

بحار الأنوار

BIHAR AL-ANWAAR

الجزء التاسع و السبعون

Volume 79

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

تأليف العلامة فخر الامة المولى الشيخ محمد باقر المجلسي

Author – The Allama, the pride of the community, the Mullah, the Sheikh Muhammad
Baqir Al Majlisi

Table of Contents

CHAPTER 11 – RULINGS OF THE MARTYR, AND THE CRUCIFIED, AND THE STONED, AND THE EXECUTED FROM IT, AND THE FOETUS, AND THE DEVoured BY THE WILD ANIMALS AND THEIR LIKE, REGARDING THE WASHING, AND THE SHROUDING, AND THE SALAT ...	4
CHAPTER 12 – THE BURIAL, AND ITS ETIQUETTES AND ITS RULINGS	11
CHAPTER 13 – TESTIMONY OF FORTY (MEN) FOR THE DECEASED	46
CHAPTER 14 – RECOMMENDATION OF THE SALAT UPON THE DECEASED, AND THE FASTING, AND THE HAJJ, AND THE CHARITY, AND THE RIGHTEOUS ACT, AND THE LIBERATION (OF SLAVE) ON HIS BEHALF, AND THE SUPPLICATION FOR HIM, AND THE INVOKING OF MERCY UPON HIM, AND EXPLANATION OF WHAT OBLIGATES THE FINISHING FROM SEVERITY OF THE DEATH, AND PUNISHMENT OF THE GRAVE, AND AFTER IT.....	50
CHAPTER 15 – TRANSFERRING THE DECEASED AND THE VISITING THEM	56
CHAPTER 16 – CONDOLENCES, AND THE MOURNINGS, AND ITS ETIQUETTES, AND ITS RULINGS	61
CHAPTER 17 – RECOMPENSE OF THE CALAMITIES.....	106
CHAPTER 18 – MERITS OF CONDOLING AND THE PATIENCE AT THE CALAMITIES (BEREAVEMENTS) AND ITS ABHORRENCES	119
The Verses	119
CHAPTER 19 – ANOTHER REGARDING MENTION OF PATIENCE OF THE PATIENT MEN AND THE PATIENT WOMEN	154
CHAPTER 20 – THE MISECELLANEOUS.....	163
THE BOOK OF SALAT	193
CHAPTERS ON ITS MERITS, AND ITS REASONS, AND ITS TYPES, AND ITS TIMINGS	193
CHAPTER 1 – MERIT OF THE SALAT AND PUNISHMENT OF ITS NEGLECTER	193
CHAPTER 2 – REASON OF THE SALAT, AND ITS OPTIONAL AND ITS CONDUCT.....	232
CHAPTER 3 – TYPES OF SALAT, AND THE OBLIGATORY AND THE SUNNAH FROM THESE, AND MEANING OF THE ‘MIDDLE’ SALAT	269
CHAPTER 4 – FOR THE SALAT THERE ARE FOUR THOUSAND DOORS, AND THESE ARE OFFERINGS (MEANS OF NEARNESS TO ALLAH^{-azwj}) OF EVERY PIOUS ONE, AND BEST TOPIC, AND MERIT OF ITS MORE	288
CHAPTER 5 – TIMINGS OF THE SALATS.....	295
The Verses	295
Tafseer (Ahadeeth only):	296

باب 11 أحكام الشهيد و المصلوب و المرجوم و المقتص منه و الجنين و أكيل السبع و أشباههم في الغسل و الكفن و الصلاة

CHAPTER 11 – RULINGS OF THE MARTYR, AND THE CRUCIFIED, AND THE STONED, AND THE EXECUTED FROM IT, AND THE FOETUS, AND THE DEVoured BY THE WILD ANIMALS AND THEIR LIKE, REGARDING THE WASHING, AND THE SHROUDING, AND THE SALAT

1- قُرْبُ الْإِسْنَادِ، عَنِ السُّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع لَمْ يُغَسِّلْ عَمَّارَ بْنَ يَاسِرٍ وَ لَا هَاشِمَ بْنَ عُثْبَةَ يَوْمَ صِفِّينَ وَ دَفَنَهُمَا فِي ثِيَابِهِمَا وَ صَلَّى عَلَيْهِمَا.

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Ja'far^{asws}, from his^{asws} father^{asws}: 'Ali^{asws} did not wash Ammar^{ra} Bin Yasser^{ra}, nor Hashim Bin Utba on the day of (battle of) Siffeen, and he^{asws} buried them in their clothes and prayed Salat upon them".¹

2- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيٍّ ع قَالَ: إِذَا مَاتَ الْمَيِّتُ فِي الْبَحْرِ غُسِّلَ وَ كُفِّنَ وَ حُطِّطَ ثُمَّ يُوثَقُ فِي رِجْلِهِ حَجَرٌ فَيَرْمَى بِهِ فِي الْمَاءِ.

(The book) 'Qurb Al Isnad' – by the preceding chain from Ali^{asws} having said: 'When the deceased had died in the sea (ship), he would be washed, and enshrouded, and embalmed, then a rock would be tied in his legs and he would be thrown with into the water".²

3- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَادِيٍّ عَنْ أَحْمَدَ الْبَرْهَمِيِّ عَنْ أَبِي الْمُؤَزَّاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: يُنَزَعُ عَنِ الشَّهِيدِ الْفَرْؤُ وَ الْحُفُّ وَ الْقَلَنْسُوَةُ وَ الْعِمَامَةُ وَ الْمِنْطَقَةُ وَ السَّرَاوِيلُ إِلَّا أَنْ يَكُونَ أَصَابَهُ دَمٌ فَيَبْرُكُ وَ لَا يُبْرُكُ عَلَيْهِ شَيْءٌ مَعْفُودٌ إِلَّا حُلٌّ.

(The book) 'Al Khisaal' – from Muhammad Bin Musa, from Ali Bin Al Husayn Al Asadabadi, from Ahmad Al Barqy, from Abu Al Jaroud, from Al Husayn Bin Ulwan, from Amro Bin Khalid,

'From Zayd^{as} son of Ali^{asws}, from his forefathers^{asws}, from Ali^{asws} having said: 'It shall be removed from the martyr – the fur coat, and the shoes, and the cap, and the turban, and the belt, and the trousers, except if blood had hit it, so it would be left, and nothing until would be left upon him except it would be loosened".³

4- الْعَيْوُنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ بَشَّارٍ عَنِ الْمُظَفَّرِ بْنِ أَحْمَدَ الْقَزْوِينِيِّ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدِ الْعَلَوِيِّ عَنِ الْحُسَيْنِ بْنِ سَهْلِ الْقَمِيٍّ عَنْ مُحَمَّدِ بْنِ حَامِدٍ عَنِ أَبِي هَاشِمِ الْجَعْفَرِيِّ عَنِ أَبِي الْحُسَيْنِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ عَلَى الْمَصْلُوبِ قَالَ أَمَا عَلِمْتَ أَنَّ جَدِّي صَلَّى عَلَى عَمِّهِ

¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 1 (Chapters on Funerals)

² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 2 (Chapters on Funerals)

³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 3 (Chapters on Funerals)

(The book) 'Al Uyoun' – from Muhammad Bin Ali Bin Bashar, from Al Muzaffar Bin Ahmad Al Qazwiny, from Al Abbas Bin Muhammad Al Alawy, from Al-Hassan Bin Sahl Al Qummi, from Muhammad Bin Hamid, from Abu Hhashim Al Ja'fari,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Salat upon the crucified. He^{-asws} said: 'Don't you know that my^{-asws} grandfather (Al-Sadiq^{-asws}) had prayed Salat upon his^{-saww} uncle?'

فُلْتُ أَعْلَمُ ذَلِكَ وَ لَكِنِّي لَمْ أَفْهَمْهُ مُبَيَّنًّا

I said, 'I do know that, but I don't understand it clearly'.

قَالَ أُبَيُّهُ لَكَ إِنْ كَانَ وَجْهُ الْمَصْلُوبِ إِلَى الْقِبْلَةِ فَمُمْ عَلَى مَنْكِبِهِ الْأَيْسَرِ

He^{-asws} said: 'I^{-asws} shall clarify it for you. If the face of the crucified were to be towards the Qiblah, then stand by his right shoulder, and if his shoulder were to be towards the Qiblah, then stand by his left shoulder.

فَإِنْ مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ وَ إِنْ كَانَ مَنْكِبُهُ الْأَيْسَرُ إِلَى الْقِبْلَةِ فَمُمْ عَلَى مَنْكِبِهِ الْأَيْسَرِ وَ كَيْفَ كَانَ مُنْحَرِفًا فَلَا تُزَايِلُ مَنْكِبَهُ وَ لَيْكُنْ وَجْهَكَ إِلَى مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ وَ لَا تَسْتَقْبِلْهُ وَ لَا تَسْتَدْبِرْهُ الْبَيْتَةَ

Supposing the Qiblah is in what is between the east and the west, and if his left shoulder were to be towards the Qiblah, then stand by his right shoulder, and if his right shoulder were to be towards the Qiblah, then stand by his left shoulder, however deviated he may be, do not move his shoulders, but let your face be towards what is between the east and the west, and neither face it nor back it anyway'.

قَالَ أَبُو هَاشِمٍ ثُمَّ قَالَ الرِّضَاعُ قَدْ فَهِمْتُ إِنْ شَاءَ اللَّهُ.

Abu Hashim said, 'Then Al-Reza^{-asws} said: 'You have understood it, if Allah^{-azwj} so Desires''⁴

5- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي الشَّهِيدِ إِذَا قُتِلَ فِي مَكَانِهِ فَمَاتَ دُونَ فِي ثِيَابِهِ وَ لَمْ يُغَسَّلْ فَإِنْ كَانَ بِهِ رَمَقٌ وَ نُقِلَ عَنْ مَكَانِهِ فَمَاتَ غُسِّلَ وَ كُفِّنَ

(The book) 'Da'aim Al Islam' –

'From Abu Abdullah^{-asws} having said regarding the martyr: 'When he is killed in his place, so he dies, he would be buried in his clothes, and will not be washed. If there were to be last breath in him, and he is transferred from his place, so he dies, he will be washed and shrouded'.

قَالَ وَ قَدْ كَفَّرَ رَسُولُ اللَّهِ ص حَمْرَةَ ع فِي ثِيَابِهِ الَّتِي أُصِيبَ فِيهَا وَ زَادَهُ بُرْدًا.

⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 4 (Chapters on Funerals)

He^{-asws} said: ‘And Rasool-Allah^{-saww} had shrouded Hamza^{-as} in his^{-as} clothes which he^{-as} had been hit in, and he^{-saww} increased it (his^{-saww} own) cloak”⁵.

وَعَنْ عَلِيٍّ ع قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ فَأُصِيبَ مَنْ أُصِيبَ مِنَ الْمُسْلِمِينَ أَمَرَ رَسُولُ اللَّهِ ص بِدَفْنِهِمْ فِي ثِيَابِهِمْ وَأَنْ يُنَزَّعَ عَنْهُمْ الْفِرَاءُ وَ صَلَّى عَلَيْهِمْ.

And from Ali^{-asws} having said: ‘When it was the day of (battle of) Badr, and the ones from the Muslims were hit, Rasool-Allah^{-saww} instructed with burying them in their clothes, and to remove from them the fur coat, and he^{-saww} prayed Salat upon them”⁶.

6- بَجَمْعِ النَّبِيَّانِ، قَالَ قَالَ النَّبِيُّ ص فِي شَهْدَاءِ أُخْدٍ زَلُّوهُمْ بِدِمَائِهِمْ وَ ثِيَابِهِمْ.

(The book) ‘Majma Al Bayan’ –

‘He said, ‘The Prophet^{-saww} said regarding martyrs of Ohad: ‘Wrap them in their blood and their clothes!”⁷

7- الْمُعْتَبِرُ، نَقْلًا مِنْ كِتَابِ الْجَامِعِ لِلْبَزَنْطِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ رَفَعَهُ قَالَ: الْمَمْتُونُ إِذَا فُطِعَ أَعْضَاؤُهُ يُصَلَّى عَلَى الْغُضُوِّ الَّذِي فِيهِ الْقَلْبُ.

(The book) ‘Al Mo’tabar’ – copying from the book ‘Al Jamie’ of Al Bazanty – from Ahmad Bin Muhammad Bin Isa, from one of his companions, raising it,

‘He^{-asws} said: ‘The killed one, when his limbs are cut off, the body parts in which is the heart, the Salat will be prayed upon it”⁸.

وَعَنِ الْجَامِعِ أَيْضًا عَنِ ابْنِ الْمُغْبِرَةِ قَالَ: بَلَغَنِي عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ يُصَلَّى عَلَى كُلِّ غُضُوِّ رَجُلًا كَانَ أَوْ يَدًا أَوْ الرَّأْسَ جُزْءًا فَمَا زَادَ فَإِذَا نَقَصَ عَنْ رَأْسٍ أَوْ يَدٍ أَوْ رَجُلٍ لَمْ يُصَلَّ عَلَيْهِ.

And from ‘Al Jamie’ as well, from Ibn Al Mugheira who said,

‘It has reached me from Abu Ja’far^{-asws} and he^{-asws} had prayed upon all body parts, whether it was a leg, or hand, or the head cut off, and whatever is more. When there is a deficient from a head, or hand, or a leg, do not pray Salat upon it”⁹.

تَفْقِيحُ ثِقَّةِ الْإِسْلَامِ فِي الْكَافِي بِسَنَدِ مُرْسَلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا وُجِدَ الرَّجُلُ قَتِيلًا فَإِنْ وُجِدَ لَهُ غُضُوٌّ تَامٌّ صَلَّى عَلَيْهِ وَ دُفِنَ وَ إِنْ لَمْ يَوْجَدْ لَهُ غُضُوٌّ تَامٌّ لَمْ يُصَلَّ عَلَيْهِ وَ دُفِنَ.

Review (Ahadeeth only) – The trusted one of Al-Islam (Kulayni) in Al-Kafi, by an unbroken chain, from Abu Abdullah^{-asws} having said: ‘When the man is found as killed, if the complete

⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 5 a (Chapters on Funerals)

⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 5 b (Chapters on Funerals)

⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 6 (Chapters on Funerals)

⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 7 a (Chapters on Funerals)

⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 7 b (Chapters on Funerals)

body parts are found, he would be prayed Salat upon and buried, and if complete body parts cannot be found, he would not be prayed Salat upon and buried”.

رُوي في دعائم الإسلام عن أمير المؤمنين ع أنه قال: يُصلى على ما وُجد من الإنسان بما يُعلم أنه إذا فارقه مات.

It is reported in ‘Da’aim Al-Islam’ – ‘From Amir Al-Momineen^{-asws} having said: ‘It shall be prayed Salat upon whatever is found from the human being, from what is known when he is separated, he would die”.

8- فَمَنْ الرِّضَا، قَالَ ع وَ إِنْ كَانَ الْمَيِّتُ أَكَلَهُ السَّبُعُ فَاعْبَسِلْ مَا بَقِيَ مِنْهُ وَ إِنْ لَمْ يَبْقَ مِنْهُ إِلَّا عِظَامٌ جَمَعْتَهَا وَ غَسَلْتَهَا وَ صَلَّيْتَ عَلَيْهَا وَ دَفَنْتَهَا

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘And if the deceased had been devoured by the wild animals, whatever remains from him would be washed, and there does not remain except bones, these would be collected and washed and Salat prayed upon these and buried.

وَ إِنْ مَاتَ فِي سَفِينَةٍ فَاعْبَسِلْهُ وَ كَفِّنْهُ وَ ثَقِّلْ رِجْلَيْهِ وَ أَلْقِهِ فِي الْبَحْرِ وَ إِنْ كَانَ الْمَيِّتُ قَتِيلَ الْمَعْرَكَةِ فِي طَاعَةِ اللَّهِ لَمْ يُغَسَّلْ وَ دُفِنَ فِي ثِيَابِهِ الَّتِي قُتِلَ فِيهَا بِدِمَائِهِ وَ لَا يُنَزَّعُ مِنْهُ مِنْ ثِيَابِهِ شَيْءٌ إِلَّا أَنَّهُ لَا يُتْرَكُ عَلَيْهِ شَيْءٌ مَغْفُودٌ وَ تُحْلَى تَكْنُهُ وَ مِثْلُ الْمِنْطَقَةِ وَ الْفُرُودِ

And if he had died in a ship, wash him and shroud him, and make heavy his legs (by tying a rock) and throw him into the sea; and if the deceased had been killed in the battle in obedience of Allah^{-azwj}, he will not be washed and buried in his clothes which he had been killed in wherein is his blood, and nothing from his clothes would be removed from him except that nothing tied would be left upon him and its bind would be loosened, and like the belt and the fur coat.

إِنْ أَصَابَهُ شَيْءٌ مِنْ دَمِهِ لَمْ يُنَزَّعْ مِنْهُ شَيْءٌ إِلَّا أَنَّهُ يُحْلَى الْمَغْفُودُ وَ لَمْ يُغَسَّلْ إِلَّا أَنْ يَكُونَ بِهِ رَمَقٌ ثُمَّ يَمُوتُ بَعْدَ ذَلِكَ فَإِذَا مَاتَ بَعْدَ ذَلِكَ غُسِّلَ كَمَا يُغَسَّلُ الْمَيِّتُ وَ كُفِّنَ كَمَا يُكْفَنُ الْمَيِّتُ وَ لَا يُتْرَكُ عَلَيْهِ شَيْءٌ مِنْ ثِيَابِهِ

If something from his blood had hit him, nothing would be removed from him, except the tied would be loosened, and he will not be washed, except if there happens to have last breath with him, then he dies after that. When he dies after that, he would be washed just as the deceased would be washed, and shrouded just as the deceased is shrouded, and nothing from his clothes would be left upon him.

وَ إِنْ كَانَ قُتِلَ فِي مَعْصِيَةِ اللَّهِ غُسِّلَ كَمَا يُغَسَّلُ الْمَيِّتُ وَ ضُمَّ رَأْسُهُ إِلَى عُنُقِهِ فَيُغَسَّلُ مَعَ الْبَدَنِ كَمَا وَصَفْنَا فِي بَابِ الْغُسْلِ فَإِذَا فَرَغَ مِنْ غُسْلِهِ جُعِلَ عَلَى عُنُقِهِ قُطْنٌ وَ ضُمَّ إِلَيْهِ الرَّأْسُ وَ شُدَّ مَعَ الْعُنُقِ شَدًّا شَدِيدًا

And if he had been killed in disobedience of Allah^{-azwj}, he would be washed just as the deceased is washed, and his head would be joined to his neck. He would be washed with the body like what we have described in the chapter of the washing. When he is free from his washing, cotton would be made to be in his neck and the head would be joined to it, and it would be tied with the neck with severe tightening.

وَ إِذَا مَاتَتِ الْمَرْأَةُ وَ هِيَ حَامِلَةٌ وَ وَلَدُهَا يَتَحَرَّكُ فِي بَطْنِهَا شَقَّ بَطْنُهَا مِنَ الْجَانِبِ الْأَيْسَرِ وَ أُخْرِجَ الْوَلَدُ وَ إِنْ مَاتَ الْوَلَدُ فِي جَوْفِهَا وَ لَمْ يُخْرَجْ أُدْخِلَ إِنْسَانٌ يَدَهُ فِي فَرْجِهَا وَ قَطَعَ الْوَلَدَ بِيَدِهِ فَأَخْرَجَهُ

And when the woman dies while she is pregnant, and her child is moving in her belly, her belly would be split open from the left side and the child would be extracted; and if the child were to die in her inside and does not come out, a person would insert his hand in her private part and cut out the child with his hand and extract it.

وَرُويَ أَنَّهَا تُدْفَنُ مَعَ وَلَدِهَا إِذَا مَاتَ فِي بَطْنِهَا وَ إِذَا اسْتَقَطَتِ الْمَرْأَةُ وَ كَانَ السَّقَطُ نَاعِمًا غَسِلَ وَ حُطِّطَ وَ كُفِّنَ وَ دُفِنَ وَ إِنْ لَمْ يَكُنْ نَاعِمًا فَلَا يُغَسَّلُ وَ يُدْفَنُ بِدَمِهِ وَ حَدُّ إِتْمَامِهِ إِذَا أَتَى عَلَيْهِ أَرْبَعَةُ أَشْهُرٍ

And it is reported that she would be buried with her child when it were to die in her belly; and when the woman miscarries, and the miscarried were to be complete, it would be washed and embalmed and shrouded and buried; and if it does not happen to be complete, he would not be washed and buried with its blood; and the limit of its completeness is when four months have come upon it.

وَ إِنْ كَانَ الْمَيِّتُ مَرْجُومًا بَدَأَ بِغُسْلِهِ وَ نُحْيِطِهِ وَ تَكْفِينِهِ ثُمَّ رُجِمَ بَعْدَ ذَلِكَ وَ كَذَلِكَ الْقَاتِلُ إِذَا أُريدُ قَتْلُهُ قَوْدًا وَ إِنْ كَانَ الْمَيِّتُ مَصْلُوبًا أَنْزَلَ مِنْ حَشَبِيهِ بَعْدَ ثَلَاثَةِ أَيَّامٍ وَ عُسِنَ وَ دُفِنَ وَ لَا يَجُوزُ صَلُّهُ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ.

And if the deceased had been stoned, begin with washing him and embalming him and shrouding him, ~~then he would be stoned after that~~, and like that is the killer when a retaliator wants to kill him; and if the deceased were to be crucified, he would be brought down from his plant after three days, and washed, and buried, and it is not allowed to crucify him more than three days".¹⁰

بيان: أقول رَوَى الْكَلْبِيُّ فِي الصَّحِيحِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الَّذِي يُقْتَلُ فِي سَبِيلِ اللَّهِ أ يُغَسَّلُ وَ يُكْفَنُ وَ يُحْنَطُ

Explanation (Ahadeeth only) – I (Majlisi) am saying, 'It is reported by Al-Kulayni in Al-Saheeh, 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 shrouded, and embalmed?'

قَالَ يُدْفَنُ كَمَا هُوَ فِي ثِيَابِهِ إِلَّا أَنْ يَكُونَ بِهِ رَمَقٌ ثُمَّ مَاتَ فَإِنَّهُ يُغَسَّلُ وَ يُكْفَنُ وَ يُحْنَطُ وَ يُصَلَّى عَلَيْهِ إِنْ رَسُولَ اللَّهِ ص صَلَّى عَلَى حَمْزَةَ وَ كَفَّنَهُ لِأَنَّهُ كَانَ قَدْ جُرِدَ.

He^{-asws} said: 'He should be buried just as he is in his clothes, except there happens to be last breath in him, then he dies. Then he should be washed, and shrouded, and embalmed, and Salat prayed upon him. Rasool-Allah^{-sawww} had prayed Salat upon Hamza^{-as} and shrouded him^{-as}, he^{-as} had been bare''.

رَوَاهُ السَّكُونِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُقْرِؤُوا الْمَصْلُوبَ بَعْدَ ثَلَاثَةِ أَيَّامٍ حَتَّى يُنْزَلَ وَ يُدْفَنَ.

It is reported by Al-Sakuni, from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'Do not settle (keep) the crucified one after three days until he is descended and buried''.

¹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 8 (Chapters on Funerals)

9- فُرُبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع فِي الْمَرْأَةِ يَمُوتُ فِي بَطْنِهَا الْوَلَدُ فَيَتَخَوَّفُ عَلَيْهَا قَالَ لَا بَأْسَ أَنْ يُدْخَلَ الرَّجُلُ يَدَهُ فَيَقْطَعَهُ وَيُخْرِجَهُ إِذَا لَمْ تَرْفُقْ بِهِ النِّسَاءُ.

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} regarding the woman, her child dies in her belly so there is fear upon her. He^{-asws} said: 'There is no problem with the man inserting his hand and cut it out and extract it when the women are not available for it'.¹¹

10- كِتَابُ مَقْصَدِ الرَّاغِبِ، قَالَ: قَضَى أَمِيرُ الْمُؤْمِنِينَ ع فِي قَتْلَى صِقِيْنَ وَ الْجَمَلِ وَ النَّهْرَوَانَ مِنْ أَصْحَابِهِ أَنْ يُنْتَظَرَ فِي جِرَاحَاتِهِمْ فَمَنْ كَانَتْ جِرَاحَتُهُ مِنْ خَلْفِهِ لَمْ يُصَلَّ عَلَيْهِ

The book 'Maqсад Al Raghīb' –

He said, 'Amir Al-Momineen^{-asws} decreed regarding the slain of (battles of) Siffeen, and Al-Jamal, and Al-Nahrwan, from his^{-asws} companions: 'Look into their injuries. The one whose injuries were to be from his behind, he will not be prayed Salat upon him'.

وَ قَالَ فَهُوَ الْفَأْرُ مِنَ الرَّحْفِ وَ مَنْ كَانَتْ جِرَاحَتُهُ مِنْ قُدَامِهِ صَلَّى عَلَيْهِ وَ دَفَنَهُ.

And he^{-asws} said: 'He is the fleer from the (army) march, and one whom whose injuries were from his front, Salat will be prayed upon him and buried'.¹²

11- وَ مِنْهُ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ إِنِّي زَنَيْتُ فَطَهِّرْنِي

And from him, from Ibrahim Bin Ali Bin Ibrahim Bin Hashim, from his father, from his grandfather, from Ibn Abu Umeyr, from Aasim Bin Humeyd, from Muhammad Bin Qays,

'From Abu Ja'far^{-asws} having said: 'A man came to Amir Al-Momineen^{-asws}. he said, 'I have committed adultery, so purify me!'

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَلْكَ زَوْجَةً

Amir Al-Momineen^{-asws} said: 'Is there a wife for you?'

قَالَ نَعَمْ

He said, 'Yes'.

وَ سَأَقِ الْحَدِيثَ الطَّوِيلَ إِلَى أَنْ قَالَ لَمَّا تَبَتَّ عَلَيْهِ الْحُدُ بِإِقْرَارِهِ أَرْبَعَ مَرَّاتٍ أَخْرَجَهُ أَمِيرُ الْمُؤْمِنِينَ ع ثُمَّ أَخَذَ حَجْرًا فَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ ثُمَّ رَمَاهُ بِهِ ثُمَّ أَخَذَ الْحُسْنَ ع مِثْلَهُ ثُمَّ أَخَذَ الْحُسَيْنَ ع مِثْلَهُ

¹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 9 (Chapters on Funerals)

¹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 10 (Chapters on Funerals)

And he (Abu Ja'far^{-asws}) continued the lengthy Hadeeth up to he^{-asws} said: 'When the legal penalty was proven upon him due to his acknowledgment four times, Amir Al-Momineen^{-asws} brought him out, then he^{-asws} grabbed a stone. He^{-asws} exclaimed four Takbeer(s), then pelted him with it. Then Al-Hassan^{-asws} took similar to it. Then Al Husayn^{-asws} took similar to it.

فَلَمَّا مَاتَ أُخْرِجَهُ أَمِيرُ الْمُؤْمِنِينَ عَ فَصَلَّى عَلَيْهِ وَ دَفَنَهُ فَقَالُوا يَا أَمِيرَ الْمُؤْمِنِينَ لِمَ لَا تُعَسِّلُهُ

When he had died, Amir Al-Momineen^{-asws} extracted him. He^{-asws} prayed Salat upon him and buried him. They said, 'O Amir Al-Momineen^{-asws}! Why did you^{-asws} not wash him?'

قَالَ قَدْ اعْتَسَلَ بِمَا هُوَ مِنْهَا طَاهِرٌ إِلَى يَوْمِ الْقِيَامَةِ.

He^{-asws} said: 'He has been washed with what he is purified from, up to the Day of Qiyamah'.¹³

12- كِتَابُ زَيْدِ الزَّرَّادِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يُسْتَحَبُّ لِلْمُصَلِّي أَنْ يَكُونَ يَبْعُضُ مَسَاجِدِهِ شَيْءٌ مِنْ أَثَرِ السُّجُودِ فَإِنَّهُ لَا يَأْمَنُ أَنْ يَمُوتَ فِي مَوْضِعٍ لَا يُعْرَفُ فَيَحْضُرُهُ الْمُسْلِمُ فَلَا يَدْرِي عَلَى مَا يَدْفَنُهُ.

The book of Zayd Al Zarrad –

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'It is recommended for the one praying Salat that there should be impacts of Sajdah in one of his 'Masjids' (body parts used for Sajdah), for it is not safe that he might die in a place he is not known, so the Muslim would attend him, so he would not know upon what he should be buried'.¹⁴

¹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 11 (Chapters on Funerals)

¹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 11 H 12 (Chapters on Funerals)

CHAPTER 12 – THE BURIAL, AND ITS ETIQUETTES AND ITS RULINGS

الآيات المرسلات أَمْ لَمْ يُجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءً وَ أَمْواتاً

The Verses – (Surah) Al Mursalaat - *Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26].*

1- العِلَلُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَكْرِ بْنِ صَالِحٍ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الرَّافِعِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ قَبْرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُفِعَ شِبْرًا مِنَ الْأَرْضِ وَأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِرَشِّ الْقُبُورِ.

(The book) 'Al Ilal' – from Al Husayn Bin Ahmad, from his father, from Ahmad Bin Muhammad, from Bakr Bin Salih, from Al Husayn Bin Ali Al Rafiqi,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} father^{asws}: 'The grave of the Prophet^{saww} was raised a palm's span from the earth, and the Prophet^{saww} instructed with sprinkling (water on) the graves".¹⁵

بيان: لِرِوَايَةِ مُوسَى بْنِ أَكْبِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السُّنَّةُ فِي رَشِّ الْمَاءِ عَلَى الْقَبْرِ أَنْ تَسْتَقْبِلَ الْقِبْلَةَ وَ تَبْدَأُ مِنْ عِنْدِ الرَّأْسِ إِلَى عِنْدِ الرَّجْلِ ثُمَّ تَدُورُ عَلَى الْقَبْرِ مِنَ الْجَانِبِ الْأَخْرَى ثُمَّ تَرشُّ عَلَى وَسَطِ الْقَبْرِ فَذَلِكَ السُّنَّةُ.

Explanation (Hadeeth) only – A report by Musa Bin Akeyl – from Abu Abdullah^{asws} having said: 'The Sunnah in sprinkling the water upon the grave is that you should face the Qiblah and begin from by the head to the leg, then rotate upon the grave from the other side, then sprinkle upon middle of the grave. That is the Sunnah".

2- مُنْتَهَى الْمَطْلَبِ، رَوَى الْجُمُهورُ عَنِ السَّاجِي فِي كِتَابِهِ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع عَنْ أَبِيهِ ع عَنْ جَابِرٍ قَالَ: لِحَدِّ رَسُولِ اللَّهِ ص وَ نُصِبَ عَلَيْهِ اللَّبْنُ نَصْبًا وَ رُفِعَ قَبْرُهُ عَنِ الْأَرْضِ قَدْرَ شِبْرٍ.

(The book) 'Muntaha Al Matlab' – It is reported by the majority, from Al Saji in his book,

'From Ja'far^{asws} Bin Muhammad Al-Sadiq^{asws}, from his^{asws} father^{asws}, from Jabir having said, 'Rasool-Allah^{saww} was buried in a 'Lahad' and bricks were set up upon him^{saww}, and his^{saww} grave was raised from the ground a measurement of a hand span".¹⁶

وَ اللَّحْدُ هُوَ أَنْ يُشَقَّ لِلْمَيِّتِ فِي الْقَبْرِ مَكَانُهُ الَّذِي يُضَجُّ فِيهِ بِمِثْلِ يَدَيْ الْقِبْلَةَ مَعَ حَائِطِ الْقَبْرِ وَ الصَّرِيحُ أَنْ يُشَقَّ لَهُ وَسَطُ الْقَبْرِ.

And the 'Lahad' – it is the carving out for the deceased in the grave, his place which he will be lying in, from what follows the Qiblah with wall of the grave, and the mausoleum is carved out for him in middle of the grave.

¹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 1 (Chapters on Funerals)

¹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 2 (Chapters on Funerals)

3- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي الْجَارُودِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ جَدَّدَ قَبْرًا أَوْ مَثَلًا مِثْلًا فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Sinan, from Abu Al Jaroud, from Al Asbagh Bin Nubata who said,

'Amir Al-Momineen^{asws} said: 'One who renovates a grave, or makes a resemblance (sculpts a sculpture) has exited from Al-Islam'.¹⁷

تبيين من طريق أبي الهيثاج قال قال علي ع أبعثك على ما بعثني عليه رسول الله ص - لا ترى قبراً مشرفاً إلا سويته و لا تمثالاً إلا طمسنته.

Clarification (Ahadeeth only) – from the way of Abu Al-Hayyaj who said, 'Ali^{asws} said: 'I^{asws} shall send you upon what Rasool-Allah^{saww} had sent me – you will not see any dominant grave except you will flatten it, nor any statue except your will obliterate it''.

الصَّدُوقُ رَه فِي كِتَابِ مَعَانِي الْأَخْبَارِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلُونَهُ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ النَّهَيْكِيِّ بِإِسْنَادِهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ مَثَلًا مِثْلًا أَوْ اقْتَنَى كَلْبًا فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ

Al-Sadouq in the book 'Ma'any Al-Akhbar' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al-Qasim, from Ahmad Bin Abu Abdullah, from Al-Naheyki, by his chain, raising it to Abu Abdullah^{asws} having said: 'One who makes a resemblance or keeps a dog has exited from Al-Islam!'

فَقِيلَ لَهُ هَلْكَ إِذَا كَثُرَ مِنَ النَّاسِ

It was said to him^{asws}, 'The many of the people are destroyed!'

فَقَالَ لَيْسَ حَيْثُ دَهَبْتُمْ إِلَيَّ عَنَيْتُ بِقَوْلِي مَنْ مَثَلًا مِثْلًا مَنْ نَصَبَ دِينًا غَيْرَ دِينِ اللَّهِ وَ دَعَا النَّاسَ إِلَيْهِ وَ يَقُولِي مَنْ اقْتَنَى كَلْبًا مُبْعُضًا لَنَا أَهْلَ الْبَيْتِ افْتَنَاهُ وَ أَطْعَمَهُ وَ سَقَاهُ مَنْ فَعَلَ ذَلِكَ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.

He^{asws} said: 'It isn't where you are going (with it). I^{asws} meant by my^{asws} words: 'makes a resemblance, one who sets up a religion other than the religion of Allah^{azwj} and calls the people to it; and by my^{asws} words: 'one who keeps a dog', is one who is hateful to us^{asws}, People^{asws} of the Household, keeping him, and feeding him, and quenching him. One who does that, so he has exited from Al-Islam''.

4- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ عَنْ جَرَّاحِ الْمَدَائِنِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَبْنُوا عَلَى الْقُبُورِ وَ لَا تُصَوِّرُوا سُفُوفَ الْبُيُوتِ فَإِنَّ رَسُولَ اللَّهِ ص كَرِهَ ذَلِكَ.

(The book) 'Al Mahasin' – from his father, from Al Nazr Bin Suweyd, from Al Qasim Bin Suleyman, from Jarrah Al Madainy,

¹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 3 (Chapters on Funerals)

'From Abu Abdullah^{-asws} having said: 'Do not build upon the graves nor draw pictures on ceilings of the houses, for Rasool-Allah^{-saww} disliked that'.¹⁸

تحقيق وَ قَدْ رَوَى يُونُسُ بْنُ طَبْيَانَ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: نَهَى رَسُولُ اللَّهِ ص أَنْ يُصَلَّى عَلَى قَبْرِ أَوْ يُعْتَدَ عَلَيْهِ أَوْ يُبْنَى عَلَيْهِ.

Research (Ahadeeth only) – And it has been reported by Yunus Bin Zabyan, from Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from praying Salat at a grave, or sitting upon it, or building upon it'.

ثم قال وَ رَوَى عَلِيُّ بْنُ جَعْفَرٍ عَنْ أَخِيهِ ع لَا يَصْلُحُ الْبِنَاءُ عَلَيْهِ وَ لَا الْجُلُوسُ.

Then he^{-asws} said: 'And it is reported by Ali son of Ja'far^{-asws} from his brother^{-asws}: 'Neither is it correct the building upon it (grave) nor the sitting (upon it)'.

وَ قَدْ نَقَلَ الصَّدُوقُ فِي الْفَقِيهِ عَنِ الْكَاطِمِ ع إِذَا دَخَلْتَ الْمَقَابِرَ فَطَأْ الْقُبُورَ فَمَنْ كَانَ مُؤْمِنًا اسْتَرَوْحَ إِلَى ذَلِكَ وَ مَنْ كَانَ مُنَافِقًا وَجَدَ أَلَمَهُ.

And it is transmitted by Al-Sadouq in 'Al-Faqeeh' – from Al-Kazim^{-asws}: 'When you enter the graveyard, tread the graves. The one who were to be a Momin will be comforted to that, and the one who were a hypocrite will feel its pain'.

وَ رَوَى الصَّدُوقُ عَنْ سَمَاعَةَ أَنَّهُ سَأَلَهُ ع عَنْ زِيَارَةِ الْقُبُورِ وَ بِنَاءِ الْمَسَاجِدِ فِيهَا فَقَالَ زِيَارَةُ الْقُبُورِ لَا بَأْسَ بِهَا وَ لَا يُبْنَى عِنْدَهَا مَسَاجِدٌ.

And it is reported by Al-Sadouq, from Sama'at, he asked him^{-asws} about visiting the graves and building the Masjids in it. He^{-asws} said: 'Visiting the graves, there is no problem with it, and do not build Masjids by it'.

وَ قَالَ الصَّدُوقُ وَ قَالَ النَّبِيُّ ص لَا تَتَّخِذُوا قَبْرِي قِبْلَةً وَ لَا مَسْجِدًا فَإِنَّ اللَّهَ تَعَالَى لَعَنَ الْيَهُودَ حَيْثُ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

And Al-Sadouq said, 'And the Prophet^{-saww} said: 'Do not take my^{-saww} grave as a Qiblah (direction for Salat), nor as a Masjid, for Allah^{-azwj} the Exalted Cursed the Jews when they had taken graves of their Prophets^{-as} as Masjids'.

5- دَعَائِمُ الْإِسْلَامِ، عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع عَنْ عَلِيِّ ع أَنَّهُ أُحْدِثَ لِرَسُولِ اللَّهِ ص -.

(The book) 'Da'aim Al Islam' –

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}: 'A 'Lahad' was formed for Rasool-Allah^{-saww}'.¹⁹

وَ اللَّحْدُ هُوَ أَنْ يُشَقَّ لِلْمَيِّتِ فِي الْقَبْرِ مَكَانُهُ الَّذِي يُضَجُّ فِيهِ بِمَا تَلِي الْقَبْلَةَ مَعَ حَائِطِ الْقَبْرِ وَ الصَّرِيحُ أَنْ يُشَقَّ لَهُ وَسَطُ الْقَبْرِ.

¹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 4 (Chapters on Funerals)

¹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 1 (Chapters on Funerals)

And the 'Lahad' – it is the carving out for the deceased in the grave, his place which he will be lying in, from what follows the Qiblah with wall of the grave, and the mausoleum is carved out for him in middle of the grave.

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ صَرَّحَ لِأَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ ع احتاج إلى ذلك لأنه كان جسيماً.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having made a Mausoleum for his^{-asws} father Muhammad^{-asws} Bin Ali^{-asws}, being needy to that because he^{-asws} was large-bodied".²⁰

وَعَنْ عَلِيٍّ ع أَنَّهُ فَرَشَ فِي لَحْدِ رَسُولِ اللَّهِ ص قَطِيفَةً لِأَنَّ الْمَوْضِعَ كَانَ نَدِيماً سَبِيحاً.

And from Ali^{-asws} having furnished (a piece of) velvet in the 'Lahad' of Rasool-Allah^{-saww}, because the place was wet, swampy".²¹

وَعَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا يُنْزَلُ الْمَرْأَةُ فِي قَبْرِهَا إِلَّا مَنْ كَانَ يَرَاهَا فِي حَيَاتِهَا وَ يَكُونُ أَوْلَى النَّاسِ بِهَا يَلِي مُؤَخَّرَهَا وَ أَوْلَى النَّاسِ بِالرِّجَالِ يَلِي مُقَدَّمَهُ وَ كُرَّةَ لِلرِّجَالِ أَنْ يَنْزَلَ فِي قَبْرِ وَ لَدِهِ خَوْفاً مِنْ رِقَّةِ قَلْبِهِ عَلَيْهِ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, having said: 'The woman, no one should descend in her grave except the one who used to see her during her lifetime, and he would be the foremost of the people with her holding her back, and foremost of the people with the men holding his front; and it is disliked for the man to descend into the grave of his child fearing from the softness of his heart upon him".²²

وَعَنْهُ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لِكُلِّ بَيْتِ بَابٍ وَ بَابِ الْقَبْرِ مِمَّا يَلِي رِجْلَيْ الْمَيِّتِ فَمِنْهُ يَجِبُ أَنْ يُنْزَلَ وَ يُصْعَدَ مِنْهُ.

And from him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'For every house there is a door, and door of the grave is from what follows the legs of the deceased. From it is obligated that he descends, and ascends from it".²³

وَعَنْهُ ع أَنَّهُ قَالَ: شَهِدَ رَسُولُ اللَّهِ ص جِنَازَةً فَأَمَرَهُمْ فَوَضَعُوا الْمَيِّتَ عَلَى شَفِيرِ الْقَبْرِ مِمَّا يَلِي الْقِبْلَةَ وَ أَمَرَهُمْ فَتَرَلُوا وَ اسْتَقْبَلُوا اسْتِقْبَالاً فَأَنْزَلُوهُ فِي لَحْدِهِ وَ قَالَ لَهُمْ قُولُوا عَلَى مِلَّةِ اللَّهِ وَ مِلَّةِ رَسُولِهِ.

And from him^{-asws} having said: 'Rasool-Allah^{-azwj} attended a funeral. He^{-saww} instructed them, so they placed the deceased down upon an edge of the grave from what follows the Qiblah, and he^{-saww} instructed them, so they descended and received it welcomingly, so they descended him into his Lahad, and he^{-saww} said to them: 'Say, 'Upon the religion of Allah^{-azwj} and religion of His^{-azwj} Rasool^{-saww}!"²⁴

وَعَنْهُ ع أَنَّهُ أَمَرَ أَنْ يُبْسَطَ عَلَى قَبْرِ عُثْمَانَ بْنِ مَطْعُونٍ نُوبٌ وَ هُوَ أَوَّلُ قَبْرِ بُسِطَ عَلَيْهِ نُوبٌ.

²⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 2 (Chapters on Funerals)

²¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 3 (Chapters on Funerals)

²² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 4 (Chapters on Funerals)

²³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 5 (Chapters on Funerals)

²⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 6 (Chapters on Funerals)

And from him^{-asws}, he^{-asws} had instructed a cloth be spread upon the grave of Usman Bin Mazoun, and it is the first grave a cloth had been spread upon”.²⁵

وَعَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ شَهِدَ رَسُولُ اللَّهِ جِنَازَةَ رَجُلٍ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَلَمَّا أَنْزَلُوهُ فِي قَبْرِهِ قَالَ أَضْجِعُوهُ فِي حَيْدِهِ عَلَى جَنْبِ الْأَيْمَنِ مُسْتَقْبِلَ الْقِبْلَةِ وَلَا تَكْبُوهُ لَوَجْهِهِ وَلَا تُلْقُوهُ لظَهْرِهِ ثُمَّ قَالَ لِلَّذِي وَلِيَهُ ضَعْ يَدَكَ عَلَى أُنْفِهِ حَتَّى يَتَبَيَّنَ لَكَ اسْتِقْبَالُ الْقِبْلَةِ ثُمَّ قَالَ قُولُوا اللَّهُمَّ لَقِنَهُ حُجَّتَهُ وَصَعِدَ رُوحَهُ وَ لَقِّهِ مِنْكَ رِضْوَانًا.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}: ‘Rasool-Allah^{-saww} attended a funeral of a man from the clan of Abdul Muttalib. When they descended him into his grave, he^{-saww} said: ‘Lie him down in his Lahad upon his right side facing the Qiblah, and do not lay him prone upon his face nor cast him on his back!’²⁶

وَعَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا دَفَنَ جِنَازَةً حَتَّى فِي الْقَبْرِ ثَلَاثَ حَيْثِيَّاتٍ.

And from Ali^{-asws}: ‘Whenever Rasool-Allah^{-saww} buried a deceased, poured in the grave three handfuls (of soil)’.²⁷

وَعَنْ عَلِيٍّ ع أَنَّهُ كَانَ إِذَا حَفَّنَا فِي الْقَبْرِ قَالَ إِيمَانًا بِكَ وَ تَصَدِيقًا لِرُسُلِكَ وَ إِيقَانًا بِبِعْتِكَ - هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ

And from Ali^{-asws}, whenever he^{-asws} poured (soil) into the grave, said: ‘Believing in You^{-azwj}, and ratifying Your^{-azwj} Rasool^{-saww}, and certain of Your^{-azwj} Resurrection, ***This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth***. [33:22].’

وَ قَالَ مَنْ فَعَلَ هَذَا كَانَ لَهُ بِمِثْلِ كُلِّ ذَرَّةٍ مِنَ التُّرَابِ.

And he^{-asws} said: ‘One who does this, there would be for him, (Rewards) of every particle of the soil’.²⁸

وَعَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ لَمَّا دَفَنَ رَسُولَ اللَّهِ ص رُبَّعَ قَبْرِهِ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, when he^{-asws} had buried Rasool-Allah^{-saww}, squared his^{-saww} grave”.²⁹

وَعَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص لَمَّا دَفَنَ عُثْمَانَ بْنَ مَطْعُونٍ دَعَا بِحَجَرٍ فَوَضَعَهُ عِنْدَ رَأْسِ الْقَبْرِ وَ قَالَ يَكُونُ عَلَمًا لِيُدْفَنَ إِلَيْهِ قَرَاتِي.

And from him^{-asws}: ‘When Rasool-Allah^{-saww} had buried Usman Bin Mazoun, called for a stone and placed it by the head of the grave, and said: ‘It would be a flag for my^{-saww} relative to be buried to it’.³⁰

²⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 7 (Chapters on Funerals)

²⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 8 (Chapters on Funerals)

²⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 9 (Chapters on Funerals)

²⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 10 (Chapters on Funerals)

²⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 11 (Chapters on Funerals)

³⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 12 (Chapters on Funerals)

وَعَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَرِهَ أَنْ يُعَمَّقَ الْقَبْرَ فَوْقَ ثَلَاثَةِ أَدْوَعٍ وَأَنْ يُزَادَ عَلَيْهِ تُرَابٌ غَيْرُ مَا خَرَجَ مِنْهُ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} dislike for the grave to be deeper than three cubits, and to increase the soil upon it other than what had come out from it”.³¹

وَعَنْهُ ع أَنَّ رَسُولَ اللَّهِ ص رَشَّ قَبْرَ عُثْمَانَ بْنِ مَطْعُونٍ بِالْمَاءِ بَعْدَ أَنْ سَوَّى عَلَيْهِ التُّرَابَ.

And from him^{-asws}: ‘Rasool-Allah^{-saww} sprinkled the grave of Usman Bin Mazoun with the water after the soil had been evened upon it’.³²

6- الْعَلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ قَالَ: إِنَّ النَّبِيَّ ص كَانَ إِذَا مَاتَ رَجُلٌ مِنْ أَهْلِ بَيْتِهِ يَرِثُ قَبْرَهُ وَ يَضَعُ يَدَهُ عَلَى قَبْرِهِ لِيُعْرَفَ أَنَّهُ قَبْرُ الْعَلَوِيَّةِ وَ بَنِي هَاشِمٍ مِنْ آلِ مُحَمَّدٍ فَصَارَتْ بَدْعَةً فِي النَّاسِ كُفْلِهِمْ وَ لَا يُجُوزُ ذَلِكَ.

(The book) ‘Al Ilal’ of Muhammad Bin Ali Bin Ibrahim who said,

‘The Prophet^{-saww} was such, whenever a man from his^{-saww} family members died, he^{-saww} sprinkled upon his grave, and he^{-saww} placed his^{-saww} hand upon his grave in order for it to be known that it is a grave of the Alawiites and clan of Hashim from the Prophet^{-asws} of Muhammad^{-saww}. It (placing hand on the grave) became an innovation among the people, all of them, and that is not allowed’.³³

7- كِتَابُ عَبَّادِ الْعُصْفُرِيِّ، عَنِ ابْنِ الْعَرَزِيِّ عَنْ ثَوْبَانَ بْنِ يَزِيدَ عَنْ خَالِدِ بْنِ مَعْدَانَ عَنْ حَوْسِ بْنِ بَعْرِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِكُلِّ بَيْتٍ بَابًا وَ إِنَّ بَابَ الْقَبْرِ مِنْ قِبَلِ الرَّجْلَيْنِ.

The book of Abbad Al Usfary, from Ibn Al Urzamy, from Suweyr Bin Yazeed, from Khalid Bin Ma’dan, from Haws Bin Ba’r who said,

‘Rasool-Allah^{-saww} said: ‘For every house there is a door, and a door of the grave is from the direction of the legs’.³⁴

8- الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِوَسِّ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ قَالَ: كَانَ فِيمَا كَتَبَ الرِّضَا ع لِلْمَأْمُونِ مِنْ مَخْضِ الْإِسْلَامِ الْمَيِّتُ يُسَلُّ مِنْ قِبَلِ رِجْلَيْهِ وَ يُرْفَقُ بِهِ إِذَا أُدْخِلَ قَبْرَهُ.

(The book) ‘Al Uyouun’ – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan who said,

‘It was among what Al-Reza^{-asws} had written for Al-Mamoun: ‘From the pure Al-Islam is the deceased being submitted from the direction of his legs and to be gentle with him when he is entered into his grave’.³⁵

³¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 13 (Chapters on Funerals)

³² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 5 / 14 (Chapters on Funerals)

³³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 6 (Chapters on Funerals)

³⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 7 (Chapters on Funerals)

³⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 8 (Chapters on Funerals)

9- الخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْهَيْثَمِ وَأَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ وَمُحَمَّدَ بْنَ أَحْمَدَ السِّنَانِيِّ وَجَمَاعَةَ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مَهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الْمَيِّتُ يُسَلُّ مِنْ قِبَلِ رِجَالِهِ سَلًّا وَ الْمَرْأَةُ تُؤَخَذُ بِالْعَرْضِ مِنْ قِبَلِ اللَّحْدِ وَ الْقُبُورُ تُرَبِّعُ وَ لَا تُسَمَّمُ.

(The book) 'Al Khisaal' – from Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al-Hassan Al Qattan, and Muhammad Bin Ahmad Al Sinani, and a group, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq^{asws} having said: 'The deceased should be submitted from direction of his legs sliding, while the woman would be taken width wise from direction of the Lahad, and the graves should be squared and not humped''³⁶

بيان: عَبْدُ الصَّمَدِ بْنُ هَارُونَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا أَدْخَلْتَ الْقَبْرَ إِنْ كَانَ رَجُلًا سَلِّ سَلًّا وَ الْمَرْأَةُ تُؤَخَذُ عَرْضًا فَإِنَّهُ أَسْتَرُّ.

Explanation – Al-Samad Bin Haroun who said, 'Abu Abdullah^{asws} said: 'When the deceased is entered into the grave, if it was a man, he should be slid sliding (by the legs), and the woman would be taken width-wise, for it is more veiling''.

10- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِآبَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَشِّ الْمَاءِ عَلَى الْقَبْرِ قَالَ يَتَجَانَّى عَنْهُ الْعَدَابُ مَا دَامَ النَّدَى فِي التُّرَابِ.

(The book) 'Al Ilal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sadabady, from Ahmad Bin Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from one of his companions said,

'Abu Abdullah^{asws} was asked about sprinkling the water upon the grave. He^{asws} said: 'The Punishment would be forsaken from him for as long that there is wetness in the soil''³⁷

11- إِكْمَالُ الدِّينِ، عَنْ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَهْرَبَارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ مَرْثَةَ مَوْلَى مُحَمَّدِ بْنِ خَالِدٍ قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ فَأَتَيْتُهُ أَبُو عَبْدِ اللَّهِ ع إِلَى الْقَبْرِ أَرْسَلَ نَفْسَهُ فَقَعَدَ عَلَى حَاشِيَةِ الْقَبْرِ وَ لَمْ يَنْزِلْ فِي الْقَبْرِ ثُمَّ قَالَ هَكَذَا صَنَعَ رَسُولُ اللَّهِ ص بِإِبْرَاهِيمَ وَوَلَدِهِ.

(The book) 'Ikmal Al Deen' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Ibrahim Bin Mahziyar, from his brother Ali, from Muhammad Bin Abu Umeyr, from Muhammad Bin Abu Hamza, from Murrah a slave of Muhammad Bin Khalid who said,

'When Ismail died, Abu Abdullah^{asws} ended to the grave. He^{asws} went on to sit upon edge of the grave and did not descend into the grave. Then he^{asws} said: 'That is how Rasool-Allah^{saww} had done with his^{saww} son^{as} Ibrahim^{as}'³⁸

توضيح رَوَى الْكَلْبَنِيُّ هَذَا الْحَبْرَ عَنْ عَلِيِّ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ أَبِي عَبْدِ اللَّهِ ع أَتَى أَبُو عَبْدِ اللَّهِ ع الْقَبْرَ فَأَرْتَحَى نَفْسَهُ فَقَعَدَ ثُمَّ قَالَ رَجَمَكَ اللَّهُ وَ صَلَّى عَلَيْكَ وَ لَمْ يَنْزِلْ فِي قَبْرِهِ وَ قَالَ هَكَذَا فَعَلَّ النَّبِيُّ ص بِإِبْرَاهِيمَ.

³⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 9 (Chapters on Funerals)

³⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 10 (Chapters on Funerals)

³⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 11 (Chapters on Funerals)

Clarification (Ahadeeth only) – This Hadeeth has been reported by Al-Kulayni, from 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 to the grave and relaxed himself^{-asws}. He^{-asws} sat down, then said: ‘May Allah^{-azwj} have Mercy on you, and Send Salawaat upon you’, and he^{-asws} did not descend into his grave, and said: ‘That is how the Prophet^{-saww} had done with Ibrahim^{-as}’.

عِبَادَةُ بَنِ الصَّامِتِ أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا كَانَ فِي جِنَازَةٍ لَمْ يَجْلِسْ حَتَّى تُوَضَعَ فِي اللَّحْدِ فَقَالَ يَهُودِيٌّ إِنَّا لَنَفْعَلُ ذَلِكَ فَجَلَسَ وَ قَالَ خَالِفُوهُمْ.

Ubadah Bin Al Samit having said: ‘Whenever Rasool-Allah^{-saww} was in a funeral did not sit down until he (deceased) was placed in the Lahad. A Jew said, ‘We (Jews) tend to do that!’ So, he^{-saww} sat down, and said: ‘Oppose them!’

لِصَحِيحِ ابْنِ سِنَانَ عَنِ الصَّادِقِ ع يَتَّبِعِي لِمَنْ شِيعَ جِنَازَةً أَنْ لَا يَجْلِسَ حَتَّى تُوَضَعَ فِي لَحْدِهِ.

‘Saheeh’ (Al-Tahzeeb) – Ibn Sinan, from Al-Sadiq^{-asws}: ‘It is befitting for the one who escorts a funeral that he should not sit down until he (deceased) is placed in his Lahad’.

12- إِيخْتِيَارُ الرِّجَالِ لِلْكَثْبِيِّ، عَنِ الْعَبَّاسِيِّ قَالَ سَمِعْتُ عَلِيَّ بْنَ الْحُسَيْنِ يَقُولُ مَاتَ يُؤْتَسُ بْنُ يَعْقُوبَ بِالْمَدِينَةِ فَبَعَثَ إِلَيْهِ أَبُو الْحَسَنِ الرِّضَا ع بِخُطُوبِهِ وَ كَفَّنِهِ وَ جَمِيعَ مَا يَخْتِاجُ إِلَيْهِ وَ أَمَرَ مَوَالِيَهُ وَ مَوَالِيَ أَبِيهِ وَ جَدِّهِ أَنْ يَحْضُرُوا جِنَازَتَهُ وَ قَالَ لَهُمْ هَذَا مَوْلَى لِأَبِي عَبْدِ اللَّهِ ع وَ كَانَ يَسْكُنُ الْعِرَاقَ

(The book) ‘Ikhtiyar Al Rijal’ of Al Kashi – from Al Ayyashi who said, ‘I heard Ali Bin Al-Hassan saying:

‘Yunus Bin Yaqoub died at Al-Medina. Abu Al-Hassan Al-Reza^{-asws} sent his embalmment and his shroud to him, and entirety of what he would be needy to, and he^{-asws} instructed his^{-asws} friends, and friends of his^{-asws} father^{-asws}, and his^{-asws} grandfather^{-asws} to attend his funeral, and he^{-asws} said to them: ‘This is a friend of Abu Abdullah^{-asws}’, and he was settled in Al-Iraq.

وَ قَالَ لَهُمْ احْفَظُوا لَهُ فِي الْبَقِيعِ فَإِنْ قَالَ لَكُمْ أَهْلُ الْمَدِينَةِ إِنَّهُ عِرَاقِي وَ لَا نَدْفِنُهُ فِي الْبَقِيعِ فَقُولُوا لَهُمْ هَذَا مَوْلَى لِأَبِي عَبْدِ اللَّهِ ع وَ كَانَ يَسْكُنُ الْعِرَاقَ فَإِنْ مَنَعْتُمُونَا أَنْ نَدْفِنَهُ فِي الْبَقِيعِ مَنَعْنَاكُمْ أَنْ تَدْفِنُوا مَوَالِيَكُمْ فِي الْبَقِيعِ

And he^{-asws} said to them: ‘Dig for him in Al-Baqie, and if the people of Al-Medina say to you, ‘He is an Iraqi and he cannot be buried in Al-Baqie’, then say to them, ‘This is a friend of Abu Abdullah^{-asws}, and he^{-asws} was settled in Al-Iraq. If you were to prevent us from buried him in Al-Baqie, we will prevent you from your friends to be buried in Al-Baqie!’

فَدُفِنَ فِي الْبَقِيعِ وَ وَجَّهَ أَبُو الْحَسَنِ عَلِيُّ بْنُ مُوسَى إِلَى زَمِيلِهِ مُحَمَّدِ بْنِ الْحُبَابِ وَ كَانَ رَجُلًا مِنْ أَهْلِ الْكُوفَةِ فَقَالَ صَلَّى عَلَيْهِ أَتَتْ.

He was buried in Al-Baqie, and Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws} sent Muhammad Bin Al-Hubab to his colleague, and he was a man from the people of Al-Kufa. He^{-asws} said: ‘You pray Salat upon him!’³⁹

³⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 12 a (Chapters on Funerals)

عَلِيُّ بْنُ الْحُسَيْنِ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: رَأَى صَاحِبَ الْمَقْبَرِ وَ أَنَا عِنْدَ الْقَبْرِ بَعْدَ ذَلِكَ فَقَالَ لِي مَنْ هَذَا الرَّجُلُ صَاحِبُ هَذَا الْقَبْرِ فَإِنَّا أَنَا الْحُسَيْنُ عَلِيُّ بْنُ مُوسَى ع أَوْصَانِي بِهِ وَ أَمَرَنِي أَنْ أَرِشَ قَبْرَهُ أَرْبَعِينَ شَهْرًا أَوْ أَرْبَعِينَ يَوْمًا فِي كُلِّ يَوْمٍ مَرَّةً فَقَالَ أَبُو الْحُسَيْنِ الشُّكُّ مِنِّي

Ali Bin Al-Hassan said, ‘Muhammad Bin Al-Waleed said, ‘Keeper of the graveyard (Al-Baqie) showed me, and I was by the grave after that. He said to me, ‘Who is this man, occupant of this grave? Abu Al-Hassan Ali^{-asws} Bin Musa^{-asws} has advised me with him and instructed me to sprinkle his grave for forty months’ – or ‘forty day’, once during every day!’ – Abu Al-Hassan said, ‘The doubt is from me’.

قَالَ وَ قَالَ لِي صَاحِبُ الْمَقْبَرَةِ إِنَّ السَّرِيرَ عِنْدِي يَعْنِي سَرِيرَ النَّبِيِّ ص فَإِذَا مَاتَ رَجُلٌ مِنْ بَنِي هَاشِمٍ صَرَ السَّرِيرُ فَأَقُولُ أُيُّهُمْ مَاتَ حَتَّى أَعْلَمَ بِالْعَدَاةِ فَصَرَ السَّرِيرُ فِي اللَّيْلَةِ الَّتِي مَاتَ فِيهَا هَذَا الرَّجُلُ

He said, ‘And keeper of the graveyard said to me, ‘The bier is in my possession’ – meaning bier of the Prophet^{-saww}. Whenever a man from the clan of Hashim^{-as} dies, the bier squeaks, so I say, ‘Which of them has died?’, until I come to known in the morning. The bier squeaked during the night in which this man had died’.

فَقُلْتُ لَا أَعْرِفُ أَحَدًا مِنْهُمْ مَرِيضًا فَمَنْ ذَا الَّذِي مَاتَ

I said, ‘I don’t know anyone of them being sick. Who is that who has died?’

فَلَمَّا أَنْ كَانَ مِنَ الْعَدِ جَاءُوا فَأَخَذُوا مِنِّي السَّرِيرَ وَ قَالُوا مَوْلَى لِأَبِي عَبْدِ اللَّهِ ع كَانَ يَسْكُنُ الْعِرَاقَ.

When it was the next morning, they came and took the bier from me and said, ‘A friend of Abu Abdullah^{-asws} who had settled in Al-Iraq’.⁴⁰

13- مصباح الأنوار، عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ قَالَ: إِنَّ فَاطِمَةَ ع لَمَّا اخْتُضِرَتْ أَوْصَتْ عَلِيًّا ع فَقَالَتْ إِذَا أَنَا مِتُّ فَتَوَلَّيْنِي غُسْلِي وَ جَهَنِّي وَ صَلِّ عَلَيَّ وَ أَنْزِلْنِي قَبْرِي وَ الْحُدُنِي وَ سَوِّ الثَّرَابَ عَلَيَّ وَ اجْلِسْ عِنْدَ رَأْسِي فُبَالَةَ وَجْهِي

(The book) ‘Masabih Al Anwaar’ –

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘When (Syeda) Fatima^{-asws} faced death, she^{-asws} bequeathed to Ali^{-asws}. She^{-asws} said: ‘When I^{-asws} pass away, then you^{-asws} take charge of my^{-asws} washing, and prepare me^{-asws}, and pray Salat upon me^{-asws}, and descend me^{-asws} into my^{-asws} grave and make Lahad for me^{-asws}, and even the soil upon me^{-asws}, and sit by my^{-asws} head facing my^{-asws} face.

فَأَكْثَرُ مِنْ تِلَاوَةِ الْقُرْآنِ وَ الدُّعَاءِ فَإِنَّهَا سَاعَةٌ يَحْتَاجُ الْمَيِّتُ فِيهَا إِلَى أَنْسِ الْأَخْيَاءِ وَ أَنَا أَسْتَوْدِعُكَ اللَّهُ تَعَالَى وَ أَوْصِيكَ فِي وُلْدِي خَيْرًا

Frequent from recitation of the Quran and the supplication, for it is a time the deceased is needy to comfort of the living, and I^{-asws} entrust you^{-asws} to Allah^{-azwj} the Exalted, and bequeath you^{-asws} goodness regarding my^{-asws} children’.

⁴⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 12 b (Chapters on Funerals)

ثُمَّ ضَمَّتْ إِلَيْهَا أُمَّ كُثُومٍ فَقَالَتْ لَهُ إِذَا بَلَغَتْ فَلَهَا مَا فِي الْمَنْزِلِ تَمَّ اللَّهُ لَهَا

Then she^{-asws} hugged Umm Kulsoum^{-as}. She^{-asws} said to him^{-asws}: ‘When she^{-asws} is an adult, for her^{-as} is whatever is in the house, then Allah^{-azwj} is for her^{-as}’.

فَلَمَّا تُؤَيِّتُ فَعَلَ ذَلِكَ أَمِيرُ الْمُؤْمِنِينَ ع وَ دَفَنَهَا لَيْلًا فِي دَارِ عَقِيلٍ فِي الرَّاوِيَةِ الثَّلَاثَةِ مِنْ صَدْرِ الدَّارِ.

When she^{-asws} passed away, Amir Al-Momineen^{-asws} did that and buried her^{-asws} at night in the house of Aqeel, in the third corner from the centre of the house”.⁴¹

وَمِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَمَّا وَضَعَ - فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص فِي الْقَبْرِ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ سَلَّمَ أَنْتِهَا الصِّدِّيقَةُ إِلَى مَنْ هُوَ أَوْلَى بِكَ مِنِّي وَ رَضِيْتُ لَكَ بِمَا رَضِيَ اللَّهُ تَعَالَى لَكَ

And from him,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}: ‘When Amir Al-Momineen^{-asws} placed (Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww} in the grave, he^{-asws} said: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful, and by Allah^{-azwj}, and upon religion of Rasool-Allah^{-saww}, Muhammad^{-saww} Bin Abdullah^{-as}! I^{-asws} hereby submit you^{-asws}, O you truthful woman, to the One^{-azwj} Who is Foremost with you^{-asws} than I^{-asws} am, and am pleased for you^{-asws} with what Allah^{-azwj} the Exalted is Pleased for you^{-asws}!’

ثُمَّ قَرَأَ مِنْهَا حَلْفَانَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

Then he^{-asws} recited: ‘**From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]**’.

فَلَمَّا سَوَّى عَلَيْهَا التُّرَابَ أَمَرَ بِقَبْرِهَا فَرَشَّ عَلَيْهِ الْمَاءَ ثُمَّ جَلَسَ عِنْدَ قَبْرِهَا بَاكِيًا حَزِينًا فَأَخَذَ الْعَبَّاسُ يَدَهُ فَأَنْصَرَفَ بِهِ.

When he^{-asws} had evened the soil upon her^{-asws}, he^{-asws} instructed with her^{-asws} grave, so the water was sprinkled upon it. Then he^{-asws} sat by her^{-asws} grave crying, grieving. Al Abbas held his^{-asws} hand and he^{-asws} left with him”.⁴²

وَمِنْهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ الشَّفْعُ يَدْخُلُ الْقَبْرَ أَوْ الْوَتْرُ

And from him, from Jabir Bin Abdullah Al Ansari,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘Will the two enter the grave or the one?’

فَقَالَ سَوَاءٌ عَلَيْكَ أَذْخَلَ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهَا الْقَبْرَ أَوْ زَيْعَةً.

⁴¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 13 a (Chapters on Funerals)

⁴² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 13 b (Chapters on Funerals)

He^{-asws} said: 'It is the same upon you. (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, four had entered the grave upon her^{-asws}'.⁴³

14- الْعِلَالُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ الْقُرُونِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ فُؤَلَتْ لِأَيِّ عِلَّةٍ يُوَلَّدُ الْإِنْسَانُ هَاهُنَا وَ يَمُوتُ فِي مَوْضِعٍ آخَرَ

(The book) 'Al Ilal' – from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Ibrahim Bin Makhlad, from Muhammad Bin Bashir, from Muhammad Bin Sinan, from Abu Abdullah Al Qazwiny who said,

'I asked Abu Ja'far^{-asws}. I said, 'For which reason does the human being get born over here and he dies in another place?'

قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ خَلَقَهُ خَلَقَهُمْ مِنْ أَدِيمِ الْأَرْضِ فَمَرَجِعُ كُلِّ إِنْسَانٍ إِلَى تُرْبَتِهِ.

He^{-asws} said: 'Because when Allah^{-azwj} Blessed and Exalted Created His^{-azwj} creatures, He^{-azwj} Created them from surface of the earth, therefore every human being returns to his soil'.⁴⁴

15- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ إِذَا جِئْتَ بِأَخِيكَ إِلَى الْقَبْرِ فَلَا تَفُدِّحْهُ بِهِ ضَعْفُ أَسْفَلِ مِنَ الْقَبْرِ بِذِرَاعَيْنِ أَوْ ثَلَاثَةٍ حَتَّى يَأْخُذَ لِذَلِكَ أَهْبَتَهُ ثُمَّ ضَعْفُ فِي لَحْدِهِ

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn, from Muhammad Bin Sinan, from Muhammad Bin Ajlan,

'From Abu Abdullah^{-asws}: 'When you come with your brother to the grave, do not be sudden with him with the grave. Place him away from the grave by two cubits or three until he takes his readiness for that, then place him in his Lahad.

وَ إِنْ اسْتَطَعْتَ أَنْ تُلْصِقَ خَدَّهُ بِالْأَرْضِ وَ تَحْسِرَ مِنْ خَدِّهِ فَافْعَلْ وَ لِيَكُنْ أَوَّلَى النَّاسِ بِهِ مِمَّا يَلِي رَأْسَهُ وَ لِيَتَعَوَّذَ بِاللَّهِ مِنَ الشَّيْطَانِ وَ لِيَقْرَأَ فَاتِحَةَ الْكِتَابِ وَ الْمُعَوَّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ ثُمَّ لِيُقَلِّ مَا يَعْلَمُ حَتَّى يَنْتَهِيَ إِلَى صَاحِبِهِ.

And if you are capable of adhering his cheek with the ground and uncover from his cheek, then do so, and let the foremost of the people with him be from what follows his head, and let him seek Refuge with Allah^{-azwj} from the Satan^{-la}, and let him recite Opening of the Book (Surah Al Fatiha), and 'Al Moauzateyn', and (Surah) Al Tawheed, and Ayat Al Kursi, then let him say what he known until he ends to his companion".⁴⁵

قَالَ وَ زُوِيَ فِي حَدِيثٍ آخَرَ إِذَا أَنْتَبْتَ بِالْمَيِّتِ الْقَبْرَ فَلَا تَفُدِّحْ بِهِ الْقَبْرَ فَإِنَّ الْقَبْرَ أَهْوَالٌ عَظِيمَةٌ وَ تَعَوَّذْ مِنْ هَوْلِ الْمُطَّلَعِ وَ لَكِنْ ضَعْفُ قُرْبِ شَفِيرِ الْقَبْرِ وَ اصْبِرْ عَلَيْهِ هُنَيْئَةً ثُمَّ قَدِّمَهُ قَلِيلًا وَ اصْبِرْ عَلَيْهِ لِيَأْخُذَ أَهْبَتَهُ ثُمَّ قَدِّمَهُ إِلَى شَفِيرِ الْقَبْرِ.

He said, 'And it is reported in another Hadeeth –

'When you come with the deceased to the grave, do not be sudden with him with the grave, for there are mighty horrors for the grave, and seek Refuge from the emerging horror, but

⁴³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 13 c (Chapters on Funerals)

⁴⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 14 (Chapters on Funerals)

⁴⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 15 a (Chapters on Funerals)

place him near to the edge of the grave and be patient upon him for a while, then forward him a little, and be patient upon him. Let him take his readiness. Then forward him to the edge of the grave”.⁴⁶

16- الْعَلَاءُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ يَقُولُ لَا تَنْزِلْ فِي الْقَبْرِ وَعَلَيْكَ الْعِمَامَةُ وَ لَا الْقَلَنْسُوَّةُ وَ لَا الْحِدَاءُ وَ لَا الطَّبْلَسَانُ وَ حُلُّ أَرْزَاكَ فَذَلِكَ سُنَّةٌ مِنْ رَسُولِ اللَّهِ ص

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Ibn Abu Umeyr, from Ali Bin Yaqteen who said,

‘I heard Abu Al-Hassan^{-asws} the 1st saying: ‘Do not descend into a grave while there is a turban upon you, nor the cap nor the shoes, nor the pallium, and loosen your loin cloth (trouser), for that is a Sunnah from Rasool-Allah^{-saww}’.

قُلْتُ فَالْحُفُّ

I said, ‘(What about) the socks?’

قَالَ فَلَا أَرَى بِهِ بَأْسًا

He^{-asws} said: ‘I^{-asws} don’t see any problem with it’.

قُلْتُ لِمَ يَكْرَهُ الْحِدَاءُ

I said, ‘Why are the shoes disliked?’

قَالَ مَخَافَةَ أَنْ يَعْثُرَ بِرِجْلِهِ فَيَهْدِمَ.

He^{-asws} said: ‘Fearing that he might stumble with his leg, and demolish (fall down)’.⁴⁷

بيان رواه الكليني عن أبي بكر الحضرمي عن أبي عبد الله ع قال: لا تنزل القبر و عليك العمامة و لا القلنسوة و لا رداء و لا حذاء و حل أزرارك

Explanation – It is reported by Al-Kulayni from AbuBakr Al-Hazrami, from Abu Abdullah^{-asws} having said: ‘Do not descend into the grave while upon you is the turban, nor the cap, nor a robe, nor shoes, and loosen your loin cloth (trouser)’.

قَالَ قُلْتُ وَ الْحُفُّ

He (the narrator) said, ‘I said, ‘And the socks?’

قَالَ لَا بَأْسَ بِالْحُفِّ فِي وَقْتِ الضَّرُورَةِ وَ النَّجْيَةِ.

⁴⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 15 b (Chapters on Funerals)

⁴⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 16 (Chapters on Funerals)

He^{-asws} said: 'There is no problem with the socks in the time of necessity and the Taqiyyah (dissimulation)'.

17- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ الْبَرَاءُ بْنُ مَعْرُورٍ الْأَنْصَارِيُّ بِالْمَدِينَةِ وَكَانَ رَسُولُ اللَّهِ ص بِمَكَّةَ وَ الْمُسْلِمُونَ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ فَأَوْصَى إِذَا دُفِنَ أَنْ يُجْعَلَ وَجْهُهُ إِلَى رَسُولِ اللَّهِ ص فَجَزَتْ فِيهِ السُّنَّةُ وَ نَزَلَ بِهِ الْكِتَابُ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from his father, from Hammad Bin Isa, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Al-Bara'a Bin Marour Al-Ansari was in Al-Medina and Rasool-Allah^{-saww} was in Makkah, and the Muslims were praying Salat towards Bayt Al Maqdis. He bequeathed, when he is buried, his face should be made towards Rasool-Allah^{-saww}. The Sunnah flowed regarding it and the Book was Revealed with it'.⁴⁸

18- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي أَنْ يَتَخَلَّفَ عِنْدَ قَبْرِ الْمَيِّتِ أَوْلَى النَّاسِ بِهِ بَعْدَ انْصِرَافِ النَّاسِ عَنْهُ وَ يَمِضُ عَلَى التُّرَابِ بِكَفِّهِ وَ يُلَقِّنُهُ وَ يَرْفَعُ صَوْتَهُ فَإِذَا فَعَلَ ذَلِكَ كُفِّي الْمَيِّتِ الْمَسْأَلَةَ فِي قَبْرِهِ.

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father raising it to,

'Abu Abdullah^{-asws} said: 'It is befitting that he should stay behind by the grave of the deceased, the foremost of the people with him, after the people have dispersed from him, and he should grab a handful of soil and indoctrinate him (Talqeen), and raise his voice (with it). When he does that, the deceased would be sufficed of the questioning in his grave'.⁴⁹

بيان: عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ أَنَّ النَّبِيَّ ص قَالَ: إِذَا مَاتَ أَحَدُكُمْ وَ سَوَّيْتُمْ عَلَيْهِ التُّرَابَ فَلْيَقُمْ أَحَدُكُمْ عِنْدَ قَبْرِهِ ثُمَّ لِيُقَلِّ يَا فُلَانُ بِنَ فُلَانَةَ فَإِنَّهُ يَسْمَعُ وَ لَا يُجِيبُ

Explanation (Hadeeth only) – From Abu Umama Al Bahily, 'The Prophet^{-saww} said: 'When one of you dies, even out the soil upon him. Let one of you stand by his grave, then let him say, 'O so and so, son of so and so mother!', for he does hear and cannot answer.

ثُمَّ يَقُولُ يَا فُلَانُ بِنَ فُلَانَةَ فَإِنَّهُ يَقُولُ أَرْشِدْنَا رَبَّنَا اللَّهُ

Then he should say, 'O so and so, son of so and so father!', secondly. He should sit upright, the let him say, 'O so and so, son of so and so mother!', for he (deceased) would be saying, 'Guide us, may Allah^{-azwj} have Mercy on you!'

فَيَقُولُ ادْعُونِي أَعْتَبْ مَا خَرَجْتُ عَلَيْهِنَّ مِنَ الدُّنْيَا شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّكَ رَضِيتَ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِالْقُرْآنِ إِمَامًا

He should say, 'Recall what you have come out upon from the world. Testify that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and you

⁴⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 17 (Chapters on Funerals)

⁴⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 18 (Chapters on Funerals)

are pleased with Allah^{-azwj} as Lord^{-azwj}, and with Al Islam as religion, and with Muhammad^{-saww} as Prophet^{-saww}, and with the Quran as an Imam.

فَإِنَّ مُنْكَرًا وَ نَكِيرًا يَتَأَخَّرُ كُلُّ وَاحِدٍ مِنْهُمَا فَيَقُولُ انْطَلِقْ فَمَا يُفَعِدُنَا عِنْدَ هَذَا وَ قَدْ لَقِينَا حُجَّتَهُ

So Munkar and Nakeer (questioning Angels), each one of them would stay back saying, 'Let us go! We should not sit by this one, and he has already been indoctrinated his arguments'.

فَقِيلَ يَا رَسُولَ اللَّهِ فَإِنَّ لَمْ يَعْرِفْ أُمَّهُ

It was said, 'O Rasool-Allah^{-saww}! Supposing he does not know his mother?'

قَالَ فَلْيُنْسِبْهُ إِلَى حَوَاءَ.

He^{-saww} said: 'Let him attribute him to Hawwa^{-as}'.

19- الحِصَالُ، عَنْ أَبِيهِ وَ ابْنِ الْوَلِيدِ مَعًا عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدِ بْنِ الْعَطَّارِ مَعًا عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَدْخُلُ الْجَنَّةَ مُذْمُومٌ وَ لَا سَكِينٌ وَ لَا عَاقٌ وَ لَا شَدِيدُ السَّوَادِ وَ لَا دَيْوُوتٌ وَ لَا قَلَاعٌ وَ هُوَ الشَّرْطِيُّ وَ لَا رَثُوقٌ وَ هُوَ الْخُنْتِيُّ وَ لَا خَيْوْفٌ وَ هُوَ النَّبَاشُ- وَ لَا عَشَّازٌ وَ لَا قَاطِعٌ رَجِمَ وَ لَا قَدْرِيٌّ.

(The book) 'Al Khisaal' – from his father and Ibn Al Waleed, both together from Ahmad Bin Idrees and Muhammad Bin Al Attar, both together from Muhammad Al Ashari, from Muhammad Bin Al Husayn, raising it, said,

'Rasool-Allah^{-saww} said: 'He will not enter the Paradise, neither a habitual of wine, nor an intoxicating one, nor disloyal (to parents), nor intensely black, nor a cuckold, nor a 'Qala'a', and he is the policeman, nor a 'Ratuqun', and he is the hermaphrodite, nor a 'Khuyuf', and he is the grave robber, nor a tithe (religious tax) collector, nor a cutter of kinship, nor a Qadirite (fatalist)'.⁵⁰ (non-Shia source)

20- معاني الأخبار، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ أَبِي عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ أَخْبَرَنِي جَبْرَيْلُ أَنَّ رِيحَ الْجَنَّةِ تُوْجَدُ مِنْ مَسِيرَةِ أَلْفِ عَامٍ مَا يَجِدُهَا عَاقٌ وَ لَا قَاطِعٌ رَجِمَ وَ لَا شَيْخٌ زَانٍ وَ لَا جَارٌ إِزَارُهُ خَيْلَاءَ وَ لَا قَتَاتٌ وَ لَا مَنَانٌ وَ لَا جَعْظَرِيٌّ

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abdullah, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Jibraeel^{-as} informed me^{-saww} that the aroma of Paradise will be felt from a travel distance of a thousand years. He will not sense it, one disloyal (to parents), nor a cutter of kinship, nor an elderly adulterer, nor a tyrant whose trouser is pompous, nor a gossip, nor a reproacher upon conferment, nor a 'Ja'zary'.

قَالَ قُلْتُ فَمَا الْجَعْظَرِيُّ

⁵⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 19 (Chapters on Funerals)

He (the narrator) said, 'I said, 'So what is 'Al-Ja'zary'?'

قَالَ الَّذِي لَا يَشْبَعُ مِنَ الدُّنْيَا.

He^{-saww} said: 'The one who is not satiated from the world'.⁵¹

و فِي حَدِيثٍ آخَرَ وَ لَا جِيوفٌ وَ هُوَ النَّبَاشُ وَ لَا رَنُوفٌ وَ هُوَ الْمُحَنَّتُ وَ لَا جَوَاطُ وَ لَا جَعْظَرِيٌّ وَ هُوَ الَّذِي لَا يَشْبَعُ مِنَ الدُّنْيَا.

And in another Hadeeth: 'Not a 'Juyouf', and he is the grave robber, nor a 'Ranouf', and he is the effeminate, nor one swaggering in his walking, nor a 'Ja'zary', and he is the one not satiated from the world'.⁵²

21- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ سُلَيْمَانَ بْنِ دَاوُدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ نَظَرَ إِلَى الْمَقَابِرِ فَقَالَ يَا حَمَّادُ هَذِهِ كِفَاتُ الْأَمْوَاتِ وَ نَظَرَ إِلَى الْبُيُوتِ فَقَالَ هَذِهِ كِفَاتُ الْأَحْيَاءِ ثُمَّ تَلَا أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءً وَ أَمْوَاتًا.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad, from Suleyman Bin Dawood, from Hammad Bin Isa,

'From Abu Abdullah^{-asws} having looked at the graves. He^{-asws} said: 'O Hammad! These are receptacles of the dead!' And he^{-asws} looked at the houses. He^{-asws} said: 'These are receptacles of the living'. Then he^{-asws} recited: **Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26]**'.⁵³

22- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ: نَظَرَ أَمِيرُ الْمُؤْمِنِينَ ع فِي رُجُوعِهِ مِنْ صَيْحَانَ إِلَى الْمَقَابِرِ فَقَالَ هَذِهِ كِفَاتُ الْأَمْوَاتِ أَيَّ مَسَاكِنُهُمْ ثُمَّ نَظَرَ إِلَى بُيُوتِ الْكُوفَةِ فَقَالَ هَذِهِ كِفَاتُ الْأَحْيَاءِ ثُمَّ تَلَا قَوْلَهُ تَعَالَى أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا أَحْيَاءً وَ أَمْوَاتًا.

Tafseer Ali Bin Ibrahim, said,

'During his^{-asws} return from (battle of) Siffeen, Amir Al-Momineen^{-asws} looked at the graveyard. He^{-asws} said: 'These are receptacle of the dead!' i.e., their dwellings. Then he^{-asws} looked at Al-Kufa. He^{-asws} said: 'These are receptacle of the living!' Then he^{-asws} recited Words of the Exalted: **Did We not Make the earth like a receptacle [77:25] (For) the living and the dead? [77:26]**'.⁵⁴

23- الإِحْتِجَاجُ، وَ غَيْبَةُ الطُّوسِيِّ، فِيمَا كَتَبَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمَيْرِيُّ إِلَى الْقَائِمِ ع سُئِلَ عَنْ طِينِ الْقَبْرِ يُوضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ هَلْ يَجُوزُ ذَلِكَ أَمْ لَا

(The book) 'Al-Ihtijaj', and 'Ghayba' –

'Among what Abdullah Bin Ja'far Al-Himeyri wrote to Al-Qaim^{-ajfj} asking about clay of the grave placed with the deceased in his grave, 'Is that allowed or not?'

⁵¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 20 a (Chapters on Funerals)

⁵² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 20 b (Chapters on Funerals)

⁵³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 21 (Chapters on Funerals)

⁵⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 22 (Chapters on Funerals)

فَأَجَابَ عِ يُوَضَعُ مَعَ الْمَيِّتِ فِي قَبْرِهِ وَ يُخَلَطُ بِخُتُوَطِهِ إِنْ شَاءَ اللَّهُ.

He^{-ajfi} answered: ‘You can place with the deceased in his grave and mingle with his embalment, if Allah^{-azwj} so Desires’.⁵⁵

24- الْعَلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ سَهْلٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ مُحَمَّدِ بْنِ حَاتِمٍ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: مَاتَ لِبَعْضِ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع وَكَدَّ فَحَضَرَ أَبُو عَبْدِ اللَّهِ ع جَنَازَتَهُ فَلَمَّا أُحْدِثَ تَقَدَّمَ أَبُوهُ لِيَطْرَحَ عَلَيْهِ التُّرَابَ فَأَحَدَ أَبُو عَبْدِ اللَّهِ ع بِكَفِّهِ وَ قَالَ لَا تَطْرَحْ عَلَيْهِ التُّرَابَ وَ مَنْ كَانَ مِنْهُ ذَا رَحِمٍ فَلَا يَطْرَحْ عَلَيْهِ التُّرَابَ

(The book) ‘Al Ilal’ – from Ali Bin Hatim, from Al Abbas Bin Muhammad Al Alaway, from Al-Hassan Bin Sahl, from Muhammad Bin Sahl, from Muhammad Bin Hatim, 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. Abu Abdullah^{-asws} attended his funeral. When he had been laid in the Lahad, his father came forward to drop the soil upon him. Abu Abdullah^{-asws} held his hand and said: ‘Do not drop the soil upon him, and the one who was with sanctimony (Mahram) from him should not drop the soil upon him!’

فَقُلْنَا يَا ابْنَ رَسُولِ اللَّهِ أَنْتَ هَذَا وَحَدُّهُ

We said, ‘O son^{-asws} of Rasool-Allah^{-saww}! Are you^{-asws} forbidding from this one only?’

فَقَالَ أَتَحَاكُمُ أَنْ تَطْرَحُوا التُّرَابَ عَلَى ذَوِي الْأَرْحَامِ فَإِنَّ ذَلِكَ يُورِثُ الْقَسْوَةَ وَ مَنْ قَسَا فَلَيْبُهُ بَعْدَ مِنْ رَبِّهِ عَزَّ وَ جَلَّ.

He^{-asws} said: ‘I^{-asws} am forbidding you all from dropping the soil upon the one with sanctity, for that inherits the cruelty, and the one whose heart is cruel will be distant from his Lord^{-azwj} Mighty and Majestic’.⁵⁶

25- الْعَلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لِأَيِّ عِلَّةٍ يُرَبِّعُ الْقَبْرَ

(The book) ‘Al Ilal’ – from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Husayn Bin Al Waleed, from the one who mentioned it,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said, ‘For which reason is the grave squared?’

قَالَ لِعِلَّةِ الْبَيْتِ لِأَنَّهُ نَزَلَ مُرَبَّعًا.

He^{-asws} said: ‘For the reason of the House (Kabah), because it descended squared’.⁵⁷

26- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبَحْتَرِيِّ عَنِ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ الرَّبَّ عَلَى الْقُبُورِ كَانَ عَلَى عَهْدِ النَّبِيِّ ص وَكَانَ يُجْعَلُ الْجَرِيدُ الرَّطْبُ عَلَى الْقَبْرِ حِينَ يُدْفَنُ الْإِنْسَانُ فِي أَوَّلِ الزَّمَانِ وَ يُسْتَحَبُّ ذَلِكَ لِلْمَيِّتِ.

⁵⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 23 (Chapters on Funerals)

⁵⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 24 (Chapters on Funerals)

⁵⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 25 (Chapters on Funerals)

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}: 'The sprinkling upon the grave took place in the era of the Prophet^{-saww}, and he^{-saww} would make the wet branch to be upon the grave when the person was buried, in the first timing, and that is recommended for the deceased".⁵⁸

27- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبَحْتَرِيِّ عَنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع أَنَّ قَبْرَ رَسُولِ اللَّهِ ص رُفِعَ مِنَ الْأَرْضِ قَدْرَ شِبْرٍ وَ أَرْبَعِ أَصَابِعٍ وَ رُشَّ عَلَيْهِ الْمَاءُ

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}: 'The grave of Rasool-Allah^{-saww} was raised from the ground a measurement of a hand span and four fingers, and the water was sprinkled upon it'.

قَالَ عَلِيٌّ ع وَ السُّنَّةُ أَنْ يُرَشَّ عَلَى الْقَبْرِ الْمَاءُ.

'Ali^{-asws} said: 'And the Sunnah is that the water be sprinkled upon the grave".⁵⁹

28- مَجَالِسُ الصُّدُوقِ، عَنْ حَمَّزَةَ الْعَلَوِيِّ عَنِ عَبْدِ الْعَزِيزِ الْأَهْمَرِيِّ. عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: كَهَى رَسُولُ اللَّهِ ص أَنْ يُجَصَّصَ الْمَقَابِرُ وَ يُصَلَّى فِيهَا.

(The book) 'Majaalis' of Al Sadouq – from Hamza Al Alawy, from Abdul Aziz Al Ahbary, from Muhammad Bin Zakariya, from Shueyb Bin Waqid, from Al-Husayn Bin Zayd,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} prohibited to plaster the graves and pray Salat in it".⁶⁰

29- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ هَارُونَ الرَّجَائِيِّ عَنِ عَلِيٍّ بْنِ عَبْدِ الْعَزِيزِ عَنِ أَبِي عُبَيْدِ الْقَاسِمِ بْنِ سَلَامٍ بِإِسْنَادٍ مُتَّصِلٍ إِلَى النَّبِيِّ ص أَنَّهُ كَهَى عَنْ تَقْصِيبِ الْقُبُورِ وَ هُوَ التَّجْصِيبُ وَ ذَلِكَ أَنَّ الْجِصَّ يُقَالُ لَهُ الْقِصَّةُ يُقَالُ مِنْهُ فَصَّصْتُ الْقُبُورَ وَ الْبُيُوتَ إِذَا جَصَّصْتَهَا.

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Abu Ubeyd Al Qasim Bin Sallam,

'By a chain connected to the Prophet^{-saww}, he^{-saww} prohibited from 'Taqsees' of the graves, and it is the plastering, and that is because the plaster is called 'Al-Qassa'. It is said, the plaster of the graves and the houses are from it, when you were to plaster these".⁶¹

بيان: وَ رَوَى الْكَلْبِيُّ عَنِ الْعِدَّةِ عَنْ سَهْلِ عَنِ ابْنِ مَحْبُوبٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: لَمَّا رَجَعَ أَبُو الْحَسَنِ مُوسَى ع مِنْ بَغْدَادَ وَ مَضَى إِلَى الْمَدِينَةِ مَاتَتْ لَهُ ابْنَةٌ بِعَيْدٍ فَدَفَنَهَا وَ أَمَرَ بَعْضَ مَوَالِيهِ أَنْ يُجَصَّصَ قَبْرَهَا وَ يَكْتُبَ عَلَى لَوْحٍ اسْمَهَا وَ يَجْعَلَهُ فِي الْقَبْرِ.

⁵⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 26 (Chapters on Funerals)

⁵⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 27 (Chapters on Funerals)

⁶⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 28 (Chapters on Funerals)

⁶¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 29 (Chapters on Funerals)

Explanation (Hadeeth only) – And it is reported by Al-Kulayni, from the number, from Sahl, from Ibn Mahboub, from Yunus Bin Yaqoub who said, ‘When Abu Al-Hassan Musa^{-asws} returned from Baghdad and he^{-asws} went to Al-Medina. A daughter of his^{-asws} died at Feyd. He^{-asws} buried her, and instructed one of his^{-asws} slave to plaster her grave and write her name upon a tablet and make it to be in the grave’’.

و في موثقة علي بن جعفر لا يصلح البناء على القبر و لا الجلوس عليه و لا تحصيصه و لا تطيبينه.

And in reliable (Al-Tahzeeb) by Ali son of Ja’far^{-asws}: ‘Neither is the building upon the grave correct, nor is the sitting upon it, nor plastering it, nor perfuming it’’.

30- **فَمَنْهُ الرِّضَا، قَالَ ع وَ إِذَا حَمَلْتَهُ إِلَى قَبْرِهِ فَلَا تُفَاجِئْ بِهِ الْقَبْرَ فَإِنَّ لِلْقَبْرِ أَهْوَالًا عَظِيمَةً وَ نَعُوذُ بِاللَّهِ مِنْ هَوْلِ الْمُطَّلَعِ وَ لَكِنَّ صَعَهُ دُونَ شَفِيرِ الْقَبْرِ وَ اصْبِرْ عَلَيْهِ هُنَيْئَةً ثُمَّ قَدِّمَهُ إِلَى شَفِيرِ الْقَبْرِ وَ يُدْخِلُهُ الْقَبْرَ مَنْ يَأْمُرُهُ وَلِيُّ الْمَمِيَّتِ إِنْ شَاءَ شَفَعًا وَ إِنْ شَاءَ وَتَرًّا**

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘And when you carry him to his grave, do not be sudden with him with the grave, for there are mighty horrors for the grave, and we seek Refuge with Allah^{-azwj} from the emerging horror, but place him down besides the edge of the grave, and be patient upon him for a while. Then he shall forward him to the edge of the grave and enter him into the grave the one whom guardian of the deceased instructs. If he so desires, two, and if he so desires, one.

وَ قُلْ إِذَا نَظَرْتَ إِلَى الْقَبْرِ - اللَّهُمَّ اجْعَلْهَا رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَ لَا تَجْعَلْهَا حُفْرَةً مِنْ حُفْرِ النَّارِ

And say, when you look at the grave, ‘O Allah^{-azwj}! Make it a garden from the gardens of Paradise and do not Make it a pit from the pits of the fires!’

فَإِذَا دَخَلْتَ الْقَبْرَ فَاقْرَأْ أُمَّ الْكِتَابِ وَ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ

When you enter the grave, then recited Mother of the Book (Surah Al Fatiha), and ‘Al Moauzateyn’, and ‘Ayat Al Kursy’.

فَإِذَا تَوَسَّطْتَ الْمَقْبَرَةَ فَاقْرَأْ أُمَّ الْكِتَابِ وَ اقْرَأْ مِنْهَا خَلَقْنَاكُمْ وَ فِيهَا نُعِيدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً أُخْرَى

When you are in the middle of the graveyard, then recite (Surah) Al Takasur, and recite: ‘**From it We Created you and into it We will Return you, and from it We will Extract you once again [20:55]**’.

وَ إِذَا تَنَاوَلْتَ الْمَمِيَّتَ فَقُلْ بِسْمِ اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ -

And when you take the deceased, then say, ‘In the Name of Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}’.

ثُمَّ صَعَهُ فِي حُدِّهِ عَلَى يَمِينِهِ مُسْتَقْبِلَ الْقَبْلَةِ وَ حُلَّ عَقْدَ كَفْنِهِ وَ صَعَّ حُدَّهُ عَلَى التُّرَابِ وَ قُلِ اللَّهُمَّ جَافِ الْأَرْضِ عَن جَنْبِيهِ وَ صَعِدْ إِلَيْكَ رُوحَهُ وَ لَقِّهِ مِنْكَ رِضْوَانًا

Then place him in his Lahad on his right side facing the Qiblah, and loosen the knot of his shroud, and place his cheek upon the soil and say, 'O Allah^{-azwj}! Dry the ground on his sides and Ascend his soul to You^{-azwj} let him meet the Pleasure from You^{-azwj}!'

ثُمَّ تُدْخِلُ يَدَكَ الْيُمْنَى تَحْتَ مَنْكِبِهِ الْأَيْمَنِ وَ تَضَعُ يَدَكَ الْبَيْسَرَى عَلَى مَنْكِبِهِ الْأَيْسَرِ وَ تُحَرِّكُهُ تَحْرِيكًا شَدِيدًا وَ تَقُولُ يَا فُلَانُ بْنُ فُلَانٍ اللَّهُ رَبُّكَ وَ مُحَمَّدٌ ص
نَبِيُّكَ وَ الْإِسْلَامُ دِينُكَ وَ عَلَيٌّ وَ لِيكُ وَ إِمَامُكَ وَ تُسَمِّي الْأَيْمَةَ وَاحِدًا وَاحِدًا إِلَى آخِرِهِمْ ع ثُمَّ تُعِيدُ عَلَيْهِ التَّلْقِينَ مَرَّةً أُخْرَى

Then insert your right hand under his right shoulder and place your left hand upon his left shoulder, and move him with strong movement and say, 'O so and so, son of so and so! Allah^{-azwj} is your Lord^{-azwj}, and Muhammad^{-saww} is your Prophet^{-asws}, and Al-Islam is your religion, and Ali^{-asws} is your Guardian^{-asws} and your Imam^{-asws} – and name the Imams^{-asws} one by one up to their^{-asws} last one. Then repeat the indoctrination upon him once again.

فَإِذَا وَضَعْتَ عَلَيْهِ اللَّيْنَ فَقُلِ اللَّهُمَّ أَنْسِ وَحَسَنَتَهُ وَ صِلْ وَحَدِيثَهُ بِرَحْمَتِكَ اللَّهُمَّ عَبْدُكَ وَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَزَلَ بِسَاحَتِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنْ
كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَ إِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَ اغْفِرْ لَهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ

When the brick is placed upon him, then say, 'O Allah^{-azwj}! Comfort his dreariness, and Connect his loneliness by Your^{-azwj} Mercy. O Allah^{-azwj}! Your^{-azwj} servant and son of Your^{-azwj} servant, and son of Your^{-azwj} maid has descended in Your^{-azwj} courtyard, and You^{-azwj} are the best Host with him. O Allah^{-azwj}! If he was a good doer, then Increase in his goodness, and if he was an evil doer, then Overlook from him and Forgive (sins) for him. You^{-azwj} are the Forgiving, the Merciful!'

وَ إِنْ كَانَتْ امْرَأَةً فَخُذْهَا بِالْعُرْضِ مِنْ قِبَلِ اللَّحْدِ وَ تَأْخُذُ الرَّجُلَ مِنْ قِبَلِ رِجْلَيْهِ تَسْلُهُ سَلًا فَإِذَا أُدْخِلْتَ الْمَرْأَةَ الْقَبْرَ وَقَفْتَ رُؤُوسَهَا مِنْ مَوْضِعِ بِنَالِ وَرِكَهَا
فَإِذَا خَرَجْتَ مِنَ الْقَبْرِ فَقُلْ وَ أَنْتَ تَنْفُضُ يَدَيْكَ مِنَ التُّرَابِ - إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

And if it were to be a woman, take her with her width from direction of the Lahad, and take the man from direction of his legs, sliding him a gentle slid. When the woman is entered into the grave, her husband should stand from a place he can reach her hips. When you come out from the grave, then say while should be shaking your hand from the soil, 'We are for Allah^{-azwj} are returning to Him^{-azwj}'.

ثُمَّ احْتِ التُّرَابَ عَلَيْهِ بِظَهْرِكَ ثَلَاثَ مَرَّاتٍ وَ قُلِ اللَّهُمَّ إِنَّمَا بَكَ وَ تَصَدِيقًا بِكِتَابِكَ - هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ فَإِنَّهُ مَنْ فَعَلَ
ذَلِكَ وَ قَالَ هَذِهِ الْكَلِمَةَ كَتَبَ اللَّهُ لَهُ بِكُلِّ ذَرَّةٍ حَسَنَةً

Then shove the soil upon him with the back of your palm, three times, and say, 'O Allah^{-azwj} Believing in You^{-azwj}, and ratifying Your^{-azwj} Book. ***'This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth'. [33:22]***, for the one who does that and says these phrases, Allah^{-azwj} would Write a good deed for him with every particle (of soil).

فَإِذَا اسْتَوَى قَبْرُهُ فَصَبَّ عَلَيْهِ مَاءً وَ تَجْعَلِ الْقَبْرَ أَمَامَكَ وَ أَنْتَ مُسْتَقْبِلُ الْقَبْرِ وَ تَبْدَأُ بِصَبِّ الْمَاءِ مِنْ عِنْدِ رَأْسِهِ وَ تَدْوُرُ بِهِ عَلَى الْقَبْرِ ثُمَّ مِنْ أَرْبَعِ جَوَانِبِ
الْقَبْرِ حَتَّى تَرْجِعَ مِنْ غَيْرِ أَنْ تَقْطَعَ الْمَاءَ فَإِنْ فَضَلَ مِنَ الْمَاءِ شَيْءٌ فَصَبَّهُ عَلَى وَسَطِ الْقَبْرِ

Then even his grave and pour water upon it, and make the grave to be in front of you while you are facing the Qiblah, and begin pouring the water from his head and rotate with it upon

the grave, then from four sides of the grave until you return, from without cutting the water. If there is something from the surplus water, pour it upon middle of the grave.

ثُمَّ ضَعْ يَدَكَ عَلَى الْقَبْرِ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ فُكِّلِ اللَّهُمَّ اِرْحَمْ غُرْبَتَهُ وَ صِلْ وَخْدَتَهُ وَ آسِنْ وَخَشْتَهُ وَ آمِنْ رُوعَتَهُ وَ أَفِضْ عَلَيْهِ مِنْ رَحْمَتِكَ وَ أَسْكِنْ إِلَيْهِ مِنْ بَرْدِ عَفْوِكَ وَ سَعَةِ غُفْرَانِكَ وَ رَحْمَتِكَ رَحْمَةً يَسْتَعْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ وَ احْشُرْهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ

Then place your hand upon the grave while you are facing the Qiblah, and say, 'O Allah^{-azwj}! Have Mercy on his estrangement, and Connect his loneliness, and Comfort his dreariness, and Secure his sacredness, and Pour upon him from Your^{-azwj} Mercy, and Settle to him from the coolness of Your^{-azwj} Pardon, and Vastness of Your^{-azwj} Forgiveness and Your^{-azwj} Mercy, such a Mercy he can be needless with it from mercy of the ones apart from You^{-azwj}, and Resurrect him with the ones he used to befriend'.

وَ مَتَى مَا زُرْتَ قَبْرَهُ فَادْعُ لَهُ بِحَذَا الدُّعَاءِ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ وَ يَدَاكَ عَلَى الْقَبْرِ

And whenever you visit his grave, then supplicate with this supplication while you are facing the Qiblah while your hands are upon the grave.

وَ يُسْتَحَبُّ أَنْ يَتَخَلَّفَ عِنْدَ رَأْسِهِ أَوْلَى النَّاسِ بِهِ بَعْدَ انْصِرَافِ النَّاسِ عَنْهُ وَ يَمْضِي عَلَى التُّرَابِ بِكَفِّهِ وَ يُلْقِنُهُ بِرُفْعِ صَوْتِهِ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ كُفِيَ الْمَسْأَلَةَ فِي قَبْرِهِ

And it is recommended that the foremost of the people with him should stay behind by his head after the people have dispersed from him, and he should grab a handful of soil and indoctrinate him (Talqeen) by raising his voice, for when he does that, he would be sufficed of the questioning in his grave.

وَ السُّنَّةُ أَنَّ الْقَبْرَ تُرْفَعُ أَرْبَعُ أَصَابِعَ مُفْرَجَةً مِنَ الْأَرْضِ وَ إِنْ كَانَ أَكْثَرَ فَلَا بَأْسَ وَ يَكُونُ مُسَطَّحًا لَا يَكُونُ مُسَنَّمًا

And the Sunnah is that the grave should be raised to four separated fingers from the ground, and if it were to be more, there is no problem, and it should be flat, and not humped'.

وَ قَالَ قَالَ الْعَالِمُ ع كَتَبَ أَبِي فِي وَصِيَّتِهِ أَنْ أُكْفِنَهُ فِي ثَلَاثَةِ أَتْوَابٍ وَ سَأَلَ الْحَدِيثَ إِلَى قَوْلِهِ وَ شَقَقْنَا لَهُ الْقَبْرَ شَقًّا مِنْ أَجْلِ أَنَّهُ كَانَ رَجُلًا بَدِينًا وَ أَمْرِي أَنْ أَجْعَلَ ارتفاعَ قَبْرِهِ أَرْبَعَةَ أَصَابِعَ مُفْرَجَاتٍ

And he (the narrator) said, 'The Scholar^{-asws} said: 'My^{-asws} father^{-asws} wrote in his^{-asws} bequest that I^{-asws} should enshroud him^{-asws} in three clothes' – and he^{-asws} continued the Hadeeth to his^{-asws} words: 'And we^{-asws} cleaved the grave for him^{-asws} with a cleaving for a reason that he^{-asws} was a large-bodied person, and he^{-asws} had instructed me^{-asws} that I^{-asws} should make the height of his^{-asws} grave, four open fingers'.

وَ قَالَ تَتَوَضَّأُ إِذَا أُدْخِلْتَ الْقَبْرَ الْمَيِّتَ وَ اغْتَسِلَ إِذَا عَسَلْتَ وَ لَا تُغْتَسِلُ إِذَا حَمَلْتَهُ

And he^{-asws} said: 'Perform Wud'u when you enter the deceased into the grave and wash when you wash (him), and do not wash when you carry him'.

وَقَالَ ع إِذَا أَتَيْتَ بِهِ الْقَبْرَ فَسَلِّهُ مِنْ قِبَلِ رَأْسِهِ وَ إِذَا وَضَعْتَهُ فِي الْقَبْرِ فَأَقْرَأْ آيَةَ الْكُرْسِيِّ وَ قُلْ بِسْمِ اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ افْسَحْ لَهُ فِي قَبْرِهِ وَ اَلْحِفْهُ بِنَبِيِّهِ ص وَ قُلْ كَمَا قُلْتَ فِي الصَّلَاةِ مَرَّةً وَاحِدَةً وَ اسْتَغْفِرْ لَهُ مَا اسْتَطَعْتَ

And he^{-asws} said: ‘When you come with him to the grave, then remove him from direction of his head, and when you place him in the grave, then recite Ayat Al Kursi, and say, ‘In the Name of Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon religion of Rasool-Allah^{-saww}. O Allah^{-azwj}! Expand for him in his grave, and Join him with his Prophet^{-saww}’, and say like what you say in the Salat one time, and seek Forgiveness for him whatever you can’.

قَالَ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا أَدْخَلَ الْمَيِّتَ الْقَبْرَ قَامَ عَلَى قَبْرِهِ ثُمَّ قَالَ اللَّهُمَّ خَافِ الْأَرْضَ عَنْ جَنَّبِيهِ وَ صَعِدْ عَمَلَهُ وَ لَقِّهِ مِنْكَ رِضْوَانًا.

He^{-asws} said: ‘And it was so, whenever Ali Bin Al-Husayn^{-asws} entered the deceased into the grave, he^{-asws} stood at his grave, then said: ‘O Allah^{-azwj}! Dry the earth from his sides, and Ascend his deeds, and let him meet Pleasure from You^{-azwj}’.⁶²

إيضاح قوله وقف زوجها زوي عن أمير المؤمنين ع قال: يكون أولى الناس بالمرأة في مؤخرها.

Clarification (Hadeeth only) – His^{-asws} words regarding pausing by her husband, it is reported from Amir Al-Momineen^{-asws} having said: ‘He would be foremost of the people with the woman in staying behind with her (after burial)’.

و قال في المنتهى للحد أفضل من الشق و هو قول العلماء زوى الجمهور عن ابن عباس عن النبي ص قال: اللحد لنا و الشق لغيرنا.

And he said in ‘Al-Muntaha’, the ‘Lahad’ is superior to the cleaving, and it is words of the scholars. It is reported by the audience, from Ibn Abbas, from the Prophet^{-saww}: ‘The ‘Lahad’ is for us and the cleaving is for others’.

رَوَى الْكُلَيْبِيُّ فِي الصَّحِيحِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: قُلْتُ الرَّجُلُ يُعَمِّصُ عَيْنَ الْمَيِّتِ عَلَيْهِ غُسْلٌ

It is reported by Al-Kulayni in ‘Al-Saheeh’, from Muhammad Bin Muslim, from one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, ‘I said, ‘The man closing the eyes of the deceased, upon him is to wash’.

قَالَ إِذَا مَسَّهُ بِحَارَاتِهِ فَلَا وَ لَكِنْ إِذَا مَسَّهُ بَعْدَ مَا يَبْرُؤُ فَلْيَغْتَسِلْ وَ سَاقَ الْحَدِيثَ إِلَى أَنْ قَالَ قُلْتُ فَمَنْ حَمَلَهُ عَلَيْهِ غُسْلٌ قَالَ لَا

He^{-asws} said: ‘When he touches him being with his heat, so no, but when he touches him after his having gone cold, let him wash’ – and he (the narrator) continued the Hadeeth up to he said, ‘I said, ‘The one who carries him, is upon him to wash?’ He^{-asws} said: ‘No’.

قُلْتُ فَمَنْ أَدْخَلَهُ الْقَبْرَ عَلَيْهِ وَضُوءٌ قَالَ لَا إِلَّا أَنْ يَتَوَضَّأَ مِنْ تُرَابِ الْقَبْرِ إِنْ شَاءَ.

I said, ‘The one who enters him into the grave, is the Wud’u upon him?’ He^{-asws} said: ‘No, except he can perform Wud’u (Tayammum) from soil of the grave if he so desires to’.

⁶² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 30 (Chapters on Funerals)

31- مُنْتَهَى الْمَطْلَبِ، قَالَ رُوِيَ أَنَّ امْرَأَةً كَانَتْ تَزْنِي وَ تَضَعُ أَوْلَادَهَا فَتُحْرِقُهُمْ بِالنَّارِ خَوْفًا مِنْ أَهْلِهَا وَ لَمْ يَعْلَمْ بِهَا غَيْرُ أُمِّهَا

(The book) 'Muntaha Al Matlab' –

He said, 'It is reported that a woman used to commit adultery and give birth to her children, and she burnt them with the fire fearing from her family, and not one knew of her apart from her mother.

فَلَمَّا مَاتَتْ دُفِنَتْ فَانْكَشَفَ التُّرَابَ عَنْهَا وَ لَمْ تُقْبَلْهَا الْأَرْضُ فَتُقَلَّتْ مِنْ ذَلِكَ الْمَكَانِ إِلَى غَيْرِهِ فَجَرَى لَهَا ذَلِكَ فَجَاءَ أَهْلُهَا إِلَى الصَّادِقِ ع وَ حَكَوْا لَهُ الْقِصَّةَ

When she died, she was buried. The soil was uncovered from her and the earth did not accept her. She was transferred from that place to somewhere else. That (still) flowed for her. Her family came to Al-Sadiq^{-asws} and they narrated the story to him^{-asws}.

فَقَالَ لِأُمِّهَا مَا كَانَتْ تَصْنَعُ هَذِهِ فِي حَيَاتِهَا مِنَ الْمَعَاصِي فَأَخْبَرْتُهُ بِمَا طَافَ بِهَا

He^{-asws} said to her mother: 'What acts of disobedience had this one done during her lifetime?' She informed him^{-asws} of her hidden matter.

فَقَالَ الصَّادِقُ ع إِنَّ الْأَرْضَ لَا تُقْبَلُ هَذِهِ لِأَنَّهَا كَانَتْ تُعَذِّبُ خَلْقَ اللَّهِ بِعَذَابِ اللَّهِ اجْعَلُوا فِي قَبْرِهَا مِنْ تُرْبَةِ الْحُسَيْنِ ع

Al-Sadiq^{-asws} said: 'The earth will not accept this one because she had tormented the creatures of Allah^{-azwj} with the Punishment of Allah^{-azwj}. Make the soil of Al-Husayn^{-asws} to be in her grave'.

فَفَعَلَ ذَلِكَ بِمَا فَسَدَتْهَا اللَّهُ تَعَالَى.

That was done with her, and Allah^{-azwj} the Exalted Covered her (she was buried)".⁶³

32- الْمِصْبَاحُ لِلشَّيْخِ، عَنْ جَعْفَرِ بْنِ عَيْسَى أَنَّهُ سَمِعَ أَبَا الْحَسَنِ ع يَقُولُ مَا عَلَى أَحَدِكُمْ إِذَا دَفِنَ الْمَيِّتَ وَ وَسَدَهُ التُّرَابَ أَنْ يَضَعَ مُقَابِلَ وَجْهِهِ لَبْنَةً مِنَ الطِّينِ وَ لَا يَضَعَهَا تَحْتَ رَأْسِهِ.

(The book) 'Al Misbah' of the sheykh – from Ja'far Bin Isa,

'He heard Abu Al-Hassan^{-asws} saying: 'What is upon one of you is, when the deceased is buried and the soil blocks him, he should place a clay brick parallel to his face and not place it under his head".⁶⁴

بيان: الظاهر أن اللام في الطين للعهد و المراد طين قبر الحسين ع كما فهمه الشيخ و أورد الرواية في أخبار فضل التربة المقدسة.

⁶³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 31 (Chapters on Funerals)

⁶⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 32 (Chapters on Funerals)

Explanation – The apparent is that the (letter) ‘Laam’ in the clay of the Lahad, and intended is clay of the grave of Al-Husayn^{asws}, like what the sheykh has understood, and the merits of the Holy soil have been referred in the Ahadeeth.

33- الْعُيُونُ وَالْعَلَاءُ، فِي عِلَلِ الْفَضْلِ بْنِ شَاذَانَ عَنِ الرِّضَا ع فَإِنْ قَالَ قَلِمَ أَمْزُوا بِدَفْنِ الْمَيِّتِ

(The books) ‘Al Uyoun’, and ‘Al Ilal’ – ‘Ilal’ of Al Fazl Bin Shazan,

‘From Al-Reza^{asws} (in an argumentation): ‘If he says, ‘Why have they been Commanded with burying the deceased?’

قِيلَ لِمَا يَظْهَرُ النَّاسُ عَلَى فَسَادِ جَسَدِهِ وَ قُبْحِ مَنْظَرِهِ وَ تَغْيِيرِ رِيحِهِ وَ لَا يَتَأَدَّى بِهِ الْأَحْيَاءُ وَ يَرِيحِهِ وَ زَيْمًا يَدْخُلُ عَلَيْهِ مِنَ الْأَقَةِ وَ الْفَسَادِ وَ لِيَكُونَ مَسْئُورًا عَنِ الْأَوْلِيَاءِ وَ الْأَعْدَاءِ فَلَا يَشْتَمُ عَدُوُّ وَ لَا يَحْزَنُ صَدِيقٌ.

It will be said, ‘Lest it is revealed to the people, spoiling of his body, and ugliness of his scenery, and change of his smell, and the living will not be harmed by him and his smell, and perhaps the scourge and the spoiling would come upon him and he would be covered from the friends and the enemies, so neither will an enemy gloat nor will a friend grieve’.⁶⁵

34- نَوَابِ الْأَعْمَالِ، وَ أَعْلَامِ الدِّينِ، بِإِسْنَادِهَا إِلَى أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ قَالَا قَالَ رَسُولُ اللَّهِ ص مَنِ احْتَفَرَ لِمُسْلِمٍ قَبْرًا مُحْتَسِبًا حَرَمَهُ اللَّهُ عَلَى النَّارِ وَ بَوَّأَهُ بَيْتًا فِي الْجَنَّةِ وَ أَوْرَدَهُ حَوْضًا فِيهِ مِنَ الْأَنْبَارِ عِدَّةَ النُّجُومِ عَرْضُهُ مَا بَيْنَ أُبُلَّةَ وَ سَنَاءِ.

(The book) ‘Sawaab Al Amaal’, and ‘A’lam Al Deen, by their chains to Abu Hureyra and Ibn Abbas who both said,

‘Rasool-Allah^{saww} said: ‘The one who digs a grave for a Muslim anticipating (Rewards), Allah^{azwj} will Prohibit him unto the Fire, and his abode will be a house in the Paradise, and Make him arrive to a fountain wherein are pitchers the number of stars, and it’s width is what is between Ubullah and Sana’a’.⁶⁶

بيان الأُبُلَّةُ اسم جبل بين مكة و المدينة قرب ينبع.

Explanation – ‘Ubullah’ is a name of a mountain between Makkah and Al-Medina, near Yanbu.

35- مَجَالِسُ الصَّدُوقِ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ وَ أَحْمَدَ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ وَ مُحَمَّدَ بْنَ عَلِيٍّ مَاجِلَوَيْهِ وَ أَحْمَدَ بْنَ زِيَادِ بْنِ جَعْفَرِ الْهُمْدَانِيِّ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ نَائِنَةَ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ هِشَامِ الْمُؤَدِّبِ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ كُلِّهِمْ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنِ الرِّضَا ع فِي حَدِيثٍ إِنَّهُ قَالَ لَهُ سُبْحَانَ لِي فِي هَذَا الْمَوْضِعِ فَتَأْمُرُهُمْ أَنْ يَخْفَرُوا لِي سَبْعَ مَرَّاتٍ إِلَى أَسْفَلِ وَ أَنْ يُشَقَّ لِي صَرِيحُهُ فَإِنْ أَبَوْا إِلَّا أَنْ يَلْحَدُوا فَتَأْمُرُهُمْ أَنْ يَجْعَلُوا اللَّحْدَ ذِرَاعَيْنِ وَ شِبْرًا فَإِنَّ اللَّهَ سَيُؤْتِيهِ مَا شَاءَ.

(The book) ‘Majaalis’ of Al Sadouq, and ‘Al Uyoun’ – from Muhammad Bin Musa Bin Al Mutawakkil, and Ahmad Bin Ali Bin Ibrahim Bin Hashim, and Muhammad Bin Ali Majaylawiya, and Ahmad Bin Ziyad Bin Ja’far Al Hamdani, and Al-Husayn Bin Ibrahim Bin Natanah, and Al-Husayn Bin Ibrahim Bin Hisham Al Muwaddib, and Ali Bin Abdullah Al Warraq, all of them from Ali Bin Ibrahim, from his father, from Abu Al Salt Al Harwy,

⁶⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 33 (Chapters on Funerals)

⁶⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 34 (Chapters on Funerals)

‘From Al-Reza^{-asws} in a Hadeeth, he^{-asws} said to him: ‘They will be digging for me^{-asws} (a grave) in this place, so instruct them to be digging seven ‘Marayq’ for me^{-asws} to the bottom, and to cleave for me its Mausoleum. If they refuse except to be making a Lahad, instruct them to make the Lahad of two cubits and a hand span, for Allah^{-azwj} will be Expanding it whatever He^{-azwj} so Desires’’.⁶⁷

36- إِرْشَادُ الْمُفِيدِ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الْأَعْلَى مَوْلَى آلِ سَامٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ أَبِي اسْتَوْدَعَنِي مَا هُنَاكَ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ ادْعُ لِي شُهُوداً فَدَعَوْتُ أَرْبَعَةً مِنْ قُرَيْشٍ

(The book) ‘Irshad’ of Al Mufeed – from Yunus Bin Abdul Rahman, from Abdul A’ala, a slave of family of Saam,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} entrusted me^{-asws} with what is over here (Prophet’s^{-saww} legacy). When the expiry presented to him^{-asws}, he^{-asws} said: ‘Call witnesses to me^{-asws}!’ I^{-asws} called four from Quraysh.

فَقَالَ احْتَبْ هَذَا مَا أَوْصَى بِهِ يَعْقُوبُ بَنِيهِ إِلَى أَنْ قَالَ وَ أَوْصَى مُحَمَّدٌ بِنُ عَلِيٍّ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ وَ أَمَرَهُ أَنْ يُكْفِنَهُ فِي بُرْدِهِ الَّذِي كَانَ يُصَلِّي فِيهِ الْجُمُعَةَ وَ أَنْ يُعَمِّمَهُ بِعِمَامَتِهِ وَ أَنْ يُرَبِّعَ قَبْرَهُ وَ يُرْفَعَهُ أَرْبَعَةَ أَصَابِعَ وَ أَنْ يُحَلَّ عَنْهُ أَطْمَارُهُ عِنْدَ ذَفْنِهِ الْحَدِيثِ.

He^{-asws} said: ‘Write this what Yaqoub^{-as} had bequeathed with to his^{-as} sons’ – up to he^{-asws} said – ‘And Muhammad^{-asws} Bin Ali^{-asws} bequeaths to Ja’far^{-asws} Bin Muhammad^{-asws} and instructs him^{-asws} to enshroud him^{-asws} in his^{-asws} cloak which he^{-asws} used to pray the Friday Salat in, and to turban him^{-asws} with his^{-asws} turban, and to square his^{-asws} grave and raise it four fingers, and loosen from him^{-asws} his^{-asws} old clothes during his^{-asws} burial’ – the Hadeeth’’.⁶⁸

37- إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَبِي عَلِيٍّ الْحَبْرِيِّ عَنْ جَارِيَةِ لِأَبِي مُحَمَّدٍ ع أَنَّ أُمَّ الْمُهْدِيِّ ع مَاتَتْ فِي حَيَاةِ أَبِي مُحَمَّدٍ ع وَ عَلَى قَبْرِهَا لَوْحٌ مَكْتُوبٌ عَلَيْهِ هَذَا قَبْرُ أُمِّ مُحَمَّدٍ.

(The book) ‘Ikmal Al Deen’ – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Abu Ali Al Khayrani,

‘From a slave girl of Abu Muhammad^{-asws}, ‘Mother^{-as} of Al-Mahdi^{-ajfj} passed away during the lifetime of Abu Muhammad^{-asws}, and upon her^{-as} grave was a tablet. There was written in it, ‘This is the grave of mother^{-as} of Muhammad^{-ajfj}’’.⁶⁹

بيان: وَ رُوِيَ عَنْ يُونُسَ بْنِ يَعْقُوبَ قَالَ: لَمَّا رَجَعَ الْكَاطِمُ ع مِنْ بَغْدَادَ إِلَى الْمَدِينَةِ مَاتَتْ ابْنَتُهُ لَهُ فِي رُجُوعِهِ بِقَيْدٍ وَ أَمَرَ بَعْضَ مَوَالِيهِ أَنْ يُجَصِّصَ قَبْرَهَا وَ يُكْتَبَ عَلَى لَوْحٍ اسْمُهَا وَ يُجْعَلَ فِي الْقَبْرِ.

Explanation (Hadeeth only) – And we are reporting from Yunus Bin Yaqoub who said, ‘When Al-Kazim^{-asws} returned from Baghdad to Al-Medina^{-asws}, a daughter of his^{-asws} died during his^{-asws} return, and he^{-asws} instructed one of his^{-asws} slave to plaster her grave and write her name upon a tablet and make it to be in the grave’’.⁶⁹

⁶⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 35 (Chapters on Funerals)

⁶⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 36 (Chapters on Funerals)

⁶⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 37 (Chapters on Funerals)

و فيه دلالة على إباحة الكتابة على القبر و قد روي فيه نهي عن النبي ص من طريق العامة و لو صح حمل على الكراهة لأنه من زينة الدنيا انتهى.

Note – And in it is evidence upon the legalisation of the writing upon the grave, and there has been reported a prohibition regarding it from the Prophet^{-saww} from the way of the general Muslim, and if it were to be correct, it would be carried upon the dislike because it is from adornments of the world – end.

38- الدِّكْرِيُّ، عَنْ حَمَّادِ اللَّحَّامِ عَنِ الصَّادِقِ ع أَنَّ النَّبِيَّ ص فِي يَوْمِ بَدْرٍ أَمَرَ بِمُؤَاذَاةِ كَمِيشِ الدَّكْرِ أَيِ صَغِيرِهِ وَ قَالَ إِنَّهُ لَا يَكُونُ إِلَّا فِي كِرَامِ النَّاسِ.

(The book) 'Al Zikra' – from Hammad Al Lahaam,

'From Al-Sadiq^{-asws}: 'On the day of (battle of) Badr the Prophet^{-saww} instructed covering the (martyrs) bodies, and he^{-saww} said: 'It cannot happen except in honourable people''.⁷⁰

(The book) 'Al Ilal' – from Ali Bin Al-Husayn Bin Sufyan, from Ja'far Bin Ahmad Bin Yusuf, from Ali Bin Nuh Al Khayyat, from Amro Bin Al Yas'a, from Abdullah Bin Sinan,

'From Abu Abdullah Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Someone came to Rasool-Allah^{-saww}. He said, 'Sa'ad Bin Muaz has died!'

39- الْعِلَلُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ سُوَيْبَانَ عَنْ جَعْفَرِ بْنِ أَحْمَدَ بْنِ يُوسُفَ عَنْ عَلِيِّ بْنِ نُوحٍ الْحَيْطِاطِ عَنْ عَمْرِو بْنِ الْبَيْسَعِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: أَتَى رَسُولُ اللَّهِ ص فُقَيْبِلَ إِنَّ سَعْدَ بْنَ مُعَاذٍ قَدْ مَاتَ فَقَامَ رَسُولُ اللَّهِ ص وَ قَامَ أَصْحَابُهُ فَحَمِلَ فَأَمَرَ فُعَيْبِلَ عَلَى عِضَادَةِ الْبَابِ فَلَمَّا أَنْ حُطَّ وَ كُفِّنَ وَ حُمِلَ عَلَى سَرِيرِهِ تَبِعَهُ رَسُولُ اللَّهِ ص ثُمَّ كَانَ يَأْخُذُ بِمَتْنَةِ السَّرِيرِ مَرَّةً وَ يَسْرَعُ السَّرِيرِ مَرَّةً حَتَّى انْتَهَى بِهِ إِلَى الْقَبْرِ

Rasool-Allah^{-saww} stood up, and his^{-saww} companions stood up. He was carried, so he^{-saww} instructed, so he was washed at the door post. When he had been embalmed, and shrouded, and carried upon his bier, Rasool-Allah^{-saww} followed it. Then he^{-saww} was taking the right side of the bier at times, and left side of the bier at times, until he^{-saww} ended with him to the grave.

فَنَزَلَ رَسُولُ اللَّهِ ص حَتَّى لَحْدَهُ وَ سَوَّى عَلَيْهِ اللَّبْنَ وَ جَعَلَ يَقُولُ نَاوِلْنِي حَجْرًا نَاوِلْنِي تُرَابًا رَطْبًا يَسُدُّ بِهِ مَا بَيْنَ اللَّبَنِ

Rasool-Allah^{-saww} descended until he^{-saww} made a Lahad and evened the bricks upon him and went on to say: 'Give me^{-saww} a stone! Give me^{-saww} wet soil to fill with what is between the bricks!'

فَلَمَّا أَنْ فَرَّغَ وَ حَسَا التُّرَابَ عَلَيْهِ وَ سَوَّى قَبْرَهُ قَالَ رَسُولُ اللَّهِ ص إِنِّي لِأَعْلَمُ أَنَّهُ سَيَبْلَى وَ يَصِلُ إِلَيْهِ الْبَلَى وَ لَكِنَّ اللَّهَ عَزَّ وَ جَلَّ يَجِبُ [يُجِبُ] عَبْدًا إِذَا عَمِلَ عَمَلًا فَأَحْكَمَهُ

When he^{-saww} was free and had poured the soil upon him, and evened his grave, Rasool-Allah^{-saww} said: 'I^{-saww} well know that he will be decaying, and the decay will arrive to him, but Allah^{-azwj} Mighty and Majestic Loves a servant when he does a deed, so He^{-azwj} Judges him'.

فَلَمَّا أَنْ سَوَّى التُّرْبَةَ عَلَيْهِ قَالَتْ أُمُّ سَعْدٍ مِنْ جَانِبٍ هَنِيئًا لَكَ الْجَنَّةُ

⁷⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 38 (Chapters on Funerals)

When the soil had been evened upon him, mother of Sa'ad said from a side, 'Congratulations of the Paradise for you!'

فَقَالَ رَسُولُ اللَّهِ ص يَا أُمَّ سَعْدٍ مَهْ لَا تَجْزِمِي عَلَى رَبِّكَ فَإِنَّ سَعْدًا قَدْ أَصَابَ ضَمَّةً

Rasool-Allah^{-saww} said: 'O mother of Sa'ad, shhh! Do not be assertive upon your Lord^{-azwj}, for Sa'ad has been hit by the compression!'

قَالَ وَ رَجَعَ رَسُولُ اللَّهِ ص وَ رَجَعَ النَّاسُ فَقَالُوا يَا رَسُولَ اللَّهِ لَقَدْ رَأَيْنَاكَ صَنَعْتَ عَلَى سَعْدٍ مَا لَمْ تَصْنَعْهُ عَلَى أَحَدٍ أَنْتَ تَبِعْتَ جَنَازَتَهُ بِلَا رِدَاءٍ وَ لَا جَدَاءٍ

He (Al-Sadiq^{-asws}) said: 'And Rasool-Allah^{-saww} returned, and the people returned. They said, 'O Rasool-Allah^{-saww}! We have seen you^{-saww} doing upon Sa'ad what you^{-saww} did not do upon anyone! You^{-saww} followed his funeral without a cloak nor shoes'.

فَقَالَ ص إِنَّ الْمَلَائِكَةَ كَانَتْ بِلَا جَدَاءٍ وَ لَا رِدَاءٍ فَتَأْسَيْتُ بِهَا

He^{-saww} said: 'The Angels were without shoes and without cloaks, so I^{-asws} was consoled by it'.

قَالُوا وَ كُنْتَ تَأْخُذُ بِمَنَّةِ السَّرِيرِ مَرَّةً وَ يَسْرَةَ السَّرِيرِ مَرَّةً

They said, 'And you^{-saww} had taken with right side of the bier at times, and left side at times'.

قَالَ ص كَانَتْ بِيَدِي فِي يَدِ جِبْرَائِيلَ أَخُذُ حَيْثُ مَا أَخَذَ

He^{-saww} said: 'My^{-saww} hand was in a hand of Jibraeel^{-as}. I^{-saww} held whatever he^{-as} held'.

فَقَالُوا أَمَرْتَ بِعُسْنِهِ وَ صَلَّيْتَ عَلَى جَنَازَتِهِ وَ لَحَدْتَهُ ثُمَّ قُلْتَ إِنَّ سَعْدًا قَدْ أَصَابَ ضَمَّةً

They said, 'You^{-saww} instructed with washing him, and you^{-saww} prayed Salat upon his bier and you^{-saww} made his Lahad, then you^{-saww} said: 'Sa'ad has been hit by compression!'

فَقَالَ ص نَعَمْ إِنَّهُ كَانَ فِي حُلُقِهِ مَعَ أَهْلِهِ سُوءٌ.

He^{-saww} said: 'Yes! He was of evil manners among his family'⁷¹.

40- عَيْبَةُ الشَّيْخِ، وَ فَلَاحِ السَّائِلِ، عَنِ ابْنِ نُوحٍ عَنْ هَيْبَةَ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي جَمِيلٍ الْقُمِيِّ عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّلَّالِ قَالَ: أُدْخِلْتُ عَلَى أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عُثْمَانَ بَعْثِي وَ كَيْلِ مَوْلَانَا الْمَهْدِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ عَجَّلَ اللَّهُ فَرْجَهُ يَوْمًا لِأَسْلَمَ عَلَيْهِ فَوَجَدْتُ بَيْنَ يَدَيْهِ سَاحَةً وَ نَفَاشًا يَنْفُشُ عَلَيْهَا وَ يَكْتُبُ عَلَيْهَا آيَاتٍ مِنَ الْقُرْآنِ وَ أَسْمَاءَ الْأَيْمَةِ ع مِنْ جَوَانِبِهَا

(The book) 'Ghayba' of the sheykh, and 'Falah Al Sa'il' – from Ibn Nuh, from Hibatullah Bin Muhammad, from Ali Bin Abu Jeyyid Al Qummi, from Ali Bin Ahmad Al Dallas who said,

'One day I entered to see Abu Ja'far Muhammad Bin Usman, meaning representative of our Master^{-ajfj} Al-Mahdi^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-la}, may Allah^{-azwj} Hasten

⁷¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 39 (Chapters on Funerals)

his-ajfi relief, in order to greet unto him. I found a lath (wooden tablet), and an engraver was engraving upon it and writing upon it, Verses from the Quran and names of the Imams^{-asws} from its sides.

فَقُلْتُ لَهُ يَا سَيِّدِي مَا هَذِهِ السَّاجَةُ

I said to him, 'O my master! What is this lath?'

فَقَالَ لِي هَذِهِ لِقَبْرِي تَكُونُ فِيهِ أَوْضَعُ عَلَيْهَا أَوْ قَالَ أَسْنَدُ إِلَيْهَا وَ قَدْ فَرَعْتُ مِنْهُ وَ أَنَا كُلُّ يَوْمٍ أَنْزِلُ إِلَيْهِ وَ أَقْرَأُ أَجْزَاءَ مِنَ الْقُرْآنِ فِيهِ وَ أَصْعَدُ

He said to me, 'This is for my grave to be in it. I shall be placed upon it' – or said, 'I shall be leaned to it, and I am free from it, and every day I descend to it and read parts of the Quran in it, and I ascend'.

And I think he said, 'And he held my hand and showed it'.

وَ أَظُنُّهُ قَالَ وَ أَخَذَ بِيَدِي وَ أَرَانِيهِ فَإِذَا كَانَ مِنْ يَوْمٍ كَذَا وَ كَذَا مِنْ شَهْرٍ كَذَا وَ كَذَا مِنْ سَنَةٍ كَذَا صِرْتُ إِلَى اللَّهِ تَعَالَى وَ دُفِنْتُ فِيهِ وَ هَذِهِ السَّاجَةُ مَعَهُ

'When it is going to be such and such day, from such and such month, from such and such year, I shall go to Allah^{-azwj} the Exalted, and will be buried in it, and this lath will be with me'.

قَالَ فَلَمَّا خَرَجْتُ مِنْ عِنْدِهِ أَتَيْتُ مَا ذَكَرَهُ وَ لَمْ أَزَلْ مُتَرَبِّحًا ذَلِكَ فَمَا تَأَخَّرَ الْأَمْرُ حَتَّى اعْتَلَّ أَبُو جَعْفَرٍ فَمَاتَ فِي الْيَوْمِ الَّذِي ذَكَرَهُ مِنَ الشَّهْرِ الَّذِي قَالَهُ مِنَ السَّنَةِ الَّتِي ذَكَرَهَا وَ دُفِنَ.

He (the narrator) said, 'When I went out from his presence, I affirmed what he had mentioned and did not cease to wait for that. The matter was not delay until Abu Ja'far became sick. He died during the day which he had mentioned, from the month which he had said, from the year which he had mentioned, and was buried"⁷².

41- فلاح السائل، رأيت في كتاب الإستيعاب في الجزء الرابع أن سفيان بن الحارث بن عبد المطلب حفر قبره قبل أن يموت بثلاثة أيام و كان أخوا رسول الله ص من الرضاعة

(The book) 'Falah Al-Sa'ail' – I saw in the book 'Al-Istiyab' in the fourth volume, 'Sufyan Bin Al-Haris son of Abdul Muttalib^{-as} had dug his grave three days before he died, and he was a brother of Rasool-Allah^{-saww} from the breastfeeding'.

و ذكر محمد بن سعيد في الجزء السابع من كتاب الطبقات حفر قبر سفيان بن الحارث بن عبد المطلب في حياته

And Muhammad Bin Saeed mentioned in the seventh volume of the book 'Al-Tabaqaat', 'The grave of Sufyan Bin Al-Haris son of Abdullah^{-as} was dug during his lifetime'.

قال و كان جدي ورام بن أبي فراس قدس الله جل جلاله روحه و هو ممن يقتدى بفعله قد أوصى أن يجعل في فمه بعد وفاته فص عقيق عليه أسماء أئمنته صلوات الله عليهم

⁷² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 40 (Chapters on Funerals)

He said, 'And my grandfather Waram Bin Abu Faris, may Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Sanctify his soul, and he is from the one who had been emulated in his deeds, he had bequeathed to make an Agate stone to be in his mouth after his death, upon it being names of the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

فَنَقَشْتُ أَنَا فِصَا عَقِيْقًا عَلَيْهِ اللهُ رَبِّي وَ مُحَمَّدٌ نَبِيٌّ وَ عَلِيٌّ وَ سَمِيَتْ الْأُمَّةُ عَ إِلَى آخِرِهِمْ أَتَمَّتِي وَ وَسِيْلَتِي وَ أَوْصَيْتُ أَنْ يُجْعَلَ فِي فَمِي بَعْدَ الْمَوْتِ لِيَكُوْنَ جَوَابَ الْمَلِكِيْنَ عِنْدَ الْمَسْأَلَةِ فِي الْقَبْرِ سَهْلًا إِنْ شَاءَ اللهُ.

I had an Agate stone engraved, upon it was, 'Allah^{-azwj} is my Lord^{-azwj}, and Muhammad^{-saww} is my Prophet^{-saww}, and Ali^{-asws} - and I named the Imams^{-asws} up to their last ones – 'are my Imams^{-asws}, and my means', and I bequeathed to make it to be in my mouth after the death for it to be an answer to the two Angels during the questioning in the grave to be eased, if Allah^{-azwj} so Desires''.⁷³ (not a Hadeeth)

وَ رَأَيْتُ فِي كِتَابِ رَبِيعِ الْأَبْرَارِ لِلرَّحْمَنِيِّ فِي بَابِ اللَّيْبِاسِ وَ الْحُلِيِّ عَنِ بَعْضِ الْأُمَمَاتِ أَنَّهَا كَتَبَتْ عَلَى فَصِّ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللهُ وَ أَوْصَى أَنْ يُجْعَلَ فِي فَمِهِ عِنْدَ مَوْتِهِ ثُمَّ قَالَ وَ يُجْعَلُ مَعَهُ شَيْءٌ مِنْ تُرَابِ الْحُسَيْنِ ع فَقَدْ رَوَيْتُ أَنَّهُ أَمَانٌ.

And I saw in the book 'Rabie Al-Abrar' of Al-Zamakhshari in the chapters on clothing and the jewellery on one of the deceased, he has written upon a stone the testimony, 'There is no god except Allah^{-azwj}', and bequeathed that it be made to be in his mouth at his death. Then he said, 'And make to be with it something from the soil of Al-Husayn^{-asws}, for it has been reported that it is a safety''.⁷⁴ (not a Hadeeth)

وَ رَوَيْتُ عَنِ النَّبِيِّ ص أَنَّ أَوَّلَ مَا يُبَشَّرُ بِهِ الْمُؤْمِنُ أَنْ يُقَالَ لَهُ قَدِمْتَ خَيْرَ مَقْدَمٍ قَدْ عَفَرَ اللهُ لِمَنْ شِئَعَكَ وَ اسْتَجَابَ لِمَنْ اسْتَعْفَرَ لَكَ وَ قَبِلَ بِمَنْ شَهِدَ لَكَ

It is reported from the Prophet^{-saww}: 'The first of glad tidings what the Momin will be given with is that it will be said to him, 'You have come forward with goodly advancing. Allah^{-azwj} has Forgiven for the ones who had escorted you and has Answered for the ones who had sought Forgiveness for you, and has Accepted for the ones who had testified for you'.

ثُمَّ يُقَالُ الْمَيِّتُ وَ يُشْرَحُ اللَّيْبُ عَلَيْهِ وَ يَقُولُ اللَّهُمَّ صَلِّ وَخَدِّتْهُ وَ آنِسْ وَخَشِّتْهُ وَ ارحم عُرْبَتَهُ وَ أَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يَسْتَعْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ وَ أَحْشُرْهُ مَعِ مَنْ كَانَ يَتَوَلَّاهُ

Then he^{-saww} indoctrinated the deceased (Talqeen), and placed the bricks upon him, and he^{-saww} said: 'O Allah^{-azwj}! Connect his loneliness, and Comfort his restlessness, and Mercy his estrangement, and Settle Your^{-azwj} Mercy to him, such Mercy he can be needless by it from mercy of the ones apart from You^{-azwj}, and Resurrect him with the ones he had been befriending'.

فَإِذَا فَرَّغَ مِنْ تَشْرِيحِ اللَّيْبِ عَلَيْهِ حَرَّجَ مِنَ الْقَبْرِ مِنْ جِهَةِ رِجْلَيْهِ وَ أَهَالَ التُّرَابَ عَلَيْهِ وَ يُهَيِّلُ مَنْ حَضَرَ هُنَاكَ بِظُهُورِ أَكْفِهِمْ إِلَّا مَنْ كَانَتْ لَهُ بِهِ رَحْمَةٌ وَ يَقُولُونَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ - هَذَا مَا وَعَدَنَا اللهُ وَ رَسُوْلُهُ وَ صَدَقَ اللهُ وَ رَسُوْلُهُ اللهُ وَ رَسُوْلُهُ اللهُ رِزْدَنَا إِيمَانًا وَ تَسْلِيمًا.

⁷³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 41 a (Chapters on Funerals)

⁷⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 41 b (Chapters on Funerals)

When he^{-saww} was free from placing the bricks upon him, he^{-saww} came out from the grave from the side of his legs, and he^{-saww} poured the soil upon him, and the ones present over there poured the soil with the back of their hands, except the one who happened to have for him the kinship with him, and he^{-saww} said: We are for Allah^{-azwj} and are returning to Him^{-azwj}! ***'This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth'. [33:22]***. O Allah^{-azwj}! Increase us in Eman and submission".⁷⁵

42- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ ص لِكُلِّ شَيْءٍ بَابٌ وَ بَابُ الْقَبْرِ عِنْدَ رِجْلَيْ الْمَيِّتِ وَ يُسْتَحَبُّ أَنْ يَنْزَلَ الْقَبْرُ خَافِيًا مَكْشُوفَ الرَّأْسِ.

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{-saww} said: 'For every thing there is a door, and door of the grave is by the legs of the deceased, and it is recommended to descend into the grave bare-footed, uncovered of the head (no turban or cap)'.⁷⁶

بيان روى الكليني عن العدة عن سهل رفعه قال قال يدخل الرجل القبر من حيث يشاء و لا يخرج إلا من قبل رجله.

Explanation (Ahadeeth only) – *It is reported by Al-Kulayni, from the number, from Sahl, raising it, said, 'He^{-asws} said: 'The man can enter the grave from wherever he so desires, and should not exit except from the side of his (deceased's) legs''.*

و يؤيده ما رواه الشيخ في الموثق عن عمارة عن أبي عبد الله ع قال: لِكُلِّ شَيْءٍ بَابٌ وَ بَابُ الْقَبْرِ مِمَّا يَلِي الرِّجْلَيْنِ إِذَا وَضَعْتَ الْجِنَاةَ فَضَعَهَا مِمَّا يَلِي الرِّجْلَيْنِ يُخْرَجُ الرَّجُلُ مِمَّا يَلِي الرِّجْلَيْنِ وَ يُدْعَى لَهُ حَتَّى يُوضَعَ فِي حُفْرَتِهِ وَ يُسَوَّى عَلَيْهِ التُّرَابُ.

And it is supported by what is reported by the sheykh in Al-Muwassiq (Al-Kafi), from Ammar, from Abu Abdullah^{-asws} having said: 'For all things there is a door, and door of the grave is from what follows the legs. When the bier is placed, place it from what follows the legs. The man should come out from what follows the legs and call for it until he is placed in his grave, and the soil is evened upon him''.

الْكُلَيْبِيُّ أَيْضًا بِسَنَدٍ فِيهِ ضَعْفٌ عَلَى الْمَشْهُورِ بِالسَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ دَخَلَ الْقَبْرَ فَلَا يُخْرَجُ إِلَّا مِنْ قِبَلِ الرِّجْلَيْنِ.

Al-Kulayni as well by a chain wherein is weakness, upon the well known with Al-Sakuni, from Abu Abdullah^{-asws} having said: 'One who enters the grave, he should not exit except from the side of the legs (of the deceased)''.

43- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ الصَّادِقُ ع إِذَا نَظَرْتَ إِلَى الْقَبْرِ فَقُلْ- اللَّهُمَّ اجْعَلْهَا رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ وَ لَا تَجْعَلْهَا حُفْرَةً مِنْ حُفْرِ النَّيرانِ

(The book) 'Dawat' of Al Rawandy –

'Al-Sadiq^{-asws} said: 'When you look at the grave, then say, 'O Allah^{-saww}! Make it a garden from the gardens of Paradise, and do not Make it a pit from pits of the fires!'

⁷⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 41 c (Chapters on Funerals)

⁷⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 42 (Chapters on Funerals)

وَقَالَ إِذَا تَنَاوَلْتَ الْمَيِّتَ فَقُلْ- بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ اللَّهُمَّ إِنِّي رَحِمَتِكَ لَا إِلَى عَذَابِكَ

And he^{-asws} said: ‘When you take the deceased, then say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon the religion of Rasool-Allah^{-sawww}! O Allah^{-azwj}! To Your^{-azwj} Mercy and not to Your^{-azwj} Punishment!’

ثُمَّ تَسَلُّ الْمَيِّتَ سَلًّا فَإِذَا وَضَعْتَهُ فِي قَبْرِهِ فَضَعَهُ عَلَى يَمِينِهِ مُسْتَقْبِلَ الْقِبْلَةِ وَ حُلَّ عَقْدَ كَفَنِهِ وَ ضَعَّ خَدَّهُ عَلَى التُّرَابِ وَ قُلْ- أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ-
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ اقْرَأِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْمُعْوِذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ

The slide the deceased a gentle sliding. When you have placed him in his grave, place him upon his right side facing the Qiblah, and loosen the know of his shroud, and place his cheek upon the soil and say, ‘I seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}! In the Name of Allah^{-azwj} the Beneficent, the Merciful’, and recite (Surah) Al Hamd, and (Surah) Al Tawheed, and ‘Al Moauzateyn’, and ‘Ayat Al-Kursi’.

ثُمَّ قُلِ اللَّهُمَّ يَا رَبَّ عَبْدِكَ وَ ابْنُ عَبْدِكَ نَزَلْ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ اللَّهُمَّ إِنْ كَانَ مُحْسِنًا فَزِدْ فِي إِحْسَانِهِ وَ إِنْ كَانَ مُسِيئًا فَتَجَاوَزْ عَنْهُ وَ الْحَقُّهُ بِنَبِيِّهِ مُحَمَّدٍ ص وَ صَالِحِ شَيْعَتِهِ وَ اهْدِنَا وَ إِيَّاهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ اللَّهُمَّ عَفْوِكَ عَفْوِكَ

Then say, ‘O Allah^{-azwj}! O Lord^{-azwj}! Your^{-azwj} servant and son of Your^{-azwj} servant, has lodged with You^{-azwj}, and Your^{-azwj} are the best to be lodging with. O Allah^{-azwj}! If he was a good doer, then Increase in his goodness, and if he was an evil doer, then Overlook from him, and Join him with his Prophet^{-sawww} Muhammad^{-sawww}, and righteous ones of his^{-sawww} Shias, and Guide us and him to the Straight Path! O Allah^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon!’

ثُمَّ تَضَعُ يَدَكَ الْبُيُوسَى عَلَى عَضُدِهِ الْأَيْسَرِ وَ تُحَرِّكُهُ تَحْرِيكًا شَدِيدًا ثُمَّ تُدْنِي فَمَكَ إِلَى أُذُنِهِ وَ تَقُولُ يَا فُلَانُ إِذَا سُئِلْتَ فَقُلِ اللَّهُ رَبِّي وَ مُحَمَّدٌ نَبِيِّي وَ الْإِسْلَامُ دِينِي وَ الْقُرْآنُ كِتَابِي وَ عَلِيٌّ إِمَامِي حَتَّى تَسُوقَ الْأَيْمَةَ ع

Then place your left hand upon his left arm and move him with severe movement, then take your mouth closer to his ear and say, ‘O so and so! When you are asked, then say, ‘Allah^{-azwj} is my Lord^{-azwj}, and Muhammad^{-sawww} is my Prophet^{-sawww}, and Al-Islam is my religion, and the Quran is my Book, and Ali^{-asws} is my Imam^{-asws}’, until you mention all the Imams^{-asws}.

ثُمَّ تَعُوذُ الْقَوْلَ عَلَيْهِ ثُمَّ تَقُولُ أَ فَهَمْتَ يَا فُلَانُ

Then repeat the word upon him. Then you should say, ‘Do you understand, O so and so?’

وَ قَالَ ع فَإِنَّهُ يُجِيبُ وَ يَقُولُ نَعَمْ

And he^{-asws} said: ‘He will answer and say, ‘Yes’.

ثُمَّ تَقُولُ نَبَتَكَ اللَّهُ بِالْقَوْلِ الثَّابِتِ وَ هَذَاكَ اللَّهُ إِلَى صِرَاطٍ مُسْتَقِيمٍ عَرَفَ اللَّهُ بَيْنَكَ وَ بَيْنَ أَوْلِيَائِكَ فِي مُسْتَقَرٍّ مِنْ رَحْمَتِهِ

Then you should say, ‘May Allah^{-azwj} Affirm you with the firm word and Guide you to the Straight Path! May Allah^{-azwj} Acquaint between you and your friends in the Settlement of His^{-azwj} Mercy!’

ثُمَّ تَقُولُ اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبِيهِ وَ اصْعُدْ بِرُوحِهِ إِلَيْكَ وَ لَقِّنْهُ مِنْكَ بُرْهَانًا اللَّهُمَّ عَفْوِكَ عَفْوِكَ

Then you should say, 'O Allah^{-azwj}! Dry the earth on his sides and Ascent with his soul to You^{-azwj}, and Indoctrinate him with proofs from You^{-azwj}! O Allah^{-azwj}! Your^{-azwj} Pardon! Your^{-azwj} Pardon!'

ثُمَّ تَضَعُ الطِّينَ وَ اللَّيْنَ وَ إِذَا وَضَعْتَ الطِّينَ وَ اللَّيْنَ تَقُولُ اللَّهُمَّ صِلْ وَحْدَتَهُ وَ آسِنْ وَحْشَتَهُ وَ آمِنْ رُوعَتَهُ وَ أَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً تُغْنِيهِ بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ فَإِنَّمَا رَحْمَتُكَ لِلظَّالِمِينَ

Then place the clay and the bricks. And when you have placed the clay and the brick, you should say, 'O Allah^{-azwj}! Connect his loneliness, and Comfort his scaredness, and Settle to him from Your^{-azwj} Mercy, such a Mercy he can be needless by it from mercy of the ones apart from You^{-azwj}, for rather You^{-azwj} Mercy is for the unjust ones!'

ثُمَّ تَخْرُجُ مِنَ الْقَبْرِ وَ تَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ ازْفَعْ دَرَجَتَهُ فِي أَعْلَى عِلِّيِّينَ وَ اخْلُفْ عَلَى عَقْبِهِ فِي الْعَابِرِينَ وَ عِنْدَكَ تَحْتَسِبُهُ يَا رَبَّ الْعَالَمِينَ

Then come out from the grave and say, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! O Allah^{-azwj}! Raise his ranks in the high Illiyeen, and Replace upon his posterity in the future, and in Your^{-azwj} Presence is his Reckoning, O Lord^{-azwj} of the worlds!'

فَلَمَّا أَنْ دَفَنُوهُ تَضَعُ كَفِّكَ عَلَى قَبْرِهِ عِنْدَ رَأْسِهِ وَ فَرِّجْ أَصَابِعَكَ وَ اغْبِزْ كَفِّكَ عَلَيْهِ بَعْدَ مَا تَنْضِجُ بِالْمَاءِ فَإِذَا انْصَرَفُوا فَضَعِ الْفَمَ عِنْدَ رَأْسِهِ وَ تُنَادِيهِ بِأَعْلَى صَوْتٍ يَا فُلَانُ بِنَ فُلَانٍ هَلْ أَنْتَ عَلَى الْعَهْدِ الَّذِي فَارَقْتَنَا عَلَيْهِ مِنْ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص وَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ إِمَامَكَ وَ فُلَانٌ وَ فُلَانٌ حَتَّى تَأْتِيَ إِلَى آخِرِهِمْ

When they bury him, place your palm upon his grave by his head and open your fingers and grip your palm upon it after having sprinkled with the water. When they leave, place the mouth by his head and call out to him at the top of your voice, 'O so and so, son of so and so! Are you upon the Covenant which you had separated (from the world) upon, from the testimony that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool-Allah^{-saww}, and Ali Amir Al-Momineen^{-asws} is your Imam^{-asws}, and so is, so and so, and so and so' – until your come to the last of them^{-asws}.

فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ قَالَ أَحَدُ الْمَلَائِكَةِ لِصَاحِبِهِ قَدْ كُفِينَا الدُّخُولَ إِلَيْهِ فِي مَسْأَلَتِنَا إِلَيْهِ فَإِنَّهُ يُلَقَّنُ فَيَنْصَرِفَانِ عَنْهُ وَ لَا يَدْخُلَانِ إِلَيْهِ.

When that is done, one of the two Angels will say to his companion, 'We have been sufficed with the entering to see him regarding our questioning to him, for he has been indoctrinated! So they both leave from him and do not enter to see him'.⁷⁷

وَ قَالَ: السُّنَّةُ فِي رَشِّ الْمَاءِ أَنْ تَسْتَقْبِلَ الْقَبْلَةَ وَ تَبْدَأُ مِنْ عِنْدِ الرَّأْسِ إِلَى عِنْدِ الرَّجْلِ ثُمَّ تَدُورُ عَلَى الْقَبْرِ مِنَ الْجَانِبِ الْأَخْرَى ثُمَّ تَرَشُّ عَلَى وَسَطِ الْقَبْرِ.

⁷⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 43 a (Chapters on Funerals)

And he^{-asws} said: ‘The Sunnah in sprinkling the water is that you should face the Qiblah and begin from by the head to by the leg, then rotate upon the grave from the other side, then sprinkle upon middle of the grave’.⁷⁸

وَقَالَ ع إِذَا جُنْتُ بِالْمَيِّتِ ضَعُهُ دُونَ قَبْرِهِ بِذِرَاعَيْنِ أَوْ ثَلَاثٍ وَ دَعَّهُ حَتَّى يَتَأَهَّبَ لِلْقَبْرِ وَ لَا تُفَدِّحُهُ بِهِ.

And he^{-asws} said: ‘When you come with the deceased, place him besides his grave by two cubits or three, and leave him until he gets ready for the grave, and do not be sudden with him’.⁷⁹

وَقَالَ النَّبِيُّ ص مَا مِنْ أَحَدٍ يُقُولُ عِنْدَ قَبْرِ مَيِّتٍ إِذَا دُفِنَ ثَلَاثَ مَرَّاتٍ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ لَا تُعَذِّبَ هَذَا الْمَيِّتَ إِلَّا رَفَعَ اللَّهُ عَنْهُ الْعَذَابَ إِلَيَّ يَوْمَ يُنْفَخُ فِي الصُّورِ.

And the Prophet^{-saww} said: ‘There is no one saying three times by the grave of a deceased when he has been buried, ‘O Allah^{-azwj}! I ask You^{-azwj} by the right of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} not to Punish this deceased’, except Allah^{-azwj} will Raise the Punishment from him to the day the Trumpet will be blown into’.

وَ عَنِ الرِّضَا ع مَنْ أَتَى قَبْرَ أَخِيهِ فَوَضَعَ يَدَهُ عَلَى الْقَبْرِ وَ قَرَأَ إِنَّا أَنْزَلْنَاهُ سَبْعَ مَرَّاتٍ أَمِنَ مِنَ الْفَزَعِ الْأَكْبَرِ.

And from Al-Reza^{-asws}: ‘One who comes to the grave of his brother and places his hand upon the grave, and recites (Surah) Al Qadr seven times, he (deceased) would be safe from the greatest panic’.⁸⁰

وَ عَنِ أَبِي الْمِقْدَامِ قَالَ: مَرَرْتُ مَعَ أَبِي جَعْفَرٍ ع بِالْبَيْعِ فَمَرَرْنَا بِقَبْرِ رَجُلٍ مِنَ الشَّيْعَةِ

And from Abu Al Miqdam who said,

‘I passed by Al-Baqie (cemetery) with Abu Ja’far^{-asws}. We passed by the grave of a man from the Shias’.

قَالَ فَوَقَفَ عَلَيْهِ ثُمَّ قَالَ اللَّهُمَّ ارحم عُرْبَتَهُ وَ صِلْ وَحْدَتَهُ وَ آنسْ وَحْشَتَهُ وَ أَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يَسْتَعْنِي بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ وَ اَلْحِقْهُ بِمَنْ كَانَ يَتَوَلَّاهُ.

He (the narrator) said, ‘He^{-asws} paused at it, then said: ‘O Allah^{-azwj}! Mercy his estrangement, and Connect his loneliness, and Comfort his scaredness, and Settle to him from Your^{-azwj} Mercy, such a Mercy he will be needless by it from mercy of the ones apart from You^{-azwj}, and Join him with the ones he used to befriend’.⁸¹

44- كُنْتُ الْكَرَّاجِكِيِّ عَنْ أَسَدِ بْنِ إِبْرَاهِيمَ السَّلْمِيِّ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ الصَّيْرِيِّ مَعًا عَنْ أَبِي بَكْرٍ الْمُنْفِيدِ الْجَرَّائِيِّ عَنْ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمَعْرِيِّ عَنْ أَبِي الْمُؤَمِّينِ ع قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا تَتَّخِذُوا قَبْرِي عَيْدًا وَ لَا تَتَّخِذُوا قُبُورَكُمْ مَسَاجِدَ وَ لَا بُيُوتَكُمْ قُبُورًا الْحَبِيرِ.

⁷⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 43 b (Chapters on Funerals)

⁷⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 43 c (Chapters on Funerals)

⁸⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 43 d (Chapters on Funerals)

⁸¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 43 e (Chapters on Funerals)

(The book) 'Kanz' of Al Karajaki – from Asad Bin Ibrahim Al Sulamy and Al-Husayn Bin Muhammad Al Sayrafi, both together, from Abu Bakr Al Mufeed Al Jurjany, from Abu Al Dunya Al Moammar Al Magriby,

'From Amir Al-Momineen^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Neither take my^{-saww} grave as a festival (Eid), nor take your graves as Masjids, nor your houses as graves' – the Hadeeth".⁸²

45 مجالس الشيخ، عن المفيد عن إبراهيم بن الحسن بن جمهور عن أبي بكر مثله

(The book) 'Majaalis' of the sheykh, from Al Mufeed, from Ibrahim Bin Al-Hassan Bin Jamhour, from Abu Bakr – similar to it".⁸³

توضيح و في النهاية في قوله ص لا تجعلوا بيوتكم مقابر.

Clarification (Ahadeeth) only – And in 'Al-Nihaya' regarding his^{-saww} words: 'Do not make your houses are graves'.

و قال الطيبي في شرح ما روه عن النبي ص لعن الله اليهود والنصارى اتخذوا قبور أنبيائهم مساجد. كانوا يجعلونها قبلة يسجدون إليها في الصلاة كالوثن

And Al-Taybi said in commentary of what is reported from the Prophet^{-saww}: 'May Allah^{-azwj} Curse the Jews and the Christians taking graves of their Prophets^{-as} as Masjids!' – 'They were making these as a direction to be prostrating to during the Salat, like the idols'.

46- الهداية، إذا نظرت إلى القبر فقل - اللهم اجعلها روضة من رياض الجنة و لا تجعلها حفرة من حفر البيران.

(The book) 'Al-Hidaya' – 'When you look at the grave, then say, 'O Allah^{-azwj}! Make it a garden from the gardens of Paradise, and do not Make it a pit from the pits of fires!'"⁸⁴

و قال النبي ص لكل شيء باب و باب القبر عند رجلي الميت و المرأة تؤخذ بالعرض من قبل اللحد و الرجل من قبل رجليه يسئل سلاً و يدخل القبر من يأمرة الولي ولي الميت إن شاء شفعا و إن شاء وترأ.

And the Prophet^{-saww} said: 'For all things there is a door, and door of the grave is by legs of the deceased; and the woman should be taken with the width from direction of the Lahad, and the man from direction of his legs, sliding a gentle slide; and he should enter the grave, one whom the guardian of the deceased instructs. If he desires, two, and if he desires, one".⁸⁵

و قال الصادق ع إذا دخلت القبر فافقرأ أم الكتاب و المعوذتين و آية الكرسي.

And Al-Sadiq^{-asws} said: 'When you enter the grave, then recite Mother of the Book (Surah Al Fatiha), and 'Al Moauzateyn', and 'Ayat Al Kursi'"⁸⁶

⁸² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 44 (Chapters on Funerals)

⁸³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 45 (Chapters on Funerals)

⁸⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 46 a (Chapters on Funerals)

⁸⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 46 b (Chapters on Funerals)

⁸⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 46 c (Chapters on Funerals)

وَقَالَ ع إِذَا وَضَعْتَ الْمَيِّتَ فِي لِحْدِهِ فَضَعَهُ عَلَى يَمِينِهِ مُسْتَقْبِلَ الْقِبْلَةِ وَ خُلِّ عَقْدَ كَفَيْهِ وَ ضَعَّ خَدَّهُ عَلَى التُّرَابِ.

And he^{-asws} said: ‘When you place the deceased in his Lahad, place him on his right facing the Qiblah, and loosen the knot of his shroud, and place his cheek upon the soil’.⁸⁷

وَقَالَ صَلَوَاتُ اللَّهِ عَلَيْهِ يُقُولُ مَنْ يَضَعُ الْمَيِّتَ فِي لِحْدِهِ اللَّهُمَّ جَافِ الْأَرْضَ عَنْ جَنْبَيْهِ وَ صَعِدْ إِلَيْكَ رُوحَهُ وَ لَقِّهِ مِنْكَ رِضْوَانًا

And he^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: ‘One who places the deceased in his Lahad should say, ‘O Allah^{-azwj}! Dry the ground from his sides, and Ascend his soul to You^{-azwj}, and let him face Pleasure from You^{-azwj}!’

ثُمَّ يَضَعُ يَدَهُ الْيُسْرَى عَلَى مَنْكِبِهِ الْأَيْسَرِ وَ يُدْخِلُ يَدَهُ الْيُمْنَى تَحْتَ مَنْكِبِهِ الْيَمِينِ وَ يُجْرِكُهُ تَجْرِيكَ شَدِيدًا وَ يَقُولُ يَا فَلَانَ بْنَ فَلَانَ اللَّهُ رَبُّكَ وَ مُحَمَّدٌ ص نَبِيُّكَ وَ الْإِسْلَامُ دِينُكَ وَ الْقُرْآنُ كِتَابُكَ وَ الْكَعْبَةُ قِبْلَتُكَ وَ عَلِيُّ وَ يُؤَيُّ وَ إِمامُكَ وَ يُسَمِّي الْأَيْمَةَ وَاحِدًا وَاحِدًا إِلَى آخِرِهِمْ حَتَّى يَنْتَهِيَ إِلَى الْقَائِمِ ع أَيَمَّتْكَ أَيْمَةٌ هُدَى أَبْرَارًا

Then he should place his left hand upon his (deceased’s) left shoulder and enter his right hand beneath his (deceased’s) right shoulder and move him with severe movement and say, ‘O so and so, son of so and so! Allah^{-azwj} is your Lord^{-azwj}, and Muhammad^{-saww} is your Prophet^{-saww}, and Al-Islam is your religion, and the Quran is your Book, and the Kaabah is your Qiblah, and Ali^{-asws} is your Guardian^{-asws} and your Imam^{-asws}’ – and he should name the Imams^{-asws} one by one up to their^{-asws} last one until he ends to Al-Qaim^{-ajfj} – ‘Are your Imams^{-asws}, the Imams^{-asws} of guidance, the righteous!’

ثُمَّ يَعِيدُ عَلَيْهِ التَّلْقِينَ مَرَّةً أُخْرَى

Then repeat the indoctrination to him once again.

وَقَالَ ع إِذَا وَضَعْتَ اللَّيْلَ عَلَى اللَّحْدِ فَقُلْ – اللَّهُمَّ آسِنِ وَخَشْتَهُ وَ صِلْ وَحَدَنَهُ وَ ارحم غُرْبَتَهُ وَ آمِنِ رُوعَتَهُ وَ أَسْكِنِ إِلَيْهِ رَحْمَةً وَاسِعَةً يَسْتَعْنِي بِهَا عَنْ رَحْمَةٍ مِنْ سِوَاكَ وَ اخْشُرْهُ مَعَ مَنْ كَانَ يَتَوَلَّاهُ وَ تَقُولُ مَتَى زُرْتَهُ هَذَا الْقَوْلَ

And he^{-asws} said: ‘When you place the brick upon the Lahad, then say, ‘O Allah^{-azwj}! Comfort his sacredness and Connect his loneliness, and Mercy his estrangement, and Secure his dread, and Settle to him Your^{-azwj} vast Mercy, he can be needless by it from mercy of the ones besides Your^{-azwj}, and Resurrect him with the ones he used to befriend!’ And you should be saying this word whenever you visit him.

وَقَالَ ع إِذَا خَرَجْتَ مِنَ الْقَبْرِ فَقُلْ وَ أَنْتَ تَنْفُضُ يَدَيْكَ مِنَ التُّرَابِ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ

And he^{-asws} said: ‘When you come out from the grave, then say while you are shaking your hands from the soil, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}!’

⁸⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 46 d (Chapters on Funerals)

ثُمَّ احْتِ التُّرَابَ عَلَيْهِ بِظَهْرِ كَفِّكَ ثَلَاثَ مَرَّاتٍ وَ قُلِ اللَّهُمَّ إِيمَانًا بِكَ وَ تَصَدِيقًا بِكِتَابِكَ - هَذَا مَا وَعَدَنَا اللَّهُ وَ رَسُولُهُ وَ صَدَقَ اللَّهُ وَ رَسُولُهُ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ وَ قَالَ هَذِهِ الْكَلِمَاتِ كَتَبَ اللَّهُ لَهُ بِكُلِّ ذَرَّةٍ حَسَنَةً.

Then pour the soil upon him with the back of your palm three times, and say, 'O Allah^{-azwj}! Believing in Your^{-azwj}, and ratifying Your^{-azwj} Book! ***'This is what Allah and His Rasool promised us, and Allah and His Rasool spoke the Truth'. [33:22]***, for the one who does that and says these phrases, Allah^{-azwj} will Write for him a good deed for every particle (of soil)".⁸⁸

وَ قَالَ رَحِمَهُ اللَّهُ إِذَا سُويَ قَبْرُ الْمَيِّتِ فَصُبَّ عَلَى قَبْرِهِ الْمَاءُ وَ جُعِلَ الْقَبْرُ أَمَامَكَ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ وَ تَبْدَأُ بِصَبِّ الْمَاءِ عِنْدَ رَأْسِهِ وَ تَدُورُ بِهِ عَلَى قَبْرِهِ مِنْ أَرْبَعَةِ جَوَانِبِهِ حَتَّى تَرْجِعَ إِلَى الرَّأْسِ مِنْ غَيْرِ أَنْ تَقْطَعَ الْمَاءَ فَإِنْ فَضَلَ مِنَ الْمَاءِ شَيْءٌ فَصُبَّهُ عَلَى وَسْطِ الْقَبْرِ.

And he^{-asws}, may Allah^{-azwj} have Mercy on him^{-asws}, said: 'When you have evened out the grave of the deceased, then pour the water upon his grave and make the grave to be in front of you while you are facing the Qiblah, and begin by pouring the water by his head, and rotate with it upon his grave from four sides until your return to the head from without cutting off the water. If there is some surplus from the water, pour it upon middle of the grave".⁸⁹

وَ قَالَ الصَّادِقُ ع وَ الرَّشُّ بِالْمَاءِ عَلَى الْقَبْرِ حَسَنٌ يَعْنِي فِي كُلِّ وَقْتٍ.

And Al-Sadiq^{-asws} said: 'And sprinkling the water upon the grave is good, meaning during all times".⁹⁰

⁸⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 46 e (Chapters on Funerals)

⁸⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 46 f (Chapters on Funerals)

⁹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 12 H 46 g (Chapters on Funerals)

CHAPTER 13 – TESTIMONY OF FORTY (MEN) FOR THE DECEASED

1- **المصباح**، نسخة الكتاب الذي يوضع عند الجريدة مع الميِّت يقول قبل أن يكتب بسم الله الرحمن الرحيم - أشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله ص و أن الجنة حق و أن النار حق - و أن الساعة آتية لا ريب فيها و أن الله يبعث من في القبور

(The book) 'Al Misbah'a' –

'A copy of the letter which is placed by the branch with the deceased, he should say before he write, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and the Paradise is true, and the Fire is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**'.

ثم يكتب بسم الله الرحمن الرحيم - شهد الشهود المسمون في هذا الكتاب أن أخاهم في الله عز و جل فلان بن فلان و يذكر اسم الرجل أشهدهم و استودعهم و أقر عندهم أنه يشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عبده و رسوله و أنه مقر جميع الأنبياء و الرسل ع

Then he should write, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! The Muslim witnesses have testified in this letter, that their brother for the Sake of Allah^{-azwj}, is so and so son of so and so (and he should name the man)! He keeps them as witnesses and entrusts them and acknowledges in their presence that he testifies that there is no god except Allah^{-azwj} Alone, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, and he is an acknowledger with entirety of the Prophets^{-as} and the Rasools^{-as}.

و أن علياً ولي الله و إمامه و أن الأئمة من ولده أئمة و أن أولهم الحسن و الحسين و علي بن الحسين و محمد بن علي و جعفر بن محمد و موسى بن جعفر و علي بن موسى و محمد بن علي و علي بن محمد و الحسن بن علي و القائم الحجة ع

And Ali^{-asws} is a Guardian^{-asws} (from Allah^{-azwj}, and is his Imam^{-ra}, and the Imams^{-asws} from his^{-asws} sons^{-asws} are Imams^{-asws}, and he^{-asws} is their^{-asws} first one, (then) Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja'far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and Al-Qaim^{-asws} the Divine Authority.

و أن الجنة حق و النار حق و الساعة آتية لا ريب فيها و أن الله يبعث من في القبور و أن محمداً ص رسوله جاء بالحق و أن علياً ولي الله و الخليفة من بعد رسول الله ص و مستخلفه في أمته مؤدياً لأمر ربه تبارك و تعال

And the Paradise is true, and the Fire is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**, and His^{-azwj} Rasool^{-saww} Muhammad^{-saww} came with the truth, and Ali^{-asws} is a Guardian (from) Allah^{-azwj} and the Caliph from after Rasool-Allah^{-saww}, and he^{-saww} had made him^{-asws} the caliph in his^{-saww} community to fulfil the Command of his^{-saww} Lord^{-azwj} Blessed and Exalted.

وَأَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ وَ ابْنَيْهَا الْحُسَيْنَ وَ الْحُسَيْنَ ابْنَا رَسُولِ اللَّهِ ص وَ سِبْطَاهُ وَ إِمَامَا الْهُدَى وَ قَائِدَا الرَّحْمَةِ وَ أَنَّ عَلِيًّا وَ مُحَمَّدًا وَ جَعْفَرًا وَ مُوسَى وَ عَلِيًّا وَ مُحَمَّدًا وَ عَلِيًّا وَ حَسَنًا وَ الْحُجَّةَ عَ أَئِمَّةَ وَ قَادَةَ وَ دُعَاةَ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ حُجَّةً عَلَى عِبَادِهِ

And (Syeda) Fatima^{-asws}, daughter^{-asws} of Rasool-Allah^{-saww}, and her^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws} are two sons^{-asws} of Rasool-Allah^{-saww} and his^{-saww} grandsons^{-asws}, and are both Imams^{-asws} of guidance and the leaders of mercy, and Ali^{-asws}, and Muhammad^{-asws}, and Ja'far^{-asws}, and Musa^{-asws}, and Ali^{-asws}, and Muhammad^{-asws}, and Ali^{-asws}, and Hassan^{-asws}, and Al-Hujja^{-ajfj} are Imams^{-asws}, and leaders, and callers to Allah^{-azwj} Mighty and Majestic, and are Divine Authorities upon His^{-azwj} servants'.

ثُمَّ يَقُولُ لِلشُّهُودِ يَا فُلَانُ وَ يَا فُلَانُ الْمَسْمُومِينَ فِي هَذَا الْكِتَابِ أَتَيْتُمَا إِلَيَّ هَذِهِ الشَّهَادَةَ عِنْدَكُمْ حَتَّى تَلْقُونِي بِهَا عِنْدَ الْفُوتَيْهِ -

Then he should say to the witnesses, 'O so and so, and so and so, the ones named in this letter, 'Affirm this testimony to me in your presence until you meet me with it at the Fountain'.

ثُمَّ يَقُولُ الشُّهُودُ يَا فُلَانُ نَسْتَوْدِعُكَ اللَّهُ وَ الشَّهَادَةَ وَ الْإِقْرَارَ وَ الْإِخَاءَ مُؤَعَّدَةً عِنْدَ رَسُولِ اللَّهِ ص وَ نَقَرْنَا عَلَيْكَ السَّلَامَ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ

Then the witnesses should say, 'O so and so! We entrust you to Allah^{-azwj}, and the testimony, and the acknowledgement, and the brother-hood as a deposit with Rasool-Allah^{-saww}, and we convey the greeting upon you, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings'.

ثُمَّ تُطَوَّى الصَّحِيفَةُ وَ تُطْبَعُ وَ تُخْتَمُ بِخَاتَمِ الشُّهُودِ وَ خَاتَمِ الْمَيِّتِ وَ تُوضَعُ عَنْ يَمِينِ الْمَيِّتِ مَعَ الْجَرِيدَةِ وَ تُكْتَتَبُ الصَّحِيفَةُ بِكَافُورٍ وَ عُودٍ عَلَى جَنْبَيْهِ عَنِّي مُطَيَّبٍ إِنْ شَاءَ اللَّهُ تَعَالَى وَ بِهِ التَّوْفِيقُ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الْأَخْيَارِ الْأَبْرَارِ وَ سَلَّمَ تَسْلِيمًا.

Then fold the parchment should be folded, and printed, and sealed with the seals of the witnesses and seal of the deceased, and place on the right side of the deceased along with the branch; and the parchment should be written with camphor, and aloes upon his forehead without perfuming. If Allah^{-azwj} so Desires, and by Him^{-azwj} is the inclination, and may Allah^{-azwj} Send Salawaat upon our chief Muhammad^{-saww} the Prophet^{-saww} and his^{-as} goodly Progeny^{-asws}, the righteous, and abundant greetings!"⁹¹

2- عَدَّةُ الدَّاعِي، رَوَى مُحَمَّدُ بْنُ خَالِدٍ الْبَرْقِيُّ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الصَّادِقِ ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ غَائِبٌ فَأَوْحَى اللَّهُ إِلَى دَاوُدَ أَنَّهُ مُرَاءٍ

(The book) 'Uddat Al Daie' – It is reported by Muhammad Bin Khalid Al Barqy, from one of our companions,

'From Al-Sadiq^{-asws} having said: 'There was a worshipper among the children of Israel. Allah^{-azwj} Revealed to Dawood^{-as} that he is a show-off'.

قَالَ ثُمَّ إِنَّهُ مَاتَ فَلَمْ يَشْهَدْ جَنَازَتَهُ دَاوُدُ ع

He^{-asws} said: 'Then he died, so Dawood^{-as} did not attend his funeral'.

⁹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 13 H 1 (Chapters on Funerals)

قَالَ فَمَامَ أَرْبَعُونَ مِنْ بَنِي إِسْرَائِيلَ فَقَالُوا اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا فَاعْفِرْ لَهُ

He^{-asws} said: 'Forty from the children of Israel stood up and said, 'O Allah^{-azwj}! We do not know from him except good and You^{-azwj} are more Knowing with him that we are!''

قَالَ فَلَمَّا غُسِّلَ أَتَى الْأَرْبَعُونَ غَيْرَ الْأَرْبَعِينَ وَ قَالُوا اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا فَاعْفِرْ لَهُ

He^{-asws} said: 'When he had been washed, forty (more) came, other than the (first) forty, and they said, 'O Allah^{-azwj}! We do not know from him except good, and Your^{-azwj} are more Knowing with him than we are, so Forgive him!'

فَلَمَّا وُضِعَ فِي قَبْرِهِ قَامَ أَرْبَعُونَ غَيْرَهُمْ فَقَالُوا اللَّهُمَّ إِنَّا لَا نَعْلَمُ مِنْهُ إِلَّا خَيْرًا وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا فَاعْفِرْ لَهُ

When he was placed in his grave, another forty stood and said, 'O Allah^{-azwj}! We do not know from him except good, and You^{-azwj} are more Knowing with him than we are, so Forgive him!''

قَالَ فَأَوْحَى اللَّهُ إِلَى دَاوُدَ عَ مَا مَنَعَكَ أَنْ تُصَلِّيَ عَلَيَّ

He^{-asws} said: 'Allah^{-azwj} Revealed to Dawood^{-as}: "What prevented you^{-as} from praying Salat upon him?"

فَقَالَ دَاوُدُ لِلَّذِي أَخْبَرْتَنِي

Dawood^{-as} said: 'That which You^{-azwj} had Informed me^{-as}!'

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّهُ قَدْ شَهِدَ قَوْمٌ فَأَجْرَتْ شَهَادَتَهُمْ وَ عَفَرَتْ لَهُ مَا عَلِمْتُ بِمَّا لَا يَعْلَمُونَ.

He^{-asws} said: 'Allah^{-azwj} Revealed to him^{-as}: "A group has testified so I^{-azwj} have Allowed their testimonies and have Forgiven for what I^{-azwj} Knew from what they are not knowing!"'⁹²

3- كِتَابُ الْحُسَيْنِ بْنِ السَّعِيدِ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ سَعْدِ الْإِسْكَافِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ غَائِبٌ فَأُعْجِبَ بِهِ دَاوُدُ ع فَأَوْحَى اللَّهُ تَبَارَكَ وَ تَعَالَى لَا يُعْجِبُكَ شَيْءٌ مِنْ أَمْرِهِ فَإِنَّهُ مُرَاءٍ

The book of Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al Bilad, from Sa'ad Al-Iskaf,

'From Abu Ja'far^{-asws} having said: 'There was a worshipper among the children of Israel. Dawood^{-as} was fascinated by him, so Allah^{-azwj} Blessed and Exalted Revealed to him^{-as}: "Nothing from his affairs should fascinate you^{-as}, for he is a show-off!''

قَالَ فَمَاتَ الرَّجُلُ فَأَتَى دَاوُدُ فَقِيلَ لَهُ مَاتَ الرَّجُلُ

He^{-asws} said: 'The man died. Someone came to Dawood^{-as} and said to him^{-as}, 'The man has died!'

⁹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 13 H 2 (Chapters on Funerals)

فَقَالَ اذْفِنُوا صَاحِبَكُمْ

He^{-asws} said: 'Bury your companion!'

قَالَ فَأَنْكَرْتُمْ ذَلِكَ بَنُو إِسْرَائِيلَ وَ قَالُوا كَيْفَ لَمْ يَحْضُرْهُ

He^{-asws} said: 'The Children of Israel disliked that, and said, 'How come you^{-as} are not attending him?''

قَالَ فَلَمَّا قَامَ خَمْسُونَ رَجُلًا فَشَهِدُوا بِاللَّهِ مَا يَعْلَمُونَ مِنْهُ إِلَّا خَيْرًا فَلَمَّا صَلَّى عَلَيْهِ قَامَ خَمْسُونَ رَجُلًا فَشَهِدُوا بِاللَّهِ مَا يَعْلَمُونَ إِلَّا خَيْرًا

He^{-asws} said: 'When fifty men stood, they testified with Allah^{-azwj} they were not knowing from him except good. When they had prayed Salat upon him, fifty men stood, they testified with Allah^{-azwj} they were not knowing except good'.

قَالَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى دَاوُدَ عَ مَا مَنَعَكَ أَنْ تَشْهَدَ فَلَانًا

He^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Revealed to Dawood^{-as}: "What prevented you from attending so and so?"

قَالَ الَّذِي أَطَّلَعَنِي عَلَيْهِ مِنْ أَمْرِهِ

He^{-as} said: 'That which You^{-azwj} had Notified me upon of his affairs!'

قَالَ إِنَّ كَانَ لَكَ ذَلِكَ وَ لَكِنْ شَهِدَهُ قَوْمٌ مِنَ الْأَخْبَارِ وَ الرُّهْبَانِ فَشَهِدُوا لِي مَا يَعْلَمُونَ إِلَّا خَيْرًا فَأَجَزْتُ شَهَادَتَهُمْ عَلَيْهِ وَ عَفَرْتُ لَهُ عِلْمِي فِيهِ.

He^{-asws} said: 'Even though it was like that, but a group from the Monks and the Rabbis attend him and they testified to Me^{-azwj} they were not knowing except good, so I^{-azwj} Allowed their testimonies upon him, and have Forgiven for him My^{-azwj} Knowledge regarding him'.⁹³

⁹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 13 H 3 (Chapters on Funerals)

باب 14 استحباب الصلاة عن الميت و الصوم و الحج و الصدقة و البر و العتق عنه و الدعاء له و الترحم عليه و بيان ما يوجب التخلص من شدة الموت و عذاب القبر و بعده

CHAPTER 14 – RECOMMENDATION OF THE SALAT UPON THE DECEASED, AND THE FASTING, AND THE HAJJ, AND THE CHARITY, AND THE RIGHTEOUS ACT, AND THE LIBERATION (OF SLAVE) ON HIS BEHALF, AND THE SUPPLICATION FOR HIM, AND THE INVOKING OF MERCY UPON HIM, AND EXPLANATION OF WHAT OBLIGATES THE FINISHING FROM SEVERITY OF THE DEATH, AND PUNISHMENT OF THE GRAVE, AND AFTER IT

1- أَلْفَقِيَهُ، بِإِسْنَادِهِ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع نُصَلِّي عَنِ الْمَيِّتِ

(The book) 'Al Faqeeh' – by his chain, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{-asws}, 'Can we pray Salat on behalf of the deceased?'

قَالَ نَعَمْ حَتَّىٰ إِنَّهُ لَيَكُونُ فِي ضَيْقِي فَيُوسِعُ اللَّهُ عَلَيْهِ ذَلِكَ الضَّيْقَ ثُمَّ يُؤْتَىٰ فَيُقَالُ لَهُ خُفِّفَ عَنْكَ هَذَا الضَّيْقُ بِصَلَاةِ فَلَانٍ أَخِيكَ عَنْكَ

He^{-asws} said: 'Yes, to the extent that if he happens to be in narrowness, Allah^{-azwj} would Expand that narrowness upon him. Then someone would come to him and say to him, 'This narrowness has been lightened from you due to the Salat by your brother so and so on your behalf''.

قَالَ فَقُلْتُ لَهُ فَأَشْرِكُ بَيْنَ رَجُلَيْنِ فِي رَكْعَتَيْنِ

He (the narrator) said, 'I said to him^{-asws}, 'Can there be participation between two men in two Cycles?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قَالَ وَ قَالَ ع إِنَّ الْمَيِّتَ لَيَفْرَحُ بِالرَّحْمِ عَلَيْهِ وَ الْإِسْتِغْفَارِ لَهُ كَمَا يَفْرَحُ الْحَيُّ بِالْهُدْيَةِ تُهْدَىٰ إِلَيْهِ.

He (the narrator) said, 'And he^{-asws} said: 'The deceased becomes happy with seeking of the mercy upon him and seeking of the Forgiveness for him, just as the living one becomes happy with the gifts being gifted to him''.⁹⁴

⁹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 1 (Chapters on Funerals)

2- عُدَّةُ الدَّاعِي، قَالَ الصَّادِقُ ع يَدْخُلُ عَلَى الْمَيِّتِ فِي قَبْرِهِ الصَّلَاةُ وَالصَّوْمُ وَالْحَجُّ وَالصَّدَقَةُ وَالزُّكْرُ وَالِدُعَاءُ وَ يُكْتَبُ أَجْرُهُ لِلَّذِي يَفْعَلُهُ وَ لِلْمَيِّتِ

(The book) 'Uddat Al Daie' –

'Al-Sadiq^{-asws} said: 'The Salat, and the fast, and the Hajj, and the charity, and the righteous act, and the supplication enter unto the deceased in his grave, and its Reward is written for the one who had done it, and for the deceased (as well)'.

قَالَ وَ قَالَ ع مَنْ عَمِلَ مِنَ الْمُسْلِمِينَ عَنْ مَيِّتٍ عَمَلًا صَالِحًا أضعفَ اللهُ لَهُ أَجْرَهُ وَ نفعَ اللهُ بِهِ الْمَيِّتَ

He (the narrator) said, 'And he^{-asws} said: 'One from the Muslims who does a righteous deed on behalf of a deceased, Allah^{-azwj} would Double its Reward for him, and Allah^{-azwj} will Cause the deceased to benefit by it'.

وَ قَالَ قَالَ النَّبِيُّ ص مَا يَمْتَنِعُ أَحَدَكُمْ أَنْ يَبْرَّ وَالِدَيْهِ حَيًّا وَ مَيِّتًا يُصَلِّي عَنْهُمَا وَ يَتَصَدَّقُ عَنْهُمَا وَ يَصُومُ عَنْهُمَا فَيَكُونُ الَّذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيَزِيدُهُ اللهُ بِرَبِّهِ خَيْرًا كَثِيرًا.

And he^{-asws} said: 'The Prophet^{-saww} said: 'What prevents every one of you to do righteous act for his parent alive and dead? He can pray Salat on their behalf, and give charity on their behalf, and fast on their behalf. He would be the one who does it for them, and for him would be similar to that (Reward), so Allah^{-azwj} will Increase him a lot of goodness due to his righteous act'.⁹⁵

3- عُدَّةُ الدَّاعِي، عَنِ النَّبِيِّ ص قَالَ: وَ مَنْ دَخَلَ الْمَقَابِرَ وَ قَرَأَ سُورَةَ يسَ خَفَّفَ اللهُ عَنْهُمْ يَوْمَئِذٍ وَ كَانَ لَهُ بِعَدَدِ مَنْ فِيهَا حَسَنَاتٌ.

(The book) 'Uddat Al Daie' –

'From the Prophet^{-saww} having said: 'And the one who enters the graveyard and recites Surah Yaseen, Allah^{-azwj} will Lighten (punishment) from them on that day, and for him would good deeds the number of the ones in it (the graveyard)'.⁹⁶

4- الكافي، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللهِ ع مَا يَلْحَقُ الرَّجُلَ بَعْدَ مَوْتِهِ

(The book) 'Al Kafi' – from Muhammad Bin Ismail, from Al Fazl Bin Shazan, from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'What joins with the man after his death?'

فَقَالَ سُنَّةٌ سَنَّهَا يُعْمَلُ بِهَا بَعْدَ مَوْتِهِ فَيَكُونُ لَهُ مِثْلُ أَجْرِ مَنْ يَعْمَلُ بِهَا مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ أَجْرِهِمْ شَيْءٌ وَ الصَّدَقَةُ الْجَارِيَةُ تَجْرِي مِنْ بَعْدِهِ وَ الْوَلَدُ الطَّيِّبُ يَدْعُو لِوَالِدَيْهِ بَعْدَ مَوْتِهِمَا وَ يَحُجُّ وَ يَتَصَدَّقُ وَ يُعْتِقُ عَنْهُمَا وَ يُصَلِّي وَ يَصُومُ عَنْهُمَا

He^{-asws} said: 'A conduct he had conducted which is being worked with after his death. For him would be similar Recompense to the one who works with it, from without there being any reduction from their Recompense; and the charity flowing from after him; and the righteous

⁹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 2 (Chapters on Funerals)

⁹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 3 (Chapters on Funerals)

child, the good, supplicating for his parents after their death, and he performs Hajj, and gives charity, and liberates (a slave) on their behalf, and he prays Salat, and fasts on their behalf’.

فَقُلْتُ أَشْرِكُهُمَا فِي حَجَّتِي

I said, ‘Can I participate them in my Hajj?’

قَالَ نَعَمْ.

He^{-asws} said: ‘Yes’^{.97}

5- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ عُمَرَ بْنِ يَرِيدَ قَالَ: كَانَ أَبُو عَبْدِ اللَّهِ ع يُصَلِّي عَنْ وَلَدِهِ فِي كُلِّ لَيْلَةٍ رَكَعَتَيْنِ وَعَنْ وَالِدَيْهِ فِي كُلِّ يَوْمٍ رَكَعَتَيْنِ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ كَيْفَ صَارَ لِلْوَلَدِ اللَّيْلُ

(The book) ‘Al Tahzeeb’ – by his chain, from Muhammad Bin Abdul Hameed, from Ibn Abu Umeyr, from Hisham Bin Al Hakam, from Umar Bin Yazeed who said,

‘Abu Abdullah^{-asws} was praying on behalf of his^{-asws} son, two Cycles during every night, and two Cycles on behalf of his^{-asws} parents^{-asws} during every day. I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! How did the night come to be for the son?’

قَالَ لِأَنَّ الْفَرَاشَ لِلْوَلَدِ

He^{-asws} said: ‘Because the bed is for the child’

قَالَ وَكَانَ يَقْرَأُ فِيهِمَا إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

He said, ‘And he^{-asws} would recite in these two Cycles Salat, (Surah) Al Qadr, and (Surah) Al Kawser’^{.98}

6- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَيُّ شَيْءٍ يَلْحَقُ الرَّجُلَ بَعْدَ مَوْتِهِ

(The book) ‘Al Mahasin’ – from his father, from Aban Bin Usman, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘Which thing joins with the man after his death?’

قَالَ يَلْحَقُهُ الصَّلَاةُ عَنْهُ وَالصَّدَقَةُ عَنْهُ وَالْحَجُّ عَنْهُ.

He^{-asws} said: ‘There join with him, the Salat on his behalf, and the charity on his behalf, and the Hajj on his behalf’^{.99}

⁹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 4 (Chapters on Funerals)

⁹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 5 (Chapters on Funerals)

⁹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 6 (Chapters on Funerals)

7- تَنْبِيهُ الْخَاطِرِ، لِلْوَرَامِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا تَصَدَّقَ الرَّجُلُ بِنَيَّْةِ الْمَيِّتِ أَمَرَ اللَّهُ جِبْرَائِيلَ أَنْ يَحْمِلَ إِلَى قَبْرِهِ سَبْعِينَ أَلْفَ مَلَكٍ فِي يَدِ كُلِّ مَلَكٍ طَبَقٌ فَيَحْمِلُونَ إِلَى قَبْرِهِ وَ يَقُولُونَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ هَذِهِ هَدِيَّةُ فُلَانِ بْنِ فُلَانٍ إِلَيْكَ

(The book) 'Tanbeeh Al Khatir' of Al Warram who said,

'Rasool-Allah^{-sawww} said: 'When the man gives charity by intending the deceased, Allah^{-azwj} Commands Jibraeel^{as} to carry seventy thousand Angels to his grave. In the hand of every Angel would be a tray carrying it to his grave, and they will be saying, 'The greeting be to you, O friend of Allah^{-azwj}! This is a gift of so and so, son of so and so, to you!'

فَيَتَأَلَّأُ قَبْرُهُ وَ أَعْطَاهُ اللَّهُ أَلْفَ مَدِينَةٍ فِي الْجَنَّةِ وَ رَوْحَهُ أَلْفَ حَوْزَاءَ وَ أَلْبَسَهُ أَلْفَ حُلَّةٍ وَ قَضَى لَهُ أَلْفَ حَاجَةٍ.

His grave will shine, and Allah^{-azwj} will Give him a city in the Paradise and Marry him to a thousand Houries, and Clothe him a thousand garments, and Fulfil a thousand needs for him".¹⁰⁰

وَ مِنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا قَرَأَ الْمُؤْمِنُ آيَةَ الْكُرْسِيِّ وَ جَعَلَ ثَوَابَ قِرَاءَتِهِ لِأَهْلِ الْقُبُورِ جَعَلَ اللَّهُ تَعَالَى لَهُ مِنْ كُلِّ حَرْفٍ مَلَكًا يُسَبِّحُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ.

And from him, said,

'Rasool-Allah^{-sawww} said: 'When the Momin recites Ayat Al-Kursy and makes the Reward of his recitation to be for inhabitants of the graves, Allah^{-azwj} the Exalted will Make an Angel for him, from every letter. He will glorify (Allah^{-azwj}) for him up to the Day of Qiyamah".¹⁰¹

8- دَعَاؤُ الرَّاوُنْدِيِّ، قَالَ الصَّادِقُ ع مَنْ قَالَ سَبْعِينَ مَرَّةً يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَبْصَرَ النَّاطِرِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ فَأَنَا ضَامِنٌ لَهُ فِي دُنْيَاهُ وَ آخِرَتِهِ أَنْ يَلْقَاهُ اللَّهُ بِبِشَارَةٍ عِنْدَ الْمَوْتِ وَ لَهُ بِكُلِّ كَلِمَةٍ تَبَيَّنَتْ فِي الْجَنَّةِ.

(The book) 'Dawaat' of Al Rawandy –

'Al-Sadiq^{-asws} said: 'One who says seventy times, 'O most Hearing of the hearing ones, and O most Insightful of the beholders, and O Quickest of the reckoners, and O most Judicial of the judges!', I^{-asws} guarantee for him in his world and his Hereafter, that he will be meeting Allah^{-azwj} with glad tidings at death, and for him would be, with every phrase, a house in the Paradise".¹⁰²

وَ قَالَ النَّبِيُّ ص أَكْثَرُوا الصَّلَاةَ عَلَيَّ فَإِنَّ الصَّلَاةَ عَلَيَّ نُورٌ فِي الْقَبْرِ وَ نُورٌ عَلَى الصِّرَاطِ وَ نُورٌ فِي الْجَنَّةِ.

And the Prophet^{-sawww} said: 'Frequent the Salawaat upon me^{-sawww}, for the Salawaat upon me^{-sawww} is light in the grave, and light upon the Bridge, and light in the Paradise".¹⁰³

¹⁰⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 7 a (Chapters on Funerals)

¹⁰¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 7 b (Chapters on Funerals)

¹⁰² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 8 a (Chapters on Funerals)

¹⁰³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 8 b (Chapters on Funerals)

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ سُورَةَ ن فِي قَرِيضَةٍ أَوْ نَافِلَةٍ أَعَادَهُ اللَّهُ مِنْ ضَمَّةِ الْقَبْرِ وَ أَوْحَى اللَّهُ إِلَى مُوسَى ع فَمِنْ فِي ظِلْمَةِ اللَّيْلِ اجْعَلْ قَبْرَكَ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ.

And Abu Abdullah^{-asws} said: ‘One who recites Surah Al Qalam in the obligatory (Salat), or optional, Allah^{-azwj} will Shelter him from compression of the grave; and Allah^{-azwj} Revealed to Musa^{-as}: “Stand in darkness of the night! Make you grave a garden from the gardens of Paradise!”¹⁰⁴

وَقَالَ النَّبِيُّ ص زُورُوا قُبُورَ مَوْتَاكُمْ وَ سَلِّمُوا عَلَيْهِمْ فَإِنَّ لَكُمْ فِيهِمْ عِبْرَةً.

And the Prophet^{-saww} said: ‘Visit graves of your deceased and greet unto them, for there is a lesson for you all regarding them!’¹⁰⁵

وَقَالَ أَبُو جَعْفَرٍ ع مَنْ أَمَّ رُكُوعَهُ لَمْ يَدْخُلْهُ وَخَشَنَةُ فِي الْقَبْرِ.

And Abu Ja’far^{-asws} said: ‘One who completes his Ruk’u(s), the loneliness in the grave will not enter him’.¹⁰⁶

وَ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع يَتُومُ الرَّجُلُ عِنْدَ قَبْرِ قَرِيْبِهِ أَوْ غَيْرِ قَرِيْبِهِ هَلْ يَنْفَعُهُ

And from Dawood Al Raqqy who said,

‘I said to Abu Abdullah^{-asws}, ‘The man standing by a grave, near to it or not near to it, does than benefit him (the deceased)?’

ذَلِكَ قَالَ نَعَمْ إِنَّ ذَلِكَ يَدْخُلُ عَلَيْهِ كَمَا يَدْخُلُ عَلَى أَحَدِكُمْ أَلْهَدِيْتُهُ يَفْرَحُ بِهَا.

He^{-asws} said: ‘Yes. That enters into him just as the gift enter to one of you so he rejoiced with it’.¹⁰⁷

وَقَالَ ابْنُ عَبَّاسٍ إِنَّ رَجُلًا صَرَبَ خِبَاءَهُ عَلَى قَبْرِ وَ لَمْ يَعْلَمْ أَنَّهُ قَبْرٌ فَقَرَأَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فَسَمِعَ صَائِحًا يَقُولُ هِيَ الْمُنْجِيَةُ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ص فَقَالَ هِيَ الْمُنْجِيَةُ مِنْ عَذَابِ الْقَبْرِ.

And Ibn Abbas said, ‘A man struck his tent upon a grave, and he did not know it is a grave. He recited (Surah) Al Mulk, and he heard a shout saying, ‘It is the rescuer!’ He mentioned that to the Prophet^{-saww}. He^{-saww} said: ‘It is the rescuer from punishment of the grave’.¹⁰⁸

9- مشكاة الأنوار، من كتاب المحاسن عن الباقر ع قال: سئل رسول الله ص من أعظم حقا على الرجل

(The book) ‘Mishkat Al Anwaar’, from the book ‘Al Mahasin’ –

¹⁰⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 8 c (Chapters on Funerals)

¹⁰⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 8 d (Chapters on Funerals)

¹⁰⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 8 e (Chapters on Funerals)

¹⁰⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 8 f (Chapters on Funerals)

¹⁰⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 8 g (Chapters on Funerals)

'From Al Baqir^{-asws} having said: 'Rasool-Allah^{-saww} was asked, 'Who is of a biggest right upon the man?'

قَالَ وَالِدَاهُ.

He^{-saww} said: 'His parents''¹⁰⁹

وَقَالَ ع إِنَّ الرَّجُلَ يَكُونُ بَارًا بِوَالِدَيْهِ وَ هُمَا حَيَّانٍ فَإِذَا لَمْ يَسْتَغْفِرْ لَهُمَا كُتِبَ عَاقًا لَهُمَا وَ إِنَّ الرَّجُلَ لَيَكُونُ عَاقًا لَهُمَا فِي حَيَاتِهِمَا فَإِذَا مَاتَا أَكْثَرَ الْإِسْتِغْفَارِ لَهُمَا فَكُتِبَ بَارًا.

And he^{-asws} said: 'The man happens to be righteous with his parents while they are alive. When he does not seek Forgiveness for them, he is written as disloyal to them; and the man who happens to be disloyal to them during their life. When they die, he frequents seeking the Forgiveness for them, so he is written as righteous''¹¹⁰

وَقَالَ الصَّادِقُ ع مَنْ أَحَبَّ أَنْ يُخَفِّفَ اللَّهُ عَنْهُ سَكَرَاتِ الْمَوْتِ فَلْيُكُنْ بِقَرَابَتِهِ وَصَوْلًا وَ بِوَالِدَيْهِ بَارًا فَإِذَا كَانَ كَذَلِكَ هَوَّنَ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ وَ لَمْ يُصِبهُ فِي حَيَاتِهِ فَقْرٌ أَبَدًا.

And Al-Sadiq^{-asws} said: 'One who loves for Allah^{-azwj} to lighten the pangs of death from him, let him be connecting with his relatives, and righteous with his parents. When he were to be like that, Allah^{-azwj} will ease the pangs of death upon him, and poverty will not afflict him during his lifetime, ever!''¹¹¹

وَ عَنْهُ ع قَالَ: مَنْ حَقَّ الْوَالِدَيْنِ عَلَى وَلَدَيْهِمَا أَنْ يَقْضِيَ دُيُوهَهُمَا وَ يُوفِيَ نُدُورَهُمَا وَ لَا يَسْتَسِبَّ لَهُمَا فَإِذَا فَعَلَ ذَلِكَ كَانَ بَارًا بِهِمَا وَ إِنْ كَانَ عَاقًا لَهُمَا فِي حَيَاتِهِمَا

And from him^{-asws} having said: 'From the rights of the parents upon their son is that he should pay back their debts, and fulfil their vows, and does not revile (other people's parents so it would pull the reviling upon his own parents), for them. When he does that, he would be righteous with them, and even though he may be disloyal to them during their lifetimes.

وَ إِنْ لَمْ يَقْضِ دُيُوهَهُمَا وَ لَمْ يُوفِ نُدُورَهُمَا وَ اسْتَسَبَّ لَهُمَا كَانَ عَاقًا وَ إِنْ كَانَ بَارًا بِهِمَا فِي حَيَاتِهِمَا.

And if he does not pay back their debts, and does not fulfil their vows, and reviles (other people's parents so it would pull the reviling upon his own parents), for them, he would be disloyal to them, and even though he may have been righteous with them during their lifetimes''¹¹²

¹⁰⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 9 a (Chapters on Funerals)

¹¹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 9 b (Chapters on Funerals)

¹¹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 9 c (Chapters on Funerals)

¹¹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 14 H 9 d (Chapters on Funerals)

CHAPTER 15 – TRANSFERRING THE DECEASED AND THE VISITING THEM

1- كَامِلُ الزِّيَارَاتِ، عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ أَبِي عَلِيٍّ الْأَشْعَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ سِنَانٍ وَ حَدَّثَنِي مُحَمَّدُ الْحَمَيْرِيُّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى نُوحٍ وَ هُوَ فِي السَّفِينَةِ أَنْ يَطُوفَ بِالْبَيْتِ أُسْبُوعاً

(The book) 'Kamil Al Ziyaraat' – from Muhammad Bin Yaqoub, from Abu Ali Al Ashari, from the one who mentioned it, from Muhammad Bin Sinan, and it is narrated to me by Muhammad Al Himeyri, from his father, from Ibn Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Revealed to Noah^{-as} while he^{-as} was in the ship: "Perform Tawaaf of the House (Kabah) seven circuits!"

فَطَافَ بِالْبَيْتِ أُسْبُوعاً كَمَا أَوْحَى اللَّهُ إِلَيْهِ ثُمَّ نَزَلَ فِي الْمَاءِ إِلَى رُكْبَتَيْهِ فَاسْتَخْرَجَ تَابُوتاً فِيهِ عِظَامُ آدَمَ ع فَحَمَلَ التَّابُوتَ فِي جَوْفِ السَّفِينَةِ حَتَّى طَافَ بِالْبَيْتِ مَا شَاءَ اللَّهُ أَنْ يَطُوفَ

He^{-as} performed Tawaaf of the House (Kabah), seven circuits has as Allah^{-azwj} had Revealed to him^{-as}. Then he^{-as} descended in the water to his^{-as} knees and brought out a coffin wherein were bones of Adam^{-as}. He^{-as} carried the coffin into the interior of the ship until he^{-as} had performed Tawaaf of the House (Kabah) for as long as Allah^{-azwj} so Desired him^{-as} to perform.

ثُمَّ وَرَدَ إِلَى بَابِ الْكُوفَةِ فِي وَسْطِ مَسْجِدِهَا فَفِيهَا قَالَ اللَّهُ لِلْأَرْضِ ابْلَعِي مَاءَكَ فَبَلَعَتْ مَاءَهَا مِنْ مَسْجِدِ الْكُوفَةِ كَمَا بَدَأَ الْمَاءُ مِنْ مَسْجِدِهَا وَ تَفَرَّقَ الْجُمُوعُ الَّذِي كَانَ مَعَ نُوحٍ فِي السَّفِينَةِ فَأَخَذَ نُوحٌ التَّابُوتَ فَدَفَنَهُ فِي الْعَرِيِّ.

Then he^{-as} arrived at the gate of Al-Kufa in the middle of its Masjid. Regarding it, Allah^{-azwj} Said to the earth: **swallow down your water, [11:44]**. It swallowed its water from Masjid Al-Kufa just as the water had begun from its Masjid; and the community which was with Noah^{-as} in the ship dispersed. Noah^{-as} took the coffin and buried it in Al-Ghary (Najaf – next to the holy grave of Ali Amir Al-Momineen^{-asws})¹¹³.

2- الْكَافِي، عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ شَيْبَةَ عَنْ عَلِيٍّ بْنِ سُلَيْمَانَ قَالَ: كَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنِ الْمَيِّتِ يَمُوتُ بِعَرَفَاتٍ يُدْفَنُ بِعَرَفَاتٍ أَوْ يُنْقَلُ إِلَى الْحَرَمِ فَأَيُّهُمَا أَفْضَلُ

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from Ali Bin Muhammad Bin sheyra, from Ali Bin Suleyman who said,

'I wrote to him^{-asws} asking him^{-asws} about the deceased dying at Arafaat, 'Should he be buried at Arafaat or transferred to the Sanctuary? Which of the two is better?'

فَكَتَبَ يُجْمَلُ إِلَى الْحَرَمِ وَ يُدْفَنُ فَهُوَ أَفْضَلُ.

¹¹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 1 (Chapters on Funerals)

He^{-asws} wrote: 'He should be carried to the Sanctuary and buried, for it is better'.¹¹⁴

التَّهْذِيبُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ قَالَ: كَتَبْتُ إِلَى أَبِي الْحَسَنِ عَ أَسْأَلُهُ عَنِ الْمَيِّتِ بِمَوْتِ بَيْتِي أَوْ عَرَافَاتِ الْوَهْمِ مَيِّتٌ ثُمَّ ذَكَرَ مِثْلَهُ.

(The book) 'Al Tahzeeb' – from Muhammad Bin Isa, from Ali Bin Muhammad, from Suleyman who said,

'I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about the deceased dying at Mina, or Arafaat' (the delusion is from me)', then he mentioned similar to it'.¹¹⁵

3- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيٍّ عَ أَنَّهُ رَفَعَ إِلَيْهِ أَنَّ رَجُلًا مَاتَ بِالرُّسْتَاقِ فَحَمَلُوهُ إِلَى الْكُوفَةِ فَأَتَتْهُمْ عُثُوبَةٌ

(The book) 'Da'aim Al-Islam' –

'From Ali^{-asws}. It was raised to him^{-asws} that a man had died at Al-Rustaq, so they carried him to Al-Kufa: 'Their tiredness is a punishment'.

وَ قَالَ اذْفُونُوا الْأَجْسَادَ فِي مَصَارِعِهَا وَ لَا تَفْعَلُوا كِفْعَالِ الْيَهُودِ يَنْقُلُونَ مَوْتَاهُمْ إِلَى بَيْتِ الْمَقْدِسِ

And he^{-asws} said: 'Bury the bodies in their falling places and do not be doing like what the Jews do. They are transferring their deceased to Bayt Al-Maqdis'.

وَ قَالَ إِنَّهُ لَمَّا كَانَ يَوْمَ أُحُدٍ أَقْبَلَتْ الْأَنْصَارُ لِتَحْمِلِ قَتْلَاهَا إِلَى دُورِهَا فَأَمَرَ رَسُولُ اللَّهِ صَ مُنَادِيًا فَنَادَى اذْفُونُوا الْأَجْسَادَ فِي مَصَارِعِهَا.

And he^{-asws} said: 'When it was the day of (battle of) Ohad, the Helpers came to carry their slain to their houses. Rasool-Allah^{-saww} instructed a caller to call out, 'Bury the bodies in their falling places!''¹¹⁶

قِصَصُ الْأَنْبِيَاءِ، لِلرَّائِدِيِّ بِأَسَانِيدِهِ إِلَى الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ رَزِينِ بْنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: لَمَّا مَاتَ يَعْقُوبُ عَ حَمَلَهُ يُوسُفُ عَ فِي تَابُوتٍ إِلَى أَرْضِ الشَّامِ فَدَفَنَهُ فِي بَيْتِ الْمَقْدِسِ.

(The book) 'Qisas Al-Anbiya^{-as}' of Al-Rawandy – by his chains to Al Sadouq, from Muhammad Bin Musa Al Mutawakkil, from Abdullah Bin Ja'far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'When Yaqoub^{-as} passed away, Yusuf^{-as} carried him^{-as} in a coffin to the land of Syria. He^{-as} buried him^{-as} in Bayt Al-Maqdis''.¹¹⁷

4- الْعُيُونُ، وَ الْعِلَالُ، وَ الْخِصَالُ، عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَصَّالٍ عَنْ أَبِي الْحَسَنِ عَ أَنَّهُ قَالَ: احْتَبَسَ الْقَمَرُ عَنِ بَيْتِ إِسْرَائِيلَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَى مُوسَى عَ أَنْ أَخْرِجَ عِظَامَ يُوسُفَ عَ مِنْ مِصْرَ وَ وَعَدَهُ طُلُوعَ الْقَمَرِ إِذَا أَخْرِجَ عِظَامَهُ

¹¹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 2 a (Chapters on Funerals)

¹¹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 2 b (Chapters on Funerals)

¹¹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 3 a (Chapters on Funerals)

¹¹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 3 b (Chapters on Funerals)

(The books) 'Al Uyoun', and 'Al Ilal', and 'Al Khisaa' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Ali Bin Fazzal,

'From Abu Al-Hassan^{-asws} having said: 'The moon was withheld from the children of Israel, so Allah^{-azwj} Mighty and Majestic Revealed to Musa^{-as}: "Bring out the bones of Yusuf^{-as} from Egypt!" – and He^{-azwj} Promised him^{-as} emergence of the moon when his^{-as} bones are extracted.

فَسَأَلَ مُوسَى عَ عَمَّنْ يَعْلَمُ مَوْضِعَهُ فَقِيلَ لَهُ هَاهُنَا عَجُوزٌ تَعْلَمُ عِلْمَهُ

Musa^{-as} asked around the one who may know its place. It was said to him^{-as}, 'There is an old woman over here. She has its knowledge'.

فَبَعَثَ إِلَيْهَا قَائِمًا يَعْجُوزٌ مُتَعَدَّةً عَمِيَاءَ فَقَالَ لَهَا أَتَعْرِفِينَ مَوْضِعَ قَبْرِ يُوسُفَ

He^{-as} sent someone to her and he came with the old woman, seated (not being able to stand), blind. He^{-as} said to her, 'Do you know the place of the grave of Yusuf^{-as}?'

قَالَتْ نَعَمْ

She said, 'Yes'.

قَالَ فَأَخْبِرِينِي بِهِ

He^{-as} said: 'Inform me^{-as} with it!'

قَالَتْ لَا حَتَّى تُعْطِيَنِي أَرْبَعَ خِصَالٍ تُطَلِّقُ لِي رِجْلَيَّ وَ تُعِيدَ إِلَيَّ شَبَابِي وَ تُعِيدَ إِلَيَّ بَصْرِي وَ تَجْعَلَنِي مَعَكَ فِي الْجَنَّةِ

She said, 'No, until you grant me four traits – you^{-as} free my legs for him, and return my youth to me, and return my sight to me, and make me to be with you^{-as} in the Paradise!'

قَالَ فَكَبِّرْ ذَلِكَ عَلَى مُوسَى عَ فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ يَا مُوسَى أَعْطِهَا مَا سَأَلْتَ فَإِنَّكَ إِنَّمَا تُعْطِي عَلَيَّ

He (Abu Al-Hassan^{-asws}) said: 'That was grievous upon Musa^{-as}. Allah^{-azwj} Mighty and Majestic Revealed: "O Musa^{-as}! Give her what she wants, for rather you^{-as} are giving (based upon) Me^{-azwj}!"

فَفَعَلَ فَدَلَّهُ عَلَيْهِ فَاسْتَخْرَجَهُ مِنْ شَاطِئِ النَّيْلِ فِي صُنْدُوقٍ مَرْمَرٍ فَلَمَّا أَخْرَجَهُ طَلَعَ الْقَمَرُ فَحَمَلَهُ إِلَى الشَّامِ فَلِدَلِكَ يَحْمِلُ أَهْلَ الْكِتَابِ مَوْتَاهُمْ إِلَى الشَّامِ.

He^{-as} did so. She pointed it out to him^{-as}. He^{-as} extracted him^{-as} from the banks of the Nile in a marble box. When he^{-as} had extracted it, the moon emerged. He^{-as} carried him to Syria. For that reason, People of the Book are carrying their deceased to Syria".¹¹⁸

¹¹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 4 (Chapters on Funerals)

5- إِرْشَادُ الْقُلُوبِ، لِلدَّيْلَمِيِّ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ كَانَ إِذَا أَرَادَ الْحُلُوتَ بِنَفْسِهِ أَتَى طَرْفَ الْعَرَبِيِّ فَيَبِينَمَا هُوَ ذَاتَ يَوْمٍ هُنَاكَ مُشْرِفٌ عَلَى النَّجْفِ فَإِذَا رَجُلٌ قَدْ أَقْبَلَ مِنَ الْبَرِّيَّةِ رَاكِبًا عَلَى نَاقَةٍ وَ قُدَّامَهُ جِنَازَةٌ

The book) 'Irshad Al Quloub' of Al Daylami –

'It is reported from Amir Al-Momineen^{-asws}, whenever he^{-asws} wanted the seclusion with himself^{-asws}, would come to an edge of Al-Ghary. One day when he^{-asws} was over there, he^{-asws} looked at Al-Najaf, and there was a man who was coming riding from the wilderness, being upon a she-camel and in front of him was a funeral bier.

فَجِئَ رَأَى عَلِيًّا ع فَصَدَّهُ حَتَّى وَصَلَ إِلَيْهِ وَ سَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ وَ قَالَ مِنْ أَيْنَ قَالَ مِنَ الْيَمَنِ

When he saw Ali^{-asws}, aimed to him^{-asws} until he arrived to him^{-asws} and greeted unto him^{-asws}. He^{-asws} returned the greeting and said, 'Where are you (coming) from?' He said, 'From Al-Yemen'.

قَالَ وَ مَا هَذِهِ الْجِنَازَةُ الَّتِي مَعَكَ قَالَ جِنَازَةُ أَبِي لِأَدْفِنُهُ فِي هَذِهِ الْأَرْضِ

He^{-asws} said: 'And what is this bier which is with you?' He said, 'Bier of my father. I want to bury him in this land'.

فَقَالَ لَهُ عَلِيٌّ ع لِمَ لَا دَفَنْتَهُ فِي أَرْضِكُمْ

Ali^{-asws} said to him: 'Why did you not bury him in your land?'

قَالَ أَوْصَى بِذَلِكَ وَ قَالَ إِنَّهُ يُدْفَنُ هُنَاكَ رَجُلٌ يُدْعَى فِي شَفَاعَتِهِ مِثْلُ رَبِيعَةَ وَ مُضَرَ

He said, 'He had bequeathed with that and he said if a man is buried over here, there will supplicate regarding his intercession (people) like (number of clans of) Rabie and Muzar'.

فَقَالَ ع لَهُ أ تَعْرِفُ ذَلِكَ الرَّجُلَ قَالَ لَا

He^{-asws} said to him: 'Do you know that man?' He said, 'No'.

قَالَ أَنَا وَ اللَّهُ ذَلِكَ الرَّجُلُ ثَلَاثًا فَادْفِنْ فَفَامَ وَ دَفَنَهُ.

He^{-asws} said: 'By Allah^{-azwj}, I^{-asws} am that man!' – thrice – 'So bury!' He^{-asws} stood up and buried him".¹¹⁹

6- الْمِصْبَاحُ، قَالَ: لَا يُنْقَلُ الْمَيِّتُ مِنْ بَلَدٍ إِلَى بَلَدٍ فَإِنْ نُقِلَ إِلَى الْمَشَاهِدِ كَانَ فِيهِ فَضْلٌ مَا لَمْ يُدْفَنْ

(The book) 'Al Misbah' –

¹¹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 5 (Chapters on Funerals)

He^{-asws} said: ‘Do not transfer the deceased from a city to a city. If he is transferred to the Monuments (of Hajj) there would be merit in it for as long as he is not buried yet’.

وَقَدْ رُوِيَ بِجَوَازِ نَقْلِهِ إِلَى بَعْضِ الْمَشَاهِدِ رَوَايَةً وَ الْأَوَّلُ أَفْضَلُ.

And a report has been reported with the permission of transferring it to one of the Monuments, and the first is better”¹²⁰.

7- النَّهْيَةُ لِلشَّيْخِ، فَإِذَا دُفِنَ فِي مَوْضِعٍ فَلَا يَجُوزُ تَحْوِيلُهُ مِنْ مَوْضِعِهِ وَ قَدْ وَرَدَتْ رَوَايَةٌ بِجَوَازِ نَقْلِهِ إِلَى بَعْضِ مَشَاهِدِ الْأَيْمَةِ ع سِعْنَاهَا مَذَاكِرَةً وَ الْأَصْلُ مَا قَدَّمْنَاهُ.

(The book) ‘Al Nihaya’ of the Sheykh –

‘When he is buried in a place, it is not allowed to transfer him from his place, and reports have been reported with permission to transfer it to one of the Mausoleums of the Imams^{-asws}. We have heard it in discussion, and the original is what we have forwarded”¹²¹.

8- جَمْعُ الْبَيَانِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ قَالَ: لَمَّا مَاتَ يَعْقُوبُ حَمَلَهُ يُوسُفُ ع فِي تَائِبُوتٍ إِلَى أَرْضِ الشَّامِ فَدَفَنَهُ فِي بَيْتِ الْمُقَدِّسِ.

(The book) ‘Majma Al Bayan’ – from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} in a Hadeeth, said: ‘When Yaqoub^{-as} passed away, Yusuf^{-as} carried him^{-as} in a coffin to the land of Syria and buried him^{-as} in Bayt Al-Maqdis”¹²².

9- إِشْرَافُ الْمُفِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ زِيَادِ الْمُخَارِقِيِّ قَالَ: لَمَّا حَضَرَتْ الْحَسَنَ ع الْوَفَاةُ اسْتَدْعَى الْحُسَيْنَ ع فَقَالَ لَهُ يَا أَخِي إِنِّي مُفَارِقُكَ وَ لَأَحِقُّ بِرَبِّي فَإِذَا قَضَيْتُ نَحْيِي فَعَبِّضْنِي وَ عَسِّلْنِي وَ كَفِّبْنِي وَ ائْمَلْنِي عَلَى سَرِيرِي إِلَى قَبْرِ جَدِّي رَسُولِ اللَّهِ ص لِأَجِدَّ بِهِ عَهْدًا ثُمَّ رُدَّنِي إِلَى قَبْرِ جَدَّتِي فَاطِمَةَ فَادْفِنِّي هُنَاكَ.

(The book) ‘Irshad’ of Al Mufeed – from Abdullah Bin Ibrahim, from Ziyad Al Makhariqy who said,

‘When the expiry presented to Al-Hassan^{-asws}, he^{-asws} called Al-Husayn^{-asws}. He^{-asws} said to him^{-asws}: ‘O my^{-asws} brother^{-asws}! I^{-asws} am separating from you^{-asws} and joining with my^{-asws} Lord^{-azwj}. When my^{-asws} term expires, close my^{-asws} eyes, and wash me^{-asws}, and enshroud me^{-asws}, and carry me^{-asws} upon my^{-asws} bier to the grave of my^{-asws} grandfather^{-asws} Rasool-Allah^{-saww} in order to renew the covenant with him^{-saww}, then return me^{-asws} to the grave of my^{-asws} grandmother^{-as} (Syeda) Fatima^{-asws} (Bint Asad) and bury me^{-asws} over there!”¹²³

¹²⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 6 (Chapters on Funerals)

¹²¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 7 (Chapters on Funerals)

¹²² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 8 (Chapters on Funerals)

¹²³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 15 H 9 (Chapters on Funerals)

CHAPTER 16 – CONDOLENCES, AND THE MOURNINGS, AND ITS ETIQUETTES, AND ITS RULINGS

1- العَلَلُ، عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ سَعْدَانَ بْنِ مُسْلِمٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنِ أَبِي عَبْدِ اللَّهِ أَوْ عَنْ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: يَنْبَغِي لِصَاحِبِ الْمُصِيبَةِ أَنْ لَا يَلْبَسَ الرِّدَاءَ وَ أَنْ يَكُونَ فِي قَمِيصٍ حَتَّى يُعْرَفَ وَ يَنْبَغِي لِجِيرَانِهِ أَنْ يُطْعَمُوا عَنْهُ ثَلَاثَةَ أَيَّامٍ.

(The book) 'Al Ilal' – from Ibn Al Waleed, from Al Saffar, from Al Abbas Bin Marouf, from Sa'dan Bin Muslim, from Ali Bin Abu Hamza,

'From Abu Abdullah^{-asws}, or from Abu Baseer, from Abdullah^{-asws} having said: 'It is befitting for the owner of the calamity (bereaved) that he should not wear the cloak, and he should be in a shirt until he is recognised (as the bereaved), and it is befitting for his neighbours that they feed on his behalf for three days'.¹²⁴

و رُوِيَ عَنِ الصَّادِقِ عَ أَنَّهُ قَالَ: مَلْعُونٌ مَنْ وَصَعَ رِدَاءَهُ فِي مُصِيبَةِ غَيْرِهِ.

And it is reported from Al-Sadiq^{-asws} having said: 'Accursed is the one who places his cloak down in the calamity (bereavement) of others'.¹²⁵

تبيين الصدوق عن أبي جعفر ع يصنع للميت مأتم ثلاثة أيام من يوم مات.

Explanation (Ahadeeth only) – Al-Sadouq, from Abu Ja'far^{-asws}: 'Mourning can be done for the deceased for three days from the day he dies'.

و نقل الصدوق عن الصادق ع أن النبي ص أمر فاطمة ع أن تأتي أسماء بنت عميس و نساءها و أن تصنع لهم طعاماً ثلاثة أيام فجزت بذلك السنة.

And Al-Sadouq transmitted from Al-Sadiq^{-asws}: 'The Prophet^{-sawww} instructed (Syeda) Fatima^{-asws}: 'Go to Asma Bint Umeys and her womenfolk, and you^{-asws} should make food for them, so the Sunnah flowed with that'.

و قال الصادق ع ليس لأحد أن يجثأ أكثر من ثلاثة أيام إلا المرأة على زوجها حتى تنقضي عدتها.

And Al-Sadiq^{-asws} said: 'It isn't for anyone to mourn for more than three days, except the woman (mourning) upon her husband until her waiting period expires'.

قال: و أوصى أبو جعفر ع بثمان مائة درهم لمأتمه و كان يرى ذلك من السنة لأن رسول الله ص أمر بإتخاذ طعام لآل جعفر.

¹²⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 1 a (Chapters on Funerals)

¹²⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 1 b (Chapters on Funerals)

He said, 'And Abu Ja'far^{-asws} bequeathed with the price of one hundred Dirhams for his^{-asws} mourning, and he^{-asws} had viewed from the Sunnah because Rasool-Allah^{-azwj} had instructed with taking food to the family of Ja'far^{-as}'.¹²⁶

2- الْعَلَلُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: قُلْتُ لِلصَّادِقِ ع مَا بَالُنَا نَجِدُ بِأَوْلَادِنَا مَا لَا يَجِدُونَ بِنَا

(The book) 'Al Ilal' – from Ja'far Bin Muhammad Bin Masrour, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah Bin Aamir, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I said to Al-Sadiq^{-asws}, 'What is the matter what we are feeling for our children what they are not feeling for us?'

قَالَ لِأَهْمَ لَسْتُمْ مِنْهُمْ.

He^{-asws} said: 'Because you aren't from them (while they are from you)'.¹²⁷

3- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَصِيبَ بِمُصِيبَةٍ فَلْيَذْكُرْ مُصِيبَتَهُ فِي فَإِنَّا أَكْظَمُ الْمَصَائِبِ.

(The book) 'Qurb Al Isnad' – from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who is afflicted with a difficulty, let him remember his difficulty with me^{-saww}, for it is mightiest of the difficulties'.¹²⁸

4- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يُنَزِّلُ الْمَعُونَةَ عَلَى قَدْرِ الْمُتَوَكِّلِ وَ يُنَزِّلُ الصَّبْرَ عَلَى قَدْرِ شِدَّةِ الْبَلَاءِ.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

'From Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Sends down the Assistance in accordance to the provision, and Sends down the patience in accordance to the severity of the affliction'.¹²⁹

5- مَجَالِسُ الصَّدُوقِ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَائِقِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوَيْتِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنِ الْحُسَيْنِ بْنِ الْمُهَيْتَمِ عَنْ عَبَّادِ بْنِ يَعْقُوبَ الْأَسَدِيِّ عَنْ عَنَسَةَ الْعَابِدِ قَالَ: لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ وَفَرَعْنَا مِنْ جِنَازَتِهِ جَلَسَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَجَلَسْنَا حَوْلَهُ وَهُوَ مُطْرَقٌ ثُمَّ رَفَعَ رَأْسَهُ وَ قَالَ أَيُّهَا النَّاسُ إِنَّ هَذِهِ الدُّنْيَا دَارُ فِرَاقٍ وَ دَارُ التَّوَلَّى - لَا دَارَ اسْتِوَاءٍ عَلَيَّ أَنْ لِفِرَاقِ الْمَأْلُوفِ حُرْفَةً لَا تُدْفَعُ وَ لَوْعَةً لَا تُرَدُّ

¹²⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 1 c (Chapters on Funerals)

¹²⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 2 (Chapters on Funerals)

¹²⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 3 (Chapters on Funerals)

¹²⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 4 (Chapters on Funerals)

(The book) 'Majaalis' of Al Sadouq – from Ali Bin Ahmad Al Daqqaq, from Muhammad Bin Abu Abdullah Al Kufi, from Muhammad Bin Ismail Al Barmaky, from Al-Husayn Bin Al Haysam, from Abbad Bin Yaquoub Al Asady, from Anbasa Al Aabid who said,

'When Ismail son of Ja'far^{-asws} Bin Muhammad^{-asws} died, and we were free from his funeral, Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} sat, and we sat around him^{-asws}, and he^{-asws} lowered his^{-asws} head, then raised his^{-asws} head and said: 'O you people! This world is a house of separation and a house of twists and turns, not a house of permanence, based upon the separation of the affectionate ones is an enduring anguish which cannot be repelled, and a longing not to lapse.

وَ إِنَّمَا يَتَفَاضَلُ النَّاسُ بِحُسْنِ الْعَزَاءِ وَ صِحَّةِ الْفِكْرَةِ فَمَنْ لَمْ يَتَّكِلْ أَخَاهُ نَكَلَهُ أَحُوهُ وَ مَنْ لَمْ يُقَدِّمْ وَلَدًا كَانَ هُوَ الْمُقَدَّمُ دُونَ الْوَلَدِ

And rather, the people are merited by the excellent consolation and healthy thoughts. The one who is not bereaved of his brother, his brother will be bereaved of him, and the one who does not send forward a son, he would be going ahead without the son!'

ثُمَّ تَمَثَّلَ عَ بِقَوْلِ أَبِي خِرَاشٍ الْهَدَلِيِّ يَرْتِي أَخَاهُ

وَ لَكِنَّ صَبْرِي يَا أُمَّامَ جَمِيلٌ

وَ لَا تُحْسَبِي أَنِّي تَنَاسَيْتُ عَهْدَهُ-

Then he^{-asws} resembled (by a couplet) with the word of Abu Khirash Al-Huzaly eulogising his brother, 'And do not reckon I have forgotten his time (spent with him), but my patience is beautiful, O my future!'"¹³⁰

6- مجاليس الصدوق، و العيون، عن محمد بن القاسم الأسترآبادي عن أحمد بن الحسن الحسيني عن الحسن بن علي بن الناصر عن أبيه عن محمد بن علي عن أبيه الرضا عن موسى بن جعفر ع قال: رأى الصادق ع رجلاً قد اشتد جزعه على ولده فقال يا هذا جزعت للمصيبة الصغرى و عقلت عن المصيبة الكبرى لو كنت لما صار إليه و لذك مستعداً لما اشتد عليه جزعك فمصائبك بتزك الاستعداد له أعظم من مصائبك بولديك.

(The book) 'Majaalis' of Al Sadouq, and 'Al Uyouun' – from Muhammad Bin Al Qasim Al Astarabady, from Ahmad Bin Al-Hassan Al-Husayno, from Al-Hassan Bin Ali Bin Al Nasir,

'From Muhammad son of Ali^{-asws}, from his father^{-asws} Al-Reza^{-asws}, from Musa^{-asws} Bin Ja'far^{-asws} having said: 'Al-Sadiq^{-asws} saw a man whose alarm had intensified upon (bereavement of) his son. He^{-asws} said: 'O you! This is your panic at the small calamity and you are heedless of the great calamity? Had your son been prepared for what your panic has intensified upon, when your son came to it (death), your calamity due to your neglecting the preparation for him is mightier than your calamity (actually is) with your son".¹³¹

7- الخصال، عن أبيه عن علي بن إبراهيم عن أبيه عن الحسن بن أبي الحسن الفارسي عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد عن أبيه عن جعفر بن محمد عن آتائه ع قال قال رسول الله ص أرتعة لا تزال في أمي إلى يوم القيامة الفخر بالأحساب و الطعن في الأنساب و الاستسقاء بالجموم و النياحة و إن النايحة إذا لم تثب قبل موته تقوم يوم القيامة و عليها سربال من قطران و درع من جرب.

¹³⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 5 (Chapters on Funerals)

¹³¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 6 (Chapters on Funerals)

(The book) 'I Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Al-Hassan Bin Abu Al-Husayn Al Farsy, from Suleyman Bin Ja'far Al Basry, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (traits) will not cease to be among my^{-saww} community up to the Day of Qiyamah – the priding with the ancestry, and the insulting regarding the lineages, and seeking the rain with the stars (astrology), and the wailing woman, and if the wailing woman does not repent before her death, she will stand on the Day of Qiyamah and upon her will be a trouser of tar and an itching armour".¹³²

8- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَمُطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مُرُوا أَهَالِيكُمْ بِالْقَوْلِ الْحَسَنِ عِنْدَ مَوْتِكُمْ فَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ ص لَمَّا فُيْضَ أَبُوهَا سَاعَدَتْهَا بَنَاتُ بَنِي هَاشِمٍ فَقَالَتْ دَعُوا التَّعَدَادَ وَ عَلَيْكُمْ بِالِدَّعَاءِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} having said: 'Instruct your families to be with the good words during your deaths, for (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-saww}, when her^{-asws} father^{-saww} passed away, the daughter of the clan of Hashim^{-as} came to support her^{-asws}. She^{-asws} said: 'Leave the counting (merits of my^{-asws} father^{-saww}), and upon you all is with the supplication".¹³³

9- الْعُيُونُ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ سَهْلِ بْنِ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرِ الثَّانِي عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ رَأَيْتُ امْرَأَةً عَلَى صُورَةِ الْكَلْبِ وَ النَّارُ تَدْخُلُ فِي ذُبُرِهَا وَ تَخْرُجُ مِنْ فِيهَا وَ الْمَلَائِكَةُ يَضْرِبُونَ رَأْسَهَا وَ بَدَنَهَا بِمَقَامِعٍ مِنْ نَارٍ

(The book) 'Al Uyoun' – from Ali Bin Abdullah Al Warraq, from Muhammad Bin Abu Abdullah Al Kufi, from Sahl, from Abdul Azeem Al Hasanny,

'From Abu Ja'far^{-asws} the 2nd, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was an ascension with me^{-saww} to the sky, I^{-saww} saw a woman being upon the face of a dog and the fire was entering her backside and emerging from her mouth, and the Angels were beating her head and her body with fiery rods'.

فَسُئِلَ ص عَنْهَا فَقَالَ إِنَّهَا كَانَتْ فَيْنَةً نَوَاحَةَ حَابِدَةَ.

He^{-saww} asked about her. He (Jibraeel^{-as} said: 'She was a singer, wailer, jealous".¹³⁴

10- مَجَالِسُ ابْنِ طُوسَيْبٍ، عَنْ أَبِيهِ رَه بِإِسْنَادِهِ عَنْ عَائِشَةَ قَالَتْ لَمَّا مَاتَ إِبرَاهِيمُ بَكَى النَّبِيُّ ص حَتَّى جَرَتْ دُمُوعُهُ عَلَى لِحْيَتِهِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ تَنْهَى عَنِ الْبُكَاءِ وَ أَنْتَ تَبْكِي

¹³² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 7 (Chapters on Funerals)

¹³³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 8 (Chapters on Funerals)

¹³⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 9 (Chapters on Funerals)

(The book) 'Majaalis' of Ibn Tawoos – from his father, by his chain from Ayesha who said,

'When Ibrahim^{as} died, the Prophet^{saww} cried to the extent that his^{saww} tears flowed upon his^{saww} beard. It was said to him^{saww}, 'O Rasool-Allah^{saww}! You^{saww} have forbidden from the wailing and you^{saww} are crying!'

فَقَالَ لَيْسَ هَذَا بُكَاءٌ وَإِنَّمَا هِيَ رَحْمَةٌ وَمَنْ لَا يَرْحَمُ لَا يُرْحَمُ.

He^{saww} said: 'This isn't wailing, and rather it is a mercy, and the one who has no mercy will not be Mercied'.¹³⁵

11- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ الْحَسَنِ بْنِ زَائِدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ عَمْرِو بْنِ أَبِي الْمِقْدَامِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي هَذِهِ الْآيَةِ وَ لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ لِقَاطِمَةَ ع إِذَا مِتُّ فَلَا تَحْمِشِي عَلَيَّ وَجْهًا وَ لَا تُرْخِي عَلَيَّ شَعْرًا وَ لَا تُنَادِي بِالْوَيْلِ وَ لَا تُقِيمِي عَلَيَّ نَائِحَةً

(The book) 'Ma'any Al Akhbar' – from his father, from Ahmad Bin Idrees, from Salama Bin Al Khattab, from Al Qasim Bin Yahya, from Al-Hassan Bin Rashid, from Ali Bin Ismail, from Amro Bin Abu Al Miqdam who said,

'I heard Abu Ja'far^{asws} saying regarding this Verse: **nor disobey you in acts of kindness. [60:12]**, he^{asws} said: 'Rasool-Allah^{saww} said to (Syeda) Fatima^{asws}: 'When I^{saww} pass away, neither scratch face upon me^{saww}, nor loosen hair, nor call out for the woe, nor establish female mourners upon me^{saww}'.

ثُمَّ قَالَ هَذَا الْمَعْرُوفُ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ- وَ لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ.

Then he^{saww} said: 'This is the act of kindness which Allah^{azwj} Mighty and Majestic Said in His^{azwj} Book: **nor disobey you in acts of kindness. [60:12]**'.¹³⁶

بيان: و قال علي بن إبراهيم في تفسيره إنما نزلت يوم فتح مكة و ذلك أن رسول الله ص قعد في المسجد يبايع الرجال إلى صلاة الظهر و العصر ثم قعد لبيعة النساء و أخذ قدحا من ماء فأدخل يده فيه ثم قال للنساء من أراد أن يبايع فليدخل يده في القدر فإني لا أصافح النساء

Explanation (Ahadeeth only) – Ali Bin Ibrahim said in his Tafseer, 'It was Revealed on the day of the conquest of Makkah, and that is because Rasool-Allah^{saww} sat in the Masjid taking allegiances of the men up to Salats of Al-Zohr and Al-Asr, then he^{saww} sat for taking allegiance of the women, and he^{saww} took a cup of water and inserted his^{saww} hand in it, then said to the women: 'One who wants to pledge allegiance, let her insert her hand in the cup, for I^{saww} do not shake hands of the women!'

ثم قرأ عليهن ما أنزل الله من شروط البيعة عليهن فقال علي أن لا يُشْرِكَنَّ بِاللَّهِ شَيْئاً وَ لَا يَسْرِقَنَّ وَ لَا يَزْنِيَنَّ وَ لَا يَقْتُلَنَّ أَوْلَادَهُنَّ وَ لَا يَأْتِيَنَّ بِبُهْتَانٍ يُفْتَرِيَنَّهُ بَيْنَ أَيْدِيهِنَّ وَ أَرْجُلِهِنَّ وَ لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايَعَهُنَّ

The he^{saww} recited upon them what Allah^{azwj} had Revealed of the conditions of the allegiance upon them. He^{saww} said: **(it should be) upon (the stipulation) that they will not associate**

¹³⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 10 (Chapters on Funerals)

¹³⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 11 (Chapters on Funerals)

anything with Allah, nor steal, nor commit adultery, nor kill their children, nor come with slander forged by their hands and their legs, nor disobey you in acts of kindness. Then take their allegiances [60:12]’.

فقامت أم حكيم بنت الحارث بن عبد المطلب فقالت يا رسول الله ما هذا المعروف الذي أمرنا الله به أن لا نعصيك فيه

Umm Hakeem Bint Al-Haris son of Abdul Muttalib^{as} stood up. She said, ‘O Rasool-Allah^{saww}! What is this act of kindness which Allah^{azwj} has Commanded us with that we should not be disobeying you regarding it?’

فقال أن لا تخمشن وجها و لا تلممن خدا و لا تتفنن شعرا و لا تمزقن جيبا و لا تسودن ثوبا و لا تدعون بالويل و الثبور و لا تقمن عند قبر فبايعهن رسول الله ص على هذه الشروط.

He^{saww} said: ‘That you will neither scratch a face, nor slap a cheek, nor pluck hair, nor tear a pocket, nor blacken clothes, nor call for the woe and the ruination, nor stand by a grave!’ Rasool-Allah^{saww} took their allegiances based upon these stipulations’’.

و لا يبعد أن يكون ذكر هذه الأمور على سبيل المثال أو لبيان ما هو أهم بحسب حالهم لما رواه علي بن إبراهيم أيضا عن أحمد بن إدريس عن أحمد بن محمد عن علي بن عبد الله بن سنان قال سألت أبا عبد الله ع عن قول الله عز و جل **وَ لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ** قال هو ما فرض الله عليهن من الصلاة و الزكاة و ما أمرهن به من خير.

*And it is not far-fetched that the mention of these matters would be based upon the way of example, or for explaining what is more important, according to their situation, due to what is reported by Ali Bin Ibrahim, from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali, from Abdullah Bin Sinan who said, ‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **nor disobey you in acts of kindness. [60:12]. He^{asws} said: ‘It is what Allah^{azwj} had Imposed upon them of the Salat, and the Zakat, and what He^{azwj} had Commanded them with from the good (deeds)’.***

12- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ سَيَّارٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ- لَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْنَا بِهِ أَزْوَاجًا مِنْهُمْ وَلَا تَحْزَنْ عَلَيْهِمْ وَ اخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ قَالَ رَسُولُ اللَّهِ ص مَنْ لَمْ يَتَعَزَّ بِعَزَائِهِ اللَّهُ تَقَطَّعَتْ نَفْسُهُ عَلَى الدُّنْيَا حَسْرَاتٍ وَ مَنْ رَمَى بِبَصَرِهِ إِلَىٰ مَا فِي يَدَيْ غَيْرِهِ كَثُرَ هَمُّهُ وَ لَمْ يُشْفَ عَيْظُهُ

Tafseer Ali Bin Ibrahim – from Muhammad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Sayyar, from Al-Mufazzal Bin Umar,

‘From Abu Abdullah^{asws} having said: ‘When this Verse was Revealed: **Do not extend your eyes to what We have Provided with two categories from them, nor grieve upon them, and lower your wings towards the Momineen [15:88]**, Rasool-Allah^{saww} said: ‘The one who was not consoled by the Consolation of Allah^{azwj} would cut himself off from the world in regret; and one who casts his eyes to what is in the hands of someone else would multiply his worries, and his anger would not be healed.

وَ مَنْ لَمْ يَعْلَمْ أَنَّ لِلَّهِ عَلَيْهِ نِعْمَةً إِلَّا فِي مَطْعَمٍ أَوْ مَلْبَسٍ فَقَدْ قَصَرَ عَمَلُهُ وَ دَنَا عَذَابُهُ وَ مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا أَصْبَحَ عَلَى اللَّهِ سَاحِطًا وَ مَنْ شَكَأ مُصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ

And one who does not know that Allah^{-azwj} has Favoured him, neither in the food, nor in the drinks, nor in the clothing, so he would fall short in his deeds and approach his Punishment. And one who becomes aggrieved upon the world, would become Angered with by Allah^{-azwj}. And the one who complains about the difficulties which descend upon him, so he has complained about his Lord^{-azwj}.

وَمَنْ دَخَلَ النَّارَ مِنْ هَذِهِ الْأُمَّةِ مِمَّنْ قَرَأَ الْقُرْآنَ فَهُوَ مِمَّنْ يَتَّخِذُ آيَاتِ اللَّهِ هُزُؤًا وَمَنْ أَتَى ذَا مَيْسِرَةٍ فَتَحَسَّعَ لَهُ طَلَبَ مَا فِي يَدَيْهِ ذَهَبَ ثُلْمًا دِينِهِ

And one who enters the Fire from these communities, from the ones who recite the Quran, so he is from the ones who take the Signs of Allah^{-azwj} in jest. And one who comes to the one with the facilities, and submits his need to him for what is in his hands, a third of his Religion would go away’.

ثُمَّ قَالَ وَ لَا تَعْجَلْ وَ لَيْسَ بِكُونِ الرَّجُلِ بِنَالٍ مِنَ الرَّجُلِ الْمُرْفَقِ فَيَجْلُهُ وَ يُؤَقِّرُهُ فَمَدَّ يَحِبُّ ذَلِكَ لَهُ عَلَيْهِ وَ لَكِنْ يُرِيهِ أَنَّهُ يُرِيدُ بِتَحَسُّعِهِ مَا عِنْدَ اللَّهِ وَ يُرِيدُ أَنْ يَحْتَلِيَهُ عَمَّا فِي يَدَيْهِ.

Then he^{-asws} said: ‘And do not be hasty, and the man won’t be attaining the kindness from the man, so he would honour him and respect him, for that may obligate for him upon him, but he would see him as intending to humble for what is in the Presence of Allah^{-azwj} and wants to cheat him from what is in his hands’¹³⁷.

13- الْحِصْنَالُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ السِّنَانِيِّ عَنْ أَحْمَدَ بْنِ يَحْيَى الْقَطَّانِ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُهَلَّبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا أَدْرِي أَيُّهُمُ أَكْبَرُ جُزْأً الَّذِي يَمْشِي خَلْفَ جَنَازَةٍ فِي مُصِيبَةٍ غَيْرِهِ بِغَيْرِ رِدَاءٍ أَوْ الَّذِي يَضْرِبُ يَدَهُ عَلَى فَجْدِهِ عِنْدَ الْمُصِيبَةِ أَوْ الَّذِي يَقُولُ ارْقُوعُوا بِهِ وَ تَرَحَّمُوا عَلَيْهِ بِرَحْمَتِكُمْ اللَّهُ.

(The book) ‘Al Khisaal’ – from Muhammad Bin Ahmad Al Sinani, from Ahmad Bin Yahya Al Qattan, from Bakr Bin Abdullah Bin Habeeb,, from Tameem Bin Bahloul, from his father, from Abdullah Bin Al Fazl Al Hashimy,

‘From Abu Abdullah^{-asws} having said: ‘Three (persons), I^{-asws} don’t know which of them is of bigger crime – the one who walks behind a funeral in calamity of others without a robe, or the one who strikes his hand upon his thigh during the calamity, or the one who says, ‘Be kind with him, and be merciful upon him, may Allah^{-azwj} have Mercy on you all!’¹³⁸

14- وَ مِنْهُ، فِي وَصِيَّةِ النَّبِيِّ ص لِعَلِيٍّ ع يَا عَلِيُّ لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا عِيَادَةٌ مَرِيضٍ وَ لَا اتِّبَاعُ جَنَازَةٍ وَ لَا تَقِيمُ عِنْدَ قَبْرِ نِسَاءٍ تَمَامَ الْحَتِّ.

And from him, ‘In a bequest of the Prophet^{-sawww} to Ali^{-asws}: ‘O Ali^{-asws}! Upon the women there is neither Friday (Salat), nor the congregation (Salat), nor consoling a sick, nor following a funeral, nor standing by a grave’ – the Hadeeth’¹³⁹.

15- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبُخَيْرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ عَزَى مُصَابًا كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ عَيْرٍ أَنْ يَنْقُصَ مِنْ أَجْرِ الْمُصَابِ شَيْءٌ.

¹³⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 12 (Chapters on Funerals)

¹³⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 13 (Chapters on Funerals)

¹³⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 14 (Chapters on Funerals)

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'Rasool-Allah^{-saww} said: 'One who consoles an afflicted (bereaved), there would be for him similar to his Recompense from without there being any reduction from the Recompense of the afflicted (bereaved)'.¹⁴⁰

16- فَمَنْ الرِّضَا ع، إِيَّاكَ أَنْ تُقُولَ ارْزُقُوا بِهِ وَ تَرَحَّمُوا عَلَيْهِ أَوْ تَضْرِبَ يَدَكَ عَلَى فَيْحِكَ فَإِنَّهُ يُحِيطُ أَجْرَكَ عِنْدَ الْمُصِيبَةِ

(The book) 'Fiqh Al-Reza^{-asws}' – 'Beware of saying, 'Be kind with him, and be merciful upon him!', or striking your hand upon your thigh, for it would nullify your Recompense during the calamity!'

وَ قَالَ ع بَعْدَ ذِكْرِ سُنَنِ الدَّفْنِ وَ عَزَّ وَلِيَّهُ فَإِنَّهُ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ مَنْ عَزَى أَخَاهُ الْمُؤْمِنَ كُسِيَّ فِي الْمَوْقِفِ حُلَّةً

And he^{-asws} said after mentioning the burial and consoling his guardian: 'It is reported from Abu Abdullah^{-asws} having said: 'One who consoles his Momin brother will be clothed a garment in the pausing (on the Day of Qiyamah).

وَ السُّنَّةُ فِي أَهْلِ الْمُصِيبَةِ أَنْ يَتَّخَذَ هُمْ ثَلَاثَةَ أَيَّامٍ طَعَامًا لِشِعْلِهِمْ فِي الْمُصِيبَةِ

And the Sunnah regarding the people of the calamity (bereaved) is that you should take the food for them for three days due to their being pre-occupied in the calamity.

وَ إِنْ كَانَ الْمُعْزَى يَتِيمًا فَأَمْسَحْ يَدَكَ عَلَى رَأْسِهِ فَقَدْ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَنْ مَسَحَ يَدَهُ عَلَى رَأْسِ يَتِيمٍ تَرَحَّمًا لَهُ كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهِ يَدُهُ حَسَنَةً

And if the consoled happens to be an orphan, then wipe your hand upon his head, so it has been reported from the Prophet^{-saww} that he^{-saww} said: 'One who wipes his hand upon the head of an orphan, Allah^{-azwj} will Write a good deed for him with every hair of his head his hand passes upon'.

وَ إِنْ وَجَدْتَهُ بَاكِيًا فَسَكِّنْهُ بِلُطْفٍ وَ رَفِقٍ فَإِنَّهُ أَرُوِيَ عَنِ الْعَالِمِ ع أَنَّهُ إِذَا بَكَى الْيَتِيمُ اهْتَزَّ لَهُ الْعَرْشُ فَيَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ مَنْ هَذَا الَّذِي أَبْكِي عَبْدِي الَّذِي سَلَبْتُهُ أَبَوَيْهِ فِي صِعْرِهِ وَ عَزِّي وَ جَلَالِي وَ ارْتِفَاعِي فِي مَكَانِي - لَا أَسْكُنُهُ عَبْدٌ مُؤْمِنٌ إِلَّا أَوْجِبْتُ لَهُ الْجَنَّةَ.

And if you were to find him crying, quieten him with gentleness and kindness, for it has been reported from the Scholar^{-asws}: 'When the orphan cries, the Throne shakes for him, so Allah^{-azwj} Blessed and Exalted Says: "And who is this one who has made My^{-azwj} servant to cry, the one whose father I^{-azwj} have Recalled during his young age? By My^{-azwj} Might and My^{-azwj} Majesty, and Loftiness in My^{-azwj} Position! No Momin servant will quieten him except I^{-azwj} shall Obligated the Paradise for him!"¹⁴¹

¹⁴⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 15 (Chapters on Funerals)

¹⁴¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 16 (Chapters on Funerals)

17- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رِفَاعَةَ بْنِ مُوسَى النَّخَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ عَزَى رَجُلًا بِابْنِ لَهُ فَقَالَ لَهُ اللَّهُ خَيْرٌ لِابْنِكَ مِنْكَ وَ ثَوَابُ اللَّهِ خَيْرٌ لَكَ مِنْهُ

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Rifa'at Bin Musa Al Nakhhas,

'From Abu Abdullah^{-asws}, a man had been bereaved with a son of his. He^{-asws} said to him: 'Allah^{-azwj} is better for your son than you are, and the Rewards of Allah^{-azwj} are better for you than he is!'

فَلَمَّا بَلَغَهُ بَلَغُهُ عَلَيْهِ عَادَ إِلَيْهِ فَقَالَ لَهُ قَدْ مَاتَ رَسُولُ اللَّهِ ص فَمَا لَكَ بِهِ أُسْوَةٌ

When his alarm upon him was extensive, he^{-asws} repeated to him. He^{-asws} said to him: 'Rasool-Allah^{-saww} has passed away. Is there no exemplar for the you with him^{-saww}?'

فَقَالَ لَهُ إِنَّهُ كَانَ مُرَاهِقًا

He said to him^{-asws}, 'He (my son) was a teenager!'

فَقَالَ إِنَّ أَمَامَهُ ثَلَاثَ خِصَالٍ شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ رَحْمَةٌ اللَّهِ وَ شَفَاعَةُ رَسُولِ اللَّهِ ص فَلَنْ يُفَوِّتَهُ وَاحِدَةً مِنْهُنَّ إِنْ شَاءَ اللَّهُ.

He^{-asws} said: 'In front of him there are three matters – testimony that there is no god except Allah^{-azwj}, and Mercy of Allah^{-azwj}, and intercession of Rasool-Allah^{-saww}. One of these will never be missed out by him, if Allah^{-azwj} so Desires!'¹⁴²

18- مَجَالِسُ الشَّيْخِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ الْقَزْوِينِيِّ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الرَّعْفَرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الرَّحْمِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: لَمَّا مَاتَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع أَمَرَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع أَنْ تَتَّخِذَ طَعَامًا لِأَسْمَاءَ بِنْتِ عُمَيْسٍ وَ تَأْتِيَهَا [و] نِسَاءَهَا فَمَجَرَتْ بِذَلِكَ السُّنَّةُ مِنْ أَنْ يُصْنَعَ لِأَهْلِ الْمَمْتِ طَعَامٌ ثَلَاثَةَ أَيَّامٍ.

(The book) 'Majaalis' of the sheykh – from Al-Husayn Bin Ibrahim Al Qazwiny, from Muhammad Bin wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrani, from Ahmad Bin Muhammad Al Barqi, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'When Ja'far^{-as} son of Abu Talib^{-asws} died, Rasool-Allah^{-azwj} instructed (Syeda) Fatima^{-asws} to take food to Asma Bint Umeyys and she^{-asws} and her^{-asws} womenfolk to go to her. So, the Sunnah flowed with that of making food for the family of the deceased for three days'¹⁴³.

19- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُصْنَعُ لِلْمَمْتِ الطَّعَامُ لثَلَاثَةِ أَيَّامٍ يَوْمَ مَاتَ فِيهِ.

(The book) 'Al Mahasin' – from his father, from Hammad Bin Isa, from Hareez, from Zurara,

¹⁴² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 17 (Chapters on Funerals)

¹⁴³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 18 (Chapters on Funerals)

‘From Abu Abdullah^{-asws} having said: ‘The food should be made for the mourning of the deceased for three days from the day he had died in’’.¹⁴⁴

20- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُنْبَغِي لِصَاحِبِ الْجَنَازَةِ أَنْ يُلْقِيَ رِدَاءَهُ حَتَّى يُعْرَفَ وَ يُنْبَغِي لِجِيرَانِهِ أَنْ يُطْعَمُوا عَنْهُ ثَلَاثَةَ أَيَّامٍ.

And from him, from his father, from Sa’dan, from Abu Baseer,

‘From Abu Abdullah^{-asws} having said: ‘It is befitting for owner of the funeral (bereaved) than he takes off his cloak until he is known (as the bereaved), and it is befitting for his neighbours that they feed (deceased’s family) on his behalf for three days’’.¹⁴⁵

21- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع أَمَرَ رَسُولُ اللَّهِ ص فَاطِمَةَ ع أَنْ تَتَّخِذَ طَعَامًا لِأَسْمَاءَ بِنْتِ عُمَيْسٍ ثَلَاثَةَ أَيَّامٍ وَ تَأْتِيَهَا وَ تُسَلِّيَهَا ثَلَاثَةَ أَيَّامٍ فَجَرَتْ بِذَلِكَ السُّنَّةُ أَنْ يُصْنَعَ لِأَهْلِ الْمُصِيبَةِ ثَلَاثَةَ أَيَّامٍ طَعَامًا.

And from him, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘When Ja’far^{-asws} Bin Abu Talib^{-asws} had been killed, Rasool-Allah^{-saww} instructed (Syeda) Fatima^{-asws} to take food to Asma Bint Umeys for three days, and go to her and comfort her for three days. The Sunnah flowed with that that food should be made for the people of calamity (bereavement) for three days’’.¹⁴⁶

22- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع أَمَرَ رَسُولُ اللَّهِ ص أَنْ تَأْتِي فَاطِمَةَ أَسْمَاءَ بِنْتِ عُمَيْسٍ هِيَ وَ نِسَائُهَا وَ تُقِيمَ عِنْدَهَا ثَلَاثًا وَ تُصْنَعُ لَهَا طَعَامًا ثَلَاثَةَ أَيَّامٍ.

And from him, from his father, from Muhammad Bin Abu Umeyr, from Hafs Bin Al Bakhtari,

‘From Abu Abdullah^{-asws} having said: ‘When Ja’far^{-asws} Bin Abu Talib^{-asws} was killed, Rasool-Allah^{-saww} instructed (Syeda) Fatima^{-asws} to go to Asma Bint Umeys, she^{-asws} and her^{-asws} womenfolk, and stay with her for three days and make food for her for three days’’.¹⁴⁷

23- وَ مِنْهُ، عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْعَبَّاسِ بْنِ مُوسَى بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَبِي ع عَنِ الْمَأْتَمِ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص لَمَّا انْتَهَى إِلَيْهِ قَتْلُ جَعْفَرِ بْنِ أَبِي طَالِبٍ ع دَخَلَ عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ امْرَأَةِ جَعْفَرٍ فَقَالَ أَيْنَ بَنِي

And from him, from one of our companions,

‘From Al Abbas son of Musa Bin Ja’far^{-asws}, he said, ‘I asked about the mourning session. He^{-asws} said: ‘When (news) reached Rasool-Allah^{-saww} had been killed, he^{-saww} entered to see Asma Bint Umeys, wife of Ja’far^{-as}. He^{-saww} said: ‘Where are my^{-saww} sons?’

فَدَعَتْ بِهِمْ وَ هُمْ ثَلَاثَةٌ عَبْدُ اللَّهِ وَ عَوْنٌ وَ مُحَمَّدٌ فَمَسَحَ رَسُولُ اللَّهِ ص رُءُوسَهُمْ فَقَالَتْ إِنَّكَ تَمْسَحُ رُءُوسَهُمْ كَأَنَّهُمْ أَيْتَامٌ

¹⁴⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 19 (Chapters on Funerals)

¹⁴⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 20 (Chapters on Funerals)

¹⁴⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 21 (Chapters on Funerals)

¹⁴⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 22 (Chapters on Funerals)

She called them, and they were three – Abdullah, and Awn, and Muhammad. Rasool-Allah^{-saww} wiped their heads. She said, ‘You^{-saww} are wiping their heads as if they are orphans!’

فَعَجِبَ رَسُولُ اللَّهِ ص مِنْ عَقْلِهَا فَقَالَ يَا أَسْمَاءُ أَلَمْ تَعْلَمِي أَنَّ جَعْفَرًا رَضَوْنَا اللَّهُ عَلَيْهِ اسْتَشْهِدَ

Rasool-Allah^{-saww} was surprised from her intellect. He^{-saww} said: ‘O Asma! Don’t you know that Ja’far^{-as}, May the Pleasure of Allah^{-azwj} be upon him^{-as} has been martyred?’

فَبَكَتْ فَقَالَ لَهَا رَسُولُ اللَّهِ ص لَا تَبْكِي فَإِنَّ رَسُولَ اللَّهِ [جِبْرَائِيلَ] أَخْبَرَنِي أَنَّ لَهُ جَنَاحَيْنِ فِي الْجَنَّةِ مِنْ يَأْفُوتِ أَحْمَرَ

She cried. Rasool-Allah^{-saww} said to her: ‘Do not cry, for the messenger^{-as} of Allah^{-azwj}, Jibraeel^{-as} has informed me^{-saww} that there are two wings from red rubies for him^{-asws} in the Paradise’.

فَقَالَتْ يَا رَسُولَ اللَّهِ ص لَوْ جَمَعْتَ النَّاسَ وَ أَخْبَرْتَهُمْ بِفَضْلِ جَعْفَرٍ لَا يُنْسَى فَضْلُهُ

She said, ‘O Rasool-Allah^{-saww}! If you^{-saww} could gather the people and inform them of the merits of Ja’far^{-as}, they will not forget his^{-as} merits!’

فَعَجِبَ رَسُولُ اللَّهِ ص مِنْ عَقْلِهَا ثُمَّ قَالَ ابْعَثُوا إِلَى أَهْلِ جَعْفَرٍ طَعَامًا فَجَرَتْ السُّنَّةُ.

Rasool-Allah^{-saww} was surprised from her intellect. Then he^{-saww} said: ‘Send food to the family of Ja’far^{-as}! So, the Sunnah flowed’.¹⁴⁸

24- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ طَرْيَفِ بْنِ نَاصِحٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ قَالَ: لَمَّا قُتِلَ الْحُسَيْنُ بْنُ عَلِيٍّ صَلَّى صَلَوَاتُ اللَّهِ عَلَيْهِ لَبِسَ نِسَاءُ بَنِي هَاشِمٍ السَّوَادَ وَالْمُسْوَحَ وَ كُنَّ لَا يَشْتَكِينَ مِنْ حَرٍّ وَ لَا بَرْدٍ وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَعْمَلُ لَهُنَّ الطَّعَامَ لِلْمَأْتَمِ.

And from him, from Al-Hassan Bin Tareyf Bin Nasih, from his father, from Al-Husayn Bin Zayd,

‘From Umar son of Ali Bin Al-Husayn^{-asws} having said: ‘When Al-Husayn^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was killed, the women of the clan of Hashim wore the black (clothes) and the coarse, and they were neither complaining from heat nor cold, and Ali^{-asws} Bin Al-Husayn^{-asws} was making the food for them for the mourning sessions’.¹⁴⁹

25- إِكْمَالُ الدِّينِ، عَنْ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ طَرْيَفِ بْنِ نَاصِحٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ قَالَ: مَاتَتْ ابْنَةُ لِأَبِي عَبْدِ اللَّهِ ع فَنَاحَ عَلَيْهَا سَنَةً ثُمَّ مَاتَ لَهُ وَ لَدَّ آخِرُ فَنَاحَ عَلَيْهِ سَنَةً ثُمَّ مَاتَ إِسْمَاعِيلُ فَجَزَعَ عَلَيْهِ جَزَعًا شَدِيدًا فَقَطَعَ النَّوْحَ فَقِيلَ لِأَبِي عَبْدِ اللَّهِ ع أَيْتَاحُ فِي دَارِكَ

(The book) ‘Ikmal Al Deen’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Tareyf Bin Nasih, from Al-Husayn Bin Zayd who said,

‘A daughter of Abu Abdullah^{-asws} died. He^{-asws} lamented upon her for a year. Then another child of his died, so he^{-asws} lamented upon him for a year. Then Ismail died, so he^{-asws} was

¹⁴⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 23 (Chapters on Funerals)

¹⁴⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 24 (Chapters on Funerals)

alarmed upon him with severe alarm, and he^{-asws} cut-off the lamenting. It was said to Abu Abdullah^{-asws}, 'Are you^{-asws} lamenting in your^{-asws} house?'

فَقَالَ عِ إِنَّ رَسُولَ اللَّهِ ص قَالَ لَمَّا مَاتَ حَمْزَةُ لَكَرَّ حَمْزَةُ لَا بَوَاكِي لَهُ.

He^{-asws} said: 'Rasool-Allah^{-saww} said when Hamza^{-as} died: 'But Hamza^{-as} has no criers for him^{-as}'.¹⁵⁰

26- مُسَكِّنُ الْفُؤَادِ، لِلشَّهِيدِ النَّبِيِّ أَنَّ فَاطِمَةَ ع نَاحَتْ عَلَى أَبِيهَا وَ أَنَّهْ ص أَمَرَ بِالنَّوْحِ عَلَى حَمْزَةَ.

(The book) 'Musakkin Al Fuwad' of Al Shaheed Al Sany –

'(Syeda) Fatima^{-asws} lamented upon her^{-asws} father^{-saww} and he^{-saww} had instructed with the lamentation upon Hamza^{-as}'.¹⁵¹

وَ مِنْهُ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ عَظُمَتْ عِنْدَهُ مُصِيبَةٌ فَلْيَذْكُرْ مُصِيبَتَهُ فِي فَإِنَّهَا سَتَهُونَ عَلَيْهِ.

And from him –

'From the Prophet^{-saww} having said: 'One with whom a calamity is mighty, let him remember his calamity with mine^{-saww}, it would become insignificant upon him''.¹⁵²

وَ مِنْهُ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ فِي مَرَضِ مَوْتِهِ أَيُّهَا النَّاسُ أَلَمَّا عَبْدٍ مِنْ أُمَّتِي أُصِيبَ بِمُصِيبَةٍ مِنْ بَعْدِي فَلْيَتَعَزَّ بِمُصِيبَتِي فِي عَنِ الْمُصِيبَةِ الَّتِي تُصِيبُهُ بَعْدِي فَإِنَّ أَحَدًا مِنْ أُمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي أَشَدَّ عَلَيْهِ مِنْ مُصِيبَتِي.

And from him, from Rasool-Allah^{-saww} having said during the illness of his^{-saww} expiry: 'O you people! Whichever servant from my^{-saww} community is afflicted by a calamity from after me^{-saww}, let him be consoled in his calamity with me^{-saww}, from the calamity which will afflicted him after me^{-saww}, for no one from my^{-saww} community will ever be afflicted with a calamity after me^{-saww} severer upon him than my^{-saww} calamity!'¹⁵³

27- تَحْبُّجُ الْبَلَاغَةِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: يَنْزِلُ الصِّدْرُ عَلَى قَدْرِ الْمُصِيبَةِ وَ مَنْ ضَرَبَ يَدَهُ عَلَى فِجْدِهِ عِنْدَ مُصِيبَتِهِ حَبِطَ أَجْرُهُ.

(The book) 'Nahj Al Balagah' –

'From Amir Al-Momineen^{-asws} having said: 'The patience descends in accordance to the calamity, and the one who strikes his hand upon his thigh during his calamity, his Recompense will be nullified''.¹⁵⁴

¹⁵⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 25 (Chapters on Funerals)

¹⁵¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 26 a (Chapters on Funerals)

¹⁵² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 26 b (Chapters on Funerals)

¹⁵³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 26 c (Chapters on Funerals)

¹⁵⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 27 (Chapters on Funerals)

بيان رُوِيَ فِي الْكَافِي بِسَنَدٍ فِيهِ ضَعْفٌ عَلَى الْمَشْهُورِ بِالسُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ضَرَبَ الْمُسْلِمُ يَدَهُ عَلَى فَخِذِهِ عِنْدَ الْمُصِيبَةِ إِخْبَاطٌ لِأَجْرِهِ.

Explanation – It is reported in Al-Kafi by a chain having weakness in it, upon the well known with Al-Sakuni, from Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Muslim striking his hand upon his thigh during the calamity is a nullification of his Recompense’.

28- كَشَفُ الْعُمَةِ، نَقْلًا مِنْ كِتَابِ الدَّلَائِلِ لِعَبْدِ اللَّهِ بْنِ جَعْفَرٍ الْحِمَيْرِيِّ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: خَرَجَ أَبُو مُحَمَّدٍ فِي جَنَازَةِ أَبِي الْحُسَيْنِ ع وَ قَمِيصُهُ مَشْفُوقٌ فَكَتَبَ إِلَيْهِ ابْنُ عَوْنٍ مَنْ رَأَيْتَ أَوْ بَلَغَكَ مِنَ الْأَيْمَةِ شَقَّ قَمِيصُهُ فِي مِثْلِ هَذَا

(The book) ‘Kashf Al Ghumma’ – copying from the book ‘Al Dalail’ of Abdullah Bin Ja’far Al Himeyri, from Abu Hashim Al Ja’fari who said,

‘Abu Muhammad^{-asws} came out in the funeral of Abu Al-Hassan^{-asws} and his^{-asws} shirt was torn. Ibn Awn wrote to him^{-asws}, ‘Who has seen or it has reached him from the Imams^{-asws} having torn his^{-asws} shirt in (situation) similar to this?’

فَكَتَبَ إِلَيْهِ أَبُو مُحَمَّدٍ ع يَا أَحْمَقُ مَا يُدْرِيكَ مَا هَذَا قَدْ شَقَّ مُوسَى عَلَى هَارُونَ.

Abu Muhammad^{-asws} wrote to him: ‘O idiot! What will make you realise what this is? Musa^{-as} had torn (his^{-as} shirt) upon Haroun^{-as!}’¹⁵⁵

29- إِخْتِيَارُ الرِّجَالِ، لِلْكَتِيبِيِّ عَنْ أَحْمَدَ بْنِ عَلِيٍّ بْنِ كَلْتُومِ السَّرْحَسِيِّ عَنْ إِسْحَاقَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شُمُونَ وَ غَيْرِهِ مِثْلُهُ إِلَّا أَنَّهُ قَالَ فَكَتَبَ إِلَيْهِ أَبُو عَوْنٍ الْأَبْرَشِيُّ قَرَابَةُ نَجَاحِ بْنِ سَلَمَةَ.

(The book) ‘Ikhtiyar Al Rijal’ of Al Kashi – from Ahmad Bin Ali Bin Kulsoum Al Sarakhasy, from Is’haw Bin Muhammad Al Basri, from Muhammad Bin Al-Hassan Bin Shamoun, and someone else – similar to it, except that he (the narrator) said, ‘Abu Awn Al-Abrash wrote to him^{-asws}, a relative of Najah Bin Salamah’.¹⁵⁶

30- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بْنِ الْحَضِيْبِ الْأَنْبَارِيِّ قَالَ: كَتَبَ أَبُو عَوْنٍ الْأَبْرَشِيُّ قَرَابَةُ نَجَاحِ بْنِ سَلَمَةَ إِلَى أَبِي مُحَمَّدٍ ع إِنَّ النَّاسَ قَدْ اسْتَوْهَنُوا مِنْ شِقَاكَ تُوْبَكَ عَلَى أَبِي الْحُسَيْنِ ع

And from him, from Ahmad Bin Ali, from Is’haq Bin Ibrahim Bin Al Khazeyb Al Anbari who said,

‘Abu Awn Al-Abrash, a relative of Najah Bin Salama wrote to Abu Muhammad^{-asws}, ‘The people are considering it demeaning, from your^{-asws} having torn your clothes upon Abu Al-Hassan^{-asws}’.

قَالَ يَا أَحْمَقُ مَا أَنْتَ وَ ذَلِكَ قَدْ شَقَّ مُوسَى عَلَى هَارُونَ عَلَى نَبِيْنَا وَ عَلَيْهِمَا السَّلَامُ إِنَّ مِنَ النَّاسِ مَنْ يُؤَلِّدُ مُؤْمِنًا وَ يَحْيَا مُؤْمِنًا وَ يَمُوتُ مُؤْمِنًا وَ مِنْهُمْ مَنْ يُؤَلِّدُ كَافِرًا وَ يَحْيَا كَافِرًا وَ يَمُوتُ كَافِرًا وَ إِنَّكَ لَا تَمُوتُ حَتَّى تَكْفُرَ وَ يُعَيِّرَ عَقْلُكَ

¹⁵⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 28 (Chapters on Funerals)

¹⁵⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 29 (Chapters on Funerals)

He^{-asws} said: ‘O idiot! What have you to do with that? Musa^{-as} had torn (his^{-as} shirt) upon Haroun^{-as}, may the greetings be upon our Prophet^{-saww} and upon them^{-as} both. From the people there is one who is born a Momin, and lives as a Momin and dies a Momin, and from them is one born a Kafir and lives as a Kafir and dies a Kafir, and from them is one who is born a Momin and lives as a Momin and dies as a Kafir, and you will not be dying until you commit Kufir and your intellect changes’.

فَمَا مَاتَ حَتَّى حَجَبَهُ وَلَدُهُ عَنِ النَّاسِ وَ حَبَسُوهُ فِي مَنْزِلِهِ مِنْ ذَهَابِ الْعُقْلِ وَ الْوَسْوَسَةِ وَ كَثْرَةِ التَّخْلِيطِ وَ يَزِدُّ عَلَى أَهْلِ الْإِمَامَةِ وَ انْتَكَتْ عَمَّا كَانَ عَلَيْهِ.

He did not die until his son veiled him from the people and withheld him in his house due to the ruination of the intellect, and the insinuations, and frequent mix-ups (confusion), and (later on) he returned to the people of Imamate and retracted from what he had been upon”.¹⁵⁷

31- تَخَجُّجُ الْبَلَاغَةِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ لَمَّا وَرَدَ الْكُوفَةَ قَادِمًا مِنْ صِفِّينَ مَرَّ بِالشَّيْبَانِيِّينَ فَسَمِعَ بُكَاءَ النَّاسِ عَلَى قَتْلِ صِفِّينَ فَقَالَ لِشُرْحَيْبِلِ الشَّيْبَانِيِّ أ تَغْلِبُكُمْ نِسَاؤُكُمْ عَلَى مَا أَسْمَعُ أ لَا تَنْهَوْنَهُنَّ عَنْ هَذَا الرَّيِّينَ.

(The book) ‘Nahj Al Balagah’ –

‘From Amir Al-Momineen^{-asws}, when he^{-asws} he was coming to Al-Kufa coming back from Siffeen, he^{-asws} passed by Al-Shamiyeyn. He^{-asws} heard the wailing of women upon the ones slain at Siffeen, and Harb Bin Shirjeel went to him^{-asws}, and he was from the (well-known) faces of his community. Are you being overcome by your women upon what I^{-asws} hear? Will you not end them from this whining?’¹⁵⁸

32- إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ قَالَ: لَمَّا حَضَرَتْ إِسْمَاعِيلَ بْنَ أَبِي عَبْدِ اللَّهِ ع الْوَفَاةُ جَزَعًا شَدِيدًا فَلَمَّا أَنْ أَعْمَضَهُ دَعَا بِمَبِصِ عَسِيلٍ أَوْ جَدِيدٍ فَلَبَسَهُ ثُمَّ تَسَرَّحَ وَ حَرَجَ يَأْمُرُ وَ يَنْهَى

(The book) ‘Ikmal Al Deen’ – from Muhammad Bin Al-Hassan, from Al-Hassan Bin Mateel, from Yaquob Bin Yazeed, from Al-Hassan Bin Ali Bin Fazzal, from Muhammad Bin Abu Abdullah Al Kufi who said,

‘When the expiry presented to Ismail son of Abu Abdullah^{-asws}, he^{-asws} came out severely alarmed. When he^{-asws} had closed his eyes, he^{-asws} called for a washed shirt or new shirt. He^{-asws} wore it, then combed (his^{-asws} hair) and came out instructing and forbidding’.

قَالَ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ جُعِلْتُ فِدَاكَ لَقَدْ ظَنَّنَا أَنَّ لَا نَنْتَفِعُ بِكَ زَمَانًا لِمَا رَأَيْنَا مِنْ جَزَعِكَ

He (the narrator) said, ‘One of his^{-asws} companions said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! We thought that we will not be benefitting with you^{-asws} for a long time due to what we saw from your^{-asws} alarm!’

قَالَ ع إِنَّا أَهْلُ بَيْتِ نَجْرُعُ مَا لَمْ تَنْزِلِ الْمُصِيبَةُ وَ إِذَا نَزَلَتْ صَبَرْنَا.

¹⁵⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 30 (Chapters on Funerals)

¹⁵⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 31 (Chapters on Funerals)

He^{-asws} said: ‘We^{-asws}, People^{-asws} of the Household get alarmed for as long as the calamity has not descended yet, and when it does descend, we^{-asws} are patient’¹⁵⁹.

33- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سَهْلِ الْبَحْرَانِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْبُكَاءُ وَنَ حُصَّةٌ
آدَمُ وَ يَعْقُوبُ وَ يُوسُفُ وَ فَاطِمَةُ بِنْتُ مُحَمَّدٍ ص وَ عَلِيُّ بْنُ الْحُسَيْنِ ع

(The book) ‘Al Khisaal’ – from Muhammad Bin Al-Hassan, from Al Saffar, from Al Abbas Bin Marouf, from Muhammad Bin Sahl Al Bahrany, raising it to,

‘Abu Abdullah^{-asws} said: ‘The crying ones are five – Adam^{-as}, and Yaqoub^{-as}, and Yusuf^{-as}, and (Syeda) Fatima^{-asws} daughter^{-asws} of Muhammad^{-sawww}, and Ali^{-asws} Bin Al-Husayn^{-asws}.

فَأَمَّا آدَمُ فَبَكَى عَلَى الْجَنَّةِ حَتَّى صَارَ فِي خَدَّيْهِ أَمْثَالُ الْأُودِيَةِ وَ أَمَّا يَعْقُوبُ فَبَكَى عَلَى يُوسُفَ حَتَّى ذَهَبَ بَصَرُهُ وَ حَتَّى قِيلَ لَهُ تَاللهِ تَفْتَنُوا تَذَكَّرُ يُوسُفَ
حَتَّى تَكُونَ حَرَضاً أَوْ تَكُونَ مِنَ الْهَالِكِينَ

As for Adam^{-as}, he^{-as} cried upon the Paradise to the extent that there became in his^{-as} cheeks like the valleys; and as for Yaqoub^{-as}, he^{-as} cried upon Yusuf^{-as} to the extent that his^{-as} sight was gone, and to the extent that it was said to him^{-asws}: **‘By Allah! You will not cease remembering Yusuf until you become fatally ill or become from the perished ones’ [12:85].**

وَ أَمَّا يُوسُفُ فَبَكَى عَلَى يَعْقُوبَ حَتَّى تَأَذَى بِهِ أَهْلُ السِّجْنِ فَقَالُوا إِذَا أَنْ تَبْكِي اللَّيْلَ وَ تَسْكُتِ بِالنَّهَارِ وَ إِذَا أَنْ تَبْكِي النَّهَارَ وَ تَسْكُتِ بِاللَّيْلِ
فَصَالِحُهُمْ عَلَى وَاحِدٍ مِنْهُمَا

And as for Yusuf^{-as}, he^{-as} cried upon Yaqoub^{-as} to the extent the people of the prison were harmed by it. They said, ‘Either you^{-as} cry at night be quiet at daytime, or you cry by the day and be quiet at night!’ He^{-as} reconciled with them upon one of the two.

وَ أَمَّا فَاطِمَةُ فَبَكَتْ عَلَى رَسُولِ اللَّهِ ص حَتَّى تَأَذَى بِهَا أَهْلُ الْمَدِينَةِ فَقَالُوا لَهَا قَدْ آذَيْنَا بِكَ كَثْرَةَ بُكَائِكَ وَ كَانَتْ تَخْرُجُ إِلَى مَقَابِرِ الشُّهَدَاءِ فَتَبْكِي حَتَّى
تَقْضِي حَاجَتَهَا ثُمَّ تَنْصَرِفُ

And as for (Syeda) Fatima^{-asws}, she^{-asws} cried upon Rasool-Allah^{-sawww} until the people of Al-Medina were bothered by it. They said to her^{-asws}, ‘You^{-asws} are bothering us due to the abundance of your^{-asws} crying!’, and she^{-asws} used to go out to the graveyard of the martyrs and cry until she^{-asws} had fulfilled her^{-asws} need, then she^{-asws} would leave.

وَ أَمَّا عَلِيُّ بْنُ الْحُسَيْنِ ع فَبَكَى عَلَى الْحُسَيْنِ ع عِشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً مَا وَضِعَ بَيْنَ يَدَيْهِ طَعَامٌ إِلَّا بَكَى حَتَّى قَالَ لَهُ مَوْلَى لَهُ إِنَّي أَخَافُ عَلَيْكَ أَنْ
تَكُونَ مِنَ الْهَالِكِينَ

And as for Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} cried upon Al-Husayn^{-asws} for twenty years, or forty years. Food would not be placed in front of him^{-asws} except he^{-asws} cried. A slave of his^{-asws} said to him^{-asws}, ‘I am fearing upon you^{-asws} from being from the perished ones!’

قَالَ إِنَّمَا أَشْكُوا بَنِي وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ إِنِّي لَمْ أَذْكَرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا حَتَفْتَنِي لِذَلِكَ عِبْرَةً.

¹⁵⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 32 (Chapters on Funerals)

He^{-asws} said: ***'But rather, I only complain of my sorrow and grief to Allah, and I know from Allah what you do not know' [12:86].*** I^{-asws} do not remember the slaying of the sons of (Syeda) Fatima^{-asws} except the tears choke me^{-asws!} 160

34- إْحْتِيَاؤُ الرِّجَالِ، لِكَيْتَيَّ عَنْ حَمْدَوِيهِ وَ مُحَمَّدِ ابْنِي نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْعَطَّارِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ قَالَ: ذَكَرْتُ أَبَا الْخَطَّابِ وَ مَثْنَهُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع

(The book) 'Ikhtiyar Al Rijaa' of Al Kashi – from Hamdawiya and Muhammad, two sons of Nuseyr, from Muhammad Bin Abdul Hameed Al Attar, from Yunus Bin Yaqoub, from Abdullah Bin Bakr who said,

'I recalled Abu Al-Khattab and his killing, in the presence of Abu Abdullah^{-asws}'.

He (the narrator) said, 'I softened at that, so I cried. He^{-asws} said: 'Are you feeling sorry upon them?'

قَالَ فَرَقَمْتُ عِنْدَ ذَلِكَ فَبَكَيْتُ فَقَالَ أ تَأْسَى عَلَيْهِمْ فَقُلْتُ لَا وَ لَكِنْ سَمِعْتُكَ تَذْكُرُ أَنَّ عَلِيًّا ع قَتَلَ أَصْحَابَ النَّهْرَوَانَ فَأَصْبَحَ أَصْحَابُ عَلِيٍّ ع يَبْكُونَ عَلَيْهِمْ فَقَالَ عَلِيٌّ ع أ تَأْسُونَ عَلَيْهِمْ فَقَالُوا لَا إِنَّا ذَكَرْنَا الْأُلُفَّةَ الَّتِي كُنَّا عَلَيْهَا وَ الْبَلِيَّةَ الَّتِي أَوْقَعَتْهُمْ فَلِذَلِكَ رَفَقْنَا عَلَيْهِمْ

I said, 'No, but I heard you^{-asws} mentioning that Ali^{-asws} killed the companions of Al-Naharwan, the companions became crying upon them. So, Ali^{-asws} said: 'Are you feeling sorry upon them?' They said, 'No! We remembered the intimacy which we had been upon, and the misfortune which has befallen them, for that we have softened upon them'.

قَالَ لَا تَأْسَ.

He^{-asws} said: 'There is no problem'". 161

35- فَلَاخِ السَّائِلِ، رَوَى غِيَاثُ بْنُ إِبْرَاهِيمَ فِي كِتَابِهِ بِإِسْنَادِهِ عَنْ مَوْلَانَا عَلِيٍّ ع أَنَّهُ قَالَ: التَّعْزِيَةُ مَرَّةً وَاحِدَةً قَبْلَ أَنْ يُدْفَنَ وَ بَعْدَ مَا يُدْفَنُ.

(The book) 'Falah Al Sa'ail' – It is reported by Giyas Bin Ibrahim in his book, by his chain,

'From our Master Ali^{-asws} having said: 'The condolence is (given) once before he is buried and after he is buried'". 162

وَ رَوَى عَنِ الصَّادِقِ ع أَنَّهُ قَالَ فِي التَّعْزِيَةِ مَا مَعْنَاهُ إِنْ كَانَ هَذَا الْمَيِّتُ قَدْ قَرَّبَكَ مَوْتُهُ مِنْ رَبِّكَ أَوْ بَاعَدَكَ عَنْ دُنْيِكَ فَهَذِهِ لَيْسَتْ مُصِيبَةً وَ لَكِنَّهَا لَكَ رَحْمَةٌ وَ عَلَيْكَ نِعْمَةٌ

And it is reported from Al-Sadiq^{-asws} having said regarding the condolence: 'What does it mean? If this deceased, his death has brought you closer to your Lord, or has distanced you from your sins, so this isn't a calamity, but it is a mercy for you and a bounty upon you.

وَ إِنْ كَانَ مَا وَعَظَكَ وَ لَا بَاعَدَكَ عَنْ دُنْيِكَ وَ لَا قَرَّبَكَ مِنْ رَبِّكَ فَمُصِيبَتُكَ بِمِثَالِهَا قَلْبُكَ أَعْظَمُ مِنْ مُصِيبَتِكَ بِمِثَالِهَا إِنْ كُنْتَ عَارِفًا بِرَبِّكَ.

160 Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 33 (Chapters on Funerals)

161 Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 34 (Chapters on Funerals)

162 Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 35 a (Chapters on Funerals)

And if it has neither preached you, nor distanced you from your sin, nor drawn you closer to your Lord^{-azwj}, then your calamity with the cruelty of your heart is mightiest than your calamity with your deceased, if you were a recogniser of your Lord^{-azwj}".¹⁶³

36- وَ مِنْهُ، عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ السَّجِسْتَانِيِّ بِإِسْنَادِهِ إِلَى أَبِي جَعْفَرٍ ع قَالَ: يُصْنَعُ لِلْمَيِّتِ مَا تَمُّ ثَلَاثَةَ أَيَّامٍ مِنْ يَوْمِ مَاتَ.

And from him, from Hareyz Bin Abdullah Al Sijistany, by his chain to,

'Abu Ja'far^{-asws} said: 'The mourning sessions for the deceased should be made for three days from the day he dies"¹⁶⁴.

37- أَعْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يُعْزَى قَوْمًا عَلَيْكُمْ بِالصَّبْرِ فَإِنَّ بِهِ يَأْخُذُ الْحَارِمُ وَ إِلَيْهِ يَرْجِعُ الْجَارِعُ.

(The book) 'A'lam Al Deen' of Al Daylami who said,

'Amir Al-Momineen^{-asws} said: 'Condoling a people, 'Upon you all is with being patient', for the determined one with take with it, and the alarmed one will return to it"¹⁶⁵.

وَ عَنِ الرِّضَا ع أَنَّهُ قَالَ لِلْحَسَنِ بْنِ سَهْلٍ وَ قَدْ عَزَاهُ بِمَوْتِ وَلَدِهِ التَّهْنِئَةُ بِأَجْلِ النَّوَابِ أَوْلَى مِنَ التَّعْزِيَةِ عَلَى عَاجِلِ الْمُصِيبَةِ.

And from Al-Reza^{-asws} having said to Al-Hassan Bin Sahl, and he^{-asws} had condoled him for the death of his son: 'Congratulations for the future Rewards is foremost than the condolence upon the current calamity"¹⁶⁶.

38 الدُّرَّةُ الْبَاهِرَةُ، مِنَ الْأَصْدَافِ الطَّاهِرَةِ عَنْهُ ع مِثْلَهُ.

(The book) 'Al Durr Al Bahira Min Al Asdaf Al Tahira',

'From him^{-asws} – similar to it"¹⁶⁷.

وَ قَالَ قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع الْمُصِيبَةُ لِلصَّابِرِ وَاحِدَةٌ وَ لِلجَارِعِ اثْنَتَانِ.

And he said, 'Abu Al-Hassan^{-asws} the 3rd said: 'The calamity for the patient one is one, and for the alarmed are two (calamities)"¹⁶⁸.

39- كِتَابُ الْمَسَائِلِ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ التَّوَجُّعِ عَلَى الْمَيِّتِ أَمْ يَصْلُحُ قَالَ يُكْرَهُ.

(The book) 'Kitab Al Masail' – By the chain,

¹⁶³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 35 b (Chapters on Funerals)

¹⁶⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 36 (Chapters on Funerals)

¹⁶⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 37 a (Chapters on Funerals)

¹⁶⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 37 b (Chapters on Funerals)

¹⁶⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 38 a (Chapters on Funerals)

¹⁶⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 38 b (Chapters on Funerals)

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the lamenting upon the deceased, ‘Is it correct?’ He^{-asws} said: ‘It is disliked’¹⁶⁹.

40- دَعَوَاتُ الرَّوَّانِدِيِّ، قَالَ النَّبِيُّ ص إِنَّ التَّعْرِيفَةَ تُورِثُ الْجَنَّةَ وَ جَاءَ رَجُلٌ مِنْ مَوَالِي أَبِي عَبْدِ اللَّهِ ع إِلَيْهِ فَتَنظَرُ إِلَيْهِ فَقَالَ ع مَا لِي أَرَاكَ حَزِينًا

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet^{-saww} said: ‘The condolence inherits the Paradise, and a man from the friends of Abu Abdullah^{-asws} came to him^{-asws}. He^{-asws} looked at him. He^{-asws} said: ‘What is the matter I^{-asws} see you grieving?’

فَقَالَ كَانَ لِي ابْنٌ قُرَّةٌ عَيْنٍ فَمَاتَ

He said, ‘There was a son for me, delight of eyes, he died!’

فَتَمَنَّاهُ ع-

عَطِيبَتُهُ إِذَا أُعْطِيَ سُورًا - وَ إِنِ اخَذَ الَّذِي أُعْطِيَ أَنَا بَا
فَأَيُّ التَّعَمُّتَيْنِ أَعْمُ شُكْرًا وَ أَجْزَلُ فِي عَوَاقِبِهَا إِنَابًا
أ نِعْمَتُهُ الَّتِي أَبَدَتْ سُورًا أُمُّ الْأُخْرَى الَّتِي أَحْرَثَتْ نَوَابًا

He^{-asws} gave an example (by a couplet): ‘When I was Given him, I was Given happiness, and if the One^{-azwj} Who Gave me has Taken, Gives the Reward. So, which of the two bounties is more generalised of thanking, and more plentiful in its consequence in return? Is it His^{-azwj} bounty which began the happiness, or the other which has Treasured Rewards?’

وَ قَالَ ع إِذَا أَصَابَكَ مِنْ هَذَا شَيْءٌ فَأَفِضْ مِنْ دُمُوعِكَ فَإِنَّهَا تُسَكِّنُ.

And he^{-asws} said: ‘When something from this afflicts you, then pour out from your tears, for it is calmness’¹⁷⁰.

41- كِتَابُ الصَّيْبِيِّ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَاصِمٍ الْقَائِشِيِّ قَالَ: لَمَّا مَرَّ عَلَيَّ ع بِاللَّوْزِيِّتَيْنِ سَمِعَ الْبُكَاءَ فَقَالَ مَا هَذِهِ الْأَصْوَاتُ

(The book) ‘Kitab Al Siffeen’ of Nasr Bin Muzahim – from Umar Bin Sa’ad, from Abu Abdullah in Aasim Al Faishy who said,

‘When Ali^{-asws} passed by Al-Sowreyn, he heard crying. He^{-asws} said: ‘What are these voices?’

قِيلَ هَذَا الْبُكَاءُ عَلَى مَنْ قُتِلَ بِصَيْبَيْنِ

It was said, ‘This is the crying upon the ones killed at (battle of) Siffeen!’

¹⁶⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 39 (Chapters on Funerals)

¹⁷⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 40 (Chapters on Funerals)

قَالَ أَمَا إِنِّي شَهِيدٌ لِمَنْ قُتِلَ مِنْهُمْ صَابِرًا مُحْتَسِبًا لِلشَّهَادَةِ

He^{-asws} said: 'As for me^{-asws}, I^{-asws} am a witness to those of them who were killed patiently, seeking martyrdom'.

ثُمَّ مَرَّ بِالْفَائِشِيَّيْنَ فَسَمِعَ الْأَصْوَاتَ فَقَالَ مِثْلَ ذَلِكَ ثُمَّ مَرَّ بِالشَّبَامِيِّيْنَ فَسَمِعَ رَنَّةً شَدِيدَةً وَصَوْتًا مُرْتَفِعًا عَالِيًا فَخَرَجَ إِلَيْهِ حَرْبُ بْنُ شُرْحَيْبِلِ الشَّبَامِيِّ فَقَالَ عَلِيٌّ عَ أَتَغْلِبُكُمْ نِسَاؤُكُمْ أَمْ لَا تَنْهَوْنَهُمْ عَنْ هَذَا الصِّيَاحِ وَالرَّيْنِ

Then he^{-asws} passed by Al-Faisheen. He^{-asws} heard the voices. He^{-asws} said similar to that. Then he^{-asws} passed by Al-Shabameen. He heard severe clamour and voices raised high. Harb Bin Shurheel Al-Shibamy came out to him^{-asws}. Ali^{-asws} said: 'Are your women overcoming you? Why don't you desist them from this shouting and clamour?'

قَالَ يَا أَمِيرَ الْمُؤْمِنِينَ لَوْ كَانَتْ دَارًا أَوْ دَارَيْنِ أَوْ ثَلَاثًا قَدَرْنَا عَلَى ذَلِكَ وَ لَكِنْ مِنْ هَذَا الْحَيِّ تَمَاتُونَ وَ مَائَةٌ قَتِيلٍ فَلَيْسَ مِنْ دَارٍ إِلَّا وَ فِيهَا بُكَاءٌ أَمَا نَحْنُ مَعَاشِرَ الرِّجَالِ فَإِنَّا لَا نَبْكِي وَ لَكِنْ نَفْرَحُ لَهُمْ بِالشَّهَادَةِ

He said, 'O Amir Al-Momineen^{-asws}! Had it been one house, or two, or three, we would have been able upon that, but from this tribe there are one hundred and eighty slain. There isn't any house except and there is crying in it. As for us, community of men, we do not cry, but we are rejoicing for them with (having achieved) the martyrdom'.

فَقَالَ عَلِيٌّ عَ رَحِمَ اللَّهُ قَتْلَكُمْ وَ مَوْتَكُمْ.

Ali^{-asws} said: 'May Allah^{-azwj} have Mercy on your slain and dead ones!'¹⁷¹

42- مُسَكِّنُ الْفُؤَادِ، لِلشَّهِيدِ الثَّانِي عَنْ جَابِرٍ عَنِ الْبَاقِرِ عَ قَالَ: أَشَدُّ الْمَجْرَعِ الصُّرَاخُ بِالْوَيْلِ وَ الْعَوِيلُ وَ لَطْمُ الْوَجْهِ وَ الصَّدْرِ وَ جَرُّ الشَّعْرِ وَ مَنْ أَقَامَ التَّوَاخَةَ فَقَدْ تَرَكَ الصَّبْرَ وَ أَخَذَ فِي غَيْرِ طَرِيقِهِ

(The book) 'Musakkin Al Fuwad' of Al Shaheed Al Sany, from Jabir,

'From Al-Baqir^{-asws} having said: 'Severest of the panic is the shrieking with the woe, and the howling, and slapping the face and the chest, and pulling the hair; and the one who establishes the wailing women so he has neglected the patience and has taken in other than its path.

وَ مَنْ صَبَرَ وَ اسْتَرْجَعَ وَ حَمِدَ اللَّهَ جَلَّ ذِكْرُهُ فَقَدْ رَضِيَ بِمَا صَنَعَ اللَّهُ وَ وَقَعَ أَجْرُهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ مَنْ لَمْ يَفْعَلْ ذَلِكَ جَرَى عَلَيْهِ الْقَضَاءُ وَ هُوَ دَمِيمٌ وَ أَحْبَطَ اللَّهُ أَجْرَهُ.

And the one patience and says, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}', and praising Allah^{-azwj}, Majestic is His^{-azwj} Mention, so he is satisfied with what Allah^{-azwj} has Done, and his Recompense falls upon Allah^{-azwj} Mighty and Majestic, and the one who does not do

¹⁷¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 41 (Chapters on Funerals)

that, the Decree will flow upon him (anyway) and he would be condemned, and Allah^{-azwj} will Nullify his Recompense”.¹⁷²

43- مُسَكِّنُ الْفُؤَادِ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع قَالَ: يَا إِسْحَاقُ لَا تَعْدَنَّ مُصِيبَةً أُعْطِيتَ عَلَيْهَا الصَّبْرَ وَ اسْتَوْجِبْتَ عَلَيْهَا مِنَ اللَّهِ عَزَّ وَ جَلَّ النَّوَابِ إِتْمَا الْمُصِيبَةُ الَّتِي تَحْرُمُ صَاحِبَهَا أَجْرَهَا وَ تُوَابِعَا إِذَا لَمْ يَصْبِرْ عِنْدَ نَزْوِهَا

(The book) ‘Musakkin Al Fuwad’ – from Is’haq Bin Ammar,

‘From Al-Sadiq^{-asws} having said: ‘O Is’haq! Do not count as calamity (if) you have been Given the patience upon it, and the Rewards are obligated from Allah^{-azwj} Mighty and Majestic. But rather, the calamity is which its owner (afflicted) is deprived of its Recompense and its Rewards when he is not patient during its befalling.

وَ فِي مُنَاجَاةِ مُوسَى ع أَي رَبِّ أَيُّ خَلْقِكَ أَحَبُّ إِلَيْكَ

And in a whispering by Musa^{-as}: ‘Yes, Lord^{-azwj}! Which of your creatures is most Beloved to you^{-azwj}?’

قَالَ مَنْ إِذَا أَخَذْتُ حَبِيبَهُ سَأَلَنِي

He^{-azwj} Said: “One, when I^{-azwj} Seize his beloved, he submits to Me^{-azwj}!”

قَالَ فَأَيُّ خَلْقِكَ أَنْتَ عَلَيْهِ سَاحِطٌ

He^{-as} said: ‘Which of Your^{-azwj} creatures You^{-azwj} are Wrathful upon?’

قَالَ مَنْ يَسْتَحِيرُنِي فِي الْأَمْرِ فَإِذَا قَضَيْتَ لَهُ سَخَطَ قَضَائِي.

He^{-azwj} Said: “One who seeks My^{-azwj} Choice (Istikhara) regarding the matter. When I^{-azwj} Decree for him, he is annoyed at My^{-azwj} Decree!”¹⁷³

وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أَخَذَ رَسُولُ اللَّهِ ص يَدَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَأَتَى إِبْرَاهِيمَ وَ هُوَ يَجُودُ بِنَفْسِهِ فَوَضَعَهُ فِي حِجْرِهِ فَقَالَ يَا بُنَيَّ إِنِّي لَا أَمْلِكُ لَكَ مِنَ اللَّهِ شَيْئاً وَ دَرَفَتْ عَيْنَاهُ

And from Jabir Bin Abdullah said,

‘Rasool-Allah^{-saww} held a hand of Abdul Rahman Bin Awf. He^{-saww} came to Ibrahim^{-as} and he^{-as} was finding his^{-as} last breath in his^{-as} room. He^{-saww} said: ‘O my^{-saww} son^{-as}! I^{-saww} cannot control any for you^{-as} from Allah^{-azwj}!’, and his^{-saww} eyes overflowed.

فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ يَا رَسُولَ اللَّهِ ص تَبْكِي أَمْ لَمْ تَنْهَ عَنِ الْبُكَاءِ

¹⁷² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 42 (Chapters on Funerals)

¹⁷³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 43 a (Chapters on Funerals)

Abdul Rahman said to him^{-saww}, 'O Rasool-Allah^{-saww}! You^{-saww} are crying, and did you^{-saww} not forbid from the crying?'

قَالَ إِنَّمَا تَهَيْتَ عَنِ النَّوْحِ عَنْ صَوْتَيْنِ أَحْمَقَيْنِ فَاجْرَيْنِ صَوْتِ عِنْدَ نِعَمٍ لَعِبٍ وَ هُوَ وَ مَزَامِيرِ شَيْطَانٍ وَ صَوْتِ عِنْدَ مُصِيبَةٍ حَمْسٍ وَجُوهٍ وَ شَقِيٍّ جُبُوبٍ وَ رَنَّةِ شَيْطَانٍ

He^{-saww} said: 'But rather, I^{-saww} have forbidden from the lamenting from two foolish immoral sounds – sound during the bounties, playful-ness and amusements, and flutes of Satan^{-la}; and the sound during the calamity are – scratching the faces, and tearing the pocket, and clamour of Satan^{-la}.

إِنَّمَا هَذِهِ رَحْمَةٌ مَنْ لَا يَرْحَمُ لَا يُرْحَمُ لَوْ لَا أَنَّهُ أَمَرَ حَقٌّ وَ وَعْدٌ صِدْقٌ وَ سَبِيلٌ بِاللَّهِ وَ أَنَّ آخِرَنَا سَيَلْحَقُ أَوْلَانَا لِحَرِنَا عَلَيْكَ حَزَنًا أَشَدَّ مِنْ هَذَا وَ إِنَّا بِكَ لَمَحْزُونُونَ تَبْكِي الْعَيْنُ وَ يَدْمَعُ الْقَلْبُ وَ لَا نَقُولُ مَا يُسْخِطُ الرَّبَّ عَزَّ وَ جَلَّ

But rather, (crying) is a mercy. One who has no mercy will not be mercied. Had it not been a truthful matter, and a sincere promise, and way with Allah^{-azwj}, and that our latter ones will be joining with our former ones, I^{-saww} would have cried upon you^{-as} with a grief most intense than this, and I^{-saww} am grief-stricken with you^{-as}. The eyes cry, and the heart sheds tears, and we^{-saww} do not say what would Annoy the Lord^{-azwj}, Mighty and Majestic'.

وَ فِي رِوَايَةٍ أُخْرَى يُحْزِنُ الْقَلْبُ وَ تَدْمَعُ الْعَيْنُ وَ لَا نَقُولُ مَا يُسْخِطُ الرَّبَّ - وَ إِنَّا عَلَى إِبْرَاهِيمَ لَمَحْزُونُونَ.

And in another report: 'The heart grieves, and the eyes shed tears, and we^{-saww} do not say what Annoys the Lord^{-azwj}, and I^{-saww} am grief-stricken upon Ibrahim^{-as}!'¹⁷⁴

وَ عَنْ مُحَمَّدِ بْنِ لَيْبِدٍ قَالَ: انْكَسَفَتِ الشَّمْسُ يَوْمَ مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص فَقَالَ النَّاسُ انْكَسَفَتْ لِمَوْتِ إِبْرَاهِيمَ بْنِ النَّبِيِّ ص

And from Mahmoud Bin Labeyd who said,

'The sun was eclipsed on the day Ibrahim^{-saww}, son^{-as} of Rasool-Allah^{-saww} passed away. The people said, 'It has been eclipsed due to the death of Ibrahim^{-as} son^{-as} of the Prophet^{-saww}!'

فَخَرَجَ رَسُولُ اللَّهِ ص حِينَ سَمِعَ ذَلِكَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَمَا بَعْدُ أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَ الْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ - لَا تَنْكَبِقَانِ لِمَوْتِ أَحَدٍ وَ لَا لِحَيَاتِهِ وَ إِذَا رَأَيْتُمْ ذَلِكَ فَأَفْرَعُوا إِلَى الْمَسَاجِدِ وَ دَمَعَتْ عَيْنَاهُ

Rasool-Allah^{-saww} came out when he^{-saww} heard that. He^{-saww} praised Allah^{-azwj} and extolled upon Him^{-azwj}, then said: 'As for after, O you people! The sun and the moon are two Signs from the Signs of Allah^{-azwj}! They neither get eclipsed at the death of anyone nor for his life, and when you see that, then panic to the Masjids!' – and his^{-saww} eyes shed tears.

فَقَالُوا يَا رَسُولَ اللَّهِ ص تَبْكِي وَ أَنْتَ رَسُولُ اللَّهِ

They said, 'O Rasool-Allah^{-saww}! You^{-saww} are crying, and you^{-saww} are a Rasool^{-saww} of Allah^{-azwj}!'

¹⁷⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 43 b (Chapters on Funerals)

فَقَالَ إِنَّمَا أَنَا بَشَرٌ تَدْمَعُ الْعَيْنُ وَ يُفْجَعُ الْقَلْبُ وَ لَا نَقُولُ مَا يُسْخِطُ الرَّبَّ وَ اللَّهُ يَا إِبْرَاهِيمُ إِنَّا بِكَ لَمَخْرُؤُونَ.

He^{-saww} said: 'But rather, I^{-saww} am a mortal! The eyes sheds tears, and the heart is agonised, and we^{-saww} do not say what would Annoy the Lord^{-azwj}. By Allah^{-azwj}, O Ibrahim^{-as}! We^{-saww} are grief-stricken with you^{-as}!'¹⁷⁵

وَ قَالَ النَّبِيُّ ص يَوْمَ مَاتَ إِبْرَاهِيمُ مَا كَانَ مِنْ حُزْنٍ فِي الْقَلْبِ أَوْ فِي الْعَيْنِ فَإِنَّمَا هُوَ رَحْمَةٌ وَ مَا كَانَ مِنْ حُزْنٍ بِاللِّسَانِ وَ بِالْيَدِ فَهُوَ مِنَ الشَّيْطَانِ.

And the Prophet^{-saww} said on the day Ibrahim^{-as} passed away: 'Whatever grief were to be in the heart, or in the eye, it is rather a mercy, and whatever grief were to be with the tongue and the hand, it is from the Satan^{-la}'.¹⁷⁶

وَ رَوَى الزُّبَيْرُ بْنُ بَكَّارٍ أَنَّ النَّبِيَّ ص لَمَّا خَرَجَ بِإِبْرَاهِيمَ خَرَجَ بِمِثْقَالِ ثَمٍّ جَلَسَ عَلَى قَبْرِهِ ثُمَّ وَلى وَ لَمَّا رَأَاهُ رَسُولُ اللَّهِ ص قَدِ وُضِعَ فِي الْقَبْرِ دَمَعَتْ عَيْنَاهُ فَلَمَّا رَأَى الصَّحَابَةَ ذَلِكَ بَكَوْا حَتَّى ارْتَفَعَتْ أَصْوَاهُهُمْ

And it is reported by Al Zubeyr Bin Bakkar –

'When the Prophet^{-saww} came out with Ibrahim^{-as} (deceased), came out walking. Then he^{-saww} sat at his^{-as} grave. Then he^{-saww} turn, and when Rasool-Allah^{-saww} saw he^{-as} had been placed in the grave, his^{-saww} eyes shed tears. When the companions saw that, they cried until their voices were raised.

فَأَقْبَلَ عَلَيْهِ أَبُو بَكْرٍ فَقَالَ يَا رَسُولَ اللَّهِ تَبْكِي وَ أَنْتَ تَنْهَى عَنِ الْبُكَاءِ

Abu Bakr turned towards him^{-saww}. He said, 'O Rasool-Allah^{-saww}! You^{-saww} are crying and you^{-saww} have forbidden from the crying?'

فَقَالَ النَّبِيُّ ص تَدْمَعُ الْعَيْنُ وَ يُوجَعُ الْقَلْبُ وَ لَا نَقُولُ مَا يُسْخِطُ الرَّبَّ.

The Prophet^{-saww} said: 'The eyes shed tears, and the heart is agonised, and we^{-saww} do not say what Annoys the Lord^{-azwj}!'¹⁷⁷

وَ رَوَى أَنَّهُ ص لَمَّا مَاتَ عُثْمَانُ بْنُ مَطْعُونٍ كَشَفَ التُّوْبَ عَنْ وَجْهِهِ ثُمَّ قَبَّلَ مَا بَيْنَ عَيْنَيْهِ ثُمَّ بَكَى طَوِيلًا فَلَمَّا رَفَعَ السَّرِيرَ قَالَ طُوبَاكَ يَا عُثْمَانُ لَمْ تَلْبَسْكَ الدُّنْيَا وَ لَمْ تَلْبَسْهَا.

And it is reported that when Usman Bin Mazoun died, he^{-saww} uncovered the cloth from his face, the kissed what is between his eyes, then cried for a long time. When the bier was raised, he^{-saww} said: 'Beatitude be for you, O Usman! The world did not wear you, and you did not wear it!'¹⁷⁸

¹⁷⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 43 c (Chapters on Funerals)

¹⁷⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 43 d (Chapters on Funerals)

¹⁷⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 43 e (Chapters on Funerals)

¹⁷⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 43 d (Chapters on Funerals)

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: أَبِي النَّبِيُّ ص بِأَمَامَةِ بِنْتِ زَيْنَبَ وَ نَفْسُهَا تَتَفَعَّفُ فِي صَدْرِهَا فَقَالَ رَسُولُ اللَّهِ ص لِلَّهِ مَا أَخَذَ وَ لِلَّهِ مَا أُعْطِيَ وَ كُلُّهُ إِلَى أَجَلٍ مُسَمًّى وَ بَكَى

And from Usama Bin Zayd who said,

‘The Prophet^{-saww} was brought Umama Bint Zainab and her breathing was gurgling in her chest. Rasool-Allah^{-saww} said: ‘For Allah^{-azwj} is what He^{-azwj} Takes, and for Allah^{-azwj} is what He^{-azwj} Gives, and all is to a specified term’, and he^{-saww} cried.

فَقَالَ لَهُ سَعْدُ بْنُ عُبادَةَ تَبَكَى وَ قَدْ كَهَيْتَ عَنِ الْبُكَاءِ

S’ad Bin Ubada said to him^{-saww}, ‘You^{-saww} are crying and you^{-saww} have forbidden us from the crying?’

فَقَالَ رَسُولُ اللَّهِ ص إِذَا هِيَ رَحْمَةٌ يَجْعَلُهَا اللَّهُ فِي قُلُوبِ عِبَادِهِ وَ إِذَا يَزْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحْمَاءَ.

Rasool-Allah^{-saww} said: ‘But rather, it (crying) is a mercy Allah^{-azwj} has Made it to be in the hearts of His^{-azwj} servant, and rather, Allah^{-azwj} Mercies the merciful ones from His^{-azwj} servants’.¹⁷⁹

44- مُسَكِّنُ الْفُؤَادِ، لَمَّا أُصِيبَ جَعْفَرُ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَتَى رَسُولُ اللَّهِ ﷺ فَقَالَ لَهَا أُخْرِجِي لِي وُلْدَ جَعْفَرٍ

(The book) ‘Musakkin Al-Fuwad’ –

‘When Ja’far^{-asws} Bin Abu Talib^{-asws}, may Allah^{-azwj} be Pleased with him^{-as}, was killed, Rasool-Allah^{-saww} came to Asma (Bint Umeys). He^{-saww} said to her: ‘Bring out to me^{-saww} the children of Ja’far^{-as}!’

فَأُخْرِجُوا إِلَيْهِ فَضَمَّهُمْ إِلَيْهِ وَ شَمَّهُمْ وَ دَمَعَتْ عَيْنَاهُ فَقَالَتْ يَا رَسُولَ اللَّهِ أُصِيبَ جَعْفَرٌ

They were brought out to him^{-saww}, and he^{-saww} smelt them, and his^{-saww} shed tears. She said, ‘O Rasool-Allah^{-saww}! Has Ja’far^{-as} been killed?’

فَقَالَ ص نَعَمْ أُصِيبَ الْيَوْمَ

He^{-saww} said: ‘Yes, he^{-as} was killed today’.

قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ أَحْفَظُ حِينَ دَخَلَ رَسُولُ اللَّهِ ﷺ ص عَلَى أَبِي فَنَعَى لَهَا أَبِي وَ نَظَرَتْ إِلَيْهِ وَ هُوَ يَمْسُحُ عَلَى رَأْسِ أَخِي وَ عَيْنَاهُ تُهْرِقَانِ الدَّمْعَ حَتَّى تَقَطُرَ لِحْيَتَهُ

Abdullah son of Ja’far^{-as} said, ‘I memorised when Rasool-Allah^{-saww} entered to see my mother and obituarised my father^{-as} to her, and she looked at him^{-saww} and he^{-saww} was caressing my head and head of my brother, and his^{-saww} eyes were spilling the tears until they dripped to his^{-saww} beard.

¹⁷⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 43 e (Chapters on Funerals)

ثُمَّ قَالَ اللَّهُمَّ إِنَّ جَعْفَرَ قَدْ قَدِمَ إِلَى أَحْسَنِ الثَّوَابِ فَاخْلُفْهُ فِي ذُرِّيَّتِهِ بِأَحْسَنِ مَا خَلَفْتَ أَحَدًا مِنْ عِبَادِكَ فِي ذُرِّيَّتِهِ

Then he^{-saww} said: 'O Allah^{-azwj}! Ja'far^{-as} had gone ahead to excellent Rewards, so Replace him^{-asws} in his^{-asws} offspring with most excellent of what You^{-azwj} have Replaced any from Your^{-azwj} servants in his offspring!'

ثُمَّ قَالَ يَا أَسْمَاءُ أَلَا أُبَشِّرُكَ

Then he^{-saww} said: 'O Asma! Shall I^{-saww} give you glad tidings?'

قَالَتْ بَلَى يَا أَبِي أَنْتَ وَ أُمِّي

She said, 'Yes, may my father and my mother be (sacrificed) for you^{-saww}!'

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَعَلَ لِجَعْفَرٍ جَنَاحَيْنِ يَطِيرُ بِهِمَا فِي الْجَنَّةِ

He^{-saww} said: 'Allah^{-azwj} Mighty and Majestic has Made two wings to be for Ja'far^{-asws}. He^{-asws} flies with these in the Paradise'.

وَ لَمَّا انْصَرَفَ النَّبِيُّ ص مِنْ أُحُدٍ رَاجِعًا إِلَى الْمَدِينَةِ لَقِيَتْهُ حَمِيْسَةُ بِنْتُ جَحْشٍ فَنَعَى لَهَا النَّاسُ أَخَاهَا عَبْدَ اللَّهِ بْنَ جَحْشٍ فَاسْتَرْجَعَتْ وَ اسْتَعْفَرَتْ لَهُ

And when the Prophet^{-saww} left from (battle of) Ohad returning to Al-Medina, he^{-saww} was met by Khameesa Bint Jahsh. The Prophet^{-saww} obituarised to her of her brother Abdullah Bin Jahsh. She said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}, and O seek Forgiveness for him'.

ثُمَّ نَعَى لَهَا خَالَهَا فَاسْتَعْفَرَتْ لَهُ ثُمَّ نَعَى لَهَا زَوْجَهَا مُصْعَبَ بْنَ عُمَيْرٍ فَصَاحَتْ وَ وُلُوْتُ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ زَوْجَ الْمَرْأَةِ مِنْهَا لَيْمَكَانٍ لِمَا رَأَى صَبْرَهَا عَلَى أَحْيَاهَا وَ خَالَهَا وَ صِيَاخَهَا عَلَى زَوْجِهَا

Then he^{-saww} obituarised to her of her maternal uncle, so she sought Forgiveness for him. Then he^{-saww} obituarised to her of husband Mus'ab Bin Umeyr. She cried and squealed. Rasool-Allah^{-saww} said: 'Surely, a husband of the woman from her is at the place when he sees her patience upon her brother, and her maternal uncle, and her cries upon her husband'.

ثُمَّ مَرَّ رَسُولُ اللَّهِ ص عَلَى دُورٍ مِنْ دُورِ الْأَنْصَارِ مِنْ بَنِي عَبْدِ الْأَشْهَلِ فَسَمِعَ الْبُكَاءَ وَ التَّوَائِحَ عَلَى قَتْلِهِمْ فَذَرَفَتْ عَيْنَاهُ وَ بَكَى ثُمَّ قَالَ لَكِنَّ حَمَزَةَ لَا بَوَاكِي لَهُ

The Rasool-Allah^{-saww} passed by houses from houses of the Helpers from the clan of Abdul Ashal. He^{-saww} heard the crying and the lamenting upon their slain. His^{-saww} eyes filled up and he^{-saww} wept. Then he^{-saww} said: 'But Hamza^{-as}, there are no criers for him^{-as}'.

فَلَمَّا رَجَعَ سَعْدُ بْنُ مُعَاذٍ وَ أُسَيْدُ بْنُ حَضِيْرٍ إِلَى دُورِ بَنِي عَبْدِ الْأَشْهَلِ أَمَرَا نِسَاءَهُمْ أَنْ يَذْهَبْنَ فَيَبْكَيْنَ عَلَى عَمِّ رَسُولِ اللَّهِ فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ص بُكَاءَهُنَّ عَلَى حَمَزَةَ خَرَجَ إِلَيْهِنَّ وَ هُنَّ عَلَى بَابِ مَسْجِدِهِ يَبْكَيْنَ فَقَالَ لَهُنَّ رَسُولُ اللَّهِ ص ارْجِعْنَ يَرْحَمَكُمُ اللَّهُ فَقَدْ وَاسَيْتُنَّ بِأَنْفُسِكُنَّ.

When Sa'd Bin Muaz, and Useyd Bin Huzejr returned to houses of the clan of Abdul Ashal, they instructed their womenfolk to go and cry upon the uncle^{-as} of Rasool-Allah^{-saww}. When Rasool-Allah^{-saww} heard their crying upon Hamza^{-as}, he^{-saww} came out to them, and he^{-saww} was at the door of his^{-saww} Masjid, crying. Rasool-Allah^{-saww} said to them: 'Return, may Allah^{-azwj} have Mercy on you all, for you have consoled yourselves!'"¹⁸⁰

وَعَنِ الصَّادِقِ ع أَنَّ إِبْرَاهِيمَ خَلِيلَ الرَّحْمَنِ سَأَلَ رَبَّهُ أَنْ يَرْزُقَهُ ابْنَةً تَبْكِيهِ بَعْدَ مَوْتِهِ.

And from Al-Sadiq^{-asws}: 'Ibrahim^{-as}, friend of the Beneficent, asked his^{-as} Lord^{-azwj} to Grace him^{-as} a daughter who will cry upon him^{-as} after his^{-as} death".¹⁸¹

45- مُسَكِّنُ الْفُؤَادِ، عَنِ ابْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَ شَقَّ الْجُيُوبَ.

(The book) 'Musakkin Al Fuwad' – from Ibn Masoud who said,

'Rasool-Allah^{-saww} said: 'He isn't from us^{-asws}, one who strikes the cheeks and tears the pockets (shirt)".¹⁸²

وَعَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ ص لَعَنَ الْخَامِشَةَ وَجَهَهَا وَ الشَّاقَّةَ حَيْبَهَا وَ الدَّاعِيَةَ بِالْوَيْلِ وَ التُّبُورِ.

And from Abu Umama,

'Rasool-Allah^{-saww} cursed the woman scratching her face, and tearing her pocket, and calling with the woe and ruination".¹⁸³

وَعَنْ يَحْيَى بْنِ خَالِدٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ ص فَقَالَ مَا يُحِيطُ الْأَجْرُ فِي الْمُصِيبَةِ

And from Yahya Bin Khalid –

'A man came to the Prophet^{-saww}. He said, 'What nullifies the Recompense during the calamity?'

قَالَ تَصْفِيْقُ الرَّجُلِ بِيَمِينِهِ عَلَى شِمَالِهِ وَ الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى مَنْ رَضِيَ فَلَهُ الرِّضَا وَ مَنْ سَخِطَ فَلَهُ السَّخَطُ.

He^{-saww} said: 'The man clapping (striking) his right hand upon his left hand, and the patience at the shock is foremost. One who is satisfied, for him is the Satisfaction (of Allah^{-azwj}, and one who is annoyed, for him is the Annoyance (of Allah^{-azwj})".¹⁸⁴

وَقَالَ النَّبِيُّ ص أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَ صَلَّقَ أَيُّ حَلَقَ الشَّعْرَ وَ رَفَعَ صَوْتَهُ.

¹⁸⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 44 a (Chapters on Funerals)

¹⁸¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 44 b (Chapters on Funerals)

¹⁸² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 45 a (Chapters on Funerals)

¹⁸³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 45 b (Chapters on Funerals)

¹⁸⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 45 c (Chapters on Funerals)

And the Prophet^{-saww} said: 'I^{-saww} am disavowed from the one who 'Halaqa' and 'Salaqa' – i.e., shaves the hair (of the head) and raises his voice (at the bereavement)".¹⁸⁵

46- مُسَكِّنُ الْفُؤَادِ، عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا لَمْ تَنْتَبِ تَقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطْرَانٍ.

(The book) 'Musakkin Al Fuwad' – from Abu Malik Al Ashari,

'From the Prophet^{-saww} said: 'The wailing woman, when she does not repent, will stand on the Day of Qiyamah and upon her would be a garment of tar".¹⁸⁶

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّائِحَةَ وَالْمُسْتَمِعَةَ

And from Abu Saeed Al Khudry –

'Rasool-Allah^{-saww} cursed the wailing woman and the audible'.

ثُمَّ قَالَ رَحِمَهُ اللَّهُ وَ هَذَا التَّهْيِئَةُ عَلَى الْبَاطِلِ كَمَا يَظْهَرُ مِنْهَا وَ بِهِ يُجْمَعُ بَيْنَهَا وَ بَيْنَ الْأَخْبَارِ السَّابِقَةِ.

Then he, may Allah^{-azwj} have Mercy on him, said, 'And this prohibition is carried upon the falsehood, just as is apparent from it, and by it one can gather between it and the previous Ahadeeth".¹⁸⁷

وَ رَوَى عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَتَدْرُونَ مَا حَقُّ الْجَارِ

And it is reported by Amro Bin Shueyb, from his father, from his grandfather,

'Rasool-Allah^{-saww} said: 'Are you know what is a right of the neighbour?'

قَالُوا لَا

They said, 'No'.

قَالَ إِنْ اسْتَعَاثَكَ أَغْنَتْهُ وَ إِنْ اسْتَفْرَضَكَ أَفْرَضَهُ وَ إِنْ افْتَقَرَ عُدْتَ إِلَيْهِ وَ إِنْ أَصَابَهُ خَيْرٌ هَنَأْتَهُ وَ إِنْ مَرَضَ عُدْتَهُ وَ إِنْ أَصَابَتْهُ مُصِيبَةٌ عَزَيْتَهُ وَ إِنْ مَاتَ تَبِعْتَ جَنَازَتَهُ

He^{-saww} said: 'If he cries out for help, help him, and if he wants to borrow, lend him, and if he is (still) impoverished repeat to him, and if he achieves good congratulate him, and if he is sick console him, and if he is hit by a calamity (bereavement) condole him, and if he dies follow his funeral.

وَ لَا تَسْتَطِيلَ عَلَيْهِ بِالْبِنَاءِ فَتَحْجِبَ عَنْهُ الرِّيحَ إِلَّا بِإِذْنِهِ وَ إِذَا اشْتَرَيْتَ فَاهْدِهَا لَهُ وَ إِنْ لَمْ تَفْعَلْ فَأَدْخِلْهَا سِرًّا وَ لَا تَخْرُجْ بِهَا وَ لَدَيْكَ يَغِيضُ بِهَا وَ لَدَيْهِ وَ لَا تُؤْذِهِ بِرِيحِ قَدْرِكَ إِلَّا أَنْ تُعْرِفَ لَهُ مِنْهَا.

¹⁸⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 45 d (Chapters on Funerals)

¹⁸⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 a (Chapters on Funerals)

¹⁸⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 b (Chapters on Funerals)

And do not extend the building upon him for you will veil the wind (air) from him, except by his permission, and when you buy a fruit, gift it to him, and if you don't do so then enter it secretly, and do not bring out your children to enrage his children by it, nor hurt him by the smell of your cooking pot except if you scoop for him from it".¹⁸⁸

وَعَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى قَالَ: مَنْ عَزَى مُصَاباً فَلَهُ مِثْلُ أَجْرِهِ.

And from Ibn Masoud –

'From the Prophet^{-saww} having said: 'One who consoles an afflicted (by bereavement), for him would be similar to his Recompense".¹⁸⁹

وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى مِنْ عَزَى مُصَاباً كَانَ لَهُ مِثْلُ أَجْرِهِ مِنْ عَزَى أَنْ يَنْفُضَهُ اللَّهُ مِنْ أَجْرِهِ شَيْئاً وَمَنْ كَفَّنَ مُسْلِمًا كَسَاهُ اللَّهُ مِنْ سُندُسٍ وَإِسْتَبْرَقٍ وَحَرِيرٍ

And from Jabir Bin Abdullah, may Allah^{-azwj} be Pleased with him^{-ra}, said, 'Rasool-Allah^{-saww} said: 'One who consoles an afflicted (by bereavement), for him would be similar to his Recompense from without there being any reduction from his Recompense by anything; and the one who shrouds a Muslim, Allah^{-azwj} would Clothe him from the velvet, and the brocade and the silk.

وَمَنْ حَفَرَ قَبْرًا لِمُسْلِمٍ بَنَى اللَّهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ وَمَنْ أَنْظَرَ مُعْسِراً أَظْلَمَهُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

And the one who digs a grave for a Muslim, Allah^{-azwj} would Build for him a house in the Paradise; and the one who respites a bankrupt, Allah^{-azwj} would Shade him in His^{-azwj} Shade on a Day there will be no shade except His^{-azwj} Shade".¹⁹⁰

وَعَنْ جَابِرٍ أَيْضاً رَفَعَهُ مِنْ عَزَى خَزِيناً أَلْبَسَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ لِبَاسِ التَّقْوَى وَصَلَّى اللَّهُ عَلَى رُوحِهِ فِي الْأَرْوَاحِ

And from Jabir as well, raising it: 'One who consoles a grief-stricken, Allah^{-azwj} Mighty and Majestic will Clothe him from the clothing of piety, and Allah^{-azwj} will Send Salawaat upon his soul among the souls'.

وَسُئِلَ النَّبِيُّ صَلَّى عَنْ الْمَصَافِحِ فِي التَّعْزِيَةِ فَقَالَ هُوَ سَكَنٌ لِلْمُؤْمِنِ وَمَنْ عَزَى مُصَاباً فَلَهُ مِثْلُ أَجْرِهِ.

And the Prophet^{-saww} was asked about the shaking of hands during the condolences, he^{-saww} said: 'It is a calmness for the Momin, and the one who consoles an afflicted (by bereavement), for him will be similar to his Recompense".¹⁹¹

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ مُحَمَّدِ بْنِ عَمِيرَةَ بْنِ حَزْمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى وَهُوَ يَقُولُ مَنْ عَادَ مَرِيضاً فَلَا يَزَالُ فِي الرَّحْمَةِ حَتَّى إِذَا قَعَدَ عِنْدَهُ اسْتَنْفَعَ فِيهَا ثُمَّ إِذَا قَامَ مِنْ عِنْدِهِ فَلَا يَزَالُ يَخُوضُ فِيهَا حَتَّى يَرْجِعَ مِنْ حَيْثُ خَرَجَ وَمَنْ عَزَى أَخَاهُ الْمُؤْمِنَ مِنْ مُصِيبَتِهِ كَسَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْ حُلَلِ الْكِرَامَةِ يَوْمَ الْقِيَامَةِ.

¹⁸⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 c (Chapters on Funerals)

¹⁸⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 d (Chapters on Funerals)

¹⁹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 d (Chapters on Funerals)

¹⁹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 e (Chapters on Funerals)

And from Abdullah Bin Abu Bakr Bin Muhammad Bin Ameyra Bin Hazm, from his father, from his grandfather,

‘He heard Rasool-Allah^{-sawww} and he^{-sawww} was saying: ‘One who consoles a sick will not cease to be in the Mercy until when he sits in his presence, would be soaked in it. Then, when he stands from his presence, will not cease to wade in it until he returns from wherever he had come from; and the one who consoles his Momin brother from his calamity, Allah^{-azwj} Mighty and Majestic would Clothe him from the honourable garments on the Day of Qiyamah’’.¹⁹²

وَعَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزَى نَفْسِي كُنْتُ بِرَدَائِي فِي الْجَنَّةِ.

And from Abu Hureyra (well known fabricator) who said,

‘Rasool-Allah^{-sawww} said: ‘One who consoles a bereaved, would be clothed with a robe in the Paradise’’.¹⁹³

وَعَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ عَزَى أَحَاهُ الْمُؤْمِنِ مِنْ مُصِيبَةٍ كَسَاهُ اللَّهُ عَزَّ وَجَلَّ حُلَّةً خَضْرَاءَ يُحَبَّرُ بِهَا يَوْمَ الْقِيَامَةِ

And from Anas (a well-known fabricator) who said,

‘Rasool-Allah^{-sawww} said: ‘One who consoles his Momin brother from a calamity, Allah^{-azwj} Mighty and Majestic would Clothe him a green garment he will be prided with on the Day of Qiyamah’.

قِيلَ يَا رَسُولَ اللَّهِ مَا يُحَبَّرُ بِهَا

It was said, ‘O Rasool-Allah^{-sawww}! What is ‘prided with it?’

قَالَ يُعْبَطُ بِهَا.

He^{-sawww} said: ‘Envied with it’’.¹⁹⁴

وَرُوِيَ أَنَّ دَاوُدَ ع قَالَ يَا إِلَهِي مَا جَزَاءُ مَنْ يُعَزِّي الْحَزِينَ عَلَى الْمَصَائِبِ ابْتِغَاءَ مَرْضَاتِكَ

And it is reported that Dawood^{-as} said: ‘O my^{-as} God^{-azwj}! What is a Recompense of the one who consoles a grief-stricken upon the calamity, seeking Your^{-azwj} Pleasure?’

قَالَ جَزَاؤُهُ أَنْ أَكْسُوهُ رِدَاءً مِنْ أَرْدِيَةِ الْإِيمَانِ أَسْتُرُهُ بِهِ مِنَ النَّارِ وَأُدْخِلُهُ بِهِ الْجَنَّةَ

He^{-azwj} said: “His Recompense is that I^{-azwj} would Clothe him a robe from the Robes of Eman, I^{-azwj} shall Veil him from the Fire, and I^{-azwj} shall Admit him into the Paradise!”

قَالَ يَا إِلَهِي فَمَا جَزَاءُ مَنْ شَبَّحَ الْجَنَائِزَ ابْتِغَاءَ مَرْضَاتِكَ

¹⁹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 f (Chapters on Funerals)

¹⁹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 g (Chapters on Funerals)

¹⁹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 h (Chapters on Funerals)

He^{-as} said: 'My^{-as} God^{-azwj}! What is a Recompense of the one who escorts a funeral, seeking Your^{-azwj} Pleasure?'

قَالَ جَزَاؤُهُ أَنْ تُسَبِّعَهُ الْمَلَائِكَةُ يَوْمَ يَمُوتُ إِلَى قَبْرِهِ وَأَنْ أُصَلِّيَ عَلَيَّ رُوحِهِ فِي الْأَرْوَاحِ.

He^{-azwj} Said: "His Recompense is, the Angels will escort him to his grave on the day he dies, and I^{-azwj} shall Send Salawaat upon his soul among the souls!"¹⁹⁵

وَرُوي أَنَّ إِبْرَاهِيمَ ع سَأَلَ رَبَّهُ فَقَالَ أَيُّ رَبِّ مَا جَزَاءُ مَنْ بَلَ الدَّمْعُ وَجْهَهُ مِنْ خَشْيَتِكَ

And it is reported that Ibrahim^{-as} asked his^{-as} Lord^{-azwj}. He^{-as} said: 'Yes, Lord^{-azwj}! What is a Recompense of the one whose tears wet his face, from fearing You^{-azwj}?'

قَالَ صَلَوَاتِي وَرِضْوَانِي

He^{-azwj} Said: "My^{-azwj} Salawaat and My^{-azwj} Satisfaction!"

قَالَ فَمَا جَزَاءُ مَنْ يُصَبِّرُ الْحَزِينَ ابْتِغَاءً وَجْهَكَ

He^{-as} said: 'What is a Recompense of the one advising patience to the grief-stricken, seeking Your^{-azwj} Face?'

قَالَ أَكْسُوهُ ثِيَاباً مِنَ الْإِيمَانِ يَتَّبِعُ بِهَا الْجَنَّةَ وَ يَنْقِي بِهَا النَّارَ

He^{-azwj} Said: "I^{-azwj} shall Clothe him clothes from the Eman he can attain the Paradise with it and Save from the Fire by it!"

قَالَ فَمَا جَزَاءُ مَنْ سَدَّدَ الْأَرْمَلَةَ ابْتِغَاءً وَجْهَكَ

He^{-as} said: 'What is a Recompense of the one who takes care of the widow, seeking Your^{-azwj} Face?'

قَالَ أُقِيمُهُ فِي ظِلِّي وَأُدْخِلُهُ جَنَّتِي

He^{-azwj} Said: "I^{-azwj} Shall Keep him in My^{-azwj} Shade, and Admit him into My^{-azwj} Paradise!"

قَالَ فَمَا جَزَاءُ مَنْ شَبَّعَ الْجَنَائِزَ ابْتِغَاءً وَجْهَكَ

He^{-as} said: 'So what is a Recompense of the one who escorts the funeral, seeking Your^{-azwj} Face?'

قَالَ تُصَلِّيَ مَلَائِكَتِي عَلَيَّ جَسَدِهِ وَ تُسَبِّعُ رُوحَهُ.

¹⁹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 i (Chapters on Funerals)

He^{-azwj} Said: “My^{-azwj} Angels will Send Salawaat upon his body and escort his soul!”¹⁹⁶

وَعَنْ عَلِيٍّ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا عَزَى قَالَ أَجْرُكُمْ اللَّهُ وَ رَحِمُكُمْ وَ إِذَا هَتَأَ قَالَ بَارَكَ اللَّهُ لَكُمْ وَ بَارَكَ عَلَيْكُمْ.

And from Ali^{-asws} having said: ‘It was so, whenever Rasool-Allah^{-saww} consoled, he^{-saww} said: ‘May Allah^{-azwj} Reward you and Mercy you!’ And when he^{-saww} congratulated, he^{-saww} said: ‘May Allah^{-azwj} Bless you and Send Blessings upon you!’¹⁹⁷

وَرُوي أَنَّهُ تَوَقَّيْ لِمُعَاذٍ وَلَدٌ فَاشْتَدَّ وَجْدُهُ عَلَيْهِ فَبَلَغَ ذَلِكَ النَّبِيَّ ص فَكَتَبَ إِلَيْهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ إِلَى مُعَاذٍ سَلَامٌ عَلَيْكَ فَإِنِّي أَحْمَدُ
إِلَيْكَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ

And it is reported that a son of Muaz died, and his feelings intensified upon him. That reached the Prophet^{-saww}. He^{-saww} wrote: ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! From Muhammad^{-saww} Rasool^{-saww} of Allah^{-azwj}, to Muaz. Greetings be unto you! I^{-saww} praise Allah^{-azwj} to you, the One^{-azwj} Who there is no god except He^{-azwj}.

أَمَّا بَعْدُ أَعْظَمَ اللَّهُ لَكَ الْأَجْرَ وَ أَلْهَمَكَ الصَّبْرَ وَ رَزَقَنَا وَ رَزَقْنَا وَ إِتَاكَ الشُّكْرَ إِنَّ أَنْفُسَنَا وَ أَهَالِينَا وَ أَمْوَالَنَا وَ أَوْلَادَنَا مِنْ مَوَاهِبِ اللَّهِ الْهَيْبَةِ وَ عَوَارِيهِ الْمُسْتَوْدَعَةِ
يُمْتَعُ بِهَا إِلَى أَجَلٍ مَعْلُومٍ وَ يُفْبَضُّ لَوْفَتٍ مَعْدُودٍ

As for after, may Allah^{-azwj} Magnify the Recompense and Inspire you the patience, and Grace us^{-saww} and you the appreciation. Surely, our souls, and our families, and our wealth, and our children are from the gifts of Allah^{-azwj}, the welcoming, and the deposit is temporary to be enjoying with it up to a known term, and it is recaptured at a numbered time.

ثُمَّ افْتَرَضَ عَلَيْنَا الشُّكْرَ إِذَا أَعْطَانَا وَ الصَّبْرَ إِذَا ابْتَلَانَا وَ قَدْ كَانَ ابْتِئَاكَ مِنْ مَوَاهِبِ اللَّهِ الْهَيْبَةِ وَ عَوَارِيهِ الْمُسْتَوْدَعَةِ مَتَّعَكَ اللَّهُ بِهِ فِي غِيْطَةٍ وَ سُورٍ وَ قَبْضَةٍ
مِنْكَ بِأَجْرِ كَثِيرٍ مَذْهُورِ الصَّلَاةِ وَ الرَّحْمَةِ وَ الْهُدَى إِنْ صَبَرْتَ وَ احْتَسَبْتَ

Then He^{-azwj} Imposed the thanking upon us when He^{-azwj} Gives us, and the Patience when He^{-azwj} Tries us, and your son was from the gifts of Allah^{-azwj}, the welcoming, and His^{-azwj} temporary deposit. Allah^{-azwj} Caused you to enjoy with him in exultation and happiness, and He^{-azwj} Captured him from you with a lot of Recompense treasured, the Salawaat, and the Mercy, and the Guidance, if you were to be patient and anticipated.

فَلَا تَجْمَعَنَّ عَلَيْكَ مُصِيبَتَيْنِ فَيَحْبَطَ لَكَ أَجْرُكَ وَ تَنْدَمَ عَلَى مَا فَاتَكَ فَلَوْ قَدِمْتَ عَلَى نَوَابِ مُصِيبَتِكَ عَلِمْتَ أَنَّ الْمُصِيبَةَ قَدْ قَصُرَتْ فِي جَنْبِ اللَّهِ عَنِ
النَّوَابِ فَتَنْجِزُ مِنَ اللَّهِ مَوْعُودَهُ وَ لِيَذْهَبَ أَسْفُكَ عَلَى مَا هُوَ نَازِلٌ بِكَ فَكُنْ قَدًّا وَ السَّلَامُ.

So do not gather two calamities upon you, for your Recompense would be nullified for you, and you will regret upon what is lost by you. If you were to proceed to the Rewards of your calamity (bereavement), you would know that the calamity has been short in the Side of Allah^{-azwj}, from the (lengthy) Rewards. Allah^{-azwj} will Fulfil His^{-azwj} Promise; and let your regret be upon what has befallen with you, so it was. And the greetings!¹⁹⁸

¹⁹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 j (Chapters on Funerals)

¹⁹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 k (Chapters on Funerals)

¹⁹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 46 l (Chapters on Funerals)

47- مُسَكِّنُ الْفُؤَادِ، عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: لَمَّا تُوِّفِّي رَسُولُ اللَّهِ ص جَاءَ جَبْرَائِيلُ ع وَ النَّبِيُّ مُسَجَّى وَ فِي الْبَيْتِ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ ع

(The book) 'Musakkin Al Fuwad' –

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: 'When Rasool-Allah^{-saww} passed away, Jibraeel^{-as} came while the Prophet^{-saww} had been laid out (covered with a cloth), and in the house were Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}.

فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ الرَّحْمَةِ - كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ الْآيَةَ

He^{-as} said: 'The greetings be unto you^{-asws} all, People^{-asws} of the Household of Mercy! **Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Qiyamah [3:185]** – the Verse.

إِنَّ فِي اللَّهِ عَزَّ وَ جَلَّ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ خَلْفًا مِنْ كُلِّ هَالِكٍ وَ ذَرْكَاً لِمَا فَاتَ فَبِاللَّهِ عَزَّ وَ جَلَّ فَنُفِّعُوا وَ إِنِّي أَهْلُ الْفَرْجِ فَإِنَّ الْمُصَابَ مِنْ حُرْمِ النَّوَابِ هَذَا أَجْرٌ وَ طَنِي مِنَ الدُّنْيَا.

In Allah^{-azwj} Mighty and Majestic there is consolation from every calamity, and a replacement from every perishing thing, and recovery of whatever is lost. Therefore, be trusting with Allah^{-azwj} Mighty and Majestic, and be hoping to Him^{-azwj}, for the afflicted is the one who is deprived of the Rewards. This is last of my^{-as} treading from the world".¹⁹⁹

وَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تُوِّفِّي رَسُولُ اللَّهِ ص عَزَّهُمُ الْمَلَائِكَةُ يَسْمَعُونَ الْحِسَّ وَ لَا يَرَوْنَ الشَّخْصَ

And from Jabir Bin Abdullah, may Allah^{-azwj} be Pleased with him^{-ra}, said, 'When Rasool-Allah^{-saww} passed away, the Angels consoled them^{-asws}. They^{-asws} were hearing the hiss and were not seeing the persons.

فَقَالُوا السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ خَلْفًا مِنْ كُلِّ فَائِتٍ فَبِاللَّهِ فَنُفِّعُوا وَ إِنِّي أَهْلُ الْفَرْجِ فَإِنَّمَا الْمَحْزُومُ مِنْ حُرْمِ النَّوَابِ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

They said, 'Greetings be unto you^{-asws} all, O People^{-asws} of the Household, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings! In Allah^{-azwj}, there is consolation from every calamity, and a replacement of all what is lost, therefore be trusting with Allah^{-azwj} and be hoping to Him^{-azwj}, for rather, the deprived is the one deprived of the Rewards. And the greetings be unto you^{-asws} all, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings!"²⁰⁰

وَ رَوَى الْبَيْهَقِيُّ فِي الدَّلَائِلِ قَالَ: لَمَّا فُيْضَ رَسُولُ اللَّهِ ص أَحَدَقَ بِهِ أَصْحَابُهُ فَبَكَوْا حَوْلَهُ وَ اجْتَمَعُوا وَ دَخَلَ رَجُلٌ أَشْهَبَ اللَّحْيَةِ وَ جَسِيمَ صَبِيحٍ فَتَنَحَّطُ رِقَابِهِمْ فَبَكَى ثُمَّ التَفَّتْ إِلَى أَصْحَابِ رَسُولِ اللَّهِ ص

¹⁹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 47 a (Chapters on Funerals)

²⁰⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 47 b (Chapters on Funerals)

And it is reported by Al Bayhaqi in 'Al Dalail', said,

'When Rasool-Allah^{-saww} passed away, his^{-saww} companions stared at him^{-saww}. They cried around him^{-saww} and gathered, and a man of grey beard and a radiant body entered. He cut through their necks and cried. Then he turned towards companions of Rasool-Allah^{-saww}.

فَقَالَ إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ عَوْضاً مِنْ كُلِّ فَائِتٍ وَ خَلْفاً مِنْ كُلِّ هَالِكٍ فَإِلَى اللَّهِ فَأَنْبِئُوا وَ إِلَيْهِ فَارْغَبُوا وَ نَظَرُهُ إِلَيْكُمْ فِي الْبَلَاءِ فَانظُرُوا فَإِنَّ الْمُصَابَ مَنْ لَمْ يُجِبْزْ وَ انصَرَفَ

He said, 'With Allah^{-azwj} there is consolation from every calamity, and a compensation from every loss, and a replacement from every thing perished, therefore be penitent to Allah^{-azwj} and be desirous to Him^{-azwj}, and His^{-azwj} Consideration to you regarding the affliction. Look, for the afflicted is the one who is not compelled'. And he left.

فَقَالَ بَعْضُهُمْ لِبَعْضٍ تَعْرِفُونَ الرَّجُلَ

They said to each other, 'Do you recognise the man?'

فَقَالَ عَلِيُّ ع نَعَمْ هَذَا أَخُو رَسُولِ اللَّهِ ص الْخَضِرُ ع.

Ali^{-asws} said: 'Yes! This is Al-Khizr^{-as}, brother^{-as} of Rasool-Allah^{-saww}!'²⁰¹

48- دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ صَلَوَاتِ اللَّهِ عَلَيْهِمَا أَنَّهُ قَالَ: لَمَّا فُيَضَ رَسُولُ اللَّهِ ص أَتَاهُمْ آتٍ يَسْمَعُونَ صَوْتَهُ وَ لَا يَرَوْنَ شَخْصَهُ فَقَالَ السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

(The book) 'Da'im Al Islam' –

'We are reporting from Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both having said: 'When Rasool-Allah^{-saww} passed away, a comer came to them^{-asws}. They^{-asws} heard his voice and did not see his person. He said, 'The greetings be unto you^{-asws} all, People^{-asws} of the Household, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُوَفَّوْنَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ

Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].

إِنَّ فِي اللَّهِ عَزَاءً مِنْ كُلِّ مُصِيبَةٍ وَ خَلْفاً مِنْ كُلِّ هَالِكٍ فَاللَّهُ فَارْجُوا وَ إِيَّاهُ فَاعْبُدُوا وَ اعْلَمُوا أَنَّ الْمُصَابَ مَنْ حَرِمَ التَّوَابَ وَ عَلَيْكُمْ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

With Allah^{-azwj} there is consolation from every calamity, and a replacement from every perishing (thing). Therefore, be hoping to Allah^{-azwj} and worship Him^{-azwj}. And know, that the

²⁰¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 47 c (Chapters on Funerals)

afflicted is the one deprived the Rewards. And upon you^{-asws} all be the greetings, and Mercy of Allah^{-azwj}, and His^{-azwj} Blessings!

فَقِيلَ لَجَعْفَرِ بْنِ مُحَمَّدٍ عَ مَنْ كُنْتُمْ تَرَوْنَ الْمُتَكَلِّمَ يَا ابْنَ رَسُولِ اللَّهِ

It was said to Ja'far^{-asws} Bin Muhammad^{-asws}, 'Whom are you^{-asws} viewing the speaker to be, O son^{-asws} of Rasool-Allah^{-saww}?'

فَقَالَ كُنَّا نَرَاهُ جِبْرَائِيلُ ع.

He^{-asws} said: 'We^{-asws} are viewing him as being Jibraeel^{-as}'.²⁰²

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ قَالَ: لَمَّا هَلَكَ أَبُو سَلَمَةَ جَرَعَتْ عَلَيْهِ أُمُّ سَلَمَةَ فَقَالَ لَهَا النَّبِيُّ ص فَوَلِي يَا أُمَّ سَلَمَةَ- اللَّهُمَّ أَعْظِمِ أَجْرِي فِي مُصِيبَتِي وَ عَوِّضْنِي خَيْرًا مِنْهُ

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When Abu Salama, Umm Salama^{-ra} was alarmed upon him. The Prophet^{-saww} said to her^{-ra}: 'Say, O Umm Salama^{-ra}, 'O Allah^{-azwj}! Magnify my^{-ra} Recompense regarding my^{-ra} calamity (bereavement), and Compensate me^{-ra} with better than him!''

قَالَتْ وَ أَيْنَ لِي مِثْلُ أَبِي سَلَمَةَ يَا رَسُولَ اللَّهِ

She^{-ra} said, 'And where is for me^{-ra} like Abu Salama, O Rasool-Allah^{-saww}?'

فَأَعَادَ عَلَيْهَا فَقَالَتْ مِثْلَ قَوْلِهَا الْأَوَّلِ فَرَدَّ عَلَيْهَا رَسُولُ اللَّهِ ص فَقَالَتْ فِي نَفْسِهَا أُرِيدُ عَلَى رَسُولِ اللَّهِ ص ثَلَاثَ مَرَّاتٍ فَقَالَتْهَا فَأَخْلَفَ اللَّهُ عَلَيْهَا خَيْرًا مِنْ أَبِي سَلَمَةَ رَسُولُ اللَّهِ ص.

He^{-saww} repeated to her^{-ra}. She^{-ra} said the similar to her^{-ra} words. He^{-saww} repeated to her^{-ra}. She^{-ra} said within herself^{-ra}, 'Should I^{-ra} rebut against Rasool-Allah^{-saww} three times?' So, she^{-ra} said it (the words). Allah^{-azwj} Replaced upon her^{-asws} better than Abu Salama, Rasool-Allah^{-saww}'.²⁰³

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ أُصِيبَ مِنْكُمْ بِمُصِيبَةٍ بَعْدِي فَلْيَذْكُرْ مُصَابَهُ فِي فَإِنَّ مُصَابَهُ فِي أَعْظَمَ مِنْ كُلِّ مُصَابٍ.

And from Rasool-Allah^{-saww} having said: 'One from you who is afflicted with a calamity after me^{-saww}, let him remember his calamity with me^{-saww}, for his calamity with (having lost me^{-saww}), is mightier than every calamity'.²⁰⁴

وَعَنْ أَبِي جَعْفَرٍ عَ قَالَ: تَعْرِيفَةُ الْمُسْلِمِ لِلْمُسْلِمِ الَّذِي يُعْزِيهِ اسْتِزْجَاعُ عِنْدَهُ وَ تَذَكِيرَةُ لِلْمَوْتِ وَ مَا بَعْدَهُ وَ نَحْوُ هَذَا مِنَ الْكَلَامِ

²⁰² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 a (Chapters on Funerals)

²⁰³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 b (Chapters on Funerals)

²⁰⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 c (Chapters on Funerals)

And from Abu Ja'far^{-asws} having said: 'Condolence of the Muslim to the Muslim, that which he condoles him is saying of, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}', in his presence, and a reminder of the death and what is after it, and approximate of this from the speech'.

قَالَ وَكَذَلِكَ الدَّيُّ إِذَا كَانَ لَكَ جَاراً فَأَصِيبَ بِمُصِيبَةٍ تَقُولُ لَهُ أَيْضاً مِثْلَ ذَلِكَ وَإِنْ عَزَاكَ عَنْ مَيِّتٍ فَعَلْ هَذَاكَ اللَّهُ.

He^{-asws} said: 'And like that is the Zimmy if he were to be a neighbour of yours. If he is afflicted with a calamity (of bereavement), you should say to him as well similar to that, and in your condolence about a deceased, so say, 'May Allah^{-azwj} Guide you''²⁰⁵

وَعَنْ عَلِيٍّ ع قَالَ: مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ ص أَمْرِي فَعَسَلْتُهُ وَكَفَّنْتُهُ رَسُولُ اللَّهِ ص وَحَنَطُهُ وَقَالَ لِي أَحْمَلُهُ يَا عَلِيُّ

And from Ali^{-asws} having said: 'Ibrahim^{-as}, son^{-as} of Rasool-Allah^{-sawww} passed away. He^{-sawww} instructed me^{-asws}, so I^{-asws} washed him^{-as} and Rasool-Allah^{-sawww} enshrouded him^{-as} and embalmed him^{-as}, and he^{-sawww} said to me^{-asws}: 'Carry him^{-as}, O Ali^{-asws}!'

فَحَمَلْتُهُ حَتَّى جِئْتُ بِهِ إِلَى الْبَيْعِ فَصَلَّى عَلَيْهِ ثُمَّ أَتَى الْقَبْرَ فَقَالَ لِي انزِلْ يَا عَلِيُّ فَنَزَلْتُ وَدَلَّاهُ عَلَيَّ رَسُولُ اللَّهِ ص

I^{-asws} carried him^{-as} until I^{-asws} came with him^{-as} to Al-Baqie (cemetery). He^{-sawww} prayed Salat upon him^{-as}. Then he^{-sawww} came to the grave. He^{-sawww} said to me^{-asws}: 'Descend, O Ali^{-asws}!' I^{-asws} descended and Rasool-Allah^{-sawww} directed upon me^{-asws}.

فَلَمَّا رَأَاهُ مُنْصَباً بَكَى ع فَبَكَى الْمُسْلِمُونَ لِبُكَائِهِ حَتَّى ارْتَفَعَتْ أَصْوَاتُ الرِّجَالِ عَلَى أَصْوَاتِ النِّسَاءِ فَتَنَاهَاهُمْ رَسُولُ اللَّهِ ص أَشَدَّ النَّهْيِ وَقَالَ تَدْمَعُ الْعَيْنُ وَيَجْزُنُ الْقَلْبُ وَلَا تَقُولُ مَا يُسْخِطُ الرَّبَّ وَإِنَّا بِكَ لَمُصَابُونَ وَإِنَّا عَلَيْكَ لَمَحْزُونُونَ

When they saw him^{-sawww} devoted, he^{-asws} cried, so the Muslims cried at his^{-asws} crying until voices of the men rosed above voices of the women. Rasool-Allah^{-sawww} forbade them with intense forbidding, and he^{-sawww} said: 'The eyes shed tears, and the heart grieves, and we^{-sawww} do not say what Annoys the Lord^{-azwj}, and I^{-sawww} am afflicted with you^{-as}, and I^{-sawww} am grief-stricken upon you^{-as}!'

ثُمَّ سَوَّى قَبْرَهُ وَوَضَعَ يَدَهُ عِنْدَ رَأْسِهِ وَغَمَزَهَا حَتَّى بَلَغَتْ الْكُوعَ وَقَالَ بِسْمِ اللَّهِ حَتَمْتُكَ مِنَ الشَّيْطَانِ أَنْ يُدْخَلَكَ الْحَدِيثَ.

Then he^{-sawww} evened his^{-as} grave and placed his^{-sawww} hand by his^{-as} head and pressed it until it reached the wrist, and he^{-sawww} said: 'In the Name of Allah^{-azwj}! I^{-sawww} have sealed you^{-as} from the Satan^{-la} entering to you^{-as} – the Hadeeth''²⁰⁶

وَعَنْهُ ع قَالَ: بَكَى رَسُولُ اللَّهِ ص عِنْدَ مَوْتِ بَعْضِ وُلْدِهِ فَقِيلَ لَهُ يَا رَسُولَ اللَّهِ تَبْكِي وَ أَنْتَ تَنْهَانَا عَنِ الْبُكَاءِ

And from him^{-asws} having said: 'Rasool-Allah^{-sawww} cried at the death of one of his^{-sawww} sons^{-as}. It was said to him^{-sawww}, 'O Rasool-Allah^{-sawww}! You^{-sawww} are crying and you^{-sawww} have forbidden us from the crying!'

²⁰⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 d (Chapters on Funerals)

²⁰⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 e (Chapters on Funerals)

فَقَالَ لَمْ أَنهَيْكُمْ عَنِ الْبُكَاءِ وَإِنَّمَا هَيْئَتُكُمْ عَنِ النَّوْحِ وَالْعَوِيلِ وَإِنَّمَا هِيَ رِقَّةٌ وَرَحْمَةٌ يَجْعَلُهَا اللَّهُ فِي قَلْبِ مَنْ شَاءَ مِنْ خَلْقِهِ وَ يَرْحَمُ اللَّهُ مَنْ يَشَاءُ وَإِنَّمَا يَرْحَمُ
مَنْ عِبَادِهِ الرَّحِمَاءَ.

He^{-saww} said: 'I^{-saww} did not forbid you from the crying, but rather I^{-saww} had forbidden you from the lamenting and the wailing, and rather it (crying) is a kindness and mercy Allah^{-azwj} has Made it in the heart of one He^{-azwj} so Desires from His^{-azwj} creatures, and Allah^{-azwj} Mercies the one He^{-azwj} so Desires, and rather He^{-azwj} Mercies the merciful ones from His^{-azwj} servants'.²⁰⁷

وَعَنْهُ ع قَالَ: رَحَّمَ رَسُولُ اللَّهِ ص فِي الْبُكَاءِ عِنْدَ الْمُصِيبَةِ وَقَالَ النَّفْسُ مُصَابَةٌ وَالْعَيْنُ دَامِعَةٌ وَالْعَهْدُ قَرِيبٌ فقولوا مَا أَرْضَى اللَّهُ وَلَا تَقولوا الْهَجْرَ.

And from him^{-asws} having said: 'Rasool-Allah^{-saww} allowed regarding the crying during the calamity, and he^{-saww} said: 'The soul is afflicted, and the eye is tearful, and the pact (death) is near, therefore be saying what Pleases Allah^{-azwj} and do not be saying the obscene'.²⁰⁸

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ أَوْصَى عِنْدَ مَا اخْتَضِرَ فَقَالَ لَا يُلَطَمَنَّ عَلَى خَدِّ وَلَا يُشَقَّرَنَّ عَلَى جَنْبٍ فَمَا مِنْ امْرَأَةٍ تَشُقُّ جَنْبَهَا إِلَّا صُدِعَ لَهَا فِي جَهَنَّمَ
صَدْعٌ كُلَّمَا زَادَتْ زِيدَتْ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having bequeathed when death presented. He^{-asws} said: 'Neither slap upon a cheek, nor tear upon a pocket (shir). No woman will tear her pocket except there will be a crack opening for her in Hell. Every time she increases, it will increase'.²⁰⁹

وَعَنْ عَلِيِّ ع قَالَ: أَخَذَ رَسُولُ اللَّهِ ص الْبَيْعَةَ عَلَى الْبَسَاءِ أَنْ لَا يُنْحَنَ وَلَا يُخْمَشَنَّ وَلَا يُعْعَدَنَّ مَعَ الرِّجَالِ فِي الْخَلَاءِ.

And from Ali^{-asws} having said: 'Rasool-Allah^{-saww} took the allegiance upon the women that they will neither lament, nor scratch, nor be sitting with the men in private'.²¹⁰

وَعَنْهُ ع قَالَ: ثَلَاثٌ مِنْ أَعْمَالِ الْجَاهِلِيَّةِ - لَا يَزَالُ فِيهَا النَّاسُ حَتَّى تَقُومَ السَّاعَةُ الْإِسْتِسْمَاءُ بِالنُّجُومِ وَالطَّغْنُ فِي الْأَنْسَابِ وَالنَّبَاةُ عَلَى الْمُؤْتَى.

And from him^{-asws} having said: 'Three are from the deeds of the pre-Islamic period. The people will not be case to be in these until establishment of the Hour – seeking (praying) for the rain through the stars (astrology), and the taunting regarding the lineages, and the female wailers upon the dead'.²¹¹

وَعَنْ عَلِيِّ ع أَنَّهُ كَتَبَ إِلَى رِفَاعَةَ بْنِ شَدَّادٍ قَاضِيهِ عَلَى الْأَهْوَازِ وَإِيَّاكَ وَالنَّوْحَ عَلَى الْمَيِّتِ بِلَدِّ بَكُونُ لَكَ بِهِ سُلْطَانٌ.

And from Ali^{-asws} having written to Rifa'at Bin Shaddad, his^{-asws} judge (appointed) upon Al-Ahwaz: 'And beware of the lamenting upon the deceased in a city the authority happens to be for you'.²¹²

²⁰⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 f (Chapters on Funerals)

²⁰⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 g (Chapters on Funerals)

²⁰⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 h (Chapters on Funerals)

²¹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 i (Chapters on Funerals)

²¹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 j (Chapters on Funerals)

²¹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 k (Chapters on Funerals)

وَعَنْهُ عَنِ رَسُولِ اللَّهِ ص قَالَ: صَوْتَانِ مَلْعُونَانِ يُبْعِضُهُمَا اللَّهُ إِعْوَالٌ عِنْدَ مُصِيبَةٍ وَ صَوْتٌ عِنْدَ نِعْمَةٍ يَعْنِي النَّوْحَ وَالْعِنَاءَ.

And from him^{-asws}, from Rasool-Allah^{-saww} having said: ‘Two voices are accursed. Allah^{-azwj} Hates them both – wailing at the calamity, and voices during bounties – meaning the lamentation and the singing’.²¹³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: نِيحَ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ سَنَةً فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ وَ ثَلَاثَ سِنِينَ مِنَ الْيَوْمِ الَّذِي أُصِيبَ فِيهِ وَ كَانَ الْمِسْوَرُ بْنُ مَخْرَمَةَ وَ جَمَاعَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص يَأْتُونَ مُسْتَتْرِبِينَ مُتَمَنِّعِينَ فَيَسْتَمِعُونَ وَ يَبْكُونَ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘There was lamentation upon Al-Husayn^{-asws} Bin Ali^{-asws} for a year, during every day and night, and three years from the day which he^{-asws} was killed in, and Al-Miswar Bin Mukharma and a group of companions of Rasool-Allah^{-saww} were coming veil, in disguise. They would listen and cry’.²¹⁴

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ قَالَ رَسُولُ اللَّهِ ص لِأَهْلِهِ اصْنَعُوا طَعَاماً وَ اَحْمِلُوهُ إِلَى أَهْلِ جَعْفَرٍ مَا كَانُوا فِي شُغْلِهِمْ ذَلِكَ وَ كُلُوا مَعَهُمْ فَقَدْ أَتَاهُمْ مَا يَشْعَلُهُمْ عَنْ أَنْ يَصْنَعُوا لِأَنْفُسِهِمْ.

And from Ali^{-asws} having said: ‘When obituary of Ja’far^{-as} came, Rasool-Allah^{-saww} said to his^{-saww} family: ‘Make food and carry it to the family of Ja’far^{-as} for as long as they are in that pre-occupation of theirs, and eat with them, for there has come to them what they will be pre-occupied from making for themselves’.²¹⁵

49- مشكاة الأنوار، نقلاً من كتاب المحاسن عن أبي عبد الله ع في قول الله عزَّ و جلَّ وَ لَا يُعْصِبَنَّكَ فِي مَعْرُوفٍ قَالَ الْمَعْرُوفُ أَنْ لَا يَشْفُقَنَّ جَبِيئاً وَ لَا يَلْطَمَنَّ وَجْهاً وَ لَا يَدْعُونَ وَيَّلاً وَ لَا يُقِمَنَّ عِنْدَ قَبْرِ وَ لَا يُسَوِّدَنَّ ثَوْباً وَ لَا يَنْشُرَنَّ شَعْرًا.

(The book) ‘Mishkat Al Anwaar’ – copying from the book ‘Al Mahasin’,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: ***nor disobey you in act of kindness [60:12]***, he^{-asws} said: ‘The ‘act of kindness’ is that they will neither tear a pocket (shirt), nor slap a face, nor call for woe, nor stand by a grave, nor blacken the clothes, nor pluck hair’.²¹⁶

وَ مِنْهُ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ فَجَاءَ عِنْدَ تِلْكَ النِّعْمَةِ بِمِزْمَارٍ فَقَدْ كَفَرَهَا وَ مَنْ أُصِيبَ بِمُصِيبَةٍ فَجَاءَ عِنْدَ تِلْكَ الْمُصِيبَةِ بِنَائِحَةٍ فَقَدْ أَحْبَطَهَا.

And from him,

‘From Abu Abdullah^{-asws} having said: ‘One whom Allah^{-azwj} Favours a bounty upon him, so during that bounty he comes with a flute, so he has denied it, and the one who is afflicted

²¹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 l (Chapters on Funerals)

²¹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 m (Chapters on Funerals)

²¹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 48 n (Chapters on Funerals)

²¹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 49 a (Chapters on Funerals)

with a calamity (bereavement), so during that calamity he comes with lamenting women, so he has nullified it (Recompense)”.²¹⁷

50- شَهَابُ الْأَخْبَارِ، قَالَ رَسُولُ اللَّهِ ص النَّيَاحَةُ عَمَلُ الْجَاهِلِيَّةِ.

(The book) ‘Shihab Al Akhbaar’ –

‘Rasool-Allah^{-saww} said: ‘The wailing women is a deed of the pre-Islamic period’”.²¹⁸

وَقَالَ ص الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى.

And he^{-saww} said: ‘The patience is foremost at the shock’”.²¹⁹

وَقَالَ ص مِنْ كُنُوزِ الْبِرِّ كَيْفَمَا الْمَصَائِبِ وَالْأَمْرَاضِ وَالصَّدَقَةِ.

And he^{-saww} said: ‘From the treasures of righteousness is concealment of the calamities, and the sicknesses, and the charity’”.²²⁰

(The book) ‘Mishkat Al Anwaar’ –

‘From Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: ‘My^{-asws} father^{-asws}, meaning Abu Abdullah^{-asws}, instructed me^{-asws} to go to Al-Mufazzal Bin Umar and condole him with Ismail, and he^{-asws} said: ‘Convey the greetings to Al-Mufazzal and said to him, we^{-asws} are afflicted with Ismail, and we^{-asws} are patient. Therefore, be patient just as we^{-asws} are patient. We want a matter, and Allah^{-azwj} Wants a matter. We^{-asws} submit to the Command of Allah^{-azwj}!’”²²¹

51 مَشْكَاةُ الْأَنْبِيَاءِ، عَنِ الرِّضَا ع عَنْ أَبِيهِ ع قَالَ: أَمَرَنِي أَبِي يَعْنِي أَبَا عَبْدِ اللَّهِ ع أَنْ آتِيَ الْمُفَضَّلَ بْنَ عُمَرَ فَأَعْرَبْتَهُ بِإِسْمَاعِيلَ وَ قَالَ أَقْرِي الْمُفَضَّلَ السَّلَامَ وَ قُلْ لَهُ أَصْبْنَا بِإِسْمَاعِيلَ فَصَبْرْنَا فَاصْبِرْ كَمَا صَبْرْنَا إِذَا أَرَدْنَا أَمْرًا وَ أَرَادَ اللَّهُ أَمْرًا سَلَفْنَا لِأَمْرِ اللَّهِ.

(The book) ‘Mishkat Al Anwaar’ –

‘From Al-Reza^{-asws}, from his^{-asws} father^{-asws} having said: ‘My^{-asws} father^{-asws} (meaning Abu Abdullah^{-asws}), instructed me^{-asws} to go to Al-Mufazzal Bin Umar and condole him for Ismail, and he^{-asws} said: ‘Convey the greetings to Al-Mufazzal and say to him, ‘We^{-asws} are afflicted by Ismail and we^{-asws} were patient, therefor be patient just as we^{-asws} are being patient. When we^{-asws} want a matter, and Allah^{-azwj} Wants a matter, we^{-asws} submit to the Command of Allah^{-azwj}’”.²²²

وَ مِنْهُ عَنْ جَابِرٍ عَنِ الْبَاقِرِ ع قَالَ: لَمَّا نُؤَيِّ الطَّاهِرُ بْنُ رَسُولِ اللَّهِ ص فَبَكَتْ حَدِيحَةُ فَقَالَ ص أَمَا تَرْضَيْنَ أَنْ تَجِدِيهِ قَائِمًا لَكَ عَلَى بَابِ الْجَنَّةِ فَإِذَا رَأَى أَخَذَ بِيَدِكَ فَأَدْخَلَكَ أَطْهَرَهَا مَكَانًا وَ أَطْيَبَهَا

²¹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 49 b (Chapters on Funerals)

²¹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 50 a (Chapters on Funerals)

²¹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 50 b (Chapters on Funerals)

²²⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 50 c (Chapters on Funerals)

²²¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 50 d (Chapters on Funerals)

²²² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 51 a (Chapters on Funerals)

And from him,

‘From Jabir^{-ra}, from Al-Baqir^{-asws} having said: ‘When Tahir^{-as} son^{-as} of Rasool-Allah^{-saww} passed away, (Syeda) Khadeeja^{-as} cried. He^{-saww} said: ‘Are you^{-as} not satisfied if you^{-as} were to find him^{-as} standing at the door of Paradise? When he^{-as} sees you^{-as}, he^{-as} will hold your^{-as} hand and admit you it is purest place and its best?’

قَالَتْ فَإِنَّ ذَلِكَ كَذَلِكَ

She^{-as} said: ‘If that is to be like that’.

قَالَ صَ اللهُ أَعْزُّ وَأَكْرَمُ مِنْ أَنْ يَسْلُبَ عَبْدًا ثَمَرَةَ فُؤَادِهِ فَيَصْبِرُ وَيَتَحَسَّرُ وَيَحْمَدُ اللهُ ثُمَّ يُعَادِبُهُ.

He^{-saww} said: ‘Allah^{-azwj} is more Honourable and more Benevolent than to Strip a servant the delight of his heart, so he is patient, and is distressed, and he praised Allah^{-azwj}, then He^{-azwj} Punishes him’.²²³

52 قُرْبُ الْإِسْنَادِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ النَّوْحِ فَكَرِهَهُ.

(The book) ‘Qurb Al Isnaad’ – by his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the lamenting. He^{-asws} disliked it’.²²⁴

53 مَجَالِسُ الصَّدُوقِ، بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللهِ ص مَنْ يَعْرِفُ الْبَلَاءَ يَصْبِرْ عَلَيْهِ وَ مَنْ لَا يَعْرِفُهُ يُنْكِرُهُ.

(The book) ‘Majaalis’ of Al Sadouq – by his chain,

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who recognises the afflictions will be patient upon it, and one who does not recognise it, will deny it’.²²⁵

وَ قَالَ ص مَنْ يَصْبِرْ عَلَى الرَّزِيَّةِ يُعِيْنَهُ اللهُ.

And he^{-saww} said: ‘One who is patient upon the disaster, Allah^{-azwj} will Help him’.²²⁶

وَ مِنْهُ عَنْ حَمَّزَةَ بْنِ مُحَمَّدِ الْعَلَوِيِّ عَنْ عَبْدِ الْعَزِيزِ بْنِ مُحَمَّدِ الْأَنْبَرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنْ شُعَيْبِ بْنِ وَاقِدٍ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ: نَهَى رَسُولُ اللهِ ص عَنِ الرَّثَّةِ عِنْدَ الْمُصِيبَةِ وَ نَهَى عَنِ النَّبَاحَةِ وَ الْإِسْتِمَاعِ إِلَيْهَا وَ نَهَى عَنِ تَصْفِيْقِ الْوَجْهِ.

And from him, from Hamza Bin Muhammad Al Alawy, from Abdul Aziz Bin Muhammad Al Ab’hary, from Muhammad Bin Zakariya Al Jowhary, from Shueyb Bin Waqid, from Al-Husayn Bin Zayd,

²²³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 51 b (Chapters on Funerals)

²²⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 52 (Chapters on Funerals)

²²⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 1 (Chapters on Funerals)

²²⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 2 (Chapters on Funerals)

‘From his forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} prohibited from the clamour during the calamity, and prohibited from the wailing woman and listening to her, and prohibited from slapping the face’.²²⁷

وَرَوَى ابْنُ بَابُوَيْهِ عَنِ الصَّادِقِ ع قَالَ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ بَيْتَهُ كَثُرَ بُكَاءُهُ عَلَيْهِمَا جَدًّا وَ يَمُوتُ كَمَا كَانَ يُحَدِّثَانِي وَ يُؤَسِّسَانِي فَذَهَبَا جَمِيعًا

And it is reported by Ibn Babuwayh,

‘From Al-Sadiq^{-asws} having said: ‘The Prophet^{-saww}, when the (news of) death of Ja’far^{-asws} Bin Abu Talib^{-asws} and Zayd Bin Harisa came to him^{-saww}, when he^{-saww} entered his^{-saww} house there was a lot of crying upon them, and he^{-saww} said: ‘They both used to discuss with me^{-saww} and comfort me^{-saww}, and they are both gone!’

وَ لَمَّا انْصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَدِينَةِ أُحُدٍ إِلَى الْمَدِينَةِ سَمِعَ مِنْ كُلِّ دَارٍ قَيْلًا مِنْ أَهْلِهَا قَيْلًا نَوْحًا وَ بُكَاءً وَ لَمْ يَسْمَعْ مِنْ دَارِ حَمْزَةَ عَمِّهِ فَقَالَ ص لِكَيْ حَمْزَةَ لَا يَوَاقِي لَهُ

And when Rasool-Allah^{-saww} left from the event of (battle of) Ohad to Al-Medina, he^{-saww} heard from every house of the slain, from its people, lamentation and crying, and he^{-saww} did not hear from the house of his^{-saww} uncle^{-as} Hamza^{-as}. He^{-saww} said: ‘But Hamza^{-as}, there are not criers for him’.

فَأَلَى أَهْلَ الْمَدِينَةِ أَنْ لَا يَبْكُوا عَلَيَّ مِثِّي وَ لَا يَبْكُوا حَتَّى يَبْدُوُوا بِحَمْزَةَ فَيَبْكُوا عَلَيَّ وَ يَبْكُوا فَهُمْ إِلَى الْيَوْمِ عَلَى ذَلِكَ.

He^{-saww} vowed the people of Al-Medina that they should not lament upon any deceased nor cry upon him until they begin with Hamza^{-as}. So, they lamented upon him^{-as} and cried upon him^{-as}. They are upon that up to today’.²²⁸

وَ قَالَ الصَّادِقُ ع مَنْ خَافَ عَلَيَّ نَفْسِهِ مِنْ وَجْدٍ بِمُصِيبَةٍ فَلْيُفِضْ مِنْ دُمُوعِهِ فَإِنَّهُ يَسْكُنُ عَنْهُ.

And Al-Sadiq^{-asws} said: ‘One who fears upon him from feeling a calamity, let him pour out from his tears, for he will be calmed from it’.²²⁹

وَرَوَى ابْنُ بَابُوَيْهِ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ لِفَاطِمَةَ حِينَ قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ ع - لَا تَدْعِينَ بِذُلِّ وَ لَا بِثُكُلٍ وَ لَا حَرْبٍ وَ مَا قُلْتِ فِيهِ فَعَدَّ صَدَقَتِ.

And it is reported by Ibn Babuwayh,

‘From Rasool-Allah^{-saww} having said to (Syeda) Fatima^{-asws} when Ja’far^{-asws} Bin Abu Talib^{-as} had been killed: ‘Neither supplicate to disgrace, nor with bereavement, nor war, and whatever you say during it, it would be ratified’.²³⁰

²²⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 3 (Chapters on Funerals)

²²⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 4 (Chapters on Funerals)

²²⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 5 (Chapters on Funerals)

²³⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 6 (Chapters on Funerals)

وَرَوَى قَالَ: لَمَّا فُيْضَ عَلِيٌّ بِنُ مُحَمَّدٍ الْعَسْكَرِيُّ عَ رُئِيَ الْحَسَنُ بِنُ عَلِيٍّ عَ وَ قَدْ خَرَجَ مِنَ الدَّارِ وَ قَدْ شَقَّ قَمِيصَهُ مِنْ خَلْفٍ وَ قُدَّامًا.

And it is reported (in Al Faqeeh),

‘He said: ‘When Ali^{-asws} Bin Muhammad Al-Askari^{-asws} passed away, Al-Hassan^{-asws} Bin Ali^{-asws} was seen and he^{-asws} had come out from the house, and he^{-asws} had torn his^{-asws} shirt from the back and the front’’.²³¹

خَالِدُ بْنُ سَدَيْرٍ عَنِ الصَّادِقِ عَ لَا شَيْءَ فِي لَطْمِ الْحُدُودِ سِوَى الْإِسْتِغْفَارِ وَ التَّوْبَةِ.

Khalid Bin Sadeyr,

‘From Al-Sadiq^{-asws} said: ‘There is nothing (legal penalties) in slapping the cheeks besides seeking the Forgiveness and the repentance’’.²³²

فِي صِحَاحِ الْعَامَّةِ أَنَا بَرِيءٌ بِمَنْ حَلَقَ وَ صَلَّقَ.

In ‘Saheeh’ of the general Muslims: ‘I^{-saww} am disavowed from the ones who shave (head) and raises his voice (at the bereavement)’’.²³³ (Non Shia source)

وَرَوَى فِعْلُ الْقَاطِمِيَّاتِ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ دَاوُدَ عَنْ خَالِدِ بْنِ سَدَيْرٍ عَنِ الصَّادِقِ عَ وَ سَأَلَهُ عَنْ شَقِّ الرَّجُلِ تَوْبَةً عَلَى أَبِيهِ وَ أُمِّهِ وَ أَخِيهِ أَوْ عَلَى قَرِيبٍ لَهُ فَقَالَ لَا بَأْسَ بِشَقِّ الْجُبُوبِ قَدْ شَقَّ مُوسَى بْنُ عِمْرَانَ عَلَى أَخِيهِ هَارُونَ.

And it is reported in ‘Fe’l Al Fatimiyaat’ – Ahmad Bin Muhammad Bin Dawood, from Khalid Bin Sadeyr,

‘From Al-Sadiq^{-asws}, and he^{-asws} had been asked about the man tearing his clothes upon his father, and his mother, and his brother, or upon a relative of his. He^{-asws} said: ‘There is no problem with tearing the pocket. Musa^{-as} Bin Imran^{-as} had torn upon his^{-as} brother^{-as} Haroun^{-as}’’.²³⁴

وَرَوَى الْحَسَنُ الصَّفَّارُ عَنِ الصَّادِقِ عَ لَا يَنْبَغِي الصِّيَاخُ عَلَى الْمَيِّتِ وَ لَا شَقُّ النَّيَابِ وَ ظَاهِرُهُ الْكَرَاهَةُ.

And it is reported by Al-Hassan Al Saffar,

‘From Al-Sadiq^{-asws}: ‘It is not befitting, the shouting upon the deceased, nor tearing the clothes’ – and its apparent is the dislike’’.²³⁵

وَ فِي الْمُبَشُوطِ رُويَ جَوَارُ تَحْرِيقِ النَّوْبِ عَلَى الْأَبِ وَ الْأَخِ وَ لَا يَجُوزُ عَلَى غَيْرِهِمَا وَ يَجُوزُ النَّوْحُ بِالْكَلامِ الْحَسَنِ وَ تَعْدَادُ فَضَائِلِهِ بِإِغْتِمَادِ الصِّدْقِ فَإِنَّ قَاطِمَةَ عَ فَعَلَتْهُ فِي قَوْلِهَا-

يَا أَبَتَاهُ إِلَى جَبْرِئِيلَ أَنْعَاهُ

يَا أَبَتَاهُ مِنْ رَبِّهِ مَا أَدَانَهُ-

²³¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 7 (Chapters on Funerals)

²³² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 8 (Chapters on Funerals)

²³³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 9 (Chapters on Funerals)

²³⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 10 (Chapters on Funerals)

²³⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 11 (Chapters on Funerals)

يَا أَبْتَاهُ أَجَابَ رَبًّا دَعَاهُ

And in 'Al-Mabsout' –

'It is reported in permission of tearing the clothes upon the father, and the brother, and is not allowed others, and permission of the lamenting with the good speech, and exceeding in his merits by reliance upon the truthfulness, for (Syeda) Fatima^{-asws} had done it in her^{-asws} words (in a poem): 'O father^{-saww}! How near he^{-saww} is from his^{-saww} Lord^{-azwj}! O father^{-saww}! To Jibraeel^{-as} is his^{-saww} habitation. O father^{-saww}! He^{-saww} answered to Lord^{-azwj}, His^{-azwj} Call''.

وَرُويَ أَنَّهَا صَلَّى اللَّهُ عَلَيْهَا أَخَذَتْ قُبْضَةً مِنْ تُرَابِ قَبْرِهِ ص فَوَضَعَتْهَا عَلَى عَيْنَيْهَا وَ أَنْشَدَتْ

مَا دَا عَلَى الْمُشْتَمِّ تَرْبِيَةَ أَحْمَدَ - أَنْ لَا يَشَمَّ مَدَى الزَّمَانِ غَوَالِيَا -

صُبَّتْ عَلَيَّ مَصَائِبُ لَوْ أَنَّهَا صُبَّتْ عَلَيَّ الْأَيَّامَ صِرْنَ لَيْالِيَا

And it is reported, he^{-asws}, may Allah^{-azwj} Send Salawaat upon her^{-asws} took a handful of soil from his^{-saww} grave and placed it upon her^{-asws} eyes and she^{-asws} recited a poem: 'One who is upon the aroma of the soil of Ahmad^{-saww} has not smelt any expensive perfume for a long time. Such calamities have befallen upon me^{-asws}, had they poured upon the days, they would have become nights''.²³⁶

وَرُويَ ابْنُ بَابُوَيْهِ أَنَّ الْبَاقِرَ ع أَوْصَى أَنْ يُنْدَبَ لَهُ فِي الْمَوَاسِمِ عَشْرَ سِنِينَ -.

And in a report of Ibn Babuwayh – 'Al-Baqir^{-asws} bequeathed that there should be mourning for him^{-asws} during the season (of Hajj) for ten years''.²³⁷

وَسُئِلَ الصَّادِقُ ع عَنْ أَجْرِ النَّائِحَةِ فَقَالَ لَا بَأْسَ قَدْ نِيحَ عَلَيَّ رَسُولُ اللَّهِ ص.

And Al-Sadiq^{-asws} was asked about a Recompense of the mourning women. He^{-asws} said: 'There is no problem! They had lamented upon Rasool-Allah^{-saww}'.²³⁸

وَ فِي خَيْرٍ آخَرَ عَنْهُ لَا بَأْسَ بِكَسْبِ النَّائِحَةِ إِذَا قَالَتْ صِدْقًا.

And in another Hadeeth from him^{-asws}: 'There is no problem with earnings of the mourning women when she speaks truth''.²³⁹

وَ فِي خَيْرٍ أَبِي بَصِيرٍ عَنْهُ ع لَا بَأْسَ بِأَجْرِ النَّائِحَةِ.

And in another Hadeeth by Abu Baseer, from him^{-asws}: 'There is no problem with wages of the mourning woman''.²⁴⁰

²³⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 12 (Chapters on Funerals)

²³⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 13 (Chapters on Funerals)

²³⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 14 (Chapters on Funerals)

²³⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 15 (Chapters on Funerals)

²⁴⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 16 (Chapters on Funerals)

وَرَوَى حَنَانٌ عَنْهُ عَ لَا تُشَارِطُ وَ تَقْبَلُ مَا أُعْطِيَتْ.

And it is reported by Hanan, from him^{-asws}: ‘Do not stipulate conditions, and accept whatever is given’.²⁴¹

وَرَوَى أَبُو حَمَزَةَ عَنِ الْبَاقِرِ عَ مَاتَ ابْنُ الْمُغَيْرَةِ فَسَأَلَتْ أُمُّ سَلَمَةَ النَّبِيِّ صَ أَنْ يَأْذَنَ لَهَا فِي الْمُضَيِّ إِلَى مَنَاحِيهِ فَأَذِنَ لَهَا وَ كَانَ ابْنُ عَدِيهَا

And it is reported by Abu Hamza, from Al-Baqir^{-asws}: ‘Ibn Al-Mugheira dies, so Umm Salama^{-ra} asked the Prophet^{-saww} to permit for her^{-ra} to go to his mourning. He^{-saww} permitted for her^{-ra}, and he was the son of her^{-ra} uncle.

فَقَالَتْ

أَنْعَى الْوَلِيدَ بْنَ الْوَلِيدِ
خَامِي الْحَقِيقَةَ مَا جِدَا
فَدَّكَانَ غَيْثًا لِلْسَيْنِينَ
أَبَا الْوَلِيدِ فَتَى الْعَشِيرَةِ
يَسْمُو إِلَى طَلَبِ الْوَيْدَةِ
وَ جَعْفَرًا غَدَقًا وَ مِيرَةً.

She^{-ra} said (a poem): ‘Al-Waleed Bin Al-Waleed obituarised Abu Al-Waleed, youth of the clan, protector of the reality of glory, transcending to seek being alone, and he had been rain for years, and Ja’far^{-as} an abundance supply’.

وَ فِي تَمَامِ الْحَدِيثِ فَمَا عَبَّ عَلَيْهَا النَّبِيُّ صَ ذَلِكَ وَ لَا قَالَ شَيْئًا.

And in the complete Hadeeth, ‘The Prophet^{-saww} did not fault that upon her^{-ra} nor said anything’.²⁴²

يُونُسُ بْنُ يَعْقُوبَ عَنِ الصَّادِقِ عَ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَ قِفْ مِنْ مَالِي كَذَا وَ كَذَا لِنَوَادِبِ تَنْدُبِي عَشْرَ سِنِينَ بِمَنَى أَيَّامٍ مَنَى.

Yunus Bin Yaqoub – from Al-Sadiq^{-asws} having said: ‘Abu Ja’far^{-asws} said to me^{-asws}: ‘Withhold such and such from my^{-asws} wealth for mourning. Have mourning sessions for me^{-asws} for ten years at Mina, in the days of Mina (Hajj)’.²⁴³

وَ مَا فِي الْبُخَارِيِّ وَ مُسْلِمٍ فِي حَبْرٍ عَبْدِ اللَّهِ بْنِ عَمَرَ أَنَّ النَّبِيَّ صَ قَالَ: إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ.

And what is in ‘Al-Bukhari’, and ‘Muslim’, in a Hadeeth by Abdullah Bin Umar, ‘The Prophet^{-saww} said: ‘The deceased is tormented by the crying of his family’.²⁴⁴ (from a non-Shia source)

وَ فِي رِوَايَةِ أُخْرَى إِنَّ اللَّهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ.

²⁴¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 17 (Chapters on Funerals)

²⁴² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 18 (Chapters on Funerals)

²⁴³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 19 (Chapters on Funerals)

²⁴⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 20 (Chapters on Funerals)

And in another report: ‘Allah^{-azwj} Increases the Kafir in Punishment at the crying of his family’.²⁴⁵ (from a non-Shia source)

يُرْوَى أَنَّ حَفْصَةَ بَكَتْ عَلَى عُمَرَ فَقَالَ مَهْلًا يَا بِنْتِ أُمَّ تَعْلَمِي أَنَّ رَسُولَ اللَّهِ ص قَالَ إِنَّ الْمَيِّتَ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ.

It is reported that Hafsa cried upon Umar. He said, ‘Shh, no, O daughter! Don’t you know that Rasool-Allah^{-saww} said: ‘The deceased is punished at the crying of his family upon him?’²⁴⁶ (from a non-Shia source)

و قيل إنما مر رسول الله ص بقبر يهودية و هم يبكون عليها فقال إنهم يبكون و إنما لتعذب بجرمه.

And it is said, ‘But rather, Rasool-Allah^{-saww} had passed by a grave of a Jewess and they were crying upon her. He^{-saww} said: ‘They are crying, and she is being Punished due to its crime’.²⁴⁷ (from a non-Shia source)

54 مجالس ابن الشيخ، عن أبيه عن المفضل عن محمد بن محمد بن طاهر عن ابن عمدة الحافظ عن أحمد بن يوسف عن الحسين بن محمد عن أبيه عن عاصم بن عمر عن محمد بن مسلم قال سمعت أبا عبد الله ع يقول كتب إلى الحسن بن علي ع قوم من أصحابه يعزونه عن ابنة له فكتب إليهم أما بعد فقد بلغني كتابكم تعزوني بفلاة فعند الله أحسبها تسليماً لفضائه و صبراً على بلائه

(The book) ‘Majaalis’ – of Ibn Al Sheykh, from his father, from Al Mufeed, from Muhammad Bin Muhammad Bin Tahir, from Ibn Uqdah Al Hafiz, from Ahmad Bin Yausuf, from Al-Husayn Bin Muhammad, from his father, from Aasim Bin Umar, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah^{-asws} saying: ‘A group of his^{-asws} companions wrote to Al-Hassan^{-asws} Bin Ali^{-asws} consoling him^{-asws} about a daughter of his^{-asws}. He^{-asws} wrote to them: ‘As for after, your letter has reached me^{-asws} consoling me^{-asws} of so and so girl. Her Recompense is with Allah^{-azwj}, submitting to His^{-azwj} Decree and being patient upon His^{-azwj} afflictions.

أوجعتنا المصائب و فجعتنا النوائب بالأحبة المألوفة التي كانت بنا حفية و الإخوان المحبين الذين كان يسرهم الناظرون و تفرهم العيون

The calamities have pained us^{-asws} and the disasters have befallen us^{-asws} with the loved ones, the affectionate ones who were with us^{-asws}, and the beloved brothers, those whom the beholders were cheered by them, and the eyes were delighted by them.

أضحوا قد احترمتهم الأيام و نزل بهم الحمام فحللوا الخلوف و أودت بهم الخثوف فهم صرعى في عساكر الموتى متجاورون في غير محلة التجاور و لا صلات بينهم و لا تراؤف-

They became such, the days have passed by them, and the death have befallen with them. They left behind the legacies. They are lying down among the soldiers of death, in the neighbourhood in other than a place of neighbours, and there is neither any connection between them nor any mutual visitations.

²⁴⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 21 (Chapters on Funerals)

²⁴⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 22 (Chapters on Funerals)

²⁴⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 53 / 23 (Chapters on Funerals)

لَا يَتَلَقَوْنَ عَنْ قُرْبِ جِوَارِهِمْ أَجْسَامَهُمْ نَائِيَةً مِنْ أَهْلِهَا خَالِيَةً مِنْ أَرْبَابِهَا قَدْ أَحْشَعَهَا إِخْوَانُهَا فَلَمْ أَرْ مِثْلَ دَارِهَا دَاراً وَ لَا مِثْلَ قَرَارِهَا قَرَاراً فِي بُيُوتِ
مُوحِشَةٍ وَ حُلُولِ مُضْجَعَةٍ

Their bodies are not meeting each other despite closeness of their vicinity. Their inhabitants are remote, vacant from their owner, their brethren have been humble. I^{asws} have not seen any house like their houses, nor any settlement like their settlement in the houses of loneliness and occurrences of lying down.

قَدْ صَارَتْ فِي تِلْكَ الدِّيَارِ الْمُوحِشَةِ وَ حَرَجَتْ مِنَ الدِّيَارِ الْمُؤْنِسَةِ فَفَارَقَتْهَا مِنْ غَيْرِ قَلْبِي فَاسْتَوْدَعْتُهَا لِلْبَلَى وَ كَانَتْ أَمَةً مَمْلُوكَةً سَلَكَتْ سَبِيلًا مَسْلُوكَةً
صَارَ إِلَيْهَا الْأَوْلُونَ وَ سَبَّيْهِ إِلَيْهَا الْأَخْرُونَ وَ السَّلَامُ.

The loneliness has come to be in those houses, and they have come out from the comfortable houses. They separated from these from without being uprooted and deposited for the decay, and the community of slave have travelled the well-travelled way. The former ones have come to it and soon the latter ones will be coming to it. And the greetings”.²⁴⁸

55 ثَوَابُ الْأَعْمَالِ، عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ آبَائِهِ
ع قَالَ قَالَ رَسُولُ اللَّهِ ص التَّعْرِيفَةُ تُورِثُ الْجَنَّةَ.

(The book) ‘Sawaab Al Amaal’ – from Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Al Sakuni,

‘From Ja’far^{asws} Bin Muhammad Al-Sadiq^{asws}, from his^{asws} forefathers^{asws} having said: ‘Rasool-Allah^{saww} said: ‘The condoling inherits the Paradise’”.²⁴⁹

وَ عَنْهُ ص قَالَ: مَنْ عَزَى حَزِينًا كَسِبِي فِي الْمَوْقِفِ حُلَّةً يُحِبُّ بِهَا.

And him^{saww} having said: ‘One who consoles a grief-stricken will be clothed a garment in the pausing (Qiyamah) he will be priding with’”.²⁵⁰

الْمُنْفَعِ، مُرْسَلًا مِثْلَهُ وَ فِيهِ مَنْ عَزَى مُؤْمِنًا.

(The book) ‘Al-Muqnie’, with an unbroken chain – similar to it, and in it: ‘Consoles a Momin’”.²⁵¹

وَ أَقُولُ رَوَايَةً إِسْحَاقَ هِيَ مَا رَوَاهُ الْكَلْبِيُّ وَ عَثْرَهُ بِسَنَدٍ مُوْتَقَّ وَ بِسَنَدٍ آخَرَ فِيهِ ضَعْفٌ عَلَى الْمَشْهُورِ عَنْهُ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: لَيْسَ التَّعْرِيفَةُ إِلَّا عِنْدَ الْقَبْرِ
ثُمَّ يَنْصَرِفُونَ لَا يَخْدُثُ فِي الْمَيِّتِ حَدَثٌ فَيَسْمَعُونَ الصَّوْتِ.

And I (Majlisi) am saying, ‘There is a report by Is’haq, it is what is reported by Al Kulayni and others, by a trusted chain, and by another chain having weakness in it, upon the well-known, from him,

²⁴⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 54 (Chapters on Funerals)

²⁴⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 a (Chapters on Funerals)

²⁵⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 b (Chapters on Funerals)

²⁵¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 c (Chapters on Funerals)

‘From Abu Abdullah^{-asws} having said: ‘The condoling isn’t except by the grave, then they should be leaving, not discussing any discussion regarding the deceased, for they can hear the voice’’.²⁵²

وَرُوِيَ بِسَنَدٍ حَسَنٍ عَنْهُ ع قَالَ: التَّعْرِيَةُ لِأَهْلِ الْمُصِيبَةِ بَعْدَ مَا يُدْفَنُ.

And it is reported by a good chain, from him^{-asws} having said: ‘The condoling to the people of calamity (bereavement) is after he has been buried’’.²⁵³

وَبِسَنَدٍ مُرْسَلٍ عَنْهُ ع قَالَ: التَّعْرِيَةُ الْوَاجِبَةُ بَعْدَ الدَّفْنِ.

And by an unbroken chain, from him^{-asws} having said: ‘The condolence is obligatory after the burial’’.²⁵⁴

وَبِسَنَدٍ حَسَنٍ لَا يَفْضُرُ عَنِ الصَّحِيحِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: رَأَيْتُ مُوسَى ع يُعَزِّي قَبْلَ الدَّفْنِ وَ بَعْدَهُ.

And by a good chain, not deficient from the ‘Saheeh’, from Hisham Bin Al Hakam who said,

‘I saw Musa^{-asws} condoling before the burial and after it’’.²⁵⁵

56 ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ فِيمَا نَاجَى بِهِ مُوسَى ع رَبَّهُ قَالَ يَا رَبِّ مَا لِمَنْ عَزَى النَّكَلَى قَالَ أَظْلُهُ فِي ظِلِّي يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘It was among what Musa^{-as} had whispered with to his^{-as} Lord^{-azwj}, he^{-as} said: ‘O Lord^{-azwj}! What is for one who condoles the bereaved?’ He^{-azwj} Said: ‘I^{-azwj} shall Shade him in a shed on a Day there will be no shade except My^{-azwj} Shade!’’²⁵⁶

أقول و يؤيد أن المراد به ظل العرش ما رواه في الكافي عن أمير المؤمنين ع قال: مَنْ عَزَى النَّكَلَى أَظَلَّهُ اللَّهُ فِي ظِلِّ عَرْشِهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ.

I (Majlisi) am saying, ‘And it is supported that the intent with it is Shade of the Throne, by what is reported in Al-Kafi, from Amir Al-Momineen^{-asws} having said: ‘One who condoles the bereaved, Allah^{-azwj} would Shade him in the Shade of His^{-azwj} Throne on a Day there will be no shade except His^{-azwj} Shade’’.²⁵⁷

²⁵² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 d (Chapters on Funerals)

²⁵³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 e (Chapters on Funerals)

²⁵⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 f (Chapters on Funerals)

²⁵⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 g (Chapters on Funerals)

²⁵⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 h (Chapters on Funerals)

²⁵⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 16 H 55 i (Chapters on Funerals)

CHAPTER 17 – RECOMPENSE OF THE CALAMITIES

1- مجالس الصّدوق، عن مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَبْدِ اللَّهِ بْنِ وَهَبِ الْمِصْرِيِّ عَنْ نُؤَابَةَ بْنِ مَسْعُودٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نُؤَيْبُ ابْنُ لُعْثَمَانَ بْنِ مَطْعُونٍ رَضِيَ اللَّهُ عَنْهُ فَاشْتَدَّ حُزْنُهُ عَلَيْهِ حَتَّى اتَّخَذَ مِنْ دَارِهِ مَسْجِدًا يَتَعَبَّدُ فِيهِ فَبَلَغَ ذَلِكَ رَسُولَ اللَّهِ ص

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Musa, from Muhammad Bin Abu Abdullah Al Kufi, from Muhammad Bin Ismail, from Abdullah Bin Wahab Al Misry, from Sawabat Bin Masoud, from Anas Bin Malik (well known fabricator) who said,

'A son of Usman Bin Mazoun, may Allah^{-azwj} be Pleased with him, died, and his grief upon him intensified to the extent that he took a Masjid from his house to be worshipping in it. That reached Rasool-Allah^{-saww}.

فَقَالَ لَهُ يَا عُثْمَانُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَكْتُبْ عَلَيْنَا الرَّهْبَانِيَّةَ إِنَّمَا رَهْبَانِيَّةُ أُمَّتِي الْجِهَادُ فِي سَبِيلِ اللَّهِ

He^{-saww} said to him: 'O Usman! Allah^{-azwj} Blessed and Exalted has not Prescribed the monasticism upon us. But rather, the monasticism of my^{-saww} community is the Jihad in the Way of Allah^{-saww}.

يَا عُثْمَانُ بْنُ مَطْعُونٍ- لِلْجَنَّةِ ثَمَانِيَةُ أَبْوَابٍ وَ لِلنَّارِ سَبْعَةُ أَبْوَابٍ أ فَمَا يَسْرُكُ أَنْ لَا تَأْتِيَ بَابًا مِنْهَا إِلَّا وَجَدْتَ ابْنَكَ إِلَى جَنْبِكَ آخِذًا بِحُجْرَتِكَ يَشْفَعُ لَكَ إِلَى رَبِّكَ

O Usman Bin Mazoun! There are eight doors for the Paradise and there are seven doors for the Fire. Would it not cheer you if you do not come to any door from it (Paradise) except you will find your son to its side, holding on to your side, interceding for you to your Lord^{-azwj}?'

قَالَ بَلَى

He said, 'Yes'.

فَقَالَ الْمُسْلِمُونَ وَ لَنَا يَا رَسُولَ اللَّهِ فِي فَرِطْنَا مَا لِعُثْمَانَ

The Muslims said, 'And for us, O Rasool-Allah^{-saww}, regarding our dead children, would be what is for Usman?'

قَالَ نَعَمْ لِمَنْ صَبَرَ مِنْكُمْ وَ احْتَسَبَ تَمَامَ الْحَبْرِ.

He^{-saww} said: 'Yes, for the one from you who is patient and anticipates' – the complete Hadeeth".²⁵⁸

²⁵⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 1 (Chapters on Funerals)

2- وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ عَبْدِ اللَّهِ الْحَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ بَشِيرٍ عَنْ جَابِرِ الْجَعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَدَّمَ أَوْلَادًا يَحْتَسِبُهُمْ عِنْدَ اللَّهِ حَجَبُوهُ مِنَ النَّارِ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

And from him, from Muhammad Bin Musa, from Abdullah Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from his brother Al Husayn, from his father Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir Al Jufy,

‘From Abu Ja’far^{-asws} having said: ‘One whose children precede (in death), they can anticipate, in the Presence of Allah^{-azwj} will be veiling him from the Fire by the Permission of Allah^{-azwj} Mighty and Majestic’.²⁵⁹

3- الْحِصْنَالُ، عَنِ الْحَلِيلِ بْنِ أَحْمَدَ عَنِ الْمُخَلَدِيِّ عَنِ يُونُسَ بْنِ عَبْدِ الْأَعْلَى عَنِ عَبْدِ اللَّهِ بْنِ وَهَبٍ عَنِ عُمَرَ بْنِ الْحَارِثِ عَنْ أَبِي عُسَانَةَ الْمَعَاوِرِيِّ عَنِ عُقْبَةَ بْنِ غَامِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَكَلَّ ثَلَاثَةً مِنْ صُلْبِهِ فَاحْتَسَبَهُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ وَجَبَتْ لَهُ الْجَنَّةُ.

(The book) ‘Al Khisaal’ – from Al Khaleel Bin Ahmad, from Al Makhlyady, from Yunus Bin Abdul A’ala, from Abdullah Bin Wahab, from Umar Bin Al Haris, from Abu Gusana Al Ma’arif, from Uqba Bin Aamir who said,

‘Rasool-Allah^{-saww} said: ‘One who is bereaved by three from his lineage, he can anticipate them upon Allah^{-azwj} Mighty and Majestic, the Paradise will be obligated for him’.²⁶⁰

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْبُنْدَارِ عَنِ أَبِي الْعَبَّاسِ الْحَمَادِيِّ عَنِ مُحَمَّدِ بْنِ عَلِيِّ الصَّائِعِ عَنِ عُمَرَ بْنِ سَهْلٍ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ عَنِ أَبِي سَلَامٍ الْأَسْوَدِيِّ عَنِ أَبِي سَالِمٍ رَاعِي رَسُولِ اللَّهِ ص قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ حَسْبٌ مَا أَنْقَلَهُنَّ فِي الْمِيزَانِ- سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْوَلَدُ الصَّالِحُ يُتَوَقَّى لِمُسْلِمٍ فَيَصْبِرُ وَ يَحْتَسِبُ.

And from him, from Muhammad Bin Ja’far Al Bundar, from Abu Al Abbas Al Hammady, from Muhammad Bin Ali Al Sa’ig, from Umar Bin Sahl, from Al Waleed Bin Muslim, from Al Awzary, from Abu Sallam Al Aswad,

‘From Abu Salim a shepherd of Rasool-Allah^{-saww}, said, ‘I heard Rasool-Allah^{-saww} saying: ‘Three, how heavy these will be in the scale (on the Day of Qiyamah)! – (The phrase) ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, and the righteous son of a Muslim dying, so he is patient and anticipates’.²⁶¹

5- نَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أَخِيهِ الْحُسَيْنِ عَنْ أَبِيهِ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامٍ عَنْ شَهْرِ بْنِ حَوْشَبٍ عَنِ عُمَرَ بْنِ عَنَبَسَةَ السُّلَمِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَمَّا رَجُلٌ قَدَّمَ ثَلَاثَةَ أَوْلَادٍ لَمْ يَبْلُغُوا الْحَيْثُ أَوْ امْرَأَةً قَدَّمَتْ ثَلَاثَةَ أَوْلَادٍ فَهَمَّ حُجَابٌ يَسْتُرُونَهُ مِنَ النَّارِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Sayf, from his brother Al Husaym, from his father Sayf Bin Ameyra, from Abdul Hameed Bin Bahram, from Shahr Bin Hawshad, from Umar Bin Anbasa Al Sulamy who said,

²⁵⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 2 (Chapters on Funerals)

²⁶⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 3 (Chapters on Funerals)

²⁶¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 4 (Chapters on Funerals)

'I heard Rasool-Allah^{-saww} saying: 'Whichever man, three children not having reached puberty were to die before him, or a woman, three children die before she does, they would be veils veiling him from the Fire''^{.262}

6- و منه، بهذا الإسناد عن سيف بن عميرة عن أشعث بن سوار عن الأحنف بن قيس عن أبي ذر الغفاري رحمه الله عليه قال ما من مسلمين يقدمان عليهما ثلاثة أولاد لم يبلغوا الحنث إلا أدخلهم الله الجنة بفضل رحمته.

And from him, by this chain from Sayf Bin Ameyra, from Ash'as Bin Sawar, from Al Ahnaf Bin Qays,

'From Abu Zarr Al-Ghifari^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra}, said, 'There is none from Muslim (parents), three children precede for them (in death), not having reached puberty, except Allah^{-azwj} will Enter them into the Paradise by the Grace of His^{-azwj} Mercy''^{.263}

7- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ مُبَيْتَرَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَلَدٌ وَاحِدٌ يُقَدِّمُهُ الرَّجُلُ أَفْضَلُ مِنْ سَبْعِينَ وَلَدًا يَبْقَوْنَ بَعْدَهُ يُدْرِكُونَ الْقَائِمَ ع.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al Hassan, from Al Saffar, from Ahmad Bin Al Husayn Bin Saeed, from Ali Bin Muyassir, from his father,

'From Abu Abdullah^{-asws} having said: 'One child preceding the man (in death) is better than seventy children remaining after him coming across Al-Qaim^{-asws}'^{.264}

8- مُسَكِّنُ الْفُؤَادِ، عَنْ عَلِيِّ بْنِ مَيْسَرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَلَدٌ وَاحِدٌ يُقَدِّمُهُ الرَّجُلُ أَفْضَلُ مِنْ سَبْعِينَ يَحْتَفُونَ مِنْ بَعْدِهِ كُلُّهُمْ قَدْ رَكِبَ الْحَيْلَ وَ قَاتَلَ فِي سَبِيلِ اللَّهِ.

(The book) 'Musakkin Al Fuwad' – from Ali Bin Maysara,

'From Abu Abdullah^{-asws} having said: 'One child preceding the man (in death) is better than seventy children succeeding him from after him, all of them riding the horses and fighting in the Way of Allah^{-azwj}'^{.265}

وَ عَنْهُ ع قَالَ: ثَوَابُ الْمُؤْمِنِ مِنْ وُلْدِهِ الْجَنَّةُ صَبْرًا أَوْ لَمْ يَصْبِرْ.

And from him^{-asws} having said: 'Reward of the Momin from his child (dying first) is the Paradise, whether he is patient or not patient''^{.266}

وَ عَنْهُ ع مَنْ أَصِيبَ بِمُصِيبَةٍ جَزَعَتْ عَلَيْهَا أَوْ لَمْ يَجْزَعْ صَبَرَ عَلَيْهَا أَوْ لَمْ يَصْبِرْ كَانَ ثَوَابُهُ مِنَ اللَّهِ الْجَنَّةَ.

²⁶² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 5 (Chapters on Funerals)

²⁶³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 6 (Chapters on Funerals)

²⁶⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 7 (Chapters on Funerals)

²⁶⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 8 (Chapters on Funerals)

²⁶⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 9 a (Chapters on Funerals)

And from him^{-asws}: ‘One who is afflicted by a calamity (bereavement) he panics upon it or does not panic upon it, patient upon it or not patient upon it, his Reward from Allah^{-azwj} is the Paradise’.²⁶⁷

9- مُسَكِّنُ الْفُؤَادِ، عَنْ ثَوْبَانَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ بَخٌ بَخٌ حَمْسٌ مَا أَنْقَلَهُنَّ فِي الْمِيزَانِ- لَا إِلَهَ إِلَّا اللَّهُ وَ سُبْحَانَ اللَّهِ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ وَ الْوَلَدُ الصَّالِحُ يُتَوَقَّى لِلْمَرْءِ الْمُسْلِمِ فَيَحْتَسِبُهُ.

(The book) ‘Musakkin Al Fuwaad’ – from Sowban who said,

‘I heard Rasool-Allah^{-saww} saying: ‘Congratulations! Congratulations! Five, how heavy they would be in the scale (on the day of Qiyamah)! – (The phrase) ‘There is no god except Allah^{-azwj}, and Glory be to Allah^{-azwj}, and Allah^{-azwj} is the Greatest, and the praise is for Allah^{-azwj}, and the righteous child of the Muslim man dying, so he anticipates’.²⁶⁸

وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَمُرَةَ عَنْ رَسُولِ اللَّهِ ص قَالَ: إِنِّي رَأَيْتُ الْبَارِحَةَ عَجَبًا فَذَكَرَ حَدِيثًا طَوِيلًا وَ فِيهِ رَأَيْتُ رَجُلًا مِنْ أُمَّتِي قَدْ حَفَّتْ مِيزَانُهُ فَجَاءَ أَفْرَاطُهُ فَتَقَلَّوْا مِيزَانَهُ.

And from Abdul Rahman Bin Samurah,

‘From Rasool-Allah^{-saww} having said: ‘Last night I^{-saww} had a wonderful dream’ – he^{-saww} mentioned a lengthy Hadeeth – ‘And in it I^{-saww} saw a man from my^{-saww} community whose scale was light, so his ‘Afraat’ (child having died before he did), and his scale was heavy’.²⁶⁹

وَ عَنْ سَهْلِ بْنِ خَبِيفٍ قَالَ قَالَ رَسُولُ اللَّهِ ص تَزَوَّجُوا فَإِنِّي مُكَاتِّرٌ بِكُمْ الْأَمَمَ حَتَّىٰ إِنَّ السَّقَطَ لَيَطْلُ مُخْبِطًا عَلَىٰ بَابِ الْجَنَّةِ يُقَالُ لَهُ إِذَا دُخِلَ يَقُولُ حَتَّىٰ يَدْخُلَ أَبَوَايَ.

And from Sahl Bin Haneef who said,

‘Rasool-Allah^{-saww} said: ‘Get married, for I^{-saww} shall pride with your large numbers with the (other) communities to the extent that the miscarried one will take shade at the door of Paradise. It will be said to him, ‘Enter!’ He will say, ‘Not until my parents enter!’²⁷⁰

10- الْمُسَكِّنُ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ص قَالَ: النَّفْسَاءُ يَجْرُهَا وَلَدَهَا يَوْمَ الْقِيَامَةِ بِسَرِّهِ إِلَى الْجَنَّةِ.

(The book) ‘Musakkin’ – from Ubadah Bin Al Samit,

‘Rasool-Allah^{-saww} said: ‘The woman of post-childbirth bleeding, on the Day of Qiyamah, her (dead) child will drag her by its umbilical cord to the Paradise’.²⁷¹

11- الْمُسَكِّنُ، عَنْ عُيَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ حَرَجَ وَلَدُ الْمُسْلِمِينَ مِنَ الْجَنَّةِ بِأَيْدِيهِمُ الشَّرَابِ

²⁶⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 9 b (Chapters on Funerals)

²⁶⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 9 c (Chapters on Funerals)

²⁶⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 9 d (Chapters on Funerals)

²⁷⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 9 e (Chapters on Funerals)

²⁷¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 10 (Chapters on Funerals)

(The book) 'Al Musakkin, from Ubeyd Bin Umeyr of Al Laysi who said,

'When it will be the Day of Qiyamah, young children will come out from the Paradise having the drinks in their hands'.

قَالَ فَيَقُولُ لَهُمُ النَّاسُ اسْقُونَا اسْقُونَا فَيَقُولُونَ أَبَوَيْنَا أَبَوَيْنَا

He said, 'The people will say to them, 'Quench us! Quench us!' They would be saying, 'Our parents! Our parents!''

قَالَ حَتَّى السِّقْفُ مُحْبَبَطاً [عَلَى] بَابِ الْجَنَّةِ يَقُولُ لَا أَدْخُلُ حَتَّى يَدْخُلَ آبَاؤِي.

He said, 'Two the extent of the miscarried child will be shading at the door of Paradise. He will be saying, 'I will not enter until my parents enter''.²⁷²

وَعَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ نُودِيَ فِي أَطْفَالِ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ أَنْ اخْرُجُوا مِنْ قُبُورِكُمْ فَيَخْرُجُونَ مِنْ قُبُورِهِمْ

And from him who said,

'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, there will be a call among the children of the Momineen and the Muslims: 'Come out from your graves!' They will be coming out from their graves.

ثُمَّ يُنَادَى فِيهِمْ أَنْ امضُوا إِلَى الْجَنَّةِ زُمَرًا فَيَقُولُونَ رَبَّنَا وَ وَالِدَيْنَا مَعَنَا

Then there will be a call among them: 'Go to the Paradise in groups!' They will say, 'Our Lord^{-azwj}, and our parents should be with us!' Then there will be a call among them the second time: 'Go to the Paradise in groups!' They would say, 'Our Lord^{-azwj}, and our parents should be with us!'

فَيَقُولُ فِي النَّالَةِ وَ وَالِدَيْكُمْ مَعَكُمْ فَيَتْبَعُ كُلُّ طِفْلِ إِلَى أَبِيئِهِ فَيَأْخُذُونَ بِأَيْدِيهِمْ فَيَدْخُلُونَ بِهِمُ الْجَنَّةَ فَهُمْ أَعْرَفُ بِآبَائِهِمْ وَ أُمَّهَاتِهِمْ يُؤَمِّعِدُ مِنْ أَوْلَادِكُمُ الَّذِينَ فِي بُيُوتِكُمْ.

There will be a call among them the third time: 'And your parents shall be with you all!' So, every child will lead to his parents and holding their hand and enter the Paradise with them. They would be more knowing of their father and their mother on the Day than their children, the ones in their houses''.²⁷³

وَ رُوِيَ أَنَّ رَجُلًا كَانَ يَجِيءُ بِصَبِيِّ لَهُ مَعَهُ إِلَى رَسُولِ اللَّهِ ص وَ أَنَّهُ مَاتَ فَاحْتَبَسَ وَالِدُهُ عَنْ رَسُولِ اللَّهِ ص فَسَأَلَ عَنْهُ فَقَالُوا مَاتَ صَبِيَّهُ الَّذِي رَأَيْتَهُ مَعَهُ

And it is reported that a man used to come to Rasool-Allah^{-azwj} with a young boy, and he died. His father withheld from Rasool-Allah^{-saww}. He^{-saww} asked about him. They said, 'His child has died, the one you^{-saww} had seen being with him'.

²⁷² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 11 a (Chapters on Funerals)

²⁷³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 11 b (Chapters on Funerals)

فَقَالَ ص هَلَّا آذَنْتُمُونِي فَمُوتُوا إِلَىٰ أَحِينَا نُعَزِّبِهِ

He^{-saww} said: ‘Will you excuse me^{-saww}? Let us arise and go to console him’.

فَلَمَّا دَخَلَ عَلَيْهِ إِذَا الرَّجُلُ حَزِينٌ وَ بِهِ كَأْتَبَةٌ فَعَزَّاهُ فَقَالَ يَا رَسُولَ اللَّهِ ص كُنْتُ أَرْجُوهُ لِكِبَرِ سِنِّي وَ ضَعْفِي

When he^{-saww} entered to see him, there the man was grief-stricken, and there was gloominess with him. He said, ‘O Rasool-Allah^{-saww}! I was hopeful with him due to my old age and my weakness’.

فَقَالَ رَسُولُ اللَّهِ ص أ مَا يَسُرُّكَ أَنْ يَكُونَ يَوْمَ الْقِيَامَةِ بِإِزَانِكَ فَيُقَالُ لَهُ ادْخُلِ الْجَنَّةَ فَيَقُولُ يَا رَبِّ وَ أَبَوَايَ فَلَا يَزَالُ يَشْفَعُ حَتَّىٰ يُشْفِعَهُ اللَّهُ عَزَّ وَ جَلَّ فِيكُمْ فَيُدْخِلُكُمْ جَمِيعاً الْجَنَّةَ.

Rasool-Allah^{-saww} said: ‘Will it not cheer you that he would be parallel to you on the Day of Qiyamah? It will be said to him: ‘Enter the Paradise!’ He will say, ‘O Lord^{-azwj}, and my parents!’ He will not cease to intercede until Allah^{-azwj} Mighty and Majestic will Intercede regarding you and Admit you all into the Paradise together’.

وَ عَنْ عَبْدِ اللَّهِ بْنِ قَيْسٍ عَنْ رَسُولِ اللَّهِ ص قَالَ: إِذَا مَاتَ وَلَدُ الْعَبْدِ قَالَ اللَّهُ تَعَالَىٰ لِمَلَائِكَتِهِ أَ قَبَضْتُمْ وَلَدَ عَبْدِي فَيَقُولُونَ بِحَمْدِكَ نَعَمْ

And from Abdullah Bin Qays,

‘From Rasool-Allah^{-saww} having said: ‘When the child of a servant dies, Allah^{-azwj} the Exalted Says to His^{-azwj} Angel: “You have captured a son of My^{-azwj} servant!” They will say, ‘Yes, by Your^{-azwj} Praise!’

فَيَقُولُ قَبَضْتُمْ ثَمْرَةَ فُؤَادِهِ فَيَقُولُونَ نَعَمْ

He^{-azwj} Says: “You have captured the fruit of his heart!” They say, ‘Yes’.

فَيَقُولُ مَاذَا قَالَ قَالَ عَبْدِي فَيَقُولُونَ حَمْدَكَ وَ اسْتَرْجَع

He^{-azwj} Says: “What did My^{-azwj} servant say?” They said, ‘He praised You^{-azwj} and say, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}’.

فَيَقُولُ اللَّهُ ائْتُوا لِعَبْدِي بَيْتاً فِي الْجَنَّةِ وَ سَمُّوهُ بَيْتَ الْحَمْدِ.

Allah^{-azwj} Says: “Build a house for My^{-azwj} servant in the Paradise, and name it as ‘The house of praise’!”²⁷⁴

12- الْمُسَكِّينُ، رُوِيَ أَنَّ امْرَأَةً أَتَتْ النَّبِيَّ ص وَ مَعَهَا ابْنٌ لَهَا مَرِيضٌ فَقَالَتْ يَا رَسُولَ اللَّهِ اذْعُ اللَّهُ أَنْ يَشْفِيَ ابْنِي هَذَا

(The book) ‘Al-Musakkin’ –

²⁷⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 11 c (Chapters on Funerals)

'It is reported that a woman came to the Prophet^{-saww} and with was a son of hers, sick. She said, 'O Rasool-Allah^{-saww}! Supplicate to Allah^{-azwj} to Heal this son of mine!'

فَقَالَ لَهَا رَسُولُ اللَّهِ ص هَلْ لَكَ فَرْطٌ قَالَتْ نَعَمْ يَا رَسُولَ اللَّهِ

Rasool-Allah^{-saww} said to her: 'Are there any dead children for you?' She said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ ص فِي الْجَاهِلِيَّةِ أَوْ فِي الْإِسْلَامِ قَالَتْ بَلَى فِي الْإِسْلَامِ

He^{-saww} said: 'During the pre-Islamic period or in Al-Islam?' She said, 'But, in Al-Islam'.

فَقَالَ رَسُولُ اللَّهِ ص جُنَّةٌ حَصِينَةٌ جُنَّةٌ حَصِينَةٌ.

Rasool-Allah^{-saww} said: 'A fortified shield! A fortified shield!'²⁷⁵

وَعَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ دَفَنَ ثَلَاثَةً فَصَبَرَ عَلَيْهِمْ وَاحْتَسَبَ وَجِبَتْ لَهُ الْجَنَّةُ

And from Jabir Bin Samura who said,

'One who buries three (children), so he is patient upon them and anticipates, the Paradise is obligated for him'.

فَقَالَتْ أُمُّ أَيْمَنَ وَ اثْنَيْنِ

Umm Ayman^{-ra} said, 'And two?'

فَقَالَ مَنْ دَفَنَ اثْنَيْنِ وَ صَبَرَ عَلَيْهِمَا وَاحْتَسَبَهُمَا وَجِبَتْ لَهُ الْجَنَّةُ

He^{-saww} said: 'One who buries two (children) and is patient upon the and anticipates, the Paradise is obligated for him'.

فَقَالَتْ أُمُّ أَيْمَنَ وَ وَاحِدًا

Umm Ayman said, 'And one?'

فَسَكَتَ وَ أَمْسَكَ ثُمَّ قَالَ يَا أُمَّ أَيْمَنَ مَنْ دَفَنَ وَاحِدًا فَصَبَرَ عَلَيْهِ وَاحْتَسَبَهُ وَجِبَتْ لَهُ الْجَنَّةُ.

He^{-saww} was silent, and withheld. Then he^{-saww} said: 'O Umm Ayman! One who buries one (child), so he is patient upon him and anticipates, the Paradise will be obligated for him'.²⁷⁶

²⁷⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 12 a (Chapters on Funerals)

²⁷⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 12 b (Chapters on Funerals)

وَعَنْ بُرَيْدَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ص يَتَعَاهَدُ الْأَنْصَارَ وَيَعُوذُهُمْ وَيَسْأَلُ عَنْهُمْ فَبَلَغَهُ أَنَّ امْرَأَةً مَاتَ ابْنُهَا فَخَرَعَتْ عَلَيْهِ فَأَتَاهَا فَأَمَرَهَا بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَالصَّبْرِ

And from Bureyda who said,

‘Rasool-Allah^{-saww} used to look after the helpers and consoling them, and asking about them. It reached him^{-saww} that a woman, a son of hers had died, and she was alarmed upon him. He^{-saww} came to her and instructed her with fearing Allah^{-azwj} Mighty and Majestic, and the patience.

فَقَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ رُقُوبٌ لَا أَلِدُ وَ لَمْ يَكُنْ لِي وَلَدٌ عِزَّهُ

She said, ‘O Rasool-Allah^{-saww}! I am ‘Ruqoub’ (a childless woman (now)). I cannot give birth (anymore), and there did not happen to have child for me apart from him!’

فَقَالَ رَسُولُ اللَّهِ ص الرُّقُوبُ الَّتِي يَبْقَى لَهَا وَلَدُهَا

Rasool-Allah^{-saww} said: ‘The ‘Ruqoub’ is the one, there does not remain any children for her’.

ثُمَّ قَالَ مَا مِنْ امْرَأَةٍ مُسْلِمَةٍ يَمُوتُ لَهَا ثَلَاثَةٌ مِنَ الْوَالِدِ إِلَّا أَدْخَلَهُمَا الْجَنَّةَ

Then he^{-saww} said: ‘There is neither a Muslim man nor Muslim woman, three children of hers die, except they will both (parents) enter the Paradise’.

فَقِيلَ لَهُ وَ ائْتَانِ فَقَالَ وَ ائْتَانِ

It was said to him^{-saww}, ‘And two?’ He^{-saww} said: ‘And two’.²⁷⁷

وَ فِي حَدِيثٍ آخَرَ أَنَّهُ ص قَالَ لَهَا أَمَا تُحِبِّينَ أَنْ تَرَيْنَهُ عَلَى بَابِ الْجَنَّةِ وَ هُوَ يَدْعُوكِ إِلَيْهَا فَقَالَتْ بَلَى

And in another Hadeeth, he^{-saww} said to her: ‘Would you not love to be seeing him at the door of Paradise and he is calling you to it?’ She said, ‘Yes’.

قَالَ فَإِنَّهُ كَذَلِكَ.

He^{-saww} said: ‘Surely it is like that!’²⁷⁸

وَ عَنْ أَنَسٍ قَالَ: وَقَفَ رَسُولُ اللَّهِ ص عَلَى مَجْلِسٍ مِنْ بَنِي سَلَمَةَ فَقَالَ يَا بَنِي سَلَمَةَ مَا الرُّقُوبُ فَيَكُفُّمُ

And from Anas (a well-known fabricator), said,

‘Rasool-Allah^{-saww} paused at a gathering of the clan of Salimah. He^{-saww} said: ‘O sons of Salimah! What is the ‘Ruqoub’ among you all?’

²⁷⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 12 c (Chapters on Funerals)

²⁷⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 12 d (Chapters on Funerals)

قَالُوا الَّذِي لَا يُؤَلِّدُ لَهُ

They said, 'The one having no births for him'.

قَالَ بَلْ هُوَ الَّذِي لَا فَرَطَ لَهُ

He^{-saww} said: 'But he is the one having no dead children for him'.

قَالَ مَا الْمُعْدِمُ فِيكُمْ

He^{-saww} said: 'What is 'Al-Mu'dam' among you?'

قَالُوا الَّذِي لَا مَالَ لَهُ

They said, 'The one having no wealth for him'.

قَالَ بَلْ هُوَ الَّذِي يَتَقَدَّمُ وَ لَيْسَ لَهُ عِنْدَ اللَّهِ خَيْرٌ - .

He^{-saww} said: 'But, he is the one who is preceded (by death of his child), and there aren't any good deeds for him in the Presence of Allah^{-azwj}' .²⁷⁹

وَ نَحْوُهُ عَنِ ابْنِ مَسْعُودٍ - وَ دَخَلَ صَ عَلَى امْرَأَةٍ يُعْزِبُهَا بِابْنِهَا فَقَالَ بَلَعْنِي أَنْكَ جَزَعَتْ جَزَعاً شَدِيداً

And approximate to it from Ibn Masoud –

'And he^{-saww} entered to see a woman to console her of her son. He^{-saww} said: 'It has reached me that you are alarmed with severe alarm?'

فَقَالَتْ وَ مَا يَمْنَعُنِي يَا رَسُولَ اللَّهِ صَ وَ قَدْ تَرَكَنِي عَجُوزاً رَقُوباً

She said, 'And what prevents me, O Rasool-Allah^{-saww}, and he has left me old, (Ruqoub) childless?'

فَقَالَ لَهَا رَسُولُ اللَّهِ صَ لَسْتِ بِالرَّقُوبِ إِنَّمَا الرَّقُوبُ الَّتِي تُتَوَقَّى وَ لَيْسَ لَهَا فَرَطٌ وَ لَا يَسْتَطِيعُ النَّاسُ يَعُودُونَ عَلَيْهَا وَ مِنْ أَفْرَاطِهِمْ فَبَلَكَ الرَّقُوبُ .

Rasool-Allah^{-saww} said to her: 'It isn't 'Al-Ruqoub'. But rather, 'Al-Ruqoub' is the one who dies and there isn't any dead children for her, and the people are not able to be consoling upon her, and from their dead children, so that is 'Al-Ruqoub'' .²⁸⁰

13- الْمُسَكِّينَ، عَنْ قَبِيصَةَ قَالَتْ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ صَ جَالِساً إِذْ أَتَتْهُ امْرَأَةٌ فَقَالَتْ يَا رَسُولَ اللَّهِ اذْغِ اللَّهُ لِي فَإِنَّهُ لَيْسَ يَعْيشُ لِي وَلَدٌ

(The book) 'Al-Musakkin' – from Qabeya who said,

²⁷⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 12 e (Chapters on Funerals)

²⁸⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 12 f (Chapters on Funerals)

'I was seated in the presence of Rasool-Allah^{-saww} when a woman came to him^{-saww}. She said, 'O Rasool-Allah^{-saww}! Supplicate to Allah^{-azwj} for me, for no child lives for me'.

قَالَ ص وَكَمْ مَاتَ لَكَ وَكَيْدٌ قَالَتْ ثَلَاثَةٌ

He^{-saww} said: 'And how many children have died for you?' She said, 'Three'.

قَالَ لَقَدْ اخْتَضَرْتَ مِنَ النَّارِ بِحِطَابٍ شَدِيدٍ.

He^{-saww} said: 'You have been saved from the Fire with a strong shield!'²⁸¹

14- الْمُسَكِّينُ، عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: مَاتَ وَكَيْدٌ لِدَاوُدَ ع فَحَزِنَ عَلَيْهِ حَزْناً كَثِيراً فَأَوْحَى اللَّهُ إِلَيْهِ يَا دَاوُدُ وَ مَا كَانَ يَغْدِلُ هَذَا الْوَلَدَ عِنْدَكَ

(The book) 'Al Musakkin, from Zayd Bin Aslam who said,

'A son of Dawood^{-as} died. He^{-as} grieved upon him with a lot of grief. Allah^{-azwj} Revealed to him^{-as}: "O Dawood^{-as}, and what would equate this child in your^{-as} view?"

قَالَ كَانَ يَا رَبِّ يَغْدِلُ عِنْدِي مِلْءَ الْأَرْضِ ذَهَباً

He^{-as} said: 'O Lord^{-azwj}! In my^{-as} view he equates to the earth filled with gold!'

قَالَ فَلَكَ عِنْدِي يَوْمَ الْقِيَامَةِ مِلْءُ الْأَرْضِ ثَوَاباً.

He^{-azwj} Said: "For you^{-saww}, with Me^{-azwj} on the Day of Qiyamah would be the earth filled with Rewards!"²⁸²

وَ حَكَى الشَّيْخُ أَبُو عَبْدِ اللَّهِ بْنِ النُّعْمَانِ فِي كِتَابِ مِصْبَاحِ الطَّلَامِ عَنْ بَعْضِ الثِّقَاتِ أَنَّ رَجُلًا أَوْصَى بَعْضَ أَصْحَابِهِ بِمَنْ حَجَّ أَنْ يَقْرَأَ سَلَامَهُ لِرَسُولِ اللَّهِ ص وَ يَدْفِنَ رُفْعَةً مَخْتُومَةً أَعْطَاهَا لَهُ عِنْدَ رَأْسِهِ الشَّرِيفِ فَفَعَلَ ذَلِكَ

And it is narrated by the Sheykh Abu Abdullah Bin Al Numan in the book 'Misbah Al Zallam', from one of the trusted ones,

'A man bequeathed to one of his companions, from the one performing Hajj, that he should convey his greetings to Rasool-Allah^{-saww}, and bury a sealed parchment he gave him by his noble head. He did that.

فَلَمَّا رَجَعَ مِنْ حَجِّهِ أَكْرَمَهُ الرَّجُلُ وَ قَالَ لَهُ جَزَاكَ اللَّهُ خَيْرًا لَقَدْ بَلَّغْتَ الرِّسَالَةَ

When he returned from his Hajj, the man honoured him and said to him, 'May Allah^{-azwj} Recompense you goodly, you have delivered the message!'

فَتَعَجَّبَ الْمُبَلِّغُ مِنْ ذَلِكَ وَ قَالَ مِنْ أَيْنَ عَلِمْتَ بِتَبْلِيغِهَا قَبْلَ أَنْ أُحَدِّثَكَ فَأَنْشَأَ مُحَدِّثُهُ

²⁸¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 13 (Chapters on Funerals)

²⁸² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 14 a (Chapters on Funerals)

The deliverer was surprised from that, and said, ‘From where did you come to know of its delivery before my narrating to you, and started discussing it?’

قَالَ كَانَ لِي أَخٌ مَاتَ وَ تَرَكَ ابْنًا صَغِيرًا فَرَزَيْتُهُ وَ أَحْسَنْتُ تَرْبِيَتَهُ ثُمَّ مَاتَ قَبْلَ أَنْ يَبْلُغَ الْحُلُمَ فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ رَأَيْتُ فِي الْمَنَامِ أَنَّ الْقِيَامَةَ قَدْ قَامَتْ وَ الْحُشْرَ قَدْ وَقَعَتْ وَ النَّاسَ قَدْ اشْتَدَّ بِهِمُ الْعَطَشُ مِنْ شِدَّةِ الْجُهْدِ وَ يَبْدُ ابْنِ أَخِي مَاءً

He said, ‘There was a brother of mine who died and left a young son, so I nourished him and made his upbringing to be good. Then he died before reaching puberty. When it was that night, I saw in the dream that the Qiyamah had been established and the Resurrection has occurred, and the people, the thirst had intensified with them from the severity of the exertion, and there was water in the hand of the son of my brother.

فَأْتَمَسْتُ أَنْ يَسْقِيَنِي فَأَبَى وَ قَالَ أَبِي أَحَقُّ بِهِ مِنْكَ فَعَظَمَ عَلَيَّ ذَلِكَ وَ انْتَبَهْتُ فَرِعًا فَلَمَّا أَصْبَحْتُ تَصَدَّقْتُ بِجُمْلَةِ دَنَانِيرِي وَ سَأَلْتُ اللَّهَ أَنْ يَرْزُقَنِي وَلَدًا ذَكَرًا فَرَزَقَنِيهِ وَ اتَّفَقَ سَفَرُكَ

I sought him to quench me, but he refused and said, ‘My father is more rightful with it than you are!’ That was grievous upon me and I woke up suddenly in panic. When it was morning, I gave in charity with total of my Dinars and asked Allah^{-azwj} to Grace me a male child. He^{-azwj} Graced me, and your journey came up.

فَكُنْتُ لَكَ تِلْكَ الرُّقْعَةَ وَ مَضْمُونَهَا التَّوَسُّلُ بِالنَّبِيِّ إِلَى اللَّهِ عَزَّ وَ جَلَّ فِي قَبُولِهِ مِنِّي رَجَاءً أَنْ أَجِدَهُ يَوْمَ الْفَرَجِ الْأَكْبَرِ فَلَمْ يَلْبَثْ أَنْ حُمَّ وَ مَاتَ وَ كَانَ ذَلِكَ يَوْمَ وُصُولِكَ فَعَلِمْتُ أَنَّكَ بَلَغْتَ الرِّسَالََةَ.

So, I wrote for you that note and its content as the means with the Prophet^{-saww} to Allah^{-azwj} Mighty and Majestic regarding his^{-saww} acceptance from me hoping that I should find him on the Day of the greatest panic. It was not long before he had fever and died, and that was on the day of your arrival. I knew that you have delivered the message”.²⁸³

وَ عَنِ النَّبِيِّ ص قَالَ: الْمَصَائِبُ مَفَاتِيحُ الْأَجْرِ.

And from the Prophet^{-saww} having said: ‘The calamities (bereavements) are the keys of Recompense’”.²⁸⁴

وَ عَنْهُ ص قَالَ: قَالَ اللَّهُ عَزَّ وَ جَلَّ إِذَا وَجَّهْتُ إِلَى عَبْدٍ مِنْ عِبِيدِي مُصِيبَةً فِي بَدَنِهِ أَوْ مَالِهِ أَوْ وَلَدِهِ ثُمَّ اسْتَقْبَلَ ذَلِكَ بِصَبْرٍ جَمِيلٍ اسْتَحْيَيْتُ مِنْهُ يَوْمَ الْقِيَامَةِ أَنْ أَنْصِبَ لَهُ مِيزَانًا أَوْ أَنْشُرَ لَهُ دِيوَانًا.

And from him^{-saww} having said: ‘Allah^{-azwj} Mighty and Majestic Said: “When I^{-azwj} Divert to a servant from My^{-azwj} servant, a difficulty in his body, or his wealth, or his children, then he faces that with beautiful patience, I^{-azwj} would be too Embarrassed from him on the Day of Qiyamah to Set up a scale for him or Publicise a register (of deeds) for him!”’²⁸⁵

²⁸³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 14 b (Chapters on Funerals)

²⁸⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 14 c (Chapters on Funerals)

²⁸⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 14 d (Chapters on Funerals)

وَعَنْ مُعَاذٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ كَانَ لَهُ ابْنٌ وَكَانَ عَلَيْهِ عَزِيزاً وَ بِهِ ضَيْباً وَ مَاتَ فَصَبَرَ عَلَى مُصِيبَتِهِ وَ احْتَسَبَهُ أَبَدَلَ اللَّهُ الْمَيِّتَ دَاراً خَيْراً مِنْ دَارِهِ وَ قَرَاراً خَيْراً مِنْ قَرَارِهِ وَ أَبَدَلَ الْمُصَابَ الصَّلَاةَ وَ الرَّحْمَةَ وَ الْمَغْفِرَةَ وَ الرِّضْوَانَ.

And from Muaz who said,

‘Rasool-Allah^{-saww} said: ‘One who had a son for him, and he was dear unto him, and he is pained by him, and he dies, so he is patient upon his calamity and anticipate, Allah^{-azwj} will Replace the deceased a house better than his house, and a settlement better than his settlement, and Replaced the afflicted with the Salat, and the Mercy, and the Forgiveness, and the Pleasure’^{.286}

15- أَغْلَامُ الدِّينِ، عَنِ النَّبِيِّ ص قَالَ: يَجِيءُ يَوْمَ الْقِيَامَةِ أَطْفَالُ الْمُؤْمِنِينَ عِنْدَ عَرْضِ الْخَلَائِقِ لِلْحِسَابِ فَيَقُولُ اللَّهُ تَعَالَى لِجِبْرِئِيلَ ع اذْهَبْ بِهَؤُلَاءِ إِلَى الْجَنَّةِ

(The book) ‘A’lam Al Deen’ –

‘From the Prophet^{-saww} having said: ‘The children of the Momineen will come with the display of the creatures for the Reckoning. Allah^{-azwj} the Exalted will Say to Jibraeel^{-as}: “Go with them to the Paradise!’

فَيَقُولُونَ عَلَى أَبْوَابِ الْجَنَّةِ وَ يَسْأَلُونَ عَنْ آبَائِهِمْ وَ أُمَّهَاتِهِمْ فَيَقُولُ لَهُمُ الْحُرَّتَةُ آبَاؤُكُمْ وَ أُمَّهَاتُكُمْ لَسُوا كَأُمَّتَالِكُمْ لَهُمْ ذُنُوبٌ وَ سَيِّئَاتٌ يُطَالَبُونَ بِهَا فَيَصيحُونَ صَيْحَةً بَاكِينَ

They would be standing at the doors of Paradise and asking about their fathers and their mothers. The keepers will say to them: ‘Your father and your mothers aren’t like you are. There are sins for them and evil deeds they are being sought with’. They will be shouting the shout of the crying ones.

فَيَقُولُ اللَّهُ تَعَالَى يَا جِبْرِئِيلُ مَا هَذِهِ الصَّيْحَةُ فَيَقُولُ اللَّهُمَّ أَنْتَ أَعْلَمُ هَؤُلَاءِ أَطْفَالُ الْمُؤْمِنِينَ

Allah^{-azwj} the Exalted will Say: “O Jibraeel^{-as}! What is this shouting?’ He^{-as} will say: ‘O Allah^{-azwj}! You^{-azwj} are more Knowing of these children of the Momineen!’

يَقُولُونَ لَا نَدْخُلُ الْجَنَّةَ حَتَّى يَدْخُلَ آبَاؤُنَا وَ أُمَّهَاتُنَا

They will be saying, ‘We will not enter the Paradise until our fathers and our mothers enter!’

فَيَقُولُ اللَّهُ سُبْحَانَهُ وَ تَعَالَى يَا جِبْرِئِيلُ تَخَلَّلِ الْجَمْعَ وَ لِحْدِ بَيْدِ آبَائِهِمْ وَ أُمَّهَاتِهِمْ فَأَدْخِلْهُمْ مَعَهُمْ الْجَنَّةَ بِرَحْمَتِي.

Allah^{-azwj} the Glorious and Exalted will Say: “O Jibraeel^{-as}! Enter into the crown and grab the hands of their fathers and their mothers and enter them to be with them into the Paradise due to My^{-azwj} Mercy’^{.287}

²⁸⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 14 e (Chapters on Funerals)

²⁸⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 15 (Chapters on Funerals)

16- دَعَاؤُ الرَّاوَدِيِّ، عَنِ الصَّادِقِ ع قَالَ: وَلَدٌ وَاحِدٌ يُقَدِّمُهُ الرَّجُلُ أَفْضَلُ مِنْ سَبْعِينَ وَلِداً يَتَّقُونَ بَعْدَهُ شَاكِرِينَ فِي السِّلَاحِ مَعَ الْقَائِمِ ع.

(The book) 'Dawaat' of Rawandy' –

'From Al-Sadiq^{-asws} having said: 'One child preceding the man (in death) is better than seventy children remaining after him, clad in the weapons with Al-Qaim^{-ajfj}'.²⁸⁸

17- دَعَائِمُ الْإِسْلَامِ، عَنِ النَّبِيِّ ص قَالَ: مَنْ مَاتَ لَهُ ثَلَاثَةٌ مِنَ الْوَالِدِ فَاحْتَسَبَهُمْ حَجَبُوهُ مِنَ النَّارِ

(The book) 'Da'aim Al Islam' –

'From the Prophet^{-saww} having said: 'One three of his children were to die, so he anticipates them they will be veiling him from the Fire'.

فَقِيلَ يَا رَسُولَ اللَّهِ وَ اثْنَانِ

'It was said, 'O Rasool-Allah^{-saww}, and two?'

قَالَ وَ اثْنَانِ.

He^{-saww} said: 'And two?''²⁸⁹

18- مِشْكَاةُ الْأَنْوَارِ، عَنِ مِهْرَانَ قَالَ: كَتَبَ رَجُلٌ إِلَى أَبِي جَعْفَرٍ ع يَشْكُو إِلَيْهِ مُصَابَهُ بِوَلَدِهِ فَكَتَبَ إِلَيْهِ أَمَا عَلِمْتَ أَنَّ اللَّهَ يَخْتَارُ مِنْ مَالِ الْمُؤْمِنِ وَ مِنْ وُلْدِهِ أَنْفُسَهُ لِيَأْخُذَهُ عَلَى ذَلِكَ.

(The book) 'Mishkat Al Anwaar' – from Mihran who said,

'A man wrote to Abu Ja'far^{-asws} complain to him^{-asws} of his calamity (bereavement) of his son. He^{-asws} wrote to him: 'Allah^{-azwj} Chooses (Takes) from wealth of the Momin and from his children Himself^{-azwj} in order to Recompense him upon that''²⁹⁰

وَ مِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْوَلَدُ الصَّالِحُ مِيرَاثُ اللَّهِ مِنَ الْمُؤْمِنِينَ إِذَا قَبِضَهُ.

And from Abu Abdullah^{-asws} having said: 'The righteous son is an Inheritance of Allah^{-azwj} from the Momineen when He^{-azwj} Captures (Recalls him)''²⁹¹

²⁸⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 16 (Chapters on Funerals)

²⁸⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 17 (Chapters on Funerals)

²⁹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 18 (Chapters on Funerals)

²⁹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 17 H 19 (Chapters on Funerals)

CHAPTER 18 – MERITS OF CONDOLING AND THE PATIENCE AT THE CALAMITIES (BEREAVEMENTS) AND ITS ABHORRENCES

الآيات

The Verses

البقرة وَ لَنَبْلُوَنَّكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ نَبْشُرُ الصَّابِرِينَ-

(Surah) Al Baqarah: **And We will be Testing you with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155]**

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ-

Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156]

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ

Those, upon them is the Salawaat from their Lord and Mercy; those, they are the Guided ones [2:157]

وَ قَالَ تَعَالَى وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ إِلَى قَوْلِهِ وَ الصَّابِرِينَ فِي الْبَأْسَاءِ وَ الضَّرَّاءِ وَ حِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَ أُولَئِكَ هُمُ الْمُتَّقُونَ

And the Exalted: **but the righteous is the one who believes in Allah, and the Last Day – up to His^{-azwj} Words: and the patient ones during the adversity and the desperation and when distressed; they are those who are true, and these, they are the fearing ones [2:177].**

لَقَمَانَ وَ اصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

(Surah) Luqman^{-as}: **and be patient upon what befalls you, surely that is from the matters requiring determination [31:17]**

الزمر إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ

(Surah) 'Al Zumar': **But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10].**

تفسير

Tafseer (Ahadeeth only) –

وَقَالَ الطَّرْسِيُّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَوْلُنَا إِنَّا لِلَّهِ إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْمُلْكِ وَ قَوْلُنَا وَ إِنَّا إِلَيْهِ رَاجِعُونَ إِفْرَارٌ عَلَى أَنْفُسِنَا بِالْمُلْكِ.

And Al-Tabarsee – Amir Al-Momineen^{asws} said: ‘Our words, ‘We are for Allah^{azwj}’, is an acknowledgement upon ourselves with Your^{azwj} Ownership, and our words, ‘And we are returning to Him^{azwj}’, is an acknowledgement upon ourselves with the destruction (death)’.

و فِي الْحَدِيثِ مِنْ اسْتَرَجَعَ عِنْدَ الْمَصِيبَةِ جَبَرَ اللَّهُ مَصِيبَتَهُ وَ أَحْسَنَ عَقْبَاهُ وَ جَعَلَ لَهُ خَلْفًا صَالِحًا يَرْضَاهُ.

And in the Hadeeth: ‘One who says, ‘We are for Allah^{azwj} and are returning to Him^{azwj}’. Allah^{azwj} will Subdue his calamity (bereavement) and better his consequence, and Make for him a righteous replacement who will satisfy him’.

و قَالَ ع مِنْ أَصِيبَ بِمَصِيبَةٍ فَأَحْدَثَ اسْتِرْجَاعًا وَ إِنْ تَقَادَمَ عَهْدُهَا كَتَبَ اللَّهُ لَهُ مِنَ الْأَجْرِ مِثْلَهُ يَوْمَ أَصِيبَ.

And he^{asws} said: ‘One who is afflicted with a calamity (bereavement), so he initiates saying, ‘We are for Allah^{azwj} and are returning to Him^{azwj}’, and if its time has preceded, Allah^{azwj} will Write the Recompense for him similar to his on the day he was afflicted’.

و رَوَى الْكُلَيْبِيُّ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ وَ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَ جَلَّ إِنِّي جَعَلْتُ الدُّنْيَا بَيْنَ عِبَادِي قَرْضًا فَمَنْ أَقْرَضَنِي مِنْهَا قَرْضًا أُعْطِيْتُهُ بِكُلِّ وَاحِدَةٍ عَشْرًا إِلَى سَبْعِمِائَةٍ ضِعْفٍ وَ مَا شِئْتُ مِنْ ذَلِكَ وَ مَنْ لَمْ يُقْرِضْنِي مِنْهَا فَأَخَذْتُ مِنْهُ شَيْئًا فَسَرًّا فَصَبَّرَ أُعْطِيْتُهُ ثَلَاثَ خِصَالٍ لَوْ أُعْطِيْتُ وَاحِدَةً مِنْهُنَّ مَلَائِكَتِي لَرَضُوا بِهَا مِنِّي

And it is reported by Al-Kulayni in ‘Al-Saheeh’ – from Abdullah Bin Sinan, and Is’haq Bin Ammar, ‘From Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘Allah^{azwj} Mighty and Majestic Said: “I^{azwj} have Made the world as a loan between My^{azwj} servants. The one who lends Me^{azwj} a loan from it, I^{azwj} shall Give him, with every one, ten up to seven hundred multiple and whatever I^{azwj} so Desire from that, and the one who lends Me^{azwj} from it, so I^{azwj} Take something from it Forcibly, so he is patient, I^{saww} shall Give him three traits, if I^{azwj} were to Give him one of these to My^{azwj} Angels they would be satisfied by it from Me^{azwj}!”

ثُمَّ تَلَا أَبُو عَبْدِ اللَّهِ ع قَوْلَ اللَّهِ تَعَالَى - الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ فَهَذِهِ وَاحِدَةٌ مِنْ ثَلَاثِ خِصَالٍ- وَ رَحْمَةٌ اثْنَتَانِ وَ أُولَئِكَ هُمُ الْمُتَهْتَدُونَ ثَلَاثٌ

Then Abu Abdullah^{asws} recited Words of Allah^{azwj} the Exalted: **Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those, upon them is the Salawaat from their Lord [2:157]. So these is one of the traits – ‘and Mercy – is two, and those, they are the Guided ones [2:157] – is three’.**

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع هَذَا لِمَنْ أَخَذَ اللَّهُ مِنْهُ شَيْئًا فَسَرًّا.

Then Abu Abdullah^{asws} said: ‘This is for the one Allah^{azwj} Takes something from him Forcibly’.

1- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ مَعْرُوفِ بْنِ خَرْبُودَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ مُؤْمِنٍ يُصَابُ بِمَصِيبَةٍ فِي الدُّنْيَا فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ حِينَ تَفْجَأُهُ الْمَصِيبَةُ إِلَّا غَفَرَ اللَّهُ لَهُ مَا مَضَى مِنْ ذُنُوبِهِ إِلَّا الْكِبَائِرَ الَّتِي أَوْجَبَ اللَّهُ عَلَيْهَا النَّارَ

(The book) 'Sawaab Al-Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Al Hassan Bin Ali, from Abdullah Bin Sinan, from Marouf Bin Kharbouz,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'There is none from a Momin who is afflicted with a calamity (bereavement) in the world, so he says, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}' during his calamity when the calamity surprises him, except Allah^{-azwj} will Forgive (his sins) for him, whatever have passed from his sins except the major sins which, Allah^{-azwj} will obligated the Fire upon him'.

قَالَ وَكُلَّمَا ذَكَرَ مُصِيبَةً فِيمَا يَسْتَقْبِلُ مِنْ عُمْرِهِ فَاسْتَرْجَعَ عِنْدَهَا وَحَمَدَ اللَّهَ عَفَرَ اللَّهُ لَهُ كُلَّ ذَنْبٍ اِكْتَسَبَهُ فِيمَا بَيْنَ الْاِسْتِرْجَاعِ الْاَوَّلِ اِلَى الْاِسْتِرْجَاعِ الثَّانِي اِلَّا الْكِبَائِرَ مِنَ الذُّنُوبِ.

He^{-asws} said: 'And every time he remembers a calamity in what is future from his age, so he says, 'We are for Allah^{-azwj} and are returning from Him^{-azwj}' during him, and he praises Allah^{-azwj}, Allah^{-azwj} will Forgive for him every sin he had earned during what is between his saying that the first time up to his saying it the second time, except the major sins from the sins".²⁹²

2- وَ مِنْهُ، عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سَيْفٍ عَنْ أُخِيهِ عَنْ أَبِيهِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَهَمَّ الْاِسْتِرْجَاعَ عِنْدَ الْمُصِيبَةِ وَجَبَتْ لَهُ الْجَنَّةُ.

And from him, from Ibn Al Waleed, from Al Saffar, from Ahmad Bin Muhammad, from Ali Bin Sayf, from his brother, from his father Sayf Bin Ameyra,

'From Abu Abdullah^{-asws} having said: 'One who is inspired the saying of 'We are for Allah^{-azwj} and are returning to Him^{-azwj}' during the calamity (bereavement), the Paradise is obligated for him".²⁹³

3- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ زَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ عَنْ عَاصِمِ بْنِ أَبِي حَمْرَةَ التَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ صَبَرَ عَلَى مُصِيبَةٍ زَادَهُ اللَّهُ عِزًّا وَ جَلًّا عِزًّا عَلَى عِزِّهِ وَ أَدْخَلَهُ جَنَّتهُ مَعَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ ص.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al Hassan, from Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from Al Hassan Bin Al Husayn Bin Yazeed, from Ibrahim Bin Abu Bakr, from Aasim, from Abu Hamza Al Sumali,

'From Abu Ja'far Al-Baqir^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'One who is patient upon a calamity (bereavement), Allah^{-azwj} Mighty and Majestic will Increase him in honour upon his honour, and Admit him into His^{-azwj} Paradise with Muhammad^{-saww} and People^{-asws} of his^{-saww} Household".²⁹⁴

²⁹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 1 (Chapters on Funerals)

²⁹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 2 (Chapters on Funerals)

²⁹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 3 (Chapters on Funerals)

4- مَجَالِسُ الصَّدُوقِ، وَ الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ الْمُفَسِّرِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْحُسَيْنِيِّ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ النَّاصِرِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ الرِّضَا عَنْ أَبِيهِ قَالَ: نَعِيَ إِلَى الصَّادِقِ عِ إِسْمَاعِيلُ وَ هُوَ أَكْبَرُ أَوْلَادِهِ وَ هُوَ يُرِيدُ أَنْ يَأْكُلَ وَ قَدِ اجْتَمَعَ نَدْمَاؤُهُ

(The book) 'Majaalis' of Al Sadouq, and 'Al Uyou' – from Muhammad Bin Al Qasim Al Mufasssir, from Ahmad Bin Al Hassan Al Husayni, from al Hassan Bin Ali Bin Al Nasir, from his father,

'From Muhammad son of Ali^{-asws}, from his father^{-asws} Al-Reza^{-asws}, from his father^{-asws} having said: 'Ismail was obituarised to Al-Sadiq^{-asws}, and he was the eldest of his children, and he^{-asws} intended to eat a meal, and his mourners ones had gathered.

فَتَبَسَّمَ ثُمَّ دَعَا بِطَعَامِهِ فَفَعَدَ مَعَ نَدْمَائِهِ وَ جَعَلَ يَأْكُلُ أَحْسَنَ مِنْ أَكْلِهِ سَائِرِ الْأَيَّامِ وَ يَحْتُ نَدْمَاءَهُ وَ يَضَعُ بَيْنَ أَيْدِيهِمْ وَ يَعْجُبُونَ مِنْهُ لَا يَرَوْنَ لِلْحُزْنِ فِي وَجْهِهِ أَثَرًا

He^{-asws} smiled, then called for his^{-asws} meal. He^{-asws} said with his^{-asws} mourners and went on to eat better than his eating in rest of the days, and he^{-asws} was urging his^{-asws} mourners (to eat), and he^{-asws} placed it in front of them, and they were surprised from him^{-asws} nor seeing any traces of the grief in his^{-asws} face.

فَلَمَّا فَرَغَ قَالُوا لَقَدْ رَأَيْنَا مِنْكَ عَجَبًا أُصِيبَتْ بِمِثْلِ هَذَا الْإِنِّ وَ أَنْتَ كَمَا نَرَى

When he^{-asws} was free, they said, 'We have seen a strange behaviour from you^{-asws}! You^{-asws} have been afflicted with this son and you^{-asws} are like what we are seeing!'

فَقَالَ مَا لِي لَا أَكُونُ كَمَا تَرَوْنَ وَ قَدْ جَاءَنِي خَيْرُ أَصْدَقِ الصَّادِقِينَ أَنِّي مَيِّتٌ وَ إِيَّاكُمْ إِنَّ قَوْمًا عَرَفُوا الْمَوْتَ فَلَمْ يُنْكِرُوا مَا يَخْطِفُهُ الْمَوْتُ مِنْهُمْ وَ سَلَّمُوا لِأَمْرِ خَالِقِهِمْ عَزَّ وَ جَلَّ.

He^{-asws} said: 'Why should I^{-asws} not be like what you are seeing, and news has come to me^{-asws} from the most Truthful of the truthful ones, I^{-asws} shall be dying. And beware of a people who recognise the death and they are not denying what the death has taken away from them, and they submitted to the Command of their Creator Mighty and Majestic".²⁹⁵

5- الْعُيُونُ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْهَيْثَمِ بْنِ أَبِي مَسْرُوقٍ عَنْ مُحَمَّدِ بْنِ الْقَاصِلِ عَنِ الرِّضَا ع قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ بُلِيَ مِنْ شِبَعَتِنَا بِبَلَاءٍ فَصَبَرَ كَتَبَ اللَّهُ لَهُ مِثْلَ أَجْرِ أَلْفِ شَهِيدٍ.

(The book) 'Al Uyou' – from Ali Bin Abdullah, from Sa'ad Bin Abdullah, from Al Haysam Bin Abu Masrouq, from Muhammad Bin Al Fazl,

'From Al-Reza^{-asws} having said: 'Abu Ja'far^{-asws} said: 'One from our^{-asws} Shias who is afflicted with a calamity (bereavement), so he is patient, Allah^{-azwj} will Write for him similar to the Recompense of a thousand martyrs".²⁹⁶

²⁹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 4 (Chapters on Funerals)

²⁹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 5 (Chapters on Funerals)

6- صِفَاتُ الشَّيْخَةِ، لِلصَّدُوقِ عَنِ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلُوهُ عَنْ عَمِّهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَكُونُوا مُؤْمِنِينَ حَتَّى تَكُونُوا مُؤْمِنِينَ وَ حَتَّى تَعُدُّوا النِّعْمَةَ وَ الرَّخَاءَ مُصِيبَةً وَ ذَلِكَ أَنَّ الصَّبْرَ عَلَى الْبَلَاءِ أَفْضَلُ مِنَ الْعَافِيَةِ عِنْدَ الرَّخَاءِ.

(The book) 'Sifaat Al Shia' of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from his uncle, from Muhammad Bin Ahmad, from Muhammad Bin Zayd,

'From Abu Abdullah^{-asws} having said: 'You cannot be Momineen until you become trusted ones, and until you count a calamity as the bounty and the prosperity, and that is the patience upon the affliction is better than the well being during the prosperity''²⁹⁷

7- الْمَحَاسِنُ، عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي عِمْرَانَ عُمَرَ بْنِ مُصْعَبٍ عَنْ أَبِي حَمْرَةَ التَّمَالِيَّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الْعَبْدُ بَيْنَ ثَلَاثٍ بَيْنَ بَلَاءٍ وَ قَضَاءٍ وَ نِعْمَةٍ فَعَلَيْهِ لِلْبَلَاءِ مِنَ اللَّهِ الصَّبْرُ فَرِيضَةٌ وَ عَلَيْهِ لِلْقَضَاءِ مِنَ اللَّهِ التَّسْلِيمُ فَرِيضَةٌ وَ عَلَيْهِ لِلنِّعْمَةِ مِنَ اللَّهِ الشُّكْرُ فَرِيضَةٌ.

(The book) 'Al Mahasin' – from Abdullah Bin Hammad, from Abu Imran Umar Bin Mus'ab, from Abu Hamza Al Sumali who said,

'I heard Abu Abdullah^{-asws} saying: 'The servant is between three (situations) – between affliction, and Decree, and bounty. It is upon him is the patience for the affliction from Allah^{-azwj} as an obligation, and upon him for the Decree from Allah^{-azwj} the submission as an obligation, and upon him for the bounties from Allah^{-azwj} the thanking is an obligation''²⁹⁸

8- مَجَالِسُ الْمُفِيدِ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجَعَابِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدٍ الْبَجَلِيِّ عَنْ مُحَمَّدِ بْنِ بَوَّابٍ الْهَيْبَارِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مَنْ كُنَّ فِيهِ كَتَبَهُ اللَّهُ مِنْ أَهْلِ الْجَنَّةِ

(The book) 'Majaalis' of Al Mufeed – from Muhammad Bin Umar Al Jiany, from Abdullah Bin Bureyd Al Bajaly, from Muhammad Bin Bawwab Al Hibbary,

'From Muhammad Bin Ali son of Ja'far^{-asws}, from his father, from his brother Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, may Salawaat of Allah^{-azwj} be upon them^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Four (matters), one who has these in him, Allah^{-azwj} will Write for him as being from the people of Paradise: -

مَنْ كَانَ عِصْمَتُهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي مُحَمَّدٌ رَسُولُ اللَّهِ ص وَ مَنْ إِذَا أَنْعَمَ اللَّهُ عَلَيْهِ بِنِعْمَةٍ قَالَ الْحَمْدُ لِلَّهِ وَ مَنْ إِذَا أَصَابَ ذَنْبًا قَالَ أَسْتَغْفِرُ اللَّهَ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ.

One whose fortification is testimony that there is no god except Allah^{-azwj}, and I^{saww} Muhammad^{-saww} am Rasool^{-saww} of Allah^{-saww}; and the one when Allah^{-azwj} Favours a bounty upon him, say, 'The Praise is for Allah^{-azwj}'; and the one when he commits a sin, says, 'I seek Forgiveness of Allah^{-azwj}'; and the one whom a calamity (bereavement) afflicts him, says, 'We are for Allah^{-azwj} and we are returning to Him^{-azwj}'²⁹⁹

²⁹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 6 (Chapters on Funerals)

²⁹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 7 (Chapters on Funerals)

²⁹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 8 (Chapters on Funerals)

9- مجالس المفيد، بإسناده إلى هاشم بن محمد بن خنير طويل قال: لَمَّا وَصَلَ إِلَى أَمِيرِ الْمُؤْمِنِينَ عَ وَفَاةَ الْأَشْتَرِ جَعَلَ يَتَلَهَّفُ وَ يَتَأَسَّفُ عَلَيْهِ وَ يَقُولُ لِلَّهِ دُرُّ مَالِكٍ لَوْ كَانَ مِنْ جَبَلٍ لَكَانَ أَعْظَمَ أَزْكَانِهِ وَ لَوْ كَانَ مِنْ حَجَرٍ كَانَ صُلْدًا أَمَا وَ اللَّهُ لَيَهْدَنَّ مَوْتَكَ فَعَلَى مِثْلِكَ فَلَتَبْكِ الْبَوَاكِي

(The book) 'Majaalis' of Al Mufeed – by his chain to Hashim Bin Muhammad in a lengthy Hadeeth, said,

'When (news of) the death of Al-Ashtar arrived to Amir Al-Momineen^{-asws}, he^{-asws} sighed and felt sorry upon him, and he^{-asws} said: 'By Allah^{-azwj}! Malik was a gem, if it were from a mountain it would have been mightiest of its pillars, and if it were from a rock it would have been solid. But, by Allah^{-azwj}, your death would be eased (for you). Upon the likes of you let the crying ones cry'.

ثُمَّ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِنِّي أَخْتَسِبُهُ عِنْدَكَ فَإِنَّ مَوْتَهُ مِنْ مَصَائِبِ الدَّهْرِ فَرِحِمَ اللَّهُ مَالِكًا قَدْ وَفَى بِعَهْدِهِ وَ قَضَى نَجْبَهُ وَ لَقِيَ رَبَّهُ

Then he^{-asws} said: '**We are for Allah and we are returning to Him [2:156]**, and **The Praise is for Allah the Lord of the Worlds [1:2]**. I am anticipating with You^{-azwj}, for his death is from the calamities of the times. May Allah^{-azwj} have Mercy on Malik. He has fulfilled his pact, and fulfilled his term, and he met his Lord^{-azwj}.

مَعَ أَنَا قَدْ وَطَّنَا أَنْفُسَنَا أَنْ نَصْبِرَ عَلَى كُلِّ مُصِيبَةٍ بَعْدَ مُصَابِنَا بِرَسُولِ اللَّهِ ص فَإِنَّمَا أَعْظَمَ الْمُصِيبَةِ.

Along with (this), we^{-asws} have determined ourselves that we^{-asws} shall be upon every calamity (bereavement) after our^{-asws} calamity (bereavement) with Rasool-Allah^{-saww}, for it is the mightiest of the calamities"³⁰⁰.

10- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ مَالِكِ بْنِ عَطِيَّةَ عَنْ دَاوُدَ بْنِ فَزْقِدٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِنَّ فِيمَا نَاجَى اللَّهُ بِهِ مُوسَى بَنَ عِمْرَانَ أَنَّ يَا مُوسَى مَا خَلَقْتُ خَلْقًا هُوَ أَحَبُّ إِلَيَّ مِنْ عَبْدِي الْمُؤْمِنِ وَ إِنِّي إِنَّمَا أَنْتَلِيهِ لِمَا هُوَ خَيْرٌ لَهُ وَ أَنَا أَكَلِمَ بِمَا يُصْلِحُ عَبْدِي وَ لِيَصْبِرَ عَلَى بَلَائِي وَ لِيَشْكُرَ نِعْمَائِي وَ لِيَرْضَ بِقَضَائِي أَكْتَبُهُ فِي الصَّابِقِينَ عِنْدِي إِذَا عَمِلَ بِمَا يُرْضِينِي وَ أَطَاعَ أَمْرِي.

And from him, from Ahmad Bin Muhammad Bin Al Hassan, from his father, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Malik Bin Atiyya, from Dawood Bin Farqad,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Among what Allah^{-azwj} Whispered with to Musa^{-as} Bin Imran^{-as}: "O Musa^{-as}! I^{-azwj} have not Created any creature who is more Beloved to Me^{-azwj} than My^{-azwj} Momin servant, and rather I^{-azwj} Try him due to what is better for him, and I^{-azwj} am more Knowing with what corrects My^{-azwj} servant, and let him be patient upon My^{-azwj} afflictions, and let him thank for My^{-azwj} bounties, and let him be satisfied with My^{-azwj} Decree, I^{-azwj} shall Write him among the truthful ones in My^{-azwj} Presence when he acts with what Satisfied Me^{-azwj} and obeys My^{-azwj} Command!"³⁰¹

³⁰⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 9 (Chapters on Funerals)

³⁰¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 10 (Chapters on Funerals)

11- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرَ بْنِ مُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَنَّهُ قَالَ: أَرْبَعٌ فِي التَّوْرَةِ وَ أَرْبَعٌ إِلَى جَنْبَيْهِنَّ مَنْ أَصْبَحَ عَلَى الدُّنْيَا حَزِينًا أَصْبَحَ سَاخِطًا عَلَى رَبِّهِ وَ مَنْ أَصْبَحَ يَشْكُو مُصِيبَةً نَزَلَتْ بِهِ فَإِنَّمَا يَشْكُو رَبَّهُ الْحَدِيثَ.

And from him, from Ahmad Bin Muhammad, from his father Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Rifa'at,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws}, may the Salawaat upon them^{-asws} both, he^{-asws} said: 'Four are in the Torah and four are to its sides (margin) – one who becomes grieving upon the world has become annoyed upon his Lord^{-azwj}, and one who becomes complains of a calamity having befallen with it is complaining of his Lord^{-azwj}' – the Hadeeth"³⁰².

12- وَ مِنْهُ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ أَبِي كَهْمَشٍ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ هِلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أُوصِنِي قَالَ أُوصِيكَ بِتَقْوَى اللَّهِ إِلَى أَنْ قَالَ وَ إِنَّ نَارَ عَنَتِكَ نَفْسُكَ إِلَى شَيْءٍ مِنْ ذَلِكَ فَاعْلَمْ أَنَّ رَسُولَ اللَّهِ ص كَانَ قُوَّةَ الشَّعِيرِ وَ حُلْوَاهُ التَّمْرَ إِذَا وَجَدَهُ وَ وَقُودَهُ السَّعْفَ وَ إِذَا أُصِيبَتْ بِمُصِيبَةٍ فَادْكُرْ مُصَابِكَ بِرَسُولِ اللَّهِ ص فَإِنَّ النَّاسَ لَنْ يُصَابُوا بِمِثْلِهِ أَبَدًا.

And from him, by his chain, from Ali Bin Mahziyar, from Ali Bin Uqba, from Abu Kahmash, from Amro Bin Saeed Bin Hilal who said,

'I said to Abu Abdullah^{-asws}, 'Advise me!'

He^{-asws}: 'I^{-asws} advise you with fearing Allah^{-azwj} up to he^{-asws} said: 'If you soul were to snatch you to anything from that, then know that Rasool-Allah^{-saww} was such, his^{-saww} daily subsistence is the barley, and his^{-saww} sweet dish is the dates when he^{-saww} could find it, and his^{-saww} firewood was the leaves, and when you are afflicted with a calamity, then remember your remember your calamity with Rasool-Allah^{-saww}, for the people will never be afflicted with the likes of it, ever"³⁰³.

13- أَعْلَامُ الدِّينِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لِلْحَارِثِ الْأَعْوَرِ ثَلَاثَةٌ بَيْنَ يَكْمُلُ الْمُسْلِمُ التَّقَهُ فِي الدِّينِ وَ التَّقْدِيرُ فِي الْمَعِيشَةِ وَ الصَّبْرُ عَلَى النَّوَائِبِ.

(The book) 'A'laam Al Deen' –

'Amir Al-Momineen^{-asws} said to Al-Haris Al-Awr: 'Three (traits), the Muslim is perfected by these – the understanding in the religion, and the management in the livelihood, and the patience upon the disasters"³⁰⁴.

وَ مِنْهُ وَ رُوِيَ أَنَّ أَمِيرَ الْمُؤْمِنِينَ عَ سَمِعَ إِنْسَانًا يَقُولُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ فَقَالَ قَوْلُنَا إِنَّا لِلَّهِ إِفْرَازٌ لَهُ مِنَّا بِالْمَلِكِ وَ قَوْلُنَا إِنَّا إِلَيْهِ رَاجِعُونَ إِفْرَازٌ عَلَى أَنْفُسِنَا بِالْمَلِكِ.

And from him, 'And it is reported that Amir Al-Momineen^{-asws} heard a person saying, 'We are for Allah^{-azwj} and we are returning to Him^{-azwj}'. He^{-asws} said: 'Our words, 'We are for Allah^{-azwj},

³⁰² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 11 (Chapters on Funerals)

³⁰³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 12 (Chapters on Funerals)

³⁰⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 13 a (Chapters on Funerals)

is an acknowledgement to Him^{-azwj} from us with the ownership, and our words, ‘We are returning to Him^{-azwj}’, is an acknowledgement upon ourselves with the death”.³⁰⁵

14- مجالس الشيخ، عن جماعة عن أبي المفضل عن محمد بن جعفر الرزاز عن أيوب بن نوح عن محمد بن أبي عقيلة عن الحسين بن زيد عن أبيه عن علي بن الحسين ع قال سمعته يقول من تعزى عن الدنيا بثواب الآخرة فقد تعزى عن حقيقٍ بحطيرٍ و أعظم من ذلك من عد فائته سلامة نالها و غنيمة أعين عليها.

(The book) ‘Majaalis’ of the sheykh – from a group, from Abu Al Mufazzal, from Muhammad Bin Ja’far Al Razzaz, from Ayoub Bin Nuh, from Muhammad Bin Abu Aqeela, from Al Husayn Bin Zayd, from his father,

‘From Ali^{-asws} Bin Al-Husayn^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying, ‘One who is consoled from the world with Rewards, and he is being consoled from the insignificant with significant and mightier from that; one who counts his losses as a safety will achieve it, and gains support upon it’”.³⁰⁶

15- و منه، عن الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن أحمد بن زكريا عن الحسين بن علي بن فضال عن علي بن عتبة عن أبي كهمش عن عمرو بن سعيد بن هلال عن أبي عبد الله ع قال: إذا أصبت بمصيبة فادكر مصائبك برسول الله ص فإن الناس لم يصابوا بمثله و لن يصابوا بمثله أبداً.

And from him, from Al Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ahmad Bin Zakariya, from Al Hassan Bin Ali Bin Fazzal, from Ali Bin Uqbah, from Abu Kahmash, from Amro Bin Saeed Bin Hilal,

‘From Abu Abdullah^{-asws} having said: ‘When you are afflicted with a calamity, then remember your calamity with Rasool-Allah^{-saww}, for the people will not be afflicted with the likes of it, and they will never be afflicted with the likes of it, ever!’³⁰⁷

16- دعوات الراوندي، قال أمير المؤمنين ع الجزع أتعب من الصبر.

(The book) ‘Dawaat’ of Al Rawandy –

‘Amir Al-Momineen^{-asws} said: ‘The alarm more tiring than the patience is’”.³⁰⁸

و قال النبي ص يقول الله عز و جل من لم يرض بقضائي و لم يشكر لنعماي و لم يصبر على بلاي فليخذ رباً سواي

And the Prophet^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Says: “One who is not satisfied with My^{-azwj} Decree, and does not thank for My^{-azwj} bounties, and is not patience upon My^{-azwj} afflictions, let him take a Lord^{-azwj} apart from Me^{-azwj}!”

و قال من أصبح حزينا على الدنيا أصبح ساخطاً على الله و من أصبح يشكو مصيبة نزلت به فإتما يشكو الله عز و جل

³⁰⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 13 b (Chapters on Funerals)

³⁰⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 14 (Chapters on Funerals)

³⁰⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 15 (Chapters on Funerals)

³⁰⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 16 a (Chapters on Funerals)

And he^{-saww} said: ‘One who becomes grieving upon the world has become annoyed upon Allah^{-azwj}, and the one who becomes complaining of a calamity having befallen with him is rather complaining of Allah^{-azwj} Mighty and Majestic.

وَ أَوْحَى اللَّهُ إِلَىٰ عَزْرِي يَا عَزْرِي إِذَا وَقَعَتْ فِي مَعْصِيَةٍ فَلَا تُنظَرُ إِلَىٰ صَعْرِهَا وَ لَكِنْ انظُرْ مِنْ عَصِيَّتِ وَ إِذَا أُوتِيَتْ رِزْقاً مِنِّي فَلَا تُنظَرُ إِلَىٰ قَلْبِي وَ لَكِنْ انظُرْ إِلَىٰ مَنْ أهدَاهُ وَ إِذَا نَزَلَتْ إِلَيْكَ بَلِيَّةٌ فَلَا تَشْكُ إِلَىٰ خَلْقِي كَمَا لَا أَشْكُوكَ إِلَىٰ مَلَائِكَتِي عِنْدَ صُعُودِ مَسَاوِيكَ وَ فَضَائِحِكَ.

And Allah^{-azwj} Revealed to Uzeyr: “When you fall into a sin, do not look at its smallness, but look as the One^{-azwj} you are disobeyed; and when you are Given sustenance from Me^{-azwj} do not look at its littleness, but look at the One^{-azwj} who has Granted it to you, and when an affliction befalls to you, do not complain to My^{-azwj} creatures just as I^{-azwj} do not Complain to My^{-azwj} Angels at the ascent of your evil deeds and your scandals!”³⁰⁹

وَ رُوِيَ عَنِ الْحَسَنِ الْبَصْرِيِّ أَنَّهُ قَالَ: بَسَسَ الشَّيْءُ الْوَلَدَ إِذَا عَاشَ كَدِّينِ وَ إِنْ مَاتَ هَدَّيْنِ

And it is reported from Al-Hassan Al-Basry who said, ‘Evilest of the things is the son, if he lives he exhausts me, and if he dies, he crushes me!’

فَبَلَغَ ذَلِكَ زَيْنَ الْعَابِدِينَ ع فَقَالَ كَذَبَ وَ اللَّهُ نِعَمَ الشَّيْءِ الْوَلَدَ إِذَا عَاشَ فِدْعَاءَ حَاضِرٍ وَ إِنْ مَاتَ فَشَفِيعٌ سَابِقٌ.

That reached Zayn Al-Abideen^{-asws}. He^{-asws} said: ‘By Allah^{-azwj}, he is lying!’ Best of the things is the son, if he were to live, it is a present supplication (Answered), and if he dies, he is a preceding intercessor”³¹⁰.

وَ عَنْ أُمِّ سَلَمَةَ قَالَتْ رَسُولُ اللَّهِ ص مَنْ أُصِيبَ بِمُصِيبَةٍ فَقَالَ كَمَا أَمَرَهُ اللَّهُ- إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ اجْزِنِي مِنْ مُصِيبَتِي وَ أَعْيِبْنِي خَيْراً مِنْهُ فَعَلَّ اللَّهُ ذَلِكَ بِهِ

And from Umm Salama^{-ra}: ‘Rasool-Allah^{-saww} said: ‘One who is afflicted with a calamity (bereavement), so he says just as Allah^{-azwj} has Commanded him, **‘We are for Allah and we are returning to Him [2:156].** O Allah^{-azwj}! Reward me from my calamity, and Replace me better than it’, Allah^{-azwj} will Do that with him’.

قَالَ فَلَمَّا تُوُفِّيَ أَبُو سَلَمَةَ فَلْتُهُمْ قُلْتُ وَ مَنْ مِثْلُ أَبِي سَلَمَةَ فَأَعْفَبَنِي اللَّهُ بِرَسُولِهِ ص فَتَرَوْنِي.

(Umm Salama^{-ra}) said, ‘When Abu Salama died, I^{-ra} said to him^{-saww}, ‘And who is like Abu Salama?’ (Our) Allah^{-azwj} Replaced him with His^{-azwj} Rasool. He^{-saww} married me^{-ra}”³¹¹.

وَ قَالَ الْبَاقِرُ ع مَا مِنْ مُؤْمِنٍ يُصَابُ بِمُصِيبَةٍ فِي الدُّنْيَا فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ إِلَّا غَفَرَ اللَّهُ لَهُ مَا مَضَىٰ مِنْ ذُنُوبِهِ.

³⁰⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 16 b (Chapters on Funerals)

³¹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 16 c (Chapters on Funerals)

³¹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 16 d (Chapters on Funerals)

And Al-Baqir^{-asws}: ‘There is none from a Momin who is afflicted with a calamity in the world, so he says, **‘We are for Allah and we are returning to Him [2:156]’**, during his calamity, except Allah^{-azwj} will Forgive for him what has passed from his sins’³¹².

وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ مُسْلِمٍ يُصَابُ بِمُصِيبَةٍ وَإِنْ قَدَّمَ عَهْدَهَا فَأَخَذَتْ لَهَا اسْتِزْجَاعاً إِلَّا أَخَذَتْ اللَّهُ لَهُ مَنَزَلَةً وَأَعْطَاهُ مِثْلَ مَا أُعْطِيَ يَوْمَ أُصِيبَ بِهَا وَمَا مِنْ نِعْمَةٍ

And the Prophet^{-saww} said: ‘There is none from a Muslim afflicted by a calamity, and if its times arrives, so he initiates the saying of **‘We are for Allah and we are returning to Him [2:156]’**, except Allah^{-azwj} will Originate status and will Give him similar to what he^{-azwj} will Give him on the day he was afflicted with, and there is none from a bounty.

وَإِنْ تَقَادَمَ عَهْدُهَا تَذَكَّرَهَا الْعَبْدُ فَقَالَ الْحَمْدُ لِلَّهِ إِلَّا جَدَّدَ اللَّهُ لَهُ ثَوَابَهُ كَيَوْمَ وَجَدَهَا

And if its time comes, the servant remembers it, so he says, ‘The Praise is for Allah^{-azwj} except Allah^{-azwj} will Renew his Rewards for him like the day he found it’.

وَقَالَ إِنَّ أَهْلَ الْمُصِيبَةِ لَتَنْزِلُ بِهِمُ الْمُصِيبَةُ فَيَجْزَعُونَ فَيَمُرُّ بِهِمْ مَارٌّ مِنَ النَّاسِ فَيَسْتَرْجِعُ فَيَكُونُ أَكْبَرَ أَجْرًا مِنْ أَهْلِهَا.

And he^{-saww} said: ‘The people of calamity, the calamity descends with them, so they are alarmed, and a passer-by from the people passes by them, so he says, **‘We are for Allah and we are returning to Him [2:156]’**, he would be of mightier Recompense than its people’.

وَكَانَ أَبُو عَبْدِ اللَّهِ ع يَقُولُ عِنْدَ الْمُصِيبَةِ - الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مُصِيبَتِي فِي دِينِي وَالْحَمْدُ لِلَّهِ الَّذِي لَوْ شَاءَ أَنْ تَكُونَ مُصِيبَتِي أَكْبَرَ بِمَا كَانَتْ لَكَانَتْ

And Abu Abdullah^{-asws} used to say at the calamity: ‘The Praise is for Allah^{-azwj} Who did not Make my disobedience to be in my^{-asws} religion, and the Praise is for Allah^{-azwj} Who, had He^{-azwj} so Desires, my calamities would have been mightier than what were, would have been so’.

وَكَانَ لِلصَّادِقِ ع ابْنٌ فَبَيْنَمَا هُوَ يَمْشِي بَيْنَ يَدَيْهِ إِذْ غَصَّ فَمَاتَ فَبَكَى وَ قَالَ لَئِنْ أَخَذْتَ لَقَدْ بَقَيْتَ وَ لَئِنْ ابْتَلَيْتَ لَقَدْ عَاقَبْتَ

And there was a son for Al-Sadiq^{-asws}. While he was walking in front of him^{-asws}, when he choked and died. He^{-asws} cried and said: ‘If you had been Seized you would have remained, and if you had been afflicted, you would have recovered’.

ثُمَّ حَمَلَ إِلَى النِّسَاءِ فَلَمَّا رَأَيْتُهُ صَرَخْنَ فَأَقْسَمَ عَلَيْهِنَّ أَنْ لَا يَصْرُخْنَ فَلَمَّا أَخْرَجَهُ لِلدَّفْنِ قَالَ سُبْحَانَ مَنْ يَقْتُلُ أَوْلَادَنَا وَ لَا تَزِدَادُ لَهُ إِلَّا حُبًّا

Then he^{-asws} carried (him) to the women. When they saw him, they cried. He^{-asws} vowed upon them that they will not shriek. When he was brought out for the burial, he^{-asws} said: ‘Glory be to the One^{-azwj} Who Kills our^{-asws} children, and we^{-asws} do not increase for Him^{-azwj} except in love.

فَلَمَّا دَفَنَهُ قَالَ يَا بَيْتِي وَسَعِ اللَّهُ فِي ضَرْحِكَ وَ جَمَعَ بَيْنَكَ وَ بَيْنَ نَبِيِّكَ

³¹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 16 e (Chapters on Funerals)

When he^{-asws} buried him, he^{-asws} said: 'O my^{-asws} son! May Allah^{-azwj} Expand your shrine and Gather between you and your Prophet^{-saww}'.

وَقَالَ عِ إِيَّا قَوْمٍ نَسَأَلُ اللّٰهَ مَا نُحِبُّ فِيمَنْ نُحِبُّ فَيُعْطِينَا فَإِذَا أَحَبَّ مَا نَكْرَهُ فِيمَنْ نُحِبُّ رَضِينَا

And he^{-asws} said: 'We^{-asws} are a people, we^{-asws} ask Allah^{-azwj} regarding the one we^{-asws} love, so He^{-azwj} Gives to us. When He^{-azwj} Loves what we dislike regarding the one we^{-asws} Love, we^{-asws} are satisfied'.

وَقَالَ عِ نَحْنُ صَبْرٌ وَ شِيَعَتُنَا وَ اللّٰهُ أَصْبَرُ مِنَّا لِأَنَّا صَبَرْنَا عَلَى مَا عَلِمْنَا وَ صَبَرُوا عَلَى مَا لَمْ يَعْلَمُوا.

And he^{-asws} said: 'We^{-asws} are patient, and our^{-asws} Shias, by Allah^{-azwj}, are more patient than we^{-asws} are, because we^{-asws} are patient upon what is known, while they are patient upon what they are not knowing'³¹³.

بيان: على ما علمنا أي نزوله قبل وقوعه و ذلك مما يهون المصيبة.

Explanation – 'Upon what we^{-asws} know' – i.e., its befalling before its occurrence, and that is from what minimises the calamity.

17- دَعَوَاتُ الرَّوَّانْدِيِّ، قَالَ الصَّادِقُ عِ بُصِيحُ الْمُؤْمِنِ حَزِيناً وَ مُبْسِي حَزِيناً وَ لَا يُصْلِحُهُ إِلَّا ذَاكَ وَ سَاعَاتُ الْعُمُومِ كَفَارَاتُ الدُّنُوبِ.

(The book) 'Dawaat' of Al Rawandy –

'Al-Sadiq^{-asws} said: 'In the morning the Momin grieves and in the evening he grieves, and nothing is correct except that, and the hours of sadness are atonements of the sins'³¹⁴.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ مَنْ قَصُرَ عُمُرُهُ كَانَتْ مُصِيبَتُهُ فِي نَفْسِهِ وَ مَنْ طَالَ عُمُرُهُ تَوَاتَرَتْ مَصَائِبُهُ وَ رَأَى فِي نَفْسِهِ وَ أَجْبَائِهِ مَا يَسُوؤُهُ.

And Amir Al-Momineen^{-asws} said: 'One whose lifespan is short, his calamities would be within himself, and one whose lifespan is prolonged, his calamities would be recurring, and he would see in himself and his loved ones what would worsen him'³¹⁵.

وَ قَالَ أَبُو عَبْدِ اللّٰهِ عِ الْمُؤْمِنُ صَبُورٌ فِي الشَّدَائِدِ وَ قَوْرٌ فِي الرِّزَالِ قَتُوعٌ بِمَا أُوتِيَ لَا يُعْظَمُ عَلَيْهِ الْمَصَائِبُ وَ لَا يَحِيفُ عَلَى مُبْغِضٍ وَ لَا يَأْتُمُّ فِي مُحِبِّ النَّاسِ مِنْهُ فِي رَاحَةٍ وَ النَّفْسُ مِنْهُ فِي شِدَّةٍ.

And Abu Abdullah^{-asws} said: 'The Momin patient during the adversities, dignified in the disturbances, contented with what he is given. Neither are the calamities mighty upon him, nor is he unjust to a hater, nor does he sin regarding a loved one. The people are at rest from him, while soul is in hardship from him'³¹⁶.

³¹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 16 f (Chapters on Funerals)

³¹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 17 a (Chapters on Funerals)

³¹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 17 b (Chapters on Funerals)

³¹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 17 c (Chapters on Funerals)

وَقَالَ زَيْنُ الْعَابِدِينَ ع مَا أَصِيبُ أَمِيرُ الْمُؤْمِنِينَ ع بِمُصِيبَةٍ إِلَّا صَلَّى فِي ذَلِكَ الْيَوْمِ أَلْفَ رَكْعَةٍ وَ تَصَدَّقَ عَلَى سِتِّينَ مِسْكِينًا وَ صَامَ ثَلَاثَةَ أَيَّامٍ

And Zayn Al-Abideen^{-asws} said: ‘No calamity afflicted Amir Al-Momineen^{-asws} except he^{-asws} prayed during that day a thousand Cycles Salat, and he^{-asws} gave in charity to sixty poor ones, and fasted three months’.

وَقَالَ لِأَوْلَادِهِ إِذَا أُصِيبْتُمْ بِمُصِيبَةٍ فَافْعَلُوا بِمِثْلِ مَا أَفْعَلُ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ ص هَكَذَا يَفْعَلُ فَاتَّبِعُوا أَتْرَ نَبِيِّكُمْ وَ لَا تُخَالِفُوهُ فَيُخَالِفَ اللَّهُ بِكُمْ إِنَّ اللَّهَ تَعَالَى يَقُولُ وَ لَمَنْ صَبَرَ وَ عَفَرَ فَإِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

And he^{-asws} said to his^{-asws} children: ‘Whenever you are afflicted with a calamity, then do similar to what (I^{-asws}) do, for I^{-asws} have seen Rasool-Allah^{-saww} doing like that, therefore follow the impacts of your Prophet^{-saww}, and do not oppose him^{-saww}, for Allah^{-azwj} will be Opposed to you. Allah^{-azwj} the Exalted Says: **And the one who is patient and forgives, surely that is from the matters requiring determination [42:43]**’.

ثُمَّ قَالَ زَيْنُ الْعَابِدِينَ ع فَمَا زِلْتُ أَعْمَلُ بِعَمَلِ أَمِيرِ الْمُؤْمِنِينَ ع.

Then Zayn Al Abideen^{-asws} said: ‘Thus, I^{-asws} have not ceased to do the deeds of Amir Al-Momineen^{-asws}’.³¹⁷

وَقَالَ ع الرِّضَا بِالْمَكْرُوهِ أَرْفَعُ دَرَجَاتِ الْمُتَّقِينَ.

And he^{-asws} said: ‘Being satisfied with the abhorrence’s, raises the ranks of the pious ones’.³¹⁸

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمَصَائِبُ بِالسَّوِيَّةِ مَقْسُومَةٌ بَيْنَ الْبَرِيَّةِ.

And Amir Al-Momineen^{-asws}: ‘The calamities are with the even distribution between the Created beings’.³¹⁹

وَقَالَ ع مَنْ لَمْ يُنْجِهِ الصَّبْرُ أَهْلَكَهُ الْجُرْعُ.

And he^{-asws} said: ‘One whom the patience does not rescue, the panic destroys him’.³²⁰

وَرُوي أَنَّ مُوسَى ع قَالَ يَا رَبِّ ذَلِّبْ عَلَيَّ عَمَلًا إِذَا أَنَا عَمَلْتُهُ نَلْتُ بِهِ رِضَاكَ

And it is reported that Musa^{-as} said: ‘O Lord^{-azwj}! Point me^{-as} upon a deed, when I^{-as} were to do it, I^{-as} would achieve Your^{-azwj} Satisfaction with it’.

فَأَوْحَى اللَّهُ إِلَيْهِ يَا ابْنَ عِمْرَانَ إِنَّ رِضَايَ فِي كُرْهِكَ وَ لَنْ تُطِيقَ ذَلِكَ

³¹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 17 d (Chapters on Funerals)

³¹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 17 d (Chapters on Funerals)

³¹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 17 e (Chapters on Funerals)

³²⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 17 f (Chapters on Funerals)

Allah^{-azwj} Revealed to him^{-as}: “O son^{-as} of Imran^{-as}! My^{-azwj} Satisfaction is in your^{-as} dislike, and you^{-as} will never (be able to) endure that!”

قَالَ فُحْرٌ مُوسَى ع سَاجِدًا بَاكِيًا فَقَالَ يَا رَبِّ حَصَصْتَنِي بِالْكَلامِ وَ لَمْ تُكَلِّمْ بَشَرًا قَبْلِي وَ لَمْ تُدَلِّني عَلَى عَمَلٍ أَنَالُ بِهِ رِضَاكَ

He (the narrator) said, ‘Musa^{-as} fell down in Sajdah, crying. He^{-as} said: ‘O Lord^{-azwj}! You^{-azwj} have Particularised me^{-as} with the speech, and You^{-azwj} have not Spoken to a mortal before me^{-as}, and You^{-azwj} did not point upon a deed I^{-as} can achieve Your^{-azwj} Satisfaction with it!’

فَأَوْحَى اللهُ إِلَيْهِ أَنَّ رِضَايَ فِي رِضَاكَ بِقَضَائِي.

Allah^{-azwj} Revealed to him^{-as}: “My^{-azwj} Satisfaction in your^{-as} being satisfied with My^{-azwj} Decree!”³²¹

18- تَخَيَّرَ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ وَ قَدْ عَزَى الْأَشْعَثُ بْنُ قَيْسٍ عَنِ ابْنِ لَهُ يَا أَشْعَثُ إِنَّ تَحَزُّنَ عَلَى ابْنِكَ فَقَدْ اسْتَحَقَّ ذَلِكَ مِنْكَ الرَّحْمَ وَ إِنَّ تَصَبْرَ فَيَفِي اللهُ مِنْ كُلِّ مُصِيبَةٍ خَلْفًا

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said, and he^{-asws} was consoling Al-Ashas Bin Qays about a son of his: ‘O Ash’as! If you were to grieve upon your son, that is deserving from you of the kinship, and if you were to be patient, then in Allah^{-azwj} there is a replacement from every calamity.

يَا أَشْعَثُ إِنَّ صَبْرَتَ جَرَى عَلَيْكَ الْقَدْرُ وَ أَنْتَ مَا جُورَ وَ إِنَّ جَزَعَتَ جَرَى عَلَيْكَ الْقَدْرُ وَ أَنْتَ مَا زُورَ

O Ash’as! If you were to be patient, the Pre-determination will flow upon you (anyway) and you will be Rewarded, but if you were to be alarmed, the Pre-determination will flow upon you (anyway) and you will be sinful.

سَرِّكَ وَ هُوَ بَلَاءٌ وَ فِتْنَةٌ وَ حَزَنٌ وَ هُوَ نَوَابٌ وَ رَحْمَةٌ.

(Your son) cheered you (when he was born), and he was a trial and a Fitna, and he has grieved you (by his death), and it is a Reward and a Mercy”³²².

وَ قَالَ ع عَلَى قَبْرِ رَسُولِ اللهِ ص سَاعَةٌ دُفِنَ إِنَّ الصَّبْرَ جَمِيلٌ إِلَّا عَنكَ وَ إِنَّ الجَزَعَ لَفَيْحٌ إِلَّا عَلَيْكَ وَ إِنَّ المُصَابَ بِكَ لَجَلِيلٌ وَ إِنَّهُ قَبْلَكَ وَ بَعْدَكَ لَجَلِيلٌ.

And he^{-asws} said at the grave of Rasool-Allah^{-saww} the time he^{-saww} was buried: ‘The patience is beautiful except about you^{-saww}, and the alarm is ugly except upon you^{-saww}, and the calamity with you^{-saww} is majestic, and it was little before you^{-saww} and after you^{-saww}’³²³.

³²¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 17 g (Chapters on Funerals)

³²² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 18 a (Chapters on Funerals)

³²³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 18 b (Chapters on Funerals)

19- النهج، نصح البلاغة سمع ع رجلاً يقول إنا لله و إنا إليه راجعون فقال إنا لله إنا لله إنا لله إنا لله إنا لله راجعون إقراراً على أنفسنا بالهلكة.

(The book) 'Al-Nahj Al-Balagah' –

'He^{-asws}, and he^{-asws} had heard a man saying, '**We are for Allah and we are returning to Him [2:156]**'. He^{-asws} said: 'Our words, **We are for Allah**, is an acknowledgment upon ourselves with the ownership, while our words: **and we are returning to Him**, is acknowledgment upon ourselves of the perishing (death)'.³²⁴

و قال ع ينزل الصبر على قدر المصيبة و من ضرب يده على فخذيه عند مصيبة حبط أجره.

'And he^{-asws} said: 'The patience descends in accordance to the calamity, and the one who strikes his hand upon his things during his calamity, Rewards of his deeds is nullified'.³²⁵

و قال ع من أصبح على الدنيا حزينا فقد أصبح لفضاء الله ساجداً و من أصبح يشكو مصيبة نزلت به فيما يشكو ربه

And he^{-asws} said: 'One who becomes grieving upon the world, so he has become dissatisfied at the Decree of Allah^{-azwj}; and one who becomes complaining of a calamity which had befallen with him, so he has rather becomes complaining of his Lord^{-azwj}'.

و عزي ع قوماً عن ميت مات لهم فقال إن هذا الأمر ليس بكم بده و لا إليكم انتهى و قد كان صاحبكم هذا يسافر فعدوه في بعض سفراته فإن قدم عليكم و إلا فدمتم عليه.

And he^{-asws} consoled a people about a deceased of theirs who had died. He^{-asws} said: 'This matter hasn't begun with you nor will it end to you, and this companion of yours has travelled. So bid him farewell in one of his journeys. Either he will arrive to you or else you will be joining to him'.³²⁶

و قال ع من صبر صبر الأحرار و إلا سلا سلو الأعمار.

And he^{-asws} said: 'One who is patient, is patience of the free ones, or else he should be silent like the silence of the inexperienced ignorant one'.³²⁷

و في خبر آخر إنه ع قال للأشعث بن قيس معزياً إن صبرت صبر الأكارم و إلا سلوت سلو البهائم.

And in another Hadeeth – 'He^{-asws} said to Al-Ash'as Bin Qays as a consolation (upon the death of his son): 'Either you be patient like the patience of the honourable (people), or you be silent like the silence of the animals'.³²⁸

³²⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 19 a (Chapters on Funerals)

³²⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 19 b (Chapters on Funerals)

³²⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 19 c (Chapters on Funerals)

³²⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 19 d (Chapters on Funerals)

³²⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 19 e (Chapters on Funerals)

20- تَحِيحُ الْبَلَاغَةِ، وَ دَعَوَاتُ الرَّاَوْنِدِيِّ، قَالَ ع مَنْ عَظَّمَ صِغَارَ الْمَصَائِبِ ابْتَلَاهُ اللَّهُ بِكِبَارِهَا.

(The book) 'Nahj Al Balagah', and 'Dawaat' of Al Rawandy –

'He^{-asws} said: 'One who magnifies the small difficulties, Allah^{-azwj} will Afflict him with its big ones''.³²⁹

21- كَنْزُ الْكَرَاجِكِيِّ، رُوِيَ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: الصَّبْرُ سِتْرٌ مِنَ الْكُرُوبِ وَ عَوْنٌ عَلَى الْخُطُوبِ.

(The book) 'Kanz' of Al Karajaky' –

'It is reported from Rasool-Allah^{-saww} having said: 'The patience is a veil (shield) from the sorrows and a support upon the distress''.³³⁰

وَ قَالَ ص الصَّبْرُ صَبْرَانِ صَبْرٌ عِنْدَ الْبَلَاءِ وَ أَفْضَلُ مِنْهُ الصَّبْرُ عِنْدَ الْمَحَارِمِ.

And he^{-saww} said: 'The patience is two (types of) patience – patience upon the affliction, and better than it is the patience from the Prohibitions''.³³¹

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ كُنُوزِ الْإِيمَانِ الصَّبْرُ عَلَى الْمَصَابِ.

And Amir Al-Momineen^{-asws}: 'From the treasures of Eman is the Patience upon the calamities''.³³²

وَ قَالَ ع الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا إِيْمَانَ لِمَنْ لَا صَبْرَ لَهُ.

And he^{-asws} said: 'The patience from the Eman is as the status of the head from the body, and there is no Eman for the one having no patience for him''.³³³

وَ قَالَ ع اطْرُحْ عَنْكَ الْهُمُومَ بِعَزَائِمِ الصَّبْرِ وَ حُسْنِ الْيَقِينِ.

And he^{-asws} said: 'Drop the worries away from you by the determined patience and good certainty''.³³⁴

وَ قَالَ ع مَنْ صَبَرَ سَاعَةً حُمِدَ سَاعَاتٍ.

And he^{-asws} said: 'One who is patient for an hour, would be praised for hours''.³³⁵

وَ قَالَ ع الصَّبْرُ عَلَى ثَلَاثَةِ أَوْجُهٍ صَبْرٌ عَلَى الْمَعْصِيَةِ وَ صَبْرٌ عَلَى الْمُصِيبَةِ وَ صَبْرٌ عَلَى الطَّاعَةِ.

³²⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 20 (Chapters on Funerals)

³³⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 21 a (Chapters on Funerals)

³³¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 21 b (Chapters on Funerals)

³³² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 21 c (Chapters on Funerals)

³³³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 21 d (Chapters on Funerals)

³³⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 21 e (Chapters on Funerals)

³³⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 21 f (Chapters on Funerals)

And he^{-asws} said: ‘The patience is based upon three aspects – patience upon (from) the disobedience, and patience upon the calamity, and patience upon the obedience’.³³⁶

وَقَالَ ع مَنْ جَعَلَ لَهُ الصَّبْرَ وَالْيَأْمَ لَمْ يَكُنْ يَحْدِثُ مُبَالِيًا.

And he^{-asws} said: ‘One who makes the patience a guardian for him, would not care about an unfortunate incident’.³³⁷

22- مُسَكِّنُ الْفُؤَادِ، لِلشَّهِيدِ الثَّانِي فُؤَادِ سِرِّهِ أَوْحَى اللَّهُ تَعَالَى إِلَى دَاوُدَ تُرِيدُ وَ أُرِيدُ وَ إِنَّمَا يَكُونُ مَا أُرِيدُ فَإِنْ سَلَّمْتَ لِمَا أُرِيدُ كَفَيْتُكَ مَا تُرِيدُ وَ إِنْ لَمْ تُسَلِّمْ لِمَا أُرِيدُ أَتَعْبُتُكَ فِيمَا تُرِيدُ ثُمَّ لَا يَكُونُ إِلَّا مَا أُرِيدُ.

(The book) ‘Musakkin Al Fuwad’ of the Shaheed Al Sany, may his soul be sanctified –

‘Allah^{-azwj} the Exalted Revealed to Dawood^{-as}: ‘You^{-as} want, and I^{-azwj} Want, and rather it will happen what I^{-azwj} Want. If you^{-as} were to submit to what I^{-azwj} Want, it would suffice you^{-as} of what you^{-as} want, and if you^{-as} don’t submit to what I^{-azwj} Want, I^{-saww} shall tire you^{-as} regarding what you^{-as} want, then it will not happen except what I^{-azwj} Want!’³³⁸

وَرُويَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: الصَّبْرُ نِصْفُ الْإِيمَانِ.

And it is reported from the Prophet^{-saww} having said: ‘The patience is half the Eman’.³³⁹

وَقَالَ ص مِنْ أَقَلِّ مَا أُوتِيتُمْ الْبَقِيَّةُ وَ عَزِيمَةُ الصَّبْرِ وَ مَنْ أُعْطِيَ حَظَّهُ مِنْهُمَا لَمْ يُبَالِ مَا فَاتَهُ مِنْ قِيَامِ اللَّيْلِ وَ صِيَامِ النَّهَارِ

And he^{-saww} said: ‘From the scarcest of what you have been Given, is the certainty and the determined patience, and the one who is Given his share from these two would not care what has been missed by him, from standing at night (for Salat), and fasting the day.

وَلَأَنْ تَصْبِرُوا عَلَى مِثْلِ مَا أَنْتُمْ عَلَيْهِ أَحَبُّ إِلَيَّ مِنْ أَنْ يُؤَافِيَنِي كُلُّ امْرِئٍ مِنْكُمْ يَمْلَأُ عَمَلٍ جَمِيعِكُمْ وَ لَكِنِّي أَخَافُ أَنْ يُفْتَحَ عَلَيْكُمْ الدُّنْيَا بَعْدِي فَيُنْكَرَ بَعْضُكُمْ بَعْضًا وَ يُنْكَرُكُمْ أَهْلُ السَّمَاءِ عِنْدَ ذَلِكَ

And because your being patience upon the likes of what you are upon is more beloved to me^{-asws} than if every person from you were to be fulfil to be with the likes of the deeds of all of you, but I^{-asws} fear that the world might open upon you after me^{-saww} so you will be denying each other and the inhabitants will be denying you during that.

فَمَنْ صَبَرَ وَ احْتَسَبَ ظَفَرَ بِكَمَالِ ثَوَابِهِ ثُمَّ قَرَأَ مَا عِنْدَكُمْ يَنْفَعُ وَ مَا عِنْدَ اللَّهِ بَاقٍ وَ لَنْجَزِينَ الَّذِينَ صَبَرُوا أَجْرَهُمُ الْآيَةَ-.

The one who is patient and anticipates will win with the perfection of his Rewards’. Then he^{-asws} recited: **What is with you would deplete, and what is with Allah would remain, and**

³³⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 21 g (Chapters on Funerals)

³³⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 21 h (Chapters on Funerals)

³³⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 1 (Chapters on Funerals)

³³⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 2 (Chapters on Funerals)

We will Recompense those who were patient, being their Recompense [16:96] – the Verse’’³⁴⁰

وَسُئِلَ عَ مَا الْإِيمَانُ قَالَ الصَّبْرُ.

And he^{-asws} was asked, ‘What is the Eman?’ He^{-asws} said: ‘The patience’’³⁴¹

وَقَالَ ص الصَّبْرُ كَثْرٌ مِنْ كُنُوزِ الْجَنَّةِ.

And he^{-saww} said: ‘The patience is a treasure from the treasures of Paradise’’³⁴²

وَقِيلَ أَوْحَى اللَّهُ إِلَى دَاوُدَ ع تَخَلَّقْ بِأَخْلَاقِي وَ إِنِّ مِنْ أَخْلَاقِي الصَّبْرُ.

And it was said, ‘Allah^{-azwj} Revealed to Dawood^{-as}: ‘Conduct with My^{-azwj} Manners, and from My^{-azwj} Manners is the patience!’’’³⁴³

وَعَنِ ابْنِ عَبَّاسٍ لَمَّا دَخَلَ رَسُولُ اللَّهِ ص عَلَى الْأَنْصَارِ فَقَالَ أَمْؤْمِنُونَ أَنْتُمْ

And from Ibn Abbas,

‘When Rasool-Allah^{-saww} entered to see the Helpers, he^{-saww} said: ‘Are you Momineen?’

فَسَكَتُوا فَقَالَ رَجُلٌ نَعَمْ يَا رَسُولَ اللَّهِ

They were silent. A man from them said, ‘Yes, O Rasool-Allah^{-saww}!’

فَقَالَ وَ مَا عَلَامَةُ إِيمَانِكُمْ

He^{-saww} said: ‘And what is a sign of your Eman?’

فَقَالُوا نَشْكُرُ عَلَى الرَّخَاءِ وَ نَصْبِرُ عَلَى الْبَلَاءِ وَ نَرْضَى بِالْقَضَاءِ

They said, ‘We thank upon the prosperity, and we are patient upon the afflictions, and we are satisfied with the Decree (of Allah^{-azwj})’.

فَقَالَ مُمْئِنُونَ وَ رَبِّ الْكَعْبَةِ.

He^{-asws} said: ‘Momineen, by Lord^{-azwj} of the Kabah!’’’³⁴⁴

وَقَالَ ص فِي الصَّبْرِ عَلَى مَا نَكَّرَهُ خَيْرٌ كَثِيرٌ.

³⁴⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 3 (Chapters on Funerals)

³⁴¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 4 (Chapters on Funerals)

³⁴² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 5 (Chapters on Funerals)

³⁴³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 6 (Chapters on Funerals)

³⁴⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 7 (Chapters on Funerals)

And he^{-saww} said regarding the patience: ‘There is a lot of good upon what we dislike’.³⁴⁵

وَقَالَ الْمَسِيحُ ع إِنَّكُمْ لَا تُدْرِكُونَ مَا تُحِبُّونَ إِلَّا بِصَبْرِكُمْ عَلَى مَا تَكْرَهُونَ.

And the Messiah^{-as} said: ‘You will not be realising what you love except with being patient upon what you dislike’.³⁴⁶

وَقَالَ عَلِيُّ ع بُنِيَ الْإِيمَانُ عَلَى أَرْبَعِ دَعَائِمٍ الْيَقِينِ وَ الصَّبْرِ وَ الْجِهَادِ وَ الْعَدْلِ.

And Ali^{-asws} said: ‘The Eman is built upon four pillars – the certainty, and the patience, and the struggle, and the justice’.³⁴⁷

وَقَالَ ع الصَّبْرُ مِنَ الْإِيمَانِ بِمَنْزِلَةِ الرَّأْسِ مِنَ الْجَسَدِ وَ لَا جَسَدَ لِمَنْ لَا رَأْسَ لَهُ وَ لَا إِيمَانَ لِمَنْ لَا صَبْرَ لَهُ.

And he^{-asws} said: ‘The patience from the Eman is at the status of the head from the body, and there is no body for the one having no head for him, nor any Eman for the one having no patience for him’.³⁴⁸

وَقَالَ ع عَلَيْكُمْ بِالصَّبْرِ فَإِنَّ بِهِ يَأْخُذُ الْحَارِمُ وَ إِلَيْهِ يَعُودُ الْجَانِعُ.

And he^{-asws} said: ‘Upon you all is with being patient, for the determined one takes with it and the panicky one returns to it’.³⁴⁹

وَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع عَنِ النَّبِيِّ ص قَالَ: إِنَّ فِي الْجَنَّةِ شَجَرَةً يُقَالُ لَهَا شَجَرَةُ الْبَلْوَى يُؤْتَى بِأَهْلِ الْبَلَاءِ يَوْمَ الْقِيَامَةِ فَلَا يُرْفَعُ لَهُمْ دِيوَانٌ وَ لَا يُنْصَبُ لَهُمْ مِيزَانٌ يُصَبُّ عَلَيْهِمُ الْأَجْرُ صَبًّا

And from Al-Hassan^{-asws} Bin Ali^{-asws}, from the Prophet^{-saww} having said: ‘There is a tree in the Paradise called ‘The tree of affliction’. The people of afflictions will be brought on the Day of Qiyamah, so neither will a register (of deeds) be raised for them, nor will a scale be set-up for them, and the Recompense will be poured upon them’.

وَ قَرَأَ إِذَا نُؤِيَ الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ.

And he^{-saww} recited: **But rather, the patient ones would be fulfilled their Recompense without Reckoning’ [39:10]**.³⁵⁰

وَ عَنْهُ عَنِ النَّبِيِّ ص قَالَ: مَا مِنْ جُرْعَةٍ أَحَبَّ إِلَى اللَّهِ تَعَالَى مِنْ جُرْعَةٍ غَيْظٍ كَظَمَهَا رَجُلٌ أَوْ جُرْعَةٍ صَبْرٍ عَلَى مُصِيبَةٍ وَ مَا مِنْ قَطْرَةٍ أَحَبَّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ قَطْرَةٍ دَفَعَتْ مِنْ خَشْيَةِ اللَّهِ أَوْ قَطْرَةٍ دَمِ أُهْرِيْمَتْ فِي سَبِيلِ اللَّهِ.

³⁴⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 8 (Chapters on Funerals)

³⁴⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 9 (Chapters on Funerals)

³⁴⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 10 (Chapters on Funerals)

³⁴⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 11 (Chapters on Funerals)

³⁴⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 12 (Chapters on Funerals)

³⁵⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 13 (Chapters on Funerals)

And from him^{-asws}, from the Prophet^{-saww} having said: ‘There is not gulp more Beloved to Allah^{-azwj} the Exalted than a gulp of swallowing the rage by an angry man, or a gulp of patience upon a calamity; and there is none from a drop more Beloved to Allah^{-azwj} Mighty and Majestic than a drop of tears from fearing Allah^{-azwj}, or a blood spilt in the Way of Allah^{-azwj}’.³⁵¹

وَعَنْ زَيْنِ الْعَابِدِينَ ع قَالَ: إِذَا جَمَعَ اللَّهُ الْأُولَى وَالْآخِرَى يُنَادِي مُنَادٍ أُنْثَى الصَّابِرُونَ لِيَدْخُلُوا الْجَنَّةَ جَمِيعًا بِغَيْرِ حِسَابٍ

And from Zayn Al-Abideen^{-asws} having said: ‘When Allah^{-azwj} Gathers the former ones and the latter ones, a caller will call out: ‘Where are the patient ones! Let them enter the Paradise together without any Reckoning!’

قَالَ فَيَقُومُ عُنُقُ مِنَ النَّاسِ فَتَتَلَقَّاهُمُ الْمَلَائِكَةُ فَيَقُولُونَ إِلَى أُنْثَى يَا بَنِي آدَمَ فَيَقُولُونَ إِلَى الْجَنَّةِ

He^{-asws} said: ‘Necks of people will arise. The Angels will meet them saying: ‘To where, O sons of Adam^{-as}?’ They would say, ‘To the Paradise’.

فَيَقُولُونَ وَ قَبْلِ الْحِسَابِ فَقَالُوا نَعَمْ

They will say, ‘And before the Reckoning?’ They would say, ‘Yes’.

قَالُوا وَمَنْ أَنْتُمْ قَالُوا الصَّابِرُونَ

They will say, ‘And who are you all?’ They would say, ‘The patient ones’.

قَالُوا وَمَا كَانُ صَبْرَكُمْ قَالُوا صَبْرَنَا عَلَى طَاعَةِ اللَّهِ وَ صَبْرَنَا عَنْ مَعْصِيَةِ اللَّهِ حَتَّى تَوْفَانَا اللَّهُ عَزَّ وَ جَلَّ

They will say, ‘And what was your patience?’ They would say, ‘We were patient upon obedience of Allah^{-azwj}, and we were patient upon (from) disobedience of Allah^{-azwj} until Allah^{-azwj} Mighty and Majestic Caused us to die’.

قَالُوا أَنْتُمْ كَمَا قُلْتُمْ ادْخُلُوا الْجَنَّةَ - فَيُعَمُّ أَجْرُ الْعَامِلِينَ.

They will say, ‘You are just as you are saying. Enter the Paradise! **best is the Recompense of the workers’ [39:74]**’.³⁵²

وَعَنْ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: ثَلَاثٌ مَنْ رُزِقَهُنَّ فَقَدْ رُزِقَ خَيْرَ الدَّارَيْنِ الرِّضَا بِالْقَضَاءِ وَ الصَّبْرُ عَلَى الْبَلَاءِ وَ الدُّعَاءُ فِي الرِّخَاءِ.

And from Ibn Masoud,

‘From the Prophet^{-saww} having said: ‘Three, one who is Graced these, he has been Graced good of the two houses (world and Hereafter) – the satisfaction with the Decree, and the patience upon the affliction, and the supplication during the prosperity’.³⁵³

³⁵¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 14 (Chapters on Funerals)

³⁵² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 15 (Chapters on Funerals)

³⁵³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 16 (Chapters on Funerals)

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص فَقَالَ يَا غُلَامُ أَوْ يَا غُلَيْمُ أَلَا أُعَلِّمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهِنَّ

And from Ibn Abbas who said,

'I was in the presence of Rasool-Allah^{-saww}. He^{-saww} said: 'O slave!' (or said: 'O boy!') – 'Shall I^{-saww} teach you phrases Allah^{-azwj} will Cause you to benefit by these?'

فَقُلْتُ بَلَى

I said, 'Yes'.

فَقَالَ احْفَظِ اللَّهَ يَحْفَظَكَ احْفَظِ اللَّهَ تَجِدْهُ أَمَامَكَ تَعْرِفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَّةِ إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ فَإِذَا اسْتَعْنَتْ فَاسْتَعِنِ بِاللَّهِ

He^{-saww} said: 'Guard (yourself for) Allah^{-azwj}, Allah^{-azwj} will Guard you. You will find Him^{-azwj} in front of you. Familiarise to Allah^{-azwj} during the prosperity, He^{-azwj} will Familiarise with you during the adversity. When you ask, then ask Allah^{-azwj}. When you seek assistance, seek Assistance with Allah^{-azwj}.

وَ اعْلَمْ أَنَّ فِي الصَّبْرِ عَلَى مَا نَكْرَهُ خَيْرًا كَثِيرًا وَ أَنَّ النَّصْرَ مَعَ الصَّبْرِ وَ أَنَّ الْفُرْجَ مَعَ الْكَرْبِ وَ أَنَّ مَعَ الْعُسْرِ يُسْرًا.

And know that in the patience upon what we dislike, there is a lot of good, and the Help is with the patience, and the relief is with the distress, and with the difficulty, there is ease".³⁵⁴

وَ عَنْهُ ع إِذَا أُدْخِلَ الرَّجُلُ الْقَبْرَ قَامَتِ الصَّلَاةُ عَنْ يَمِينِهِ وَ الرِّكَاتُ عَنْ شِمَالِهِ وَ الْبِرُّ يُظَلُّ عَلَيْهِ وَ الصَّبْرُ نَاجِيَةٌ يَقُولُ دُونَكُمْ صَاحِبِي فَإِنِّي مِنْ وَرَائِهِ يَغْنِي إِنْ اسْتَطَعْتُمْ أَنْ تَدْفَعُوا عَنْهُ الْعَذَابَ وَ إِلاَ فَأَنَا أَكْفِيكُمْ ذَلِكَ وَ أَدْفَعُ عَنْهُ الْعَذَابَ.

And from him^{-asws}: 'When the man is entered into the grave, the Salat will stand on his right, and the Zakat on his left, and the acts of righteousness will shade upon him, and the patience would be in a corner saying, 'Away from my companion, for I am from behind him (as support), meaning I am capable of defending him from the Punishment, or else I shall suffice you all of that and defend him from the Punishment!'"³⁵⁵

وَ عَنْهُ ع عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنْ أَمْرُهُ كُتِلَ لَهُ خَيْرٌ وَ لَيْسَ ذَلِكَ لِأَحَدٍ إِلاَ لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَ إِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ.

And from him^{-asws}: 'Surprise at the affair of the Momin! The matters, of it is are good for him, and it isn't like that except for the Momin. If happiness hits him, he thanks, so it would be good for him, and if harm hits him, he is patient, so it would be good for him".³⁵⁶

وَ عَنْهُ ص الصَّبْرُ خَيْرٌ مَرَكَبٍ مَا رَزَقَ اللَّهُ عَبْدًا خَيْرًا لَهُ وَ لاَ أَوْسَعَ مِنَ الصَّبْرِ.

³⁵⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 17 (Chapters on Funerals)

³⁵⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 18 (Chapters on Funerals)

³⁵⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 19 (Chapters on Funerals)

And from him^{-saww}: ‘The patience is best of the installation what Allah^{-azwj} can Grace a servant, being good for him and there is nothing vaster than the patience’.

وَسُئِلَ صَ هَلْ مِنْ رَجُلٍ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ

And he^{-saww} was asked, ‘Is there any man who would enter the Paradise without any Reckoning?’

قَالَ نَعَمْ كُلُّ رَحِيمٍ صَبُورٍ.

He^{-saww} said: ‘Yes, every merciful, patient one’.³⁵⁷

وَعَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْخُرَّ حُرٌّ عَلَى جَمِيعِ أَحْوَالِهِ إِنْ نَابَتْهُ نَائِبَةٌ صَبَرَ لَهَا وَإِنْ تَدَاكَتْ عَلَيْهِ الْمَصَائِبُ لَمْ تَكْسِرْهُ وَإِنْ أُسِرَ وَفُهِرَ وَ اسْتَبْدِلَ بِالْيُسْرِ عُسْرًا

And from Abu Baseer who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The free (person) is free upon entirety of his situations, and if a disaster strikes him, he is patient to him, and if the calamities pound upon him they do not break him, and even if he is bankrupt, and subdued, and his ease is replaced by difficulty.

كَمَا كَانَ يُوسُفُ الصِّدِّيقُ الْأَمِينُ صَلَوَاتُ اللَّهِ عَلَيْهِ لَمْ يَضُرُّ خُرَّتَهُ أَنْ اسْتُعِيدَ وَ فُهِرَ وَ لَمْ تَضُرَّهُ ظُلْمَةُ الْجُبِّ وَ وَخَشْتُهُ وَ مَا نَالَهُ

(It was) like what Yusuf^{-as} had been, the truthful, the trusted, may the Salawaat of Allah^{-azwj} upon him^{-as}, his^{-as} freedom was not harmed by being enslave, and he^{-as} was subdued, and the darkness of the well and it’s loneliness did not harm him^{-as}, and whatever he^{-as} had faced.

أَنْ مَنَّ اللَّهُ عَلَيْهِ فَجَعَلَ الْجُبَّارَ الْعَانِيَّ لَهُ عَبْدًا بَعْدَ أَنْ كَانَ مَالِكًا فَأَرْسَلَهُ وَ رَحِمَ بِهِ أَقْرَبُ وَ كَذَلِكَ الصَّبْرُ يُغَيِّبُ خَيْرًا فَاصْبِرُوا وَ وَطِّئُوا أَنْفُسَكُمْ عَلَى الصَّبْرِ تَوَجَّرُوا.

Allah^{-azwj} Conferred upon him^{-saww}. He^{-azwj} Made the tyrant, the obstinate as a slave of his^{-as} after his having been a king. He^{-as} sent him (the former king) and had mercy on his mother by him, and the patience is like that, resulting in goodness. Therefore, be patient and tread yourselves upon the patience, you will be Rewarded’.³⁵⁸

23- الْمُسَكِّينُ، عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ الصَّبْرُ ثَلَاثَةٌ صَبْرٌ عِنْدَ الْمُصِيبَةِ وَ صَبْرٌ عَلَى الطَّاعَةِ وَ صَبْرٌ عَنِ الْمَعْصِيَةِ

(The book) ‘Al Musakkin’ –

‘From Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The patience is three (types) – patience at the calamity, and patience upon the obedience, and patience from the disobedience.

³⁵⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 20 (Chapters on Funerals)

³⁵⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 22 / 21 (Chapters on Funerals)

فَمَنْ صَبَرَ عَلَى الْمُصِيبَةِ حَتَّى يَرُدَّهَا بِحُسْنِ عَزَائِهَا كَتَبَ اللَّهُ لَهُ ثَلَاثِمِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ

The one who is patience upon the calamity until he returns it with goodness of its consolation, Allah^{-azwj} would Write three hundred ranks for him, what is between the rank to the rank, like what is between the sky to the earth.

وَمَنْ صَبَرَ عَلَى الطَّاعَةِ كَتَبَ اللَّهُ لَهُ سِتِّ مِائَةِ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ نُحُومِ الْأَرْضِ إِلَى الْعَرْشِ

And the one who is patient upon the obedience, Allah^{-azwj} will Write six hundred ranks for him, what is between the rank to the rank, like what is between start of the earth to the Throne.

وَمَنْ صَبَرَ عَنِ الْمَعْصِيَةِ كَتَبَ اللَّهُ لَهُ تِسْعِمِائَةَ دَرَجَةٍ مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ نُحُومِ الْأَرْضِ إِلَى مُنْتَهَى الْعَرْشِ.

And the one who is patient upon the disobedience, Allah^{-azwj} will Write nine hundred ranks for him, what is between the rank to the rank like what is between the stars of the earth to the end-point of the Throne”³⁵⁹.

وَعَنْ أُمِّ سَلَمَةَ زَوْجَةِ النَّبِيِّ ص قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا مِنْ مُسْلِمٍ تُصِيبُهُ مُصِيبَةٌ فَيَقُولُ مَا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَ أَخْلِفْ عَلَيَّ خَيْرًا مِنْهَا إِلَّا أَجْرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي مُصِيبَتِهِ وَ أَخْلَفَ لَهُ خَيْرًا مِنْهَا

And from Umm Salama^{-ra}, wife^{-ra} of the Prophet^{-saww}. She^{-ra} said: ‘I^{-ra} heard Rasool-Allah^{-saww} saying: ‘There is none from a Muslim hit by a calamity, so he says what Allah^{-azwj} Mighty and Majestic has Commanded him: **We are for Allah and we are returning to Him [2:156].** O Allah^{-azwj}! Rescue me in my calamity, and Replace upon me better than it’, except Allah^{-azwj} Mighty and Majestic will Rescue him in his calamity and Replace for him better than it’.

قَالَتْ فَلَمَّا مَاتَ أَبُو سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قُلْتُ وَ أَيُّ رَجُلٍ خَيْرٌ مِنْ أَبِي سَلَمَةَ أَوْلَ بَيْتِ هَاجَرَ إِلَى رَسُولِ اللَّهِ ص ثُمَّ إِنِّي قُلْتُهَا فَأَخْلَفَ اللَّهُ لِي رَسُولَ اللَّهِ
ص

She^{-ra} said: ‘When Abu Salama, may Allah^{-azwj} be Pleased with him, died, I^{-ra} said: ‘And which man is better than Abu Salama^{-ra}? The first household to emigrate to Rasool-Allah^{-saww}!’ I^{-ra} said it, so Allah^{-azwj} Replaced (him) for me^{-ra} with Rasool-Allah^{-saww}’.

قَالَتْ أَرْسَلَ رَسُولُ اللَّهِ ص بِحَاطِبِ بْنِ أَبِي بَلْتَعَةَ يَخْطُبُنِي فَقُلْتُ لَهُ إِنَّ لِي بِنْتًا وَ أَنَا غَيُورٌ

She^{-ra} said: ‘Rasool-Allah^{-saww} sent a message with Hatib Bin Abu Balta’ah to propose to me^{-ra}. I^{-ra} said to him: ‘There is a daughter for me^{-ra}, and I^{-ra} have self-esteem’.

فَقَالَ أَمَا بِنْتُهَا فَأَدْعُو اللَّهَ أَنْ يُعْجِبَهَا عَنْهَا وَ أَدْعُو اللَّهَ أَنْ يَذْهَبَ بِالْعَيْرَةِ عَنْهَا

He^{-saww} said: ‘As for her daughter, I^{-saww} supplicate to Allah^{-azwj} to Make her needless of her^{-ra}, and I^{-saww} supplicate to Allah^{-azwj} to Remove the jealousy from her^{-ra}!’

³⁵⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 23 a (Chapters on Funerals)

و فِي آخِرِ قَالَتْ أَتَانِي أَبُو سَلَمَةَ يَوْمًا مِنْ عِنْدِ رَسُولِ اللَّهِ ص فَقَالَ سَمِعْتُ مِنْ رَسُولِ اللَّهِ ص قَوْلًا سُرِرْتُ بِهِ قَالَ لَا يُصِيبُ أَحَدًا مِنَ الْمُسْلِمِينَ مُصِيبَةٌ فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ فَيَقُولُ اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَ أَخْلِفْ لِي خَيْرًا مِنْهَا إِلَّا فَعِلَ ذَلِكَ بِهِ

And in the end, she^{-ra} said: ‘One day Abu Salama had come to me^{-ra} from the presence of Rasool-Allah^{-saww}. He said, ‘I heard a word from Rasool-Allah^{-saww} I was cheered by it. He^{-saww} said: ‘No one from the Muslims will be afflicted by a calamity, so he says, ‘**We are for Allah and we are returning to Him [2:156]**’, and he says, ‘O Allah^{-azwj}! Rescue me in my calamity and Replace for me better than it, except He^{-azwj} will Do that with him’.

قَالَتْ أُمُّ سَلَمَةَ فَحَفِظْتُ ذَلِكَ مِنْهُ فَلَمَّا تُوِّفِيَ أَبُو سَلَمَةَ اسْتَرْجَعْتُ وَ قُلْتُ اللَّهُمَّ أَجْرِي فِي مُصِيبَتِي وَ أَخْلِفْ لِي خَيْرًا مِنْهُ ثُمَّ رَجَعْتُ إِلَى نَفْسِي فَقُلْتُ مِنْ أَيْنَ لِي خَيْرٌ مِنْ أَبِي سَلَمَةَ

Umm Salama^{-ra} said: ‘I memorised that from him. When Abu Salama died, I^{-ra} said, ‘**We are for Allah and we are returning to Him [2:156]**’, and I^{-ra} said: ‘O Allah^{-azwj}! Rescue me in my^{-ra} calamity and Replace for me^{-ra} better than him!’ Then I^{-ra} retracted to myself^{-ra}. I^{-ra} said: ‘From where can there be anyone better than Abu Salama?’

فَلَمَّا انْقَضَتْ عِدَّتِي اسْتَأْذَنَ عَلَيَّ رَسُولُ اللَّهِ ص وَ أَنَا أَذْبَعُ إِهَابًا لِي فَغَسَلْتُ يَدَيَّ مِنَ الْقَرِظِ وَ أَذْنْتُ لَهُ فَوَضَعَتْ لَهُ وَسَادَةً مِنْ أَدَمٍ حَشَوَهَا لَيْفَ

When I^{-ra} had fulfilled my^{-ra} waiting period, Rasool-Allah^{-saww} sought permission to see me^{-ra} and I^{-ra} was tanning a cow skin of mine^{-ra}, so I^{-ra} washed my^{-ra} hands from the dirt and permitted for him^{-saww}. I^{-ra} placed for him^{-saww} a skin pillow stuffed with fibre.

فَقَعَدَ عَلَيْهَا فَخَطَبَنِي إِلَى نَفْسِي فَلَمَّا فَرَغَ مِنْ مَقَالَتِهِ قُلْتُ يَا رَسُولَ اللَّهِ ص مَا بِي إِلَّا أَنْ يَكُونَ بَكَ الرَّغْبَةُ وَ لِكَيْتِي امْرَأَةٌ فِي عَيْرَةٍ شَدِيدَةٌ فَأَخَافُ أَنْ تَرَى مِنِّي شَيْئًا يُعَذِّبُنِي اللَّهُ بِهِ وَ أَنَا امْرَأَةٌ قَدْ دَخَلْتُ فِي السِّنِّ وَ أَنَا ذَاتُ عِيَالٍ

He^{-saww} sat upon it. He^{-saww} proposed to me^{-ra}. When he^{-saww} was free from his^{-saww} words, I^{-ra} said: ‘O Rasool-Allah^{-saww}! There is nothing with me^{-ra} except the desire for you^{-saww}, but I^{-ra} am a woman of intense self-esteem, so I^{-ra} fear that you^{-saww} might see from me^{-ra} something Allah^{-azwj} would Punish me^{-ra} due to it, and I^{-ra} am a woman who has entered into the years (old age), and I^{-ra} am with dependants’.

فَقَالَ أَمَّا مَا دَكَرْتَ مِنَ السِّنِّ فَقَدْ أَصَابَنِي مِثْلُ الَّذِي أَصَابَكَ وَ أَمَّا مَا دَكَرْتَ مِنَ الْعِيَالِ فِيمَا عِيَالُكَ عِيَالِي

He^{-saww} said: ‘As for what you^{-ra} mentioned of the years (age), it has hit me^{-saww} similar to what has hit you^{-ra}, and as for what you^{-ra} mentioned of the dependants, rather your^{-ra} dependants are my^{-saww} dependants’.

قَالَتْ فَقَدْ سَلَّمْتُ لِرَسُولِ اللَّهِ ص

She^{-ra} said: ‘I^{-ra} hereby submit to Rasool-Allah^{-saww}’.

فَتَرَوَجَّهَا رَسُولُ اللَّهِ فَقَالَتْ أُمُّ سَلَمَةَ فَقَدْ أَبَدَلَنِي اللَّهُ بِأَبِي سَلَمَةَ خَيْرًا مِنْهُ رَسُولَ اللَّهِ ص.

Rasool-Allah^{-saww} married her^{-ra}. Umm Salama^{-ra} said: ‘Allah^{-azwj} has Replaced Abu Salama for me^{-ra} better than him, Rasool-Allah^{-saww}!’³⁶⁰

24- الْمُسَكِّينُ وَ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلْمَوْتِ فَرَعًا فَإِذَا أَتَى أَحَدَكُمْ وَفَاةٌ أَخِيهِ فَلْيُثَلِّإِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ اللَّهُمَّ اكْتُبْهُ عِنْدَكَ مِنَ الْمُحْسِنِينَ وَ اجْعَلْ كِتَابَهُ فِي عَلِيِّينَ وَ اخْلُفْ عَلَى عَقِبِهِ فِي الْآخِرِينَ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ وَ لَا تَفْتِنْنَا بَعْدَهُ.

(The book) ‘Al Musakkin’ – from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘For the death there is panic. Whenever it comes to one of you (news of) death of his brother, let him say, **‘We are for Allah and we are returning to Him [2:156] And we would be returning to our Lord’ [43:14]**. O Allah^{-azwj}! Write in Your^{-azwj} Presences as being from the good doers, and Make his book to be in the Illiyeen, and Replace upon his posterity in the latter ones. O Allah^{-azwj}! Do not Deprive us of its Recompense, nor Tempt us after him!’³⁶¹

وَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع أَنَّ النَّبِيَّ ص قَالَ: مَنْ أَصَابَتْهُ مُصِيبَةٌ فَقَالَ إِذَا ذَكَرَهَا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ جَدَّدَ اللَّهُ لَهُ أَجْرَهَا مِثْلَ مَا كَانَ لَهُ يَوْمَ أَصَابَتْهُ.

And from Al-Husayn^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}: ‘The Prophet^{-saww} said: ‘One whom a calamity afflicts, so he says when he remembers it, **‘We are for Allah and we are returning to Him [2:156]**, Allah^{-azwj} will Renew its Reward for him like what had been for him on the day it had afflicted him’’³⁶²

25- الْمُسَكِّينُ عَنْ رُبَيْعِ بْنِ عَبْدِ اللَّهِ عَنِ الصَّادِقِ ع قَالَ: إِنَّ الصَّبْرَ وَ الْبَلَاءَ يَسْتَتَبِقَانِ إِلَى الْمُؤْمِنِ فَيَأْتِيهِ الْبَلَاءُ وَ هُوَ صَبُورٌ وَ إِنَّ الْجُرْعَ وَ الْبَلَاءَ يَسْتَتَبِقَانِ إِلَى الْكَافِرِ فَيَأْتِيهِ الْبَلَاءُ وَ هُوَ جُرُوعٌ.

(The book) ‘Al Musakkin’ – from Rabie Bin Abdullah,

‘From Al-Sadiq^{-asws} having said: ‘The patience and the affliction compete to the Momin. The afflictions come to him, and he is patient; and the panic and the affliction compete to the Kafir. The affliction comes to him, and he panics’’³⁶³

وَ عَنْ أَبِي مَيْسَرَةَ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَاءَهُ رَجُلٌ وَ شَكَا إِلَيْهِ مُصِيبَتَهُ فَقَالَ لَهُ أَمَا إِنَّكَ إِذَا تَصَبَّرْتَ تُجْزَى وَ إِذَا لَا تَصَبَّرَ يَمْضِ عَلَيْكَ قَدْرُ اللَّهِ عَزَّ وَ جَلَّ الَّذِي قَدَّرَ اللَّهُ عَلَيْكَ وَ أَنْتَ مَدْمُومٌ.

And from Abu Muyassara who said,

‘We were in the presence of Abu Abdullah^{-asws}. A man came to him^{-asws} and complained to him^{-asws} of his calamities. As for you, if you were to be patient you will be Rewarded, and if you are not patient, the Pre-determination of Allah^{-azwj} Mighty and Majestic will be

³⁶⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 23 b (Chapters on Funerals)

³⁶¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 24 a (Chapters on Funerals)

³⁶² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 24 b (Chapters on Funerals)

³⁶³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 25 a (Chapters on Funerals)

implemented upon you, that which Allah^{-azwj} has Pre-determined upon you, and you will be condemned".³⁶⁴

وكان أبو ذر رضي الله عنه لا يعيش له ولد فقيل له إنك امرؤ لا يبقى لك ولد فقال الحمد لله الذي يأخذهم في دار الفناء و يدخرهم في دار البقاء.

And Abu Zarr^{-ra}, may Allah^{-azwj} be Pleased with him^{-ra}, there did not live any son for him^{-ra}. It was said to him^{-ra}, 'You^{-ra} are a person, there does not remain any son for you^{-ra}'. He^{-ra} said, 'The Praise is for Allah^{-azwj} Who Takes them from the perishable house and Treasures them in the ever-lasting House'.³⁶⁵

و رَوَى أَنَّ قَوْمًا كَانُوا عِنْدَ عَلِيِّ بْنِ الْحُسَيْنِ ع فَاسْتَعْجَلَ خَادِمًا بِشِوَاءٍ فِي النَّوْرِ فَأَقْبَلَ بِهِ مُسْرِعًا فَسَطَّ السُّقُودُ مِنْ يَدِهِ عَلَى ابْنِ لَهْ ع فَأَصَابَ رَأْسَهُ
فَقَتَلَهُ

And it is reported that a group of people were in the presence of Ali^{-asws} Bin Al-Husayn^{-asws}. A servant was hasty with a grill in the oven. He came with it quickly and the skewer fell from his hand upon a son of his^{-asws}. It hit his head and killed him.

فَوَثَبَ عَلِيُّ بْنُ الْحُسَيْنِ ع فَلَمَّا رَأَى ابْنَهُ مَيِّتًا قَالَ لِلْعَلَامِ أَنْتَ حُرٌّ لِرُجُوهِ اللَّهِ أَمَا إِنَّكَ لَمْ تَتَعَمَّدَهُ وَ أَحَدٌ فِي جَهَازِ ابْنِهِ.

Ali^{-asws} Bin Al-Husayn^{-asws} leapt up. When he^{-asws} saw his^{-asws} son dead, he^{-asws} said to the slave: 'You are free for the Face of Allah^{-azwj}! As for you, you have not deliberated it', and he^{-asws} undertook in preparation of his^{-asws} son (funeral).³⁶⁶

و رَوَى الصَّدُوقُ أَنَّهُ لَمَّا مَاتَ ذَرُّ بْنُ أَبِي ذَرٍّ وَقَفَ عَلَى قَبْرِهِ وَ مَسَحَ الْقَبْرَ بِيَدِهِ ثُمَّ قَالَ رَحِمَكَ اللَّهُ يَا ذَرُّ وَ اللَّهُ إِنْ كُنْتُ بِي لَبْرًا وَ لَقَدْ قُبِضْتُ وَ إِنِّي عَنْكَ
رَاضٍ

And it is reported by Al Sadouq,

'When Zarr, son of Abu Zarr^{-ra} died, he^{-ra} stood at his grave and wiped the grave with his^{-ra} hand. Then he^{-ra} said: 'May Allah^{-azwj} have Mercy on you, O Zarr! By Allah^{-azwj}, you had been righteous with me^{-ra}, and you have passed away, and I^{-asws} am satisfied with you.

وَ اللَّهُ مَا بِي فَقْدُكَ وَ لَا عَلَيَّ مِنْ عَضَاظَةٍ وَ مَا لِي إِلَى أَحَدٍ سِوَى اللَّهِ مِنْ حَاجَةٍ وَ لَوْ لَا هَوُلُ الْمُطَّلَعِ لَسَرَّيْنِ أَنْ أَكُونَ مَكَانَكَ وَ قَدْ شَعَلَنِي الْحُزْنُ لَكَ
عَنِ الْحُزْنِ عَلَيَّكَ

By Allah^{-azwj}! There is no resentment with me^{-ra} of your loss, nor upon me^{-ra}, and there is no need for me to anyone apart from Allah^{-azwj}, and had it not been for the emerging horror, it would have cheered me^{-asws} to be in your place, and the grief for you has pre-occupied me^{-ra} from grieving upon you.

وَ اللَّهُ مَا بَكَيْتُ لَكَ بَلْ بَكَيْتُ عَلَيْكَ فَلَيْتَ شِعْرِي مَا قُلْتُ وَ مَا قِيلَ لَكَ

³⁶⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 25 b (Chapters on Funerals)

³⁶⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 25 c (Chapters on Funerals)

³⁶⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 25 d (Chapters on Funerals)

By Allah-azwj! I-ra am not crying for you, but I-ra am crying upon you. I-ra wish I-ra knew what to say or what is being said to you.

اللَّهُمَّ إِنِّي وَهَبْتُ مَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّي فَهَبْ لَهُ مَا افْتَرَضْتَ عَلَيْهِ مِنْ حَقِّكَ فَأَنْتَ أَحَقُّ بِالْجُودِ مِنِّي وَالْكَرَمِ.

O Allah-azwj! I-ra have gifted (forgiven) what You-azwj has Obligated upon him of my-ra right, so Gift (Forgive) what You-azwj had Obligated upon him of Your-azwj right, for You-azwj are more rightful with the generosity and the benevolence”.³⁶⁷

26- الْمُسَكِّينَ، قَالَ النَّبِيُّ ص إِذَا أَحَبَّ اللَّهُ عَبْدًا ابْتَلَاهُ فَإِنْ صَبَرَ اجْتَبَاهُ وَ إِنْ رَضِيَ اصْطَفَاهُ.

(The book) ‘Musakkin’ –

‘The Prophet-saww said: ‘When Allah-azwj Loves a servant, Tries him. If he is patient, He-azwj will Select him, and if he is satisfied, He-azwj will Choose him’’.³⁶⁸

وَ قَالَ ص أَعْطُوا اللَّهَ الرِّضَا مِنْ قُلُوبِكُمْ تَطَفَّرُوا بِقَوَابِ اللَّهِ تَعَالَى يَوْمَ فُفْرِكُمْ وَ الْإِفْلَاسِ.

And he-saww said: ‘Give Allah-azwj the satisfaction from your hearts, you will succeed with Rewards of Allah-azwj the Exalted on a Day of your poverty and bankruptcy’’.³⁶⁹

وَ فِي أَحْبَابِ مُوسَى ع أَنَّهُمْ قَالُوا اسْأَلْ لَنَا رَبَّكَ أَمْرًا إِذَا نَحْنُ فَعَلْنَاهُ يَرْضَى بِهِ عَنَّا

And in Ahadeeth of Musa-as, ‘They said, ‘Ask your-as Lord-azwj a matter when we were to do it, He-azwj will be Satisfied with us!’

فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ فُلْنُ لَكُمْ يَرْضَوْنَ عَنِّي حَتَّى أَرْضَى عَنْهُمْ.

Allah-azwj the Exalted Revealed to him-as: “Tell them to be satisfied with Me-azwj until I-azwj am Satisfied with them!”³⁷⁰

وَ فِي أَحْبَابِ دَاوُدَ ع مَا لِأَوْلِيَائِي وَ اللَّهُمَّ بِالْدُّنْيَا إِنَّ أَلَمَّ يُدْهِبُ حَلَاوَةَ مَنَاجَاتِي مِنْ قُلُوبِهِمْ يَا دَاوُدُ إِنَّ مَحَبَّتِي مِنْ أَوْلِيَائِي أَنْ يَكُونُوا رُوحَانِيَّيْنَ لَا يَعْتَمُونَ.

And in Ahadeeth of Dawood-as: ‘What is for My-azwj friends and the worries of the world? The worries do away with sweetness of whisperings (to Allah-azwj) from their hearts. O Dawood-as! My-azwj love from My-azwj friends, if they happen to be spiritualist, they will not grieve!’

وَ رُوِيَ أَنَّ مُوسَى ع قَالَ: يَا رَبِّ دُلَّنِي عَلَى أَمْرٍ فِيهِ رِضَاكَ عَنِّي أَعْمَلُهُ

And it is reported that Musa-as said: ‘O Lord-azwj! Point me upon a matter wherein is Your-azwj Satisfaction, I-as can do it’.

³⁶⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 25 e (Chapters on Funerals)

³⁶⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 a (Chapters on Funerals)

³⁶⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 b (Chapters on Funerals)

³⁷⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 c (Chapters on Funerals)

فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ رِضَايَ فِي كُذُوبِكَ وَ أَنْتَ مَا تَصْبِرُ عَلَيَّ مَا تَكْرَهُ

Allah^{-azwj} Revealed to him^{-as}: “My^{-azwj} Satisfaction is in your^{-as} dislike, and you^{-as}, for as long as you^{-saww} are patient upon what you^{-as} dislike!”

قَالَ يَا رَبِّ دُنِّي عَلَيَّ

He^{-as} said: ‘O Lord^{-azwj}! Pont me^{-as} upon it!’

قَالَ فَإِنَّ رِضَايَ فِي رِضَاكَ بِمَضَائِي.

He^{-azwj} Said: “My^{-azwj} Satisfaction in your^{-as} being satisfied with My^{-azwj} Decree!”³⁷¹

وَعَنْ دَاوُدَ بْنِ زُرَيْبٍ عَنِ الصَّادِقِ ع قَالَ: مَنْ ذَكَرَ مُصِيبَةً وَ لَوْ بَعْدَ حِينٍ فَقَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ اجْزِنِي عَلَى مُصِيبَتِي وَ أَخْلِفْ عَلَيَّ أَفْضَلَ مِنْهَا - كَانَ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا كَانَ عِنْدَ أَوَّلِ صَدْمَةٍ.

And from Dawood Bin Zurby,

‘From Al-Sadiq^{-asws} having said: ‘One who remembers a calamity, and even if it be after a time, so he says, ***We are for Allah and we are returning to Him [2:156], The Praise is for Allah the Lord of the Worlds [1:2].*** O Allah^{-azwj}! Reward me upon my calamity and Replace upon me better than it!’ – for him would be the Rewards like what had been at the beginning of the shock’.³⁷²

وَعَنِ النَّبِيِّ ص أَنَّهُ قَالَ فِي مَرَضٍ مَوْتِهِ أَيُّهَا النَّاسُ إِنَّمَا عَبْدٌ مِنْ أُمَّتِي أُصِيبَ بِمُصِيبَةٍ مِنْ بَعْدِي فَلْيَتَعَزَّ بِمُصِيبَتِهِ بِي عَنِ الْمُصِيبَةِ الَّتِي تُصِيبُهُ بَعْدِي فَإِنَّ أَحَدًا مِنْ أُمَّتِي لَنْ يُصَابَ بِمُصِيبَةٍ بَعْدِي أَشَدَّ عَلَيْهِ مِنْ مُصِيبَتِي.

And from the Prophet^{-saww} having said during his^{-saww} fatal illness: ‘O you people! A servant from my^{-saww} community is afflicted with a calamity from after me^{-saww}, let him be consoled with his calamity with (having lost) me^{-saww}, from the calamity which has afflicted him with others, for no one from my^{-saww} community will ever be afflicted with a calamity (bereavement) after me^{-saww}, severer upon him that my^{-saww} calamity (bereavement)’.³⁷³

وَعَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ بِإِسْنَادِهِ قَالَ: لَمَّا أُصِيبَ عَلِيُّ ع بَعَثَنِي الْحَسَنُ إِلَى الْحُسَيْنِ ع وَ هُوَ بِالْمَدَائِنِ فَلَمَّا قَرَأَ الْكِتَابَ قَالَ يَا لَهَا مِنْ مُصِيبَةٍ مَا أَعْظَمَهَا مَعَ أَنَّ رَسُولَ اللَّهِ ص قَالَ مَنْ أُصِيبَ مِنْكُمْ بِمُصِيبَةٍ فَلْيَذْكُرْ مُصَابِي فَإِنَّهُ لَنْ يُصَابَ بِمُصِيبَةٍ أَعْظَمَ مِنْهَا.

And from Abdullah Bin Al Waleed, by his chain, said,

‘When Ali^{-asws} was killed, Al-Hassan^{-asws} sent me to Al-Husayn^{-asws}, and he^{-asws} was at Al-Madain. When he^{-asws} read the letter, he^{-asws} said: ‘O the calamity of it! How mighty it is, along

³⁷¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 d (Chapters on Funerals)

³⁷² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 e (Chapters on Funerals)

³⁷³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 f (Chapters on Funerals)

with that Rasool-Allah^{-saww} said: ‘One from you who is afflicted with a calamity, let him remember my^{-saww} calamity, for he will never be afflicted with a calamity mightier than it!’³⁷⁴

وَرَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: يَا إِسْحَاقُ لَا تُعَدِّدَنَّ مُصِيبَةً أُعْطِيتَ عَلَيْهَا الصَّبْرَ وَ اسْتَوْجِبْتَ عَلَيْهَا مِنَ اللَّهِ الثَّوَابَ إِذَا مَا الْمُصِيبَةُ الَّتِي يُخْرِمُ صَاحِبُهَا أَجْرَهَا وَ ثَوَابَهَا إِذَا لَمْ يَصْبِرْ عِنْدَ نُزُولِهَا.

And it is reported by Is’haq Bin Ammar,

‘From Al-Sadiq^{-asws} having said: ‘O Is’haq! Do not count as a calamity you are Given patience upon it and the Rewards from Allah^{-azwj} are obligated upon it. But rather, the calamity is which deprives its owner of its Recompense and its Rewards when he is not patient during its befalling’.³⁷⁵

وَعَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ جَبْرِئِيلُ ع يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَ أَحِبِّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلَاقِيهِ.

And from Jabir who said,

‘Rasool-Allah^{-saww} said: ‘Jibraeel^{-as} said: ‘O Muhammad^{-saww}! Live for as long as you^{-saww} so desire to, for you^{-saww} will be dying, and love the one you^{-saww} so desire to, for you will be separating from him, and work whatever you^{-saww} so desire to, for you will be meeting it’.³⁷⁶

27- أَغْلَامُ الدِّينِ، قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع الْمُصِيبَةُ لِلصَّابِرِ وَاجِدَةٌ وَ لِلجَّازِعِ اثْنَتَانِ.

(The book) ‘A’lam Al Deen’ –

‘Abu Al-Hassan^{-asws} the 3rd said: ‘The calamity for the patient one is one, and for the alarmed, are two’.³⁷⁷

28- تَهَيُّجُ الْبَلَاغَةِ، قَالَ ع مَرَاةُ الدُّنْيَا حَلَاوَةٌ الْآخِرَةِ وَ حَلَاوَةُ الدُّنْيَا مَرَاةُ الْآخِرَةِ.

(The book) ‘Nahj Al Balagah’ –

‘He^{-asws} said: ‘Bitterness of the world is sweetness of the Hereafter, and sweetness of the world is bitterness of the Hereafter’.³⁷⁸

29- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ مَرَّ عَلَى امْرَأَةٍ تَبْكِي عَلَى قَبْرِ فَقَالَ لَهَا اصْبِرِي أَيُّهَا الْمَرْأَةُ

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} passed by a woman crying at a grave. He^{-saww} said to her: ‘Be patient, O you woman!’

³⁷⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 g (Chapters on Funerals)

³⁷⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 h (Chapters on Funerals)

³⁷⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 26 i (Chapters on Funerals)

³⁷⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 27 (Chapters on Funerals)

³⁷⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 28 (Chapters on Funerals)

فَقَالَتْ يَا هَذَا الرَّجُلِ اذْهَبْ إِلَى عَمَلِكَ فَإِنَّهُ وَلَدِي وَ قُرَّةُ عَيْنِي

She said, 'O you man! Go to your^{-saww} work, for he is my son, and delight of my eyes!'

فَمَضَى رَسُولُ اللَّهِ ص وَ تَرَكَهَا وَ لَمْ تَكُنِ الْمَرْأَةُ عَرَفْتَهُ فَقِيلَ لَهَا إِنَّهُ رَسُولُ اللَّهِ فَقَامَتْ تَشْتَدُّ حَتَّى لَحِقَتْهُ فَقَالَتْ يَا رَسُولَ اللَّهِ لَمْ أَعْرِفْكَ فَهَلْ لِي مِنْ آخِرٍ إِنْ صَبَرْتُ

Rasool-Allah^{-saww} went and left her, and the woman did not happen to recognise him^{-saww}. It was said to her, 'He^{-saww} is Rasool-Allah^{-saww}!' She stood quickly until she caught up with him^{-saww}. She said, 'O Rasool-Allah^{-saww}, I did not recognise you! Is there any Recompense for me if I had been patient?'

قَالَ الْأَجْرُ مَعَ الصُّدْمَةِ الْأُولَى.

He^{-saww} said: 'The Recompense is with the first shock'.³⁷⁹

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: إِيَّاكَ وَ الْجُرْعَ فَإِنَّهُ يَطْمَعُ الْأَمَلَ وَ يُضَعِّفُ الْعَمَلَ وَ يُورِثُ الْهَمَّ وَ اعْلَمْ أَنَّ الْمَخْرَجَ فِي أَمْرَيْنِ مَا كَانَتْ فِيهِ حِيلَةٌ فَالْإِحْتِيَالُ وَ مَا لَمْ تَكُنْ فِيهِ حِيلَةً فَالْإِصْطِبَارُ.

And from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said: 'Beware of the panic, for it cuts the hopes and weakens the action, and inherits the worries, and know that the outlet is in two matters - whatever has a trick in it, it is the fraud, and what does not happen to have a trick in it, it is the patience'.³⁸⁰

وَ عَنِ النَّبِيِّ ص أَنَّهُ مَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فِي بَيْتٍ فَسَلَّمَ عَلَيْهِمْ وَ وَقَفَ فَقَالَ كَيْفَ أَنْتُمْ

And from the Prophet^{-saww}, he^{-saww} passed by a group from the Helpers in a house. He^{-saww} greeted unto them and paused. He^{-saww} said: 'How are you all?'

قَالُوا مُؤْمِنُونَ يَا رَسُولَ اللَّهِ

They said, ' (we are from the) Momineen, O Rasool-Allah^{-saww}!'

قَالَ أَمَعَكُمْ بُرْهَانٌ ذَلِكَ

He^{-saww} said: 'Is there any proof of that with you?'

قَالُوا نَعَمْ

They said, 'Yes'.

قَالَ هَأَنؤا

³⁷⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 29 a (Chapters on Funerals)

³⁸⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 29 b (Chapters on Funerals)

He^{-saww} said: ‘Give!’

قَالُوا نَشْكُرُ اللَّهَ فِي الرِّخَاءِ وَ نَصْبِرُ عَلَى الْبَلَاءِ وَ نَرْضَى بِالْفَضَاءِ

They said, ‘We thank Allah^{-azwj} during the prosperity, and we are patient upon the afflictions, and we are satisfied with the Decree (of Allah^{-azwj})!’

قَالَ أَنْتُمْ إِذَا أَنْتُمْ.

He^{-saww}: ‘Then you are such then!’³⁸¹

30- **مَشْكَاةُ الْأَنْوَارِ**، عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعٌ مِنْ كُنَّ فِيهِ كَانَ فِي نُورِ اللَّهِ الْأَعْظَمِ مَنْ كَانَ عِصْمَةً أَمْرَهُ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنِّي رَسُولُ اللَّهِ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ وَ مَنْ إِذَا أَصَابَ خَيْرًا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ مَنْ إِذَا أَصَابَ خَطِيئَةً قَالَ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ.

(The book) ‘Mishkat Al Anwaar’ –

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Four (traits), one who has these in him would be in the Mighty Noor of Allah^{-azwj} – One whose fortification of his matter were the testimony that there is no god except Allah^{-azwj}, and I^{-saww} am Rasool^{-saww} of Allah^{-azwj}; and the one when he is afflicted by a calamity (bereavement), says, **We are for Allah and we are returning to Him [2:156]**; and the one when he achieved good, says, **The Praise is for Allah the Lord of the Worlds [1:2]**; and the one when he commits a sin, says, ‘I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}’.³⁸²

وَ مِنْهُ عَنْ عَمَّارِ بْنِ مَرْوَانَ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ سَمِعْتُهُ يَقُولُ لَنْ تَكُونُوا مُؤْمِنِينَ حَتَّى تُعَدُّوا الْبَلَاءَ نِعْمَةً وَ الرِّخَاءَ مُصِيبَةً وَ ذَلِكَ أَنَّ الصَّبْرَ عَلَى الْبَلَاءِ أَفْضَلُ مِنَ الْعُقْلَةِ عِنْدَ الرِّخَاءِ.

And from him, from Ammar Bin Marwan,

‘From Abu Al-Hassan Musa^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘You will never become Momineen until you count the affliction as a bounty, and the prosperity as a calamity, and that is because the patience upon the affliction is better than the heedlessness during the prosperity’.³⁸³

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ عَبْدٍ أُعْطِيَ قَلْبًا شَاكِرًا وَ لِسَانًا ذَاكِرًا وَ جَسَدًا فِي الْبَلَاءِ صَابِرًا وَ زَوْجَةً صَالِحَةً إِلَّا وَ قَدْ أُعْطِيَ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ.

And from Abu Ja’far^{-asws} having said: ‘There is none from a servant Given a thankful heart, and a tongue doing Zikr, and a body patient during the affliction, and a righteous wife, except and he has been Given good of the world and the Hereafter’.³⁸⁴

³⁸¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 29 c (Chapters on Funerals)

³⁸² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 30 a (Chapters on Funerals)

³⁸³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 30 b (Chapters on Funerals)

³⁸⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 30 c (Chapters on Funerals)

31- جَوَامِعُ الْجَوَامِعِ، عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا نُشِرَتِ الدَّوَابُّ وَ نُصِبَتِ الْمَوَازِينُ لَمْ يُنْصَبْ لِأَهْلِ الْبَلَاءِ مِيزَانٌ وَ لَمْ يُنْشَرْ لَهُمْ دِيْوَانٌ وَ تَلَا هَذِهِ الْآيَةَ إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ.

(The book) 'Jawamie Al Jamie' –

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the registers (of deeds) are publicised, no scale will be set up for the people of affliction, and no register will be publicised for them' – and he^{-asws} recited this Verse: **But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10]**'.³⁸⁵

32- الإِقْبَالُ، لِلْسَيِّدِ بْنِ طَاوُسٍ عَنْ شَيْخِ الطَّائِفَةِ عَنِ الْمُفِيدِ وَ ابْنِ الْعَصَائِرِيِّ عَنِ الصَّدُوقِ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ ابْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ وَ عَنِ الشَّيْخِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُوسَى الْأَهْوَازِيِّ عَنِ ابْنِ عُفْدَةَ عَنْ مُحَمَّدَ بْنِ الْحَسَنِ الْقَطَوَائِيِّ عَنِ حُسَيْنِ بْنِ أَيُّوبَ الْحُتَيْمِيِّ عَنِ صَالِحِ بْنِ أَبِي الْأَسْوَدِ عَنْ عَطِيَّةَ بْنِ نَجِيحَ بْنِ مُطَهَّرِ الرَّازِيِّ وَ إِسْحَاقَ بْنِ عَمَّارِ الصَّبْرِيِّ قَالَا مَعاً

(The book) 'Al Iqbal' of the Seyyid Bin Tawoos, from Sheykh Al Taifa, from Al Mufeed, and Ibn Al Gazairy, from Al Sadouq, from Ibn Al Waleed, from Al Saffar, from Ibn Abu Al Khattab, from Ibn Abu Umeyr, from Is'haq Bin Ammar, and from the Sheykh, from Ahmad Bin Muhammad Bin Musa Al Ahwazy, from Ibn Uqdah, from Muhammad Bin Al-Hassan Al Qatwany, from Husayn Bin Ayoub Al Khas'amy, from Salih Bin Abu Al Aswad, from Atiyya Bin Najeeh Bin Mutahhar Al Razy and Is'haq Bin Ammar Al Sayrafi, both said,

إِنَّ أَبَا عَبْدِ اللَّهِ جَعَفَرُ بْنُ مُحَمَّدٍ ع كَتَبَ إِلَى عَبْدِ اللَّهِ بْنِ الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ حِينَ حُمِلَ هُوَ وَ أَهْلُ بَيْتِهِ يُعْرَضُونَ عَمَّا صَارَ إِلَيْهِ -

'Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} wrote to Abdullah son of Al-Hassan^{-asws}, may Allah^{-azwj} be Pleased with him, when he and his family members were attacked, consoling him of what had happened to him –

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَى الْخَلْفِ الصَّالِحِ وَ الذُّرِّيَّةِ الطَّيِّبَةِ مِنْ وُلْدِ أَخِيهِ وَ ابْنِ عَمِّهِ أَمَّا بَعْدُ فَلَيْسَ كُنْتُ قَدْ تَعَرَّضْتُ أَنْتَ وَ أَهْلُ بَيْتِكَ مِمَّنْ حُمِلَ مَعَكَ بِمَا أَصَابَكُمْ مَا انْفَرَدْتُ بِالْحُزْنِ وَ الْعَيْظِ وَ الْكَآبَةِ وَ الْيَمِّ وَ جَعِ الْقَلْبِ ذُوِي

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! From the righteous replacement and the good offspring, from a son^{-asws} of his brother^{-asws}, and son^{-asws} of his uncle^{-asws}. As for after, if you have been particularised, you and your family members, from the ones who were attacked with you with what has afflicted you, you are not alone besides me^{-asws}, with the grief, and the rage, and the despair, and the painful anguish of the heart.

فَلَقَدْ نَالَنِي مِنْ ذَلِكَ مِنَ الْجَزَعِ وَ الْفَلَقِ وَ حَرِّ الْمُصِيبَةِ مِثْلُ مَا نَالَكَ وَ لَكِنْ جَزَتْ إِلَيَّ مَا أَمَرَ اللَّهُ جَلَّ جَلَالُهُ بِهِ الْمُتَّقِينَ مِنَ الصَّبْرِ وَ حُسْنِ الْعَزَاءِ حِينَ يَقُولُ لِنَبِيِّهِ ص وَ اصْبِرْ لِحُكْمِ رَبِّكَ فَإِنَّكَ بِأَعْيُنِنَا

It has affected me^{-asws} from that, from the alarm, and the anxiety, and heat of the calamity like what has affected you, but there has flowed to What Allah^{-azwj}, Majestic is His^{-azwj} Majesty has Commanded the pious ones with, from the patience and the goodly consoling when He^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **And wait patiently for the Decision of your Lord, for you are in Our Sight, [52:48]**.

³⁸⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 30 d (Chapters on Funerals)

وَ حِينَ يَقُولُ فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تَكُنْ كَصَاحِبِ الْخُوْتِ وَ حِينَ يَقُولُ لَنَبِيِّهِ صَ حِينَ مَثَلِ بَحْمَزَةَ- وَ إِنِّ عَاقِبَتُمْ فَعَاقِبُوا بِمَثَلِ مَا عُوْفِيْتُمْ بِهِ وَ لَئِنْ صَبَرْتُمْ لَهُوْ خَيْرٌ لِّلصَّابِرِيْنَ وَ صَبَرَ صَ وَ لَمْ يُعَاقِبْ

And when He^{-azwj} Said: **Therefore, be patient for a Decision of your Lord, and do not become like the companion of the whale [68:48]**; and when He^{-azwj} Said to His^{-azwj} Prophet^{-saww} when Hamza^{-as} (body) was trampled: **And if you punish, then retaliate with the like of that which you were punished with; and if you are patient, it will be best for those who are patient [16:126]** - and he^{-saww} was patient and did not punish (in revenge).

وَ حِينَ يَقُولُ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطَبِرْ عَلَيْهَا- لَا نَسْئَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَ الْعَاقِبَةُ لِلتَّقْوَى

And when He^{-azwj} Said: **And enjoin your family with the Salat and be constant upon it. We do not Ask you for sustenance, We Sustain you, and the end-result would be for the piety [20:132]**.

وَ حِينَ يَقُولُ الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ- أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَ رَحْمَةٌ وَ أُولَئِكَ هُمُ الْمُهْتَدُونَ

And when He^{-azwj} Said: **Who, when a difficulty befalls them, are saying: We are for Allah and we are returning to Him [2:156] Those, upon them is the Salawaat from their Lord and Mercy; those, they are the Guided ones [2:157]**.

وَ حِينَ يَقُولُ إِنَّمَا يُؤْتَى الصَّابِرُونَ أَجْرُهُمْ بِغَيْرِ حِسَابٍ

And when He^{-azwj} Said: **But rather, the patient ones would be fulfilled their Recompense without Reckoning' [39:10]**.

وَ حِينَ يَقُولُ لَقَمَانُ لِإِنِّيهِ وَ اصْبِرْ عَلَى مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ

And when Luqman^{-as} said to his^{-as} son: **and be patient upon what befalls you, surely that is from the matters requiring determination [31:17]**.

وَ حِينَ يَقُولُ عَنْ مُوسَى- قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَ اصْبِرُوا إِنَّ الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ

And when He^{-azwj} Said about Musa^{-as}: **Musa said to his people, 'Seek Assistance with Allah and be patient. Surely the earth is for Allah, He Causes it to be inherited by the one He so Desires to from His servants, and the end-result is for the pious [7:128]**.

وَ حِينَ يَقُولُ الَّذِينَ آمَنُوا وَ عَمِلُوا الصَّالِحَاتِ وَ تَوَاصَوْا بِالْحَقِّ وَ تَوَاصَوْا بِالصَّبْرِ

And when He^{-azwj} Said: **those who believe and are doing the righteous deeds, and enjoin each other with the Truth, and enjoin each other with the patience [103:3]**.

وَ حِينَ يَقُولُ ثُمَّ كَانَ مِنَ الَّذِينَ آمَنُوا وَ تَوَاصَوْا بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ

And when He^{-azwj} Said: **Then he would be from those who believe, and enjoin the patience and enjoin the compassion [90:17]**.

وَ حِينَ يَقُولُ وَ لَنْبَلُونَكُمْ بِشَيْءٍ مِنَ الْخَوْفِ وَ الْجُوعِ وَ نَقْصٍ مِنَ الْأَمْوَالِ وَ الْأَنْفُسِ وَ الثَّمَرَاتِ وَ بَشِّرِ الصَّابِرِينَ

And when He^{-azwj} Said: **'And We will be Testing you with something from the fear and the hunger and scarcity of the wealth and the lives and the fruits; and give glad tidings to the patient ones [2:155].**

وَ حِينَ يَقُولُ وَ كَأَيِّنْ مِنْ نَبِيِّ قَاتَلَ مَعَهُ رَبِّيُونَ كَثِيرٌ فَمَا وَهَنُوا لِمَا أَصَابَهُمْ فِي سَبِيلِ اللَّهِ وَ مَا ضَعُفُوا وَ مَا اسْتَكْبَرُوا وَ اللَّهُ يُحِبُّ الصَّابِرِينَ

And when He^{-azwj} Said: **And how many a Prophet has fought with whom were many battalions; so they did not languish due to what befell them in the Way of Allah, nor did they weaken, nor did they give up; and Allah Loves the patient [3:146].**

وَ حِينَ يَقُولُ وَ الصَّابِرِينَ وَ الصَّابِرَاتِ

And when He^{-azwj} Said: **and the patient men and the patient women, [33:35].**

وَ حِينَ يَقُولُ وَ اصْبِرْ حَتَّى يَحْكُمَ اللَّهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ

And when He^{-azwj} Said: **and be patient until Allah Decides, and He is the best of the deciders [10:109].**

وَ أَمْتَالُ ذَلِكَ مِنَ الْقُرْآنِ كَثِيرٌ

And the likes of that from the Quran are many.

وَ اعْلَمْ أَيُّ عَمٍّ وَ ابْنِ عَمٍّ أَنَّ اللَّهَ جَلَّ جَلَالُهُ لَمْ يُبَالِ بِضُرِّ الدُّنْيَا لَوْلِيَّهِ سَاعَةٌ قَطُّ وَ لَا شَيْءٌ أَحَبُّ إِلَيْهِ مِنَ الضَّرِّ وَ الْجُهْدِ وَ الْبَلَاءِ مَعَ الصَّبْرِ وَ أَنَّهُ تَبَارَكَ وَ تَعَالَى لَمْ يُبَالِ بِنَعِيمِ الدُّنْيَا لِعَدُوِّهِ سَاعَةٌ قَطُّ

And know, O uncle and son of uncle! Allah^{-azwj}, Majestic is His^{-azwj} Majesty, does not care about the harm of the world to His^{-azwj} friends for a moment at all, nor is there anything more Beloved to him than the harm, and the struggle, and the affliction with the patience, and He^{-azwj}, Blessed and Exalted, does not care about the bounties of the world being for His^{-azwj} enemies for a moment, at all.

وَ لَوْ لَا ذَلِكَ مَا كَانَ أَعْدَاؤُهُ يَقْتُلُونَ أَوْلِيَاءَهُ وَ يُجِيفُونَهُمْ وَ يَمْنَعُونَهُمْ وَ أَعْدَاؤُهُ آمِنُونَ مُطْمَئِنُّونَ عَالُونَ ظَاهِرُونَ قَاهِرُونَ

And had it not been that, His^{-azwj} enemies would not be killing His^{-azwj} friends, and forsaking them, and preventing them, while His^{-azwj} enemies are safe, reassured, exalted, victorious, subduing.

وَ لَوْ لَا ذَلِكَ لَمَا قُتِلَ زَكَرِيَّا وَ يَحْيَىٰ بِنُ زَكَرِيَّا ظُلْمًا وَ عُذْوَانًا فِي بَغْيٍ مِنَ الْبَغَايَا

And had it not been that, Zakariya^{-as} and Yahya Bin Zakariya^{-as} would not have been kill unjustly and aggressively among the immoral ones from the prostitutes.

وَلَوْ لَا ذَلِكَ مَا قُتِلَ جَدُّكَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ لِمَا قَامَ بِأَمْرِ اللَّهِ جَلَّ وَعَزَّ ظُلْمًا وَعَمَلُكَ الْحُسَيْنُ بْنُ فَاطِمَةَ صَلَوَاتُ اللَّهِ عَلَيْهِمَا اضْطِهَادًا وَعُدْوَانًا

And had it not been that, your grandfather Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} would not have been killed unjustly when he^{-asws} had stood with the Commands of Allah^{-azwj} Majestic and Mighty; and your uncle^{-asws} Al-Husayn^{-asws} son^{-asws} of (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, by persecution and aggression.

وَلَوْ لَا ذَلِكَ مَا قَالَ اللَّهُ جَلَّ وَعَزَّ فِي كِتَابِهِ- وَ لَوْ لَا أَنَّ يَكُونُ النَّاسُ أُمَّةً وَاحِدَةً لَجَعَلْنَا لِمَنْ يَكْفُرُ بِالرَّحْمَنِ لِيُتَوَكَّمِمْ سَفْهًا مِنْ فِضَّةٍ وَمَعَارِحَ عَلَيْهَا يَطْفُرُونَ

And had it not been that, Allah^{-azwj}, Majestic and Mighty, would not have Said in His^{-azwj} Book: **And had it not been that the people might become one community, we would have Made for the ones who commit Kufr with the Beneficent to have silver roofs for their houses, and stairs to ascend upon [43:33].**

وَلَوْ لَا ذَلِكَ لَمَا قَالَ فِي كِتَابِهِ- أَيْ يَحْسُبُونَ أَنَّمَا نُحَدِّثُهُمْ بِهِ مِنْ مَالٍ وَ بَيِّنٍ- نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

And had it not been that, Allah^{-azwj} would not have Said in His^{-azwj} Book: **We are hastening to them regarding the good things? But, they are not perceiving [23:56].**

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ لَوْ لَا أَنَّ يَحْزَنَ الْمُؤْمِنُ لَجَعَلْتُ لِلْكَافِرِ عَصَابَةً مِنْ حَدِيدٍ- لَا يُصَدِّعُ رَأْسُهُ أَبَدًا

And had it not been that, it would not have come in the Hadeeth: 'Had it not been for the Momin grieving, a bandage of iron would have been made for the Kafir so that his head would never be cracked!'

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ أَنَّ الدُّنْيَا لَا تُسَاوِي عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ

And had it not been that, it would not have come in the Hadeeth: 'The world does not equate to a wing of a mosquito in the Presence of Allah^{-azwj}'.

وَلَوْ لَا ذَلِكَ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةً مِنْ مَاءٍ

And had it not been that, a Kafir would not have been quenched a drink of water from it.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ لَوْ أَنَّ مُؤْمِنًا عَلَى قُلَّةٍ جَبَلٍ- لَا تَبْتَغِ اللَّهُ لَهُ كَافِرًا أَوْ مُنَافِقًا يُؤْذِيهِ

And had it not been that, it would not have come in the Hadeeth: 'Even if a Momin were to be on top of a mountain, Allah^{-azwj} will Send a Kafir or a hypocrite to him to bother him'.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ أَنَّهُ إِذَا أَحَبَّ اللَّهُ قَوْمًا أَوْ أَحَبَّ عَبْدًا صَبَّ عَلَيْهِ الْبَلَاءُ صَبًّا فَلَا يَخْرُجُ مِنْ غَمٍّ إِلَّا وَقَعَ فِي غَمٍّ

And had it not been that, it would not have come in the Hadeeth: 'When Allah^{-azwj} Loves a people, or Loves a servant, Pours the afflictions upon him with a pouring, so he will not come out from a sorrow except he will fall into (another) sorrow'.

وَلَوْ لَا ذَلِكَ لَمَا جَاءَ فِي الْحَدِيثِ مَا مِنْ جُرْعَتَيْنِ أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ أَنْ يَجْرَعَهُمَا عَبْدُهُ الْمُؤْمِنُ فِي الدُّنْيَا مِنْ جُرْعَةٍ عَيْظٍ كَطَمَ عَلَيْهَا وَجُرْعَةٍ حُزْنٍ عِنْدَ مُصِيبَةٍ صَبَرَ عَلَيْهَا بِحُسْنِ عَزَائِهِ وَاحْتِسَابٍ

And had it not been that, it would not have come in the Hadeeth: ‘There are none from two gulps more Beloved to Allah^{-azwj} Mighty and Majestic His^{-azwj} Momin servant gulps them in the world, thank a gulp of rage he is enraged upon, and a gulp of grief during a calamity he is patient upon it with goodly consolation and anticipation’.

وَلَوْ لَا ذَلِكَ لَمَا كَانَ أَصْحَابُ رَسُولِ اللَّهِ يَدْعُونَ عَلَى مَنْ ظَلَمَهُمْ بِطُولِ الْعُمُرِ وَصِحَّةِ الْبَدَنِ وَكَثْرَةِ الْمَالِ وَالْوَالِدِ

And had it not been that, the companions of Rasool-Allah^{-saww} would not have supplicated upon the ones who oppressed them with long life, and health of the body, and abundance of wealth and children.

وَلَوْ لَا ذَلِكَ مَا بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا خَصَّ رَجُلًا بِالرَّحْمَةِ عَلَيْهِ وَالِاسْتِغْفَارِ اسْتَشْهَدَ

And had it not been that, it would not have reached us that whenever Rasool-Allah^{-saww} particularised a man would invoke Mercy upon him, and seeking the Forgiveness, and seeking the martyrdom’.

فَعَلَيْكُمْ يَا عَمَّ وَابْنَ عَمِّ وَبَنِي عُمُومَتِي وَإِخْوَانِي بِالصَّبْرِ وَالرِّضَا وَالْتَسْلِيمِ وَالتَّقْوِيضِ إِلَى اللَّهِ جَلَّ وَعَزَّ وَالرِّضَا وَالصَّبْرَ عَلَى قَضَائِهِ وَالتَّمَسُّكِ بِطَاعَتِهِ وَالتَّزْوُلِ عِنْدَ أَمْرِهِ

So, upon you all, O uncle, and son of uncle, and son of my^{-asws} uncles, and my^{-asws} brothers, is to be with the patience, and the satisfaction, and the submission, and the delegating (affairs) to Allah^{-azwj} Majestic and Mighty, and the satisfaction and the patience upon His^{-azwj} Decree, and adhering with obedience to Him^{-azwj}, and the calamities by His^{-azwj} Commands.

أَفْرِغِ اللَّهُ عَلَيْنَا وَعَلَيْكُمْ الصَّبْرَ وَحَتَمَ لَنَا وَلكُمْ بِالْأَجْرِ وَالسَّعَادَةِ وَأَنْقَذَكُمْ وَإِنَّا مِنْ كُلِّ هَلَكَةٍ بِحَوْلِهِ وَقُوَّتِهِ - إِنَّهُ سَمِيعٌ قَرِيبٌ وَ صَلَّى اللَّهُ عَلَى صَفْوَتِهِ مِنْ خَلْفِهِ مُحَمَّدٍ النَّبِيِّ وَأَهْلِ بَيْتِهِ.

May Allah^{-azwj} Pour the patience upon us^{-asws} and you, and End for us^{-asws} and for you with the Recompense, and the happiness, and Save you and us^{-asws} from every destruction, by His^{-azwj} Mighty and His^{-azwj} Strength, He^{-azwj} is Hearing, Near, and may Allah^{-azwj} Send Salawaat upon His^{-azwj} elites from His^{-azwj} creatures, Muhammad^{-saww} the Prophet^{-saww}, and People^{-asws} of his^{-saww} Household”³⁸⁶.

³⁸⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 18 H 31 (Chapters on Funerals)

CHAPTER 19 – ANOTHER REGARDING MENTION OF PATIENCE OF THE PATIENT MEN AND THE PATIENT WOMEN

1- مسكن الفؤاد، للشهيد الثاني رفع الله درجته قال أسند أبو العباس بن مسروق عن الأوزاعي قال حدثنا بعض الحكماء قال خرجت و أنا أريد الرباط حتى إذا كنت بعريش مصر إذا أنا بمظلة و فيها رجل قد ذهب عيناه و استرسلت يداه و رجلاه و هو يقول لك الحمد سيدي و مولاي اللهم إني أحمدك حمدا يوافي محمد خلقك كفضلك على سائر خلقك إذ فضلتني على كثير ممن خلقت تفضيلا

(The book) ‘Musakkin Al-Fuwad’ of Al-Shaheed Al-Sany, may Allah^{-azwj} Raise his rank - He said, ‘Abu Al-Abbas Bin Masrouq attributed from Al-Awzair who said, ‘It is narrated to us by one of the wise ones who said, ‘I went out and I intended Al-Rabaat, until when I was at the house of the city, there I was by an awning, and in it was a man whose eyes had gone, and his hands and his legs were extended (paralysed) and he was saying, ‘For You^{-azwj} is the Praise, my Chief^{-azwj} and my Master^{-azwj}! O Allah^{-azwj}! I praise You^{-azwj} with a fulfilling praise of Your^{-azwj} creatures, like Your^{-azwj} Grace upon rest of Your^{-azwj} creatures, when You^{-azwj} have Graced me preferentially over many of the ones You^{-azwj} Created!’

فقلت و الله لأسألنه أعلمه أو أهمه إلهاما فدنوت منه و سلم عليه فرد علي السلام فقلت له رحمك الله إني أسألك عن شيء أ تخبرني به أم لا

I said, ‘By Allah^{-azwj}, I will ask him either to teach him or to inspire him an inspiration’. I approached him and greeted unto him. He responded the greeting to me. I said to him, ‘May Allah^{-azwj} Mercy you! I want to ask you about something, will you inform me with it or not?’

فقال إن كان عندي منه علم أخبرتك به

He said, ‘If there were to be knowledge with me of it, I will inform you with it’.

فقلت رحمك الله على أي فضيلة من فضائله تشكره

I said, ‘May Allah^{-azwj} Mercy you! Upon which merit from His^{-azwj} merits are you thanking Him^{-azwj} for?’

فقال أ و ليس ترى ما قد صنع بي

He said, ‘And can’t you see what He^{-azwj} has Done with me?’

فقلت بلى

I said, ‘Yes’.

فقال و الله لو أن الله تبارك و تعالى صب علي نارا تحرقني و أمر الجبال فدمرتني و أمر البحار فغرقتني و أمر الأرض فخشفت بي ما ازدادت فيه سبحانه إلا حبا و لا ازدادت له إلا شكرا و إن لي إليك حاجة تقضيها لي

He said, 'By Allah^{-azwj}! Even if Allah^{-azwj} Blessed and Exalted were to Pour fire upon me to incinerate me, or Commands the mountain to crush me, and Commands the sea to drown me, and Commands the earth to submerge with me, I will not increase regarding Him^{-azwj} the Glorious, except in love, nor will I increase for Him^{-azwj} except in thanking; and there is request for me to you, will you fulfil it for me?'

فقلت نعم قل ما تشاء

I said, 'Yes, say whatever you desire'.

فقال بني لي كان يتعاهدني أوقات صلاتي و يطعمني عند إفطاري و قد فقدته منذ أمس فانظر هل تجده لي

He said, 'There is a son of mine who used to help me at the timings of my Salat, and feed me during my breaking the fast, and I miss him since yesterday, so look if you can find him for me'.

قال فقلت في نفسي إن في قضاء حاجته لقربة إلى الله عز و جل فقمتم و خرجت في طلبه حتى إذا صرت بين كئيبان الرمال إذا أنا بسبع قد افترس الغلام يأكله فقلت **إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ** كيف آتى هذا العبد الصالح بخبر ابنه

He (the narrator) said, 'I said within myself, 'In the fulfilment of his request, there is nearness to Allah^{-azwj} Mighty and Majestic'. I stood up and went out in searching for him until when I came to be between the sand dunes, there I was with a lion who was devouring a boy, eating him. I said, '**We are for Allah and we are returning to Him [2:156]**. How will I go to this righteous servant with the news of his son?'

قال فأتيته و سلمت عليه فرد علي السلام فقلت يرحمك الله إن سألتك عن شيء تخبرني به

He (the narrator) said, 'I came to him and greeted unto him. He responded the greeting to me. I said, 'May Allah^{-azwj} Mercy you! If I were to ask you about something, will you inform me with it?'

فقال إن كان عندي منه علم أخبرتك به

He said, 'If there were to be knowledge of it with me, I will inform you with it'.

قال قلت إنك أكرم على الله عز و جل و أقرب منزلة أو نبي الله أيوب صلوات الله و سلامه عليه

He (the narrator) said, 'I said, 'Are you more honourable to Allah^{-azwj} Mighty and Majestic, and nearer of status or the Prophet^{-as} of Allah^{-azwj} Ayoub^{-as}, may the Salawaat of Allah^{-azwj} and His^{-azwj} Greetings be upon him^{-as}?'

فقال بل أيوب أكرم على الله تعالى مني و أعظم عند الله منزلة مني

He said, 'But, Ayoub^{-as} is more honourable unto Allah^{-azwj} the Exalted than me, and of mightiest status in the Presence of Allah^{-azwj} than mine'.

فقلت إنه ابتلاه الله تعالى فصبر حتى استوحش منه من كان يأنس به و كان غرضاً لمرار الطريق و اعلم أن ابنتك الذي أخبرتني به و سألتني أن أطلبه لك
افترسه السبع فأعظم الله أجرك فيه

I said to him, 'Allah^{-azwj} had Tried him^{-as}, so he^{-as} was patient to the extent that the ones who had been comforted with him^{-as} isolated from him^{-as}, and the purpose was passing on the road, and know that your son, the one you had informed me with and asked me to search for him for you, the lion has devoured him. May Allah^{-azwj} Magnify your Recompense regarding him'.

فقال الحمد لله الذي لم يجعل في قلبي حسرة من الدنيا ثم شهق شهقة و سقط على وجهه فجلست ساعة ثم حركته فإذا هو ميت فقلت **إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ** كيف أعمل في أمره و من يعينني على غسله و كفنه و حفر قبره و دفنه

He said, 'The Praise is for Allah^{-azwj} Who did not Make any regret of the world to be in my heart'. He gasped a gasp and fell upon his face. I sat for a while, then moved him, and he was dead. I said, "**We are for Allah and we are returning to Him [2:156]**. How can I deal regarding his matter, and who will assist me upon washing him, and enshrouding him, and digging his grace, and burying him?'

فبينما أنا كذلك إذا أنا بركب يريدون الرباط فأشرت إليهم فأقبلوا نحوي حتى وقفوا علي فقالوا ما أنت و ما هذا فأخبرتهم بقصتي فعلقوا رواحلهم و أعانوني حتى غسلناه بماء البحر و كفناه بأثواب كانت معهم و تقدمت فصليت عليه مع الجماعة و دفناه في مظلمته و جلست عند قبره آنسا به أقرأ القرآن إلى أن مضى من الليل ساعة

While I was like that when I saw riders intending Rabaat. I gestured to them. They came near me until they paused to me. They said, 'Who are you and who is this?' I informed them with my story. They tied their animals and assisted me until we had washed him with the sea water, and enshrouded him with clothes which were with them, and I went forwards and prayed Salat upon him with the congregation, and we buried him in his awning, and I sat by his grave comforted with it, reciting the Quran until a time from the night had passed.

فغفوت غفوة فرأيت صاحبي في أحسن صورة و أجمل زي في روضة خضراء عليه ثياب خضر قائما يتلو القرآن فقلت له أ لست بصاحبي

I fell asleep. I saw my companion (in the dream) being is excellent face and beautiful appearance in a green garden. Upon him were green clothes, standing, reciting the Quran. I said to him, 'Aren't you my companion?'

قال بلى

He said, 'Yes'.

قلت فما الذي صيرك إلى ما أرى

I said, 'So what is that which made you become to what I see?'

فقال اعلم أنني وردت مع الصابرين لله عز و جل في درجة لم ينالوها إلا بالصبر على البلاء و الشكر عند الرخاء

He said, 'Know, I have arrived to be with the ones patient for the Sake of Allah^{-azwj} Mighty and Majestic, in a rank which cannot be attained except with being patient upon the afflictions and the thanking during the prosperity'.

فاتبعت

I woke up".³⁸⁷ (not a Hadeeth)

: وَ رُوِيَ فِي عُيُونِ الْمَجَالِسِ عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: كَانَ أَبُو طَلْحَةَ مُجِبًا ابْنَهُ حُبًّا شَدِيدًا فَمَرِضَ فَخَافَتْ - أُمُّ سُلَيْمٍ عَلَى أَبِي طَلْحَةَ الْجَزَعِ حِينَ فُرِبَ مَوْتُ الْوَلَدِ فَبَعَثَتْهُ إِلَى النَّبِيِّ ص فَلَمَّا خَرَجَ أَبُو طَلْحَةَ مِنْ دَارِهِ تَوَجَّهِ الْوَلَدُ فَسَجَّهَتْهُ أُمُّ سُلَيْمٍ بِتَوْبٍ وَ عَزَلَتْهُ فِي نَاحِيَةِ مِنَ الْبَيْتِ ثُمَّ تَقَدَّمَتْ إِلَى أَهْلِ بَيْتِهَا وَ قَالَتْ لَهُمْ لَا تُخْبِرُوا أَبَا طَلْحَةَ بِشَيْءٍ

And it is report in 'Uyoun Al-Majaalis' – from Muawiya Bin Qurrah who said,

'Abu Talha used to love his son with intense love. He fell sick, so Umm Suleym feared the panic upon Abu Talha when death of the son drew near. She sent him to (see) the Prophet^{-saww}. When Abu Talha went out from his house, the son died. Umm Suleym covered him with a cloth and isolated him in a corner of the house. Then she went to her family and said to them, 'Do not inform Abu Talha with anything'.

ثُمَّ إِذَا صَنَعَتْ طَعَامًا ثُمَّ مَسَّتْ شَيْئًا مِنَ الطِّيبِ فَجَاءَ أَبُو طَلْحَةَ مِنْ عِنْدِ رَسُولِ اللَّهِ ص فَقَالَ مَا فَعَلَ ابْنِي فَقَالَتْ لَهُ هَدَأَتْ نَفْسُهُ

Then she made a meal, then touched something from the perfume. Abu Talha came from the present of Rasool-Allah^{-saww}. He said, 'What happened to my son?' She said to him, 'He has calmed himself'.

ثُمَّ قَالَ هَلْ لَنَا مَا نَأْكُلُ فَقَامَتْ فَفَرَّجَتْ إِلَيْهِ الطَّعَامَ ثُمَّ تَعَرَّضَتْ لَهُ فَوَقَعَ عَلَيْهَا

Then he said, 'Is there anything for us we can eat?' She stood up and drew the meal near to him. Then she displayed to him, so he fell upon her (for intimacy).

فَلَمَّا اطْمَأَنَّ قَالَتْ لَهُ يَا أَبَا طَلْحَةَ أَ تَغْضَبُ مِنْ وَدِيعَةٍ كَانَتْ عِنْدَنَا فَرَدَدْنَاهَا إِلَى أَهْلِهَا فَقَالَ سُبْحَانَ اللَّهِ لَا

When he had relaxed, she said to him, 'O Abu Talha! Would you be angered of a deposit which was in our possession, so we had returned it to its owner?' He said, 'Glory be to Allah^{-saww}, no!'

فَقَالَتْ ابْنُكَ كَانَ عِنْدَنَا وَدِيعَةً فَكَبِضَهُ اللَّهُ تَعَالَى فَقَالَ أَبُو طَلْحَةَ فَأَنَا أَحَقُّ بِالصِّدْقِ مِنْكَ

She said, 'Your son was in our possession as a deposit Allah^{-azwj} the Exalted Took him'. Abu Talha said, 'I am more rightful with the patience than you are'.

ثُمَّ قَامَ مِنْ مَكَانِهِ فَاعْتَسَلَ وَ صَلَّى رُكْعَتَيْنِ ثُمَّ انْطَلَقَ إِلَى النَّبِيِّ ص فَأَخْبَرَهُ بِصَبْرِهِ فَقَالَ لَهُ رَسُولُ اللَّهِ ص فَبَارَكَ اللَّهُ لَكُمْ فِي وَفَعَيْكُمْ

³⁸⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 a (Chapters on Funerals)

Then he stood from his place. He washed and prayed two Cycles Salat, then went to the Prophet^{-saww} and informed him^{-saww} of her actions. Rasool-Allah^{-saww} said to him: ‘May Allah^{-azwj} Bless you both in you intimacy’.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي أُمَّتِي مِثْلَ صَابِرَةِ بَنِي إِسْرَائِيلَ

Then Rasool-Allah^{-saww} said: ‘The Praise is for Allah^{-azwj} Who Made in my^{-saww} community a patient woman like the children of Israel’.

فَقِيلَ يَا رَسُولَ اللَّهِ ص مَا كَانَ مِنْ خَيْرِهَا

It was said, ‘O Rasool-Allah^{-saww}! What was from her good (deeds)?’

فَقَالَ كَانَ فِي بَنِي إِسْرَائِيلَ امْرَأَةٌ وَكَانَ لَهَا زَوْجٌ وَ لَهَا مِنْهُ غُلَامَانِ فَأَمَرَهَا بِطَعَامٍ لِيَدْعُوَ عَلَيْهِ النَّاسُ فَفَعَلَتْ وَ اجْتَمَعَ النَّاسُ فِي دَارِهِ فَأَنْطَلَقَ الْغُلَامَانِ يَلْعَبَانِ فَوَقَعَا فِي بَيْتٍ كَانَتْ فِي الدَّارِ فَكْرِهَتْ أَنْ تُنْغِصَ عَلَى زَوْجِهَا الصِّيَافَةَ فَأَدْخَلَتْهُمَا الْبَيْتَ وَ سَجَّتُهُمَا بِثَوْبٍ

He^{-saww} said: ‘There was a woman among the children of Israel, and there was a husband for her, and there were two boys for her from him. He instructed her to make a meal for him to invite the people to it. She did so, and the people gathered in his house. The two boys went to play and the fell into a well which was in the house (and died). She disliked to upset the guests upon her husband, so she entered them into the house and covered them with a cloth.

فَلَمَّا فَرَعُوا دَخَلَ زَوْجُهَا فَقَالَ أَيْنَ ابْنَايَ قَالَتْ هُمَا فِي الْبَيْتِ وَ إِتْمَا كَانَتْ تَمَسَّحَتْ بِشَيْءٍ مِنَ الطَّيِّبِ وَ تَعَرَّضَتْ لِلرَّجُلِ حَتَّى وَقَعَ عَلَيْهَا

When they were free, her husband entered. He said, ‘Where are my sons?’ She said, ‘They are in the room’, and she had touched with something from the perfume and displayed to the man until he fell upon her (for intimacy).

ثُمَّ قَالَ أَيْنَ ابْنَايَ قَالَتْ هُمَا فِي الْبَيْتِ فَنَادَاهُمَا أَبُوهُمَا فَخَرَجَا يَسْعِيَانِ

Then he said, ‘Where are my sons?’ She said, ‘They are in the room’. Their father called out to them. They both came out running.

فَقَالَتِ الْمَرْأَةُ سُبْحَانَ اللَّهِ وَ اللَّهُ لَقَدْ كَانَ مَيِّتَيْنِ وَ لَكِنَّ اللَّهَ تَعَالَى أَحْيَاهُمَا ثَوَاباً لِيَصْرِي.

The woman said, ‘Glory be to Allah^{-azwj}! By Allah^{-azwj}! They were both dead, but Allah^{-azwj} the Exalted Revived them as a Reward for my patience’.³⁸⁸

و قريب من هذا ما روينا في دلائل النبوة عن أنس بن مالك قال دخلنا على رجل من الأنصار و هو مريض فلم نبرح حتى قضى فبسطنا عليه ثوبا و أم له عجوز كبيرة عند رأسه فقلنا لها يا هذا احتسبي مصيبتك على الله عز و جل فقالت و مات ابني قلنا نعم قالت حقا تقولون قلنا نعم

And near to this is what we are reporting in ‘Dalail Al-Nubuwwah’, from Anas Bin Malik (a well-known fabricator), who said, ‘We entered to see a man from the Helpers, and he was sick. We did not depart until he passed away. We spread a sheet upon him, and there was an

³⁸⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 b (Chapters on Funerals)

old aged mother for him by his head. We said to her, 'O you! Anticipate for your calamity (bereavement) to Allah^{-azwj} Mighty and Majestic'. She said, 'And my son has died?' We said, 'Yes'. She said, 'Truly you are saying?' We said, 'Yes'.

قال فمدت يدها فقالت اللهم إنك تعلم أني أسلمت لك و هاجرت إلى رسولك رجاء أن تعينني عند كل شدة و رخاء فلا تحمل علي هذه المصيبة اليوم فكشف الثوب عن وجهه ثم ما برحنا حتى طعمنا معه

He (the narrator) said, 'She extended her hand. She said, 'O Allah^{-azwj}! You^{-azwj} Know that I have submitted to You^{-azwj}, and emigrated to Your^{-azwj} Rasool^{-saww} hoping that You^{-azwj} mighty Assist me during every adversity and prosperity. I cannot bear this calamity today!' She uncovered the cloth from his face, then we did not depart until we had a meal with him"³⁸⁹.
(Not a Hadeeth)

و رُوِيَ أَنَّ يُونُسَ ع قَالَ لِجِبْرِئِيلَ ع دُلَّنِي عَلَى أَعْبَدِ أَهْلِ الْأَرْضِ فَدَلَّنَهُ عَلَى رَجُلٍ قَدْ قَطَعَ الْجَذَامُ يَدَيْهِ وَ رِجْلَيْهِ وَ ذَهَبَ بَصَرُهُ وَ سَمِعُهُ وَ هُوَ يَقُولُ مَتَّعَنِي بِمَا مَا شِئْتُ وَ سَلَبْتَنِي مَا شِئْتُ وَ أَبَقَيْتَ لِي فِيكَ الْأَمَلَ يَا بَرُّ يَا وَصُولُ.

And it is reported that Yunus^{-as} said to Jibraeel^{-as}: 'Point me^{-as} upon the most worshipping of people of the earth'. He^{-as} pointed him^{-as} to a man whom the leprosy had cut his hands, and his legs, and his sight and his hearing had gone, and he was saying, 'Make me to enjoy with whatever You^{-azwj} so Desire to, and Strip me of whatever You^{-azwj} Desire to, Cause for the hopes to remain in me, O Righteous, O Connector!"³⁹⁰

و رُوِيَ أَنَّ عِيسَى ع مَرَّ بِرَجُلٍ أَعْمَى أَبْرَصَ مُقْعَدٍ مَضْرُوبٍ الْجَنْبَيْنِ بِالْفَالِجِ وَ قَدْ تَنَازَرَ لَحْمُهُ مِنَ الْجَذَامِ وَ هُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلَى بِهِ كَثِيرًا مِنْ خَلْقِهِ

And it is reported that Isa^{-as} passed by a man who was blind, with vitiligo, sitting (disabled), struck on the two sides with the paralysis, and his flesh was falling off from the leprosy and he was saying, 'The Praise is for Allah^{-azwj} Who Gave me well-being from what many (others) from His^{-azwj} creatures have been afflicted with!'

فَقَالَ لَهُ عِيسَى ع يَا هَذَا وَ أَيُّ شَيْءٍ مِنَ الْبَلَاءِ أَزَاهُ مَضْرُوفًا عَنْكَ

Isa^{-as} said to him: 'O you! And which thing from the afflictions can I^{-as} see having been turned away from you?'

فَقَالَ يَا رُوحَ اللَّهِ أَنَا خَيْرٌ مِمَّنْ لَمْ يَجْعَلِ اللَّهُ فِي قَلْبِهِ مَا جَعَلَ فِي قَلْبِي مِنْ مَعْرِفَتِهِ

He said, 'O Spirit of Allah^{-azwj}! I am better than the ones whom Allah^{-azwj} has not Made to be in his heart what recognition He^{-azwj} has Made to be in my heart'.

فَقَالَ لَهُ صَدَقْتَ هَاتِ يَدَكَ فَتَأَوَّلَهُ يَدُهُ فَإِذَا هُوَ أَحْسَنُ النَّاسِ وَجْهًا وَ أَفْضَلُهُمْ هَيْئَةً قَدْ أَدَّهَبَ اللَّهُ عَنْهُ مَا كَانَ بِهِ فَصَحَّبَ عِيسَى ع وَ تَعَبَّدَ مَعَهُ.

³⁸⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 b (Chapters on Funerals)

³⁹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 c (Chapters on Funerals)

He^{-as} said to him: 'You speak the truth! Give your hand!' He gave him^{-as} his hand, and behold he became the most handsome of people of face, and their best appearance. Allah^{-azwj} Removed from him^{-as} whatever had been with him. He accompanied Isa^{-as} and worshipped with him^{-as}''³⁹¹.

وَرُوي أَنَّهُ كَانَ فِي بَنِي إِسْرَائِيلَ رَجُلٌ فَعِيَهُ عَابِدٌ عَالِمٌ مُجْتَهِدٌ وَكَانَتْ لَهُ امْرَأَةٌ وَكَانَ بِهَا مُعْجَباً فَمَاتَتْ فَوَجَدَ عَلَيْهَا وَجْداً شديداً حَتَّى خَلَا فِي بَيْتٍ وَاعْلَقَ عَلَى نَفْسِهِ وَاحتَجَبَ عَنِ النَّاسِ فَلَمْ يَكُنْ يَدْخُلُ عَلَيْهِ أَحَدٌ

And it is reported that there was a man among the children of Israel who was a jurist (of understanding), worshipper, knowledgeable, struggler, and there was a wife for him, and he admired her. She died, so he felt upon her severe feelings to the extent that he isolated in a room and closed the door upon himself and veiled from the people, so no one was entering to see him.

ثُمَّ إِنَّ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ سَمِعَتْ بِهِ فَبَجَاءَتْهُ فَقَالَتْ لِي إِلَيْهِ حَاجَةٌ اسْتَفْتِيهِ فِيهَا لَيْسَ يُجِيبُنِي إِلَّا أَنْ أَشَافِيَهُ بِهَا فَذَهَبَ النَّاسُ وَكَرِمَتِ الْبَابَ فَأُخْرِجَ فَأَذِنَ لَهَا فَقَالَتْ اسْتَفْتِيكَ فِي أَمْرٍ قَالَ مَا هُوَ

Then a woman from the children of Israel heard of him. She came to him. She said, 'There is a need for me to him, I want his verdict regarding it. It will not suffice me unless I see him for it'. The people went and stayed by the door. He was informed, so he permitted for her. She said, 'I want your verdict regarding a matter'. He said, 'What is it?'

قَالَتْ إِنَّي اسْتَعْرَضْتُ مِنْ جَارَةٍ لِي خَلِيئاً فَكُنْتُ أَلْبَسُهُ زَمَاناً ثُمَّ إِهْمُ أَنْزَلُوا إِلَيَّ أَ فَأَرَدُهُ إِلَيْهِمْ قَالَ نَعَمْ وَ اللَّهُ قَالَ إِنَّهُ قَدْ مَكَثَ عِنْدِي زَمَاناً قَالَ ذَلِكَ أَحَقُّ بِرَدِّكَ إِلَيْهِ

She said, 'I had borrowed a garment from a neighbour of mine. I have worn it for a time, then they sent for it. Shall I return it to them?' He said, 'Yes, by Allah^{-azwj}!' She said, 'It has remained with me for a long time!' He said, 'That is more rightful to it to be returned to him'.

فَقَالَتْ لَهُ رَحِمَكَ اللَّهُ أَ فَتَأَسَّفُ عَلَى مَا أَعَارَكَ اللَّهُ عَزَّ وَ جَلَّ ثُمَّ أَخَذَهُ مِنْكَ وَ هُوَ أَحَقُّ بِهِ مِنْكَ

She said to him, 'May Allah^{-azwj} have Mercy on you! Are you feeling sorry upon what Allah^{-azwj} Mighty and Majestic had Lent you, then He^{-azwj} Took it from you, and He^{-azwj} is more Rightful with it than you are!'

فَأَبْصَرَ مَا كَانَ فِيهِ وَ نَفَعَهُ اللَّهُ بِقَوْلِهَا.

He considered what was in it and Allah^{-azwj} Benefitted him with her words''³⁹²

: وَ عَنْ أَبِي الدَّرْدَاءِ قَالَ: كَانَ لِسَلِيمَانَ بْنِ دَاوُدَ ع ابْنٌ يُحِبُّهُ حُبًّا شديداً فَمَاتَ فَخَرِنَ عَلَيْهِ حُزْناً شديداً فَبَعَثَ اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ مَلَكَيْنِ فِي هَيْئَةِ الْبَشَرِ فَقَالَ مَا أَنْتُمَا قَالَا حَصَمَانِ قَالَ اجْلِسَا بِمَجْلِسِ الْحُصُومِ

³⁹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 d (Chapters on Funerals)

³⁹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 e (Chapters on Funerals)

And from Abu Al-Darda'a who said, 'The was a son for Suleyman Bin Dawood^{-as} he^{-as} love him with intense love. He died. He^{-as} grieved upon him with severe grief. Allah^{-azwj} Mighty and Majestic Sent two Angels to him in the appearance of human beings. He^{-as} said: 'Who are you two?' They said, 'Contenders'. He^{-as} said: 'Be seated in the seat of disputes!'

فَقَالَ أَحَدُهُمَا لِإِخِي زَرَعْتُ زَرْعاً فَأَتَى هَذَا فَأَفْسَدَهُ

One of them said, 'I had cultivated a farm and this one came spoilt it'.

فَقَالَ سُلَيْمَانُ عَ مَا يَقُولُ هَذَا

Suleyman said, 'What is this one saying?'

قَالَ أَصْلَحَكَ اللَّهُ إِنَّهُ زَرَعَ فِي الطَّرِيقِ وَ إِنِّي مَرَرْتُ فَتَنَطَرْتُ يَمِيناً وَ شِمَالاً فَإِذَا الزَّرْعُ فَرَكِبَتْ قَارِعَةَ الطَّرِيقِ وَ كَانَ فِي ذَلِكَ فَسَادُ زَرْعِهِ

He said, 'May Allah^{-azwj} keep you^{-as} well! He had planted in the road and I passed by. I looked right and left, and the plants were there, so I rode upon the middle of the road, and during that his plants were spoilt'.

فَقَالَ سُلَيْمَانُ مَا حَمَلَكَ عَلَى أَنْ تَزْرَعَ فِي الطَّرِيقِ أَمَا عَلِمْتَ أَنَّ الطَّرِيقَ سَبِيلُ النَّاسِ وَ لَا بُدَّ لِلنَّاسِ مِنْ أَنْ يَسْلُكُوا سَبِيلَهُمْ

Suleyman^{-as} said: 'What carried you upon planting in the road? Don't you know that the road is a way of the people and there is no escape for the people from travelling on their way?'

فَقَالَ لَهُ أَحَدُ الْمَلِكَيْنِ أَوْ مَا عَلِمْتَ يَا سُلَيْمَانُ إِنَّ الْمَوْتَ سَبِيلُ النَّاسِ وَ لَا بُدَّ لِلنَّاسِ أَنْ يَسْلُكُوا سَبِيلَهُمْ

One of the two Angels said to him^{-as}, 'And don't you^{-as} know, O Suleyman^{-as}, the death is a way of the people, and there is no escape for the people from travelling their ways?'

قَالَ فُكَاثِمًا كُشِفَ عَنْ سُلَيْمَانَ عَ الْغِطَاءُ وَ لَمْ يَجْزَعْ عَلَى وَ لَدَيْهِ بَعْدَ ذَلِكَ رَوَاهُ ابْنُ أَبِي الدُّنْيَا.

He (the narrator) said, 'It was as if the covering had been removed from Suleyman^{-as} and he^{-as} did not panic upon his^{-as} son after that' – it is reported by Abu Al-Dunya³⁹³.

وَ رُوِيَ أَيْضاً أَنَّ قَاضِيًا كَانَ فِي بَنِي إِسْرَائِيلَ مَاتَ لَهُ ابْنٌ فَجَزَعَ عَلَيْهِ وَ صَاحَ فَلَقِيَهُ رَجُلَانِ فَقَالَا لَهُ أَفْضِ بَيْنَنَا فَقَالَ مِنْ هَذَا فَرَزْتُ

And it is reported as well, 'There was a judge among the children of Israel. A son of his died, so he panicked upon and shrieked. Two men met him, they said to him, 'Judge between us!' From this I have fled!'

فَقَالَ أَحَدُهُمَا إِنَّ هَذَا مَرَّ بِعَنَمِهِ عَلَى زَرْعِي فَأَفْسَدَهُ

One of them said, 'This one passed by with his sheep upon my plantation and spoilt it!'

³⁹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 f (Chapters on Funerals)

فَقَالَ الْأَخْرُ إِنَّ هَذَا زَرْعٌ بَيْنَ الْجَبَلِ وَ النَّهْرِ وَ لَمْ يَكُنْ لِي طَرِيقٌ غَيْرُهُ

The other one says, 'This plantation was between the mountain and the river, and there was not path for me other than it!'

فَقَالَ لَهُ الْقَاضِي أَنْتَ حِينَ زَرَعْتَ بَيْنَ الْجَبَلِ وَ النَّهْرِ أَمْ تَعْلَمُ أَنَّهُ طَرِيقُ النَّاسِ

The judge said to him, 'You, when you planted between the mountain and the river, didn't you know that it is a path of the people?'

فَقَالَ لَهُ الرَّجُلُ فَأَنْتَ حِينَ وُلِدَ لَكَ وَلَدٌ أَمْ تَعْلَمُ أَنَّهُ يَمُوتُ فَارْجِعْ إِلَى قَضَائِكَ

The man said to him, 'So you, when a son was born for you, didn't you know that he would be dying?' So return to your judging'.

ثُمَّ عَرَجَا وَ كَانَا مَلَكَيْنِ.

Then they both ascended, and were two Angels".³⁹⁴

: وَ زَوْيَ أَنَّهُ كَانَ بِمَكَّةَ مُفْعَدَانِ كَانَ لهُمَا ابْنٌ شَابٌّ فَكَانَ إِذَا أَصْبَحَ نَقَلَهُمَا فَأَتَى بِهِمَا الْمَسْجِدَ فَكَانَ يَكْتَسِبُ عَلَيْهِمَا يَوْمَهُ فَإِذَا كَانَ الْمَسَاءُ اخْتَمَلَهُمَا فَأَقْبَلَ بِهِمَا

And it is reported that there were two disable couple at Makkah. There was a youthful son for them. Whenever it was morning he would transfer them and come with them to the Masjid. He used to spend his day upon them. Whenever it was evening, he would carry them and return with them.

فَافْتَقَدَهُ النَّبِيُّ ص فَسَأَلَ عَنْهُ فَقِيلَ لَهُ مَاتَ فَقَالَ رَسُولُ اللَّهِ ص لَوْ تَرَكْتُ أَحَدًا لِأَحَدٍ تَرَكْتُ ابْنَ الْمُفْعَدَيْنِ.

The Prophet^{-saww} missed him. He^{-saww} asked about him. It was said to him^{-saww}, 'He died'. Rasool-Allah^{-saww} said: 'Had anyone been left for anyone, the son of the two disabled (parents) would have been left'.³⁹⁵

³⁹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 g (Chapters on Funerals)

³⁹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 19 H 1 h (Chapters on Funerals)

CHAPTER 20 – THE MISECELLANEOUS

1- تَخِجُ الْبَلَاغَةَ، مِنْ كَلَامٍ لَهُ عَ بَعْدَ تِلَاوَتِهِ أَلْهَاكُمْ التَّكَاثُرُ حَتَّى زُرْتُمُ الْمَقَابِرَ

(The book) 'Nahj Al Balagah' –

'And from a speech of his^{asws} having said it after reciting: **The augmentation diverts you [102:1] Until you visit the graves [102:2]:** -

يَا لَهُ مَرَاماً مَا أَبْعَدَهُ وَ زُوراً مَا أَغْفَلَهُ وَ حَظراً مَا أَفْطَعَهُ لَقَدْ اسْتَخْلَوْا مِنْهُمْ أَيُّ مُدَكِّرٍ وَ تَنَاوَشُوهُمْ مِنْ مَكَانٍ بَعِيدٍ

'Oh the wishing for it, how distant it is, and visitors, how heedless they are of it, and danger, how horrible it is. They are devoid from them of whichever lesson there is to take and instead took them from remote places.

أَفِمَصَارِعِ آبَائِهِمْ يَفْخَرُونَ أَمْ بِعَدِيدِ الْهَلْكَى يَتَكَاثِرُونَ يَرْتَجِعُونَ مِنْهُمْ أَجْسَاداً حَوَتْ وَ حَرَكَاتٍ سَكَنْتْ وَ لَأَنْ يَكُونُوا عِبْرَةً أَحَقُّ مِنْ أَنْ يَكُونُوا مُفْتَخِرًا وَ لَأَنْ يَهْبِطُوا بِهِمْ جَنَابَ ذِلَّةٍ أَحَجَى مِنْ أَنْ يَقُومُوا بِهِمْ مَقَامَ عِزَّةٍ

Are they priding with the graves of their forefathers of with the number of the deceased they are boasting from the bodies? The bodies are decayed, and the movements have become still, and because they are more rightful of being a lesson than from being a priding, and because it is more of an argument with a side of disgrace of descending with than for a place of honour to stand with them.

لَقَدْ نَظَرُوا إِلَيْهِمْ بِأَبْصَارِ الْعَشْوَةِ وَ ضَرَبُوا مِنْهُمْ فِي عَمْرَةٍ جَهَالَةٍ وَ لَوْ اسْتَنْطَفُوا عَنْهُمْ عَرَصَاتِ تِلْكَ الدِّيَارِ الْحَاوِيَةِ وَ الرُّبُوعِ الْحَالِيَةِ لَقَالَتْ دَهْبُوا فِي الْأَرْضِ ضَالًّا وَ دَهَبْتُمْ فِي أَعْقَابِهِمْ جُهَالًا تَطْفُونَ فِي هَامِهِمْ وَ تَسْتَنْبِثُونَ فِي أَجْسَادِهِمْ وَ تَرْتَعُونَ فِيمَا لَقَطُوا وَ تَسْكُنُونَ فِيمَا خَرَّبُوا

They had looked at them with the weak sights, and they struck from them in the wading of ignorance, and if they could speak on their behalf, the plains of those ruined houses and vacant courtyards, these would say, 'They have gone in the ground as strayers', and you are going in their heels in ignorance, treading in their skulls, and building buildings in their bodies and cultivating in what had uttered, and dwelling in what they had ruined.

وَ إِنَّمَا الْأَيَّامُ بَيْنَكُمْ وَ بَيْنَهُمْ بَوَالِكٍ وَ نَوَائِحُ عَلَيْكُمْ أَوْلِيكُمْ سَلَفٌ غَابَتْكُمْ وَ فُرَاطٌ مَنَاهِلِكُمْ الَّذِينَ كَانَتْ لَهُمْ مَقَاوِمُ الْعِرِّ وَ حَلَبَاتُ الْفَخْرِ مُلُوكاً وَ سُوقاً سَلَكَوا فِي بُطُونِ الْبِرْزَخِ سَبِيلاً سَلَطَتِ الْأَرْضُ عَلَيْهِمْ فِيهِ فَأَكَلَتْ مِنْ لُحُومِهِمْ وَ شَرِبَتْ مِنْ دِمَائِهِمْ

And rather the days between you and them are crying and lamenting upon you all. They are the you predecessors in their peak and ahead in reaching the watering place, those who had honourable positions for them, and they milked the pride of kings, and they have been ushered to the interior of purgatory in a way the ground has prevailed upon them being in it, so it ate from their flesh and drank their blood.

فَأَصْبَحُوا فِي فَجَوَاتِ قُبُورِهِمْ جَمَاداً لَا يَنُمُونَ وَ ضِمَاراً لَا يُوجَدُونَ لَا يُفْرِعُهُمْ وُزُودُ الْأَهْوَالِ وَ لَا يَحْزُهُمْ تَنَكُّرُ الْأَحْوَالِ وَ لَا يَحْفَلُونَ بِالرَّوَاغِفِ وَ لَا يَأْدُنُونَ لِلْقَوَاصِفِ

They have come to be in hollowness of their graves as inanimate objects not growing (anymore), and hidden, nor to be found (anymore). They are neither panicking at the arrival of horrors nor are they grieving at the adverse situations, nor do they care with the earthquakes, nor are they listening to the thunders.

عُيْباً لَا يُنْتَظَرُونَ وَ شُهُوداً لَا يَحْضُرُونَ وَ إِنَّمَا كَانُوا جَمِيعاً فَتَشَتَّتُوا وَ [الْأَلْفَا] أَلْفَا فَاذْفَرُوا وَ مَا عَنِ طُولِ عَهْدِهِمْ وَ لَا بُعْدِ مَحَلِّهِمْ عَمِيَّتِ أَخْبَارُهُمْ وَ صَمَّتْ دِيَارُهُمْ وَ لَكِنَّهُمْ سُمُّوا كَأَسَا بَدَلْتَهُمْ بِالنُّطْقِ حَرْساً وَ بِالسَّمْعِ صَمَمًا وَ بِالْحَرَكَاتِ سُكُونًا

They are hidden (gone), not being awaited, and witnesses not being present, and rather they were together, so they are (now) scattered, and were compiled, now they are separated. Neither it has not been long, their time (in the world), nor is their neighbourhood far. Their news is blinded (not known), and their houses are silent (from them), but they have been quenched a cup (of death) which has replaced their talking with muteness, and the hearing with the deafness, and the movement with the stillness.

فَكَأَنَّهُمْ فِي انْتِجَالِ الصِّفَةِ صَرَعَى سُبَاتٍ جِيرَانٌ لَا يَتَأَنَسُونَ وَ أَجْبَاءٌ لَا يَتَزَاوَرُونَ بَلِيَّتِ بَيْنَهُمْ غُرَا التَّعَاوُفِ وَ انْقَطَعَتْ مِنْهُمْ أَسْبَابُ الْإِحْيَاءِ فَكَلَّمُهُمْ وَحِيدٌ وَ هُمْ جَمِيعٌ وَ يَجَانِبُ الْهَجْرِ وَ هُمْ أَجْلَاءُ

It is as if they are in a hopeless state, lying down in a sleep, neighbours not comforting each other, and loved ones nor visiting each other. The handhold of familiarity has decayed between them, and the means of brotherhood has been terminated from them. All of them are alone while they are a group, and they are strangers while they are friends.

لَا يَتَعَارَفُونَ لِلَّيْلِ صَبَاحاً وَ لَا لِنَهَارٍ مَسَاءً أَيُّ الْمَجْدِيدِينَ طَعَنُوا فِيهِ كَانَ عَلَيْهِمْ سَرْمَدًا شَاهَدُوا مِنْ أَحْطَارِ دَارِهِمْ أَفْطَحَ مَجْمَأَ خَافُوا وَ رَأَوْا مِنْ آيَاتِهَا أَعْظَمَ مَجْمَأً قَدَّرُوا-

They are neither recognising a morning for a night, nor an evening for a day which of the two is newer. They are pretending in it. These are constantly upon them. They are witnessing the dangers of their houses to be more terrible than what they had feared, and they are seeing from its signs to be mightier than what they has estimated.

[فَكَلَامًا] فَكَلَّمْنَا الْعَابِتِينَ مُدَّتْ لَهُمْ إِلَى مَبَاءٍ فَاتَتْ مَبَالِغَ الْخَوْفِ وَ الرَّجَاءِ فَلَوْ كَانُوا يَنْطِقُونَ بِمَا لَعُبُوا بِصِفَةِ مَا شَاهَدُوا وَ مَا عَابَتُوا وَ لَيْتَ عَمِيَّتِ آثَارُهُمْ وَ انْقَطَعَتْ أَخْبَارُهُمْ لَقَدْ رَجَعَتْ فِيهِمْ أَبْصَارُ الْعَبْرِ وَ سَمِعَتْ عَنْهُمْ آذَانُ الْعُقُولِ وَ تَكَلَّمُوا مِنْ غَيْرِ جِهَاتِ النُّطْقِ

Both the peaks (Paradise and Hell) have been extended for them up to beyond reach of fear and hope. If they could have spoken with it, they would have been unable to describe what they are witnessing and what they are seeing, and even though their traces have been hidden and their news has been cut, the sight can return with the lessons among them, and the ears of intellect can hear about them, and they can talk from without the aspects of speaking.

فَقَالُوا كَلَحَتْ الْوُجُوهُ النَّوَاضِرُ وَ حَوَتْ الْأَجْسَامُ النَّوَاعِمُ وَ لَبَسْنَا أَهْدَامَ الْبَلَى وَ تَكَاءَدْنَا ضَيْقَ الْمَضْجِعِ وَ تَوَارَتْنَا الْوَحْشَةَ وَ [هَدَمْتِ] هَكَمْتِ عَلَيْنَا الرُّبُوعَ الصُّمُوتِ فَامْتَحَتْ مَحَاسِنُ أَجْسَادِنَا وَ تَنَكَّرَتْ مَعَارِفُ صُورِنَا وَ طَالَتْ فِي مَسَاكِينِ الْوَحْشَةِ إِقَامَتُنَا وَ لَمْ يَجِدْ مِنْ كَرْبٍ فَرَجاً وَ لَا مِنْ ضَيْقٍ مُتَسَعاً

They are saying, 'The grinning faces have frowned, and the delicate bodies have crumbled, we are wearing the decaying clothes, and it is gruesome upon us the narrowness of the lying places, and we have inherited the loneliness, and the silent staying places are getting ruined upon us. The beauty of our bodies has been erased, and our known features are abhorrent, and, and our stay in the dwellings of loneliness is prolonged, and we cannot find any relief nearby nor any vastness from narrowness.

فَلَوْ مَثَلْتَهُمْ بِعَقْلِكَ أَوْ كُثِفَ عَنْهُمْ مَحْجُوبُ الْغِطَاءِ لَكَ وَ قَدْ ارْتَسَخَتْ أَسْمَاعُهُمْ بِالْمَوَامِ فَاسْتَكَّتْ وَ اِكْتَحَلَتْ أَبْصَارُهُمْ بِالْأَرَابِ فَحَسَفَتْ وَ نَقَطَعَتْ
الْأَلْسِنَةَ فِي أَفْوَاهِهِمْ بَعْدَ ذَلَالَتِهَا وَ هَمَدَتِ الْقُلُوبُ فِي صُدُورِهِمْ بَعْدَ يَقْظَتِهَا

If you were to portray with your intellect or if the veils of covering were to be removed from them for you, and their ears have been eaten up by the insects so they are deaf, and their eyes have been applied with the Kohl of dust so they are blinded, and the tongues in their mouths have been cut into pieces after their eloquence, and the hearts have been demolished in their chests after their wakefulness.

وَ عَاتٌ فِي كُلِّ جَارِحَةٍ مِنْهُمْ جَدِيدٌ بَلَى سَمَّجَهَا وَ سَهَّلَ طُرُقَ الْأَفَةِ إِلَيْهَا مُسْتَسْلِمَاتٍ فَلَا أَيْدٍ تَدْفَعُ وَ لَا قُلُوبٌ تَجْرَعُ لَرَأَيْتَ أَشْجَانَ قُلُوبٍ وَ أَفْدَاءَ عُيُونٍ

And the spoiling in every limb from them is a renewed decay of its ugliness, and the paths of calamities have been pave to it. They have surrendered, so there is neither any hand to defend nor any heart to grieve. You will see the sorrowness of the hearts and the specks of the eyes.

هُمْ فِي كُلِّ فُطَاعَةٍ صِفَةٌ حَالٍ لَا تَنْتَقِلُ وَ عَمْرَةٌ لَا تَنْجَلِي فَكَمْ أَكَلَتِ الْأَرْضُ مِنْ عَزِيرِ جَسَدٍ وَ أُنِيقَ لَوْنٍ كَانَ فِي الدُّنْيَا غَدِي تَرْفٍ وَ رَيْبِ شَرْفٍ يَتَعَلَّقُ
بِالسُّرُورِ فِي سَاعَةِ حُزْبِهِ وَ يَفْرَعُ إِلَى السَّلْوَةِ إِنْ مُصِيبَةٌ تَرَلَّتْ بِهِ ضَنْئًا بَعْضَارَةَ عَيْشِهِ وَ شَحَاحَةً بِلَهْوِهِ وَ لَعِبِهِ

For them, in every atrocity, there is an attribute of a situation not changing, and an adversity nor clearing away. How many an honourable body being of dazzling beauty has been consumed by the earth. In the world he had been provided with luxuries and nurtured in nobility. He was pre-occupied with the happiness in a time of grief, and if a calamity befell him he panicked to the pleasures and goodness of his life by his playing and sports.

فَبَيْنَمَا هُوَ يَضْحَكُ إِلَى الدُّنْيَا وَ تَضْحَكُ إِلَيْهِ فِي ظِلِّ عَيْشٍ عَقُولٍ إِذْ وَطِئَ الدَّهْرُ بِهِ حَسَكُهُ وَ نَقَضَتِ الْأَيَّامُ قُوَاهُ وَ نَظَرَتْ إِلَيْهِ الْحُتُوفُ مِنْ كَتَبٍ فَحَالَطَهُ
بَتْ لَا يَعْرِفُهُ وَ نُجِي هَمَّ مَا كَانَ يَجِدُهُ وَ تَوَلَّدَتْ فِيهِ فِتْرَاتٌ عِلَلٍ آتَسَ مَا كَانَ بِصِحَّتِهِ

While he was smiling at the world and the world was smiling at him in the shade of a life of heedlessness, when the times trampled him with thorns and the days broke his strength, and the death looked at him from nearby. So there mingled with him grief he had not known, and whispering of worries he had not felt before, and natural illnesses were produced in him (instead of) what health he had been with.

فَفَرَعَ إِلَى مَا كَانَ عَوَدَهُ الْأَطْبَاءُ مِنْ تَسْكِينِ الْحَارِّ بِالْقَارِّ وَ تَخْرِيكِ الْبَارِدِ بِالْحَارِّ فَلَمْ يُطْفِئْ بِبَارِدٍ إِلَّا تَوَزَّ حَرَارَةً وَ لَا حَرَّكَ بِحَارٍّ إِلَّا هَبَّجَ بُرُودَةً وَ لَا اعْتَدَلَ
بِمَمَارِجٍ لِيَتَلَّكَ الطَّبَاعُ إِلَّا أَمَدَّ مِنْهَا كُلَّ ذَاتٍ دَاءٍ حَتَّى فَتَرَ مُعَلَّلَهُ وَ ذَهَلَ مُمَرِّضُهُ وَ تَعَايَا أَهْلُهُ بِصِفَةِ دَائِهِ وَ حَرَسُوا عَنْ جَوَابِ السَّائِلِينَ عَنْهُ

So he panicked to what the doctors had familiarised him for settling the heat with the cold, and stirring the cold with the hot. But nothing was extinguished with the cold except eruption of (more) heat, nor stirred by the hot except agitating (more) coldness, nor could he adjust

the mood of that nature except there was an extension from it of every with a disease until his illnesses increased and his nurses were helpless and his family lost the ability to describe his illness and they were mute from answering the questioners about him.

وَتَنَازَعُوا دُونَهُ شَجِيًّا خَبَرَ يَكْتُمُونَهُ فَقَائِلٌ يَقُولُ هُوَ لِمَا بِهِ وَتَمُنُّهُمْ إِيَّابَ عَافِيَتِهِ وَ مُصَبِّرٌ لَهُمْ عَلَى فَقْدِهِ يُدَكِّرُهُمْ أَسَى الْمَاضِينَ مِنْ قَبْلِهِ

And they contended with each other besides him, concealing the serious news. A speaker said, 'He is with what he is with', and he consoled them with hopes of his good health, and (someone) advised them with being patient upon his loss reminding them of the examples of the past ones from before him.

فَبَيْنَمَا هُوَ كَذَلِكَ عَلَى جَنَاحٍ مِنْ فِرَاقِ الدُّنْيَا وَ تَرَكِ الْأَجْبَةَ إِذْ عَرَضَ لَهُ عَارِضٌ مِنْ غُصْبِهِ فَتَحَيَّرَتْ نَوَافِدُ فُطْنَتِهِ وَ بَسَسَتْ رُطُوبُهُ لِسَانِهِ

While he was like that upon a wing (verge) of separating from the world and leaving the life, when a choke from his chokings presented to him. The implementations of his discernments was bewildered, and wetness of his tongue dried up.

فَكَمْ مِنْ مُهِمٍّ مِنْ جَوَابِهِ عَرَفَهُ فَعَيَّ عَنْ رَدِّهِ وَ دُعَاءِ مُؤَلِّمٍ بِقَلْبِهِ سَمِعَهُ فَتَصَامَ عَنْهُ مِنْ كَبِيرٍ كَانَ يُعْظِمُهُ أَوْ صَغِيرٍ كَانَ يَرْحَمُهُ وَ إِنَّ لِلْمَوْتِ لَعَمْرَاتٍ هِيَ أَفْطَعُ مِنْ أَنْ تُسْتَعْرِقَ بِصِفَةٍ أَوْ تَعْتَدَلَ عَلَى عُمُولِ أَهْلِ الدُّنْيَا

How many important question he knew its answer but he was unable to respond to it, and a call painful to his heart, he heard it but was deaf from it, from an elder he used to revere or a young one he used to be merciful with. For the death there are pangs which are more terrible which can be enwrapped by description, or can be realised by intellects of people of the world".³⁹⁶

2- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ: كُنْتُ عِنْدَ رَسُولِ اللَّهِ ص فِي مَرَضِهِ الَّذِي قُبِضَ فِيهِ فَقَالَ ادُّ مَنِّي يَا أَبَا ذَرٍّ أَسْتَيْدُ إِلَيْكَ

(The book) 'Da'aim Al Islam' –

'From Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra}, said, 'I^{-ra} was in the presence of Rasool-Allah^{-saww} during his^{-saww} illness which he^{-saww} passed away in. He^{-saww} said: 'Come near me^{-saww}, O Abu Zarr^{-ra}, I^{-saww} can lean to you^{-ra}!'

فَدَنَوْتُ مِنْهُ فَاسْتَنَّدَ إِلَى صَدْرِي إِلَى أَنْ دَخَلَ عَلَيَّ صَلَوَاتُ اللَّهِ عَلَيْهِ فَقَالَ لِي قُمْ يَا أَبَا ذَرٍّ فَإِنَّ عَلَيَّ أَحَقُّ بِهَذَا مِنْكَ

I^{-ra} went near him^{-saww}, and he^{-saww} leant to my^{-ra} chest until Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, entered. He^{-saww} said to me^{-ra}: 'Arise, Abu Zarr^{-ra}, for Ali^{-asws} is more rightful with this than you^{-ra} are!'

فَجَلَسَ عَلَيَّ ع فَاسْتَنَّدَ إِلَى صَدْرِهِ ثُمَّ قَالَ لِي هَاهُنَا بَيْنَ يَدَيَّ فَجَلَسْتُ بَيْنَ يَدَيْهِ

Ali^{-asws} sat down. He^{-saww} leant to his^{-asws} chest, then said to me^{-ra}: 'Over here, in front of me^{-saww}!' I^{-ra} sat in front of him^{-saww}.

³⁹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 1 (Chapters on Funerals)

فَقَالَ لِي اَعْقِدْ بِيَدِكَ مِنْ حُتْمٍ لَهُ بِشَهَادَةٍ اَنْ لَا اِلَهَ اِلَّا اللهُ دَخَلَ الْجَنَّةَ وَ مَنْ حُتِمَ لَهُ بِحَجَّةٍ دَخَلَ الْجَنَّةَ وَ مَنْ حُتِمَ لَهُ بِعُمْرَةٍ دَخَلَ الْجَنَّةَ وَ مَنْ حُتِمَ لَهُ بِطَعَامٍ مَسْكِينٍ دَخَلَ الْجَنَّةَ وَ مَنْ حُتِمَ لَهُ بِجِهَادٍ فِي سَبِيلِ اللهِ وَ لَوْ قَدَّرَ فُوقَ النَّاقَةِ دَخَلَ الْجَنَّةَ.

He^{-saww} said to me^{-ra}: ‘Clasp your^{-ra} hands! One whom it ends for him with the testimony that there is no god except Allah^{-azwj} will enter the Paradise, and one it ends for him with a Hajj will enter the Paradise, and one it ends for him with an Umrah will enter the Paradise, and one it ends for him with feeding a poor will enter the Paradise, and one it enters for him with Jihad in the Way of Allah^{-azwj}, and even if he was able upon mounting the she-camel, will enter the Paradise’.³⁹⁷

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: اِنَّ اللهَ تَبَارَكَ وَ تَعَالَى رَبَّمَا اَمَرَ مَلَكَ الْمَوْتِ ع فَرَدَّدَ نَفْسَ الْمُؤْمِنِ لِخُرُوجِهَا مِنْ اَهْوَنِ الْمَوَاضِعِ عَلَيْهِ وَ يَرَى النَّاسَ اَنَّهُ شَدِيدٌ عَلَيْهِ

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Allah^{-azwj} Blessed and Exalted sometimes Commands the Angel of death, so he returns the soul of a Momin in order to extract it from the places easiest upon him, and the people will be seeing him with severity upon him.

وَ اَنَّ اللهَ تَبَارَكَ وَ تَعَالَى رَبَّمَا اَمَرَ مَلَكَ الْمَوْتِ بِالتَّشْدِيدِ عَلَى الْكَافِرِ فَيَجِدُ نَفْسَهُ جَذْبَةً وَاحِدَةً كَمَا يُجَذَّبُ السَّفُودُ مِنَ الصُّوفِ الْمَبْلُولِ وَ يَرَى النَّاسَ اَنَّهُ هَوِّنٌ عَلَيْهِ.

And sometimes Allah^{-azwj} Blessed and Exalted Commands the Angel of death with the severity upon the Kafir, so he pulls it himself with one pull, like what the skewer is pulled from the wet wool, and the people see that it was made easy for him’.³⁹⁸

3- الدَّعَائِمُ، عَنْ رَسُولِ اللهِ ص قَالَ: اِنَّ الْعَبْدَ لَتَكُونُ لَهُ الْمُنْرَلَةُ مِنَ الْجَنَّةِ فَلَا يَبْلُغُهَا بِشَيْءٍ مِنَ الْبَلَاءِ حَتَّى يَدْرِكَهُ الْمَوْتُ وَ لَمْ يَبْلُغْ تِلْكَ الدَّرَجَةَ فَيَسْتَدُدُّ عَلَيْهِ عِنْدَ الْمَوْتِ فَيَبْلُغُهَا.

(The book) ‘Al Da’aim’ –

‘From Rasool-Allah^{-saww} having said: ‘The servant, there happens to be the status for him from the Paradise, he cannot reach it with anything from the afflictions until the death comes to him, and he (still) does not reach the rank, so there is severity upon him during the death, so he does (eventually) reach it’.³⁹⁹

وَ عَنْ رَسُولِ اللهِ ص اَنَّهُ اَوْصَى رَجُلًا مِنَ الْأَنْصَارِ فَقَالَ اُوصِيكَ بِذِكْرِ الْمَوْتِ فَإِنَّهُ يُسَلِّيكَ عَنْ أَمْرِ الدُّنْيَا.

And from Rasool-Allah^{-saww} advising a man from the Helpers, he^{-saww} said: ‘I^{-saww} advise you with remembering the death, for it would distract you from matters of the world’.⁴⁰⁰

وَ عَنْهُ ص اَنَّهُ قَالَ: اَحْتَبُوا مِنْ ذِكْرِ هَادِمِ اللَّذَاتِ

³⁹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 2 a (Chapters on Funerals)

³⁹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 2 b (Chapters on Funerals)

³⁹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 1 (Chapters on Funerals)

⁴⁰⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 2 (Chapters on Funerals)

And from him^{-saww} having said: 'Frequent from remembering the demolisher of the pleasures!'

فَقِيلَ يَا رَسُولَ اللَّهِ فَمَا هَادِمُ اللَّذَاتِ

It was said, 'O Rasool-Allah^{-saww}! What is the demolisher of pleasures?'

قَالَ الْمَوْتُ فَإِنَّ أَكْبَسَ الْمُؤْمِنِينَ أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَ أَشَدَّهُمْ لَهُ اسْتِعْدَادًا.

He^{-saww} said: 'The death. Surely cleverest of the Momineen is their most frequent of remembering of the death, and the most intense of them is preparing for it'.⁴⁰¹

وَ عَنْهُ ص أَنَّهُ قَالَ لِقَوْمٍ مِنْ أَصْحَابِهِ مَنْ أَكْبَسَ النَّاسِ قَالَ اللَّهُ وَ رَسُولُهُ أَعْلَمُ.

And from him^{-saww} having said to a group of his^{-saww} companions: 'Who is cleverest of the people?' They said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww} are more knowing'.

فَقَالَ أَكْثَرُهُمْ ذِكْرًا لِلْمَوْتِ وَ أَشَدَّهُمْ اسْتِعْدَادًا لَهُ.

He^{-saww} said: 'The most frequent of them in remembering the death and their most intense in preparing for it'.⁴⁰²

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ أَوْصَى بَعْضَ أَصْحَابِهِ فَقَالَ أَكْثَرُوا ذِكْرَ الْمَوْتِ فَإِنَّهُ مَا أَكْثَرَ ذِكْرَ الْمَوْتِ إِنْسَانٌ إِلَّا زَهَدَ فِي الدُّنْيَا.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having advised one his^{-asws} companions, he^{-asws} said: 'Frequent in remembering the death for a person will not frequent remembering except he would be an ascetic in the world'.⁴⁰³

وَ عَنْ رَسُولِ اللَّهِ ص قَالَ: الْمَوْتُ رِيحَانَةُ الْمُؤْمِنِ.

And from Rasool-Allah^{-saww} having said: 'The dead is an aroma of the Momin'.⁴⁰⁴

وَ عَنْهُ ص قَالَ: مُسْتَرِيحٌ وَ مُسْتَرَاخٌ مِنْهُ فَأَمَّا الْمُسْتَرِيحُ فَالْعَبْدُ الصَّالِحُ اسْتَرَاخَ مِنْ غَمِّ الدُّنْيَا وَ مَا كَانَ فِيهِ مِنَ الْعِبَادَةِ إِلَى الرَّاحَةِ وَ نَعِيمِ الْآخِرَةِ وَ أَمَّا الْمُسْتَرَاخُ مِنْهُ فَالْفَاجِرُ يَسْتَرِيحُ مِنْهُ مَلَكًا.

And from him^{-saww} having said: 'There is one who is at rest and one rested from. As for the rested, it is the righteous servant resting from sorrows of the world, and whatever therein is worship he would be to the rest and bounties of the Hereafter; and as for the one rested from, it is the immoral, his Angels (recorders of good deeds) are resting from him'.⁴⁰⁵

وَ عَنْهُ ع أَنَّهُ كَانَ يَقُولُ أَلَا رَبُّ مَسْرُورٍ مَقْبُورٍ وَ هُوَ لَا يَشْعُرُ بِأَكْلٍ وَ يَشْرَبُ وَ يَضْحَكُ وَ حَقُّ لَهُ مِنَ اللَّهِ أَنْ سَيَصْلَى السَّعِيرِ.

⁴⁰¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 3 (Chapters on Funerals)

⁴⁰² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 4 (Chapters on Funerals)

⁴⁰³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 5 (Chapters on Funerals)

⁴⁰⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 6 (Chapters on Funerals)

⁴⁰⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 7 (Chapters on Funerals)

And from him^{-asws}, he^{-asws} had said: 'Indeed! Sometimes a happy (person) goes in the grave, and he is not aware. He (used to) eat, and drink and laugh, and there is a right for him from Allah^{-azwj} that he be destined to the Blazing Fire'.⁴⁰⁶

وَعَنْ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَوْ لَا أَنَّ اللَّهَ خَلَقَ ابْنَ آدَمَ أَحْمَقَ مَا عَاشَ وَ لَوْ عَلِمَتِ الْبَهَائِمُ أَنَّهُا تَمُوتُ كَمَا تَعْلَمُونَ مَا سَبَتَ لَكُمْ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Had it not been that Allah^{-azwj} Created the son of Adam^{-as} as an idiot, he would not have lived, and if the animal had known that it would be dying like what you are knowing, it would not have fattened for, as you all'.⁴⁰⁷

وَعَنْهُ ص أَنَّهُ قَالَ: مَا رَأَيْتُ إِيمَانًا مَعَ يَقِينٍ أَشْبَهَ مِنْهُ بِشَلِكٍ إِلَّا هَذَا الْإِنْسَانَ إِنَّهُ كُلَّ يَوْمٍ يُودَعُ وَ إِلَى الْقُبُورِ يُشْتَبَعُ وَ إِلَى عُزُورِ الدُّنْيَا يَرْجِعُ وَ عَنِ الشَّهْوَةِ وَ اللَّذَّةِ لَا يُفْلِعُ

And from him^{-saww} having said: 'I^{-saww} have not seen Eman with conviction most resembling from it with doubt except this human being. He bids farewell to every day and escorts (others) to the grave, and he is (still) hoping to deception of the world, and he is not uprooting from the lusts and the pleasures.

فَلَوْ لَمْ يَكُنْ لِابْنِ آدَمَ الْمَسْكِينِ ذَنْبٌ يَتَوَقَّعُهُ وَ لَا حِسَابٌ يُوقِفُ عَلَيْهِ إِلَّا مَوْتٌ يُبَدِّدُ شِمْلَهُ وَ يُفَرِّقُ جَمْعَهُ وَ يُؤْتِمُّ وُلْدَهُ لَكَانَ يَنْبَغِي لَهُ أَنْ يُحَازِرَ مَا هُوَ فِيهِ وَ لَقَدْ غَفَلْنَا عَنِ الْمَوْتِ غَفْلَةً أَقْوَامٍ غَيْرِ نَارِلٍ يَحْمُ وَ رَكِنًا إِلَى الدُّنْيَا وَ شَهْوَاتِهَا رُكُونٌ أَقْوَامٍ لَا يَرْجُونَ حِسَابًا وَ لَا يَخَافُونَ عِقَابًا.

Had there not been any sin for the poor son of Adam^{-as} he is falling in, nor any Reckoning he would be paused upon, except death dissipating his family, and separating his crowd, and orphaning his children, it would have been befitting for him to be careful of what he is in; and we are heedless about the death, heedlessness of a people it will not be befalling with them, and we are inclining to the world and its lusts, the inclining of a people who are neither hoping for Reckoning nor fearing Punishment'.⁴⁰⁸

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَمَّا اخْتَضِرَ رَسُولُ اللَّهِ ص عُشِيَّ عَلَيْهِ فَبَكَتْ فَاطِمَةُ ع فَأَفَاقَ ص وَ هِيَ تَقُولُ مَنْ لَنَا بَعْدَكَ يَا رَسُولَ اللَّهِ فَقَالَ أَنْتُمْ الْمُسْتَضْعَفُونَ بَعْدِي.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When (death) presented to Rasool-Allah^{-azwj}, there was unconsciousness upon him^{-saww}, so (Syeda) Fatima^{-asws} cried. He^{-saww} woke up and she^{-asws} was saying: 'Who is for us after you^{-saww}, O Rasool-Allah^{-saww}? He^{-saww} said: 'You^{-asws} will be weakened after me^{-saww}'.⁴⁰⁹

وَعَنْ عَلِيٍّ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ رَخَّصَ فِي زِيَارَةِ الْقُبُورِ وَ قَالَ تُدَكِّرُكُمْ الْآخِرَةَ.

⁴⁰⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 8 (Chapters on Funerals)

⁴⁰⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 9 (Chapters on Funerals)

⁴⁰⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 10 (Chapters on Funerals)

⁴⁰⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 11 (Chapters on Funerals)

And from Ali^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} had allowed regarding visiting the graves and said: 'It reminds you of the Hereafter'.⁴¹⁰

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَتْ فَاطِمَةُ صَلَوَاتُ اللَّهِ عَلَيْهَا تَزُورُ قَبْرَ حَمْزَةَ وَ تَقُومُ عَلَيْهِ وَ كَانَتْ فِي كُلِّ سَنَةٍ تَأْتِي قُبُورَ الشُّهَدَاءِ مَعَ نِسْوَةٍ مَعَهَا فَيَدْعُونَ وَ يَسْتَغْفِرُونَ.

And from Abu Ja'far^{-asws} having said: '(Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, used to visit the grave of Hamza^{-as} and stand to it, and during every year she^{-asws} used to come to graves of the martyrs with the women being with her^{-asws}. They would supplicate and seek Forgiveness'.⁴¹¹

وَعَنْ عَلِيِّ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ كَانَ إِذَا مَرَّ بِالْقُبُورِ قَالَ السَّلَامَ عَلَيْكُمْ أَهْلَ الدِّيَارِ وَ إِنَّا بِكُمْ لَاجْمُونَ ثَلَاثَ مَرَّاتٍ.

And from Ali^{-asws}, may Salawaat of Allah^{-azwj} be upon him^{-asws}, whenever he^{-asws} passed by the graves, he^{-asws} said: 'The greetings be upon you all, people of the houses, and we shall be joining with you all!' – three times".⁴¹²

وَ عَنهُ ع عَنْ رَسُولِ اللَّهِ ص أَنَّهُ هَيَّ عَنْ تَخَطِّي الْقُبُورِ وَ الضَّحِكِ عِنْدَهَا.

And from him^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} had forbidden from stepping on the graves and the laughing in their presence".⁴¹³

4- اَلْهُدَايَةُ، قَالَ الرِّضَا ع مَنْ زَارَ قَبْرَ مُؤْمِنٍ فَقَرَأَ عِنْدَهُ إِنَّا أَنْزَلْنَاهُ سَبْعَ مَرَّاتٍ عَفَرَ اللَّهُ لَهُ وَ لِصَاحِبِ الْقَبْرِ وَ مَنْ يَزُورُ الْقَبْرَ يَسْتَقْبِلُ الْقَبْلَةَ وَ يَضَعُ يَدَهُ عَلَى الْقَبْرِ إِلَّا أَنْ يَزُورَ إِمَامًا فَإِنَّهُ يَجِبُ أَنْ يَسْتَقْبِلَهُ بِوَجْهِهِ وَ يَجْعَلَ ظَهْرَهُ إِلَى الْقَبْلَةِ.

(The book) 'Al Hidayah' –

'Al-Reza^{-asws} said: 'One who visits grave of a Momin, so he recites Surah Al-Qadr at it seven time, Allah^{-azwj} will Forgive (sins) for him and for occupant of the grave; and the one who visits the grave should face the Qiblah and place his hand upon the grave, except if you are visiting an Imam^{-asws}, for it is obligatory that he faces him^{-asws} with his face and makes his back towards the Qiblah".⁴¹⁴

وَ قَالَ الصَّادِقُ ع لَمَّا أَشْرَفَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَى الْقُبُورِ قَالَ يَا أَهْلَ الثَّرْبَةِ يَا أَهْلَ الْعُرْبَةِ أَمَا الدُّورُ فَقَدْ سَكِنَتْ وَ أَمَا الْأَزْوَاجُ فَقَدْ نُكِحَتْ وَ أَمَا الْأَمْوَالُ فَقَدْ قُسِمَتْ فَهَذَا خَيْرٌ مَا عِنْدَنَا فَمَا خَيْرٌ مَا عِنْدَكُمْ

And Al-Sadiq^{-asws} said: 'When Amir Al-Momineen^{-asws} overlooked upon the graves, he^{-asws} said: 'O people of the soil! O people of the estrangement! As for the houses, they (houses) have been settled in, and as for the wives, they have been married, and as for the wealth, it has been distributed. This is the news of what is with us, so what is the news of what is with you?'

⁴¹⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 12 (Chapters on Funerals)

⁴¹¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 13 (Chapters on Funerals)

⁴¹² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 14 (Chapters on Funerals)

⁴¹³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 3 / 15 (Chapters on Funerals)

⁴¹⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 4 a (Chapters on Funerals)

ثُمَّ انْتَفَتْ إِلَى الصَّحَابَةِ فَقَالَ لَوْ أُذِنَ لَهُمْ فِي الْكَلَامِ لَأَخْبِرُوكُمْ إِنَّ خَيْرَ الزَّادِ التَّقْوَى.

Then he^{-asws} turned to the companions. He^{-asws} said: ‘Had there been permission for them regarding the talking, they would have informed you that the best provision is the piety’.⁴¹⁵

وَرُوِيَ أَنَّ مَنْ مَسَحَ يَدَهُ عَلَى رَأْسِ يَتِيمٍ تَرَحُّمًا كَتَبَ اللَّهُ لَهُ بِعَدَدِ كُلِّ شَعْرَةٍ مَرَّتْ عَلَى يَدِهِ حَسَنَةً.

And it is reported that the one who wipes his hand upon the head of an orphan being merciful, Allah^{-azwj} will Write a good deed for him, with the number of every hair his hand had passed upon’.⁴¹⁶

5- **مَشْكَأَةُ الْأَنْوَارِ**، جَاءَ رَجُلًا إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ إِذَا حَضَرَ جَنَازَةً وَ حَضَرَ مَجْلِسَ عَالِمٍ أَيُّهُمَا أَحَبُّ إِلَيْكَ أَنْ أَشْهَدَ

(The book) ‘Mishkat Al Anwaar’ –

‘A man came to the Prophet^{-saww}. He said, ‘O Rasool-Allah^{-saww}! When a funeral presents and gathering of a scholar presents, which of the two is more beloved to you^{-saww} that I should attend?’

فَقَالَ ص إِنْ كَانَ لِلْجَنَازَةِ مَنْ يُبْعَثُهَا وَ يَدْفِنُهَا فَإِنَّ حُضُورَ مَجْلِسِ عَالِمٍ أَفْضَلُ مِنْ حُضُورِ أَلْفِ جَنَازَةٍ وَ مِنْ عِبَادَةِ أَلْفِ مَرِيضٍ وَ مِنْ قِيَامِ أَلْفِ لَيْلَةٍ وَ مِنْ صِيَامِ أَلْفِ يَوْمٍ وَ مِنْ أَلْفِ دِرْهَمٍ يُتَصَدَّقُ بِهَا عَلَى الْمَسَاكِينِ وَ مِنْ أَلْفِ حَجَّةٍ سِوَى الْفَرِيضَةِ وَ مِنْ أَلْفِ غَزْوَةٍ سِوَى الْوَاجِبِ تُغْرَوُهَا فِي سَبِيلِ اللَّهِ بِمَالِكَ وَ بِنَفْسِكَ وَ أَيْنَ تَقَعُ هَذِهِ الْمَشَاهِدُ مِنْ مَشْهَدِ عَالِمٍ

He^{-saww} said: ‘If for the funeral there are one who are following (escorting) it and will be burying it, then attending gathering of a scholar is better than attending a thousand funerals, and from consoling a thousand sick ones, and from standing a thousand nights (in Salat), and from fasting a thousand days, and from a thousand Dirhams given in charity with upon the poor, and from a thousand Hajj performed apart from the obligatory, and from a thousand military expeditions apart from the obligatory you participate in the Way of Allah^{-azwj} with your wealth and your self. And where can these attendances be compared from attending a scholar?’

أَمَا عَلِمْتُمْ أَنَّ اللَّهَ يُطَاعُ بِالْعِلْمِ وَ يُعْبَدُ بِالْعِلْمِ وَ خَيْرُهُ الدُّنْيَا وَ الْآخِرَةُ مَعَ الْعِلْمِ وَ شَرُّ الدُّنْيَا وَ الْآخِرَةُ مَعَ الْجَهْلِ

Don’t you know that Allah^{-azwj} is obeyed through knowledge, and He^{-azwj} is worshipped through knowledge, and goodness of the world and the Hereafter is with the knowledge, and evil of the world and the Hereafter is with the ignorance?

أَلَا أُخْبِرُكُمْ عَنْ أَقْوَامٍ لَيْسُوا بِأَنْبِيَاءَ وَ لَا شُهَدَاءَ يُعْطِيهِمُ النَّاسُ يَوْمَ الْقِيَامَةِ بِمَنَازِلِهِمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ عَلَى مَنَابِرٍ مِنْ نُورٍ

⁴¹⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 4 b (Chapters on Funerals)

⁴¹⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 4 c (Chapters on Funerals)

Shall I-saww inform you about a people who are neither Prophets^{-as}, nor martyrs, (but still) the people will be envying them on the Day of Qiyamah of their status from Allah^{-azwj} Mighty and Majestic, being upon pulpits of light?’

قِيلَ مَنْ هُمْ يَا رَسُولَ اللَّهِ

It was said, ‘Who are they, O Rasool-Allah^{-saww}?’

قَالَ هُمُ الَّذِينَ يُحِبُّونَ عِبَادَ اللَّهِ إِلَى اللَّهِ وَ يُحِبُّونَ اللَّهَ إِلَى عِبَادِهِ

He^{-saww} said: ‘They are those who are making servants of Allah^{-azwj} Beloved to Allah^{-azwj} and making Allah^{-azwj} to be beloved to His^{-azwj} servants’.

فَلَمَّا هَذَا حَبَّبُوا اللَّهَ إِلَى عِبَادِهِ فَكَيْفَ يُحِبُّونَ عِبَادَ اللَّهِ إِلَى اللَّهِ

We said, ‘This making Allah^{-azwj} beloved to His^{-azwj} servants (we understand). How are they making servants of Allah^{-azwj} Beloved to Allah^{-azwj}?’

قَالَ يَأْمُرُوهُمْ بِمَا يُحِبُّ اللَّهُ وَ يَنْهَوهُمْ عَمَّا يَكْرَهُ اللَّهُ فَإِذَا أَطَاعُوهُمْ أَحَبَّهُمُ اللَّهُ.

He^{-saww} said: ‘Instructing them with what Allah^{-azwj} Loves, and forbidding them from what Allah^{-azwj} Dislikes. When they obey them, Allah^{-azwj} Loves them’’.⁴¹⁷

وَ مِنْهُ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ اسْأَلِمُ عَلَى أَهْلِ الْقُبُورِ

And from him, from Ali Bin Abu Hamza who said,

‘I asked Abu Abdullah^{-asws}, ‘Can I greet upon occupants of the graves?’

قَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

قُلْتُ كَيْفَ أَقُولُ

I said, ‘How should I be saying?’

قَالَ تَقُولُ السَّلَامَ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ أَنْتُمْ لَنَا قَرِطٌ وَ إِنَّا بِكُمْ إِنْ شَاءَ اللَّهُ رَاجِعُونَ.

He^{-asws} said: ‘You should be saying, ‘The greetings be upon people of the houses, from the Momin (believing) men and believing women, and the Muslim men and the Muslim women. You are a precedence for us and we shall be returning (to be) with you, if Allah^{-azwj} so Desires’’.⁴¹⁸

⁴¹⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 5 a (Chapters on Funerals)

⁴¹⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 5 b (Chapters on Funerals)

وَمِنْهُ قَالَ قَالَ الْبَاقِرُ ع أَنزِلَ الدُّنْيَا مِنْكَ كَمَا نَزَلَتْهُ ثُمَّ أَرَدْتَ التَّحَوُّلَ عَنْهُ مِنْ يَوْمِكَ أَوْ كَمَا لِكْتَسِبْتَهُ فِي مَنَامِكَ وَ لَيْسَ فِي يَدِكَ مِنْهُ شَيْءٌ

And from him (Abu Hamza), said,

‘Al-Baqir^{asws} said: ‘Accord status to the world from you like a lodge you descend in, then you intend to transfer away from it from your very day (of arrival), or like wealth you are earning in your dream and (in the morning) there is nothing in your hands from it.

وَ إِذَا حَضَرْتَ فِي جَنَازَةٍ فَكُنْ كَأَنَّكَ الْمَحْمُولُ عَلَيْهَا وَ كَأَنَّكَ سَأَلْتَ رَبَّكَ الرَّجْعَةَ إِلَى الدُّنْيَا فَرَدَّكَ فَأَعْمَلَ عَمَلٌ مَنْ قَدْ عَابَنَ.

And when you are present in a funeral, then be as if you are the one being carried upon it (bier), and as if you are asking your Lord^{azwj} for the return to the world, so He^{azwj} Does return you. So do the actions of the one who has witnessed”⁴¹⁹.

وَ مِنْهُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَجُلًا فِيمَا مَضَى مِنَ الدَّهْرِ كَانَ لَا يُرْفَعُ لِأَهْلِ الْأَرْضِ مِنَ الْحَسَنَاتِ مَا يُرْفَعُ لَهُ وَ لَمْ يَكُنْ لَهُ سَيِّئَةٌ

And from him, from Muawiya Bin Ammar who said,

‘I heard Abu Abdullah^{asws} saying: ‘There was a man in what has passed from the times, the good deeds were not raised for people of the earth what they were raised for him, and there did not happen to be any evil deeds for him.

فَأَحَبَّهُ مَلَكٌ مِنَ الْمَلَائِكَةِ فَسَأَلَ اللَّهَ عَزَّ وَ جَلَّ أَنْ يُأَذِّنَ لَهُ فَيُنزِلَ إِلَيْهِ فَيُسَلِّمَ عَلَيْهِ فَأَذِنَ لَهُ فَنَزَلَ فَإِذَا الرَّجُلُ قَائِمٌ يُصَلِّي فَجَلَسَ الْمَلَكُ وَ جَاءَ أَسَدٌ فَوَثَبَ عَلَى الرَّجُلِ فَقَطَعَهُ أَرْبَعَةَ آرَابٍ وَ فُرِقَ فِي كُلِّ جِهَةٍ مِنَ الْأَرْبَعَةِ إِزْبًا وَ انْطَلَقَ

An Angel from the Angels loved him, so he asked Allah^{azwj} Mighty and Majestic to Permit him to descend to him, so he can greet unto him. He^{azwj} Permitted for him, so he descended, and there was the man standing, praying Salat. So the Angel sat down (waiting), and a lion came and leapt upon the man and cut him into four pieces, and separated in every aspect from the four, into a piece, and went away.

فَقَامَ الْمَلَكُ فَجَمَعَ تِلْكَ الْأَعْضَاءَ فَدَفَنَهَا ثُمَّ مَضَى عَلَى سَاحِلِ الْبَحْرِ فَمَرَّ بِرَجُلٍ مُشْرِكٍ تُعْرَضُ عَلَيْهِ الْوَأْنُ الْأَطْعَمَةِ فِي آيَةِ الذَّهَبِ وَ الْفِضَّةِ وَ هُوَ مَلِكٌ الْهِنْدِ وَ هُوَ كَذَلِكَ إِذْ تَكَلَّمَ بِالشِّرْكَ

The Angel stood up, gathered those body parts and buried them. Then he went to a coast of the sea. He passed by a Polytheist man, a variety of food items had been presented to him in utensils of gold and silver, and he was a king of India; and he was like that when he spoke with the Polytheist.

فَصَعِدَ الْمَلَكُ فَدُعِيَ فَيَقِيلُ لَهُ مَا رَأَيْتَ

The Angel ascended. He called out. He^{azwj} Said to him, “What did you see?”

⁴¹⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 5 c (Chapters on Funerals)

فَقَالَ مِنْ أَعْجَبِ مَا رَأَيْتُ عَبْدَكَ فَلَانَ الَّذِي لَمْ يَكُنْ يُرْفَعُ لِأَخِي مِنَ الْأَدَمِيِّينَ مِنَ الْحَسَنَاتِ مِثْلُ مَا يُرْفَعُ لَهُ سَلَطَتْ عَلَيْهِ كَلْبًا فَفَطَعَهُ إِزْبًا ثُمَّ مَرَزَتْ بِعَبْدِي
لَكَ قَدْ مَلَكَتُهُ تُعْرَضُ عَلَيْهِ آتِيَةُ الذَّهَبِ وَالْفِضَّةِ فِيهَا أَلْوَانُ الْأَطْعِمَةِ فَيُشْرِكُ بِكَ وَهُوَ سَوِيٌّ

He said, 'From the most astounding of what I saw is Your^{-azwj} so and so servant who, there had not been raised such good deeds for anyone from the children of Adam^{-as} like what had been raised for him. You^{-azwj} Caused a dog to prevail upon him, and it cut him into pieces! Then I passed by a servant of Yours^{-azwj} whom You^{-azwj} had Made a king. A variety of foods have been presented to him in utensils of gold and silver. He associated with You^{-azwj}, and he was safe and sound!'

قَالَ فَلَا تَعْجَبَنَّ مِنْ عَبْدِي الْأَوَّلِ فَإِنَّهُ سَأَلَنِي مَنْزِلَةً مِنَ الْجَنَّةِ لَمْ يَبْلُغْهَا بِعَمَلٍ فَسَلَطْتُ عَلَيْهِ الْكَلْبَ لِأُبْلِغَهُ الدَّرَجَةَ الَّتِي أَرَادَهَا وَ أَمَّا عَبْدِي الْآخِرُ فَبِإِي
اسْتَكْبَرَتْ لَهُ شَيْئًا صَنَعْتُهُ بِهِ لِمَا يَصِيرُ إِلَيْهِ غَدًا مِنْ عَذَابِي.

He^{-azwj} Said: 'Do not be astounded from My^{-azwj} first servant, for he had asked Me^{-azwj} for a status from the Paradise which cannot be reached by deeds (only). So I^{-azwj} Caused the dog to prevail upon him, for him to be able to reach the rank which he had wanted; and as for My^{-azwj} other servant, I^{-azwj} have Made a lot of something for him to do with him from My^{-azwj} Punishment what he would be coming to it tomorrow!'⁴²⁰

6- دَعَاوَاتِ الرَّاَوْنَدِيِّ، قَالَ النَّبِيُّ ص مُحَمَّدٌ الْمُؤْمِنُ الْمَوْتُ

(The book) 'Dawaat' of Al Rawandy –

'The Prophet^{-sawww} said: 'Gift of the Momin is death'.

وَ قَالَ الْمَوْتُ كَقَارَةِ لِكُلِّ مُسْلِمٍ وَ إِذَا مَاتَ الْمُؤْمِنُ ثَلِمَ فِي الْإِسْلَامِ ثَلْمَةً لَا يَسُدُّ مَكَانَهَا شَيْءٌ وَ بَكَتْ عَلَيْهِ بِقَاعِ الْأَرْضِ الَّتِي كَانَ يَعْبُدُ اللَّهَ فِيهَا.

And he^{-sawww} said: 'The death is an atonement of every Muslim, and when the Momin dies a crack is cracked in Al-Islam, nothing can plug its place, and there cries upon him, the spot of the earth which he used to worship in'.⁴²¹

وَ قَالَ ص إِذَا تَقَارَبَتِ الرِّمَانُ انْتَقَى الْمَوْتُ خِيَارَ أُمَّتِي كَمَا يَنْتَقِي أَحَدُكُمْ خِيَارَ الرُّطْبِ مِنَ الطَّبَقِ.

And he^{-sawww} said: 'When the times converge, the death picks best of my^{-sawww} community just as one of you picks the best dates from the tray'.⁴²²

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَيْسَ بَيْنَنَا وَ بَيْنَ الْجَنَّةِ أَوْ النَّارِ إِلَّا الْمَوْتُ.

And Amir Al Momineen^{-asws} said: 'There isn't anything between us and the Paradise or the Fire except the death'.⁴²³

⁴²⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 5 d (Chapters on Funerals)

⁴²¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 1 (Chapters on Funerals)

⁴²² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 2 (Chapters on Funerals)

⁴²³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 3 (Chapters on Funerals)

وَقَالَ الصَّادِقُ ع هَوْلٌ لَا تَدْرِي مَتَى يَغْشَاكَ مَا يَمْتَعُكَ أَنْ تَسْتَعِدَّ لَهُ قَبْلَ أَنْ يَفْجَأَكَ.

And Al-Sadiq^{asws} said: '(The death) is a horror you don't know when it will overwhelm you. What prevents you from preparing for it before it surprises you'.⁴²⁴

وَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا أَنْزَلَ الْمَوْتَ حَقَّ مَنَزَلَتِهِ مِنْ عَدَدِ غَدَاً مِنْ أَجَلِهِ وَ مَا أَطَالَ عَبْدُ الْأَمَلِ إِلَّا أَسَاءَ الْعَمَلِ وَ طَلَبَ الدُّنْيَا.

And Amir Al-Momineen^{asws} said: 'He has not accorded status to the death as its rightful status one who counts tomorrow as being from his lifespan; and no servant will prolong the hopes except he will do evil deeds and seek the world'.⁴²⁵

وَقَالَ الصَّادِقُ ع إِنَّهُ لَمْ يُكْثِرْ عَبْدٌ ذَكَرَ الْمَوْتَ إِلَّا زَهَدَ فِي الدُّنْيَا.

And Al-Sadiq^{asws} said: 'Surely, a servant will not frequent remembering the death, except he would be ascetic in the world'.⁴²⁶

وَقَالَ النَّبِيُّ ص لَوْ نَظَرْتُمْ إِلَى الْأَجَلِ وَ مَسِيرِهِ لَأَبْعَضْتُمْ الْأَمَلَ وَ عُزْرُهُ إِنَّ لِكُلِّ سَاعٍ عَائَةً وَ عَائَةَ كُلِّ سَاعٍ الْمَوْتُ لَوْ تَعَلَّمُ النَّبَاهِيْمُ مِنَ الْمَوْتِ مَا تَعَلَّمُونَ مَا أَكَلْتُمْ سَمِيناً عِشْرَ مَا شِفْتَ فَإِنَّكَ مَيِّتٌ وَ أَحَبُّ مَنْ أَحَبَّبْتَ فَإِنَّكَ مُفَارِقُهُ عَجِبْتُ لِمُؤْمِلِ دُنْيَا وَ الْمَوْتُ يَطْلُبُهُ.

And the Prophet^{saww} said: 'If you were to look at the term (death) and its path, you will hate the (long) hopes and its deceptions. For every hour there is a purpose, and a purpose of every hour is the death. Hade the animals known about the death what you are knowing, you would not have eaten a fat one. Live for as long as you desire to, and love the one you love to, for you will separate from him. I^{asws} am surprised as the one hoping for the world while the death is seeking him'.⁴²⁷

وَرُوِيَ أَنَّهُ لَمَّا دَنَا وَفَاةُ إِبْرَاهِيمَ ع قَالَ هَلَا أُرْسِلَتْ إِلَيَّ رَسُولًا حَتَّى آخِذًا أُهْبَةَ

And it is reported that when the death of Ibrahim^{as} approached, he^{as} said: 'Will You^{azwj} not Send a messenger to me^{as} until I^{as} take preparations for it (death)?'

قَالَ لَهُ أَوْ مَا عَلِمْتَ أَنَّ الشَّيْبَ رَسُولِي.

He^{azwj} Said to him^{as}: 'And don't you^{as} know that the grey hair is My^{azwj} messenger?'⁴²⁸

وَ حَدَّثَ أَبُو بَكْرٍ بْنُ عَيَّاشٍ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَجَاءَهُ رَجُلٌ فَقَالَ رَأَيْتُكَ فِي النَّوْمِ كَأَنَّي أَقُولُ لَكَ كَمْ بَقِيَ مِنْ أَجَلِي فَقُلْتُ لِي بِيَدِكَ هَكَذَا وَ أَوْمَأَتْ إِلَى خُمْسٍ وَ قَدْ شُعِلَ ذَلِكَ قَلْبِي

And it is narrated by Abu Bakr Bin Ayyash who said,

⁴²⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 4 (Chapters on Funerals)

⁴²⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 5 (Chapters on Funerals)

⁴²⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 6 (Chapters on Funerals)

⁴²⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 7 (Chapters on Funerals)

⁴²⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 8 (Chapters on Funerals)

'I was in the presence of Abu Abdullah^{-asws}. A man came to him^{-asws}. He said, 'I saw you^{-asws} in the dream. It is as if I was saying to you^{-asws}, 'How much of my term (life-span) remains?' You^{-asws} said to me with your^{-asws} hand (gesture) like this, and gestured to five, and that has pre-occupied my heart'.

فَقَالَ عِ إِنَّكَ سَأَلْتَنِي عَنْ شَيْءٍ لَا يَعْلَمُهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ هِيَ خَمْسٌ تَفَرَّدَ اللَّهُ بِهَا- إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ إِلَى آخِرِهَا.

He^{-asws} said: 'You asked me^{-asws} about something no one knows it except Allah^{-azwj} Mighty and Majestic, and it is five (matters) Allah^{-azwj} is Individualised with it - **Surely, Allah, with Him is the Knowledge of the Hour [31:34]** – up to the end of it (Verse)".⁴²⁹

وَ قَالَ سَمِعْتُهُ يَقُولُ سُبْحَانَ مَنْ لَا يَسْتَأْنِسُ بِشَيْءٍ أَنْفَاهُ وَ لَا يَسْتَوْحِشُ مِنْ شَيْءٍ أَنْفَاهُ

And he said, 'I heard him^{-asws} saying: 'Glorious is the One^{-azwj} Who is neither Comforted by anything He^{-azwj} Causes to remain, nor lonely from anything He^{-azwj} Causes to perish!'

وَ سَمِعْتُهُ يَقُولُ وَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَمَانِيهِمْ- لَا يَبْعَثُ اللَّهُ مَنْ يَمُوتُ أَفْتَرَاكَ يَجْمَعُ بَيْنَ أَهْلِ الْقِسْمَيْنِ فِي دَارٍ وَاحِدَةٍ وَ هِيَ النَّارُ.

And I heard him^{-asws} saying: **And they are swearing by Allah with the most emphatic of their oaths, 'Allah will not Resurrect ones who die!' [16:38]**. Do you see Him^{-azwj} Gathering the two types (of people) in one house, and it is the Fire?"⁴³⁰

وَ رُوِيَ أَنَّهُ جَاءَ رَجُلًا إِلَى النَّبِيِّ ص وَ قَالَ إِنَّ فُلَانًا جَارِي يُؤْذِينِي

And it is reported that a man came to the Prophet^{-saww} and said: 'So and so neighbour of mine is bothering me!'

قَالَ اصْبِرْ عَلَى آذَاهُ كَفَّ آذَاكَ عَنْهُ

He^{-saww} said: 'Be patient upon his harm, restrain your harm from him!'

فَمَا لَيْتَ أَنْ جَاءَ وَ قَالَ يَا نَبِيَّ اللَّهُ إِنَّ جَارِي قَدْ مَاتَ

It was not long before he came and said, 'O Prophet^{-saww} of Allah^{-azwj}! My neighbour has died!'

فَقَالَ ص كَفَى بِالذَّهْرِ وَاعِظًا وَ كَفَى بِالْمَوْتِ مُفَرِّقًا.

He^{-saww} said: 'Suffice with the time as a preaching, and suffice with the dead as a separator"'.⁴³¹

وَ قَالَ النَّبِيُّ ص يَا رَبِّ أَيُّ عِبَادِي [عِبَادِكَ] أَحَبُّ إِلَيْكَ

And the Prophet^{-saww} said: 'O Lord^{-azwj}! Which of Your^{-azwj} servants is most Beloved to You^{-azwj}?'

⁴²⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 9 (Chapters on Funerals)

⁴³⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 10 (Chapters on Funerals)

⁴³¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 11 (Chapters on Funerals)

قَالَ الَّذِي يَبْكِي لِفَقْدِ الصَّالِحِينَ كَمَا يَبْكِي الصَّبِيُّ عَلَى فَقْدِ أَبَوَيْهِ.

He^{-azwj} Said: ‘The one who cries at the loss of the righteous (people) just as the child cries upon the loss of its parents’⁴³².

وَقَالَ زَيْدُ بْنُ أَرْقَمٍ قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع مَا مِنْ شَيْعَتِنَا إِلَّا صَادِقٌ شَهِيدٌ

And Zayd Bin Arqam said,

‘Al-Husayn^{-asws} Bin Ali^{-asws} said: ‘There is none from our^{-asws} Shias except he is a truthful, a martyr’.

قُلْتُ أَيْ يَكُونُ ذَلِكَ وَ هُمْ يَمُوتُونَ عَلَى فُرُشِهِمْ

I said, ‘How can it be that, and they are dying upon their beds?’

فَقَالَ أَمَا تَتْلُو كِتَابَ اللَّهِ – الَّذِينَ آمَنُوا بِاللَّهِ وَ رُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ وَ الشُّهَدَاءُ عِنْدَ رَبِّهِمْ

He^{-asws} said: ‘Have you not read the Book of Allah^{-azwj}: **And those who believe in Allah and His Rasool, they are the truthful and the martyrs in the Presence of their Lord. [57:19]?**’

ثُمَّ قَالَ ع لَوْ لَمْ تَكُنِ الشُّهَادَةُ إِلَّا لِمَنْ قُتِلَ بِالسَّيْفِ لَأَقَلَّ اللَّهُ الشُّهَدَاءَ.

Then he^{-asws} said: ‘If the martyrdom does not happen except for the one killed by the sword, the martyrs of Allah^{-azwj} would be few’⁴³³.

وَقَالَ زَيْنُ الْعَابِدِينَ ع أَشَدُّ سَاعَاتِ ابْنِ آدَمَ ثَلَاثُ سَاعَاتٍ السَّاعَةُ الَّتِي يُعَايِنُ فِيهَا مَلَكُ الْمَوْتِ وَ السَّاعَةُ الَّتِي يَقُومُ فِيهَا مِنْ قَبْرِهِ وَ السَّاعَةُ الَّتِي يَقِفُ فِيهَا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَ جَلَّ فَإِمَّا إِلَى الْجَنَّةِ أَوْ إِلَى النَّارِ

And Zayn Al-Abideen^{-asws} said: ‘The severest of times of a son of Adam^{-as} are three times – the time during which he witnesses the Angel of death, and the time in which he will be rising from his grave, and the time in which he will be pausing in front of Allah^{-azwj} Mighty and Majestic – either to the Paradise or to the Fire’.

ثُمَّ قَالَ ع إِنَّ نَجْوَتَ يَا ابْنَ آدَمَ عِنْدَ الْمَوْتِ فَأَنْتَ أَنْتَ وَ إِلَّا هَلَكْتَ وَ إِنَّ نَجْوَتَ حِينَ يُجْمَلُ النَّاسُ عَلَى الصِّرَاطِ فَأَنْتَ أَنْتَ وَ إِلَّا هَلَكْتَ وَ إِنَّ نَجْوَتَ حِينَ يُقَامُ النَّاسُ لِرَبِّ الْعَالَمِينَ فَأَنْتَ أَنْتَ وَ إِلَّا هَلَكْتَ

Then he^{-asws} said: ‘O son of Adam^{-as}! If you were to survive at the death, then you are you, or else you are destroyed! O son of Adam^{-as}! If you were to survive when you are placed in your grave, then you are you, or else you are destroyed! And if you were to survive when the people are carried upon the Bridge, then you are you, or else you are destroyed! And if you

⁴³² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 12 (Chapters on Funerals)

⁴³³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 13 (Chapters on Funerals)

were to survive when the people stand to Lord^{-azwj} of the worlds, then you are you, or else you are destroyed!

ثُمَّ تَلَا وَ مِنْ وَرَائِهِمْ بَزْجٌ إِلَى يَوْمِ يُبْعَثُونَ قَالَ هُوَ الْقَبْرُ وَ إِنَّ لَهُمْ فِيهِ مَعِيشَةً ضَنْكاً وَ اللَّهُ إِنَّ الْقُبُورَ لَرُوضَةٌ مِنْ رِيَاضِ الْجَنَّةِ أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ.

Then he^{-asws} recited: **And behind them is purgatory up to the Day they would be Resurrected [23:100].** He^{-asws} said: 'It is the grave, and there is a constricted life for them in it. By Allah^{-azwj}! The graves are either gardens from the gardens of Paradise, or pits from pits of the Fire!'⁴³⁴

وَ قَالَ ع الْقَبْرُ أَوَّلُ مَنْزِلٍ مِنْ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ وَ إِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ شَرٌّ مِنْهُ.

And he^{-asws} said: 'The grave is the first station from stations of the Hereafter. If you survive from it, then what is after it is easier than it, and if you don't survive from it, then what is after it is eviler than it'.⁴³⁵

وَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَنْ مَاتَ عَلَى مَوَالِئِنَا فِي عَيْبَةٍ قَاتِمِنَا أَعْطَاهُ اللَّهُ أَجْرَ أَلْفِ شَهِيدٍ مِثْلَ شَهْدَاءِ بَدْرٍ وَ أُحُدٍ.

And Ali^{-asws} Bin Al-Husayn^{-asws} said: 'One who dies upon our^{-asws} Wilayah during the occultation of our^{-asws} Qaim^{-ajfj} (rising one), Allah^{-azwj} will Give him Rewards of a thousand martyrs like the martyrs of (battles of) Badr and Ohad'.

وَ قِيلَ لِأَمِيرِ الْمُؤْمِنِينَ ع مَا شَأْنُكَ جَاوَزْتَ الْمَقْبَرَةَ

And it was said to Amir Al-Momineen^{-asws}, 'What is your^{-asws} concern being next to the cemetery?'

فَقَالَ لِيَّ أَجْدُهُمْ جَبْرَانَ صِدْقِي يَكْفُونَ السَّيِّئَةَ وَ يُدَكِّرُونَ الْآخِرَةَ.

He^{-asws} said: 'I^{-asws} find them as true neighbours. They are refraining (me^{-asws}) from the evil deeds and are reminding (me^{-asws}) of the Hereafter'.⁴³⁶

7- أَعْلَامُ الدِّينِ، عَنِ النَّبِيِّ ص قَالَ: النَّاسُ اثْنَانِ رَجُلٌ أَرَاخَ وَ آخَرَ اسْتَرَاخَ فَأَمَّا الَّذِي اسْتَرَاخَ فَالْمُؤْمِنُ اسْتَرَاخَ مِنَ الدُّنْيَا وَ نَصَبَهَا وَ أَفْضَى إِلَى رَحْمَةِ اللَّهِ وَ كَرِيمِ نَوَابِهِ وَ أَمَّا الَّذِي أَرَاخَ فَالْفَاجِرُ اسْتَرَاخَ مِنْهُ النَّاسُ وَ الشَّجَرُ وَ الدُّوَابُّ وَ أَفْضَى إِلَى مَا قَدَّمَ.

(The book) 'A'lam Al-Deen' –

'From the Prophet^{-saww} having said: 'The people are two (types) – a man at rest, and the other, rested from. As for the one at rest, he is the Momin at rest from the world and its toil, and he arrives to Mercy of Allah^{-azwj} and His^{-azwj} Honourable Rewards; and as for the one rested from, it is the immoral. They are rested from him (at his death), the people, and the trees, and the animals, and he arrives to what he had sent ahead'.⁴³⁷

⁴³⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 14 (Chapters on Funerals)

⁴³⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 15 (Chapters on Funerals)

⁴³⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 6 / 16 (Chapters on Funerals)

⁴³⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 7 (Chapters on Funerals)

8- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ مُؤْمِنٍ يَحْضُرُهُ الْمَوْتُ إِلَّا رَأَى مُحَمَّدًا وَعَلِيًّا ع حَيْثُ تَفَرَّ عَيْنُهُ وَلَا مُشْرَكَ يَمُوتُ إِلَّا رَأَاهُمَا حَيْثُ يَسُوؤُهُ.

The book of Ja'far Bin Muhammad Bin Shureyh – from Humeyd Bin Shueyb, from Jabir Al Jufi who said,

'I heard Abu Abdullah^{-asws} saying: 'There is none from a Momin the death presents to, except he sees Muhammad^{-sawww} and Ali^{-asws} whereby his eyes will be delighted, nor any Polytheist dying except he does see them^{-asws} both whereby it will worsen him''.⁴³⁸

9- مَجَالِسُ الصَّدُوقِ، وَ مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيَّهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيٌّ ع إِنَّ لِلْمَرْءِ الْمُسْلِمِ ثَلَاثَةَ أَخْلَاءَ فَخَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ حَيًّا وَ مَيْتًا وَ هُوَ عَمَلُهُ وَ خَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ حَتَّى تَمُوتَ وَ هُوَ مَالُهُ فَإِذَا مَاتَ صَارَ لِلْوَارِثِ وَ خَلِيلٌ يَقُولُ لَهُ أَنَا مَعَكَ إِلَى بَابِ قَبْرِكَ ثُمَّ أَخْلِيكَ وَ هُوَ وَلَدُهُ.

(The book) 'Majaalis' of Al Sadouq, and 'Ma'any Al Akhbar' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Haroun Bin Muslim, from Mas'ada Bin Ziyad,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'For the Muslims person there are three friends – a friend saying to him, 'I will be with you alive and dead', and it is his deed; and a friend saying to him, 'I will be with you until you die', and it is his wealth. When he dies it comes to be for the inheritors; and a friend saying to him, 'I will be with you to the door of your grave, and I will leave you alone', and it is his children''.⁴³⁹

10- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ الْبَرْهَمِيِّ عَنِ ابْنِ أَبِي نَجْرَانَ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ مَاتَ بَيْنَ زَوَالِ الشَّمْسِ مِنْ يَوْمِ الْحَمِيسِ إِلَى زَوَالِ الشَّمْسِ مِنْ يَوْمِ الْجُمُعَةِ مِنَ الْمُؤْمِنِينَ أَعَادَهُ اللَّهُ مِنْ ضَعْفَةِ الْقَبْرِ.

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Ahmad Al Barqy, from Ibn Abu Najran and Al Husayn Bin Saeed, from Hammad, from Hareyz, from Aban Bin Taghlib,

'From Al-Sadiq^{-asws} having said: 'One from the Momineen who dies between the midday sun from the day of Thursday up to the midday sun from the day of Friday, Allah^{-azwj} will Shelter him from compression of the grave''.⁴⁴⁰

11- وَ مِنْهُ، وَ مِنَ الْعُيُونِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ ابْنِ عُثْمَانَ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ فَضَالٍ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ: لَمَّا حَضَرَتِ الْحُسَيْنَ بْنَ عَلِيٍّ بْنِ أَبِي طَالِبٍ الْوَفَاةُ بَكَى فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَ تَبْكِي وَ مَكَائِكَ مِنْ رَسُولِ اللَّهِ ص الَّذِي أَنْتَ بِهِ وَ قَالَ فِيكَ رَسُولُ اللَّهِ ص مَا قَالَ فِيكَ وَ قَدْ حَجَجْتَ عِشْرِينَ حَجَّةً مَاشِيًا وَ قَدْ قَاسَمْتَ رَبَّنَا مَالِكَ ثَلَاثَ مَرَّاتٍ حَتَّى التَّغْلُ وَ التَّغْلُ

And from him, and from 'Al Uyoun' – from Muhammad Bin Ibrahim Bin Is'haq, from Ibn Uqdah, from Ali Bin Al-Hassan Bin Fazal, from his father,

'From Abu Al-Hassan Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'When the expiry presented to Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, he^{-asws} cried. It was said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-sawww}! Why are you^{-asws} crying, and your^{-asws} position from Rasool-

⁴³⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 8 (Chapters on Funerals)

⁴³⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 9 (Chapters on Funerals)

⁴⁴⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 10 (Chapters on Funerals)

Allah^{-saww} is which you^{-asws} are with, and Rasool-Allah^{-saww} said regarding you^{-asws} what he^{-saww} said regarding you^{-asws}, and you^{-asws} have performed Hajj twenty Hajj, and you^{-asws} have distributed your^{-asws} wealth three times to the extent of the slipper and the slipper?’

فَقَالَ عِ إِذَا أَبْكِي لِحِصَلَتَيْنِ هَهُوَ الْمُطَّلَعُ وَ فِرَاقِ الْأَحِبَّةِ.

He^{-asws} said: ‘But rather, I^{-asws} am crying for two matters – for the emerging horror and separation of the loved ones’.⁴⁴¹

12- الْعُيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا نَزَلَتْ هَذِهِ آيَةُ إِنَّكَ مَيِّتٌ وَ إِيَّاهُمْ مَيِّتُونَ فُلْتُ يَا رَبِّ أَيْمُوتُ الْخَلَائِقُ وَ يَبْقَى الْأَنْبِيَاءُ فَنَزَلَتْ كُلُّ نَفْسٍ ذَائِقَةً الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ.

(The book) ‘Al-Uyoun’ – by the three chains from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When this Verse was Revealed: **You shall pass away and they would be dying [39:30]**, I^{-saww} said: ‘O Lord^{-azwj}! Will the creatures be dying and the Prophets^{-as} will remain?’ It was Revealed: **Every soul shall taste the death, then to Us, you will be returning [29:57]**’.⁴⁴²

13- بِمَجَالِسِ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ حَبِشٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ خَلْفٍ عَنِ الْحَسَنِ بْنِ الْعَلَاءِ عَنْ مَكِّيِّ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ جُرَيْجٍ عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنْ مَاتَ فَاسْتَرَحَ بِمَيِّتٍ إِذَا الْمَيِّتُ مَيِّتٌ الْأَحْيَاءِ.

(The book) ‘Majaalis’ of Ibn Sheykh – from his father, from Muhammad Bin Ali Bin Hasheesh, from Muhammad Bin Ahmad Bin Abdul Wahhab, from Muhammad Bin Ali Bin Khalaf, from Al-Hassan Bin Al A’la, from Makky Ibn Ibrahim, from Ibn Jurejy, from Ata’a, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} said: ‘The one who died so he rests, isn’t dead, but rather the dead is the living dead’.⁴⁴³

14- نَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ سَدِيدِ الصَّبْرِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَذَكَرُوا عِنْدَهُ الْمُؤْمِنَ فَالْتَمَعْتُ إِلَيْهِ فَقَالَ يَا أَبَا الْفَضْلِ أَلَا أُحَدِّثُكَ بِحَالِ الْمُؤْمِنِ عِنْدَ اللَّهِ

(The book) ‘Sawaab Al Amaal’ – from his father, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Sadeyr Al Sayrafi who said,

‘I was in the presence of Abu Abdullah^{-asws} and they mentioned the Momin in his^{-asws} presence. He^{-asws} turned towards me. He^{-asws} said: ‘O Abu Al-Fazl! Shall I^{-asws} narrated to you the state of the Momin in the Presence of Allah^{-azwj}?’

فُلْتُ بَلَى فَحَدَّثَنِي

I said, ‘Yes’. So, he^{-asws} narrated to me.

⁴⁴¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 11 (Chapters on Funerals)

⁴⁴² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 12 (Chapters on Funerals)

⁴⁴³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 13 (Chapters on Funerals)

قَالَ فَقَالَ إِذَا قَبَضَ اللَّهُ رُوحَ الْمُؤْمِنِ صَعِدَ مَلَكَاهُ إِلَى السَّمَاءِ فَقَالَا رَبَّنَا عَبْدُكَ فُلَانٌ وَ نِعْمَ الْعَبْدُ كَانَ لَكَ سَرِيعاً فِي طَاعَتِكَ بَطِئاً عَنِ مَعْصِيَتِكَ وَ قَدْ قَبِضْتَهُ إِلَيْكَ فَمَاذَا تَأْمُرُنَا مِنْ بَعْدِهِ

He (the narrator) said, 'He^{-asws} said: 'When Allah^{-azwj} Captures the soul of a Momin, his two Angels ascend it to the sky. They say, 'O our Lord^{-azwj}! Your^{-azwj} servant so and so, and he was a good servant. He was quick in obeying You^{-azwj}, slow in disobeying You^{-azwj}, and You^{-azwj} have Captured him to You^{-azwj}! So, what is that You^{-azwj} are Commanding us (to do) from after him?''

قَالَ فَيَقُولُ اللَّهُ لهُمَا اهْبِطَا إِلَى الدُّنْيَا وَ كُونَا عِنْدَ قَبْرِ عَبْدِي فَمَجْدَانِي وَ سَبِّحَانِي وَ هَلِّلَانِي وَ كَبِّرَانِي وَ اَكْتُبَا ذَلِكَ لِعَبْدِي حَتَّىٰ أُنْعَمَ مِنْ قَبْرِهِ

He^{-asws} said: 'Allah^{-azwj} Says to them: 'Go down to the world and be by the grave of My^{-azwj} servant. Praise Me^{-azwj}, and glorify Me^{-azwj}, and extoll My^{-azwj} Oneness and My^{-azwj} Greatness, and write that as being for My^{-azwj} servant until I^{-azwj} Resurrect him from his grave!''

ثُمَّ قَالَ أَلَا أُرِيدُكَ

Then he^{-asws} said: 'Shall I^{-asws} increase (for) you?'

فَقُلْتُ بَلَىٰ فَرُدَّنِي

I said, 'Yes'. So, he^{-asws} increased (for) me.

فَقَالَ إِذَا بَعَثَ اللَّهُ الْمُؤْمِنَ مِنْ قَبْرِهِ خَرَجَ مَعَهُ مِثَالٌ يَفْتَدِيهِ أَمَامَهُ فَكَلَّمَا رَأَى الْمُؤْمِنُ هَوَلاً مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ قَالَ لَهُ الْمِثَالُ لَا تَحْزَنْ وَ لَا تَفْرَحْ وَ أَبَشِرْ بِالسُّرُورِ وَ الْكِرَامَةِ مِنَ اللَّهِ

He^{-asws} said: 'When Allah^{-azwj} Resurrects the Momin from his grave, a resemblance emerges with him preceding in front of him. Every time the Momin sees a horror from the horrors of the Day of Qiyamah, the resemblance says to him: 'Neither grieve nor panic, and receive glad tidings with the happiness and the honours from Allah^{-azwj}!'

فَمَا يَزَالُ يُبَشِّرُهُ بِالسُّرُورِ وَ الْكِرَامَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّىٰ يَقِفَ بَيْنَ يَدَيْ اللَّهِ جَلَّ جَلَالُهُ فَيُحَاسِبُهُ حِسَاباً يَسِيراً وَ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ وَ الْمِثَالُ أَمَامَهُ

It does not cease to give him glad tidings with the happiness and the honours from Allah^{-azwj} Mighty and Majestic until he pauses in front of Allah^{-azwj}, Majestic is His^{-azwj} Majestic. He^{-azwj} will Reckon him with an easy Reckoning and Command with him to the Paradise, and the resemblance will be in front of him.

فَيَقُولُ لَهُ الْمُؤْمِنُ رَحِمَكَ اللَّهُ نِعْمَ الْحَارِجُ خَرَجْتَ مَعِيَ مِنْ قَبْرِي مَا زِلْتَ تُبَشِّرُنِي بِالسُّرُورِ وَ الْكِرَامَةِ مِنَ اللَّهِ عَزَّ وَ جَلَّ حَتَّىٰ رَأَيْتُ ذَلِكَ فَمَنْ أَنْتَ

The Momin says to it, 'May Allah^{-azwj} Mercy you! You have been a good emerger emerging with me from my grave. You have not ceased to give me glad tidings with the happiness and the honours from Allah^{-azwj} Mighty and Majestic until I saw that. Who are you?'

فَيَقُولُ لَهُ الْمِثَالُ أَنَا السُّرُورُ الَّذِي كُنْتَ تُدْخِلُهُ عَلَيَّ أَخِيكَ الْمُؤْمِنُ فِي الدُّنْيَا خَلَقَنِي اللَّهُ مِنْهُ لِأَسْرِكَ.

The resemblance says to him, 'I am the gladness which you had entered unto your Momin brother in the world. Allah^{-azwj} Created me from it, to cheer you".⁴⁴⁴

15 مجالس المفيد، عن جعفر بن محمد بن قولويه عن أبيه عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسن بن محبوب عن حنان بن سدير عن أبيه قال: كنت عند أبي عبد الله ع و ذكر مثله.

(The book) 'Majaalis' of Al Mufeed – from Ja'far Bin Muhammad Bin Qawlawayh, from his father, from sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Hanan Bin Sadeyr, from his father who said,

'I was in the presence of Abu Abdullah^{-asws} – and mentioned similar to it".⁴⁴⁵

16- مُنتَهَى الْمَطْلَبِ، عَنِ النَّبِيِّ ص قَالَ: لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ وَ لِيُقْلِلَ اللَّهُمَّ أَحْيِي مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي وَ تَوَفِّي إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي.

(The book) 'Muntaha Al Matlab' –

'From the Prophet^{-saww} having said: 'Not one of you should wish for the death due to the harm which has befallen with him, and let him say, 'O Allah^{-azwj}! Make me live for as long as the life is good for me, and Make me die when the death were to be better for me".⁴⁴⁶

17- الْعِيُونُ، عَنْ أَحْمَدَ بْنِ زِيَادِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ نَاسِرٍ عَنِ الرِّضَا ع أَنَّهُ كَانَ إِذَا رَجَعَ يَوْمَ الْجُمُعَةِ مِنَ الْجَامِعِ وَ قَدْ أَصَابَهُ الْعَرَقُ وَ الْعُبَاةُ رَفَعَ يَدَيْهِ وَ قَالَ- اللَّهُمَّ إِنْ كَانَ فَرَجِي بِمَا أَنَا فِيهِ بِالْمَوْتِ فَعَجِّلْهُ لِي السَّاعَةَ وَ لَمْ يَزَلْ مَعْمُومًا إِلَى أَنْ فُيَضَ.

(The book) 'Al Uyoun' – from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from Yasser,

'From Al-Reza^{-asws}, when he^{-asws} was returning on the day of Friday from the congregational Salat, and he^{-asws} had been hit by the sweating and the dust. He^{-asws} raised his^{-asws} hands, and said: 'O Allah^{-azwj}! If my^{-asws} relief from what I^{-asws} am in, is with the death, then Hasten the time for me^{-asws}!' – and he^{-asws} did not cease to be gloomy up to he^{-asws} passed away".⁴⁴⁷

بيان: يدل على جواز تمنى الموت في بعض الأحوال و يحتمل أن يكون ذلك لإزالة وهم بعض الجاهلين الذين كانوا يظنون أنه ع مسرور بقرب المأمون راض بأفعاله متوقع لولاية عهده.

Explanation – *It evidence's upon the allowance of wishing for the death in some of the situations, and it is possible that would be for removing the delusions of the ignorant ones, those who were thinking that he^{-asws} was happy with nearness of Al-Mamoun, satisfied with his actions, anticipating being the heir-apparent.*

⁴⁴⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 14 (Chapters on Funerals)

⁴⁴⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 15 (Chapters on Funerals)

⁴⁴⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 16 (Chapters on Funerals)

⁴⁴⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 17 (Chapters on Funerals)

18- فُرِبَ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَائٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى ع يَقُولُ إِذَا مَاتَ الْمُؤْمِنُ بَكَتْ عَلَيْهِ الْمَلَائِكَةُ وَ بَقَاعُ الْأَرْضِ الَّتِي كَانَ يَعْبُدُ اللَّهَ عَلَيْهَا وَ أَبْوَابُ السَّمَاءِ الَّتِي كَانَ يَصْعَدُ بِأَعْمَالِهِ فِيهَا وَ تَلَمَّ فِي الْإِسْلَامِ تُلْمَةٌ لَا يَسُدُّهَا شَيْءٌ

(The book) 'Qurb Al Isnaad' – from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, Altogether from Al-Hassan Bin Mahboub, from Al Bin Ra'aib who said,

'I heard Abu Al-Hassan Musa^{-asws} saying: 'When the Momin dies, there cry upon him, the Angels and the spot of the ground which he used to worship Allah^{-azwj} upon, and the doors of the sky which his deeds were ascended with through these, and a gap cracks in Al-Islam, nothing can fill it'.

قَالَ لِأَنَّ الْمُؤْمِنِينَ الْفُقَهَاءَ حُصُونُ الْمُسْلِمِينَ كَحِصْنِ سُورِ الْمَدِينَةِ لَهَا.

He^{-asws} said: 'Because the Momineen are the jurists (understanding ones), are fortresses of the Muslims like the walls of the city are fortresses for it"⁴⁴⁸

19- بِمَجَالِسِ الْمُفِيدِ، عَنْ عَلِيِّ بْنِ مَالِكِ النَّخْوِيِّ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ الْكَاتِبِ عَنْ عَيْسَى بْنِ مُحَمَّدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ الرَّبِيعِيَّ يَقُولُ حَدَّثَنَا الْأَصَمِيُّ قَالَ: دَخَلْتُ الْبَصْرَةَ فَبِينَا أَنَا أُمِّيشِي بِشَارِعِهَا إِذْ أَبْصَرْتُ بِجَارِيَةٍ أَحْسَنَ النَّاسِ وَجْهًا وَ إِذَا هِيَ كَالشَّيْرِ الْبَالِي فَلَمْ أَزَلْ أَتَّبِعُهَا وَ أَحْبَسْتُ نَفْسِي عَنْهَا حَتَّى انْتَهَيْتُ مِنَ الْمَقَابِرِ إِلَى قَبْرِ فَجَلَسْتُ عِنْدَهُ

(The book) 'Majaalis' of Al Mufeed – from Ali Bin Malik Al Nahwy, from Muhammad Bin Al Fazl the scribe, from Isa Bin Humeid who said, 'I heard Abu Abdullah Al Rabie saying, 'It is narrated to us by Al Asmaie who said,

'I entered Al-Basra. While I was walking in its streets when I saw a girl, most excellent of the people in faces, and there she was like a dried insect (thin). I did no cease to follow her and withheld myself from her until she ended to the graveyard, to a grave. She sat by it.

ثُمَّ أَنْشَأَتْ تَقُولُ بِصَوْتٍ مَا يَكَادُ يُبِينُ هَذَا وَ اللَّهُ الْمَسْكُونُ لَا مَا بِهِ نَعُرُ أَنْفُسَنَا هَذَا وَ اللَّهُ الْمُفَرِّقُ بَيْنَ الْأَحْبَابِ وَ الْمُقْرِبُ مِنَ الْحِسَابِ وَ بِهِ عِرْفَانُ الرَّحْمَةِ مِنَ الْعَذَابِ

Then she went on to say in a voice almost not clear, 'This, by Allah^{-azwj}, is the dwelling. There is nothing with it we can deceive ourselves with it. This, by Allah^{-azwj}, is the separator between the loved ones, and the one drawing closer to the Reckoning, and by it is recognition of the Mercy from the Punishment.

يَا أَبَتِ فَسَخَّ اللَّهُ فِي قَبْرِكَ وَ تَعَمَّدَكَ بِمَا تَعَمَّدَ بِهِ نَبِيِّكَ أَمَا إِنِّي لَا أَقُولُ خِلَافَ مَا أَعْلَمُ كُنْتُ عَلِمِي بِكَ جَوَاداً إِذَا أُتَيْتُ وَسَاداً وَ إِذَا اغْتَمِدْتُ وَجِدْتُ عِمَاداً

O father! May Allah^{-azwj} Expand in your grave and Cover you with what He^{-azwj} has Covered His^{-azwj} Prophet^{-saww}. As for me, I am not saying differently to what I know. My knowledge with you is you were generous. When I came, I came to a support, and when I relied, I found a pillar'.

⁴⁴⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 18 (Chapters on Funerals)

تَمَّ قَالَتْ -

يَا لَيْتَ شِعْرِي كَيْفَ غَبَّرَكَ الْبَلَى -
 اللَّهُ ذَرُّكَ أَيَّ كَهْلٍ غَبَّبُوا -
 نُبَأٌ وَ حِلْمًا بَعْدَ حَزْمٍ زَانَهُ -
 لَمَّا تَقَلَّتْ إِلَى الْمَقَابِرِ وَالْبَلَى -
 أَمْ كَيْفَ صَارَ جَمَالَ وَجْهِكَ فِي التُّرَى -
 تَحْتَ الْجَنَادِلِ لَا تُحْسُ وَ لَا تُرَى -
 بَأْسٌ وَ جُودٌ حِينَ يُطْرُقُ لِلْقُرَى -
 دَنَّتِ الْمُتَمُومُ فَعَابَ عَنْ عَيْنِي الْكَرَى .

Then she said, 'If only I was aware how the decay has changed you, or how the beauty of your face has come to be in the soil. For Allah^{-azwj} is the realisation (coming across) of whichever old (person) has disappeared beneath the graves, neither been sensed nor seen. With a heart full of patience and dreams, adorned with determination and generosity when reaching villages, When I was transported to the graves and afflictions, Sorrows approached, and the unpleasantness disappeared from my sight".⁴⁴⁹

20- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابُوَيْهِ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَّابِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: أَوْحَى اللَّهُ تَعَالَى إِلَى عِيسَى ابْنِ مَرْيَمَ ع يَا عِيسَى هَبْ لِي مِنْ عَيْنِكَ الدُّمُوعَ وَ مِنْ قَلْبِكَ الْكُشُوعَ وَ أَحْمِلْ عَيْنَكَ بِمِيزِلِ الْحُزْنِ إِذَا صَجَّكَ الْبَطَّالُونَ وَ قُمْ عَلَى قُبُورِ الْأَمْوَاتِ فَنادِهِمْ بِالصَّوْتِ الرَّفِيعِ لَعَلَّكَ تَأْخُذُ مَوْعِظَتَكَ مِنْهُمْ وَ قُلْ إِنِّي لَأَحِقُّ بِهِمْ فِي الْأَلْحَقِينَ.

And from it, from Muhammad Bin Ali Bin Al Husayn Bin Babuwayh, may Allah^{-azwj} have Mercy on him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbaat, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Allah^{-azwj} the Exalted Revealed to Isa^{-asws} Ibn Maryam^{-as}: "O Isa^{-as}! Gift to Me^{-azwj} the tears from you^{-as} and the humbleness from your^{-as} heart, and line your^{-as} eyes with the needle of grief when the falsifiers laugh, and stand at the graves of the dead and call out to them at the top of your^{-as} voice, perhaps you^{-as} will take your^{-as} preaching from them, and say: 'I^{-as} shall be joining with them among the joining ones".⁴⁵⁰

21- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ مَاجِيلُوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ مُحَمَّدِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَوْتُ كَفَّارَةٌ لِلذُّنُوبِ الْمُؤْمِنِينَ.

And from him, from Muhammad Bin Ali Bin Al Husayn, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from his father, from Muhammad Bin Sinan, from Muhammad Bin Atiyya,

'From Abu Abdullah Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The death is an atonement for the sins of the Momineen".⁴⁵¹

22- أَغْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ فِيمَا أَوْصَى لِقَمَانُ ابْنَهُ أَعْلَمُ يَا بَنِيَّ أَنَّ الْمَوْتَ عَلَى الْمُؤْمِنِ كَنُومَةٍ نَامَهَا وَ بَعَثَهُ كَانْتِبَاهِهِ مِنْهَا.

⁴⁴⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 19 (Chapters on Funerals)

⁴⁵⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 20 (Chapters on Funerals)

⁴⁵¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 21 (Chapters on Funerals)

(The book) 'A'lam Al Deen' –

'Among what Luqman^{as} had bequeathed to his^{as} son: 'Know, O my^{as} son! The death upon the Momin is like a sleep of a sleeping one sleeping it, and his Resurrection like his waking up suddenly from it".⁴⁵²

23- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ مُؤْمِنٍ مَيِّتٍ فِي عُرَّتَيْهِ إِلَّا بَكَتْ عَلَيْهِ الْمَلَائِكَةُ رَحْمَةً لَهُ حَيْثُ قَلَّتْ بَوَاكِيهِ وَ فُسِحَ لَهُ فِي قَبْرِهِ بِنُورٍ يَتَلَأُّ مِنْ حَيْثُ دُفِنَ إِلَى مَسْقَطِ رَأْسِهِ.

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

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'There is no Momin dying in his estrangement except the Angels cry upon him out of mercy for him when there is a lack of his mourners, and there is an expansion for him in his grave with shining light from where he is buried up to his hometown".⁴⁵³

وَ يَهْدَى الْإِسْنَادُ قَالَ قَالَ رَسُولُ اللَّهِ ص الْمَوْتُ رِيحَانَةُ الْمُؤْمِنِ.

And by this chain, said,

'Rasool-Allah^{saww} said: 'The death is an aroma of the Momin".⁴⁵⁴

24- كِتَابُ الصِّفِيِّنِ، لِتَصْرِ بْنِ مُزَاحِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُنْدَبٍ قَالَ: لَمَّا رَجَعَ أَمِيرُ الْمُؤْمِنِينَ ع مِنْ صِفِيِّنَ وَ جَارَ دُورَ بَنِي عَوْفٍ وَ كُنَّا مَعَهُ إِذَا نَحْنُ عَنْ أَيْمَانِنَا بِمُبُورٍ سَبْعَةٍ أَوْ ثَمَانِيَةٍ فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَا هَذِهِ الْقُبُورُ

(The book) 'Kitab Al Sifteen' of Nasr Bin Muzahim, from Umar Bin Sa'ad, from Abdul Rahman Bin Jundab who said,

'When Amir Al-Momineen^{asws} returned from Sifteen and crossed the houses of the clan of Awf, and we were with him^{asws}, there were seven or eight graves on our right. Amir Al-Momineen^{asws} said: 'What are these graves?'

فَقَالَ لَهُ قُدَامَةُ بْنُ الْعَجَلَانَ الْأَزْدِيُّ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ حَبَابَ بْنِ الْأَرْتِ تُوِّيَ بَعْدَ خُرُوجِكَ فَأَوْصَى أَنْ يُدْفَنَ فِي الظَّهْرِ وَ كَانَ النَّاسُ يُدْفِنُونَ فِي دُورِهِمْ وَ أَفْنِيَتِهِمْ فُدْفِنَ النَّاسُ إِلَى جَنْبِهِ

Qudamah Bin Al-Ajlan Al-Azdy said, 'O Amir Al-Momineen^{asws}! Khabbab Bin Al-Ars died after your^{asws} going out, so he bequeathed to be buried in the outback, and that the people were being buried in their houses and their courtyards, so the people were then buried to his side'.

فَقَالَ ع رَجِمَ اللَّهُ حَبَابًا فَقَدْ أَسْلَمَ رَاغِبًا وَ هَاجَرَ طَائِعًا وَ عَاشَرَ مُجَاهِدًا وَ ابْتُلِيَ فِي جَسَدِهِ أَحْوَالًا وَ لَنْ يُضَيَعَ اللَّهُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

⁴⁵² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 22 (Chapters on Funerals)

⁴⁵³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 23 a (Chapters on Funerals)

⁴⁵⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 23 b (Chapters on Funerals)

He^{-asws} said: ‘May Allah^{-azwj} Mercy Khabbab. He had become a Muslim desirously, and emigrated willingly, and lived as a Holy warrior, and was afflicted in his body in situations, and Allah^{-azwj} never Wastes Recompense of the one who does good deeds!’

فَجَاءَ حَتَّى وَقَفَ عَلَيْهِمْ ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ وَ الْمَحَالِّ الْمُقْفَرَةِ مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ أَنْتُمْ لَنَا سَلَفٌ وَ فَرَطٌ وَ نَحْنُ لَكُمْ تَبِعٌ وَ بِكُمْ عَمَّا قَبِيلٍ لِأَحْمُونَ- اللَّهُمَّ اغْفِرْ لَنَا وَ لَهُمْ وَ نَجَاوِزَ عَنَّا وَ عَنْهُمْ

He^{-asws} came until he^{-asws} paused at them, then said: ‘The greetings be unto you all, O people of the lonely houses, and the desolate premises, from the believing men and the believing women, and the Muslim men and the Muslim women. You are ancestors of ours and have preceded, and we are following and after a little while will be joining up. O Allah^{-azwj}! Forgive (sins) for us and them and Overlook (sins) from us and them!’

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ الْأَرْضَ كِفَايَةً أَحْيَاءَ وَ أَمْوَاتًا الْحَمْدُ لِلَّهِ الَّذِي مِنْهَا خَلَقْنَا وَ فِيهَا يُعِيدُنَا وَ عَلَيْهَا يُحْشُرُنَا طُوبَى لِمَنْ ذَكَرَ الْمَعَادَ وَ عَمِلَ لِلْحِسَابِ وَ قَبِعَ بِالْكَفَافِ وَ رَضِيَ عَنِ اللَّهِ بِذَلِكَ.

Then he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who Made the earth a receptacle for the living and the dead! The Praise is for Allah^{-azwj} Whom Created us from it, and He^{-azwj} Returns us in it, and will be Resurrecting us upon it! Beatitude is for the one who remembers the Hereafter and works for the Reckoning, and is contented with the sufficient, and is Satisfied from Allah^{-azwj} with that’⁴⁵⁵.

25- تَخْبِجُ الْبَلَاغَةَ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع وَ قَدْ رَجَعَ مِنْ صِفْيَيْنَ فَأَشْرَفَ عَلَى الثُّبُورِ بِظَاهِرِ الْكُوفَةِ يَا أَهْلَ الدِّيَارِ الْمُوحِشَةِ وَ الْمَحَالِّ الْمُقْفَرَةِ وَ الثُّبُورِ الْمُظْلَمَةِ يَا أَهْلَ الثَّرْبَةِ يَا أَهْلَ الْغُرْبَةِ يَا أَهْلَ الْوَحْدَةِ يَا أَهْلَ الْوَحْشَةِ أَنْتُمْ لَنَا فَرَطٌ سَابِقٌ وَ نَحْنُ لَكُمْ تَبِعٌ لِأَحِقُّ

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said, and he^{-asws} was returning from Siffeen, and he^{-asws} overlooked upon the graves at the outback of Al-Kufa: ‘O people of the lonely houses, and the desolate places, the dark graves! O people of the soil! O people of the alienation! O people of the loneliness! You are lost to us having preceded, and we are following you to join up.

أَمَّا الدُّورُ فَقَدْ سُكِنَتْ وَ أَمَّا الْأَزْوَاجُ فَقَدْ نُكِحَتْ وَ أَمَّا الْأَمْوَالُ فَقَدْ قُسِمَتْ هَذَا خَيْرٌ مَا عِنْدَنَا فَمَا خَيْرٌ مَا عِنْدَكُمْ

As for the houses, so they are being dwelt in (by others), and as for the spouses, they have (are) married, and as for the wealth, it has been distributed. This is a piece of news of what is with us. So, so what is the news of what is with you?’

ثُمَّ انْتَفَتَ إِلَى أَصْحَابِهِ فَقَالَ أَمَا لَوْ أُذِنَ لَهُمْ فِي الْكَلَامِ لِأَخْبِرُوكُمْ إِنَّ خَيْرَ الرِّزَادِ التَّقْوَى.

Then he^{-asws} turned towards his^{-asws} companions and said: ‘But, had there been permission for them to talk, they would inform you that **the best provision is the piety [2:197]**’⁴⁵⁶

⁴⁵⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 24 (Chapters on Funerals)

⁴⁵⁶ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 25 a (Chapters on Funerals)

وَقَالَ ع إِنَّ لِلَّهِ مَلَكًا يُنَادِي فِي كُلِّ يَوْمٍ لِدُومِ لِمَوْتٍ وَ اجْمَعُوا لِفَنَاءٍ وَ ابْنُوا لِلْحَرَابِ.

And he^{-asws} said: 'For Allah^{-azwj} there is an Angel calling out during every day, 'Beget for the death, and amass for the perishing, and build for the ruination!''⁴⁵⁷

وَقَالَ ع اَلْهَمُّ نِصْفُ الْهَرَمِ.

And he^{-asws} said: 'The worries are half the old age''.⁴⁵⁸

وَقَالَ ع فِيمَا كَتَبَ إِلَى الْحَارِثِ الْهُمْدَانِيِّ أَكْثَرَ دِكْرِ الْمَوْتِ وَ مَا بَعْدَ الْمَوْتِ وَ لَا تَتَمَنَّ الْمَوْتَ إِلَّا بِشَرْطٍ وَثِيقٍ.

And he^{-asws} said among what he^{-asws} wrote to Al-Haris Al-Hamdany: 'And frequent in remembering the death and what is after the death, and do not wish for the death except with a solid stipulation''.⁴⁵⁹

26- كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيِّ بِإِسْنَادِهِ عَنِ ابْنِ نُبَاتَةَ قَالَ: كَتَبَ صَاحِبُ الرُّومِ إِلَى مُعَاوِيَةَ فَسَأَلَهُ عَنْ مَسَائِلَ عَجَزَ عَنْهَا فَبَعَثَ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع مَنْ يَسْأَلُهُ عَنْهَا فَكَانَ فِيمَا سَأَلَهُ أَيْنَ تَأْوِي أَرْوَاحُ الْمُسْلِمِينَ وَ أَيْنَ تَأْوِي أَرْوَاحُ الْمُشْرِكِينَ

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafi, by his chain from Ibn Nubata who said,

'The governor of Rome wrote to Muawiya asking him about issues. He was frustrated from these, so he sent someone to Amir Al-Momineen^{-asws} to ask him^{-asws} regarding what he had been asked about, 'Where do souls of the Muslims shelter to, and where do souls of the Polytheists shelter to?'

فَقَالَ ع تَأْوِي أَرْوَاحُ الْمُسْلِمِينَ عَيْنًا فِي الْجَنَّةِ تُسَمَّى سَلْمَى وَ تَأْوِي أَرْوَاحُ الْمُشْرِكِينَ فِي حُجْبٍ فِي النَّارِ يُسَمَّى بَرْهُوتَ الْحَبَرِ.

He^{-asws} said: 'Souls of the Muslims shelter to a spring in the Paradise named as 'Salma', and souls of the Polytheists shelter in a pit in the Fire named as 'Barhout' – the Hadeeth''.⁴⁶⁰

27- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ: إِنَّ حَنْظَلَةَ بْنَ أَبِي عَامِرٍ تَزَوَّجَ فِي اللَّيْلَةِ الَّتِي كَانَ فِي صَبِيحَتِهَا حَرْبٌ أُحْدِ فَاسْتَأْذَنَ رَسُولَ اللَّهِ ص أَنْ يَتِيمَ عِنْدَ أَهْلِهِ فَأَنْزَلَ اللَّهُ- فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِّنْ لِمَنْ شِئْتَ مِنْهُمْ

Tafseer of Ali Bin Ibrahim –

'He said, 'Hanzala Bin Aamir got married during the night before the morning of the battle of Ohad. Rasool-Allah^{-saww} permitted that he can stay with his wife. Allah^{-azwj} Revealed: **So when they seek your permission for some of their occupations, then give permission to ones you like to from them [24:62].**

⁴⁵⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 25 b (Chapters on Funerals)

⁴⁵⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 25 c (Chapters on Funerals)

⁴⁵⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 25 d (Chapters on Funerals)

⁴⁶⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 26 (Chapters on Funerals)

فَأَقَامَ عِنْدَ أَهْلِهِ ثُمَّ أَصْبَحَ وَهُوَ جُنُبٌ فَحَضَرَ الْقِتَالَ فَاسْتُشْهِدَ فَقَالَ رَسُولُ اللَّهِ ص رَأَيْتُمُ الْمَلَائِكَةَ تُغَسِّلُ حَنْظَلَةَ بِمَاءِ الْمُرْنِ فِي صِحَافٍ فِضَّةٍ بَيْنَ السَّمَاءِ وَالْأَرْضِ فَكَانَ يُسَمَّى غَسِيلَ الْمَلَائِكَةِ.

He stayed with his wife. Then in the morning he was with sexual impurity. He presented for the battle. Rasool-Allah^{-saww} said: 'I^{-saww} saw the Angels washing Hanzala with rain water in a silver washbasin between the sky and the earth'. So, he was named as 'One washed by the Angels'^{.461}

28- كَنْزُ الْكَرَاجِكِيِّ، رُوِيَ أَنَّهُ كَانَ فِي التَّوْرَةِ مَكْتُوبًا يَا ابْنَ آدَمَ- لَا تَشْتَهِي مَوْتًا حَتَّى تَتُوبَ وَ أَنْتَ لَا تَتُوبُ حَتَّى تَمُوتَ.

(The book) 'Kanz' of Al Karajaki –

'It is reported that it was written in the Torah: 'O son of Adam^{-as}! Do not yearn to die until you have repented, and you will not be repenting until you die'^{.462}

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ أَكْثَرَ ذِكْرَ الْمَوْتِ رَضِيَ مِنَ الدُّنْيَا بِالْيَسِيرِ

And Amir Al-Momineen^{-asws} said: 'One who frequents remembering the death will be satisfied with the little from the world'.

وَ قِيلَ إِنَّ مِنْ عَجَائِبِ الدُّنْيَا أَنَّكَ تَبْكِي عَلَى مَنْ تَدْفِنُهُ وَ تَطْرُقُ التُّرَابَ عَلَى وَجْهِ مَنْ تُكْرِمُهُ.

And it is said: 'From surprises of the world, you are crying upon the one you have buried, and you are dropping the soil upon the face of the one you had honoured'^{.463}

وَ مِنْهُ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَوْتُ الْأَبْرَارِ رَاحَةٌ لِأَنْفُسِهِمْ وَ مَوْتُ الْفُجَّارِ رَاحَةٌ لِلْعَالَمِ.

And from him, said, 'Amir Al-Momineen^{-asws} said: 'Death of the righteous ones is a comfort for themselves, and death of the immoral is a comfort for the world'^{.464}

وَ رُوِيَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ بَابٌ يَصْعَدُ مِنْهُ عَمَلُهُ وَ يَنْزِلُ مِنْهُ رِزْقُهُ فَإِذَا مَاتَ بَكَى عَلَيْهِ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَ الْأَرْضُ وَ مَا كَانُوا مُنْظَرِينَ.

And it is reported from Rasool-Allah^{-saww} having said: 'There is no Momin except and for him is a door his deeds ascend from it and his sustenance descends from it. When he dies, these (two doors) cry upon him, and that is the Word of Allah^{-azwj} Mighty and Majestic: **So the sky and the earth did not weep upon them, nor were they Respited [44:29]**'^{.465}

⁴⁶¹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 27 (Chapters on Funerals)

⁴⁶² Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 28 a (Chapters on Funerals)

⁴⁶³ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 28 b (Chapters on Funerals)

⁴⁶⁴ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 28 c (Chapters on Funerals)

⁴⁶⁵ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 28 d (Chapters on Funerals)

29- عُدَّةُ الدَّاعِي، عَنِ الصَّادِقِ ع قَالَ: إِذَا مَاتَ الْمُؤْمِنُ صَعِدَ مَلَكَاهُ فَقَالَا يَا رَبَّنَا أَمَتْنَا فُلَانًا

(The book) 'Uddat Al Daie' –

'From Al-Sadiq^{asws} having said: 'When the Momin dies, his two Angels ascend. They said, 'Our Lord^{azwj}! You^{azwj} Caused so and so to die'.

فَيَقُولُ انزِلَا فَصَلِّيَا عَلَيْهِ عِنْدَ قَبْرِهِ وَ هَلِّلَايِي وَ كَبِّرَايِي وَ اُكْتَبَا مَا تَعْمَلَانِ لَهُ.

He^{azwj} Says: "Descend and send Salawaat upon him by his grave, and extol My^{azwj} Oneness, and My^{azwj} Greatness, and write whatever you are doing as being for him!"⁴⁶⁶

30- أَغْلَامُ الدِّينِ، لِلدَّيْلَمِيِّ عَنِ الثُّمَرِيِّ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ بَيْتٍ إِلَّا وَ مَلَكُ الْمَوْتِ يَقِفُ عَلَى بَابِهِ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ فَإِذَا وَجَدَ الْإِنْسَانَ قَدْ نَفِدَ أَجَلُهُ وَ انْقَطَعَ أَكْلُهُ أَلْقَى عَلَيْهِ الْمَوْتَ فَعَشِيْبَتُهُ كُرْبَانُهُ وَ عَمَرْتُهُ عَمْرَائُهُ

(The book) 'A'lam Al Deen' of Al Daylami – from Al Zuhry, from Anas (well known fabricator) who said,

'Rasool-Allah^{saww} said: 'There is none from a house except and the Angel of death pauses at its door five times every day. When he finds the person to have depleted his term and his eating is cut off, casts the death upon him. His distress overwhelms him, and his grief immerses him.

فَمِنْ أَهْلِ بَيْتِهِ النَّاشِرَةُ شَعْرَهَا وَ الصَّارِبَةُ وَجْهَهَا الصَّارِخَةُ بِوَيْلِهَا الْبَاكِئَةُ بِشَجْوِهَا

From his family members is a woman who spreads her hair, and the striker of her face, the shouter with her woe, the crier with her grief.

فَيَقُولُ مَلَكُ الْمَوْتِ وَبَلَّغْتُمْ مِمَّ الْفَرْخُ وَ فِيمَ الْجَزَعُ وَ اللَّهُ مَا أَذْهَبْتُ لِأَحَدٍ مِنْكُمْ مَالًا وَ لَا قَرَّبْتُ لَهُ أَجَلًا وَ لَا أَتَيْتُهُ حَتَّى أَمُرْتُ وَ لَا قَبَضْتُ رُوحَهُ حَتَّى اسْتَوْمَرْتُ وَ إِنَّ لِي إِلَيْكُمْ عَوْدَةً ثُمَّ عَوْدَةً حَتَّى لَا أُبْقِيَ مِنْكُمْ أَحَدًا

The Angel of death says: 'Woe be unto you all! What is the panic from, and regarding what is the panic? By Allah^{azwj}! I have neither gone away with any wealth from you, nor did I bring draw his death nearer, nor did I come to him until I was Commanded, nor did I capture his soul until I had been Instructed to, and there is a return for me to you all, then a return, until there does not remain anyone from you!"

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ يَرَوْنَ مَكَانَهُ وَ يَسْمَعُونَ كَلَامَهُ لَدَهَلُوا عَنْ مَوْتِهِمْ وَ بَكَوْا عَلَى نُفُوسِهِمْ

Then Rasool-Allah^{saww} said: 'By the One^{azwj} in Whose Hand is my^{saww} soul! If they could see his position, and hear his speech, they would be amazed about their deceased, and they would have cried upon their own selves.

حَتَّىٰ إِذَا هُمَ الْمَيِّتُ عَلَىٰ نَعْيِهِ رَفِرَ رُوحُهُ فَوْقَ النَّعْشِ وَ هُوَ يُنَادِي يَا أَهْلِي وَ وُلْدِي- لَا تَلْعَبَنَّ بِكُمْ الدُّنْيَا كَمَا لَعِبَتْ بِي جَمَعْتُهُ مِنْ جِلِّهِ وَ مِنْ عَثَرِ جِلِّهِ وَ خَلَّفْتُهُ لِعِزِّي وَ الْمَهْنَةَ لَهُ وَ التَّبِعَاتِ عَلَيَّ فَاحْذَرُوا مِنْ مِثْلِ مَا نَزَلَ بِي.

Until when the deceased is carried upon his bier, his soul flutters above the bier and he calls out, 'O my family and my children! Do not let the world play with you like what it had played with me! I had amassed it from its Permissible means and from its non-Permissible means, and I have (now) left it behind for someone else, and the congratulations are to him and the exhaustion is upon me. Therefore, be careful from the likes of what has befallen with me!'"⁴⁶⁷

وَ عَنْ أَنَسٍ قَالَ: تَلَا رَسُولُ اللَّهِ ص هَذِهِ الْآيَةَ وَ نُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَ مَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ

And from Anas (a well-known fabricator) who said,

'Rasool-Allah^{-sawww} recited this Verse: **And the Trumpet would be Blown into, and the ones in the skies and the ones in the earth will swoon (collapse), except for the ones Allah so Desires (not to swoon). [39:68].**

قَالُوا يَا رَسُولَ اللَّهِ مَنْ هَؤُلَاءِ الَّذِينَ اسْتَشَى اللَّهُ

They said, 'O Rasool-Allah^{-sawww}! Who are they, those whom Allah^{-azwj} has Excluded?'

قَالَ ص جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكُ الْمَوْتِ فَإِذَا قَبَضَ اللَّهُ أَرْوَاحَ الْخَلَائِقِ قَالَ يَا مَلَكُ الْمَوْتِ مَنْ بَقِيَ

He^{-sawww} said: 'Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and the Angel of death. When He^{-azwj} has Captured souls the creatures, He^{-azwj} will Say: "O Angel of death! Who remains?"

قَالَ يَقُولُ سُبْحَانَكَ رَبِّي تَبَارَكَتْ رَبِّي وَ تَعَالَيْتْ رَبِّي ذَا الْجَلَالِ وَ الْإِكْرَامِ بَقِيَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ إِسْرَافِيلُ وَ مَلَكُ الْمَوْتِ

He^{-sawww} said, 'He^{-as} will say: 'Glory be to You^{-azwj} my^{-as} Lord^{-azwj}! Blessed is my^{-as} Lord^{-azwj} and Exalted is my^{-as} Lord^{-azwj}, with the Majesty and the Honour! There remain Jibraeel^{-as} and Mikaeel^{-as}, and Israfeel^{-as}, and the Angel of death!'

قَالَ فَيَقُولُ خُذْ نَفْسَ إِسْرَافِيلَ فَيَأْخُذُ نَفْسَ إِسْرَافِيلَ

He^{-sawww} said: 'He^{-azwj} will Say: "Take the soul of Israfeel^{-as}!" So, he^{-as} will take the soul of Israfeel'.

قَالَ فَيَقُولُ يَا مَلَكُ الْمَوْتِ مَنْ بَقِيَ

He^{-sawww} said: 'He^{-azwj} will Say: "O Angel of death! Who remains?"

قَالَ فَيَقُولُ سُبْحَانَكَ رَبِّي تَبَارَكَتْ وَ تَعَالَيْتْ رَبِّي ذَا الْجَلَالِ وَ الْإِكْرَامِ بَقِيَ جِبْرَائِيلُ وَ مِيكَائِيلُ وَ مَلَكُ الْمَوْتِ

⁴⁶⁷ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 30 a (Chapters on Funerals)

He^{-saww} said: 'He^{-as} will say: 'Glory be to You^{-azwj} my^{-as} Lord^{-azwj}! Blessed, and Exalted is my^{-as} Lord^{-azwj} with the Majesty and the Honour! There remains Jibraeel^{-as} and Mikaeel^{-as}, and the Angel of death!''

قَالَ فَيَقُولُ خُذْ نَفْسَ مِيكَائِيلَ

He^{-saww} said: 'He^{-azwj} will Say: "Take the soul of Mikaeel^{-as}!"'

قَالَ فَيَأْخُذُ نَفْسَ مِيكَائِيلَ فَيَقْعُ كَالطُّودِ الْعَظِيمِ فَيَقُولُ يَا مَلِكُ الْمَوْتِ مَنْ بَقِيَ

He^{-saww} said: 'So he^{-as} will take the souls of Mikaeel^{-as}. He^{-as} will fall like the mighty mountain. He^{-azwj} will Say: "O Angel of death! Who remains?"'

فَيَقُولُ تَبَارَكَتْ رَبِّي وَتَعَالَيْتْ بَقِيَ جِبْرَائِيلُ وَ مَلِكُ الْمَوْتِ

He^{-as} will say: 'Blessed is my^{-as} Lord^{-azwj}, and Exalted! There remains Jibraeel^{-as} and the Angel of death''.

قَالَ فَيَقُولُ مَتَى يَا مَلِكُ الْمَوْتِ فَيَمُوتُ

He^{-saww} said: 'He^{-azwj} will Say: "Die, O Angel of death! So he^{-as} will die'.

قَالَ فَيَقُولُ يَا جِبْرَائِيلُ مَنْ بَقِيَ

He^{-saww} said: 'He^{-azwj} will Say: "O Jibraeel^{-as}! Who remains?"'

فَيَقُولُ تَبَارَكَتْ رَبِّي وَتَعَالَيْتْ ذَا الْجَلَالِ وَالْإِكْرَامِ وَجْهَكَ الْبَاقِي الدَّائِمُ وَ جِبْرَائِيلُ الْمَمِيَّتُ الْفَاقِي

He^{-as} will Say: "Blessed is my^{-as} Lord^{-azwj} and Exalted, with the Majestic and the Honour! Your^{-azwj} Face, is the lasting, the permanent, and Jibraeel^{-as} is the dying, the perishable!'

قَالَ يَا جِبْرَائِيلُ لَا بُدَّ مِنَ الْمَوْتِ

He^{-azwj} will Say: "O Jibraeel^{-as}! There is no escape from the death!"

فَيَخِرُّ سَاجِدًا فَيُحْفِقُ بِجَنَاحَيْهِ فَيَقُولُ سُبْحَانَكَ رَبِّي تَبَارَكَتْ وَتَعَالَيْتْ ذَا الْجَلَالِ وَالْإِكْرَامِ

He^{-as} will fall in Sajdah and flap with his^{-as} wings. He^{-as} will say: 'Glory be to You^{-azwj}, my^{-as} Lord^{-azwj} Blessed and Exalted, with the Majesty and the Honour!''

ثُمَّ قَالَ رَسُولُ اللَّهِ ص فَعِنْدَ ذَلِكَ يَمُوتُ جِبْرَائِيلُ وَ هُوَ آخِرُ مَنْ يَمُوتُ مِنْ خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ.

Then Rasool-Allah^{-saww} said: ‘During that, Jibraeel^{-as} will be dying, and he^{-as} is the last one to be dying from the creation of the skies and the earth’.⁴⁶⁸

31- إِيْتِيَارُ ابْنِ الْبَاقِي، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: مَرَّ أَمِيرُ الْمُؤْمِنِينَ ع بِالْمَقَابِرِ وَ يُرْوَى بِالْمَقَابِرِ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْمَقْبَرَةِ وَ التُّرْبَةِ اعْلَمُوا أَنَّ الْمَنَازِلَ بَعْدَكُمْ قَدْ سُكِنَتْ وَ أَنَّ الْأَمْوَالَ بَعْدَكُمْ قَدْ قُسِمَتْ وَ أَنَّ الْأَزْوَاجَ بَعْدَكُمْ قَدْ نَكَحَتْ فَهَذَا خَيْرٌ مَّا عِنْدَنَا فَمَا خَيْرٌ مَّا عِنْدَكُمْ

(The book) ‘Ikhtiyar’ of Ibn Al-Baqi,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Amir Al-Momineen^{-asws} passed by the graveyard’ – (and it is reported, some graves) – He^{-asws} said: ‘The greetings be unto you all, O people of the graveyard and the soil! Know that the after you the houses have been settled in, and after you the wealth has been distributed, and after you the wives have been married. This is the news of what is with us, so what is the news with you?’

فَأَجَابَهُ هَاتِفٌ مِنَ الْمَقَابِرِ نَسَمِعُ صَوْتَهُ وَ لَا نَرَى شَخْصَهُ عَلَيْكَ السَّلَامُ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَمَّا خَيْرٌ مَّا عِنْدَنَا فَقَدْ وَجَدْنَا مَا وَعَدْنَاكَ وَ رَحْمَتًا مَّا قَدَّمْنَاكَ وَ حَسْبًا مَّا حَلَفْنَاكَ

A caller from the graves answered him^{-asws}, we heard his voice and we could not see his person, ‘The greetings be to you^{-asws}, O Amir Al-Momineen^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! As for news of what is with us, we have found what we had been promised, and we profited with what we had sent ahead, and we incurred loss what we had left behind!’

فَأَلْتَقَتْ إِلَى أَصْحَابِهِ فَقَالَ أَسَمِعْتُمْ

He^{-asws} turned towards his^{-asws} companions. He^{-asws} said: ‘Did you hear?’

قَالُوا نَعَمْ يَا أَمِيرَ الْمُؤْمِنِينَ

They said, ‘Yes, Amir Al-Momineen^{-asws}’.

قَالَ فَ تَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَى.

He^{-asws} said: ‘So, **provide (for yourselves), for the best provision is the piety, [2:197]**’.⁴⁶⁹

32- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رَوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى فَلَنْ كُونُوا حِجَارَةً أَوْ حديدًا- أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ قَالَ الْخُلُقُ الَّذِي يَكْبُرُ فِي صُدُورِكُمُ الْمَوْتُ.

Tafseer Ali Bin Ibrahim – In a report of Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding Words of the Exalted: **Say: ‘(Even if you) become stones or iron [17:50] Or any creature from what you are conceiving of in your chests [17:51].** He^{-asws} said: ‘The ‘creature’ which you are conceiving in your chests is the death’.⁴⁷⁰

⁴⁶⁸ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 30 b (Chapters on Funerals)

⁴⁶⁹ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 31 (Chapters on Funerals)

⁴⁷⁰ Bihar Al-Anwaar V 79 – The Book Cleanliness – Ch 20 H 32 (Chapters on Funerals)

كتاب الصلاة

THE BOOK OF SALAT

[أبواب فضلها و عللها و أنواعها و أوقاتها]

CHAPTERS ON ITS MERITS, AND ITS REASONS, AND ITS TYPES, AND ITS TIMINGS

باب 1 فضل الصلاة و عقاب تاركها

CHAPTER 1 – MERIT OF THE SALAT AND PUNISHMENT OF ITS NEGLECTER

تفسير

Interpretation (Ahadeeth only)

روي أن رسول الله ص كان إذا حزبه أمر فزع إلى الصلاة.

It is reported that Rasool-Allah^{-sawww}, whenever a matter was severe, he^{-sawww} would rush to (pray) the Salat.

و في تفسير الإمام ع استعِينُوا بِالصَّبْرِ عن الحرام على تأدية الأمانات و عن الرئاسات الباطلة و على الاعتراف بالحق و استحقاق الغفران و الرضوان و نعيم الجنان و بالصلوات الخمس و الصَّلَاةَ على النبي و آله الطاهرين على قرب الوصول إلى جنات النعيم.

And in Tafseer of the Imam (Hassan Al-Askari^{-asws}): ‘And seek Assistance through the patience - from the Prohibitions, upon fulfilling the entrustment, and from the false government, and upon acknowledging the truth, and be deserving of the Forgiveness and the Satisfaction (of Allah^{-azwj}), and the bounties of the gardens, and with the five (daily) Salats - and the Salat, [2:45] – (the Salawaat) upon the Prophet^{-sawww} and his^{-sawww} Purified Progeny^{-asws}, upon drawing closer to the arrival to the blissful gardens’.

و في تفسير الإمام ع أن هذه الفعلة من الصلوات الخمس و الصلاة على محمد و آله مع الانقياد لأوامرهم و الإيمان بسرهم و علانيتهم و ترك معارضتهم بلم و كيف.

And in Tafseer of the Imam (Hassan Al-Askari^{-asws}): ‘These actions from the five (daily) Salats, and the Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, with the submission to their^{-asws} orders, and the believe in their^{-asws} secrets and their^{-asws} announcements, and leaving disobeying them^{-asws} with (asking) ‘Why’, and ‘How’.

قَالَ النَّبِيُّ ص جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ وَكَانَ يَقُولُ أَرِحْنَا يَا بِلَالُ.

The Prophet^{-saww} said: 'The delight of my^{-saww} eyes has been Made to be in the Salat', and he^{-saww} had said: 'Give us rest, O Bilal^{-asws}!' (i.e., proclaim Azaan for Salat)".

فِي التَّوْحِيدِ وَ الإِخْتِجَاجِ وَ تَفْسِيرِ الْعِبَاشِيِّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ الْمَعْنَى يُوقِنُونَ أَنَّهُمْ يُبْعَثُونَ وَ الظَّنُّ مِنْهُمْ يَتَقَيَّنُّ

In (the books) 'Al-Tawheed', and 'Al-Ihtijaj', and 'Tafseer Al-Ayyashi' – from Amir Al-Momineen^{-asws} regarding (Those who are thinking that they would be meeting their Lord, and they would be returning to Him [2:46]: 'The meaning of 'they are certain', they will be Resurrected, and the thinking from them is certainty'.

وَ قَالَ ص اللِّقَاءُ الْبُعْثُ وَ الظَّنُّ هَاهُنَا الْيَقِينُ.

And he^{-saww} said: 'The 'meeting' is the Resurrection, and the 'thinking' over here is the certainty".

وَ فِي تَفْسِيرِ الْإِمَامِ ع وَ يَتَوَقَّعُونَ أَنَّهُمْ يَلْقَوْنَ رَبَّهُمُ اللَّقَاءَ الَّذِي هُوَ أَكْبَرُ كَرَامَتِهِ لِعِبَادِهِ.

And in Tafseer of the Imam (Hassan Al-Askari^{-asws}): 'And they are anticipating they would be meeting their Lord^{-azwj}. The meeting, which is mightiest of His^{-azwj} Benevolence to His^{-azwj} servants".

أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ كَانَ رَسُولُ اللَّهِ ص بَاتِي بَابِ فَاطِمَةَ وَ عَلَيَّ تِسْعَةَ أَشْهُرٍ وَفَتِ كُلِّ صَلَاةٍ فَيَقُولُ الصَّلَاةَ يَرْحَمُكُمْ اللَّهُ- إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا.

Abu Saeed Al-Khudri said, 'When this Verse was Revealed, Rasool-Allah^{-saww} came to the door of (Syeda) Fatima^{-asws} and Ali^{-asws} for nine months at the time of every Salat, and he^{-saww} said: 'May Allah^{-azwj} have Mercy on you^{-asws} all, But rather, Allah Intends to Keep the uncleanness away from you, People of the Household, and Purify you (with) a Purification [33:33]".

وَ قَالَ أَبُو جَعْفَرٍ ع أَمْرَهُ اللَّهُ تَعَالَى أَنْ يُحْضَ أَهْلَهُ دُونَ النَّاسِ لِيَعْلَمَ النَّاسُ أَنَّ لِأَهْلِهِ عِنْدَ اللَّهِ مَنَزَلَةً لَيْسَتْ لِلنَّاسِ فَأَمْرُهُمْ مَعَ النَّاسِ عَامَةً وَ أَمْرُهُمْ خَاصَةً.

And Abu Ja'far^{-asws} said: 'Allah^{-azwj} the Exalted Commanded him^{-saww} to specialise People^{-asws} of his^{-saww} Household, apart from the people, for the people to know that there is such a status for his^{-saww} family in the Presence of Allah^{-azwj}, which isn't for the people. He^{-azwj} Commanded with the general people, and Commanded them^{-asws} especially".

وَ فِي الْعُيُونِ، وَ غَيْرِهِ، عَنِ الرِّضَا ع فِي هَذِهِ الْآيَةِ قَالَ حَصَّنَا اللَّهُ بِحَدِّهِ الْخُصُوصِيَّةِ إِذْ أَمَرْنَا مَعَ الْأُمَّةِ بِإِقَامَةِ الصَّلَاةِ ثُمَّ حَصَّنَا مِنْ دُونَ الْأُمَّةِ

And in (the book) 'Al-Uyoun' and others, from Al-Reza^{-asws} regarding this Verse, he^{-asws} said: 'Allah^{-azwj} has Specialised us^{-asws} with the specialities, then He^{-azwj} Commanded us^{-asws} with the community with establishing the Salat, then Specialised us^{-asws} from besides the community.

فَكَانَ رَسُولُ اللَّهِ ص يَجِيءُ عَلَيَّ وَ فَاطِمَةَ بَعْدَ نُزُولِ هَذِهِ الْآيَةِ تِسْعَةَ أَشْهُرٍ كُلَّ يَوْمٍ عِنْدَ حُضُورِ كُلِّ صَلَاةٍ حَسَنٍ مَرَّاتٍ فَيَقُولُ الصَّلَاةَ رَحِمُكُمْ اللَّهُ وَ مَا أَكْرَمَ اللَّهُ أَحَدًا مِنْ ذُرِّيَةِ الْأَنْبِيَاءِ ع بِمِثْلِ هَذِهِ الْكِرَامَةِ الَّتِي أَكْرَمْنَا بِهَا وَ حَصَّنَا مِنْ دُونَ جَمِيعِ أَهْلِ بَيْتِهِمْ.

Rasool-Allah^{-saww} used to come at the door of Ali^{-asws} and (Syeda) Fatima^{-asws} for nine months after the Revelation of this Verse, every day at the presenting of every Salat, five times. He^{-saww} would say: 'The Salat, may Allah^{-azwj} Mercy you^{-asws} all!', and Allah^{-azwj} has not Honour anyone from offspring of the Prophets^{-as} with the likes of these honours which we^{-asws} have been honoured with, and Specialised from besides entirety of people of their^{-as} households".

و فِي هَاجِ الْبَلَاغَةِ وَ كَانَ رَسُولُ اللَّهِ ص نَصَبًا بِالصَّلَاةِ بَعْدَ التَّبَشِيرِ لَهُ بِالْجَنَّةِ لِقَوْلِ اللَّهِ سُبْحَانَهُ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطِرَبَ عَلَيْهَا فَكَانَ يَأْتُرُ بِهَا وَ يَصْبِرُ عَلَيْهَا نَفْسُهُ.

And in (the book) 'Nahj Al-Balaghah' – 'And Rasool-Allah^{-saww} had still established the Salat even after his^{-saww} receiving glad tidings of the Paradise due to the Words of Allah^{-azwj} the Glorious: **And enjoin your family with the Salat and be constant upon it. [20:132].** So, he^{-saww} used to instruct his^{-saww} family with it and was patience upon it himself^{-saww}".

ورد من كان لله كان الله له و من أصلح أمر دينه أصلح الله أمر دنياه و من أصلح ما بينه و بين الله أصلح الله ما بينه و بين الناس.

It has been reported: 'One who were to be for Allah^{-azwj}, Allah^{-azwj} would be for him, and one who correct the matters of his religion Allah^{-azwj} will Correct matters of his world, and one who Correct what is between him and Allah^{-azwj}, Allah^{-azwj} will Correct what is between him and the people".

وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ لَمْ تَنْهَهُ صَلَاتُهُ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ لَمْ يَزِدْ مِنَ اللَّهِ إِلَّا بُعْدًا.

And from the Prophet^{-saww} having said: 'One whose Salat does not desist him from the immoralities and the evil, will not increase from Allah^{-azwj} except in remoteness".

وَ عَنْهُ ص قَالَ: لَا صَلَاةَ لِمَنْ لَمْ يُطِعِ الصَّلَاةَ وَ طَاعَةُ الصَّلَاةِ أَنْ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ.

And from him^{-saww} having said: 'There is no Salat for the one who does not obey the Salat, and obeying the Salat is that you desist from the immoralities and the evil".

وَ رُوِيَ أَنَّ فَتًى مِنَ الْأَنْصَارِ كَانَ يُصَلِّي الصَّلَاةَ مَعَ رَسُولِ اللَّهِ ص وَ يَزْنِكِبُ الْفَوَاحِشَ فَوُصِفَ ذَلِكَ لِرَسُولِ اللَّهِ ص فَقَالَ إِنَّ صَلَاتَهُ تَنْهَاهُ يَوْمًا مَا فَلَمْ يَلْبَثْ أَنْ تَابَ.

And it is reported that a youth from the Helpers was praying the Salat with Rasool-Allah^{-saww} and he indulged in the immoralities. That was described to Rasool-Allah^{-saww}. He^{-saww} said: 'His^{-saww} Salat will prevent him one day'. It was not long before he repented".

وَ عَنْ جَابِرٍ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ص إِنَّ فُلَانًا يُصَلِّي بِالنَّهَارِ وَ يَسْرِقُ بِاللَّيْلِ فَقَالَ إِنَّ صَلَاتَهُ لَتَرُدُّعُهُ.

And from Jabir who said, 'It was said to Rasool-Allah^{-saww}, 'So and so prays Salat at daytime and steals at night-time'. He^{-saww} said: 'His^{-saww} Salat will deter him".

وَ رَوَى أَصْحَابُنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَحَبَّ أَنْ يَعْلَمَ أُمَّ قُبِلَتْ صَلَاتُهُ أَمْ لَمْ تُقْبَلْ فَلْيَنْظُرْ هَلْ مَنَعَتْهُ صَلَاتُهُ عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ فَيَقْدِرُ مَا مَنَعَتْهُ قُبِلَتْ مِنْهُ.

And it is reported by our companions, from Abu Abdullah^{-asws} having said: ‘One who loves to know whether his Salat has been Accepted or not Accepted, let him look, has his Salat prevented him from the immoralities and the evil? In accordance to what it prevents him, it is Accepted from him’.

وَرُوِيَ فِي الْكَافِي عَنْ سَعْدِ الْخُفَّافِ عَنِ الْبَاقِرِ ع فِي حَدِيثٍ طَوِيلٍ أَنَّهُ سَأَلَهُ هَلْ يَتَكَلَّمُ الْقُرْآنُ فَبَسَمَ ثُمَّ قَالَ رَجِمَ اللَّهُ الضُّعَفَاءَ مِنْ شِيعَتِنَا إِحْمَمَ أَهْلُ تَسْلِيمٍ

And it is reported in ‘Al-Kafi’ – from Sa’ad Al-Khafff, ‘From Al-Baqir^{-asws} in a lengthy Hadeeth, ‘He^{-asws} had been asked, ‘Does the Quran talk?’ He^{-asws} smiled, then said: ‘May Allah^{-azwj} Mercy the weak ones from our^{-asws} Shias! They are the people of submission’.

ثُمَّ قَالَ نَعَمْ يَا سَعْدُ وَالصَّلَاةُ تَتَكَلَّمُ وَ لَهَا صُورَةٌ وَ خَلْقٌ تَأْمُرُ وَ تَنْهَى

Then he^{-asws} said: ‘Yes, O Sa’ad, and the Salat does talk, and there is a face for it and a body. It instructs and forbids’.

قَالَ فَتَعَبَّرَ لِذَلِكَ لُوَيْي وَ قُلْتُ هَذَا شَيْءٌ لَا أَسْتَطِيعُ أَنْ أَتَكَلَّمَ بِهِ فِي النَّاسِ

He (the narrator) said, ‘My colour changed at that, and I said, ‘This is something I am not capable of talking with among the people!’

فَقَالَ ع وَ هَلِ النَّاسُ إِلَّا شِيعَتُنَا فَمَنْ لَمْ يَعْرِفِ الصَّلَاةَ فَقَدْ أَنْكَرَ حَقَّنَا

He^{-asws} said: ‘And are the people, except our^{-asws} Shias? The one who does not recognise the Salat, he has denied our^{-asws} rights’.

ثُمَّ قَالَ يَا سَعْدُ أُسْمِعُكَ كَلَامَ الْقُرْآنِ قَالَ سَعْدُ

Then he^{-asws} said: ‘O Sa’ad! Shall I^{-asws} Make you hear the talk of the Quran?’

فَقُلْتُ بَلَى صَلَّى اللَّهُ عَلَيْكَ

I said, ‘Yes, may Allah^{-azwj} Send Salawaat upon you^{-asws}!’

فَقَالَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ لَذِكْرِ اللَّهِ أَكْبَرُ فَالْتَّهَى كَلَامٌ وَ الْفَحْشَاءُ وَ الْمُنْكَرُ رِجَالٌ وَ نُحْنُ ذِكْرُ اللَّهِ وَ نُحْنُ أَكْبَرُ.

He^{-asws} said: ‘the Salat prevents from the immoralities and the evil, and the Zikr of Allah is the greatest, [29:45]. The preventing is talk, and the immoralities and the evil is (are) men, and we^{-asws} are the Zikr of Allah^{-azwj}, and we^{-asws} are greatest’.

رُوِيَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: ذِكْرُ اللَّهِ لِأَهْلِ الصَّلَاةِ أَكْبَرُ مِنْ ذِكْرِهِمْ إِيَّاهُ أَلَا تَرَى أَنَّهُ يَقُولُ فَادُّكُرُونِي أَدُّكُرْكُمْ.

And it is reported from Al-Baqir^{-asws} having said: ‘Allah^{-azwj}’s Mentioning people of the Salat is greater than their mentioning Him^{-azwj}. Don’t you see that He^{-azwj} Says: **Therefore, mention Me, I will Mention you, [2:152].**

وَعَنِ الصَّادِقِ ع أَنَّهُ ذَكَرَ اللَّهُ عِنْدَ مَا أَحَلَّ وَ حَرَّمَ.

And from Al-Sadiq^{asws}, he^{asws} mentioned Allah^{azwj} at what is Permissible and Prohibited”.

1- جَامِعُ الْأَخْبَارِ، قَالَ رَسُولُ اللَّهِ ص الصَّلَاةُ عِمَادُ الدِّينِ فَمَنْ تَرَكَ صَلَاتَهُ مُتَعَمِّدًا فَقَدْ هَدَمَ دِينَهُ وَ مَنْ تَرَكَ أَوْفَاقَهَا يَدْخُلُ الْوَيْلَ وَ الْوَيْلُ وَادٍ فِي جَهَنَّمَ كَمَا قَالَ اللَّهُ تَعَالَى فَوَيْلٌ لِلْمُصَلِّينَ - الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ.

(The book) ‘Jamie Al Akhbar’ –

‘Rasool-Allah^{saww} said: ‘The Salat is a pillar of religion. The one who neglects his Salat deliberately, he has demolished his religion, and the one who neglects its timings enters ‘Al-Wayl’, and ‘Al-Wayl’ is a valley in Hell like what Allah^{azwj} the Exalted Said: **So ‘Wayl’ is for the Musalleen [107:4] Those who are neglectful of their Salats [107:5]**”⁴⁷¹.

وَ قَالَ النَّبِيُّ ص حَافِظُوا عَلَى الصَّلَوَاتِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى إِذَا كَانَ يَوْمَ الْقِيَامَةِ يَأْتِي بِالْعَبْدِ فَأَوَّلُ شَيْءٍ يَسْأَلُهُ عَنْهُ الصَّلَاةُ فَإِنْ جَاءَ بِهَا تَامَةً وَ إِلَّا رُجَّ فِي النَّارِ.

And the Prophet^{saww}: ‘Be preserving upon the Salats, when it will be the Day of Qiyamah, they will come with the servant, so the first thing Allah^{azwj} Blessed and Exalted will Ask him about is the Salat. If he had come with it complete (fine), or else he will be shoved into the Fire”⁴⁷².

2- الْجَامِعُ، قَالَ النَّبِيُّ ص لَا تُضَيِّعُوا صَلَاتِكُمْ فَإِنَّ مَنْ ضَيَّعَ صَلَاتَهُ حَشَرَهُ اللَّهُ مَعَ قَارُونَ وَ فِرْعَوْنَ وَ هَامَانَ لَعَنَهُمُ اللَّهُ وَ أَخْرَاهُمْ وَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ النَّارَ مَعَ الْمُنَافِقِينَ فَأَلْوَيْلٌ لِمَنْ لَمْ يُحَافِظْ صَلَاتَهُ.

(The book) ‘Al Jamie’ –

‘The Prophet^{saww} said: ‘Do not be wasting your Salat, for the one who wastes his Salat, Allah^{azwj} will Resurrect him with Qaroun^{-la}, and Hamaan^{-la}, may Allah^{azwj} Curse them^{-la} and Disgrace them^{-la}, and there would be a right upon Allah^{azwj} that He^{azwj} Enters him into the Fire along with the hypocrites. So, the woe is for the one who does not preserve upon his Salat”⁴⁷³.

وَ قَالَ ص مَنْ تَرَكَ صَلَاتَهُ حَتَّى تَفُوتَهُ مِنْ غَيْرِ عُدْرٍ فَقَدْ حَبِطَ عَمَلُهُ

And he^{saww} said: ‘One who neglects his Salat until he loses it (it lapses) from without an excuse, so he has nullified his deed’.

ثُمَّ قَالَ بَيْنَ الْعَبْدِ وَ بَيْنَ الْكُفْرِ تَرْكُ الصَّلَاةِ.

Then he^{saww} said: ‘Between the servant and the Kufr, is neglect of the Salat”⁴⁷⁴.

⁴⁷¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 1 a

⁴⁷² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 1 b

⁴⁷³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 2 a

⁴⁷⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 2 b

وَقَالَ ص لَا يَزَالُ الشَّيْطَانُ يَزَعِبُ مِنْ بَنِي آدَمَ مَا حَافَظَ عَلَى الصَّلَوَاتِ الْخَمْسِ فَإِذَا ضَيَعَهُنَّ بَجَرًا عَلَيْهِ وَ أَوْفَعَهُ فِي الْعَطَائِمِ.

And he^{-saww} said: ‘The Satan^{-la} does not cease to be awed from the son of Adam^{-as} for as long as he preserves upon the five (daily) Salats. When he wastes these, he is emboldened upon him and makes him fall into the major sins’.⁴⁷⁵

وَقَالَ ص مَنْ تَرَكَ صَلَاةً لَا يَرْجُو ثَوَابَهَا وَ لَا يَخَافُ عِقَابَهَا فَلَا أَنْبَاءَ لَهُ يَهُودِيًّا أَوْ نَصْرَانِيًّا أَوْ مَجُوسِيًّا.

And he^{-saww} said: ‘One who neglects Salat neither hopes for its Rewards not fears its Punishment, so I^{-saww} don’t care whether he dies a Jew, or a Christian, or a Magian!’⁴⁷⁶

3- بِجَالِسِ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ الطَّلَقَانِيِّ عَنْ أَحْمَدَ بْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ صَالِحِ التَّمِيمِيِّ عَنْ أَبِيهِ عَنِ ابْنِ هِشَامٍ عَنْ مَنْصُورِ بْنِ مُجَاهِدٍ عَنِ الرَّبِيعِ بْنِ بَدْرِ عَنْ سَوَّارِ بْنِ مُنِيبٍ عَنْ وَهْبٍ عَنِ ابْنِ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ ص إِنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى مَلَكَاً يُسَمَّى سَخَائِيلَ يَأْخُذُ الْبِرَوَاتِ لِلْمُصَلِّينَ عِنْدَ كُلِّ صَلَاةٍ مِنْ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Ibrahim Al Talaqany, from Ahmad Bin Uqdah, from Muhammad Bin Ahmad Bin Salih Al Tmeemi, from his father, from Ibn Hisham, from Mansour Bin Mujahid, from Al Rabie Bin Badr, from Sawwar Bin Muneeb, from Wahab, from Ibn Abbas,

‘Rasool-Allah^{-saww} said: ‘For Allah^{-azwj} Blessed and Exalted there is an Angel called Sakhaeel. He takes the permits for the praying ones during every Salat, from Lord^{-azwj} of the worlds, Majestic is His^{-azwj} Majesty.

فَإِذَا أَصْبَحَ الْمُؤْمِنُونَ وَ قَامُوا وَ تَوَضَّعُوا وَ صَلَّوْا صَلَاةَ الْفَجْرِ أَحَدًا مِنَ اللَّهِ عَزَّ وَ جَلَّ بِرَاءَةً هُمْ مَكْتُوبٌ فِيهَا أَنَا اللَّهُ الْبَاقِي عِبَادِي وَ إِمَائِي فِي حِزْبِي جَعَلْتُكُمْ وَ فِي جَفْطِي وَ تَحْتِ كَنَفِي صَيَّرْتُكُمْ وَ عَزَّتِي لَا حَدَّ لَكُمْ وَ أَنْتُمْ مَعْفُورٌ لَكُمْ دُنُوبَكُمْ إِلَى الظُّهْرِ

When the Momineen come to the morning and stand and perform Wud’u, and they pray Al-Fajr Salat, he takes from Allah^{-azwj} Mighty and Majestic a permit for them wherein is written: “I^{-azwj} am Allah^{-azwj} the every-lasting. My^{-azwj} servants and My^{-azwj} maids! I^{-azwj} have Made you all to be in My^{-azwj} Protection, and you have come to be under My^{-azwj} Canopy. By My^{-azwj} Might! I^{-azwj} will not Abandon you, and your sins are Forgiven for up to Al-Zohr (midday)!”

فَإِذَا كَانَ وَفْتُ الظُّهْرِ فَقَامُوا وَ تَوَضَّعُوا وَ صَلَّوْا أَحَدًا هُمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ الْبِرَاءَةَ الثَّانِيَةَ مَكْتُوبٌ فِيهَا أَنَا اللَّهُ الْقَادِرُ عِبَادِي وَ إِمَائِي بَدَلْتُ سَيِّئَاتِكُمْ حَسَنَاتٍ وَ عَفَرْتُ لَكُمْ السَّيِّئَاتِ وَ أَخْلَلْتُكُمْ بِرِضَايَ عَنْكُمْ دَارَ الْجَلَالِ

When it is the time of Al-Zohr (Salat), so they stand and perform Wud’u and pray Salat, he takes for them, from Allah^{-azwj} Mighty and Majestic, the second permit. There is written in it: “I^{-azwj} am Allah^{-azwj}, the Able! My^{-azwj} servants and My^{-azwj} maids! I^{-azwj} have Replaced your evil deeds into good deeds and have Forgiven the evil deeds for you, and have Legalised the majestic house for you all due to My^{-azwj} being Satisfied with you!”

⁴⁷⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 2 c

⁴⁷⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 2 d

فَإِذَا كَانَتْ وَقْتُ الْعَصْرِ فَقَامُوا وَ تَوَضَّعُوا وَ صَلَّوْا أَخَذَ لَهُمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ الْبِرَاءَةَ الثَّلَاثَةَ مَكْتُوبٌ فِيهَا أَنَا اللَّهُ الْجَلِيلُ جَلَّ ذِكْرِي وَ عَظُمَ سُلْطَانِي عِبِيدِي وَ إِمَائِي حَرَّمْتُ أَبْدَانَكُمْ عَلَى النَّارِ وَ أَسْكَنْتُكُمْ مَسَاكِينَ الْأَنْبَارِ وَ دَفَعْتُ عَنْكُمْ بِرَحْمَتِي شَرَّ الْأَشْرَارِ

When it is the time of Al-Asr (Salat) (late afternoon), so they stand and perform Wud'u and pray Salat, he takes from Allah^{-azwj} Mighty and Majestic, the third permit. There is written in it: "I^{-azwj} am Allah^{-azwj} the Majestic! Majestic is My^{-azwj} Mention, and Mighty is My^{-azwj} Authority! My^{-azwj} servants and My^{-azwj} Maids! I^{-azwj} have Prohibited your bodies unto the Fire and I^{-azwj} shall Settle you all in the settlements of the righteous, and have Repelled the evil of the evil ones away from you due to My^{-azwj} Mercy!"

فَإِذَا كَانَ وَقْتُ الْمَغْرِبِ فَقَامُوا وَ تَوَضَّعُوا وَ صَلَّوْا أَخَذَ لَهُمْ مِنَ اللَّهِ عَزَّ وَ جَلَّ الْبِرَاءَةَ الرَّابِعَةَ مَكْتُوبٌ فِيهَا أَنَا اللَّهُ الْجَبَّارُ الْكَبِيرُ الْمُتَعَالِ عِبِيدِي وَ إِمَائِي صَعِدَ مَلَائِكَتِي مِنْ عِنْدِكُمْ بِالرِّضَا وَ حَقَّقَ عَلَيَّ أَنْ أُرْضِيَكُمْ وَ أُعْطِيَكُمْ يَوْمَ الْقِيَامَةِ مُنْتِظِكُمْ

When it is the time of Al-Maghrib (evening), so they stand and perform Wud'u and they pray Salat, he takes for them the fourth permit from Allah^{-azwj} Mighty and Majestic. There is written in it: "I^{-azwj} am Allah^{-azwj}, the Subduer, the Great, the Exalted! My^{-azwj} servants and My^{-azwj} Maids! My^{-azwj} Angels are ascending from your present with the satisfaction, and there is a right upon Me^{-azwj} that I^{-azwj} Satisfy you and Grant you your wishes on the Day of Qiyamah!"

فَإِذَا كَانَ وَقْتُ الْعِشَاءِ فَقَامُوا وَ تَوَضَّعُوا وَ صَلَّوْا أَخَذَ مِنَ اللَّهِ عَزَّ وَ جَلَّ لَهُمُ الْبِرَاءَةَ الْخَامِسَةَ مَكْتُوبٌ فِيهَا إِنِّي أَنَا اللَّهُ لَا إِلَهَ عِزِّي وَ لَا رَبَّ سِوَايَ عِبَادِي وَ إِمَائِي فِي بُيُوتِكُمْ تَطَهَّرْتُمْ وَ إِلَى بُيُوتِي مَشَيْتُمْ وَ فِي ذِكْرِي حُضُنْتُمْ وَ حَقِي عَرَفْتُمْ وَ فَرَائِضِي أَدَيْتُمْ أَشْهَدُكَ يَا سَخَائِلُ وَ سَائِرَ مَلَائِكَتِي أَنِّي قَدْ رَضِيتُ عَنْهُمْ

When it is the time of Al-Isha (Salat), so they stand and they perform Wud'u, and they pray Salat, he takes the fifth permit for them from Allah^{-azwj} Mighty and Majestic. There is written in it: "Surely, I^{-azwj} am Allah^{-azwj}! There is no god apart from Me^{-azwj} nor any Lord^{-azwj} besides Me^{-azwj}! My^{-azwj} servants and My^{-azwj} maids! In your houses is your cleansing, and to My^{-azwj} houses (Masjids) is your walking, and in My^{-azwj} Zikr you are taking with, and My^{-azwj} Right you are recognising, and My^{-azwj} obligations you are fulfilling. I^{-azwj} Keep you as witness, O Sakhaeel, and rest of My^{-azwj} Angels! I^{-azwj} am Satisfied with them!"

قَالَ فَيَبْدِي سَخَائِلُ بِثَلَاثَةِ أَصْوَاتٍ كُلُّ لَيْلَةٍ بَعْدَ صَلَاةِ الْعِشَاءِ يَا مَلَائِكَةَ اللَّهِ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدْ غَفَرَ لِلْمُصَلِّينَ الْمُؤَحِّدِينَ

He (Ibn Abbas) said, 'Sakhaeel calls out with three voices (calls) every night after Al-Isha (Salat): 'O Angels of Allah^{-azwj}! Allah^{-azwj} Blessed and Exalted has Forgiven for the praying ones, the Unitarians!'

فَلَا يَبْقَى مَلَكٌ فِي السَّمَاوَاتِ السَّبْعِ إِلَّا اسْتَعْفَرَ لِلْمُصَلِّينَ وَ دَعَا لَهُمْ بِالْمُدَاوَمَةِ عَلَى ذَلِكَ

So there does not remain any Angel in the seven skies except he seeks Forgiveness for the praying ones and supplicates for them with the constancy upon that.

فَمَنْ رُزِقَ صَلَاةَ اللَّيْلِ مِنْ عَبْدٍ أَوْ أَمَةٍ قَامَ لِلَّهِ عَزَّ وَ جَلَّ مُخْلِصاً فَتَوَضَّعاً وَضُوءاً سَابِعاً وَ صَلَّى لِلَّهِ عَزَّ وَ جَلَّ بِنَيْتِهِ صَادِقَةٍ وَ قَلْبٍ سَلِيمٍ وَ بَدَنِ خَاشِعٍ وَ عَيْنٍ دَامِعَةٍ جَعَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى خَلْفَهُ تِسْعَةَ صُفُوفٍ مِنَ الْمَلَائِكَةِ فِي كُلِّ صَفٍّ مَا لَا يُحْصِي عَدَدَهُمْ إِلَّا اللَّهُ تَبَارَكَ وَ تَعَالَى أَخَذَ طَرَفِي كُلِّ صَفٍّ بِالْمَشْرِقِ وَ الْأُخْرَى بِالْمَغْرِبِ

The one, from a servant or a maid, who is Graced the night Salat, standing for Allah^{-azwj} Mighty and Majestic sincerely, so he performs the perfect Wud'u and prays Salat for Allah^{-azwj} Mighty and Majestic with truthful intent and a sound heart, and a humble body, and tearful eyes, Allah^{-azwj} Blessed and Exalted will Make nine rows from the Angels behind him, in every row being what its numbers cannot be counted except by Allah^{-azwj} Blessed and Exalted in one of the two ends of the rows being in the East and the other in the west'.

قَالَ فَإِذَا فَرَّغَ كُتِبَ لَهُ بِعَدَدِهِمْ دَرَجَاتٌ

He (Ibn Abbas) said, 'When he is free, ranks are written for him of their number'.

قَالَ مَنْصُورٌ كَانَ الرَّبِيعُ بْنُ بَدْرٍ إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ يَقُولُ أَيْنَ أَنْتَ يَا عَافِيَةَ عَنْ هَذَا الْكُرْمِ وَأَيْنَ أَنْتَ عَنْ قِيَامِ هَذِهِ اللَّيْلِ وَعَنْ جَزِيلِ هَذَا الثَّوَابِ وَعَنْ هَذِهِ الْكِرَامَةِ.

Mansour (a narrator) said, 'Whenever Al-Rabie Bin Badr used to narrate with this Hadeeth, said, 'Where are you, O heedless one, from this Benevolence? And where are you from standing (for Salat) tonight and from these plentiful Rewards, and from these honours?'⁴⁷⁷

4- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْمُؤَدَّبِ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ خَالِدِ الْقَلَانِسِيِّ قَالَ قَالَ الصَّفَّارِيُّ جَعْفَرُ بْنُ مُحَمَّدٍ ع يُؤْتَى بِسَبِّحٍ يَوْمَ الْقِيَامَةِ فَيُدْفَعُ إِلَيْهِ كِتَابُهُ ظَاهِرُهُ مِمَّا تَلِيَ النَّاسَ لَا يَرَى إِلَّا مَسَاوِيَّ فَيَطْوُلُ ذَلِكَ عَلَيْهِ فَيَقُولُ يَا رَبِّ أ تَأْمُرُنِي إِلَى النَّارِ

And from him, from Muhammad Bin Al Hassan Bin Al Waleed, from Al Saffar, from Salama Bin Al Khattab, from Ali Bin Al Hassan, from Ahmad Bin Muhammad Al Muwaddib, from Aasim Bin Humeyd, from Khalid Al Qalanasy who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'On the Day of Qiyamah, they will come with an old man and his book (register of deeds) will be handed to him apparently in front of the people. He will not see except evil deeds. That will be long (list) upon him. He will say, 'O Lord^{-azwj}! Are You^{-azwj} Commanding me to the Fire?'

فَيَقُولُ الْجَبَّارُ جَلَّ جَلَالُهُ يَا سَبِّحُ أَنَا أَسْتَحْيِي أَنْ أُعَذِّبَكَ وَ قَدْ كُنْتَ تُصَلِّي فِي دَارِ الدُّنْيَا أَذْهَبُوا بِعَبْدِي إِلَى الْجَنَّةِ.

The Subduer, Majestic is His^{-azwj} Majesty will Say: "O old man! I^{-azwj} am Embarrassed from Punishing you and you used to pray Salat in the house of the world! Go with My^{-azwj} servant to the Paradise!"⁴⁷⁸

5- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ ع قَالَ: كَلَّمَ اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنَ عِمْرَانَ ع قَالَ مُوسَى إِلَهِي مَا جَزَاءُ مَنْ صَلَّى الصَّلَوَاتِ لِقُوتِهَا

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Musa, from Muhammad Bin Ja'far Al Asady, from Sahl Bin Ziyad, from Abdul Azeem Al Hasany,

⁴⁷⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 3

⁴⁷⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 4

'From Abu Al-Hassan Al-Askari^{asws} having said: 'Allah^{azwj} Mighty and Majestic Spoke to Musa^{as} Bin Imran^{as}. Musa^{as} said: 'My^{as} God^{azwj}! What is a Recompense of the one who prays Salat to its timings?'

قَالَ أَعْطَيْتُهُ سُؤْلَهُ وَ أُبِيحُهُ جَنَّتِي الْخَيْرِ.

He^{azwj} Said: "I^{azwj} shall Grant him his request and Legalise My^{azwj} Paradise for him!" – the Hadeeth".⁴⁷⁹

6- وَ مِنْهُ، عَنِ الْحُسَيْنِ بْنِ عَلِيِّ الصَّائِعِ عَنْ أَحْمَدَ بْنِ عُقْدَةَ عَنْ جَعْفَرِ بْنِ عُبَيْدِ اللَّهِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رِثَابٍ عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ ثَقْفِي إِلَى النَّبِيِّ ص فَسَأَلَهُ عَمَّا لَهُ مِنَ الثَّوَابِ فِي الصَّلَاةِ فَقَالَ النَّبِيُّ ص إِذَا قُمْتَ إِلَى الصَّلَاةِ وَ تَوَجَّهْتَ وَ قَرَأْتَ أُمَّ الْكِتَابِ وَ مَا تَبَسَّرَ مِنَ السُّورِ ثُمَّ رَكَعْتَ فَأَتَمَمْتَ رُكُوعَهَا وَ سُجُودَهَا وَ تَشَهَّدْتَ وَ سَلَّمْتَ غُفِرَ لَكَ كُلُّ ذَنْبٍ فِيمَا بَيْنَكَ وَ بَيْنَ الصَّلَاةِ الَّتِي قَدَّمْتَهَا إِلَى الصَّلَاةِ الْمُؤَخَّرَةِ فَهَذَا لَكَ فِي صَلَاتِكَ.

And from him, from Al Husayn Bin Ali Al Sa'ig, from Ahmad Bin Uqdah, from Ja'far Bin Ubeydullah, from Ibn Mahboub, from Ibn Ri'ab, from Muhammad Bin Qays,

'From Abu Ja'far^{asws} having said: 'A-Saqafi (from the clan of Saqaf) to the Prophet^{saww}. He asked him^{saww} about what is for him of the Rewards regarding the Salat. The Prophet^{saww} said: 'When you stand to the Salat and are attentive, and you recited Mother of the Book (Surah Al-Fatiha) and whatever is easy from the Chapters, then you perform Ruk'u, so he completes its Ruk'us and its Sajdahs, and you performed its testimonies and greet, He^{azwj} Forgives for you every sin regarding what is between you and the Salat which you have sent ahead to the next Salat. So, this is for you in your Salat".⁴⁸⁰

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَمْرِ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَا مِنْ عَبْدٍ مِنْ شَيْعَتِنَا يَقُومُ إِلَى الصَّلَاةِ إِلَّا أَكْتَفَيْنَاهُ بَعْدَ مَنْ خَالَفَهُ مَلَائِكَةٌ يُصَلُّونَ خَلْفَهُ يَدْعُونَ اللَّهَ لَهُ حَتَّى يَفْرَغَ مِنْ صَلَاتِهِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ayman Bin Muhriz, from Muhammad Bin Al Fuzeyl, from Abu Hamza Al Sumali,

'From Abu Ja'far^{asws} said: 'There is none from a servant from our^{asws} Shias standing to the Salat except I^{azwj} shall Surrounding him with a number of the Angels behind him praying Salat behind him, supplicating to Allah^{azwj} for him until he is free from his Salat".⁴⁸¹

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ لَذِكْرِ اللَّهِ أَكْبَرُ يَقُولُ ذِكْرُ اللَّهِ لِأَهْلِ الصَّلَاةِ أَكْبَرُ مِنْ ذِكْرِهِمْ إِثَاءً أَوْ لَا تَرَى أَنَّهُ يَقُولُ قَادِحُونِي أَدْكُرْكُمْ.

Tafseer Ali Bin Ibrahim – In a report by Abu Al Jaroud,

'From Abu Ja'far^{asws} regarding Words of Exalted: **and the Zikr of Allah is the greatest, [29:45]:** 'He^{azwj} is Saying the Mentioning by Allah^{azwj} of people of the Salat is greater than their

⁴⁷⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 5

⁴⁸⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 6

⁴⁸¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 7

mentioning Him^{-azwj}. Don't you see that He^{-azwj} is Saying: **Therefore, mention Me, I will Mention you, [2:152]**"⁴⁸²

9- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِئِلُوهُ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ عَمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُؤْتَى بِعَبْدٍ يَوْمَ الْقِيَامَةِ لَيْسَتْ لَهُ حَسَنَةٌ فَيُقَالُ لَهُ ادْكُرْ أَوْ تَدَكَّرْ هَلْ لَكَ مِنْ حَسَنَةٍ

(The book) 'Al Khisaal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Bin Khalid Al Barqy, from his father, from Ibn Abu Umeyr, from Muhammad Bin Imran,

'From Abu Abdullah^{-asws}: 'They will come with a servant on the Day of Qiyamah, there wouldn't be any good deeds for him. It will be said to him, 'Remember, or mention, is there any good deed for you?''

قَالَ فَيَتَذَكَّرُ فَيَقُولُ يَا رَبِّ مَا بِي مِنْ حَسَنَةٍ إِلَّا أَنْ فُلَانًا عَبْدَكَ الْمُؤْمِنَ مَرَّ بِي فَطَلَبْتُ مِنْهُ مَاءً فَأَعْطَانِي مَاءً فَتَوَضَّأْتُ بِهِ وَ صَلَّيْتُ لَكَ

He^{-asws} said: 'He will remember, and he will say, 'O Lord^{-azwj}! There isn't any good deed for me except that so and so Momin servant of Yours^{-azwj} had passed by me, so I sought some water from him. He gave me water, and I performed Wud'u with it and prayed Salat to You^{-azwj}'.

قَالَ فَيَقُولُ الرَّبُّ تَبَارَكَ وَ تَعَالَى قَدْ عَفَرْتُ لَكَ أَدْخَلُوا عَبْدِي الْجَنَّةَ.

He^{-asws} said: 'The Lord^{-azwj} Blessed and Exalted: "I^{-azwj} have Forgiven for you! Enter My^{-azwj} servant into the Paradise!"⁴⁸³

10- وَ مِنْهُ، عَنِ الْخَلِيلِ بْنِ أَحْمَدَ عَنْ أَبِي الْقَاسِمِ الْبَغَوِيِّ عَنْ عَلِيِّ بْنِ الْجَعْدِ عَنْ شُعْبَةَ عَنِ الْوَلِيدِ بْنِ الْعِزَّارِ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ص قَالَ: إِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَ جَلَّ الصَّلَاةُ وَ الْبِرُّ وَ الْجِهَادُ.

And from him, from Al Khaleel Bin Ahmad, from Abu Al Qasim Al Bagawy, from Ali Bin Al Ja'd, from Shu'ba, from Al Waleed Bin Gayzar, from Abu Amro Al Shaybani, from Abdullah Bin Masoud,

'From the Prophet^{-saww} having: 'The most Beloved of the deeds to Allah^{-azwj} Mighty and Majestic is the Salat, and the righteous act, and the Jihad"⁴⁸⁴

11- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُنْدَارٍ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ جُمُهِورٍ عَنْ صَالِحِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عُثْمَانَ بْنِ كَسِيرٍ عَنْ إِسْمَاعِيلِ بْنِ عِيَّاشٍ عَنْ شَرْحِبِيلِ بْنِ مُسْلِمٍ وَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ قَالَا سَمِعْنَا أَبَا أَمَامَةَ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَيُّهَا النَّاسُ إِنَّهُ لَا نَبِيَّ بَعْدِي وَ لَا أُمَّةَ بَعْدَكُمْ إِلَّا فَاعْبُدُوا رَبَّكُمْ وَ صَلُّوا حَسَنَةً وَ صُومُوا شَهْرَكُمْ وَ حُجُّوا بَيْتَ رَبِّكُمْ وَ آدُوا زَكَاةَ أَمْوَالِكُمْ طَيِّبَةً بِمَا أَنْفُسُكُمْ وَ أَطِيعُوا وَاوَاةَ أَمْرِكُمْ تَدْخُلُوا جَنَّةَ رَبِّكُمْ.

And from him, from Muhammad Bin Ja'far Bin Bundar, from Muhammad Bin Muhammad Bin Jamhour, from Salih Bin Muhammad, from Amro Bin Usman Bin Kaseyr, from Ismail Bin Ayyash, from Shureyjil Bin Muslim and from Muhammad Bin Ziyad, both said, 'We heard Abu Umama Saying,

'I heard Rasool-Allah^{-saww} saying: 'O you people! Surely there is no Prophet^{-saww} after me^{-saww}, nor any community after you! Indeed, therefore worship your Lord^{-azwj}, and pray your five

⁴⁸² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 8

⁴⁸³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 9

⁴⁸⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 10

(daily Salats), and fast your month (of Ramazan), and perform Hajj of the House of your Lord^{-azwj}, and pay the Zakat of your wealth, making your souls good with it, and obey Masters^{-asws} of your matters, you will be entering Paradise of your Lord^{-azwj}.⁴⁸⁵

12- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَيْطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَوْ يَعْلَمُ الْمُصَلِّي مَا يَعْتَنَاهُ مِنْ جَلَالِ اللَّهِ مَا سَرَّهُ أَنْ يَرْفَعَ رَأْسَهُ مِنَ السُّجُودِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Had the praying one know what Majesty of Allah^{-azwj} overwhelms him, he would not be happy to raise his head from the Sajdahs''.⁴⁸⁶

وَ قَالَ ع مَنْ أَتَى الصَّلَاةَ عَارِفًا بِحَمِيهَا عُفِرَ لَهُ.

And he^{-asws} said: 'One who comes to the Salat recognising its right, (his sins) will be Forgiven for him''.⁴⁸⁷

وَ قَالَ ع إِذَا قَامَ الرَّجُلُ إِلَى الصَّلَاةِ أَقْبَلَ إِلَيْهِ إِبْلِيسُ يُنْظَرُ إِلَيْهِ حَسَدًا لِمَا يَرَى مِنْ رَحْمَةِ اللَّهِ الَّتِي تَعْتَنَاهُ.

And he^{-asws} said: 'When the man stands to the Salat, Iblees^{-la} faces towards him looking at him out of envy when he^{-la} sees the Mercy of Allah^{-azwj} which has overwhelmed him''.⁴⁸⁸

13- الْعِيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الطَّائِيَّ عَنْ أَبِيهِ عَنِ الرِّضَا ع

(The books) 'Al Uyoun' – from Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah, from Abdullah Bin Ahmad Al Taie, from his father – 'from Al-Reza^{-asws}.

وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخَوْزِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ عَنْهُ ع

And from Ahmad Bin Ibrahim Al Khowzy, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Harwy – from him^{-asws}.

وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْأَشْنَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرُوبِ الْقُرُوبِيِّ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدَّى فَرِيضَةً فَلَهُ عِنْدَ اللَّهِ دَعْوَةٌ مُسْتَجَابَةٌ.

And from Al Husayn Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya Al Qazwiny, from Dawood Bin Suleyman,

⁴⁸⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 11

⁴⁸⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 12 a

⁴⁸⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 12 b

⁴⁸⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 12 c

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who fulfils an obligation, for him would be an Answered supplication in the Presence of Allah^{-azwj}'.⁴⁸⁹

14- وَ مِنْهُ، بِتِلْكَ الْأَسَانِيدِ عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُمَّتِي بِخَيْرٍ مَا تَحَابُّوا وَ تَحَادَّوْا وَ أَدَّوْا الْأَمَانَةَ وَ اجْتَنَبُوا الْحَرَامَ وَ قَرَّوْا الضَّيْفَ وَ أَقَامُوا الصَّلَاةَ وَ آتَوْا الزَّكَاةَ فَإِذَا لَمْ يَفْعَلُوا ذَلِكَ ابْتُلُوا بِالْفَحْطِ وَ السِّبْنِ.

And from him, by those chains, from him^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} community will not cease to be with goodness for as long as they love each other, and guide each other, and fulfil the entrustments to each other, and shun the Prohibitions, and host the guests, and establish the Salat, and pay the Zakat. When they don't do that, they will be Tried by the drought and the years (of famine)'.⁴⁹⁰

15- وَ مِنْهُ، بِتِلْكَ الْأَسَانِيدِ عَنْهُ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمُ الْقِيَامَةِ يُدْعَى بِالْعَبْدِ فَأَوَّلُ شَيْءٍ يُسْأَلُ عَنْهُ الصَّلَاةُ فَإِنْ جَاءَ بِهَا تَامَةً وَ إِلَّا نُحِّ فِي النَّارِ.

And from him, by those chains, from him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When it will be the Day of Qiyamah, the servant will be summoned. The first thing he will be questioned about is the Salat. If he has come with it as complete (fine), or else he will be shoved into the Fire'.⁴⁹¹

16- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ ابْنِ قَوْلُوَيْهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ يُونُسَ عَنِ كَلْبِ بْنِ الْأَسَدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَمَا وَ اللَّهُ إِنَّكُمْ لَعَلَى دِينِ اللَّهِ وَ مَلَائِكَتِهِ فَأَعِينُونَا عَلَى ذَلِكَ بِوَرَعٍ وَ اجْتِهَادٍ عَلَيْكُمْ بِالصَّلَاةِ وَ الْعِبَادَةِ عَلَيْكُمْ بِالْوَرَعِ.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Ibn Qawlawayya, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Yunus, from Kuleyb Al Asady,

'From Abu Abdullah^{-asws} having said: 'But, by Allah^{-azwj}! You (Shias) are upon the religion of Allah^{-azwj} and His^{-azwj} Angels, therefore assist us^{-asws} upon that by devoutness, and the struggle. Upon you all is with the Salat and the worshipping. Upon you all is with the devoutness (piety)'.⁴⁹²

17- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ عُمَرَ بْنِ مُحَمَّدِ بْنِ الرَّثَابَاتِ عَنِ الْحُسَيْنِ بْنِ بَعْجَةَ بْنِ عَبَّاسٍ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنِ يَزِيدَ بْنِ هَارُونَ عَنِ حَمَّادِ بْنِ سَلَمَةَ عَنِ عَلِيِّ بْنِ زَيْدٍ عَنِ أَبِي عَثْمَانَ قَالَ: كُنَّا مَعَ سَلْمَانَ الْفَارِسِيِّ رَجَمَهُ اللَّهُ تَحْتَ شَجَرَةٍ فَأَخَذَ عُصَاً مِنْهَا فَتَنَقَّضَهُ فَتَسَاقَطَ وَرَقُهُ فَقَالَ أَلَا تَسْأَلُونِي عَمَّا صَنَعْتُ

And from him, from his father, from Al Mufeed, from Umar Bin Muhammad Al Zayyat, from Al Husayn Bin Yahya Bin Ayyash, from Al Hassan Bin Abdullah, from Yazeed Bin Haroun, from Hammad Bin Salama, from Ali Bin Zayd, from Abu Usman who said,

⁴⁸⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 13

⁴⁹⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 14

⁴⁹¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 15

⁴⁹² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 16

‘We were with Salman Al-Farsi^{-ra}, may Allah^{-azwj} Mercy him^{-ra}, beneath a tree. He^{-ra} grabbed a branch from it and shook it, and its leaf fell off. He^{-ra} said, ‘Will you not be asking me^{-ra} about what I^{-ra} have done?’

فَقُلْنَا أَحْبَبْنَا

We said, ‘Inform us!’

قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ ص فِي ظِلِّ شَجَرَةٍ فَأَخَذَ عُصْبًا مِنْهَا فَتَنَفَضَهُ فَتَساقَطَ وَرَقُهُ فَقَالَ أَلَا تَسْأَلُونِي عَمَّا صَنَعْتُ

He^{-ra} said: ‘We were with Rasool-Allah^{-sawww} in the shade of a tree. He^{-sawww} grabbed a branch from it and shook it, so its leaf fell off. He^{-sawww} said: ‘Will you not ask me^{-sawww} about what I^{-sawww} have done?’

قُلْنَا أَحْبَبْنَا يَا رَسُولَ اللَّهِ

They said, ‘Inform us, O Rasool-Allah^{-sawww}!’

قَالَ إِنَّ الْعَبْدَ الْمُسْلِمَ إِذَا قَامَ إِلَى الصَّلَاةِ تَحَاتَّتْ عَنْهُ حَطَايَاهُ كَمَا تَحَاتَّتْ وَرَقُ هَذِهِ الشَّجَرَةِ.

He^{-sawww} said: ‘The Muslim servant, when he stands to the Salat, his sins fall off from him just as the left of this tree has fallen off’^{.493}

18- مجالس ابن الشيخ، بإسناده عن أبي أمانة قال قال رسول الله ص لتنفض غري الإسلام غزوة غزوة كلما انتفضت غزوة تشبث الناس بالتي تليها فأولهن نفض الحكم و آخرهن الصلاة.

(The book) ‘Majaalis’ of Ibn Al Sheykh, by his chain from Abu Umama who said,

‘Rasool-Allah^{-sawww} said: ‘You will be breaking the handles of Al-Islam, handle by handle. Every time you break a handle, the people will hanging with that which follows it. The first of these is breaking the Laws, and their last one is the Salat’^{.494}

19- أقول، قد مضى بأسانيد عن أمير المؤمنين ع أنه قال: إن أفضل ما توسل به المتوسلون بالإيمان بالله و رسوله إلى أن قال و إقامة الصلاة فإنها الملة.

I (Majlisi) am saying, ‘It has passed by (various) chains,

‘From Amir Al-Momineen^{-asws} having said: ‘The best of what the beseechers can be beseeching with is the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}’ – up to he^{-asws} said: ‘And establishment of the Salat, for it is the religion’.

و فيما أوصى به الباقر ع جابر الجعفي الصلاة بيث الإخلاص و تنزيهه عن الكبر.

⁴⁹³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 17

⁴⁹⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 18

And among what Al-Baqir^{-asws} had advised Jabir Al-Jufy with: ‘The Salat is a house of sincerity, and a remover from the arrogance’.⁴⁹⁵

و فِي حُطْبَةِ فَاطِمَةَ صَلَوَاتِ اللَّهِ عَلَيْهَا فَرَضَ اللَّهُ الصَّلَاةَ تَنْزِيهًا مِنَ الْكِبْرِ.

And in a sermon of (Syeda) Fatima^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}: ‘Allah^{-azwj} Obligated the Salat as a remover from the arrogance’.⁴⁹⁶

20- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنِ الْمُفَضَّلِ بْنِ مُحَمَّدِ الشَّعْرَانِيِّ عَنْ هَارُونَ بْنِ عَمْرٍو الْمُجَاشِعِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ الصَّادِقِ عَ وَ عَنِ الْمُجَاشِعِيِّ عَنِ الرِّضَا عَنْ أَبِيهِ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أُوصِيكُمْ بِالصَّلَاةِ وَ حِفْظِهَا فَإِنَّهَا خَيْرُ الْعَمَلِ وَ هِيَ عَمُودُ دِينِكُمْ الْحَبْر.

(The book) ‘Majalis’ of Ibn Al Sheykh – from his father, from a group, from Abu Al Mufazzal, from Al Fazl Bin Muhammad Al Sha’rany, from Haroun Bin Amro Al Mujashie,

‘From Muhammad son of Ja’far^{-asws}, from his father^{-asws} Al-Sadiq^{-asws}; and from Al-Mujashie, from Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘I^{-asws} advise you all with the Salat and preserving it, for it is the best deed, and it is a pillar of your religion’ – the Hadeeth’.⁴⁹⁷

21- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَانِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الدِّهْقَانِيِّ عَنْ وَاصِلِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص مَا مِنْ صَلَاةٍ يَخْضُرُ وَقْتُهَا إِلَّا نَادَى مَلَكٌ بَيْنَ يَدَيْ النَّاسِ أَيُّهَا النَّاسُ فُومُوا إِلَى نِيرَانِكُمْ الَّتِي أَوْقَدْتُمُوهَا عَلَى ظُهُورِكُمْ فَأَطْفِئُوهَا بِصَلَاتِكُمْ.

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ubeydullah Bin Abdullah Al Dihqan, from Wasil Bin Suleyman, from Abdullah Bin Sinan,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww} said: ‘There is none from a Salat it’s timing presents, except an Angel calls out in front of the people: ‘O you people: ‘Stand to your fires which you (yourselves) had ignited these upon your own backs, so extinguish these with your Salats?’⁴⁹⁸

22- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الْبُنْدَارِ عَنْ أَبِي الْعَبَّاسِ الْحَمَّادِيِّ عَنْ صَالِحِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْجَعْدِ عَنْ سَلَامِ بْنِ الْمُنْدَرِ عَنْ ثَابِتِ بْنِ الْبُنَائِيِّ عَنْ أَنَسِ عَنِ النَّبِيِّ ص قَالَ: حُبِّبْتُ إِلَيَّ مِنَ الدُّنْيَا ثَلَاثَ نِسَاءٍ وَ الطَّيِّبُ وَ جَعِلْتُ فُرَّةً عَنِّي فِي الصَّلَاةِ.

(The book) ‘Al Khisaal’ – from Muhammad Bin Ja’far Bin Al Bundar, from Abu Al Abbas Al Hammady, from Salih Bin Muhammad, from Ali Bin Al Ja’ad, from Sallam Bin Munzir, from Sabit Al Bunany, from Anas (well-known fabricator),

⁴⁹⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 19 a

⁴⁹⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 19 b

⁴⁹⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 20

⁴⁹⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 21

‘From the Prophet^{-saww} having said: ‘The beloved to me^{-saww} from the world are three – the women, and the perfume, and the delight of my^{-saww} eyes has been Made to be in the Salat’.⁴⁹⁹

23- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُصْعَبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ غَالِبِ بْنِ يَسَارٍ مَوْلَى أَنَسٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى قَالَ: حُبِّبَ إِلَيَّ مِنْ دُنْيَاكُمْ النِّسَاءَ وَ الطِّيبَ وَ جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ.

And from him, from Al Hassan Bin Ali Bin Muhammad Al Attar, from Muhammad Bin Ahmad Bin Mus’ab, from Ahmad Bin Muhammad Bin Is’haq, from Ahmad Bin Muhammad Bin Ghalib, from Yasaar, a slave of Anas, from Anas (well-known fabricator),

‘From the Prophet^{-saww} having said: ‘It is beloved to me^{-saww} from your world – the women, and the perfume, and the delight of my^{-saww} eyes is made to be in the Salat’.⁵⁰⁰

قال الصدوق رحمه الله إن الملحدين يتعلقون بهذا الخبر يقولون إن النبي ص قال حبيب إلي من دنياكم النساء و الطيب و أراد أن يقول الثالث فندم و قال و جعل قرة عيني في الصلاة و كذبوا لأنه ص لم يكن مراده بهذا الخبر إلا الصلاة وحدها لأنه

Note: - Al-Sadouq, may Allah^{-azwj} Mercy him, said, ‘The atheists are relating to this Hadeeth saying that the Prophet^{-saww} said: ‘Beloved to me^{-saww} from your world are the women and the perfume’, and he^{-saww} wanted to say the third, but he^{-saww} regretted and said: ‘And delight of my^{-saww} eyes has been Made to be in the Salat’, and they are lying, because he^{-saww}, his^{-saww} intent with this Hadeeth did not happen to be except the Salat alone, because: -

قَالَ عَلَيْهِ الصَّلَاةُ وَ السَّلَامُ رَكَعَتَيْنِ [رَكَعَتَانِ] يُصَلِّيهِمَا الْمُتَزَوِّجُ أَفْضَلُ عِنْدَ اللَّهِ مِنْ سَبْعِينَ رَكَعَةً يُصَلِّيهِمَا غَيْرُ مُتَزَوِّجٍ وَ إِنَّمَا حُبِّبَ إِلَيْهِ النِّسَاءَ لِأَجْلِ الصَّلَاةِ.

He^{-saww}, may the Salawaat and the greetings be upon him^{-saww} said: ‘Two Cycles (Salat) the married man prays is better in the Presence of Allah^{-azwj} than seventy Cycles (Salat) prayed by the unmarried one’, and rather the women were beloved to him^{-saww} for the reason of the Salat.

وَ هَكَذَا قَالَ: رَكَعَتَيْنِ [رَكَعَتَانِ] يُصَلِّيهِمَا مُتَعَطِّرٌ أَفْضَلُ مِنْ سَبْعِينَ رَكَعَةً يُصَلِّيهِمَا غَيْرُ مُتَعَطِّرٍ وَ إِنَّمَا حُبِّبَ إِلَيْهِ الطِّيبَ أَيْضاً لِأَجْلِ الصَّلَاةِ

And like that, he^{-saww} said: ‘Two Cycles (Salat) prayed by the perfumed one is better than seventy Cycles (Salat) prayed by the non-perfumed one’, and rather the perfume was beloved to him also for the reason of the Salat.

ثُمَّ قَالَ ع وَ جُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ لِأَنَّ الرَّجُلَ لَوْ تَطَيَّبَ وَ تَزَوَّجَ ثُمَّ لَمْ يُصَلِّ لَهُ بِكُنْ لَهُ فِي التَّزْوِيجِ وَ الطِّيبِ فَضْلٌ وَ لَا ثَوَابٌ.

Then he^{-saww} said: ‘And the delight of my^{-saww} eyes has been made to be in the Salat’, because the man, if he were to be perfumed and married, then he does not pray Salat, there would not be any merit for him regarding the marriage and the perfume, nor any Rewards’.

⁴⁹⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 22

⁵⁰⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 23

24- الْعَلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْعَبْدِيِّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ الْهَاشِمِيِّ عَنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرٍ عَنْ قَتَادَةَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص جَاءَنِي جِبْرَائِيلُ فَقَالَ لِي يَا أَحْمَدُ الْإِسْلَامُ عَشْرَةٌ أَشْهُمٌ وَقَدْ خَابَ مَنْ لَا سَهْمَ لَهُ فِيهَا

(The book) 'Al Ilal' – from Ali Bin Hatim, from Ahmad Bin Ali Al Abdy, from Al Hassan Bin Ibrahim Al Hashimy, from Is'haq Bin Ibrahim, from Abdul Razzaq, from Ma'mar, from Qatadah, from Anas (well-known fabricator), said,

'Rasool-Allah^{-sawww} said: 'Jibraeel^{-as} came to me^{-sawww}. He^{-as} said: 'O Ahmad^{-sawww}! Al-Islam is in ten portions, and he has failed, the one who has not portion for him in it.

أُولَاهَا شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ هِيَ الْكَلِمَةُ وَ الثَّانِيَةُ الصَّلَاةُ وَ هِيَ الطُّهُرُ وَ الثَّلَاثَةُ الزَّكَاةُ وَ هِيَ الْفِطْرَةُ وَ الرَّابِعَةُ الصَّوْمُ وَ هِيَ الْجَنَّةُ وَ الْخَامِسَةُ الْحُجُّ وَ هِيَ الشَّرِيعَةُ

The first of these is the testimony that there is no god except Allah^{-azwj}, and it is the phrase (Kalima); and the second is the Salat, and it is the cleansing (from sins); and the third is the Zakat, and it is the moral instinct; and the fourth is the fasting, and it is the shield; and the fifth is the Hajj, and it is the Law.

وَ السَّادِسَةُ الْجِهَادُ وَ هُوَ الْعِزُّ وَ السَّابِعَةُ الْأَمْرُ بِالْمَعْرُوفِ وَ هُوَ الْوَفَاءُ وَ الثَّامِنَةُ التَّهَيُّبُ عَنِ الْمُنْكَرِ وَ هُوَ الْحُجَّةُ وَ التَّاسِعَةُ الْجَمَاعَةُ وَ هِيَ الْأَلْفَةُ وَ الْعَاشِرَةُ الطَّاعَةُ وَ هِيَ الْعِصْمَةُ

And the sixth is the Jihad, and it is the honour; and the seventh is instructing with the act of kindness, and it is the loyalty; and the eighth is forbidding from the evil, and it is the argument; and the ninth is the congregation, and it is the unity; and the tenth is the obedience (to Allah^{-azwj}), and it is the fortification'.

ثُمَّ قَالَ حَبِيبِي جِبْرَائِيلُ إِنَّ مَثَلَ هَذَا الدِّينِ كَمَثَلِ شَجَرَةٍ ثَابِتَةٍ الْإِيمَانُ أَصْلُهَا وَ الصَّلَاةُ عُرْوَتُهَا وَ الزَّكَاةُ مَائِدَتُهَا وَ الصَّوْمُ سَعْفُهَا وَ حُسْنُ الْخُلُقِ وَرَفْقَتُهَا وَ الْكَيْفُ عَنِ الْمَحَارِمِ ثَمَرُهَا

Then my^{-sawww} beloved Jibraeel^{-as} said: 'An example of this religion is an example of a tree. Affirmed Eman is its roots, and the Salat is its veins, and the Zakat is its water, and the Fasting is its fronds, and the good manners are its leaves, and the restraint from the Prohibitions are its fruits.

فَلَا تَكْمُلُ شَجَرَةٌ إِلَّا بِالثَّمَرِ كَذَلِكَ الْإِيمَانُ لَا يَكْمُلُ إِلَّا بِالْكَفِّ عَنِ الْمَحَارِمِ.

A tree is not perfect except with the fruits, like that the Eman is not perfect except with the restraint from the Prohibitions".⁵⁰¹

25- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مَيْبِلٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: إِنَّ الْإِنْسَانَ إِذَا كَانَ فِي الصَّلَاةِ فَإِنَّ جَسَدَهُ وَ ثِيَابَهُ وَ كُلَّ شَيْءٍ حَوْلَهُ يُسَبِّحُ.

⁵⁰¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 24

(The book) 'Al Ilal' – from Muhammad Bin Al Hassan Bin Matteel, from Muhammad Bin Al Hassan, from Muhammad Bin Yahya, from Talha Bin Zayd,

'From Al Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'The person, when he were to be in the Salat, his body, and his clothes, and every thing around him glorifies (Allah^{-azwj})'.⁵⁰²

26- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ مَضَيْتُ بِأَقْوَامٍ تُرَضِّعُ رُءُوسَهُمْ بِالصَّخْرِ فَقُلْتُ مَنْ هَؤُلَاءِ يَا جِبْرَائِيلُ فَقَالَ هَؤُلَاءِ الَّذِينَ يَنَامُونَ عَنِ صَلَاةِ الْعِشَاءِ.

Tafseer Ali Bin Ibrahim – from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} said: 'When there was an ascension with me to the sky, I^{-sawww} passed by people their heads were being bruised by the rocks. I^{-sawww} said: 'Who are they, O Jibraeel^{-as}? He^{-as} said: 'They are those who were sleeping from Al-Isha Salat'.⁵⁰³

27- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع مَا بَالُ الرَّائِي لَا تُسَمِّيهِ كَافِرًا وَ تَارِكُ الصَّلَاةَ قَدْ تُسَمِّيهِ كَافِرًا وَ مَا الْحُجَّةُ فِي ذَلِكَ

(The book) 'Qurb Al Isnaad' – from Haroub Bin Muslim, from Mas'ada Bin Sadaqa who said,

'Abu Abdullah^{-asws} was asked, 'What is the matter the adulterer is not being name as Kafir, while neglecter of the Salat is being named as Kafir, and what is the argument regarding that?'

قَالَ لِأَنَّ الرَّائِيَّ وَ مَا أُشْبِهَهُ إِنَّمَا يَفْعَلُ ذَلِكَ لِمَكَانِ الشَّهْوَةِ وَ لِأَنَّهَا تَغْلِبُهُ وَ تَارِكُ الصَّلَاةَ لَا يَبْرُكُهَا إِلَّا اسْتِحْفَافًا بِهَا وَ ذَلِكَ لِأَنَّكَ لَا تَجِدُ الرَّائِيَّ بَاتِي الْمَرْأَةَ إِلَّا وَ هُوَ مُسْتَلِدٌّ لِإِثْبَانِهِ إِتَاهَا قَاصِدًا إِلَيْهَا وَ كُفُّ مِنْ تَرْكِ الصَّلَاةِ قَاصِدًا إِلَيْهَا

He^{-asws} said: 'Because the adulterer and one resembling him, rather he does that due to the position of lust, and because it overcomes him, while neglecter of the Salat does not neglect it except by taking lightly with it, and that is because you will not find the adulterer going to the woman except and he is deriving pleasure due to his going to her, aiming for it, while every one who neglects the Salat is aiming for it.

فَلَيْسَ يَكُونُ قَصْدُهُ لِتَرْكِهَا لِلذَّوِّ فَإِذَا انْتَفَتِ اللَّذَّةُ وَقَعَ الْإِسْتِحْفَافُ وَ إِذَا وَقَعَ الْإِسْتِحْفَافُ وَقَعَ الْكُفْرُ.

Thus, his aim isn't like neglecting it for the pleasure. When the pleasure is gone, the taking lightly occurs, and when the taking lightly occurs, the Kufir occurs".⁵⁰⁴

28- وَ مِنْهُ، بِحَدِّ الْإِسْنَادِ عَنِ ابْنِ صَدَقَةَ قَالَ: قِيلَ لِأَبِي عَبْدِ اللَّهِ ع مَا فَرْقُ بَيْنَ مَنْ نَظَرَ إِلَى امْرَأَةٍ فَرَنَى بِهَا أَوْ حَمْرًا فَشَرِيهَا وَ بَيْنَ مَنْ تَرَكَ الصَّلَاةَ حَيْثُ لَا يَكُونُ الرَّائِيَّ وَ شَارِبِ الْحَمْرِ مُسْتَحْفَافًا كَمَا اسْتَحْفَفَ تَارِكُ الصَّلَاةِ وَ مَا الْحُجَّةُ فِي ذَلِكَ وَ مَا الْعِلَّةُ الَّتِي تَفَرِّقُ بَيْنَهُمَا

⁵⁰² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 25

⁵⁰³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 26

⁵⁰⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 27

And from him, by this chain from Ibn Sadaqa who said,

‘It was said to Abu Abdullah^{-asws}, ‘What is the difference between the one looking at a woman so he commits adultery with her, or wine so he drinks it, and between the one who neglects the Salat whereby he does not happen to be an adulterer and the drinker of wine is not being despised like what the neglecter of the Salat is being despised, and what is the argument regarding that, and what is the reason which differentiates between the two?’

قَالَ الْحَبِجَةُ أَنَّ كُلَّ مَا أَدْخَلْتَ نَفْسَكَ فِيهِ وَ لَمْ يَدْعُكَ إِلَيْهِ دَاعٍ وَ لَمْ يَغْلِبِكَ عَلَيْهِ غَالِبٌ شَهْوَةٌ مِثْلُ الرِّبَا وَ شُرْبِ الْحَمْرِ فَأَنْتَ دَعَوْتَ نَفْسَكَ إِلَى تَرْكِ الصَّلَاةِ وَ لَيْسَ تَمَّ شَهْوَةٌ فَهُوَ الْإِسْتِحْفَافُ بِعَيْنِهِ وَ هَذَا فَرْقٌ مَا بَيْنَهُمَا.

He^{-asws} said: ‘The argument is that all what you indulge yourself into and no caller has called you to it and no overcoming lust has overcome you upon it, like the adultery and drinking the wine, so you have called yourself to neglecting the Salat, and there isn’t any lust. Thus, it is the taking lightly exactly, and this is the difference what is between the two’⁵⁰⁵

29- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَلَكَ مُوَكَّلٌ يَقُولُ مَنْ نَامَ عَنِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ فَلَا أَنَامَ اللَّهُ عَيْنَهُ.

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Safwan Bin Yahya, from Musa Bin Bakr, from Zurarah,

‘From Abu Ja’far^{-asws} having said: ‘There is an Angel allocated saying: ‘One who sleeps from Al-Isha (Salat) to midnight, may Allah^{-azwj} not Let his eyes sleep!’⁵⁰⁶

30- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِآبَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عَمْرٍو عَنْ جَمِيلِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِلْمُصَلِّي ثَلَاثُ خِصَالٍ إِذَا قَامَ فِي صَلَاتِهِ يَتَنَاءَثَرُ عَلَيْهِ الْبَرُّ مِنْ أَعْنَانِ السَّمَاءِ إِلَى مَفْرَقِ رَأْسِهِ وَ تَخْفُ بِهَ الْمَلَائِكَةُ مِنْ تَحْتِ قَدَمَيْهِ إِلَى أَعْنَانِ السَّمَاءِ وَ مَلَكَ يُنَادِي أَيُّهَا الْمُصَلِّي لَوْ تَعَلَّمَ مِنْ تَنَاجِي مَا انْفُتِلَتْ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Asadabady, from Ahmad Bin Abu Abdullah, from his father, from Ibn Abu Umeyr, from Jameel,

‘From Abu Abdullah^{-asws} having said: ‘For the praying one there are three traits – when he stands to his Salat, the righteousness is sprinkled upon him from edges of the sky to the middle of his head, and the Angels surround him from beneath his feet to edges of the sky, and an Angels calls out: ‘O you praying one! Had you known the One^{-azwj} you are whispering to, you would not end (praying Salat)’⁵⁰⁷

الْهُدَايَةُ قَالَ الصَّادِقُ ع لِلْمُصَلِّي ثَلَاثُ خِصَالٍ وَ ذَكَرَ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِ وَ مَلَكَ يُنَادِيهِ لَوْ تَعَلَّمَ مِنْ تَنَاجِي وَ مَنْ يَنْظُرُ إِلَيْكَ لَمَّا زَلْتَ مِنْ مَوْضِعِكَ أَبَدًا.

(The book) ‘Al-Hidaya’ –

⁵⁰⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 28

⁵⁰⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 29

⁵⁰⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 30 a

'Al-Sadiq^{-asws} said: 'For the praying one there are three traits' – and he^{-asws} mentioned similar to what has passed up to his^{-asws} words: 'And an Angel calls out to him: 'Had you known the One^{-azwj} you are whispering to and the One^{-azwj} Who is Looking at you, you will not move from your place, ever!''⁵⁰⁸

31- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبِي أَنَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ إِسْمَاعِيلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا كُنْتُمْ وَالْكَسَلُ إِنَّ رَبَّكُمْ رَحِيمٌ يَشْكُرُ الْقَلِيلَ إِنَّ الرَّجُلَ لَيُصَلِّي الرَّكَعَتَيْنِ تَطَوُّعًا يُرِيدُ بِهِنَّ وَجْهَ اللَّهِ عَزَّ وَجَلَّ فَيُدْخِلُهُ اللَّهُ بِهِنَّ الْجَنَّةَ وَ إِنَّهُ لَيَتَصَدَّقُ بِالدِّرْهَمِ تَطَوُّعًا يُرِيدُ بِهِ وَجْهَ اللَّهِ عَزَّ وَجَلَّ فَيُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ وَ إِنَّهُ لَيَصُومُ الْيَوْمَ تَطَوُّعًا يُرِيدُ بِهِ وَجْهَ اللَّهِ فَيُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al Hassan Bin Al Waleed, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Fazalah, from Muawiya Bin Ammar, from Ismail Bin Yasaar who said,

'I heard Abu Abdullah^{-asws} saying: 'Beware of the laziness. Your Lord^{-azwj} is Merciful. He^{-azwj} Appreciates the little. The man would pray the two Cycles Salat voluntarily intending the Face of Allah^{-azwj} Mighty and Majestic, so Allah^{-azwj} Enters him into the Paradise due to these two; and he tends to give charity with the Dirham voluntarily intending the Face of Allah^{-azwj} Mighty and Majestic with it, so Allah^{-azwj} Enters him into the Paradise with it, and he tends to fast the day voluntarily intending the Face of Allah^{-azwj} with it, so Allah^{-azwj} Enters him into the Paradise due to it''⁵⁰⁹

32- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمَيْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ بُرَيْدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ الْمُسْلِمِ وَ بَيْنَ أَنْ يَكْفُرَ إِلَّا أَنْ يَتْرَكَ الصَّلَاةَ الْفَرِيضَةَ مُتَعَمِّدًا أَوْ يَتَهَاوَنَ بِهَا فَلَا يُصَلِّيَهَا.

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja'far Al Himeyri, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al hassan Bin Mahboub, from Jameel Bin Salih, from Bureyd,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'There is nothing between the Muslim and him committing Kufr except that he neglects the obligatory Salat deliberately, or belittles it so he does not pray it''⁵¹⁰

بيان و يؤيد ما رواه في الكافي في الصحيح عن ابن سنان قال: سألت أبا عبد الله ع عن الرجل يرتكب الكبيرة من الكبائر فيموت هل يخرج منه ذلك من الإسلام و إن عذب كان عذابه كعذاب المشركين أم له مدة و انقطاع

Explanation – And it is supported by what is reported in (the book) 'Al-Kafi' in 'Al-Saheeh', from Ibn Sinan who said, 'I asked Abu Abdullah^{-asws} about the man indulging in the major sins from the major sins, and he dies. Does that expel him from Al-Islam, and if he is Punished, his Punishment would be like Punishment of the Polytheists or would there be a term for it and a termination?'

فَقَالَ مَنْ ارْتَكَبَ كَبِيرَةً مِنَ الْكَبَائِرِ فَزَعَمَ أَنَّهَا حَلَالٌ أَخْرَجَهُ ذَلِكَ مِنَ الْإِسْلَامِ وَ عَذِبَ أَشَدَّ الْعَذَابِ وَ إِنْ كَانَ مُعْتَرِفًا أَنَّهُ أَذْنَبَ وَ مَاتَ عَلَيْهِ أَخْرَجَهُ مِنَ الْإِيمَانِ وَ لَمْ يُخْرَجْهُ مِنَ الْإِسْلَامِ وَ كَانَ عَذَابُهُ أَهْوَنَ مِنْ عَذَابِ الْأَوَّلِ.

⁵⁰⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 30 b

⁵⁰⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 31

⁵¹⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 32

He^{-asws} said: 'One who commits a major sin from the major sins, so he claims that is it Permissible, that expels him from Al-Islam, and he will be Punished severest of the Punishment, and if he were to acknowledge that he has sinner and dies upon it, it would expel him from the Eman and will not expel him from Al-Islam, and his Punishment would be less than Punishment of the first one''.

33- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ جَابِرٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَا بَيْنَ الْكُفْرِ وَالْإِيمَانِ إِلَّا تَرْكُ الصَّلَاةِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun,

'From Abu Abdullah^{-asws}, from Jabir who said, 'Rasool-Allah^{-saww} said: 'There is nothing between the Kufr and the Eman except neglecting the Salat''^{.511}

34- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْجِيِّ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَرَكَ صَلَاةَ الْعَصْرِ غَيْرَ نَاسٍ لَهَا حَتَّى تُفَوِّتَهُ وَتَرَهُ اللَّهُ أَهْلُهُ وَ مَالَهُ يَوْمَ الْقِيَامَةِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Abu Abdullah Al Barqy, from Ibn Fazzal, from Ibn Bukeyr, from Muhammad Bin Haroun,

'From Abu Abdullah^{-asws} having said: 'One who neglects Al-Asr Salat without forgetfulness of it until he misses it (the time lapses), Allah^{-azwj} will Reduce his family and his wealth on the Day of Qiyamah''^{.512}

35- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَسْبَغَ وُضُوئَهُ وَ أَحْسَنَ صَلَاتَهُ وَ أَدَّى زَكَاتَهُ وَ كَفَّ عَظْبَهُ وَ سَجَنَ لِسَانَهُ وَ اسْتَعْفَرَ لِدُنْيِهِ وَ أَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِ نَبِيِّهِ فَقَدِ اسْتَكْمَلَ حَقَائِقَ الْإِيمَانِ وَ أَبْوَابَ الْجَنَّةِ مُفْتَحَةً لَهُ.

(The book) 'Al Mahasin' – from his father, from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who perfects his Wud'u and improves his Salat, and pays his Zakat, and restrains his anger, and imprisons his tongue, and seeks Forgiveness for his sins, and fulfils the good advice to People^{-asws} of the Household of his Prophet^{-saww}, so he has perfected the realities of Eman, and the doors of Paradise will be opened for him''^{.513}

36- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الصَّلَاةُ عَمُودُ الدِّينِ مِثْلُهَا كَمِثْلِ عَمُودِ الْفُسْطَاطِ إِذَا ثَبَتَ الْعَمُودُ ثَبَتَتِ الْأُوتَادُ وَ الْأُطْنَابُ وَ إِذَا مَالَ الْعَمُودُ وَ انْكَسَرَ لَمْ يَثْبُتْ وَتَدُّ وَ لَا طُنْبُ.

And from him, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Amro Bin Shimir, from Jabir,

⁵¹¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 33

⁵¹² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 34

⁵¹³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 35

‘From Abu Ja’far^{asws} having said: ‘The Salat is a pillar of religion. It’s example is an example of the pillars of a tent. When the pillars are firm, the pegs and the ropes are firm, and when the pillar inclines and breaks, neither the pegs nor the ropes are firm’.⁵¹⁴

توضیح رواہ الشَّيْخُ بِسَنَدٍ فِيهِ جَهَالَةٌ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَثَلُ الصَّلَاةِ مَثَلُ عَمُودِ الْفُسْطَاطِ إِذَا ثَبَتَ الْعَمُودُ نَفَعَتِ الْأُتَابُ وَالْأَوْتَادُ وَالْغِشَاءُ وَإِذَا انْكَسَرَ لَمْ يَنْفَعِ طُبُّهُ وَلَا وَتْدُهُ وَلَا غِشَاءُهُ.

Clarification (Hadeeth only) – It is reported by the Sheykh by a chain wherein is unknown, from Ubeyd Bin Zurara, from Abu Abdullah^{asws} having said: ‘Rasool-Allah^{saww} said: ‘An example of the Salat is an example of pillars (poles) of a tent. When the poles are firm, the ropes, and the pegs and the covering benefits, and when it breaks, neither a rope, nor a peg, nor a covering benefits’.

37- الْمَحَاسِنُ، فِي رِوَايَةِ جَابِرٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: إِذَا اسْتَقْبَلَ الْمُصَلِّي الْقِبْلَةَ اسْتَقْبَلَ الرَّحْمَنَ بِوَجْهِهِ- لَا إِلَهَ غَيْرُهُ.

(The book) ‘Al-Mahaasin’ – In a report by Jabir,

‘From Muhammad^{asws} Bin Ali^{asws} having said: ‘When the praying one faces the Qiblah, he faces the Mercy with his face. There is no god apart from Him^{azwj}’.⁵¹⁵

38- وَ مِنْهُ، عَنْ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- وَ مَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ قَالَ تَرَكُ الصَّلَاةَ الَّذِي أَقْرَبَ بِهِ

And from him, from his father, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **and the one who commits Kufr with the Eman his work would be nullified [5:5]**. He^{asws} said: ‘Neglecting the Salat which he had acknowledged with’.

قُلْتُ فَمَا مَوْضِعُ تَرْكِ الْعَمَلِ حَتَّى يَدَعَهُ أَجْمَعُ

I said, ‘So what is a place of neglecting of the deeds until he has left it all?’

قَالَ مِنْهُ الَّذِي يَدْعُ الصَّلَاةَ مُتَعَمِّدًا لَا مِنْ سُكْرِ وَلَا مِنْ عِلَّةٍ.

He^{asws} said: ‘From it is the one who leave the Salat deliberately, neither from intoxication nor from illness’.⁵¹⁶

أَقُولُ رَوَاهُ فِي الْكُفَّاتِي بِحَدِّ السَّنَدِ وَ بِسَنَدٍ آخَرَ أَيْضًا إِلَى قَوْلِهِ مِنْ ذَلِكَ أَنْ يَتْرَكَ الصَّلَاةَ مِنْ غَيْرِ سُقْمٍ وَ لَا شُغْلٍ.

⁵¹⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 36

⁵¹⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 37

⁵¹⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 38 a

I (Majlisi) am saying, 'It is reported in 'Al-Kafi' by this chain, and by another chain as well up his words: 'From that is that he neglects the Salat from without any sickness nor pre-occupation'.⁵¹⁷

39- الْعَيَّاشِيُّ، عَنْ حُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِنَّ طَاعَةَ اللَّهِ خِدْمَتُهُ فِي الْأَرْضِ فَلَئْسَ شَيْءٌ مِنْ خِدْمَتِهِ يَغْدِلُ الصَّلَاةَ فَمَنْ تَمَّ نَادَتْ الْمَلَائِكَةُ زَكَرِيَّا وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ.

(The book) 'Al Ayyashi' – from Husayn Bin Ahmad, from his father,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'Obedience to Allah^{-azwj} is serving Him^{-azwj} in the earth. There isn't anything from serving Him^{-azwj} equating to the Salat. For that reason, the Angels called out to Zakariya^{-as} and he^{-as} was standing praying Salat in the prayer niche'.⁵¹⁸

40- تَفْسِيرُ الْإِمَامِ ع، قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى الْحَمْسَ كَفَّرَ اللَّهُ عَنْهُ مِنَ الذُّنُوبِ مَا بَيْنَ كُلِّ صَلَاةٍ وَكَانَ كَمَنْ عَلَى بَابِهِ نَهْرٌ جَارٍ يَغْتَسِلُ فِيهِ حَمْسَ مَرَّاتٍ- لَا تُبْقِي عَلَيْهِ مِنَ الذُّنُوبِ شَيْئًا إِلَّا الْمُؤَبَّقَاتِ الَّتِي هِيَ جَحْدُ النَّبُوءَةِ أَوْ الْإِمَامَةِ أَوْ ظُلْمُ إِخْوَانِهِ الْمُؤْمِنِينَ أَوْ تَرْكُ التَّقْوَى حَتَّى يُضِرَّ بِنَفْسِهِ وَ إِخْوَانِهِ الْمُؤْمِنِينَ.

Tafseer of the Imam (Hassan Al-Askari^{-asws}) having said: 'Rasool-Allah^{-saww} said: 'One who prays the five (daily Salat), Allah^{-azwj} would Expiate from him the sins of what is between every two Salats, and he would be like the one having a flowing river by his door. He washes in it five times, there does not remain anything from the sins upon him except the destructive (major sin) which are – rejecting the Prophet-hood, or the Imamate, or oppressing his Momineen brothers, or neglecting the Taqiyyah, until he harms himself and his Momineen brothers'.⁵¹⁹

41- غَوَالِي الْأَلْي، وَ تَجْمَعُ النَّبِيَّانِ، وَ الْعَيَّاشِيُّ، عَنْ أَبِي حَمَزَةَ التُّمَالِيِّ قَالَ سَمِعْتُ أَحَدَهُمَا ع يَقُولُ إِنَّ عَلِيًّا ع أَقْبَلَ عَلَى النَّاسِ فَقَالَ أَيُّهُ آيَةٌ فِي كِتَابِ اللَّهِ أَرْجَى عِنْدَكُمْ

(The book) 'Gawaly Al La'aly', and 'Majma Al Bayan', and 'Al Ayyashi' – from Abu Hamza Al Sumali who said,

'I heard one of the two (5th or 6th Imam^{-asws}) saying: 'Ali^{-asws} faced towards the people. He^{-asws} said: 'Which Verse in the Book of Allah^{-azwj} is most hopeful in your view?'

فَقَالَ بَعْضُهُمْ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَ يَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ

One of them said, '**Allah does not Forgive if He is associated with, and He Forgives whatever is besides that to the one He so Desires to; [4:48]**'.

قَالَ حَسَنَةٌ وَ لَيْسَتْ إِيَّاهَا

He^{-asws} said: 'Excellent, and I^{-asws} didn't meant it (this one)'.

⁵¹⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 38 b

⁵¹⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 39

⁵¹⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 40

وَقَالَ بَعْضُهُمْ وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ الْآيَةَ

And one of them said, '**And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]**'.

قَالَ حَسَنَةٌ وَ لَيْسَتْ إِيَّاهَا

He^{-asws} said: 'Excellent, and I^{-asws} didn't meant it (this one)'.

فَقَالَ بَعْضُهُمْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ- لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ

One of them said, '**Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53]**'.

قَالَ حَسَنَةٌ وَ لَيْسَتْ إِيَّاهَا

He^{-asws} said: 'Excellent, and I^{-asws} didn't meant it (this one)'.

وَقَالَ بَعْضُهُمْ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ

And one of them said, '**And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah and asking Forgiveness for their sins [3:135]**'.

قَالَ حَسَنَةٌ وَ لَيْسَتْ إِيَّاهَا

He^{-asws} said: 'Excellent, and I^{-asws} didn't meant it (this one)'.

قَالَ ثُمَّ أَحْجَمَ النَّاسُ فَقَالَ مَا لَكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ

He (5th or 6th Imam^{-asws}) said: 'Then the people crowded. He^{-asws} said: 'What is the matter with you all, O community of Muslims?'

قَالُوا لَا وَاللَّهِ مَا عِنْدَنَا شَيْءٌ

They said, 'No, by Allah^{-azwj}, there is nothing (else) with us!'

قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ أَزْجَى آيَةٍ فِي كِتَابِ اللَّهِ- وَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ زُلْفَا مِنَ اللَّيْلِ وَ قَرَأَ الْآيَةَ كُلَّهَا وَ قَالَ يَا عَلِيُّ وَ الَّذِي بَعَثَنِي بِالْحَقِّ بَشِيرًا وَ نَذِيرًا إِنَّ أَحَدَكُمْ لَيَقُومُ إِلَىٰ وَضُوئِهِ فَتَسَاقَطُ عَنْ جَوَارِحِهِ الدُّنُوبُ فَإِذَا اسْتَقْبَلَ اللَّهُ بِوَجْهِهِ وَ قَلْبِهِ لَمْ يَنْقُتْ عَنْ صَلَاتِهِ وَ عَلَيْهِ مِنْ ذُنُوبِهِ شَيْءٌ كَمَا وَلَدَتْهُ أُمُّهُ فَإِنْ أَصَابَ شَيْئًا بَيْنَ الصَّلَاتَيْنِ كَانَ لَهُ مِثْلُ ذَلِكَ حَتَّىٰ عَدَّ الصَّلَوَاتِ الْحُمُسَ

He^{-asws} said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'The most hopeful of Verses in the Book of Allah^{-azwj} is: **And establish the Salat in the two ends of the day and near from the night. [11:114]** – and^{-saww} recited the Verse, all of it, and said: 'O Ali^{-asws}! By the One^{-azwj} Who Sent me^{-saww} with the truth as a giver of glad tidings and a warner! If one of you stands to perform

Wud'u, the sins fall off from his limbs when he faces Allah^{-azwj} with his face and his heart. He does not finish from his Salat and there would be anything from his sins, being just as his mother had given him birth. If he commits anything between the two Salats, there would be for him similar to that until he fulfils the five (daily) Salats'.

ثُمَّ قَالَ يَا عَلِيُّ إِنَّمَا مَنْزِلَةُ الصَّلَاةِ الْخُمْسِ لِأُمَّتِي كَنَهْرٍ جَارٍ عَلَى بَابِ أَحَدِكُمْ فَمَا ظَلَّ أَحَدُكُمْ لَوْ كَانَ فِي جَسَدِهِ دَرَنْ ثُمَّ اغْتَسَلَ فِي ذَلِكَ النَّهْرِ خَمْسَ مَرَّاتٍ فِي الْيَوْمِ أَكَانَ يَبْقَى فِي جَسَدِهِ دَرَنْ فَكَذَلِكَ وَاللَّهِ الصَّلَاةُ الْخُمْسُ لِأُمَّتِي.

Then he^{-saww} said: 'O Ali^{-asws}! But rather, the status of the five (daily) Salats for my^{-saww} community is like a river flowing at the door of one of you. So, what are the thoughts of one of you if there were to be some dirt on him boy, then he washes in that river five times during the day, would there remain any dirt in his body? By Allah^{-azwj}! Similar to that are the five (daily) Salats for my^{-saww} community'.⁵²⁰

42- تَفْسِيرُ الْإِمَامِ، قَالَ ع إِذَا تَوَجَّهَ الْمُؤْمِنُ إِلَى مُصَلَّاهُ لِيُصَلِّيَ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَلَائِكَتِهِ يَا مَلَائِكَتِي أَلَا تَرَوْنَ إِلَى عَبْدِي هَذَا قَدْ انْقَطَعَ عَنْ جَمِيعِ الْخَلْقِ إِلَيَّ وَ أَقَمَ رَحْمَتِي وَ جُودِي وَ رَأْفَتِي أَشْهَدُكُمْ أَنِّي أَحْصُهُ بِرَحْمَتِي وَ كَرَامَاتِي

Tafseer of the Imam (Hassan Al-Askari^{-asws}) – He^{-asws} said: 'And when the Momin heads to his prayer mat to pray *Salat*, Allah^{-azwj} Mighty and Majestic Says to His^{-azwj} Angels: "O My^{-azwj} Angels! Are you not seeing this servant of Mine^{-azwj}, how he has cut off from the entirety of the creatures to Me^{-azwj}, and expects My^{-azwj} Mercy and My^{-azwj} benevolence, and My^{-azwj} Kindness? I^{-azwj} Adjure you all that I^{-azwj} am Particularising him with My^{-azwj} mercy and My^{-azwj} Benevolence!"

فَإِذَا رَفَعَ يَدَيْهِ وَ قَالَ: «اللَّهُ أَكْبَرُ» وَ أَتَى عَلَى اللَّهِ تَعَالَى بَعْدَهُ قَالَ اللَّهُ لِمَلَائِكَتِهِ: أَمَا تَرَوْنَ عَبْدِي هَذَا كَيْفَ كَبَّرَنِي - وَ عَظَّمَنِي وَ تَزَهَّنِي عَنْ أَنْ يَكُونَ لِي شَرِيكًا، أَوْ شَبِيهًا أَوْ نَظِيرًا، وَ رَفَعَ يَدَيْهِ تَبَرُّؤًا عَمَّا يَقُولُهُ أَغْدَائِي - مِنَ الْإِشْرَاقِ بِي

When he raises his hands and says, 'Allah^{-azwj} is the Greatest!', and Praises upon Allah^{-azwj} the Exalted after it, Allah^{-azwj} Says to His^{-azwj} Angels: "Are you not seeing this servant of Mine^{-azwj} how he is extolling My^{-azwj} Greatness and My^{-azwj} Magnificence, deeming Me^{-azwj} to be above from there being an associate for Me^{-azwj}, or a resemblance, or a peer, and he raises his hand disavowing from what My^{-azwj} enemies are saying – from the association with Me^{-azwj}?

أَشْهَدُكُمْ يَا مَلَائِكَتِي إِنِّي سَأَكْبِرُهُ - وَ أَعْظِمُهُ فِي دَارِ جَلَالِي، وَ أَنْزَهُهُ فِي مُنْتَهَاهِ دَارِ كَرَامَتِي وَ أَنْزَهُهُ مِنْ آثَامِهِ وَ ذُنُوبِهِ - مِنْ عَذَابِ جَهَنَّمَ وَ نِيرَانِهَا.

I^{-azwj} Adjure you all, O My^{-azwj} Angels! I^{-azwj} shall Make him great and Magnify him in the House of My^{-azwj} Majesty, and Remove him, in the Gardens of the House of My^{-azwj} Benevolence and Distance him from his mistakes and his sins – from the Punishment of Hell and its Fires!"

فَإِذَا قَالَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَفَرَأَ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ، قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: أَمَا تَرَوْنَ عَبْدِي هَذَا كَيْفَ تَلَدَّدَ بِقِرَاءَةِ كَلَامِي

When he says, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds' thus reciting the Opening of the Book (Chapter 1 – Surah Al-Hamd),

and a (another) Chapter, Allah^{-azwj} the Exalted Says to His^{-azwj} Angels: “Are you not seeing how he is deriving pleasure in reciting My^{-azwj} Speech?”

أَشْهَدُكُمْ [يَا] مَلَائِكَتِي لِأَقُولَ لَهُ يَوْمَ الْقِيَامَةِ: اقْرَأْ فِي جَنَانِي، وَ اِزِقْ دَرَجَاتِمَا فَلَا يَزَالُ يَقْرَأُ وَيَرْقَى دَرَجَةً بِعَدَدِ كُلِّ حَرْفٍ: دَرَجَةً مِنْ ذَهَبٍ، وَ دَرَجَةً مِنْ فِضَّةٍ، وَ دَرَجَةً مِنْ لؤلُؤٍ، وَ دَرَجَةً مِنْ جَوْهَرٍ، وَ دَرَجَةً مِنْ زَبَرْجَدٍ أَخْضَرَ، وَ دَرَجَةً مِنْ زُمُرَدٍ أَخْضَرَ، وَ دَرَجَةً مِنْ نُورِ رَبِّ الْعَالَمِينَ.

I^{-azwj} Adjure you all, O My^{-azwj} Angels! I^{-azwj} shall be saying to him on the Day of Judgment: “Recite in My^{-azwj} Gardens and ascend its levels!” So he would not cease reciting and ascending levels by a number of every letter – a level of gold, and a level of silver, and a level of pearls, a level of jewels, and a level of green aquamarine, and a level of green emeralds, and a level of the Light of the Lord^{-azwj} of the worlds.

فَإِذَا رَفَعَ قَالَ اللَّهُ لِمَلَائِكَتِهِ: يَا مَلَائِكَتِي - أَمَا تَرَوْنَهُ كَيْفَ تَوَاضَعَ لِجَلَالِ عَظَمَتِي أُشْهَدُكُمْ لِأَعِظَمْتَهُ فِي دَارِ كِبْرِيَائِي وَ جَلَالِي.

When he performs Ruk'u, Allah^{-azwj} Says to His^{-azwj} Angels: “O My^{-azwj} Angels! Are you not seeing how he humbles to the Majesty of My^{-azwj} Magnificence? I^{-azwj} Adjure you all, I^{-azwj} shall Magnify him in the House of My^{-azwj} Greatness and My^{-azwj} Majesty!”

فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ، قَالَ اللَّهُ تَعَالَى: أَمَا تَرَوْنَهُ يَا مَلَائِكَتِي كَيْفَ يَقُولُ: أَرْفَعُ عَلَى أَعْدَائِكَ كَمَا اتَّوَاضَعُ لِأَوْلِيَائِكَ، وَ أَنْتَصِبُ لِحِدْمَتِكَ أُشْهَدُكُمْ يَا مَلَائِكَتِي لِأَجْعَلَ جَمِيلَ الْعَاقِبَةِ لَهُ، وَ لِأُصَيِّرْتَهُ إِلَى جَنَانِي.

When he raises his head from the Ruk'u, Allah^{-azwj} the Exalted Says: “Are you not seeing, O My^{-azwj} Angels, how he is saying, ‘I raise high above Your^{-azwj} enemies just as I humble to Your^{-azwj} friends, and straighten up for Your^{-azwj} service.’ I^{-azwj} Adjure you all, O My^{-azwj} Angels! I^{-azwj} shall Make a beautiful end result for him and Make him come to be in My^{-azwj} Gardens!”

فَإِذَا سَجَدَ قَالَ اللَّهُ [تَعَالَى لِمَلَائِكَتِهِ]: يَا مَلَائِكَتِي - أَمَا تَرَوْنَهُ كَيْفَ تَوَاضَعَ بَعْدَ ارْتِفَاعِهِ وَ قَالَ: إِنِّي وَ إِن كُنْتُ جَلِيلًا مَكِينًا فِي دُنْيَاكَ، فَأَنَا ذَلِيلٌ عِنْدَ الْحَقِّ إِذَا ظَهَرَ لِي سَوْفَ أَرْفَعُهُ بِالْحَقِّ وَ أَدْفَعُ بِهِ الْبَاطِلَ.

When he performs Sajdah, Allah^{-azwj} the Exalted Says to His^{-azwj} Angels: “O My^{-azwj} Angels! Are you not seeing how he humbles himself after rising, and says, ‘And even though I was dignified, substantial in Your^{-azwj} world, but I am humble in the presence of the Truth, when it is displayed to me’. Soon I^{-azwj} shall Raise him with the Truth and Repel the falsehood with him!”

فَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْأُولَى، قَالَ اللَّهُ تَعَالَى: يَا مَلَائِكَتِي أَمَا تَرَوْنَهُ كَيْفَ قَالَ: وَ إِنِّي وَ إِن تَوَاضَعْتُ لَكَ - فَسَوْفَ أَخْلُطُ الْإِنْتِصَابَ فِي طَاعَتِكَ بِالذَّلِّ بَيْنَ يَدَيْكَ

When he raises his head from the first Sajdah, Allah^{-azwj} the Exalted Says: “O My^{-azwj} Angels! Are you not seeing how he says, ‘And even though I am humbling to You^{-azwj}, by soon I shall be mingling straight in Your^{-azwj} obedience with the humiliation in front of You^{-azwj}?’”

فَإِذَا سَجَدَ ثَانِيَةً قَالَ اللَّهُ عَزَّ وَ جَلَّ: يَا مَلَائِكَتِي - أَمَا تَرَوْنَ عَبْدِي هَذَا كَيْفَ عَادَ إِلَى التَّوَاضَعِ لِي لِأَعِيدَنَّ إِلَيْهِ رَحْمَتِي.

When he performs the second Sajdah, Allah^{-azwj} Mighty and Majestic Says: “Are you not seeing this servant of Mine^{-azwj}, how he returns to the humbling to Me^{-azwj}? I^{-azwj} shall Repeat My^{-azwj} Mercy to him!”

فَإِذَا رَفَعَ رَأْسَهُ قَائِمًا، قَالَ اللَّهُ: يَا مَلَائِكَتِي - لِأَرْفَعَنَّ بِنَوَاضِعِهِ كَمَا ارْتَفَعَ إِلَى صَلَاتِهِ.

When he raises his head, standing, Allah^{-azwj} Says: “O My^{-azwj} Angels! I^{-azwj} shall Raise him due to his humbleness, just as he rises to his Salat!”

ثُمَّ لَا يَزَالُ يَقُولُ اللَّهُ لِمَلَائِكَتِهِ هَكَذَا فِي كُلِّ رَكْعَةٍ. حَتَّى إِذَا قَعَدَ لِلتَّشَهُدِ الْأَوَّلِ وَ التَّشَهُدِ الثَّانِي، قَالَ اللَّهُ تَعَالَى: يَا مَلَائِكَتِي قَدْ قَضَى خِدْمَتِي وَ عِبَادَتِي، وَ قَعَدَ يُنْبِئِي عَلَيَّ وَ يُصَلِّي عَلَيَّ مُحَمَّدٍ نَبِيِّ، لِأَتُنَبِّئَ عَلَيْهِ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ، وَ لِأُصَلِّبَ عَلَيَّ رُوحِي فِي الْأَرْوَاحِ.

Then, Allah^{-azwj} does not cease Saying that to His^{-azwj} Angels like this, during every Cycle, to the extent that when he sits for the first *Tashahhud* (bearing of testimonies-that is three or more), and the second *Tashahhud*, Allah^{-azwj} the Exalted Says: “O My^{-azwj} Angels! He has fulfilled My^{-azwj} service and My^{-azwj} worship, and he sits praising upon Me^{-azwj} and sending *Salawaat* upon Muhammad^{-saww}, My^{-azwj} Prophet^{-saww}. I^{-azwj} shall Praise upon him in the kingdoms of the skies and the earth, and I^{-azwj} shall Send *Salawaat* upon his soul among the souls!”

فَإِذَا صَلَّى عَلَيَّ أَمِيرِ الْمُؤْمِنِينَ ع فِي صَلَاتِهِ- قَالَ [اللَّهُ لَهُ]: لِأُصَلِّبَ عَلَيْكَ كَمَا صَلَّيْتُ عَلَيْهِ، وَ لِأَجْعَلَنَّهُ شَفِيعَكَ كَمَا اسْتَشَفَعْتَ بِهِ.

When he sends *Salawaat* upon Amir Al-Momineen in his *Salat*, Allah^{-azwj} Says to him: “I^{-azwj} shall Send *Salawaat* upon you just as you sent *Salawaat* upon him^{-asws}, and I^{-saww} shall Make him^{-asws} your intercessor just as you sought intercession by him^{-asws}!”

فَإِذَا سَلَّمَ مِنْ صَلَاتِهِ سَلَّمَ اللَّهُ عَلَيْهِ- وَ سَلَّمَ عَلَيْهِ مَلَائِكَتُهُ.

When he greets (Salaam) from his *Salat*, Allah^{-azwj} Greets upon him, and the Angels greet upon him”.⁵²¹

43- الْعَبَّاسِيُّ، عَنْ زُرَّارَةَ وَ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَ الْعِشْيَةِ قَالَ إِنَّمَا عَنِي بِهَا الصَّلَاةُ.

Al Ayyashi, from Zurara and Humran,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} regarding His^{-azwj} Words: ‘**And observe patience yourself along with those who are supplicating to their Lord morning and evening [18:28].** He^{-asws} said: ‘But rather, He^{-azwj} Meant the Salat by it’.⁵²²

44- وَ مِنْهُ، عَنْ إِدْرِيسَ الْقُمِّيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ الْبَاقِيَاتِ الصَّالِحَاتِ فَقَالَ هِيَ الصَّلَاةُ فَحَافِظُوا عَلَيْهَا.

And from it, from Idrees Al-Qummi who said,

⁵²¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 42

⁵²² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 43

‘I asked Abu Abdullah about: **and the lasting righteous deeds [18:46]**. He^{asws} said: ‘These are the Salats, therefore be preserving upon these’.⁵²³

45- مَجَالِسُ الْمُفِيدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ إِسْمَاعِيلِ بْنِ عَبَّادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ سُلَيْمَانَ بْنِ سَابِقٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ لُهَيْعَةَ عَنْ أَبِي الرَّبِيعِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ قَالَ: حَظَبْنَا رَسُولَ اللَّهِ ص فَحَمِدَ اللَّهُ وَ أَتَى عَلَيْهِ ثُمَّ قَالَ أَيُّهَا النَّاسُ بَعْدَ كَلَامٍ تَكَلَّمَ بِهِ عَلَيْكُمْ بِالصَّلَاةِ عَلَيْكُمْ بِالصَّلَاةِ فَإِنَّمَا عَمُودُ دِينِكُمْ كَابِدُوا اللَّيْلَ بِالصَّلَاةِ وَ اذْكُرُوا اللَّهَ كَثِيرًا يُكَفِّرْ سَيِّئَاتِكُمْ

(The book) ‘Majaalis’ of Al Mufeed – from Ahmad Bin Muhammad Bin Al Hassan Bin al Waleed, from his father, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin marouf, from Ali Bin Mahziyar, from Ismail Bin Abbad, from Al Hassan Bin Muhammad, from Suleyman Bin Sabiq, from Ahmad Bin Muhammad, from Abdullah Bin Lahiya, from Abu Al Zubeyr,

‘From Jabir Bin Abdullah Al-Ansari^{ra} having said: ‘Rasool-Allah^{saww} addressed us. He^{saww} praised Allah^{azwj} and extolled upon Him^{azwj}, the said after a speech he^{saww} spoke with: ‘O you people! Upon you all is with the Salat! Upon you all is with the Salat, for it is a pillar of your religion. Endure the night with the Salat, and mention Allah^{azwj} a lot, your evil deeds will be atoned for.

إِنَّمَا مَثَلُ هَذِهِ الصَّلَوَاتِ الْحَمْسِ مَثَلُ نَهْرٍ جَارٍ بَيْنَ يَدَيْ بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ فِي الْيَوْمِ حَمْسَ اغْتِسَالَاتٍ فَكَمَا يَنْقَى بَدَنُهُ مِنَ الدَّرَنِ بِتَوَاتُرِ الْعَسَلِ فَكَذَا يَنْقَى مِنَ الذُّنُوبِ مَعَ مُدَاوَمَتِهِ الصَّلَاةَ فَلَا يَبْقَى مِنْ ذُنُوبِهِ شَيْءٌ

But rather, an example of these five (daily) Salat is an example of a river flowing in front of the door of one of you. He washes from it five washings during the day. Just as his body is purified from the dirt with the consecutive washing. Like that, he would be purified from the sins with his constancy with the Salat, so there will not remain anything from his sins.

أَيُّهَا النَّاسُ مَا مِنْ عَبْدٍ إِلَّا وَهُوَ يُضْرَبُ عَلَيْهِ بِحَزَائِمٍ مَعْقُودَةٍ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ وَ بَقِيَ ثُلُثُهُ أَنَاهُ مَلَكَ فَقَالَ لَهُ فَمَ فَاذْكُرِ اللَّهَ فَقَدْ دَنَا الصُّبْحُ

O you people! There is no servant except and knotted binds are struck upon him. When two-third of the night is gone and a third of it remain, an Angel comes to him. He said to him: ‘Stand and do Zikr of Allah^{azwj}, for the morning has drawn near!’

قَالَ فَإِنْ هُوَ تَحَرَّكَ وَ ذَكَرَ اللَّهَ انْحَلَّتْ عَنْهُ عُقْدَةٌ وَ إِنْ هُوَ قَامَ فَتَوَضَّأَ وَ دَخَلَ فِي الصَّلَاةِ انْحَلَّتْ عَنْهُ الْعُقْدُ كُلُّهَا فَيُصْبِحُ حِينَ يُصْبِحُ فَرِحَ الْعَيْنِ.

He^{saww} said: ‘If he moves and does Zikr of Allah^{azwj}, a know is untied from him, and if he stands and performs Wud’u and enters into the Salat, all the knots are untied from him. So, he comes to the morning when he comes to it with the delighted eyes’.⁵²⁴

46- فَلَاحِ السَّائِلِ، مِنْ تَارِيخِ الْخَطِيبِ عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ص قَالَ: تَحْتَرِفُونَ فَإِذَا صَلَّيْتُمْ الْعَجْرَ عَسَلْتَهَا ثُمَّ تَحْتَرِفُونَ فَإِذَا صَلَّيْتُمْ الطُّهْرَ عَسَلْتَهَا

(The book) ‘Falah Al Sa’ail’, from ‘Tareekh Al Khateeb’ – from Ibn Masoud,

⁵²³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 44

⁵²⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 45

‘From the Prophet^{saww} having said: ‘You are burning (with sins), so when you pray Al-Fajr Salat, you are washing these (sins) off. Then you are burning, you are burning (with sins). When you pray Al-Zohr Salat, you are washing these (sins) off.

ثُمَّ تَحَرُّفُونَ تَحَرُّفُونَ فَإِذَا صَلَّى بَيْنَ الْعِشَاءِ غَسَلْتُمْهَا ثُمَّ تَنَامُونَ
فَلَا يُكْتَبُ عَلَيْكُمْ حَتَّى تُغْتَسَلُوا.

Then you are burning, you are burning (with sins). When you pray Al-Asr Salat, you are washing these (sins) off. Then you are burning, you are burning (with sins). When you pray Al-Maghrib Salat, you are washing these off. Then you are burning, you are burning. When you pray Al-Isha Salat, you are washing these off. Then you are sleeping, so nothing is written against you until you wash (sins off again)”.⁵²⁵

مِنْ كِتَابِ حَلِيَّةِ الْأَوْلِيَاءِ، بِإِسْنَادِهِ عَنْ زَيْرِ بْنِ حُبَيْشٍ أَنَّهُ حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: سَمِعْتُ مُنَادِيًا عِنْدَ حَضْرَةِ كُلِّ صَلَاةٍ
فَيَقُولُ يَا بَنِي آدَمَ قُومُوا فَأَطْفِئُوا عَنْكُمْ مَا أَوْقَدْتُمُوهُ عَلَى أَنْفُسِكُمْ

From the book ‘Hilyat Al Awliya’ – by his chain, from Zirr Bin Hubeysh, he narrated it from Abdullah Bin Masoud,

‘From Rasool-Allah^{saww} having said: ‘I^{saww} heard a caller calling out at the presence of every Salat saying: ‘O sons of Adam^{as}! Arise and extinguish from you what you have ignited upon yourselves!’

فَيَقُومُونَ فَيَنْطَهَرُونَ فَتَسْقُطُ خَطَايَاهُمْ مِنْ أَعْيُنِهِمْ وَ يُصَلُّونَ فَيَغْفِرُ لَهُمْ مَا بَيْنَهُمَا ثُمَّ تَوَقَّدُونَ فِيمَا بَيْنَ ذَلِكَ

So, they stand and cleanse, and their sins falls off from their eyes, and they pray Salat, so it is Forgiven for them whatever is between the two. Then they ignite in what is between that.

فَإِذَا كَانَ عِنْدَ صَلَاةِ الْأُولَى نَادَى يَا بَنِي آدَمَ قُومُوا فَأَطْفِئُوا مَا أَوْقَدْتُمْ عَلَى أَنْفُسِكُمْ فَيَقُومُونَ فَيَنْطَهَرُونَ وَ يُصَلُّونَ فَيَغْفِرُ لَهُمْ مَا بَيْنَهُمَا

When it is during the first Salat, he calls out: ‘O sons of Adam^{as}! Extinguish what you have ignited upon yourselves!’ They stand and cleanse, and they pray, so it is Forgiven for them what is between the two.

فَإِذَا حَضَرَتِ الْعَصْرُ فَمِثْلُ ذَلِكَ فَإِذَا حَضَرَتِ الْمَغْرِبُ فَمِثْلُ ذَلِكَ فَإِذَا حَضَرَتِ الْعَتَمَةُ فَمِثْلُ ذَلِكَ فَيَنَامُونَ وَ قَدْ غُفِرَ لَهُمْ

When Al-Asr presents, it is similar to that. When Al-Maghrib presents, it is similar to that. When the Al-Isha presents, it is similar to that. Then they sleep, and (sins) have been Forgiven for them’.

ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي خَيْرٍ وَ مُدْلِيحٍ فِي شَرِّ.

Then Rasool-Allah^{saww} said: ‘So he sets out in good deeds and sets out in evil deeds’.⁵²⁶

⁵²⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 46 a

⁵²⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 46 b

47- الْمُفْنِغُ، قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ مِنِّي مَنِ اسْتَحَفَّ بِصَلَاتِهِ- لَا يَرِدُ عَلَيَّ الْخَوْضَ لَا وَاللَّهِ.

(The book) 'Al Muqnie' –

He said, 'Rasool-Allah^{-saww} said: 'He isn't from me^{-saww}, one who takes lightly with his Salat. He will not arrive to me^{-saww} at the Fountain, no by Allah^{-azwj}, (he won't)'.⁵²⁷

48- تَخَجُّجُ الْبَلَاغَةِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: فِي كَلَامِ يُوصِي أَصْحَابَهُ تَعَاهَدُوا أَمْرَ الصَّلَاةِ وَحَافِظُوا عَلَيْهَا وَاسْتَكْبِرُوا مِنْهَا وَتَقَرَّبُوا بِهَا فَإِنَّمَا كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا أَلَا تَسْمَعُونَ إِلَى جَوَابِ أَهْلِ النَّارِ حِينَ سُئِلُوا مَا سَلَكَكُمْ فِي سَفَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ

(The book) 'Nahj Al Balagah' –

'From Amir Al-Momineen^{-asws} having said in a speech advising his^{-asws} companions: "Pledge with the matter of the Salat and be preserving upon it, and frequent from it and draw closer (to Allah^{-azwj}) by it, for it is **a timed Ordinance for the Momineen [4:103]**. Are you not listening to an answer of the people of the Fire when they would be asked, **What brought you into Saqar (Inferno)? [74:42] They shall say, 'We were not from the Musalleen [74:43]**.

وَإِنَّمَا لَتَخُتُّ الدُّنُوبَ حَتَّى الْوَرَقِ وَ تُطْلَفُهَا إِطْلَاقَ الرَّبْقِ وَ شَبَّهَهَا رَسُولُ اللَّهِ ص بِالْحَمَةِ تَكُونُ عَلَى بَابِ الرَّجُلِ فَهُوَ يَغْتَسِلُ مِنْهَا فِي الْيَوْمِ وَاللَّيْلَةِ حَمْسَ مَرَّاتٍ فَمَا عَسَى أَنْ يَنْقَى عَلَيْهِ مِنَ الدَّرَنِ

And it tends to drop the sins (like) dropping of the leaves and removes them (like) the removal of the noose. Rasool-Allah^{-saww} resembled it with the bathhouse which happens to be at the door of a man, so he bathes from it five times during the day and night. Would there remain any filth on him, and he had recognised its right?'

وَ قَدْ عَرَفَ حَقَّهَا وَ سَاقَهُ إِلَى قَوْلِهِ وَ كَانَ رَسُولُ اللَّهِ ص نَصِيبًا بِالصَّلَاةِ بَعْدَ التَّبَشِيرِ لَهُ بِالْجَنَّةِ لِقَوْلِ اللَّهِ سُبْحَانَهُ وَ أَمْرُ أَهْلِكَ بِالصَّلَاةِ وَ اصْطَبْرَ عَلَيْهَا فَكَانَ يَأْمُرُ بِهَا أَهْلَهُ وَ يَصْبِرُ عَلَيْهَا نَفْسَهُ

And he continued up to his^{-asws} words: 'And Rasool-Allah^{-saww} had still established the Salat even after his^{-saww} receiving glad tidings of the Paradise due to the Words of Allah^{-azwj} the Glorious: **And enjoin your family with the Salat and be constant upon it. [20:132]**. So, he^{-saww} used to instruct his^{-saww} family with it and was patience upon it himself^{-saww}'.⁵²⁸

49- مَجَالِسُ الشُّبْحِ، بِإِسْنَادِهِ عَنْ زُرَيْقٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أَيُّ الْأَعْمَالِ أَفْضَلُ بَعْدَ الْمَعْرِفَةِ

(The book) 'Majaalis' of the Sheykh – by his chain from Zureyq,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'Which of the deeds is the best are the recognition (of Wilayah)?'

⁵²⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 47

⁵²⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 48

قَالَ مَا مِنْ شَيْءٍ بَعْدَ الْمَعْرِفَةِ يَغْدِلُ هَذِهِ الصَّلَاةَ وَلَا بَعْدَ الْمَعْرِفَةِ وَالصَّلَاةَ شَيْءٌ يَغْدِلُ الزَّكَاةَ وَلَا بَعْدَ ذَلِكَ شَيْءٌ يَغْدِلُ الصَّوْمَ وَلَا بَعْدَ ذَلِكَ شَيْءٌ يَغْدِلُ الْحَجَّ وَفَاتِحَةُ ذَلِكَ كُلُّهُ مَعْرِفَتُنَا وَخَاتِمَتُهُ مَعْرِفَتُنَا الْحَيْرَ.

He^{-asws} said: ‘After the recognition (of Wilayah), there is nothing equating to this Salat, nor is there anything after the recognition (of Wilayah) and the Salat anything equating to the Zakat, nor is there anything after that equating to the fasting, nor is there anything after that equating to the Hajj, and the beginning of all that is having our^{-asws} recognition, and its ending is having our^{-asws} recognition’ – the Hadeeth”⁵²⁹

50- دَعَوَاتُ الرَّاَوْنَدِيِّ، سَأَلَ مُعَاوِيَةَ بْنَ وَهَبٍ أَبَا عَبْدِ اللَّهِ عَ عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعِبَادُ إِلَى رَبِّهِمْ

(The book) ‘Dawaat’ of Al Rawandy –

‘Muawiya Bin Wahab asked Abu Abdullah^{-asws} about the best of what the servants can be drawing closer to their Lord^{-azwj}.

فَقَالَ مَا أَعْلَمُ شَيْئًا بَعْدَ الْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ الصَّلَاةِ أَلَا تَرَى أَنَّ الْعَبْدَ الصَّالِحَ عِيسَى ابْنَ مَرْيَمَ قَالَ وَ أَوْصَانِي بِالصَّلَاةِ وَ سُئِلَ النَّبِيُّ صَ عَنْ أَفْضَلِ الْأَعْمَالِ قَالَ الصَّلَاةُ لِأَوَّلِ وَثَبَتِهَا.

He^{-asws} said: ‘I^{-asws} don’t know of anything after the recognition (of Wilayah) anything better than this Salat. Don’t you see the righteous servant Isa^{-as} Ibn Maryam^{-as} said: **and He has Enjoined upon me with the Salat [19:31]**; and the Prophet^{-saww} was asked about best of the deeds. He^{-saww} said: ‘The Salat at the beginning of its timings”⁵³⁰

51 كُنْزُ الْكَرَاجِكِيِّ، قَالَ لُقْمَانُ لِابْنِهِ يَا بُنَيَّ أَقِمِ الصَّلَاةَ فَإِنَّمَا مَثَلُهَا فِي دِينِ اللَّهِ كَمَثَلِ عَمُودٍ فُسطَاطٍ فَإِنِ الْعَمُودُ إِذَا اسْتَقَامَتْ نَفَعَتْ الْأُتُنَابُ وَالْأَوْتَادُ وَالْظَّلَالُ وَإِن لَمْ يَسْتَقِمْ لَمْ يَنْفَعِ وَتَدُّ وَ لَا طُنْبُ وَ لَا ظِلَالٌ.

(The book) ‘Kanz’ of Al Karajaky –

‘Luqman^{-as} said to his^{-as} son: **‘O my son! Establish the Salat [31:17]**. Rather, it’s example in the religion of Allah^{-azwj} is like an example of a pillar (pole) of the tent. If the pillar is straight, the ropes and the pegs and the canopy will benefit, and if it is not straight, neither a peg, nor a rope nor canopy will benefit”⁵³¹

52 عُدَّةُ الدَّاعِي، وَ دَعَائِمُ الْإِسْلَامِ، عَنِ الْبَاقِرِ عَ يَا بَاغِي الْعِلْمِ صَلِّ قَبْلَ أَنْ لَا تَقْدِرَ عَلَى لَيْلٍ وَ لَا نَهَارٍ تُصَلِّي فِيهِ إِثْمًا مَثَلُ الصَّلَاةِ لِصَاحِبِهَا كَمَثَلِ رَجُلٍ دَخَلَ عَلَى ذِي سُلْطَانٍ فَأَنْصَتَ لَهُ حَتَّى فَرَّغَ مِنْ حَاجَتِهِ وَ كَذَلِكَ الْمَرْءُ الْمُسْلِمُ إِذْ بَدَأَ فِي الصَّلَاةِ لَمْ يَزَلِ اللَّهُ عَزَّ وَ جَلَّ يَنْظُرُ إِلَيْهِ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ.

(The book) ‘Uddat Al Daie’, and ‘Da’aim Al-Islam’ –

‘From Al-Baqir^{-asws}: ‘O seeker of knowledge! Pray Salat before you are no longer able upon a night nor a day to be praying in it. But rather, an example of the Salat to its performer is like

⁵²⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 49

⁵³⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 50

⁵³¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 51

an example of a man entering to see a ruler, so he (ruler) listens to him until he is free from requesting his need; and like that is the Muslim person, by the Permission of Allah^{-azwj} Mighty and Majestic, for as long as he is in the Salat. Allah^{-azwj} Mighty and Majestic does not cease to Look at him until he is free from his Salat".⁵³²

53 عَوَالِي اللَّائِلِي، قَالَ النَّبِيُّ ص أَوَّلُ مَا يُنظَرُ فِي عَمَلِ الْعَبْدِ فِي يَوْمِ الْقِيَامَةِ فِي صَلَاتِهِ فَإِنْ قُبِلَتْ نُظِرَ فِي غَيْرِهَا وَإِنْ لَمْ تُقْبَلْ لَمْ يُنظَرْ فِي عَمَلِهِ بِشَيْءٍ.

(The book) 'Gawali Al La'ali' –

'The Prophet^{-saww} said: 'On the Day of Qiyamah, the first of what He^{-azwj} the deeds of the servant will be looked at is regarding his Salat. If it Accepted, other matters will be looked at, and if it is not Accepted, nothing in his deeds will be looked at".⁵³³

وَقَالَ الصَّادِقُ ع شَمَاعَتُنَا لَا تَنَالُ مُسْتَحْفَا بِصَلَاتِهِ.

And Al-Sadiq^{-asws} said: 'Our^{-asws} intercession cannot be attained by one taking lightly with his Salat".⁵³⁴

54 الْمُعْتَبِرُ، قَالَ رَسُولُ اللَّهِ ص لَا يَزَالُ الشَّيْطَانُ دَعِرًا مِنْ أَمْرِ الْمُؤْمِنِ مَا حَافِظَ عَلَى الصَّلَوَاتِ الْخُمْسِ فَإِذَا ضَيَعَهُنَّ اجْتَرَأَ عَلَيْهِ.

(The book) 'Al Mo'tabar' –

'Rasool-Allah^{-saww} said: 'The Satan^{-la} does not cease fearing from the affairs of the Momin for as long as he preserves upon the five (daily) Salawaat. When he is weak from these, he^{-la} is emboldened upon him".⁵³⁵

وَعَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ عَمُودَ الدِّينِ الصَّلَاةُ وَهِيَ أَوَّلُ مَا يَنْزِلُ فِيهِ مِنْ عَمَلِ ابْنِ آدَمَ فَإِنْ صَحَّحَتْ نُظِرَ فِي عَمَلِهِ وَإِنْ لَمْ تَصِحَّ لَمْ يُنظَرْ فِي بَقِيَّةِ عَمَلِهِ.

And from Ali^{-asws} having said: 'Rasool-Allah^{-saww} said: 'A pillar of the religion is the Salat, and it is the first of what was Revealed from the deeds of the son of Adam^{-as}. If it is correct, his deeds will be looked into, and if it is not correct, the remainder of his deeds will not be looked into".⁵³⁶

وَقَالَ ع لِكُلِّ شَيْءٍ وَجْهٌ وَوَجْهُ دِينِكُمْ الصَّلَاةُ.

And he^{-asws} said: 'For every thing there is a face, and the face of your religion is the Salat".⁵³⁷

⁵³² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 52

⁵³³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 53 a

⁵³⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 53 b

⁵³⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 54 a

⁵³⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 54 b

⁵³⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 54 c

55 الكافي، و الفقيه، و التهذيب، بأسانيدهم عن الصادق ع قال: صلاة فريضة خير من عشرين حجة و حجة خير من بيت مملو ذهباً يتصدق منه حتى يفتى أو حتى لا يبقى منه شيء.

(The books) 'Al Kafi', and 'Al Faqeeh', and 'Al Tahzeeb', by their chains,

'An obligatory Salat is better than twenty Hajj, and one Hajj is better than a house filled with gold given in charity with until it depletes, or until there does not remain anything from it'.⁵³⁸

تبيين نقل أن النبي ص سئل أي الأعمال أفضل فقال الصلاة لأول وقتها و سئل أيضا أي الأعمال أفضل فقال بر الوالدين و سئل أي الأعمال أفضل فقال حج مرور.

Clarification (Hadeeth) only – 'The Prophet^{-saww} was asked, 'Which of the deeds is the best?' He^{-saww} said: 'The Salat at the beginning of its timings'. And he^{-saww} was asked as well, 'Which of the deeds is the best?' He^{-saww} said: 'Righteousness with the parents'. And he^{-saww} was asked, 'Which of the deeds is the best?' He^{-saww} said: 'And Accepted Hajj'.

56 الحِصَالُ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الطَّالِقَانِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنِ الْمُنْدِرِ بْنِ مُحَمَّدٍ عَنِ جَيْفَرِ عَنِ أَبِيهِ الْأَحْمَرِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ عُمَرَ بْنِ ثَابِتٍ عَنِ أَبِيهِ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ قَالَ: سُئِلَ النَّبِيُّ ص عَنِ الصَّلَاةِ فَقَالَ ص الصَّلَاةُ مِنْ شَرَائِعِ الدِّينِ وَ فِيهَا مَرْضَاةُ الرَّبِّ عَزَّ وَ جَلَّ فَهِيَ مِنْهَاجُ الْأَنْبِيَاءِ-

(The book) 'Al Khisaal' – from Muhammad Bin Ibrahim Bin Is'haq Al Talaqani, from Ahmad Bin Muhammad Bin Saeed, from Al Munzari Bin Muhammad, from Jayfar, from Aban Al Ahmar, from Al Husayn Bin Ulwan, from Umar Bin Sabir, from his father, from Zamrah Bin Habeeb who said,

'The Prophet^{-saww} was asked about the Salat. He^{-saww} said: 'The Salat is from the laws of religion and in it is Satisfaction of the Lord^{-azwj} Mighty and Majestic. Thus, it is a manifesto of the Prophets^{-as}.

وَ لِلْمُصَلِّي حُبُّ الْمَلَائِكَةِ وَ هُدًى وَ إِيْمَانٌ وَ نُورٌ الْمَعْرِفَةِ وَ بَرَكَتٌ فِي الرِّزْقِ وَ رَاحَةٌ لِلْبَدَنِ وَ كَرَاهَةٌ لِلشَّيْطَانِ وَ سِلَاحٌ عَلَى الْكُفَّارِ وَ إِجَابَةٌ لِلدُّعَاءِ وَ قَبُولٌ لِلْأَعْمَالِ

And for the praying one is love of the Angels, and guidance, and Eman, and Noor of the recognition, and Blessings in the sustenance, and comfort for the body, and abhorrence of the Satan^{-la}, and a weapon against the Kafirs, and Answering of the supplication, and Acceptance of the deeds.

وَ زَادَ لِلْمُؤْمِنِ مِنَ الدُّنْيَا إِلَى الْآخِرَةِ وَ شَفِيعٌ بَيْنَهُ وَ بَيْنَ مَلِكِ الْمَوْتِ وَ أُنِيسٌ فِي قَبْرِهِ وَ فِرَاشٌ تَحْتَ جَنْبِهِ وَ جَوَابٌ لِمُنْكَرٍ وَ نَكِيرٍ

And (it is) a provision for the Momin from the world to the Hereafter, and an interceder between him and the Angel of death, and a comforter in his grave, and mattress beneath his sides, and an answer to Munkar and Nakeer (questioning Angels).

وَتَكُونُ صَلَاةُ الْعَبْدِ عِنْدَ الْمُخَشَّرِ تَاجاً عَلَى رَأْسِهِ وَ نُوراً عَلَى وَجْهِهِ وَ لِيَاساً عَلَى بَدَنِهِ وَ سِتْراً بَيْنَهُ وَ بَيْنَ النَّارِ وَ حُجَّةً بَيْنَهُ وَ بَيْنَ الرَّبِّ جَلَّ جَلَالُهُ وَ نَجاةً لِيَدَيْهِ مِنَ النَّارِ وَ جَوَازاً عَلَى الصِّرَاطِ وَ مِفْتَاحاً لِلْجَنَّةِ وَ مُهُوراً لِلْحُورِ الْعِينِ وَ تَمَنّاً لِلْجَنَّةِ

And Salat of the servant at the plains of Resurrection would be a crown upon his head, and a radiance upon his face, and a tongue upon his body, and a veil between him and the Fire, and an argument between him and the Lord^{-azwj}, Majestic is His^{-azwj} Majesty, and a salvation for his body from the Fire, and a permit upon the Bridge, and (it is) a key to the Paradise, and a dower for the Maiden Hourie, and a price for the Paradise.

بِالصَّلَاةِ يَبْلُغُ الْعَبْدُ إِلَى الدَّرَجَةِ الْعُلْيَا لِأَنَّ الصَّلَاةَ تَسْبِيحٌ وَ تَهْلِيلٌ وَ تَحْمِيدٌ وَ تَكْبِيرٌ وَ تَمْجِيدٌ وَ تَقْدِيسٌ وَ قَوْلٌ وَ دَعْوَةٌ.

With the Salat, the servant will reach to the lofty ranks, because the Salat is a glorification (of Allah^{-azwj}), and extollations of Oneness, and praise, and exclamation of Takbeer, and extollations of Glory and Holiness, and a word, and a supplication”.⁵³⁹

57 دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع قَالَ: أُوصِيكُمْ بِالصَّلَاةِ الَّتِي هِيَ عَمُودُ الدِّينِ وَ قِوَامُ الْإِسْلَامِ فَلَا تَعْفَلُوا عَنْهَا.

(The book) ‘Da’aim Al-Islam’ –

‘From Ali^{-asws} having said: ‘I^{-asws} advise you with the Salat which is a pillar of your religion, and a foundation of Al-Islam, therefore do not be heedless from it’.⁵⁴⁰

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ لِيَعْضِ شَيْعَتِهِ بَلِّغْ مَوَالِينَا عَنَّا السَّلَامَ وَ قُلْ لَهُمْ لَا أَعْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئاً إِلَّا يَبْرَحَ فَاحْفَظُوا أَلْسِنَتَكُمْ وَ كُفُّوا أَيْدِيَكُمْ وَ عَلَبَكُمْ بِالصَّبْرِ وَ الصَّلَاةِ فَإِنَّ اللَّهَ مَعَ الصَّابِرِينَ.

And from Abu Ja’far^{-asws} having said to one of his^{-asws} Shias: ‘Deliver the greetings to our^{-asws} friends on our^{-asws} behalf, and say to them, ‘Nothing will avail you from Allah^{-azwj} except with devoutness (piety), therefore preserve your tongues, and restrain your hands; and upon you is with the patience and the Salat, for Allah^{-azwj} is with the patient ones!’⁵⁴¹

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَا حَظَّ فِي الْإِسْلَامِ لِمَنْ تَرَكَ الصَّلَاةَ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘There is no share in Al-Islam for the one who neglects the Salat’.⁵⁴²

وَ عَنْهُ ع قَالَ: أَتَى رَجُلٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ لِي أَنْ يُدْخِلَنِي الْجَنَّةَ

And from him^{-asws} having said: ‘A man came to Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}! Supplicate to Allah^{-azwj} for me to Admit me into the Paradise’.

فَقَالَ لَهُ أَعْنِي عَلَيْهِ بِكَثْرَةِ السُّجُودِ.

⁵³⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 56

⁵⁴⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 57 a

⁵⁴¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 57 b

⁵⁴² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 57 c

He^{-saww} said to him: ‘Assist me^{-saww} upon it by frequenting the Sajdah(s)’.⁵⁴³

وَعَنْ عَلِيٍّ ع قَالَ: الصَّلَاةُ الْخُمْسُ كَفَّارَةٌ لِمَا بَيْنَهُنَّ مَا اجْتَنَبَ مِنَ الْكَبَائِرِ وَ هِيَ الْآيَةُ قَالَ اللَّهُ إِنَّ الْحَسَنَاتِ يُدْهِنُ السَّيِّئَاتِ ذَلِكَ ذِكْرِي لِلذَّاكِرِينَ.

And from Ali^{-asws} having said: ‘The five (daily) Salats is an atonement for whatever is between these, for as long as you stay away from the major sins, and these are which Allah^{-azwj} Said: **‘And establish the Salat in the two ends of the day and near from the night. Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114]’**.⁵⁴⁴

وَعَنْهُ ع قَالَ: أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ الصَّلَاةُ فَمَا شَيْءٌ أَحْسَنَ مِنْ أَنْ يَغْتَسِلَ الرَّجُلُ أَوْ يَتَوَضَّأَ فَيَسْمِعُ الْوُضُوءَ ثُمَّ يَبْرُزُ حَيْثُ لَا يَرَاهُ أَحَدٌ فَيَشْرَفُ اللَّهُ عَلَيْهِ وَ هُوَ رَاكِعٌ وَ سَاجِدٌ

And from him^{-asws} having said: ‘The deeds most Beloved to Allah^{-azwj} is the Salat. There is nothing more excellent than the man washing, or performing Wud’u, so he perfects the Wud’u, then he goes out whereby no one can see him, so (only) Allah^{-azwj} Looks upon him while he is performing Ruk’u and Sajdah!

إِنَّ الْعَبْدَ إِذَا سَجَدَ نَادَى إِبْلِيسَ يَا وَيْلَهُ أَطَاعَ وَ عَصَيْتُ وَ سَجَدَ وَ أَبَيْتُ وَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ إِذَا سَجَدَ.

When the servant performs Sajdah, Iblees^{-la} calls out, ‘He obeys while I^{-la} disobeyed, and he performs Sajdah while I^{-la} refused!’; and the closest of what the servant can be to Allah^{-azwj} is when he is performing Sajdah’.⁵⁴⁵

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا أَحْرَمَ الْعَبْدُ الْمُسْلِمُ فِي صَلَاتِهِ أَقْبَلَ اللَّهُ إِلَيْهِ بِوَجْهِهِ وَ وَكَّلَ بِهِ مَلَكًا يَلْتَقِطُ الْقُرْآنَ مِنْ فِيهِ الْبِقَاطَ فَإِذَا أَعْرَضَ أَعْرَضَ اللَّهُ عَنْهُ وَ وَكَّلَهُ إِلَى الْمَلِكِ.

And from Abu Ja’far^{-asws} having said: ‘When the Muslims servant wears Ihraam in his Salat, Allah^{-azwj} Turns to him with His^{-azwj} Face, and Allocates and Angel to him to swallow the Quran (recitation) from his mouth a swallowing. When he turns away, Allah^{-azwj} Turns away from him and Allocates him to the Angel’.⁵⁴⁶

58 مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ مِنْ أَصْحَابِهِ عَنْ أَبِي الْمُفَضَّلِ عَنْ رِجَالٍ مِنْ بَنِي الْعَبْرَتَائِيَّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْأَصَمِّ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ وَهَبِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي حَرْبِ بْنِ أَبِي الْأَسْوَدِ الدَّؤَلِيِّ عَنْ أَبِيهِ عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص فِيمَا أَوْصَى إِلَيْهِ يَا أَبَا ذَرٍّ إِنَّ اللَّهَ جَعَلَ قُرَّةَ عَيْنِي فِي الصَّلَاةِ وَ حَبِيبَهَا إِلَيَّ كَمَا حَبَّبَ إِلَيَّ الْجَائِعِ الطَّعَامَ وَ إِلَى الظَّمَانِ الْمَاءَ وَ إِنَّ الْجَائِعَ إِذَا أَكَلَ الطَّعَامَ شَبِعَ وَ الظَّمَانُ إِذَا شَرِبَ الْمَاءَ

(The book) ‘Majaalis’ of the Sheykh – from a group of his companions, from Abu Al Mufazzal, from Raja’a Bin Yahya Al Abartaie, from Muhammad Bin Al Husayn Bin Shamoun, from Abdullah Bin Abdul Rahman Al Asamma, from Al Fuzeyl Bin Yasaar, from Wahab Bin Abdullah, from Abu harb Bin Abu Al Aswad Al dowly, from his father,

‘From Abu Zarr^{-ra}, may Allah^{-azwj} Mercy him^{-ra}, said, ‘Rasool-Allah^{-saww} said among what he^{-saww} advised to him^{-ra}: ‘O Abu Zarr^{-ra}! Allah^{-azwj} has Made delight of my^{-saww} eyes to be in the Salat,

⁵⁴³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 57 d

⁵⁴⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 57 e

⁵⁴⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 57 f

⁵⁴⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 57 g

and Caused it to be beloved to me^{-saww}, just as the food is beloved to the hungry and the water is to the thirsty, and when the hungry eats the food he is satiated, and when the thirsty drinks the water he is saturated’.

رَوَى وَ أَنَا لَا أَشْبَعُ مِنَ الصَّلَاةِ

It is reported: ‘And I^{-saww} don’t get satiated from praying the Salat.

يَا أَبَا ذَرٍّ إِنَّ اللَّهَ بَعَثَ عِيسَى ابْنَ مَرْيَمَ ع بِالرُّهْبَانِيَّةِ وَ بُعِثْتُ بِالْحَنِيفِيَّةِ السَّمْحَةِ وَ حُبِّبَ إِلَيَّ النِّسَاءَ وَ الطَّيِّبُ جُعِلْتُ فِي الصَّلَاةِ فُرَّةً عَيْنِي

O Abu Zarr^{-ra}! Allah^{-azwj} Sent Isa^{-as} Ibn Maryam^{-as} with the monasticism, and I^{-saww} have been Sent with the uprightness, the tolerance, and beloved to me^{-saww} are the women, and the perfume. The delight of my^{-saww} eyes has been Made to be in the Salat.

يَا أَبَا ذَرٍّ مَا دُمْتُ فِي الصَّلَاةِ فَإِنَّكَ تُفْرَعُ بَابَ الْمَلِكِ وَ مَنْ يُكْثِرُ قَرَعَ بَابَ الْمَلِكِ يُفْتَحَ لَهُ

O Abu Zarr^{-ra}! For as long as you^{-ra} as in the Salat, you are knocking a door of the King, and one who frequently knocks on a door of the King, it is opened for him.

يَا أَبَا ذَرٍّ مَا مِنْ مُؤْمِنٍ يَتَقَرَّبُ إِلَى الصَّلَاةِ إِلَّا تَنَازَرَتْ عَلَيْهِ الْمَلَائِكَةُ مَا بَيْنَهُ وَ بَيْنَ الْعَرْشِ وَ وَكَّلَ بِهِ مَلَكٌ يُنَادِي يَا ابْنَ آدَمَ لَوْ تَعْلَمُ مَا لَكَ فِي صَلَاتِكَ وَ مَنْ تَنَاجَى مَا سَمِعَتْ وَ مَا التَّفَتَّ

O Abu Zarr^{-ra}! There is none from a Momin standing to the Salat except the righteousness is sprinkled upon him what is between him and the Throne, and an Angel is Allocated with him. He calls out: ‘O son of Adam^{-as}! Had you known what is for you in your Salat, and the One^{-azwj} you are whispering to, you would neither get fed up and would not turn around (stop praying Salat)’.

يَا أَبَا ذَرٍّ مَا مِنْ رَجُلٍ يَجْعَلُ جَبْهَتَهُ فِي بُفْعَةٍ مِنْ بُقَاعِ الْأَرْضِ إِلَّا شَهِدَتْ لَهُ بِهَا يَوْمَ الْقِيَامَةِ

O Abu Zarr^{-ra}! There is no man making his forehead to be in a spot from spots of the earth, except it will testify for him on the Day of Qiyamah.

يَا أَبَا ذَرٍّ مَا مِنْ صَبَاحٍ وَ لَا مَسَاءٍ إِلَّا وَ بُقَاعِ الْأَرْضِ يُنَادِي بَعْضُهَا بَعْضًا يَا حَارَةَ هَلْ مَرَّ بِكَ الْيَوْمَ ذَاكِرٌ لِلَّهِ عَزَّ وَ جَلَّ أَوْ عَبْدٌ وَضَعَ جَبْهَتَهُ عَلَيْكَ سَاجِدًا لِلَّهِ

O Abu Zarr^{-ra}! There is neither any morning nor evening except and spots of the earth call out to each other, ‘O neighbour! Has there passed by you today one doing Zikr of Allah^{-azwj} Mighty and Majestic, or a servant placing his forehead upon you in Sajdah to Allah^{-azwj}?’

فَمِنْ قَائِلَةٍ لَا وَ مِنْ قَائِلَةٍ نَعَمْ فَإِذَا قَالَ نَعَمْ اهْتَزَّتْ وَ انْشَرَحَتْ وَ تَرَى أَنَّ لَهَا الْقُضْلَ عَلَى جَارِحَتَا.

From its speakers is one which says ‘yes’, and from its speakers is one which says, ‘no’. When it says, ‘yes’, it shakes and expands, and sees that there is a merit for it over its neighbour”⁵⁴⁷

59 الْمَحَاسِنُ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّلْتِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بُنِيَ الْإِسْلَامُ عَلَى خُمْسَةِ أَشْيَاءَ عَلَى الصَّلَاةِ وَالزَّكَاةِ وَالْحَجِّ وَالصَّوْمِ وَالْوَلَايَةِ

(The book) ‘Al Mahasin’ – from Abdullah Bin Al Salt, from Hammad Bin Isa, from Hareyz Bin Abdullah, from Zurarah,

‘From Abu Ja’far^{-asws} having said: ‘Al-Islam is built upon five things – upon the Salat, and the Zakat, and the Hajj, and the fasting, and the Wilayah’.

قَالَ زُرَّارَةُ فَأَيُّ ذَلِكَ أَفْضَلُ

Zurara said, ‘Which of that is superior?’

قَالَ الْوَلَايَةُ أَفْضَلُ لِأَنَّهَا مِفْتَاحُهَا وَالْوَالِي هُوَ الدَّلِيلُ عَلَيْهَا

He^{-asws} said: ‘The Wilayah is superior, because it is their key, and the Guardian (Imam^{-asws}), he is the pointed upon these’.

قُلْتُ ثُمَّ الَّذِي يَلِي ذَلِكَ فِي الْفَضْلِ

I said, ‘The which follows that in the superiority?’

قَالَ الصَّلَاةُ إِنَّ رَسُولَ اللَّهِ ص قَالَ الصَّلَاةُ عَمُودُ دِينِكُمْ

He^{-asws} said: ‘The Salat. Rasool-Allah^{-saww} said: ‘The Salat is a pillar of your religion’.

قَالَ قُلْتُ ثُمَّ الَّذِي يَلِيهِ فِي الْفَضْلِ

He (the narrator) said, ‘I said, ‘The which follows it in the superiority?’

قَالَ الزَّكَاةُ لِأَنَّهُ فَرَعَهَا بِهَا وَبَدَأَ بِالصَّلَاةِ قَبْلَهَا وَ قَالَ رَسُولُ اللَّهِ ص الزَّكَاةُ تَذْهَبُ بِالذُّنُوبِ

He^{-asws} said: ‘The Zakat, because it is paired with it, and the Salat is begun with before it; and Rasool-Allah^{-saww} said; ‘The Zakat does away with the sins’.

قُلْتُ فَأَلَّذِي يَلِيهِ فِي الْفَضْلِ

I said, ‘So the one which follows it in the superiority?’

قَالَ الْحَجُّ

⁵⁴⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 58

He^{-asws} said: ‘The Hajj’.

وَسَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ قُلْتُ لِمَ مَا دَا يَتَّبِعُهُ

And he continued the Hadeeth up to he said, ‘I said, ‘Then what is that which follows it?’

قَالَ الصَّوْمُ

He^{-asws} said: ‘The fasting’.

قُلْتُ وَ مَا بَأَلِ الصَّوْمِ صَارَ آخِرَ ذَلِكَ أَجْمَعِ

I said, ‘And what is the matter the fasting came to be at the end of that all?’

قَالَ أَفْضَلُ الْأَشْيَاءِ مَا إِذَا أَنْتَ فَاتَكَ لَمْ يَكُنْ مِنْهُ تَوْبَةٌ دُونَ أَنْ تَرْجِعَ إِلَيْهِ فْتُوَدِّيهِ بِعَيْنِهِ إِنَّ الصَّلَاةَ وَ الرِّكَاعَةَ وَ الْحَجَّ وَ الْوَلَايَةَ لَيْسَ شَيْءٌ يَفْعُ مَكَانَهَا دُونَ أَدَائِهَا وَ إِنَّ الصَّوْمَ إِذَا فَاتَكَ أَوْ قَصَّرْتَ وَ سَافَرْتَ فِيهِ أَدَيْتَ مَكَانَهُ أَيَّاماً غَيْرَهَا وَ جِيرَتْ ذَلِكَ الدَّنْبُ بِصَدَقَةٍ وَ لَا قَضَاءٍ عَلَيْكَ وَ لَيْسَ مِنْ تِلْكَ الْأَرْبَعَةِ شَيْءٌ يُجْزِيكَ مَكَانَهُ غَيْرُهُ.

He^{-asws} said: ‘The most superior of things is what, when you were to lose it, there would be no repentance from it unless you return to it so you can fulfil with exactly it. The Salat, and the Zakat, and the Hajj, and Wilayah, there isn’t anything occurring in its place apart from fulfilling it, while the fasting, when you miss it, or are deficient and have travelled during it, you can fulfil (other) days in its place apart for it (which was missed), and that sin would be compelled with giving charity, and there is no repayment upon you, and there isn’t anything from those four which can suffice in its place apart from it’.⁵⁴⁸

60 **الْهُدَايَةُ لِلصَّدُوقِ**، الدَّعَائِمُ الَّتِي بُنِيَ عَلَيْهَا الْإِسْلَامُ سِتُّ الصَّلَاةُ وَ الرِّكَاعَةُ وَ الصَّوْمُ وَ الْحَجُّ وَ الْجِهَادُ وَ الْوَلَايَةُ وَ هِيَ أَفْضَلُهُنَّ وَ مَنْ تَرَكَ وَاحِدَةً مِنْ هَذِهِ الْخَمْسِ عَمْدًا مُتَعَمِّدًا فَهُوَ كَافِرٌ وَ لَا صَلَاةَ إِلَّا بِوُضُوءٍ وَ الصَّلَاةُ تَتِمُّ بِالتَّوَاتُفِ وَ الْوُضُوءُ بِغُسْلِ يَوْمِ الْجُمُعَةِ.

(The book) ‘Al Hidayah’ of Al Sadouq –

‘The pillars which Al-Islam has been built upon are six – the Salat, and the Zakaat, and the fasting, and the Hajj, and the Jihad, and the Wilayah, and it (Wilayah) is their superior; and the one who neglects one of these five deliberately, he is a Kafir; and there is no Salat except with Wud’u, and the Salat is completed with the optional ones, while the Wud’u (is completed) with washing on the day of Friday’.⁵⁴⁹

61 **الْمَجَازَاتُ النَّبَوِيَّةُ**، عَنِ النَّبِيِّ ص قَالَ: إِنَّ الْمُسْلِمَ إِذَا تَوَضَّأَ وَ صَلَّى الْخَمْسَ تَحَاتَّتْ حَطَايَاهُ كَمَا تَنَحَّاتُ الْوَرَقُ.

(The book) ‘Al Majazaat of Al Nabuwwah’ –

⁵⁴⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 59

⁵⁴⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 60

‘From the Prophet^{-saww} having said: ‘When the Muslim performs Wud’u and prays the five (daily Salats), his sins drop off from him like dropping of the leaves (from a tree)’^{.550}

62 كِتَابُ الْإِمَامَةِ وَالتَّبَصُّرَةِ، لِعَلِيِّ بْنِ أَبِي بَابُوَيْهِ عَنِ الْحَسَنِ بْنِ حَمَزَةَ الْعُلَوِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ عَنِ أَبِيهِ عَنِ هَارُونَ بْنِ مُسْلِمٍ عَنِ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ ع عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّلَاةُ مِيزَانٌ مَنْ وَفَى اسْتَوَى.

‘Kitab Al Imamah Wa Al Tabsira’ of Ali Bin Babuwayh, from Al Hassan Bin Hamza Al Alawy, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Haroun Bin Muslim, from Mas’adah Bin Sadaqah,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said; ‘Rasool-Allah^{-saww} said: ‘The Salat is a scale, one fulfils it will be Fulfilled’^{.551}

63 كِتَابُ الْمُتَّقَى بْنِ الْوَلِيدِ الْخَنَّاطِ، عَنْ أَبِي بَصِيرٍ قَالَ: دَخَلْتُ عَلَى حَمِيدَةَ أُعْزِبَهَا بِأَبِي عَبْدِ اللَّهِ ع فَبَكَتْ ثُمَّ قَالَتْ يَا أَبَا مُحَمَّدٍ لَوْ شَهِدْتَهُ حِينَ حَضَرَهُ الْمَوْتُ وَ قَدْ قُبِضَ إِحْدَى عَيْنَيْهِ ثُمَّ قَالَ ادْعُوا لِي قَرَاتِي وَ مَنْ لَطَفَ لِي

‘The book of Musanna Bin Al Waleed Al Hannat, from Abu Baseer who said,

‘I entered to see Hameeda^{-ra} to console her^{-ra} of Abu Abdullah^{-asws}. She^{-ra} cried, then said, ‘O Abu Muhammad! If you could have witnessed when the death presented to him^{-asws} and one of his^{-asws} eye had been seized, then he^{-asws} said: ‘Call my^{-asws} kindred to me^{-asws}, and the one who is affectionate to me^{-asws}!’

فَلَمَّا اجْتَمَعُوا حَوْلَهُ قَالَ إِنَّ شَفَاعَتَنَا لَنْ تَنَالَ مُسْتَحِفًّا بِالصَّلَاةِ.

When they had gathered around him^{-asws}, he^{-asws} said: ‘Our^{-asws} intercession will never be achieved by the one taking lightly with the Salat’^{.552}

64 كِتَابُ الْحُسَيْنِ بْنِ عُثْمَانَ، عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَوَّلُ مَا يُحَاسِبُ عَلَيْهِ الْعَبْدُ الصَّلَاةَ فَإِذَا قُبِلَتْ قُبِلَ سَائِرُ عَمَلِهِ وَ إِذَا رُدَّتْ عَلَيْهِ رُدَّ عَلَيْهِ سَائِرُ عَمَلِهِ.

The book of Al Husayn Bin Usman, from a man,

‘From Abu Abdullah^{-asws} having said: ‘The first of what the servant will be Reckoned upon is the Salat. When it is Accepted, rest of his deeds would be Accepted, and when it is rejected to him, rest of his deeds will be rejected to him’^{.553}

65 كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ كَانَ أَبُو دَرٍّ يَقُولُ فِي عِظَتِهِ يَا مُبْتَغِي الْعِلْمِ صَلِّ قَبْلَ أَنْ لَا تُقْدِرَ عَلَى لَيْلٍ وَ لَا نَهَارٍ تُصَلِّي فِيهِ

The book of Aasim Bin Humeyr, from Abu Baseer who said,

⁵⁵⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 61

⁵⁵¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 62

⁵⁵² Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 63

⁵⁵³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 64

'I heard Abu Ja'far^{asws} saying: 'Abu Zarr^{ra} had said in his^{ra} preaching, 'O seeker of knowledge! Pray Salat before you are no longer able upon a night nor a day you can be praying in.

إِنَّمَا مَثَلُ الصَّلَاةِ لِصَاحِبِهَا كَمَثَلِ رَجُلٍ دَخَلَ عَلَى ذِي سُلْطَانٍ فَأَنْصَتَ لَهُ حَتَّى يَخْرُجَ مِنْ حَاجَتِهِ كَذَلِكَ الْمَرْءُ الْمُسْلِمُ بِإِذْنِ اللَّهِ تَعَالَى مَا دَامَ فِي صَلَاتِهِ لَمْ يَزَلِ اللَّهُ تَعَالَى يَنْظُرُ إِلَيْهِ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ.

But rather, an example of the Salat to its performer is like an example of a man entering to see a ruler. He (ruler) listens to him until he comes out from his need. Like that is the Muslim person, by the Permission of Allah^{azwj} the Exalted, for as long as he is in the Salat, Allah^{azwj} the Exalted does not cease to Look at him until he is free from his Salat".⁵⁵⁴

66 كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ هُمَيْدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَوْ كَانَ عَلَى بَابِ أَحَدِكُمْ نَهْرٌ فَأَغْتَسَلَ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ هَلْ كَانَ يَبْقَى عَلَى جَسَدِهِ مِنَ الدَّرَنِ شَيْءٌ؟ إِنَّمَا مَثَلُ الصَّلَاةِ مَثَلُ النَّهْرِ الَّذِي يُبْقِي كُلَّمَا صَلَّى صَلَاةً كَانَ كَهَرَةً لِدُنُوبِهِ إِلَّا ذَنْبَ أَخْرَجَهُ مِنَ الْإِيمَانِ مُقِيمٍ عَلَيْهِ.

The book of Ja'far Bin Muhammad Bin Shureyh, from Humeyd Bin Shueyb, from Jabir Al Jufy who said,

'If there had been a river by the door of one of you, so he washes from it five times during every day, would there remain upon his body anything from the dirt? But rather, an example of the Salat is an example of the river which purifies. Every time he prays a Salat, it would be an atonement for his sins except a sin expelling him from the Eman, he stays upon it".⁵⁵⁵

⁵⁵⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 65

⁵⁵⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 1 H 66

CHAPTER 2 – REASON OF THE SALAT, AND ITS OPTIONAL AND ITS CONDUCT

1- العَلَلُ، عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ مَعاً عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَيْطِيِّ عَنِ ابْنِ أَبِي عَمِيرٍ وَ مُحَمَّدِ بْنِ سِنَانٍ مَعاً عَنِ الصَّبَّاحِ الْمُرِّيِّ وَ سَدِيرِ الصَّبْرِيِّ وَ مُحَمَّدِ بْنِ النُّعْمَانِ وَ ابْنِ أُذَيْنَةَ جَمِيعاً عَنْ أَبِي عَبْدِ اللَّهِ ع

(The book) ‘Al Ilal’ – from his father, and Muhammad Bin Al-Hassan Bin Al Waleed, both together from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Ibn Abu Umeyr and Muhammad Bin Sinan, both together from Al Sabbah Al Muzanny, and Sadeyr Al Sayrafi and Muhammad Bin Al Numan and Ibn Uzeyna, altogether – from Abu Abdullah^{-asws}.

قَالَ وَ حَدَّثَنَا ابْنُ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ وَ سَعْدِ مَعاً عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ وَ يَعْقُوبَ بْنِ بَرِيدٍ وَ الْبُقَيْطِيِّ جَمِيعاً عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ الْمُرِّيِّ وَ سَدِيرِ وَ مُحَمَّدِ بْنِ النُّعْمَانِ وَ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُمْ حَضَرُوهُ فَقَالَ يَا عُمَرُ بْنُ أُذَيْنَةَ مَا تَرَى هَذِهِ النَّاصِبَةَ فِي أَدَانِيهِمْ وَ صَلَاتِهِمْ

He said, ‘And it is narrated to us by Ibn Al Waleed, from Muhammad Bin Al-Hassan Al Saffar and Sa’ad, both together from Muhammad Bin Al-Husayn Bin Abu Al Khattab, and Yaqoub Bin Yazeed, and Al Yaqteeny, altogether from Abdullah Bin Jabalah, from Al Muzanny and Sadeyr, and Muhammad Bin Al Numan, and Ibn Uzina,

‘From Abu Abdullah^{-asws}, they presented to him^{-asws}, he^{-asws} said: ‘O Umar Bin Uzina! What is your view of these Nasibis (hostile ones) regarding their Azaan and their Salat?’

فَقُلْتُ جَعَلْتُ فِدَاكَ إِنَّهُمْ يَقُولُونَ إِنَّ أَبِي بَنَ كَعْبِ الْأَنْصَارِيِّ رَأَهُ فِي النَّوْمِ

I said, ‘May I be sacrificed for you^{-asws}! They are saying that Ubay Bin Ka’ab Al-Ansari saw it in the dream’.

فَقَالَ ع كَذَبُوا وَ اللَّهُ إِنَّ دِينَ اللَّهِ تَبَارَكَ وَ تَعَالَى أَعَزُّ مِنْ أَنْ يُرَى فِي النَّوْمِ

He^{-asws} said: ‘They are lying! By Allah^{-azwj}, the religion of Allah^{-azwj} Blessed and Exalted is more honourable than to be seen in the dream!’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ الْعَزِيزَ الْجَبَّارَ عَزَجَ بِنَبِيِّهِ إِلَى سَمَائِهِ سَبْعاً أَمَا أَوْلَاهُمْ فَبَارَكَ عَلَيْهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ الثَّانِيَةَ عَلَّمَهُ فِيهَا فَرَضَهُ

Abu Abdullah^{-asws} said: ‘Allah^{-azwj}, the Mighty, the Subduer, Ascended His^{-azwj} Prophet^{-sawww} to His^{-azwj} skies seven (times). As for its first, He^{-azwj} Blessed upon him^{-sawww}, may the Salawaat of Allah^{-azwj} be upon him^{-sawww}; and the second, He^{-azwj} Taught him^{-sawww} during it his^{-sawww} obligations.

وَ الثَّلَاثَةَ أَنْزَلَ اللَّهُ الْعَزِيزُ الْجَبَّارُ عَلَيْهِ حَمِيلاً مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعاً مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحَدِّقَةً حَوْلَ الْعَرْشِ - عَرْشِهِ تَبَارَكَ وَ تَعَالَى تَغَشَّى أَبْصَارَ النَّاطِقِينَ

And the third, Allah-^{azwj} the Mighty, the Subduer, Sent down a carriage of light wherein were types of a variety of light. It was being gazed at around the Throne, His-^{azwj} Throne, Blessed and Exalted, overwhelming the sights of the beholders.

أَمَّا وَاحِدٌ مِنْهَا فَأَصْفَرُ فَمِنْ أَجْلِ ذَلِكَ اصْفَرَّتِ الصُّفْرَةُ وَوَاحِدٌ مِنْهَا أَحْمَرُ فَمِنْ أَجْلِ ذَلِكَ احْمَرَّتِ الْحُمْرَةُ وَوَاحِدٌ مِنْهَا أَبْيَضُ فَمِنْ أَجْلِ ذَلِكَ ابْيَضَّ
الْبَيْضُ وَ الْبَاقِي عَلَى عَدَدِ سَائِرِ مَا خَلَقَ اللَّهُ مِنَ الْأَنْوَارِ وَ الْأَلْوَانِ فِي ذَلِكَ الْمَحْمَلِ خَلْقٌ وَ سَلْسِلٌ مِنْ فِضَّةٍ

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.

فَجَلَسَ فِيهِ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَتَنَفَّرَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ ثُمَّ حَرَّتْ سُجْدًا فَقَالَتْ سُبُوحٌ قُدُّوسٌ رَبُّنَا وَ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا أَشْبَهَ
هَذَا النُّورَ يَنُورُ رَبَّنَا

He-^{saww} sat in it, then he-^{saww} was ascended with to the sky, so the Angels alienated towards the horizons of the sky. Then he-^{saww} fell down in Sajdah. They said, ‘Glorious One! Holy One! Our Lord-^{azwj} and Lord-^{azwj} of the Angels and the Spirit! How resembling is this light with the Light of our Lord-^{azwj}}!’

فَقَالَ جِبْرَائِيلُ عَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Jibraeel-^{as} said: ‘Allah-^{azwj} is the Greatest! Allah-^{azwj} is the Greatest!’

فَسَكَتِ الْمَلَائِكَةُ وَ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ اجْتَمَعَتِ الْمَلَائِكَةُ ثُمَّ جَاءَتْ فَسَلَّمَتْ عَلَى النَّبِيِّ صَ أَفْوَاجًا ثُمَّ قَالَتْ يَا مُحَمَّدُ كَيْفَ أَحْوَكُ

The Angels were silent, and doors of the sky were opened and the Angels gathered around. They came and greeted upon the Prophet-^{saww} in droves. Then said, ‘O Muhammad-^{saww}! How is your-^{saww} brother-^{as}?’

قَالَ بِخَيْرٍ

He-^{saww} said: ‘Good!’

قَالَتْ فَإِنْ أَدْرَجْتَهُ فَأَقْرِنُهُ مِنَّا السَّلَامَ

They said, ‘When you-^{saww} see him-^{asws}}, convey the greetings to him-^{asws}} from us!’

فَقَالَ النَّبِيُّ صَ أ تَعْرِفُونَهُ

The Prophet-^{saww} said: ‘Do you all recognise him-^{asws}}?’

فَقَالُوا كَيْفَ لَمْ نَعْرِفْهُ وَ قَدْ أَخَذَ اللَّهُ عَزَّ وَ جَلَّ مِيثَاقَكَ وَ مِيثَاقَهُ مِنَّا وَ إِنَّا لَنُصَلِّي عَلَيْكَ وَ عَلَيْهِ

They said, 'And how can we not recognise him^{-asws}, and Allah^{-azwj} Mighty and Majestic has taken your^{-saww} Covenant and his^{-asws} Covenant from us, and we send Salawaat upon you^{-saww} and upon him^{-asws}'.

ثُمَّ زَادَهُ أَرْبَعِينَ نَوْعاً مِنْ أَنْوَاعِ النُّورِ - لَا يُشْبِهُ شَيْءٌ مِنْهُ ذَلِكَ النُّورَ الْأَوَّلَ وَ زَادَهُ فِي حَمَلِهِ حَلَقاً وَ سَلْسِلَةً ثُمَّ عَرَّجَ بِهِ إِلَى السَّمَاءِ الثَّانِيَةِ فَلَمَّا قَرَّبَ مِنْ بَابِ السَّمَاءِ تَنَافَرَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ حَزَّتْ سَجْداً وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا أَشْبَهَ هَذَا النُّورَ بِنُورِ رَبِّنَا

Then He^{-azwj} Increased him^{-saww} by forty types from variety of lights, nothing from it resembling that first light, and Increased him^{-as} in his^{-saww} carriage by rings and chains. Then He^{-azwj} Ascended him^{-saww} to the second sky. When he^{-saww} was near to door of the sky, the Angels alienated to horizons of the sky and fell in Sajdah and said: 'Glorious, Holy is Lord^{-azwj} of the Angels and the Spirit! How resembling this light is with light of our Lord^{-azwj}!'

فَقَالَ جِبْرِئِيلُ عَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Jibraeel^{-as} said: 'I^{-as} testify that there is no god except Allah^{-azwj}! I^{-as} testify that there is no god except Allah^{-azwj}!'

فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ فُتِحَ أَبْوَابُ السَّمَاءِ وَ قَالَتْ يَا جِبْرِئِيلُ مَنْ هَذَا مَعَكَ

The Angels gathered and opened doors of the sky, and said, 'O Jibraeel^{-as}! Who is this with you^{-as}?'

فَقَالَ هَذَا مُحَمَّدٌ ص

He^{-as} said: 'This is Muhammad^{-saww}!'

قَالُوا وَ قَدْ بُعِثَ

They said, 'And he^{-saww} has already been Sent?'

قَالَ نَعَمْ

He^{-as} said: 'Yes'.

قَالَ رَسُولُ اللَّهِ ص فَخَرَجُوا إِلَيَّ شِبْهَ الْمَعَانِيقِ فَسَلَّمُوا وَ قَالُوا أَفَرِيءُ أَخَاكَ السَّلَامَ

Rasool-Allah^{-saww} said: 'They came out to me resembling trying to hug me^{-saww}. They greeted and said, 'Convey the greetings to your^{-saww} brother^{-asws}!'

فَقُلْتُ هَلْ تَعْرِفُونَهُ

I^{-saww} said: 'Do you recognise him^{-asws}?'

قَالُوا نَعَمْ وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أَخَذَ اللَّهُ مِيثَاقَكَ وَ مِيثَاقَهُ وَ مِيثَاقَ شَيْعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَتَصَمَّخُ وَجْهَهُ شَيْعَتِهِ فِي كُلِّ يَوْمٍ حَمْسًا يَغْتُونُ فِي وَفْتِ كُلِّ صَلَاةٍ

They said, 'Yes, and how can we not know him^{-asws}, and Allah^{-azwj} had Taken your^{-saww} covenant, and his^{-asws} covenant, and covenant of his^{-asws} Shias up to the Day of Qiyamah, upon us, and we tend to browse faces of his^{-asws} Shias five times every day' – meaning during times of every Salat.

قَالَ رَسُولُ اللَّهِ ص ثُمَّ زَادَنِي رَبِّي عَزَّ وَ جَلَّ أَرْبَعِينَ نَوْعاً مِنْ أَنْوَاعِ التُّورِ - لَا تُشْبِهُ الْأَنْوَارَ الْأُولَى وَ زَادَنِي حَلَقاً وَ سَلَابِلَ

Rasool-Allah^{-saww} said: 'Then my^{-saww} Lord^{-azwj} Mighty and Majestic Increased me^{-saww} by forty types from variety of lights, not resembling the first lights, and He^{-azwj} Increased me^{-saww} in rings and chains.

ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّلَاثَةِ فَتَفَرَّتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ حَرَّتْ سُجْداً وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا هَذَا التُّورُ الَّذِي يُشْبِهُ نُورَ رَبِّنَا

Then there was an ascension with me^{-saww} to the third sky. The Angels isolated to horizons of the sky and fell down in Sajdah, and said, 'Glorious, Holy is Lord^{-azwj} of the Angels and the Spirit! How resembling this light is with light of our Lord^{-azwj}!

فَقَالَ جِبْرَائِيلُ ع - أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

Jibraeel^{-as} said: 'I^{-as} testify that Muhammad^{-saww} Rasool-Allah^{-saww}'.

فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ فُتِحَتْ أَبْوَابُ السَّمَاءِ وَ قَالَتْ مَرْحَباً بِالْأَوَّلِ وَ مَرْحَباً بِالْآخِرِ وَ مَرْحَباً بِالْحَاشِرِ وَ مَرْحَباً بِالنَّاشِرِ - مُحَمَّدٌ خَاتَمُ النَّبِيِّينَ وَ عَلِيُّ حَزِيذِ الْوَصِيِّينَ

The Angels gathered and opened doors of the sky, and said, 'Welcome to the first, and welcome to the last, and welcome to the gatherer, and welcome to the publiciser, Muhammad^{-saww}, last of the Prophets^{-as} and Ali^{-asws} is best of the successors^{-asws}'.

فَقَالَ رَسُولُ اللَّهِ ص سَلَّمُوا عَلَيَّ وَ سَأَلُونِي عَنْ عَلِيٍّ أَخِي

Rasool-Allah^{-saww} said (within himself^{-saww}): 'They are greeting unto me^{-saww} and are asking me^{-saww} about my^{-saww} brother^{-asws}!'

فَقُلْتُ هُوَ فِي الْأَرْضِ حَلِيفَتِي أَوْ نَعْرِفُونَهُ

I^{-saww} said: 'He^{-asws} is in the earth as my^{-saww} caliph (replacement), and do you know him^{-asws}?'

فَقَالُوا نَعَمْ وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ نَحَجُّ الْبَيْتَ الْمَعْمُورَ فِي كُلِّ سَنَةٍ مَرَّةً وَ عَلَيْهِ رَقٌّ أَبْيَضٌ فِيهِ اسْمُ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ وَ شَيْعَتِهِمْ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنُبَارِكُ عَلَى رُءُوسِهِمْ بِأَيْدِينَا

They said, 'Yes, and how can we not know him^{-asws}, and we perform Hajj of the Bayt Al-Mamour once during every year, and upon it is a white note wherein are names – Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} and their^{-asws} Shias up to the Day of Qiyamah, we send blessings upon their^{-asws} head with our hands'.

ثُمَّ زَادَنِي رَبِّي عَزَّ وَ جَلَّ أَرْبَعِينَ نَوْعاً مِنْ أَنْوَاعِ النُّورِ - لَا تُشْبِهُهُ شَيْئاً مِنْ تِلْكَ الْأَنْوَارِ الْأُولَى وَ زَادَنِي حَلَقاً وَ سَلْسِلَ

Then my^{-saww} Lord^{-azwj} Mighty and Majestic Increased me^{-saww} with forty types from variety of lights, not resembling from those first lights, and Increased me^{-saww} in rings and chains.

ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ فَلَمْ تَقُلِ الْمَلَائِكَةُ شَيْئاً وَ سَمِعْتُ دَوياً كَأَنَّهُ فِي الصُّدُورِ وَ اجْتَمَعَتِ الْمَلَائِكَةُ فَفُتِحَتْ أَبْوَابُ السَّمَاءِ وَ خَرَجَتْ إِلَيَّ مَعَانِيْقُ

Then there was ascension with me^{-saww} to the fourth sky. The Angels did not say anything and I^{-saww} heard reverberation as if it was in the chests, and the Angels gathered. The doors of the sky were opened and they came out as if to hug me^{-saww}.

فَقَالَ جِبْرَائِيلُ عَ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

Jibraeel^{-as} said: 'Hasten to the Salat! Hasten to the Salat! Hasten to the success! Hasten to the success!'

فَقَالَتِ الْمَلَائِكَةُ صَوْتَيْنِ مَعْرُوثَيْنِ - بِمُحَمَّدٍ تَقُومُ الصَّلَاةُ وَ بِعَلِيِّ الْفَلَاحِ

The Angels said in two paired voices: 'By Muhammad^{-saww} the Salat is established, and by Ali^{-asws} is the success!'

فَقَالَ جِبْرَائِيلُ قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

Jibraeel^{-as} said: 'The Salat has been established!' The Salat has been established!'

فَقَالَتِ الْمَلَائِكَةُ هِيَ لِشِيعَتِهِ أَقَامُوهَا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ اجْتَمَعَتِ الْمَلَائِكَةُ

The Angels said, 'It is for his^{-asws} Shias. They will establish it up to the Day of Qiyamah'.

فَقَالُوا لِلنَّبِيِّ صَ أَيْنَ تَرَكْتَ أَخَاكَ وَ كَيْفَ هُوَ

They said to the Prophet^{-saww}: 'Where have you^{-saww} left your brother, and how is he^{-asws}?'

فَقَالَ لَهُمْ أَمْ تَعْرِفُونَهُ

He^{-saww} said to them: 'And you know him^{-asws}?'

فَقَالُوا نَعَمْ نَعْرِفُهُ وَ شِيعَتَهُ وَ هُوَ نُورٌ حَوْلَ عَرْشِ اللَّهِ وَ إِنَّ فِي الْبَيْتِ الْمَعْمُورِ لَرِيقاً مِنْ نُورٍ فِيهِ كِتَابٌ مِنْ نُورٍ فِيهِ اسْمُ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ الْأَيْمَةِ وَ شِيعَتِهِمْ - لَا يَرِيدُ فِيهِمْ رَجُلٌ وَ لَا يَنْقُصُ مِنْهُمْ رَجُلٌ إِنَّهُ لِمِيتَانَا الَّذِي أُخِذَ عَلَيْنَا وَ إِنَّهُ لَيُفْرَأُ عَلَيْنَا فِي كُلِّ يَوْمٍ جُمُعَةٍ

They said, 'Yes, we do know him^{-asws} and his^{-asws} Shias, and he^{-asws} is Noor (light) around the Throne of Allah^{-saww}, and in the Bayt Al-Mamour there is a note of light wherein is writing of light. In it are names of Muhammad^{-saww}, and Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and the Imams^{-asws} and their^{-asws} Shias. Neither is a man increased among them nor is a man reduced from them. It is due to our covenant which has been Taken upon us, and it is read out to us during every Friday'.

فَسَجَدْتُ لِلَّهِ شُكْرًا فَقَالَ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ

So, I^{-saww} performed Sajdah of thanks to Allah^{-azwj}. He^{-azwj} Said: "O Muhammad^{-saww}! Raise your^{-saww} head!"

فَرَفَعْتُ رَأْسِي فَإِذَا أَطْنَابُ السَّمَاءِ قَدْ حُرِقَتْ وَ الْحُجُبُ قَدْ رُفِعَتْ ثُمَّ قَالَ لِي طَاطِئِي رَأْسَكَ وَ انظُرْ مَا تَرَى

I^{-saww} raised my^{-saww} head, and behold, the canopy of the sky had been torn and the veils had been Raised. Then He^{-azwj} Said to me^{-saww}: "Lower your^{-saww} head and look at what you^{-saww} can see!"

فَطَاطَأْتُ رَأْسِي فَتَنَظَّرْتُ إِلَى بَيْتِكُمْ هَذَا وَ إِلَى حَرَمِكُمْ هَذَا فَإِذَا هُوَ مِثْلَ حَرَمِ ذَلِكَ الْبَيْتِ يَتَقَابَلُ لَوْ أَلْقَيْتُ شَيْئًا مِنْ يَدِي لَمْ يَبْقَعْ إِلَّا عَلَيْهِ

I^{-saww} lowered my^{-saww} head and looked at this House (Kabah) of yours, and to his Sanctuary (Harram) of yours, and it was similar to that Sanctuary (Bayt Al-Mamour) in parallel. If something had dropped from my^{-saww} hand, it would not have fallen except upon it (Kabah).

فَقَالَ لِي يَا مُحَمَّدُ هَذَا الْحَرَمُ وَ أَنْتَ الْحَرَامُ وَ لِكُلِّ مِثْلٍ مِثَالٌ

He^{-azwj} Said to me^{-saww}: "O Muhammad^{-saww}! This is the Sanctuary, and you^{-saww} are the Sanctimonious, and for every example there is an example!"

ثُمَّ قَالَ رَبِّي عَزَّ وَ جَلَّ يَا مُحَمَّدُ مَدِّ يَدَكَ فَيَتَلَفَّأَكَ مَاءٌ يَسِيلُ مِنْ سَاقِ عَرْشِي الْأَيْمَنِ

Then my^{-saww} Lord^{-azwj} Mighty and Majestic Said: "O Muhammad^{-saww}, extend your right hand, and you will receive water flowing from the Base of My^{-azwj} Throne!"

فَتَرَلَّ الْمَاءُ فَتَلَفَّئْتُهُ بِالْيَمِينِ فَمَنْ أَجَلِ ذَلِكَ أَوَّلُ الْوُضُوءِ بِالْيُمْنَى

The water descended and I^{-saww} received the water with the right hand. For that reason, the Wud'u is begun with the right hand.

ثُمَّ قَالَ يَا مُحَمَّدُ خُذْ ذَلِكَ فَاعْسِلْ بِهِ وَجْهَكَ

Then He^{-azwj} Said: "O Muhammad^{-saww}! Take that and wash your^{-saww} face with it!"

وَ عَلَّمَهُ عَسَلُ الْوَجْهِ فَإِنَّكَ تُرِيدُ أَنْ تَنْظُرَ إِلَى عَظْمَتِي وَ أَنْتَ طَاهِرٌ ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيُمَيْنِ وَ الْبَسَاةَ

And He^{-azwj} Taught him washing of the face – “For you^{-saww} are intending to look at My^{-azwj} Magnificence and you^{-saww} should be clean. Then wash your^{-saww} right forearm and the left!”

وَعَلَّمَهُ ذَلِكَ فَإِنَّكَ تُرِيدُ أَنْ تَتَلَقَى بِيَدَيْكَ كَلَامِي وَ امْسَحْ بِفَضْلِ مَا فِي يَدَيْكَ مِنَ الْمَاءِ رَأْسَكَ وَ رِجْلَيْكَ إِلَى كَعْبَيْكَ

And He^{-azwj} Taught him that – “For you intend to receive My^{-azwj} Speech with your hand, and wipe with the surplus of the water what is on your^{-saww} hand, your^{-saww} head and your^{-saww} legs up to your^{-saww} heels!”

وَعَلَّمَهُ الْمَسْحَ بِرَأْسِهِ وَ رِجْلَيْهِ

And He^{-azwj} Taught him^{-saww} the wiping of his^{-saww} head and his^{-saww} legs.

وَ قَالَ إِنِّي أُرِيدُ أَنْ أَمْسَحَ رَأْسَكَ وَ أُبَارِكَ عَلَيْكَ فَأَمَّا الْمَسْحَ عَلَى رِجْلَيْكَ فَإِنِّي أُرِيدُ أَنْ أُوْطِقَكَ مَوْطِئاً لَمْ يَطُأهُ أَحَدٌ قَبْلَكَ وَ لَا يَطُؤُهُ أَحَدٌ غَيْرَكَ

And He^{-azwj} Said: “I^{-azwj} Want to wipe your^{-saww} head and Bless upon you^{-saww}. As for the wiping upon your^{-saww} legs, I^{-azwj} Want you^{-saww} to tread a place no one has treaded it before you^{-as} nor will anyone be treaded it after you^{-saww}!”

فَهَذَا عِلَّةُ الْوُضُوءِ وَ الْأَذَانِ

So, this is the reason of the Wud'u and the Azaan.

ثُمَّ قَالَ يَا مُحَمَّدُ اسْتَقْبِلِ الْحَجَرَ الْأَسْوَدَ وَ هُوَ بِحَيْثَالِي وَ كَبِّرْ بِي بَعْدَ حُجْبِي فَمِنْ أَجْلِ ذَلِكَ صَارَ التَّكْبِيرُ سَبْعاً لِأَنَّ الْحُجْبَ سَبْعَةٌ

Then He^{-azwj} Said: “O Muhammad^{-saww}! Receive the Black Stone, and it is facing Me^{-azwj}, and exclaim My^{-azwj} Greatness the number of (times of) My^{-azwj} veils!” - For that reason, the Takbeer came to be seven, because the veils are seven.

وَ افْتَتِحَ الْقِرَاءَةُ عِنْدَ انْقِطَاعِ الْحُجْبِ فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ سُنَّةً وَ الْحُجْبُ مُطَابِقَةٌ ثَلَاثاً بَعْدَ النُّورِ الَّذِي نَزَلَ عَلَى مُحَمَّدٍ ص ثَلَاثَ مَرَّاتٍ فَلِذَلِكَ كَانَ الْإِفْتِتَاحُ ثَلَاثَ مَرَّاتٍ فَمِنْ أَجْلِ ذَلِكَ كَانَ التَّكْبِيرُ سَبْعاً وَ الْإِفْتِتَاحُ ثَلَاثاً

“And begin the recitation at the termination of the veils!” For that reason, the beginning became a Sunnah, and the veils were of three layers, of the number of the lights which descended unto Muhammad^{-saww} three times. For that (reason), the beginning happens three items, and for that reason the Takbeer would be seven, and the beginning thrice.

فَلَمَّا فَرَغَ مِنَ التَّكْبِيرِ وَ الْإِفْتِتَاحِ قَالَ اللَّهُ عَزَّ وَ جَلَّ الْآنَ وَصَلَتْ إِلَيَّ فَسَمِّ بِاسْمِي

When he^{-saww} was free from exclaiming Takbeer and the opening, Allah^{-azwj} Mighty and Majestic Said: “Now you^{-saww} are connected to Me^{-azwj}. Name with My^{-azwj} Name!”

فَقَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فِي أَوَّلِ السُّورِ

He^{-saww} said: '*In the Name of Allah the Beneficent, the Merciful [1:1]*'. For that reason, '*In the Name of Allah the Beneficent, the Merciful [1:1]*' has been Made to be at the beginning of the Chapters.

ثُمَّ قَالَ لَهُ الْحَمْدُ

Then He^{-azwj} Said to him^{-saww}: "Praise Me^{-azwj}!"

فَقَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He^{-saww} said: '*All Praise is for Allah the Lord of the Worlds [1:2]*'.

وَقَالَ النَّبِيُّ ص فِي نَفْسِهِ شُكْرًا

And the Prophet^{-saww} said within himself^{-saww}: 'Thanks!'

فَقَالَ اللَّهُ يَا مُحَمَّدُ أَقَطَعْتَ حَمْدِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ فِي الْحَمْدِ الرَّحْمَنُ الرَّحِيمَ مَرَّتَيْنِ

Allah^{-azwj} Said: "O Muhammad^{-saww}! Are you^{-saww} cutting off My^{-azwj} Praise? Name Me^{-azwj} with My^{-azwj} Name!" For that reason, *The Beneficent, the Merciful [1:3]*, has been Made to be in (Surah) Al-Hamd, twice.

فَلَمَّا بَلَغَ وَلَا الضَّالِّينَ قَالَ النَّبِيُّ ص - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ شُكْرًا

When he^{-saww} reached: *nor of the straying ones [1:7]*, the Prophet^{-saww} said: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, thanks'.

فَقَالَ اللَّهُ الْعَزِيزُ الْجَبَّارُ قَطَعْتَ ذِكْرِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - بَعْدَ الْحَمْدِ فِي اسْتِثْنَاءِ السُّورَةِ الْآخِرَى

Allah^{-azwj} the Mighty, the Subduer Said: "You^{-saww} have cut off My^{-azwj} Zikr! Name Me^{-azwj} with My^{-azwj} Name!" For that reason, '*In the Name of Allah the Beneficent, the Merciful [1:1]*' is to be (recited) after Al-Hamd in the reception of the next surah.

فَقَالَ لَهُ أَفْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ كَمَا أَنْزَلْتَ فَإِنَّمَا نَسَبْتِي وَ نَعْتِي ثُمَّ طَأْطِئُ يَدَيْكَ وَ اجْعَلْهُمَا عَلَيَّ رُكْبَتَيْنِ فَانظُرْ إِلَى عَرْشِي

He^{-azwj} Said to him^{-saww}: 'Recite **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), just as I^{-azwj} have Revealed, for it is My^{-azwj} Genealogy and My^{-azwj} Attribution, then lower your^{-saww} hands and make these to be upon your^{-saww} knees, then look at My^{-azwj} Throne!"

قَالَ رَسُولُ اللَّهِ ص فَتَنظَرْتُ إِلَى عَظَمَةٍ دَهَبَتْ لَهَا نَفْسِي وَ عُشِي عَلَيَّ فَأَلْهِمْتُ أَنْ قُلْتُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ يَحْمَدُهُ لِعَظَمِ مَا رَأَيْتُ

Rasool-Allah^{-saww} said: 'I^{-saww} looked at the Magnificence, my^{-saww} 'self' was gone for it and there was unconsciousness upon me^{-saww}. I^{-saww} was Inspired that I^{-saww} should say: 'Glorious is my^{-saww} Lord^{-azwj} the Magnificent, and by His^{-azwj} Praise!', due to the Magnificence of what I^{-saww} saw.

فَلَمَّا قُلْتُ ذَلِكَ بَجَلَى الْعَشِيِّ عَنِّي حَتَّى قُلْتُهَا سَبْعاً أُلْهِمَ ذَلِكَ فَرَجَعَتْ إِلَيَّ نَفْسِي كَمَا كَانَتْ فَمِنْ أَجْلِ ذَلِكَ صَارَ فِي الرُّكُوعِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

When I^{-saww} had said that, the unconsciousness was removed from me until I^{-saww} said it seven (times). I^{-saww} was Inspired that, and my^{-saww} 'self' returned to me^{-saww}, like what it had been. For that reason, it came to be in the Ruk'u, (saying of) "Glorious is my^{-saww} Lord^{-azwj} the Magnificent, and by His^{-azwj} Praise!"

فَقَالَ ارْزُقْ رَأْسَكَ فَرَفَعْتُ رَأْسِي فَتَنَظَّرْتُ إِلَى شَيْءٍ ذَهَبَ مِنْهُ عَقْلِي فَاسْتَقْبَلْتُ الْأَرْضَ بِوَجْهِِي وَ يَدَيَّ فَأَلْهِمْتُ أَنْ قُلْتُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ
لِغُلُوِّ مَا رَأَيْتُ فُقُلْتُهَا سَبْعاً فَرَجَعَتْ إِلَيَّ نَفْسِي

He^{-azwj} Said: "Raise your^{-saww} head!" I^{-saww} raised my^{-saww} head. I^{-saww} looked at something, my^{-saww} intellect went away from it. I^{-saww} face the earth with my^{-saww} face and my^{-saww} hands, and I^{-saww} was Inspired to say, 'Glorious is my^{-saww} Lord^{-azwj} the Exalted, and by His^{-azwj} Praise!', due to the exaltedness of what I^{-saww} saw. I^{-saww} said it seven (times), and my^{-saww} 'self' returned to me^{-saww}.

كُلَّمَا قُلْتُ وَاحِدَةً فِيهَا بَجَلَى عَنِّي الْعَشِيُّ فَفَعَدْتُ فَصَارَ السُّجُودُ فِيهِ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ وَ صَارَتْ الْقَعْدَةُ بَيْنَ السَّجْدَتَيْنِ اسْتِرَاحَةً مِنَ الْعَشِيِّ
وَ غُلُوِّ مَا رَأَيْتُ

Every time I^{-saww} said one during it, the unconsciousness was removed away from me^{-saww}. So, I^{-saww} sat upright. Thus, the Sajdah, there came to be in it (saying of), 'Glorious is my^{-saww} Lord^{-azwj} the Exalted, and by His^{-azwj} Praise!', and the sitting upright came to be between the two Sajdahs as a resting from the fainting and exaltedness of what I^{-saww} had seen.

فَأَلْهِمَنِي رَبِّي عَزَّ وَ جَلَّ وَ طَالَ بَيْتِي نَفْسِي أَنْ أَرْزُقَ رَأْسِي فَرَفَعْتُ فَتَنَظَّرْتُ إِلَى ذَلِكَ الْغُلُوِّ فَعُشِي عَليَّ فَحَزَزْتُ لِيُوجِهي وَ اسْتَقْبَلْتُ الْأَرْضَ بِوَجْهِِي وَ يَدَيَّ
وَ قُلْتُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

My^{-azwj} Lord^{-azwj} Mighty and Majestic Inspired me^{-saww}, and my^{-saww} 'self' demanded me^{-saww} to raise my^{-saww} head. So, I^{-saww} raised my^{-saww} head to that exaltedness, and there was unconsciousness upon me^{-saww}, so I^{-saww} fell down to my^{-saww} face and faced the ground with my^{-saww} face and my^{-saww} hands, and I^{-saww} said: 'Glorious is my^{-saww} Lord^{-azwj} the Exalted, and by His^{-azwj} Praise!'

فُقُلْتُهَا سَبْعاً ثُمَّ رَفَعْتُ رَأْسِي فَفَعَدْتُ قَبْلَ الْقِيَامِ لِأَنَّيَ النَّظَرَ فِي الْغُلُوِّ فَمِنْ أَجْلِ ذَلِكَ صَارَتْ سَجْدَتَيْنِ وَ رَكْعَةً وَ مِنْ أَجْلِ ذَلِكَ صَارَ الْقُعُودُ قَبْلَ الْقِيَامِ
قَعْدَةً خَفِيفَةً ثُمَّ قُمْتُ

I^{-saww} said it seven (times), then raised my^{-saww} head. I^{-saww} sat upright before the standing due to twice having looked into the Exaltedness. For that reason, the two Sajdahs came to me^{-saww}, and one Cycle, and for that reason the sitting upright came to be before the standing. So, I^{-saww} sat lightly, then I^{-azwj} stood up.

فَقَالَ يَا مُحَمَّدُ افْرَأِ الْحَمْدَ فَفَرَأْتَهَا مِثْلَ مَا قَرَأْتَهَا أَوَّلًا

He^{-azwj} Said: "O Muhammad^{-saww}! Recite (Surah) 'Al-Hamd'!" So, I^{-saww} recited it like what I^{-saww} had recited at first.

ثُمَّ قَالَ لِي أَفْرَأُ إِنَّا أَنْزَلْنَاهُ فَيَا نَسَبَتِكَ وَ نَسَبَةُ أَهْلِ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ

Then He^{-azwj} Said to me^{-saww}: “Recite: **Surely We Revealed it [97:1]** (Surah Al-Qadr), for it is your^{-saww} attribution and attribution of People^{-asws} of your^{-saww} Household up to the Day of Qiyamah!”

ثُمَّ رَكَعْتُ فَقُلْتُ فِي الرَّكْعَةِ وَالسُّجُودِ مِثْلَ مَا قُلْتُ أَوَّلًا وَ دَهَبْتُ أَنْ أَقُومَ فَقَالَ يَا مُحَمَّدُ اذْكُرْ مَا أَنْعَمْتُ عَلَيْكَ وَ سَمِّ بِاسْمِي

Then I^{-saww} performed Ruk'u. I^{-saww} said in the Ruk'u and the Sajdah(s) similar to what I^{-saww} had said at first, and I^{-saww} went on to stand. He^{-azwj} Said: “O Muhammad^{-saww}! Mention what I^{-azwj} Have Conferred upon you^{-saww} and name with My^{-azwj} Name!”

فَأَهْمَنِي اللَّهُ أَنْ قُلْتُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ

Allah^{-azwj} Inspired me^{-saww} to say: ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and there is no god except Allah^{-azwj}, and the most beautiful Names, all of them are for Allah^{-azwj}’.

فَقَالَ لِي يَا مُحَمَّدُ صَلِّ عَلَيْكَ وَ عَلَى أَهْلِ بَيْتِكَ

He^{-azwj} Said to me^{-saww}: “O Muhammad^{-saww}! Send Salawaat upon yourself^{-saww} and upon People^{-asws} of your^{-saww} Household!”

فَقُلْتُ صَلَّى اللَّهُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي

I^{-saww} said: ‘May Allah^{-saww} Send Salawaat upon me^{-saww} and upon People^{-asws} of my^{-saww} Household’.

وَ قَدْ فَعَلَ ثُمَّ التَّمَتْتُ فَإِذَا أَنَا بِصُفُوفٍ مِنَ الْمَلَائِكَةِ وَ النَّبِيِّينَ وَ الْمُرْسَلِينَ فَقَالَ لِي يَا مُحَمَّدُ سَلِّمْ

And He^{-azwj} Did so. Then I^{-saww} turned, and behold, I^{-saww} was with rows of Angels (behind me^{-saww}, and the Prophets^{-as} and the Messengers^{-as}. He^{-azwj} Said to me^{-saww}: “O Muhammad^{-saww}, greet!’

فَقُلْتُ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

I^{-saww} said: ‘The greetings be upon you^{-as} all and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!’

فَقَالَ يَا مُحَمَّدُ إِنِّي أَنَا السَّلَامُ وَ التَّحِيَّةُ وَ الرَّحْمَةُ وَ الْبَرَكَاتُ أَنْتَ وَ ذُرِّيَّتُكَ

He^{-azwj} Said: “Surely, I^{-azwj} am ‘Al-Salaam’ (the Greetings), and the Salutation, and the Mercy, and the Blessing, you^{-saww} and your^{-saww} offspring^{-asws}!”

ثُمَّ أَمَرَنِي رَبِّي الْعَزِيزُ الْجَبَّارُ أَنْ لَا أَلْتَمِتَ يَسَارًا وَ أَوَّلَ سُورَةٍ سَمِعْتُهَا بَعْدَ قُلْ هُوَ اللَّهُ أَحَدٌ- إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ فَمِنْ أَجْلِ ذَلِكَ كَانَ السَّلَامُ مَرَّةً وَاحِدَةً نُجَاهَ الْقِبْلَةِ وَ مِنْ أَجْلِ ذَلِكَ صَارَ التَّسْبِيحُ فِي السُّجُودِ وَ الرَّكْعَةِ شُكْرًا.

Then my^{-saww} Lord^{-azwj} the Mighty, the Subduer Commanded me^{-as} not to turn left, and the first Chapter I^{-saww} heard after **Say: 'He, Allah, is One [112:1]** (Surah Al-Tawheed), **Surely, We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr). For that reason, the 'Salaam' (greeting) is one time facing the Qiblah, and for that reason the glorification came to be in the Sajdah(s) and the Ruk'u(s) as thanks".⁵⁵⁶

توضيح و أما نفرة الملائكة فلغلبة النور على أنوارهم و عجزهم عن إدراك الكمالات التي أعطاهها الله نبينا ص كما قال ص لي مع الله وقت - لا يسعني ملك مقرب و لا نبي مرسل الحبر.

Clarification (Ahadeeth only) – And as for the Angels alienating, it is due to the prevalence of the light over their own lights, and their inability from realising the perfections which Allah^{-azwj} had Given our Prophet^{-saww}, just as he^{-saww} said: 'For me^{-saww}, there is a time with Allah^{-azwj}. There is neither any leeway for an Angel of Proximity nor a Messenger^{-as} Prophet^{-as}' – the Hadeeth.

و في الكافي هكذا ثم أوحى الله عز و جل إليه اقرأ يا محمد نسبة ربك تبارك و تعالى قل هو الله أحد الله الصمد لم يلد و لم يولد و لم يكن له كفوا أحد

And in Al-Kafi it is like this – 'Then Allah^{-azwj} Mighty and Majestic Revealed to him^{-saww}: "Recite, O Muhammad^{-saww}, the lineage of your^{-as} Lord^{-azwj} Blessed and Exalted: Say: 'He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!"

ثم أمسك عنه الوحي فقال رسول الله ص الله الواحد الأحد الصمد فأوحى الله إليه لم يلد و لم يولد و لم يكن له كفوا أحد كذلك الله ربنا.

Then the Revelation was withheld from him^{-saww}. Rasool-Allah^{-saww} said: 'Allah^{-azwj} is the One, the First, the Last (Al-Samad)'. So, Allah^{-azwj} Revealed to him^{-saww}: "He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]. Like that is our Lord^{-azwj}! Like that is our Lord^{-azwj}!"

2- العليل، و مجالس الصدوق، و التوحيد، عن محمد بن محمد بن عصام عن الكلبيني عن علي بن محمد [بن] علا بن محمد بن سليمان عن إسماعيل بن إبراهيم عن جعفر بن محمد التميمي عن الحسين بن علوان عن عمرو بن خالد عن زيد بن علي ع قال: سألت أبي سيد العابدين ع فقلت له يا أبا عبد الله أخبرني عن جدنا رسول الله ص لَمَّا عَرَّجَ بِهِ إِلَى السَّمَاءِ وَ أَمَرَهُ رَبُّهُ عَزَّ وَ جَلَّ بِحَمْسِينَ صَلَاةً كَيْفَ لَمْ يَسْأَلْهُ التَّخْفِيفَ عَنْ أُمَّتِهِ حَتَّى قَالَ لَهُ مُوسَى بْنُ عِمْرَانَ ع اذْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ

(The books) 'Al Ilal', and 'Majalis' of Al Sadouq', and 'Al Tawheed' – from Muhammad Bin Muhammad Bin Isam, from Al Kulayni, from Ali Bin Muhammad Bin Allan, from Muhammad Bin Suleyman, from Ismail Bin Ibrahim, from Ja'far Bin Muhammad Al Tameemi, from Al-Husayn Bin Ulwan, from Amro Bin Khalid,

'From Zayd son of Ali (Bin Al-Husayn^{-asws}) who said, 'I asked my father^{-asws}, chief of the worshippers. I said to him^{-asws}, 'O father^{-asws}! Inform me about our grandfather^{-saww} Rasool-Allah^{-saww}, when there was an ascension with him^{-saww} to the sky, and his^{-saww} Lord^{-azwj} Mighty and Majestic Commanded him^{-saww} with fifty (daily) Salats. How come he^{-saww} didn't ask for the lightening from his^{-saww} community until Musa Bin Imran^{-as} said to him^{-saww}: 'Return to

⁵⁵⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 1

your^{-saww} Lord^{-azwj}, and ask Him^{-azwj} for the lightening, for your^{-saww} community cannot endure that?’

فَقَالَ يَا بُنَيَّ إِنَّ رَسُولَ اللَّهِ ص لَا يُفْتَرِحُ عَلَى رَبِّهِ عَزَّ وَجَلَّ وَلَا يُرَاجِعُهُ فِي شَيْءٍ يَأْمُرُهُ بِهِ فَلَمَّا سَأَلَهُ مُوسَى ع ذَلِكَ وَ صَارَ شَفِيعاً لِأُمَّتِهِ إِلَيْهِ لَمْ يَجْزْ لَهُ رَدُّ شَفَاعَةِ أَخِيهِ مُوسَى ع فَرَجَعَ إِلَى رَبِّهِ عَزَّ وَجَلَّ فَسَأَلَهُ التَّخْفِيفَ إِلَى أَنْ رَدَّهَا إِلَى خَمْسِ صَلَوَاتٍ

He^{-asws} said: ‘O my^{-asws} son! Rasool-Allah^{-saww} neither suggested anything to his^{-saww} Lord^{-azwj} Mighty and Majestic nor rebutted regarding anything He^{-azwj} Commanded him^{-saww} with. When Musa^{-as} asked him^{-saww} that and he^{-as} became an intercessor for his^{-saww} community to him^{-saww}, it was not allowed for him^{-saww} to reject intercession of his^{-saww} brother^{-as} Musa^{-as}. So he^{-saww} returned to his^{-saww} Lord^{-azwj} Mighty and Majestic and asked Him^{-azwj} for the lightening, until He^{-azwj} Returned it to five (daily) Salats’.

قَالَ فقلتُ فليَمَّ لَمْ يَرْجِعْ إِلَى رَبِّهِ عَزَّ وَجَلَّ وَ لَمْ يَسْأَلْهُ التَّخْفِيفَ بَعْدَ خَمْسِ صَلَوَاتٍ

He (Zayd) said, ‘I said, ‘Why did he^{-saww} not return to his^{-saww} Lord^{-azwj} Mighty and Majestic, and why did he^{-saww} not ask Him^{-azwj} for the lightening after five (daily) Salats?’

فَقَالَ يَا بُنَيَّ أَرَادَ ع أَنْ يُحْصَلَ لِأُمَّتِهِ التَّخْفِيفَ مَعَ أَجْرِ خَمْسِينَ صَلَاةً لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَلِهَا

He^{-asws} said: ‘O my^{-asws} son! He^{-saww} wanted for his^{-saww} community, the lightening to result with fifty (daily) Salats due to the Words of Allah^{-azwj} Mighty and Majestic: **One who comes with the good deed, then for him would be ten the likes of it, [6:160].**

أَ لَا تَرَى أَنَّهُ ع لَمَّا هَبَطَ إِلَى الْأَرْضِ نَزَلَ عَلَيْهِ جِبْرَائِيلُ ع فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلَامَ وَ يَقُولُ إِنَّهَا خَمْسٌ بِخَمْسِينَ - مَا يُبَدَّلُ الْقَوْلُ لَدَيْكَ وَ مَا أَنَا بِظَلَامٍ لِلْعَبِيدِ.

Don’t you see that when he^{-saww} came down to the earth, Jibraeel^{-as} descended unto him^{-saww}, he^{-as} said: ‘O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greetings to you^{-saww} and Says: “These five are with fifty, **My Word will not change in My Presence, and I am not the least unjust to the servants!**” [50:29]?’⁵⁵⁷

3- مجالس الصّدوق، عن الحسن بن محمد بن سعيد عن فرات بن إبراهيم عن محمد بن أحمد الهمداني عن الحسن بن علي الشامي عن أبيه عن أبي جبر عن غطاء الخراساني رفعه عن عبد الصمد بن غنم قال: لَمَّا أُسْرِيَ بِالنَّبِيِّ ص وَ انْتَهَى حَيْثُ انْتَهَى فُرِضَتْ عَلَيْهِ الصَّلَاةُ خَمْسُونَ صَلَاةً

(The book) ‘Majaalis’ of Al Sadouq – from Al-Hassan Bin Muhammad Bin Saeed, from Furaat Bin Ibrahim, from Muhammad Bin Ahmad Al Hamdany, from Al-Hassan Bin Ali Al Shami, from his father, from Abu Jareer, from Ata’a Al Khusasany, raising it from Abdul Samad Bin Ghanam who said,

‘When there was ascension with the Prophet^{-saww} and he^{-saww} ended where he^{-saww} ended to, the Salat was Imposed upon him^{-saww} being of fifty (daily) Salats’.

قَالَ فَأَقْبَلَ فَمَرَّ عَلَى مُوسَى ع فَقَالَ يَا مُحَمَّدُ كَمْ فُرِضَ عَلَى أُمَّتِكَ

He (the narrator) said, 'He^{-saww} came back and passed by Musa^{-as}. He^{-as} said: 'O Muhammad^{-saww}! How many (Salats) have been Imposed upon your^{-saww} community?'

قَالَ خُمْسُونَ صَلَاةً

He^{-saww} said: 'Fifty Salats (daily)'.

قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ أَنْ يُخَفِّفَ عَنْ أُمَّتِكَ

He^{-as} said: 'Return to your^{-saww} Lord^{-azwj} and ask Him^{-azwj} to Lighten from your^{-saww} community!'

قَالَ فَرَجِعْ ثُمَّ مَرَّ عَلَىٰ مُوسَىٰ فَقَالَ كَمْ فُرِضَ عَلَىٰ أُمَّتِكَ

He (the narrator) said, 'He^{-saww} returned. Then he^{-saww} passed by Musa^{-as}. He^{-as} said: 'How many have been Imposed upon your^{-saww} community?'

قَالَ كَذَا وَكَذَا

He^{-saww} said: 'Such and such'.

قَالَ فَإِنَّ أُمَّتَكَ أضعفُ الأممِ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ أَنْ يُخَفِّفَ عَنْ أُمَّتِكَ فَإِنِّي كُنْتُ فِي بَنِي إِسْرَائِيلَ فَلَمْ يَكُونُوا يُطِيبُونَ إِلَّا دُونَ هَذَا

He^{-as} said: 'Surely your^{-saww} community is weakest of the communities. Return to your^{-saww} Lord^{-azwj} and ask Him^{-azwj} to Lighten from your^{-saww} community, for I^{-as} was among the children of Israel, and they were not tolerating except less than this!'

فَلَمْ يَزَلْ يَرْجِعُ إِلَىٰ رَبِّهِ عَزَّ وَجَلَّ حَتَّىٰ جَعَلَهَا خَمْسَ صَلَوَاتٍ

He^{-saww} did not cease returning to his^{-saww} Lord^{-azwj} Mighty and Majestic until He^{-azwj} Made it as five Salats.

قَالَ ثُمَّ مَرَّ عَلَىٰ مُوسَىٰ ع فَقَالَ كَمْ فُرِضَ عَلَىٰ أُمَّتِكَ

He (the narrator) said, 'Then he^{-saww} passed by Musa^{-as}. He^{-as} said: 'How many have been Imposed upon your^{-saww} community?'

قَالَ خَمْسُ صَلَوَاتٍ

He^{-saww} said: 'Five (daily) Salats'.

قَالَ ارْجِعْ إِلَىٰ رَبِّكَ فَاسْأَلْهُ أَنْ يُخَفِّفَ عَنْ أُمَّتِكَ

He^{-as} said: 'Return and ask Him^{-azwj} to Lighten from your^{-saww} community'.

قَالَ قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي مِمَّا أَرْجِعُ إِلَيْهِ.

He^{-saww} said: 'I^{-saww} am embarrassed from my^{-saww} Lord^{-azwj} from what I^{-saww} have been returning to Him^{-azwj} for'.⁵⁵⁸

4- وَ مِنْهُ، وَ مِنَ الْعَلِيلِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلُوهُ عَنْ عَمِّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الرَّبَيعِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الرَّقَبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: جَاءَ نَفَرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَسَأَلَهُ أَعْلَمُهُمْ عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلَهُ أَحَبُّرِي عَنِ اللَّهِ لِأَجْلِ شَيْءٍ وَقَتَّ هَذِهِ الْحُمُسَ الصَّلَوَاتِ فِي حَمْسٍ مَوَاقِيتٍ عَلَى أُمَّتِكَ فِي سَاعَاتِ اللَّيْلِ وَ النَّهَارِ

And from him, and from 'Al Ilal', from Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Muhammad Al Barqy, from Ali Bin Al-Husayn al Raqy, from Abdullah Bin Jabalah, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father,

'From his grandfather^{-asws} Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'A number of Jews came to Rasool-Allah^{-saww}. Their most learned asked him^{-saww} about issues. It was among what he had asked him^{-saww}, 'Inform me about Allah^{-azwj}, for which thing (reason) He^{-azwj} Timed these five (daily) Salats upon your^{-saww} community, in timings of the night and day?'

قَالَ النَّبِيُّ ص إِنَّ الشَّمْسَ إِذَا طَلَعَتْ عِنْدَ الزَّوَالِ لَهَا حَلْفَةٌ تَدْخُلُ فِيهَا فَإِذَا دَخَلَتْ فِيهَا زَالَتْ الشَّمْسُ فَيَسْبِغُ كُلُّ شَيْءٍ دُونَ الْعَرْشِ لُوجُهُ رَبِّي وَ هِيَ السَّاعَةُ الَّتِي يُصَلِّي عَلَيَّ فِيهَا رَبِّي فَفَرَضَ اللَّهُ عَزَّ وَ جَلَّ عَلَيَّ وَ عَلَى أُمَّتِي فِيهَا الصَّلَاةَ

The Prophet^{-saww} said: 'When the sun ascends to the midday, there is a loop for it, in enters into. When it has entered into it, the sun declines, so every thing below the Throne glorifies to the Face of my^{-saww} Lord^{-azwj}, and it is the time in which my^{-saww} Lord^{-azwj} Sends Salawaat upon me^{-as}. Therefore, Allah^{-azwj} Mighty and Majestic Imposed upon me^{-asws} and upon my^{-saww} community, the Salat during it.

وَ قَالَ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ هِيَ السَّاعَةُ الَّتِي يُؤْتَى فِيهَا بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ فَمَا مِنْ مُؤْمِنٍ يُوقِفُ تِلْكَ السَّاعَةَ أَنْ يَكُونَ سَاجِدًا أَوْ رَاكِعًا أَوْ قَائِمًا إِلَّا حَرَّمَ اللَّهُ عَزَّ وَ جَلَّ جَسَدَهُ عَلَى النَّارِ

And He^{-azwj} Said: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night [17:78]**, and it is the timing which they shall be bringing Hell on the Day of Qiyamah. There will not be any Momin who coincides with that timing by performing Sajdah, or being in Ruk'u, or standing, except Allah^{-azwj} Mighty and Majestic will Prohibit his body unto the Fire.

وَ أَمَّا صَلَاةُ الْعَصْرِ فَهِيَ السَّاعَةُ الَّتِي أَكَلَ فِيهَا آدَمُ مِنَ الشَّجَرَةِ فَأَخْرَجَهُ اللَّهُ مِنَ الْجَنَّةِ فَأَمَرَ اللَّهُ دُرَيْتَهُ بِهَذِهِ الصَّلَاةِ إِلَى يَوْمِ الْقِيَامَةِ وَ اخْتَارَهَا لِأُمَّتِي فَهِيَ مِنْ أَحَبِّ الصَّلَوَاتِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَوْصَانِي أَنْ أَحْفَظَهَا مِنْ بَيْنِ الصَّلَوَاتِ

And as for Al-Asr Salat, it is the timing in which Adam^{-as} had eaten from the tree, and Allah^{-azwj} had Expelled him^{-saww} from the Paradise, so Allah^{-azwj} Commanded his^{-as} offspring with this Salat up to the Day of Qiyamah, and Chose it for my^{-saww} community. Thus, it is from the most Beloved of the Salats to Allah^{-azwj} Mighty and Majestic, and He^{-azwj} Advised me^{-saww} with preserving it from between the Salats.

وَأَمَّا صَلَاةُ الْمَغْرِبِ فَهِيَ السَّاعَةُ الَّتِي تَابَ اللَّهُ فِيهَا عَلَى آدَمَ وَكَانَ بَيْنَ مَا أَكَلَ مِنَ الشَّجَرَةِ وَبَيْنَ مَا تَابَ اللَّهُ عَلَيْهِ ثَلَاثَ مِائَةِ سَنَةٍ مِنْ أَيَّامِ الدُّنْيَا وَ فِي أَيَّامِ الْآخِرَةِ يَوْمٌ كَأَلْفِ سَنَةٍ مِنْ وَقْتِ صَلَاةِ الْعَصْرِ إِلَى الْعِشَاءِ

And as for Al-Maghrab Salat, it is the timing in which Allah^{-azwj} Turned to Adam^{-as} (with Forgiveness), and what is between him^{-as} eating from the tree and Allah^{-azwj} Turning to him^{-saww}, were three hundred years from days of the world, and in days of the Hereafter, a day is like a thousand years, from time of Al-Asr Salat to Al-Isha Salat.

فَصَلَّى آدَمُ ثَلَاثَ رَكَعَاتٍ رَكَعَةً لِحَطِيئَتِهِ وَ رَكَعَةً لِحَطِيئَةِ حَوَاءَ وَ رَكَعَةً لِتَوْبَتِهِ فَأَقْرَضَ اللَّهُ عَزَّ وَ جَلَّ هَذِهِ الثَّلَاثَ الرِّكَعَاتِ عَلَى أُمَّتِي وَ هِيَ السَّاعَةُ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ

Adam^{-as} prayed three Cycles Salat – a Cycle for his^{-as} mistake, and a Cycle for the mistake of Hawwa^{-as}, and a Cycle for his^{-as} repentance. Allah^{-azwj} Mighty and Majestic Imposed these three Cycles upon my^{-saww} community, and it is the time which the supplication gets Answered in.

فَوَعَدَنِي رَبِّي أَنْ يَسْتَجِيبَ لِمَنْ دَعَا فِيهَا وَ هَذِهِ الصَّلَاةُ الَّتِي أَمَرَنِي بِهَا رَبِّي عَزَّ وَ جَلَّ فَقَالَ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ

My^{-saww} Lord^{-saww} has Promised me^{-saww} that He^{-azwj} will Answer to the one who supplicates to Him^{-azwj} during it, and this is the Salat which my^{-saww} Lord^{-azwj} Mighty and Majestic has Commanded me^{-saww} with. He^{-azwj} Said: **Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17].**

وَأَمَّا صَلَاةُ الْعِشَاءِ الْآخِرَةِ فَإِنَّ لِلْقَبْرِ ظُلْمَةً وَ لِيَوْمِ الْقِيَامَةِ ظُلْمَةً أَمَرَنِي اللَّهُ وَ أُمَّتِي بِهَذِهِ الصَّلَاةِ فِي ذَلِكَ الْوَقْتِ لِتُنَوَّرَ لَهُمُ الْقُبُورُ وَ لِيُعْطُوا النُّورَ عَلَى الصِّرَاطِ وَ مَا مِنْ قَدَمٍ مَشَتْ إِلَى صَلَاةِ الْعَتَمَةِ إِلَّا حَرَّمَ اللَّهُ جَسَدَهَا عَلَى النَّارِ وَ هِيَ الصَّلَاةُ الَّتِي اخْتَارَهُ اللَّهُ لِلْمُرْسَلِينَ قَبْلِي

And as for Al-Isha Salat the last, there is darkness for the grave and for the Day of Qiyamah. Allah^{-azwj} Commanded me^{-saww} and my^{-saww} community with this Salat during that time in order to Irradiate the graves for them and for them to be Given the Noor upon the Bridge, and there is none from a foot which walks to the Isha Salat except Allah^{-azwj} Prohibits its body unto the Fire; and it is the Salat which Allah^{-azwj} had Chosen for the Messengers^{-as} before me^{-saww}.

وَأَمَّا صَلَاةُ الْفَجْرِ فَإِنَّ الشَّمْسَ إِذَا طَلَعَتْ تَطَّلُعُ عَلَى قَرْبَى الشَّيْطَانِ فَأَمَرَنِي اللَّهُ عَزَّ وَ جَلَّ أَنْ أَصَلِّيَ صَلَاةَ الْفَجْرِ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ أَنْ يَسْجُدَ لَهَا الْكَافِرُ فَتَسْجُدُ أُمَّتِي لِلَّهِ وَ سُرْعَتُهَا أَحَبُّ إِلَى اللَّهِ وَ هِيَ الصَّلَاةُ الَّتِي تَشْهَدُهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ

And as for Al-Fajr Salat, when the sun emerges, emerges upon the two horns of Satan^{-la}. Allah^{-azwj} Mighty and Majestic Commanded me to pray Salat Al-Fajr before emergence of the sun, and before the Kafir prostrates to it. Thus, my^{-saww} community performs Sajdah to it and their quickness it more Beloved to Allah^{-azwj}; and it is the Salat which the Angels of the night and the day witness it’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ.

He (the Jew) said, 'You^{-saww} speak the truth, O Muhammad^{-saww}!'⁵⁵⁹

5- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ وَ انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى سَمِعْتُ الْأَذَانَ فَإِذَا مَلَكَ يُؤَدِّنُ لَمْ يَرِ فِي السَّمَاءِ قَبْلَ تِلْكَ اللَّيْلَةِ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Tafseer Ali Bin Ibrahim – from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When there was ascension with me^{-saww} to the sky and I^{-saww} ended to Sidrat Al-Muntaha, I^{-saww} heard the Azaan. There was an Angel proclaiming the Azaan. He had not been seen in the sky before that night. He said, 'Allah^{-azwj} is the Greatest! Allah^{-azwj} is the Greatest!'

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ صَدَقَ عَبْدِي أَنَا أَكْبَرُ

Allah^{-azwj} Mighty and Majestic Said: "My^{-azwj} servant speaks the truth. I^{-azwj} am the Greatest!"

فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

He said, 'I testify that there is no god except Allah^{-azwj}! I testify that there is no god except Allah^{-azwj}!'

فَقَالَ اللَّهُ صَدَقَ عَبْدِي أَنَا اللَّهُ الَّذِي لَا إِلَهَ غَيْرِي

Allah^{-azwj} Said: "My^{-azwj} servant speaks the truth. I^{-azwj} am Allah^{-azwj} Who there is no god apart from Me^{-azwj}!"

فَقَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He said, 'I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}! I testify that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}!'

فَقَالَ اللَّهُ صَدَقَ عَبْدِي إِنَّ مُحَمَّدًا عَبْدِي وَ رَسُولِي أَنَا بَعَثْتُهُ وَ انْتَجَبْتُهُ

Allah^{-azwj} Said: "My^{-azwj} servant speaks the truth. Muhammad^{-saww} is My^{-azwj} servant and My^{-azwj} Rasool^{-saww}. I^{-azwj} Sent him^{-saww} and Selected him^{-saww}!"

فَقَالَ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

He said, 'Hasten to the Salat! Hasten to the Salat!'

فَقَالَ اللَّهُ صَدَقَ عَبْدِي وَ دَعَا إِلَى فَرِيضَتِي فَمَنْ مَسَى إِلَيْهَا رَاغِبًا فِيهَا مُحْتَسِبًا كَانَتْ لَهُ كَفَّارَةٌ لِمَا مَضَى مِنْ ذُنُوبِهِ

Allah^{-azwj} Said: “My^{-azwj} servant speaks the truth, and he has called to My^{-azwj} Imposition. The one who walks to it being desirous regarding it, anticipating, it would be an atonement for him for what has passed from his sins!”

فَقَالَ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

He said, ‘Hasten to the success! Hasten to the success!’

فَقَالَ اللَّهُ هِيَ الصَّلَاةُ وَ النَّجَاحُ وَ الْفَلَاحُ

Allah^{-azwj} Said: “It is the righteousness, and the gain, and the success!”

ثُمَّ أَمَّتُ الْمَلَائِكَةَ فِي السَّمَاءِ كَمَا أَمَّتُ الْأَنْبِيَاءَ فِي بَيْتِ الْمَقْدِسِ

Then I^{-saww} led the Angels in the sky, just as I^{-saww} had led the Prophets^{-as} in Bayt Al-Maqdis’.

قَالَ ثُمَّ عَشَيْتُنِي صَبَابَةً فَحَزَرْتُ سَاجِدًا فَنَادَانِي رَبِّي أَيُّ قَدْ فَرَضْتُ عَلَى كُلِّ نَبِيٍّ كَانَ قَبْلَكَ حَمْسِينَ صَلَاةً وَ فَرَضْتُهَا عَلَيْكَ وَ عَلَى أُمَّتِكَ فَعَمَّ بِهَا أَنْتَ فِي أُمَّتِكَ

He^{-saww} said: ‘Then ardent love overwhelmed me^{-saww}, so I^{-saww} fell down in Sajdah. My^{-saww} Lord^{-azwj} Called out to me^{-saww}: “I^{-azwj} had Imposed fifty (daily) Salats upon every Prophet^{-as} before you^{-saww}, and I^{-azwj} am Imposing it upon you^{-saww} and upon your^{-saww} community! So, you^{-saww} should stand with it in your^{-saww} community!”

فَقَالَ رَسُولُ اللَّهِ ص فَأُحَدِّثُ حَتَّى مَرَرْتُ عَلَى إِبْرَاهِيمَ فَلَمْ يَسْأَلْنِي عَنْ شَيْءٍ حَتَّى انْتَهَيْتُ إِلَى مُوسَى فَقَالَ مَا صَنَعْتَ يَا مُحَمَّدُ ص

Rasool-Allah^{-saww} said: ‘I^{-saww} went down until I^{-saww} passed by Ibrahim^{-as}. He^{-as} did not ask me^{-saww} about anything until I^{-saww} ended up to Musa^{-as}. He^{-as} said: ‘What happened, O Muhammad^{-saww}?’

فَقُلْتُ قَالَ رَبِّي فَرَضْتُ عَلَى كُلِّ نَبِيٍّ كَانَ قَبْلَكَ حَمْسِينَ صَلَاةً وَ فَرَضْتُهَا عَلَيْكَ وَ عَلَى أُمَّتِكَ

I^{-saww} said: ‘My^{-saww} Lord^{-azwj} Said: “I^{-azwj} had Imposed fifty (daily) Salat upon every Prophet^{-saww} before you^{-saww}, and I^{-azwj} am Imposing it upon you^{-saww} and your^{-saww} community!”

فَقَالَ مُوسَى يَا مُحَمَّدُ إِنَّ أُمَّتَكَ أَحْزَى الْأُمَمِ وَ أضعُفُهَا وَ إِنَّ رَبَّكَ لَا يُرِيدُ شَيْءًا وَ إِنَّ أُمَّتَكَ لَا يَسْتَطِيعُ أَنْ تَقُومَ بِهَا فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ لِأُمَّتِكَ

Musa^{-as} said: ‘O Muhammad^{-saww}! Your^{-saww} community is last of the communities and their weakest, and your^{-saww} Lord^{-azwj} will not Reject anything, and your^{-saww} community is not capable of standing with it. Therefore, return to your^{-saww} Lord^{-azwj} and ask Him^{-azwj} for the lightening for your^{-saww} community’.

فَرَجَعْتُ إِلَى رَبِّي حَتَّى انْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَحَزَرْتُ سَاجِدًا ثُمَّ قُلْتُ فَرَضْتُ عَلَى وَ عَلَى أُمَّتِي حَمْسِينَ صَلَاةً وَ لَا أُطِيقُ ذَلِكَ وَ لَا أُمَّتِي فَخَفِيفَ عَنِّي

I-saww returned to my-saww Lord-azwj until I-saww ended to Sidrat Al-Muntaha. I-saww fell in Sajdah, then said: 'You-azwj have Imposed fifty (daily) Salats upon me-saww and my-saww community, and neither can I-saww endure than nor my-saww community, so Lighten from me-saww!'

فَوَضَعَ عَنِّي عَشْرًا فَرَجَعْتُ إِلَى مُوسَى وَ أَخْبَرْتُهُ فَقَالَ ارْجِعْ لَا تُطِيقُ

He-azwj Placed down ten from me-saww. I-saww returned to Musa-as and informed him-as. He-as said: 'Return, you (Muslims) cannot endure!'

فَرَجَعْتُ إِلَى رَبِّي فَوَضَعَ عَنِّي عَشْرًا فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ ارْجِعْ وَ فِي كُلِّ رَجْعَةٍ

I-saww returned to my-saww Lord-azwj! He-azwj Dropped ten from me-saww. I-saww returned to Musa-as and informed him-as. He-as said: 'Return!'

أَرْجِعْ إِلَيْهِ أَجْرُ سَاجِدًا حَتَّى رَجَعَ إِلَى عَشْرِ صَلَوَاتٍ فَرَجَعْتُ إِلَى مُوسَى وَ أَخْبَرْتُهُ فَقَالَ لَا تُطِيقُ

I-saww returned to Him-azwj. I-saww fell in Sajdah until He-azwj Returned it to ten Salats (daily). I-saww returned to Musa-as and informed him-as. He-as said: 'You (Muslims) cannot endure!'

فَرَجَعْتُ إِلَى رَبِّي فَوَضَعَ عَنِّي خَمْسًا فَرَجَعْتُ إِلَى مُوسَى وَ أَخْبَرْتُهُ فَقَالَ لَا تُطِيقُ

I-saww returned to my-saww Lord-azwj. He-saww Placed down five from me-saww. I-saww returned to Musa-as and informed him-as. He-as said: 'You (Muslims) cannot endure!'

فَقُلْتُ قَدْ اسْتَحْيَيْتُ مِنْ رَبِّي وَ لَكِنْ أَصْبِرُ عَلَيْهَا

I-saww said: 'I-saww am too embarrassed from my-saww Lord-azwj. But, I-saww shall be patient upon it'.

فَنَادَانِي مُنَادٍ كَمَا صَبَرْتَ عَلَيْهَا فَهَذِهِ الْخَمْسُ بِخَمْسِينَ كُلُّ صَلَاةٍ بَعَشْرٍ وَ مَنْ هَمَّ مِنْ أُمَّتِكَ بِحَسَنَةٍ يَعْمَلُهَا فَعَمَلُهَا كَتَبْتُ لَهُ عَشْرًا وَ إِنْ لَمْ يَعْمَلْ كَتَبْتُ لَهُ وَاحِدَةً وَ مَنْ هَمَّ مِنْ أُمَّتِكَ بِسَيِّئَةٍ فَعَمَلُهَا كَتَبْتُ عَلَيْهِ وَاحِدَةً وَ إِنْ لَمْ يَعْمَلْهَا لَمْ أَكْتُبْ عَلَيْهِ شَيْئًا

A caller called out to me-saww: 'Just as you-saww have been patient upon it, so these five will be with (Rewards of) fifty, each Salat being as ten; and the one from your-saww community who even things of doing a good deed, so he does do it, ten shall be written for him; and if he does not do it, one will be written for him; and the one from your-saww community who thinks of an evil deed, so he does do it, one will be written against him, and if he does not do it, nothing will be written against him!'

فَقَالَ الصَّادِقُ ع جَزَى اللَّهُ مُوسَى عَنْ هَذِهِ الْأُمَّةِ خَيْرًا.

Al-Sadiq-asws said: 'May Allah-azwj Recompense Musa-as on behalf of this community!' – the Hadeeth".⁵⁶⁰

⁵⁶⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 5

6- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُنْدَارٍ عَنْ سَعِيدِ بْنِ أَحْمَدَ عَنْ يَحْيَى بْنِ الْفَضْلِ عَنْ يَحْيَى بْنِ مُوسَى عَنْ عَبْدِ الرَّزَّاقِ عَنْ مَعْمَرِ بْنِ الرَّهْرِيِّ عَنْ أَنَسِ قَالَ: فُرِضَتْ عَلَى النَّبِيِّ ص لَيْلَةَ أُسْرِي بِهِ الصَّلَاةُ خَمْسِينَ ثُمَّ نُفِصَتْ فَجُعِلَتْ خَمْسًا نُورِدِي يَا مُحَمَّدُ إِنَّهُ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ إِنَّ لَكَ بِهَذِهِ الْخُمْسِ خَمْسِينَ.

(The book) 'Al Khisaaal' – from Muhammad Bin Ja'far Bin Bundar, from Saeed Bin Ahmad, from Yahya Bin Al Fazl, from Yahya Bin Musa, from Abdul Razzaq, from Ma'mar, from Al Zuhry, from Anas (well-known fabricator) who said,

'Fifty (daily) Salats were Imposed upon the Prophet^{-saww} on the night of the Ascension. Then these were reduced and Made to be five. He^{-azwj} Called out: "O Muhammad^{-saww}! Surely, the Word will not Change with Me^{-azwj}! There shall be (Rewards of) fifty for you^{-saww} with these five!"⁵⁶¹

7- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحَسَنِ الْأُرْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا حَفَّفَ اللَّهُ عَزَّ وَ جَلَّ عَنِ النَّبِيِّ ص حَتَّى صَارَتْ خَمْسَ صَلَوَاتٍ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ إِنَّهَا خَمْسٌ بِخَمْسِينَ.

And from him, from his father, from Abdullah Bin Ja'far Al Himeyri, from Muawiya Bin Hukeym, from Ibn Abu Umeyr, from Abu Al-Hassan Al Azdy,

'From Abu Abdullah^{-asws} having said: 'When Allah^{-azwj} Mighty and Majestic Lightened from the Prophet^{-saww} until these came to be five Salats (daily), Allah^{-azwj} Revealed to him^{-saww}: "These five are with (Rewards of) fifty!"⁵⁶²

8- الْعِلَالُ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَيْثُونَ عَنْ أَبِي هَاشِمِ الْخَادِمِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْمَاضِي ع لِمَ جُعِلَتْ صَلَاةُ الْفَرِيضَةِ وَ السُّنَّةِ خَمْسِينَ رَكْعَةً- لَا يُزَادُ فِيهَا وَ لَا يَنْقُصُ مِنْهَا

(The books) 'Al Ilal', and Al Khisaaal' – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Ibrahim Bin Is'haq, from Muhammad Bin Al-Hassan Bin Shamoun, from Abu Hashim Al Khadim who said,

'I said to Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}), 'Why have the obligatory and the sunnah Salat to be of fifty Cycles, neither any increase in it nor any reduction from it?'

قَالَ إِنَّ سَاعَاتِ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً وَ فِيمَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَاعَةٌ وَ سَاعَاتِ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً فَجَعَلَ لِكُلِّ سَاعَةٍ رَكْعَتَيْنِ وَ مَا بَيْنَ غُرُوبِ الشَّمْسِ إِلَى سُفُوطِ الشَّفَقِ عَسَقٌ فَجَعَلَ لِلْعَسَقِ رَكْعَةً.

He^{-asws} said: 'The hours of the night are twelve hours, and in what is between emergence of day to emergence of the sun there is an hour, and days of the day are twelve hours. So, two Cycles have been Made to be for every hour, and what is between setting of the sun up to the fall of twilight, is dusk. One Cycle has been Made to be for the dusk"⁵⁶³

بيان: هذا اصطلاح شرعي للساعات و هي مختلفة باختلاف الاصطلاحات و الركعة التي جعلت للغسق لعلها ركعتا الوتيرة فإنهما تعدان بركة

⁵⁶¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 6

⁵⁶² Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 7

⁵⁶³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 8

Explanation (abridged) - This is a legal term for the hours, and it is difference with differing of the terms, and the Cycle which is made for the dusk, perhaps these are two Cycles, for these equate as one Cycle.

و من ذلك ما رواه جماعة من مشيخة علمائنا رضوان الله عليهم عن مولانا الصادق ع أن مطران النصارى سأل أباه الباقر ع عن مسائل عديدة عويصة منها الساعة التي ليست هي من ساعات الليل و لا من ساعات النهار أية ساعة هي فقال ع هي الساعة التي بين طلوع الفجر إلى طلوع الشمس.

And from that is what is reported by a group of elders of our scholars, may Allah^{-azwj} be Pleased with them, from our Master^{-asws} Al-Sadiq^{-saww}. Matran Al-Ansary asked his^{-asws} father^{-asws} Al-Baqir^{-asws} about a number of difficult issues. From these is the house which isn't from hours of the night nor from hours of the day, which hour is it? He^{-asws} said: 'It is the hour which is between the emergence of dawn to emergence of the sun'.

9- العِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ عِلَّةِ الصَّلَاةِ فَإِنَّ فِيهَا مَشْغَلَةً لِلنَّاسِ عَنْ حَوَائِجِهِمْ وَ مَتَعَبَةً لَهُمْ فِي أَبْدَانِهِمْ

(The book) 'Al Ilal' – from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Abu Abdullah Al Kufi, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Umar Bin Abdul Aziz, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah^{-asws} about the reason for the Salat, for there is a pre-occupation in it for the people from (fulfilling) their (other) needs and tiredness for them in their bodies.

قَالَ فِيهَا عِلَلٌ وَ ذَلِكَ أَنَّ النَّاسَ لَوْ تَرَكُوا بَعْدَ تَنْبِيهِهِ وَ لَا تَذَكِيرِ لِلنَّبِيِّ ص بِأَكْثَرِ مِنَ الْحَتِّ الْأَوَّلِ وَ بَقَاءِ الْكِتَابِ فِي أَيْدِيهِمْ فَقَطَّ لَكَانُوا عَلَى مَا كَانَ عَلَيْهِ الْأَوَّلُونَ

He^{-asws} said: 'There is a reason in it, and that is, had the people been left without an alertness, nor a reminder of the Prophet^{-saww} with more than the first news (of former people), and the remaining of the Book in their hands only (for show), they would have been upon what the former ones had been upon.

فَإِنَّهُمْ قَدْ كَانُوا اتَّخَذُوا دِينًا وَ وَضَعُوا كُتُبًا وَ دَعَا أَنْاسًا إِلَى مَا هُمْ عَلَيْهِ وَ قَتَلُوهُمْ عَلَى ذَلِكَ فَدَرَسَ أَمْرُهُمْ وَ ذَهَبَ حِينَ ذَهَبُوا

They (former ones) had taken a religion, and placed down (discarded) the Book, and called people to what they were upon, and they killed them upon that, so their affairs were rituals, and they (Muslims) would have gone where they (former ones) had gone.

وَ أَرَادَ اللَّهُ تَبَارَكَ وَ تَعَالَى أَنْ لَا يُنْسِيَهُمْ أَمْرَ مُحَمَّدٍ ص فَفَرَضَ عَلَيْهِمُ الصَّلَاةَ يَذْكُرُونَهُ فِي كُلِّ يَوْمٍ حَمْسَ مَرَّاتٍ يُنَادُونَ بِاسْمِهِ وَ تَعَبَّدُوا بِالصَّلَاةِ وَ ذَكَرُوا اللَّهَ لِكَيْلَا يَغْفُلُوا عَنْهُ فَيُنْسُوهُ فَيُنْدَرَسَ ذِكْرُهُ.

And Allah^{-azwj} Blessed and Exalted Wanted that they should not forget the matter of Muhammad^{-saww}, so He^{-azwj} Imposed the Salat upon them so they would be reminded five times during every day, calling out with his^{-saww} name and worship with the Salat, and mention

فَقَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَنْزَلَ عَلَى نَبِيِّهِ ص لِكُلِّ صَلَاةٍ رُكْعَتَيْنِ فِي الْحَضَرِ فَأَضَافَ إِلَيْهَا رَسُولُ اللَّهِ ص لِكُلِّ صَلَاةٍ رُكْعَتَيْنِ فِي الْحَضَرِ وَ قَصَّرَ فِيهَا فِي السَّفَرِ إِلَّا الْمَغْرِبَ

He^{-asws} said: ‘Allah^{-azwj} Mighty and Majestic Revealed unto His^{-azwj} Prophet^{-saww}, two Cycles during the staying for every Salat. Rasool-Allah^{-saww} added two Salats to every Salat in the staying and shortened in it during the travelling, except Al-Maghrib.

فَلَمَّا صَلَّى الْمَغْرِبَ بَلَغَهُ مَوْلِدُ فَاطِمَةَ ع فَأَضَافَ إِلَيْهَا رُكْعَةً شُكْرًا لِلَّهِ عَزَّ وَ جَلَّ

When he^{-saww} had prayed Al-Maghrib, it reached him^{-saww} (news of) being blessed with (Syeda) Fatima^{-asws}. So, he^{-saww} added one Cycle to it in thanking to Allah^{-azwj} Mighty and Majestic.

فَلَمَّا أَنْ وُلِدَ الْحَسَنُ ع أَضَافَ إِلَيْهَا رُكْعَتَيْنِ شُكْرًا لِلَّهِ عَزَّ وَ جَلَّ

When Al-Hassan^{-asws} was blessed by (Allah^{-azwj}) he^{-saww} added two Cycles of thanks to Allah^{-azwj} Mighty and majestic. When Al-Husayn^{-asws} was blessed by (Allah^{-azwj}), he^{-saww} added two cycles to it in thanks to Allah^{-azwj} Mighty and Majestic.

فَقَالَ لِلذَّكْرِ مِثْلَ حَظِّ الْأُنثَيَيْنِ فَتَرَكَهَا عَلَى حَالِهَا فِي الْحَضَرِ وَ السَّفَرِ.

He^{-azwj} said: **“For the male is a share of two females. [4:11]**, so he^{-saww} left it upon its state during the staying and the travelling”⁵⁶⁶ (terrible recording and controversial – see note below)

و ينافيه الحديث الآتي و سائر الأحاديث المشابهة لها بل و اجماع المسلمين ان الركعات السبع زيدت في المدينة، و قد كان مولدها(ص) بمكة بعد المبعث بخمسة أعوام.

Note – And the next Hadeeth negates it, and so do rest of the Ahadeeth resembling to it, but and the consensus of the Muslims that the seven additional Cycles were in Al Medina, and her^{asws} birth was at Makkah five years after the Prophet-hood.

12- العُلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ التَّمَالِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: سَأَلْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع فُؤَلْتُ لَهُ مَتَى فُرِضَتِ الصَّلَاةُ عَلَى الْمُسْلِمِينَ عَلَى مَا هُمْ الْيَوْمَ عَلَيْهِ

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Hisham Bin Salim, from Abu Hamza Al Sumali, from Saeed Bin Al Musayyab who said,

‘I asked Ali^{-asws} Bin Al-Husayn^{-asws}. I said to him^{-asws}, ‘When was the Salat Imposed upon the Muslim, what they are upon today?’

قَالَ فَقَالَ بِالْمَدِينَةِ حِينَ ظَهَرَتِ الدَّعْوَةُ وَ قَوِيَّ الْإِسْلَامَ وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمُسْلِمِينَ الْجِهَادَ زَادَ رَسُولُ اللَّهِ ص فِي الصَّلَاةِ سَبْعَ رُكْعَاتٍ فِي الظُّهْرِ رُكْعَتَيْنِ وَ فِي الْعَصْرِ رُكْعَتَيْنِ وَ فِي الْمَغْرِبِ رُكْعَةً وَ فِي الْعِشَاءِ الْآخِرَةَ رُكْعَتَيْنِ وَ أَقَرَّ الْفَجْرَ عَلَى مَا فُرِضَتْ بِمَكَّةَ لِتَعْجِيلِ عُرُوجِ مَلَائِكَةِ اللَّيْلِ إِلَى السَّمَاءِ وَ لِتَعْجِيلِ نُزُولِ مَلَائِكَةِ النَّهَارِ إِلَى الْأَرْضِ

⁵⁶⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 11

He (the narrator) said, ‘He^{-asws} said: ‘At Al-Medina, when he^{-saww} revealed the call (to Al-Islam) and Al-Islam was strong, and Allah^{-azwj} Mighty and Majestic Prescribed the Jihad upon the Muslims, Rasool-Allah^{-saww} increased seven Cycles in the Salat – two Cycles in Al-Zohr, and two Cycles in Al-Asr, and one Cycles in Al-Maghrib, and two Cycles in Al-Isha the last, and he^{-saww} settled Al-Fajr upon what had been Imposed at Makkah due to the hastening of the Angels of the night to the sky, and due to the hastening of the descent of the Angels of the day to the earth.

فَكَانَ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ يَشْهَدُونَ مَعَ رَسُولِ اللَّهِ ص صَلَاةَ الْفَجْرِ فَلَيْدِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا يَشْهَدُهُ الْمُسْلِمُونَ وَ يَشْهَدُهُ مَلَائِكَةُ النَّهَارِ وَ مَلَائِكَةُ اللَّيْلِ.

Angels of the night and Angels of the day were witnessing Al-Fajr Salat with Rasool-Allah^{-saww}. For that, Allah^{-azwj} Mighty and Majestic Said: **and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78].** The Muslims witnessed it, and Angels of the day and Angels of the night witnessed it’^{.567}

13- الْعِلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لِأَيِّ عِلَّةٍ أَوْجَبَ رَسُولُ اللَّهِ ص صَلَاةَ الزَّوَالِ ثَمَانِ قَبْلَ الظُّهْرِ وَ ثَمَانِ قَبْلَ الْعَصْرِ وَ لِأَيِّ عِلَّةٍ رَعَبٌ فِي وُضُوءِ الْمَغْرِبِ كُلِّ الرَّغَبَةِ وَ لِأَيِّ عِلَّةٍ أَوْجَبَ الْأَرْبَعَ الرَّكَعَاتِ مِنْ بَعْدِ الْمَغْرِبِ وَ لِأَيِّ عِلَّةٍ كَانَ يُصَلِّي صَلَاةَ اللَّيْلِ فِي آخِرِ اللَّيْلِ وَ لَا يُصَلِّي فِي أَوَّلِ اللَّيْلِ

(The book) ‘Al Ilal’ – from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Husayn Bin Al-Waleed, from Abdullah Bin Hammad, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, the narrator) said, ‘I said, ‘For which reason did Rasool-Allah^{-saww} obligate the midday Salat (optional) eight (Cycles) before Al Zohr, and eight (Cycles) after Al-Asr? And for which reason he^{-saww} was desirous regarding performing Wud’u of Al-Maghrib with all desire? And for reason did he^{-saww} obligate four Cycles from after Al-Maghrib? And for which reason did he^{-saww} pray the night Salat at the end of the night and did not pray in the beginning of the night?’

قَالَ لِتَأْكِيدِ الْفَرَايِضِ لِأَنَّ النَّاسَ لَوْ لَمْ يَكُنْ إِلَّا أَرْبَعُ رَكَعَاتِ الظُّهْرِ لَكَانُوا مُسْتَحْفِيفِينَ بِهَا حَتَّى كَادَ يَفُوتُهُمُ الْوَقْتُ

He^{-asws} said: ‘For emphasising the obligatory (Salat), because the people, had there not been except four Cycles of Al Zohr, they would be taking lightly with it until the timing would be almost missed out by them.

فَلَمَّا كَانَ شَيْئاً غَيْرَ الْقَرِيبَةِ أَسْرَعُوا إِلَى ذَلِكَ لِكَثْرَتِهِ وَ كَذَلِكَ الَّتِي مِنْ قَبْلِ الْعَصْرِ لِيُسْرِعُوا إِلَى ذَلِكَ لِكَثْرَتِهِ وَ ذَلِكَ لِأَنَّهُمْ يَقُولُونَ إِنَّ سَوْفَنَا وَ نُرِيدُ أَنْ نُصَلِّيَ الزَّوَالِ يَقُوتُنَا الْوَقْتُ

When it were to be other than the obligatory, they would be quick to that due to its frequency, and like that is which from before Al-Asr. They would be quick to that due to its frequency, and that is because they are saying, ‘We have formed rows, and we want to pray the midday, We will miss the time’.

⁵⁶⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 12

وَكَذَلِكَ الْوُضُوءُ فِي الْمَغْرِبِ يُقُولُونَ حَتَّى نَتَوَضَّأَ يُفَوِّتُنَا الْوَقْتَ فَيُسْرِعُوا إِلَى الْقِيَامِ وَكَذَلِكَ الْأَرْبَعَةُ رَكَعَاتِ اللَّيْلِ مِنْ بَعْدِ الْمَغْرِبِ وَكَذَلِكَ صَلَاةُ اللَّيْلِ فِي آخِرِ اللَّيْلِ لِيُسْرِعُوا إِلَى الْقِيَامِ إِلَى صَلَاةِ الْفَجْرِ فَلَيْتَكَ الْعَلَّةَ وَجِبَ هَذِهِ هَكَذَا.

And like that is the Wud'u regarding Al-Maghrib (Salat). They are saying, 'Until we perform Wud'u, we will miss the time, so they are quick to the standing; and like that the four Cycles which are from after Al-Maghrib, and like that is the night Salat at the end of the night. They would be quick to the standing to Al-Fajr Salat. So that is the reach of the obligation of these, like this!'"⁵⁶⁸

14- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبِي عَبْدِ اللَّهِ الرَّحْمِيِّ عَنْ أَبِيهِ عَنْ فَصَالَةَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا هَبَطَ آدَمُ مِنَ الْجَنَّةِ ظَهَرَتْ فِيهِ شَامَةٌ سَوْدَاءٌ فِي وَجْهِهِ مِنْ قَرْنِهِ إِلَى قَدَمِهِ فَطَالَ حُزْنُهُ وَبُكَاءُهُ عَلَى مَا ظَهَرَ بِهِ فَأَتَاهُ جِبْرَائِيلُ ع فَقَالَ لَهُ مَا يُبْكِيكَ يَا آدَمُ

(The book) 'Al Ilal' – From Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Sa'dabadi, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Fazalah, from Al-Husayn Bin Abu Al A'la,

'From Abu Abdullah^{asws} having said: 'When Adam^{as} came down from the Paradise, black moles appeared in him^{as} in his^{as} face, from his^{as} head to his^{as} feet. His^{as} grief and his^{as} crying upon what had appeared with him^{as}, was prolonged. Jibraeel^{as} came to him^{as}. He^{as} said to him^{as}: 'What makes you^{as} cry, O Adam^{as}?'

قَالَ لِهَذَا الشَّامَةِ الَّتِي ظَهَرَتْ بِي

He^{as} said: 'For these black moles which have appeared with me^{as}!'

قَالَ فَمُ فَصَلِّ فَهَذَا وَقْتُ الصَّلَاةِ الْأُولَى

He^{as} said: 'Stand and pray Salat, for this is the time of the first Salat'.

فَقَامَ فَصَلَّى فَأَنْحَطَتِ الشَّامَةُ إِلَى عُنُقِهِ فَجَاءَهُ فِي وَقْتِ الصَّلَاةِ الثَّانِيَةِ فَقَالَ يَا آدَمُ فَمُ فَصَلِّ فَهَذَا وَقْتُ الصَّلَاةِ الثَّانِيَةِ

He^{as} prayed Salat, and the moles dropped to his^{as} neck. Then he^{as} came to him^{as} during the time of the second Salat. He^{as} said: 'O Adam^{as}! Stand and pray Salat, for this is the time of the second Salat'.

فَقَامَ فَصَلَّى فَأَنْحَطَتِ الشَّامَةُ إِلَى سُرَّتِهِ فَجَاءَهُ فِي الصَّلَاةِ الثَّلَاثَةِ فَقَالَ يَا آدَمُ فَمُ فَصَلِّ فَهَذَا وَقْتُ الصَّلَاةِ الثَّلَاثَةِ

He^{as} stood and prayed Salat, and the moles dropped to his^{as} navel. Then he^{as} came to him^{as} during the third Salat. He^{as} said: 'O Adam^{as}! Stand and pray Salat, for this is the time of the third Salat'.

فَقَامَ فَصَلَّى فَأَنْحَطَتِ الشَّامَةُ إِلَى رُكْبَتَيْهِ فَجَاءَهُ فِي الصَّلَاةِ الرَّابِعَةِ فَقَالَ يَا آدَمُ فَمُ فَصَلِّ فَهَذَا وَقْتُ الصَّلَاةِ الرَّابِعَةِ

He^{-as} stood and prayed Salat, and the moles dropped to his^{-as} knees. Then he^{-as} came to him^{-as} during the fourth Salat. He^{-as} said: ‘O Adam^{-as}! Stand and pray Salat, for this is the time of the fourth Salat’.

فَقَامَ فَصَلَّى فَأَنْخَطَتِ الشَّمَامَةُ إِلَى رِجْلَيْهِ فَجَاءَهُ فِي الصَّلَاةِ الْخَامِسَةِ فَقَالَ يَا آدَمُ فَمَنْ فَصَلِّ فَهَذَا وَقْتُ الصَّلَاةِ الْخَامِسَةِ

He^{-as} stood and prayed Salat, and the moles dropped to his^{-as} legs. He^{-as} came to him^{-as} during the fifth Salat. He^{-as} said: ‘O Adam^{-as}! Stand and pray Salat, for this is the time of the fifth Salat’.

فَقَامَ فَصَلَّى فَخَرَجَ مِنْهَا فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ

He^{-as} stood and prayed Salat, and (the moles) came out from him^{-as}. He^{-as} praised Allah^{-azwj} and extolled upon Him^{-azwj}.

فَقَالَ جِبْرَائِيلُ يَا آدَمُ مَثَلُ وُلْدِكَ فِي هَذِهِ الصَّلَاةِ كَمَثَلِكَ فِي هَذِهِ الشَّمَامَةِ مَنْ صَلَّى مِنْ وُلْدِكَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسَ صَلَوَاتٍ خَرَجَ مِنْ ذُنُوبِهِ كَمَا خَرَجَتْ مِنْ هَذِهِ الشَّمَامَةِ.

Jibraeel^{-as} said: ‘O Adam^{-as}! An example of your^{-as} children in this Salat is like your^{-as} example in these moles. One from your children who prays Salat, five Salat during every day and night, will come out from his sins like what you^{-as} have come out from these moles’.⁵⁶⁹

15- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلُونَهُ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوَيْنِيِّ عَنْ صَبَّاحِ الْحَدَّادِ عَنْ إِسْحَاقِ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَ كَيْفَ صَارَتِ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ وَ كَيْفَ إِذَا صَارَتْ سَجْدَتَيْنِ لَمْ تَكُنْ رُكْعَتَيْنِ

(The book) ‘Al Ilal’ – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufi, from Sabbah Al Haza’a, from Is’haq Bin Ammar who said,

‘I asked Abu Al-Hassan Musa Bin Ja’far^{-asws}, ‘How did the Salat become of one Cycle having two Sajdah(s), and how, when it became of two Sajdah(s), it does not become (count as) two Cycles?’

فَقَالَ إِذَا سَأَلْتَ عَنْ شَيْءٍ فَفَرِّغْ قَلْبَكَ لِتَفْهَمَ إِنَّ أَوَّلَ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ صَ إِتَمَّ صَلَّاهَا فِي السَّمَاءِ بَيْنَ يَدَيْ اللَّهِ تَبَارَكَ وَ تَعَالَى فُتَمَّ عَرْشِهِ جَلَّ جَلَالُهُ وَ ذَلِكَ أَنَّهُ لَمَّا أُسْرِيَ بِهِ وَ صَارَ عِنْدَ عَرْشِهِ تَبَارَكَ وَ تَعَالَى قَالَ يَا مُحَمَّدُ اذْهَبْ مِنْ صَادٍ فَأَغْسِلْ مَسَاجِدَكَ وَ طَهِّرْهَا وَ صَلِّ لِرَبِّكَ

He^{-asws} said: ‘When you ask about something, then free your heart in order to understand. The first Salat Rasool-Allah^{-saww} had prayed was in the sky in front of Allah^{-azwj} Blessed and Exalted, by His^{-azwj} Throne, Majestic is His^{-azwj} Majesty, and that is because when there was an ascension with him^{-as} and he^{-as} came to be by His^{-azwj} Throne, Blessed and Exalted, He^{-azwj} Said: “O Muhammad^{-saww}! Go near ‘Saad’ (a spring), and wash your^{-saww} places of Sajdah and clean them and pray Salat to your^{-saww} Lord^{-azwj}!”

فَدَنَا رَسُولُ اللَّهِ ص إِلَى حُبِّتِ اللَّهِ تَعَالَى فَتَوَضَّأَ فَأَسْبَغَ وَضُوءَهُ ثُمَّ اسْتَقْبَلَ الْجِبَارَ تَبَارَكَ وَ تَعَالَى قَائِمًا فَأَمَرَهُ بِافْتِتَاحِ الصَّلَاةِ فَفَعَلَ

Rasool-Allah^{-saww} went near to where Allah^{-azwj} the Exalted had Commanded. He^{-saww} performed Wud'u, and perfected his^{-saww} Wud'u. Then he^{-saww} faced the Subduer, Blessed and Exalted, standing. He^{-azwj} Commanded him^{-saww} with beginning the Salat. He^{-saww} did so.

فَقَالَ يَا مُحَمَّدُ اقْرَأْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ إِلَى آخِرِهَا فَفَعَلَ ذَلِكَ

He^{-azwj} Said: "O Muhammad^{-saww}! Recite: '**In the Name of Allah the Beneficent, the Merciful [1:1]. 'All Praise is for Allah the Lord of the Worlds [1:2]** – up to its end". He^{-saww} did that.

ثُمَّ أَمَرَهُ أَنْ يَقْرَأَ نِسْبَةَ رَبِّهِ تَبَارَكَ وَتَعَالَى - بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فُلْنُ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ
اللَّهُ الصَّمَدُ

Then He^{-azwj} Commanded him to recite the Attribution of his^{-saww} Lord^{-azwj} Blessed and Exalted: '**In the Name of Allah the Beneficent, the Merciful [1:1]. 'He, Allah, is One [112:1] Allah is Al-Samad [112:2]**'. Then He^{-azwj} Withheld the Word from him^{-saww}. Rasool-Allah^{-saww} said: '**He, Allah, is One [112:1] Allah is Al-Samad [112:2]**'.

فَقَالَ فُلْنُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ فَأَمْسَكَ عَنْهُ الْقَوْلَ فَقَالَ رَسُولُ اللَّهِ ص - كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي

He^{-azwj} Said: "Say: **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!**" He^{-azwj} Withheld the Word from him^{-saww}. Rasool-Allah^{-saww} said: 'Like that is my^{-saww} Lord^{-azwj}! Like that is my^{-saww} Lord^{-azwj}! Like that is my^{-saww} Lord^{-azwj}!'

فَلَمَّا قَالَ ذَلِكَ قَالَ ارْجِعْ يَا مُحَمَّدُ لِرَبِّكَ فَرَجَعَ رَسُولُ اللَّهِ ص فَقَالَ لَهُ وَ هُوَ رَاكِعٌ فُلْنُ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ فَفَعَلَ ذَلِكَ ثَلَاثًا

When he^{-saww} had said that, He^{-azwj} Said: 'Perform Ruk'u, O Muhammad^{-saww}, to your^{-saww} Lord^{-azwj}!' Rasool-Allah^{-saww} performed Ruk'u. He^{-azwj} Said to him^{-saww} while he^{-saww} was in Ruk'u: "Say: 'Glorious is my^{-saww} Lord^{-azwj} the Magnificent, and by His^{-azwj} Praise!'" He^{-saww} did that thrice.

ثُمَّ قَالَ ارْجِعْ رَأْسَكَ يَا مُحَمَّدُ فَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص فَقَامَ مُتَّصِبًا بَيْنَ يَدَيْ اللَّهِ

Then He^{-azwj} Said: "Raise your^{-saww} head, O Muhammad^{-saww}!" Rasool-Allah^{-saww} did that. He^{-saww} stood upright in front of Allah^{-azwj}.

فَقَالَ اسْجُدْ يَا مُحَمَّدُ لِرَبِّكَ فَخَرَّ رَسُولُ اللَّهِ ص سَاجِدًا

He^{-azwj} Said: "Perform Sajdah, O Muhammad^{-saww}, to your^{-saww} Lord^{-azwj}!" Rasool-Allah^{-saww} fell in Sajdah.

فَقَالَ فُلْنُ سُبْحَانَ رَبِّي الْأَعْلَى وَ بِحَمْدِهِ فَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص ثَلَاثًا

He^{-azwj} Said: "Say: 'Glorious is my^{-saww} Lord^{-azwj} the Exalted, and by His^{-azwj} Praise!'" Rasool-Allah^{-saww} did that thrice.

فَقَالَ لَهُ اسْتَوِ جَالِسًا يَا مُحَمَّدُ فَفَعَلَ فَلَمَّا اسْتَوَى جَالِسًا ذَكَرَ جَلَالَ رَبِّهِ جَلَّ جَلَالُهُ فَخَرَّ رَسُولُ اللَّهِ ص سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ - لَا لِأَمْرِ رَبِّهِ عَزَّ وَ جَلَّ فَسَبَّحَ أَيْضًا ثَلَاثًا

He^{-azwj} Said to him^{-saww}: "Sit upright, O Muhammad^{-saww}!" He^{-saww} did that. When he^{-saww} was sitting evenly, he^{-saww} recalled the Majesty of his^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty, so Rasool-Allah^{-saww} fell in Sajdah from his^{-saww} own accord, not by a Command he^{-saww} had been Commanded by his^{-saww} Lord^{-azwj}, Mighty and Majestic. He glorified as well, thrice.

فَقَالَ انْتَصِبْ قَائِمًا فَفَعَلَ فَلَمْ يَرَ مَا كَانَ رَأَى مِنْ عَظَمَةِ رَبِّهِ جَلَّ جَلَالُهُ

He^{-azwj} Said: "Stand straight!" He^{-saww} did so, but he^{-saww} did not see what he^{-saww} had seen from the Magnificence of his^{-saww} Lord^{-azwj}, Majestic is His^{-azwj} Majesty.

فَقَالَ لَهُ أَفْرَأُ يَا مُحَمَّدُ وَ أَفْعَلُ كَمَا فَعَلْتَ فِي الرَّكْعَةِ الْأُولَى فَفَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً فَلَمَّا رَفَعَ رَأْسَهُ ذَكَرَ جَلَالَ رَبِّهِ تَبَارَكَ وَ تَعَالَى الثَّانِيَةَ فَخَرَّ رَسُولُ اللَّهِ ص سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ - لَا لِأَمْرِ رَبِّهِ عَزَّ وَ جَلَّ فَسَبَّحَ أَيْضًا

He^{-azwj} Said to him^{-saww}: "Recite, O Muhammad^{-saww}, and do what you^{-saww} had done in the first Cycle!" Rasool-Allah^{-saww} did that, then performed one Sajdah. When he^{-saww} raised his^{-saww} head, he^{-saww} recalled the Majesty of his^{-saww} Lord (s.w.t) Blessed and Exalted, for the second time. So Rasool-Allah^{-saww} fell into Sajdah from his^{-saww} own accord, not by a Command his^{-saww} Lord^{-azwj} Mighty and Majestic had Commanded. He^{-saww} glorified as well.

ثُمَّ قَالَ لَهُ ازْغُرْ رَأْسَكَ تَبْتَكَ اللَّهُ وَ اشْهَدْ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ -

Then He^{-azwj} Said to him^{-saww}: "Raise your^{-saww} head, Allah^{-azwj} will Affirm you^{-saww}, and testify that there is no god except Allah^{-azwj}, and that Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}, and the Hour is coming there is no doubt in it, and Allah^{-azwj} will Resurrect the ones in the graves.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ ازْغُرْ دَرَجَتَهُ فَفَعَلَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Mercy Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, like what You^{-azwj} had Sent Salawaat, and Blessed, and Mercied upon Ibrahim^{-as} and progeny of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified. O Allah^{-azwj}! Accept his^{-saww} intercession in his^{-saww} community and Raise his^{-saww} rank!" He^{-saww} did so.

فَقَالَ يَا مُحَمَّدُ سَلِّمْ فَاسْتَقْبَلَ رَسُولُ اللَّهِ ص رَأْيَهُ تَبَارَكَ وَ تَعَالَى وَجْهُهُ مُطْرَقًا فَقَالَ السَّلَامُ عَلَيْكَ

He^{-azwj} Said: 'O Muhammad^{-saww}, greet!' Rasool-Allah^{-saww} faced his^{-saww} Lord^{-azwj} Blessed and Exalted, his^{-saww} head lowered. He^{-saww} said: 'The greeting be unto You^{-azwj}!'

فَأَجَابَهُ الْجَبَّارُ جَلَّ جَلَالُهُ فَقَالَ وَ عَلَيْكَ السَّلَامُ يَا مُحَمَّدُ بِنِعْمَتِي فَوَيْتَيْكَ عَلَى طَاعَتِي وَ بِعِصْمَتِي إِنَّكَ اتَّخَذْتَنِي نَبِيًّا وَ حَبِيبًا

The Subduer, Majestic is His^{-azwj} Majesty, Answered him^{-saww}. He^{-azwj} Said: “And upon you^{-saww} be the greeting, O Muhammad^{-saww}! With My^{-azwj} bounties I^{-azwj} have Strengthened you upon obeying Me^{-azwj}, and by My^{-azwj} Protecting you^{-saww} I^{-azwj} have Taken you^{-saww} as a Prophet^{-saww} and a Beloved!”

ثُمَّ قَالَ أَبُو الْحَسَنِ ع وَ إِنَّمَا كَانَتِ الصَّلَاةُ الَّتِي أَمَرَ بِهَا رُكْعَتَيْنِ وَ سَجْدَتَيْنِ وَ هُوَ صَ إِذَا سَجَدَ سَجْدَتَيْنِ فِي كُلِّ رُكْعَةٍ عَمَّا أَخْبَرْتِكَ مِنْ تَذَكُّرِهِ لِعَظَمَةِ رَبِّهِ تَبَارَكَ وَ تَعَالَى فَجَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ فَرِضًا

Then Abu Al-Hassan^{-asws} said: ‘And rather, the Salat which He^{-azwj} Commanded with, was of two Cycles, and two Sajdah(s), and he^{-saww} rather performed two Sajdah(s) in each Cycle, from what I^{-asws} have informed you, of his^{-saww} recalling Magnificence of his^{-saww} Lord^{-azwj}, Blessed and Exalted. So Allah^{-azwj} Mighty and Majestic Made it an obligation’.

فُلْتُ جُعِلْتُ فِدَاكَ وَ مَا صَادَّ الَّذِي أَمَرَ أَنْ يَغْتَسِلَ مِنْهُ

I said, ‘May I be sacrificed for you^{-asws}! And what is ‘Sa’ad’ which He^{-azwj} had Commanded him to wash from it?’

فَقَالَ عَيْنٌ يَنْفَجِرُ مِنْ رُكْنٍ مِنْ أَرْكَانِ الْعَرْشِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ وَ هُوَ مَا قَالَ اللَّهُ عَزَّ وَ جَلَّ صَ وَ الْقُرْآنَ ذِي الذِّكْرِ إِذَا أَمَرَهُ أَنْ يَتَوَضَّأَ وَ يَغْتَسِلَ وَ يَصَلِّيَ.

He^{-asws} said: ‘A spring bursting forth from a corner from corners of the Throne, called ‘The water of life’, and it is what Allah^{-azwj} Mighty and Majestic Said: “**Saad! By the Quran with the Zikr [38:1]**”. But rather, He^{-azwj} had Commanded him^{-saww} to perform Wud’u, and recite, and pray Salat”⁵⁷⁰.

16- وَ مِنْهُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنْ عِكْرِمَةَ بْنِ عَبْدِ الْعَرْشِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ عَلَةِ الصَّلَاةِ كَيْفَ صَارَتْ رُكْعَتَيْنِ وَ أَرْبَعِ سَجَدَاتٍ أَلَا كَانَتْ رُكْعَتَيْنِ وَ سَجْدَتَيْنِ فَلَذَكَرَ نَحْوَ حَدِيثِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحَسَنِ عَ يَزِيدَ اللَّفْظَ وَ يَنْقُصُ.

And from him, from Ali Bin Ahmad, from Muhammad Bin Abu Abdullah Al Kufi, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Al Abbas, from Ikrimah Bin Abdul Arsh, from Hisham Bin Al Hakam who said,

‘I asked Abu Abdullah^{-asws} about reason of the Salat, ‘How did it become of two Cycles and four Sajdah(s)? Were these not two Cycles and two Sajdah(s) (before)?’ - He mentioned approximate to the Hadeeth by Is’haq Bin Ammar, from Abu Al-Hassan^{-asws}, increasing the word and reducing”⁵⁷¹.

17- الْعَلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ الْبَطَّائِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ لَمْ صَارَتْ الصَّلَاةُ رُكْعَتَيْنِ وَ أَرْبَعِ سَجَدَاتٍ

(The book) ‘Al Ilal’ – from Ali Bin Ahmad, from Muhammad Bin Ja’far Al Asady, from Musa Bin Imran Al Nakhair, from Al-Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza Al Batainy, from Abu Baseer who said,

⁵⁷⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 15

⁵⁷¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 16

'I said to Abu Abdullah^{-asws}, 'Why did the Salat become of two Cycles and four Sajdah(s.)?'

قَالَ لِأَنَّ رُكْعَةً مِنْ قِيَامٍ بِرُكْعَتَيْنِ مِنْ جُلُوسٍ.

He^{-asws} said: 'Because one Cycle from standing is with two Cycles from sitting'.⁵⁷²

18- الْعِلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْأَنْصَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ أَبِي حَكِيمٍ الرَّاهِدِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا أَمِيرُ الْمُؤْمِنِينَ ع مَارًا بِنَاءِ بَيْتِ اللَّهِ الْحَرَامِ إِذَا نَظَرَ إِلَى رَجُلٍ يُصَلِّي فَاسْتَحْسَنَ صَلَاتَهُ فَقَالَ يَا هَذَا الرَّجُلُ أَتَعْرِفُ تَأْوِيلَ صَلَاتِكَ

(The book) 'Al Ilal' – from Ali Bin Hatim, from Ibrahim Bin Ali, from Ahmad Bin Muhammad Al Ansari, from Al-Hassan Bin Ali Al Alawy, from Abu Hakeem Al Zahid, from Ahmad Bin Abdullah who said,

'While Amir Al Momineen^{-asws} was passing by courtyard of the Sacred House of Allah^{-azwj} when he^{-asws} looked at a man praying Salat, and his Salat was excellent. He^{-asws} said: 'O you man! Do you know interpretation of your Salat?'

قَالَ الرَّجُلُ يَا ابْنَ آئِنَ عَمَّ خَيْرَ خَلْقِ اللَّهِ وَ هَلْ لِلصَّلَاةِ تَأْوِيلٌ غَيْرَ التَّعْبُدِ

The man said, 'O son^{-asws} of uncle^{-as}, best creature of Allah^{-azwj}! And is there an interpretation for the Salat apart from the servitude?'

قَالَ عَلِيُّ ع اَعْلَمَ يَا هَذَا الرَّجُلُ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى مَا بَعَثَ نَبِيَّهُ ص بِأَمْرٍ مِنَ الْأُمُورِ إِلَّا وَ لَهُ مُتَشَابِهَةٌ وَ تَأْوِيلٌ وَ تَنْزِيلٌ وَ كُلُّ ذَلِكَ عَلَى التَّعْبُدِ فَمَنْ لَمْ يَعْرِفْ تَأْوِيلَ صَلَاتِهِ فَصَلَاتُهُ كُلُّهَا خِدَاجٌ نَاقِصَةٌ غَيْرُ تَامَةٍ

Ali^{-asws} said: 'Know, O you man! Allah^{-azwj} Blessed and Exalted did not Send His^{-azwj} Prophet^{-saww} with any Command from the Commands except and for it is an allegorical, and an interpretation, and Revelation, and all that is based upon the servitude. The one who does not recognise interpretation of his Salat, so all of his Salat is abortive, deficient, incomplete!'

فَقَالَ الرَّجُلُ يَا ابْنَ آئِنَ عَمَّ خَيْرَ خَلْقِ اللَّهِ مَا مَعْنَى رَفْعِ يَدَيْكَ فِي التَّكْبِيرَةِ الْأُولَى

The man said, 'O son^{-asws} of uncle^{-as}, best creature of Allah^{-azwj}! What is the meaning of raising your hand in the first Takbeer?'

فَقَالَ ع اللَّهُ الْوَاحِدُ الْأَحَدُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ - لَا يُقَاسُ بِشَيْءٍ وَ لَا يُلْمَسُ بِالْأَحْمَاسِ وَ لَا يُدْرَكُ بِالْحَوَاسِ

He^{-asws} said: 'Allah^{-azwj}, the Individual, the One Who there isn't anything like him. He^{-azwj} cannot be compared with anything, nor can he be touched by the five senses, nor realised by the perceptions'.

قَالَ الرَّجُلُ مَا مَعْنَى مَدِّ عُنُقِكَ فِي الرَّكُوعِ

The man said, 'What is the meaning of extending your neck in the Ruk'u?'

قَالَ تَأْوِيلُهُ آمَنْتُ بِوَحْدَانِيَّتِكَ وَ لَوْ ضَرَبْتَ عُنُقِي

He^{-asws} said: 'It's interpretation is, 'I have believed in Your^{-azwj} Oneness, and even if You^{-azwj} were to strike off my neck''.

قَالَ الرَّجُلُ مَا مَعْنَى السَّجْدَةِ الْأُولَى

The man said, 'What is the meaning of the first Sajdah?'

فَقَالَ تَأْوِيلُهَا اللَّهُمَّ إِنَّكَ مِنْهَا خَلَقْتَنِي يَعْني مِنَ الْأَرْضِ وَ رَفَعُ رَأْسِكَ وَ مِنْهَا أَخْرَجْتَنَا وَ السَّجْدَةُ الثَّانِيَةُ وَ إِلَيْهَا نُعِيدُنَا وَ رَفَعُ رَأْسِكَ مِنَ الثَّانِيَةِ وَ مِنْهَا نُخْرِجُنَا تَارَةً أُخْرَى

He^{-asws} said: 'It's interpretation is, 'O Allah^{-azwj}! You^{-azwj} have Created me from it' – meaning from the earth, and raised your head, 'And You^{-azwj} will Extract me from it', and the second Sajdah, 'And You^{-azwj} will be Returning us to it', and raise your head the second time, 'And You^{-azwj} will be Extracting us another time''.

قَالَ الرَّجُلُ مَا مَعْنَى رَفْعِ رِجْلِكَ الْيُمْنَى وَ طَرْجِكَ الْيُسْرَى فِي التَّشَهُدِ

The man said, 'What is the meaning of raising your right leg and dropping the left during the Tashahhud?'

قَالَ تَأْوِيلُهُ اللَّهُمَّ أَمِتِ الْبَاطِلَ وَ أَقِمِ الْحَقَّ.

He^{-asws} said: 'It's interpretation is, 'O Allah^{-azwj}! I kill the falsehood and establish the truth''.⁵⁷³

19- الْعِلَلُ، وَ الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ فَتَيْبَةَ فِي عِلَلِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَا ع فَإِنْ قَالَ فَلِمَ أُمِرُوا بِالصَّلَاةِ

(The book) 'Al Ilal', and 'Al Uyou' – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Ilal Al Fazl Bin Shazan,

'From Al-Reza^{-asws} (in an argumentation): 'If he says, 'Why have they been Commanded with praying the Salat?'

قِيلَ لِأَنَّ فِي الصَّلَاةِ الْإِقْرَارَ بِالرُّبُوبِيَّةِ وَ هُوَ صَلَاحٌ عَامٌّ لِأَنَّ فِيهِ خَلْعُ الْأَنْدَادِ وَ الْقِيَامُ بِيَدِي الْجَبَّارِ بِالذَّلِّ وَ الْإِسْتِكَانَةَ وَ الْحُضُوعَ وَ الْإِعْتِرَافَ وَ طَلَبَ الْإِقَالَةَ مِنْ سَالِفِ الذُّنُوبِ وَ وَضْعَ الْجَبْهَةِ عَلَى الْأَرْضِ كُلِّ يَوْمٍ وَ لَيْلَةٍ لِيَكُونَ الْعَبْدُ ذَاكِرًا لِلَّهِ تَعَالَى غَيْرَ نَاسٍ لَهُ وَ يَكُونُ حَاشِعًا وَجَلًّا مُتَذَلِّلًا طَالِبًا رَاغِبًا فِي الزِّيَادَةِ لِلدِّينِ وَ الدُّنْيَا مَعَ مَا فِيهِ مِنَ الْإِنْتِجَارِ عَنِ الْقَسَادِ

It will be said, 'Because in the Salat is the acknowledgment with the Lordship, and it is the general righteousness, because in it is vacating the idols, and the standing in front of the Subduer with the disgrace, and the yielding, and the humility, and the acknowledgment, and seeking the uprooting from the previous sins, and placing the forehead upon the ground every day and night, for the servant to remember of Allah^{-azwj} the Exalted without being forgetful of

⁵⁷³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 18

Him^{-azwj}, and he would be fearful, trepidation, disgrace, seeking desirously in the increase for the religion and the world, along with what is in it from the deterrence from the corruption.

وَ صَارَ ذَلِكَ عَلَيْهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ لِفَلَا يَنْسَى الْعَبْدُ مُدَبَّرَهُ وَ خَالَفَهُ فَيَبْطِرَ وَ يَطْعَى وَ لِيَكُونَ فِي ذِكْرِ خَالِقِهِ وَ الْقِيَامِ بَيْنَ يَدَيْ رَبِّهِ زَاجِراً لَهُ عَنِ الْمَعَاصِي وَ عَاجِزاً وَ مَانِعاً عَنِ أَنْوَاعِ الْفُسَادِ

And that comes to be upon him during every day and night, lest the servant forgets his Manager and his Creator, so he would become ungrateful, and rebel, and during Zikr of his Creator and standing in front of his Lord^{-azwj}, he would be rebuked from the acts of disobedience, and frustrated, and prevented from a variety of corruptions.

فَإِنْ قَالَ فَلِمَ جُعِلَ أَصْلُ الصَّلَاةِ رَكْعَتَيْنِ وَ لَمْ يَزِدْ عَلَى بَعْضِهَا رَكْعَةً وَ عَلَى بَعْضِهَا رَكْعَتَيْنِ وَ لَمْ يُزِدْ عَلَى بَعْضِهَا شَيْئاً

If he says, 'Why was the original Salat Made to be of two Cycles and did not increase upon the other by one Cycle, and upon other by two Cycles, and upon another not increased upon it by anything?'

قِيلَ لِأَنَّ أَصْلَ الصَّلَاةِ إِنَّمَا هِيَ رَكْعَةٌ وَاحِدَةٌ لِأَنَّ أَصْلَ الْعَدَدِ وَاحِدٌ فَإِذَا نَقَصَتْ مِنْ وَاحِدٍ فَلَيْسَتْ هِيَ صَلَاةً فَعَلِمَ اللَّهُ عَزَّ وَ جَلَّ أَنَّ الْعِبَادَ لَا يُؤَدُّونَ تِلْكَ الرَّكْعَةَ الْوَاحِدَةَ الَّتِي لَا صَلَاةَ أَقَلُّ مِنْهَا بِكَمَالِهَا وَ تَمَامِهَا وَ الْإِقْبَالِ عَلَيْهَا فَفَرَضَ اللَّهُ عَزَّ وَ جَلَّ أَصْلَ الصَّلَاةِ رَكْعَتَيْنِ

It was said, 'Because the original Salat, rather it is one Cycle, because the original number is one. When you are deficient from one, it isn't a Salat. Allah^{-azwj} Mighty and Majestic Knew that the servant will not be fulfilling that one Cycle which there is no Salat less than it, with its perfection, and its completeness, and the concentrating upon it. So He^{-azwj} Paired one Cycle to it for him to complete with the second what he had been deficient from the first. Thus Allah^{-azwj} Imposed the original Salat as two Cycles.

ثُمَّ عَلِمَ رَسُولُ اللَّهِ ص أَنَّ الْعِبَادَ لَا يُؤَدُّونَ هَاتَيْنِ الرَّكْعَتَيْنِ بِتَمَامٍ مَا أَمُرُوا بِهِ وَ كَمَالِهِ فَصَمَّ إِلَى الظُّهْرِ وَ الْعَصْرِ وَ الْعِشَاءِ الْأَخْرَةَ رَكْعَتَيْنِ رَكْعَتَيْنِ لِيَكُونَ فِيهِمَا تَمَامُ الرَّكْعَتَيْنِ الْأُولَيَيْنِ

Then Rasool-Allah^{-saww} knew that the servant will not be fulfil these two Cycles with completeness of what they have been Commanded with and with its perfection. So he^{-saww} jointed two Cycles, two Cycles to Al Zohr, and Al-Asr, and Al-Isha the last, for there to be in these completeness of the first two Cycles.

ثُمَّ عَلِمَ أَنَّ صَلَاةَ الْمَغْرِبِ يَكُونُ شُغْلُ النَّاسِ فِي وَقْتِهَا أَكْثَرَ لِلانْتِصَافِ إِلَى الْأَوْطَانِ وَ الْأَكْلِ وَ الْوُضُوءِ وَ التَّهَيُّؤِ لِلْمَيْمِتِ فَزَادَ فِيهَا رَكْعَةً وَاحِدَةً لِيَكُونَ أَحْفَ عَلَيْهِمْ وَ لِأَنَّ تَصِيرَ رَكْعَاتِ الصَّلَاةِ فِي الْيَوْمِ وَ اللَّيْلَةِ فَرْداً

Then he^{-saww} knew that Al-Maghrib Salat, the people would be busier during its timing for the leaving to go to the homes, and the eating, and the Wud'u, and preparing for the sleeping, so he^{-as} increased one Salat in it for it to be lighter upon them, and because the Cycles of Salat during the day and the night would be odd (number).

ثُمَّ تَرَكَ الْعِدَّةَ عَلَى حَالِهَا لِأَنَّ الْإِشْتِغَالَ فِي وَفَّيْهَا أَكْثَرَ وَ الْمُبَادَرَةَ إِلَى الْحَوَائِجِ فِيهَا أَعْمُ وَ لِأَنَّ الْقُلُوبَ فِيهَا أَخْلَى مِنَ الْفِكْرِ لِغَلَبَةِ مَعَامَلَاتِ النَّاسِ بِاللَّيْلِ وَ لِقَلَّةِ الْأَخْذِ وَ الْإِعْطَاءِ فَالْإِنْسَانُ فِيهَا أَقْبَلُ عَلَى صَلَاتِهِ مِنْهُ فِي غَيْرِهَا مِنَ الصَّلَوَاتِ لِأَنَّ الْفِكْرَ قَدْ تَقَدَّمَ [أَقْلُ لِعَدَمِ] الْعَمَلِ مِنَ اللَّيْلِ

Then he^{-saww} left the morning (Salat) upon its state, because of the pre-occupation during its timings is more, and the rushing to the need during it is general, and because the hearts during it are emptier from the thinking due to scarcity of the dealings of the people at night, and due to the lack of taking and giving. Thus the person during it is more concentrating upon his Salat that he is from other Salat, because the thinking preceded the work from the night.

فَإِنْ قَالَ فَلِمَ جُعِلَ رُكْعَةٌ وَ سَجْدَتَيْنِ

If he says, ‘Why has one Cycle and two Sajdah(s) been made to be?’

قِيلَ لِأَنَّ الرُّكُوعَ مِنْ فِعْلِ الْقِيَامِ وَ السُّجُودَ مِنْ فِعْلِ الْقُعُودِ وَ صَلَاةَ الْقَاعِدِ عَلَى النَّصْفِ مِنْ صَلَاةِ الْقِيَامِ فَصُوِّعَفَ السُّجُودُ لِيَسْتَوِيَ بِالرُّكُوعِ فَلَا يَكُونُ بَيْنَهُمَا تَفَاوُتٌ لِأَنَّ الصَّلَاةَ إِنَّمَا هِيَ رُكُوعٌ وَ سُجُودٌ.

It will be said, ‘Because the Ruk’u is from work of the standing, and the Sajdah is from work of the sitting, and Salat of a sitting one is upon the half than Salat of the standing one. Thus, the Sajdah have been doubled in order to equate with the Ruk’u, so there would not be any difference between the two, because the Salat is rather Ruk’u and Sajdah(s)’⁵⁷⁴

20- الْمُحَاسِنُ، عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَصْحَابَ الدَّهْرِ يَقُولُونَ كَيْفَ صَارَتِ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ وَ لَمْ تَكُنْ رُكْعَتَيْنِ وَ سَجْدَتَيْنِ

(The book) ‘Al Mahasin’ – from his father, from Fazala, from Al-Husayn Bin Abu Al A’ala who said,

‘I said to Abu Abdullah^{-asws}, ‘The externalist’s are saying, ‘How did the Salat become of one Cycles and two Sajdah(s) and not become of two Cycles and two Sajdah(s)?’

فَقَالَ إِذَا سَأَلْتَ عَنْ شَيْءٍ فَفَرِّغْ قَلْبَكَ لِفَهْمِهِ إِنَّ النَّاسَ يَزْعُمُونَ أَنَّ أَوَّلَ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ ص فِي الْأَرْضِ أَنَّهُ جِبْرَائِيلُ بِهَا وَ كَذَبُوا إِنَّ أَوَّلَ صَلَاةٍ صَلَّاهَا فِي السَّمَاءِ بَيْنَ يَدَيْ اللَّهِ تَبَارَكَ وَ تَعَالَى مُقَابِلَ عَرْشِهِ جَلَّ جَلَالُهُ

He^{-asws} said: ‘When you ask about something, free your heart to understand it. The people are claiming that the first Salat Rasool-Allah^{-saww} prayed was in the earth, Jibraeel^{-as} came to him^{-saww} with it, and they are lying. The first Salat he^{-saww} prayed is in the sky in front of Allah^{-azwj} Blessed and Exalted, facing His^{-azwj} Throne, Majestic is His^{-azwj} Majestic.

وَ أَوْحَى إِلَيْهِ وَ أَمَرَهُ أَنْ يَدْنُو مِنْ صَادِقِ قَبْتَوْضًا وَ قَالَ أَسْبَغْ وُضُوءَكَ وَ طَهَّرْ مَسَاجِدَكَ وَ صَلِّ لِرَبِّكَ

And He^{-azwj} Revealed to him^{-saww} and Commanded him to go near to ‘Sa’ad’ (spring) and perform Wud’u, and He^{-azwj} Said: “Perfect your^{-saww} Wud’u and clean your^{-saww} places of Sajdah, and pray Salat to your^{-saww} Lord^{-azwj!}”

قُلْتُ لَهُ وَ مَا الصَّادُ

I said to him^{-asws}, 'And what is 'Al-Sa'ad'?'

قَالَ عَيْنٌ تَحْتِ رُكْنٍ مِنْ أَرْكَانِ الْعَرْشِ أُعِدَّتْ لِمُحَمَّدٍ ص

He^{-asws} said: 'A spring beneath a corner from corners of the Throne, prepared for Muhammad^{-saww}'.

ثُمَّ قَرَأَ أَبُو عَبْدِ اللَّهِ ع ص وَ الْقُرْآنَ ذِي الذِّكْرِ فَتَوَضَّأَ وَ أَسْبَغَ وَضُوءَهُ ثُمَّ اسْتَقْبَلَ عَرْشَ الرَّحْمَنِ فَقَامَ قَائِمًا

Then Abu Abdullah^{-asws} recited: **"Saad! By the Quran with the Zikr [38:1]"**. 'He^{-saww} performed Wud'u and perfected his^{-saww} Wud'u, then he^{-saww} the Throne of the Beneficent. He^{-saww} stood straight.

فَأَوْحَى اللَّهُ إِلَيْهِ بِإِفْتِتَاحِ الصَّلَاةِ فَفَعَلَ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ بِفَاتِحَةِ الْكِتَابِ وَ أَمَرَهُ أَنْ يَقْرَأَهَا

Allah^{-azwj} Revealed to him^{-saww} with opening (beginning) the Salat. He^{-saww} did so. Then He^{-azwj} Revealed to him^{-saww} with 'Opening of the Book' (Surah Al-Fatiha), and Commanded him^{-saww} to recite it.

ثُمَّ أَوْحَى إِلَيْهِ أَنْ اقْرَأْ يَا مُحَمَّدُ نِسْبَةَ رَبِّكَ فَقَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ ثُمَّ أَمْسَكَ تَبَارَكَ وَ تَعَالَى عَنْهُ الْقَوْلَ فَقَرَأَ رَسُولُ اللَّهِ ص مِنْ تَلْقَاءِ نَفْسِهِ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ

Then He^{-azwj} Revealed to him^{-saww}: "Recite, O Muhammad^{-saww}, Attribution of your^{-saww} Lord^{-azwj}!" He^{-saww} recited: **'He, Allah, is One [112:1] Allah is Al-Samad [112:2]'**. Then the Blessed and Exalted Withheld the Word from him^{-saww}, so Rasool-Allah^{-saww} recited from his^{-saww} own accord: **"He, Allah, is One [112:1] Allah is Al-Samad [112:2]**, Allah^{-azwj} is the Individual, the One, the 'Samad'".

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ تَبَارَكَ وَ تَعَالَى أَنْ اقْرَأْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ فَقَرَأَ وَ أَمْسَكَ اللَّهُ عَنْهُ الْقَوْلَ فَقَرَأَ رَسُولُ اللَّهِ ص مِنْ تَلْقَاءِ نَفْسِهِ كَذَلِكَ اللَّهُ رَبُّنَا

Then Allah^{-azwj} Blessed and Exalted Revealed to him^{-saww} to recite: **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4]!"** He^{-saww} recited, and Allah^{-azwj} Withheld the Word from him^{-saww}. Rasool-Allah^{-saww} recited from his^{-saww} own accord: 'Like that is our Lord^{-azwj}!'

فَلَمَّا قَالَ ذَلِكَ أَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْجِعْ لِرَبِّكَ يَا مُحَمَّدُ وَ انْحَرْ

When he^{-saww} had said that, Allah^{-azwj} Revealed to him^{-saww}: "Perform Ruk'u to your^{-saww} Lord^{-azwj}, O Muhammad^{-saww}, and raise your hands to your^{-saww} neck!"

فَأَسْتَوَى وَ نَصَبَ نَفْسَهُ بَيْنَ يَدَيْ اللَّهِ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ اسْجُدْ لِرَبِّكَ فَحَرَ سَاجِدًا

He^{-saww} stood upright and installed himself^{-saww} in front of Allah^{-azwj}. Allah^{-azwj} Revealed to him^{-saww}: ‘Perform Sajdah to your^{-saww} Lord^{-azwj}!’ He^{-saww} fell in Sajdah.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ اسْتَوِ جَالِسًا يَا مُحَمَّدُ فَفَعَلَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ أَوَّلِ السَّجْدَةِ تَجَلَّى لَهُ تَبَارَكَ وَ تَعَالَى فَحَرَ سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ لَا لِأَمْرِ أَمْرِهِ رَبُّهُ فَجَزَى ذَلِكَ الْفَضْلُ مِنَ اللَّهِ وَ سُنَّةٌ مِنْ رَسُولِ اللَّهِ ص.

Allah^{-azwj} Revealed to him^{-saww}: ‘Sit upright, O Muhammad^{-saww}!’ He^{-saww} did so. When he^{-saww} raised his^{-saww} head from the first Sajdah, the Blessed and Exalted Flashed to him^{-saww}, so he^{-saww} fell in Sajdah from his^{-saww} own accord, not to the Command his^{-saww} Lord^{-azwj} had Commanded him. So that flowed as the Grace from Allah^{-azwj} and a Sunnah from His^{-azwj} Rasool^{-saww}”⁵⁷⁵.

21- أَقُولُ قَالَ السَّيِّدُ بْنُ طَاوُسٍ فِي كِتَابِ سَعْدِ السُّعُودِ وَوَجَدْتُ فِي صُحُفِ إِدْرِيسَ عِندَ ذِكْرِ قِصَّةِ آدَمَ ع أَنَّهُ كَانَ إِقَامَةً آدَمَ ع فِي الْجَنَّةِ وَ أَكَلَهُ مِنَ الشَّجَرَةِ حَمْسَ سَاعَاتٍ مِنْ نَهَارِ ذَلِكَ الْيَوْمِ

I (Majlisi) am saying, ‘The Seyyid Bin Tawoos said in the book ‘Sa’ad Al Suoud’ –

‘I found in a parchment of Idrees^{-as} at the mention of the story of Adam^{-as}, that the stay of Adam^{-as} in the Paradise and his^{-as} eating from the tree was of five hours from daytime of that day’.

قَالَ ثُمَّ نَادَى اللَّهُ تَعَالَى آدَمَ أَنَّ أَفْضَلَ أَوْقَاتِ الْعِبَادَةِ الْوَقْتُ الَّذِي أَدْخَلْتُكَ وَ زَوَّجْتُكَ الْجَنَّةَ عِنْدَ زَوَالِ الشَّمْسِ فَسَبِّحْتُمَانِي فِيهَا

He said, ‘Then Allah^{-azwj} the Exalted Called out to Adam^{-as}: ‘The best timing of the worship is the time which I^{-azwj} Admitted you^{-as} and your^{-as} wife^{-as} into the Paradise, at the decline of the sin (midday), therefore both of you^{-as} glorify Me^{-azwj} during it!’

فَكَتَبْتُهَا صَلَاةً وَ سَمَّيْتُهَا لِذَلِكَ الْأَوَّلَى وَ كَانَتْ فِي أَفْضَلِ الْأَيَّامِ يَوْمَ الْجُمُعَةِ

I^{-azwj} have Prescribed the Salat to you^{-as} and for that I^{-azwj} have Named it as the ‘first’, and it happened during the best of the days, the day of Friday.

ثُمَّ أَهْبَطْتُكُمَا إِلَى الْأَرْضِ وَوَقْتُ الْعَصْرِ فَسَبِّحْتُمَانِي فِيهَا فَكَتَبْتُهَا لَكُمَا أَيْضًا صَلَاةً وَ سَمَّيْتُهَا لِذَلِكَ بِصَلَاةِ الْعَصْرِ

“Then I^{-azwj} shall Send you both^{-as} down to the earth at the time of Al-Asr (late afternoon). Glorify Me^{-azwj} during it! I^{-azwj} have Prescribed a Salat for both of you^{-as} as well, and for that I^{-azwj} have Named it as Al-Asr Salat.

ثُمَّ غَابَتِ الشَّمْسُ فَصَلَّيْتُ لِي فِيهَا فَسَمَّيْتُهَا صَلَاةَ الْمَغْرِبِ ثُمَّ جَلَسْتُ لِي حِينَ غَابَ الشَّقَقُ فَسَمَّيْتُهَا صَلَاةَ الْعِشَاءِ

Then the sun will set, so pray Salat to Me^{-azwj} during it. I^{-azwj} have Named it as Al-Maghrib Salat. Then sit to Me^{-azwj} when the twilight disappears. I^{-azwj} have Named it as Al-Isha Salat’.

⁵⁷⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 20

ثُمَّ قَالَ وَ قَدْ فَرَضْتُ عَلَيْكَ وَ عَلَى نَسْلِكَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسِينَ رَكْعَةً فِيهَا مِائَةٌ سَجْدَةٍ فَصَلِّهَا يَا آدَمُ أَكْتُبُ لَكَ وَ لِمَنْ صَلَّى مِنْ نَسْلِكَ الْفَيْنِ وَ خَمْسَ مِائَةِ صَلَاةٍ.

Then He^{-azwj} Said: ‘And I^{-azwj} have Imposed upon you^{-as} and upon your^{-as} lineage, fifty Cycles Salat during every day and night, wherein are one hundred Sajdah(s), so pray it, O Adam^{-saww}, I^{-azwj} shall Write for you^{-as} and for the one from your^{-as} lineage who prays it, two thousand five hundred Salats!’⁵⁷⁶

Translator’s note – ‘I don’t see how Seyyid Ibn Tawoos (died 723 AH) could have a copy of the Parchment of the Prophet^{-as} Idrees^{-as} who lived very near to the time of Prophet^{-as} Adam^{-as}’.

22- إِرْشَادُ الْقُلُوبِ، عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ص لَيْلَةً أُسْرِي بِهِ كَانَتْ الْأُمَّمُ السَّالِفَةُ مَفْرُوضاً عَلَيْهِمْ صَلَاتُهَا فِي كَبِدِ اللَّيْلِ وَ أَنْصَافِ النَّهَارِ وَ هِيَ مِنَ الشَّدَائِدِ الَّتِي كَانَتْ وَ قَدْ رَفَعْتُهَا عَنْ أُمَّتِكَ وَ فَرَضْتُ عَلَيْهِمْ صَلَاتَهُمْ فِي أَطْرَافِ اللَّيْلِ وَ النَّهَارِ فِي أَوْقَاتِ نَشَاطِهِمْ

(The book) ‘Irshad Al Quloub’ –

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘Allah^{-azwj} the Exalted Said to His^{-azwj} Prophet^{-saww} on the night there was an ascension with him^{-saww}: “The previous community, their Salats were Imposed upon them in the middle of the night and middle of the day, and it is from the adversities which had been, and I^{-azwj} have Raise it from your^{-saww} community and have Imposed upon them their Salat in the ends of the night and the day, during the timings of their activity.

وَ كَانَتْ الْأُمَّمُ السَّالِفَةُ مَفْرُوضاً عَلَيْهِمْ خَمْسُونَ صَلَاةً فِي خَمْسِينَ وَقْتًا [وَقْتًا] وَ هِيَ مِنَ الْأَصَارِ الَّتِي كَانَتْ عَلَيْهِمْ وَ قَدْ رَفَعْتُهَا عَنْ أُمَّتِكَ

And the previous communities, fifty Salats were Imposed upon them in fifty timings, and it is from the times which were upon them, and I^{-azwj} have Raised it from your^{-saww} community!”

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَيَانِ فَضْلِ أُمَّةٍ نَبَّيْنَا ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَيْهِمْ فِي اللَّيْلِ وَ النَّهَارِ خَمْسَ صَلَوَاتٍ فِي خَمْسَةِ أَوْقَاتٍ اثْنَتَانِ بِاللَّيْلِ وَ ثَلَاثٌ بِالنَّهَارِ

Then Amir Al-Momineen^{-asws} said in explanation of the merits of the community of our Prophet^{-saww}: ‘Allah^{-azwj} Mighty and Majestic Imposed upon them during the night and the day, five Salts in five timings – two at night and three at daytime.

ثُمَّ جَعَلَ هَذِهِ الْخَمْسَ صَلَوَاتٍ تَعْدِلُ خَمْسِينَ صَلَاةً وَ جَعَلَهَا كَفَّارَةً خَطَايَاهُمْ فَقَالَ عَزَّ وَ جَلَّ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ يَقُولُ صَلَاةُ الْخَمْسِ تُكَفِّرُ الدُّنُوبَ مَا اجْتَنَبَ الْعَبْدُ الْكَبَائِرَ

Then these five Salat were Made to equate for fifty Salat, and He^{-azwj} Made these as atonement of their sins. He^{-azwj} Mighty and Majestic Said: ‘**Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114].** He^{-azwj} is Saying the five (daily) Salats atone for the sins for as long as the servant stays away from the major sins’.

⁵⁷⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 21

ثُمَّ قَالَ عِزُّ النَّبِيِّ ص رَأَى فِي السَّمَاءِ - لَيْلَةَ عُرْجِ بِهِ إِلَيْهَا مَلَائِكَةٌ قِيَاماً وَ رُكُوعاً مُنْذُ خُلِقُوا فَقَالَ يَا جِبْرَائِيلُ هَذِهِ هِيَ الْعِبَادَةُ

Then he^{-asws} said: 'The Prophet^{-saww} saw in the sky on the night he^{-saww} was ascended with to it, there were Angels standing, and bowing since they had been Created. He^{-saww} said: 'O Jibraeel^{-as}! This, it is the worship!'

فَقَالَ جِبْرَائِيلُ يَا مُحَمَّدُ فَاسْأَلْ رَبَّكَ أَنْ يُعْطِيَ أُمَّتَكَ الْفُنُوتَ وَ الرُّكُوعَ وَ السُّجُودَ فِي صَلَاتِهِمْ

Jibraeel^{-la} said: 'O Muhammad^{-saww}! Ask your^{-saww} Lord^{-azwj} to Give your^{-saww} community the Qunout, and the Ruk'u, and the Sajdah(s) in their Salats'.

فَأَعْطَاهُمُ اللَّهُ ذَلِكَ - فَأَمَّهُ مُحَمَّدٌ ص يُقْتَدُونَ بِالْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ الْحَبِيرِ.

Allah^{-azwj} Gave them that, so the community of Muhammad^{-saww} are led by the Angels, those in the sky' – the Hadeeth⁵⁷⁷.

23- تَحَجُّجِ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فِي دَمِ التَّكْبِيرِ وَ مِنْ ذَلِكَ مَا حَرَّضَ اللَّهُ عِبَادَهُ الْمُؤْمِنِينَ بِالصَّلَاةِ وَ الزَّكَاةِ وَ مُجَاهَدَةِ الصِّيَامِ فِي الْأَيَّامِ الْمَقْرُوضَاتِ تَسْكِيناً لِأَطْرَافِهِمْ وَ تَخْشَعاً لِأَبْصَارِهِمْ وَ تَذَلُّيلاً لِنَفْسِهِمْ وَ تَخْفِيزاً لِقُلُوبِهِمْ وَ إِذْهَاباً لِلْخِيَلَاءِ عَنْهُمْ

(The book) 'Nahj Al Balagah' –

'Amir Al-Momineen^{-asws} said: 'This is the thing against which Allah^{-azwj} has Protected His^{-azwj} creatures who are Momineen by means of Salat, and Zakat, and suffering the hardship of Fasting in the days in which it has been made obligatory, in order to give their limbs peacefulness, to cast fear in their eyes, to make their spirits humble, to give their hearts humility and to remove haughtiness from them.

وَ لِمَا فِي ذَلِكَ مِنْ تَغْيِيرِ عَنَاقِ الْوُجُوهِ بِالْأَبْصَارِ تَوَاضِعاً وَ إِصْطِقَ كِرَامِ الْجَوَارِحِ بِالْأَرْضِ تَصَاغِراً وَ لِحُوقِ الْبُطُونِ بِالْمُتُونِ مِنَ الصِّيَامِ تَذَلُّلاً-

All this is achieved through the covering of their delicate cheeks with dust in humility, prostrating their main limbs on the ground in humbleness, and retracting of their bellies so as to reach to their backs due to Fasting by way of lowliness (before Allah^{-azwj})⁵⁷⁸.

24- كِتَابُ الْعِلَلِ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ قَالَ: الْعِلَّةُ فِي الصَّلَاةِ الْإِسْتِعْبَادُ وَ الْإِقْرَارُ بِرُبُوبِيَّتِهِ وَ خَلْعُ الْأَنْدَادِ مُكْرَراً ذَلِكَ عَلَيْهِمْ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسَ مَرَّاتٍ وَ لَيْلًا يَنْسَوْنَ خَالِقَهُمْ وَ رَازِقَهُمْ وَ لَا يَعْطَلُونَ عَنْ طَاعَتِهِ وَ يَكُونُوا ذَاكِرِينَ حَامِدِينَ شَاكِرِينَ لِنِعْمِهِ وَ تَفْضُلِهِ عَلَيْهِمْ

'Kitab Al Ilal' of Muhammad Bin Ali Bin Ibrahim who said,

'The reason regarding the Salat is the servitude, and the acknowledgment with His^{-azwj} Lordship, and vacating the idols. That is repeated upon them five times during every day and night, and lest they forget their Creator and their Sustainer, and they would not be heedless from obeying Him^{-azwj}, and they would be Mentioners, praising, thanking for His^{-azwj} bounties and His^{-azwj} Grace upon them.

⁵⁷⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 22

⁵⁷⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 23

وَعَلَّةٌ أُخْرَى لِيُذَلَّ فِيهَا كُلُّ جَبَّارٍ عَنِيدٍ وَ مُتَكَبِّرٍ وَ يَعْتَرِفَ وَ يَخْشَعُ وَ يَخْضَعُ وَ يَسْجُدُ لَهُ وَ يَعْلَمُ أَنَّ لَهُ خَالِقاً وَ رَازِقاً وَ مُخْبِئاً وَ مُبْتَأً وَ حَتَّى تَكُونَ لَهُ فِي قِيَامِهِ بَيْنَ يَدَيْهِ رَاجِعاً عَنِ مَعَاصِي اللَّهِ

And another reason is to humiliate during it every obstinate tyrant and arrogant one, and he would acknowledge, and fear, and humble, and do Sajdah to Him^{-azwj}, and he would know that there is a Creator for him, and a Sustainer, and a Causer of life and a Causer of death, and until during his standing in front of Him^{-azwj} it would be a rebuker for him from disobeying Allah^{-azwj}.

فَفِي الصَّلَاةِ عِلَّةٌ الْإِسْتِعْبَادِ وَ عِلَّةٌ نَجَاةِ نَفْسِهِ وَ عِلَّةٌ شُكْرِ نِعْمِهِ وَ عِلَّةٌ دَلَّ كُلَّ جَبَّارٍ عَنِيدٍ وَ مُتَكَبِّرٍ وَ خُشُوعِهِ وَ خُضُوعِهِ

In the Salat there is a reason of the servitude, and reason of salvation of his soul, and reason of thanking for His^{-azwj} bounties, and reason of humbling every obstinate tyrant and arrogant one, and his fearfulness, and his humility.

وَ عِلَّةٌ نَوَافِلِ الصَّلَاةِ لِتَمَامِ مَا يَنْقُصُ مِنَ الْفَرَائِضِ بِمَا يَفْعُ فِيهَا مِنَ السَّهْوِ وَ التَّقْصِيرِ وَ التَّخْفِيفِ وَ حَدِيثِ النَّفْسِ وَ السَّهْوِ عَنِ الْوَقْتِ -.

And reason of the optional Salat is to complete whatever is deficient from the obligatory (Salats), from whatever might have occurred in it, from the mistakes, and the deficiencies, and the lightening, and discussing of the souls (thoughts), and the mistaking from the timing⁵⁷⁹.

قَالَ: وَ سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ عِلَّةِ مَوَاقِبِ الصَّلَاةِ وَ لِمَ فُرِضَتْ فِي خَمْسَةِ أَوْقَاتٍ مُخْتَلِفَةٍ وَ لِمَ لَمْ تُفْرَضْ فِي وَقْتٍ وَاحِدٍ

He said, 'And Abu Abdullah^{-asws} was asked about reason of the timings of the Salat, and why these have been Obligated in five different timings, and why not obligated during one timing.

فَقَالَ فَرَضَ اللَّهُ صَلَاةَ الْعَدَاةِ لِأَوَّلِ سَاعَةٍ مِنَ النَّهَارِ وَ هِيَ سَعْدٌ وَ فَرَضَ الظُّهْرَ لِسِتِّ سَاعَاتٍ مِنَ النَّهَارِ وَ هِيَ سَعْدٌ وَ فَرَضَ الْعَصْرَ لِسَبْعِ سَاعَاتٍ مِنَ النَّهَارِ وَ هِيَ سَعْدٌ وَ فَرَضَ الْمَغْرِبَ لِأَوَّلِ سَاعَةٍ مِنَ اللَّيْلِ وَ هِيَ سَعْدٌ وَ فَرَضَ الْعِشَاءَ لِثَلَاثِ سَاعَاتٍ مِنَ اللَّيْلِ وَ هِيَ سَعْدٌ

He^{-asws} said: 'Allah^{-azwj} has Imposed the morning Salat at the first hour of the day, and it is good fortune, and He^{-azwj} Imposed Al-Zohr Salat, at being six hours from the day, and it is good fortune, and Imposed Al-Asr at seven hours from the day, and it is good fortune, and Imposed Al-Maghrib at the first hour from the night, and it is good fortune, and Imposed Al-Isha the last at three hours from the night, and it his good fortune.

فَهَذِهِ إِحْدَى الْعِلَلِ لِمَوَاقِبِ الصَّلَاةِ وَ لَا يَجُوزُ أَنْ تُؤَخَّرَ الصَّلَاةُ مِنْ هَذِهِ الْأَوْقَاتِ السَّعْدِ قَتَصِيرَ فِي أَوْقَاتِ النَّحُوسِ.

So, these are eleven reasons for timings of the Salat, and it is not allowed to delay the Salat from these fortunate timings, so you would come to be in the inauspicious timings⁵⁸⁰.

⁵⁷⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 24 a

⁵⁸⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 2 H 24 b

CHAPTER 3 – TYPES OF SALAT, AND THE OBLIGATORY AND THE SUNNAH FROM THESE, AND MEANING OF THE ‘MIDDLE’ SALAT

الآيات البقرة حافظوا على الصلوات و الصلاة الوسطى و قوموا لله قانتين.

The Verse – (Surah) Al Baqarah - *Maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238].*

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ حَرِيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَرَضَ اللَّهُ عَزَّ وَ جَلَّ الصَّلَاةَ وَ سَنَّ رَسُولُ اللَّهِ ص الصَّلَاةَ عَلَى عَشْرَةِ أَوْجُهٍ صَلَاةَ الْحَضَرِ وَ صَلَاةَ السَّفَرِ وَ صَلَاةَ الْخَوْفِ عَلَى ثَلَاثَةِ أَوْجُهٍ وَ صَلَاةَ الْكُشُوفِ لِلشَّمْسِ وَ الْقَمَرِ وَ صَلَاةَ الْعِيدَيْنِ وَ صَلَاةَ الْإِسْتِسْقَاءِ وَ الصَّلَاةَ عَلَى الْمَيِّتِ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Yaquoub Bin Yazeed, from Hammad, from Hareyz, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘Allah^{-azwj} Mighty and Majestic Obligated the Salat and Rasool-Allah^{-saww} enacted (legislated) the Sunnah Salat upon ten aspects – Salat of the staying, and Salat of the travelling, and Salat of the fear upon three aspects, and Salat of the eclipses of the sun and the moon, and Salat of the two Eids, and Salat of beseeching for rain, and Salat upon the deceased’⁵⁸¹.

2- الحِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْعَجَلِيِّ وَ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ وَ مُحَمَّدَ بْنَ أَحْمَدَ بْنِ السَّبْتَانِيِّ وَ غَيْرِهِمْ مِنْ مَشَائِخِهِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ بُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ قَالَ قَالَ الصَّادِقُ ع صَلَاةُ الْفَرِيضَةِ الظُّهْرِ أَرْبَعُ رَكَعَاتٍ وَ الْعَصْرِ أَرْبَعُ رَكَعَاتٍ وَ الْمَغْرِبُ ثَلَاثُ رَكَعَاتٍ وَ الْعِشَاءُ الْآخِرَةُ أَرْبَعُ رَكَعَاتٍ وَ الْمَجْرُ رَكَعَتَانِ فَجُمْلَةُ الصَّلَاةِ الْمَفْرُوضَةِ سَبْعُ عَشْرَةَ رَكَعَةً

(The book) ‘Al Khisaal’ – from Ahmad Bin Muhammad Al Ijaly, and Ahmad Bin Al-Hassan Al Qttan, and Muhammad Bin Ahmad Al Sinany and others from his elders, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh who said,

‘Al-Sadiq^{-asws} said: ‘The obligatory Salats – Al-Zohr is four Cycles, and Al-Asr is four Cycles, and Al-Maghrib is three Cycles, and Al-Isha the last is four Cycles, and Al-Fajr is two Cycles. Thus, the total of the obligatory Salat is of seventeen Cycles.

وَ السُّنَّةُ أَرْبَعٌ وَ ثَلَاثُونَ رَكَعَةً مِنْهَا أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ – لَا تُفَصِّرُ فِيهَا فِي سَفَرٍ وَ لَا حَضَرٍ وَ رَكَعَتَانِ مِنْ جُلُوسٍ بَعْدَ الْعِشَاءِ الْآخِرَةِ تُعَدَّانِ بِرَكَعَةٍ وَ تَمَّانُ رَكَعَاتٍ فِي السَّحْرِ وَ هِيَ صَلَاةُ اللَّيْلِ وَ السُّنُّعُ رَكَعَتَانِ وَ الْوُثْرُ رَكَعَةٌ وَ رَكَعَتَا الْمَجْرِ بَعْدَ الْوُثْرِ وَ تَمَّانُ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَ تَمَّانُ رَكَعَاتٍ قَبْلَ الْعَصْرِ.

And the Sunnah are thirty-four Cycles – from these are the four Cycles after Al-Maghrib, there being no reduction in these during a journey or staying, and two Cycles from sitting after the last Al-Isha both equating as one Cycles, and eight Cycles in the pre-dawn, and it is the night

⁵⁸¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H 1

Salat, and 'Al-Shaf'a' two Cycles, and 'Al-Witr' one Cycles, and two Cycles of Al-Fajr after Al-Witr, and eight Cycles before Al-Zohr, and eight Cycles before Al-Asr".⁵⁸²

3- معاني الأخبار، عن محمد بن الحسين بن الوليد عن محمد بن الحسن الصفار عن أحمد بن محمد بن عيسى عن عبد الرحمن بن أبي نجران و الحسين بن سعيد معاً عن حماد عن حريز عن زُرارة قال: سألت أبا جعفر ع عما فرض الله جلَّ جلاله من الصلوات

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Al-Husayn Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Abdul Rahman Bin Abu Najran and Al-Husayn Bin Saeed, both together from Hareez, from Zurara who said,

'I asked Abu Ja'far^{-asws} about what Salats Allah^{-azwj}, Majestic is His^{-azwj} Majesty has Obligated.

فَقَالَ حَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَ النَّهَارِ

He^{-asws} said: 'Five Salats during the night and the day'.

قُلْتُ هَلْ سَمَّاهَنَّ اللَّهُ تَعَالَى وَ بَيَّنَّهَنَّ فِي كِتَابِهِ

I said, 'Has Allah^{-azwj} the Exalted Named these in His^{-azwj} Book?'

فَقَالَ نَعَمْ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ - أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ دُلُوكَهَا زَوَالَهَا فَبَيْنَ ذَلِكَ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهَنَّ وَ بَيَّنَّهَنَّ وَ وَقَّتْهُنَّ وَ غَسَقِ اللَّيْلِ انْتِصَافُهُ ثُمَّ قَالَ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً

He^{-asws} said: 'Yes. Allah^{-azwj} Mighty and Majestic Said to His^{-azwj} Prophet^{-saww}: **“Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, [17:78]**, and it's decline is it's going down. In what is between decline of the sun to the darkness of the night there are four Salats. He^{-azwj} Named these, and Explained these, and Timed these; and darkness of its night it is halfway. Then He^{-azwj} Said: **and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]**'.

فَهَذِهِ الْخَامِسَةُ وَ قَالَ تَبَارَكَ وَ تَعَالَى فِي ذَلِكَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ طَرَفَاهُ صَلَاةَ الْمَغْرِبِ وَ الْغَدَاةِ - وَ زُلْفَا مِنَ اللَّيْلِ فَهِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةُ

So, these are five, and the Blessed and Exalted Said regarding that: **And establish the Salat in the two ends of the day [11:114]**, and it's two ends is Salat Al-Maghrib and the morning - **and near from the night. [11:114]**, so it is the Salat Al-Isha the last.

وَ قَالَ عَزَّ وَ جَلَّ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ هِيَ صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ صَلَّىهَا رَسُولُ اللَّهِ ص وَ هِيَ وَسْطُ صَلَاتَيْنِ بِالنَّهَارِ صَلَاةِ الْغَدَاةِ وَ صَلَاةِ الْعَصْرِ - وَ قَوْمُوا لِلَّهِ قَانِتِينَ فِي صَلَاةِ الْوُسْطَى.

And Mighty and Majestic Said: **Maintain your Salat(s) and (in particular) the middle Salat, [2:238]** – and it is Al-Zohr Slat, and it is the first Salat Rasool-Allah^{-saww} had prayed, and it is the middle of the two Salats of the daytime – the morning Salat and Salat Al-Asr - **and be standing obedient to Allah [2:238]** – in the middle Salat".⁵⁸³

⁵⁸² Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H 2

⁵⁸³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H 3 a

دَعَايُمُ الْإِسْلَامِ، عَنْهُ عٍ مِثْلُهُ إِلَّا أَنَّهُ قَالَ وَ الصَّلَاةُ الْوُسْطَى وَ هِيَ صَلَاةُ الْجُمُعَةِ وَ الطُّهْرُ فِي سَائِرِ الْأَيَّامِ.

(The book) 'Da'aim Al Islam' –

'From him^{-asws} – similar to it, except he^{-asws} said: 'And the middle Salat, and it is the Friday Salat and Al-Asr in rest of the days''.⁵⁸⁴

الْعَلَاءُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ حَدِيدٍ وَ ابْنِ أَبِي نَجْرَانَ مَعًا عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ: سُئِلَ أَبُو جَعْفَرٍ عَ عَمَّا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الصَّلَاةِ وَ سَأَقِ الْحَدِيثِ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِ وَ هِيَ وَسَطُ صَلَاتَيْنِ بِالنَّهَارِ صَلَاةُ الْعَدَاةِ وَ صَلَاةُ الْعَصْرِ

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed and Ibn Abu Najran, both together, from Hammad, from Hareez, from Zurarah who said,

'Abu Ja'far^{-asws} was asked about what Salats Allah^{-azwj} Mighty and Majestic has Imposed' – and he^{-asws} continued the Hadeeth similar to what has passed up to his^{-asws} words: 'And it is the middle of the two Salats at daytime – the morning Salat and Al-Asr Salat'.

وَ قَالَ فِي بَعْضِ الْقِرَاءَةِ- حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ صَلَاةِ الْعَصْرِ- وَ قُومُوا لِلَّهِ قَانِتِينَ فِي صَلَاةِ الْعَصْرِ

And he^{-asws} said regarding one of the recitations: **Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - and be standing obedient to Allah [2:238]** – in Salat Al-Asr'.

قَالَ وَ أَنْزِلَتْ هَذِهِ الْآيَةُ يَوْمَ الْجُمُعَةِ وَ رَسُولُ اللَّهِ ص فِي سَفَرٍ فَقَنْتَ فِيهَا فَتَرَكَهَا عَلَى حَالِهَا وَ أَضَافَ لِلْمُقِيمِ رُكْعَتَيْنِ

He^{-asws} said: 'And this Verse was Revealed on the day of Friday while Rasool-Allah^{-saww} was in a journey. He^{-saww} was obedient regarding it and left it upon its state, and he^{-saww} added two Cycles for the stayer (non-traveller).

وَ إِنَّمَا وُضِعَتِ الرُّكْعَتَانِ اللَّتَانِ أَضَافَهُمَا رَسُولُ اللَّهِ ص- يَوْمَ الْجُمُعَةِ لِمَكَانِ الحُطْبَتَيْنِ فَمَنْ صَلَّى وَحْدَهُ فَلْيَصَلِّهَا أَرْبَعًا كَصَلَاةِ الطُّهْرِ فِي سَائِرِ الْأَيَّامِ

And rather, those two Cycles which Rasool-Allah^{-saww} had added have been dropped on the day of Friday for the place of the two sermons. The one who prays it alone, let him pray is as four (Cycles) like Al-Zohr Salaat in rest of the days.

قَالَ وَ وَقْتُ الْعَصْرِ يَوْمَ الْجُمُعَةِ فِي وَقْتِ الطُّهْرِ فِي سَائِرِ الْأَيَّامِ.

He^{-asws} said: 'And the time of Al-Asr on the day of Friday is in time of Al-Zohr in rest of the days''.⁵⁸⁵

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَرَأَ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى- وَ صَلَاةِ الْعَصْرِ- وَ قُومُوا لِلَّهِ قَانِتِينَ قَالَ إِقْبَالَ الرَّجُلِ عَلَى صَلَاتِهِ وَ مُحَافِظَتَهُ حَتَّى لَا يُلْهِيَهُ وَ لَا يَشْغَلَهُ عَنْهَا شَيْءٌ.

⁵⁸⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H 3 b

⁵⁸⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H 3 c

Tafseer Ali Bin Ibrahim – from his father, from Al Nazr Bin Suweyd, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he^{-asws} recited: **‘Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - and be standing obedient to Allah [2:238]** – he^{-asws} said: ‘The man concentrates upon his Salat and preserves it until he is neither distracted from pre-occupied from it by anything’.⁵⁸⁶

5- معاني الأخبار، عن علي بن عبد الله الوزاق و علي بن محمد بن الحسن المعروف بابن مثنىة القزويني معاً عن سعد بن عبد الله بن أبي خلف عن سعد بن داود عن مالك بن أنس عن زيد بن أسلم عن القعقاع بن حكيم عن أبي يونس مولى عائشة زوجة النبي ص قال: أمرني عائشة أن أكتب لها مصحفاً و قالت إذا بلغت هذه الآية فأكثب - حافظوا على الصلوات و الصلاة الوسطى و صلاة العصر - و قوموا لله فانيين

(The book) ‘Ma’any Al Akhbar’ – from Ali Bin Abdullah Al Warraq, and Ali Bin Muhammad Bin Al Hssan, well-known as Ibn Maqburah Al Qazwiny, both together, from Sa’ad Bin Abdullah Bin Abu Khalaf, from Sa’ad Bin Dawood, from Malik Bin Abas, from Zayd Bin Aslam, from Al Qa’qa’a Bin Hukeym,

‘From Abu Yunus a slave of Ayesha wife of the Prophet^{-saww} having said: ‘Ayesha ordered me to write a Parchment (Quran) for her, and she said, ‘When you reach this Verse, so write: **Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - and be standing obedient to Allah [2:238]**’.

ثم قالت عائشة سمعتها و الله من رسول الله ص.

Then Ayesha said, ‘I heard it as such, by Allah^{-azwj}, from Rasool-Allah^{-saww}!’⁵⁸⁷

6- و منه بالإسناد المتقدم عن سعد بن أحمد بن الصباح عن محمد بن عاصم عن الفضل بن دكين عن هشام بن سعد عن زيد بن أسلم عن أبي يونس قال: كتبت لعائشة مصحفاً فقالت إذا مررت بآية الصلاة فلا تكتبها حتى أمليتها عليك فلما مررت بها أمليتها علي حافظوا على الصلوات و الصلاة الوسطى و صلاة العصر.

And from him, by the previous chain from Sa’ad, from Ahmad Bin Al Sabbah, from Muhammad Bin Aasim, from Al Fazl Bin Dukeyn, from Hisham Bin Sa’ad, from Zayd Bin Aslam, from Abu Yunus who said,

‘I wrote a Quran for Ayesha. She said, ‘When you pass by the Verse of Salat, do not write it upon I dictate to you’. When I passed by it, she dictated to me: **Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - [2:238]**’.⁵⁸⁸

7- و منه، بالإسناد المتقدم عن سعد بن داود عن أبي زهر عن مالك بن أنس عن زيد بن أسلم عن عمرو بن نافع قال: كنت أكتب مصحفاً لحفصة زوجة النبي ص فقالت إذا بلغت هذه الآية فأكثب حافظوا على الصلوات و الصلاة الوسطى و صلاة العصر.

And from him, by the previous chain from Sa’ad Bin Dawood, from Abu Zahr, from Malik Bin Anas, from Zayd Bin Aslam, from Amro Bin Nafie who said,

⁵⁸⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 4

⁵⁸⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 5

⁵⁸⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 6

'I was writing a Quran for Hafsa, wife of the Prophet^{-saww}. She said, 'When you write this Verse, so write: **Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - [2:238]**'.⁵⁸⁹

8- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْمُعْرَاءِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَلَاةُ الْوُسْطَى صَلَاةُ الظُّهْرِ وَ هِيَ أَوْلُ صَلَاةٍ أَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص.

And from him, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Al Magra'a, from Abu Baseer who said,

'I heard Abu Abdullah^{-asws} saying: 'The middle Salat is Al-Zohr Salat, and it is the first Salat Allah^{-azwj} had Revealed unto His^{-azwj} Prophet^{-saww}'.⁵⁹⁰

9- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَائِدِ الْأَحْمَسِيِّ قَالَ: دَخَلْتُ عَلَى سَيِّدِي أَبِي عَبْدِ اللَّهِ ع فَعُلْتُ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Ahmad Bin Muhammad Bin Al-Hassan Bin Al Waleed, from his father, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from A'aix Al Ahmas who said,

'I entered to see my Master^{-asws} Abu Abdullah^{-asws}. I said, 'The greeting be upon you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ وَ عَلَيْكَ السَّلَامُ وَ اللَّهُ إِنَّا لَوْلَدُهُ وَ مَا نَحْنُ بِدَوِي قَرَابَتِهِ

He^{-asws} said: 'And upon you be the greeting! By Allah^{-azwj}, We^{-asws} are his^{-saww} sons^{-asws} and we^{-asws} are not his^{-saww} relatives!'

ثُمَّ قَالَ لِي يَا عَائِدُ إِذَا لَقِيتَ اللَّهَ عَزَّ وَ جَلَّ بِالصَّلَوَاتِ الْخَمْسِ الْمَقْرُوضَاتِ لَمْ يَسْأَلْكَ اللَّهُ عَمَّا سِوَى ذَلِكَ

Then he^{-asws} said to me: 'O Aaiz! When you meet Allah^{-azwj} Mighty and Majestic with the five obligatory Salats, Allah^{-azwj} will not Question you about what is besides that'.

قَالَ فَقَالَ لَهُ أَصْحَابُنَا أَيُّ شَيْءٍ كَانَتْ مَسْأَلَتُكَ حَتَّى أَجَابَكَ بِهَذَا

He (the narrator) said, 'Our companions said to him, 'Which thing was your question until he^{-asws} answered you with this?'

قَالَ مَا بَدَأْتُ بِسُؤَالٍ وَ لَكِنِّي رَجُلٌ لَا يُمَكِّنُنِي قِيَامُ اللَّيْلِ وَ كُنْتُ خَائِفًا أَنْ أُؤَخَذَ بِذَلِكَ فَأَهْلِكَ فَابْتَدَأَنِي ع بِجَوَابِ مَا كُنْتُ أُرِيدُ أَنْ أَسْأَلَهُ عَنْهُ.

⁵⁸⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 7

⁵⁹⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 8

He said, 'I had not begun with a question, but I am a man unable to stand at night, and I was fearing that I would be seized with that and I would be destroyed, so he^{-asws} initiated me with an answer what I had wanted to ask him^{-asws} about'.⁵⁹¹

10- مَجْمَعُ النَّبِيَانِ، عَنْ عَلِيِّ ع قَالَ: الصَّلَاةُ الْوُسْطَى صَلَاةُ الْجُمُعَةِ يَوْمَ الْجُمُعَةِ وَ الطُّهْرُ سَائِرِ الْأَيَّامِ.

(The book) 'Majma Al Bayan' –

'From Ali^{-asws} having said: 'The middle Salat is the Friday Salat on the day of Friday and Al-Zohr in rest of the days''.⁵⁹²

11- فِئَةُ الرِّضَا ع، قَالَ الْعَلَامُ ع صَلَاةُ الْوُسْطَى الْعَصْرُ.

(The book) 'Fiqh Al-Reza^{-asws} – 'The Scholar^{-asws} said: 'The middle Salat is Al-Asr''.⁵⁹³

12- تَفْسِيرُ الْعَبَّاسِيِّ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فُلْتُ لَهُ الصَّلَاةُ الْوُسْطَى

Tafseer Al Ayyashi – from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'The middle Salat?'

فَقَالَ- حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ صَلَاةِ الْعَصْرِ- وَ قَوْمُوا لِلَّهِ قَانِتِينَ وَ الْوُسْطَى هِيَ الطُّهْرُ وَ كَذَلِكَ كَانَ يَقْرَأُهَا رَسُولُ اللَّهِ ص.

He^{-asws} said: '**Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - [2:238]**, and the middle, it is Al-Zohr, and like that Rasool-Allah^{-saww} used to recite it''.⁵⁹⁴

13- وَ مِنْهُ، عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَهْمَا سَأَلَا أَبَا جَعْفَرٍ ع عَنْ قَوْلِ اللَّهِ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى قَالَ صَلَاةُ الطُّهْرِ وَ فِيهَا قَرْضُ اللَّهِ الْجُمُعَةَ.

And from him, from Zurara and Muhammad Bin Muslim –

'They both asked Abu Ja'far^{-asws} about Words of Allah^{-azwj}: '**Maintain your Salat(s) and (in particular) the middle Salat, [2:238]**. He^{-asws} said: 'Salat Al-Zohr, and in it Allah^{-azwj} Obligated the Friday''.⁵⁹⁵

14- وَ مِنْهُ، عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّلَاةُ الْوُسْطَى الطُّهْرُ.

And from him, from Ibn Sinan,

'From Abu Abdullah^{-asws} having said: 'The middle Salat is Al-Zohr''.⁵⁹⁶

⁵⁹¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 9

⁵⁹² Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 10

⁵⁹³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 11

⁵⁹⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 12

⁵⁹⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 13

⁵⁹⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 14

15- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ الْوُسْطَى هِيَ الْوُسْطَى مِنْ صَلَاةِ النَّهَارِ وَ هِيَ الظُّهُرُ وَ إِنَّمَا يُحَافِظُ أَصْحَابُنَا عَلَى الرَّوَالِ مِنْ أَجْلِهَا.

And from him, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘The middle Salat, it is the middle one from Salats of the day, and it is Al-Zohr’ – and rather our companions are preserving upon the midday for its reason”^{.597}

16- وَ مِنْهُ، عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقِيمِ الصَّلَاةَ طَرْفِي النَّهَارِ وَ طَرْفَاهُ الْمَغْرِبِ وَ الْعَدَاةُ- وَ زُلْفَاءَ مِنَ اللَّيْلِ هِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ.

And from it, from Hareez –

‘From Abu Abdullah^{-asws} having said: ‘**And establish the Salat in the two ends of the day [11:114]**, and it’s two ends is Salat Al-Maghrib and the morning - **and near from the night. [11:114]**, so it is the Salat Al-Isha the last”^{.598}

17- رَوَيْتُ مِنْ كِتَابِ عَمْرٍو بْنِ أُدَيْنَةَ فِي مَا رَوَاهُ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا- سَمِعْنَا أَبَا جَعْفَرٍ ع وَ سَأَلَاهُ عَنْ قَوْلِ اللَّهِ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى فَقَالَ هِيَ الصَّلَاةُ الظُّهُرُ وَ فِيهَا فَرَضَ اللَّهُ الْجُمُعَةَ وَ فِيهَا السَّاعَةُ الَّتِي لَا يَسْأَلُ اللَّهُ فِيهَا عَبْدٌ مُسْلِمٌ خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ.

It is reported from the book of Amro Bin Uzina among what he reported from Zurarah and Muhammad Bin Muslim, both said,

‘We heard Abu Ja’far^{-asws} and asked him^{-asws} about Words of Allah^{-azwj}: **Maintain your Salat(s) and (in particular) the middle Salat, [2:238]**. He^{-asws} said: ‘It is Al-Zohr Salat, and in it Allah^{-azwj} has Obligated the Friday, and in it is the timing which no Muslim servant will ask Allah^{-azwj} for good during it, except He^{-azwj} will Give it to him”^{.599}

Explanation (Ahadeeth only) –

وَ رَوَيْتُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَتَبَتْ امْرَأَةٌ الْحُسَيْنِ بْنِ عَلِيٍّ مُصْحَفًا فَقَالَ الْحُسَيْنُ لِلْكَاتِبِ لَمَّا بَلَغَ هَذِهِ الْآيَةَ أَكْتُبْ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى- وَ صَلَاةَ الْعَصْرِ وَ قَوْمُوا لِلَّهِ قَانِتِينَ.

And it is reported from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘A woman wrote to Al-Hassan^{-asws} Bin Ali^{-asws} for a Quran. Al-Hassan^{-asws} said to the scribe: ‘When you reach this Verse, write: **Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - and be standing obedient to Allah [2:238]**”^{.600}

وَ رَوَيْتُ مِنْ كِتَابِ إِبْرَاهِيمَ الْحَزَّارِيِّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ صَلَاةِ الْعَصْرِ- وَ قَوْمُوا لِلَّهِ قَانِتِينَ.

⁵⁹⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 15

⁵⁹⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 16

⁵⁹⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 17 a

⁶⁰⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 17 b

And it is reported from the book of Ibrahim Al Khazzaz, from Abu Baseer,

'From Abu Abdullah having said: **'Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - and be standing obedient to Allah [2:238]'**.⁶⁰¹

وَرَوَاهُ أَيْضاً الْحَاكِمُ النَّيْسَابُورِيُّ فِي الْمَجْزِءِ الثَّانِي مِنْ تَارِيخِ نَيْسَابُورَ مِنْ طَرِيقِهِمْ فِي تَرْجَمَةِ أَحْمَدَ بْنِ يُوسُفَ السُّلَيْمِيِّ بِإِسْنَادِهِ إِلَى ابْنِ عُمَرَ قَالَ: أَمَرْتُ حَفْصَةَ بِنْتُ عُمَرَ أَنْ يُكْتَبَ لَهَا مُصْحَفٌ فَقَالَ لِلْكَاتِبِ إِذَا أَتَيْتَ عَلَى آيَةِ الصَّلَاةِ فَأَرِنِي حَتَّى أَمُرَكَ أَنْ تَكْتُبَهَا كَمَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص فَلَمَّا آدَّهَا أَمَرْتُهُ أَنْ يَكْتُبَهَا حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ صَلَاةِ الْعَصْرِ.

And it is reported as well by Al Hakim Al Neshapuri in the second volume from 'Tareekh Neshapur', from their ways in a translation by Ahmad Bin Yusuf Al Sulamy, by his chain to Ibn Umar who said,

'Hafsa Bint Umar instructed that a Quran be written for her, so she said to the scribe, 'When you come to the Verse of the Salat, then show me until I instruct you to write it like what I had heard it from Rasool-Allah^{-sawww}'. When she permitted it, she instructed him to write it as: **'Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - [2:238]'**.⁶⁰²

Notes: -

أَقُولُ وَ وَجَدْتُ فِي كِتَابٍ مِنَ الْأَصُولِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ الْوُسْطَى صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ أَنْزَلَهَا اللَّهُ عَلَى نَبِيِّهِ ص.

I (Majlisi) am saying, 'And I found in a book from the original, from Abu Baseer, from Abu Abdullah^{-asws} having said: 'The middle Salat is Al-Zohr Salat, and it is the first Salat Allah^{-azwj} had Revealed it upon His^{-azwj} Prophet^{-sawww}'.

وَ رَأَيْتُ فِي كِتَابِ تَفْسِيرِ الْقُرْآنِ عَنِ الصَّادِقِينَ ع مِنْ نُسخَةٍ عَتِيقَةٍ مَلِيحَةٍ عِنْدَنَا الْآنَ أَرْبَعَةَ أَحَادِيثَ بَعْدَهُ طُرُقٍ عَنِ الْبَاقِرِ وَ الصَّادِقِ ع أَنَّ الصَّلَاةَ الْوُسْطَى صَلَاةُ الظُّهْرِ وَ أَنَّ رَسُولَ اللَّهِ ص كَانَ قَرَأَ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ صَلَاةِ الْعَصْرِ.

And I saw in the book, 'Tafseer Al Quran An Al-Sadiqeyn^{-asws}', from an ancient beautiful copy in our possession now, four Ahadeeth by a number of ways from Al-Baqir^{-asws} and Al-Sadiq^{-asws}: 'The middle Salat is Al-Zohr, and Rasool-Allah^{-sawww} had recited: **Maintain your Salat(s) and (in particular) the middle Salat, - and Salat Al-Asr - [2:238]'**.

وَ رَوَيْ أَيْضاً فِي كِتَابِ مَدِينَةِ الْعِلْمِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ الصَّلَاةَ الْوُسْطَى صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ فَرَضَهَا اللَّهُ عَلَى نَبِيِّهِ ص.

And it is reported as well in the book 'Madinat Al Ilm', from Abu Abdullah^{-asws}: 'The middle Salat is Al-Zohr, and it is the first Salat Allah^{-azwj} had Imposed upon His^{-azwj} Prophet^{-sawww}'.

18- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَوْصِيكَ يَا عَلِيُّ فِي نَفْسِكَ بِحِصَالٍ فَاخْمَطُهَا

(The book) 'Al-Mahasin' – from Muhammad Bin Ismail, raising it to,

⁶⁰¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 17 c

⁶⁰² Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 17 d

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} bequeath to you^{-asws}, O Ali^{-asws}, regarding yourself^{-asws} with (certain) characteristics, therefore prefer these’.

إِلَى أَنْ قَالَ وَ السَّادِسَةُ الْأَخَذُ بِسُنَّتِي فِي صَلَاتِي وَ صَوْمِي وَ صَدَقْتِي فَأَمَّا الصَّلَاةُ فَالْحَمْسُونَ رُكْعَةً فِي اللَّيْلِ وَ النَّهَارِ

He^{-saww} said: ‘Up to he^{-saww} said: ‘And the sixth is the taking with my^{-saww} Sunnah regarding my^{-saww} Salat, and regarding my^{-saww} fast, and ratifies me^{-saww}. As for the Salat, it is fifty Cycles during the night and the day’.

إِلَى أَنْ قَالَ وَ عَلَيْكَ بِصَلَاةِ اللَّيْلِ يُكْرَهُمَا أَرْبَعًا وَ عَلَيْكَ بِصَلَاةِ الرَّوَالِ وَ عَلَيْكَ بِرَفْعِ يَدَيْكَ إِلَى رَبِّكَ وَ كَثْرَةِ تَقْلِبِهَا الْحَدِيثِ.

Up to he^{-saww} said: ‘And upon you is with the night Salat’ – repeating it four times – ‘And upon you with the midday, and upon you is with raising your hands to your Lord^{-azwj}, and frequently turning it’ the Hadeeth”.⁶⁰³

19- كِتَابُ صِفَاتِ الشِّيْعَةِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُوسَى بْنِ عِمْرَانَ عَنْ عَمِّهِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ الصَّادِقُ ع شِيعَتُنَا أَهْلُ الْوَرَعِ وَ الْإِجْتِهَادِ وَ أَهْلُ الْوَفَاءِ وَ الْأَمَانَةِ وَ أَهْلُ الرَّهْمِدِ وَ الْعِبَادَةِ وَ أَصْحَابُ الْإِخْدَى وَ خَمْسِينَ رُكْعَةً فِي الْيَوْمِ وَ اللَّيْلَةِ الْفَائِمُونَ بِاللَّيْلِ الصَّائِمُونَ بِالنَّهَارِ يُرْكُونَ أَمْوَالَهُمْ وَ يَحْجُونَ الْبَيْتَ وَ يَجْتَنِبُونَ كُلَّ مُحْرَمٍ.

The book ‘Sifaat Al Shia’ – from Muhammad Bin Musa Bin Mutawakkil, from Muhammad Bin Yahya, from Usa Bin Imran, from his uncle Al-Husayn Bin Yazeed Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

‘Al-Sadiq^{-asws} said: ‘Our^{-asws} Shias are people of devoutness and the struggle, and people of loyalty, and the entrustment, and people of ascetism, and the worship, and the companions of fifty-one Cycles during the day and night, the establishers at night and the fasters at night. They are paying Zakat of their wealth, and performing Hajj of the House (Kaabah), and they are shunning every Prohibition”.⁶⁰⁴

20- مَجْمَعُ الْبَيَانِ، عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ تَعَالَى وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ قَالَ أُولَئِكَ أَصْحَابُ الْخَمْسِينَ صَلَاةً مِنْ شِيعَتِنَا.

(The book) ‘Majma Al-Bayan’ – from Muhammad Bin Al-Fuzeyl,

‘From Abu Al-Hassan^{-asws} regarding Words of Allah^{-azwj} the Exalted: **And those who are preserving upon their Salats [70:34]**. He^{-asws} said: ‘They are companions of the fifty Salats, from our^{-asws} Shias”.⁶⁰⁵

بيان: أطلقت الصلاة على الركعة مجازاً.

Explanation – *The Salat is relating upon the Cycles as a metaphor.*

⁶⁰³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 18

⁶⁰⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 19

⁶⁰⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 20

21- الْمِصْبَاحُ لِلشَّيْخِ، عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ ع قَالَ: عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ وَعَدَّ مِنْهَا صَلَاةَ الْإِحْدَى وَخَمْسِينَ.

(The book) 'Al Misbah' of the Sheykh,

'From Abu Muhammad Al-Hassan Bin Ali Al-Askari^{asws} having said: 'Signs of the Momin are five' – and he^{asws} counted from these fifty-one Salats".⁶⁰⁶

22- إِخْتِيَارُ الرِّجَالِ لِلْكَتِّبِيِّ، عَنْ مُحَمَّدِ بْنِ قُلُوبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى وَعَلِيِّ بْنِ إِسْمَاعِيلَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدِ الرَّيَّاتِ عَنْ يَحْيَى بْنِ أَبِي حَبِيبٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ الْعَبْدُ إِلَى اللَّهِ مِنْ صَلَاتِهِ

(The book) 'Ikhtiyar Al Rijal' of Al Kashir – from Muhammad Bin Qawlawayi, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, and Ali Bin Ismail Bin Isa, from Muhammad Bin Amro Bin Saeed Al Zayyat, from Yahya Bin Abu Habeeb who said,

'I said to Al-Reza^{asws} about the best of what the servant can draw closer to Allah^{azwj} with, from his Salat?'

فَقَالَ سِتُّ وَأَرْبَعُونَ رَكْعَةً فَرَائِضُهُ وَنَوَافِلُهُ

He^{asws} said: 'Forty-six Cycles, its obligatory and its optional'.

فَقُلْتُ هَذِهِ رَوَايَةُ زُرَّارَةَ

I said, 'This is a report by Zurarah!'

فَقَالَ أَ تَرَى أَحَدًا كَانَ أَصْدَعَ بِحَقِّ مَنْ زُرَّارَةَ.

He^{asws} said: 'Do you see anyone who was more proclaimer with truth than Zurarah?'"⁶⁰⁷

رواية زرارة هي التي تضمنت أن صلاة الزوال ثمان ركعات، قبل الظهر، ثم ركعتان بعدها، ثم ركعتان قبل العصر، و ركعتان بعد المغرب و ثلاث عشرة ركعة من آخر الليل تصير سبعة و عشرين ركعة، و أن هذا جميع ما جرت به السنة. رواه الشيخ في التهذيب ج 1 ص 135 بسندين.

Note – Zurarah reported, 'It is which includes the midday Salat of eight Cycles before Al-Zohr Salat, then two Cycles after it, then two Cycles before Al-Asr, and two Cycles after Al-Maghrib, and thirteen Cycles from end of the night, to become twenty-seven Cycles, and this is all what the Sunnah has flowed with. It is reported by the Sheykh in 'Al Tahzeeb' V 1, Page 135, with two chains'.

23- الْإِخْتِيَارُ، عَنْ حَمْدَوَيْهِ بْنِ نُصَيْرٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ وَ عَنْ مُحَمَّدِ بْنِ قُلُوبِيهِ وَ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ الْبُنْدَارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ هَارُونَ بْنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ وَ ابْنَيْهِ الْحَسَنِ وَ الْحُسَيْنِ عَنْ عَبْدِ اللَّهِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي حَدِيثٍ طَوِيلٍ وَ عَلَيْكَ بِالصَّلَاةِ السَّيِّئَةِ وَ الْأَرْبَعِينَ وَ عَلَيْكَ بِالْحَجِّ أَنْ تُهْلَ بِالْأَفْرَادِ وَ تَنْوِي الْقُسْعَ إِذَا قَدِمْتَ مَكَّةَ

⁶⁰⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 21

⁶⁰⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 22

(The book) 'Al Ikhtiyar' – from Hamdawiya Bin Nuseyr, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Muhammad Bin Abdullah Bin Zurara, and from Muhammad Bin Qawlawayi, and Al-Husayn Bin Al-Hassan Bin Al Bundar, from Sa;ad Bin Abdullah, from haroun Bin Al-Hassan Bin Mahboub, from Muhammad Bin Abdullah Bin Zurara, and his sons Al-Hassan and Al-Husayn, from Abdullah Bin Zurarh,

'From Abu Abdullah^{-asws} having said in a lengthy Hadeeth: 'And upon you is with the forty-six Salats (cycles), and upon you is with perform the Hajj with sincerity and intend the annulment (of previous matters) when you arrive to Makkah'.

ثُمَّ قَالَ وَ الَّذِي أَتَاكَ بِهِ أَبُو بَصِيرٍ مِنْ صَلَاةٍ إِخْدَى وَ حَمْسِينَ وَ الْإِهْلَالَ بِالْتَّمَنُّعِ بِالْعُمْرَةِ إِلَى الْحَجِّ وَ مَا أَمَرْنَا بِهِ مِنْ أَنْ يُهَيَّأَ بِالْتَّمَنُّعِ فَلِدَلِكَ عِنْدَنَا مَعَانٍ وَ تَصَارِيفٍ لِدَلِكَ مَا يَسْعُنَا وَ يَسْفَعُكُمْ وَ لَا يُخَالِفُ شَيْءٌ مِنْهُ الْحَقَّ وَ لَا يُضَادُّهُ.

Then he^{-asws} said: 'And that which Abu Baseer had come to you with, the fifty-one Salats, and beginning with the Umrah *Tamatto* to the Hajj, and what we^{-asws} have instructed with it from beginning with the *Tamatto*. For that (reason) with us is provisions and expense monies for that whatever is sufficient for us and sufficient for you, and nothing from it opposes the truth nor contradicts it".⁶⁰⁸

المراد بالركعتين الزائنتين على أربع و أربعين ركعتا العشاء و تسمى بالوتيرة

Note – 'Forty-six' – The intended with the two extra Cycles over the forty-four are two Cycles of Al-Isha, and it is named at Al-Tarwiya.

24- مجالس الشيخ، عن الحسين بن عبيد الله العضائري عن علي بن محمد العلوي عن محمد بن أحمد المكتوب عن أحمد بن محمد الكوفي عن علي بن الحسين بن فضال عن أبيه عن أبي الحسن الرضا ع قال: إن الله عز و جل إنما فرض على الناس في اليوم و الليلة سبع عشرة رجة من أتى بها لم يسأله الله عز و جل عما سواها و إنما أضاف رسول الله ص إليها مثلها لیسم بالتوافل ما يقع فيها من نقصان

(The book) 'Majaalis' of the Sheykh – from Al-Husayn Bin Ubeydullah Al Gazairy, from Ali Bin Muhammad Al Alawy, from Muhammad Bin Ahmad Al Mukattib, from Ahmad Bin Muhammad Al Kufi, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic rather Imposed upon the people during the day and the night, seventeen Cycles. One who comes with these, Allah^{-azwj} Mighty and Majestic will not Question him about what is besides it (from the Salats), and rather Rasool-Allah^{-saww} had added to these it's double in order to have completion with the optional (Salats), whatever deficiencies may have occurred in it.

وَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يُعَذِّبُ عَلَى كَثْرَةِ الصَّلَاةِ وَ الصَّوْمِ وَ لَكِنَّهُ يُعَذِّبُ عَلَى خِلَافِ السُّنَّةِ.

And Allah^{-azwj} Mighty and Majestic does not Punish upon frequency of the Salat and the fasts, but He^{-azwj} Punishes upon opposing the Sunnah".⁶⁰⁹

لعله أراد عليه السلام بكثرة الصلاة ما يصلحها الناس من صلاة احدى و خمسين توها منهم أن مثلى الفريضة هو ثلاثة و أربعون كما عرفت و ليس كذلك

⁶⁰⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 23

⁶⁰⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 24

Note – Perhaps he^{-asws} intended with ‘frequency of the Salat’ what the people are praying from fifty-one Salats, is a delusion from them that doubt the Obligatory (Salats), it is thirty-four, like what is known, and it isn’t like that.

25- مجالس الشيخ، عن أحمد بن عبدون عن علي بن محمد بن الزبير عن ابن فضال عن محمد بن خالد الأصم عن ثعلبة بن ميمون عن معمر بن يحيى أنه سمع أبا جعفر ع يقول لا يسأل الله عبداً عن صلاة بعد الفريضة ولا عن صدقة بعد الزكاة ولا عن صوم بعد شهر رمضان.

(The book) ‘Majaalis’ of the Sheykh – from Ahmad Bin Ubdoun, from Ali Bin Muhammad Bin Al Zubeyr, from Ibn Fazzal, from Muhammad Bin Khalid Al Asamma, from Sa’alba Bin Maymoun,

‘From Ma’mar Bin Yahya, he heard Abu Ja’far^{-asws} saying: ‘Allah^{-azwj} will not Question a servant about any Salat after the obligatory, nor about charity after the Zakat, nor about a fast after (fasts of) the month of Ramazan’.⁶¹⁰

تحقيق رواية حنان بن الصادق ع أنه قال: كان النبي ص يصلي ثمان ركعات الزوال و أربعاً الأولى و ثمان بعد الحيز.

Research (Ahadeeth only) – It is reported by Hanan, from Al-Sadiq^{-asws} having said: ‘The Prophet^{-saww} used to pry eighteen Cycles at midday, and four first and eight after it’ – the Hadeeth’.

رواية سليمان بن خالد عن أبي عبد الله ع قال صلاة النافلة ثمان ركعات حين تزول الشمس قبل الظهر و ست ركعات بعد الظهر و ركعتان قبل العصر.

A report by Suleyman Bin Khalid, from Abu Abdullah^{-asws} having said: ‘The optional Salat are eighteen Cycles when the sun declines, before Al-Zohr, and six Cycles after Al-Zohr, and two Cycles before Al-Asr’.

26- دعائم الإسلام، عن جعفر بن محمد ع أنه قال: فرض الله الصلاة ففرضها خمسين صلاة في اليوم و الليلة ثم رحم الله خلقه و لطف بهم فردّها إلى خمس صلوات

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Allah^{-azwj} Imposed the Salat. He^{-saww} Imposed it as fifty Salat during the day and the night. Then Allah^{-azwj} Mercied His^{-azwj} creatures being Kind with them, so He^{-azwj} Returned it to five Salats.

وَ كَانَ سَبَبُ ذَلِكَ أَنَّ اللَّهَ جَلَّ وَ عَزَّ لَمَّا أَسْرَى بِنَبِيِّ مُحَمَّدٍ ص مَرَّ عَلَى النَّبِيِّينَ فَلَمَّ يَسْأَلُهُ أَحَدٌ حَتَّى انْتَهَى إِلَى مُوسَى ع فَسَأَلَهُ فَأَخْبَرَهُ فَقَالَ لَهُ ارْجِعْ إِلَى رَبِّكَ فَاطْلُبْ إِلَيْهِ أَنْ يُخَفِّفَ عَنْ أُمَّتِكَ فَإِنِّي لَمْ أَزَلْ أَعْرِفُ مِنْ بَنِي إِسْرَائِيلَ الطَّاعَةَ حَتَّى نَزَلَتِ الْفَرَائِضُ فَأَنْكَرْتَهُمْ

And the cause of that is that when Allah^{-azwj}, Majestic and Mighty, Ascended His^{-azwj} Prophet^{-saww} Muhammad^{-saww}, he^{-saww} passed by the Prophets^{-as}. No one asked him^{-as} until he^{-saww} ended to Musa^{-as}. He^{-as} asked him^{-saww}, so he^{-saww} informed him^{-as}. He^{-as} said to him^{-saww}: ‘Return to your^{-saww} Lord and request to Him^{-azwj} to Lighten from your^{-saww} community, for I^{-as} have not ceased to know the obedience from children of Israel until the obligations were Revealed. Then they disliked’.

⁶¹⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 25

فَرَجَعَ النَّبِيُّ ص فَسَأَلَ رَبَّهُ فَحَطَّ عَنْهُ خَمْسَ صَلَوَاتٍ فَلَمَّا انْتَهَى إِلَى مُوسَى أَخْبَرَهُ فَقَالَ ارْجِعْ

The Prophet^{-saww} returned. He^{-saww} asked his^{-saww} Lord^{-azwj}, so He^{-azwj} Dropped five Salats from it. When he^{-saww} ended to Musa^{-as}, he^{-saww} informed him^{-as}. He^{-as} said: 'Return!'

فَرَجَعَ فَحَطَّ عَنْهُ خَمْسًا فَلَمْ يَزَلْ يَرُدُّهُ مُوسَى وَ يَحُطُّ عَنْهُ خَمْسًا بَعْدَ خَمْسٍ حَتَّى انْتَهَى إِلَى خَمْسٍ فَاسْتَحْبَا رَسُولُ اللَّهِ ص أَنْ يُعَاوِدَ رَبَّهُ

He^{-saww} returned. He^{-azwj} Dropped five from it. Musa^{-as} did not cease to return him^{-saww} and He^{-azwj} Kept dropping five from it until it ended to five. Then Rasool-Allah^{-saww} was too embarrassed from returning to his^{-saww} Lord^{-azwj}.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع جَزَى اللَّهُ مُوسَى عَنْ هَذِهِ الْأُمَّةِ خَيْرًا.

Then Abu Abdullah^{-asws} said: 'May Allah^{-azwj} Recompense Musa^{-as} on behalf of this community' – Hadeeth".⁶¹¹

وَ عَنْهُ ع أَنَّهُ ذَكَرَ الْفَرِيضَةَ سَبْعَ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ ثُمَّ قَالَ وَالسُّنَّةُ ضِعْفًا ذَلِكَ جُعِلَتْ وَقَاءً لِلْفَرِيضَةِ مَا نَقَصَ الْعَبْدُ أَوْ عَقَلَ أَوْ سَهَا عَنْهُ مِنَ الْفَرِيضَةِ أَتَمَّهَا بِالسُّنَّةِ.

And from him^{-asws}, he^{-asws} mentioned the obligatory seventeen Cycles during the day and the night, then said: 'And the Sunnah is double that. It has been made as a fulfiller of the obligatory (Salats) whatever deficiencies the servant may have, or heedlessness, or mistakes from him from the obligatory, it will be completed with the Sunnah".⁶¹²

وَ عَنْهُ ع إِنَّ سَائِلًا سَأَلَهُ عَنْ صَلَاةِ السُّنَّةِ فَقَالَ لِلْسَّائِلِ لَعَلَّكَ تَزْعُمُ أَنَّهَا فَرِيضَةٌ

And from him^{-asws}, a questioner asked him^{-asws} about the Sunnah Salats. He^{-asws} said to the questioner: 'Perhaps you are claiming that these are an Imposition (obligatory)'.⁶¹³

قَالَ جُعِلْتُ فِدَاكَ مَا أَقُولُ فِيهَا إِلَّا بِقَوْلِكَ

He said, 'May I be sacrificed for you^{-asws}! I am not saying regarding it except with your word'.⁶¹³

فَقَالَ هَذِهِ صَلَاةٌ كَانَ عَلَيَّ مِنْ الْحُسَيْنِ ع يَأْخُذُ نَفْسَهُ بِمَضَاءِ مَا فَاتَ مِنْهَا فِي لَيْلٍ أَوْ نَهَارٍ وَ هِيَ مِثْلَا الْفَرِيضَةِ.

He^{-asws} said: 'These (optional) Salat, Ali^{-asws} Bin Al-Husayn^{-asws} used to take himself^{-asws} with fulfilling whatever he^{-asws} had missed out during a night or day, and these are like the Obligatory".⁶¹³

وَ عَنْهُ ع أَنَّهُ بَلَغَهُ عَنْ عَمَّارِ السَّابِاطِيِّ أَنَّهُ رَوَى عَنْهُ أَنَّ السُّنَّةَ مِنَ الصَّلَاةِ مَفْرُوضَةٌ فَأَنْكَرَ ذَلِكَ وَ قَالَ أَيْنَ ذَهَبَ لَيْسَ هَكَذَا حَدَّثْتُهُ إِذَا قُلْتُ إِنَّهُ مِنْ صَلَّى فَأَقْبَلَ عَلَى صَلَاتِهِ وَ لَمْ يُجَدِّثْ نَفْسَهُ فَمَا أَقْبَلَ عَلَيْهَا أَقْبَلَ اللَّهُ عَلَيْهِ

⁶¹¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 26 a

⁶¹² Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 26 b

⁶¹³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 26 c

And from him^{-asws}, it reached him^{-asws} about Ammar Al Sabaty that he is reporting from him^{-asws} that the Sunnah is from the Imposed Salats, and he^{-asws} said: ‘Where is he going? It isn’t like that. I^{-asws} had narrated to him. But rather I^{-asws} said, the one who prays Salat and he concentrates upon his Salat and does not discuss with himself, then whatever he had concentrated upon, Allah^{-azwj} will Accept from him.

فَرَمَّا رَفَعَ مِنَ الصَّلَاةِ رُبْعَهَا وَنُصْفَهَا وَحُمُسَهَا وَثُلُثَهَا وَ إِنَّمَا أَمَرَ بِالسُّنَّةِ لِيَكْمُلَ بِهَا مَا ذَهَبَ مِنَ الْمَكْتُوبَةِ.

Sometimes it is raised from the Salat, it’s quarter, and it’s half, and it’s fifth, and it’s third. But rather, the Sunnah has been instructed with in order to perfect with it whatever had gone from the Prescribed (Salats)”.⁶¹⁴

وَعَنْهُ ع قَالَ: مَا أَحْبَبُّ أَنْ أَقْصُرَ عَنْ تَمَامِ إِحْدَى وَ حَمْسِينَ رَكْعَةً فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ قِيلَ

And from him^{-asws} having said: ‘I^{-asws} don’t like shorten from the complete fifty-one Cycles during every day and night’.

وَ كَيْفَ ذَلِكَ

It was said, ‘And how is that (performed)?’

قَالَ ثَمَانُ رَكَعَاتٍ قَبْلَ صَلَاةِ الظُّهْرِ وَ هِيَ صَلَاةُ الزَّوَالِ وَ صَلَاةُ الْأَوَائِبِينَ حِينَ تَزُولُ الشَّمْسُ قَبْلَ الْفَرِيضَةِ وَ أَرْبَعٌ بَعْدَ الْفَرِيضَةِ وَ أَرْبَعٌ قَبْلَ صَلَاةِ الْعَصْرِ

He^{-asws} said: ‘Eight Salats before Al-Zohr Salat, and it is the midday Salat, and Salat of the penitent ones, when the sun declines before the obligatory; and four after the obligatory; and four before Al-Asr Salat.

ثُمَّ صَلَاةُ الْفَرِيضَةِ وَ لَا صَلَاةَ بَعْدَ ذَلِكَ حَتَّى تَغْرُبَ الشَّمْسُ وَ يَبْدَأُ فِي صَلَاةِ الْمَغْرِبِ بِالْفَرِيضَةِ ثُمَّ يُصَلِّي بَعْدَهَا صَلَاةَ السُّنَّةِ أَرْبَعَ رَكَعَاتٍ وَ بَعْدَ الْعِشَاءِ رَكَعَتَانِ مِنْ جُلُوسٍ تُعَدَّانِ بِرَكَعَةٍ لِأَنَّ صَلَاةَ الْجَالِسِ لِعَيْرِ عَلَّةٍ عَلَى التَّصْنِيفِ مِنْ صَلَاةِ الْقَائِمِ

Then the obligatory Salat, and there is no Salat after that until after the sun sets, and he should begin in Al-Maghrib Salat with the obligatory, then after it he should pray the Sunnah Salat of four Cycles, and after Al-Isha. Two Cycles from sitting equates to one Cycle because Salat of the sitting one without reason is upon the half from Salat of the standing one.

ثُمَّ صَلَاةُ اللَّيْلِ ثَمَانُ رَكَعَاتٍ وَ الْوُتْرُ ثَلَاثُ رَكَعَاتٍ وَ رَكَعَتَا الْفَجْرِ قَبْلَ صَلَاةِ الْفَجْرِ فَلِذَلِكَ أَرْبَعٌ وَ ثَلَاثُونَ رَكَعَةً مِثْلًا الْفَرِيضَةِ وَ الْفَرِيضَةُ سَبْعَ عَشْرَةَ رَكَعَةً فَصَارَ الْجَمِيعُ إِحْدَى وَ حَمْسِينَ رَكَعَةً فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ.

Then the night Salat is of eight Cycles, and ‘Al Witr’ is of three Cycles, and two Cycles of Al-Fajr before Al-Fajr Salat. For that is thirty-four Cycles, twice of the obligatory, and the obligatory are of seventeen Cycles, so the total comes to be fifty-one Cycles during every day and night”.⁶¹⁵

⁶¹⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 26 d

⁶¹⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 26 e

روينا عن رسول الله صلى الله عليه و آله أنه قال: صلاة الجالس [القاعد] على النصف من صلاة القائم

Note - We are reporting from Rasool-Allah^{-saww}, may the Salawaat of Allah^{-azwj} upon him and his^{-saww} Progeny^{-asws} having said: 'Salat of the sitting one is upon the half from the Salat of the standing one'.

27- مجالس الشيخ، في وصية النبي ص إلى أبي ذر بسنده المتقدم في باب فضل الصلاة يا أبا ذر إنما رجل تطوع في يوم بأنتي عشرة ركعة سوى المكتوبة كان له حفاً واجباً بيث في الجنة.

(The book) 'Majaalis' of the Sheykh –

'In a bequest of the Prophet^{-saww} to Abu Zarr^{-ra}, by his previous chain in the chapter on merits of the Salat: 'O Abu Zarr^{-ra}! Whichever man volunteers twelve Cycles during a day besides the Prescribed, there would be a right for him of a house in the Paradise"⁶¹⁶.

28- كتاب العلال، لمحمد بن علي بن إبراهيم قال: الذي انتهى إلينا من علم علمائنا الذين فرض الله طاعتهم و أوجب ولايتهم و من وجوه الصلاة سبعة عشر وجهاً

The book 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim who said,

'That which has ended to us from knowledge of our Scholars^{-asws}, those Allah^{-azwj} has Imposed obedience to them^{-asws} and Obligated their^{-asws} Wilayah, and from its aspects is the Salat of seventeen aspects.

فأول وجه الصلاة قوله عز و جل فإذا قضيتُم الصلاة يعني إذا وجبت الصلاة- فادكروا الله قياماً و عُوداً و على جنوبكم فقال الصادق ع الصحيح يصلي قائماً برُكوع و سُجود تام فهذا أول وجه الصلاة

The first aspect of the Salat are Words of Mighty and Majestic: **So when you have fulfilled the Salat, [4:103]** – meaning when the Salat is obligated, **then mention Allah standing and sitting, and upon your sides. [4:103]**. Al-Sadiq^{-asws} said: 'The healthy one should pray standing with Ruk'u and Sajdah(s) complete'. So, this is the first aspect of the Salat.

و الوجه الثاني قوله و عُوداً قال و هو المريض يصلي جالساً

The second aspect is His^{-azwj} Word: **and sitting, [4:103]**. He^{-asws} said: 'And he is the sick praying seated'.

و الوجه الثالث و على جنوبكم و هو الذي لا يقدر أن يصلي جالساً يصلي مضطجعا بالإيماء فهذه ثلاثة أوجه

And the third aspect, **and upon your sides. [4:103]**, and he is the one not able upon praying seated, he should pray lying down with the gestures. So, this is third of its aspects.

و صلاة الخوف على ثلاثة أوجه قال الله عز و جل و إذا كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك و ليأخذوا أسلحتهم

And the Salat of fear is based upon three aspects. Allah^{-azwj} Mighty and Majestic Said: ***'And when you (O Rasool) are among them, so establish the Salat for them, and let a group of them stand with you, and let them take their weapons. [4:102].***

فَقَالَ الصَّادِقُ ع يَوْمَ الْإِمَامِ بِطَائِفَةٍ مِنْ قَوْمِهِ وَ طَائِفَةٍ بِإِزَاءِ الْعَدُوِّ فَيُصَلِّي بِالطَّائِفَةِ الَّتِي مَعَهُ رُكْعَةً وَ يَقُومُ فِي الثَّانِيَةِ فَيَقُومُونَ مَعَهُ وَ يُصَلُّونَ لِأَنْفُسِهِمْ
الرُّكْعَةَ الثَّانِيَةَ وَ الْإِمَامُ قَائِمٌ وَ يَجْلِسُونَ وَ يَتَشَهُدُونَ وَ يُسَلِّمُ بَعْضُهُمْ عَلَى بَعْضٍ

Al-Sadiq^{-asws} said: 'The prayer leader should stand with a party from his people, and a party would be facing the enemy. He would pray with the party which is with him and he would stand in the second and they would be standing with him, and they would pray the second Cycle, and the prayer leader is standing and they are sitting and testifying and greeting each other.

ثُمَّ يَنْصَرِفُونَ فَيَقُومُونَ مَقَامَ أَصْحَابِهِمْ وَ تَجِيءُ الطَّائِفَةُ الَّذِينَ لَمْ يُصَلُّوا فَيَقُومُونَ خَلْفَ الْإِمَامِ فَيُصَلِّي بِحِمِّ الْإِمَامِ الرُّكْعَةَ الثَّانِيَةَ لَهُ وَ هِيَ لَهُمُ الْأُولَى وَ يَقْعُدُ وَ يَشُومُوهُمْ فَيُصَلُّونَ لِأَنْفُسِهِمُ الرُّكْعَةَ الثَّانِيَةَ وَ يُسَلِّمُ الْإِمَامُ عَلَيْهِمْ

Then they would be dispersing, so they would be standing in the place of their companions, and the party would come, those who had not prayed, so they would be standing behind the prayer leader. The prayer leader would be praying the second Cycle with them for him, and it is the first for them, and he would sit while they would be standing and praying for themselves the second Cycle, and the prayer leader would greet unto them.

وَ الْوَجْهُ الثَّانِي مِنْ صَلَاةِ الْخَوْفِ هُوَ الَّذِي يَخَافُ اللَّصُوصَ وَ السَّبَاعَ وَ هُوَ فِي السَّفَرِ فَإِنَّهُ يَتَوَجَّهُ إِلَى الْقِبْلَةِ وَ يَسْتَفْتِحُ الصَّلَاةَ وَ يَمُرُّ فِي وَجْهِهِ الَّذِي هُوَ فِيهِ فَإِذَا فَرَعَ مِنَ الْقِرَاءَةِ وَ أَرَادَ الرُّكُوعَ وَ السُّجُودَ وَلى وَجْهَهُ إِلَى الْقِبْلَةِ إِنْ قَدَرَ عَلَيْهِ إِذَا كَانَ رَاجِلاً وَ إِنْ لَمْ يَقْدِرْ رَكَعَ وَ سَجَدَ حَيْثُمَا تَوَجَّهَ وَ إِنْ كَانَ رَاكِباً يُؤْمِي لِيَمَاءَ بَرَأْسِهِ

And the second aspect of the Salat of fear, it is which the thieves and the wild animals are fear for, and it is during the journey. He diverts towards the Qiblah and he begins the Salat, and he passes in his direction which he is in. When he is free from the recitation and intends the Ruk'u and the Sajdah(s), he should turn his face towards the Qiblah if he is able upon it when he is on foot, and if he is not able upon Ruk'u and Sajdah wherever he may be heading, and if he is riding, he would gesture the gestures by his head.

وَ صَلَاةُ الْمُجَادَلَةِ وَ هِيَ الْمُضَارَبَةُ فِي الْحَرْبِ إِذَا لَمْ يَقْدِرْ أَنْ يَنْزِلَ وَ يُصَلِّي كَثْرَ لِكُلِّ رُكْعَةٍ تَكْبِيرَةً حَيْثُمَا تَوَجَّهَ فَهَذِهِ وَجْهُ صَلَاةِ الْخَوْفِ

And Salat of the quarrelling, and it is the striker during the water when he is not able from descending (from the horse) and praying. He should exclaim a Takbeer for every Cycles wherever he may be heading. So, these are aspects of the Salat of fear.

وَ صَلَاةُ الْخَيْرَةِ عَلَى ثَلَاثَةِ أَوْجُهٍ فَوَجْهُ مِنْهَا هُوَ الرَّجُلُ يَكُونُ فِي مَقَارَةٍ وَ لَا يَعْرِفُ الْقِبْلَةَ يُصَلِّي إِلَى أَرْبَعِ جَوَانِبِ

And the Salat of confusion is based upon three aspects. An aspect from these, he is the man who happens to be in a wilderness and he does not know the Qiblah. He should pray to four sides.

وَالْوَجْهُ الثَّانِي مَنْ فَاتَتْهُ صَلَاةٌ وَ لَمْ يَعْلَمْ أَيُّ صَلَاةٍ هِيَ فَإِنَّهُ يَجِبُ أَنْ يُصَلِّيَ ثَلَاثَ رَكَعَاتٍ وَ أَرْبَعَ رَكَعَاتٍ وَ رَكَعَتَيْنِ فَإِنْ كَانَتْ الَّتِي فَاتَتْهُ الْعِشَاءُ فَقَدْ قَضَاهَا وَ إِنْ كَانَتْ الطُّهْرُ فَقَدْ قَضَاهَا وَ إِنْ كَانَتْ الْعَصْرُ فَقَدْ قَضَاهَا وَ إِنْ كَانَتْ الْفَجْرُ فَقَدْ قَضَاهَا وَ كَذَا الْمَغْرِبُ

And the second aspect is one who misses a Salat and he does not know which Salat it is, so it obligates that he should pray three Cycles, and four Cycles, and two Cycles. If that which he had missed were to be Al-Isha, so he would have fulfilled it, and if it was Al-Zohr, he would have fulfilled it, and if it were Al-Asr, he would have fulfilled it, and if it were Al-Fajr, he would have fulfilled, and like that is Al-Maghrib.

وَ مَنْ كَانَ عَلَيْهِ ثَوْبَانِ فَأَصَابَ أَحَدَهُمَا بَوْلٌ أَوْ قَدْرٌ أَوْ جَنَابَةٌ وَ لَمْ يَدْرِ أَيُّ الثَّوْبَيْنِ أَصَابَ الْقَدْرُ فَإِنَّهُ يُصَلِّي فِي هَذَا وَ هَذَا فَإِذَا وَجَدَ الْمَاءَ غَسَلَهُمَا جَمِيعاً

And the one who has two clothes upon him, and one of these is hit by urine, or filth, or sexual impurity, and he does not know which of the two clothes the filth had been hit. He should pray in this and this. When he finds the water, he should wash them both together.

وَ صَلَاةُ الْكُسُوفِ عَشْرُ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ وَ صَلَاةُ الْعِيدَيْنِ رَكَعَتَانِ وَ صَلَاةُ الْإِسْتِسْقَاءِ وَ صَلَاةُ مَنْ يَحُوضُ الْمَاءَ وَ تَحَضَّرَهُ الصَّلَاةُ وَ لَا يَقْدِرُ أَنْ يَخْرُجَ مِنَ الْمَاءِ يَوْمِي إِيمَاءً وَ صَلَاةُ الْعَرْيَانِ يَتَعَدُّ مُتَقَبِضاً وَ يَوْمِي بِالرُّكُوعِ وَ السُّجُودِ وَ إِذَا يَكُونُ سُجُودُهُ أَحْفَظَ مِنْ رُكُوعِهِ وَ صَلَاةُ الْجَنَائِزِ.

And Salat of the eclipse is of ten Cycles with four Sajdah; and Salat of the two Eids is of two Cycles; and Salat of beseeching for the rain; and Salat of the one who dives into the water and the Salat presents, and he is not able upon exiting from the water, he should indicate gestures; and Salat of the naked, he should sit contracted and gesture with the Ruk'u and the Sajdah(s), and rather his Sajdah(s) would be lower than his Ruk'u; and the funeral Salat".⁶¹⁷

29- الْهِدَايَةُ، الصَّلَاةُ فِي الْيَوْمِ وَ اللَّيْلَةِ إِحْدَى وَ حَمْسُونَ رَكْعَةً الْفَرِيضَةُ مِنْهَا سَبْعَ عَشْرَةَ رَكْعَةً وَ مَا سِوَى ذَلِكَ سُنَّةٌ وَ نَافِلَةٌ

(The book) 'Al Hidayah' –

'The Salat during the day and the night is of fifty-one Cycles – the obligatory from these are seventeen Cycles, and whatever is besides that is Sunnah and optional.

فَأَمَّا الْفَرِيضَةُ فَالطُّهْرُ أَرْبَعُ رَكَعَاتٍ وَ الْعَصْرُ أَرْبَعُ رَكَعَاتٍ وَ الْمَغْرِبُ ثَلَاثُ رَكَعَاتٍ وَ الْعِشَاءُ الْآخِرَةُ أَرْبَعُ رَكَعَاتٍ وَ الْعِدَاةُ رَكَعَتَانِ

As for the obligatory – Al-Zohr is of four Cycles, and Al-Asr is for four Cycles, and Al-Maghrib is of three Cycles, and Al-Isha the last is of four Cycles, and the morning is of two Cycles.

وَ أَمَّا السُّنَّةُ وَ النَّافِلَةُ فَأَرْبَعُ وَ ثَلَاثُونَ رَكْعَةً مِنْهَا نَافِلَةُ الطُّهْرِ سِتَّ عَشْرَةَ رَكْعَةً ثَمَّانَ قَبْلَ الطُّهْرِ وَ ثَمَّانَ بَعْدَهَا قَبْلَ الْعَصْرِ وَ نَافِلَةُ الْمَغْرِبِ أَرْبَعُ رَكَعَاتٍ وَ بَعْدَ الْعِشَاءِ الْآخِرَةُ رَكَعَتَانِ مِنْ جُلُوسٍ تُعَدَّانِ بِرَكْعَةٍ

And as for the Sunnah and the optional – these are of thirty-four Cycles. From these is option of Al-Zohr as being sixteen Cycles, eight before Al-Zohr and eight after it before Al-Asr; and optional of Al-Maghrib is of four Cycles, and after Al-Isha the last are two Cycles from sitting equating as one Cycles.

⁶¹⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 28

فَإِنْ حَدَثَ بِالرَّجُلِ حَدَثٌ قَبْلَ أَنْ يَبْلُغَ آخِرَ اللَّيْلِ فَيُصَلِّيَ الْوُتْرَ يَكُونُ قَدْ مَضَى عَلَى الْوُتْرِ وَ صَلَاةُ اللَّيْلِ تَمَّانَ رَكَعَاتٍ وَ الشُّعْبُ رَكَعَتَانِ وَ الْوُتْرُ رَكَعَةٌ وَ رَكَعَتَا الْفَجْرِ فَهَذِهِ أَرْبَعٌ وَ ثَلَاثُونَ رَكَعَةً.

If there is an occurrence of an even with the man before he reaches end of the night, he should pray Salat Al-Witr, he would have continued upon Al-Witr, and the night Salat is of eight Cycles, and 'Al-Shaf'a' is of two Cycles, and 'Al-Witr' is of one Cycle, and two Cycles of Al-Fajr. Thus these are thirty-four Cycles".⁶¹⁸

30- فَفَهُ الرِّضَا، قَالَ عِ اعْلَمْ يَرْحَمُكَ اللهُ أَنَّ الْفَرِيضَةَ وَ النَّافِلَةَ فِي الْيَوْمِ وَ اللَّيْلَةِ إِحْدَى وَ حَمْسُونَ رَكَعَةً

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Know, may Allah^{-azwj} Mercy you! The obligatory and the optional during the day and the night are fifty-one Cycles.

الْفَرْضُ مِنْهَا سَبْعٌ عَشْرَةَ رَكَعَةً فَرِيضَةٌ وَ أَرْبَعٌ وَ ثَلَاثُونَ رَكَعَةً سُنَّةٌ الظُّهْرِ أَرْبَعٌ رَكَعَاتٍ وَ الْعَصْرِ أَرْبَعٌ رَكَعَاتٍ وَ الْمَغْرِبُ ثَلَاثٌ رَكَعَاتٍ وَ الْعِشَاءُ الْآخِرَةُ أَرْبَعٌ رَكَعَاتٍ وَ الْغَدَاةُ رَكَعَتَانِ فَهَذِهِ فَرِيضَةُ الْحَضَرِ

The obligatory from these are seventeen Cycles as an obligation, and thirty-four Cycles are Sunnah – Al-Zohr four Cycles, and Al-Asr four Cycles, and Al-Maghrib three Cycles, and Al-Isha the last four Cycles, and the morning two Cycles. These are obligatory of the staying (non-travelling).

وَ صَلَاةُ السُّفْرِ الْفَرِيضَةُ إِحْدَى عَشْرَةَ رَكَعَةً الظُّهْرِ رَكَعَتَانِ وَ الْعَصْرِ رَكَعَتَانِ وَ الْمَغْرِبُ ثَلَاثٌ رَكَعَاتٍ وَ الْعِشَاءُ الْآخِرَةُ رَكَعَتَانِ وَ الْغَدَاةُ رَكَعَتَانِ

And Salat of the journey, the obligatory are eleven Cycles – Al-Zohr two Cycles, and Al-Asr two Cycles, and Al-Maghrib three Cycles, and Al-Isha the last two Cycles, and the morning two Cycles.

وَ التَّوَاتُلُ فِي الْحَضَرِ مِثْلًا الْفَرِيضَةَ لِأَنَّ رَسُولَ اللهِ ص قَالَ فَرَضَ عَلَيَّ رَبِّي سَبْعَ عَشْرَةَ رَكَعَةً فَفَرَضْتُ عَلَى نَفْسِي وَ أَهْلِ بَيْتِي وَ شِيعَتِي بِإِزَاءِ كُلِّ رَكَعَةٍ رَكَعَتَيْنِ لِتَمِّمَ بِذَلِكَ الْفَرَائِضُ مَا يَلْحَقُهُ مِنَ التَّقْصِيرِ وَ التَّلَمُّ مِنْهَا

And the optional during the staying (not travelling) is double the obligatory, because Rasool-Allah^{-saww} said: 'My^{-saww} Lord^{-azwj} Imposed seventeen Cycles. I^{-saww} imposed upon myself^{-saww} and People^{-asws} of my^{-saww} Household and my^{-saww} Shias, parallel to each Cycle, two Cycles in order to complete the obligatory ones with that when he had faced from the deficiencies and the missed from it.

تَمَّانَ رَكَعَاتٍ قَبْلَ زَوَالِ الشَّمْسِ وَ هِيَ صَلَاةُ الْأَوَابِينَ وَ تَمَّانَ بَعْدَ الظُّهْرِ وَ هِيَ صَلَاةُ الْخَائِصِينَ وَ أَرْبَعٌ رَكَعَاتٍ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ وَ هِيَ صَلَاةُ الدَّاكِرِينَ وَ رَكَعَتَانِ بَعْدَ الْعِشَاءِ الْآخِرَةِ مِنْ جُلُوسٍ تُحْسَبُ رَكَعَةً مِنْ قِيَامٍ وَ هِيَ صَلَاةُ الشَّاكِرِينَ وَ تَمَّانَ رَكَعَاتٍ صَلَاةُ اللَّيْلِ وَ هِيَ صَلَاةُ الْخَائِفِينَ وَ ثَلَاثٌ رَكَعَاتٍ الْوُتْرُ وَ هِيَ صَلَاةُ الرَّاعِبِينَ وَ رَكَعَتَانِ عِنْدَ الْفَجْرِ وَ هِيَ صَلَاةُ الْخَامِدِينَ

Eight Cycles before decline of the sun (midday), and it is Salat of the penitent ones, and eight after Al-Zohr, and it is Salat of the fearful ones, and four Cycles between Al-Maghrib and Al-Isha the last, and it is Salat of the mentioners (Zakirs), and two Cycles after Al-Isha the last

⁶¹⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 29

from sitting, calculate as one Cycle from standing, and it is Salat of the thankful ones, and eight Cycles Salt of the night, and it is Salat of the fearful ones, and three Cycles of Al-Witr, and it is Salat of the desiring ones, and two Salats during Al-Fajr, and it is Salat of the praising ones.

وَالنَّوَافِلُ فِي السَّفَرِ أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ وَرَكَعَتَانِ بَعْدَ الْعِشَاءِ الْآخِرَةِ مِنْ جُلُوسٍ وَثَلَاثَ عَشْرَةَ رَكَعَةً صَلَاةُ اللَّيْلِ مَعَ رَكَعَتِي الْفَجْرِ وَإِنْ لَمْ يَتَذَكَّرْ بِاللَّيْلِ فَصَلَّاهَا بِالنَّهَارِ أَوْ مِنْ قَابِلِهِ فِي وَقْتِ صَلَاةِ اللَّيْلِ أَوْ مِنْ أَوَّلِ اللَّيْلِ.

And the optional during the journey are four Cycles after Al-Maghrib, and two Cycles after Al-Isha the last from sitting, and thirteen Cycles of the night Salat with two Cycles of Al-Fajr; and if he is not able at night, then he can fulfil these at daytime, or the next day during the time of the night Salat, or from beginning of the night”⁶¹⁹.

31- كِتَابُ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ رُبَّ سَائِلٍ يَسْأَلُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ص وَصِيَامِهِ فَأُخْبِرُهُ بِهَا فَيَقُولُ إِنَّ اللَّهَ لَا يُعَذِّبُ عَلَى الزِّيَادَةِ كَأَنَّهُ يَظُنُّ أَنَّهُ أَفْضَلُ مِنْ رَسُولِ اللَّهِ ص.

The book of Abdullah Bin Yahya Al Kahily, from Muhammad Bin Marwan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Sometimes a questioner would ask about Salat of Rasool-Allah^{-saww} and his^{-saww} fasting. He^{-saww} informed him with it and he^{-saww} would say: ‘Allah^{-azwj} will not Punish upon the increased (number of Salats)’. It is as if he thought that he was better than Rasool-Allah^{-saww} (in praying Salat)’⁶²⁰.

⁶¹⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 30

⁶²⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 3 H H 31

باب 4 أن للصلاة أربعة آلاف باب و أنها قربان كل تقي و خير موضوع و فضل إكثارها

CHAPTER 4 – FOR THE SALAT THERE ARE FOUR THOUSAND DOORS, AND THESE ARE OFFERINGS (MEANS OF NEARNESS TO ALLAH^{-azwj}) OF EVERY PIOUS ONE, AND BEST TOPIC, AND MERIT OF ITS MORE

1- العُيُونُ، وَ الْعِلَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعَا عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ عُبَيْدِ اللَّهِ عَنْ آدَمَ بْنِ عَبْدِ اللَّهِ عَنْ زَكَرِيَّا بْنِ آدَمَ عَنِ الرَّضَا ع قَالَ سَمِعْتُهُ يَقُولُ الصَّلَاةَ لَهَا أَرْبَعَةُ آلَافٍ بَابٍ.

(The books) 'Al Uyoun', and 'Al Ilal' – from his father, from Muhammad Bin Yahya Al Attar, and Ahmad Bin Idrees, altogether from Muhammad Bin Ahmad Al Ashary, from Al-Husayn Bin Ubeydullah, from Adam Bin Abdullah, from Zakariya Bin Adam,

'From Al-Reza^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Salat, there are thousands of doors (issues) for it''.⁶²¹

2- الْمَنَاقِبُ، لِابْنِ شَهْرَآشُوبَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الصَّادِقِ ع قَالَ: لِلصَّلَاةِ أَرْبَعَةُ آلَافٍ حُدُودٍ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Hammad Bin Isa,

'From Al-Sadiq^{-asws} having said: 'For the Salat there are four thousand limits'.

وَ فِي رِوَايَةٍ أُزْبَعَةُ آلَافٍ بَابٍ.

And in a report: 'Four thousand doors (issues)''.⁶²²

بيان: فسر الشهيد رفع الله درجته الأبواب و الحدود بواجبات الصلاة و مندوباتها و جعل الواجبات ألفا تقريبا و صنف لها الألفية و المندوبات ثلاثة آلاف و ألف لها النفلية.

Explanation (Abridged) –

Al-Shaheed, may Allah^{-azwj} Raise his rank, interpreted the doors and the limits with obligations of the Salat and its recommendations, and made the obligations approximately a thousand, and classified the thousand, the recommended as three thousand, and a thousand for it are optional.

و قال الوالد قدس الله روحه لعل المراد بالأبواب و الحدود المسائل المتعلقة بها و هي تبلغ أربعة آلاف بلا تكلف أو المراد بالحدود المسائل و بالأبواب أبواب الفيض و الفضل فإن الصلاة معراج المؤمن انتهى.

And Al-Waleed, may Allah^{-saww} Sanctify his soul, said, 'Perhaps the intent with the doors and the limits are the issues related with it, and these will reach four thousand without

⁶²¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 1

⁶²² Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 2

encumberment, or the intent with the limits are the issues, and the doors are doors of ampleness and the Grace, for the Salat is an ascension of the Momin – end.

و ربما يقال المراد بالأبواب أبواب السماء التي ترفع منها إليها الصلاة من كل باب.

And perhaps the intent with the doors are doors of the sky from which the Salat rises from each door.

و عَنْ النَّبِيِّ ص أَطَّتِ السَّمَاءُ وَ حَقَّقَ لَهَا أَنْ تَبْطَأَ فَمَا فِيهَا مَوْضِعٌ قَدِمَ إِلَّا وَ فِيهِ مَلَكٌ رَاكِعٌ أَوْ سَاجِدٌ.

And from the Prophet^{-sawww}: ‘The sky buzzed, and there is a right for it to buzz. There is no place in it for a foot except and in it is an Angel either performing Ruk’u or Sajdah’.

فالتعبير عن ملائكة كل سماء و هم أبواب نقد الصلاة الصاعدة إليهم.

The expressions of the Angels of every sky, and they are doors for the Salats ascending to them.

أقول و الله أعلم بالحق و الصواب في جميع الأبواب.

I (Majlisi) am saying, ‘And Allah^{-azwj} is more Knowing with the truth and the correctness regarding entirety of the doors’.

3- معاني الأخبار، و الخصال، عن علي بن عبد الله الأسواربي عن أحمد بن محمد بن قيس عن عمرو بن حفص عن عبد الله بن محمد بن أسد عن الحسين بن إبراهيم عن يحيى بن سعيد البصري عن ابن جريج عن عطاء عن قتيبة بن عمير عن أبي ذر ره قال: دخلت على رسول الله ص و هو في المسجد جالس وخذته فقال لي يا أبا ذر للمسجد حيته

(The book) ‘Ma’any Al Akhbar’, and ‘Al Khisaal’ – from Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays, from Amro Bin Hafs, from Abdullah Bin Muhammad Bin Asad, from Al-Husayn Bin Ibrahim, from Yahya Bin Saeed Al Basry, from Ibn Jureyh, from Ata’a, from Quteyba Bin Umeyr,

‘From Abu Zarr^{-ra} having said: ‘I^{-ra} entered to see Rasool-Allah^{-sawww} and he^{-sawww} was seated alone in the Masjid. He^{-sawww} said to me^{-ra}: ‘O Abu Zarr^{-ra}! There is a salutation for the Masjid!’

قُلْتُ وَ مَا حَيْثُهُ

I^{-ra} said, ‘And what is it’s salutation?’

قَالَ رَكْعَتَانِ تَرَكُّهُمَا

He^{-sawww} said: ‘Two Cycles! Two Cycles!’

فَقُلْتُ يَا رَسُولَ اللَّهِ إِنَّكَ أَمَرْتَنِي بِالصَّلَاةِ فَمَا الصَّلَاةُ

I^{-ra} said, ‘O Rasool-Allah^{-sawww}! You^{-sawww} instructed me^{-ra} with the Salat, so what is the Salat?’

قَالَ خَيْرٌ مَوْضُوعٍ فَمَنْ شَاءَ أَقَلَّ وَ مَنْ شَاءَ أَكْثَرَ.

He^{-saww} said: ‘Best topic. The one who so desires can do less, and one who so desires can do more’.⁶²³

4- الْعِيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنِ الرِّضَا ع قَالَ: الصَّلَاةُ قُرْبَانٌ كُلِّ تَقِيٍّ.

(The book) ‘Al Uyouun’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Muhammad Bin Al Fuzeil,

‘From Al-Reza^{-asws} having said: ‘The Salat is an offering (means of nearness to Allah^{-azwj}) of every pious one’.⁶²⁴

5- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبَيْطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع مِثْلَهُ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim, from Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws}.

كتاب الإمامة و التبصرة، لعلي بن بابويه عن الحسن بن حمزة العلوي عن علي بن محمد بن أبي القاسم عن أبيه عن هارون بن مسلم عن مسعدة بن صدقة عن الصادق عن أبيه عن آبائه ع قال قال رسول الله ص و ذكر مثله

The book ‘Al Imamah Wa Al Tabsira’ – from Ali Bin Babuwayh, from Al-Hassan Bin Hamza Al Alawy, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqah, from Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said’ – and mentioned similar to it.⁶²⁵

6- نَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَبِي الْحَسَنِ الْوَاسِطِيِّ النَّخَّاسِ عَنْ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ ع قَالَ: صَلَوَاتُ النَّوَافِلِ قُرْبَانٌ كُلِّ مُؤْمِنٍ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Al-Hassan Bin Mahboub, from Abu Al-Hassan Al Wasity Al Nakhas, from Musa Bin Bakr,

‘From Abu Al-Hassan^{-asws} having said: ‘The optional Salats are means of nearness (to Allah^{-azwj}) of every Momin’.⁶²⁶

7- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ أَنَّ النَّبِيَّ ص قَالَ: مَنْ صَلَّى مَا بَيْنَ الْجُمُعَتَيْنِ حَمْسِمِائَةَ رَكْعَةٍ فَلَهُ عِنْدَ اللَّهِ مَا يَتَمَنَّى مِنْ خَيْرٍ.

⁶²³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 3

⁶²⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 4

⁶²⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 5

⁶²⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 6

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ashary, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Al Sakuni,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}: ‘The Prophet^{-saww} said: ‘One who prays five hundred Cycles Salat in what is between the two Fridays, will have for him in the Presence of Allah^{-azwj} whatever he wishes for from good’’.⁶²⁷

8- البصائر، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ عُنْبَسَةَ الْعَابِدِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع وَ ذَكَرَ عِنْدَهُ الصَّلَاةَ فَقَالَ إِنَّ فِي كِتَابِ عَلِيِّ الَّذِي أَمَلَى رَسُولُ اللَّهِ ص أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَا يُعَذِّبُ عَلَى كَثْرَةِ الصَّلَاةِ وَ الصِّيَامِ وَ لَكِنَّ يَزِيدُهُ جَزَاءً خَيْرًا.

(The book) ‘Al Basaair’ – from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hashim, from Anbasa Al Aabid who said,

‘I heard Ja’far Bin Muhammad^{-asws}, and the Salat had been mentioned in his^{-asws} presence. He^{-asws} said: ‘In the Book of Ali^{-asws} which was dictated by Rasool-Allah^{-saww}: ‘Allah^{-azwj} Blessed and Exalted will not Punish upon abundance of Salat and the fasts, but He^{-azwj} will Increase him in goodly Recompense’’.⁶²⁸

9- كِتَابُ الْإِمَامَةِ وَ التَّبَصُّرَةِ، عَنِ الْحُسَيْنِ بْنِ حَمَزَةَ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الصَّلَاةُ خَيْرٌ مَوْضُوعٍ فَمَنْ شَاءَ اسْتَقَلَّ وَ مَنْ شَاءَ اسْتَكْتَرَّ.

(The book) ‘Kitab Al Imama Wa Al Tabsira’ – from Al-Hassan Bin Hamza Al Alawy, from Ali Bin Muhammad Bin Abu Al Qasim, from his father, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Salat is best topic. The one who so desires can do less, and one who so desires can do more’’.⁶²⁹

10- إِرشادُ المُفِيدِ، عَنْ عَمْرٍو بْنِ بَشِيرٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُصَلِّي فِي الْيَوْمِ وَ اللَّيْلَةِ أَلْفَ رَكْعَةٍ وَ كَانَتْ الرِّيحُ تُمِيلُهُ بِمَنْزِلَةِ السُّنْبُلَةِ.

(The book) ‘Irshad Al Mufeed’ – from Amro Bin Shimr, from Jabir Al Jufy,

‘From Abu Ja’far^{-asws} having said: ‘Ali^{-asws} Bin Al-Husayn^{-asws} used to pray a thousand Cycles during the day and night, and the wind had inclined him^{-asws} to be at the status of the ear (of corn)’’.⁶³⁰

بيان: تميله أي لحافته و ضعفه أو لشدة توجهه إلى جانب الحق كأنه جسد بلا روح.

Explanation – ‘Inclined him^{-asws}’ – i.e., due to his^{-asws} thinness and his^{-asws} weakness, or due to the intensity of his^{-asws} orientation towards the truth, as if he^{-asws} was a body without a soul.

⁶²⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 7

⁶²⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 8

⁶²⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 9

⁶³⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 10

11- العيون، عن أحمد بن زياد بن جعفر الهمداني عن علي بن إبراهيم عن عبد السلام بن صالح الهروي قال: جئت إلى باب الدار التي حُسن فيها الرضا ع بسرخس وقد قيد و استأذنت عليه السجن فقال لا سبيل لك عليه

(The book) 'Al Uyoun' – from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim, from his father, from Abdul Salam Bin Salih Al Harwy who said,

'I came to the door of the house in which Al-Reza^{-asws} had been withheld in (house arrest) at Sarakhsa, and he^{-asws} had been shackled, and I sought permission of the warden to see him^{-asws}. He said, 'There is no way for you to see him^{-asws}!'

قلت و لم قال لأنه ربما صلى في يومه و ليلته ألف ركعة الحديث.

I said, 'And why not?' He said, 'Because sometimes he^{-asws} prays a thousand Cycles of Salat during his^{-asws} day and his^{-asws} night' – the Hadeeth".⁶³¹

12- العلل، عن المظفر بن جعفر بن مظفر عن جعفر بن محمد بن مسعود العياشي عن أبيه عن محمد بن حاتم عن إسماعيل بن إبراهيم بن معمر عن عبد العزيز بن أبي حازم قال سمعت أبا حازم يقول ما رأيت هاشمياً أفضل من علي بن الحسين ع و كان يصلي في اليوم و الليلة ألف ركعة حتى خرج بجهته و آثار سجوده مثل كركرة البعير.

(The book) 'Al Ilal' – from Al Muzaffar Bin Ja'far Bin Muzaffar, from Ja'far Bin Muhammad Bin Masoud Al Ayyashi, from his father, from Muhammad Bin Hatim, from Ismail Bin Ibrahim Bin Ma'mar, from Abdul Aziz Bin Abu Hatim who said, 'I heard Abu Hazim saying,

'I have not seen any Hashemite better than Ali^{-asws} Bin Al-Husayn^{-asws}, and he^{-asws} used to pray a thousand Cycles Salat during the day and night to the extent that impacts of Sajdah(s) appeared in his^{-asws} forehead resembling the callus of a camel".⁶³²

13- الحصائل، عن المظفر العلوي عن ابن العياشي عن أبيه عن عبد الله بن محمد الطيالسي عن أبيه عن ابن أبي عمير عن محمد بن حمران عن أبيه عن أبي جعفر ع قال: كان علي بن الحسين ع يصلي في اليوم و الليلة ألف ركعة كما كان يفعل أمير المؤمنين ع كانت له خمس مائة نخلة و كان يصلي عند كل نخلة ركعتين الحديث.

(The book) 'Al Khisaa' – from Al Muzaffar Al Alawy, from Ibn Al Ayyashi, from his father, from Abdullah Bin Muhammad Al Tayalisi, from his father, from Ibn Abu Umeyr, from Muhammad Bin Humran, from his father,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn used to pray a thousand Cycles Salat during the day and the night just as Amir Al Momineen^{-asws} had done. There were five hundred date trees for him^{-asws}, and he^{-asws} would pray two Cycles Salat by each date tree' – the Hadeeth".⁶³³

14- تهج البلاغة، قال أمير المؤمنين ع الصلاة قرآن كل نقي.

(The book) 'Nahj Al Balagah' –

⁶³¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 11

⁶³² Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 12

⁶³³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 13

‘Amir Al-Momineen^{-asws} said: ‘The Salat is an offering (means of nearness to Allah^{-azwj} of every pious one”^{.634}

وَقَالَ ع تَعَاهَدُوا أَمْرَ الصَّلَاةِ وَ حَافِظُوا عَلَيْهَا وَ اسْتَكْبِرُوا مِنْهَا وَ تَقَرَّبُوا بِهَا فَإِنَّهَا كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا إِلَى آخِرِ مَا مَرَّ.

And he^{-asws} said: “Pledge with the matter of the Salat and be preserving upon it, and frequent from it and draw closer (to Allah^{-azwj}) by it, for it is **a timed Ordinance for the Momineen [4:103]** – up to the end of what has passed”^{.635}

15- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: الصَّلَاةُ قُرْبَانٌ كُلِّ تَقِيٍّ.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘The Salat is an offering (means of nearness to Allah^{-azwj}) of every pious”^{.636}

وَقَالَ: لِكُلِّ شَيْءٍ وَجْهٌ وَ وَجْهٌ دِينُكُمْ الصَّلَاةَ.

And he^{-asws} said: ‘For all things there is a face, and face of your religion is the Salat”^{.637}

وَرُوَيْنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَنْطَوِّعُ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ بِأَلْفِ رَكْعَةٍ.

And we are reporting from Ali^{-asws} Bin Al-Husayn^{-asws}: ‘He^{-asws} used to pray optional Salats of a thousand Cycles during every day and night”^{.638}

16- مَجَالِسُ ابْنِ السَّيْنِ، عَنْ أَبِيهِ عَنِ الْحَقَّارِ عَنْ إِسْمَاعِيلَ بْنِ عَلِيٍّ أَخِي دَعْبَلٍ عَنِ الرِّضَا ع أَنَّهُ خَلَعَ عَلَى دَعْبَلٍ قَمِيصًا مِنْ خَرٍّ وَ قَالَ لَهُ احْتَفِظْ بِهَذَا الْقَمِيصِ فَقَدْ صَلَّيْتُ فِيهِ أَلْفَ لَيْلَةٍ كُلِّ لَيْلَةٍ أَلْفَ رَكْعَةٍ وَ حَتَمْتُ فِيهِ الْقُرْآنَ أَلْفَ حَتْمَةٍ الْحَبْرِ.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from his father, from Al Haffar, from Ismail Bin Ali, brother of Deobel,

‘From Al-Reza^{-asws}, he^{-asws} had taken off his^{-asws} own shirt of wool and placed it upon Deobel, and said to him: ‘Preserve this shirt for I^{-asws} have prayed a thousand Cycles of Salat in it every night for a thousand nights, and have completed the Quran in it a thousand completions’ – the Hadeeth”^{.639}

17- مَجْمَعُ الْبَيَانِ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ عَنِ أَبِي جَعْفَرٍ الْبَاقِرِ ع قَالَ: وَ اللَّهُ إِنْ كَانَ عَلِيٌّ ع لِيَأْكُلَ أَكْلَةَ الْعَبْدِ إِلَى أَنْ قَالَ وَ كَانَ يُصَلِّي فِي الْيَوْمِ وَ اللَّيْلَةِ أَلْفَ رَكْعَةٍ.

(The book) ‘Majma Al Bayan’ – from Muhammad Bin Qays,

⁶³⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 14 a

⁶³⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 14 b

⁶³⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 15 a

⁶³⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 15 b

⁶³⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 15 c

⁶³⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 16

‘From Abu Ja’far Al-Baqir^{-asws} having said: ‘By Allah^{-azwj!} Ali^{-asws} used to eat the eating of slaves’ – up to he^{-asws} said: ‘And he^{-asws} used to pray a thousand Cycles during the day and night’’.⁶⁴⁰

18- كِتَابُ الْمَلْهُوفِ، لِلسَّيِّدِ بْنِ طَاوُسٍ نَقْلًا مِنَ الْجُزْءِ الرَّابِعِ مِنْ كِتَابِ الْعُقَدِ لِابْنِ عَبْدِ رَبِّهِ قَالَ: قِيلَ لِعَلِيِّ بْنِ الْحُسَيْنِ ع مَا أَقَلَّ وُلْدَ أَبِيكَ

‘Kitab Al Malhouf’ of the Seyyid Bin Tawoos, copying from the fourth volume of ‘Kitab Al Iqd’ of Ibn Abd Rabbih who said,

‘It was said to Ali^{-asws} Bin Al-Husayn^{-asws}, ‘How few are the children of your^{-asws} father^{-asws} (Imam Husayn^{-asws})!’

قَالَ أَتَعْجَبُ كَيْفَ وُلِدَتْ لَهُ كَانَ يُصَلِّي فِي الْيَوْمِ وَاللَّيْلَةِ أَلْفَ رَكْعَةٍ فَمَتَى كَانَ يَنْفَرُغُ لِلنِّسَاءِ.

He^{-asws} said: ‘I^{-asws} am surprised how they were born for him^{-asws}! He^{-asws} used to pray a thousand Cycles during the day and night, so when was he^{-asws} free for the women?’⁶⁴¹

الظاهر أن المراد بألف ركعة المبالغة الشديدة في الكثرة و الا فساتعات الفراغ من الاكل و النوم و الطهارة لا يسع لصلاة ألف ركعة.

Note – *The apparent is that the intended with a thousand Cycles Salat is the severe exaggeration in the number, and the free times from the eating, and the sleeping, and the cleansing is not sufficient for a thousand Cycles.*

⁶⁴⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 17

⁶⁴¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 4 H H 18

CHAPTER 5 – TIMINGS OF THE SALATS

الآيات

The Verses

آل عمران مخاطبا لركريا ع وَ سَبِّحْ بِالْعَشِيِّ وَالْإِبْكَارِ

(Surah) Aal-e-Imran: Addressing to Zakariya^{as}: **and Glorify Him in the evening and the morning” [3:41].**

النساء إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْقُوتًا

(Surah) Al Nisa: **Surely the Salat was always a timed Ordinance for the Momineen [4:103].**

هود وَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ زُلْفًا مِنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَّ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّاكِرِينَ وَ اصْبِرْ فَإِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ

(Surah) Hud^{as}: **And establish the Salat in the two ends of the day and near from the night. Surely the good deeds erase the evil deeds, that is a Reminder for the mindful [11:114] And be patient, for surely Allah does not Waste the Recompense of the good doers [11:115].**

أسرى أَقِمِ الصَّلَاةَ لِلذُّلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا

(Surah) Isra: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78].**

مریم فَأَوْحَى إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا

(Surah) Maryam^{as}: **and He Revealed to them that they should be Glorifying (Allah) morning and evening [19:11]**

طه وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا وَ مِنْ أَنَاءِ اللَّيْلِ فَسَبِّحْ وَ اطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَى

(Surah) Ta Ha: **and Glorify with the Praise of your Lord before the emergence of the sun and before its setting. And from the hours of the night, Glorify, and the (two) ends of the day, perhaps you would be pleased [20:130]**

الأنبياء إِنْهُمْ كَانُوا يُسَارِعُونَ فِي الْخَيْرَاتِ

(Surah) Al Anbiya^{as}: **They were being swift in the good deeds and supplicating to Us, hoping and fearing, and they were humble to Us [21:90]**

الروم فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ حِينَ تُظْهِرُونَ

(Surah) Al Roum: **Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] And for Him is the Praise in the skies and the earth, and at sunset, and when you come up to midday [30:18]**

الأحزاب وَ سَبِّحُوهُ بُكْرَةً وَأَصِيلاً

(Surah) Al Ahzaab: **And Glorify Him morning and evening [33:42]**

المؤمن وَ سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعِشِيِّ وَالْإِبْكَارِ

(Surah) Al Momin: **and Glorify with the Praise of your Lord in the evening and the morning [40:55]**

الفتح وَ تُسَبِّحُوهُ بُكْرَةً وَأَصِيلاً

(Surah) Al Fat'h: **and you should Glorify Him morning and evening [48:9]**

ق وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ السُّجُودِ

(Surah) Qaf: **and Glorify with Praise of your lord before emergence of the sun and before the setting [50:39] And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40]**

الطور وَ سَبِّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ

(Surah) Al Tour: **and Glorify with Praise of your Lord when you stand [52:48] And from the night, so Glorify Him, and at the retreat of the stars [52:49]**

الدهر وَ اذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً- وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَ سَبِّحْهُ لَيْلاً طَوِيلاً

(Surah) Al Dahr: **And do Zikr of a Name of your Lord, morning and evening [76:25] And from the night. So do Sajdah to Him, and Glorify Him at night for long [76:26]**

تفسير

Tafseer (Ahadeeth only):

قَالَ الْحَسَنُ قَالَ رَسُولُ اللَّهِ ص الْمَغْرِبُ وَالْعِشَاءُ زُلْفَتَا اللَّيْلِ.

Al-Hassan said, 'Rasool-Allah^{saww}: 'Al-Maghrib and Al-Isha are two near the night'.

وَ رَوَى الْوَاجِدِيُّ بِإِسْنَادِهِ عَنْ أَبِي عُمَانَ قَالَ: كُنْتُ مَعَ سَلْمَانَ تَحْتَ شَجَرَةٍ فَأَخَذَ عُصْنًا يَابِسًا مِنْهَا فَهَزَّهُ حَتَّى تَحَاثَّتْ وَرَقُهُ ثُمَّ قَالَ أ لَا تَسْأَلُنِي لِمَ أَفْعَلُ هَذَا قُلْتُ وَ لِمَ تَفْعَلُهُ

And it is reported by Al-Wahidy, by his chain, from Abu Usman who said, 'I was with Salman^{-ra} beneath a tree. He^{-ra} grabbed a dry branch from it and shook it until its leaves dropped off. Then he^{-ra} said, 'Will you not ask me^{-ra} why I^{-ra} did this?' I said, 'And why did you^{-ra} do it?'

قَالَ هَكَذَا فَعَلَهُ رَسُولُ اللَّهِ ص وَ أَنَا مَعَهُ تَحْتِ شَجَرَةٍ فَأَخَذَ مِنْهُ عُصَاً يَابِساً فَهَزَّهُ حَتَّى تَحَاثَّتْ وَرُفُهُ ثُمَّ قَالَ أَلَا تَسْأَلُنِي يَا سَلْمَانَ لِمَ أَفْعَلُ هَذَا فُلْتُ وَ لِمَ فَعَلْتَهُ

He^{-ra} said, 'That is how Rasool-Allah^{-saww} had done, and I^{-ra} was with him^{-saww}, beneath a tree. He^{-saww} grabbed a dry branch from hit. He^{-saww} shook it until its leaves dropped off, then he^{-saww} said: 'O Salman^{-ra}! Will you^{-ra} not ask me^{-saww} why I^{-asws} did this?' I^{-ra} said, 'And why did you^{-saww} do it?'

قَالَ إِنَّ الْمُسْلِمَ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى الصَّلَاةَ الْحَمْسَ تَحَاثَّتْ خَطَايَاهُ كَمَا تَحَاثَّتْ هَذِهِ الْوَرَقُ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ وَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ إِلَى آخِرِهَا.

He^{-saww} said: 'When the Muslim performs Wud'u, so he makes the Wud'u good, then he prays the five Salat, his sins drop off just as these leaves have dropped off'. Then he^{-saww} recited this Verse: **And establish the Salat in the two ends of the day [11:114] – up to its end**".

وَ بِإِسْنَادِهِ عَنِ الْخَارِثِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص فِي الْمَسْجِدِ نَنْتَظِرُ الصَّلَاةَ فَقَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَصَبْتُ ذَنْباً

And by his chain from Al-Haris, from Ali^{-asws} Bin Abu Talib^{-asws} having said: 'We were with Rasool-Allah^{-saww} in the Masjid awaiting the Salat. A man stood up. He said, 'O Rasool-Allah^{-saww}! I have committed a sin!'

فَأَعْرَضَ عَنْهُ فَلَمَّا قَضَى النَّبِيُّ ص الصَّلَاةَ قَامَ الرَّجُلُ فَأَعَادَ الْقَوْلَ فَقَالَ النَّبِيُّ ص أَلَيْسَ قَدْ صَلَّيْتَ مَعَنَا هَذِهِ الصَّلَاةَ وَ أَحْسَنْتَ لَهَا الطَّهُورَ

He^{-saww} turned away from him. When the Prophet^{-saww} had fulfilled the Salat, the man stood up and repeated the words. The Prophet^{-saww} said: 'Haven't you prayed this Salat with us and you were good the cleansing for it?'

قَالَ بَلَى

He said, 'Yes'.

قَالَ فَإِنَّهَا كَفَّارَةٌ ذَنْبِكَ.

He^{-saww} said: 'It is an atonement for your sin'".

وَ فِي الْحَدِيثِ النَّبَوِيِّ الْمَشْهُورِ أَنَّ الصَّلَاةَ إِلَى الصَّلَاةِ كَفَّارَةٌ مَا بَيْنَهُمَا مَا اجْتَنَبَ الْكَبَائِرَ.

And in the Hadeeth of the Prophet^{-saww}, the well-known: 'The Salat to the Salat is an atonement of what is between the two for as long as he has shunned the major sins'".

وَ فِي مَجَالِسِ الصَّدُوقِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ اللَّهَ يُكَفِّرُ بِكُلِّ حَسَنَةٍ سَيِّئَةً ثُمَّ تَلَا الْآيَةَ.

And in 'Majaalis' of Al-Sadouq, from Amir Al-Momineen^{asws}: 'Allah^{azwj} Atones an evil deed with every good deed'. Then he^{asws} recited the Verse”.

و فِي الْكَافِي وَ غَيْرِهِ عَنِ الصَّادِقِ ع فِي تَفْسِيرِ هَذِهِ الْآيَةِ إِنَّ صَلَاةَ الْمُؤْمِنِ بِاللَّيْلِ يَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ.

And Al-Kafi and other, from Al-Sadiq^{asws} regarding interpretation of this Verse: 'The Salat of the Momin at night does away with what he had done from the sins at daytime”.

عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يَقُولَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ غُرُوبِهَا عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ- لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ- يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

From Al-Sadiq^{asws} having been asked about this Verse. He^{asws} said: 'It is an obligation upon every Muslim that he says before emergence of the sun and before its setting, ten times, 'There is no god except Allah^{azwj} Alone, there is not associate for Him^{azwj}. For Him^{azwj} is the Praise. He^{azwj} Causes to live and Causes to die, and He^{azwj} is Living and will not die. The good is in His^{azwj} Hand, and He^{azwj} is Able upon all things!”

الْكَافِي عَنِ الْبَاقِرِ ع فِي قَوْلِهِ وَ أَطْرَافَ النَّهَارِ قَالَ يَعْني تَطَوُّعًا بِالنَّهَارِ.

Al-Kafi, from Al-Baqir^{asws} regarding His (s.w.t) Words: **and the (two) ends of the day, [20:130].** He^{asws} said: 'Meaning voluntary (optional) at daytime”.

وَ قَالَ فِي جَمْعِ الْبَيَانِ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ قَوْلِهِ وَ سَبَّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْغُرُوبِ

And he said in 'Majma Al-Bayan' – It is reported from Abu Abdullah^{asws} having been asked about His^{azwj} Words: **and Glorify with Praise of your lord before emergence of the sun and before the setting [50:39].**

فَقَالَ تَقُولُ حِينَ تُصْبِحُ وَ حِينَ تُمَسِي عَشْرَ مَرَّاتٍ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ- لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

He^{asws} said: 'You should say when it is morning and when it is evening, ten times, 'There is no god except Allah^{azwj} Alone, there is no associate for Him^{azwj}. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise. He^{azwj} Causes to live and Causes to die, and He^{azwj} Causes to die and Causes to live, and He^{azwj} is Able upon all things!”

أقول وَ قَدْ رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ أَحَبَّ أَنْ يَكْتَالَ بِالْمِكْيَالِ الْأَوْفَى فَلْيَكُنْ آخِرَ كَلَامِهِ مِنْ تَجْلِيسِهِ- سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ- وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

I (Majlisi) saying, 'And it reported from Amir Al-Momineen^{asws} having said: 'One who loves to be measured with the full measure, let it be last of his speeches from his gathering, 'Glorious is your Lord^{azwj}, the Lord^{azwj} of Mighty, from what they are describing, and greeting be upon the Messengers^{as}, and the Praise is for Allah^{azwj}, Lord^{azwj} of the worlds!”

وَقَالَ الطَّرِيسِيُّ رَه رَوَى زُرَّارَةُ وَ حُمْرَانُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي هَذِهِ الْآيَةِ قَالَا إِنَّ رَسُولَ اللَّهِ ص كَانَ يَقُومُ مِنَ اللَّيْلِ ثَلَاثَ مَرَّاتٍ فَيَنْظُرُ فِي آفَاقِ السَّمَاءِ فَيَقْرَأُ حَمْسَ آيَاتٍ مِنْ آلِ عِمْرَانَ - إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ثُمَّ يَفْتَتِحُ صَلَاةَ اللَّيْلِ.

And Al-Tabarsee said, 'It is reported by Zurarah, and Humran, and Muhammad Bin Muslim, from Abu Ja'far^{asws} and Abu Abdullah^{asws} regarding this Verse, both said: 'Rasool-Allah^{saww} used to stand three times from the night. He^{saww} would looking into horizons of the sky and recite five Verses from (Surah) Aal e Imran: **In the Creation of the skies and the earth [3:190] – up to - surely You do not break the Promise' [3:194]**'. Then he^{saww} began the night Salat''.

قال الطبرسي ره روي عن الرضا ع أنه سأله أحمد بن محمد عن هذه الآية وقال ما ذلك التسييح قال صلاة الليل.

Tabarsee said, 'It is reported from Al-Reza^{asws}, Ahmad Bin Muhammad had asked him^{asws} about this Verse and said, 'What is that glorification?' He^{asws} said: 'The night Salat''.

1- قُرْبُ الْإِسْنَادِ، لِلْحَمِيرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ الْعَلَوِيِّ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الْمَغْرِبَ حَتَّى دَخَلَ وَقْتُ الْعِشَاءِ الْآخِرَةِ قَالَ يُصَلِّي الْعِشَاءَ ثُمَّ الْمَغْرِبَ.

(The book) 'Qurb Al Isnaad' of Al Himeyri, from Abdullah Bin Al-Hassan Al Alawy, from his grandfather,

'Ali son of Ja'far^{asws}, from his brother Musa^{asws} Bin Ja'far^{asws}, he said, 'I asked him^{asws} about a man who forgets Al-Maghrib until the time of Al-Isha the last, enters. He^{asws} said: 'He should pray Al-Isha, then Al-Maghrib''⁶⁴²

2- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ رَبَابٍ قَالَ: سَمِعْتُ عُبيدَ بْنَ زُرَّارَةَ يَقُولُ لِأبي عَبْدِ اللَّهِ ع يَكُونُ أَصْحَابُنَا مُجْتَمِعِينَ فِي مَنْزِلِ الرَّجُلِ مِمَّا يَقُومُ بَعْضُنَا يُصَلِّي الظُّهْرَ وَ بَعْضُنَا يُصَلِّي العَصْرَ وَ ذَلِكَ كُلُّهُ فِي وَقْتِ الظُّهْرِ

(The book) 'Qurb Al Isnaad' – from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Al Hssan Bin Mahboub, from Ali Bin Ra'ib who said,

'I heard Ubeyd Bin Zurara saying to Abu Abdullah^{asws}, 'Our companions happen to have gathered in the house of a man from us. One of us stands to pray Al-Zohr Salat and some of us are praying Al-Asr, and all of that is during the time of Al-Zohr'.

قَالَ لَا تَأْسَ الْأَمْرُ وَاسِعَ بِحَمْدِ اللَّهِ وَ نِعْمَتِهِ.

He^{asws} said: 'There is no problem. The matter is capacious, by the Praise of Allah^{azwj} and His^{azwj} Favour''⁶⁴³.

3- وَ مِنْهُ، عَنْ مُحَمَّدِ بْنِ عِيْسَى الْقُطَيْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقُدَّاحِ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع أَنَّهُ كَانَ يَأْمُرُ الصَّبِيَّانَ بِجَمْعٍ مِنَ الصَّلَاتَيْنِ الْأُولَى وَ الْعَصْرِ وَ الْمَغْرِبِ وَ الْعِشَاءِ يَقُولُ مَا دَامُوا عَلَى وُضُوئِهِمْ قَبْلَ أَنْ يَشْتَعَلُوا.

And from him, from Muhammad Bin Isa Al Yaqteeny, from Abdullah Bin Maymoun Al Qaddah,

⁶⁴² Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 1

⁶⁴³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 2

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, he^{-asws} used to instruct the children to gather between the two Salats, Al-Oulah (Zohr) and Al-Asr, and Al-Maghrib and Al-Isha. He^{-asws} said; ‘For as long as they are upon Wud’u before they become pre-occupied’^{.644}

4- وَ مِنْهُ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ الصَّادِقِ ع قَالَ: رَأَيْتُ أَبِي وَ جَدِّي الْقَاسِمَ بْنَ مُحَمَّدٍ يَجْمَعَانِ مَعَ الْأَيْمَةِ الْمَغْرِبِ وَ الْعِشَاءِ فِي اللَّيْلَةِ الْمَطِيرَةِ وَ لَا يُصَلِّيَانِ بَيْنَهُمَا شَيْئاً.

And from him, from Al-Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

‘From Al-Sadiq^{-asws} having said: ‘I^{-asws} saw my^{-asws} father^{-asws} and my^{-asws} (maternal) grandfather Al-Qasim Bin Muhammad gathering with the prayer leaders, Al-Maghrib and Al-Isha during the rainy night, and they did not pray anything between the two’^{.645}

5- وَ مِنْهُ، بِحَدِّثِ الْإِسْنَادِ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَجْمَعُ بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ فِي اللَّيْلَةِ الْمَطِيرَةِ فَعَلَّ ذَلِكَ مِرَاراً.

And from him, by this chain,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} used to gather between Al-Maghrib and Al-Isha during the rainy night. He^{-saww} had done that repeatedly’^{.646}

6- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْفَرَشِيِّ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْبَصْرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ الْمَدَائِنِيِّ عَنْ أَبِي حَزْرَةَ الثُّمَالِيِّ عَنْ ثَوْرٍ عَنْ أَبِيهِ سَعِيدِ بْنِ عَلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: الْجُمُعُ بَيْنَ الصَّلَاتَيْنِ يَرِيدُ فِي الرَّزْقِ.

(The book) ‘Al Khisaal’ – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qureyshi, from Muhammad Bin Ziyad Al Basry, from Abdullah Bin Abdul Rahman Al Madainy, from Abu Hamza Al Sumali, from Sowr, from his father Saeed Bin Ilaqa,

‘From Amir Al-Momineen^{-asws} said: ‘The gathering between the two Salats increases in the sustenance’^{.647}

7- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُكْرَمٍ عَنْ عُثْمَانَ بْنِ عُمَرَ عَنْ سُفْيَانَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الطُّفَيْلِ عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ رَسُولَ اللَّهِ ص جَمَعَ بَيْنَ الظُّهْرِ وَ الْعَصْرِ وَ الْمَغْرِبِ وَ الْعِشَاءِ عَامَ تَبُوكَ.

(The book) ‘Majaalis’ of Ibn Al Shaykh – from his father, from Muhammad Bin Muhammad Bin Makhllad, from Usman Bin Ahmad Bin Abdullah, from Al-Hassan Bin Mukrim, from Usman Bin Umar, from Sufyan, from Amro Bin Dinar, from Abu Al Tufeyl, from Muaz Bin Jabal,

‘Rasool-Allah^{-saww} gathered between Al-Zohr and Al-Asr, and Al-Maghrib and Al-Isha in the year of Tabuk’^{.648}

⁶⁴⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 3

⁶⁴⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 4

⁶⁴⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 5

⁶⁴⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 6

⁶⁴⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 7

8- الْعَلَلُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص صَلَّى الطُّهْرَ وَالْعَصْرَ مَكَانَهُ مِنْ غَيْرِ عِلَّةٍ وَلَا سَبَبٍ

(The book) 'Al Ilal' – from Al Husayn Bin Ahmad Bin Idrees, from his father, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Is'haq Bin Ammar,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} prayed Al-Zohr and Al-Asr in its place (together) from without any reason nor cause'.

فَقَالَ لَهُ عُمَرُ وَكَانَ أَجْرًا الْقَوْمِ عَلَيْهِ أ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ

Umar said to him^{-saww}, and he was the most audacious of the people to him^{-saww}, 'Can I innovate anything in the Salat?'

قَالَ لَا وَ لَكِنْ أَرَدْتُ أَنْ أَوْسِعَ عَلَى أُمَّتِي.

He^{-saww} said: 'But rather, you are intending to expand upon my^{-saww} community'.⁶⁴⁹

9- وَ مِنْهُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْمَلِكِ الْقُمِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَ جَمَعَ بَيْنَ الصَّلَاتَيْنِ مِنْ غَيْرِ عِلَّةٍ

And from him, from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Abdul Malik Al Qummi,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'Can I gather between the two Salats from without any reason?'

قَالَ قَدْ فَعَلْتُ ذَلِكَ رَسُولُ اللَّهِ ص أَرَادَ التَّخْفِيفَ عَنْ أُمَّتِهِ.

He^{-asws} said: 'Rasool-Allah^{-saww} had done that, intending the lightening from his^{-saww} community'.⁶⁵⁰

10- وَ مِنْهُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَّى رَسُولُ اللَّهِ ص بِالنَّاسِ الطُّهْرَ وَالْعَصْرَ حِينَ زَالَتِ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ الْمَغْرِبَ وَالْعِشَاءَ الْأَخْرَةَ بَعْدَ سُحُوطِ الشَّقَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِذَا فَعَلَ ذَلِكَ رَسُولُ اللَّهِ ص لِيَتَسَبَّحَ الْوَقْتُ عَلَى أُمَّتِهِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Abdullah Bin Bukeyr, from Zurarah,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} prayed Al-Zohr Slat and Al-Asr when the sun declined (midday) in a congregation from without any reason, and he^{-saww} prayed Al-Maghrib and Al-Isha the last with them, after fall of the twilight from without any reason in a

⁶⁴⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 8

⁶⁵⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 9

congregation, and rather Rasool-Allah^{-saww} did that in order to expand the timing upon his^{-saww} community”.⁶⁵¹

11- وَ مِنْهُ، عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ وَ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ بْنِ مَقْبُرَةَ مَعَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ سَعِيدِ الْأَزْرَقِ عَنْ زُهَيْرِ بْنِ حَرْبٍ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ عَنْ أَبِي الزُّبَيْرِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَمَعَ رَسُولُ اللَّهِ ص بَيْنَ الظُّهْرِ وَ الْعَصْرِ مِنْ غَيْرِ خَوْفٍ وَ لَا سَفَرٍ فَقَالَ أَرَادَ أَنْ [لَا] يَخْرُجَ أَحَدٌ مِنْ أُمَّتِهِ.

And from him, from Ali Bin Abdullah Al Warraq and Ali Bin Muhammad Bin Al-Hassan Bin Maqburah, both together from Sa'ad Bin Abdullah, from Al Abbas Bin Saeed Al Azraq, from Zuheyr Bin Harb, from Sufyan Bin Uyayna, from Abu Al Zubeyr, from Ibn Jubeyr, from Ibn Abbas who said,

‘Rasool-Allah^{-saww} gathered between Al-Zohr and Al-Asr from without there being any fear nor being on a journey’. He (Ibn Abbas) said, ‘He^{-saww} intended that no one should exit from his^{-saww} community’.⁶⁵²

12 وَ مِنْهُ، بِحَدِّثِ الْإِسْنَادِ عَنِ الْعَبَّاسِ عَنِ ابْنِ عَوْنٍ بْنِ سَلَّامٍ عَنْ وَهْبِ بْنِ مُعَاوِيَةَ عَنْ أَبِي الزُّبَيْرِ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ.

And from him, by this chain, from Al Abbas, from Ibn Awn Bin Sallam, from Wahb Bin Muawiya, from Abu Al Zubeyr, from Ibn Jubeyr, from Ibn Abbas – similar to it.⁶⁵³

13- وَ مِنْهُ، بِحَدِّثِ الْإِسْنَادِ عَنِ الْعَبَّاسِ عَنِ سُؤَيْدِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عُنْمَانَ الْجُمَحِيِّ عَنِ الْحَكَمِ بْنِ أَبَانَ عَنِ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ وَ عَنْ نَافِعِ عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى بِالْمَدِينَةِ مُقِيمًا غَيْرَ مُسَافِرٍ جَمِيعًا وَ تَمَامًا جَمْعًا.

And from him, by this chain, from Al Abbas, from Suweyd Bin Saeed, from Muhammad Bin Usman Al Jmahy, from Al Hakam Bin Aban, from ikrimah, from Ibn Abbas, and from Nafie, from Ibn Umar,

‘The Prophet^{-saww} prayed Salat at Al-Medina, while staying, not travelling, and gathered (two Salats), both complete, together’.⁶⁵⁴

14- وَ مِنْهُ، عَنِ الْوَرَّاقِ وَ ابْنِ مَقْبُرَةَ مَعَا عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي حَلْفٍ عَنْ أَبِي يَعْلى بْنِ اللَّيْثِ عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ اللَّيْثِ عَنْ عَوْنِ بْنِ جَعْفَرِ الْمَخْرُومِيِّ عَنْ دَاوُدَ بْنِ قَيْسِ الْفَرَّاءِ عَنْ صَالِحِ بْنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص جَمَعَ بَيْنَ الظُّهْرِ وَ الْعَصْرِ وَ الْمَغْرِبِ وَ الْعِشَاءِ مِنْ غَيْرِ مَطَرٍ وَ لَا سَفَرٍ

And from him, from Al Warraq and Ibn Maqbarah, both together, from Sa'ad, from Muhammad Bin Abdullah Bin Abu Khalaf, from Abu Ya'la Bin Al Lays, from his brother Muhammad Bin Al Lays, from Awn Bin Ja'far Al Makhzumi, from Dawood Bin Qays Al Fara'a, from Salih, from Ibn Abbas,

‘Rasool-Allah^{-saww} gathered between Al-Zohr and Al-Asr, and Al-Maghrib and Al-Isha, from without there being any rain, nor being on a journey’.

قَالَ فَقِيلَ لِابْنِ عَبَّاسٍ مَا أَرَادَ بِهِ

⁶⁵¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 10

⁶⁵² Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 11

⁶⁵³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 12

⁶⁵⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 13

He (the narrator) said, 'It was said to Ibn Abbas, 'What did he^{-saww} intend with it?'

قَالَ أَرَادَ التَّوَسُّعَ لِأُمَّتِهِ

He said, 'He^{-saww} intended the capaciousness (leeway) for his^{-saww} community'.⁶⁵⁵

15- وَ مِنْهُ، عَنِ الْوَرَّاقِ عَنِ ابْنِ حُثَيْمَةَ زُهَيْرِ بْنِ حَرْبٍ عَنْ إِسْمَاعِيلَ بْنِ عَلِيَّةَ عَنْ لَيْثٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ص جَمَعَ بَيْنَ الظُّهْرِ وَ الْعَصْرِ وَ الْمَغْرِبِ وَ الْعِشَاءِ فِي السَّفَرِ وَ الْحَضَرِ.

And from him, from Al Warraq, from Ibn Khuseyman Zuheyr Bin Harb, from Ismail Bin Ulayya, from Lays, from Tawoos, from Ibn Abbas,

'Rasool-Allah^{-saww} gathered between Al-Zohr and Al-Asr, and Al-Maghrib and Al-Isha, during the travelling and the staying'.⁶⁵⁶

تبيين و قد ورد في خبر رجاء بن أبي الضحاك أن الرضا ع كان لا يفرق بين الصلاتين الظهر و العصر بغير النافلة و التعقيب و لكنه كان يؤخر العشاء إلى قريب من ثلث الليل.

Clarification (Ahadeeth only) – And it has been referred in a Hadeeth by Raja'a Bin Abu Al Zahhak, 'Al-Reza^{-asws} did not separate between the two Salats, Al-Zohr and Al-Asr without the optional and the follow-up (acts of worship), but he^{-asws} would delay Al-Isha to near to a third of the night.

رَوَاهُ الْكُلَيْبِيُّ عَنْ عَبَّاسِ النَّاقِدِ بِسَنَدٍ فِيهِ جَهَالَةٌ قَالَ: تَفَرَّقَ مَا كَانَ بِيَدِي وَ تَفَرَّقَ عَنِّي حُرَفَائِي فَشَكَوْتُ ذَلِكَ إِلَى أَبِي مُحَمَّدٍ ع فَقَالَ لِي اجْمَعْ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَ الْعَصْرِ تَرَى مَا مُحِبٌّ.

It is reported by Al-Kulayni, from Abbas Al-Naqid, by a chain wherein is unknown, said, 'It separated whatever was in my hands, and my friends separated from me, so I complained of that to Abu Muhammad^{-asws}. He^{-asws} said to me: 'Gather between the two Salat, Al-Zohr and Al-Asr, you will see what you love''.

وَ بِسَنَدٍ فِيهِ جَهَالَةٌ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ إِذَا لَمْ يَكُنْ بَيْنَهُمَا تَطَوُّعٌ فَإِذَا كَانَ بَيْنَهُمَا تَطَوُّعٌ فَلَا يَجْمَعُ.

And by a chain wherein is unknown, from Muhammad Bin Hakeem who said, 'I heard Abu Al-Hassan^{-asws} saying: 'The gathering between the two Salat when there do not happen to be voluntary (optional Salats) between the two. When there were to be optional Salats between the two, do not gather''.

وَ بِسَنَدٍ فِيهِ ضَعْفٌ عَنْ مُحَمَّدِ بْنِ حَكِيمٍ عَنْ أَبِي الْحَسَنِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا جَمَعْتَ بَيْنَ الصَّلَاتَيْنِ فَلَا تَطَوُّعٌ بَيْنَهُمَا.

⁶⁵⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 14

⁶⁵⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 15

And by a chain wherein is weakness, from Muhammad Bin Hakeem, from Abu Al-Hassan^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'When you gather between the two Salats, do not pray optional between the two''.

و فِي الصَّحِيحِ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع بَيْنَ الظُّهْرِ وَالْعَصْرِ حَدٌّ مَعْرُوفٌ

And in 'Al-Saheeh', from Zurarah who said, 'I said to Abu Ja'far^{-asws}, 'Between Al-Zohr and Al-Asr, is there a known limit?'

فَقَالَ لَا وَإِذَا لَمْ يَكُنْ بَيْنَهُمَا حَدٌّ مُعَيَّنٌ كَانَ وَقْتُ الْعَصْرِ حِينَ الْفُرَاقِ مِنَ الظُّهْرِ فَيَكُونُ فِعْلُهَا فِيهِ أَوْلَى.

He^{-asws} said: 'No, and when there does not happen to be a specified limit between the two, the time of Al-Asr would be when one is free from Al-Zohr, therefore doing it during it would be foremost''.

رَوَاهَا مُعَاوِيَةُ بْنُ وَهَبٍ وَ مُعَاوِيَةُ بْنُ مَيْسَرَةَ وَ أَبُو خَدِيجَةَ وَ الْمُفَضَّلُ بْنُ عُمَرَ وَ دَرِيحٌ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُصَلِّي الظُّهْرَ عَلَى ذِرَاعٍ وَ الْعَصْرَ عَلَى نَحْوِ ذَلِكَ.

It is reported by Muawiya Bin Wahb, and Muawiya Bin Maysara, and Abu Khadeeja, and Al-Mufazzal Bin Umar, and Zareeh, from Abu Abdullah^{-asws}, and from Al-Halby, from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-sawww} had prayed Al-Zohr Salat upon a cubit (decline of shadow of sun), and Al-Asr upon approximately that'.

عَمَرُو بْنُ حُرَيْثٍ عَنِ الصَّادِقِ ع وَ سَأَلَهُ عَنْ صَلَاةِ رَسُولِ اللَّهِ ص فَقَالَ كَانَ النَّبِيُّ ص يُصَلِّي ثَمَانِي رَكَعَاتِ الرُّؤَالِ ثُمَّ يُصَلِّي الأَرْبَعِ الأُولَى وَ ثَمَانِي بَعْدَهَا وَ أَرْبَعًا الْعَصْرَ وَ ثَلَاثًا الْمَغْرِبَ وَ أَرْبَعًا بَعْدَهَا وَ الْعِشَاءَ أَرْبَعًا وَ ثَمَانِي اللَّيْلَ وَ ثَلَاثًا الْوُتْرَ وَ رَكَعَتِي الْفَجْرِ وَ الْعِدَاةَ رَكَعَتَيْنِ.

Amro Bin Hureys, from Al-Sadiq^{-asws}, and he had asked him^{-asws} about Salat of Rasool-Allah^{-sawww}. He^{-asws} said: 'The Prophet^{-sawww} used to pray eight Cycles Salat at the midday, then he^{-sawww} prayed the first four (of Al-Zohr), and eight (Cycles) after it, and four of Al-Asr, and three of Al-Maghrib, and four (Cycles) after it, and Al-Isha four, and eight of the night, and three Al-Witr, and two Cycles of Al-Fajr, and the morning two Cycles'.

و روى مالك أن النبي ص جمع بين الصلاتين في السفر.

And it is reported by Malik that the Prophet^{-sawww} gathered between the two Salats during the journey.

16- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، أَمِمِ الصَّلَاةِ لِذُلُوكِ الشَّمْسِ قَالَ ذُلُوكُهَا زَوَالُهَا وَ عَسَقُ اللَّيْلِ انْتِصَافُهُ

Tafseer Ali Bin Ibrahim - **Establish the Salat (from) the decline of the sun (midday) [17:78]**. He said, 'It's going down is its decline, and dust of the night is its halfway point.

وَ قُرْآنُ الْفَجْرِ صَلَاةُ الْعِدَاةِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً قَالَ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ

And recitation at the dawn of the morning Salat, **Surely the recitation at dawn was always witnessed [17:78]**. He said, 'It is witnessed by Angels of the night and Angels of the day'.

ثُمَّ قَالَ وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ قَالَ صَلَاةُ اللَّيْلِ وَ قَالَ سَبَبُ النُّورِ فِي الْقِيَامَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ.

Then He^{-azwj} Said: **And from the night, so keep vigil by it, [17:79]**. He said, 'The night Salat'. And he said, 'The cause of Noor (light) during the Qiyamah is the Salat in the middle of the night'.⁶⁵⁷ (Not a Hadeeth)

17- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبِي بَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ مُوسَى بْنِ بَكْرِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ- إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْثُوتًا

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Husayn Bin Al-Hassan Bin Aban, from Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Musa Bin Bakr, from Zurara,

'From Abu Ja'far^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**.

قَالَ مُوجِباً إِنَّمَا يَعْني بِذَلِكَ وَجُوبَهَا عَلَى الْمُؤْمِنِينَ وَ لَوْ كَانَتْ كَمَا يَقُولُونَ هَلْكَ سُلَيْمَانُ بِنُ دَاوُدَ جِئِنَ أَخْرَ الصَّلَاةَ حَتَّى تَوَارَتْ بِالْحِجَابِ لِأَنَّهُ لَوْ صَلَّاهَا قَبْلَ أَنْ تَغِيبَ كَانَ وَقْتاً وَ لَيْسَ صَلَاةً أَطْوَلَ وَقْتاً مِنَ الْعَصْرِ.

He^{-asws} said in answer: 'But rather He^{-azwj} Meant by that its aspects upon the Momineen, and had it been like what they (Muslims) are saying, Suleyman Bin Dawood^{-as} would have been destroyed when he^{-as} delayed the Salat, **until it (sun) disappeared in the veil [38:32]**, because had he^{-as} prayed before sunset, there would have been time, and there isn't any Salat of longer duration than Al-Asr'.⁶⁵⁸

توضيح ما روي عن الصادق ع أنه قال: إن سليمان بن داود ع غرض عليه ذات يوم بالعشي الخيل فاشتغل بالنظر إليها حتى توارت الشمس بالحجاب فقال للملائكة زدوا الشمس علي حتى أصلي صلاتي في وقتها

Clarification (Hadeeth only) – What is reported from Al-Sadiq^{-asws} having said: 'Suleyman Bin Dawood^{-as}, one day horses were displayed to him^{-as} in the afternoon. He^{-as} became pre-occupied with the looking at them until the sun had set behind the veil. He^{-as} said to the Angels: 'Return the sun unto me^{-as} until I^{-as} pray my^{-as} Salat in its time!'

فَرَدُّوْهَا فَمَا فَطَفِقَ فَمَسَحَ سَاقَيْهِ وَ عُنُقَهُ وَ أَمَرَ أَصْحَابَهُ الَّذِينَ فَاتَتْهُمْ الصَّلَاةَ مَعَهُ بِمِثْلِ ذَلِكَ وَ كَانَ ذَلِكَ وَضوءَهُمْ لِلصَّلَاةِ ثُمَّ قَامَ فَصَلَّى فَلَمَّا فَرَغَ غَابَتِ الشَّمْسُ وَ طَلَعَتِ النُّجُومُ

They returned it. He^{-as} stood up and did so. He^{-as} wiped his^{-as} legs and his^{-as} neck, and instructed his^{-as} companions, those whose Salat had been missed with him^{-as} with (doing) similar to that, and that was their Wud'u for the Salat. Then he^{-as} prayed and prayed Salat. When he^{-as} was free, the sun disappeared and the stars emerged.

وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعَمَ الْعَبْدِ إِنَّهُ أَوَّابٌ- إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِيَاتُ الْجِيَادُ- فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْلِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ- رُدُّوْهَا عَلَيَّ فَطَفِقَ مَسْحاً بِالسُّوقِ وَ الْأَعْنَاقِ.

⁶⁵⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 16

⁶⁵⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 17

And that is Word of Allah^{-azwj} Mighty and Majestic: ***And We Granted Suleyman to Dawood, the excellent servant. He was penitent [38:30] When there were displayed to him in the evening, the well-bred steeds [38:31] So he said: 'I loved the love of good things from the Zikr of my Lord, until it (sun) disappeared in the veil [38:32] Return it unto me!' Then he began to wipe the legs and the necks [38:33]'***⁶⁵⁹.

18- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى الْفَجْرَ فِي يَوْمٍ غَمِيمٍ أَوْ فِي بَيْتٍ وَ أَدَّنَ الْمُؤَدُّنَ وَ قَعَدَ فَأَطَالَ الْجُلُوسَ حَتَّى شَكَّ فَلَمْ يَدْرِ هَلْ طَلَعَ الْفَجْرُ أَمْ لَا فَظَنَّ أَنَّ الْمُؤَدُّنَ لَا يُؤَدُّنَ حَتَّى يَطْلُعَ الْفَجْرُ قَالَ أَجْرَاهُ أَذَاهُمْ.

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan,

'From his grandfather Ali son of Ja'far^{-asws}, he said, 'I asked him^{-asws} about a man who prayed Salat Al-Fajr during a cloudy day, or in a house, and the Muezzin proclaims the Azaan, and he sits. The sitting prolongs until he doubts, so he does not know whether the dawn has emerged or not. He thinks that the Muezzin has not proclaimed the Azaan yet, until the dawn does emerge. He^{-asws} said: 'Their (Muslims) Azaan suffices him''⁶⁶⁰.

بيان: رَوَاهُ الشَّهِيدُ رَه فِي الذِّكْرَى قَالَ رَوَى ابْنُ أَبِي فُرَّةَ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع فِي الرَّجُلِ يَسْمَعُ الْأَذَانَ فَيُصَلِّي الْفَجْرَ وَ لَا يَدْرِي أ طَلَعَ الْفَجْرُ أَمْ لَا غَيْرَ أَنَّهُ يَظُنُّ لِمَكَانِ الْأَذَانِ أَنَّهُ طَلَعَ قَالَ لَا يُجْزِيهِ حَتَّى يَعْلَمَ أَنَّهُ طَلَعَ.

Explanation (Hadeeth only) – It is reported in 'Al-Zikra', he said, 'It is reported by Ibn Abu Qurrah, by his chain to Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} regarding the man who hears the Azaan, so he prays Al-Fajr Salat and he does not know whether the dawn has emerged or not, apart from that he things due to the place of the Azaan, that it has emerged. He^{-asws} said: 'It does not suffice him until he known that it has emerged''.

19- الذِّكْرَى، قَالَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ فَقَدْ أَدْرَكَ الصَّلَاةَ.

(The book) 'Al Zikra' –

He said, 'It is reported from the Prophet^{-saww} having said: 'One who achieves one Cycles from the Salat, so he has achieved the Salat''⁶⁶¹.

قَالَ وَ عَنْ عَلِيِّ ع مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ.

He said, 'And from Ali^{-asws}: 'One who achieves one Cycles from Al-Asr before the sun sets, so he has achieved Al-Asr (Salat)''⁶⁶².

20- دَعَائِمُ الْإِسْلَامِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ وَ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَنَّهُمْ قَالُوا مَنْ صَلَّى صَلَاةً قَبْلَ وَقْتِهَا لَمْ يُجْزِهِ وَ عَلَيْهِ الْإِعَادَةُ كَمَا أَنَّ رَجُلًا لَوْ صَامَ شَعْبَانَ لَمْ يُجْزِهِ مِنْ رَمَضَانَ.

⁶⁵⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 18

⁶⁶⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 19 a

⁶⁶¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 19 b

⁶⁶² Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 19 c

(The book) 'Da'aim Al Islam' –

'From Amir Al-Momineen^{-asws}, and Abu Ja'far^{-asws}, and Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said: 'One who prays Salat before its time, it would not suffice him, and upon him is the repeating just as if a man were to fast (month of) Shaban, it would not suffice him from (month of) Ramazan''.⁶⁶³

وَرُوِينَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ رَحَّصَ فِي الْجُمُعِ بَيْنَ الصَّلَاتَيْنِ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ وَ فِي مَسَاجِدِ الْجُمَاعَةِ فِي الْحَضَرِ إِذَا كَانَ عُذْرٌ مِنْ مَطَرٍ أَوْ ظِلْمَةٍ

And we are reporting from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} allowed regarding gathering between the two Salats, between Al-Zohr and Al-Asr, and between Al-Maghrib and Al-Isha during the journey, and in Masjids of the congregations during the staying, when there were to be an excuse, from rain or darkness.

يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بِأَدَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ يُؤَخَّرُ وَ يُصَلِّي الْأُولَى فِي آخِرِ وَقْتِهَا وَ الثَّانِيَةَ فِي أَوَّلِ وَقْتِهَا وَ إِنْ صَلَّاهُمَا جَمِيعاً فِي وَقْتِ الْأُولَى مِنْهُمَا أَوْ فِي وَقْتِ الْآخِرَةِ مِنْهُمَا أَجْزَأُهُ ذَلِكَ إِذَا جَمَعَهُمَا.

He can gather between the two Salats by one Azaan and two Iqama(s). He can delay and pray the first at the end of its timing, and the second in the beginning of its timing, and if he were to pray them both together in the timing of the first from the two, or in the end of the last from the two, that would suffice him when he gathers them both''.⁶⁶⁴

21- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادٍ عَنِ مُعَاوِيَةَ بْنِ وَهْبٍ أَوْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع قَالَ: أَتَى جَبْرِئِيلُ رَسُولَ اللَّهِ ص بِمَوَاقِيَتِ الصَّلَاةِ فَأَتَاهُ حِينَ زَالَتِ الشَّمْسُ فَأَمَرَهُ فَصَلَّى الظُّهْرَ ثُمَّ أَتَاهُ حِينَ زَادَ الظِّلُّ فَأَمَرَهُ فَصَلَّى الْعَصْرَ

(The book) 'Arbaeen' of the sheykh, by his chain from Al Sadouq, from his father, from Sa'ad Bin Abdullah, from Al Husayn Bin Saeed, from Hammad, from Muawiya Bin Wahb, or Muawiya Bin Ammar,

'From Al-Sadiq^{-asws} having said: 'Jibraeel^{-as} came to Rasool-Allah^{-saww} at the timings of the Salat. He^{-as} came to him^{-saww} when the sun declined (midday) and instructed him^{-saww} to pray Al-Zohr Salat. Then he^{-as} came to him^{-saww} when the shadow increased and instructed him^{-saww} to pray Al-Asr.

ثُمَّ أَتَاهُ حِينَ غَرَبَتِ الشَّمْسُ فَأَمَرَهُ فَصَلَّى الْمَغْرِبَ ثُمَّ أَتَاهُ حِينَ سَقَطَ الشَّمْسُ فَأَمَرَهُ فَصَلَّى الْعِشَاءَ

Then he^{-as} came to him^{-saww} when the sun had set and instructed him^{-saww} to pray Al-Maghrib. Then he^{-as} came to him^{-saww} when the twilight fell and instructed him^{-saww} to pray Al-Isha.

ثُمَّ أَتَاهُ حِينَ طَلَعَ الْفَجْرُ فَأَمَرَهُ فَصَلَّى الصُّبْحَ ثُمَّ أَتَاهُ الْعِدَاةُ حِينَ زَادَ الظِّلُّ فَأَمَرَهُ فَصَلَّى الظُّهْرَ

⁶⁶³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 20 a

⁶⁶⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 20 b

Then came to him^{-saww} when the dawn emerged and instructed him to pray the morning Salat. Then he^{-as} came to him^{-saww} in the morning when the shadow increases to a stature and instructed him^{-saww}, so he^{-saww} prayed Al-Zohr.

ثُمَّ أَتَاهُ حِينَ زَادَ الظِّلُّ قَامَتَيْنِ فَأَمَرَهُ فَصَلَّى الْعَصْرَ ثُمَّ أَتَاهُ حِينَ غَرَبَتِ الشَّمْسُ فَأَمَرَهُ فَصَلَّى الْمَغْرِبَ

Then he^{-as} came to him^{-saww} when the shadow increased to two statures and instructed him^{-saww} to pray Al-Asr. Then he^{-as} came to him^{-saww} when the sun had set and instructed him to pray Al-Maghrib.

ثُمَّ أَتَاهُ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ فَأَمَرَهُ فَصَلَّى الْعِشَاءَ ثُمَّ أَتَاهُ حِينَ نَوَّرَ الصُّبْحُ فَأَمَرَهُ فَصَلَّى الصُّبْحَ

Then he^{-saww} came to him^{-saww} when a third of the night had gone and instructed him^{-saww}, to pray Al-Isha. Then he^{-as} came to him when the morning had irradiated and instructed him to pray the morning’.

ثُمَّ قَالَ مَا بَيْنَهُمَا وَقْتُ.

Then he^{-asws} said: ‘There is no time between the two’⁶⁶⁵.

22- الْعَلَلُ، وَ الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيَمَا رَوَاهُ مِنَ الْعَلَلِ عَنِ الرِّضَا ع فَإِنْ قَالَ قَلِمَ جُعِلَتِ الصَّلَاةُ فِي هَذِهِ الْأَوْقَاتِ وَ لَمْ تُقَدِّمَ وَ لَمْ تُؤَخَّرَ

(The books) ‘Al Ilal’, and ‘Al Uyoun’ – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan, among what he reported from ‘Al Ilal’,

‘From Al-Reza^{-asws} (in an argumentation): ‘If he says, ‘Why have the Salats made to be in these timings, and why not brought forward, and not delayed (from these timings)?’

قِيلَ لِأَنَّ الْأَوْقَاتَ الْمَشْهُورَةَ الْمَعْلُومَةَ الَّتِي تَعْمُ أَهْلُ الْأَرْضِ فَيَعْرِفُهَا الْجَاهِلُ وَالْعَالِمُ أَرْبَعَةٌ غُرُوبُ الشَّمْسِ مَعْرُوفٌ تَجِبُ عِنْدَهُ الْمَغْرِبُ وَ سُحُوطُ الشَّقَقِ مَشْهُورٌ تَجِبُ عِنْدَهُ الْعِشَاءُ الْأَجْرَةُ وَ طُلُوعُ الْفَجْرِ مَشْهُورٌ مَعْلُومٌ تَجِبُ عِنْدَهُ الْغَدَاةُ وَ زَوَالُ الشَّمْسِ مَشْهُورٌ مَعْلُومٌ تَجِبُ عِنْدَهُ الطُّهْرُ وَ لَمْ يَكُنْ لِلْعَصْرِ وَقْتُ مَعْلُومٌ مَشْهُورٌ مِثْلَ هَذِهِ الْأَوْقَاتِ الْأَرْبَعَةِ فَجُعِلَ وَقْتُهَا عِنْدَ الْفَرَاغِ مِنَ الصَّلَاةِ الَّتِي قَبْلَهَا

It will be said, ‘Because the timings are famous, the well-known which includes (all) people of the earth, so the ignorant and the scholar recognises these four – setting of the sun is famous, Al-Maghrib is obligated during it; and falling of the twilight is famous, Al-Isha the last is obligated during it; and emergence of dawn is famous, well-known, the morning (Fajr) is obligated during it; and decline of the sun (midday) is famous, well-known, Al-Zohr is obligated during it, and there does not happen to be a famous, well-known time for Al-Asr like these four timings. So, its timing has been made to be at being free from the Salat which is before it (Al-Zohr).

⁶⁶⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 21

وَعَلَّةٌ أُخْرَى أَنَّ اللَّهَ عَزَّ وَجَلَّ أَحَبَّ أَنْ يَبْدَأَ النَّاسُ فِي كُلِّ عَمَلٍ أَوَّلًا بِطَاعَتِهِ وَ عِبَادَتِهِ فَأَمَرَهُمْ أَوَّلَ النَّهَارِ أَنْ يَبْدَعُوا بِعِبَادَتِهِ ثُمَّ يَنْتَشِرُوا فِيمَا أَحَبُّوا مِنْ مَرَمَّةٍ دُنْيَاهُمْ فَأَوْجَبَ صَلَاةَ الْعَدَاةِ عَلَيْهِمْ

And another reason is that Allah^{-azwj} Mighty and Majestic Loves that the people should begin in every deed first by obeying Him^{-azwj} and worshipping Him^{-azwj}, so He^{-azwj} Commanded them the beginning of the day they should beginning by worshipping Him^{-azwj}. Then they should disperse regarding whatever they like to, for improving their world, so He^{-azwj} Obligated the morning Salat upon them.

فَإِذَا كَانَ نِصْفُ النَّهَارِ وَ تَرَكُوا مَا كَانُوا فِيهِ مِنَ الشُّغْلِ وَ هُوَ وَقْتُ بَضْعِ النَّاسِ فِيهِ ثِيَابَهُمْ وَ يَسْتَرْحُونَ وَ يَسْتَعْلُونَ بِطَعَامِهِمْ وَ قَبُولَتِهِمْ فَأَمَرَهُمْ أَنْ يَبْدَعُوا أَوَّلًا بِذِكْرِهِ وَ عِبَادَتِهِ فَأَوْجَبَ عَلَيْهِمُ الظُّهْرَ ثُمَّ يَنْتَفِرُوا لِمَا أَحَبُّوا مِنْ ذَلِكَ

When it were to be middle of the day, and they should leave whatever pre-occupation they may be in, and it is the time the people place down their clothes during it and they are resting, and they are busy with the meals and their naps, so He^{-azwj} Commanded them to begin first with Mentioning Him^{-azwj} and worshipping Him^{-azwj}, so He^{-azwj} Obligated Al-Zohr upon them. Then they are free for whatever they like from that.

فَإِذَا قَضَوْا وَطَرَهُمْ وَ أَرَادُوا الْإِنْتِشَارَ فِي الْعَمَلِ لِأَخْرِ النَّهَارِ بَدَعُوا أَيْضًا بِعِبَادَتِهِ ثُمَّ صَارُوا إِلَى مَا أَحَبُّوا مِنْ ذَلِكَ فَأَوْجَبَ عَلَيْهِمُ الْعَصْرَ ثُمَّ يَنْتَشِرُونَ فِيمَا شَاءُوا مِنْ مَرَمَّةٍ دُنْيَاهُمْ

When they have fulfilled their wishes and intend to disperse regarding the working to end of the day, they should begin as wee with worshipping Him^{-azwj}. Then they can come to whatever they like from that, so He^{-azwj} Obligated Al-Asr upon them. Then they can disperse regarding whatever they so desire for improving their world.

فَإِذَا جَاءَ اللَّيْلُ وَ وَضَعُوا زِينَتَهُمْ وَ عَادُوا إِلَى أَوْطَانِهِمْ ابْتَدَعُوا أَوَّلًا بِعِبَادَةِ رَبِّهِمْ ثُمَّ يَنْتَفِرُونَ لِمَا أَحَبُّوا مِنْ ذَلِكَ فَأَوْجَبَ عَلَيْهِمُ الْمَغْرِبَ

When the night comes and they place down their adornments and return to their homes. They should first begin with worshipping their Lord^{-azwj}, then they are free for whatever they like from that, so He^{-azwj} Obligated Al-Maghrib upon them.

فَإِذَا جَاءَ وَقْتُ النَّوْمِ وَ فَرَعُوا بِمَا كَانُوا بِهِ مُسْتَعْلِينَ أَحَبَّ أَنْ يَبْدَعُوا أَوَّلًا بِعِبَادَتِهِ وَ طَاعَتِهِ ثُمَّ يَصِيرُونَ إِلَى مَا شَاءُوا أَنْ يَصِيرُوا إِلَيْهِ مِنْ ذَلِكَ فَيَكُونُوا قَدْ بَدَعُوا فِي كُلِّ عَمَلٍ بِطَاعَتِهِ وَ عِبَادَتِهِ فَأَوْجَبَ عَلَيْهِمُ الْعَتَمَةَ

When the time of sleep comes and they are free from whatever they had been busy with, it is loved that they should first begin with worshipping Him^{-azwj} and obeying Him^{-azwj}. Then they come to whatever they so desire to be coming to from that. They should be beginning in every work with obeying Him^{-azwj} and worshipping Him, so He^{-azwj} Obligated Al-Isha upon them.

فَإِذَا فَعَلُوا ذَلِكَ لَمْ يَنْسَوُهُ وَ لَمْ يَغْفُلُوا عَنْهُ وَ لَمْ تَقْسُ قُلُوبُهُمْ وَ لَمْ تَقَلْ رَغَبَتُهُمْ

When they have done that, they would not forget Him^{-azwj} and would not be heedless about Him^{-azwj}, and their hearts would not be hard, and their desires would not reduce’.

فَإِنْ قِيلَ فَلِمَ إِذَا لَمْ يَكُنْ لِلْعَصْرِ وَقْتُ مَشْهُورٍ مِثْلُ تِلْكَ الْأَوْقَاتِ أُوجِبَهَا بَيْنَ الظُّهْرِ وَالْمَغْرِبِ وَ لَمْ يُوجِبْهَا بَيْنَ الْعَتَمَةِ وَالْغَدَاةِ أَوْ بَيْنَ الْغَدَاةِ وَالظُّهْرِ

If he says, 'Why then there does not happen to be a famous time for Al-Asr like those timings He^{-azwj} has Obligated between Al-Zohr, and Al-Maghrib, and did Obligate it between Al-darkness (Al-Isha) and the morning, or between the morning and Al-Zohr?'

قِيلَ لِأَنَّهُ لَيْسَ وَقْتُ عَلَى النَّاسِ أَحْفَ وَ لَا أَيْسَرَ وَ لَا أُخْرَى أَنْ يُعَمَّ فِيهِ الضَّعِيفَ وَ الْقَوِيَّ بِهَذِهِ الصَّلَاةِ مِنْ هَذَا الْوَقْتِ وَ ذَلِكَ أَنَّ النَّاسَ عَامَّتُهُمْ يَشْتَغِلُونَ فِي أَوَّلِ النَّهَارِ بِالتِّجَارَاتِ وَ الْمُعَامَلَاتِ وَ الدَّهَابِ فِي الْحَوَائِجِ وَ إِقَامَةِ الْأَسْوَاقِ

It will be said, 'Because there isn't any time upon the people any lighter, nor easier, nor freer than for the weak and the strong to be generalised in with these Salats than this time, and that is because the people, the generality of them are busy in the beginning of the day with the trading, and the dealings, and the going regarding the needs, and establishing the markets.

فَأَرَادَ أَنْ لَا يَشْغَلُهُمْ عَنْ طَلَبِ مَعَاشِهِمْ وَ مَصْلَحَةِ دُنْيَاهُمْ وَ لَيْسَ يَفْئِدُ الْخَلْقُ كُلُّهُمْ عَلَى قِيَامِ اللَّيْلِ وَ لَا يَشْعُرُونَ بِهِ وَ لَا يَنْتَبِهُونَ لَوْقْتِهِ لَوْ كَانَ وَاجِباً وَ لَا يُمَكِّنُهُمْ ذَلِكَ

So, He^{-azwj} Wanted that they should not be pre-occupied from seeking their livelihoods and betterment of their world, and the people, all of them are not able upon standing (for Salat) at night, and they are not aware of it, nor will they be ending to its timing if it were to have been obligatory, nor are they able upon that.

فَحَفِظَ اللَّهُ تَعَالَى عَنْهُمْ وَ لَمْ يُجْعَلْهَا فِي أَشَدِّ الْأَوْقَاتِ عَلَيْهِمْ وَ لَكِنْ جَعَلَهَا فِي أَحْفَ الْأَوْقَاتِ عَلَيْهِمْ كَمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ يُرِيدُ اللَّهُ بِكُمْ الْيُسْرَ وَ لَا يُرِيدُ بِكُمْ الْعُسْرَ.

Allah^{-azwj} the Exalted Lightened from them, and did not Make it in the hardest of the timings upon them, but He^{-azwj} made it in the lightest of the timings upon them, just as Allah^{-azwj} Mighty and Majestic Said: **Allah Wants ease with you, and He does not Want the difficulty with you, [2:185]**'.⁶⁶⁶

23- فِيهِ الرِّضَا، قَالَ عِ اعْلَمَ أَنَّ لِكُلِّ صَلَاةٍ وَقْتَيْنِ أَوَّلٌ وَ آخِرٌ فَأَوَّلُ الْوَقْتِ رِضْوَانُ اللَّهِ وَ آخِرُهُ عَفْوُ اللَّهِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Know that for every Salat there are two timings, the first and the last. The first time is Satisfaction of Allah^{-azwj} and its last is Pardon of Allah^{-azwj}'.

وَ نُرْوَى أَنَّ لِكُلِّ صَلَاةٍ ثَلَاثَةَ أَوْقَاتٍ أَوَّلٌ وَ أَوْسَطُ وَ آخِرٌ فَأَوَّلُ الْوَقْتِ رِضْوَانُ اللَّهِ وَ أَوْسَطُهُ عَفْوُ اللَّهِ وَ آخِرُهُ غُفْرَانُ اللَّهِ وَ أَوَّلُ الْوَقْتِ أَفْضَلُهُ وَ لَيْسَ لِأَحَدٍ أَنْ يَتَّخِذَ آخِرَ الْوَقْتِ وَقْتاً وَ إِنَّمَا جُعِلَ آخِرُ الْوَقْتِ لِلْمَرِيضِ وَ الْمُعْتَلِّ وَ لِلْمُسَافِرِ

And we are reporting that for every Salat there are three timings – the first, and the middle and the last. The first time is Satisfaction of Allah^{-azwj}, and its middle is Pardon of Allah^{-azwj}, and its last is Forgiveness of Allah^{-azwj}, and the first timing is it's best, and it isn't for anyone that

⁶⁶⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 22

he takes last of the timings as a time, and rather last of the timings has been made to be for the sick, and the disabled, and for the traveller’.

وَقَالَ إِنَّ الرَّجُلَ قَدْ يُصَلِّي فِي وَقْتٍ وَ مَا فَاتَهُ مِنَ الْوَقْتِ خَيْرٌ لَهُ مِنْ أَهْلِهِ وَ مَالِهِ

And he^{-asws} said: ‘The man praying Salat in time, and whatever had been missed by him from the time, is better for him that his family and his wealth’.

وَقَالَ إِذَا زَالَتِ الشَّمْسُ فَتَحَتْ أَبْوَابَ السَّمَاءِ فَلَا أُحِبُّ أَنْ يَسْبِقَنِي أَحَدٌ بِالْعَمَلِ لِأَنِّي أُحِبُّ أَنْ تَكُونَ صَحِيفَتِي أَوَّلَ صَحِيفَةٍ يُرْفَعُ فِيهَا الْعَمَلُ الصَّالِحُ

And he^{-asws} said: ‘When the sun declines (midday), doors of the sky are opened, so I^{-asws} do not like it that anyone should precede me^{-asws} with the (good) deed, because I^{-asws} love my^{-asws} book (register of deeds) to be the first book the righteous deed to be raised in it’.

وَقَالَ مَا يَأْمُرُ أَحَدُكُمْ الْحَدَثَانَ فِي تَرْكِ الصَّلَاةِ وَ قَدْ دَخَلَ وَقْتُهَا وَ هُوَ فَارِعٌ

And he^{-asws} said: ‘And not one of you is safe from the two events regarding neglecting the Salat, and it’s times has entered and he is free’.

وَقَالَ اللَّهُ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ قَالَ يُحَافِظُونَ عَلَى الْمَوَاقِيتِ

And Allah^{-azwj} Mighty and Majestic Said: **And those who are preserving upon their Salats [70:34].** He^{-asws} said: ‘They are preserving upon the timings’.

وَقَالَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ يَدُومُونَ عَلَى آدَاءِ الْفَرَائِضِ وَ النَّوَافِلِ فَإِنْ فَاتَهُمْ بِاللَّيْلِ فَصَوَّأَ بِالنَّهَارِ وَ إِنْ فَاتَهُمْ بِالنَّهَارِ فَصَوَّأَ بِاللَّيْلِ

And Said: **Those who are constant upon their Salat [70:23].** He^{-asws} said: ‘They are being constant upon fulfilling the obligatory and the optional (Salats). If they miss at night, they fulfil it at daytime, and if they miss it at daytime, they fulfil at night’.

وَقَالَ أَنْتُمْ رِعَاةُ الشَّمْسِ وَ النُّجُومِ وَ مَا أَحَدٌ يُصَلِّي صَلَاتَيْنِ وَ لَا يُؤْجِرُ أُجْرَيْنِ عَزَبَكُمْ لَكُمْ أُجْرٌ فِي السِّرِّ وَ أُجْرٌ فِي الْعَلَانِيَةِ.

And he^{-asws} said: ‘You (Shias) are care-takers of the sun and the stars, and there is no one praying two Salats, nor being Recompensed two Rewards apart from you (Shias). For you there is a Reward regarding the secret (Taqiyyah), and a Reward regarding the open (announced)’.⁶⁶⁷

بيان: قوله ع أنتم رعاة الشمس و النجوم رعاية النجوم لمعرفة أوقات الصلوات فكأنهم رعاتها كما روي عن بعض الصحابة أنه قال صرنا رعاة الشمس و القمر بعد ما كنا رعاة الإبل و الغنم و البقر.

Explanation – His^{-asws} words: ‘You (Shias) are care-takers of the sun and the stars’ – Taking care of the stars in order to recognise the timings of the Salat. It is as if they are its care-takers, like what it reported from one of the companions having said, ‘We have become care-takers

of the sun and the moon after having been care-takers (shepherds) of the camels, and the sheep and the cows”.

24- العياشي، عن محمد بن مسلم عن أحدهما ع قال في صلاة المغرب في السفر - لا يضرك أن تؤخر ساعة ثم تصلّيها إن أحببت أن تصلّي العشاء الآخرة وإن شئت مشيت ساعة إلى أن تغيب الشفق

Al-Ayyashi, from Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam-asws), he-asws said regarding Al-Maghrib Salat during the journey: ‘It does not harm you if you were to delay for a time. If you love to pray Al-Isha the last, and if you like you can walk for a time up to disappearance of the twilight.

إن رسول الله ص صلى صلاة الهاجرة والعصر جميعاً والمغرب والعشاء الآخرة جميعاً وكان يقدم ويؤخر

Rasool-Allah-saww prayed the Salat Al-Haajira (Al-Zohr) and Al-Asr together, and Al-Maghrib and Al-Isha the last together, and he-saww would bring it forward and delay (within the timings).

إن الله تعالى قال - إن الصلاة كانت على المؤمنين كتاباً موقوتاً إنما عني وجوبها على المؤمنين لم يكن غيرة إنه لو كان كما يقولون لم يصل رسول الله ص هكذا وكان أعلم وأحبر ولو كان خيراً لأمر به محمد رسول الله

Allah the Exalted Said: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. But rather, He-azwj Meant its obligation upon the Momineen, not Meaning anything else. Had it been like what they are saying, Rasool-Allah-saww would not have prayed like that, and he-saww was more knowing and more informed, and had it been better Muhammad-saww, Rasool-Allah-saww would have been Commanded with it.

وقد فات الناس مع أمير المؤمنين ع يوم صيفين صلاة الظهر والعصر والمغرب والعشاء الآخرة فأمرهم علي أمير المؤمنين ع فكبوا وهلوا وسبحوا رجالاً ورجبنا لقول الله فإن خفتهم رجلاً أو رجبنا فأمرهم علي فصنعوا ذلك.

And on the day of (battle of Siffeen), the people along with Amir Al-Momineen-asws missed Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha Salats. Ali Amir Al-Momineen-asws instructed them, so they exclaimed Takbeer, and extolled the Oneness, and they glorified (Allah-azwj), infantry and cavalry, due to the Words of Allah-azwj: **But if you are fearing, then (perform your Salat) on foot or riding; [2:239]**. Ali-asws instructed them, so they did that”.⁶⁶⁸

25- و منه، عن زرارَةَ قال: قلت لأبي جعفر ع قول الله - إن الصلاة كانت على المؤمنين كتاباً موقوتاً

And from him, from Zurarah who said,

‘I said to Abu Ja’far-asws, ‘Words of Allah-azwj: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**’.

قَالَ يَعْنِي كِتَاباً مَفْرُوضاً وَ لَيْسَ يَعْنِي وَقْتاً وَقَتَّهَا إِنْ جَاَزَ ذَلِكَ الْوَقْتُ ثُمَّ صَلَّاهَا لَمْ يَكُنْ صَلَاةً مُؤَدَّاةً لَوْ كَانَ ذَلِكَ كَذَلِكَ لَهَلَكَ سَلِيمَانُ بْنُ دَاوُدَ حِينَ صَلَّاهَا لِغَيْرِ وَقْتِهَا وَ لَكِنَّهُ مَتَى ذَكَرَهَا صَلَّاهَا.

He^{-asws} said: 'It means an obligatory ordinance, and it doesn't mean a timing ordinance. If that time is exceeded, then you pray it, it would not have been fulfilled. Had it been like that, Suleyman^{-as} Bin Dawood^{-as} would have been destroyed when he^{-saww} prayed it to other than its timing, but when he^{-as} remembered it, he^{-as} prayed it'.⁶⁶⁹

26- الْعَبَّاسِيُّ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ هُوَ يَقُولُ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْفُوتاً قَالَ لَوْ كَانَتْ مَوْفُوتاً كَمَا يَقُولُونَ لَهَلَكَ النَّاسُ وَ لَكَانَ الْأَمْرُ ضَيْقاً وَ لَكِنَّهَا كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مُوجُوباً.

Al Ayyashi – from Mansour Bin Hazim who said,

'I heard Abu Abdullah^{-asws} and he^{-asws} was saying: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{-asws} said: 'Had it been timing like what they are saying, the people would have been destroyed, and the matter would have been restrictive, but upon the Momineen it would be an obligatory ordinance'.⁶⁷⁰

27- وَ مِنْهُ، عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الْآيَةِ- إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْفُوتاً فَقَالَ إِنَّ لِلصَّلَاةِ وَقْتاً وَ الْأَمْرُ فِيهِ وَاسِعٌ يُقَدَّمُ مَرَّةً وَ يُؤَخَّرُ مَرَّةً إِلَّا الْجُمُعَةَ فَإِنَّمَا هُوَ وَقْتُ وَاحِدٌ وَ إِنَّمَا عَنَى اللَّهُ كِتَاباً مَوْفُوتاً أَيْ وَاجِباً يَعْنِي بِهَا أَنَّمَا الْفَرِيضَةُ.

And from him, from Zurarah who said,

'I asked Abu Ja'far^{-asws} about this Verse: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{-asws} said: 'For the Salat, and the Command regarding it is capacious. It can be brought forward at times and delayed at times, except the Friday, for rather it is one timing, and rather Allah^{-azwj} has Meant by **timed Ordinance**, i.e., obligatory, meaning by it, it is an Imposition'.⁶⁷¹

28- وَ مِنْهُ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَوْفُوتاً قَالَ لَوْ عَنَى أَهْمًا فِي وَقْتٍ لَا تُقْبَلُ إِلَّا فِيهِ كَانَتْ مُصِيبَةً وَ لَكِنْ مَتَى أَدَيْتَهَا فَقَدْ أَدَيْتَهَا.

And from him, from Zurara,

'From Abu Ja'far^{-asws}: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{-asws} said: 'Had He^{-azwj} Meant it is regarding time, not being Accepted except during it, it would have been difficult, but whenever you fulfil it, so you have fulfilled it'.⁶⁷²

⁶⁶⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 25

⁶⁷⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 26

⁶⁷¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 27

⁶⁷² Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 28

29- وَ فِي رِوَايَةِ أُخْرَى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ فِي قَوْلِ اللَّهِ - إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا قَالَ إِنَّمَا يَعْنِي وَجُوبَهَا عَلَى الْمُؤْمِنِينَ وَ لَوْ كَانَ كَمَا يَقُولُونَ إِذَا هَلَكَ سُلَيْمَانُ بْنُ دَاوُدَ ع حِينَ قَالَ حَتَّى تَوَارَتْ بِالْحِجَابِ لِأَنَّهُ لَوْ صَلَّى قَبْلَ ذَلِكَ كَانَتْ فِي وَقْتٍ وَ لَيْسَ صَلَاةٌ أَطْوَلُ وَقْتًا مِنْ صَلَاةِ الْعَصْرِ .

And in another report from Zurarah,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I heard him^{asws} saying: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{asws} said: ‘But rather He^{azwj} Meant its obligation upon the Momineen, and had it been like what they are saying, then Suleyman Bin Dawood^{as} would have been destroyed when he^{as} said: **until it (sun) disappeared in the veil [38:32]**, because had he^{as} prayed it before that, it would have been within time, and there isn’t any Salat longer than Al-Asr Salat’⁶⁷³.

30- وَ فِي رِوَايَةِ أُخْرَى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ - إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا فَقَالَ يَعْنِي بِدَلِيلِكَ وَجُوبَهَا عَلَى الْمُؤْمِنِينَ وَ لَيْسَ لَهَا وَقْتُ مَنْ تَرَكَهُ أَفْرَطَ الصَّلَاةَ وَ لَكِنْ لَهَا تَضْيِيعٌ .

And in another report from Zurarah,

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj}: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{azwj} Meant by it, its obligation upon the Momineen, and there isn’t any time for it, one who neglects it, the Salat is lost, but there is a wastage for it’⁶⁷⁴.

31- وَ مِنْهُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَوَاضٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ قَالَ - إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا قَالَ إِنَّمَا عَنَى وَجُوبَهَا عَلَى الْمُؤْمِنِينَ وَ لَمْ يَعْنِ غَيْرَهُ .

And from him, from Abdul Hameed Bin Awwaz,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Said: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{asws} said: ‘But rather He^{azwj} Meant its obligation upon the Momineen, and He^{azwj} did not Mean anything else’⁶⁷⁵.

32- وَ مِنْهُ، عَنْ عُيَيْبٍ عَنْ أَبِي جَعْفَرٍ ع أَوْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ - إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا قَالَ كِتَابٌ وَاجِبٌ أَمَا إِنَّهُ لَيْسَ مِثْلَ وَقْتِ الْحَجِّ وَ لَا رَمَضَانَ إِذَا فَاتَكَ فَقَدْ فَاتَكَ وَ إِنَّ الصَّلَاةَ إِذَا صَلَّيْتَ فَقَدْ صَلَّيْتَ .

And from him, from Ubeyd,

‘From Abu Ja’far^{asws} or Abu Abdullah^{asws}, he (the narrator) said, ‘I asked him^{asws} about Words of Allah^{azwj}: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{asws} said: ‘An obligatory ordinance. But, it isn’t like the Hajj nor (month) if Ramazan, when

⁶⁷³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 29

⁶⁷⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 30

⁶⁷⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 31

you miss it so you have missed it, and the Salat is such, when you pray it, so you have prayed it".⁶⁷⁶

33- وَ مِنْهُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ الْعُمَرِيِّ عَنِ الْعُبَيْدِيِّ عَنِ يُوسُفَ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنِ أَبِي إِبْرَاهِيمَ ع قَالَ: لِكُلِّ صَلَاةٍ وَقْتَانِ وَ وَقْتُ يَوْمِ الْجُمُعَةِ زَوَالُ الشَّمْسِ

And from him, from Ja'far Bin Muhammad, from Ahmad, from Al Amraky, from Al Ubeydi, from Yunus,

'From Ali son of Ja'far^{-asws}, from Abu Ibrahim^{-asws} (7th Imam^{-asws}) having said: 'For every Salat there are two times, and time of the day of Friday is decline of the sun (midday)'.

ثُمَّ تَلَا هَذِهِ الْآيَةَ- الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ وَ جَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ قَالَ يَغْدِلُونَ بَيْنَ الظُّلُمَاتِ وَالنُّورِ وَ بَيْنَ الْجَوْرِ وَالْعَدْلِ.

Then he^{-asws} recited this Verse: **The Praise is for Allah Who Created the skies and the earth, and Made the darkness and the Light; then (how come) those who are committing Kufr are setting up equals with their Lord [6:1].** He^{-asws} said: 'They are equating between the darkness(es) and the light, and between the tyranny and the justice'.⁶⁷⁷

34- السَّرَائِرُ، مِنْ كِتَابِ حَرِيْزٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع اَعْلَمُ أَنَّ اَوَّلَ الْوَقْتِ اَبْدًا اَفْضَلُ فَعَجَلِ الْحَيْرِ مَا اسْتَطَعْتَ وَ اَحَبُّ الْاَعْمَالِ اِلَى اللّٰهِ تَعَالَى ذِكْرُهُ مَا دَامَ عَلَيْهِ الْعِبَادَةُ وَ اِنْ قَلَّ.

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

'Abu Ja'far^{-asws} said: 'Know that the first timing is always better, therefore hasten the good deed whatever you can, and the most Beloved of the deeds to Allah^{-azwj}, Exalted is His^{-azwj} Mention, is what the servant is constant upon, and even if it were to be little'.⁶⁷⁸

35- اَلْعَيَّاشِيُّ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَمَّا فَرَضَ اللّٰهُ مِنَ الصَّلَوَاتِ قَالَ خَمْسَ صَلَوَاتٍ فِي اللَّيْلِ وَالنَّهَارِ

(The book) 'Al Ayyashi' – from Zurarah,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about what Salats Allah^{-azwj} had Imposed. He^{-asws} said: 'Five Salats during the night and the day'.

قُلْتُ سَمَّاهُ اللّٰهُ وَ بَيَّنَّهُ فِي كِتَابِهِ

I said, 'Has Allah^{-azwj} Named these and Explained these in His^{-azwj} Book?'

قَالَ نَعَمْ قَالَ اللّٰهُ لَبَّيْهِ ص اَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ اِلَى غَسَقِ اللَّيْلِ وَ دُلُوكَهَا زَوْاٰلَهَا فَيَمَّا بَيْنَ دُلُوكِ الشَّمْسِ اِلَى غَسَقِ اللَّيْلِ اَرْبَعُ صَلَوَاتٍ سَمَّاهُ وَ بَيَّنَّهُ وَ وَقَّتَهُ وَ غَسَقِ اللَّيْلِ اَنْصَافُهُ

⁶⁷⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 32

⁶⁷⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 33

⁶⁷⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 34

He^{-asws} said: ‘Yes. Allah^{-azwj} Said to His^{-azwj} Prophet^{-saww}: **‘Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, [17:78]**, and its going down its decline. In what is between decline of the sun to darkness of the night there are four Salat. He^{-azwj} has Named these, and Timed these; and darkness of the night is it’s halfway point.

وَقَالَ وَفُرَّانَ الْفَجْرِ إِنَّ فُرَّانَ الْفَجْرِ كَانَ مَشْهُوداً هَذِهِ الْخَامِسَةُ.

And He^{-azwj} Said: **and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]**. This is the fifth”.⁶⁷⁹

36- وَ مِنْهُ، عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ هَذِهِ الْآيَةِ أَقِيمِ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ قَالَ دُلُوكُ الشَّمْسِ زَوَالُهَا عِنْدَ كَيْدِ السَّمَاءِ - إِلَى عَسَقِ اللَّيْلِ إِلَى انْتِصَافِ اللَّيْلِ فَرَضَ اللَّهُ فِيمَا بَيْنَهُمَا أَرْبَعَ صَلَوَاتٍ الطُّهْرُ وَالْعَصْرُ وَالْمَعْرَبُ وَالْعِشَاءُ

And from him, from Zurarah who said,

‘I asked Abu Abdullah^{-asws} about this Verse: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, [17:78]**. He^{-asws} said: ‘Going down of the sun is its decline in the middle of the sky - **to the darkness of the night, [17:78]** – to middle of the night. Allah^{-azwj} has Obligated four Salats in what is between the two – Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha’.

- وَ فُرَّانَ الْفَجْرِ يَعْنِي الْقِرَاءَةَ

and (Quran) recitation at dawn. He^{-asws} said: ‘Meaning the recitation.

- إِنَّ فُرَّانَ الْفَجْرِ كَانَ مَشْهُوداً قَالَ يَجْتَمِعُ فِي صَلَاةِ الْعَدَاةِ حَرَسُ اللَّيْلِ وَالنَّهَارِ مِنَ الْمَلَائِكَةِ

Surely the recitation at dawn was always witnessed [17:78]. He^{-asws} said: ‘Guards from the Angels of the night and the day gather in the morning Salat’.

قَالَ وَ إِذَا زَالَتِ الشَّمْسُ فَقَدْ دَخَلَ وَقْتُ الصَّلَاتَيْنِ لَيْسَ نَفْلاً إِلَّا السُّبْحَةَ الَّتِي جَرَتْ بِهَا السُّنَّةُ أَمَامَهَا

He^{-asws} said: ‘And when the sun declines (midday), so the time of the two Salats has entered. There isn’t any optional except the glorification which the Sunnah has flowed with in front of it’.

- فُرَّانَ الْفَجْرِ قَالَ رَكْعَتَانِ الْفَجْرِ وَ وَضَعَهُنَّ رَسُولُ اللَّهِ ص وَ وَقَّتَهُنَّ لِلنَّاسِ.

and (Quran) recitation at dawn – he^{-asws} said: ‘Two Cycles of Al-Fajr, and Rasool-Allah^{-saww} had placed these and timed these for the people”.⁶⁸⁰

⁶⁷⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 35

⁶⁸⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 36

37- وَ مِنْهُ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ قَالَ زَوَائِلًا إِلَى عَسَقِ اللَّيْلِ إِلَى نِصْفِ اللَّيْلِ ذَلِكَ أَرْبَعُ صَلَوَاتٍ وَضَعَهُنَّ رَسُولُ اللَّهِ ص وَوَقَّتَهُنَّ لِلنَّاسِ - وَفُرْآنَ الْفَجْرِ صَلَاةُ الْعِدَاةِ.

And from him, from Zurarah,

‘From Abu Ja’far^{-asws} regarding Words of Allah^{-azwj}: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, [17:78]**. He^{-asws} said: **‘to the darkness of the night, [17:78]** is to halfway of the night. That is four Salat Rasool-Allah^{-saww} had placed these and timed these for the people - **and (Quran) recitation at dawn** – the morning Salat’^{.681}

وَ قَالَ مُحَمَّدٌ الْحَلْبِيُّ عَنْ أَحَدِيهِمَا وَ عَسَقِ اللَّيْلِ نِصْفُهَا بَلْ زَوَائِلًا وَ قَالَ أُفْرِدَ الْعِدَاةُ وَ قَالَ وَ فُرْآنَ الْفَجْرِ إِنَّ فُرْآنَ الْفَجْرِ كَانَ مَشْهُودًا فَرَكَعَتَا الْفَجْرِ يَخْضُرُهُمَا الْمَلَائِكَةُ الْمَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ.

And Muhammad Al-Halby said from one of the two (5th or 6th Imam^{-asws}): And **darkness of the night, [17:78]** is its halfway, but it’s decline’. And he^{-asws} said: ‘Individualise the morning’. And said: **‘and (Quran) recitation at dawn, Surely the recitation at dawn was always witnessed [17:78]**. Two Cycles of Fajr, the Angels attend these, Angels of the night and Angels of the day’^{.682}

38- وَ مِنْهُ، عَنْ سَعِيدِ الْأَعْرَجِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ هُوَ مُعْضَبٌ وَ عِنْدَهُ نَفَرٌ مِنْ أَصْحَابِنَا وَ هُوَ يَقُولُ تُصَلُّونَ قَبْلَ أَنْ تَزُولَ الشَّمْسُ

And from him, from Saeed Al A’raj who said,

‘I entered to see Abu Abdullah^{-asws} and he^{-asws} was angry, and in his^{-asws} presence were a number of our companions, and he^{-asws} was saying: ‘You are praying Salat before decline of the sun (midday)!’

قَالَ وَ هُمْ سَكُوتٌ

He (the narrator) said, ‘And they were silent’.

قَالَ فَفُلْتُ أَصْلَحَكَ اللَّهُ مَا نُصَلِّي حَتَّى يُؤَدِّنَ مُؤَدِّنُ مَكَّةَ

He (the narrator) said, ‘I said, ‘May Allah^{-azwj} Keep you^{-asws} well! We don’t pray until the Muezzin of Makkah proclaims Azaan!’

قَالَ فَلَا بَأْسَ أَمَا إِنَّهُ إِذَا أَدَّنَ فَقَدْ زَالَتْ الشَّمْسُ

He^{-asws} said: ‘There is no problem. But, when he has proclaimed Azaan, so the sun has (started to) decline’.

⁶⁸¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 37 a

⁶⁸² Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 37 b

ثُمَّ قَالَ إِنَّ اللَّهَ يَقُولُ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ فَقَدْ دَخَلَتْ أَرْبَعُ صَلَوَاتٍ فِيمَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ وَ أَفْرَدَ صَلَاةَ الْفَجْرِ فَقَالَ وَ قُرْآنَ الْفَجْرِ إِنَّ قُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً فَمَنْ صَلَّى قَبْلَ أَنْ تَزُولَ الشَّمْسُ فَلَا صَلَاةَ لَهُ.

Then he^{-asws} said: ‘Allah^{-azwj} Says: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, [17:78]**. Four Salats are included in what is between these two timings, and Al-Fajr Salat is individual, so He^{-azwj} Said: ‘**and (Quran) recitation at dawn, Surely the recitation at dawn was always witnessed [17:78]**. The one who prays Salat before decline of the sun, there is no Salat for him’’.⁶⁸³

بيان: النَّبِيِّ ص الْمَوْذُونُونَ أَمَنَاءُ.

Explanation (Ahadeeth only) – The Prophet^{-saww} said: ‘The Muezzins are trustees’.

وَ رَوَى الشَّيْخُ عَنْ دَرِيحٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع صَلِّ الْجُمُعَةَ بِأَذَانِ هَؤُلَاءِ فَإِنَّهُمْ أَشَدُّ شَيْءٍ مُوَاطَبَةً عَلَى الْوَقْتِ.

And it is reported by the sheykh, from Zareh who said, ‘Abu Abdullah^{-asws} said to me: ‘Pray the Friday Salat with their Azaan, for they are the most exact of things upon the time’.

وَ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْقَسْرِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَخَافُ أَنْ نَكُونَ نُصَلِّي الْجُمُعَةَ قَبْلَ أَنْ تَزُولَ الشَّمْسُ قَالَ إِنَّمَا ذَلِكَ عَلَى الْمُؤَدِّينَ.

And from Muhammad Bin Khalid Al-Qarsy who said, ‘I said to Abu Abdullah^{-asws}, ‘I am fearing that we are praying the Friday Salat before decline of the sun (midday)!’ He^{-asws} said: ‘But rather, that is up to the Muezzins’.

39- الْعَبَّاسِيُّ، عَنْ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ قَالَ جُمِعَتِ الصَّلَاةُ كُلُّهُنَّ وَ دُلُوكُ الشَّمْسِ زَوَالُهَا وَ غَسَقُ اللَّيْلِ انْتِصَافُهُ

(The book) ‘Al Ayyashi’ – from Zurara and Humran and Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} about His^{-azwj} Words: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, [17:78]**. He^{-asws} said: ‘All of the Salats have been gathered, and going down of the sun is it’s decline, and darkness of the night is it’s halfway.

وَ قَالَ إِنَّهُ يُنَادِي مُنَادٍ مِنَ السَّمَاءِ كُلَّ لَيْلَةٍ إِذَا انْتَصَفَ اللَّيْلُ مَنْ رَقَدَ عَنْ صَلَاةِ الْعِشَاءِ إِلَى هَذِهِ السَّاعَةِ فَلَا نَامَتْ عَيْنَاهُ-

And he^{-asws} said: ‘A caller calls out from the sky every night when it is midnight: ‘One who sleeps from Al-Isha Salat up to this time, may his eyes not sleep!’

وَ قُرْآنَ الْفَجْرِ قَالَ صَلَاةُ الصُّبْحِ

and (Quran) recitation at dawn, - he^{-asws} said: ‘The morning Salat’.

وَأَمَّا قَوْلُهُ كَانَ مَشْهُوداً قَالَ تَحْضُرُهُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ.

And as for His^{-azwj} Words: **was always witnessed [17:78]**, he^{-asws} said: ‘It is attended by Angels of the night and the day’^{.684}

40- وَ مِنْهُ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ أَفِمْ الصَّلَاةَ لِلدُّلُوكِ الشَّمْسِ إِلَى عَسَقِ اللَّيْلِ

And from him, from Ubeyd Bin Zurarah,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **Establish the Salat (from) the decline of the sun (midday) to the darkness of the night, [17:78]**.

قَالَ إِنَّ اللَّهَ افْتَرَضَ أَرْبَعَ صَلَوَاتٍ أَوَّلُ وَفَيْتَهَا مِنْ زَوَالِ الشَّمْسِ إِلَى انْتِصَافِ اللَّيْلِ مِنْهَا صَلَاتَانِ أَوَّلُ وَفَيْتَهُمَا مِنْ عِنْدِ زَوَالِ الشَّمْسِ إِلَى غُرُوبِهَا إِلَّا أَنَّ هَذِهِ قَبْلَ هَذِهِ وَ مِنْهَا صَلَاتَانِ أَوَّلُ وَفَيْتَهُمَا مِنْ غُرُوبِ الشَّمْسِ إِلَى انْتِصَافِ اللَّيْلِ إِلَّا أَنَّ هَذِهِ قَبْلَ هَذِهِ.

He^{-asws} said: ‘Allah^{-azwj} has Imposed four Salats at the beginning of its timings, from decline of the sun (midday) to midnight. From these are two Salats at the beginning of their timings from decline of the sun (midday) to its setting, except that this is before this; and from these are two Salat in the beginning of its timings, from setting of the sun to midnight, except that this one is before this one’^{.685}

بيان: في رواية ابن فرقد عن بعض أصحابنا عن أبي عبد الله ع قال إذا زالت الشمس دخل وقت الظهر فإذا مضى قدر أربع ركعات دخل وقت الظهر و العصر حتى يبقى من الشمس مقدار ما يصلى أربع ركعات فإذا بقي مقدار ذلك فقد خرج وقت الظهر و بقي وقت العصر حتى تغيب الشمس.

Explanation (Hadeeth) only – In a report of Ibn Farqad, from one of our companions, ‘From Abu Abdullah^{-asws} having said: ‘When the sun declines (midday), the time of Al-Zohr has entered. When there passes by a measurement of four Cycles, the time of Al-Zohr and Al-Asr has entered until there remains from the sun a measurement of what one can pray four Cycles (during it). When a measurement of that remains, so the time of Al-Zohr has exited and there remains time of Al Asr until the sun sets’.

41- الْعَيَّاشِيُّ، عَنْ أَبِي هَاشِمِ الْخَادِمِ عَنْ أَبِي الْحَسَنِ الْمَاضِي ع قَالَ: مَا بَيْنَ غُرُوبِ الشَّمْسِ إِلَى سُقُوطِ الْفَرَسِ عَسَقٌ.

(The book) ‘Al Ayyashi’ – from Abu Hashim Al Khadim,

‘From Abu Al-Hassan Al-Maazy^{-asws} (7th Imam^{-asws}) having said: ‘What is between setting of the sun up to the fall of the disc (sun), is dusk’^{.686}

42- إِخْتِيَارُ الرِّجَالِ لِلْكَتِّبِيِّ، عَنْ حَمْدَوَيْهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ أَبِي عُمَرَ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ قَالَ: كُنْتُ قَاعِداً عِنْدَ أَبِي عَبْدِ اللَّهِ ع أَنَا وَ حَمْرَانُ فَقَالَ لَهُ حَمْرَانُ مَا تَقُولُ فِيمَا يَقُولُ زُرَّارَةُ فَقَعْدَ خَالَفْتُهُ فِيهِ

⁶⁸⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 39

⁶⁸⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 40

⁶⁸⁶ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 41

(The book) 'Ikhtiyar Al Rijal' of Al Kashi – from Hamdawiya, from Muhammad Bin Isa, from Muhammad Bin Abu Umeyr, from Umar Bin Uzina, from Zurara who said,

'I was seated in the presence of Abu Abdullah^{-asws}, me and Humran. Humran said to him^{-asws}, 'What are you^{-asws} saying regarding what Zurara is saying, for he has differed from him regarding it?'

قَالَ فَمَا هُوَ

He^{-asws} said: 'What is it?'

قَالَ يَزْعُمُ أَنَّ مَوَاقِيَتِ الصَّلَاةِ مَفْوُضَةٌ إِلَى رَسُولِ اللَّهِ ص وَ هُوَ الَّذِي وَضَعَهَا

He said, 'He claims that timings of the Salat were delegated to Rasool-Allah^{-azwj}, and he^{-saww} is the one who placed these'.

قَالَ فَمَا تَقُولُ أَنتَ

He^{-asws} said: 'So what are you saying?'

قَالَ قُلْتُ إِنَّ جَبْرِئِيلَ ع أَنَاهُ فِي الْيَوْمِ الْأَوَّلِ بِالْوَقْتِ الْأَوَّلِ وَ فِي الْيَوْمِ الثَّانِي بِالْوَقْتِ الْآخِرِ ثُمَّ قَالَ جَبْرِئِيلُ يَا مُحَمَّدُ مَا بَيْنَهُمَا وَقْتُ

He (the narrator) said, 'I said, 'Jibraeel^{-as} had come to him^{-saww} during the first day with the time of the first (Salat), and during the second day with the timing of the next. Then Jibraeel^{-as} said: 'O Muhammad^{-saww}! There is no timing between the two''.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع يَا حُمْرَانُ - زُرَّارَةُ يَقُولُ إِذَا جَاءَ جَبْرِئِيلُ ع مُشِيرًا عَلَى مُحَمَّدٍ ص وَ صَدَقَ زُرَّارَةُ جَعَلَ اللَّهُ ذَلِكَ إِلَى مُحَمَّدٍ ص فَوَضَعَهُ وَ أَشَارَ جَبْرِئِيلُ عَلَيْهِ.

Abu Abdullah^{-asws} said: 'O Humran! Zurara is saying, rather Jibraeel^{-as} had come as a consultant/advisor unto Muhammad^{-saww}, and Zurara speaks the truth. Allah^{-azwj} did Make that to be up to Muhammad^{-saww}, so he^{-saww} pleased it, and Jibraeel^{-as} indicated to him^{-saww}'.⁶⁸⁷

43- فَلَاحُ السَّائِلِ، مِنْ كِتَابِ مَدِينَةِ الْعِلْمِ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَضْلُ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ كَفَضْلِ الْآخِرَةِ عَلَى الدُّنْيَا.

(The book) 'Falah Al Sa'ail' – from the book 'Madinat Al Ilm', by his chain,

'From Abu Abdullah^{-asws} having said: 'Merit of the beginning of the time (of Salat) over the end (time of Salat), is like merit of the Hereafter over the world''.⁶⁸⁸

وَ بِالْإِسْنَادِ عَنْهُ ع قَالَ: لَفَضْلِ الْوَقْتِ الْأَوَّلِ عَلَى الْآخِرِ خَيْرٌ لِلْمُؤْمِنِ مِنْ مَالِهِ وَ وُلْدِهِ.

⁶⁸⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 42

⁶⁸⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 43 a

And by the chain from him^{-asws} having said: ‘Merit of the beginning of the timing (of Salat over the end (time of Salat), is better for the Momin than his wealth and his children’.⁶⁸⁹

44- تَفْسِيرُ التُّعْمَانِيِّ، بِإِسْنَادِهِ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي حَدِيثٍ طَوِيلٍ أَنَّ اللَّهَ تَعَالَى إِذَا حَجَبَ عَنْ عِبَادِهِ عَيْنَ الشَّمْسِ الَّتِي جَعَلَهَا دَلِيلًا عَلَى أَوْقَاتِ الصَّلَاةِ فَمُوسِعٌ عَلَيْهِمْ تَأْخِيرُ الصَّلَاةِ لِيَتَبَيَّنَ لَهُمُ الْوَقْتُ بِظُهُورِهَا وَ يَسْتَيَقِنُوا أَنَّهَا قَدْ زَالَتْ.

Tafseer Al Numani, by his chain,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} in a lengthy Hadeeth: ‘When Allah^{-azwj} the Exalted Veils eye of the sun from His^{-azwj} servants, which He^{-azwj} has made it as a pointer upon timings of the Salat, He^{-azwj} Expands upon them delaying of the Salats for the time be clear to them with its appearance, and they can be certain it has declined’.⁶⁹⁰

45- الْإِكْتِسَااسُ، لِلْمُفِيدِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْعَلَوِيِّ عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ - أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالِدَّوَابُّ الْآيَةَ

(The book) ‘Al Ikhtisaas’ of Al Mufeed – from Muhammad Bin Ahmad Al Alawy, from Ahmad Bin Ziyad, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abu Al Sabbah Al Kinany who said,

‘I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, [22:18] – the Verse.**

فَقَالَ إِنَّ لِلشَّمْسِ أَرْبَعَ سَجَدَاتٍ كُلُّ يَوْمٍ وَ لَيْلَةٍ فَأَوَّلُ سَجْدَةٍ إِذَا صَارَتْ فِي طُولِ السَّمَاءِ قَبْلَ أَنْ يَطْلُعَ الْفَجْرُ

He^{-asws} said: ‘For the sun there are four Sajdahs every day and night. The first Sajdah is when it comes to be in the length of the sky before the dawn emerges’.

قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

I said, ‘Yes, may I be sacrificed for you^{-asws}!’

قَالَ ذَلِكَ الْفَجْرُ الْكَاذِبُ لِأَنَّ الشَّمْسَ تَخْرُجُ سَاجِدَةً وَ هِيَ فِي طَرْفِ الْأَرْضِ فَإِذَا ارْتَفَعَتْ مِنْ سُجُودِهَا طَلَعَ الْفَجْرُ وَ دَخَلَ وَقْتُ الصَّلَاةِ

He^{-asws} said: ‘That is the false dawn, because the sun emerges in Sajdah, and it is in the edge of the earth. When it rises from its Sajdah, the (true) dawn emerges, and the time of Salat enters.

وَ أَمَّا السَّجْدَةُ الثَّانِيَةُ فَإِنَّهَا إِذَا صَارَتْ فِي وَسْطِ الْقُبَّةِ وَ ارْتَفَعَ النَّهَارُ رَكَدَتْ قَبْلَ الرَّوَالِ فَإِذَا صَارَتْ بِجِدَاءِ الْعَرْشِ رَكَدَتْ وَ سَجَدَتْ فَإِذَا ارْتَفَعَتْ مِنْ سُجُودِهَا زَالَتْ عَنْ وَسْطِ الْقُبَّةِ فَيَدْخُلُ وَقْتُ صَلَاةِ الرَّوَالِ

⁶⁸⁹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 43 b

⁶⁹⁰ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 44

And as for the second Sajdah, it is when it comes to be in middle of the dome and the day rises, it stagnates before the decline (of midday). When it comes to be facing the Throne, it stagnates and does Sajdah. So, when it rises from it's Sajdah, it declines from middle of the dome, and the time of the midday Salat (Al-Zohr) enters.

وَأَمَّا السَّجْدَةُ الثَّلَاثَةُ فَإِنَّهَا إِذَا غَابَتْ مِنَ الْأُفُقِ حَزَّتْ سَاجِدَةً فَإِذَا ارْتَفَعَتْ مِنْ سُجُودِهَا زَالَ اللَّيْلُ كَمَا أَنَّهَا حِينَ زَالَتْ وَسَطَ السَّمَاءِ دَخَلَ وَقْتُ الرَّوَالِ زَوَالِ النَّهَارِ.

And as for the third Sajdah, it is when it disappears from the horizon, it falls in Sajdah. When it rises from it's Sajdah, the night passes just as it had when it had passed middle of the sky, the time of the midday had entered, decline of the day".⁶⁹¹

بيان: الظاهر أن السجدة في تلك الآية كناية عن تذلل تلك الأشياء عند قدرته و عدم تأييدها عن تدييره فإن السجود في اللغة تذلل مع تطامن

Explanation (Abridged) – The apparent is that the Sajdah in that Verse is a metaphor about the humility of those things at His^{-azwj} Power, for the Sajdah in language is the humility along with assurance.

46- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ يَوْمًا بِالْمَدِينَةِ الظُّهْرَ وَ السَّمَاءُ مُغَيَّمَةٌ وَ انصَرَفْتُ وَ طَلَعَتِ الشَّمْسُ فَإِذَا هِيَ حِينَ زَالَتْ فَأَتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَسَأَلْتُهُ فَقَالَ لَا تَعُدْ وَ لَا تَعُودُنْ.

(The book) 'Al Saraair', copied from the book of Abdullah Bin Bukeyr, from his father who said,

'One day I prayed Al-Zohr Salat at Al-Medina and the sky was cloudy, and I left and the sun emerged. There, it was time of decline (midday). I came to Abu Abdullah^{-asws} and asked him^{-asws}. He^{-asws} said: 'Don't go back and do not repeat'".⁶⁹²

47- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُفْقَدُ الصَّلَاةَ مِنْ أَرَادَ الصَّلَاةَ- لَا تَفُوتُ صَلَاةُ النَّهَارِ حَتَّى تَغِيْبَ الشَّمْسُ وَ لَا صَلَاةُ اللَّيْلِ حَتَّى يَطْلُعَ الْفَجْرُ وَ لَا صَلَاةُ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ.

(The book) 'Al Saraair' – from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al-Hassan Bin Ali Bin Fazzal, from Ail Bin Yaqoub Al Hashimy, from Marwan Bin Muslim, from Ubeyd Bin Zurara,

'From Abu Abdullah^{-asws} having said: 'He will not lose the Salat one who intends the Salat! The Salat of the day is not lost until the sun disappears, nor Salat of the night until the dawn emerges, nor Al-Fajr Salat until the sun emerges'".⁶⁹³

48- الذِّكْرَى، نَقْلًا مِنْ كِتَابِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ فِي السَّمْرِ يَجْمَعُ بَيْنَ الْمَعْرَبِ وَ الْعِشَاءِ وَ الظُّهْرِ وَ الْعَصْرِ وَ إِنَّمَا يَفْعَلُ ذَلِكَ إِذَا كَانَ مُسْتَعْجِلًا

(The book) 'Al Zikra' – copying from the book of Abdullah Bin Sinan,

⁶⁹¹ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 45

⁶⁹² Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 46

⁶⁹³ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 47

'From Abu Abdullah^{-asws}: 'Rasool-Allah^{-saww} was in a journey. He^{-saww} gathered between Al-Maghrib and Al-Isha, and Al-Zohr and Al-Asr, and rather he^{-saww} had does that when he^{-saww} was in a hurry'.

قَالَ وَ قَالَ ع وَ تَفْرِيفُهُمَا أَفْضَلُ.

He (the narrator) said, 'And he^{-asws} said: 'Separating the two is better''⁶⁹⁴

49- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع فِي الرَّجُلِ يَسْمَعُ الْأَذَانَ فَيُصَلِّي الْفَجْرَ وَ لَا يَدْرِي طَلَعَ أَمْ لَا عَزَرَ أَنَّهُ يَنْظُرُ لِمَكَانِ الْأَذَانِ أَنَّهُ طَلَعَ قَالَ لَا يُجْزِيهِ حَتَّى يَعْلَمَ أَنَّهُ قَدْ طَلَعَ.

'Kitab Al Masaail' – by his chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} regarding the man who hears the Azaan, so he prays Al-Fajr, and he does not know whether it (dawn) has emerged or not. He thinks due to the place of the Azaan that it has emerged. He^{-asws} said: 'It will not suffice him until he knows that it has emerged''⁶⁹⁵

50- الْعُيُونُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْعَرَوِيِّ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى الْفَضْلِ بْنِ الرَّبِيعِ وَ هُوَ جَالِسٌ عَلَى سَطْحٍ فَقَالَ لِي اذْنُ مَتَى قَدَنُوتُ مِنْهُ حَتَّى حَادِثُهُ ثُمَّ قَالَ لِي أَشْرَفَ إِلَى الْبَيْتِ فِي الدَّارِ فَأَشْرَفْتُ فَقَالَ لِي مَا تَرَى قُلْتُ نُوْبًا مَطْرُوحًا فَقَالَ انْظُرْ حَسَنًا فَتَأْتِيهِ وَ نَظَرْتُ فَتَبَيَّنْتُ فَقُلْتُ رَجُلٌ سَاجِدٌ

(The book) 'Al Uyoun' – from his father, from Ali Bin Ibrahim, from Muhammad Bin Isa, from Ahmad Bin Abdullah Al Garaqy, from his father who said,

'I entered to see Al Fazl Bin Al-Rabie, and he was seated upon the roof. He said to me, 'Come near me'. I went near him until I was facing him. Then he said to me, 'Overlook at the room in the house'. I looked. He said to me, 'What do you see?' I said, 'A cloth having been dropped'. He said, 'Look better!' I contemplated it and looked. I was certain. I said, 'A man in Sajdah'.

إِلَى أَنْ قَالَ فَقَالَ هَذَا أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع إِلَيَّ أَتَفَقَدُهُ اللَّيْلَ وَ النَّهَارَ فَلَمْ أَجِدْهُ فِي وَفْتٍ مِنَ الْأَوْقَاتِ إِلَّا عَلَى الْحَالَةِ الَّتِي أُخْبِرُكَ بِهَا أَنَّهُ يُصَلِّي الْفَجْرَ فَيَعْقِبُ سَاعَةً فِي دُبُرِ صَلَاتِهِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ

Up to he (the narrator) said, 'He said, 'This is Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}. I had lost him for the night and the day and could not find him^{-asws} in a time from the timings except upon the state which I am informing you with. He^{-asws} prayed Al-Fajr Salat, and followed up with acts of worship for an hour at the end of his^{-asws} until the sun emerged.

ثُمَّ يَسْجُدُ سَجْدَةً فَلَا يَزَالُ سَاجِدًا حَتَّى تَزُولَ الشَّمْسُ وَ قَدْ وَكَّلَ مَنْ يَتَرَصَّدُ لَهُ الرُّوَالَ فَلَسْتُ أَدْرِي مَتَى يَقُولُ لَهُ الْعَلَامُ قَدْ زَالَتِ الشَّمْسُ إِذْ يَنْتَبِهُ فَيَنْتَبِهُ الصَّلَاةَ مِنْ عَزْرِ أَنْ يُجِدَتْ وَضُوءًا فَأَعْلَمَ أَنَّهُ لَمْ يَنْمَ فِي سُجُودِهِ وَ لَا أَعْفَى

Then he^{-asws} performed a Sajdah, and did not cease to be in Sajdah until the sun declined (midday), and he^{-asws} had allocated someone to watch out the midday for him^{-asws}. I don't

⁶⁹⁴ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 48

⁶⁹⁵ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 49

know when the slave said to him^{-asws}, ‘The sun has declined’, when he^{-asws} leapt and began the Salat without having renewed Wud’u. Know that he^{-asws} did not sleep in his^{-asws} Sajdah, nor was he^{-asws} heedless. (i.e., Wud’u had not broken)

فَلَا يَزَالُ إِلَى أَنْ يُفْرَغَ مِنْ صَلَاةِ الْعَصْرِ فَإِذَا صَلَّى الْعَصْرَ سَجَدَ سَجْدَةً فَلَا يَزَالُ سَاجِدًا إِلَى أَنْ تَغِيْبَ الشَّمْسُ فَإِذَا غَابَتِ الشَّمْسُ وَتَبَّ مِنْ سَجْدَتِهِ فَصَلَّى الْمَغْرِبَ مِنْ غَيْرِ أَنْ يُحْدِثَ حَدَثًا وَلَا يَزَالُ فِي صَلَاتِهِ وَتَعْقِيْبِهِ إِلَى أَنْ يُصَلِّيَ الْعَتَمَةَ

He^{-asws} did not cease until he^{-asws} was free from Al-Asr Salat. When he^{-asws} had prayed Al-Asr, he^{-asws} performed a Sajdah. He^{-asws} did not cease to be in Sajdah until the sun had set. When the sun had set, he^{-asws} leapt up from his^{-asws} Sajdah and prayed Al-Maghrib from without any event having occurred (to break Wud’u), and he^{-asws} did not cease to be in his^{-asws} and his^{-asws} follow up acts of worship until he^{-asws} had prayed Al-Isha.

فَإِذَا صَلَّى الْعَتَمَةَ أَفْطَرَ عَلَى شَوِيٍّ يُؤْتَى بِهِ ثُمَّ يُجِدُّ الْوُضُوءَ ثُمَّ يَسْجُدُ ثُمَّ يَرْفَعُ رَأْسَهُ فَيَنَامُ نَوْمَةً خَفِيفَةً

When he^{-asws} had prayed Al-Isha, he^{-asws} broke upon a grill he^{-asws} had been brought with. Then he^{-asws} renewed the Wud’u, then performed Sajdah, then raised his^{-asws} head and slept a light sleep.

ثُمَّ يَفُومُ فَيَجِدُّ الْوُضُوءَ ثُمَّ يَفُومُ فَلَا يَزَالُ يُصَلِّي فِي جَوْفِ اللَّيْلِ حَتَّى يَطْلُعَ الْفَجْرُ فَلَسْتُ أَدْرِي مَتَى يَقُولُ الْعُلَامُ إِنَّ الْفَجْرَ قَدْ طَلَعَ إِذْ وَتَبَّ هُوَ لِصَلَاةِ الْفَجْرِ

Then he^{-asws} arose and renewed the Wud’u, then stood and did not cease praying Salat in the middle of the night until the dawn emerged. I don’t know when the slave said to him^{-asws}, ‘The dawn has emerged’, when he^{-asws} leapt for Al-Fajr Salat.

فَهَذَا دَأْبُهُ مِنْذُ حَوْلِ إِلَيَّ الْحَدِيثِ.

So, this is his^{-asws} norm since he^{-asws} had been transferred to me’ – the Hadeeth”⁶⁹⁶

51 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنِ الْكَاطِمِ عَنِ أَبِيهِ عَنِ جَدِّهِ ع قَالَ: كَانَ أَبِي عَلِيٍّ بْنِ الْحُسَيْنِ ع يَأْمُرُ الصَّبِيَّانَ أَنْ يُصَلُّوا الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا

(The book) ‘Nawadir’ of Al Rawany – by his chain,

‘From Al-Kazim^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘My^{-asws} father Ali^{-asws} Bin Al-Husayn^{-asws} instructed the children to be praying Al-Maghrib and Al-Isha Salats together.

فَقِيلَ لَهُ يُصَلُّونَ الصَّلَاةَ فِي غَيْرِ وَقْتِهَا

It was said to him^{-asws}, ‘They are praying the Salat in other than its timings!’

قَالَ هُوَ خَيْرٌ مِنْ أَنْ يَنَامُوا عَنْهَا.

He^{-asws} said: 'It is better than them sleeping from it'.⁶⁹⁷

52 **تَمَحُّجُ الْبَلَاغَةِ**، مِنْ كِتَابِهِ عَ إِلَى أَمْرَائِهِ فِي الصَّلَاةِ أَمَّا بَعْدُ فَصَلُّوا بِالنَّاسِ الظُّهْرَ حِينَ تَفِيءُ الشَّمْسُ مِثْلَ مَرِيضٍ الْعَنَزِ وَ صَلُّوا بِهِمُ الْعَصْرَ وَ الشَّمْسُ بَيْضَاءُ حَيَّةٌ فِي عُضْوٍ مِنَ النَّهَارِ حِينَ يُسَاوِرُ فِيهَا فَرْسَخَانِ وَ صَلُّوا بِهِمُ الْمَغْرِبَ حِينَ يُغَطِّرُ الصَّائِمُ وَ يَدْفَعُ الْحَاجُجَ وَ صَلُّوا بِهِمُ الْعِشَاءَ حِينَ يَتَوَارَى الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ وَ صَلُّوا بِهِمُ الْعِدَاةَ وَ الرَّجُلُ يَعْرِفُ وَجْهَ صَاحِبِهِ وَ صَلُّوا بِهِمُ صَلَاةَ أَوْعَفِهِمْ وَ لَا تُكُونُوا فَتَانِينَ.

(The book) 'Nahj Al Balagah' –

'From a letter for his^{-asws} to his^{-asws} governors: 'As for after, pray Al-Zohr Salat with the people when the sun casts a shadow like the goat pen, and pray Al-Asr Salat with them and the sun is white in the course of the day travelling two Farsakhs in it, and pray Al-Maghrib with them when the fasting one breaks (his Fast), and the pilgrim departs (from Arafaat), and pray Al-Isha Salat with them when the redness is covered up to a third of the night, and pray the morning Salat with them and the man can recognise the face of his companion, and pray Salat with them Salat of their weak ones and do not become troublesome (by unnecessarily prolonging congregational Salat)'.⁶⁹⁸

بيان رَوِّوَا عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: يَا مُعَاذُ إِنَّكَ أَنْ تَكُونَ فَتَانًا لِلْمُسْلِمِينَ وَ فِي أُخْرَى أَنْتَ يَا مُعَاذَ.

Explanation (Hadeeth) only – *It is reported from the Prophet^{-saww} having said: 'O Muaz! Beware of becoming troublesome to the Muslims (by unnecessarily prolonging congregational Salat)'. And in another (Hadeeth): 'Are you making trouble, O Muaz!'*

53 **الْحِصَالُ**، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ عِمْرَانَ الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْخَشَّابِ عَنِ الْحُسَيْنِ بْنِ إِسْحَاقَ التَّمِيمِيِّ عَنِ الْحُسَيْنِ ابْنِ أَخِي الضَّبِّيِّ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَزُولُ الشَّمْسُ فِي النِّصْفِ مِنْ حَزْرِيَانَ عَلَى نِصْفِ قَدَمٍ وَ فِي النِّصْفِ مِنْ مُؤَوِّزَ عَلَى قَدَمٍ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ أَبِي تَابٍ عَلَى قَدَمَيْنِ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ أَيْلُولَ عَلَى ثَلَاثَةِ أَقْدَامٍ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ تَشْرِينَ الْأَوَّلَ عَلَى خَمْسَةِ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ تَشْرِينَ الْآخِرِ عَلَى سَبْعَةٍ وَ نِصْفٍ

(The book) 'Al Khisaa' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Bin Imran Al Ashary, from Al-Hassan Bin Musa Al Khashaab, from Al-Hassan Bin Is'haq Al Tameemi, from Al-Hassan son of a brother of Al Zaby, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'The sun declines in middle of June to half a foot, and in middle of July to a foot and a half, and in middle of August to two feet, and in middle of September to three feet and a half, and in October first to five and a half (feet), and in middle of November to seven and half.

وَ فِي النِّصْفِ مِنْ كَانُونَ الْأَوَّلَ عَلَى تِسْعَةٍ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ كَانُونَ الْآخِرِ عَلَى سَبْعَةٍ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ شَبَاطَ عَلَى خَمْسَةِ أَقْدَامٍ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ آدَارَ عَلَى ثَلَاثَةِ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ نَيْسَانَ عَلَى قَدَمَيْنِ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ أَيَّارَ عَلَى قَدَمٍ وَ نِصْفٍ وَ فِي النِّصْفِ مِنْ حَزْرِيَانَ عَلَى نِصْفِ قَدَمٍ.

And in middle of December to nine and half, and in middle of January to seven and a half, and in middle of February to five feet and a half, and in middle of March to three and a half, and

⁶⁹⁷ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 51

⁶⁹⁸ Bihar Al-Anwaar V 79 – The Book Salat – Ch 5 H 52

in middle of April to two feet and a half, and in middle of May to a foot and a half, and in middle of June to half a foot”⁶⁹⁹.

تبيين قوله ع على نصف قدم أي تزول الشمس بعد ما بقي من الظل نصف قدم و القدم على المشهور سبع الشاخص فإن الأكثر يقسمون كل شاخص بسبعة أقسام و يسمون كل قسم قدما بناء على أن قامة الإنسان المستوي الحلقة تساوي سبعة أضعاف قدمه

Clarification (Abridged) – His^{-asws} words: ‘To half a foot’, i.e., the sun declines after what remains from the shadow, half a foot; and the foot is based upon the well-known seven ‘Shakhis’ (levelling bar used in Geology), for most are dividing every ‘Shakhis’ in seven division, and they are naming each division as a foot based upon that if the human being were to stand straight he would equate to seven multiples of his foot.

رَوَاهُ الشَّيْخُ فِي التَّهْدِيبِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص لَا يُصَلِّي مِنَ النَّهَارِ شَيْئاً حَتَّى تَزُولَ الشَّمْسُ فَإِذَا زَالَ النَّهَارُ قَدَرَ إصْبَعٍ صَلَّى ثَمَانِي رَكَعَاتٍ.

It is reported by the Sheykh in ‘Al-Tahzeeb’, from Zurara, from Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} would not pray any Salat of the day until the sun had declined (midday). When the day declines a measurement of a finger, he^{-saww} would pray eight Cycles Salat’.