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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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 Purified Progeny asws, and greetings with abundant greetings.

(باب 51 - الغلة التي من أجلها لا يجوز أن يصل 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 أحمد بن أحمد بن محمد السياري عن أبي زيده القسمي - حي من اليمن بالبصرة - عن أبي الحسن الرضا (ع) أنه 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 - الغلة التي من أجلها شارب الخمر إذا شربه لم تحسب) (صلاته أربعين صباحا)

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 أحمد رحمة الله عن أبيه قال: حدثنا أحمد 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 صباحا قال: صدقوا، فإن الله بارك و تعالى قد خلق الإنسان قسما للنطف أربعين يوما ثم تألفت عقله أربعين يوما، ثم نقلها مضيفة أربعين يوما، وهكذا إذا شرب الخمر بقيت في مثانته على قدرا ما خلق منه وذلك يجتمع غذاه وأكله وشربه تبقى في مثانته أربعين يوما.

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
Chapter 53 – The reason due to which the puffing is abhorrent in the place of Prostrations

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 Abdullahasws, ‘The man Prays, so he puffs in the place of his forehead (during Postration).’ Heasws said: ‘There is no problem with it. But rather, that is abhorrent if he harms the one to his side.’

Chapter 55 – The reason due to which the robe is turned during the Prayer for the rain

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’farasws Ibn Muhammadasws, from his fatherasws, that Rasool-Allahsaww, whenever heasaww used to pray for the rain, looked towards the sky and turned hissaww robe from hissaww right to hissaww left, and from hissaww left to hissaww right’. I said, ‘And what is the meaning of that?’ Heasws said: ‘A sign between himsaww and hissaww companions, for the transformation of the aridity (dryness) to the greenery’.

(The narrator says), ‘I asked Abu Abdullahasws, ‘For which reason did Rasool-Allahsaww turn hissaww robe during the prayer for the rain, that which was upon hissaww

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’.  

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

أبى رحمه الله قال: حديثنا محمد بن يحيى العطار عن محمد بن احمد عن سهل بن زياد عن محمد بن سليمان عن رجل

from Sahl 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’.  

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 laa.’  

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’.  

And by this chain, from Muhammad Bin Ahmad, from Al Hassan Bin Al Husayn Al Lului, from Muhammad Bin Sinan, from Huzyefa 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
of it was black, and the other was white. So he asws wore it. Then Abu Abdullah asws said: ‘But, [asws] am (compelled to) wear it, and (although) [asws] know that it is a dress of the inhabitants of the Fire’.9

حدثنى محمد بن الحسن قال: حدثنا محمد بن يحيى العطار عن محمد بن أحمد بن علي بن إبراهيم الجعفري عن محمد بن الضلل عن داود الرقى قال: كانت الشيعة تسأل أبي عبد الله (ع) عن لبس السواد، قال: فوجدناه قاعدا عليه جبة سوداء وقلنسوة سوداء وخف أسود منبطن بسواد قال ثم فثق ناحية منه وقال اما أن فطقه أسود وآخر منطقه أسود تم قال بيض قلبك والبسم 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: أحيى الله عزوجل من أنبيائه قل للمؤمنين لا تلبسوا لباس أعدائي ولا تطعموا طعام أعدائي ولا تسكنوا 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

وإذ هذا الأсанد عن محمد بن أحمد بن علي بن إبراهيم الجعفري عن محمد بن معمارية بإسناده رفعه قال هبط جبرئيل عليه السلام على رسول الله صلى الله عليه وسلم أن ربي خلقه في أصحابه قبء أسود ومنطقته فيها خنجر قال: فقال له رسول الله صلى الله عليه وسلم: يا جبريل ما هذا الهز قالت: يا محمد بن عثمان عبد النباي قال: يا رسول الله انام اقول عنك؟ 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 himas: ‘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
Allah⁹⁸ saww! Shall I destroy myself?’ He⁹⁸ saww said: ‘The Pen has dried up with was regards to it (Such is a matter Ordained).’¹²

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

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 Abdullah⁹⁸ asws with regards to the man who Prays an upon him is an iron ring?’ He⁹⁸ asws said: ‘No, and the man should not wear it for it is an apparel (gear) from the people of the Fire’. And he⁹⁸ 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

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Ja’far⁹⁸ asws Bin Muhammad⁹⁸ asws, from his⁹⁸ asws forefathers⁹⁸ asws having said: ‘Rasool-Allah⁹⁸ asws said: ‘The man should not Pray in (wearing) an iron ring.’¹⁴

My father said, ‘Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Ibn Al Hassan, from Abdullah Bin jabela, from Abu Al Jaroud,

Abu Ja’far⁹⁸ asws has said: ‘The Prophet⁹⁸ saww said to Ali⁹⁸ asws: ‘I⁹⁸ asws love for you⁹⁸ asws what love for myself⁹⁸ asws, and dislike for you⁹⁸ asws what I⁹⁸ asws dislike for myself⁹⁸ asws. Thus, do not wear a gold ring for it is an adornment of ours⁹⁸ asws in the Hereafter, and do not ride upon a
red ride (مثرة) for it is from the rides of Iblees\(^a\), and do not wear the silk, for Allah\(^asws\) Mighty and Majestic would Incinerate your skin on the Day of Judgement'.\(^{15}\)

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 إبراهيم الجعفر عن أبي سليمان مولى أبي الحسن العسكري (ع) قال: سألت بعض مواليه وانا حاضر عن الصلاة يقطعها شيء يمر بين يدي المصلى؟ فقال لا ليست الصلاة تذهب هكذا بحيل الصاحب وإنما 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 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)'.\(^{16}\)

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

أبي رحمه الله قال: حدثنا علي بن إبراهيم عن اسماعيل بن مرار عن يونس بن عبد الرحمن عن عبد الرحمن بن عبد الله بن سنان عن إسحاق بن عمرو عن اسماعيل عن أبي جعفر (ع) قال: أدلر لم جعل الذراع والذراعان؟ قلت: لا، قال: حتى لا تكون تطوع في وقت مكتوب.

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 بن ابن مسكان عن زرارة قال: قال لي إدري لم جعل الذراع والذراعان؟ قلت لم قال: لمكان الفريضة لأن لك ان تتعلق من زوال الشمس إلى أن تبلغ فيلك ذراعا فإذا بلغت ذراعا بداتبالفريضة وترك الفريضة والذراعان.

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\(^asws\) (6\(^{th}\) 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
Chapter 60 – The reason due to which the time for Al-Maghrib came to be when the redness goes away from the east

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’.

Abu Ruma Allah asw said: ‘I heard a companion narrated to us, from Muhammad Bin Ameen, from Al Umeyr Ibn Ameen, from Ali Bin Ahmad, from Ali Ibn Ahmad, from Muhamma Ibn Ya’mi asws narrated to us, from Muhammad Bin Yazeed, from Muhamma Ibn Ameen, from Abu Umeyr, from Ibrahim Ibn Abdul Hamed, from Abu Asama Zayd Al Hashim who said,

‘Abu Abdullah asws said to me: ‘O Sha’baab! I would love it, if you were to Pray Al-Maghrib when you see the stars in the sky.’

Abi Ruma Allah asw said: ‘I heard a man said to Abu Abdullah asws, ‘Shall I delay Al-Maghrib until the stars are evident?’ So he asws said, addressing: ‘Jibraeel as descends with it upon Muhammad asww when the disc (sun) fell (set).’

And so Muhammad asws narrated to 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 as said, addressing: ‘Jibraeel as descends with it upon Muhammad asww when the disc (sun) fell (set).’

And so Muhammad asws narrated to us, from Yaqoub Bin Yazeed, from Muhammad Ibn Abu Umeyr, from Ibrahim Bin Abdul Hamed, from Abu Asama Zayd Al Hashim who said,

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‘A man said to Abu Abdullah asws, ‘Shall I delay Al-Maghrib until the stars are evident?’ So he as said, addressing: ‘Jibraeel as descends with it upon Muhammad asww when the disc (sun) fell (set).’

And so Muhammad asws narrated to us, from Yaqoub Bin Yazeed, from Muhammad Ibn Abu Umeyr, from Ibrahim Bin Abdul Hamed, from Abu Asama Zayd Al Hashim who said,
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

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Saffar, from Muawia Bin hakeem, from Abdullah Bin Al Muheira, 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 asws had Prayed it’.23

My father and Muhammad Bin Al Hassan both said, ‘Muhammad Bin Yahya Al Ataar narrated to us, from Muhammad Ibn Ahmad, from Ahmad Bin Ahmad, 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

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

Ahmad Bin Al Hassan Al Qatan narrated to us, from Abu Al Hassam Muhammad Ibn Salih, from Umar Bin Khalid Al Makhzoumi, 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 Umayz, and she was their grandmother.
She said, ‘I went out with my grandmother Asma Bin Umays, and my uncle Abdullah Bin Ja’far until we were at Al-Sahba’a. She said, ‘Asma Bint Umays 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 asws sought his asws assistance with regards to some need. Then Al-Asr came. So the Prophet saww arose, and he asws Prayed Al-Asr. Then Ali asws came over, so he asws sat by the side of Rasool-Allah saww.

So Allah azwj the High Revealed unto His saww Prophet saww, so he asws placed his asws 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 asws head in my asws lap, I asws could not get myself asws to move it’. So he asws said: ‘O Allah azwj! This servant, Ali asws, retained himself asws upon (serving) Your aswj 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’.

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’.

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
Azan and the sun has already set?’ So he\textsuperscript{asws} said: ‘Call out the Azan!’ So I called out the Azan. Then he\textsuperscript{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\textsuperscript{asws} two lips moving, and I heard words as if they were Hebrew words.

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

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

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\textsuperscript{asws} saying: ‘The dyed one should not Pray’. I said, ‘May I be sacrificed for you\textsuperscript{asws}! And why?’ He\textsuperscript{asws} said: ‘He is restricted’.\textsuperscript{27}

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

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

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,

\textsuperscript{26} IL	extsc{LAL AL SHARAI}E – V 2 Ch 61 H 4  
\textsuperscript{27} IL	extsc{LAL AL SHARAI}E – V 2 Ch 62 H 1
Abu Abdullah asws has said: ‘My father asws narrated to me, from my grandfather asws, from his 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

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 بن القاسم بن يحيى عن جده الحسن بن راشد عن أبي يحيى عن أبي عبد الله (ع) قال: حدثني أبي عن جدي عن أبيه عليهم السلام أن أمير المؤمنين (ع) قال: إذا غلبتك عينك وأنت في الصلاة فأقطع الصلاة ونومك لا تدري لعلك أن تدعو على نفسك.

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 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 الميمني عن يعقوب بن شعيب قال: سمعت أبو عبد الله (ع) يقول: قال رسول الله صلى الله عليه وآله ان في بنى آدم ثلاثمائة وستين عرقاً، بينهم متحرك ومنهم ساكتاً. فلو سكن المتحرك لم ينام أوماروك الساكن لم ينام، فإن كان رسول الله صلى الله عليه وآله إذا أصبح قال: الحمد لله رب العالمين كثيراً على كل حال ثلاثمائة وستين مرة.

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
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

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

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

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 asfs [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.'
The Heazwj Said and the morning recitation; surely the recitation at dawn was always witnessed. So this is the fifth.

وقال: حافظوا على الصلاوات والصلاة الوسطي وهي صلاة الظهر وهي أول صلاة صلاها رسول الله صلى الله عليه وآله
وهي وسط صلاتين بالنذر صلاة الغدابة وصلاة العصر

And Heazwj 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-Allahsaww 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: حافظوا على صلاتين الوسطي وصلاة الغدابة وصلاة العصر وقوموا الله قائمين في صلاة العصر

And Heazwj 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 فقنت فيما وتركها على حالها وأضاف إلى أوقاها

وقال وانزلت هذه الآية يوم الجمعة ورسول الله صلى الله عليه وآله في سفر فقنت فيما وتركها على حالها وأضاف إلى أوقاها

Heasws said: ‘And these Verses were Revelaed on the day of Friday, and Rasool-Allahsaww was in a journey, so heasws 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-Allahsaww 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 ال Al-Asr يوم الجمعة في وقت Al-Zohr في ساير الايام.

Heasws 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

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

أبي رحمه الله قال: حدثني سعد بن عبد الله عن محمد بن اسمايل عن عيسى ابن محمد ابن محمد بن أبي عمير عن حماد

أبي رحمه الله قال: حدثني سعد بن عبد الله عن محمد بن اسمايل عن جعفر بن عبد الله عن زرارة ابن اعين قال

My father said, ‘Sa’ad Bin Abdullah narrated to me, from Muhammad Bin Ismail, from Isa Ibn Muhammad Bin Abu Umeyr, from Hamza Ibn 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\textsuperscript{asws}, ‘The woman, is there (recitation of) Azan and the Iqama upon her?’ So he\textsuperscript{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\textsuperscript{azwj} Blessed and High Said to the men \textbf{[2:43] And establish the Prayer;} and Said to the women \textbf{[33:33] and keep up the Prayer, and pay the Zakat, and obey Allah and His Rasool.}

Then he\textsuperscript{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’.\textsuperscript{33}

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

\textbf{Chapter 69 – The reason due to which it is recommended to recite Surah Al Jumma (Chapter 62) and (Surah) Al Munafiqueen (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) فحديث طويل يقول: اقرء سورة الجمع والمنافقين في يوم الجمعة والسبت والجمعة، ولن تكون من حقيبكم في صلاة الظهر إلا يمن يوم الجمعة - يعني يوم الجمعة - إماما 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\textsuperscript{asws} in a lengthy Hadeeth, saying: ‘Recite \textit{Surah Al-Jummah} (Chapter 62) and \textit{Al-Munafiqueen} (Chapter 63), for in the recitation of both these is Sunnah on the Day of Friday, in the morning (Prayer), and \textit{Al-Zohr}, and \textit{Al-Asr}. And it is not befiting for you that you should recite with other than these in \textit{Al-Zohr} Prayer – meaning the day of Friday – you are leading (the Prayer) or are not leading it’.\textsuperscript{34}

\textsuperscript{33} ILLAL AL SHARIAE – V 2 Ch 68 H 1

\textsuperscript{34} ILLAL AL SHARIAE – V 2 Ch 69 H 1
Chapter 70 – Reason for the forbidding from belittling the Prayer and the urine

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Ahmad Bin Muhammad 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!’

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’.

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’.

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.  

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

أبي رحمه الله قال: حدثنا علي بن إبراهيم عن أبيه عن صفوان بن يحيى عن عبد الرحمن بن الحجاج قال: سأل رجل أبا عبد الله (ع) فجاء به الجلد ليس من الخز قال: ليس به بأس، جعلت ذلك جعلت ذلك في فلا تذهبين إلى أ влиالي إنما هي كلاب تخرج من الماء، فقال إذا خرجت تعيش خارجا من الماء فلأ سأل 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’.

أبي رحمه الله قال حدثنا محمد بن يحيى وأحمد بن إدريس جميعا عن أحمد ابن محمد ابن عيسى ومحمد بن عيسى عن أبوب بن نوح رفعه قال: قال أبو عبد الله الصلاة في الخز الخالص لا بأس به واما الذي يخلط فيه الارانب او 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’.

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 وعلى ابن إسماعيل ويعقوب بن يزيد عن حماد بن عيسى عن حريز قال: قال بكير، عن أبى جعفر (ع) وأبو الصباي وأبو سعيد والحسن النبال عن أبى عبد الله (ع) قالوا: قلنا لهما إنما نشترى ثيابا يسيبها الخمر وودك الخنزير عند حاكتها انطلي فيها قبل أن نغسلها؟ قال نعم لا بأس بها إنما حرم الله أكله وشربه ولم يحرم لبسه ومسة 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 Hareyza, 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\textsuperscript{41}, 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\textsuperscript{42} said: ‘Yes, there is no problem with it. But rather, Allah\textsuperscript{azwj} has Forbidden eating it and drinking it, and did not Forbid wearing it, and touching it, and the Praying in it’.  

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 عمیر عن حماد عن الحلبي عن أبي عبد الله (ع) قال: إذا فمت إلى الصلاة ان شاء الله فأتها سعيا وليكن عليك السكين والوقار فما أدركت فصل وما سبقت به فاننه فلان غروج يقول: (يا يا الذين آمنوا إذا اذن الله لصلاة فمن هو الذي يصلى في هذا السموك؟) فاستعاروا إلى ذكر الله ومنى قوله: فاعلموا، وهو الانتقاء.

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\textsuperscript{asws} has said: ‘When you intend to the Prayer, if Allah\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} Word ‘Hasten’, is the retreating’.  

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 أبى جعفر (ع) قال: عليك بالاقبال على صلاتك فانما يحسب لك منها ما أقبلت عليه منها بقلبك ولا تعبث فيها بيدك ولا برأسك ولا بلحيتك ولا تحدث نفسك ولا تتمط ولا تكفر فانما يفعل ذلك المجوس ولا تقولن إذا فرغت من قرائتك أمين فان شنت 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\textsuperscript{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

\textsuperscript{41} ILLAL AL SHARAIE – V 2 Ch 72 H 1 
\textsuperscript{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\textsuperscript{azwj} Lord\textsuperscript{azwj} of the Worlds’.

And he\textsuperscript{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’.

And he\textsuperscript{asws} said: ‘Do not stand to the Prayer slouching, nor shuffling, nor sluggishly, for these are from the hypocrisy, and Allah\textsuperscript{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’.\textsuperscript{43}

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

The narrator says, ‘I said to Abu Ja’far\textsuperscript{asws}, ‘The Prayer between the graves?’ He\textsuperscript{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\textsuperscript{asww} has forbidden from that’.

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

\textsuperscript{43} ILLAL AL SHARAIE – V 2 Ch 74 H 1
\textsuperscript{44} ILLAL AL SHARAIE – V 2 Ch 75 H 1
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

Chapter 77 – Reason for the greeting in the Prayer (at the end)
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 اكتبا سلام 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: فصار تحليل الصلاة التسليم؟ قال: لانه تحية الملكين، وفي اقامة الصلاة بحدودها وركوعها وسجودها وتسليمها سلامة للعبد من النار وفي قول صلاة العبد يوم القيامة قبول سائر أعماله فإذا سلمت له صلاته سلمت جميع أعماله، وإن لم تسلم صلاته وردت عليه رد ما سواها من الأعمال 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 ILLAL AL SHARAIE – V 2 Ch 77 H 1
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 رضي الله عنه قال: حديثنا حمزة بن الحسين بن زيد الرباطي قال حديثنا محمد بن سعد بن علي بن مالك الفارابي الكوفي قال: حديثنا محمد بن الحسين بن زيد الرباطي قال: حديثنا محمد بن سعد بن علي بن مالك قال: كنت لا يبي عبد الله (ع) لأي غلة يكبر المصلى بعد التسليم ثلاثا يرفع بها يديه فقال لأبي صلى الله عليه وأسلم لما أفتي مكة صلى بإصلاح الظهر عند الحجر الأسود فألم رفع يديه وكبر ثلاثا وقال: لا إله إلا الله وحده وحده أجز وحده ونصر عده واعز جنده وغلب الأحزاب فله الملك وله الحمد يحيى ويميت ويميت ويحيى وهو على كل شيء

Ali Bin Ahmad Bin Malik Al Fazary Al Kufy, from Muhammad Bin Al Husayn Bin Zayd Al Ziyat, from Muhammad Bin Sinan, from Al Muftazzal 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 Allahazwj, One, One, Fulfilled Hisazwj Promise, and Helped Hisazwj servant, and Strengthened Hisazwj army, and Overcame the allies (those allied against Himazwj) alone. For Himazwj is the Kingdom, and for Himazwj is the Praise. Heazwj Revives and Causes to die, and Causes to die and Revives, Heazwj has Power over everything'.

ثم أقبل على أصحابه فقال: لا تدعوا هذا التكبير وهذا القول في دبر كل صلاة مكتوب فان من فعل ذلك بعد التسليم، وقال

Ali Bin Ahmad Bin Malik Al Fazary Al Kufy, from Muhammad Bin Al Husayn Bin Zayd Al Ziyat, from Muhammad Bin Sinan, from Al Muftazzal Bin Umar who said,

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 Allahazwj, Elevated is Hisazwj Mention, upon the Strengthening of Al-Islam and Hisazwj army'.

Chapter 79 – Reason for the Prostration of Gratitude

حدثنا محمد بن إبراهيم بن اسحاق الطالقاني رضي الله عنه قال: حديثنا أحمد بن محمد بن سعيد الكوفي قال: حديثنا علي بن الحسن بن علي بن فضال، عن أبي الحسن الرضا (ع) قال: السجدة بعد الفرضا وضانا ما يجب فيها من القول أن يقال شكر الله شكرًا ثلاث مرات، قلت: فما معنى قوله شكرًا؟ قال: يقول هذه السجدة مني شكرًا لله على ما وقفت له من خدماته واداء فرضه، بالشكر موجه للزيادة فإن كان في الصلاة

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,
Abu Al-Hassan Al-Reza\textsuperscript{asws} has said: ‘The Prostration after the Obligatory, is for thanking Allah\textsuperscript{azwj}, Elevated is His\textsuperscript{azwj} Mention, upon what the servant was inclined towards from the fulfillment 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\textsuperscript{azwj}! Thanks be to Allah\textsuperscript{azwj}! – three times’. I said, ‘So what is the Meaning of his words, ‘Thanks be to Allah\textsuperscript{azwj}?’’ He\textsuperscript{asws} said: ‘He would be saying, ‘This is the Prostration from me, as thanks to Allah\textsuperscript{azwj} upon what He\textsuperscript{azwj} has Inclined me towards from serving Him\textsuperscript{azwj}, and fulfilling His\textsuperscript{azwj} Obligations’; and the thanks Obligates the increase, so if there was any deficiency in the Prayer, it would be completed by this Prostration’.\textsuperscript{48}

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

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\textsuperscript{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\textsuperscript{asws} said: ‘Repeat the Prayer, and wash it’.

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\textsuperscript{asws} said: ‘Wash it and do not repeat the Prayer’. I said, ‘And why is that so?’ He\textsuperscript{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’.

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\textsuperscript{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’.

\textsuperscript{48} ILLAL SHARAIE – V 2 Ch 79 H 1
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’.

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’.

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

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.’

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

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 fulfill it, it would be better for him, and if he does not do it, so there is nothing upon him’.51


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

‘Ismail Bin Jabir asked Abu Abdullah asws, so he said, ‘May Allahazwj Keep youasws 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 himasws, ‘But rather, these are more than that (can be fulfilled)’. Heasws said: ‘Fulfil these’. He said, ‘I cannot (even) number these’. Heasws said: ‘Estimate it’.

قال مرازم فكنت مرضت أربعة أشهر ولم أصل نافل فقال ليس عليك قضاء ان المريض ليس كالصحيح كلما غلبت عليه فانه أولى بالغفر فيه.

Marazim said, ‘I was sick for four months and did not Pray the Optional (Prayer)?’ So heasws said: ‘The fulfilment is not upon you. The sick one is unlike the healthy one, every time he is overcome by it, for Allahazwj is the Closest with the Excusing with regards to it’.52

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


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-Momineenasws, so he said, ‘O Amir Al-Momineenasws! I have deprived myself the Night Prayer?’ So Amir Al-Momineenasws said: ‘You are a man, such that your sins have restricted you’.53

حدثنا محمد بن الحسن رحمه الله قال حدثنا محمد بن الحسن 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 إنني قد حرمت الصلاة بالليل؟ قال: فقال أمير المؤمنين عليه السلام لرجل قول ذلك دوابك.

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

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
Abu Abdullah\textsuperscript{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’.\textsuperscript{54}

Chapter 84 – Reason for the Night Prayer

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

And Abu Abdullah\textsuperscript{asws} said: ‘The Night Prayer whitens the face, and the Night Prayer perfumes the wind, and the Night Prayer bring the sustenance’\textsuperscript{55}

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\textsuperscript{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)’\textsuperscript{56}

(My father said, ‘Muhammad Bin Yahya narrated to us, from Muhammad Bin Al Husayn Bin Abu Al Khabab, from Ali Bin Asbat, from Muhammad Bin Ali Bin Abu Abdullah,

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

\textsuperscript{54} ILLAL AL SHARAIE – V 2 Ch 83 H 2
\textsuperscript{55} ILLAL AL SHARAIE – V 2 Ch 84 H 1
\textsuperscript{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\textsuperscript{57} said: ‘The Night Prayer’. 

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\textsuperscript{saww}’ said: ‘The one who Prays at night, beautifies his face by the day’. \textsuperscript{58}

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\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic [73:6] Surely the rising by night is the firmest way to tread and the best speech, he\textsuperscript{asws} said: ‘Meaning by His\textsuperscript{azwj} Words and the best speech is the rising of the man from his bed intending Allah\textsuperscript{azwj} by it, and not intending by it other than Him\textsuperscript{azwj}. \textsuperscript{59}

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\textsuperscript{saww} saying: ‘Two Cycles in the middle of the night are more beloved to me\textsuperscript{saww} that the world and whatever is in it’. \textsuperscript{60}

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\textsuperscript{asws} regarding the Words of Allah\textsuperscript{azwj} Mighty and Majestic [11:114] surely good deeds take away evil deeds. He\textsuperscript{asws} said: ‘The Prayer of the Believer at night does away with what he had done from the sins of the day’. \textsuperscript{61}

\textsuperscript{57} ILLAL AL SHARAIE – V 2 Ch 84 H 3
\textsuperscript{58} ILLAL AL SHARAIE – V 2 Ch 84 H 4
\textsuperscript{59} ILLAL AL SHARAIE – V 2 Ch 84 H 5
\textsuperscript{60} ILLAL AL SHARAIE – V 2 Ch 84 H 6
\textsuperscript{61} ILLAL AL SHARAIE – V 2 Ch 84 H 7
And by this chain, from Hamaad Bin Isa, from Hareyz, from Zarara,

(The narrator says) I asked from Abu Ja’far\textsuperscript{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\textsuperscript{asws} said: ‘Meaning – the Night Prayer’.\textsuperscript{62}’

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 Shoumoun, from Ali Bin Muhammad Al Nowfaly who said,

‘I heard him\textsuperscript{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\textsuperscript{azwj} Blessed and High Commands the Gateways of the sky, so they open up. Then He\textsuperscript{azwj} Says to His\textsuperscript{azwj} Angels: “Look at My\textsuperscript{azwj} servant, what he is going through to be closer to Me\textsuperscript{azwj} with what I\textsuperscript{azwj} did not Obligate upon him, hoping from Me\textsuperscript{azwj} of three qualities – sins that I\textsuperscript{azwj} would Forgive him, or repentance that I\textsuperscript{azwj} restore him, or sustenance that I\textsuperscript{azwj} Increase for him. Be witnesses, My\textsuperscript{azwj} Angels! I\textsuperscript{azwj} have Gathered these for him”’.\textsuperscript{63}’

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

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\textsuperscript{asws} about the man who is standing at the end of the night (for Prayer), should he raise his voice with the recitation?’ He\textsuperscript{asws} said: ‘It is befitting for the man when he Prays at

\textsuperscript{62} ILLAL AL SHARAIE – V 2 Ch 84 H 8
\textsuperscript{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'.

Chapter 86 – The reason due to which Allah\textsuperscript{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 أبي عبد الله عليه السلام يقول: (وبالإسحار هم يستغفرون) قال: كانوا يستغفرون الله في آخر الليل في الوتر 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\textsuperscript{asws} saying regarding the Words of Allah\textsuperscript{azwj} [51:18] And in the morning they sought Forgiveness. The Imam\textsuperscript{asws} said: ‘During the solitary Prayer, at the end of the night, seventy times’.\textsuperscript{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 وتدع باليمن.

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\textsuperscript{asws} has said: ‘Seek Forgiveness (استغفر الله) seventy times in Al-Witr (Prayer), focussing with your left hand and counting with your right’.\textsuperscript{66}

حثنا محمد بن الحسن رحمه الله قال: حدثنا محمد بن يحيى العطار عن محمد بن احمد بن حديثي أبو سعيد ادومي عن أحمد بن عبد العزيز الرازي، عن بعض أصحابنا عن أبي الحسن الأول عليه السلام قال: كان إذا انتهى من الركوع في آخر ركعته من الوتر قال: الله انتقم من الليل ما يجمعون وبالإسحار هم يستغفرون) طال وله هجوع وقل قيامي وهذا السحر وانا استغفرك لذنوبى استغفار من لا يملك لنفسه ضرا ولا نفعا ولا موتا ولا حياة ولا نشورا ثم نحرك.

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\textsuperscript{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\textsuperscript{azwj}! You\textsuperscript{azwj} have Said in Your\textsuperscript{azwj} Revealed Book [51:17] They used to sleep but little in the night [51:18] And at dawn they sought Forgiveness. By Allah\textsuperscript{azwj}! My sleep is prolonged and little is my standing, and this is the dawn, and I am seeking Forgiveness to You\textsuperscript{azwj} for my sins; a seeking of Forgiveness of the one

\textsuperscript{64} ILLAL AL SHARAIE – V 2 Ch 85 H 1
\textsuperscript{65} ILLAL AL SHARAIE – V 2 Ch 86 H 1
\textsuperscript{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 Residence’. Then fall down Prostrate’.\(^{67}\)

حَدِيثًا 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 عبيدة (ع) قال: تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا لعلك ترى ان القوم لم يكونوا ينامون، قال: قلت الله ورسوله وابن رسوله أعلم,

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, suppurcating 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 لابد لهذا البدن من ان تريحه حتى يخرج نفسه فإذا خرج النفس اتراج الروح فيه قوة على العمل فإنما ذكرهم تتجافى جنوبهم عن المضاجع يدعون ربهم خوفا وطمعا انزلت في أمير المؤمنين (ع) واتبعه من شيعتنا ينامون في أول الليل فإذا ذهب ثلثا الليل أو ما شاء الله فروا الى 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, suppurcating 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 حواره، و أدخلهم جناته، و أمن 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 فذاك إننا قمت في آخر الليل أي شئ اقول إذا قمت قال: قل الحمد لله رب العالمين و آله المرسلين

و الحمد لله الذي يحيى الموتى و يبعث من في القبور، فانذك إذا قمتها ذهب عنك رجز الشيطان و سواسه 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'.\(^{68}\)

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\(^{67}\) ILLAL AL SHARAIE – V 2 Ch 86 H 3

\(^{68}\) ILLAL AL SHARAIE – V 2 Ch 86 H 4
Chapter 87 – The reason due to which the diligent ones at night became the best of the people in the day

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

(It has been narrated) from Isma’il son of Musa asws Bin Ja’far asws, from his brother Ali asws Bin Musa Al-Reza asws, from his asws father, 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.’

Chapter 89 – Miscellaneous reasons for the Prayer

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?’

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
Then he\textsuperscript{asws} said: ‘And do you know how it came to be like that?’ I said, ‘I don’t know’. He\textsuperscript{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’.

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\textsuperscript{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 \textit{Al-Bareyd}, it came to be like this’.


c{ootnotesize 70} II\textsc{llal Al Sharaie} – \textsc{v} 2 Ch 89 H 1

c{ootnotesize 71} II\textsc{llal Al Sharaie} – \textsc{v} 2 Ch 89 H 2
Chapter 90 – Reason for the Zakat

I heard Abu Al-Hassan\textsuperscript{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’.\textsuperscript{74}

Muhammad Bin Al Hassan narrated to us, from Muhammad Bin Al Hassan Al Safar, form Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Husayn Bin Saaed, from Al Nazar Bin Suweyf, from Abdullah Bin Sinan,

Abu Abdullah\textsuperscript{asws} has said: ‘Allah\textsuperscript{azwj} the High Obligated the Zakat just as He\textsuperscript{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\textsuperscript{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\textsuperscript{azwj} had
Known that, that which He\textsuperscript{azwj} has Obligated for them is not going to suffice for them, He\textsuperscript{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.\footnote{ILLAL AL SHARAIE – V 2 Ch 90 H 2}

 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 أن أبا الحسن على موسى الرضا (ع) كتب إليه فيما كتب من جواب مسألته ان علة الزكاة من أجل قوت الفقراء وتحصين أموال الاعتياب. لان الله تعالى كلف أهل الصحافة القيام بشأن أهل الزمان من البلاء كما قال عزوجل: (تبلونكم في أموالكم وأنفسكم) في أمور إخراج الزكاة وفي النفس توطين النفس على الصبر مع ما في ذلك من اداء شكر نعم عزوجل وطلع في الزيداد بما فيه من الزيداد والرفاعة والرحمة لاهل الفقراء والعطف على أهل المكتنة والبحث لهم على المساواة وتقوية الفقراء والمعونه 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\textsuperscript{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\textsuperscript{azwj} the High has Tasked the well-to-do people to stand by the afflicted ones of their era, as Allah\textsuperscript{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\textsuperscript{azwj} Mighty and Majestic, and the covetin 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.

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\textsuperscript{azwj} Blessed and High for what He\textsuperscript{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\footnote{ILLAL AL SHARAIE – V 2 Ch 90 H 3}.

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 ابن مسعود بن محمد عن محمد بن حفص عن صباح الحدث عن ان أبي عبد الله (ع) قال: قلت له جعلت فداك اخسري عن الزكاة كيف صارت من كل ألف درهم خمسة وعشرين درهما لم يكن أقل منها أو أكثر ما وجهها؟ قال: ان الله تعالى خلق الخلق كلهم فجعل صغيرهم وكبرهم.
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: ‘Allahazwj Blessed and High Created the creatures, all of them, so Heazwj Knows their smaller ones, and their greater ones, and their rich ones, and their poor ones. So, Heazwj Made twenty five poor ones from every thousand human beings. Thus, had Heazwj Known that, that is not sufficient for them, Heazwj would have Increased it for them, because Heazwj is their Creator, and Heazwj is a Knower of them’.77

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

Abi Rhamhe allah قال: حديثنا سعد بن عبد الله عن معاوية بن حكيم عن علي ابن الحسن بن رياض عن العلا بن رزين عن محمد بن مسلم وغيره عن أبي عبد الله (ع) قال: تحل الزكاة لمن له سبعمائة (درهم ولا تحل لمن له خمسون درهما)

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

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


(باب 93 - العلة التي من أجلها لا تجب الزكاة على السياك والحنلي)

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,
Abu Ibrahim\textsuperscript{asws} (7\textsuperscript{th} Imam\textsuperscript{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\textsuperscript{asws} said: ‘Do you not know that the benefit has gone away from it, due to that the Zakat is not Obligatory upon it’.\footnote{ILLAL AL SHARAIE – V 2 Ch 93 H 1}

Abu Râhâm\textsuperscript{asws} has said: ‘Abu Ibrahim\textsuperscript{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\textsuperscript{asws} said: ‘Do you not know that the benefit has gone away from it, due to that the Zakat is not Obligatory upon it’.\footnote{ILLAL AL SHARAIE – V 2 Ch 93 H 2}

Abu Al-Hasán\textsuperscript{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’.\footnote{ILLAL AL SHARAIE – V 2 Ch 93 H 3}

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

Abu Al-Hasán\textsuperscript{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’.\footnote{ILLAL AL SHARAIE – V 2 Ch 93 H 3}
Chapter 95 – The reason due to which it is not allowed to hand over the Zakat to other than the poor

My father said, ‘Sa’ad Bin Abdullah narrated to us, from Muhammad Bin Al Hassan Bin Abu Al Khabtab, 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

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

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’.

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
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

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

85 ILLAL AL SHARAIE – V 2 Ch 97 H 1
86 ILLAL AL SHARAIE – V 2 Ch 98 H 1
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 أخبرهم بأن الحر قال: قلت لأبي عبد الله (ع) مملوك يعرف هذا الأمر الذي نحن عليه اشتريه من الزكاة فاعتقه؟ قال: قال أشتره وااعتقه قلت فان هو مات وترك مالاً قال: قال ميراثه لاهل الزكاة لأنه الذي اشتري بهمهم وفي حديث آخر يسرهم.

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 ﷺ, ‘A slave who recognises this matter which we are upon (Al-Wilayah), I buy him from the Zakat, so I free him?’ So he ﷺ said: ‘Buy him, free him’. I said, ‘So if he were to die and leaves wealth?’ So he ﷺ 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

Chapter 100 – The reason due to which Zakat is not Obligatory upon wealth of the owned (slave)

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

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 ﷺ, ‘An owned one (slave), in his hand is wealth, is there Zakat upon him?’ He ﷺ said: ‘No’. I said, ‘And (also) not upon his master?’ He ﷺ said: ‘No, it has not arrived to his master, and it is not for the owned one (slave)’. 88

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 قالا: حدثنا سعد بن عبد الله وعبد الله بن جعفر الحميري، عن أحمد بن أبي عبد الله عن سلمة بن الخطاب عن الحسن بن راشد عن علي بن إسحاق المتنبي، عن حبيب الخثعمي قال: كتب أبو جعفر الخليفة إلى محمد بن خالد بن عبد الله الفصري وكان عامله على المدينة أن أسأل أهل المدينة عن الخمسة في الزكاة من المائتين كيف صارت وزن سبعة ولم يكن هذا على عهد رسول الله صلى الله عليه وآله وأمره أن يسأل فيمن يسأل.

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-Allahsaww, and (also) ordered him that he should ask, among the ones he asks, Abdullah son Al-Hassanasws, and Ja’far Bin Muhammadasws.

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 youasws saying, O Abu Abdullahasws! So heasws 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’.

So h heasws had it to be just as heasws said to it. So Abdullah Bin Al-Hassan turned to face himasws, so he said, ‘From where did you take this?’ So heasws said: ‘Iasws read it in a Book of your motherasws Syeda Fatimaasws’.

Then heasws left, So Muhammad sent a message to himasws. ‘Send to me the Book of Fatimaasws’. So Abu Abdullahasws sent the answer to him: ‘But rather, Iasws told you that Iasws read it, and did not inform you that it was in myasws possession’. Habeeb said, ‘So Muhammad went on saying, ‘I have not seen the like of this, at all’.

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 ادثة عن زراعة ونكر وفضيل ومحمد بن سلم وبريد بن معاوية، عن أبي جعفر

89 ILLAL AL SHARAIE – V 2 Ch 101 H 1
(It has been narrated) from Abu Ja’far\textsuperscript{asws} and Abu Abdullah\textsuperscript{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\textsuperscript{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’.\textsuperscript{90}

Chapter 103 – Miscellaneous reasons for the Zakat

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 Harey, from Zarara who said,

‘I said to Abu Ja’far\textsuperscript{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\textsuperscript{asws} said: ‘No’. Then he\textsuperscript{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\textsuperscript{asws} said: ‘Similar to that is the gold and the silver’.

Then he\textsuperscript{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\textsuperscript{asws}, ‘So if that did not go out from my hand for a day?’ He\textsuperscript{asws} said: ‘If it has been mixed

\textsuperscript{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).’

(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 nor 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’.

(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’.

(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 that it, upon which a year has passed upon’.

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\textsuperscript{asws} said: ‘Yes’.

Zarara said, ‘And I said to him\textsuperscript{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\textsuperscript{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\textsuperscript{asws}, ‘So if he were to do it before the year?’ He\textsuperscript{asws} said: ‘That is allowed for him’. I said to him\textsuperscript{asws}, ‘So he would have escaped by it, from the Zakat’. He\textsuperscript{asws} said: ‘What he included upon himself is more grievous and what he prevent from its Zakat’. So I said to him\textsuperscript{asws}, ‘He has control over it’. So he\textsuperscript{asws} said: ‘And what would make him know that he has control over it, and it has gone out from his ownership’.

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

Then he\textsuperscript{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\textsuperscript{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\textsuperscript{asws} said:
'Similar to that is the man who does not pay from his wealth except when a year passes by over it'.

حصننا محمد بن موسى رحمه الله عن عبد الله بن جعفر الحميري عن أحمد ابن محمد عن الحسن بن حبيب عن عبد الله بن سنان قال: سمعت أبا عبد الله (ع) يقول: باع أبي (ع) من حسام بن عبد الملك أرضًا له بكذا وكذا الف دينار وشرط عليه زكاة ذلك المال عشر سنين وأنما فعل ذلك لأن هاجاما كان هو الوالي.

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

'I heard Abu Abdullahasws saying: ‘Myasws fatherasws agreed to sell a piece of hisasws 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, heasws did that because Hisham was the governor’.  

91 ILLAL AL SHARAIE – V 2 Ch 103 H 1
92 ILLAL AL SHARAIE – V 2 Ch 103 H 2