

'Esalay Sawab'
(Transferring Good Deeds)
(Passing rewards to the deceased)

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Abbreviations:

saww: - Sal lal la ho Allay hay Wa Aal lay he Wasallam

azwj: - Az Za Wa Jalla

asws: - Allay hay Salawat Wass Salam

AJFJ: Ajal Allah hey wa Fara Jaak

ra: - Razi Allah^{azwj}

La: - Laan Allah^{azwj}

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^{sawww} and his^{sawww} Purified Progeny^{asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَائَهُمْ أَجْمَعِينَ

'Esalay Sawab' Transferring Good Deeds (Passing rewards to the deceased)

Summary:

We hear and observe dear ones as well the enemies of Allah^{azwj} pass away, from the world. Sometimes we are grieved and also think about our own departure. We also think about doing something for the deceased and request our family and friends to recite holy Verses, offer Salat, give out charity (sadaqa) in order to transfer useful deeds/rewards for the departed soul. The deceased ones would appreciate our efforts either to be forgiven or to elevate their status in the Paradise.

A more detailed article on visiting the unwell and washing and shrouding of the dead is available see the link below:

https://hubeali.com/articles/AlKafan_September2015.pdf

General people will be regretful by not forwarding to the Next world the good deeds, as Allah^{azwj} Describes their situation:

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {89:24}

He would be saying, 'Oh I wish I had sent ahead for my life (in Hereafter)!' [89:24]

However, as momin (believer) will not be regretful, see Appendix I for the interpretation of the Hadith.

Here we present some Ahaidth of Masomeen^{asws} related to what to be done/recited when a person is dying and what to be done/recited afterward as per of 'Esalay-Sawab (to transfer some rewards to the departed soul). Masomeen^{asws} have encouraged us to look after and transfer good deeds to our alive and deceased parents, for example:

عَنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَبْرَّ وَالِدَيْهِ حَيِّينَ وَ مَيِّتَيْنِ يُصَلِّيَ عَنْهُمَا وَ يَتَصَدَّقَ عَنْهُمَا وَ يَحُجَّ عَنْهُمَا وَ يَصُومَ عَنْهُمَا فَيَكُونَ الَّذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيَزِيدَهُ اللَّهُ عَزَّ وَ جَلَّ بِرَّهٖ وَ صَلَاتِهِ خَيْرًا كَثِيرًا .

From him, from Muhammad Bin Ali, from Al Hakam Bin Miskeen, from Muhammad Bin Marwan who said,

‘Abu Abdullah^{asws} said: ‘What prevents the man from you from being righteous with his parents, be they alive or dead. He can pray *Salāt* on their behalf, and give charity on their behalf, and perform Hajj on their behalf, and Fast on their behalf. Thus, that which he does for them both would happen to for him, the like of that, and Allah^{azwj} Mighty and Majestic would Increase him, due to his righteousness, and his kinship, a lot of good’.¹

In summary, the following actions may be taken, as per Ahadith for the carers/family prior to the death and after death:

- Try to make the body of the dying person towards Qibla (Kabah);
- Try to move the dying person near to his/her praying mat/place;
- Recite Holy Quran (e.g., Verses, Chapter 37);
- Make the dying person to Acknowledge and Recite the Testimonies;
- Make the dead-body facing the Kabah/Qibla;
- For washing, shrouding, and burying the deceased, see Ahadith from the link:
https://hubeali.com/articles/AlKafan_September2015.pdf
- Salat for the first night in the grave;
- Reciting seven (7) times *Inna Anzalna* (Chapter 97) while putting his hand on the grave for protection of any constrictions the deceased may face;
- The recommended days to visit the grave and praying;
- Praying and supplicating, giving charity (sadaqa) for the deceased;
- Further transferring of rewards include feeding/quenching/clothing/paying debts of a momin on behalf of a deceased;
- Lapsed Salat/Zakat, Hajj, Soam are to be offered by the family of the deceased;
- Offer lapsed are more obligatory on the elder son (guardian);
- ‘Sawab-e-Jariya’ -Starting a deed which continued to reward (i.e., planting a tree, building a masjid/Imam bargah) and/or leaving a property for good causes or

¹ Al Kafi V 2 – The Book Of Belief and Disbelief CH 69 H 7

mourning rituals of lamenting the atrocities targeted against the Holy family of Rasool-Allah^{sawww}.

For the last point we present two Ahadith below:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ لِي أَبِي يَا جَعْفَرُ أَوْقِفْ لِي مِنْ مَالِي كَذَا وَكَذَا لِتَوَادِبِ تَنْدُوبِي عَشْرَ سِنِينَ بِمِثْلِ أَيَّامٍ مَعِيَ .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al hakam, from Yunus Bin Yaquob,

(It has been narrated) from Abu Abdullah^{asws}, said, ‘My^{asws} father^{asws} said to me^{asws}: ‘O Ja’far^{asws}! Dedicate to me^{asws} from my^{asws} such and such wealth for the lamenters to lament me^{asws} for ten years at Mina in the days of Mina’.²

وَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ شَيْءٍ ثَوَابٌ إِلَّا الدَّمْعَةَ فِينَا.

It is narrated that:

Abu Abdullah^{asws} said: ‘There is a (known) reward for every act (of worship) except for shedding tears regarding us^{asws}’.³

Introduction:

A non-believer, or hypocrite, will be squeezed and his soul will be extracted aggressively and very painfully, as per several well-known Ahadith⁴. However, for a devout believer ‘Momin’, the angel of death will be very kind to him, e.g.,

وسئل رسول الله صلى الله عليه وآله وسلم "كيف يتوفى ملك الموت المؤمن؟ فقال: إن ملك الموت ليقف من المؤمن عند موته موقف العبد الذليل من المولى فيقوم وأصحابه لا يدنو منه حتى يبدأه بالتسليم ويبشره بالجنة".

Rasool-Allah^{sawww} was asked: How would the angel of death treat a momin? He^{sawww} replied: The angel of death appears and stands in front of a believer near his time of death; the angle acts like a submissive slave would do in front of his master. And do not initiate his extraction of soul, until the believer agrees to go to heavens with him.⁵

² Al Kafi – V 5 – The Book of Subsistence Ch 35 H 1

³ كامل الزيارات، النص، ص: 105, H6, الباب الثالث و الثلاثون من قال في الحسين ع شعرا فيكى و أبكى

⁴ See for example: Al Kafi V 3 – The Book Of Funerals CH 12 H 4

⁵ Manlayazahoor Alfaqi Vol-1 Page-135

The Last moments of the dying person:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ الشَّعْبِيِّ وَغَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي تَوَجُّهِهِ الْمَيِّتِ تَسْتَقْبِلُ بِوَجْهِهِ الْقِبْلَةَ وَتَجْعَلُ قَدَمَيْهِ مِمَّا يَلِي الْقِبْلَةَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibrahim Al Shaery and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said regarding making the deceased to face by his face towards the Qibla: ‘You should make his feet from what follows the Qibla’.⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا عَسُرَ عَلَى الْمَيِّتِ مَوْتُهُ وَنَزَعُهُ قُرْبَ إِلَى مُصَلَّاهُ الَّذِي كَانَ يُصَلِّي فِيهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When the death is difficult upon the dying one and is snatching him, so take him closer to his prayer-mat which he was praying *Salaat* in’.⁷

What to Recite When the Soul is about to Leave the body:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُوسَى بْنِ الْحُسَيْنِ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ رَأَيْتُ أَبَا الْحَسَنِ يَقُولُ لِابْنِهِ الْقَاسِمِ فَمَ يَا بُنَيَّ فَأَقْرَأْ عِنْدَ رَأْسِ أَحَبِّكَ وَ الصَّافَّاتِ صَفًّا حَتَّى تَسْتَمِمَهَا فَقْرَأَ فَلَمَّا بَلَغَ أَهْمُ أَشَدُّ خَلْقًا أَمْ مَنْ خَلَقْنَا فَضَى الْفَتَى

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

‘I saw Abu Al-Hassan^{asws} saying to his^{asws} son Al-Qasim: ‘Arise O my^{asws} son, and recite by the head of your (dying) brother **[37:1] I swear by those who draw themselves out in ranks** (i.e., Chapter 37) until you complete it’. So he recited, and when he reached **[37:11] Then ask them whether they were more difficult (for Us) to Create or those (others) whom We have Created**, the youth expired.

فَلَمَّا سُحِّي وَ خَرَجُوا أَقْبَلَ عَلَيْهِ يَعْقُوبُ بْنُ جَعْفَرٍ فَقَالَ لَهُ كُنَّا نَعْتَدُ الْمَيِّتَ إِذَا نُزِلَ بِهِ يُقْرَأُ عِنْدَهُ بِس. وَ الْقُرْآنِ الْحَكِيمِ وَ صِرْتِ تَأْمُرُنَا بِالصَّافَّاتِ فَقَالَ يَا بُنَيَّ لَمْ يُقْرَأْ عَبْدٌ مَكْرُوبٌ مِنْ مَوْتٍ قَطُّ إِلَّا عَجَلَ اللَّهُ رَاحَتَهُ .

So when he was shrouded and they went out, Yaqoub Bin Ja’far turned towards him^{asws} and said to him^{asws}, ‘We used to entrust the deceased, when we are with him, reciting in his presence **[36:1] Ya Seen [36:2] I swear by the Wise Quran** (i.e. Chapter 36) and you^{asws} have

⁶ Al Kafi V 3 – The Book Of Funerals CH 11 H 1

⁷ Al Kafi V 3 – The Book Of Funerals CH 10 H 2

come ordering us with Al-Saffaat (Chapter 37)?’ So he^{asws} said: ‘O my^{asws} son! It would not be recited for one who is suffering from death at all, except that Allah^{azwj} would Hasten his departure’.⁸

Make the dying person to Acknowledge and Recite the Testimonies:

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ بُنْدَارٍ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا مِنْ أَحَدٍ يَخْضُرُهُ الْمَوْتُ إِلَّا وَكَلَّ بِهِ إِبْلِيسُ مِنْ شَيْطَانِهِ أَنْ يَأْمُرَهُ بِالْكَفْرِ وَ يُشَكِّكُهُ فِي دِينِهِ حَتَّى تَخْرُجَ نَفْسُهُ فَمَنْ كَانَ مُؤْمِنًا لَمْ يَقْدِرْ عَلَيْهِ فَإِذَا حَضَرْتُمْ مَوْتَكُمْ فَلَقِّنُوهُمْ شَهَادَةَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُهُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَآلِهِ) حَتَّى يَمُوتَ

Ali Bin Muhammad Bin Bundar, from Ahmad Bin Abu Abdullah, from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Abu Khadeeja, from

Abu Abdullah^{asws} has said, ‘There is no one to whom death presents itself except that Iblees^{la} allocates one of his^{la} devils instructing him with the infidelity, and making him doubt in his Religion until his soul exits. So the one who was a Believer, he^{la} would not be able over him. Thus, whenever death presents to your dying ones, indoctrinate them with the testimony, ‘There is no god except for Allah^{azwj}, and that Muhammad^{saww} is His^{azwj} Rasool^{saww}’, until he dies’.

وَ فِي رِوَايَةٍ أُخْرَى قَالَ فَلَقَّنَهُ كَلِمَاتِ الْفَرَجِ وَ الشَّهَادَتَيْنِ وَ تُسَمِّي لَهُ الْإِفْرَارَ بِالْأَيْمَةِ (عَلَيْهِمُ السَّلَامُ) وَاحِدًا بَعْدَ وَاحِدٍ حَتَّى يَنْقَطِعَ عَنْهُ الْكَلَامُ .

And in another report, ‘He^{asws} said: ‘Indoctrinate him with the words of relief, and the testimonies, and specify for him the acknowledgement in the Imams^{asws}, one after one, until the speech is cut off from him’.⁹

Make the dead-body facing the Kabah/Qibla:

محمد بن يعقوب، عن علي بن إبراهيم، عن أبيه، عن ابن أبي عمير عن هشام بن سالم، عن سليمان بن خالد قال: سمعت أبا عبد الله (عليه السلام) يقول: إذا مات لاحدكم ميت فسجوه تجاه القبلة، وكذلك إذا غسل يحفر له موضع المعتسل تجاه القبلة فيكون مستقبل باطن قدميه ووجهه إلى القبلة

⁸ Al Kafi V 3 – The Book Of Funerals CH 10 H 5

⁹ Al Kafi V 3 – The Book Of Funerals CH 9 H 6

Mohammed bin Yaqoob says that he has learned through a chain of narrators that Salaman has heard from Imam Abu Abdullah^{asws}: When one of you would pass away then ensure that the dead is facing Kiblah, after death as well as during the ‘Ghusal-e-Maiyat’ (bathing of dead-body) in such a way that both the face and the feet are in the direction of Kiblah.¹⁰

Transferring ‘Rewards’ to the deceased:

Now we come to our main topic of reciting/acting in order to elevate the status and/or reduce the troubles of the deceased:

First Night in the Grave:

السيد علي بن طاووس في فلاح السائل: عن حذيفة بن اليمان

قال: قال رسول الله (صلى الله عليه وآله): " لا يأتي على الميت ساعة اشد من اول ليلة، فارحموا موتاكم بالصدقة، فان لم تجدوا فليصل احدكم ركعتين، يقرأ في الاولى بفاتحة الكتاب مرة وقل هو الله احد مرتين، وفي الثانية فاتحة الكتاب مرة والهاكم التكاثر عشر مرات، ويسلم ويقول

About Hozaifa Bin Al Yaman, He said:

Rasool-Allah^{saww} said, there does not come to the dead hour severer than the first night, then you have mercy your dead by the charity, If you did not find then so that one of you exceed with two rak'ah, he reads in the first by the Book Opening Chapter (Al-Hamd) once and Qul ho wal Allah (Chapter 112) twice, And in the second the Book Opening Chapter (Al-Hamd) one time and Sura e Al-Takasur ‘التكاثر’ (Chapter 102) ten times, and he ends prayer and says:

: اللهم صل على محمد وآل محمد، وابعث ثوابها إلى قبر ذلك الميت فلان بن فلان،

Our Allah^{azwj} Invoke peace upon Muhammad^{saww} and the Muhammad's Family^{asws}, and I resurrect its reward to the grave of that dead the so-and-so of a son of so-and-so,

فيبعث الله من ساعته الف ملك إلى قبره مع كل ملك ثوب وحلة، ويوسع قبره من الضيق إلى يوم ينفخ في الصور، ويعطى المصلي بعدد ما طلعت عليه الشمس حسنات، وترفع له اربعون درجة

Allah^{azwj} Sends from at that hour one thousand angels to his grave with each angel carrying a (huge) garment (of Blessings) and (extensive) rewards, and it widens his grave from its

¹⁰ Wasil u Shia Vol-2, Page-452

narrowness up to the Day when the Trumpet will be sounded. And he is given the prayer by the number of what on him the sun emerged good deeds, and his status is raised by forty levels.¹¹

Recitation of Quran at the grave to protect the deceased from constrictions:

إسماعيل بن بزيع، فذهبنا إلى عند قبره، فقال محمد بن علي: حدثني صاحب هذا القبر، عن أحدهما (عليه السلام)، أنه من زار قبر أخيه المؤمن، فاستقبل القبلة ووضع يده على القبر، وقرأ إنا أنزلناه في ليلة القدر سبع مرات آمن من الفرع الأكبر

It is narrated from masoom^{asws} that if a momin visits his brother-in Eman's grave and recites 7 times *Inna Anzalna* (Chapter 97) while putting his hand on the grave and facing the Kabah, (as a reward) he is protected from unbearable troubles.¹²

الصدوق في الهداية: قال الصادق (عليه السلام) " من زار قبر المؤمن، فقرأ عنده إنا أنزلناه سبع مرات، غفر الله له ولصاحب القبر ".

Imam Al-Sadiq^{asws} said" If one visits the grave of a momin and recites Sura al-Qadar (Chapter 97) seven times (7 times); Allah^{azwj} will Forgive sins of the deceased momin as well as reciter's."¹³

Recommended Days for Visiting Cemeteries:

دعائم الاسلام: عن أبي جعفر (عليه السلام) قال: " كانت فاطمة (صلوات الله عليها)، تزور قبر حمزة وتقوم عليه، وكانت في كل سبت تأتي قبور الشهداء مع نسوة معها، فيدعون ويستغفرون ".

Imam Abu Jafar^{asws} said: ‘Syeda Fatima^{asws} used to visit Hazrat Hamza^{asws}'s grave and pray for him. Other women also joined Syeda Fatima^{asws} on every Saturday, to visit martyrs' graves, and there they prayed and asked for forgiveness.¹⁴

هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: عاشت فاطمة (عليها السلام) بعد أبيها خمسة وسبعين يوماً لم تر كاشرة ولا ضاحكة، تأتي قبور الشهداء في كل جمعة مرتين الاثنين والخميس، فتقول: هيهنا كان رسول الله (صلى الله عليه وآله) هيهنا كان المشركون

¹¹ Mustadrak al wasail V-8 P-167

¹² Al-Kafi Vol-3,Page-229

¹³ Mustadrak ul wasail Vol-2,Page-372

¹⁴ Mustadrak ul wasail Vol-2,Page-365

Hashim bin Salam says, I heard it from Imam Abu Abdullah^{asws}: (Our grandmother) Fatima^{asws} lived seventy five (75) days, after her father^{saww}, no one saw her^{asws} smiling or laughing. The pious lady^{asws} used to visit martyrs graves twice in a week, every Monday and Thursday. Upon visiting graveyard, Syeda^{asws} used to say, here is the messenger^{saww} of Allah^{azwj} and there are the polytheists.¹⁵

Visiting and Praying at Cemeteries:

– وعن أحمد بن محمد الكوفي، عن ابن جمهور، عن أبيه، عن محمد بن سنان، عن مفضل بن عمر، عن أبي عبد الله، وعن عبد الله بن عبد الرحمن الاصبم، عن حريز، عن محمد بن مسلم، عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام): زوروا موتاكم فإنهم يفرحون بزيارتكم، وليطلب أحدكم حاجته عند قبر أبيه وعند قبر أمه بما يدعو لهما

Ahmed bin Mohammed Alkufi reports through a chain of narrators that Imam Abu Abdullah^{asws} says that Amir-ul-Momineen^{asws} has said: Visit graves of your deceased, they rejoice when you visit them and when you visit your parents' graves, also mention your needs when praying for them.¹⁶

Praying on Behalf of the Deceased:

محمد بن علي بن الحسين بإسناده عن عمر بن يزيد قال: قلت لأبي عبد الله (عليه السلام) نصلي عن الميت؟ فقال: نعم حتى أنه ليكون في ضيق فيوسع الله عليه ذلك الضيق، ثم يؤتى فيقال له: خفف عنك هذا الضيق بصلاة فلان أخيك عنك، قال: فقلت: فاشرك بين رجلين في ركعتين؟ قال: نعم

Mohammed bin Ali bin Hussain reports through a chain of narrates that once Imam Abu Abdullah^{asws} was asked: Is it appropriate to pray for the deceased? Imam^{asws} replied: Yes, sometimes it helps them, specially when they are in grief. When you pray for them, Allah^{azwj} relieves them from their difficulties and also Informs them the relief comes to you as a result of your brother so and so has done such and such on your behalf.¹⁷

قال: وقال (عليه السلام): إن الميت ليفرح بالترحم عليه والاستغفار له كما يفرح الحي بالهدية تهدى إليه

Also said, similar to the alive, who rejoice upon getting presents, deceased are pleased when blessings and prayers are forwarded to them.¹⁸

¹⁵ Al-Kafi Vol-3,Page-227

¹⁶ Al-Kafi Vol-3,Page-229

¹⁷ Wasil u Shia Vol-2,Page-443

¹⁸ Wasil u Shia Vol-2,Page-444

قال: وقال (عليه السلام): يدخل على الميت في قبره الصلاة والصوم والحج والصدقة والبر والدعاء ويكتب أجره للذي يفعله وللميت

The prayers (Salat), the fasts, the pilgrimage and the charities forwarded for a dead person would enter into his grave. And the reward of All these is written in the account of the both, the deceased and the sender.¹⁹

ورام بن أبي فراس في كتابه قال: قال (عليه السلام): إذا تصدق الرجل بنية الميت أمر الله جبرئيل أن يحمل إلى قبره سبعين ألف ملك، في يد كل ملك طبق فيحملون إلى قبره، ويقولون: السلام عليك يا ولي الله، هذه هدية فلان بن فلان إليك فيتلاها قبره وأعطاه الله ألف مدينة في الجنة، وزوجه ألف حوراء، وألبسه ألف حلة، وقضى له ألف حاجة

When someone gives alms (Sadaqa) on behalf of a dead person Allah^{azwj} Commands Angel Jibraeel^{as} to visit his grave with seventy thousand angels, each angel holding a sack of blessings. The angels go near the grave and say: ‘السلام عليك يا ولي الله’ Al-Salam Alaykoum O servant of Allah^{azwj}, so-and-so, the son of so-and-so has sent to you these presents. They, then sparkle his grave with the bounties of what they have brought in with them and say (in addition) Allah^{azwj} has given you one thousand (1000) cities in the paradise, 1000 lustrous-eyed devout servants (Hourai), and beautiful dresses and have fulfilled your wishes²⁰

Transferring Rewards by feeding/quenching/clothing/paying debts of a *Momin*,

عن أبي جعفر عليه السلام أنه قال: شبع أربعة من المسلمين يعدل رقبة من ولد إسماعيل (ع).

From Abu Ja’far^{asws} having said: ‘Satiating (the hunger of) four from the Muslims equates to freeing a neck from the children of Ismail^{as}’.²¹

وعن أبي عبد الله عليه السلام قال: ما من مؤمن يدخل بيته مؤمنين يطعمهما [ويشبههما]: إلا كان ذلك أفضل من عتق نسمة.

And from Abu Abdullah^{asws} having said: ‘There is none from a ‘*Momin*’ (believer) who invites two *Momineen* into his house to feed them (and satiate them), except that would be superior than the one who frees a person’.²²

Additional Ahadith are given in Appendix II

¹⁹ Wasil u Shia Vol-2,Page-444

²⁰ Wasil u Shia Vol-2,Page-445

²¹ Kitab Al *Momin* – Ch 7 H 159

²² Kitab Al *Momin* – Ch 7 H 160

Performing Hajj, Offering Salat, Soma and Paying Zakat, on behalf of deceased:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلٌ لَمْ يُزَكِّ مَالَهُ فَأُخْرِجَ زَكَاتُهُ عِنْدَ مَوْتِهِ فَأَدَّاهَا كَانَ ذَلِكَ يُجْزئُ عَنْهُ قَالَ نَعَمْ قُلْتُ فَإِنْ أَوْصَى بِوَصِيَّةٍ مِنْ ثُلُثِهِ وَ لَمْ يَكُنْ زَكَّى أ يُجْزئُ عَنْهُ مِنْ زَكَاتِهِ قَالَ نَعَمْ يُحْسَبُ لَهُ زَكَاتُهُ وَ لَا تَكُونُ لَهُ نَافِلَةٌ وَ عَلَيْهِ فَرِيضَةٌ .

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

‘I said to Abu Ja’far^{asws}, ‘A man did not pay *Zakāt* of his wealth, so his *Zakāt* was extracted during his death. So, would the payment of what suffice him from it?’ He^{asws} said: ‘Yes’. I said, ‘Supposing he were to bequeath with a bequest from his third, and *Zakāt* had not been paid on it, would it suffice him from his *Zakāt*?’

He^{asws} said: ‘Yes. *Zakāt* would be reckoned for him, and no optional *Salāt* would happen to be upon him, and upon him would be the Obligatory (*Salāt*)’.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدٍ قَالَ كَتَبْتُ إِلَى الْأَخِيرِ (عَلَيْهِ السَّلَام) رَجُلٌ مَاتَ وَ عَلَيْهِ فَضَاءٌ مِنْ شَهْرِ رَمَضَانَ عَشْرَةَ أَيَّامٍ وَ لَهُ وَلِيَانِ هَلْ يَجُوزُ لهُمَا أَنْ يَفْضِيَا عَنْهُ جَمِيعاً خَمْسَةَ أَيَّامٍ أَحَدُ الْوَلِيَيْنِ وَ خَمْسَةَ أَيَّامٍ الْآخَرَ فَوَقَّعَ (عَلَيْهِ السَّلَام) يَفْضِي عَنْهُ أَكْبَرَ وَلِيِّهِ عَشْرَةَ أَيَّامٍ وَ لَاءَ إِنْ شَاءَ اللَّهُ .

Muhammad Bin Yahya, from Muhammad who said,

‘I wrote to Al-Akheir^{asws} (11th Imam^{asws}), ‘A man died and upon him were Fasts to make up for from a Month of Ramazan of ten days, and for him are two guardians. Is it allowed for both of them that they both make up for it together, five days by one guardian and five days by the other?’ So he^{asws} signed: ‘The elder of his guardians should make up for it on his behalf, ten days, as a guardian, Allah^{azwj} Willing’.²⁴

Some Ahadith related to paying the zakat on behalf of deceased are given in Appendix III.

Similarly, if the deceased had left some wealth but did not perform obligatory Hajj, Hajj will be performed on his behalf, see Appendix IV.

Also, see Appendix V, if one left a ‘Will’ where some money was specified (bequest) for Hajj.

²³ Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 2

²⁴ Al Kafi – V 4 – The Book of Fasts Ch 44 H 5

Organising gatherings where Allah^{azwj} and Masomeen^{asws} are mentioned:

Remembering Masomeen^{asws} is Remembering Allah^{azwj}:

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ شِيعَتُنَا الرَّحَمَاءُ بَيْنَهُمُ الَّذِينَ إِذَا خَلَوْا ذَكَرُوا اللَّهَ إِنَّ دِكْرَنَا مِنْ دِكْرِ اللَّهِ إِنَّا إِذَا دُكِرْنَا ذُكِرَ اللَّهُ وَإِذَا دُكِرَ اللَّهُ ذُكِرَ الشَّيْطَانُ

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid from his father from Fadalah ibn Ayyub from Ali ibn abu Hamza who has said the following:

'I heard Abu AbdAllah^{asws} saying: 'Our Shia are compassionate to each other. When alone they speak of and remember Allah^{azwj}. To speak of us^{asws} is to speak of Allah^{azwj}. When we^{asws} are mentioned Allah^{azwj} is mentioned, but when our enemies^{la} are spoken of it is like speaking of Satan^{la}.²⁵

Rewards of Holding Majalis (Meetings):

صَالِحُ بْنُ عُقْبَةَ عَنْ صَفْوَانَ الْجَمَّالِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ أَيُّمَا ثَلَاثَةِ مُؤْمِنِينَ اجْتَمَعُوا عِنْدَ أَخٍ لَهُمْ يَأْمُنُونَ بِوَأْتِمِهِ وَ لَا يَخَافُونَ عَوَائِلَهُ وَ يَرْجُونَ مَا عِنْدَهُ إِنْ دَعَوْا اللَّهَ أَحَابَهُمْ وَ إِنْ سَأَلُوا أَعْطَاهُمْ وَ إِنْ اسْتَرَادُوا زَادَهُمْ وَ إِنْ سَكَتُوا ابْتَدَأَهُمْ

Salih ibn 'Aqabah has narrated from Safwan al-Jammal who has narrated the following from abu Abd Allah^{asws}:

'Whichever three believing brothers (in belief) come together to a brother (in belief) of theirs from whose evils they feel safe, who are not afraid of his rebellion, and who have good hopes in him, if they pray to Allah^{azwj} their prayers will be answered, if they ask, their wish will be granted, if they ask for more it will be increased and if they remain silent, He^{azwj} will initiate.'²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لِقَاءِ الْإِخْوَانِ مَعْتَمٍ حَسِيمٍ وَ إِنْ قُلُوا

Ali ibn Ibrahim has narrated from his father from al-Nawfali from al-Sakuni who has narrated the following from abu Abd Allah^{asws}:

²⁵ Al-Kafi, vol, 2, H. 2109, Ch. 77, h 1

²⁶ Al-Kafi, vol, 2, H. 2077, Ch. 73, h 14

‘Amir-ul-Momineen^{asws} has said: ‘Meeting of brothers (in belief) is a great opportunity, even if they are very few.’²⁷

Believers Should Narrate Ahadith in their Meetings:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ يَزِيدَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ تَزَاوَرُوا فَإِنَّ فِي زِيَارَتِكُمْ إِحْيَاءَ لِقُلُوبِكُمْ وَ ذِكْرًا لِأَحَادِيثِنَا وَ أَحَادِيثُنَا نُعْطَفُ بَعْضُكُمْ عَلَى بَعْضٍ فَإِنْ أَخَذْتُمْ بِهَا رَشَدْتُمْ وَ بَخُورْتُمْ وَ إِنْ تَرَكْتُمُوهَا ضَلَلْتُمْ وَ هَلَكْتُمْ فَخُذُوا بِهَا وَ أَنَا بِنَجَاتِكُمْ رَعِيمٌ

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn Isma'il ibn Bazi' from Salih ibn 'Aqabah from Yazid ibn 'Abd al-Malik who has narrated the following from abu Abd Allah^{asws}:

‘Visit each other; in it there is a revival for your hearts and a study of our^{asws} Ahadith (may take place). Our^{asws} Ahadith helps you to be kind to each other. If you follow them you will find guidance and salvation in them. If you disregard them you will go astray and be destroyed. Therefore, follow them and I^{asws} will assure you of your salvation.’²⁸

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْوَشَّاءِ عَنْ مَنْصُورِ بْنِ يُؤُسَ عَنْ عَبَّادِ بْنِ كَثِيرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي مَرَرْتُ بِفَاصٍ يَفْصُ وَ هُوَ يَقُولُ هَذَا الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع هَيْهَاتَ هَيْهَاتَ أَخْطَأْتَ أَسْتَاهُمُ الْخُفْرَةَ إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ سِوَى الْكَرَامِ الْكَاتِبِينَ فَإِذَا مَرُّوا بِقَوْمٍ يَذْكُرُونَ مُحَمَّدًا وَ آلَ مُحَمَّدٍ قَالُوا قِفُوا فَقَدْ أَصَبْتُمْ حَاجَتَكُمْ فَيَجْلِسُونَ فَيَتَفَقَّهُونَ مَعَهُمْ فَإِذَا قَامُوا عَادُوا مَرْضَاهُمْ وَ شَهِدُوا جَنَائِزَهُمْ وَ تَعَاهَدُوا غَائِبَهُمْ فَذَلِكَ الْمَجْلِسُ الَّذِي لَا يَشْفَى بِهِ جَلِيسٌ

A number of our people have narrated from Sahl ibn Ziyad from al-Washsha' from Mansur ibn Younis from 'Abbad ibn Kathir who has said the following:

‘Once I told abu Abd Allah^{asws} that I passed by a storyteller who said to his audience, ‘This is a gathering whose attendants do not suffer wickedness.’ The narrator has said that abu Abd Allah^{asws} then said: ‘How extremely far is it from reality!’ You passed by the wrong gathering. (Astahahum al-Hufrah) How terribly wrong is their expression! Allah^{azwj} has certain angels who visit places, and they are other than the honourable scribes. When they pass by a people, who speak of Muhammad^{sawww} and Ale Muhammad^{asws}, these angels say, ‘Stop here.’ You have found what you needed.’ They will sit down and begin to think and understand with them. When the gathering disperses they visit their people suffering due to ill health, attend their funerals and look after those of them who are absent. Those are the gatherings whose attendant do not suffer wickedness.’²⁹

²⁷ Al-Kafi, vol, 2, H. 2079, Ch. 73, h 16

²⁸ Al-Kafi, vol, 2, H. 2110, Ch. 77, h 2

²⁹ Al-Kafi, vol, 2, H. 2111, Ch. 77, h 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْمُسْتَوْرِدِ النَّخَعِيِّ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِنَّ مِنْ الْمَلَائِكَةِ الَّذِينَ فِي السَّمَاءِ لَيَطَّلِعُونَ إِلَى الْوَاحِدِ وَالْإِنْتَيْنِ وَالثَّلَاثَةِ وَهُمْ يَذْكُرُونَ فَضْلَ آلِ مُحَمَّدٍ قَالَ فَتَقُولُ أَمَا تَرَوْنَ إِلَى هَؤُلَاءِ فِي قَلْبِهِمْ وَكَثْرَةِ عَدُوِّهِمْ يَصِفُونَ فَضْلَ آلِ مُحَمَّدٍ ص قَالَ فَتَقُولُ الطَّائِفَةُ الْأُخْرَى مِنَ الْمَلَائِكَةِ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Isa from Ali ibn al-Hakam from al-Mustawrid al-Nakha'i from those whom he has mentioned (in his book) who has narrated the following from abu Abd Allah:

‘Certain angels of heaven look at one, two or three people on earth speak of the excellence and praise of Muhammad^{saww} and his family^{asws} and they say: ‘Look the small number of these people, their enemies are enormous, but they still speak of the praise of Muhammad^{saww} and his family^{asws}.’ The Imam^{asws} then said: ‘Another group of angels say to them: ‘It is a favour to them from Allah^{azwj} that He^{azwj} Grants to whomever He^{azwj} Wants, Allah^{azwj} Possesses a great deal of favours.’³⁰

Attendance of Masomeen^{asws} in Exclusive gatherings of Masomeen^{asws}:

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ لِي أ تَخْلُونَ وَ تَتَحَدَّثُونَ وَ تَقُولُونَ مَا شِئْتُمْ فَقُلْتُ إِي وَ اللَّهُ إِنَّا لَنَخْلُو وَ نَتَحَدَّثُ وَ نَقُولُ مَا شِئْنَا فَقَالَ أَمَا وَ اللَّهُ لَوِدِدْتُ أَنِّي مَعَكُمْ فِي بَعْضِ تِلْكَ الْمَوَاطِنِ أَمَا وَ اللَّهُ إِنِّي لِأُحِبُّ رِيحَكُمْ وَ أَرْوَاحَكُمْ وَ إِنِّكُمْ عَلَى دِينِ اللَّهِ وَ دِينِ مَلَائِكَتِهِ فَأَعِينُوا بِوَرَعٍ وَ اجْتِهَادٍ

It is narrated from him (narrator of the Hadith above) from Ahmad ibn Mohammed from ibn Faddal from ibn Muskan from Muyassir who has said the following:

‘Once abu Jafar^{asws} asked me: ‘Do you hold private ‘Majalis’ gatherings wherein you say whatever you want?’ I said, ‘Yes, I swear by Allah^{azwj}, we hold private ‘Majalis’ gatherings and say whatever we like to say (in praise of Muhammad^{saww} and his family^{asws}).’

The Imam^{asws} said: ‘I swear by Allah^{azwj}, I^{asws} wish I^{asws} could be with you at such ‘Majalis’ gatherings. I swear by Allah^{azwj}, I^{asws} love your fragrance and your spirits. You, certainly, follow the religion of Allah^{azwj}, and the religion of the angels^{as}. Pay attention to restraining from the worldly attractions and assist yourselves with striving hard in (good) work.’³¹

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْمُغَرَّاءِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ لَيْسَ شَيْءٌ أَنْكَى لِلْإِبْلِيسِ وَ جُنُودِهِ مِنْ زِيَارَةِ الْإِخْوَانِ فِي اللَّهِ بَعْضِهِمْ لِبَعْضٍ قَالَ وَ إِنَّ الْمُؤْمِنِينَ يَلْتَقِيَانِ فَيَذْكُرَانِ اللَّهَ ثُمَّ يَذْكُرَانِ فَضْلَنَا أَهْلَ الْبَيْتِ

³⁰ Al-Kafi, vol, 2, H. 2112, Ch. 77, h 4

³¹ Al-Kafi, vol, 2, H. 2113, Ch. 77, h 5

فَلَا يَبْقَى عَلَى وَجْهِهِ إِذْ يُسْمَعُ لَحْمٍ إِلَّا تَحَدَّدَ حَتَّىٰ إِنَّ رُوحَهُ لَتَسْتَعْيِبُ مِنْ شِدَّةِ مَا يَجِدُ مِنَ الْأَلَمِ فَتَحْسُ مَلَائِكَةُ السَّمَاءِ وَ خُرَّانُ الْجِنَانِ فَيَلْعَنُونَهُ حَتَّىٰ لَا يَبْقَىٰ مَلَكٌ مُقَرَّبٌ إِلَّا لَعَنَهُ فَيَقَعُ خَاسِئًا حَسِيرًا مَدْحُورًا

Through the same chain of narrators it is narrated from Mohammed ibn Sulayman from Mohammed ibn Mahfuz from abu al-Maghra' who has said the following;

‘I heard abu al-Hassan^{asws} saying: ‘There is nothing more injurious to Satan and his soldiers than believing people’s visitation of their brothers (in belief) for the sake of Allah^{azwj}.’ The Imam^{asws} said: ‘When believing people meet each other, speak of Allah^{azwj} and speak of the praise and excellence of Ahl al-Bayt^{asws}, all the flesh at the face of Satan disappear, he even cries for help due to the severity of his suffering and the angels of heaven sense it as well as the keepers of paradise and they all condemn him until all the angels close to Allah^{azwj} condemn him and Satan remains humiliated, frustrated and defeated.’³²

The Gatherings which should be Avoided:

الْحُسَيْنُ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ يَحْيَىٰ جَمِيعًا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحْمَدَ بْنِ زَكَرِيَّا عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْمُؤْمِنِينَ فَصَاعِدًا إِلَّا حَضَرَ مِنَ الْمَلَائِكَةِ مِثْلُهُمْ فَإِنْ دَعَوْا بِخَيْرٍ أَمَّنُوا وَإِنْ اسْتَعَاذُوا مِنْ شَرٍّ دَعَا اللَّهُ لِيَصْرِفَهُ عَنْهُمْ وَإِنْ سَأَلُوا حَاجَةً تَشْفَعُوا إِلَى اللَّهِ وَ سَأَلُوهُ قَضَاءَهَا وَ مَا اجْتَمَعَ ثَلَاثَةٌ مِنَ الْجَاهِلِينَ إِلَّا حَضَرَهُمْ عَشْرَةٌ أضعافِهِمْ مِنَ الشَّيَاطِينِ فَإِنْ تَكَلَّمُوا تَكَلَّمَ الشَّيْطَانُ بِنَحْوِ كَلَامِهِمْ وَ إِذَا ضَحِكُوا ضَحِكُوا مَعَهُمْ وَ إِذَا نَالُوا مِنَ أَوْلِيَاءِ اللَّهِ نَالُوا مَعَهُمْ فَمَنْ ابْتَلَىٰ مِنَ الْمُؤْمِنِينَ بِهِمْ فَإِذَا خَاضُوا فِي ذَلِكَ فَلْيُتَمَّ وَ لَا يَكُنْ شَرِكًا لِلشَّيْطَانِ وَ لَا جَلِيسَةً فَإِنَّ غَضَبَ اللَّهِ عَزَّ وَ جَلَّ لَا يَقُومُ لَهُ شَيْءٌ وَ لَعْنَتُهُ لَا يَرُدُّهَا شَيْءٌ ثُمَّ قَالَ ص فَإِنْ لَمْ يَسْتَطِعْ فَلْيُنْكِرْ بِقَلْبِهِ وَ لْيُتَمَّ وَ لَوْ حَلَبَ شَاةً أَوْ فُوقًا نَاقَةً

Al-Hussain ibn Mohammed and Mohammed ibn Yahya all have narrated from Ali ibn Mohammed ibn Sa'd from Mohammed ibn Muslim from Ahmad ibn Zakariya from Mohammed ibn Khalid ibn Maymun from 'Abd Allah ibn Sinan from Ghiyath ibn Ibrahim who has narrated the following from Abu Abd Allah^{asws}:

‘Abu Abd Allah^{asws} has said: ‘Wherever three or more believing people gather together an equal number of angels also attend it (gathering). If they pray for a good purpose the angels say Amen! If they seek protection (from Allah^{azwj}) against an evil matter, the angels pray to Allah^{azwj} to divert it from them. If they pray so their wishes come true, the angels intercede for them before Allah^{azwj} and pray to Him^{azwj} to Grant their wishes.

Wherever three or more rejecters (of belief) gather together, ten times their number, Satan also attends it. If they speak, Satan also speaks likewise, if they laugh, they (Satans) laugh with them. If they succeed (in abuse) against the friends of Allah^{azwj}, they (Satans) do the same.

³² Al-Kafi, vol, 2, H. 2115, Ch. 77, h 7

If any of the believing people is trapped among them and when they involve themselves in such behaviours he should move away from them so he does not become of the attendance along with Satan; the wrath of Allah^{azwj} is insurmountable and His^{azwj} condemnation is irremovable.’ The Imam^{asws} then said: ‘If he cannot do so (move away) he must condemn it in his heart and stand-up even for a short while and move a little, like the time of allowing the young animal to have its share of milk while milking the mother.’³³

Devotion of Masomeen^{asws} for their visitors:

حَدَّثَنِي أَبِي رَحْمَةُ اللَّهِ عَنْ جَمَاعَةٍ مَشَاهِجِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَكَى عَلِيُّ بْنُ الْحُسَيْنِ عَلَى أَبِيهِ حُسَيْنِ بْنِ عَلِيٍّ ص عَشْرِينَ سَنَةً أَوْ أَرْبَعِينَ سَنَةً وَ مَا وَضِعَ بَيْنَ يَدَيْهِ طَعَامًا [طَعَامًا] إِلَّا بَكَى عَلَى الْحُسَيْنِ حَتَّى قَالَ لَهُ مَوْلَى لَهُ جُعِلَتْ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ إِنِّي أَخَافُ عَلَيْكَ أَنْ تَكُونَ مِنَ الْهَالِكِينَ قَالَ إِنَّمَا أَشْكُوا بَنِيَّ وَ حُزْنِي إِلَى اللَّهِ وَ أَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ إِنِّي لَمْ أَذْكَرْ مَصْرَعَ بَنِي فَاطِمَةَ إِلَّا خَنَقْتَنِي الْعَبْرَةَ لِذَلِكَ.

My father narrated to me from all of my scholars, from Saad ibn Abd Allah, from Mohammed ibn Hussain ibn Abil Khattab, from Abi Dawud Al-Mustariq, from some of our companions, who said:

Abu Abdullah^{asws} said: ‘Ali^{asws} ibn Hussain^{asws} (Imam Sajjad^{asws}) cried over his^{asws} father^{asws}, Hussain^{asws} Ibn Ali^{asws} for twenty years – or forty years – and whenever food was brought to him^{asws}, he^{asws} would cry over Hussain^{asws}.

One day, his servant said to him, ‘May I sacrifice myself for you^{asws}, O son of Rasool Allah^{asws}! I am afraid that you^{asws} may die (from grief).

He (the Imam Sajjad^{asws}) replied: ***I only complain of my distress and grief to Allah, and I know from Allah what you do not know (12:86)***³⁴. Verily whenever I^{asws} remember the killing of the children of Syeda Fatima^{asws}, I^{asws} am choked with tears over them^{asws}.³⁵

حَدَّثَنِي أَبِي عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُوسَى الْحَشَّابِ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع.

It is narrated from Saeed ibn Abd Allah, who Al-Hassan Ibn Musa Al-Khashaab, from Ismail ibn Mehran, from Ali ibn abi Hamza, who says that:

Abu Abdullah^{asws} said:

Hussain^{asws} Ibn Ali^{asws} said:

³³ Al-Kafi, vol, 2, H. 2114, Ch. 77, h 6 الكافي ج : 2 ص : 188

³⁴This Verse is the answer from Prophet Yaqub (in the Holy Quran) to his sons when they said: ‘By Allah! You will not cease remembering Yusuf till you are on the verge of death, or until you die (12:85)

³⁵107 كامل الزيارات، النص، ص: 107 chapter 35, H. 1.

أَنَا قَتِيلُ الْعَبْرَةِ لَا يَذْكُرُنِي مُؤْمِنٌ إِلَّا اسْتَعْبَرَ

I^{asws} am the Martyr of Tears. No Momin (believer) remembers me^{asws} without crying.³⁶

Some selected Ahadith on remembrance are given in Appendix IV.

³⁶109 ص: النص، الكامل الزيارات، chapter 36, H. 3

Appendix I: Interpretation of Verse 89:24:

يَقُولُ يَا لَيْتَنِي قَدَّمْتُ لِحَيَاتِي {89:24}

He would be saying,

‘Oh I wish I had sent ahead for my life (in Hereafter)!’ [89:24]

ابن بابويه، قال: حدثنا علي بن حاتم القزويني (رضي الله عنه)، قال: حدثنا علي بن الحسين النحوي، قال: حدثنا أحمد بن أبي عبد الله البرقي، عن أبيه محمد بن خالد، عن أبي أيوب سليمان بن مقبل المدني، عن موسى بن جعفر، عن أبيه الصادق جعفر بن محمد (عليهما السلام)، أنه قال: «إذا مات الكافر، شيعه سبعون ألف ملك من الزبانية إلى قبره، و إنه ليناشد حامله بصوت يسمعه كل شيء إلا الثقلان، و يقول: لو أن لي كرة فأكون من المؤمنين،

Ibn babuwayh, from Ali Bin Haatim Al Qazwiny, from Ali Bin Al Husayn Al Nahwy, from Ahmad, from Ahmad Bin Abu Abdullah Al Barqy, from his father Muhammad Bin Khalid, from Abu Ayoub Suleyman Bin Maqbal Al Madayni, from:

Musa^{asws} Bin Ja’far^{asws}, from his^{asws} father^{asws} Al-Sadiq Ja’far^{asws} Bin Muhammad^{asws} having said: ‘When the Kafir dies, seventy thousand Angels from the Zabaniyya (Angels of Hell) escort him to his grave, and he appeals to his bearers with a voice which everything can hear except for the *Saqalayn* (Jinn and the Humans), and he says, ‘If only there was a return for me I would become from the Momins’.

و يقول: رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ فَتَجِيبُهُ الزبانية: كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا».

And he says: **Lord, send me back [23:99] Perhaps I may do righteous deeds which I had neglected [23:100]**. So the Zabaniyya answer him: **Never! It is merely a word he is saying**.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي مَرْثَمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ إِنَّ رَسُولَ اللَّهِ (صلى الله عليه وآله) مَرَّ بِنَا ذَاتَ يَوْمٍ وَ نَحْنُ فِي نَادِيْنَا وَ هُوَ عَلَى نَافِئِهِ وَ ذَلِكَ حِينَ رَجَعَ مِنْ حَجَّةِ الْوَدَاعِ فَوَقَفَ عَلَيْنَا فَسَلَّمَ فَرَدَدْنَا عَلَيْهِ السَّلَامَ

A number of our companions, from sahl Bin Ziyad, from Ibn Mahboub, from Al-Hassan Bin Al-Sarayy, from Abu Maryam, who has said the following:

Abu Ja’far^{asws} said: ‘I^{asws} heard Jabir Bin Abdullah saying that, ‘The Rasool-Allah^{saww} passed by us one day whilst we were in our group, and he^{saww} was upon his^{saww} mule, and that was when he^{saww} was returning from the Farewell Pilgrimage. He^{saww} paused near to us and greeted us. We returned his^{saww} greeting.

³⁷ أمالي الصدوق: 12 / 239.

ثُمَّ قَالَ مَا لِي أَرَى حُبَّ الدُّنْيَا قَدْ غَلَبَ عَلَى كَثِيرٍ مِنَ النَّاسِ حَتَّى كَأَنَّ الْمَوْتَ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ كُتِبَ وَ كَأَنَّ الْحَقَّ فِي هَذِهِ الدُّنْيَا عَلَى غَيْرِهِمْ وَجَبَ وَ حَتَّى كَأَنَّ لَمْ يَسْمَعُوا وَ يَرَوْا مِنْ خَيْرِ الْأَمْوَاتِ قَبْلَهُمْ سَبِيلُ قَوْمٍ سَفَرٍ عَمَّا قَلِيلٍ إِلَيْهِمْ رَاجِعُونَ يُبَيِّنُونَ أَجْدَانَهُمْ وَ يَأْكُلُونَ تَرَاتُهُمْ فَيَظُنُّونَ أَنَّهُمْ مُخْلَدُونَ بَعْدَهُمْ هَيْهَاتَ هَيْهَاتَ [أ] مَا يَتَّعِظُ آخِرُهُمْ بِأَوَّلِهِمْ لَقَدْ جَهِلُوا وَ نَسُوا كُلَّ وَاعِظٍ فِي كِتَابِ اللَّهِ وَ آمَنُوا شَرَّ كُلِّ عَاقِبَةٍ سُوءٍ وَ لَمْ يَخَافُوا نُزُولَ فَادِحَةٍ وَ بَوَائِقَ حَادِثَةٍ

Then he^{saww} said: ‘From what I^{saww} see, love of the world have overcome many from the people to the extent that as if the death in this world has been Ordained to come upon other than them, and as if the truth in this world has been obligated on other than them, and to the extent that as if they had never heard nor seen the news of the death of those who lived before them, even though their own path is the path of the people on a journey. After a short while they will be returning to their homes, their tombs, and their inheritors would be consuming their legacies thinking that they would now be living forever after those ones.

Alas! Alas! The later ones do not take a lesson from the former ones. They have become ignorant and forgotten all the Advice in the Book of Allah^{azwj} and feel safe from all the evil consequences of the bad deeds and do not fear the descent into the grave and the events that are to occur...(An extract).³⁸

³⁸ Al-Kafi, Vol. 8, H. 14638

Appendix II: Transferring Rewards by feeding/quenching/clothing/paying debts of a *Momin*

وعن علي بن الحسين عليهما السلام قال: من أطعم مؤمناً من جوع، أطعمه الله عزوجل من ثمار الجنة، ومن سقى مؤمناً من ظمأ، سقاه [الله يوم القيامة] من الرحيق المختوم، [ومن كسى مؤمناً من العرى، كساه الله عزوجل من الثياب الخضر "

And from Ali^{asws} Bin Al-Hassan^{asws} having said: 'The one who feeds a *Momin* from hunger, Allah^{azwj} Mighty and Majestic would Feed him from the fruits of the Paradise. And the one who quenches a *Momin* from thirst, Allah^{azwj} would Quench him of the Day of Judgment from the Sealed Nectar. And the one who clothes a *Momin* from the bareness, Allah^{azwj} Mighty and Majestic would Clothe him from the clothes of Paradise'.

وفي حديث آخر " قال: 6] من كسا مؤمناً من عرى لم يزل في ضمان الله مادام عليه سلك.

And in another Hadeeth, he^{asws} said: 'The one who clothes a *Momin* from bareness would not cease to be in the Guarantee of Allah^{azwj} for as long as there is a (single) thread (of it) upon him'.³⁹

وعن أبي عبد الله عليه السلام قال: من أطعم مؤمناً من جوع أطعمه الله من ثمار الجنة، وأيما مؤمناً سقى مؤمناً سقاه الله من الرحيق المختوم، وأيما مؤمناً كسا مؤمناً من عرى لم يزل في ستر الله وحفظه ما بقيت منه خرقه.

And from Abu Abdullah^{asws} having said: 'The one who feeds a *Momin* from hunger, Allah^{azwj} would Feed him from the fruits of the Paradise. And whichever *Momin* quenches a *Momin*, Allah^{azwj} would Quench him from the Sealed Nectar. And whichever *Momin* clothes a *Momin* from bareness, he would not cease to be in the Veil of Allah^{azwj} and His^{azwj} Protection for as long as there remains a shred from it'.⁴⁰

وعن أبي عبد الله عليه السلام قال لبعض أصحابه، يا ثابت، أما تستطيع أن تعتق كل يوم رقبة؟ أصلحك الله، ما أقوى على ذلك، قال: أما تقدر أن تغدي أو تعشي أربعة من المسلمين؟ قلت: أما هذا فاني أقوى عليه، قال: هو والله يعدل عتق رقبة.

And from Abu Abdullah^{asws} having said to one of his^{asws} companions: 'O Sabit! But, do you have the capacity to free a slave every day?' (He said), 'May Allah^{azwj} Keep you^{asws} well! I am not (financially) strong upon that?' He^{asws} said: 'But, are you able to either provide lunch or dinner to four from the Muslims?' I said, 'As for this, so I am strong enough upon it'. He^{asws} said: 'By Allah^{azwj}! It equates to freeing a slave'.⁴¹

وعن أبي عبد الله عليه السلام قال: من كسا مؤمناً ثوباً لم يزل في رحمة الله عزوجل ما بقي من الثوب شيء، ومن سقاه شربة من ماء، سقاه الله عزوجل من رحيق مختوم، ومن أشبع جوعته، أطعمه الله عزوجل من ثمار الجنة.

³⁹ Kitab Al *Momin* – Ch 7 H 161

⁴⁰ Kitab Al *Momin* – Ch 7 H 162

⁴¹ Kitab Al *Momin* – Ch 7 H 163

And from Abu Abdullah^{asws} having said: 'The one who clothes a *Momin* with a cloth would not cease to be in the Mercy of Allah^{azwj} Mighty and Majestic for as long as something remains from the cloth. And the one who quenches him a drink of water, Allah^{azwj} Mighty and Majestic would Quench him from the Sealed Nectar. And the one who satiates his hunger, Allah^{azwj} Mighty and Majestic would Feed him from the fruits of the Paradise'.⁴²

وعن أمير المؤمنين علي عليه السلام أنه قال: لأن أطعم أخاك لقممة، أحب إلي من أن أتصدق بدرهم، ولأن اعطيه درهما، أحب إلي من أن أتصدق بعشرة، ولأن اعطيه عشرة، أحب إلي من أن اعشق رقبة.

And from Amir Al-Momineen^{asws} having said: 'If you were to feed a morsel to your brother, it would be more beloved to me^{asws} than if you were to give charity with a Dirham. And if you were to give him a Dirham, it would be more beloved to me^{asws} than if you were to give in charity with ten. And if you were to give him ten, it would be more beloved to me^{asws} than if you were to free a slave'.⁴³

وعن أبي عبد الله عليه السلام قال: ما من مؤمن يطعم مؤمنا [شبعاً، إلا أطعمه] الله عزوجل من ثمار الجنة، ولا سقاه شربة إلا سقاه الله من الرحيق المختوم، ولا كساه ثوباً، إلا كساه الله عزوجل من الثياب الخضراء، وكان في ضمان الله تعالى مادام من ذلك الثوب سلك.

And from Abu Abdullah^{asws} having said: 'There is neither from a *Momin* feeding a *Momin*, satiating, except that Allah^{azwj} Mighty and Majestic would Feed him from the fruits of the Paradise, nor if he quenches him a drink, except Allah^{azwj} Would Quench him from the Sealed Nectar, nor clothe him with a cloth, except Allah^{azwj} Mighty and Majestic would Clothe him from the clothes of Paradise, and he would be in the Protection of Allah^{azwj} the Exalted for as long as a shred remains from that cloth'.⁴⁴

وعن أبي جعفر عليه السلام قال: [من] أحب الخصال إلى الله عز وجل ثلاثة: مسلم أطعم مسلماً من جوع، أو فك عنه كربة، أو قضى عنه ديناً.

And from Abu Ja'far^{asws} having said: 'The most Beloved of characteristics to Allah^{azwj} are three – A Muslim feeding a Muslim from hunger, or remove a worry from him, or fulfilling his debts from him'.⁴⁵

وعن أبي عبد الله عليه السلام قال: أول ما يتحلف به المؤمن في قبره أن يغفر لمن تبع جنازته.

And from Abu Abdullah^{asws} having said: 'The first of what the *Momin* would be Gifted with in his grave is that there would be Forgiveness for the ones who followed his funeral'.⁴⁶

⁴² Kitab Al *Momin* – Ch 7 H 164

⁴³ Kitab Al *Momin* – Ch 7 H 165

⁴⁴ Kitab Al *Momin* – Ch 7 H 166

⁴⁵ Kitab Al *Momin* – Ch 7 H 167

⁴⁶ Kitab Al *Momin* – Ch 7 H 168

وعن سدير قال: قال أبو عبد الله عليه السلام، ما يمنعك أن تعتق كل يوم نسمة؟ قلت: لا يحتمل ذلك مالي، قال، فقال، تطعم كل يوم رجلا مسلما؟ فقلت: موسرا أو معسرا؟ قال: إن الموسر قد يشتهي الطعام.

And from Sadeyr who said, 'Abu Abdullah^{asws} said: 'What prevents you from freeing a person every day?' I said, 'My wealth cannot bear that'. So he^{asws} said: 'Can you feed a Muslim man every day?' So I said: 'A wealthy one or a poor one?' He^{asws} said: 'The wealthy (also) desire the food'.⁴⁷

وعن أبي جعفر عليه السلام أنه قال: إطعام مسلم يعدل [عتق] نسمة.

And from Abu Ja'far^{asws} having said: 'Feeding a Muslim equates to freeing a person'.⁴⁸

⁴⁷ Kitab Al Momin – Ch 7 H 169

⁴⁸ Kitab Al Momin – Ch 7 H 170

Appendix III: Paying *Zakāt* on behalf of the deceased

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ عَنْ عَبْدِ بْنِ صُهَيْبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ فَرَطَ فِي إِخْرَاجِ زَكَاتِهِ فِي حَيَاتِهِ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ حَسَبَ جَمِيعَ مَا كَانَ فَرَطَ فِيهِ مِمَّا لَزِمَهُ مِنَ الزَّكَاةِ ثُمَّ أَوْصَى بِهِ أَنْ يُخْرَجَ ذَلِكَ فَيُدْفَعُ إِلَى مَنْ يَجِبُ لَهُ قَالَ جَائِزٌ يُخْرَجُ ذَلِكَ مِنْ جَمِيعِ الْمَالِ إِمَّا هُوَ بِمَنْزِلَةِ دَيْنٍ لَوْ كَانَ عَلَيْهِ لَيْسَ لِلْوَرَثَةِ شَيْءٌ حَتَّى يُؤَدُّوا مَا أَوْصَى بِهِ مِنَ الزَّكَاةِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Hassan Bin Mahboub, from Abbad Bin Suheyb,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who omitted the extraction of his *Zakāt* during his lifetime. So when the death presented itself to him, he counted the entirety of what he had omitted from what been Imposed upon him from the *Zakāt*, then bequeathed that it be extracted and handed over to the one it is Obligated upon (to be handed over to)'. He^{asws} said: 'Allowed. That would be extracted from the entirety of the wealth. But rather, it would be at the status of a debt, had it been upon him. There would not be anything for the inheritors until what he had bequeathed with from the *Zakāt*, is paid over'.⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ عَلَى أَحِي زَكَاةً كَثِيرَةً فَأَقْضِيهَا أَوْ أُؤَدِّيَهَا عَنْهُ فَقَالَ لِي وَ كَيْفَ لَكَ بِذَلِكَ قُلْتُ أَخْتَاطُ قَالَ نَعَمْ إِذَا تَفَرَّجَ عَنْهُ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Shuayb who said,

'I said to Abu Abdullah^{asws}, 'There is a lot of *Zakāt* upon my brother. So, can I fulfil it or pay it on his behalf?' So he^{asws} said to me: 'And how is it for you with that?' I said, 'Precaution'. He^{asws} said: 'Yes, then you relieve it from him'.⁵⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لَهُ رَجُلٌ يَمُوتُ وَ عَلَيْهِ خَمْسُ مِائَةِ دِرْهَمٍ مِنَ الزَّكَاةِ وَ عَلَيْهِ حَجَّةُ الْإِسْلَامِ وَ تَرَكَ ثَلَاثِمِائَةَ دِرْهَمٍ فَأَوْصَى بِحَجَّةِ الْإِسْلَامِ وَ أَنْ يُقْضَى عَنْهُ دَيْنُ الزَّكَاةِ قَالَ يُجْحُ عَنْهُ مِنْ أَقْرَبِ مَا يَكُونُ وَ يُخْرَجُ الْبَقِيَّةُ فِي الزَّكَاةِ .

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

'I said to him^{asws}, 'A man is dying and upon him is five hundred Dirhams of *Zakāt*, and upon him is the (performance) of Hajj of Al-Islam, and leaves three hundred Dirhams. So he bequeaths with (the performance of) the Hajj of Al-Islam, and that the debt of *Zakāt* to be fulfilled from him'. He^{asws} said: 'Hajj would be performed on his behalf from the nearest of what can happen to be, and the remainder would be extracted regarding the *Zakāt*'.⁵¹

⁴⁹ Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 1

⁵⁰ Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 3

⁵¹ Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 4

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَام) رَجُلٌ مَاتَ وَ عَلَيْهِ زَكَاةٌ وَ أَوْصَى أَنْ تُقْضَى عَنْهُ الزَّكَاةُ وَ وُلْدُهُ مَخَاوِجُ إِنْ دَفَعُوهَا أَضَرَّ ذَلِكَ بِهِمْ ضَرَرًا شَدِيدًا فَقَالَ يُخْرِجُونَهَا فَيَعُودُونَ بِهَا عَلَى أَنْفُسِهِمْ وَ يُخْرِجُونَ مِنْهَا شَيْئًا فَيُدْفَعُ إِلَى غَيْرِهِمْ .

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

'I said to Abu Al-Hassan^{asws} the 1st, 'A man dies, and upon him is the *Zakāt*, and he bequeaths that the *Zakāt* be fulfilled from him, and his children are destitute. If it were to be handed over, that would be extremely harmful to them'. So he^{asws} said: 'It would be extracted and paid over upon themselves, and they (in turn) would take something out from it and hand it over to others'.⁵²

⁵² Al Kafi V 3 – The Book Of *Zakāt* CH 29 H 5

Appendix IV: Hajj for the deceased:

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ الصَّرُورَةِ يَحُجُّ عَنِ الْمَيِّتِ قَالَ نَعَمْ إِذَا لَمْ يَجِدِ الصَّرُورَةَ مَا يَحُجُّ بِهِ عَنْ نَفْسِهِ فَإِنْ كَانَ لَهُ مَا يَحُجُّ بِهِ عَنْ نَفْسِهِ فَلَيْسَ يُجْزِي عَنْهُ حَتَّى يَحُجَّ مِنْ مَالِهِ وَ هِيَ تُجْزِي عَنِ الْمَيِّتِ إِنْ كَانَ لِلصَّرُورَةِ مَالٌ وَ إِنْ لَمْ يَكُنْ لَهُ مَالٌ .

A number of our companions, from Ahmad Bin Muhammad, from Sa'ad Bin abu Khalaf who said,

‘I asked Abu Al-Hassan Musa^{asws} about the *Saroura* man (not having had performed Hajj), performing Hajj on behalf of the deceased. He^{asws} said: ‘Yes. When the *Saroura* does not find what he can perform Hajj with for himself. So if there was for him what he can perform Hajj with for himself, so he would not be suffice from it until he performs Hajj from his own wealth, and it would be sufficient on behalf of the deceased, whether there happened to be any wealth for the *Saroura*, or if there did not happen to be any wealth for him’.⁵³

Hajj cannot be performed for a dead ‘Nasabi’, unless if he was a father:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ وَهَبِ بْنِ عَبْدِ رَبِّهِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيْ يَحُجُّ الرَّجُلُ عَنِ النَّاصِبِ فَقَالَ لَا فَعُلْتُ فَإِنْ كَانَ أَبِي قَالَ فَإِنْ كَانَ أَبَاكَ فَتَعَمْ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Wahab Bin Abd Rabbih who said,

‘I said to Abu Abdullah^{asws}, ‘Can the man perform Hajj on behalf of the *Nasibi* (Hostile one)?’ So he^{asws} said: ‘No’. I said, ‘Supposing it was my father?’ He^{asws} said: ‘So if it was your father, then yes’.⁵⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ قَالَ كَتَبْتُ إِلَيْهِ الرَّجُلُ يَحُجُّ عَنِ النَّاصِبِ هَلْ عَلَيْهِ إِثْمٌ إِذَا حَجَّ عَنِ النَّاصِبِ وَ هَلْ يَنْفَعُ ذَلِكَ النَّاصِبَ أَمْ لَا فَكَتَبَ لَا يَحُجُّ عَنِ النَّاصِبِ وَ لَا يَحُجُّ بِهِ .

A number of our companions, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘I wrote to him^{asws}, ‘The man performs Hajj on behalf of the *Nasibi* (Hostile one), would there be a sin upon him when he performs Hajj on behalf of the *Nasibi* (Hostile one), and would that be beneficial to the *Nasibi* (Hostile one) or not?’ So he^{asws} wrote: ‘Do not perform Hajj on behalf of the *Nasibi* (Hostile one), nor perform Hajj with him’.⁵⁵

⁵³ Al Kafi – V 4 – The Book of Hajj Ch 59 H 2

⁵⁴ Al Kafi – V 4 – The Book of Hajj Ch 64 H 1

⁵⁵ Al Kafi – V 4 – The Book of Hajj Ch 64 H 2

Appendix V: Dealing with the Will (Bequest) of a deceased:

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنِ الْحُسَيْنِ بْنِ عُمَرَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) إِنَّ رَجُلًا أَوْصَى إِلَيَّ بِشَيْءٍ فِي السَّبِيلِ فَقَالَ لِي اصْرِفْهُ فِي الْحَجِّ قَالَ قُلْتُ لَهُ أَوْصَى إِلَيَّ فِي السَّبِيلِ قَالَ اصْرِفْهُ فِي الْحَجِّ فَإِنِّي لَا أَعْلَمُ شَيْئًا مِنْ سَبِيلِهِ أَفْضَلَ مِنَ الْحَجِّ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa, from Muhammad Bin Suleyman, from Al Husayn Bin Umar who said,

‘I said to Abu Abdullah^{asws}, ‘A man (in Wilayah) bequeathed something in the Way (Jihad)’. So he^{asws} said to me: ‘Spend it regarding the Hajj’. I said to him^{asws}, ‘He bequeathed to me (to be in) the Way (Jihad)’. He^{asws} said: ‘Spend it regarding the Hajj, for I^{asws} do not know of anything from His^{azwj} Way being superior than the Hajj’.⁵⁶

مُحَمَّدُ بْنُ جَعْفَرِ الرَّزَّازِ عَنْ مُحَمَّدِ بْنِ عِيسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ سَأَلْتُ الْعَسْكَرِيَّ (عليه السلام) بِالْمَدِينَةِ عَنْ رَجُلٍ أَوْصَى بِمَالٍ فِي سَبِيلِ اللَّهِ فَقَالَ سَبِيلُ اللَّهِ شَيْعَتُنَا .

Muhammad Bin Ja’far Al Razaaz, from Muhammad Bin Isa and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Isa Bin Ubeyd, from Al Hassan Bin Rashid who said,

‘I asked (Imam) Al-Askari^{asws} at Al-Medina about a man who had bequeathed wealth to be in the Way of Allah^{azwj}. So he^{asws} said: ‘The Way of Allah^{azwj}, is (a reference to) our^{asws} Shias’.⁵⁷

عَنْهُ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ فِي امْرَأَةٍ أَوْصَتْ بِمَالٍ فِي عِتْقِ وَ صَدَقَةٍ وَ حَجٍّ فَلَمْ يَبْلُغْ قَالَ ابْدَأْ بِالْحَجِّ فَإِنَّهُ مَفْرُوضٌ فَإِنْ بَقِيَ شَيْءٌ فَاجْعَلْهُ فِي الصَّدَقَةِ طَائِفَةً وَ فِي الْعِتْقِ طَائِفَةً .

From him, from Muawiya Bin Amaar,

(It has been narrated) regarding a woman who bequeathed with wealth regarding emancipation (of a slave), and charity, and Hajj, but it (amount) did not reach (the necessary required). He^{asws} said: ‘Begin with the Hajj, for it is Obligatory. So if anything were to remain, so make a portion of it to be regarding the charity, a portion regarding the emancipation (of a slave)’.⁵⁸

⁵⁶ Al Kafi – V 7 – The Book of Bequests Ch 11 H 5

⁵⁷ Al Kafi – V 7 – The Book of Bequests Ch 12 H 2

⁵⁸ Al Kafi – V 7 – The Book of Bequests Ch 14 H 8

Appendix VI: Remembrance of Allah^{azwj} and Masomeen^{asws}:

عَنْهُمْ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ وَ تَعْلَبَةَ بْنِ مَيْمُونٍ وَ غَالِبِ بْنِ عُثْمَانَ وَ هَارُونَ بْنِ مُسْلِمٍ عَنْ بُرَيْدِ بْنِ مُعَاوِيَةَ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عليه السلام) فِي فُسْطَاطٍ لَهُ يَمِينِي فَنظَرْتُ إِلَى زِيَادِ الْأَسْوَدِ مُنْقَلِعِ الرَّجْلِ فَرَأَيْتُ لَهُ فَقَالَ لَهُ مَا لِرَجْلَيْكَ هَكَذَا قَالَ جِئْتُ عَلَى بَكَرٍ لِي نَضْوٍ فَكُنْتُ أَمْشِي عَنْهُ عَامَّةَ الطَّرِيقِ فَرَأَيْتُ لَهُ وَ قَالَ لَهُ عِنْدَ ذَلِكَ زِيَادُ ابْنِي أُمُّ بِالْذُّنُوبِ حَتَّى إِذَا ظَنَنْتُ أَنِّي قَدْ هَلَكْتُ ذَكَرْتُ حُبَّكُمْ فَرَحَوْتُ النَّجَاهَ وَ تَجَلَّى عَنِّي

From him, from Sahl Bin Ziyad, from Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Uqba and Tha'alba Bin Maymoun and Ghalib Bin Usman and Haroun Bin Muslim, from Bureyd Bin Muawiya who said:

'I was in the presence of Abu Ja'far^{asws} in his^{asws} tent at Mina. He^{asws} looked at the feet of Ziyad which had turned black, so he^{asws} pitied it saying: 'What is the matter with your feet that they are like this?' He said, 'I came upon a weak ride and so had to walk most of the way'. He^{asws} lamented to him and Ziyad said to him^{asws} during that, 'I was in (so much) pain due to my sins to the extent that I thought that I would be destroyed. I remembered my love for you^{asws} which gave me hope for salvation and it brightened my situation'.

فَقَالَ أَبُو جَعْفَرٍ (عليه السلام) وَ هَلِ الدِّينُ إِلَّا الْحُبُّ قَالَ اللَّهُ تَعَالَى حَبَبَ إِلَيْكُمْ الْإِيمَانَ وَ زَيْنَهُ فِي قُلُوبِكُمْ وَ قَالَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَ قَالَ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ إِنَّ رَجُلًا أَتَى النَّبِيَّ (صلى الله عليه وآله) فَقَالَ يَا رَسُولَ اللَّهِ أَجِبْتُ الْمُصَلِّينَ وَ لَا أَصَلِّي وَ أَجِبْتُ الصَّوْمِينَ وَ لَا أَصُومُ فَقَالَ لَهُ رَسُولُ اللَّهِ أَنْتَ مَعَ مَنْ أَحْبَبْتَ وَ لَكَ مَا أَكْتَسَبْتَ وَ قَالَ مَا تَبِعُونَ وَ مَا تُرِيدُونَ أَمَا إِنَّهَا لَوْ كَانَ فَرْعَةٌ مِنَ السَّمَاءِ فَرَعَتْ كُلُّ قَوْمٍ إِلَى مَأْمَنِهِمْ وَ فَرَعْنَا إِلَى نَبِيِّنَا وَ فَرَعْتُمْ إِلَيْنَا .

So Abu Ja'far^{asws} said: 'And is the Religion anything except for the love? Allah^{azwj} the High has Said: "[49:7] **But Allah has endeared the Faith to you, and has made it beautiful in your hearts**", and Said: "[3:31] **Say: If you love Allah, then follow me, Allah will love you**", and Said: "[59:9] **love those who have fled to them**". A man came up to the Prophet^{saww} so he said, 'O Messenger^{saww} of Allah^{azwj}, I love the Praying ones but I do not Pray myself, and I love the Fasting ones but I do not Fast myself'. The Messenger^{saww} of Allah^{azwj} said: 'You are with the one whom you love, but to you belongs what you have acquired'. And he^{asws} said: 'What you are seeking and what you want, but it is if there is a scare from the sky, every people would seek protection in its safe place, and we^{asws} will seek safety with our Prophet^{saww}, and you will be seeking safety with us^{asws} .⁵⁹

⁵⁹ Al-Kafi, Vol. 8, H. 14483