

علل الشرائع

REASONS FOR THE LAWS

الشيخ الصدوق أبي جعفر محمد بن علي ابن الحسين بن موسى بن بابويه القمي ره المتوفى سنة 381 هـ

**AL SHEYKH AL SADOUQ ABU JA'FAR MUHAMMAD BIN ALI IBN AL HUSAYN
BIN MUSA BIN BABUWAYH AL QUMMY – DIED 381 AH**

الجزء الثاني

VOLUME TWO – PART TWO

Note – This is an extract from the original. We have not included reports and certain Ahadeeth narrated by the Nasibis and those which contained elements of insults to the People^{asws} of the Household.

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

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

(باب 51 - العلة التي من أجلها لا يجوز أن يصلي الرجل في جلود الدارش)

Chapter 51 – The reason due to which it is not allowed that the man should Pray in the ‘Darish’ skins

حدثنا محمد بن علي ماجيلويه عن محمد بن يحيى العطار عن محمد بن احمد عن احمد بن محمد بن محمد السيارى عن ابي يزيد القسقى -: حي من اليمن بالبصرة - عن أبي الحسن الرضا (ع) انه سأله عن جلود الدارش التي يتخذ منها الخفاف قال: فقال، لا تصل فيها فانها تدبغ بخرؤ الكلاب.

Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad Al Sayyyari, from Abu Yazeed al Qasmy – and it is a tribe of Al Yemen in at Al Basra –

Abu Al-Hassan Al-Reza^{asws} having been asked about the skins of *Darish* (a type of hide) from which the shoes are taken to be. He^{asws} said: ‘Do not Pray in it, for these have been tanned by the vapour of the dogs’.¹

(باب 52 - العلة التي من أجلها شارب الخمر إذا شربها لم تحسب) (صلاته أربعين صباحاً)

Chapter 52 – The reason due to which drinking the wine, when it is drunk, one’s Prayer is not Counted for forty mornings (days)

حدثنا الحسين بن احمد رحمه الله عن أبيه قال: حدثنا احمد بن محمد ابن عيسى، عن الحسين بن خالد قال قلت للرضا (ع) إنا روينا، عن النبي صلى الله عليه وآله أن من شرب الخمر لم تحسب صلاته أربعين صباحاً فقال: صدقوا، فقلت وكيف لا تحسب صلاته أربعين صباحاً لا أقل من ذلك ولا أكثر؟ قال: لان الله تبارك وتعالى قدر خلق الانسان فصير النطفة أربعين يوماً ثم نقلها فصيرها علقة أربعين يوماً ثم نقلها فصيرها مضغة أربعين يوماً وهكذا إذا شرب الخمر بقيت في مئنته على قدر ما خلق منه وكذلك يجتمع غذاؤه واكله وشربه تبقى في مئنته أربعين يوماً.

Al Husayn Bin Ahmad narrated to us, from his father, from Ahman Bin Muhammad Ibn Isa, from Al Husayn Bin Khalid who said,

‘I said to Al-Reza^{asws}, ‘We are reporting from the Prophet^{saww} that the one who drinks the wine, his Prayer is not Counted for forty mornings (days)’. So he^{asws} said: ‘They speak the truth’. So I said, ‘And how come the Prayer is not Counted for forty mornings (days), not any less from that, nor more?’ He^{asws} said: ‘Because Allah^{azwj} Blessed and High Measure the Creation of the human being, so the seed came to be for forty days, then it was transformed, so it became a clot for forty days, then it was transformed, so it became a lump for forty days. And this is how, when the wine is drunk, it remains in his (gall) bladder upon a measurement of what is Created from it. And similar to that, his nourishment, and his eating and his drinking, remain in his (gall) bladder for forty days’.²

¹ ILLAL AL SHARAIE – V 2 Ch 51 H 1

² ILLAL AL SHARAIE – V 2 Ch 52 H 1

(باب 53 - العلة التي من أجلها يكره النفخ في موضع السجود)**Chapter 53 – The reason due to which the puffing is abhorrent in the place of Prostrations**

أبى رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن صفوان بن يحيى عن ابن مسكان عن ليث المرادى قال: قلت لابي عبد الله (ع) الرجل يصلي فينفخ في موضع جبهته، قال: ليس به بأس إنما يكره ذلك ان يؤذي من إلى جانبه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Safwan Bin Yahya, from Ibn Muskan, from Lays Al Murady who said,

'I said to Abu Abdullah^{asws}, 'The man Prays, so he puffs in the place of his forehead (during Prostration). He^{asws} said: 'There is no problem with it. But rather, that is abhorrent if he harms the one to his side'.³

(باب 55 - العلة التي من أجلها يحول الرداء في صلاة الاستسقاء)**Chapter 55 – The reason due to which the robe is turned during the Prayer for the rain**

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار، عن ابى طالب عبد الله بن الصلت قال: حدثنا أبو حمزة انس بن عياض الليثي، عن جعفر ابن محمد عن ابيه عليهما السلام ان رسول الله صلى الله عليه وآله كان إذا استسقى ينظر إلى السماء ويحول رداءه عن يمينه إلى يساره، ومن يساره إلى يمينه، قال: قلت له ما معنى ذلك؟ قال: علامة بينه وبين أصحابه يحول الجذب خصباء.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Abu Talib Abdullah Bin Al Salt, from Abu Hamza Ans Bin Ayaz Al Lays,

(It has been narrated) from Ja'far^{asws} Ibn Muhammad^{asws}, from his^{asws} father^{asws}, that Rasool-Allah^{saww}, whenever he^{saww} used to pray for the rain, looked towards the sky and turned his^{saww} robe from his^{saww} right to his^{saww} left, and from his^{saww} left to his^{saww} right'. I said, 'And what is the meaning of that?' He^{asws} said: 'A sign between him^{saww} and his^{saww} companions, for the transformation of the aridity (dryness) to the greenery'.⁴

حدثنا محمد بن علي ماجلويه، عن عمه محمد بن ابى القاسم عن احمد بن ابى عبد الله عن ابيه، عن ابن ابى عمير عن ذكره عن ابى عبد الله (ع) قال: سألته لاي علة حول رسول الله صلى الله عليه وآله في صلاة الاستسقاء رداءه الذي على يمينه على يساره والذي على يساره على يمينه؟ قال: أراد بذلك تحول الجذب خصباً.

Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah, from his father, from Ibn Abu Umeyr, from the one who mentioned it,

(The narrator says), 'I asked Abu Abdullah^{asws}, 'For which reason did Rasool-Allah^{saww} turn his^{saww} robe during the prayer for the rain, that which was upon his^{saww}

³ ILLAL AL SHARAIE – V 2 Ch 53 H 1

⁴ ILLAL AL SHARAIE – V 2 Ch 55 H 1

right to his^{saww} left, and that which was upon his^{saww} left to his^{saww} right?' He^{asws} said: 'He^{saww} intended by that to transform the aridity to the greenery'.⁵

(باب 56 - العلة التي من أجلها لا تجوز الصلاة في سواد)

Chapter 56 – The reason due to which the Prayer is not allowed in the black (clothes)

أبى رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد عن سهل بن زياد عن محمد بن سليمان عن رجل عن ابى عبد الله (ع) قال: قلت له اصلى في قنسوة السوداء؟ قال: لا تصل فيها فانها لباس أهل النار.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Sahl Bin Ziyad, from Muhammad Bin Suleyman, from a man,

(The narrator says), 'I said to Abu Abdullah^{asws}, 'Can I Pray in the black headgear (turban)?' He^{asws} said: 'Do not Pray in it, for it is an apparel of the inhabitants of the Fire'.⁶

وبهذا الاسناد عن محمد بن احمد عن محمد بن عيسى اليقطينى عن القاسم ابن يحيى عن جده الحسن بن راشد عن ابى بصير عبد الله (ع) قال: حدثنى ابى، عن جدى، عن ابىه عن أمير المؤمنين (ع) قال: فيما علم اصحابه لا تلبسوا السواد فانه لباس فرعون.

And by this chain, from Muhammad Bin Ahmad, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Ibn Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} narrated to me^{asws}, from my^{asws} grandfather^{asws}, from his^{asws} father^{asws}, from Amir Al-Momineen^{asws} having said in what he^{asws} taught his^{asws} companions: 'Do not wear the black, for it is a clothing of Pharaoh'.⁷

وبهذا الاسناد عن محمد بن احمد باسناده يرفعه إلى ابى عبد الله (ع) قال: كان رسول الله صلى الله عليه وآله يكره السواد إلا في ثلاثة العمامة والخف والكساء.

And by this chain, from Muhammad Bin Ahmad, by his chain,

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} used to dislike the black (clothes) except in three – the turban, and the socks, and the cloak'.⁸

وبهذا الاسناد عن محمد بن احمد عن الحسن بن الحسين اللؤلؤي عن محمد بن سنان، عن حذيفة بن منصور قال: كنت عند ابى عبد الله بالحيرة فاتاه رسول ابى العباس الخليفة يدعوه فدعا بممطرة له أحد وجهيه أسود والآخر أبيض فلبسه، ثم قال أبو عبد الله (ع): اما انى البسه وانا أعلم انه من لباس أهل النار.

And by this chain, from Muhammad Bin Ahmad, from Al Hassan Bin Al Husayn Al Lului, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour who said,

'I was in the presence of Abu Abdullah^{asws}, when a messenger of the Caliph Abu Al-Abbas came over, calling him^{asws}. So he^{asws} call for a rain coat of his^{asws}. One aspect

⁵ ILLAL AL SHARAIE – V 2 Ch 55 H 2

⁶ ILLAL AL SHARAIE – V 2 Ch 56 H 1

⁷ ILLAL AL SHARAIE – V 2 Ch 56 H 2

⁸ ILLAL AL SHARAIE – V 2 Ch 56 H 3

of it was black, and the other was white. So he^{asws} wore it. Then Abu Abdullah^{asws} said: 'But, I^{asws} am (compelled to) wear it, and (although) I^{asws} know that it is a dress of the inhabitants of the Fire'.⁹

حدثني محمد بن الحسن قال: حدثني محمد بن يحيى العطار عن محمد بن احمد عن علي بن ابراهيم الجعفري عن محمد بن الفضل عن داود الرقي قال: كانت الشيعة تسأل أبا عبد الله (ع) عن لبس السواد، قال: فوجدناه قاعدا عليه جبة سوداء وقلنسوة سوداء وخف أسود مبطن بسواد قال ثم فتق ناحية منه وقال اما ان قطنه أسود واخرج منه قطن أسود ثم قال بيض قلبك واليس ما شئت.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ali Bin Ibrahim Al Ja'fary, from Muhammad Bin Al Fazal, from Dawood Al Raqy who said,

'The Shias had asked Abu Abdullah^{asws} about wearing the black (clothes). So we found him^{asws} seated, and upon him^{asws} was a black overcoat, and a black hat, and black socks with black internal lining. Then he^{asws} put his^{asws} hand inside it (sock), and extracted a piece of cotton from it, then said: 'Whiten your heart and wear what you like'.¹⁰

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف عن الحسين بن يزيد النوفلي عن السكوني، عن أبي عبد الله عليه السلام قال: أوحى الله عز وجل إلى نبي من أنبيائه قل للمؤمنين لا تلبسوا لباس أعدائي ولا تطعموا طعام أعدائي ولا تسلكوا مسالك أعدائي فتكونوا أعدائي كما هم أعدائي.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Al Husayn Bin Yazeed Al Nowfaly, from Al Sakuny,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Mighty and Majestic Revealed to a Prophet^{as} from His^{azwj} Prophets^{as}: "Say to the Believers, 'Neither wear the apparels of My^{azwj} enemies, nor eat the food of My^{azwj} enemies, nor travel upon the ways of My^{azwj} enemies, for you (also) would end upon being My^{azwj} enemies just as they are My^{azwj} enemies'.¹¹

وبهذا الاسناد عن محمد بن احمد عن علي بن ابراهيم الجعفري عن محمد ابن معاوية باسناده رفعه قال هبط جبرئيل عليه السلام على رسول الله صلى الله عليه وآله وعليه قباء أسود ومنطقة فيها خنجر قال: فقال له رسول الله صلى الله عليه وآله يا جبرئيل ما هذا الذي قال زي ولد عمك العباس يا محمد ويل لولدك من ولد العباس فخرج النبي صلى الله عليه وآله إلى العباس فقال: يا عم ويل لولدي من ولدك فقال: يا رسول الله افاجب نفسي؟ قال جف القلم بما فيه.

An by this chain, from Muhammad Bin Ahmad, from Ali Bin Ibrahim Al Ja'fary, from Muhammad Ibn Muawiya, by his chain, raising it, said:

'Jibraeel^{as} descended unto Rasool-Allah^{saww} wearing a black turban (قباء) and a belt in which was a dagger. So Rasool-Allah^{saww} said to him^{as}: 'O Jibraeel^{as}! What is this outfit?' He^{as} said: 'This is an outfit of the sons of your^{saww} uncle Al-Abbas, O Muhammad^{saww}! Woe be unto the children of Al-Abbas as they will (kill) your^{saww} children'. So the Prophet^{saww} went out to Al-Abbas, so he^{saww} said: 'O uncle! There would be harm to my^{saww} children from your children'. So he said, 'O Rasool-

⁹ ILLAL AL SHARAIE – V 2 Ch 56 H 4

¹⁰ ILLAL AL SHARAIE – V 2 Ch 56 H 5

¹¹ ILLAL AL SHARAIE – V 2 Ch 56 H 6

Allah^{saww}! Shall I destroy myself?' He^{saww} said: 'The Pen has dried up with was regards to it (Such is a matter Ordained)'.¹²

(باب 57 - العلة التي من أجلها لا يجوز للرجل أن يتختم بخاتم) (حديد ولا يصلى فيه ولا يجوز له ان يلبس الذهب و يصلى فيه)

Chapter 57 – The reason due to which it is not allowed for the man that he should wear an iron ring, nor Pray in it, nor is it allowed for him that he should wear the gold, nor Pray in it

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن احمد بن الحسن بن علي ابن فضال عن عمرو بن سعيد المدائني عن مصدق بن صدقة عن عمار بن موسى عن أبي عبد الله عليه السلام في الرجل يصلى وعليه خاتم حديد؟ قال: لا، ولا يتختم به الرجل لانه من لباس اهل النار، وقال: لا يلبس الرجل الذهب ولا يصلى فيه لانه من لباس اهل النار.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Al Hassan Bin Ali Ibn Fazal, from Amro Bin Saeed Al Madainy, from Masdaq Bin Sadaqa, from Amaar Bin Musa,

(It has been narrated) from Abu Abdullah^{asws} with regards to the man who Prays an upon him is an iron ring?' He^{asws} said: 'No, and the man should not wear it for it is an apparel (gear) from the people of the Fire'. And he^{asws} said: 'The man should not wear the gold, nor Pray in it, because it is from an apparel of the people of the Fire'.¹³

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن ابراهيم بن هاشم عن النوفلي عن السكوني عن جعفر بن محمد عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله لا يصلى الرجل في خاتم حديد

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} forefathers^{asws} having said: 'Rasool-Allah^{saww} said: 'The man should not Pray in (wearing) an iron ring'.¹⁴

أبي رحمه الله قال: حدثنا احمد بن ادريس عن محمد بن احمد عن محمد ابن الحسن عن عبد الله بن جبلة عن ابي الجارود عن ابي جعفر عليه السلام قال: قال النبي صلى الله عليه وآله لعلي عليه السلام اني أحب لك ما أحب لنفسي واكره لك ما أكره لنفسي فلا تتختم خاتم ذهب فانه زينتنا في الآخرة، ولا تلبسوا القرمز فانه من اردية إبليس، ولا تركبوا مثيرة حمراء فانه من مراكب إبليس، ولا تلبس الحرير فيحرق الله عزوجل جلدك يوم القيامة.

My father said, 'Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Ibn Al Hassan, from Abdullah Bin jabala, from Abu Al Jaroud,

Abu Ja'far^{asws} has said: 'The Prophet^{saww} said to Ali^{asws}: 'I^{saww} love for you^{asws} what I^{saww} love for myself^{saww}, and dislike for you^{asws} what I^{saww} dislike for myself^{saww}. Thus, do not wear a gold ring for it is an adornment of ours^{asws} in the Hereafter, and do not wear the scarlet (bright orange/red) for it is a robe of Iblees^{la}, and do not ride upon a

¹² ILLAL AL SHARAIE – V 2 Ch 56 H 7

¹³ ILLAL AL SHARAIE – V 2 Ch 57 H 1

¹⁴ ILLAL AL SHARAIE – V 2 Ch 57 H 2

red ride (مثيرة) for it is from the rides of Iblees^{la}, and do not wear the silk, for Allah^{azwj} Mighty and Majestic would Incinerate your^{asws} skin on the Day of Judgement'.¹⁵

(باب 58 - العلة التي من أجلها لا يقطع صلاة المصلي شيء يمر بين يديه)

Chapter 58 – The reason due to which the Prayer of the Praying one is not cut-off by something which passes by in front of him

أبي رحمه الله قال: حدثنا احمد بن ادريس عن محمد بن احمد عن علي ابن ابراهيم الجعفري عن ابي سليمان مولى ابي الحسن العسكري (ع) قال: سأله بعض مواليه وانا حاضر عن الصلاة يقطعها شيء يمر بين يدي المصلي؟ فقال لا ليست الصلاة تذهب هكذا بحيال صاحبها إنما تذهب مساوية لوجه صاحبها.

My father said, 'Ahmad Bin Idrees narrated to us, from Muhammad Ahmad, from Ali Ibn Ibrahim Al Ja'fary, from Abu Suleyman,

A slave of Abu Al-Hassan Al-Askary^{asws} who said, 'One of those in his^{asws} Wilayah asked him^{asws} about the Prayer, and I was present, 'Can it be cut-off by something which passes by in front of the Praying one?' So he^{asws} said: 'No! The Prayer does not go away (gets invalidated) like this, by (passing) about him, but rather, it goes away (gets invalidated), when it is equal to his face (of the Praying one)'.¹⁶

(باب 59 - العلة التي من أجلها وضع الذراع والذراعان)

Chapter 59 – The reason due for the placing of one arm and two arms (Shadow's length)

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن اسماعيل بن مرار عن يونس بن عبد الرحمن عن عبد الرحمن بن عبد الله بن سنان عن اسحاق بن عمار عن اسماعيل بن ابي جعفر (ع) قال: أتدري لم جعل الذراع والذراعان؟ قلت: لا، قال: حتى لا تكون تطوع في وقت مكتوبة

My father said, 'Ali Bin Ibrahim narrated to us, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from Abdul Rahman Bin Abdullah Bin Sinan, from Is'haq Bin Amaar, from Ismail,

Abu Ja'far^{asws} has said: 'Do you know why one arms and two arms (Shadow's length) have been made to be?' I said, 'No'. He^{asws} said: 'So that you would not be Praying the voluntary (Prayer) during the time of the Prescribed (Prayer)'.¹⁷

حدثنا محمد بن الحسن قال: حدثنا الحسين بن الحسن بن أبان عن الحسين بن سعيد عن فضالة عن حسين عن ابن مسكان عن زرارة قال: قال لي اتدري لم جعل الذراع والذراعان؟ قلت لم قال: لمكان الفريضة لان لك ان تنتقل من زوال الشمس إلى ان تبلغ فينك ذراعا فإذا بلغت ذراعا بدأت بالفريضة وتركت النافلة وإذا بلغ فينك ذراعين بدأت بالفريضة وتركت النافلة.

Muhammad Bin Al Hassan narrated to us, from Al Husayn Bin Al Hassan Bin Aban, from Al Husayn Bin Saeed, from Fazalat, from Husayn Ibn Muskan, from Zarara who said,

'He^{asws} (6th Imam^{asws}) said to me: 'Do you know why the arm and the two arms (shadow's length) have been made to be:' I said, 'Why?' He^{asws} said: 'Due to the

¹⁵ ILLAL AL SHARAIE – V 2 Ch 57 H 3

¹⁶ ILLAL AL SHARAIE – V 2 Ch 58 H 1

¹⁷ ILLAL AL SHARAIE – V 2 Ch 59 H 1

placing of the Obligatory (Prayers), because for you is the movement of your shadow from the (start of the) declining of the sun until your shadow reaches one arm's length. So when it reaches one arm's length, begin with the Obligatory (Al-Zohr) and leave the Optional. And when your shadow reaches two arms length, begin with the Obligatory (Al-Asr) and leave the Optional'.¹⁸

(باب 60 - العلة التي من أجلها صار وقت المغرب إذا ذهب الحمرة من المشرق)

Chapter 60 – The reason due to which the time for Al-Maghrib came to be when the redness goes away from the east

أبى رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد عن احمد ابن محمد عن علي بن احمد، عن بعض اصحابنا رفعه قال: سمعت أبا عبد الله (ع) يقول وقت المغرب إذا ذهب الحمرة من المشرق وتدرى كيف ذاك قلت لا قال لان المشرق مطل على المغرب هكذا، ورفع يمينه فوق يساره فإذا غابت هاهنا ذهب الحمرة من هاهنا.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Ahmad Ibn Muhammad, from Ali Bin Ahmad, from One of our companions, raising it, said,

'I heard Abu Abdullah^{asws} saying: 'The time of *Al-Maghrib* is when the redness goes away from the east; and do you know how that is?' I said, 'No'. He^{asws} said: 'Because the east emerges from the west like this' – and he^{asws} raised his^{asws} right hand above his^{asws} left – 'So when it (the sun) disappears over here, the redness goes away from over here'.¹⁹

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف رفعه، عن محمد بن حكيم، عن شهاب بن عبد ربه قال: قال لي أبو عبد الله (ع) يا شهاب انى أحب إذا صليت المغرب ان ارى في السماء كوكبا.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, raising it, from Muhammad Bin Hakeem, from Shahaab Bin Abd Rabbihi who said,

'Abu Abdullah^{asws} said to me: 'O Shahaab! I would love it, if you were to Pray *Al-Maghrib* when you see the stars in the sky'.²⁰

ابى رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد عن محمد ابن ابى عمير عن ابراهيم بن عبد الحميد عن ابى اسامة زيد الشحام قال: قال رجل لابي عبد الله (ع) اؤخر المغرب حتى تستبين النجوم؟ قال فقال خطابية: ان جبرئيل نزل بها على محمد صلى الله عليه وآله حين سقط القرص.

My father said, 'Sa'ad Bin Abdullah narrated o us, from Yaqoub Bin Yazeed, from Muhammad Ibn Abu Umeyr, from Ibrahim Bin Abdul Hamed, from Abu Asama Zayd Al Hashim who said,

'A man said to Abu Abdullah^{asws}, 'Shall I delay *Al-Maghrib* until the stars are evident?' So he^{asws} said, addressing: 'Jibraeel^{as} descended with it upon Muhammad^{saww} when the disc (sun) fell (set)'.²¹

حدثنا احمد بن محمد عن محمد بن محمد بن احمد عن محمد بن السندي عن علي بن الحكم رفعه عن أحدهما انه سأل عن وقت المغرب فقال: إذا غابت كرسيتها قال: وما كرسيتها؟ قال: قرصها قال متى يغيب قرصها؟ قال: إذا نظرت فلم تره.

¹⁸ ILLAL AL SHARAIE – V 2 Ch 59 H 2

¹⁹ ILLAL AL SHARAIE – V 2 Ch 60 H 1

²⁰ ILLAL AL SHARAIE – V 2 Ch 60 H 2

²¹ ILLAL AL SHARAIE – V 2 Ch 60 H 3

Ahmad Bin Muhammad narrated to us, from his father, from Muhammad Bin Ahmad, from Muhammad Bin Al Sindy, from Ali Bin Al Hakam, raising it,

(It has been narrated) from one of them^{asws} (5th or 6th Imam^{asws}), that he^{asws} had been asked about the timing for *Al-Maghrib*, so he^{asws} said: 'When its (sun's) chair disappears'. He said, 'And what is its chair?' He^{asws} said: 'Its disc'. He said, 'When does its disc disappear?' He^{asws} said: 'When you look, so you do not see it'.²²

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن معاوية بن حكيم عن عبد الله بن المغيرة عن ابن مسكان عن ليث عن ابي عبد الله عليه السلام قال: كان رسول الله صلى الله عليه وآله لا يؤثر على صلاة المغرب شيئاً، إذا غربت الشمس حتى يصلها.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muawiya Bin hakeem, from Abdullah Bin Al Mugheira, from Ibn Muskan, from Lays,

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} did not use to prefer anything over *Al-Maghrib* Prayer, when the sun set, until he^{saww} had Prayed it'.²³

ابى رحمه الله ومحمد بن الحسن قالوا: حدثنا محمد بن يحيى العطار عن محمد بن احمد عن احمد بن محمد عن علي بن احمد عن محمد بن ابي حمزة عن ذكره عن ابي عبد الله عليه السلام قال: ملعون من اخر المغرب طلباً لفضلها.

My father and Muhammad Bin Al Hassan both said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Ibn Ahmad, from Ahmad Bin Muhammad, from Ali Bin Ahmad, from Muhammad Bin Abu Hamza, from the one who mentioned it,

Abu Abdullah^{asws} has said: 'Accursed is the one who delays *Al-Maghrib* in order to seek his livelihood'.²⁴

(باب 61 - العلة التي من أجلها ترك أمير المؤمنين عليه السلام صلاة العصر) (في حياة رسول الله صلى الله عليه وآله حتى فاتته، والعلة التي من أجلها) (تركها بعد وفاته حتى ردت عليه الشمس مرتين)

Chapter 61 – The reason due to which Amir Al Momineen^{asws} neglected Al Asr Prayer during the lifetime of Rasool-Allah^{saww} until it expired; and the reason due to which he^{asws} neglected it after its expiration until the sun was returned for him^{asws}, once again

حدثنا احمد بن الحسن القطان رحمه الله قال: حدثنا أبو الحسن محمد ابن صالح قال حدثنا عمر بن خالد المخزومي قال حدثنا ابن نياته عن محمد بن موسى عن عمارة بن مهاجر، عن أم جعفر وأم محمد بنتي محمد بن جعفر، عن أسماء بنت عميس وهي جدتها قالت: خرجت مع جدتي أسماء بنت عميس وعمي عبد الله بن جعفر حتى إذا كنا بالصهباء قالت: حدثتني أسماء بنت عميس قالت يا بنية كنا مع رسول الله صلى الله عليه وآله في هذا المكان فصرى رسول الله صلى الله عليه وآله الظهر ثم دعا علياً (ع) فاستعان به في بعض حاجته ثم جاءت العصر فقام النبي صلى الله عليه وآله فصلى العصر فجاء علي (ع) فقعد إلى جنب رسول الله

Ahmad Bin Al Hassan Al Qatan narrated to us, from Abu Al Hassan Muhammad Ibn Salih, from Umar Bin Khalid Al Makhzouny, from Ibn Nabata, from Muhammad Bin Musa, from Amarat Bin Mahajir, from Umm Ja'far and Umm Muhammad, daughters of Muhammad Bin Ja'far, from Asma Bint Umays, and she was their grandmother.

²² ILLAL AL SHARAIE – V 2 Ch 60 H 4

²³ ILLAL AL SHARAIE – V 2 Ch 60 H 5

²⁴ ILLAL AL SHARAIE – V 2 Ch 60 H 6

She said, 'I went out with my grandmother Asma Bin Umayy, and my uncle Abdullah Bin Ja'far until we were at Al-Sahba'a. She said, 'Asma Bint Umayy narrated to me saying, 'O daughter! We were with Rasool-Allah^{saww} in this very place. So, Rasool-Allah^{saww} Prayed Al-Zohr, then called Ali^{asws}. So he^{saww} sought his^{asws} assistance with regards to some need. Then Al-Asr came. So the Prophet^{saww} arose, and he^{saww} Prayed Al-Asr. Then Ali^{asws} came over, so he^{asws} sat by the side of Rasool-Allah^{saww}

فأوحى الله تعالى إلى نبيه صلى الله عليه وآله فوضع رأسه في حجر علي (ع) حتى غابت الشمس لا يرى منها شيء لا على أرض ولا على جبل ثم جلس رسول الله صلى الله عليه وآله فقال لعلي (ع) هل صليت العصر؟ فقال: لا يا رسول الله انبئت أنك لم تصل فلما وضعت رأسك في حجري لم أكن لأحركه فقال: اللهم ان هذا عبد علي احتبس نفسه على نبيك فرد عليه شرقها فطلعت الشمس فلم يبق جبل ولا أرض إلا طلعت عليه الشمس ثم قام علي عليه السلام وصلى ثم انكسفت.

So Allah^{azwj} the High Revealed unto His^{azwj} Prophet^{saww}, so he^{saww} placed his^{saww} head in the lap of Ali^{asws} until the sun disappeared, and nothing could be seen from it, neither upon the ground, nor upon a mountain. Then Rasool-Allah^{saww} sat up, so he^{saww} said to Ali^{asws}: 'Have you^{asws} Prayed Al-Asr?' So he^{asws} said: 'No, O Rasool-Allah^{saww}! I^{asws} have been given the news that you^{saww} have not Prayed (as well). So when you^{saww} placed your^{saww} head in my^{asws} lap, I^{asws} could not get myself^{asws} to move it'. So he^{saww} said: 'O Allah^{azwj}! This servant, Ali^{asws}, retained himself^{asws} upon (serving) Your^{azwj} Prophet^{saww}, therefore Return to him^{asws}, Your^{azwj} east'. So the sun emerged, and there did not remain a mountain, nor a ground except that the sun emerged upon it. Then Ali^{asws} arose and Prayed. Then it was eclipsed'.²⁵

أبي رحمه الله قال: حدثني سعد بن عبد الله عن أحمد بن محمد بن عيسى عن الحسين بن سعيد عن أحمد بن عبد الله القزويني عن الحسين بن المختار القلانسي عن أبي بصير عن عبد الواحد بن المختار الانصاري عن أم المقدم التقيفة قالت: قال لي جويرية بن مسهرة قطعنا مع أمير المؤمنين علي بن أبي طالب (ع) جسر الصراة في وقت العصر فقال: ان هذه أرض معذبة لا ينبغي لنبي ولا وصي نبي أن يصلي فيها فمن أراد منكم أن يصلي فيها فليصل

My father said, 'Sa'ad Bin Abdullah narrated to me, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ahmad Bin Abdullah Al Qazwiny, from Al Husayn Bin Al Mukhtar Al Qalanisy, from Abu Baseer, from Abdul Al Wahid Bin Al Mukhtar Al Ansary, from Umm Al Maqdam Al Saqafy who said,

'Juweyriya Bin Mas'harat said to me, 'We crossed over a bridge of Al-Sirat at the time of Al-Asr, so he^{asws} said: 'This land is a Punished one, it is not befitting for a Prophet^{as} nor a successor^{as} of a Prophet^{as} that he^{as} should Pray in it. Thus, whoever from you intends to Pray in it, so let him do so'.

فتفرق الناس يمنة ويسرة وهم يصلون فقلت انا والله لاقلدن هذا الرجل صلاتي اليوم ولا أصلى حتى يصلى فسرنا وجعلت الشمس تسفل وجعل يد خلني من ذلك أمر عظيم حتى وجبت الشمس وقطعنا الارض فقال يا جويرية اذن فقلت تقول اذن وقد غابت الشمس؟ فقال اذن فاذنت ثم قال قال لي أقم فاقمت فلما قلت قد قامت الصلاة رأيت شفثيه يتحركان وسمعت كلاما ما كأنه كلام العبرانية

So the people dispersed to the right and left, and they were Praying. So I said (to myself), 'By Allah^{azwj}! I will emulate this man^{asws} in my Prayer today, and I will not Pray until he^{asws} Prays'. So we travelled and the sun went low, and that entered into me as a grievous matter, until the sun set, and we cut across the land. So he^{asws} said: 'O Juweyriya! Call out the Azan!' So I said, 'You^{asws} are telling me to call the

²⁵ ILLAL AL SHARAIE – V 2 Ch 61 H 3

Azan and the sun has already set?' So he^{asws} said: 'Call out the Azan!' So I called out the Azan. Then he^{asws} said to me: 'Call out the Iqama!' So I called out the Iqama. So when I said, 'The Prayer has been established (قد قامت الصلاة), I saw his^{asws} two lips moving, and I heard words as if they were Hebrew words.

فارتفعت الشمس حتى صارت في مثل وقتها في العصر فصلى فلما انصرفنا هوت إلى مكانها واشتبكت النجوم فقلت فانا أشهد انك وصي رسول الله صلى الله عليه وآله فقال: يا جويرية اما سمعت الله عزوجل يقول (فسبح باسم ربك العظيم، فقلت: بلى، قال فاني سألت الله باسمه العظيم فردها على.

So the sun arose until it became similar to its time during Al-Asr. So he^{asws} Prayed. So when we finished, it returned to its place, and the stars twinkled. So I said, 'I hereby testify that you^{asws} are the successor^{asws} of Rasool-Allah^{saww}'. So he^{asws} said: 'O Juweyriya! But have you not heard Allah^{azwj} Mighty and Majestic Saying [56:74] **Therefore Glorify by the Name of your Lord, the Magnificent?**' So I said, 'Yes'. He^{asws} said: 'So I^{asws} asked Allah^{azwj} by His^{azwj} Magnificent Name, so He^{azwj} Returned it for me^{asws}'.²⁶

(باب 62 - العلة التي من أجلها لا يصلى المختضب)

Chapter 62 – The reason due to which the dyed one should not Pray

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن أحمد بن محمد عن البرنظي غيره، عن أبان عن مسمع بن عبد الملك قال: سمعت أبا عبد الله (ع) يقول لا يصلى المختضب، قلت: جعلت فداك ولم؟ قال انه محتصر.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad, from Al Bazanty or someone else, from Aban, from Masma Bin Abdul Malik who said,

'I heard Abu Abdullah^{asws} saying: 'The dyed one should not Pray'. I said, 'May I be sacrificed for you^{asws}! And why?' He^{asws} said: 'He is restricted'.²⁷

(Note – In those days the one who dyed his beard or moustache used to wear a wrapping over it.)

(باب 63 - العلة التي من أجلها لا يجوز للرجل أن يصلى وبين (يديه سيف في القبلة)

Chapter 63 – The reason due to which it is not allowed for the man that he should be Praying, and in front of him is his sword in the Qiblah

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن عيسى اليقطيني عن القاسم بن يحيى عن جده الحسن بن راشد، عن أبي بصير، عن أبي عبد الله (ع) قال: حدثني أبي عن جدي عن أبائه ان أمير المؤمنين عليه السلام قال: لا تخرجوا بالسيف إلى الحرم ولا يصلى أحدكم وبين يديه سيف، فان القبلة امن.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

²⁶ ILLAL AL SHARAIE – V 2 Ch 61 H 4

²⁷ ILLAL AL SHARAIE – V 2 Ch 62 H 1

Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} narrated to me^{asws}, from my^{asws} grandfather^{asws}, from his^{asws} forefathers, that Amir Al-Momineen^{asws} said: 'Do not go out to the Sanctuary with your swords, nor should any one of you be Praying and in front of him is a sword, for the Qiblah is a secure (place)'.²⁸

(باب 64 - العلة التي من أجلها لا يجوز للرجل أن يصلي والنوم يغلبه)

Chapter 64 – The reason due to which it is not allowed for the man that he should be Pray and the sleep is overcoming him

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن عيسى بن عبيد عن القاسم بن يحيى عن جده الحسن بن راشد عن ابي بصير عن ابي عبد الله (ع) قال: حدثني ابن عن جدي عن آياته عليهم السلام ان أمير المؤمنين (ع) قال: إذا غلبتك عينك وأنت في الصلاة فاقطع الصلاة ونم فانك لا تدري لعلك أن تدعو على نفسك.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Isa Bin Ubeyd, from Al Qasim Bin Yahya, from his grandfather Al Hassan Bin Rashid, from Abu Baseer,

Abu Abdullah^{asws} has said: 'My^{asws} father^{asws} narrated to me^{asws}, from my^{asws} grandfather^{asws}, from his^{asws} forefathers^{asws} that Amir Al-Momineen^{asws} said: 'When your eyes overcome you (with sleep), and you are in the Prayer, so cut off the Prayer and sleep, for you do not know perhaps you would supplicate against yourself'.²⁹

(باب 65 - العلة التي من أجلها كان رسول الله صلى الله عليه وآله يقول إذا أصبح وإذا) (أمسى): الحمد لله رب العالمين كثيرا على كل حال ثلاثمائة وستين مرة)

Chapter 65 – The reason due to which Rasool-Allah^{saww} was saying, whenever it was morning and when it was evening: 'The Praise is for Allah^{azwj}, Lord^{azwj} of the Words', abundantly upon every situation, three hundred and sixty times

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد، عن محمد بن الحسن الميثمي عن يعقوب بن شعيب قال: سمعت أبا عبد الله (ع) يقول قال رسول الله صلى الله عليه وآله ان في بنى آدم ثلاثمائة وستين عرقا، ثمانين ومائة متحركة وثمانين ومائة ساكنة، فلو سكن المتحرك لم ينم أو تحرك الساكن لم ينم، فكان رسول الله صلى الله عليه وآله إذا أصبح قال: الحمد لله رب العالمين كثيرا على كل حال ثلاثمائة وستين مرة وإذا أمسى قال: مثل ذلك.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Al Maysami, from Yaqoub Bin Shuayb who said,

'I heard Abu Abdullah^{asws} saying: 'Rasool-Allah^{saww} said: 'There are three hundred and sixty veins in the son of Adam^{as} – one hundred and eighty moving, and one hundred and eighty calm. If the moving one were to be calm, he would not be able to sleep, or if the calm one were to move. So, Rasool-Allah^{saww}, whenever it was morning, said: 'The Praise is for Allah^{azwj} Lord of the Words', abundantly upon every situation, three hundred and sixty times, and when it was evening, he said similar to that'.³⁰

²⁸ ILLAL AL SHARAIE – V 2 Ch 63 H 1

²⁹ ILLAL AL SHARAIE – V 2 Ch 64 H 1

³⁰ ILLAL AL SHARAIE – V 2 Ch 65 H 1

(باب 66 - العلة التي من أجلها قد يدخل الرجلان المسجد أحدهما) (عابد والآخر فاسق فيخرجان والعاقد فاسق والفاقد صديق)

Chapter 66 – The reason due to which two men tend to enter the Masjid, one of the two being a worshipper, and the other, an immoral. So they both come out, and the worshipper is an immoral, and the immoral is a truthful

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار، عن محمد بن احمد، عن احمد بن محمد رفعه قال: قال الصادق (ع) يدخل رجلان المسجد أحدهما عابد والآخر فاسق فيخرجان من المسجد والفاقد صديق والعاقد فاسق وذلك انه يدخل العابد المسجد وهو مدك بعبادته وفكرته في ذلك ويكون فكرة الفاسق في التندم على فسقه فيستغفر الله من ذنوبه.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Ahmad Bin Muhammad, raising it, said,

'Al-Sadiq^{asws} said: 'Two men enter the Masjid, one of them being a worshipper and the other, an immoral. So they both come out from the Masjid, and the immoral is a truthful, and the worshipper is an immoral; and that is because the worshipper entered the Masjid and he prides over his worship and thinks about it with regards to that, and the thinking of the immoral is with regards to remorse over his immorality, so he seeks Forgiveness of Allah^{azwj} from his sins'.³¹

(باب 67 - العلة التي من أجلها وضعت الركعتان اللتان أضافهما) (النبي صلى الله عليه وآله يوم الجمعة)

Chapter 67 – The reason due to which the two Cycles which Rasool-Allah^{saww} had increased were placed aside (removed) for the Day of Friday

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن احمد بن محمد بن عيسى عن علي بن حديد وعبد الرحمان بن ابي نجران عن حماد بن عيسى عن حريز بن عبد الله السجستاني، عن زرارة بن اعين قال: سئل أبو جعفر (ع) عما فرض الله عزوجل من الصلاة؟ قال خمس صلوات في الليل والنهار قال: قلت هل سماهن الله وبينهن في كتابه؟ قال نعم قال الله تبارك وتعالى لنبيه صلى الله عليه وآله أقم الصلاة لدلوك الشمس إلى غسق الليل (ودلوها زوالها فبيما بين دلوك الشمس إلى غسق الليل أربع صلوات سماهن الله وبينهن ووقتهن وغسق الليل انتصافه ثم قال (وقرآن الفجر إن قرآن الفجر كان مشهودا) فهذه الخامسة

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed and Abdul Rahman Bin Abu Najran, from Hamad Bin Isa, from Hareyz Bin Abdullah Al Sajastany, from Zarara Bin Ayn who said,

'Abu Ja'far^{asws} was asked about what Allah^{azwj} Mighty and Majestic has Obligated from the Prayers? He^{asws} said: 'Five Prayers during the night and the day'. I said, 'Has Allah^{azwj} Named these and Manifested these in His^{azwj} Book?' He^{asws} said: 'Yes. Allah^{azwj} Blessed and High Said to His^{azwj} Prophet^{saww} **[17:78] Establish the Prayer from the declining of the sun till the darkness of the night.** And its declining is from its meridian. So in what is the between the declining of the sun up to the darkness of the night there are four Prayers. Allah^{azwj} has Named these, and Manifested these, and their timings. And the darkness of the night is the middle of it.

³¹ ILLAL AL SHARAIE – V 2 Ch 66 H 1

The He^{azwj} Said **and the morning recitation; surely the recitation at dawn was always witnessed.** So this is the fifth.

وقال في ذلك اقم الصلاة طرفي النهار وزلفا من الليل وطره المغرب والغداة وزلفا من الليل وهي صلاة العشاء الآخرة وقال: حافظوا على الصلوات والصلاة الوسطى وهي صلاة الظهر وهي اول صلاة صلاها رسول الله صلى الله عليه وآله وهي وسط صلاتين بالنهار صلاة الغداة وصلاة العصر

And He^{azwj} Said with regards to that **[11:114] And establish Prayer in the two parts of the day.** And its parts are the evening and the morning **and in the first hours of the night** and it is the 'Al-Isha' Prayer. And **[2:238] Guard strictly your Prayers, (especially) the Middle Prayer.** And it is the 'Al-Zohar Prayer', and it is the first Prayer which Rasool-Allah^{saww} Prayed, and it is in the middle of the day, and in the middle of the two day Prayers – The morning Prayers, and the 'Al-Asr' Prayer'

وقال في بعض القراءة حافظوا على الصلوات والصلاة الوسطى وصلاة العصر وقوموا لله قانتين في صلاة العصر

And He^{azwj} Said in one of the recitations **[2:238] Guard strictly your Prayers, (especially) the Middle Prayer, and Al-Asr Prayer, and arise for the Sake of Allah, devoutly in Al-Asr Prayer.**

قال وانزلت هذه الآية يوم الجمعة ورسول الله صلى الله عليه وآله في سفر فقتت فيها وتركها على حالها وأضاف للمقيم ركعتين وانما وضعت الركعتان أضافهما رسول الله صلى الله عليه وآله يوم الجمعة لمكان الخطبتين فمن صلاها وحده ففليصلها أربعا كصلاة الظهر في سائر الايام.

He^{asws} said: 'And these Verses were Revelaed on the day of Friday, and Rasool-Allah^{saww} was in a journey, so he^{saww} devout with regards to it and left it upon its state, and increase it by two Cycles for those who stayed (did not travel). But rather, the two Cycles were placed aside for the Firday, those two which Rasool-Allah^{saww} had increased, to replace the two sermons. So the one who Prays it alone, so let him Pray four Cycles like Al-Zohr in the rest of the days'.

قال وقت العصر يوم الجمعة في وقت الظهر في سائر الايام.

He^{asws} said: 'The timing for Al-Asr on the day of Friday is at the time of Al-Zohr in the rest of the days'.³²

(باب 68 - العلة التي من أجلها ليس على المرأة أذان ولا اقامة)

Chapter 68 – The reason due to which there is neither the Azan nor the Iqama upon the woman

أبى رحمه الله قال: حدثني سعد بن عبد الله عن محمد بن اسماعيل عن عيسى ابن محمد عن محمد بن ابى عمير عن حماد بن عيسى عن حريز بن عبد الله عن زرارة ابن اعين، عن ابى جعفر (ع) قال قلت له المرأة عليها اذان واقامة؟ فقال ان كانت تسمع اذان القبيلة فليس عليها شئ وإلا فليس عليها اكثر من الشهادتين لان الله تبارك وتعالى قال للرجال اقيموا الصلاة وقال للنساء واقمن الصلاة واتين الزكاة واطعن الله ورسوله،

My father said, 'Sa'ad Bin Abdullah narrated to me, from Muhammad Bin Ismail, from Isa Ibn Muhammad Bin Abu Umeyr, from Hamaad Bin Isa, from Hareyz Bin Abdullah, from Zarara Ibn Ayn,

³² ILLAL AL SHARAIE – V 2 Ch 67 H 1

(The narrator says) 'I said to Abu Ja'far^{asws}, 'The woman, is there (recitation of) Azan and the Iqama upon her?' So he^{asws} said: 'If she has heard the Azan of her nation, so there is nothing upon her, otherwise there is nothing more upon her than the two testimonies, because Allah^{azwj} Blessed and High Said to the men [2:43] **And establish the Prayer**, and Said to the women [33:33] **and keep up the Prayer, and pay the Zakat, and obey Allah and His Rasool.**

قال ثم قال: إذا قامت المرأة في الصلاة جمعت بين قدميها ولا تفرج بينهما وتضم يديها إلى صدرها لمكان ثدييها فإذا ركعت وضعت يديها فوق ركبتيها على فخذيهما لئلا تطأ كثيراً فترتفع عجزتها وإذا جلست فعلى إيديها ليس كما يقعد الرجل وإذا سقطت إلى السجود بدأت بالعودة بالركبتين قبل اليدين ثم تسجد لاطية بالارض فإذا كانت في جلوسها ضمت فخذيهما ورفعت ركبتيها من الارض وإذا نهضت انسلت انسلالا لا ترفع عجزتها أولاً.

Then he^{asws} said: 'When the woman stands in the Prayer, she should gather her feet and not release them freely, and includes her hands to her chest at the place of her breasts. So when she Bows, she should place her hands above her knees upon her thighs, lest she would lose a lot of respect if her rear were to be raised. And when she sits, so it is upon her back, not like what the man sits. And when she falls to the Prostrations, she begins with the sitting by the two knees before the two hands, then she Prostrates, flattening herself with the ground. So when she is in her sitting, so she should gather her thighs, and raise her knees from the ground. And when she gets up, she should do so sneakily, not raising her rear first'.³³

(باب 69 - العلة التي من أجلها ينبغي قراءة سورة الجمع) (والمنافقين في يوم الجمعة)

Chapter 69 – The reason due to which it is recommended to recite Surah Al Jumma (Chapter 62) and (Surah) Al Munafiqeen (Chapter 63) during the day of Friday

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد، عن حماد بن عيسى، عن حريز، عن زرارة بن أعين، عن أبي جعفر (ع) في حديث طويل يقول: اقرأ سورة الجمعة والمنافقين فإن قراءتهما سنة في يوم الجمعة في الغداة والظهر والعصر ولا ينبغي لك أن تقرأ بغيرهما في صلاة الظهر - يعنى يوم الجمعة - إماماً كنت أو غير إمام.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareyz, from zarara Bin Ayn,

(It has been narrated) from Abu ja'far^{asws} in a lengthy Hadeeth, saying: 'Recite Surah Al-Jumma (Chapter 62) and Al-Munifiqeen (Chapter 63), for in the recitation of both these is Sunnah on the Day of Friday, in the morning (Prayer), and Al-Zohr, and Al-Asr. And it is not befitting for you that you should recite with other than these in Al-Zohr Prayer – meaning the day of Friday – whether you are leading (the Prayer) or are not leading it'.³⁴

³³ ILLAL AL SHARAIE – V 2 Ch 68 H 1

³⁴ ILLAL AL SHARAIE – V 2 Ch 69 H 1

(باب 70 - علة النهي عن الاستخفاف بالصلاة والبول)**Chapter 70 – Reason for the forbidding from belittling the Prayer and the urine**

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن احمد بن محمد بن عيسى عن علي بن حديد وعبد الرحمان بن أبي نجران، عن حماد بن عيسى الجهني عن حريز بن عبد الله السجستاني عن زرارة عن ابي جعفر (ع) قال لا تستخفن بالبول ولا تتهاون به ولا بصلاتك فان رسول الله صلى الله عليه وآله قال: عند موته ليس مني من استخف بصلاته لا يرد علي الحوض لا والله ليس مني من شرب مسكرا لا يرد علي الحوض لا والله.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed and Abdul Rahman Bin Abu Najran, from Hamaad Bin Isa Al Jahny, from Hareyz Bin Abdullah Al Sajastany, from Zarara,

Abu Ja'far^{asws} has said: 'Do not belittle with the urine, nor be complacent with it, nor with your Prayer, for Rasool-Allah^{saww} said during his^{saww} passing away: 'He is not from me^{saww}, the one who belittles his Prayer, nor would he return to me^{saww} at the Fountain. No, by Allah^{azwj}! He is not from me^{saww}, the one who drinks wine, he would not be returning to me^{saww} at the Fountain. No, by Allah^{azwj}!'³⁵

أبي رحمه الله قال حدثني سعد بن عبد الله عن يعقوب، عن محمد بن أي عمير عن الحسن بن زياد العطار عن أبي عبد الله (ع) قال: قال رسول الله صلى الله عليه وآله ليس مني من استخف بالصلاة لا يرد علي الحوض لا والله.

My father said, 'Sa'ad Bin Abdullah narrated to me, from Yaqoub, from Muhammad Bin Umeyr, from Al Hassan Bin Ziyad Al Ataar,

Abu Abdullah^{asws} has said: 'Rasool-Allah^{saww} said: 'He is not from me^{saww}, the one who belittles with the Prayer. He would not be returning to me^{saww} at the Fountain'.³⁶

أبي رحمه الله قال: حدثنا علي بن ابراهيم، عن ابيه عن صفوان بن يحيى، عن موسى بن بكر عن زرارة، عن ابي جعفر (ع) قال ملك موكل يقول من نام عن العشاء إلى نصف الليل فلا انام الله عينيه.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Safwan Bin Yahya, from Musa Bin Bakr, from Zarara,

Abu Ja'far^{asws} has said: 'An Allocated Angel is saying to the one who sleeps from *Al-Isha* up to the middle of the night: 'May Allah^{azwj} not Let his eyes to sleep'.³⁷

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن ابيه عن محمد بن ابي عمير عن حماد بن عثمان عن عبيد الله بن علي الحلبي عن ابي عبد الله (ع) ان رسول الله صلى الله عليه وآله قال الموتور أهله وماله من ضيع صلاة العصر قلت ما الموتور أهله وماله؟ قال لا يكون له في الجنة أهل ولا مال يضيعها فيدها متعمدا حتى تصفر الشمس وتغيب.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Muhammad Bin Abu Umeyr, from hamaad Bin Usman, from Ubeydullah Bin Ali Al Halby,

Abu Abdullah^{asws} (has narrated) that Rasool-Allah^{saww} said: 'The one who wastes *Al-Asr* Prayer would be away from his family and his wealth'. I said, 'What is 'Away from his family and his wealth'?' He^{saww} said: 'There would neither be a family for him in

³⁵ ILLAL AL SHARAIE – V 2 Ch 70 H 1

³⁶ ILLAL AL SHARAIE – V 2 Ch 70 H 2

³⁷ ILLAL AL SHARAIE – V 2 Ch 70 H 3

the Paradise, nor wealth. He wasted it, so he left it deliberately until the sun turned yellow and set'.³⁸

(باب 71 - علة الرخصة في الصلاة في لبس الخنز)

Chapter 71 – Reason for the allowance in the Prayer regarding wearing the water-weasel skin

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن صفوان بن يحيى عن عبد الرحمان بن الحجاج قال: سأل رجل أبا عبد الله (ع) وأنا عنده عن جلود الخنز فقال: ليس به بأس فقلت جعلت فداك انها علاجي وانما هي كلاب تخرج من الماء فقال إذا خرجت تعيش خارجا من الماء قلت لا قال ليس به بأس.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajaj who said,

'A man asked Abu Abdullah^{asws}, and I was in his^{asws} presence, about the skins of water-weasels. So he^{asws} said: 'There is no problem with it'. So I said, 'May I be sacrificed for you^{asws}! But rather, it is for my cure, and these are dogs which come out from the water'. So he^{asws} said: 'When they come out, do they live outside from the water?' I said, 'No'. He^{asws} said: 'There is no problem with it'.³⁹

أبي رحمه الله قال حدثنا محمد بن يحيى واحمد بن ادريس جميعا عن أحمد ابن محمد بن عيسى ومحمد بن عيسى عن أيوب بن نوح رفعه قال: قال أبو عبد الله الصلاة في الخنز الخالص لا بأس به واما الذي يخلط فيه الارانب أو غيرها مما يشبه هذا فلا تصل فيه.

My father said, 'Muhammad Bin yahya and Ahmad Bin Idrees both together narrated to us, from Ahmad Ibn Muhammad Bin Isa, from Ayoub Bin Nuh, raising it, said,

'Abu Abdullah^{asws} said: 'The Prayer in the pure water-weasel skin, there is no problem with it, and as for that which is mixed with the rabbit, or other than it, from what resembles this, so do not Pray in it'.⁴⁰

(باب 72 - علة الرخصة في الصلاة في ثوب اصابه خمر وودك الخنزير)

Chapter 72 – The reason for the allowance with regards to the Prayer in a cloth which has been hit by wine and flesh of the swine

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسين وعلي بن اسماعيل ويعقوب بن يزيد عن حماد بن عيسى عن حريز قال: قال بكير، عن ابي جعفر (ع) وابو الصباح وابو سعيد والحسن النبال عن ابي عبد الله (ع) قالوا: قلنا لهما إنما نشترى ثيابا يسيبها الخمر وودك الخنزير عند حاكتها انصلي فيها قبل أن نغسلها؟ قال نعم لا بأس بها إنما حرم الله أكله وشربه ولم يحرم لبسه ومسها والصلاة فيه.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn and Ali Ibn Ismail and Yaqoub Bin Yazeed, from Hamaad Bin Isa, from Hareyz, from Bakeyr,

(It has been narrated) from Abu Ja'far^{asws},

³⁸ ILLAL AL SHARAIE – V 2 Ch 70 H 4

³⁹ ILLAL AL SHARAIE – V 2 Ch 71 H 1

⁴⁰ ILLAL AL SHARAIE – V 2 Ch 71 H 2

And Abu Al Sabah, and Abu Saeed, and Al Hassan Al Nabaal,

They said, 'We said to them both^{asws}, 'But rather, we buy clothes which have been hit by the wine and flesh of the swine during its weaving. Shall we Pray in these before having washed them?' He^{asws} said: 'Yes, there is no problem with it. But rather, Allah^{azwj} has Forbidden eating it and drinking it, and did not Forbid wearing it, and touching it, and the Praying in it'.⁴¹

(باب 73 - علة السعي إلى الصلاة)

Chapter 73 – Reason for the hastening to the Prayer

حدثنا جعفر بن محمد بن مسرور رحمه الله قال حدثنا الحسين بن محمد ابن عامر عن عبد الله بن عامر عن محمد بن أبي عمير عن حماد عن الحلبي عن أبي عبد الله (ع) قال: إذا فمت إلى الصلاة ان شاء الله فأتها سعيا وليكن عليك السكينة والوقار فما أدركت فصل وما سبقت به فاتمه فان الله عزوجل يقول: (يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله) ومعنى قوله: فاسعوا، وهو الانكفاء.

Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Ibn Aamir, from Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from Hamaad, from Al Halby,

Abu Abdullah^{asws} has said: 'When you intend to the Prayer, if Allah^{azwj} so Desires, so coming to it is 'making haste'. And let there be tranquillity and the dignity upon you. So whatever you attain, so Pray, and whatever has preceded by, so complete it, for Allah^{azwj} Mighty and Majestic is Saying [62:9] **O you who believe! When the call is made for prayer on Friday, then hasten to the Remembrance of Allah and leave off trading.** And the Meaning of His^{azwj} Word 'Hasten', is the retreating'.⁴²

(باب 74 - علة الاقبال على الصلاة وعلة النهي عن التكفير) (وعلة النهي عن القيام إلى الصلاة على غير سكون ووقار)

Chapter 74 – Reason for the enthusiasm upon the Prayer, and reason for the Forbiddance from the atonement, and reason for the Forbiddance from the standing to the Prayer upon other than the tranquillity and dignity

حدثنا محمد بن علي ماجيلويه قال: حدثنا علي بن ابراهيم عن أبيه عن حماد عن حريز عن زرارة عن أبي جعفر (ع) قال: عليك بالاقبال على صلاتك فانما يحسب لك منها ما أقبلت عليه منها بقلبك ولا تعبت فيها بيدك ولا برأسك ولا بلحيتك ولا تحدث نفسك ولا تتنأب ولا تتمط ولا تكفر فانما يفعل ذلك المجوس ولا تقولن إذا فرغت من قرائتك أمين فان شئت قلت الحمد لله رب العالمين

Muhammad Bin Ali Majaylawiya narrated to us, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Zarara,

Abu Ja'far^{asws} has said: 'It is upon you for the enthusiasm upon your Prayer, for it would be Reckoned for you from it what your heart accept from it. And during it, do not tamper with your hands, nor with your head, nor with your beard, nor discuss with yourself, nor yawn, nor stretch your muscles, nor blaspheme. But rather, these

⁴¹ ILLAL AL SHARAIE – V 2 Ch 72 H 1

⁴² ILLAL AL SHARAIE – V 2 Ch 73 H 1

are the action of the Magians. And do not be saying, when you are free from the recitation, 'Amen', for it you so like to, say, 'The Praise is for Allah^{azwj} Lord^{azwj} of the Worlds'.

وقال لا تلتئم ولا يختفر ولا تقع على قدميك ولا تفترش ذراعيك ولا تفرقع أصابعك فان ذلك كله نقصان في الصلاة

And he^{asws} said: 'Neither veil yourself, nor display shyness, nor fall upon your feet, nor stretch your arms out upon the ground, nor pop your fingers, for it (all of) these are faults in the Prayer'.

وقال لا تقم إلى الصلاة متكاسلا ولا متناعسا ولا متثاقلا فانها من خلال النفاق وقد نهى الله عزوجل المؤمنين ان يقوموا إلى الصلاة وهم سكارى - يعنى من النوم - وقال للمنافقين (وإذا قاموا إلى الصلاة قاموا كسالى يراؤن الناس ولا يذكرون الله إلا قليلا).

And he^{asws} said: 'Do not stand to the Prayer slouching, nor shuffling, nor sluggishly, for these are from the hypocrisy, and Allah^{azwj} Mighty and Majestic has Forbidden the Believers that they should be standing to the Prayer and they are intoxicated – Meaning from the sleep – and Said for the hypocrites **[4:142] and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and do not remember Allah except for a little**'.⁴³

(باب 75 - العلة التي من أجلها لا تتخذ القبور قبلة)

Chapter 75 – The reason due to which the graves are not to be taken as a direction for Prayer

حدثنا محمد بن موسى بن المتوكل قال: حدثنا علي بن ابراهيم عن أبيه عن حماد عن حريز عن زرارة عن أبي جعفر (ع) قال: قلت له الصلاة بين القبور قال: صل في خلالها ولا تتخذ شيئا منها قبلة فان رسول الله صلى الله عليه وآله نهى عن ذلك

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Ali Bin Ibrahim, from his father, from Hamaad, from Hareyz, from Zarara,

The narrator says, 'I said to Abu Ja'far^{asws}, 'The Prayer between the graves?' He^{asws} said: 'Pray in its empty spaces (between the graves) and do not take anything from these as a Qiblah (direction for the Prayer), for Rasool-Allah^{saww} has forbidden from that'.

وقال: ولا تتخذوا قبوري قبلة ولا مسجدا فان الله تعالى لعن الذين اتخذوا قبور أنبيائهم مساجد.

And he^{asws} said: 'And do not take my^{saww} grave as a Qiblah, nor as a Masjid, for Allah^{azwj} the High has Cursed the one who took graves of their Prophets^{as} as Masajids'.⁴⁴

⁴³ ILLAL AL SHARAIE – V 2 Ch 74 H 1

⁴⁴ ILLAL AL SHARAIE – V 2 Ch 75 H 1

(باب 76 - العلة التي من أجلها يسجد من يقرأ السجدة وهو) على ظهر دابته حيث توجهت به)**Chapter 76 – The reason due to which the one who recites the (Verses of) Prostration, should perform the Prostration, and he is upon the back of his animal, wherever he is heading by it**

حدثنا جعفر بن محمد بن مسرور رحمه الله قال حدثنا الحسين بن محمد ابن عامر عن عمه عبد الله بن عامر عن محمد بن ابي عمير عن حماد عن الحلبي عن ابي عبد الله (ع) قال: سألته عن الرجل يقرأ السجدة وهو على ظهر دابته قال: يسجد حيث توجهت به فان رسول الله صلى الله عليه وآله كان يصلى على ناقته وهو مستقبل المدينة، يقول الله تعالى: (فاينما تولوا فثم وجه الله).

Ja'far Bin Muhammad Bin Masroor narrated to us, from Al Husayn Bin Muhammad Ibn Aamir, from his uncle Abdullah Bin Aamir, from Muhammad Bin Abu Umeyr, from Hamaad, from Halby,

(The narrator says), 'I asked Abu Abdullah^{asws} about the man who recites the Prostration (Verse) and he is upon the back of his animal'. He^{asws} said: 'He should Prostrate wherever he is heading with it, for Rasool-Allah^{saww} used to Pray upon his^{saww} camel and he^{saww} was facing Al-Medina. Allah^{azwj} is Saying [2:115] therefore wherever you turn would be the Face of Allah'.⁴⁵

(باب 77 - علة التسليم في الصلاة)**Chapter 77 – Reason for the greeting in the Prayer (at the end)**

حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الاسدي الكوفي قال: حدثنا محمد بن اسماعيل البرمكي عن علي بن ابن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان عن المفضل ابن عمر قال: سألت ابا عبد الله (ع) عن العلة التي من أجلها وجب التسليم في الصلاة قال لانه تحليل الصلاة قلت فلاى علة يسلم على اليمين ولا يسلم على اليسار قال لان الملك الموكل الذي يكتب الحسنات على اليمين والذي يكتب السيئات على اليسار والصلاة حسنات ليس فيها سيئات فلهذا يسلم على اليمين دون اليسار

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Asady Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Ibn Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf, from Muhammad Bin Sinan, from Al Mufazzal Ibn Umar who said,

'I asked Abu Abdullah^{asws} about the reason due to which the greeting is Obligated in the Prayer (at the end of it). He^{asws} said: 'It is the legitimisation of the Prayer'. I said, 'So, for which reason one has to greet to the right and not to greet to the left?' He^{asws} said: 'Because the Angel who has been Allocated to write the good deeds is upon the right, and the one who write the evil deeds is upon the left, and the Prayer is a good deed, with no evil deed being therein. Therefore, it is due to that, one has to greet to the right instead of the left'.

قلت فلم لا يقال السلام عليك والملك على اليمين واحد ولكن يقال السلام عليكم قال ليكون قد سلم عليه وعلى من على اليسار وفضل صاحب اليمين عليه بالايماء إليه فأت قلت فلم لا يكون الايمااء في التسليم بالوجه كله ولكن لا بالانف لمن يصلى وحده وبالعين لمن يصلى بقوم، قال: لان مقعد الملكين من ابن آدم الشدقين فصاحب اليمين على الشدق الايمن وتسليم المصلى عليه ليثبت له صلاته في صحيفته

⁴⁵ ILLAL AL SHARAIE – V 2 Ch 76 H 1

I said, 'So why is it not said, 'Peace be upon you (Singular)', and the Angel upon the right is one, but it is said, 'Peace be upon you all (Plural)'?' He^{asws} said: 'In order for there to be greetings upon him (on the right) and upon him on the left, and that is a merit of the one on the right by the gesture being towards him'. I said, 'So why did there not happen to be a gesture in the greeting with the face, all of it, but it is not with the nose for the one who Prays alone, and with the eye for the one who Prays with the people?' He^{asws} said: 'Because the sitting of the two Angels is upon the two cheeks of the son of Adam^{as}. So the one of the right is upon the right cheek, and the greeting of the Praying one is upon him in order to affirm to him, his Prayer in his Parchment'.

قلت: فلم يسلم المأموم ثلاثا قال تكون واحدة ردا على الامام وتكون عليه وعلى ملكيه وتكون الثانية على من على يمينه والملكين الموكلين به وتكون الثالثة على من على يساره وملكيه الموكلين به ومن لم يكن على يساره أحد لم يسلم على يساره إلا أن يكون يمينه إلى الحائط ويساره إلى مصلى معه خلف الامام فيسلم على يساره

I said, 'So why does the follower greet thrice?' He^{asws} said: 'One of these happens to be in response to the Prayer leader, and happens to be upon him, and upon his Angel; and the second one happens to be upon the one who is upon his right and the two Angels Allocated with him, and the third one happens to be upon the one who is upon his left and the two Angels Allocated with him. And the one who does not happen to have anyone upon his left, will not greet upon his left, except that he greets upon his right, up to the wall, and to his left up to the Praying one who is with him, behind the Prayer leader. So he greets to his left'.

قلت فتسليم الامام على من؟ يقع قال على ملكيه والمأمومين يقول لملائكته اكتبنا سلامة صلاتي لما يفسدها ويقول لمن خلفه سلمتم وأمنتم من عذاب الله عزوجل

I said, 'So the greeting of the Prayer leader, upon whom does it occur?' He^{asws} said: 'Upon his two Angels, and the two following Angels are saying to his Angels: 'Write greetings of my Prayer, what has been spoilt of it'; and are saying to the ones behinds him: 'You are peaceful and secure from the Punishment of Allah^{azwj} Mighty and Majestic'.

قلت: فلم صار تحليل الصلاة التسليم؟ قال: لانه تحية الملكين، وفي اقامة الصلاة بحدودها وركوعها وسجودها وتسليمها سلامة للعبد من النار وفي قبول صلاة العبد يوم القيامة قبول سائر اعماله فإذا سلمت له صلاته سلمت جميع اعماله، وان لم تسلم صلاته وردت عليه رد ما سواها من الاعمال الصالحة.

I said, 'So how did the greeting come to be the legitimisation of the Prayer?' He^{asws} said: 'Because it is a salutation to the two Angels, and in the establishment of the Prayer by its Limits, and its Bowings, and its Prostrations, and its Greetings, is a safety for the servant from the Fire, and in the Acceptance of the Prayer of the servant on the Day of Judgement is the Acceptance of the rest of his deeds. So if his Prayer is safe, the entirety of his deeds, and if his Prayer is not safe, what is besides it from the righteous deeds is returned back to him'.⁴⁶

⁴⁶ ILLAL AL SHARAIE – V 2 Ch 77 H 1

(باب 78 - العلة التي من أجلها يكبر المصلي بعد التسليم ثلاثاً) (ويرفع بها يديه)**Chapter 78 – The reason due to which the Praying one exclaims (Takbeer) three times after the greeting, and raises one's hands with it**

حدثنا علي بن أحمد بن محمد رضى الله عنه قال: حدثنا حمزة بن القاسم العلوى قال حدثنا جعفر بن محمد بن مالك الفزارى الكوفي قال حدثنا محمد بن الحسين بن زيد الزييات قال حدثنا محمد بن سنان عن الفضل بن عمر قال: قلت لابي عبد الله (ع) لاي علة يكبر المصلي بعد التسليم ثلاثاً يرفع بها يديه فقال لان النبي صلى الله عليه وآله لما فتح مكة صلى باصحابه الظهر عند الحجر الاسود فلما سلم رفع يديه وكبر ثلاثاً وقال: لا إله إلا الله وحده، وحده أنجز وعده ونصر عبده واعز جنده وغلب الاحزاب وحده فله الملك وله الحمد يحيى ويميت ويميت ويحيى وهو على كل شئ قدير،

Ali Bin Ahmad Bin Muhammad narrated to us, from Hamza Bin Al Qasim Al Alawy, from Ja'far Bin Muhammad Bin Malik Al Fazary Al Kufy, from Muhammad Bin Al Husayn Bin Zayd Al Ziyat, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

'I said to Abu Abdullah^{asws}, 'For which reason does the Praying one exclaim after the Greeting, three (times) and raises his hands with it?' Because the Prophet^{saww}, when he^{saww} conquered Makkah, Prayed Al-Zohr with his^{saww} companions near the (Black) Stone. So when he^{saww} Greeted, raised both his hands and exclaimed (*Takbeer*) three times, and said: 'There is no god except for Allah^{azwj}, One, One, Fulfilled His^{azwj} Promise, and Helped His^{azwj} servant, and Strengthened His^{azwj} army, and Overcame the allies (those allied against Him^{azwj}) alone. For Him^{azwj} is the Kingdom, and for Him^{azwj} is the Praise. He^{azwj} Revives and Causes to die, and Causes to die and Revives, He^{azwj} has Power over everything'.

ثم أقبل على اصحابه فقال: لا تدعوا هذا التكبير وهذا القول في دبر كل صلاة مكتوبة فان من فعل ذلك بعد التسليم، وقال هذا القول كان قد أدى ما يجب عليه من شكر الله تعالى ذكره على تقوية الاسلام وجنده.

Then he^{saww} faced to his^{saww} companions, so he^{saww} said: Do not leave this exclamation, and this speech at the end of every Prescribed Prayer, for the one who does that after the Greeting, and says this speech, would have fulfilled what was Obligated upon him from thanking Allah^{azwj}, Elevated is His^{azwj} Mention, upon the Strengthening of Al-Islam and His^{azwj} army'.⁴⁷

(باب 79 - علة سجدة الشكر)**Chapter 79 – Reason for the Prostration of Gratitude**

حدثنا محمد بن ابراهيم بن اسحاق الطالقاني رضى الله عنه قال: حدثنا احمد بن محمد بن سعيد الكوفي قال حدثنا علي بن الحسن بن علي بن فضال، عن أبي الحسن الرضا (ع) قال: السجدة بعد الفريضة شكرا لله تعالى ذكره على ما وفق العبد من اداء فرضه وادنى ما يجزى فيها من القول ان يقال شكرا لله شكرا لله ثلاث مرات، قلت: فما معنى قوله شكرا لله؟ قال: يقول هذه السجدة منى شكرا لله على ما وفقني له من خدمته واداء فرضه والشكر موجب للزيادة فان كان في الصلاة تقصير تم بهذه السجدة.

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Ali Bin Fazaal,

⁴⁷ ILLAL AL SHARAIE – V 2 Ch 78 H 1

Abu Al-Hassan Al-Reza^{asws} has said: 'The Prostration after the Obligatory, is for thanking Allah^{azwj}, Elevated is His^{azwj} Mention, upon what the servant was inclined towards from the fulfilment of his Obligatory (Prayer) and the lowest of what suffices with regards to it from the speech is that he should say, 'Thanks be to Allah^{azwj}! Thanks be to Allah^{azwj}! – three times'. I said, 'So what is the Meaning of his words, 'Thanks be to Allah^{azwj}?', He^{asws} said: 'He would be saying, 'This is the Prostration from me, as thanks to Allah^{azwj} upon what He^{azwj} has Inclined me towards from serving Him^{azwj}, and fulfilling His^{azwj} Obligations'; and the thanks Obligates the increase, so if there was any deficiency in the Prayer, it would be completed by this Prostration'.⁴⁸

(باب 80 - علة غسل المنى إذا أصاب الثوب)

Chapter 80 – Reason for the washing of the semen if it hits the cloth

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن حماد عن حريز عن زرارة قال: قلت لابي جعفر عليه السلام انه أصاب ثوبي دم من ارعاف أو غيره أو شئ من مني فعلمت أثره إلى أن اصيب له ماء فاصبت الماء وحضرت الصلاة ونسيت أن بثوبي شيئاً فصلبت ثم اني ذكرت بعد؟ قال: تعيد الصلاة وتغسله قال: قلت فان لم اكن رأيت موضعه وقد علمت انه قد اصابه فطلبتة فلم اقدر عليه فلما صليت وجدته؟ قال تغسله وتعيد،

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Hamaad, from Hareyz, from Zarara who said,

'I said to Abu Ja'far^{asws}, 'My clothes were struck with blood from either nose-bleed, or other than it, from something from semen, so I know its effect that I need to water upon it. So I found water, and the Prayer presented itself and I forgot that there was something upon my clothes. So I Prayed, then I remembered it afterwards?' He^{asws} said: 'Repeat the Prayer, and wash it'.

قال: قلت فان ظننت انه قد اصابه ولم اتيقن ذلك فنظرت فلم ار شيئاً ثم طلبت ف رأيته فيه بعد الصلاة؟ قال: تغسله ولا تعيد الصلاة، قال: قلت ولم ذاك؟ قال: لانك كنت على يقين من نظافته ثم شككت فليس ينبغي لك أن تنتقض اليقين بالشك ابداء،

He (the narrator) said, 'I said, 'I thought that something had struck it, and I did not ascertain that. So I look, but I did not see anything. Then I sought it later one, so I saw it after the Prayer?' He^{asws} said: 'Wash it and do not repeat the Prayer'. I said, 'And why is that so?' He^{asws} said: 'Because you were upon the certainty of it's cleanliness, then you doubted, therefore it is not befitting for you that you cancel out your conviction with the doubt, ever'.

قلت فاني قد علمت انه قد اصابه ولم ادراين هو فاغسله قال: تغسل من ثوبك الناحية التي ترى انه اصابها حتى تكون على يقين من طهارته،

I said, 'So I had known that it has been struck, and I did not know where it was, so that I should wash it?' He^{asws} said: 'Wash your cloth from the surrounding area which you see that it has been struck to the extent that it you become certain of its cleanliness'.

⁴⁸ ILLAL AL SHARAIE – V 2 Ch 79 H 1

قال: قلت فهل على إن شككت في انه اصابه شئ ان انظر فيه فاقبله، قال: لا ولكنك إنما تريد بذلك ان تذهب الشك الذي وقع في نفسك

He (the narrator) said, 'I said, 'So, is there upon me that I should doubt regarding that something could have struck it, that I look in it, so I turn it over?' He^{asws} said: 'No, but you rather intended by that, that the doubt which has occurred in yourself should go away'.

قال: قلت فاني رأيت في ثوبي وانا في الصلاة، قال: تنقض الصلاة وتعيد إذا شككت في موضع منه ثم رأيت فيه وان لم تشك ثم رأيت رطبا قطعت وغسلته ثم بنيت على الصلاة فانك لا تدري لعله شئ وقع عليك فليس ينبغي لك ان تنقض بالشك اليقين.

He (the narrator) said, 'I said, 'So I saw it in my clothes, and I was in the Prayer?' He^{asws} said: 'Break the Prayer and repeat it, when you doubted in a place from it, then saw it in it. And if you did not doubt, then saw it as being wet, broke it (Prayer) and washed it (cloth), then built upon the Prayer, so you did not know that perhaps something occurred upon you, then it is not befitting for you that you should cancel out the conviction (certainty) with the doubt'.⁴⁹

(باب 81 - علة قيام الرجل وحده في الصف)

Chapter 81 – Reason for the standing of the man alone in the row

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن ايوب بن نوح عن محمد ابن الفضل عن أبي الصباح الكناني قال: سألت أبا عبد الله عليه السلام عن الرجل يقوم في الصف وحده؟ قال: لا بأس إنما تبدأ الصفوف واحدا بعد واحد.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ayoub Bin Nuh, from Muhammad Ibn Al Fazal, from Abu Al Sabah Al Kanany who said,

'I asked Abu Abdullah^{asws} about the man who is standing in the row, alone?' He^{asws} said: 'There is no problem. But rather, the row begins with one after the (another) one'.⁵⁰

(باب 82 - العلة التي من أجلها لا يجب قضاء النوافل على من تركها بمرض)

Chapter 82 – The reason due to which the fulfilment of the Optional (Prayers) is not Obligatory upon the one who leaves it due to illness

أبي رحمه الله قال: حدثنا سعيد بن عبد الله عن احمد بن محمد بن عيسى عن علي بن حديد و عبد الرحمن بن أبي نجران، عن حماد عن حريز عن محمد بن مسلم عن أبي جعفر عليه السلام قال: قلت له رجل مرض فتوحش فترك النافلة، فقال يا محمد انها ليست بفريضة ان قضاها فهو خير له وان لم يفعل فلا شئ عليه.

My father said, 'Saedd Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed and Abdul Rahman Bin Abu Najran, from Hamaad, from Hareyz, from Muhammad Bin Muslim,

⁴⁹ ILLAL AL SHARAIE – V 2 Ch 80 H 1

⁵⁰ ILLAL AL SHARAIE – V 2 Ch 81 H 1

(The narrator says), 'I said to Abu Ja'far^{asws}, 'A man is sick, so he is alone and neglects the Optional (Prayer)'. So he^{asws} said: 'O Muhammad! It is not with an Obligation, so if he were to fulfil it, it would be better for him, and if he does not do it, so there is nothing upon him'.⁵¹

أبي رحمه الله قال: حدثنا علي بن ابراهيم، عن ابيه، عن محمد بن أبي عمير، عن مرزم قال: سأل اسماعيل بن جابر أبا عبد الله عليه السلام فقال اصلحك الله ان علي نوافل كثيرة فكيف أصنع؟ فقال: إقضها فقال له: انها اكثر من ذلك قال: إقضها قال: لا أحصيها قال: توخه

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Muhammad Bin Abu Umeyr, from Marazim who said,

'Ismail Bin Jabir asked Abu Abdullah^{asws}, so he said, 'May Allah^{azwj} Keep you^{asws} well! There are a lot of Optional Prayers (to be fulfilled) upon me, so how should I deal with it?' So he^{asws} said: 'Fulfil these'. So he said to him^{asws}, 'But rather, these are more than that (can be fulfilled)'. He^{asws} said: 'Fulfil these'. He said, 'I cannot (even) number these'. He^{asws} said: 'Estimate it'.

قال مرزم فكنت مرضت اربعة اشهر ولم أصل نافلة فقال ليس عليك قضاء ان المريض ليس كالصحيح كلما غلبت عليه فانه أولى بالعدر فيه.

Marazim said, 'I was sick for four months and did not Pray the Optional (Prayer)?' So he^{asws} said: 'The fulfilment is not upon you. The sick one is unlike the healthy one, every time he is overcome by it, for Allah^{azwj} is the Closest with the Excusing with regards to it'.⁵²

(باب 83 - العلة التي من أجلها يحرم الرجل صلاة الليل)

Chapter 83 – The reason due to which the man is deprived of the Night Prayer

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن عمران بن موسى عن الحسن بن علي النعمان، عن أبيه، عن بعض رجاله قال: جاء رجل إلى أمير المؤمنين عليه السلام فقال: يا أمير المؤمنين إني قد حرمت الصلاة بالليل؟ قال: فقال أمير المؤمنين عليه السلام أنت رجل قد قيدتك ذنوبك.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Imran Bin Musa, from Al Hassan Bin Ali Al Noman, from his father, from one of his men who said,

'A man came over to Amir Al-Momineen^{asws}, so he said, 'O Amir Al-Momineen^{asws}! I have deprived myself the Night Prayer?' So Amir Al-Momineen^{asws} said: 'You are a man, such that your sins have restricted you'.⁵³

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن الصفار، عن هارون بن مسلم عن علي بن الحكم عن حسين بن الحسن الكندي عن أبي عبد الله عليه السلام قال: ان الرجل ليكذب الكذبة فيحرم بها صلاة الليل فإذا حرم صلاة الليل حرم بها الرزق.

⁵¹ ILLAL AL SHARAIE – V 2 Ch 82 H 1

⁵² ILLAL AL SHARAIE – V 2 Ch 82 H 2

⁵³ ILLAL AL SHARAIE – V 2 Ch 83 H 1

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Haroun Bin Msulim, from Ali Bin Al Hakam, from Haseyn Bin Al Hassan Al Kindy,

Abu Abdullah^{asws} has said: 'The man lies with a falsity, so due it he is deprived of the Night Prayer. So when he is deprived of the Night Prayer, so due to it he is deprived of the sustenance'.⁵⁴

(باب 84 - علة صلاة الليل)

Chapter 84 – Reason for the Night Prayer

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن أبي زهير النهدي عن آدم بن اسحاق عن بعض اصحابه عن أبي عبد الله عليه السلام قال عليكم بصلاة الليل فانها سنة نبيكم ودأب الصالحين قبلكم ومطرده الداء عن اجسادكم

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Abu Zaheyr Al Nahdy, from Adam Bin Is'haq, from one of his companions,

Abu Abdullah^{asws} has said: 'It is upon you with the Night Prayer, for it is a Sunnah of your Prophet^{saww}, and it is the behaviour of the righteous ones before you, and it repels the illnesses from your bodies'.

وقال أبو عبد الله عليه السلام: صلاة الليل تبيض الوجه، وصلاة الليل تطيب الريح وصلاة الليل تجلب الرزق.

And Abu Abdullah^{asws} said: 'The Night Prayer whitens the face, and the Night Prayer perfumes the wind, and the Night Prayer bring the sustenance'.⁵⁵

حدثنا محمد بن الحسن رضى الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد عن ابراهيم بن اسحاق عن محمد بن سليمان الديلمي عن أبيه قال: قال أبو عبد الله عليه السلام يا سليمان لا تدع قيام الليل فان المغبون من حرم قيام الليل.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

'Abu Abdullah^{asws} said: 'O Suleyman! Do not leave standing for the Night (Prayer), for it is the loss bearer, the one who is deprived of standing for the Night (Prayer)'.⁵⁶

أبي رحمه الله قال: حدثنا محمد بن يحيى عن محمد بن الحسين بن أبي الخطاب عن علي بن اسباط عن محمد بن علي بن أبي عبد الله عن أبي الحسن عليه السلام في قول الله عزوجل (ورهبانية ابتدعوها ما كتبناها عليهم إلا ابتغاء رضوان الله) قال صلاة الليل.

My father said, 'Muhammad Bin Yahya narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Ali Bin Asbat, from Muhammad Bin Ali Bin Abu Abdullah,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic [57:27] and (as for) *monasticism, they innovated it - We did*

⁵⁴ ILLAL AL SHARAIE – V 2 Ch 83 H 2

⁵⁵ ILLAL AL SHARAIE – V 2 Ch 84 H 1

⁵⁶ ILLAL AL SHARAIE – V 2 Ch 84 H 2

not prescribe it to them – (We Prescribed for them) only to seek Allah's Pleasure. He^{asws} said: 'The Night Prayer'.⁵⁷

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن حسان الرازي عن محمد بن علي رفعه قال: قال رسول الله صلى الله عليه وآله من صلى بالليل حسن وجهه بالنهار.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Hasaan Al Razy, from Muhammad Bin Ali, raising it, said,

'Rasool-Allah^{saww} said: 'The one who Prays at night, beautifies his face by the day'.⁵⁸

أبي رحمه الله قال حدثنا علي بن ابراهيم عن أبيه عن محمد بن أبي عمير عن هشام بن سالم عن أبي عبد الله عليه السلام في قول عزوجل (ان ناشئة الليل هي أشد وطأ وأقوم قبلا) قال يعنى بقوله وأقوم قبلا قيام الرجل عن فراشه بين يدي الله عزوجل لا يريد به غيره.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Muhammad Bin Abu Umeyr, from Hisham Bin Salim,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[73:6] Surely the rising by night is the firmest way to tread and the best speech**, he^{asws} said: 'Meaning by His^{azwj} Words **and the best speech** is the rising of the man from his bed intending Allah^{azwj} by it, and not intending by it other than Him^{azwj}'.⁵⁹

أبي رحمه الله قال: حدثنا محمد بن اسحاق بن خزيمة النسابوري قال حدثنا حريش بن محمد بن حريش قال سمعت جدي يقول سمعت انس بن مالك يقول سمعت رسول الله صلى الله عليه وآله يقول لركعتان في جوف الليل احب إلى من الدنيا وما فيها.

My father said, 'Muhammad Bin Is'haq Bin Khuzeyman Al Neyshapouri, from Hareysh Bin Muhammad Bin Hareysh from his grandfather, from Anas Bin Malik who said,

'I heard Rasool-Allah^{saww} saying: 'Two Cycles in the middle of the night are more beloved to me^{saww} that the world and whatever is in it'.⁶⁰

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن حماد بن عيسى عن ابراهيم بن عمر عن حدثه عن أبي عبد الله عليه السلام في قول الله عزوجل (ان الحسنات يذهبن السيئات) قال صلاة المؤمن بالليل يذهبن بما عمل من ذنب النهار.

My father said, 'Ali Bin Ibrahim, from his father, from Hamaad Bin Isa, from Ibrahim Bin Umar, from the one who narrated it,

(It has been narrated) from Abu Abdullah^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[11:114] surely good deeds take away evil deeds.** He^{asws} said: 'The Prayer of the Believer at night does away with what he had done from the sins of the day'.⁶¹

⁵⁷ ILLAL AL SHARAIE – V 2 Ch 84 H 3

⁵⁸ ILLAL AL SHARAIE – V 2 Ch 84 H 4

⁵⁹ ILLAL AL SHARAIE – V 2 Ch 84 H 5

⁶⁰ ILLAL AL SHARAIE – V 2 Ch 84 H 6

⁶¹ ILLAL AL SHARAIE – V 2 Ch 84 H 7

وبهذا الاسناد عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر عليه السلام قال قلت أثناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه (قل هل يستوى الذين يعلمون والذين لا يعلمون) قال: يعنى - صلاة الليل.

And by this chain, from Hamaad Bin Isa, from Hareyz, from Zarara,

(The narrator says) I asked from Abu Ja'far^{asws}, (regarding), '**[39:9] Safe is He who is obedient during the hours of the night, prostrating himself and standing, cautious of the Hereafter and hopes for the Mercy of his Lord. Say: Are those who know and those who do not know alike?** He^{asws} said: 'Meaning – the Night Prayer'.⁶²

حدثنا محمد بن علي ماجيلويه قال حدثنا محمد بن يحيى العطار عن محمد ابن احمد عن موسى بن جعفر البغدادي عن محمد بن الحسن بن شمون عن علي بن محمد النوفلي قال: سمعته يقول ان العبد ليقوم في الليل فيميل به النعاس يمينا وشمالا وقد وقع ذقنه على صدره فيأمر الله تبارك وتعالى ابواب السماء فتفتح ثم يقول لملائكته انظروا إلى عبيدي ما يصيبه في التقرب إلى بما لم افرض عليه راجيا منى لثلاث خصال ذنب اغفره أو توبة اجدها أو رزق أزيدة فيه اشهدكم ملائكتي اني قد جمعتهن له.

Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Ataar, from Muhammad Ibn Ahmad, from Musa Bin Ja'far Al Baghdady, from Muhammad Bin Al Hsaan Bin Shamoun, from Ali Bin Muhammad Al Nowfaly who said,

'I heard him^{asws} saying: 'The servant arises in the night (to Pray), so he wavers to the right and the left due to drowsiness, and his chin falls upon his chest, so Allah^{azwj} Blessed and High Commands the Gateways of the sky, so they open up. Then He^{azwj} Says to His^{azwj} Angels: "Look at My^{azwj} servant, what he is going through to be closer to Me^{azwj} with what I^{azwj} did not Obligate upon him, hoping from Me^{azwj} of three qualities – sins that I^{azwj} would Forgive him, or repentance that I^{azwj} restore him, or sustenance that I^{azwj} Increase for him. Be witnesses, My^{azwj} Angels! I^{azwj} have Gathered these for him"⁶³.

(باب 85 - العلة التي مط؟ أجلها ينبغي للرجل إذا صلى بالليل أن يرفعه صوته)

Chapter 85 – The reason due to which it is befitting for the man when he Prays at night that he should raise his voice

أبي رحمه الله قال حدثنا سعد بن عبد الله عن احمد بن محمد بن خالد عن علي بن اسباط عن عمه يعقوب بن سالم انه سئل أبا عبد الله عليه السلام عن الرجل يقوم في آخر الليل يرفع صوته بالقراءة؟ قال: ينبغي للرجل إذا صلى بالليل ان يسمع أهله لكي يقوم النائم ويتحرك المتحرك.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbat,

(It has been narrated) from his uncle Yaqoub Bin Salim, who asked Abu Abdullah^{asws} about the man who is standing at the end of the night (for Prayer), should he raise his voice with the recitation?' He^{asws} said: 'It is befitting for the man when he Prays at

⁶² ILLAL AL SHARAIE – V 2 Ch 84 H 8

⁶³ ILLAL AL SHARAIE – V 2 Ch 84 H 9

night that his family would hear, perhaps the sleeping one would move with the movement'.⁶⁴

(باب 86 - العلة التي من أجلها مدح الله عزوجل المستغفرين بالاسحار)

Chapter 86 – The reason due to which Allah^{azwj} Mighty and Majestic Praises the seekers of Forgiveness at dawn

أبي رحمه الله قال: حدثنا علي بن ابراهيم عن أبيه عن الحسن بن محبوب عن معاوية بن عمار قال: سمعت أبا عبد الله عليه السلام يقول: في قول الله تعالى (وبالاسحار هم يستغفرون) قال: كانوا يستغفرون الله في آخر الوتر في آخر الليل سبعين مرة.

My father said, 'Ali Bin Ibrahim narrated to us, from his father, from Al Hassan Bin Mahboub, from Muawiya Bin Amaar who said,

'I heard Abu Abdullah^{asws} saying regarding the Words of Allah^{azwj} [51:18] **And in the morning they sought Forgiveness**. The Imam^{asws} said: 'During the solitary (الوتر) Prayer, at the end of the night, seventy times'.⁶⁵

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن احمد بن محمد عن محمد ابن اسماعيل بن بزيع عن أبي اسماعيل السراج عن عبد الله بن مسكان عن عبد الله ابن أبي يعفور عن أبي عبد الله عليه السلام قال: استغفر الله في الوتر سبعين مرة تنصب يدك اليسرى وتعد باليمنى.

My father said, 'Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Ibn Ismail Bin Bazie, from Abu Ismail Al Siraj, from Abdullah Bin Muskan, from Abdullah Ibn Abu Yafour,

Abu Abdullah^{asws} has said: 'Seek Forgiveness (استغفر الله) seventy times in Al-Witr (Prayer), focussing with your left hand and counting with your right'.⁶⁶

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد قال حدثني أبو سعيد الأدمي عن أحمد بن عبد العزيز الرازي، عن بعض أصحابنا عن أبي الحسن الأول عليه السلام قال: كان إذا استوى من الركوع في آخر ركعته من الوتر قال: اللهم انك قلت في كتابك المنزل (كانوا قليلا من الليل ما يهجعون وبالاسحار هم يستغفرون) طال والله هجوعي وقل قيامي وهذا السحر وانا استغفرك لذنوبي استغفار من لا يملك لنفسه ضرا ولا نفعا ولا موتا ولا حياة ولا نشورا ثم نحر ساجدا.

Muhammad Bin Al Hassan Narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Abu Saeed Al Admy, from Ahmad Bin Abdul Aziz, from one of our companions,

(It has been narrated) from Abu Al-Hassan^{asws} the First having said: 'When you straighter yourself from the Bowing at the end of the Cycle of Al-Witr (Prayer), said, 'O Allah^{azwj}! You^{azwj} have Said in Your^{azwj} Revealed Book [51:17] **They used to sleep but little in the night [51:18] And at dawn they sought Forgiveness**. By Allah^{azwj}! My sleep is prolonged and little is my standing, and this is the dawn, and I am seeking Forgiveness to You^{azwj} for my sins; a seeking of Forgiveness of the one

⁶⁴ ILLAL AL SHARAIE – V 2 Ch 85 H 1

⁶⁵ ILLAL AL SHARAIE – V 2 Ch 86 H 1

⁶⁶ ILLAL AL SHARAIE – V 2 Ch 86 H 2

who has no control over himself, neither for harm nor benefit, nor death, nor life, nor Resurrection'. Then fall down Prostrate'.⁶⁷

حدثنا جعفر بن علي بن الحسن بن علي بن عبد الله بن المغيرة عن جده الحسن بن علي، عن العباس بن عامر، عن جابر، عن أبي عبيدة الحذاء، عن أبي جعفر (ع) قال: تتجافي جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا لعلك ترى ان القوم لم يكونوا ينامون، قال: قلت الله ورسوله وابن رسوله اعلم،

Ja'far Bin Ali Bin Al Hassan Bin Ali Bin Abdullah Bin Al Mugheira narrated to us, from his grandfather Al Hassan Bin Ali, from Al Abbas Bin Umar, from Jabir, from Abu Ubeyda Al Haza'a,

Abu Ja'far^{asws} has said: '**[32:16] Their sides forsake their beds, supplicating to their Lord in fear and in hope** - 'Perhaps you think that the people would not be going to sleep?' So I said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} know and the son of His^{azwj} Rasool^{saww} know more'.

قال فقال لا بد لهذا البدن من ان تريحه حتى يخرج نفسه فإذا خرج النفس استراح البدن ورجع الروح فيه قوة على العمل فانما ذكرهم تتجافي جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا انزلت في أمير المؤمنين (ع) واتباعه من شيعتنا ينامون في أول الليل فإذا ذهب ثلثا الليل أو ما شاء الله فزعوا إلى ربهم راغبين مرهبين طامعين فيما عنده

So he^{asws} said: 'It is inevitable for this body that it should get relief until its spirit comes out. So when its spirit comes out, the body find rest, and the soul returns into it, and in it is the strength to work. So Allah^{azwj} the High Reminded it, so He^{azwj} Said **[32:16] Their sides forsake their beds, supplicating to their Lord in fear and in hope**. It was Revealed regarding Amir-ul-Momineen^{asws}, and the ones who follow him^{asws} from our^{asws} Shias. They are sleeping in the first part of the night. So when a third of the night passes by, or whatever Allah^{azwj} so Desires, they resort to their Lord^{azwj}, regularly, wishing, hopeful regarding what is in His^{azwj} Presence.

فذكرهم الله عز و جل في كتابه لنبيه (صلى الله عليه و آله)، و أخبره بما أعطاهم، و أنه أسكنهم في جواره، و أدخلهم جنته، و آمن خوفهم، و سكن روعتهم».

So Allah^{azwj} Mighty and Majestic has Mentioned them in His^{azwj} Book to His^{azwj} Prophet^{saww}, and informed him^{saww} of what He^{azwj} has Given them, and that He^{azwj} would be Settling them in His^{azwj} Nearness, and Entering them into His^{azwj} Paradise, and Secure them from their fears, and calm their traumas'.

قال: قلت جعلت فداك إن انا قمت في آخر الليل أي شئ اقول إذا قمت قال: قل الحمد لله رب العالمين وآله المرسلين والحمد لله الذي يحيى الموتى ويبعث من في القبور، فانك إذا قلتها ذهب عنك رجز الشيطان وسواسه ان شاء الله.

He (the narrator) said, 'I said, 'May I be sacrificed for you^{asws}! When I stand at the end part of the night, which thing should I be saying when I stand?' He^{asws} said: 'The Praise is due to Allah^{azwj} the Lord^{azwj} of the Worlds, and the God of the Messengers. The Praise is due to Allah^{azwj} Who Revives the death, and Resurrects the ones who are in the graves'. So when you say it, the uncleanness (doubt) of the Satan^{la} and his^{la} whisperings would go away from you, if Allah^{azwj} so Desires it'.⁶⁸

⁶⁷ ILLAL AL SHARAIE – V 2 Ch 86 H 3

⁶⁸ ILLAL AL SHARAIE – V 2 Ch 86 H 4

(باب 87 - العلة التي من أجلها صار المتجهدون بالليل أحسن) (الناس وجها في النار)**Chapter 87 – The reason due to which the diligent ones at night became the best of the people in the day**

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن يعقوب بن يزيد، عن اسماعيل بن موسى بن جعفر عن أخيه علي بن موسى الرضا عن أبيه عن جده عليهم السلام قال: سئل علي بن الحسين (ع) ما بال المتجهدين بالليل من أحسن الناس وجبا؟ قال: لانهم خلوا بالله فكساهم الله من نوره.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Yaqoub Bin Yazeed,

(It has been narrated) from Ismail son of Musa^{asws} Bin Ja'far^{asws}, from his brother Ali^{asws} Bin Musa Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said, 'Ali^{asws} Bin Al-Husayn^{asws} was asked, 'What is the matter that the diligent ones at night from the people with the best of faces?' He^{asws} said: 'Because they are alone with Allah^{azwj}, so Allah^{azwj} Drapes them from His^{azwj} Light'.⁶⁹

(باب 89 - نواذر عئل الصلاة)**Chapter 89 – Miscellaneous reasons for the Prayer**

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن احمد بن أبي عبد الله عن محمد بن علي الكوفي عن محمد بن أسلم الجبلي عن صباح الحذاء عن اسحاق بن عمار قال: سألت أبا الحسن موسى بن جعفر عليه السلام عن قوم خرجوا في سفر لهم فلما انتهوا إلى الموضع الذي يجب عليهم فيه التقصير قصروا فلما ان صاروا على رأس فرسخين أو ثلاثة أو أربعة فراسخ تخلف عنهم رجل لا يستقيم لهم السفر إلا بمجيئه إليهم فاقاموا على ذلك ايما لا يدرون هل يمضون في سفرهم أو ينصرفون هل ينبغي لهم أن يتموا الصلاة أو يقيموا على تقصيرهم؟

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali Al Kufy, from Muhammad Bin Aslam Al Jabaly, from Sabah Al Haza'a, from Is'haq Bin Amaar who said,

'I asked Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws} about a people who went out on a journey for them. So when they ended up to the place at which the shortening (of the Prayer) was Obligated upon them, they shortened it. Then they moved on. So when they had gone over two *Farsakhs*, or three, or four *Farsakhs*, a man from among them stayed back, and it was not for them to continue the journey except with him coming to them. So they stayed upon that for days, not knowing whether they would be going on in their journey, or they would be dispersing (turning back). Is it befitting for them that they should complete the Prayer, or remain upon their shortening?'

فقال ان كانوا بلغوا مسيرة أربعة فراسخ فليتموا على تقصيرهم أقاموا أم انصرفوا، وان ساروا اقل من أربعة فراسخ فليقيموا الصلاة ما اقاموا فإذا مضوا فليقصروا.

So he^{asws} said: 'If their journey had reached four *Farsakhs*, so they should be completing (their stay) upon their shortening, whether they stay on or they go. And if they had travelled less than four *Farsakhs*, so they should establish the Prayer what they (normally) establish, so if they leave they should shorten'.

⁶⁹ ILLAL AL SHARAIE – V 2 Ch 87 H 1

ثم قال عليه السلام وهل تدري كيف صارت هكذا؟ قلت لا أدري قال لان التقصير في بريدين ولا يكون التقصير في أقل من ذلك فلما كانوا قد ساروا بريدا وأرادوا أن ينصرفوا بريدا كانوا قد ساروا سفر التقصير وان كانوا قد ساروا أقل من ذلك لم يكن لهم إلا تمام الصلاة،

Then he^{asws} said: 'And do you know how it came to be like that?' I said, 'I don't know'. He^{asws} said: 'Because the shortening is regarding two 'Bareyds', and the shortening does not take place in less than that. So when they had gone for one *Bareyd*, and they wanted to leave after one *Bareyd*, they had gone on a journey of the shortening (of the Prayer). And if they had gone less than that, it would not be for them except for the complete Prayer'.

قلت أليس قد بلغوا الموضع الذي لا يسمعون فيه إذا مصرهم الذي خرجوا منه؟ قال بلى إنما قصرنا في ذلك الموضع لأنهم لم يشكوا في مسيرهم وان السير سيجد بهم في السفر فلما جاءت العلة في مقامهم دون البريد صاروا هكذا.

I said, 'They had not reached the place in which they could not hear in it (the Call for the Prayer) of their city from which they had come out?' He^{asws} said: 'Yes. But rather, they shortened in that place, because they did not doubt in their travelling, and that they would be walking in their journey. So when the reason came with regards to their staying besides *Al-Bareyd*, it came to be like this'.⁷⁰

حدثنا محمد بن الحسن رضى الله عنه تعالى عنه قال: حدثنا محمد بن الحسن الصفار عن محمد بن الحسن بن أبي الخطاب، عن علي بن فضال، عن أبي المعز حميد بن المثنى العجلي عن سماعة، عن أبي نصير، عن أبي عبد الله عليه السلام قال: قال رسول الله صلى الله عليه وآله لو لا نوم الصبي وعلّة الضعيف لاخرت العتمة إلى ثلث الليل.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Safaar, from Muhammad Bin Al Hassan Bin Abu Al Khatab, from Ali Bin Fazal, from Abu Al Magra Hameed Bin Al Masny Al Ajaly, from Sama'at, from Abu Naseer,

Abu Abdullah^{asws} says that Rasool-Allah^{saww} said: 'Had it not been for the sleep of the children, and the illness of the weak (elderly), I^{saww} would delay (*Al-Isha* Prayer) to the darkness of a third of the night'.⁷¹

حدثنا عبد الواحد بن محمد بن عبدوس النيسابوري رضى الله عنه قال حدثنا علي بن قتيبة عن الفضل بن شاذان قال: حدثني محمد بن أبي عمير انه سأل أبا الحسن عليه السلام عن حي على خير العمل لم تركت من الاذان؟ فقال تريد العلة الظاهرة أو الباطنة قلت اريدهما جميعا فقال: أما العلة الظاهرة فلئلا يدع الناس الجهاد إتكالاً على الصلاة، وأما الباطنة فان خير العمل الولاية فاراد من أمر بترك حي على خير العمل من الاذان ألا يقع حثا عليها ودعا إليها.

Abu Al Wahid Bin Muhammad Bin Abdous Al neyshapouri narrated to us, from Ali Bin Quteyba, from Ali fazal Bin Shazan, from Muhammad Bin Abu Umeyr,

(The narrator) asked Abu Al-Hassan^{asws} about (the recitation of) 'Hasten to the best of the deeds (حي على خير العمل), why was it left out from the *Azan*?' So he^{asws} said: 'Do you want the apparent reason or the hidden (esoteric) one?' I said, 'I want both of these together'. So he^{asws} said: 'As for the apparent reason, so perhaps the people would leave the Jihad, having relied upon the Prayer (as being the best of the deeds). And as for the hidden (esoteric reason), so the best of the deeds is the Wilayah, so the one who ordered for the leaving of 'Hasten to the best of the deeds

⁷⁰ ILLAL AL SHARAIE – V 2 Ch 89 H 1

⁷¹ ILLAL AL SHARAIE – V 2 Ch 89 H 2

(حي على خير العمل)' from the Azan, lest (the people) are encouraged towards it and call towards it'.⁷²

حدثنا علي بن عبد الله الوراق وعلي بن محمد بن الحسن المعروف بابن مقبرة القزويني قال: حدثنا سعد بن عبد الله قال حدثنا العباس بن سعيد الأزرق قال: حدثنا أبو بصير عيسى بن مهران عن الحسن بن عبد الوهاب، عن محمد بن مروان عن أبي جعفر عليه السلام قال: أتدرى ما تفسير حي على خير العمل؟ قال: قلت لا قال: دعاك إلى البر أتدرى بر من؟ قلت لا قال دعاك إلى بر فاطمة وولدها (ع).

Ali Bin Abdullah Al Waraq and Ali Bin Muhammad Bin Al Hassan, well known as Ibn Maqbara Al Qazwimy both narrated to us, from Sa'ad Bin Abdullah, from Al Abbas Bin Saeed Al Azraq, from Abu Baseer Isa Bin Mahran, from Al Hassan Bin Abdul Wahab, from Muhammad Bin Marwan,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Do you know what is the interpretation of 'Hasten to the best of the deeds (حي على خير العمل)'?' I said, 'No'. He^{asws} said: 'Your calling for the righteousness. Do you know who is righteous?' I said, 'No'. He^{asws} said: 'You calling to righteousness of Syeda Fatima^{asws} and her^{asws} sons^{asws}?',⁷³

(باب 90 - علة الزكاة)

Chapter 90 – Reason for the Zakat

أبي رحمه الله قال: حدثنا سعد بن عبد الله قال: حدثنا محمد بن الحسن ابن أبي الخطاب عن محمد بن اسماعيل بن بزيع، عن يونس بن عبد الرحمان عن مبارك العرقوفي قال: سمعت ابا الحسن (ع) يقول: إنما وضعت الزكاة قوتا للفقراء وتوفيرا لاموال الاغنياء.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Hassan Ibn Abu Al Khatab, from Muhammad Bin Ismail Bin Bazie, from Yunus Bin Abdul Rahman, from Mubarak Al Aqarquy who said,

'I heard Abu Al-Hassan^{asws} saying: 'But rather, the Zakat has been placed at a livelihood for the poor, and as a multiplier of the wealth of the rich'.⁷⁴

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن الحسين بن سعيد عن النضر بن سويد عن عبد الله بن سنان عن أبي عبد الله (ع) قال: ان الله تعالى قرض الزكاة كما فرض الصلاة، فلو أن رجلا حمل الزكاة فاعطاها علانية لم يكن عليه في ذلك عتب وذلك ان الله عزوجل فرض للفقراء في اموال الاغنياء مما يكتفون به ولو علم الله ان الذي فرض لهم لم يكفهم لزداهم، فانما يؤتي الفقراء فيما أوتوا من منع من منعهم حقوقهم لا من الفريضة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, form Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

Abu Abdullah^{asws} has said: 'Allah^{azwj} the High Obligated the Zakat just as He^{azwj} Obligated the Prayer. So if a man were to carry the Zakat and give it in the open, there would not be any reproach against him with regards to that, and that is because Allah^{azwj} Mighty and Majestic has Obligated it (to be given) to the poor in the wealth of the rich from what they (the poor) can be content with, and if Allah^{azwj} had

⁷² ILLAL AL SHARAIE – V 2 Ch 89 H 4

⁷³ ILLAL AL SHARAIE – V 2 Ch 89 H 5

⁷⁴ ILLAL AL SHARAIE – V 2 Ch 90 H 1

Known that, that which He^{azwj} has Obligated for them is not going to suffice for them, He^{azwj} would have Increased it. But rather, it is unimportant for the poor, that which is prevented by the one who prevents from their rights, not from the Obligatory.⁷⁵

حدثنا علي بن احمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله عن محمد بن اسماعيل عن علي بن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد ابن سنان ان أبا الحسن علي بن موسى الرضا (ع) كتب إليه فيما كتب من جواب مسأله ان علة الزكاة من أجل قوت الفقراء وتحصين أموال الاغنياء لان الله تعالى كلف اهل الصحة القيام بشأن أهل الزمانة من البلوى كما قال عزوجل: (لنبلونكم في أموالكم وانفسكم) في أموالكم إخراج الزكاة وفي انفسكم توطيئ النفس على الصبر مع ما في ذلك من اداء شكر نعم الله عزوجل والطمع في الزيادة مع ما فيه من الزيادة والرافة والرحمة لاهل الضعف والعطف على أهل المسكنة والحث لهم على المساواة وتقوية الفقراء والمعونة لهم على أمر الدين

Ali Bin Ahmad narrated to us, from Muhammad Bin Abu Abdulla, from Muhammad Bin Ismail, from Ali Bin Al Abbas, from Al Qasim Bin Rabie Al Sahaaf,

(It has been narrated) from Muhammad Ibn Sinan that, Abu Al-Hassan Al-Reza^{asws} wrote to him in answer to what he has asked him of, that: 'The reason for the Zakat is a livelihood for the poor, and a preservation of the wealth of the rich, because Allah^{azwj} the High has Tasked the well-to-do people to stand by the afflicted ones of their era, as Allah^{azwj} Mighty and Majestic has Said [3:186] **You shall certainly be Tested respecting your wealth and your selves.** In their wealth it is extraction of the Zakat, and in their selves it is the settling of the self upon the patience along with what is in that from the fulfilling the appreciation for the Bounties of Allah^{azwj} Mighty and Majestic, and the coveting with regards to the increase along with what is in it from the increase, and the kindness and the mercy for the weak people, and the sympathy upon the needy people, and the urging for them upon the equality, and strengthening of the poor and assistance for them upon the matters of Religion.

وهي عظة لاهل الغنى رعبرة لهم ليستدلوا على فقر الآخرة بهم ومالهم من الحث في ذلك على الشكر لله تبارك وتعالى لما خولهم وأعطاهم والدعاء والتضرع والخوف أن يصيروا مثلهم في أمور كثيرة في اداء الزكاة والصدقات وصلة الارحام واصطناع المعروف.

And it is an exhortation (encouragement) for the rich people and a lesson for them evidencing upon the poverty of the Hereafter and what would be for them, from the urging with regards to that, upon the appreciation for Allah^{azwj} Blessed and High for what He^{azwj} has Authorised for them, and Given them, and their supplication and the restlessness and the fear that they could (also) become like them (poor) in the affairs. A lot of the fulfilment of the Zakat, and the charities, and maintenance of good relations, is synthesised with the goodness'.⁷⁶

(باب 91 - العلة التي من أجلها صارت الزكاة من كل الف درهم) (خمسة وعشرين درهما)

Chapter 91 – The reason due to which the Zakat came to be twenty five Dirhams in every one thousand Dirhams (1/40)

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد عن ابراهيم بن محمد عن محمد بن حفص عن صباح الحذاء عن ق؟ م عن أبي عبد الله (ع) قال: قلت له جعلت فداك اخبرني عن الزكاة كيف صارت من كل الف درهم خمسة وعشرين درهما لم يكن أقل منها أو أكثر ما وجهها؟ قال: ان الله تعالى خلق الخلق كلهم فعلم صغيرهم وكبيرهم

⁷⁵ ILLAL AL SHARAIE – V 2 Ch 90 H 2

⁷⁶ ILLAL AL SHARAIE – V 2 Ch 90 H 3

وعلى غنيهم وفقيرهم فجعل من كل الف إنسان خمسة وعشرين مسكينا فلو علم ان ذلك لا يسعهم لزادهم لانه خالقتهم وهو أعلم بهم.

My father said, 'Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Bin Ahmad, from Ibrahim Bin Muhammad, from Muhammad Bin Hafs, from Sabah Al Haza'a, from Qasam,

(The narrator says) 'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! Inform me about the Zakat, how it came to be twenty-five Dirhams from every one thousand Dirhams, and did not become any less from it, or more. What is its reason?' He^{asws} said: 'Allah^{azwj} Blessed and High Created the creatures, all of them, so He^{azwj} Knows their smaller ones, and their greater ones, and their rich ones, and their poor ones. So, He^{azwj} Made twenty five poor ones from every thousand human beings. Thus, had He^{azwj} Known that, that is not sufficient for them, He^{azwj} would have Increased it for them, because He^{azwj} is their Creator, and He^{azwj} is a Knower of them'.⁷⁷

(باب 92 - العلة التي من أجلها قد تحل الزكاة لمن له سبعمائة درهم ولا تحل لمن له خمسون درهما)

Chapter 92 – The reason due to which Zakat is Permissible for the one who has seven hundred Dirhams, and it is not Permissible for the one who has fifty Dirhams

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن معاوية بن حكيم عن علي ابن الحسن بن رباط عن العلاء بن رزين عن محمد بن مسلم وغيره عن أبي عبد الله (ع) قال: تحل الزكاة لمن له سبعمائة درهم إذا لم يكن له حرفة ويخرج زكاتها منها ويشترى منها بالبعض قوتا لعياله ويعطى البقية أصحابه ولا تحل الزكاة لمن له خمسون درهما وله حرفة يقوت بها عياله.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muawiya Bin Hakeem, from Ali Ibn Al Hassan Bin Rabaat, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim, and someone else,

Abu Abdullah^{asws} has said: 'The Zakat is Permissible for the one who has seven hundred Dirhams and there is no profession for him, and he takes out its Zakat from it and buys from it some livelihood (foodstuff etc.) for his family, and gives some of it to his companions, and the Zakat is not Permissible for the one who has fifty Dirhams, and he has a profession to earn livelihood by it for his family'.⁷⁸

(باب 93 - العلة التي من أجلها لا تجب الزكاة على السبايك والحلى)

Chapter 93 – The reason due to which Zakat is not Obligated upon the bullion and the jewellery

حدثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن الحسن الصفار عن ابراهيم بن هاشم عن اسماعيل بن مرار عن يونس بن عبد الرحمن قال: حدثني أبو الحسن عن أبي ابراهيم (ع) قال: لا تجب الزكاة فيما سبك قلت فان كان سبكه فرا را من الزكاة؟ فقال: ألا تدري ان المنفعة قد ذهبت منه لذلك لا تجب عليه الزكاة.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from Abu Al Hassan,

⁷⁷ ILLAL AL SHARAIE – V 2 Ch 91 H 1

⁷⁸ ILLAL AL SHARAIE – V 2 Ch 92 H 1

Abu Ibrahim^{asws} (7th Imam^{asws}) has said: 'The Zakat is not Obligatory upon the ingots'. I said, 'So if it is cast as ingots, it would flee from the Zakat?' So he^{asws} said: 'Do you not know that the benefit has gone away from it, due to that the Zakat is not Obligatory upon it'.⁷⁹

أبي رحمه الله قال: حدثنا عبد الله بن جعفر الحميري عن ابراهيم بن مهزيار، عن أخيه علي عن اسماعيل بن سهل، عن حماد بن عيسى، عن حريز عن هارون بن خارجة، عن أبي عبد الله (ع) قال: قلت إن أخي يوسف ولي باهواز أعمالاً أصاب فيها أموالاً كثيرة وأنه جعل ذلك المال حلياً أراد أن يفر به من الزكاة أعليه زكاة؟ قال: ليس على الحلي زكاة ولا ما أدخل على نفسه من النقصان في وضعه ومنعه نفسه أكثر مما خاف من الزكاة.

My father said, 'Abdullah Bin Ja'far Al Humeiry narrated to us, from Ibrahim Bin Mahziyar, from his brother Ali, from Ismail Bin Sahl, from Hamaad Bin Isa, from Hareyz, from Haroun Bin Kharjat,

Abu Abdullah^{asws}, said, ' (when) I asked, 'My brother Yusuf is my guardian at Ahwaaz doing some works due to which he attained a lot of wealth, and he made that wealth as ornaments intending that he would escape by it from the Zakat. Is there Zakat upon him?' He^{asws} said: 'There is no Zakat upon the ornaments, nor what he included upon himself in placing it (making ornaments), and the loss of preventing himself (escaping from Zakat) is more than what he feared from the Zakat'.⁸⁰

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن ابراهيم بن هاشم عن اسماعيل بن مرار عن يونس بن عبد الرحمان، عن أبي الحسن علي بن يقطين، عن أبي الحسن موسى (ع) قال: لا تجب الزكاة فيما سبك فرارا من الزكاة أتري ان المنفعة قد ذهبت فلذلك لا تجب الزكاة.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Ibrahim Bin Hashim, from Ismail Bin Marar, from Yunus Bin Abdul Rahman, from Abu Al Hassan Ali Bin Yaqteen,

Abu Al-Hassan Musa^{asws} has said: 'The Zakat is not Obligatory in what is (forged) as an ingot to escape from the Zakat. Do you see that the profit has gone. Thus, it is due to that, the Zakat is not Obligatory'.⁸¹

(باب 94 - العلة التي من أجلها لا يجوز أن يعطى من الزكاة) (الولد والولدان والمرأة والمملوك)

Chapter 94 – The reason due to which it is not allowed for one to give from the Zakat, to the children, and the parents, and the wife, and the slaves

حدثنا محمد بن علي ما جيلويه رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد عن ابراهيم بن هاشم عن أبي طالب عن عدة من اصحابنا يرفعونه إلى أبي عبد الله (ع) انه قال: خمسة لا يعطون من الزكاة الولد والوالدان والمرأة والمملوك لانه يجبر على النفقة عليهم.

Muhammad Bin Ali Majaylawiya narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin hashim, from Abu Talib,, from a number of our companions,

Abu Abdullah^{asws} has said: 'Five are not to be given from the Zakat – The child, and the two parents, and the wife, and the slave, because he is compelled for the maintenance upon them'.⁸²

⁷⁹ ILLAL AL SHARAIE – V 2 Ch 93 H 1

⁸⁰ ILLAL AL SHARAIE – V 2 Ch 93 H 2

⁸¹ ILLAL AL SHARAIE – V 2 Ch 93 H 3

(باب 95 - العلة التي من أجلها لا يجوز دفع الزكاة إلى غير الفقراء)**Chapter 95 – The reason due to which it is not allowed to hand over the Zakat to other than the poor**

أبي رحمه الله قال: حدثنا سعد بن عبد الله، عن محمد بن الحسن بن أبي الخطاب، عن عثمان بن عيسى، عن أبي المغراء، عن أبي عبد الله (ع) قال ان الله تبارك وتعالى اشرك بين الاغنياء والفقراء في الاموال فليس لهم بصرفوها إلى غير شركائهم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Hassan Bin Abu Al Khatab, from Usman Bin Isa, from Abu Al Magra,

Abu Abdullah^{asws} has said: 'Allah^{azwj} Blessed and High has Made Participation to be in between the rich and the poor with regards to the wealth. Thus, it is not for them (the rich) to pay this to other than their participants'.⁸³

(باب 96 - العلة التي من أجلها تدفع صدقة الخف والظلف إلى المتجملين) (وصدقة الذهب والفضة والحنطة والشعير إلى الفقراء)**Chapter 96 – The reason due to which the charity of the shoes and the hooves (animals) would be handed over to the adorned ones, and the charity of the gold and the silver, and the wheat and the barley to the poor**

حدثنا محمد بن موسى بن المتوكل رضي الله عنه قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد عن ابراهيم بن اسحاق عن محمد بن سليمان الديلمي عن عبد الله بن سنان قال: قال أبو عبد الله (ع) ان صدقة الظلف والخف تدفع إلى المتجملين من المسلمين فاما صدقة الذهب والفضة وما كيل بالقفيز مما اخرجت الارض فالى الفقراء المدقعين.

Muhammad Bin Musa Bin Al Mutawakkal narrated to us, from Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Ibrahim Bin Is'haq, from Muhammad Bin Suleyman Al Dulaymi, from Abdullah Bin Sinan who said,

'Abu Abdullah^{asws} said: 'Charity of the hooves (animals) and the shoes, you should hand these over to the adorned ones from the Muslim. As for the charity of the gold and the silver, and what is eaten measured from what comes out from the earth, so it is for the extremely poor'.

قال ابن سنان: قلت فكيف صار هذا هكذا؟ قال: لان هؤلاء متجملون من الناس فيدفع إليهم اجمل الامرين عند الناس وكل صدقة.

Ibn Sinan said, 'I said, 'So how come this came to be like this?' He^{asws} said: 'Because those adorned ones from the people, so the nicer of the two things in the presence of the people would be handed over to them, and all of it is charity'.⁸⁴

⁸² ILLAL AL SHARAIE – V 2 Ch 94 H 1

⁸³ ILLAL AL SHARAIE – V 2 Ch 95 H 1

⁸⁴ ILLAL AL SHARAIE – V 2 Ch 96 H 1

(باب 97 - العلة التي من أجلها يجوز للرجل أن يأخذ الزكاة) (وعنده قوت شهر أو قوت سنة)**Chapter 97 – The reason due to which it is allowed for the man that he should take the Zakat and in his presence is livelihood for a month, or livelihood for a year**

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن محمد بن الحسين بن أبي الخطاب عن صفوان بن يحيى عن علي بن اسماعيل الدغشي قال: سألت أبا الحسن (ع) عن السائل وعنده قوت يوم أيحل له ان يسئل وان أعطى شيئاً من قبل أن يسئل يحل له أن يقبله؟ قال: يأخذه وعنده قوت شهر وما يكفيه لسنة من الزكاة لأنها إنما هي من سنة إلى سنة.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khatab, from Safwan Bin Yahya, from Ali Bin Ismail Al Dagshy who said,

'I asked Abu Al-Hassan^{asws} about the beggar, and with him is livelihood or a day. Is it Permissible for him that he should be begging, and if he is given something from before he asks, is it Permissible for him that he should accept it?' He^{asws} said: 'He should take it and with him is livelihood for a month, and what suffices him for a year from the Zakat, because, rather it is from a year to a year'.⁸⁵

(باب 98 - العلة التي من أجلها يعطى المؤمن من الزكاة ثلاثة) (آلاف وعشرة آلاف ويعطى الفاجر بقدر)**Chapter 98 – The reason due to which the Believer is to be given from the Zakat, three thousand, and ten thousand, and the immoral, measurably**

حدثنا محمد بن الحسن رحمه الله قال حدثنا أحمد بن ادريس ومحمد بن يحيى العطار جميعاً عن محمد بن أحمد بن يحيى عن علي بن محمد عن بعض أصحابنا عن بشر بن بشار قال: قلت للرجل - يعني أبا الحسن (ع) ما حد المؤمن الذي يعطى الزكاة؟ قال: يعطى المؤمن ثلاثة آلاف، ثم قال: أو عشرة آلاف ويعطى الفاجر بقدر لأن المؤمن ينفقها في طاعة الله عز وجل والفاجر في معصية الله تعالى.

Muhammad Bin Al Hassan narrated to us, from Ahmad Bin Idrees and Muhammad Bin Yahya Al Ataar together, from Muhammad Bin Ahmad Bin Yahya, from Ali Bin Muhammad, from one of our companions, from Bishr Bin Bashaar who said,

'I said to the Iman^{asws} – meaning to Abu Al-Hassan^{asws}, 'What is the limit of the Believer who is given the Zakat?' He^{asws} said: 'The Believer is given three thousand'. Then he^{asws} said: 'Or (even) ten thousand, but the immoral is given in measurement, because the Believer would spend it in obedience to Allah^{azwj} Mighty and Majestic, and the immoral (would spend it) in disobedience to Allah^{azwj} the High'.⁸⁶

⁸⁵ ILLAL AL SHARAIE – V 2 Ch 97 H 1

⁸⁶ ILLAL AL SHARAIE – V 2 Ch 98 H 1

(باب 99 - العلة التي من أجلها يكون ميراث المشتري (من الزكاة لاهل الزكاة)**Chapter 99 – The reason due to which the inheritance of those bought one (slave) from the Zakat, would be for those deserving of the Zakat**

أبي رحمه الله قال: حدثنا سعد بن عبد الله عن هارون بن مسلم عن أيوب بن الحر أخي أديم بن الحر قال: قلت لابي عبد الله (ع) مملوك يعرف هذا الامر الذي نحن عليه اشتريه من الزكاة فاعتقه؟ قال: فقال أشتريه واعتقه قلت فان هو مات وترك مالا؟ قال: فقال ميراثه لاهل الزكاة لانه الذي اشتري بسهمهم وفي حديث آخر بمالهم.

My father said, 'Sa'ad Bin Abdullah narrated to us, from Haroun Bin Muslim, from Ayoub Bin Al Hurr, brother of Adeym Bin Al Hurr who said,

'I said to Abu Abdullah^{asws}, 'A slave who recognises this matter which we are upon (Al-Wilayah), I buy him from the Zakat, so I free him?' So he^{asws} said: 'Buy him, free him'. I said, 'So if he were to die and leaves wealth?' So he^{asws} said: 'His inheritance is for the ones deserving of the Zakat because he is the one who was bought with their portion'. And in another Hadeeth: 'With their wealth'.⁸⁷

(باب 100 - العلة التي من أجلها لا يجب على مال المملوك زكاة)**Chapter 100 – The reason due to which Zakat is not Obligatory upon wealth of the owned (slave)**

أبي رحمه الله قال: حدثنا احمد بن ادريس عن محمد بن احمد عن الحسن ابن موسى الخشاب عن علي بن الحسن، عن محمد بن حمزة، عن عبد الله بن سنان قال: قلت لابي عبد الله (ع) مملوك في يده مال أعليه زكاة؟ قال: لا قلت ولا على سيده؟ قال: لا، ان لم يصل إلى سيده وليس هو للمملوك

My father said, 'Ahmad Bin Idrees narrated to us, from Muhammad Bin Ahmad, from Al Hassan Ibn Musa Al Khashab, from Ali Bin Al Hassan, from Muhammad Bin Hamza, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'An owned one (slave), in his hand is wealth, is there Zakat upon him?' He^{asws} said: 'No'. I said, 'And (also) not upon his master?' He^{asws} said: 'No, it has not arrived to his master, and it is not for the owned one (slave)'.⁸⁸

(باب 101 - العلة التي من أجلها صارت الخمسة في الزكاة (من المائتين وزن سبعة)**Chapter 101 – The reason due to which the Zakat, being five from two hundred, came to be seven by weight**

أبي رحمه الله ومحمد بن الحسن رحمهما الله قالوا: حدثنا سعد بن عبد الله وعبد الله بن جعفر الحميري، عن احمد بن أبي عبد الله عن سلمة بن الخطاب عن الحسين بن راشد عن علي بن اسماعيل الميثمي، عن حبيب الخثعمي قال: كتب أبو جعفر الخليفة إلى محمد بن خالد بن عبد الله القسري وكان عامله على المدينة ان اسأل أهل المدينة عن الخمسة في الزكاة من المائتين كيف صارت وزن سبعة ولم يكن هذا على عهد رسول الله صلى الله عليه وآله وأمره ان يسأل فيمن يسأل عبد الله بن الحسن وجعفر بن محمد عليه السلام

⁸⁷ ILLAL AL SHARAIE – V 2 Ch 99 H 1

⁸⁸ ILLAL AL SHARAIE – V 2 Ch 100 H 1

My father and Muhammad Bin Al Hassan both said, 'Sa'ad Bin Abdulla and Abdullah Bin Ja'far Al Humeyri both narrated to us, from Ahman Bin Abu Abdullah, from Salma Bin Al Khatab, from Al Husayn Bin Rashid, from Ali Bin Ismail Al Maysami, from Habeeb Al Khash'amy who said, said,

'Abu Ja'far the Caliph wrote to Muhammad Bin Khalid Bin Abdullah Al-Qasry, and he was his office bearer over Al-Medina, that he should ask the people of Al-Medina about the five from two hundred in the Zakat, how it came to be seven by weight, and this did not happen in the era of Rasool-Allah^{saww}, and (also) ordered him that he should ask, among the ones he asks, Abdullah son Al-Hassan^{asws}, and Ja'far Bin Muhammad^{asws}.

فسأل أهل المدينة فقالوا: ادركنا من كان قبلنا على هذا، فبعث إلى عبد الله بن الحسن وجعفر بن محمد (ع) فسأل عبد الله فقال كما قال المستفتون من أهل المدينة قال: فما تقول أنت يا أبا عبد الله، فقال ان النبي صلى الله عليه وآله جعل في كل أربعين اوقية اوقية فإذا حسبت ذلك كان على وزن سبعة،

So he asked the people of Al-Medina, so they said, 'We realised the ones before us to be upon this'. So he sent for Abdullah son of Al-Hassan^{asws} and Ja'far Bin Muhammad^{asws}. So he asked Abdullah, and he said just as what the Fatwa issuers of the people of Al-Medina had said. So he said, 'So what are you^{asws} saying, O Abu Abdullah^{asws}! So he^{asws} said: 'The Prophet^{saww} made one ounce to be in every forty ounces. So when you count that, it would be seven upon the weighing'.

قال حبيب فحسبناه فوجدناه كما قال فاقبل عليه عبد الله بن الحسن فقال من أن أخذت هذا؟ فقال: قرأته في كتاب أمك فاطمة (ع)

Habeeb (the narrator) said, 'So we counted it, and we found it to be just as he^{asws} had said it to be. So Abdullah Bin Al-Hassan turned to face him^{asws}, so he said, 'From where did you take this?' So he^{asws} said: 'I^{asws} read it in a Book of your mother^{asws} Syeda Fatima^{asws}'.

ثم انصرف فبعث إليه محمد ابعث إلي بكتاب فاطمة فارسل إليه أبو عبد الله الجواب اني إنما اخبرتك اني قرأته ولم اخبرك انه عندي، قال حبيب: فجعل محمد يقول ما رأيت مثل هذا قط.

Then he^{asws} left, So Muhammad sent a message to him^{asws}, 'Send to me the Book of Fatima^{asws}'. So Abu Abdullah^{asws} sent the answer to him: 'But rather, I^{asws} told you that I^{asws} read it, and did not inform you that it was in my^{asws} possession'. Habeeb said, 'So Muhammad went on saying, 'I have not seen the like of this, at all'.⁸⁹

(باب 102 - العلة التي من أجلها لا يجب على الذي يكون) (على غير الطريقة ثم يعرف ويتوب أن يقضى شيئاً من) (صلاته وصيامه وحجه إلا الزكاة وحدها)

Chapter 102 – The reason due to which it is not Obligatory upon the one who happens to be upon another way, then he recognises and repents, that he should fulfil anything from his Prayers, and his Fasts, and his Hajj, except for the Zakat alone

حدثنا محمد بن الحسن قال: حدثنا محمد بن الحسن الصفار عن العباس ابن معروف، عن علي بن مهزيار عن الحسن بن سعيد عن حماد بن عيسى عن عمر ابن اذينة عن زرارة وبكير وفضيل ومحمد بن مسلم وبريد بن معاوية، عن أبي جعفر

⁸⁹ ILLAL AL SHARAIE – V 2 Ch 101 H 1

(ع) وأبي عبد الله (ع) انهما قالوا: في الرجل يكون في بعض هذه الالهواء الحرورية والمرجئة والعثمانية والقدرية ثم يتوب ويعرف هذا الامر ويحسن رأيه أيعيد كل صلاة صلاها أو صوم أو زكاة أو حج؟ قال: ليس عليه اعادة شئ من ذلك غير الزكاة فانه لا بد أن يؤديها لانه وضع الزكاة في غير موضعها، وانما موضعها أهل الولاية.

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Ibn Marouf, from Ali Bin Mahziyar, from Al Hassan Bin Saeed, from Hamaad Bin Isa, from Umar Ibn Azina, from Zarara and Bakeyr, and Fazeyl, and Muhammad Bin Muslim, and Bureyd Bin Muawiya,

(It has been narrated) from Abu Ja'far^{asws} and Abu Abdullah^{asws} both having said regarding the man who happened to be in one of these (personal) desires – the Haruriyya, and the Murjiites, and the Usmaniya, and the Qadiriyya, then he repents and recognises this matter (Al-Wilayah), and improves his view, should he repeat every Prayer he had Prayed, or Fast, or Zakat, or Hajj?' He^{asws} said: 'There is no fulfilment upon him of anything from that apart from the Zakat, for it is a must that it should be fulfilled, and Zakat had been placed (in other than its (appropriate) place (given to other than its deserving ones). But rather, it's (appropriate) place is the people of Al-Wilayah'.⁹⁰

(باب 103 - نوادر علل الزكاة)

Chapter 103 – Miscellaneous reasons for the Zakat

أبي رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد عن محمد ابن معروف، عن أبي الفضل، عن علي بن مهزيار عن اسماعيل بن سهل، عن حماد ابن عيسى، عن حريز، عن زرارة قال: قلت لابي جعفر (ع) رجل كانت عنده دراهم اشهرا فحولها دنائير فحال عليها منذ يوم ملكها دراهم حول ايزكيها؟ قال لا ثم قال أرايت لو ان رجلا دفع اليك مائة بعير واخذ منك مائة بقرة فلبثت عنده اشهرا ولبثت عندك اشهرا فموتت عندك ابله وموتت عنده بقرك اكنتما تزكيانها؟ فقالت لا قال كذلك الذهب والفضة

My father said, 'Muhammad Bin Yahya Al Ataar, from Muhammad Bin Ahmad, from Muhammad Ibn Marouf, from Abu Al Fazal, from Ali Bin Mahziyar, from Ismail Bin Sahl, from Hamaad Ibn Isa, from Hareyz, from Zarara who said,

'I said to Abu Ja'far^{asws}, 'A man has some Dirhams with him for months, so he changed them over to Dinaars. So a year had passed since he owned the Dirhams, shall he purify these (pay Zakat)?' He^{asws} said: 'No'. Then he^{asws} said: 'Do you see, if a man were to hand over to a hundred camels, and take from you a hundred cows, so these remain with him for months, and these remain with you for months. So his camel dies with you and your cow dies with him, would you both be purifying these (by Zakat)?' So I said, 'No'. He^{asws} said: 'Similar to that is the gold and the silver'.

ثم قال: وان حولت برا أو شعيرا ثم قلبته ذهبا أو فضة فليس عليك فيه شئ إلا أن يرجع ذلك الذهب أو تلك الفضة بعينها أو عينه فان رجع ذلك اليك فان عليك الزكاة لانك قد ملكتها حولا قلت له: فان لم يخرج ذلك الذهب من يدي يوما قال ان خلط بغيره فيها فلا بأس ولا شئ فيما رجع اليك منه ثم قال ان رجع اليك باسره بعد اياس منه فلا شئ عليك فيه إلا حولا،

Then he^{asws} said: 'And if you were to change land or barley, then turn it into gold or silver, so there would not be anything upon you with regards to it, except that very gold or that very silver were to be returned. So if that were to return to you, there would be Zakat upon you as you would have owned it for a year'. I said to him^{asws}, 'So if that did not go out from my hand for a day?' He^{asws} said: 'If it has been mixed

⁹⁰ ILLAL AL SHARAIE – V 2 Ch 102 H 1

with something else in it, so there is no problem, and nothing with regards to what returns to you from it'. Then he^{asws} said: 'It returned to you with difficulty after you having despaired from it, so there is nothing upon you with regards to it except (after a) year'.

قال: فقال زرارة عن أبي جعفر (ع) ليس في النيف شيء حتى يبلغ ما يجب فيه واحد ولا في الصدقة والزكاة كسور ولا تكون شاة ونصف ولا بعير ونصف ولا خمسة دراهم ونصف ولا دينار ونصف ولكن يؤخذ الواحد وي طرح ما سوى ذلك حتى يبلغ ما يؤخذ منه واحد فيؤخذ من جميع ماله،

(The narrator) said, 'Zarara said, from Abu Ja'far^{asws} having said: 'There is nothing upon a half until it reaches what is Obligated in it, one, neither regarding the charity not the Zakat is there breaking, nor can it be a sheep and a half, nor a camel and a half, nor five Dirhams and a half, nor a Dinar and a half, but the one (whole) would be taken, and what is besides that would be subtracted until it reaches what can be taken from it as one (whole), so it would be taken from the entirety of his wealth'.

قال: قال زرارة وابن مسلم قال أبو عبد الله (ع) أيما رجل كان له مال وحال عليه الحول فانه يزكيه، قلت له فان وهبه قبل حوله بشهر أو بيوم، قال ليس عليه شيء اذن،

(The narrator) said, 'Zarara and Ibn Muslim said, 'Abu Abdullah^{asws} said: 'Whichever man has wealth for himself, and a year passes by over it, so he should purify it (by Zakat)'. I said to him^{asws}, 'So if he were to gift it before a year, by a month of a day before?' He^{asws} said: 'There would be nothing upon him, then'.

قال: وقال زرارة عنه انه قال انما هذا بمنزلة رجل أفطر في شهر رمضان يوما في إقامته ثم خرج في آخر النهار في سفر فاراد بسفره ذلك ابطال الكفارة التي وجبت عليه وقال انه حين رأى الهلال الثاني عشر وجبت عليه الزكاة ولكنه لو كان يوهبها قبل ذلك لجاز ولم يكن عليه شيء بمنزلة من خرج ثم أفطر إنما لا يمنع الحال عليه فاما ما لم يحل عليه فله منعه ولا يحل له منع مال غيره فيما قد حل عليه،

(The narrator) said, 'Zarara said from him^{asws}, that he^{asws} said: 'But rather, this is at the status of a man who breaks his Fast in the Month of Ramazan one day due to his staying, then goes out at the end of the day on a journey. So, he intended by that journey of his to invalidate the expiation payable which would have been Obligated upon him'. And he^{asws} said: 'He had seen twelve new moons, and the Zakat is Obligated upon him, but if it was before that by a day, then it is allowed and there would not be anything upon him, being at the status of the one who went out, then broke his Fast. But rather, he cannot prevent from that upon which a year has passed by. As for what a year has not passed by upon, so he can prevent it (Zakat), and it is not Permissible for him to prevent the wealth other than that it, upon which a year has passed upon'.

قال زرارة: قلت مائتا درهم بين خمس اناس أو عشرة حال عليه الحول وهي عندهم ايجب عليهم زكاتها؟ قال لا، هي بمنزلة تلك - يعني جوابه في الحرث - ليس عليهم شيء حتى يتم لكل انسان منهم مائتا درهم قلت وكذلك في الشاة والابل والبقر والذهب والفضة وجميع الاموال قال نعم،

Zarara said, 'I said, 'Two hundred Dirhams in between five people or ten, a year passes by over it, and it is with them, is the Zakat Obligated upon them?' He^{asws} said: 'No, it is at that status - meaning his^{asws} answer with regards to the harvesting - there would be nothing upon them until each human being from them has complete two hundred Dirhams'. I said, 'And similar to that is with regards to the sheep, and

the camel, and the cow, and the gold, and the silver, and the entirety of the wealth?' He^{asws} said: 'Yes'.

قال زرارة، وقلت له رجل كانت عنده مائتا درهم فوهبها لبعض اخوانه أو ولده أو لاهله فرارا بها من الزكاة فعل ذلك قبل حلها بشهر قال إذا دخل الشهر الثاني عشر فقد حال عليه الحول ووجبت عليه فيها الزكاة قلت له فان احدث فيها قبل الحول قال جاز ذلك له، قلت له فانه فربها من الزكاة قال ما ادخل على نفسه اعظم مما منع من زكاتها فقلت له أنه يقدر عليها فقال وما علمه أنه يقدر عليها وقد خرجت من ملكه

Zarara said, 'And I said to him^{asws}, 'A man who had two hundred Dirhams with him, so he gifted it to some of his brothers, or his children, or to his family, in order to escape from the Zakat, so that is a month before a year passes by?' He^{asws} said: 'If the twelfth month has entered, so the year has passed over it and the Zakat would be Obligated upon him'. I said to him^{asws}, 'So if he were to do it before the year?' He^{asws} said: 'That is allowed for him'. I said to him^{asws}, 'So he would have escaped by it, from the Zakat'. He^{asws} said: 'What he included upon himself is more grievous and what he prevent from its Zakat'. So I said to him^{asws}, 'He has control over it'. So he^{asws} said: 'And what would make him know that he has control over it, and it has gone out from his ownership'.

قلت فانه دفعها إليه على شرط فقال انه إذا سماها هبة جازت الهبة وسقط الشرط وضمن الزكاة، قلت له كيف يسقط الشرط ويمضى الهبة ويضمن وتجب الزكاة؟ قال هذا شرط فاسد والهبة المضمونة ماضية والزكاة لازمة عقوبة له ثم قال: إنما ذلك له إذا اشترى بها دارا وارضا أو متاعا

I said, 'So he handed it over conditionally'. So he^{asws} said: 'If he has named it as a gift, the gift is allowed, and the condition is invalidated, and he is responsible for the Zakat'. I said to him^{asws}, 'How was the condition invalidated, and the gift is ensured, and he is responsible and the Zakat is Obligated upon him?' He^{asws} said: 'This condition is spoilt and the gift is condemnable, and the Zakat is necessitated as a Punishment for him'. Then he^{asws} said: 'But rather, that is for him if he were to buy a house with it, or a land, or chattels'.

قال زرارة قلت له ان اباك قال لي من فربها من الزكاة فعليه أن يؤديها فقال صدق أبي (ع) عليه أن يؤدي ما وجب عليه وما لم يجب فلا شيء عليه فيه

Zarara said, 'I said to him^{asws}, 'Your^{asws} father^{asws} said to me: 'The one who escaped by it from the Zakat, so upon him is its paying it'. So he^{asws} said: 'My^{asws} father^{asws} spoke the truth. Upon him would be the fulfilment of what was Obligated upon him, and what was not Obligated, so there is nothing upon him with regards to it'.

ثم قال (ع) أرايت لو أن رجلا اغمى عليه يوما ثم مات قبل أن يؤديها عليه شيء؟ قلت لا إنما يكون ان افاق من يومه ثم قال لو ان رجلا مرض في شهر رمضان ثم مات فيه اكان يصام عنه؟ قلت لا، قال وكذلك الرجل لا يؤدي عن ماله إلا ما حل عليه.

Then he^{asws} said: 'What is your view that a man fainted for a day, then died before he paid it, is there anything upon him?' I said, 'No. But rather, it would happen when he had fainted during his day'. Then he^{asws} said: 'Had the man been sick in the Month of Ramazan, then died in it, would there be Fasts for him?' I said, 'No'. He^{asws} said:

'Similar to that is the man who does not pay from his wealth except when a year passes by over it'.⁹¹

حدثنا محمد بن موسى رحمه الله عن عبد الله بن جعفر الحميري عن أحمد ابن محمد عن الحسن بن محبوب عن عبد الله بن سنان قال: سمعت أبا عبد الله (ع) يقول: باع أبي (ع) من هشام بن عبد الملك أرضا له بكذا وكذا الف دينار واشترط عليه زكاة ذلك المال عشر سنين وإنما فعل ذلك لأن هشاماً كان هو الوالي.

Muhammad Bin Musa narrated to us, from Abdullah Bin Ja'far Al Humeiry, from Ahmad Ibn Muhammad, from Al Hassan Bin Mahboub, from Abdullah Bin Sinan who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} agreed to sell a piece of his^{asws} land to Hisham Bin Al-Malik for such and such thousand Dinars, and placed a condition over it of the Zakat of that wealth for ten years (to be paid by him). But rather, he^{asws} did that because Hisham was the governor'.⁹²

⁹¹ ILLAL AL SHARAIE – V 2 Ch 103 H 1

⁹² ILLAL AL SHARAIE – V 2 Ch 103 H 2