

# بحار الأنوار

## BIHAR AL-ANWAAR

الجزء الحادي و الثمانون

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**Bihar Al-Anwaar – The summary of the pearls of the  
Ahadeeth of the Pure Imams<sup>-asws</sup>**

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## CHAPTER 30 - CONTINUATION OF MERITS OF THE MASJIDS AND ITS RULINGS AND ITS ETIQUETTES

68 الْحِصَالُ، وَ الْعِيُونُ، بِأَسَانِيدٍ مَرَّتْ فِي كِتَابِ الْإِيمَانِ وَ الْكُفْرِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سِتَّةٌ مِنَ الْمَرْوَةِ ثَلَاثَةٌ مِنْهَا فِي الْحَضَرِ وَ ثَلَاثَةٌ مِنْهَا فِي السَّفَرِ

(The book) 'Al Khisaal', and 'Al Uyouun' – they chains having pass in 'Kitab Al Eman Wa Al Kufur'

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Six (traits) are from manliness. Three of these are during the staying and three are during the travelling.

فَأَمَّا الَّتِي فِي الْحَضَرِ فَبِلَاوَةِ كِتَابِ اللَّهِ تَعَالَى وَ عِمَارَةِ مَسَاجِدِ اللَّهِ وَ اتِّخَاذِ الْإِخْوَانِ فِي اللَّهِ عَزَّ وَ جَلَّ

As for which are during the staying – recitation of Book of Allah<sup>-azwj</sup> the Exalted, and building (spending time) in Masjids of Allah<sup>-azwj</sup>, and taking the brethren for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic.

وَ أَمَّا الَّتِي فِي السَّفَرِ فَبِدُلِّ الرَّادِ وَ حُسْنِ الْخُلُقِ وَ الْمِرَاحِ فِي غَيْرِ الْمَعَاصِي.

As for which are during the travelling – expending the provision, and good manners, and the joking without the disobedience (to Allah<sup>-azwj</sup>)".<sup>1</sup>

69 الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ الرَّبِيعِ بْنِ مُحَمَّدٍ عَنِ عَبْدِ الْأَعْلَى عَنْ نَوْفٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَوْحَى إِلَى عِيسَى ابْنِ مَرْيَمَ ع قُلْ لِلْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ لَا يَدْخُلُوا بَيْتاً مِنْ بَيْتِي إِلَّا بِقُلُوبٍ طَاهِرَةٍ وَ أَبْصَارٍ خَاشِعَةٍ وَ أَكْفٍ تَقِيَّةِ الْحَبْرِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Al Rabie Bin Muhammad, from Abdul A'ala, from Nowf,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Allah<sup>-saww</sup> Mighty and Majesty Revealed to Musa<sup>-as</sup> Ibn Maryam<sup>-as</sup>: "Say to the assembly of the children of Israel: 'Do not enter any house from My<sup>-azwj</sup> house (Masjids) except with a pure heart (from false beliefs), and humble sights (not having looked at Prohibitions), and clean hands (earnings)" – the Hadeeth".<sup>2</sup>

70 الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحُجَّالِ عَنْ حَنَانٍ عَنِ ابْنِ الْأَعْلَى رَفَعَهُ قَالَ: إِنَّمَا جُعِلَ الْحُصَى فِي الْمَسْجِدِ لِلنُّخَامَةِ.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Al Hajjal, from Hanan, from Ibn Ula, raising it, said,

'But rather, the pebbles have been made to be in the Masjid for the spitting".<sup>3</sup>

<sup>1</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 68

<sup>2</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 69

<sup>3</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 70

بيان: رَوَى الشَّيْخُ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ إِنَّ عَلِيًّا ع قَالَ: الْبُصَاقُ فِي الْمَسْجِدِ حَاطَةٌ وَ كَفَّارَتُهَا دَفْنُهُ.

**Explanation –** It is reported by the Sheykh, from Giyas Bin Ibrahim, from Ja'far<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup> having said: 'Ali<sup>asws</sup> said: 'The spitting in the Masjid is a sin, and its atonement is burying it''.

71 الْحِصَالُ، عَنِ الْمُطَفَّرِ بْنِ جَعْفَرِ الْعُلَوِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ إِشْكِيْبِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْكُوفِيِّ عَنِ أَبِي جَمِيلَةَ عَنِ الْحَضْرَمِيِّ عَنِ سَلَمَةَ بْنِ كُهَيْلٍ رَفَعَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص سَبْعَةٌ فِي ظِلِّ عَرْشِ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ إِمَامٌ عَادِلٌ وَ شَابٌّ نَشَأَ فِي عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ تَصَدَّقَ بِيَمِينِهِ فَأَخْفَاهُ عَنْ شِمَالِهِ

(The book) 'Al Khisaal' – from Al Muzaffar Bin Ja'far Al Alawy, from Ja'far Bin Muhammad Bin Masoud Al Ayyashi, from his father, from Al-Husayn Bin Ishkeyb, from Muhammad Bin Ali Al Kufi, from Abu Jameela, from Al Hazramy, from Salamah Bin Kuheyl, raising it from Ibn Abbas who said,

'Rasool-Allah<sup>saww</sup> said: 'Seven would be in the Shade of the Throne of Allah<sup>azwj</sup> Mighty and Majestic on a Day there will be no shade except His<sup>azwj</sup> Shade: - a just leader; and a youth growing in worship of Allah<sup>azwj</sup> Mighty and Majestic; and a man giving charity with his right hand and hides it from his left.

وَ رَجُلٌ ذَكَرَ اللَّهَ عَزَّ وَ جَلَّ خَالِيًا فَفَاضَتْ عَيْنَاهُ مِنْ حَشْيَةِ اللَّهِ وَ رَجُلٌ لَقِيَ أَخَاهُ الْمُؤْمِنَ فَقَالَ إِنِّي لِأَجِبُكَ فِي اللَّهِ عَزَّ وَ جَلَّ وَ رَجُلٌ خَرَجَ مِنَ الْمَسْجِدِ وَ فِي نَيْتِهِ أَنْ يَرْجِعَ إِلَيْهِ وَ رَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ جَمَالٍ إِلَى نَفْسِهَا فَقَالَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ.

And a man doing Zikr of Allah<sup>azwj</sup> Mighty and Majestic only, so his eyes overflow from fear of Allah<sup>azwj</sup>; and a man who meets his Momin brother so he says, 'I love you for the Sake of Allah<sup>azwj</sup> Mighty and Majestic; and a man going out from the Masjid and in his intention is that he will be returning to it; and a man a woman with beauty calls him to herself, so he says, 'I fear Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the worlds''<sup>4</sup>

أَقُولُ قَدْ مَرَّ مَرَارًا عَنْ أَبِي هُرَيْرَةَ وَ أَبِي سَعِيدِ الْخُدْرِيِّ قَرِيبٌ مِنْهُ وَ فِيهِ وَ رَجُلٌ قَلْبُهُ مُتَعَلِّقٌ بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ.

I (Majlisi) am saying, 'It has passed repeatedly from Abu Hurayra (a well-known fabricator) and Abu Saeed Al-Khudri, nearby from it and in it is: 'And a man whose heart is attached with the Masjid when he exits from it until he returns to it''<sup>5</sup>

72 الْحِصَالُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حَمْرَةَ عَنْ حُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ مُوسَى بْنِ مَرْوَانَ عَنْ مَرْوَانَ بْنِ مُعَاوِيَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ عُمَيْرِ بْنِ مَأْمُونٍ قَالَ سَمِعْتُ الْحُسَيْنَ بْنَ عَلِيٍّ ع يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدْمَنَ الْإِحْتِلَافَ إِلَى الْمَسَاجِدِ أَصَابَ أَخًا مُسْتَقَادًا فِي اللَّهِ عَزَّ وَ جَلَّ أَوْ عِلْمًا مُسْتَطْرَفًا أَوْ كَلِمَةً تَدُلُّهُ عَلَى هُدَى أَوْ أُخْرَى تَصْرِفُهُ عَنِ الرَّذَى أَوْ رَحْمَةً مُنْتَظَرَةً أَوْ تَرَكَ الذَّنْبَ حَيَاءً أَوْ حَشْيَةً.

(The book) 'Al Khisaal' – from Ibrahim Bin Muhammad Bin Hamza, from Husayn Bin Abdullah, from Musa Bin Marwan, from Marwan Bin Muawiya, from Sa'ad Bin Tareyf, from Umeyr Bin Mamoun who said,

'I heard Rasool-Allah<sup>saww</sup> saying: 'One who is habitual of coming and going to the Masjid will attain a brother beneficial for the Sake of Allah<sup>azwj</sup> Mighty and Majestic, or exquisite

<sup>4</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 71 a

<sup>5</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 71 b



75 مجالس ابن الشيخ، عن أبيه عن المفيدي عن جعفر بن محمد بن فلولويه عن محمد بن عبد الله بن جعفر الحميري عن أبيه عن أحمد بن محمد البرقي عن شريف بن سابق التفليسي عن الفضل البقاعي عن أبي عبد الله ع قال: يا فضل! لا يأتي المسجد من كل قبيلة إلا وفدتها و من كل أهل بيت إلا نجيبها

(The book) 'Majalis Ibn Al Sheykh, from his father, from Al Mufeed, from Ja'far Bin Muhammad Bin Qawlwiya, from Muhammad Bin Abdullah Bin Ja'far Al Himeyri, from his father, from Ahmad Bin Muhammad Al Barqy, from Shareef Bin Sabiq Al Taflisy, from Al Fazl Al Baqbaaq,

'From Abu Abdullah<sup>-asws</sup> having said: 'O Fazl! No one comes to the Masjid from every tribe except its delegates, and from every household except their captains.

يا فضل! لا يرجع صاحب المسجد بأقل من إحدى ثلاث إما دعاء يدعو به يدخله الله به الجنة وإما دعاء يدعو به فيصرف الله عنه بلاء الدنيا وإما أخ يستفيده في الله عز وجل

O Fazl! A companion of the Masjid will not hope for less than one of three – either a supplication he supplicates with, Allah<sup>-azwj</sup> Admits him into the Paradise due to it, or a supplication he supplicates with so Allah<sup>-azwj</sup> Turns afflictions of the world away from him, or a brother benefitting him for the Sake of Allah<sup>-azwj</sup> Mighty and Majestic'.

ثم قال قال رسول الله ص ما استفاد امرؤ مسلم فائدة بعد فائدة الإسلام مثل أخ يستفيده في الله.

Then he<sup>-asws</sup> said: 'Rasool-Allah<sup>-sawww</sup> said: 'A Muslim man will not benefit with any benefit after benefit of Al-Islam like a brother benefitting him for the Sake of Allah<sup>-azwj</sup>'.<sup>10</sup>

76 مجالس ابن الشيخ، عن أبيه عن المفيدي عن الحسين بن علي التمار عن أحمد بن محمد بن العزري عن علي بن الصباح عن أبي المنذر عن أبي صالح عن أبي هريرة قال قال رسول الله ص المساجد سوق من أسواق الآخرة قراها المغفرة و تحفتها الجنة.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Al-Husayn Bin Ali Al Tammar, from Ahmad Bin Muhammad, from Al Anzy, from Ali Bin Al Sabbah, from Abu Al Munzir, from Abu Salih, from Abu Hurayra (well-known fabricator) who said,

'Rasool-Allah<sup>-sawww</sup> said: 'The Masjids are a market from markets of the Hereafter. Its outcome is the Forgiveness and its gift is the Paradise''.<sup>11</sup>

و منه عن أبيه عن المفيدي عن جعفر بن محمد بن فلولويه عن أبيه عن سعد بن عبد الله عن أحمد بن محمد بن عيسى عن ابن محبوب عن ابن عميرة عن جابر الجعفي عن أبي جعفر عن أبيه ع قال: قال رسول الله ص لجبرئيل أي البقاع أحب إلى الله تبارك و تعالى

And from him, from his father, from Al Mufeed, from Ja'far Bin Muhammad Bin Qawlwiya, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Ibn Ameyra, from Jabir Al Jufy,

'From Abu Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-sawww</sup> said to Jibraeel<sup>-as</sup>: 'Which spot is most Beloved to Allah<sup>-azwj</sup> Blessed and Exalted?'

<sup>10</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 75

<sup>11</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 76 a

قَالَ الْمَسَاجِدُ وَ أَحَبُّ أَهْلِهَا إِلَى اللَّهِ أَوْلُهُمْ دُخُولًا إِلَيْهَا وَ آخِرُهُمْ خُرُوجاً مِنْهَا

He<sup>-saww</sup> said: ‘The Masjids, and most beloved of its people to Allah<sup>-azwj</sup> are their first ones to enter it and their last ones to exit from it’.

قَالَ فَأَيُّ الْبِقَاعِ أَبْغَضُ إِلَى اللَّهِ تَعَالَى

He<sup>-saww</sup> said: ‘Which spot is most Hateful to Allah<sup>-azwj</sup> the Exalted?’

قَالَ الْأَسْوَاقُ وَ أَبْغَضُ أَهْلِهَا إِلَيْهِ أَوْلُهُ دُخُولًا إِلَيْهَا وَ آخِرُهُمْ خُرُوجاً مِنْهَا.

He<sup>-as</sup> said: ‘The markets, and most hateful of the people to Him<sup>-azwj</sup> is the first one to enter to it, and their last one to exit from it’.<sup>12</sup>

وَ مِنْهُ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْحَلَالِ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ الْأَنْصَارِيِّ عَنْ ظَفَرِ بْنِ سُلَيْمَانَ عَنْ أَشْرَسِ الْخُرَاسَانِيِّ عَنْ أَيُّوبِ السِّجِسْتَانِيِّ عَنْ أَبِي قِلَابَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ بَنَى مَسْجِداً وَ لَوْ مَفْخَصَ قَطَاةٍ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ.

And from him, from his father, from Al Mufeed, from Muhammad Bin Al-Husayn Al Hallal, from Al-Hassan Bin Al-Husayn Al Ansari, from Zafr Bin Suleyman, from Ashras Al Khurasani, from Ayoub Al Sijistany, from Abu Qalaba who said,

‘One who builds a Masjid, and even if it were like the nest of a grouse, Allah<sup>-azwj</sup> will Build a house for him in the Paradise’.<sup>13</sup>

بيان: أَنَّ أَبَا عُبَيْدَةَ رَوَى مِثْلَهُ عَنْ أَبِي جَعْفَرٍ ع ثُمَّ قَالَ أَبُو عُبَيْدَةَ مَرَّ بِي أَبُو جَعْفَرٍ ع وَ أَنَا بَيْنَ مَكَّةَ وَ الْمَدِينَةِ وَ أَنَا أَضَعُ الْأَحْجَارَ فَقُلْتُ هَذَا مِنْ ذَاكَ فَقَالَ نَعَمْ.

**Explanation (Hadeeth only) – Abu Ubeyda reported similar to it from Abu Ja’far<sup>-asws</sup>. Then Abu Ubeyda said, ‘Abu Ja’far<sup>-asws</sup> passed by me while I was between Makkah and Al-Medina, and I was placing the rocks. I said, ‘This is from that?’ He<sup>-asws</sup> said: ‘Yes’.**

77 الْعِلَلُ، عَنِ الْمُظَفَّرِ الْعُلَوِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودِ الْعِيَّاشِيِّ عَنِ أَبِيهِ عَنِ نَصْرِ بْنِ أَحْمَدَ الْبَغْدَادِيِّ عَنِ مُوسَى بْنِ مِهْرَانَ عَنِ مُحَمَّدِ بْنِ عُبَيْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ عَنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ عَنِ أَبِيهِ وَ عَمِّهِ عَنِ أَبِيهِمَا أَبِي رَافِعٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ص خَطَبَ النَّاسَ فَقَالَ أَيُّهَا النَّاسُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ مُوسَى وَ هَارُونَ أَنْ يَبْنِيَا لِقَوْمِهِمَا بَيْتاً

(The book) ‘Al Ilal’ – from Al Muzaffar Al Alawy, from Ja’far Bin Muhammad Bin Masoud Al Ayyashi, from his father, from Nasr Bin Ahmad Al Baghdadi, from Musa Bin Mihran, from Mukhawwil, from Abdul Rahman Bin Al Aswad, from Muhammad Bin Ubeydullah Bin Abu Rafie, from his father, and his uncle, from their father Abu Rafie who said,

‘Rasool-Allah<sup>-saww</sup> addressed the people. He<sup>-saww</sup> said: ‘O you people! Allah<sup>-azwj</sup> Mighty and Majestic Commanded Musa<sup>-as</sup> and Haroun<sup>-as</sup> that they<sup>-as</sup> should build for their<sup>-as</sup> people **houses for your people in Egypt [10:87].**

<sup>12</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 76 b

<sup>13</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 76 c



وَأَمْرُهَا أَنْ لَا يَبِيتَ فِي مَسْجِدِهَا جُنُبٌ وَلَا يَقْرَبَ فِيهِ النِّسَاءَ إِلَّا هَارُونُ وَ ذُرِّيَّتُهُ وَإِنَّ عَلِيًّا ع مَتِي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

And He<sup>-azwj</sup> Commanded them<sup>-as</sup> that neither should one with sexual impurity should spend a night in their<sup>-as</sup> Masjid nor should the women go near it, except Haroun<sup>-as</sup> and his<sup>-as</sup> offspring, and Ali<sup>-asws</sup> is from me<sup>-saww</sup> at the status of Haroun from Musa<sup>-as</sup>.

فَلَا يَحِلُّ لِأَحَدٍ أَنْ يَقْرَبَ النِّسَاءَ فِي مَسْجِدِي وَلَا يَبِيتَ فِيهِ جُنُبٌ إِلَّا عَلِيٌّ وَ ذُرِّيَّتُهُ فَمَنْ شَاءَ ذَلِكَ فَهَاهُنَا وَ ضَرَبَ بِيَدِهِ نَحْوَ الشَّامِ.

Thus, it is not Permissible for anyone that he goes near the women in my<sup>-saww</sup> Masjid, nor should any one with sexual impurity spend a night in it except Ali<sup>-asws</sup> and his<sup>-asws</sup> offspring. So, the one who desires that, then over there! – and he<sup>-saww</sup> struck his<sup>-saww</sup> towards Syria”.<sup>14</sup>

78 الْعِلَالُ، عَنْ عَلِيٍّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ النَّخَعِيِّ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ الْبَطَائِنِيِّ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْعَلَّةِ فِي تَعْظِيمِ الْمَسَاجِدِ فَقَالَ: إِنَّمَا أُمِرَ بِتَعْظِيمِ الْمَسَاجِدِ لِأَنَّهَا بَيْتُ اللَّهِ فِي الْأَرْضِ.

(The book) ‘Al Ilal’ – From Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Ja’far Al Asady, from Musa Bin Imran Al Nakhaie, from Al-Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza Al Batainy, from Abu Baseer who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the reason regarding revering the Masjids. He<sup>-asws</sup> said: ‘But rather, there is Command of revering the Masjids because these are houses of Allah<sup>-azwj</sup> in the earth’.<sup>15</sup>

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ كَلْبِ بْنِ الصَّيْدَاوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ أَنَّ بَيْتِي فِي الْأَرْضِ الْمَسَاجِدُ فَطُوبَى لِمَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ زَارَنِي فِي بَيْتِي وَ حَقَّقَ عَلَيَّ الْمُرُورَ أَنْ يُكْرِمَ الزَّائِرَ.

And from him, from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Kuleyb Al Saydawi,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘It is written in the Torah: “My<sup>-azwj</sup> houses in the earth are the Masjid, so beatitude is for one who purifies in his house, then he visits Me<sup>-azwj</sup>, and there is a right upon the visited that he honours the visitor!”<sup>16</sup>

79 ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ كَلْبِ بْنِ الصَّيْدَاوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَكْتُوبٌ فِي التَّوْرَةِ أَنَّ بَيْتِي فِي الْأَرْضِ الْمَسَاجِدُ فَطُوبَى لِمَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ زَارَنِي فِي بَيْتِي أَلَا إِنَّ عَلَيَّ الْمُرُورَ كَرَامَةَ الزَّائِرِ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al-Husayn, from Safwan, from Kuleyb,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘It is written in the Torah: “My<sup>-azwj</sup> houses in the earth are the Masjid, so beatitude is for one who purifies in his house then visits Me<sup>-azwj</sup> in My<sup>-azwj</sup> house. Indeed! It is upon the visited, honour the visitor!”<sup>17</sup>

<sup>14</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 77

<sup>15</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 78 a

<sup>16</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 78 b

<sup>17</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 79

80 الْعَلَلُ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْعَبَّاسِ بْنِ غَامِرٍ عَنْ أَبِي الصَّحَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ رَجُلٌ اشْتَرَى دَارًا فَبَنَاهَا فَبَقِيَتْ عَرَصَةٌ فَبَنَاهَا بَيْتَ عَلَّةٍ أَوْ يُوقِفُهُ عَلَى الْمَسْجِدِ

(The book) 'Al Ilal' – from Ja'far Bin Ali, from his father, from his grandfather Al-Hassan Bin Ali Al Kufi, from Al Abbas Bin Aamir, from Abu Al Zahhak,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'A man buys a house, so he builds it. There remains (some) land, so he builds a house of storage. Can he dedicate is to the Masjid?'

قَالَ إِنَّ الْمَجُوسَ وَقَفُوا عَلَى بَيْتِ النَّارِ.

He<sup>-asws</sup> said: 'The Magians were dedicating to fire houses (of worship)'<sup>18</sup>

81 الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: إِذَا أَخْرَجَ أَحَدُكُمْ الْحَصَاةَ مِنَ الْمَسْجِدِ فَلْيَرُدَّهَا مَكَانَهَا أَوْ فِي مَسْجِدٍ آخَرَ فَإِنَّهَا تُسَبِّحُ.

(The book) 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Wahb Bin Wahb,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Whenever one of you extracts the pebbles from the Masjid, let him return these in their places, or in another Masjid, for these glorify (Allah<sup>-azwj</sup>)'.<sup>19</sup>

82 الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ الْأَشْعَرِيِّ رَفَعَهُ أَنَّ رَجُلًا جَاءَ إِلَى الْمَسْجِدِ يُنْبِذُ صَالَةً لَهُ فَقَالَ رَسُولُ اللَّهِ ص قُولُوا لَهُ لَا رَدَّ اللَّهُ عَلَيْكَ فَإِنَّهَا لِعَيْرِ هَذَا بَيْتٌ.

(The book) 'Al Ilal' – from his father, from Muhammad Bin Yahya Al Attar, from Al Ashari, raising it,

'A man came to the Masjid shouting for a lost property of his. Rasool-Allah<sup>-saww</sup> said: 'Say to him, 'May Allah<sup>-azwj</sup> not return it to you', for it (Masjid) has been built for other than this'.<sup>20</sup>

قَالَ: وَ رَفَعَ الصَّوْتِ فِي الْمَسَاجِدِ يُكْرَهُ وَ إِنَّ رَسُولَ اللَّهِ ص مَرَّ بِرَجُلٍ يَبْرِي مَشَاقِصَ لَهُ فِي الْمَسْجِدِ فَنَهَاهُ وَ قَالَ إِنَّهَا لِعَيْرِ هَذَا بَيْتٌ.

He<sup>-asws</sup> said: 'And raising the voices in the Masjids is disliked, and Rasool-Allah<sup>-saww</sup> had passed by a man sharpening an arrow of his in the Masjid. He<sup>-saww</sup> forbade him and said: 'It (Masjid) has been built for other than this'.<sup>21</sup>

83 الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الثُّومِ فَقَالَ إِنَّمَا نَحَى رَسُولُ اللَّهِ ص عَنْهُ لِيُجِبَهُ فَقَالَ مَنْ أَكَلَ هَذِهِ الْبُقْلَةَ الْمُتَنَبِّئَةَ فَلَا يَقْرُبُ مَسْجِدَنَا فَأَتَانَا مِنْ أَكْلِهِ وَ لَمْ يَأْتِ الْمَسْجِدَ فَلَا بَأْسَ.

<sup>18</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 80

<sup>19</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 81

<sup>20</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 82 a

<sup>21</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 82 b

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al HUsay, from Ibn Abu Umeyr, from Ibn Uzina, from Muhammad Bin Muslim,

'From Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the garlic. He<sup>-asws</sup> said: 'But rather, Rasool-Allah<sup>-saww</sup> had prohibited from it due to its smell. He<sup>-saww</sup> said: 'One who eats this stinky vegetable, he should not go near our Masjid'. As for the one who eats it and does not go to the Masjid, there is no problem''<sup>.22</sup>

وَ مِنْهُ عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الرَّزَّازِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ حَلْفِ بْنِ الْوَشَاءِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ أَكْلِ الْبَصَلِ وَالْكُرَاتِ فَقَالَ لَا بَأْسَ بِأَكْلِهِ مَطْبُوحاً وَ غَيْرَ مَطْبُوحٍ وَ لَكِنْ إِنْ أَكَلَ مِنْهُ مَا لَهُ أَدَى فَلَا يَخْرُجُ إِلَى الْمَسْجِدِ كَرَاهِيَةً أَذَاهُ عَلَى مَنْ يُجَالِسُ.

And from him, from Ali Bin Hatim, from Muhammad Bin Ja'far Al Razzaz, from Abdullah Bin Muhammad Bin Khalaf, from Al Washa, from Muhammad Bin Sinan who said,

'I asked Abu Abdullah<sup>-asws</sup> about eating the onions and the leeks. He<sup>-asws</sup> said: 'There is no problem eating it cooked and uncooked, but if one eats from it what there is harm for it, he should not go to the Masjid out of abhorrence of his harming the one who sits next to him (with the smell)''<sup>.23</sup>

الْمَحَاسِنُ، عَنِ الْوَشَاءِ عَنِ ابْنِ سِنَانٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ الْكُرَاتِ فَقَطُ.

(The book) 'Al Mahasin' – from Al Washa, from Ibn Sinan,

'Similar to it except in it is 'the leeks' only''<sup>.24</sup>

84 الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَا دِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ فَضَالَةَ عَنْ دَاوُدَ بْنِ فَزْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ أَكَلَ هَذِهِ الْبُقْلَةَ فَلَا يَقْرُبُ مَسْجِدَنَا وَ لَمْ يَقُلْ إِنَّهُ حَرَامٌ.

(The book) 'Al Ilal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Asadabady, from Ahmad Bin Abu Abdullah Al Brqy, from Fazalah, from Dawood Bin Farqad,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who eats this vegetable (garlic), he should not go near the Masjid' – and he<sup>-saww</sup> did not say it was prohibited''<sup>.25</sup>

بيان: وَ نَقَلَ الشَّيْخُ فِي الْإِسْتِبْصَارِ بِسَنَدٍ صَحِيحٍ عَنْ زُرَّارَةَ قَالَ حَدَّثَنِي مَنْ أَصَدَّقَ مِنْ أَصْحَابِنَا قَالَ: سَأَلْتُ أَحَدَهُمَا عَنِ الثُّومِ فَقَالَ أَعِدْ كُلَّ صَلَاةٍ صَلَّيْتَهَا مَا دُمْتَ تَأْكُلُهُ.

**Explanation –** And it is transmitted by the Sheykh in 'Al-Istibsaar' by a correct chain from Zurara who said, 'It is narrated to me by the I consider as truthful from our companions, he said, 'I asked one of the two (5th or 6th Imam<sup>-asws</sup>) about the garlic. He<sup>-asws</sup> said: 'Repeat every Salat you pray for as long as you eat it''.

<sup>22</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 83 a

<sup>23</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 83 b

<sup>24</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 83 c

<sup>25</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 84

85 معاني الأخبار، عن أبيه عن سعد بن عبد الله عن إبراهيم بن هاشم و أيوب بن نوح عن عبد الله بن المغيرة عن عبد الله بن سينان عن أبي عبد الله ع قال سمعته يقول إن رسول الله ص كان بنى مسجده بالسَّمِيطِ ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَرِيدَ فِيهِ

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad Bin Abdullah, from Ibrahim Bin Hashim, and Ayoub Bin Nuh, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Rasool-Allah<sup>-saww</sup> had built his Masjid with 'Al-Sameet' (same sized bricks), then the Muslims were more, so they said, 'O Rasool-Allah<sup>-saww</sup>! If you<sup>-saww</sup> could order with the Masjid so there can be an increase (extension) in it!'

فَقَالَ نَعَمْ فَرَادَ فِيهِ وَ بَنَاهُ بِالسَّعِيدَةِ ثُمَّ إِنَّ الْمُسْلِمِينَ كَثُرُوا فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَرِيدَ فِيهِ

He<sup>-saww</sup> said: 'Yes'. So, there was an increase in it, and it was built with 'Al-Saeeda' (brick, and half brick). Then the Muslims became more, so they said, 'O Rasool-Allah<sup>-saww</sup>! If you<sup>-saww</sup> could order with the Masjid, so there can be an increase (extension) in it!'

فَقَالَ ص نَعَمْ فَأَمَرَ بِهِ فَرِيدَ فِيهِ وَ بَنَى جِدَارَهُ بِالْأُنْثَى وَ الذَّكَرِ ثُمَّ اشْتَدَّ عَلَيْهِمُ الْحَرُّ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِالْمَسْجِدِ فَظَلَّلَ

He<sup>-saww</sup> said: 'Yes'. He<sup>-saww</sup> instructed with it so there was an increase in it, and it's walls were built with the female and the male (interlocking bricks). Then the heat was severe upon them, so they said, 'O Rasool-Allah<sup>-saww</sup>! If you<sup>-saww</sup> could order with the Masjid, so there can be a shade!'

قَالَ فَأَمَرَ بِهِ فَأُقِيمَتْ فِيهِ سَوَارِي جُدُوعِ النَّخْلِ ثُمَّ طُرِحَتْ عَلَيْهِ الْعَوَارِضُ وَ الْحَصَنُ وَ الْإِدْجُرُ فَعَاشُوا فِيهِ حَتَّى أَصَابَتْهُمْ الْأَمْطَارُ فَجَعَلَ الْمَسْجِدُ يَكْفُ عَلَيْهِمْ فَقَالُوا يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَ بِهِ فَطَبَّعَ

He<sup>-asws</sup> said: 'He<sup>-saww</sup> ordered with it, and poles of trunks of the palm trees were erected in it, then the beams, and the thatch, and the dried palm leaves were thrown upon it. They lived in it until the rains hit them so the Masjid went on to be paused (suspended) upon them. They said, 'O Rasool-Allah<sup>-saww</sup>! If you<sup>-saww</sup> could order with it to be clayed!'

فَقَالَ لَهُمْ رَسُولُ اللَّهِ ص لَا عَرِيشٌ كَعَرِيشِ مُوسَى ع فَلَمْ يَزَلْ كَذَلِكَ حَتَّى فُيَضَ رَسُولُ اللَّهِ ص وَ كَانَ جِدَارُهُ قَبْلَ أَنْ يُظَلَّلَ قَدْرَ قَامَةٍ فَكَانَ إِذَا كَانَ الْقَيْءُ ذِرَاعاً وَ هُوَ قَدْرُ مَرِيضٍ عَنَزَ صَلَّى الظُّهْرَ فَإِذَا كَانَ الْقَيْءُ ذِرَاعَيْنِ وَ هُوَ ضَعْفُ ذَلِكَ صَلَّى الْعَصْرَ.

Rasool-Allah<sup>-saww</sup> said to them: 'There is no lattice-work like the lattice of Musa<sup>-as</sup>. It did not cease to be like that until Rasool-Allah<sup>-saww</sup> passed away, and its walls, before the shade, were a measurement of a stature. So, when the shadow was a cubit, and it is a measure of enclosure of the goats, Al-Zohr Salat was prayed. When the shadow was of two cubits, and it was double that, Al-Asr Salat was prayed'.<sup>26</sup>

86 الْمُحَاسِبُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ دَاوُدَ عَنْ هَاشِمِ بْنِ الْحَلَّالِ قَالَ: دَخَلْتُ أَنَا وَ أَبُو الصَّبَّاحِ الْكِنَابِيُّ عَلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ يَا أَبَا الصَّبَّاحِ مَا تَقُولُ فِي هَذِهِ الْمَسَاجِدِ الَّتِي بَنَتْهَا الْحَاجُّ فِي طَرِيقِ مَكَّةَ

<sup>26</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 85

(The book) 'Al Mahasin' – from his father, from Ahmad Bin Dawood, from Hashim Al Hallal who said,

'I and Abu Al-Sabah Al-Kinany entered to see Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said to him: 'O Abu Al-Sabah! What are you saying regarding this Masjid which the pilgrims have built in the road to Makkah?'

فَقَالَ بَخِ بَخِ تِلْكَ أَفْضَلُ الْمَسَاجِدِ مِنْ بَنَى مَسْجِدًا كَمَفْحَصِ قَطَاةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

He<sup>-asws</sup> said: 'Congratulations! Congratulations! That is best of the Masjids. One who builds a Masjid like a nest of a grouse, Allah<sup>-azwj</sup> will Build a house for him in the Paradise'<sup>27</sup>

وَمِنْهُ فِي رِوَايَةِ أَبِي عُيْبَةَ الْحَدَّاءِ قَالَ: بَيْنَا أَنَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ أَضَعُ الْأَحْجَارَ كَمَا يَضَعُ النَّاسُ فَقُلْتُ لَهُ هَذَا مِنْ ذَلِكَ قَالَ نَعَمْ.

And from him, in a report of Abu Ubeyda Al Haza'a who said,

'While I was between Makkah and Al-Medina, I placed the rocks like what the people placed. I said to him<sup>-asws</sup>, 'This is from that?' He<sup>-asws</sup> said: 'Yes'<sup>28</sup>

87 مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرْزَنْطِيِّ عَنْ مُفَضَّلِ بْنِ سَعِيدٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: جَاءَ أَعْرَابِيٌّ أَحَدُ بَنِي غَامِرٍ إِلَى النَّبِيِّ ع فَسَأَلَهُ وَذَكَرَ حَدِيثًا طَوِيلًا يَذْكُرُ فِي آخِرِهِ أَنَّهُ سَأَلَهُ الْأَعْرَابِيُّ عَنِ الصُّلَيْعَاءِ وَالْفُرَيْعَاءِ وَحَبْرِ بَقَاعِ الْأَرْضِ وَشَرِّ بَقَاعِ الْأَرْضِ

(The book) 'Ma'any Al Akhbaar' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Al Bazanty, from Al Mufazzal Bin Saeed,

'From Abu Ja'far<sup>-asws</sup> having said: 'A Bedouin, one of the clans of Aamir, came to the Prophet<sup>-saww</sup>. He asked him<sup>-saww</sup> – and he<sup>-asws</sup> mentioned a lengthy Hadeeth mentioning in it in its end, 'The Bedouin asked him<sup>-saww</sup> about 'Al-Sulia' and 'Al-Quria', and best spot of the earth, and vilest spot of the earth.

فَقَالَ بَعْدَ أَنْ أَتَاهُ جَبْرَيْلُ ع – فَأَخْبَرَهُ أَنَّ الصُّلَيْعَاءَ الْأَرْضُ السَّيْحَةُ الَّتِي لَا تُرْوَى وَ لَا تُشْبَعُ مَرْعَاهَا وَ الْفُرَيْعَاءَ الْأَرْضُ الَّتِي لَا تُعْطِي بَرَكَتَهَا وَ لَا تُخْرِجُ نَبْعَهَا وَ لَا يُذْرِكُ مَا أَنْفَقَ فِيهَا

He<sup>-saww</sup> said after Jibraeel<sup>-as</sup> had come to him<sup>-saww</sup> and informed him: 'The 'Al-Sulia' is the swampy land which neither saturates nor does its pastures satiate; and 'Al-Quria' is the land which does not give its blessings, nor do its springs burst out, nor does it realise (yield) what is spent in it.

وَ شَرِّ بَقَاعِ الْأَرْضِ الْأَسْوَاقُ وَ هُوَ مَيْدَانُ إِبْلِيسَ يَغْدُو بِرَأْيِهِ وَ يَضَعُ كُرْسِيَّهُ وَ يَبْتُ ذُرِّيَّتَهُ فَبَيْنَ مُطَوِّفٍ فِي قَفِينٍ أَوْ طَائِسٍ فِي مِيزَانٍ أَوْ سَارِقٍ فِي ذِرَاعٍ أَوْ كَاذِبٍ فِي سَلْعَةٍ فَيُثْمَلُ عَلَيْكُمْ بِرَجُلٍ مَاتَ أَبُوهُ وَ أَبُوكُمْ حَيٌّ فَلَا يَزَالُ مَعَ أَوْلٍ مِنْ يَدْخُلُ وَ آخِرٍ مَنْ يَرْجِعُ

And vilest spots of the earth are the markets, and it is a field of Iblees<sup>-la</sup>. He<sup>-la</sup> comes his<sup>-la</sup> flag places his<sup>-la</sup> chair, and dispatches his<sup>-la</sup> offspring between a defrauder regarding the weights, or a cheater in the scale, or a thief in the measures, or a liar in his merchandise. He<sup>-la</sup>

<sup>27</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 86 a

<sup>28</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 86 b

says, 'Upon you all is a man whose father (Adam<sup>-as</sup> has died and your father (me<sup>-la</sup>) is alive'. He<sup>-la</sup> does not cease to be with the first one to enter and the last one to return'.

وَ خَيْرَ الْبُقَاعِ الْمَسَاجِدُ وَ أَحَبَّهُمْ إِلَيْهِ أَوْلَاهُمْ دُخُولًا وَ آخِرُهُمْ خُرُوجًا وَ كَانَ الْحَدِيثُ طَوِيلًا اخْتَصَرْنَا مِنْهُ مَوْضِعَ الْحَاجَةِ.

And best spots are the Masjid, and the most beloved of them to Him<sup>-azwj</sup> is their first one in entering and their last in exiting' – and the Hadeeth was lengthy, we have shortened from it for the needed subject".<sup>29</sup>

88 مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنِ الْهَيْثَمِيِّ بْنِ عَبْدِ اللَّهِ النَّهْدِيِّ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَرْوَةُ مُرَوَاتَانِ مُرَوَّةَ الْحَضَرِ وَ مُرَوَّةَ السَّفَرِ

(The book) 'Ma'any Al Akhbar' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Al Haysam Bin Abdullah Al Nahdy, from his father,

'From Abu Abdullah<sup>-asws</sup> having said: 'The manliness is two (types of) manliness – a manliness of the staying and manliness of the journey.

فَأَمَّا مُرَوَّةُ الْحَضَرِ فِتِلَاوَةُ الْقُرْآنِ وَ حُضُورُ الْمَسَاجِدِ وَ صُحْبَةُ أَهْلِ الْحَيْرِ وَ النَّظَرُ فِي الْفِقْهِ

As for manliness of the staying – recitation of the Quran, and attending the Masjids, and company of the good people, and the looking into the jurisprudence.

وَ أَمَّا مُرَوَّةُ السَّفَرِ فَبَدَلُ الرِّادِ وَ الْمِرَاحُ فِي غَيْرِ مَا يُسْخِطُ اللَّهَ وَ فَلَّةُ الْخِلَافِ عَلَى مَنْ صَحَبَكَ وَ تَرْكُ الرِّوَايَةِ عَلَيْهِمْ إِذَا أَنْتَ فَارَقْتَهُمْ.

As for manliness of the journey – expending the provision, and the joking without what Annoys Allah<sup>-azwj</sup>, and lack of opposition to the one who accompanies you, and neglecting the reporting against them when you separate from them".<sup>30</sup>

89 مَجَالِسُ الصَّدُوقِ، فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ هَيَّ عَنِ التَّنَحُّعِ فِي الْمَسَاجِدِ وَ هَيَّ أَنْ يُنْشَدَ الشِّعْرُ أَوْ تُنْشَدَ الصَّلَاةُ فِي الْمَسَاجِدِ وَ هَيَّ أَنْ يُسَلَّ السَّيْفُ فِي الْمَسْجِدِ.

(The book) 'Majaalis' of Al Sadouq –

'Among prohibitions by the Prophet<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the spitting (coughing out) in the Masjids, and prohibited from reciting the poetry, or shouting for (recovery) of the lost property in the Masjid, and prohibited from unsheathing the sword in the Masjid".<sup>31</sup>

90 ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنِ الصَّادِقِ ع أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ رَدَّ رَيْقَهُ تَعْظِيمًا لِحَقِّ الْمَسْجِدِ جَعَلَ اللَّهُ رَيْقَهُ صِحَّةً فِي بَدَنِهِ وَ عُوفِي مِنْ بَلْوَى فِي جَسَدِهِ.

<sup>29</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 87

<sup>30</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 88

<sup>31</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 89

(The book) 'Sawaab Al Amaal' – from his father, from Abdullah Bin Ja'far Al Himeyri, from Al Sindy Bin Muhammad, from Muhammad Bin Sinan, from Talha Bin Zayd,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who returns his saliva in reverence to the right of the Masjid, Allah<sup>-azwj</sup> will Make his saliva health in his body and he will recover from affliction in his body".<sup>32</sup>

وَمِنْهُ عَنْ أَبِيهِ عَنِ الْحُمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَنَحَّجَ فِي مَسْجِدٍ ثُمَّ رَدَّهَا فِي جَوْفِهِ لَمْ تَمُرْ بِدَاءٍ إِلَّا أَبْرَأْتَهُ.

And from him, from his father, from Al Himeyri, from Ahmad Bin Muhammad, from Muhammad Bin Hassan, from his father, from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who brings cough in a Masjid, then returns it into his inside, will not pass by any disease except he would be cured of it".<sup>33</sup>

91 نَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ يَعْلَى بْنِ حَمْرَةَ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْحُجَّالِ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ مَشَى إِلَى الْمَسْجِدِ لَمْ يَضَعْ رِجْلَهُ عَلَى رَطْبٍ وَلَا يَأْبَسُ إِلَّا سَبَّحَتْ لَهُ الْأَرْضُ إِلَى الْأَرْضِينَ السَّابِعَةِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Ya'la Bin Hamza, from Abdullah Bin Muhammad Al Hajjal, from Ali Bin Al Hakam, from Muhammad Bin Marwan,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who walks to the Masjid, will neither place his leg upon wetness nor dryness except the land will be swampy up to the seventh earth (firmament)".<sup>34</sup>

92 نَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ حَمَّادِ بْنِ سَلِيمَانَ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى أَلَا إِنَّ بُيُوتِي فِي الْأَرْضِ الْمَسَاجِدُ تُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا تُضِيءُ النُّجُومُ لِأَهْلِ الْأَرْضِ

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Isa, from Al-Husayn Bin Khalid, from Hammad Bin Suleyman,

'From Abdullah son of Ja'far<sup>-asws</sup>, from his father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: "Indeed! My<sup>-saww</sup> houses in the earth are the Masjids are illumination for people of the sky like what the stars illuminate for people of the earth.

أَلَا طُوبَى لِمَنْ كَانَتْ الْمَسَاجِدُ بُيُوتَهُ أَلَا طُوبَى لِعَبْدٍ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ زَارَنِي فِي بَيْتِي أَلَا إِنَّ عَلَى الْمُرُورِ كِرَامَةَ الزَّائِرِ أَلَا بُشِّرِ الْمَسَاءِينَ فِي الظُّلُمَاتِ إِلَى الْمَسَاجِدِ بِالنُّورِ السَّاطِعِ يَوْمَ الْقِيَامَةِ.

<sup>32</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 90 a

<sup>33</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 90 b

<sup>34</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 91

Indeed! Beatitude is for the one the Masjids are his houses. Indeed! Beatitude is for a servant performing Wud'u in his house, then he visits Me<sup>-azwj</sup> in My<sup>-azwj</sup> house. Indeed! It is upon the visited to honour the visitor. Indeed! Give glad tidings to the walkers in the darkness to the Masjids with the shining light on the Day of Qiyamah".<sup>35</sup>

93 ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ هِشَامٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص لِأَمِيرِ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَهْمُ بِعَذَابِ أَهْلِ الْأَرْضِ جَمِيعاً لَا يُحَاشِي مِنْهُمْ أَحَداً إِذَا عَمِلُوا بِالْمَعَاصِي وَ اجْتَرَحُوا السَّيِّئَاتِ فَإِذَا نَظَرَ إِلَى الشَّيْبِ نَاقِلِي أَقْدَامِهِمْ إِلَى الصَّلَاةِ وَالْوَلْدَانَ يَتَعَلَّمُونَ الْقُرْآنَ رَحِمَهُمْ فَأَخَّرَ ذَلِكَ عَنْهُمْ.

(The book) 'Sawaab Al Amaal' – from his father, from Muhammad Bin Ahmad Bin Hisham, from Muhammad Bin Ismail, from Ali Bin Al Hakam, from Sayf Bin Ameyra, from Sa'ad Bin Tareyf, from Al Asbagh Bin Nubata who said,

'Rasool-Allah<sup>-saww</sup> said to Amir Al-Momineen<sup>-asws</sup>: 'Allah<sup>-azwj</sup> Mighty and Majestic Considers Punishing all people of the world, not sparing anyone of them when they work with the disobedience, and committed the evil deeds. When He<sup>-azwj</sup> Looks at the elderly taking their steps to the Salat, and the children learning the Quran, He<sup>-azwj</sup> Mercies them and Delays that from them".<sup>36</sup>

94 ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوَيْهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرِيِّ عَنِ إِسْحَاقَ بْنِ يَشْكُرَ عَنِ الْكَاهِلِيِّ عَنِ الْحَكَمِ عَنْ أَنَسِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَسْرَجَ فِي مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ سِرَاجاً لَمْ تَنْزِلِ الْمَلَائِكَةُ وَ حَمَلَةُ الْعَرْشِ يَسْتَغْفِرُونَ لَهُ مَا دَامَ فِي ذَلِكَ الْمَسْجِدِ ضَوْؤُهُ مِنَ السِّرَاجِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi, from Is'haq Bin Yashkar, from Al Kahily, from Al Hakam, from Anas (well-known fabricator) who said,

'Rasool-Allah<sup>-saww</sup> said: 'One who places a lamp in Masjids of Allah<sup>-azwj</sup>, the Angels and Bearers of the Throne will not cease to seek Forgiveness for him for as long as in that Masjid is illumination of the lamp".<sup>37</sup>

95 ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع قَالَ: صَلَاةٌ فِي بَيْتِ الْمَقْدِسِ أَلْفُ صَلَاةٍ وَ صَلَاةٌ فِي الْمَسْجِدِ الْأَعْظَمِ مِائَةٌ أَلْفِ صَلَاةٍ وَ صَلَاةٌ فِي مَسْجِدِ الْقِبْلَةِ حَمْسٌ وَ عَشْرُونَ صَلَاةً وَ صَلَاةٌ فِي مَسْجِدِ السُّوقِ اثْنَتَا عَشْرَةَ صَلَاةً وَ صَلَاةٌ الرَّجُلِ فِي بَيْتِهِ وَحَدَهُ صَلَاةً وَاحِدَةً.

(The book) 'Sawaab Al Amaal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Al Nowfaly, from Al Sakuni,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Salat prayed in Bayt Al-Maqdis (equates to) a thousand Salats, and a Salat in Masjid Al-Azam (equates to) one hundred thousand Salats, and a Salat in Masjid Al-Qabeela (equates to)

<sup>35</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 92

<sup>36</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 93

<sup>37</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 94



twenty-five Salats, and a Salat in Masjid Al-Sowq (equates to) twelve Salats, and a Salat of the man in his house alone (equates to) one Salat”.<sup>38</sup>

المحاسن، عن التوفلي مثلهُ و فيه صلاة في المسجد الأعظم مائة صلاة.

(The book) ‘Al-Mahasin’ – from Al Nowfaly – similar to it, and in it: ‘A Salat in the Masjid Al-Azam (equates to) one hundred Salat’.<sup>39</sup>

96 ثواب الأعمال، عن أبيه عن علي بن الحسن الكوفي عن أبيه عن عبد الله بن المغيرة عن السكوني عن جعفر بن محمد عن أبيه ع قال: إن الله عز وجل إذا أراد أن يصبب أهل الأرض بعداب يقول لو لا الذين يتحاثون في و يعمرن مساجدي و يستغفرون بالأسحار لولاهم لأنزلت عليهم عذابي.

(The book) ‘Sawaab Al Amaal’ – from his father, from Ali Bin Al-Hassan Al Kufy, from his father, from Abdullah Bin Al Mugheira, from Al Sakuni,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> Mighty and Majestic, when He<sup>-azwj</sup> Wants to Hit people of the earth with Punishment, says: “Had it not been for those loving each other for My<sup>-azwj</sup> Sake and are spending time in My<sup>-azwj</sup> Masjid and seeking Forgiveness at the pre-dawn, had it not been for them, I<sup>-azwj</sup> would have Sent down My<sup>-azwj</sup> Punishment upon them”’.<sup>40</sup>

97 المحاسن، عن التوفلي عن السكوني عن جعفر بن أبيه عن علي ع قال: من وفر مسجداً لقي الله يوم يلقاه صاحكاً مستبشراً و أعطاه كتابه بيمينه.

(The book) ‘Al Mahaasin’ – from Al Nowfaly, from Al Sakuni,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘One who dignifies a Masjid will meet Allah<sup>-azwj</sup> on the Day he meets Him<sup>-asws</sup>, will be laughing, smiling, and He<sup>-azwj</sup> will Give him his book (register of deeds) in his right hand”’.<sup>41</sup>

و قال ع من رد ريقه تعظيماً لحق المسجد جعل الله ذلك قوة في بدنه و كتب له بها حسنة

And he<sup>-asws</sup> said: ‘One who returns his saliva in reverence to a right of the Masjid, Allah<sup>-azwj</sup> will Make that as strength in his body, and Write for him a good deed due to it’.

و قال لا تمز بداء في جوفه إلا أبرأته.

And he<sup>-asws</sup> said: ‘He will not pass by a disease in his inside except it will cure it”’.<sup>42</sup>

98 المحاسن، عن أبيه عن جعفر بن محمد عن القداح عن أبي عبد الله عن أبيه عن جده علي بن الحسين ع قال: قال موسى بن عمران ع يا رب من أهلك الذين تظلمهم في ظل عرشك يوم لا ظل إلا ظلك

<sup>38</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 95 a

<sup>39</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 95 b

<sup>40</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 96

<sup>41</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 97 a

<sup>42</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 97 b

(The book) 'Al Mahasin' – from his father, from Ja'far Bin Muhammad, from Al Qaddah, from Abu Abdullah, from his father,

'From his grandfather Ali Bin Al-Husayn<sup>-asws</sup> having said: 'Musa Bin Imran<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! Who are Your<sup>-azwj</sup> people, those Your<sup>-azwj</sup> Throne on a Day there will be no shade except Your<sup>-azwj</sup> Shade?'

قَالَ فَأَوْحَى اللَّهُ إِلَيْهِ الطَّاهِرَةَ فُلُوهُمْمْ وَ التَّرْبَةَ أَيْدِيهِمْ الَّذِينَ يَذْكُرُونَ جَلَالِي إِذَا ذَكَرُوا رَحْمَتِي يَكْتَفُونَ بِطَاعَتِي كَمَا يَكْتَفِي الصَّبِيُّ الصَّغِيرُ بِاللَّبَنِ الَّذِينَ يَأْتُونَ إِلَى مَسَاجِدِي كَمَا تَأْوِي النَّسُورُ إِلَى أَوْكَارِهَا وَ الَّذِينَ يَغْضَبُونَ لِمَحَارِمِي إِذَا اسْتَحَلَّتْ مِثْلَ النَّيْمِ إِذَا حَرَدَ.

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Revealed to him<sup>-as</sup>: "Ones their hearts are clean, and the dust in their hands (poverty), those who are mentioning My<sup>-azwj</sup> Majesty when they mention their Lord<sup>-azwj</sup>, those who are sufficing with My<sup>-azwj</sup> obedience like what the young child suffices with the milk, those who are sheltering to My<sup>-azwj</sup> Masjid like what the eagles shelter to their nests, and those who are angered to My<sup>-azwj</sup> Prohibitions are being legalised, like the tiger when it is angered"<sup>43</sup>

تتميم و ترك أحاديث الدنيا و القصص الباطلة فيه فَقَدْ رُوِيَ فِي الْحَسَنِ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع رَأَى قَاصًّا فِي الْمَسْجِدِ فَضَرَبَهُ بِالذِّرَّةِ وَ طَرَدَهُ.

Completeness (Ahadeeth only) – And the neglect of worldly discussion and the false stories in it. It has been reported in Al-Hassan (good Hadeeth), 'Amir Al-Momineen<sup>-asws</sup> was a story teller in the Masjid. He<sup>-asws</sup> struck him with the whip and expelled him'.

الْحَلْبِيُّ قَالَ: سَأَلْتُهُ عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ يُكْرَهُ الْقِيَامُ فِيهَا قَالَ نَعَمْ وَ لَكِنْ لَا يَضُرُّكُمْ الصَّلَاةُ فِيهَا الْيَوْمَ.

Al-Halby said, 'I asked him<sup>-asws</sup> about the shaded Masjids, 'The standing in it is disliked?' He<sup>-asws</sup> said: 'Yes, but the Salat in it does not harm you today''.

<sup>43</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 30 H 98

باب 31 صلاة التحية و الدعاء عند الخروج إلى الصلاة و عند دخول المسجد و عند الخروج منه

## CHAPTER 31 – THE SALUTATION SALAT, AND THE SUPPLICATION DURING GOING OUT TO THE SALAT, AND AT ENTERING THE MASJID, AND AT EXITING FROM IT

1- مجالس الصّدوق، في مناهي النبي ص أنه قال: لا تجعلوا المساجد طُرُقاً حتى تُصلّوا فيها ركعتين.

(The book) 'Majaalis' Al Sadouq –

'Among prohibitions of the Prophet<sup>-saww</sup>, he<sup>-saww</sup> said: 'Do not make the Masjids as road until you have prayed two Cycles Salat in it''.<sup>44</sup>

2- الخِصَالُ، وَ مَعَانِي الْأَخْبَارِ، عَلِيُّ بْنُ عَبْدِ اللَّهِ الْأَسْوَارِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ قَيْسٍ عَنْ عَمْرٍو بْنِ حَفْصٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ أَسَدٍ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ ابْنِ جَرِيرٍ عَنْ عَطَاءٍ عَنْ عُثْبَةَ بْنِ عُمَيْرٍ اللَّيْثِيِّ عَنْ أَبِي ذَرٍّ رَه قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ فِي الْمَسْجِدِ جَالِسٌ وَحَدَّهُ فَأَعْتَنَّمْتُ حَلْوَتَهُ فَقَالَ لِي يَا أَبَا ذَرٍّ لِلْمَسْجِدِ حَيَّةٌ

(The book) 'Al Khisaal', and 'Ma'any Al Akhbaar' – Ali Bin Abdullah Al Aswary, from Ahmad Bin Muhammad Bin Qays, from Amro Bin Hafs, from Abdullah Bin Muhammad Bin Asad, from Al-Husayn Bin Ibrahim, from Yahya Bin Saeed, from Ibn Jareer, from Ata'a, from Utbah Bin Aameyr Al Laysi,

'From Abu Zarr<sup>-ra</sup> having said, 'I entered to see Rasool-Allah<sup>-saww</sup> and he<sup>-saww</sup> was seated alone in the Masjid. I<sup>-ra</sup> felt gloomy at his<sup>-saww</sup> isolation. He<sup>-saww</sup> said to me<sup>-ra</sup>: 'O Abu Zarr<sup>-ra</sup>! There is a salutation for the Masjid'.

قُلْتُ وَ مَا حَيَّتُهُ

I<sup>-ra</sup> said, 'And what is it's salutation?'

قَالَ رُكْعَتَانِ تَرَكُّعُهُمَا الْحَبِيرُ.

He<sup>-saww</sup> said: 'Two Cycles of Salat you perform' – the Hadeeth''.<sup>45</sup>

3- مجالس ابن الشيخ، عن أبيه عن هلال بن محمد الحفار عن إسماعيل بن عليّ الدّعبلّي عن أبيه عليّ بن دعبيل عن الرضا عن أبيه ع قال: كان الصادق ع يقول إذا خرج إلى الصلاة اللهم إني أسألك بحق السائلين لك و بحق مخزجي هذا فإني لم أخرج أشراً و لا بطراً و لا رياءً و لا شفعةً و لكن خرجت ابتغاء رضوانك و اجتناب سخطك فعافني بعافيتك من النار.

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobaly, from his father Ali Bin Deobel,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Al-Sadiq<sup>-asws</sup> had said when he<sup>-asws</sup> went out to the Salat: 'O Allah<sup>-azwj</sup>! I<sup>-asws</sup> ask You<sup>-azwj</sup> by the right of the beggars to You<sup>-azwj</sup>, and

<sup>44</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 1

<sup>45</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 2

the right of this coming out of mine<sup>-asws</sup>! I<sup>-asws</sup> have neither come out for evil, nor for vanity, nor for showing off, nor for reputation, but I<sup>-asws</sup> have come out seeking Your<sup>-azwj</sup> Satisfaction and staying away from Your<sup>-azwj</sup> Annoyance, so Protect me<sup>-asws</sup> with Your<sup>-azwj</sup> Protection from the Fire”.<sup>46</sup>

4- الْمَحَاسِينُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَاصِمِ بْنِ مُمَيِّدٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ دَخَلَ سُوقَ جَمَاعَةٍ وَ مَسْجِدَ أَهْلِ نَصَبٍ فَقَالَ مَرَّةً وَاحِدَةً أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اللَّهُ أَكْبَرُ كَبِيرًا وَ الْحَمْدُ لِلَّهِ كَثِيرًا وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ أُصْبِلًا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَهْلِ بَيْتِهِ عَدَلْتِ حَجَّةً مَبْرُورَةً.

(The book) ‘Al Mahasin’ – from Ali Bin Al Hakam, from Aasim Bin Humeiyd, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who enters a community market and a Masjid of the Nasibi (hostile) people, so he says one time, ‘I testify that there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Greatest, Great, and the Praise is for Allah<sup>-azwj</sup> a lot, and Glory be to Allah<sup>-azwj</sup> morning and evening, and there is neither Might nor Strength except with Allah<sup>-azwj</sup>, and may Allah<sup>-saww</sup> Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup> and People<sup>-asws</sup> of his<sup>-saww</sup> Household’ – it will equate to an accomplished (Accepted) Hajj”.<sup>47</sup>

5- كِتَابُ صِفِّينَ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ سَعْدٍ عَنِ الْحَارِثِ بْنِ حَصِيْرَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُبَيْدٍ وَ غَيْرِهِ قَالُوا لَمَّا دَخَلَ أَمِيرُ الْمُؤْمِنِينَ ع الْكُوفَةَ أَقْبَلَ حَتَّى دَخَلَ الْمَسْجِدَ فَصَلَّى رَكَعَتَيْنِ ثُمَّ صَعِدَ الْمِنْبَرَ الْحَبْرَ.

(The book) ‘Kitab Siffeen’ of Nast Bin Muzahim, from Umar Bin Sa’ad, from Al Haris Bin Haseyra, from Abdul Rahman Bin Ubey and others who said,

‘When Amir Al-Momineen<sup>-asws</sup> entered Al-Kufa, he<sup>-asws</sup> came until he<sup>-asws</sup> entered the Masjid. He<sup>-asws</sup> prayed two Cycles Salat, then ascended the pulpit’ – the Hadeeth”.<sup>48</sup>

6- عُدَّةُ الدَّاعِي، وَ أَعْلَامُ الدِّينِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَوَضَّأَ ثُمَّ خَرَجَ إِلَى الْمَسْجِدِ فَقَالَ حِينَ يُخْرُجُ مِنْ بَيْتِهِ بِسْمِ اللَّهِ الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ هَذَا اللَّهُ إِلَى الصَّوَابِ لِلْإِيمَانِ

(The book) ‘Uddat Al Daie’, and ‘A’lam Al Deen’ – from Samurah Bin Jundab who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘One who performs Wud’u, then goes out to the Masjid so he says when he goes out from his house, ‘In the Name of Allah<sup>-azwj</sup> Who Created me, **The One Who Created me, so He Guides me [26:78]**, Allah<sup>-azwj</sup> will Guide him to the correctness of the Eman.

وَ إِذَا قَالَ وَ الَّذِي هُوَ يُطْعِمُنِي وَ يَسْقِينِ أَطْعَمَهُ اللَّهُ مِنْ طَعَامِ الْجَنَّةِ وَ سَقَاهُ مِنْ شَرَابِ الْجَنَّةِ

And when he says, ‘**And the One Who Feeds me and Quenches me [26:79]**, Allah<sup>-azwj</sup> will Feed him from the food of Paradise and Quench him from the drink of Paradise.

<sup>46</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 3

<sup>47</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 4

<sup>48</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 5

وَ إِذَا قَالَ وَ إِذَا مَرَضْتُ فَهُوَ يَشْفِينِ جَعَلَهُ اللَّهُ عَزَّ وَ جَلَّ كَفَّارَةً لِدُنُوبِهِ

And when he says, '**And when I am sick, He Heals me [26:80]**', Allah<sup>-azwj</sup> Mighty and Majestic will Make it an atonement for his sins.

وَ إِذَا قَالَ وَ الَّذِي يُبَيِّنِي ثُمَّ يُجِيبُنِي أَمَانَةَ اللَّهِ عَزَّ وَ جَلَّ مَوْتَةَ الشُّهَدَاءِ وَ أَحْيَاةَ السُّعَدَاءِ

And when he says, '**And the One Who will Cause me to die, then Revive me [26:81]**', Allah<sup>-azwj</sup> Mighty and Majestic will Cause him to die the death of a martyr, and Cause him to live the life of a fortunate one.

وَ إِذَا قَالَ وَ الَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ غَفَرَ اللَّهُ عَزَّ وَ جَلَّ خَطَاءَهُ كُلَّهُ وَ إِنْ كَانَ أَكْبَرَ مِنْ زَبَدِ الْبَحْرِ

And when he says, '**And the One Who, I hope will Forgive my mistakes for me on the Day of Religion [26:82]**', Allah<sup>-azwj</sup> Mighty and Majestic will Forgive his mistakes (sins), all of them, and even if more than foam of the sea.

وَ إِذَا قَالَ رَبِّ هَبْ لِي حُكْمًا وَ الْحَقِّي بِالصَّالِحِينَ وَ هَبْ اللَّهُ لَهُ حُكْمًا وَ عِلْمًا وَ الْحَقَّهُ بِصَالِحٍ مِنْ مَضَى وَ صَالِحٍ مِنْ بَقِي

And when he says, '**Lord! Endow to me wisdom, and join me with the righteous ones [26:83]**'. Allah<sup>-azwj</sup> will Grant wisdom and knowledge to him, and Joins him with righteous ones of the past and righteous ones who remain.

وَ إِذَا قَالَ وَ اجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ فِي وَرَقَةٍ بَيْضَاءَ أَنَّ فُلَانَ بِنَ فُلَانٍ مِنَ الصَّادِقِينَ

And when he says, '**And Make for me a truthful tongue among the latter ones [26:84]**', Allah<sup>-azwj</sup> Mighty and Majestic will Write for him in a white paper: 'So and so, son of so and so, is from the truthful ones'.

وَ إِذَا قَالَ وَ اجْعَلْنِي مِنْ وَرَثَةِ جَنَّةِ النَّعِيمِ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ مَنَازِلَ فِي الْجَنَّةِ

And when he says, '**And Make me to be from the inheritors of the Blissful Garden [26:85]**', Allah<sup>-azwj</sup> Mighty and Majestic will Grant him dwellings in the Paradise.

وَ إِذَا قَالَ وَ اغْفِرْ لِأَبَوَيَّ غَفَرَ اللَّهُ لِأَبَوَيْهِ.

And when he<sup>-asws</sup> says, '**And Forgive my parents**', Allah<sup>-azwj</sup> will Forgive his parents".<sup>49</sup>

7- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ عُبَيْدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ وَ أَنْتَ تُرِيدُ أَنْ تَجْلِسَ فَلَا تَدْخُلُهُ إِلَّا طَاهِرًا وَ إِذَا دَخَلْتَهُ فَاسْتَقْبِلِ الْقِبْلَةَ ثُمَّ ادْعُ اللَّهَ وَ سَلِّمْ وَ سَمِّ حِينَ تَدْخُلُهُ وَ أَحْمِدِ اللَّهَ وَ صَلِّ عَلَى النَّبِيِّ ص.

The book of Ja'far Bin Muhammad Bin Shureyh, from Ubeyd Bin Shueyb, from Jabir Al Jufy,

<sup>49</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 6

‘From Abu Ja’far<sup>-asws</sup> having said: ‘When you enter the Masjid and you want to be seated, do not enter it except as clean, and when you do enter it, face the Qiblah, then supplicate to Allah<sup>-azwj</sup> and ask Him<sup>-azwj</sup>, and say ‘Bismillah’ when you enter it, and praise Allah<sup>-azwj</sup> and send Salawaat upon the Prophet<sup>-saww</sup>’.<sup>50</sup>

8- التَّهْدِيبُ، مُرْسَلًا مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ سَمَّ حِينَ تَدْخُلُهُ.

(The book) ‘Al Tahzeeb’ –

‘With an unbroken chain, similar to it, except in it is: ‘And say ‘Bismillah’ when you enter it’.<sup>51</sup>

وَ مِنْهُ فِي الْمُوثِقِ عَنْ سَمَاعَةَ قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ فَقُلْ بِسْمِ اللَّهِ وَ السَّلَامُ عَلَى رَسُولِ اللَّهِ سَلَامُ اللَّهِ وَ سَلَامُ مَلَائِكَتِهِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ رَبِّ اغْفِرْ لِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ فَضْلِكَ-

And from him, in ‘Al Mowsiq’ (trusted Hadeeth), from Sama’at who said,

‘When you enter the Masjid, then say, ‘In the Name of Allah<sup>-azwj</sup>, and the greeting be unto Rasool-Allah<sup>-saww</sup>, the Greeting of Allah<sup>-azwj</sup> and greetings of His<sup>-azwj</sup> Angels be unto Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad, and the Greeting be upon them<sup>-asws</sup> and Mercy of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Blessings! Lord<sup>-azwj</sup>, Forgive my sins for me and Open the doors of Your<sup>-azwj</sup> Grace for me!’

وَ إِذَا خَرَجْتَ فَقُلِ اللَّهُمَّ اغْفِرْ لِي وَ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

And when you exit, then say, ‘O Allah<sup>-azwj</sup>! Forgive me and Open doors of Your<sup>-azwj</sup> Grace for me!’<sup>52</sup>

وَ مِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ فَقُلِ اللَّهُمَّ اغْفِرْ لِي وَ افْتَحْ أَبْوَابَ رَحْمَتِكَ وَ إِذَا خَرَجْتَ فَقُلِ اللَّهُمَّ اغْفِرْ لِي وَ افْتَحْ أَبْوَابَ فَضْلِكَ.

And from him,

From Abdullah son of Al-Hassan<sup>-asws</sup> who said, ‘When you enter the Masjid, then say, ‘O Allah<sup>-azwj</sup>! Forgive me and Open doors of Your<sup>-azwj</sup> Mercy for me! And when you exit, then say, ‘O Allah<sup>-azwj</sup>! Forgive me and open doors of Your<sup>-azwj</sup> Grace for me’.<sup>53</sup> (See H 11 below and H 14))

وَ مِنْهُ فِي الْحُسَيْنِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ فَصَلِّ عَلَى النَّبِيِّ ص وَ إِذَا خَرَجْتَ فَأَنْعَلْ ذَلِكَ.

And from him in ‘Al-Hassan’ (good Hadeeth), from Ibn Sinan,

<sup>50</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 7

<sup>51</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 8 a

<sup>52</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 8 b

<sup>53</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 8 c

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When you enter the Masjid, send Salawaat unto the Prophet<sup>-saww</sup>, and when you exit, do that (as well)’<sup>.54</sup>

وَمِنْهُ فِي الْمَجْهُولِ عَنْ يُونُسَ عَنْهُمْ ع قَالَ: الْفَضْلُ فِي دُخُولِ الْمَسْجِدِ أَنْ تَبْدَأَ بِرِجْلِكَ الَّتِي إِذَا دَخَلْتَ وَبِالْيَسْرَى إِذَا خَرَجْتَ.

And from him, in ‘Al Majhoul’ (Hadeeth by unknown narrators), from Yunus,

‘From them<sup>-asws</sup> having said: ‘The merit in entering the Masjid is that you begin with your right leg when you enter, and with the left leg when you exit’<sup>.55</sup>

9- فَلَاخِ السَّائِلِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ سَعْدِ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَمِيهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِي جَعْفَرِ الْعَطَّارِ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِذَا صَلَّى أَحَدُكُمْ الْمَكْتُوبَةَ وَخَرَجَ مِنَ الْمَسْجِدِ فَلْيَقِفْ بِيَابِ الْمَسْجِدِ ثُمَّ لِيَقُلِ اللَّهُمَّ دَعَوْتَنِي فَأَجِبْتِ دَعْوَتَكَ وَصَلَّيْتُ مَكْتُوبَتَكَ وَانْتَشَرْتُ فِي أَرْضِكَ كَمَا أَمَرْتَنِي فَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَمَلِ بِطَاعَتِكَ وَاجْتِنَابِ مَعْصِيَتِكَ وَ الْكَفَافِ مِنَ الرِّزْقِ بِرَحْمَتِكَ.

(The book) ‘Falah Al Saail’ – from Muhammad Bin Ali Bin Sa’ad Al Kufy, from Muhammad Bin Yaqoub Al Kulayni, from Al-Husayn Bin Muhammad, from his uncle Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ja’far Bin Muhammad Al Hashimy, from Abu Ja’far Al Attar, a sheykh from the people of Al Medina,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I heard him<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup> said: ‘When one of you prays the Prescribed (obligatory) Salat and exits from the Masjid, let him pause at the door of the Masjid, then let him say, ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Called me so I answered Your<sup>-azwj</sup> Call, and I have prayed the Prescribed Salat and am dispersing in Your<sup>-azwj</sup> earth just as You<sup>-azwj</sup> have Commanded me, therefore I ask You<sup>-azwj</sup> from Your<sup>-azwj</sup> Grace, the working in Your<sup>-azwj</sup> obedience, and shunning Your<sup>-azwj</sup> disobedience, and the sufficient from the sustenance by Your<sup>-azwj</sup> Mercy!’<sup>56</sup>

10- مِصْبَاحِ الشَّيْخِ، إِذَا خَرَجَ مِنَ الْمَسْجِدِ فَلْيَقُلْ وَ ذَكَرِ الدُّعَاءَ ثُمَّ قَالَ دُعَاءَ آخِرِ اللَّهُمَّ إِنِّي صَلَّيْتُ مَا افْتَرَضْتَ وَ فَعَلْتُ مَا إِلَيْهِ نَدَبْتُ وَ دَعَوْتُ كَمَا أَمَرْتَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

(The book) ‘Misbah’ of the sheykh –

‘When he exits from the Masjid, let him say’ – and he<sup>-asws</sup> mentioned the supplication, then said another supplication: ‘O Allah<sup>-azwj</sup>! When you have prayed the Salat what is obligated and have don what you had lamented to, and supplicated like what you have been Commanded, then send Salat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>.

وَ أَنْجِزْ لِي مَا ضَمَنْتَ وَ اسْتَجِبْ لِي كَمَا وَعَدْتِ سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(And say), ‘And Fulfil for me what You<sup>-azwj</sup> have Guaranteed and Obligated for me like what You<sup>-azwj</sup> have Promised. **Glorious is your Lord, the Lord of Might, from what they are ascribing**

<sup>54</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 8 d

<sup>55</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 8 e

<sup>56</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 9

**[37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ فَضْلِكَ وَ اغْلِقْ عَنِّي أَبْوَابَ مَعْصِيَتِكَ وَ سَخَطِكَ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open doors of Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Grace for me, and Close doors of disobedience to You<sup>-azwj</sup> and annoying You<sup>-azwj</sup>, from me!<sup>57</sup>

11- مجالسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ ابْنِ حَمَوَيْهِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ بُكَيْرٍ عَنِ الْفَضْلِ بْنِ حُبَابٍ عَنْ مُسَدَّدٍ عَنْ عَبْدِ الْوَارِثِ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ عَنْ جَدَّتِهِ قَالَتْ كَانَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ الْمَسْجِدَ صَلَّى عَلَى النَّبِيِّ ص وَ قَالَ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ -

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Ibn Hammawiya, from Muhammad Bin Muhammad Bin Bukeyr, from Al Fazl Bin Hubab, from Musaddid, from Abdul Waris, from Lays Bin Abu Suleym,

'From Abdullah son of Al-Hassan<sup>-asws</sup>, from his mother Fatima, from his grandmother<sup>-asws</sup> who said, 'Whenever Rasool-Allah<sup>-saww</sup> entered the Masjid, he<sup>-saww</sup> sent Salawaat unto the Prophet<sup>-saww</sup> (and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>) and said: 'O Allah<sup>-azwj</sup>! Forgive my<sup>-saww</sup> (nations') sins for me<sup>-saww</sup> and Open doors of Your<sup>-azwj</sup> Mercy for me<sup>-saww</sup>!'

وَ إِذَا خَرَجَ صَلَّى عَلَى النَّبِيِّ ص وَ قَالَ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

And when he<sup>-saww</sup> exited, he<sup>-saww</sup> sent Salawaat upon the Prophet<sup>-saww</sup> and (Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>) and said: 'O Allah<sup>-azwj</sup>! Forgive my<sup>-saww</sup> (nations') sins for me<sup>-saww</sup> and Open doors of Your<sup>-azwj</sup> Grace for me!<sup>58</sup> (Recording error see H 14 below)

12- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع أَنَّهُ كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ -

(The book) 'Da'aim Al Islam' –

'From Ali<sup>-asws</sup>, whenever he<sup>-asws</sup> entered the Masjid, he<sup>-asws</sup> said: 'In the Name of Allah<sup>-azwj</sup>! The greeting be unto you<sup>-saww</sup>, O Prophet<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! The greeting be upon us<sup>-asws</sup> and upon the righteous servants of Allah<sup>-azwj</sup>!'

وَ كَانَ يَقُولُ مِنْ حَقِّ الْمَسْجِدِ إِذَا دَخَلْتَهُ أَنْ تُصَلِّيَ فِيهِ رَكَعَتَيْنِ وَ مِنْ حَقِّ الرَّكَعَتَيْنِ أَنْ تَقْرَأَ فِيهِمَا بِأَمِّ الْقُرْآنِ وَ مِنْ حَقِّ الْقُرْآنِ أَنْ تَعْمَلَ بِمَا فِيهِ.

And he<sup>-asws</sup> had said: 'It is from the rights of the Masjid when you enter it, you should pray two Cycles Salat in it, and from the rights of the two Cycles Salat is that you recite in them the Mother of the Book (Surah Al-Fatiha), and it is from the right of the Quran that you work with what is in it'<sup>59</sup>.

<sup>57</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 10

<sup>58</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 11

<sup>59</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 12



13- اَلْهُدَايَةُ، قَالَ الصَّادِقُ ع إِذَا دَخَلْتَ الْمَسْجِدَ فَأَدْخِلْ رِجْلَكَ الْيُمْنَى وَ صَلِّ عَلَى النَّبِيِّ وَ آلِهِ وَ إِذَا خَرَجْتَ فَأَخْرِجْ رِجْلَكَ الْيُسْرَى وَ صَلِّ عَلَى النَّبِيِّ وَ آلِهِ.

(The book) 'Al Hidayah' –

'Al-Sadiq<sup>-asws</sup> said: 'When you enter the Masjid, then enter your right leg and send Salawaat unto the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>; and when you exit, then bring out your left leg and send Salawaat unto the Prophet<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>'.<sup>60</sup>

14- كِتَابُ الْإِمَامَةِ، لِمُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ أَبِي الْمُقْضَلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ هَارُونَ بْنِ حُمَيْدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ أَبَانَ عَنْ قُطَيْبِ بْنِ زِيَادٍ عَنْ لَيْثِ بْنِ سُلَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ الْحَسَنِ عَنْ فَاطِمَةَ الصُّغْرَى عَنْ أَبِيهَا عَنْ فَاطِمَةَ الْكُبْرَى ابْنَةِ رَسُولِ اللَّهِ ص أَنَّ النَّبِيَّ ص كَانَ إِذَا دَخَلَ الْمَسْجِدَ يَقُولُ بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَاعْفِرْ ذُنُوبِي وَ افْتَحْ أَبْوَابَ رَحْمَتِكَ-

(The book) 'Kitab Al Imamah' of Muhammad Bin Jareer Al Tabari, from Abu Al Mufazzal Muhammad Bin Abdullah, from Muhammad Bin Haroun Bin Humejd, from Abdullah Bin Umar Bin Aban, from Qutub Bin Ziyad, from Lays Bin Suleym,

'From Abdullah son of Al-Hassan<sup>-asws</sup>, from Fatima Al-Sugra<sup>-as</sup>, from her<sup>-as</sup> father<sup>-asws</sup>, from Fatima Al-Kubra<sup>-as</sup>, daughter<sup>-as</sup> of Rasool-Allah<sup>-saww</sup>, 'Whenever the Prophet<sup>-saww</sup> entered the Masjid, he<sup>-saww</sup> said: 'In the Name of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Forgive my<sup>-saww</sup> sins and Open doors of Your<sup>-azwj</sup> Mercy!'

وَ إِذَا خَرَجَ يَقُولُ بِسْمِ اللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْفِرْ ذُنُوبِي وَ افْتَحْ لِي أَبْوَابَ فَضْلِكَ.

And when he<sup>-saww</sup> exited, he<sup>-saww</sup> said: 'In the Name of Allah<sup>-azwj</sup>! O Allah<sup>-azwj</sup> Send Salawaat unto Muhammad<sup>-saww</sup> and (Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>) Forgive my<sup>-saww</sup> (nations') sins, and Open doors of Your<sup>-azwj</sup> Grace for me<sup>-saww</sup>!'<sup>61</sup> (Recording error see first part of H 14)

15- الْمُقْنِعُ، إِذَا أَتَيْتَ الْمَسْجِدَ فَأَدْخِلْ رِجْلَكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ قُلِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لَنَا بَابَ رَحْمَتِكَ وَ اجْعَلْنَا مِنْ عُمَّارِ مَسَاجِدِكَ جَلَّ ثَنَاءُ وَجْهِكَ-

(The book) 'Al Muqnie' –

'When you go to the Masjid, then enter your right leg before the left, and say, 'The greeting be unto you<sup>-saww</sup>, O Prophet<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Blessings! O Allah<sup>-azwj</sup>! Send Salawaat unto Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open for us doors of Your<sup>-azwj</sup> Mercy, and Make us from the ones spending time in Your<sup>-azwj</sup> Masjid, Majestic is Praise of Your<sup>-azwj</sup> Face!'

فَإِذَا أَرَدْتَ أَنْ تَخْرُجَ فَأَخْرِجْ رِجْلَكَ الْيُسْرَى قَبْلَ الْيُمْنَى وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لَنَا بَابَ فَضْلِكَ.

<sup>60</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 13

<sup>61</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 14

When you want to exit, then bring out your left leg before the right, and say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open for us doors of Your<sup>-azwj</sup> Grace!"<sup>62</sup>

الْفَقِيه، مِثْلَهُ إِلَّا أَنَّهُ قَالَ فِي دُعَاءِ الدُّخُولِ بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ - إِلَى آخِرِ الدُّعَاءِ.

(The book) 'Al Faqeeh' –

'Similar to it, except he<sup>-asws</sup> said in a supplication of entering (the Masjid): 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>! The greeting be unto you<sup>-saww</sup>' – up to end of the supplication"<sup>63</sup>.

16- مَكَارِمُ الْأَخْلَاقِ، إِذَا دَخَلْتَ الْمَسْجِدَ فَقَدِّمِ رِجْلَكَ الْيُمْنَى وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ حَبِزِ الْأَسْمَاءِ كُلِّهَا لِلَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

(The book) 'Makarim Al Akhlaq' –

'When you enter the Masjid, forward your right leg and say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and best of the Names all of them are for Allah<sup>-azwj</sup>! I rely upon Allah<sup>-azwj</sup>, there is neither any might nor strength except with Allah<sup>-azwj</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لِي بَابَ رَحْمَتِكَ وَ تَوْبَتِكَ وَ أَغْلِقْ عَنِّي أَبْوَابَ مَعْصِيَتِكَ وَ اجْعَلْ لِي مِنْ زُورِكَ وَ عَمَارِ مَسَاجِدِكَ وَ مَنِّ يُنَاجِيكَ بِاللَّيْلِ وَ النَّهَارِ وَ مِنَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ وَ ادْخُرْ عَنِّي الشَّيْطَانَ الرَّجِيمَ وَ جُنُودَ إِبْلِيسَ أَجْمَعِينَ -

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open doors of Your<sup>-azwj</sup> Mercy and Your<sup>-azwj</sup> Forgiveness for me, and Close from me doors of disobeying You<sup>-azwj</sup>, and Make me from Your<sup>-azwj</sup> visitors and ones spending time in Your<sup>-azwj</sup> Masjids, and from the ones whispering to You<sup>-azwj</sup> at night and day, and from the ones who are fearful in their Salats, and Keep away from me the Pelted Satan<sup>-la</sup> and armies of Iblees<sup>-la</sup>, altogether!'

ثُمَّ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ سَبِّحْ اللَّهَ سَبْعًا وَ اِحْمَدِ اللَّهَ سَبْعًا وَ كَبِّرِ اللَّهَ سَبْعًا وَ هَلِّلِ اللَّهَ سَبْعًا

The recite Ayat Al-Kursi (2:255), and 'Al-Mawazateyn' (Chapters 113 & 114), and (Surah) Al-A'la (seven times), and praise Allah<sup>-azwj</sup> seven times, and extoll Greatness of Allah<sup>-azwj</sup> seven times, and proclaim Oneness of Allah<sup>-azwj</sup> seven times.

ثُمَّ قُلِ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا هَدَيْتَنِي وَ لَكَ الْحَمْدُ عَلَى مَا فَضَّلْتَنِي وَ لَكَ الْحَمْدُ عَلَى مَا شَرَّفْتَنِي وَ لَكَ الْحَمْدُ عَلَى كُلِّ بَلَاءٍ حَسَنٍ أَتَيْتَنِي

Then say, 'O Allah<sup>-azwj</sup>! For You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> Guided me to, and for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> Graced me, and for You<sup>-azwj</sup> is the Praise upon what You<sup>-azwj</sup> Ennobled me, and for You<sup>-azwj</sup> is the Praise upon every affliction the goodness of what You<sup>-azwj</sup> Afflicted me!

<sup>62</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 15 a

<sup>63</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 15 b

اللَّهُمَّ تَقَبَّلْ صَلَاتِي وَ دُعَائِي وَ طَهِّرْ قَلْبِي وَ اشْرَحْ صَدْرِي وَ ثُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

O Allah<sup>-azwj</sup>! Accept my Salat and my supplication, and Purify my heart and Expand my chest, and Turn to me, **surely You are the Oft-turning, the Merciful [2:128]**'.<sup>64</sup>

مصباح الشيخ، فَإِذَا أَرَادَ دُخُولَ الْمَسْجِدِ قَدَّمَ رِجْلَهُ الْيُمْنَى قَبْلَ الْيُسْرَى وَ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ إِلَى قَوْلِهِ وَ جُنُودَ إِبْلِيسَ أَجْمَعِينَ.

(The book) 'Misbah' of the Sheykh,

'When he wants to enter the Masjid, he should forward his right leg before the left, and say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>' – up to his<sup>-asws</sup> words – 'And armies of Iblees<sup>-la</sup> in their entirety'.<sup>65</sup>

17- الْمَكَارِمُ، وَ لَا يَجْلِسُ فِي الْمَسْجِدِ حَتَّى تُصَلِّيَ رُكْعَتَيْنِ تَحِيَّةَ الْمَسْجِدِ وَ إِنْ لَمْ تُكُنْ صَلَّيْتَ رُكْعَتِي الْفَجْرِ أَجْزَأَكَ أَدَاؤُهُمَا عَنِ التَّحِيَّةِ-

(The book) 'Al Makarim' –

'And do not sit in the Masjid until you pray two Cycles Salat as salutation to the Masjid, and if you had not prayed two Cycles of Al-Fajr Salat, count these two from the salutation (Salat).

فَإِذَا أَرَدْتَ الْخُرُوجَ مِنَ الْمَسْجِدِ فَقُلِ اللَّهُمَّ دَعَوْتِي فَأَجِبْ دَعْوَتَكَ- إِلَى آخِرِ مَا مَرَّ مِنْ فَلَاحِ السَّائِلِ-

When you want to exit from the Masjid, then say, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> Called me, so I answered Your<sup>-azwj</sup> Call' – up to end of what has parred from (the book) 'Falaah Al-Saail'.

فَمَنْ قَالَ وَ قَدَّمَ رِجْلَكَ الْيُسْرَى فِي الْخُرُوجِ مِنَ الْمَسْجِدِ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ لَنَا بَابَ فَضْلِكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Then he<sup>-asws</sup> said: 'And forward your left leg during the exiting from the Masjid, and say, 'O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open doors of Your<sup>-azwj</sup> Grace and Your<sup>-azwj</sup> Mercy for us, O most Merciful of the merciful ones!'<sup>66</sup>

18- فَلَاحِ السَّائِلِ، إِذَا أَرَادَ دُخُولَ الْمَسْجِدِ اسْتَقْبَلَ الْقِبْلَةَ وَ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ ثُمَّ ذَكَرَ كَمَا فِي الْمَكَارِمِ إِلَى قَوْلِهِ وَ جُنُودَ إِبْلِيسَ أَجْمَعِينَ وَ قَدَّمَ رِجْلَكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ ادْخُلْ وَ قُلِ اللَّهُمَّ افْتَحْ لِي بَابَ رَحْمَتِكَ وَ تَوْبَتِكَ وَ أَعْلِقْ عَنِّي بَابَ سَخَطِكَ وَ بَابَ كُلِّ مَعْصِيَةٍ هِيَ لَكَ

(The book) 'Falaah Al Saail' –

'When you want to enter the Masjid, face the Qiblah and say: 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>', then he mentioned like what it is in (the book) 'Al-Karaim up to his<sup>-asws</sup> words: 'And armies of Iblees<sup>-la</sup> in their entirety, and forward your right leg before the left and enter, and say, 'O Allah<sup>-azwj</sup>! Open doors of Your<sup>-azwj</sup> Mercy, and Your<sup>-azwj</sup>

<sup>64</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 16 a

<sup>65</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 16 b

<sup>66</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 17

Forgiveness, and Close from me door of Your<sup>-azwj</sup> Annoyance, and door of every disobedience which is to You<sup>-azwj</sup>.

اللَّهُمَّ اعْطِنِي فِي مَقَامِي هَذَا جَمِيعَ مَا أُعْطِيتَ أَوْلِيَاءَكَ مِنَ الْخَيْرِ وَاصْرِفْ عَنِّي جَمِيعَ مَا صَرَفْتَهُ عَنْهُمْ مِنَ الْأَسْوَاءِ وَ الْمَكَارِهِ

O Allah<sup>-azwj</sup>! Give me in this place of mine, entirety of good what You<sup>-azwj</sup> Give Your<sup>-azwj</sup> friends, and Turn away from me entirety of the evils and abhorrence(s) You<sup>-azwj</sup> Turn away from them.

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ... وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اعْفُ عَنَّا وَ اعْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

***'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people'. [2:286].***

اللَّهُمَّ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ وَ ارْزُقْنِي نَصْرَ آلِ مُحَمَّدٍ وَ تَبَتُّنِي عَلَى أَمْرِهِمْ وَ صَلِّ مَا بَيْنِي وَ بَيْنَهُمْ وَ احْفَظْهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنِ أَيْمَانِهِمْ وَ عَنِ شِمَائِلِهِمْ وَ امْنَعُهُمْ أَنْ يُوصَلَ إِلَيْهِمْ بِسُوءٍ

O Allah<sup>-azwj</sup>! Open ears of my heart for Your<sup>-azwj</sup> Zikr and Grace me helping Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Affirm me upon their<sup>-asws</sup> matter, and Connect what is between me and them<sup>-asws</sup>, and Protect them<sup>-asws</sup> from their<sup>-asws</sup> front, and from their<sup>-asws</sup> back, and from their<sup>-asws</sup> right, and from their<sup>-asws</sup> left, and Defend them<sup>-asws</sup> from evil arriving to them<sup>-asws</sup>.

اللَّهُمَّ إِنِّي زَائِرُكَ فِي بَيْتِكَ وَ عَلَى كُلِّ مَأْتِيٍّ حَقٌّ لِمَنْ أَنَاهُ وَ زَارَهُ وَ أَنْتَ أَكْرَمُ مَأْتِيٍّ وَ خَيْرُ مَرْوَرٍ وَ خَيْرُ مَنْ طَلَبَتْ إِلَيْهِ الْحَاجَاتُ

O Allah<sup>-azwj</sup>! I am visiting You<sup>-azwj</sup> in Your<sup>-azwj</sup> house, and for every one come to there is a right for the one coming to him and visits him, and You<sup>-azwj</sup> are most Benevolent of the ones being come to, and best of the ones being visited, and best of the ones the needs can be sought to.

وَ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ بِرَحْمَتِكَ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ وَ بِحَقِّ الْوَلَايَةِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُدْخِلَنِي الْجَنَّةَ وَ تَمُرَّ عَلَيَّ بِفَكَارِكِ رَقَبَتِي مِنَ النَّارِ.

And I ask You<sup>-azwj</sup>, O Allah<sup>-azwj</sup>, O Beneficent, O Merciful, by Your<sup>-azwj</sup> Mercy which is Capacious of all things, and by the right of Wilayah to Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and to Admit me into the Paradise, and Confer upon me the liberation of my neck from the Fire".<sup>67</sup>

19- جامع الأخبار، قال رسول الله ص إذا دخل المسجد أحدكم يضع رجله اليمنى ويقول بسم الله وعلى الله توكلت لا حول ولا قوة إلا بالله-

(The book) 'Jamie Al Akhbaar' –

'Rasool-Allah<sup>-saww</sup> said: 'When one of you enters the Masjid, he should place his right leg and say, 'In the Name of Allah<sup>-azwj</sup>, and I rely upon Allah<sup>-azwj</sup>! There is neither any might nor strength except with Allah<sup>-azwj</sup>!'

وَ إِذَا خَرَجَ يَضَعُ رِجْلَهُ الْيُسْرَى وَ يَقُولُ بِسْمِ اللَّهِ وَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

And when he exits, he should place his leg and say, 'In the Name of Allah<sup>-azwj</sup>, and I seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>!'

ثُمَّ قَالَ يَا عَلِيُّ مَنْ دَخَلَ الْمَسْجِدَ وَ يَقُولُ كَمَا قُلْتُ تَقْبَلِ اللَّهُ صَلَاتَهُ وَ كَتَبَ لَهُ بِكُلِّ رُكْعَةٍ صَلَاةً فَضْلًا مِائَةَ رُكْعَةٍ

Then he<sup>-saww</sup> said: 'O Ali<sup>-asws</sup>! One who enters the Masjid and says like what I<sup>-saww</sup> said, Allah<sup>-azwj</sup> will Accept his Salat and Write for him, with every Cycle of Salat he had prayed, merit of one hundred Cycles of Salat.

فَإِذَا خَرَجَ يَقُولُ مِثْلَ مَا قُلْتُ عَفَرَ اللَّهُ لَهُ الذُّنُوبَ وَ رَفَعَ لَهُ بِكُلِّ قَدَمٍ دَرَجَةً وَ كَتَبَ اللَّهُ لَهُ بِكُلِّ قَدَمٍ مِائَةَ حَسَنَةٍ

When he exits, and he says like what I<sup>-saww</sup> said, Allah<sup>-azwj</sup> will Forgive the sins for him, and Raise a rank for him with every step, and Allah<sup>-azwj</sup> will Write one hundred good deed with every step'.

وَ قَالَ ع إِذَا دَخَلَ الْعَبْدُ الْمَسْجِدَ فَقَالَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ قَالَ الشَّيْطَانُ إِنَّهُ كَسَرَ ظَهْرِي وَ كَتَبَ اللَّهُ لَهُ بِهَا عِبَادَةَ سَنَةٍ

And he<sup>-asws</sup> said: 'When the servant enters the Masjid so he says, 'I seek Refuge with Allah<sup>-azwj</sup> from the Pelted Satan<sup>-la</sup>, the Satan<sup>-la</sup> says, 'He has broken my<sup>-la</sup> back!', and Allah<sup>-azwj</sup> will Write for him worship of a year due to it.

وَ إِذَا خَرَجَ مِنَ الْمَسْجِدِ يَقُولُ مِثْلَ ذَلِكَ كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعْرَةٍ عَلَى بَدَنِهِ مِائَةَ حَسَنَةٍ وَ رَفَعَ لَهُ مِائَةَ دَرَجَةٍ

And when he exits from the Masjid and he says like that, Allah<sup>-azwj</sup> will Write one hundred good deeds for him for every hair upon his body, and Raise a hundred ranks'.

وَ قَالَ ع إِذَا دَخَلَ الْمُؤْمِنُ الْمَسْجِدَ فَيَضَعُ رِجْلَهُ الْيُمْنَى قَالَتِ الْمَلَائِكَةُ عَفَرَ اللَّهُ لَكَ وَ إِذَا خَرَجَ فَوَضَعَ رِجْلَهُ الْيُسْرَى قَالَتِ الْمَلَائِكَةُ حَفِظَكَ اللَّهُ وَ قَضَى لَكَ الْحَوَائِجَ وَ جَعَلَ مَكَافَاتِكَ الْجَنَّةَ.

And he<sup>-asws</sup> said: 'When the Momin enters the Masjid, so he places his right leg, the Angels say, 'Allah<sup>-azwj</sup> has Forgiven (your sins) for you!' And when he exits, so he places his left leg, the Angels say, 'May Allah<sup>-azwj</sup> Protect you and Fulfil the needs for you, and Make your reciprocation be the Paradise'.<sup>68</sup>

20- مَجَالِسُ الشَّيْخِ، جَمَاعَةٌ عَنْ أَبِي الْمُفَضَّلِ عَنْ مُحَمَّدِ بْنِ جَرِيرِ الطَّبْرِيِّ عَنْ مُحَمَّدِ بْنِ عُبَيْدِ الْمُخَارِبِيِّ عَنْ صَالِحِ بْنِ مُوسَى الطَّلْحِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا دَخَلَ الْمَسْجِدَ قَالَ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ-

<sup>68</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 19

(The book) 'Majaalis' of the Sheykh – a group, from Abu Al Mufazzal, from Muhammad Bin Jareer Al Tabari, from Muhammad Bin Ubeyd Al Muhariby, from Salih Bin Musa al Talhy,

'From Abdullah son of Al-Hassan<sup>-asws</sup>, from his mother Fatima<sup>-as</sup> daughter of Al-Husayn<sup>-asws</sup>, from her<sup>-as</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup>: 'Whenever Rasool-Allah<sup>-azwj</sup> entered the Masjid, he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Open doors of Your<sup>-azwj</sup> Mercy for me!'

فَإِذَا خَرَجَ قَالَ اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رِزْقِكَ.

And when he<sup>-saww</sup> exited, he<sup>-saww</sup> said: 'O Allah<sup>-azwj</sup>! Open doors of Your<sup>-azwj</sup> sustenance for me<sup>-saww</sup>!''<sup>69</sup>

21- جَمَالُ الْأُسْبُوعِ، حَدَّثَ أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ هَارُونَ التَّلَعُّكِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ رَجَاءِ بْنِ يَحْيَى بْنِ سَامَانَ الْكَاتِبِ قَالَ هَذَا بِمَا خَرَجَ مِنْ دَارِ صَاحِبِنَا وَ سَيِّدِنَا أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ صَاحِبِ الْعَسْكَرِ الْأَخِيرِ ع فِي سَنَةِ ثَمْسٍ وَ حَمْسِينَ وَ مِائَتَيْنِ قَالَ: إِذَا أَرَدْتَ دُخُولَ الْمَسْجِدِ فَقَدِّمْ رِجْلَكَ الْبَيْسَرَى قَبْلَ الْيُمْنَى فِي دُخُولِكَ وَ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنْ اللَّهِ

(The book) 'Jamaal Al Usbou' – It is narrated by Abu Al-Husayn Muhammad Bin Haroun Al Talakburi, from Muhammad Bin Abdullah, from Raja'a Bin Yahya Bin Samak the scribe who said,

'This is from what emerged from the house of our Master<sup>-asws</sup> and our Chief Abu Muhammad Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, Master<sup>-asws</sup> of Asker the last, in the year two hundred and fifty-five. He<sup>-asws</sup> said: 'When you want to enter the Masjid, forward your right leg before left during your entering (recording error), and say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>'.

إِلَى قَوْلِهِ وَ جُنُودَ إِبْلِيسَ أَجْمَعِينَ كَمَا مَرَّ إِلَّا أَنَّ فِيهِ أَبْوَابَ رَحْمَتِكَ وَ فِيهِ وَ مِنْ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

Up to his<sup>-asws</sup> words: 'And armies of Iblees<sup>-la</sup> in their entirety' just like what has passed, except that in it is: 'Doors of Your<sup>-azwj</sup> Mercy', and in it is: '**And those who are preserving upon their Salats [70:34]**'.

ثُمَّ قَالَ فِي تَبَيُّنِ الرِّوَايَةِ فَإِذَا تَوَجَّهْتَ الْقِبْلَةَ فَقُلِ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ رِضَاكَ طَلَبْتُ وَ ثَوَابَكَ ابْتَغَيْتُ وَ لَكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ

Then he<sup>-asws</sup> said in continuation of the report: 'When you face the Qiblah, then say, 'O Allah<sup>-azwj</sup>! I am turning to You<sup>-azwj</sup> and seeking Your<sup>-azwj</sup> Satisfaction and seeking Your<sup>-azwj</sup> Rewards, and I believe in You<sup>-azwj</sup> and have relied upon You<sup>-azwj</sup>!

اللَّهُمَّ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ وَ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ دِينَ نَبِيِّكَ وَ لَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Allah<sup>-azwj</sup>! Open ears of my heart to Your<sup>-azwj</sup> Zikr, and Affirm my heart upon Your<sup>-azwj</sup> religion and religion of Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, and do not Let my heart deviate after You<sup>-azwj</sup> have Guided me, and Grant to me **Mercy from You; surely You are the Bestower [3:8]**''<sup>70</sup>

<sup>69</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 20

<sup>70</sup> Bihar Al-Anwaar V 80 – The Book Salat – Ch 31 H 21

بيان: تقديم الرجل اليسرى في هذا الخبر مخالف لسائر الأخبار و أقوال الأصحاب و لعله من اشتباه النساخ أو الرواة.

Explanation – *Forwarding the left leg in this Hadeeth is opposite to rest of the Ahadeeth and words of the companions. Perhaps it is from suspicions of the copiers or the reporters.*

## CHAPTER 32 – THE QIBLAH AND ITS RULINGS

الآيات

## The Verses

البقرة وَ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَوَجْهُ اللّٰهِ إِنَّ اللّٰهَ وَاسِعٌ عَلِيمٌ

(Surah) Al Baqarah: **And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]**

وَ قَالَ سُبْحٰنَهُ سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبَلَتِهِمُ الَّذِي كَانُوا عَلَيَّهَا قُلْ لِلّٰهِ الْمَشْرِقُ وَ الْمَغْرِبُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ

And the Glorious Said: **The fools among the people will be saying: ‘What has turned them away from their Qiblah which they were upon?’ Say: ‘For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path’ [2:142]**

وَ كَذٰلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَ يَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعِ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ وَ إِن كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللّٰهُ وَ مَا كَانَ اللّٰهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللّٰهَ بِالنَّاسِ لَرُؤُوفٌ رَّحِيمٌ

**And like that, We Made you (Imams) as an intermediary community in order for you (Imams) to become witnesses upon the people, and the Rasool to become a witness upon you. And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143]**

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَ إِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ

**We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. And those who have been Given the Book are knowing that it is the Truth from their Lord; and Allah is not heedless of what they are doing [2:144]**

وَ لَئِن أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَ مَا أَنتَ بِتَابِعٍ قِبْلَتِهِمْ وَ مَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَ لَئِن اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ

**And even if you were to come to those who have been given the Book with every Sign they will not follow your Qiblah, and you are not a follower of their Qiblah, and they are not**



**followers of each other's Qiblah; and if you follow their desires from what has come to you from the Knowledge, then you would be from the unjust ones [2:145]**

و قال تعالى وَ لِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الخَيْرَاتِ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللهُ جَمِيعاً إِنَّ اللهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And the Exalted Said: **And for everyone there is a destination he should turn towards; therefore compete for the good deeds. Wherever you may happen to be, Allah will Bring you all together. Allah is Able upon everything [2:148]**

وَ مِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ إِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ وَ مَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

**And from wherever you come out, turn your face towards the Sacred Masjid; and surely it is the very truth from your Lord, and Allah is not heedless of what you are doing [2:149]**

وَ مِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَ احْشَوْنِي وَ لِأَنْتُمْ نَعْمَىٰ عَلَىٰكُمْ وَ لَعَلَّكُمْ تَهْتَدُونَ

**And from wherever you come out, turn your face towards the Sacred Masjid; and wherever you are, turn your faces towards it, so that people shall have no accusation against you all, except those of them who are unjust; so do not fear them, and fear Me, and I shall Complete My Favour on you and that you may be rightly Guided [2:150]**

و قال سبحانه لَيْسَ الْبِرُّ أَنْ تُولُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ لَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ الْآيَةَ

And the Glorious Said: **It isn't righteousness that you should be turning your faces facing the east and the west, but the righteous is the one who believes in Allah, and the Last Day, [2:177] – the Verse.**

الأعراف وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

(Surah) Al A'raaf - **Say: 'My Lord Commands with the justice, and straighten your faces at every Masjid [7:29]**

يونس وَ أَنْ أَمِّمْ وَجْهَكَ لِلدِّينِ حَنِيفاً

(Surah) Yunus<sup>-as</sup>: **And that you should set your face towards the upright Religion; [10:105]**

الروم فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً

(Surah) Al Roum: **Then set your face for the upright Religion - [30:30].**

تفسير وَ فِي الْمَجْمَعِ رُوِيَ عَنْ جَابِرٍ أَنَّهُ قَالَ بَعَثَ النَّبِيُّ سَرِيَّةً كُنْتُ فِيهَا وَ أَصَابَتْنَا ظُلْمَةٌ فَلَمْ نَعْرِفِ الْقِبْلَةَ فَقَالَ طَائِفَةٌ مِمَّا قَدْ عَرَفْنَا الْقِبْلَةَ هِيَ هَاهُنَا قِبَلَ الشِّمَالِ فَصَلُّوا وَ خَطُّوا خُطُوطاً

**Interpretation (Ahadeeth) only – And in 'Majma Al-Bayan', it is reported from Jabir having said: 'The Prophet<sup>-saww</sup> send a battalion. I was in it, and darkness hit us, and we could not**

recognise the Qiblah. A group from us said, 'We do recognise the Qiblah, it is over here on the left!' So they prayed Salat and drew a line (marking).

وَ قَالَ بَعْضُنَا الْقِبْلَةَ هَاهُنَا قِبَلِ الْجَنُوبِ فَخَطُّوا حُطُوطاً

And some of us said, 'The Qiblah is over here towards the south!' They drew a line (marking).

فَلَمَّا أَصْبَحُوا وَ طَلَعَتِ الشَّمْسُ أَصْبَحَتْ بِتِلْكَ الْحُطُوطِ لِغَيْرِ الْقِبْلَةِ فَلَمَّا رَجَعْنَا مِنْ سَفَرِنَا سَأَلْنَا النَّبِيَّ ص عَنْ ذَلِكَ فَسَكَتَ فَأَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ.

When it was morning and the sun emerged, those lines turned out to be other than the Qiblah. When we returned from our journey, we asked the Prophet<sup>-saww</sup> about that. He<sup>-saww</sup> was silent, so Allah<sup>-azwj</sup> Revealed this Verse. **(And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115])**

روى الشيخ في التهذيب عن محمد بن الحصين قال كتبت إلى عبد صالح الرجل يصلي في يوم غيم في فلاة من الأرض و لا يعرف القبلة فيصلّي حتى إذا فرغ من صلاته بدت له الشمس فإذا هو قد صلى لغير القبلة أ يعتد بصلاته أم يعيدها

It is reported by the Sheykh in 'Al-Tahzeeb' – from Muhammad Bin Al-Husayn who said, 'A man wrote to Abd Salih<sup>-asws</sup> (7<sup>th</sup> Imam<sup>-asws</sup>) that he prays during a cloudy day in the wilderness of the earth and he does not recognise the Qiblah, so he prays Salat, until when he is free from his Salat the sun appears for him, and behold, he had prayed to other than the Qiblah. Should he count his Salat (as correct) or repeat it?

فكتب يعيدها ما لم يفته الوقت أ و لم تعلم أن الله يقول و قوله الحق فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ.

He<sup>-asws</sup> wrote: 'He should repeat it for as long as he has not missed the timing, and don't you know that Allah<sup>-azwj</sup> Says, and His<sup>-azwj</sup> Word is the truth: **therefore wherever you turn to, so there would be the Face of Allah; [2:115]**'.

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: هَذَا فِي التَّوَاتُفِ حَاصَّةً فِي حَالِ السَّفَرِ.

And it is reported from Al-Sadiq<sup>-asws</sup> having said: 'This is regarding the optional Salats in particular during the state of travelling'.

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ رَوَى أَنَّ رَسُولَ اللَّهِ ص صَلَّى مَدَّةَ مَقَامِهِ بِمَكَّةَ إِلَى بَيْتِ الْمَقْدِسِ ثَلَاثَ عَشْرَةَ سَنَةً وَ بَعْدَ مَهَاجِرَتِهِ إِلَى الْمَدِينَةِ سَبْعَةَ أَشْهُرٍ عَلَى مَا رَوَاهُ عَلِيُّ بْنُ إِبْرَاهِيمَ وَ ذَكَرَهُ جَمَاعَةٌ.

**We have Seen the turning of your face towards the sky, [2:144] – For the period of his<sup>-saww</sup> stay at Makkah, Rasool-Allah<sup>-saww</sup> prayed Salat towards Bayt Al-Maqdis for thirteen years and after his<sup>-saww</sup> emigration to Al-Medina for seven months, based upon what is reported by Ali Bin Ibrahim, and a group has (also) mentioned it.**

وَ رُوِيَ أَنَّهُ ص قَالَ لِجِبْرَائِيلَ ع وَدِدْتُ أَنْ يُحَوِّلَنِي اللَّهُ إِلَى الْكَعْبَةِ

And it is reported that he<sup>-saww</sup> said to Jibraeel<sup>-as</sup>: 'I<sup>-saww</sup> would love it if Allah<sup>-azwj</sup> could Turn me<sup>-saww</sup> towards the Kabah!'

فَقَالَ جِبْرَائِيلُ عِ إِيمًا أَنَا عَبْدٌ مِثْلُكَ وَ أَنْتَ كَرِيمٌ عَلَى رَبِّكَ فَاسْأَلْ فَإِنَّكَ عِنْدَ اللَّهِ بِمَكَانٍ

*Jibraeel<sup>as</sup> said: 'But rather, I<sup>as</sup> am a servant like you<sup>sawww</sup> are, and you<sup>sawww</sup> are more honourable unto your<sup>sawww</sup> Lord<sup>azwj</sup>, therefore ask (Him<sup>azwj</sup>), for you<sup>sawww</sup> are with a position in the Presence of your<sup>sawww</sup> Lord<sup>azwj</sup>'.*

فَعَرَجَ جِبْرَائِيلُ وَ جَعَلَ رَسُولَ اللَّهِ ص يُدِيمُ النَّظَرَ إِلَى السَّمَاءِ رَجَاءً أَنْ يَنْزِلَ جِبْرَائِيلُ بِمَا يُحِبُّ مِنْ أَمْرِ الْقِبْلَةِ فَلَمَّا أَصْبَحَ وَ حَضَرَ وَقْتُ صَلَاةِ الطُّهْرِ وَ قَدْ صَلَّى مِنْهَا رَكْعَتَيْنِ نَزَلَ جِبْرَائِيلُ فَأَخَذَ بِعَضُدَيْهِ وَ حَوَّلَهُ إِلَى الْكَعْبَةِ وَ أَنْزَلَ عَلَيْهِ قَدْ نَرَى الْآيَةَ فَصَلَّى الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ إِلَى الْكَعْبَةِ ..

*Jibraeel<sup>as</sup> ascended and Rasool-Allah<sup>sawww</sup> went on to constantly look at the sky hoping that Jibraeel<sup>as</sup> would descend with what he<sup>sawww</sup> loved, from the matter of the Qiblah. When it was morning and the time of Al-Zohr Salat presented, and he<sup>sawww</sup> had already prayed two Cycles, Jibraeel<sup>as</sup> descended, grabbed him<sup>sawww</sup> by his<sup>sawww</sup> shoulders and turned him<sup>as</sup> towards the Kabah, and it was Revealed unto him<sup>sawww</sup>: **We have Seen the turning of your face towards the sky, [2:144].** So he<sup>sawww</sup> prayed the last two Cycles towards the Kabah”.*

وَ فِي تَفْسِيرِ الْإِمَامِ ع قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِنَّ رَسُولَ اللَّهِ ص لَمَّا فَضَّلَ عَلِيًّا ع وَ أَخْبَرَ عَنْ جَلَالَتِهِ عِنْدَ رَبِّهِ عَزَّ وَ جَلَّ وَ أَبَانَ عَنْ فَضِيلَةِ شِيعَتِهِ وَ أَنْصَارِ دَعْوَتِهِ وَ وَبَّخَ الْيَهُودَ وَ النَّصَارَى عَلَى كُفْرِهِمْ وَ كِتْمَانِهِمْ لِلذِّكْرِ مُحَمَّدٍ وَ عَلِيٍّ وَ آهِمَا فِي كُتُبِهِمْ بِفَضَائِلِهِمْ وَ مَحَاسِنِهِمْ فَخَرَّتِ الْيَهُودُ وَ النَّصَارَى عَلَيْهِمْ

*And in Tafseer of the Imam (Hassan Al-Askari<sup>asws</sup>) – ‘Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> said: ‘When Rasool-Allah<sup>sawww</sup> preferred Ali<sup>asws</sup> and informed about his<sup>asws</sup> majesty in the Presence of his<sup>asws</sup> Lord<sup>azwj</sup> Mighty and Majestic, and clarified about the merits of his<sup>asws</sup> Shias and the helpers of his<sup>asws</sup> call, and Rebuked the Jews and the Christians upon their Kufr and their concealment of the mention of Muhammad<sup>sawww</sup>, and Ali<sup>asws</sup>, and their<sup>asws</sup> Progeny<sup>asws</sup>, (which were) in their Books of their<sup>asws</sup> merits and their<sup>asws</sup> beauties, the Jews and the Christians prided against them<sup>asws</sup>.*

فَقَالَتِ الْيَهُودُ قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ وَ فِيْنَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا وَ هِيَ قِبْلَةُ مُوسَى الَّتِي أَمَرْنَا بِهَا

*The Jews said, ‘We have prayed this Salat towards our Qiblah numerous, and among us are ones who revive the night (stay awake) praying towards it, and it is the Qiblah of Musa<sup>as</sup> which he<sup>as</sup> has ordered us with’.*

وَ قَالَتِ النَّصَارَى قَدْ صَلَّيْنَا إِلَى قِبْلَتِنَا هَذِهِ الصَّلَاةَ الْكَثِيرَةَ وَ فِيْنَا مَنْ يُحْيِي اللَّيْلَ صَلَاةً إِلَيْهَا وَ هِيَ قِبْلَةُ عِيسَى الَّتِي أَمَرْنَا بِهَا

*And the Christians said, ‘We have prayed this Salat numerous towards our Qiblah, and among us are ones who revive the night (stay awake) praying towards it, and it is a Qiblah which Isa<sup>as</sup> ordered us with’.*

وَ قَالَ كُلُّ وَاحِدٍ مِنَ الْفَرِيقَيْنِ أ تَرَى رَبَّنَا يُبْطِلُ أَعْمَالَنَا هَذِهِ الْكَثِيرَةَ وَ صَلَّوَاتِنَا إِلَى قِبْلَتِنَا لِأَنَّ نَتَّبِعَ مُحَمَّدًا عَلَى هَوَاهُ فِي نَفْسِهِ وَ أَحِبِّهِ

*And each one of the two groups said, ‘Do you<sup>sawww</sup> view that our Lord<sup>azwj</sup> would Invalidate these numerous deeds of ours, and our prayers towards our Qiblah because we are not following Muhammad<sup>sawww</sup> upon his<sup>sawww</sup> personal desires with regards to himself<sup>sawww</sup> and his<sup>sawww</sup> brother<sup>asws</sup>?’*

فَأَنْزَلَ اللَّهُ قُلُوبَ يَا مُحَمَّدُ لَيْسَ الْبِرُّ الطَّاعَةَ الَّتِي تَتَّالُونَ بِهَا الْجَنَانَ وَ تَسْتَحْفُونَ بِهَا الْغُفْرَانَ وَ الرِّضْوَانَ أَنْ تُؤَلُّوا وَجُوهَكُمْ بِصَلَاتِكُمْ قِبَلَ الْمَشْرِقِ أَيُّهَا النَّصَارَى وَ قِبَلَ الْمَغْرِبِ أَيُّهَا الْيَهُودُ وَ أَنْتُمْ لِأَمْرِ اللَّهِ مُخَالِفُونَ وَ عَلَى وَلِيِّ اللَّهِ مُعْتَاطُونَ

*Allah-azwj the Exalted Revealed: "Say, O Muhammad-sawww! It isn't righteousness – the obedience by which you would be achieving the Gardens with and be deserving the Forgiveness and the (Divine) Pleasure with it, that you should be turning your faces – by your prayers - facing the east - O you Christians – and – facing the west – O you Jews, and you are opposing the Command of Allah-azwj are enraged upon the Guardian-asws of Allah-azwj.*

وَ لَكِنَّ الْبِرَّ مَنْ بِاللَّهِ بِأَنَّهُ الْوَاحِدُ الْأَحَدُ الْفَرْدُ الصَّمَدُ يُعْظَمُ مَنْ يَشَاءُ وَ يُكْرِمُ مَنْ يَشَاءُ وَ يُهَيِّئُ مَنْ يَشَاءُ وَ يُدِلُّهُ لَا رَادَّ لِأَمْرِهِ وَ لَا مُعَقِّبَ لِحُكْمِهِ

*But the righteous is the one who believes in Allah – that He-azwj is the One, the Alone, the Individual, the Solid. He-azwj Reveres the one He-azwj so Desires to, and Honours the one He-azwj so Desires to, and Disgraces the one He-azwj so Desires to and Humiliates him. There is neither a repeller of His-azwj Command, nor is there an opposer of His-azwj Decision.*

وَ آمَنَ بِالْيَوْمِ الْآخِرِ يَوْمَ الْقِيَامَةِ الَّتِي أَفْضَلَ مَنْ بُوِّئَتْ فِيهَا مُحَمَّدٌ سَيِّدُ الْمُرْسَلِينَ وَ بَعْدَهُ أُخُوهُ وَ وَصِيُّهُ سَيِّدُ الْوَصِيِّينَ وَ الَّتِي لَا يَخْضُرُهَا مِنْ شِيعَةِ مُحَمَّدٍ أَحَدٌ إِلَّا أَضَاءَتْ فِيهَا أَنْوَارُهُ فَسَارَ فِيهَا إِلَى جَنَّاتِ النَّعِيمِ هُوَ وَ إِخْوَانُهُ وَ أَرْوَاجُهُ وَ ذُرِّيَّتُهُ وَ الْمُحْسِنُونَ إِلَيْهِ وَ الدَّافِعُونَ فِي الدُّنْيَا عَنْهُ إِلَى آخِرِ مَا مَرَّ بِطَوْلِهِ.

*And - believe in, the Last Day – Day of Judgment in which the most superior one to be Fulfilled with, would be Muhammad-sawww, Chief of the Mursils-as, and after him-asws would be Ali-asws, his-sawww brother, and his-sawww successor-asws, Chief of the successor-asws. And (the Day) in which no one from his-asws Shias would be present except there would be an increase in his light during it, so they will be travelling in it to the Gardens of Bliss, him and his brothers, and his wives, and his offspring, the doer of good to him, and the defenders of his in the world.*

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، وَ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ فَأَيْنَمَا تَوَلَّوْا فَوَجَّهَ اللَّهُ قَالُ الْعَالَمِ عَ فَإِنَّمَا نَزَلَتْ فِي صَلَاةِ النَّافِلَةِ فَصَلَّاهَا حَيْثُ تَوَجَّهْتَ إِذَا كُنْتَ فِي سَفَرٍ

Tafseer Ali Bin Ibrahim - **And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah; [2:115]** – The Scholar-asws said: 'It was Revealed regarding the optional Salat, so pray it wherever you turn to when you were to be in a journey.

وَ أَمَّا الْفَرَائِضُ فَقَوْلُهُ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ يُعْنِي الْفَرَائِضَ لَا يُصَلِّيَهَا إِلَّا إِلَى الْقِبْلَةِ.

And as for the obligatory Salat, it is His-azwj Word: **and wherever you are, turn your faces towards it, [2:150]** – meaning the obligatory Salat cannot be prayed except towards the Qiblah".<sup>71</sup>

2- الْمُعْتَبَرُ، نَقْلًا مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَ هُوَ يَمْشِي تَطَوُّعًا قَالَ نَعَمْ.

<sup>71</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 1

(The book) 'Al Mo'tabar' – Transmitting from the book of Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Al-Husayn Bin Al Mukhtar,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the man praying optional Salat while he is walking. He<sup>-asws</sup> said: 'Yes''.<sup>72</sup>

3- فَعَهُ الْقُرْآنِ لِلرَّوْثِي، رُوِيَ عَنْهُمَا عَ أَنَّ قَوْلَهُ تَعَالَى وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ فِي الْفَرَضِ وَ قَوْلُهُ فَأَيْنَمَا تُوَلُّوا فَوَجْهُ اللَّهِ قَالَا هُوَ فِي النَّافِلَةِ.

(The book) 'Fiqh Al Quran' of Al Rawandy –

'It is reported from both of them<sup>-asws</sup> (5<sup>th</sup> & 6<sup>th</sup> Imam<sup>-asws</sup>: 'Words of the Exalted: **and wherever you are, turn your faces towards it, [2:150]** are regarding the obligatory (Salat), and His<sup>-azwj</sup> Words: **therefore wherever you turn to, so there would be the Face of Allah; [2:115]**, they<sup>-asws</sup> both said it is regarding the optional Salat''.<sup>73</sup>

4- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِي غُرَّةَ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ عَ الْبَيْتُ قِبْلَةُ الْمَسْجِدِ وَ الْمَسْجِدُ قِبْلَةُ مَكَّةَ وَ مَكَّةُ قِبْلَةُ الْحَرَمِ وَ الْحَرَمُ قِبْلَةُ الدُّنْيَا.

(The book) 'Al Ilal' – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziya, from Al Hassan Bin Saeed, from Ibrahim Bin Abu Al Bilad, from Gurrat who said,

'Abu Abdullah<sup>-asws</sup> said to me 'The House (Kabah) is Qiblah of the Masjid, and the Masjid is Qiblah of Makkah, and Makkah is Qiblah of the Sanctuary (Hurrum), and the Sanctuary (Hurrum) is Qiblah of the world''.<sup>74</sup>

وَ مِنْهُ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الصَّيْرِيِّ عَنِ عَلِيِّ بْنِ حَسَّانَ عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ التَّحْرِيفِ لِأَصْحَابِنَا ذَاتِ الْيَسَارِ عَنِ الْقِبْلَةِ وَ عَنِ السَّبَبِ فِيهِ

And from him, from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ali Al Sayrafi, from Ali Bin Hassan, from his uncle Abdul Rahman, from Al Mufazzal Bin Umar who said,

'I asked Abu Abdullah<sup>-asws</sup> about the distortion by our companions with the left of the Qiblah, and about the cause regarding it.

فَقَالَ إِنَّ الْحَجَرَ الْأَسْوَدَ لَمَّا أَنْزَلَ بِهِ مِنَ الْجَنَّةِ وَ وُضِعَ فِي مَوْضِعِهِ جُعِلَ أَنْصَابُ الْحَرَمِ فِي حَيْثُ حَقَّقَهُ النُّورُ نُورُ الْحَجَرِ فَهُوَ عَنِ يَمِينِ الْكَعْبَةِ أَرْبَعَةُ أَمْثَالٍ وَ عَنِ يَسَارِهَا ثَمَانِيَةٌ أَمْثَالٌ كُلُّهُ اثْنَا عَشَرَ مِيلاً فَإِذَا الْخَرْفَ الْإِنْسَانُ ذَاتِ الْيَمِينِ خَرَجَ عَنْ حَدِّ الْقِبْلَةِ لِعَلَّةَ [لِقِلَّةِ] أَنْصَابِ الْحَرَمِ وَ إِذَا الْخَرْفَ ذَاتِ الْيَسَارِ لَمْ يَكُنْ حَارِجاً عَنْ حَدِّ الْقِبْلَةِ.

He<sup>-asws</sup> said: 'When the Black Stone was descended with from the Paradise and placed in its place, the posts of the Sanctuary (Hurrum) were made to be in when the Noor, radiance of the (Black) Stone reached it. It four miles on right of the Kaaba and eight miles on its left, all

<sup>72</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 2

<sup>73</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 3

<sup>74</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 4 a

of it being twelve miles. So when the person deviates right, he would exit from the boundary of the Qiblah for the reason of the posts of the Sanctuary, and when he deviates to the left, he would not exit from boundary of the Qiblah".<sup>75</sup>

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ الْوَلَوِيِّ عَنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْحَجَّالِ عَنْ بَعْضِ رِجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى جَعَلَ الْكَعْبَةَ قِبْلَةً لِأَهْلِ الْمَسْجِدِ وَ جَعَلَ الْمَسْجِدَ قِبْلَةً لِأَهْلِ الْحَرَمِ وَ جَعَلَ الْحَرَمَ قِبْلَةً لِأَهْلِ الدُّنْيَا.

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya, from Al Hassan Bin Al-Husayn Al Luluie, from Abdullah Bin Muhammad Al Hajjal, from one of his men,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Make the Kabah as Qiblah for people of the Masjid, and Made the Masjid as Qiblah for people of the Sanctuary (Hurrum), and Made the Sanctuary (Hurrum) as Qiblah for people of the world".<sup>76</sup>

5- فَمَنْ الرِّضَا، قَالَ: إِذَا أَرَدْتَ تَوَجُّهَ الْقِبْلَةِ فَتَيَاسَّرْ مِثْلِي مَا تَيَاسَّرُ فَإِنَّ الْحَرَمَ عَنِ يَمِينِ الْكَعْبَةِ أَرْبَعَةُ أَمْيَالٍ وَعَنْ يَسَارِهِ ثَمَانِيَةُ أَمْيَالٍ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – He<sup>-asws</sup> said: 'When you want to divert to the Qiblah, then you can divert to the left double of what you can divert to the right, for the Sanctuary (Hurrum) is on the right of the Kabah by four miles, and on its left by eight miles".<sup>77</sup>

6- النَّهْيَةُ لِلشَّيْخِ، قَالَ: مَنْ تَوَجَّهَ إِلَى الْقِبْلَةِ مِنْ أَهْلِ الْعِرَاقِ وَ الْمَشْرِقِ قَاطِبَةً فَعَلَيْهِ أَنْ يَتَيَاسَّرَ قَلِيلًا لِيَكُونَ مُتَوَجِّهًا إِلَى الْحَرَمِ بِدَلِكِ جَاءَ الْأَثَرُ عَنْهُمْ ع.

(The book) 'Al Nihaya' of the Sheykh who said,

'One from the people of Al-Iraq who diverts to the Qiblah and the whole of the east, upon him is to divert left a little for him to be facing towards the Sanctuary (Hurrum)' – the Ahadeeth of that have come from them<sup>-asws</sup>".<sup>78</sup>

[توفيق و تدقيق و تنقيح و توضيح](#)

## Reconciliation, and proof-reading, and revision, and clarification (Ahadeeth only)

و الذي يسهل العسر و يهين الأمر في ذلك أنه يظهر من الآية و الأخبار الواردة في القبلة أن فيها اتساعا كثيرا و أنه يكفي فيها التوجه إلى ما يصدق عليه عرفا أنه جهة الكعبة و ناحيتها لما عرفت من تفسير الآية و أنه لا يستفاد منها إلا الشطر و الجهة

*And that which eases the difficulty and eases the matter regarding that is the it is apparent from the Verse and the reported Ahadeeth regarding the Qiblah, that there is a lot of leeway in it, and it suffices regarding it to divert towards what is verified as being known to be*

<sup>75</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 4 b

<sup>76</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 4 c

<sup>77</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 5

<sup>78</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 6

direction of the Kaaba and its surrounding, when it is known from interpretation of the Verse, and nothing is derived from it except the side and the direction.

وَلَقَوْلِهِمْ ع مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ.

And due to their<sup>-asws</sup> words: 'Whatever is between the east and the west is Qiblah'.

7- الْعَيَّاشِيُّ، عَنْ خَرِيزٍ قَالَ أَبُو جَعْفَرٍ ع اسْتَقْبَلِ الْقِبْلَةَ بِوَجْهِكَ وَ لَا تُقَلِّبْ وَجْهَكَ فَتَتَمَسَّدَ صَلَاتُكَ فَإِنَّ اللَّهَ يَقُولُ لِنَبِيِّهِ ص فِي الْفَرِيضَةِ قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ.

(The book) 'Al Ayyashi' – from Hareyz who said,

'Turn towards the Qiblah with your face and do not turn your face, (left and right) for you will spoil your Salat. Allah<sup>-azwj</sup> Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup> regarding the obligatory Salat: **turn your face towards the Sacred Masjid; and wherever you are, turn your faces towards it, [2:150]**'.<sup>79</sup>

بيان: زُرَّارَةُ فِي الصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْإِلْتِفَاتُ يَقْطَعُ الصَّلَاةَ إِذَا كَانَ بِكُلِّهِ.

Explanation (Hadeeth only) – Zurara said in 'Al Saheeh' (the correct Hadeeth), from Abu Ja'far<sup>-asws</sup> having said: 'Turning around cuts the Salat when it was with whole of him'.

قَوْلُهُ ع فِي رِوَايَةِ الْحَلْبِيِّ أَعِدِ الصَّلَاةَ إِذَا كَانَ فَاحِشًا. فَإِنَّ الظَّاهِرَ تَحَقُّقَ التَّفَاحِشِ بِالِالْتِفَاتِ بِالْوَجْهِ خَاصَّةً إِلَى أَحَدِ الْجَانِبَيْنِ.

His<sup>-asws</sup> words in a report by Al-Halby: 'Repeat the Salat when it was immoral'. The apparent verification of the 'immorality', is the turning with the face in particular to one of the two sides.

8- الْعَلَلُ، وَ التَّوْحِيدُ، وَ الْمَجَالِسُ، لِلصَّنْدُوقِ عَنْ أَحْمَدَ بْنِ زِيَادٍ وَ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ وَ أَحْمَدَ بْنِ هِشَامٍ وَ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْفَضْلِ بْنِ يُوسُفَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي جَوَابِ ابْنِ أَبِي الْعَوَّجَاءِ حَيْثُ أَنْكَرَ الْحَجَّ وَ الطَّوَّافَ هَذَا بَيِّنَةٌ اسْتَعْبَدَ اللَّهُ عَزَّ وَ جَلَّ بِهِ خَلْقَهُ لِيُخْتَبَرَ بِهِ طَاعَتُهُمْ فِي إِيْتَانِهِ فَحَنَّتْهُمْ عَلَى تَعْظِيمِهِ وَ زِيَارَتِهِ وَ جَعَلَهُ مَحَلًّا أَنْبِيَائِهِ وَ قِبْلَةً لِلْمُصَلِّينَ لَهُ الْخَيْرَ.

(The books) 'Al Ilal', and 'Al Tawheed', and 'Al Majaalis' of Al Sadouq – from Ahmad Bin Ziyad, and Al-Husayn Bin Ibrahim, and Ahmad Bin Hisham, and Ali Bin Abdullah Al Warraq, from Ali Bin Ibrahim, from his father, from Al Fazl Bin Yunus,

'From Abu Abdullah<sup>-asws</sup> having said in answer to Ibn Al Awja when he had denied the Hajj and the Tawaaf: 'This House (Kabah), Allah<sup>-azwj</sup> Mighty and Majestic is being worshipped by it. He<sup>-azwj</sup> Created it in order to Test their obedience with it in their following Him<sup>-azwj</sup>. He<sup>-azwj</sup> Urged them upon revering it and visiting it, and Made it a place of His<sup>-azwj</sup> Prophets, and a Qiblah for the ones praying to Him<sup>-azwj</sup>' – the Hadeeth".<sup>80</sup>

9- فَلَاحِ السَّائِلِ، قَالَ السَّيِّدُ رَه رَأَيْتُ فِي الْأَحَادِيثِ الْمَأْتُورَةَ أَنَّ اللَّهَ تَعَالَى أَمَرَ آدَمَ أَنْ يُصَلِّيَ إِلَى الْمَغْرِبِ وَ نُوحًا أَنْ يُصَلِّيَ إِلَى الْمَشْرِقِ وَ إِبْرَاهِيمَ ع [أَنَّ] يَجْمَعُهُمَا وَ هِيَ الْكَعْبَةُ

<sup>79</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 7

<sup>80</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 8

(The book) 'Falaah Al Saail' –

'The Seyyid said, 'I saw in Ahadeeth handed down over generations that Allah<sup>-azwj</sup> the Exalted Commanded Adam<sup>-as</sup> to pray Salat to the west, and Noah<sup>-as</sup> to pray Salat to the East, and Ibrahim<sup>-as</sup> to gather between the two, and it is the Kabah.

فَلَمَّا بَعَثَ مُوسَى عَ أَمْرَهُ أَنْ يُحْيِيَ دِينَ آدَمَ وَ لَمَّا بَعَثَ عِيسَى عَ أَمْرَهُ أَنْ يُحْيِيَ دِينَ نُوحٍ وَ لَمَّا بَعَثَ مُحَمَّدٌصَ أَمْرَهُ أَنْ يُحْيِيَ دِينَ إِبْرَاهِيمَ.

When He<sup>-azwj</sup> Send Musa<sup>-as</sup>, Commanded him<sup>-as</sup> to revive the religion of Adam<sup>-as</sup>, and when He<sup>-azwj</sup> Sent Isa<sup>-as</sup>, Commanded him to revive the religion of Noah<sup>-as</sup>, and when He<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup>, Commanded him<sup>-saww</sup> to revive the religion of Ibrahim<sup>-as</sup>.'<sup>81</sup>

10- الْمَخَاسِرُ، عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ بَشِيرٍ فِي حَدِيثِ سَلِيمَانَ مَوْلَى طِرْبَالٍ قَالَ: ذَكَرْتُ هَذِهِ الْأَهْوَاءَ عِنْدَ أَبِي عَبْدِ اللَّهِ عَ قَالَ لَا وَ اللَّهِ مَا هُمْ عَلَى شَيْءٍ مِمَّا جَاءَ بِهِ رَسُولُ اللَّهِ إِلَّا اسْتَيْقَبَالَ الْكُغْبَةَ فَمَقَطُ.

(The book) 'Al Mahaasin' – from his father, from Al Nazr, from Yahya Al Halby, from Bashir, in a Hadeeth by Suleyman, a slave of Tirbal who said,

'I mentioned these whims (general Muslims) in the presence of Abu Abdullah<sup>-asws</sup>. He<sup>-asws</sup> said: 'No, by Allah<sup>-azwj</sup>! They are not up anything from what Rasool-Allah<sup>-saww</sup> had come with, except facing the Kabah only!''<sup>82</sup>

11- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاةٍ فَيُظَلُّ أَنْ تَوْبَهُ قَدِ انْحَرَقَ أَوْ أَصَابَهُ شَيْءٌ هَلْ يَصْلُحُ لَهُ أَنْ يَنْظُرَ فِيهِ أَوْ يُفْتَشَهُ

(The book) 'Qurb Al Isnaad', and 'Kitab Al Masaail' –

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the man being in his Salat, so he thinks that his cloth has been torn, or something has hit it, 'Is it correct for him to look at it or search it?'

قَالَ إِنْ كَانَ فِي مُقَدِّمِ التَّوْبِ أَوْ حَائِطِيهِ فَلَا بَأْسَ وَ إِنْ كَانَ فِي مُؤَخَّرِهِ فَلَا يَلْتَمِثُ فَإِنَّهُ لَا يَصْلُحُ لَهُ

He<sup>-asws</sup> said: 'If it was in the front part of the cloth or its sides, there is no problem, and if it was in its back part, he should not turn around, for it is not correct for him'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَلْتَمِثُ فِي صَلَاتِهِ هَلْ يَفْطَعُ ذَلِكَ صَلَاتَهُ

He said, 'I asked him<sup>-asws</sup> about the man turning around during his Salat, 'Does that cut his Salat?'

قَالَ إِذَا كَانَتْ الْقَرِيضَةُ فَانْتَفَتَ إِلَى خَلْفِهِ فَقَدْ قَطَعَ صَلَاتَهُ وَ إِنْ كَانَتْ نَافِلَةً أَمْ يَفْطَعُ ذَلِكَ صَلَاتَهُ وَ لَكِنْ لَا يَعُودُ.

<sup>81</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 9

<sup>82</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 10



He<sup>-asws</sup> said: ‘When it was the obligatory Salat and he turns to his back, his Salat is cut, and if it was an optional Salat, that would not cut his Salat, but he (does not have to) repeat’.<sup>83</sup>

12- الإِخْتِجَاجُ، بِالْإِسْنَادِ إِلَى أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ: لَمَّا كَانَ رَسُولُ اللَّهِ ص بِمَكَّةَ أَمَرَهُ اللَّهُ تَعَالَى أَنْ يَتَوَجَّهَ نَحْوَ الْبَيْتِ الْمُقَدَّسِ فِي صَلَاتِهِ وَ يَجْعَلَ الْكَعْبَةَ بَيْنَهُ وَ بَيْنَهَا إِذَا أَمَكَنَ وَ إِذَا لَمْ يَتِمَّ كُنَّ اسْتَقْبَلَ الْبَيْتَ الْمُقَدَّسَ كَيْفَ كَانَ

(The book) ‘Al Ihtijaj’ – by the chain to,

‘Abu Muhammad Al-Askari<sup>-asws</sup> said: ‘When Rasool-Allah<sup>-saww</sup> was in Makkah, Allah<sup>-azwj</sup> the Exalted Commanded him<sup>-saww</sup> that he<sup>-saww</sup> diverts towards Bayt Al-Maqdis during his<sup>-saww</sup> Salat, and make the Kabah to be between him<sup>-saww</sup> and it, whenever possible. And when it is not possible, he<sup>-saww</sup> should face Bayt Al-Maqdis however he<sup>-saww</sup> can.

وَ كَانَ رَسُولُ اللَّهِ ص يُفْعَلُ ذَلِكَ طُولَ مُقَامِهِ بِهَا ثَلَاثَ عَشْرَةَ سَنَةً

And Rasool-Allah<sup>-saww</sup> used to do that – for the length of his<sup>-saww</sup> stay in it for thirteen years.

فَلَمَّا كَانَ بِالْمَدِينَةِ وَ كَانَ مُتَعَدِّدًا بِاسْتِقْبَالِ بَيْتِ الْمُقَدَّسِ وَ اسْتَقْبَلَهُ وَ انْحَرَفَ عَنِ الْكَعْبَةِ سَبْعَةَ عَشَرَ شَهْرًا أَوْ سِنَّةً عَشَرَ شَهْرًا وَ جَعَلَ قَوْمٌ مِنْ مَرَدَةِ الْيَهُودِ يُفَوِّضُونَ وَ اللَّهُ مَا دَرَى مُحَمَّدٌ كَيْفَ صَلَّى حَتَّى صَارَ يَتَوَجَّهُ إِلَى قِبَلَتِنَا وَ يَأْخُذُ فِي صَلَاتِهِ بِمَدِينَتِنَا وَ نُشْكِنَا

When he<sup>-saww</sup> was in Al-Medina, and was worshipping by facing towards Bayt Al-Maqdis, faced it and away from the Kabah for seventeen months, and a group of the renegade Jews went on saying, ‘By Allah<sup>-azwj</sup>! Muhammad<sup>-saww</sup> does not know how to pray, until he<sup>-saww</sup> becomes facing towards our direction, and he takes to, during his<sup>-saww</sup> Salat, by our ways and our rituals’.

فَاسْتَدَّ ذَلِكَ عَلَى رَسُولِ اللَّهِ ص لَمَّا اتَّصَلَ بِهِ عَنْهُمْ وَ كَرِهَ قِبَلَتَهُمْ وَ أَحَبَّ الْكَعْبَةَ فَجَاءَ جِبْرَائِيلُ ع فَقَالَ لَهُ رَسُولُ اللَّهِ يَا جِبْرَائِيلُ لَوْ دُرِدْتُ لَوْ صَرَفَنِي اللَّهُ عَنِ بَيْتِ الْمُقَدَّسِ إِلَى الْكَعْبَةِ فَقَدْ تَأَذَّبْتُ بِمَا يَتَّصِلُ بِي مِنْ قِبَلِ الْيَهُودِ وَ مِنْ قِبَلَتِهِمْ

That was grievous upon Rasool-Allah<sup>-saww</sup> when it was transmitted with to him<sup>-saww</sup>, from them, and he<sup>-saww</sup> disliked their direction and loved the Kabah. Jibraeel<sup>-as</sup> came to him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said to him: ‘O Jibraeel<sup>-as</sup>! I<sup>-saww</sup> would love it if Allah<sup>-azwj</sup> would Change me<sup>-saww</sup> away from Bayt Al-Maqdis to the Kabah, for I<sup>-saww</sup> have been hurt by what has been transmitted to be from the direction of the Jews, of their direction (Qiblah)’.

فَقَالَ جِبْرَائِيلُ فَاسْأَلْ رَبَّكَ أَنْ يُحَوِّلَكَ إِلَيْهَا فَإِنَّهُ لَا يَرُدُّكَ عَنْ طَلِبَتِكَ وَ لَا يُحْيِيكَ مِنْ بُعَيْتِكَ

Jibraeel<sup>-as</sup> said: ‘Ask your<sup>-saww</sup> Lord<sup>-azwj</sup> to Transfer you<sup>-saww</sup> towards it, for He<sup>-azwj</sup> will neither Reject you<sup>-saww</sup> from your<sup>-saww</sup> seeking nor Disappoint you<sup>-saww</sup> from your<sup>-saww</sup> wish’.

فَلَمَّا اسْتَسَمَّ دُعَاؤُهُ صَعِدَ جِبْرَائِيلُ ع ثُمَّ عَادَ مِنْ سَاعَتِهِ فَقَالَ افْرَأْ يَا مُحَمَّدُ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّئَنَّاكَ قِبَلَهُ تَرْضَاهَا قَوْلَ وَجْهِكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ قُولُوا وَجْوهَكُمْ شَطْرَهُ الْآيَاتِ

<sup>83</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 11

When his<sup>-sawww</sup> supplication was completed, Jibraeel<sup>-as</sup> ascended, then returned within a moment and he<sup>-as</sup> said: 'O Muhammad<sup>-sawww</sup>! Read: **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144]** – the Verse.

فَقَالَتْ الْيَهُودُ عِنْدَ ذَلِكَ مَا وَلاَهُمْ عَن قِبَلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا فَأَجَابَهُمُ اللَّهُ بِأَحْسَنِ جَوَابٍ فَقَالَ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ وَهُوَ يَمْلِكُهُمَا وَتَكَلِيمُهُ النَّحْوُلَ إِلَى جَانِبٍ كَتَحْوِيلِهِ إِلَى جَانِبٍ آخَرَ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَهُوَ مَصْلَحَتُهُمْ وَتُؤَدِّيهِمْ طَاعَتَهُمْ إِلَى جَنَاتِ النَّعِيمِ

The Jews said during that, '**What has turned them away from their Qiblah which they were upon?**'. –Allah<sup>-azwj</sup> Answered them (with) an excellent Answer, so He<sup>-azwj</sup> Said: **Say: 'For Allah is the East and the West; - and He<sup>-azwj</sup> Owns both of them, and His<sup>-azwj</sup> Encumbering the transfer to a side is like His<sup>-azwj</sup> Transferring it for you to another side, He Guides the one He so Desires to, to the Straight Path [2:142]** – and it is their betterment and their obedience leading them to the Gardens of Bliss'.

قَالَ أَبُو مُحَمَّدٍ ع وَجَاءَ قَوْمٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا مُحَمَّدُ هَذِهِ الْقِبْلَةُ بَيْتُ الْمَقْدِسِ قَدْ صَلَّيْتَ إِلَيْهَا أَرْبَعَ عَشْرَةَ سَنَةً ثُمَّ تَرَكْتَهَا الْآنَ أَوْ فَحَقًّا كَانَ مَا كُنْتَ عَلَيْهِ فَقَدْ تَرَكْتَهُ إِلَى بَاطِلٍ فَإِنَّمَا يُخَالِفُ الْحَقُّ الْبَاطِلَ أَوْ بَاطِلًا كَانَ ذَلِكَ فَقَدْ كُنْتَ عَلَيْهِ طَوَّلَ هَذِهِ الْمُدَّةِ فَمَا يُؤْمِنُنَا أَنْ تَكُونَ الْآنَ عَلَى بَاطِلٍ

Abu Muhammad<sup>-asws</sup> said: 'And a group of Jews came over to Rasool-Allah<sup>-azwj</sup> and they said, 'O Muhammad<sup>-sawww</sup>! This Qiblah, Bayt Al-Maqdas, you<sup>-sawww</sup> have prayed Salat towards it for fourteen years, then you<sup>-sawww</sup> are leaving it now? Was is Truth that you<sup>-sawww</sup> were upon? Then you<sup>-sawww</sup> have left it to a falsehood, for whatever opposes the Truth, so it is false. Or was that falsehood before? Then you<sup>-sawww</sup> were upon it for this lengthy period. So what must we believe in, that you<sup>-sawww</sup> have come to be now, were upon the falsehood (before)?'

فَقَالَ رَسُولُ اللَّهِ ص بَلْ كَانَ ذَلِكَ حَقًّا وَهَذَا حَقٌّ يَقُولُ اللَّهُ قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ إِذَا عَرَفَ صَلَاحَكُمْ يَا أَيُّهَا الْعِبَادُ فِي اسْتِثْبَالِ الْمَشْرِقِ أَمَرَكُمْ بِهِ وَ إِذَا عَرَفَ صَلَاحَكُمْ فِي اسْتِثْبَالِ الْمَغْرِبِ أَمَرَكُمْ بِهِ وَ إِذَا عَرَفَ صَلَاحَكُمْ فِي غَيْرِهَا أَمَرَكُمْ بِهِ فَلَا تُنْكِرُوا تَدْبِيرَ اللَّهِ فِي عِبَادِهِ وَ قَصْدَهُ إِلَى مَصَالِحِكُمْ

Rasool-Allah<sup>-sawww</sup> said: 'But that was right, and this is right (as well). Allah<sup>-azwj</sup> is Saying **Say: 'For Allah is the East and the West; He Guides the one He so Desires to, to the Straight Path [2:142]**. When He<sup>-azwj</sup> Recognises your betterment, O you servants, in facing the east, He<sup>-azwj</sup> would Command you with it, and when He<sup>-azwj</sup> Recognises your betterment in facing the west, He<sup>-azwj</sup> would Command you with it, and if He<sup>-azwj</sup> Recognises your betterment in something else, He<sup>-azwj</sup> would Command you with it. Therefore, you should not be denying the Management of Allah<sup>-azwj</sup> the Exalted regarding His<sup>-azwj</sup> servants, and His<sup>-azwj</sup> Purpose to their betterment'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص قَدْ تَرَكْتُمُ الْعَمَلَ يَوْمَ السَّبْتِ ثُمَّ عَمِلْتُم بَعْدَهُ سَائِرَ الْأَيَّامِ ثُمَّ تَرَكْتُمُوهُ فِي السَّبْتِ ثُمَّ عَمِلْتُم بَعْدَهُ أَفَتَرَكْتُمُ الْحَقَّ إِلَى بَاطِلٍ أَوْ الْبَاطِلَ إِلَى حَقٍّ أَوْ الْبَاطِلَ إِلَى بَاطِلٍ أَوْ الْحَقَّ إِلَى حَقٍّ فَوَلُّوا كَيْفَ شِئْتُمْ فَهُوَ قَوْلُ مُحَمَّدٍ وَ جَوَابُهُ لَكُمْ

Then Rasool-Allah<sup>-sawww</sup> said to them: 'You had left the work on the day of Saturday, then you worked after if from the rest of the days, then you left it during the Saturday, then you worked

after it. Were you leaving the truth to the falsehood, or the falsehood to a truth? Or the falsehood to a falsehood, or the truth to a truth? Therefore turn wherever you so like to, for it is the speech of Muhammad<sup>-saww</sup> and his<sup>-saww</sup> answer to you all’.

قَالُوا بَلْ تَزُكُّ الْعَمَلِ فِي السَّبْتِ حَقٌّ وَالْعَمَلِ بَعْدَهُ حَقٌّ

They said, ‘But, leaving the work during the Saturday was right, and the working after it was right’.

فَقَالَ رَسُولُ اللَّهِ ص فَكَذَلِكَ قِبْلَةُ بَيْتِ الْمَقْدِسِ فِي وَقْتِهِ حَقٌّ ثُمَّ قِبْلَةُ الْكَعْبَةِ فِي وَقْتِهِ حَقٌّ

Rasool-Allah<sup>-saww</sup> said: ‘Similar to that, the Qiblah of Bayt Al-Maqdas during its time, was right, then Qiblah of the Kabah during its time is right’.

فَقَالُوا يَا مُحَمَّدُ أَ قِبْلًا لِرَبِّكَ فِيمَا كَانَ أَمْرَكَ بِهِ يَرْغَمُكَ مِنَ الصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ حِينَ نَقَلْنَاكَ إِلَى الْكَعْبَةِ

They said, ‘O Muhammad<sup>-saww</sup>! Was there a change of mind for your<sup>-saww</sup> Lord<sup>-azwj</sup> in what He<sup>-azwj</sup> has Commanded with, by your<sup>-saww</sup> claim, from the Salat towards Bayt Al-Maqdas when He<sup>-azwj</sup> Transferred you<sup>-saww</sup> toward the Kabah?’

فَقَالَ رَسُولُ اللَّهِ ص مَا بَدَا لَهُ عَنْ ذَلِكَ فَإِنَّهُ الْعَالِمُ بِالْعَوَاقِبِ وَالْقَادِرُ عَلَى الْمَصَالِحِ لَا يَسْتَدْرِكُ عَلَى نَفْسِهِ غَلْطًا وَلَا يَسْتَحْدِثُ رَأْيًا يُخَالِفُ الْمُتَقَدِّمَ حَلًّا عَنْ ذَلِكَ وَلَا يَقَعُ أَيْضًا عَلَيْهِ مَانِعٌ يَمْتَنِعُ مِنْ مُرَادِهِ وَ لَيْسَ يَبْدُو إِلَّا لِمَنْ كَانَ هَذَا وَصْفُهُ وَ هُوَ عَزَّ وَ جَلَّ مُتَعَالٍ عَنْ هَذِهِ الصِّفَاتِ عُلوًّا كَبِيرًا

Rasool-Allah<sup>-saww</sup> said: ‘There was no change of mind for Him<sup>-azwj</sup> about that, for He<sup>-azwj</sup> is the Knower of the consequences, and the Powerful upon the betterment. A mistake cannot be comprehended upon Himself<sup>-azwj</sup>, nor does He<sup>-azwj</sup> have a new opinion with opposite to the preceding one. He<sup>-azwj</sup> is more Majestic than that; and there does not occur upon Him<sup>-azwj</sup>, as well, a preventer preventing Him<sup>-azwj</sup> from His<sup>-azwj</sup> Purpose, and it isn’t a change of mind except for the one who was upon these qualities, and He<sup>-azwj</sup> is Mightier, and more Majestic and Exalted from these qualities, Loftier, Greater’.

ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ اللهُ أَيُّهَا الْيَهُودُ أَخْبِرُونِي عَنِ اللَّهِ أَ لَيْسَ يُمْرِضُ ثُمَّ يُصِحُّ وَ يُصِحُّ ثُمَّ يُمْرِضُ أَ بَدَا لَهُ فِي ذَلِكَ أ لَيْسَ يُجِيئُ وَ يُمِيتُ أ لَيْسَ يَأْتِي بِاللَّيْلِ فِي أَثَرِ النَّهَارِ ثُمَّ بِالنَّهَارِ فِي أَثَرِ اللَّيْلِ أَ بَدَا لَهُ فِي كُلِّ وَاحِدَةٍ مِنْ ذَلِكَ

Then Rasool-Allah<sup>-saww</sup> said to them: ‘O you Jews! Inform me about Allah<sup>-azwj</sup>. Doesn’t He<sup>-azwj</sup> Cause illness then Grants health, and Grants health then Causes illness? Is there a change of mind for Him<sup>-azwj</sup> regarding that? Doesn’t He<sup>-azwj</sup> Cause to live and Cause to die, is it a change of mind for Him<sup>-azwj</sup>? Doesn’t He<sup>-azwj</sup> Come with the night in the footsteps of the day, and the day in the footsteps of the night? Is it a change of mind for Him<sup>-azwj</sup> in each one from that?’

قَالُوا لَا

They said, ‘No’.

قَالَ فَكَذَلِكَ اللهُ تَعَبَّدَ نَبِيَّهُ مُحَمَّدًا بِالصَّلَاةِ إِلَى الْكَعْبَةِ بَعْدَ أَنْ تَعَبَّدَهُ بِالصَّلَاةِ إِلَى بَيْتِ الْمَقْدِسِ وَ مَا بَدَا لَهُ فِي الْأَوَّلِ

He<sup>-saww</sup> said: 'Like that is Allah<sup>-azwj</sup> the Exalted. His<sup>-azwj</sup> Prophet<sup>-saww</sup>, Muhammad<sup>-saww</sup> worshipped with the Salat towards the Kabah after having worshipped Him<sup>-azwj</sup> with the Salat towards Bayt Al-Maqdas, and there was no change of mind for Him<sup>-azwj</sup> regarding the first'.

ثُمَّ قَالَ أَلَيْسَ اللَّهُ بِأَتَى بِهِ بِالشِّتَاءِ فِي أَثَرِ الصَّيْفِ وَ الصَّيْفِ فِي أَثَرِ الشِّتَاءِ أَمْ بَدَا لَهُ فِي كُلِّ وَاحِدٍ مِنْ ذَلِكَ

Then he<sup>-saww</sup> said: 'Doesn't Allah<sup>-azwj</sup> Come with the winter in the footsteps of the summer, and the summer in the footsteps of the winter? Is it a change of mind for Him<sup>-azwj</sup> in each of that?'

قَالُوا لَا

They said, 'No'.

قَالَ فَكَذَلِكَ لَمْ يَبْدُ لَهُ فِي الْقِبْلَةِ

He<sup>-saww</sup> said: 'Similar to that, there was no change of mind for Him<sup>-azwj</sup> regarding the Qiblah'.

قَالَ ثُمَّ قَالَ أَلَيْسَ قَدْ أَلَزَمَكُمْ فِي الشِّتَاءِ أَنْ تَحْتَرِزُوا مِنَ الْبَرْدِ بِالثِّيَابِ الْعَلِيظَةِ وَ أَلَزَمَكُمْ فِي الصَّيْفِ أَنْ تَحْتَرِزُوا مِنَ الْحَرِّ أَمْ بَدَا لَهُ فِي الصَّيْفِ حَتَّى أَمَرَكُمْ بِخِلَافِ مَا كَانَ أَمَرَكُمْ بِهِ فِي الشِّتَاءِ

He<sup>-asws</sup> said: 'Then he<sup>-saww</sup> said: 'Hasn't Allah<sup>-azwj</sup> Necessitated you during the winter, or you should be protecting from the cold with the thick clothes? And necessitated you during the summer that you should be protecting from the heat? Is it a change of mind for Him<sup>-azwj</sup> during the summer until He<sup>-azwj</sup> Commanded you with the opposite of what He<sup>-azwj</sup> had Commanded you with during the winter?'

قَالُوا لَا

They said, 'No'.

قَالَ رَسُولُ اللَّهِ ص فَكَذَلِكَ اللَّهُ تَعَبَّدَكُمْ فِي وَقْتٍ لِصَلَاةٍ يَعْلَمُهُ بِشَيْءٍ ثُمَّ تَعَبَّدَكُمْ فِي وَقْتٍ آخَرَ لِصَلَاةٍ آخَرَ يَعْلَمُهُ بِشَيْءٍ آخَرَ فَإِذَا أَطَعْتُمْ اللَّهَ فِي الْحَالَتَيْنِ اسْتَحَقَقْتُمْ ثَوَابَهُ وَ أَنْزَلَ اللَّهُ وَ لِلَّهِ الْمَشْرِقُ وَ الْمَغْرِبُ فَأَيْنَمَا تُوَلُّوا فَوَجْهُ اللَّهِ أَهَى إِذَا تَوَجَّهْتُمْ بِأَمْرِهِ فَتَمَّ الْوَجْهُ الَّذِي تَقْصِدُونَ مِنْهُ اللَّهُ وَ تَأْمَلُونَ ثَوَابَهُ

Rasool-Allah<sup>-saww</sup> said: 'Similar to that, Allah<sup>-azwj</sup> the Exalted Wanted your worship during a time for betterment, He<sup>-azwj</sup> Taught something, then after it, during another time, for another betterment, Taught something other. When you obey Allah<sup>-azwj</sup> in both the states, you would be deserving of His<sup>-azwj</sup> Rewards. And Allah<sup>-azwj</sup> Revealed **And for Allah is the East and the West; therefore wherever you turn to, so there would be the Face of Allah [2:115]**. When you are diverting by His<sup>-azwj</sup> Command, so there would be the Face of Allah<sup>-azwj</sup> you are aiming Allah<sup>-azwj</sup> from, and are working for His<sup>-azwj</sup> Rewards'.

ثُمَّ قَالَ رَسُولُ اللَّهِ ص يَا عِبَادَ اللَّهِ أَنْتُمْ كَالْمَرْضَى وَ اللَّهُ رَبُّ الْعَالَمِينَ كَالطَّيِّبِ فَصَلَّاحِ الْمَرْضَى فِيمَا يَعْلَمُهُ الطَّيِّبُ يُدِيرُهُ بِهِ لَا فِيمَا يَشْتَهِيهِ الْمَرِيضُ وَ يَفْتَرِحُهُ أَلَا فَسَلِّمُوا لَهُ أَمْرَهُ تَكُونُوا مِنَ الْفَائِزِينَ

Then Rasool-Allah<sup>-saww</sup> said: ‘O servants of Allah<sup>-azwj</sup>! You are like patients, and the Lord<sup>-azwj</sup> of the world is like the doctor. The wellbeing of the patient is in what the doctor knows and plans with it. It is not in what the patient desires and suggests it. Indeed! Be submitting to Allah<sup>-azwj</sup> to His<sup>-azwj</sup> Commands, you will become from the successful ones’.

فَقِيلَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ فَلِمَ أَمَرَ بِالْقِبْلَةِ الْأُولَى

It was said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Why did He<sup>-azwj</sup> Commanded with the first Qiblah?’

فَقَالَ لِمَا قَالَ اللَّهُ عَزَّ وَجَلَّ وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا وَ هِيَ بَيْتُ الْمَقْدِسِ إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَيَّ عَقْبَيْهِ إِلَّا لِنَعْلَمَ ذَلِكَ مِنْهُ مَوْجُوداً بَعْدَ أَنْ عَلِمْنَاهُ سَبَّحَهُ وَ ذَلِكَ

He<sup>-asws</sup> said: ‘When Allah<sup>-azwj</sup> Mighty and Majestic Said: **And We did not Make the Qiblah which you were upon** - and it is Bayt Al-Maqdas - **except for Us to Know who follows the Rasool from the one turns upon his heels [2:143]** except for Us<sup>-azwj</sup> to Know that – from it – they remain after having Taught them, so they would be found to be on it.

أَنَّ هَوَى أَهْلِ مَكَّةَ كَانَ فِي الْكَعْبَةِ فَأَرَادَ اللَّهُ أَنْ يُبَيِّنَ مُتَّبِعَ مُحَمَّدٍ مِنْ مُخَالَفِهِ بِاتِّبَاعِ الْقِبْلَةِ الَّتِي كَرِهَهَا وَ مُحَمَّدٌ ص يَأْمُرُ بِهَا وَ لَمَّا كَانَ هَوَى أَهْلِ الْمَدِينَةِ فِي بَيْتِ الْمَقْدِسِ أَمَرَهُمْ بِمُخَالَفَتِهَا وَ التَّوَجُّهِ إِلَى الْكَعْبَةِ لِيُبَيِّنَ مَنْ يُوَافِقُ مُحَمَّدًا فِيمَا يَكْرَهُهُ فَهُوَ مُصَدِّقُهُ وَ مُوَافِقُهُ

And that was, that the desire of the people of Makkah was regarding the Kabah. Allah<sup>-azwj</sup> Intended that it be manifested for Muhammad<sup>-saww</sup>, the one who opposes him<sup>-as</sup>, by following the Qiblah, which they disliked it, and Muhammad<sup>-saww</sup> ordered with it. And when it was the desire of the people of Al-Medina regarding Bayt Al-Maqdas, He<sup>-azwj</sup> Commanded them with the opposite to it and to divert towards the Kabah in order to manifest the one who is concordant with Muhammad<sup>-saww</sup> in what he dislikes, so his ratification would be his concordance.

ثُمَّ قَالَ وَ إِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ إِنَّمَا كَانَ التَّوَجُّهُ إِلَى بَيْتِ الْمَقْدِسِ فِي ذَلِكَ الْوَقْتِ كَبِيرَةً إِلَّا عَلَى مَنْ يَهْدِي اللَّهُ فَعَرَفَ أَنَّ اللَّهَ يَتَعَدَّدُ بِخِلَافِ مَا يُرِيدُهُ الْمَرْءُ لِيُبَيِّنَ طَاعَتَهُ فِي مُخَالَفَةِ هَوَاهُ.

Then He<sup>-azwj</sup> Said: **And even though it may be grievous, except upon those Guided by Allah. [2:143]** —It was so that the turning (facing) towards Bayt Al-Maqdas during that time was grievous, except upon the one Guided by Allah<sup>-azwj</sup>, for he recognised that Allah<sup>-azwj</sup> would be worshipped with opposite to what the man is intending, in order to Test him of his obedience in opposing his own desires’<sup>.84</sup>

13- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا فَإِنَّ هَذِهِ الْآيَةَ مُتَقَدِّمَةٌ عَلَى قَوْلِهِ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا وَ إِنَّهُ نَزَّلَ أُوَّلًا قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ثُمَّ نَزَّلَ سَيَقُولُ السُّفَهَاءُ الْآيَةَ

Tafseer Ali Bin Ibrahim - **The fools among the people will be saying: ‘What has turned them away from their Qiblah which they were upon?’ [2:142].** This Verse is advanced upon His<sup>-azwj</sup> Words: **We have Seen the turning of your face towards the sky, so We will be Turning you**

<sup>84</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 12

**towards a Qiblah you will be pleased with; [2:144]**, it was first Revealed: **We have Seen the turning of your face towards the sky, [2:144]**, then it was Revealed: **The fools among the people will be saying: [2:142]** – the Verse.

وَذَلِكَ أَنَّ الْيَهُودَ كَانُوا يُعَيِّرُونَ رَسُولَ اللَّهِ ص وَ يُقُولُونَ لَهُ أَنْتَ تَابِعَ لَنَا نُصَلِّيَ إِلَى قِبَلَتِنَا

And that is because the Jews were faulting Rasool-Allah<sup>-sawww</sup> and saying to him<sup>-sawww</sup>, 'You<sup>-sawww</sup> a follower of ours. You<sup>-sawww</sup> are praying to our Qiblah!'

فَاعْتَمَّ رَسُولُ اللَّهِ ص مِنْ ذَلِكَ غَمًّا شَدِيدًا وَ حَرَجَ فِي جَوْفِ اللَّيْلِ يَنْظُرُ فِي آفَاقِ السَّمَاءِ وَ يَنْتَظِرُ أَمْرَ اللَّهِ تَبَارَكَ وَ تَعَالَى فِي ذَلِكَ فَلَمَّا أَصْبَحَ وَ حَضَرَتْ صَلَاةَ الظُّهْرِ وَ كَانَ فِي مَسْجِدِ نَبِيِّ سَالِمٍ قَدْ صَلَّى بِهِنَّ الظُّهْرَ رَكْعَتَيْنِ فَنَزَلَ عَلَيْهِ جِبْرَائِيلُ ع فَأَخَذَ بَعْضُدَيْهِ فَحَوَّلَهُ إِلَى الْكَعْبَةِ

Rasool-Allah<sup>-sawww</sup> was saddened from that with severe sadness, and he<sup>-sawww</sup> went out in middle of the night looking at horizons of the sky and awaiting Command of Allah<sup>-azwj</sup> Blessed and Exalted regarding that. When it was morning and Al-Zohr Salat presented, and he<sup>-sawww</sup> was in Masjid of the clan of Salim having already prayed (first) two Cycles of Al-Zohr Salat, Jibraeel<sup>-as</sup> descended unto him<sup>-sawww</sup>. He<sup>-as</sup> grabbed his<sup>-sawww</sup> shoulder and turned him<sup>-sawww</sup> towards the Kabah.

فَأَنْزَلَ اللَّهُ عَلَيْهِ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلتَوَلَّيْنَاكَ قِبَلَةً نَرْضَاهَا قَوْلٍ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

Allah<sup>-azwj</sup> Revealed unto him<sup>-sawww</sup>: **We have Seen the turning of your face towards the sky, so We will be Turning you towards a Qiblah you will be pleased with; So turn then your face towards the Sacred Masjid; [2:144]**.

فَصَلَّى رَكْعَتَيْنِ إِلَى بَيْتِ الْمُقَدَّسِ وَ رَكْعَتَيْنِ إِلَى الْكَعْبَةِ فَقَالَتِ الْيَهُودُ وَ السُّفَهَاءُ مَا وَلَّاهُمْ عَنْ قِبَلَتِهِمْ الَّتِي كَانُوا عَلَيْهَا وَ تَحَوَّلَتِ الْقِبْلَةُ إِلَى الْكَعْبَةِ بَعْدَ مَا صَلَّى النَّبِيُّ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً إِلَى بَيْتِ الْمُقَدَّسِ وَ بَعْدَ مُهَاجَرَتِهِ إِلَى الْمَدِينَةِ صَلَّى إِلَى بَيْتِ الْمُقَدَّسِ سَبْعَةَ أَشْهُرٍ ثُمَّ حَوَّلَ اللَّهُ عَزَّ وَ جَلَّ الْقِبْلَةَ إِلَى الْبَيْتِ الْحَرَامِ

Thus, he<sup>-sawww</sup> prayed two Cycles towards Bayt Al-Maqdis and two Cycles to the Kabah. The Jews and the foolish ones said, '**What has turned them away from their Qiblah which they were upon?**' [2:142], and transfer of the Qiblah to the Kabah was after the Prophet<sup>-sawww</sup> had prayed Salat at Makkah for thirteen years towards Bayt Al-Maqdis, and after his<sup>-sawww</sup> emigrating to Al-Medina he<sup>-sawww</sup> prayed Salat towards Bayt Al-Maqdis for seven months. Then Allah<sup>-azwj</sup> Mighty and Majestic Transferred the Qiblah towards the Sacred Masjid.

ثُمَّ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ يُعْنِي وَ لَا الَّذِينَ ظَلَمُوا مِنْهُمْ وَ إِلَّا فِي مَوْضِعٍ وَ لَا وَ لَيْسَتْ هِيَ اسْتِثْنَاءً.

Then Allah<sup>-azwj</sup> Mighty and Majestic Said: **and from wherever you come out, turn your face towards the Sacred Masjid; and wherever you are, turn your faces towards it, so that people shall have no accusation against you all, except those of them who are unjust; [2:150]** – meaning, and not those who are unjust from them, or else in the place would be, 'And no', and it is not an exclusion'. (Opinion)

وَمِنْهُ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ تَعَالَى وَ قَالَتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ آمَنُوا بِالَّذِي أُنزِلَ عَلَى الَّذِينَ آمَنُوا وَجْهَ النَّهَارِ وَ أَكْفَرُوا آخِرَهُ لَعَلَّهُمْ يَرْجِعُونَ

And from him (Ali Bin Ibrahim), in a report by Abu Al Jaroud,

‘From Abu Ja’far<sup>asws</sup> regarding Words of the Exalted: **‘We believe in that which has been Revealed to those who believe, in the first part of the day, and disbelieve at the end of it, perhaps they would be returning (to our Qiblah) [3:72]:**

فَإِنَّ رَسُولَ اللَّهِ ص لَمَّا قَدِمَ الْمَدِينَةَ وَ هُوَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ أَعْجَبَ ذَلِكَ الْيَهُودَ

‘When Rasool-Allah<sup>saww</sup> proceeded to Al-Medina, he<sup>saww</sup> used to offer Salat in the direction of Bayt Al-Maqdas. That astounded the Jews. When Allah<sup>azwj</sup> Changed (the direction of Salat) from Bayt Al-Maqdas to the Sacred House (Kabah), the Jews were angered from that.

فَلَمَّا صَرَفَهُ اللَّهُ عَنْ بَيْتِ الْمَقْدِسِ إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَجَدَتِ الْيَهُودُ مِنْ ذَلِكَ وَ كَانَ صَرَفُ الْقِبْلَةِ صَلَاةَ الظُّهْرِ فَقَالُوا صَلَّى مُحَمَّدٌ الْغَدَاةَ وَ اسْتَقْبَلَ قِبَلَتَنَا فَ آمَنُوا بِالَّذِي أُنزِلَ عَلَى مُحَمَّدٍ وَجْهَ النَّهَارِ وَ أَكْفَرُوا آخِرَهُ يَعْثُونَ الْقِبْلَةَ حِينَ اسْتَقْبَلَ رَسُولُ اللَّهِ الْمَسْجِدَ الْحَرَامَ لَعَلَّهُمْ يَرْجِعُونَ إِلَى قِبَلَتِنَا.

And the changing of the Qiblah was during the Al-Zohr Salat, so they said, ‘Muhammad<sup>saww</sup> Prays in the morning and makes his<sup>saww</sup> direction as our direction, therefore believe in that which has been Revealed unto Muhammad<sup>saww</sup> in the daytime, and disbelieve (what was Revealed) at the end of it’ – meaning the Qiblah when Rasool-Allah prayed Salat facing towards the Sacred Masjid - **perhaps they would be returning (to our Qiblah)’**.<sup>85</sup>

14- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عُقْدَةَ عَنْ أَبِي عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنْ جَدِّهِ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنِ الرَّضَا عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ: لَمَّا صَرَفَتِ الْقِبْلَةَ أَتَى رَجُلٌ قَوْمًا فِي صَلَاتِهِمْ فَقَالَ إِنَّ الْقِبْلَةَ قَدْ تَحَوَّلَتْ فَتَحَوَّلُوا وَ هُمْ رُكُوعٌ.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from his father, from Ahmad Bin Muhammad Bin Al Salt, from Ahmad Bin Muhammad Bin Saeed, Ibn Uqdah, from Abu Abdullah Bin Ali, from his grandfather Ubeydullah, from his father,

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: ‘When the Qiblah was changed, a man came to a group. He said, ‘The Qiblah has been changed!’ So they transferred while they were performing Ruk’u’’.<sup>86</sup>

15- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفِ بْنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ يَقُولُ مَنْ صَلَّى عَلَى غَيْرِ الْقِبْلَةِ وَ هُوَ يَرَى أَنَّهُ عَلَى الْقِبْلَةِ ثُمَّ عَرَفَ بَعْدَ ذَلِكَ فَلَا إِعَادَةَ عَلَيْهِ إِذَا كَانَ فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ.

(The book) ‘Qurb Al Isnaad’ – from Al Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

<sup>85</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 13

<sup>86</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 14

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>: ‘Ali<sup>-asws</sup> had said: ‘One who prays Salat to other than the Qiblah while he is viewing that he is upon the Qiblah, then he knows after that, there is no repeating upon him, when it was among what is between the east and the west’’.<sup>87</sup>

16- فُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ ابْنِ الْبُخَيْرِيِّ عَنِ جَعْفَرٍ عَنِ أَبِيهِ عَنِ عَلِيِّ ع قَالَ: الْإِلْتِفَاتُ فِي الصَّلَاةِ الْخِيَالِيسُ مِنَ الشَّيْطَانِ فَإِيَّاكُمْ وَ الْإِلْتِفَاتُ فِي الصَّلَاةِ

(The book) ‘Qurb Al Isnaad’ – from Al Sindy Bin Muhammad, from Ibn al Bakhtari,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘The turning around in the Salat is a theft (of his Salat) from the Satan<sup>-la</sup>, beware of the turning around during the Salat.

فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُعْطِلُ عَلَى الْعِبَادِ إِذَا قَامَ فِي الصَّلَاةِ فَإِذَا التَّمَّتْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ عَمَّنْ تَلْتَفِتُ ثَلَاثَةَ فَإِذَا التَّمَّتْ الرَّابِعَةَ أُعْرَضَ اللَّهُ عَنْهُ.

Allah<sup>-azwj</sup> Blessed and Exalted Turn to the servant when he stands in the Salat. When he turns around, Allah<sup>-azwj</sup> Blessed and Exalted Says: ‘O son of Adam<sup>-as</sup>! Who are you turning away from?’ – three times. When he turns the fourth time, Allah<sup>-azwj</sup> Turns away from him’’.<sup>88</sup>

17- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَمَّادِ بْنِ عُمَانَ وَ حَلْفِ بْنِ حَمَّادٍ عَنِ الْفَضِيلِ وَ رُبَيْعِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَاقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا قَالَ تُقِيمُ لِلصَّلَاةِ لَا تَلْتَفِتُ يَمِينًا وَ شِمَالًا.

Tafseer Ali Bin Ibrahim – from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Hammad Bin Usman, and Khalaf Bin Hammad, from Al Fuzeyl, and Rabie,

‘From Abu Abdullah<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Then set your face for the upright Religion - [30:30]**. He<sup>-asws</sup> said: ‘You should stand for the Salat, neither turning right nor left’’.<sup>89</sup>

18- فُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبُخَيْرِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص اسْتَقْبَلَ بَيْتَ الْمُقَدَّسِ سَبْعَةَ عَشَرَ شَهْرًا ثُمَّ صُرِفَ إِلَى الْكَعْبَةِ وَ هُوَ فِي صَلَاةِ الْعَصْرِ.

(The book) ‘Qurb Al Isnaad’ – from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> faced towards Bayt Al-Maqdis for seventeen months, then he<sup>-saww</sup> changed to the Kabah, and it was during Al-Asar Salat’’.<sup>90</sup>

19- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، صَلَاةُ الْحَيْرَةِ عَلَى ثَلَاثَةِ وُجُوهِ فَوَجْهُ مِنْهَا هُوَ الرَّجُلُ يَكُونُ فِي مَفَازَةٍ لَا يَعْرِفُ الْقِبْلَةَ يُصَلِّي إِلَى أَرْبَعَةِ جَوَانِبِ.

Tafseer Ali Bin Ibrahim –

<sup>87</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 15

<sup>88</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 16

<sup>89</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 17

<sup>90</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 18



‘Salat ‘Al-Heyra’ (confusion) is based upon three aspects. An aspect from it, it is the man being in a wilderness not knowing the Qiblah, so he prays Salat for four sides (directions)’.<sup>91</sup> (opinion)

20- الْعَبَّاشِيُّ، عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا صَرَفَ اللَّهُ نَبِيَّهُ إِلَى الْكَعْبَةِ عَنْ بَيْتِ الْمُقَدَّسِ قَالَ الْمُسْلِمُونَ لِلنَّبِيِّ ص أَرَأَيْتَ صَلَاتَنَا الَّتِي كُنَّا نُصَلِّي إِلَى بَيْتِ الْمُقَدَّسِ مَا خَالَتْنَا فِيهَا وَ خَالَ مَنْ مَضَى مِنْ أَمْوَاتِنَا وَ هُمْ يُصَلُّونَ إِلَى بَيْتِ الْمُقَدَّسِ

(The book) ‘Al Ayyashi’ – from Abu Amro Al Zubeyri,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When Allah<sup>-azwj</sup> Turned His<sup>-azwj</sup> Prophet<sup>-saww</sup> towards the Kabah from Bayt Al-Maqdis, the Muslims said to the Prophet<sup>-saww</sup>, ‘What is your<sup>-saww</sup> view of our Salats which we have prayed towards Bayt Al-Maqdis? What is our situation regarding these and situation of our deceased who have passed away and they were praying towards Bayt Al-Maqdis?’

فَأَنْزَلَ اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ فَسَمَّى الصَّلَاةَ إِيمَانًا.

Allah<sup>-azwj</sup> Revealed: **And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people [2:143]** – He<sup>-azwj</sup> Named the Salat as Eman’.<sup>92</sup>

وَ مِنْهُ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع فِي قَوْلِ اللَّهِ وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ هُوَ إِلَى الْقِبْلَةِ.

And from him, from Abu Baseer,

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup>) regarding Words of Allah<sup>-azwj</sup>: **and straighten your faces at every Masjid [7:29]**’.<sup>93</sup>

وَ مِنْهُ عَنْ زُرَّارَةَ وَ حُمْرَانَ وَ مُحَمَّدَ بْنَ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع عَنْ قَوْلِهِ وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ مَسَاجِدُ مُحَدَّثَةٌ فَأَمُرُوا أَنْ يُقِيمُوا وُجُوهَهُمْ شَطْرَ الْمَسْجِدِ الْحَرَامِ.

And from him, from Zurara, and Humran, and Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup> about His<sup>-azwj</sup> Words: **‘and straighten your faces at every Masjid [7:29]**. He<sup>-asws</sup> said: ‘New Masjids, so they were Commanded to straighten their faces **towards the Sacred Masjid; [2:144]**’.<sup>94</sup>

وَ أَبُو بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ: هُوَ إِلَى الْقِبْلَةِ لَيْسَ فِيهَا عِبَادَةُ الْأَوْثَانِ خَالِصًا مُخْلِصًا.

And Abu Baseer,

<sup>91</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 19

<sup>92</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 20 a

<sup>93</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 20 b

<sup>94</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 20 c

‘From one of the two (5<sup>th</sup> or 6<sup>th</sup> Imam<sup>-asws</sup> having said: ‘It is towards the Qiblah. There isn’t any idols being worshipped therein, sincerely purely’’.<sup>95</sup>

وَمِنْهُ عَنِ إِسْمَاعِيلَ بْنِ أَبِي زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ بِاللَّجْمِ هُمْ يَهْتَدُونَ هُوَ الْجَدِي لِأَنَّهُ نَجْمٌ لَا يُزُولُ وَ عَلَيْهِ بِنَاءُ الْقِبْلَةِ وَ بِهِ يَهْتَدِي أَهْلُ الْبَرِّ وَ الْبَحْرِ.

And from him, from Ismail Bin Abu Ziyad,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: **‘and by the star they are being guided [16:16]** – it is the Capricorn, because it is a star not declining, and the Qiblah is built upon it, and by it the righteous and the immoral are being guided’’.<sup>96</sup>

21- فِي تَفْسِيرِ التُّعْمَانِيِّ، بِالإِسْنَادِ الْمُدْكُورِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص لَمَّا بُعِثَ كَانَتِ الصَّلَاةُ إِلَى قِبْلَةٍ بَيْتِ الْمَقْدِسِ فَكَانَ فِي أَوَّلِ بَعْتِهِ يُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ حَمِيعَ أَيَّامِ مُقَامِهِ بِمَكَّةَ وَ بَعْدَ هِجْرَتِهِ إِلَى الْمَدِينَةِ بِأَشْهُرٍ

In Tafseer Al Numani – by the mentioned chain in ‘The book of Quran’ –

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘When Rasool-Allah<sup>-saww</sup> was Send, the Salat was towards the Qiblah of Bayt Al-Maqdis. In the beginning of his<sup>-saww</sup> Prophet-hood, he<sup>-saww</sup> prayed Salat towards Bayt Al-Maqdis, entirety of his<sup>-saww</sup> days of staying at Makkah, and after his (s.aw.) emigrating to Al-Medina for months.

فَعَبَّرْتُهُ الْيَهُودُ فَقَالُوا أَنْتَ تَابِعٌ لِقِبْلَتِنَا

The Jews faulted him<sup>-saww</sup>. They said, ‘You<sup>-saww</sup> are a follower to our Qiblah!’

فَأَنفَتَ رَسُولَ اللَّهِ ص ذَلِكَ مِنْهُمْ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْهِ وَ هُوَ يُقَلِّبُ وَجْهَهُ إِلَى السَّمَاءِ وَ يَنْتَظِرُ الأَمْرَ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ إِلَى قَوْلِهِ لَيْلًا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ يَعْنِي الْيَهُودَ فِي هَذَا الْمَوْضِعِ

It was disrespect to Rasool-Allah<sup>-saww</sup> from them of that, so Allah<sup>-azwj</sup> the Exalted Revealed to him<sup>-saww</sup> while he<sup>-saww</sup> was turning his<sup>-saww</sup> face towards the sky awaiting the Command: **We have Seen the turning of your face towards the sky, [2:144]** – up to His<sup>-azwj</sup> Word: **so that people shall have no accusation against you all, [2:150]** – meaning the Jews in this place.

ثُمَّ أَخْبَرَنَا اللَّهُ عَزَّ وَ جَلَّ الْعِلَّةَ الَّتِي مِنْ أَجْلِهَا لَمْ يُحَوَّلْ قِبْلَتُهُ مِنْ أَوَّلِ الْبُعْتَةِ فَقَالَ تَبَارَكَ وَ تَعَالَى وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَى قَوْلِهِ لِرُؤْفٍ رَحِيمٍ- فَسَمَّى سُبْحَانَهُ الصَّلَاةَ هَاهُنَا إِيمَانًا

Then Allah<sup>-azwj</sup> Mighty and Majestic Informed us of the reason for which the Qiblah had not been transferred from the beginning of the Prophet-hood. The Blessed and Exalted Said: **And We did not Make the Qiblah which you were upon** – up to His<sup>-azwj</sup> Words: **Affectionate, Merciful [2:143]**. The Glorious Named the Salat as Eman over here’.

<sup>95</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 20 d

<sup>96</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 20 e

وَقَالَ عِ بْنِ قَوْلِهِ تَعَالَى قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ قَالَ مَعْنَى شَطْرِهِ نُحُوهُ إِنْ كَانَ مَرْتَبًا وَ بِالذَّلَائِلِ وَالْأَعْلَامِ إِنْ كَانَ مَحْجُوبًا

And he<sup>-asws</sup> said regarding Words of the Exalted: **So turn then your face towards the Sacred Masjid; [2:144]**. He<sup>-asws</sup> said: ‘Mean of ‘Shatra’ is approximately towards it, if it was visible, and with the signs and the flags if it was veiled.

فَلَوْ عَلِمَتِ الْقِبْلَةُ لَوَجِبَ اسْتِقْبَالُهَا وَ التَّوَلَّى وَ التَّوَجُّهُ إِلَيْهَا وَ لَوْ لَمْ يَكُنِ الدَّلِيلُ عَلَيْهَا مَوْجُودًا حَتَّى تَسْتَوِيَ الْجِهَاتُ كُلُّهَا فَلَهُ حِينَئِذٍ أَنْ يُصَلِّيَ بِاجْتِهَادِهِ حَيْثُ أَحَبَّ وَ اخْتَارَ حَتَّى يَكُونَ عَلَى يَقِينٍ مِنَ الدَّلَالَةِ الْمَنْصُوبَةِ وَ الْعَلَامَاتِ الْمُبْتَوَّةِ

If you know the Qiblah, it is obligated to face it, and the turning and the directing towards it, and there does not happen to be any existent signs upon it to the extent that all the direction are same, at that time it is for him to pray Salat by his striving wherever he likes and choose (a direction) until he would be upon certainty from the installed signs and the markers spread out.

فَإِنْ مَالَ عَنْ هَذَا التَّوَجُّهُ مَعَ مَا ذَكَرْنَا حَتَّى يَجْعَلَ الشَّرْقَ غَرْبًا وَ الْعَرْبَ شَرْقًا زَالَ مَعْنَى اجْتِهَادِهِ وَ فَسَدَ حَالُ اعْتِقَادِهِ

If he inclines away from this direction along with what we<sup>-asws</sup> mentioned until he makes the east as west, and the west as east, the meaning of his striving would be lost and the state of his belief would be corrupted’.

قَالَ وَ قَدْ جَاءَ عَنِ النَّبِيِّ ص حَبْرٌ مَنْصُوصٌ مُجْمَعٌ عَلَيْهِ أَنَّ الْأَدِلَّةَ الْمَنْصُوبَةَ عَلَى بَيْتِ اللَّهِ الْحَرَامِ لَا تَذْهَبُ بِكُلِّيَّتِهَا حَدِيثًا مِنَ الْحَوَادِثِ مَتَى مِنَ اللَّهِ تَعَالَى عَلَى عِبَادِهِ فِي إِقَامَةِ مَا افْتَرَضَ عَلَيْهِمْ.

He (the narrator) said, ‘And it has come from the Prophet<sup>-saww</sup> textual Hadeeth there is a consensus upon it that the markings installed upon the Sacred House of Allah<sup>-azwj</sup> will not go away from us by their whole, due to any incident from the incidents from Allah<sup>-azwj</sup> the Exalted upon His<sup>-azwj</sup> servants in establishing what Allah<sup>-azwj</sup> has Imposed upon them’.<sup>97</sup>

22- مَعَانِي الْأَخْبَارِ، وَ الْمَجَالِسُ لِلصَّدُوقِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الصَّادِقِ ع قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ حُرْمَاتٍ ثَلَاثًا لَيْسَ مِثْلُهُنَّ شَيْءٌ كِتَابَةٌ وَ هُوَ حِكْمَةٌ وَ نُورٌ وَ بَيِّنَةٌ الَّتِي جَعَلَهُ قِيَامًا لِلنَّاسِ لَا يَقْبَلُ مِنْ أَحَدٍ تَوَجُّهًا إِلَى غَيْرِهِ وَ عَثْرَةً نَبِيَّكُمْ ص.

(The books) ‘Ma’any Al Akhbar’, and ‘Al Majaalis’ of Al Sadouq – from his father, from Abdullah Bin Ja’far Al Himeyri, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘For Allah<sup>-azwj</sup> Mighty and Majestic there are three Sanctities. There isn’t anything like these – His<sup>-azwj</sup> Book, and it is His<sup>-azwj</sup> Judgment and Noor (light); and His<sup>-azwj</sup> House which He<sup>-azwj</sup> Made it standing for the people. He<sup>-azwj</sup> does not Accept from anyone diverting to somewhere else; and family of your Prophet<sup>-saww</sup>’.<sup>98</sup>

<sup>97</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 21

<sup>98</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 22

23- مَسَارُّ الشَّيْخَةِ، لِلْمُفِيدِ، قَالَ: فِي النِّصْفِ مِنْ رَجَبٍ سَنَةَ اثْنَتَيْنِ مِنَ الْهِجْرَةِ حُوِلَتْ الْقِبْلَةُ مِنْ بَيْتِ الْمَقْدِسِ إِلَى الْكَعْبَةِ وَكَانَ النَّاسُ فِي صَلَاةِ الْعَصْرِ فَتَحَوَّلُوا فِيهَا إِلَى الْبَيْتِ الْحَرَامِ.

(The book) 'Masarru Al Shia' of Al Mufeed,

'He said, 'In the middle of Rajab of the year two from the Emigration, the Qiblah was transferred from Bayt Al-Maqdis to the Kabah while the people were in Al-Asr Salat. They turned in it towards the Sacred Masjid''.<sup>99</sup> (It's not a Hadeeth)

24- التَّهَائِيَّةُ، لِلشَّيْخِ قَالَ: قَدْ رُوِيَ رَوَايَةٌ أَنَّ مَنْ صَلَّى إِلَى اسْتِدْبَارِ الْقِبْلَةِ ثُمَّ عَلِمَ بَعْدَ خُرُوجِ الْوَقْتِ وَجَبَ عَلَيْهِ إِعَادَةُ الصَّلَاةِ وَهَذَا هُوَ الْأَخْوَطُ وَ عَلَيْهِ الْعَمَلُ أَنْتَهَى.

(The book) 'Al Nihayat' of the Sheykh –

He said, 'A report has been reported that the one who prays Salat is the back of the Qiblah, then he knows after the lapse of the time obligated upon it, should repeat the Salat, and this is the safest of the actions upon him' – end''.<sup>100</sup> (It's not a Hadeeth)

وَمِنْهُ، عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهَ اللَّهِ قَالَ هَذَا فِي التَّوَافِلِ خَاصَّةً فِي حَالِ السَّفَرِ فَأَمَّا الْفَرَائِضُ فَلَا بُدَّ فِيهَا مِنْ اسْتِقْبَالِ الْقِبْلَةِ.

And from him,

'From Al-Sadiq<sup>asws</sup> regarding Words of the Exalted: **therefore wherever you turn to, so there would be the Face of Allah [2:115]**. He<sup>asws</sup> said: 'This is regarding the optional Salat in a situation of travelling. As for the obligatory, there is no escape from facing the Qiblah''.<sup>101</sup>

25- مَجْمَعُ الْبَيَانِ، عَنِ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهَ اللَّهِ أَنَّهَا لَيْسَتْ بِمَنْشُوحَةٍ وَأَنَّهَا مَخْصُوصَةٌ بِالتَّوَافِلِ فِي حَالِ السَّفَرِ.

(The book) 'Majma Al Bayan' –

'From Abu Ja'far<sup>asws</sup> and Abu Abdullah<sup>asws</sup> regarding Words of the Exalted: **therefore wherever you turn to, so there would be the Face of Allah [2:115]**. It isn't Abrogated, and it is specialised with the optional Salat in the state of travelling''.<sup>102</sup>

26- نَوَادِرُ الرَّوْنَدِيِّ، عَنِ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ عَنِ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنِ سَهْلِ بْنِ أَحْمَدَ الدَّبِيحِيِّ عَنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنِ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنِ أَبِيهِ عَنِ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنِ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع مَنْ صَلَّى عَلَى غَيْرِ الْقِبْلَةِ فَكَانَ إِلَى الْمَشْرِقِ أَوْ الْمَغْرِبِ فَلَا يُعِيدُ الصَّلَاةَ.

(The book) 'Nawadir' of Al Rawandy – from Abdul Wahid Bin Ismail, from Muhammad Bin Al Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibajy, from Muhammad Bin Muhammad Bin Al Ash'as,

<sup>99</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 23

<sup>100</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 24 a

<sup>101</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 24 b

<sup>102</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 25

‘From Musa Bin Ismail son of Musa<sup>-asws</sup>, from his father, from, his grandfather<sup>-asws</sup> Musa<sup>-asws</sup> Bin Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> said: ‘One who prays Salat upon other than the Qiblah, either to the east or the west, he should not repeat the Salat’’.<sup>103</sup>

27- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً قَالُ أَمْرُهُ أَنْ يُقِيمَهُ لِلْقِبْلَةِ حَنِيفاً لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ خَالِصاً مُخْلِصاً.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Then set your face for the upright Religion - [30:30]**. He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> Commanded him<sup>-saww</sup> be facing to the Qiblah. There isn’t anything in it from worship of the idols, (standing) sincerely, purely’’.<sup>104</sup>

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَلْتَفِتْ عَنِ الْقِبْلَةِ فِي صَلَاتِكَ فَتَفْسُدَ عَلَيْكَ فَإِنَّ اللَّهَ قَالَ لِنَبِيِّهِ قَوْلَ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَ احْشَعْ بِبَصْرِكَ وَ لَا تَرْفَعُهُ إِلَى السَّمَاءِ وَ لِيَكُنْ نَظْرُكَ إِلَى مَوْضِعِ سُجُودِكَ.

And from Abu Ja’far<sup>-asws</sup> having said: ‘Do not turn around from the Qiblah during your Salat for it will be spoilt upon you. Allah<sup>-azwj</sup> Said to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **So turn then your face towards the Sacred Masjid; and wherever you are, turn your face towards it. [2:144]**, and lower your gaze and do not raise it towards the sky, but your looking should be at the place of your Sajdah’’.<sup>105</sup>

28- الْعِلَالُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ عَمْرِ بْنِ عَمْرِو بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَادِ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَفْرَأُ السُّجْدَةَ وَ هُوَ عَلَى ظَهْرِ دَابَّيْهِ قَالَ يَسْجُدُ حَيْثُ تَوَجَّهَتْ بِهِ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي عَلَى نَاقَتِهِ وَ هُوَ مُسْتَقْبِلُ الْمَدِينَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَأَيْنَمَا تَوَلَّوْا فَتَمَّ وَجْهَ اللَّهِ.

(The book) ‘Al Ilal’ – from Ja’far Bin Muhammad Bin Masrour, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the man reciting the Sajdah (Verse) while he is upon the back of his riding animal. He<sup>-asws</sup> said: ‘He should do Sajdah wherever he heads with it. Rasool-Allah<sup>-saww</sup> had prayed Salat upon his<sup>-saww</sup> she-camel while he<sup>-saww</sup> was find Al-Medina. Allah<sup>-azwj</sup> Mighty and Majestic Says: **therefore wherever you turn to, so there would be the Face of Allah [2:115]**’’.<sup>106</sup>

29- الْعَيَّاشِيُّ، عَنْ حَرِيزٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ فِي التَّطَوُّعِ خَاصَّةً فَأَيْنَمَا تَوَلَّوْا فَتَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ وَ صَلَّى رَسُولُ اللَّهِ ص عَلَى رَاحِلَتِهِ أَيْنَمَا تَوَجَّهَتْ بِهِ حَيْثُ خَرَجَ إِلَى حَيْبَرَ وَ حِينَ رَجَعَ مِنْ مَكَّةَ وَ جَعَلَ الْكَعْبَةَ حَلْفَ ظَهْرِهِ.

Al Ayyashi, from Hareyz who said,

<sup>103</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 26

<sup>104</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 27 a

<sup>105</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 27 b

<sup>106</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 28

'Abu Ja'far<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Revealed this Verse regarding the optional Salat in particular: **therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]**, and Rasool-Allah<sup>-saww</sup> prayed Salat in gestures being upon his<sup>-saww</sup> riding animal wherever it headed with him<sup>-saww</sup> when he<sup>-saww</sup> went out to (Battle of) Khyber, and when he<sup>-saww</sup> returned from Makkah, and he<sup>-saww</sup> made the Kabah to be behind his<sup>-saww</sup> back".<sup>107</sup>

قَالَ قَالَ زُرَّارَةُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الصَّلَاةُ فِي السَّفَرِ [بِ] السَّفِينَةِ وَالْمَحْمِلِ سَوَاءٌ

He (the narrator) said, 'Zurara said, 'I said to Abu Abdullah<sup>-asws</sup>, 'The Salat during the journey in the ship and the carriage, are the same?'

قَالَ النَّاظِلُ [النَّاظِلُ] كُلُّهَا سَوَاءٌ تَوْمِي إِيمَاءً أَيْنَمَا تَوَجَّهْتَ دَائِبَتِكَ وَ سَفِينَتِكَ وَ الْقَرِيضَةَ تَنْزِلُ لَهَا عَنِ الْمَحْمِلِ إِلَى الْأَرْضِ إِلَّا مِنْ خَوْفٍ فَإِنْ خِفتَ أَوْمَأْتَ

He<sup>-asws</sup> said: 'The optional Salats, all of these are same. You can indicate by gestures wherever you may be headed on your riding animal, and your ship, while the obligatory Salat, you will have to descend for it from the carriage to the ground, except from fear. If you fear, you can do gestures (without descending).

وَأَمَّا السَّفِينَةُ فَصَلِّ بِهَا قَائِماً وَ تَوَخَّ الْقِبْلَةَ بِجَهْدِكَ إِنْ نُوحِيَ ع قَدْ صَلَّى الْقَرِيضَةَ فِيهَا قَائِماً مُتَوَجِّهاً إِلَى الْقِبْلَةِ وَ هِيَ مُطَبَّعَةٌ عَلَيْهِمْ

And as for the ship, pray Salat at it standing and face the Qiblah with your striving. Noah<sup>-as</sup> had prayed the obligatory Salat in it while standing facing towards the Qiblah, and it had been layered upon them (by flood waters)'.<sup>107</sup>

قَالَ قُلْتُ وَ مَا كَانَ عَلَّمُهُ بِالْقِبْلَةِ فَيَتَوَجَّهَهَا وَ هِيَ مُطَبَّعَةٌ عَلَيْهِمْ

He (the narrator) said, 'I said, 'And what had let him<sup>-as</sup> know the Qiblah so he<sup>-as</sup> diverted towards it, and it had been layered (covered) upon them (with flood waters)?'

قَالَ كَانَ جِبْرَائِيلُ ع يُقَوِّمُهُ نَحْوَهَا

He<sup>-asws</sup> said: 'Jibraeel<sup>-as</sup> had stood him<sup>-as</sup> towards it'.

قَالَ قُلْتُ فَأَتَوَجَّهْتُ نَحْوَهَا فِي كُلِّ تَكْبِيرَةٍ

He (the narrator) said, 'I said, 'So I should be facing towards it during every exclamation of Takbeer?'

قَالَ أَمَّا فِي النَّافِلَةِ فَلَا إِنَّ مَا يُكَبَّرُ فِي النَّافِلَةِ عَلَى غَيْرِ الْقِبْلَةِ أَكْثَرُ

He<sup>-asws</sup> said: 'As for regarding the optional Salat, no! Surely, what Takbeers have been exclaimed to other than the Qiblah are more'.

<sup>107</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 29 a

ثُمَّ قَالَ كُلُّ ذَلِكَ قِبْلَةٌ لِمُتَنَفِّلٍ إِنَّهُ قَالَ فَأَيْنَمَا تُولُوا فَوَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ.

Then he<sup>-asws</sup> said: 'All that is Qiblah for the one praying optional Salat. He<sup>-azwj</sup> Said: **therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]**'.<sup>108</sup>

30- الإِخْتِجَاجُ، وَ تَفْسِيرُ الْعَسْكَرِيِّ ع فِي اخْتِجَاجِ النَّبِيِّ عَلَى الْمُشْرِكِينَ قَالَ إِنَّا عِبَادُ اللَّهِ مَخْلُوقُونَ مَرْبُوبُونَ نَائِمُونَ لَهُ فِيمَا أَمَرْنَا وَ نَنزِجُ عَمَّا رَجَرْنَا

(The books) 'Al-Ihtijaj', and 'Tafseer Al-Askari<sup>-asws</sup>' – 'In argumentation by the Prophet<sup>-saww</sup> against the Polytheists, he<sup>-saww</sup> said: 'And that is because we are servants of Allah<sup>-azwj</sup>, Created, Nourished. We carry out His<sup>-azwj</sup> Commands in whatever He<sup>-azwj</sup> Commands us, and we are rebuked from whatever He<sup>-azwj</sup> Rebukes us'.

إِلَى أَنْ قَالَ فَلَمَّا أَمَرْنَا أَنْ نَعْبُدَهُ بِالتَّوَجُّهِ إِلَى الْكَعْبَةِ أَطَعْنَا ثُمَّ أَمَرْنَا بِعِبَادَتِهِ بِالتَّوَجُّهِ نَحْوَهَا فِي سَائِرِ الْبُلْدَانِ الَّتِي نَكُونُ بِهَا فَاطَعْنَا فَلَمْ نَخْرُجْ فِي شَيْءٍ مِنْ ذَلِكَ مِنْ اتِّبَاعِ أَمْرِهِ.

Up to his<sup>-saww</sup> words: 'So when He<sup>-azwj</sup> Commanded us that we worship Him<sup>-azwj</sup> with the direction towards the Kabah, we obeyed. Then He<sup>-azwj</sup> Commanded us with worshipping Him<sup>-azwj</sup> with the direction towards it – in the rest of the countries which we happen to be in. So we obeyed. Thus, we did not exit, with regards to anything from that, from following His<sup>-azwj</sup> Commands'.<sup>109</sup>

31- تَفْسِيرُ سَعْدِ بْنِ عَبْدِ اللَّهِ، بِرَوَايَةِ ابْنِ قُؤْلُوبَيْهِ عَنْهُ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ رَسُولَ اللَّهِ لَمَّا بُعِثَ كَانَتْ الْقِبْلَةُ إِلَى بَيْتِ الْمَقْدِسِ عَلَى سُنَّةِ بَنِي إِسْرَائِيلَ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَحْبَبَنَا فِي الْقُرْآنِ أَنَّهُ أَمَرَ مُوسَى بْنَ عِمْرَانَ ع أَنْ يَجْعَلَ بَيْتَهُ قِبْلَةً فِي قَوْلِهِ وَ أَوْحَيْنَا إِلَى مُوسَى وَ أَخِيهِ أَنْ تَبَوَّءَا لِقَوْمِكُمْ مَا بَدَعْتُمْ لِيُبْنُوا وَ اجْعَلُوا بُيُوتَكُمْ قِبْلَةً

Tafseer of Sa'ad Bin Abdullah, by a report by Ibn Qawlawayah, from him, by his chain to,

'Al-Sadiq<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup> said: 'When Rasool-Allah<sup>-saww</sup> was Sent, the Qiblah was towards Bayt Al-Maqdis, based upon the Sunnah (conduct) of the children of Israel, and that is because Allah<sup>-azwj</sup> Blessed and Exalted has Informed us in the Quran that He<sup>-azwj</sup> had Commanded Musa Bin Imran<sup>-as</sup> to make his<sup>-as</sup> house as Qiblah, in His<sup>-azwj</sup> Words: **And We Revealed unto Musa and his brother, saying: "Provide houses for your people in Egypt and make your (own) houses as a Qiblah (Direction) [10:87].**

وَ كَانَ رَسُولُ اللَّهِ ص عَلَى هَذَا يُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ مُدَّةً مُقَامِهِ بِمَكَّةَ وَ بَعْدَ الْهِجْرَةِ أَشْهُرًا حَتَّى عَزَّيْتُهُ الْيَهُودُ وَ قَالُوا أَنْتَ تَابِعٌ لَنَا نُصَلِّيَ إِلَى قِبْلَتِنَا وَ بُيُوتِ بَنِي إِسْرَائِيلَ

And Rasool-Allah<sup>-saww</sup>, based upon this, used to pray Salat towards Bayt Al-Maqdis for the period of his<sup>-saww</sup> stay in Makkah and months after the Emigration, until the Jews faulted him<sup>-saww</sup> and they said, 'You<sup>-saww</sup> are a follower of ours. You<sup>-saww</sup> are praying towards our Qiblah and houses of our Prophet<sup>-as!</sup>'

<sup>108</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 29 b

<sup>109</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 30

فَاعْتَمَّ رَسُولُ اللَّهِ ص لِدَلِكِ وَ أَحَبَّ أَنْ يُحَوَّلَ اللَّهُ فَيْلَتَهُ إِلَى الْكَعْبَةِ وَ كَانَ يَنْظُرُ فِي آفَاقِ السَّمَاءِ يَنْتَظِرُ أَمْرَ اللَّهِ فَأَنْزَلَ اللَّهُ عَلَيْهِ قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ إِلَى قَوْلِهِ لِقَوْلِهِ لِيَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ يَعْنِي الْيَهُودَ

Rasool-Allah<sup>-saww</sup> was saddened at that and he (s.aw.) loved it if Allah<sup>-azwj</sup> would Transfer his<sup>-saww</sup> Qiblah towards the Kabah, and he kept looking at horizons of the sky awaiting the Command of Allah<sup>-azwj</sup>. Allah<sup>-azwj</sup> Revealed unto him<sup>-saww</sup>: **We have Seen the turning of your face towards the sky, [2:144]** – up to His<sup>-azwj</sup> Word: **so that people shall have no accusation against you all, [2:150]** – meaning the Jews.

ثُمَّ أَخْبَرَ لِأَيِّ عِلَّةٍ لَمْ يُحَوَّلَ فَيْلَتَهُ فِي أَوَّلِ النُّبُوَّةِ فَقَالَ وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا الْآيَةَ

Then He<sup>-azwj</sup> Informed for which reason his<sup>-saww</sup> Qiblah had not been Transferred in the beginning of his<sup>-saww</sup> Prophet-hood. He<sup>-azwj</sup> Said: **And We did not Make the Qiblah which you were upon [2:143]** – the Verse.

فَقَالُوا يَا رَسُولَ اللَّهِ فَصَلَّائُنَا الَّتِي صَلَّيْنَاهَا إِلَى بَيْتِ الْمَقْدِسِ مَا حَالُهَا فَأَنْزَلَ اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ

They said, ‘O Rasool-Allah<sup>-saww</sup>! We had prayed Salat which we had prayed towards Bayt Al-Maqdis, what is it’s state?’ So Allah<sup>-azwj</sup> Revealed: **And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people [2:143]**’.

وَ قَالَ فِي مَوْضِعٍ آخَرَ فِيمَا فَرَضَ اللَّهُ عَلَى الْجَوَارِحِ مِنَ الطُّهُورِ وَ الصَّلَاةِ وَ ذَلِكَ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا صَرَفَ نَبِيَّهُ إِلَى الْكَعْبَةِ عَنْ بَيْتِ الْمَقْدِسِ قَالَ الْمُسْتَلِمُونَ لِلنَّبِيِّ يَا رَسُولَ اللَّهِ أَرَأَيْتَ صَلَاتَنَا الَّتِي كُنَّا نُصَلِّي إِلَى بَيْتِ الْمَقْدِسِ مَا حَالُهَا وَ حَالُنَا فِيهَا وَ حَالُ مَنْ مَضَى مِنْ أَمْوَاتِنَا وَ هُمْ يُصَلُّونَ إِلَى بَيْتِ الْمَقْدِسِ

And he<sup>-asws</sup> said in another place regarding what Allah<sup>-azwj</sup> has Imposed upon the limbs, from the cleanliness and the Salat, and that is because when Allah<sup>-azwj</sup> Blessed and Exalted Turned His<sup>-azwj</sup> Prophet<sup>-saww</sup> towards the Kabah away from Bayt Al-Maqdis, the Muslims said to the Prophet<sup>-saww</sup>, ‘O Rasool-Allah<sup>-saww</sup>! What is your<sup>-saww</sup> view of our Salas which we had prayed towards Bayt Al-Maqdis? What is their state and our state regarding it, and state of the one from our dead ones passed away, and they had been praying Salat towards Bayt Al-Maqdis?’

فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ فَسَمَّى اللَّهُ الصَّلَاةَ إِيمَانًا.

Allah<sup>-azwj</sup> Mighty and Majestic Revealed: **And Allah will not Waste your Eman, [2:143]**. Allah<sup>-azwj</sup> Named the Salat as Eman”.<sup>110</sup>

<sup>110</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 31



## Detail regarding mention of obligation of facing towards the Qiblah (Ahadeeth only)

وَرَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ فَأَقِمَّ وَجْهَكَ لِلدِّينِ حَنِيفًا

*It is reported by Abu Baseer, from Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: Then set your face for the upright Religion - [30:30].*

قَالَ أَمْرُهُ أَنْ يُقِيمَ وَجْهَهُ لِلْقِبْلَةِ خَالِصًا مُخْلِصًا لَيْسَ فِيهِ شَيْءٌ مِنْ عِبَادَةِ الْأَوْثَانِ.

*He<sup>-asws</sup> said: 'He<sup>-azwj</sup> Commanded him to set his<sup>-saww</sup> face towards the Qiblah purely, there isn't anything from the idol worship in it'.*

وَعَنْ أَبِي بَصِيرٍ أَيْضًا قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ هَذِهِ الْقِبْلَةُ أَيْضًا.

And from Abu Baseer as well, he said, 'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **and straighten your faces at every Masjid [7:29]**. He<sup>-asws</sup> said: 'This is the Qiblah as well'.<sup>111</sup>

## Detail regarding mention of changing by Rasool-Allah<sup>-saww</sup> towards the Kabah from Bayt Al-Maqdis (Ahadeeth only)

قَالَ مُعَاوِيَةُ بْنُ عَمَّارٍ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَتَى صَرَفَ رَسُولُ اللَّهِ ص إِلَى الْكَعْبَةِ قَالَ بَعْدَ رُجُوعِهِ مِنْ بَدْرٍ وَكَانَ يُصَلِّي بِالْمَدِينَةِ إِلَى بَيْتِ الْمَقْدِسِ سَبْعَةَ عَشَرَ شَهْرًا ثُمَّ أَعِيدَ إِلَى الْكَعْبَةِ.

*Muawiya Bin Ammar said, 'I said to Abu Abdullah<sup>-asws</sup>, 'When did Rasool-Allah<sup>-saww</sup> changed towards the Kabah?' He<sup>-asws</sup> said: 'After his<sup>-saww</sup> return from (battle of) Bade, and in Al-Medina he<sup>-saww</sup> prayed towards Bayt Al-Maqdis for seven months, then returned to the Kabah'.*

وَعَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعِ الرَّسُولَ مِمَّنْ نَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُؤُوفٌ رَحِيمٌ-

*And from Abu Baseer who said, 'I asked Abu Abdullah<sup>-asws</sup> about Words of Allah<sup>-azwj</sup> Mighty and Majestic: **And We did not Make the Qiblah which you were upon except for Us to Know who follows the Rasool from the one turns upon his heels; and even though it may be***

<sup>111</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 32 H 32

***grievous, except upon those Guided by Allah. And Allah will not Waste your Eman, as Allah is Affectionate, Merciful with the people. [2:143].***

فَقَالَ عِ بْنِ عَبْدِ الْأَشْهَلِ أَتَوْهُمْ وَ هُمْ قَدْ صَلَّوْا رَكْعَتَيْنِ إِلَى بَيْتِ الْمُقَدَّسِ فَقِيلَ لَهُمْ إِنَّ نَبِيَكُمْ قَدْ صُرِفَ إِلَى الْكَعْبَةِ

*He<sup>asws</sup> said: 'The clan of Abd Al-Ash'al came to them and they had already prayed two Cycles towards Bayt Al-Maqdis. They said to them, 'Your Prophet<sup>saww</sup> has changed towards the Kabah!'*

فَتَحَوَّلَ النِّسَاءُ مَكَانَ الرِّجَالِ وَ الرِّجَالُ مَكَانَ النِّسَاءِ وَ جَعَلُوا الرُّكْعَتَيْنِ الْبَاقِيَتَيْنِ إِلَى الْكَعْبَةِ وَ صَلَّوْا صَلَاةً وَاحِدَةً إِلَى قِبْلَتَيْنِ فَلِذَلِكَ سُمِّيَ مَسْجِدُهُمْ مَسْجِدَ الْقِبْلَتَيْنِ وَ هُوَ بِالْمَدِينَةِ قَرِيباً مِنْ بَيْرِ رُوْمَةَ.

*The women transferred to the place of the men, and the men to the place of the women, and they made the remaining two Cycles Salat towards the Kabah, and they prayed one Salat to the two Qiblahs. For that reason, their Masjid is named as 'Masjid Qiblateyn', and it is in Al-Medina nearby from the well of Rowma'.*

[فصل في التوجه إلى القبلة من أربع جوانب البيت](#)

## **Detail regarding the facing towards the Qiblah from four sides of the House (Kabah)**

وَ سُئِلَ الصَّادِقُ عَ عَنِ النَّيَّاسِرِ فَقَالَ إِنَّ الْحَجَرَ الْأَسْوَدَ لَمَّا أُنزِلَ بِهِ مِنَ الْجَنَّةِ وَ وُضِعَ فِي مَوْضِعِهِ جُعِلَ أَنْصَابُ الْحَرَمِ مِنْ حَيْثُ يَلْحَقُهُ نُورُ الْحَجَرِ الْأَسْوَدِ فَيُحْيِي عَنْ يَمِينِ الْكَعْبَةِ أَرْبَعَةَ أَمْثَالٍ وَ عَنْ يَسَارِهَا ثَمَانِيَةَ أَمْثَالٍ كُلُّهَا اثْنَا عَشَرَ مِيلاً

*And Al-Sadiq<sup>asws</sup> was asked about the shifting towards the left a little. He<sup>asws</sup> said: 'When the Black Stone as descended with from the Paradise and placed in its place, the posts of the Sanctuary (Hurrum) were made to be from whereby the radiance of the Black Stone had reached. It is four miles from right of the Kabah, and eight miles from its left. All of it being twelve miles.*

فَإِذَا انْحَرَفَ الْإِنْسَانُ ذَاتَ الْيَمِينِ خَرَجَ عَنْ جِهَةِ الْقِبْلَةِ لِقَلَّةِ أَنْصَابِ الْحَرَمِ وَ إِذَا انْحَرَفَ ذَاتَ الْيَسَارِ لَمْ يَكُنْ خَارِجاً عَنْ حَدِّ الْقِبْلَةِ.

*When the person deviates to the right, he exits from direction of the Qiblah due to the lack of posts of the Sanctuary (Hurrum), and when he deviates to the left, he would not exit from the boundary of the Qiblah'.*

باب 33 وجوب الاستقرار في الصلاة و الصلاة على الراحلة و الحمل و السفينة و الرف المعلق و على الحشيش و الطعام و أمثاله

## CHAPTER 33 – OBLIGATION OF BEING SETTLED DURING THE SALATE, AND THE SALAT PRAYED WHILE BEING UPON THE RIDING ANIMAL, AND THE CARRIAGE, AND THE SHIP, AND ON A HIGH LEDGE, AND UPON THE GRASS, AND THE FOOD AND ITS LIKE

1- كَشَفُ الْعُمَّةِ، نَقْلًا مِنْ كِتَابِ الدَّلَائِلِ لِلْحَمَيْرِيِّ عَنْ فَيْضِ بْنِ مَطَرٍ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْ صَلَاةِ اللَّيْلِ فِي الْمَحْمِلِ

(The book) 'Kashf Al Ghumma', copying from 'Kitab Al Dalaail' of Al Himeyri, from Feyz Bin Matar who said,

'I entered to see Abu Ja'far<sup>-asws</sup> and I wanted to ask him<sup>-asws</sup> about the night Salat in the carriage'.

قَالَ فَأَبْتَدَأَنِي فَقَالَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ.

He (the narrator) said, 'He<sup>-asws</sup> initiated me. He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> had prayed (optional) Salat upon his<sup>-saww</sup> riding animal wherever it headed with him<sup>-saww</sup>'.<sup>112</sup>

2- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُصَلِّي وَ هُوَ عَلَى دَابَّةٍ مُتَلَتِّمًا يُومِي قَالَ يَكْشِفُ مَوْضِعَ السُّجُودِ.

(The book) 'Al Mahasin' – from Ali Bin Al Numan, from the one who mentioned it,

'From Abu Abdullah<sup>-asws</sup> said regarding a man who prays Salat while he is upon a riding animal, nodding, gesturing. He<sup>-asws</sup> said: 'He should uncover the place of Sajdah'.<sup>113</sup>

وَ مِنْهُ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَمَّنْ ذَكَرَهُ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع فِي الْمَحْمِلِ يَسْجُدُ عَلَى الْقُرْطَاسِ وَ أَكْثَرَ ذَلِكَ يُومِي بِإِمَاءٍ.

And from him, from Ali Bin Al Hakam, from the one who mentioned it, said,

'I saw Abu Abdullah<sup>-asws</sup> in the carriage doing Sajdah upon the paper, and most of that he<sup>-asws</sup> was indicating by gestures'.<sup>114</sup>

بيان: رَوَاهُ الشَّيْخُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُصَلِّي عَلَى الدَّابَّةِ الْفَرِيضَةِ إِلَّا مَرِيضٌ يَسْتَقْبِلُ بِوَجْهِهِ الْقِبْلَةَ وَ يُجْزِيهِ فَاتِحَةَ الْكِتَابِ وَ يَضَعُ وَجْهَهُ فِي الْفَرِيضَةِ عَلَى مَا أَفْكَتَهُ مِنْ شَيْءٍ وَ يُومِي فِي النَّافِلَةِ وَ سَيَأْتِي بَعْضُ الْكَلَامِ فِيهِ فِي صَلَاةِ الْمَرِيضِ.

**Explanation (Hadeeth only) –** It is reported by the Sheykh, 'From Abdul Rahman son of Abu Abdullah<sup>-asws</sup>, from Abu Abdullah<sup>-asws</sup> having said: 'The obligatory Salat should not be prayed upon the animal except by a sick person facing the Qiblah with his face, and (reciting) Surah Al-Fatiha would suffice him, and during the obligatory Salat he should place his face upon

<sup>112</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 1

<sup>113</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 2 a

<sup>114</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 2 b

whatever thing he is able upon, and he can gesture (only) during the optional Salat' – and I (Majlisi) shall come with some of the speech regarding in in (the chapter) 'Salat by the sick'".

3- مجالس ابن الشيخ، عن أبيه عن أحمد بن هارون بن الصلت عن أحمد بن محمد بن سعيد ابن عفة عن القاسم بن جعفر بن أحمد عن عباد بن أحمد القزويني عن عمه عن أبيه عن جابر عن إبراهيم بن عبد الأعلى عن سويد بن غفلة عن علي ع و عمر و أبي بكر و عبد الله بن العباس قالوا كلهم إذا صليت في السفينة فأوجب الصلاة إلى قبله [القبلة] فإن استدارت فأثبت حيث أوجبت الحيز.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Ahmad Bin Haroun Bin Al Salt, from Ahmad Bin Muhammad Bin Saeed Ibn Uqdah, from Al Qasim Bin Ja'far Bin Ahmad, from Abbad Bin Ahmad Al Qazwiny, from his uncle, from his father, from Jabir, from Ibrahim Bin Abdul A'ala, from Suwed Bin Gafala,

'From Ali<sup>asws</sup>, and Umar, and Abu Bakr, and Abdullah Bin Al-Abbas, 'When you pray Salat in the ship, the Salat is obligated to the Qiblah. If it turn, then affirm it wherever it had been obligated' – the Hadeeth".<sup>115</sup>

4- الإحتجاج، فيما كتب الحميري إلى القائم ع الرجل يكون في تحمله و الثلج كثير بقامة رجل فيتخوف أن ينزل فيغوص فيه و ربما يسقط الثلج و هو على تلك الحال و لا يستوي له أن يلبد شيئاً منه لكثرتيه و تخافيه هل يجوز أن يصلي في المحمل الفريضة فقد فعلنا ذلك أياماً فهل علينا في ذلك إعادة أم لا

(The book) 'Al-Ihtijaj' –

'Among what Al-Himeyri wrote to Al-Qaim<sup>ajfj</sup>, 'The man happens to be in his carriage and there is a lot of snow with stature of a man. He fears to descend and wading in it, and perhaps the snow might fall while he is upon that state, and it is not even for him that something from it might adhere with him due to it being a lot, and it would exhaust him. Is it correct for him if he were to pray the obligatory Salat in the carriage? We have done that for days. Is it upon us to repeat regarding that or not?'

فأجاب ع لا بأس به عند الضرورة و الشدة.

He<sup>ajfj</sup> answered: 'There is no problem with it during the necessity and the hardship".<sup>116</sup>

بيان: رواه الشيخ عن علي بن جعفر عن أخيه موسى ع قال: سألته عن رجل جعل لله عليه أن يصلي كذا و كذا صلاة هل يجزيه أن يصلي ذلك على دابته و هو مسافر قال نعم.

**Explanation (Hadeeth only) –** It is reported by the Sheykh, from Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup>, he said, 'I asked him<sup>asws</sup> about a man making it upon him for (the Sake of) Allah<sup>azwj</sup> that he will be praying such and such (number of) Salats, 'Is it allowed for him to pray that while being upon his animal while he is travelling?' He<sup>asws</sup> said: 'Yes'".

5- فُرُبُ الإسناد، عن عبد الله بن الحسن عن علي بن جعفر عن أخيه ع قال: سألته عن الرجل هل يصلح له أن يصلي على الركب المعلق بين فئلتين قال إن كان مستويًا يقدِر على الصلاة عليه

<sup>115</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 3

<sup>116</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 4

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al Hassan,

'From Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> (Al-Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the man, 'It is correct for him to pray Salat upon the shelf hanging between the two date trees?'

قَالَ بَأْسَ

He<sup>-asws</sup> said: 'It is was even, he is able to pray Salat upon it, there is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصَلُّعُ لَهُ أَنْ يُصَلِّيَ عَلَى الْحَشِيشِ النَّائِبِ أَوْ التُّبَيْلِ وَ هُوَ يَجِدُ أَرْضاً جَدِداً

He said, 'And I asked him<sup>-asws</sup> about the man, 'Is it correct for him if he prays Salat upon the grass or the turf, and he is able upon finding hard land?'

قَالَ لَا بَأْسَ-

He<sup>-asws</sup> said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصَلُّعُ لَهُ أَنْ يُصَلِّيَ عَلَى الْبَيْدَرِ مُطَبَّنٌ عَلَيْهِ

He said, 'And I asked him<sup>-asws</sup> about the man, 'Is it correct for him if he prays Salat upon the threshing floor with mud upon it?'

قَالَ لَا يَصَلُّعُ

He<sup>-asws</sup> said: 'Is it not correct'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي السَّفِينَةِ هَلْ يَصَلُّعُ لَهُ أَنْ يَضَعَ الْحَصِيرَ فَوْقَ الْمَتَاعِ أَوْ الْقَمْتِ أَوْ التَّبْنِ أَوْ الْحِنْطَةِ أَوْ الشَّعِيرِ وَ أَشْبَاهِهِ ثُمَّ يُصَلِّي

He said, 'And I asked him<sup>-asws</sup> about the man being in the ship, 'Is it correct for him to place a mat above the luggage, or the firewood, or the hay, or the wheat, or the barley or its like, then he prays Salat?'

قَالَ لَا بَأْسَ-

He<sup>-asws</sup> said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَصَلُّعُ لَهُ أَنْ يُصَلِّيَ عَلَى السَّفِينَةِ الْفَرِيضَةَ وَ هُوَ يَقْدِرُ عَلَى الْجَدِّ

He said, 'And I asked him<sup>-asws</sup> about the man, 'Is it correct for him if he prays the obligatory Salat upon the ship and (although) he is able upon the ground?'

قَالَ نَعَمْ لَا بَأْسَ-

He<sup>-asws</sup> said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنْ قَوْمٍ صَلَّوْا جَمَاعَةً فِي سَفِينَةٍ أَيْنَ يَقُومُ الْإِمَامُ وَ إِنْ كَانَ مَعَهُمْ نِسَاءٌ كَيْفَ يَصْنَعُونَ أَوْ قِيَاماً يُصَلُّونَ أَمْ جُلُوساً

He said, ‘And I asked him<sup>-asws</sup> about a group praying Salat in congregation in a ship, ‘Where should the prayer leader stand? And if there were women with them, how should they be doing it, praying standing or seated?’

قَالَ يُصَلُّونَ قِيَاماً وَ إِنْ لَمْ يَقْدِرُوا عَلَى الْقِيَامِ صَلَّوْا جُلُوساً وَ يَقُومُ الْإِمَامُ أَمَامَهُمْ وَ النِّسَاءُ خَلْفَهُمْ وَ إِنْ ضَاقَتِ السَّفِينَةُ قَعَدَنَ النِّسَاءُ وَ صَلَّى الرِّجَالُ وَ لَا بَأْسَ أَنْ تَكُونَ النِّسَاءُ بِجَانِبِهِمْ.

He<sup>-asws</sup> said: ‘They should be praying Salat standing, and if they are not able upon the standing, they should pray seated and the prayer leader should stand in front of them, and the women behind them; and if the ship is narrow, the women should be seated and the men should pray; and there is no problem if the women were to be parallel to them’.<sup>117</sup>

6- الإِكْتِسَاصُ، عَنِ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَنِ عَبْدِ الْمَلِكِ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ يَتَخَوَّفُ اللَّصُوصَ وَ السَّبْعَ كَيْفَ يَصْنَعُ بِالصَّلَاةِ إِذَا خَشِيَ أَنْ يُفُوتَ الْوَقْتَ

(The book) ‘Al Ikhtisas’ – from Ibrahim Bin Umar Al Yamani, from Abdul Malik who said,

‘Abu Abdullah<sup>-asws</sup> was asked about a man who fears the robbers and the wild animals, ‘How should he deal with the Salat when he fears the lapse of the timing?’

قَالَ فَلْيُؤْمِرْ بِرَأْسِهِ فَلْيَتَوَجَّهْ إِلَى الْقِبْلَةِ وَ تَتَوَجَّهْ دَابَّتُهُ حَيْثُ مَا تَوَجَّهَتْ بِهِ.

He<sup>-asws</sup> said: ‘Let him gesture with his head, and let him face towards the Qiblah, and his riding animal can divert to wherever it divers with him’.<sup>118</sup>

7- قُرْبُ الْإِسْنَادِ، عَنِ مُحَمَّدِ بْنِ عَيْسَى وَ الْحَسَنِ بْنِ طَرِيفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ كُلِّهِمْ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَقُولُ كَانَ أَهْلُ الْعِرَاقِ يَسْأَلُونَ أَبِي عَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَيَقُولُ إِنْ اسْتَطَعْتُمْ أَنْ تَخْرُجُوا إِلَى الْجَدِّ فَاذْعَلُوا فَإِنْ لَمْ تَقْدِرُوا فَصَلُّوا قِيَاماً وَ إِنْ لَمْ تَقْدِرُوا فَصَلُّوا قُعُوداً وَ تَخَرُّوا الْقِبْلَةَ.

(The book) ‘Qurb Al Isnaad’ – From Muhammad Bin Isa and Al Hassan Bin Tareyf, and Ali Bin Ismail, all of them from Hammad Bin Isa who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘The people of Al-Iraq had asked my<sup>-asws</sup> father<sup>-asws</sup> about the Salat in the ship. He<sup>-asws</sup> said: ‘If you are able upon going out to the ground, then do so. If you are not able, then pray Salat standing; and if you are not able, then pray seated, and investigate the Qiblah (where it is)’.<sup>119</sup>

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَصَّالٍ عَنِ الْفَضْلِ الْوَاسِطِيِّ قَالَ: كَتَبْتُ إِلَيْهِ كَسَفَتِ الشَّمْسُ وَ الْقَمَرُ وَ أَنَا رَاكِبٌ

<sup>117</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 5

<sup>118</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 6

<sup>119</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 7 a

And from him, from Muhammad Bin Abdul Hameed, from Al Hassan Bin Ali Bin Fazzal, from Al Fazl Al Wasity who said,

‘I wrote to him<sup>-asws</sup>, ‘The sun and the moon get eclipsed while I am riding’.

قَالَ فَكَتَبْتُ إِلَيْهِ صَلَّى عَلَى مَرْكَبِكَ الَّذِي أَنْتَ عَلَيْهِ.

He (the narrator) said, ‘He<sup>-asws</sup> wrote to me: ‘Pray Salat upon the ride which you are upon’’.<sup>120</sup>

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ الْحَسَنِ بْنِ طَرِيفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ كُلِّهِمْ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ خَرَجَ رَسُولُ اللَّهِ ص إِلَى تَبُوكَ فَكَانَ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ وَ يَوْمِي إِيمَاءً.

And from him, from Muhammad Bin Isa and Al Hassan Bin Tareyf, and Ali Bin Ismail, all of them from Hammad Bin Isa who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Rasool-Allah<sup>-saww</sup> went out to Tabuk. He<sup>-saww</sup> had prayed upon his<sup>-saww</sup> riding animal wherever it headed with him<sup>-asws</sup>, and he<sup>-saww</sup> indicated by gestures’’.<sup>121</sup>

8- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ رَه عَنْ جَعْفَرِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمَيْرِيِّ عَنِ وَالِدِهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ حَمَّادِ مِثْلَهُ.

(The book) ‘Arbaeen’ of Al Shaheed, by his chain from Al Sadouq, from Ja’far Bin Al-Husayn, from Muhammad Bin Abdullah Bin Ja’far Al Himeyri, from his father, from Muhammad Bin Isa, from Hammad – similar to it.<sup>122</sup>

9- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عُلوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص أَوْتَرَ عَلَى رَاحِلَتِهِ فِي غَزَاةِ تَبُوكَ

(The book) ‘Qurb Al Isnaad’ – from Al Hassan Bin Tareyf, from Al-Husayn Bin Ulwan,

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> prayed Al Witr Salat upon his riding animal during the military expedition of Tabuk’.

قَالَ وَ كَانَ عَلِيٌّ ع يُؤْتِرُ عَلَى رَاحِلَتِهِ إِذَا جَدَّ بِهِ السَّيْرُ.

He<sup>-asws</sup> said: ‘And Ali<sup>-asws</sup> had prayed Al Witr Salat upon his<sup>-asws</sup> riding animal when the journey was strenuous with him<sup>-asws</sup>’’.<sup>123</sup>

10- مَشْكَاهُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمُحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا أَتَى أَبَا جَعْفَرٍ ع فَقَالَ لَهُ أَصْلَحَكَ اللَّهُ أَنْجِرُ إِلَى هَذِهِ الْجِبَالِ فَنَأْتِي أَمْكِنَةً لَا نَسْتَطِيعُ أَنْ نُصَلِّيَ إِلَّا عَلَى التَّلُجِ

<sup>120</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 7 b

<sup>121</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 7 c

<sup>122</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 8

<sup>123</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 9

(The book) 'Mishkat Al Anwaar' – Transmitting from the book 'Al Mahasin',

'From Abu Abdullah<sup>-asws</sup> having said: 'A man came to Abu Ja'far<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! Can I trade to this mountain, and we come to the places we are not able to pray Salat upon the snow?'

قَالَ أَلَا تَكُونُ مِثْلَ فُلَانٍ يَرْضَى بِالذُّونِ وَ لَا يَطْلُبُ التِّجَارَةَ فِي أَرْضٍ لَا يَسْتَطِيعُ أَنْ يُصَلِّيَ إِلَّا عَلَى التَّلْجِ.

He<sup>-asws</sup> said: 'Can't you be like so and so? He is satisfied with the less and he does not seek the trading in a land he is not able upon praying Salat except upon the snow"<sup>124</sup>.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'I asked Abu Abdullah<sup>-asws</sup> about a companion of ours, a farmer. He happens to have the wheat, and the barley upon his roof. He treads upon it and prays Salat upon it.

11- الْمَخَاسِرُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ صَاحِبٍ لَنَا فَلَاحًا يَكُونُ عَلَى سَطْحِهِ الْحِنْطَةُ وَالشَّعِيرُ فَيَطْفُونَهُ وَيُصَلُّونَ عَلَيْهِ قَالَ فَغَضِبَ وَ قَالَ لَوْ لَا أَبِي أَرَى أَنَّهُ مِنْ أَصْحَابِنَا لَلَعْنَتُهُ.

He (the narrator) said, 'He<sup>-asws</sup> was angered and said: 'Had I<sup>-asws</sup> not seen him being from our companions, I<sup>-asws</sup> would have cursed him!"<sup>125</sup>

قَالَ وَ رَوَاهُ أَبِي عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ أَبِي عُيَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَ مِثْلَهُ وَ زَادَ فِيهِ أ مَا يَسْتَطِيعُ أَنْ يَتَّخِذَ لِنَفْسِهِ مُصَلًى يُصَلِّي فِيهِ

He said, 'And it is reported by my father, from Muhammad Bin Sinan, from Abu Uyayna,

'From Abu Abdullah<sup>-asws</sup> – similar to it, and there is an increase in it: 'Is he not able upon taking a prayer mat for himself to be praying Salat in it?'

ثُمَّ قَالَ إِنَّ قَوْمًا وَسَّعَ عَلَيْهِمْ فِي أَرْزَاقِهِمْ حَتَّى طَعَوْا فَاسْتَحْشِنُوا الْحِجَارَةَ فَعَمَدُوا إِلَى النَّثِيِّ فَصَنَعُوا مِنْهُ كَهَيْئَةِ الْأَفْهَارِ فِي مَدَاهِبِهِمْ فَأَخَذَهُمُ اللَّهُ بِالسِّنِينَ

Then he<sup>-asws</sup> said: 'There were a people, there was expansion upon them in their sustenance until they transgressed and considered the stones as too coarse (for cleansing from the toilet), so they deliberated to the pure bread, and they made like the ingots in their doctrines. Allah<sup>-azwj</sup> Seized them with the years of famine.

فَعَمَدُوا إِلَى أُطْعِمَتِهِمْ فَجَعَلُوهَا فِي الْحَزَائِنِ فَبَعَثَ اللَّهُ عَلَى مَا فِي حَزَائِنِهِمْ مَا أَفْسَدَ حَتَّى اخْتَاجُوا إِلَى مَا كَانُوا يَسْتَنْظِفُونَ بِهِ فِي مَدَاهِبِهِمْ فَجَعَلُوا يَغْسِلُونَهُ وَ يَأْكُلُونَهُ.

They had to deliberate to their food (provision) and made it to be in the storages. Allah<sup>-azwj</sup> Sent upon whatever was in their storages what could spoil, until they became needy to what

<sup>124</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 10

<sup>125</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 11 a



they had been cleaning (their backsides) with it in their doctrines. They went on to wash it and eating it” .<sup>126</sup>

12- الْمُقْبِعَةُ، قَالَ: سُئِلَ عَنِ الرَّجُلِ يَجِدُ بِهِ السَّيْرُ أَوْ يُصَلِّي عَلَى رَاحِلَتِهِ

(The book) ‘Al Muqnie’ –

He said, ‘He<sup>-asws</sup> was asked about the man the journey becomes strenuous with him, ‘Can he pray Salat upon his riding animal?’

قَالَ لَا تَأْسَ بِذَلِكَ يَوْمِي إِيمَاءً وَكَذَلِكَ الْمَاشِي إِذَا اضْطُرَّ إِلَى الصَّلَاةِ.

He<sup>-asws</sup> said: ‘There is no problem with that. He<sup>-asws</sup> can indicate gestures; and similar to that is the walker when he is desperate to the Salat” .<sup>127</sup>

13- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ قَوْمٍ فِي سَفِينَةٍ لَا يَقْدِرُونَ أَنْ يَخْرُجُوا إِلَّا إِلَى الطِّينِ وَ مَاءٍ هَلْ يَصَلُّحُ لَهُمْ أَنْ يُصَلُّوا الْقَرِيبَةَ فِي السَّفِينَةِ

(The book) ‘Kitab Al-Masail’ of Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, ‘I asked him<sup>-asws</sup> about a group in a ship, not being able upon going you except to the mud and water, ‘Is it correct for them to be praying the obligatory Salat in the ship?’

قَالَ نَعَمْ.

He<sup>-asws</sup> said: ‘Yes” .<sup>128</sup>

14- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: سُئِلَ عَلِيُّ ع عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَقَالَ أَمَا يُجْزِيكَ أَنْ تُصَلِّيَ فِيهَا كَمَا صَلَّى نَبِيُّ اللَّهِ نُوحٌ ع فَقَدْ صَلَّى وَ مِنْ مَعَهُ سِنَّةٌ أَشْهُرٍ فَعُوداً لِأَنَّ السَّفِينَةَ كَانَتْ تُنْكَفِيهِمْ بِهِمْ فَإِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَ قَائِماً فَصَلِّ قَائِماً.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘Ali<sup>-asws</sup> was asked about the Salat in the ship. He<sup>-asws</sup> said: ‘Does it no suffice you to pray in it like what Noah<sup>-as</sup> the Prophet<sup>-as</sup> of Allah<sup>-azwj</sup> prayed. He<sup>-as</sup> and the ones with him<sup>-as</sup> had prayed for six months, seated, because the ship was swaying with them. If you are able to pray standing, then pray standing” .<sup>129</sup>

15- الْهُدَايَةُ، سُئِلَ الصَّادِقُ ع عَنِ الرَّجُلِ يَكُونُ فِي السَّفِينَةِ وَ تَحْضُرُ الصَّلَاةُ أَوْ يُخْرَجُ إِلَى الشَّطِّ

(The book) ‘Al-Hidaya’ –

<sup>126</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 11 b

<sup>127</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 12

<sup>128</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 13

<sup>129</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 14

'Al-Sadiq<sup>-asws</sup> was asked about the man being in the ship and the Salat presents, 'Should he go out to the coast?'

فَقَالَ لَا أَيْرَغَبُ عَنْ صَلَاةِ نُوحٍ ع

He<sup>-asws</sup> said: 'No! Is he turning away from the Salat of Noah<sup>-as</sup>?'

فَقَالَ صَلَّى فِي السَّفِينَةِ قَائِمًا فَإِنْ لَمْ يَتَّهَبًا لَكَ مِنْ قِيَامٍ فَصَلِّهَا قَاعِدًا فَإِنْ دَارَتْ السَّفِينَةُ فَدُرْ مَعَهَا وَ تَحَرَّ الْقِبْلَةَ جُهْدَكَ فَإِنْ عَصَمَتِ الرِّيحُ وَ لَمْ يَتَّهَبًا لَكَ أَنْ تَدُورَ إِلَى الْقِبْلَةَ فَصَلِّ إِلَى صَدْرِ السَّفِينَةِ وَ لَا تُجَامِعْ مُسْتَقْبِلَ الْقِبْلَةَ وَ مُسْتَدْبِرَهَا.

He<sup>-asws</sup> said: 'Pray in the ship while standing. If it is not suitable for you to be standing, then pray seated. If the ship turns, then turn with it, and investigate the Qiblah with your effort. If the wind is stormy and it is not suitable for you to be turning towards the Qiblah, then pray to the centre of the ship, and do not gather the front of the Qiblah and its back'.<sup>130</sup>

16- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ عَلَى كُدْسِ الْحِنْطَةِ فَتَهَى عَنْ ذَلِكَ فَقِيلَ لَهُ إِذَا افْتَرَشَ وَ كَانَ كَالسَّطْحِ

(The book) 'Da'aim Al Islam' –

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having been asked about the Salat upon a pile of wheat. He<sup>-asws</sup> forbade from that. It was said to him<sup>-asws</sup>, 'When he were to use a spread, and he was upon like the roof?'

فَقَالَ لَا يُصَلِّي عَلَى شَيْءٍ مِنَ الطَّعَامِ فَإِنَّمَا هُوَ رِزْقُ اللَّهِ لِخَلْقِهِ وَ نِعْمَتُهُ عَلَيْهِمْ فَعَظْمُوهُ وَ لَا تَطْوُوهُ وَ لَا تَهَاوُنُوا بِهِ

He<sup>-asws</sup> said: 'He should not pray Salat upon anything from the food, for rather, it is a sustenance of Allah<sup>-azwj</sup> for His<sup>-azwj</sup> creatures and His<sup>-azwj</sup> bounty upon them. They should revere it and not tread it, nor be demeaning with it.

فَإِنَّا قَوْمًا بِمَنْ كَانَ قَبْلَكُمْ وَ سَعَّ اللَّهُ عَلَيْهِمْ فِي أَرْزَاقِهِمْ فَأَتَّخَذُوا مِنَ الْخُبْزِ النَّيْمِيِّ مِثْلَ الْأَفْهَارِ فَجَعَلُوا يَسْتَنْجُونَ بِهِ

There were a people from the ones who were before you, Allah<sup>-azwj</sup> had Expanded upon them in their sustenance, so they took from their pure bread, like the ingots and went on to cleanse from the toilet with it.

فَابْتَلَاهُمْ اللَّهُ عَزَّ وَ جَلَّ بِالسِّنِينَ وَ الْجُوعِ فَجَعَلُوا يَتَّبِعُونَ مَا كَانُوا يَسْتَنْجُونَ بِهِ فَبِأَكُلُونَهُ وَ فِيهِمْ نَزَلَتْ هَذِهِ الْآيَةُ وَ صَرَبَ اللَّهُ مَثَلًا قَرِيَةً كَانَتْ آمِنَةً مُطْمَئِنَّةً يَأْتِيهَا رِزْقُهَا رَغَدًا مِنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنْعَمِ اللَّهِ فَأَذَاقَهَا اللَّهُ لِبَاسَ الْجُوعِ وَ الْخَوْفِ بِمَا كَانُوا يَصْنَعُونَ.

Allah<sup>-azwj</sup> Mighty and Majestic Tried them with the years of famine and the hunger. They had to clean what they had been cleansing from the toilet with, and eat it, and this Verse was Revealed regarding them: **And Allah Strikes an example of a town which was safe, secure. Its sustenance came to it in abundance from every place. But, it committed Kufr with the**

<sup>130</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 15

**Bounties of Allah, so Allah Made it to taste the clothing of hunger and the fear due to what they were doing [16:112]”<sup>131</sup>.**

17- **فَمَنْ الرِّضَا، قَالَ ع** إِذَا كُنْتَ فِي السَّفِينَةِ وَ حَضَرَتِ الصَّلَاةُ فَاسْتَقْبِلِ الْقِبْلَةَ وَ صَلِّ إِنْ أَمَكَنَّكَ قَائِماً وَ إِلَّا فَاغْضُدْ إِذَا لَمْ يَتَهَيَّأْ لَكَ فَصَلِّ قَاعِداً وَ إِنْ دَارَتِ السَّفِينَةُ فَدُرْ مَعَهَا وَ تَحَرَّ إِلَى الْقِبْلَةِ وَ إِنْ عَصَفَتِ الرِّيحُ فَلَمْ يَتَهَيَّأْ لَكَ أَنْ تَدُورَ إِلَى الْقِبْلَةِ فَصَلِّ إِلَى صَدْرِ السَّفِينَةِ وَ لَا تَخْرُجْ مِنْهَا إِلَى الشَّطْرِ مِنْ أَجْلِ الصَّلَاةِ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – He<sup>-asws</sup> said: ‘When you were to be in the ship and the Salat presents, face the Qiblah and pray Salat. If you are able to stand (fine), or else while seated then it is not suitable for you (to stand), then pray Salat seated; and if the ship turns, then turn with it and investigate the Qiblah; and if the wind is stormy and it is not suitable for you to be turning towards the Qiblah, then pray Salt to centre of the ship, and do not exit from it to the coast for the reason of the Salat’.

وَ رُوِيَ أَنَّكَ تَخْرُجُ إِذَا أَمَكَنَّكَ الْخُرُوجُ وَ لَسْتَ تَخَافُ عَلَيْهَا أَنَّمَا تَذْهَبُ إِنْ قَدَرْتَ أَنْ تَتَوَجَّهَ إِلَى الْقِبْلَةِ وَ إِنْ لَمْ تُعْلِدِ تَلَبَّثْ مَكَانَكَ هَذَا فِي الْفَرَضِ

And it is reported that you should exit (from the ship) when the exiting is possible and you aren’t fearing upon it that it (Salat time) would be gone, if you are able to face towards the Qiblah, and if you are not able, then wait in this place of yours. This is regarding the obligatory Salat.

وَ يُجْزِيكَ فِي النَّافِلَةِ أَنْ تَفْتِيحَ الصَّلَاةَ مُجَاهَ الْقِبْلَةَ ثُمَّ لَا يَصُرُّكَ كَيْفَ دَارَتِ السَّفِينَةُ لِقَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى فَأَيُّمَا تَوَلَّوْا فَنَمَّ وَجْهُ اللَّهِ وَ الْعَمَلُ عَلَى أَنْ تَتَوَجَّهَ إِلَى الْقِبْلَةِ وَ تُصَلِّيَ عَلَى أَشَدِّ مَا يُمْكِنُكَ فِي الْقِيَامِ وَ الْقُعُودِ

And it suffices you regarding the optional Salat that you begin the Salat facing the Qiblah, then it does not harm you however the ship turns, due to the Words of Allah<sup>-azwj</sup> Blessed and Exalted: **therefore wherever you turn to, so there would be the Face of Allah; [2:115]**, and the action is based upon your facing towards the Qiblah and your praying Salat upon the hardest of what is possible for you in the standing and the sitting.

ثُمَّ أَنْ يَكُونَ الْإِنْسَانُ ثَابِتاً مَكَانَهُ أَشَدُّ لِتَمَكُّبِهِ فِي الصَّلَاةِ مِنْ أَنْ يَدُورَ لِطَلَبِ الْقِبْلَةِ.

Then if the person happens to be stationary in his place, it would be more conducive for his ability regarding the Salat than if he were to keep turning to seek the Qiblah”<sup>132</sup>.

وَ قَالَ ع إِذَا كُنْتَ رَاكِباً وَ حَضَرَتِ الصَّلَاةُ وَ تَخَافُ أَنْ تَنْزَلَ مِنْ سَبْعٍ أَوْ لِيَصِيَ أَوْ غَيْرَ ذَلِكَ فَلْتَكُنْ صَلَاتُكَ عَلَى ظَهْرِ دَابَّتِكَ وَ تَسْتَقْبِلُ الْقِبْلَةَ وَ تُؤَمِّي إِيمَاءً إِنْ أَمَكَنَّكَ الْوُفُوفُ وَ إِلَّا اسْتَقْبِلِ الْقِبْلَةَ بِالْإِفْتِتَاحِ ثُمَّ امْضِ فِي طَرِيقِكَ الَّتِي تُرِيدُ حَيْثُ تَوَجَّهْتَ بِهِ رَاكِباً مَشْرِقاً وَ مَغْرِباً وَ تَنْخِي لِلرُّكُوعِ وَ السُّجُودِ وَ يَكُونُ السُّجُودُ أَحْفَظَ مِنَ الرُّكُوعِ وَ لَيْسَ لَكَ أَنْ تَفْعَلَ ذَلِكَ إِلَى آخِرِ الْوُقُوفِ

And he<sup>-asws</sup> said: ‘When you were to be riding, and the Salat presents, and you fear to descend, from the wild animals, or thieves, or other than that, let your Salat be upon the back of your animal, and face the Qiblah, and indicate with gestures, if the standing is possible, or else face the Qiblah in the beginning, then continue in your way which you want wherever your riding

<sup>131</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 16

<sup>132</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 17 a

animal heads with it, east and west, and bow down for the Ruk'ū and the Sajdah, and the Sajdah should be lower than the Ruk'ū, and it isn't for you to do that up to the end of the timing'.

وَقَالَ عِ إِذْ أَرَدْتَ أَنْ تُصَلِّيَ نَافِلَةً وَ أَنْتَ رَاكِبٌ فَاسْتَقْبِلْ رَأْسَ دَابَّتِكَ حَيْثُ تَوَجَّهَ بِكَ مُسْتَقْبِلَ الْقِبْلَةِ أَوْ مُسْتَدْبِرَهَا يَمِينًا وَ شِمَالًا وَ إِنْ صَلَّيْتَ فَرِيضَةً عَلَى ظَهْرِ دَابَّتِكَ اسْتَقْبِلِ الْقِبْلَةَ بِتَكْبِيرِ الْإِفْتِتَاحِ ثُمَّ امْضِ حَيْثُ تَوَجَّهْتَ بِكَ دَابَّتِكَ تَقَرُّاً

And he<sup>-asws</sup> said: 'If you want to pray the optional Salat while you are riding, then face the head of your animal wherever it is heading with you, as being facing the Qiblah, or turn it right and left; and if you pray the obligatory Salat upon the back of your animal, face the Qiblah with the opening Takbeer, then continue reciting wherever your animal heads with you.

فَإِذَا أَرَدْتَ الرُّكُوعَ وَ السُّجُودَ اسْتَقْبِلِ الْقِبْلَةَ وَ ارْكَعْ وَ اسْجُدْ عَلَى شَيْءٍ يَكُونُ مَعَكَ مِمَّا يَجُوزُ عَلَيْهِ السُّجُودُ وَ لَا تُصَلِّهَا إِلَّا فِي خَالِ الْإِضْطِرَّارِ جِدًّا فَتَمَعُلُ فِيهَا مِثْلَهُ إِذَا صَلَّيْتَ مَا شِئْتَ إِلَّا أَنْكَ إِذَا أَرَدْتَ السُّجُودَ سَجَدْتَ عَلَى الْأَرْضِ.

When you intend the Ruk'ū and the Sajdah, face the Qiblah and perform Ruk'ū and Sajdah upon anything happening to be with you, from what the Sajdah is allowed upon, and do not pray it except in a state of very desperation. You should do in it similar to it when you pray Salat while waking, except when you want to do Sajdah, you should do it upon the ground".<sup>133</sup>

18- الْعِيَّاشِيُّ، عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَقْرَأُ السَّجْدَةَ وَ هُوَ عَلَى ظَهْرِ دَابَّتِهِ قَالَ يَسْجُدُ حَيْثُ تَوَجَّهَتْ بِهِ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّيَ عَلَى نَاقَتِهِ النَّافِلَةَ وَ هُوَ مُسْتَقْبِلُ الْمَدِينَةِ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ فَأَيُّنَمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ.

(The book) 'Al Ayyashi' – from Hammad Bin Usman,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> reciting the (Verses of) Sajdah while he is upon the back of his animal. He<sup>-asws</sup> said: 'He should do Sajdah wherever it is heading with him, for Rasool-Allah<sup>-saww</sup> had prayed the optional Salat upon his<sup>-saww</sup> she-camel and he<sup>-saww</sup> facing Al-Medina. Allah<sup>-azwj</sup> Mighty and Majestic Says: **therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]**'.<sup>134</sup>

19- الْعِلَّالِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ عَمِّهِ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْهُ ع مِثْلَهُ وَ لَيْسَ فِيهِ النَّافِلَةُ.

(The book) 'Al Ilal' – from Ja'far Bin Muhammad Bin Masrou, from Al-Husayn Bin Muhammad, from his uncle Abdullah Bin Aamir, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From him<sup>-asws</sup> – similar to it, and 'the optional Salat) isn't in it".<sup>135</sup>

20- مِنْ جَامِعِ الْبَرْزَنْطِيِّ، نَقْلًا مِنْ حَظِّ بَعْضِ الْأَفَاضِلِ عَنْ مُحَمَّدِ بْنِ مُضَارِبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ كُنْدُسِ الْحَنْظَلَةِ مَطِينٍ أَصْلِي فَوَقَّهَ

<sup>133</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 17 b

<sup>134</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 18 a

<sup>135</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 18 b

From (the book) 'Jamie' of Al Bazanty, copying from the handwriting of one of the meritorious ones, from Muhammad Bin Muzarib who said,

'I asked Abu Abdullah<sup>-asws</sup> about a pile of wheat with mud upon it, 'Can I pray Salat upon it?'

قَالَ فَقَالَ لَا تُصَلِّ فَوْقَهُ

He (the narrator) said: 'He<sup>-asws</sup> said: 'You cannot pray Salat upon it'.

فَقُلْتُ إِنَّهُ مِثْلُ السَّطْحِ مُسْتَوٍ

I said, 'It is like the even roof'.

قَالَ لَا تُصَلِّ عَلَيْهِ.

He<sup>-asws</sup> said: 'You cannot pray Salat upon it!'<sup>136</sup>

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<sup>136</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 33 H 18 c

## CHAPTER 34 – ANOTHER REGARDING THE MUDDY AND THE SINKING (GROUND), AND ONE WHO CANNOT FIND THE GROUND DUE TO THE SNOW

1- السَّرَائِرُ، مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يُصَلِّي عَلَى التَّلَجِ قَالَ لَا فَإِنْ لَمْ يَجِدْ عَلَى الْأَرْضِ بَسَطَ ثَوْبَهُ وَ صَلَّى عَلَيْهِ-

(The book) 'Al Sareer' – From the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Muhammad Bin Abu Umeyr, from Hisham Bin Al Hakam who said,

'I asked Abu Abdullah<sup>-asws</sup> about the man who prays Salat upon the snow. He<sup>-asws</sup> said: 'No! If he is not able upon the ground, he should spread his cloth and pray Salat upon it'.

وَ عَنِ الرَّجُلِ يُصِيبُهُ الْمَطَرُ وَ هُوَ فِي مَوْضِعٍ لَا يَجِدُ مَوْضِعًا جافًا قَالَ يُفْتَتِحُ الصَّلَاةَ فَإِذَا رَكَعَ فَلْيَرْكَعْ كَمَا يَرْكَعُ إِذَا صَلَّى فَإِذَا رَفَعَ رَأْسَهُ عَنِ الرَّكْعِ فَلْيُؤْمِرْ بِالسُّجُودِ إِيمَاءً وَ هُوَ قَائِمٌ يُفْعَلُ ذَلِكَ حَتَّى يَفْرُغَ مِنَ الصَّلَاةِ وَ يَتَشَهَّدُ وَ هُوَ قَائِمٌ وَ يُسَلِّمُ.

And about the man hit by the rain and he is in a place not able upon doing Sajdah in it due to the mud, and he cannot find any dry place. He<sup>-asws</sup> said: 'He should begin the Salat. When he performs Ruk'u, let him do Ruk'u just as he does Ruk'u while he prays. When he raises his head from the Ruk'u, let him gesture with the Sajdah while he is standing, doing that until he is free from the Salat, and he can perform Tashahhud and Salaam while he is standing'.<sup>137</sup>

2- نَوَادِرُ الرَّاَوْنَدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوْيَانِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدِّيْبَانِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع إِذَا أَدْرَكَهُ الصَّلَاةُ وَ هُوَ فِي الْمَاءِ أَوْ مَاءٍ بِرَأْسِهِ إِيمَاءً وَ لَا يَسْجُدُ عَلَى الْمَاءِ.

(The book) 'Nawadir' of Al Rawandy – from Abdul Wahid Bin Ismail Al Rowyani, from Muhammad Bin Al Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibaji, from Muhammad Bin Muhammad Bin Al Ash'as,

'From Musa Bin Ismail son of Musa<sup>-asws</sup>, from his father, from his grandfather Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> who said, 'Ali<sup>-asws</sup> said: 'When the Salat comes across him while he is in the water, let him gesture with his head gestures and not do Sajdah upon the water'.<sup>138</sup>

<sup>137</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 34 H 1

<sup>138</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 34 H 2

## CHAPTER 35 – THE AZAAN, AND THE IQAMA, AND THEIR MERITS, AND THEIR INTERPRETATION, AND THEIR RULINGS, AND THEIR LAWS

الآيات

### The Verses

المائدة و إذا ناديتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا و لَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

(Surah) Al Maidah - **And when you are called to the Salat, they are taking it in mockery and as a plaything; that is because they are a people who are not understanding [5:58]**

الجمعة إذا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

(Surah) Al Jumah - **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9].**

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ مُصْعَبِ بْنِ سَلَامٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ قَالَ: مَنْ أَدَّ عَشْرَ سِنِينَ مُحْتَسِبًا يَعْفِرُ اللَّهُ لَهُ مَدَّ بَصَرِهِ و مَدَّ صَوْتَهُ فِي السَّمَاءِ و يُصَدِّقُهُ كُلُّ رَطْبٍ و يَابِسٍ سَمِعَهُ و لَهُ مِنْ كُلِّ مَنْ يُصَلِّي مَعَهُ فِي مَسْجِدِهِ سَنَةً و لَهُ مِنْ كُلِّ مَنْ يُصَلِّي بِصَوْتِهِ حَسَنَةٌ.

(The book) 'Al Khisaal' – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Ali Al Kufi, from Mus'ab Bin Sallam, from Sa'ad Bin Tareyf,

'From Abu Ja'far<sup>asws</sup> having said: 'One who proclaims Azaan for ten years in anticipation (of Rewards), Allah<sup>azwj</sup> will Forgive for him to the extent of his sight, and extent of his voice in the sky, and he will be ratified by every wet and dry hearing him, and for would be a share of the one who prays Salat with him in his Masjid, and for him would be a good deed from every one who prays Salat at his voice".<sup>139</sup>

2- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ نَاجِيَةَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مِثْلَهُ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Najiya, from Muhammad Bin Ali – similar to it.<sup>140</sup>

الْمُفْتِنَةُ، رُوِيَ عَنِ الصَّادِقِينَ ع أَنَّهُمْ قَالُوا قَالَ رَسُولُ اللَّهِ ص يُعْفَرُ لِلْمُؤَدِّنِ مَدَّ صَوْتِهِ و بَصَرِهِ و يُصَدِّقُهُ كُلُّ رَطْبٍ و يَابِسٍ و لَهُ مِنْ كُلِّ مَنْ يُصَلِّي بِأَذَانِهِ حَسَنَةٌ.

<sup>139</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 1

<sup>140</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 2 a

(The book) 'Al Muqnie' –

'It is reported from the Al-Sadiqeyn<sup>-asws</sup> (5<sup>th</sup> & 6<sup>th</sup> Imam<sup>-asws</sup>), they<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup>: '(Sins) are Forgiven for the Muezzin to the extent of his voice and his sight, and he would be verified by every wet and dry, and for him would be a good deed from every one who prays Salat with his Azaan''.<sup>141</sup>

تبيين و يؤيد ما رواه البخاري عن أبي سعيد الخدري قال قال رسول الله ص لا يسمع مدى صوت المؤذن جن ولا إنس ولا شيء إلا يشهد له يوم القيامة.

**Explanation (Hadeeth only) –** And it is supported by what is reported by Al-Bukhari, from Abu Seed Al-Khudri who said, 'Rasool-Allah<sup>-saww</sup> said: 'The extent of the voice of the Muezzin will neither be heard by a Jinn, nor human, nor anything except he will testify for him on the Day of Qiyamah''.

3- ثواب الأعمال، عن محمد بن الحسن بن الوليد عن محمد بن الحسن الصفار عن محمد بن الحسين بن أبي الخطاب عن جعفر بن بشير عن العزيمي عن أبي عبد الله ع قال: أطول الناس أعتاقاً يوم القيامة المؤذنون.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ja'far Bin Bashir, from Al Azramy,

'From Abu Abdullah<sup>-asws</sup> having said: 'The one longest necks (prestige) of the people on the Day of Qiyamah will be the Muezzins''.<sup>142</sup>

4- العيون، عن محمد بن عمر الجعفي عن الحسن بن عبد الله بن محمد بن العباس التميمي عن أبيه عن الرضا عن آباءه ع قال قال رسول الله ص المؤذنون أطول الناس أعتاقاً يوم القيامة.

(The book) 'Al Uyoum' – from Muhammad Bin Umar Al Jiany, from Al Hassan Bin Abdullah Bin Muhammad Bin Al Abbas Al Tameemi, from his father,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The Muezzins will be people of the longest necks (prestige) on the Day of Qiyamah''.<sup>143</sup>

5- سعد السعود، للسيد علي بن طاوس نقلاً من تفسير محمد بن العباس بن مروان عن الحسين بن محمد بن سعيد عن محمد بن البيضا عن إبراهيم بن عبد الله عن عبد الرزاق عن معمر بن ابن حماد عن أبيه عن جده عن النبي ص في حديث المعراج قال: ثم قام جبرئيل فوضع سبائته اليمنى في أذنه اليمنى فأذن مني يقول في آخرها حي على خير العمل مني مني حتى إذا قضى أذانه أقام للصلاة مني مني الخبر.

(The book) 'Sa'ad Al Saoud' of the Seyyid – Ali Bin Tawoos copying from Tafseer of Muhammad Bin Al Abbas Bin Marwan, from Al Husayn Bin Muhammad Bin Saeed, from Muhammad Bin Al Bayz Bin Al Fayyaz, from Ibrahim Bin Abdullah, from Abdul Razzaq, from Ma'mar, from Ibn Hammad, from his father, from his grandfather,

'From the Prophet<sup>-saww</sup> in a Hadeeth of the Ascension (Mi'raaj) who said, 'Then Jibraeel<sup>-as</sup> stood and placed his<sup>-as</sup> right forefinger into his<sup>-as</sup> right ear. He<sup>-as</sup> proclaimed Azaan, double,

<sup>141</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 2 b

<sup>142</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 3

<sup>143</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 4



double (sentences), saying in its end: ‘Hasten to best of the deeds’, double, double until when he<sup>as</sup> had fulfilled his<sup>as</sup> Azaan, he<sup>as</sup> stood for the Salaat, double, double’ – the Hadeeth”.<sup>144</sup>

6- العُيُونُ، وَ الْعِلَالُ، عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَعِيدِ الْهَاشِمِيِّ عَنْ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْمُنْدَلِيِّ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ الْبُخَارِيِّ عَنْ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنْ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِجَ بِِي إِلَى السَّمَاءِ أَذَّنَ جِبْرِئِيلُ مَثْنَى مَثْنَى وَ أَقَامَ مَثْنَى مَثْنَى الْحَبْرَ بِطَوِيلِهِ.

(The books) ‘Al Uyoun’, and Al Ilal’ – From Al Hassan Bin Muhammad Bin Saeed Al Hashimy, from Furaat Bin Ibrahim, from Muhammad Bin Ahmad Bin Ali Al Hamdany, from Al Abbas Bin Abdullah Al Bukhari, from Muhammad Bin Al Qasim Bin Ibrahim, from Abu Al Salt Al Harwy,

‘From Al-Reza<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup> having said: ‘Rasool-Allah<sup>saww</sup> said: ‘When there was an ascension with me<sup>saww</sup> to the sky, Jibraeel<sup>as</sup> proclaimed Azaan, double, double (sentences), and Iqama of double, double, sentences’ – the Hadeeth with its length”.<sup>145</sup>

7- الْعِلَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ عَنْ صَفْوَانَ بْنِ مَهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَذَانُ مَثْنَى مَثْنَى وَ الْإِقَامَةُ مَثْنَى مَثْنَى وَ لَا بُدَّ فِي الْفَجْرِ وَ الْمَغْرِبِ مِنْ أَذَانٍ وَ إِقَامَةٍ فِي الْحَضَرِ وَ السَّفَرِ لِأَنَّهُ لَا يُقَصَّرُ فِيهِمَا فِي حَضَرٍ وَ لَا سَفَرٍ

(The book) ‘Al Ilal’ – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Abdul Al Humeyd, and Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Safwan Bin Mihran,

‘From Abu Abdullah<sup>asws</sup> having said: ‘The Azaan is double, double (sentences), and the Iqama is double, double (sentences), and there is no escape in Al-Fajr (Salat), and Al-Maghrib (Salat)) from (proclaiming) the Azaan and the Iqama during the staying and the travelling, because there is no reduction in these two (Salats), neither during staying nor travelling.

وَ يُجْزِيكَ إِقَامَةٌ بِعَيْرِ أَذَانٍ فِي الظُّهْرِ وَ الْعَصْرِ وَ الْعِشَاءِ الْآخِرَةِ وَ الْأَذَانُ وَ الْإِقَامَةُ فِي جَمِيعِ الصَّلَوَاتِ أَفْضَلُ.

And (proclaiming) an Iqama without Azaan will suffice you regarding Al-Zohr, and Al-Asr, and Al-Isha the last (Salats), and (although proclaiming) the Azaan and the Iqama in entirety of the Salats is better”.<sup>146</sup>

تنقيح رواه الكُلَيْبِيُّ وَ الشَّيْخُ فِي الْمُؤْتَقِ عَنِ إِسْمَاعِيلِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الْأَذَانُ وَ الْإِقَامَةُ خَمْسَةٌ وَ ثَلَاثُونَ حَرْفًا فَعَدَّدَ ذَلِكَ بِيَدِهِ وَاحِدًا وَاحِدًا الْأَذَانُ ثَمَانِيَةَ عَشَرَ حَرْفًا وَ الْإِقَامَةُ سَبْعَةَ عَشَرَ حَرْفًا.

**Benefit (Ahadeeth only) –** It is reported by Al-Kulayni, and the Sheykh in ‘Al-Mowassiq’ (trusted Hadeeth), from Ismail Al-Jufy who said, ‘I heard Abu Ja’far<sup>asws</sup> saying: ‘The Azaan and the Iqama are thirty-five phrases’ – and he<sup>asws</sup> counted that by his<sup>asws</sup> hand one by one – ‘The Azaan is of eighteen phrases and the Iqama of seventeen phrases’.

<sup>144</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 5

<sup>145</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 6

<sup>146</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 7

رواه الشيخ في الصحيح عن معاذ بن كثير عن أبي عبد الله ع قال: إذا دخل الرجل المسجد وهو يأتى بصاحبه وقد بقي على الإمام آية أو آيتين فخشيتي إن هو أدن وأقام أن يركع فليقل قد قامت الصلاة قد قامت الصلاة الله أكبر الله أكبر لا إله إلا الله.

It is reported by the Sheykh in 'Al-Saheeh' – from Muaz Bin Kaseer, 'From Abu Abdullah<sup>asws</sup> having said: 'When the man enters the Masjid and he is being led (in Salat) by his companion, and there remains a Verse (to recite) upon the prayer leader, or two Verses, so he fears that if he were to proclaim Azaan and Iqama, he (prayer leader) would be performing Ruk'u, let him say, 'The Salat has been established! The Salat has been established! Allah<sup>azwj</sup> is the Greatest! Allah<sup>azwj</sup> is the Greatest! There is no god except Allah<sup>azwj</sup>!''

قال الصادق ع الأذان والإقامة مثنى مثنى وهما اثنان وأربعون حرفاً والأذان عشرون حرفاً والإقامة اثنان وعشرون حرفاً.

Al-Sadiq<sup>asws</sup> said: 'The Azaan and the Iqama are double, double, and these are forty-two phrases – the Azan being eighteen phrases and the Iqama being twenty-two phrases''.

رواه الشيخ أحمد بن أبي طالب الطبرسي ره في كتاب الإحتجاج عن القاسم بن معاوية قال: قلت لأبي عبد الله ع هؤلاء يزورون حديناً في معراجهم أنه لما أسري برسول الله ص رأى على العرش لا إله إلا الله محمد رسول الله أبو بكر الصديق

It is reported by the Sheykh Ahmad Bin Abu Talib Al-Tabarsee in the book 'Al-Ihtijaj', from Al-Qasim Bin Muawiya who said, 'I said to Abu Abdullah<sup>asws</sup>, 'They are reporting a Hadeeth regarding their Mi'raaj that when there was an Ascension with Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> saw written upon the Throne: 'There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, Abu Bakr is the truthful!''

فقال سبحان الله عزوا كل شيء حتى هذا

He<sup>asws</sup> said: 'Glory be to Allah<sup>azwj</sup>! They have altered every thing, even this!'

قلت نعم

I said, 'Yes'.

قال إن الله عز وجل لما خلق العرش كتب عليه لا إله إلا الله محمد رسول الله علي أمير المؤمنين

He<sup>asws</sup> said: 'When Allah<sup>azwj</sup> Mighty and Majestic Created the Throne, He<sup>azwj</sup> Wrote upon it: "There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, Ali<sup>asws</sup> is Emir of the Momineen!''

ثم ذكر ع كتابة ذلك على الماء والكوسى واللوح وجبهة إسرائيل وحناحي جبرئيل وأكتاف السماوات والأرضين ورؤوس الجبال والشمس والقمر

Then he<sup>asws</sup> mentioned: 'That writing is upon the water, and the Chair, and the Tablet, and forehead of Israfeel<sup>as</sup>, and two wings of Jibraeel<sup>as</sup>, and canopies of the skies and the earths, and peaks of the mountains, and the sun, and the moon'.

ثُمَّ قَالَ عَ فَإِذَا قَالَ أَحَدُكُمْ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَلْيُثْمِلْ عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ.

Then he<sup>asws</sup> said: ‘Whenever one of you says, ‘There is no god except Allah<sup>azwj</sup>, Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj</sup>, let him say, ‘Ali<sup>asws</sup> is Emir of the Momineen’.

8- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُحْطِئُ فِي أَذَانِهِ وَ إِقَامَتِهِ فَذَكَرَ قَبْلَ أَنْ يَثُومَ فِي الصَّلَاةِ مَا حَالُهُ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al Hassan,

‘From his grandfather Ali son of Ja’far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup>, he said, ‘I asked him<sup>asws</sup> about the man who errs in his Azaan and his Iqama. Then he remembers before he stands in the Salat, ‘What is his state?’

قَالَ إِنْ كَانَ أَحْطَأَ فِي أَذَانِهِ مَضَى عَلَى صَلَاتِهِ وَ إِنْ كَانَ فِي إِقَامَتِهِ انْصَرَفَ فَأَعَادَهَا وَحَدَّهَا وَ إِنْ ذَكَرَ بَعْدَ الْفَرَاعِ مِنْ رُكْعَةٍ أَوْ رُكْعَتَيْنِ مَضَى عَلَى صَلَاتِهِ وَ أَجْزَأَهُ ذَلِكَ-

He<sup>asws</sup> said: ‘If he was mistaken in his Azaan, he should continue upon his Salat, and if it was in his Iqama, he should leave and repeat it along; and if he remembers after being free from one Cycle Salat or two Cycles, he should continue upon his Salat, and that would suffice him’.

قَالَ وَ سَأَلْتُهُ عَنِ رَجُلٍ يَفْتَتِحُ الْأَذَانَ وَ الْإِقَامَةَ وَ هُوَ عَلَى غَيْرِ الْقِبْلَةِ ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ قَالَ لَا بَأْسَ-

He said, ‘And I asked him<sup>asws</sup> about a man who begins the Azaan and the Iqama while he is (facing) to other than the Qiblah, then he faces the Qiblah. He<sup>asws</sup> said: ‘There is no problem’.

قَالَ وَ سَأَلْتُهُ عَنِ الْمُسَافِرِ يُؤَدِّنُ عَلَى رَاحِلَتِهِ وَ إِذَا أَرَادَ أَنْ يُقِيمَ أَقَامَ عَلَى الْأَرْضِ قَالَ نَعَمْ لَا بَأْسَ.

He said, ‘And I asked him<sup>asws</sup> about the traveller proclaiming Azaan upon his riding animal, and when he intends to proclaim Iqama, he stands upon the ground. He<sup>asws</sup> said: ‘Yes, there is no problem’<sup>147</sup>.

9- الْخِصَالُ، فِيمَا أَوْصَى بِهِ النَّبِيُّ ص عَلِيًّا ع يَا عَلِيُّ لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا أَذَانٌ وَ لَا إِقَامَةٌ.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet<sup>saww</sup> had advised with to Ali<sup>asws</sup>: ‘O Ali<sup>asws</sup>: ‘It isn’t upon the women, neither a Friday (Salat), nor congregational (Salat), nor (proclamation of) Azaan, nor (proclamation of) Iqama’<sup>148</sup>.

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السُّكْرِيِّ عَنِ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ جَابِرِ الْجُعْفِيِّ عَنِ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ عَلَى النِّسَاءِ أَذَانٌ وَ لَا إِقَامَةٌ الْحَبْرَ.

<sup>147</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 8

<sup>148</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 9 a

And from him, from Ahmad Bin Al Hassan Al Qattan, from Al Hassan Bin Ali Al Sukkary, from Muhammad Bin Zakariya Al Jowhary, from Al Hassan Bin Muhammad Bin Umarah, from Jabir Al Jufy,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘It isn’t upon the women, neither Azaan nor the Iqama’ – the Hadeeth’’.<sup>149</sup>

بيان: و يجزيها التكبير و الشهادتان لقول الصادق ع و قد سئل عن المرأة تُؤدُّ للصلاة حسن إن فعلت و إن لم تفعل أجزأها أن تكبر و أن تشهد أن لا إله إلا الله و أن محمداً رسول الله ص.

**Explanation (Hadeeth only) –** And it suffices her the Takbeer and the two testimonies due to words of Al-Sadiq<sup>-asws</sup>, and he<sup>-asws</sup> had been asked about the woman proclaiming Azaan for the Salat: ‘Excellent if she does it, and if she does not do so, it suffices her to exclaim Takbeer and testify that there is no god except Allah<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>’.

10- مجلس الصدوق، و الحِصَال، بِإِسْنَادِهِ الْمُتَقَدِّمِ فِي بَابِ فَضْلِ الصَّلَاةِ قَالَ: جَاءَ نَفَرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَسَأَلُوهُ عَنْ مَسَائِلَ إِلَى أَنْ قَالَ أَعَلِمْتُمْ أَخِيرَتِي عَنْ سَبْعِ خِصَالٍ أَعْطَاكَ اللَّهُ مِنْ بَيْنِ النَّبِيِّينَ وَ أَعْطَى أُمَّتَكَ مِنْ بَيْنِ الْأُمَمِ

(The books) ‘Majaalis’ of Al Sadouq, and ‘Al Khisaal’ – by his previous chain in the chapter, ‘Merits of the Salat’, said,

‘A number of Jews came to Rasool-Allah<sup>-saww</sup>. They asked him<sup>-saww</sup> about issues’ – up to he said, ‘Their most learned said, ‘Inform me about seven traits Allah<sup>-azwj</sup> has Granted you<sup>-saww</sup> from between the Prophets<sup>-as</sup> and has Granted your<sup>-saww</sup> community from between the communities’.

قَالَ النَّبِيُّ ص أَعْطَانِي اللَّهُ عَزَّ وَ جَلَّ فَاتِحَةَ الْكِتَابِ وَ الْأَذَانَ وَ الْجُمُعَةَ فِي الْمَسْجِدِ وَ يَوْمَ الْجُمُعَةِ وَ الْإِجْهَارَ فِي ثَلَاثِ صَلَوَاتٍ وَ الرُّحْصَ لِأُمَّتِي عِنْدَ الْأَمْرَاضِ وَ السَّفَرِ وَ الصَّلَاةِ عَلَى الْجَنَائِزِ وَ الشَّفَاعَةَ لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي

The Prophet<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Mighty and Majestic has Granted me<sup>-as</sup> – Opening of the Book (Surah Al-Fatiha), and the Azaan, and the congregation (Salat) in the Masjid and on the day of Friday, and being loud (with recitations) in three Salats, and the allowance for my<sup>-saww</sup> community during the sicknesses and the travelling, and the Salat upon the funerals, and the intercession for people from my<sup>-saww</sup> community (having committed) the major sins’.

إِلَى أَنْ قَالَ وَ أَمَّا الْأَذَانُ فَإِنَّهُ يُحْشَرُ الْمُؤَدِّتُونَ مِنْ أُمَّتِي مَعَ النَّبِيِّينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ ع.

Up to he<sup>-saww</sup> said: ‘And as for the Azaan, the Muezzins from my<sup>-saww</sup> community will be Resurrected with the Prophets<sup>-as</sup>, and the truthful, and the martyrs, and the righteous ones<sup>-asws</sup>’.<sup>150</sup>

11- السرائر، نُقِلَ مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَيْمُونِ عَنْ جَعْفَرِ بْنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يُحْشَرُ بِرَأْسِ عَلَى نَاقَةٍ مِنْ نَوَاقِ الْجَنَّةِ يُؤَدِّنُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص فَإِذَا نَادَى كُسِي حُلَّةً مِنْ حُلَلِ الْجَنَّةِ.

<sup>149</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 9 b

<sup>150</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 10

(The book) 'Al Saraair' – Copying from the book of Muhammad Bin Ali Bin Mahboub, from Al Hassan Bin Ali, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun,

'From Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Bilal<sup>-ra</sup> will be Resurrected being upon a she-camel from the she-camels of Paradise. He<sup>-ra</sup> will proclaim Azaan, 'I testify that there is no god except Allah<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>!' When he<sup>-ra</sup> calls, he<sup>-ra</sup> will be Clothed with a garment from the garments of Paradise".<sup>151</sup>

12- الْمُفْبَعَةُ، رَوَى عَنِ الصَّادِقِينَ عَ أَنَّهُمْ قَالُوا مَنْ أَدَّنَ وَ أَقَامَ صَلَّى خَلْفَهُ صَفَانِ مِنَ الْمَلَائِكَةِ وَ مَنْ أَقَامَ بَعِيرٍ أَذَانِ صَلَّى خَلْفَهُ صَفٌّ مِنَ الْمَلَائِكَةِ.

(The book) 'Al Muqnie' –

'It is reported from Al-Sadiqeyn<sup>-asws</sup> (5<sup>th</sup> & 6<sup>th</sup> Imam<sup>-asws</sup>), they<sup>-asws</sup> said: 'One who proclaims Azaan and Iqama, two rows of Angels pray Salat behind him, and one who proclaims Iqama without Azaan, one row of Angels pray Salat behind him".<sup>152</sup>

13- مَجَالِسُ الشَّيْخِ، بِالْإِسْنَادِ الْمُنْتَقَدِمِ فِي بَابِ فَضْلِ الصَّلَاةِ عَنْ أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ص فِي وَصِيَّتِهِ لَهُ قَالَ: يَا أَبَا دَرٍّ إِنَّ رَبَّنَا لِيَسَاهِي مَلَائِكَتَهُ بِثَلَاثَةِ نَفَرٍ رَجُلٍ يُصْبِحُ فِي أَرْضٍ فَفَرَاءَ فَيُؤَدِّنُ ثُمَّ يَقِيمُ ثُمَّ يُصَلِّي فَيَقُولُ رَبَّنَا لِّلْمَلَائِكَةِ انظُرُوا إِلَى عَبْدِي يُصَلِّي وَ لَا يَرَاهُ أَحَدٌ غَيْرِي فَيَنْزِلُ سَبْعُونَ أَلْفَ مَلَكٍ يُصَلُّونَ وَرَاءَهُ وَ يَسْتَغْفِرُونَ لَهُ إِلَى الْعَدِ مِنْ ذَلِكَ الْيَوْمِ

(The book) 'Majaalis' of the Sheykh – By the previous chain in the chapter on merits of the Salat,

'From Abu Zarr<sup>-ra</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-ra</sup>, from the Prophet<sup>-saww</sup> in his<sup>-saww</sup> advice to him<sup>-ra</sup>, said: 'O Abu Zarr<sup>-ra</sup>! Your<sup>-ra</sup> Lord<sup>-azwj</sup> will be Boasting to His<sup>-azwj</sup> Angels of three persons – a man who comes to a morning in the barren land, so he proclaims Azaan, then he prays Salat, so your<sup>-ra</sup> Lord<sup>-azwj</sup> Says to the Angels: "Look to My<sup>-azwj</sup> servant! He is praying Salat and no one is seeing him apart from Me<sup>-azwj</sup>!" Seventy thousand Angels descend to pray Salat behind him and seek Forgiveness for him up to the next morning from that day'.

وَ سَأَقَ الْحَدِيثَ إِلَى أَنْ قَالَ يَا أَبَا دَرٍّ إِذَا كَانَ الْعَبْدُ فِي أَرْضٍ قَبِيَّ بَعِيَّ فَرَاءَ فَمَوْضِعًا أَوْ تَبَمَّ ثُمَّ أَدَّنَ وَ أَقَامَ وَ صَلَّى أَمَرَ اللَّهُ الْمَلَائِكَةَ فَصَفُّوا خَلْفَهُ صَفًّا لَا يُرَى طَرَفَاهُ يَزْكَعُونَ لِرُكُوعِهِ وَ يَسْجُدُونَ لِسُجُودِهِ وَ يُؤْمِنُونَ عَلَى دُعَائِهِ

And he<sup>-saww</sup> continued the Hadeeth up to he<sup>-saww</sup> said: 'O Abu Zarr<sup>-ra</sup>! When the servant were to be in a desert land, meaning barren, so he performs Wud'u or does Tayammum, then he proclaims Azaan and Iqama and prays Salat, Allah<sup>-azwj</sup> Commands the Angels, so they form rows behind him, its ends cannot be seen. They perform Ruk'u at his Ruk'u and they perform Sajdah at his Sajdah, and they say 'Ameen' upon his supplication.

يَا أَبَا دَرٍّ مَنْ أَقَامَ وَ لَمْ يُؤَدِّنْ لَمْ يُصَلِّ مَعَهُ إِلَّا مَلَكَاهُ اللَّذَانِ مَعَهُ.

<sup>151</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 11

<sup>152</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 12

O Abu Zarr<sup>ra</sup> one who proclaims Iqama and does not proclaim Azaan, no one prays with him except his two Angels, those who are with him”.<sup>153</sup>

14- السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ عَنِ عِمْرَانَ بْنِ عَلِيٍّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْأَذَانِ قَبْلَ الْفَجْرِ فَقَالَ إِذَا كَانَ فِي جَمَاعَةٍ فَلَا وَ إِذَا كَانَ وَحْدَهُ فَلَا بَأْسَ.

(The book) ‘Al Saraair’ – copying from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Bin Imran Al Halby, from Imran Bin Ali who said,

‘I asked Abu Abdullah<sup>asws</sup> about proclaiming the Azaan before Al-Fajr (Salat). He<sup>asws</sup> said: ‘If he was in a congregation, then no, and if he was alone, there is no problem’”.<sup>154</sup>

بيان: كان عليه و آله السلام يقول إذا سمعتم أذان بلال فكفوا عن الطعام و الشراب.

**Explanation –** He<sup>sawww</sup>, may the greeting be upon him<sup>sawww</sup> and his<sup>sawww</sup> Progeny<sup>asws</sup>, said: ‘When you hear Azaan by Bilal<sup>ra</sup>, then refrain from the food and the drink’.

15- السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ جَعْفَرِ بْنِ بَشِيرٍ عَنِ الْحَسَنِ بْنِ شِهَابٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا بَأْسَ بِأَنْ يَتَكَلَّمَ الرَّجُلُ وَ هُوَ يُقِيمُ وَ بَعْدَ مَا يُقِيمُ إِنْ شَاءَ.

(The book) ‘Al Saraair’ – copying from the book of Muhammad Bin Ali Bin Mahboub, from Ja’far Bin Bashir, from Al Hassan Bin Shihab who said,

‘I heard Abu Abdullah<sup>asws</sup> saying: ‘There is no problem with the man talking while he is proclaiming Iqama, and after having proclaimed Iqama if he so desires’”.<sup>155</sup>

وَ مِنْهُ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع قُلْتُ أ يَتَكَلَّمُ الرَّجُلُ بَعْدَ مَا تُقَامُ الصَّلَاةُ

And from him, from the mentioned book, from Ja’far Bin Bashir, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullah<sup>asws</sup>. I said, ‘Can the man talk after having proclaimed Iqama of the Salat?’

قَالَ لَا بَأْسَ.

He<sup>asws</sup> said: ‘There is no problem’”.<sup>156</sup>

16- الْمُعْتَبَرُ، قَالَ فِي كِتَابِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ مِنْ أَصْحَابِنَا قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الْأَذَانُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَ قَالَ فِي آخِرِهِ لَا إِلَهَ إِلَّا اللَّهُ مَرَّةً

<sup>153</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 13

<sup>154</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 14

<sup>155</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 15 a

<sup>156</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 15 b

(The book) 'Al Motamar' – In the book of Ahmad Bin Muhammad Bin Abu Nasar Al Bazanty, from our companions who said, 'It is narrated to me by Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'The Azaan is proclaimed as – 'Allah<sup>-azwj</sup>, is the Greatest! Allah<sup>-azwj</sup> is the Greatest! I testify there is no god except Allah<sup>-azwj</sup>! I testify there is no god except Allah<sup>-azwj</sup>!' And he<sup>-asws</sup> said in its end, 'There is no go except Allah<sup>-azwj</sup>! Once'.

ثُمَّ قَالَ إِذَا كُنْتَ فِي أَذَانِ الْفَجْرِ فَقُلِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ بَعْدَ حَيٍّ عَلَى خَيْرِ الْعَمَلِ - وَ قُلْ بَعْدَ اللَّهِ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ - وَ لَا تَقُلْ فِي الْإِقَامَةِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ إِنَّمَا هُوَ فِي الْأَذَانِ.

Then he<sup>-asws</sup> said: 'When you were to be in proclaiming Azaan of Al-Fajr, then say, 'The Salat is better than the sleep!', after 'Hasten to best of the deeds!' And say after, 'Allah<sup>-azwj</sup> is the Greatest! Allah<sup>-azwj</sup> is the Greatest! There is no god except Allah<sup>-azwj</sup>!', and do not say in the Iqama, 'The Salat is better than the sleep. But rather, it is in the Azaan''<sup>157</sup>.

قال المحقق ره قال الشيخ في الإستبصار هو للتقية و لست أرى هذا التأويل شيئا فإن في جملة الأذان حي على خير العمل و هو انفراد الأصحاب فلو كان للتقية لما ذكره لكن الوجه أن يقال فيه روايتان عن أهل البيت أشهرهما تركه.

Note – The researcher said, 'The Sheykh said in 'Al-Istibsaar', 'It is for the Taqiyyah (dissimulation), and I don't see this interpretation as being anything (no value), for in total of the Azaan there is (the phrase), 'Hasten to the good deeds', and it is exclusive to the companions. Had it been for the Taqiyyah (dissimulation), it would not have been mentioned. But the reason of it being said in it, there are two reports from People<sup>-asws</sup> of the Household. The most famous of the two is to leave it'.

بيان يمكن أن يكون الغرض المماشة مع العامة بالجمع بين ما يتفرد الشيعة به و بين ما تفردوا به

Explanation – It is possible that the purpose would be for the co-habitation with the general Muslims by combining what the Shias are particularising with and what they (non-Shias) are being particular with.

أو يكون الغرض قول حي على خير العمل سرا و يمكن حمل وحدة التهليل في الأذان أيضا على التقية لأن المخالفين أجمعوا عليها كما أن الشيعة أجمعوا على المرتين و ربما يحمل على الواحد في آخر الإقامة و لا يخفى بعده.

Or the purpose of the words, 'Hasten to the good deeds' could be secretly (said), and it is possible to carry one 'There is no god except Allah<sup>-azwj</sup>' in the Azaan upon the Taqiyyah (dissimulation), because the adversaries have formed a consensus upon it, just as the Shias have formed a consensus upon the (saying it) twice, and it may be carried upon the once in the end of the Iqama, and it is not hidden afterwards.

17- كِتَابُ زَيْدِ الرَّزَادِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَوْلُ نَوْعٌ مِنَ الْحَيِّ يَغْتَالُ الْإِنْسَانَ فَإِذَا رَأَيْتَ السَّخْصَ الْوَحْدَ فَلَا تَسْتَرْشِدْهُ وَ إِنِ ارْتَدَّكُمْ فَخَالِفُوهُ وَ إِذَا رَأَيْتَهُ فِي حَرَابٍ وَ قَدْ خَرَجَ عَلَيْكَ أَوْ فِي فَلَاةٍ مِنَ الْأَرْضِ فَأَذِّنْ فِي وَجْهِهِ وَ ارْتَفِعْ صَوْتَكَ

The book of Zayd Al Zarrad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The Ghoul is a type of Jinn. He assassinates the human being. Whenever you see the person alone, do not seek his guidance, and if he does guide you, oppose him; and when you see him in the ruins and he has emerged to you, or in a wilderness from the earth, then proclaim Azaan in his face, and raise your voice’.

ثُمَّ ذَكَرَ دُعَاءَهُ ثُمَّ قَالَ فَإِذَا ضَلَلْتَ الطَّرِيقَ فَأَذِّنْ بِأَعْلَى صَوْتِكَ

Then he<sup>-asws</sup> mentioned a supplication, then said: ‘When you lose the way, then proclaim Azaan at the top of your voice’.

ثُمَّ ذَكَرَ دُعَاءَهُ وَ قَالَ وَ ارْفَعْ صَوْتَكَ بِالْأَذَانِ تُرْشِدُ وَ تُصِيبِ الطَّرِيقَ إِنْ شَاءَ اللَّهُ.

Then he<sup>-asws</sup> mentioned a supplication, and said; ‘And raise your voice with the Azaan, you will be guided and find the way, if Allah<sup>-azwj</sup> so Desires’.<sup>158</sup>

18- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ الْمُوَدِّدُ يُؤَدِّدُ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ نَعَمْ وَ لَا يُقِيمُ إِلَّا وَ هُوَ عَلَى وُضُوءٍ

The book of Aasim Bin Humeyd, from Amro Bin Abu Nasr who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘Can the Muezzin proclaim Azaan while he is not upon Wud’u’.

He<sup>-asws</sup> said: ‘Yes, but he cannot proclaim Iqama except and he should be upon Wud’u’.

قَالَ فَعُلْتُ يُؤَدِّدُ وَ هُوَ جَالِسٌ

He (the narrator) said, ‘I said, ‘Can he proclaim Azaan while he is seated?’

قَالَ نَعَمْ وَ لَا يُقِيمُ إِلَّا وَ هُوَ قَائِمٌ.

He<sup>-asws</sup> said: ‘Yes, and he should not proclaim Iqama except while he is standing’.<sup>159</sup>

19- الْأَعْيَاشِيُّ، عَنْ عَبْدِ الصَّمَدِ بْنِ بَشِيرٍ قَالَ: ذُكِرَ عِنْدَ أَبِي عَبْدِ اللَّهِ عِ بُدْؤُ الْأَذَانِ فَقَالَ إِنَّ رَجُلًا مِّنَ الْأَنْصَارِ رَأَى فِي مَنَامِهِ الْأَذَانَ فَقَصَّهُ عَلَى رَسُولِ اللَّهِ ص وَ أَمَرَهُ رَسُولُ اللَّهِ ص أَنْ يُعَلِّمَهُ بِأَلَا

(The book) ‘Al Ayyashi’ – from Abdul Samad Bin Bashir who said,

‘The beginning (origination) of the Azaan was mentioned in the presence of Abu Abdullah<sup>-asws</sup>. He said: ‘A man from the Helpers saw the Azaan in his dream, so he narrated to Rasool-Allah<sup>-saww</sup>, and Rasool-Allah<sup>-saww</sup> instructed him to teach it to Bilal’.

<sup>158</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 17

<sup>159</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 18



فَقَالَ أَبُو عَبْدِ اللَّهِ كَذَّبُوا إِنَّ رَسُولَ اللَّهِ ص كَانَ نَائِمًا فِي ظِلِّ الْكُعْبَةِ فَأَتَاهُ جِبْرَائِيلُ ع وَ مَعَهُ طَائِفٌ فِيهِ مَاءٌ مِنَ الْجَنَّةِ فَأَيَّقَطَهُ وَ أَمَرَهُ أَنْ يَغْتَسِلَ

Abu Abdullah<sup>-asws</sup> said: 'They are lying! Rasool-Allah<sup>-saww</sup> was sleeping/taking a nap in the shade of Kabah. Jibraeel<sup>-as</sup> came to him<sup>-saww</sup> and with him was a washbasin wherein was water from the Paradise. He<sup>-as</sup> woke him<sup>-saww</sup> up and instructed him<sup>-saww</sup> to wash.

ثُمَّ وَضَعَ فِي مَحْمِلٍ لَهُ أَلْفَ أَلْفِ لَوْنٍ مِنْ نُورٍ ثُمَّ صَعِدَ بِهِ حَتَّى انْتَهَى إِلَى أَبْوَابِ السَّمَاءِ فَلَمَّا رَأَتْهُ الْمَلَائِكَةُ نَفَرَتْ عَنْ أَبْوَابِ السَّمَاءِ فَأَمَرَ اللَّهُ جِبْرَائِيلَ ع فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَتَرَجَعَتِ الْمَلَائِكَةُ نَحْوَ أَبْوَابِ السَّمَاءِ

Then he<sup>-as</sup> placed a million types of lights for him<sup>-saww</sup> in the carriage, then ascended with him<sup>-saww</sup> until he<sup>-as</sup> ended to doors of the sky. When the Angels saw him<sup>-saww</sup>, the Angels fled from doors of the sky. Allah<sup>-azwj</sup> Commanded Jibraeel<sup>-as</sup>. He<sup>-as</sup> said: 'Allah<sup>-azwj</sup> is the Greatest! Allah<sup>-azwj</sup> is the Greatest!' The Angels returned to around doors of the sky.

فَفَتَحَتِ الْبَابَ فَدَخَلَ ع حَتَّى انْتَهَى إِلَى السَّمَاءِ الثَّانِيَةِ فَتَفَرَّتِ الْمَلَائِكَةُ عَنْ أَبْوَابِ السَّمَاءِ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَتَرَجَعَتِ الْمَلَائِكَةُ

The door opened. He<sup>-saww</sup> entered until he<sup>-saww</sup> ended to the second sky. The Angels fled from doors of the sky. He<sup>-as</sup> said: 'I<sup>-as</sup> testify there is no god except Allah<sup>-azwj</sup>! I<sup>-as</sup> testify there is no god except Allah<sup>-azwj</sup>!' The Angels returned.

ثُمَّ فُتِحَ الْبَابُ فَدَخَلَ ع وَ مَرَّ حَتَّى انْتَهَى إِلَى السَّمَاءِ الثَّلَاثَةِ فَتَفَرَّتِ الْمَلَائِكَةُ عَنْ أَبْوَابِ السَّمَاءِ فَقَالَ جِبْرَائِيلُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَتَرَجَعَتِ الْمَلَائِكَةُ

Then the door opened. He<sup>-saww</sup> entered and passed on until he<sup>-saww</sup> ended to the third sky. The Angels fled from doors of the sky. Jibraeel<sup>-as</sup> said: 'I<sup>-as</sup> testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! I<sup>-as</sup> testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!' The Angels returned.

وَ فُتِحَ الْبَابُ وَ مَرَّ النَّبِيُّ ص حَتَّى انْتَهَى إِلَى السَّمَاءِ الرَّابِعَةِ فَإِذَا هُوَ بِمَلِكٍ مُتَّكِئٍ وَ هُوَ عَلَى سَرِيرٍ تَحْتِ يَدِهِ ثَلَاثُمِائَةِ أَلْفِ مَلِكٍ تَحْتِ كُلِّ مَلِكٍ ثَلَاثُمِائَةِ أَلْفِ مَلِكٍ فَتَوَدَّيَ أَنْ قُمْ

And the door opened, and the Prophet<sup>-saww</sup> passed on until he<sup>-saww</sup> ended to the fourth sky, and there he<sup>-saww</sup> was with an Angel reclining, and he was upon a throne. There were a thousand under his hand (control), under each Angel were three hundred thousand Angels. There was a call that he should stand'.

قَالَ فَقَامَ الْمَلِكُ عَلَى رِجْلَيْهِ فَلَا يَزَالُ قَائِمًا إِلَى يَوْمِ الْقِيَامَةِ

He<sup>-asws</sup> said: 'Then Angel stood upon his legs. He will not cease to be standing up to the Day of Qiyamah'.

قَالَ وَ فُتِحَ الْبَابُ وَ مَرَّ النَّبِيُّ ص حَتَّى انْتَهَى إِلَى السَّمَاءِ السَّابِعَةِ

He<sup>-asws</sup> said: 'And the door opened, and the Prophet<sup>-saww</sup> passed on until he<sup>-saww</sup> ended to the seventh sky'.

قَالَ وَ انْتَهَى إِلَى سِدْرَةِ الْمُنْتَهَى

He<sup>-asws</sup> said: 'And he<sup>-saww</sup> ended to Sidrat Al-Muntaha'.

قَالَ فَقَالَتِ السِّدْرَةُ مَا جَاوَزَنِي مَخْلُوقٌ قَبْلَكَ

He<sup>-asws</sup> said: 'Al-Sidra said, 'No created being before you<sup>-saww</sup> has passed beyond me!''

قَالَ ثُمَّ مَضَى فَتَدَانِي فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى فَأَوْحَى إِلَى عَبْدِهِ مَا أَوْحَى

He<sup>-asws</sup> said: 'Then he<sup>-saww</sup> continued. He<sup>-saww</sup> **approached, so he bowed [53:8] So he was (at a distance of) two bows or nearer [53:9] And He Revealed unto His servant what He Revealed [53:10].**

قَالَ فَدَفَعَ إِلَيْهِ كِتَابَيْنِ كِتَابِ أَصْحَابِ الْيَمِينِ وَ كِتَابِ أَصْحَابِ الشِّمَالِ فَأَخَذَ كِتَابَ أَصْحَابِ الْيَمِينِ بِيَمِينِهِ وَ فَتَحَهُ فَنَظَرَ فِيهِ فَإِذَا فِيهِ أَسْمَاءُ أَهْلِ الْجَنَّةِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ

He<sup>-asws</sup> said: 'Two books were handed to him<sup>-saww</sup> – a book of companions of the right hand and a book of companions of the left hand. He<sup>-saww</sup> took the book of companions of the right hand by his<sup>-saww</sup> right hand, and opened it. He<sup>-saww</sup> looked into it, and in it were names of the people of Paradise and names of their fathers and their tribes'.

قَالَ فَقَالَ اللَّهُ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Said: **"The Rasool believes in what is Revealed unto him from his Lord"**.

فَقَالَ رَسُولُ اللَّهِ ص وَ الْمُؤْمِنُونَ كُلُّ آمَنَ بِاللَّهِ وَ مَلَائِكَتِهِ وَ كُتُبِهِ وَ رُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

Rasool-Allah<sup>-saww</sup> said: **'And (so do) the Momineen. They all believe in Allah, and His Angels, and His Books. They do not differentiate between any one of His Rasools'.**

فَقَالَ اللَّهُ وَ قَالُوا سَمِعْنَا وَ أَطَعْنَا

Allah<sup>-azwj</sup> Said: **"And they are saying, 'We hear and we obey'"**.

فَقَالَ النَّبِيُّ غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ

The Prophet<sup>-saww</sup> said: **'Yours is the Forgiveness, our Lord, and to You is the Destination' [2:285].**

قَالَ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَ عَلَيْهَا مَا اكْتَسَبَتْ

Allah<sup>-azwj</sup> Said: **"Allah does not Encumber a soul except to its capacity. For it would be what it earned and against it would be what it earned"**.

قَالَ النَّبِيُّ ص لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

The Prophet<sup>-saww</sup> said: **'Our Lord! Do not Seize us if we forget or we make a mistake [2:286].**

قَالَ فَقَالَ اللَّهُ قَدْ فَعَلْتُ

He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Said: "I<sup>-azwj</sup> have Done so!"

فَقَالَ النَّبِيُّ ص وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

The Prophet<sup>-saww</sup> said: **Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us [2:286].**

قَالَ قَدْ فَعَلْتُ

Allah<sup>-azwj</sup> Said: "I<sup>-azwj</sup> have Done so!"

فَقَالَ النَّبِيُّ ص رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اعْفُ عَنَّا وَ اعْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

The Prophet<sup>-saww</sup> said: **'Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people'. [2:286].**

كُلَّ ذَلِكَ يَقُولُ اللَّهُ قَدْ فَعَلْتُ

(During) all that, Allah<sup>-azwj</sup> Kept Saying: "I<sup>-azwj</sup> have already Done son!"

ثُمَّ طَوَى الصَّحِيفَةَ فَأَمْسَكَهَا بِيَمِينِهِ وَ فَتَحَ الْأُخْرَى صَحِيفَةً أَصْحَابِ الشِّمَالِ فَإِذَا فِيهَا أَسْمَاءُ أَهْلِ النَّارِ وَ أَسْمَاءُ آبَائِهِمْ وَ قَبَائِلِهِمْ

Then he<sup>-saww</sup> folded the book and withheld it in his<sup>-saww</sup> right hand and opened the other book of companions of the left hand, and therein were names of people of the Fire and names of their fathers and their tribes.

قَالَ فَقَالَ رَسُولُ اللَّهِ ص إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ

He<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: **'O Lord! Surely they are a people who do not believe!' [43:88].**

فَقَالَ اللَّهُ يَا مُحَمَّدُ فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلَامٌ فَسَوْفَ يَعْلَمُونَ

He<sup>-azwj</sup> Said: "O Muhammad<sup>-saww</sup>! **So pardon them and say: 'Salam!', for soon they would come to know [43:89].**"

قَالَ فَلَمَّا فَرَعَ مِنْ مَنَاجَاتِ [مُنَاجَاةٍ] رَبِّهِ رَدَّ إِلَى النَّبِيِّ الْمَعْمُورِ وَ هُوَ فِي السَّمَاءِ السَّابِعَةِ بِجَدَاءِ الْكَعْبَةِ

He<sup>-asws</sup> said: 'When he<sup>-saww</sup> was free from whispering to his<sup>-saww</sup> Lord<sup>-azwj</sup>, he<sup>-saww</sup> returned to Al-Bayt Al-Mamour, and it is in the seventh sky parallel to the Kaaba'.

قَالَ فَجَمَعَ لَهُ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةَ ثُمَّ أَمَرَ جِبْرَائِيلَ فَأَتَمَّ الْأَذَانَ وَ أَقَامَ الصَّلَاةَ وَ تَقَدَّمَ رَسُولُ اللَّهِ ص فَصَلَّى بِهِمْ

He<sup>-asws</sup> said: 'There gathered to him<sup>-saww</sup>, the Prophets<sup>-as</sup>, and the Messengers<sup>-as</sup>, and the Angels. Then He<sup>-azwj</sup> Commanded Jibraeel<sup>-as</sup>, so he<sup>-saww</sup> completed proclamation of the Azaan and the Iqama of the Salat, and Rasool-Allah<sup>-saww</sup> went ahead and prayed Salat (leading) them.

فَلَمَّا فَرَغَ التَّفَتَّ إِلَيْهِمْ فَقَالَ اللَّهُ لَهُ سَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ

When he<sup>-saww</sup> was free, he<sup>-saww</sup> turned towards them. Allah<sup>-azwj</sup> Said to him<sup>-saww</sup>: ***“then ask those who have read the Book from before you. The Truth has come to you from your Lord, therefore do not become from the doubters [10:94]”***.

فَسَأَلَهُمْ يَوْمَئِذٍ النَّبِيُّ ص ثُمَّ نَزَلَ وَ مَعَهُ صَحِيفَتَانِ فَدَفَعَهُمَا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع

On that day the Prophet<sup>-saww</sup> asked them. Then he<sup>-saww</sup> descended and with him<sup>-saww</sup> were the two books. He<sup>-saww</sup> handed these over to Amir Al-Momineen<sup>-asws</sup>.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع فَهَذَا كَانَ بَدْءَ الْأَذَانَ.

Abu Abdullah<sup>-asws</sup> said: 'So, this was beginning (origination) of the Azaan'.<sup>160</sup>

20- ثَوَابُ الْأَعْمَالِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ فِي بَابِ الْمَسَاجِدِ عَنْ أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ قَالَا قَالَ رَسُولُ اللَّهِ ص فِي حُطْبَةٍ طَوِيلَةٍ مَنْ تَوَلَّى أَدَانَ مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ فَأَدَّنَ فِيهِ وَ هُوَ يُرِيدُ وَجْهَ اللَّهِ أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ ثَوَابَ أَرْبَعِينَ أَلْفِ نَبِيٍّ وَ أَرْبَعِينَ أَلْفِ صِدِّيقٍ وَ أَرْبَعِينَ أَلْفِ شَهِيدٍ وَ أُدْخِلَ فِي شَفَاعَتِهِ أَرْبَعِينَ أَلْفِ أُمَّةٍ فِي كُلِّ أُمَّةٍ أَرْبَعُونَ أَلْفَ أَلْفِ رَجُلٍ

(The book) 'Sawaab Al Amaal' – By the previous chain in the chapter on the Masjids, from Abu Hurayra (a well known fabricator), and Ibn Abbas, both said,

'Rasool-Allah<sup>-saww</sup> said in a lengthy Hadeeth: 'One who is in charge of Azaan of a Masjid from Masjids of Allah<sup>-azwj</sup>, so he proclaims Azaan in it, and he intends the Face of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> Mighty and Majestic will Give him Rewards of forty million Prophets<sup>-as</sup>, and forty million truthful ones, and forty million martyrs, and included in his intercession would be forty million communities, and in each community there will be forty million men.

وَ كَانَ لَهُ فِي كُلِّ حَنَّةٍ مِنَ الْجَنَّاتِ أَرْبَعُونَ أَلْفَ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ أَرْبَعُونَ أَلْفَ قَصْرِ فِي كُلِّ قَصْرِ أَرْبَعُونَ أَلْفَ دَارٍ فِي كُلِّ دَارٍ أَرْبَعُونَ أَلْفَ أَلْفِ بَيْتٍ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ سَرِيرٍ عَلَى كُلِّ سَرِيرٍ رَوْجَةٌ مِنَ الْخُورِ الْعِينِ

And for him will be in every garden from the gardens, forty million cities, in each city will be forty million castles, in each castle will be forty million houses, in each house will be forty

<sup>160</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 19

million rooms, in each room will be forty million beds, upon each bed will be a wife from the Maiden Houries.

سَعَةُ كُلِّ بَيْتٍ مِنْهَا مِثْلُ الدُّنْيَا أَرْبَعُونَ أَلْفَ أَلْفٍ مَرَّةً بَيْنَ يَدَيْ كُلِّ زَوْجَةٍ أَرْبَعُونَ أَلْفَ أَلْفٍ وَصِيفٍ وَ أَرْبَعُونَ أَلْفَ أَلْفٍ وَصِيفٍ فِي كُلِّ بَيْتٍ أَرْبَعُونَ أَلْفَ أَلْفٍ مَائِدَةٍ عَلَى كُلِّ مَائِدَةٍ أَرْبَعُونَ أَلْفَ أَلْفٍ فَصَاعَةٍ فِي كُلِّ فَصَاعَةٍ أَرْبَعُونَ أَلْفَ أَلْفٍ لَوْنٍ مِنَ الطَّعَامِ

The vastness of every room from these is like the world forty million times over. In front of each wife will be forty million butlers and forty million maids. In each room will be forty million tables, upon each table being forty million bowl, in each bowl will be forty million types of food items.

لَوْ نَزَلَ بِهِ التَّقَالِيمُ لَأَدْخَلَهُمْ أَدْنَى بَيْتٍ مِنْ بُيُوتِهَا هُمْ فِيهَا مَا شَاءُوا مِنَ الطَّعَامِ وَ الشَّرَابِ وَ الطَّيِّبِ وَ اللَّبَاسِ وَ التَّمَارِ وَ أَلْوَانِ التُّخَفِ وَ الطَّرَائِفِ مِنَ الْحَلِيِّ وَ الْحُلَلِ كُلِّ بَيْتٍ مِنْهَا يُكْتَفَى بِمَا فِيهِ مِنْ هَذِهِ الْأَشْيَاءِ عَمَّا فِي الْبَيْتِ الْآخَرِ

Even if (all) the humans and the Jinn were to descend with it, they would be contained in smallest of the rooms from its rooms. For them in it will be whatever they so desires to, from the food, and the drinks, and the perfume, and the clothing, and the fruits, and variety of gits, and the exquisite from the jewellery and the garments. Every room from these would be sufficient with whatever is in it from these things, from whatever is in the other room.

فَإِذَا أَدَّنَ الْمُؤَدُّونَ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَكْتَنَفَهُ أَرْبَعُونَ أَلْفَ أَلْفٍ مَلَكٍ كُلُّهُمْ يُصَلُّونَ عَلَيْهِ وَ يَسْتَعْفِفُونَ لَهُ وَ كَانَ فِي ظِلِّ اللَّهِ عَزَّ وَ جَلَّ حَتَّى يَنْفِرَ وَ كَتَبَ لَهُ ثَوَابَهُ أَرْبَعُونَ أَلْفَ أَلْفٍ مَلَكٍ ثُمَّ صَعِدُوا بِهِ إِلَى اللَّهِ عَزَّ وَ جَلَّ.

When the Muezzin proclaims Azaan, so he says, ‘I testify that there is no god except Allah<sup>-azwj</sup>, forty million Angels surround him, all of them send Salawaat upon him and seeking Forgiveness for him, and he will be in the Shade of Allah<sup>-azwj</sup> Mighty and Majestic until he is free, and forty million Angels will write his Rewards for him. Then they ascend with it to Allah<sup>-azwj</sup> Mighty and Majestic’<sup>161</sup>.

21- مجاليس الصدوق، عن أحمد بن زياد بن جعفر الهمداني عن علي بن إبراهيم عن أبيه عن أحمد بن العباس و العباس بن عمرو معاً عن هشام بن الحكم عن ثابت بن هُرْمَزٍ عن الحسن بن أبي الحسن عن أحمد بن عبد الحميد عن عبد الله بن علي قال: حملت متاعاً من البصرة إلى مصر فقدمتها فبينما أنا في بعض الطريق إذا أنا بشيخ طوال شديد الأدمة أصلع أبيض الرأس و اللحية عليه طمران أحدهما أسود و الآخر أبيض فقلت من هذا

(The book) ‘Majaalis’ of Al Sadouq – from Ahmad Bin Ziyad Bin Ja’far Al Hamdany, from Ali Bin Ibrahim, from his father, from Ahmad Bin Al Abbas and Al Abbas Bin Amro, both together from Hisham Bin Al Hakam, from Sabit Bin Hurmaz, from Al Hassan Bin Abu Al Hassan, from Ahmad Bin Abdul Hameed, from Abdullah Bin Ali who said,

‘I carried merchandise from Al-Basra to Egypt. I sent it ahead. While I was in one of the roads, there I was with a tall old man with a very dark complexion, white head and beard (hair), upon him were two rags, one of them black, and the other while. I said, ‘Who is this?’

فَقَالُوا هَذَا بِلَالٌ مُؤَدُّنُ رَسُولِ اللَّهِ ص

<sup>161</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 20

They said, 'He<sup>-ra</sup> is Bilal<sup>-ra</sup>, Muezzin of Rasool-Allah<sup>-saww!</sup>'

فَأَخَذْتُ أَلْوَاجِي وَ أَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ ثُمَّ قُلْتُ لَهُ السَّلَامُ عَلَيْكَ أَيُّهَا الشَّيْخُ

I took the (writing) tablets and went to him<sup>-ra</sup>. I greeted unto him<sup>-ra</sup>, then said to him<sup>-ra</sup>, 'The greeting be to you<sup>-ra</sup>, O Sheykh!'

فَقَالَ وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

He<sup>-ra</sup> said, 'And upon you be the greeting, and Mercy of Allah<sup>-azwj</sup>, and His<sup>-azwj</sup> Blessings!'

قُلْتُ رَحِمَكَ اللَّهُ حَدِّثْنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص

I said, 'May Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>! Narrate to me what you<sup>-ra</sup> have heard from Rasool-Allah<sup>-saww!</sup>'

قُلْتُ رَحِمَكَ اللَّهُ حَدِّثْنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص

He<sup>-ra</sup> said, 'And what made you know who I<sup>-ra</sup> am?'

فَقُلْتُ أَنْتَ بِلَالٌ مُؤَدِّدٌ رَسُولِ اللَّهِ ص

I said, 'You<sup>-ra</sup> are Bilal<sup>-ra</sup>, Muezzin of Rasool-Allah<sup>-saww!</sup>'

قَالَ فَبَكَى وَ بَكَيتُ حَتَّى اجْتَمَعَ النَّاسُ عَلَيْنَا وَ نَحْنُ نَبْكِي

He (the narrator) said, 'He<sup>-ra</sup> cried, and I cried, until the people gathered to us while we were crying'.

قَالَ ثُمَّ قَالَ لِي يَا غُلَامُ مِنْ أَيِّ الْبِلَادِ أَنْتَ

He (the narrator) said, 'Then he<sup>-ra</sup> said to me: 'O boy! From which city are you?'

قُلْتُ مِنْ أَهْلِ الْعِرَاقِ

I said, 'From the people of Iraq'.

فَقَالَ لِي بَخْ بَخْ

He<sup>-ra</sup> said to me, 'Congratulations! Congratulations!'

فَمَكَتْ سَاعَةً ثُمَّ قَالَ ائْتُبْ يَا أَخَا أَهْلِ الْعِرَاقِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الْمُؤَدِّدُونَ أُمَّنَاءُ الْمُؤْمِنِينَ عَلَى صَلَاتِهِمْ وَ صَوْمِهِمْ وَ حُومِهِمْ وَ دِمَائِهِمْ لَا يَسْأَلُونَ اللَّهَ عَزَّ وَ جَلَّ شَيْئاً إِلَّا أَعْطَاهُمْ وَ لَا يَشْفَعُونَ فِي شَيْءٍ إِلَّا شَفَعُوا

He<sup>-ra</sup> waited for a while, then said, 'Write, O brother of the people of Iraq – 'In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: 'The Muezzins are

trustees of the Momineen upon their Salats, and their fasts, and their flesh, and their blood. They will not ask Allah<sup>-azwj</sup> Mighty and Majestic for anything except He<sup>-azwj</sup> will Give them, nor will they intercede regarding anything except they will be interceded for’.

قُلْتُ زِدْنِي رَحْمَتَكَ اللَّهُ

I said, ‘Increase for me, may Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>!’

قَالَ أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدَّانَ أَرْبَعِينَ عَامًا مُحْتَسِبًا بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ لَهُ عَمَلٌ أَرْبَعِينَ صِدْقًا عَمَلًا مَبْرُورًا مُتَقَبَّلًا

He<sup>-ra</sup> said, ‘Write – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘One who proclaims Azaan for forty years in anticipation, Allah<sup>-azwj</sup> will Resurrect him on the Day of Qiyamah as a truthful, a worker, accomplished, Accepted’.

قُلْتُ زِدْنِي رَحْمَتَكَ اللَّهُ

I said, ‘Increase for me, may Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>!’

قَالَ أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدَّانَ عِشْرِينَ عَامًا بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ وَ لَهُ مِنَ النُّورِ مِثْلُ نُورِ السَّمَاءِ الدُّنْيَا

He<sup>-ra</sup> said, ‘Write – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying, ‘One who proclaims Azaan for twenty years, Allah<sup>-azwj</sup> Mighty and Majestic will Resurrect him on the Day of Qiyamah and there will be radiance for him like radiance of sky of the world’.

قُلْتُ زِدْنِي رَحْمَتَكَ اللَّهُ

I said, ‘Increase for me, may Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>!’

قَالَ أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدَّانَ عَشْرَ سِنِينَ أَسْكَنَهُ اللَّهُ عَزَّ وَ جَلَّ مَعَ إِبْرَاهِيمَ فِي قُبَّتِهِ أَوْ فِي دَرَجَتِهِ

He<sup>-ra</sup> said, ‘Write – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘One who proclaims Azaan for ten years, Allah<sup>-azwj</sup> Mighty and Majestic will Settle him with Ibrahim<sup>-as</sup> in his<sup>-as</sup> dome or in his<sup>-as</sup> level’.

قُلْتُ زِدْنِي رَحْمَتَكَ اللَّهُ

I said, ‘Increase for me, may Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>!’

قَالَ أَكْتُبُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدَّانَ سَنَةً وَاحِدَةً بَعَثَهُ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْقِيَامَةِ وَ قَدْ غُفِرَتْ ذُنُوبُهُ كُلُّهَا بِأَلْعَةِ مَا بَلَغَتْ وَ لَوْ كَانَتْ مِثْلَ زَنَةِ جَبَلِ أُحُدٍ

He<sup>-ra</sup> said: ‘Write – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘One who proclaims Azaan for one year, Allah<sup>-azwj</sup> Mighty and Majestic will

Resurrect him on the Day of Qiyamah and all of his sins would have been Forgiven, whatever these may have reached, and even though these would be like the weight of mount Ohad’.

قُلْتُ زِدْنِي رَحْمَتَكَ اللَّهُ

I said, ‘Increase for me, may Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>!’

قَالَ نَعَمْ فَاحْفَظْ وَاعْمَلْ وَاحْتَسِبْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ أَدَّنَ فِي سَبِيلِ اللَّهِ صَلَاةً وَاحِدَةً إِيْمَانًا وَاحْتِسَابًا وَتَقَرُّبًا إِلَى اللَّهِ عَزَّ وَجَلَّ غَفَرَ اللَّهُ لَهُ مَا سَلَفَ مِنْ ذُنُوبِهِ وَمَنْ عَلَيْهِ بِالْعَصْمَةِ فِيمَا بَقِيَ مِنْ عُمرِهِ وَجَمَعَ بَيْنَهُ وَبَيْنَ الشُّهَدَاءِ فِي الْجَنَّةِ

He<sup>-ra</sup> said, ‘Yes, therefore memorise and act and anticipate! I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘One who proclaims Azaan in the Way of Allah<sup>-azwj</sup> for one Salat, believing and anticipating, and offers it to Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> will Forgive for him whatever was past from his sins, and Confer upon him with the fortification regarding what remains from his age, and Gather between him and the martyrs in the Paradise’.

قُلْتُ رَحِمَكَ اللَّهُ حَدَّثَنِي بِأَحْسَنِ مَا سَمِعْتُ

I said, ‘May Allah<sup>-azwj</sup> have Mercy on you<sup>-asws</sup>! Narrate to me with best of what you<sup>-ra</sup> have heard’.

قَالَ وَيْحَكَ يَا عَلَامَ قَطَعْتَ أَثْبَاتَ قَلْبِي وَبَكَى وَبَكَتْ حَتَّى إِبَى وَ اللَّهُ لَرَحِيمُهُ

He<sup>-ra</sup> said, ‘Woe be to you, O boy! You have cut pieces of my<sup>-ra</sup> heart’, and he<sup>-ra</sup> cried and I cried until by Allah<sup>-azwj</sup>, I pitied him<sup>-ra</sup>’.

ثُمَّ قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ وَجَمَعَ اللَّهُ النَّاسَ فِي صَعِيدٍ وَاحِدٍ بَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَى الْمُؤَدِّينَ بِمَلَائِكَةٍ مِنْ نُورٍ مَعَهُمُ الْوَيْتَةُ وَاعْلَامٌ مِنْ نُورٍ يَقُودُونَ جَنَائِبَ أَرْمَتْهَا رَبُّنَا أَحْضَرُ وَحَقَائِبُهَا الْمِسْكُ الْأَذْفَرُ وَ يَرْكَبُهَا الْمُؤَدِّتُونَ فَيَقُومُونَ عَلَيْهَا قِيَامًا تَقُودُهُمُ الْمَلَائِكَةُ يُنَادُونَ بِأَعْلَى أَسْوَاتِهِمْ بِالْأَذَانِ

Then he<sup>-ra</sup> said: ‘Write – ‘In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful! I<sup>-ra</sup> heard Rasool-Allah<sup>-saww</sup> saying: ‘When it will be the Day of Qiyamah, and Allah<sup>-azwj</sup> Gathers the people in one plain, Allah<sup>-azwj</sup> Mighty and Majestic will Send for the Muezzins with Angels of light. There will be flags and banners of light with them. They will be led by the reins of green emerald, and its bags will be yellow musk, and the Muezzins will be riding these. They will be standing upon these straight. The Angels will lead the call out with the Azaan at the top of their voices’.

ثُمَّ بَكَى بُكَاءً شَدِيداً حَتَّى انْتَحَبْتُ وَبَكَتْ فَلَمَّا سَكَتَ قُلْتُ بَمَا بُكَأْتُكَ

Then he<sup>-ra</sup> cried with intense crying until I wailed and cried. When he<sup>-ra</sup> was silent, I said, ‘What are you<sup>-ra</sup> crying from?’

قَالَ وَيْحَكَ ذَكَرْتَنِي أَشْيَاءَ سَمِعْتُ حَبِيبِي وَصَفِيي ع يَقُولُ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّهُمْ لَيَمُرُّونَ عَلَى الْخَلْقِ قِيَامًا عَلَى النَّجَائِبِ فَيَقُولُونَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَإِذَا قَالُوا ذَلِكَ سَمِعْتُ لِأُمَّتِي ضَجِيحاً



He<sup>-ra</sup> said, 'Woe be to you! You reminded me of things I<sup>-ra</sup> heard my<sup>-ra</sup> beloved and my<sup>-ra</sup> elite saying: 'By the One<sup>-azwj</sup> Who Sent me<sup>-saww</sup> with the truth as a Prophet<sup>-saww</sup>! They (Muezzins) will be passing by the creatures standing upon the rides. They will be saying, 'Allah<sup>-azwj</sup> is the Greatest! Allah<sup>-azwj</sup> is the Greatest!' When they say that, a clamour will be heard for my<sup>-saww</sup> community'.

فَسَأَلَهُ أُسَامَةُ بْنُ زَيْدٍ عَنْ ذَلِكَ الصَّحِيحِ مَا هُوَ

Usama Bin Zayd asked him<sup>-saww</sup> about that clamour, 'What is it?'

قَالَ الصَّحِيحُ التَّسْبِيحُ وَالتَّحْمِيدُ وَالتَّهْلِيلُ

He<sup>-saww</sup> said: 'The clamour is the glorification (Tasbeeh), and the praise and the proclamation of the Oneness.

فَإِذَا قَالُوا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَتْ أُمَّتِي إِيَّاهُ كُنَّا نَعْبُدُ فِي الدُّنْيَا فَيَقُولُ صَدَقْتُمْ

When they (Muezzins) say, 'I testify that there is no god except Allah<sup>-azwj</sup>', my<sup>-saww</sup> community will say, 'He<sup>-azwj</sup> is the One we worshipped in the world'. It will be said, 'You speak the truth!'

فَإِذَا قَالُوا أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَتْ أُمَّتِي هَذَا الَّذِي آتَانَا بِرِسَالَةِ رَبِّنَا جَلَّالُهُ وَآمَنَّا بِهِ وَ لَمْ نَرَهُ ص

When they say, 'I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>', my community will say, 'This is the one who came to us with Message of our Lord<sup>-azwj</sup> Mighty is His<sup>-azwj</sup> Majesty, and we believed in him<sup>-asws</sup>, and (although) we had not seen him<sup>-saww</sup>'.

فَيَقُولُ لَهُمْ صَدَقْتُمْ هُوَ الَّذِي آدَى إِلَيْكُمْ الرِّسَالَةَ مِنْ رَبِّكُمْ وَ كُنْتُمْ بِهِ مُؤْمِنِينَ فَحَقِيقٌ عَلَى اللَّهِ أَنْ يَجْمَعَ بَيْنَكُمْ وَ بَيْنَ نَبِيِّكُمْ

It will be said to them, 'You speak the truth! He<sup>-saww</sup> is the one who delivered to you all the Message of your Lord<sup>-azwj</sup> and you were believers in him<sup>-saww</sup>. There is a right upon Allah<sup>-azwj</sup> that He<sup>-azwj</sup> Gathers between you and your Prophet<sup>-saww</sup>'.

فَيَنْتَهِي بِهِمْ إِلَى مَنَازِلِهِمْ وَ فِيهَا مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ لَا خَطَرَ عَلَى قَلْبِ بَشَرٍ

They will end with them to their dwellings and therein would be what neither has any eye seen, nor an ear heard, nor has it occurred upon the heart of a mortal'.

ثُمَّ نَظَرَ إِلَيَّ فَقَالَ لِي إِنْ اسْتَطَعْتَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَنْ لَا تَمُوتَ إِلَّا مُؤَدِّيًا فَافْعَلْ

Then he<sup>-ra</sup> looked at me. He<sup>-ra</sup> said to me, 'If you are able, and there is no strength except with Allah<sup>-azwj</sup> that you don't die except as a Muezzin, then do so!'

فَقُلْتُ رَحِمَكَ اللَّهُ تَقَضَّلَ عَلَيَّ وَ أَحْبَبَنِي فَأَيُّ فَعْبْرٍ مُحْتَمَجٍ وَ أَدَّ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ص فَإِنَّكَ قَدْ رَأَيْتَهُ وَ لَمْ أَرَهُ وَ صِيفٌ لِي كَيْفَ وَصَفَ لَكَ رَسُولُ اللَّهِ ص بِنَاءِ الْجَنَّةِ

I said, 'May Allah-<sup>azwj</sup> have Mercy on you-<sup>ra</sup>! Grace upon me and inform me, for I am poor, needy, and deliver to me what you-<sup>ra</sup> heard from Rasool-Allah-<sup>saww</sup>, for you-<sup>ra</sup> had seen him-<sup>saww</sup>, and I have no seen him, and describe to me how Rasool-Allah-<sup>saww</sup> had described to you the construction of Paradise'.

قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ سُورَ الْجَنَّةِ لَبِنَةٌ مِنْ ذَهَبٍ وَ لَبِنَةٌ مِنْ فِضَّةٍ وَ لَبِنَةٌ مِنْ يَاقُوتٍ وَ مِلَاطُهَا الْمِسْكَ الْأَدْفَرُ وَ شَرَفُهَا الْيَاقُوتُ الْأَحْمَرُ وَ الْأَخْضَرُ وَ الْأَصْفَرُ

He-<sup>ra</sup> said, 'Write – 'In the Name of Allah-<sup>azwj</sup> the Beneficent, the Merciful! I-<sup>ra</sup> saying: 'The walls of Paradise are bricks of gold, and bricks of silver, and bricks of rubies, and its mortar is of yellow musk, and its nobilities are of rubies, the red and the green and the yellow'.

قُلْتُ فَمَا أَبْوَابُهَا

I said, 'What are its doors?'

قَالَ أَبْوَابُهَا مُخْتَلِفَةٌ بَابُ الرَّحْمَةِ مِنْ يَاقُوتَةٍ حَمْرَاءَ

He-<sup>ra</sup> said, 'Its doors are different. 'The door of mercy' is of red ruby'.

قُلْتُ فَمَا خَلْقُهُ

I said, 'What is it's ring (knocker)?'

قَالَ وَيْحَكَ كُفَّ عَنِّي فَقَدْ كَلَّفْتَنِي شَطَطًا

He-<sup>ra</sup> said, 'Woe be to you! Restrain from me-<sup>asws</sup>, for you have encumbered me-<sup>ra</sup> too much!'

قُلْتُ مَا أَنَا بِكَافٍ عَنْكَ حَتَّى تُؤَدِّيَ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ فِي ذَلِكَ

I said, 'I am not going to restrain from you-<sup>ra</sup> until you-<sup>ra</sup> deliver to me what you-<sup>ra</sup> heard from Rasool-Allah-<sup>saww</sup> regarding that!'

قَالَ أَكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمَّا بَابُ الصَّبْرِ فَبَابٌ صَغِيرٌ مُصْرَاعٌ وَاحِدٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ لَا خَلْقَ لَهُ وَ أَمَّا بَابُ الشُّكْرِ فَإِنَّهُ مِنْ يَاقُوتَةٍ بَيْضَاءَ لَهَا مُصْرَاعَانِ مَسِيرَةٌ مَا بَيْنَهُمَا حُمُسِمَائَةٌ عَامٌ لَهُ ضَجِيجٌ وَ حَيْنٌ يَقُولُ اللَّهُمَّ جَنِّ بِأَهْلِي -

He-<sup>ra</sup> said, 'Write – 'In the Name of Allah-<sup>azwj</sup> the Beneficent, the Merciful! As for 'The door of patience', it is a small door with one shutter of red ruby, there being no ring (knocker) for it; and as for 'The door of thanks', it is of white ruby having two shutters for him. The travel distance of what is between the two is of five hundred years. There is a clamour and whining for it, saying, 'O Allah-<sup>azwj</sup>! Bring me my people!'

قُلْتُ هَلْ يَتَكَلَّمُ الْبَابُ

I said, 'Does the door talk?'

قَالَ نَعَمْ يُنْطِقُهُ ذُو الْجَلَالِ وَالْإِكْرَامِ وَ أَمَّا بَابُ الْبَلَاءِ

He<sup>-ra</sup> said, 'Yes, the One<sup>-azwj</sup> with the Majesty and Benevolence will Cause it to talk; as for 'The door of affliction'.

قُلْتُ أَلَيْسَ بَابُ الْبَلَاءِ هُوَ بَابُ الصَّبْرِ

I said, 'Isn't 'The door of affliction', it is 'The door of patience'?'

قَالَ لَا

He<sup>-ra</sup> said, 'No'.

قُلْتُ فَمَا الْبَلَاءُ

I said, 'What is the affliction?'

قَالَ الْمَصَائِبُ وَالْأَسْقَامُ وَالْأَمْرَاضُ وَالْجُدَامُ وَ هُوَ بَابٌ مِنْ بَابِ يَأْقُوتِي صَفْرَاءَ مِصْرَاعٍ وَاحِدٌ مَا أَقَلَّ مَنْ يَدْخُلُ مِنْهُ

He<sup>-ra</sup> said, 'The calamities, and the sicknesses, and the diseases, and the leprosy, and it is a door of yellow ruby of one shutter. How few are the ones entering (Paradise) from it!'

قُلْتُ رَحِمَكَ اللَّهُ زِدْنِي وَ تَفَضَّلْ عَلَيَّ فَإِنِّي فَقِيرٌ

I said, 'May Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>! Increase for me and grace upon me, for I am poor (of information)!'

قَالَ يَا غُلَامُ لَقَدْ كَلَّفْتَنِي شَطَطًا أَمَّا الْبَابُ الْأَعْظَمُ فَيَدْخُلُ مِنْهُ الْعِبَادُ الصَّالِحُونَ وَ هُمْ أَهْلُ الزُّهْدِ وَ الْوَرَعِ وَ الرَّاعِبُونَ إِلَى اللَّهِ عَزَّ وَ جَلَّ الْمُسْتَأْنِسُونَ بِهِ

He<sup>-ra</sup> said, 'O boy! You are encumbering me<sup>-ra</sup> too much! As for 'The magnificent door', the righteous servants will enter from it, and they are the people of ascetism and the devoutness, and the ones desirous to Allah<sup>-azwj</sup> Mighty and Majestic, the ones being comforted with it'.

قُلْتُ رَحِمَكَ اللَّهُ فَإِذَا دَخَلُوا الْجَنَّةَ مَاذَا يَصْنَعُونَ

I said, 'May Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>! When they (Muezzins) enter the Paradise, what will they be doing?'

قَالَ يَسِيرُونَ عَلَى نَهْرَيْنِ فِي مِصَافٍ فِي سُنَنِ الْيَأْقُوتِ مَجَادِيفُهَا اللَّوْلُؤُ فِيهَا مَلَائِكَةٌ مِنْ نُورٍ عَلَيْهِمْ ثِيَابٌ خَضِرٌ شَدِيدٌ خَضِرَتُهَا

He<sup>-ra</sup> said, 'They will be travelling upon two rivers in rows of ships of sapphire, its oars being of pearls. In it are Angels of light having green clothes upon them of intense greenness'.

قُلْتُ رَحِمَكَ اللَّهُ هَلْ يَكُونُ مِنَ النُّورِ أَخْضَرٌ

I said, 'May Allah<sup>-azwj</sup> have Mercy on you<sup>-ra</sup>! Can there be from the lights, green?'

قَالَ إِنَّ الثِّيَابَ هِيَ خُضْرٌ وَ لَكِنَّ فِيهَا نُورٌ مِنْ نُورِ رَبِّ الْعَالَمِينَ جَلَّ جَلَالُهُ يَسِيرُونَ عَلَى خَافَتِي ذَلِكَ النَّهْرُ

He<sup>-ra</sup> said, 'The clothes, these are green, but there is radiance in it from Noor of Lord<sup>-azwj</sup> of the worlds, Majestic is His<sup>-azwj</sup> Majesty. They will be travelling upon the banks of the river'.

قُلْتُ فَمَا اسْمُ ذَلِكَ النَّهْرِ

I said, 'What is the name of that river?'

قَالَ جَنَّةُ الْمَأْوَى

He<sup>-ra</sup> said, 'The garden Al-Ma'va'.

قُلْتُ هَلْ وَسَطُهَا غَيْرُ هَذَا

I said, 'Is there other than it in its middle?'

قَالَ نَعَمْ جَنَّةُ عَدْنٍ وَ هِيَ فِي وَسَطِ الْجَنَانِ فَأَمَّا جَنَّةُ عَدْنٍ فَسُورُهَا يَأْقُوتُ أَحْمَرٌ وَ حَصْبَاؤُهَا اللُّؤْلُؤُ

He<sup>-ra</sup>, 'Yes, the garden of Eden, and it is middle of the gardens. As for the garden of Eden. Their bridges are of red ruby and their pebbles are of pearls'.

قُلْتُ فَهَلْ فِيهَا غَيْرُهَا

I said, 'Is there other than it, in it?'

قَالَ نَعَمْ جَنَّةُ الْفِرْدَوْسِ

He<sup>-ra</sup> said, 'Yes, the garden 'Al-Firdows'.

قُلْتُ وَ كَيْفَ سُورُهَا

I said, 'And how are its bridges?'

قَالَ وَجُحَاكَ كُفَّ عَنِّي حَيْرَتٌ عَلَيَّ قَلْبِي

He<sup>-ra</sup> said, 'Woe be to you, restrain from me<sup>-ra</sup>! You are confusing my<sup>-ra</sup> heart unto me<sup>-ra</sup>!'

قُلْتُ بَلْ أَنْتَ الْقَاعِلُ بِي ذَلِكَ مَا أَنَا بِكَافٍ عَنْكَ حَتَّى تُتِمَّ لِي الصِّفَةَ وَ تُخْبِرَنِي عَنْ سُورِهَا

I said, 'But, you<sup>-ra</sup> are the one doing that with me. I am not going to restrain from you<sup>-ra</sup> until you<sup>-ra</sup> complete for me the description and you<sup>-ra</sup> inform me about is bridges'.

قَالَ سُورُهَا نُورٌ

He<sup>-ra</sup> said, 'Its bridges are of light'.

قُلْتُ وَ الْعُرْفُ الَّتِي فِيهَا

I said, 'And the scoops (ladles) which are in it?'

قَالَ هِيَ مِنْ نُورِ رَبِّ الْعَالَمِينَ

He<sup>ra</sup> said, 'It is from Noor of Lord<sup>azwj</sup> of the worlds'.

قُلْتُ زِدْنِي رَحْمَتَكَ اللَّهُ

I said, 'Increase for me, may Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>!'

قَالَ وَيْحَكَ إِلَى هَذَا انْتَهَى بِنَا رَسُولِ اللَّهِ ص طُوبَى لَكَ إِنْ أَنْتَ وَصَلْتَ إِلَى بَعْضِ هَذِهِ الصِّفَةِ وَ طُوبَى لِمَنْ يُؤْمِنُ بِحَدَا

He<sup>ra</sup> said, 'Woe be to you! To this, Rasool-Allah<sup>azwj</sup> had ended with us. Beatitude be to you if you were to arrive to some of these attributes, and beatitude is for one who believes in this!'

قُلْتُ يَرْحَمُكَ اللَّهُ أَنَا وَ اللَّهُ مِنَ الْمُؤْمِنِينَ بِحَدَا

I said, 'May Allah<sup>azwj</sup> have Mercy on you<sup>ra</sup>!' By Allah<sup>azwj</sup>, I am from the believers in this'.

قَالَ وَيْحَكَ إِنَّهُ مَنْ يُؤْمِنُ أَوْ يُصَدِّقُ بِحَدَا الْحَقِّ وَ الْمُنْهَاجِ لَمْ يَرْغَبْ فِي الدُّنْيَا وَ لَا فِي زَهْرَتِهَا وَ حَاسَبَ نَفْسَهُ

He<sup>ra</sup> said, 'Woe be to you! Surely the one who believes, or ratifies this as the truth and the manifesto, neither being desirous in the world nor in its blossoms, and reckons himself'.

قُلْتُ أَنَا مُؤْمِنٌ بِحَدَا

I said, 'I am a believer in this!'

قَالَ صَدَقْتَ وَ لَكِنْ قَارِبٌ وَ سَدِيدٌ وَ لَا تَبَأْسٌ وَ اعْمَلْ وَ لَا تُفْرِطْ وَ ارجُ وَ خَفْ وَ احْدَرْ

He<sup>ra</sup> said, 'You speak the truth, but draw closer (to Allah<sup>azwj</sup>), and be on the guidance, and do not despair, and work and do not be excessive, and hope, and fear, and be careful'.

ثُمَّ بَكَى وَ شَهَقَ ثَلَاثَ شَهَقَاتٍ فَظَنْنَا أَنَّهُ قَدْ مَاتَ ثُمَّ قَالَ فِدَاكُمْ أَبِي وَ أُمِّي لَوْ رَأَى مُحَمَّدٌ ص لَقَرَّتْ عَيْنُهُ حِينَ تَسْأَلُونَ عَنْ هَذِهِ الصِّفَةِ

Then he<sup>ra</sup> cried and sighed three sighs. We thought he<sup>ra</sup> had died. Then he<sup>ra</sup> said, 'May my<sup>ra</sup> father and my<sup>ra</sup> mother! Had Muhammad<sup>saww</sup> seen you, his<sup>saww</sup> eyes would have been delighted whereby you are asking about this attributes'.

ثُمَّ قَالَ النَّجَا النَّجَا الْوَحَا الْوَحَا الرَّجِيلَ الرَّجِيلَ الْعَمَلَ الْعَمَلَ وَ إِيَّاكُمْ وَ التَّفْرِيطَ وَ التَّفْرِيطَ

Then he<sup>ra</sup> said, 'The salvation! The salvation! The quickness! The quickness! The departure! The departure! The action! The action! And beware of the neglect! And beware of the neglect!'

ثُمَّ قَالَ وَجَعَلُونِي فِي حِلِّ مِمَّا فَرَطْتُ

Then he<sup>-ra</sup> said, 'Woe be to you! Make me<sup>-ra</sup> to be in release from what I<sup>-ra</sup> neglected!'

فَقُلْتُ لَهُ أَنْتَ فِي حِلِّ مِمَّا فَرَطْتَ جَزَاكَ اللَّهُ الْجَنَّةَ كَمَا أَدَيْتَ وَ فَعَلْتَ الَّذِي يَجِبُ عَلَيْكَ

I said to him<sup>-asws</sup>, 'You<sup>-ra</sup> are in release from what you<sup>-ra</sup> neglected. May Allah<sup>-azwj</sup> Recompense you<sup>-ra</sup> the Recompense, just as you<sup>-ra</sup> delivered and done which was obligated upon you<sup>-ra</sup>'.

ثُمَّ وَدَعَّنِي وَ قَالَ لِي أَتَى اللَّهُ وَ أَدَّى إِلَى أُمَّةٍ مُحَمَّدٍ ص مَا أَدَيْتَ إِلَيْكَ

Then he<sup>-ra</sup> bade me farewell, and said to me, 'Fear Allah<sup>-azwj</sup> and deliver to the community of Muhammad<sup>-saww</sup> what I<sup>-ra</sup> have delivered to you'.

فَقُلْتُ أَفْعَلُ إِنْ شَاءَ اللَّهُ تَعَالَى

I said, 'I shall do so, if Allah<sup>-azwj</sup> the Exalted so Desires'.

قَالَ أَسْتَوْدِعُ اللَّهَ دِينَكَ وَ أَمَانَتَكَ وَ زَوَدَكَ التَّقْوَى وَ أَعَانَكَ عَلَى طَاعَتِهِ بِمَشِيئِهِ.

He (the narrator) said, 'May Allah<sup>-azwj</sup> Protect your<sup>-ra</sup> religion, and your<sup>-ra</sup> entrustment, and Provide you<sup>-ra</sup> the piety and Support you upon obeying Him<sup>-azwj</sup> with His<sup>-azwj</sup> Desire"<sup>162</sup>

22- مجالس الصدوق، عن حمزة بن محمد العلوي عن عبد العزيز الأحمري عن محمد بن زكريا عن شعيب بن واقد عن الحسين بن زيد عن الصادق ع عن آبائه ع قال قال النبي ص ألا و من أذن محتسباً يُريد بذلك وجه الله عز و جل أعطاه الله ثواب أربعين ألف شهيد و أربعين ألف صديق و يدخل في شفاعته أربعين ألف مسيء من أممي إلى الجنة

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

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'The Prophet<sup>-saww</sup> said: 'Indeed! And the one who proclaims Azaan anticipating, intending the Face of Allah<sup>-azwj</sup> Mighty and Majestic, Allah<sup>-azwj</sup> will Give him Rewards of forty thousand martyrs, and forty thousand truthful ones, and forty thousand evil doers from my<sup>-saww</sup> community will enter by his intercession into the Paradise.

أَلَا وَ إِنَّ الْمُرَدَّنَ إِذَا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ- صَلَّى عَلَيْهِ تِسْعُونَ أَلْفَ مَلَكٍ وَ اسْتَعْفَرُوا لَهُ وَ كَانَ يَوْمَ الْقِيَامَةِ فِي ظِلِّ الْعَرْشِ حَتَّى يَفْرَغَ اللَّهُ مِنْ حِسَابِ الْخَلَائِقِ وَ يَكْتُبُ ثَوَابَ قَوْلِهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ- أَرْبَعُونَ أَلْفَ مَلَكٍ

Indeed! And when the Muezzin says, 'I testify there is no god except Allah<sup>-azwj</sup>' – ninety thousand Angels send Salawaat upon him and seek Forgiveness for him, and on the Day of Qiyamah in the shade of the Throne until Allah<sup>-azwj</sup> is free from Reckoning the creatures. And

<sup>162</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 21

the Rewards of his words, 'I testify Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-saww</sup>' is written by forty million Angels.

وَمَنْ حَافِظٌ عَلَى الصَّفِّ الْأَوَّلِ وَ التَّكْبِيرِ الْأَوَّلِ لَا يُؤْذِي مُسْلِمًا أَعْطَاهُ اللَّهُ مِنَ الْأَجْرِ مَا يُعْطَى الْمُؤَدِّتُونَ فِي الدُّنْيَا وَالْآخِرَةِ.

And one who preserves upon the first row and the first Takbeer, nor hurting any Muslim, Allah<sup>-azwj</sup> will Give him from the Recompense what He<sup>-azwj</sup> Gives the Muezzins in the world and the Hereafter".<sup>163</sup>

23- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بُدَّ لِلْمَرِيضِ أَنْ يُؤَدِّنَ وَ يُقِيمَ إِذَا أَرَادَ الصَّلَاةَ وَ لَوْ فِي نَفْسِهِ إِنْ لَمْ يَقْدِرْ عَلَى أَنْ يَتَكَلَّمَ بِهِ بِسَبِيلٍ فَإِنْ كَانَ شَدِيدَ الْوَجَعِ فَلَا بُدَّ لَهُ مِنْ أَنْ يُؤَدِّنَ وَ يُقِيمَ لِأَنَّهُ لَا صَلَاةَ إِلَّا بِأَذَانٍ وَ إِقَامَةٍ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al Hassan Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

'From Abu Abdullah<sup>-asws</sup> having said: 'There is no escape for the sick to proclaim Azaan and Iqama when he intends the Salat, and even though it may be within himself if he is not able upon means of speaking with it by. If he was of severe pain, there is no escape for him to proclaim Azaan and Iqama because there is no Salat except with Azaan and Iqama".<sup>164</sup>

24- مَعَانِي الْأَخْبَارِ، وَ التَّوْحِيدِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْمَرْزُوقِيِّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْمُقْرِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمُؤَصِّلِيِّ عَنْ مُحَمَّدِ بْنِ عَاصِمِ الطَّرِيفِيِّ عَنْ عَبَّاسِ بْنِ بَرِيدِ بْنِ الْحَسَنِ عَنْ أَبِيهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: كُنَّا جُلُوسًا فِي الْمَسْجِدِ إِذْ صَعِدَ الْمُؤَدِّنُ الْمَنَارَةَ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(The book) 'Ma'any Al Akhbar', and 'Al Tawheed' – from Ahmad Bin Muhammad Bin Abdul Rahman Al Marouzy, from Muhammad Bin Ja'far Al Muqry, from Muhammad Bin Al-Hassan Al Mowsily, from Muhammad Bin Aasim Al Tarefy, from Ayyash Bin Yazeed Bin Al-Hassan, from his father,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup>, he (the narrator) said: 'We were seated in the Masjid when the Muezzin ascended the minaret. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!'

فَبَكَى أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع وَ بَكَتْنَا بِمَكَائِهِ فَلَمَّا فَرَغَ الْمُؤَدِّنُ

Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> cried, and we cried at his<sup>-asws</sup> crying. When the Muezzin was free, he<sup>-asws</sup> said: 'Do you know what the Muezzin said?'

قَالَ أَ تَدْرُونَ مَا يَقُولُ الْمُؤَدِّنُ فَلَمَّا اللَّهُ وَ رَسُولُهُ وَ وَصِيَّهُ أَعْلَمُ

We said, 'Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> and his<sup>-saww</sup> successor<sup>-asws</sup> are more knowing!'

<sup>163</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 22

<sup>164</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 23

فَقَالَ لَوْ تَعْلَمُونَ مَا يَقُولُ لَضَحِكْتُمْ قَلِيلاً وَ لَبَكَيْتُمْ كَثِيراً فَلَمَقُولِهِ اللهُ أَكْبَرُ مَعَانٍ كَثِيراً مِنْهَا أَنَّ قَوْلَ الْمُؤَدِّينَ اللهُ أَكْبَرُ يَفْعُ عَلَى قَدَمِهِ وَ أَرْزَلَتْهُ وَ أَبَدَيْتِهِ وَ عِلْمِهِ وَ قُوَّتِهِ وَ قُدْرَتِهِ وَ حِلْمِهِ وَ كَرَمِهِ وَ جُودِهِ وَ عَطَائِهِ وَ كِبْرِيَاةِهِ

He<sup>-asws</sup> said: 'Had you known what he is saying, you would laugh a little and cry a lot. For his words, 'Allah<sup>-azwj</sup> is Greatest' has a lot of meanings. From these is that the words of the Muezzin, 'Allah<sup>-azwj</sup> is Greatest', occurs upon His<sup>-azwj</sup> Ancientness, and His<sup>-azwj</sup> antecedence, and His<sup>-azwj</sup> eternity, and His<sup>-azwj</sup> Knowledge, and His<sup>-azwj</sup> Strength, and His<sup>-azwj</sup> Power, and His<sup>-azwj</sup> Forbearance, and His<sup>-azwj</sup> Benevolence, and His<sup>-azwj</sup> Generosity, and His<sup>-azwj</sup> Awarding, and His<sup>-azwj</sup> Pride.

فَإِذَا قَالَ الْمُؤَدِّينَ اللهُ أَكْبَرُ فَإِنَّهُ يَقُولُ اللهُ الَّذِي لَهُ الْخَلْقُ وَ الْأَمْرُ وَ بِمَشِيئَتِهِ كَانَ الْخَلْقُ وَ مِنْهُ كَانَ كُلُّ شَيْءٍ لِلْخَلْقِ وَ إِلَيْهِ يَرْجِعُ الْخَلْقُ

When the Muezzin says, 'Allah<sup>-azwj</sup> is Greatest', he is saying Allah<sup>-azwj</sup>, for Him<sup>-azwj</sup> is the Creating and the Command, and by His<sup>-azwj</sup> Desire the creations exists, and from He<sup>-azwj</sup> all things exist for the creation and the creation will be returning to Him<sup>-azwj</sup>.

وَ هُوَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ لَمْ يَزَلْ وَ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ لَا يَزَالُ وَ الظَّاهِرُ فَوْقَ كُلِّ شَيْءٍ لَا يُدْرِكُ وَ الْبَاطِنُ دُونَ كُلِّ شَيْءٍ لَا يُحَدُّ فَهُوَ الْبَاقِي وَ كُلُّ شَيْءٍ دُونَهُ فَانٍ

And He<sup>-azwj</sup> is the first before all things, not having ceased to be, and the last after all thing, not ceasing to be, and the apparent above all things, He<sup>-azwj</sup> cannot be realised, and the hidden below all things, He<sup>-azwj</sup> cannot be limited. He<sup>-azwj</sup> is the ever-lasting, and all things besides Him<sup>-azwj</sup> are perishable.

وَ الْمَعْنَى الثَّانِي اللهُ أَكْبَرُ أَيُّ الْعَلِيمِ الْحَيُّ عِلْمٌ مَا سَمَّانٌ وَ مَا يَكُونُ قَبْلَ أَنْ يَكُونَ

And the second meaning of 'Allah<sup>-azwj</sup> is Greatest' – i.e. all-Knowing, the Informed. He<sup>-azwj</sup> Knows what has happened and what will be happening before it happens.

وَ الثَّلَاثُ اللهُ أَكْبَرُ أَيُّ الْقَادِرِ عَلَى كُلِّ شَيْءٍ يَغْدِرُ عَلَى مَا يَشَاءُ الْقُوَى لِمُدْرَتِهِ الْمُفْتَدِرُ عَلَى خَلْقِهِ الْقُوَى لِذَاتِهِ وَ قُدْرَتُهُ قَائِمَةٌ عَلَى الْأَشْيَاءِ كُلِّهَا إِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

And the third (meaning of) 'Allah<sup>-azwj</sup> is Greatest' – i.e. Able upon all things, Able upon whatever He<sup>-azwj</sup> so Desires, the Strong of His<sup>-azwj</sup> Power, the Able upon His<sup>-azwj</sup>, the Strong of His<sup>-azwj</sup> Self, and His<sup>-azwj</sup> Power stands upon all thing. Whenever He<sup>-azwj</sup> Decrees a matter, He<sup>-azwj</sup> Says to it: "Be!", it comes into being.

وَ الرَّابِعُ اللهُ أَكْبَرُ عَلَى مَعْنَى حِلْمِهِ وَ كَرَمِهِ يَخْلُمُ كَأَنَّهُ لَا يَعْلَمُ وَ يَصْفَحُ كَأَنَّهُ لَا يَرَى وَ يَسْتُرُ كَأَنَّهُ لَا يُعْصَى لَا يُعْجَلُ بِالْعُقُوبَةِ كَرَمًا وَ صَفْحًا وَ حِلْمًا

And the fourth (meaning of) 'Allah<sup>-azwj</sup> is Greatest' is based upon the meaning of His<sup>-azwj</sup> Forbearance, and His<sup>-azwj</sup> Benevolence. It is as if He<sup>-azwj</sup> does not know and He<sup>-azwj</sup> Excuses. It is as if He<sup>-azwj</sup> has not seen and He<sup>-azwj</sup> Conceals. It is if He<sup>-azwj</sup> has not been disobeyed, He<sup>-azwj</sup> does not Hasten the Punishment out of Benevolence, and Pardoning, and Forbearance.

وَ الْوَجْهُ الْآخِرُ فِي مَعْنَى اللهُ أَكْبَرُ أَيُّ الْجَوَادِ جَزِيلُ الْعَطَاءِ كَرِيمُ الْفَعَالِ



And another aspect regarding the meaning of 'Allah<sup>-azwj</sup> is Greatest' – i.e. the Generous, abundant of the Giving, Honourable of the Action.

وَالْوَجْهُ الْآخِرُ اللَّهُ أَكْبَرُ فِيهِ نَفْيُ كَيْفِيَّتِهِ كَأَنَّهُ يَقُولُ اللَّهُ أَجَلٌ مِنْ أَنْ يُدْرِكَ الْوَاصِفُونَ قَدْرَ صِفَتِهِ الَّذِي هُوَ مَوْصُوفٌ بِهِ وَ إِنَّمَا يَصِفُهُ الْوَاصِفُونَ عَلَى قُدْرِهِمْ لَا عَلَى قَدْرِ عَظَمَتِهِ وَ جَلَالِهِ تَعَالَى اللَّهُ عَنْ أَنْ يُدْرِكَ الْوَاصِفُونَ صِفَتَهُ غُلُوًّا كَبِيرًا

And another aspect of 'Allah<sup>-azwj</sup> is Greatest', there is a qualitative state in it. It is as if he is saying Allah<sup>-azwj</sup> is more Majestic than can be realised by the describers as is worthy of His<sup>-azwj</sup> Attributes which He<sup>-azwj</sup> has Described with. And rather, the describers are describing based upon their own worth, not upon the worthy of His<sup>-azwj</sup> Magnificence and His<sup>-azwj</sup> Majesty. Exalted is Allah<sup>-azwj</sup> from being realised by the describers of His<sup>-azwj</sup> description, Exalted, Great.

وَالْوَجْهُ الْآخِرُ اللَّهُ أَكْبَرُ كَأَنَّهُ يَقُولُ اللَّهُ أَعْلَى وَ أَجَلٌ وَ هُوَ الْغَنِيُّ عَنْ عِبَادِهِ لَا حَاجَةَ بِهِ إِلَى أَعْمَالِ خَلْقِهِ

And another aspect of 'Allah<sup>-azwj</sup> is Greatest' – it is as if he is saying Allah<sup>-azwj</sup> is more Exalted and more Majestic, and He<sup>-azwj</sup> is the needless from His<sup>-azwj</sup> worship. There is no need for Him<sup>-azwj</sup> to the deeds of his<sup>-azwj</sup> creatures.

وَ إِنَّمَا قَوْلُهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَإِعْلَامٌ بِأَنَّ الشَّهَادَةَ لَا تُجُوزُ إِلَّا بِمَعْرِفَةٍ مِنَ الْقَلْبِ كَأَنَّهُ يَقُولُ أَعْلَمُ أَنَّهُ لَا مَعْبُودَ إِلَّا اللَّهُ عَزَّ وَ جَلَّ وَ أَنَّ كُلَّ مَعْبُودٍ بَاطِلٌ سِوَى اللَّهِ عَزَّ وَ جَلَّ

And as for his words, 'I testify there is no god except Allah<sup>-azwj</sup>', it is a flag because the testimony is not allowed except with recognition from the heart. It is as if he is saying, know there is no Deity except Allah<sup>-azwj</sup> Mighty and Majestic, and every deity is false besides Allah<sup>-azwj</sup> Mighty and Majestic.

وَ أَقْرَبُ بِلِسَانِي بِمَا فِي قَلْبِي مِنَ الْعِلْمِ بِأَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّهُ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ وَ لَا مَنجَى مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ فِتْنَةَ كُلِّ ذِي فِتْنَةٍ إِلَّا بِاللَّهِ

And I acknowledge with my tongue with what is in my heart, from the knowledge that there is no god except Allah<sup>-azwj</sup>, and I testify there is no shelter from Allah<sup>-azwj</sup> except to Him<sup>-azwj</sup>, nor any rescue from evil of every one with evil and Fitna of every one with Fitna, except with Allah<sup>-azwj</sup>.

وَ فِي الْمَرَّةِ الثَّانِيَةِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ مَعْنَاهُ أَشْهَدُ أَنْ لَا هَادِيَ إِلَّا اللَّهُ وَ لَا دَلِيلَ إِلَّا اللَّهُ وَ أَشْهَدُ اللَّهُ بِأَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ سُكَّانَ السَّمَاوَاتِ وَ سُكَّانَ الْأَرْضِ وَ مَا فِيهِنَّ مِنَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ وَ مَا فِيهِنَّ مِنَ الْجِبَالِ وَ الْأَشْجَارِ وَ الدَّوَابِّ وَ الْوُحُوشِ وَ كُلِّ رَطْبٍ وَ يَابِسٍ بِأَنِّي أَشْهَدُ أَنْ لَا خَالِقَ إِلَّا اللَّهُ

And in the second time, 'I testify there is no god except Allah<sup>-azwj</sup>', it's meaning is, I testify there is no Guide except Allah<sup>-azwj</sup> nor any pointed except Allah<sup>-azwj</sup>, and I testify that there is no god except Allah<sup>-azwj</sup>, and I keep as witnesses, dwellers of the skies, and dwellers of the earth and whatever is among these from the Angels, and entirety of the people, and whatever is in these, from the mountains, and the trees, and the animals, and the beasts, and every wet and dry, that I am testifying that there is no Creator except Allah<sup>-azwj</sup>.

وَلَا رَزَاقَ وَ لَا مَعْبُودَ وَ لَا ضَارَّ وَ لَا نَافِعَ وَ لَا قَابِضَ وَ لَا بَاسِطَ وَ لَا مُعْطِي وَ لَا مَانِعَ وَ لَا دَافِعَ وَ لَا نَاصِحَ وَ لَا كَافِي وَ لَا شَافِي وَ لَا مُقَدِّمَ وَ لَا مُؤَخِّرَ إِلَّا اللَّهُ لَهُ الْخَلْقُ وَ الْأَمْرُ وَ بِيَدِهِ الْخَيْرُ كُلُّهُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Nor is there any Sustainer, nor any Deity, nor harming one nor Benefitting one, nor capturing one, nor extending one, nor giver, nor preventer, nor defender, nor adviser, nor sufficing one, nor healer, nor forwarder, nor delayer except Allah<sup>-azwj</sup>. For Him<sup>-azwj</sup> is the creation and the Command, and in His<sup>-azwj</sup> Hand is the goodness, all of it. Blessed is Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds.

وَ أَمَّا قَوْلُهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ يَقُولُ أَشْهَدُ اللَّهُ أَنِّي أَشْهَدُ أَنَّ لَا إِلَهَ إِلَّا هُوَ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ نَبِيُّهُ وَ صَفِيَّهُ وَ نَجِيَّهُ

And as for his words, 'I testify Muhammad<sup>-sawww</sup> is Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup>', he is saying I keep Allah<sup>-azwj</sup> as Witness that I am testifying there is no god except He<sup>-azwj</sup> and that Muhammad<sup>-sawww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and His<sup>-azwj</sup> Prophet<sup>-sawww</sup>, and His<sup>-azwj</sup> Elite, and His<sup>-azwj</sup> captain.

أَرْسَلَهُ إِلَى كَافَّةِ النَّاسِ أَجْمَعِينَ بِأُذْنِي وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

He<sup>-azwj</sup> Sent him<sup>-sawww</sup> to all the people in their entirety, with the Guidance and the religion of truth in order to prevail it upon the religions, all of them, and even if the Polytheists are averse to it.

وَ أَشْهَدُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ أَنِّي أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص سَيِّدُ الْأَوْلِيَيْنِ وَ الْأَخِيرِينَ

And I keep as witnesses the ones in the skies and the earth, from the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>, and the Angels and the people in their entirety, I testify that Muhammad<sup>-sawww</sup> is Rasool<sup>-sawww</sup> of Allah<sup>-sawww</sup>, chief of the former ones and the latter ones.

وَ فِي الْمَرَّةِ الثَّانِيَةِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ يَقُولُ أَشْهَدُ أَنَّ لَا حَاجَةَ لِأَحَدٍ إِلَى أَحَدٍ إِلَّا إِلَى اللَّهِ الْوَاحِدِ الْقَهَّارِ الْعَلِيِّ عَنِ عِبَادِهِ وَ الْخَلَائِقِ أَجْمَعِينَ وَ أَنَّهُ أَرْسَلَ مُحَمَّدًا إِلَى النَّاسِ بَشِيرًا وَ نَذِيرًا وَ دَاعِيًا إِلَى اللَّهِ بِأُذْنِهِ وَ سِرَاجًا مُنِيرًا

And during the second time, 'I testify that Muhammad<sup>-sawww</sup> is Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup>', he is saying that there is no need for anyone to anyone except to Allah<sup>-azwj</sup> the One, the Subduer, the Needless from His<sup>-azwj</sup> servants and the creatures altogether, and He<sup>-azwj</sup> Sent Muhammad<sup>-sawww</sup> to the people as a giver of glad tidings, and a warner, and a caller to Allah<sup>-azwj</sup> by His<sup>-azwj</sup> Permission, and a radiating lamp.

فَمَنْ أَنْكَرَهُ وَ جَحَدَهُ وَ لَمْ يُؤْمِنْ بِهِ أَدْخَلَهُ اللَّهُ عَزَّ وَ جَلَّ نَارَ جَهَنَّمَ خَالِدًا مُخَلَّدًا لَا يَنْفَكُ عَنْهَا أَبَدًا

The one who denies it and rejects it and does not believe in it, Allah<sup>-azwj</sup> Mighty and Majestic will Enter him into the Fire of Hell for all eternity. He will not be liberated from it, ever!

وَ أَمَّا قَوْلُهُ حَيَّ عَلَى الصَّلَاةِ أَيُّ هَلُمُّوا إِلَى خَيْرِ أَعْمَالِكُمْ وَ دَعْوَةَ رَبِّكُمْ وَ سَارِعُوا إِلَى مَغْفِرَةٍ مِنْ رَبِّكُمْ وَ إِطْعَاءِ نَارِكُمْ الَّتِي أَوْقَدْتُمُوهَا عَلَى طُحُورِكُمْ وَ فَكَاكِ رِقَابِكُمْ الَّتِي رَهَنْتُمُوهَا بِذُنُوبِكُمْ لِيُكَفِّرَ اللَّهُ عَنْكُمْ سَيِّئَاتِكُمْ وَ يُغْفِرَ لَكُمْ ذُنُوبَكُمْ وَ يُبَدِّلَ سَيِّئَاتِكُمْ حَسَنَاتٍ فَإِنَّهُ مَلِكٌ كَرِيمٌ ذُو الْفَضْلِ الْعَظِيمِ

And as for his words, 'Hasten to the Salat' – i.e. come to best of your deeds and invitation of your Lord<sup>-azwj</sup>, and hasten to Forgiveness from your Lord<sup>-azwj</sup> and extinguish your fire which you have ignited upon your backs, and liberate your necks which you have mortgaged these with your sins, for Allah<sup>-azwj</sup> to Atoner your evil deeds from you, and Forgive your sins for you, and Replace your evil deeds into good deeds, for He<sup>-azwj</sup> is the Benevolent King with the Mighty Grace.

وَ قَدْ أُذِنَ لَنَا مَعَاشِرَ الْمُسْلِمِينَ بِالْدُخُولِ فِي خِدْمَتِهِ وَ التَّقَدُّمِ إِلَى بَيْنِ يَدَيْهِ

Community of Muslims! And there is Permission for us with the entering into His<sup>-azwj</sup> service, and the proceeding to in front of Him<sup>-azwj</sup>.

وَ فِي الْمَرَّةِ الثَّانِيَةِ حَيَّ عَلَى الصَّلَاةِ أَيُّ قَوْمُوا إِلَى مُنَاجَاةِ رَبِّكُمْ وَ عَرْضِ حَاجَاتِكُمْ عَلَى رَبِّكُمْ وَ تَوَسَّلُوا إِلَيْهِ بِكَلَامِهِ وَ تَشَفَّعُوا بِهِ وَ أَكْثَرُوا الذِّكْرَ وَ الثَّنُوتَ وَ الرُّكُوعَ وَ السُّجُودَ وَ الخُضُوعَ وَ الخُشُوعَ وَ اذْفَعُوا إِلَيْهِ حَوَائِجَكُمْ فَقَدْ أُذِنَ لَنَا فِي ذَلِكَ

And regarding the second time, 'Hasten to the Salat' – i.e., arise to whisper to your Lord<sup>-azwj</sup> and present your needs to your Lord<sup>-azwj</sup>, and beseech to Him<sup>-azwj</sup> by talking to Him<sup>-azwj</sup> and to be healed by Him<sup>-azwj</sup>, and frequent the Zikr, and the Qunout, and the Ruk'u, and the Sajdah, and the humbleness, and the fearfulness, and raise your need to Him<sup>-azwj</sup>, for He<sup>-azwj</sup> has Permitted to us regarding that.

وَ أَنَا قَوْلُهُ حَيَّ عَلَى الْفَلَاحِ فَإِنَّهُ يَقُولُ أَقْبَلُوا إِلَى بَقَاءٍ لَا فَنَاءَ مَعَهُ وَ نَجَاةٍ لَا هَلَكَ مَعَهَا وَ تَعَالَوْا إِلَى حَيَاةٍ لَا مَمَاتَ مَعَهَا وَ إِلَى نَعِيمٍ لَا نَفَادَ لَهُ وَ إِلَى مُلْكٍ لَا زَوَالَ عَنَّهُ وَ إِلَى سُرُورٍ لَا حُزْنَ مَعَهُ وَ إِلَى أَنْسٍ لَا وَحْشَةَ مَعَهُ وَ إِلَى نُورٍ لَا ظِلْمَةَ مَعَهُ وَ إِلَى سَعَةٍ لَا ضَيْقَ مَعَهَا

And as for his words, 'Hasten to the success', he is saying, come to a lasting there is no perishing with it, and salvation having not destruction with it, and come to life having not death with it, and to bounties having no depletion for it, and to a kingdom having no decline from it, and to cheerfulness having not grief with it, and to comfort having not loneliness with it, and not light having no darkness with it, and to vastness having nor constriction with it.

وَ إِلَى بَنَجَةٍ لَا انْقِطَاعَ لَهَا وَ إِلَى غِنَى لَا فَاقَةَ مَعَهُ وَ إِلَى صِحَّةٍ لَا سُقْمَ مَعَهَا وَ إِلَى عِزٍّ لَا ذُلَّ مَعَهُ وَ إِلَى قُوَّةٍ لَا ضَعْفَ مَعَهَا وَ إِلَى كِرَامَةٍ يَا لَهَا مِنْ كِرَامَةٍ وَ اعْجَلُوا إِلَى سُرُورِ الدُّنْيَا وَ الْعُقْبَى وَ نَجَاةِ الْآخِرَةِ وَ الْأُولَى

And to delight having no termination for it, and to riches having no poverty with it, and to health having no sickness with it, and to honour having no disgrace with it, and to strength having no weakness with it, and to honour, Oh how honourable it is. Hasten to happiness of the world and the consequence, and salvation of the hereafter and the world.

وَ فِي الْمَرَّةِ الثَّانِيَةِ حَيَّ عَلَى الْفَلَاحِ فَإِنَّهُ يَقُولُ سَابِقُوا إِلَى مَا دَعَوْتُكُمْ إِلَيْهِ وَ إِلَى جَزِيلِ الْكِرَامَةِ وَ عَظِيمِ الْمِنَّةِ وَ سَعِيِّ التَّعَمَّةِ وَ الْقُوْرِ الْعَظِيمِ وَ نَعِيمِ الْأَبَدِ فِي جَوَارِ مُحَمَّدٍ ص فِي مَقْعَدِ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ

And in the second time, 'Hasten to the success', he is saying, race to what you are being called to and to the plentiful honours, and mighty conferment, and years of bounties, and the mighty success, and permanent bounties in the vicinity of Muhammad<sup>-sawww</sup> in the seat of truthfulness in the Presence of the Able King<sup>-azwj</sup>.

وَأَمَّا قَوْلُهُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَإِنَّهُ يَقُولُ اللَّهُ أَعْلَى وَ أَجَلُّ مِنْ أَنْ يَعْلَمَ أَحَدٌ مِنْ خَلْقِهِ مَا عِنْدَهُ مِنَ الْكَرَامَةِ لِعَبْدٍ أَجَابَهُ وَ أَطَاعَهُ وَ أَطَاعَ أَمْرَهُ وَ عَرَفَهُ وَ عَبَدَهُ وَ اشْتَعَلَ بِهِ وَ بَدَّكَرَهُ وَ أَحَبَّهُ وَ أَنَسَ بِهِ وَ اطْمَأَنَّ إِلَيْهِ وَ وَثِقَ بِهِ وَ خَافَهُ وَ رَجَاهُ وَ اشْتَقَّ إِلَيْهِ وَ وَافَقَهُ فِي حُكْمِهِ وَ قَضَائِهِ وَ رَضِيَ بِهِ

And as for his words, ‘Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!’, he is saying Allah<sup>-azwj</sup> is more Exalted and more Majestic than for anyone from His<sup>-azwj</sup> creatures to know what is in His<sup>-azwj</sup> Possession, from the honours for a servant who answers Him<sup>-azwj</sup>, and obeys Him<sup>-azwj</sup>, and obeys His<sup>-azwj</sup> Commands, and recognises Him<sup>-azwj</sup>, and worships Him<sup>-azwj</sup>, and pre-occupies with Him<sup>-azwj</sup> and with His<sup>-azwj</sup> Zikr, and loves Him<sup>-azwj</sup>, and is comforted with Him<sup>-azwj</sup>, and is reassured to Him<sup>-azwj</sup>, and trusts with Him<sup>-azwj</sup>, and fears Him<sup>-azwj</sup>, and hopes to Him<sup>-azwj</sup>, and yearns to Him<sup>-azwj</sup>, and agrees with His<sup>-azwj</sup> Judgments and His<sup>-azwj</sup> Decrees, and is satisfied with Him<sup>-azwj</sup>.

وَ فِي الْمَرَّةِ الثَّانِيَةِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَإِنَّهُ يَقُولُ اللَّهُ أَعْلَى وَ أَجَلُّ مِنْ أَنْ يَعْلَمَ أَحَدٌ مَبْلَغَ كَرَامَاتِهِ لِأَوْلِيَائِهِ وَ عُقُوبَتِهِ لِأَعْدَائِهِ وَ مَبْلَغَ عَفْوِهِ وَ عُفْرَانِهِ وَ نِعْمَتِهِ لِمَنْ أَجَابَهُ وَ أَجَابَ رَسُولَهُ وَ مَبْلَغَ عَدَائِهِ وَ نِكَالِهِ وَ هَوَانِهِ لِمَنْ أَنْكَرَهُ وَ جَحْدَهُ

And regarding the second time, ‘Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!’, he is saying Allah<sup>-azwj</sup> is Greatest, and more Exalted, and more Majestic than for anyone to know extent of His<sup>-azwj</sup> Benevolence to His<sup>-azwj</sup> friends, and His<sup>-azwj</sup> Punishment to His<sup>-azwj</sup> enemies, and extent of His<sup>-azwj</sup> Pardon, and His<sup>-azwj</sup> Forgiveness, and His<sup>-azwj</sup> bounties to the one who answer Him<sup>-azwj</sup> and answers His<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and extent of His<sup>-azwj</sup> Punishment, and His<sup>-azwj</sup> Rebuke and His<sup>-azwj</sup> Demeaning to the one who denies Him<sup>-azwj</sup> and rejects Him<sup>-azwj</sup>.

وَ أَمَّا قَوْلُهُ لَا إِلَهَ إِلَّا اللَّهُ مَعْنَاهُ اللَّهُ الْحُجَّةُ الْبَالِغَةُ عَلَيْهِمُ بِالرَّسُولِ وَ الرِّسَالَةِ وَ الْبَيِّنِ وَ الدَّعْوَةِ وَ هُوَ أَجَلُّ مِنْ أَنْ يَكُونَ لِأَحَدٍ مِنْهُمْ عَلَيْهِ حُجَّةٌ

And as for his words, ‘There is no god except Allah<sup>-azwj</sup>’, its meaning is, the conclusive Argument is for Allah<sup>-azwj</sup> against them with the Rasool<sup>-sawww</sup>, and the Message, and the explanation, and the call, and He<sup>-azwj</sup> is more Majestic than for there to be any argument for anyone of them against Him<sup>-azwj</sup>.

فَمَنْ أَجَابَهُ فَلَهُ النُّورُ وَ الْكَرَامَةُ وَ مَنْ أَنْكَرَهُ فَإِنَّ اللَّهَ عَنِّي عَنِ الْعَالَمِينَ وَ هُوَ أَسْرَعُ الْحَاسِبِينَ

The one who answers Him<sup>-azwj</sup>, for him is the radiance and the honour, and the one who denies Him<sup>-azwj</sup>, Allah<sup>-azwj</sup> is needless from the worlds, and He<sup>-azwj</sup> is quickest of the reckoners.

وَ مَعْنَى قَدْ قَامَتِ الصَّلَاةُ فِي الْإِقَامَةِ أَيُّ حَانَ وَقْتُ الرِّيَاةِ وَ الْمُنَاجَاةِ وَ قَضَاءِ الْحَوَائِجِ وَ ذَلِكَ الْمُنَى وَ الْوُضُوءِ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِلَى كَرَامَتِهِ وَ عُفْرَانِهِ وَ عَفْوِهِ وَ رِضْوَانِهِ.

And meaning of ‘The Salat is being established’ in the Iqama, i.e., now is the time of the visitation, and the whispering, and fulfilment of the needs, and realising of the wishes, and the arriving to Allah<sup>-azwj</sup> Mighty and Majestic, and to His<sup>-azwj</sup> Benevolence, and His<sup>-azwj</sup> Forgiveness, and His<sup>-azwj</sup> Pardon, and His<sup>-azwj</sup> Satisfaction”.<sup>165</sup>

قال الصدوق رحمه الله إنما ترك الراوي ذكر حي على خير العمل للتقية.

<sup>165</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 24

Notes – Al-Sadouq, may Allah<sup>-azwj</sup> have Mercy on him, said, ‘But rather, the reporter has neglected mentioning, ‘Hasten to best of the deeds’, due to Taqiyyah (dissimulation)’.

وَقَدْ رُوِيَ فِي خَيْرِ آخِرِ أَنَّ الصَّادِقَ ع سُئِلَ عَنْ مَعْنَى حَيْ عَلَى خَيْرِ الْعَمَلِ فَقَالَ خَيْرُ الْعَمَلِ الْوَلَايَةُ.

And it has been reported in another Hadeeth, ‘Al-Sadiq<sup>-asws</sup> was asked about meaning of, ‘Hasten to best of the deeds’, he<sup>-asws</sup> said: ‘Best of the deeds is the Wilayah’.

وَفِي خَيْرِ آخِرِ خَيْرُ الْعَمَلِ بِرُ فَاطِمَةَ وَ وُلْدِهَا ع.

And in another Hadeeth: ‘Best of the deeds is being righteous (good) with (Syeda) Fatima<sup>-asws</sup> and her<sup>-asws</sup> children’.

25- مجالس الصدوق، عن محمد بن موسى بن المثنوي عن سعد بن عبد الله عن إبراهيم بن هاشم عن الحسين بن الحسن عن سليمان بن جعفر البصري عن عبد الله بن الحسين بن زيد عن أبيه عن الصادق عن أبيه ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ كَرِهَ الْكَلَامَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي صَلَاةِ الْعَدَاةِ حَتَّى تُقْضَى الصَّلَاةُ وَ هِيَ عَنْهُ.

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Musa Bin Al Mutawakkil, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Al-Husayn Bin Al-Hassan, from Suleyman Bin Ja’far Al Basry, from Abdullah Bin Al-Husayn Bin Zayd, from his father,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Dislikes the talking between the Azaan and the Iqama in the morning Salat until you fulfil the Salat and has prohibited from it’’.<sup>166</sup>

26- الإحتجاج، عن أبي حمزة الثمالي عن أبي الربيع قال قال الباقر ع فيما أجاب به عن مسائل نافع لما أسري بالبيتي ص إلى بيت المقدس حشر الله الأولين و الآخرين من النبيين و المرسلين ثم أمر جبرئيل ع فأذن شفعاً و قال في أذانيه حى على خير العمل ثم تقدم محمد ص و صلى بالقوم.

(The book) ‘Al Ihtijaj’ – from Abu Hamza Al Sumali, from Abu Al Rabie who said,

‘Al-Baqir<sup>-asws</sup> said among what he<sup>-asws</sup> answered questions by Nafie: ‘When there was ascension with the Prophet<sup>-saww</sup> to Bayt Al-Maqdis, Allah<sup>-azwj</sup> Gathered the former ones and the latter ones from the Prophets<sup>-as</sup> and the Messengers<sup>-as</sup>. Then He<sup>-azwj</sup> Commanded Jibraeel<sup>-as</sup>. He<sup>-as</sup> proclaimed Azaan double (phrases) and said in his<sup>-as</sup> Azaan, ‘Hasten to best of the deeds’. Then Muhammad<sup>-saww</sup> went ahead and prayed (leading) the Salat with the people’’.<sup>167</sup>

27- تفسير علي بن إبراهيم، عن أبيه عن ابن محبوب عن الثمالي عن أبي الربيع مثله و فيه فأذن شفعاً و أقام شفعاً ثم قال في إقامته حى على خير العمل.

Tafseer Ali Bin Ibrahim – from his father, from Ibn Mahboub, from Al Sumali, from Abu Al Rabie –

<sup>166</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 25

<sup>167</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 26

‘Similar to it, and in it, ‘He<sup>-as</sup> proclaimed double (phrases), and Iqama (double) phrases. Then he<sup>-as</sup> said in his<sup>-as</sup> Iqama, ‘Hasten to best of the deeds’’.<sup>168</sup>

28- فُرَبِّ الْإِسْنَادِ، عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَاطٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ تَحْضُرُ الصَّلَاةَ وَ نَحْنُ مُجْتَمِعُونَ فِي مَكَانٍ وَاحِدٍ نُجْزِيهَا إِقَامَةً بَعْدَ أَذَانٍ قَالَ نَعَمْ.

(The book) ‘Qurb Al Isnaad’ – from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Riab who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘The Salat presents and we are gathered in one place, is it allowed for us to proclaim Iqama without Azaan?’ He<sup>-asws</sup> said: ‘Yes’’.<sup>169</sup>

29- فُرَبِّ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمُؤَدِّنِ يُحَدِّثُ فِي أَذَانِهِ وَ فِي إِقَامَتِهِ قَالَ إِنْ كَانَ الْحَدِيثُ فِي الْأَذَانِ فَلَا بَأْسَ وَ إِنْ كَانَ فِي الْإِقَامَةِ فَلَيْتَوَضَّأَ وَ لِيَقِمَ إِقَامَتَهُ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

‘Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> (Al-Kazim<sup>-asws</sup>), he said, ‘I asked him<sup>-asws</sup> about the Muezzin breaking his Wud’u in in Azaan and in his Iqama. He<sup>-asws</sup> said: ‘If the event were to be in the Azaan, there is no problem, but if it was during the Iqama, let him perform Wud’u and let him proclaim his Iqama’.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ سَهَّأَ فَبَنَى عَلَى مَا صَلَّى كَيْفَ يَصْنَعُ أَمْ يَتَّبِعُ صَلَاتَهُ أَمْ يَقُومُ وَ يُكَبِّرُ وَ يَقْرَأُ وَ هَلْ عَلَيْهِ أَذَانٌ وَ إِقَامَةٌ وَ إِنْ كَانَ قَدْ سَهَّأَ فِي الرَّكْعَتَيْنِ الْأُخْرَاوَيْنِ وَ قَدْ فَرَعَ مِنَ الْقِرَاءَةِ هَلْ عَلَيْهِ قِرَاءَةٌ وَ تَسْبِيحٌ أَوْ تَكْبِيرٌ

He said, ‘And I asked him<sup>-asws</sup> about a man who missed something and built on what he had prayed, how does he start his prayer? Does he begin his Salat or he should stand and exclaim Takbeer and recites, and it is upon him to proclaim Azaan and Iqama, and if he had omitted in the two other Cycles of Salat, and he is free from the recitation, is it upon him to recite and glorify, or exclaim Takbeer?’

قَالَ بِنَيْ عَلَى مَا صَلَّى فَإِنْ كَانَ قَدْ فَرَعَ مِنَ الْقِرَاءَةِ فَلَيْسَ عَلَيْهِ قِرَاءَةٌ وَ لَا أَذَانٌ وَ لَا إِقَامَةٌ.

He<sup>-asws</sup> said: ‘He should build upon what he had prayed. If he was free from the recitation, it isn’t upon him to recite, nor Azaan nor Iqama’’.<sup>170</sup>

بيان: رُوِيَ أَنَّ النَّبِيَّ ص قَالَ: حَقٌّ وَ سُنَّةٌ أَنْ لَا يُؤَدِّنَ أَحَدٌ إِلَّا وَ هُوَ طَاهِرٌ.

Explanation (Ahadeeth only) – ‘It is reported that the Prophet<sup>-saww</sup> having said: ‘Right and Sunnah is that no one should proclaim Azaan except and he should be clean’’.’

و يجوز على غير طهر لقول علي ع لا بأس أن يؤدِّنَ وَ هُوَ جُنُبٌ وَ لَا يُتِيمٌ حَتَّى يَغْتَسِلَ.

<sup>168</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 27

<sup>169</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 28

<sup>170</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 29

And it is allowed being without cleanliness due to words of Ali<sup>-asws</sup>: ‘There is no problem if he were to proclaim Azaan and he is with sexual impurity, and he cannot proclaim Iqama until he washes’.

30- فُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ أَبِي نَصْرِ بْنِ أَبِي نَصْرِ قَالَ: سَأَلْتُ الرَّضَا عَنِ الْقَعْدَةِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ فَقَالَ الْقَعْدَةُ بَيْنَهُمَا إِذَا لَمْ تُكُنْ بَيْنَهُمَا نَافِلَةً

(The book) ‘Qurb Al Isnaad’ – from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty who said,

‘I asked Al-Reza<sup>-asws</sup> about the sitting between the Azaan and the Iqama. He<sup>-asws</sup> said: ‘The sitting between the two, is when there does not happen to be any optional Salat in between’.

وَقَالَ تُؤَدُّنَ وَأَنْتَ رَاكِبٌ وَجَالِسٌ وَلَا تُقِيمُ إِلَّا عَلَى الْأَرْضِ وَأَنْتَ قَائِمٌ.

And he said, ‘And he<sup>-asws</sup> said: ‘You can proclaim Azaan and you are riding, and seated, and you cannot proclaim Iqama except upon the ground while you are standing’.<sup>171</sup>

31- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَلْمٍ عَنِ الصَّادِقِ ع قَالَ قَالَ النَّبِيُّ ص لَمَّا أُسْرِيَ بِي وَانْتَهَيْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا مَلَكٌ يُؤَدُّنَ لَمْ يَرِ فِي السَّمَاءِ قَبْلَ تِلْكَ اللَّيْلَةِ

Tafseer Ali Bin Ibrahim – from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said: ‘When there was an ascension with me<sup>-saww</sup> to Sidrat Al-Muntaha, there was an Angel proclaiming Azaan. He had not been seen in the sky before that night.

فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

He said, ‘Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!’

فَقَالَ اللَّهُ صَدَقَ عَبْدِي أَنَا أَكْبَرُ مِنْ كُلِّ شَيْءٍ

Allah<sup>-azwj</sup> Said: “My<sup>-azwj</sup> servant speaks the truth! I<sup>-azwj</sup> am Greater than all things!”

فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

He said, ‘I testify there is no god except Allah<sup>-azwj</sup>! I testify there is no god except Allah<sup>-azwj</sup>!’

فَقَالَ اللَّهُ صَدَقَ عَبْدِي أَنَا اللَّهُ لَا إِلَهَ غَيْرِي

Allah<sup>-azwj</sup> Said: “My<sup>-azwj</sup> servant speaks the truth! I<sup>-azwj</sup> am Allah<sup>-azwj</sup>, there is no god except Me<sup>-azwj</sup>!”

<sup>171</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 30

فَقَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He said, 'I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! I testify Muhammad<sup>-saww</sup> is Rasool-Allah<sup>-azwj</sup>!'

فَقَالَ اللَّهُ صَدَقَ عَبْدِي إِنَّ مُحَمَّدًا عَبْدِي وَرَسُولِي أَنَا بَعَثْتُهُ وَانْتَجَبْتُهُ

Allah<sup>-azwj</sup> Said: 'My<sup>-azwj</sup> servant speaks the truth! Muhammad<sup>-saww</sup> is My<sup>-azwj</sup> servant and My<sup>-azwj</sup> Rasool<sup>-saww</sup>. I<sup>-azwj</sup> Sent him<sup>-saww</sup> and Selected him<sup>-saww</sup>!'

فَقَالَ حَيٍّ عَلَى الصَّلَاةِ حَيٍّ عَلَى الصَّلَاةِ

He said: 'Hasten to the Salat! Hasten to the Salat!'

فَقَالَ صَدَقَ عَبْدِي دَعَا إِلَى فَرِيضَتِي فَمَنْ مَشَى إِلَيْهَا رَاغِبًا فِيهَا مُحْتَسِبًا كَانَتْ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ

He<sup>-azwj</sup> Said: "My<sup>-azwj</sup> servant speaks the truth! He is calling to My<sup>-azwj</sup> Imposition. The one who walks to it being desirous in it, anticipating, it would be an atonement of what is past from his sins!"

فَقَالَ حَيٍّ عَلَى الْفَلَاحِ حَيٍّ عَلَى الْفَلَاحِ-

He said, 'Hasten to the success! Hasten to the success!'

فَقَالَ اللَّهُ هِيَ الصَّلَاحُ وَ النَّجَاحُ وَ الْفَلَاحُ ثُمَّ أَمَّتُ الْمَلَائِكَةَ فِي السَّمَاءِ كَمَا أَمَّتُ الْأَنْبِيَاءَ فِي بَيْتِ الْمَقْدِسِ.

Allah<sup>-azwj</sup> Said: "It is the righteousness, and the win, and the success. Then I<sup>-azwj</sup> shall Cause the Angels to die in the sky, just as I<sup>-azwj</sup> Caused the Prophets<sup>-as</sup> to die in Bayt Al-Maqdis".<sup>172</sup>

32- الْعَلَلُ، وَ الْعُيُوبُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ سَعِيدٍ عَنِ فُرَاتِ بْنِ إِبْرَاهِيمَ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَبْدِ اللَّهِ الْبُخَارِيِّ عَنِ مُحَمَّدِ بْنِ الْقَاسِمِ بْنِ إِبْرَاهِيمَ عَنِ أَبِي الصَّلْتِ الْهَرَوِيِّ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَدْنَى جِبْرِئِيلَ ع مَثْنَى مَثْنَى وَ أَقَامَ مَثْنَى مَثْنَى

(The books) 'Al Ilal', and the 'Uyoun' – from Al-Hassan Bin Muhammad Bin Saeed, from Furat Bin Ibrahim, from Muhammad Bin Ahmad Bin Ali, from Al Abbas Bin Abdullah Al Bukhari, from Muhammad Bin Al Qasim Bin Ibrahim, from Abu Al Salat Al Harwy,

'From Al-Reza<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When there was an ascension with me<sup>-azwj</sup> to the sky, Jibraeel<sup>-as</sup> proclaimed Azaan, double, double (phrases), and Iqama double, double.

ثُمَّ قَالَ لِي تَقَدَّمَ يَا مُحَمَّدُ



Then He<sup>-azwj</sup> Said: “Proceed, O Muhammad<sup>-saww!</sup>”

فَتَقَدَّمْتُ فَصَلَّيْتُ بِهِمْ وَلَا فُحْرَ.

So I<sup>-saww</sup> proceeded and prayed Salat (leading) with them, and there is no pride”.<sup>173</sup>

33- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ حَرْبٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ الْمَرْأَةُ عَلَيْهَا أَذَانٌ وَإِقَامَةٌ

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Ismail, from Ibn Abu Umeyr, from Hammad, from Hareyz, from Zurara,

‘From Abu Ja’far<sup>-asws</sup>, he (the narrator) said, ‘I said to him<sup>-asws</sup>, ‘The woman, is the Azaan and the Iqama upon her?’

فَقَالَ إِنْ كَانَ تَسْمَعُ أَذَانَ الْقَبِيلَةِ فَلَيْسَ عَلَيْهَا شَيْءٌ وَإِلَّا فَلَيْسَ عَلَيْهَا أَكْثَرُ مِنَ الشَّهَادَتَيْنِ وَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ لِلرِّجَالِ أَقِيمُوا الصَّلَاةَ وَ قَالَ لِلنِّسَاءِ وَ أَقِمْنَ الصَّلَاةَ وَ آتِينَ الزَّكَاةَ وَ أَطِعْنَ اللَّهَ وَ رَسُولَهُ الْحَبِيرَ.

He<sup>-asws</sup> said: ‘If she hears Azaan by (anyone from) the tribe, there isn’t anything upon her, or else there isn’t upon her any more than the two testimonies; and Allah<sup>-azwj</sup> Blessed and Exalted Said to the men: **And establish the Salat [2:43];** and Said to the women: **and establish the Salat and give the Zakat, and obey Allah and His Rasool. [33:33]** – the Hadeeth”.<sup>174</sup>

34- الْعَلَلُ، عَنْ عَبْدِ الْوَّاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ سَوْسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ أَنَّهُ سَأَلَ أَبَا الْحُسَيْنِ ع عَنْ حَيِّ عَلَى خَيْرِ الْعَمَلِ لِمَ تَرَكْتَ مِنَ الْأَذَانِ

(The book) ‘Al Ilal’ – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr,

‘I asked Abu Al-Hassan<sup>-asws</sup> about (the phrase) ‘Hasten to best of the deeds’, why is it left out from the Azaan?’

فَقَالَ تُرِيدُ الْعِلَّةَ الظَّاهِرَةَ أَوْ الْبَاطِنَةَ

He<sup>-asws</sup> said: ‘Do you want the apparent reason or the esoteric?’

قُلْتُ أُرِيدُهُمَا جَمِيعًا

I said, ‘I want them both together’.

فَقَالَ أَمَّا الْعِلَّةُ الظَّاهِرَةُ فَلَيْلًا يَدْعُ النَّاسُ الْجِهَادَ اتِّكَالًا عَلَى الصَّلَاةِ وَ أَمَّا الْبَاطِنَةُ فَإِنَّ خَيْرَ الْعَمَلِ الْوَلَايَةَ فَأَزَادَ مِنْ أَمْرٍ بِرُكْحٍ عَلَى خَيْرِ الْعَمَلِ مِنَ الْأَذَانِ أَنْ لَا يَقَعَ حَتَّى عَلَيْهَا وَ دُعَاؤُهَا إِلَيْهَا.

<sup>173</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 32

<sup>174</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 33

He<sup>-asws</sup> said: 'As for the apparent reason, it is lest people leave the Jihad relying (only) upon the Salat; and as for the esoteric, best of the deeds is the Wilayah, so the one who instructs with leaving out 'Hasten to best of the deeds' from the Azaan so that the urging would not fall upon it (Wilayah), and the calling to it".<sup>175</sup>

وَمِنْهُ عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ وَعَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْعَبَّاسِ بْنِ سَعِيدِ الْأَزْرَقِيِّ عَنْ سُؤَيْدِ بْنِ سَعِيدِ الْأَنْبَارِيِّ عَنْ مُحَمَّدِ بْنِ عُثْمَانَ الْجُمَحِيِّ عَنِ الْحَكَمِ بْنِ أَبَانَ عَنْ عِكْرِمَةَ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ أَخْبِرْنِي لِأَيِّ شَيْءٍ خُذِفَ مِنَ الْأَذَانِ حَيٌّ عَلَى خَيْرِ الْعَمَلِ

And from him, from Ali Bin Abdullah Al Warraq and Ali Bin Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Al Abbas Bin Saeed Al Azraq, from Suweyd Bin Saeed Al Anbary, from Muhammad Bin Usman Al Jumahy, from Al Hakam Bin Aban,

'From Ikrimah (Bin Abu Jahl<sup>la</sup>) who said, 'I said to Ibn Abbas, 'Inform me, for which (reason) 'Hasten to best of the deeds' been deleted from the Azaan?'

قَالَ أَرَادَ عُمَرُ بِذَلِكَ أَنْ لَا يَتَّكِلَ النَّاسُ عَلَى الصَّلَاةِ وَيَدْعُوا الْجِهَادَ فَلِذَلِكَ خَذَفَهَا مِنَ الْأَذَانِ.

He said, 'Umar wanted with that that the people should not rely upon the Salat and leave the Jihad, for that (reason), he deleted it from the Azaan".<sup>176</sup>

35- مَعَانِي الْأَخْبَارِ، وَالْعِلَلُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْعَبَّاسِ بْنِ سَعِيدٍ عَنْ أَبِي نَصْرِ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَبْدِ الْوَهَّابِ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَتَدْرِي مَا تُفَسِّرُ حَيٌّ عَلَى خَيْرِ الْعَمَلِ

(The books) 'Ma'any Al Akhbaar', and 'Al Ilal' – By the previous chain, from Al Abbas Bin Saeed, from Abu Nasr, from Isa Bin Mihran, from Al-Hassan Bin Abdul Wahhab, from Muhammad Bin Marwan,

'From Abu Ja'far<sup>-asws</sup> having said: 'Do you know what is interpretation of (the phrase), 'Hasten to best of the deeds'?'

قَالَ قُلْتُ لَا

He (the narrator) said, 'I said, 'No'.

قَالَ دَعَاكَ إِلَى الْبِرِّ أَتَدْرِي بِرَّ مَنْ

He<sup>-asws</sup> said: 'Your calling to the righteousness. Do you know righteousness with whom?'

قُلْتُ لَا

I said, 'No'.

قَالَ دَعَاكَ إِلَى بَرِّ فَاطِمَةَ وَوُلْدَهَا ع.

<sup>175</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 34 a

<sup>176</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 34 b

He<sup>-asws</sup> said: ‘Your calling to with righteous with (Syeda) Fatima<sup>-asws</sup> and her<sup>-asws</sup> children’.<sup>177</sup>

36- مَعَانِي الْأَخْبَارِ، بِحَدِّثِ الْإِسْنَادِ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ يَحْيَى بْنِ الْحَسَنِ بْنِ الْفَرَاتِ عَنْ حَمَّادِ بْنِ يَعْلَى عَنْ عَلِيِّ بْنِ الْحَزْوَرِيِّ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ أَنَّهُ ذُكِرَ عِنْدَهُ الْأَذَانُ فَقَالَ: لَمَّا أُسْرِيَ بِالنَّبِيِّ ص إِلَى السَّمَاءِ وَ تَنَاهَى إِلَى السَّمَاءِ السَّادِسَةِ نَزَلَ مَلَكٌ مِنَ السَّمَاءِ السَّابِعَةِ لَمْ يَنْزِلْ قَبْلَ ذَلِكَ الْيَوْمِ قَطُّ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(The book) ‘Ma’any Al Akhbar’ – By this chain, from Isa Bin Mihran, from Yahya Bin Al-Hassan Bin Al Furat, from Hammad Bin Ya’la, from Ali Bin Al Hazawar, from Al Asbagh Bin Nubata,

‘From Muhammad Bin Al-Hanafiya, the Azaan was mentioned in his presence. He said, ‘When there was an ascension with the Prophet<sup>-saww</sup> to the sky and he<sup>-saww</sup> ended to the sixth sky, an Angel descended from the seventh sky, no having descended before that day at all. He said, ‘Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!’

فَقَالَ اللَّهُ جَلَّ جَلَالُهُ أَنَا كَذَلِكَ

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: “I<sup>-azwj</sup> am like that!”

فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

He said, ‘I testify there is no god except Allah<sup>-azwj</sup>’.

فَقَالَ اللَّهُ عَزَّ وَ جَلَّ أَنَا كَذَلِكَ لَا إِلَهَ إِلَّا أَنَا

Allah<sup>-azwj</sup> Mighty and Majestic Said: “I<sup>-azwj</sup> am like that, there is no god except Me<sup>-azwj</sup>!”

فَقَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ-

He said, ‘I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>’

قَالَ اللَّهُ جَلَّ جَلَالُهُ عَبْدِي وَ أَمِينِي عَلَى خَلْقِي اصْطَفَيْتُهُ بِرِسَالَتِي

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty Said: “My<sup>-azwj</sup> servant and My<sup>-azwj</sup> trustee upon My<sup>-azwj</sup> creatures. I<sup>-azwj</sup> Chose him<sup>-saww</sup> for My<sup>-azwj</sup> Message!”

ثُمَّ قَالَ حَيَّ عَلَى الصَّلَاةِ

Then he said, ‘Hasten to the Salat!’

قَالَ اللَّهُ جَلَّ جَلَالُهُ فَرَضْتُهَا عَلَى عِبَادِي وَ جَعَلْتُهَا لِي دِينًا

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Said: “I<sup>-azwj</sup> have Imposed it upon My<sup>-azwj</sup> servants and Made it a religion of Mine<sup>-azwj</sup>!”

<sup>177</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 35

ثُمَّ قَالَ حَيَّ عَلَى الْفُلَاحِ

Then he said, 'Hasten to the success!'

قَالَ اللَّهُ عَزَّ وَجَلَّ أَفْلَحَ مَنْ مَشَىٰ إِلَيْهَا وَوَاطَبَ عَلَيْهَا ابْتِغَاءً وَجْهِي

Allah<sup>-azwj</sup> Mighty and Majestic Said: "Successful is the one who walks to it, and perseveres upon it seeking My<sup>-azwj</sup> Face!"

ثُمَّ قَالَ حَيَّ عَلَى خَيْرِ الْعَمَلِ

Then he said, 'Hasten to best of the deeds!'

قَالَ اللَّهُ جَلَّ جَلَالُهُ هِيَ أَفْضَلُ الْأَعْمَالِ وَأَزْكَاهَا عِنْدِي

Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, Said: "It is best of the deeds and it's most pure in My<sup>-azwj</sup> Presence!"

ثُمَّ قَالَ قَدْ قَامَتِ الصَّلَاةُ

Then he said, 'The Salat is being established!'

فَتَقَدَّمَ النَّبِيُّ ص فَأَمَّ أَهْلَ السَّمَاءِ فَمِنْ يَوْمَئِذٍ تَمَّ شَرَفُ النَّبِيِّ ص.

The Prophet<sup>-sawww</sup> went ahead and led people of the sky. From that day, nobility of the Prophet<sup>-sawww</sup> was completed".<sup>178</sup>

37- مَعَانِي الْأَخْبَارِ، عَنْ أَبِي الْحُسَيْنِ بْنِ عَمْرٍو بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْبَصْرِيِّ عَنْ خَلْفِ بْنِ مُحَمَّدِ بْنِ الْبَلْخِيِّ عَنْ أَبِيهِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَبَّاسِ بْنِ الصَّحَّاحِ عَنْ مَكِّيِّ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ جَرِيحٍ عَنْ عَطَاءٍ قَالَ: كُنَّا عِنْدَ ابْنِ عَبَّاسٍ بِالطَّائِفِ أَنَا وَ أَبُو الْعَالِيَةِ وَ سَعِيدُ بْنُ جُبَيْرٍ وَ عِكْرِمَةُ فَجَاءَ الْمُؤَدِّدُ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَ اسْمُ الْمُؤَدِّدِ فُتْمُ بْنُ عَبْدِ الرَّحْمَنِ التَّقْفِيُّ

(The book) 'Ma'any Al Akhbar' – from Abu Al-Hassan Bin Amro Bin Ali Bin Abdullah Al Basry, from Khalaf Bin Muhammad Al Balkhy, from his father Muhammad Bin Ahmad, from Ayyash Bin Al Zahhak, from Makky Bin Ibrahim, from Ibn Jareeh, from Ata'a who said,

'We were in the presence of Ibn Abbas at Al Taif, I and Abu Al-Aliya, and Saeed Bin Jubeyr, and Ikrimah (Bin Abu Jahl<sup>la</sup>). The Muezzin came. He said, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!', and the name of the Muezzin was Qusam Bin Abdul Rahman Al-Saqafi.

فَقَالَ ابْنُ عَبَّاسٍ أَ تَدْرُونَ مَا قَالَ الْمُؤَدِّدُ

Ibn Abbas said, 'Do you know what the Muezzin said?'

<sup>178</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 36

فَسَأَلَهُ أَبُو الْعَالِيَةِ فَقَالَ أَخْبِرْنَا بِتَفْسِيرِهِ

Abu Al-Aliya asked him. He said, 'Inform us with its interpretation'.

قَالَ ابْنُ عَبَّاسٍ إِذَا قَالَ الْمُؤَدِّنُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ يَقُولُ يَا مَشَاغِبِلِ الْأَرْضِ قَدْ وَجَبَتِ الصَّلَاةُ فَتَفَرَّغُوا لَهَا

Ibn Abbas said, 'When the Muezzin says, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest', he is saying, 'O occupants of the land, prayer has become obligatory, so devote yourself to it!'

وَ إِذَا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ يَقُولُ يَوْمَ الْقِيَامَةِ وَ يَشْهَدُ لِي مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ عَلَى أَلِّي أَخْبَرْتُكُمْ فِي الْيَوْمِ حَمْسَ مَرَّاتٍ

And when he says, 'I testify there is no god except Allah<sup>-azwj</sup>', he is saying, 'The Day of Qiyamah will be established and whatever is in the skies and whatever is in the earth will testify for me that I had informed you five times during the day'.

وَ إِذَا قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ يَقُولُ تَقُومُ الْقِيَامَةُ وَ مُحَمَّدٌ يَشْهَدُ لِي عَلَيْكُمْ أَلِّي قَدْ أَخْبَرْتُكُمْ بِذَلِكَ فِي الْيَوْمِ حَمْسَ مَرَّاتٍ وَ حُجَّتِي عِنْدَ اللَّهِ قَائِمَةٌ

And when he says, 'I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>', he is saying, 'The Qiyamah will be established and Muhammad<sup>-saww</sup> will testify for me upon you all that I had informed you with that five times during the day, and my argument will be established in the Presence of Allah<sup>-azwj</sup>'.

فَإِذَا قَالَ حَيَّ عَلَى الصَّلَاةِ يَقُولُ دِينًا قِيمًا فَأَقِيمُوهُ

When he says, 'Hasten to the Salat', he is saying, 'An upright religion, therefore establish it'.

وَ إِذَا قَالَ حَيَّ عَلَى الْفَلَاحِ يَقُولُ هَلُمُّوا إِلَى طَاعَةِ اللَّهِ وَ خُذُوا سَهْمَكُمْ مِنْ رَحْمَةِ اللَّهِ يَعْنِي الْجُمَاعَةَ

And when he says, 'Hasten to the success', he is saying, 'Come to obedience of Allah<sup>-azwj</sup> and take your shares from the Mercy of Allah<sup>-azwj</sup>', meaning the congregation.

وَ إِذَا قَالَ الْعَبْدُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ يَقُولُ حَرَمْتُ الْأَعْمَالَ

And when the servant says, 'Allah<sup>-azwj</sup> is Greatest, Allah<sup>-azwj</sup> is Greatest', he is saying, 'I have stopped the (other) actions'.

وَ إِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ يَقُولُ أَمَانَةٌ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ وَ الْجِبَالِ وَ الْبِحَارِ وَضِعَتْ عَلَى أَعْنَاقِكُمْ إِنْ شِئْتُمْ أَقْبَلُوا وَ إِنْ شِئْتُمْ فَأَدْبِرُوا.

And when he says, 'There is no god except Allah<sup>-azwj</sup>', he is saying, 'Entrustment of seven skies and seven earths, and the mountains, and the oceans has been placed upon your necks. If you like, you accept, and if you like, turn around'<sup>179</sup>.

<sup>179</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 37

38- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أُسْرِيَ رَسُولُ اللَّهِ ص وَ حَضَرَتِ الصَّلَاةُ فَأَذَّنَ جِبْرَائِيلُ ع فَلَمَّا قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَتِ الْمَلَائِكَةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

(The book) 'Ma'any Al Akhbar' – from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtari,

'From Abu Abdullah<sup>-asws</sup> having said: 'When there was an ascension with Rasool-Allah<sup>-saww</sup> and the Salat presented, so Jibraeel<sup>-as</sup> proclaimed Azaan. When he<sup>-as</sup> said, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!' the Angels said, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!'

فَلَمَّا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ قَالَتِ الْمَلَائِكَةُ خَلَعَ الْأَنْدَادَ

When he<sup>-as</sup> said, 'I<sup>-as</sup> testify there is no god except Allah<sup>-azwj</sup>!' the Angels said, 'The idols are vacated!'

فَلَمَّا قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ قَالَتِ الْمَلَائِكَةُ نَبِيُّ بَعَثَ

When he<sup>-as</sup> said: 'I<sup>-as</sup> testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!' the Angels said, 'A Sent Prophet<sup>-saww</sup>!'

فَلَمَّا قَالَ حَيٍّ عَلَى الصَّلَاةِ قَالَتِ الْمَلَائِكَةُ حَثَّ عَلَى عِبَادَةِ رَبِّهِ

When he<sup>-as</sup> said: 'Hasten to the Salat!' the Angels said, 'He<sup>-as</sup> is urging upon worship of his<sup>-as</sup> Lord<sup>-azwj</sup>.'

فَلَمَّا قَالَ حَيٍّ عَلَى الْفَلَاحِ قَالَتِ الْمَلَائِكَةُ أَفْلَحَ مَنْ اتَّبَعَهُ.

When he<sup>-as</sup> said: 'Hasten to the success!' the Angels said, 'Successful is the one who follows it''<sup>180</sup>.

39- الْعَلَلُ، وَ الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِدَّوْسِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ شَادَانَ فِيمَا رَوَاهُ مِنَ الْعَلَلِ عَنِ الرَّضَا ع فَإِنْ قَالَ أَحْمِرِي عَنِ الْأَذَانِ لَمْ أَمُرُوا بِهِ

(The books) 'Al Ilal' and 'Al Uyoun' – From Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan among what he reported,

'From Al-Reza<sup>-asws</sup> (in argumentation): 'If he says, 'Inform me about the Azaan, why have they been Commanded with it?'

قِيلَ لِعَلَلٍ كَثِيرَةٍ مِنْهَا أَنْ يَكُونَ تَذَكِيرًا لِلْسَاهِي وَ تَنْبِيهًا لِلْعَافِلِ وَ تَغْرِيفًا لِمَنْ جَهِلَ الْوَقْتَ وَ اشْتَغَلَ عَنِ الصَّلَاةِ وَ لِيَكُونَ ذَلِكَ دَاعِيًا إِلَى عِبَادَةِ الْخَالِقِ مُرَغَّبًا فِيهَا مُقَرَّرًا لَهُ بِالتَّوَجُّيدِ مُجَاهِرًا بِالإِيمَانِ مُغْلِنًا بِالإِسْلَامِ مُؤَدِّنًا لِمَنْ يَنْسَاهَا وَ إِنَّمَا يُقَالُ مُؤَدِّنٌ لِأَنَّهُ يُؤَدِّنُ بِالصَّلَاةِ

It will be said, 'For many reasons. From these is that it would be a reminder for the forgetful and an alertness for the heedless, and an introduction for the one who is ignorant of the

<sup>180</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 38

timing and is too busy from the Salat, and that would be a call to worship the Creator being desirous in it, acknowledging to Him<sup>-azwj</sup> with the Oneness, openly announcing the Eman with Al Islam, a proclamation for the one who had forgotten it, and rather he is called 'Muezzin', because he proclaims Azaan of the Salat'.

فَإِنْ قَالَ فَلِمَ بَدَأَ فِيهِ بِالتَّكْبِيرِ قَبْلَ التَّهْلِيلِ

If he says, 'Why does he begin it with the Takbeer (Allah<sup>-azwj</sup> is Greatest), before the 'Tahleel' (There is no god except Allah<sup>-azwj</sup>)?'

قِيلَ لِأَنَّهُ أَرَادَ أَنْ يَبْدَأَ بِذِكْرِهِ وَاسْمِهِ لِأَنَّ اسْمَ اللَّهِ تَعَالَى فِي التَّكْبِيرِ فِي أَوَّلِ الْحَرْفِ وَفِي التَّهْلِيلِ اسْمُ اللَّهِ فِي آخِرِ الْحَرْفِ فَبَدَأَ بِالْحَرْفِ الَّذِي اسْمُ اللَّهِ فِي أَوَّلِهِ لَا فِي آخِرِهِ

It will be said, 'Because he intends to begin with His<sup>-azwj</sup> Mention and His<sup>-azwj</sup> Name, because the Name of Allah<sup>-azwj</sup> the Exalted in the Takbeer is in the beginning of the sentence, while in the 'Tahleel' the Name of Allah<sup>-azwj</sup> the Name of Allah<sup>-azwj</sup> is in the end of the sentence. So he begins with the sentence in which the Name of Allah<sup>-azwj</sup> is in its beginning, nor in its end'.

فَإِنْ قَالَ فَلِمَ جُعِلَ مَثْنِي مَثْنِي

If he says, 'Why has it been made to be double, double (sentences)?'

قِيلَ لِأَنَّ يَكُونُ مُكْرَرًا فِي آذَانِ الْمُسْتَمِعِينَ مُؤَكَّدًا عَلَيْهِمْ إِنْ سَهَا أَحَدٌ عَنِ الْأَوَّلِ لَمْ يَسْهُ عَنِ الثَّانِي وَ لِأَنَّ الصَّلَاةَ رَكْعَتَانِ رَكْعَتَانِ فَلِذَلِكَ جُعِلَ الْأَذَانُ مَثْنِي مَثْنِي

It will be said, 'Because the repetition in the ears of the listeners would be an emphasis upon them if anyone had forgotten from the first, he would not be forgetful from the second, and because the Salat is of two Cycles, two Cycles, for that reason, the Azaan is double, double'.

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّكْبِيرُ فِي أَوَّلِ الْأَذَانِ أَرْبَعًا

If he says, 'Why has the Takbeer been made to be in beginning of the Azaan as four?'

قِيلَ لِأَنَّ أَوَّلَ الْأَذَانِ إِذَا يَبْدُو عَقْلًا وَ لَيْسَ قَبْلَهُ كَلَامٌ يَتَنَبَّهُ الْمُسْتَمِعُ لَهُ فَجُعِلَ ذَلِكَ تَنْبِيهًا لِلْمُسْتَمِعِينَ لِمَا بَعْدَهُ فِي الْأَذَانِ

It will be said, 'Because the beginning of the Azaan begins at heedlessness, and there isn't any speech before it. It alerts the listener to it, so that is made as an alertness for the listeners to what is after it in the Azaan'.

فَإِنْ قَالَ فَلِمَ جُعِلَ بَعْدَ التَّكْبِيرِ شَهَادَتَيْنِ

If he says, 'Why have the two testimonies made to be after the Takbeer?'

قِيلَ لِأَنَّ أَوَّلَ الْإِيمَانِ إِذَا هُوَ التَّوْحِيدُ وَ الْإِفْرَازُ لِلَّهِ عَزَّ وَ جَلَّ بِالْوَحْدَانِيَّةِ وَ الثَّانِي الْإِقْرَارُ لِلرَّسُولِ بِالرِّسَالَةِ وَ أَنَّ طَاعَتَهُمَا وَ مَعْرِفَتَهُمَا مَقْرُونَتَانِ وَ لِأَنَّ أَصْلَ الْإِيمَانِ إِذَا هُوَ الشَّهَادَةُ فَجُعِلَ شَهَادَتَيْنِ شَهَادَتَيْنِ فِي الْأَذَانِ كَمَا جُعِلَ فِي سَائِرِ الْحُقُوقِ شَهَادَتَيْنِ

It will be said, 'Because beginning of the Eman, rather it is the Tawheed and the acknowledgment to Allah<sup>-azwj</sup> Mighty and Majestic with the Oneness, and the second is the acknowledgment to the Rasool<sup>-saww</sup> with the Message, and obedience and recognition of both been paired; because the origin of the Eman, rather it is the testimony. Therefore, the two testimonies have been made as two testimonies in the Azaan like what has been made to be in rest of the rights of the two testimonies.

فَإِذَا أَقَرَّ لِلَّهِ بِالْوَحْدَانِيَّةِ وَ أَقَرَّ لِلرَّسُولِ بِالرِّسَالَةِ فَقَدْ أَقَرَّ بِجُمْلَةِ الْإِيمَانِ لِأَنَّ أَصْلَ الْإِيمَانِ إِيمَانٌ هُوَ الْإِقْرَارُ بِاللَّهِ وَ بِرَسُولِهِ

When he acknowledges to Allah<sup>-azwj</sup> with the Oneness, and acknowledges to the Rasool<sup>-saww</sup> with the Message, so he has acknowledge with totality of the Eman, because the origin of Eman, rather it is the acknowledgment with Allah<sup>-azwj</sup> and with His<sup>-azwj</sup> Rasool<sup>-saww</sup>'.

فَإِنْ قَالَ فَلِمَ جُعِلَ بَعْدَ الشَّهَادَتَيْنِ الدُّعَاءُ إِلَى الصَّلَاةِ

If he says, 'Why as call to the Salat been made to be after the two testimonies?'

قِيلَ لِأَنَّ الْأَذَانَ إِيمَانًا وَضِعَ لِمَوْضِعِ الصَّلَاةِ وَ إِيمَانًا هُوَ نِدَاءٌ إِلَى الصَّلَاةِ فَجُعِلَ الْبَدَاءُ إِلَى الصَّلَاةِ فِي وَسْطِ الْأَذَانِ فَقَدَّمَ الْمُؤَدِّدُ قَبْلَهَا أَرْبَعًا التَّكْبِيرَتَيْنِ وَ الشَّهَادَتَيْنِ وَ أَخَّرَ بَعْدَهَا أَرْبَعًا يَدْعُو إِلَى الْفَلَاحِ حَتَّى عَلَى الْبِرِّ وَ الصَّلَاةِ

It is said, 'Because the Azaan, rather it has been placed at the place of the Salat, and rather it is a call to the Salat, so that call to the Salat has been made to be in the middle of the Azaan. The Muezzin precedes four before it, the two Takbeers and the two testimonies, and delayed four after it calling to the success urging upon the righteousness and the Salat.

ثُمَّ دَعَا إِلَى خَيْرِ الْعَمَلِ مُرْتَبِّبًا فِيهَا وَ فِي عَمَلِهَا وَ فِي آدَائِهَا ثُمَّ نَادَى بِالتَّكْبِيرِ وَ التَّهْلِيلِ لِيُنَبِّهَ بَعْدَهَا أَرْبَعًا كَمَا أَتَمَّ قَبْلَهَا أَرْبَعًا وَ لِيَخْتِمَ كَلَامَهُ بِذِكْرِ اللَّهِ كَمَا فَتَحَهُ بِذِكْرِ اللَّهِ تَعَالَى

Then he calls to best of the deeds, arousing desire regarding it and in its action and in fulfilling it. Then he calls with the Takbeer and the Tahleel in order to complete four after it, like what four had been complete, and in order to end his speech with Mention of Allah<sup>-azwj</sup> like what he had begun with the Mention of Allah<sup>-azwj</sup> the Exalted'.

فَإِنْ قَالَ فَلِمَ جُعِلَ آخِرُهَا التَّهْلِيلُ وَ لَمْ يُجْعَلْ آخِرُهَا التَّكْبِيرُ كَمَا جُعِلَ فِي أَوَّلِهَا التَّكْبِيرُ

If he says, 'Why has the Tahleel made to be in its end, and has the Takbeer been made like what the Takbeer has been made to be in its beginning?'

قِيلَ لِأَنَّ التَّهْلِيلَ اسْمُ اللَّهِ فِي آخِرِهِ فَأَحَبَّ اللَّهُ تَعَالَى أَنْ يُخْتِمَ الْكَلَامَ بِاسْمِهِ كَمَا فَتَحَهُ بِاسْمِهِ

It will be said, 'Because the Tahleel, the Name of Allah<sup>-azwj</sup> is its end. Allah<sup>-azwj</sup> the Exalted Loved the speech to end with His<sup>-azwj</sup> Name like what it had begun with His<sup>-azwj</sup> Name'.

فَإِنْ قَالَ فَلِمَ لَمْ يُجْعَلْ بَدَلُ التَّهْلِيلِ التَّسْبِيحُ أَوْ التَّحْمِيدُ وَ اسْمُ اللَّهِ فِي آخِرِهَا



If he says, 'Why has the Tasbeeh (Glorification) made to be in replacement of the Tahleel, or the Tahmeed (Praise) and Name of Allah<sup>-azwj</sup> in its end'.

قِيلَ لِأَنَّ التَّهْلِيلَ هُوَ إِفْرَازُ اللَّهِ تَعَالَى بِالتَّوْحِيدِ وَ خُلْعُ الْأَنْدَادِ مِنْ دُونِ اللَّهِ وَ هُوَ أَوَّلُ الْإِيمَانِ وَ أَعْظَمُ مِنَ التَّسْبِيحِ وَ التَّحْمِيدِ.

It will be said, 'Because the Tahleel, it is acknowledgment to Allah<sup>-azwj</sup> the Exalted with the Tawheed, and vacating the idols from besides Allah<sup>-azwj</sup>, and it is the beginning of the Eman, and mightier than the Glorification and the Praise'<sup>181</sup>.

40- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُصْعَبِ بْنِ سَلَامٍ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ أَدَّنَ سَبْعَ سِنِينَ مُحْتَسِبًا جَاءَ يَوْمَ الْقِيَامَةِ وَ لَا ذَنْبَ لَهُ.

(The book) 'Sawaab Al Amaal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Ali, from Mus'ab Bin Sallam, from Sa'ad Bin Tareyf,

'From Abu Ja'far<sup>-asws</sup> having said: 'One who proclaims Azaan for seven years in anticipation will come on the Day of Qiyamah and there will not be any sin for him''<sup>182</sup>.

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدَّنَ فِي مِصْرٍ مِنْ أَمْصَارِ الْمُسْلِمِينَ سَنَةً وَجَبَتْ لَهُ الْجَنَّةُ.

And from him, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muawiyah Bin Wahb,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'One who proclaims Azaan in a city from the cities of the Muslims for a year, the Paradise is obligated for him''<sup>183</sup>.

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لِلْمُؤَدِّنِ فِيمَا بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ مِثْلُ أَجْرِ الشَّهِيدِ الْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ تَعَالَى

And from him, from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali, from Isa Bin Abdullah, from his father, from his grandfather,

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'For the Muezzin, regarding what is between the Azaan and the Iqama is like the Recompense of a martyr rolling in his blood in the Way of Allah<sup>-azwj</sup> the Exalted'.

قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّهُمْ يَخْتَارُونَ عَلَى الْأَذَانِ وَ الْإِقَامَةِ

He (the narrator) said, 'I said, 'O Rasool-Allah<sup>-saww</sup>! They are choosing over the Azaan and the Iqama?'

<sup>181</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 39

<sup>182</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 40 a

<sup>183</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 40 b

فَقَالَ كَلَّا إِنَّهُ يَأْتِي عَلَى النَّاسِ زَمَانٌ يَطْرَحُونَ الْأَذَانَ عَلَى صُغْفَائِهِمْ فَبَلَكَ لِحُومٍ حَرَّمَهَا اللَّهُ عَلَى النَّارِ.

He<sup>-saww</sup> said: ‘Never! There shall come a time upon the people they will be throwing the Azaan upon their weak ones. That is the flesh Allah<sup>-azwj</sup> has Prohibited upon the Fire’.<sup>184</sup>

41- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ سَلَمَةَ بْنِ الْخَطَّابِ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّقِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنْ عَبْدِ الْمُطَّلِبِ بْنِ زَيْدٍ عَنْ أَبَانَ بْنِ تَغْلِبٍ عَنْ ابْنِ أَبِي لَيْلَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ يَرْفَعُهُ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَنْ صَلَّى بِأَذَانٍ وَ إِقَامَةٍ صَلَّى حَلْفَهُ صَفًّا مِنَ الْمَلَائِكَةِ لَا يُرَى طَرَفَاهُ وَ مَنْ صَلَّى بِإِقَامَةٍ صَلَّى حَلْفَهُ مَلَكًا.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad Bin Abdullah, from Salama Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ibrahim Bin Maymoun, from Abdul Muttalib Bin Ziyad, from Aban Bin Taghlib, from Ibn Abu Layli, from Abdullah Bin Ja’far raising it, said,

‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> said: ‘One who prays Salat with Azaan and Iqama, a row of the Angels will pray behind him, its two ends cannot be seen; and one who prays Salat with an Iqama, an Angel will pray behind him’.<sup>185</sup>

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيٍّ عَنْ عَمِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّزِيِّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ صَلَّى بِأَذَانٍ وَ إِقَامَةٍ صَلَّى حَلْفَهُ صَفًّا مِنْ الْمَلَائِكَةِ وَ مَنْ صَلَّى بِإِقَامَةٍ بَعْدَ أَذَانٍ صَلَّى حَلْفَهُ صَفًّا وَاحِدًا

And from him, from Muhammad Bin Ali Majaylawiya, from his uncle, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘One who prays Salat with Azaan and Iqama, two rows of Angels pray behind him; and the one who prays with an Iqama without Azaan, one row (of Angels) will pray behind him’.

قُلْتُ لَهُ وَ كَمْ مِقْدَارُ كُلِّ صَفٍّ

I said to him<sup>-asws</sup>, ‘And how much is the measurement of each row?’

قَالَ أَقَلُّهُ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ أَكْثَرُهُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

He<sup>-asws</sup> said: ‘Least of it is what is between the east and the west, and most of it is what is between the sky and the earth’.<sup>186</sup>

42- الْمَحَاسِينُ، عَنِ ابْنِ مَجْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ طُولُ حَائِطِ مَسْجِدِ رَسُولِ اللَّهِ ص قَامَةً فَكَانَ يَقُولُ لِبَالِ إِذَا أَدَّنَ أَعْلَى فَوْقَ الْجِدَارِ وَ ارْفَعِ صَوْتَكَ بِالْأَذَانِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَدْ وَكَّلَ بِالْأَذَانِ رِيحًا تَرْفَعُهُ إِلَى السَّمَاءِ فَإِذَا سَمِعْتَهُ الْمَلَائِكَةُ قَالُوا هَذِهِ أَصْوَاتُ أُمَّةٍ مُحَمَّدٍ يَتَوَجَّهِدُ لِلَّهِ

(The book) ‘Al Mahasin’ – from Ibn Mahboub, from Abdullah Bin Sinan,

<sup>184</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 40 c

<sup>185</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 41 a

<sup>186</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 41 b

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The height of the wall of Masjid of Rasool-Allah<sup>-saww</sup> was a stature. He<sup>-saww</sup> would say to Bilal<sup>-ra</sup> when he<sup>-ra</sup> proclaimed Azaan: ‘Climb on top of the wall and raise your<sup>-ra</sup> voice with the Azaan, for Allah<sup>-azwj</sup> Mighty and Majestic has Allocated a wind with the Azaan raising it to the sky. When the Angels hear it, they say, ‘These are voices of the community of Muhammad<sup>-saww</sup> with Tawheed of Allah<sup>-azwj!</sup>’

فَيَسْتَعْفِرُونَ اللَّهَ لِأُمَّةٍ مُحَمَّدٍ حَتَّى يُفْرَعُوا مِنْ تِلْكَ الصَّلَاةِ.

So they seek Forgiveness of Allah<sup>-azwj</sup> for community of Muhammad<sup>-saww</sup> until they (people) are free from that Salat’’.<sup>187</sup>

43- الْمَحَاسِرُ، عَنْ عُبَيْدِ بْنِ يَحْيَى بْنِ الْمُغَيْرَةِ عَنْ سَهْلِ بْنِ سِنَانَ عَنْ سَلَامِ الْمَدَائِنِيِّ عَنْ جَابِرِ الْجُعْفِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الْمُؤَدِّدُ الْمُخْتَسِبُ كَالشَّاهِرِ بِسَيْفِهِ فِي سَبِيلِ اللَّهِ الْقَاتِلِ بَيْنَ الصَّفَّيْنِ.

(The book) ‘Al Mahasin’ – From Ubeyd Bin Yahya Bin Al Mugheira, from Sahl Bin Sinan, from Sallam Al Madainy, from Jabir Al Jufy,

‘From Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> having said: ‘The Muezzin, the anticipator is like the one who unsheathes his sword in the Way of Allah<sup>-azwj</sup>, the fighter between the rows’’.<sup>188</sup>

وَ قَالَ ع مَنْ أَدَّى اخْتِسَاباً سَبْعَ سِنِينَ جَاءَ يَوْمَ الْقِيَامَةِ وَ لَا ذَنْبَ لَهُ.

And he<sup>-asws</sup> said: ‘One who proclaims Azaan in anticipation for seven years will come on the Day of Qiyamah, and there will not be any sin for him’’.<sup>189</sup>

وَ قَالَ رَسُولُ اللَّهِ ص إِذَا تَعَوَّلْتَ لَكُمْ الْغِيْلَانُ فَأَدِّنُوا بِأَذَانِ الصَّلَاةِ.

And Rasool-Allah<sup>-saww</sup> said: ‘When the ghouls roam around you, then proclaim Azaan of the Salat’’.<sup>190</sup>

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع يُخَشَّرُ الْمُؤَدِّتُونَ يَوْمَ الْقِيَامَةِ طَوَالَ الْأَعْتَاقِ.

And Amir Al-Momineen<sup>-asws</sup> said: ‘The Muezzins will be Resurrected on the Qiyamah being of long necks (pride)’’.<sup>191</sup>

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ جَلَسَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي الْمَعْرَبِ كَانَ كَالْمُنْسَخِطِ بِدَمِهِ فِي سَبِيلِ اللَّهِ.

And from him, from his father, from Sa’dan Bin Muslim, from Is’haq Bin Ibrahim,

<sup>187</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 42

<sup>188</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 43 a

<sup>189</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 43 b

<sup>190</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 43 c

<sup>191</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 43 d

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who sits between the Azaan and Al-Iqama during Al-Maghrib (Salat) is like the one rolling in his blood in the Way of Allah<sup>-azwj</sup>’.<sup>192</sup>

44- فَمَنْ الرِّضَا، قَالَ عِ اعْلَمَ رَحْمَتَ اللَّهِ أَنَّ الْأَذَانَ ثَمَانِي عَشْرَةَ كَلِمَةً وَ الْإِقَامَةَ تِسْعَ عَشْرَةَ كَلِمَةً

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – ‘May Allah<sup>-azwj</sup> have Mercy on you! Know that the Azaan is of eighteen phrases, and the Iqama is of nineteen phrases’.

وَ قَدْ رُوِيَ أَنَّ الْأَذَانَ وَ الْإِقَامَةَ فِي ثَلَاثِ صَلَوَاتِ الْفَجْرِ وَ الظُّهْرِ وَ الْمَغْرِبِ وَ صَلَاتَيْنِ بِإِقَامَةٍ هُمَا الْعَصْرُ وَ الْعِشَاءُ الْآخِرَةُ لِأَنَّهُ

And it is reported: ‘The Azaan and the Iqama are in three Salats – Al-Fajr, and Al-Zohr, and Al-Maghrib, and two Salats with Iqama, these are Al-Asr and Al-Isha the last’.

رُوِيَ خَمْسَ صَلَوَاتٍ فِي ثَلَاثَةِ أَوْقَاتٍ

It is reported: ‘Five Salats in three timings.

وَ الْأَذَانَ أَنْ يَقُولَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى خَيْرِ الْعَمَلِ حَيَّ عَلَى خَيْرِ الْعَمَلِ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مَرَّتَيْنِ فِي آخِرِ الْأَذَانَ وَ فِي آخِرِ الْإِقَامَةِ وَاحِدَةً

And the Azaan is saying, ‘Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> Greatest! Allah<sup>-azwj</sup> is Greatest! I testify there is no god except Allah<sup>-azwj</sup>! I testify there is no god except Allah<sup>-azwj</sup>! I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! Hasten to the Salat! Hasten to the Salat! Hasten to the success! Hasten to the success! Hasten to best of the deeds! Hasten to best of the deeds! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! There is no god except Allah<sup>-azwj</sup>! – twice in the end of the Azaan, and once in the end of the Iqama.

لَيْسَ فِيهَا تَرْجِيحٌ وَ لَا تَرَدُّدٌ وَ لَا الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

There is neither repeating in it nor hesitation, nor ‘The Salat is better than the sleep’.

وَ الْإِقَامَةُ أَنْ تَقُولَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى خَيْرِ الْعَمَلِ حَيَّ عَلَى خَيْرِ الْعَمَلِ قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ مَرَّةً وَاحِدَةً

And the Iqama is your saying, ‘Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! I testify there is no god except Allah<sup>-azwj</sup>! I testify there is no god except Allah<sup>-azwj</sup>! I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! Hasten to the Salat! Hasten to the Salat! Hasten to the success! Hasten to the success! Hasten to best of the deeds! Hasten to best of the deeds! The Salat is being established! The Salat is being established! Allah<sup>-azwj</sup> is Greatest! I testify there is no god except Allah<sup>-azwj</sup>! Once.

<sup>192</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 43 e

الأَذَانُ وَ الإِقَامَةُ جَمِيعاً مَتْنِي مَتْنِي عَلَى مَا وَصَفْتُ لَكَ وَ الأَذَانُ وَ الإِقَامَةُ مِنَ السُّنَنِ الأَلَزَمَةِ وَ لَيْسَتْ بِفَرِيضَةٍ وَ لَيْسَ عَلَى النِّسَاءِ أَدَانٌ وَ لَا إِقَامَةٌ وَ يَنْبَغِي لَهُنَّ إِذَا اسْتَقْبَلْنَ القِبْلَةَ أَنْ يَقُلْنَ أَشْهَدُ أَنْ لَا إِلَهَ إِلاَّ اللهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللهِ ص.

The Azaan and the Iqama entirely is double, double based upon what I<sup>asws</sup> have described to you; and the Azaan and the Iqama is from the necessary Sunnah and these are not with an obligation; and there isn't any Azaan nor Iqama upon the women, and it is for them, when they face the Qiblah is they should be saying, 'I testify there is no god except Allah<sup>azwj!</sup> I testify Muhammad<sup>saww</sup> is Rasool<sup>saww</sup> of Allah<sup>azwj!</sup>'<sup>193</sup>

45- المَحَاسِينُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ قَالَ: اللَّحْمُ يُنْبِثُ اللَّحْمَ وَ مَنْ تَرَكَهُ أَرْبَعِينَ يَوْماً سَاءَ حُلْفُهُ وَ مَنْ سَاءَ حُلْفُهُ فَأَذَّنُوا فِي أُذُنِهِ.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Hisham Bin Salim who said,

'The meat builds the meat, and the one who neglects if for forty days, his manners will worsen, and the one whose manners worsens, proclaim Azaan in his ear'.<sup>194</sup>

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَنَانَ الأَوْسَطِيِّ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: لِكُلِّ شَيْءٍ قَرْمٌ وَ إِنَّ قَرْمَ الرَّجُلِ اللَّحْمُ فَمَنْ تَرَكَهُ أَرْبَعِينَ يَوْماً سَاءَ حُلْفُهُ وَ مَنْ سَاءَ حُلْفُهُ فَأَذَّنُوا فِي أُذُنِهِ الأَيْمَنِي وَ زَوَاهُ عَنِ المَحْصِينِ عَنْ أَنَانَ.

And from him, from Muhammad Bin Ali, from Ahmad Bin Muhammad, from Aban Al Wasity,

'From Abu Abdullah<sup>asws</sup> having said: 'For all things there is a craving, and craving of the man is the meat. The one who neglects is for forty days, his manners will worsen, and the one whose manners worsen, proclaim Azaan in his right ear' - and it is reported from Al-Muhassan, from Aban'.<sup>195</sup>

بيان: القرم شدة شهوة اللحم.

Explanation – 'Al-Qarm' is intense craving for the meat.

46- المَحَاسِينُ، عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ الأَبَّارِ عَنْ أَبِي عَبْدِ اللهِ ع عَنْ أَنَانِهِ عَنِ عَلِيِّ ع قَالَ: كُلُّوا اللَّحْمَ فَإِنَّ اللَّحْمَ مِنَ اللَّحْمِ وَ اللَّحْمُ يُنْبِثُ اللَّحْمَ وَ مَنْ لَمْ يَأْكُلِ اللَّحْمَ أَرْبَعِينَ يَوْماً سَاءَ حُلْفُهُ وَ إِذَا سَاءَ حُلْفُ أَحَدِكُمْ مِنْ إِنْسَانٍ أَوْ ذَابَّةٍ فَأَذَّنُوا فِي أُذُنِهِ الأَذَانَ حُلْفَهُ.

(The book) 'Al Mahasin' – from his father, from the one who mentioned it, from Abu Ja'far Al Abbar,

'From Abu Abdullah<sup>asws</sup>, from his<sup>asws</sup> forefathers<sup>asws</sup>, from Ali<sup>asws</sup> having said: 'Eat the meat, for the meat is from the meat, and the meat builds the meat; and the one who does not eat the meat for forty days his manners will worsen, and when the manners of one of you worsens, from human beings or animals, proclaim Azaan in his (its) ear, all of it'.<sup>196</sup>

<sup>193</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 44

<sup>194</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 45 a

<sup>195</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 45 b

<sup>196</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 46

47- صَحِيفَةُ الرِّضَا، عَنْهُ عَنْ آبَائِهِ قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع لَمَّا بُدِيَ رَسُولُ اللَّهِ ص بِتَعْلِيمِ الْأَذَانِ أَتَى جِبْرَائِيلُ ع بِالْبُرَاقِ فَاسْتَعَصَتْ عَلَيْهِ ثُمَّ أَتَى بِدَابَّةٍ يُقَالُ لَهَا بَرَقَةٌ فَاسْتَعَصَتْ

(The book) 'Saheefa Al-Reza<sup>-asws</sup>' – From his<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Ali Bin Abu Talib<sup>-asws</sup> said: 'When Rasool-Allah<sup>-saww</sup> began teaching the Azaan, Jibraeel<sup>-as</sup> came with Al Buraq (heavenly ride). It was difficult upon him<sup>-saww</sup>. Then with an animal called 'Barqah', and it was (also) difficult.

فَقَالَ لَهُ جِبْرَائِيلُ اسْكُنِي بَرَقَةً فَمَا رَكِبْنَاكَ أَحَدٌ أَكْرَمُ عَلَى اللَّهِ مِنْهُ

Jibraeel<sup>-as</sup> said to him<sup>-saww</sup>: 'Calm down, Barqah, for no one will ride you who is more honourable to Allah<sup>-azwj</sup> than him<sup>-saww</sup>!'

قَالَ فَرَكِبْتُهَا حَتَّى انْتَهَيْتُ إِلَى الْحِجَابِ الَّذِي يَلِي الرَّحْمَنَ عَزَّ وَجَلَّ فَخَرَجَ مَلَكٌ مِنْ وَرَاءِ الْحِجَابِ فَقَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

He<sup>-asws</sup> said: 'He<sup>-saww</sup> rode it until he<sup>-saww</sup> ended to the veil which follows the Beneficent Mighty and Majestic. An Angel emerged from behind the veil. He said, 'Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Greatest!'

قَالَ ص قُلْتُ يَا جِبْرَائِيلُ مَنْ هَذَا الْمَلَكُ

He<sup>-saww</sup> said: 'I<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! Who is thing Angel?'

قَالَ وَالَّذِي أَكْرَمَكَ بِالنُّبُوَّةِ مَا رَأَيْتُ هَذَا الْمَلَكَ قَبْلَ سَاعَتِي هَذِهِ

He<sup>-as</sup> said: 'By the One<sup>-azwj</sup> Who Honoured you with the Prophet-hood! I<sup>-as</sup> have not seen this Angel before this time of mine<sup>-as</sup>.'

فَقَالَ الْمَلَكُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

The Angel said, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!'

فَنُودِيَ مِنْ وَرَاءِ الْحِجَابِ صَدَقَ عَبْدِي أَنَا أَكْبَرُ أَنَا أَكْبَرُ قَالَ ص

There was a Call from behind the veil: "My<sup>-azwj</sup> servant speaks the truth! I<sup>-azwj</sup> am Greatest! I<sup>-azwj</sup> am Greatest!"

فَقَالَ الْمَلَكُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

The Angel said, 'I testify there is no god except Allah<sup>-azwj</sup>! I testify there is no god except Allah<sup>-azwj</sup>!'

فَنُودِيَ مِنْ وَرَاءِ الْحِجَابِ صَدَقَ عَبْدِي لَا إِلَهَ إِلَّا أَنَا

There was a Call from behind the veil: "My<sup>-azwj</sup> servant speaks the truth! There is no god except Me<sup>-azwj</sup>!"

فَقَالَ ص فَقَالَ الْمَلَكُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

He<sup>-saww</sup> said: 'The Angel said, 'I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!'

فُنُودِي مِنْ وَرَاءِ الْحِجَابِ صَدَقَ عَبْدِي أَنَا أَرْسَلْتُ مُحَمَّدًا رَسُولًا

There was a Call from behind the veil: "My<sup>-azwj</sup> servant speaks the truth! I<sup>-azwj</sup> Sent Muhammad<sup>-saww</sup> as a Rasool<sup>-saww</sup>!"

قَالَ ص فَقَالَ الْمَلَكُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ

He<sup>-saww</sup> said: 'The Angel said, 'Hasten to the Salat! Hasten to the Salat!'

فُنُودِي مِنْ وَرَاءِ الْحِجَابِ صَدَقَ عَبْدِي وَ دَعَا إِلَى عِبَادَتِي

There was a Call from behind the veil: "My<sup>-azwj</sup> servant speaks the truth and he calls out to My<sup>-azwj</sup> servants!"

قَالَ ص فَقَالَ الْمَلَكُ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ

He<sup>-saww</sup> said: 'The Angel said, 'Hasten to the success! Hasten to the success!'

فُنُودِي مِنْ وَرَاءِ الْحِجَابِ صَدَقَ عَبْدِي وَ دَعَا إِلَى عِبَادَتِي

There was a Call from behind the veil: "My<sup>-azwj</sup> servant speaks the truth, and he calls out to My<sup>-azwj</sup> servants!"

فَقَالَ الْمَلَكُ قَدْ أَفْلَحَ مَنْ وَاطَبَ عَلَيْهَا

The Angel said, 'He shall succeed, the one who perseveres upon it!'

قَالَ ص فَيَوْمَئِذٍ أَكْمَلَ اللَّهُ عَزَّ وَ جَلَّ لِي الشَّرْفَ عَلَى الْأَوَّلِينَ وَ الْآخِرِينَ.

He<sup>-saww</sup> said: 'On that day, Allah<sup>-azwj</sup> Mighty and Majestic Perfected the nobility for me<sup>-saww</sup>, upon the former ones and the latter ones"<sup>197</sup>.

48- فَلَاحُ السَّائِلِ، قَالَ حَدَّثَ أَبُو الْمُفَضَّلِ الشَّيْبَانِيُّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُطَّةَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ يَعْقُوبَ بْنِ زَيْدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ الْأَمَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي الْحَسَنِ ع قَالَ: يُؤَدُّنَ لِلظُّهْرِ عَلَى سِتِّ رَكَعَاتٍ وَ يُؤَدُّنَ لِلْعَصْرِ عَلَى سِتِّ رَكَعَاتٍ بَعْدَ الظُّهْرِ.

(The book) 'Falah Al Sa'ail' – He said, 'It is narrated by Abu Al Mufazzal Al Shaybani, from Muhammad Bin Ja'far Bin Buttah, from Muhammad Bin Ahmad Al Ashari, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Ali Al Anmaty,

‘From Abu Abdullah<sup>-asws</sup> or Abu Al-Hassan<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> proclaimed Azaan for Al-Zohr Salat upon six Cycles, and he<sup>-asws</sup> proclaimed Azaan for Al-Asr upon six Cycles after Al-Zohr’.<sup>198</sup>

قَالَ رَضِيَ اللَّهُ عَنْهُ وَ رُوِيَ بِإِسْنَادِي إِلَى هَارُونَ بْنِ مُوسَى عَنِ الْحَسَنِ بْنِ حَمَزَةَ الْعَلَوِيِّ عَنِ أَحْمَدَ بْنِ مَابُندَادَ عَنْ أَحْمَدَ بْنِ هَلْبَلٍ الْكَرْخِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع يَقُولُ لِأَصْحَابِهِ مَنْ سَجَدَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فَقَالَ فِي سُجُودِهِ رَبِّ لَكَ سَجْدَةٌ خَاضِعًا خَاشِعًا ذَلِيلًا يَقُولُ اللَّهُ تَعَالَى مَا لَبِثْتِي وَ عَزَّتِي وَ جَلَالِي لِأَجْعَلَكَ حَبِيبَةً فِي قُلُوبِ عِبَادِي الْمُؤْمِنِينَ وَ هَبِيبَةً فِي قُلُوبِ الْمُنَافِقِينَ.

He<sup>-ra</sup> said, ‘And it is reported by chains to Haroun Bin Musa, from Al-Hassan Bin Hamza Al Alawy, from Ahmad Bin Mabundad, from Ahmad Bin Huleyl Al Karkhy, from Ibn Abu Umeyr, from Bakr Bin Muhammad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> had said to his<sup>-asws</sup> companions: ‘One who performs Sajdah between the Azaan and the Iqama so he says in his Sajdah, ‘Lord<sup>-azwj</sup>! I do Sajdah to You<sup>-azwj</sup>, fearfully, humbly!’ Allah<sup>-azwj</sup> the Exalted Says: “My<sup>-azwj</sup> Angels! By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! I<sup>-azwj</sup> shall Make love to be in hearts of My<sup>-azwj</sup> Momineen servants, and awe to be in hearts of the hypocrites!”<sup>199</sup>

وَ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ حَمَزَةَ الْعَلَوِيِّ عَنِ حَمَزَةَ بْنِ الْقَاسِمِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ أَبِيهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَأَيْتُهُ أَذَّنَ ثُمَّ أَهْوَى لِلْسُّجُودِ ثُمَّ سَجَدَ سَجْدَةً بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فَلَمَّا رَفَعَ رَأْسَهُ قَالَ يَا أَبَا عُمَيْرٍ مَنْ فَعَلَ مِثْلَ فِعْلِي غَفَرَ اللَّهُ تَعَالَى لَهُ ذُنُوبَهُ كُلَّهَا

And from Abdullah Bin Al-Husayn Bin Muhammad, from Al-Hassan Bin Hamza Al Alawy, from Hamza Bin Al Qasim, from Ali Bin Ibrahim, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from his father,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I saw him<sup>-asws</sup> proclaim Azaan then swoop for the Sajdah. Then he<sup>-asws</sup> performed Sajdah between the Azaan and the Iqama. When he<sup>-asws</sup> raised his<sup>-asws</sup> head, he<sup>-asws</sup> said: ‘O Abu Umeyr! One who does like my<sup>-asws</sup> actions, Allah<sup>-azwj</sup> the Exalted will Forgive his sins for him, all of them!’

وَ قَالَ مَنْ أَذَّنَ ثُمَّ سَجَدَ فَقَالَ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي سَجَدْتُ لَكَ خَاضِعًا خَاشِعًا غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ.

And he<sup>-asws</sup> said: ‘One who proclaims Azaan then does Sajdah, so he says, ‘There is no god except You<sup>-azwj</sup> my Lord<sup>-azwj</sup>! I have done Sajdah to You<sup>-azwj</sup> humbly, fearfully!’ Allah<sup>-azwj</sup> will Forgive his sins for him’.<sup>200</sup>

49- جامع الأخبار، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ سُئِلَ عَنْ تَفْسِيرِ الْأَذَانِ فَقَالَ يَا عَلِيُّ الْأَذَانُ حُجَّةٌ عَلَى أُمَّتِي وَ تَفْسِيرُهُ

(The book) ‘Jamie Al Akhbar’ –

‘From Amir Al-Momineen<sup>-asws</sup>, he<sup>-saww</sup> was asked about interpretation of the Azaan. He<sup>-saww</sup> said, ‘O Ali<sup>-asws</sup>! The Azaan is an argument upon my<sup>-saww</sup> community, and it’s interpretation is

<sup>198</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 48 a

<sup>199</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 48 b

<sup>200</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 48 c



إِذَا قَالَ الْمُؤَدِّدُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ فَإِنَّهُ يَقُولُ اللَّهُمَّ أَنْتَ الشَّاهِدُ عَلَيَّ مَا أَقُولُ يَا أُمَّةَ أَحْمَدَ قَدْ حَضَرَتِ الصَّلَاةُ فَتَهَيَّئُوا وَدَعُوا عَنْكُمْ شُغْلَ الدُّنْيَا

When the Muezzin says, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!', he is saying, 'O Allah<sup>-azwj</sup>! You are the Witness upon what I am saying. O community of Ahmad<sup>-saww</sup>, the Salat has presented, therefore prepare and leave the pre-occupations of the world from you'.

وَ إِذَا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهُ يَقُولُ يَا أُمَّةَ أَحْمَدَ أَشْهَدُ اللَّهَ وَ أَشْهَدُ مَلَائِكَتَهُ إِنَّ أَحْبَبْتُكُمْ بِوَقْتِ الصَّلَاةِ فَتَفَرَّغُوا لَهَا

And when he says, 'I testify there is no god except Allah<sup>-azwj</sup>', he is saying, O community of Ahmad<sup>-saww</sup>! I keep Allah<sup>-azwj</sup> as Witness that I am informing you all with the time of the Salat, therefore free yourselves for it'.

وَ إِذَا قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَإِنَّهُ يَقُولُ يَعْلَمُ اللَّهُ وَ يَعْلَمُ مَلَائِكَتُهُ أَنِّي قَدْ أَحْبَبْتُكُمْ بِوَقْتِ الصَّلَاةِ فَتَفَرَّغُوا لَهَا فَإِنَّهُ خَيْرٌ لَكُمْ

And when he says, 'I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>', he is saying Allah<sup>-azwj</sup> Knows and His<sup>-azwj</sup> Angels know I have informed you all with time of the Salat, therefore free yourselves for it, for it is better for you'.

فَإِذَا قَالَ حَيَّ عَلَى الصَّلَاةِ فَإِنَّهُ يَقُولُ يَا أُمَّةَ أَحْمَدَ دِينَ قَدْ أَظْهَرَ اللَّهُ لَكُمْ وَ رَسُولُهُ ص فَلَا تُصِيبُوهُ وَ لَكِنَّ تَعَاهَدُوا يَغْفِرِ اللَّهُ لَكُمْ تَفَرَّغُوا لِصَلَاتِكُمْ فَإِنَّهُ عِمَادُ دِينِكُمْ

When he says, 'Hasten to the Salat', he is saying, O community of Ahmad<sup>-saww</sup>! A religion Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup> have revealed to you, therefore do not waste it, but take care of it, Allah<sup>-azwj</sup> will Forgive (your sins) for you. Free yourselves for your Salat for it is a pillar of your religion'.

وَ إِذَا قَالَ حَيَّ عَلَى الْفَلَاحِ فَإِنَّهُ يَقُولُ يَا أُمَّةَ أَحْمَدَ قَدْ فَتَحَ اللَّهُ عَلَيْكُمْ أَبْوَابَ الرَّحْمَةِ فقوموا وَ خذوا نصيبكم من الرحمة ترهبوا للدنيا و الآخرة

And when he says, 'Hasten to the success', he is saying, O community of Ahmad, Allah<sup>-azwj</sup> has Opened the doors of Mercy unto you all, therefore arise and take your shares from the Mercy, you will profit for the world and the Hereafter'.

وَ إِذَا قَالَ حَيَّ عَلَى خَيْرِ الْعَمَلِ فَإِنَّهُ يَقُولُ تَرَجَّعُوا عَلَى أَنْفُسِكُمْ فَإِنَّهُ لَا أَعْلَمُ لَكُمْ عَمَلًا أَفْضَلَ مِنْ هَذِهِ فَتَفَرَّغُوا لِصَلَاتِكُمْ قَبْلَ النَّدَامَةِ

And he says, 'Hasten to best of the deeds', he is saying, have mercy upon your own selves for I<sup>-saww</sup> don't know of any deed for you which is better than these, therefore free yourselves for your Salats before the regret'.

وَ إِذَا قَالَ لَا إِلَهَ إِلَّا اللَّهُ فَإِنَّهُ يَقُولُ يَا أُمَّةَ مُحَمَّدٍ اعْلَمُوا أَنِّي جَعَلْتُ أَمَانَةَ سَبْعِ سَمَاوَاتٍ وَ سَبْعِ أَرْضِينَ فِي أَعْنَاقِكُمْ فَإِنْ شِئْتُمْ فَأَقْبِلُوا وَ إِنْ شِئْتُمْ فَأَذِيبُوا فَمَنْ أَجَابَنِي فَقَدْ رِيحَ وَ مَنْ لَمْ يُجِبْنِي فَلَا يَضُرُّنِي

And when he says, 'There is no god except Allah<sup>-azwj</sup>', he is saying, O community of Muhammad<sup>-saww</sup>! Know, I have made entrustment of seven skies and seven earths in your necks. If you like, accept, and if you like, turn around. The one who answers me, he has profited, and one who does not answer me, he will not harm me''.

ثُمَّ قَالَ يَا عَلِيُّ الْأَذَانُ نُورٌ فَمَنْ أَجَابَ نَجَا وَ مَنْ عَجَزَ خَسَفَ وَ كُنْتُ لَهُ خَصْماً بَيْنَ يَدَيِ اللَّهِ وَ مَنْ كُنْتُ لَهُ خَصْماً فَمَا أَسْوَأَ حَالَهُ.

The he<sup>-saww</sup> said: ‘O Ali<sup>-asws</sup>! The Azaan is a Noor (light). The one who answers attains salvation, and the one who is frustrated will be eclipsed, and I<sup>-saww</sup> will be a contender to him in front of Allah<sup>-azwj</sup>, and the one I<sup>-saww</sup> will be a contender to him, how evil will be his state!’<sup>201</sup>

وَ قَالَ عِ الْمُؤَدِّثُونَ أَطْوَلُ أَعْنَاقاً يَوْمَ الْقِيَامَةِ.

And he<sup>-asws</sup> said: ‘The Muezzins will be of longest necks (pride) on the Day of Qiyamah’.<sup>202</sup>

وَ قَالَ عِ إِجَابَةُ الْمُؤَدِّثِينَ كَفَّارَةُ الذُّنُوبِ وَ الْمَشْيُ إِلَى الْمَسْجِدِ طَاعَةُ اللَّهِ وَ طَاعَةُ رَسُولِهِ وَ مَنْ أَطَاعَ اللَّهَ وَ رَسُولَهُ أَذْخَلَهُ الْجَنَّةَ مَعَ الصَّادِقِينَ وَ الشُّهَدَاءِ وَ كَانَ فِي الْجَنَّةِ رَفِيقَ دَاوُدَ وَ لَهُ مِثْلُ ثَوَابِ دَاوُدَ ع.

And he<sup>-asws</sup> said: ‘Answering (responding) to the Muezzin is an atonement of the sins, and the walking to the Masjid is obedience of Allah<sup>-azwj</sup> and obedience of His<sup>-azwj</sup> Rasool<sup>-saww</sup>, and one who obeys Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Rasool<sup>-saww</sup>, he will be admitted to the Paradise with the truthful ones and the martyrs, and in the Paradise he will be a friend of Dawood<sup>-as</sup>, and for him would be Rewards of Dawood<sup>-as</sup>’.<sup>203</sup>

وَ قَالَ النَّبِيُّ صِ إِجَابَةُ الْمُؤَدِّثِينَ رَحْمَةٌ وَ ثَوَابُهُ الْجَنَّةُ وَ مَنْ لَمْ يُجِبْ حَاصِمَتُهُ يَوْمَ الْقِيَامَةِ فَطُورِي لِمَنْ أَجَابَ دَاعِيَ اللَّهِ وَ مَشَى إِلَى الْمَسْجِدِ وَ لَا يُجِيبُهُ وَ لَا يَمْشِي إِلَى الْمَسْجِدِ إِلَّا مُؤْمِنٌ مِنْ أَهْلِ الْجَنَّةِ.

And the Prophet<sup>-saww</sup> said: ‘Answering (responding) to the Muezzin is mercy, and its Reward is the Paradise, and the one who does not answer, I<sup>-saww</sup> shall contend him on the Day of Qiyamah. Beatitude is for one who answers a caller of Allah<sup>-azwj</sup> and walks to the Masjid, and no one will answer him nor walk to the Masjid except a Momin from the people of Paradise’.<sup>204</sup>

وَ قَالَ عِ مَنْ أَجَابَ الْمُؤَدِّثِينَ وَ أَجَابَ الْعُلَمَاءَ كَانَ يَوْمَ الْقِيَامَةِ تَحْتَ لَوَائِي وَ يَكُونُ فِي الْجَنَّةِ فِي جَوَارِي وَ لَهُ عِنْدَ اللَّهِ ثَوَابُ سِتِّينَ شَهِيداً.

And he<sup>-saww</sup> said: ‘One who answers (responds) to the Muezzin and answers the scholar, on the Day of Qiyamah he will be under my<sup>-saww</sup> flag, and in the Paradise he will be in my<sup>-saww</sup> vicinity, and in the Presence of Allah<sup>-azwj</sup> for him will be Rewards of sixty martyrs’.<sup>205</sup>

وَ قَالَ عِ مَنْ أَجَابَ الْمُؤَدِّثِينَ فَهُمْ وَ التَّائِبُونَ وَ الشُّهَدَاءُ فِي صَعِيدٍ وَاحِدٍ لَا يَخَافُونَ إِذَا خَافَ النَّاسُ.

And he<sup>-asws</sup> said: ‘One who answers (responds to) the Muezzin, they and the penitent ones and the martyrs will be in one plain. They will not be fearing when the people fear’.<sup>206</sup>

<sup>201</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / a

<sup>202</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / b

<sup>203</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / c

<sup>204</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / d

<sup>205</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / e

<sup>206</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / f

وَقَالَ ع مَنْ أَجَابَ الْمُؤَذِّنَ كُنْتُ لَهُ شَفِيعاً بَيْنَ يَدَيِ اللَّهِ وَ عَفَرَ اللَّهُ لَهُ الذُّنُوبَ سِرَّهَا وَ عَلَانِيَتَهَا وَ كَتَبَ لَهُ بِكُلِّ رَكْعَةٍ يُصَلِّيَ مَعَ الْإِمَامِ فَضْلٌ سِتِّمِائَةٍ رَكْعَةٍ وَ لَهُ بِكُلِّ رَكْعَةٍ مَدِينَةٌ.

And he<sup>-asws</sup> said, 'One who answers (responds to) the Muezzin, I<sup>-saww</sup> will be an interceder for him in front of Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> will Forgive the sins for him his secretive deeds and his announcement, and will Write for him six hundred Cycles for every Cycles he prays with the Imam<sup>-asws</sup>, and there will be a city for him for every Cycle'.<sup>207</sup>

وَقَالَ ع مَنْ سَمِعَ الْأَذَانَ فَأَجَابَ كَانَ عِنْدَ اللَّهِ مِنَ السُّعَدَاءِ.

And he<sup>-asws</sup> said: 'One who hears the Azaan so he answers (responds), he will be from the fortunate ones in the Presence of Allah<sup>-azwj</sup>'.<sup>208</sup>

وَقَالَ ع مَنْ لَمْ يُجِبْ دَاعِيَ اللَّهِ فَلَيْسَ لَهُ فِي الْإِسْلَامِ نَصِيبٌ وَ مَنْ أَجَابَ اشْتَاقَتْ إِلَيْهِ الْجَنَّةُ.

And he<sup>-asws</sup> said: 'One who does not answer (responds to) a caller of Allah<sup>-azwj</sup>, there will not be any share for him in Al Islam, and one who does answer, the Paradise will yearn for him'.<sup>209</sup>

وَقَالَ ع مَنْ أَجَابَ دَاعِيَ اللَّهِ اسْتَعْفَرَتْ لَهُ الْمَلَائِكَةُ وَ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ.

And he<sup>-asws</sup> said: 'One who answers (responds to) a caller of Allah<sup>-azwj</sup>, the Angels will seek Forgiveness for him and he will enter the Paradise without Reckoning'.<sup>210</sup>

50- كِتَابُ الْمَسَائِلِ لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُؤَذِّنُ وَ يُعِيمُ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ أَمْ يُجْزِيهِ ذَلِكَ

'Kitab Al Masail' of Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> (Al Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the man proclaiming Azaan and Iqama, and he is not upon Wud'u, 'Is that allowed for him?'

قَالَ أَمَّا الْأَذَانُ فَلَا بَأْسَ وَ أَمَّا الْإِقَامَةُ فَلَا يُعِيمُ إِلَّا عَلَى وُضُوءٍ

He<sup>-asws</sup> said: 'As for Azaan, there is no problem, and as for the Iqama, he cannot not proclaim Iqama except being upon Wud'u'.

قُلْتُ فَإِنْ أَقَامَ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ أَمْ يُصَلِّيَ بِإِقَامَتِهِ

I said, 'Supposing he proclaims Iqama and he is not upon Wud'u, 'Can he pray Salat with his Iqama?'

قَالَ لَا-

<sup>207</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / g

<sup>208</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / h

<sup>209</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / i

<sup>210</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 49 / j

He<sup>-asws</sup> said: 'No'.

قَالَ وَ سَأَلْتُهُ عَنِ الْأَذَانِ وَ الْإِقَامَةِ أ يَصْلُحُ عَلَى الدَّائِبَةِ

He said, 'And I asked him<sup>-asws</sup> about the Azaan and the Iqama, 'Can he pray Salat upon the animal?'

قَالَ أَمَا الْأَذَانُ فَلَا بَأْسَ وَ أَمَا الْإِقَامَةُ فَلَا حَتَّى يَنْزِلَ عَلَى الْأَرْضِ.

He<sup>-asws</sup> said: 'As for the Azaan, there is no problem, and as for the Iqama, so no, until he descends upon the ground'.<sup>211</sup>

51 نُقِلَ مِنْ حَظِّ الشَّهِيدِ رَحِمَهُ اللهُ عَنْ أَبِي الْوَلِيدِ عَنْ أَبِي عَبْدِ اللهِ ع فِي قَوْلِهِ قَدْ قَامَتِ الصَّلَاةُ إِنَّمَا يَعْنِي بِهِ قِيَامَ الْقَائِمِ.

Copying from the handwriting of the martyr, may Allah<sup>-azwj</sup> have Mercy him, from Abu Al Waleed,

'From Abu Abdullah<sup>-asws</sup> regarding his (Muezzin's) words, 'The Salat is being established', but rather he means by it, rising of Al Qaim<sup>-ajfj</sup>'.<sup>212</sup>

52 مَجَالِسُ الشَّيْخِ، عَنْ جَمَاعَةٍ عَنْ أَبِي الْمُفَضَّلِ عَنْ حَمِيدِ بْنِ الْقَاسِمِ بْنِ إِسْمَاعِيلَ عَنْ زُرَيْقٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللهِ ع يَقُولُ مِنَ السُّنَّةِ الْجُلُوسُ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي صَلَاةِ الْعَدَاةِ وَ صَلَاةِ الْمَغْرِبِ وَ صَلَاةِ الْعِشَاءِ لَيْسَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ سُبْحَةٌ وَ مِنَ السُّنَّةِ أَنْ يُتَنَقَّلَ بِرُكْعَتَيْنِ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي صَلَاةِ الظُّهْرِ وَ الْعَصْرِ.

(The book) 'Majaalis' of the sheykh – from a group, from Abu Al Mufazzal, from Humeyd, from Al Qasim Bin Ismail, from Zureyq who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'From the Sunnah is the sitting between the Azaan and the Iqama in the morning Salat, and the Maghrib Salat, and the Isha Salat. There isn't any glorification (Tasbeeh) between the Azaan and the Iqama; and it is from the Sunnah that he prays two Cycles optional Salat between the Azaan and the Iqama in Al Zohr and Al Asr Salats'.<sup>213</sup>

53 دَعَاوَاتُ الرَّوَّانْدِيِّ، سَكَأَ هِشَامُ بْنُ إِبْرَاهِيمَ إِلَى الرِّضَا ع سَعْمَهُ وَ أَنَّهُ لَا يُؤَلِّدُ لَهُ قَامَرَهُ أَنْ يَرْفَعَ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ قَالَ فَعَمَلْتُ ذَلِكَ فَأَدَّهَبَ اللهُ عَنِّي سَعْمِي وَ كَثُرَ وُلْدِي.

(The book) 'Dawaat Al Rawandy' –

'Hisham Bin Ibrahim complained to Al-Reza<sup>-asws</sup> of his sickness and that not children were being born for him. He<sup>-asws</sup> instructed him to raise his voice with the Azaan in his house. He said, 'I did that, and Allah<sup>-azwj</sup> Removed my sickness for me and my children were a lot'.<sup>214</sup>

<sup>211</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 50

<sup>212</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 51

<sup>213</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 52

<sup>214</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 53

54 دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ النَّاسِ فِي الْأَذَانِ أَنَّ السَّبَبَ كَانَ فِيهِ رُؤْيَا رَأَاهَا عَبْدُ اللَّهِ بْنُ زَيْدٍ فَأَخْبَرَ النَّبِيَّ ص فَأَمَرَ بِالْأَذَانِ

(The book) ‘Da’aim Al Islam’ – We are reporting from Ja’far Bin Muhammad, from his father, from his grandfather,

‘From Al-Husayn Bin Ali<sup>asws</sup> having been asked about words of the people in the Azaan that the cause regarding it was a dream seen by Abdullah Bin Zayd, so he informed the Prophet<sup>saww</sup>, and he<sup>saww</sup> instructed with the Azaan.

فَقَالَ الْوَحْيُ يَنْزِلُ عَلَيَّ نَبِيِّكُمْ وَ تَزْعُمُونَ أَنَّهُ أَخَذَ الْأَذَانَ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ وَ الْأَذَانَ وَجْهٌ دِينِكُمْ

He<sup>asws</sup> said: ‘The Revelation descended upon your Prophet<sup>saww</sup> and you are claiming that the Azaan has been taken from Abdullah Bin Zayd, and the Azaan is a face of your religion?’

وَ غَضِبَ وَ قَالَ بَلْ سَمِعْتُ أَبِي عَلِيٍّ بْنِ أَبِي طَالِبٍ ع يَقُولُ أَهْبَطَ اللَّهُ عَزَّ وَ جَلَّ مَلَكًا حَتَّى عَرَجَ بِرَسُولِ اللَّهِ ص

And he<sup>asws</sup> was angered and said, ‘But, I<sup>asws</sup> heard my<sup>asws</sup> father<sup>asws</sup> Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup> saying: ‘Allah<sup>azwj</sup> Mighty and Majestic Sent down an Angel until he ascended with Rasool-Allah<sup>saww</sup>’.

وَ سَأَقُ حَدِيثَ الْمِعْرَاجِ بِطُولِهِ إِلَى أَنْ قَالَ فَبَعَثَ اللَّهُ مَلَكًا لَمْ يُرَ فِي السَّمَاءِ قَبْلَ ذَلِكَ الْوَقْتِ وَ لَا بَعْدَهُ فَأَذَّنَ مَنِّي وَ أَقَامَ مَنِّي وَ ذَكَرَ كَيْفِيَّةَ الْأَذَانِ ثُمَّ قَالَ جِبْرَائِيلُ ع لِلنَّبِيِّ ص يَا مُحَمَّدُ هَكَذَا أَدِّنْ لِلصَّلَاةِ.

And he<sup>asws</sup> continued the Hadeeth of the Mi’raaj (ascension) with its length until he<sup>asws</sup> said: ‘Allah<sup>azwj</sup> Sent an Angel who had not been seen in the sky before that time nor (will he be seen after it). He proclaimed Azaan of double (sentences), and Iqama of double (sentences)’ – and he<sup>asws</sup> mentioned the method of the Azaan – ‘Then Jibraeel<sup>as</sup> said to the Prophet<sup>saww</sup>: ‘O Muhammad<sup>saww</sup>! Proclaim Azaan like that for the Salat’’.<sup>215</sup>

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ الْأَذَانُ يُحْيَى عَلَى خَيْرِ الْعَمَلِ عَلَى عَهْدِ رَسُولِ اللَّهِ ص وَ بِهِ أُمِرُوا أَيَّامَ أَبِي بَكْرٍ وَ صَدْرًا مِنْ أَيَّامِ عُمَرَ ثُمَّ أَمَرَ عُمَرُ بِقَطْعِهِ وَ حَذْفِهِ مِنَ الْأَذَانِ وَ الْإِقَامَةِ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ إِذَا سَمِعَ عَوَامُ النَّاسِ أَنَّ الصَّلَاةَ خَيْرُ الْعَمَلِ تَهَاوَنُوا بِالْجِهَادِ وَ تَخَلَّفُوا عَنْهُ.

And from Abu Ja’far<sup>asws</sup> having said: ‘The Azaan was with (the phrase) ‘Hasten to best of the deeds’, in the era of Rasool-Allah<sup>saww</sup> and they had been instructed with it in the days of (caliphate of) Abu Bakr, and most of the days of (caliphate of) Umar. Then Umar ordered with cutting it out and deleted it from the Azaan and the Iqama. It was said to him regarding that, so he said, ‘When the general people were to hear that the Salat is best of the deeds, they would be demeaning the Jihad and will stay back from it’’.<sup>216</sup>

وَ رُوَيْنَا مِثْلَ هَذَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ عَنْهُ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثَةٌ لَوْ تَعَلَّمُ أُمَّتِي مَا فِيهَا لَصُرَّتْ عَلَيْهَا بِالسِّتَامِ الْأَذَانُ وَ الْغَدُورُ إِلَى الْجُمُعَةِ وَ الصَّفِّ الْأَوَّلِ.

<sup>215</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 54 a

<sup>216</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 54 b

And we are reporting the likes of this from Ja'far Bin Muhammad<sup>-asws</sup>, and from him<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Three, had my<sup>-saww</sup> community known what is in it, they would strike upon it with the arrows – the Azaan, and the going to the Friday Salat, and the first row (in the Salat)'.<sup>217</sup>

بيان: لعل المعنى أنهم كانوا ينازعون عليها حتى يحتاجوا إلى القرعة بالسهم لتعيين من يأتي بها و يحتمل أن يكون المراد المقاتلة بالسهم لكنه بعيد

**Explanation –** *Perhaps the meaning is they should be disputing upon it until they would be needy to the drawing of lots with the arrows in order to assist the one who comes with it, and it is possible that the intent could be the fighting with the arrows, but it is far-fetched.*

و يؤيد الأول ما رواه الشيخ في المبسوط عن النبي ص أنه قال: لو يعلم الناس ما في الأذان و الصف الأول ثم لم يجدوا إلا أن يستتبعوا عليه لفعلوا. و استدلل به على أنه إذا تشاح الناس في الأذان أقرع بينهم.

*And the first is supported by what is reported by the Sheykh in 'Al Mabsout', from the Prophet<sup>-saww</sup> having said: 'Had the people known what is in the Azaan and the first row (of Salat),, then they cannot find except if they were to draw lots upon it, let them do so'; and one can evidence with it upon that when the people quarrel regarding the Azaan, let them draw lots between them.*

55 الدعائم، قال رسول الله ص جُشِرَ الْمُؤَدُّونَ يَوْمَ الْقِيَامَةِ أَطْوَلَ النَّاسِ أَعْنَاقًا يُنَادُونَ بِشَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ.

(The book) 'Al Da'aim' –

'Rasool-Allah<sup>-saww</sup> said: 'The Muezzins will be Resurrected on the Day of Qiyamah as being of tallest necks (pride), calling out with the testimony, 'There is no god except Allah<sup>-azwj</sup>'.<sup>218</sup>

و عنه ص أنه رعب الناس و حثهم على الأذان و ذكر لهم فضائله فقال بعضهم يا رسول الله لقد رعبتنا في الأذان حتى إننا لنحاف أن يتضارب عليه أمثك بالسيف فقال أما إنه لن يعدو ضعفاءكم.

And from him<sup>-saww</sup> having made the people desirous and urged them upon proclaiming the Azaan, and mentioned its merits to them. One of them said, 'O Rasool<sup>-saww</sup>! You<sup>-saww</sup> have made us desirous regarding the Azaan to the extent what we are fearing your<sup>-saww</sup> community will be striking with the swords upon it!' He<sup>-saww</sup> said: 'Your weak ones will never leave it'.<sup>219</sup>

بيان: لن يعدو ضعفاءكم أي لا يتجاوز عنهم إلى غيرهم و لا يرتكبه الأغنياء و الأشراف.

**Explanation –** *'You weak ones will never leave it' – i.e. it does not transgress from them to others, nor will it be performed by the rich and the nobles.*

56 الدعائم، عن علي ع أنه قال: ما أسى على شيء غير أبي وددت أبي سألت رسول الله ص الأذان للحسن و الحسين ع.

<sup>217</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 54 c

<sup>218</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 55 a

<sup>219</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 55 b

(The book) 'Al Da'aim' –

'From Ali<sup>-asws</sup> having said: 'I<sup>-asws</sup> have not regretted upon anything apart from I<sup>-asws</sup> would have loved to ask Rasool-Allah<sup>-azwj</sup> of proclaiming the Azaan (appointment) for Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>'.<sup>220</sup>

بيان: الأسي الحزن و فيه ترغيب عظيم في الأذان حيث تمنى ع أن يسأل رسول الله ص أن يعين شبليته للأذان في حياته أو بعد وفاته أو الأعم.

**Explanation –** 'The regret' is the grief, and in it is mighty encouragement regarding the Azaan whereby he<sup>-asws</sup> wished to have asked Rasool-Allah<sup>-saww</sup> to appoint his<sup>-saww</sup> two grandsons<sup>-asws</sup> for the Azaan during his<sup>-saww</sup> lifetime, or after his<sup>-saww</sup> expiry, or the general.

57 الدّعائم، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْأَذَانُ وَالْإِقَامَةُ مَثْنِيٌّ وَمَثْنِيٌّ الشَّهَادَةُ فِي آخِرِ الْإِقَامَةِ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مَرَّةً وَاحِدَةً.

(The book) 'Al Da'aim' –

'From Abu Abdullah<sup>-asws</sup> having said: 'The Azaan and the Iqama is double, double (phrases), and the testimony is individualised at the end of the Iqama, your saying, 'There is no god except Allah<sup>-azwj</sup>', one time''.<sup>221</sup>

وَعَنْ عَلِيِّ ع قَالَ: يَسْتَقْبِلُ الْمُؤَدِّدُ الْقِبْلَةَ فِي الْأَذَانِ وَالْإِقَامَةِ فَإِذَا قَالَ خَيَّ عَلَى الصَّلَاةِ خَيَّ عَلَى الْفَلَاحِ حَوْلَ وَجْهِهِ يَمِينًا وَشِمَالًا.

And from Ali<sup>-asws</sup> having said: 'The Muezzin should face the Qiblah during the proclamations of the Azaan and the Iqama. When he says, 'Hasten to the Salat! Hasten to the success!', he should turn his face right and left''.<sup>222</sup>

58 الدّعائم، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يُرْتَلُّ الْأَذَانُ وَ يُخَدَّرُ الْإِقَامَةُ وَ لَا بُدَّ مِنْ فَصْلِ بَيْنَ الْأَذَانِ وَالْإِقَامَةَ بِصَلَاةٍ أَوْ بغيرِ ذَلِكَ وَ أَقَلُّ مَا يُجْزِي فِي ذَلِكَ فِي صَلَاةِ الْمَغْرِبِ الَّتِي لَا صَلَاةَ قَبْلَهَا أَنْ يَجْلِسَ بَعْدَ الْأَذَانِ جُلُوسَةً يَمَسُّ فِيهَا الْأَرْضَ بِيَدِهِ.

(The book) 'Al Da'aim' –

'From Ja'far Bin Muhammad<sup>-asws</sup> having said: 'Proclaim Azaan gradually, and proclaim the Iqama with quickness, and there is no escape from a gap being between the Azaan and the Iqama with either a Salat or with other than that, and the least of what would suffice regarding that regarding Al Maghrib Salat which there is no Salat before it, is that he should sit after the Azaan a sitting, touching the ground with his hand during it''.<sup>223</sup>

59 الدّعائم، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لَا بَأْسَ بِالْتَّطْرِبِ فِي الْأَذَانِ إِذَا أَمَّ وَ بَيَّنَّ وَ أَفْصَحَ بِالْأَلْفِ وَ الْهَاءِ.

(The book) 'Al Da'aim' –

<sup>220</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 56

<sup>221</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 57 a

<sup>222</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 57 b

<sup>223</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 58

‘From Ja’far Bin Muhammad<sup>-asws</sup> having said: ‘There is no problem with the singing in the Azaan when it is complete, and clear, and eloquent with the ‘Alif’ and the ‘Ha’ (letters)’’.<sup>224</sup>

بيان: رُوِيَ عَنِ الرَّسُولِ ص أَنَّهُ قَالَ: لَا يُؤَدُّنَ لَكُمْ مَنْ يُدْعِمُ الْهَاءَ فُلْتُ وَ كَيْفَ يَقُولُ قَالَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.

**Explanation (Hadeeth only) –** *It is reported from the Rasool<sup>-sawww</sup> having said: ‘He should not be proclaiming the Azaan for you, one who slurs the (letter) ‘Ha’’. I said, ‘And how does he say?’ He<sup>-asws</sup> said: ‘He says, ‘I testify there is no god except ‘Alla’! I testify Muhammad<sup>-sawww</sup> is Rasool<sup>-sawww</sup> of ‘Alla’’.*

60 الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَدَّنَ وَ أَقَامَ صَلَّى خَلْفَهُ صَفَّانِ مِنَ الْمَلَائِكَةِ وَ إِنْ أَقَامَ وَ لَمْ يُؤَدِّنْ صَلَّى خَلْفَهُ صَفٌّ مِنَ الْمَلَائِكَةِ وَ لَا بُدَّ فِي الْفَجْرِ وَ الْمَغْرِبِ مِنْ أَدَانٍ وَ إِقَامَةٍ فِي الْحَضَرِ وَ السَّفَرِ لِأَنَّهُ لَا تَقْصِيرَ فِيهِمَا.

(The book) ‘Al Da’aim’ –

‘From Ja’far Bin Muhammad<sup>-asws</sup> having said: ‘One who proclaims Azaan and Iqama, two rows of Angels pray Salat behind him; and if he proclaims Iqama and does not proclaim Azaan, one row of Angels prays Salat behind him; and there is no escape regarding al Fajr and Al Maghrib Salats from proclaiming Azaan and Iqama, during the staying and the travelling, because there is no reduction in these two’’.<sup>225</sup>

وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَا بَأْسَ أَنْ يُصَلِّيَ الرَّجُلُ بِنَفْسِهِ بِأَدَانٍ وَ لَا إِقَامَةٍ.

And from Ali<sup>-asws</sup> having said: ‘There is no problem if the man prays Salat by himself (alone) with neither an Azaan nor an Iqama’’.<sup>226</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: لَا بَأْسَ بِالْأَدَانِ قَبْلَ طُلُوعِ الْفَجْرِ وَ لَا يُؤَدُّنَ لِلصَّلَاةِ حَتَّى يَدْخُلَ وَقْتُهَا.

And from him<sup>-asws</sup> having said: ‘There is no problem with proclaiming Azaan before emergence of the dawn, and he should not proclaim Azaan for the Salaat until its time enters’’.<sup>227</sup>

61 الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ لَمْ يَرِ بِالْكَلامِ فِي الْأَدَانِ وَ الْإِقَامَةِ بَأْسًا.

(The book) ‘Al Da’aim’ –

‘From Ali<sup>-asws</sup>, he<sup>-asws</sup> did not see any problem with the talking during the Azaan and the Iqama’’.<sup>228</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع مِثْلَ ذَلِكَ إِلَّا أَنَّهُ قَالَ إِذَا قَالَ الْمُؤَدِّنُ قَدْ قَامَتِ الصَّلَاةُ حُرِّمَ عَلَيْهِ الْكَلَامُ وَ عَلَى سَائِرِ أَهْلِ الْمَسْجِدِ إِلَّا أَنْ يَكُونُوا اجْتَمَعُوا مِنْ شَيْءٍ وَ لَيْسَ لَهُمْ إِمامٌ.

<sup>224</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 59

<sup>225</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 60 a

<sup>226</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 60 b

<sup>227</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 60 c

<sup>228</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 61 a



And from Ja'far Bin Muhammad<sup>-asws</sup> similar to that, except he<sup>-asws</sup> said: 'When the Muezzin says, 'The Salat is being established', the talking is prohibited unto him and unto rest of people of the Masjid, except if they happen to have gathered from various (places) and there isn't any prayer leader for them".<sup>229</sup>

بيان: رَوَى الشَّيْخُ فِي الصَّحِيحِ عَلَى الظَّاهِرِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يَتَكَلَّمُ فِي الإِقَامَةِ قَالَ نَعَمْ فَإِذَا قَالَ الْمُؤَذِّنُ قَدْ قَامَتِ الصَّلَاةُ فَقَدْ حُرِّمَ الكَلَامُ عَلَى أَهْلِ المَسْجِدِ إِلاَّ أَنْ يَكُونُوا اجْتَمَعُوا مِنْ شَيْءٍ وَ لَيْسَ لَهُمْ إِمَامٌ فَلا بَأْسَ أَنْ يَقُولَ بَعْضُهُمْ لِبَعْضٍ تَقَدَّمَ يَا فُلَانُ.

**Explanation –** *It is reported by the sheykh in 'Al Saheeh' (correct Hadeeth) upon the apparent, he said, 'I asked Abu Abdullah<sup>-asws</sup> about the man talking during the Iqama. He<sup>-asws</sup> said: 'Yes. When the Muezzin says, 'The Salat is being established', the talking is forbidden unto people of the Masjid except if they happen to have gathered from various places and there isn't any prayer leader for them, so there is no problem if they say to each other, 'Go ahead (and lead the Salat) O so and so!''*

62 الدَّعَائِمِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: لا بَأْسَ أَنْ يُؤَذِّنَ الرَّجُلُ عَلَى غَيْرِ طَهْرٍ وَ يَكُونُ عَلَى طَهْرٍ أَفْضَلَ وَ لا يُتِيمُ إِلاَّ عَلَى طَهْرٍ.

(The book) 'Al Da'aim' –

'From Ja'far Bin Muhammad<sup>-asws</sup> having said: 'There is no problem if the man proclaims Azaan without being upon cleanliness, and him being upon cleanliness is better, and he cannot proclaim Iqama except if he is upon cleanliness".<sup>230</sup>

وَ عَنْهُ قَالَ: لا يُؤَذِّنُ الرَّجُلُ وَ هُوَ جَالِسٌ إِلاَّ مَرِيضٌ أَوْ رَاكِبٌ وَ لا يُتِيمُ إِلاَّ قَائِمًا عَلَى الأَرْضِ إِلاَّ مِنْ عِلَّةٍ لا يَسْتَطِيعُ مَعَهَا التَّيَامُ.

And from him<sup>-asws</sup> having said: 'The man cannot proclaim Azaan while he is seated except sick, or riding; and he cannot proclaim Iqama except standing upon the ground, except from an illness, the standing is not able due to it".<sup>231</sup>

وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: لا بَأْسَ أَنْ يُؤَذِّنَ الْمُؤَذِّنُ وَ يُتِيمَ غَيْرَهُ.

And from Ali<sup>-asws</sup> having said: 'There is no problem if the Muezzin proclaims Azaan and somebody else proclaims Iqama".<sup>232</sup>

بيان: قال في المنتهى يجوز أن يتولى الأذان واحد و الإقامة آخر و قد روي أن أبا عبد الله ع كان يقيم بعد أذان غيره و يؤذن و يقيم غيره.

**Explanation –** *He said in 'Al Muntaha', 'It is allowed if someone is in charge of the Azaan and another in charge of the Iqama, and it is has been reported that Abu Abdullah<sup>-asws</sup> had proclaimed Iqama after Azaan by someone else, and he<sup>-asws</sup> had proclaimed Azaan and someone else proclaimed Iqama'.*

<sup>229</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 61 b

<sup>230</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 62 a

<sup>231</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 62 b

<sup>232</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 62 c

63 الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَيْسَ عَلَى النِّسَاءِ أَذَانٌ وَلَا إِقَامَةٌ.

(The book) 'Al Da'aim' –

'From Ali<sup>-asws</sup> having said: 'There is neither Azaan nor Iqama upon the women''<sup>.233</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الْمَرْأَةِ تُؤَدُّ وَ تُتَمِّمُ قَالَ نَعَمْ وَ يُجْزِيهَا أَذَانُ الْمَصْرِ إِذَا سَمِعَتْهُ وَ إِنْ لَمْ تَسْمَعْهُ أَكْتَفَتْ بِأَنْ تَشْهَدَ الشَّهَادَتَيْنِ.

And from Ja'far Bin Muhammad<sup>-asws</sup> having been asked about the woman proclaiming Azaan and Iqama. He<sup>-asws</sup> said: 'Yes, and Azan of the city suffices her when she hears it, and if she has not heard it, she can suffice with testifying the two testimonies''<sup>.234</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا بَأْسَ بِأَنْ يُؤَدِّنَ الْعَبْدُ وَ الْعُلَامُ الَّذِي لَمْ يَتَلَمَّ.

And from Ja'far Bin Muhammad<sup>-asws</sup> having said: 'There is no problem with the slave, and the young boy who has yet to attain puberty proclaims Azaan''<sup>.235</sup>

64 الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مِنَ السُّحْتِ أَجْرُ الْمُؤَدِّنِ يَعْني إِذَا اسْتَأْجَرَهُ الْقَوْمُ لَهُمْ

(The book) 'Al Da'aim' –

'From Ali<sup>-asws</sup> having said: 'From the ill-gotten gains are wages of the Muezzin, meaning when the people hire him for them'.

وَ قَالَ لَا بَأْسَ أَنْ يَجْرِيَ عَلَيْهِ مِنْ بَيْتِ الْمَالِ.

And he<sup>-asws</sup> said: 'There is no problem if it (wages) were to flow upon him from the public treasury''<sup>.236</sup>

65 الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ سَمِعَ النَّدَاءَ وَ هُوَ فِي الْمَسْجِدِ ثُمَّ خَرَجَ فَهُوَ مُنَافِقٌ إِلَّا رَجُلًا يُرِيدُ الرُّجُوعَ إِلَيْهِ أَوْ يَكُونُ عَلَى غَيْرِ طَهَارَةٍ فَيَخْرُجُ لِيَطَهَّرَ.

(The book) 'Al Da'aim' –

'From Ali<sup>-asws</sup> having said: 'One who hears the call (Azaan) while he is in the Masjid, then he exits, he is a hypocrite, except a man intending to return to it, or he happens to be without cleanliness, so he goes out in order to cleanse''<sup>.237</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: لِيُؤَدِّنَ لَكُمْ أَفْصَحَكُمْ وَ لِيُؤَمِّكُمْ أَفْقَهُكُمْ.

<sup>233</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 63 a

<sup>234</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 63 b

<sup>235</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 63 c

<sup>236</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 64

<sup>237</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 65 a

And from him<sup>-asws</sup> having said: ‘Let him proclaim Azaan for you all, your most eloquent, and let him lead the Salat, your most understanding one’.<sup>238</sup>

66 الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا أَذَانَ فِي نَافِلَةٍ وَلَا بَأْسَ بِأَنْ يُؤَدِّنَ الْأَعْمَى إِذَا سَدَّ وَ قَدْ كَانَ ابْنُ أُمِّ مَكْتُومٍ يُؤَدِّنُ لِرَسُولِ اللَّهِ ص وَ هُوَ أَعْمَى.

(The book) ‘Al Da’aim’ –

‘From Ja’far Bin Muhammad<sup>-asws</sup> having said: ‘There is no Azaan regarding an optional Salat, and there is no problem with the blind man proclaiming Azaan when he is guided (of the timing), and Ibn Umm Maktoum had proclaimed Azaan for Rasool-Allah<sup>-saww</sup>, and he was blind’.<sup>239</sup>

67 الدَّعَائِمُ، عَنْ عَلِيِّ ع أَنَّهُ رَأَى مِنْدَنَةً طَوِيلَةً فَأَمَرَ بِحَدْمِهَا وَ قَالَ لَا يُؤَدِّنُ عَلَى أَكْبَرَ مِنْ سَطْحِ الْمَسْجِدِ.

(The book) ‘Al Da’aim’ –

‘From Ali<sup>-asws</sup> saw a tall minaret, so he<sup>-asws</sup> ordered with demolishing it, and said: ‘The Azaan should not be proclaimed upon greater (taller) than roof of the Masjid’.<sup>240</sup>

وَ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ وُلِدَ لَهُ مَوْلُودٌ فَلْيُؤَدِّنْ فِي أُذُنِهِ الْيُمْنَى وَ لْيَقِمْ فِي الْيُسْرَى فَإِنَّ ذَلِكَ عِصْمَةٌ مِنَ الشَّيْطَانِ.

And from Ali<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> said: ‘One a child is born for him, let him proclaim Azaan in his right ear and let him proclaim Iqama in the left, for that is a fortification from the Satan’.<sup>241</sup>

وَ عَنْهُ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا تَعَوَّلَتْ لَكُمْ الْغِيَالُ فَأَدُّنُوا بِالصَّلَاةِ.

And from him<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘When the ghouls roam around you, then proclaim Azaan with the Salat’.<sup>242</sup>

68 فِعْهُ الرِّضَا، قَالَ ع إِنَّ شَكَّكَتْ فِي أَذَانِكَ وَ قَدْ أَقَمْتَ الصَّلَاةَ فَانْصِرْ وَ إِنْ شَكَّكَتْ فِي الْإِقَامَةِ بَعْدَ مَا كَبَّرْتَ فَانْصِرْ.

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – He<sup>-asws</sup> said: ‘If you doubt regarding your Azaan and the Salat is being established, continue; and if you doubt regarding the Iqama after (initial) Takbeer has been exclaimed, continue.

فَإِنْ اسْتَيْقَنَتْ أَنَّكَ تَرَكَتْ الْأَذَانَ وَ الْإِقَامَةَ ثُمَّ ذَكَرْتَ فَلَا بَأْسَ بِتَرْكِ الْأَذَانَ وَ تُصَلِّي عَلَى النَّبِيِّ وَ عَلَى آلِهِ ثُمَّ قُلْ قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

<sup>238</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 65 b

<sup>239</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 66 a

<sup>240</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 67 b

<sup>241</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 67 c

<sup>242</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 67 d

If you are certain you have left out the Azaan and Iqama, then you remembered, there is no problem with neglecting the Azaan and send Salawaat upon the Prophet<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, then say, 'The Iqama is being established! The Salat is being established!'

وَقَالَ الْعَالِمُ مَنْ أَجْنَبَ ثُمَّ لَمْ يَتَعَسَّلَ حَتَّى يُصَلِّيَ الصَّلَاةَ كُلَّهُمْ فَذَكَرَ بَعْدَ مَا صَلَّى قَالَ فَعَلَيْهِ الْإِعَادَةُ يُؤَدُّنَ وَ يُقِيمُ ثُمَّ يَفْصِلُ بَيْنَ كُلِّ صَلَاتَيْنِ بِإِقَامَةٍ.

And the Scholar<sup>-asws</sup> said regarding someone who is with sexual impurity, then he does not wash until he prays the Salat, all of them, then he remembers after having prayed Salat. He<sup>-asws</sup> said: 'Upon him is the repeating. He should proclaim Azaan and Iqama, then keep a gap between each of the two Salat with the Iqama'.<sup>243</sup>

تبيين و روي في الصحيح عن زُرارة قال: فُلْتُ لِأبي عَبْدِ اللَّهِ ع رَجُلًا شَكَّ فِي الْأَذَانِ وَ قَدْ دَخَلَ فِي الْإِقَامَةِ قَالَ يَمْضِي

**Clarification (Ahadeeth only) –** And it is reported in 'Al Saheeh' (correct Hadeeth), from Zurara who said, 'I said to Abu Abdullah<sup>-asws</sup>, 'A man doubts regarding the Azaan and he has already entered into the Iqama. He<sup>-asws</sup> said: 'He should continue'.

فُلْتُ رَجُلًا شَكَّ فِي الْأَذَانِ وَ الْإِقَامَةِ وَ قَدْ كَبَّرَ قَالَ يَمْضِي

I said, 'A man doubts regarding the Azaan and the Iqama, and he has already exclaimed the (initial) Takbeer (of the Salat)'. He<sup>-asws</sup> said: 'He should continue'.

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ يَا زُرَّارَةَ إِذَا خَرَجْتَ مِنْ شَيْءٍ ثُمَّ دَخَلْتَ فِي غَيْرِهِ فَشَكَكَ لَيْسَ بِشَيْءٍ.

And he (the narrator) continued the Hadeeth up to he<sup>-asws</sup> said: 'O Zurara! When you exit from something, then you enter into something else, so you doubt, it isn't with anything (no consequence)''.

وَ قَالَ فِي الذِّكْرِ رَوَى زَكْرِيَّا بْنُ آدَمَ عَنِ الرَّضَا ع إِنَّ ذَكَرَ تَرَكَ الْإِقَامَةَ فِي الرَّجْعَةِ الثَّانِيَةِ وَ هُوَ فِي الْقِرَاءَةِ سَكَتَ.

And he said in 'Al Zikra', 'It is reported by Zakariya Bin Adam, from Al-Reza<sup>-asws</sup>: 'If he remembers having neglected the Iqama, in the second Cycle while he is in the recitation, he should be silent''.

وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الصَّادِقِ ع فِي نَاسِي الْأَذَانِ وَ الْإِقَامَةِ وَ ذَكَرَ قَبْلَ أَنْ يَقْرَأَ فَلْيُصَلِّ عَلَى النَّبِيِّ ص وَ لِوَيْتِهِمْ وَ إِنْ كَانَ قَدْ قَرَأَ فَلْيَتِمِّ صَلَاتَهُ.

And it is reported by Muhammad Bin Muslim, from Al-Sadiq<sup>-asws</sup> regarding one who forgets the Azaan and the Iqama, and he remember before he recites, 'Let him send Salawaat upon the Prophet, and let him stand', and if he had recited, let him complete his Salat''.

وَ رَوَى حُسَيْنُ بْنُ أَبِي الْعَلَاءِ عَنْهُ ع فَإِنْ ذَكَرَ أَنَّهُ لَمْ يَتِمِّ قَبْلَ أَنْ يَقْرَأَ فَلْيُسَلِّمْ عَلَى النَّبِيِّ ص ثُمَّ يَتِمِّمْ وَ يُصَلِّي.

And it is reported by Husayn Bin Abu Al A'ala, from him<sup>-asws</sup>: 'If he remembers he had not proclaimed Iqama before he has recited, let him greet unto the Prophet<sup>-saww</sup>, then he should proclaim Iqama and pray Salat''.

رُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الصَّلَاةَ فَذَكَرَ مِنْ اللَّيْلِ مَا شَاءَ اللَّهُ فَأَمَرَ بِأَلَا فَأَدَّ وَ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى الْعَصْرَ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى الْعِشَاءَ.

It is reported that on the day of (battle of) Al Khandaq, the Prophet<sup>-saww</sup> was too pre-occupied from four Salats until it had gone from the night whatever Allah<sup>-azwj</sup> so Desired. He<sup>-saww</sup> instructed Bilal<sup>-ra</sup>, so he<sup>-ra</sup> proclaimed Azaan and Iqama, and he<sup>-saww</sup> prayed Al Zohr. Then he<sup>-saww</sup> instructed him<sup>-ra</sup>, so he<sup>-ra</sup> proclaimed Iqama, and he<sup>-saww</sup> prayed Al Asr. Then he<sup>-saww</sup> instructed him<sup>-ra</sup>, so he<sup>-ra</sup> proclaimed Iqama, and he<sup>-saww</sup> prayed Al Maghrib. Then he<sup>-saww</sup> instructed him<sup>-ra</sup>, so he<sup>-ra</sup> proclaimed Iqama, and he<sup>-saww</sup> prayed Al Isha''.

رُوِيَ عَنْ مُوسَى بْنِ عِيسَى قَالَ: كَتَبْتُ إِلَيْهِ رَجُلًا يَحِبُّ عَلَيْهِ إِعَادَةَ الصَّلَاةِ أَوْ يُعِيدُهَا بِأَدَانٍ وَإِقَامَةٍ فَكَتَبَ يُعِيدُهَا بِإِقَامَةٍ.

It is reported from Musa Bin Isa who said, 'I wrote to him<sup>-asws</sup>, 'A man, repeating the Salat is obligated upon him, should he repeat it with Azaan and Iqama?' He<sup>-asws</sup> wrote: 'He should repeat it with Iqama''.

69 السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ التَّنْوِيبِ الَّذِي يَكُونُ بَيْنَ الْأَدَانِ وَالْإِقَامَةِ فَقَالَ مَا نَعْرِفُهُ.

(The book) 'Al Saraair' – Copying from the book 'Al Nawadir' of Muhammad Bin Ali Bin Mahboub, from Al Abbas Bin Marouf, from Abdullah Bin Al Mugheira, from Muawiya Bin Wahb who said,

'I asked Abu Abdullah<sup>-asws</sup> about the 'Tasweeb' which happens between the Azaan and the Iqama. He<sup>-asws</sup> said: 'We<sup>-asws</sup> do not recognise it''.<sup>244</sup>

بيان: الظاهر أن المراد بالتنويب قول الصلاة خير من النوم كما هو المشهور بين الأصحاب.

**Explanation –** The apparent is that the intent with the 'Tasweeb' are words, 'The Salat is better than the sleep', like what is well-known between the companions.

70 السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ عَنِ الْعَلَاءِ عَنِ مُحَمَّدٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: كَانَ أَبِي يُنَادِي فِي بَيْتِهِ الصَّلَاةَ خَيْرٌ مِنَ النَّوْمِ وَ لَوْ رَدَدْتُ ذَلِكَ لَمْ يَكُنْ بِهِ بَأْسٌ.

(The book) 'Al Saraair' – copying from the book 'Al Nawadir' of Muhammad Bin Ali Bin Mahboub, from Al-Husayn Bin Saeed, from Fazala, from Al A'la, from Muhammad,

'From Abu Ja'far<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> would call out in his<sup>-asws</sup> house: 'The Salat is better than the sleep', and if you were to repeat that, there would be no problem with it''.<sup>245</sup>

<sup>244</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 69

<sup>245</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 70

بيان: حمله الأصحاب على التقية.

**Explanation – The companions carry it upon the Taqiyyah (dissimulation).**

71 الْعَلَلُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللَّهِ ص وَ حَضَرَتِ الصَّلَاةُ أَذَّنَ جِبْرَائِيلُ وَ أَقَامَ الصَّلَاةَ فَقَالَ يَا مُحَمَّدُ تَقَدَّمْ

(The book) 'Al Ilal' – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'When there was an ascension with Rasool-Allah<sup>-saww</sup> and the Salat presented, Jibraeel<sup>-as</sup> proclaimed Azaan and Iqama of the Salat. He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! Proceed (to lead).'

فَقَالَ لَهُ رَسُولُ اللَّهِ ص تَقَدَّمْ يَا جِبْرَائِيلُ

Rasool-Allah<sup>-saww</sup> said to him: 'You<sup>-as</sup> go ahead, O Jibraeel<sup>-as</sup>!'

فَقَالَ لَهُ إِنَّا لَا نَتَقَدَّمُ عَلَى الْآدَمِيِّينَ مُنْذُ أَمَرْنَا بِالسُّجُودِ لِآدَمَ ع.

He<sup>-as</sup> said to him<sup>-saww</sup>: 'We (Angels) cannot advance upon the Adamites (Human beings) sin we had been Commanded with doing Sajdah to Adam<sup>-as</sup>'.<sup>246</sup>

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيٍّ السُّكَّرِيِّ عَنِ مُحَمَّدِ بْنِ زَكَرِيَّا الْعَلَّابِيِّ عَنِ عُمَرَ بْنِ عُمَرَ عَنِ عُبَيْدِ اللَّهِ بْنِ مُوسَى الْعَبْسِيِّ عَنِ جَبَلَةَ الْمَكِّيِّ عَنِ طَاوُسِ الْيَمَانِيِّ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص لَمَّا أُسْرِيَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ أَذَّنَ جِبْرَائِيلُ وَ أَقَامَ مِيكَائِيلُ ثُمَّ قِيلَ لِي اذَّنْ يَا مُحَمَّدُ فَتَقَدَّمْتُ فَصَلَّيْتُ بِأَهْلِ السَّمَاءِ الرَّابِعَةِ.

And from him, from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukary, from Muhammad Bin Zakariya Al Galaby, from Umar Bin Imran, from Ubeydullah Bin Musa Al Absy, from Jabalah Al Makky, from Tawoos Al Yamani, from Ibn Abbas,

'Rasool-Allah<sup>-saww</sup> said: 'When there was an ascension with me<sup>-saww</sup> to the fourth sky, Jibraeel<sup>-as</sup> proclaimed Azaan and Mikaeel<sup>-as</sup> proclaimed Iqama. Then he<sup>-as</sup> said to me<sup>-saww</sup>: 'Proclaim Azaan, O Muhammad<sup>-saww</sup>!' I<sup>-saww</sup> proceeded and prayed Salat (leading) people of the fourth sky'.<sup>247</sup>

72 قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ الْحُسَيْنِ بْنِ طَرِيفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ كُلِّهِمْ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ أَبِي حَرْجٌ رَسُولُ اللَّهِ ص لِصَلَاةِ الصُّبْحِ وَ بِلَالٍ يُقِيمُ وَ إِذَا عَبَدُ اللَّهُ بُنَ الْقَسْبِ [الْقَسْبِ] يُصَلِّي رَجَعَتِي الْفَجْرُ فَقَالَ لَهُ النَّبِيُّ ص يَا ابْنَ الْقَسْبِ [الْقَسْبِ] أَ تُصَلِّي الصُّبْحَ أَرْبَعًا

(The book) 'Qurb Al Isnad' – from Muhammad Bin Isa and Al-Hassan Bin Tareyf, and Ali Bin Ismail all of them from Hammad Bin Isa who said,

<sup>246</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 71 a

<sup>247</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 71 b

'I heard Abu Abdullah<sup>-asws</sup> saying: 'My<sup>-asws</sup> father<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> went out for the morning Salat and Bilal<sup>-ra</sup> was proclaiming Iqama, and there Abdullah Bin Al Qashab was praying two Cycles of Al Fajr Salat. The Prophet<sup>-saww</sup> said to him: 'O Ibn Al Qashab! Are you praying four (Cycles) of the morning (Salat)?'

قَالَ ذَلِكَ لَهُ مَرَّتَيْنِ أَوْ ثَلَاثَةً.

He<sup>-saww</sup> said that to him twice or thrice".<sup>248</sup>

وَمِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تَرَكَ رَكْعَتَيْ الْفَجْرِ حَتَّى دَخَلَ الْمَسْجِدَ وَالْإِمَامُ قَدْ قَامَ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ

And from him, from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about a man who neglects two Cycles of Al Fajr Salat until he enters the Masjid and the prayer leader is standing in his Salat, 'How should he deal with it?'

قَالَ يَدْخُلُ فِي صَلَاةِ الْقَوْمِ وَ يَدْعُ الرَّكْعَتَيْنِ فَإِذَا ارْتَمَعَ النَّهَارُ قَضَاهُمَا.

He<sup>-asws</sup> said: 'He should enter into Salat of the people and leave the two Cycles (of his own). When the day rises, he can fulfil these two (Cycles)'.<sup>249</sup>

73 كِتَابُ الْعِلَالِ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ قَالَ: عَلَّةُ الْأَذَانِ أَنْ تُكَبِّرَ اللَّهَ وَ تُعْظِمَهُ وَ تُفَرِّقَ بِنُوحِيهِ اللَّهِ وَ بِالنُّبُوَّةِ وَ الرِّسَالَةِ وَ تَدْعُو إِلَى الصَّلَاةِ وَ تُحَثُّ عَلَى الزَّكَاةِ وَ مَعْنَى الْأَذَانِ الْإِعْلَامُ لِقَوْلِ اللَّهِ تَعَالَى وَ أَدَانٌ مِنَ اللَّهِ وَ رَسُولِهِ إِلَى النَّاسِ أَيُّ إِعْلَامٌ

(The book) 'Kitab Al Ilal' of Muhammad Bin Ali Bin Ibrahim Bin Hashim who said,

'Reason of the Azaan is that you exclaim Greatness of Allah<sup>-azwj</sup> and Magnify Him<sup>-azwj</sup>, and you acknowledge with Oneness of Allah<sup>-azwj</sup> and with the Prophet-hood and the Message, and you call to the Salat and urge upon the Zakat; and meaning of the Azaan is a notification, due to Words of Allah<sup>-azwj</sup> the Exalted: **And a proclamation from Allah and His Rasool to the people [9:3]** – i.e. a notification.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع كُنْتُ أَنَا الْأَذَانُ فِي النَّاسِ بِالْحُجِّ وَ قَوْلُهُ وَ أَدَانٌ فِي النَّاسِ بِالْحُجِّ أَيُّ أَعْلَمُهُمْ وَ ادْعُهُمْ

And Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> was the proclaimer (Azaan) among the people in Al Hajj, and His<sup>-azwj</sup> Words: **And proclaim among the people with the (performance of) Hajj. [22:27]** - i.e. their notifier and their caller. (This paragraph is Hadeeth)

فَمَعْنَى اللَّهِ أَنَّهُ يُخْرِجُ الشَّيْءَ مِنَ حِدِّ الْعَدَمِ إِلَى حِدِّ الوجودِ وَ يَخْتَرِعُ الْأَشْيَاءَ لَا مِنْ شَيْءٍ وَ كُلُّ مَخْلُوقٍ دُونَهُ يَخْتَرِعُ الْأَشْيَاءَ مِنْ شَيْءٍ إِلَّا اللَّهُ فَهَذَا مَعْنَى اللَّهِ وَ ذَلِكَ فَرَقٌ بَيْنَهُ وَ بَيْنَ الْمُحَدَّثِ

<sup>248</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 72 a

<sup>249</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 72 b

The meaning of Allah<sup>-azwj</sup> is that He<sup>-azwj</sup> Extracts the thing from the limit of non-existence to the limit of existence, and He<sup>-azwj</sup> Originates the things, not from a thing, and all Created beings besides Him<sup>-azwj</sup> originate the things from a thing, except Allah<sup>-azwj</sup>. So this is the Meaning of Allah<sup>-azwj</sup>. So this is the difference between Him<sup>-azwj</sup> and the occurrence.

وَمَعْنَى أَكْبَرُ أَيُّ أَكْبَرُ مِنْ أَنْ يُوصَفَ فِي الْأَوَّلِ وَ أَكْبَرُ مِنْ كُلِّ شَيْءٍ لَمَّا خَلَقَ الشَّيْءَ

And the meaning of ‘Greatest’ – i.e. Greater than being described, firstly, and greater than all things when He<sup>-azwj</sup> Created the things.

وَمَعْنَى قَوْلِهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ إِفْرَازٌ بِالتَّوْحِيدِ وَ نَعْيُ الْأَنْدَادِ وَ خَلْعُهَا وَ كُلُّ مَا يُعْبَدُ مِنْ دُونِ اللَّهِ

And the meaning of his (Muezzin’s) words, ‘I testify there is no god except Allah<sup>-azwj</sup>’, is an acknowledgment with the Oneness and negation of the idols and vacating them, and all what is worshipped from besides Allah<sup>-azwj</sup>.

وَمَعْنَى أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ إِفْرَازٌ بِالرِّسَالَةِ وَ النَّبُوَّةِ وَ تَعْظِيمِ لِرَسُولِ اللَّهِ ص وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ رَفَعْنَا لَكَ ذِكْرَكَ أَيُّ تُذَكِّرُ مَعِيَ إِذَا ذُكِرْتُ

And meaning of, ‘I testify Muhammad<sup>-saww</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>’, is an acknowledgment with the Message and the Prophet-hood, and reverence of Rasool-Allah (s.aw.), and that is Word of Allah<sup>-azwj</sup> Mighty and Majestic: **And We Raised your Zikr for you? [94:4]** – i.e. your<sup>-saww</sup> mention is with Mine<sup>-azwj</sup> whenever I<sup>-azwj</sup> am mentioned.

وَمَعْنَى حَيٍّ عَلَى الصَّلَاةِ أَيُّ حَتُّ عَلَى الصَّلَاةِ

And meaning of ‘Hasten to the Salat’, i.e. urging upon the Salat.

وَمَعْنَى حَيٍّ عَلَى الْفَلَاحِ أَيُّ حَتُّ عَلَى الرِّكَاتِ

And meaning of ‘Hasten to the success’, i.e. urging upon the Zakat.

وَمَعْنَى حَيٍّ عَلَى خَيْرِ الْعَمَلِ أَيُّ حَتُّ عَلَى الْوَلَايَةِ وَ عِلَّةُ أَنَّ خَيْرَ الْعَمَلِ أَنَّ الْأَعْمَالَ كُلَّهَا بِهَا تُقْبَلُ

And his words, ‘Hasten to best of the deeds’ – i.e. urging upon the Wilayah, and reason that it is best of the deeds is that the deeds, all of them are Accepted due to it.

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَأَلْفَى مُعَاوِيَةَ مِنْ آخِرِ الْأَذَانِ مُحَمَّدٌ رَسُولُ اللَّهِ فَقَالَ أَمَا يَرْضَى مُحَمَّدٌ أَنْ يُذَكَّرَ فِي أَوَّلِ الْأَذَانِ حَتَّى يُذَكَّرَ فِي آخِرِهِ

Allah<sup>-azwj</sup> is Greatest! Allah (s.w.t) is Greatest! There is no god except Allah<sup>-azwj</sup>. Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>. Muawiya threw it out from end of the Azaan (the phrase) ‘Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>’. He said, ‘Isn’t Muhammad<sup>-saww</sup> satisfied to be mentioned in the beginning of the Azaan until he<sup>-saww</sup> is being mentioned in its end (as well)?’

وَمَعْنَى الْإِقَامَةِ هِيَ الْإِجَابَةُ وَ الْوُجُوبُ وَ مَعْنَى كَلِمَاتِهَا فَهِيَ الَّتِي ذَكَرْنَاهَا فِي الْأَذَانِ وَ مَعْنَى قَدْ قَامَتِ الصَّلَاةُ أَيُّ قَدْ وَجَبَتِ الصَّلَاةُ وَ حَانَتْ وَ أُقِيمَتْ



And meaning of the Iqama, it is the answering and the obligation, and meaning of its phrases, these are which we have mentioned in the Azaan, and meaning of 'The Salat is being established', i.e. the Salat is obligated, its time has come, and it is being established.

وَأَمَّا الْعَلَّةُ فِيهَا فَقَالَ الصَّادِقُ ع إِذَا أَدَّنتُ وَ صَلَّيْتُ صَلَّى خَلْفَكَ صَفٌّ مِنَ الْمَلَائِكَةِ وَ إِذَا أَدَّنتُ وَ أَقَمْتُ صَلَّى خَلْفَكَ صَفًّا مِنَ الْمَلَائِكَةِ وَ لَا يَجُوزُ تَرْكُ الْأَذَانِ إِلَّا فِي صَلَاةِ الطُّهْرِ وَ الْعَصْرِ وَ الْعَتَمَةِ يَجُوزُ فِي هَذِهِ الثَّلَاثِ الصَّلَوَاتِ إِقَامَةٌ بِلاَ أَذَانٍ وَ الْأَذَانُ أَفْضَلُ وَ لَا يَجْعَلُ ذَلِكَ عَادَةً

As for the reason regarding it, Al-Sadiq<sup>asws</sup> said: 'Whenever you proclaim Azaan and a row of Angels prays behind you, and when you proclaim Azaan and Iqama, two rows of Angels pray behind you; and it is not allowed to neglect the Azaan except in Al Zohr, and Al Asr, and Al Atma (Al Isha) Salats, it is allowed in these three Salat, an Iqama without Azaan, and proclaiming the Azaan is better, and do not make that a habit.

وَ لَا يَجُوزُ تَرْكُ الْأَذَانِ وَ الْإِقَامَةَ فِي صَلَاةِ الْمَغْرِبِ وَ صَلَاةِ الْفَجْرِ وَ الْعَلَّةُ فِي ذَلِكَ أَنَّ هَاتَيْنِ الصَّلَاتَيْنِ تَحْضُرُهُمَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ.

And it is not allowed to neglect the Azaan and the Iqama in Salat Al Maghrib, and Salat Al Fajr, and the reason regarding that is these two Salats are attended by Angels of the night and Angels of the day' (these two paragraphs are a Hadeeth)"<sup>250</sup>

74 جَامِعِ الشَّرَائِعِ، لِلشَّيْخِ يَحْيَى بْنِ سَعِيدٍ قَدْ كَانَ أَبُو عَبْدِ اللَّهِ ع يُقِيمُ وَ يُؤَدِّنُ غَيْرَهُ.

(The book) 'Jamie Al Sharaie' of the Sheykh Yahya Bin Saeed,

'Abu Abdullah<sup>asws</sup> had proclaimed Iqama at the Azaan proclaimed by someone else"<sup>251</sup>

وَ رُوِيَ أَنَّ الْإِنْسَانَ إِذَا دَخَلَ الْمَسْجِدَ وَ فِيهِ مَنْ لَا يَقْتَدِي بِهِ وَ خَافَ فَوَتِ الصَّلَاةَ بِالِاسْتِعْجَالِ بِالْأَذَانِ وَ الْإِقَامَةِ يَثُولُ حَيَّ عَلَى خَيْرِ الْعَمَلِ دَفْعَتَيْنِ لِأَنَّهُ تَرَكَهُ.

And it is reported that when the human being enters the Masjid and in it is someone he cannot be led by and he fears missing the Salat due to being pre-occupied with the Azaan and the Iqama, he should say, 'Hasten to best of the deeds!', twice, because he has neglected it"<sup>252</sup>

قَالَ وَ رُوِيَ أَنَّ رَفَعَ الصَّوْتِ بِالْأَذَانِ فِي الْمَنْزِلِ يَنْفِي الْأَمْرَاضَ وَ يُنْمِي الْوَلَدَ.

He said, 'It is reported, 'Raising the voice with the Azaan in the house negates the sicknesses and develops the child"<sup>253</sup>

75 كِتَابُ رَيْدِ النَّزِيِّ، عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَدْرَكَتِ الْجَمَاعَةَ وَ قَدِ انْصَرَفَ الْقَوْمُ وَ وَجَدْتَ الْإِمَامَ مَكَانَهُ وَ أَهْلَ الْمَسْجِدِ قَبْلَ أَنْ يَنْصَرِفُوا أَجْزَأَكَ أَذَانُهُمْ وَ إِقَامَتُهُمْ فَاسْتَفْتِحِ الصَّلَاةَ لِنَفْسِكَ

<sup>250</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 73

<sup>251</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 74 a

<sup>252</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 74 b

<sup>253</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 74 c

The book of Zayd Bin Narsy – from Ubeyd Bin Zurara,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When you come across the congregation (Salat) and the people are dispersing and you find the prayer leader being in his place, and before people of the Masjid leave, their Azaan and their Iqama will suffice you, so begin the Salat for yourself.

وَ إِذَا وَافَيْتَهُمْ وَ قَدْ انصَرَفُوا عَنْ صَلَاتِهِمْ وَ هُمْ جُلُوسٌ أجزأ إقامة بغير أذانٍ وَ إن وجدتهم وَ قد تفرقوا خرج بعضهم عن المسجد فأذن وَ أقم لنفسك.

And when you arrive to them and they have dispersed from their Salat and they are seated, an Iqama suffices without Azaan; and if you find them and they have separated, some of them having exited from the Masjid, then proclaim Azaan and Iqama for yourself’’.<sup>254</sup>

76 كتاب الترسبي، قال سمعت أبا عبد الله ع يقول من السنة الرجيع في أذان الفجر و أذان العشاء الآخرة أمر رسول الله ص بلألا أن يرجع في أذان الغداة و أذان العشاء إذا فرغ أشهد أن محمداً رسول الله عاد فقال أشهد أن لا إله إلا الله حتى يعيد الشهادتين ثم يمضي في أذنيه ثم لا يكون بين الأذان و الإقامة إلا جلسة.

(The book) ‘Kitab Al Narsy’ –

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘From the Sunnah is the repeating in Azaan of Al Fajr, and Azaan of Al Isha the last. Rasool-Allah<sup>-saww</sup> had instructed Bilal<sup>-ra</sup> to repeat in the morning Azaan and Azaan of Al Isha. When he<sup>-ra</sup> was free, he<sup>-ra</sup> testified that Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, he<sup>-ra</sup> reverted. He<sup>-ra</sup> said, ‘I<sup>-ra</sup> testify there is no god except Allah<sup>-azwj</sup>’, until he<sup>-ra</sup> had repeated the two testimonies. Then he<sup>-ra</sup> continued in his<sup>-ra</sup> Azaan; then there does not happen to be anything between the Azaan and the Iqama except sitting’’.<sup>255</sup>

وَ منه عن أبي الحسن موسى ع أنه سمع الأذان قبل طلوع الفجر فقال شيطان ثم سمعته عند طلوع الفجر فقال الأذان حقاً.

And from him,

‘From Abu Al-Hassan Musa<sup>-asws</sup> having heard the Azaan before the emergence of dawn so he<sup>-asws</sup> said: ‘Satan<sup>-la!</sup>’ Then he<sup>-asws</sup> heard at the emergence of dawn. He<sup>-asws</sup> said: ‘The true Azaan!’<sup>256</sup>

وَ منه عن أبي الحسن ع قال: سألته عن الأذان قبل طلوع الفجر

And from him,

‘From Abu Al-Hassan<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about the Azaan before the emergence of dawn’.

فقال لا إنما الأذان عند طلوع الفجر أول ما يطلع

<sup>254</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 75

<sup>255</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 76 a

<sup>256</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 76 b

He<sup>-asws</sup> said: ‘No! But rather the Azaan at the emergence of dawn is at the beginning of its emergence’.

قُلْتُ فَإِنْ كَانَ يُرِيدُ أَنْ يُؤَدِّنَ النَّاسَ بِالصَّلَاةِ وَيُنَبِّهَهُمْ

I said, ‘Supposing he intended to proclaim to the people with the Salat and alerting them (waking them up)?’

قَالَ فَلَا يُؤَدِّنُ وَ لَكِنْ لِيُقَلِّمَ وَيُنَادِي بِالصَّلَاةِ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ يَقُولُهَا مَرَارًا وَ إِذَا طَلَعَ الْفَجْرُ أَدَّنَ فَلَمْ يَكُنْ بَيْنَهُ وَ بَيْنَ أَنْ يُقِيمَ إِلَّا جَلْسَةً خَفِيفَةً بِقَدْرِ الشَّهَادَتَيْنِ وَ أَحْفَ مِنْ ذَلِكَ.

He<sup>-asws</sup> said: ‘He should not proclaim Azaan, but let him says and call out with, ‘The Salat is better than the sleep!’ The Salat is better than the sleep!’, saying it repeatedly; and when the dawn emerges, he should proclaim Azaan. There should not be between it and him proclaiming Iqama except sitting lightly by a measurement of the two testimonies (being recited), and lighter than that!’<sup>257</sup>

وَ مِنْهُ عَنْ أَبِي الْحَسَنِ ع قَالَ: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ بِدَعْوَةِ نَبِيِّ أُمَّيَّةٍ وَ لَيْسَ ذَلِكَ مِنْ أَصْلِ الْأَذَانِ وَ لَا نَأْسَ إِذَا أَرَادَ الرَّجُلُ أَنْ يُنَبِّهَ النَّاسَ لِلصَّلَاةِ أَنْ يُنَادِيَ بِذَلِكَ وَ لَا يَجْعَلُهُ مِنْ أَصْلِ الْأَذَانِ فَإِنَّا لَا نَرَاهُ أَذَانًا.

And from him,

‘From Abu Al-Hassan<sup>-asws</sup> having said: ‘(The phrase) ‘The Salat is better than the sleep’ is an innovation by the clan of Umayya, and that isn’t from the original of the Azaan, and there is no problem when the man wants to wake the people up for the Salat that he calls out with that, and he should not make it from the original Azaan, for we<sup>-asws</sup> do not view it as being Azaan’.<sup>258</sup>

<sup>257</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 76 c

<sup>258</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 35 H 76 d

## CHAPTER 36 – NARRATIVE OF THE AZAAN AND THE SUPPLICATION AFTER IT

1- ثَوَابُ الْأَعْمَالِ، وَ مَجَالِسُ الصَّدُوقِ، وَ الْعُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبَّاسِ مَوْلَى الرِّضَا عَنِ الرِّضَا ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ حِينَ يَسْمَعُ أَذَانَ الصُّبْحِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ تَهَارِكَ وَ إِذْبَارِ لَيْلِكَ وَ حُضُورِ صَلَوَاتِكَ وَ أَصْوَاتِ دُعَائِكَ وَ تَسْبِيحِ مَلَائِكَتِكَ أَنْ تَتُوبَ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ- وَ قَالَ مِثْلَ ذَلِكَ إِذَا سَمِعَ أَذَانَ الْمَغْرِبِ ثُمَّ مَاتَ مِنْ يَوْمِهِ أَوْ مِنْ لَيْلِهِ تَلَّكَ كَانَ تَائِبًا.

(The book) ‘Sawaab Al Amaal’, and ‘Majaalis’ of Al Sadouq’, and ‘Al Uyouun’ – from his father, from Sa’d Bin Abdullah, from Muhammad Bin Isa,

‘From Abbas, a slave of Al-Reza<sup>-asws</sup>, from Al-Reza<sup>-asws</sup>, he said, ‘I heard him<sup>-asws</sup> saying: ‘One who says when he hears the morning Azaan, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> at the coming of Your<sup>-azwj</sup> day and turning back of Your<sup>-azwj</sup> night, and presence of Your<sup>-azwj</sup> Salat and voices supplicating to You<sup>-azwj</sup>, and glorification by Your<sup>-azwj</sup> Angels, Turn to me, surely You<sup>-azwj</sup> are the oft-Turning, the Merciful’, and says like that when he hears the Maghrib Azaan, then he dies during his day or that day of his, he would be penitent’’.<sup>259</sup>

فَلَاحُ السَّائِلِ، بِإِسْنَادِهِ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنِ الْحَسَنِ بْنِ أَحْمَدَ بْنِ هُلَيْلِ الْكَرْخِيِّ عَنِ الْعَبَّاسِ الشَّامِيِّ عَنِ أَبِي الْحَسَنِ مُوسَى ع قَالَ كَانَ جَعْفَرُ بْنُ مُحَمَّدٍ ع يَقُولُ مَنْ قَالَ حِينَ يَسْمَعُ أَذَانَ الصُّبْحِ وَ أَذَانَ الْمَغْرِبِ هَذَا الدُّعَاءَ ثُمَّ مَاتَ مِنْ يَوْمِهِ أَوْ مِنْ لَيْلَتِهِ كَانَ تَائِبًا وَ هُوَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ لَيْلِكَ- إِلَى آخِرِ الدُّعَاءِ.

(The book) ‘Falah Al Sail’ – by his chain, from Haroun Bin Musa, from Muhammad Bin Hammam, from Al-Hassan Bin Ahmad Al Maliky, from Ahmad Bin Huleyl Al Karkhy, from Al Abbas Al Shamy,

‘From Abu Al-Hassan Musa<sup>-asws</sup> said: ‘Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> had said: ‘One who says this supplication when he hears the morning Azaan and Al-Maghrib Azaan, then he dies from his day or from his night, he would be penitent, and it is, ‘O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup> by the coming of Your<sup>-azwj</sup> night’ – up to end of the supplication’’.<sup>260</sup>

مِصْبَاحُ الشَّيْخِ، أَذِنَ لِلْمَغْرِبِ وَ قُلْ وَ ذَكَرَ الدُّعَاءَ.

(The book) ‘Misbah’ of the Sheykh: ‘Proclaim Azaan of Al-Maghrib and say’ – and he<sup>-asws</sup> mentioned the supplication’’.<sup>261</sup>

2- دَعَوَاتُ الرَّاَوْنَدِيِّ، شَكَا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ ع الْفَقْرَ فَقَالَ أَذِنَ كُلَّمَا سَمِعْتَ الْأَذَانَ كَمَا يُؤَدِّنُ الْمُؤَدِّنُ.

(The book) ‘Dawaat’ of Al Rawandy –

<sup>259</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 1 a

<sup>260</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 1 b

<sup>261</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 1 c

‘A man complained to Abu Abdullah<sup>-asws</sup> of the poverty. He<sup>-asws</sup> said: ‘Proclaim Azaan every time you hear the Azaan just as the Muezzin proclaims’.<sup>262</sup>

3- الْمَكَارِمُ إِذَا قَالَ الْمُؤَذِّنُ اللَّهُ أَكْبَرُ فُتُنْ مِثْلَ ذَلِكَ وَ إِذَا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فُتُنْ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ صَ أَكْتَفِي بِمَا عَنْ كُلِّ مَنْ أُنِي وَ جَحَدَ وَ أُعِينُ بِمَا مِنْ أَقَرَّ وَ شَهِدَ-

(The book) ‘Al Makarim’ –

‘When the Muezzin says, ‘Allah<sup>-azwj</sup> is Greatest’, say like that; and when he says, ‘I testify there is no god except Allah<sup>-azwj</sup>’, and ‘I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>’, say, ‘And I (also) testify there is no god except Allah<sup>-azwj</sup>, and I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> Allah<sup>-saww</sup>. I suffice with these two (phrases) from every one who refuses and rejects, and I assist with these the one who acknowledges and testifies’.

وَ قَدْ رُوِيَ أَنَّ الْمُؤَذِّنَ إِذَا قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فُتُنْ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ اللَّهُمَّ اجْعَلْ عَمَلِي بَرًّا وَ مَوَدَّةَ آلِ مُحَمَّدٍ فِي قَلْبِي مُسْتَقْرًّا وَ أُدِرَّ عَلَيَّ الرَّزْقَ دَرًّا-

And it is reported: ‘When the Muezzin says, ‘I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>’, say, ‘May Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, the Purified ones. O Allah<sup>-azwj</sup>! Make my deed to be righteousness and affection to Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> settled in my heart pour the sustenance upon me with a pouring!’

وَ إِذَا قَالَ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ فُتُنْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And when he says, ‘Hasten to the Salat! Hasten to the success!’, say, ‘There is neither any might nor strength except with Allah<sup>-azwj</sup> the Exalted, the Magnificent!’<sup>263</sup>

الْأَدَابُ الدِّينِيَّةُ، مِثْلَهُ وَ زَادَ فِيهِ وَ يَقُولُ عِنْدَ قَوْلِ حَيَّ عَلَى خَيْرِ الْعَمَلِ مَرْحَبًا بِالْقَائِلِينَ عَدْلًا وَ بِالصَّلَاةِ مَرْحَبًا وَ أَهْلًا.

(The book) ‘Al Aadaab Al Diniya’ –

‘Similar to it, and there is an increase in it, and he should say at the words, ‘Hasten to best of the deeds’, ‘Welcome to the speakers of justice and the Salat! Welcome, and hello!’<sup>264</sup>

بيان قَالَ فِي الْفَقِيهِ كَانَ ابْنُ النَّبَّاحِ يَقُولُ فِي أَذَانِهِ حَيَّ عَلَى خَيْرِ الْعَمَلِ حَيَّ عَلَى خَيْرِ الْعَمَلِ - فَإِذَا رَأَهُ عَلِيٌّ ع قَالَ مَرْحَبًا بِالْقَائِلِينَ إِلَى آخِرِهِ.

**Explanation –** He said in (the book) ‘Al-Faqeeh’, ‘Ibn Nabbah (Muezzin of Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>) was saying in his Azaan, ‘Hasten to best of the deeds! Hasten to best of the deeds!’ When Ali<sup>-asws</sup> said him, he<sup>-asws</sup> said: ‘Welcome to the speakers’ – up to its end’.

4- مَجَالِسُ الصَّدُوقِ، وَ الْمَكَارِمُ، رُوِيَ أَنَّ مَنْ سَمِعَ الْأَذَانَ فَقَالَ كَمَا يَقُولُ الْمُؤَذِّنُ زَيْدٌ فِي رُؤْفِهِ.

<sup>262</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 2

<sup>263</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 3 a

<sup>264</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 3 b

(The book) 'Majaalis' of Al Sadouq, and 'Al Makarim' –

'It is reported: 'The one who hears the Azaan, so he says just as what the Muezzin says, will have an increase in his sustenance''.<sup>265</sup>

5- ثَوَابُ الْأَعْمَالِ، وَ الْمَجَالِسِ، لِلصَّدُوقِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْحَارِثِ بْنِ مُغَيْبَةَ النَّضْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ قَالَ: مَنْ سَمِعَ الْمُؤَدِّنَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ مُصَدِّقًا مُخْتَسِبًا وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ أَكْتَفِيَ بِهِنَّ عَنْ كُلِّ مَنْ أُنِيَ وَ جَحَدَ وَ أُعِينَ بِهِنَّ مَنْ أَقَرَّ وَ شَهِدَ كَانَ لَهُ مِنَ الْأَجْرِ عَدَدٌ مَنْ أَنْكَرَ وَ جَحَدَ وَ عَدَدٌ مَنْ أَقَرَّ وَ شَهِدَ.

(The book) 'Sawaab Al Amaal', and 'Al Majaalis' of Al Sadouq – from his father, from Abdullah Bin Ja'far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Jameel Bin Salih, from Al Haris Bin Mugheira Al Nazry,

'From Abu Abdullah Al Sadiq<sup>-asws</sup>: 'One who hears the Muezzin saying, 'I testify there is no god except Allah<sup>-azwj</sup>', and 'I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>', so he says in ratification, anticipation, 'And I (also) testify there is no god except Allah<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>! I suffice with these two (phrases) from every one who refuses and rejects, and I assist with these two the one who acknowledges and testifies', there would be for him the Recompense of the number of the ones who deny and reject, and the number of the ones who acknowledge and testify''.<sup>266</sup>

6- الْعَلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عَمْرَانَ النَّخَعِيِّ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ النَّوْفَلِيِّ عَنْ عَلِيِّ بْنِ سَالِمٍ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذْ سَمِعْتَ الْأَذَانَ وَ أَنْتَ عَلَى الْخَلَاءِ فَقُلْ مِثْلَ مَا يَقُولُ الْمُؤَدِّنُ وَ لَا تَدَعِ ذِكْرَ اللَّهِ عَزَّ وَ جَلَّ فِي تِلْكَ الْحَالِ لِأَنَّ ذِكْرَ اللَّهِ حَسَنٌ عَلَى كُلِّ حَالٍ

(The book) 'Al Ilal' – from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Ja'far Al Asady, from Musa Bin Imran Al Nakhaie, from Al-Husayn Bin Yazeed Al Nowfaly, from Ali Bin Salim, from his father, from Abu Baseer who said,

'Abu Abdullah<sup>-asws</sup> said: 'If you hear the Azaan while upon are upon the toilet, then say like what the Muezzin says, and do not leave the Zikr of Allah<sup>-azwj</sup> Mighty and Majestic in that state, because the Zikr of Allah<sup>-azwj</sup> is best in all situations'.

ثُمَّ قَالَ عَ لَمَّا نَاجَى اللَّهُ عَزَّ وَ جَلَّ مُوسَى بْنُ عَمْرَانَ قَالَ مُوسَى يَا رَبِّ أُبْعِدُ أَنْتَ مِنِّي فَأُنَادِيكَ أَمْ قَرِيبٌ فَأُنَاجِيكَ

Then he<sup>-asws</sup> said: 'When Allah<sup>-azwj</sup> Mighty and Majestic Whispered to Musa Bin Imran<sup>-as</sup>, Musa<sup>-as</sup> said: 'O Lord<sup>-azwj</sup>! Are You<sup>-azwj</sup> far from me<sup>-as</sup> so I<sup>-as</sup> should call out to You<sup>-azwj</sup>, or are You<sup>-azwj</sup> near, so I<sup>-as</sup> should whisper to You<sup>-azwj</sup>?'

فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُوسَى أَنَا جَلِيسٌ مِنْ دَكْرَتِي

<sup>265</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 4

<sup>266</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 5

Allah<sup>-azwj</sup> Mighty and Majestic Whispered to him<sup>-as</sup>: “O Musa<sup>-as</sup>! I<sup>-azwj</sup> am a Sitter with the one who mentions Me<sup>-azwj</sup>!”

فَقَالَ مُوسَى يَا رَبِّ إِنِّي أَكُونُ فِي حَالٍ أُجَلِّكَ أَنْ أَدُكِّرَكَ فِيهَا

Musa<sup>-as</sup> said: ‘O Lord<sup>-azwj</sup>! I<sup>-as</sup> happen to be in a state I<sup>-as</sup> revere You<sup>-azwj</sup> too much to be mentioning You<sup>-azwj</sup> in it!’

قَالَ يَا مُوسَى ادْكُرْنِي عَلَى كُلِّ حَالٍ.

He<sup>-azwj</sup> Said: “O Musa<sup>-as</sup>! Mention Me<sup>-azwj</sup> in all situations!”<sup>267</sup>

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قَالَ لِي يَا ابْنَ مُسْلِمٍ لَا تَدْعَنَّ ذِكْرَ اللَّهِ عَزَّ وَجَلَّ عَلَى كُلِّ حَالٍ فَلَوْ سَمِعْتَ الْمُنَادِيَ يُنَادِي بِالْأَذَانِ وَأَنْتَ عَلَى الْخَلَاءِ فَادْكُرِ اللَّهَ عَزَّ وَجَلَّ وَفُلْ كَمَا يَقُولُ.

And from him, from Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Yaqoub Bin Yazeed, from Hammad, from Hareyz, from Muhammad Bin Muslim who said,

‘He<sup>-asws</sup> said to me: ‘O Ibn Muslim! Do not leave the Zikr of Allah<sup>-azwj</sup> Mighty and Majestic in all situations. If you were to hear the caller calling with the Azaan while you are upon the toilet, mention Allah<sup>-azwj</sup> Mighty and Majestic, and say like what he says’.<sup>268</sup>

وَمِنْهُ عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مَا أَقُولُ إِذَا سَمِعْتُ الْأَذَانَ

And from him, from Ibn Al-Waleed, from Al-Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara who said,

‘I said to Abu Ja’far<sup>-asws</sup>, ‘What shall I say when I hear the Azaan?’

قَالَ ادْكُرِ اللَّهَ مَعَ كُلِّ ذَاكِرٍ.

He<sup>-asws</sup> said: ‘Mention (Do Zikr) of Allah<sup>-azwj</sup> with every mentioner (Zakir)’.<sup>269</sup>

بيان: وَ قَالَ الشَّيْخُ فِي الْمُبْتَوِّطِ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يَقُولُ إِذَا قَالَ حَيَّ عَلَى الصَّلَاةِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

**Explanation (Ahadeeth only) – And the Sheykh said in ‘Al-Mabsout’, ‘It is reported from the Prophet<sup>-sawww</sup>, when (the Muezzin) said, ‘Hasten to the Salat’, he<sup>-sawww</sup> would say, ‘There is neither might nor strength except with Allah<sup>-azwj</sup>’.**

وَ قَدْ رَوَوْا بِأَسَانِيدَ عَنْ عُمَرَ وَ مُعَاوِيَةَ أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِذَا قَالَ الْمُؤَدِّدُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ أَحَدُكُمْ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

<sup>267</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 6 a

<sup>268</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 6 b

<sup>269</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 6 c

And it is reported by chains, from Umar and Muawiya,

'When the Muezzin said, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Rasool-Allah<sup>-saww</sup> said: 'I<sup>-saww</sup> profess Oneness of Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest!'

ثُمَّ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

Then he said, 'I testify there is no god except Allah<sup>-azwj</sup>!' He<sup>-saww</sup> said: 'I<sup>-saww</sup> testify there is no god except Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ص

Then he said, 'I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>!' He<sup>-saww</sup> said: 'I<sup>-saww</sup> testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ حَيَّ عَلَى الصَّلَاةِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Then he said, 'Hasten to the Salat!' He<sup>-saww</sup> said: 'There is neither might nor strength except with Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ حَيَّ عَلَى الْفَلَاحِ قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

Then he said, 'Hasten to the success!' He<sup>-saww</sup> said: 'There is neither might nor strength except with Allah<sup>-azwj</sup>'.

ثُمَّ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ قَالَ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ

Then he said, 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup>! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup>!' He<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup> is Greatest! Allah<sup>-azwj</sup>!'

ثُمَّ قَالَ لَا إِلَهَ إِلَّا اللَّهُ قَالَ لَا إِلَهَ إِلَّا اللَّهُ مِنْ قَلْبِهِ دَخَلَ الْجَنَّةَ.

Then he said, 'There is no god except Allah<sup>-azwj</sup>!' He<sup>-saww</sup> said: 'There is no god except Allah<sup>-azwj</sup>. (one who says) from his heart will enter the Paradise''<sup>270</sup>

7- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْبَسْبَسِيِّ عَنْ حَمَزَةَ بْنِ الْقَاسِمِ الْعُلُوَيْيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَالِكٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ سُلَيْمَانَ بْنِ مُقْبِلٍ قَالَ: قُلْتُ لِمُوسَى بْنِ جَعْفَرٍ ع لِأَيِّ عِلَّةٍ يُسْتَحَبُّ لِلْإِنْسَانِ إِذَا سَمِعَ الْأَذَانَ أَنْ يَقُولَ كَمَا يَقُولُ الْمُؤَدِّدُ وَ إِنْ كَانَ عَلَى الْبَوْلِ وَالْعَائِطِ

(The book) 'Al Ilal' – from Muhammad Bin Ahmad Al Sinany, from Hamza Bin Al Qasim Al Alawy, from Ja'far Bin Muhammad Bin Malik, from Ja'far Bin Suleyman, from Suleyman Bin Muqbil who said,

'I said to Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, 'For which reason is it recommended for the human being, when he hears the Azaan, that he should be saying like what the Muezzin says, and even though he may be upon the urinating and the defecating?'

<sup>270</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 6 d



قَالَ إِنَّ ذَلِكَ يَزِيدُ فِي الرِّزْقِ.

He<sup>-asws</sup> said: 'That increases in the sustenance'.<sup>271</sup>

الْحِصَالُ، بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ عَلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: إِجَابَةُ الْمُؤَدِّنِ يَزِيدُ فِي الرِّزْقِ.

(The book) 'Al Khisaal' – by his chain from Saeed Bin Ilaqa,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'Responding to the Muezzin increases in the sustenance'.<sup>272</sup>

8- فَمَنْ الرِّضَا، قَالَ ع يَقُولُ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي جَمِيعِ الصَّلَوَاتِ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ الثَّامَّةِ وَ الصَّلَاةِ الْقَائِمَةِ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَعْطِ مُحَمَّدًا يَوْمَ الْقِيَامَةِ سُؤْلَهُ آمِينَ رَبَّ الْعَالَمِينَ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – He<sup>-asws</sup> said: 'He should say between the Azaan and the Iqama in entirety of the Salats, 'O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of this complete supplication, and the established Salat! Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Grant Muhammad<sup>-saww</sup> his<sup>-saww</sup> requests on the Day of Qiyamah. Ameen, Lord<sup>-azwj</sup> of the worlds!

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ وَ أَقْدِمُهُمْ بَيْنَ يَدَيَّ حَوَائِجِي كُلِّهَا

O Allah<sup>-azwj</sup>! I divert to You<sup>-azwj</sup> through Your<sup>-azwj</sup> Prophet<sup>-saww</sup>, the Prophet<sup>-saww</sup> of Mercy, Muhammad<sup>-saww</sup>, may Allah<sup>-azwj</sup> Send Salawaat upon him<sup>-saww</sup> and upon his<sup>-saww</sup> Progeny<sup>-asws</sup>, and advance them<sup>-asws</sup> in front of my needs, all of them.

فَصَلِّ عَلَيْهِمْ وَ اجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُفْرَبِينَ وَ اجْعَلْ صَلَاتِي بِهِمْ مَقْبُولَةً وَ دُعَائِي بِهِمْ مُسْتَجَابًا وَ امْنُنْ عَلَيَّ بِطَاعَتِهِمْ يَا أَرْحَمَ الرَّاحِمِينَ-

Send Salawaat upon them, and Make me prominent through them<sup>-asws</sup>, in the world and the Hereafter, and from the ones of proximity, and Make my Salat to be Acceptable through them<sup>-asws</sup>, and my supplication to be Answered through them, and Confer upon me due to my having obeyed them<sup>-asws</sup>, O most Merciful of the merciful ones!

يَقُولُ هَذَا فِي جَمِيعِ الصَّلَوَاتِ وَ يَقُولُ بَعْدَ أَذَانِ الْفَجْرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ تَهَارِكَ- إِلَى آخِرِ مَا مَرَّ

He should be saying this in entirety of the Salats, and he should say after the Azaan of Al-Fajr (Salat), 'O Allah<sup>-azwj</sup>! I ask You<sup>-azwj</sup>, by the coming of Your<sup>-azwj</sup> say' – up to the end of what has passed.

وَ إِنَّ أَحَبِّتَ أَنْ تَجْلِسَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فَافْعَلْ فَإِنَّ فِيهِ فَضْلًا كَثِيرًا وَ إِنَّمَا ذَلِكَ عَلَى الْإِمَامِ

<sup>271</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 7 a

<sup>272</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 7 b

And I<sup>asws</sup> would love it if you were to sit between the Azaan and the Iqama. Do so, for there are a lot of merits in it, and rather that is upon the prayer leader (to do).

وَأَمَّا الْمُنْفَرِدُ فَيُحْطِ بِجَاهِ الْقِبْلَةِ حُطْوَةً بِرِجْلِهِ الْيُمْنَى ثُمَّ يَقُولُ بِاللَّهِ اسْتَفْتِيحَ وَ بِمُحَمَّدٍ ص اسْتَنْجِحَ وَ اتَّوَجَّهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ اجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ وَ إِنْ لَمْ تَفْعَلْ أَيْضًا أَجْزَأَكَ.

And as for the individual, he should take a step towards the Qiblah with his right leg, then he should say, 'By Allah<sup>azwj</sup> I begin, and by Muhammad<sup>saww</sup> I seek success and I divert! O Allah<sup>saww</sup>! Send Salawaat upon Muhammad<sup>saww</sup> and upon the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup>, and Make me prominent through them in the world and the Hereafter, and from the ones of proximity', and if you don't do so, it would suffice you as well'.<sup>273</sup>

9- فَلَاخِ السَّائِلِ، قَالَ وَ رَوَى مُحَمَّدُ بْنُ وَهْبَانَ عَنْ عَلِيِّ بْنِ حَبَشَةَ بْنِ قُؤَيْبَةَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ سُبْحَانَ مَنْ لَا تَبِيدُ مَعَالِمُهُ سُبْحَانَ مَنْ لَا يَنْسَى مَنْ ذَكَرَهُ سُبْحَانَ مَنْ لَا يَجِيبُ سَائِلُهُ

(The book) 'Falah Al Sa'il' – He said, 'And it is reported by Muhammad Bin Wahban, from Ali Bin Habashy Bin Qowny, from Humeyd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Al-Hassan Bin Muawiya Bin Wahb, from his father who said,

'I heard Abu Abdullah<sup>asws</sup> saying between the Azaan and the Iqama: 'Glory be to the One<sup>azwj</sup> Whose Signs do not perish! Glory be to the One<sup>azwj</sup> Who does not Forget the one who remembers Him<sup>azwj</sup>! Glory be to the One<sup>azwj</sup> Who does not disappoint one begging Him<sup>azwj</sup>!

سُبْحَانَ مَنْ لَيْسَ لَهُ حَاجِبٌ يُغْشَى وَ لَا بَوَّابٌ يُرْشَى وَ لَا تَرْجُمَانٌ يُنَاجَى سُبْحَانَ مَنْ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ سُبْحَانَ مَنْ فَلَقَ الْبَحْرَ لِمُوسَى سُبْحَانَ مَنْ لَا يَزْدَادُ عَلَى كَثْرَةِ الْعَطَاءِ إِلَّا كَرَمًا وَ جُودًا سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا غَيْرُهُ.

Glory be to the One<sup>azwj</sup> Who hasn't any guard to (people), nor any doorman to be bribed, nor any translator to be consulted! Glory be to the One<sup>azwj</sup> Who has Chosen for Himself<sup>azwj</sup>! Glory be to the One<sup>azwj</sup> Who Split the sea for Musa<sup>as</sup>! Glory be to the One<sup>azwj</sup> Who does not Increase upon the abundance of the awarding except in Benevolence and Generosity! Glory be to the One<sup>azwj</sup> Who is like this, and no one else is like this!"<sup>274</sup>

10- مِصْبَاحِ الشَّيْخِ، إِذَا سَجَدَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ قَالَ فِيهَا لَا إِلَهَ إِلَّا أَنْتَ رَبِّي سَجَدْتُ لَكَ خَاضِعًا خَاشِعًا ذَلِيلًا

(The book) 'Misbah' of the Sheykh –

'When he does Sajdah between the Azaan and the Iqama, he should say in it, 'There is no god except You<sup>azwj</sup>, my Lord<sup>azwj</sup>! I am doing Sajdah to You<sup>azwj</sup> humbly, fearfully, submissively!'

وَ إِذَا رَفَعَ رَأْسَهُ قَالَ سُبْحَانَ مَنْ لَا تَبِيدُ مَعَالِمُهُ إِلَى آخِرِ الدُّعَاءِ.

<sup>273</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 8

<sup>274</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 9

And when he raises his head, he should say, ‘Glory be to the One<sup>-azwj</sup> Whose signs do not perish’ – up to end of the supplication”<sup>.275</sup>

11- دَعَائِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ عَلِيِّ بْنِ الْحُسَيْنِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَمِعَ الْمُؤَدِّنَ قَالَ كَمَا يَقُولُ فَإِذَا قَالَ قَالَ عَلِيُّ الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى خَيْرِ الْعَمَلِ - قَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

(The book) ‘Da’aim Al Islam’ –

‘We are reporting from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>: ‘It was, whenever Rasool-Allah<sup>-saww</sup> heard the Muezzin, he<sup>-saww</sup> said like what he said. When he said, ‘Hasten to the Salat! Hasten to the success! Hasten to best of the deeds!’, he<sup>-saww</sup> said: ‘There is neither mighty nor strength except with Allah<sup>-azwj</sup>!’

فَإِذَا انْقَضَتِ الْإِقَامَةُ قَالَ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَ الصَّلَاةُ الْفَائِمَةُ أَعْطِ مُحَمَّدًا سُؤْلَهُ يَوْمَ الْقِيَامَةِ وَ بَلِّغْهُ الدَّرَجَةَ الْوَسِيلَةَ مِنَ الْجَنَّةِ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ.

When the Iqama had been fulfilled, he<sup>-saww</sup> said: ‘O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of this complete supplication, and the established Salat! Grant Muhammad<sup>-saww</sup> his<sup>-saww</sup> request on the Day of Qiyamah and Cause him<sup>-saww</sup> to reach the ranks of the means from the Paradise, and Accept his<sup>-saww</sup> intercession regarding his<sup>-saww</sup> community”<sup>.276</sup>

وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: ثَلَاثٌ لَا يَدْعُهُنَّ إِلَّا عَاجِزٌ رَجُلٌ سَمِعَ مُؤَدِّنًا لَا يَقُولُ كَمَا قَالَ وَ رَجُلٌ لَقِيَ جَنَازَةً لَا يُسَلِّمُ عَلَى أَهْلِهَا وَ يَأْتِي بِجَوَانِبِ السَّرِيرِ وَ رَجُلٌ أَدْرَكَ الْإِمَامَ سَاجِدًا لَمْ يُكَبِّرْ وَ يَسْجُدُ وَ لَا يَتَعَدَّدُ بِهَا.

And from Ali<sup>-asws</sup> having said: ‘Three, no one will leave these except a frustrated one – a man who hears a Muezzin, not saying like what he (Muezzin) says; and a man meeting a funeral, not greeting upon its people and he takes a side of the coffin; and a man who comes across a prayer leader being in Sajdah, he does not exclaim Takbeer and does Sajdah, and he does not count with it”<sup>.277</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَالَ الْمُؤَدِّنُ اللَّهُ أَكْبَرُ فَقُلِ اللَّهُ أَكْبَرُ فَإِذَا قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَقُلِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

And from Abu Abdullah<sup>-asws</sup> having said: ‘When the Muezzin says, ‘Allah<sup>-azwj</sup> is Greatest’, say, ‘Allah<sup>-azwj</sup> is Greatest’. When he says, ‘I testify there is no god except Allah<sup>-azwj</sup>’, say, ‘I testify there is no god except Allah<sup>-azwj</sup>’.

فَإِذَا قَالَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقُلِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ - فَإِذَا قَالَ قَدْ قَامَتِ الصَّلَاةُ فَقُلِ اللَّهُمَّ أَفْمَهَا وَ أَدْفَهَا وَ اجْعَلْنَا مِنْ خَيْرِ صَالِحِي أَهْلِهَا عَمَلًا -

When he says, ‘I testify Muhammad<sup>-saww</sup> is Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>’, say, ‘I testify Muhammad is Rasool-Allah<sup>-saww</sup>’. When he says, ‘The Salat is being established’, say, ‘O Allah<sup>-azwj</sup>! I am

<sup>275</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 10

<sup>276</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 11 a

<sup>277</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 11 b

establishing it, and making it constant, and Make us to be from best of its people in righteous deeds!

وَ إِذَا قَالَ الْمُؤَذِّنُ قَدْ قَامَتِ الصَّلَاةُ فَقَدْ وَجِبَ عَلَى النَّاسِ الصَّمْتُ وَ الْقِيَامُ إِلَّا أَنْ لَا يَكُونَ لَهُمْ إِمَامٌ فَيَقْدِمُ بَعْضُهُمْ بَعْضًا.

And when the Muezzin says, 'The Salat is being established', the silence and the standing obligates upon the people, except if there does not happen to be any prayer leader for them, so some of them forward someone".<sup>278</sup>

12- مَبْسُوطُ الشَّيْخِ، رُوي أَنَّهُ إِذَا سَمِعَ الْمُؤَذِّنُ يُؤَدِّنُ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ- يَقُولُ وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ رَضِيْتُ بِاللَّهِ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ رَسُولًا وَ بِالْأَيِّمَةِ الطَّاهِرِينَ أَيْمَةً وَ يُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ-

(The book) 'Mabsout' of the Sheykh –

'It is reported that when one hears the Muezzin saying, 'I testify there is no god except Allah<sup>-azwj</sup>', he should say: 'And I<sup>-saww</sup> testify there is no god except Allah<sup>-azwj</sup> Alone, there being no associate for Him<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. I<sup>-saww</sup> am satisfied with Allah<sup>-azwj</sup> as Lord<sup>-azwj</sup>, and with Al-Islam as religion, and with Muhammad<sup>-saww</sup> as Rasool<sup>-saww</sup>, and with the Purified Imams<sup>-asws</sup> as Imams<sup>-asws</sup>, and Send Salawaat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>'.

تُمْ يَقُولُ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ النَّامَةُ وَ الصَّلَاةُ الْفَائِمَةُ آتِ مُحَمَّدًا الْوَسِيلَةَ وَ الْفُضِيلَةَ وَ ارْزُقْهُ الْمَقَامَ الْمَحْمُودَ الَّذِي وَعَدْتَهُ وَ ارْزُقْنِي شَفَاعَتَهُ يَوْمَ الْقِيَامَةِ

Then he should say, 'O Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of this complete supplication, and the established Salat! Grant Muhammad<sup>-saww</sup> the means, and the merit, and Grace him<sup>-saww</sup> the praised position which You<sup>-azwj</sup> had Promised him<sup>-saww</sup>, and Grace me his<sup>-saww</sup> intercession on the Day of Qiyamah!'

وَ يَقُولُ عِنْدَ آذَانِ الْمَغْرِبِ اللَّهُمَّ هَذَا إِقْبَالُ لَيْلِكَ وَ إِذْبَارُ نَهَارِكَ وَ أَصْوَاتُ دُعَاتِكَ فَاعْفُ رُبِّي.

And he should say at the Azaan of Al-Maghrib Salat, 'O Allah<sup>-azwj</sup>! This is the coming of Your<sup>-azwj</sup> night and the turning around of Your<sup>-azwj</sup> day, and voices of supplications to You<sup>-azwj</sup>. Forgive (my sins) for me!"<sup>279</sup>

13- فَلَاخُ السَّائِلِ، بِإِسْنَادِهِ عَنْ هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنِ الْحَسَنِ بْنِ مُعَاوِيَةَ بْنِ وَهْبٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ قَمْتُ الْمَغْرِبَ فَإِذَا هُوَ قَدْ أَدَّنَ وَ جَلَسَ فَسَمِعْتُهُ يَدْعُو بِدُعَاءٍ مَا سَمِعْتُ بِمِثْلِهِ فَسَكَتُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ثُمَّ قُلْتُ يَا سَيِّدِي لَقَدْ سَمِعْتُ مِنْكَ دُعَاءً مَا سَمِعْتُ بِمِثْلِهِ قَطُّ

(The book) 'Falah Al Sa'ail' – By his chain, from Haroun Bin Musa Al Talukbari, from Muhammad Bin Hammam, from Humejd Bin Ziyad, from Al-Hassan Bin Muhammad Bin Sama'at, from Al-Hassan Bin Muawiya Bin Wahb, from his father who said,

'I entered to see Abu Abdullah<sup>-asws</sup> at the time of Al-Maghrib Salat, and there he<sup>-asws</sup> was having proclaimed Azaan and sitting. I heard him<sup>-asws</sup> supplicating with a supplication, I had

<sup>278</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 11 c

<sup>279</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 12

not heard similar to it. I was silent until he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat. Then I said, 'O my Chief! I have heard a supplication from you<sup>-asws</sup>, I have not heard similar to it, at all!'

قَالَ هَذَا دَعَاءُ أَمِيرِ الْمُؤْمِنِينَ لَيْلَةَ نَبَاتٍ عَلَى فِرَاشِ رَسُولِ اللَّهِ ص وَ هُوَ

He<sup>-asws</sup> said: 'This is supplication of Amir Al-Momineen<sup>-asws</sup> on the night he<sup>-asws</sup> spend the night upon the bed of Rasool-Allah<sup>-saww</sup>, and it is: -

يَا مَنْ لَيْسَ مَعَهُ رَبٌّ يُدْعَى يَا مَنْ لَيْسَ قُوْفُهُ خَالِقٌ يُخْشَى يَا مَنْ لَيْسَ دُونَهُ إِلَهٌ يُتَّقَى يَا مَنْ لَيْسَ لَهُ وَزِيرٌ يُعْشَى

O One<sup>-azwj</sup> who hasn't a lord with Him<sup>-azwj</sup> to call! O One<sup>-azwj</sup> there isn't any creator above Him<sup>-azwj</sup> He<sup>-azwj</sup> is fearful of! O One<sup>-azwj</sup> there isn't any god besides Him<sup>-azwj</sup> He<sup>-azwj</sup> fears. O One<sup>-azwj</sup> there isn't any minister for Him<sup>-azwj</sup> to bar (people)!

يَا مَنْ لَيْسَ لَهُ بَوَّابٌ يُنَادَى يَا مَنْ لَا يَزْدَادُ عَلَى كَثْرَةِ السُّؤَالِ إِلَّا كَرَمًا وَ جُودًا يَا مَنْ لَا يَزْدَادُ عَلَى عِظَمِ الْجُرْمِ إِلَّا رَحْمَةً وَ عَفْوًا

O One<sup>-azwj</sup> there isn't any doorman to call! O One<sup>-azwj</sup> Who does not Increase upon the frequent request except in Benevolence and Generosity! O One<sup>-azwj</sup> Who does not Increase upon the crimes (by His<sup>-azwj</sup> servants) except in Mercy and Pardon!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ فَإِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ وَ أَنْتَ أَهْلُ الْجُودِ وَ الْحَيْرِ وَ الْكَرَمِ.

Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Do with me what You<sup>-azwj</sup> are rightful of, for You<sup>-azwj</sup> are rightful of being feared and rightful of the Forgiveness, and You<sup>-azwj</sup> are rightful of the Generosity and the goodness, and the Benevolence".<sup>280</sup>

بيان: روي في الصحيح عنهم ع القعود بين الأذان و الإقامة في الصلاة كلها إذا لم يكن قبل الإقامة صلاة يصلّيها.

**Explanation (Ahadeeth only) –** *It is reported in 'Al-Saheeh' (correct Hadeeth), from them<sup>-asws</sup>: 'The sitting between the Azaan and the Iqama is regarding the Salats, all of them, when there does not happen to be before the Iqama any (optional) Salat he prays'.*

في صحيح آخر افرق بين الأذان و الإقامة بجلوس أو بركعتين.

*In another 'Saheeh' (correct Hadeeth): 'Separate between the Azaan and the Iqama by sitting or by praying two Cycles (Salat)'.*

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع لَا بُدَّ مِنْ قُعُودٍ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ.

*And from Abu Abdullah<sup>-asws</sup>: 'There is no escape from sitting between the Azaan and the Iqama'.*

<sup>280</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 13

و إنما يعارضها خبرٌ مُرْسَلٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَ كُلِّ أَدَانَيْنِ فَعْدَةٌ إِلَّا الْمَغْرِبَ فَإِنَّ بَيْنَهُمَا نَفْسًا.

*And rather it is contradicted by a Hadeeth of unbroken chain, from Abu Abdullah<sup>asws</sup> having said: 'Between every two Azaans there is sitting, except Al-Maghrib, for between these two there is a breather (rest)'.*

فرد تلك الأخبار الكثيرة أو تخصيصها بهذا الخبر مشكل مع أنه يمتثل أن يكون المراد عدم المبالغة الكثيرة فيها أو يحمل على ضيق الوقت.

*That is rejected by a lot of Ahadeeth, or its particularisation with this Hadeeth is problematic, along with it is possible that the intent would be not to be overdone in it, or carried upon the restriction of time.*

14- **مصباح الشيخ**، قَالَ بَعْدَ أَدَانِ الْمَغْرِبِ تَقُولُ يَا مَنْ لَيْسَ مَعَهُ رَبٌّ يُدْعَى يَا مَنْ لَيْسَ فَوْقَهُ إِلَهٌ يُخْشَى يَا مَنْ لَيْسَ دُونَهُ مَلِكٌ يَتَّقَى يَا مَنْ لَيْسَ لَهُ وَزِيرٌ يُؤْتَى

(The book) 'Misbah' of the sheykh –

'He said, 'After Azaan of Al-Maghrib you should say, 'O One<sup>azwj</sup>, there isn't any lord with Him<sup>azwj</sup> to call! O One<sup>azwj</sup> Who there isn't any god above Him<sup>azwj</sup> He<sup>azwj</sup> is fearful of! O One<sup>azwj</sup> there isn't any king besides He<sup>azwj</sup> fears! O One<sup>azwj</sup> there isn't any minister He<sup>azwj</sup> can be accessed through.

يَا مَنْ لَيْسَ لَهُ حَاجِبٌ يُرْتَضَى يَا مَنْ لَيْسَ لَهُ بَوَابٌ يُعْتَسَى يَا مَنْ لَا يَزْدَادُ عَلَى كَثْرَةِ السُّؤَالِ إِلَّا كَرَمًا وَ جُودًا وَ عَلَى كَثْرَةِ الذُّنُوبِ إِلَّا عَفْوَ وَ صَفْحًا

O One<sup>azwj</sup> Who there isn't any guard to be bribed! O One<sup>azwj</sup> Who there isn't any doorman for Him<sup>azwj</sup> to bar (people)! O One<sup>azwj</sup> Who does not Increase upon the frequent requests except in Benevolence and Generosity, and upon the frequent sins except Pardon and Excusing!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي ذُنُوبِي كُلَّهَا وَ اقْضِ لِي حَوَائِجِي كُلَّهَا مِنْ حَوَائِجِ الدُّنْيَا وَ الآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Send Salawaat upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup> and Forgive my sins for me, all of them, and Fulfil my needs for me, all of them, from needs of the world and the Hereafter, by Your<sup>azwj</sup> Mercy, O most Merciful of the merciful ones!"<sup>281</sup>

15- **مصباح الشيخ**، يُسْتَحَبُّ أَنْ يَقُولَ فِي السُّجْدَةِ بَيْنَ الْأَدَانِ وَ الإِقَامَةِ اللَّهُمَّ اجْعَلْ قَلْبِي نَازِلًا وَ رِزْقِي دَائِرًا وَ اجْعَلْ لِي عِنْدَ قَبْرِ رَسُولِ اللَّهِ ص مُسْتَقَرًّا وَ قَرَارًا.

(The book) 'Misbah' of the Sheykh –

'It is recommended that he should say in the Sajdah between the Azaan and the Iqama, 'O Allah<sup>azwj</sup>! Make my heart righteous, and my sustenance as constant, and Make for me a settlement by the grave of Rasool-Allah<sup>saww</sup>, and a tranquillity"<sup>282</sup>

<sup>281</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 14

<sup>282</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 15

16- **الْبَلَدُ الْأَمِينُ، فِي أَدْعِيَةِ السِّرِّ يَا مُحَمَّدُ مَنْ أَرَادَ مِنْ أُمَّتِكَ الْأَمَانَ مِنْ بَلَّتِي وَ الْإِسْتِجَابَةَ لِدَعْوَتِهِ فَلْيَقُلْ حِينَ يَسْمَعُ تَأْذِينَ الْمَغْرِبِ يَا مُسَلِّطَ نَقْمِهِ عَلَى أَعْدَائِهِ بِالْحُذْلَانِ لَهُمْ فِي الدُّنْيَا وَالْعَذَابَ لَهُمْ فِي الْآخِرَةِ**

(The book) 'Al Balad Al Ameen' –

'In the secret supplication, "O Muhammad<sup>-saww</sup>! One from your<sup>-saww</sup> community wants the safety from My<sup>-azwj</sup> afflictions and the Answer to his supplication, let him say when he hears Azaan of Al-Maghrib, 'O Prevaler of His<sup>-azwj</sup> Punishment upon His<sup>-azwj</sup> enemies with the abandoning for them in the world and the Punishment for them in the Hereafter!

و يَا مُوسِعًا عَلَى أَوْلِيَائِهِ بِعِصْمَتِهِ إِيَّاهُمْ فِي الدُّنْيَا وَ حُسْنِ عَائِدَتِهِ وَ يَا شَدِيدَ النَّكَالِ بِالْإِنْتِقَامِ وَ يَا حَسَنَ الْمُجَازَاةِ بِالْقَوَابِ يَا بَارِيَّ خَلْقِ الْجَنَّةِ وَ النَّارِ وَ مُلْزِمِ أَهْلِيهِمَا عَمَلَهُمَا وَ الْعَالَمِ بِمَنْ يَصِيرُ إِلَى جَنَّتِهِ وَ نَارِهِ يَا هَادِي

And O Expander upon His<sup>-azwj</sup> friend with His<sup>-azwj</sup> Protection for them in the world, and goodness of His<sup>-azwj</sup> Consolation! And O Who is severe of the Punishment with the Vengeance! O Who is excellent of the Fulfilment with the Rewards! O Creator of the creation of Paradise and the Fire, and Necessitating its people with their deeds, and the Knower of the ones coming to His<sup>-azwj</sup> Paradise and His<sup>-azwj</sup> Fire!

يَا مُضِلُّ يَا كَافِي يَا مُعَافِي يَا مُعَاقِبُ اهْدِنِي بِهَذَاكَ وَ عَافِنِي بِمُعَافَاتِكَ مِنْ سُكْنَى جَهَنَّمَ مَعَ الشَّيَاطِينِ وَ ارْحَمْنِي فَإِنَّكَ إِنْ لَمْ تَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ أَعِدْنِي مِنَ الْخُسْرَانِ بِدُخُولِ النَّارِ وَ جِزْمَانِ الْجَنَّةِ بِحَقِّي لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْفَضْلِ الْعَظِيمِ-

O One Who lets to stray, O Sufficer, O Pardoner, O Punisher! Guide me with Your<sup>-azwj</sup> Guidance and Pardon me with Your<sup>-azwj</sup> Pardon from my dwelling be in Hell with the Satans<sup>-la</sup> and Mercy me, for if You<sup>-azwj</sup> don't me I would be from the losers. Shelter me from the loos of entering the Fire and being deprived of the Paradise by the right of (the phrase) 'There is no god except You<sup>-azwj</sup>, O One<sup>-azwj</sup> with the Mighty Grace!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ تَعَمَّدَتْهُ فِي ذَلِكَ الْمَقَامِ الَّذِي يَقُولُ فِيهِ بِرَحْمَتِي.

When he says that, I<sup>-azwj</sup> Cover him with My<sup>-azwj</sup> Mercy in that place in which he says it!"<sup>283</sup>

17- **الْمَجَازَاتِ النَّبَوِيَّةِ، قَالَ ص وَ قَدْ سَمِعَ مُؤَدِّنًا يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ صَدَقَكَ كُلُّ رَطْبٍ وَ يَابِسٍ.**

(The book) 'Al Majazaat Al Nabawiya' –

'He<sup>-saww</sup> said, and he<sup>-saww</sup> had heard A Muezzin saying, 'I testify there is no god except Allah<sup>-azwj</sup>': 'You are ratified by every wet and dry (thing)'.<sup>284</sup>

<sup>283</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 16

<sup>284</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 36 H 17

باب 37 وصف الصلاة من فاتحتها إلى خاتمتها و جعل أحكامها و واجباتها و سننها

## CHAPTER 37 – DESCRIPTION OF THE SALAT FROM ITS BEGINNING TO ITS END, AND A SUMMARY OF ITS RULINGS, AND ITS OBLIGATIONS AND ITS SUNNAH

1- مجالس الصدوق، عن أبيه عن علي بن إبراهيم عن حماد بن عيسى قال: قال لي أبو عبد الله ع يوماً تحسب أن تصلّي يا حماد

(The book) 'Majaalis' of Al Sadouq – from his father, from Ali Bin Ibrahim, from his father, from Hammad Bin Isa who said,

'Abu Abdullah<sup>-asws</sup> said to me one day, 'Are you good at praying Salat, O Hammad?'

قَالَ فُقُلْتُ يَا سَيِّدِي أَنَا أَخْفِظُ كِتَابَ حَرِيْزٍ فِي الصَّلَاةِ

He (the narrator) said, 'I said, 'O my Chief! I have memorised the book of Hareyz regarding the Salat'.

قَالَ فَقَالَ لَا عَلَيْكَ فَمُ صَلِّ

He (the narrator) said, 'He<sup>-asws</sup> said: 'Stand and pray!'

قَالَ فَعُمْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهًا إِلَى الْقِبْلَةِ فَاسْتَفْتَحْتُ الصَّلَاةَ وَ رَكَعْتُ وَ سَجَدْتُ فَقَالَ يَا حَمَادُ لَا تُحْسِنُ أَنْ تُصَلِّيَ مَا أَقْبَحَ بِالرَّجُلِ أَنْ يَأْتِيَ عَلَيْهِ سِتُّونَ سَنَةً أَوْ سَبْعُونَ سَنَةً فَمَا يُقِيمُ صَلَاةً وَاحِدَةً بِحُدُودِهَا تَامَةً

He (the narrator) said, 'I stood in front of him<sup>-asws</sup> diverting towards the Qiblah. I lightened the Salat and a Cycle and performed Sajdah. He<sup>-asws</sup> said: 'O Hammad! You are not good at praying Salat! How ugly it is with the man if sixty or seventy years come to him, and he has not establish even one Salat with its complete limits!'

قَالَ حَمَادُ فَأَصَابَنِي فِي نَفْسِي الدُّلُّ فُقُلْتُ جُعِلْتُ فِدَاكَ فَعَلِمَنِي الصَّلَاةَ

Hammad said, 'The disgrace hit me in my soul, so I said, 'May I be sacrificed for you<sup>-asws</sup>! Teach me the Salat!'

فَقَامَ أَبُو عَبْدِ اللَّهِ ع مُسْتَقْبِلَ الْقِبْلَةِ مُنْتَصِبًا فَأَرْسَلَ يَدَيْهِ جَمِيعًا عَلَى فَعْدَيْهِ قَدْ صَمَّ أَصَابِعُهُ وَ قَرَّبَ بَيْنَ قَدَمَيْهِ حَتَّى كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثِ أَصَابِعٍ مُفْرَجَاتٍ وَ اسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعًا الْقِبْلَةَ لَمْ يُحْرِفْهُمَا عَنِ الْقِبْلَةِ بِخُشُوعٍ وَ اسْتِكَانَةٍ وَ قَالَ اللَّهُ أَكْبَرُ

Abu Abdullah<sup>-asws</sup> stood up. He<sup>-asws</sup> faced the Qiblah erect and let his<sup>-asws</sup> hands hang loose entirely upon his<sup>-asws</sup> things, having joined his fingers and drew closer between his<sup>-asws</sup> feet to the extent there was (a distance of) three fingers spaced out between them, and he<sup>-asws</sup> face the Qiblah with toes of his legs entirely, not diverting them away from the Qiblah, with fearfulness and submissiveness, and he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Greatest!'



ثُمَّ قَرَأَ الْحَمْدَ بِتَرْبِيلٍ وَ قُلْنَ هُوَ اللَّهُ أَحَدٌ ثُمَّ صَبَرَ هُنَيْفَةً بِقَدْرِ مَا تَنَفَّسَ وَ هُوَ قَائِمٌ ثُمَّ قَالَ اللَّهُ أَكْبَرُ وَ هُوَ قَائِمٌ

Then he<sup>-asws</sup> recited (Surah) Al Hamd, and (Surah) Al Tawheed, then he<sup>-asws</sup> was patient a while a measurement of what one breathes, and he<sup>-asws</sup> was standing. Then he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Greatest!', while he<sup>-asws</sup> was standing.

ثُمَّ رَفَعَ وَ مَلَأَ كَفَيْهِ مِنْ رُكْبَتَيْهِ مُتَفَرِّجَاتٍ وَ رَدَّ رُكْبَتَهُ إِلَى خَلْفِ حَتَّى اسْتَوَى طَهْرُهُ حَتَّى لَوْ صَبَّ عَلَيْهِ قَطْرَةٌ مِنْ مَاءٍ أَوْ دُهْنٍ لَمْ تَزُلْ لِاسْتِوَاءِ طَهْرِهِ وَ مَدَّ عُنُقَهُ وَ عَمَّضَ عَيْنَيْهِ

Then he<sup>-asws</sup> performed Ruk'u and filled his<sup>-asws</sup> palms with his<sup>-asws</sup> knees, spaced out fingers, and he<sup>-asws</sup> returned his<sup>-asws</sup> to the back until his<sup>-asws</sup> back was even to the extent if a drop of water would have been poured upon it, or oil, it would not have moved due to the straightness of his<sup>-asws</sup> back, and he<sup>-asws</sup> neck and closed his<sup>-asws</sup> eyes.

ثُمَّ سَبَّحَ ثَلَاثًا بِتَرْبِيلٍ فَقَالَ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

Then he<sup>-asws</sup> glorified (Allah<sup>-azwj</sup>) thrice with gradualness. He<sup>-asws</sup> said: 'Glorious is my<sup>-asws</sup> Lord<sup>-azwj</sup> the Magnificent, and by His<sup>-azwj</sup> Praise!'

ثُمَّ اسْتَوَى قَائِمًا فَلَمَّا اسْتَمَكَنَ مِنَ الْقِيَامِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Then he<sup>-asws</sup> stood standing straight. When he<sup>-asws</sup> was enabled from the standing, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> Listens to the one who praises Him<sup>-azwj</sup>!'

ثُمَّ كَبَّرَ وَ هُوَ قَائِمٌ وَ رَفَعَ يَدَيْهِ جِوَالٍ وَجْهَهُ ثُمَّ سَجَدَ وَ وَضَعَ كَفَيْهِ مَضْمُومَتِي الْأَصَابِعِ بَيْنَ رُكْبَتَيْهِ جِوَالٍ وَجْهَهُ

Then he<sup>-asws</sup> exclaimed Takbeer while he<sup>-asws</sup> was standing while he<sup>-asws</sup> raised his<sup>-asws</sup> hands parallel to his<sup>-asws</sup> face. Then he<sup>-asws</sup> performed Sajdah and placed his<sup>-asws</sup> palms with joined fingers between his<sup>-asws</sup> between his<sup>-asws</sup> knees parallel to his<sup>-asws</sup> face.

فَقَالَ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ وَ لَمْ يَضَعْ شَيْئًا مِنْ بَدَنِهِ عَلَى شَيْءٍ وَ سَجَدَ عَلَى ثَمَانِيَةِ أَعْظُمِ الْجَبْهَةِ وَ الْكُفَيْنِ وَ عَيْنِي الرَّكْبَتَيْنِ وَ أَنْامِلِ إِهْطَامِي الرَّجْلَيْنِ فَهَذِهِ السَّبْعَةُ فَرَضٌ وَ وَضِعُ الْأَنْفِ عَلَى الْأَرْضِ سُنَّةٌ وَ هُوَ الْإِزْعَامُ

He<sup>-asws</sup> said: 'Glorious is my<sup>-asws</sup> Lord<sup>-azwj</sup> the Exalted, and by His<sup>-azwj</sup> Praise' – three times, and he<sup>-asws</sup> did not place anything from his<sup>-asws</sup> body upon anything, and he<sup>-asws</sup> performed Sajdah upon eight – bone of the forehead, and the two palms, and centre of the two knees, and nails of two big toes of the legs. So these are seven obligated, and placing the nose upon the ground is Sunnah, and it is the breaking of the pride.

ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَلَمَّا اسْتَوَى جَالِسًا قَالَ اللَّهُ أَكْبَرُ

Then he<sup>-asws</sup> raised his<sup>-asws</sup> head from the Sajdah. When he<sup>-asws</sup> was seated upright he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Greatest!'

ثُمَّ قَعَدَ عَلَى جَانِبِهِ الْأَيْسَرِ قَدْ وَضَعَ ظَاهِرَ قَدَمِهِ الْبَيْمَى عَلَى بَاطِنِ قَدَمِهِ الْأَيْسَرِ وَ قَالَ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَنْتُوبُ إِلَيْهِ

Then he<sup>-asws</sup> sat upon his<sup>-asws</sup> right side, having placed the outside of his<sup>-asws</sup> right foot upon the inside of his<sup>-asws</sup> left foot, and he<sup>-asws</sup> said: 'I<sup>-asws</sup> seek Forgiveness of Allah<sup>-azwj</sup> my<sup>-asws</sup> Lord<sup>-azwj</sup> and I<sup>-asws</sup> repent to Him<sup>-azwj</sup>!'

ثُمَّ كَبَّرَ وَ هُوَ جَالِسٌ وَ سَجَدَ السَّجْدَةَ الثَّانِيَةَ وَ قَالَ كَمَا قَالَ فِي الْأُولَى وَ لَمْ يَسْتَعِنْ بِشَيْءٍ مِنْ جَسَدِهِ عَلَى شَيْءٍ فِي رُكُوعٍ وَ لَا سُجُودٍ كَانَ مُجْتَبِحاً وَ لَمْ يَضَعْ ذِرَاعَيْهِ عَلَى الْأَرْضِ

Then he<sup>-asws</sup> exclaimed Takbeer while he<sup>-asws</sup> was seated and he<sup>-asws</sup> performed the second Sajdah and said like what he<sup>-asws</sup> had said during the first, and he<sup>-asws</sup> did not assist with anything from his<sup>-asws</sup> body upon anything, neither from a Ruk'u nor Sajdah. He<sup>-asws</sup> had winged (with the hands) and did not place his<sup>-asws</sup> arms upon the ground.

فَصَلَّى رَكَعَتَيْنِ عَلَى هَذَا ثُمَّ قَالَ يَا حَمَّادُ هَكَذَا صَلِّ وَ لَا تَلْتَفِتْ وَ لَا تَعْبَثْ بِيَدَيْكَ وَ أَصَابِعِكَ وَ لَا تَبْزُقْ عَنْ يَمِينِكَ وَ لَا عَنْ يَسَارِكَ وَ لَا بَيْنَ يَدَيْكَ.

He<sup>-asws</sup> prayed two Cycles upon this, then said: 'O Hammad! Pray like this and neither turn around, nor play around with your hands and your fingers, nor spit upon your right, nor on your left, nor in front of you'.<sup>285</sup>

كِتَابُ الْعَلِيِّ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ حَمَّادٍ مِثْلَهُ وَ زَادَ بَعْدَ قَوْلِهِ فَصَلَّى رَكَعَتَيْنِ عَلَى هَذَا وَ يَدَاهُ مَضْمُومَتَا الْأَصَابِعِ وَ هُوَ جَالِسٌ فِي التَّشَهُدِ فَلَمَّا فَرَغَ مِنَ التَّشَهُدِ سَلَّمَ فَقَالَ يَا حَمَّادُ إِلَى آخِرِ الْحَبْرِ.

'Kitab Al Ilal' of Muhammad Bin Ali Bin Ibrahim Bin Hashim, from his father, from his grandfather, from Hammad

'Similar to it, and there is an increase after his<sup>-asws</sup> words, 'He prayed two Cycles Salat upon this, and his<sup>-asws</sup> hands were of joined fingers while he<sup>-asws</sup> was seated in Tashahhud. When he<sup>-asws</sup> was free from the Tashahhud, he performed Salaam. He<sup>-asws</sup> said: 'O Hammad!' – up to end of the Hadeeth'.<sup>286</sup>

تَبْيِينٌ وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ حَفِظَ الْوُفُوفَ وَ بَيَّنَّ الْحُرُوفَ.

Clarification (Ahadeeth only) – And from Amir Al-Momineen<sup>-asws</sup>, he<sup>-asws</sup> had preserved the pauses and announced the letters''.

رَوَايَةُ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع الْمُشْتَمِلَةَ عَلَى أَنَّ أَبِيَّ بْنَ كَعْبٍ قَالَ: كَانَتْ لِرَسُولِ اللَّهِ ص سَكَّتَانِ إِذَا فَرَغَ مِنْ أَمِّ الْقُرْآنِ وَ إِذَا فَرَغَ مِنَ السُّورَةِ.

A reported by Is'haq Bin Ammar, from Al-Sadiq<sup>-asws</sup>, inclusive upon that Ubayy Bin Ka'ab said, 'There were two silences for Rasool-Allah<sup>-saww</sup> – when he<sup>-saww</sup> was free from mother of the Quran (Surah Al Fatiha), and when he<sup>-saww</sup> was free from the Chapter''.

قال ابن الجنيد روى سمرة و أبي بن كعب عن النبي ص أن السكنة الأولى بعد تكبيرة الافتتاح و الثانية بعد الحمد.

<sup>285</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 1 a

<sup>286</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 1 b

*Ibn Al Juneyd said, 'It is reported by Samrah and Ubayy Bin Ka'ab, from the Prophet<sup>-saww</sup>: 'The first silence is after the opening Takbeer, and the second is after (Surah) Al Hamd''.*

و فِي الْكَافِي بِإِسْنَادِهِ إِلَى الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ إِذَا أَهْوَى سَاجِدًا انْتَكَبَ وَ هُوَ يُكَبِّرُ.

*And in 'Al Kafi' – by his chain to Al Moalla Bin Khuneys, from Abu Abdullah<sup>-asws</sup> having said: 'Whenever Ali Bin Al-Husayn<sup>-asws</sup> swooped into Sajdah, he<sup>-asws</sup> was fall down while exclaiming Takbeer''.*

الْبَاقِرُ ع فِي صَحِيحَةِ زُرَّارَةَ وَ ابْنِ أَبِي بَدْيَةَ تَضَعُهُمَا عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعُهُمَا مَعًا.

*Al-Baqir<sup>-asws</sup> (said) in 'Saheeh' (correct Hadeeth) by Zurara: 'And begin with your hands placing them upon the ground before your knees, placing them together''.*

رَوَى عَنْ عَلِيٍّ ع لَا يُجْزِي صَلَاةً لَا يُصِيبُ الْأَنْفَ مَا يُصِيبُ الْجَبِيئُ.

*It is reported from Ali<sup>-asws</sup>: 'A Salat does not suffice, (if) the nose does not hit (the ground) what the forehead hits''.*

وَ قَدْ رَوَى الشَّيْخُ فِي الْمُؤْتَقَى عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَفْعَلْ بَيْنَ السَّجْدَتَيْنِ إِفْعَاءً.

*And it is reported by the Sheykh in 'Al-Muwassiq' (trusted Hadeeth) from Abu Baseer, from Abu Abdullah<sup>-asws</sup> having said: 'Do not sit between the two Sajdah a sitting''.*

رَوَاهُ زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع مِنْ أَنَّ رَسُولَ اللَّهِ ص صَلَّى رُكْعَتَيْنِ وَ قَرَأَ فِي كُلِّ مِنْهُمَا قُلْ هُوَ اللَّهُ أَحَدٌ.

*It is reported by Zurara, from Abu Ja'far<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> prayed two Cycles Salat and he<sup>-saww</sup> recited in each of the two Surah Al Tawheed''.*

وَ فِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ الرَّجُلُ يَكُونُ فِي الْمَسْجِدِ فِي صَلَاةٍ فَيُرِيدُ أَنْ يَبْزُقَ فَقَالَ عَنْ يَسَارِهِ وَ إِنْ كَانَ فِي غَيْرِ صَلَاةٍ فَلَا يَبْزُقُ حِدَاءَ الْقِبْلَةِ وَ يَبْزُقُ عَنْ يَمِينِهِ وَ يَسَارِهِ.

*And in a report by Abdullah Bin Sinan, from Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'The man happens to be in Salat in the Masjid, and he wants to spit'. He<sup>-asws</sup> said: 'On his left, and if he were to be in other than Salat, he should not spit facing the Qiblah, and he can spit on his right and his left'.*

وَ فِي حَبْرٍ طَلْحَةَ بْنِ زَيْدٍ عَنْهُ ع لَا يَبْزُقَنَّ أَحَدُكُمْ فِي الصَّلَاةِ قِبَلَ وَجْهِهِ وَ لَا عَنْ يَمِينِهِ وَ لَيْبِزُقَ عَنْ يَسَارِهِ وَ تَحْتَ قَدَمِهِ الْبَيْسَرَى.

*And in a Hadeeth by Talha Bin Zayd, from him<sup>-asws</sup>: 'Not one of you should spit during the Salat in front of his face, nor on his right, and let him spit on his left and beneath his left foot''.*

2- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلُونِيٍّ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: عَلَيْكَ بِالْإِقْبَالِ عَلَى صَلَاتِكَ فَإِنَّمَا يُحْسَبُ لَكَ مِنْهَا مَا أَقْبَلْتَ عَلَيْهِ مِنْهَا بِقَلْبِكَ وَ لَا تَعْبَثَ فِيهَا بِيَدَيْكَ وَ لَا بِرَأْسِكَ وَ لَا بِلِحْيَتِكَ وَ لَا تُحَدِّثْ نَفْسَكَ وَ لَا تَتَنَاءَبَ وَ لَا تَتَمَطَّ وَ لَا تُكْفِرْ فَإِنَّمَا يَفْعَلُ ذَلِكَ الْمَجْسُوسُ وَ لَا تَقُولَنَّ إِذَا فَرَعْتَ مِنْ قِرَاءَتِكَ آمِينَ فَإِنْ شِئْتَ فَلْتِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(The book) 'Al Ilal' – from Muhammad Bin Ali Majaylawiya, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Upon you is with concentrating upon your Salat. But rather, it will be calculated for you from it what you had concentrated upon from it with your heart, and neither play around in it with your hands, nor with your head, nor with your beard, nor discuss with yourself, nor yawn, nor stretch, nor do 'Takfeer' (placing right hand upon the left), for rather the Magian do that, and when you are free from your recitation, do not be saying, 'Ameen'. If you like, you can say, 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' 'The Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds''.

وَقَالَ لَا تَلْتَمَّمْ وَلَا تَحْتَفِزْ وَلَا تُفْعِ عَلَى قَدَمَيْكَ وَلَا تُفْتَرِشْ ذِرَاعَيْكَ وَلَا تُفْرِقِ أَصَابِعَكَ فَإِنَّ ذَلِكَ كُلَّهُ نُقْصَانٌ فِي الصَّلَاةِ

And he<sup>-asws</sup> said, 'Neither fumble, nor groom, nor fall upon your feet, nor spread your arms, nor separate your fingers, for all of that is a reduction in the Salat'.

وَقَالَ لَا تُفْعِ إِلَى الصَّلَاةِ مُتَكَاسِبًا وَلَا مُتَنَاعِسًا وَلَا مُتَنَاقِلًا فَإِنَّهَا مِنْ خِلَالِ الْبِقَاعِ وَقَدْ نَهَى اللَّهُ عَزَّ وَجَلَّ الْمُؤْمِنِينَ أَنْ يَفُومُوا إِلَى الصَّلَاةِ وَهُمْ سُكَارَى يَعْنِي مِنَ النَّوْمِ وَقَالَ لِلْمُنَافِقِينَ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاؤُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا.

And he<sup>-asws</sup> said: 'Neither stand to the Salat lazily, nor drowsily, nor sluggishly, for these are traits of hypocrisy, and Allah<sup>-azwj</sup> Mighty and Majestic has Prohibited the Momineen to be standing to the Salat while they are intoxicated, meaning from the sleep, and He<sup>-azwj</sup> Said to the hypocrites: **The hypocrites are seeking to deceive Allah and He is Deceiving them, and when they are standing to the Salat, they are standing sluggishly, showing off to the people, and they are not mentioning Allah except a little [4:142]**'<sup>287</sup>.

توضيح عن النبي ص إذا تشاءب أحدكم في الصلاة فليكظم ما استطاع ولا يقل ها فيما ذلكم من الشيطان يضحك منه.

Clarification (Hadeeth only) – From the Prophet<sup>-saww</sup>: 'Whenever one of you yawns in the Salat, let him swallow whatever he is able, and do not say, 'Ha!', for rather that is from the Satan<sup>-la</sup> laughing from it''.

الشيخ في الحسن عن الحلبي عن أبي عبد الله ع قال: سألت عن الرجل يتشاءب في الصلاة ويمطى قال هو من الشيطان ولن تملكه.

The Sheykh, in 'Al-Hasan' (good Hadeeth), from Al-Halby, from Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the man yawning in the Salat and stretching. He<sup>-asws</sup> said: 'It is from the Satan<sup>-la</sup>, and you will never (be able to) control it''.

حديث علي ع إذا صلت المرأة فلتحتفز إذا جلست وإذا سجدت ولا تحوي.

Hadeeth of Ali<sup>-asws</sup>: 'When a woman prays Salat, let her place her right hand upon the left when she is seated and when she performs Sajdah, and she should not swoop (i.e., converge the hands and gather)'.

رُويَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ: اغْتَدِلُوا فِي السُّجُودِ وَلَا تَسْجُدُوا أَحَدَكُمْ وَهُوَ بَاسِطٌ ذِرَاعَيْهِ عَلَى الْأَرْضِ.

*It is reported from the Prophet<sup>-saww</sup> having said: 'Be even in the Sajdah, and not one of you should do Sajdah and he spreads his arms upon the ground'.*

3- فَفِيهِ الرِّضَا، قَالَ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَدْتَ أَنْ تَقُومَ إِلَى الصَّلَاةِ فَلَا تَقُمْ إِلَيْهَا مُتَكَاسِلًا وَلَا مُتَنَاعِسًا وَلَا مُسْتَعْجَلًا وَلَا مُتَأَلِّهًا وَلَا لَكِنَّ تَأْتِيهَا عَلَى السُّكُونِ وَالْوَقَارِ وَالتَّوَدُّةِ وَعَلَيْكَ الْحُشُوعُ وَالْحُضُوعُ مُتَوَاضِعًا لِلَّهِ عَزَّ وَجَلَّ مُتَحَاشِعًا عَلَيْكَ خَشْيَةَ [الْحُشْيَةِ] وَسِيمَاءَ الْخَوْفِ رَاجِعًا حَافِيًا بِالطَّمَأْنِينَةِ عَلَى الْوَجَلِ وَالْحَذَرِ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – He<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: 'When you intend to stand to the Salat, neither stand to it lazily, nor drowsily, nor hastily, nor playfully, but come to it upon the calmness, and the dignity, and the deliberateness, and upon you is the fearfulness and the humility, humbling to Allah<sup>-azwj</sup> Mighty and Majestic fearfully. Upon you is the fearfulness, and markings of fear, hoping, fearing with the reassurance upon the palpitation and the cautiousness.

فَقِفْ بَيْنَ يَدَيْهِ كَالْعَبْدِ الْأَبِيحِ الْمُذْنِبِ بَيْنَ يَدَيْ مَوْلَاهُ فَصَفَّ قَدَمَيْكَ وَانصَبْ نَفْسَكَ وَلَا تَلْتَفِتْ يَمِينًا وَشِمَالًا وَتَحَسَّبْ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تُكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ

Stand in front of him like the absconded slave, the sinner (offended standing) in front of his master. Row your feet and install yourself, and neither turn right nor left, and reckon as if you are seeing Him<sup>-azwj</sup> (through the eyes of your heart as eyes cannot see Him<sup>-azwj</sup>). If you do not happen to see Him<sup>-azwj</sup>, then He<sup>-azwj</sup> does See you.

وَلَا تَعْبَثُ بِلِحْيَتِكَ وَلَا بِشَيْءٍ مِنْ جَوَارِحِكَ وَلَا تُفْرِغُ أَصَابِعَكَ وَلَا تَلْخُكُ بَدَنَكَ وَلَا تُلَوِّعُ بِأَنْفِكَ وَلَا يَثُوبِكَ وَلَا تُصَلِّيَ وَأَنْتَ مُتَلَيِّمٌ وَلَا يَجُوزُ لِلنِّسَاءِ الصَّلَاةَ وَهُنَّ مُتَنَقِّبَاتٌ

And neither play with your beard nor with anything from your limbs, nor separate your fingers, nor scratch your body, nor rub your nose, nor your clothes, nor pray Salat while you are veiled, and it is not allowed for the women to pray the Salat while they are veiled (Niqaab).

وَيَكُونُ بَصْرُكَ فِي مَوْضِعِ سُجُودِكَ مَا دُمْتَ قَائِمًا وَأَطْهَرُ عَلَيْكَ الْجُرْعُ وَالْهَلَعُ وَالْخَوْفُ وَارْتَعَبْتَ مَعَ ذَلِكَ إِلَى اللَّهِ عَزَّ وَجَلَّ وَلَا تَتَّكُ مَرَّةً عَلَى رِجْلِكَ وَمَرَّةً عَلَى الْأُخْرَى وَتُصَلِّيَ صَلَاةَ مَوْدِعٍ تَرَى أَنَّكَ لَا تُصَلِّيَ أَبَدًا

And your eyes should be in the place of your Sajdah for as long as you are standing, and reveal the alarm, and the nervousness, and the fear upon you, and along with that, be desirous to Allah<sup>-azwj</sup> Mighty and Majestic, and do not lean at times upon your (one) leg and at times upon the other, and you should pray the farewell salat, viewing that you will not be pray (after it) at all.

وَاعْلَمْ أَنَّكَ بَيْنَ يَدَيْ الْجَبَّارِ وَلَا تَعْبَثُ بِشَيْءٍ مِنَ الْأَشْيَاءِ وَلَا تُحَدِّثْ لِنَفْسِكَ وَأَفْرِغْ قَلْبَكَ وَلْيَكُنْ شِعْلُكَ فِي صَلَاتِكَ وَأَرْسِلْ يَدَيْكَ أَلْصِقَهُمَا بِفَخْدَيْكَ

And know, you are in front of the Subduer, and do not play with anything from the things, nor discuss to yourself, and free your heart, and let your pre-occupation be in your Salat, and let loose your hands adhering them with your thighs.

فَإِذَا افْتَتَحْتَ الصَّلَاةَ فَكَبِّرْ وَ ارْفَعْ يَدَيْكَ بِجِدَاءِ أُذُنَيْكَ وَ لَا تُجَاوِزْ بِإِصْبَافِيكَ حِدَاءَ أُذُنَيْكَ وَ لَا تَرْفَعْ يَدَيْكَ بِالِدُّعَاءِ فِي الْمَكْتُوبَةِ حَتَّى تُجَاوِزَ بِهَيَا رَأْسِكَ وَ لَا تَأْسَ بِذَلِكَ فِي النَّافِلَةِ وَ الْوُتْرِ

When you begin the Salat, exclaim Takbeer and raise your hands parallel to your ears, and do not exceed with your thumbs parallel of your ears, and do not raise your hands with the supplication in the Prescribed (obligatory Salat) until you exceed your head with them, and there is no problem with that in the optional Salat and Al-Witr Salat.

فَإِذَا رَكَعْتَ فَأَلْقِمِ رُكْبَتَيْكَ بِرَاخَتَيْكَ وَ تُفْرِجْ بَيْنَ أَصَابِعِكَ وَ افِضْ عَلَيْهِمَا وَ إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ فَانصِبْ قَائِمًا حَتَّى تَرْجِعَ مَفَاصِلُكَ كُلُّهَا إِلَى الْمَكَانِ

When you perform Ruk'u, then 'Swallow' (fill) your knees with your palms and separate between your fingers and grab upon them; and when you raise your head from the Ruk'u, stand straight until all your joints return to their places.

ثُمَّ اسْجُدْ وَ ضَعْ جَبِينَكَ عَلَى الْأَرْضِ وَ ارْزَعْ عَلَى رَاخَتَيْكَ وَ اضْمُمْ أَصَابِعَكَ وَ ضَعْهُمَا مُسْتَقْبِلَ الْقِبْلَةِ وَ إِذَا جَلَسْتَ فَلَا تَجْلِسْ عَلَى يَمِينِكَ وَ لَكِنْ انصِبْ يَمِينَكَ وَ افْعُدْ عَلَى أَلْيَتَيْكَ وَ لَا تَضَعْ يَدَكَ بَعْضُهُ عَلَى بَعْضٍ لَكِنْ أَرْسَلُهُمَا إِزْسَالًا فَإِنَّ ذَلِكَ تَكْفِيرٌ أَهْلِ الْكِتَابِ

Then perform Sajdah and place your forehead upon the ground and bend your palm and press your fingers and place them facing the Qiblah; and when you are seated, do not sit upon your right, but erect your right side and sit upon your bottom (on the ground), and do not place your hands upon each other, but let them hang looses, for that is 'Takfeer' of people of the Book.

وَ لَا تَتَمَطَّ فِي صَلَاتِكَ وَ لَا تَتَحَسَّأَ وَ امْنَعُهُمَا بِجُهْدِكَ وَ طَاقَتِكَ فَإِذَا عَطَسْتَ فَعَلِ الْحَمْدُ لِلَّهِ وَ لَا تَطَأْ مَوْضِعَ سُجُودِكَ وَ لَا تَتَقَدَّمَ مَرَّةً وَ لَا تَتَأَخَّرَ أُخْرَى وَ لَا تُصَلِّ وَ بِكَ شَيْءٌ مِنَ الْأَخْبَثَيْنِ وَ إِنْ كُنْتَ فِي الصَّلَاةِ فَوَجِدْتَ عَمْرًا فَانصَرِفْ إِلَّا أَنْ يَكُونَ شَيْئًا تَصْبِرُ عَلَيْهِ مِنْ غَيْرِ إِضْرَارٍ بِالصَّلَاةِ

And neither stretch during your Salat nor belch, and prevent these with your efforts and your strength. If you sneeze, then say, 'The Praise is for Allah<sup>-azwj</sup>', and do not tread the place of your Sajdah, nor place (your feet) ahead at times nor behind at times, and do not pray while there is something with you from the two wickedness(es) (urine and faeces), and if you were in the Salat and find pressure (to urinate or defecate), then leave, except if it happens to be something you can be patient upon, from without restlessness with the Salat.

وَ أَقْبِلْ عَلَى اللَّهِ بِجَمِيعِ الْقَلْبِ وَ يُوَجِّهَكَ حَتَّى يُقْبَلَ اللَّهُ عَلَيْكَ وَ أَسْبِغِ الوُضُوءَ وَ عَمِّرْ جَبِينَكَ فِي التُّرَابِ وَ إِذَا أَقْبَلْتَ عَلَى صَلَاتِكَ أَقْبَلَ اللَّهُ عَلَيْكَ وَيُوَجِّهَهُ وَ إِذَا أَعْرَضْتَ أَعْرَضَ اللَّهُ عَنْكَ

And concentrate with entirety of the heart and with your attention until Allah<sup>-azwj</sup> Turns to you, and perfect the Wud'u, and press your forehead in the soil; and when you concentrate upon your Salat, Allah<sup>-azwj</sup> will Turn to you with His<sup>-azwj</sup> Face, and when you turn away, Allah<sup>-azwj</sup> will Turn away from you'.

وَأَزْوِي عَنِ الْعَالِمِ عَ أَنَّهُ قَالَ رُبَّمَا لَمْ يُرْفَعِ مِنَ الصَّلَاةِ إِلَّا النِّصْفُ أَوْ الثُّلُثُ وَ السُّدُسُ عَلَى قَدْرِ إِقْبَالِ الْعَبْدِ عَلَى صَلَاتِهِ وَ رُبَّمَا لَا يُرْفَعُ مِنْهَا شَيْءٌ يُرَدُّ فِي وَجْهِهِ كَمَا يُرَدُّ الثُّوبُ الْحُلْقِيُّ وَ تُنَادِي ضَيِّعَتِي ضَيِّعَكَ اللَّهُ كَمَا ضَيِّعَتِي وَ لَا يُعْطِي اللَّهُ الْقَلْبَ الْغَافِلَ شَيْئاً

And it is reported from the Scholar<sup>-asws</sup> having said: ‘Something nothing is raised from the Salat except the half, or the third, or the sixth, based upon concentration of the servant upon his Salat, and sometimes nothing from it is raised, being rejected in his face just as the rotten cloth is rejected, and it calls out: ‘You have wasted me, may Allah<sup>-azwj</sup> Waste you like what you wasted me!’ and Allah<sup>-azwj</sup> does not Give anything to the heedless heart’.

وَ رُوِيَ إِذَا دَخَلَ الْعَبْدُ فِي الصَّلَاةِ لَمْ يَزَلِ اللَّهُ يَنْظُرُ إِلَيْهِ حَتَّى يُفْرَغَ مِنْهَا

And it is reported, ‘When the servant enters into the Salat, Allah<sup>-azwj</sup> does not cease Looking at him until he is free from it’.

وَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا أَحْرَمَ الْعَبْدُ فِي صَلَاتِهِ أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ وَ يُوَكَّلُ بِهِ مَلَكاً يَلْتَقِطُ الْقُرْآنَ مِنْ فِيهِ التَّقَاطُطَ فَإِنْ أَعْرَضَ اللَّهُ عَنْهُ وَ وَكَلَهُ إِلَى الْمَلِكِ

And Abu Abdullah<sup>-asws</sup> said: ‘When the servant dedicates in his Salat, Allah<sup>-azwj</sup> Turns to him with His<sup>-azwj</sup> Face and Allocates an Angel with him swallowing (preserving) the Quran (recitation) from his mouth with a swallowing (preserving). If he turns away, Allah<sup>-azwj</sup> Turns away from him and Allocates him to the Angel.

فَإِذَا زَالَتِ الشَّمْسُ فَصَلِّ ثَمَانِ رَكَعَاتٍ مِنْهَا رَكَعَتَانِ بِفَاتِحَةٍ وَ قَالَ هُوَ اللَّهُ أَحَدٌ وَ الثَّانِيَةُ بِفَاتِحَةٍ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ سِتُّ رَكَعَاتٍ بِمَا أَحْبَبْتَ مِنَ الْقُرْآنِ ثُمَّ أَقِمِ إِنْ شِئْتَ جَمْعَتَ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ وَ إِنْ شِئْتَ فَرَقَّتْ بَرَكَعَتَيْنِ مِنْهَا

When the sun declines, then pray eight Cycles Salat – two of these with (Surah) Al-Fatiha and (Surah) Al-Tawheed, and the second (cycle) with (Surah) Al-Kafiroun’, and six (Cycles) with whatever you like to from the Quran. Then proclaim Iqama if you like, combining between the Azaan and the Iqama, and if you like, then pray two Cycles from it.

ثُمَّ افْتَتِحِ الصَّلَاةَ وَ ارْفَعْ يَدَيْكَ وَ لَا تُجَاوِزْ بِهِمَا وَجْهَكَ وَ ابْسُطْهُمَا بَسْطاً ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ تَقُولُ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الْمُبِينُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّهُ لَا يَعْفُرُ الذُّنُوبَ إِلَّا أَنْتَ

Then begin the Salat and raise your hands, and do not exceed your face with them and spread them a spreading, then exclaim three Takbeers, then say, ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the King, the manifest Truth! There is no god except You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup>, and with Your<sup>-azwj</sup> Praise! I have worked evil and have been unjust to myself, therefore Forgive (my sins) for me. Surely no one Forgives the sins except You<sup>-azwj</sup>!’

ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ وَ تَقُولُ لَبَّيْكَ وَ سَعْدَيْكَ وَ الْحَيْرُ بَيْنَ يَدَيْكَ وَ الشَّرُّ لَيْسَ إِلَيْكَ وَ الْمَهْدِيُّ مِنْ هَدَيْتِ عَبْدِكَ وَ ابْنُ عَبْدِكَ بَيْنَ يَدَيْكَ مِنْكَ وَ بِكَ وَ لَكَ وَ إِلَيْكَ لَا مَلْجَأَ وَ لَا مَنْجَى وَ لَا مَقَرَّ إِلَّا إِلَيْكَ سُبْحَانَكَ وَ حَنَانِيكَ تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبِّ الْعَالَمِينَ وَ الْمَقَامِ وَ الْحِلِّ وَ الْحَرَامِ-

The exclaim two Takbeers, and say, ‘At Your<sup>-azwj</sup> service and Your<sup>-azwj</sup> assistance, and the goodness is in Your<sup>-azwj</sup> Hands while the evil isn’t up to You<sup>-azwj</sup>. The guided is the one guided

by Your<sup>-azwj</sup> servant, and son of Your<sup>-azwj</sup> servant, in front of You<sup>-azwj</sup>, from You<sup>-azwj</sup>, and by You<sup>-azwj</sup>, and for You<sup>-azwj</sup>, and to You<sup>-azwj</sup>. There is neither any shelter nor rescue nor escape except to You<sup>-azwj</sup>. Glory be to You<sup>-azwj</sup>, and Tender is Your<sup>-azwj</sup> Blessings, and Exalted is Your<sup>-azwj</sup> Glory, Lord<sup>-azwj</sup> of the Sacred House, and the (Yemeni) corner, and the standing place (of Ibrahim<sup>-as</sup>), and the Permissible and the Prohibited’.

ثُمَّ تَكْبِيرُ تَكْبِيرَيْنِ وَ تَقُولُ - وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ حَنِيفاً عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ وَلايَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

And exclaim two Takbeers and say, ‘I divert my face to the One<sup>-azwj</sup> Who Originated the skies and the earth, being upright upon the nation of Ibrahim<sup>-as</sup> and religion of Muhammad<sup>-saww</sup> and Wilayah of Amir Al-Momineen Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, being a Muslim, and I am not from the Polytheists.

إِنَّ صَلَاتِي وَ نُسُكِي وَ حَيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ لَا إِلَهَ عِزَّتِكَ وَ لَا مَعْبُودَ سِوَاكَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَ تَجْهَرُ بِبِسْمِ اللَّهِ عَلَى مِقْدَارِ قِرَاءَتِكَ

My Salat and my rituals, and my life and my death, are for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds. There is no associate for Him<sup>-azwj</sup>, and I am Commanded with that, and I am from the Muslims. There is no god apart from You<sup>-azwj</sup>, nor any deity besides You<sup>-azwj</sup>. I seek Refuge with Allah<sup>-azwj</sup>, the Hearing, the Knowing, from the pelted Satan<sup>-la</sup>. In the Name of Allah<sup>-azwj</sup> the Beneficent, the Merciful’ – and be loud with ‘Bismillah’ upon a measurement of your recitation.

وَ اعْلَمْ أَنَّ السَّابِعَةَ هِيَ الْفَرِيضَةُ وَ هِيَ تَكْبِيرَةُ الْإِفْتِيحِ وَ بِهَا تَحْرِمُ الصَّلَاةُ

And know that the seven, these are the obligated, and it is the opening Takbeer, and by it the Salat is sacred (all else is prohibited)’.

وَ رُوي أَنَّ تَحْرِيمَهَا التَّكْبِيرُ وَ تَحْلِيلُهَا التَّسْلِيمُ وَ انْوَ عِنْدَ افْتِيحِ الصَّلَاةِ ذَكَرَ اللَّهُ عَزَّ وَ جَلَّ وَ ذَكَرَ رَسُولَ اللَّهِ وَ اجْعَلْ وَاجِداً مِنَ الْأَيْمَةِ نُصَبَ عَيْنَيْكَ وَ لَا تَجَاوِزْ بِأَطْرَافِ أَصَابِعِكَ شَحْمَةَ أُذُنَيْكَ

And it is reported that it’s consecration (sanctification) is at the exclamation of the (opening) Takbeer, and its de-consecration is at the (performance of) the Salaam; and at the beginning of the Salat intend the Mention of Allah<sup>-azwj</sup> Mighty and Majestic and mention of Rasool-Allah<sup>-saww</sup>, and make one of the Imams<sup>-asws</sup> to be installed in your eyes (as intercessor), and do not exceed the lobes of your ears with ends of your fingers.

ثُمَّ تَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ وَ فِي الرَّكْعَتَيْنِ الْآخِرَتَيْنِ الْحَمْدَ وَحْدَهُ وَ إِلَّا فَسَبَّحَ فِيهِمَا ثَلَاثاً ثَلَاثاً تَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ تُقُولُهَا فِي كُلِّ رَكْعَةٍ مِنْهُمَا ثَلَاثَ مَرَّاتٍ

Then recite (Surah) Al-Fatiha and a Chapter in the two first Cycles, and in the next two Cycles, (Surah) Al-Hamd alone, or else glorify in them thrice, thrice, saying, ‘Glory be to Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and there is no god except Allah<sup>-azwj</sup>, and Allah<sup>-azwj</sup> is Greatest!’, saying it three times in each Cycles.



وَلَا تَقْرَأُ فِي الْمَكْتُوبَةِ سُورَةً نَاقِصَةً وَ لَا تَأْسُ فِي النَّوَافِلِ وَ أَسْمِعِ الْقِرَاءَةَ وَ التَّسْبِيحَ أَذُنَيْكَ فِيمَا لَا تَجْهَرُ فِيهِ مِنَ الصَّلَوَاتِ بِالْقِرَاءَةِ وَ هِيَ الظُّهُرُ وَ الْعَصْرُ وَ ارْتَفِعْ فَوْقَ ذَلِكَ فِيمَا تَجْهَرُ فِيهِ بِالْقِرَاءَةِ

And do not recited in the Prescribed (obligatory Salat), a deficient Chapter, and there is no problem in the optional Salat, and make your ears to hear the recitation and the glorification, in the Salat there is no loudness in it, and these are Al-Zohr and Al-Asr, and be louder above that in what there is loudness in it with the recitation.

وَ أَقْبِلْ عَلَى صَلَاتِكَ بِجَمِيعِ الْجَوَارِحِ وَ الْقَلْبِ إِجْلَالًا لِلَّهِ تَبَارَكَ وَ تَعَالَى وَ لَا تَكُنْ مِنَ الْعَافِينَ فَإِنَّ اللَّهَ جَلَّ جَلَالُهُ يُقْبِلُ عَلَى الْمُصَلِّي بِقَدْرِ إِقْبَالِهِ عَلَى الصَّلَاةِ وَ إِنَّمَا يُحْسِبُ لَهُ مِنْهَا بِقَدْرِ مَا يُقْبِلُ عَلَيْهِ

And concentrate upon your Salat with entirety of the body parts and the heart in reverence to Allah<sup>-azwj</sup> Blessed and Exalted, and do not be from the heedless ones, for Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majestic, Accepts from the praying one in accordance to his concentration upon the Salat, and rather He<sup>-azwj</sup> will Reckon (count) for him from it in accordance to what he concentrates upon.

فَإِذَا رَكَعْتَ فَمَدَّ ظَهْرَكَ وَ لَا تُنْكِبَنَّ رَأْسَكَ وَ قُلْ فِي رُكُوعِكَ بَعْدَ التَّكْبِيرِ اللَّهُمَّ لَكَ رَكَعْتُ وَ لَكَ حَشَعْتُ وَ بِكَ اغْتَصَمْتُ وَ لَكَ أَسْتَلِمْتُ وَ عَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي

When you perform Ruk'u, extend your back and do not lower your head, and say in your Ruk'u, after exclaiming the Takbeer, 'O Allah<sup>-azwj</sup>! I perform Ruk'u to You, and am humbling to You<sup>-azwj</sup>, and am fearful to You<sup>-azwj</sup>, and I hold tightly with You<sup>-azwj</sup>, and I submit to You<sup>-azwj</sup>, and have relied upon You<sup>-azwj</sup>. You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>!

حَشَعْتُ لَكَ قَلْبِي وَ سَمِعِي وَ بَصَرِي وَ شَعْرِي وَ بَشْرِي وَ نُحْيِي وَ لَحْمِي وَ دَمِي وَ عَصَبِي وَ عِظَامِي وَ جَمِيعَ جَوَارِحِي وَ مَا أَقَلَّتْ الْأَرْضُ مِنِّي عَيْرَ مُسْتَنْكِفٍ وَ لَا مُسْتَكْبِرٍ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ وَ إِنْ شِئْتَ حَمْسَ مَرَّاتٍ وَ إِنْ شِئْتَ سَبْعَ مَرَّاتٍ وَ إِنْ شِئْتَ التَّسْعَ فَهُوَ أَفْضَلُ

I humble to You<sup>-azwj</sup> my heart, and my hearing, and my sight, and my hair, and my skin, and my brain, and my flesh, and my blood, and my nerves, and my bones, and entirety of my limbs, and whatever the earth carries from me, without disapproval nor arrogance, to Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds. There is no associate for Him<sup>-azwj</sup>, and I am Commanded with that by my Lord<sup>-azwj</sup> the Magnificent, and with His<sup>-azwj</sup> Praise' – three times, and if you like five times, and if you like seven times, and if you like nine times, for it is superior.

وَ يَكُونُ نَظْرَكَ فِي وَفْتِ الْقِرَاءَةِ إِلَى مَوْضِعِ سُجُودِكَ وَ فِي وَفْتِ الرُّكُوعِ بَيْنَ رِجْلَيْكَ ثُمَّ اعْتَدِلْ حَتَّى يَرْجِعَ كُلُّ عَضْوٍ مِنْكَ إِلَى مَوْضِعِهِ وَ قُلْ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ بِاللَّهِ أَقْوَمُ وَ أَقْعَدُ أَهْلَ الْكِبْرِيَاءِ وَ الْعِظَمَةَ لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ - ثُمَّ كَبَّرَ وَ اسْجُدْ

And your sight, during the time of the recitation, should be to the place of your Sajdah, and during the Ruk'u, (on the ground) between the two feet. Then straighten until every body part of yours returns to its place, and say, 'Allah<sup>-azwj</sup> Listens to the one who praises Him<sup>-azwj</sup>. I stand and I sit by (Strength of) Allah<sup>-azwj</sup>. He<sup>-azwj</sup> is rightful of the Greatness, and the Magnificence is for Allah<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the worlds, there is no associate for Him<sup>-azwj</sup>, and I have been Commanded with that'. Then exclaim Takbeer and perform Sajdah.

وَ السُّجُودِ عَلَى سَبْعَةِ أَعْضَاءٍ عَلَى الْجَبْهَةِ وَ اليَدَيْنِ وَ الرُّكْبَتَيْنِ وَ الإِصْبَاحَيْنِ مِنَ الْقَدَمَيْنِ وَ لَيْسَ عَلَى الْأَنْفِ سُجُودٌ وَ إِنَّمَا هُوَ الْإِزْعَامُ وَ يَكُونُ بَصْرَكَ فِي وَفْتِ السُّجُودِ إِلَى أَنْفِكَ وَ بَيْنَ السَّجْدَتَيْنِ فِي حَجْرِكَ وَ كَذَلِكَ فِي وَفْتِ التَّشَهُّدِ

And the Sajdah is based upon seven body parts – upon the forehead, and the two hands, and the two knees, and the two big toes, and Sajdah isn't upon the nose, and rather it is the rubbing (breaking of pride); and your sight should be to your nose during the time of Sajdah, and between the two Sajdah(s), in your lap, and like that during the time of the Tashahhud.

وَ قُلْ فِي سُجُودِكَ اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ وَ لَكَ أَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي سَجَدَ لَكَ وَجْهِي وَ شَعْرِي وَ مَخِي وَ لَحْمِي وَ دَمِي وَ عَصَبِي وَ عِظَامِي

And say in your Sajdah, 'O Allah<sup>-azwj</sup>! I am doing Sajdah to You<sup>-azwj</sup>, and I am believing in You<sup>-azwj</sup>, and have submitted to You<sup>-azwj</sup>, and I am relying upon You<sup>-azwj</sup>! You<sup>-azwj</sup> are my Lord<sup>-azwj</sup>. Sajdah is done to You<sup>-azwj</sup> by my face, and my hair, and my brain/head, and my flesh, and my blood, and my nerves, and my bones.

سَجَدَ وَجْهِي الْبَالِي الْقَائِي الدَّلِيلُ الْمُهَيَّبُ لِلدِّي خَلَقَهُ وَ صَوَّرَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ سُبْحَانَ رَبِّي الْأَعْلَى وَ بِحَمْدِهِ- مِثْلَ مَا قُلْتَ فِي الرُّكُوعِ

My face, the decaying, the perishing, the disgraced, the worthless, does Sajdah to the One<sup>-azwj</sup> Who Created it, and Imaged it, and Opened its hearing and its sight. Blessed is Allah<sup>-azwj</sup>, best of the creators. Glorious is my Lord<sup>-azwj</sup> the Exalted, and with His<sup>-azwj</sup> Praise' – similar to what you said in the Ruk'u.

ثُمَّ ارْزُقْ رَأْسَكَ مِنَ السُّجُودِ وَ اقْبِضْ إِلَيْكَ قَبْضاً وَ تَمَكَّنْ مِنَ الْجُلُوسِ وَ قُلْ بَيْنَ سَجْدَتَيْكَ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اهْدِنِي وَ عَافِنِي فَ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَفِيرٌ-

Then raise your head from the Sajdah and hold it to yourself with holding back, and enable from the sitting, and say between the two Sajdah(s), 'O Allah<sup>-azwj</sup>! Forgive (my sins) for me and Mercy me, and Guide me, and Excuse me, for I am needy to whatever good You<sup>-azwj</sup> Send down to me!'

ثُمَّ اسْجُدِ الثَّانِيَةَ وَ قُلْ فِيهِ مَا قُلْتَ فِي الْأُولَى ثُمَّ ارْزُقْ رَأْسَكَ وَ تَمَكَّنْ مِنَ الْأَرْضِ ثُمَّ قُمْ إِلَى الثَّانِيَةِ فَإِذَا أَرَدْتَ أَنْ تَنْهَضَ إِلَى الْقِيَامِ فَاتَّكِ عَلَى يَدَيْكَ وَ تَمَكَّنْ مِنَ الْأَرْضِ ثُمَّ امْحُصْ قَائِماً وَ افْعَلْ مِثْلَ مَا فَعَلْتَ فِي الرُّكُوعِ الْأُولَى

Then do the second Sajdah, and say in it what you had said in the first. Then raise your head and enable from the ground, then arise to the second (Cycle). When you intend to get up to the standing, rely upon your hands and enable from (getting up) from the ground, then get up standing, and do like what you had done in the first Cycle.

فَإِنْ كُنْتَ فِي صَلَاةٍ فِيهَا قُنُوتٌ فَاقْنُتْ وَ قُلْ فِي قُنُوتِكَ بَعْدَ فَرَغِكَ مِنَ الْقِرَاءَةِ قَبْلَ الرُّكُوعِ اللَّهُمَّ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ سُبْحَانَكَ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

If you were in a Salat having Qunout in it, then perform Qunout, and say in your Qunout after your being free from the recitation, before the Ruk'u, 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are Allah<sup>-azwj</sup>! There

is no god except You<sup>-azwj</sup>, the Forbearing, the Benevolent. There is no god except You<sup>-azwj</sup> the Exalted, the Magnificent, Lord<sup>-azwj</sup> of the seven skies, and Lord<sup>-azwj</sup> of the seven earths and whatever is in these, and whatever is between these, and Lord<sup>-azwj</sup> of the Magnificent Throne.

بِاللَّهِ لَيْسَ كَمِثْلِهِ شَيْءٌ صَلَّى عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَاعْفُرْ لِي وَلِوَالِدَيْهِ وَلِجَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ إِنَّكَ عَلَى ذَلِكَ قَادِرٌ-

By Allah<sup>-azwj</sup>! There isn't anything like Him<sup>-azwj</sup>. Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Forgive (my sins) for me, and for my parents, and for entirety of the believing men and the believing women, You<sup>-azwj</sup> are Able upon that!

ثُمَّ ارْكَعْ وَ قُلْ فِي رُكُوعِكَ مِثْلَ مَا قُلْتَ فَإِذَا تَشَهَّدْتَ فِي الثَّانِيَةِ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ وَ لَا تَزِيدُ عَلَى ذَلِكَ-

Then perform Ruk'u and say in your Ruk'u like what you had said. When you perform the Tashahhud in the second (Cycle), say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and the most excellent Names, all of these are for Allah<sup>-azwj</sup>! I testify there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Sent him<sup>-saww</sup> with the truth as a giver of glad tidings and a warner, in front of (before) the House', and do not increase upon that.

ثُمَّ انْحَضْ إِلَى الثَّالِثَةِ وَ قُلْ إِذَا تَحَضَّتَ بِحَوْلِ اللَّهِ أَقْوَمُ وَ أَقْعُدُ وَ اقْرَأْ فِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ إِنَّ شِئْتَ الْحَمْدَ وَحْدَهُ وَ إِنْ شِئْتَ سَبَّحْتَ ثَلَاثَ مَرَّاتٍ

Then get up to the third (Cycle) and say when you are getting up, 'By the Might of Allah<sup>-azwj</sup> I stand and I sit', and recite in the two last Cycles, if you like, (Surah) Al-Hamd alone, and if you like glorify (Allah<sup>-azwj</sup>) three times.

فَإِذَا صَلَّيْتَ الرَّكْعَةَ الرَّابِعَةَ فَقُلْ فِي تَشَهُدِهِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

When you have prayed the fourth Cycle, then say in its Tashahhud, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and the Praise is for Allah<sup>-azwj</sup>, and the most excellent Names all of these are for Allah<sup>-azwj</sup>! I testify there is no god except Allah<sup>-azwj</sup> Alone, there is no associate for Him<sup>-azwj</sup>, and I testify Muhammad<sup>-saww</sup> is His<sup>-azwj</sup> servant and His<sup>-azwj</sup> Rasool<sup>-saww</sup>. He<sup>-azwj</sup> Sent him<sup>-saww</sup> with the truth as a giver of glad tidings and as a warner in front (before) the Hour.

التَّحِيَّاتُ لِلَّهِ وَ الصَّلَوَاتُ الطَّيِّبَاتُ الرَّائِحَاتُ الْغَادِيَاتُ الرَّائِحَاتُ التَّامَّاتُ النَّاعِمَاتُ الْمُبَارَكَاتُ الصَّالِحَاتُ لِلَّهِ مَا طَابَ وَ زَكِيَ وَ طَهَّرَ وَ نَمَى وَ خَلَصَ وَ مَا حُبَّتْ فَلِعَبْرِ اللَّهِ

The salutations are for Allah<sup>-azwj</sup>, and the good Salats, the pure, the morning (Salats), the aromatic, the bounties, the Blessings, the righteous are for Allah<sup>-azwj</sup>, whatever is good, and pure, and clean, and thriving, and sincere, and whatever is wicked is for other than Allah<sup>-azwj</sup>.

أَشْهَدُ أَنَّكَ نِعْمَ الرَّبُّ وَ أَنَّ مُحَمَّدًا نِعْمَ الرَّسُولُ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ نِعْمَ الْوَلِيُّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ الْمَوْتَ حَقٌّ وَ الْبُعْثَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَ مَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

I testify You<sup>-azwj</sup> are the best Lord<sup>-azwj</sup>, and Muhammad<sup>-saww</sup> is the best Rasool<sup>-saww</sup>, and Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> is the best Guardian<sup>-asws</sup>, and the Paradise is true, and the Fire is true, and the death is true, and the Resurrection is true, and the Hour is coming, there is no doubt in it, and Allah<sup>-azwj</sup> will Resurrect the ones in the graves. The Praise is for Allah<sup>-azwj</sup> Who Guided us to this, and we had not been guided if Allah<sup>-azwj</sup> had not Guided us!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَأَفْضَلْ مَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ وَتَرَحَّمْتَ وَسَلَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Bless upon Muhammad<sup>-saww</sup> and upon Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Mercy Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, the best of what You<sup>-azwj</sup> had Sent Salawaat, and Blessed, and Mercied, and Greeted unto Ibrahim<sup>-as</sup> and progeny of Ibrahim<sup>-as</sup> in the worlds. You<sup>-azwj</sup> are Praise-worthy, Glorified!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَعَلَى الْمُرتَضَى وَفَاطِمَةَ الزَّهْرَاءِ وَالْحَسَنِ وَالْحُسَيْنِ وَعَلَى الْأئِمَّةِ الرَّاشِدِينَ مِنْ آلِ طه وَيس

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> Al-Mustafa, and Ali<sup>-asws</sup> Al-Murtaza, and (Syeda) Fatima<sup>-asws</sup> Al-Zahra, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>, and upon the guiding Imams<sup>-asws</sup> from the Progeny<sup>-asws</sup> of Ta Ha and Yaseen!

اللَّهُمَّ صَلِّ عَلَى نُورِكَ الْأَنْوَارِ وَعَلَى حَبْلِكَ الْأَطْوَلِ وَعَلَى عُزْوَتِكَ الْأَوْثَقِ وَعَلَى وَجْهِكَ الْأَكْرَمِ وَعَلَى جَنْبِكَ الْأَوْجِبِ وَعَلَى بَابِكَ الْأَذَى وَعَلَى سَبِيلِكَ الصِّرَاطِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Your<sup>-azwj</sup> Noor of the Noors, and upon Your<sup>-azwj</sup> Rope, and upon Your<sup>-azwj</sup> Firmest Handhold, and upon Your<sup>-azwj</sup> most Benevolent Face, and upon Your<sup>-azwj</sup> most obligated Side, and upon Your<sup>-azwj</sup> closest Door, and upon the Bridge of Your<sup>-azwj</sup> Way!

اللَّهُمَّ صَلِّ عَلَى الْهَادِينَ الْمُهْدِيِّينَ الرَّاشِدِينَ الْفَاضِلِينَ الطَّاهِرِينَ الْأَخْيَارِ الْأَبْرَارِ

O Allah<sup>-azwj</sup>! Send Salawaat upon the Guide, the Guided, the rightful Guides, the meritorious, the goodly, the pure, the best, the righteous!

اللَّهُمَّ صَلِّ عَلَى جَبْرَائِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَعِزْرَائِيلَ وَعَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَأَنْبِيَائِكَ الْمُرْسَلِينَ وَرُسُلِكَ أَجْمَعِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِينَ وَأَهْلِ طَاعَتِكَ أَكْتَعِينَ وَاحْصُصْ مُحَمَّدًا بِأَفْضَلِ الصَّلَاةِ وَالتَّسْلِيمِ

O Allah<sup>-azwj</sup>! Send Salawaat upon Jibraeel<sup>-as</sup>, and Mikaeel<sup>-as</sup>, and Israfeel<sup>-as</sup>, and Izraeel<sup>-as</sup>, and upon the Angels of Your<sup>-azwj</sup> Proximity, and Your<sup>-azwj</sup> Messenger<sup>-as</sup> Prophets<sup>-as</sup> in their entirety, from inhabitants of the skies and the earths, and people obeying You<sup>-azwj</sup> with obeying You<sup>-azwj</sup>, and Particularise Muhammad<sup>-saww</sup> with most superior of the Salawaat and the Greetings.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْكَ وَعَلَى أَهْلِ بَيْتِكَ الطَّيِّبِينَ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ-

The greetings be unto you<sup>-saww</sup>, O Prophet<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings! The greeting be upon you<sup>-saww</sup>, and upon People<sup>-asws</sup> of your<sup>-saww</sup> Household, the goodly! The greeting be upon us and upon the righteous servants of Allah<sup>-azwj</sup>!

تُمْ سَلِّمْ عَنْ يَمِينِكَ وَ إِنْ شِئْتَ يَمِينًا وَ شِمَالًا وَ إِنْ شِئْتَ جُحَاهُ الْقِبْلَةَ وَ إِذَا فَرَعْتَ مِنْ صَلَاةِ الزَّوَالِ فَارْفَعْ يَدَيْكَ تُمْ قُلِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ

Then greet on your right, and if you like, right and left, and if you like, facing the Qiblah; and when you are free from the midday Salat (Al-Zohr), raise your hands, then say, 'O Allah<sup>-azwj</sup>! I draw closer to You<sup>-azwj</sup> with Your<sup>-azwj</sup> Generosity, and Your<sup>-azwj</sup> Benevolence, and I draw closer to You<sup>-azwj</sup> with Muhammad<sup>-sawww</sup> Your<sup>-azwj</sup> servant and Your<sup>-azwj</sup> Rasool<sup>-sawww</sup>, and I draw closer to You<sup>-azwj</sup> with Your<sup>-azwj</sup> Angels, and Your<sup>-azwj</sup> Prophets<sup>-as</sup>, and Your<sup>-azwj</sup> Rasools<sup>-as</sup>.

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ مُحَمَّدٍ وَ أَسْأَلُكَ أَنْ تُبِيلَ عَثْرَتِي وَ تَسْتُرَ عَوْرَتِي وَ تَعْفِرَ ذُنُوبِي وَ تُقْضِيَ حَوَائِجِي وَ لَا تُعَذِّبَنِي بِبَيْحِ فِعَالِي فَإِنَّ جُودَكَ وَ عَفْوَكَ يَسْغِي-

And I ask you<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-sawww</sup>, and upon Progeny<sup>-asws</sup> of Muhammad<sup>-sawww</sup>! And I ask you<sup>-azwj</sup> to Uproot my stumbles, and Conceal my private parts, and Forgive my sins, and Fulfil my needs, and do not Punish me for my ugly deeds, for Your<sup>-azwj</sup> generosity and your<sup>-azwj</sup> forgiveness suffices me!

تُمْ تَحِيَّرُ سَاجِدًا وَ تَقُولُ فِي سُجُودِكَ يَا أَهْلَ التَّقْوَى وَ الْمَغْفِرَةَ يَا أَرْحَمَ الرَّاحِمِينَ أَنْتَ مَوْلَايَ وَ سَيِّدِي وَ مَالِكُ رَقِي أَنْتَ خَيْرٌ لِي مِنْ أَبِي وَ أُمِّي وَ مِنَ النَّاسِ أَجْمَعِينَ يَا إِلَيْكَ فُتْرٌ وَ فَاقَةٌ وَ أَنْتَ عَيٌّْ عَيِّْي

Then fall in Sajdah and say in your Sajdah, 'O rightful to be feared and to Forgive! O most Merciful of the merciful ones! You<sup>-azwj</sup> are my Master<sup>-azwj</sup>, and my Chief, and Owner of my neck! You<sup>-azwj</sup> are better for me than my father and my mother, and from the people in their entirety! There is poverty and destitution for me with You<sup>-azwj</sup> and You<sup>-azwj</sup> are most rich!

أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ عَلَى إِخْوَتِهِ النَّبِيِّينَ وَ الْأَئِمَّةِ الطَّاهِرِينَ وَ تَسْتَجِيبَ دُعَائِي وَ تَرْحَمَ تَضْرُعِي وَ تَصْرِفَ عَنِّي أَنْوَاعَ الْبَلَاءِ يَا رَحْمَانُ-

I ask You<sup>-azwj</sup> by Your<sup>-azwj</sup> Benevolent Face, and I ask You<sup>-azwj</sup> to Send Salawaat upon Muhammad<sup>-sawww</sup> and upon his<sup>-sawww</sup> brothers<sup>-as</sup> the Prophets<sup>-as</sup>, and the pure Imams<sup>-asws</sup>, and Answer my supplication, and Mercy my beseeching, and Turn away from me the types of afflictions, O Beneficent!

وَ اعْلَمْ أَنَّ ثَلَاثَ صَلَوَاتٍ إِذَا حَلَّ وَقْتُهِنَّ يَنْبَغِي لَكَ أَنْ تَبْتَدِئَ بِهِنَّ وَ لَا تُصَلِّيَ بَيْنَ أَيْدِيهِنَّ نَافِلَةً صَلَاةَ اسْتِثْبَالِ النَّهَارِ وَ هِيَ الْفَجْرُ وَ صَلَاةَ اسْتِثْبَالِ اللَّيْلِ وَ هِيَ الْمَغْرِبُ وَ صَلَاةَ يَوْمِ الْجُمُعَةِ-

And know that three Salats, when their timings are released, it is befitting for you to begin with these and do not pray any optional Salat in front of these at the coming of the day, and these are the Fajr, and Salat at the coming of the night, and it is Al-Maghrib, and Salat on the day of Friday.

وَ اقْنُتْ فِي أَرْبَعِ صَلَوَاتِ الْفَجْرِ وَ الْمَغْرِبِ وَ الْعَتَمَةِ وَ صَلَاةِ الْجُمُعَةِ وَ الْقُنُوتِ كُلِّهَا قَبْلَ الرَّجُوعِ بَعْدَ الْقِرَاءَةِ مِنَ الْقِرَاءَةِ وَ أَدْنَى الْقُنُوتِ ثَلَاثُ تَسْبِيحَاتٍ

And perform Qunout in four Salats – Al-Fajr, and Al-Maghrib, and Al-Atma (Isha), and the Friday Salat; and the Qunout, all of these are before the Ruk'u after being free from the recitation, and the least Qunout is of three glorifications.

وَمَكِّنِ الْأَيْتَةَ الْبُسْرَى مِنَ الْأَرْضِ فَإِنَّهُ تُرَوَّى أَنَّ مَنْ لَمْ يُكَيِّنِ الْأَيْتَةَ الْبُسْرَى مِنَ الْأَرْضِ وَ لَوْ فِي الطِّينِ فَكَأَنَّهُ مَا صَلَّى

And enable/put the left (side of) bottom from the ground, for we<sup>-asws</sup> are reporting that the one who does not enable the left buttock from the earth, and even if it were to be upon the mud, it is as if he has not prayed Salat.

وَتَضْمُّ أَصَابِعِ يَدَيْكَ فِي جَمِيعِ الصَّلَوَاتِ بُحَاةَ الْقَبْلَةِ عِنْدَ السُّجُودِ وَ تُفْرِقُهَا عِنْدَ الرَّكُوعِ وَ الْقِيَمِ رَاحَتَيْكَ بِرُكْبَتَيْكَ وَ لَا تُلْصِقْ إِحْدَى الْقَدَمَيْنِ بِالْأُخْرَى وَ أَنْتَ قَائِمٌ وَ لَا فِي وَقْتِ الرَّكُوعِ وَ لِيَكُنْ بَيْنَهُمَا أَرْبَعُ أَصَابِعٍ أَوْ شِبْرٌ—

And press (join) your fingers in entirety of the Salats facing the Qiblah during the Sajdah, and separate these during the Ruk'u, and your palms should swallow your knees, and do not adhere one of the feet with the other while you are standing, and not in the time of the Ruk'u, and let there be four fingers between the two or a palm's width.

وَ أَدْنَى مَا يُجْزِي فِي الصَّلَاةِ فِيمَا تَكْمُلُ بِهِ الْفَرَائِضُ تَكْبِيرُ الْإِفْتِتَاحِ وَ تَمَامُ الرَّكُوعِ وَ السُّجُودِ وَ أَدْنَى مَا يُجْزِي مِنَ التَّشَهُدِ الشَّهَادَتَانِ

And least of what suffices in the Salat regarding what the obligatory Salat are perfected with are – the opening Takbeer, and the complete Ruk'u, and the Sajdah; and the least of what suffices from the Tashahhud are the two testimonies.

فَإِذَا كَثُرَتْ فَاشْخَصْ بِنَصْرِكَ نَحْوَ سُجُودِكَ وَ أَرْسِلْ مَنْكِبَيْكَ وَ ضَعْ يَدَيْكَ عَلَى فَخْذَيْكَ فُبَالَةِ رُكْبَتَيْكَ فَإِنَّهُ أُخْرَى أَنْ تُقِيمَ بِصَلَاتِكَ وَ لَا تُقَدِّمَ رِجْلًا عَلَى رِجْلٍ وَ لَا تَنْفُخَ فِي مَوْضِعِ سُجُودِكَ وَ لَا تَعْبَثَ بِالْخِصْيِ فَإِنْ أَرَدْتَ ذَلِكَ فَلْيَكُنْ ذَلِكَ قَبْلَ دُخُولِكَ فِي الصَّلَاةِ.

When you exclaim Takbeer, then gaze with your eyes towards your place of Sajdah, and let your shoulder hand loose, and place your hand upon your thigh in front of your knees, for it is worthier if you were to stand with your Salat, and do not place a leg forward over a leg, and do not blow into the place of your Sajdah, and do not play with the pebbles. If you want that, let than be before your entering into the Salat".<sup>288</sup>

توضيح روي عن الباقر ع في قوله تعالى فصل لربك وانحر قال النحر الاعتدال في القيام بأن يقيم صلبه ونحره.

**Clarification (Ahadeeth only) – from Al-Baqir<sup>-asws</sup> regarding Words of the Exalted: *Therefore, pray Salat to your Lord and be moderate [108:2]. He<sup>-asws</sup> said: 'The (word) 'Al-Nahr' is the moderation in the standing by straightening his back and his neck'*.**

فَقَدْ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَا تَلْتَفِتُوا فِي صَلَاتِكُمْ فَإِنَّهُ لَا صَلَاةَ لِمُلْتَفِتٍ

*It has been reported from the Prophet<sup>-saww</sup> having said: 'Do not turn around in your Salat, for there is no Salat for the one turning around'.*

<sup>288</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 3

وَقَالَ صَ أَمَا يَخَافُ الَّذِي يُحَوِّلُ وَجْهَهُ فِي الصَّلَاةِ أَنْ يُحَوِّلَ اللَّهُ وَجْهَهُ وَجْهَ حِمَارٍ .

And he<sup>-saww</sup> said: 'Is he not fearing, the one turning his face in the Salat, Allah<sup>-azwj</sup> will Transform his face into face of a donkey'.

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَمْ أَكُنْ لِأَعْبُدَ رَبًّا لَمْ أَرَهُ .

Amir Al-Momineen<sup>-asws</sup> said: 'I<sup>-asws</sup> would not be worshipper a Lord<sup>-azwj</sup> I<sup>-asws</sup> do not see'.

وَفِي رِوَايَةٍ صَفْوَانَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع إِذَا كَثُرَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى كَانَتْ يَبْلُغُ أُذُنَيْهِ .

And in a report by Safwan, 'I saw Abu Abdullah<sup>-asws</sup>, when he<sup>-asws</sup> exclaimed regarding the Salat, he<sup>-asws</sup> raised his<sup>-asws</sup> hands until they reached his ears'.

وَرَوَاهُ ابْنُ أَبِي عَقِيلٍ فَقَالَ قَدْ جَاءَ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ النَّبِيَّ ص مَرَّ بِرَجُلٍ يُصَلِّي وَ قَدْ رَفَعَ يَدَيْهِ فَوْقَ رَأْسِهِ فَقَالَ مَا لِي أَرَى أَقْوَامًا يَرْفَعُونَ أَيْدِيَهُمْ فَوْقَ رُءُوسِهِمْ كَأَنَّهَا آذَانُ حَيْلٍ شَمْسٍ ..

And it is reported by Ibn Abu Aqeel who said, 'It has come from Amir Al-Momineen<sup>-asws</sup>: 'The Prophet<sup>-saww</sup> passed by a man who was praying Salat, and he had raised his hands above his head. He<sup>-saww</sup> said: 'What is the matter I<sup>-saww</sup> see a people raising their hands above their heads? It is as if it is an Azaan facing the sun'.

قال في التذكرة قال ابن سنان رأيت الصادق ع يرفع يديه حيا لوجه حين استفتح .

He said in 'Al-Tazkira' – Ibn Sinan said, 'I saw Al-Sadiq<sup>-asws</sup> raising his hands parallel to his face when he began (Salat)'.

رَوَاهُ الْكُلَيْبِيُّ فِي الْحُسَيْنِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفَيْكَ ثُمَّ ابْسُطْهُمَا بَسْطًا ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ إِلَى آخِرِ الْحَبْرِ .

It is reported by Al-Kulayni in 'Al-Hassan' (good Hadeeth), from Abu Abdullah<sup>-asws</sup> having said: 'When you begin the Salat, raise your palms, then spread them, the exclaim Takbeer, three Takbeers' – up to end of the Hadeeth'.

مُؤْتَمَّةٌ سَمَاعَةَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا افْتَتَحْتَ الصَّلَاةَ فَكَبِّرْتَ فَلَا تُجَاوِزُ أُذُنَيْكَ وَ لَا تَرْفَعُ يَدَيْكَ بِالِدَّعَاءِ فِي الْمَكْتُوبَةِ تُجَاوِزُ بِيَمَا رَأْسَكَ .

A 'Muwassaq' (trusted Hadeeth) of Sama'at, from Abu Abdullah<sup>-asws</sup> having said: 'When you begin the Salat and exclaim Takbeer, so do not exceed your ears, and do not raise your hand with the supplication in the Prescribed (obligatory Salat) exceeding your heads with them'.

الصَّحِيحُ عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع لَمَّا عَلَّمَهُ الصَّلَاةَ وَ لَا تُلْزِقُ كَفَيْكَ بِرُكْبَتَيْكَ وَ لَا تُدْبِئُهُمَا مِنْ وَجْهِكَ بَيْنَ ذَلِكَ حِيَالِ مَنْكِبَيْكَ وَ لَا تَجْعَلُهُمَا بَيْنَ يَدَيْ رُكْبَتَيْكَ وَ لَكِنْ تُحَوِّطُهُمَا عَنْ ذَلِكَ شَيْئًا وَ ابْسُطْهُمَا عَلَى الْأَرْضِ بَسْطًا وَ ابْسُطْهُمَا إِلَيْكَ قَبْضًا وَ إِنْ كَانَ تَحْتَهُمَا ثَوْبٌ فَلَا يَصْرُكَ وَ إِنْ أَفْضَيْتَ بِيَمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ وَ لَا تُفْرِجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ وَ لَكِنْ اضْمُمْهُنَّ جَمِيعًا .

'Al-Saheeh' (correct Hadeeth), from Zurara, from Abu Ja'far<sup>-asws</sup> when he<sup>-asws</sup> taught him the Salat: 'And do not adhere your palms with your knees, nor bring them closer to your face

*between that, parallel to your shoulders, and do not make them in front of your knees, but deviate them from that by something, and spread them upon the ground and hold them to you, and even though there was a cloth beneath them, it will not harm you, and if you were to bring them to the ground, it is better, and do not separate between your fingers in your Sajdah, but press them together”.*

4- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي جَعْفَرٍ ع قَالَ: أَتَى النَّبِيَّ ص رَجُلٌ مِنْ ثَقِيفٍ وَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ لَهُ التَّتَفَيْ حَاجَتِي يَا رَسُولَ اللَّهِ

(The book) ‘Arbaeen’ of the Shaheed, by his chain from Al Sadouq, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazalat, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>asws</sup> having said: ‘A man from Saqeef and a man from the Helpers came to the Prophet<sup>saww</sup>. The Saqafi said to him<sup>saww</sup>, ‘My need, O Rasool-Allah<sup>saww</sup>!’

فَقَالَ لَهُ سَبَقَكَ أَحْوَكُ الْأَنْصَارِيِّ

He<sup>saww</sup> said to him: ‘Your brother, the Helper has preceded you’.

فَقَالَ لَهُ يَا رَسُولَ اللَّهِ إِنِّي عَجَلَانُ عَلَى ظَهْرِ سَفَرٍ

He said to him<sup>saww</sup>, ‘O Rasool-Allah<sup>saww</sup>! I am in a hurry to embark upon a journey!’

فَقَالَ لَهُ الْأَنْصَارِيُّ إِنِّي قَدْ أَدْنْتُ لَهُ يَا رَسُولَ اللَّهِ

The Helper said to him<sup>saww</sup>, ‘I hereby allow for him, O Rasool-Allah<sup>saww</sup>!’

فَقَالَ لَهُ رَسُولُ اللَّهِ ص إِنْ شِئْتَ سَأَلْتَنِي وَإِنْ شِئْتَ أَنْبَأْتُكَ

Rasool-Allah<sup>saww</sup> said to him: ‘If you like you can ask me<sup>saww</sup>, and if you like I<sup>saww</sup> shall inform you’.

فَقَالَ نَبِّئْنِي يَا رَسُولَ اللَّهِ

He said, ‘Inform me, O Rasool-Allah<sup>saww</sup>!’

فَقَالَ جِئْتَ تَسْأَلُنِي عَنِ الصَّلَاةِ وَ عَنِ الْوُضُوءِ وَ عَنِ الرُّكُوعِ وَ عَنِ السُّجُودِ

He<sup>saww</sup> said: ‘You have come to ask me<sup>saww</sup> about the Salat, and about the Wud’u, and about the Ruk’u, and about the Sajdah’.

فَقَالَ أَجْزَأُ وَ الَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُ أَسْأَلُكَ إِلَّا عَنْهُ

He said, ‘Yes, by the One<sup>azwj</sup> Who Sent you<sup>saww</sup> with the truth! I have not come to you<sup>saww</sup> except about it!’



فَقَالَ لَهُ رَسُولُ اللَّهِ ص أَسْبِغِ الوُضُوءَ وَ اَمْلَأْ يَدَيْكَ مِنْ رُكْبَتَيْكَ وَ عَقِّرْ جَبِينَكَ فِي التُّرَابِ وَ صَلِّ صَلَاةَ مُودَعٍ

Rasool-Allah<sup>-saww</sup> said to him: ‘Perfect the Wud’u, and fill your hands from your knees, and press your forehead in the soil, and pray Salat (as if it is) a farewell Salat’.

ثُمَّ قَالَ حَرَجَةُ ابْنُ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ وَ رِفَاعَةَ وَ لَمْ يَذْكُرْ وُضُوءاً.

Then he (narrator) said: ‘It is extracted by Ibn Abu Umeyr, from Muawiya, and Rifa’at, and he did not mention ‘wud’u’’.<sup>289</sup>

وَ مِنْهُ بِالإِسْنَادِ المُتَّفَعِدِمْ عَنْ فَضَالَةَ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ مُوسَى الهُدَلِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: أَتَى رَسُولَ اللَّهِ ص النَّقْفِيُّ يَسْأَلُ عَنِ الصَّلَاةِ فَقَالَ رَسُولُ اللَّهِ ص إِذَا قُمْتَ فِي صَلَاتِكَ فَأَقْبِلْ عَلَى اللَّهِ بِوَجْهِكَ يُقْبِلْ عَلَيْكَ فَإِذَا رَكَعْتَ فَأَنْشُرْ أَصَابِعَكَ عَلَى رُكْبَتَيْكَ وَ ارْفَعْ صُلْبَكَ فَإِذَا سَجَدْتَ فَمَكِّنْ جَبْهَتَكَ مِنَ الْأَرْضِ وَ لَا تَنْفَرْ كَنَفْرِ الدَّيْبِ.

And from him, by the previous chain, from Fazalat, from Hammad Bin Usman, from Muhammad Bin Musa Al Huzeyli,

‘From Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> having said: ‘A man from Saqeef came to Rasool-Allah<sup>-saww</sup> asking about the Salat. Rasool-Allah<sup>-saww</sup> said: ‘When you stand in your Salat, concentrate upon Allah<sup>-azwj</sup> with your face, He<sup>-azwj</sup> will Face towards you. When you perform Ruk’u, spread your fingers upon your knees, and raise your back. When you perform Sajdah, settle your forehead upon the group, and do not peck like pecking of the rooster’’.<sup>290</sup>

5- تَفْسِيرُ التُّعْمَانِيِّ، بِإِسْنَادِهِ الْمَذْكُورِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: حُدُودُ الصَّلَاةِ أَرْبَعَةٌ مَعْرِفَةُ الْوَقْتِ وَ التَّوَجُّهُ إِلَى الْقِبْلَةِ وَ الرَّكُوعُ وَ السُّجُودُ وَ هَذِهِ عَوَامٌّ فِي جَمِيعِ الْعَالَمِ وَ مَا يَتَّصِلُ بِهَا مِنْ جَمِيعِ أَعْمَالِ الصَّلَاةِ وَ الْأَذَانِ وَ الْإِقَامَةِ وَ غَيْرِ ذَلِكَ

Tafseer Al Numani – by his mentioned chain in ‘Kitab Al Quran’ –

‘From Amir Al-Momineen<sup>-asws</sup> having said: ‘Limits of the Salat are four – recognising the timing, and the diverting towards the Qiblah, and the Ruk’u and the Sajdah, and these are generalised in entirety of the world; and what is connected with it from entirety of the actions of the Salat, and the Azaan, and the Iqama and other than that.

وَ لَمَّا عَلِمَ اللَّهُ سُبْحَانَهُ أَنَّ الْعِبَادَ لَا يَسْتَطِيعُونَ أَنْ يُؤَدُّوا هَذِهِ الْحُدُودَ كُلَّهَا عَلَى حَقَائِقِهَا جَعَلَ فِيهَا فَرَائِضَ وَ هِيَ الْأَرْبَعَةُ الْمَذْكُورَةُ

And when Allah<sup>-azwj</sup> the Glorious Knew that the servant was not capable of fulfilling all these limits upon their realities, He<sup>-azwj</sup> Made obligatory in these, and these are the mentioned four.

فَجَعَلَ فِيهَا مِنْ غَيْرِ هَذِهِ الْأَرْبَعَةِ الْمَذْكُورَةِ مِنَ الْقِرَاءَةِ وَ الدُّعَاءِ وَ التَّسْبِيحِ وَ التَّكْبِيرِ وَ الْأَذَانِ وَ الْإِقَامَةِ وَ مَا شَاكَلَ ذَلِكَ سُنَّةً وَاجِبَةً مَنْ أَحْبَبَهَا يَعْمَلُ بِهَا فَهَذَا ذِكْرُ حُدُودِ الصَّلَاةِ.

He<sup>-azwj</sup> Made in these, other than the mentioned four – from the recitation, and the supplication, and the glorifying, and the Takbeer, and the Azaan, and the Iqama; and whatever

<sup>289</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 4 a

<sup>290</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 4 b

resembles that is an obligatory Sunnah for the one who like to act with it. This is the mention of limits of the Salat".<sup>291</sup>

6- وَجَدْتُ بِحَظِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْمُجَبِّيِّ رَحِمَهُ اللَّهُ نَفْلاً مِنْ جَامِعِ الْبَزَنْطِيِّ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قُمْتَ فِي صَلَاتِكَ فَاحْشَعْ فِيهَا وَ لَا تُحَدِّثْ نَفْسَكَ إِنْ قَدَرْتَ عَلَى ذَلِكَ وَ احْضَعْ بِرَقَبَتِكَ وَ لَا تَلْتَفِتْ فِيهَا وَ لَا يَجُزُّ طَرْفُكَ مَوْضِعَ سُجُودِكَ وَ صُفَّ قَدَمَيْكَ وَ أَثْنَيْهُمَا وَ أَنْخِ يَدَيْكَ وَ لَا تُكْفِّرْ وَ لَا تَوَزَّكْ.

I found in the handwriting of the Sheykh Muhammad Bin Ali Al Jubaie, may Allah<sup>-azwj</sup> Mercy him, copying from 'Jamie' of Al Bazanty, by his chain,

'From Abu Abdullah<sup>-asws</sup> having said: 'When you stand in your Salat, be fearful in it and do not discuss with yourself if you are able upon that, and humble your neck and do not turn around in it, and your sight should not exceed the place of your Sajdah, and row your feet and affirm them, and let down your hands, and neither place your hand upon the other, nor lean on one leg at times, and on the other at times".<sup>292</sup>

قَالَ الْبَزَنْطِيُّ رَحِمَهُ اللَّهُ فَإِنَّهُ بَلَغَنِي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ قَوْمًا عُذِّبُوا لِأَنَّهُمْ كَانُوا يَتَوَزَّكُونَ تَضَجُّرًا بِالصَّلَاةِ.

Al-Bazanty, may Allah<sup>-azwj</sup> Mercy him, said, 'It has reached me from Abu Abdullah<sup>-asws</sup>: 'A people will be Punished because they were they were relying upon one leg at times, and another at times, in boredom with the Salat".<sup>293</sup>

إيضاح الجُمُهور عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص هَمَى عَنِ التَّخْصُّرِ فِي الصَّلَاةِ.

Clarification – *The general Muslims, from Abu Hurayra (a well-known fabricator): 'The Prophet<sup>-saww</sup> prohibited from placing the hands upon the waist during the Salat".*

وَ مِنْ طَرِيقِ الْخَاصَّةِ رَوَاهُ أَبِي بصير عَنْ أَبِي عَبْدِ اللَّهِ ع وَ لَا تَتَوَزَّكْ فَإِنَّ قَوْمًا عُذِّبُوا بِنَقْضِ الْأَصَابِعِ وَ التَّوَزُّكِ فِي الصَّلَاةِ.

*And from the way of the Shias, reported by Abu Baseer, from Abu Abdullah<sup>-asws</sup>: 'And do not rely on one leg at times and the other at times, for a people were Punished for gripping the fingers and the relying on one leg at times, and the other at times during the Salat".*

7- وَ جَدْتُ بِحَظِّ بَعْضِ الْأَفَاضِلِ نَفْلاً مِنْ جَامِعِ الْبَزَنْطِيِّ عَنِ الْخَلِيِّ قَالَ قَالَ الصَّادِقُ ع إِنَّ قَوْمًا عُذِّبُوا بِأَنَّهُمْ كَانُوا يَتَوَزَّكُونَ فِي الصَّلَاةِ يَضَعُ أَحَدُهُمْ كَفَّيْهِ عَلَى وَرْكَتَيْهِ مِنْ مَلَالَةِ الصَّلَاةِ

And I found in the handwriting of one of the meritorious ones, copying from 'Jamie' of Al Bazanty, from Al Halby who said,

'Al-Sadiq<sup>-asws</sup> said: 'A people were Punished because they were leaning on one leg at time and the other at times during the Salat. One of them placed his palm upon his thigh from being bored with the Salat'.

<sup>291</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 5

<sup>292</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 6 a

<sup>293</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 6 b

فَقُلْنَا الرَّجُلُ يُعِينِي فِي الْمَشْيِ فَيَضَعُ يَدَهُ عَلَى وَرْكِهِ

We said, 'The man assists in the walking, so he places his hand upon his thigh'.

قَالَ لَا بَأْسَ.

He<sup>-asws</sup> said: 'There is no problem'.<sup>294</sup>

8- تَفْسِيرُ الْإِمَامِ، قَالَ ع قَالَ رَسُولُ اللَّهِ ص افْتِتَاحُ الصَّلَاةِ الطَّهُورُ وَ تَحْرِيمُهَا التَّكْبِيرُ وَ تَحْلِيلُهَا التَّسْلِيمُ وَ لَا يَقْبَلُ اللَّهُ تَعَالَى صَلَاةً بِغَيْرِ طَهْوَرٍ.

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>), he<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Beginning of the Salat is the cleansing (Wud'u), and its consecration is the (opening) Takbeer, and its de-consecration is at the Salaam, and Allah<sup>-azwj</sup> the Exalted does not Accept Salat without cleanliness'.<sup>295</sup>

9- فَلَاحِ السَّائِلِ، بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادٍ وَ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلَانِ افْتَتَحَا الصَّلَاةَ فِي سَاعَةٍ وَاحِدَةٍ فَتَلَا هَذَا مِنَ الْقُرْآنِ فَكَانَتْ تِلَاوَتُهُ أَكْثَرَ مِنْ دُعَائِهِ وَ دَعَا هَذَا فَكَانَ دُعَاؤُهُ أَكْثَرَ مِنْ تِلَاوَتِهِ ثُمَّ انْصَرَفَا فِي سَاعَةٍ وَاحِدَةٍ أَيُّهُمَا أَفْضَلُ

(The book) 'Falah Al Saail' – by his chain, from Al-Husayn Bin Saeed, from Hammad, and Fazala, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Two men begin the Salat at one time. This one recites from the Quran, and his recitation is more than his supplication, and this one supplicated, and his supplication is from that his recitation. Then they leave in one time. Which of the two is better?'

فَقَالَ كُلُّ فِيهِ فَضْلٌ كُلُّ حَسَنٌ

He<sup>-asws</sup> said: 'Each has merit in it, and each is good'.

قَالَ قُلْتُ قَدْ عَلِمْتُ أَنَّ كُلًّا حَسَنٌ وَ أَنَّ كُلًّا فِيهِ فَضْلٌ

He (the narrator) said, 'I said, 'I do know that both are good and there is merit in both'.

فَقَالَ الدُّعَاءُ أَفْضَلُ أَمَا سَمِعْتَ قَوْلَ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ قَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ

He<sup>-asws</sup> said: 'The supplication is better. Have you not heard Words of Allah<sup>-azwj</sup> Blessed and Exalted: **And your Lord says: "Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].**

هِيَ وَ اللَّهُ الْعِبَادَةُ هِيَ وَ اللَّهُ الْعِبَادَةُ هِيَ وَ اللَّهُ الْعِبَادَةُ أَلَيْسَتْ أَشَدُّهُنَّ هِيَ وَ اللَّهُ أَشَدُّهُنَّ هِيَ وَ اللَّهُ أَشَدُّهُنَّ هِيَ وَ اللَّهُ أَشَدُّهُنَّ.

<sup>294</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 7

<sup>295</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 8

By Allah<sup>-azwj</sup>, it is the worship! By Allah<sup>-azwj</sup>, it is the worship! Isn't it the worship? By Allah<sup>-azwj</sup>, it is the worship! By Allah<sup>-azwj</sup>, it is the worship! Isn't it strongest of these? By Allah<sup>-azwj</sup>, it is strongest of these! By Allah<sup>-azwj</sup>, it is strongest of these! By Allah<sup>-azwj</sup>, it is strongest of these!"<sup>296</sup>

وَمِنْهُ بِإِسْنَادِهِ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ يَرْفَعُهُ إِلَى أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ أَيُّهُمَا أَفْضَلُ فِي الصَّلَاةِ كَثْرَةُ الْقِرَاءَةِ أَوْ طَوْلُ اللَّبْثِ فِي الرُّكُوعِ وَالسُّجُودِ فَقَالَ كَثْرَةُ اللَّبْثِ فِي الرُّكُوعِ وَالسُّجُودِ أَوْ مَا تَسْمَعُ لِقَوْلِ اللَّهِ تَعَالَى فَافْرُوا مَا تَيَسَّرَ مِنْهُ وَاقِيمُوا الصَّلَاةَ إِنَّمَا عَنَى بِإِقَامَةِ الصَّلَاةِ طَوْلَ اللَّبْثِ فِي الرُّكُوعِ وَالسُّجُودِ

And from him, by his chain, from Al-Hassan Bin Mahboub raising it to, ‘

‘Abu Ja’far<sup>-asws</sup> having been asked which of the two is better in the Salat, more recitation or prolonging the remaining in the Ruk’u and in the Sajdah. Are you not listening to Words of Allah<sup>-azwj</sup> the Exalted: **therefore recite from the Quran what is easy for you [73:20]**? But rather it means establishing the Salat prolonging the waiting in the Ruk’u and Sajdah’.

قَالَ قُلْتُ فَأَيُّهُمَا أَفْضَلُ كَثْرَةُ الْقِرَاءَةِ أَوْ كَثْرَةُ الدُّعَاءِ

He (the narrator) said, ‘I said, ‘Which of the two is better, more recitation or more supplication?’

قَالَ كَثْرَةُ الدُّعَاءِ أَوْ مَا تَسْمَعُ لِقَوْلِهِ تَعَالَى قُلْ مَا يَعْجُبُكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ.

He<sup>-asws</sup> said: ‘More supplication. Are you not listening to Words of the Exalted: **Say: ‘My Lord would not care for you were it not for your supplications, [25:77]**’.”<sup>297</sup>

10- الْمُعْتَبِرُ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: اجْمَعْ طَرْفَكَ وَ لَا تَرْفَعَهُ إِلَى السَّمَاءِ.

‘Al Mo’tabar’ – from Zurara,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Gather your eyes and do not raise your eyes to the sky’.”<sup>298</sup>

11- الْهِدَايَةُ، إِذَا دَخَلْتَ فِي الصَّلَاةِ فَاعْلَمْ أَنَّكَ بَيْنَ يَدَيْ مَنْ يَرَاكَ وَ لَا تَرَاهُ فَإِذَا كَبَّرْتَ فَاشْخَصْ بِبَصَرِكَ إِلَى مَوْضِعِ سُجُودِكَ وَ أَرْسِلْ مَنْكِبَيْكَ وَ يَدَيْكَ عَلَى فِخْدَتِكَ فُبَالَةِ رِجْلَيْكَ فَإِنَّهُ أُخْرَى أَنْ تَهْتَمَّ بِصَلَاتِكَ

(The book) ‘Al Hidayah’ –

‘When you enter into the Salat, then know you are in front of the One<sup>-azwj</sup> Who Sees you and you cannot see Him<sup>-azwj</sup>. So when you exclaim Takbeer, gaze your eyes to the place of your Sajdah, and let your shoulders and your hands hang loosed upon your thighs in front of the knees, for it is worthier to pay attention in your Salat.

<sup>296</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 9 a

<sup>297</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 9 b

<sup>298</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 10

وَإِيَّاكَ أَنْ تَعْبَثَ بِلِحْيَتِكَ أَوْ بِرَأْسِكَ أَوْ بِيَدَيْكَ وَ لَا تُفْرِغَ أَصَابِعَكَ وَ لَا تُقَدِّمَ رِجْلًا عَلَى رِجْلٍ وَ اجْعَلْ بَيْنَ قَدَمَيْكَ قَدْرَ إصْبَعٍ إِلَى شِبْرِ لَا أَكْثَرَ مِنْ ذَلِكَ

And beware of playing with your beard, or with your head, or with your hands, and do not separate your fingers, and do not forward a leg over a leg, and make to be (a distance) between your feet a measurement of a finger to a palms' width and no more than that.

وَ لَا تُنْفِخَ فِي مَوْضِعِ سُجُودِكَ إِذَا أَرَدْتَ النُّفْخَ فَلْيَكُنْ قَبْلَ دُخُولِكَ فِي الصَّلَاةِ وَ لَا تَمَطَّ وَ لَا تَتَأَوَّبَ [تَتَأَوَّبُ] فَإِنَّ ذَلِكَ كُلَّهُ نُقْصَانٌ فِي الصَّلَاةِ وَ لَا تَلْتَفِتْ عَنْ يَمِينِكَ وَ لَا عَنْ يَسَارِكَ فَإِنْ التَّمَّتْ حَتَّى تَرَى مِنْ خَلْفِكَ فَمَدَّ وَجِبَ عَلَيْكَ إِعَادَةُ الصَّلَاةِ

And do not blow into place of your Sajdah. When you intend to blow, let it be before your entering into the Salat, nor stretch, nor yawn, for all of that is a reduction in the Salat, nor turn on your right, nor on your left. If you were to turn until you see behind you, repeating the Salat is obligated upon you.

وَ اشْغَلْ قَلْبَكَ بِصَلَاتِكَ فَإِنَّهُ لَا تُقْبَلُ مِنْ صَلَاتِكَ إِلَّا مَا أَقْبَلْتَ عَلَيْهَا مِنْهَا بِقَلْبِكَ إِذَا فَرَّغْتَ مِنَ الْقِرَاءَةِ فَارْفَعْ يَدَكَ وَ كَبِّرْ وَ ارْجِعْ وَ ضَعْ يَدَكَ الْيُمْنَى عَلَى رُكْبَتِكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ ضَعْ رَاكِبَتِكَ عَلَى رُكْبَتِكَ الْيُسْرَى وَ لَقِّمْ أَصَابِعَكَ عَنِ الرُّكْبَةِ وَ فَرِّجْهَا

And pre-occupy your heart with your Salat for nothing is Accepted from your Salat except what you have concentrated with your heart from it. When you are free from the recitation, raise your hand and exclaim Takbeer and perform Ruk'u, and place your right hand upon your right knee before the left, and place your palm upon your knee, and your fingers should 'swallow' the knee and separate it.

وَ تَمُدُّ عُنُقَكَ وَ يَكُونُ نَظْرَكَ فِي الرُّكُوعِ مَا بَيْنَ قَدَمَيْكَ إِلَى مَوْضِعِ سُجُودِكَ وَ سَبِّحْ فِي الرُّكُوعِ ثَلَاثَ تَسْبِيحَاتٍ إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ فَانْتَصِبْ قَائِمًا وَ ارْفَعْ يَدَيْكَ وَ قُلْ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

And extend your neck and your sight, during the Ruk'u should be what is between your feet, to the place of your Sajdah, and glorify in the Ruk'u three glorifications. When you raise your head from the Ruk'u, stand straight and raise your hands and say, 'Allah<sup>-azwj</sup> Listens to the one who praises Him<sup>-azwj</sup>.

تَمَّ كَبَّرَ وَ أَهْوَى إِلَى السُّجُودِ وَ ضَعَ يَدَيْكَ جَمِيعًا مَعًا وَ إِنْ كَانَ بَيْنَهُمَا وَ بَيْنَ الْأَرْضِ ثَوْبٌ فَلَا بَأْسَ وَ إِنْ أَقْضَيْتَ بِيَمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ

The exclaim Takbeer and swoop to the Sajdah and place both your hands together, and even if there was a cloth between them and the ground, there is no problem; and if you were to place with them to the ground, it is better.

وَ تَنْظُرُ فِي السُّجُودِ إِلَى طَرَفِ أَنْفِكَ وَ تُرْغِمُ بِأَنْفِكَ فَإِنَّ الْإِرْغَامَ سُنَّةٌ وَ مَنْ لَمْ يُرْغِمْ بِأَنْفِهِ فِي سُجُودِهِ فَلَا صَلَاةَ لَهُ

And look during the Sajdah (place) to the edge of your nose and rub your nose (break pride), for the rubbing (on the ground) is Sunnah, and the one who does not rub his nose in his Sajdah, there is no Salat for him.

و يُجْزِيكَ فِي وَضْعِ الْجَبْهَةِ مِنْ فُصَاصِ الشَّعْرِ إِلَى الْحَاجِبَيْنِ مَقْدَارَ دِرْهَمٍ وَ يَكُونُ سُجُودَكَ كَمَا يَتَخَوَّى الْبَعِيرُ الضَّامِرُ عِنْدَ بُرُوكِهِ تَكُونُ شِبْهَ الْمُعْلَقِ لَا يَكُونُ شَيْءٌ مِنْ جَسَدِكَ عَلَى شَيْءٍ مِنْهُ.

And in it suffices you in placing the forehead from the hair line to the eyebrows, a measurement of a Dirham (coin), and your Sajdah should be like what the lean camel kneels during its kneeling, like a suspension. Nothing from your body should be upon anything from it”<sup>299</sup>.

12- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع أَنَّهُ رَأَاهُ يُصَلِّي فَكَانَ إِذَا كَبَّرَ فِي الصَّلَاةِ أَلَزَقَ أَصَابِعَ يَدَيْهِ الْإِصْبَامَ وَ السَّبَّاحَةَ وَ الْوُسْطَى وَ الَّتِي تَلِيهَا وَ فَرَجَ بَيْنَهُمَا وَ بَيْنَ الْخُنْصِرِ

The book of Zayd Al-Narsy –

‘From Abu Al-Hassan<sup>-asws</sup> the 1<sup>st</sup>, he (the narrator) saw him<sup>-asws</sup> praying Salat. When he exclaimed Takbeer in the Salat, he<sup>-asws</sup> adhered fingers of his<sup>-asws</sup> hand – the thumb, and the ring, and the middle, and that which follows it, and he<sup>-asws</sup> separated between them and the pinkie.

ثُمَّ رَفَعَ يَدَيْهِ بِالتَّكْبِيرِ قُبَالَةَ وَجْهِهِ ثُمَّ يُرْسِلُ يَدَيْهِ وَ يُلْزِقُ بِالْفَجْدَيْنِ وَ لَا يُفْرَجُ بَيْنَ أَصَابِعِ يَدَيْهِ

Then he<sup>-asws</sup> raised his<sup>-asws</sup> hand with the Takbeer in front of his<sup>-asws</sup> face. Then he<sup>-asws</sup> let loose his<sup>-asws</sup> hands and adhered with the thighs, and he<sup>-asws</sup> did not separate between the fingers of his<sup>-asws</sup> hands.

فَإِذَا رَكَعَ كَبَّرَ وَ رَفَعَ يَدَيْهِ بِالتَّكْبِيرِ قُبَالَةَ وَجْهِهِ ثُمَّ يُلْقِمُ رُكْبَتَيْهِ كَفَّيْهِ وَ يُفْرَجُ بَيْنَ الْأَصَابِعِ فَإِذَا اعْتَدَلَ لَمْ يَرْفَعْ يَدَيْهِ وَ ضَمَّ الْأَصَابِعَ بَعْضَهَا إِلَى بَعْضٍ كَمَا كَانَتْ وَ يُلْزِقُ يَدَيْهِ مَعَ الْفَجْدَيْنِ

When he<sup>-asws</sup> performed Ruk’u and raised his<sup>-asws</sup> hands with the Takbeer in front of his<sup>-asws</sup> face. Then his<sup>-asws</sup> palms swallowed his<sup>-asws</sup> knees and he<sup>-asws</sup> separated between the fingers. When he<sup>-asws</sup> straightened, he<sup>-asws</sup> did not raise his<sup>-asws</sup> hands and joined the fingers to each other just as they were, and he<sup>-asws</sup> adhered his<sup>-asws</sup> hands with the thighs.

ثُمَّ يُكَبِّرُ وَ يَرْفَعُهُمَا قُبَالَةَ وَجْهِهِ كَمَا هِيَ مُلْتَزِقَةُ الْأَصَابِعِ فَيَسْجُدُ وَ يُبَادِرُ بِمَا إِلَى الْأَرْضِ مِنْ قَبْلِ رُكْبَتَيْهِ وَ يَضَعُهُمَا مَعَ الْوَجْهِ بِجَذَائِهِ فَيَسْطُهَا عَلَى الْأَرْضِ بَسْطًا وَ يُفْرَجُ بَيْنَ الْأَصَابِعِ كُلِّهَا وَ يَجْتَمِعُ بِيَدَيْهِ وَ لَا يَجْتَمِعُ بِالرُّكُوعِ

Then he<sup>-asws</sup> exclaimed Takbeer and raised them in front of his<sup>-asws</sup> face, like what he<sup>-asws</sup> had adhered the fingers. He<sup>-asws</sup> performed Sajdah and rushed with them to the ground from before his<sup>-asws</sup> knees, and placed them with the face parallel to it. He<sup>-asws</sup> spread them upon the ground extended and separated between all the fingers, and he<sup>-asws</sup> formed a wing with his<sup>-asws</sup> hands, and did not form a wing with the Ruk’u.

فَرَأَيْتُهُ كَذَلِكَ يَفْعَلُ وَ يَرْفَعُ يَدَيْهِ عِنْدَ كُلِّ تَكْبِيرَةٍ فَيَلْزِقُ الْأَصَابِعَ وَ لَا يُفْرَجُ بَيْنَ الْأَصَابِعِ إِلَّا فِي الرُّكُوعِ وَ السُّجُودِ وَ إِذَا بَسَطَهُمَا عَلَى الْأَرْضِ.

I saw him<sup>-asws</sup> doing like that, and he<sup>-asws</sup> raised his<sup>-asws</sup> hand during every Takbeer. He<sup>-asws</sup> adhered the fingers and did not separate between the fingers except during the Ruk'u and the Sajdah, and when he<sup>-asws</sup> spread them upon the ground".<sup>300</sup>

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<sup>300</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 37 H 12

## CHAPTER 38 – THE ETIQUETTES OF SALAT

الآيات

## The Verses

النساء إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَآؤُونَ النَّاسَ وَلا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا

(Surah) Al Nisaa - **The hypocrites are seeking to deceive Allah and He is Deceiving them, and when they are standing to the Salat, they are standing sluggishly, showing off to the people, and they are not mentioning Allah except a little [4:142]**

الأعراف يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

(Surah) Al Araaf - **O Children of Adam! Take to your adornments at every Masjid, [7:31]**

التوبة وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا أَنَّهُمْ كَفَرُوا بِاللَّهِ وَ بِرَسُولِهِ وَ لا يَأْتُونَ الصَّلَاةَ إِلَّا وَ هُمْ كُسَالَى وَ لا يُنْفِقُونَ إِلَّا وَ هُمْ كَارِهُونَ

(Surah) Al Tawba - **And nothing prevents from their spending being Accepted from them except they are committing Kufr with Allah and His Rasool, nor are they performing the Salat except and they are sluggish, nor are they spending except and they are unwilling [9:54]**

المؤمنون قَدْ أَفْلَحَ الْمُؤْمِنُونَ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

(Surah) Al Mominoun - **The Mominoun (believers) have succeeded [23:1] those who are fearful in their Salat [23:3].**

تفسير وَ رَوَى الْعَبَّاسِيُّ عَنْ مَسْعَدَةَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص سُئِلَ فِيمَا النَّجَاةُ غَدًا

Interpretation (Ahadeeth only) – And it is reported by Al-Ayyashi, from Mas'ada Bin Ziyad, from Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> was asked, 'In what will be the salvation tomorrow?'

قَالَ النَّجَاةُ إِلَّا تَخَادَعُوا اللَّهَ فَيَخْدَعَكُمْ فَإِنَّ مَنْ يُخَادِعِ اللَّهَ يَخْدَعُهُ وَ نَفْسُهُ يَخْدَعُ لَوْ شَعَرَ

He<sup>-saww</sup> said: 'The Salvation is, do not deceive Allah<sup>-azwj</sup> for He<sup>-azwj</sup> will Deceive you. The one who deceives Allah<sup>-azwj</sup>, He<sup>-azwj</sup> will Deceive him, and his own self will deceive him, if he is aware'.

فَقِيلَ لَهُ وَ كَيْفَ يُخَادِعُ اللَّهَ

It was said to him<sup>-saww</sup>, 'And how does one deceive Allah<sup>-azwj</sup>?'



قَالَ يَعْمَلُ بِمَا أَمَرَهُ اللَّهُ ثُمَّ يُرِيدُ بِهِ غَيْرَهُ فَاتَّقُوا الرِّيَاءَ فَإِنَّهُ شِرْكٌ بِاللَّهِ إِنَّ الْمُرَائِيَّ يُدْعَى يَوْمَ الْقِيَامَةِ بِأَرْبَعَةِ أَسْمَاءٍ يَا كَافِرُ يَا فَاجِرُ يَا غَادِرُ يَا خَائِبُ حَبِطَ عَمَلُكَ وَ بَطَلَ أَجْرُكَ وَ لَا خَلَاقَ لَكَ الْيَوْمَ فَالْتَمِسْ أَجْرَكَ مِمَّنْ كُنْتَ تَعْمَلُ لَهُ.

*He<sup>-saww</sup> said: 'He works with what Allah<sup>-azwj</sup> has Commanded him, then he intends someone else by it, therefore fear the showing off, for it is an association with Allah<sup>-azwj</sup>! The show-off will be called on the Day of Qiyamah with four names, 'O Kafir! O Immoral O betrayer! O Loser! Your deeds are nullified and there is no share for you today. Seek your recompense from the one who you had worked for!''*

و فِي الْكَافِي عَنِ الصَّادِقِ ع لَا يَضُرُّ مَعَ الْإِيمَانِ عَمَلٌ وَ لَا يَنْفَعُ مَعَ الْكُفْرِ عَمَلٌ أَلَا تَرَى أَنَّهُ قَالَ وَ مَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ الْآيَةُ.

*And in 'Al-Kafi' – from Al-Sadiq<sup>-asws</sup>: 'A deed does not harm being with the Eman, nor does a deed benefit being with the Kufr. Don't you see that He<sup>-azwj</sup> Said: **And nothing prevents from their spending being Accepted from them [9:54] – the Verse''.***

و رُوِيَ أَنَّ رَسُولَ اللَّهِ ص رَأَى رَجُلًا يَغْبِثُ بِلِخِيَّتِهِ فِي صَلَاتِهِ فَقَالَ أَمَا إِنَّهُ لَوْ حَشَعَ قَلْبُهُ لَحَشَعَتْ جَوَارِحُهُ.

*And it is reported that Rasool-Allah<sup>-saww</sup> saw a man playing with his beard during his Salat. He<sup>-saww</sup> said: 'But, if his heart had been fearful, his limbs would have been fearful''.*

و رُوِيَ أَنَّ رَسُولَ اللَّهِ ص كَانَ يَرْفَعُ بَصْرَهُ إِلَى السَّمَاءِ فِي صَلَاتِهِ فَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ طَأَطَأَ رَأْسَهُ وَ رَمَى بِبَصْرِهِ إِلَى الْأَرْضِ.

*And it is reported that Rasool-Allah<sup>-saww</sup> raised his<sup>-saww</sup> sight towards the sky during the Salat. When this Verse was Revealed (**And those who are fearful in their Salat [23:3]**), he<sup>-saww</sup> lowered his<sup>-saww</sup> head and shot his<sup>-saww</sup> glance to the earth''.*

وَ قَدْ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ النَّبِيَّ ص نَهَى أَنْ يُغْمِضَ الرَّجُلُ عَيْنَيْهِ فِي الصَّلَاةِ.

*And it has been reported from Abu Abdullah<sup>-asws</sup>: 'The Prophet<sup>-saww</sup> prohibited the man from closing his eyes during the Salat''.*

مَا رُوِيَ فِي هَذَا الْبَابِ عَنْ سَيِّدِ الْعَابِدِينَ أَنَّهُ ع إِذَا قَامَ فِي الصَّلَاةِ كَانَ كَأَنَّهُ سَاقُ شَجَرَةٍ لَا يَتَحَرَّكُ مِنْهُ إِلَّا مَا حَرَّكَتِ الرِّيحُ مِنْهُ.

*What has been reported regarding this subject, from Chief of the worshippers, whenever he<sup>-asws</sup> stood in the Salat, it was as if he<sup>-asws</sup> was trunk of a tree. Nothing from him<sup>-asws</sup> moved except the wind moved from him<sup>-asws</sup>''.*

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ قَالَ: قُلْتُ لَهُ بِمَا اسْتَوْجَبَ إِبْلِيسُ مِنَ اللَّهِ أَنْ أُعْطَاهُ مَا أُعْطَاهُ

Tafseer Ali Bin Ibrahim – from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

'From Abu Abdullah<sup>-asws</sup> in a Hadeeth, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'Due to what did it obligate Iblees<sup>-la</sup> to be Given from Allah<sup>-azwj</sup> what he<sup>-la</sup> was Given?'

فَقَالَ بِشَيْءٍ كَانَ مِنْهُ شُكْرُهُ اللَّهُ عَلَيْهِ

‘Due to something which had happened from him<sup>-la</sup>, Allah<sup>-azwj</sup> Thanked him<sup>-la</sup> upon it’.

قُلْتُ وَ مَا كَانَ مِنْهُ جُعِلْتُ فِدَاكَ

I said, ‘And what had happened from him<sup>-la</sup>? May I be sacrificed for you<sup>-asws</sup>!’

قَالَ رَجَعَتَانِ رَجَعْتُهُمَا فِي السَّمَاءِ أَرْبَعَةَ آلَافِ سَنَةٍ.

He<sup>-asws</sup> said: ‘Two Cycles Salat he<sup>-la</sup> had prayed in the sky being of four thousand years’.<sup>301</sup>

2- بِشَارَةُ الْمُصْطَفَى، بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ زَيْدٍ عَنْ كُمْيَلِ بْنِ زَيْدٍ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِيمَا أَوْصَاهُ بِهِ قَالَ: يَا كُمْيَلُ لَا تُعْتَرَّ بِأَقْوَامٍ يُصَلُّونَ فَيُطِيلُونَ وَ يَصُومُونَ فَيُدَاوِمُونَ وَ يَتَصَدَّقُونَ فَيَحْسِنُونَ فَإِنَّهُمْ مَوْفُوفُونَ

(The book) ‘Basharat Al Musatafa<sup>-saww</sup>’ – by his chain, from Saeed Bin Zayd, from Kumeyl Bin Ziyad,

‘From Amir Al-Momineen<sup>-asws</sup> among what he<sup>-asws</sup> advised him with, he<sup>-asws</sup> said: ‘O Kumayl! Do not be deceived by people who are praying Salat and they are prolonging, and they are Fasting and being habitual, and they are giving charity, and they are reckoning but they are the bended people (towards the falsehood).

يَا كُمْيَلُ أَقْسِمُ بِاللَّهِ لَسَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ إِنَّ الشَّيْطَانَ إِذَا حَمَلَ قَوْمًا عَلَى الْفَوَاحِشِ مِثْلِ الزِّنَا وَ شَرْبِ الْخَمْرِ وَ الرِّبَا وَ مَا أَشْبَهَ ذَلِكَ مِنَ الْخُتَا وَ الْمَآثِمِ حَبَّبَ إِلَيْهِمُ الْعِبَادَةَ الشَّدِيدَةَ وَ الْحُشُوعَ وَ الرُّكُوعَ وَ الْخُضُوعَ وَ السُّجُودَ ثُمَّ حَمَلَهُمْ عَلَى وِلَايَةِ الْأَيْمَةِ الَّذِينَ يَدْعُونَ إِلَى النَّارِ وَ يَوْمَ الْقِيَامَةِ لَا يُنصَّرُونَ-

O Kumeyl! I<sup>-asws</sup> swear by Allah<sup>-azwj</sup> to have heard Rasool-Allah<sup>-saww</sup> saying: ‘The Satan<sup>-la</sup>, when he<sup>-la</sup> carries a people upon the immoralities like the adultery, and drinking of the wine, and the usury, and whatever resembling that from the vulgarities and the sins, makes it beloved to them the intense worshipping, and the reverence, and the Ruku, (bowings) and humbleness, and the Sajdah(s) (prostrations). Then he carries them upon the wilayah of the leaders who are calling them to the Fire, and on the Day of Qiyamah, they would not be helped.

يَا كُمْيَلُ لَيْسَ الشَّأْنُ أَنْ تُصَلِّيَ وَ تَصُومَ وَ تَتَصَدَّقَ الشَّأْنُ أَنْ تَكُونَ الصَّلَاةُ فُعِلَتْ بِقَلْبٍ تَقِيٍّ وَ عَمَلٍ عِنْدَ اللَّهِ مَرْضِيٍّ وَ حُشُوعٍ سَوِيٍّ

O Kumayl! It is not of that importance that you should be praying Salat, and you should be Fasting, and you should be giving charity. But rather, the importance is that the Salat you perform should happen with a pure heart, and the deed being Agreeable in the Presence of Allah<sup>-azwj</sup>, and sincere reverence.

يَا كُمْيَلُ انظُرْ فِيمَ تُصَلِّيَ وَ عَلَى مَا تُصَلِّيَ إِنْ لَمْ تَكُنْ مِنْ وَجْهِهِ وَ جِلِّهِ فَلَا قَبُولَ.

O Kumayl! Consider for whom you are praying Salat, if it does not happen to be for His<sup>-azwj</sup> Face, it would not be Accepted’.<sup>302</sup>

<sup>301</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 1

<sup>302</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 2

3- **مِصْبَاحُ الشَّرِيعَةِ، قَالَ الصَّادِقُ ع إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ فَانْسِ الدُّنْيَا وَ مَا فِيهَا وَ الْخَلْقَ وَ مَا هُمْ فِيهِ وَ اسْتَفْرِغْ قَلْبَكَ عَنْ كُلِّ شَاغِلٍ يَشْغَلُكَ عَنِ اللَّهِ وَ عَائِنِ بِسِرِّكَ عَظَمَةَ اللَّهِ وَ ادْكُرْ وَفُوقَكَ بَيْنَ يَدَيْهِ يَوْمَ تَبْلُغُوا كُلُّ نَفْسٍ مَا أَسْلَفَتْ وَ رُدُّوا إِلَى اللَّهِ مُؤَلَّاهُمُ الْحَقِّ وَ قِفْ عَلَى قَدَمِ الْخَوْفِ وَ الرَّجَاءِ**

(The book) 'Misbah Al Sharia' –

'Al-Sadiq<sup>-asws</sup> said: 'When you face the Qiblah, forget the world and whatever is in it, and the creatures and what they are in, and free your heart from all things pre-occupying you from Allah<sup>-azwj</sup>, and witness the Magnificence of Allah<sup>-azwj</sup> in your privacy and remember your pausing in front of Him<sup>-azwj</sup> on a Day **every soul shall become acquainted with what it sent before, and they would be returned to Allah, their true Master, [10:30]**, and pause upon the feet of fear and the hope.

فَإِذَا كَبَّرْتَ فَاسْتَصْغِرْ مَا بَيْنَ السَّمَاوَاتِ الْعُلَى وَ النَّرَى دُونَ كِبَرِيَّاتِهِ فَإِنَّ اللَّهَ تَعَالَى إِذَا اطَّلَعَ عَلَى قَلْبِ الْعَبْدِ وَ هُوَ يُكَبِّرُ وَ فِي قَلْبِهِ عَارِضٌ عَنْ حَقِيقَةِ تَكْبِيرِهِ قَالَ يَا كَاذِبُ أَ تَحْدَعُنِي وَ عِزِّي وَ جَلَالِي لِأَحْرَمَتِكَ خَلَاوَةَ دِكْرِي وَ لِأَحْسَبَنَّكَ عَنْ قُرْبِي وَ الْمُسَاوَةِ بِمُنَاجَاتِي

When you exclaim Takbeer, belittle whatever is between the high skies and the soil, besides His<sup>-azwj</sup> Greatness. When Allah<sup>-azwj</sup> the Exalted Notices upon the heart of a servant while he is exclaiming Takbeer and in his heart is turned away from reality of his Takbeer, He<sup>-azwj</sup> Says: "O Liar! Are you deceiving Me<sup>-azwj</sup>? By My<sup>-azwj</sup> Might and My<sup>-azwj</sup> Majesty! I<sup>-azwj</sup> shall deprive you of the sweetness of My<sup>-azwj</sup> Zikr, and I<sup>-azwj</sup> shall Bar you from My<sup>-azwj</sup> nearness, and the cheerfulness with whispering to Me<sup>-azwj</sup>!"

وَ اعْلَمْ أَنَّهُ غَيْرُ مُخْتِاجٍ إِلَى خِدْمَتِكَ وَ هُوَ غَنِيٌّ عَنْ عِبَادَتِكَ وَ دُعَائِكَ وَ إِنَّمَا دَعَاكَ بِفَضْلِهِ لِيُرْحَمَكَ وَ يُبْعِدَكَ مِنْ عُقُوبَتِهِ وَ يَنْشُرَ عَلَيْكَ مِنْ بَرَكَاتِ حَنَانِيَّتِهِ وَ يَهْدِيكَ إِلَى سَبِيلِ رِضَاةٍ وَ يَفْتَحَ عَلَيْكَ بَابَ مَغْفِرَتِهِ

And know He<sup>-azwj</sup> is not needy to your service, and He<sup>-azwj</sup> is needless from your (acts of) worship and your supplications, and rather your supplications are due to His<sup>-azwj</sup> Grace in order to Mercy you and Distance you from His<sup>-azwj</sup> Punishment, and scatter upon you from Blessings of His<sup>-azwj</sup> Tenderness and Guide you to the way of His<sup>-azwj</sup> Satisfaction, and Open the door of His<sup>-azwj</sup> Forgiveness upon you.

فَلَوْ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ عَلَى ضَعْفٍ مَا خَلَقَ مِنَ الْعَالَمِ أَضْعَافاً مُضَاعَفَةً عَلَى سَرْمَدٍ الْأَبَدِ لَكَانَ عِنْدَهُ سَوَاءً كَفَرُوا بِأَجْمَعِهِمْ بِهِ أَوْ وَحَدَّوهُ فَلَيْسَ لَهُ مِنْ عِبَادَةِ الْخَلْقِ إِلَّا إِظْهَارُ الْكَرَمِ وَ الْقُدْرَةِ

If Allah<sup>-azwj</sup> Mighty and Majestic had Created a multiple of what He<sup>-azwj</sup> has Created from the worlds, a multiple upon eternally, forever, but it would be same in His<sup>-azwj</sup> Presence whether all of them were to disbelieve or profess His<sup>-azwj</sup> Oneness. It isn't for Him<sup>-azwj</sup> from (acts of) worship of the creature except manifesting the Benevolence and the Power.

فَاجْعَلِ الْحَيَاءَ رِذَاءً وَ الْعَجْزَ إِزَاراً وَ ادْخُلْ تَحْتَ سِرِّ سُلْطَانِ اللَّهِ تَعْتَمُ فَوَائِدَ رُبُوبِيَّتِهِ مُسْتَعِيناً بِهِ وَ مُسْتَعِيناً إِلَيْهِ.

Therefore, make the modesty as a cloak, and the frustration as a loin cloth, and enter under the secret of the Authority of Allah<sup>-azwj</sup>, you will gain benefits of His<sup>-azwj</sup> Lordship, being assisted by Him<sup>-azwj</sup> and crying out for help to Him<sup>-azwj</sup>".<sup>303</sup>

4- الْعَبَّاشِيُّ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَقُمْ إِلَى الصَّلَاةِ مُتَّكِسِبًا وَلَا مُتَّنَاعِسًا وَلَا مُتَّنَاقِلًا فَإِنَّهَا مِنْ خَلَلِ الْبِقَاقِ فَإِنَّ اللَّهَ نَحَى الْمُؤْمِنِينَ أَنْ يُقِيمُوا إِلَى الصَّلَاةِ وَ هُمْ سُكَارَى يَعْنِي مِنَ النَّوْمِ.

Al Ayyashi, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Neither stand to the Salat lazily, nor drowsily, nor sluggishly, for it is from the traits of hypocrites, for Allah<sup>-azwj</sup> has Prohibited the Momineen from standing to the Salat while they are intoxicated, meaning from the sleep".<sup>304</sup>

وَمِنْهُ عَنِ الْحَلَبِيِّ قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ قَالَ لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى يَعْنِي سُكْرَ النَّوْمِ يَقُولُ وَ بِكُمْ نِعَاسٌ يَمْنَعُكُمْ أَنْ تَعْلَمُوا مَا تَقُولُونَ فِي رُكُوعِكُمْ وَ سُجُودِكُمْ وَ تَكْبِيرِكُمْ

And from him, from Al Halby who said,

'I asked him<sup>-asws</sup> about Words of Allah<sup>-azwj</sup>: ***O you who believe! Do not approach the Salat while you are Intoxicated until you know what you are saying, [4:43]***. He<sup>-asws</sup> said: 'Do not go near the Salat while you are intoxicated, meaning intoxication of the sleep, He<sup>-azwj</sup> is Saying: "And there is drowsiness with you preventing you from knowing what you are saying in your Ruk'u, and your Sajdah, and your Takbeer.

وَ لَيْسَ كَمَا يَصِفُ كَثِيرٌ مِنَ النَّاسِ يَزْعُمُونَ أَنَّ الْمُؤْمِنِينَ يَسْكُرُونَ مِنَ الشَّرَابِ وَ الْمُؤْمِنُ لَا يَشْرَبُ مُسْكِرًا وَ لَا يَسْكُرُ.

And it isn't like what many of the people are describing. They are claiming that the Momineen are intoxicated from the drink, and the Momin does not drink any intoxicant, nor does he get intoxicated".<sup>305</sup>

وَمِنْهُ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَقُمْ إِلَى الصَّلَاةِ مُتَّكِسِبًا وَلَا مُتَّنَاعِسًا وَلَا مُتَّنَاقِلًا فَإِنَّهَا مِنْ خَلَلِ الْبِقَاقِ قَالَ لِلْمُنَافِقِينَ وَ إِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى يُرَاؤُنَ النَّاسَ وَ لَا يَتَذَكَّرُونَ اللَّهَ إِلَّا قَلِيلًا.

And from him, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Neither stand to the Salat lazily, nor drowsily, nor sluggishly, for these are from the traits of hypocrisy. He<sup>-azwj</sup> said to the hypocrites: ***O you who believe! Do not approach the Salat while you are Intoxicated until you know what you are saying, [4:43]***".<sup>306</sup>

<sup>303</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 3

<sup>304</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 4 a

<sup>305</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 4 b

<sup>306</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 4 c

وَمِنْهُ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّلَاةُ الْوُسْطَى الطُّهْرُ وَ قَوْمُوا لِلَّهِ قَانِتِينَ إِقْبَالَ الرَّجُلِ عَلَى صَلَاتِهِ وَ مُحَافَظَتَهُ عَلَى وَ قَتْنِهَا حَتَّى لَا يُلْهِيَهُ عَنْهَا وَ لَا يَشْغَلَهُ شَيْءٌ.

And from him, from Abdullah Bin Sinan,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The middle Salat is Al-Zohr, **and be standing obedient to Allah [2:238]**, is the man concentrating upon his Salat and his preserving upon its timings until he is not distracted from it, nor does anything pre-occupy him’<sup>307</sup>.

5- تَفْسِيرُ الْإِمَامِ الْعَسْكَرِيِّ ع، قَوْلُهُ عَزَّ وَ جَلَّ وَ يُقِيمُونَ الصَّلَاةَ

Tafseer of the Imam Al-Askari<sup>-asws</sup> - The Words of the Mighty and Majestic: **and are establishing the Salat, and from what We have Graced them, they are spending [2:3]**.

قَالَ الْإِمَامُ ع تَمَّ وَصَفَهُمْ بَعْدَ فَقَالَ وَ يُقِيمُونَ الصَّلَاةَ يَعْنِي بِإِتْمَامِ رُكُوعِهَا وَ سُجُودِهَا وَ حِفْظِ مَوَاقِيتِهَا وَ حُدُودِهَا وَ صِبَاغَتِهَا عَمَّا يُفْسِدُهَا أَوْ يَنْقُصُهَا

The Imam<sup>-asws</sup> said: ‘After describing the their characteristics, Allah<sup>-azwj</sup> Says **and are establishing the Salat [2:3]** – they are those that complete their Ruku, and their Sajdah, and keep to its timings and limits, and stay away from that which spoils or breaks it’.

تَمَّ قَالَ الْإِمَامُ ع حَدَّثَنِي أَبِي عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ مِنْ خِيَارِ أَصْحَابِهِ عِنْدَهُ أَبُو ذَرٍّ الْغِفَارِيُّ فَجَاءَهُ ذَاتَ يَوْمٍ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي عُثِمَاتٍ قَدَّرَ سِتِينَ شَاةً فَأَكْرَهُ أَنْ أَبْدُو فِيهَا وَ أَفَارِقَ حَضْرَتَكَ وَ خِدْمَتَكَ وَ أَكْرَهُ أَنْ أَكِلَهَا إِلَى رَاعٍ فَيَطْلِمَهَا وَ يُسِيءَ رِعَايَتَهَا فَكَيْفَ أَصْنَعُ

Then the Imam<sup>-asws</sup> said: ‘My<sup>-asws</sup> father<sup>-asws</sup> narrated to me<sup>-asws</sup> from his<sup>-asws</sup> father<sup>-asws</sup> that Rasool-Allah<sup>-saww</sup>, the best of his<sup>-saww</sup> companions in his<sup>-saww</sup> presence was Abu Zarr<sup>-ra</sup>. One day he<sup>-ra</sup> came over and he<sup>-ra</sup> said, ‘O Rasool-Allah<sup>-saww</sup>! There is some war booty with me<sup>-ra</sup>, about sixty sheep. I<sup>-ra</sup> dislike to be worshipping among these (when going to pasture), and separating from your<sup>-saww</sup> presence and being in your<sup>-saww</sup> service. And I<sup>-ra</sup> (also) dislike it that I<sup>-ra</sup> should allocate them to a shepherd so he would lose them and forget their grazing. So how should I<sup>-ra</sup> deal with it?’

فَقَالَ رَسُولُ اللَّهِ ص ابْدُ فِيهَا

Rasool-Allah<sup>-saww</sup> said: ‘Worship among them (sheep)’.

قَبَدًا فِيهَا فَلَمَّا كَانَ فِي السَّابِعِ جَاءَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ ص يَا أَبَا ذَرٍّ

So he<sup>-ra</sup> worshipped among them. When it was the seventh day, he<sup>-ra</sup> came over to Rasool-Allah<sup>-saww</sup> and Rasool-Allah<sup>-saww</sup> said: ‘O Abu Zarr<sup>-ra</sup>!’

قَالَ لَبَيْكَ يَا رَسُولَ اللَّهِ

He<sup>-ra</sup> said, ‘At your<sup>-saww</sup> service, Rasool-Allah<sup>-saww</sup>!’

<sup>307</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 4 d

قَالَ ص مَا فَعَلْتَ غَنِيمَاتِكَ قَالَ يَا رَسُولَ اللَّهِ إِنَّ لَهَا قِصَّةً عَجِيبَةً

He<sup>-saww</sup> said: 'What did you do with your sheep?' He<sup>-ra</sup> said: 'O Rasool-Allah<sup>-saww</sup>! There is a strange story of theirs'.

قَالَ وَ مَا هِيَ

He<sup>-saww</sup> said: 'And what is it?'

قَالَ يَا رَسُولَ اللَّهِ بَيْنَمَا أَنَا فِي صَلَاتِي إِذْ عَدَا الذِّئْبُ عَلَيَّ غَنَمِي

He<sup>-ra</sup> said: 'O Rasool-Allah<sup>-saww</sup>! While I<sup>-ra</sup> was in my<sup>-ra</sup> Salat, when a wolf attacked upon my<sup>-ra</sup> sheep.

فَقُلْتُ يَا رَبِّ صَلَاتِي وَ يَا رَبِّ غَنَمِي

I<sup>-ra</sup> said, 'O Lord<sup>-azwj</sup>! My<sup>-ra</sup> Salat! O Lord<sup>-azwj</sup>, my<sup>-ra</sup> sheep!' Thus I<sup>-ra</sup> preferred my<sup>-ra</sup> Salat over my<sup>-ra</sup> sheep'.

فَأَنزَلْتُ صَلَاتِي عَلَيَّ غَنَمِي وَ أَحْضَرَ الشَّيْطَانُ بِنَالِي يَا أَبَا ذَرٍّ أَيْنَ أَنْتَ إِذْ عَدَتِ الذِّئْبُ عَلَيَّ غَنَمِكَ وَ أَنْتَ تُصَلِّي فَأَهْلِكُنَّهَا وَ مَا يَبْقَى لَكَ فِي الدُّنْيَا مَا تَعِيشُ بِهِ

The Satan<sup>-la</sup> notified my<sup>-ra</sup> mind, 'O Abu Zarr<sup>-ra</sup>! Where are you<sup>-ra</sup>? The wolf is attacking upon your<sup>-ra</sup> sheep, and you<sup>-ra</sup> are (still) praying Salat? He<sup>-la</sup> will kill all of them, and there would not remain (anything) for you<sup>-ra</sup> in the world you can live by'.

فَقُلْتُ لِلشَّيْطَانِ يَبْقَى لِي تَوْحِيدُ اللَّهِ تَعَالَى وَ الْإِيمَانُ بِرَسُولِ اللَّهِ وَ مُوَالَاةُ أَخِيهِ سَيِّدِ الْخَلْقِ بَعْدَهُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ مُوَالَاةُ الْأَئِمَّةِ الْهَادِينَ الطَّاهِرِينَ مِنْ وُلْدِهِ وَ مُعَادَاةُ أَعْدَائِهِمْ فَكُلُّ مَا قَاتَ مِنْ الدُّنْيَا بَعْدَ ذَلِكَ جَلَاءٌ

I<sup>-ra</sup> said to the Satan<sup>-la</sup>, 'There would remain for me the Tawheed of Allah<sup>-azwj</sup> the Exalted, and the Eman with Muhammad<sup>-saww</sup> Rasool-Allah<sup>-saww</sup>, and the Wilayah of his<sup>-saww</sup> brother, the Chief of the people after him<sup>-saww</sup> Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, and the Wilayah of the Imams<sup>-asws</sup>, the Guides, the clean, from his<sup>-asws</sup> sons<sup>-asws</sup>, and the enmity of their<sup>-asws</sup> enemies, and everything what I lose from the world after that is not gravely missed'.

فَأَقْبَلْتُ عَلَيَّ صَلَاتِي فَجَاءَ ذِئْبٌ فَأَخَذَ حَمَلًا فَذَمَبَ بِهِ وَ أَنَا أَحْسُنُ بِهِ إِذْ أَقْبَلَ عَلَيَّ الذِّئْبِ أَسَدٌ فَقَطَعَهُ نِصْفَيْنِ وَ اسْتَنْقَذَ الْحَمَلَ وَ رَدَّهُ إِلَى الْقَطِيعِ ثُمَّ نَادَانِي يَا أَبَا ذَرٍّ أَقْبِلْ عَلَيَّ صَلَاتِكَ فَإِنَّ اللَّهَ قَدْ وَكَّلَنِي بِغَنَمِكَ إِلَى أَنْ تُصَلِّيَ

I<sup>-ra</sup> returned to my<sup>-ra</sup> Salat, and the wolf came and seized a lamb and went with it, and I was aware of it, when a lion attacked upon the wolf cutting it into two halves, and recovered the lamb, and it returned to the flock. Then it called out to me, 'O Abu Zarr<sup>-ra</sup>! Return to your<sup>-ra</sup> Salat, for Allah<sup>-azwj</sup> the Exalted has Allocated me with your<sup>-ra</sup> sheep until you<sup>-ra</sup> have prayed'.

فَأَقْبَلْتُ عَلَيَّ صَلَاتِي وَ قَدْ غَشِيَنِي مِنَ التَّعَجُّبِ مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ تَعَالَى حَتَّى فَرَعْتُ مِنْهَا فَجَاءَنِي الْأَسَدُ وَ قَالَ لِي امْضِ إِلَى مُحَمَّدٍ فَأَخْبِرْهُ أَنَّ اللَّهَ تَعَالَى قَدْ أَكْرَمَ صَاحِبَكَ الْحَافِظَ لِشَرِيعَتِكَ وَ وَكَّلَ أَسَدًا بِغَنَمِهِ يَحْفَظُهَا

I returned to my<sup>-ra</sup> Salat, and the astonishment had overwhelmed me such that no one knows it except Allah<sup>-azwj</sup> the Exalted – until I<sup>-ra</sup> was free from it. The lion came over to me<sup>-ra</sup> and said to me, ‘Go to Muhammad<sup>-saww</sup> and inform him<sup>-saww</sup> that Allah<sup>-azwj</sup> the Exalted has Honoured your<sup>-saww</sup> companion, the preserver of your<sup>-saww</sup> Law, and Allocated a lion with his<sup>-ra</sup> sheep to protect them’.

فَعَجِبَ مَنْ حَوْلَ رَسُولِ اللَّهِ ص فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ وَ لَقَدْ آمَنْتُ بِهِ أَنَا وَ عَلِيٌّ وَ فَاطِمَةُ وَ الْحَسَنُ وَ الْحُسَيْنُ

They were astonished, the ones who were around Rasool-Allah<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> said: ‘O Abu Zarr<sup>-ra</sup>, and they<sup>-asws</sup> have believed in it, I<sup>-saww</sup>, and Ali<sup>-asws</sup>, and Fatima<sup>-asws</sup>, and Al-Hassan<sup>-asws</sup> and Al-Husayn<sup>-asws</sup>’.

فَقَالَ بَعْضُ الْمُنَافِقِينَ هَذَا لِمَوَاطَاةِ بَيْنِ مُحَمَّدٍ وَ أَبِي ذَرٍّ يُرِيدُ أَنْ يَخْدَعَنَا بِعُرُورِهِ وَ اتَّفَقَ مِنْهُمْ رَجَالٌ عَشْرُونَ رَجُلًا وَ قَالُوا نَذْهَبُ إِلَى عَنَمِهِ وَ نَنْظُرُ إِلَيْهَا إِذَا صَلَّى هَلْ يَأْتِي الْأَسَدُ فَيَحْفَظُ عَنَمَهُ فَيَبَيِّنُ بِذَلِكَ كَذِبَهُ

One of the hypocrites said, ‘This is a collusion between Muhammad<sup>-saww</sup> and Abu Zarr<sup>-ra</sup>, intending to deceive us with his<sup>-saww</sup> ego’; and twenty men from them concurred and they said, ‘We should go to his<sup>-ra</sup> sheep and look at them, and look at him<sup>-ra</sup> when he<sup>-ra</sup> prays Salat, does the lion come and protect his<sup>-ra</sup> sheep, so his<sup>-ra</sup> lies would be clarified to us’.

فَدَهَبُوا وَ نَظَرُوا وَ أَبُو ذَرٍّ قَائِمٌ يُصَلِّي وَ الْأَسَدُ يَطُوفُ حَوْلَ عَنَمِهِ وَ يَرْعَاهَا وَ يَرُدُّ إِلَى الْقَطِيعِ مَا شَدَّ عَنْهُ مِنْهَا حَتَّى إِذَا فَرَغَ مِنْ صَلَاتِهِ نَادَاهُ الْأَسَدُ هَاكَ قَطِيعَكَ مُسَلِّمًا وَافِرَ الْعَدَدِ سَالِمًا

So they went and looked, and Abu Zarr<sup>-ra</sup> stood to pray Salat, and the lion was circling around his<sup>-ra</sup> sheep and herding them and they returned to the flock which was strayed from it, until when he<sup>-ra</sup> was free from his<sup>-ra</sup> Salat, the lion called out, ‘Here, your<sup>-ra</sup> flock is safe, and its numbers are safe’.

ثُمَّ نَادَاهُمْ الْأَسَدُ مَعَاشِرَ الْمُنَافِقِينَ أَنْكُرْتُمْ لِمَوْلَى مُحَمَّدٍ وَ عَلِيٍّ وَ آلهِمَا الطَّيِّبِينَ وَ الْمُتَوَسِّلِ إِلَى اللَّهِ بِهَيْمٍ أَنْ يُسَجِّرَنِي اللَّهُ رَبِّي لِحِفْظِ عَنَمِهِ

Then the lion called out to them, ‘O group of hypocrites! Your denial to a friend of Muhammad<sup>-saww</sup> and Ali<sup>-asws</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>, and his<sup>-ra</sup> beseeching to Allah<sup>-azwj</sup> the Exalted by them<sup>-asws</sup>, that you are mocking me, of Allah<sup>-azwj</sup> my Lord<sup>-azwj</sup> (Allocating me) for protecting his<sup>-ra</sup> sheep?

وَ الَّذِي أُكْرِمَ مُحَمَّدًا وَ آلَهُ الطَّيِّبِينَ الطَّاهِرِينَ لَقَدْ جَعَلَنِي اللَّهُ طَوْعَ يَدِ أَبِي ذَرٍّ حَتَّى لَوْ أَمَرَنِي بِإِفْتِرَائِكُمْ وَ هَلَاكِكُمْ لِأَهْلِكِكُمْ وَ الَّذِي لَا يُخْلَفُ بِأَعْظَمَ مِنْهُ لَوْ سَأَلَ اللَّهُ بِمُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ أَنْ يُحَوِّلَ الْبِحَارَ دُهْنًا وَ زَيْتًا وَ لُبَّانًا وَ الْجِبَالَ مِسْكَاً وَ عَثْبَرًا وَ كَافُورًا وَ قُضْبَانَ الْأَشْجَارِ قُضْبَابَ الزُّمُرُودِ وَ الزَّرَّجِدِ لَمَا مَنَعَهُ اللَّهُ ذَلِكَ

By the One<sup>-azwj</sup> Who Honoured Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup>! Allah<sup>-azwj</sup> has Made me the fingertips of the hand of Abu Zarr<sup>-ra</sup> to the extent that if he<sup>-ra</sup> had ordered me with preying upon you and killing you, I would kill you all. By the One<sup>-azwj</sup> Who, no swear is greater than it, if he<sup>-ra</sup> were to ask Allah<sup>-azwj</sup> by Muhammad<sup>-saww</sup> and his<sup>-saww</sup> goodly Progeny<sup>-asws</sup> to Transform the ocean into aromatic oil and perfume, and the mountains to be Musk and Amber and camphor, and the branches of the trees as sticks of emeralds and aquamarine, Allah<sup>-azwj</sup> the Exalted would not Forbid him<sup>-ra</sup> that’.

فَلَمَّا جَاءَ أَبُو ذَرٍّ رَجَمَهُ اللَّهُ رَسُولَ اللَّهِ قَالَ لَهُ رَسُولُ اللَّهِ ص يَا أَبَا ذَرٍّ إِنَّكَ أَحْسَنْتَ طَاعَةَ اللَّهِ فَسَخَّرَ لَكَ مَنْ يُطِيعُكَ فِي كَفِّ الْعَوَادِي عَنْكَ فَأَنْتَ مِنْ أَفْضَلِ مَنْ مَدَحَهُ اللَّهُ عَزَّ وَجَلَّ بِأَنَّهُ يُعِيمُ الصَّلَاةَ.

When Abu Zarr<sup>ra</sup> came to Rasool-Allah<sup>saww</sup>, Rasool-Allah<sup>saww</sup> said to him<sup>ra</sup>: ‘O Abu Zarr<sup>ra</sup>! Your<sup>ra</sup> obedience to Allah<sup>azwj</sup> is excellent, therefore Allah<sup>azwj</sup> Made subservient to you the one who would obey you in the wilderness sufficing on your<sup>ra</sup> behalf, for you<sup>ra</sup> are from the most superior of the ones whom Allah<sup>azwj</sup> Mighty and Majestic has Praised by - **and are establishing the Salat [2:3]**’.<sup>308</sup>

6- مجالس الصدوق، عن الحسين بن إبراهيم بن ناثانة عن علي بن إبراهيم عن أبيه عن ابن محبوب عن عبد العزيز عن ابن أبي يعفور قال قال أبو عبد الله الصادق ع إذا صليت صلاة فريضة فصلها لوقتها صلاة مؤدع يخاف أن لا يعود إليها أبداً ثم اصرف ببصرك إلى موضع سجودك فلو تعلم من عن يمينك و شمالك لأحسنت صلاتك و اعلم أنك بين يدي من يراك و لا تراه.

(The book) ‘Majaalis’ of Al Sadouq – from Al-Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Ibn Mahboub, from Abdul Aziz, from Ibn Abu Yafour who said,

‘When pray the obligatory Salat, then pray at its timing (as if it is) a farewell Salat, fearing that you may not return to it, ever! Then turn your sight to the place of your Sajdah. If you know the one on your right and your left, you will be excellent in your Salat, and know that you are in front of the One<sup>azwj</sup> Who Sees you and you cannot see Him<sup>azwj</sup>’.<sup>309</sup>

7- الخصال، و مجالس الصدوق، بأسانيد جمّة عن النبي ص قال: إن الله كره لكم العبت في الصلاة.

(The book) ‘Al Khisaal’, and ‘Majaalis’ of Al-Sadiq, by many chains,

‘From the Prophet<sup>saww</sup> having said: ‘Allah<sup>azwj</sup> Dislikes for you the playfulness in the Salat’’.<sup>310</sup>

8- مجالس الصدوق، عن علي بن أحمد بن عبد الله بن أحمد بن أبي عبد الله البرقي عن أبيه عن جدّه أحمد بن الحسن بن فضال عن ابن بكير عن زرارة عن أبي جعفر ع قال: دخل رجل مسجداً فيه رسول الله ص فحفف سجوده دون ما ينبغي و دون ما يكون من السجود فقال رسول الله ص نفر كنفر الغراب لو مات على هذا مات على غير دين محمد.

(The book) ‘Majaalis’ of Al Sadouq – from Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad, from Al-Hassan Bin Fazzal, from Ibn Bukeyr, from Zurara,

‘From Abu Ja’far<sup>asws</sup> having said: ‘A man entered a Masjid wherein was Rasool-Allah<sup>saww</sup>. He lightened his Sajdah less than what is befitting and less than what should be from the Sajdah. Rasool-Allah<sup>saww</sup> said: ‘Pecking like pecking of the crow. If he were to die upon this he would die upon other than the religion of Muhammad<sup>saww</sup>!’<sup>311</sup>

9- ثواب الأعمال، عن محمد بن الحسن بن محمد بن الحسن بن علي بن فضال مثله.

<sup>308</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 5

<sup>309</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 6

<sup>310</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 7

<sup>311</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 8



(The book) 'Sawaab Al Ammal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazzal – similar to it".<sup>312</sup>

10- ثَوَابُ الْأَعْمَالِ، وَ مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلَوْنِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَالٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْمَيْمَنِيِّ عَنْ أَبِي بصيرٍ قَالَ: دَخَلْتُ عَلَى أُمِّ حَمِيدَةَ أُعْزِبَهَا بِأبي عَبْدِ اللَّهِ الصَّادِقِ ع فَبَكَتْ وَ بَكَيتُ لِيُكَاثِبَهَا ثُمَّ قَالَتْ يَا أَبَا مُحَمَّدٍ لَوْ رَأَيْتَ أَبَا عَبْدِ اللَّهِ ع عِنْدَ الْمَوْتِ لَرَأَيْتَ عَجَبًا فَتَحَّ عَيْنَيْهِ ثُمَّ قَالَ اجْمَعُوا إِلَيَّ كُلَّ مَنْ بَيْنِي وَ بَيْنَهُ قُرَابَةٌ

(The book) 'Sawaab Al Amaal', and 'Majaalis' of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Ali Al Kufy, from Al-Hassan Bin Ali Bin Fazzal, from Ahmad Bin Al-Hassan Al Maysami, from Abu Baseer who said,

'I entered to see Umm Hameeda<sup>ra</sup> to console her<sup>ra</sup> of Abu Abdullah Al-Sadiq<sup>asws</sup>. She<sup>ra</sup> cried and I cried at her crying. Then she<sup>ra</sup> said, 'If you could have seen Abu Abdullah<sup>asws</sup> at the death, you would have seen a wonder. He<sup>asws</sup> opened his<sup>asws</sup> eyes, then said: 'Gather to me every one having relationship between me<sup>asws</sup> and him!'

قَالَتْ فَلَمْ تَتْرُكْ أَحَدًا إِلَّا جَمَعْنَاهُ

She said, 'We did not leave out anyone except we gathered him'.

قَالَتْ فَتَنَظَرَ إِلَيْهِمْ ثُمَّ قَالَ إِنَّ شَفَاعَتَنَا لَا تَنَالُ مُسْتَخِفًّا بِالصَّلَاةِ.

She<sup>ra</sup> said, 'He<sup>asws</sup> looked at them, then said: 'Our<sup>asws</sup> intercession cannot be attained by one taking lightly with the Salat".<sup>313</sup>

11- مَجَالِسُ الصَّدُوقِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنِ ابْنِ مَجْدِبٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنِ الثُّمَالِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: الْمُنَافِقُ يَنْهَى وَ لَا يَنْتَهِي وَ يَأْمُرُ بِمَا لَا يَأْتِي إِذَا قَامَ فِي الصَّلَاةِ اعْتَرَضَ وَ إِذَا رَكَعَ رَضَّ وَ إِذَا سَجَدَ نَقَرَ وَ إِذَا جَلَسَ شَعَرَ الْحَبْرَ.

(The book) 'Majaalis' of Al Sadouq – from Ja'far Bin Muhammad Bin Masrouq, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Ibn Mahboub, from Malik Bin Atiyya, from Al Sumali,

'From Ali<sup>asws</sup> Bin Al-Husayn<sup>asws</sup> having said: 'The hypocrite deters (others) but does not desist (himself), and he instructs with what he (himself) does not do. When he stands in the Salat, he turns (his head), and when he does Ruk'u he crouches, and when he does Sajdah he pecks, and when he sits, he squats' – the Hadeeth".<sup>314</sup>

بيان: اعترض أقول رَوَاهُ الْكُلَيْبِيُّ بِسَنَدٍ آخَرَ وَ زَادَ فِيهِ قُلْتُ يَا ابْنَ رَسُولِ اللَّهِ وَ مَا الْإِعْتِرَاضُ قَالَ الْإِلْتِمَاطُ.

**Explanation – 'Turns (his head)' – I (Majlisi) am saying, 'It is reported by Al-Kulayni by another chain, and there is an increase in it, 'I said, 'O son<sup>asws</sup> of Rasool-Allah<sup>sawww</sup>! And what is the 'turn'? He<sup>sawww</sup> said: 'The turning left and right'.**

<sup>312</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 9

<sup>313</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 10

<sup>314</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 11

12- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فَذَاقَ الْمُؤْمِنُونَ الدِّينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ قَالَ عَضُّكَ بِصَرَكَ فِي صَلَاتِكَ وَ إِبْتَالُكَ عَلَيْهَا.

Tafseer Ali Bin Ibrahim - **The Mominoun (believers) have succeeded [23:1]. Those who are humble in their Salats [23:2].** He said, 'Closing your eyes during your Salat and your concentrating upon it'.<sup>315</sup> (This is opinion as other Ahadith forbid from closing eyes during Salat)

13- قُرْبُ الإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَمِيْسَى وَ الْحَسَنِ بْنِ ظَرِيْفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيْلَ كُلِّهِمْ عَنْ حَمَّادِ بْنِ عِيْسَى عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: نَحَى رَسُولُ اللَّهِ ص عَنْ نَقْرَةِ الْغُرَابِ وَ فَرَشَةِ الْأَسَدِ.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Isa, and Al-Hassan Bin Tareyf, and Ali Bin Ismail, all of them from Hammad Bin Isa,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> prohibited from pecking (like) the crow (for Sajdah), and crouching (like) the lion'.<sup>316</sup>

14- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الصَّمَّارِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيْلَ عَنْ مُحَمَّدِ بْنِ عُمَرَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْمُعْبِرَةِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع إِذَا قَامَ فِي الصَّلَاةِ غَشِيَ لَوْنَهُ لَوْ أَنَّ آخِرُ

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Ali Bin Ismail, from Muhammad Bin Umar, from his father, from Ali Bin Al Mugheira, from Aban Bin Taghlib who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'I saw Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> when he<sup>-asws</sup> stood in the Salat, his<sup>-asws</sup> complexion was overcome by another complexion'.

فَقَالَ لِي وَ اللَّهُ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ كَانَ يَعْرِفُ الَّذِي يَقُومُ بَيْنَ يَدَيْهِ.

He<sup>-asws</sup> said to me: 'By Allah<sup>-azwj</sup>! Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> knew the One<sup>-azwj</sup> he<sup>-asws</sup> was standing in front of'.<sup>317</sup>

15- قُرْبُ الإِسْنَادِ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ بْنِ سَعْدِ بْنِ بَكْرِ بْنِ مُحَمَّدِ الْأَزْدِيِّ قَالَ: سَأَلَ أَبُو بَصِيْرٍ الصَّادِقَ ع وَ أَنَا جَالِسٌ عِنْدَهُ عَنِ الْخَوْرِ الْعَيْنِ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَمْ خَلِقٌ مِنَ خَلْقِ الدُّنْيَا أَوْ خَلِقٌ مِنَ خَلْقِ الْجَنَّةِ

(The book) 'Qurb Al Isnad' – from Ahmad Bin Is'haq Bin Sa'ad, from Bakr Bin Muhammad Al Azdy who said,

'Abu Baseer Asked Al-Sadiq<sup>-asws</sup> while I was seated in his<sup>-asws</sup> presence, about Maiden Houries. He said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! Is (she) a creature from creatures of the world of a creature from the creatures of Paradise?'

فَقَالَ لَهُ مَا أَنْتَ وَ ذَلِكَ عَلَيْكَ بِالصَّلَاةِ فَإِنَّ آخِرَ مَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص وَ حَتَّى عَلَيْهِ الصَّلَاةُ إِذَا كُنْتُمْ أَنْ تَسْتَخِفَّ أَحَدُكُمْ بِصَلَاتِهِ فَلَا هُوَ إِذَا كَانَ شَابًا أُمَّتَهَا وَ لَا هُوَ إِذَا كَانَ شَيْخًا قَوِيَّ عَلَيْهَا وَ مَا أَشَدُّ مِنْ سَرَقَةِ الصَّلَاةِ

<sup>315</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 12

<sup>316</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 13

<sup>317</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 14

He<sup>-asws</sup> said to him: ‘What have you to do with that? Upon you is with the Salat, for the last of what Rasool-Allah<sup>-saww</sup> had bequeathed with and urged upon, is the Salat. Beware of any one of you taking lightly with his Salat. He does not complete it when he is a youth, nor is he strong upon it when he is an old man, and what can be worse than stealing the Salat?’

فَإِذَا قَامَ أَحَدُكُمْ فَلْيَعْتَدِلْ وَ إِذَا رَكَعَ فَلْيَتَمَكَّنْ وَ إِذَا رَفَعَ رَأْسَهُ فَلْيَعْتَدِلْ وَ إِذَا سَجَدَ فَلْيَتَفَرَّجْ وَ إِذَا رَفَعَ رَأْسَهُ فَلْيَلْبِثْ حَتَّى يَسْكُنَ

When one of you stands (in Salat), let him be straight, and when he performs Ruk’u let him pause (a while), and when he raises his head let him be straight, and when he performs Sajdah let him separate (fingers) and let him pause (a while). When he raises his head, let him be straight, and when he does Sajdah let him separate (fingers), and when he raises his head let him wait (a while) until he is calm’.

ثُمَّ سَأَلْتُهُ عَنْ وَقْتِ صَلَاةِ الْمَغْرِبِ فَقَالَ إِذَا غَابَ الْفُرْصُ

Then I asked him<sup>-asws</sup> about the time of Al-Maghrib Salat. He<sup>-asws</sup> said: ‘When the disc (sun) disappears’.

ثُمَّ سَأَلْتُهُ عَنْ وَقْتِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ قَالَ إِذَا غَابَ الشَّفَقُ

Then I asked him<sup>-asws</sup> about the timing of Al-Isha the last Salat. He<sup>-asws</sup> said: ‘When the twilight disappears’.

قَالَ وَ آيَةُ الشَّفَقِ الْحُمْرَةُ

He<sup>-asws</sup> said: ‘And a sign of the twilight is the redness’.

قَالَ وَ قَالَ بِيَدِهِ هَكَذَا.

He (the narrator) said, ‘And he<sup>-asws</sup> said by his<sup>-asws</sup> hand (gesturing) ‘Like this!’<sup>318</sup>

16- مجالس ابن الشيخ، عن جماعة عن أبي المفضل عن الحسن بن علي العافولي عن موسى بن عمير بن يزيد عن معمر بن خلاد عن الرضا عن آباءه ع قال: جاء خالد بن زيد إلى رسول الله ص فقال يا رسول الله أوصيني وأقلل لعلني أن أخفظ

(The book) ‘Majaalis’ of Ibn Al Sheykh – from a group, from Abu Al Mufazzal, from Al-Hassan Bin Ali Al Aqouly, from Musa Bin Umar Bin Yazeed, from Moammar Bin Khallad,

‘From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Khalid Bin Zayd came to Rasool-Allah<sup>-saww</sup>. He said, ‘O Rasool-Allah<sup>-saww</sup>! Advise me and be brief so I can memorise’.

قَالَ أوصيك بحمس باليأس عفا في أيدي الناس فإنه العنى وإياك والطمع فإنه الفقر الحاضر وصل صلاة مودع وإياك وما تعتذر منه وأحب لأخيك ما تحب لنفسك.

<sup>318</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 15

He<sup>-saww</sup> said: 'I<sup>-saww</sup> advise you with five – with the despairing from what is in hands of the people, for it is richness; and beware of the greed, for it is the present poverty; and pray Salat (as if it is the) farewell Salat; and beware of what you have to apologise from; and love for your brother what you love for yourself".<sup>319</sup>

17- العَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَنَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الثَّمَالِيِّ قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يُصَلِّي فَسَقَطَ رِدَائُهُ عَلَى أَحَدِ مَنْكَبَيْهِ فَلَمْ يُسَوِّهِ حَتَّى فَرَغَ مِنْ صَلَاتِهِ

(The book) 'Al Ilal' – From Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from one of our companions, from Al Sumali who said,

'I saw Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> praying Salat. His<sup>-asws</sup> cloak fell upon one of his<sup>-asws</sup> shoulders but he<sup>-asws</sup> did not even it until he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat'.

قَالَ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ وَيْحَكَ بَيْنَ يَدَيَّ مَنْ كُنْتُ إِنَّ الْعَبْدَ لَا يُقْبَلُ مِنْ صَلَاتِهِ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ.

He (the narrator) said, 'I asked him<sup>-asws</sup> about that. He<sup>-asws</sup> said: 'Woe be to you! Who was I<sup>-asws</sup> in front of? The servant, it is not Accepted from his Salat except what he concentrates upon it with his heart, from it".<sup>320</sup>

18- العَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْعَبْدَ لَيُرْفَعُ لَهُ مِنْ صَلَاتِهِ نِصْفُهَا أَوْ ثُلُثُهَا أَوْ رُبُعُهَا أَوْ خُمُسُهَا وَ مَا يُرْفَعُ لَهُ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ وَ إِنَّمَا أَمْرُنَا بِالنَّوَافِلِ لِيَتِمَّ هُمْ بِهَا مَا نَقَصُوا مِنَ الْفَرِيضَةِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

'From Abu Abdullah<sup>-asws</sup> said: 'The servant, it is raised for him from his Salat, it's half, or it's third, or it's quarter, or it's fifth, and it is not raised for him except what he concentrates upon from it, with his heart, and rather we have been instructed with the optional Salat in order to be completed for them by it what they had been deficient from the obligatory (Salat)".<sup>321</sup>

19- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحَشَّابِ عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ عَزَّ وَ جَلَّ كَرِهَ لِي سِتَّ خِصَالٍ وَ كَرِهَهُنَّ لِلْأَوْصِيَاءِ مِنْ وُلْدِي وَ أَتْبَاعِهِمْ مِنْ بَعْدِي الْعَبَثُ فِي الصَّلَاةِ وَ الرَّفَثُ فِي الصَّوْمِ وَ الْمَنَّ بَعْدَ الصَّدَقَةِ وَ إِثْبَانَ الْمَسَاجِدِ جُبْنًا وَ التَّطَلُّعُ فِي الدُّورِ وَ الصَّحْكُ بَيْنَ الْقُبُورِ.

(The book) 'Al Khisaal' – from Ahmad Bin Muhammad Al Attar, from Sa'ad Bin Abdullah, from Al-Hassan Bin Musa Al Khashab, from Giyas Bin Ibrahim, from Is'haq Bin Ammar,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Mighty and Majestic Dislikes six traits for me<sup>-saww</sup> and Dislikes these for the successors<sup>-asws</sup> from my<sup>-saww</sup> sons<sup>-asws</sup> and their<sup>-asws</sup> followers from after me<sup>-saww</sup> – the playfulness during the Salat, and going to the wives during the fasting, and the reproach after the charity, and going to the Masjids while

<sup>319</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 16

<sup>320</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 17

<sup>321</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 18

being with sexual impurity, and the peeking into the houses (of other people), and laughing between the graves”<sup>322</sup>.

20- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَخْتَرِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: الْإِلْتِفَاتُ فِي الصَّلَاةِ الْخِتَالُ مِنَ الشَّيْطَانِ فَإِيَّاكُمْ وَ الْإِلْتِفَاتُ فِي الصَّلَاةِ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُقْبِلُ عَلَى الْعَبْدِ إِذَا قَامَ فِي الصَّلَاةِ

(The book) ‘Qurb Al Isnaad’ – from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from Ali<sup>-asws</sup> having said: ‘The turning around during the Salat is a thieving (of the Salat) from the Satan<sup>-la</sup>, therefore beware of turning around during the Salat, for Allah<sup>-azwj</sup> Blessed and Exalted Faces towards the servant when he stands in the Salat.

فَإِذَا التَّمَّتْ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى يَا ابْنَ آدَمَ عَمَّنْ تَلْتَفِتُ ثَلَاثَةً فَإِذَا التَّمَّتْ بِالرَّابِعَةِ أَعْرَضَ اللَّهُ عَنْهُ.

If he turns around, Allah<sup>-azwj</sup> Blessed and Exalted Says: “O son of Adam<sup>-as</sup>! Who are you turning away from?” – thrice. If he turns for the fourth (time), Allah<sup>-azwj</sup> Turns away from him”<sup>323</sup>.

21- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يُقَوْمَنَّ أَحَدُكُمْ فِي الصَّلَاةِ مُتَكَاسِلًا وَ لَا نَاعِسًا وَ لَا يُفَكِّرَنَّ فِي نَفْسِهِ فَإِنَّهُ بَيْنَ يَدَيْ رَبِّهِ عَزَّ وَ جَلَّ وَ إِنَّمَا لِلْعَبْدِ مِنْ صَلَاتِهِ مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ.

(The book) ‘Al-Khisal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup>: ‘Not one of you should be standing in the Salat lazily, nor think within himself, for he is in front of his Lord<sup>-azwj</sup> Mighty and Majestic, and rather for the servant from his Salat is what he concentrates upon from it, with his heart”<sup>324</sup>.

وَ قَالَ ع لَا يَغْبِثُ الرَّجُلُ فِي صَلَاتِهِ بِلِحْيَتِهِ وَ لَا بِمَا يَشْغَلُهُ عَنْ صَلَاتِهِ.

And he<sup>-asws</sup> said: ‘The man should not play with his beard during his Salat, nor with what would pre-occupy him from his Salat”<sup>325</sup>.

وَ قَالَ ع لِيُخْشِعَ الرَّجُلُ فِي صَلَاتِهِ فَإِنَّهُ مَنْ خَشَعَ قَلْبُهُ لِلَّهِ عَزَّ وَ جَلَّ خَشَعَتْ جَوَارِحُهُ فَلَا يَغْبِثُ بِشَيْءٍ.

And he<sup>-asws</sup> said: ‘Let the man be fearful in his Salat, for the one whose heart is fearful to Allah<sup>-azwj</sup> Mighty and Majestic, his limbs will be fearful, and he will not play with anything”<sup>326</sup>.

<sup>322</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 19

<sup>323</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 20

<sup>324</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 21 a

<sup>325</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 21 b

<sup>326</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 21 c

وَقَالَ ع إِذَا قَامَ أَحَدُكُمْ إِلَى الصَّلَاةِ فَلْيُصَلِّ صَلَاةَ مُؤَدِّعٍ.

And he<sup>-asws</sup> said: ‘Whenever one of you stands to the Salat, let him pray the farewell Salat (as if it is his last)’.<sup>327</sup>

وَقَالَ ع إِذَا قَامَ أَحَدُكُمْ بَيْنَ يَدَيْ اللَّهِ جَلَّ جَلَالُهُ فَلْيُنْحَرْ بِصَدْرِهِ وَ لِيَقُمْ صُلْبُهُ وَ لَا يَنْحِنِي.

And he<sup>-asws</sup> said: ‘Whenever one of you stands in front of Allah<sup>-azwj</sup>, Majestic is His<sup>-azwj</sup> Majesty, let him face the Qiblah with his chest, and let him straighten his back and not bend’.<sup>328</sup>

22- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ سَهْلِ بْنِ دَارِمٍ عَنْ أَبِيهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ حَسَبَ رِيقَهُ إِجْلَالًا لِلَّهِ فِي صَلَاتِهِ أَوْزَنَهُ اللَّهُ صِحَّةً حَتَّى الْمَمَاتِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, from Ali Bin Hassan, from Sahl Bin Darim, from his father,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘One who withholds his saliva during his Salat in reverence for Allah<sup>-azwj</sup>, Allah<sup>-azwj</sup> will Cause him to inherit health until the death’.<sup>329</sup>

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ سَلْمَةَ بْنِ الْحَطَّابِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ أَبِيهِ عَمَّنْ سَمِعَ أَنَا عَبْدُ اللَّهِ ع يَقُولُ مَنْ صَلَّى رَكَعَتَيْنِ يَعْلَمُ مَا يَقُولُ فِيهِمَا انْصَرَفَ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ ذَنْبٌ إِلَّا غَفَرَهُ لَهُ.

And from him, from his father, from Sa’ad Bin Abdullah, from Salama Bin Al Khattab, from Al-Husayn Bin Sayf, from his father,

‘From one who heard Abu Abdullah<sup>-asws</sup> saying: ‘One who prays two Cycles Salat knowing what he is saying in these, will leave and there wouldn’t be any sin between him and Allah<sup>-azwj</sup> Mighty and Majestic except Allah<sup>-azwj</sup> will Forgive it for him’.<sup>330</sup>

23- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص رَكَعَتَانِ خَفِيفَتَانِ فِي تَفَكُّرٍ خَيْرٌ مِنْ قِيَامٍ لَيْلَةٍ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Al-Husayn Bin Ulwan, from Amro Bin Khalid,

‘From Zayd son of Ali<sup>-asws</sup> (Bin Al-Husayn<sup>-asws</sup>) having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Two light Cycles Salat in pondering is better than standing at night (for Salat)’.<sup>331</sup>

24- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ الْكَرْخِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ لَا يَجْمَعُ اللَّهُ عَزَّ وَ جَلَّ لِمُؤْمِنٍ الْوَرَعَ وَ الرَّهْدَ فِي الدُّنْيَا إِلَّا رَجَعَتْ لَهُ الْجَنَّةُ

<sup>327</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 21 d

<sup>328</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 21 e

<sup>329</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 22 a

<sup>330</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 22 b

<sup>331</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 23

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibrahim Al Karkhy,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'Allah<sup>-azwj</sup> Mighty and Majestic will not Gather for a Momin, the devoutness and the ascetism in the world, except I<sup>-asws</sup> hope for the Paradise for him'.

قَالَ ثُمَّ قَالَ وَ إِنِّي لِأَحِبُّ لِلرَّجُلِ مِنْكُمْ الْمُؤْمِنِ إِذَا قَامَ فِي صَلَاةٍ فَرِيضَةً أَنْ يُقْبَلَ بِقَلْبِهِ إِلَى اللَّهِ وَ لَا يَشْغَلُ قَلْبُهُ بِأَمْرِ الدُّنْيَا

He (the narrator) said, 'Then he<sup>-asws</sup> said: 'And I<sup>-asws</sup> love it for the Momin man from you, when he stand in the obligatory Salat, he concentrates with his heart to Allah<sup>-azwj</sup> and does not pre-occupy his heart with any matter of the world.

فَلَيْسَ مِنْ مُؤْمِنٍ يُقْبَلُ بِقَلْبِهِ فِي صَلَاتِهِ إِلَى اللَّهِ إِلَّا أَقْبَلَ اللَّهُ إِلَيْهِ بِوَجْهِهِ وَ أَقْبَلَ بِقُلُوبِ الْمُؤْمِنِينَ إِلَيْهِ بِالْمَحَبَّةِ لَهُ بَعْدَ حُبِّ اللَّهِ عَزَّ وَ جَلَّ إِثَاءً.

There isn't any Momin concentrating with his heart in his Salat except Allah<sup>-azwj</sup> Turns to him with His<sup>-azwj</sup> Face, and Turns hearts of the Momineen towards him with the love for him after Love of Allah<sup>-azwj</sup> Mighty and Majestic for him".<sup>332</sup>

25- نَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ حَضْرٍ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا قَامَ الْعَبْدُ إِلَى الصَّلَاةِ أَقْبَلَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ بِوَجْهِهِ فَلَا يَزَالُ مُقْبِلًا عَلَيْهِ حَتَّى يَلْتَمِسَ ثَلَاثَ مَرَّاتٍ فَإِذَا التَّمَّتْ ثَلَاثَ مَرَّاتٍ أُعْرِضَ عَنْهُ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Al Hakam Bin Miskeen, from Khazir Bin Abdullah,

'From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, 'I heard him<sup>-asws</sup> saying: 'When the servant stands to the Salat, Allah<sup>-azwj</sup> Mighty and Majestic Turns to him with His<sup>-azwj</sup> Face. He<sup>-azwj</sup> does not cease Facing towards him until he turns around three times. When he turns around three time, He<sup>-azwj</sup> Turns away from him".<sup>333</sup>

26- وَ مِنْهُ عَنْ أَبِيهِ عَنِ النَّضْرِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَلَّى وَ أَقْبَلَ عَلَى صَلَاتِهِ لَمْ يُحَدِّثْ نَفْسَهُ وَ لَمْ يَسْئَلْ فِيهَا أَقْبَلَ اللَّهُ عَلَيْهِ مَا أَقْبَلَ عَلَيْهِ فَرُبَّمَا رَفَعَ نَصْفُهَا وَ ثُلُثُهَا وَ رُبُعُهَا وَ حُمُسُهَا وَ إِنَّمَا أَمَرَ بِالسُّنَّةِ لِيَكْمَلَ مَا ذَهَبَ مِنَ الْمَكْتُوبَةِ.

And from him, from his father, from Al Nazr, from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'One who prays Salat and concentrates upon his Salat, will not discuss with himself, and will not be inattentive in it. Allah<sup>-azwj</sup> will Accept what he had concentrated upon. Sometimes half of it will be raised, and its third, and its quarter, and its fifth, and rather instructions with the Sunnah (optional Salats) is to perfect what goes away from the Prescribed (obligatory) Salats".<sup>334</sup>

<sup>332</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 24

<sup>333</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 25

<sup>334</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 26 a

وَمِنْهُ فِي رِوَايَةِ الْقَدَّاحِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع لِمُصَلِّي ثَلَاثَ خِصَالٍ مَلَائِكَةٌ خَافِقِينَ بِهِ مِنْ قَدَمَيْهِ إِلَى أَعْتَانِ السَّمَاءِ وَالْأَبْرُ يُعْشَى عَلَيْهِ مِنْ رَأْسِهِ إِلَى قَدَمِهِ وَ مَلَكٌ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ

And from him, in a report by Al Qaddah,

‘From Ja’far<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> said: ‘For the praying one there are three traits – the Angels surround him from his feet to clouds of the sky; and the righteousness overwhelms him from his head to his feet; and there is an Angel on his right and on his left.

فَإِنْ التَّمَّتْ قَالَ الرَّبُّ تَبَارَكَ وَ تَعَالَى إِلَى خَيْرٍ مَيِّ تَلْتَفَيْتَ يَا ابْنَ آدَمَ لَوْ يَعْلَمُ الْمُصَلِّي مَنْ يُنَاجِي مَا انْقَطَلَ.

If he turns around, the Lord<sup>-azwj</sup> Blessed and Exalted Says: “Are you turning to someone better than Me<sup>-azwj</sup>, O son of Adam<sup>-as</sup>?” If the praying one knows Who he is whispering to, he would not finish (Salat)”.<sup>335</sup>

27- الْمَحَاسِنُ، فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَبَالُ شَفَاعَتِي مَنْ اسْتَحَفَّ بِصَلَاتِهِ وَلَا يَرُدُّ عَلَيَّ الْخَوْضَ لَا وَاللَّهِ.

(The book) ‘Al Mahasin’ – In a report by Abu Baseer,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘My<sup>-saww</sup> intercession will not be achieved by the one taking lightly with his Salat, nor will he return to me at the Fountain! No, by Allah<sup>-azwj!</sup>’<sup>336</sup>

وَمِنْهُ فِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَبْصَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع رَجُلًا يَنْفُرُ بِصَلَاتِهِ فَقَالَ مُنْذُ كَمْ صَلَّيْتَ بِهَذِهِ الصَّلَاةِ

And from him, in a report by Abdullah Bin Maymoun Al Qaddah,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> saw a man pecking (in Sajdah) with his Salat. He<sup>-asws</sup> said: ‘Since, when have you been praying this (kind of) Salat?’

فَقَالَ لَهُ الرَّجُلُ مُنْذُ كَذَا وَ كَذَا

The man said to him<sup>-asws</sup>, ‘Since such and such (time)’.

فَقَالَ مَثَلُكَ عِنْدَ اللَّهِ كَمَثَلِ الْغُرَابِ إِذَا مَا نَقَرَ لَوْ مِتَّ عَلَى غَيْرِ مِلَّةِ أَبِي الْقَاسِمِ ص

He<sup>-asws</sup> said: ‘Your example in the Presence of Allah<sup>-azwj</sup> is like an example of the crow when it pecks. If you were to die, you would die upon other than the religion of Abu Al-Qasim<sup>-saww</sup>’.

ثُمَّ قَالَ عَلِيُّ ع إِنَّ أَسْرَقَ النَّاسِ مَنْ سَرَقَ صَلَاتَهُ.

<sup>335</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 26 b

<sup>336</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 27 a



Then he<sup>-asws</sup> said: ‘The most thieving of the people is one who steals his Salat’<sup>337</sup>.

وَمِنْهُ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنِ إِسْمَاعِيلَ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ رَبُّكُمْ لَرَحِيمٌ بِشُكْرِ الْقَلِيلِ إِنَّ الْعَبْدَ لِيُصَلِّي الرَّكَعَتَيْنِ يُرِيدُ بِهَا وَجْهَ اللَّهِ فَيُدْخِلُهُ اللَّهُ بِهِ الْجَنَّةَ.

And from him, from his father, from Ibn Abu Umeyr, from Ibn Uzina, from Ismail Bin Yasaar who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Your Lord<sup>-azwj</sup> is Merciful. He<sup>-azwj</sup> Thanks for the little. If the servant prays two Cycles Salat intending the Face of Allah<sup>-azwj</sup> with it, Allah<sup>-azwj</sup> will Admit him in the Paradise due to it’<sup>338</sup>.

وَمِنْهُ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنِ ابْنِ الْقَدَّاحِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَّى النَّبِيُّ ص صَلَاةً وَ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَلَمَّا انْصَرَفَ قَالَ لِأَصْحَابِهِ هَلْ أَسْفَطْتُ شَيْئًا فِي الْقُرْآنِ

And from him, from Ja’far Bin Muhammad Bin Al Ash’ash, from Ibn Al Qaddah,

‘From Abu Abdullah<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> prayed a Salat being loud in it with the recitation. When he<sup>-saww</sup> finished, he<sup>-saww</sup> said to his<sup>-saww</sup> companion: ‘Did I<sup>-saww</sup> omit anything in the Quran?’

قَالَ فَسَكَتَ الْقَوْمُ فَقَالَ النَّبِيُّ ص أ فَيْكُمْ أَيُّْ بِن كَعْبٍ فَقَالُوا نَعَمْ

The people were silent. The Prophet<sup>-saww</sup> said: ‘Is there among you Ubay Bin Ka’ab?’ They said, ‘Yes’.

فَقَالَ هَلْ أَسْفَطْتُ فِيهَا بِشَيْءٍ قَالَ نَعَمْ يَا رَسُولَ اللَّهِ إِنَّهُ كَانَ كَذًا وَ كَذًا فَعَضِبَ ص

He<sup>-saww</sup> said: ‘Did I<sup>-saww</sup> omit anything in it?’ He said, ‘Yes, O Rasool-Allah<sup>-saww</sup>! It was such and such’.

ثُمَّ قَالَ مَا نَالَ أَقْوَامٌ يُتْلَى عَلَيْهِمْ كِتَابُ اللَّهِ فَلَا يَدْرُونَ مَا يُتْلَى عَلَيْهِمْ مِنْهُ وَ لَا مَا يُتْرَكُ هَكَذَا هَلَكَتْ بَنُو إِسْرَائِيلَ حَضَرَتْ أَبْدَانُهُمْ وَ غَابَتْ قُلُوبُهُمْ وَ لَا يَقْبَلُ اللَّهُ صَلَاةَ عَبْدٍ لَا يَحْضُرُ قَلْبُهُ مَعَ بَدَنِهِ.

He<sup>-saww</sup> was angered, then said: ‘What is the matter with a people, the Book of Allah<sup>-azwj</sup> is recited to them but they don’t know what is being recited to them from it, nor what is neglected like this? The children of Israel were destroyed! Their bodies were present but their hearts were absent, and Allah<sup>-azwj</sup> does not Accept Salat of a servant whose heart is not present with his body’<sup>339</sup>.

بيان: هذه الرواية مخالفة للمشهور بين الإمامية من عدم جواز السهو على النبي و موافقة لمذهب الصدوق و شيخه و يمكن حملها على التقية بقريظة كون الراوي زيديا و أكثر أخباره موافقة لرواية المخالفين كما لا يخفى على المتابع.

<sup>337</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 27 b

<sup>338</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 27 c

<sup>339</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 27 d

Explanation – *This report opposes the well-known among the Imamites, from impermissibility of allowance of the mistake upon the Prophet<sup>-saww</sup>, and it is compatible to the doctrine of Al Sadouq and his elders, and it is possible to carry it upon the Taqiyya (dissimulation) due to the reporter being a Zaydite, and most of his reports are compatible with the adversaries, just as it is no hidden unto the one studying closely.*

28- الْمَحَاسِنُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّمَا أَقْبَلُ الصَّلَاةَ لِمَنْ تَوَاضَعَ لِعَظَمَتِي وَ يَكْفُ نَفْسَهُ عَنِ الشَّهَوَاتِ مِنْ أَجْلِي وَ يَفْطَعُ نَهَارَهُ بِذِكْرِي وَ لَا يَتَعَاطَمُ عَلَى خَلْقِي وَ يُطْعِمُ الْجَائِعَ وَ يَكْسُو الْعَارِيَ وَ يَرْحَمُ الْمَصَابَ وَ يُؤْوِي الْعَرِيبَ

(The book) 'Al Mahasin' – by the previous chain,

'From Abu Abdullah<sup>-asws</sup> having said: 'Allah<sup>-azwj</sup> Blessed and Exalted Said: "But rather, I<sup>-azwj</sup> Accept the Salat of the one who humbles to My<sup>-azwj</sup> Magnificence, and restrains himself from the lustful desires for My<sup>-azwj</sup> Sake, and he cuts his day with My<sup>-azwj</sup> Zikr, and he does not exalt himself upon the people, and feeds the hungry, and clothes the bare, and mercies the afflicted, and shelters the stranger.

فَذَلِكَ يُشْرِقُ نُورَهُ مِثْلَ الشَّمْسِ أَجْعَلْ لَهُ فِي الظُّلُمَاتِ نُورًا وَ فِي الْجَهَالَةِ عِلْمًا أَكَلُهُ بِعَرَّتِي وَ اسْتَحْفِظُهُ بِمَلَائِكَتِي يَدْعُونِي فَأَلْبِيهِ وَ يَسْأَلُنِي فَأُعْطِيهِ

For that, his Noor will be shining like the sun. I<sup>-azwj</sup> shall Make light for him in the darkness, and knowledge in the ignorance. I<sup>-azwj</sup> shall Allocate him with My<sup>-azwj</sup> Mighty and my Angels will protect him. He will supplicate to Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Respond to him, and he will ask Me<sup>-azwj</sup>, I<sup>-azwj</sup> shall Give him.

فَمَثَلُ ذَلِكَ عِنْدِي كَمَثَلِ جَنَّاتِ الْمُرْدُوسِ لَا تَبْيَسُ ثَمَارُهَا وَ لَا تَتَّعَبِرُ عَنْ حَالِهَا.

An example of that one in My<sup>-azwj</sup> Presence is like an example of the gardens of Al-Firdows. It's fruits will not dry up nor will they change from their state".<sup>340</sup>

29- فَفُهُ الرِّضَا، ع قَالَ: لَا صَلَاةَ إِلَّا بِإِسْبَاغِ الوُضُوءِ وَ إِحْضَارِ النِّيَّةِ وَ حُلُوصِ البِقِينِ وَ إِفْرَاقِ القَلْبِ وَ تَرْكِ الأشْغَالِ وَ هُوَ قَوْلُهُ إِذَا فَرَّغْتَ فَأَنْصَبْ وَ إِلَى رَبِّكَ فَارْغَبْ.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – He<sup>-asws</sup> said: 'There is no Salat except with perfecting the Wud'u, and attentive intention, and sincere conviction, and freeing the heart, and neglecting the pre-occupations, and it is His<sup>-azwj</sup> Word: **So when you are free, then nominate [94:7] And to your Lord be hopeful [94:8]**".<sup>341</sup>

30- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ وَ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَخْفِيفُ الفَرِيضَةِ وَ تَطْوِيلُ النَّافِلَةِ مِنَ الْعِبَادَةِ.

(The book) 'Al Mahaasin' – from his father, from Khalaf Bin Hammad, from Ibn Muskan, from Al Halby, and Abu Baseer,

<sup>340</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 28

<sup>341</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 29

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Lightening the obligatory Salat and prolonging the optional Salat is from the worship’’.<sup>342</sup>

31- **فَقَهُ الرِّضَا، قَالَ عَ لِلْمُصَلِّي ثَلَاثَ خِصَالٍ يَتَنَاءَرُ عَلَيْهِ الرُّبُّ مِنْ أَعْنَانِ السَّمَاءِ إِلَى مَفْرَقِ رَأْسِهِ وَ تَحْفُ بِهَ الْمَلَائِكَةُ مِنْ مَوْضِعِ قَدَمَيْهِ إِلَى عَنَانِ السَّمَاءِ وَ يُنَادِي مُنَادٍ لَوْ يَعْلَمُ الْمُصَلِّي مَا لَهُ فِي الصَّلَاةِ مِنَ الْفَضْلِ وَ الْكَرَامَةِ مَا انْفَتَلَ مِنْهَا وَ لَوْ يَعْلَمُ الْمُنَاجِي لِمَنْ يُنَاجِي مَا انْفَتَلَ**

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – ‘For the praying one there are three trains – the righteousness is sprinkled upon him from clouds of the sky to the parting of his head, and the Angels surround him from the place of his feet to clouds of the sky, and a caller calls out, ‘If the praying one knows what merit and honour there is for him in the Salat, he will not finish from it, and if the whispering one knows Who he is whispering to, he will not finish!’

وَ إِذَا أَحْرَمَ الْعَبْدُ فِي صَلَاتِهِ أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ وَ وَكَّلَ بِهِ مَلَكًا يَلْتَقِطُ الْقُرْآنَ مِنْ فِيهِ الْبِقَاطَ فَإِنْ أَعْرَضَ أَعْرَضَ اللَّهُ عَنْهُ وَ وَكَّلَهُ إِلَى الْمَلَكِ

When the servant consecrates in his Salat, Allah<sup>-azwj</sup> Turns to him with his face and Allocates an Angel with him, swallowing (recitation of) the Quran from his mouth a swallowing. If he turns away, Allah<sup>-azwj</sup> Turns away from him, and He<sup>-azwj</sup> Allocates him to the Angel.

فَإِنْ هُوَ أَقْبَلَ عَلَى صَلَاتِهِ بِكُلِّيَّتِهِ زُفِعَتْ صَلَاتُهُ كَامِلَةً وَ إِنْ سَهَا فِيهَا بِحَدِيثِ النَّفْسِ نَقَصَ مِنْ صَلَاتِهِ بِقَدْرِ مَا سَهَا وَ عَقَلَ وَ زُفِعَ مِنْ صَلَاتِهِ مَا أَقْبَلَ عَلَيْهِ مِنْهَا وَ لَا يُعْطِي اللَّهُ الْقَلْبَ الْغَافِلَ شَيْئًا وَ إِنَّمَا جُعِلَتِ النَّافِلَةُ لِتَكْمُلَ بِهَا الْفَرِيضَةُ.

If he concentrates upon his Salat with his whole (attention), his Salat is raised as perfect, and if he omits in it by discussing with the self, there is a reduction in his Salat in accordance to what he omits and neglects, and his Salat is raised whatever he had concentrated upon from it, and Allah<sup>-azwj</sup> does not Give anything to the negligent heart, and rather the optional Salat have been Made for you to perfect the obligatory Salat with it’’.<sup>343</sup>

32- **الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنْ مِسْمَعٍ قَالَ: كَتَبَ إِلَيَّ أَبُو عَبْدِ اللَّهِ عَ أَيُّ أَحِبُّ لَكَ أَنْ تَتَّجِدَ فِي دَارِكَ مَسْجِدًا فِي بَعْضِ بُيُوتِكَ ثُمَّ تَلْبَسَ ثَوْبَيْنِ طَمْرَيْنِ غَلِيظَيْنِ ثُمَّ تَسْأَلُ اللَّهَ أَنْ يُعَيْقِكَ مِنَ النَّارِ وَ أَنْ يُدْخِلَكَ الْجَنَّةَ وَ لَا تَتَكَلَّمْ بِكَلِمَةٍ بَاطِلَةٍ وَ لَا بِكَلِمَةٍ بَغْيٍ.**

(The book) ‘Al Mahaasin’ – from Ali Bin Al Hakam, from Aban, from Misma who said,

‘Abu Abdullah<sup>-asws</sup> wrote to me: ‘I<sup>-asws</sup> would love it for you if you take a Masjid to be in your house in one of your rooms, then you wear two thick rages, then you ask Allah<sup>-azwj</sup> to Liberate you from the Fire, and to Admit you into the Paradise, and neither speak a false word nor an immoral word’’.<sup>344</sup>

33- **الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ حَمْرَةَ عَنْ أَحْمَرَ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي قَوْلِ اللَّهِ تَعَالَى حُدُّوا مَا آتَيْنَاكُمْ بِقُوَّةٍ قَالَ السُّجُودُ وَ وَضَعَ الْيَدَيْنِ عَلَى الرَّكْبَتَيْنِ فِي السُّجُودِ.**

Al Ayyashi – from Muhammad Bin Hamza, from one who informed him,

<sup>342</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 30

<sup>343</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 31

<sup>344</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 32

'From Abu Abdullah<sup>-asws</sup> regarding Words of the Exalted: **“Grab what We Gave you with strength [7:171].** He<sup>-asws</sup> said: ‘The Sajdah, and placing the hands upon the knees in the Sajdah’<sup>.345</sup>

34- تَفْسِيرُ الْإِمَامِ، قَالَ ع فِي قَوْلِهِ عَزَّ وَ جَلَّ وَ أَفِيْمُوا الصَّلَاةَ أَيَّ بِإِيْمَانٍ وَ ضَوْئِهَا وَ تَكْبِيرِهَا وَ قِيَامِهَا وَ قِرَاءَتِهَا وَ رُكُوعِهَا وَ سُجُودِهَا وَ خُذُودِهَا-

Tafseer of the Imam (Hassan Al-Askari<sup>-asws</sup>) – He<sup>-asws</sup> said: **“And establish the Salat – by completing its Wud’u, and its Takbeers, and its standings, and its recitations, and its Ruk’u(s), and its Sajdah(s), and its limits.**

وَ قَالَ رَسُولُ اللَّهِ أَيُّمَا عَبْدٍ اتَّقَمْتُ فِي صَلَاتِهِ قَالَ اللَّهُ يَا عَبْدِي إِلَى مَنْ تَقْصِدُ وَ مَنْ تَطْلُبُ أَرْبَابًا غَيْرِي تُرِيدُ أَوْ رَقِيبًا سِوَايَ تَطْلُبُ أَوْ حِوَادًا خَلَايَ تَنْبِغِي

And Rasool-Allah<sup>-saww</sup> said: ‘Whichever servant turns around in his Salat, Allah<sup>-azwj</sup> the Exalted Says: “O My<sup>-azwj</sup> servant! To where are you aiming, and whom are you seeking? Is it a lord other than Me<sup>-azwj</sup> you want? Or an observer besides Me<sup>-azwj</sup> you seek? Or a generous one apart from me you seek?

وَ أَنَا أَكْرَمُ الْأَكْرَمِينَ وَ أَجْوَدُ الْأَجْوَدِينَ وَ أَفْضَلُ الْمُعْطِينَ أَتَيْتَكَ نَوَابًا لَا يُحْصَى قَدْرُهُ أَقْبَلَ عَلَيَّ فَإِنِّي عَلَيْكَ مُقْبِلٌ وَ مَلَائِكَتِي عَلَيْكَ مُقْبِلُونَ

I<sup>-azwj</sup> am the Most Benevolent of the benevolent ones and the Most Generous of the generous ones, and the most superior of the givers. I<sup>-azwj</sup> shall Rewards you with such Rewards, the worth of which cannot be evaluated, therefore turn to Me<sup>-azwj</sup>, for I<sup>-azwj</sup> am Facing you, and My<sup>-azwj</sup> Angels (as well) are facing towards you!”

فَإِنِ أَقْبَلَ زَالَ عَنْهُ إِئِمٌّ مَا كَانَ مِنْهُ فَإِنِ اتَّقَمْتَ ثَانِيَةً أَعَادَ اللَّهُ لَهُ مَقَالَتَهُ فَإِنِ أَقْبَلَ عَلَى صَلَاتِهِ غَفَرَ اللَّهُ لَهُ وَ تَجَاوَزَ عَنْهُ مَا كَانَ مِنْهُ فَإِنِ اتَّقَمْتَ ثَالِثَةً أَعَادَ اللَّهُ لَهُ مَقَالَتَهُ

So if he is attentive, the sins what had been from him, decline from him, and if he diverts (his attention) afterwards, Allah<sup>-azwj</sup> Repeats His<sup>-azwj</sup> Speech to him. If he is attentive, the sins what had been from him, decline from him, and if he diverts (his attention) for the third time, Allah<sup>-azwj</sup> Repeats His<sup>-azwj</sup> Speech to him.

فَإِنِ أَقْبَلَ عَلَى صَلَاتِهِ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ فَإِنِ اتَّقَمْتَ رَابِعَةً أَعْرَضَ اللَّهُ عَنْهُ وَ أَعْرَضَتِ الْمَلَائِكَةُ عَنْهُ وَ يَقُولُ وَلَيْتَكَ يَا عَبْدِي إِلَى مَا تَوَلَّيْتَ.

If he is attentive upon his Salat, Allah<sup>-azwj</sup> Forgives for him whatever had preceded from his sins; and if he divers for the fourth time, Allah<sup>-azwj</sup> Turns away from him, and the Angels turn away from him and He<sup>-azwj</sup> Says: “Woe be unto you, My<sup>-azwj</sup> servant! How did you turn away!”<sup>346</sup>

35- الْمَنَاقِبُ، لِابْنِ شَهْرَاشُوبَ عَنْ أَبِي حَازِمٍ فِي حَبْرٍ قَالَ قَالَ رَجُلٌ لِزَيْنِ الْعَابِدِينَ ع تَعْرِفُ الصَّلَاةَ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashub, from Abu Hazim, in a Hadeeth, said,

<sup>345</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 33

<sup>346</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 34

'A man said to Zayn Al-Abideen<sup>-asws</sup>, 'Do you<sup>-asws</sup> know the Salat?'

فَحَمَلْتُ عَلَيْهِ فَقَالَ عَ مَهْلًا يَا أَبَا حَازِمٍ فَإِنَّ الْعُلَمَاءَ هُمُ الْخُلَمَاءُ الرَّحَمَاءُ

I attacked upon him. He<sup>-asws</sup> said: 'Shh, O Abu Hazim, for the scholars, they are the forbearing ones, the merciful ones!'

ثُمَّ وَاجَهَ السَّائِلَ فَقَالَ نَعَمْ أَغْرَبُهَا

Then he<sup>-asws</sup> face the questioner. He<sup>-asws</sup> said: 'Yes, I<sup>-asws</sup> do know it'.

فَسَأَلَهُ عَنِ أَفْعَالِهَا وَ تَرْكِهَا وَ فَرَائِضِهَا وَ نَوَافِلِهَا حَتَّى بَلَغَ قَوْلَهُ مَا افْتَتَحَ بِهَا

He asked him<sup>-asws</sup> about its actions, and its neglects, and its obligations, and its optional(s), until he reached his words, 'What is it's beginning?'

قَالَ التَّكْبِيرُ

He<sup>-asws</sup> said: 'The Takbeer'.

قَالَ مَا بُرْهَانُهَا

He said, 'What is it's proof?'

قَالَ الْقِرَاءَةُ

He<sup>-asws</sup> said: 'The recitation?'

قَالَ مَا خَشْيَتُهَا

He said, 'What is its fearfulness?'

قَالَ النَّظَرُ إِلَى مَوْضِعِ السُّجُودِ

He<sup>-asws</sup> said: 'The looking at the place of Sajdah'.

قَالَ مَا تَحْرِيْمُهَا

What is it's consecration?'

قَالَ التَّكْبِيرُ

He<sup>-asws</sup> said: 'The Takbeer'.

قَالَ مَا تَحْلِيلُهَا

He said, 'What is its de-consecration?'

قَالَ التَّسْلِيمُ

He<sup>-asws</sup> said: 'The Salaam'.

قَالَ مَا جَوَّهَرُهَا

He said, 'What is its essence?'

قَالَ التَّسْبِيحُ

He<sup>-asws</sup> said: 'The glorification (Tasbeeh)'.

قَالَ مَا شِعَارُهَا

He said, 'What is its banner?'

قَالَ التَّعْقِيبُ

He<sup>-asws</sup> said: 'The follow-up (acts of worship)'.

قَالَ مَا تَمَامُهَا

He said, 'And what is its completion?'

قَالَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

He<sup>-asws</sup> said: 'The Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>'.

قَالَ مَا سَبَبُ قَبُولِهَا

He said, 'What is the cause of its Acceptance?'

قَالَ وَلَا بُشْنًا وَ الْبِرَاءَةَ مِنْ أَعْدَائِنَا

He<sup>-asws</sup> said: 'Our<sup>-asws</sup> Wilayah and the disavowing from our<sup>-asws</sup> enemies'.

فَقَالَ مَا تَرَكْتَ لِأَحَدٍ حُجَّةً

He said, 'You<sup>-asws</sup> have not left any argument for anyone!'

لَمْ تَهْضَمْ بِمَوْلَى اللَّهِ أَعْلَمَ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَ تَوَارَى.

Then he got up saying, '**Allah is more Knowing of where to Place His Message. [6:124]**', and he departed".<sup>347</sup>

بيان: الظاهر أن السائل كان الخضر ع

**Explanation – The apparent is that the question was Al-Khizr<sup>as</sup>.**

36- الْمَنَاقِبُ، مِنْ كِتَابِ الْأَنْوَارِ أَنَّهُ ع كَانَ قَائِمًا يُصَلِّي حَتَّى وَفَتْ ابْنُهُ مُحَمَّدٌ ع وَهُوَ طِفْلٌ إِلَى بَيْتٍ فِي دَارِهِ بِالْمَدِينَةِ بَعِيدَةٍ الْقَعْرِ فَسَقَطَ فِيهَا فَتَطَرَّتْ إِلَيْهِ أُمُّهُ فَصَرَخَتْ وَ أَقْبَلَتْ نَحْوَ الْبَيْتِ تَضْرِبُ بِنَفْسِهَا جِدَاءَ الْبَيْتِ وَ تَسْتَعِيثُ وَ تَقُولُ يَا ابْنَ رَسُولِ اللَّهِ عَرِقَ وَلَدُكَ مُحَمَّدٌ وَ هُوَ لَا يَنْتَنِي عَنْ صَلَاتِهِ وَ هُوَ يَسْمَعُ اضْطِرَابَ ابْنِهِ فِي قَعْرِ الْبَيْتِ

(The book) 'Al Manaqib', from 'Kitab Al Anwaar' –

'He<sup>-asws</sup> was standing, praying salat until his<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup>, and he<sup>-asws</sup> was a child, stood by a deep well in his<sup>-asws</sup> house in Al-Medina. He<sup>-asws</sup> fell into it. His<sup>-asws</sup> mother looked at him<sup>-asws</sup>. She cried and came towards the well hitting herself to a wall of the well and crying out for help, and saying, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Your<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup> is drowning!', and he<sup>-asws</sup> did not let go of his<sup>-asws</sup> Salat, and he<sup>-asws</sup> was hearing the restlessness of his<sup>-asws</sup> son in the bottom of the well.

فَلَمَّا طَالَ عَلَيْهَا ذَلِكَ قَالَتْ حُزْنًا عَلَى وَلَدِهَا مَا أَقْصَى [أَقْسَى] قُلُوبِكُمْ يَا أَهْلَ بَيْتِ رَسُولِ اللَّهِ

When that was prolonged upon her, she said grieving upon her son<sup>-asws</sup>, 'How cruel are your<sup>-asws</sup> hearts, O People<sup>-asws</sup> of the Household of Rasool-Allah<sup>-saww</sup>!'

فَأَقْبَلَ عَلَى صَلَاتِهِ وَ لَمْ يُخْرِجْ عَنْهَا إِلَّا عَنْ كَمَالِهَا وَ إِتْمَامِهَا ثُمَّ أَقْبَلَ عَلَيْهَا وَ جَلَسَ عَلَى أَرْجَاءِ الْبَيْتِ وَ مَدَّ يَدَهُ إِلَى قَعْرِهَا وَ كَانَتْ لَا تُنَالُ إِلَّا بِرِشَاءٍ طَوِيلٍ

He<sup>-asws</sup> concentrated upon his<sup>-asws</sup> Salat and did not exit from it, except he<sup>-asws</sup> perfected it and completed it. Then he<sup>-asws</sup> paid attention to her and sat upon the edge of the well and extended his<sup>-asws</sup> hand towards its bottom, and it could not have been reached except by a long rope.

فَأَخْرَجَ ابْنَهُ مُحَمَّدًا عَلَى يَدَيْهِ يُنَاقِي وَ يَضْحَكُ لَمْ يَبْتَلْ بِهِ ثَوْبٌ وَ لَا جَسَدٌ بِالْمَاءِ

His<sup>-asws</sup> son<sup>-asws</sup> Muhammad<sup>-asws</sup> came out being upon his<sup>-asws</sup> hands talking and laughing. Neither his<sup>-asws</sup> clothes nor his<sup>-asws</sup> body was wet with the water.

فَقَالَ هَاكِ ضَعِيفَةَ الْيَقِينِ بِاللَّهِ فَضَحِكْتَ لِسَلَامَةٍ وَ لَدِهَا وَ بَكَتْ لِقَوْلِهِ يَا ضَعِيفَةَ الْيَقِينِ بِاللَّهِ

He<sup>-asws</sup> said: 'Here, O one of weak conviction with Allah<sup>-azwj</sup>!' She laughed at the safety of her son<sup>-asws</sup> and cried at his<sup>-asws</sup> words: 'O one of weak conviction with Allah<sup>-azwj</sup>'.

فَقَالَ لَا تَتْرِبَ عَلَيْكَ الْيَوْمَ لَوْ عَلِمْتَ أَيُّ كُنْتُ بَيْنَ يَدَيْ جِبَارٍ لَوْ مِلْتُ بِوَجْهِ عَنهُ لَمَالَ بِوَجْهِ عَنِّي أَمَنْ يُرَى رَاحِمٍ [رَاحِمًا] بَعْدَهُ.

<sup>347</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 35

He<sup>-asws</sup> said: 'There is no criticism upon you today! If only you had known I<sup>-asws</sup> was in front of the Subduer, If I<sup>-asws</sup> had inclined my<sup>-asws</sup> face away from Him<sup>-azwj</sup>, He<sup>-azwj</sup> would have Inclined His<sup>-azwj</sup> Face away from me. Is there anyone else merciful after Him<sup>-azwj</sup>?'<sup>348</sup>

37- فَتَهُ الرِّضَا، قَالَ ع سُبُلُ بَعْضِ الْعُلَمَاءِ مِنْ آلِ مُحَمَّدٍ ص - فَقِيلَ لَهُ جُعِلَتْ فِدَاكَ مَا مَعْنَى الصَّلَاةِ فِي الْحَقِيقَةِ

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – He<sup>-asws</sup> said: 'One of the Scholars<sup>-asws</sup> from Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> was asked. It was said to him<sup>-asws</sup>, 'May I be sacrificed for you<sup>-asws</sup>! What is the meaning of the Salat in the reality?'

قَالَ صَلَّاهُ اللَّهُ لِلْعَبْدِ بِالرَّحْمَةِ وَ طَلَبُ الْوَصَالِ إِلَى اللَّهِ مِنَ الْعَبْدِ إِذَا كَانَ يَدْخُلُ بِالنِّيَّةِ وَ يُكَبِّرُ بِالْتَعْظِيمِ وَ الْإِحْلَالَ وَ يَقْرَأُ بِالْتَّزْوِيلِ وَ يَرْكَعُ بِالْحُسُوعِ وَ يَرْفَعُ بِالْتَّوَاضِعِ وَ يَسْجُدُ بِالْدَّلِّ وَ الْحُسُوعِ وَ يَتَشَهَّدُ بِالْإِحْلَاصِ مَعَ الْأَمَلِ وَ يُسَلِّمُ بِالرَّحْمَةِ وَ الرَّغْبَةِ وَ يَنْصَرِفُ بِالْحَوْفِ وَ الرَّجَاءِ فَإِذَا فَعَلَ ذَلِكَ أَدَّاهَا بِالْحَقِيقَةِ

He<sup>-asws</sup> said: 'Connection by Allah<sup>-azwj</sup> to the servant with the Mercy and seeking the connection to Allah<sup>-azwj</sup> from the servant, if he had entered (into the Salat) with the intention, and exclaimed Takbeer with the respect and the reverence, and recited with the gradualness, and did Ruk'u with the fearfulness, and raised (his head) with the humbleness, and did Sajdah with the submission and the humility, and testified with the sincerity with the hoping, and performed Salaam with the mercy and the desire, and left with the fear and the hope. When he does that, he has fulfilled it with the reality'.

ثُمَّ قِيلَ مَا أَذْبُ الصَّلَاةِ

Then it was said, 'What is discipline of the Salat?'

قَالَ حَضُورُ الْقَلْبِ وَ إِفْرَاقُ الْجَوَارِحِ وَ دُلُّ الْمَقَامِ بَيْنَ يَدَيْ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ يَجْعَلُ الْجَنَّةَ عَنْ يَمِينِهِ وَ النَّارَ بِيَرَاها عَنْ بَسَارِهِ وَ الصِّرَاطَ بَيْنَ يَدَيْهِ وَ اللَّهُ أَمَامَهُ

He<sup>-asws</sup> said: 'Presence of the heart (attentive), and freeing the limbs, and submissively standing in front of Allah<sup>-azwj</sup> Blessed and Exalted, and he makes the Paradise to be on his right and the Fire he sees it being on his left, and the Bridge is in front of him. By Allah<sup>-azwj</sup>, in front of him!'

وَ قِيلَ إِنَّ النَّاسَ مُتَفَاوِثُونَ فِي أَمْرِ الصَّلَاةِ فَعَبْدٌ يَرَى قُرْبَ اللَّهِ مِنْهُ فِي الصَّلَاةِ وَ عَبْدٌ يَرَى قِيَامَ اللَّهِ عَلَيْهِ فِي الصَّلَاةِ وَ عَبْدٌ يَرَى شَهَادَةَ اللَّهِ فِي الصَّلَاةِ وَ عَبْدٌ يَرَى قِيَامَ اللَّهِ لَهُ فِي الصَّلَاةِ وَ هَذَا كُلُّهُ عَلَى مِقْدَارِ مَرَاتِبِ إِيمَانِهِمْ

And it is said, 'The people are different regarding matter of the Salat. A servant sees nearness of Allah<sup>-azwj</sup> from him in the Salat; and a servant sees Allah<sup>-azwj</sup> as Custodian upon him in the Salat; and a servant seek Witnessing by Allah<sup>-azwj</sup> in his Salat; and a servant sees Allah<sup>-azwj</sup> Standing for him in the Salat. And this, all of it is in accordance to the ranks of their Eman'.

وَ قِيلَ إِنَّ الصَّلَاةَ أَفْضَلُ الْعِبَادَةِ لِلَّهِ وَ هِيَ أَحْسَنُ صُورَةٍ خَلَقَهَا اللَّهُ فَمَنْ أَدَّاهَا بِكَمَالِهَا وَ تَمَامِهَا فَقَدْ أَدَّى وَاجِبَ حَقِّهَا وَ مَنْ تَهَاوَنَ فِيهَا ضَرَبَ بِهَا وَجْهَهُ.



And it was said, ‘The Salat is the superior worship of Allah<sup>-azwj</sup>, and it is the most excellent image Allah<sup>-azwj</sup> has Created. The one who fulfils it with its perfection and its completion, so he has fulfilled its obligatory rights, and one who underestimates in it (taking lightly) his face will be hit by it’<sup>349</sup>.

38- رَجَالُ الْكُشَيْبِيِّ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ قَالَ أَبُو الْحُسَيْنِ الرِّضَا ع إِنَّ رَجُلًا مِنْ أَصْحَابِ عَلِيِّ ع يُقَالُ لَهُ قَيْسٌ كَانَ يُصَلِّي فَلَمَّا صَلَّى رَكْعَةً أَقْبَلَ أَسْوَدُ فَصَارَ فِي مَوْضِعِ السُّجُودِ فَلَمَّا نَحَى جَيْبَهُ عَنْ مَوْضِعِهِ تَطَوَّقَ الْأَسْوَدُ فِي عُنُقِهِ ثُمَّ انْسَابَ فِي قَمِيصِهِ

(The book) ‘Rijal’ of Al Kashy – from Muhammad Bin Masoud, from Ali Bin Al-Hassan, from Moammad Bin Khallad who said,

‘A man from the companions of Ali<sup>-asws</sup> called Qays was praying Salat. When he had prayed one Cycle, a black snake came in the place of the Sajdah. When he moved his forehead from its place, the snake collared itself in his neck, then slipped into his shirt.

وَإِنِّي أَقْبَلْتُ يَوْمًا مِنَ الْفُرْعِ فَحَضَرَتِ الصَّلَاةُ فَنَزَلْتُ فَصِرْتُ إِلَى ثُمَامَةَ فَلَمَّا صَلَّيْتُ رَكْعَةً أَقْبَلَ أَفْعَى نَحْوِي فَأَقْبَلْتُ عَلَى صَلَاتِي لَمْ أُخَفِّهَا وَ لَمْ يَنْتَقِصْ مِنْهَا شَيْءٌ فَدَنَا مِنِّي ثُمَّ رَجَعَ إِلَى ثُمَامَةَ

One day I came from Al-Fur’u and the Salat presented. I descended and came to the grass. When I had prayed one Cycle, a snake came towards me. I concentrated upon my Salat. I did not fear it and did not reduce anything from it (Salat). It came near me, then returned to the grass.

فَلَمَّا فَرَغْتُ مِنْ صَلَاتِي وَ لَمْ أُخَفِّفْ دُعَائِي دَعَوْتُ بَعْضَهُمْ مَعِي فَمَلْتُ دُونَكَ الْأَفْعَى تَحْتَ الثُّمَامَةِ فَقَتَلَهُ وَ مَنْ لَمْ يَخَفْ إِلَّا اللَّهَ كَفَاهُ.

When I was free from my Salat and did not lighten (shorten) my supplication, one of them with me called out to me. I said, ‘Besides you is the snake under the grass!’ He killed it, and the one who does no fear except Allah<sup>-azwj</sup>. He<sup>-azwj</sup> sill Suffice him’<sup>350</sup>.

39- فَلَاخُ السَّائِلِ، رَوَى صَاحِبُ كِتَابِ زَهْرَةِ الْمُهَجِّ وَ تَوَارِيخِ الْحُجَّجِ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنِ ابْنِ أَبِي يَعْقُوبٍ قَالَ قَالَ مَوْلَانَا الصَّادِقُ ع كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا حَضَرَتِ الصَّلَاةُ أَشْجَعَرَ جِلْدُهُ وَ اصْفَرَ لَوْنُهُ وَ ارْتَعَدَ كَالسَّعْفَةِ.

(The book) ‘Falah Al Sa’ail’ – It is reported by author of the book ‘Zahrat Al Muhaj Wa Tawarikh Al Hujaj’ – by his chain, from Al-Hassan Bin Mahboub, from Abdul Aziz Al Abdy, from Ibn Abu Yafour who said,

‘Our Master<sup>-asws</sup> Al-Sadiq<sup>-asws</sup> said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> was such, whenever the Salat presented, his<sup>-asws</sup> skin shivered, and complexion paled, and he<sup>-asws</sup> trembled like the leaves (on a tree)’<sup>351</sup>.

وَ رَوَى الْكُتَيْبِيُّ مَا مَعْنَاهُ أَنَّ مَوْلَانَا زَيْنَ الْعَابِدِينَ ع كَانَ إِذَا قَالَ مَالِكِ يَوْمَ الدِّينِ يُكْرَهُهَا فِي قِرَاءَتِهِ حَتَّى كَانَ يَظُنُّ مَنْ يَرَاهُ أَنَّهُ قَدْ أَشْرَفَ عَلَى مَمَاتِهِ.

<sup>349</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 37

<sup>350</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 38

<sup>351</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 a

And it is reported by Al-Kulayni what its meaning is, 'Our Master<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup>, when he<sup>-asws</sup> said: **Master of the Day of Reckoning [1:4]**, he<sup>-asws</sup> repeated it in his<sup>-asws</sup> recitation until it was thought by the one who saw him<sup>-asws</sup>, the he<sup>-asws</sup> was on the verge of dying".<sup>352</sup>

وَرَوَى أَنَّ مَوْلَانَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ ع كَانَ يَتْلُو الْقُرْآنَ فِي صَلَاتِهِ فَعُشِيَ عَلَيْهِ فَلَمَّا أَفَاقَ سِيلَ مَا الَّذِي أَوْجَبَ مَا انْتَهَتْ حَالُهُ إِلَيْهِ

And it is reported that our Master Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup> was reciting in his<sup>-asws</sup> Salat and there was unconsciousness upon him. When he<sup>-asws</sup> woke up, he<sup>-asws</sup> was asked, what is that which obligated him<sup>-asws</sup> ending up to his<sup>-asws</sup> sate?'

فَقَالَ مَا مَعْنَاهُ مَا زِلْتُ أَكْرُرُ آيَاتِ الْقُرْآنِ حَتَّى بَلَغْتُ إِلَى حَالِ كَأَنِّي سَمِعْتُهَا مُشَافَهَةً بِمَنْ أَنْزَلَهَا.

He<sup>-asws</sup> said what its meaning was: 'I<sup>-asws</sup> did not cease to repeat Verses of the Quran until I<sup>-asws</sup> to a state as if I<sup>-asws</sup> was hearing it verbally from the One<sup>-azwj</sup> Who Sent it down".<sup>353</sup>

وَرَوَيْنَا بِإِسْنَادِنَا فِي كِتَابِ الرِّسَالِ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ بِإِسْنَادِهِ إِلَى مَوْلَانَا زَيْنِ الْعَابِدِينَ ع أَنَّهُ قَالَ: فَأَمَّا حُفُوقُ الصَّلَاةِ فَأَنْ تَعْلَمَ أَنَّهَا وَقَادَةٌ إِلَى اللَّهِ وَ أَنَّكَ فِيهَا قَائِمٌ بَيْنَ يَدَيْ اللَّهِ فَإِذَا عَلِمْتَ ذَلِكَ كُنْتَ خَلِيفًا أَنْ تَقُومَ فِيهَا مَقَامَ الْعَبْدِ الدَّلِيلِ الرَّاعِبِ الرَّاهِبِ الْحَائِفِ الرَّاجِي الْمُسْتَكِينِ الْمُتَضَرِّعِ الْمُعْظَمِ

And it is reported by our chains in 'Kitab Al Rasaail' – from Muhammad Bin Yaquob Al Kulayni, by his chain to,

'Our Master<sup>-asws</sup> Zayn Al-Abideen<sup>-asws</sup> having said: 'As for rights of the Salat, it is your knowing that it is a delegation to Allah<sup>-azwj</sup> and you are standing in it in front of Allah<sup>-azwj</sup>. When you know that, you would be worthy to be standing in it in the position of a disgraceful slave, the desirous, the scared, the frightened, the hopeful, the submissive, the beseeching, the respecting.

مَقَامٌ مِمَّنْ يَقُومُ بَيْنَ يَدَيْهِ بِالسُّكُونِ وَالْوَقَارِ وَ حُشُوعِ الْأَطْرَافِ وَ لِينِ الْجَنَاحِ وَ حَسَنِ الْمُنَاجَاةِ لَهُ فِي نَفْسِهِ وَ الطَّلَبِ إِلَيْهِ فِي فَكَاكِ رَقَبَتِهِ الَّتِي أَحَاطَتْ بِهَا خَطِيئَتُهُ وَ اسْتَهْلَاكَتْهَا ذُنُوبُهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(It in a) position of the one standing in front of Him<sup>-azwj</sup> with the calmness, and the dignity, and reverence of the limbs, and softness of the wings (shoulders), whispering to Him<sup>-azwj</sup> within himself, and seeking to Him<sup>-azwj</sup> in liberating his neck which his own sins have surrounded it, and his sins have destroyed it, and there is no strength except Allah<sup>-azwj</sup>".<sup>354</sup>

وَرَوَى جَعْفَرُ بْنُ أَحْمَدَ الْقُمِّيِّ فِي كِتَابِ رُحْدِ النَّبِيِّ قَالَ: كَانَ النَّبِيُّ ص إِذَا قَامَ إِلَى الصَّلَاةِ بَرَزْتُ وَجْهَهُ حَوْفًا مِنَ اللَّهِ تَعَالَى وَ كَانَ لِيَصْدِرِهِ أَوْ لِيُجِيفِهِ أَرِيضًا كَارِيضًا الْمَرْجُلِ.

And it is reported by Ja'far Bin Ahmad Al-Qummi in the book 'Zohad Al-Nabi<sup>-saww</sup>', said, 'When the Prophet<sup>-saww</sup> stood to the Salat intending His<sup>-azwj</sup> Face, fearing from Allah<sup>-azwj</sup> the Exalted,

<sup>352</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 b

<sup>353</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 c

<sup>354</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 d

and there would be a wheezing for his<sup>-saww</sup> chest, or for his<sup>-saww</sup> fear, wheezing like wheezing of the cauldron (on the boil)".<sup>355</sup>

وَقَالَ فِي رِوَايَةٍ أُخْرَى إِنَّ النَّبِيَّ صَلَّى صَ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ كَأَنَّهُ تُوْبَ مُلْقَى.

And he<sup>-asws</sup> said in another report, 'The Prophet<sup>-saww</sup>, whenever he<sup>-saww</sup> stood to the Salat, it was as if he was a cloth thrown".<sup>356</sup>

وَدَكَرَ مُصَنِّفُ كِتَابِ اللُّلُؤِيَّاتِ فِي بَابِ الْحُشُوعِ قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِذَا حَضَرَ وَقَتَ الصَّلَاةِ يَتَزَلَّزَلُ وَ يَتَلَوَّنُ فَيُقَالُ لَهُ مَا لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ

And it is mentioned by author of the book 'Al Luluiyaat' in the chapter on fearfulness, said,

'Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup>, whenever the timing of Salat presented, he<sup>-asws</sup> trembled and his<sup>-asws</sup> complexion changed. It was said to him<sup>-asws</sup>, 'What is the matter with you<sup>-asws</sup>, O Amir Al-Momineen<sup>-asws</sup>?'

فَيَقُولُ جَاءَ وَقْتُ أَمَانَةِ اللَّهِ الَّتِي عَرَضَهَا عَلَى السَّمَاوَاتِ وَالْأَرْضِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَأَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ فَلَا أَدْرِي أَحْسِنُ آدَاءَ مَا حَمَلْتُ أَمْ لَا.

He<sup>-asws</sup> would say, 'There has come the time of entrustment of Allah<sup>-azwj</sup> which He<sup>-azwj</sup> had Presented it to the skies and the earth, but they refused to carry it and were scared from it, while the human being carried it. I<sup>-asws</sup> don't know whether I<sup>-asws</sup> am excellent in fulfilling I<sup>-asws</sup> have carried, or not".<sup>357</sup>

وَرَوَى الْكُلَيْبِيُّ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ سَاقِي شَجَرَةٍ لَا يَسْحَرُكَ مِنْهُ شَيْءٌ إِلَّا مَا حَرَّكَتِ الرِّيحُ مِنْهُ.

And it is reported by Al Kulayni, by his chain,

'From Abu Abdullah<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup> had said: 'Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, when he<sup>-asws</sup> stood in the Salat, it was as if he<sup>-asws</sup> was a trunk of a tree. Nothing from him<sup>-asws</sup> moved except what the wind moved from him".<sup>358</sup>

وَرَوَيْتُ بِإِسْنَادِي مِنْ كِتَابِ أَصْلِ جَامِعِ مَا يَحْتَاجُ إِلَيْهِ الْمُؤْمِنُ فِي دِينِهِ فِي النَّيِّمِ وَاللَّيْلَةِ عَنْ أَبِي أَيُّوبَ قَالَ: كَانَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ع إِذَا قَامَا إِلَى الصَّلَاةِ تَعَبَّرَتْ أَلْوَاهُمَا حُمْرَةً وَ مَرَّةً صُفْرَةً كَأَنَّمَا يُنَاجِيَانِ شَيْئًا بَرِيَانِهِ.

And it is reported by my chain from the book 'Asl Al Jamie', what the Momin is needy to in his religion during the day and the night, from Abu Ayoub who said,

<sup>355</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 e

<sup>356</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 f

<sup>357</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 g

<sup>358</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 h

'Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, he (the narrator) said: 'Whenever they<sup>-asws</sup> stood to the Salat, their<sup>-asws</sup> complexions changed to red at times, and yellow at time. It is as if they<sup>-asws</sup> were whispering to something they<sup>-asws</sup> were seeing'.<sup>359</sup>

40- جامع الأخبار، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَجُوزُ صَلَاةُ امْرِئٍ حَتَّى يُطَهَّرَ حَمْسَ جَوَارِحِ الْوَجْهِ وَ الْبَيْدَيْنِ وَ الرَّأْسِ وَ الرَّجْلَيْنِ بِالْمَاءِ وَ الْقَلْبَ بِالتَّوْبَةِ.

(The book) 'Jamie Al Akhbar' –

'Amir Al-Momineen<sup>-asws</sup> said: 'The Salat of a person is not allowed until he purifies with the water, five limbs – the face, and the hands, and the head, and the legs, and the heat with the repentance'.<sup>360</sup>

41- عَوَالِي اللَّائِي قَالَ النَّبِيُّ ص إِنَّ الرَّجُلَيْنِ مِنْ أُمَّتِي يَفُومَانِ فِي الصَّلَاةِ وَ رُكُوعُهُمَا وَ سُجُودُهُمَا وَاحِدٌ وَ إِنَّ مَا بَيْنَ صَلَاتَيْهِمَا مِثْلُ مَا بَيْنَ السَّمَاءِ وَ الْأَرْضِ.

(The book) 'Gawaali Al La'aly' –

'The Prophet<sup>-saww</sup> said: 'Two men from my<sup>-saww</sup> community are standing in the Salat, and both their Ruk'u and their Sajdah are one (and the same), and (difference of) what is between their Salats is like what is between the sky and the earth'.<sup>361</sup>

وَ قَالَ ص مَنْ صَلَّى رُكْعَتَيْنِ وَ لَمْ يَحْدِثْ فِيهِمَا نَفْسَهُ بِشَيْءٍ مِنْ أُمُورِ الدُّنْيَا غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ.

And he<sup>-saww</sup> said: 'One who prays two Cycles Salat and does not discuss with himself with anything from matters of the world, Allah<sup>-azwj</sup> will Forgive his sins for him'.<sup>362</sup>

وَ رَوَى مُعَاذُ بْنُ جَبَلٍ عَنْهُ ع أَنَّهُ قَالَ: مَنْ عَرَفَ مَنْ عَلَى يَمِينِهِ وَ شِمَالِهِ مُتَعَبِّدًا فِي الصَّلَاةِ فَلَا صَلَاةَ لَهُ.

And it is reported by Muaz Bin Jabal –

'From him<sup>-asws</sup> having said: 'One who recognises the one on his right and his left deliberately in the Salat, there is no Salat for him'.<sup>363</sup>

وَ قَالَ ص إِنَّ الْعَبْدَ لِيُصَلِّي الصَّلَاةَ لَا يُكْتَبُ لَهُ سُدُسُهَا وَ لَا عُشْرُهَا وَ إِنَّمَا يُكْتَبُ لِلْعَبْدِ مِنْ صَلَاتِهِ مَا عَقَلَ مِنْهَا.

And he<sup>-saww</sup> said: 'The servant prays the Salat, neither is a sixth of it written for him, nor its tenth, and rather it is written for the servant from his Salat, when he understands from it'.<sup>364</sup>

42- بِمَجَالِسِ الشَّيْخِ، بِإِسْنَادِهِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ إِذَا عَجَلَ فَنَامَ لِحَاجَتِهِ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى أ مَا يَعْلَمُ عَبْدِي أَبِي أَنَا أَقْضِي الْحَوَائِجَ.

<sup>359</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 39 i

<sup>360</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 40

<sup>361</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 41 a

<sup>362</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 41 b

<sup>363</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 41 c

<sup>364</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 41 d

(The book) 'Majaalis' of the sheykh – by his chain from Hisham Bin Salim,

'From Abu Abdullah<sup>-asws</sup> having said: 'The servant, when he is hasty, so he stands to his need, Allah<sup>-azwj</sup> Blessed and Exalted Says: "Doesn't My<sup>-azwj</sup> servant know I<sup>-azwj</sup> Fulfils the needs?"<sup>365</sup>

43- مَجَالِسُ الشَّيْخِ، وَ جَامِعُ الْوَرَامِ، وَ مَكَارِمُ الْأَخْلَاقِ، فِي وَصِيَّةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأَبِي دَرٍّ قَالَ: يَا أَبَا دَرٍّ رَجَعْتَانِ مُعْتَصِدَانِ فِي تَفَكُّرٍ خَيْرٌ مِنْ قِيَامٍ لَيْلَةٍ وَ الْقَلْبُ لَا وَ.

(The books) 'Majalis' of the Sheykh, and 'Jamie Al Warram', and 'Makarim Al Akhlaq' –

'In advice by the Prophet<sup>-saww</sup> to Abu Zarr<sup>-ra</sup>, he<sup>-saww</sup> said: 'O Abu Zarr<sup>-ra</sup>! Two Cycles Salat prayed moderately in contemplation are better than standing at night while the heart is inattentive".<sup>366</sup>

44- الْحِصَالُ، عَنِ الْمُظَفَّرِ بْنِ جَعْفَرِ الْعَلَوِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودِ الْعَيْشِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِيهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا قَامَ فِي صَلَاتِهِ غَشِيَتْهُ لَوْنُهُ لَوْ أَنَّ آخِرَ وَ كَانَ قِيَامُهُ فِي صَلَاتِهِ قِيَامَ الْعَبْدِ اللَّذْلِيلِ بَيْنَ يَدَيْ الْمَلِكِ الْجَلِيلِ كَانَتْ أَعْضَاؤُهُ تَزْتَعِدُ مِنْ خَشْيَةِ اللَّهِ وَ كَانَ يُصَلِّي صَلَاةَ مُؤَدِّعٍ يَرَى أَنَّ لَا يُصَلِّي بَعْدَهَا أَبَدًا

(The book) 'Al Ikhaas' – from Al Muzaffar Bin Ja'far Al Alawy, from Ja'far Bin Muhammad Bin Masoud Al Ayyashi, from his father, from Abdullah Bin Muhammad Bin Khalid Al Tayalisy, from his father from Ibn Abu Umeyr, from Muhammad Bin Humran, from his father,

'From Abu Ja'far<sup>-asws</sup> having said: 'It was so,, whenever Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> stood in his<sup>-asws</sup> Salat, his<sup>-asws</sup> complexion would be overcome by another complexion, and his<sup>-asws</sup> standing in his<sup>-asws</sup> Salat the standing of the humble slave in front of the Majestic King. His<sup>-asws</sup> limbs would tremble from fear of Allah<sup>-azwj</sup>, and he<sup>-asws</sup> would pray Salat as the farewell Salat, viewing that he<sup>-asws</sup> would not be praying any Salat after it, ever!'

وَ قَالَ إِنَّ الْعَبْدَ لَا يَقْبَلُ مِنْ صَلَاتِهِ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ

And he<sup>-asws</sup> said: 'The servant, nothing is Accepted from his Salat except what he concentrates upon from it, with his heart'.

فَقَالَ رَجُلٌ هَلَكْنَا

A man said, 'We are destroyed!'

فَقَالَ كَلَّا إِنَّ اللَّهَ مُتِمُّ ذَلِكَ بِالتَّوَابِلِ الْحَدِيثِ.

He<sup>-asws</sup> said: 'Never! Allah<sup>-azwj</sup> Completes that with the optional Salats' – the Hadeeth".<sup>367</sup>

<sup>365</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 42

<sup>366</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 43

<sup>367</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 44

45- فَلَاخِ السَّائِلِ، قَالَ رَحِمَهُ اللَّهُ ذَكَرَ الْكَرَاجِكِيُّ فِي كِتَابِ كَنْزِ الْمَوَائِدِ قَالَ جَاءَ فِي الْحَدِيثِ أَنَّ أَبَا جَعْفَرَ الْمَنْصُورَ خَرَجَ فِي يَوْمِ جُمُعَةٍ مُتَوَكِّئًا عَلَى يَدِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَالَ رَجُلٌ يُقَالُ لَهُ رِزَامٌ مَوْلَى خَالِدِ بْنِ عَبْدِ اللَّهِ مِنْ هَذَا الَّذِي بَلَغَ مِنْ حُطْرِهِ مَا يَعْتَمِدُ أَمِيرُ الْمُؤْمِنِينَ عَلَى يَدِهِ

(The book) 'Falah Al Saail' – He, may Allah<sup>-azwj</sup> Mercy him, said, 'Al Karajaky mentioned in the book 'Kanz Al Fawaaid',

'He said, 'It has come in the Hadeeth that Abu Ja'far Al-Mansour came out on a day of Friday leaning upon a hand of Al-Sadiq Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. A man called Rizam, a slave of Khalid Bin Abdullah said, 'Who is this one whose honour has reached such that commander of the faithful is relying upon his<sup>-asws</sup> hand?'

فَقِيلَ لَهُ هَذَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ ع

It was said to him, 'This is Abu Abdullah Ja'far<sup>-asws</sup> Bin Muhammad Al-Sadiq<sup>-asws</sup>'.

فَقَالَ لِي يَا أُمَّ اللَّهِ مَا عَلِمْتُ لَوَدِدْتُ أَنَّ خَدَّ أَبِي جَعْفَرٍ نَعْلٌ لَجَعْفَرٍ ثُمَّ قَامَ فَوَقَفَ بَيْنَ يَدَيْ الْمَنْصُورِ

He said, 'By Allah<sup>-azwj</sup>, I didn't know! I would love it if the cheek of Abu Ja'far (Al-Mansour) were a slipper for Ja'far<sup>-asws</sup>!'

فَقَالَ لَهُ أَسْأَلُ يَا أَمِيرَ الْمُؤْمِنِينَ

Then he stood up and paused in front of Al-Mansour. He said to him, 'I (want to) ask you, O commander of the faithful!'

فَقَالَ لَهُ الْمَنْصُورُ سَلْ هَذَا

Al-Mansour said to him, 'Ask this one!'

فَقَالَ لِي أُرِيدُكَ بِالسُّؤَالِ

He said, 'I want to ask you'.

فَقَالَ لَهُ الْمَنْصُورُ سَلْ هَذَا

Mansour said to him, 'Ask this one!'

فَالْتَفَتَ رِزَامٌ إِلَى الْإِمَامِ جَعْفَرِ بْنِ مُحَمَّدٍ ع فَقَالَ لَهُ أَخْبِرْنِي عَنِ الصَّلَاةِ وَحُدُودِهَا

Rizam turned to the Imam Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>. He said to him<sup>-asws</sup>, 'Inform me about the Salat and its limits'.

فَقَالَ لَهُ الصَّادِقُ ع لِلصَّلَاةِ أَرْبَعَةُ آلَافٍ حَدٍّ لَسْتَ تُؤَاخِذُ بِهَا

Al-Sadiq<sup>-asws</sup> said to him: 'For the Salat there are four thousand limits. You cannot take with it'.

فَقَالَ أَخْبِرْنِي بِمَا لَا يَجِلُّ تَرْكُهُ وَلَا تَتِمُّ الصَّلَاةُ إِلَّا بِهِ

He said, 'Inform me with what it is not permissible to leave it, nor is the Salat complete except being with it'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا يَتِمُّ الصَّلَاةُ إِلَّا لِذِي طَهْرٍ سَابِعٍ وَ تَمَامٍ بَالِغٍ غَيْرِ نَارِغٍ وَلَا زَائِعٍ عَرَفَ فَوْقَهُ وَ أَحَبَّتْ فَتَبَّتْ فَهُوَ وَاقِفٌ بَيْنَ الْبَأْسِ وَ الطَّمَعِ وَ الصَّبْرِ وَ الْجَبْرِ كَأَنَّ الوَعْدَ لَهُ صُنِعَ وَ الوَعِيدَ بِهِ وَقَعَ

Abu Abdullah<sup>-asws</sup> said: 'The Salat is not complete except for the one with perfect cleanliness, and extensive completeness without any doubts nor perversity. He recognises so he stands, and he is humble, so he is steadfast. He stands between the despair and the coveting, and the patience and the alarm. It is as if the Promise to him has been Made and that which he is threatened with has occurred.

يُذِلُّ عِرْضَهُ وَ يُمْتَلِّ غِرْضَهُ وَ بَدَلُ فِي اللَّهِ الْمُهْجَةَ وَ تَنَكُّبَ إِلَيْهِ الْمَحْجَةَ غَيْرَ مُرْتَعِمٍ بِارْتِعَامٍ يَقْطَعُ عِلَاقَتَهُ الْإِهْتِمَامَ بِعَيْنٍ مَنْ لَهُ قَصْدٌ وَ إِلَيْهِ وَقْدٌ وَ مِنْهُ اسْتَرْقَدُ

He humbles his honour and represents his purpose, and he exerts the efforts for the Sake of Allah<sup>-azwj</sup> and devotes the efforts to Him<sup>-azwj</sup> without being forced by coercion. He cuts-off the ties of attention with an eye of the one having an aim for him, and he delegates to Him<sup>-azwj</sup> and appeals from it.

فَإِذَا آتَى بِذَلِكَ كَانَتْ هِيَ الصَّلَاةُ الَّتِي بِهَا أَمْرٌ وَ عَنْهَا أُخْبِرَ وَ إِذَا هِيَ الصَّلَاةُ الَّتِي تَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ

When he were to commit with that, it would be the Salat which he has been Commanded with, and informed about, and it is the Salat which desists one from the immoralities and the evil'.

فَأَلْتَفَتِ الْمَنْصُورُ إِلَى أَبِي عَبْدِ اللَّهِ ع فَقَالَ يَا أَبَا عَبْدِ اللَّهِ لَا نَزَالَ مِنْ بَحْرِكَ نَعْتَرِفُ وَ إِلَيْكَ نَزْدَلِفُ تُبَصِّرُ مِنَ الْعَمَى وَ تَجْلُو بِنُورِكَ الطَّحْبَاءَ فَتَنْحُنُ نُعُومٌ فِي سُبْحَاتِ قُدْسِكَ وَ طَامِي بَحْرِكَ.

Al-Mansour (the caliph) turned to Abu Abdullah<sup>-asws</sup>. He said, 'O Abu Abdullah<sup>-asws</sup>! We have not ceased to scoop out from your<sup>-asws</sup> sea (of knowledge), and we go near to you<sup>-asws</sup> to see from the blindness, and be polished by your<sup>-asws</sup> Noor from the obscurity (of the dark night). We are being blessed in pool of your<sup>-asws</sup> Holiness, and fullness of your<sup>-asws</sup> ocean (of knowledge)'.<sup>368</sup>

46- مجاليس الصدوق، بإسناده عن الحسين بن زيد عن أبيه عن الصادق ع عن آبائه قال قال رسول الله ص إن الله كره لكم أئمتها الأئمة أربعا وعشرين حصلة و تحاكم عنها كره لكم العبت في الصلاة الحبر.

(The book) 'Majaalis' of Al Sadouq – by his chain, from Al-Husayn Bin Zayd, from his father,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> said: ‘O you community! Allah<sup>-azwj</sup> Dislikes twenty-four traits for you all and has Prohibited you from it. He<sup>-azwj</sup> Dislikes for you the playing round during the Salat’ – the Hadeeth’’.<sup>369</sup>

47- مَشْكَاهُ الْأَنْوَارِ نُفَالًا مِنَ الْمَحَاسِنِ عَنِ الْحَسَنِ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَوَضَّأَ فَأَسْبَغَ الْوُضُوءَ ثُمَّ صَلَّى رَكَعَتَيْنِ فَأَتَمَّ رُكُوعَهَا وَ سَجُودَهَا ثُمَّ جَلَسَ فَأَثْنَى عَلَى اللَّهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ سَأَلَ اللَّهَ حَاجَتَهُ فَقَدْ طَلَبَ الْحَيْرَ فِي مَطَائِهِ وَ مَنْ طَلَبَ الْحَيْرَ فِي مَطَائِهِ لَمْ يَخِبْ.

(The book) ‘Mishkat Al Anwaar’ – copying from ‘Al Mahasin’, from Al-Hassan Bin Salih who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying; ‘One who performs Wud’u, so he perfects the Wud’u, then he prays two Cycles Salat, so he completes its Ruk’u(s) and its sajdah(s), then he sits and extols upon Allah<sup>-azwj</sup> and sends Salawaat upon Rasool-Allah<sup>-saww</sup>, then he asks Allah<sup>-azwj</sup> of his need, so he had sought the goodness it it’s habitat, and one who seeks the goodness in its habitat will not be disappointed’’.<sup>370</sup>

وَ مِنْ كِتَابِ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اعْمَلْ عَمَلِ مَنْ قَدْ عَابَنِي.

And from another book – Abu Abdullah<sup>-asws</sup> said: ‘Work the deed of the one who has witnessed’’.<sup>371</sup>

وَ قَالَ ع لَا دِينَ لِمَنْ لَا عَهْدَ لَهُ وَ لَا إِيمَانَ لِمَنْ لَا أَمَانَةَ لَهُ وَ لَا صَلَاةَ لِمَنْ لَا زَكَاةَ لَهُ وَ لَا زَكَاةَ لِمَنْ لَا وَرَعَ لَهُ.

And he<sup>-asws</sup>: ‘There is no religion for the one having no pact for him, nor Eman for the one having not entrustment for him, nor any Salat for the one having no Zakat for him, nor any Zakat for the one having no devoutness for him’’.<sup>372</sup>

48- كِتَابِ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ شُرَيْحٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ عَبْدٍ يَتَقَوَّمُ إِلَى الصَّلَاةِ فَيُتْبَلُ بِوَجْهِهِ إِلَى اللَّهِ إِلَّا أَقْبَلَ اللَّهُ إِلَيْهِ بِوَجْهِهِ فَإِنِ التَّمَّتْ صَرَفَ اللَّهُ وَجْهَهُ عَنْهُ وَ لَا يُحْسَبُ مِنْ صَلَاتِهِ إِلَّا مَا أَقْبَلَ بِقَلْبِهِ إِلَى اللَّهِ.

The book of Ja’far Bin Muhammad Bin Shureyh, from Humeyd Bin Shueyb, from Jabir Al Jufy who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘There is none from a servant standing to the Salat so he faces with his face to Allah<sup>-azwj</sup>, except Allah<sup>-azwj</sup> will Turn to him with His<sup>-azwj</sup> Face. If he turns around Allah<sup>-azwj</sup> Turns His<sup>-azwj</sup> Face away from him, nor will He<sup>-azwj</sup> Calculate from his Salat except what he concentrates with his heart to Allah<sup>-azwj</sup>.

وَ لَقَدْ صَلَّى أَبُو جَعْفَرٍ ع ذَاتَ يَوْمٍ فَوَقَعَ عَلَى رَأْسِهِ شَيْءٌ فَلَمْ يَنْزِعْهُ مِنْ رَأْسِهِ حَتَّى قَامَ إِلَيْهِ جَعْفَرٌ فَتَرَعَهُ مِنْ رَأْسِهِ تَعْظِيمًا لِلَّهِ وَ إِقْبَالًا عَلَى صَلَاتِهِ وَ هُوَ قَوْلُ اللَّهِ أَقْبَلَ وَجْهَكَ لِلدِّينِ حَنِيفًا وَ هِيَ أَيْضًا فِي الْوَلَايَةِ.

And Abu Ja’far<sup>-asws</sup> prayed Salat one day and something fell upon his<sup>-asws</sup> head, but he<sup>-asws</sup> did not remove it from his<sup>-asws</sup> head until Ja’far<sup>-asws</sup> stood to him<sup>-asws</sup> and removed it from his<sup>-asws</sup> head in reverence to Allah<sup>-azwj</sup>, and he<sup>-asws</sup> concentrated upon his<sup>-asws</sup> Salat, and it is Word of

<sup>369</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 46

<sup>370</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 47 a

<sup>371</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 47 b

<sup>372</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 47 c



Allah<sup>-azwj</sup>: **Then set your face for the upright Religion [30:30]**, and it is regarding the Wilayah as well".<sup>373</sup>

49- سَعْدُ السُّعُودِ، وَجَدْتُ فِي صُحُفِ إِدْرِيسَ ع إِذَا دَخَلْتُمْ فِي الصَّلَاةِ فَاصْرِفُوا لَهَا خَوَاطِرَكُمْ وَ أَفْكَارَكُمْ وَ ادْعُوا اللَّهَ دُعَاءَ طَاهِرٍ مُتَفَرِّغًا وَ سَلُّوهُ مَصَالِحَكُمْ وَ مَنَافِعَكُمْ بِخُضُوعٍ وَ حَشُوعٍ وَ طَاعَةٍ وَ اسْتِكَانَةٍ

(The book) 'Sa'ad Al Saoud' –

'I found in the Parchment of Idrees<sup>-as</sup>: 'When you enter into the Salat, then turn away your imaginations and your thoughts (and focus) to it, and supplicated to Allah<sup>-azwj</sup> a pure supplication, freely, and ask Him<sup>-azwj</sup> for your betterment and your benefits with humbleness and fearfulness, and obedience, and submissiveness.

وَ إِذَا رَكَعْتُمْ وَ سَجَدْتُمْ فَأَبْعِدُوا عَنْ نُفُوسِكُمْ أَفْكَارَ الدُّنْيَا وَ هَوَاجِسَ السُّوءِ وَ أَفْعَالَ الشَّرِّ وَ اغْتِفَادَ الْمَكْرِ وَ مَا كَلِلَ السُّخْتِ وَ الْعُدْوَانَ وَ الْأَحْقَادَ وَ اطْرُحُوا بَيْنَكُمْ ذَلِكَ كُلَّهُ.

And when you perform Ruk'u and Sajdah, then distance from yourselves thoughts of the world, and the evil obsessions, and the evil actions, and beliefs of plotting, and consuming the ill-gotten gains, and the aggression, and the grudges, and drop that between you, all of it".<sup>374</sup>  
(How did Sa'ad Al Saoud had access to the Parchment of Idrees<sup>-as</sup>? Almost impossible)

50- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ أَيْصَلُّحُ لَهُ أَنْ يُغْمِضَ عَيْنَيْهِ مُتَعَمِّدًا فِي صَلَاتِهِ

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the man, 'Is it correct for him to close his eyes deliberately in his Salat?'

قَالَ لَا بَأْسَ.

He<sup>-asws</sup> said: 'There is no problem".<sup>375</sup>

51 نَوَادِرُ الرَّاؤُنْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا صَلَاةَ لِمَنْ لَا يُبْمُ زُجُوعَهَا وَ سُجُودَهَا.

(The book) 'Nawadir' of Al Rawandy, by his chain,

'From Musa<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'There is no Salat for the one not completing his Ruk'u(s) and his Sajdah(s)'.<sup>376</sup>

وَ بَعَثْنَا الْإِسْنَادَ قَالَ قَالَ النَّبِيُّ ص مَنْ أَسْبَغَ وُضُوئَهُ وَ أَحْسَنَ صَلَاتَهُ وَ أَدَّى زَكَاةَ مَالِهِ وَ مَلَكَ غَضَبَهُ وَ سَجَنَ لِسَانَهُ وَ بَدَّلَ مَعْرُوفَهُ وَ أَدَّى النَّصِيحَةَ لِأَهْلِ بَيْتِ نَبِيِّهِ فَقَدْ اسْتَكْمَلَ حَقَائِقَ الْإِيمَانِ وَ أَبْوَابَ الْجَنَانِ لَهُ مُفْتَحَةٌ.

And by this chain, said,

<sup>373</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 48

<sup>374</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 49

<sup>375</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 50

<sup>376</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 51 a

‘The Prophet<sup>-saww</sup> said: ‘One who perfects his Wud’u and is good in his Salat, and pays Zakat of his wealth, and controls his anger, and imprisons (withholds) his tongue, and expends his acts of kindness, and gives the good advice to People<sup>-asws</sup> of the Household of his Prophet<sup>-saww</sup>, so he has perfected the realities of Eman, and doors of the gardens will be open for him’<sup>377</sup>

52 وَوَجَدْتُ بِحِطِّ، الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْمُجَبِّعِيِّ نَقْلًا مِنْ حِطِّ الشَّيْخِ الشَّهِيدِ قَدَّسَ اللَّهُ رُوحَهُمَا قَالَ رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: كُنْتُ مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَ فَرَأَى رَجُلًا قَائِمًا يُصَلِّي فَقَالَ لَهُ يَا هَذَا أ تَعْرِفُ تَأْوِيلَ الصَّلَاةِ

And I found in the handwriting of the Sheykh Muhammad Bin Ali Al Jubaie, copying from handwriting of the Sheykh Al Shaheed, may Allah<sup>-azwj</sup> Sanctify their souls, said,

‘It is reported by Jabir Bin Abdullah Al-Ansari who said, ‘I was with our Master<sup>-asws</sup> Amir Al-Momineen<sup>-asws</sup>. He<sup>-asws</sup> saw a man standing, praying Salat. He<sup>-asws</sup> said to him: ‘O you! Do you know interpretation of the Salat?’

فَقَالَ يَا مَوْلَايَ وَ هَلْ لِلصَّلَاةِ تَأْوِيلٌ غَيْرُ الْعِبَادَةِ

He said, ‘O my Master<sup>-asws</sup>! And is there interpretation for the Salat other than the worship?’

فَقَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا بِالنَّبُوءَةِ وَ مَا بَعَثَ اللَّهُ نَبِيَّهُ بِأَمْرِ مِنَ الْأُمُورِ إِلَّا وَ لَهُ تَشَابُهٌ وَ تَأْوِيلٌ وَ تَنْزِيلٌ وَ كُلُّ ذَلِكَ يُدُلُّ عَلَى التَّعْبُدِ

He<sup>-asws</sup> said: ‘Yes! By the One<sup>-azwj</sup> Who Sent Muhammad<sup>-saww</sup> with the Prophet-hood! And Allah<sup>-azwj</sup> has not Send any Prophet<sup>-as</sup> with a matter from the matters except and there is a likeness for it, and interpretation, and Revelation, and all of that points upon the servitude’.

فَقَالَ لَهُ عَلَيْنِي مَا هُوَ يَا مَوْلَايَ

He said to him<sup>-asws</sup>, ‘Teach me what it is, O my Master<sup>-asws</sup>!’

فَقَالَ ع تَأْوِيلُ تَكْبِيرَتِكَ الْأُولَى إِلَى إِحْرَامِكَ أَنْ تُحْطَرَ فِي نَفْسِكَ إِذَا قُلْتَ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ بِقِيَامٍ أَوْ قُعُودٍ وَ فِي الثَّانِيَةِ أَنْ يُوصَفَ بِحَرَكَةٍ أَوْ جُمُودٍ وَ فِي الثَّلَاثَةِ أَنْ يُوصَفَ بِجِسْمٍ أَوْ يُسَبَّهَ بِشَيْءٍ أَوْ يُقَاسَ بِقِيَاسٍ

He<sup>-asws</sup> said: ‘Interpretation of your first Takbeer is that you should think within yourself when you say, ‘Allah<sup>-azwj</sup> is Greatest’, (is Greater) than being described with standing or sitting; and regarding the second, from being described with movement or stillness; and regarding the third, from being described with a body or like with a resemblance, or compared with comparison.

وَ تُحْطَرُ فِي الرَّابِعَةِ أَنْ تُحَلَّهُ الْأَعْرَاضُ أَوْ تُؤْلِمَهُ الْأَمْرَاضُ وَ تُحْطَرُ فِي الْخَامِسَةِ أَنْ يُوصَفَ بِجَوْهَرٍ أَوْ بِعَرَضٍ أَوْ يُحَلَّ شَيْئًا أَوْ يُحَلَّ فِيهِ شَيْءٌ

And you should think during the fourth, from the symptoms befalling Him<sup>-azwj</sup>, or the sickness afflicting Him<sup>-azwj</sup>; and you should think regarding the fifth, from Him<sup>-azwj</sup> being described with

<sup>377</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 51 b

an essence, or with contradiction, or Him<sup>-azwj</sup> Permeating something, or something permeating into Him<sup>-azwj</sup>.

وَ تُحْطِرُ فِي السَّادِسَةِ أَنْ يَجُوزَ عَلَيْهِ مَا يَجُوزُ عَلَى الْمُخَدَّثِينَ مِنَ الرُّوَالِ وَ الْإِنْتِقَالِ وَ التَّغْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَ تُحْطِرُ فِي السَّابِعَةِ أَنْ تَحُلَّهُ الْحَوَاسُ الْخَمْسُ

And you should think regarding the sixth, from there being allowed upon Him<sup>-azwj</sup> what is allowed upon the occurrences, from the decline and the transfer and the changes, from a state to a state; and you should think regarding the seventh, from the five sensory perceptions realising Him<sup>-azwj</sup>.

ثُمَّ تَأْوِيلُ مَدِّ عُنُقِكَ فِي الرُّكُوعِ تُحْطِرُ فِي نَفْسِكَ آمَنْتُ بِكَ وَ لَوْ ضَرَبْتَ عُنُقِي

Then interpretation of extending your neck in the Ruk'u, you should think within yourself, 'I believe in You<sup>-azwj</sup>, and even if You<sup>-azwj</sup> Strike off my neck!'

ثُمَّ تَأْوِيلُ رَفْعِ رَأْسِكَ مِنَ الرُّكُوعِ إِذَا قُلْتَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَأْوِيلُهُ الَّذِي أَخْرَجَنِي مِنَ الْعَدَمِ إِلَى الْوُجُودِ

Then interpretation of raising your head from the Ruk'u, when you say, 'Allah<sup>-azwj</sup> Listens to the one praising Him<sup>-azwj</sup>, the Praise is for Allah<sup>-azwj</sup> Lord<sup>-azwj</sup> of the worlds', it's interpretation is, the One<sup>-azwj</sup> Who Brought me from the non-existence to existence.

وَ تَأْوِيلُ السَّجْدَةِ الْأُولَى أَنْ تُحْطِرَ فِي نَفْسِكَ وَ أَنْتَ سَاجِدٌ مِنْهَا خَلَقْتَنِي

And interpretation of the first Sajdah is you should think within yourself while you are in Sajdah, 'You<sup>-azwj</sup> have Created me from it (soil)'.

وَ رَفْعِ رَأْسِكَ تَأْوِيلُهُ وَ مِنْهَا أَخْرَجْتَنِي وَ السَّجْدَةُ الثَّانِيَةُ وَ فِيهَا تُعِيدُنِي وَ رَفْعِ رَأْسِكَ تُحْطِرُ بِقَلْبِكَ وَ مِنْهَا تُخْرِجُنِي تَارَةً أُخْرَى

And raising your head, it's interpretation is, 'And You<sup>-azwj</sup> have Brought me (into being) from it'; and the second Sajdah, 'And You<sup>-azwj</sup> will be Returning me to it'. And raise your head, you should think with your heart, 'And You<sup>-azwj</sup> will be Extracting me once again'.

وَ تَأْوِيلُ قُعُودِكَ عَلَى جَانِبِكَ الْأَيْسَرِ وَ رَفْعِ رِجْلِكَ الْيُمْنَى وَ طَرْحِكَ عَلَى الْيُسْرَى تُحْطِرُ بِقَلْبِكَ اللَّهُمَّ إِنِّي أَقَمْتُ الْحَقَّ وَ أَمَتُ الْبَاطِلَ

And interpretation of your sitting upon your left side and raising your right And the interpretation of your sitting on your left side and raising your right leg and placing you on the left you should think within your heart, 'I have established the truth and killed off the falsehood'.

وَ تَأْوِيلُ تَشَهُدِكَ بِجَدِيدِ الْإِيمَانِ وَ مُعَاوَدَةِ الْإِسْلَامِ وَ الْإِقْرَارِ بِالْبَعْثِ بَعْدَ الْمَوْتِ

And interpretation of your Tashahhud (testifying), is renewal of the Eman, and resuming Al-Islam, and the acknowledgment with the Resurrection after the death.

وَ تَأْوِيلُ قِرَاءَةِ التَّحِيَّاتِ تَمْجِيدُ الرَّبِّ سُبْحَانَهُ وَ تَعْظِيمُهُ عَمَّا قَالَ الظَّالِمُونَ وَ نَعْتَهُ الْمُلْحِدُونَ

And interpretation of recitation of the salutations is praise of the Lord<sup>-azwj</sup>, His<sup>-azwj</sup> Glory and His<sup>-azwj</sup> Mightiness from what the unjust ones are saying and the atheists are attributing.

وَأَوَّلُ قَوْلِكَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ تَرْحُمُ عَنِ اللَّهِ سُبْحَانَهُ فَمَعْنَاهَا هَذِهِ أَمَانٌ لَكُمْ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ

And interpretation of your words, ‘The greetings be upon you all, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings’, is mercy on behalf of Allah<sup>-azwj</sup> the Glorious. It’s meaning is, ‘There is safety for you all from Punishment on the Day of Qiyamah’.

ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ لَمْ يَعْلَمْ تَأْوِيلَ صَلَاتِهِ هَكَذَا فَهِيَ خِدَاجٌ أَيْ نَاقِصَةٌ.

Amir Al-Momineen<sup>-asws</sup> said: ‘One who does not know interpretation of his Salat like this, it is abortive, i.e., deficient’.<sup>378</sup>

بيان: روي في الفقيه قال رجل لأمر المؤمنين ع يا ابن عم خير خلق الله ما معنى رفع رجلك اليمنى و طرحك اليسرى في التشهد

Explanation (Hadeeth) only – A man said to Amir Al-Momineen<sup>-asws</sup>, ‘O son<sup>-asws</sup> of uncle<sup>-as</sup>, best creature of Allah<sup>-azwj</sup>! What is the meaning of raising your<sup>-asws</sup> right left and your<sup>-asws</sup> dropping it on the left during the Tashahhud?’

قال تأويله اللهم أمت الباطل و أقم الحق

He<sup>-asws</sup> said: ‘It’s interpretation is, ‘O Allah<sup>-azwj</sup>! I am killing the falsehood and establishing the truth’.

قال فما معنى قول الإمام السلام عليكم

He said, ‘What is the meaning of words of the prayer leader, ‘The greeting be upon you all?’

فقال إن الإمام يترحم عن الله عز و جل و يقول في ترجمته لأهل الجماعة أمان لكم من عذاب الله يوم القيامة.

He<sup>-asws</sup> said: ‘The prayer leader is conferring mercy on behalf of Allah<sup>-azwj</sup> Mighty and Majestic during his conferment of mercy to people of the congregation, ‘There is safety for you all from Punishment of Allah<sup>-azwj</sup> on the Day of Qiyamah’.

53 بيان التنزيل، لإبني شهر آشوب قيل كان النبي ص إذا صلى رفع بصره إلى السماء فلما نزل الدين هم في صلاتهم خاشعون طأطأ رأسه و رمى بصره إلى الأرض.

(The book) ‘Bayan Al Tanzeel’ of Ibn Shehr Ashub –

‘It is said, ‘When the Prophet<sup>-saww</sup> prayed Salat he<sup>-saww</sup> raised his<sup>-saww</sup> sight towards the sky. When it was Revealed: **Those who are fearful in their Salats [23:2]**, he<sup>-asws</sup> lowered his<sup>-saww</sup> head and shot his<sup>-saww</sup> sight towards the ground’.<sup>379</sup>

<sup>378</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 52

<sup>379</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 53 a

وَمِنْهُ نَفْلًا مِنْ تَفْسِيرِ الْقُشَيْرِيِّ أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ إِذَا حَضَرَ وَقُتِ الصَّلَاةُ تَلَوْنَ وَ تَرْتَلُونَ فَيَقِيلُ لَهُ مَا لَكَ

And from it, copying in Tafseer Al Qusheyri –

‘Amir Al-Momineen<sup>-asws</sup>, whenever the time of Salat presented, his<sup>-asws</sup> complexion changed, and he<sup>-asws</sup> shuddered. It was said to him<sup>-asws</sup>, ‘What is the matter with you<sup>-asws</sup>?’

فَقَالَ جَاءَ وَقُتِ أَمَانَةٌ عَرَضَهَا اللَّهُ عَلَى السَّمَاوَاتِ وَ الْأَرْضِ وَ الْجِبَالِ فَأَبَيْنَ أَنْ يَحْمِلْنَهَا وَ أَشْفَقْنَ مِنْهَا وَ حَمَلَهَا الْإِنْسَانُ وَ أَنَا فِي ضَعْفِي فَلَا أَدْرِي أَحْسِنُ أَدَاءَ مَا حَمَلْتُ أَوْ لَا.

He<sup>-asws</sup> said: ‘The time has come of the entrustment Allah<sup>-azwj</sup> had Presented **to the skies, and the earth, and the mountains, but they refused to bear it and feared from it, and the human being bore it; [33:72]**, and I<sup>-asws</sup>, in am my<sup>-asws</sup> weakness. I<sup>-asws</sup> don’t know whether I<sup>-asws</sup> will fulfil it excellently what I<sup>-asws</sup> have carried, or not’.<sup>380</sup>

54 دَعَاوَاتِ الرَّاَوْنِدِيِّ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ كَثِيرِ الْخَزَّازِ عَنْ أَبِيهِ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع وَ عَلَيْهِ قَمِيصٌ غَلِيظٌ حَشِينٌ تَحْتَ ثِيَابِهِ وَ فَوْقَهُ جُبَّةٌ صُوفٍ وَ فَوْقَهَا قَمِيصٌ غَلِيظٌ فَمَسِسْتُهُمَا فَقُلْتُ إِنَّ النَّاسَ يَكْرَهُونَ لِيَنَاسَ الصُّوفِ

(The book) ‘Dawaat’ of Al Rawandy – from Muhammad Bin Al Hassan Bin Kaseer Al Khazaz, from his father who said,

‘I saw Abu Abdullah<sup>-asws</sup> and upon him<sup>-asws</sup> was a thick coarse shirt beneath his<sup>-asws</sup> clothes, and above it was a woollen coat, and above it was a thick shirt. I touched these. I said, ‘The people are disliking woollen clothing!’

قَالَ كَلَّا كَانَ أَبِي مُحَمَّدٌ بْنُ عَلِيٍّ ع يَلْبَسُهَا وَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَلْبَسُهَا وَ كَانُوا يَلْبَسُونَ أَغْلَظَ ثِيَابِهِمْ إِذَا قَامُوا إِلَى الصَّلَاةِ

He<sup>-asws</sup> said: ‘Never! My<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> had worn it, and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup> had worn it, and they<sup>-asws</sup> were wearing thickest of their<sup>-asws</sup> clothes when they stood to the Salat.

وَ كَانَ ع إِذَا صَلَّى بَرَزَ إِلَى مَوْضِعٍ حَشِينٍ فَيُصَلِّي فِيهِ وَ يَسْجُدُ عَلَى الْأَرْضِ فَأَتَى الْجَبَانَ وَ هُوَ جَبَلٌ بِالْمَدِينَةِ يَوْمَئِذٍ قَامَ عَلَى حِجَارَةٍ حَشِينَةٍ مُخْرِقَةٍ فَأَقْبَلَ يُصَلِّي وَ كَانَ كَثِيرَ الْبُكَاءِ فَرَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَ كَأَنَّما غُمَسَ فِي الْمَاءِ مِنْ كَثَرَةِ دُمُوعِهِ.

And when he<sup>-asws</sup> prayed, he<sup>-asws</sup> would go out to a rough place and pray in it, and he<sup>-asws</sup> would do Sajdah upon the ground. One day he<sup>-asws</sup> came to Al-Jabban, and it is a mountain at Al-Medina, then he<sup>-asws</sup> stood upon a rough burning (hot) rock. He<sup>-asws</sup> went on to pray Salat, and he was with a lot of crying. He<sup>-asws</sup> raised his<sup>-asws</sup> head from the Sajdah, and it was as if he<sup>-asws</sup> had been immersed in water, due to a lot of his<sup>-asws</sup> tears’.<sup>381</sup>

وَ عَنْ رَبِيعَةَ بْنِ كَعْبٍ عَنِ النَّبِيِّ ص قَالَ: إِذَا صَلَّيْتَ فَصَلِّ صَلَاةَ مُوَدِّعٍ.

And from Rabie Bin Ka’ab,

<sup>380</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 53 b

<sup>381</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 54 a

‘From the Prophet<sup>-saww</sup>, having said: ‘Whenever you pray, so pray a farewell Salat (as if it is your last)’<sup>382</sup>.

55 عِدَّةُ الدَّاعِي، فِيمَا أَوْحَى اللَّهُ إِلَى دَاوُدَ عَ لَرَبِّمَا صَلَّى الْعَبْدُ فَأَضْرَبَ بِهَا وَجْهَهُ وَ أَحْجَبَ عَنِّي صَوْتَهُ أَ تَدْرِي مَنْ ذَلِكَ يَا دَاوُدُ ذَلِكَ الَّذِي يُكْبِرُ الْإِنْتِفَاتِ إِلَى حُرْمِ الْمُؤْمِنِينَ بَعَيْنِ الْفِسْقِي وَ ذَلِكَ الَّذِي حَدَّثْتَهُ نَفْسُهُ لَوْ وُلِيَ أَمْرًا لَضَرَبَ فِيهِ الْأَعْنَاقَ ظُلْمًا

(The book) ‘Iddat Al Daie’ –

‘Among what Allah<sup>-azwj</sup> Revealed to Dawood<sup>-as</sup>: ‘Sometimes the servant prays Salat, so I<sup>-azwj</sup> Strike his face with it (reject it), and I<sup>-azwj</sup> Bar his voice from Me<sup>-azwj</sup>! Do you<sup>-as</sup> know who that is, O Dawood<sup>-as</sup>? That is the one who frequently turns around to sanctity of the Momineen with an eye of mischief, and that is the one who discusses with himself. If he were to be in charge of command, he would striking the necks in it unjustly.

يَا دَاوُدُ نَحْ عَلَى خَطِيئَتِكَ كَالْمَرْأَةِ التَّكَلَّى عَلَى وَلَدِهَا وَ كَمْ رُكْعَةً طَوِيلَةً فِيهَا بُكَاءٌ بِخَشْيَةٍ قَدْ صَلَّىهَا صَاحِبُهَا لَا تُسَاوِي عِنْدِي فِتْيَالًا حِينَ نَظَرْتُ فِي قَلْبِهِ وَ وَجَدْتُهُ إِذْ سَلَّمَ مِنَ الصَّلَاةِ وَ بَرَزَتْ لَهُ امْرَأَةٌ وَ عَرَضَتْ عَلَيْهِ نَفْسَهَا أَجَابَهَا وَ إِذْ عَامَلَهُ مُؤْمِنٌ خَانَهُ.

O Dawood<sup>-as</sup>! Lament upon your<sup>-as</sup> mistakes (sins) like the woman bereaved from her child; and how man Cycles of Salat, wherein there is crying due to fearfulness, its performer has prayed, it does not equate to a date skin in My<sup>-azwj</sup> Presence. When I<sup>-azwj</sup> Look into his heart and find him to have done Salaam from the Salat, I<sup>-asws</sup> send a woman to him and she presents herself to him, he responds to her, and if he employs a Momin, he betrays him!”<sup>383</sup>

وَ عَنِ النَّبِيِّ ص قَالَ: أَلَا أَدُلُّكُمْ عَلَى أَسْرَقِ النَّاسِ وَ أَسْرَقِ النَّاسِ وَ أَبْجَلِ النَّاسِ وَ أَجْفَى النَّاسِ وَ أَعْجَزِ النَّاسِ

And from the Prophet<sup>-saww</sup> having said: ‘Shall I<sup>-saww</sup> point you upon laziest of the people, and most thieving of the people, and most miserly of the people, and most disloyal of the people, and most incapable of the people?’

قَالُوا بَلَى يَا رَسُولَ اللَّهِ ص

They said, ‘Yes, O Rasool-Allah<sup>-saww</sup>!’

قَالَ فَأَمَّا أَجْبَلُ النَّاسِ فَرَجُلٌ يَمُرُّ بِمُسْلِمٍ وَ لَا يُسَلِّمُ عَلَيْهِ وَ أَمَّا أَسْرَقُ النَّاسِ فَعَبْدٌ صَحِيحٌ فَارِعٌ لَا يَتَذَكَّرُ اللَّهَ بِشَفَةِ وَ لَا بِلسَانٍ

He<sup>-saww</sup> said: ‘As for most miserly of the people, a man who passes by a Muslim and does not greet unto him; and as for laziest of the people, a healthy person with free times, he neither does Zikr of Allah<sup>-azwj</sup> with lips nor with the tongue.

وَ أَمَّا أَسْرَقُ النَّاسِ فَالَّذِي يَسْرِقُ مِنْ صَلَاتِهِ فَصَلَاتُهُ تَلْفُ كَمَا يُلْفُ الثُّوبُ الْخَلْقُ فَيَضْرِبُ بِهَا وَجْهَهُ وَ أَمَّا أَجْفَى النَّاسِ فَرَجُلٌ دُرِّتَ بَيْنَ يَدَيْهِ فَلَمْ يُصَلِّ عَنِّي وَ أَمَّا أَعْجَزُ النَّاسِ فَمَنْ عَجَزَ عَنِ الدُّعَاءِ.

<sup>382</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 54 b

<sup>383</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 55 a

And as for most thieving of the people, he is the one who steals from his own Salat. His Salat is rolled up just as the old clothes are rolled up, and he is struck in his face by it; and as for most disloyal of the people, a man I<sup>-saww</sup> am mentioned in front of him<sup>-saww</sup>, but he does not send Salawaat upon me; and as for most incapable of the people, the one who is incapable from supplicating”.<sup>384</sup>

و عَنْهُمْ ع صَلَاةُ رَكَعَتَيْنِ بِقَصْرِ عَقِيقِي تُعَدُّ أَلْفَ رَكَعَةٍ بَعْدَهُ.

And from them<sup>-asws</sup>: ‘Salat of two Cycles with a stone of Agate (ring) equates to a thousand Cycles of Salat without it’.<sup>385</sup>

و عَنِ النَّبِيِّ ص قَالَ: أَوْحَى اللَّهُ إِلَيَّ أَنْ يَا أَخَا الْمُرْسَلِينَ يَا أَخَا الْمُنْدَرِينَ أَنْذِرْ قَوْمَكَ لَا يَدْخُلُوا بَيْتاً مِنْ بَيْتِي وَ لِأَخِي مِنْ عِبَادِي عِنْدَ أَحَدِهِمْ مَطْلَمَةٌ فَإِنِّي أَلْعَنُهُ مَا دَامَ فَائِماً يُصَلِّي بَيْنَ يَدَيْ حَتَّى يَرُدَّ تِلْكَ الْمَطْلَمَةَ

And from the Prophet<sup>-saww</sup> having said: ‘Allah<sup>-azwj</sup> Revealed to me<sup>-saww</sup>: “O brother<sup>-saww</sup> of the Rasools<sup>-as</sup>! O brother<sup>-saww</sup> of the Warners! Warn your people not to enter any house from My<sup>-azwj</sup> houses (Masjids), nor is it for anyone of My<sup>-azwj</sup> servants having a grievance with one of them, for I<sup>-azwj</sup> shall Curse him for as long as he stands praying Salat in front of Me<sup>-azwj</sup>, until he returns that grievance (right).

فَأَكُونُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَ أَكُونُ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ يَكُونُ مِنْ أَوْلِيَائِي وَ أَصْفِيَائِي وَ يَكُونُ جَارِي مَعَ النَّبِيِّينَ وَ الصَّادِقِينَ وَ الشُّهَدَاءِ فِي الْجَنَّةِ.

I<sup>-azwj</sup> would be his ear which he will hear with, and I<sup>-azwj</sup> would be his eyes which he will see with, and he would be from My<sup>-azwj</sup> friends, and My<sup>-azwj</sup> elites, and he would be My<sup>-azwj</sup> neighbour along with the Prophets<sup>-as</sup>, and the truthful, and the martyrs in the Paradise’.<sup>386</sup>

و رَوَى أَنَّ إِبْرَاهِيمَ ع كَانَ يُسْمَعُ تَأْوُهُ عَلَى حَدِّ مِيلٍ حَتَّى مَدَّحَهُ اللَّهُ تَعَالَى بِقَوْلِهِ إِنَّ إِبْرَاهِيمَ لَحَلِيمٌ أَوَّاهٌ مُنِيبٌ وَ كَانَ فِي صَلَاةٍ يُسْمَعُ لَهُ أَرْزِقٌ كَأَرْزِقِ الْمَرْجَلِ وَ كَذَلِكَ كَانَ يُسْمَعُ مِنْ صَدْرِ سَيِّدِنَا رَسُولِ اللَّهِ ص مِثْلُ ذَلِكَ وَ كَانَتْ فَاطِمَةُ ع تَنْهَجُ فِي الصَّلَاةِ مِنْ خِيفَةِ اللَّهِ تَعَالَى.

And it is reported: ‘Ibrahim<sup>-as</sup>, his<sup>-as</sup> tender-heartedness was heard (reputation) for miles, to the extent that Allah<sup>-azwj</sup> the Exalted Praised him<sup>-as</sup> by His<sup>-azwj</sup> Words: **Surely Ibrahim was forbearing, tender-hearted, repenting [11:75]**, and in Salat his<sup>-as</sup> wheezing could be heard like wheezing of a cauldron (on the boil); and like that was heard from the chest of our Chief Rasool-Allah<sup>-saww</sup>, similar to that; and (Syeda) Fatima<sup>-asws</sup> breathed heavily during the Salat from fear of Allah<sup>-azwj</sup> the Exalted’.<sup>387</sup>

56 العدة، عدة الداعي رَوَى الْمُفَضَّلُ بْنُ عُمَرَ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ جَدِّهِ ع أَنَّ الْحَسَنَ بْنَ عَلِيٍّ ع كَانَ إِذَا قَامَ فِي صَلَاتِهِ تَرْتَعِدُ فَرَاتِصُهُ بَيْنَ يَدَيْ رَبِّهِ عَزَّ وَ جَلَّ وَ كَانَ إِذَا ذَكَرَ الْجَنَّةَ وَ النَّارَ اضْطَرَبَ اضْطَرَابَ السَّلِيمِ وَ سَأَلَ اللَّهُ الْجَنَّةَ وَ تَعَوَّذَ بِاللَّهِ مِنَ النَّارِ.

(The book) Uddat Al Daie’ – It is reported by Al Mufazzal Bin Umar,

<sup>384</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 55 b

<sup>385</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 55 c

<sup>386</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 55 d

<sup>387</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 55 e

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> grandfather<sup>-asws</sup>: ‘Al-Hassan<sup>-asws</sup> Bin Ali<sup>-asws</sup>, when he<sup>-asws</sup> stood in his<sup>-asws</sup> Salat, his joints trembled in front of his<sup>-asws</sup> Lord<sup>-azwj</sup> Mighty and Majestic; and when he<sup>-asws</sup> mentioned the Paradise and the Fire, he became restless like restlessness of the fatally injured, and he<sup>-asws</sup> would ask Allah<sup>-azwj</sup> for the Paradise and seek Refuge with Allah<sup>-azwj</sup> from the Fire’<sup>.388</sup>

وَقَالَتْ عَائِشَةُ كَانَ رَسُولُ اللَّهِ ص يُحَدِّثُنَا وَنَحْنُ إِذَا حَضَرَتِ الصَّلَاةُ فَكَأَنَّهُ لَمْ يَعْرِفْنَا وَ لَمْ نَعْرِفْهُ.

And Ayesha said, ‘Rasool-Allah<sup>-saww</sup> was discussing with us and we were discussing with him<sup>-saww</sup>. When the Salat presented, it was as if he<sup>-saww</sup> did not know us and we did not know him<sup>-saww</sup>’<sup>.389</sup>

وَعَنِ النَّبِيِّ ص قَالَ: لَوْ صَلَّيْتُمْ حَتَّى تَكُونُوا كَالْأَوْتَارِ وَ صُمْتُمْ حَتَّى تَكُونُوا كَالْحَنَائِيا لَمْ يَقْبَلِ اللَّهُ مِنْكُمْ إِلَّا بِوَرَعٍ.

And from the Prophet<sup>-saww</sup> having said: ‘Even if you were to pray Salat until you become like the strings, and fast until you become like the bow (bent), Allah<sup>-azwj</sup> will not Accept from you except with devoutness’<sup>.390</sup>

وَعَنْهُ ص قَالَ: الْعِبَادَةُ مَعَ أَكْلِ الْحَرَامِ كَالْبِنَاءِ عَلَى الرَّغْلِ وَ قِيلَ عَلَى الْمَاءِ.

And from him<sup>-saww</sup> having said: ‘The worship with eating unlawful (food) is like the building (built) upon the sand’ – and it is said: ‘Upon the water’<sup>.391</sup>

57 الْعُدَّةُ، عُدَّةُ الدَّاعِي قَالَ النَّبِيُّ ص يَا بَا دَرٍّ مَا دُمْتَ فِي الصَّلَاةِ فَإِنَّكَ تُفْرَعُ بَابِ الْمَلِكِ وَ مَنْ يُكْثِرُ فَرَعَ بَابِ الْمَلِكِ يُفْتَحَ لَهُ

(The book) ‘Uddat Al Daie’ –

‘The Prophet<sup>-saww</sup> said: ‘O Abu Zarr<sup>-ra</sup>! For as long as you<sup>-ra</sup> as in the salat, you<sup>-ra</sup> are knocking on a door of the King, and one who frequently knocks on a door of the Kind, it will be opened for him.

يَا أَبَا دَرٍّ مَا مِنْ مُؤْمِنٍ يَفُومُ إِلَى الصَّلَاةِ إِلَّا تَنَاطَرَ عَلَيْهِ الْبُرُّ مَا بَيْنَهُ وَ بَيْنَ الْعَرْشِ وَ وَكَّلَ اللَّهُ بِهِ مَلَكًا يُنَادِي يَا ابْنَ آدَمَ لَوْ تَعَلَّمْ مَا لَكَ فِي صَلَاتِكَ وَ لِمَنْ تُنَاجِي مَا سَعِمْتَ وَ لَا التَّمَتَّ

O Abu Zarr<sup>-ra</sup>! There is none from a Momin standing to the Salat except the righteous is sprinkled upon him, and Allah<sup>-azwj</sup> Allocates an Angel with him calling out, ‘O son of Adam<sup>-as</sup>! Had you known was is for you in your Salat, and for the one who whispers (to Allah<sup>-azwj</sup>), you would neither get fed up nor turn around!’

وَ فِيمَا أَوْحَى اللَّهُ إِلَى ابْنِ عِمْرَانَ يَا مُوسَى عَجَّلِ التَّوْبَةَ وَ أَجِرِ الذَّنْبَ وَ تَأَنَّ فِي الْمَكْتَبِ بَيْنَ يَدَيَّ فِي الصَّلَاةِ وَ لَا تَرْجُ عَذْرِي أَخَذَنِي حُجَّةً لِلشَّدَائِدِ وَ حِصْنًا لِمَلَمَاتِ الْأُمُورِ.

<sup>388</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 56 a

<sup>389</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 56 b

<sup>390</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 56 c

<sup>391</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 56 d



And among what Allah<sup>-azwj</sup> Revealed to the son<sup>-as</sup> of Imran<sup>-as</sup>: “O Musa<sup>-as</sup>! Hasten the repentance and delay the sin, and slow down in the remaining in front of Me<sup>-azwj</sup> in the Salat, and do not prefer other than Me<sup>-azwj</sup>! Take Me<sup>-azwj</sup> as a shield for the adversities and as a fortress for gathering the affairs”.<sup>392</sup>

وَعَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَبَّكَ يُبَاهِي الْمَلَائِكَةَ بِثَلَاثَةِ نَعْرِ رَجُلٍ يُصْبِحُ فِي أَرْضٍ فَفَرَّ فَيُؤَدُّنَ وَ يُقِيمُ ثُمَّ يُصَلِّي فَيَقُولُ رَبُّكَ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ انظُرُوا إِلَى عَبْدِي يُصَلِّي وَلَا يَرَاهُ أَحَدٌ غَيْرِي فَيَنْزِلُ سَبْعُونَ أَلْفَ مَلَكٍ يُصَلُّونَ وَرَاءَهُ وَ يَسْتَعْفِفُونَ لَهُ إِلَى الْغَدِ مِنْ ذَلِكَ الْيَوْمِ

And from the Prophet<sup>-saww</sup>: ‘Your Lord<sup>-azwj</sup> boasts to the Angels with three persons – a man coming to a morning in a barren land, so he proclaims Azaan and Iqama, then he prays Salat, so your Lord<sup>-azwj</sup> Mighty and Majestic Says: “Look at My<sup>-azwj</sup> servant praying Salat and no one is seeing him apart from Me<sup>-azwj</sup>!” So seventy thousand Angels descend praying Salat behind him and seeking Forgiveness for him up to the next morning from that day.

وَ رَجُلٍ قَامَ مِنَ اللَّيْلِ يُصَلِّي وَخَدَهُ فَسَجَدَ وَ نَامَ وَ هُوَ سَاجِدٌ فَيَقُولُ انظُرُوا إِلَى عَبْدِي رُوحُهُ عِنْدِي وَ جَسَدُهُ سَاجِدٌ لِي

And a man stands from the night paying alone. He performs Sajdah and sleeps while he is in Sajdah. He<sup>-azwj</sup> Says: “Look at My<sup>-azwj</sup> servant! His souls is with Me<sup>-azwj</sup> and his body is doing Sajdah to me!”

وَ رَجُلٍ فِي رَحْفٍ فَيَقِيمُ أَصْحَابُهُ وَ يَتَّبِعُ هُوَ يُفَاتِلُ حَتَّى قُتِلَ.

And a man in a battle march. His companions flee and he is steadfast. He fights until he is killed”.<sup>393</sup>

وَ عَنْهُمْ عَ صَلَاةُ رَكَعَتَيْنِ بِتَدْبِيرٍ خَيْرٌ مِنْ قِيَامٍ لَيْلَةٍ وَ الْقَلْبُ سَاهٍ.

And from them<sup>-asws</sup>: ‘A Salat of two Cycles with contemplation is better than standing at night while his heart is heedless’.<sup>394</sup>

وَ عَنْهُمْ عَ لَيْسَ لَكَ مِنْ صَلَاتِكَ إِلَّا مَا أَحْضَرْتَ فِيهِ قَلْبِكَ.

And from them<sup>-asws</sup>: ‘There isn’t anything for you from your Salat except what your heart is present (attentive) in’.<sup>395</sup>

وَ مِنْ سُنَنِ إِدْرِيسَ عَ إِذَا دَخَلْتُمْ فِي الصَّلَاةِ فَاصْرِفُوا إِلَيْهَا خَوَاطِرَكُمْ وَ أَفْكَارَكُمْ وَ ادْعُوا اللَّهَ دُعَاءَ ظَاهِرٍ مُتَفَرِّغًا وَ اسْأَلُوهُ مَصَالِحَكُمْ وَ مَنْافِعَكُمْ بِخُضُوعٍ وَ حُشُوعٍ وَ طَاعَةٍ وَ اسْتِكَانَةٍ.

And from Sunnah of Idrees<sup>-as</sup>: ‘When you enter into the Salat, then turn your imaginations and your thoughts to it and supplicate to Allah<sup>-azwj</sup> a pure supplication freely, and ask Him<sup>-azwj</sup>

<sup>392</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 57a

<sup>393</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 57 b

<sup>394</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 57 c

<sup>395</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 57 d

your betterment and your benefit with humility, and fearfulness, and obedience, and submissiveness”<sup>396</sup>.

وَقَالَ رَسُولُ اللَّهِ ص مِنْ صَلَّى صَلَاةً يُرَائِي بِهَا فَقَدْ أَشْرَكَ

And Rasool-Allah<sup>-saww</sup> said: ‘One who prays a Salat to show off with it, so he has associated (someone else with Allah<sup>-azwj</sup>)’.

ثُمَّ قَرَأَ هَذِهِ آيَةَ فَلِإِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا.

**Say: ‘But rather, I am a human being like you. He Reveals unto me. But rather, your God is One God. So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord’ [18:110]**<sup>397</sup>.

58 أَسْرَارُ الصَّلَاةِ، لِلشَّهِيدِ النَّبِيِّ رَحِمَهُ اللَّهُ زُوي عَنِ النَّبِيِّ ص أَنَّ الْعَبْدَ إِذَا اشْتَعَلَ بِالصَّلَاةِ جَاءَهُ الشَّيْطَانُ وَ قَالَ لَهُ اذْكُرْ كَذَا اذْكُرْ كَذَا حَتَّى يُضِلَّ الرَّجُلَ أَنْ يَدْرِي كَمْ صَلَّى.

(The book) ‘Asraar Al Salaat’ of Al Shaheed Al Sany, may Allah<sup>-azwj</sup> Mercy him,

‘It is reported from the Prophet<sup>-saww</sup>: ‘The servant, when he is busy with the Salat, the Satan<sup>-la</sup> comes to him and says to him, ‘Remember such and such’, until he<sup>-la</sup> strays the man from knowing how much he has prayed”<sup>398</sup>.

وَقَالَ ص أَمَا يَخَافُ الَّذِي يُجَوِّلُ وَجْهَهُ فِي الصَّلَاةِ أَنْ يُجَوِّلَ اللَّهُ وَجْهَهُ وَجَهَ جَمَارٍ.

And he<sup>-saww</sup> said: ‘Does he not fear, the one who turn his face around during the Salat that Allah<sup>-azwj</sup> Might Turn (Transform) his face in face of a donkey”<sup>399</sup>.

وَعَنْهُ ص مَنْ حَبَسَ نَفْسَهُ فِي صَلَاةِ الْفَرِيضَةِ فَأَتَمَّ رُكُوعَهَا وَ سُجُودَهَا وَ حَشْوَعَهَا ثُمَّ مَجَّدَ اللَّهَ عَزَّ وَ جَلَّ وَ عَظَّمَهُ وَ حَمَدَهُ حَتَّى يَدْخُلَ وَقْتُ صَلَاةٍ أُخْرَى لَمْ يَلْعَبْ بَيْنَهُمَا كَتَبَ اللَّهُ لَهُ كَأَجْرِ الْحَاجِّ الْمُعْتَمِرِ وَ كَانَ مِنْ أَهْلِ عِلِّيِّينَ.

And from him<sup>-saww</sup>: ‘One who withholds his breath in the obligatory, so he completes its Ruku(s) and its Sajdah(s), and its fearfulness, then he glorifies Allah<sup>-azwj</sup> Mighty and Majestic, and his Might, and he praises Him<sup>-azwj</sup> until time of another Salat enters, not diverting between the two, Allah<sup>-azwj</sup> will Write for him, like a Recompense of the pilgrim of Haj and Umrah, and he would be from the people of Illiyeen”<sup>400</sup>.

59 أَسْرَارُ الصَّلَاةِ، عَنِ النَّبِيِّ ص إِنَّ مِنَ الصَّلَاةِ لَمَا يُقْبَلُ نَصْفُهَا وَ ثُلُثُهَا وَ دُبُعُهَا وَ خُمُسُهَا إِلَى الْعُشْرِ وَ إِنَّ مِنْهَا لَمَا يُلْفُ كَمَا يُلْفُ النَّوْبُ الْخُلُقِ فَيُضْرَبُ بِهَا وَجْهَ صَاحِبِهَا وَ إِنَّمَا لَكَ مِنْ صَلَاتِكَ مَا أَقْبَلْتَ عَلَيْهِ بِقَلْبِكَ.

<sup>396</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 57 e

<sup>397</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 57 f

<sup>398</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 57 g

<sup>399</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 58 a

<sup>400</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 58 b

(The book) 'Asraar Al Salaat' –

'From the Prophet<sup>-saww</sup>: 'From Al-Salat when half of it is Accepted, and its third, and its quarter, and its fifth up to the tenth, and from it when it is folded like what the old garment is folded, and face of its performer is struck with it, and rather for you from your Salat is what you have concentrated upon with your heart''.<sup>401</sup>

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا قَامَ الْعَبْدُ الْمُؤْمِنُ فِي صَلَاتِهِ نَظَرَ اللَّهُ إِلَيْهِ أَوْ قَالَ أَقْبَلَ اللَّهُ عَلَيْهِ حَتَّى يَنْصَرِفَ وَ أَظْلَمَتْهُ الرَّحْمَةُ مِنْ فَوْقِ رَأْسِهِ إِلَى أَفْقِ السَّمَاءِ وَ الْمَلَائِكَةُ تُحْفُهُ مِنْ حَوْلِهِ إِلَى أَفْقِ السَّمَاءِ

And from Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When a Momin servant stands in his Salat, Allah<sup>-azwj</sup> Looks at him' – or said, 'Allah<sup>-azwj</sup> Faces to him until he leaves, and the Mercy shades him from above his head up to horizons of the sky, and the Angels flutter around him up to horizons of the sky.

وَ وَكَّلَ اللَّهُ بِهِ مَلَكًا قَائِمًا عَلَى رَأْسِهِ يَقُولُ أَيُّهَا الْمُصَلِّي لَوْ تَعْلَمُ مَنْ يَنْظُرُ إِلَيْكَ وَ مَنْ تُنَاجِي مَا اتَّقَيْتَ وَ لَا زِلْتَ مِنْ مَوْضِعِكَ أَبَدًا.

And Allah<sup>-azwj</sup> Allocates an Angel who stands upon his head saying, 'O you praying one! Had you know Who is Looking at you, and Who you are whispering to, you would neither turn around nor move from your place, ever!''<sup>402</sup>

وَ قَالَ الصَّادِقُ ع لَا يُجْمَعُ الرَّغْبَةُ وَ الرَّهْبَةُ فِي قَلْبٍ إِلَّا وَجَبَتْ لَهُ الْجَنَّةُ فَإِذَا صَلَّيْتَ فَأَقْبَلْ بِقَلْبِكَ عَلَى اللَّهِ عَزَّ وَ جَلَّ

And Al-Sadiq<sup>-asws</sup> said: 'The desire and the fear will not gather in a heart except the Paradise will be obligated for him. When you pray Salat, then concentrate with your heart upon Allah<sup>-azwj</sup> Mighty and Majestic.

فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ يُقْبَلُ بِقَلْبِهِ عَلَى اللَّهِ عَزَّ وَ جَلَّ فِي صَلَاتِهِ وَ دُعَائِهِ إِلَّا أَقْبَلَ اللَّهُ عَلَيْهِ بِقُلُوبِ الْمُؤْمِنِينَ وَ أَبَدَهُ مَعَ مَوَدَّتِهِمْ إِثَاءً بِالْجَنَّةِ.

There isn't any Momin servant concentrating with his heart upon Allah<sup>-azwj</sup> Mighty and Majestic in his Salat and his supplication, except Allah<sup>-azwj</sup> will Turn hearts of the Momineen towards him, and Assist him with their affection for him, with the Paradise''.<sup>403</sup>

وَ عَنِ الْمُضَنَّبِيِّ بْنِ بَسَّارٍ عَنْ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ ع أَنَّهُمَا قَالَا مَا لَكَ مِنْ صَلَاتِكَ إِلَّا مَا أَقْبَلْتَ عَلَيْهِ فِيهَا فَإِنْ أَوْهَمَهَا كُلَّهَا أَوْ عَقَلَ عَنْ أَدَائِهَا لُقْتُ فَضْرَبَ بِهَا وَجْهَ صَاحِبِهَا.

And from Al Fuzeyl Bin Yasaar,

'From Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, both of them<sup>-asws</sup> said: 'There is nothing for you from your Salat except what you concentrate upon in it. If all of it is delusional, or he is heedless from fulfilling it, it is folded and its performer is struck in his face by it''.<sup>404</sup>

<sup>401</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 a

<sup>402</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 b

<sup>403</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 c

<sup>404</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 d

وَرُوِيَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كُنْتَ فِي صَلَاتِكَ فَعَلَيْكَ بِالْحُشُوعِ وَالْإِقْبَالِ عَلَى صَلَاتِكَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ.

And it is reported from Al Halby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When you were in your Salat, upon you is being with the fearfulness and the concentrating upon your Salat, for Allah<sup>-azwj</sup> the Exalted Says: **Those who are fearful in their Salats [23:2]**’.<sup>405</sup>

وَعَنْهُ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا قَامَ إِلَى الصَّلَاةِ تَغَيَّرَ لَوْنُهُ فَإِذَا سَجَدَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَرْفُضَ عَرَفًا.

وَعَنْهُ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا قَامَ إِلَى الصَّلَاةِ تَغَيَّرَ لَوْنُهُ فَإِذَا سَجَدَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَرْفُضَ عَرَفًا.

And from him<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, when he<sup>-asws</sup> stood to the Salat, his<sup>-asws</sup> complexion changed. When he<sup>-asws</sup> did Sajdah, he<sup>-asws</sup> would not raise his<sup>-asws</sup> head until sweat poured out’.<sup>406</sup>

وَرَوَى الْعَبَّاسُ بْنُ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: وَاللَّهِ إِنَّهُ لَيَأْتِي عَلَى الرَّجُلِ حُمُشُونَ سَنَةً وَ مَا قِيلَ اللَّهُ مِنْهُ صَلَاةً وَاجِدَةً فَأَيُّ شَيْءٍ أَشَدُّ مِنْ هَذَا

And it is reported Bin Al Qasim –

‘From Abu Abdullah<sup>-asws</sup> having said: ‘By Allah<sup>-azwj</sup>! Fifty years (age) come upon the man and Allah<sup>-azwj</sup> does not Accept even one Salat from him. Which thing is harsher than this?’

وَاللَّهُ إِنَّكُمْ لَتَعْرِفُونَ مِنْ جِيرَانِكُمْ وَأَصْحَابِكُمْ مَنْ لَوْ كَانَ يُصَلِّي لِعُضُكُم مَّا قَبِلَهَا مِنْهُ لَأَسْتَحْفَافِهِ بِمَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْبَلُ إِلَّا الْحَسَنَ فَكَيْفَ تَقْبَلُ [يَقْبَلُ] مَا يُسْتَحْفَفُ بِهِ.

By Allah<sup>-azwj</sup>! You are recognising from your neighbours and your companions, if he were to pray for one of you, it is not accepted from him due to his taking lightly with it. Allah<sup>-azwj</sup> Mighty and Majestic does not Accept except the good, so how will He<sup>-azwj</sup> Accept what is taken lightly with?’<sup>407</sup>

وَعَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع كَانَ يَقُولُ طَوْبِي لِمَنْ أَخْلَصَ لِلَّهِ الْعِبَادَةَ وَالِدَعَاءَ وَ لَمْ يَسْتَعْلِفْ قَلْبُهُ بِمَا تَرَاهُ عَيْنَاهُ وَ لَمْ يَنْسَ ذِكْرَ اللَّهِ بِمَا تَسْمَعُ أُذُنَاهُ وَ لَمْ يَحْزَنْ صَدْرُهُ بِمَا أُعْطِيَ غَيْرُهُ.

And from Al-Hassan Al-Reza<sup>-asws</sup>: ‘Amir Al-Momineen<sup>-asws</sup> had said: ‘Beatitude is for one who is sincere to Allah<sup>-azwj</sup> in the worship and the supplication, and he does not pre-occupy with what his eyes see, and does not forget Zikr of Allah<sup>-azwj</sup> with what his ears hear, and his chest does not grieve at what others have been Given’.<sup>408</sup>

وَقَالَ النَّبِيُّ ص إِذَا قَامَ الْعَبْدُ إِلَى الصَّلَاةِ فَكَانَ هَوَاهُ وَ قَلْبُهُ إِلَى اللَّهِ تَعَالَى أَنْصَرَفَ كَيَوْمَ وَلَدَتْهُ أُمُّهُ.

<sup>405</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 e

<sup>406</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 f

<sup>407</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 g

<sup>408</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 h

And the Prophet<sup>-saww</sup> said: ‘When the servant stands to the Salat, his desires and his heart are devoted to Allah<sup>-azwj</sup> the Exalted, he leaves (sinless) like the day his mother gave birth to him’.<sup>409</sup>

وَقَالَ ص إِنَّ اللَّهَ مُثَبِّلٌ عَلَى الْعَبْدِ مَا لَمْ يَلْتَفِتْ.

And he<sup>-saww</sup> said: ‘Allah<sup>-azwj</sup> Turns to the servant for as long as he does not turn around’.<sup>410</sup>

وَقَالَ ص وَ قَدْ رَأَى مُصَلِّياً يَعْْبَثُ بِلِحْيَتِهِ أَمَا هَذَا لَوْ حَشَعَ قَلْبُهُ لَحَشَعَتْ جَوَارِحُهُ.

And he<sup>-saww</sup> said, and he<sup>-saww</sup> had seen a praying one playing with his beard: ‘As for this one, had his heart been fearful, his limbs would have been fearful’.<sup>411</sup>

وَقَالَ ص بَعْضِي عَلَى الرَّجُلِ سِتُونَ سَنَةً أَوْ سَبْعُونَ مَا قَبِلَ اللَّهُ مِنْهُ صَلَاةً وَاحِدَةً.

And he<sup>-saww</sup> said: ‘Sixty years or seventy pass upon the man, Allah<sup>-azwj</sup> has not Accepted one Salat from him’.<sup>412</sup>

60 أَعْلَامُ الدِّينِ، كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا صَلَّى تَبَرَّزَ إِلَى مَكَانٍ حَثِيثٍ يَتَخَفَى وَ يُصَلِّي فِيهِ وَ كَانَ كَثِيرَ الْبُكَاءِ

(The book) ‘A’laam Al Deen’ –

‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, when he<sup>-asws</sup> prayed Salat, he<sup>-asws</sup> went out to a rough place in concealment, and he<sup>-asws</sup> prayed Salat in it, and he<sup>-asws</sup> was with a lot of crying’.

قَالَ فَخَرَجَ يَوْمًا فِي حَرٍّ شَدِيدٍ إِلَى الْجَبَانِ لِيُصَلِّيَ فِيهِ فَيَتَّبِعُهُ مَوْلَى لَهُ وَ هُوَ سَاجِدٌ عَلَى الْحِجَارَةِ وَ هِيَ حَشِينَةٌ حَارَّةٌ وَ هُوَ يَبْكِي فَجَلَسَ مَوْلَاهُ حَتَّى فَرَغَ فَرَفَعَ رَأْسَهُ وَ كَأَنَّهُ قَدْ عَمَسَ رَأْسَهُ وَ وَجْهَهُ فِي الْمَاءِ مِنْ كَثْرَةِ الدَّمُوعِ الْحَبْرِ.

He (the narrator) said, ‘One day he<sup>-asws</sup> went out during severe heat to Al-Jabban (a mountain) to pray Salat in it. A slave of his<sup>-asws</sup> followed him<sup>-asws</sup> and he<sup>-asws</sup> did Sajdah on the rock and it was rough, hot, and he<sup>-asws</sup> was crying. His<sup>-asws</sup> slave sat down until he<sup>-asws</sup> was free. He<sup>-asws</sup> raised his<sup>-asws</sup> head and it was as if his<sup>-asws</sup> head and his<sup>-asws</sup> had been immersed in the water from a lot of tears’ – the Hadeeth’.<sup>413</sup>

61 مَشْكَاءُ الْأَنْوَارِ، نُقِلَ مِنَ الْمَحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُبْغِضُ الشُّهُرَتَيْنِ شُهْرَةَ اللَّبَاسِ وَ شُهْرَةَ الصَّلَاةِ.

(The book) ‘Mishkaat Al Anwaar’ – copying from ‘Al Mahasin’,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Allah<sup>-azwj</sup> hates two (types of) fame – fame of the clothing, and fame of the Salat’.<sup>414</sup>

<sup>409</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 i

<sup>410</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 j

<sup>411</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 k

<sup>412</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 59 l

<sup>413</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 60

<sup>414</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 61 a

وَعَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص عِنْدَ عَائِشَةَ لَيْلَتَهَا قَالَتْ يَا رَسُولَ اللَّهِ وَ لَمْ تُتَعِبْ نَفْسَكَ وَ قَدْ غُفِرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَ مَا تَأَخَّرَ

And from Ja'far<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> was in the presence of Ayesha on her night. She said, 'O Rasool-Allah<sup>saww</sup>, and why are you<sup>saww</sup> tiring yourself and Allah<sup>azwj</sup> has Already Forgiven for you<sup>saww</sup> **what has preceded from your sins and what is delayed, [48:2]?**'

فَقَالَ يَا عَائِشَةُ أَلَا أَكُونُ عَبْدًا شَكُورًا-

He<sup>saww</sup> said: 'O Ayesha! Should I<sup>saww</sup> not be a thankful servant?'

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَتَوَكَّمُ عَلَى أَصَابِعِ رِجْلَيْهِ فَأَنْزَلَ اللَّهُ طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى.

He<sup>asws</sup> said: 'And Rasool-Allah<sup>saww</sup> would stand upon the toes of his<sup>saww</sup> legs, so Allah<sup>azwj</sup> Revealed: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]**'.<sup>415</sup>

وَعَنْ عَلِيِّ بْنِ يَمُطِينَ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى ع مَرُّ أَصْحَابِكَ أَنْ يَكْفُوا أَلْسِنَتَهُمْ وَ يَدْعُوا الْحُضُومَةَ فِي الدِّينِ وَ يَجْتَنِبُوا فِي عِبَادَةِ اللَّهِ وَ إِذَا قَامَ أَحَدُهُمْ فِي صَلَاةٍ فَرِيضَةً فَلْيُحْسِنِ صَلَاتَهُ وَ لِيَتِمَّ رُكُوعَهُ وَ سُجُودَهُ وَ لَا يَشْغَلْ قَلْبُهُ بِشَيْءٍ مِنْ أُمُورِ الدُّنْيَا فَلْيَلِئِ سَمْعَتُ أَبِي ع يَقُولُ إِنَّ مَلَكَ الْمَوْتِ يَتَصَفَّحُ وَجْهَهُ الْمُؤْمِنِينَ عِنْدَ حُضُورِ الصَّلَاةِ الْمَقْرُوضَاتِ.

And from Ali Bin Yaqteen said,

'Abu Al-Hassan Musa<sup>asws</sup> said: 'Instruct your companion to restrain their tongues and leave the disputes in the religion, and they should struggle in worshipping Allah<sup>azwj</sup>; and when one of you stands in Salat, let him be good at his salat and let him complete his Ruk'u(s), and his Sajdah(s), and not pre-occupy his heart with anything from affairs of the world, for I<sup>asws</sup> have heard<sup>asws</sup> my<sup>asws</sup> father<sup>asws</sup> saying: 'The Angel of death browses faces of the Momin at the presence of the Prescribed (obligatory) Salats''.<sup>416</sup>

62 ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ صَفْوَانَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصَّلَاةُ وَكَلَّ بِهَا مَلَكَ لَيْسَ لَهُ عَمَلٌ غَيْرُهَا فَإِذَا فَرَّغَ مِنْهَا قَبَضَهَا ثُمَّ صَعِدَ بِهَا

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaquob Bin Yazeed, from Safwan, from Haroun Bin Kharjah, from Abu Baseer,

'From Abu Abdullah<sup>asws</sup> having said: 'The Salat is such, an Angel is Allocated with it, there isn't any work for him other than it. When he is free from (praying) it, he grabs it and ascends with it.

فَإِنْ كَانَتْ بِمَا تُقْبَلُ قُبِلَتْ وَ إِنْ كَانَتْ بِمَا لَا تُقْبَلُ قَبِلَ لَهُ رُدُّهَا عَلَى عَبْدِي فَيَنْزِلُ بِهَا حَتَّى يَضْرِبَ بِهَا وَجْهَهُ ثُمَّ يَقُولُ لَهُ أَفَ لَكَ لَا يَزَالُ لَكَ عَمَلٌ يُعْتَبِي.

(Allah<sup>azwj</sup> Says): "If it were from what you have concentrated, I<sup>azwj</sup> Accept, and if it were from what you had not concentrates, I<sup>azwj</sup> Return it to My<sup>azwj</sup> servant!" So he descends with it until

<sup>415</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 61 b

<sup>416</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 61 c

he strikes his face with it, the he says to him, 'Ugh to you! Your work has not ceased to distress me!'<sup>417</sup>

63 كِتَابُ الْغَايَاتِ، لِلشَّيْخِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ عَنِ النَّبِيِّ ص قَالَ: خَيْرُكُمْ أَلْيَنُكُمْ مَنَاكِبَ فِي الصَّلَاةِ.

(The book) 'Kitab Al Ghayaat' of the sheykh Ja'far Bin Ahmad Al Qummi,

'From the Prophet<sup>-saww</sup> having said: 'The best of you is your softest (humblest) of shoulders during the Salat''<sup>418</sup>

64 مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ عَنْ يُونُسَ بْنِ ظَبْيَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع اَعْلَمُ أَنَّ الصَّلَاةَ حُجْرَةٌ لِلَّهِ فِي الْأَرْضِ فَمَنْ أَحَبَّ أَنْ يَعْلَمَ مَا أُدْرِكَ مِنْ نَفْعِ صَلَاتِهِ فَلْيَنْظُرْ فَإِنْ كَانَتْ صَلَاتُهُ حَجْرَتَهُ عَنِ الْفَوَاحِشِ وَالْمُنْكَرِ فَإِنَّمَا أُدْرِكَ مِنْ نَفْعِهَا بِقَدْرِ مَا اخْتَجَرَ.

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Bin Khalid, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar, from Yunus Bin Zabyan who said,

'Abu Abdullah<sup>-asws</sup> said: 'Know that the Salat is a bond of Allah<sup>-azwj</sup> in the earth. The one who loves to know what benefit he has achieved from his Salat, let him look, if his Salat has detached him from the immoralities and the evil. Rather, he achieves from its benefits in accordance to what it has detached him (from the immoralities and the evil)''<sup>419</sup>

65 تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، إِثْلُ مَا أُورِجِي إِلَيْكَ مِنَ الْكِتَابِ وَ أَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ قَالَ مَنْ لَمْ تَنْهَهُ الصَّلَاةُ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ لَمْ يَزِدْ مِنَ اللَّهِ إِلَّا بُعْدًا.

Tafseer Ali Bin Ibrahim –

'Surely, the Salat prevents from the immoralities and the evil, [29:45], he (Ali Bin Ibrahim) said, 'One whose Salat does not desist him from the immoralities and the evil, will not increase from Allah<sup>-azwj</sup> except remoteness''<sup>420</sup>

66 دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَسْرَقُ السُّرَّاقِ مَنْ سَرَقَ مِنْ صَلَاتِهِ يَعْنِي لَا يُتْمَعُهَا.

(The book) 'Da'aim Al Islam' –

'From Ali<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'The most thieving of the thieves is the one who steals from his own Salat, meaning he does not complete it''<sup>421</sup>

وَعَنْهُ عَنِ رَسُولِ اللَّهِ ص قَالَ: مَنْ لَمْ يَتِمَّ وُضُوئَهُ وَ رُكُوعَهُ وَ سُجُودَهُ وَ حُشُوعَهُ فَصَلَاتُهُ خِدَاجٌ يَعْنِي نَاقِصَةٌ غَيْرُ تَامَةٍ.

<sup>417</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 62

<sup>418</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 63

<sup>419</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 64

<sup>420</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 65

<sup>421</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 1

And from him, from Rasool-Allah<sup>-saww</sup> having said: ‘One who does not complete his Wud’u, and his Ruk’u, and his Sajdah, and his fearfulness, his Salat is abortive, meaning deficient, incomplete’.<sup>422</sup>

وَعَنْهُ ع قَالَ: الصَّلَاةُ مِيزَانٌ فَمَنْ وَفَّى اسْتَوَى.

And from him<sup>-asws</sup> having said: ‘The Salat is a scale. The one who fulfils (fully) will be fulfilled fully’.<sup>423</sup>

وَعَنْهُ عَنِ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: صَلَاةٌ رَكَعَتَيْنِ خَفِيفَتَيْنِ فِي تَمَكُّنٍ خَيْرٌ مِنْ قِيَامٍ لَيْلَةٍ.

And from him, from Rasool-Allah<sup>-saww</sup> having said: ‘Salat of two Cycles prayed lightly with competence is better than standing at night (whole night for Salat)’.<sup>424</sup>

وَعَنْهُ قَالَ: مَثَلُ الَّذِي لَا يُبِمُ صَلَاتِهِ كَمَثَلِ حُبْلَى حَمَلَتْ إِذَا دَنَا نَفَاسُهَا أَسْقَطَتْ فَلَا هِيَ ذَاتُ حَمْلٍ وَلَا ذَاتُ وُلْدٍ.

And from his<sup>-saww</sup> having said: ‘An example of the one who does not complete his Salat is like an example of a pregnant woman when her child-birth approaches, she miscarries, so she is neither with pregnancy nor with a child’.<sup>425</sup>

وَعَنْهُ ع أَنَّهُ دَخَلَ الْمَسْجِدَ فَنَظَرَ إِلَى أَنَسِ بْنِ مَالِكٍ يُصَلِّي وَ يَنْظُرُ حَوْلَهُ فَقَالَ لَهُ يَا أَنَسُ صَلِّ صَلَاةً مُودِعَ تَرَى أَنَّكَ لَا تُصَلِّي بَعْدَهَا صَلَاةً أَبَدًا اضْرِبْ بِبَصْرِكَ مَوْضِعَ سُجُودِكَ لَا تَعْرِفُ مَنْ عَنْ يَمِينِكَ وَلَا عَنْ شِمَالِكَ وَ اعْلَمْ أَنَّكَ بَيْنَ يَدَيْ مَنْ يَرَاكَ وَ لَا تَرَاهُ.

And from him<sup>-saww</sup>, he<sup>-saww</sup> entered the Masjid and looked at Anas Bin Malik praying Salat and looking around him. He<sup>-saww</sup> said to him: ‘O Anas! Pray Salat as farewell Salat, viewing that you will not be praying any Salat after it, ever! Strike your sigh the place of your Sajdah. Do not (try to) recognise the one on your right nor on your left, and know that you are in front of the One<sup>-azwj</sup> Who does See you and you cannot see Him<sup>-azwj</sup>’.<sup>426</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ قَالَ الْخُشُوعُ غَضُّ الْبَصَرِ فِي الصَّلَاةِ

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **those who are fearful in their Salat [23:3]**. The fearfulness is closing the eye in the Salat’.

وَ قَالَ مَنْ التَفَتَ بِالْكُلِّيَّةِ فِي صَلَاتِهِ قَطَعَهَا.

And he<sup>-asws</sup> said: ‘One who turns around wholly during his Salat has terminated it’.<sup>427</sup>

<sup>422</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 2

<sup>423</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 3

<sup>424</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 4

<sup>425</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 5

<sup>426</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 6

<sup>427</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 7



وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: بُيِّنَتِ الصَّلَاةُ عَلَى أَرْبَعَةِ أَشْهُمٍ سَهْمٌ مِنْهَا إِسْبَاعُ الْوُضُوءِ وَ سَهْمٌ مِنْهَا الرُّكُوعُ وَ سَهْمٌ مِنْهَا السُّجُودُ وَ سَهْمٌ مِنْهَا الْخُشُوعُ

And from Rasool-Allah<sup>-saww</sup> having said: ‘The Salat is built upon four sections. A section from these is perfecting the Wud’u, and a section from these is the Ruk’u, and a section from these is the Sajdah, and a section from these is the fearfulness’.<sup>428</sup>

فَقِيلَ يَا رَسُولَ اللَّهِ وَ مَا الْخُشُوعُ

It was said, ‘O Rasool-Allah<sup>-saww</sup>, and what is the fearfulness?’

قَالَ ص النَّوَاضِعُ فِي الصَّلَاةِ وَ أَنْ يُقْبِلَ الْعَبْدُ بِقَلْبِهِ كُلَّهُ عَلَى رَبِّهِ فَإِذَا هُوَ أَمَّ رُكُوعَهَا وَ سُجُودَهَا وَ أَمَّ سَهَامَهَا صَعِدَتْ إِلَى السَّمَاءِ لَهَا نُورٌ يَتَأَلَّأُ وَ فَتُحْتُ أَبْوَابُ السَّمَاءِ لَهَا وَ تَقُولُ حَافِظَتْ عَلَيَّ حَفِظَكَ اللَّهُ

He<sup>-saww</sup> said: ‘The humbleness in the Salat, and the servant should concentrate with his heart, all of it, upon his Lord<sup>-azwj</sup>. When he completes its Ruk’u(s), and its Sajdah(s), and completes its sections, it is ascended to the sky, (and) there is a shining radiance for it, and doors of the sky opened for it, and it says: ‘You preserved upon me, may Allah<sup>-azwj</sup> Protect you!’

فَتَقُولُ الْمَلَائِكَةُ صَلَّى اللَّهُ عَلَى صَاحِبِ هَذِهِ الصَّلَاةِ

The Angels say, ‘May Allah<sup>-azwj</sup> Send Salawaat upon owner of this Salat!’

وَ إِذَا لَمْ يُبَيِّمِ سَهَامَهَا صَعِدَتْ وَ لَهَا ظُلْمَةٌ وَ عُقِلَتْ أَبْوَابُ السَّمَاءِ دُونَهَا وَ تَقُولُ ضَيَّعْتَنِي ضَيَّعَكَ اللَّهُ وَ يَضْرِبُ اللَّهُ بِحَا وَجْهَهُ.

And when he does not complete its section, it is ascended and there is darkness for it, and doors of the sky are closed besides it, and it says, ‘You wasted me, may Allah<sup>-azwj</sup> Waste you!’ , and his face is struck with it’.<sup>429</sup>

وَ رُوِيَ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ أَنَّهُ صَلَّى فَسَقَطَ الرِّدَاءُ مِنْ مَنْكِبِيهِ فَتَرَكُهُ حَتَّى فَرَغَ مِنْ صَلَاتِهِ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ يَا ابْنَ رَسُولِ اللَّهِ سَقَطَ رِدَائُكَ عَنْ مَنْكِبِيكَ فَتَرَكْتَهُ وَ مَضَيْتَ فِي صَلَاتِكَ

And we are reporting from Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>. He<sup>-asws</sup> was praying Salat and the cloak fell off from his<sup>-asws</sup> shoulder. He<sup>-asws</sup> neglected it until he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat. One of his<sup>-asws</sup> companions said to him<sup>-asws</sup>, ‘O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>! Your<sup>-asws</sup> cloak fell off from your<sup>-asws</sup> shoulder, but you neglect it and continued in your<sup>-asws</sup> Salat!’

فَقَالَ وَبِحُكِّ تَدْرِي بَيْنَ يَدَيَّ مَنْ كُنْتُ شَعَلْتَنِي وَ اللَّهُ ذَلِكَ عَنْ هَذَا أَ تَعْلَمُ أَنَّهُ لَا يُقْبَلُ مِنْ صَلَاةِ الْعَبْدِ إِلَّا مَا أَقْبَلَ عَلَيْهِ

He<sup>-asws</sup> said: ‘Woe be to you! Do you know in front of Whom I<sup>-asws</sup> was? By Allah<sup>-azwj</sup>! I<sup>-asws</sup> was too pre-occupied with that from this! Do you know that nothing is Accepted from Salat of the servant except what he concentrates upon?’

<sup>428</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 8

<sup>429</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 9

فَقَالَ لَهُ يَا ابْنَ رَسُولِ اللَّهِ هَلَكْنَا إِذَا

He said to him<sup>-asws</sup>, 'O son<sup>-asws</sup> of Rasool-Allah<sup>-saww</sup>, we are destroyed then!'

قَالَ كَلَّا إِنَّ اللَّهَ يُبَيِّنُ ذَلِكَ بِاللَّوَالِ.

He<sup>-asws</sup> said: 'Never! Allah<sup>-azwj</sup> Completes that with the optional Salats'<sup>430</sup>.

وَعَنْهُ ع أَنَّهُ كَانَ إِذَا تَوَضَّأَ لِلصَّلَاةِ وَ أَخَذَ فِي الدُّخُولِ فِيهَا اصْفَرَ وَجْهُهُ وَ تَعَيَّرَ فِقِيلَ لَهُ مَرَّةً فِي ذَلِكَ فَقَالَ إِنِّي أُرِيدُ الْوُفُوفَ بَيْنَ يَدَيْ مَلِكٍ عَظِيمٍ.

And from him<sup>-asws</sup> said: 'It was so, whenever he<sup>-asws</sup> performed Wud'u for the Salat and took into entering in it, his<sup>-asws</sup> face paled and changed. It was said to him<sup>-asws</sup> once regarding that. He<sup>-asws</sup> said: 'I<sup>-asws</sup> intended the pausing in front of the Mighty King!'<sup>431</sup>

وَعَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَهْمَا كَانَا إِذَا قَامَا فِي الصَّلَاةِ تَعَيَّرَتْ أَلْوَاهُمَا مَرَّةً حُمْرَةً وَ مَرَّةً صَفْرَةً كَأَهْمَا يُنَاجِيَانِ شَيْئاً يَرْتَانِهِ.

And from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, whenever they<sup>-asws</sup> stood in the Salat, their complexions changed, at times red, at times yellow (pale). It was as if they<sup>-asws</sup> were whispering to something they were seeing'<sup>432</sup>.

وَعَنْ عَلِيِّ ع أَنَّهُ كَانَ إِذَا دَخَلَ الصَّلَاةَ كَانَ كَأَنَّهُ بِنَاءٌ ثَابِتٌ أَوْ عَمُودٌ قَائِمٌ لَا يَتَحَرَّكُ وَ كَانَ يُبْمَا رَجَعَ أَوْ سَجَدَ فَيَمِغُ الطَّيْرُ عَلَيْهِ وَ لَمْ يُطِيقْ أَحَدٌ أَنْ يَخْكِي صَلَاةَ رَسُولِ اللَّهِ ص إِلَّا عَلِيُّ بْنُ أَبِي طَالِبٍ وَ عَلِيُّ بْنُ الْحُسَيْنِ ع.

And from Ali<sup>-asws</sup>, whenever he entered into the Salat, it was as if he<sup>-asws</sup> was a solid construction, or a straight pillar, not moving, and at times he<sup>-asws</sup> would perform Ruk'u and Sajdah, a the bird would land upon him<sup>-asws</sup>; and no one could endure to imitate Salat of Rasool-Allah<sup>-saww</sup> except Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> and Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>'<sup>433</sup>.

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَتَوَضَّأُ فِي الصَّلَاةِ هَلْ يُرَاحُ بَيْنَ رِجْلَيْهِ أَوْ يُقَدِّمُ رِجْلًا وَ يُؤَخِّرُ أُخْرَى مِنْ غَيْرِ عِلَّةٍ

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> was asked about the man standing in the Salat, 'Can he move between his legs, or forward a leg and move back another without a reason?'

قَالَ لَا بَأْسَ بِذَلِكَ مَا لَمْ يَتَفَاحَشْ.

He<sup>-asws</sup> said: 'There is no problem with that for as long as he is not being obscene'<sup>434</sup>.

وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص نَهَى أَنْ يُفَرِّقَ الْمُصَلِّيَ بَيْنَ قَدَمَيْهِ فِي الصَّلَاةِ وَ قَالَ إِنَّ ذَلِكَ فِعْلُ الْيَهُودِ وَ لَكِنَّ أَكْثَرَ مَا يَكُونُ ذَلِكَ نَحْوَ الشَّيْرِ فَمَا دُونَهُ وَ كَلَّمَا جَمَعَهُمَا فَهُوَ أَفْضَلُ إِلَّا أَنْ تَكُونَ بِهِ عِلَّةٌ.

<sup>430</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 10

<sup>431</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 11

<sup>432</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 12

<sup>433</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 13

<sup>434</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 14

And<sup>-asws</sup> said: ‘Rasool-Allah<sup>-saww</sup> prohibited from the praying one separating between his feet during the Salat, and he<sup>-saww</sup> said: ‘A deed of the Jew’. But the most of what that could be is approximately a palm’s width and what is less than it, and every time he gathers them, it is better except if there happens to be an illness with him”.<sup>435</sup>

وَعَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُمَا قَالَا إِنَّمَا لِلْعَبْدِ مِنْ صَلَاتِهِ مَا أَقْبَلَ عَلَيْهِ مِنْهَا فَإِذَا أَوْهَمَهَا كُلَّهَا لَقَتْ فَضْرِبَ بِهَا وَجْهَهُ.

And from Abu Ja’far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>, they<sup>-asws</sup> both said: ‘But rather for the servant, from his Salat is what he concentrates upon from it. When all of it is delusional, it is folded and his face is struck with it”.<sup>436</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: إِذَا أَحْرَمْتَ فِي الصَّلَاةِ فَأَقْبَلَ عَلَيْهَا فَإِنَّكَ إِذَا أَقْبَلْتَ أَقْبَلَ اللَّهُ عَلَيْكَ وَ إِذَا أَعْرَضْتَ أَعْرَضَ اللَّهُ عَنْكَ

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘When you consecrate in the Salat, then concentrate upon it, for when you concentrate, Allah<sup>-azwj</sup> will Turn to you, and when you turn away, Allah<sup>-azwj</sup> will Turn away from you.

فَرُبَّمَا لَمْ يُرْفَعِ مِنَ الصَّلَاةِ إِلَّا التُّلُثُ أَوْ الرَّبْعُ أَوْ السُّدُسُ عَلَى قَدْرِ إِقْبَالِ الْمُصَلِّي عَلَى صَلَاتِهِ وَ لَا يُعْطَى اللَّهُ الْعَافِلَ شَيْئًا.

Perhaps nothing is raised from the Salat except the third, or the quarter, or the sixth, based upon a measurement of concentration of the praying one upon his Salat, and Allah<sup>-azwj</sup> does not Give anything to the heedless one”.<sup>437</sup>

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: لِيَرَمَ أَحَدُكُمْ بِنَصْرِهِ فِي صَلَاتِهِ إِلَى مَوْضِعِ سُجُودِهِ

And from Rasool-Allah<sup>-saww</sup> having said: ‘Let every one of you shoot his glance during his Salat to the place of his Sajdah’.

وَ نَحَى أَنْ يَطْمَخَ الرَّجُلُ بِنَصْرِهِ إِلَى السَّمَاءِ وَ هُوَ فِي الصَّلَاةِ.

And he<sup>-saww</sup> forbade from the man aiming his sight to the sky while he is in the Salat”.<sup>438</sup>

بِإِن: رَوَى أَنَسٌ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ فِي صَلَاتِهِمْ لِيَتَنَهُرُوا عَنْ ذَلِكَ أَوْ لِيَحْطَطُوا أَبْصَارَهُمْ.

**Explanation (Ahadeeth) only – It is reported by Anas (a well-known fabricator), from Rasool-Allah<sup>-saww</sup> having said: ‘What is the matter with a people raising their sights (to the sky) in their Salats? Let them desist from that of let them turn their sights down!’**

وَ فِي حَبْرِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَجْمَعُ بَصْرَكَ وَ لَا تَرْفَعُهُ إِلَى السَّمَاءِ.

<sup>435</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 15

<sup>436</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 16

<sup>437</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 17

<sup>438</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 66 / 18

And in a Hadeeth by Zurara, from Abu Ja'far<sup>asws</sup> having said: 'Gather (lower) your sight and do not raise it towards the sky'.

وَرُوِيَ النَّهْيُ عَنْهُ مِنْ طَرِيقِ الْعَامَّةِ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَ وَ مِنْ طَرِيقِ الْخَاصَّةِ عَنْ مِسْمَعٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّ النَّبِيَّ صَ نَهَى أَنْ يُغْمِضَ الرَّجُلُ عَيْنَهُ فِي الصَّلَاةِ.

And it is reported, the prohibition about it from the way of the general (non-Shia) Muslims, from Ibn Abbas, from the Prophet<sup>saww</sup>, and from the way of the special (Shias), from Misma'a, from Abu Abdullah<sup>asws</sup>: 'The Prophet<sup>saww</sup> forbade from the man closing his eyes in the Salat'.

67 الدَّعَائِمُ، عَنْ رَسُولِ اللَّهِ صَ أَنَّهُ نَظَرَ إِلَى رَجُلٍ يُصَلِّي وَ هُوَ يَغْبِثُ بِلِحْيَتِهِ فَقَالَ أَمَا إِنَّهُ لَوْ حَشَعَ قَلْبُهُ لَحَشَعَتْ جَوَارِحُهُ.

(The book) 'Al Da'aim' –

'From Rasool-Allah<sup>saww</sup>, he<sup>saww</sup> looked at a man praying Salat and he was playing with his beard. He<sup>asws</sup> said: 'But surely, if his heart had been fearful, his limbs would have been fearful''.<sup>439</sup>

وَ قَالَ صَ إِنَّ اللَّهَ كَرِهَ لَكُمْ سِتًّا الْبَعَثُ فِي الصَّلَاةِ وَ الْمَنِّي فِي الصَّدَقَةِ وَ الرَّفَثُ فِي الصِّيَامِ وَ الضَّحْكَ عِنْدَ الْقُبُورِ وَ إِدْخَالَ الْأَعْيُنِ فِي الدُّوَرِ بِغَيْرِ إِذْنٍ وَ الْجُلُوسَ فِي الْمَسَاجِدِ وَ أَنْتُمْ حُنُبٌ.

And he<sup>saww</sup> said: 'Allah<sup>azwj</sup> Dislikes six (matters) for you all – the playing around during the Salat, and the reproaching regarding the charity, and going to the wife during the fasting, and the laughing at the graveyard, and entering the eyes (peeking) into the houses without permission, and the sitting in the Masjids while you are with sexual impurity''.<sup>440</sup>

وَ عَنْ عَلِيٍّ عَ قَالَ قَالَ لَنَا رَسُولُ اللَّهِ صَ إِذَا كُفَّمْتُمْ وَ شِدَّةَ التَّنَاطُوبِ فِي الصَّلَاةِ.

And from Ali<sup>asws</sup> having said: 'Rasool-Allah<sup>saww</sup> said to us: 'Beware of intense yawning during the Salat''.<sup>441</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ كَرِهَ التَّنَاطُوبَ وَ التَّمَطِّيَّ فِي الصَّلَاةِ.

And from Ja'far<sup>asws</sup> Bin Muhammad<sup>asws</sup>, he<sup>asws</sup> disliked the yawning and the stretching during the Salat''.<sup>442</sup>

وَ قَدْ رُوِيَ عَنِ عَلِيٍّ عَ أَنَّ رَسُولَ اللَّهِ صَ كَانَ إِذَا تَنَاءَبَ فِي الصَّلَاةِ رَدَّهَا بِيَمِينِهِ.

And we are reporting from Ali<sup>asws</sup>: 'Rasool-Allah<sup>saww</sup>, whenever he<sup>saww</sup> yawned during the Salat, he<sup>saww</sup> returned it (blocked it) with his<sup>saww</sup> right hand''.<sup>443</sup>

<sup>439</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 67 a

<sup>440</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 67 b

<sup>441</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 67 c

<sup>442</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 67 d

<sup>443</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 67 e

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ نَهَى أَنْ يُعْمِضَ الْمُصَلِّيَ عَيْنَيْهِ فِي الصَّلَاةِ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> forbade the praying one from closing his eyes during the Salat".<sup>444</sup>

68 أَضَلَّ مِنْ أَضْوَالِ الْأَصْحَابِ عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنِ عَبْدِ اللَّهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَيْسَ السَّارِقُ مَنْ يَسْرِقُ النَّاسَ وَ لَكِنَّهُ الَّذِي يَسْرِقُ الصَّلَاةَ.

An original from originals of the companions, from Ahmad Bin Ismail, from Ahmad Bin Idrees, from Al-Hassan Bin Ali Bin Abdullah Bin Al Mugheira, from Ja'far Bin Muhammad Bin Ubeydullah Bin Abdullah, from Abdullah Bin Al Mugheira, from Talha Bin Zayd,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'He isn't the (biggest) thief, one who steals from the people, but the one who steals the (his own) Salat".<sup>445</sup>

69 كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ مِنْ أَعْظَمِ أَوْلِيَائِي عِنْدِي رَجُلًا خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنْ صَلَاةٍ أَحْسَنَ عِبَادَةِ رَبِّهِ فِي الْعَيْبِ وَ كَانَ غَامِضًا فِي النَّاسِ جُعِلَ رِزْقُهُ كِفَافًا فَصَبَرَ عَجَلَتْ عَلَيْهِ مَبِيئُهُ مَاتَ فَقَلَّ ثَرَاؤُهُ وَ قَلَّتْ بَوَاكِيهِ.

The book of Aasim Bin Humeyd, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'From the most enviable of my<sup>-saww</sup> friends in my<sup>-saww</sup> view is a man of light state with a share from Salat, excellent worship of his Lord<sup>-azwj</sup> in the hidden, and he would be obscure among the people. His sustenance is Made to be subsistence (survival) level and he is patient. His death is hastened to him, so little is his inheritance and few are his mourners".<sup>446</sup>

<sup>444</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 67 f

<sup>445</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 68

<sup>446</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 38 H 69

باب 39 ما يجوز فعله في الصلاة و ما لا يجوز و ما يقطعها و ما لا يقطعها

## CHAPTER 39 – WHAT IS ALLOWED TO DO IN THE SALAT AND WHAT IS NOT ALLOWED, AND WHAT TERMINATES IT AND WHAT DOES NOT TERMINATE IT

الآيات

### The verses

النساء يا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا إِلَّا عَابِرِي سَبِيلٍ حَتَّى تَغْتَسِلُوا

(Surah) 'Al Nisaa' - **O you who believe! Do not approach the Salat while you are Intoxicated until you know what you are saying, nor when you are with sexual impurity - unless (you are) travelling on the road - until you have washed; [4:43]**

و قال تعالى وَ إِذَا حُيِّئْتُمْ بِهِ خَيْرٌ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوها إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ حَسِيبًا

And the Exalted Said: **And when you are greeted with a greeting, greet with a better (greeting) than it or return it (with the same); Allah was always a Reckoner of all things [4:86]**

المائدة إِذَا حُيِّئْتُمْ إِلَى اللَّهِ وَ رَسُولِهِ وَ الَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَ يُؤْتُونَ الزَّكَاةَ وَ هُمْ رَاكِعُونَ

**But rather, your Guardian is Allah, and His Rasool, and those who are believing, those who are establishing the Salat and are giving the Zakat while they are performing Ruku [5:55].**

تفسير

### Tafseer (Ahadeeth only)

فَقَدْ رَوَى فِي الْخِصَالِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع إِذَا عَطَسَ أَحَدُكُمْ قُولُوا بِرَحْمَتِ اللَّهِ وَ يَقُولُ هُوَ يَغْفِرُ لَكُمْ وَ بِرَحْمَتِ اللَّهِ قَالَ اللَّهُ تَعَالَى وَ إِذَا حُيِّئْتُمْ الْآيَةَ.

It has been reported in 'Al-Khisal', from Amir Al-Momineen<sup>-asws</sup>: 'Whenever one of you sneezes, say, 'May Allah<sup>-azwj</sup> Mercy you', and he (sneezer) should say, 'May Allah<sup>-azwj</sup> Forgive you and Mercy you'. Allah<sup>-azwj</sup> the Exalted Said: **And when you are greeted [4:86] – the Verse**'.

وَ فِي مَنَاقِبِ ابْنِ شَهْرَآشُوبَ جَاءَتْ جَارِيَةٌ لِلْحَسَنِ ع بِطَاقِ رُبْحَانٍ فَقَالَ لَهَا أَنْتِ حُرٌّ لَوَجْهِ اللَّهِ فَقِيلَ لَهُ فِي ذَلِكَ

And in 'Manaqib of Ibn Shehr Ashub' – A slave girl came to Al-Hassan<sup>-asws</sup> with a bundle of basil. He<sup>-asws</sup> said to her: 'You are hereby free for the Face of Allah<sup>-azwj</sup>!'

فَقَالَ أَذَبْنَا اللَّهُ تَعَالَى فَقَالَ إِذَا حُيِّئْتُمْ الْآيَةَ وَ كَانَ أَحْسَنُ مِنْهَا إِعْتِاقَهَا.

It was said to him<sup>-asws</sup> regarding that. He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> the Exalted has Exalted us. He<sup>-azwj</sup> Said: **And when you are greeted [4:86] – the Verse, and best from these is its freeing (a slave)''.**

و فِي الْكَافِي فِي الصَّحِيحِ عَنِ الصَّادِقِ ع زُجُوبِ الْكِتَابِ وَاجِبٌ كَوْجُوبِ رَدِّ السَّلَامِ.

And in Al-Kafi, in 'Al-Saheeh' (correct Hadeeth) from Al-Sadiq<sup>-asws</sup>: 'Responding to the letter is obligatory like obligation of responding to the greeting''.

رُوي عَنِ النَّبِيِّ ع قَالَ: إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا وَ عَلَيْكُمْ.

It is reported from the Prophet<sup>-sawww</sup> having said: 'When people of the Book greet unto you, then say, 'And upon you''.

و ذَكَرَ الْحَسَنُ أَنَّ رَجُلًا دَخَلَ عَلَى النَّبِيِّ ص فَقَالَ السَّلَامُ عَلَيْكَ فَقَالَ النَّبِيُّ ص وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ

And Al-Hassan mentioned, 'A man entered to see the Prophet<sup>-sawww</sup>. He said, 'The greeting be unto you<sup>-sawww</sup>!' The Prophet<sup>-sawww</sup> said: 'And upon you be the greeting, and Mercy of Allah<sup>-azwj</sup>!'

فَجَاءَهُ آخَرُ فَقَالَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ فَقَالَ ص وَ عَلَيْكَ السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Another one came. He said, 'The greeting be unto you<sup>-sawww</sup>, and Mercy of Allah<sup>-azwj</sup>!' He<sup>-sawww</sup> said: 'And upon you be the greeting, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!'

فَجَاءَهُ آخَرُ فَقَالَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَقَالَ النَّبِيُّ ص وَ عَلَيْكَ

Another one came. He said, 'The greeting be unto you<sup>-sawww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!' The Prophet<sup>-sawww</sup> said: 'And upon you!'

فَقِيلَ يَا رَسُولَ اللَّهِ زِدْتِ لِلْأَوَّلِ وَ الثَّانِي فِي التَّحِيَّةِ وَ لَمْ تَزِدِي لِلثَّالِثِ

It was said, 'O Rasool-Allah<sup>-sawww</sup>! You<sup>-sawww</sup> increased for the first one and the second in the salutation, and you<sup>-sawww</sup> did not increase for the third!'

فَقَالَ إِنَّهُ لَمْ يَبْقَ لِي مِنَ التَّحِيَّةِ شَيْئاً فَرَدَدْتُ عَلَيْهِ مِثْلَهُ.

He<sup>-sawww</sup> said: 'There did not remain anything for me<sup>-sawww</sup> from the salutation so I<sup>-sawww</sup> responded to him similar to it''.

رَوَى الْعَامَّةُ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِمَنْ قَالَ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ لَا تَقُلْ عَلَيْكَ السَّلَامُ فَإِنَّ عَلَيْكَ السَّلَامُ تَحِيَّةَ الْمَوْتَى إِذَا سَلَّمْتَ فَقُلْ سَلَامٌ عَلَيْكَ فَيَقُولُ الرَّادُّ عَلَيْكَ السَّلَامُ.

It is reported by the general Muslims from the Prophet<sup>-sawww</sup> having said to the one had said, 'Upon you<sup>-sawww</sup> be the greeting, O Rasool-Allah<sup>-sawww</sup>': 'Do not say, 'Upon you be the greeting', for 'Upon you be the greeting' is a salutation of the deceased. When you greet, then say, 'The greeting be unto you', and the responder should say, 'Upon you be the greeting''.

وَقَوْلِ الصَّادِقِ ع وَ قَدْ سَأَلَهُ عُثْمَانُ بْنُ عَيْسَى عَنِ الرَّجُلِ يُسَلِّمُ عَلَيْهِ فِي الصَّلَاةِ يَقُولُ سَلَامٌ عَلَيْكُمْ وَ لَا يَقُولُ وَ عَلَيْكُمْ السَّلَامُ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ قَائِمًا يُصَلِّي فَمَرَّ بِهِ عَمَّارُ بْنُ يَاسِرٍ فَسَلَّمَ عَلَيْهِ فَرَدَّ النَّبِيُّ ص هَكَذَا.

And words of Al-Sadiq<sup>asws</sup>, and Usman Bin Isa had asked him<sup>asws</sup> about the man greeting unto him during the Salat: 'He should say greeting be unto you', and he should not say, 'Upon you be the greeting', for Rasool-Allah<sup>saww</sup> was standing praying Salat, and Ammar Bin Yasser<sup>ra</sup> passed by him<sup>saww</sup>. He<sup>ra</sup> greeted unto him<sup>saww</sup>, so the Prophet<sup>saww</sup> responded like this!"

وَقَدْ رَوَى مَنْصُورُ بْنُ حَازِمٍ عَنِ الصَّادِقِ ع يَرُدُّ عَلَيْهِ رَدًّا خَفِيًّا.

And it is reported by Mansour Bin Hazim, from Al-Sadiq<sup>asws</sup>: 'He should respond to him a light (low voice) response'.

وَرَوَى عَمَّارٌ عَنْهُ ع رَدُّ عَلَيْهِ فِيمَا بَيْنَكَ وَ بَيْنَ نَفْسِكَ وَ لَا تَرْفَعْ صَوْتَكَ.

And it is reported by Ammar, from him<sup>asws</sup>: 'Respond to him in what is between you and yourself, and do not raise your voice'.

1- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فِي الصَّفِّ هَلْ يُصَلِّحُ لَهُ أَنْ يَتَقَدَّمَ إِلَى الثَّانِي أَوْ الثَّلَاثِ أَوْ يَتَأَخَّرَ وَرَاءَهُ فِي جَانِبِ الصَّفِّ الْآخِرِ

(The book) 'Kitab Al-Masail' of Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup>, he said, 'I asked him<sup>asws</sup> about the man being in his Salat in the row, 'Is it correct for him if he advances to the second or the third, or should he stay back behind him in a side of the last row?'

قَالَ إِذَا رَأَى خَلًّا فَلَا بَأْسَ.

'He<sup>asws</sup> said: 'When he sees disturbance, there is no problem''.<sup>447</sup>

2- الْمَجَازَاتُ النَّبَوِيَّةُ، فِيمَا رَوَاهُ شَدَّادُ بْنُ الْهَادِ قَالَ: سَجَدَ رَسُولُ اللَّهِ ص سَجْدَةً أَطَالَ فِيهَا فَقَالَ النَّاسُ عِنْدَ انْقِضَاءِ الصَّلَاةِ يَا رَسُولَ اللَّهِ إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَيْنِ صَلَاتِكَ أَطَلَّتْهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ أَنْتَاكَ الْوَحْيُ

(The book) 'Al Mazajaat Al Nabawiya' – Among what is reported by Shaddad Bin Al Haad who said,

'Rasool-Allah<sup>saww</sup> performed a Sajdah prolonging in it. The people said at the termination of the Salat, 'O Rasool-Allah<sup>saww</sup>! You<sup>saww</sup> did Sajdah in the midst of your<sup>asws</sup>, prolonging it until we thought that a Command had occurred or the Revelation had come to you<sup>saww</sup>!'

فَقَالَ ع كُلُّ ذَلِكَ لَمْ يَكُنْ وَ لَكِنَّ ابْنِي هَذَا ارْتَمَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَبْضِيَ حَاجَتَهُ

He<sup>saww</sup> said: 'All that had not happened, but this son<sup>asws</sup> of mine<sup>saww</sup> was on my<sup>saww</sup> back. If I<sup>saww</sup> disliked to hasten until he<sup>asws</sup> had fulfilled his<sup>asws</sup> need'.



فَكَانَ الْحُسَيْنُ أَوْ الْحُسَيْنُ عَ قَدْ جَاءَ وَ النَّبِيُّ ص فِي سَجْدَتِهِ فَأَمْتَطَى ظَهْرَهُ.

It had so happened, Al-Hassan<sup>-asws</sup> or Al Husayn<sup>-asws</sup> had come while the Prophet<sup>-saww</sup> was in his<sup>-saww</sup> Sajdah, and mounted his<sup>-saww</sup> back”.<sup>448</sup>

3- السَّرَائِرُ، نُقْلًا مِنْ جَامِعِ الْبَرْنَطِيِّ قَالَ: سَأَلْتُ الرَّضَا عَ عَنِ الرَّجُلِ يَمْسُحُ جَبْهَتَهُ مِنَ التُّرَابِ وَ هُوَ فِي صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ

(The book) ‘Al Saraair’, copying from ‘Jamie’ of Al Bazantay who said,

‘I asked Al Reza<sup>-asws</sup> about the man wiping his forehead from the soil while he is in his Salat, before he performs Salaam’.

قَالَ لَا بَأْسَ.

He<sup>-asws</sup> said: ‘There is no problem’”.<sup>449</sup>

4- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي صَلَاتِهِ فَيَعْلَمُ أَنَّ رِيحًا قَدْ حَرَجَتْ مِنْهُ وَ لَا يَجِدُ رِيحًا وَ لَا يَسْمَعُ صَوْتًا قَالَ يُعِيدُ الْوُضُوءَ وَ الصَّلَاةَ وَ لَا يَعْتَدُ بِشَيْءٍ مَّا صَلَّى إِذَا عَلِمَ ذَلِكَ يَقِينًا.

(The books) ‘Qurb Al Isnaad’, and ‘Kitab Al Masaail’ –

‘From Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> (Al-Kazim<sup>-asws</sup>), he said, ‘I asked him about a man being in his Salat, he comes to know that wind has come out from him and he neither felt the wind nor heard any sound. He<sup>-asws</sup> said: ‘He should repeat the Wud’u and the Salat, and he should not exceed anything from what he had prayed when he knows that for certain’”.<sup>450</sup>

5- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ عَنِ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَ عَنْ آبَائِهِ عَ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ لَا يَفْطَعُ الصَّلَاةَ التَّبَسُّمُ وَ يَفْطَعُهَا الْفَهْمَةُ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, from Muhammad Bin Muslim,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘The smiling does not cut the Salat and the guffaw (loud laughter) cuts it’”.<sup>451</sup>

وَ قَالَ عَ إِذَا عَلَبْتِكَ عَيْنُكَ وَ أَنْتَ فِي الصَّلَاةِ فَاقْطَعْ الصَّلَاةَ وَ تَمَّ فَإِنَّكَ لَا تَدْرِي تَدْعُو لَكَ أَوْ عَلَى نَفْسِكَ.

And he<sup>-asws</sup> said: ‘When your eyes overcome you while you are in the Salat, cut the Salat and sleep, for you don’t know whether you are supplicating for yourself or against yourself’”.<sup>452</sup>

<sup>448</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 2

<sup>449</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 3

<sup>450</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 4

<sup>451</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 5 a

<sup>452</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 5 b

وَقَالَ عِ الْإِتْفَاتُ الْفَاحِشُ يَمُطِّعُ الصَّلَاةَ وَ يَنْبَغِي لِمَنْ يَفْعَلُ ذَلِكَ أَنْ يَبْدَأَ الصَّلَاةَ بِالْأَذَانِ وَ الْإِقَامَةِ وَ التَّكْبِيرِ.

And he<sup>-asws</sup> said: ‘The turning around is the immorality cutting the Salat, and it is befitting for the one who does that that he begins the Salat with the Azaan and the Iqama and the Takbeer’.<sup>453</sup>

وَقَالَ عِ إِذَا أَصَابَ أَحَدُكُمْ دَابَّةٌ وَ هُوَ فِي صَلَاتِهِ فَلْيَدْفِنْهَا وَ يَنْفُلْ عَلَيْهَا أَوْ يُصَيِّرْهَا فِي ثَوْبِهِ حَتَّى يَنْصَرِفَ.

And he<sup>-asws</sup> said: ‘When an insect hits one of you while he is in his Salat, let him bury it and spit upon it, or make it to be in his cloth until he finishes’.<sup>454</sup>

بيان: تجويز دفن الدابة و التفل عليها أو شدها في ثوبه و عدم تجويز قتلها و هو على الكراهة لما سيأتي من تجويز القتل أيضا.

**Explanation –** *Permission of burying the insect and spitting upon it, or tying it in his cloth, and impermissibility of killing it, and it is based upon the dislike due to what I shall be coming with of permissibility of the killing as well’.*

6- الْمُعْتَبَرُ، وَ الْمُنتَهَى، نَقْلًا مِنْ جَامِعِ الْبَرْنُطِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ عَمَّارًا سَلَّمَ عَلَى رَسُولِ اللَّهِ ص فَرَدَّهُ عَلَيْهِ.

(The book) ‘Al Mo’tabar’ and ‘Al Muntaha’ – copying from ‘Jamie’ of Al Bazanty, from Muhammad Bin Muslim,

‘From Abu Ja’far<sup>-asws</sup> having said: ‘Ammar<sup>-ra</sup> greeted unto Rasool-Allah<sup>-saww</sup>, and he<sup>-saww</sup> responded to him<sup>-ra</sup>’.<sup>455</sup>

7- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ يَحْيَى عَنْ غِيَاثٍ عَنْ جَعْفَرٍ ع فِي رَجُلٍ عَطَسَ فِي الصَّلَاةِ فَسَمَّاهُ رَجُلًا قَالَ فَسَدَتْ صَلَاةُ ذَلِكَ الرَّجُلِ.

(The book) ‘Al Saraair’ – Copying from ‘Kitab Al Nawadir’ of Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al Husayn, from Muhammad Bin Yahya, from Giyas,

‘From Ja’far<sup>-asws</sup> regarding a man who sneezes during the Salat, so a man names (Allah<sup>-azwj</sup>) at it. He<sup>-asws</sup> said: ‘The Salat of that man is spoilt’.<sup>456</sup> (Incorrect recording)

بيان: قال ابن إدريس عند إيراد الخبر التسميت الدعاء للعاطس و ليس على فساده دليل لأن الدعاء لا يقطع الصلاة

**Explanation –** *Ibn Idrees said at reporting the Hadeeth, ‘The naming (of Allah<sup>-azwj</sup>) is the supplication for the sneezer, and there isn’t any evidence upon it being a spoiler, because the supplication does not cut the Salat’.*

وَ فِي بَعْضِ الْأَخْبَارِ أَنَّ الصَّادِقَ ع سَمَّاهُ رَجُلًا نَصْرَانِيًّا فَقَالَ لَهُ يَرْحَمَكَ اللَّهُ.

<sup>453</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 5 c

<sup>454</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 5 d

<sup>455</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 6

<sup>456</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 7

And in one of the Ahadeeth, Al-Sadiq<sup>-asws</sup> named (Allah<sup>-azwj</sup>) at a Christian man. He<sup>-asws</sup> said: 'May Allah<sup>-azwj</sup> Mercy you'.

8- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ عَنِ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُ عَنْ الْقَلْسِ وَ هِيَ الْجُشَاءُ فَيَرْتَفِعُ الطَّعَامُ مِنْ جَوْفِهِ وَ هُوَ صَائِمٌ مِنْ غَيْرِ أَنْ يَكُونَ فِيهِ قَيْءٌ أَوْ هُوَ قَائِمٌ فِي الصَّلَاةِ قَالَ لَا يَنْفُضُ وَضُوءَهُ وَ لَا يَقْطَعُ صَلَاتَهُ وَ لَا يُفْطِرُ صِيَامَهُ.

(The book) 'Al Saraair' – Copying from the book Al Nawadir of Muhammad Bin Ali Bin Mahboub, from Al Husayn, from Al-Hassan from Zur'ah, from Sama'at who said,

'I asked about the regurgitation, and it is the belching, so the food rises from his inside while he is fasting, from without there being vomiting from him, or while he is standing in the Salat. He<sup>-asws</sup> said: 'Neither will his Wud'u be broken, nor will his Salat be terminated, nor does it break his fast'.<sup>457</sup>

9- السَّرَائِرُ، مِنْ كِتَابِ النَّوَادِرِ الْمَذْكُورِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ أَبِي إِسْحَاقَ نَعْلَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ خَالَئًا قَدْ تَغَيَّرَتْ

(The book) 'Al Saraair', from 'Kitab Al Nawadir' the mentioned, from Muhammad Bin Al Husayn, from Al-Hassan Bin Ali Bin Fazzal, from Abu Is'haq Sa'alba from Abdullah Bin Hilal who said,

'I said to Abu Abdullah<sup>-asws</sup>, 'Our situation has changed'.

قَالَ فَادْعُ فِي صَلَاتِكَ الْفَرِيضَةَ

He<sup>-asws</sup> said: 'Supplicate during the obligatory Salat'.

قُلْتُ أَمْ جُوزَ فِي الْفَرِيضَةِ فَأَسْمِي حَاجَتِي لِلدِّينِ وَ الدُّنْيَا

I said, 'Is it allowed during the obligatory Salat so I mention my need of the religion and the world?'

قَالَ نَعَمْ فَإِنَّ رَسُولَ اللَّهِ ص قَدْ قَنَّتْ وَ دَعَا عَلَى قَوْمٍ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ عَشَائِرِهِمْ وَ فَعَلَهُ عَلِيٌّ ع مِنْ بَعْدِهِ.

He<sup>-asws</sup> said: 'Yes, for Rasool-Allah<sup>-azwj</sup> had performed Qunout and supplicated against a people with their names and names of their fathers and their tribes, and Ali<sup>-asws</sup> had done so from after him<sup>-sawww</sup>'.<sup>458</sup>

10- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: كُنْتُ أَسْمَعُ أَبِي يَقُولُ إِذَا دَخَلْتَ الْمَسْجِدَ الْحَرَامَ وَ الْقَوْمُ يُصَلُّونَ فَلَا تُسَلِّمْ عَلَيْهِمْ وَ سَلِّمْ عَلَى النَّبِيِّ ص ثُمَّ أَقْبِلْ عَلَى صَلَاتِكَ وَ إِذَا دَخَلْتَ عَلَى قَوْمٍ جُلُوسٍ فَسَلِّمْ عَلَيْهِمْ.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'I<sup>-asws</sup> had heard my<sup>-asws</sup> father<sup>-asws</sup> saying: 'When you<sup>-asws</sup> enter the Sacred Masjid while the people are praying Salat, do not greet unto

<sup>457</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 8

<sup>458</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 9

them and (you can) greet unto the Prophet<sup>-saww</sup>, then concentrate upon your Salat, and when you enter upon a people sitting (after Salat), greet unto them”<sup>.459</sup>

وَمِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ وَهُوَ فِي وَقْتِ صَلَاةِ الزَّوَالِ أَيْفَطَعُهُ بِكَلَامٍ

And from him, from Abdullah Bin Al-Hassan, from his grandfather Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the man and it is during the time of the midday Salat (Al-Zohr), 'Does it terminate by speech?'

قَالَ لَا بَأْسَ.

He<sup>-asws</sup> said: 'There is no problem"<sup>.460</sup>

11- السَّرَائِرُ، نَقْلًا مِنْ نَوَادِرِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنِ عَلِيِّ بْنِ الْحَلْبِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَخْطُو أَمَامَهُ فِي الصَّلَاةِ حُطُوتَيْنِ أَوْ ثَلَاثَةً قَالَ نَعَمْ لَا بَأْسَ

(The book) 'Al Saraair' – Copying from Nawadir of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Ali, from Al Halby who said,

'I asked Abu Abdullah<sup>-asws</sup> about the man taking steps during the Salat two steps or three. He<sup>-asws</sup> said: 'There is no problem'.

وَعَنِ الرَّجُلِ يُقَرِّبُ نَعْلَهُ بِيَدِهِ أَوْ رِجْلِهِ فِي الصَّلَاةِ قَالَ نَعَمْ.

And about the man drawing his slippers closer by his hand or his leg during the Salat. He<sup>-asws</sup> said: 'Yes"<sup>.461</sup>

[تحقيق أنيق](#)

## In-depth research (Ahadeeth only)

روى الجمهور عن النبي ص أنه كان يحمل أمامة بنت أبي العاص فكان إذا سجد وضعها فإذا قام رفعها.

*It is reported by Al-Jamhour, from the Prophet<sup>-saww</sup>, he<sup>-saww</sup> was carrying Umama daughter of Abu Al-Aas. When he<sup>-saww</sup> performed Sajdah, he<sup>-saww</sup> placed her down, and when he<sup>-saww</sup> stood up, he<sup>-asws</sup> raised her”.*

مُوثَقَةٌ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ قَائِمًا فِي الصَّلَاةِ الْفَرِيضَةِ فَيَنْسَى كَيْسَهُ أَوْ مَتَاعًا يَنْخَوِّفُ ضَيَعَتَهُ وَهَلَاكَهُ قَالَ يَفْطَعُ صَلَاتَهُ وَ يُجْرُ مَتَاعَهُ ثُمَّ يَسْتَقْبِلُ الصَّلَاةَ

'Muwassaq' (trusted Hadeeth) by Sama'at, he said, 'I heard from the man being in the obligatory Salat, and he forgets his bag or belonging he fears it being wasted and its

<sup>459</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 10 a

<sup>460</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 10 b

<sup>461</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 11

destruction. He<sup>-asws</sup> said: 'He should cut his Salat and protect his belonging, then he should pray the Salat'.

قُلْتُ فَيَكُونُ فِي الْفَرِيضَةِ فَتَغْلِبُ عَلَيْهِ دَابَّةٌ أَوْ تَفْلُتُ دَابَّتُهُ فَيَخَافُ أَنْ تَذْهَبَ أَوْ يُصِيبَ فِيهَا عَنَتٌ

I said, 'He happens to be in the obligatory Salat and an insect overcomes upon him, or his riding animal escapes, so he fears that it would be gone or he would be afflicted by distress regarding it'.

فَقَالَ لَا بَأْسَ بِأَنْ يَفْطَعَ صَلَاتَهُ وَ يَتَحَرَّرَ وَ يَعُودَ إِلَى صَلَاتِهِ.

He<sup>-asws</sup> said: 'There is no problem if he terminates his Salat and protects (his belongings) and returns to his Salat'.

وَ مُوثَّقُهُ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَأَلَهُ عَنِ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ فَيَرَى حَيَّةً بِجَانِبِهِ هَلْ يُجُوزُ لَهُ أَنْ يَتَنَاوَلَهَا وَ يَقْتُلَهَا

And 'Muwassaq' (trusted Hadeeth) by Ammar, from Abu Abdullah<sup>-asws</sup> having been asked about the man who happens to be in the Salat. He sees a snake in front of him, 'Is it allowed for him to grab it and kill it?'

قَالَ إِنْ كَانَ بَيْنَهَا وَ بَيْنَهُ خُطْوَةٌ وَاحِدَةٌ فَلْيَبْطِطْ وَ لِيُقْتُلَهَا وَ إِلاَ فَلا.

'He<sup>-asws</sup> said: 'If there were to be one step between it and him, let him take a step and let him kill it, or else, no'.

وَ رَوَايَةٌ حَرِيذٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كُنْتَ فِي صَلَاةِ الْفَرِيضَةِ فَرَأَيْتَ غُلَامًا لَكَ قَدْ أَبَقَ أَوْ غَرِيمًا [غَرِيمًا] لَكَ عَلَيْهِ مَالٌ أَوْ حَيَّةٌ تَتَخَوَّفُهَا عَلَى نَفْسِكَ فَاقْطَعْ الصَّلَاةَ وَ اتَّبِعْ غُلَامَكَ أَوْ غَرِيمَكَ وَ اقْتُلِ الْحَيَّةَ.

And in a report by Hareez, from Abu Abdullah<sup>-asws</sup> having said: 'When you were in the obligatory Salat and you see a slave of yours to have absconded, or a debtor of yours having wealth upon him, or a snake you fear upon yourself, then cut the Salat and pursue your slave, or your debtor, or kill the snake'.

12- الخِصَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ الْحَسَنِ بْنِ عَلِيِّ السُّكَّرِيِّ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْجَوْهَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنِ الْبَاقِرِ ع قَالَ: إِذَا أَرَادَتِ الْمَرْأَةُ الْحَاجَةَ وَ هِيَ فِي صَلَاتِهَا صَقَّمتْ بِرَأْسِهَا وَ الرَّجُلُ بِرَأْسِهِ وَ هُوَ فِي صَلَاتِهِ وَ يُشِيرُ بِيَدِهِ وَ يُسَبِّحُ.

(The book) 'Al Khisaa' – from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukari, from Muhammad Bin Zakariya Al Jowhari, from Ja'far Bin Muhammad Bin Umarah, from his father, from Kabir Al Jufy,

'From Al-Baqir<sup>-asws</sup> having said: 'When the woman wants the needs while she is in her Salat, she can clap with her hands, and the man can gesture by his head while he is in his Salat, and indicate by his hand, and he should (continue with) glorify (do Tasbeeh)' .<sup>462</sup>

رَوَاهُ الْحَلْبِيُّ عَنِ الصَّادِقِ ع وَ رَوَى عَنْهُ حَنَّانُ بْنُ سَدِيدٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَرَأَ فِي الصَّلَاةِ.

**Clarification (Hadeeth only) – It is reported by Al-Halby, from Al-Sadiq<sup>asws</sup>, and it is reported from him<sup>asws</sup> by Hanan Bin Sadeyr: ‘The Prophet<sup>saww</sup> gestured by his head during the Salat’.**

وَقَالَ الشَّافِعِيُّ يُسَبِّحُ الرَّجُلُ وَ تُصَفِّقُ الْمَرْأَةُ لِقَوْلِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ فَالتَّسْبِيحُ لِلرِّجَالِ وَ التَّصْفِيقُ لِلنِّسَاءِ.

And Al-Shafie said, ‘The man should glorify and the woman can clap due to his<sup>saww</sup> words: ‘If something troubles you during the Salat, then the glorification is for the men and the clapping for the women’.

وَرَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لِي رَأَيْتُكُمْ أَكْتَرْتُمْ التَّصْفِيقَ مِنْ نَابَةِ شَيْءٍ فِي صَلَاتِهِ فَلْيُسَبِّحْ فَإِنَّهُ إِذَا سَبَّحَ التَّمَّتْ إِلَيْهِ وَ أَمَا التَّصْفِيقُ لِلنِّسَاءِ.

And it is reported by Muslim in his ‘Saheeh’, from the Prophet<sup>saww</sup>: ‘What is the matter I<sup>asws</sup> see you are frequenting the clapping? One whom something troubles during his Salat, let him glorify (do Tasbeeh), for when he glorifies, he can turn to him, and as for the clapping, it is for the women’.

13- الإِحْتِجَاجُ، كَتَبَ الْحِمَيْرِيُّ إِلَى الْقَائِمِ ع هَلْ يَجُوزُ لِلرَّجُلِ إِذَا صَلَّى الْقَرِيضَةَ أَوْ النَّافِلَةَ وَ بِيَدِهِ السُّبْحَةُ أَنْ يُدِيرَهَا وَ هُوَ فِي الصَّلَاةِ

(The book) ‘Al-Ihtijaaj’ – Al-Himeyri wrote to Al-Qaim<sup>ajfi</sup>, ‘Is it allowed for the man, when he prays the obligatory Salat or the optional Salat and there is a rosary in his hand he is rotating it while he is in the Salat?’

فَأَجَابَ ع بِجَوِّزِ ذَلِكَ إِذَا خَافَ السَّهْوَ وَ الْعَلَطَ.

He<sup>ajfi</sup> answered: ‘That is allowed when he fears the omission and the mistake’.<sup>463</sup>

14- قُرْبُ الإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ فِي الصَّلَاةِ يَتَّقِي بِتَوْبِهِ حَرَّ الْأَرْضِ وَ بَرْدَهَا

(The book) ‘Qurb Al Isnaad’ – from Al-Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

‘From Al-Sadiq<sup>asws</sup>, from his<sup>asws</sup> father<sup>asws</sup>: ‘Ali<sup>asws</sup> was in the Salat saving from heat of the ground by his<sup>asws</sup> cloth and cooling it.

وَ قَالَ إِنَّ عَلِيًّا ع كَانَ يَقُولُ لَا يَفْطَعُ الصَّلَاةَ الرُّعَافُ وَ لَا الْقَيْءُ وَ لَا الْأَرُّ.

And he<sup>asws</sup> said: ‘Ali<sup>asws</sup> had say, ‘It does not terminate the Salat, neither the nose-bleed, nor the vomit, nor the wheezing’.<sup>464</sup>

15- قُرْبُ الإِسْنَادِ، عَنِ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ ابْنِ بُكَيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ أَعَارَ رَجُلًا تَوْبًا فَصَلَّى فِيهِ وَ هُوَ لَا يُصَلِّي فِيهِ

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

<sup>463</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 13

<sup>464</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 14

'I asked Abu Abdullah<sup>-asws</sup> about a man who borrows a cloth of a man. He prays Salat in it while he (lender) had not prayed Salat in it. He<sup>-asws</sup> said: 'He didn't know it'.

قَالَ فَلَا يُغْلَمُهُ قُلْتُ فَإِنْ أَعْلَمَهُ قَالَ يُعِيدُ.

I said, 'Supposing he knew it?' He<sup>-asws</sup> said: 'He should repeat'<sup>465</sup>.

16- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ رَاكِعاً أَوْ سَاجِداً فَيَحْكُهُ بَعْضُ جَسَدِهِ هَلْ يَصْلُحُ لَهُ أَنْ يَرْفَعَ يَدَهُ مِنْ رُكُوعِهِ أَوْ سُجُودِهِ فَيَحْطَهُ بِمَا حَكَّهُ

(The book) 'Qurb Al Isnaad' –

'From Abdullah Bin Al-Hassan, from his grandfather Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the man being in Ruk'u or in Sajdah, and a part of his body itches, 'Is it correct for him to raise his hand from his Ruk'u or his Sajdah and remove what itches him?'

قَالَ لَا بَأْسَ إِذَا شَقَّ عَلَيْهِ أَنْ يَحْكُهُ وَ الصَّبْرُ إِلَى أَنْ يَفْرَغَ أَفْضَلُ-

He<sup>-asws</sup> said: 'There is no problem when it is difficult upon him if he were to rub it, and the patience up to his being free is better'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُحْرِكُ بَعْضَ أَسْنَانِهِ وَ هُوَ فِي الصَّلَاةِ هَلْ يَصْلُحُ لَهُ أَنْ يَنْزِعَهَا وَ يَطْرَحَهَا

And I asked him<sup>-asws</sup> about the man, one of his teeth moves while he is in the Salat, 'Is it correct for him if he were to remove it and throw it away?'

قَالَ إِنْ كَانَ لَا يَجِدُ دَمًا فَلْيَنْزِعْهُ وَ لِيَرَمْ بِهِ وَ إِنْ كَانَ دَمِي فَلْيَنْصِرْفْ

He<sup>-asws</sup> said: 'If he does not find blood, let him remove it and throw it, but if it was bloody, let him leave'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ لَهُ التُّؤَلُ أَوْ الْجُرْحُ هَلْ يَصْلُحُ لَهُ وَ هُوَ فِي صَلَاتِهِ أَنْ يَقَطَعَ رَأْسَ التُّؤَلِ أَوْ يَنْتِفِ بَعْضَ لَحْمِهِ مِنْ ذَلِكَ الْجُرْحِ وَ يَطْرَحَهُ

And I asked him<sup>-asws</sup> about the man having the wart for him or the injury, 'Is it correct for him while he is in his Salat that he cuts head of the wart, or plucks part of his flesh from that injury and throw it?'

قَالَ إِنْ لَمْ يَنْحَوْفَ أَنْ يَسِيلَ الدَّمُ فَلَا بَأْسَ وَ إِنْ نَحَّوْفَ أَنْ يَسِيلَ الدَّمُ فَلَا يَفْعَلُ وَ إِنْ فَعَلَ فَقَدْ نَقَضَ مِنْ ذَلِكَ الصَّلَاةَ وَ لَا يَنْقُضُ الْوُضُوءَ

He<sup>-asws</sup> said: 'If he does not fear that the blood might flow, there is no problem, but if he does fear the flow of blood, he should not do it, and if he does so, the Salat would break from that but his Wud'u will not break'.

<sup>465</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 15

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ فَرَمَاهُ رَجُلٌ فَشَجَّهَ فَسَالَ الدَّمُ فَأَنْصَرَفَ فَعَسَلَهُ وَ لَمْ يَتَكَلَّمْ حَتَّى رَجَعَ إِلَى الْمَسْجِدِ هَلْ يَعْتَدُ بِمَا صَلَّى أَوْ يَسْتَقْبِلُ الصَّلَاةَ

And I asked him<sup>-asws</sup> about the man being in the Salat, a man pelts him and fractures him and the blood flows. He washes it and does not speak until he returns to the Masjid, 'Should he count with what he had prayed, or redo the Salat?'

قَالَ يَسْتَقْبِلُ الصَّلَاةَ وَ لَا يَعْتَدُ بِمَا صَلَّى -

He<sup>-asws</sup> said: 'He should re-start the Salat and not count what he had already prayed'.

وَسَأَلْتُهُ عَنْ رَجُلٍ كَانَ فِي صَلَاتِهِ فَرَمَاهُ رَجُلٌ فَشَجَّهَ فَسَالَ الدَّمُ هَلْ يَنْقُضُ ذَلِكَ وُضُوءَهُ

And I asked him<sup>-asws</sup> about a man who was in his Salat, and a man pelts him and fractures him, and the blood flows, 'Does that break his Wud'u?'

فَقَالَ لَا يَنْقُضُ الْوُضُوءَ وَ لَكِنَّهُ يَنْقَطِعُ الصَّلَاةَ -

He<sup>-asws</sup> said: 'The Wud'u does not break, but it terminates the Salat'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَمْسَحَ بَعْضَ أَسْنَانِهِ أَوْ دَاخِلَ فِيهِ بِتَوْبِهِ وَ هُوَ فِي الصَّلَاةِ

And I asked him<sup>-asws</sup> about the man, 'Is it correct for him to wipe one of his teeth, or enter into it with his cloth while he is in the Salat?'

قَالَ إِنْ كَانَ شَيْئاً يُؤْذِيهِ أَوْ يَجِدُ طَعْمَهُ فَلَا بَأْسَ -

He<sup>-asws</sup> said: 'If there was something bothering him or he feels it's taste, there is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَشْتَكِي بَطْنَهُ أَوْ شَيْئاً مِنْ جَسَدِهِ هَلْ يَصْلُحُ لَهُ أَنْ يَضَعَ يَدَهُ عَلَيْهِ أَوْ يَعْرِزَهُ فِي الصَّلَاةِ

And I asked him<sup>-asws</sup> about the man complaining of his belly or something from his body, 'Is it correct for him if he places his hand upon it, press it during the Salat?'

قَالَ لَا بَأْسَ -

He<sup>-asws</sup> said: 'There is no problem'.

وَسَأَلْتُهُ عَنْ رَجُلٍ يَفْرِضُ أَظْفَارَهُ أَوْ لِحْيَتَهُ بِأَسْنَانِهِ وَ هُوَ فِي صَلَاتِهِ وَ مَا عَلَيْهِ إِنْ فَعَلَ ذَلِكَ مُتَعَمِّدًا

And I asked him<sup>-asws</sup> about a man who nibbles his nails or his beard with his teeth while he is in his Salat, and what (penalty) is there upon him if he does that deliberately?'

قَالَ إِنْ كَانَ نَاسِبًا فَلَا بَأْسَ وَ إِنْ كَانَ مُتَعَمِّدًا فَلَا يَصْلُحُ لَهُ



He<sup>-asws</sup> said: 'If it was forgetfulness, there is no problem, but if it was deliberate, it is not correct for him'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يُفْرِضُ لِحْيَتَهُ وَ يَعْضُ عَلَيْهَا وَ هُوَ فِي الصَّلَاةِ مَا عَلَيْهِ

And I asked him<sup>-asws</sup> about the man nibbling his beard and bites upon it while he is in the Salat, 'What is upon him?'

قَالَ ذَلِكَ الْوَلَعُ فَلَا تَفْعَلْ وَ إِنْ فَعَلَ فَلَا شَيْءَ عَلَيْهِ وَ لَكِنْ لَا يَتَعَوَّدُهُ-

He<sup>-asws</sup> said: 'That is the fondness, so he should not do so, and if he does it, there is nothing upon him, but he should not be habitual of it'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَنْظُرَ فِي نَفْسِ خَاتَمِهِ وَ هُوَ فِي الصَّلَاةِ كَأَنَّهُ يُرِيدُ قِرَاءَتَهُ أَوْ فِي مُصْحَفٍ أَوْ فِي كِتَابٍ فِي الْقِبْلَةِ

And I asked him<sup>-asws</sup> about the man, 'Is it correct for him if he looks into engraving of his ring while he is in the Salat? It is as if he wanted to read it, or into Quran, or into a book in the Qiblah'.

قَالَ ذَلِكَ نَقْصٌ فِي الصَّلَاةِ وَ لَيْسَ يَقْطَعُهَا-

He<sup>-asws</sup> said: 'That is a deficiency in the Salat but it doesn't terminate it'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فَيَنْظُرُ إِلَى ثَوْبِهِ قَدْ انْحَرَقَ أَوْ أَصَابَهُ شَيْءٌ هَلْ يَصْلُحُ لَهُ أَنْ يَنْظُرَ فِيهِ أَوْ يُفْتَشَهُ

And I asked him<sup>-asws</sup> about the man being in his Salat, he looks at his cloth to have been torn or something had hit him, 'Is it correct for him to be looking into it or investigate it?'

قَالَ إِنْ كَانَ فِي مُقَدِّمِ ثَوْبِهِ أَوْ جَانِبِهِ فَلَا بَأْسَ وَ إِنْ كَانَ فِي مُؤَخَّرِهِ فَلَا يَلْتَفِتُ فَإِنَّهُ لَا يَصْلُحُ لَهُ-

He<sup>-asws</sup> said: 'If it was in front of his cloth or its side, there is no problem, and if it was in its back, he should not turn around, for it is not correct for him'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَرَى فِي ثَوْبِهِ حُرَّةَ الْحَمَامِ أَوْ غَيْرِهِ هَلْ يَصْلُحُ لَهُ أَنْ يَحْكُمَهُ وَ هُوَ فِي صَلَاتِهِ

And I asked him<sup>-asws</sup> about the man who sees pigeon dropping in his cloth or something else, 'Is it correct for him to rub it off while he is in his Salat?'

قَالَ لَا بَأْسَ

He<sup>-asws</sup> said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فَيَسْتَفْتِيهِ الرَّجُلُ الْآيَةَ هَلْ يَفْتَحُ عَلَيْهِ وَ هَلْ يَقْطَعُ ذَلِكَ الصَّلَاةَ

And I asked him<sup>-asws</sup> about the man being in his Salat, so (another) man begins the Verse, 'Can he begin upon it, and does that cut the Salat?'

قَالَ لَا يَصْلُحُ أَنْ يَفْتَحَ عَلَيْهِ-

He<sup>-asws</sup> said: 'It is not correct if he begins upon it'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَقُولُ فِي صَلَاتِهِ اللَّهُمَّ رُدِّ إِلَيَّ مَالِي وَوَلَدِي هَلْ يَقْطَعُ ذَلِكَ صَلَاتَهُ

And I asked him<sup>-asws</sup> about the man saying in his Salat, 'O Allah<sup>-azwj</sup>! Return my wealth and my children to me', 'Does that cut his Salat?'

قَالَ لَا يَفْعَلُ ذَلِكَ أَحَبُّ إِلَيَّ-

He<sup>-asws</sup> said: 'It would be beloved to me if he does not do that'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَمْسَحُ جَبْهَتَهُ مِنَ التُّرَابِ وَهُوَ فِي الصَّلَاةِ قَبْلَ أَنْ يُسَلِّمَ قَالَ لَا بَأْسَ-

And I asked him<sup>-asws</sup> about the man wiping his forehead from the soil while he is in the Salat before he performs Salaam. He<sup>-asws</sup> said: 'No problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ وَالْمَرْأَةِ يَضَعُ الْمُصْحَفَ أَمَامَهُ يَنْظُرُ فِيهِ وَيَقْرَأُ وَيُصَلِّي قَالَ لَا يَعْتَدُ بِتِلْكَ الصَّلَاةِ-

And I asked him<sup>-asws</sup> about the man and the woman who place the Quran in front of him and looks at it and reads and prays. He said that prayer does not count.

وَسَأَلْتُهُ عَنْ رَجُلٍ ذَكَرَ وَهُوَ فِي صَلَاتِهِ أَنَّهُ لَمْ يَسْتَنْجِ مِنَ الْخَلَاءِ قَالَ يَنْصَرِفُ وَيَسْتَنْجِي مِنَ الْخَلَاءِ وَيُعِيدُ الصَّلَاةَ وَإِنْ ذَكَرَ وَقَدْ فَرَعَ أَجْزَاءَهُ ذَلِكَ وَ لَا إِعَادَةَ عَلَيْهِ

And I asked him<sup>-asws</sup> about a man remembering while he is in his Salat that he had not cleansed from the toilet. He<sup>-asws</sup> said: 'He should leave and cleanse from the toilet and he should repeat the Salat, and if he remembers and he is already free (from having prayed his Salat), that would suffice him, and there is no repeating upon him'.

وَسَأَلْتُهُ عَنْ رَجُلٍ بَالَ ثُمَّ تَمَسَّحَ فَأَجَادَ التَّمَسُّحَ ثُمَّ تَوَضَّأَ وَقَامَ فَصَلَّى قَالَ يُعِيدُ الْوُضُوءَ فَيَمْسِكُ ذِكْرَهُ وَيَتَوَضَّأُ وَيُعِيدُ صَلَاتَهُ وَ لَا يَعْتَدُ بِشَيْءٍ بِمَا صَلَّى

And I asked him<sup>-asws</sup> about a man who urinated, then wiped his hair, and he wiped well, then he performed ablution and got up and prayed. He<sup>-asws</sup> said: 'He should repeat the Wud'u. He should hold his manhood and wash, and repeat his Salat, and it would not count as anything from what he had prayed'.

وَسَأَلْتُهُ عَنْ رَجُلٍ أَحَدَ مِنْ شَعْرِهِ وَ لَمْ يَمْسَحْهُ بِالْمَاءِ ثُمَّ يَقُومُ فَيُصَلِّي قَالَ يَنْصَرِفُ فَيَمْسَحُ بِالْمَاءِ وَ لَا يَعْتَدُ بِصَلَاتِهِ تِلْكَ-

And I asked him<sup>-asws</sup> about a man taking from his hair and does not wipe it with the water, then he stands and pray Salat. He<sup>-asws</sup> said: 'He should leave and wipe it with the water, and that Salat of his is not counted'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي صَلَاتِهِ وَ إِلَى جَانِبِهِ رَجُلٌ رَاقِدٌ فَيُرِيدُ أَنْ يُوقِظَهُ فَيَسْبُحُ وَ يَرْفَعُ صَوْتَهُ لَا يُرِيدُ إِلَّا لِيَسْتَيْقِظَ الرَّجُلُ أَمْ يَقْطَعُ ذَلِكَ صَلَاتَهُ أَوْ مَا عَلَيْهِ

And I asked him<sup>-asws</sup> about a man being in his Salat and to his side there is a man sleeping. He intends to awaken him, so he glorifies and raises his voice, not intending except to awaken the man, 'Does that cut his Salat, or what is upon him?'

قَالَ لَا يَقْطَعُ ذَلِكَ صَلَاتَهُ وَ لَا شَيْءَ عَلَيْهِ

He<sup>-asws</sup> said: 'That does not cut his Salat, and there is nothing upon him'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فَيَسْتَأْذِنُ إِنْسَانًا عَلَى الْبَابِ فَيَسْبُحُ وَ يَرْفَعُ صَوْتَهُ لِيَسْمَعَ خَادِمُهُ فَتَأْتِيهِ فَيَرِيهَا بِيَدِهِ أَنَّ عَلَى الْبَابِ إِنْسَانًا أَمْ يَقْطَعُ ذَلِكَ صَلَاتَهُ أَوْ مَا دَا عَلَيْهِ

And I asked him<sup>-asws</sup> about the man being in his Salat, and a person seeks permission at the door, so he glorifies and raises his voice for his servant to hear him. He comes to him and he shows (indicates) with his hand that there is a person at the door, 'Does that cut his Salat, or what is upon him (to do)?'

قَالَ لَا بَأْسَ

He<sup>-asws</sup> said: 'There is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُعْمِضَ عَيْنَهُ فِي الصَّلَاةِ مُتَعَمِّدًا

And I asked him<sup>-asws</sup> about the man, 'Is it correct for him if he deliberately closes his eyes during the Salat?'

قَالَ لَا بَأْسَ

He<sup>-asws</sup> said: 'There is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ أَنْ يَرْفَعَ طَرْفَهُ إِلَى السَّمَاءِ وَ هُوَ فِي صَلَاتِهِ

And I asked him<sup>-asws</sup> about the man, 'Is it correct if he raises his sight towards the sky while he is in his Salat?'

قَالَ لَا بَأْسَ-

He<sup>-asws</sup> said: 'There is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ فَيَسْتَمِعُ الْكَلَامَ أَوْ غَيْرَهُ فَيُنْصِتُ لِيَسْمَعَهُ مَا عَلَيْهِ إِنْ فَعَلَ ذَلِكَ

And I asked him<sup>-asws</sup> about the man being in the Salat, so he hears the talk or something else, so he listens intently in order to hear it, 'What is upon him if he does that?'

قَالَ هُوَ نَقْصٌ وَ لَيْسَ عَلَيْهِ شَيْءٌ

He<sup>-asws</sup> said: 'It is a deficiency, and there isn't anything upon him'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فَيَرْمِي الْكَلْبَ وَ غَيْرَهُ بِالْحَجَرِ مَا عَلَيْهِ

And I asked him<sup>-asws</sup> about the man being in his Salat, and he pelts the dog and something else with the stone, 'What is upon him?'

قَالَ لَيْسَ عَلَيْهِ شَيْءٌ وَ لَا يَطْفَعُ ذَلِكَ صَلَاتَهُ

He<sup>-asws</sup> said: 'There isn't anything upon him, nor does that cut his Salat'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ وَ هُوَ فِي صَلَاتِهِ أَنْ يَقْتُلَ الْقُمَّلَةَ أَوْ النَّمْلَةَ أَوْ الْفَأْرَةَ أَوْ الْحَلْمَةَ أَوْ شَيْءَ ذَلِكَ

And I asked him<sup>-asws</sup> about the man, 'Is it correct for him while he is in his Salat, to kill the louse, or the ant, or the mouse, or the insect, or (something) resembling that?'

قَالَ أَمَّا الْقُمَّلَةُ فَلَا يَصْلُحُ لَهُ وَ لَكِنْ يَرْمِي بِهَا خَارِجاً مِنَ الْمَسْجِدِ أَوْ يَدْفِنُهَا تَحْتَ رِجْلَيْهِ-

He<sup>-asws</sup> said: 'As for the louse, it is not correct for him, but he should throw it outside from the Masjid, or he should bury it beneath his legs'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ فَيَسَلِّمُ عَلَيْهِ الرَّجُلُ هَلْ يَصْلُحُ لَهُ أَنْ يَرُدَّ

And I asked him<sup>-asws</sup> about the man being in the Salat, and a man greets unto him, 'Is it correct for him if he were to respond?'

قَالَ نَعَمْ يَقُولُ السَّلَامَ عَلَيْكَ فَيُشِيرُ عَلَيْهِ بِإِصْبَعِهِ

He<sup>-asws</sup> said: 'Yes. He says, 'The greeting be unto you', so he (the praying one) should indicate to him with his fingers'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ رَعَفَ وَ هُوَ فِي صَلَاتِهِ وَ حَلَفَهُ مَاءٌ هَلْ يَصْلُحُ أَنْ يَنْكُصَ عَلَى عَقْبَيْهِ حَتَّى يَتَنَاوَلَ الْمَاءَ فَيَغْسِلَ الدَّمَ

And I asked him<sup>-asws</sup> about a man having nose-bleed while he is in his Salat, and there is water behind him, 'Is it correct if he turns upon his heels until he takes the water and washes the blood?'

قَالَ إِذَا لَمْ يَلْتَفِتْ فَلَا بَأْسَ

He<sup>-asws</sup> said: 'If he does not turn around, there is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَلْتَفِتُ فِي صَلَاتِهِ هَلْ يَطْفَعُ ذَلِكَ صَلَاتَهُ

And I asked him<sup>-asws</sup> about the man turning around during his Salat, 'Does that cut his Salat?'

قَالَ إِذَا كَانَتِ الْفَرِيضَةُ وَ التَّمَّتْ إِلَى خَلْفِهِ فَقَدْ قَطَعَ صَلَاتَهُ فَيُعِيدُ مَا صَلَّى وَ لَا يَعْتَدُ بِهِ وَ إِنْ كَانَتْ نَافِلَةً لَمْ يَقْطَعْ ذَلِكَ صَلَاتَهُ وَ لَكِنْ لَا يَعُودُ

He<sup>-asws</sup> said: 'When it was the obligatory Salat and he turns to his back, he has cut off his Salat and he should repeat what he had prayed, and he cannot count it; and if it were an optional Salat, that does not cut his Salat, but he should not repeat'.

وَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَكُونُ فِي صَلَاةِ الْفَرِيضَةِ وَ وَلَدُهَا إِلَى جَنْبِهَا فَيَبْكِي وَ هِيَ قَاعِدَةٌ هَلْ يَصْلُحُ لَهَا أَنْ تَتَنَاوَلَهُ فَتُغَدِّدَهُ فِي حَجْرِهَا وَ تُسَكِّنَهُ وَ تُرَضِعُهُ

And I asked him<sup>-asws</sup> about the woman being in the obligatory Salat and her son is by her side, and he cries while she is seated, 'Is it correct for her if she were to hold him and sit him in her lap and calm him, and breast-feed him?'

قَالَ ع لَا بَأْسَ.

He<sup>-asws</sup> said: 'There is no problem'.<sup>466</sup>

بيان: رَوَاهُ الشَّيْخُ عَنِ الْحَسَنِ الصَّيْقَلِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا تَقُولُ فِي الرَّجُلِ يُصَلِّي وَ هُوَ يَنْظُرُ فِي الْمُصْحَفِ لِيَقْرَأَ فِيهِ يَضَعُ السِّرَاجَ قَرِيباً مِنْهُ فَقَالَ لَا بَأْسَ بِذَلِكَ.

**Explanation (Ahadeeth only)** - It is reported by the Sheykh, from Al-Hassan Al-Sayqal who said, 'I said to Abu Abdullah<sup>-asws</sup>, 'What are you<sup>-asws</sup> saying regarding the man praying Salat while he is looking into the Quran in order to read in it. He places the lamp nearby to it?' He<sup>-asws</sup> said: 'There is no problem with that'.

رَوَى فِي الْفَقِيهِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُ سَأَلَ أَبَا جَعْفَرٍ ع عَنِ الرَّجُلِ تُؤْذِيهِ الدَّابَّةُ وَ هُوَ يُصَلِّي قَالَ يُلْقِيهَا عَنْهُ إِنْ شَاءَ أَوْ يَدْفِنُهَا فِي الْحَصَى.

It is reported in 'Al-Faqeeh', by his chain from Muhammad Bin Muslim, 'He asked Abu Ja'far<sup>-asws</sup> about the man an insect bothers him while he is praying Salat. He<sup>-asws</sup> said: 'He should throw it away from him if he so desires or he can bury it in among the pebbles'.

وَ قَدْ رَوَى جُوَيْرُ قَتْلَهَا فِي الصَّحِيحِ عَنِ الْحَلْبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَقْتُلُ الْبَقَّةَ وَ الْبُرْعُوثَ وَ الْقُمَّلَةَ وَ الدُّبَابَ فِي الصَّلَاةِ أَوْ يَنْفُضُ ذَلِكَ صَلَاتَهُ وَ وُضُوئَهُ قَالَ لَا.

And it is reported permission of killing in in the 'Saheeh' (correct Hadeeth), from Al-Halby – 'Abu Abdullah<sup>-asws</sup> was asked about the man killing the bug, and the flea, and the louse, and the fly during the Salat, 'Does that break his Salat and his Wud'u?' He<sup>-asws</sup> said: 'No'.

فَقَدْ رَوَى شَارِحُ السُّنَنِ مِنْ عُلَمَاءِ الْعَامَةِ عَنْ عَبْدِ اللَّهِ قَالَ: كُنْتُ أُسَلِّمُ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ فِي الصَّلَاةِ فَيُرَدُّ عَلَيْنَا فَلَمَّا قَدِمْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا فَلَمْ يَرُدَّ فَقِيلَ لَهُ فَقَالَ إِنَّ فِي الصَّلَاةِ لَشُعْلًا.

A commentary on the Sunnah has been reported from scholars of the general Muslims, from Abdullah having said, 'I had greeted unto Rasool-Allah<sup>-saww</sup> while he<sup>-saww</sup> was in the Salat, and he<sup>-saww</sup> responded to us. When we arrived from the presence of Al-Najashy, we greeted, but

<sup>466</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 16

*he<sup>-asws</sup> did not respond. It was said to him<sup>-asws</sup>. He<sup>-saww</sup> said: 'In the Salat, there is a pre-occupation'.*

رُوي عن صُهَيْبٍ قَالَ: مَرَزْتُ رَسُولَ اللَّهِ ص وَهُوَ يُصَلِّي فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ إِشَارَةً بِإِصْبَعِهِ.

*It is reported from Suheyb who said, 'I passed by Rasool-Allah<sup>-saww</sup> while he<sup>-saww</sup> was praying Salat. I greeted unto him<sup>-saww</sup> and he<sup>-saww</sup> responded by indicating with his<sup>-saww</sup> fingers'.*

17- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ قَالَ: لَا تُسَلِّمُوا عَلَى الْمُصَلِّي لِأَنَّ الْمُصَلِّيَّ لَا يَسْتَطِيعُ أَنْ يَرُدَّ السَّلَامَ لِأَنَّ التَّسْلِيمَ مِنَ الْمُسْلِمِ تَطَوُّعٌ وَالرَّدُّ فَرِيضَةٌ.

(The book) 'Al Khisaal' – from Muhammad Bin Ali Majajlawiya, from his uncle Muhammad Bin Al Qasim, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> having said: 'Do not greet unto the praying one because the praying one is not able to respond to the greeting, because the greeting from the Muslim is voluntary and the responding is an obligation'.<sup>467</sup>

بيان: الظاهر أن النهي عن التسليم محمول على التقية بقريفة التعليل فإنه أيضا محمول عليها كما عرفت و الحكمان مشهوران عندهم و يؤيده أيضا أن الراوي عامي.

**Explanation –** *The apparent is that the prohibition of the greeting is carried upon the Taqiyyah (dissimulation), by presumption of the reasoning, for it is as well carried upon it like what you know, and the two rulings are well known in their view, and it is supported as well that the reporter is a general Muslim (non-Shia).*

18- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيحٍ قَالَ: رَأَيْتُ الرِّضَاعَ إِذَا سَجَدَ يَحْرِكُ ثَلَاثَ أَصَابِعٍ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِيكًا خَفِيفًا كَأَنَّهُ يُعَدُّ التَّسْبِيحَ ثُمَّ يَرْفَعُ رَأْسَهُ.

(The book) 'Al Uyou' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffan, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie who said,

'I saw Al-Reza<sup>-asws</sup>, when he<sup>-asws</sup> performed Sajdah he<sup>-asws</sup> moved three fingers from his<sup>-asws</sup> fingers, one after one, in a subtle movement. It was as if he<sup>-asws</sup> was counting the glorifications, then he<sup>-asws</sup> raised his<sup>-asws</sup> head'.<sup>468</sup>

19- مَعَانِي الْأَخْبَارِ، بِإِسْنَادِهِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ص أَمَرَ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ قَالَ مَعْمَرٌ قُلْتُ لِيَحْيَى وَ مَا مَعْنَى الْأَسْوَدَيْنِ قَالَ الْحَيَّةُ وَالْعُقْرُبُ.

(The book) 'Ma'any Al Akhbar' – by his chain from Abu Hurayra (well-known fabricator),

<sup>467</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 17

<sup>468</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 18

‘The Prophet<sup>-saww</sup> instructed with killing the two blacks during the Salat. Ma’mar said, ‘I said to Yahya, ‘And what is the meaning of the two blacks?’ He said, ‘The snake and the scorpion’’.<sup>469</sup>

20- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّبَالِسِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ خَالِقٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يَكُونُ فِي الْجَمَاعَةِ مَعَ الْقَوْمِ يُصَلِّي الْمَكْتُوبَةَ فَيَعْرِضُ لَهُ رُعَافٌ كَيْفَ يَصْنَعُ

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Khalid Al Tayalisi, from Ismail Bin Abdul Khaliq who said,

‘I asked Abu Abdullah<sup>-asws</sup> about the man happening to be in the congregation with the group, praying the Prescribed (obligatory) Salat, and nose-bleed presents to him, ‘How should he deal with it?’

قَالَ يَخْرُجُ فَإِنْ وَجَدَ مَاءً قَبْلَ أَنْ يَتَكَلَّمَ فَلْيَغْسِلِ الرُّعَافَ ثُمَّ لْيُعِدْ فَلْيَبْنِ عَلَى صَلَاتِهِ.

He<sup>-asws</sup> said: ‘He should go out. If he finds water before he talks, let him wash the nose-bleed, then let him return and let him build upon his Salat’’.<sup>470</sup>

21- الْمَحَاسِينُ، عَنْ إِدْرِيسَ بْنِ الْحَسَنِ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَنْ تَأَمَّلَ خَلْفَ امْرَأَةٍ فَلَا صَلَاةَ لَهُ

(The book) ‘Al Mahasin’ – from Idrees Bin Al-Hassan, from Yusuf Bin Abdul Rahman who said,

‘Abu Abdullah<sup>-asws</sup> said: ‘One who contemplates behind a woman, there is no Salat for him’.

قَالَ يُؤْتَسُ إِذَا كَانَ فِي الصَّلَاةِ.

Yunus (a reporter) said, ‘When he was to be in the Salat’’.<sup>471</sup>

22- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: سُئِلَ عَنْ رَجُلٍ صَلَّى الْفَرِيضَةَ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَةِ الرَّابِعَةِ أَخَذَتْ

(The book) ‘Al Mahasin’ – from his father, from Muhammad Bin Sinan, from Ibn Muskan,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘He<sup>-asws</sup> was asked about a man praying the obligatory Salat. When he raises his head from the second Sajdah of the fourth Cycle, he excretes (wind, urine, faeces etc.)’.

فَقَالَ أَمَّا صَلَاتُهُ فَقَدْ مَضَتْ وَ أَمَّا التَّشَهُدُ فَسُنَّةٌ فِي الصَّلَاةِ فَلْيَتَوَضَّأْ وَ لْيُعِدْ إِلَى مَجْلِسِهِ أَوْ مَكَانٍ نَظِيفٍ فَيَتَشَهَّدُ.

<sup>469</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 19

<sup>470</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 20

<sup>471</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 21

He<sup>-asws</sup> said: 'As for his Salat, it has passed, and as for the Tashahhud, it is a Sunnah in the Salat. So let him perform Wud'u, and let him return to his seat or clean place, and perform Tashahhud'.<sup>472</sup>

بيان: يدل على مذهب الصدوق و مخالف للمشهور كما مر.

**Explanation – It evidence's upon the doctrine of Al-Sadouq, and it is opposite to the well-known like what has passed.**

23- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَمُطِيِّ عَنْ عَبْدِ اللَّهِ دَهْقَانَ عَنْ دُرُسْتِ بْنِ أَبِي أُذَيْنَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَدَعَتْ رَسُولَ اللَّهِ ص عَقْرَبٌ وَ هُوَ يُصَلِّي بِالنَّاسِ فَأَخَذَ النَّعْلَ فَضَرَبَهَا ثُمَّ قَالَ بَعْدَ مَا انْصَرَفَ لَعْنِكَ اللَّهُ فَمَا تَدْعِينَ بَرًّا وَ لَا فَاجِرًا إِلَّا آذَيْتِيهِ

(The book) 'Al Mahasin' – from Muhammad Bin Isa Al Yaqteeny, from Ubeydullah Al Dahqan, from Dorost, from Ibn Uzina,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was stung by a scorpion while he<sup>-saww</sup> was praying Salat with the people. He<sup>-saww</sup> took the slipper and struck it, then said after he<sup>-saww</sup> had finished praying: 'May Allah<sup>-azwj</sup> Curse you! You neither leave a righteous nor an immoral except you hurt him!'

قَالَ ثُمَّ دَعَا بِمِلْحٍ حَرِيشٍ فَذَلَّكَ بِهِ مَوْضِعَ اللَّدْعَةِ ثُمَّ قَالَ لَوْ عَلِمَ النَّاسُ مَا فِي الْمِلْحِ الْحَرِيشِ مَا اخْتَجَوْا مَعَهُ إِلَى تَزْيَاقٍ وَ لَا إِلَى غَيْرِهِ.

He<sup>-asws</sup> said, 'Then he<sup>-saww</sup> called for crushed salt and massaged with it the place of the sting, then said: 'Had the people known what is in the crushed Salt, they would not been needy to an antidote (when) with it, nor to anything else'.<sup>473</sup>

24- فَهُوَ الرِّضَا، قَالَ ع إِنَّ عَطَسْتَ وَ أَنْتَ فِي الصَّلَاةِ أَوْ سَمِعْتَ عَطَسَةً فَاحْمَدِ اللَّهَ عَلَى أَيِّ حَالَةٍ تَكُونُ وَ صَلِّ عَلَى النَّبِيِّ ص.

(The book) 'Fiqh Al-Reza<sup>-asws</sup>' – He<sup>-asws</sup> said: 'If you were to sneeze while you are in the Salat, or you hear a sneeze, then praise Allah<sup>-azwj</sup> upon whichever state you may be and send Salawaat upon the Prophet<sup>-azwj</sup>'.<sup>474</sup>

25- السَّرَائِرُ، نَقْلًا مِنْ جَامِعِ الْبَرْنُطِيِّ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الرَّجُلِ يَمْسُخُ جَبْهَتَهُ مِنَ التُّرَابِ وَ هُوَ فِي صَلَاتِهِ قَبْلَ أَنْ يُسَلِّمَ قَالَ لَا بَأْسَ

(The book) 'Al Saraair' – copying from 'Jamie' of Al Bazanty who said,

'I asked Al-Reza<sup>-asws</sup> about the man wiping his forehead from the soil while he is in his Salat before he performs Salaam. He<sup>-asws</sup> said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يَلْتَفِتُ فِي صَلَاتِهِ هَلْ يَقْطَعُ ذَلِكَ صَلَاتَهُ

<sup>472</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 22

<sup>473</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 23

<sup>474</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 24



He (the narrator) said, 'And I asked him<sup>-asws</sup> about a man turning around during his Salat, 'Does that cut his Salat?'

قَالَ إِذَا كَانَتِ الْفَرِيضَةُ وَ التَّمَتَّ إِلَى خَلْفِهِ فَقَطَعَ صَلَاتَهُ فَيُعِيدُ مَا صَلَّى وَ لَا يَتَعْتَدُ بِهِ وَ إِنْ كَانَتْ نَافِلَةً فَلَا يَقْطَعُ ذَلِكَ صَلَاتَهُ وَ لَكِنْ لَا يَتَعُدُّ.

He<sup>-asws</sup> said: 'When it were the obligatory Salat and he turns around to behind him, he has cut his Salat, so he should repeat whatever he had prayed and not count it (what he has already prayed), and if it were an optional Salat, that does not cut his Salat, but he should not repeat (turning around)'.<sup>475</sup>

26- السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حُبُوبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ حُسَيْنِ بْنِ عُمَانَ عَنِ ابْنِ مُسْكَانَ قَالَ مُحَمَّدُ بْنُ إِدْرِيسَ وَ اسْمُ ابْنِ مُسْكَانَ الْحُسَيْنُ وَ هُوَ ابْنُ أُخِي جَابِرِ الْجُعْفِيِّ عَرِيقِي فِي الْوَلَايَةِ لِأَهْلِ الْبَيْتِ ع عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُسَلِّمُ عَلَى الْقَوْمِ فِي الصَّلَاةِ فَقَالَ إِذَا سَلَّمَ عَلَيْكَ مُسْلِمٌ وَ أَنْتَ فِي الصَّلَاةِ فَسَلِّمْ عَلَيْهِ تَقُولُ السَّلَامُ عَلَيْكَ وَ أَشِيرَ إِلَيْهِ بِإِصْبِعِكَ.

(The book) 'Al Saraair' – Copying from the book of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Husayn Bin Usman, from Ibn Muskan, 'Muhammad Bin Idrees said, 'And the name of Ibn Muskan is Al Husayn, and he is a son of a brother Jabir Al Jufy, immersed in the Wilayah of People<sup>-asws</sup> of the Household', from Muhammad Bin Muslim who said,

'I asked him<sup>-asws</sup> about the man who greets unto the group in the Salat. He<sup>-asws</sup> said: 'When a Muslim greets unto you while you are in the Salat, then greet unto him. You should say, 'The greeting be unto you', and indicate to him with your finger''.<sup>476</sup>

27- كِتَابُ الْمَسَائِلِ، عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي إِصْبَعِهِ أَوْ فِي شَيْءٍ مِنْ يَدِهِ الشَّيْءُ لِيُصْلِحَهُ لَهُ أَنْ يَبْلُغَهُ بِصَاقِهِ وَ يَمْسَحَهُ فِي صَلَاتِهِ قَالَ لَا بَأْسَ-

(The book) 'Kitab Al Masail' –

'From his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he (Ali son of Ja'far<sup>-asws</sup>), said, 'I asked him<sup>-asws</sup> about the man having the thing (handkerchief) in his finger or in something from his hand, in order to correct for him it his saliva wets him and he wipes it during his Salat. He<sup>-asws</sup> said: 'There is no problem'.

قَالَ فَسَأَلْتُهُ عَنِ الْمَرْأَةِ تَكُونُ فِي صَلَاتِهَا قَائِمَةً يَبْكِي ابْنُهَا إِلَى جَنْبِهَا هَلْ يَصْلُحُ لَهَا أَنْ تَتَنَاوَلَهُ وَ تَحْمِلَهُ وَ هِيَ قَائِمَةٌ

He said, 'I asked him<sup>-asws</sup> about the woman being standing in her Salat. Her son cries by her side. Is it correct for her to hold him and carry him while she is standing?'

قَالَ لَا تَحْمِلُ وَ هِيَ قَائِمَةٌ-

He<sup>-asws</sup> said: 'She should not carry while she is standing'.

<sup>475</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 25

<sup>476</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 26

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ وَجَدَ رِيحاً فِي بَطْنِهِ فَوَضَعَ يَدَهُ عَلَى أَنْفِهِ فَخَرَجَ مِنَ الْمَسْجِدِ مُتَعَمِّدًا حَتَّى خَرَجَتِ الرِّيحُ مِنْ بَطْنِهِ ثُمَّ عَادَ إِلَى الْمَسْجِدِ فَصَلَّى وَ لَمْ يَتَوَضَّأْ أُجْرِبِهِ ذَلِكَ

He said, 'And I asked him<sup>-asws</sup> about a man feeling wind in his belly so his places his hand upon his nose. He exits from the Masjid deliberately until the winds comes out from his belly. Then he returns to the Masjid, so he prays Salat and does not perform Wud'u, 'Is that allowed for him?'

قَالَ لَا يُجْرِبُهُ ذَلِكَ حَتَّى يَتَوَضَّأَ وَ لَا يُعْتَدُّ بِشَيْءٍ مِمَّا صَلَّى .

He<sup>-asws</sup> said: 'That is not allowed for him until he performs Wud'u, and he cannot count anything from what he has already prayed'.<sup>477</sup>

بيان: وَ رَوَى الشَّيْخُ وَ الصَّدُوقُ عَنْ زَكَرِيَّا الْأَعْوَرِ قَالَ: رَأَيْتُ أَبَا الْحَسَنِ عِ بِيصَلِّي قَائِمًا وَ إِلَى جَانِبِهِ رَجُلٌ كَبِيرٌ يُرِيدُ أَنْ يَقُومَ وَ مَعَهُ عَصَا لَهُ فَأَرَادَ أَنْ يَتَنَاوَلَهَا فَأَخْطَأَ أَبُو الْحَسَنِ عِ وَ هُوَ قَائِمٌ فِي صَلَاتِهِ فَتَنَاوَلَ الرَّجُلُ الْعَصَا ثُمَّ عَادَ إِلَى صَلَاتِهِ.

**Explanation (Hadeeth only) – And it is reported by the Sheykh, and Al-Sadouq, from Zakariya Al-Awr who said, 'I saw Abu Al-Hassan<sup>-asws</sup> praying Salat standing and to his<sup>-asws</sup> side was an old man intending to stand, and with him was a walking stick of his he intended to hold. Abu Al-Hassan<sup>-asws</sup> moved it while he<sup>-asws</sup> was standing. So the man grabbed the walking stick, then returned to his Salat''.**

28- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عِ قَالَ: سَأَلْتُهُ عَنْ الرَّجُلِ هَلْ يَصَلُّحُ لَهُ أَنْ يُصَلِّيَ وَ فِي كُمِّهِ شَيْءٌ مِنَ الطَّيْرِ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the man, 'Is it correct for him to pray Salat and there is something from the birds in his sleeve?'

قَالَ إِنْ خَافَ عَلَيْهِ دَهَابًا فَلَا بَأْسَ -

He<sup>-asws</sup> said: 'If he fears the escape upon it, there is no problem'.

وَ سَأَلْتُهُ عَنْ الرَّجُلِ هَلْ يَصَلُّحُ لَهُ أَنْ يَسْتَدْجِلَ الدَّوَاءَ وَ يُصَلِّيَ وَ هُوَ مَعَهُ وَ هَلْ يَنْفُضُ الْوُضُوءَ

And I asked him<sup>-asws</sup> about the man, 'Is it correct for him if he inserts the medication and he prays Salat while it is with him, and does the Wud'u break'.

قَالَ لَا تَنْفُضُ الْوُضُوءَ وَ لَا يُصَلِّيَ حَتَّى يَطْرَحَهُ

He<sup>-asws</sup> said: 'Neither does the Wud'u break nor should he pray Salat until he drops it'. (see explanation below)

<sup>477</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 27

وَسَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ فِي فِيهِ الْحُرُزُ وَاللُّؤْلُؤُ

And I asked him<sup>-asws</sup> about the man, 'Is it correct for him if he were to pray Salat and there are beads and pearls in his mouth?'

قَالَ إِنْ كَانَ يَمْنَعُهُ مِنْ قِرَاءَتِهِ فَلَا وَ إِنْ كَانَ لَا يَمْنَعُهُ فَلَا بَأْسَ-

He<sup>-asws</sup> said: 'If it prevents him from his recitation, then no, but if it does not prevent him, there is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُخْطِئُ فِي التَّشَهُدِ وَالْفُنُوتِ هَلْ يَصْلُحُ لَهُ أَنْ يُرَدِّدَهُ حَتَّى يَتَذَكَّرَ أَوْ يُنْصِتَ سَاعَةً وَ يَتَذَكَّرَ

He said, 'And I asked him<sup>-asws</sup> about the man erring in the Tashahhud and the Qunout, 'Is it correct for him if he hesitates until he remembers, or he is silent for a while and he remembers?'

قَالَ لَا بَأْسَ أَنْ يُرَدِّدَ وَ يُنْصِتَ سَاعَةً حَتَّى يَتَذَكَّرَ وَ لَيْسَ فِي الْفُنُوتِ سَهْوٌ وَ لَا التَّشَهُدِ-

He<sup>-asws</sup> said: 'There is no problem if he hesitates and is silent for a while until he remembers, and there is neither omission in the Qunout nor the Tashahhud'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُخْطِئُ فِي قِرَاءَتِهِ هَلْ يَصْلُحُ لَهُ أَنْ يُنْصِتَ سَاعَةً وَ يَتَذَكَّرَ

He said, 'And I asked him<sup>-asws</sup> about the man erring in his recitation, 'Is it correct for him if he is silent for a while and recalls?'

قَالَ لَا بَأْسَ.

He<sup>-asws</sup> said: 'There is no problem'<sup>478</sup>.

بيان: الظاهر أن المنع عن الصلاة مع الدواء لاحتمال فجأة الحدث أو لممنعه حضور القلب لا لكونه حاملا للنجاسة كما توهم فإن النجاسة في الباطن لا يخل بصحة الصلاة

**Explanation –** *The apparent is that the forbiddance from the Salat with the medication is for the possibility of a sudden event, or its preventing attentiveness of the heart, not for it being carried for the uncleanness like what you might imagine, for the uncleanness in the interior does not interfere with correctness of the Salat.*

29- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ لَا تَقْرَبُوا الصَّلَاةَ وَ أَنْتُمْ سُكَارَى قَالَ هَذَا قَبْلَ أَنْ يُحْرَمَ الْخَمْرُ.

Al Ayyashi – from Muhammad Bin Al Fuzeyl,

'From Abu Al-Hassan<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup>: **O you who believe! Do not approach the Salat while you are Intoxicated [4:43]**. He<sup>-asws</sup> said: 'This (was Revealed) before the prohibition of wine'.<sup>479</sup>

30- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الشَّيْخِ عَنِ ابْنِ أَبِي مُهَيْبٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَلَّمَ عَمَّارٌ عَلَى رَسُولِ اللَّهِ ص فِي الصَّلَاةِ فَرَدَّ عَلَيْهِ

(The book) 'Arbaeen' of the Shaheed – by his chain, from the Sheykh, from Ibn Abu Humeyd, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Ammar<sup>-ra</sup> greeted unto Rasool-Allah<sup>-saww</sup> while he<sup>-saww</sup> was in the Salat, and he<sup>-saww</sup> responded to him<sup>-ra</sup>'.

ثُمَّ قَالَ أَبُو جَعْفَرٍ ع إِنَّ السَّلَامَ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ.

Then Abu Ja'far<sup>-asws</sup> said: 'The 'Salaam' is a Name from the Names of Allah<sup>-azwj</sup> Mighty and Majestic'.<sup>480</sup>

31- الدِّكْرِيُّ، قَالَ زَوْيَ الْبَرْزَنْطِيُّ عَنِ الْبَاقِرِ ع قَالَ: إِذَا دَخَلْتَ الْمَسْجِدَ وَ النَّاسُ يُصَلُّونَ فَسَلِّمْ عَلَيْهِمْ وَ إِذَا سَلَّمَ عَلَيْكَ فَارْزُدْ فَإِنِّي أَفَعَلُهُ فَإِنَّ عَمَّارَ بْنَ يَاسِرٍ مَرَّ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ يُصَلِّي فَقَالَ السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَرَدَّ عَلَيْهِ السَّلَامَ.

(The book) 'Al Zikra' – He said, 'It is reported by Al Bazanty,

'From Al-Baqir<sup>-asws</sup> having said: 'When you enter the Masjid and the people are praying Salat, greet unto them, and when they greet unto you, then respond, for I<sup>-asws</sup> do so. Ammar Bin Yasser<sup>-ra</sup> passed by Rasool-Allah<sup>-saww</sup> while he<sup>-saww</sup> was praying Salat. He<sup>-ra</sup> said, 'The greeting be unto you<sup>-saww</sup>, O Rasool-Allah<sup>-saww</sup>, and Mercy of Allah<sup>-azwj</sup> and His<sup>-azwj</sup> Blessings!' He<sup>-saww</sup> responded the greeting unto him<sup>-ra</sup>'.<sup>481</sup>

32- كِتَابُ مُتَّقَى بْنِ الْوَلِيدِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَقَالَ لَهُ نَاجِيَةُ أَبُو حَبِيبٍ الطَّحَّانُ أَصْلَحَكَ اللَّهُ إِنِّي أَكُونُ أُصَلِّي بِاللَّيْلِ النَّافِلَةَ فَاسْتَمِعُ مِنَ الرُّعَاةِ مَا أَعْلَمُ أَنَّ الْعُلَامَ قَدْ نَامَ عَنْهَا فَأَضْرِبُ الْحَائِطَ لِأَوْقَظَهُ

The book of Musanna Bin Al Waleed who said,

'I was seated in the presence of Abu Abdullah<sup>-asws</sup>. Najiya Abu Habeeb Al-Tahhan said to him<sup>-asws</sup>, 'May Allah<sup>-azwj</sup> Keep you<sup>-asws</sup> well! I tend to pray optional Salats at night and I hear growling what I don't know whether the slave has slept from it. So I strike the wall to awaken him'.

قَالَ نَعَمْ وَ مَا بَأْسُ بِدَلِكِ أَنْتَ رَجُلٌ فِي طَاعَةِ رَبِّكَ تَطْلُبُ رِزْقَكَ

<sup>479</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 29

<sup>480</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 30

<sup>481</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 31

He<sup>-asws</sup> said: ‘Yes, and what is the problem with that? You are a man in obedience of your Lord<sup>-azwj</sup> seeking your sustenance.

إِنَّ الْفَضْلَ بْنَ عَبَّاسٍ صَلَّى بِقَوْمٍ وَ سَمِعَ رَجُلًا خَلْفَهُ يُفَرِّقُ إِصْبَعَهُ فَلَمْ يَزَلْ يَغِيظُ حَتَّى انْفَتَلَ فَلَمَّا انْفَتَلَ قَالَ أَيُّكُمْ عَيْتٌ بِإِصْبَعِهِ قَالَ صَاحِبُهَا أَنَا

Al-Fazl Bin Abbas was praying Salat with a group and he heard a man behind him clicking his fingers. He did not ceased to be enraged until he finished. When he finished praying, he said, ‘Which one of you was playing with his fingers?’ It’s perpetrator said, ‘I was!’

فَقَالَ قَالَ لَهُ سُبْحَانَ اللَّهِ أَلَا كَفَفْتُمْ عَنْ إِصْبَعِكُمْ فَإِنَّ صَاحِبَ الصَّلَاةِ إِذَا كَانَ قَائِمًا فِيهَا كَانَ كَمُودِعٍ لَهَا لَا تَعُدُّ إِلَى مِثْلِهَا أَبَدًا صَلِّ صَلَاةَ مُودِعٍ لَا تَرْجِعُ إِلَى مِثْلِهَا أَبَدًا أَ تَدْرِي مَنْ تُنَاجِي لَا تَعُدُّ إِلَى مِثْلِ ذَلِكَ.

He<sup>-asws</sup> said: ‘He said to him, ‘Glory be to Allah<sup>-azwj</sup>! Can’t you restrain from your fingers? A prayer of the Salat, when he was standing in it, would be like bidding farewell to it. Do not repeat to the likes of it, ever! Pray the farewell Salat, not (expecting) to return to it, ever! Do you know Who you are whispering to? Do not repeat to the likes of that!’<sup>482</sup>

33- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ قَالَ: مَنْ تَكَلَّمَ فِي صَلَاتِهِ أَعَادَ.

(The book) ‘Da’aim Al Islam’ –

‘From Ali<sup>-asws</sup>, may the Salawaat of Allah<sup>-azwj</sup> be upon him<sup>-asws</sup>, said: ‘One who talks during his Salat should repeat’<sup>483</sup>

وَ عَنْهُ ع قَالَ: كُنْتُ إِذَا جِئْتُ النَّبِيَّ ص اسْتَأْذَنْتُ فَإِنْ كَانَ يُصَلِّي سَبَّحَ فَعَلِمْتُ فَدَخَلْتُ وَإِنْ لَمْ يَكُنْ يُصَلِّي أَدْنَى لِي فَدَخَلْتُ.

And from him<sup>-asws</sup> (Abul Hassan Ali<sup>-asws</sup>) having said: ‘It was so, whenever I<sup>-asws</sup> came to the Prophet<sup>-saww</sup>, I<sup>-asws</sup> would seek permission. If he<sup>-saww</sup> was praying Salat, he<sup>-saww</sup> would glorify, so I<sup>-asws</sup> would know, and I<sup>-asws</sup> would enter; and if he<sup>-saww</sup> was not praying Salat, he<sup>-saww</sup> would permit for me<sup>-asws</sup>, and I<sup>-asws</sup> would enter’<sup>484</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُرِيدُ الْحَاجَةَ وَ هُوَ فِي الصَّلَاةِ قَالَ يُسَبِّحُ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> was asked about the man intending the need while he was in the Salat. He<sup>-asws</sup> said: ‘He should glorify (Allah<sup>-azwj</sup>)’<sup>485</sup>

وَ عَنْهُ ع قَالَ: الصَّحْحُ فِي الصَّلَاةِ يَفْطَعُ الصَّلَاةَ فَأَمَّا التَّبَسُّمُ فَلَا يَفْطَعُهَا.

And from him<sup>-asws</sup> having said: ‘The laughter during the Salat cuts the Salat. As for the smile, it does not cut it’<sup>486</sup>

<sup>482</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 32

<sup>483</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 1

<sup>484</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 2

<sup>485</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 3

<sup>486</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 4

وَعَنْهُ ع قَالَ فِي الرَّجُلِ يُرِيدُ الْحَاجَةَ وَ هُوَ فِي الصَّلَاةِ يُسَبِّحُ أَوْ يُشِيرُ أَوْ يُومِئُ بِرَأْسِهِ وَ لَا يَلْتَفِتُ وَ إِذَا أَرَادَتِ الْمَرْأَةُ الْحَاجَةَ وَ هِيَ فِي الصَّلَاةِ صَفَّقَتْ يَدَيْهَا.

And from him<sup>-asws</sup>, having said regarding the man wanting the need while he is in the Salat, he should glorify (Allah<sup>-azwj</sup>), or indicate, or gesture with his head and not turn around; and when the woman wants the need while she is in the Salat, she can clap with her hands".<sup>487</sup>

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ النَّفْخِ فِي الصَّلَاةِ.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the blowing during the Salat".<sup>488</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ نَهَى أَنْ يَنْفُخَ الرَّجُلُ فِي مَوْضِعِ سُجُودِهِ فِي الصَّلَاةِ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> prohibited the man from blowing in place of his Sajdah during the Salat".<sup>489</sup>

وَ عَنْ عَلِيِّ ع قَالَ: إِذَا تَنَحَّمَ أَحَدُكُمْ فَلْيُحْفِرْ لَهَا وَ يَدْفِنُهَا تَحْتِ رِجْلَيْهِ بَعْنِي إِذَا وَقَفَ عَلَى الْحَصَى أَوْ عَلَى الرَّثْلِ أَوْ مَا أَشْبَهَ ذَلِكَ.

And from Ali<sup>-asws</sup> having said: 'Whenever one of you coughs up expectorant, let him dig for it and bury it beneath his legs, meaning when he is standing upon the pebbles, or upon the sand, or what resembles that".<sup>490</sup>

وَ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ نَهَى عَنِ النَّحَامَةِ فِي الْقِبْلَةِ وَ أَنَّهُ ص نَظَرَ إِلَى نُحَامَةٍ فِي قِبْلَةِ الْمَسْجِدِ فَلَعَنَ صَاحِبَهَا وَ كَانَ غَائِبًا فَبَلَغَ ذَلِكَ امْرَأَتَهُ فَأَتَتْ فَحَكَّتِ النَّحَامَةَ وَ جَعَلَتْ مَكَانَهَا خُلُوقًا فَأَتَتْ رَسُولَ اللَّهِ ص عَلَيْهِمَا خَيْرًا لِمَا حَفِظَتْ مِنْ أَمْرِ زَوْجِهَا.

And from Rasool-Allah<sup>-saww</sup>, he<sup>-saww</sup> prohibited from the coughing out expectorant in the Qiblah, and he<sup>-saww</sup> looked at some expectorant in the Qiblah of the Masjid, so he<sup>-saww</sup> cursed its owner, and he was absent. That reached his wife, so she came and scraped off the expectorant and made perfume in its place. Rasool-Allah<sup>-saww</sup> praised upon her goodly for what he has protected from the matters of her husband".<sup>491</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي الرَّجُلِ تُؤْذِيهِ الدَّابَّةُ وَ هُوَ يُصَلِّي قَالَ يُلْقِيهَا عَنْهُ وَ يَدْفِنُهَا فِي الْحَصَى -

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> regarding the man being bothered by the insect while he is praying Salat. He<sup>-asws</sup> said: 'He should throw it away from him and bury it in the pebbles'.

وَ سُنِلَ عَنِ الرَّجُلِ يَرَى الْعُقْرَبَ أَوْ الْحَيَّةَ وَ هُوَ فِي الصَّلَاةِ قَالَ يَقْتُلُهَا.

<sup>487</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 5

<sup>488</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 6

<sup>489</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 7

<sup>490</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 8

<sup>491</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 9

And he<sup>-asws</sup> was asked about the man seeking the scorpion, or the snake while he is in the Salat. He<sup>-asws</sup> said: ‘He should kill it’.<sup>492</sup>

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: تَهَانِي رَسُولُ اللَّهِ ص عَنْ أَرْبَعٍ عَنْ تَقْلِيْبِ الْحَصَى فِي الصَّلَاةِ وَ أَنَّ أُصَلِّيَ وَ أَنَا عَاقِصٌ رَأْسِي مِنْ خَلْفِي وَ أَنَا أُخْتَجِمُ وَ أَنَا صَائِمٌ وَ أَنَا أَحْصُ يَوْمَ الْجُمُعَةِ بِالصَّوْمِ.

And from Ali<sup>-asws</sup> having said: ‘Rasool-Allah<sup>-saww</sup> forbade me<sup>-asws</sup> from four – from overturning the pebbles during the Salat, and from my<sup>-asws</sup> praying Salat and I<sup>-asws</sup> have plaited my<sup>-asws</sup> head (hair) from behind me<sup>-asws</sup>, and from getting cupping done while I<sup>-asws</sup> am fasting, and from particularising the day of fasting with the fasting’.<sup>493</sup>

6- وَ بِرَوَايَةِ مُصَادِفٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ صَلَّى صَلَاةً فَرِيضَةً وَ هُوَ مَعْفُوضُ الشَّعْرِ قَالَ يُعِيدُ صَلَاتَهُ.

And by a report of Musadif,

‘From Abu Abdullah<sup>-asws</sup> regarding a man praying an obligatory Salat and he is plaited of the hair. He<sup>-asws</sup> said: ‘He should repeat his Salat’.<sup>494</sup>

34- الدَّعَائِمُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ بَعْدُ الْآيِ فِي الصَّلَاةِ قَالَ ذَلِكَ أَحْصَى لِلْقُرْآنِ.

(The book) ‘Al Da’aim’ –

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, he<sup>-asws</sup> was asked about the man counting Verses during the Salat. He<sup>-asws</sup> said: ‘That is a counting of the Quran’.<sup>495</sup>

وَعَنْ عَلِيٍّ ع قَالَ: إِذَا عَطَسَ أَحَدُكُمْ فِي الصَّلَاةِ فَلْيَعْطَسْ كَعَطَسِ الْهَرِّ رُوَيْدًا.

And from Ali<sup>-asws</sup> having said: ‘Whenever one of you sneezes in the Salat, let him sneeze like the slow sneezing of the kitten’.<sup>496</sup>

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ عَطَسَ فِي الصَّلَاةِ فَلْيَحْمَدِ اللَّهَ وَ لْيُصَلِّ عَلَى النَّبِيِّ سِرًّا فِي نَفْسِهِ.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘One who sneezes in the Salat, let him praise Allah<sup>-azwj</sup> and let him send Salawaat upon the Prophet<sup>-saww</sup> secretly within himself’.<sup>497</sup>

وَ عَنْهُ ع أَنَّهُ رَخَّصَ فِي مَسْحِ الْجَنَّةِ مِنَ التُّرَابِ فِي الصَّلَاةِ وَ نَحَى أَنْ يُعَضَّصَ الْمُصَلِّيَ عَيْنَيْهِ وَ هُوَ فِي الصَّلَاةِ وَ أَنْ يَتَوَزَّكَ فِي الصَّلَاةِ وَ هُوَ أَنْ يَجْعَلَ الْمُصَلِّيَ يَدَيْهِ عَلَى وَرْكَيْهِ.

<sup>492</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 10

<sup>493</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 11

<sup>494</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 33 / 12

<sup>495</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 34 a

<sup>496</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 34 b

<sup>497</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 34 c

And from him<sup>-asws</sup>, he<sup>-asws</sup> allowed wiping the forehead from the soil during the Salat, and he<sup>-asws</sup> forbade from the praying one closing his eyes while he is in the Salat, and from him ‘Yatawarraq’ during the Salat, and it is the praying one making his hands upon his thighs”.<sup>498</sup>

وَعَنْهُ ع أَنَّهُ سُئِلَ عَنْ سَكَرَانَ صَلَّى وَ هُوَ سَكَرَانٌ قَالَ يُعِيدُ الصَّلَاةَ.

And from him<sup>-asws</sup>, he<sup>-asws</sup> was asked about the intoxicating one praying Salat while he is intoxicated. He<sup>-asws</sup> said: ‘He should repeat the Salat’”.<sup>499</sup>

35- مَشْكَاةُ الْأَنْوَارِ، عَنِ الْبَاقِرِ ع قَالَ: لَا تُسَلِّمُوا عَلَى الْيَهُودِ وَ النَّصَارَى وَ لَا عَلَى الْمَجُوسِ وَ لَا عَلَى عَبَدَةِ الْأَوْثَانِ وَ لَا عَلَى مَوَائِدِ شَرَابِ الْخَمْرِ وَ لَا عَلَى صَاحِبِ الشِّطْرَنْجِ وَ التَّرْدِ وَ لَا عَلَى الْمُخَنَّثِ وَ لَا عَلَى الشَّاعِرِ الَّذِي يَفْذِفُ الْمُخَصَّنَاتِ وَ لَا عَلَى الْمُصَلِّي وَ ذَلِكَ أَنَّ الْمُصَلِّيَّ لَا يَسْتَطِيعُ أَنْ يَرُدَّ السَّلَامَ لِأَنَّ التَّسْلِيمَ مِنَ الْمُسْلِمِ تَطَوُّعٌ وَ الرَّدُّ عَلَيْهِ فَرِيضَةٌ وَ لَا عَلَى آكِلِ الرِّبَا وَ لَا عَلَى رَجُلٍ جَالِسٍ عَلَى غَائِطٍ وَ لَا عَلَى الَّذِي فِي الْحَتَمِ وَ لَا عَلَى الْفَاسِقِ الْمُغْلَبِ بِفِسْقِهِ.

(The book) ‘Mishkat Al Anwaar’ –

‘From Al-Baqir<sup>-asws</sup> having said: ‘Neither greet unto the Jews and the Christians, nor upon the Magians, nor upon the idol worshippers, nor upon the one habitual of wine, nor upon companion (player) of the chess and the dice, nor upon the effeminate, nor upon the poet who slanders the married women, nor upon the praying one, and that is because the praying one is not able in responding to the greeting, because the greeting from the Muslim is voluntary while the response to is in an obligation, nor upon a consumer of interest, nor upon a man sitting upon defecation, nor upon the one in the bathhouse, nor upon the mischief maker being open with his mischief’”.<sup>500</sup>

36- مَجْمَعُ الدَّعَوَاتِ، عَنِ إِسْحَاقَ بْنِ مُحَمَّدِ بْنِ مَرْوَانَ الْكُوفِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنِ خَالِدِ بْنِ سَعِيدٍ عَنِ عَامِرِ الشَّعْبِيِّ عَنِ عَلِيِّ بْنِ حَاتِمٍ قَالَ: دَخَلْتُ عَلَى أَمِيرِ الْمُؤْمِنِينَ ع فَوَجَدْتُهُ قَائِمًا يُصَلِّي مُتَغَيِّرًا لَوْنُهُ فَلَمَّ أَرَّ مُصَلِّيًّا بَعْدَ رَسُولِ اللَّهِ ص أَمَّ رُكُوعًا وَ لَا سُجُودًا مِنْهُ

(The book) ‘Majma’a Al Dawaat’ – from Is’haq Bin Muhammad Bin Marwan Al Kufy, from his father, from Al-Hassan Bin Mahboub, from Khalid Bin Saeed, from Aamir Al Shaby, from Aday Bin Hatim who said,

‘I entered to see Amir Al-Momineen<sup>-asws</sup>. I found him<sup>-asws</sup> standing, praying Salat, changed of his<sup>-asws</sup> complexion. I had not seen any praying one, after Rasool-Allah<sup>-sawww</sup>, more complete of Ruk’u nor Sajdah, than him<sup>-asws</sup>.

فَسَعَيْتُ نَحْوَهُ فَلَمَّا سَمِعَ بِحَسْبِي أَشَارَ إِلَيَّ بِيَدِهِ فَوَقَفْتُ حَتَّى صَلَّى رَكَعَتَيْنِ أَوْجَزَهُمَا وَ أَكْمَلَهُمَا ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَةً أَطَالَهَا الْخَبْرَ.

I strived towards him<sup>-asws</sup>. When he<sup>-asws</sup> heard my sound, he<sup>-asws</sup> indicated towards me with his<sup>-asws</sup> hand. I paused until he<sup>-asws</sup> had prayed two Cycles, shortening them and perfecting them. Then he<sup>-asws</sup> performed Salaam, then he performed a Sajdah, prolonging it’ – the Hadeeth”.<sup>501</sup>

<sup>498</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 34 d

<sup>499</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 34 e

<sup>500</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 35

<sup>501</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 36



37- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا سَأَلْنَا أَبِي [أَبَا] جَعْفَرَ عَنِ الرَّجُلِ يَدْخُلُ الْمَسْجِدَ فَيُسَلِّمُ وَ النَّاسُ فِي الصَّلَاةِ قَالَ يُرَدُّونَ السَّلَامَ عَلَيْهِ

The book of Aasim Bin Humeyd, from Abu Baseer and Muhammad Bin Muslim, both said,

‘We asked Abu Ja’far<sup>-asws</sup> about the man entering the Masjid, so he greets while the people are in the Salat. He<sup>-asws</sup> said: ‘They should respond the greeting unto him’.

قَالَ ثُمَّ قَالَ إِنَّ عَمَّارَ بْنَ يَاسِرٍ دَخَلَ عَلَى رَسُولِ اللَّهِ ص وَ هُوَ فِي الصَّلَاةِ فَسَلَّمَ فَرَدَّ رَسُولُ اللَّهِ ص عَلَيْهِ.

He (the narrator) said, ‘Then he<sup>-asws</sup> said: ‘Ammar Bin Yasser<sup>-ra</sup> had entered to see Rasool-Allah<sup>-saww</sup> while he<sup>-saww</sup> was in the Salat. He<sup>-ra</sup> greeted, and Rasool-Allah<sup>-saww</sup> responded to him<sup>-ra</sup>’.<sup>502</sup>

[تكملة](#)

## Supplement (Ahadeeth only)

رَوَايَةٌ سَعِيدِ الْأَعْرَجِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أَيْبُتُ وَ أُرِيدُ الصَّوْمَ فَأَكُونُ فِي الْوَتْرِ فَأَعْطِشُ فَأَكْرَهُ أَنْ أَفْطَعَ الدُّعَاءَ وَ أَشْرَبُ وَ أَكْرَهُ أَنْ أُصْبِحَ وَ أَنَا عَطْشَانٌ وَ أَمَامِي قُلَّةٌ بَيْنِي وَ بَيْنَهَا خَطَوَتَيْنِ [خَطَوَاتَانِ] أَوْ ثَلَاثَةً

*A report by Saeed Al-A'raj who said, 'I said to Abu Abdullah<sup>-asws</sup>! I spend a night and I intend to fast, and I am in Al-Witr Salat. I feel thirsty, but I dislike cutting the supplication and drink, and I dislike getting to the morning while I am thirsty, and in front of my there is little distance between me and it, two steps or three’.*

قَالَ ع تَسَعَى إِلَيْهَا وَ تَشْرَبُ مِنْهَا حَاجَتَكَ وَ تَعُودُ إِلَى الدُّعَاءِ.

He<sup>-asws</sup> said: ‘Strive to it and drink your need from it, and return to the supplication’.

وَرَدَ فِي الْحَبْرِ حَيْثُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْبُكَاءِ فِي الصَّلَاةِ أَوْ يَنْقُضُ الصَّلَاةَ

*And it reported in the Hadeeth whereby he said, 'I asked Abu Abdullah<sup>-asws</sup> about the crying in the Salat, 'Does it cut the Salat?'*

قَالَ إِنَّ بَكَى لِذِكْرِ جَنَّةٍ أَوْ نَارٍ فَذَلِكَ هُوَ أَفْضَلُ الْأَعْمَالِ فِي الصَّلَاةِ وَ إِنْ كَانَ لِذِكْرِ مَيِّتٍ لَهُ فَصَلَاتُهُ فَاسِدَةٌ.

He<sup>-asws</sup> said: ‘If he cried at remembering Paradise or Fire, so that would be the best deed in the Salat, but if it was at remembering a deceased of his, then his Salat is spoil’.<sup>503</sup>

<sup>502</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 37

<sup>503</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 39 H 37

باب 40 من لا تقبل صلاته و بيان بعض ما نهي عنه في الصلاة

## CHAPTER 40 – ONE WHOSE SALAT IS NOT ACCEPTED, AND EXPLANATION OF SOME OF WHAT IS PROHIBITED DURING THE SALAT

1- الْعَلَلُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ خَالِدٍ قَالَ: قُلْتُ لِلرِّضَا عِ إِذَا رُوِينَا عَنِ النَّبِيِّ ص أَنَّ مَنْ شَرِبَ الْحَمْرَ لَمْ يُحْتَسَبْ صَلَاتُهُ أَرْبَعِينَ صَبَاحاً

(The book) 'Al Ilal' – from Al Husayn Bin Ahmad, from his father, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Khalid who said,

'I said to Al-Reza<sup>-asws</sup>, 'We are reporting from the Prophet<sup>-saww</sup> that the one who drinks the wine, his Salat will not be counted for forty mornings'.

فَقَالَ صَدَقُوا

He<sup>-asws</sup> said, 'They are speaking the truth'.

فَقُلْتُ وَ كَيْفَ لَا يُحْتَسَبُ صَلَاتُهُ أَرْبَعِينَ صَبَاحاً لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ

I said, 'And how come his Salat is not counted for forty morning, neither less than that nor more?'

قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَدَّرَ خَلْقَ الْإِنْسَانِ فَصَبَّرَ التُّطْفَةَ أَرْبَعِينَ يَوْماً ثُمَّ نَقَلَهَا فَصَبَّرَهَا عَاقَةً أَرْبَعِينَ يَوْماً ثُمَّ نَقَلَهَا فَصَبَّرَهَا مُضْغَةً أَرْبَعِينَ يَوْماً وَ هَذَا إِذَا شَرِبَ الْحَمْرَ بَقِيَ فِي مُشَاشِهِ عَلَى قَدْرِ مَا خُلِقَ مِنْهُ وَ كَذَلِكَ يَجْتَمِعُ غِذَاؤُهُ وَ أَكَلُهُ وَ شَرِبُهُ تَبْقَى فِي مُشَاشِهِ أَرْبَعِينَ يَوْماً.

He<sup>-asws</sup> said: 'Because Allah<sup>-azwj</sup> Blessed and Exalted Determined creation of the human being, so he became a seed for forty days, then He<sup>-azwj</sup> Transformed him, so it became a clot for forty days, then He<sup>-azwj</sup> Transformed it, so it became a lump for forty days, and this one when he drinks the wine, it remains in his inside upon a measure what has been created from it, and like that his feed is collected, and his eating and his drinking remain in his inside for forty days'.<sup>504</sup>

بيان: وَ قَوْلُهُ ص إِنَّ مِنَ الصَّلَاةِ مَا يُقْبَلُ نَصْفُهَا وَ ثُلُثُهَا وَ رُبُعُهَا وَ إِنَّ مِنْهَا لَمَا تُلْفُ كَمَا يُلْفُ الثَّوْبُ الْخَلْقُ فَيَضْرِبُ بِهَا وَجْهَ صَاحِبِهَا.

**Explanation** – And his<sup>-saww</sup> words: 'From the Salat, what is Accepted is its half, and it third, and its quarter, and from it is what is folded like what the cloth is old cloth is folded, and his face of its owner is struck with it'.

2- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ: حَضَرْتُ أَبَا عَبْدِ اللَّهِ ع وَ رَجُلٌ يَسْأَلُهُ عَنْ شَارِبِ الْحَمْرِ أَ تُقْبَلُ لَهُ صَلَاةٌ

The book of Zayd Al Narsy, from Ali Bin Zayd having said,

'I was present with Abu Abdullah<sup>-asws</sup>, and a man asked him<sup>-asws</sup> about the drinker of wine, 'Is Salat Accepted for him'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع لَا تُقْبَلُ صَلَاةُ شَارِبِ الْمُسْكِرِ أَرْبَعِينَ يَوْمًا إِلَّا أَنْ يَتُوبَ

Abu Abdullah<sup>-asws</sup> said: 'Salat of a wine drinker is not Accepted for forty days except if he repents'.

قَالَ لَهُ الرَّجُلُ فَإِنْ مَاتَ مِنْ يَوْمِهِ وَ سَاعَتِهِ

The man said to him<sup>-asws</sup>, 'Supposing he dies from his day, and his time?'

قَالَ تُقْبَلُ تَوْبَتُهُ وَ صَلَاتُهُ إِذَا تَابَ وَ هُوَ يَعْقِلُهُ فَأَمَّا أَنْ يَكُونَ فِي سُكْرِهِ فَمَا يُغْبَأُ بِتَوْبَتِهِ.

He<sup>-asws</sup> said: 'His repentance and his Salat is Accepted when he repents and he understands it. As for him being in his intoxication, He<sup>-azwj</sup> does not Care of his repentance"<sup>.505</sup>

3- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ النَّهْدِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ لَهُمْ صَلَاةً جَبَّارَ كَفَّارًا وَ جُنُبًا نَامَ عَلَى غَيْرِ طَهَارَةٍ وَ مُتَضَمِّحًا بِخُلُوقٍ.

The book of Ja'far Bin Muhammad Bin Shureyh, from Abdullah Bin Talha Al Nahdy who said,

'I heard Abu Abdullah<sup>-asws</sup> saying: 'Three, Allah<sup>-azwj</sup> does not Accept Salat for them – a tyrant, a Kafir, and one with sexual impurity sleeping upon non-cleanliness and heavily perfumed (instead)"<sup>.506</sup>

4- الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيِّهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنِ ابْنِ بَقَّاحٍ عَنْ زَكَرِيَّا بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَرْبَعَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةُ الْإِمَامِ الْجَائِرِ وَ الرَّجُلِ يَتُّمُّ الْقَوْمَ وَ هُمْ لَهُ كَارِهُونَ وَ الْعَبْدُ الْأَيْقِيُّ مِنْ مَوْلَاهُ مِنْ غَيْرِ ضَرُورَةٍ وَ الْمَرْأَةُ تَخْرُجُ مِنْ بَيْتِ زَوْجِهَا بِغَيْرِ إِذْنِهِ.

(The book) 'Al Khisaal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Ali Al Kufy, from Ibn Baqqah, from Zakariya Bin Muhammad, from Abdul Malik Bin Umeyr,

'From Abu Abdullah<sup>-asws</sup> having said: 'Four, Salat of theirs is not Accepted – the tyrannical leader, and the man leading the group (in Salat) and they are disliking him, and the slave absconding from his master from without necessity, and the woman going out from house of her husband without his permission"<sup>.507</sup>

<sup>505</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 2

<sup>506</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 3

<sup>507</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 4 a

وَمِنْهُ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ وَ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص ثَمَانِيَّةٌ لَا يَقْبَلُ اللَّهُ لَهُمْ صَلَاةَ الْعَبْدِ الْأَبْقَى حَتَّى يَرْجِعَ إِلَى مَوْلَاهُ وَ النَّائِبُ عَنْ زَوْجِهَا وَ هُوَ عَلَيْهَا سَاخِطٌ وَ مَانِعُ الزَّكَاةِ وَ تَارِكُ الوُضُوءِ وَ الْجَارِيَةُ الْمُدْرِكَةُ تُصَلِّي بِغَيْرِ جِمَارٍ وَ إِمَامٌ قَوْمٍ يُصَلِّي بِهِنَّ وَ هُمْ لَهُ كَارِهُونَ وَ الرَّزِيئُ

And from him, from his father, from Ahmad Bin Idrees, and Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Ahmad Bin Abu Abdullah Al Barqy raising it to,

Abu Abdullah<sup>-asws</sup> said: 'Rasool-Allah<sup>-saww</sup> said: 'Eight, Allah<sup>-azwj</sup> does not Accept Salat of theirs – the absconding slat until he returns to his master, and the wife discordant from her wife and he is angry upon her, and the preventer of Zakat, and neglecter of the Wud'u, and the adult girl praying without a scarf, and a prayer leader of a group praying with them while they are disliking to him, and 'Al-Zaneen'.

قَالَ يَا رَسُولَ اللَّهِ وَ مَا الرَّزِيئُ

He said, 'O Rasool-Allah<sup>-saww</sup>! And what is 'Al Zaneen'?'

قَالَ الَّذِي يُدَافِعُ الْعَائِطَ وَ الْبَوْلَ وَ السَّكْرَانَ فَهَؤُلَاءِ الثَّمَانِيَّةُ لَا تُقْبَلُ مِنْهُمْ صَلَاةٌ.

He<sup>-saww</sup> said: 'The one who defends against the faeces and the urine, and the intoxicate. These are the eight, no Salat of theirs is Accepted"<sup>.508</sup>

5- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَنْ شَرِبَ الْخَمْرَ لَمْ يَقْبَلْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا فَإِنْ تَرَكَ الصَّلَاةَ فِي هَذِهِ الْأَيَّامِ ضَوْعِفَتْ عَلَيْهِ الْعَذَابُ لِتَرْكِ الصَّلَاةِ.

(The book) 'Al Khisaaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muawiya Bin Hukeym, from Ibn Umeyr, from Aban Bin Usman, from Al Fuzeyl Bin Yassar who said,

'I heard Abu Ja'far<sup>-asws</sup> saying: 'One who drinks the wine, his Salat is not Accepted for forty days. If he neglect the Salat during these days, the Punishment is doubled upon him for having neglected the Salat"<sup>.509</sup>

وَ خَبَّرَ آخَرَ أَنَّ شَارِبَ الْخَمْرِ تَوَقَّفَ صَلَاتُهُ بَيْنَ السَّمَاءِ وَ الْأَرْضِ فَإِذَا تَابَ رُدَّتْ عَلَيْهِ.

And another Hadeeth: 'The wine drinker, his Salat is paused between the sky and the earth. When he repents it is returned to him (as Accepted)"<sup>.510</sup>

6- مَجَالِسُ ابْنِ السَّبَّاحِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ مُحَمَّدِ بْنِ عُمَرَ الْجَعْفَارِيِّ عَنِ ابْنِ عُقْدَةَ الْحَافِظِ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ رِيَّاحٍ عَنِ ابْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا يَقْبَلُ اللَّهُ لَهُمْ صَلَاةَ عَبْدٍ أَبْقَى مِنْ مَوْلَاهِ حَتَّى يَرْجِعَ إِلَيْهِمْ فَيَصَعَّ يَدَهُ فِي أَيْدِيهِمْ وَ رَجُلٌ أُمَّ قَوْمًا وَ هُمْ لَهُ كَارِهُونَ وَ امْرَأَةٌ بَاتَتْ وَ زَوْجُهَا عَلَيْهَا سَاخِطٌ.

<sup>508</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 4 b

<sup>509</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 5 a

<sup>510</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 5 b

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from Al Mufeed, from Muhammad Bin Umar Al Jiany, from Ibn Uqdah Al Hafiz, from Muhammad Bin Abdullah Bin Ghalib, from Al Husayn Bin Riyah, from Ibn Ameyra, from Muhammad Bin Marwan, from Ibn Abu Yafour,

'From Abu Abdullah<sup>-asws</sup> having said: 'Three, Salat of theirs is not Accepted – a slave absconding from his masters until he returns to them and places his hand in their hands, and a man leading (Salat) of a group while they are disliking him, and a woman who sleeps while her husband is angry with her".<sup>511</sup>

7- مَعَانِي الْأَخْبَارِ، وَ تَجَالِسُ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ الْمُبَارَكِ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا صَلَاةَ لِحَاقِنٍ وَلَا لِحَاقِبٍ وَلَا لِحَاقِزٍ فَالْحَاقِنُ الَّذِي يَهْ بِهَ الْبُؤْلُ وَالْحَاقِبُ الَّذِي يَهْ الْعَائِطُ وَالْحَاقِزُ الَّذِي يَهْ ضَعْفَةُ الْحَفِيفِ.

(The books) 'Ma'any Al Akhbar', and 'Majaalis' of Al Sadouq – from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Yahya Bin Al Mubarak, from Abdullah Bin Jabalah, from Is'haq Bin Ammar who said,

'There is neither any Salat for a 'Haqin', nor for a 'Haqib', nor for a Haziq'. The 'Haqin' is the one having the urine with him, and the 'Haqib' is the one having the faeces with him, and the 'Haziq' is the one having the tight shoes/slippers with him".<sup>512</sup> (Hadith?)

8- الْعِلَلُ، وَالْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا غَلَبَتْكَ عَيْنُكَ وَأَنْتَ فِي الصَّلَاةِ فَاقْطَعْ الصَّلَاةَ وَ تَمَّ فَإِنَّكَ لَا تَدْرِي لَعَلَّكَ أَنْ تَدْعُو عَلَى نَفْسِكَ.

(The books) 'Al Ilal', and 'Al Khisaaal' – from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'When sleep overcomes you while you are in the Salat, cut the Salat and sleep, for you don't know, perhaps you might supplicate against yourself".<sup>513</sup>

9- الْحِصَالُ، بِالْإِسْنَادِ الْمُتَّفَقِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ شَرِبَ الْخَمْرَ لَمْ تُقْبَلْ صَلَاتُهُ أَرْبَعِينَ يَوْمًا وَ لَيْلَةً.

(The books) 'Al Khisaaal' – by the previous chain, said,

'Amir Al-Momineen<sup>-asws</sup> said: 'One who drinks the wine, his Salat is not Accepted for forty days and nights".<sup>514</sup>

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ بْنِ الْبَرْزَنْطِيِّ عَنْ نَعْلَبَةَ عَنْ مَيْسَرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: شَيْئَانِ يُفْسِدُ النَّاسُ بِهِنَّ صَلَاتَهُمْ قَوْلُ الرَّجُلِ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ وَ إِذَا هُوَ شَيْءٌ قَالَتْهُ الْجِنَّ بِجَهَالَةٍ فَحَكَى اللَّهُ عَنْهُمْ وَ قَوْلُ الرَّجُلِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

<sup>511</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 6

<sup>512</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 7

<sup>513</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 8

<sup>514</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 9 a

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Sa'alba, from Muyassir,

'From Abu Ja'far<sup>asws</sup> having said: 'There are two things the people are spoiling their Salat by them – words of the man, 'Blessed is your name, and exalted is your grandfather', and rather it is something the Jinn say due to ignorance. Allah<sup>azwj</sup> has Narrated about them, and words of the man, 'The greetings be upon us and upon the righteous servants of Allah<sup>azwj</sup>'.<sup>515</sup>

10- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْعُمَرِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ص قَالَ: لَا يُصَلِّي أَحَدُكُمْ وَ بِهِ أَحَدُ الْعَصْرَيْنِ يَعْنِي الْبَوْلَ وَالْعَائِطَ.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Isa Bin Abdullah Al Amry, from his father, from his grandfather,

'From Ali Bin Abu Talib<sup>asws</sup>, from the Prophet<sup>saww</sup> having said: 'Not one of you should pray Salat and there is one of the two squeezes with him – the urine and the faeces''<sup>516</sup>

11- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ أَبِي الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا صَلَاةَ لِحَاقِنٍ وَ حَاقِنَةٍ وَ هُوَ بِمَنْزِلَةِ مَنْ هُوَ فِي تَوْبِهِ.

(The book) 'Al Mahasin' – from his father, from Ibn Abu Umeyr, from Hisham Bin Abu Al Hakam,

'From Abu Abdullah<sup>asws</sup> having said: 'There is no Salat for a 'Haqin' and 'Haqina' (male and female retainers of urine), and it is at the status of the one it is in his cloth''<sup>517</sup>

12- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ الْمُعَاذِبَةِ زَوْجَهَا هَلْ لَهَا صَلَاةٌ أَوْ مَا خَالَهَا

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far<sup>asws</sup>, from his brother<sup>asws</sup> Musa<sup>asws</sup>, he said, 'I asked him<sup>asws</sup> about the woman under anger of her husband, 'Is there Salat for her, or what is her state?'

قَالَ لَا تَزَالُ عَاصِيَةً حَتَّى يَرْضَى عَنْهَا.

He<sup>asws</sup>: 'She will remain disobedient until he is satisfied with her''<sup>518</sup>

13- الْمَجَازَاتُ النَّبَوِيَّةُ، عَنِ النَّبِيِّ ص قَالَ: لَا يُصَلِّي الرَّجُلُ وَ هُوَ زَنَاءٌ.

(The book) 'Al Majazaat Al Nabawiya' –

'From the Prophet<sup>saww</sup> said: 'The man should not pray Salat while he is retaining urine (pressing need to urinate)''<sup>519</sup>

<sup>515</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 9 b

<sup>516</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 10

<sup>517</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 11

<sup>518</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 12

<sup>519</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 40 H 13

14- الحِصْنَالُ، عَنْ سَيِّدٍ مِنْ مَشَاجِيهِ رَضِيَ اللَّهُ عَنْهُمْ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ بْنِ مُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع فِي حَدِيثٍ طَوِيلٍ فِي ذِكْرِ شَرَائِعِ الدِّينِ قَالَ: وَ يُقَالُ فِي افْتِتَاحِ الصَّلَاةِ تَعَالَى عَرْشُكَ وَ لَا يُقَالُ تَعَالَى جَدُّكَ وَ لَا يُقَالُ فِي التَّشَهُدِ الْأَوَّلِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ لِأَنَّ تَحْلِيلَ الصَّلَاةِ هُوَ التَّسْلِيمُ وَ إِذَا قُلْتَ هَذَا فَقَدْ سَلَّمْتَ.

(The book) 'Al Khisaal' – from six of his elders, may Allah<sup>-azwj</sup> be Pleased from them, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

'From Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> in a lengthy Hadeeth in mention of the laws of religion. He<sup>-asws</sup> said: 'And he should say, 'Exalted is Your<sup>-azwj</sup> Throne', and he should not say, 'Exalted are Your<sup>-azwj</sup> Efforts', and he should not say in the Tashahhud, the first, 'The greeting be upon us and upon the righteous servants of Allah<sup>-azwj</sup>', because the de-consecration of the Salat, it is the performance of Salaam, and when you say this, you had performed Salaam''.<sup>520</sup>

## CHAPTER 41 – THE PROHIBITION FROM THE ‘TAKFEER’ (CLASPING THE HANDS WHILE STANDING)

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ بَجِيٍّ عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنْ آتَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَجْمَعُ الْمُسْلِمُ يَدَيْهِ فِي صَلَاتِهِ وَ هُوَ قَائِمٌ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ يَتَشَبَّهُ بِأَهْلِ الْكُفْرِ يَعْنِي الْمُجُوسَ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Al-Sadiq<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘The Muslim should not gather his hands in his Salat while he is standing in front of Allah<sup>-azwj</sup> Mighty and Majestic, resembling with the people of Al-Kufr, meaning the Magians’’.<sup>521</sup>

2- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا كُنْتَ قَائِمًا فِي الصَّلَاةِ فَلَا تَضَعْ يَدَكَ الْيُمْنَى عَلَى الْيُسْرَى وَ لَا الْيُسْرَى عَلَى الْيُمْنَى فَإِنَّ ذَلِكَ تَكْفِيرٌ أَهْلِ الْكِتَابِ وَ لَكِنْ أُرْسِلُهُمَا إِسْرَافًا فَإِنَّهُ أُخْرَى أَنْ لَا تَشْغَلَ نَفْسَكَ عَنِ الصَّلَاةِ.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: ‘When you were standing in the Salat, do not place your right hand upon the left, nor the left upon the right, for that is ‘Takfeer’ (done by) people of the Book, but let them hang loose for it is worthier that you don’t get pre-occupied yourself from the Salat’’.<sup>522</sup>

3- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ قَالَ قَالَ عَلِيُّ بْنُ الْحُسَيْنِ ع وَضَعَ الرَّجُلُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى فِي الصَّلَاةِ عَمَلٌ وَ لَيْسَ فِي الصَّلَاةِ عَمَلٌ.

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> from his brother<sup>-asws</sup> Musa<sup>-asws</sup> having said: ‘Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>: ‘The man placing one of his hand upon the other in the Salat is an action, and there isn’t action in the Salat’’.<sup>523</sup> (see explanation below)

4- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ أَوْ يَضَعُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى بِكَفِّهِ أَوْ ذِرَاعَيْهِ

(The book) ‘Kitab Al-Masaail’ of Ali son of Ja’far<sup>-asws</sup>, he said, ‘I asked him<sup>-asws</sup> about the man being in his Salat, ‘Can he place one of his hands upon the other, with his palms or his forearms?’

قَالَ لَا يَصْلُحُ ذَلِكَ فَإِنَّ فَعَلَ فَلَا يَعُودُ لَهُ

<sup>521</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 41 H 1

<sup>522</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 41 H 2

<sup>523</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 41 H 3



He<sup>-asws</sup> said: ‘That is not correct. If he does so, there is no repeating for him’.

قَالَ عَلِيُّ قَالَ مُوسَى سَأَلْتُ أَبِي جَعْفَرًا عَنْ ذَلِكَ فَقَالَ أَحْبَبْتَنِي أَبِي مُحَمَّدُ بْنُ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ ذَلِكَ عَمَلٌ وَ لَيْسَ فِي الصَّلَاةِ عَمَلٌ.

Ali (the narrator) said, ‘Musa<sup>-asws</sup> said: ‘I<sup>-asws</sup> asked Abu Ja’far<sup>-asws</sup> about that, so he<sup>-asws</sup> said: ‘My<sup>-asws</sup> father Muhammad<sup>-asws</sup> Bin Ali<sup>-asws</sup> informed me<sup>-asws</sup> from his<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Al-Husayn<sup>-asws</sup>, from his<sup>-asws</sup> father<sup>-asws</sup> Al-Husayn Bin Ali<sup>-asws</sup>, from his<sup>-asws</sup> father Ali<sup>-asws</sup> Bin Abu Talib<sup>-asws</sup> having said: ‘That is an action, and there isn’t any action in the Salat’’.<sup>524</sup>

بيان: و ليس في الصلاة عمل أي لا ينبغي أن يعمل في الصلاة عمل غير أفعال الصلاة أو هو بدعة و لا يجوز الابتداء فيها أو فعل كثير كما فهمه بعض الأصحاب.

**Explanation – ‘And there isn’t any action in the Salat’ – i.e. it is not befitting that does an action in the Salat any action other than the actions of the Salat, or it is an innovation, and the innovation is not allowed in it, or a lot of deeds, like what some of the companions have understood.**

5- العَيَّاشِيُّ، عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أ يَضَعُ الرَّجُلُ يَدَهُ عَلَى ذِرَاعِهِ فِي الصَّلَاةِ

Al Ayyashi – from Is’haq Bin Ammar,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I said, ‘Can the man place his hand upon his arms during the Salat?’

قَالَ لَا بَأْسَ إِنَّ نَبِيَّ إِسْرَائِيلَ كَانُوا إِذَا دَخَلُوا فِي الصَّلَاةِ دَخَلُوا مُتَمَامَاتِينَ كَأَنَّهُمْ مَوْتَى فَأَنْزَلَ اللَّهُ عَلَى نَبِيِّهِ ص لِحْدًا مَا آتَيْتُكَ بِقُوَّةٍ فَإِذَا دَخَلْتَ الصَّلَاةَ فَادْخُلْ فِيهَا بِجَلْدٍ وَ قُوَّةٍ

He<sup>-asws</sup> said: ‘There is no problem. The children of Israel, whenever they entered into the Salat, ‘Mutamawateen’, as if they were dead. Allah<sup>-azwj</sup> Revealed unto His<sup>-azwj</sup> Prophet<sup>-saww</sup>: “Take what I<sup>-azwj</sup> have Given you<sup>-saww</sup> with strength. When you<sup>-saww</sup> enter into it with force and strength!’

ثُمَّ ذَكَرَهَا فِي طَلَبِ الرِّزْقِ فَإِذَا طَلَبْتَ الرِّزْقَ فَاطْلُبْهُ بِقُوَّةٍ.

Then he mentioned it regarding seeking the sustenance, ‘So when you seek the sustenance, seek it with strength’’.<sup>525</sup>

<sup>524</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 41 H 4

<sup>525</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 41 H 5

## CHAPTER 42 – WHAT IS RECOMMENDED FROM THE ETIQUETTES BEFORE THE SALAT

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ رُوِيَ أَنَّهُ الْمَشْطُ عِنْدَ كُلِّ صَلَاةٍ.

Tafseer Ali Bin Ibrahim - ***O Children of Adam! Take to your adornments at every Masjid, [7:31]*** – It is reported it is combing the hair during (before offering) every Salat”.<sup>526</sup>

2- الْعِلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ لَا أَنْ أَشَقُّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسُّوَاكِ مَعَ كُلِّ صَلَاةٍ.

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from Abdullah Bin Maymoun Al Qaddah who said,

‘Rasool-Allah<sup>-saww</sup> said: ‘Had it not been grievous upon my<sup>-saww</sup> community, I<sup>-saww</sup> would have ordered them with brushing the teeth with every Salat’”.<sup>527</sup>

3- الْأَدَابُ الدِّينِيَّةُ لِلطَّبْرَسِيِّ، يُسْتَحَبُّ السُّوَاكُ عِنْدَ كُلِّ صَلَاةٍ وَ رُوِيَ أَنَّ رَكْعَتَيْنِ بِسُوَاكٍ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سُوَاكٍ.

(The book) ‘Al Adaab Al Diniya’ of Al Tabarsee –

‘It is recommended to brush the teeth at every Salat, and it is reported that two Cycles Salat prayed with having brushed the teeth is better than seventy Cycles without brushing the teeth’”.<sup>528</sup>

وَ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: لَا يَخْلُو الْمُؤْمِنُ مِنْ خَمْسٍ مُشْطٍ وَ سُوَاكٍ وَ خَاتَمِ عَقِيقٍ وَ سَجَادَةٍ وَ سُنْحَةٍ فِيهَا أَرْبَعٌ وَ ثَلَاثُونَ حَبَّةً.

And it is reported from Al-Sadiq<sup>-asws</sup> having said: ‘The Momin is not vacant from five – comb, and toothbrush, and Agate ring, and a Sajdah tablet (Mohr), and a rosary wherein are thirty four seeds (beads)’”.<sup>529</sup>

4- الْعِيَّاشِيُّ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِهِ تَعَالَى خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ قَالَ هُوَ الْمَشْطُ عِنْدَ كُلِّ صَلَاةٍ فَرِيضَةٍ وَ نَافِلَةٍ.

Al Ayyashi – from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup>, he (the narrator) said, ‘I asked him<sup>-asws</sup> about Words of Exalted: ***O Children of Adam! Take to your adornments at every Masjid, [7:31]***. He<sup>-asws</sup> said: ‘It is the combing at every obligatory and optional Salat’”.<sup>530</sup>

وَ مِنْهُ عَنْ عَمَّارِ النَّوْفَلِيِّ - عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ الْمَشْطُ يَذْهَبُ بِالْوَبَاءِ

<sup>526</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 1

<sup>527</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 2

<sup>528</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 3 a

<sup>529</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 3 b

<sup>530</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 4 a

And from him, from Ammar Al Nowfaly – from his father who said,

‘I heard Abu Al-Hassan<sup>-asws</sup> saying: ‘The combing does away with the plague’.

قَالَ وَكَانَ لِأَبِي عَبْدِ اللَّهِ عِ مَشْطٌ فِي الْمَسْجِدِ يَتَمَشِّطُ بِهِ إِذَا فَرَغَ مِنْ صَلَاتِهِ.

He<sup>-asws</sup> said: ‘And for Abu Abdullah<sup>-asws</sup> was a comb in the Masjid, he<sup>-asws</sup> was combing with it whenever he<sup>-asws</sup> was free from his<sup>-asws</sup> Salat’.<sup>531</sup>

5- جَامِعُ الْأَخْبَارِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع رُكْعَتَانِ بِسُؤَالِكِ أَحَبُّ إِلَى اللَّهِ مِنْ سَبْعِينَ رُكْعَةً بِغَيْرِ سُؤَالِكِ.

(The book) ‘Jamie Al Akhbar’ –

‘Amir Al-Momineen<sup>-asws</sup> said: ‘Two Cycles with having brushed teeth is more Beloved to Allah<sup>-azwj</sup> than seventy Cycles without brushing teeth’.<sup>532</sup>

6- أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، قَالَ قَالَ النَّبِيُّ ص إِنَّ أَفْوَاهَكُمْ طُرُقُ الْقُرْآنِ فَطَيَّبُوهَا بِالسُّوَالِكِ فَإِنَّ صَلَاةً عَلَى أَثَرِ السُّوَالِكِ خَيْرٌ مِنْ خَمْسٍ وَ سَبْعِينَ صَلَاةً بِغَيْرِ سُؤَالِكِ.

(The book) ‘A’laam Al Deen’ of Al Daylami who said,

‘The Prophet<sup>-saww</sup> said: ‘Your mouths are paths of the Quran, so freshen these with brushing the teeth, for a Salat prayed upon tracks of brushing the teeth is better than seventy-five Salats without brushing teeth’.<sup>533</sup>

7- ثَوَابُ الْأَعْمَالِ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ جَدِّهِ أَحْمَدَ عَنْ أَبِيهِ عَنِ الْمُفَضَّلِ عَنِ الصَّادِقِ ع قَالَ: رُكْعَتَانِ يُصَلِّيهِمَا مُتَعَطِّرٌ أَفْضَلُ مِنْ سَبْعِينَ رُكْعَةً يُصَلِّيَهَا غَيْرَ مُتَعَطِّرٍ.

(The book) ‘Sawaab Al Amaal’ – from Ali Bin Ahmad Bin Abdullah Bin Ahmad Bin Abu Abdullah Al Barqy, from his father, from his grandfather Ahmad, from his father, from Al Mufazzal,

‘From Al-Sadiq<sup>-asws</sup> having said: ‘Two Cycles Salat prayed by a perfumed one is better than seventy Cycles being prayed without being perfumed’.<sup>534</sup>

<sup>531</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 4 b

<sup>532</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 5

<sup>533</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 6

<sup>534</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 42 H 7

## CHAPTER 43 – THE STANDING AND THE INDEPENDENCE IN IT AND ITS OTHER RULINGS, AND ITS ETIQUETTES, AND METHOD OF THE SALAT BY THE SICK

الآيات

### The Verses

البقرة وَ قُومُوا لِلَّهِ قَانِتِينَ

(Surah) ‘Al Baqarah’ - **and be standing obedient to Allah [2:238].**

آل عمران الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ

(Surah) ‘Aal-e-Imran<sup>as</sup>’ - **Those who are recalling Allah standing and sitting and (lying) on their sides [3:191].**

تفسير

### Tafseer (Hadeeth only)

وَ رَوَى الْكُلَيْبِيُّ فِي الْحَسَنِ عَنْ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ قَالَ الصَّحِيحُ يُصَلِّي قَائِمًا وَ قُعُودًا الْمَرِيضُ يُصَلِّي جَالِسًا وَ عَلَى جُنُوبِهِمُ الَّذِي يَكُونُ أضعفَ مِنَ الْمَرِيضِ الَّذِي يُصَلِّي جَالِسًا.

And it is reported by Al-Kulayni – In Al-Hassan (good Hadeeth), ‘From Abu Ja’far<sup>asws</sup> regarding this Verse (3:191), he<sup>asws</sup> said: ‘The healthy should pray Salat standing, and the **sitting** is for the sick praying seated, **and (lying) on their sides [3:191]**, is the one who happens to be weaker than the sick one who is praying Salat while seated’.

1- الْعَيَّاشِيُّ، عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ فِي قَوْلِ اللَّهِ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا الْأَصْحَاءَ وَ قُعُودًا يَعْنِي الْمَرْضَى وَ عَلَى جُنُوبِهِمْ قَالَ أَعْلَى مِمَّنْ يُصَلِّي جَالِسًا وَ أَوْجَعُ.

(The book) ‘Al Ayyashi’ – from Abu Hamza,

‘From Abu Ja’far<sup>asws</sup>, he (the narrator) said, ‘I heard him<sup>asws</sup> saying regarding Words of Allah<sup>azwj</sup>: **Those who are recalling Allah standing** – the healthy ones - **and sitting** – meaning the sick - **and (lying) on their sides [3:191]**, he<sup>asws</sup> said: ‘Sicker than the one who prays seated and in more pain’<sup>535</sup>.

2- الْمَحَاسِنُ، فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيٌّ مَنْ لَمْ يَتَمَّ صَلَاتَهُ فِي الصَّلَاةِ فَلَا صَلَاةَ لَهُ.

(The book) 'Al Mahasin' – In a report by Abu Baseer,

'From Abu Abdullah<sup>-asws</sup> having said: 'Ali<sup>-asws</sup> said: 'One who does not straighten his back in the Salat, there is no Salat for him'.<sup>536</sup>

3- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عُمَرَ الْحَافِظِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْحُسَيْنِيِّ عَنْ عَيْسَى بْنِ مِهْرَانَ عَنْ عَبْدِ السَّلَامِ بْنِ صَالِحِ الْهَرَوِيِّ وَ بِأَسَانِيدَ ثَلَاثَةِ أُخْرَى عَنِ الرِّضَا آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا لَمْ يَسْتَطِعِ الرَّجُلُ أَنْ يُصَلِّيَ قَائِمًا فَلْيُصَلِّ جَالِسًا فَإِنْ لَمْ يَسْتَطِعِ جَالِسًا فَلْيُصَلِّ مُسْتَلْقِبًا نَاصِبًا رِجْلَيْهِ جِوَالِ الْقِبْلَةِ يُومِيءُ إِيمَاءً.

(The book) 'Al Uyoum' – from Muhammad Bin Umar Al Hafiz, from Ja'far Bin Muhammad Al Husayni, from Isa Bin Mihran, from Abdul Sallam Bin Salih Al Harwy, and by three other chains,

'From Al-Reza<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> said: 'When the man is not able to pray Salat standing, let him pray seated. If he is not able to sit, let him pray lying down with his legs straight towards the Qiblah, gesturing by gestures'.<sup>537</sup>

4- تَفْسِيرُ النُّعْمَانِيِّ، بِالإِسْنَادِ الْمَذْكُورِ فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: وَ أَمَّا الرَّخِصَةُ الَّتِي هِيَ الإِطْلَاقُ بَعْدَ النَّهْيِ فَمِنْهُ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى وَ قَوْمُوا لِلَّهِ قَانِتِينَ فَالْفَرِيضَةُ مِنْهُ أَنْ يُصَلِّيَ الرَّجُلُ صَلَاةَ الْفَرِيضَةِ عَلَى الْأَرْضِ بِرُكُوعٍ وَ سُجُودٍ تَامٍ

Tafseer Al Numani – by the mentioned chain in 'Kitab Al Quran',

'From Amir Al-Momineen<sup>-asws</sup> having said: 'And as for the allowance which is absolute after the Prohibition – from it is, **Maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238] and be standing obedient to Allah [2:238]**. So the obligation from it is that the man should pray the obligatory Salat upon the ground with Ruk'u and Sajdah, complete.

ثُمَّ رَخَّصَ لِلْخَائِفِ فَقَالَ سُبْحَانَهُ فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا

Then He<sup>-azwj</sup> Gave allowance for the fearful. The Glorious Said: **But if you are fearing, then (perform your Salat) on foot or riding; [2:239]**.

وَ مِثْلُهُ قَوْلُهُ عَزَّ وَ جَلَّ فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِكُمْ- وَ مَعْنَى الْآيَةِ أَنَّ الصَّحِيحَ يُصَلِّي قَائِمًا وَ الْمَرِيضَ يُصَلِّي قَاعِدًا وَ مَنْ لَمْ يَقْدِرْ أَنْ يُصَلِّيَ قَاعِدًا صَلَّى مُضْطَجِعًا وَ يُومِيءُ إِيمَاءً فَهَذِهِ رُخْصَةٌ جَاءَتْ بَعْدَ الْعَزِيمَةِ.

And similar to it are Words of Mighty and Majestic: **So when you have fulfilled the Salat, then mention Allah standing and sitting, and upon your sides. [4:103]**, and meaning of the Verse is that the healthy should pray standing, and the sick should pray seated, and the one who is not able to pray seated can pray lying down and indicate with gestures. So this is the allowance which has come after the obligation".<sup>538</sup>

<sup>536</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 2

<sup>537</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 3

<sup>538</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 4

بيان: رَوَاهُ الشَّيْخُ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ قَالَ قَالَ الْفَقِيهَ ع الْمَرِيضُ إِذَا صَلَّى قَاعِدًا إِذَا صَارَ بِالْحَالِ الَّتِي لَا يَقْدِرُ فِيهَا أَنْ يَمْشِيَ مَقْدَارَ صَلَاتِهِ إِلَى أَنْ يَفْرُغَ قَائِمًا.

**Explanation –** *It is reported by the Sheykh, from Suleyman Bin Hafs Al-Marouzy who said, ‘The Faqeeh<sup>-asws</sup> (Imam<sup>-asws</sup>) said: ‘The sick, rather he can pray seated when he comes to be in the state in which he is not able to walk a measurement of his Salat up to him being free standing’.*

5- الْمُعْتَبَرُ، رَوَى أَصْحَابُنَا عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَرِيضُ إِذَا لَمْ يَقْدِرْ أَنْ يُصَلِّيَ قَاعِدًا يُوجِّهُهُ كَمَا يُوجِّهُهُ الرَّجُلُ فِي لَحْدِهِ وَ يَنَامُ عَلَى جَانِبِهِ الْأَيْمَنِ ثُمَّ يُومِي بِالصَّلَاةِ فَإِنْ لَمْ يَقْدِرْ عَلَى جَانِبِهِ الْأَيْمَنِ فَكَيْفَ مَا قَدَرَ فَإِنَّهُ جَائِزٌ وَ يَسْتَقْبِلُ بِوَجْهِهِ الْقِبْلَةَ ثُمَّ يُومِي بِالصَّلَاةِ إِيمَاءً.

(The book) ‘Al Mo’tabar’ – It is reported by our companions, from Hammad,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘The sick, when he is not able to pray while seated, he should face with his face just like the man faces in his grave, and he should sleep upon his right side, then gesture with the Salat. If he is not able upon his right side, then howsoever he is able, it is allowed, and he should face the Qiblah with his face, then indicate with the Salat with gestures’.<sup>539</sup>

بيان رَوَى الشَّيْخُ بِسَنَدٍ مُوثِقٍ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمَرِيضُ إِذَا لَمْ يَقْدِرْ أَنْ يُصَلِّيَ قَاعِدًا كَيْفَ قَدَرَ صَلَّى إِذَا أَنْ يُوجِّهُهُ فَيُومِي إِيمَاءً

**Explanation –** *It is reported by the Sheykh by a trusted chain from Ammar, ‘From Abu Abdullah<sup>-asws</sup> having said: ‘The sick, when he is no able to pray Salat while seated, how is he able to pray? He should indicate gestures’.*

وَ قَالَ يُوجِّهُهُ كَمَا يُوجِّهُهُ الرَّجُلُ فِي لَحْدِهِ وَ يَنَامُ عَلَى جَانِبِهِ الْأَيْمَنِ ثُمَّ يُومِي بِالصَّلَاةِ فَإِنْ لَمْ يَقْدِرْ أَنْ يَنَامَ عَلَى جَانِبِهِ الْأَيْمَنِ فَكَيْفَ مَا قَدَرَ فَإِنَّهُ لَهُ جَائِزٌ وَ يَسْتَقْبِلُ بِوَجْهِهِ الْقِبْلَةَ وَ يُومِي إِيمَاءً.

*And he<sup>-asws</sup> said: ‘He should face like what the man faces in his grave, and he should sleep upon his right side, then gesture with the Salat. If he is no able to sleep upon his right side, then howsoever he is able, it is allowed for him, and he should face the Qiblah with his face, and he should indicate gestures’.*

6- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ الَّذِي لَا يَسْتَطِيعُ الْقُعُودَ وَ لَا الْإِيمَاءَ كَيْفَ يُصَلِّي وَ هُوَ مُضْطَجِعٌ

(The book) ‘Qurb Al Isnaad’ – From Abdullah Bin Al-Hassan, from his grandfather,

‘Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, ‘I asked him<sup>-asws</sup> about the sick who is not able to sit nor gesture, ‘How should he pray, and he is lying down?’

قَالَ يَرْفَعُ مِرْوَحَةً إِلَى وَجْهِهِ وَ يَضَعُ عَلَى جَبِينِهِ وَ يُكَبِّرُ هُوَ

He<sup>-asws</sup> said: ‘He should raise a ‘table’ (to reach his face) to his face and he can place and place upon his face and he should exclaim Takbeer”.

وَسَأَلْتُهُ عَنْ رَجُلٍ نَزَعَ الْمَاءَ مِنْ عَيْنِهِ أَوْ يَشْتَكِي عَيْنَهُ وَ شَقَّ عَلَيْهِ السُّجُودُ هَلْ يُجْزِيهِ أَنْ يُومِيءَ وَ هُوَ قَاعِدٌ أَوْ يُصَلِّي وَ هُوَ مُضْطَجِعٌ

And I asked him<sup>-asws</sup> about a man having removed the water from his eye (surgery), or he has an eye ailment, and the Sajdah is difficult upon him, ‘Is it allowed for him if he gestures while he is seated, or prays Salat while he is lying down?’

قَالَ يُومِيءُ وَ هُوَ قَاعِدٌ.

He<sup>-asws</sup> said: ‘He should gesture while he is seated”<sup>540</sup>

7- مجالس ابن الشيخ، عن أبيه عن محمد بن محمد بن مخلد عن عبد الواحد بن محمد عن يحيى بن أبي طالب عن أبي بكر الحنفي عن سفيان بن الزبير عن جابر أن النبي ص عاد مريضاً فراه يصلي على وسادة فأخذها فرمى بها فأخذها غوداً ليصلي عليه فأخذه فرمى به و قال على الأرض إن استطعت و إلا فأوم إيماءً و اجعل سجودك أخفض من ركوعك.

(The book) ‘Majaalis’ of Ibn Al Sheykh, from his father, from Muhammad Bin Muhammad Bin Makhlad, from Abdul Wahid Bin Muhammad, from Yahya Bin Abu Talib, from Abu Bakr Al Hanafy, from Sufyan, from Ibn Al Zubeyr, from Jabir,

‘The Prophet<sup>-saww</sup> consoled a sick. He<sup>-saww</sup> praying Salat upon a pillow. He<sup>-saww</sup> took it and threw it away. He took a (piece of) wood for him to pray Salat on it. He<sup>-saww</sup> took and threw it away, and said: ‘Upon the ground! If you are able, (fine), or else indicate with gestures and make your Sajdah to be lower than your Ruk’u”<sup>541</sup>

8- طب الأئمة، عن الحسن بن أورمة عن عبد الله بن المغيرة عن يزيد المؤدب قال: قلت لأبي عبد الله ع إني أريد أن أفدح عيني

(The book) ‘Tibb Al Aimmah<sup>-asws</sup>’ – from Al-Hassan Bin Awramah, from Abdullah Bin Al Mugheira, from Bazie Al Muezzin who said,

‘I said to Abu Abdullah<sup>-asws</sup>, ‘I want to remove water from my eye (surgery)’.

فَقَالَ لِي اسْتَخِرِ اللَّهَ وَ افْعَلْ

He<sup>-asws</sup> said to me: ‘Seek Choice of Allah<sup>-azwj</sup> (Istikhara), and do it’.

قُلْتُ هُمْ يُزْعَمُونَ أَنَّهُ يُبْنَعِي لِلرَّجُلِ أَنْ يَنَامَ عَلَى ظَهْرِهِ كَذَا وَ كَذَا وَ لَا يُصَلِّي قَاعِدًا

I said, ‘They are claiming that it is befitting for the man if he sleeps upon his back like such and such, and he cannot pray seated’.

فَقَالَ افْعَلْ.

<sup>540</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 6

<sup>541</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 7

He<sup>-asws</sup> said: 'Do it'.<sup>542</sup>

9- دَعَوَاتُ الرَّاَوْنِدِيِّ، قَالَ النَّبِيُّ ص يُصَلِّي الْمَرِيضُ قَائِمًا إِنْ اسْتَطَاعَ فَإِنْ لَمْ يَسْتَطِعْ صَلَّى قَاعِدًا فَإِنْ لَمْ يَسْتَطِعْ أَنْ يَسْجُدَ أَوْ مَأْ بِرَأْسِهِ وَ جَعَلَ مَقْصِدَهُ إِلَى الْقِبْلَةِ مُتَوَجِّهًا إِلَيْهَا فَإِنْ لَمْ يَسْتَطِعْ أَنْ يُصَلِّي قَاعِدًا صَلَّى عَلَى جَنْبِهِ الْأَيْمَنِ مُسْتَقْبِلَ الْقِبْلَةِ فَإِنْ لَمْ يَسْتَطِعْ أَنْ يُصَلِّي عَلَى جَنْبِهِ الْأَيْمَنِ صَلَّى مُسْتَقْبِلًا وَ رِجْلَاهُ إِلَى الْقِبْلَةِ.

(The book) 'Dawaat' of Al Rawandy –

'The Prophet<sup>-saww</sup> said: 'The sick should pray standing if he is able. If he is not able, he should pray seated. If he is not able, he should do Sajdah gesturing with his head and make his aim towards the Qiblah, diverting to it. If he is not able to pray Salat seated, he should pray upon his right side facing the Qiblah. If he is not able, he should pray upon his right side praying lying down and his legs are towards the Qiblah''.<sup>543</sup>

و رَوَى عَنْهُمْ ع أَنَّ الْمَرِيضَ تَلَزَمَهُ الصَّلَاةُ إِذَا كَانَ عَقْلُهُ ثَابِتًا فَإِنْ لَمْ يَتِمَّكَنْ مِنَ الْقِيَامِ بِنَفْسِهِ اعْتَمَدَ عَلَى حَائِطٍ أَوْ عُكَّازَةٍ وَ لِيُصَلِّيَ قَائِمًا

And it is reported from them<sup>-asws</sup>: 'The sick, the Salat is necessitated for him when his intellect is stable. If he is not able from standing by himself, he can lean upon a wall or a crutch and let him pray standing.

فَإِنْ لَمْ يَتِمَّكَنْ فَلْيُصَلِّ جَالِسًا فَإِذَا أَرَادَ الرَّكُوعَ قَامَ فَرَكَعَ فَإِنْ لَمْ يَقْدِرْ فَلْيَرْكَعْ جَالِسًا فَإِنْ لَمْ يَتِمَّكَنْ مِنَ السُّجُودِ إِذَا صَلَّى جَالِسًا رَفَعَ كُمْرَةً وَ سَجَدَ عَلَيْهَا

If he is not able, let him pray seated. When he intends the Ruk'u, he should stand. If he is not able, let him do Ruk'u seated. If he is not able from doing Sajdah when he is praying seated, he should raise a 'Khumrah' (Mohr etc.) and do Sajdah upon it.

فَإِنْ لَمْ يَتِمَّكَنْ مِنَ الصَّلَاةِ جَالِسًا فَلْيُصَلِّ مُضْطَجِعًا عَلَى جَانِبِهِ الْأَيْمَنِ وَ لِيَسْجُدَ فَإِنْ لَمْ يَتِمَّكَنْ مِنَ السُّجُودِ أَوْ مَأْ إِيْمَاءً

If he is not able from praying the Salat seated, let him pray lying down upon his right side and let him do Sajdah. If he is not able from doing the Sajdah, he should indicate with gestures.

وَ إِنْ لَمْ يَتِمَّكَنْ مِنَ الْإِضْطِجَاعِ فَلْيَسْتَلْقِ عَلَى قَفَاهُ وَ لِيُصَلِّ مُوْمِيًا بِنِدَاءِ الصَّلَاةِ بِالتَّكْبِيرِ يُقْرَأُ فَإِذَا أَرَادَ الرَّكُوعَ غَمَضَ عَيْنَيْهِ فَإِذَا أَرَادَ الرَّفْعَ فَتَحَهُمَا وَ إِذَا أَرَادَ السُّجُودَ غَمَضَهُمَا فَإِذَا أَرَادَ رَفْعَ رَأْسِهِ ثَانِيًا فَتَحَهُمَا وَ عَلَى هَذَا تَكُونُ صَلَاتُهُ.

And he is not able from the lying down, let him lie upon his back and let him pray Salat by gestures. He should begin the Salat with the Takbeer, (then) he should recite. When he intends the Ruk'u, he should close his eyes. When he intends to raising (of the head) he should open them, and when he intends the Sajdah, he should close them. When he intends to raise his head a second time, he should open them; and his Salat should be upon this (method)'.<sup>544</sup>

<sup>542</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 8

<sup>543</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 9 a

<sup>544</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 9 b



10- فُرُبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الصَّلَاةِ قَاعِدًا وَ يَتَوَكَّأُ عَلَى عَصَا أَوْ عَلَى حَائِطٍ فَقَالَ لَا مَا شَأْنُ أَبِيكَ وَ شَأْنُ هَذَا مَا بَلَغَ أَبُوكَ هَذَا بَعْدَ إِنْ رَسُولَ اللَّهِ ص بَعْدَ مَا عَظُمَ وَ بَعْدَ مَا ثَقُلَ كَانَ يُصَلِّي وَ هُوَ قَائِمٌ وَ رَفَعَ إِحْدَى رِجْلَيْهِ حَتَّى أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى طَهُ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى فَوَضَعَهَا

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

'I asked Abu Abdullah<sup>-asws</sup> about the Salat while seated, and he leans upon a walking stick or upon a wall.

He<sup>-asws</sup> said: 'No! What is the concern of your father and this concern? Your father has not reached this! After Rasool-Allah<sup>-saww</sup> had become larger, and after he<sup>-saww</sup> had become heavy, he<sup>-saww</sup> was praying Salat while he<sup>-saww</sup> was standing, and he<sup>-saww</sup> raised one of his<sup>-saww</sup> legs, until Allah<sup>-azwj</sup> Blessed and Exalted Revealed: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2].** So he<sup>-saww</sup> placed it down'.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بَأْسَ بِالصَّلَاةِ وَ هُوَ قَاعِدٌ وَ هُوَ عَلَى نِصْفِ صَلَاةِ الْقَائِمِ وَ لَا بَأْسَ بِالتَّوَكُّي عَلَى عَصَا وَ الْإِتِّكَاءِ عَلَى الْحَائِطِ

Then Abu Abdullah<sup>-asws</sup> said: 'There is no problem with the Salat while he is seated, and it is upon half the Salat of a standing one, and there is no problem with leaning upon a walking stick or leaning upon the wall'.

قَالَ وَ لَكِنْ يَفْرَأُ وَ هُوَ قَاعِدٌ فَإِذَا بَقِيَ آيَاتٌ قَامَ فَفَرَأَهُنَّ ثُمَّ رَكَعَ.

He<sup>-asws</sup> said: 'But, he should recite while he is seated. When (some) Verses remain, he should stand and recite these, then perform Ruk'u'<sup>545</sup>.

11- فُرُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصَلُّعُ لَهُ أَنْ يَسْتَبِدَّ إِلَى حَائِطِ الْمَسْجِدِ وَ هُوَ يُصَلِّي يَضَعُ يَدَهُ عَلَى الْحَائِطِ وَ هُوَ قَائِمٌ مِنْ غَيْرِ مَرَضٍ وَ لَا عِلَّةٍ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali<sup>-asws</sup> Bin Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> (Al-Kazim<sup>-asws</sup>), he said, 'I asked him<sup>-asws</sup> about the man, 'Is it correct for him if he were to support to a wall of the Masjid while he is praying Salat, placing his hand upon the wall while he is standing, from without any sickness nor any reason?'

قَالَ لَا بَأْسَ

He<sup>-asws</sup> said: 'There is no problem'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي الصَّلَاةِ هَلْ يَصَلُّعُ لَهُ أَنْ يُقَدِّمَ رِجْلًا وَ يُؤَخِّرَ أُخْرَى مِنْ غَيْرِ مَرَضٍ وَ لَا عِلَّةٍ

<sup>545</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 10

And I asked him<sup>-asws</sup> about a man being in the Salat, 'Is it correct for him to forward a leg and step backward another from without sickness nor reason?'

قَالَ لَا بَأْسَ -

He<sup>-asws</sup> said: 'There is no problem'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ يَكُونُ فِي صَلَاةٍ فَرِيضَةً فَيَقُومُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ هَلْ يَصْلُحُ لَهُ أَنْ يَتَنَاوَلَ حَائِطَ الْمَسْجِدِ فَيَنْهَضَ وَ يَسْتَعِينُ بِهِ عَلَى الْقِيَامِ مِنْ غَيْرِ ضَعْفٍ وَ لَا عِلَّةٍ

And I asked him<sup>-asws</sup> about a man being in an obligatory Salat, so he stands in the first two Cycles, 'Is it correct for him if he holds a wall of the Masjid to get up and be assisted with it upon the standing, from without weakness nor reason?'

قَالَ لَا بَأْسَ.

He<sup>-asws</sup> said: 'There is no problem'<sup>546</sup>.

12- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ إِذَا كَانَ لَا يَسْتَطِيعُ الْقِيَامَ كَيْفَ يُصَلِّي

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about the sick when he is not able to stand, 'How should be pray Salat?'

قَالَ يُصَلِّي النَّافِلَةَ وَ هُوَ جَالِسٌ وَ يَحْسُبُ كُلَّ رَكْعَتَيْنِ بِرَكْعَةٍ وَ أَمَّا الْفَرِيضَةُ فَيَحْتَسِبُ كُلَّ رَكْعَةٍ بِرَكْعَةٍ وَ هُوَ جَالِسٌ إِذَا كَانَ لَا يَسْتَطِيعُ الْقِيَامَ.

He<sup>-asws</sup> said: 'He should pray the optional Salat while he is seated, and he should calculate every two Cycles as being one Cycle; and as for the obligatory Salat, he should calculate every Cycles as being one Cycle while he is (praying) seated, when he is not able to stand'<sup>547</sup>.

بيان: الظاهر أن تضعيف النافلة إذا صلاها جالسا محمول على الأفضلية. لِمَا رَوَاهُ أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَمَّنْ صَلَّى جَالِسًا مِنْ غَيْرِ عُدْرٍ أَوْ تَكُونُ صَلَاتُهُ رَكْعَتَيْنِ بِرَكْعَةٍ فَقَالَ هِيَ تَامَةٌ لَكُمْ.

**Explanation –** *The apparent is that the double of the optional Salat, when he prays while seated is carried upon the preference due to what is reported by Abu Baseer, from Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I asked him<sup>-asws</sup> about the one who prays Salat seated from without any excuse, 'Will his Salat be two Cycles as one Cycle?' He<sup>-asws</sup> said: 'It is complete for you all (Shias)'*.

13- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ وَ أَبِي جَعْفَرٍ ع قَالَا كَانَ رَسُولُ اللَّهِ ص إِذَا صَلَّى قَامَ عَلَى أَصَابِعِ رِجْلَيْهِ حَتَّى تَوَرَّمَتْ فَأَنْزَلَ اللَّهُ طَه بِلُغَةِ طِيءٍ يَا مُحَمَّدُ مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى.

<sup>546</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 11

<sup>547</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 12

Tafseer Ali Bin Ibrahim – from his father, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

‘From Abu Abdullah<sup>-asws</sup> and Abu Ja’far<sup>-asws</sup> both said: ‘Rasool-Allah<sup>-saww</sup> said: ‘Whenever Rasool-Allah<sup>-saww</sup> Prayed Salat, he<sup>-saww</sup> stood upon the toes of his<sup>-saww</sup> legs until they were swollen. So Allah<sup>-azwj</sup> Revealed: **Ta Ha [20:1]** – in the language of Tayy, ‘O Muhammad<sup>-saww</sup>!’ - **We have not Revealed the Quran unto you for you to be distressed [20:2]**’<sup>.548</sup>

إيضاح وَ قَالَ الطَّبْرَسِيُّ رَهْ رُوِيَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَرْفَعُ إِحْدَى رِجْلَيْهِ فِي الصَّلَاةِ لِيَزِيدَ تَعَبَهُ فَأَنْزَلَ اللَّهُ الْآيَةَ فَوَضَعَهَا قَالَ رُوِيَ ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع.

Clarification (Hadeeth) only – Al-Tabarsee reported, ‘The Prophet<sup>-saww</sup> was raising one of his<sup>-saww</sup> legs in the Salat in order to increase his<sup>-saww</sup> fatigue, so Allah<sup>-azwj</sup> Revealed the Verse (20:2), so he<sup>-saww</sup> placed it down’. He said, ‘That is reported from Abu Abdullah<sup>-asws</sup>’.

14- الْعَلَلُ، وَ الْعْيُونُ، عَنْ ابْنِ عُثْمَانَ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْقُضَلِيِّ بْنِ شَادَانَ فِيمَا رَوَاهُ مِنَ الْعَلَلِ عَنِ الرِّضَا ع قَالَ: صَلَاةُ الْقَاعِدِ عَلَى نِصْفِ صَلَاةِ الْقَائِمِ.

(The book) ‘Al Ilal’, and Al Uyoun’ – from Ibn Ubdous, from Ibn Quteyba, from Al Fazl Bin Shazan, among what he reported from ‘Al Ilal’,

‘From Al-Reza<sup>-asws</sup> having said: ‘The Salat of the sitting one is upon half the Salat of a standing one’<sup>.549</sup>

15- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى نَافِلَةً وَ هُوَ جَالِسٌ مِنْ غَيْرِ عِلَّةٍ كَيْفَ يَحْتَسِبُ صَلَاتُهُ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

‘Ali son of Ja’far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, ‘I asked him<sup>-asws</sup> about a man praying optional Salat while he is seated, from without any illness, ‘How will his Salat be calculated?’

قَالَ رَجَعَتَيْنِ بِرَجْعَةٍ.

He<sup>-asws</sup> said: ‘Two Cycles as being one Cycle’<sup>.550</sup>

16- دَعَائِمُ الْإِسْلَامِ، رَوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنْ صَلَاةِ الْعَلِيلِ فَقَالَ يُصَلِّي قَائِمًا فَإِنْ لَمْ يَسْتَطِعْ صَلَّى جَالِسًا

(The book) ‘Da’aim Al Islam’ –

<sup>548</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 13

<sup>549</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 14

<sup>550</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 15

We are reporting from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>, from Ali<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> was asked about Salat of the sick. He<sup>-saww</sup> said: 'He should pray standing. If he is not able, he should pray seated'.

قِيلَ يَا رَسُولَ اللَّهِ وَ مَتَى يُصَلِّي جَالِسًا

It was said, 'O Rasool-Allah<sup>-saww</sup>, and when should he pray seated?'

قَالَ إِذَا لَمْ يَسْتَطِعْ أَنْ يَقْرَأَ فَاتِحَةَ الْكِتَابِ وَ ثَلَاثَ آيَاتِ قَائِمًا وَ إِنْ لَمْ يَسْتَطِعْ أَنْ يَسْجُدَ أَوْ مَأْ إِيمَاءً بِرَأْسِهِ وَ جَعَلَ سُجُودَهُ أَحْفَظَ مِنْ رُكُوعِهِ

He<sup>-saww</sup> said: 'When he is not able to recite opening of the Book (Surah Al-Fatiha) and three Verses standing; and if he is not able to do Sajdah, he can indicate by his head gestures and make his Sajdah to be lower than his Ruk'u.

فَإِنْ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ جَالِسًا صَلَّى مُضْطَجِعًا لِحَنِيهِ الْأَيْمَنِ وَ وَجْهَهُ إِلَى الْقِبْلَةِ فَإِنْ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ عَلَى حَنِيهِ الْأَيْمَنِ صَلَّى مُسْتَلْقِيًا وَ رِجْلَاهُ مِمَّا يَلِي الْقِبْلَةَ يَوْمِي إِيمَاءً.

If he is not able to pray Salat seated, he should pray lying down on his right side and his face should be towards the Qiblah. If he is not able to pray upon his right side, he can pray lying on his back and his legs should be facing the Qiblah. He should indicate by gestures".<sup>551</sup>

وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: مَنْ أَصَابَهُ رُفَاتٌ لَمْ يَزُفْ صَلَّى إِيمَاءً.

And from Abu Ja'far<sup>-asws</sup> having said: 'One who is hit by nose-bleed, should not perform Ruk'u. He should pray Salat by gestures".<sup>552</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْمَرِيضُ إِذَا نَفَلَ وَ تَرَكَ الصَّلَاةَ أَيَّامًا أَعَادَ مَا تَرَكَ إِذَا اسْتَطَاعَ الصَّلَاةَ.

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'When the sick one is heavy and neglects the Salat for day, he should make up what he had neglected, when he is able to pray the Salat".<sup>553</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ صَلَّى جَالِسًا تَرَبَّعَ فِي خَالِ الْقِيَامِ وَ تَتَى رِجْلَهُ فِي خَالِ الرُّكُوعِ وَ السُّجُودِ وَ الْجُلُوسِ إِنْ قَدَرَ عَلَى ذَلِكَ.

And from him<sup>-asws</sup> having said: 'One who prays Salat seated should squat in the state of standing, and fold his legs in the state of Ruk'u and the Sajdah and the sitting, if he is able upon that".<sup>554</sup>

وَ عَنْهُ ع أَنَّهُ قَالَ: يُجْزِي الْمَرِيضَ أَنْ يَقْرَأَ فَاتِحَةَ الْكِتَابِ فِي الْقَرِيضَةِ وَ يُجْزِيهِ أَنْ يُسَبِّحَ فِي الرُّكُوعِ وَ السُّجُودِ تَسْبِيحًا وَاحِدَةً.

<sup>551</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 16 a

<sup>552</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 16 b

<sup>553</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 16 c

<sup>554</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 16 d

And from him<sup>-asws</sup> having said: ‘It suffices the sick if he recites Opening of the Book (Surah Al-Fatiha) in the obligatory Salat, and it suffices if he were to glorify in the Ruk’u and the Sajdah, one glorification (Tasbeeh)’.<sup>555</sup>

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<sup>555</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 43 H 16 e

## CHAPTER 44 – ETIQUETTES OF STANDING IN THE SALAT AND THE SUPPLICATION AT IT, AND THE INTENTION, AND THE TAKBEERS, AND THE TAKBEER OF CONSECRATION

الآيات

### The Verses

البقرة وَ قُومُوا لِلَّهِ قَانِتِينَ

(Surah) Al Baqarah: **and be standing obedient to Allah [2:238].**

الأنعام قُلْ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ

(Surah) Al Anaam: **Say: 'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162]**

لا شريك له وَ بِذَلِكَ أُمِرْتُ وَ أَنَا أَوَّلُ الْمُسْلِمِينَ

**There is no associate for Him; and with that I am Commanded, and I am the first of submitters' [6:163]**

أسرى وَ كَبْرَهُ تَكْبِيرًا

(Surah) 'Isra'a' - **and exclaim His Greatness with exclamations' [17:111].**

الكهف وَ اصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدَاةِ وَ الْعُشِيِّ يُرِيدُونَ وَجْهَهُ

(Surah) 'Al Kahf' - **And observe patience yourself along with those who are supplicating to their Lord morning and evening intending His Face, [18:28]**

وَ قَالَ سبحانه فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And the Glorious Said: **So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110].**

طه إِنِّي أَنَا اللَّهُ لا إِلَهَ إِلاَّ أَنَا فَاعْبُدْنِي وَ أَقِمِ الصَّلَاةَ لِذِكْرِي

(Surah) Ta Ha: **I am Allah! There is no god except Me. Therefore worship Me and establish the Salat to My Zikr [20:14]**

المدثر وَ رَبِّكَ فَكْبِيرٌ

(Surah) Al Mudassir: **And your Lord, so exclaim His Greatness [74:3]**

الْبَيْتَةِ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ

(Surah) 'Al Bayyinah': **And they had not been Commanded except that they should be worshipping Allah, being sincere to Him of the Religion, [98:5]**

الْكُوْثِرِ فَصَلِّ لِرَبِّكَ وَ الْحَزْر

(Surah) 'Al Kawser' - **Therefore pray Salat to your Lord and be moderate [108:2].**

تَفْسِيرٌ وَقَالَ مُجَاهِدٌ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي أَتَصَدَّقُ وَأَصِلُ الرَّجِمَ وَلَا أَصْنَعُ ذَلِكَ إِلَّا لِلَّهِ فَيُبَدِّلُ ذَلِكَ مِنِّي وَأُحْمَدُ عَلَيْهِ فَيَسْتُرُنِي ذَلِكَ وَأَعْجَبُ بِهِ

Tafseer (Ahadeeth) – *And Mujahid said, 'A man came to the Prophet<sup>-saww</sup>. He said, 'I give charity, and I connect the kinship, and I do that only for Allah<sup>-azwj</sup>. That is mentioned from me and I am praised upon it and that cheers me, and I am self-fascinated by it'.*

فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ لَمْ يَتَلَّحْ شَيْئًا فَتَرَلَّتِ الْآيَةُ.

*Rasool-Allah<sup>-saww</sup> was silent and did not say anything, so the Verse (18:110) was Revealed'.*

وَرَوَى عُبَادَةُ بْنُ الصَّامِتِ وَ شَدَّادُ بْنُ أَوْسٍ قَالَا سَمِعْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ صَلَّى صَلَاةً يُرَائِي بِهَا فَقَدْ أَشْرَكَ وَمَنْ صَامَ صَوْمًا يُرَائِي بِهِ فَقَدْ أَشْرَكَ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ.

*And it is reported by Ubada Bin Al-Samit and Shaddad Bin Aws, both said, 'We heard Rasool-Allah<sup>-saww</sup> saying: 'One who prays Salat to show off with it, so he has associated, and one who fasts a fast to show off with it, so he has associated'. Then he recited this Verse (18:110)'.*

وَفِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ فَهَذَا الشِّرْكُ شِرْكُ رِيَاءٍ وَعَنِ الْبَاقِرِ ع سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فَقَالَ مَنْ صَلَّى مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَمَنْ زَكَى مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَمَنْ صَامَ مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ

*And in Tafseer of Ali Bin Ibrahim – This association (Shirk), is association of showing-off; and from Al-Baqir<sup>-asws</sup>, 'Rasool-Allah<sup>-asws</sup> was asked about interpretation of this Verse. He<sup>-saww</sup> said: 'One who prays salat to show off to the people, he is a Polytheist (associator), and the one who gives Zakat to show off to the people, he is a Polytheists (associator), and one who fasts to show off to the people, so he is a Polytheists (associator).*

وَمَنْ حَجَّ مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَمَنْ عَمِلَ عَمَلًا مِمَّا أَمَرَهُ اللَّهُ عَزَّ وَ جَلَّ مُرَاءَاةَ النَّاسِ فَهُوَ مُشْرِكٌ وَلَا يَقْبَلُ اللَّهُ عَمَلَهُ مُرَاءَاةً.

*And one who performs Hajj to show off to the people, he is a Polytheist (associator), and one who does a deed from whatever Allah<sup>-azwj</sup> Mighty and Majestic to show off to the people with it, he is a Polytheist (associator), and Allah<sup>-azwj</sup> does not Accept deeds of a show off'.*

وَ فِي الْكَافِي عَنْهُ ع فِي هَذِهِ الْآيَةِ الرَّجُلُ يَعْمَلُ شَيْئاً مِنَ النَّوَابِ لَا يَطْلُبُ بِهِ وَجْهَ اللَّهِ إِذَا يَطْلُبُ تَرْكِيَةَ النَّاسِ يَشْتَهِي أَنْ يُسْمِعَ بِهِ النَّاسَ فَهَذَا الَّذِي أَشْرَكَ  
بِعِبَادَةِ رَبِّهِ

And in (the book) 'Al-Kafi' – from him<sup>asws</sup> regarding this Verse (18:110): 'The man does something from the good deeds, not seeking the Face of Allah<sup>azwj</sup> by it, rather he sees self-purification, desiring that the people would hear of it (reputation), so this is the one who has associated with worship of his Lord<sup>azwj</sup>'.

ثُمَّ قَالَ مَا مِنْ عَبْدٍ أَسْرَّ خَيْراً فَذَهَبَتِ الْأَيَّامُ أَبَداً حَتَّى يُظْهِرَ اللَّهُ لَهُ خَيْراً وَ مَا مِنْ عَبْدٍ يُسِرُّ شَرّاً فَذَهَبَتِ الْأَيَّامُ حَتَّى يُظْهِرَ اللَّهُ لَهُ شَرّاً.

Then he<sup>asws</sup> said: 'There is none from a servant doing a good deed in secret and the days go by, ever, until Allah<sup>azwj</sup> will Revealed goodness for him; and there is none from a servant doing an evil deed in secret and the days go by, until Allah<sup>azwj</sup> reveals evil for him''.

وَ رَوَى الْعَبَّاسِيُّ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ تَفْسِيرِ هَذِهِ الْآيَةِ فَقَالَ مَنْ صَلَّى أَوْ صَامَ أَوْ أَعْتَقَ أَوْ حَجَّ يُرِيدُ مَحَمَدَةَ النَّاسِ فَقَدْ أَشْرَكَ فِي عَمَلِهِ وَ هُوَ  
شِرْكٌ مَغْفُورٌ.

And it is reported by Al-Ayyashi, from Al-Sadiq<sup>asws</sup>, he<sup>asws</sup> was asked about interpretation of this Verse (18:110). He<sup>asws</sup> said: 'One who prays Salat or fasts, or liberates (a slave), or (performs) Hajj intending praise of the people, so he has associated (committed Shirk) in his actions, and it is association (Shirk) (which can be) Forgiven''.

وَ لِلآيَةِ تَفَاسِيرٌ أُخْرَى بِحَسَبِ بُطُونِهَا فَمِنْهَا مَا رَوَاهُ فِي الْكَافِي وَ التَّهْذِيبِ بِإِسْنَادِهِمَا عَنِ الْوَشَاءِ قَالَ: دَخَلْتُ عَلَى الرِّضَا ع وَ بَيْنَ يَدَيْهِ إِبْرِيْقٌ يُرِيدُ أَنْ يَتَوَضَّأَ  
مِنْهُ لِلصَّلَاةِ

And for the Verses there is another interpretation of its esoteric (explanation) what is reported in (the books) 'Al-Kafi' and 'Al-Tahzeeb', by their chains from Al-Washa who said, 'I entered to see Al-Reza<sup>asws</sup> and there was a pitcher in front of him<sup>asws</sup>. He<sup>asws</sup> wanted to perform Wud'u from it for the Salat.

فَدَنَوْتُ لِأَصُبَّ عَلَيْهِ فَأَبَى ذَلِكَ وَ قَالَ مَهْ يَا حَسَنُ

I approached to pour (water) upon him<sup>asws</sup>, but he<sup>asws</sup> refused that and said: 'No, O Hassan!'

فَقُلْتُ لِمَ تَنْهَانِي أَنْ أَصُبَّ عَلَيْكَ تَكْرَهُ أَنْ أُوجَرَ

I said, 'Why are you<sup>asws</sup> forbidding me from pouring (water) upon you<sup>asws</sup>? Are you<sup>asws</sup> disliking me to be Rewarded?'

فَقَالَ تُوجَرُ أَنْتَ وَ أُورَرُ أَنَا

He<sup>asws</sup> said: 'You will be Rewarded and I<sup>asws</sup> will be burdened'.

فَقُلْتُ لَهُ وَ كَيْفَ ذَلِكَ



I said to him<sup>-asws</sup>, 'And how is that so?'

فَقَالَ أَمَا سَمِعْتَ اللَّهَ يَقُولُ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا هَا أَنَا ذَا أَتَوَضَّأُ لِلصَّلَاةِ وَ هِيَ الْعِبَادَةُ فَأَكْرَهُ أَنْ يَشْرِكَنِي فِيهَا أَحَدٌ.

He<sup>-asws</sup> said: 'Have you not heard Allah<sup>-azwj</sup> Saying: **So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord' [18:110]**? Here I<sup>-asws</sup> am performing Wud'u for the Salat, and it is the (act of) worship, so I<sup>-asws</sup> dislike anyone associating with me<sup>-asws</sup> in it".

وَ مِنْهَا مَا رَوَاهُ الْعَيْشِيُّ عَنِ الصَّادِقِ ع أَنَّهُ سُئِلَ عَنْ هَذِهِ الْآيَةِ فَقَالَ الْعَمَلُ الصَّالِحُ الْمَعْرُفَةُ بِالْأَيْمَةِ وَ لَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا التَّسْلِيمُ لِعَلِيِّ ع لَا يُشْرِكُ فِي الْخِلَافَةِ مَنْ لَيْسَ ذَلِكَ لَهُ وَ لَا هُوَ مِنْ أَهْلِهِ.

And from it is what is reported by Al-Ayyashi, from Al-Sadiq<sup>-asws</sup>, he<sup>-asws</sup> was asked about this Verse. He<sup>-asws</sup> said: 'The righteous deed is recognition of the Imams<sup>-asws</sup>, **and he should not associate anyone with the worship of his Lord' [18:110]** is the submission to Ali<sup>-asws</sup>, not associating in the Caliphate someone who hasn't that for him nor is he its rightful".

وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْهُ ع وَ لَا يُشْرِكُ بِعِبَادَةِ رَبِّهِ أَحَدًا قَالَ لَا يَتَّخِذُ مَعَ وَلايَةِ آلِ مُحَمَّدٍ ع غَيْرُهُمْ وَ لَا يَتَّبِعُهُمُ الْعَمَلُ الصَّالِحُ مَنْ أَشْرَكَ بِعِبَادَةِ رَبِّهِ فَقَدْ أَشْرَكَ بِوَلَايَتِنَا وَ كَفَرَ بِهَا وَ جَحَدَ أَمِيرَ الْمُؤْمِنِينَ ع حَقَّهُ وَ وَلايَتَهُ.

And it is reported by Ali Bin Ibrahim, from him<sup>-asws</sup>: **and he should not associate anyone with the worship of his Lord' [18:110]**, he<sup>-asws</sup> said: 'He should not take others with Wilayah of Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and their<sup>-asws</sup> Wilayah is the **righteous deed**. One who associates in the worship of his Lord<sup>-azwj</sup> so he has associated with our<sup>-asws</sup> Wilayah and has committed Kufr with it, and has rejected Amir Al-Momineen<sup>-asws</sup> of his<sup>-asws</sup> rights and his<sup>-asws</sup> Wilayah".

وَ رَوَى الشَّيْخُ عَنْ حَرِيزٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ فَصَلِّ لِرَبِّكَ وَ انْحَرْ قَالَ التَّحَرُّ الْإِعْتِدَالُ فِي الْقِيَامِ أَنْ يُقِيمَ صَلْبَهُ وَ نُحْرَهُ.

And it is reported by the Sheykh, from Hareez, from a man, from Abu Ja'far<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, **Therefore pray Salat to your Lord and be moderate [108:2]**. He<sup>-asws</sup> said: '(The word) 'Al-Nahr' is the moderation in the standing. He should straighten his back and his neck".

1- بَجَمْعِ النَّبِيَّانِ، عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِهِ فَصَلِّ لِرَبِّكَ وَ انْحَرْ هُوَ رَفْعُ يَدَيْكَ جِدَاءً وَ وَجْهَكَ.

(The book) 'Majma Al Bayan' – from Umar Bin Yazeed who said,

'I heard Abu Abdullah<sup>-asws</sup> saying regarding His<sup>-azwj</sup> Words: **Therefore, pray Salat to your Lord and be moderate [108:2]**: 'It is raising your hands parallel to your face".<sup>556</sup>

وَ عَنْ جَمِيلٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع فَصَلِّ لِرَبِّكَ وَ انْحَرْ

<sup>556</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 1 a

And from Jameel who said, 'I said to Abu Abdullah<sup>-asws</sup>, ***Therefore pray Salat to your Lord and be moderate [108:2]***'.

فَقَالَ يَدِهِ هَكَذَا يُعْنِي اسْتَقْبَلَ بِيَدَيْهِ حِدَاءً وَجْهَهُ الْقِبْلَةَ فِي افْتِتَاحِ الصَّلَاةِ.

He<sup>-asws</sup> said by his<sup>-asws</sup> hand (gesture): 'Like this' – meaning facing the Qiblah by his<sup>-asws</sup> hands parallel to his face in beginning the Salat".<sup>557</sup>

وَعَنْ حَمَّادِ بْنِ عُثْمَانَ قَالَ: سَأَلْتُ الصَّادِقَ عَ مَا النَّحْرُ فَرَفَعَ يَدَيْهِ إِلَى صَدْرِهِ فَقَالَ هَكَذَا ثُمَّ رَفَعَهُمَا فَوْقَ ذَلِكَ فَقَالَ هَكَذَا يُعْنِي اسْتَقْبَلَ بِيَدَيْهِ الْقِبْلَةَ فِي اسْتِفْتِاحِ الصَّلَاةِ.

And from Hammad Bin Usman who said, 'I asked Al-Sadiq<sup>-asws</sup>, 'What is 'Al-Nahr'? He<sup>-asws</sup> raised his<sup>-asws</sup> hand to his<sup>-asws</sup> chest. He<sup>-asws</sup> said: 'Like this!' Then he<sup>-asws</sup> raised them above that, he<sup>-asws</sup> said: 'Like this!' – meaning facing the Qiblah with his<sup>-asws</sup> hands in beginning the Salat".<sup>558</sup>

وَعَنْ مُقَاتِلِ بْنِ حَيَّانَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ عَ قَالَ: لَمَّا نَزَلَتْ هَذِهِ السُّورَةُ قَالَ النَّبِيُّ صَ لِحَبْرَيْلَ مَا هَذِهِ النَّحِيرَةُ الَّتِي أَمَرَنِي بِهَا رَبِّي

And from Muqatil Bin Hayyan, from Al Asbagh Bin Nubata,

'From Amir Al-Momineen<sup>-asws</sup> having said: 'When this Chapter was Revealed, the Prophet<sup>-saww</sup> said to Jibraeel<sup>-as</sup>: 'What is this 'Al-Nahr' which my<sup>-saww</sup> Lord<sup>-azwj</sup> has Commanded me<sup>-saww</sup> with?'

قَالَ لَيْسَتْ بِنَحِيرَةٍ وَ لَكِنَّهُ يَأْمُرُكَ إِذَا تَحَرَّمْتَ لِلصَّلَاةِ أَنْ تَرْفَعَ يَدَيْكَ إِذَا كَبَّرْتَ وَ إِذَا رَكَعْتَ وَ إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ وَ إِذَا سَجَدْتَ فَإِنَّهُ صَلَاتُنَا وَ صَلَاةُ الْمَلَائِكَةِ فِي السَّمَاوَاتِ السَّبْعِ فَإِنَّ لِكُلِّ شَيْءٍ زِينَةً وَ إِنَّ زِينَةَ الصَّلَاةِ رَفْعُ الْأَيْدِي عِنْدَ كُلِّ تَكْبِيرَةٍ.

He<sup>-as</sup> said: 'It isn't a sacrifice (an animal). But, He<sup>-azwj</sup> has Commanded you<sup>-saww</sup>, when you<sup>-saww</sup> consecrate for the Salat, you<sup>-saww</sup> should raise your<sup>-saww</sup> hand when you<sup>-saww</sup> exclaim Takbeer, and when you<sup>-saww</sup> perform Ruk'u, and when you<sup>-saww</sup> raise your<sup>-saww</sup> head from the Ruk'u, and when you<sup>-saww</sup> perform Sajdah, for our Salat is Salat of the Angels in the seven skies. For all things there is an adornment, and adornment of the Salat is raising of the hands at every exclamation of Takbeer".<sup>559</sup>

وَ قَالَ النَّبِيُّ صَ رَفْعُ الْيَدَيْنِ مِنَ الْإِسْتِكَانَةِ

And the Prophet<sup>-saww</sup> said: 'Raising the hand from the submissiveness?'

قُلْتُ وَ مَا الْإِسْتِكَانَةُ

I said, 'And what is the submissiveness?'

<sup>557</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 1 b

<sup>558</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 1 c

<sup>559</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 1 d

قَالَ أَلَا تَقْرَأُ هَذِهِ آيَةَ فَمَا اسْتَكْبَرُوا لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ

He<sup>-saww</sup> said: 'Have you not read this Verse: **and they are not being humble to their Lord and are not submitting [23:76]?**'

أُورِدَهُ الْوَاحِدِيُّ وَالتَّعَلُّبِيُّ فِي تَفْسِيرَيْهِمَا.

It is reported by Al-Wahidy and Al-Sa'alby in their Tafseers".<sup>560</sup>

2- عُدَّةُ الدَّاعِي، رَوَى الشَّيْخُ أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ أَحْمَدَ بْنِ عَلِيِّ الْقُمِّيِّ نَزِيلُ الرَّيِّ فِي كِتَابِهِ الْمُنْبِيُّ عَنْ زُهْدِ النَّبِيِّ ص عَنْ عَبْدِ الْوَاحِدِ عَمَّنْ حَدَّثَهُ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قُلْتُ حَدَّثَنِي بِحَدِيثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ص وَ حَفِظْتُهُ مِنْ دِقَّةٍ مَا حَدَّثَكَ بِهِ

(The book) 'Uddat Al Daie' – It is reported by the Sheykh Abu Muhammad Ja'far Bin Ahmad Bin Ali Al Qummi resident of Al Rayy in his book 'Al Munie' about ascetism of the Prophet<sup>-saww</sup>, from Abdul Al Wahid, from the one who narrated it from Muaz Bin Jabal, said,

'I said, 'Narrate to me with a Hadeeth you have heard from Rasool-Allah<sup>-saww</sup> and you have memorised it accurately what you narrate'.

قَالَ نَعَمْ وَ بَكَى مُعَاذٌ ثُمَّ قَالَ بِأَبِي وَ أُمِّي حَدَّثَنِي وَ أَنَا رَدِيئُهُ

He said, 'Yes', and Muaz cried, then said, 'By my father and my mother! He<sup>-saww</sup> narrated to me and I was riding behind him<sup>-saww</sup>'.

قَالَ بَيْنَمَا نَحْنُ نَسِيرُ إِذْ رَفَعَ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ الْحَمْدُ لِلَّهِ الَّذِي يَقْضِي فِي خَلْقِهِ مَا أَحَبَّ

He (Muaz) said, 'We were travelling when he<sup>-saww</sup> raised his<sup>-saww</sup> sight towards the sky. He<sup>-saww</sup> said: 'The Praise is for Allah<sup>-azwj</sup> Who Decrees regarding His<sup>-azwj</sup> creatures whatever He<sup>-azwj</sup> likes to'.

ثُمَّ قَالَ يَا مُعَاذُ

Then he<sup>-saww</sup> said: 'O Muaz!'

قُلْتُ لَبَّيْكَ يَا رَسُولَ اللَّهِ إِمَامَ الْحَضَرِ وَ نَبِيَّ الرَّحْمَةِ

I said, 'At your<sup>-saww</sup> service, O Rasool-Allah<sup>-saww</sup>, leader of the good and the Prophet<sup>-saww</sup> of Mercy!'

قَالَ أَحَدَثُكَ مَا حَدَّثَ نَبِيَّ أُمَّتَهُ إِنَّ حَفِظْتَهُ نَقَعَكَ عَيْشُكَ وَ إِنْ سَمِعْتَهُ وَ لَمْ تَحْفَظْهُ انْقَطَعَتْ حُجَّتُكَ عِنْدَ اللَّهِ

He<sup>-saww</sup> said: 'I<sup>-saww</sup> shall narrate to you what (every) Prophet<sup>-saww</sup> had narrated to his<sup>-as</sup> community. If you were to memorise it, it will benefit you in your life, and if you hear it and do not memorise it, your argument will be cut off in the Presence of Allah<sup>-azwj</sup>'.

<sup>560</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 1 e

ثُمَّ قَالَ إِنَّ اللَّهَ خَلَقَ سَبْعَةَ أَمْلاكٍ قَبْلَ أَنْ يَخْلُقَ السَّمَاوَاتِ فَجَعَلَ فِي كُلِّ سَمَاءٍ مَلَكًا قَدْ جَلَّلَهَا بِعَظَمَتِهِ وَ جَعَلَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ السَّمَاوَاتِ مَلَكًا بَوَّابًا

Then he<sup>-saww</sup> said: 'Allah<sup>-azwj</sup> Created seven Angels before He<sup>-azwj</sup> Created the skies. He<sup>-azwj</sup> Made an Angel to be in each sky, having Exalted it with His<sup>-azwj</sup> Magnificence, and Made an Angel to be at each door from doors of the skies, as a doorman.

فَتَكْتُبُ الحَفْظَةَ عَمَلِ العَبْدِ مِنْ حِينَ يُصْبِحُ إِلَى حِينَ يُمَسِي ثُمَّ تَرْتَفِعُ الحَفْظَةُ بِعَمَلِهِ وَ لَهُ نُورٌ كَنُورِ الشَّمْسِ حَتَّى إِذَا بَلَغَ سَمَاءَ الدُّنْيَا فَتُرَكَّبُهُ وَ تُكْتَبُهُ

The recorders (recording Angels) write the work of the servant from when it is morning up to when it is evening, then the recording Angels rise with his deeds and there is radiance for it like radiance of the sun, until when he reaches sky of the world. He recommends it and deems it as being a lot.

فَيَقُولُ الْمَلِكُ قِفُوا وَ اضْرِبُوا هَذَا العَمَلَ وَجْهَ صَاحِبِهِ أَنَا مَلِكُ العَنِيَّةِ فَمَنْ اغْتَابَ لَا أَدْعُ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي أَمْرِي بِذَلِكَ رَبِّي

The Angel says, 'Stop, and strike this work in the face of its owner! I am the Angel for backbiting. The one who backbites, I do not let his deed to exceed me to someone else. My Lord<sup>-azwj</sup> has Commanded me with that!'

قَالَ ثُمَّ نَجِيءُ الحَفْظَةَ مِنَ العَدِ وَ مَعَهُمْ عَمَلٌ صَالِحٌ فَتَمُرُّ بِهِ وَ تُرَكَّبُهُ وَ تُكْتَبُهُ حَتَّى يَبْلُغَ السَّمَاءَ الثَّانِيَةَ فَيَقُولُ الْمَلِكُ الَّذِي فِي السَّمَاءِ الثَّانِيَةِ قِفُوا وَ اضْرِبُوا هَذَا العَمَلَ وَجْهَ صَاحِبِهِ إِنَّمَا أَرَادَ بِهَذَا عَرَضَ الدُّنْيَا أَنَا صَاحِبُ الدُّنْيَا لَا أَدْعُ عَمَلَهُ يُجَاوِزُنِي إِلَى غَيْرِي

Then the recorders come the next morning and with them is a righteous deed. They pass by him, and recommend it and deem it as being a lot until they reach the second sky. The Angels who are in the second sky says: 'Stop, and strike this deed in the face of its owner! But rather, he had intended by it displays of the world. I am in charge of the world. I will not let his deed exceed me to someone else!'

قَالَ ثُمَّ تَصْعَدُ الحَفْظَةُ بِعَمَلِ العَبْدِ مُبْتَهَجًا بِصَدَقَةٍ وَ صَلَاةٍ فَتُعْجَبُ بِهِ الحَفْظَةُ وَ تُجَاوِزُهُ إِلَى السَّمَاءِ الثَّالِثَةِ فَيَقُولُ الْمَلِكُ قِفُوا وَ اضْرِبُوا هَذَا العَمَلَ وَجْهَ صَاحِبِهِ وَ ظَهَرَهُ أَنَا مَلِكُ الكِبَرِ فَيَقُولُ إِنَّهُ عَمِلَ وَ تَكَبَّرَ فِيهِ عَلَى النَّاسِ فِي مَجَالِسِهِمْ أَمْرِي رَبِّي أَنْ لَا أَدْعُ عَمَلَهُ يَتَجَاوِزُنِي إِلَى غَيْرِي

He said, 'Then the recorders ascend with the deeds of the servant, rejoicing with charity and Salat. The recorders are fascinated by it and the guard is fascinated by it and they exceed him to the third sky'. The Angel says, 'Stop and strike this deed in the face of its owner and his back! I am the Angel in charge of the arrogance. He had done the deed and was arrogant during it upon the people in their gathering. My Lord<sup>-azwj</sup> has Commanded me not to let his deed exceed me to someone else!'

قَالَ وَ تَصْعَدُ الحَفْظَةُ بِعَمَلِ العَبْدِ يَزْهَرُ كَالكَوْكَبِ الدَّرِيِّ فِي السَّمَاءِ لَهُ دَوِيٌّ بِالتَّسْبِيحِ وَ الصَّوْمِ وَ الْحَجِّ فَتَمُرُّ بِهِ إِلَى مَلِكِ السَّمَاءِ الرَّابِعَةِ فَيَقُولُ لَهُمُ الْمَلِكُ قِفُوا وَ اضْرِبُوا هَذَا العَمَلَ وَجْهَ صَاحِبِهِ وَ بَطْنُهُ أَنَا مَلِكُ العُجْبِ إِنَّهُ كَانَ يُعْجَبُ بِنَفْسِهِ وَ إِنَّهُ عَمِلَ وَ أَدْخَلَ نَفْسَهُ العُجْبَ أَمْرِي رَبِّي لَا أَدْعُ عَمَلَهُ يَتَجَاوِزُنِي إِلَى غَيْرِي

He said, 'And the recorders ascend with a deed of the servant being like the star shining in the sky having a buzz for it with the glorification (Tasbeeh), and the fasting, and the Hajj. They

pass with it to the Angel of the fourth sky. The Angel says to them, 'Stop and strike this deed in the face of its owner and his belly! I am the Angel (in charge of) the self-fascination. He was fascinated with himself and he had word and the self-fascination entered into him. My Lord<sup>-azwj</sup> has Commanded me not to let his deed to exceed me to someone else!'

قَالَ وَ تَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ كَالْعُرْسِ الْمَرْفُوفَةِ إِلَى أَهْلِهَا فَتَمُرُّ بِهِ إِلَى مَلِكِ السَّمَاءِ الْخَامِسَةِ بِالْجِهَادِ وَالصَّلَاةِ مَا بَيْنَ الصَّلَاتَيْنِ وَ لِدَلِكِ الْعَمَلِ زَيْنٌ كَرِينِ الْإِبِلِ عَلَيْهِ ضَوْءٌ كَضَوْءِ الشَّمْسِ

He said, 'And the recorders ascend with work of the servant like a bride being escorted to her (new) family. They pass with it to the Angel of the fifth sky, with the Jihad, and the Salat what is between the two Salats, and there is an adornment for the work like adornment of the camel, having illumination upon it like illumination of the sun'.

فَيَقُولُ الْمَلِكُ قِفُوا أَنَا مَلِكُ الْحَسَدِ وَ اضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ وَ احْمَلُوهُ عَلَى عَاتِقِهِ إِنَّهُ كَانَ يَحْسُدُ مَنْ يَتَعَلَّمُ أَوْ يَعْمَلُ لِلَّهِ بِطَاعَتِهِ وَ إِذَا رَأَى لِأَحَدٍ فَضْلاً فِي الْعَمَلِ وَالْعِبَادَةِ حَسَدَهُ وَ وَقَعَ فِيهِ فَيَحْمِلُونَهُ عَلَى عَاتِقِهِ وَ يَلْعَنُهُ عَمَلُهُ

The Angels says, 'Stop! I am the Angel (in charge of) envy, and strike this work in the face of its owner and load it upon his shoulder. He had envied the one who was learning, or worked for Allah<sup>-azwj</sup> being in His<sup>-azwj</sup> obedience, and whenever he saw any merit being for anyone, in the work and the worship, he envied him and talked badly regarding him, therefore load it upon his shoulder', and he curses his work'.

قَالَ وَ تَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ مِنْ صَلَاةٍ وَ زَكَاةٍ وَ حَجٍّ وَ عُمْرَةٍ فَيَتَجَاوَرُ إِلَى السَّمَاءِ السَّادِسَةِ فَيَقُولُ الْمَلِكُ قِفُوا أَنَا صَاحِبُ الرَّحْمَةِ اضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ وَ اطْمِسُوا عَيْنَيْهِ لِأَنَّ صَاحِبَهُ لَمْ يَرْحَمْ شَيْئاً إِذَا أَصَابَ عَبْدًا مِنْ عِبَادِ اللَّهِ ذَنْبًا [ذَنْبٌ] لِلْآخِرَةِ أَوْ ضَرًا [ضَرٌّ] فِي الدُّنْيَا سَمِعَتْ بِهِ أَمْرِي رَبِّي أَنْ لَا أَدَعِ عَمَلَهُ يُجَاوِرُنِي

He said, 'And the recorders ascend with work of the servant, from Salat, and Zakat, and Hajj and Umrah. They pass by to the sixth sky. The Angel says, 'Stop! I am in charge of the mercy. Strike this work in the face of its owner and blur his eyes, because it's owner did not mercy anything (anyone). Whenever a servant from servants of Allah<sup>-azwj</sup> committed a sin for the Hereafter, or haram in the world, he gloated with it. My Lord<sup>-azwj</sup> has Commanded me not to let his work exceed Me<sup>-azwj</sup>!'

قَالَ وَ تَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ بِفِئِهِ وَ اجْتِهَادِهِ وَ وَرَعٍ وَ لَهُ صَوْتٌ كَالرَّعْدِ وَ ضَوْءٌ كَضَوْءِ الْبَرْقِ وَ مَعَهُ ثَلَاثَةُ آلَافٍ مَلَكَ فَتَمُرُّ بِهِ إِلَى مَلِكِ السَّمَاءِ السَّابِعَةِ

He said, 'And the recorders ascend with work of the servant, with his jurisprudence and the struggle, and devoutness, and there is a sound for it like the thunder and illumination like illumination of the lightning, and with it are three thousand Angels. They pass with it to Angel of the seventh sky.

فَيَقُولُ الْمَلِكُ قِفُوا وَ اضْرِبُوا بِهَذَا الْعَمَلِ وَجْهَ صَاحِبِهِ أَنَا مَلِكُ الْحِجَابِ أَحْجُبُ كُلَّ عَمَلٍ لَيْسَ لِلَّهِ إِنَّهُ أَرَادَ رِفْعَةً عِنْدَ الْقَوَادِرِ وَ ذِكْرًا فِي الْمَجَالِسِ وَ صَيْنًا فِي الْمَدَائِنِ أَمْرِي رَبِّي أَنْ لَا أَدَعِ عَمَلَهُ يُجَاوِرُنِي إِلَى غَيْرِي مَا لَمْ يَكُنْ لِلَّهِ خَالِصاً

The Angel says, 'Stop, and strike this work on the face of its owner. I am the Angel of the veil. I veil (block) every work which isn't for Allah<sup>-azwj</sup>. He had intended highness in the presence of the leaders, and being mentioned in the gatherings, and reputation in the cities. My Lord<sup>-azwj</sup> has Command me not to let his deed exceed me to anyone else for as long as it does not happen to be purely for Allah<sup>-azwj</sup>'.

قَالَ وَ تَصْعَدُ الْحَفَظَةُ بِعَمَلِ الْعَبْدِ مُبْتَهَجاً بِهِ مِنْ صَلَاةٍ وَ زَكَاةٍ وَ صِيَامٍ وَ حَجٍّ وَ عُمْرَةٍ وَ حُسْنِ خُلُقٍ وَ صَمْتٍ وَ ذِكْرِ كَثِيرٍ تُسَبِّعُهُ مَلَائِكَةُ السَّمَاوَاتِ وَ الْمَلَائِكَةُ السَّبْعَةُ بِجَمَاعَتِهِمْ فَيَطُوفُ الْحُجُبُ كُلُّهَا حَتَّى يَفُومُوا بَيْنَ يَدَيْهِ سُبْحَانَهُ فَيَشْهَدُوا لَهُ بِعَمَلٍ وَ دُعَاءٍ

He said, 'And the recorders ascend with work of the servant, rejoicing with it, from Salat, and Zakat, and fasts, and Hajj and Umrah, and good manners, and silence, and a lot of Zikr. The Angels of the sky and Angels of the seven (skies) escort it with their groups. They circle the veils, all of them, until they stand in front of the Glorious. They testify for him with work and the supplication.

يَقُولُ اللَّهُ أَنْتُمْ حَفَظَةُ عَمَلِ عَبْدِي وَ أَنَا رَقِيبٌ عَلَى مَا فِي نَفْسِهِ إِنَّهُ لَمْ يُرِدْ بِهَذَا الْعَمَلِ عَلَيْهِ لَعْنَتِي فَتَقُولُ الْمَلَائِكَةُ عَلَيْهِ لَعْنَتُكَ وَ لَعْنَتُنَا

Allah<sup>-azwj</sup> Says: "You are recorder of the work of My<sup>-azwj</sup> servant, and I<sup>-azwj</sup> am the Watcher upon what is within himself. He did not intend Me<sup>-azwj</sup> with this work. Upon him is My<sup>-azwj</sup> Curse!" The Angels said: 'Upon him is Your<sup>-azwj</sup> Curse and our Curse!'

قَالَ ثُمَّ بَكَى مُعَاذٌ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ صَ مَا أَعْمَلُ

He (the narrator) said, 'Then Muaz cried. He said, 'I said, 'O Rasool-Allah<sup>-sawww</sup>! What shall I do?'

قَالَ اقْتَدِ بِبَيْتِكَ يَا مُعَاذُ فِي الْيَقِينِ

He<sup>-sawww</sup> said: 'Imitate your Prophet<sup>-sawww</sup>, O Muaz, in the certainty'.

قَالَ قُلْتُ أَنْتَ رَسُولُ اللَّهِ وَ أَنَا مُعَاذٌ

He (Muaz) said, 'I said, 'You<sup>-sawww</sup> are Rasool<sup>-sawww</sup> of Allah<sup>-azwj</sup>, and I am Muaz!'

قَالَ صَ وَ إِنْ كَانَ فِي عَمَلِكَ تَقْصِيرٌ يَا مُعَاذُ فَاقْطَعْ لِسَانَكَ عَنْ إِخْوَانِكَ وَ عَنْ حَمَلَةِ الْقُرْآنِ وَ لَنْ تَكُنَ دُؤُوبَكَ عَلَيْكَ لَا تُحْمِلْهَا عَلَى إِخْوَانِكَ وَ لَا تُزَكِّ نَفْسَكَ بِتَذْمِيمِ إِخْوَانِكَ وَ لَا تَرْفَعْ نَفْسَكَ بِوَضْعِ إِخْوَانِكَ وَ لَا تُرَاءِ بِعَمَلِكَ

He<sup>-sawww</sup> said: 'And if there were to be deficiency in your work, O Muaz, then cut your tongue (talking) from your brethren and from bearers of the Quran, and let your sins be upon you. Do not lead these upon your brethren, nor deem yourself pure by condemning of your brethren, and do not raise yourself by placing your brethren down, and do not show off with your work.

وَ لَا تُدْخِلْ مِنَ الدُّنْيَا فِي الْآخِرَةِ وَ لَا تَفْخَرْ فِي مَجْلِسِكَ لِكَيْ يَخْذَرُوكَ بِسُوءِ خُلُقِكَ وَ لَا تُنَاجِ مَعَ رَجُلٍ وَ أَنْتَ مَعَ آخَرَ وَ لَا تَتَعَطَّمْ عَلَى النَّاسِ فَيَنْقَطِعَ عَنْكَ خَيْرَاتُ الدُّنْيَا وَ لَا تُتْرَقِ النَّاسَ فَتَمَرَّقَكَ كِلَابُ أَهْلِ النَّارِ قَالَ اللَّهُ تَعَالَى وَ النَّاشِطَاتُ نَشْطاً أَ فَتَدْرِي مَا النَّاشِطَاتُ كِلَابُ أَهْلِ النَّارِ تَنْشِطُ اللَّحْمَ وَ الْعَظْمَ

And do not enter from the world into the Hereafter, nor do not be obscene in your gathering lest they caution you for your evil manners, nor whisper with a man while you are with another, nor magnify yourself over the people, for the goodness of the world will be cut off from you, and do not tear the people or the dogs of the inhabitants of the Fire will tear you apart. Allah the Exalted Says: **And the rippers tearing out [79:2]**. Do you know what rippers are? They are dogs of the inhabitants of the Fire ripping the flesh and the bones’.

قُلْتُ وَ مَنْ يُطِيقُ هَذِهِ الْخِصَالَ

I said, ‘And who can endure these characteristics?’

قَالَ يَا مُعَاذُ أَمَا إِنَّهُ يَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ

He<sup>-saww</sup> said: ‘O Muaz! But it is easy for the one Allah<sup>-azwj</sup> Eases upon it’.

قَالَ وَ مَا رَأَيْتُ مُعَاذًا يُكْتَبِرُ تِلَاوَةَ الْقُرْآنِ كَمَا يُكْتَبِرُ تِلَاوَةَ هَذَا الْحَدِيثِ.

He (the narrator) said, ‘I did not see Muaz frequent recitation of the Quran like what he recited this Hadeeth’.<sup>561</sup>

3- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَرَأَيْتَ هَؤُلَاءِ الَّذِينَ يُرْحَضُونَ فِي الصَّلَاةِ فَلَمْ يُجْعَلْ لِلْأَذَانِ وَقْتُ وَ لِلصَّلَاةِ وَقْتُ إِذَا تَوَجَّهَ إِلَى الصَّلَاةِ فَلْيُكَبِّرْ وَ لِيُقَالِ اللَّهُمَّ أَنْتَ الْمَلِكُ لَا إِلَهَ إِلَّا أَنْتَ - حَتَّى يُفْرَغَ مِنْ تَكْبِيرِهِ

The book of Ja’far Bin Muhammad Bin Shureyh, from Humeyd Bin Shueyb, from Jabir Al Jufy who said,

‘I heard Abu Abdullah<sup>-asws</sup> saying: ‘Are you seeing them, those who are making allowances in the Salat. So why has a timing made to be for the Azaan, and a timing for the Salat? When one heads to the Salat, let him exclaim Takbeer and let him say, ‘O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the King! There is no go except You<sup>-azwj</sup>!’ – until he is free from his Takbeer.

وَ الْكَاذِبُونَ يَقُولُونَ لَيْسَتْ صَلَاةٌ كَذَبُوا عَلَيْهِمْ لَعْنَةُ اللَّهِ وَ الْمَلَائِكَةِ وَ النَّاسِ أَجْمَعِينَ.

And the liars are saying, ‘There isn’t (Takbeer for) Salat. They are lying! **upon them is the Curse of Allah and the Angels and the people altogether [2:161]**’.<sup>562</sup>

بيان: ليست صلاة لعل المعنى أنهم يقولون ليست التكبيرات داخله في الصلاة و لا استحباب فيها.

**Explanation – (The words) ‘There isn’t (Takbeer for) Salat’ – they are saying that the Takbeers aren’t included in the Salat nor is there any recommendation regarding it.**

وَ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ مُحَمَّدِ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَجُلًا دَخَلَ مَسْجِدَ رَسُولِ اللَّهِ ص وَ رَسُولُ اللَّهِ جَالِسٌ فَقَامَ الرَّجُلُ يُصَلِّي فَكَبَّرَ ثُمَّ قَرَأَ فَقَالَ رَسُولُ اللَّهِ ص عَجَلُ الْعَبْدِ عَلَى رَبِّهِ

<sup>561</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 2

<sup>562</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 3 a

And from the mentioned book, from Humeyd, from Jabir,

'From Abdullah<sup>-asws</sup> having said: 'A man entered Masjid of Rasool-Allah<sup>-saww</sup> while Rasool-Allah<sup>-saww</sup> was seated. The man stood to pray Salat. He exclaimed Takbeer, then recited. Rasool-Allah<sup>-saww</sup> said: 'The servant is being hasty upon his Lord<sup>-azwj!</sup>'

ثُمَّ دَخَلَ رَجُلٌ آخَرَ فَصَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَذَكَرَ اللَّهَ وَكَبَّرَ وَفَرَأَ فَقَالَ رَسُولُ اللَّهِ ص سَلِّ تَعْطُ.

Then another man entered. He sent Salat upon Muhammad<sup>-saww</sup> and his<sup>-saww</sup> Progeny<sup>-asws</sup>, and mentioned Allah<sup>-azwj</sup> and exclaimed Takbeer, and he recited. Rasool-Allah<sup>-saww</sup> said: 'Ask, you will be Given!'<sup>563</sup>

4- الْعَلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْإِبْرَاهِيمِ عَنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: قُلْتُ لَهُ لِأَيِّ عِلَّةٍ صَارَ التَّكْبِيرُ فِي الْإِفْتِتَاحِ سَبْعَ تَكْبِيرَاتٍ أَفْضَلُ وَ لِأَيِّ عِلَّةٍ يُقَالُ فِي الرَّكُوعِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ- وَ يُقَالُ فِي السُّجُودِ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

(The book) 'Ilal' – from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Husayn Bin Al Waleed, from Al-Husayn Bin Ibrahim, from Muhammad Bin Ziyad, from Hisham Bin Al Hakam,

'From Abu Al-Hassan Musa<sup>-asws</sup>, he (the narrator) said, 'I said to him<sup>-asws</sup>, 'For which reason has the Takbeer come to be in the beginning as being seven Takbeers as better, and for which reason is it said in the Ruk'u, 'Glorious is my Lord<sup>-azwj</sup> the Magnificent and with His<sup>-azwj</sup> Praise', and it is said in the Sajdah, 'Glorious is my Lord<sup>-azwj</sup> the Exalted and with His<sup>-azwj</sup> Praise'?

قَالَ يَا هِشَامُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى خَلَقَ السَّمَاوَاتِ سَبْعًا وَ الْأَرْضِينَ سَبْعًا وَ الْحُجُبَ سَبْعًا فَلَمَّا أُسْرِيَ بِالنَّبِيِّ ص وَ كَانَ مِنْ رَبِّهِ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى رُفِعَ لَهُ حِجَابٌ مِنْ حُجُبِهِ فَكَبَّرَ رَسُولُ اللَّهِ ص وَ جَعَلَ يَقُولُ الْكَلِمَاتِ الَّتِي يُقَالُ فِي الْإِفْتِتَاحِ

He<sup>-asws</sup> said: 'O Hisham! Allah<sup>-azwj</sup> Blessed and Exalted Created the seven skies and the seven earths, and the seven veils. When there was an Ascension with the Prophet<sup>-saww</sup>, and he<sup>-saww</sup> was from his<sup>-saww</sup> Lord<sup>-azwj</sup> **(at a distance of) two bows or nearer [53:9]**, a veil from the veils was raised for him. Rasool-Allah<sup>-saww</sup> exclaimed Takbeer and went on saying the phrases which it said in the beginning (of the Salat).

فَلَمَّا رُفِعَ لَهُ الثَّانِي كَبَّرَ فَلَمْ يَزَلْ كَذَلِكَ حَتَّى بَلَغَ سَبْعَ حُجُبٍ وَ كَبَّرَ سَبْعَ تَكْبِيرَاتٍ فَلِذَلِكَ الْعِلَّةُ تُكَبَّرُ لِلْإِفْتِتَاحِ فِي الصَّلَاةِ سَبْعَ تَكْبِيرَاتٍ

When the second was raised for him, he<sup>-saww</sup> exclaimed Takbeer. He<sup>-saww</sup> did not cease (doing) like that until he<sup>-saww</sup> it reached seven veils and he<sup>-saww</sup> had exclaimed seven Takbeers. So that is the reason of your exclaiming Takbeer in the Salat as seven Takbeers.

فَلَمَّا ذَكَرَ مَا رَأَى مِنْ عَظَمَةِ اللَّهِ ارْتَعَدَتْ فُرَائِصُهُ فَانْبَرَكَ عَلَى وَكَبَّتِيهِ وَ أَحَدًا يَقُولُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

When he<sup>-saww</sup> recalled what he<sup>-saww</sup> had seen from the Magnificence of Allah<sup>-azwj</sup>, his<sup>-saww</sup> limbs trembled and he<sup>-saww</sup> bowed to his<sup>-saww</sup> knees and took to saying: 'Glorious is my<sup>-azwj</sup> Lord<sup>-azwj</sup> the Magnificent, and with His<sup>-azwj</sup> Praise'.

<sup>563</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 3 b



فَلَمَّا اعْتَدَلَ مِنْ رُكُوعِهِ قَائِمًا نَظَرَ إِلَيْهِ فِي مَوْضِعٍ أَعْلَى مِنْ ذَلِكَ الْمَوْضِعِ خَرَّ عَلَى وَجْهِهِ وَ جَعَلَ يَقُولُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ يَحْمَدُهُ

When he<sup>-saww</sup> stood straight from his<sup>-saww</sup> Ruk'ū, he<sup>-saww</sup> looked towards Him<sup>-azwj</sup> in a place higher than that place. He<sup>-azwj</sup> fell upon his<sup>-saww</sup> face and went on saying: 'Glorious is my<sup>-saww</sup> Lord the Exalted and with His<sup>-azwj</sup> Praise'.

فَلَمَّا قَالَ سَبْعَ مَرَّاتٍ سَكَنَ ذَلِكَ الرَّعْبُ فَلِذَلِكَ جَرَتْ بِهِ السُّنَّةُ.

When he<sup>-saww</sup> had glorified seven times, that trepidation calmed. For that reason the Sunnah flowed with it".<sup>564</sup>

5- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ وَ فَضَالَةَ مَعَا عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص كَانَ فِي الصَّلَاةِ وَ إِلَى جَانِبِهِ الْحُسَيْنُ بْنُ عَلِيٍّ ع فَكَتَبَ رَسُولُ اللَّهِ ص فَلَمْ يُجِدِ الْحُسَيْنُ التَّكْبِيرَ فَلَمْ يَزَلْ رَسُولُ اللَّهِ ص يُكَبِّرُ وَ يُعَالِجُ الْحُسَيْنُ التَّكْبِيرَ فَلَمْ يُجِدْهُ حَتَّى أَكْمَلَ سَبْعَ تَكْبِيرَاتٍ فَأَجَادَ الْحُسَيْنُ ع التَّكْبِيرَ فِي السَّابِعَةِ

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al Nazr and Fazalat, both together from Abdullah Bin Sinan,

'From Abu Abdullah<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> was in the Salat and to his<sup>-saww</sup> side was Al-Husayn Bin Ali<sup>-asws</sup>. Rasool-Allah<sup>-saww</sup> exclaimed Takbeer but did not find Al-Husayn<sup>-asws</sup> exclaiming Takbeer. Rasool-Allah<sup>-saww</sup> did not cease exclaiming Takbeer and addressing Al-Husayn<sup>-asws</sup> for the Takbeer, but he<sup>-saww</sup> did not find him<sup>-asws</sup> (doing so) until he<sup>-saww</sup> had completed seven Takbeers. Then he<sup>-saww</sup> found Al-Husayn<sup>-asws</sup> exclaiming the Takbeer during the seventh (time)'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع وَ صَارَتْ سُنَّةً.

Abu Abdullah<sup>-asws</sup> said: 'And it became Sunnah".<sup>565</sup>

وَ مِنْهُ بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عَمْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَرَجَ رَسُولُ اللَّهِ ص إِلَى الصَّلَاةِ وَ قَدْ كَانَ الْحُسَيْنُ بْنُ عَلِيٍّ ع أَبْطَأَ عَنِ الْكَلَامِ حَتَّى تَحَوَّفُوا أَنْ لَا يَتَكَلَّمَ وَ أَنْ يَكُونَ بِهِ حَرَسٌ

And from him, by the previous chain from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Ibn Uzina, from Zurara,

'From Abu Ja'far<sup>-asws</sup> having said: 'Rasool-Allah<sup>-saww</sup> went out to pray the Salat and Al-Husayn<sup>-asws</sup> Bin Ali<sup>-asws</sup> had delay (beginning) the talking until they fear that he<sup>-asws</sup> will not be talking and that muteness might be with him<sup>-asws</sup>.

فَخَرَجَ بِهِ رَسُولُ اللَّهِ ص حَامِلَهُ عَلَى عُنُقِهِ وَ صَفَّ النَّاسَ حُلُقَهُ فَأَقَامَهُ رَسُولُ اللَّهِ ص عَلَى يَمِينِهِ

Rasool-Allah<sup>-saww</sup> came out with him<sup>-asws</sup>, carrying him<sup>-asws</sup> upon his<sup>-saww</sup> neck, and the people formed rows behind him<sup>-saww</sup>. Rasool-Allah<sup>-saww</sup> made him<sup>-asws</sup> stand on his<sup>-saww</sup> right.

<sup>564</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 4

<sup>565</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 5 a

فَأَفْتَتَحَ رَسُولُ اللَّهِ ص الصَّلَاةَ فَكَبَّرَ الْحُسَيْنُ حَتَّى كَبَّرَ رَسُولُ اللَّهِ ص سَبْعَ تَكْبِيرَاتٍ وَكَبَّرَ الْحُسَيْنُ ع فَجَرَّتِ السُّنَّةُ بِذَلِكَ

Rasool-Allah<sup>-sawww</sup> began the Salat. Al-Husayn<sup>-asws</sup> exclaimed Takbeer until Rasool-Allah<sup>-sawww</sup> had exclaimed seven Takbeers, and Al-Husayn<sup>-asws</sup> exclaimed Takbeer, so the Sunnah flowed with that.

قَالَ زُرَّارَةُ فُقُلْتُ لِأَبِي جَعْفَرٍ ع فَكَيْفَ نَصْنَعُ

Zurara said, 'I said to Abu Ja'far<sup>-asws</sup>, 'How should we be doing?'

قَالَ تُكَبِّرُ سَبْعًا وَ تُسَبِّحُ سَبْعًا وَ تَحْمَدُ اللَّهَ وَ تُثْنِي عَلَيْهِ ثُمَّ تَقْرَأُ.

He<sup>-asws</sup> said: 'Exclaim seven Takbeers, and praise Allah<sup>-azwj</sup> and extol upon Him<sup>-azwj</sup>, then recite"<sup>566</sup>.

6- الْعِلْمُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ عَنِ جُبَيْرِ عَنِ زَيْدِ الشَّحَامِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ مَا الْإِفْتِتَاحُ

(The book) 'Al Ilal', by the previous chain from Al-Husayn Bin Saeed, from Fazala, from Jubeyr, from Zayd Al Shahaam,

'From Abu Abdullah<sup>-asws</sup>, (he the narrator), I said to him<sup>-asws</sup>, 'What is the beginning (of the Salat)?'

قَالَ تَكْبِيرَةٌ بَعْجِيكَ

He<sup>-asws</sup> said: 'A Takbeer will suffice you'.

قُلْتُ فَالسَّبْعُ

I said, 'So (what about) the seven?'

قَالَ ذَلِكَ الْفَضْلُ.

He<sup>-asws</sup> said: 'That is the merit"<sup>567</sup>.

7- الْإِحْتِجَاجُ، كَتَبَ الْحِمَيْرِيُّ إِلَى الْقَائِمِ ع يَسْأَلُ عَنِ التَّوَجُّهِ لِلصَّلَاةِ أَنْ يَقُولَ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ ص فَإِنَّ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهُ إِذَا قَالَ عَلَى دِينِ مُحَمَّدٍ فَقَدْ أَبْدَعَ لِأَنَّهُ لَمْ يَجِدْهُ فِي شَيْءٍ مِنْ كُتُبِ الصَّلَاةِ حَالًا حَدِيثًا وَاحِدًا فِي كِتَابِ الْقَاسِمِ بْنِ مُحَمَّدٍ - عَنِ جَدِّهِ الْحُسَيْنِ بْنِ رَاشِدٍ

(The book) 'Al Ihtijaj' -

'Al-Himeyri wrote to Al-Qaim<sup>-ajfi</sup> asked about the orienting for the Salat, If he says, 'Upon the nation of Ibrahim<sup>-as</sup> and religion of Muhammad<sup>-sawww</sup>', for one of our companions mentioned, when he says, 'Upon the religion of Muhammad<sup>-sawww</sup>, so he has begun, because we cannot

<sup>566</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 5 b

<sup>567</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 6

find it being in anything from the books of Salat, apart from one Hadeeth in the book of Al-Qasim Bin Muhammad, from his grandfather Al-Hassan Bin Rashid.

أَنَّ الصَّادِقَ ع قَالَ لِلْحَسَنِ كَيْفَ تَتَوَجَّهُ قَالَ أَقُولُ لَتَيْتِكَ وَ سَعْدَيْنِكَ

Al-Sadiq<sup>asws</sup> said to Al-Hassan: ‘How do you orient (for the Salat)?’ He said, ‘I say, ‘At Your<sup>azwj</sup> service and Your<sup>azwj</sup> assistance’.

فَقَالَ لَهُ الصَّادِقُ ع لَيْسَ عَنْ هَذَا أَسْأَلُكَ كَيْفَ تَقُولُ وَجَهْتُ وَجَهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَيفاً مُسْلِماً

Al-Sadiq<sup>asws</sup> said to him: ‘I<sup>asws</sup> didn’t ask you based upon this. How are you saying, **I turn my face towards the One Who Originated the skies and the earth, being upright, [6:79]**, upright, submissive’.

قَالَ الْحَسَنُ أَقُولُهُ

Al-Hassan said, ‘I do say it’.

فَقَالَ لَهُ الصَّادِقُ ع إِذَا قُلْتَ ذَلِكَ فَقُلْ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ مِنْهَاجِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْإِثْمَامِ بِآلِ مُحَمَّدٍ خَيفاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ

Al-Sadiq<sup>asws</sup> said to him: ‘When you have said that, then say, ‘Upon the nation of Ibrahim<sup>as</sup>, and religion of Muhammad<sup>sawww</sup>, and manifesto of Ali<sup>asws</sup> Bin Abu Talib<sup>asws</sup>, and emulation with Progeny<sup>asws</sup> of Muhammad<sup>sawww</sup>, upright, submissive, and I am not from the Polytheists’.

فَأَجَابَ ع التَّوَجُّهُ كُلُّهُ لَيْسَ بِفَرِيضَةٍ وَ السُّنَّةُ الْمُؤَكَّدَةُ فِيهِ الَّتِي هِيَ كَالْإِجْمَاعِ الَّذِي لَا خِلَافَ فِيهِ وَجَهْتُ وَجَهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ خَيفاً مُسْلِماً عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ هَدْيِ أَمِيرِ الْمُؤْمِنِينَ وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ نَحْيَايَ وَ مِمَّا يَلِيهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ اللَّهُمَّ اجْعَلْنِي مِنَ الْمُسْلِمِينَ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ثُمَّ يَفْرَأُ الْحَمْدَ

He<sup>ajfj</sup> answered: ‘The orientation, all of it isn’t an obligation, and the emphasises Sunnah in it which is like the consensus which there is no differing in it, **‘I turn my face towards the One Who Originated the skies and the earth, being upright**, - submissive upon the nation of Ibrahim<sup>as</sup>, and religion of Muhammad<sup>sawww</sup>, and guidance of Amir Al-Momineen<sup>asws</sup> - **and I am not from the associaters’ [6:79]. Say: ‘Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163]**, and I am from the submitters. I seek Refuge with Allah<sup>azwj</sup>, the all-Hearing, the all-Knowing, from the Pelted Satan<sup>la</sup>. In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful’. Then he should recite (Surah) Al-Hamd’.

قَالَ الْفَقِيهَ الَّذِي لَا يَشْكُ فِي عِلْمِهِ الدِّينُ لِمُحَمَّدٍ وَ الْهَدَايَةُ لِعَلِيِّ أَمِيرِ الْمُؤْمِنِينَ لِأَنَّهَا لَهُ ع وَ فِي عَقْبِهِ بَاقِيَةٌ إِلَى يَوْمِ الْقِيَامَةِ فَمَنْ كَانَ كَذَلِكَ فَهُوَ مِنَ الْمُهْتَدِينَ وَ مَنْ شَكَّ فَلَا دِينَ لَهُ وَ نَعُوذُ بِاللَّهِ مِنَ الضَّلَالَةِ بَعْدَ الْهُدَى.

The jurist who, there is no doubt regarding his knowledge, said, ‘The religion is for Muhammad<sup>sawww</sup>, and the guidance is for Ali Amir Al-Momineen<sup>asws</sup> because it is for him<sup>asws</sup> and in his<sup>asws</sup> posterity remaining up to the Day of Qiyamah. The one who was like that, he is

from the guided ones, and one who doubts, there is no religion for him, and we seek Refuge with Allah<sup>-azwj</sup> from the straying after the guidance”.<sup>568</sup>

8- الْعِيُونَ، وَ الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْخَلَنْجِيِّ عَنِ الْحَسَنِ بْنِ رَاشِدٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ تَكْبِيرَاتِ الْإِفْتِتَاحِ فَقَالَ سَبْعٌ

(The book) ‘Al Uyoun’, and ‘Al Khisaal’ – from his father, from Ali Bin Ibrahim, from his father, from Ahmad Bin Abdullah Al Khalanjy, from Al-Hassan Bin Rashid who said,

‘I asked Al-Reza<sup>-asws</sup> about the initial Takbeers. He<sup>-asws</sup> said: ‘Seven’.

فُلْتُ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يُكَبِّرُ وَاحِدَةً

I said, ‘It is reported from the Prophet<sup>-saww</sup> that he<sup>-saww</sup> had exclaimed one Takbeer!’

فَقَالَ إِنَّ النَّبِيَّ ص كَانَ يُكَبِّرُ وَاحِدَةً يُجَهْرُ بِهَا وَ يُسِرُّ سِتًّا.

He<sup>-asws</sup> said: ‘The Prophet<sup>-saww</sup> was exclaiming one being loud with it, and six secretly’.<sup>569</sup>

9- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع وَ سَمِعْتُهُ اسْتَفْتَحَ الصَّلَاةَ بِسَبْعِ تَكْبِيرَاتٍ وَلَاءٍ.

(The book) ‘Al Khisaal’ – from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Bukeyr, from Zurara who said,

‘I saw Abu Abdullah<sup>-asws</sup> and heard him begin the Salat with seven Takbeers successively’.<sup>570</sup>

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كُنْتَ إِمَامًا فَإِنَّهُ يُجْزِيكَ أَنْ تُكَبِّرَ وَاحِدَةً يُجَهْرُ بِهَا وَ تُسِرُّ سِتًّا.

And from him, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah<sup>-asws</sup> having said: ‘When you were a prayer leader, it would suffice you to exclaim one Takbeer being loud with it, and six secretly’.<sup>571</sup>

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ يَعْقُوبَ بْنِ يَرِيدَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَدْنَى مَا يُجْزِي مِنَ التَّكْبِيرِ فِي التَّوَجُّهِ إِلَى الصَّلَاةِ تَكْبِيرَةٌ وَاحِدَةٌ وَ ثَلَاثُ تَكْبِيرَاتٍ وَ حَمْسٌ وَ سَبْعٌ أَفْضَلُ.

And from him, from his father, from Sa’ad, from Yaqoub Bin Yazeed, from Hammad, from Hareez, from Zurara,

<sup>568</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 7

<sup>569</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 8

<sup>570</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 9 a

<sup>571</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 9 b

'From Abu Ja'far<sup>-asws</sup> having said: 'Least of what suffices from the Takbeers during the orienting to the Salat, is one Takbeer, and three Takbeers, and five, while seven is superior''.<sup>572</sup>

10- الحِصَالُ، فِي خَيْرِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: يُقَالُ فِي افْتِتَاحِ الصَّلَاةِ تَعَالَى عَزَّوَجَلَّ وَ لَا يُقَالُ تَعَالَى جَدُّكَ.

(The book) 'Al Khisaal' – In a Hadeeth by Al Amash,

'From Al-Sadiq<sup>-asws</sup> having said: 'It should be said in beginning the Salat, 'Exalted is Your<sup>-azwj</sup> Throne', and it should not be said, 'Your<sup>-azwj</sup> Efforts''.<sup>573</sup>

وَ مِنْهُ قَالَ قَالَ أَبِي رَضْوَانُ اللَّهُ عَلَيْهِ فِي رَسُولِيهِ إِلَيَّ مِنَ السُّنَّةِ التَّوَجُّهُ فِي سِتِّ صَلَوَاتٍ وَ هِيَ أَوَّلُ رُكْعَةٍ مِنْ صَلَاةِ اللَّيْلِ وَ الْمُفْرَدَةُ مِنَ الْوُثْرِ وَ أَوَّلُ رُكْعَةٍ مِنْ رُكْعَتِي الرَّوَالِ وَ أَوَّلُ رُكْعَةٍ مِنْ رُكْعَتِي الْإِحْرَامِ وَ أَوَّلُ رُكْعَةٍ مِنْ نَوَافِلِ الْمَغْرِبِ وَ أَوَّلُ رُكْعَةٍ مِنَ الْقَرِيضَةِ.

And from him<sup>-asws</sup> having said: 'My<sup>-asws</sup> father<sup>-asws</sup>, may Allah<sup>-azwj</sup> be Pleased with him<sup>-asws</sup>, said in his<sup>-asws</sup> message to me<sup>-asws</sup>: 'From the Sunnah is the orientation in six Salats, and it is the first Cycle from the night salat, and the individual from Al-Witr, and the first Cycle from two Cycles of the midday (Al-Zohr Salat), and the first Cycle from two Cycles of Al-Ihraam (consecration), and first Cycles from the optional Al-Maghrib Salat, and the first Cycles of the obligatory Salat''.<sup>574</sup>

11- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ مُوسَى بْنِ عَمْرٍو عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ صَبَّاحِ الْمُرَبِّعِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع تَكْبِيرَاتُ الصَّلَاةِ خَمْسٌ وَ تَسْعُونَ تَكْبِيرَةً فِي الْيَوْمِ وَ اللَّيْلَةِ مِنْهَا تَكْبِيرَةُ الْقُنُوتِ.

(The book) 'Al Khisaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ash'ary, from Musa Bin Umar, from Abdullah Bin Al Mugheira, from Sabbah Al Muzny,

'From Abu Abdullah<sup>-asws</sup> having said: 'Amir Al-Momineen<sup>-asws</sup> said: 'Takbeers of the Salat are seventy-five Takbeers, during the day and the night, from these are Takbeers of the Qunout''.<sup>575</sup>

12- الْعِلَلُ، عَنْ عَلِيِّ بْنِ خَاتِمٍ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْأَنْصَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعُلَوِيِّ عَنِ أَبِي حَكِيمِ الرَّاهِدِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع يَا ابْنَ عَمِّ خَيْرِ خَلْقِ اللَّهِ مَا مَعْنَى رَفْعِ يَدَيْكَ فِي التَّكْبِيرَةِ الْأُولَى

(The book) 'Al Ilal' – from Ali Bin Hatim, from Ibrahim Bin Ali, from Ahmad Bin Muhammad Al Ansari, from Al-Husayn Bin Ali Al Alawy, from Abu Hakeem Al Zahid, from Ahmad Bin Abdullah who said,

'A man said to Amir Al-Momineen<sup>-asws</sup>! O son<sup>-asws</sup> of uncle<sup>-as</sup>, best creature of Allah<sup>-azwj</sup>! What is the meaning of raising your hand in the first Takbeer?'

فَقَالَ ع قَوْلُهُ اللَّهُ أَكْبَرُ يَعْنِي الْوَاحِدَ الْأَحَدَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ لَا يُقَاسُ بِشَيْءٍ وَ لَا يُلْبَسُ بِالْأَجْنَاسِ وَ لَا يُدْرَكُ بِالْحَوَاسِ

<sup>572</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 9 c

<sup>573</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 10 a

<sup>574</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 10 b

<sup>575</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 11

He<sup>-asws</sup> said: 'His words, 'Allah<sup>-azwj</sup> is Greatest!', means the One, the First Who there isn't anything like Him<sup>-azwj</sup>. He<sup>-azwj</sup> cannot be compared with anything, nor is He<sup>-azwj</sup> Clothed with the species, nor can He<sup>-azwj</sup> be realised with the sensory perceptions'.

قَالَ الرَّجُلُ مَا مَعْنَى مَدِّ عُنُقِكَ فِي الرُّكُوعِ

The man said, 'What is meaning of extending your neck during the Ruk'u?'

قَالَ تَأْوِيلُهُ أَمَنْتُ بِوَحْدَانِيَّتِكَ وَ لَوْ ضَرَبْتَ عُنُقِي.

He<sup>-asws</sup> said: 'It's interpretation is, 'I believe in Your<sup>-azwj</sup> Oneness and even if You<sup>-azwj</sup> Strike off my neck''.<sup>576</sup>

13- مجالس ابن الشيخ، عَنْ وَالِدِهِ السَّعِيدِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ زِيَادِ السَّمْسَارِ عَنْ أَبِي نُعَيْمٍ عَنْ قَيْسِ بْنِ سُلَيْمٍ عَنْ عَلْقَمَةَ بْنِ وَايِلٍ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ص فَكَبَّرْتُ حِينَ افْتَتَحَ الصَّلَاةَ وَ رَفَعَ يَدَيْهِ حِينَ أَرَادَ الرُّكُوعَ وَ بَعْدَ الرُّكُوعِ.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father Al Saeed, from Muhammad Bin Muhammad Bin Makhlad, from Abdul Wahid Bin Muhammad, from Ahmad Bin Ziyad Al Simsar, from Abu Nueym, from Qays Bin Suleym, from Alqama Bin Waail, from his father who said,

'I prayed Salat behind the Prophet<sup>-saww</sup>. He<sup>-saww</sup> exclaimed Takbeer when he<sup>-saww</sup> began the Salat, and raised his<sup>-saww</sup> hands when he<sup>-saww</sup> wanted (to perform) the Ruk'u and after the Ruk'u''.<sup>577</sup>

وَ مِنْهُ عَنْ أَبِيهِ عَنْ هِلَالِ بْنِ مُحَمَّدِ الْحَفَّارِ عَنْ إِسْمَاعِيلِ بْنِ عَلِيٍّ الدَّعْبَلِيِّ عَنْ أَبِيهِ عَنْ أَبِي مُقَاتِلِ الْكَثَيْبِيِّ عَنْ أَبِي مُقَاتِلِ السَّمَرَقَنْدِيِّ عَنْ مُقَاتِلِ بْنِ حَيَّانَ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ ع قَالَ: لَمَّا نَزَلَتْ عَلَى النَّبِيِّ ص فَصَلَّ لِرَبِّكَ وَ انْحَرَّ قَالَ يَا جَبْرِئِيلُ مَا هَذِهِ النَّحِيرَةُ الَّتِي أَمَرَ بِهَا رَبِّي

And from him, from his father, from Hilal Bin Muhammad Al Haffar, from Ismail Bin Ali Al Deobily, from his father, from Abu Muqatil Al Kashy, from Abu Muqatil Al Samarqandy, from Muqatil Bin Hayyan, from Al Asbagh Bin Nubara,

'When it was Revealed unto the Prophet<sup>-saww</sup>: ***Therefore pray Salat to your Lord and be moderate [108:2]***, he<sup>-saww</sup> said: 'O Jibraeel<sup>-as</sup>! What is this moderation which my<sup>-saww</sup> Lord<sup>-azwj</sup> has Commanded with?'

فَقَالَ يَا مُحَمَّدُ إِنَّهَا لَيْسَتْ بِحَيْرَةٍ وَ لَكِنَّهَا رَفْعُ الْأَيْدِي فِي الصَّلَاةِ.

He<sup>-as</sup> said: 'O Muhammad<sup>-saww</sup>! It isn't sacrifice (of an animal), but it is raising the hands in the Salat''.<sup>578</sup>

14- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: عَلَى الْإِمَامِ أَنْ يَرْفَعَ يَدَيْهِ فِي الصَّلَاةِ وَ لَيْسَ عَلَى غَيْرِهِ أَنْ يَرْفَعَ يَدَيْهِ فِي التَّكْبِيرِ.

<sup>576</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 12

<sup>577</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 13 a

<sup>578</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 13 b

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> (Al-Kazim<sup>-asws</sup>) having said: 'Upon the prayer leader is to raise his hands in the Salat, and it isn't upon someone else to raise his hands in the exclamation of Takbeer'.<sup>579</sup>

15- الْعَلَلُ، وَ الْعِيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِوَسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيمَا رُوِيَ مِنَ الْعَلَلِ عَنِ الرِّضَا عِ فَإِنْ قَالَ فَلِمَ يُدْعَى بِالِاسْتِفْتَا حِ وَ الرُّكُوعِ وَ السُّجُودِ وَ الْقِيَامِ وَ الْمُعُودِ بِالتَّكْبِيرِ

(The book) 'Al Ilal', and 'Al Uyouun' – from Abdul Wahid Bin Abdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan among what is reported from Al Ilal,

'From Al-Reza<sup>-asws</sup> (in argumentation), 'If he says, 'Why does one begin with the opening, and the Ruk'u, and the standing, and the sitting with the Takbeer?'

قِيلَ لِلْعَلَّةِ الَّتِي ذَكَرْنَاهَا فِي الْأَذَانِ

It will be said: 'For the reason which we<sup>-asws</sup> have mentioned regarding the Azaan'.

فَإِنْ قَالَ فَلِمَ جُعِلَ الدُّعَاءُ فِي الرَّكْعَةِ الْأُولَى قَبْلَ الْقِرَاءَةِ وَ لِمَ جُعِلَ فِي الرَّكْعَةِ الثَّانِيَةِ الْقُنُوتُ بَعْدَ الْقِرَاءَةِ

If he says, 'Why is the supplication made in the first Ruk'u before the recitation, and is the Qunout made in the second Ruk'u after the recitation?'

قِيلَ لِأَنَّهُ أَحَبُّ أَنْ يَفْتَحَ قِيَامَهُ لِرَبِّهِ وَ عِبَادَتَهُ بِالتَّحْمِيدِ وَ التَّمْدِيسِ وَ الرَّغْبَةِ وَ الرَّهْبَةِ وَ يَحْتَمُّهُ بِمِثْلِ ذَلِكَ لِيَكُونَ فِي الْقِيَامِ عِنْدَ الْقُنُوتِ طَوْلٌ فَأَحْرَى أَنْ يُدْرِكَ الْمُدْرِكَ الرُّكُوعَ فَلَا تُفَوِّتُهُ الرَّكْعَةُ فِي الْجَمَاعَةِ

It will be said: 'Because it is loved if he were to begin his standing to his Lord<sup>-azwj</sup> worship Him<sup>-azwj</sup> with the praise, and extolling the Holiness, and the desire, and the fear, and end with similar to that for him to be longer in the standing during the Qunout. It is worthier if the realiser realises the Ruk'u so the Cycle in the congregation is not missed by him'.

فَإِنْ قَالَ فَلِمَ جُعِلَ التَّكْبِيرُ فِي الْإِسْتِفْتَا حِ سَبْعَ مَرَّاتٍ

If he said, 'Why is the Takbeer made to be seven times in the beginning?'

قِيلَ إِنَّمَا جُعِلَ ذَلِكَ لِأَنَّ التَّكْبِيرَ فِي الرَّكْعَةِ الْأُولَى هِيَ الْأَصْلُ سَبْعَ تَكْبِيرَاتٍ تَكْبِيرَةَ الْإِسْتِفْتَا حِ وَ تَكْبِيرَةَ الرُّكُوعِ وَ تَكْبِيرَتَيْنِ فِي السُّجُودِ وَ تَكْبِيرَةً أُيْضًا لِلرُّكُوعِ وَ تَكْبِيرَتَيْنِ لِلسُّجُودِ

It will be said, 'But rather, that is made to be because the Takbeer in the first Cycle, it is the origin of the seven Takbeers, Takbeer of the beginning - and Takbeer of the Ruk'u, and two Takbeers in the Sajdah(s), and a Takbeer as well for the Ruk'u and two Takbeers for the Sajdah(s).

<sup>579</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 14

فَإِذَا كَثُرَ الْإِنْسَانُ أَوَّلَ الصَّلَاةِ سَبْعَ تَكْبِيرَاتٍ فَقَدْ أَحْزَرَ التَّكْبِيرَ كُلَّهُ فَإِنْ سَهَا فِي شَيْءٍ مِنْهَا أَوْ تَرَكَهَا لَمْ يَدْخُلْ عَلَيْهِ نَقْصٌ فِي صَلَاتِهِ

When the person exclaims Takbeer seven times in the beginning of the Salat, so he has achieved the Takbeer, all of it. If he omits something from it, or neglects it, deficiency will not enter upon him regarding his Salat’.

فَإِنْ قَالَ فَلِمَ يُرْفَعُ الْيَدَانِ فِي التَّكْبِيرِ

If he says, ‘Why are the hands raised in the Takbeer?’

قِيلَ لِأَنَّ رَفْعَ الْيَدَيْنِ هُوَ ضَرْبٌ مِنَ الْإِتِهَالِ وَ التَّبَتُّلِ وَ التَّضَرُّعِ فَأَوْجِبَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يَكُونَ الْعَبْدُ فِي وَقْتِ ذِكْرِهِ مُتَبَتِّلاً مُتَضَرِّعاً مُبْتِهَلاً وَ لِأَنَّ فِي رَفْعِ الْيَدَيْنِ إِخْضَارَ النَّيَّةِ وَ إِفْبَالَ الْقَلْبِ عَلَى مَا قَالَ وَ قَصَدَ.

It will be said, ‘Because raising the hands, it is a type of the invocation, and the pleading, and the beseeching, so Allah<sup>-azwj</sup> Mighty and Majestic Obligated that the servant, during the time of his Zikr, should be pleading, beseeching, invoking, and because in raising of the hand is presenting of the intention, and attentiveness of the heart upon what he is saying and aiming for”<sup>580</sup>.

بيان: وَ فِي الْعِلَالِ بَعْدَ قَوْلِهِ نَقْصٌ فِي صَلَاتِهِ زِيَادَةٌ وَ هِيَ هَذِهِ كَمَا قَالَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اللَّهِ ع مِنْ كَثْرَةِ أَوَّلِ صَلَاتِهِ سَبْعَ تَكْبِيرَاتٍ أَجْزَأُ ذَلِكَ وَ إِتْمَا عَنِّي بِذَلِكَ إِذَا تَرَكَهَا سَاهِياً أَوْ نَاسِياً.

**Explanation (Hadeeth only) – And in ‘Al-Ilal’, after his<sup>-asws</sup> words: ‘Deficiency in his Salat’, there is an increase, and it is this like what Abu Ja’far<sup>-asws</sup> and Abu Ja’far<sup>-asws</sup> said: ‘One who exclaims Takbeer in the beginning of his Salat with seven Takbeers, that will suffice him’, and rather he<sup>-asws</sup> meant by that when he neglects is out of omission or forgetfulness”.**

16- الْمُحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ النَّبِيُّ ص لِعَلِيِّ ع عَلَيْكَ بِرَفْعِ يَدَيْكَ إِلَى رَبِّكَ وَ كَثْرَةَ تَقْلِيلِهِمَا.

(The book) ‘Al Mahaasin’ – from his father, from Muhammad Bin Ismail,

‘Raising it to Abu Abdullah<sup>-asws</sup> having said: ‘The Prophet<sup>-saww</sup> said to Ali<sup>-asws</sup>: ‘Upon you<sup>-asws</sup> it to raise your<sup>-asws</sup> hands to your<sup>-asws</sup> Lord<sup>-azwj</sup> and frequently turning it over”<sup>581</sup>.

17- فَمَنْ الرِّضَا، قَالَ الْعَالِمُ ع إِنَّ رَجُلًا أَتَى الْمَسْجِدَ فَكَثَّرَ حِينَ دَخَلَ ثُمَّ قَرَأَ فَقَالَ رَسُولُ اللَّهِ ص أَعْجَلَ الْعَبْدُ رَبَّهُ

(The book) ‘Fiqh Al-Reza<sup>-asws</sup>’ – The Scholar<sup>-asws</sup> (Imam<sup>-asws</sup>) said: ‘A man came to the Masjid. He exclaimed Takbeer when he entered, then he recited. Rasool-Allah<sup>-saww</sup> said: ‘The servant is being hasty to his Lord<sup>-azwj</sup>’.

ثُمَّ أَتَى رَجُلًا آخَرَ فَحَمِدَ اللَّهَ وَ أَتَى عَلَيْهِ ثُمَّ كَثَّرَ فَقَالَ ص سَأَلْتُ نِعْطَ-

<sup>580</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 15

<sup>581</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 16



Then another man came. He praised Allah<sup>-azwj</sup> and extolled upon Him<sup>-azwj</sup>, then exclaimed Takbeer. He<sup>-saww</sup> said: ‘Ask, you will be Given!’

وَسَأَلْتُهُ عَنْ أَحْفَفِ مَا يَكُونُ مِنَ التَّكْبِيرِ قَالَ ثَلَاثُ تَكْبِيرَاتٍ

And I asked him<sup>-asws</sup> about the lightest of what can be from the Takbeer. He<sup>-asws</sup> said: ‘Three Takbeers’.

قَالَ وَ لَا بَأْسَ بِتَكْبِيرَةٍ وَاحِدَةٍ

He<sup>-asws</sup> said: ‘And there is no problem with one Takbeer’.

وَذَكَرَ ع فِي وَصْفِ صَلَاةِ اللَّيْلِ ثُمَّ افْتَتَحَ الصَّلَاةَ وَ تَوَجَّهَ بَعْدَ التَّكْبِيرِ فَإِنَّهُ مِنَ السُّنَّةِ التَّوَجُّهُ فِي سِتِّ صَلَوَاتٍ وَ هِيَ أَوَّلُ رُكْعَةٍ مِنْ صَلَاةِ اللَّيْلِ وَ الْمُفْرَدُ مِنَ الْوَتْرِ وَ أَوَّلُ رُكْعَةٍ مِنْ رُكْعَتَيْ الزَّوَالِ وَ أَوَّلُ رُكْعَةٍ مِنْ نَوَافِلِ الْمَعْرَبِ وَ أَوَّلُ رُكْعَةٍ مِنَ الْإِحْرَامِ وَ أَوَّلُ رُكْعَةٍ مِنْ رُكْعَاتِ الْفَرَائِضِ.

And he<sup>-asws</sup> mentioned regarding description of the night Salat: ‘Then begin the Salat and orient after the Takbeer, for it is from the Sunnah to orient in six Salats, and it is the first Salat from the night Salat, and the individual from Al-Witr, and the first Cycle from the two Cycles of the midday (Al-Zohr), and the first Cycle from the optional Salats of Al-Maghrib, and the first Cycles from the two Cycles of Al-Ihraam, and the first Cycles from the Cycles of the obligatory Cycles’.<sup>582</sup>

18- الْمَكَارِمُ، وَ مِصْبَاحُ الشَّيْخِ، فِي الْقَوْلِ عِنْدَ التَّوَجُّهِ إِلَى الْقِبْلَةِ اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ رِضَاكَ طَلَبْتُ وَ ثَوَابَكَ ابْتَغَيْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ

(The book) ‘Al Makarim’, and ‘Misbah’ of Al Sheykh –

‘Regarding the words during the orienting towards the Qiblah, ‘O Allah<sup>-azwj</sup>! I divert to You<sup>-azwj</sup> and seek Your<sup>-azwj</sup> Satisfaction, and seek Your<sup>-azwj</sup> Rewards, and I believe in You<sup>-azwj</sup>, and rely upon You<sup>-azwj</sup>!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ وَ ثَبِّتْ عَلَيَّ دِينَكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and Open the ears of my heart for Your<sup>-azwj</sup> Zikr, and Affirm me upon Your<sup>-azwj</sup> religion, and do not let my heart deviate after having Guided me, and Gift to me the Mercy from You<sup>-azwj</sup>, surely You<sup>-azwj</sup> are the Benefactor!’<sup>583</sup>

19- فَلَاخِ السَّائِلِ، إِذَا أَنْبَتَ مُصَلَّاكَ فَاسْتَقْبِلِ الْقِبْلَةَ وَ قُلِ اللَّهُمَّ إِنِّي أَقْدِمُ إِلَيْكَ مُحَمَّدًا نَبِيَّكَ نَبِيَّ الرَّحْمَةِ وَ أَهْلَ بَيْتِهِ الْأَوْصِيَاءَ بَيْنَ يَدَيْ حَوَائِجِي وَ أَنْوَجِّهُ بِحِمِّ إِلَيْكَ فَاجْعَلْنِي بِحِمِّ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ

(The book) ‘Falah Al Saail’ –

<sup>582</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 17

<sup>583</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 18

‘When you come to your prayer place (mat), face the Qiblah and say, ‘O Allah-<sup>azwj</sup>! I advent to You-<sup>azwj</sup> (through the intercession of) Muhammad-<sup>saww</sup> Your-<sup>azwj</sup> Prophet-<sup>saww</sup>, and the Prophet-<sup>saww</sup> of Mercy, and People-<sup>asws</sup> of his-<sup>saww</sup> Household, the successors-<sup>asws</sup>, in front of my need (request), and I divert through them to You-<sup>azwj</sup>, therefore Make me due to them-<sup>asws</sup>, **worthy of regard in the world and the Hereafter and from those of Proximity [3:45]!**

اللَّهُمَّ اجْعَلْ صَلَاتِي بِهَمِّ مُتَقَبَلَةً وَ دُعَائِي بِهَمِّ مُسْتَجَاباً وَ ذَنْبِي بِهَمِّ مَعْفُوراً وَ رِزْقِي بِهَمِّ مَبْسُوطاً وَ انْظُرْ إِلَيَّ بِوَجْهِكَ الْكَرِيمِ نَظْرَةً أَسْتَكْمِلُ بِهَا الْكِرَامَةَ وَ الْإِيمَانَ ثُمَّ لَا تَصْرِفْهُ إِلَّا بِمَعْفَرَتِكَ وَ تَوْبَتِكَ رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O Allah-<sup>azwj</sup>! Make my Salat to be Acceptable due to them-<sup>asws</sup>, and my supplication(s) to be Answered through them-<sup>asws</sup>, and my sins to be Forgiven due to them-<sup>asws</sup>, and my sustenance to be extensive through them-<sup>asws</sup>, and Look at me with Your-<sup>azwj</sup> Benevolent Face, a Consideration the Benevolence and the Eman can be perfected by it, then do not Turn it away except with Your-<sup>azwj</sup> Forgiveness and repenting to You-<sup>azwj</sup>. **‘Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8].**

اللَّهُمَّ إِلَيْكَ تَوَجَّهْتُ وَ رِضَاكَ طَلَبْتُ وَ ثَوَابَكَ ابْتَغَيْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ

O Allah-<sup>azwj</sup>! I orient to You-<sup>azwj</sup>, and seek Your-<sup>azwj</sup> Satisfaction, and seek Your-<sup>azwj</sup> Rewards, and believe in You-<sup>azwj</sup>, and rely upon You-<sup>azwj</sup>.

اللَّهُمَّ أَقْبِلْ إِلَيَّ بِوَجْهِكَ وَ أَقْبِلْ إِلَيْكَ بِقَلْبِي

O Allah-<sup>azwj</sup>! Turn to me with Your-<sup>azwj</sup> Face and I turn to You-<sup>azwj</sup> with my heart!

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ وَ شُكْرِكَ وَ حُسْنِ عِبَادَتِكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي بِمَنْ يُنَاجِيهِ

O Allah-<sup>azwj</sup>! Assist me upon doing Your-<sup>azwj</sup> Zikr, and thanking You-<sup>azwj</sup>, and improve my worshipping You-<sup>azwj</sup>! The Praise is for Allah-<sup>azwj</sup> Who Made me from the ones whispering to Him-<sup>azwj</sup>.

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا هَدَيْتَنِي وَ لَكَ الْحَمْدُ عَلَى مَا فَضَّلْتَنِي وَ لَكَ الْحَمْدُ عَلَى كُلِّ بَلَاءٍ حَسَنٍ أَبْلَيْتَنِي

O Allah-<sup>azwj</sup>! For You-<sup>azwj</sup> is the Praise upon having Guided me, and for You-<sup>azwj</sup> is the Praise for having Graced upon me, and for You-<sup>azwj</sup> is the Praise upon every good affliction You-<sup>azwj</sup> have Tried me with!

اللَّهُمَّ تَقَبَّلْ صَلَاتِي وَ تَقَبَّلْ دُعَائِي وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ ثُبِّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

O Allah-<sup>azwj</sup>! Accept my Salat, and Accept my supplication, and Forgive (my sins) for me, and Mercy me, and Turn to me, surely You-<sup>azwj</sup> are the oft-Turning, the Merciful!”<sup>584</sup>

20- أَقُولُ قَدْ مَرَّ بِي كِتَابِ التَّوْحِيدِ أَنَّ رَجُلًا قَالَ عِنْدَ الصَّادِقِ عَ اللَّهُ أَكْبَرُ فَقَالَ اللَّهُ أَكْبَرُ مِنْ أَيِّ شَيْءٍ

I (Majlisi) am saying, 'It has passed in the book of Tawheed that a man said in the presence of Al-Sadiq<sup>-asws</sup>, 'Allah<sup>-azwj</sup> is Greatest!' So, he<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Greater than which thing?'

فَقَالَ مِنْ كُلِّ شَيْءٍ فَقَالَ أَبُو عَبْدِ اللَّهِ عَ حَدَّدْتُهُ

He said, 'From all things'. He<sup>-asws</sup> said: 'You are limiting Him<sup>-azwj</sup>'.

فَقَالَ الرَّجُلُ كَيْفَ أَقُولُ فَقَالَ قُلْ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ.

The man said, 'How should I be saying?' He<sup>-asws</sup> said: 'Allah<sup>-azwj</sup> is Greater than (beyond that) can be described"<sup>585</sup>.

21- فَلَاخُ السَّائِلِ، رَوَى أَبُو جَعْفَرٍ بَنُ بَابُوَيْهِ فِي كِتَابِ زُهْدِ أَمِيرِ الْمُؤْمِنِينَ عَ بِإِسْنَادِهِ إِلَى أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ عَلَيٌّ إِذَا قَامَ إِلَى الصَّلَاةِ فَقَالَ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ تَغَيَّرَ لَوْنُهُ حَتَّى يُعْرِفَ ذَلِكَ فِي وَجْهِهِ.

(The book) 'Falah Al Saail' –

It is reported by Abu Ja'far Bin Babuwayh in 'Kitab Zohad Amir Al-Momineen<sup>-asws</sup>', by his chain to Abu Abdullah<sup>-asws</sup> having said: 'It was so, whenever Ali<sup>-asws</sup> stood to the Salat, he<sup>-asws</sup> said: '**turn my face towards the One Who Originated the skies and the earth, [6:79]**, his<sup>-asws</sup> complexion changed to the extent that was recognised in his<sup>-asws</sup> face"<sup>586</sup>.

وَ بِإِسْنَادِهِ إِلَى التَّلْعُكُبَرِيِّ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ الْمَدَارِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ شَمُونٍ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَ افْتَتِحَ فِي ثَلَاثَةِ مَوَاطِنَ بِالتَّوْحِيدِ وَ التَّكْبِيرِ فِي أَوَّلِ الرَّوَالِ وَ صَلَاةِ اللَّيْلِ وَ الْمُفْرَدَةِ مِنَ الْوَتْرِ وَ قَدْ يُجْرِيكَ فِيمَا سِوَى ذَلِكَ مِنَ التَّطَوُّعِ أَنْ تُكَبِّرَ تَكْبِيرَةً وَاحِدَةً لِكُلِّ رَكْعَتَيْنِ.

And by his chain to Al Tal'akburi, from Muhammad Bin Hammam, from Abdullah Bin Al A'la Al Mazry, from Muhammad Bin Al-Hassan Bin Shamoun, from Hammad, from Hareez, from Zurara who said,

'Abu Ja'far<sup>-asws</sup>: 'Begin with the orientation and the Takbeer in three places – in the beginning of the midday (Al-Zohr) Salat, and the night Salat, and the individual from Al-Witr Salat; and it would suffice you regarding whatever is besides from the optional Salat if you were to exclaim Takbeer, one Takbeer for every two Cycles"<sup>587</sup>.

وَ قَدْ رَوَيْنَا السَّبْعَ تَكْبِيرَاتٍ بِإِسْنَادِنَا إِلَى كِتَابِ ابْنِ خَانِبَةَ وَ مِنْهُ قَالَ: وَ يَقُولُ بَعْدَ ثَلَاثِ تَكْبِيرَاتٍ مِنَ التَّكْبِيرَاتِ الْإِفْتِتَاحِ مَا رَوَاهُ الْحَلْبِيُّ وَ غَيْرُهُ عَنِ الصَّادِقِ عَ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

And we are reporting the seven Takbeers by our chains to the book of Ibn Khaniba, and from it,

'He said: 'And he should be saying after three Takbeers from the Takbeer of the beginning, what is reported by Al-Halby and others from Al-Sadiq<sup>-asws</sup>: 'O Allah<sup>-azwj</sup>! You<sup>-azwj</sup> are the King,

<sup>585</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 20

<sup>586</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 21 a

<sup>587</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 21 b

the Truth. There is no god except You<sup>-azwj</sup>. Glory be to You<sup>-azwj</sup>, and with Your<sup>-azwj</sup> Praise! I have worked evil and have been unjust to myself, therefore Forgive my sins for me, surely no one forgives the sins except You<sup>-azwj</sup>!

ثُمَّ يُكَبِّرُ تَكْبِيرَيْنِ وَيَقُولُ لَبَّيْكَ وَسَعْدَيْكَ وَالْحَمْدُ فِي يَدَيْكَ وَالسُّرُّ لَيْسَ إِلَيْكَ وَالْمَهْدِيُّ مِنْ هَدَيْتِ عَبْدِكَ وَابْنُ عَبْدِكَ بَيْنَ يَدَيْكَ مِنْكَ وَبِكَ وَ لَكَ وَإِلَيْكَ لَا مَلْجَأَ وَلَا مَنجَى وَلَا مَفْرَأَ مِنْكَ إِلَّا إِلَيْكَ سُبْحَانَكَ وَحَنَانِكَ تَبَارَكْتَ وَتَعَالَيْتَ سُبْحَانَكَ رَبِّ الْبَيْتِ الْحَرَامِ

Then he should exclaim two Takbeers and say, 'At Your<sup>-azwj</sup> service and Your<sup>-azwj</sup> assistance, and the goodness is in Your<sup>-azwj</sup> Hands, and the evil isn't to You<sup>-azwj</sup>, and the guided is the one Your<sup>-azwj</sup> servant and son of Your<sup>-azwj</sup> servant has guided in front of You<sup>-azwj</sup>, from You<sup>-azwj</sup>, and by You<sup>-azwj</sup>, and for You<sup>-azwj</sup>, and to You<sup>-azwj</sup>. There is no shelter nor any rescue, nor any escape from You<sup>-azwj</sup>, except to You<sup>-azwj</sup>! Glory be to You<sup>-azwj</sup> and Your<sup>-azwj</sup> Compassion, Blessed and Exalted! Glory be to You<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the Sacred House!'

ثُمَّ يُكَبِّرُ تَكْبِيرَيْنِ أُخْرَيْنِ كَمَا أَشْرَفْنَا إِلَيْهِ ثُمَّ يَتَوَجَّهُ كَمَا كُنَّا نَبْتَهِنَا عَلَيْهِ وَيَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينَ مُحَمَّدٍ وَ مِنْهَاجِ عَلِيِّ حَنِيفاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ نَحْيَائِي وَ تَمَائِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

Then he should exclaim two other Takbeers, just as we<sup>-asws</sup> have indicated to. Then he should orient like what we<sup>-asws</sup> have informed upon, and he should say, "***I turn my face towards the One Who Originated the skies and the earth, [6:79]***, upon the nation of Ibrahim<sup>-as</sup>, and religion of Muhammad<sup>-saww</sup>, and manifesto of Ali<sup>-asws</sup>, upright, submitting, ***and I am not from the associaters' [6:79]. Say: 'Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163]***, and I am from the submitters. I seek Refuge with Allah<sup>-azwj</sup> from the pelted Satan<sup>-la'</sup>.<sup>588</sup>

22- الْكَافِي، بِسَنَدِهِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: شَهِدْتُ أَبَا عَبْدِ اللَّهِ ع وَ اسْتَقْبَلْتُ الْقِبْلَةَ قَبْلَ التَّكْبِيرِ وَ قَالَ اللَّهُمَّ لَا تُؤْسِئْ بِي مِنْ رُوحِكَ وَ لَا تُفْطِنِي مِنْ رَحْمَتِكَ وَ لَا تُؤْمِتِّي مَكْرَكَ فَإِنَّهُ لَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ.

(The book) 'Al-Kafi' – by his chain, from Safwan Al Jammaal who said,

'I witnessed Abu Abdullah<sup>-asws</sup> and he<sup>-asws</sup> was facing the Qiblah before the Takbeer, and he<sup>-asws</sup> said: 'O Allah<sup>-azwj</sup>! Do not let me be despaired from Your<sup>-azwj</sup> Comfort nor from Your<sup>-azwj</sup> Mercy, nor let me feel safe from Your<sup>-azwj</sup> Planning. ***But no one feels secure from the Plan of Allah except the people (who are) losers [7:99]***'.<sup>589</sup>

وَ بِسَنَدِهِ الصَّحِيحِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ مَنْ قَالَ هَذَا الْقَوْلَ كَانَ مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِذَا قَامَ مِنْ قَبْلِ أَنْ يَسْتَفْتِحَ الصَّلَاةَ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقْدِمُهُمْ بَيْنَ يَدَيْ صَلَاتِي وَ أَتَقَرَّبُ بِحِمِّ إِلَيْكَ

And by his correct chain from Ali Bin Al Numan, from one of his companions,

<sup>588</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 21 c

<sup>589</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 22 a

‘From Abu Abdullah<sup>-asws</sup> having said: ‘Amir Al-Momineen<sup>-asws</sup> said: ‘One who says this word would be with Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, when he stands from before he begins the Salat, ‘O Allah<sup>-azwj</sup>! I orient to You<sup>-azwj</sup> through Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, and I advance them<sup>-asws</sup> in front of my Salat, and I draw closer to You<sup>-azwj</sup> through them<sup>-asws</sup>.

فَجَعَلَنِي بَيْنَهُمَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ أَنْتَ مَنْنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ فَاحْتِمِ لِي بِطَاعَتِهِمْ وَمَعْرِفَتِهِمْ وَلَا تَيْبِهِمْ فَإِنَّهَا السَّعَادَةُ فَاحْتِمِ لِي بِهَا ف إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Make me through them<sup>-asws</sup>, **worthy of regard in the world and the Hereafter and from those of Proximity [3:45]**! You<sup>-azwj</sup> have Conferred upon me with having recognised them<sup>-asws</sup>, therefore End for me to be in their<sup>-asws</sup> obedience, and their<sup>-asws</sup> recognition, and their<sup>-asws</sup> Wilayah, for it is the fortune. Therefore, End for me to be with it, for You<sup>-azwj</sup> are Able upon all things”<sup>.590</sup>

وَبَسْنَدٍ صَحِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَقُلِ اللَّهُمَّ إِنِّي أَقْدِمُ إِلَيْكَ مُحَمَّدًا ص بَيْنَ يَدَيَّ حَاجَتِي وَآتُوْجَّهُ بِهِ إِلَيْكَ فَاجْعَلْنِي بِهِ وَجِيهًا عِنْدَكَ فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ وَاجْعَلْ صَلَاتِي بِهِ مَقْبُولَةً وَذُنُوبِي بِهِ مَغْفُورًا وَدُعَائِي بِهِ مُسْتَجَابًا إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ.

And by a correct chain, from Abu Abdullah<sup>-asws</sup> having said: ‘When you stand to the Salat, then say, ‘O Allah<sup>-azwj</sup>! I advance to You<sup>-azwj</sup> (through) Muhammad<sup>-saww</sup> in front of my need (request), and I orient through him<sup>-saww</sup> to You<sup>-azwj</sup>, therefore Make me to be worthy of regard in Your<sup>-azwj</sup> Presence through him, **in the world and the Hereafter and from those of Proximity [3:45]**, and Make my Salat to be Accepted due to him<sup>-saww</sup>, and my sins to be Forgiven due to him<sup>-saww</sup>, and my supplication to be Answered due to him<sup>-saww</sup>. Surely You<sup>-azwj</sup> are the Forgiving, the Merciful”<sup>.591</sup>

23- الْمُنْتَهَى، قَالَ رَسُولُ اللَّهِ ص إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى.

(The book) ‘Al Muntaha’ –

‘Rasool-Allah<sup>-saww</sup> said: ‘But rather the deeds are with the intentions, and rather for every person is what he intends”<sup>.592</sup>

وَمِنْهُ، وَمِنَ الْمُعْتَبَرِ، قَالَ الرِّضَا ع لَا عَمَلَ إِلَّا بِنِيَّةٍ.

And from him, from the reliable (Hadeeth), Al-Reza<sup>-asws</sup> said: ‘There is no deed except with intention”<sup>.593</sup>

24- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا قِرَانَ بَيْنَ صَلَاتَيْنِ وَلَا قِرَانَ بَيْنَ فَرِيضَةٍ وَنَافِلَةٍ.

(The book) ‘Al Saraair’ – copying from the book of Hareez, from Zurara,

<sup>590</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 22 b

<sup>591</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 22 c

<sup>592</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 23 a

<sup>593</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 23 b

‘From Abu Ja’far<sup>asws</sup> having said: ‘There is no joining with the two Salats, nor joining between an obligatory Salat and an optional Salat’<sup>.594</sup>

بيان: وَ لَذَا وَرَدَ نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ.

**Explanation (Hadeeth only) – And for that reason it has been reported, ‘The intention of a Momin is better than his deed’.**

25- الْمَجَازَاتُ النَّبَوِيَّةُ، قَالَ رَسُولُ اللَّهِ ص لِكُلِّ شَيْءٍ وَجْهٌ وَ وَجْهُ دِينِكُمْ الصَّلَاةُ فَلَا يَشِينَنَّ أَحَدُكُمْ وَجْهَ دِينِهِ وَ لِكُلِّ شَيْءٍ أَنْفٌ وَ أَنْفُ الصَّلَاةِ التَّكْبِيرُ.

(The book) ‘Al Majazaat Al Nabawiya’ –

‘Rasool-Allah<sup>saww</sup> said: ‘For all things there is a face, and face of your religion is the Salat, therefore not one of you should shame (disgrace) the face of his religion; and for all things there is a pride, and the pride of Salat is the Takbeer’<sup>.595</sup>

26- الدِّكْرَى، رَوَى ابْنُ أَبِي عَقِيلٍ قَالَ جَاءَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّ النَّبِيَّ ص مَرَّ بِرَجُلٍ يُصَلِّي وَ قَدْ رَفَعَ يَدَيْهِ فَوْقَ رَأْسِهِ فَقَالَ مَا لِي أَرَى أَقْوَاماً يَرْفَعُونَ أَيْدِيَهُمْ فَوْقَ رُءُوسِهِمْ كَأَنَّهَا آدَانُ حَيْلٍ تُنْمَسُ.

(The book) ‘Al Zikra’ – It is reported by Ibn Abu Aqeel who said,

‘It has come from Amir Al-Momineen<sup>asws</sup>: ‘The Prophet<sup>saww</sup> passed by a man praying Salat, and he had raised his hands above his head. He<sup>saww</sup> said: ‘What is the matter I<sup>saww</sup> am seeing people raising their hands above their heads? It is as if it is proclamation of Azaan facing the sun’<sup>.596</sup>

27- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ص قَالَ: يُجْرِيكَ إِذَا كُنْتَ وَحْدَكَ ثَلَاثُ تَكْبِيرَاتٍ وَ إِذَا كُنْتَ إِمَاماً أَجْرَاكَ تَكْبِيرَةٌ وَاحِدَةٌ لِأَنَّ مَعَكَ ذَا الْحَاجَةِ وَ الضَّعِيفَ وَ الْكَبِيرَ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Fazalat, from Muawiya Bin Ammar,

‘From Abu Abdullah<sup>asws</sup> having said: ‘Three Takbeers suffice you, when you were alone, and one Takbeer would suffice you if you were a prayer leader, because with you (praying behind you) is one with the need, and the weak, and the elderly’<sup>.597</sup>

28- الْمَخَاسِرُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى السَّنَابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ رَجُلٍ جَاءَ مُبَادِرًا وَ الْإِمَامُ رَاكِعٌ فَكَرَعَ قَالَ أَجْرَانَهُ تَكْبِيرَةٌ وَاحِدَةٌ لِذُخُولِهِ فِي الصَّلَاةِ وَ لِلرُّكُوعِ.

<sup>594</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 24

<sup>595</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 25

<sup>596</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 26

<sup>597</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 27

(The book) 'Al Mahasin' – from Ahmad in Al-Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa Al Sabaty,

'From Abu Abdullah<sup>-asws</sup>, from a man rushing (to join a congregational Salat) and the prayer leader is performing Ruk'u, so he does Ruk'u, he<sup>-asws</sup> said: 'One Takbeer suffice him for entering into the Salat, and for and for the Ruk'u''.<sup>598</sup>

29- فَلَاخِ السَّائِلِ، رَوَيْتُ بَعْدَهُ طُرُقِي إِلَى هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَعْمَرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنِ الرِّضَاءِ قَالَ: تَقُولُ بَعْدَ الْإِقَامَةِ قَبْلَ الْإِسْتِغْنَاكِ فِي كُلِّ صَلَاةٍ اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةُ التَّامَّةُ وَالصَّلَاةُ الْفَائِمَةُ بَلِّغْ مُحَمَّدًا ص الدَّرَجَةَ وَالْوَسِيلَةَ وَالْفَضْلَ وَالْفَضِيلَةَ وَ بِاللَّهِ اسْتَفْتَيْحُ وَ بِاللَّهِ اسْتَنْجِحُ وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَ آلِ مُحَمَّدٍ ص أَتَوَجَّهُ

(The book) 'Falah Al Saail' – It is reported by a number of ways to Haroun Bin Musa, from Muhammad Bin Ali Bin Ma'mar, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Ibn Najran,

'From Al-Reza<sup>-asws</sup> having said: 'He should say after proclaiming the Iqama and before the beginning (of the Salat), during every Salat, 'O Allah<sup>-azwj</sup>! Lord<sup>-azwj</sup> of this complete supplication and the Salat being established! Cause Muhammad<sup>-saww</sup> to reach the rank, and the means, and the Grace, and the merit, and I begin with Allah<sup>-azwj</sup>, and with Allah<sup>-azwj</sup> I succeed, and by Muhammad<sup>-azwj</sup> Rasool<sup>-saww</sup> of Allah<sup>-azwj</sup>, and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>, I orient!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فَاجْعَلْنِي بِحِمِّ عِنْدِكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُفْرَبِينَ.

O Allah<sup>-azwj</sup>! Send Salawaat upon Muhammad<sup>-saww</sup>, and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Make me through them<sup>-asws</sup>, in Your<sup>-azwj</sup> Presence, **worthy of regard in the world and the Hereafter and from those of Proximity [3:45]!**<sup>599</sup>

And he should be saying as ell what is reported by Ibn Umeyr, from Bakr Bin Muhammad Al Azdy,

'From Abu Abdullah<sup>-asws</sup> in a Hadeeth of this intent from it, he<sup>-asws</sup> said: 'Amir Al-Momineen<sup>-asws</sup> had said to his<sup>-asws</sup> companions: 'Who will proclaim Iqama of the Salat?'

وَ يَقُولُ أَيْضًا مَا رَوَاهُ ابْنُ أَبِي عُمَيْرٍ عَنْ بَكْرِ بْنِ مُحَمَّدٍ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي حَدِيثٍ هَذَا الْمُرَادُ مِنْهُ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ لِأَصْحَابِهِ مَنْ أَقَامَ الصَّلَاةَ وَ قَالَ قَبْلَ أَنْ يُحْرِمَ وَ يُكَبِّرَ يَا مُحْسِنُ قَدْ أَتَاكَ الْمُسِيءُ وَ قَدْ أَمَرْتَ الْمُحْسِنَ أَنْ يَتَجَاوَزَ عَنِ الْمُسِيءِ وَ أَنْتَ الْمُحْسِنُ وَ أَنَا الْمُسِيءُ فَبِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَجَاوَزْ عَنِ قَبِيحِ مَا تَعْلَمُ مِنِّي

And he<sup>-asws</sup> said to his<sup>-asws</sup> companions: 'O establishes the Salat and says before he consecrates and exclaims Takbeer: 'O Benefactor! The evil doer has come to You<sup>-azwj</sup>, and You<sup>-azwj</sup> have Commanded the good doer to overlook from the evil doer, and You<sup>-azwj</sup> are the good Doer and I<sup>-asws</sup> and the evil doer! By the right of Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup>! Send Salawaat upon Muhammad<sup>-saww</sup> and Progeny<sup>-asws</sup> of Muhammad<sup>-saww</sup> and Overlook from ugliness (bad deeds) what You<sup>-azwj</sup> Know from me<sup>-asws</sup>!'

فَيَقُولُ اللَّهُ مَا لَاتَكْتَبِي الشَّهْدُوا أَنِّي قَدْ عَفَوْتُ عَنْهُ وَ أَرْضَيْتُ عَنْهُ أَهْلَ تَبِعَاتِهِ.

<sup>598</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 28

<sup>599</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 29 a

Allah<sup>-azwj</sup> Says: “My<sup>-azwj</sup> Angels! Be witnesses, I<sup>-azwj</sup> have Pardoned him, and am Satisfied with him, and people following it”.<sup>600</sup>

30- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيٍّ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَصَلِّ لِزَيْتِكَ وَ انْحَرْ قَالَ النَّخْرُ رَفَعَ يَدَيْهِ فِي الصَّلَاةِ نَحْوَ الْوَجْهِ.

(The book) ‘Da’aim Al Islam’ –

‘From Ali<sup>-asws</sup> regarding Words of Allah<sup>-azwj</sup> Mighty and Majestic: **Therefore pray Salat to your Lord and be moderate [108:2].** He<sup>-asws</sup> said: ‘(The word) ‘Al-Nahr’, is raising the hands in the Salat towards the face”.<sup>601</sup>

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفْئِكَ وَ لَا تَجَاوِزْ بِحِمَا أذُنَيْكَ وَ ابْسُطْهُمَا بَسْطاً مُكْتَبِراً.

And from Abu Abdullah<sup>-asws</sup> having said: ‘When you begin the Salat, raise your palms and do not exceed your ears with them, and spread them out, then exclaim Takbeer”.<sup>602</sup>

وَ عَنْهُ ع قَالَ: افْتِتَاحُ الصَّلَاةِ تَكْبِيرُهُ الْإِحْرَامُ فَمَنْ تَرَكَهَا أَعَادَ وَ تَحْرِيمُ الصَّلَاةِ التَّكْبِيرُ وَ تَحْلِيلُهَا التَّنْزِيلُ.

And from him<sup>-asws</sup> having said: ‘Beginning of the Salat is Takbeer of the consecration. The one who neglects it should repeat, and consecration of the Salat is the Takbeer, and its de-consecration is the Salaam”.<sup>603</sup>

وَ عَنْ عَلِيٍّ ع قَالَ: إِذَا افْتَتَحْتَ الصَّلَاةَ فَقُلْ اللَّهُ أَكْبَرُ وَ جَهْتُ وَ جِهْتُ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ عَلِيمِ الْغَيْبِ وَ الشَّهَادَةِ حَنِيفاً مُسْلِماً وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ.

And from Ali<sup>-asws</sup> having said: ‘When you begin the Salat, then say, ‘Allah<sup>-azwj</sup> is Greatest! **I turn my face towards the One Who Originated the skies and the earth, [6:79],** Knower of the unseen and the seen, upright, submissive, **and I am not from the associaters’ [6:79]. Say: ‘Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163],** and I am from the submitters”.<sup>604</sup>

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص كَانَ يَرْفَعُ يَدَيْهِ حِينَ يُكَبِّرُ تَكْبِيرَةَ الْإِحْرَامِ حَذَاءَ أُذُنَيْهِ وَ حِينَ يُكَبِّرُ لِلرُّكُوعِ وَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَ رُوِيَ ذَلِكَ عَنْ أَبِي جَعْفَرٍ ع.

And from Ja’far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: ‘Rasool-Allah<sup>-saww</sup> had raised his<sup>-saww</sup> hands when he<sup>-saww</sup> exclaimed Takbeer, the Takbeer of consecration, parallel to his<sup>-saww</sup> face, and when he<sup>-saww</sup> exclaimed Takbeer for the Ruk’u, and when he<sup>-saww</sup> raised his<sup>-saww</sup> head from the Ruk’u’. – and we are reporting that from Abu Ja’far<sup>-asws</sup> (also)”.<sup>605</sup>

<sup>600</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 29 b

<sup>601</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 30 a

<sup>602</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 30 b

<sup>603</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 31 c

<sup>604</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 31 d

<sup>605</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 31 e



وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ كَمَا شَاءَ اللَّهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And from Ja'far<sup>-asws</sup> Bin Muhammad<sup>-asws</sup> having said: 'When you stand to the Salat, then say, 'In the Name of Allah<sup>-azwj</sup>, and by Allah<sup>-azwj</sup>, and from Allah<sup>-azwj</sup>, and to Allah<sup>-azwj</sup>, and like what Allah<sup>-azwj</sup> so Desires, and there is no strength except with Allah<sup>-azwj</sup>!

اللَّهُمَّ اجْعَلْنِي مِنْ زُورِكَ وَ عُمَارِ مَسَاجِدِكَ وَ افْتَحْ لِي بَابَ رَحْمَتِكَ وَ اغْلِقْ عَلَيَّ بَابَ مَعْصِيَتِكَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِمَّنْ يُنَاجِيهِ اللَّهُمَّ أَقْبِلْ عَلَيَّ بِرَحْمَتِكَ جَلَّ تَنَاؤُكَ- ثُمَّ افْتَتِحِ الصَّلَاةَ.

O Allah<sup>-azwj</sup>! Make me to be from Your<sup>-azwj</sup> visitors, and ones spending time in Your<sup>-azwj</sup> Masjids, and Open for me the door of Your<sup>-azwj</sup> Mercy, and Close from me the door of my disobeying You<sup>-azwj</sup>! The Praise is for Allah<sup>-azwj</sup> Who Made me for be from the ones whispering to Him<sup>-azwj</sup>! O Allah<sup>-azwj</sup>! Turn to me with Your<sup>-azwj</sup> Mercy, Majestic is Your<sup>-azwj</sup> Praise!' Then begin the Salat".<sup>606</sup>

وَ عَنْهُ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ وَ إِنَّمَا لِامْرِئٍ مَا نَوَى.

And from him<sup>-asws</sup>, from his<sup>-asws</sup> forefathers<sup>-asws</sup>: 'Rasool-Allah<sup>-saww</sup> said: 'But rather, the deeds are with the intention, and rather for the person is what he intends".<sup>607</sup>

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا يَنْبَغِي لِلرَّجُلِ أَنْ يَدْخُلَ فِي صَلَاةٍ حَتَّى يَنْوِيَهَا وَ مَنْ صَلَّى فَكَانَتْ نِيَّتُهُ الصَّلَاةَ لَمْ يَدْخُلْ فِيهَا غَيْرَهَا فَبَلَّتْ مِنْهُ إِذَا كَانَتْ ظَاهِرَةً وَ بَاطِنَةً.

And from Abu Ja'far<sup>-asws</sup> having said: 'It is not befitting for the man if he enters into a Salat until he had intended it; and the one who prays Salat and his intention was the Salat, he will not enter into anything else. It will be Accepted from him, when it was apparent and hidden".<sup>608</sup>

31- مَجْمَعُ النَّبِيَانِ، فِي قَوْلِهِ تَعَالَى وَ تَبَيَّنَ إِلَيْهِ تَنْبِيئًا رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ وَ زُرَّارَةُ وَ حُمْرَانُ عَنْ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ ع أَنَّ النَّبِيَّ هُنَا رَفَعَ يَدَيْهِ فِي الصَّلَاةِ.

(The book) 'Majma' Al Bayan –

'Regarding Words of the Exalted: **And Mention the Name of your Lord and devote to Him with a devotion [73:8]**, it is reported by Muhammad Bin Muslim, and Zurara, and Humran, from Abu Ja'far<sup>-asws</sup> and Abu Abdullah<sup>-asws</sup>: '(The word) 'Devotion' over here is raising the hands in the Salat".<sup>609</sup>

32- الدِّكْرِيُّ، زَادَ ابْنُ الْجُنَيْدِ بَعْدَ التَّوَجُّهِ اسْتِحْبَابَ تَكْبِيرَاتِ سَبْعٍ وَ سُبْحَانَ اللَّهِ سَبْعًا وَ الْحَمْدُ لِلَّهِ سَبْعًا وَ لَا إِلَهَ إِلَّا اللَّهُ سَبْعًا مِنْ غَيْرِ رَفْعِ يَدَيْهِ وَ نَسْبِهِ إِلَى الْأَيْمَةِ.

<sup>606</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 31 f

<sup>607</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 31 g

<sup>608</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 31 h

<sup>609</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 31 i

(The book) 'Al Zikra' –

'Ibn Al-Junejd increased after the orientation, recommendation of the seven Takbeers, and 'Glory be to Allah<sup>-azwj</sup>', seven times, and 'The Praise is for Allah<sup>-azwj</sup>', seven times, and 'There is no god except Allah<sup>-asws</sup>', seven times, from without raising his hands, and he attributed it to the Imams<sup>-asws</sup>'.<sup>610</sup>

وَرَوَى زُرَّارَةُ عَنِ الْبَاقِرِ عِ إِذَا كَبَّرَتْ فِي أَوَّلِ الصَّلَاةِ بَعْدَ الْإِسْتِغْنَاةِ إِحْدَى وَ عِشْرِينَ تَكْبِيرَةً ثُمَّ نَسِيتِ التَّكْبِيرَةَ أَجْزَأَكَ.

And it is reported by Zurara,

'From Al-Baqir<sup>-asws</sup>: 'When you exclaim Takbeer in the beginning of the Salat after the starting, twenty-one Takbeers, then you forget the (initial) Takbeer, it will suffice you''.<sup>611</sup>

33- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ دَخَلَ فِي صَلَاتِهِ فَنَسِيَ أَنْ يُكَبِّرَ وَ ذَكَرَ حِينَ رَكَعَ هَلْ يُجْزِيهِ ذَلِكَ وَ إِنْ كَانَ قَدْ صَلَّى رَكَعَةً أَوْ اثْنَتَيْنِ وَ هَلْ يَعْتَدُ بِمَا صَلَّى

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far<sup>-asws</sup>, from his brother<sup>-asws</sup> Musa<sup>-asws</sup>, he said, 'I asked him<sup>-asws</sup> about a man entering into his Salat, so he forgets to exclaim Takbeer, and he remembers at the time he is in Ruk'u, 'Does that suffice him? And if he had already prayed a Cycle, or two, and can he count what he has prayed (as correct)?'

قَالَ يَعْتَدُ بِمَا يَفْتَتِحُ بِهِ مِنَ التَّكْبِيرِ.

He<sup>-asws</sup> said: 'He can count what he had begun with from the Takbeer''.<sup>612</sup>

34- الْكَافِي، بِإِسْنَادِهِ عَنِ الصَّادِقِ ع فِي رِسَالَةٍ طَوِيلَةٍ كَتَبَهَا إِلَى أَصْحَابِهِ قَالَ: دَعَا رَفَعَ أَيْدِيكُمْ فِي الصَّلَاةِ إِلَّا مَرَّةً وَاحِدَةً حِينَ يُفْتَتِحُ الصَّلَاةَ فَإِنَّ النَّاسَ قَدْ شَهُرُوكُمْ بِذَلِكَ وَ اللَّهُ الْمُسْتَعَانُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ.

(The book) 'Al-Kafi' – By his chain,

'From Al-Sadiq<sup>-asws</sup> in a lengthy message he<sup>-asws</sup> had written to his<sup>-asws</sup> companions. He<sup>-asws</sup> said: 'Leave raising your hands in the Salat except once when the Salat begins, for the people have made you known with that, and Allah<sup>-azwj</sup> is the Helper, and there is no strength except with Allah<sup>-azwj</sup>'.<sup>613</sup>

35- الْعِلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ لَمْ يَعْرِفْ تَأْوِيلَ الصَّلَاةِ فَصَلَّاهُ خِدَاجٌ يَعْنِي نَاقِصَةً

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

<sup>610</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 32 a

<sup>611</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 32 b

<sup>612</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 33

<sup>613</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 34

‘Amir Al-Momineen<sup>-asws</sup> said: ‘One who does not recognise interpretation of the Salat, his Salat is abortive, meaning deficient’.

قِيلَ لَهُ مَا مَعْنَى تَكْبِيرَةِ الْإِفْتِتَاحِ اللَّهُ أَكْبَرُ

It was said to him<sup>-asws</sup>, ‘What is the meaning of Takbeer to begin the Salat, ‘Allah<sup>-azwj</sup> is Greatest?’

فَقَالَ هُوَ أَكْبَرُ مِنْ أَنْ يُلْمَسَ بِالْأُتْمَاسِ وَ يُدْرَكَ بِالْحَوَاسِ وَ مَعْنَى اللَّهِ هُوَ الَّذِي ذَكَرْنَاهُ أَنَّهُ يُخْرِجُ الشَّيْءَ مِنْ حِدِّ الْعَدَمِ إِلَى الْوُجُودِ وَ أَكْبَرُ أَكْبَرُ مِنْ أَنْ يُوصَفَ

He<sup>-asws</sup> said: ‘He<sup>-azwj</sup> is Greater than to be perceived by the five and realised by the perceptions; and the meaning of ‘Allah’, it is which we<sup>-asws</sup> mentioned. He<sup>-azwj</sup> is the One<sup>-azwj</sup> who Brings the thing from a limit of non-existence to the existence; and ‘Greatest’ is He<sup>-azwj</sup> is Greater from being described’.

وَ مِنْهُ قَالَ تَفْسِيرُ التَّوَجُّهِ وَ الْإِسْتِعَادَةِ بِاللَّهِ عَزَّ وَ جَلَّ لَتَيْتِكَ إِجَابَةً لَطِيفَةً وَ إِفْرَازًا بِالْعُبُودِيَّةِ وَ سَعْدَتِكَ تُسَعِّدُ مَنْ تَشَاءُ فِي الدُّنْيَا وَ الْآخِرَةِ وَ الْحَيَّرَ فِي يَدَيْكَ يَعْنِي مِنْ عِنْدِكَ وَ الشَّرُّ لَيْسَ إِلَيْكَ سُبْحَانَكَ أَنْفَعُ لِلَّهِ لِمَا قَالَتِ الْعَادِلُونَ فِي اللَّهِ

And from it, he<sup>-asws</sup> said: ‘The interpretation of the orienting and seeking the Refuge with Allah<sup>-azwj</sup> Mighty and Majestic: ‘(The words) ‘At Your<sup>-azwj</sup> service’ is a subtle answering and acknowledgment with the servitude, and ‘At Your<sup>-azwj</sup> assistance’, You<sup>-azwj</sup> Assist the one You<sup>-azwj</sup> so Desire to in the world and the Hereafter’, and ‘The goodness is in Your<sup>-azwj</sup> hands’ means, ‘In Your<sup>-azwj</sup> possession and the evil isn’t to You<sup>-azwj</sup>. Glory be to You<sup>-azwj</sup>! I turn to Allah<sup>-azwj</sup> for the Sake of Allah<sup>-azwj</sup> from what the ones equating others with Allah<sup>-azwj</sup> are saying.

وَ حَنَاتِكَ أَي رَحْمَتِكَ رَحْمَةً فِي الدُّنْيَا وَ رَحْمَةً فِي الْآخِرَةِ تَبَارَكْتَ وَ تَعَالَيْتَ مِنَ الْعُلُوِّ سُبْحَانَكَ رَبِّ الْبَيْتِ يَعْنِي الْبَيْتَ الْمَعْمُورَ وَ بَيْتَ اللَّهِ بِمَكَّةَ وَ جَهْتُ وَ حَوَّيْتُ أَي أَقْبَلْتُ إِلَى رَبِّي وَ وَلَيْتُ عَمَّا سِوَاهُ

And ‘Your<sup>-azwj</sup> Tenderness’, i.e. ‘Your<sup>-azwj</sup> Mercy in the world and Mercy in the Hereafter’. ‘Blessed and Exalted’ from the Loftiness’. ‘Glory be to You<sup>-azwj</sup>, Lord<sup>-azwj</sup> of the House’, meaning Bayt Al-Mamour, and the House of Allah<sup>-azwj</sup> at Makkah. ‘**I turn my face**’, i.e. I pay attention to my Lord<sup>-azwj</sup> and turn away from whatever is besides Him<sup>-azwj</sup>.

لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ يَعْنِي الْخَيْرَ قَالَ كُنْ حَنِيفًا أَي ظَاهِرًا عَلَى مِلَّةِ إِبْرَاهِيمَ وَ الْمِلَّةِ الْحَنِيفِيَّةِ الَّتِي جَاءَ بِهَا إِبْرَاهِيمُ الْعَشْرَةَ الَّتِي لَا تُنْسَخُ وَ لَمْ تُنْسَخْ إِلَى يَوْمِ الْقِيَامَةِ

**towards the One Who Originated the skies and the earth, being upright, [6:79]** – meaning Invented. He<sup>-azwj</sup> Said: “Be!” **being upright, [6:79]** – i.e., apparently upon the nation of Ibrahim<sup>-as</sup>, and the nation of uprightness which Ibrahim<sup>-as</sup> came with, the ten (matters) which are not abrogated and will not be abrogated up to the Day of Qiyamah.

وَ هُوَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ لَتَبَيِّبَهُ ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَ هِيَ عَشْرٌ حَمْسٌ فِي الرَّأْسِ وَ حَمْسٌ فِي الْبَدَنِ فَأَمَّا الَّتِي فِي الرَّأْسِ فَطَمُّ الشَّعْرِ وَ أَخْذُ الشَّارِبِ وَ عَفَا [إِعْقَاءُ] اللَّحْيِ وَ السِّوَاكُ وَ الْحَالُلُ

And it is Words of Allah<sup>-azwj</sup> Mighty and Majestic to His<sup>-azwj</sup> Prophet<sup>-saww</sup>: **Then We Revealed unto you: "Follow the Denomination of Ibrahim, the upright, and he was not from the polytheists!" [16:123]**, and these are ten – five in the head and five in the body. As for which are in the head – combing the hair, and taking (trimming) the moustache, and growing the beard (long), and brushing the teeth, and picking the teeth’.

وَقَدْ رُويَ النَّبِيُّ فِي الرَّأْسِ الْمَضْمَضَةُ وَالِاسْتِشْقَاءُ وَالسِّوَاكُ وَقَصُّ الشَّارِبِ

And it has been reported regarding which are in the head: ‘The rinsing of the mouth, and the sniffing (water), and brushing the teeth, and clipping the moustache’.

وَأَمَّا النَّبِيُّ فِي الْبَدَنِ فَحَلْقُ الشَّعْرِ مِنَ الْبَدَنِ وَالْحِثَانُ وَتَقْلِيمُ الْأَطْفِيرِ وَالْعُسْلُ مِنَ الْجَنَابَةِ وَالِاسْتِنْجَاءُ بِالْمَاءِ

As for which are in the body – shaving the hair from the body, and the circumcision, and clipping the nails, and washing from the sexual impurity, and the cleansing from the toilet with the water’.

وَقَدْ رُويَ عَيْزٌ هَذَا الْاسْتِنْجَاءَ وَالْحِثَانُ وَحَلْقُ الْعَانَةِ وَقَصُّ الْأَطْفِيرِ وَتَنْفُ الْإِبْطَيْنِ فَهَذَا مَعْنَى قَوْلِهِ خَئِيفاً مُسْلِماً

And it has been reported other than this – the cleansing from the toilet, and the circumcision, and shaving the pubic hair, and clipping the nails, and plucking the armpits. So, this is the meaning of his words, ‘Upright, submitter’.

وَقَوْلِهِ إِنَّ صَلَاتِي وَنُسُكِي فَأَلْتَسُكُ مَا ذُبِحَ لِلَّهِ وَكُلُّ خَيْرٍ أُرِيدُ بِهِ وَجْهَ اللَّهِ فَهُوَ مِنَ التَّسْكِ

And His<sup>-azwj</sup> Words: **Say: 'Surely my Salat, and my sacrifice, [6:162]**. The sacrifice is what is slaughtered for Allah<sup>-azwj</sup>, and every good (act) the Face of Allah<sup>-azwj</sup> is intended by it, it is from the sacrifice.

وَقَوْلِهِ خَيَّايَ وَمَا بِي أَيُّ مَا فَعَلْتُهُ فِي حَيَاتِي وَأَمْرْتُ بِهِ بَعْدَ مَوْتِي فَهُوَ لِلَّهِ رَبِّ الْعَالَمِينَ لَا يُشَارِكُهُ فِيهِ أَحَدٌ.

And His<sup>-azwj</sup> Words: **and my life, and my death are for Allah Lord of the worlds [6:162]**, not associating anyone in it’.<sup>614</sup>

36- الْهُدَايَةُ، قَالَ رَسُولُ اللَّهِ ص إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ.

(The book) ‘Al Hidayah’ –

‘Rasool-Allah<sup>-saww</sup>: ‘But rather, the deeds are with the intentions’.<sup>615</sup>

وَرُويَ أَنَّ نَبِيَّ الْمُؤْمِنِينَ خَيْرٌ مِنْ عَمَلِهِ وَنَبِيَّ الْكَافِرِينَ شَرٌّ مِنْ عَمَلِهِ.

<sup>614</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 35

<sup>615</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 36 a

And it is reported: ‘Intention of the Momin is better than his deed, and intention of the Kafir is eviler than his deeds’.<sup>616</sup>

وَرُوي أَنَّ بِالْبَيَّاتِ لَخَلِدِ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ وَ أَهْلُ النَّارِ فِي النَّارِ وَ قَالَ عَزَّ وَ جَلَّ فَلَنْ يَعْمَلَ عَلَى شَاكِلِيهِ يَغْنِي عَلَى نَبِيهِ وَ لَا يَجِبُ عَلَى الْإِنْسَانِ أَنْ يُجِدَّ لِكُلِّ عَمَلٍ نِيَّةً

And it is reported: ‘It is due to the intention the people of the Paradise will be in the Paradise eternally, and people of the Fire will be in the Fire (eternally). And Allah<sup>-azwj</sup> Mighty and Majestic: **Say: ‘Every one acts according to his own disposition; [17:84]** – meaning, upon his intention, and it is not obligated upon the person that he should renew his intention for every deed.

وَ كُلُّ عَمَلٍ مِنَ الطَّاعَاتِ إِذَا عَمِلَهُ الْعَبْدُ لَمْ يُرِدْ بِهِ إِلَّا اللَّهَ عَزَّ وَ جَلَّ فَهُوَ عَمَلٌ بِنَيْتِهِ وَ كُلُّ عَمَلٍ عَمِلَهُ الْعَبْدُ مِنَ الطَّاعَاتِ يُرِيدُ بِهِ غَيْرَ اللَّهِ فَهُوَ عَمَلٌ بِغَيْرِ نِيَّةٍ وَ هُوَ غَيْرُ مَقْبُولٍ.

And for every deed from the acts of obedience when the servant does, not intending by it except Allah<sup>-azwj</sup> Mighty and Majestic, is it a deed with his intention, and for every deed the servant does, from the acts of obedience, intending other than Allah<sup>-azwj</sup> by it, it is a deed without intention, and it is not Acceptable’.<sup>617</sup>

37- الْعِلَالُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ أَقْلُ مَا يَجِبُ مِنَ التَّكْبِيرِ فِي كُلِّ صَلَاةٍ جُمَلَتَهَا مَا قَالَهُ الصَّادِقُ ع إِنَّ أَقْلَ مَا يَجِبُ فِي الصَّلَوَاتِ الْخَمْسِ مِنَ التَّكْبِيرِ خَمْسٌ وَ تَسْعُونَ تَكْبِيرَةً مِنْهَا تَكْبِيرَاتُ الْفُتُوتِ وَ لَيْسَ فِي التُّهُوضِ مِنَ التَّشْهُدِ تَكْبِيرَةٌ

(The book) ‘Al Ilal’ of Muhammad Bin Ali Bin Ibrahim –

‘Least of what is obligated from the Takbeer during every Salat, its summary is what Al-Sadiq<sup>-asws</sup> has said: ‘The least of Takbeers obligated in the five Salats are seventy five Takbeers. From these are Takbeers of the Qunout, and there isn’t any Takbeer during getting up from the Tashahhud.

وَ إِنَّمَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ إِذَا قَامَ مِنَ التَّشْهُدِ بِاللَّهِ أَقُومُ وَ أَقْعُدُ أَهْلَ الْكِبْرِيَاءِ وَ الْجَبُوتِ وَ الْعَظْمَةَ

And rather, Amir Al-Momineen<sup>-as</sup> was saying when he<sup>-asws</sup> stood up from the Tashahhud: ‘It is with Allah<sup>-azwj</sup> |<sup>-asws</sup> stand and I<sup>-asws</sup> sit! He<sup>-azwj</sup> is rightful of the Greatness, and the Subduing, and the Might’.

وَ لَوْ كَانَ فِي التُّهُوضِ مِنَ التَّشْهُدِ تَكْبِيرٌ لَكَانَ التَّكْبِيرُ فِي الصَّلَاةِ كُلِّهَا تِسْعاً وَ تِسْعِينَ تَكْبِيرَةً وَ فِي صَلَاةِ الْغَدَاةِ إِحْدَى عَشْرَةَ تَكْبِيرَةً وَ فِي صَلَاةِ الطُّهْرِ إِحْدَى وَ عِشْرُونَ تَكْبِيرَةً وَ فِي صَلَاةِ الْعَصْرِ إِحْدَى وَ عِشْرُونَ تَكْبِيرَةً وَ فِي صَلَاةِ الْمَغْرِبِ سِتَّ عَشْرَةَ تَكْبِيرَةً وَ فِي صَلَاةِ الْعِشَاءِ إِحْدَى وَ عِشْرُونَ تَكْبِيرَةً وَ خَمْسٌ تَكْبِيرَاتِ الْفُتُوتِ هَكَذَا قَالَ الصَّادِقُ ع.

And had there been a Takbeer during the getting up from the Tashahhud, the Takbeers in the Salat, all of these would have been ninety-nine Takbeers – eleven in the morning Salat, and twenty-one Takbeers in Al-Zohr Salat, and twenty-one in Al-Asr Salat, and sixteen Takbeers in

<sup>616</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 36 b

<sup>617</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 36 c

Al-Maghrib Salat, and twenty-one in Al-Isha Salat, and five Takbeers of the Qunout. Like this is what Al-Sadiq<sup>-asws</sup> said”.<sup>618</sup>

38- تَفْسِيرُ سَعْدِ بْنِ عَبْدِ اللَّهِ، بِرَوَايَةِ ابْنِ قُلُوبَةَ عَنْهُ بِإِسْنَادِهِ عَنْهُمْ ع قَالَ: الشِّرْكُ عَلَى ثَلَاثَةِ أَوْجِهٍ فَشِرْكُ بِاللَّهِ وَ شِرْكُ بِالْأَعْمَالِ وَ شِرْكُ بِالرِّبَا

Tafseer by Sa’ad Bin Abdullah, by a report of Ibn Qulawiya, from him by his chain,

‘From them<sup>-asws</sup> having said: ‘The Shirk (association with Allah<sup>-azwj</sup>) is based upon three aspects – Shirk with Allah<sup>-azwj</sup>, and Shirk in the deeds, and Shirk by showing off’.

وَ سَأَى الْحَدِيثِ إِلَى أَنْ قَالَ وَ أَمَّا شِرْكُ الرِّبَا فَمَقُولُ اللَّهِ جَلَّ وَ عَزَّ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَ لَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا

And he<sup>-asws</sup> continued the Hadeeth up to he<sup>-asws</sup> said: ‘As for Shirk of the showing off, (these are) Words of Allah<sup>-azwj</sup> Majestic and Mighty: ***So the one who wishes to meet his Lord, so let him do (the) righteous deed and he should not associate anyone with the worship of his Lord’ [18:110].***

فَهُمْ قَوْمٌ مُجِبُونَ أَنْ يُبَاوُوا النَّاسَ فِي صَلَاتِهِمْ وَ صُومِهِمْ وَ عِبَادَتِهِمْ فَسَمَّاهُمْ اللَّهُ مُشْرِكِينَ.

They are a people competing with the people in their Salats, and their fasts, and their (acts of) worship, so Allah<sup>-azwj</sup> Named them as Polytheists (associators)”.<sup>619</sup>

39- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يُصَلِّي فَإِذَا رَفَعَ يَدَيْهِ بِالتَّكْبِيرِ لِلإِفْتِتَاحِ وَ الرُّكُوعِ وَ السُّجُودِ يَرْفَعُهُمَا قُبَالَةَ وَجْهِهِ أَوْ دُونَ ذَلِكَ بِقَلِيلٍ.

The book of Zayd Al Narsy – from Sama’at, from Abu Baseer who said,

‘I saw Abu Abdullah<sup>-asws</sup> praying Salat. When he<sup>-asws</sup> raised his<sup>-asws</sup> hands with the Takbeer for the beginning, and the Ruk’u, and the Sajdah, he<sup>-asws</sup> raised them parallel to his<sup>-asws</sup> face, or below that by a little”.<sup>620</sup>

<sup>618</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 37

<sup>619</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 38

<sup>620</sup> Bihar Al-Anwaar V 81 – The Book Salat – Ch 44 H 39