

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

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

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنِ أَعْدَائَهُمْ أَجْمَعِينَ

'Patience over the Customs of Today'

One has to strike a balance between what is modest and where one would violate the religious laws. Some Ahadith are presented here showing there is no harm in embracing the fashion and trends of the society as long as religious values are respected and preserved.

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ مَرَّ سُفْيَانُ التَّوْرِيُّ فِي الْمَسْجِدِ الْحَرَامِ فَرَأَى أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ عَلَيْهِ ثِيَابٌ كَثِيرَةٌ الْقِيَمَةِ حَسَنَانِ فَقَالَ وَاللَّهِ لَا تَيْنُهُ وَ الْأَوْجِنَهُ فَدَنَا مِنْهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا لَيْسَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مِثْلَ هَذَا اللَّيَاسِ وَ لَا عَلِيٌّ (عليه السلام) وَ لَا أَحَدٌ مِنْ آبَائِكَ

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, raising it, said,

'Sufyan Al-Sowry passed by in the Sacred Masjid, so he saw Abu Abdullah^{-asws} and upon him^{-asws} were a lot of clothes of goodly price. He said, 'By Allah^{-azwj}! I will go to him^{-asws} and rebuke him^{-asws}'. Upon approaching him^{-asws}, he said, 'O son^{-asws} of Rasool-Allah^{-saww}! Rasool-Allah^{-saww} did not wear the likes of these clothes, nor did Ali^{-asws}, nor did anyone (else) from your^{-asws} forefathers'.

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عليه السلام) كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فِي زَمَانٍ قَتَرَ مُقْتَرٍ وَ كَانَ يَأْخُذُ لِقَتَرِهِ وَ أَقْبَادِهِ وَ إِنَّ الدُّنْيَا بَعْدَ ذَلِكَ أَرْحَتْ عَزَالِيهَا فَأَخَقُّ أَهْلِهَا بِمَا أَبْرَأَهَا ثُمَّ تَلَا قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ وَ نَحْنُ أَحَقُّ مَنْ أَخَذَ مِنْهَا مَا أَعْطَاهُ اللَّهُ عَيْرَ أَبِي يَا تَوْرِيُّ مَا تَرَى عَلَيَّ مِنْ ثَوْبٍ إِلَّا أَلْبَسْتُهُ لِلنَّاسِ

Abu Abdullah^{-asws} said to him: 'Rasool-Allah^{-saww} was in an era of scarcity and financial straitness, and he^{-saww} used to take in accordance with his^{-saww} straitness and his^{-saww} ability, and the world after that has long gone past it, thus the most deserving of its people with it are its righteous ones'. Then he^{-asws} recited [7:32] **Say: Who has prohibited the adornments of Allah which He has Brought forth for His servants and the good provisions?** And we^{-asws} are the most rightful of taking from it what Allah^{-azwj} has Granted it, besides I^{-asws}, O Sowry, what you see upon me^{-asws} from the clothes, rather I^{-asws} wear it for the people'.

ثُمَّ اجْتَذَبَ يَدَ سُفْيَانَ فَجَرَّهَا إِلَيْهِ ثُمَّ رَفَعَ الثَّوْبَ الْأَعْلَى وَ أَخْرَجَ ثَوْبًا نَحْتِ ذَلِكَ عَلَى جِلْدِهِ غَلِيظًا فَقَالَ هَذَا أَلْبَسْتُهُ لِنَفْسِي وَ مَا رَأَيْتُهُ لِلنَّاسِ ثُمَّ جَذَبَ ثَوْبًا عَلَى سُفْيَانَ أَعْلَاهُ غَلِيظًا حَشِينَ وَ دَاخِلُ ذَلِكَ ثَوْبٌ لَيْتٌ فَقَالَ لَيْسَتْ هَذَا الْأَعْلَى لِلنَّاسِ وَ لَيْسَتْ هَذَا لِنَفْسِكَ تَسْرُهَا.

Then he^{-asws} drew the hand of Sufyan, so he^{-asws} brought it towards himself^{-asws}. Then he^{-asws} raised his upper garment, and there was a cloth beneath that, upon his^{-asws} skin, which was rough. So he^{-asws} said: 'This, I^{-asws} wear it for myself^{-asws}, and what you see is for the people'. Then he^{-asws} drew the upper clothing of Sufyan which was rough, coarse, and inside that was a smooth cloth. So, he^{-asws} said: 'You wear this outer garment for the people, and you wear this for yourself, delighting in it'.¹

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ مَرَّ سُفْيَانُ التَّوْرِيُّ فِي الْمَسْجِدِ الْحَرَامِ فَرَأَى أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ عَلَيْهِ ثِيَابٌ كَثِيرَةٌ الْقِيَمَةِ حَسَنَانِ فَقَالَ وَاللَّهِ لَا يَنْبَغُ لِي وَأَلُوِيحْنَهُ فَدَنَا مِنْهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ مَا لَيْسَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مِثْلَ هَذَا اللَّيَاسِ وَ لَا عَلِيٌّ (عَلَيْهِ السَّلَامُ) وَ لَا أَحَدٌ مِنْ آبَائِكَ

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فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي زَمَانٍ قَتَرَ مُقْتَرٍ وَ كَانَ يَأْخُذُ لِقَتَرِهِ وَ اقْتِدَارِهِ وَ إِنَّ الدُّنْيَا بَعْدَ ذَلِكَ أَرْحَتْ عَزَالِيهَا فَأَحَقُّ أَهْلِهَا بِمَا أُبْرَأَهَا ثُمَّ تَلَا قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَ الطَّيِّبَاتِ مِنَ الرِّزْقِ وَ نَحْنُ أَحَقُّ مَنْ أَخَذَ مِنْهَا مَا أَعْطَاهُ اللَّهُ عَيْرَ أَبِي يَا تَوْرِيُّ مَا تَرَى عَلَيَّ مِنْ ثَوْبٍ إِذَا أَلْبَسْتُهُ لِلنَّاسِ

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ثُمَّ اجْتَدَبَ يَدَ سُفْيَانَ فَجَرَّهَا إِلَيْهِ ثُمَّ رَفَعَ الثَّوْبَ الْأَعْلَى وَ أَخْرَجَ ثَوْبًا تَحْتَهُ ذَلِكَ عَلَى جِلْدِهِ غَلِيظًا فَقَالَ هَذَا أَلْبَسْتُهُ لِنَفْسِي وَ مَا رَأَيْتُهُ لِلنَّاسِ ثُمَّ جَدَبَ ثَوْبًا عَلَى سُفْيَانَ أَعْلَاهُ غَلِيظٌ خَشِينٌ وَ دَاخِلٌ ذَلِكَ ثَوْبٌ لَيْسَ فَقَالَ لَيْسَتْ هَذَا الْأَعْلَى لِلنَّاسِ وَ لَيْسَتْ هَذَا لِنَفْسِكَ تَسْرُهَا.

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¹ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 8

² Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 2 H 8

الحُسَيْنُ بْنُ عَلِيٍّ الْعَلَوِيُّ عَنْ سَهْلِ بْنِ جُمُهورٍ عَنْ عَبْدِ الْعَظِيمِ بْنِ عَبْدِ اللَّهِ الْعَلَوِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْعُرَيْبِيِّ عَنْ عَمْرِو بْنِ جُمَيْعٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الصَّلَاةِ فِي الْمَسَاجِدِ الْمُصَوَّرَةِ فَقَالَ أَكْرَهُ ذَلِكَ وَ لَكِنْ لَا يَضُرُّكُمْ ذَلِكَ الْيَوْمَ وَ لَوْ قَدْ قَامَ الْعَدْلُ رَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ .

Al Hassan Bin Ali Al Alawy, from Sahl Bin Jamhour, from Abdul Azeem Bin Abdullah Al Alawy, from Al Hassan Bin Al Husayn Al Uranny, from Amro Bin Jumi'e who said,

'I asked Abu Ja'far^{-asws} about the *Salāt* in the Masjid with pictures. He^{-asws} said: That is abhorred, but that would not harm you today, and if the justice had been established (Al-Qaim^{-asws}), you would see what would be done regarding that'.³

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنْ أَحْمَدَ بْنِ عَائِدٍ عَنْ أَبِي خَدِيجَةَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ عَلِيًّا (عليه السلام) كَانَ عِنْدَكُمْ فَأَتَى بَنِي دِيوَانَ وَ اشْتَرَى ثَلَاثَةَ أَثْوَابٍ بِدِينَارٍ الْقَمِيصَ إِلَى فَوْقِ الْكَعْبِ وَ الْإِزَارَ إِلَى نِصْفِ السَّاقِ وَ الرِّدَاءَ مِنْ بَيْنِ يَدَيْهِ إِلَى تَدْيِيهِ وَ مِنْ خَلْفِهِ إِلَى أَلْيَتَيْهِ ثُمَّ رَفَعَ يَدَهُ إِلَى السَّمَاءِ فَلَمْ يَزَلْ يَحْمَدُ اللَّهَ عَلَى مَا كَسَاهُ حَتَّى دَخَلَ مَنْزِلَهُ ثُمَّ قَالَ هَذَا اللَّيْسُ الَّذِي يَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَلْبَسُوهُ

Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Ahmad Bin Aiz, from Abu Khadeeja, from Moala Bin Khunays,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} was among you all, so he^{-asws} went over to the Clan of Deywan and bought three garments with one Dinar – the shirt which was up to above the heel, and the trouser up to the half of the leg, and the cloak from his^{-asws} front was up to his chest, and from behind him^{-asws} was up to his^{-asws} lower back. Then he^{-asws} raised his^{-asws} hands towards the sky, and he^{-asws} did not cease to Praise Allah^{-azwj} what He^{-azwj} has Clothed him^{-asws} with until he^{-asws} entered his^{-asws} house. Then he^{-asws} said: 'This is the dress which is befitting for the Muslims that they should be wearing it'.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) وَ لَكِنْ لَا يَضُرُّونَ أَنْ يَلْبَسُوا هَذَا الْيَوْمَ وَ لَوْ فَعَلْنَا لَقَالُوا بَجْنُونَ وَ لَقَالُوا مُرَاءٍ وَ اللَّهُ تَعَالَى يَقُولُ وَ ثِيَابَكَ فَطَهَّرَ قَالَ وَ ثِيَابَكَ اذْفَعَهَا وَ لَا تَجْرَهَا وَ إِذَا قَامَ قَائِمُنَا كَانَ هَذَا اللَّيْسَ .

Abu Abdullah^{-asws} said: 'But we^{-asws} are not able to wear it today, and were we^{-asws} to do it, they would say, 'Insane', and they would say, 'Show-off', and Allah^{-azwj} the High is Saying ***And your garments do purify*** [74:4]. He^{-asws} said: 'And your clothes, raise these and do not let it flow (upon the ground), and when our^{-asws} Qaim^{-ajfj} rises, this would be the clothing'.⁴

عَلِيٌّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ رَأَيْتُ ابْنَ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي حَيَاةِ أَبِي جَعْفَرٍ (عليه السلام) يُقَالُ لَهُ عَبْدُ اللَّهِ فَطِيمٌ قَدْ دَرَجَ فُقُلْتُ لَهُ يَا غُلَامُ مَنْ ذَا الَّذِي إِلَى جَنْبِكَ لِمَوْلَى هُمْ فَقَالَ هَذَا مَوْلَايَ فَقَالَ لَهُ الْمَوْلَى بِمَارْحُهُ لَسْتُ لَكَ بِمَوْلَى فَقَالَ ذَلِكَ شَرٌّ لَكَ

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

³ Al Kafi V 3 – The Book of Salāt CH 48 H 6

⁴ Al Kafi – V 6 – The Book of Outfits and the Beautification and the Magnanimity Ch 12 H 2

'I saw a son of Abu Abdullah^{-asws} during the lifetime of Abu Ja'far^{-asws} called Abdullah Fateym having had approached, I said to him, 'O boy! Who is that one by your side', to a slave of theirs. He replied, 'This is my slave', the slave said to him, jesting with him, 'I am not a slave of yours'. He said, 'That is worse for you'.

فَقَطَعَ فِي جَنَازَةِ الْعُلَامِ فَمَاتَ فَأُخْرِجَ فِي سَقَطٍ إِلَى الْبَيْعِ فَخَرَجَ أَبُو جَعْفَرٍ (عليه السلام) وَ عَلَيْهِ جُبَّةٌ حَزْرِي صَفْرَاءُ وَ عِمَامَةٌ حَزْرِي صَفْرَاءُ وَ مِطْرَفٌ حَزْرِي اصْفَرُّ فَأَنْطَلَقَ مَشِيًّا إِلَى الْبَيْعِ وَ هُوَ مُعْتَمِدٌ عَلَيَّ وَ النَّاسُ يُعَزُّونَهُ عَلَى ابْنِ ابْنِهِ

(As a *rasa*) the boy was stabbed in a funeral and he died. They brought him out in a basket, to Al-Baqi'e (a cemetery). Abu Ja'far^{-asws} came out and upon him^{-asws} was a coat of yellow Khazz (a material), and a turban of yellow Khazz, and a shawl of yellow Khazz. He^{-asws} went walking to Al-Baqi'e and he^{-asws} was leaning upon me and the people were consoling him^{-asws} upon a son of his^{-asws} son^{-asws}.

فَلَمَّا انْتَهَى إِلَى الْبَيْعِ تَقَدَّمَ أَبُو جَعْفَرٍ (عليه السلام) فَصَلَّى عَلَيْهِ وَ كَبَّرَ عَلَيْهِ أَرْبَعًا ثُمَّ أَمَرَ بِهِ فِدُونٌ ثُمَّ أَخَذَ بِيَدِي فَتَنَحَّى بِي ثُمَّ قَالَ إِنَّهُ لَمْ يَكُنْ يُصَلَّى عَلَى الْأَطْفَالِ إِذَا كَانَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) يَأْمُرُ بِهِمْ فَيُدْفَنُونَ مِنْ وَرَاءِ وَ لَا يُصَلَّى عَلَيْهِمْ وَ إِذَا صَلَّيْتُ عَلَيْهِ مِنْ أَجْلِ أَهْلِ الْمَدِينَةِ كَرَاهِيَةً أَنْ يَقُولُوا لَا يُصَلُّونَ عَلَى أَطْفَالِهِمْ .

When he ended up to Al-Baqi'e, Abu Ja'far^{-asws} went forward to pray *Salaat* upon him, and he^{-asws} exclaimed four *Takbeers* upon him, then ordered for him, and he was buried. Then he^{-asws} grabbed my hand and isolated with me, then said: 'The *Salaat* did not happen to be upon the children, and rather, Amir Al-Momineen^{-asws} used to order with them, and they were buried afterwards, and *Salaat* was not prayed upon them. But rather, I^{-asws} prayed *Salaat* upon him due to the people of Al Medina, disliking that they should be saying, 'They are not praying *Salaat* upon their children''.⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحَسَنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ عَنِ ابْنِ مُسْكَانَ عَنْ زُرَّارَةَ قَالَ مَاتَ ابْنُ لِأَبِي جَعْفَرٍ (عليه السلام) فَأَخْبَرَ بِمَوْتِهِ فَأَمَرَ بِهِ فَعَسِلَ وَ كَفَّنَ وَ مَشَى مَعَهُ وَ صَلَّى عَلَيْهِ وَ طَرَحَتْ حُمْرَةٌ فَقَامَ عَلَيْهَا ثُمَّ قَامَ عَلَى قَبْرِهِ حَتَّى فَرَّغَ مِنْهُ ثُمَّ انصَرَفَ وَ انصَرَفْتُ مَعَهُ حَتَّى إِنِّي لَأَمْشِي مَعَهُ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, and Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran, from Ibn Muskan, from Zurara who said,

'A son of Abu Ja'far^{-asws} died and he^{-asws} was informed of his death. So, he^{-asws} ordered with him to be washed and shrouded, and he^{-asws} walked with him, and prayed *Salaat* upon him, and a prayer mat was placed for him. So, he^{-asws} stood upon it then stood at his grave, then was free from him. The he^{-asws} left and I left with him^{-asws} until I walked along with him^{-asws}.

فَقَالَ أَمَا إِنَّهُ لَمْ يَكُنْ يُصَلَّى عَلَى مِثْلِ هَذَا وَ كَانَ ابْنُ ثَلَاثِ سِنِينَ كَانَ عَلَيَّ (عليه السلام) يَأْمُرُ بِهِ فَيُدْفَنُ وَ لَا يُصَلَّى عَلَيْهِ وَ لَكِنَّ النَّاسَ صَنَعُوا شَيْئاً فَتَحَنُّ نَصْنَعُ مِثْلَهُ

⁵ Al Kafi V 3 – The Book Of Funerals CH 72 H 3

So, he^{-asws} said: 'But, the *Salaat* is not performed upon the likes of this one, and he was a boy of three years old. Ali^{-asws} used to order with it, so he would be buried, and there would be no *Salaat* upon him, but the people are doing something, so we^{-asws} are doing similar to it'.

قَالَ فُلْتُ فَمَتَّى تَجِبُ الصَّلَاةُ عَلَيْهِ فَقَالَ إِذَا عَقَلَ الصَّلَاةَ وَكَانَ ابْنُ سِتِّ سِنِينَ قَالَ فُلْتُ فَمَا تَقُولُ فِي الْوَلَدَانِ فَقَالَ سُئِلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عَنْهُمْ فَقَالَ اللَّهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ.

He (the narrator) said, 'I said, 'when is the *Salaat* Obligated upon him?' He (Imam^{-asws}) said: 'When he has intellect for the *Salaat*, and was a boy six years of age'. I said, 'So what are you^{-asws} saying regarding the children?'. Then, he^{-asws} said: 'Rasool-Allah^{-saww} was asked about them, so he^{-saww} said: 'Allah^{-azwj} is more Knowing with what they were doing (during their lifetime)'.⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عليه السلام) يَقُولُ إِنَّهُ لَمَّا فُيَضَ إِبْرَاهِيمَ بْنَ رَسُولِ اللَّهِ (صلى الله عليه وآله) جَزَتْ فِيهِ ثَلَاثُ سَنِينَ أَمَا وَاحِدَةٌ فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ فَقَالَ النَّاسُ انْكَسَفَتِ الشَّمْسُ لِقَوْلِ ابْنِ رَسُولِ اللَّهِ فَصَعِدَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَتْنِي عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ يَجْرِيَانِ بِأَمْرِ مُطِيعَانِ لَهُ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِنْ انْكَسَفَتَا أَوْ وَاحِدَةٌ مِنْهُمَا فَصَلُّوا

Ali Bin Ibrahim, from his father, from Amro Bin Saeed, from Ali Bin Abdullah who said,

'I heard Abu Al-Hassan Musa^{-asws} saying that when Ibrahim^{-as} son^{-as} of Rasool-Allah^{-saww} passed away, three Sunnahs flowed with regards to it. As for one - so when he^{-as} passed away the sun was eclipsed, and the people said, 'The sun is eclipsed due to Rasool-Allah^{-saww} losing a son'. So Rasool-Allah^{-saww} ascended the Pulpit, and he^{-saww} Praised Allah^{-azwj} Lauded Him^{-azwj}, then said: 'O you people! The sun and the moon are two Signs of Allah^{-azwj} from the Signs of Allah^{-azwj}, both flowing by His^{-azwj} Command, obedient to Him^{-azwj}. They do not get eclipsed for the death of anyone nor for his life. Thus, if both of them were to be eclipsed, or one of the two, so pray *Salaat*'.

ثُمَّ نَزَلَ عَنِ الْمِنْبَرِ فَصَلَّى بِالنَّاسِ صَلَاةَ الْكُشُوفِ فَلَمَّا سَلَّمَ قَالَ يَا عَلِيُّ قُمْ فَجَهِّزِ ابْنِي فَقَامَ عَلِيُّ (عليه السلام) فَعَسَلَ إِبْرَاهِيمَ وَ حَنَطَهُ وَ كَفَّنَهُ ثُمَّ خَرَجَ بِهِ وَ مَضَى رَسُولُ اللَّهِ (صلى الله عليه وآله) حَتَّى انْتَهَى بِهِ إِلَى قَبْرِهِ

Then he^{-saww} descended from the Pulpit and he^{-saww} prayed *Salaat* with the people, *Salaat* of the eclipse. So, when he^{-saww} greeted, said: 'O Ali^{-asws}! Arise and prepare my^{-saww} son^{-as}!' So Ali^{-asws} arose and washed Ibrahim^{-as}, and embalmed him^{-as}, and enshrouded him^{-as}, then came out with him^{-as}, and Rasool-Allah^{-saww} went until he^{-saww} ended up with him^{-as} to his^{-as} grave.

فَقَالَ النَّاسُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) نَسِيَ أَنْ يُصَلِّيَ عَلَى إِبْرَاهِيمَ لَمَّا دَخَلَهُ مِنَ الْجَزَعِ عَلَيْهِ فَانْتَضَبَ قَائِمًا ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ أَتَانِي جِبْرَائِيلُ (عليه السلام) بِمَا فُلْتُمْ زَعَمْتُمْ أَبِي نَسِيتُ أَنْ أُصَلِّيَ عَلَى ابْنِي لَمَّا دَخَلَنِي مِنَ الْجَزَعِ أَلَا وَ إِنَّهُ لَيْسَ كَمَا ظَنَنْتُمْ وَ لَكِنَّ اللَّطِيفَ الْحَبِيبَ فَرَضَ عَلَيْكُمْ حُمْسَ صَلَوَاتٍ وَ جَعَلَ لِمَوْتِكُمْ مِنْ كُلِّ صَلَاةٍ تَكْبِيرَةً وَ أَمَرَنِي أَنْ لَا أُصَلِّيَ إِلَّا عَلَى مَنْ صَلَّى

⁶ Al Kafi V 3 – The Book Of Funerals CH 72 H 4

At that, the people said, 'Rasool-Allah^{-saww} forgot to pray *Salaat* upon Ibrahim^{-as} when the panic entered upon him^{-saww}. So, he^{-saww} stood up straight, then said: 'O you people! Jibraeel^{-as} came to me^{-saww} with what you all said. You are alleging that I^{-saww} forgot to pray *Salaat* upon my^{-saww} son^{-as} due to what entered into me^{-saww} from the panic. Indeed! And it is not as you are thinking it to be, but the Kind, the Informed Necessitated five *Salaats* upon you, and Made to be upon your deceased, one *Takbeer* from each *Salaat*, and Commanded me^{-saww} that I^{-saww} should not pray *Salaat* except upon the one who did pray *Salaat*'.

ثُمَّ قَالَ يَا عَلِيُّ انزِلْ فَأَلْحِدِ ابْنِي فَتَنَزَلَ فَأَلْحَدَ إِبْرَاهِيمَ فِي لَحْدِهِ فَقَالَ النَّاسُ إِنَّهُ لَا يَنْبَغِي لِأَخِي أَنْ يَنْزِلَ فِي قَبْرِ وَلَدِهِ إِذْ لَمْ يَفْعَلْ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَالَ لَهُمْ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَا أَيُّهَا النَّاسُ إِنَّهُ لَيْسَ عَلَيْكُمْ جَزَاءٌ أَنْ تَنْزِلُوا فِي قُبُورِ أَوْلَادِكُمْ وَ لَكِنِّي لَسْتُ أَمْرٌ إِذَا حَلَّ أَحَدُكُمْ الْكَفْرَ عَنْ وَلَدِهِ أَنْ تَلْعَبَ بِهِ الشَّيْطَانُ فَيَدْخُلُهُ عِنْدَ ذَلِكَ مِنَ الْجَزَعِ مَا يُحِيطُ أَجْرُهُ ثُمَّ انصرفت (صلى الله عليه وآله).

Then he^{-saww} said: 'O Ali^{-asws}! Descend and (dig the) chasm (*Lahad*) for my^{-saww} son^{-as}'. So he^{-as} laid Ibrahim^{-as} in his^{-as} chasm (*Lahad*). So, the people said, 'It is not befitting for anyone that he should descend in a grave of his son, when Rasool-Allah^{-saww} did not do so'. So Rasool-Allah^{-saww} said to them: 'O you people! It is not Prohibited upon you that you should be descending into the graves of your children, but there is no security if one of you were to loosen the shroud from his son if the Satan^{-la} were to play with him, so the panic would enter upon him what would cause his Recompense to be confiscated'. Then he^{-saww} left'.⁷

عَلِيُّ عَنْ عَلِيِّ بْنِ شَيْبَةَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ حُسَيْنِ الْمُرَشُّوشِ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ النَّاسَ يُكَلِّمُونَا وَ يَرُدُّونَ عَلَيْنَا قَوْلَنَا إِنَّهُ لَا يُصَلِّي عَلَى الطِّغَلِ لِأَنَّهُ لَمْ يُصَلِّ فَيَقُولُونَ لَا يُصَلِّي إِلَّا عَلَى مَنْ صَلَّى فَتَقُولُ نَعَمْ فَيَقُولُونَ أَرَأَيْتُمْ لَوْ أَنَّ رَجُلًا نَصْرَانِيًّا أَوْ يَهُودِيًّا أَسْلَمَ ثُمَّ مَاتَ مِنْ سَاعَتِهِ فَمَا الْجَوَابُ فِيهِ

Ali, from Ali Bin Saheyra, from Muhammad Bin Suleyman, from Husayn Al Harshous, from Hisham Bin Salim who said,

'I said to Abu Abdullah^{-asws}, 'The people are speaking against us and are refuting our words that *Salaat* is not to be prayed upon the children because they did no pray *Salaat*, except upon the ones who did pray *Salaat*. We are saying, Yes'. So, they are saying, 'What is your view if a Christian or a Jewish man were to become a Muslim, then dies at that time, what would be the answer with regards to it?'

فَقَالَ قُولُوا لَهُمْ أَرَأَيْتَ لَوْ أَنَّ هَذَا الَّذِي أَسْلَمَ السَّاعَةَ ثُمَّ افْتَرَى عَلَى إِنْسَانٍ مَا كَانَ يَجِبُ عَلَيْهِ فِي وَرَثَتِهِ فَإِنَّهُمْ سَيَقُولُونَ يَجِبُ عَلَيْهِ الْحُدُ فَإِذَا قَالُوا هَذَا قِيلَ لَهُمْ فَلَوْ أَنَّ هَذَا الصَّبِيِّ الَّذِي لَمْ يُصَلِّ افْتَرَى عَلَى إِنْسَانٍ هَلْ كَانَ يَجِبُ عَلَيْهِ الْحُدُ فَإِنَّهُمْ سَيَقُولُونَ لَا فَيُقَالُ لَهُمْ صَدَقْتُمْ إِنَّمَا يَجِبُ أَنْ يُصَلَّى عَلَى مَنْ وَجِبَ عَلَيْهِ الصَّلَاةُ وَ الْحُدُودُ وَ لَا يُصَلَّى عَلَى مَنْ لَمْ يَجِبَ عَلَيْهِ الصَّلَاةُ وَ لَا الْحُدُودُ.

So, he^{-asws} said: 'Say to them, 'What is your view if this one who did become a Muslim, then at that time were to forge a lie against a person, what (Punishment) would be Obligated upon him regarding his forgery?' So, if they would be saying, 'The legal Punishment (Hadd) would be Obligated upon him'. So, if they do say this, say to them, 'So if this child who did not pray *Salaat* were to forge a lie against a person, would the legal Punishment (Hadd) be Obligation upon him?' So, if they are saying, 'No', then it would be said to them, 'You are speaking the

⁷ Al Kafi V 3 – The Book Of Funerals CH 72 H 7

truth. But rather, it is Obligated for him to be prayed *Salaat* upon the one whom the *Salaat* and the legal Punishments were Obligated upon, and he would not be prayed *Salaat* upon, the one whom neither the *Salaat* nor the legal Punishments (*Hadds*) were Obligated upon'.⁸

⁸ Al Kafi V 3 – The Book Of Funerals CH 72 H 8