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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 45 – THE RECITATION AND ITS ETIQUETTES AND ITS RULINGS

الآيات

The Verses

النحل فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

(Surah) Al Nahl: **So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98].**

المزمل وَ رَتَّلِ الْقُرْآنَ تَرْتِيلاً

(Surah) Al Muzzammil: **and recite the Quran distinctively [73:4]**

و قال سبحانه فَأَقْرَأُوا مَا تَيْسَّرَ مِنَ الْقُرْآنِ

And the Glorious Said: **therefore recite from the Quran what is easy for you [73:20]**

و قال تعالى فَأَقْرَأُوا مَا تَيْسَّرَ مِنْهُ

And Exalted Said: **therefore recite from the Quran what is easy from it [73:20].**

تفسير فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

Tafseer (Ahadeeth only): **So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98].**

وَ لَمَّا رَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ قَبْلَ الْقِرَاءَةِ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

And due to what is reported by Abu Saeed Al-Khudri, 'The Prophet^{saww} was saying before the recitation: 'I^{saww} seek Refuge with Allah^{azwj} from the Pelted Satan^{la}'.

وَ رَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ قَبْلَ الْقِرَاءَةِ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

And it is reported: 'I^{saww} seek Refuge with the All-Hearing, the All-Knowing, from the Pelted Satan^{la}'.

وَ رَوَاهُ الْبَرْزَنْطِيُّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ ع وَ اخْتَارَهُ الْمُفِيدُ فِي الْمُفِيدَةِ.

And it is reported by Al Bazanty, from Muawiya Bin Ammar, from Al-Sadiq^{asws}, and Al-Mufeed selected it in (his book) 'Al-Muqnie'.

happened, and what would be happening (and what has not happened yet), that if it was to happen, how it would be happening.

مِنَ الشَّيْطَانِ هُوَ الْبَعِيدُ مِنْ كُلِّ خَيْرٍ الرَّجِيمِ الْمَرْجُومِ بِاللَّعْنِ الْمَطْرُودِ مِنْ بَقَاعِ الْحَيْرِ وَالْإِسْتِعَاذَةُ هِيَ بِمَا قَدْ أَمَرَ اللَّهُ بِهِ عِبَادَهُ عِنْدَ قِرَاءَتِهِمُ الْقُرْآنَ فَقَالَ فَإِذَا قَرَأْتَ الْقُرْآنَ فَلْيَسْمِعْكَ فَذَاتِ الْآيَةِ.

‘From the Pelted Satan^{-la} – And the Satan^{-la}, he^{-la} is remote from every goodness, the one Pelted by the Curse, the Castaway from the good spots. And the seeking of the Refuge, it is from what Allah^{-azwj} has Commanded His^{-azwj} servants with, during their recitation of the Quran, so He^{-azwj} Said: **So when you recite the Quran, [16:98] – the Verse**’.¹

2- الْمَجَازَاتُ النَّبَوِيَّةُ، لِلسَّيِّدِ الرَّضِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ صَلَاةٍ لَا يُقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ فَهِيَ خِدَاجٌ

(The book) ‘AL Majazaat Al Nabawiya’ of the Seyyid Al Razy who said,

‘Rasool-Allah^{-saww} said: ‘Every Salat, (Surah) Fatiha is not recited in it, it is abortive (deficient)’.

وَرُوِيَ بِلَفْظٍ آخَرَ وَهُوَ قَوْلُهُ كُلُّ صَلَاةٍ لَا قِرَاءَةَ فِيهَا فَهِيَ خِدَاجٌ.

And it is reported in other words, and it is his^{-asws} word: ‘Every Salat having not recitation in it, it is abortive (deficient)’.²

3- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مُسْتَعْجَلًا يُجْزِيهِ أَنْ يَقْرَأَ فِي الْقَرِيضَةِ بِفَاتِحَةِ الْكِتَابِ وَخَدَهَا

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the man being in haste, ‘Would it suffice him if he recites in the obligatory Salat with (Surah) Al-Fatiha alone?’

قَالَ لَا بَأْسَ.

He^{-asws} said: ‘There is no problem’.³

4- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ قَالَ: سَأَلْتُ أَخِي مُوسَى ع عَنْ رَجُلٍ قَرَأَ سُورَتَيْنِ فِي رَكْعَةٍ قَالَ إِذَا كَانَتْ نَافِلَةً فَلَا بَأْسَ فَأَمَّا الْقَرِيضَةُ فَلَا يَصْلُحُ.

(The book) ‘Qurb Al Isnaad’ – From Abdullah Bin Al-Hassan, from his grandfather,

¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 1

² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 2

³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 3

'Ali son of Ja'far^{-asws}, he said, 'I asked my brother^{-asws} Musa^{-asws} about a man reciting two Chapters in one Cycle. He^{-asws} said: 'When it were an optional Salat, there is no problem. As for the obligatory Salat, it is not correct''.⁴

5- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُقْرَأُ فِي الْفَرِيضَةِ سُورَةَ النَّجْمِ أَوْ يَرْكَعُ بِهَا أَوْ يَسْجُدُ ثُمَّ يَقُومُ فَيَقْرَأُ بِغَيْرِهَا

(The book) 'Qurb Al Isnaad' – By the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man reciting Surah Al-Najm in the obligatory Salat, 'Can he perform Ruk'u with it or Sajdah, then stand and recite another?'

قَالَ يَسْجُدُ ثُمَّ يَقُومُ فَيَقْرَأُ بِفَاتِحَةِ الْكِتَابِ وَ يَرْكَعُ وَ لَا يَعُودُ يَقْرَأُ فِي الْفَرِيضَةِ بِسَجْدَةٍ.

He^{-asws} said: 'He should perform Sajdah, then stand and recite Surah Al-Fatiha, and he should perform Ruk'u and not repeat reciting in the obligatory Salat with (Surah) Al-Sajdah''.⁵

6- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْهُ ع مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ يَرْكَعُ وَ ذَلِكَ زِيَادَةٌ فِي الْفَرِيضَةِ فَلَا يُعُودَنَّ يَقْرَأُ السَّجْدَةَ فِي الْفَرِيضَةِ.

'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from him^{-asws} – similar to it, except in it is: 'And he should perform Ruk'u, and that is an addition in the obligatory Salat, so he should not recite (Surah) Al-Sajdah in the obligatory''.⁶

7- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ إِمَامٍ قَرَأَ السَّجْدَةَ فَأَخَذَتْ قَبْلَ أَنْ يَسْجُدَ كَيْفَ يَصْنَعُ

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a prayer leader reciting (Surah) Al-Sajdah, so he excretes (urine or wind etc.) before he does Sajdah, 'How should he deal with it?'

قَالَ يُقَدِّمُ غَيْرَهُ فَيَسْجُدُ وَ يَسْجُدُونَ وَ يَنْصَرِفُ فَقَدْ تَمَّتْ صَلَاتُهُمْ.

'He should advance another (Surah) and he should do Sajdah, and they should do Sajdah and leave for their Salat is completed''.⁷

8- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَرَادَ سُورَةَ فَقَرَأَ غَيْرَهَا هَلْ يَصْلُحُ لَهُ أَنْ يَقْرَأَ نَصْفَهَا ثُمَّ يَرْجِعُ إِلَى السُّورَةِ الَّتِي أَرَادَ

⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 4

⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 5

⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 6

⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 7

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

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a man who intends a Chapter, but he recites another, 'Is it correct for him^{-asws} to recite half of it, then returns to the Chapter which he had intended?'

قَالَ نَعَمْ مَا لَمْ يَكُنْ قُلَّ هُوَ اللَّهُ أَحَدٌ وَ قُلَّ يَا أَيُّهَا الْكَافِرُونَ-

He^{-asws} said: 'Yes, for as long as it does not happen to be Surah Al-Tawheed and Surah Al-Kafiroun'.

وَ سَأَلْتُهُ عَنِ الْقِرَاءَةِ فِي الْجُمُعَةِ بِمَا يُقْرَأُ

And I asked him^{-asws} about the recitation in the Friday Salat, 'What should he be reciting with?'

قَالَ بِسُورَةِ الْجُمُعَةِ وَإِذَا جَاءَكَ الْمُنَافِقُونَ وَإِنْ أَحَدَتْ فِي غَيْرِهَا وَإِنْ كَانَ قُلَّ هُوَ اللَّهُ أَحَدٌ فَاقْطَعْهَا مِنْ أَوَّلِهَا وَ ارْجِعْ إِلَيْهَا.

He^{-asws} said: 'Surah Al-Munafiqoun, and if he takes in another, and even if it is Surah Al-Tawheed, he should terminate it from its beginning and return to it"⁸.

بيان: عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُرِيدُ أَنْ يَقْرَأَ السُّورَةَ فَيَقْرَأُ غَيْرَهَا فَقَالَ لَهُ أَنْ يَرْجِعَ مَا بَيْنَهُ وَ بَيْنَ أَنْ يَقْرَأَ ثَلَاثِينَ.

Explanation (Ahadeeth only) – From Ubeyd Bin Zurara, from Abu Abdullah^{-asws} regarding the men intending to recite a Chapter, but he recites another. He^{-asws} said: 'For him is to return for as long as between it his reciting it its third''.

رَوَاهُ الشَّيْخُ عَنْ صَبَّاحِ بْنِ صَبِيحٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ أَرَادَ أَنْ يُصَلِّيَ الْجُمُعَةَ فَقَرَأَ بِقُلَّ هُوَ اللَّهُ أَحَدٌ قَالَ يُتَمِّمُهَا رَكَعَتَيْنِ ثُمَّ يَسْتَأْنِفُ.

It is reported by the Sheykh, from Sabbah Bin Sabeeh who said, 'I said to Abu Abdullah^{-asws}, 'A man intends to pray the Friday Salat, so he recites Surah Al-Tawheed'. He^{-asws} said: 'He should complete two Cycles, then he should resume''.

9- الْحِصْنَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: أَعْطُوا كُلَّ سُورَةٍ حَقَّهَا مِنَ الرَّكْعَةِ وَ السُّجُودِ.

(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 Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: 'Give every Chapter its right, from the Ruk'u and the Sajdah"⁹.

وَ قَالَ ع تُقْرَأُ فِي صَلَاةِ الْجُمُعَةِ فِي الْأَوَّلَى الْحَمْدُ وَ الْجُمُعَةُ وَ فِي الثَّانِيَةِ الْحَمْدُ وَ الْمُنَافِقِينَ.

⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 8

⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 9 a

And he^{-asws} said: ‘You should recited in the Friday Salat, (Surahs) Al-Hamd and Al-Jumma in the first (Cycle), and in the second, (Surahs) Al-Hamd and Al-Munafiqeen’.¹⁰

وَقَالَ ع إِذَا فَرَعْتُمْ مِنَ الْمَسْبُوحَاتِ الْأَخِيرَةِ فَقُولُوا سُبْحَانَ اللَّهِ الْأَعْلَى وَ إِذَا قَرَأْتُمْ إِنَّ اللَّهَ وَمَلَائِكَتُهُ يُصَلُّونَ عَلَى النَّبِيِّ فَصَلُّوا عَلَيْهِ فِي الصَّلَاةِ كُنْتُمْ أَوْ فِي غَيْرِهَا

And he^{-asws} said: ‘When you are free from the last glorifications, then say, ‘Glorious is Allah^{-azwj} the Exalted’; and when you recite: **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. [33:56]**, send Salawaat upon him^{-saww} in the Salat you were in, or in something else.

وَ إِذَا قَرَأْتُمْ وَ التَّيْنِ فَقُولُوا فِي آخِرِهَا وَ نَحْنُ عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَ إِذَا قَرَأْتُمْ قُولُوا آمَنَّا بِاللَّهِ فَمَوْلُوا آمَنَّا بِاللَّهِ حَتَّى تَبْلُغُوا إِلَى قَوْلِهِ مُسْلِمُونَ.

And when you recite Surah Al-Teen, then say in its end, ‘And we are from the witnesses upon that’. And when you recite: **Say: We believe in Allah [2:136]**, then say, ‘**We believe in Allah**’, until you reach His^{-azwj} Words: **submitting [2:136]**’.¹¹

10- الْعَيَّاشِيُّ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَمَّنْ رَعَعَهُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع وَ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَ الْقُرْآنَ الْعَظِيمَ قَالَ هِيَ سُورَةُ الْحَمْدِ وَ هِيَ سَبْعُ آيَاتٍ مِنْهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ إِنَّمَا سُمِّيَتْ الْمَثَانِي لِأَنَّهَا تُتْلَى فِي الرَّكَعَتَيْنِ.

(The book) ‘Al Ayyashi’ – from Yunus Bin Abdul Rahman, from the one who raised it, said,

‘I asked Abu Abdullah^{-asws} (about the Verse): **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]**. He^{-asws} said: ‘It is Surah Al-Hamd. It is of seven Verses. From these is, ‘**In the Name of Allah the Beneficent, the Merciful [1:1]**’, and rather, it is Named as ‘Al-Masaany’ because it is doubled (recited twice) in the two Cycles’.¹²

وَ مِنْهُ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَرَفُوا أَكْرَمَ آيَةٍ فِي كِتَابِ اللَّهِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

And from him, from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘They have stoned the most honourable of Verses in the Book of Allah^{-azwj}: **In the Name of Allah the Beneficent, the Merciful [1:1]**’.¹³

وَ مِنْهُ عَنْ صَفْوَانَ الْجُمَالِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ كِتَابًا إِلَّا وَ فَاتِحَتُهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ إِنَّمَا كَانَ يُعْرَفُ انْقِضَاءُ السُّورَةِ بِتُرُودِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ابْتِدَاءً لِلْآخِرَى.

And from him, from Safwan Al-Jammal who said,

‘Abu Abdullah^{-asws} said: ‘Allah^{-azwj} has not Revealed any Book except and it’s beginning is: **In the Name of Allah the Beneficent, the Merciful [1:1]**, and rather the termination of the

¹⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 9 b

¹¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 9 c

¹² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 1

¹³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 2

Chapter is recognised by Revelation of ***In the Name of Allah the Beneficent, the Merciful [1:1]***, beginning of the next”.¹⁴

وَمِنْهُ عَنِ الْحَسَنِ بْنِ خُرَّزَادٍ قَالَ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَمَّ الرَّجُلُ الْقَوْمَ جَاءَ شَيْطَانٌ إِلَى الشَّيْطَانِ الَّذِي هُوَ قَرِينُ الْإِمَامِ فَيَقُولُ هَلْ ذَكَرَ اللَّهُ يَعْني هَلْ قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِنْ قَالَ نَعَمْ هَرَبَ مِنْهُ وَإِنْ قَالَ لَا رَكِبَ عُنُقَ الْإِمَامِ وَ دَلَّ رِجْلَيْهِ فِي صَدْرِهِ فَلَمْ يَزَلِ الشَّيْطَانُ إِمَامَ الْقَوْمِ حَتَّى يَفْرُغُوا مِنْ صَلَاتِهِمْ.

And from him, from Al-Hassan Bin Khurrazad who said, ‘It is reported,

‘From Abu Abdullah^{-asws} having said: ‘When a man leads a group (in Salat), a Satan^{-la} comes to the Satan^{-la} who is paired to the prayer leader and says, ‘Did he mention Allah^{-azwj}?’ – meaning did he recite: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ***In the Name of Allah the Beneficent, the Merciful [1:1]***. If he^{-la} says, ‘Yes’, he^{-la} flees from him, and if he^{-la} says, ‘No’, he^{-la} rides upon the neck of the prayer leader and hangs his^{-la} legs in his chest. So the Satan^{-la} does not cease to lead group until they are free from their Salat’”.¹⁵

وَمِنْهُ عَنِ أَبِي بَكْرٍ الْخَضْرَوِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَتْ لَكَ حَاجَةٌ فَافْرَأْ الْمَثَابِي وَ سُورَةَ أُخْرَى وَ صَلِّ رَكْعَتَيْنِ وَ ادْعُ اللَّهَ

And from him, from Abu Bakr Al Hazramy who said,

‘Abu Abdullah^{-asws} said: ‘When there were to be a need (request) for you, then recite ‘Al-Masaany’ (Surah Al-Fatiha), and another Chapter, and pray two Cycles Salat and supplicate to Allah^{-azwj}’.

فُلْتُ أَصْلَحَكَ اللَّهُ وَ مَا الْمَثَابِي

I said, ‘May Allah^{-azwj} Keep you^{-asws} well! And what is ‘Al-Masaany’?’

قَالَ فَاتَّخَذْتُ الْكِتَابَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He^{-asws} said: ‘Opening of the Book, ***In the Name of Allah the Beneficent, the Merciful [1:1] All Praise is for Allah the Lord of the Worlds [1:2]***’”.¹⁶

وَمِنْهُ عَنِ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ ع قَالَ: بَلَّغَهُ أَنَّ أَنَاسًا يَنْزِعُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ – فَقَالَ هِيَ آيَةٌ مِنْ كِتَابِ اللَّهِ أَنَسَاهُمْ إِيَّاهَا الشَّيْطَانُ.

And from him, from Isa Bin Abdullah, from his father, from his grandfather,

‘From Ali^{-asws}, he (the narrator) said, ‘It reached him^{-asws} that some people are removing ***In the Name of Allah the Beneficent, the Merciful [1:1]***. He^{-asws} said: ‘It is a Verse from the Book of Allah^{-azwj}. The Satan^{-la} made them forget it’”.¹⁷

¹⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 3

¹⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 4

¹⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 5

¹⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 6

وَمِنْهُ عَنِ خَالِدِ بْنِ الْمُخْتَارِ قَالَ سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع يَقُولُ مَا هُمْ قَاتِلُهُمْ اللَّهُ عَمَدُوا إِلَىٰ أَعْظَمِ آيَةٍ فِي كِتَابِ اللَّهِ - فَرَعَمُوا أَمَّا بِدَعْوَةٍ إِذَا أَظْهَرُوهَا وَ هِيَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - .

And from him, from Khalid Bin Al Mukhtar who said,

‘I heard Ja’far^{-asws} Bin Muhammad^{-asws} saying: ‘What is the matter with them? May Allah^{-azwj} Battle them! They are deliberating to the mightiest Verse in the Book of Allah^{-azwj}, and they are claiming that it is an innovation if they were to reveal (recite) it, and it is: **In the Name of Allah the Beneficent, the Merciful [1:1]**’.¹⁸

وَمِنْهُ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَنِ قَوْلِ اللَّهِ لَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ فَقَالَ فَاتِحَةُ الْكِتَابِ يُتَىٰ فِيهَا الْقَوْلُ -

And from him, from Muhammad Bin Muslim who said,

‘I heard Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **And We have Given you seven from Al-Masaany and the Magnificent Quran [15:87]**. He^{-asws} said: ‘Opening of the Book, the words are doubled in it’.¹⁹

قَالَ وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَىٰ مَنْ عَالِي بِفَاتِحَةِ الْكِتَابِ مِنْ كَنْزِ الْجَنَّةِ فِيهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الْآيَةُ الَّتِي يُقُولُ اللَّهُ تَعَالَىٰ فِيهَا وَ إِذَا ذُكِرَتْ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَىٰ أَذْبَانِهِمْ تُفُورًا

He^{-asws} said: ‘And Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Conferred upon me^{-saww} with Opening of the Book (Surah Al-Fatiha), from treasure of the Paradise. In it is: **In the Name of Allah the Beneficent, the Merciful [1:1]**, the Verse which Allah^{-azwj} the Exalted Said regarding it: **And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]**.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ دَعْوَىٰ أَهْلِ الْجَنَّةِ حِينَ شَكَرُوا اللَّهَ حُسْنَ الشُّكْرِ

And, **All Praise is for Allah the Lord of the Worlds [1:2] The Beneficent, the Merciful [1:3]** is a call of the people of Paradise when they thank Allah^{-azwj} of the excellent Rewards.

مَالِكِ يَوْمَ الدِّينِ قَالَ جَبْرَائِيلُ مَا قَالَهَا مُسْلِمٌ قَطُّ إِلَّا صَدَّقَهُ اللَّهُ وَ أَهْلُ سَمَاوَاتِهِ

Master of the Day of Reckoning [1:4], Jibraeel^{-as} said: ‘A Muslim will not say it at all except Allah^{-azwj} and inhabitants of His^{-azwj} skies will ratify him’.

إِنَّاكَ تَعْبُدُ إِخْلَاصًا لِلْعِبَادَةِ

(It is) You we worship [1:5] – purely (the only one) for the worshipping.

وَ إِنَّاكَ نَسْتَعِينُ أَفْضَلُ مَا طَلَبَ بِهِ الْعِبَادُ حَوَائِجَهُمْ

¹⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 7

¹⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 8

And You do we seek Assistance (from) [1:5] – the best of what the servants can be seeking their needs with.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ صِرَاطَ الْأَنْبِيَاءِ وَ هُمْ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَالضَّالِّينَ النَّصَارَى.

Guide us to be on the Straight Path [1:6] The path of those You have Bestowed Bounties upon - path of the Prophets^{-as}, and they^{-as} are those Allah^{-azwj} has Conferred upon them^{-as} - **other than of those You are Wrathful upon** - the Jews - **nor of the straying ones [1:7]** – the Christians”.²⁰

11- الْعَيَّاشِيُّ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ يَقْرَأُ مَالِكِ يَوْمَ الدِّينِ وَ يَقْرَأُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ.

(The book) ‘Al Ayyashi’ – from Muhammad Bin Ali Al Halby,

‘From Abu Abdullah^{-asws}, he^{-asws} used to recite: **Master of the Day of Reckoning [1:4]**, and he^{-asws} recited: **Guide us to be on the Straight Path [1:6]**’.²¹

وَ مِنْهُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقْرَأُ مَا لَا أَحْصِي مَلِكِ يَوْمَ الدِّينِ.

And from him, from Dawood Bin Farqad,

‘I heard Abu Abdullah^{-asws} reciting, **Master of the Day of Reckoning [1:4]**, what I cannot even count’.²²

12- الْعَيَّاشِيُّ، عَنِ الرَّهْرِيِّ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا قَرَأَ مَالِكِ يَوْمَ الدِّينِ يُكْرَهُمَا حَتَّى يَكَادَ أَنْ يَمُوتَ.

Al Ayyashi, from Al Zuhry who said,

‘It was so, whenever Ali^{-asws} Bin Al-Husayn^{-asws} recited: **Master of the Day of Reckoning [1:4]**, he^{-asws} repeated it to the extent he^{-asws} almost died’.²³

وَ مِنْهُ عَنْ دَاوُدَ بْنِ فَرْقَدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ يَعْنِي أَمِيرَ الْمُؤْمِنِينَ ع.

And from him, from Dawood Bin Farqad,

‘From Abu Abdullah^{-asws} having said: **Guide us to be on the Straight Path [1:6]** – meaning Amir Al-Momineen^{-asws}’.²⁴

وَ مِنْهُ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ قَالَ هُمُ الْيَهُودُ وَ النَّصَارَى.

And from him, from Muawiya Bin Wahb who said,

²⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 9

²¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 10

²² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 11

²³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 12 a

²⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 12 b

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj}: **other than of those You are Wrathful upon nor of the straying ones [1:7]**, he^{-asws} said: 'They are the Jews and the Christians'²⁵

وَمِنْهُ عَنْ رَجُلٍ عَنِ ابْنِ أَبِي عُمَيْرٍ رَفَعَهُ فِي قَوْلِهِ غَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَغَيْرِ الضَّالِّينَ قَالَ هَكَذَا نَزَلَتْ

And from him, from a man, from Ibn Abu Umeyr raising it,

'Regarding His^{-azwj} Words: **other than of those You are Wrathful upon and other than of the straying ones [1:7]**, he^{-asws} said: 'That is how it was Revealed'.

وَقَالَ الْمَعْضُوبِ عَلَيْهِمْ فَلَانٌ وَفُلَانٌ وَفُلَانٌ وَ النُّصَابِ وَ الضَّالِّينَ الشُّكَّاءِ الَّذِينَ لَا يَعْرِفُونَ الْإِمَامَ.

And he^{-asws} said: 'The **Wrathful upon** are so and so, and so and so, and so and so and the Nasibis (hostile ones); and **the straying ones** – the doubters, those who are not recognising the Imam^{-asws}'²⁶.

13- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ افْتَتَحَ الصَّلَاةَ فَقَرَأَ السُّورَةَ وَ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ مَعَهَا أ يُجْزِيهِ أَنْ يَفْعَلَ ذَلِكَ مُتَعَمِّدًا لِعَجَلَةٍ كَانَتْ

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about a man who begins the Salat, so he recites the Chapter and does not recite Surah Al-Fatiha with it, 'Would it suffice him if he does that deliberately being out of haste?'

قَالَ لَا يَتَعَمَّدُ ذَلِكَ فَإِنْ نَسِيَ فَقَرَأَهُ فِي الثَّانِيَةِ أَجْزَأُهُ-

He^{-asws} said: 'He cannot deliberate with that. If he has forgotten, he should recite it in the second (Cycle), it would suffice him'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ فِي الْفَرِيضَةِ بِفَاتِحَةِ الْكِتَابِ وَ سُورَةَ أُخْرَى فِي النَّفْسِ الْوَاحِدِ هَلْ يَصْلُحُ ذَلِكَ أَوْ مَا عَلَيْهِ إِنْ فَعَلَ

And I asked him^{-asws} about the man reciting Surah Al-Fatiha in the obligatory Salat, and another Chapter in one breath, 'Is that correct, or what is upon him if he does so?'

قَالَ إِنْ شَاءَ قَرَأَ بِالنَّفْسِ الْوَاحِدِ وَ إِنْ شَاءَ فِي غَيْرِهِ فَلَا بَأْسَ-

He^{-asws} said: 'If he so desires, he can recite it in one breath, and if he so desires, in another (breath), there is no problem'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ فِي صَلَاتِهِ هَلْ يُجْزِيهِ أَنْ لَا يُجْرِكَ لِسَانَهُ وَ أَنْ يَتَوَهَّمَتْ تَوَهُمًا

²⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 12 c

²⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 12 d

And I asked him^{-asws} about the man reciting in his Salat, 'Does it suffice him if he does not move his tongue and he imagines in imagination?'

قَالَ لَا بَأْسَ -

He^{-asws} said: 'There is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّيَ أَلَهُ أَنْ يَقْرَأَ فِي الْفَرِيضَةِ فَيَمُرُّ بِالآيَةِ فِيهَا التَّخْوِيفُ فَيَبْكِي وَ يُرَدِّدُ الْآيَةَ

And I asked him^{-asws} about the man praying Salat, 'Is it for him if he recites in the obligatory Salat, so he passes by a Verse wherein is a scare (of Hell or Punishment), so he cries and repeats the Verse?'

قَالَ يُرَدِّدُ الْقُرْآنَ مَا شَاءَ وَ إِنْ جَاءَهُ الْبُكَاءُ فَلَا بَأْسَ -

He^{-asws} said: 'He can repeat the Quran for as long as he like, and even if the crying comes to him, there is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ سُورَةً وَاحِدَةً فِي الرَّكْعَتَيْنِ مِنَ الْفَرِيضَةِ وَ هُوَ يُحْسِنُ غَيْرَهَا فَإِنْ فَعَلَ فَمَا عَلَيْهِ

And I asked him^{-asws} about the man reciting one Chapter in the two Cycles of the obligatory Salat and (even though) he is good at others, 'If he were to do so, what is upon him?'

قَالَ إِذَا أَحْسَنَ غَيْرَهَا فَلَا يَفْعَلُ وَ إِنْ لَمْ يُحْسِنْ غَيْرَهَا فَلَا بَأْسَ وَ إِنْ فَعَلَ فَلَا شَيْءَ عَلَيْهِ وَ لَكِنْ لَا يَعُودُ -

He^{-asws} said: 'When he is good at others, he should not do so, and if he is not good at others, there is no problem, and if he does so, there is nothing upon him, but he should not repeat (doing such)'.

وَ سَأَلْتُهُ عَنِ رَجُلٍ صَلَّى الْعِيدَيْنِ وَحْدَهُ أَوْ الْجُمُعَةَ هَلْ يَجْهَرُ فِيهَا بِالْقِرَاءَةِ

And I asked him^{-asws} about a man praying Salat of the two Eids alone, or the Friday, 'Should he be loud with the recitation in it?'

قَالَ لَا يَجْهَرُ إِلَّا الْإِمَامُ

He^{-asws} said: 'No one should be loud except the prayer leader'.

قَالَ وَ قَالَ أَخِي يَا عَلِيُّ بِمَا تُصَلِّي فِي لَيْلَةِ الْجُمُعَةِ

He said, 'And my brother^{-asws} said: 'O Ali! With what (recitation) do you pray Salat during the night of Friday?'

قُلْتُ بِسُورَةِ الْجُمُعَةِ وَ إِذَا جَاءَكَ الْمُنَافِقُونَ

I said, 'With Surah Al-Jummah, and Surah Munafiqoun'.

فَقَالَ رَأَيْتُ أَبِي يُصَلِّي فِي لَيْلَةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الْفَجْرِ بِسُورَةِ الْجُمُعَةِ وَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ إِذَا جَاءَكَ الْمُنَافِقُونَ.

He^{-asws} said: 'I^{-asws} saw my^{-asws} father^{-asws} praying Salat during the night of Friday with (reciting) Surah Al-Jumma and Surah Al-A'ala, and during the Friday with Surah Al-Jumma and Surah Al-Munafiqoun'.²⁷

توضيح وَ قَالَ فِي الذِّكْرِ رُوِيَ فِي التَّهْدِيبِ عَنْ زُرَّارَةَ قُلْتُ لِأَبِي جَعْفَرٍ ع أَصَلَّى بِقُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ نَعَمْ قَدْ صَلَّى رَسُولُ اللَّهِ ص فِي كِلْتَا الرَّجْعَتَيْنِ بِقُلْ هُوَ اللَّهُ أَحَدٌ لَمْ يُصَلِّ قَبْلَهَا وَ لَا بَعْدَهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ أُمَّ مِنْهَا.

Clarification (Ahadeeth only) – And he said in 'Al-Zikra' – It is reported in 'Al-Tahzeeb', from Zurara, 'I said to Abu Ja'far^{-asws}, 'Can I pray Salat with Surah Al-Tawheed?' He^{-asws} said: 'Yes, Rasool-Allah^{-saww} had prayed so in both the Cycles with Surah Al-Tawheed. No one had prayed before it, nor after it with Surah Al-Tawheed, more completely than him^{-saww}'.

وَ رَوَاهُ الشَّيْخُ فِي الْمُبْسُوطِ وَ هُوَ فِي خَبَرِ رَبِيعٍ وَ خَرِيْرٍ رَفَعَاهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ: إِذَا كَانَتْ لَيْلَةُ الْجُمُعَةِ يُسْتَحَبُّ أَنْ يُقْرَأَ فِي الْعَتَمَةِ سُورَةُ الْجُمُعَةِ وَ إِذَا جَاءَكَ الْمُنَافِقُونَ وَ فِي صَلَاةِ الصُّبْحِ مِثْلُ ذَلِكَ.

And it is reported by the Sheykh in 'Al-Mabsout', and it is in a Hadeeth by Rabie and Hareez, 'They both raised it to Abu Ja'far^{-asws} having said: 'When it were to be the night of Friday, it is recommended to recite Surah Al-Jumma in Al-Atma (Al Isha Salat) and Surah Al-Munafiqoun, and in the morning Salat similar to that'.

14- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ زَيْدٍ عَنِ الرَّضَا ع قَالَ: يَقْرَأُ فِي لَيْلَةِ الْجُمُعَةِ الْجُمُعَةَ وَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي الْعَدَاةِ الْجُمُعَةَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الْجُمُعَةِ الْجُمُعَةَ وَ الْمُنَافِقِينَ وَ الْقُنُوتِ فِي الرَّجْعَةِ الْأُولَى قَبْلَ الرَّجُوعِ.

(The book) 'Qurb Al Isnaad' – from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty,

'From Al-Reza^{-asws} having said: 'He should recite (Surahs) Al-Jumma in the night of Friday, and Al-A'ala, and in the morning (Surahs) Al-Jumma and Al-Tawheed, and during the Friday, (Surahs) Al-Jumma and Al-Munafiqoun, and the Qunout is in the first Cycle before the Ruk'u'.²⁸

15- الْخِصَالُ، عَنِ الْخَلِيلِ عَنِ الْحُسَيْنِ بْنِ حَمْدَانَ عَنْ إِسْمَاعِيلَ بْنِ مَسْعُودٍ عَنْ بَرِيدِ بْنِ دَرَبِجٍ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ أَنَّ سَمْرَةَ بْنَ جُنْدَبٍ وَ عِمْرَانَ بْنَ حُصَيْنٍ تَذَاكَرَا فَحَدَّثَتْ سَمْرَةَ أَنَّهَا حَفِظَتْ عَنْ رَسُولِ اللَّهِ ص سَكَّتَيْنِ سَكَّتَهُ إِذَا كَبَّرَ وَ سَكَّتَهُ إِذَا فَرَعَ مِنْ قِرَاءَتِهِ عِنْدَ رُكُوعِهِ

(The book) 'Al Khisaal' – from Al Khaleel, from Al-Husayn Bin Hamdan, from Ismail Bin Masoud, from Yazeed Bin Zareeh, from Saeed Bin Abu Aroubah, from Qatada, from Al-Hassan,

²⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 13

²⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 10 / 14

‘Samura Bin Jundab and Imran Bin Huseen had a discussion. Samura narrated that he had memorised two pauses from Rasool-Allah^{-saww}, a pause when he^{-saww} exclaimed Takbeer, and a pause when he^{-saww} was free from his^{-saww} recitation at his^{-saww} Ruk’u.

ثُمَّ إِنَّ قَتَادَةَ ذَكَرَ السَّكْنَةَ الْأَخِيرَةَ إِذَا فَرَعَ مِنْ قِرَاءَةِ عَيْرِ الْمَعْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ أَيَّ حَفِظَ ذَلِكَ سَمُرَةٌ وَ أَنْكَرَهُ عَلَيْهِ عِمْرَانُ بْنُ حُصَيْنٍ

Then Qatada mentioned another silence, when he^{-saww} was free from reciting: **other than of those You are Wrathful upon nor of the straying ones [1:7]** – i.e., Samura had memorised that and Imran Bin Huseen denied it upon him’.

قَالَ فَكُنْتُ فِي ذَلِكَ إِلَى أَبِي بِنِ كَعْبٍ وَ كَانَ فِي كِتَابِهِ إِلَيْهِمَا أَوْ فِي رِوَايَةٍ عَلَيْهِمَا أَنَّ سَمُرَةَ قَدْ حَفِظَ.

He (the narrator) said, ‘They both wrote regarding that to Ubayy Bin Ka’ab, and it was (mentioned) in his letter to them, or in his response to them, ‘Samura has memorised (preserved correctly)’²⁹ (not a Hadeeth)

Notes (Ahadeeth only) –

رَوَايَةُ إِسْحَاقَ بْنِ عَمَّارٍ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَ أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص اِخْتَلَفَا فِي رَسُولِ اللَّهِ فَكُنْتُ إِلَى أَبِي بِنِ كَعْبٍ كَمَا كَانَتْ لِرَسُولِ اللَّهِ ص مِنْ سَكْنَةٍ قَالَ كَانَتْ لَهُ سَكْنَتَانِ إِذَا فَرَعَ مِنْ أَمِّ الْقُرْآنِ وَ إِذَا فَرَعَ مِنَ السُّورَةِ.

A report by Is’hat Bin Ammar, from Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}:’ Two men from companions of Rasool-Allah^{-saww} differed regarding Rasool-Allah^{-azwj}. They wrote to Ubayy Bin Ka’ab, ‘How many pauses were there for Rasool-Allah^{-saww}?’ He said, ‘There were two pauses for him – when he^{-saww} was free from Mother of the Book (Surah Al-Fatiha), and when he^{-asws} was free from the Chapter’. (p.s. not a Hadeeth)

وَ فِي رَوَايَةِ حَمَّادٍ تَقْدِيرُ السَّكْنَةِ بَعْدَ السُّورَةِ بِنَفْسٍ.

And in a report by Hammad: ‘Measurement of the pause after the Chapter, is a breath’.

وَ قَالَ ابْنُ الْجُنَيْدِ رَوَى سَمُرَةٌ وَ أَبِي بِنِ كَعْبٍ عَنِ النَّبِيِّ ص أَنَّ السَّكْنَةَ الْأُولَى بَعْدَ تَكْبِيرَةِ الْإِفْتِتَاحِ وَ الثَّانِيَةَ بَعْدَ الْحَمْدِ.

And Ibn Al Jundab said, ‘It is reported by Samura and Ubayy Bin Ka’ab, from the Prophet^{-saww}: ‘The first pause is after the initial Takbeer, and the second is after (Surah) Al-Hamd’.

16- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ سُلَيْمَانَ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: صَلَّيْتُ حَلْفَ أَبِي جَعْفَرٍ عَ فَقَرَأْتُ بِفَاتِحَةِ الْكِتَابِ وَ آيٍ مِنَ الْبَقَرَةِ وَ جَاءَ أَبِي فَسَأَلَ فَقَالَ يَا بُنَيَّ إِنَّمَا صَنَعَ ذَا لِيُفَقِّهَكُمْ وَ يُعَلِّمَكُمْ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Al Waleed, from Muhammad Bin Al Fazl,

‘From Suleyman son of Abu Abdullah^{-asws} having said, ‘I prayed Salat behind Abu Ja’far^{-asws}. He^{-asws} recited Surah Al-Fatiha and Verses from Surah Al-Baqarah, and my father^{-asws} came and

²⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 15 / 1

asked. He^{-asws} said: ‘O my^{-asws} son^{-asws}! But rather I^{-asws} did that to make you all understand and teach you all’.³⁰

بيان روي في التهذيب عن الحسين بن سعيد عن ابن أبي عمير عن أبا بن عثمان عن إسماعيل بن الفضل قال: صَلَّى بنا أبو عبد الله ع أو أبو جعفر ع فقرأ بفاتحة الكتاب و آجر سورة المائدة فلما سلم التفت إلينا فقال أما إني إنما أردت أن أعلمكم.

Explanation – It is reported in ‘Al-Tahzeeb’ – from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Aban Bin Usman, from Ismail Bin Al-Fazl who said, ‘Abu Abdullah^{-asws} prayed (leading) us, or Abu Ja’far^{-asws}. He^{-asws} recited Surah Al-Fatiha and another Surah Al-Maidah. When he^{-asws} performed Salaam, he^{-asws} turned towards us. He^{-asws} said: ‘But rather, I^{-asws} wanted to teach you all!’

17- العَلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ جَمَاعَةٍ مِنْ أَصْحَابِنَا قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع مَا الْعِلَّةُ الَّتِي مِنْ أَجْلِهَا لَا يَجِلُّ لِلرَّجُلِ أَنْ يُصَلِّيَ وَ عَلَى شَارِبِهِ الْحِنَاءُ

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from a group of our companions who said,

‘Abu Abdullah^{-asws} was asked, ‘What is the reason due to which it is no permissible for the man to pray Salat which there is henna upon his moustache?’

قَالَ لِأَنَّهُ لَا يَتِمُّكَ مِنَ الْقِرَاءَةِ وَ الدُّعَاءِ.

He^{-asws} said: ‘Because it does not enable from recitation and the supplication’.³¹

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ بَرْزَنْطِيٍّ وَ عَبْرَةَ عَنْ أَبَانَ عَنْ مَسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يُصَلِّي الْمُخْتَضِبُ

And from him, from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Al Bazanty and someone else, from Aban, from Misma’a Bin Abdul Malik who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The dyed one cannot pray Salat’.

قُلْتُ جُعِلْتُ فِدَاكَ وَ لِمَ

I said, ‘May I be sacrificed for you^{-asws}! And why not?’

قَالَ إِنَّهُ مُخَصَّرٌ.

He^{-asws} said: ‘He is restricted (in recitation and supplication)’.³²

³⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 16

³¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 17 a

³² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 17 b

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ يَقُولُ أَقْرَأُ سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ فَإِنَّ قِرَاءَتَهُمَا سُنَّةٌ يَوْمَ الْجُمُعَةِ فِي الْعَدَاةِ وَالطُّهْرِ وَالْعَصْرِ وَلَا يَنْبَغِي لَكَ أَنْ تَقْرَأَ بَعِيْرَهُمَا فِي صَلَاةِ الطُّهْرِ يَعْنِي يَوْمَ الْجُمُعَةِ إِمَامًا كُنْتَ أَوْ غَيْرَ إِمَامٍ.

And from him, from his father, from Sa'ad Bin Abdullah, from Yaqoub Bin Yazeed, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws} in a lengthy Hadeeth, saying: 'Recite Surahs Al-Jumma and Al-Munafiqeen, for their recitation on the day of Friday is a Sunnah, in the morning, and Al-Zohr, and Al-Asr, and it is not befitting for you to recite with other than these in Al-Zohr Salat, meaning on the day of Friday, whether you were a prayer leader or not a prayer leader'.³³

18- التَّوْحِيدُ، وَ الْعُبُودُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ الدَّقَّاقِ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ بَكْرِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَبِيِّ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ التَّوْحِيدِ فَقَالَ كُلُّ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ

(The book) 'Al-Tawheed', and 'Al Uyoum' – from Ali Bin Ahmad Al Daqqaq, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmakky, from Al-Husayn Bin Al-Hassan, from Bakr Bin Ziyad, from Abdul Aziz Bin Al Muhtady who said,

'I asked Al-Reza^{-asws} about (Surah) Al-Tawheed. He^{-asws} said: 'I asked Al-Reza^{-asws} about Surah Al-Tawheed. He^{-asws} said: 'Every one who recites Surah Al-Tawheed, and **Say: We believe in Allah [2:136]**, so he has recognised the Tawheed'.

فُلْتُ كَيْفَ نَقْرُؤُهَا

I said, 'How should we read it?'

قَالَ كَمَا يَقْرَأُ النَّاسُ وَ زَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي.

He^{-asws} said: 'Like what the people read, and there is an increase in it, 'Like that is Allah^{-azwj} my Lord^{-azwj}! Like that is Allah^{-azwj} my Lord^{-azwj}!'³⁴

بيان: وَ رَوَاهُ عَبْدُ الرَّحْمَنِ بْنُ الْحُجَّاجِ عَنِ الصَّادِقِ ع أَنَّ أَبَاهُ كَانَ إِذَا قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فَرَعَ مِنْهَا قَالَ كَذَلِكَ اللَّهُ أَوْ كَذَلِكَ اللَّهُ رَبِّي.

Explanation (Hadeeth only) – And it is reported by Abdul Rahman Bin Al Hajjaj, from Al-Sadiq^{-asws}, his^{-asws} father^{-asws}, whenever he^{-asws} read Surah Al-Tawheed and was free from it, he^{-asws} said: 'Like that is Allah^{-azwj}, or 'Like that is Allah^{-azwj} my^{-asws} Lord^{-azwj}'.

19- الْعُبُودُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ النَّبَسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الطَّائِيِّ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوَزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْأَشْثَانِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرُوبٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ جَمِيعًا عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع صَلَّى بِنَا رَسُولُ اللَّهِ ص صَلَاةَ السُّعْرِ فَقَرَأَ فِي الْأَوَّلِيِّ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الْأُخْرَى قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ قَالَ قَرَأْتُ لَكُمْ تِلْكَ الْقُرْآنَ وَ رُبِعُهُ.

³³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 17 c

³⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 18

(The book) 'Al Uyoun' – from Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah Al Neshapuri, from Abdullah Bin Ahmad Al Taie, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin Marwan, from Ja'far Bin Muhammad Bin Ziyad, from Ahmad Bin Abdullah Al Hawy, and from Al-Husayn Bin Muhammad Al Ushnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, altogether,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} Bin Abu Talib^{-asws} said: 'Rasool-Allah^{-saww} prayed Salat the Salat of travelling. He^{-saww} read in the first (Cycle) Surah Al-Kafiroun, and another as Surah Al-Tawheed'. Then he^{-saww} said: 'I^{-saww} have read to you a third of the Quran and its quarter''^{.35}

20- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ ابْنِ قَوْلُوَيْهِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ عَلِيِّ بْنِ عُمَرَ الْعَطَّارِ قَالَ: دَخَلْتُ عَلَى أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَ يَوْمَ الثَّلَاثَاءِ فَقَالَ لَمْ أَرَكَ أَمْسِي

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Ibn Qawlawayi, from his father, from Sa'ad Bin Abdullah, from Ali Bin Umar Al Attar who said,

'I entered to see Abu Al-Hassan Al-Askari^{-asws} on the day of Tuesday. He^{-asws} said: 'I^{-asws} did not see you yesterday'.

قَالَ كَرِهْتُ الْحَرَكَةَ فِي يَوْمِ الْإِثْنَيْنِ

He (the narrator) said, 'I disliked the movement during the day of Monday'.

قَالَ يَا عَلِيُّ مَنْ أَحَبَّ أَنْ يَقْبَهُهُ اللَّهُ شَرَّ يَوْمِ الْإِثْنَيْنِ فَلْيُتَمَرَّ فِي أَوَّلِ رَجْعَةٍ مِنْ صَلَاةِ الْعَدَاةِ هَلْ أَتَى عَلَى الْإِنْسَانِ

He^{-asws} said: 'O Ali! One who loves that Allah^{-azwj} should Save him from evil on the day of Monday, let him recite in the first Cycle of the morning Salat, Surah Al-Insaan'.

تَمَّ قَرَأَ أَبُو الْحَسَنِ عَ فَوْقَاهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَ لَقَاهُمْ نَضْرَةً وَ سُورَةً.

Then Abu Al-Hassan^{-asws} recited: **Therefore, Allah will Protect them for the evil of that Day and cast freshness and happiness to them [76:11]**^{.36}

21- الْإِحْتِجَاجُ، قَالَ: كَتَبَ مُحَمَّدُ الْحِمَيْرِيُّ إِلَى الْقَائِمِ عَ رُويَ فِي ثَوَابِ الْقُرْآنِ فِي الْقُرَائِضِ وَ غَيْرِهَا أَنَّ الْعَالِمَ عَ قَالَ عَجَبًا لِمَنْ لَمْ يَقْرَأْ فِي صَلَاتِهِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ كَيْفَ تُقْبَلُ صَلَاتُهُ

(The book) 'Al Ihtijaj' –

'He said, 'Muhammad Al-Himeyri wrote to Al-Qaim^{-ajfj}, 'It is reported regarding Rewards of the Quran in the obligatory Salats and other that the Scholar^{-asws} said: 'Surprise at the one who does not recited Surah Al-Qadr in his Salat how his Salat is Accepted!

وَ رُويَ مَا رَكَتَ صَلَاةً مِنْ لَمْ يَقْرَأْ فِيهَا قُلْ هُوَ اللَّهُ أَحَدٌ

³⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 19

³⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 20

And it is reported, 'A Salat is not purified, of the one who does not recite in it Surah Al-Tawheed'.

وَرُوي أَنَّ مَنْ قَرَأَ فِي فَرَائِضِهِ الْهُمَزَةَ أُعْطِيَ مِنَ الثَّوَابِ قَدْرَ الدُّنْيَا فَهَلْ يَجُوزُ أَنْ يَقْرَأَ الْهُمَزَةَ وَ يَدَعِ هَذِهِ السُّورَةَ الَّتِي ذَكَرْنَاهَا مَعَ مَا قَدْ رُويَ أَنَّهُ لَا تُقْبَلُ صَلَاتُهُ وَ لَا تَزَكُّو إِلَّا بِهِنَّمَا

And it is reported: 'The one who recites Surah Al-Humaza in his obligatory Salat would be Given the Rewards of a measurement of the world. Is it allowed to recite Surah Al-Humaza, and leave these Chapters which we have mentioned, along with what has been reported that his Salat is neither Accepted nor Purified except with these two?'

التَّوْفِيعِ الثَّوَابِ فِي السُّورِ عَلَى مَا قَدْ رُويَ وَ إِذَا تَرَكَ سُورَةً مِمَّا فِيهَا الثَّوَابُ وَ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ لِفَضْلِهِمَا أُعْطِيَ ثَوَابَ مَا قَرَأَ وَ ثَوَابِ السُّورَةِ الَّتِي تَرَكَ وَ يَجُوزُ أَنْ يَقْرَأَ هَاتَيْنِ السُّورَتَيْنِ وَ تَكُونُ صَلَاتُهُ تَامَّةً وَ لَكِنْ يَكُونُ قَدْ تَرَكَ الْفَضْلَ.

The Holy Letter (stated): 'The Rewards regarding the Chapters are based upon what has been reported, and when you were to leave a Chapter from what is the Rewards in it, and (instead) recite Surah Al-Tawheed, and Surah Al-Qadr, due to their merits would be Given Rewards of what he has recited and Rewards of the Chapters which he had left; and it is allowed if he recites these two Chapters, and his Salat would be complete, but he would have left the merit'.³⁷

فَلَاخِ السَّائِلِ، رَأَيْتُ فِي كِتَابِ مَشَائِخِ حَوَاصِّ مِنَ التَّبِيعَةِ لِمَوْلَانَا أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ وَ مَوْلَانَا الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّينَ مَا هَذَا لَفْظُ السَّائِلِ وَ لَفْظُهُ عَ تَمَّ ذَكَرَ هَذِهِ الرِّوَايَةَ.

(The book) 'Falah Al-Saail' –

'I saw in the book of elders, specialities of the Shias of our Master^{-asws} Abu Al-Hassan Ali^{-asws} Bin Muhammad^{-asws}, and our Master^{-asws} Al-Hassan Bin Ali^{-asws}, the two Askaris (residents of Al-Asker), what are these wordings of the questioner and his^{-ajfi} words, then he mentioned this report'.³⁸

22- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ مُعَاذِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَدَعُ أَنْ تَقْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فِي سَبْعَةِ مَوَاطِنَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ وَ رَكْعَتِي الرَّوَالِ وَ الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَ الرَّكْعَتَيْنِ فِي أَوَّلِ صَلَاةِ اللَّيْلِ وَ رَكْعَتِي الْإِحْرَامِ وَ رَكْعَتِي الْفَجْرِ إِذَا أَصْبَحْتَ بِهَا وَ رَكْعَتِي الطَّوَابِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Abdullah Bin Al Mugheira, from Muaw Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Do not leave reciting Surah Al-Tawheed, and Surah Al-Kafiroun in seven places in the two Cycles before Al-Fajr, and the two Cycles of the midday (Al-Zohr Salat), and the two Cycles after Al-Maghrib Salat, and the two Cycles in the beginning

³⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 21 a

³⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 21 b

of the night Salat, and two Cycles of the consecration, and two Cycles of Al-Fajr when you come to the morning with it, and two Cycles of the Tawaaf (during Hajj or Umrah)".³⁹

23- العيوني، عن نعيم بن عبد الله الفرشبي عن أبيه عن أحمد بن علي الأنصاري عن رجاء بن أبي الصَّحَّاحِ قَالَ: كَانَ الرِّضَا ع فِي طَرِيقِ حُرَّاسَانَ قِرَاءَتُهُ فِي جَمِيعِ الْمَفْرُوضَاتِ فِي الْأَوَّلَى الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ إِلَّا فِي صَلَاةِ الْعَدَاةِ وَ الظُّهْرِ وَ الْعَصْرِ يَوْمَ الْجُمُعَةِ فَإِنَّهُ كَانَ يَقْرَأُ فِيهَا بِالْحَمْدِ وَ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقِينَ

(The book) 'Al Uyoun', from Tameem Bin Abdullah al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari, from Raja'a Bin Abu Al Zahhak who said,

'Al-Reza^{-asws} was in the road of Khurasan. His^{-asws} recitation in entirety of the obligatory Salat were Surahs Al-Hamd and Al-Qadr in the first Cycle, and in the second Surahs Al-Hamd and Al-Tawheed, except in the morning Salat, and Al-Zohr, and Al-Asr on the day of Friday, for he^{-asws} was reciting in it with Surah Al-Hamd, and Al-Jumma and Al-Munafiqeen.

وَ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِشَاءِ الْآخِرَةَ لَيْلَةَ الْجُمُعَةِ فِي الْأَوَّلَى الْحَمْدَ وَ سُورَةَ الْجُمُعَةِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ سَبَّحَ اسْمَ رَبِّكَ وَ كَانَ يَقْرَأُ فِي صَلَاةِ الْعَدَاةِ يَوْمَ الْإِنْتِنِ وَ يَوْمَ الْحَمِيسِ فِي الْأَوَّلَى الْحَمْدَ وَ هَلْ أَتَى عَلَى الْإِنْسَانِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ هَلْ أَتَاكَ حَدِيثُ الْعَاشِيَةِ

And in the Isha Salat on the night of Friday he^{-asws} recited (Surah) Al-Hamd and Surah Al Jumma in the first (Cycle), and in the second (Surahs) Al-Hamd and Al A'ala; and he^{-asws} recited in the morning Salat on the day of Monday and the day of Thursday in the first (Cycle), Surahs Al-Hamd, and Al-Insaan, and in the second Al-Hamd and Al-Ghashiya.

وَ كَانَ يَجْهَرُ بِالْقِرَاءَةِ فِي الْمَغْرِبِ وَ الْعِشَاءِ وَ صَلَاةِ اللَّيْلِ وَ الشُّعْبِ وَ الْوُتْرِ وَ الْعَدَاةِ وَ يُخْفِي الْقِرَاءَةَ فِي الظُّهْرِ وَ الْعَصْرِ

And he^{-asws} was loud with the recitation in Al-Maghrib and Al-Isha, and the night Salat, and Al-Shaf'ie, and Al-Witr, and the morning; and he was quiet of the recitation in Al-Zohr and Al-Asr.

وَ كَانَ يُسَبِّحُ فِي الْآخِرَاتَيْنِ يَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ ثَلَاثَ مَرَّاتٍ وَ كَانَ قُنُوتُهُ فِي جَمِيعِ صَلَاتِهِ رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَجَلُّ الْأَكْرَمُ-

And he^{-asws} glorified in the last two (Cycles) saying: 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest' – three time; and his^{-asws} Qunout in entirety of his^{-asws} Salas was: 'Lord^{-azwj}! Forgive, and Mercy, and Overlook from what You^{-azwj} Know. Surely, You^{-azwj} are the Mightiest, the most Majestic, the most Benevolent!'

وَ كَانَ إِذَا أَقَامَ فِي بَلَدَةٍ عَشْرَةَ أَيَّامٍ صَائِمًا لَا يُفْطِرُ فَإِذَا جَنَّ اللَّيْلُ بَدَأَ بِالصَّلَاةِ قَبْلَ الْإِفْطَارِ وَ كَانَ فِي الطَّرِيقِ يُصَلِّي فَرَائِضَهُ رُكْعَتَيْنِ رُكْعَتَيْنِ إِلَّا الْمَغْرِبَ فَإِنَّهُ كَانَ يُصَلِّيهَا ثَلَاثًا

And when he^{-asws} stood in any city for ten days, he^{-asws} would fast, not break. When the night shaded, he^{-asws} began with the Salat before the Iftaar (meal to break fast); and in the road

³⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 22

he^{-asws} prayed his^{-asws} obligatory Salats, two Cycles by two Cycles except Al-Maghrib, for he^{-asws} prayed it as three Cycles.

وَلَا يَدْعُ نَافِلَتَهَا وَلَا يَدْعُ صَلَاةَ اللَّيْلِ وَالشُّفْعَ وَالْوَتْرَ وَرُغَيْتِي الْفَجْرِ فِي سَفَرٍ وَلَا حَضْرٍ وَكَانَ لَا يُصَلِّي مِنْ نَوَافِلِ النَّهَارِ فِي السَّفَرِ شَيْئاً وَكَانَ يَقُولُ بَعْدَ كُلِّ صَلَاةٍ يُقْصِرُهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ثَلَاثِينَ مَرَّةً وَيَقُولُ هَذَا تَمَامَ الصَّلَاةِ

And he^{-asws} did not leave its optional, and did not leave the night Salat, and Al-Shaf'ie, and Al-Witr, and two Cycles of Al-Fajr in a journey, nor while staying; and he^{-asws} did not pray from the optional Salat of the day anything during the journey, and he^{-asws} had said after every Salat he^{-asws} had shortened: 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest' – three times; and he^{-asws} said: 'This is the complete Salat'.

وَمَا رَأَيْتُهُ صَلَّى الضُّحَى فِي سَفَرٍ وَلَا حَضْرٍ وَكَانَ لَا يَصُومُ فِي السَّفَرِ شَيْئاً وَكَانَ عَ بِنْدَاءِ فِي دُعَائِهِ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَآلِهِ وَ يُكْتَبُ مِنْ ذَلِكَ فِي الصَّلَاةِ وَ غَيْرِهَا

And I did not see him^{-asws} praying Al-Zohr, neither during a journey nor staying; and he^{-asws} did not fast anything during the journey; and he^{-asws} began in his^{-asws} supplication with the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and he^{-asws} frequented from that during the Salat and elsewhere.

وَكَانَ يُكْتَبُ بِاللَّيْلِ فِي فِرَاشِهِ مِنْ تِلَاوَةِ الْقُرْآنِ فَإِذَا مَرَّ بِآيَةٍ فِيهَا دُكْرُ جَنَّةٍ أَوْ نَارٍ بَكَى وَ سَأَلَ اللَّهَ الْجَنَّةَ وَ تَعَوَّذَ بِاللَّهِ مِنَ النَّارِ

And at night he^{-asws} frequented in his^{-asws} bed from reciting the Quran. Whenever he^{-asws} passed by a Verse wherein was mention of Paradise or Fire, he^{-asws} wept and asked Allah^{-azwj} for the Paradise and sought Refuge with Allah^{-azwj} from the Fire.

وَكَانَ عَ يَجْهَرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي جَمِيعِ صَلَوَاتِهِ بِاللَّيْلِ وَالنَّهَارِ وَكَانَ إِذَا قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ قَالَ سِرّاً اللَّهُ أَحَدٌ فَإِذَا فَرَعَ مِنْهَا قَالَ كَذَلِكَ اللَّهُ رَبُّنَا ثَلَاثاً

And he^{-asws} was loud with (reciting), بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ 'In the Name of Allah^{-azwj} the Beneficent, the Merciful', in entirety of his^{-asws} Salats at night and day; and when he^{-asws} recited Surah Al-Tawheed, he^{-asws} said secretly: 'Allah^{-azwj} is One!' When he^{-asws} was free from it, he^{-asws} said: 'Like that is Allah^{-azwj}, our Lord^{-azwj}!' three times.

وَكَانَ إِذَا قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ قَالَ فِي نَفْسِهِ سِرّاً يَا أَيُّهَا الْكَافِرُونَ فَإِذَا فَرَعَ مِنْهَا قَالَ رَبِّي اللَّهُ وَ دِينِي الْإِسْلَامُ ثَلَاثاً

And whenever he^{-asws} recited Surah Al-Kafiroun, he^{-asws} said within himself secretly: 'O you Kafirs!' When he^{-asws} was free from it, he^{-asws} said: 'My^{-asws} Lord^{-azwj} is Allah^{-azwj} and my^{-asws} religion is Al-Islam', three times.

وَكَانَ إِذَا قَرَأَ وَ التَّيْنِ وَ الرَّيْثُونَ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا بَلَى وَ أَنَا عَلَى ذَلِكَ مِنَ الشَّاهِدِينَ وَ كَانَ إِذَا قَرَأَ لَا أَقْسِمُ بِيَوْمِ الْقِيَامَةِ قَالَ عِنْدَ الْفَرَاغِ مِنْهَا سُبْحَانَكَ اللَّهُمَّ بَلَى

And whenever he^{-asws} recited (Surah) Al-Teen, he^{-asws} said when he^{-asws} was free from it: ‘Yes, and I^{-asws} am from the witnesses upon that’; and when he^{-asws} recited Surah Al-Qiyamah, he^{-asws} said when he^{-asws} was free from it: ‘Glory be to You^{-azwj}, O Allah^{-azwj}, Yes!’

وَكَانَ يَقْرَأُ فِي سُورَةِ الْجُمُعَةِ قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ لِلَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الرَّازِقِينَ

And when he^{-asws} recited Surah Al-Jummah, **Say: ‘Whatever is in the Presence of Allah is better than the sport and the trade, - for those who are pious - and Allah is the best of the sustainers [62:11].**

وَ كَانَ إِذَا قَرَعَ مِنَ الْفَاتِحَةِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى قَالَ سِرًّا سُبْحَانَ رَبِّي الْأَعْلَى وَ إِذَا قَرَأَ يَا أَيُّهَا الَّذِينَ آمَنُوا قَالَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ سِرًّا.

And whenever he^{-asws} was free from Surah Al-Fatiha, he^{-asws} said: ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’. When he^{-asws} recited Surah Al A’ala, he^{-asws} said secretly: ‘Glorious is my^{-asws} Lord^{-azwj} the Exalted’; and when he^{-asws} recited, ‘O you those who believe’, he^{-asws} said: ‘At Your^{-azwj} service, O Allah^{-azwj}, at Your^{-azwj} service’.⁴⁰

بيان: وَ رَوَى عَبْدُ اللَّهِ الْمُزَنِيُّ مُرْسَلًا عَنِ الصَّادِقِ ع يَنْبَغِي لِلْعَبْدِ إِذَا صَلَّى أَنْ يُرْتَلَّ قِرَاءَتُهُ وَ إِذَا مَرَّ بِآيَةٍ فِيهَا ذِكْرُ الْجَنَّةِ وَ النَّارِ سَأَلَ اللَّهُ الْجَنَّةَ وَ تَعَوَّذَ بِاللَّهِ مِنَ النَّارِ وَ إِذَا مَرَّ بِ يَا أَيُّهَا الَّذِينَ آمَنُوا قَالَ لَبَّيْكَ رَبَّنَا.

Explanation (Ahadeeth only) – And it is reported by Abdullah Al-Muzanny with an unbroken chain, from Al-Sadiq^{-asws}: ‘It is befitting for the servant when he prays Salat to be gradual in his recitation, and when he passes by a Verse wherein is mention of the Paradise and the Fire, he asked Allah^{-azwj} of the Paradise and sought Refuge with Allah^{-azwj} from the Fire; and when he^{-asws} passed by, ‘O you those who believe’, he^{-asws} said: ‘At Your^{-azwj} service, our Lord^{-azwj}!’

وَ مِثْلَهَا رَوَايَةٌ أَبِي جَرِيرٍ عَنِ الْكَاطِمِ ع قَالَ: إِنَّ الرَّجُلَ إِذَا كَانَ فِي الصَّلَاةِ فَدَعَاهُ الْوَالِدُ فَلْيَسْبِحْ فَإِذَا دَعَتْهُ الْوَالِدَةُ فَلْيُكَلِّمِ لَبَّيْكَ.

And similar to it is a report by Abu Jareer, from Al-Kazim^{-asws} having said: ‘When the man were to be in Salat and his father calls him, let him glorify, and when his mother calls him, let him say, ‘At your service!’

24- الْعِيُونُ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ الْوَرَّاقِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ حَسَّانَ وَ أَبِي مُحَمَّدٍ النَّبِيلِيِّ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ شَاهُوَيْهِ عَنْ أَبِي الْحُسَيْنِ الصَّائِغِ عَنْ عَمِّهِ قَالَ: خَرَجْتُ مَعَ الرِّضَا ع إِلَى حُرَّاسَانَ فَمَا زَادَ فِي الْفُرَائِضِ عَلَيَّ الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ فِي الْأُولَى وَ الْحَمْدُ وَ قُلْ هُوَ اللَّهُ أَحَدٌ فِي الثَّانِيَةِ.

(The book) ‘Al Uyoun’ – from Ali Bin Abdullah Bin Al Warraq, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Muhammad Bin Hassan and Abu Muhammad Al Neyli, from Al-Husayn Bin Abdullah, from Muhammad Bin Ali Bin Shahwiya, from Abu Al-Hassan Al Saaig, from his paternal uncle who said,

⁴⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 23

‘I went out with Al-Reza^{-asws} to Khurasan. He^{-asws} did not increase in the obligatory salat upon (Surahs) Al-Hamd and Al-Qadr in the first (Cycle), and (Surahs) Al-Hamd and Al-Tawheed in the second”.⁴¹

25- فُرِبَ الْإِسْنَادُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ وَ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدٍ مَعَا عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ عِ الْمَغْرِبِ فَتَعَوَّدَ بِإِجْهَارٍ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَأَعُوذُ بِاللَّهِ أَنْ يَخْضُرُونَ ثُمَّ جَهَرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Abdul Hameed, and Abdul Samad Bin Muhammad, both together from Hanan Bin Sadeyr who said,

‘I prayed Al-Maghrib Salat behind Abu Abdullah^{-asws}. He^{-asws} sought Refuge loudly: ‘I^{-asws} seek Refuge with Allah^{-azwj}, the All-Hearing, the All-Knowing, from the Pelted Satan^{-la}, and I^{-asws} seek Refuge with Allah^{-azwj} from their (Satan^{-la}) being present’. Then he^{-asws} was loud with, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’”.⁴²

بيان: وَ رَوَى حَنَانُ بْنُ سَدِيرٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ عِ فَتَعَوَّدَ بِإِجْهَارٍ ثُمَّ جَهَرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ يُحْتَمَلُ عَلَى الْجَوَازِ.

Explanation (Ahadeeth only) – And it is reported by Hanan Bin Sadeyr who said, ‘I prayed salat behind Abu Abdullah^{-asws}. He^{-asws} sought Refuge loudly, then was loud with, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’, and it is carried upon it being allowed.

وَرَدَ فِي صَحِيحَةِ صَفْوَانَ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ عِ أَيَّاماً فَكَانَ يَقْرَأُ فِي فَاتِحَةِ الْكِتَابِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَإِذَا كَانَتْ صَلَاةٌ لَا يُجْهَرُ فِيهَا بِالْقِرَاءَةِ جَهَرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ أَخْفَى مَا سِوَى ذَلِكَ.

It has been referred in ‘Saheeh’ (correct Hadeeth) by Safwan who said, ‘I prayed Salat behind Abu Abdullah^{-asws} for days. He^{-asws} recited, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’ in Surah Al-Fatiha. When it was a Salat having no loudness in it with the recitation, he^{-asws} was loud with, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’, and he^{-asws} was quiet of whatever was besides that”.

26- التَّوْحِيدُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سَلِيمَانَ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ عَنْ جَعْفَرِ بْنِ سَلِيمَانَ عَنْ يَزِيدِ بْنِ الرِّشَكِ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ النَّبِيَّ ص بَعَثَ سَرِيَّةً وَ اسْتَعْمَلَ عَلَيْهَا عَلِيًّا ع فَلَمَّا رَجَعُوا سَأَلْتُمْ فَقَالُوا كُلُّ خَيْرٍ غَيْرَ أَنَّهُ قَرَأَ بِنَا فِي كُلِّ الصَّلَاةِ يَقُولُ هُوَ اللَّهُ أَحَدٌ

(The book) ‘Al-Tawheed’ – from Ahmad Bin Al-Husayn, from Muhammad Bin Suleyman, from Muhammad Bin Yahya, from Muhammad Bin Abdullah Al Raqqashy, from Ja’far Bin Suleyman, from Yazeed Al Rishky, from Mutarrif Bin Abdullah, from Imran Bin Husayn,

‘The Prophet^{-saww} dispatched a battalion and utilised Ali^{-asws} (as commander) upon it. When they returned, he^{-asws} asked them. They said, ‘All good, apart from that he^{-asws} had recited with us in every Salat with Surah Al-Tawheed’.

فَقَالَ يَا عَلِيُّ لِمَ فَعَلْتَ هَذَا

⁴¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 24

⁴² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 25

He^{-saww} said: 'O Ali^{-asws}! Why did you^{-asws} do this?'

فَقَالَ لِحَبِيبِي لِمَ هُوَ اللَّهُ أَحَدٌ

He^{-asws} said: 'For my^{-asws} love for Surah Al-Tawheed'.

فَقَالَ النَّبِيُّ ص مَا أَحْبَبْتَهَا حَتَّى أَحْبَبَكَ اللَّهُ عَزَّ وَجَلَّ.

The Prophet^{-saww} said: 'You^{-asws} did not love this until Allah^{-azwj} Mighty and Majestic Loved you^{-asws}!'⁴³

27- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِّهِ يَعْقُوبَ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَإِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ آيَةَ الْكُرْسِيِّ فِي كُلِّ رَكْعَةٍ مِنْ تَطَوُّعِهِ فَقَدْ فَتَحَ اللَّهُ لَهُ بِأَعْظَمِ الْأَعْمَالِ الْأَدْمِيَّيْنَ إِلَّا مَنْ أَشْبَهَهُ أَوْ زَادَ عَلَيْهِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Sahl Bin Al-Hassan, from Muhammad Bin Ali Bin Asbaat, from his paternal uncle Yaqoub, from Abu Al-Hassan Al Abdy who said,

'One who recites Surah Al-Tawheed, and Surah Al-Qadr, and Ayat Al-Kursi (2:255) in every Cycle from his optional Salats, Allah^{-azwj} has Granted Access to him to mightiest of the deeds of the human beings, except one who resembles (a deed like) it or increases upon it'.⁴⁴

عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ الدُّخَانِ فِي فَرَائِضِهِ وَ نَوَافِلِهِ بَعَثَهُ اللَّهُ مِنَ الْأَمِينِينَ يَوْمَ الْقِيَامَةِ وَ أَظْلَمَ تَحْتِ عَرْشِهِ وَ حَاسَبَهُ حِسَاباً يَسِيراً وَ أَعْطَاهُ كِتَابَهُ يَمِينِهِ.

From Al-Baqir^{-asws} having said: 'One who recites Surah Al-Dukhan in his obligatory and his optional Salats, Allah^{-azwj} will Resurrect him as being from the secured ones on the Day of Qiyamah, and Shade him beneath His^{-azwj} Throne, and Reckon him an easy Reckoning, and Give him his book (register of his deeds) in his right hand'.⁴⁵

وَ عَنَّهُ ع قَالَ: مَنْ أَدَمَّنَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ قِرَاءَةَ سُورَةِ ق وَ سَعَّ اللَّهُ عَلَيْهِ رِزْقَهُ وَ أَعْطَاهُ كِتَابَهُ يَمِينِهِ وَ حَاسَبَهُ حِسَاباً يَسِيراً.

And from him^{-asws} having said: 'One who is habitual in his obligatory and his optional Salat in reciting Surah Qaf, Allah^{-azwj} will Expand his sustenance and Give him his book in his right hand, and Reckon him an easy Reckoning'.⁴⁶

وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُؤْتَمِنَةِ فِي فَرَائِضِهِ وَ نَوَافِلِهِ اِمْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ وَ نَوَّرَ لَهُ بَصَرَهُ وَ لَا يُصِيبُهُ فَقْرٌ أَبَدًا وَ لَا جُنُونٌ فِي بَدَنِهِ وَ لَا فِي وُلْدِهِ.

⁴³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 26

⁴⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 1

⁴⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 2

⁴⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 3

And from Ali^{-asws} Bin Al-Husayn^{-asws} having said: ‘One who recites Surah Al-Mumtahana in his obligatory and his optional Salat, Allah^{-azwj} will Test his heart for the Eman, and Irradiate his sight for him, and poverty will not hit him, nor insanity in his body, nor in his children’.⁴⁷

وَعَنِ الْبَاقِرِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الصَّفِّ وَ أَدَمَّنَ قِرَاءَتَهَا فِي فَرَائِضِهِ وَ نَوَافِلِهِ صَفَّهُ اللَّهُ مَعَ مَلَائِكَتِهِ وَ أَنْبِيَائِهِ الْمُرْسَلِينَ إِنْ شَاءَ اللَّهُ.

And from Al-Baqir^{-asws} having said: ‘One who recites Surah Al-Saff and is habitual in reciting it in his obligatory and his optional Salat, Allah^{-azwj} will Place him in a row with His^{-azwj} Angels, and His^{-azwj} Prophets^{-as}, the Messengers^{-as}, if Allah^{-azwj} so Desires’.⁴⁸

وَعَنِ الصَّادِقِ ع قَالَ: مَنْ الْوَجِبَ عَلَى كُلِّ مُؤْمِنٍ إِذَا كَانَ لَنَا شَيْعَةً أَنْ يَتْلُوَ فِي لَيْلَةِ الْجُمُعَةِ بِالْجُمُعَةِ وَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي صَلَاةِ الظُّهْرِ بِالْجُمُعَةِ وَ الْمُتَمَنِّقِينَ فَإِذَا فَعَلَ ذَلِكَ فَكَأَنَّمَا يَعْمَلُ بِعَمَلِ رَسُولِ اللَّهِ ص وَ كَانَ جَزَاؤُهُ وَ نَوَائِبُهُ عَلَى اللَّهِ الْجَنَّةَ.

And from Al-Sadiq^{-asws} having said: ‘From the obligations upon every Momin, when he was a Shia of ours^{-asws}, is that he should recite during the night of Friday with Surahs Al-Jumma, and Al-A’ala, and in Al-Zohr Salat with Surahs Al-Jumma and Al-Munafiqeen. When he does that, it is as if he has worked with a deed of Rasool-Allah^{-saww}, and his Recompense and his Reward upon Allah^{-azwj} is the Paradise’.⁴⁹

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ التَّعَابُنِ فِي فَرِيضَتِهِ كَانَتْ شَفِيعَةً لَهُ يَوْمَ الْقِيَامَةِ وَ شَهِدَ عَدْلٍ عِنْدَ مَنْ يُجِيرُ شَهَادَتَهَا ثُمَّ لَا يُفَارِقُهَا حَتَّى تُدْخِلَهُ الْجَنَّةَ.

And he^{-asws} said: ‘One who recites Surah Al-Taghabun in his obligatory Salat, it would be an interceder for him on the Day of Qiyamah, and a just witness with the one whose testimony is allowed, then it will not separate until it enters him into the Paradise’.⁵⁰

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ الطَّلَاقِ وَ التَّحْرِيمِ فِي فَرِيضَةٍ أَعَادَهُ اللَّهُ مِنْ أَنْ يَكُونَ يَوْمَ الْقِيَامَةِ مِمَّنْ يَخَافُ أَوْ يَحْزَنُ وَ عُوبِي مِنَ النَّارِ وَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ بِتِلَاوَتِهِ إِيَّاهُمَا وَ مُحَافَظَتِهِ عَلَيْهِمَا لِأَنَّهُمَا لِلنَّبِيِّ ص.

And from him^{-asws} having said: ‘One who recites Surahs Al-Talaq and Al-Tahreem in his obligatory Salat, Allah^{-azwj} will Shelter on the Day of Qiyamah from being from the ones who fear or grieve, and Pardon him from the Fire, and Admit him into the Paradise due to his having recited them, and preserved upon them, because these are for the Prophet^{-saww}’.⁵¹

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فِي الْمَكْتُوبَةِ قَبْلَ أَنْ يَنَامَ لَمْ يَزَلْ فِي أَمَانِ اللَّهِ حَتَّى يُصْبِحَ وَ فِي أَمَانِهِ يَوْمَ الْقِيَامَةِ حَتَّى يَدْخُلَ الْجَنَّةَ.

And from him^{-asws} having said: ‘One who recites Surah Al-Mulk in the Prescribed (obligatory Salat) before he sleeps, will not cease to be in the security of Allah^{-azwj} until morning, and in His^{-azwj} security on the Day of Qiyamah until he enters the Paradise’.⁵²

⁴⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 4

⁴⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 5

⁴⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 6

⁵⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 7

⁵¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 8

⁵² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 9

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ ن وَالْقَلَمِ فِي فَرِيضَتِهِ أَوْ نَافَلْتِهِ آمَنَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ أَنْ يُصِيبَهُ فَقْرٌ أَبَدًا وَ أَعَادَهُ إِذَا مَاتَ مِنْ ضَمَّةِ الْقَبْرِ .

And from him^{-asws} having said: ‘One who recites Surah Al-Qalam in his obligatory or his optional Salat, Allah^{-azwj} Mighty and Majestic will Secure him from poverty hitting him, ever, and Shelter him from compression of the grave when he dies’.⁵³

وَعَنْهُ ع قَالَ: أَكْثَرُوا قِرَاءَةَ الْحَاقَّةِ فَإِنَّ قِرَاءَتَهَا فِي الْفَرَائِضِ وَ النَّوَافِلِ مِنَ الْإِيمَانِ بِاللَّهِ وَ رَسُولِهِ لِأَنَّهَا إِذَا نَزَلَتْ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَ مُعَاوِيَةَ وَ لَمْ يُسَلَبْ قَارِئُهَا دِينَهُ حَتَّى يُلْفَى اللَّهُ عَزَّ وَ جَلَّ .

And from his^{-asws} having said: ‘Frequent the recitation of Surah Al-Haqah, for its recitation in the obligatory and optional Salats is from the Eman with Allah^{-azwj} and His^{-azwj} Rasool^{-sawww}, because rather it was Revealed regarding (praise of) Amir Al-Momineen^{-asws} and (in condemnation of) Muawiya, and its reciter will not be stripped of his religion until he meets Allah^{-azwj} Mighty and Majestic’.⁵⁴

وَعَنْهُ ع قَالَ: أَيُّ عَبْدٍ قَرَأَ إِنَّا أَرْسَلْنَا نُوحًا مُحْتَسِبًا صَابِرًا فِي فَرِيضَةٍ أَوْ نَافِلَةٍ أَسْكَنَهُ اللَّهُ تَعَالَى مَسَاكِينَ الْأَبْرَارِ وَ أَعْطَاهُ ثَلَاثَ جَنَّاتٍ مَعَ جَنَّتِهِ كَرَامَةً مِنَ اللَّهِ وَ زَوْجَهُ مَائَتِي حُورَاءَ وَ أَرْبَعَةَ آلَافٍ نَيْبٍ إِنْ شَاءَ اللَّهُ .

And from him^{-asws} having said: ‘Whichever servant recites Surah Nuh^{-as} anticipating, patiently, either in an obligatory or optional Salat, Allah^{-azwj} the Exalted will Settle him in the dwellings of the righteous ones, and Give him three gardens along with his garden, as an honour from Allah^{-azwj}, and Get him married to two hundred Houries and four thousand non-virgins, if Allah^{-azwj} so Desires’.⁵⁵

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُزْمَلِ فِي الْعِشَاءِ الْآخِرَةِ أَوْ فِي آخِرِ اللَّيْلِ كَانَ لَهُ اللَّيْلُ وَ النَّهَارُ شَاهِدَيْنِ مَعَ سُورَةِ الْمُزْمَلِ وَ أَحْيَاهُ اللَّهُ حَيَاةً طَيِّبَةً وَ أَمَاتَهُ مِيتَةً طَيِّبَةً .

And from him^{-asws} having said: ‘One who recites Surah Al-Muzzammil in Al-Isha the last Salat, or in the end of the night, there will be two witnesses of the night and the day for him with Surah Al-Muzzammil, and Allah^{-azwj} will Cause him a good life, and Cause him to die a good death’.⁵⁶

وَ عَنِ الْبَاقِرِ ع قَالَ: مَنْ قَرَأَ فِي الْفَرِيضَةِ سُورَةَ الْمُدَّثِّرِ كَانَ خَفًّا لَهُ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَجْعَلَهُ مَعَ مُحَمَّدٍ ص فِي دَرَجَتِهِ وَ لَا يُدْرِكُهُ فِي حَيَاةِ الدُّنْيَا شَقَاءٌ أَبَدًا .

And from Al-Baqir^{-asws} having said: ‘One who recites Surah Al-Mudassir in the obligatory Salat, there would be a right for him upon Allah^{-azwj} Mighty and Majestic to Make him to be with Muhammad^{-sawww} in his^{-sawww} level, and misery will not come across him in life of the world, ever!’⁵⁷

⁵³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 10

⁵⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 11

⁵⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 12

⁵⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 13

⁵⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 14

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ هَذَا عَلَى الْإِنْسَانِ فِي كُلِّ عَدَاةٍ حَمِيسٍ - رَوَّجَهُ اللَّهُ مِنَ الْخُورِ ثَمَانِيَةَ عَدْرَاءَ وَ أَرْبَعَةَ آلَافِ نَيْبٍ وَ حُورَاءَ مِنَ الْخُورِ الْعِينِ وَ كَانَ مَعَ مُحَمَّدٍ ص.

And from him^{-asws} having said: ‘One who recites Surah Al-Insaan in every morning of Thursday, Allah^{-azwj} will Get him married to eight hundred virgins and four thousand non-virgins, and Houries from the Maiden Houries, and he would be with (Prophet) Muhammad^{-saww}’.⁵⁸

وَعَنِ الصَّادِقِ ع قَالَ: مَنْ قَرَأَ هَاتَيْنِ السُّورَتَيْنِ وَ جَعَلَهُمَا نُصَبَ عَيْنَيْهِ فِي صَلَاةِ الْفَرِيضَةِ وَ النَّافِلَةِ إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا السَّمَاءُ انشَقَّتْ لَمْ يَحْجُبْهُ اللَّهُ مِنْ حَاجَةٍ وَ لَمْ يَحْجُزْهُ مِنَ اللَّهِ حَاجِزٌ وَ لَمْ يَزَلْ يَنْظُرُ اللَّهُ إِلَيْهِ حَتَّى يُفْرَغَ مِنَ الْحِسَابِ.

And from Al-Sadiq^{-asws} having said: ‘One who recites these two Chapters and makes them to be installed in his eyes in the obligatory and the optional Salat – Surahs Infitar and Inshiqaq, Allah^{-azwj} will not Veil him from a veil and no barrier will bar him from Allah^{-azwj}, and Allah^{-azwj} will not cease Looking at him until he is free from the Reckoning’.⁵⁹

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ فِي الْفَرِيضَةِ وَنَالَ لِلْمُطَقِّفِينَ أَعْطَاهُ اللَّهُ الْأَمْنَ يَوْمَ الْقِيَامَةِ مِنَ النَّارِ وَ لَمْ تَرَهُ وَ لَا يَرَاهَا وَ لَا يَمُرُّ عَلَى جِسْرِ جَهَنَّمَ وَ لَا يُحَاسِبُ يَوْمَ الْقِيَامَةِ.

And from him^{-asws} having said: ‘One who recites Surah Al-Mutaffifeen in the obligatory Salat, and on the Day of Qiyamah Allah^{-azwj} will Give him the safety from the Fire, and it will not see him nor will he see it, and he will not pass upon the bridge of Hell, nor will he be Reckoned with on the Day of Qiyamah’.⁶⁰

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ وَ السَّمَاءُ ذَاتِ الْبُرُوجِ فِي فَرَائِضِهِ فَإِنَّهَا سُورَةُ النَّبِيِّينَ كَانَ مَحْشَرُهُ وَ مَوْقِفُهُ مَعَ النَّبِيِّينَ وَ الْمُرْسَلِينَ.

And from him^{-asws} having said: ‘One who recites Surah Al-Burouj in his obligatory Salat, for it is a Chapter of the Prophets^{-as}, his Resurrection and his pausing will be with the Prophets^{-as} and the Messengers^{-as}’.⁶¹

وَعَنْهُ ع قَالَ: مَنْ كَانَتْ قِرَاءَتُهُ فِي فَرَائِضِهِ بِالسَّمَاءِ وَ الطَّارِقِ كَانَتْ لَهُ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ جَاهٌ وَ مَنْزِلَةٌ وَ كَانَ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ أَصْحَابِهِمْ فِي الْجَنَّةِ.

And from him^{-asws} having said: ‘One whose recitation in his obligatory Salat was with Surah Al-Tariq, there will be dignity and status for him in the Presence of Day of Qiyamah, and he will be from the friends of the Prophets^{-as} and their^{-as} companions in the Paradise’.⁶²

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى فِي فَرِيضَةٍ أَوْ نَافِلَةٍ قَبِلَ لَهُ يَوْمَ الْقِيَامَةِ ادْخُلُ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شِئْتَ إِنْ شَاءَ اللَّهُ.

⁵⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 15

⁵⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 16

⁶⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 17

⁶¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 18

⁶² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 19

And from him^{-asws} having said: 'One who recites Surah Al-A'ala, either in an obligatory Salat or an optional Salat, it will be said to him on the Day of Qiyamah, he can enter from whichever doors of the gardens he so likes to, if Allah^{-azwj} so Desires".⁶³

وَعَنْهُ ع قَالَ: مَنْ أَدَمَّنَ قِرَاءَةَ هَلْ أَتَاكَ حَدِيثُ الْغَاشِيَةِ فِي فَرِيضَةٍ أَوْ نَافِلَةٍ عَشَّاهُ اللَّهُ بِرَحْمَتِهِ فِي الدُّنْيَا وَالْآخِرَةِ وَ أَنَاهُ الْأَمَّنُ يَوْمَ الْقِيَامَةِ مِنْ عَذَابِ النَّارِ.

And from him^{-asws} having said: 'One who is habitual of reciting Surah Al-Ghashiya either in an obligatory Salat or optional Salat, Allah^{-azwj} will Surround him with His^{-azwj} Mercy in the world and the Hereafter, and will Give him the security on the Day of Qiyamah from the Punishment of Fire".⁶⁴

وَعَنْهُ ع قَالَ: اقْرَأُوا سُورَةَ الْفَجْرِ فِي فَرَائِضِكُمْ وَ نَوَافِلِكُمْ فَإِنَّهَا سُورَةُ الْحُسَيْنِ بْنِ عَلِيٍّ - مَنْ قَرَأَهَا كَانَ مَعَ الْحُسَيْنِ ع يَوْمَ الْقِيَامَةِ فِي دَرَجَةٍ مِنَ الْجَنَّةِ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.

And from him^{-asws} having said: 'Recite Surah Al-Fajr in your obligatory and your optional Salat, for it is a Chapter of Al-Husayn^{-asws} Bin Ali^{-asws}. One who recites with Al-Husayn^{-asws} on the Day of Qiyamah in a level from the Paradise from the Paradise, surely Allah^{-azwj} is Mighty, Wise".⁶⁵

وَعَنْهُ ع قَالَ: مَنْ كَانَ قِرَاءَتُهُ فِي فَرِيضَتِهِ لَا أُفْسِمُ بِحَدِّ الْبَلَدِ كَانَ فِي الدُّنْيَا مَعْرُوفاً أَنَّهُ مِنَ الصَّالِحِينَ وَ كَانَ فِي الْآخِرَةِ مَعْرُوفاً أَنَّهُ لَهٗ مِنَ اللَّهِ مَكَاناً وَ كَانَ يَوْمَ الْقِيَامَةِ مِنْ رُفَقَاءِ النَّبِيِّينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ.

And from him^{-asws} having said: 'One who whose reciting in his obligatory Salat is Surah Al-Balad, he would be famous in the world that he is from the righteous ones, and in the Hereafter he would be famous that he has a position for him from Allah^{-azwj}, and on the Day of Qiyamah he will be from friends of the Prophets^{-as} and the martyrs and the righteous ones".⁶⁶

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ وَ التَّبِينِ فِي فَرَائِضِهِ وَ نَوَافِلِهِ أُعْطِيَ مِنَ الْجَنَّةِ حَتَّى يَرْضَى إِنْ شَاءَ اللَّهُ.

And from him^{-asws} having said: 'One who recites Surah Al-Teen in his obligatory and his optional Salat, will be Given from the Paradise until he is satisfied, if Allah^{-azwj} so Desires".⁶⁷

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ فِي فَرِيضَةٍ مِنْ فَرَائِضِ اللَّهِ نَادَى مُنَادٍ يَا عَبْدَ اللَّهِ عَقَرِ اللَّهُ لَكَ مَا مَضَى فَاسْتَأْنِفِ الْعَمَلَ.

And from him^{-asws} having said: 'One who recites Surah Al-Qadr in an obligatory Salat from the obligatory salat of Allah^{-azwj}, a caller will call out: 'O servant of Allah^{-azwj}! Allah^{-azwj} has Forgiven for you what has passed, therefore resume the work".⁶⁸

⁶³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 20

⁶⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 21

⁶⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 22

⁶⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 23

⁶⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 24

⁶⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 25

وَعَنْهُ ع قَالَ: لَا تَمَلُّوا مِنْ قِرَاءَةِ إِذَا زُلْزِلَتِ الْأَرْضُ فَإِنَّ مَنْ كَانَتْ قِرَاءَتُهُ فِي نَوَافِلِهِ لَمْ يُصِبْهُ اللَّهُ عَزَّ وَجَلَّ بِزُلْزَلَةٍ أَبَدًا وَ لَمْ يَمُتْ بِهَا وَ لَا بِصَاعِقَةٍ وَ لَا بِأَفَةٍ مِنْ آفَاتِ الدُّنْيَا فَإِذَا مَاتَ أُمِرَ بِهِ إِلَى الْجَنَّةِ فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ عَبْدِي أُحْبَبْتُكَ حَتَّى فَاسَكُنْ مِنْهَا حَيْثُ شِئْتَ وَ هَوَيْتَ لَا مَمْنُوعًا وَ لَا مَدْفُوعًا.

And from him^{-asws} having said: ‘Do not get fed up from Surah Zilzaal, for the one who were to recite it in his optional salat, Allah^{-azwj} Mighty and Majestic will not Hit him with an earthquake, ever, and he will not die with it, nor with a thunderbolt, nor any affliction from afflictions of the world. When he dies, he will be Commanded with to the Paradise. Allah^{-azwj} Mighty and Majestic will Say: “My servant! My^{-azwj} Paradise is legalised for you, therefore settle in it wherever you so desire and love to, and you will neither be forbidden (from anywhere) nor pushed away”.⁶⁹

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْتَكْوِينِ فِي فَرِيضَةٍ كَتَبَ اللَّهُ لَهُ ثَوَابَ وَ أَجْرَ مِائَةِ شَهِيدٍ وَ مَنْ قَرَأَهَا فِي نَافِلَةٍ كَتَبَ لَهُ ثَوَابَ خَمْسِينَ شَهِيدًا وَ صَلَّى مَعَهُ فِي فَرِيضَتِهِ أَرْبَعُونَ صَفًّا مِنَ الْمَلَائِكَةِ إِنْ شَاءَ اللَّهُ.

And from him^{-asws} having said: ‘One who recites Surah Al-Takasur in an obligatory Salat, Allah^{-azwj} will Write for him the Rewards and Recompense of one hundred martyrs, and the one who recites it in an optional Salat, He^{-azwj} will Write for him (Rewards of) fifty martyrs, and there will be praying with him in his obligatory Salat, forty rows from the Angels, if Allah^{-azwj} so Desires”.⁷⁰

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ وَ الْعَصْرِ فِي نَوَافِلِهِ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مُشْرِقًا وَجْهُهُ ضَاحِكًا سِنَّهُ قَرِيرًا عَيْنُهُ حَتَّى يَدْخُلَ الْجَنَّةَ.

And from him^{-asws} having said: ‘One who recites Surah Al-Asr, Allah^{-azwj} will Resurrect him on the Day of Qiyamah having a shining face, laughing (showing his) teeth, his eyes delight, until he enters the Paradise”.⁷¹

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ وَإِلَ لِكُلِّ هُمْرَةٍ فِي فَرَايِضِهِ نَقِمَتْ عَنْهُ الْفَقْرُ وَ جَلَبَتْ عَلَيْهِ الرِّزْقُ وَ تَدَفَّعَتْ عَنْهُ مِيتَةَ السُّوءِ.

And from him^{-asws} having said: ‘One who recites Surah Al-Humaza in his obligatory Salat, the poverty will be negated from him, and the sustenance will be pulled to him, and the evil dead will be repelled from him”.⁷²

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ فِي فَرَايِضِهِ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ كُلُّ سَهْلٍ وَ جَبَلٍ وَ مَدَرٍ بِأَنَّهُ كَانَ مِنَ الْمُصَلِّينَ وَ يُنَادِي لَهُ يَوْمَ الْقِيَامَةِ مُنَادٍ صَدَقْتُمْ عَلَى عَبْدِي قَبْلَتْ شَهَادَتُكُمْ لَهُ وَ عَلَيْهِ أَدْخُلُوهُ الْجَنَّةَ وَ لَا تُحَاسِبُوهُ فَإِنَّهُ مِمَّنْ أُحِبُّهُ وَ أَحَبُّ عَمَلِهِ.

And from him^{-asws} having said: ‘One who recites Surah Al-Feel in his obligatory Salat, there will testify for him on the Day of Qiyamah every coast, and mountain, and mud, he would be from the praying ones and there will be a call for him on the Day of Qiyamah: ‘You speak the truth upon My^{-azwj} servant! I^{-azwj} hereby Accept your testimonies for him and against him. Admit

⁶⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 26

⁷⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 27

⁷¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 28

⁷² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 29

him into the Paradise and do to take his reckoning, for he is from one I^{-azwj} Love and I^{-azwj} Loves his deeds".⁷³

وَعَنِ الْبَاقِرِ ع قَالَ: مَنْ قَرَأَ سُورَةَ أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالَّذِينَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ كَانَ فِيْمَنْ قَبِلَ اللهُ عَزَّ وَ جَلَّ صَلَاتَهُ وَ صِيَامَهُ وَ لَمْ يُحَاسِبْهُ بِمَا كَانَ مِنْهُ فِي الْحَيَاةِ الدُّنْيَا.

And from Al-Baqir^{-asws} having said: 'One who recites Surah Al-Maoun in his obligatory and his optional Salat, he would be among the one Allah^{-azwj} Mighty and Majestic will Accept his Salat and his Fast, and will not Reckon him with whatever had happened from him in life of the world".⁷⁴

وَعَنِ الصَّادِقِ ع قَالَ: مَنْ كَانَ قِرَاءَتُهُ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فِي فَرَائِضِهِ وَ نَوَافِلِهِ سَقَاهُ اللهُ مِنَ الْكَوْثَرِ يَوْمَ الْقِيَامَةِ وَ كَانَ مُحَدَّثُهُ عِنْدَ رَسُولِ اللهِ ص فِي أَصْلِ طَوْبِي.

And from Al-Sadiq^{-asws} having said: 'One who whose recitation was Surah Al-Kawser in his obligatory Salat and his optional Salat, Allah^{-azwj} will Quench him from Al-Kawser on the Day of Qiyamah, and his discussion will be in the presence of Rasool-Allah^{-azwj} in the base of (tree of) Tooba".⁷⁵

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللهُ أَحَدٌ فِي فَرِيضَةٍ مِنَ الْفَرَائِضِ عَفَرَ اللهُ لَهُ وَ لِوَالِدَيْهِ وَ مَا وَلَدَا وَ إِنْ كَانَ شَقِيحًا مُجِي مِنْ دِيْوَانِ الْأَشْقِيَاءِ وَ أُثْبِتَ فِي دِيْوَانِ السُّعْدَاءِ وَ أَحْيَاهُ اللهُ سَعِيدًا وَ أَمَاتَهُ شَهِيدًا وَ بَعَثَهُ شَهِيدًا.

And from him^{-asws} having said: 'One who recites Surah Al-Kafiroun, and Surah Al-Tawheed in an obligatory Salat from His^{-azwj} Obligatory Salat, Allah^{-azwj} will Forgive for him and for his parents, and whatever he begets; and if he was wretched from the register of the wretched ones and will be affirmed in the register of the fortunate ones, and Allah^{-azwj} will Cause him to live as fortunate and Cause him to die as martyr, and Resurrect him as a martyr".⁷⁶

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ إِذَا جَاءَ نَصْرُ اللهِ وَ الْفَتْحُ فِي نَافِلَةٍ أَوْ فَرِيضَةٍ نَصَرَهُ اللهُ عَلَى جَمِيعِ أَعْدَائِهِ وَ جَاءَ يَوْمَ الْقِيَامَةِ وَ مَعَهُ كِتَابٌ يَنْطِقُ

And from him^{-asws} having said: 'One who recites Surah Al-Fat'h in an optional or obligatory Salat, Allah^{-azwj} will Help him against entirety of his enemies, and he will come on the Day of Qiyamah and with him will be a speaking Book.

قَدْ أَخْرَجَهُ اللهُ مِنْ حَوْفِ قَبْرِهِ فِيهِ أَمَانٌ مِنْ جِسْرِ جَهَنَّمَ وَ مِنَ النَّارِ وَ مِنْ زَفِيرِ جَهَنَّمَ فَلَا يَمُرُّ عَلَى شَيْءٍ يَوْمَ الْقِيَامَةِ إِلَّا بَشَّرَهُ وَ أَخْبَرَهُ بِكُلِّ خَيْرٍ حَتَّى يَدْخُلَ الْجَنَّةَ وَ يُفْتَحَ لَهُ فِي الدُّنْيَا مِنْ أَسْبَابِ الْخَيْرِ مَا لَمْ يَتَمَنَّ وَ لَمْ يَخْطُرْ عَلَى قَلْبِهِ.

Allah^{-azwj} will Extract him from interior of his grave. He will safe from the Fire on the bridge of Hell, and from the exhalation of Hell. He will not pass by anything on the Day of Qiyamah except it will give him glad tidings and inform him with every goodness until he enters the

⁷³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 30

⁷⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 31

⁷⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 32

⁷⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 33

Paradise, and Open for him in the world from the causes of good what he has not even wished for and it would not have occurred upon his heart".⁷⁷

وَعَنْهُ ع قَالَ: مَنْ مَضَى بِهِ يَوْمٌ وَاحِدٌ فَصَلَّى فِيهِ خَمْسَ صَلَوَاتٍ وَ لَمْ يَقْرَأْ فِيهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ قِيلَ لَهُ يَا عَبْدَ اللَّهِ لَسْتَ مِنَ الْمُصَلِّينَ.

And from him^{-asws} having said: 'One for whom a day goes by and he prays five Salats in it and does not recite in it with Surah Al-Tawheed, it will be said to him: 'O servant of Allah^{-azwj}! You aren't from the praying ones".⁷⁸

وَعَنْهُ ع قَالَ: مَنْ مَضَتْ لَهُ جُمُعَةٌ وَ لَمْ يَقْرَأْ فِيهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ مَاتَ مَاتَ عَلَى دِينِ أَبِي هَبٍ.

And from him^{-asws} having said: 'One for whom a Friday passes by and he does not recite in it Surah Al-Tawheed, then he dies, he would have dies upon the religion of Abu Lahab^{-la}".⁷⁹

28- الْمَحَاسِنُ، عَنِ ابْنِ مَجْبُوبٍ عَنْ جَمِيلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: أَيُّمَا مُؤْمِنٍ حَافِظٌ عَلَى صَلَاةِ الْفَرِيضَةِ فَصَلَّاهَا لَوْفِيهَا فَلَيْسَ هُوَ مِنَ الْغَافِلِينَ فَإِنْ قَرَأَ فِيهَا بِمِائَةِ آيَةٍ فَهُوَ مِنَ الدَّاكِرِينَ.

(The book) 'Al Mahasin' – from Ibn Mahboub, from Jameel,

'From Abu Ja'far^{-asws} having said: 'Whichever Momin preserves upon the obligatory Salat, so he prays these at their timings, he isn't from the heedless ones. If he recites one hundred Verses in it, he is from the Zakirs (mentioners of Allah^{-azwj}".⁸⁰

وَمِنْهُ عَنْ أَبِيهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ أَبِي عَثْمَانَ الْعُبَيْدِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ أَفْضَلُ مِنْ قِرَاءَةِ الْقُرْآنِ فِي غَيْرِ الصَّلَاةِ.

And from him, from his father, from Ibrahim Bin Is'haq, from Abu Usman Al Abdy,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Reciting the Quran in the Salat is better than reciting the Quran in other than the Salat".⁸¹

29- فَهِنَّ الرِّضَا، قَالَ ع لَا تَقْرَأْ فِي صَلَاةِ الْفَرِيضَةِ وَ الضُّحَى وَ أَلَمْ نَشْرَحْ وَ أَلَمْ تَرَ كَيْفَ وَ لِإِيْلَافٍ وَ لَا الْمُعَوَّدَتَيْنِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Do not recite in the obligatory Salat, Surahs Al-Zoha, and Al-Inshirah, and Quraysh, and Al-Mawazateyn'.

فَإِنَّهُ قَدْ هَيَّ عَنْ قِرَاءَتِهِمَا فِي الْفَرَايِضِ لِأَنَّهُ رُوِيَ أَنَّ وَ الضُّحَى وَ أَلَمْ نَشْرَحْ سُورَةَ وَاحِدَةً وَ كَذَلِكَ أَلَمْ تَرَ كَيْفَ وَ لِإِيْلَافٍ سُورَةَ وَاحِدَةً وَ أَنَّ الْمُعَوَّدَتَيْنِ مِنَ الرُّقِيَةِ لَيْسَتَا مِنَ الْقُرْآنِ أَدْخُلُوهُمَا فِي الْقُرْآنِ

It is prohibited from reciting these in the obligatory Salats, because it is reported that Surahs Al-Zohar and Al-Inshirah are one Chapter, and like that Surahs Al-Feel and Quraysh are one

⁷⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 34

⁷⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 35

⁷⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 27 / 36

⁸⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 28 a

⁸¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 28 b

Chapter, and Al-Mawazateyn is from the 'Ruqya' (spell), these two aren't from the Quran. There have been inserted in the Quran'.

وَقِيلَ إِنَّ جِبْرِيْلَ عَلَّمَهُمَا رَسُولَ اللَّهِ ص

And it is said that Jibraeel^{as} had taught these two Chapters to Rasool-Allah^{saww}.

فَإِنْ أَرَدْتَ قِرَاءَةَ بَعْضِ هَذِهِ السُّورِ الْأَرْبَعِ فَاقْرَأْ وَالصُّحَىٰ وَ أَمْ نَشْرَحُ وَ لَمْ تَنْفَصِلْ بَيْنَهُمَا وَ كَذَلِكَ أَمْ تَرَكَيْتَ وَ لِإِيْلَافٍ وَ أَمَّا الْمُعْوَدَتَانِ فَلَا تَقْرَأُهُمَا فِي الْفَرَائِضِ وَ لَا بَأْسَ فِي النَّوَافِلِ.

If you want to recite one of these four Chapters, then recite Surah Al-Zoha and Al-Inshirah, and do not keep a gap between the two, and like that (Surahs) Al-Feel and Quraysh. And as for Al-Mawazateyn, do not recite these in the obligatory salat, and there is no problem in the optional Salats".⁸²

وَ قَالَ الْعَالِمُ عَ اقْرَأْ فِي صَلَاةِ الْعَدَاةِ الْمُرْسَلَاتِ وَ إِذَا الشَّمْسُ كُوِّرَتْ وَ مِثْلَهُمَا مِنَ السُّورَةِ فِي الظُّهْرِ إِذَا السَّمَاءُ انْفَطَرَتْ وَ إِذَا زُلْزِلَتْ وَ مِثْلَهُمَا وَ فِي الْعَصْرِ الْعَادِيَاتِ وَ الْقَارِعَةِ وَ مِثْلَهُمَا وَ فِي الْمَغْرِبِ وَ التَّيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ مِثْلَهُمَا وَ فِي يَوْمِ الْجُمُعَةِ وَ لَيْلَةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقِينَ.

And the Scholar^{asws} said: 'Recite in the Salat Surahs Al-Mursalaat, and Al-Shams, and Chapters like these; in Al-Zohr Salat Surahs Infitar and Zilzaal and their like; and in Al-Asr salat Surahs Al-Adiyaat and Al-Qariah and their like; and in Al-Maghrib Surahs Al-Teen and Al-Tawheed and their like; and during the day of Friday and the night of Friday, Surahs Al-Jumma and Al-Munafiqeen".⁸³

وَ قَالَ عَ وَ لَا تَقْرَأْ فِي الْمَكْتُوبَةِ سُورَةَ نَاقِصَةً وَ لَا بَأْسَ بِهِ فِي النَّوَافِلِ.

And he^{asws} said: 'And do not recite in the Prescribed (obligatory Salat) any deficient Chapter, and there is no problem with it in the optional".⁸⁴

وَ قَالَ الْعَالِمُ عَ لَا تُجْمَعُ بَيْنَ السُّورَتَيْنِ فِي الْفَرِيضَةِ-

And the Scholar^{asws} said: 'Do not gather between the two Chapters in the obligatory salat'.

وَ سُئِلَ عَنْ رَجُلٍ يَقْرَأُ فِي الْمَكْتُوبَةِ نِصْفَ السُّورَةِ ثُمَّ يَنْسَىٰ فَيَأْخُذُ فِي الْأُخْرَىٰ حَتَّىٰ يَفْرُغَ مِنْهَا ثُمَّ يَذْكُرُ قَبْلَ أَنْ يَرْجِعَ قَالَ لَا بَأْسَ بِهِ-

And he^{asws} was asked about a man reciting half the Chapter in the Prescribed (obligatory Salat), then he forgets, so he takes in another (Chapter) until he is free from it. Then he remembers before he performs Ruk'u. He^{asws} said: 'There is no problem with it'.

وَ تَقْرَأُ فِي صَلَوَاتِكَ كُلِّهَا يَوْمَ الْجُمُعَةِ وَ لَيْلَةَ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقِينَ وَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَىٰ وَ إِنْ نَسِيَتْهَا أَوْ فِي وَاحِدَةٍ مِنْهَا فَلَا إِعَادَةَ عَلَيْكَ فَإِنْ دَكَرْتَهَا مِنْ قَبْلِ أَنْ تَقْرَأَ نِصْفَ سُورَةٍ فَارْجِعْ إِلَىٰ سُورَةِ الْجُمُعَةِ وَ إِنْ لَمْ تَذْكُرْهَا إِلَّا بَعْدَ مَا قَرَأْتَ نِصْفَ سُورَةٍ فَامْضِ فِي صَلَاتِكَ.

⁸² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 29 a

⁸³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 29 b

⁸⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 29 c

And you should recite in your Salats, all of them on the day of Friday, and the night of Friday with Surahs Al-Jumma, and Al-Munafiqeen, and Al-A'ala, or in one of these, there is no repeating upon you. If you were to remember it from before you do Ruk'u that you had recited half a Chapter, then return to Surah Al-Jumma, and if you do not remember it except after having recited half a Chapter, then continue in your Salat".⁸⁵

بيان: قَوْلُهُ عَ فَيَأْخُذُ فِي الْأُخْرَى مُوَافِقٌ لِمَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ عَ فِي الرَّجُلِ يَتْرَأُ فِي الْمَكْتُوبَةِ بِنَصْفِ السُّورَةِ ثُمَّ يَنْسَى فَيَأْخُذُ فِي أُخْرَى حَتَّى يَنْعُرَ مِنْهَا ثُمَّ يَذُكُرُ قَبْلَ أَنْ يَرْكَعَ قَالَ يَرْكَعُ وَ لَا يَضُرُّهُ.

Explanation – His^{-asws} words, 'So he takes in another (Chapter)' is compatible to what is reported by the Sheykh in the 'Saheeh' (correct Hadeeth), from Abu Abdullah^{-asws} regarding the man reciting in the Prescribed (obligatory Salat) with half the Chapter, then he forgets, so he should take in another until he is free from it, then he remembers before he does Ruk'u, he^{-asws} said: 'He should do Ruk'u and it does not harm him'.

30- مِصْبَاحُ الشَّرِيعَةِ، قَالَ الصَّادِقُ عَ مَنْ قَرَأَ الْقُرْآنَ وَ لَمْ يَخْضَعْ لِلَّهِ وَ لَمْ يَرِقْ قَلْبُهُ وَ لَا يَكْتَسِبِ حُزْنَاً وَ وَجَلًا فِي سِرِّهِ فَقَدْ اسْتَهَانَ بِعَظِيمِ شَأْنِ اللَّهِ تَعَالَى وَ خَسِرَ حُسْرَانًا مُبِينًا

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws} said: 'One who recites the Quran and does not humble to Allah^{-azwj}, and does not soften his heart, and does not feel sad and neither fearful in his privacy, so he has demeaned the Mighty Glory of Allah^{-azwj} the Exalted, and he has incurred a manifest loss.

فَقَارَى الْقُرْآنَ يَحْتَاجُ إِلَى ثَلَاثَةِ أَشْيَاءَ قَلْبٍ خَاشِعٍ وَ بَدَنِ فَارِغٍ وَ مَوْضِعٍ خَالٍ فَإِذَا حَشَعُ لِلَّهِ قَلْبُهُ فَزَمِنَهُ الشَّيْطَانُ الرَّجِيمُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

A reciter of the Quran is needy to three things – a fearful heart, and a free body, and a vacant place. When his heart is fearful, the Pelted Satan^{-la} flees from him. Allah^{-azwj} Mighty and Majestic Said: **So whenever you recite the Quran, seek Refuge with Allah from the Pelted Satan [16:98].**

وَ إِذَا تَفَرَّغَ نَفْسُهُ مِنَ الْأَسْبَابِ مَجَرَّدَ قَلْبُهُ لِلْقِرَاءَةِ فَلَا يَعْتَرِضُهُ عَارِضٌ فَيُحْرَمُ بَرَكَتَهُ نُورِ الْقُرْآنِ وَ فَوَائِدُهُ

And when he frees himself from the causes, his heart is stripped of the recitation, no objection objects him, so he is deprived of blessings of the Noor (Guidance) of the Quran and its benefits.

وَ إِذَا اتَّخَذَ مَجْلِسًا خَالِيًا وَ اعْتَزَلَ مِنَ الْخَلْقِ بَعْدَ أَنْ أَتَى بِالْحُصْلَتَيْنِ الْأُولَتَيْنِ اسْتَأْنَسَ رُوحُهُ وَ سِرُّهُ بِاللَّهِ وَ وَجَدَ خَلَاوَةً مُحَاطَبَاتِ اللَّهِ عَزَّ وَ جَلَّ عِبَادَهُ الصَّالِحِينَ وَ عَلِمَ لُطْفَهُ بِهِمْ وَ مَقَامَ اخْتِصَاصِهِ لَهُمْ بِفُنُونِ كَرَامَاتِهِ وَ بَدَائِعِ إِشَارَاتِهِ

And when he takes an empty seat and isolates from the people after having come with the first two traits, his soul is comforted and he is happy with Allah^{-azwj} and feels the sweetness of the Addressing by Allah^{-azwj} Mighty and Majestic to His^{-azwj} righteous servants, and Knows

⁸⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 29 d

His^{-azwj} Gentleness with them, and position of His^{-azwj} Particularising him for them with the arts of His^{-azwj} Miracles and Manifestations of His^{-azwj} Indications.

فَإِذَا شَرِبَ كَأْسًا مِنْ هَذَا الْمَشْرُوبِ لَا يَخْتَارُ عَلَى ذَلِكَ الْحَالِ حَالًا وَ لَا عَلَى ذَلِكَ الْوَقْتِ وَقْتًا بَلْ يُؤْتِيهِ عَلَى كُلِّ طَاعَةٍ وَ عِبَادَةٍ لِأَنَّ فِيهِ الْمُنَاجَاةَ مَعَ الرَّبِّ بِلَا وَاسِطَةٍ

When he drinks a cup from this drink, he will not choose any state upon that state, nor any time over that time, but he will prefer it over every act of obedience and worship, because there is whispering in it with the Lord^{-azwj} without any medium.

فَانظُرْ كَيْفَ تَقْرَأُ كِتَابَ رَبِّكَ وَ مَنْشُورَ وَلَا يَتَكَ وَ كَيْفَ تُجِيبُ أَوْامِرَهُ وَ نَوَاهِيَهُ وَ كَيْفَ تَمْتَنُّ خُدُودَهُ فَإِنَّهُ كِتَابٌ عَزِيزٌ لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ

Therefore look how you recite the Book of your Lord^{-azwj} and publicise your Wilayah, and how you respond to His^{-azwj} Commands and His^{-azwj} Prohibitions, and how you comply with His^{-azwj} Limits, for it is a Mighty Book: **Neither did the falsehood come from before it, nor (would it come) from after it. (It is) a Revelation from the most Wise, the most Praised [41:42].**

فَرَتَّلَهُ تَرْتِيلًا وَ قَفَّ عِنْدَ وَعْدِهِ وَ وَعْبِدِهِ وَ تَفَكَّرَ فِي أَمْنَالِهِ وَ مَوَاعِظِهِ وَ اخَذَ أَنْ تَقَعَ مِنْ إِقَامَتِكَ حُرُوفَهُ فِي إِضَاعَةِ حُدُودِهِ.

Therefore, recite it gradually and pause at His^{-azwj} Promise and His^{-azwj} Threats, and contemplation regarding its parable, and its Preaching, and be cautious from your establishing of its letters fall into the waste of its limits.⁸⁶

31- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَقْرَأْ بَيْنَ سُورَتَيْنِ فِي الْفَرِيضَةِ فِي رَكْعَةٍ فَإِنَّهُ أَفْضَلُ.

(The book) 'Al Saraair' – transmitting from the book of Hareez who said,

'Abu Ja'far^{-asws} said: 'Do not pair between two Chapters in the obligatory (Salats) in one Cycle, for it is better'.⁸⁷

وَ قَالَ قَالَ زُرَّارَةُ قَالَ أَبُو جَعْفَرٍ ع لَا قِرَانَ بَيْنَ سُورَتَيْنِ فِي رَكْعَةٍ وَ لَا قِرَانَ بَيْنَ أُسْبُوعَيْنِ فِي فَرِيضَةٍ وَ لَا نَافِلَةٍ وَ لَا قِرَانَ بَيْنَ الصَّوْمَيْنِ وَ لَا قِرَانَ بَيْنَ صَلَاتَيْنِ وَ لَا قِرَانَ بَيْنَ فَرِيضَةٍ وَ نَافِلَةٍ.

And he said, 'Zurara said,

'Abu Ja'far^{-asws} said: 'Do not pair between two Chapters in one Cycle, and do not pair between two sevens (Surah Al-Fatihah) in an obligatory Salat nor optional Salat, nor pair between two fasts, nor pair between two Salats, nor pair between an obligatory Salat and an optional Salat'.⁸⁸

⁸⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 30

⁸⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 31 a

⁸⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 31 b

32- فَلَاخُ السَّائِلِ، رَوَى أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودِ الْعَيَّاشِيِّ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعُمَرَكِيِّ عَنِ يَعْقُوبِ بْنِ يَزِيدَ عَنْ أَحْمَدَ بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ دَادَنَةَ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ أَنَّهُ كَتَبَ إِلَى الرَّجُلِ عَ سَأَلَهُ عَمَّا يُقْرَأُ فِي الْفَرَائِضِ وَ عَنِ أَفْضَلِ مَا يُقْرَأُ بِهَ فِيهَا فَكَتَبَ عَ إِلَيْهِ أَنَّ أَفْضَلَ مَا يُقْرَأُ فِي الْفَرَائِضِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

(The book) 'Falah Al Saail' – It is reported by Abu Al Mufazzal Muhammad Bin Abdullah, from Ja'far Bin Muhammad Bin Masoud Al Ayyashi, from his father, from Ja'far Bin Ahmad, from Al Amraky, from Yaqoub Bin Yazeed, from ahmad Bin Ubdous, from Muhammad Bin Dadanh, from Muhammad Bin Al Farj,

'He wrote to the Man (Imam^{-asws}) asking him^{-asws} about what he should recite in the obligatory Salat, and about the best of what can be recited from within it. He^{-asws} said to him: 'The best of what can be recited in the obligatory Salat are Surahs Al-Qadr, and Al-Tawheed''⁸⁹

33- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَمَّنْ تَرَكَ الْقِرَاءَةَ مَا خَالَهُ

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the one who neglects the recitation, 'What is it's state?'

قَالَ إِنْ كَانَ مُتَعَمِّدًا فَلَا صَلَاةَ لَهُ وَ إِنْ كَانَ نَسِيَ فَلَا بَأْسَ.

He^{-asws} said: 'If it was deliberate, there is no Salat for him, but if he had forgotten, there is no problem''⁹⁰

وَ مِنْهُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَفْتَتِحُ السُّورَةَ فَيَقْرَأُ بَعْضَهَا ثُمَّ يُحْطِئُ فَيَأْخُذُ فِي غَيْرِهَا حَتَّى يَجْتَمِعَهَا ثُمَّ يُعَلِّمُ أَنَّهُ قَدْ أَخْطَأَ هَلْ لَهُ أَنْ يَرْجِعَ فِي الَّذِي فَتَحَ وَ إِنْ كَانَ قَدْ رَكَعَ وَ سَجَدَ

And from him, he said, 'I asked him^{-asws} about the man beginning the Chapter, so he recites part of it, then he errs and takes in (reciting) another until he ends it, then he comes to know that he had mistaken, 'Is it for him to return to the one which he had begun with, and even if he had done Ruk'u and Sajdah?'

قَالَ إِنْ كَانَ لَمْ يَرْكِعْ فَلْيَرْجِعْ إِنْ أَحَبَّ وَ إِنْ رَكَعَ فَلْيَمْضِ-

He^{-asws} said: 'If he had not done Ruk'u, let him return to the one he loves, and if he had done Ruk'u, let him continue'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُحْطِئُ فِي قِرَاءَتِهِ هَلْ لَهُ أَنْ يُنْصِتَ سَاعَةً وَ يَتَذَكَّرَ

And I asked him^{-asws} about the man who mistakes in his recitation, 'Is it for him to be silent for a while and he remembers?'

قَالَ لَا بَأْسَ-

⁸⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 32

⁹⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 33 a

He^{-asws} said: ‘There is no problem’.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ فِي صَلَاتِهِ هَلْ يُجْزِيهِ أَنْ لَا يَخْرُجَ وَأَنْ يَتَوَهَّمُ تَوَهْمًا

And I asked him^{-asws} about the man reciting in his salat, ‘Is it allowed for him not to go out and imagines imaginations?’

قَالَ لَا بَأْسَ.

He^{-asws} said: ‘There is no problem’⁹¹.

34- اَلْهُدَايَةُ، قَالَ الصَّادِقُ ع لَا تَقْرُنْ بَيْنَ السُّورَتَيْنِ فِي الْفَرِيضَةِ فَأَمَّا فِي النَّافِلَةِ فَلَا بَأْسَ وَ لَا تَقْرَأُ فِي الْفَرِيضَةِ شَيْئًا مِنَ الْعَزَائِمِ الْأَرْبَعِ وَ هِيَ سَجْدَةُ لُقْمَانَ وَ حَمَّ السَّجْدَةِ وَ النَّجْمُ وَ سُورَةُ اقْرَأْ بِاسْمِ رَبِّكَ

(The book) ‘Al Hidayah’ –

‘Al-Sadiq^{-asws} said: ‘There is no pairing between the two Chapters in the obligatory Salat. As for in the optional, there is no problem; and you should not recite anything in the obligatory from the four determined (Chapters), and these are Sajdah Luqman^{-as}, and Ha Meem Sajdah, and Al-Najm, and Surah Al-Alaq.

وَ لَا بَأْسَ أَنْ تَقْرَأَ بِنَا فِي النَّافِلَةِ وَ مُوسِعٌ عَلَيْكَ أَيُّ سُورَةٍ قَرَأْتَ فِي فَرَائِضِكَ إِلَّا أَرْبَعَ سُورٍ وَ هِيَ وَ الضُّحَى وَ أَلَمْ نَشْرَحْ فِي رَكْعَةٍ لِأَكْثَرِ جَمِيعًا سُورَةً وَاحِدَةً وَ لِإِيلَافٍ وَ أَلَمْ تَرَ كَيْفَ فِي رَكْعَةٍ لِأَكْثَرِ جَمِيعًا سُورَةً وَاحِدَةً وَ لَا تَنْفَرِدُ بِوَاحِدَةٍ مِنْ هَذِهِ الْأَرْبَعِ سُورٍ فِي رَكْعَةٍ فَرِيضَةٍ.

And there is no problem if you recite in the optional Salat and there is leeway upon you whichever Chapter you recite in your obligatory Salat except four Chapters, and these are Al-Zoha, and Al-Inshirah in a Cycle, because these two are one Chapter, and Surahs Quraysh and Al-Feel in a Cycle, because these two together are one Chapter, and do not individualise with one of these four Chapters in one Cycles in obligatory Cycles’⁹².

35- الْخَرَائِجُ، لِلرَّوَانْدِيِّ بِإِسْنَادِهِ عَنْ دَاوُدَ الرَّقِّيِّ قَالَ: صَلَّيْتُ صَلَاةَ الْفَجْرِ خَلْفَ الصَّادِقِ ع فَقَرَأَ فِي الرَّكْعَةِ الْأُولَى الْحَمْدَ وَ وَ الضُّحَى وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ قَنَّتْ.

(The book) ‘Al Kharaij’ of Al Rawandi by his chain, from Dawood Al Raqqy who said,

‘I prayed Salat Al-Fajr behind Al-Sadiq^{-asws}. He^{-asws} recited in the first Cycle Surahs Al-Hamd and Al-Zoha, and in the second Surah Al-Hamd and Al-Tawheed, then he^{-asws} performed Qunout’⁹³.

36- الْمُعْتَبَرُ، وَ الْمُنتَهَى، نَفَلًا مِنْ جَامِعِ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَضْرٍ الْبَرْزَنْطِيِّ عَنِ الْمُفَضَّلِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَا يَجْمَعُ بَيْنَ سُورَتَيْنِ فِي رَكْعَةٍ وَاحِدَةٍ إِلَّا الضُّحَى وَ أَلَمْ نَشْرَحْ وَ سُورَةَ الْفِيلِ وَ لِإِيلَافٍ فُرَيْشٍ.

⁹¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 33 b

⁹² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 34

⁹³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 35

(The books) 'Al Mo'tamar' and 'Al Muntaha' – copying from 'Jamie' of Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty, from Al Mufazzal who said,

'I heard Abu Abdullah^{-asws} saying: 'Do not gather between two Chapters in one Cycles except Al-Zoha and Al-Inshirah, and Chapters Al-Feel and Quraysh''.⁹⁴

بيان رواه الشيخ في الصحيح عن زيد الشحام قال: صلى بنا أبو عبد الله ع فقرأ بنا بالضحي وألم نشرح.

Explanation (Ahadeeth only) – It is reported by the Sheykh in 'Al Saheeh' (correct Hadeeth), from Zayd Al-Shahaam who said, 'Abu Abdullah^{-asws} prayed (leading) us and he^{-asws} recited with us Surahs Al-Zoha and Al-Inshirah''.

و ما رواه أيضاً في الصحيح عن زيد الشحام قال: صلى أبو عبد الله ع فقرأ في الأولى والضحي وفي الثانية ألم نشرح.

And it is supported by what is reported as well in 'Al-Saheeh' (correct Hadeeth), from Zayd Al-Shahaam who said, 'Abu Abdullah^{-asws} prayed Salat and he^{-asws} recited in the first Cycle, Surah Al-Zoha, and in the second Surah Al-Inshirah''.

و ما رواه الشيخ في الصحيح عن زيد الشحام قال: صلى بنا أبو عبد الله ع فقرأ الضحي وألم نشرح في ركعة واحدة.

And what is reported by the Sheykh in 'Al Saheeh' (correct Hadeeth), from Zayd Al-Shahaam who said, 'Abu Abdullah^{-asws} prayed Al-Fajr Salat (leading) us, he^{-asws} recited Surahs Al-Zoha and Al-Inshirah in one Cycles''.

37- يجمع البيان، روى أصحابنا أن الضحي وألم نشرح سورة واحدة وكذا سورة ألم تتركب في ركعة واحدة.

(The book) 'Majma Al Bayan' – It is reported by our companions,

'The Surahs Al-Zoha and Al-Inshirah are one Chapter, and like that are Surahs Al-Feel and Quraysh''.⁹⁵

قال و روى العياشي عن أبي العباس عن أحدهما ع قال: ألم تتركب فعل ربك وإيلاف قرئش سورة واحدة.

He said, 'And it is reported by Al Ayyashi, from Abu Al Abbas,

'From one of the two (5th or 6th Imams^{-asws}) having said: 'Surahs Al-Feel and Quraysh are one Chapter''.⁹⁶

38- ثواب الأعمال، من قرأ سورة الفيل فليقرأ معها إيلاف فإتبعها جميعاً سورة واحدة.

(The book) 'Sawaab Al Amaal' –

⁹⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 36

⁹⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 37 a

⁹⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 37 b

‘One who recites Surah Al-Feel, let him recite Surah Quraysh with it, for these two are together as one Chapter’.⁹⁷

39- الشَّرَائِعُ، رَوَى أَصْحَابُنَا أَنَّ الصُّحَى وَ أَلَمْ نَشْرَحْ سُورَةَ وَاحِدَةً وَ كَذَا الْفِيلُ وَ لِإِيلَافٍ.

(The book) ‘Al Sharaie’ –

‘It is reported by our companions: ‘Surahs Al-Zoha and Al-Inshirah are one Chapter, and like that are Surahs Al Feel and Quraysh’.⁹⁸

40- تَفْسِيرُ الْإِمَامِ، وَ الْعُيُونُ، وَ مَجَالِسُ الصَّدُوقِ، عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- آيَةٌ مِنْ فَاتِحَةِ الْكِتَابِ وَ هِيَ سَبْعُ آيَاتٍ تَمَامُهَا بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(The books) ‘Tafseer of the Imam^{-asws}’, and ‘Al Uyoun’, and ‘Majaalis’ of Al Sadouq,

‘From Abu Muhammad Al-Askari^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘**In the Name of Allah the Beneficent, the Merciful [1:1]**, is a Verse from Surah Al-Fatiha, and it is of seven Verses. It is completed by **In the Name of Allah the Beneficent, the Merciful [1:1]**’.⁹⁹

41- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامٍ أَوْ بَعْضِ أَصْحَابِنَا عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الرَّحْمَنِ فَقَالَ عِنْدَ كُلِّ فَبَأَيِّ آلاءِ رَبِّكُمْ تَكْذِبَانِ لَا بَأَلَانِكَ رَبِّ أَكْذَبَ فَإِنْ قَرَأَهَا لَيْلًا مَاتَ شَهِيدًا وَ إِنْ قَرَأَهَا نَهَارًا مَاتَ شَهِيدًا.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hisham, or one of our companions, from the one who narrated it,

‘From Abu Abdullah^{-asws} having said: ‘One who recites Surah Al-Rahman, so he says at every: **So, which of the Favours of your Lord with you two belie? [55:13]**, ‘I do not belie Your^{-azwj} Favours, Lord^{-azwj}’, if he dies at night he would die a martyr, and if he recites it at daytime he would die a martyr’.¹⁰⁰

وَ مِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ إِسْمَاعِيلَ بْنِ مِهْرَانَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ شَجْرَةَ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَرَأْتُمْ تَبَّتْ يَدَا أَبِي لَهَبٍ فَادْعُوا عَلَى أَبِي لَهَبٍ فَإِنَّهُ كَانَ مِنَ الْمُكْذِبِينَ الَّذِينَ يُكْذِبُونَ بِالنَّبِيِّ ص وَ بِمَا جَاءَ بِهِ مِنْ عِنْدِ اللَّهِ.

And from him, from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Muhammad Bin Hassaan, from Ismail Bin Mihran, from Al Hassan Bin Ali Bin Abu Hamza, from Ali Bin Shajrah, from one of his companions,

‘From Abu Abdullah^{-asws} having said: ‘When you recite Surah Lahab, supplicate against Abu Lahab^{-la} for he^{-la} was from the beliers, those who were belying the Prophet^{-saww}, and whatever he^{-saww} had come with from the Presence of Allah^{-azwj}’.¹⁰¹

⁹⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 38

⁹⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 39

⁹⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 40

¹⁰⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 41 a

¹⁰¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 41 b

42- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: تَعَوَّذُ بَعْدَ التَّوَجُّهِ مِنَ الشَّيْطَانِ تَقُولُ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having: 'After the concentration, seek Refuge from the Satan^{-la}. You should say, 'I seek Refuge with Allah^{-azwj} the Hearing, the Knowing, from the Pelted Satan^{-la}'.¹⁰²

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص كَيْفَ تَقْرَأُ إِذَا قُمْتَ فِي الصَّلَاةِ

And from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Jabir who said, 'Rasool-Allah^{-saww} said: 'How do you say when you stand in the Salat?'

قَالَ قُلْتُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

He (the narrator) said, 'I say, 'All Praise is for Allah the Lord of the Worlds [1:2]''.

قَالَ قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He^{-asws} said: 'Say, 'In the Name of Allah the Beneficent, the Merciful [1:1] All Praise is for Allah the Lord of the Worlds [1:2]''.¹⁰³

وَرُويْنَا عَنْهُمْ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَنَّهُمْ قَالُوا يُبْتَدَأُ بَعْدَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فِي كُلِّ رَكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَ يُقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ كُلِّ صَلَاةٍ بَعْدَ فَاتِحَةِ الْكِتَابِ بِسُورَةٍ وَ حَرَّمُوا أَنْ يُقَالَ بَعْدَ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ آمِينَ كَمَا تَقُولُ الْعَامَّةُ.

And we are reporting from them^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, they^{-asws} said: 'He should begin after: 'In the Name of Allah the Beneficent, the Merciful [1:1] in every Cycle with Surah Al-Fatiha, and he should recite in the first two Cycles of every Salat after Surah Al-Fatiha with a Chapter, and they are prohibited for 'Ameen' should be say after recitation of Surah Al-Fatiha, like what the general Muslims (non-Shias) are saying''.¹⁰⁴

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع إِنَّمَا كَانَتْ النَّصَارَى تَقُولُهَا.

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'But rather the Christians are saying it (Amen)''.¹⁰⁵

وَعَنْهُ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تَزَالُ أُمَّتِي بِخَيْرٍ وَ عَلَى شَرِيعَةٍ مِنْ دِينِهَا حَسَنَةً جَمِيلَةً مَا لَمْ يَتَخَطَّوْا الْقِبْلَةَ بِأَقْدَامِهِمْ وَ لَمْ يَنْصَرِفُوا قِيَامًا كَفِعْلِ أَهْلِ الْكِتَابِ وَ لَمْ تَكُنْ لَهُمْ ضَجَّةٌ بِآمِينَ.

And from him^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'My^{-saww} community will not cease to be with goodness and being upon Law of its religion, excellently, beautifully, for as long they don't tread the Qiblah with their feet and they don't leave

¹⁰² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 1

¹⁰³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 2

¹⁰⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 3

¹⁰⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 4

standing like deeds of people of the Book, and there does not happen to be clamour for them with ‘Ameen’.¹⁰⁶

وَرُوينا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يُقْرَأُ فِي الظُّهْرِ وَالعِشَاءِ الآخِرَةَ مِثْلَ وَ المُرْسَلَاتِ وَ إِذَا الشَّمْسُ كُوِّرَتْ وَ فِي العَصْرِ وَ العَادِيَاتِ وَ الفَارِعَةِ وَ فِي المَغْرِبِ مِثْلَ قُلْ هُوَ اللهُ أَحَدٌ وَ إِذَا جَاءَ نَصْرُ اللهِ وَ فِي الفَجْرِ أَطْوَلَ مِنْ ذَلِكَ-

And we are reporting from Ja’far Bin Muhammad^{-asws} having said: ‘He should recite in Al Zohr and Al-Isha the last Salat, like (Surahs) Al-Mursalat, and Al-Shams, and in Al-Asr (Surah) Al-Adiyaat and Al-Qaria, and in Al-Maghrib like Surahs Al-Tawheed and Al-Nasr, and in Al-Fajr longer than that.

وَ لَيْسَ فِي هَذَا شَيْءٌ مُؤَقَّتٌ وَ قَدْ ذَكَرْنَا مَا يُبْنِي مِنَ التَّخْفِيفِ فِي صَلَاةِ الجُمَاعَةِ وَ أَنْ يُصَلِّيَ بِصَلَاةِ أَضعْفِهِمْ لِأَنَّ فِيهِمْ ذَا الحَاجَةِ وَ العَلِيلِ وَ الضَّعِيفِ

And there isn’t anything fixed, and we have mentioned what is befitting from the lightening in the congregational Salat, and he should pray with Salat (appropriate) for their weakest one, because among them is one with the need, and the illness, and the weakness.

وَ أَنَّ الفَضْلَ لِمَنْ صَلَّى وَحْدَهُ وَ قَدَرَ عَلَى التَّطْوِيلِ أَنْ يُطَوَّلَ وَ لَا بَأْسَ أَنْ يُقْرَأَ فِي الفَجْرِ بِطَوَالِ المُفَصَّلِ وَ فِي الظُّهْرِ وَ العِشَاءِ الآخِرَةَ بِأَوْسَاطِهِ وَ فِي العَصْرِ وَ المَغْرِبِ بِقِصَارِهِ.

And the merit is for the one who prays alone and is able upon the prolonging, he should prolong, and there is no problem if he were to recite in Al-Fajr with the long ‘Al-Mufasssal’, and in Al-Zohr and Al-Isha with the middle (average ones), and in Al-Asr and Al-Maghrib with its short ones’.¹⁰⁷

وقال السيوطي في الإتيان): للمفصل طول، وأوساط، وقصار، قال ابن معن: فطواله إلى عم، وأوساطه منها إلى الضحي، ومنها إلى آخر القرآن قصاره

Explanation (Non-Shia) – Al-Suyuti said in ‘Al Itqan’ for the long Al Mufasssal, and the middle (average ones), and short ones, ‘Ibn Ma’an said, ‘It’s long ones are up to Surah Al Naba, and its middle (average) ones from these is up to Al Zoha, and from these up to end of the Quran are it’s short ones’.

وَرُوينا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ بَدَأَ بِالْقِرَاءَةِ فِي الصَّلَاةِ بِسُورَةٍ ثُمَّ رَأَى أَنْ يَزِيحَهَا وَ يَأْخُذَ فِي غَيْرِهَا فَلَهُ ذَلِكَ مَا لَمْ يَأْخُذْ فِي نِصْفِ السُّورَةِ الأُخْرَى إِلَّا أَنْ يَكُونَ بَدَأَ بِقُلْ هُوَ اللهُ أَحَدٌ فَإِنَّهُ لَا يَقْطَعُهَا

And we are reporting from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who begins with the recitation in the Salat with a Chapter, then he views that he should leave it and take in (reciting) another, that is for him for as long as he does not take in (reciting) half the other Chapter, except if he happened to have begun with Surah Al-Tawheed, for he should not cut it.

¹⁰⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 5

¹⁰⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 6

وَكَذَلِكَ سُورَةُ الْجُمُعَةِ أَوْ سُورَةُ الْمُنَافِقِينَ فِي الْجُمُعَةِ لَا يَفْطَعُهُمَا إِلَى غَيْرِهَا وَإِنْ بَدَأَ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَفَطَعَهَا وَرَجَعَ إِلَى سُورَةِ الْجُمُعَةِ أَوْ سُورَةِ الْمُنَافِقِينَ فِي صَلَاةِ الْجُمُعَةِ يُجْزِيهِ خَاصَّةً.

And like that are Surah Al-Jumma, or Surah Al-Munafiqeen during the Friday, he should not cut it to another; and if he had begun with Surah Al-Tawheed and he cuts it and returns to Surah Al-Jumma or Surah Al-Munafiqeen in the Friday Salat, he would be Recompensed in particular”.¹⁰⁸

وَرُوَيْنَا عَنْهُ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُقْرَأَ فِي صَلَاةٍ فَرِيضَةٍ بِأَقْلٍ مِنْ سُورَةٍ وَنَهَى عَنْ تَبْعِيضِ السُّورِ فِي الْفَرَايِضِ وَكَذَلِكَ لَا يُقْرَأُ فِيهَا بَيْنَ سُورَتَيْنِ بَعْدَ فَاتِحَةِ الْكِتَابِ وَرَحَّصَ فِي التَّبْعِيضِ وَالْقِرَانِ فِي النَّوَافِلِ.

And we are reporting from him^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}: ‘Rasool-Allah^{-saww} prohibited to recite in an obligatory Salat with less than a Chapter, and he^{-saww} prohibited from segmenting the Chapters in the obligatory Salats, and like that he should not pair in it between two Chapters after Surah Al-Fatiha, and he^{-saww} allowed in segmenting and the pairing in the optional Salats”.¹⁰⁹

وَرُوَيْنَا عَنْ عَلِيِّ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَرَتَّلِ الْقُرْآنَ تَرْتِيلاً قَالَ بَيِّنُهُ تَبْيِينًا وَلَا تَنْثُرُهُ نَثْرَ الدَّقْلِ وَلَا تَهْدُهُ هَدَى الشَّعْرِ فَمُوا عِنْدَ عَجَائِهِ وَحَرِّكُوا بِهِ الْقُلُوبَ وَلَا يَكُنْ هُمْ أَحَدِكُمْ آخِرَ السُّورِ.

And we are reporting from Ali^{-asws}, he^{-asws} was asked about Words of Allah^{-azwj} Mighty and Majestic: **and recite the Quran distinctively [73:4]**. He^{-asws} said: ‘Clarify it clearly, nor scatter it like scattering the sand, and do not babble (like) babbling of the poetry, pause at its wonders, and move the hearts with it, the concern of any one of you should not be (to get to) end of the Chapter”.¹¹⁰

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْقِرَاءَةُ فِي الصَّلَاةِ سُنَّةٌ وَلَيْسَتْ مِنْ فَرَايِضِ الصَّلَاةِ فَمَنْ نَسِيَ الْقِرَاءَةَ لَمْ يَكُنْ عَلَيْهِ إِعَادَةٌ وَمَنْ تَرَكَهَا مُتَعَمِّدًا لَمْ يُجْزِهِ صَلَاتُهُ لِأَنَّهُ لَا يُجْزِي تَعَمُّدَ تَرْكِ السُّنَّةِ-

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘The recitation in the Salat is a Sunnah, and it isn’t from obligations of the Salat. The one who forgets the recitation there will not be repeating upon him, and the one who leaves it deliberately, his Salat will not suffice him because it is not allowed to deliberately leave the Sunnah’.

قَالَ وَ أَدْنَى مَا يَجِبُ فِي الصَّلَاةِ تَكْبِيرَةُ الْإِفْتِتَاحِ وَالرُّكُوعُ وَالسُّجُودُ مِنْ غَيْرِ أَنْ يَتَعَمَّدَ تَرْكُ شَيْءٍ مِمَّا هُوَ عَلَيْهِ مِنْ حُدُودِ الصَّلَاةِ وَمَنْ تَرَكَ الْقِرَاءَةَ مُتَعَمِّدًا أَعَادَ الصَّلَاةَ وَمَنْ نَسِيَ فَلَا شَيْءَ عَلَيْهِ.

He^{-asws} said: ‘And least of what is obligated in the Salat is the opening Takbeer, and the Ruk’u and the Sajdah from without deliberately leaving anything from what he is upon from limits

¹⁰⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 7

¹⁰⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 8

¹¹⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 9

of the Salat, and the one who leaves the recitation deliberately, he should recite the Salat, and the one who forgets, there is nothing upon him".¹¹¹

43- كِتَابُ الْعِلَالِ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ: قَوْلُهُ أَعُوذُ بِاللَّهِ أَيُّ أَمْتِنَعُ وَ أَحْتَرُّ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ مَعْنَى الرَّجِيمِ أَيُّ الْمَلَائِكَةُ تَرْجُمُهُ بِالنُّجُومِ وَ الدَّلِيلُ عَلَى ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ لَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجاً وَ زَيَّنَّاها لِلنَّاظِرِينَ وَ حَفِظْنَاها مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ - أَيُّ يُرْجَمُ بِالنُّجُومِ.

(The book) 'Kitab Al Ilal' of Muhammad Bin Ali Bin Ibrahim who said,

'His words, 'I seek Refuge with Allah^{-azwj}', i.e. I defend and protect with Allah^{-azwj} from the Pelted Satan^{-la}, and the meaning of 'The Pelted', i.e. the Angels pelt him^{-la} with the stars (meteorites), and the evidence upon that are Words of Allah^{-azwj} Mighty and Majestic: **And We have Made constellations to be in the sky and Adorned it for the spectators [15:16] And We Guard these against every Pelted Satan [15:17]** – i.e. he^{-la} is pelted by the stars (meteorites)".¹¹²

وَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ عُمَرَ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ عَنْ عَلِيِّ بْنِ يَحْيَى عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ تَفْسِيرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ الْبَاءُ بِهَاءِ اللَّهِ وَ السِّينُ سَنَاءِ اللَّهِ وَ الِمْبُ مَلِكُ اللَّهِ وَ اللَّهُ إِلَهُ كُلِّ شَيْءٍ وَ الرَّحْمَنُ بِجَمِيعِ خَلْقِهِ وَ الرَّحِيمُ بِالْمُؤْمِنِينَ خَاصَّةً

And it is narrated to me by my father, from my grandfather, from Umar Bin Ibrahim, from Yunus, from Ali Bin Yahya, from Abu Baseer,

'From Abu Abdullah^{-asws} having been asked about interpretation of '**In the Name of Allah the Beneficent, the Merciful [1:1]**. He^{-asws} said: 'The 'Ba' is Glory of Allah^{-azwj}, and the 'Seen' is the Splendour of Allah^{-azwj}, and the 'Meem' is Kingdom of Allah^{-azwj}, and Allah^{-azwj} is God of all things, and the 'Beneficent' is with entirety of His^{-azwj} creatures, and the 'Merciful' with the Momineen in particular'.

وَ قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - أَحَقُّ مَا جُهِرَ بِهِ فِي الصَّلَاةِ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذَا دَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوْ عَلَى أَدْبَارِهِمْ نُفُوراً.

And he^{-asws} said: '**In the Name of Allah the Beneficent, the Merciful [1:1]** is more rightful what should be loud with in the Salat due to Words of Allah^{-azwj} Mighty and Majestic: **And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]**'.¹¹³

وَ مِنْهُ قَالَ: تَفْسِيرُ الْحَمْدِ لِلَّهِ رَبِّ الْعَالَمِينَ يَعْنِي الشُّكْرَ لِلَّهِ وَ هُوَ أَمْرٌ وَ لَفْظُهُ حَبْرٌ وَ الْأَمْرُ مُضَمَّرٌ فِيهِ وَ مَعْنَاهُ قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

And from him who said: 'Interpretation of: **All Praise is for Allah the Lord of the Worlds [1:2]**, meaning the thanks is to Allah^{-azwj}, and it is a Command and it's wording is news, and the Command is implicit in it, and it's meaning is, 'Say, the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds'.

وَ مَعْنَى رَبِّ أَيُّ خَالِقٍ وَ الْعَالَمِينَ كُلِّ مَخْلُوقٍ خَلَقَهُ اللَّهُ الرَّحْمَنُ بِجَمِيعِ خَلْقِهِ الرَّحِيمِ بِالْمُؤْمِنِينَ خَاصَّةً

¹¹¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 42 / 10

¹¹² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 1

¹¹³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 2

And meaning of , ‘Lord’, i.e. Creator, and ‘the worlds’, is every creation Allah^{-azwj} has Created, ‘the Beneficent’ with entirety of His^{-azwj} creatures, and ‘the Merciful’ with the Momineen in particular.

مَلِكِ يَوْمِ الدِّينِ يَغْنِي يَوْمَ الْحِسَابِ وَ الدَّلِيلِ عَلَى ذَلِكَ قَوْلُهُ وَ قَالُوا يَا وَبَلْنَا هَذَا يَوْمَ الدِّينِ الْحَقُّ يَوْمَ الْحِسَابِ

Master of the Day of Religion [1:4], meaning the Day of the Reckoning, and the evidence upon that are His^{-azwj} Words: **And they shall say, ‘O woe be unto us! This is the Day of Religion!’ (Reckoning) [37:20]**, the truth of the Day of Reckoning.

وَ الْمُجَازَاةِ إِيَّاكَ نَعْبُدُ مُخَاطَبَةً مِنْ رَسُولِ اللَّهِ ص اللَّهُ عَزَّ وَ جَلَّ وَ إِيَّاكَ نَسْتَعِينُ مِثْلُ ذَلِكَ أَهْدَيْنَا الصِّرَاطَ الْمُسْتَقِيمَ.

And the **(It is) You we worship [1:5]**, and addressing from Rasool-Allah^{-azwj} to Allah^{-azwj} Mighty and Majestic, **And You do we seek Assistance (from) [1:5]**, similar to that is, **Guide us to be on the Straight Path [1:6]**’.¹¹⁴

حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الصِّرَاطُ الْمُسْتَقِيمُ لِأَمِيرِ الْمُؤْمِنِينَ ع صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ يُغْنِي النَّصَابَ وَ لَا الضَّالِّينَ يُغْنِي الْيَهُودَ وَ النَّصَارَى

It is narrated to me by my father, from my grandfather, from Hammad Bin Isa, from Al Halby,

‘From Abu Abdullah^{-asws} having said: **‘the Straight Path [1:6]** of Amir Al-Momineen^{-asws}, **The path of those You have Bestowed Bounties upon other than of those You are Wrathful upon**, - meaning the hostile ones (Nasibis) - **nor of the straying ones [1:7]** – meaning the Jews and the Christians’.

وَ وَصَفَ أَبُو عَبْدِ اللَّهِ ع الصِّرَاطَ فَقَالَ أَلْفُ سَنَةٍ صُغُودٌ وَ أَلْفُ سَنَةٍ هُبُوطٌ وَ أَلْفُ سَنَةٍ خُدَالٌ فَأَوَّلُ مَا نَزَلَ عَلَى رَسُولِ اللَّهِ ص بِحِكْمَةٍ بَعْدَ أَنْ نُبِيَ الْحَمْدُ.

And Abu Abdullah^{-asws} described the ‘Bridge’. He^{-asws} said: ‘A thousand years of ascent, and a thousand years of descent, and a thousand years of flatness. The first of what was Revealed unto Rasool-Allah^{-saww} at Makkah, after the Prophet-hood, was (surah) Al-Hamd’.¹¹⁵

وَ مِنْهُ قَالَ تَفْسِيرٌ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ قَالَ الصَّادِقُ ع نَزَلَ الْقُرْآنُ فِي لَيْلَةِ الْقَدْرِ إِلَى الْبَيْتِ الْمَعْمُورِ جُمْلَةً ثُمَّ نَزَلَ مِنَ الْبَيْتِ الْمَعْمُورِ عَلَى رَسُولِ اللَّهِ ص فِي طُولِ عِشْرِينَ سَنَةً

And from him, said, ‘Interpretation of: **Surely We Revealed it during the Night of Pre-determination [97:1]** (Surah Al-Qadr) – Al-Sadiq^{-asws} said: ‘The Quran was Revealed during the night of Pre-determination to Al-Bayt Al-Mamour, in totality. Then it was Revealed from Al-Bayt Al-Mamour unto Rasool-Allah^{-azwj} in the period of twenty years.

وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ وَ مَعْنَى لَيْلَةِ الْقَدْرِ أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُعَدِّدُ فِيهَا الْأَجَالَ وَ الْأَزْزَاقَ وَ مَا يَكُونُ فِي السَّنَةِ مِنْ مَوْتٍ أَوْ حَيَاةٍ أَوْ حُدُوبٍ أَوْ حِصْبٍ أَوْ شِدَّةٍ أَوْ رَخَاءٍ أَوْ خَيْرٍ أَوْ شَرٍّ

¹¹⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 3

¹¹⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 4

And what make you realise what the Night of Pre-determination is? [97:2] – and meaning of the night of Pre-determination is that Allah^{-azwj} Blessed and Exalted Determines the terms (of life) and the sustenance(s) during it, and what will be happening in the year, from death, or life, or drought, or fertility, or adversity, or hope, or good, or evil.

تَنْزِلُ الْمَلَائِكَةُ عَلَى إِمَامِ الزَّمَانِ مَعَ رُوحِ الْقُدُسِ وَ قَوْلُهُ تَبَارَكَ وَ تَعَالَى تَنْزِلُ الْمَلَائِكَةُ وَ الرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ وَ يَدْفَعُونَ مَا كَتَبُوا إِلَى الْإِمَامِ وَ يُلْقِي اللَّهُ ذَلِكَ إِلَى رَسُولِ اللَّهِ ص ثُمَّ إِلَى أَمِيرِ الْمُؤْمِنِينَ ثُمَّ إِلَى الْأَيْمَةِ ع وَاحِدًا بَعْدَ وَاحِدٍ حَتَّى يُلْقُوهُ إِلَى الْإِمَامِ وَ قَوْلُهُ

The Angels descend unto the Imam^{-asws} of the time with the Holy Spirit, and Words of Blessed and Exalted: **The Angels and the Spirit descend during it by Permission of their Lord [97:4]**, and they hand over to the Imam^{-asws} whatever they have written, and Allah^{-azwj} Cast that to Rasool-Allah^{-azwj}, then to Amir Al-Momineen^{-asws}, then to the Imams^{-asws}, one after one, until they^{-asws} cast it to the Imam^{-asws} (of the time).

لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ قَالَ إِنَّ رَسُولَ اللَّهِ ص رَأَى فِي نَوْمِهِ كَأَنَّ فُرُودًا تَصْعَدُ مِنْبَرَهُ فَعَمَّهُ ذَلِكَ فَأَنْزَلَ اللَّهُ عَزَّ وَ جَلَّ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ مَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ تَمْلِكُهَا بَنُو أُمَيَّةَ لَيْسَ فِيهَا لَيْلَةُ الْقَدْرِ

The Night of Pre-determination is better than a thousand months [97:3]. He^{-asws} said: ‘Rasool-Allah^{-saww} saw in his sleep (dream) as if monkeys were ascending his^{-saww} pulpit. That saddened him^{-saww}, so Allah^{-azwj} Mighty and Majestic Revealed: **Surely We Revealed it during the Night of Pre-determination [97:1] Surely We revealed it during the Night of Pre-determination [97:1] The Night of Pre-determination is better than a thousand months [97:3]**, ruled by the clan of Umayya, not having the night of Pre-determination in it’.

وَ قَوْلُهُ مِنْ كُلِّ أَمْرٍ سَلَامٌ قَالَ تَحِيَّةُ الْإِمَامِ يُحَيُّ بِهَا إِلَى أَنْ يَطْلُعَ الْفَجْرُ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ يَعْنِي هَذِهِ اللَّيْلَةُ.

And His^{-azwj} Words: **from every matter [97:4] Salam! [97:5]** – he^{-asws} said: ‘Saluting the Imam^{-asws}. He^{-asws} is saluted by it up to the emergence of dawn - **It is such until emergence of the dawn [97:5]** – meaning of this night’.¹¹⁶

وَ مِنْهُ قَالَ: تَفْسِيرُ قَوْلِ هُوَ اللَّهُ أَحَدٌ وَ كَانَ سَبَبَ نُزُولِ سُورَةِ الْإِحْلَاصِ أَنَّ الْيَهُودَ سَأَلُوا رَسُولَ اللَّهِ ص عَنْ نِسْبَةِ اللَّهِ عَزَّ وَ جَلَّ فَأَنْزَلَ اللَّهُ جَلَّ وَ عَزَّ هُوَ اللَّهُ الْأَحَدُ الْوَاحِدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

And from him^{-asws}, said: ‘Interpretation of **Say: ‘He, Allah, is One [112:1]** (Surah Al-Tawheed) – And the cause of Revelation of Surah Al-Ikhlās (Al-Tawheed) is that the Jews had asked Rasool-Allah^{-saww} about attribution (lineage) of Allah^{-azwj} Mighty and Majestic. So Allah^{-azwj} Majestic and Mighty Revealed He^{-azwj} Allah^{-azwj} is the One, the Individual, the Last Who **does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4]**.

فَمَعْنَى الْأَحَدِ أَيُّ أَنَّهُ لَيْسَ بِذِي أَعْضَاءٍ جَوَارِحٍ مُخْتَلِفَةٍ مُبَعَّضَةٍ وَ لَيْسَ فِيهِ جَوَانِبٌ وَ لَا أَطْرَافٌ وَ مَعْنَى الْوَاحِدِ أَنَّهُ نُورٌ وَاحِدٌ بِلاَ اخْتِلَافٍ وَ الصَّمَدُ الَّذِي لَا مَدْخَلَ فِيهِ لَمْ يَلِدْ أَيُّ لَمْ يُحْدِثْ مِثْلَ حَدَثِ الْإِنْسَانِ وَ لَمْ يُولَدْ أَيُّ لَمْ يَتَحَلَّلْ مِنْهُ شَيْءٌ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ أَيُّ لَيْسَ لَهُ كُفُوٌ وَ لَا نَظِيرٌ.

¹¹⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 5

The meaning of 'One', i.e. He^{-azwj} isn't with parts of different limbs segmented, and there aren't any sides in Him^{-azwj} nor ends; and the meaning of 'One' is He^{-azwj} is one Noor without any differing, and 'Al-Samad' is which has not interior in it. **is not begotten**, i.e. does not occur like occurrence of the human being, **does not beget**, i.e. nothing emerges from Him^{-azwj}, **And there does not happen to be anyone a match for Him' [112:4]**, i.e. there is neither any match for Him^{-azwj} no a peer".¹¹⁷

وَمِنْهُ قَالَ تَفْسِيرُ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَكَانَ سَبَبَ نُزُولِهَا أَنْ قُرَيْشًا قَالَتْ لِرَسُولِ اللَّهِ ص تَعْبُدُ آلِهَتَنَا سَنَةً وَتَعْبُدُ إِلَهَكَ سَنَةً وَتَعْبُدُ آلِهَتَنَا شَهْرًا وَتَعْبُدُ إِلَهَكَ شَهْرًا

And from him^{-asws}, said (regarding) interpretation of **Say: 'O you Kafirs!' [109:1]** (Surah Al-Kafiroun): 'And the cause of its Revelation was that Quraysh said to Rasool-Allah^{-saww}, 'You^{-saww} worship our gods for a year, and we will worship your^{-saww} God for a year, and you^{-saww} worship our gods for a month, and we will worship your^{-saww} God for a year'.

فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ قُلْ يَا أَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ لَكُمْ دِينُكُمْ وَ لِي دِينٌ

Allah^{-azwj} Mighty and Majestic Revealed: **Say: 'O you Kafirs!' [109:1] I do not worship what you are worshipping [109:2] Nor are you worshipping what I worship [109:3] Nor will I be worshipping what you are worship [109:4] Nor will you be worshipping what I worship [109:5] For you is your religion and for me is my Religion [109:6].**

فَقَالَ ص رَبِّيَ اللَّهُ وَ دِينِي الْإِسْلَامُ ثَلَاثًا.

He^{-saww} said: 'My^{-saww} Lord^{-azwj} is Allah^{-azwj}, and my^{-saww} religion is Al-Islam' – thrice".¹¹⁸

وَمِنْهُ قَالَ: أَقُلُّ مَا يَجِبُ فِي الصَّلَاةِ مِنَ الْقُرْآنِ الْحَمْدُ وَ سُورَةُ ثَلَاثَ آيَاتٍ.

And from him^{-asws}, said: 'Least of what is obligated in the Salat from (recitation of) the Quran is (Surah) Al-Hamd and a Chapter of three Verses (not including 'Bismillah')".¹¹⁹

وَمِنْهُ قَالَ: عَلِيٌّ إِسْقَاطِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ سُورَةِ بَرَاءَةِ أَنَّ الْبِسْمَلَةَ أَمَانٌ وَ الْبَرَاءَةُ كَانَتْ إِلَى الْمُشْرِكِينَ فَأَسْقَطَ مِنْهَا الْأَمَانَ.

And from him^{-asws}, said: 'The reason of (Allah^{-azwj}) Dropping, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful' from Surah Bara'at is because the 'Bismillah' is a safety and the 'Bara'at' (disavowing) was to the Polytheists, so the safety was dropped from it".¹²⁰

44- الْمُعْتَبِرُ، نَقْلًا مِنْ جَامِعِ الْبَرْنَطِيِّ عَنْ عَبْدِ الْكَرِيمِ بْنِ عَمْرٍو عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ أَقُولُ إِذَا فَرَعْتُ مِنْ فَاتِحَةِ الْكِتَابِ آمِينَ

¹¹⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 6

¹¹⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 7

¹¹⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 8

¹²⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 43 / 9

(The book) 'Al Mo'tabar' – copying from 'Jamie' of Al Bazanty, from Abdul Kareem Bin Amro, from Muhammad Al Halby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws}. I said, 'When free from (reciting) Surah Al-Fatiha, (shall I say) 'Ameen'?'

قَالَ لَا.

He^{-asws} said: 'No'.¹²¹

45- السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ التَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا بُكِّرَهُ أَنْ يُجْمَعَ بَيْنَ السُّورَتَيْنِ فِي الْفَرِيضَةِ فَأَمَّا فِي النَّافِلَةِ فَلَا بَأْسَ.

(The book) 'Al Saraair' – copying from the book 'Al Nawadir' of Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al Husayn, from Safwan, from Abdullah Bin Bukeyr, from Zurara,

'From Abu Ja'far^{-asws} having said: 'But rather it is disliked to gather between two Chapters in the obligatory Salat. As for in the optional, there is no problem'.¹²²

وَمِنْهُ مِنَ الْكِتَابِ الْمَذْكُورِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَرَوِيِّ عَنْ أَبِي أَنَانَ عَنْ عُمَرَ بْنِ يَرِيدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَقْرَأُ سُورَتَيْنِ فِي رَجْعَةٍ قَالَ نَعَمْ

And from him, from the mentioned book, from Al Husayn Bin Saeed, from Al Qarwy, from Aan, from Umar Bin Yazeed who said,

'I said to Abu Abdullah^{-asws}, 'Can I recited two Chapters in one Cycle?' He^{-asws} said: 'Yes'.

قُلْتُ أَلَيْسَ يُقَالُ أُعْطِيَ كُلُّ سُورَةٍ حَقَّهَا مِنَ الرُّكُوعِ وَالسُّجُودِ

I said, 'Isn't it said, 'Give each Chapter it's right from the Ruk'u and the Sajdah'?'

فَقَالَ ذَلِكَ فِي الْفَرِيضَةِ فَأَمَّا فِي النَّافِلَةِ فَلَا بَأْسَ بِهِ.

He^{-asws} said: 'That is regarding the obligatory Salat. As for in the optional, there is no problem with it'.¹²³

46- الْعِلَلُ، وَالْعُبُودُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ دَوْسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ الرِّضَا ع فَإِنْ قَالَ قَلِمَ أَمْرًا بِالْقِرَاءَةِ فِي الصَّلَاةِ

(The book) 'Al Ilal', and 'Al Uyouun' – from Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

'From Al-Reza^{-asws} (in argumentation): 'If he says, 'Why have they been Commanded with the recitation in the Salat?'

¹²¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 44

¹²² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 45 a

¹²³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 45 b

قِيلَ لَقَدْ كَانَ الْقُرْآنُ مَهْجُورًا مُضَيَّعًا وَ لِيَكُونَ مَحْفُوظًا مَدْرُوسًا فَلَا يَضْمَحَلُّ وَ لَا يُجْهَلُ

It will be said, 'Lest the Quran be forsaken, wasted, and for it to be preserved, learned, and it does not wither away nor ignored'.

فَإِنْ قَالَ قَلَمٌ بُدِيَ بِالْحَمْدِ فِي كُلِّ قِرَاءَةٍ دُونَ سَائِرِ السُّورِ

If he says, 'Why is it begun with (Surah) Al-Hamd in every recitation rather than rest of the Chapters?'

قِيلَ لِأَنَّهُ لَيْسَ شَيْءٌ مِنَ الْقُرْآنِ وَ الْكَلَامِ جُمِعَ فِيهِ مِنْ جَوَامِعِ الْخَيْرِ وَ الْحِكْمَةِ مَا جُمِعَ فِي سُورَةِ الْحَمْدِ

It will be said, 'Because there isn't anything from the Quran and the speech in which is collected from a summary of the goodness and the wisdom, what has been collected in Surah Al-Hamd: -

وَ ذَلِكَ أَنَّ قَوْلَهُ الْحَمْدُ لِلَّهِ إِنَّمَا هُوَ أَذَاءٌ لِمَا أَوْجَبَ اللَّهُ تَعَالَى عَلَى خَلْقِهِ مِنَ الشُّكْرِ وَ شُكْرٌ لِمَا وَفَّقَ عَبْدَهُ لِلْخَيْرِ

And that is because, His^{-azwj} Words: **All Praise is for Allah [1:2]**, rather it is fulfilment of what thanks Allah^{-azwj} the Exalted has Obligated upon His^{-azwj} creatures, and thanking for what He^{-azwj} Harmonised His^{-azwj} servant to the goodness.

رَبِّ الْعَالَمِينَ تَمَجِّدُ لَهُ وَ تَحْمِيدٌ وَ إِفْرَازٌ بِأَنَّهُ هُوَ الْخَالِقُ الْمَالِكُ لَا غَيْرُهُ

Lord of the Worlds [1:2] is glorifying to Him^{-azwj} and praise, and acknowledgment that He^{-azwj} is the Creator, the Owner, not someone else.

الرَّحْمَنُ الرَّحِيمُ اسْتِغْطَافٌ وَ ذِكْرٌ لِأَلَايِهِ وَ نِعْمَائِهِ عَلَى جَمِيعِ خَلْقِهِ

the Beneficent, the Merciful [1:1] – an appealing and mention of His^{-azwj} Favours and His^{-azwj} Bounties upon entirety of His^{-azwj} creatures.

مَالِكِ يَوْمِ الدِّينِ إِفْرَازٌ بِالْبَعْثِ وَ الْحِسَابِ وَ الْمُجَازَاةِ وَ إِيجَابِ لَهُ مُلْكِ الْآخِرَةِ كَمَا أَوْجَبَ لَهُ مُلْكِ الدُّنْيَا

Master of the Day of Religion [1:4] – an acknowledgment with the Resurrection, and the Reckoning, and the Rewards, and obligating for him Kingdom of the Hereafter just as is obligated for Him^{-azwj} kingdom of the world.

إِيَّاكَ نَعْبُدُ رَغْبَةً وَ تَقَرُّبٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ إِخْلَاصٌ بِالْعَمَلِ لَهُ دُونَ غَيْرِهِ

(It is) You we worship [1:5] – a desire and drawing closer to Allah^{-azwj} Mighty and Majesty, and sincerity with the working for Him^{-azwj} apart from others.

وَ إِيَّاكَ نَسْتَعِينُ اسْتِزَادَةٌ مِنْ تَوْفِيقِهِ وَ عِبَادَتِهِ وَ اسْتِدَامَةٌ لِمَا أَنْعَمَ عَلَيْهِ وَ نَصْرُهُ

And You do we seek Assistance (from) [1:5] – of increase of His^{-azwj} Inclination, and worshipping Him^{-azwj} and permanency of what He^{-azwj} has Favoured upon him and Helped him.

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ اسْتِزَادًا بِهِ وَ اغْتِصَامًا بِحَبْلِهِ وَ اسْتِزَادَةً فِي الْمَعْرِفَةِ بِرَبِّهِ وَ بَعْظَمَتِهِ وَ بِكِبَرِيَّاتِهِ

Guide us to be on the Straight Path [1:6] – seeking Guidance with Him^{-azwj} and holding tightly to His^{-azwj} rope, and seeking increase in the recognition of his Lord^{-azwj}, and by His^{-azwj} Might, and His^{-azwj} Blessings.

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ تَوْكِيدًا فِي السُّؤَالِ وَ الرَّغْبَةَ وَ ذِكْرًا لِمَا قَدْ تَقَدَّمَ مِنْ نِعْمِهِ عَلَى أَوْلِيَائِهِ وَ رَغْبَةً فِي مِثْلِ تِلْكَ النَّعْمِ

The path of those You have Bestowed Bounties upon – emphasis in the asking (request), and the desire, and mention of what has passed from His^{-azwj} bounties upon His^{-azwj} friends, and desire regarding similar to that bounty.

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ اسْتِعَاذَةً مِنْ أَنْ يَكُونَ مِنَ الْمُعَانِدِينَ الْكَافِرِينَ الْمُسْتَحْفِينَ بِهِ وَ بِأَمْرِهِ وَ نَهْيِهِ

other than of those You are Wrathful upon – seeking Refuge from being from the stubborn ones, the Kafirs, and the ones taking lightly with Him^{-azwj} and His^{-azwj} Commands and His^{-azwj} Prohibitions.

وَ لَا الضَّالِّينَ اغْتِصَامًا مِنْ أَنْ يَكُونَ مِنَ الضَّالِّينَ الَّذِينَ ضَلُّوا عَنْ سَبِيلِهِ مِنْ غَيْرِ مَعْرِفَةٍ وَ هُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صِنْعًا

nor of the straying ones [1:7] – seeking protection from becoming from the straying ones, those who have strayed from His^{-azwj} Way, from without recognition, and they are reckoning they are doing good.

فَقَدْ اجْتَمَعَ فِيهِ مِنْ جَوَامِعِ الْحَيْرِ وَ الْحِكْمَةِ فِي أَمْرِ الْآخِرَةِ وَ الدُّنْيَا مَا لَا يَجْمَعُهُ شَيْءٌ مِنَ الْأَشْيَاءِ.

Thus, there has been collected in it, the summary of goodness and the wisdom, regarding matters of the Hereafter and the world, what has not been collected in anything from the things”¹²⁴

47- تَفْسِيرُ الْإِمَامِ، وَ الْعُيُونُ، قَالَ ع قَالَ أَمِيرُ الْمُؤْمِنِينَ ع فَاتَّخَذَ الْكِتَابَ أَعْطَاهَا اللَّهُ مُحَمَّدًا ص وَ أُمَّتَهُ بَدَأَ فِيهَا بِالْحَمْدِ وَ الثَّنَاءِ عَلَيْهِ ثُمَّ نَقَى بِالِدُّعَاءِ لِلَّهِ عَزَّ وَ جَلَّ

(The books) ‘Tafseer of the Imam (Hassan Al-Askari^{-asws})’, and ‘Al-Uyoun’ – He^{-asws} said: ‘Amir Al-Momineen^{-asws} said: ‘The Opening of the Book (Surah Al-Hamd), Allah^{-azwj} Gave it to Muhammad^{-saww} and his^{-saww} community, beginning in it with the Praise of Allah^{-azwj} and the Laudation upon Him^{-azwj}. Then there is laudation with the supplication to Allah^{-azwj} Mighty and Majestic.

وَ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ قَالَ اللَّهُ عَزَّ وَ جَلَّ فَسَمِعْتُ الْحَمْدَ بَيْنِي وَ بَيْنَ عَبْدِي فَصَفُّهَا لِي وَ نَصْفُهَا لِعَبْدِي وَ لِعَبْدِي مَا سَأَلَ

¹²⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 46

And I^{-asws} have heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} Mighty and Majestic Said: "I^{-azwj} have Apportioned (Surah) Al-Hamd between Me^{-azwj} and My^{-azwj} servant in two halves. So half of it is for Me^{-azwj} and half of it is for My^{-azwj} servant. And for My^{-azwj} servant would be whatever he asks for.'

إِذَا قَالَ الْعَبْدُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قَالَ اللَّهُ عَزَّ وَجَلَّ بَدَأَ عَبْدِي بِاسْمِي حَقِّي عَلَيَّ أَنْ أُتِمَّ لَهُ أَمْرُهُ وَأُنْبَارَكَ لَهُ فِي أَحْوَالِهِ

When the servant says: **In the Name of Allah the Beneficent, the Merciful [1:1]**, Allah^{-azwj} Says: 'My^{-azwj} servant has begun with My^{-azwj} Name, and it is his right that I^{-azwj} should Complete for him his affairs and Bless him in his situations'.

فَإِذَا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ اللَّهُ عَزَّ وَجَلَّ حَمِدَ لِي عَبْدِي وَعَلِمَ أَنَّ التَّعَمُّ الَّذِي لَهُ مِنْ عِنْدِي وَالْبَلَاءُ الَّتِي انْدَفَعَتْ عَنْهُ بِتَطَوُّلِي أَشْهَدُكُمْ أَنِّي أَضَعُفُ لَهُ نِعَمَ الدُّنْيَا إِلَى نَعِيمِ الْآخِرَةِ وَأَذْفَعُ عَنْهُ بَلَاءُ الْآخِرَةِ كَمَا دَفَعْتُ عَنْهُ بَلَاءُ الدُّنْيَا

When he says: **All Praise is for Allah the Lord of the Worlds [1:2]**, the Majestic Says: 'My^{-azwj} servant has Praised me and he knows that the bounties which are with him are from Me^{-azwj}, and the afflictions that have been dispelled from him are by Me^{-azwj}. I^{-azwj} Make you (Angels^{-as} and Prophets^{-as}) to be My^{-asws} witnesses that I^{-azwj} will Increase his bounties of the world with the Bounties of the Hereafter, and will Dispel from him his afflictions of the Hereafter just like I^{-azwj} have Dispelled from him his afflictions of the world'.

فَإِذَا قَالَ الرَّحْمَنُ الرَّحِيمِ قَالَ اللَّهُ عَزَّ وَجَلَّ شَهِدَ لِي بِأَنَّي الرَّحْمَنُ الرَّحِيمُ أَشْهَدُكُمْ لِأَوْفَرَنِّ مِنْ رَحْمَتِي حَظُّهُ وَ لِأَجْرَلِيَّ مِنْ عَطَائِي نَصِيْبُهُ

And when he says: **The Beneficent, the Merciful [1:3]**, Allah^{-azwj} Says: 'My^{-azwj} servant has testified that I^{-azwj} am the Beneficent, the Merciful. Be My^{-azwj} witnesses that I^{-azwj} will Grant him a share from My^{-azwj} Mercy, and a prime portion of My^{-azwj} Gifts as his share'.

فَإِذَا قَالَ مَالِكِ يَوْمَ الدِّينِ قَالَ اللَّهُ عَزَّ وَجَلَّ أَشْهَدُكُمْ كَمَا اعْتَرَفَ بِأَنِّي أَنَا الْمَالِكُ لِيَوْمِ الدِّينِ لِأَسْهَلَنَّ يَوْمَ الْحِسَابِ حِسَابَهُ وَ لِأَتَقَبَّلَنَّ حَسَنَاتِهِ وَ لِأَجْأُوزَنَّ عَنْ سَيِّئَاتِهِ

When he says: **Master of the Day of Reckoning [1:4]**, Allah^{-azwj} Says: 'Be My^{-azwj} witnesses (Angels^{-as} and Prophets^{-as}). Just as he has acknowledged the fact that I^{-azwj} am the Master of the Reckoning, I^{-azwj} will Make his Reckoning to be easy for him on the Day of Reckoning, and will Overlook his sins'.

فَإِذَا قَالَ الْعَبْدُ إِنَّكَ نَعْبُدُكَ قَالَ اللَّهُ عَزَّ وَجَلَّ صَدَقَ عَبْدِي إِتَائِي يَعْْبُدُ لِأَنَّيْنَهُ عَنْ عِبَادَتِهِ تَوَاباً يَعْطِيهِ كُلُّ مَنْ خَالَفَهُ فِي عِبَادَتِي لِي

When the servant says **(It is) You we worship [1:5]**, Allah^{-azwj} Says: 'My^{-azwj} servant has spoken the truth that he has worshipped Me^{-azwj}. Be My^{-azwj} witnesses (Angels^{-as} and Prophets^{-as}) that I^{-azwj} shall Grant him such Rewards for his worship that those who had opposed him in his worship to Me^{-azwj}, would envy him'.

فَإِذَا قَالَ وَ إِنَّكَ نَسْتَعِينُ قَالَ اللَّهُ عَزَّ وَجَلَّ بِي اسْتَعَانَ وَ إِلَيَّ التَّجَا أَشْهَدُكُمْ لِأَعِيْنَهُ عَلَى أَمْرِهِ وَ لِأَعِيْنَهُ فِي شِدَائِدِهِ وَ لِأَلْخُذَنَّ بِيَدِهِ يَوْمَ الْقِيَامَةِ عِنْدَ نَوَائِهِ

When he says: **And You do we seek Assistance (from) [1:5]**, Allah^{-azwj} the Exalted Says: 'He has asked Me^{-azwj} for Support to Me^{-azwj} he has sought Refuge. Be My^{-azwj} witnesses that I^{-azwj}

shall Aid him in his affairs, and will Rescue him from harsh conditions and will Hold his hand on the Day of Qiyamah at his difficulties’.

وَإِذَا قَالَ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ إِلَىٰ آخِرِهَا قَالَ اللَّهُ عَزَّ وَجَلَّ هَذَا لِعَبْدِي وَ لِعَبْدِي مَا سَأَلَ قَدِ اسْتَجَبْتُ لِعَبْدِي وَ أَعْطَيْتُهُ مَا أَسْأَلَ وَ آمَنْتُهُ بِمَا مِنْهُ وَجَلَّ

When he says **Guide us to be on the Straight Path [1:6]** - till the end of the Chapter, Allah^{-azwj} Majestic is His^{-azwj} Majesty Says: ‘This is for My^{-azwj} servant, and to him is what he asks for. I^{-azwj} have Answered to My^{-azwj} servant and Granted him what he wanted, and Protected him from what he feared’.

قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنَا عَنْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَمْ هِيَ مِنْ فَاتِحَةِ الْكِتَابِ

It was said: ‘O Amir Al-Momineen^{-asws}! Inform us about **In the Name of Allah the Beneficent, the Merciful [1:1]**, is it from the Opening of the Book (part of Surah Al-Hamd)?’

قَالَ نَعَمْ كَانَ رَسُولُ اللَّهِ ص يَقْرؤها وَ يَعُدُّهَا آيَةً مِنْهَا وَ يَقُولُ فَاتِحَةُ الْكِتَابِ هِيَ السَّبْعُ الْمَثَانِي فَضَلَّتْ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ هِيَ الْآيَةُ السَّابِعَةُ مِنْهَا.

He^{-asws} said: ‘Yes. Rasool-Allah^{-saww} was counting it as a Verse of it, and he^{-saww} was saying: ‘The Opening of the Book, it is ‘Seven Doubles’, merited with **In the Name of Allah the Beneficent, the Merciful [1:1]**, and it is the seventh Verse from it’^{.125}

48- جَمْعُ الْبَيِّنَاتِ، عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَرَأْتَ الْفَاتِحَةَ وَ قَدِ فَرَعْتَ مِنْ قِرَاءَتِهَا وَ أَنْتَ فِي الصَّلَاةِ فَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) ‘Majma Al Bayan’ – from Fuzeyl Bin Yasaar,

‘From Abu Abdullah^{-asws} having said: ‘When you recite Surah Al-Fatiha, and you are free from having recited it while you are in the Salat, then say, **‘All Praise is for Allah the Lord of the Worlds [1:2]’**’^{.126}

وَ مِنْهُ عَنِ الْفَضَيْلِ بْنِ يَسَارٍ قَالَ: أَمَرَنِي أَبُو جَعْفَرٍ ع أَنْ أَقْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فَأَقُولُ إِذَا فَرَعْتُ مِنْهَا كَذَلِكَ اللَّهُ رَبِّي ثَلَاثًا.

And from him, from Al Fuzeyl Bin Yasaar who said,

‘Abu Ja’far^{-asws} instructed me if I were to recite Surah Al-Tawheed, I should say when I am free from it, ‘Like that is Allah^{-azwj}, my Lord^{-azwj} – thrice’^{.127}

وَ مِنْهُ عَنِ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَرَأْتَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَقُلْ يَا أَيُّهَا الْكَافِرُونَ وَ إِذَا قُلْتَ لَا أَعْبُدُ مَا تَعْبُدُونَ فَقُلْ أَعْبُدُ اللَّهَ وَخَدَّهُ وَ إِذَا قُلْتَ لَكُمْ دِينُكُمْ وَ لِي دِينِ فَقُلْ رَبِّي اللَّهُ وَ دِينِي الْإِسْلَامُ.

And from him, from Dawood Bin Al Huseyn,

¹²⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 47

¹²⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 48 a

¹²⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 48 b

‘From Abu Abdullah^{-asws} having said: ‘When you recite Surah Al-Kafiroun, say, ‘O you Kafirs!’ And when you say, ***I do not worship what you are worshipping [109:2]***, say, ‘I worship Allah^{-azwj} Alone’; and when you say, ***For you is your religion and for me is my Religion [109:6]***, say, ‘My Lord^{-azwj} is Allah^{-azwj} and my^{-saww} religion is Al-Islam’’.¹²⁸

وَمِنْهُ عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ أَلَيْسَ ذَلِكَ بِقَادِرٍ عَلَى أَنْ يُحْيِيَ الْمَوْتَى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَلَى وَهُوَ الْمَرْوِيُّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع.

And from him, from Al Bara’a Bin Aazib who said,

‘When this Verse was Revealed: ***Isn’t that One Able upon Reviving the dead? [75:40]***. Rasool-Allah^{-saww} said: ‘Glory be to You^{-azwj}, O Allah^{-azwj}, and yes!’ – and it is reported from Abu Ja’far^{-asws} and Abu Abdullah^{-asws}’.¹²⁹

49- الدِّكْرِيُّ، نَقْلًا مِنْ كِتَابِ الْبَرْنَطِيِّ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُرِيدُ أَنْ يَقْرَأَ السُّورَةَ فَيَنْسَاهُ فِي أُخْرَى قَالَ يَرْجِعُ إِلَى الَّتِي يُرِيدُ وَ إِنْ بَلَغَ النِّصْفَ.

(The book) ‘Al-Zikra’ – copying from the book of Al Bazanty, from Abu Al-Abbas,

‘From Abu Abdullah^{-asws} regarding the man who intends a (particular) Chapter, but he recites another. He^{-asws} said: ‘He should return to what which he had intended, and even if he had reached the half’’.¹³⁰

50- السَّرَائِرُ، نَقْلًا مِنْ نَوَادِرِ الْبَرْنَطِيِّ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ السَّجْدَةَ فَيَنْسَاهَا حَتَّى يَرْكَعُ وَ يَسْجُدُ قَالَ يَسْجُدُ إِذَا ذَكَرَ إِذَا كَانَتْ مِنَ الْعَزَائِمِ.

(The book) ‘Al Saraair’ – copying from ‘Nawadir’ of Al Bazanty, from A; A’ala, from Muhammad Bin Muslim,

‘From one of the two (5th or 6th Imam^{-asws}), he (the narrator) said, ‘I asked him^{-asws} about the man who recites (Surah) Al-Sajdah but he forgets until he performs Ruk’u and Sajdah. He^{-asws} said: ‘He should perform Sajdah when he remembers, when it were to be from the Determined (Chapters having Verse of Sajdah in it)’’.¹³¹

51 تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ عَلِيِّ بْنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِيهِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ ابْنَ مَسْعُودٍ كَانَ يَمْحُو الْمَعْوَدَاتَيْنِ مِنَ الْمُصْحَفِ

Tafseer Ali Bin Ibrahim, from Ali Bin Al Husayn, from Ahmad Bin Abu Abdullah, from Ali Bin Sayf Bin Ameyra, from his father, from Abu Bakr Al Hazramy who said,

‘I said to Abu Ja’far^{-asws}, ‘Ibn Masoud had deleted Al-Mawazateyn from the Quran!’

¹²⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 48 c

¹²⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 48 d

¹³⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 49

¹³¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 50

فَقَالَ كَانَ أَبِي يَقُولُ إِنَّمَا فَعَلَ ذَلِكَ ابْنُ مَسْعُودٍ بِرَأْيِهِ وَ هُمَا مِنَ الْقُرْآنِ.

He^{-asws} said: 'My^{-asws} father^{-asws} had said, 'But rather Ibn Masoud had done that by his own opinion, and these two are from the Quran''.¹³²

52 طَبُّ الْأَيْمَةِ، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنِ الْمَعْوَدَتَيْنِ أَمْ هُمَا مِنَ الْقُرْآنِ

(The book) 'Tibb Al-Aimma^{-asws}' – from Abu Abdullah^{-asws} having been asked about Al-Mawazateyn, 'Are these two (Chapters) from the Quran?'

فَقَالَ ع هُمَا مِنَ الْقُرْآنِ

'He^{-asws} said: 'These two are from the Quran'.

فَقَالَ الرَّجُلُ إِحْمَا لَيْسَتَا مِنَ الْقُرْآنِ فِي قِرَاءَةِ ابْنِ مَسْعُودٍ وَلَا فِي مُصْحَفِهِ

The man said, 'These two aren't from the Quran in the recitation by Ibn Masoud, nor are these in his (version of) the Quran!'

فَقَالَ ع أَخْطَأَ ابْنُ مَسْعُودٍ أَوْ قَالَ كَذَبَ ابْنُ مَسْعُودٍ هُمَا مِنَ الْقُرْآنِ

He^{-asws} said: 'Ibn Masoud was mistaken' – or said – 'Ibn Masoud lied! These two are from the Quran'.

فَقَالَ الرَّجُلُ فَأَقْرَأْ بِي الْمَكْتُوبَةَ

The man said, 'Shall I recite with these two in the Prescribed (obligatory Salat)?'

فَقَالَ نَعَمْ.

He^{-asws} said: 'Yes''.¹³³

53 قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعُودَةَ بِنِ صَدَقَةَ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ وَ سُئِلَ عَمَّا قَدْ يُجُورُ وَ عَمَّا لَا يُجُورُ مِنَ النَّبِيِّ مِنَ الْإِضْمَارِ فِي الْيَمِينِ

(The book) 'Qurb Al Isnaad' – from Haroun Bin Muslim, from Masada Bin Sadaqa who said,

'I heard Ja'far^{-asws} Bin Muhammad^{-asws}, and he^{-asws} had been asked about what is allowed and what is not allowed from the intention, from the conscience in the oath.

قَالَ إِنَّ النَّبِيَّ قَدْ يُجُورُ فِي مَوْضِعٍ وَ لَا يُجُورُ فِي آخَرَ فَأَمَّا مَا يُجُورُ فِيهِ فَإِذَا كَانَ مَظْلُومًا فَمَا خَلَفَ بِهِ وَ نَوَى الْيَمِينَ فَعَلَى نَبِيِّهِ فَأَمَّا إِذَا كَانَ ظَالِمًا فَالْيَمِينُ عَلَى نَبِيِّ الْمَظْلُومِ

¹³² Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 51

¹³³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 52

He^{-asws} said: 'The intentions are allowed in a place and not allowed in another. As for what is allowed in, when he was oppressed so whatever he swears with and intends the oath, his intention is upon him. As for when he was an oppressor, the swearing is upon the intention of the oppressed'.

ثُمَّ قَالَ لَوْ كَانَتِ النَّيَّاتُ مِنْ أَهْلِ الْفِسْقِ يُؤْخَذُ بِهَا أَهْلُهَا إِذَا لَأُخِذَ كُلُّ مَنْ نَوَى الرَّبِّيَّ بِالرَّبِّيِّ وَ كُلُّ مَنْ نَوَى السَّرْفَةَ بِالسَّرْفَةِ وَ كُلُّ مَنْ نَوَى الْقَتْلَ بِالْقَتْلِ وَ لَكَرَّمَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَذْلَ كَرِيمٍ لَيْسَ الْجَوْرُ مِنْ شَأْنِهِ

Then he^{-asws} said: 'If the intentions were from the people of mischief, its people would be seized by it when every one intending with the adultery for the adultery, and every one intending to steal, for the theft, and every one intending the killing, for the killing. But, Allah^{-azwj} Blessed and Exalted is Just, Benevolent. The tyranny isn't from His^{-azwj} work.

وَ لَكِنَّهُ يُبَيِّبُ عَلَى نِيَّاتِ الْخَيْرِ أَهْلَهَا وَ إِضْمَارُهُمْ عَلَيْهَا وَ لَا يُؤَاخِذُ أَهْلَ الْفُسُوقِ حَتَّى يَعْمَلُوا وَ ذَلِكَ أَنَّكَ قَدْ تَرَى مِنَ الْمُحَرَّمِ مِنَ الْعَجْمِ مَا لَا يُرَادُ مِنْهُ مَا يُرَادُ مِنَ الْعَالِمِ الْفَصِيحِ وَ كَذَلِكَ الْأَخْرَسُ فِي الْقِرَاءَةِ فِي الصَّلَاةِ وَ التَّشَهُدِ وَ مَا أَشَبَهُ ذَلِكَ

But He^{-azwj} Rewards based upon the good intentions of its people, and their conscience upon it, and He^{-azwj} does not Seize the people of mischief until they do it; and that is because you have seen from the deprived one from the non-Arabs what is not wanted from him what is wanted from the eloquent scholar, and like that is the mute one regarding the recitation in the Salat and the Tashahhud, and what resembles that.

فَهَذَا بِمِثْلَةِ الْعَجْمِ الْمُحَرَّمِ لَا يُرَادُ مِنْهُ مَا يُرَادُ مِنَ الْعَالِمِ الْمُتَكَلِّمِ الْفَصِيحِ وَ لَوْ ذَهَبَ الْعَالِمُ الْمُتَكَلِّمُ الْفَصِيحُ حَتَّى يَدَعَ مَا قَدْ عَلِمَ أَنَّهُ يَلْتَزِمُهُ وَ يَعْمَلُ بِهِ وَ يَنْبَغِي لَهُ أَنْ يَقُومَ بِهِ حَتَّى يَكُونَ ذَلِكَ مِنْهُ بِالنَّبَطِيَّةِ وَ الْفَارِسِيَّةِ لِحَيْلِ بَيْتِهِ وَ بَيْنَ ذَلِكَ بِالْأَدَبِ حَتَّى يَعُودَ إِلَى مَا قَدْ عَلِمَهُ وَ عَقَلَهُ

This one is at the status of the deprived non-Arab. It is not wanted from him what is wanted from the scholar talking eloquently, and even if the eloquently speaking scholar were to go until he leaves what he knows, it would still necessitate him and he has to act upon it, and it is befitting for him, if he were to stand by it until that would happen from him in the Nabatean, and the Persian, due to the barrier between him and that, with the discipline until he returns to what he had known and understood'.

قَالَ وَ لَوْ ذَهَبَ مَنْ لَمْ يَكُنْ فِي مِثْلِ حَالِ الْأَعْجَمِيِّ وَ الْأَخْرَسِ فَفَعَلَ الْفَعَالَ الْأَعْجَمِيِّ وَ الْأَخْرَسِ عَلَى مَا قَدْ وَصَفْنَا إِذَا لَمْ يَكُنْ أَحَدٌ فَاعِلًا لَشَيْءٍ مِنَ الْخَيْرِ وَ لَا يُعْرِفُ الْجَاهِلُ مِنَ الْعَالِمِ.

He^{-asws} said: 'And if the one who does not happen to be in state similar to the non-Arab and the mute were to go and do the deeds of the non-Arabs and the mute, based upon what we^{-asws} have described, then there would not be anyone doing anything from the good nor would the ignorant one be recognised from the scholar''.¹³⁴

تَوْضِيحُ رَوَاةِ الْكُلَيْبِيِّ بِسَنَدٍ ضَعِيفٍ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ أَنَّ عَلِيًّا ع قَالَ: تَلْبِيَةُ الْأَخْرَسِ وَ تَشَهُدُهُ وَ قِرَاءَةُ الْقُرْآنِ فِي الصَّلَاةِ تَحْرِيكُ لِسَانِهِ وَ إِشَارَتُهُ بِأَصْبَعِهِ.

¹³⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 53

Clarification (Hadeeth only) – What is reported by Al-Kulayni by a weak chain from Al-Sakuni, from Abu Abdullah^{-asws}: ‘Ali^{-asws} said: ‘Talbiya (exclaimed) by the mute, and his Tashahhud (testimonies), and his recitation of the Quran in the Salat is movement of his lips and his indication by his fingers’.

54 جَمْعُ الْبَيِّنَاتِ، نَفْلًا عَنِ الشَّيْخِ الطُّوسِيِّ قَالَ زُوَيْرٌ عَنْهُمْ عَ جَوَازِ الْقِرَاءَةِ بِمَا اخْتَلَفَتْ الْقِرَاءَةُ فِيهِ.

(The book) ‘Majma Al Bayan’ – copying from the Sheykh Al Tusi who said,

‘It is reported from them^{-asws} allowance of the reciting with what the reciters are differing in’.¹³⁵

55 الْخِصَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْهَاشِمِيِّ عَنْ أَبِيهِ عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي آتٍ مِنَ اللَّهِ فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ الْقُرْآنَ عَلَى حَرْفٍ وَاحِدٍ

(The book) ‘Al Khisaal’ – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Hilal, from Isa Bin Abdullah Al Hashimy, from his father, from his forefathers who said,

‘Rasool-Allah^{-saww} said: ‘A comer from Allah^{-azwj} came to me^{-saww}. He said, ‘Allah^{-azwj} Commands you^{-saww} to recite the Quran based upon one ‘Harf’ (wording)’.

فَقُلْتُ يَا رَبِّ وَسِّعْ عَلَيَّ أُمَّتِي

I^{-saww} said: ‘O Lord^{-azwj}! Be Capacious upon my^{-saww} community!’

فَقَالَ إِنَّ اللَّهَ يَأْمُرُكَ أَنْ تَقْرَأَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرَافٍ.

He said: ‘Allah^{-azwj} Commands you^{-saww} to recite the Quran based upon seven ‘Harfs’ (wordings)’.¹³⁶

بيان: الخبر ضعيف و مخالف للأخبار الكثيرة كما ستأتي و حملوه على القراءات السبعة و لا يخفى بعده لحدوثها بعده ص و سنشيع القول في ذلك في كتاب القرآن إن شاء الله

Explanation – ‘The Hadeeth is weak and opposes many Ahadeeth, like what I (Majlisi) shall be coming with, and they are carrying it upon the seven recitations, and the innovations after him^{-saww} are not hidden, and we shall satiate the word regarding that in the Book of the Quran, if Allah^{-azwj} so Desires (vol 92 of this book).

و لا ريب في أنه يجوز لنا الآن أن نقرأ موافقا لقراءاتهم المشهورة كما دلت عليه الأخبار المستفيضة إلى أن يظهر القائم ع و يظهر لنا القرآن على حرف واحد و قراءة واحدة رزقنا الله تعالى إدراك ذلك الزمان.

And there is no doubt that it is allowed for us now to recite in harmony to their well-known recitations, just as the extensive Ahadeeth evidence upon it, up to the appearance of Al-

¹³⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 54

¹³⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 55

Qaim-ajfi, and he-ajfi reveals the Quran to us being upon one 'Harf' (wording), and one recitation. May Allah-azwj the Exalted Grace us to come across that time (era)'.

56 كتاب المجتني، للسيد ابن طاوس رحمه الله نقلا من كتاب الوسائل إلى المسائل تأليف أحمد بن علي بن أحمد قال بلغنا أن رجلا كان بينه وبين بعض المتسلطين عداوة شديدة حتى خافه على نفسه و أيس معه من حياته و تحير في أمره فرأى ذات ليلة في منامه كأن قائلا يقول عليك بقراءة سورة ألم تر كيف في إحدى ركعتي الفجر و كان يقرؤها كما أمره فكفاه الله شر عدوه في مدة يسيرة و أقر عينه بهلاك عدوه

(The book) 'Kitab al Majtana' of the Seyyid Ibn Tawous, copying from the book 'Al Wasaail Ila Al Masaail' compiled by Ahmad Bin Ali Bin Ahmad who said,

'It has reached us that a man had severe enmity between him and one of the bullies until he feared upon himself and despaired with him from his life, and he was confused regarding his matter. That night he saw in his dream as if a speaker was saying, 'Upon you is with reciting Surah Al-Feel in one of the Cycles of Al-Fajr Salat, and he was reciting is just as he had instructed him. Allah-azwj Sufficed him for the evil of his enemy in a short period and Delighted his eyes by destruction of his enemy.

قال و لم يترك قراءة هذه السورة في إحدى ركعتي الفجر إلى أن مات

He said, 'And he did not leave reciting this Chapter in one of the two Cycles of Al-Fajr up to his death'.¹³⁷ (not a Hadeeth)

57 مَشْكَاتُ الْأَنْوَارِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: لَوْ مَاتَ مَنْ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ لَمَا اسْتَوْحِشْتُ لَوْ كَانَ الْقُرْآنُ مَعِي

(The book) 'Mishkat Al Anwaar' –

'From Ali-asws Bin Al-Husayn-asws having said: 'If I-asws were to die between the east and the west, I-asws would not be lonely for as long as the Quran was with me-asws'.

وَ إِذَا كَانَ قَرَأَ مِنَ الْقُرْآنِ مَا لِكِ يَوْمَ الدِّينِ كَرَزَهَا وَ كَادَ أَنْ يَمُوتَ مِمَّا دَخَلَ عَلَيْهِ مِنَ الْخَوْفِ.

And whenever he-asws recited from the Quran: **Master of the Day of Religion [1:4]**, he-asws repeated it and almost died from what fear entered upon him-asws'.¹³⁸

58 الْبَلَدُ الْأَمِينُ، مِنْ كِتَابِ طَرِيقِ النَّجَاةِ لِابْنِ الْحَدَّادِ الْعَامِلِيِّ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ الْجَوَادِ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْقَدْرِ فِي صَلَاةٍ رُفِعَتْ فِي عِلِّيِّينَ مَقْبُولَةً مُضَاعَفَةً وَ مَنْ قَرَأَهَا ثُمَّ دَعَا رُفِعَ دُعَاؤُهُ إِلَى اللَّوْحِ الْمَحْفُوظِ مُسْتَجَابًا.

(The book) 'Al Balad Al Ameen', from the book 'Tareeq Al Najaat' of Ibn Al Haddad Al Aamily, by his chain,

'From Abu Ja'far Al Jawad-asws having said: 'One who recites Surah Al-Qadr in a Salat, it will be raised in Illiyen as Accepted double; and the one who recites it then supplicates, his supplication will be raised to the Guarded Tablet as Answered'.¹³⁹

¹³⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 56

¹³⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 57

¹³⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 45 H 58

59 كِتَابُ زَيْدِ الزَّرَادِ، قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَنَا ضَامِنٌ لِكُلِّ مَنْ كَانَ مِنْ شِيعَتِنَا إِذَا قَرَأَ فِي صَلَاةِ الْعَدَاةِ مِنْ يَوْمِ الْحَمِيسِ هَلْ أَتَى عَلَى الْإِنْسَانِ ثُمَّ مَاتَ مِنْ يَوْمِهِ أَوْ لَيْلَتِهِ أَنْ يَدْخُلَ الْجَنَّةَ آمِنًا بَعْدَ حِسَابٍ عَلَى مَا فِيهِ مِنْ ذُنُوبٍ وَعُيُوبٍ وَ لَمْ يَنْشُرِ اللَّهُ لَهُ دِيْوَانَ الْحِسَابِ يَوْمَ الْقِيَامَةِ وَ لَا يُسْأَلَ مَسْأَلَةَ الْقَبْرِ

(The book) 'Zayd Al Zarrad' – He said,

'I heard Abu Abdullah^{-asws} saying: 'I^{-asws} am a guarantor for every one who was from our^{-asws} Shias, when he recites in the morning Salat from the day of Thursday Surah Al-Insaan, then he dies in his day or his night, that he will enter the Paradise in safety without any Reckoning, upon whatever is in him from the sins and the faults, and Allah^{-azwj} will not Publicise the register of the Reckoning of his on the Day of Qiyamah, nor will he be question questions of the grave.

وَ إِنْ عَاشَ كَانَ مَحْفُوظًا مَسْتُوْرًا مَصْرُوفًا عَنْهُ آفَاتُ الدُّنْيَا كُلُّهَا وَ لَمْ يَتَعَرَّضْ لَهُ شَيْءٌ مِنْ هَوَائِمِ الْأَرْضِ إِلَى الْحَمِيسِ الثَّانِي إِنْ شَاءَ اللَّهُ.

And if he were to live, he would be protected, veiled. Afflictions of the world will be Turned away from him, all of them, and nothing from vermin of the earth will present to him up to the second Thursday, if Allah^{-azwj} so Desires".¹⁴⁰

CHAPTER 46- THE LOUDNESS AND THE QUIETNESS AND THEIR RULINGS

الآيات

The Verses

الإسراء وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَىٰ أَدْبَارِهِمْ نُفُورًا

(Surah) Al-Isra'a - **And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46].**

و قال سبحانه وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا

And the Glorious Said: **And neither be loud with your Salat nor be quiet with it, and seek a way between that' [17:110].**

تفسير

Interpretation (Ahadeeth) –

روي أن النبي ص كان إذا صلى جهر في صلاته حتى يسمع المشركون فشتموه و آذوه فأمره سبحانه بترك الجهر و كان ذلك بمكة في أول الأمر.

It is reported that the Prophet^{SAWW}, when he^{SAWW} prayed Salat was loud in his Salat to the extent the Polytheists heard. They insulted him^{SAWW}, and hurt him^{ASWS}. The Glorious Commanded him to leave the loudness, and that was at Makkah in the beginning of the matter”.

رَوَاهُ الْعَيَّاشِيُّ عَنِ الْبَاقِرِ ع لَا تَجْهَرُ بِوَلَايَةِ عَلِيٍّ وَ لَا بِمَا أَكْرَمْتَهُ بِهِ حَتَّىٰ أَمْرُكَ بِدَلِّكَ وَ لَا تُخَافِتْ بِهَا يَعْنِي لَا تُكْتُمُهَا عَلَيْنَا وَ أَعْلِمْنَاهُ بِمَا أَكْرَمْتَهُ بِهِ وَ ابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا سَلَّنِي أَنْ آدَنَّ لَكَ أَنْ تَجْهَرَ بِأَمْرِ عَلِيٍّ بِوَلَايَتِهِ فَأَدِّنْ لَهُ بِإِطْهَارِهِ يَوْمَ غَدِيرِ حُمٍّ ..

It is reported by Al-Ayyashi, from Al-Baqir^{ASWS}: ‘And neither be loud – with the Wilayah of Ali^{ASWS}, nor with what I^{AZWJ} have Honoured him with it, until I^{AZWJ} Command you with that - nor be quiet with it, - meaning do not conceal (from) Ali^{ASWS} and let him^{ASWS} know what I^{AZWJ} have been Honoured him^{ASWS} with - and seek a way between that’ [17:110]. Ask Me^{AZWJ} to Permit for you to be loud with the matter of Ali^{ASWS} with his^{ASWS} Wilayah. He^{AZWJ} Permitted for him to reveal it on the Day of Ghadeer Khumm”.

أقول و هذا بطن الآية و لا ينافي العمل بظاهرها.

Note – I (Majlisi) am saying, ‘And this is esoteric of the Verse, and it does not negate the acting with its apparent’.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا قَالَ الْجُهْرُ بِهَا رَفْعُ الصَّوْتِ وَ التَّخَافُتُ مَا لَمْ تَسْمَعْ نَفْسَكَ بِأُذُنِكَ وَ أَقْرَأَ مَا يَبْنُ ذَلِكَ.

Tafseer Ali Bin Ibrahim – from his father, from Al Sabbah, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **And neither be loud with your Salat nor be quiet with it, [17:110]**. He^{-asws} said: ‘The loudness is raising the voice, and being quiet is what you yourself cannot hear with your ears, and recite between that’^{.141}

وَ مِنْهُ يَخْتَدِ الْإِسْنَادِ عَنْهُ ع قَالَ: الْإِجْهَارُ رَفْعُ الصَّوْتِ عَالِيًا وَ الْمُخَافَةُ مَا لَمْ تَسْمَعْ نَفْسَكَ.

And from it, with this chain,

‘From him^{-asws} having said: ‘The loudness is raising the voice higher, and the quietness is what you cannot hear yourself’^{.142}

قَالَ وَ رُوِيَ أَيْضًا عَنْ أَبِي جَعْفَرٍ الْبَاقِرِ ع فِي هَذِهِ الْآيَةِ قَالَ الْإِجْهَارُ أَنْ تَرْفَعِ صَوْتَكَ يَسْمَعُهُ مَنْ بَعْدَ عُنُقِكَ وَ الْإِخْفَاتُ أَنْ لَا تَسْمَعَ مَنْ مَعَكَ إِلَّا سِرًّا يَسِيرًا.

He said, ‘And it is reported as well,

‘From Abu Ja’far Al-Baqir^{-asws} regarding this Verse. He^{-asws} said: ‘The loudness is your raising your voice the one far from you can hear it, and the quietness is the one with you cannot hear except a little secretly’^{.143}

2- الْعَبَّاشِيُّ، عَنِ الْمُفَضَّلِ قَالَ: سَمِعْتُهُ وَ سُئِلَ عَنِ الْإِمَامِ هَلْ عَلَيْهِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ وَ إِنْ كَثُرُوا

Al Ayyashi, from Al Mufazzal who said,

‘I heard him^{-asws} and he^{-asws} had been asked about the prayer leader, ‘Is it upon him to make the ones behind him to hear, and even if they are many?’

قَالَ يَقْرَأُ قِرَاءَةً وَسَطًا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا.

He^{-asws} said: ‘He should recite a middle recitation. Allah^{-azwj} Blessed and Exalted Says: **And neither be loud with your Salat nor be quiet with it, [17:110]**’^{.144}

وَ مِنْهُ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا قَالَ الْمُخَافَةُ مَا دُونَ سَمْعِكَ وَ الْجُهْرُ أَنْ تَرْفَعِ صَوْتَكَ شَدِيدًا.

And from him, from Sama’at Bin Mihran,

¹⁴¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 1 a

¹⁴² Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 1 b

¹⁴³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 1 c

¹⁴⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 2 a

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **And neither be loud with your Salat nor be quiet with it, [17:110]**. He^{-asws} said: ‘The quietness is what is below your own hearing, and the loudness is your raising your voice intensely’.¹⁴⁵

وَمِنْهُ عَنِ زُرَّارَةَ وَ هُمْرَانَ وَ مُحَمَّدَ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى وَ لَا تَجْهَرُ بِصَلَاتِكَ الْآيَةَ قَالَ كَانَ رَسُولُ اللَّهِ ص إِذَا كَانَ بِمَكَّةَ جَهَرَ بِصَلَاتِهِ فَيَعْلَمُ بِمَكَانِهِ الْمُشْرِكُونَ فَكَانُوا يُؤْذُونَهُ فَأُنزِلَتْ هَذِهِ الْآيَةُ عِنْدَ ذَلِكَ.

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

‘From Abu Ja’far^{-asws} and Abu Abdullah^{-asws} regarding Words of the Exalted: **And neither be loud with your Salat [17:110]** – the Verse. He^{-asws} said: ‘When Rasool-Allah^{-saww} was in Makkah, he^{-saww} was loud with his^{-saww} Salat. The Polytheists would come to know of his^{-saww} place, so they hurt him^{-saww}, therefore this Verse was Revealed during that’.¹⁴⁶

وَمِنْهُ عَنِ سُلَيْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ وَ لَا تَجْهَرُ بِصَلَاتِكَ الْآيَةَ قَالَ الْجَهْرُ بِهَا رَفْعُ الصَّوْتِ وَ الْمُخَافَتَةُ مَا لَمْ تَسْمَعْ أُذُنَاكَ وَ بَيْنَ ذَلِكَ قَدْرٌ مَا تَسْمَعُ أُذُنَيْكَ.

And from him, from Suleyman,

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **And neither be loud with your Salat [17:110]** – the Verse. He^{-asws} said: ‘The loudness with it is raising the voice, and the quietness is what your ears cannot hear, and between that is what your own ears do hear’.¹⁴⁷

وَمِنْهُ عَنِ الْحَلِيِّ قَالَ: قَالَ أَبُو جَعْفَرٍ لِأَبِي عَبْدِ اللَّهِ ع يَا بُنَيَّ عَلَيْكَ بِالْحُسْنَةِ بَيْنَ السَّيِّئَتَيْنِ تَمْحُوهُمَا

And from him, from Al Halby who said,

‘Abu Ja’far^{-asws} said to Abu Abdullah^{-asws}: ‘O my^{-asws} son^{-asws}! Upon you^{-asws} is with (doing) the good deed between the two evil deeds to delete them’.

قَالَ وَ كَيْفَ ذَلِكَ يَا أَبَتِ

He^{-asws} said: ‘And how is that, O father^{-asws}?’

قَالَ مِثْلَ قَوْلِ اللَّهِ وَ لَا تَجْهَرُ بِصَلَاتِكَ سَيِّئَةٌ وَ لَا تَخَافُ بِهَا سَيِّئَةٌ وَ ابْتِغِ بَيْنَ ذَلِكَ سَبِيلًا حَسَنَةً الْحَبِيرِ.

He^{-asws} said: ‘Like Words of Allah^{-azwj}: **And neither be loud with your Salat** – evil deed - **nor be quiet with it**, - evil deed - **and seek a way between that’ [17:110]** – a good deed’ – the Hadeeth’.¹⁴⁸

وَمِنْهُ عَنِ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع فِي هَذِهِ الْآيَةِ قَالَ نَسَخْتُهَا فَاصْدَعْ بِمَا تُؤْمَرُ.

¹⁴⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 2 b

¹⁴⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 2 c

¹⁴⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 2 d

¹⁴⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 2 e

And from him, from Abu Baseer,

‘From Abu Ja’far^{asws} regarding this Verse, he^{asws} said: ‘It is Abrogated by: ***So proclaim what you are Commanded with [15:94]***’.¹⁴⁹

3- الْعَيَّاشِيُّ، عَنْ زَيْدِ بْنِ عَلِيٍّ قَالَ: دَخَلْتُ عَلَى أَبِي جَعْفَرٍ ع فَذَكَرَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ تَدْرِي مَا نَزَلَ فِي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Al Ayyashi –

‘From Zayd son of Ali (Bin Al-Husayn^{asws}) said, ‘I entered to see Abu Ja’far^{asws}. ***In the Name of Allah the Beneficent, the Merciful [1:1]*** was mentioned. He^{asws} said: ‘Do you know what has been Revealed regarding: ***In the Name of Allah the Beneficent, the Merciful [1:1]***’.

فَقُلْتُ لَا

I said, ‘No’.

فَقَالَ إِنَّ رَسُولَ اللَّهِ كَانَ أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَكَانَ يُصَلِّي بِنِوَاءِ الْكَعْبَةِ يَرْفَعُ صَوْتَهُ وَكَانَ عُنْبُهُ وَشَيْبَةُ ابْنَا رَبِيعَةَ وَ أَبُو جَهْلٍ وَ جَمَاعَةٌ مِنْهُمْ يَسْتَمِعُونَ قِرَاءَتَهُ

He^{asws} said: ‘Rasool-Allah^{saww} was most excellent of voice with the Quran, and he^{saww} was praying Salat in the courtyard of the Kabah. He^{saww} raised his^{saww} voice, and Utba and Sheyba, two sons of Rabie, and Abu Jahl^{la}, and a group of them were listening to his^{saww} recitation’.

قَالَ وَكَانَ يُكْتَبُ تَزَادَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَيَرْفَعُ بِهَا صَوْتَهُ فَيَقُولُونَ إِنَّ مُحَمَّدًا لَيَرْدُدُ اسْمَ رَبِّهِ تَزَادًا فَيَأْمُرُونَ مَنْ يَقُومُ فَيَسْتَمِعُ عَلَيْهِ وَ يَقُولُونَ إِذَا جَازَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - فَأَعْلَمْنَا حَتَّى نَقُومَ فَنَسْتَمِعَ قِرَاءَتَهُ

He^{asws} said: ‘And he^{saww} frequently repeated: ***In the Name of Allah the Beneficent, the Merciful [1:1]***. He^{saww} raised his^{saww} voice with it. They said, ‘Muhammad^{saww} is repeating the Name of his^{saww} Lord^{azwj} repeatedly’. They instructed the ones standing to be listening to him^{saww}, and they said, ‘When he^{saww} exceeds, ***In the Name of Allah the Beneficent, the Merciful [1:1]***, let us know until we stand and listen to his^{saww} recitation’.

فَأُنزِلَ اللَّهُ فِي ذَلِكَ وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا.

Allah^{azwj} Revealed regarding that: ***And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]***’.¹⁵⁰

وَ مِنْهُ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: فِي بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - قَالَ هُوَ الْحَقُّ فَاجْهَرُ بِهِ وَ هِيَ الْآيَةُ الَّتِي قَالَ اللَّهُ وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا

And from him, from Zurara,

¹⁴⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 2 f

¹⁵⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 3 a

‘From one of the two (5th or 6th Imam^{-asws} having said regarding: ***In the Name of Allah the Beneficent, the Merciful [1:1]***. He^{-asws} said: ‘It is the truth, therefore be loud with it, and it is the Verse which Allah^{-azwj} Said: ***And whenever you mention your Lord in the Quran as being One, - In the Name of Allah the Beneficent, the Merciful [1:1] - they turn around upon their backs in aversion [17:46]***.’

كَانَ الْمُشْرِكُونَ يَتَسَمَّعُونَ إِلَى قِرَاءَةِ النَّبِيِّ ص فَإِذَا قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ نَفَرُوا وَ دَهَبُوا فَإِذَا فَرَعَ مِنْهُ عَادُوا وَ تَسَمَّعُوا.

The Polytheists were listening to recitation of the Prophet^{-saww}. When he^{-saww} recited: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, they turned around and went away. When he^{-saww} was free from it, they returned and listened”.¹⁵¹

وَ مِنْهُ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص إِذَا صَلَّى بِالنَّاسِ جَهَرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَتَحَلَّفَ مَنْ خَلْفَهُ مِنَ الْمُنَافِقِينَ عَنِ الصُّفُوفِ فَإِذَا جَاؤَهَا فِي السُّورَةِ عَادُوا إِلَى مَوَاضِعِهِمْ وَ قَالَ بَعْضُهُمْ لِبَعْضٍ إِنَّهُ لَيُرِيدُ اسْمَ رَبِّهِ تَرْدَادًا إِنَّهُ لَيُحِبُّ رَبَّهُ

And from him, from Mansour Bin Hazim,

‘From Abu Abdullah^{-asws} having said: ‘Whenever Rasool-Allah^{-saww} prayed Salat (leading) the people, he^{-saww} was loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, the ones behind him^{-saww} from the hypocrites stayed back from the rows. When he^{-saww} exceeded it in the Chapter, they returned to their places, and said to each other, ‘He is repeating the Name of his^{-saww} Lord^{-azwj}. He^{-saww} loves his^{-saww} Lord^{-azwj}!’

فَأَنْزَلَ اللَّهُ وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحَدَّهُ آيَةً.

Allah^{-azwj} Revealed: ***And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46] – the Verse***”.¹⁵²

وَ مِنْهُ عَنْ أَبِي حَمْزَةَ السُّمَالِيِّ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ ع يَا سُمَالِيُّ إِنَّ الشَّيْطَانَ لَيَأْتِي قَرِينَ الْإِمَامِ فَيَسْأَلُهُ هَلْ ذَكَرَ رَبَّهُ فَإِنْ قَالَ نَعَمْ أَكْتَسَعَ فَدَهَبَ وَ إِنْ قَالَ لَا رَكِبَ عَلَى كَتِفَيْهِ وَ كَانَ إِمَامَ الْقَوْمِ حَتَّى يَنْصَرِفُوا

And from him, from Abu Hamza Al Sumali who said,

‘Abu Ja’far^{-asws} said to me: ‘O Sumali! The Satan^{-la} comes to an associate of the prayer leader. He^{-la} asks him, ‘Did he mention his Lord^{-azwj}?’ He says, ‘Yes’. He^{-la} cowers and goes away. And if he says, ‘No’, he^{-la} rides upon his shoulders and becomes prayer leader of the group until they disperse’.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا مَعْنَى قَوْلِهِ ذَكَرَ رَبَّهُ

He (the narrator) said, ‘I said, ‘May I be sacrificed for you^{-asws}! And what is the meaning of his^{-la} words, ‘(Did he) mention his Lord^{-azwj}?’

¹⁵¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 3 b

¹⁵² Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 3 c

قَالَ الْجُهْرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

He^{-asws} said: ‘The loudness with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***’.¹⁵³

4- الذِّكْرَى، قَالَ ابْنُ أَبِي عَقِيلٍ تَوَاتَرَتْ الْأَخْبَارُ عَنْهُمْ عَ أَنْ لَا تَقِيَّةَ فِي الْجَهْرِ بِالسَّمَلَةِ.

(The book) ‘Al Zikra’ –

Ibn Abu Aqeel said, ‘The Ahadeeth are consecutive from them^{-asws} that there is no Taqaiyyah (dissimulation) in the loudness with the Bismillah’.¹⁵⁴

5- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْهَيْثَمِ وَ أَحْمَدَ بْنِ الْحَسَنِ وَ مُحَمَّدَ بْنَ أَحْمَدَ وَ الْحُسَيْنَ بْنَ إِبْرَاهِيمَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ وَ عَلِيَّ بْنَ عَبْدِ اللَّهِ الْوَرَّاقِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ بُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الْإِجْهَارُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي الصَّلَاةِ وَاجِبٌ.

(The book) ‘Al Khisaa’ – from Ahmad Bin Muhammad Bin Al Haysam, and Ahmad Bin Al-Hassan, and Muhammad Bin Ahmad, and Al-Husayn Bin Ibrahim, and Abdullah Bin Muhammad, and Ali Bin Abdullah Al Warraq, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al A’mash,

‘From Al-Sadiq^{-asws} having said: ‘The loudness with: ***In the Name of Allah the Beneficent, the Merciful [1:1]*** in the Salat is obligatory’.¹⁵⁵

6- الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ الرِّضَا عَ فِيمَا كَتَبَ لِلْمَأْمُونِ قَالَ الْإِجْهَارُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي جَمِيعِ الصَّلَوَاتِ سُنَّةٌ.

(The book) ‘Al Uyoun’ – from Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan,

‘From Al-Reza^{-asws} among what he^{-asws} wrote for Al Mamoun, said: ‘The loudness with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, in entirety of the Salats is a Sunnah’.¹⁵⁶

7- الْمِصْبَاحُ، لِلشَّيْخِ قَالَ رُوِيَ عَنْ أَبِي مُحَمَّدٍ الْعَسْكَرِيِّ عَ أَنَّهُ قَالَ: عَلَامَاتُ الْمُؤْمِنِ مِثْسُ صَلَاةِ الْإِخْدَى وَ الْحُمْسِينَ وَ زِيَارَةَ الْأَرْبَعِينَ وَ التَّحَنُّمَ بِالْيَمِينِ وَ تَغْفِيرُ الْجَبِينِ وَ الْجَهْرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(The book) ‘Al Misbah’ of the Sheykh who said,

‘It is reported from Abu Muhammad Al-Askari^{-asws} having said: ‘Signs of the Momin are – five (daily) Salats of fifty-one (Cycles including optional), and (reciting) Ziyarat Al-Arbaeen, and wearing the ring in the right hand, and making the forehead dusty, and the loudness with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***’.¹⁵⁷

¹⁵³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 3 d

¹⁵⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 4

¹⁵⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 5

¹⁵⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 6

¹⁵⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 7

وَمِنْهُ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ يَرْفَعُهُ قَالَ قَالَ رَسُولُ اللَّهِ ص وَ ادْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعاً يَعْني مُسْتَكِيناً وَ خِيفَةً يَعْني خَوْفاً مِنْ عَذَابِهِ وَ دُونَ الْجَهْرِ مِنْ الْقَوْلِ يَعْني دُونَ الْجَهْرِ مِنَ الْقِرَاءَةِ بِالْعُدْوِ وَ الْأَصَالِ يَعْني بِالْعَدَاةِ وَ الْعَشِيِّ.

And from him, from Ibrahim Bin Abdul Hameed, raising it, said,

‘Rasool-Allah^{-saww} said: **‘And remember your Lord within yourself beseeking – meaning submissively - and fearing – meaning fear of His^{-azwj} Punishment - and without the loudness from the words, - meaning less than loud from the recitation - in the morning and the evening, [7:205] – meaning in the morning and the evening’**.¹⁶¹

11- فُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى الْعِيدَيْنِ وَحْدَهُ وَ الْجُمُعَةَ هَلْ يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about a man who prays the two Eid Salat along and the Friday, ‘Is it allowed in these to be loud with the recitation?’

قَالَ لَا يَجْهَرُ إِلَّا الْإِمَامُ-

He^{-asws} said: ‘No one should be loud except the prayer leader’.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي الْقَرِيبَةَ مَا يُجْهَرُ فِيهِ بِالْقِرَاءَةِ هَلْ عَلَيْهِ أَنْ يَجْهَرَ

He said, ‘And I asked him^{-asws} about the man who prays the obligatory Salat having loudness in it with the recitation, ‘Is it upon him to be loud?’

قَالَ إِنْ شَاءَ جَهَرَ وَ إِنْ شَاءَ لَمْ يَفْعَلْ.

He^{-asws} said: ‘If he likes he can be loud, if he likes he does not do so’.¹⁶²

بيان: وَ رَوَى الصُّدُوقُ رَه فِي الصَّحِيحِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ جَهَرَ فِيمَا لَا يَنْبَغِي الْجَهْرُ فِيهِ أَوْ أَخْفَى فِيمَا لَا يَنْبَغِي الْإِخْفَاةُ فِيهِ فَقَالَ أَيُّ ذَلِكَ فَعَلَّ مُتَعَمِّداً فَقَدْ نَقَضَ صَلَاتَهُ وَ عَلَيْهِ الْإِعَادَةُ وَ إِنْ فَعَلَ ذَلِكَ نَاسِيَاً أَوْ سَاهِيَاً أَوْ لَا يَدْرِي فَلَا شَيْءَ عَلَيْهِ وَ قَدْ تَمَّتْ صَلَاتُهُ.

Explanation – And it is reported by Al-Sadouq in ‘Al-Saheeh’ (correct Hadeeth), from Zurara, ‘From Abu Ja’far^{-asws} having said regarding loudness in what the loudness is not appropriate in it, or being quiet in what the quietness is not appropriate in it: ‘If that action is deliberate, he has broken his Salat and upon him is the repeating, and if he had done that in forgetfulness or mistakenly, or he does known, there is nothing upon him, and his Salat is complete’.

12- الْعَلَلُ، عَنْ حَمْرَةَ بْنِ مُحَمَّدٍ الْعُلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع لِأَيِّ عَلَّةٍ يُجْهَرُ فِي صَلَاةِ الْفَجْرِ وَ صَلَاةِ الْمَغْرِبِ وَ صَلَاةِ الْعِشَاءِ الْآخِرَةِ وَ سَائِرِ الصَّلَوَاتِ مِثْلَ الطُّهْرِ وَ الْعَصْرِ لَا يُجْهَرُ فِيهَا

¹⁶¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 10 b

¹⁶² Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 11

(The book) 'Al Ilal' – From Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from his father, from Alu Bin Ma'bad, from Al-Husayn Bin Khalid, from Muhammad Bin Abu Hamza who said,

'I asked Abu Abdullah^{-asws}, 'For which reason is there loudness in Al Fajr Salat, and Al Maghrib Salat, and Al Isha the last Salat, while rest of the Salat like Al Zohr and Al Asr, there is no loudness in it'.

فَقَالَ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ أَوَّلَ صَلَاةٍ فَرَضَ اللَّهُ عَلَيْهِ صَلَاةَ الظُّهْرِ يَوْمَ الْجُمُعَةِ فَأَضَافَ اللَّهُ إِلَيْهِ الْمَلَائِكَةَ يُصَلُّونَ خَلْفَهُ فَأَمَرَ نَبِيَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُجَهَرَ بِالْقِرَاءَةِ لِتُبَيِّنَ لَهُمْ فَضْلَهُ

He^{-asws} said: 'Because the Prophet^{-saww}, when there was an ascension with him^{-saww}, the first Salat Allah^{-azwj} Imposed upon him^{-saww} was Al Zohr Salat on the day of Friday. Allah^{-azwj} Added to him^{-saww} the Angels praying Salat behind him^{-saww}. He^{-azwj} Commanded His^{-azwj} Prophet^{-saww} to be loudness with the recitation in order to Clarify his^{-saww} merit for them.

ثُمَّ فَرَضَ عَلَيْهِ الْعَصْرَ وَ لَمْ يُضَفْ إِلَيْهِ أَحَدًا مِنَ الْمَلَائِكَةِ فَأَمَرَهُ أَنْ يُخْفِيَ الْقِرَاءَةَ لِأَنَّهُ لَمْ يَكُنْ وَرَاءَهُ أَحَدٌ

Then He^{-azwj} Imposed Al Asr Salat upon him, and He^{-azwj} did not Add anyone one from the Angels. He^{-azwj} Commanded him to be quiet of the recitation because there did not happen to be anyone behind him^{-saww}.

ثُمَّ فَرَضَ عَلَيْهِ الْمَغْرِبَ وَ أَضَافَ إِلَيْهِ الْمَلَائِكَةَ فَأَمَرَهُ بِالْإِجْهَارِ وَ كَذَلِكَ الْعِشَاءُ الْآخِرَةُ

Then He^{-azwj} Imposed Al Maghrib Salat upon him and Added the Angels to him^{-saww}, so He^{-azwj} Commanded him^{-saww} with being loud, and like that is Al Isha the last.

فَلَمَّا كَانَ قُرْبُ الْفَجْرِ نَزَلَ فَفَرَضَ اللَّهُ عَلَيْهِ الْفَجْرَ وَ أَمَرَهُ بِالْإِجْهَارِ لِتُبَيِّنَ لِلنَّاسِ فَضْلَهُ كَمَا بَيَّنَّ لِلْمَلَائِكَةِ فَلِهَذَا الْعِلَّةِ يُجَهَرُ فِيهَا.

When it was near to the dawn, he^{-saww} descended. Allah^{-azwj} Imposed Al Fajr Salat upon him^{-saww} and Commanded him^{-saww} with the loudness, in order to Clarify his^{-saww} merit to the people, like what He^{-azwj} had Clarified to the Angels. So this is the reason to be loud in it".¹⁶³

13- الْعِلْلُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ عَلِيِّ بْنِ بَشَّارٍ عَنْ مُوسَى أَنَّهُ سَأَلَ أَحَاهُ عَلِيَّ بْنَ مُحَمَّدٍ عَ فِيمَا سَأَلَ عَنْهُ يَحْيَى بْنُ أَكْثَمٍ عَنْ صَلَاةِ الْفَجْرِ لَمْ يُجَهَرُ فِيهَا بِالْقِرَاءَةِ وَ هِيَ مِنْ صَلَوَاتِ النَّهَارِ وَ إِنَّمَا يُجَهَرُ فِي صَلَاةِ اللَّيْلِ

(The book) 'Al Ilal' – from his father, from Abdullah Bin Ja'far, from Ali Bin Bashara, from Musa,

'He asked his brother Ali^{-asws} Bin Muhammad^{-asws}. Among what Yahya Bin Aksam asked about Al Fajr Salat, 'Why should one be loud with the recitation in it and it is from the Salats of the day, and rather he should be loud in Salat of the night'.

قَالَ لِأَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّسُ بِهَا لِقُرْبَانَا مِنَ اللَّيْلِ.

He^{-asws} said: ‘Because the Prophet^{-saww} was (being loud) at the onset of the night with it due to its nearness from the night’^{.164}

14- بِجَالِسِ الصُّدُوقِ، وَ الْحِصَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الْبَرْقِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: جَاءَ نَفَرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَسَأَلُوهُ عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلُوهُ أَنْ قَالُوا لِمَ يُجَهَّرُ فِي ثَلَاثِ صَلَوَاتٍ

(The book) ‘Majaalis’ of Al Sadouq, and ‘Al Khisaal’ – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Al-Husayn Al Barqy, from Abdullah Bin Jabala, from Muawiya Bin Ammar, from Al-Hassan Bin Abdullah, from his father, from his grandfather,

‘Al-Hassan^{-asws} Bin Ali^{-asws} said: ‘A number of Jews came to Rasool-Allah^{-saww}. The asked him^{-saww} about issues. It was among what they asked him^{-asws}, they say, ‘Why should one be loud in three Salats?’

قَالَ لِأَنَّهُ يَتَّبَعُهُ مِنْهُ هَبُّ النَّارِ مَقْدَارَ مَا يَبْلُغُهُ صَوْتُهُ وَ يَجُوزُ عَلَى الصِّرَاطِ وَ يُعْطَى السُّرُورَ حَتَّى يَدْخُلَ الْجَنَّةَ.

He^{-asws} said: ‘Because a flame of the Fire will be distanced from him to what his voice reaches, and he will cross upon the bridge, and he will be Given the happiness until he enters the Paradise’^{.165}

15- الْعُيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ الْفَرَشِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَنْصَارِيِّ عَنْ رَجَاءِ بْنِ أَبِي الضَّحَّاكِ أَنَّ الرِّضَا ع فِي طَرِيقِ خُرَاسَانَ كَانَ يَجَهَّرُ بِالْقِرَاءَةِ فِي الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ وَ صَلَاةِ اللَّيْلِ وَ السُّنْمِ وَ الْوُثْرِ وَ يُخْفِي الْقِرَاءَةَ فِي الظُّهْرِ وَ الْعَصْرِ وَ كَانَ يَجَهَّرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي جَمِيعِ صَلَوَاتِهِ بِاللَّيْلِ وَ النَّهَارِ.

(The book) ‘Al Uyoun, from Tameem Bin Abdullah Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari, from Raja’a Bin Abu Al Zahhak,

‘Al-Reza^{-asws} was in the road of Khurasan. He^{-asws} was loud with the recitation in Al-Maghrib and Al-Isha the last Salats, and the night Salat, and Al-Shaf’ie and Al-Witr, and he^{-asws} was quiet with the recitation in Al-Zohr and Al-Asr, and he^{-asws} was being loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]*** in entirety of his^{-asws} Salats in the night and the day’^{.166}

16- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ الصَّمَدِ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ حَنَانِ بْنِ سَدِيرٍ قَالَ: صَلَّيْتُ حَلْفَ أَبِي عَبْدِ اللَّهِ ع فَتَعَوَّذَ بِاجْتِهَارٍ ثُمَّ جَهَّرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

(The book) ‘Qurb Al Isnaad’ – from Abdul Samad Bin Muhammad, and Muhammad Bin Abdul Hameed, from Hanan Bin Sadeyr who said,

‘I prayed salat behind Abu Abdullah^{-asws}. He^{-asws} sought Refuge with loudness, then he^{-asws} was loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***’^{.167}

¹⁶⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 13

¹⁶⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 14

¹⁶⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 15

¹⁶⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 16

17- مجالس ابن الشيخ، عن أبيه عن أبي عمر بن مهدي عن ابن عقدة عن الحسن بن علي بن عفان عن أبي حفص الصائغ قال: صليت خلف جعفر بن محمد بن علي ع فجهه ب بسم الله الرحمن الرحيم.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Abu Umar Bin Mahdy, from Ibn Uqdah, from Al-Hassan Bin Ali Bin Affan, from Abu Hafs Al Sa'aig who said,

'I prayed Salat behind Ja'far^{-asws} Bin Muhammad^{-asws} Bin Ali^{-asws}. He^{-asws} was loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***'.¹⁶⁸

18- العلل، عن أبيه عن سعد بن عبد الله عن أحمد بن محمد بن خالد عن علي بن أسباط عن عمه يعقوب بن سالم أنه سأل أبا عبد الله ع عن الرجل يقوم آخر الليل فيرفع صوته بالقرآن

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Khalid, from Ali Bin Asbaat, from his uncle Yaqoub Bin Saalim,

'He asked Abu Abdullah^{-asws} about the man standing at the end of the night, and he raises his voice with the Quran'.

فقال ينبغي للرجل إذا صلى بالليل أن يسمع أهله لكي يقوم قائمًا و يتحرك المتحرك.

He^{-asws} said: 'It is befitting for the man when he prays Salat at night that his family should hear, so that a standing one rises and the moving one moves'.¹⁶⁹

19- كنز الكراچكي، بإسناده عن رجاله مرفوعاً إلى أبي عبد الله ع قال: إذا كان يوم القيامة يُقبل قوم على نجائب من نور يُنادون بأعلى أصواتهم الحمد لله الذي صدقنا وعده و أوزننا الأرض ننبؤاً من الجنة حيث نشاء

(The book) 'Kanz' of Al Karajaky – by his chain from his men, with an unbroken chain to,

'Abu Abdullah^{-asws} having said: 'When it will be the Day of Qiyamah, a group will come upon excellent rides calling out at the top of their voices: ***The Praise is for Allah who Made His Promise to be true to us and Made us inherit the land that we may settle in the Paradise wherever we so desire to, [39:74]***'.

قال فتقول الخلائق هذه زمرة الأنبياء

He^{-asws} said: 'The creatures will say, 'This is a group of the Prophets^{-as}!'

فإذا النداء من قبل الله عز و جل هؤلاء شيعة علي بن أبي طالب فهم صفوتي من عبادي و خيرتي من بريتي

Then there will be a call from Direction of Allah^{-azwj} Mighty and Majestic: "They are Shias of Ali^{-asws} Bin Abu Talib^{-asws}! They are My^{-azwj} elites from My^{-azwj} servants, and My^{-azwj} Choice from My^{-azwj} Created beings!"

¹⁶⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 17

¹⁶⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 18

فَتَقُولُ الْخَلَائِقُ إِنَّهُنَا وَ سَيِّدَنَا بِمَا نَأْلُو هَذِهِ الدَّرَجَةَ

The creatures will say, 'Our God^{-azwj} and our Master^{-azwj}! Due to what have they achieved this rank?'

فَإِذَا الْبَدَاءُ مِنَ اللَّهِ بِتَخْتُمِهِمْ فِي الْيَمِينِ وَ صَلَاتِهِمْ إِحْدَى وَ خَمْسِينَ وَ إِطْعَامِهِمُ الْمَسْكِينِ وَ تَغْفِيرِهِمُ الْجَبِينَ وَ جَهْرِهِمْ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

There will be a Call from Allah^{-azwj}: "Due to their wearing rings in their rights hands, and their praying Salat fifty one, and their feeding the poor, and their making their foreheads dusty, and their being loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***".¹⁷⁰

20- تَأْوِيلُ الْآيَاتِ الْبَاهِرَةِ، نَقْلًا مِنْ تَفْسِيرِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَاهِيَارَ عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ رَجِيمٍ عَنِ الْعَبَّاسِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ الْبَطَّائِنِيِّ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلَ جَابِرَ الْجُعْفِيِّ أَبَا عَبْدِ اللَّهِ ع عَنْ تَفْسِيرِ قَوْلِهِ تَعَالَى وَ إِنَّ مِنْ شِيعَتِهِ لِبِرَاهِيمَ

(The book) 'Taweel Al Ayaat Al Bahira' – copying from Tafseer of Muhammad Bin Al Abbas Bin Mahiyar, from Muhammad Bin Wahban, from Muhammad Bin Ali Bin Rajeem, from Al Abbas Bin Muhammad, from his father, from Al-Hassan Bin Ali Bin Abu Hamza Al Batainy, from his father, from Abu Baseer who said,

'Jabir Al-Jufy asked Abu Abdullah^{-asws} about interpretation of Words of the Exalted: ***And indeed from his Shias, was Ibrahim [37:83]***'.

فَقَالَ ع إِنَّ اللَّهَ سُبْحَانَهُ لَمَّا خَلَقَ إِبْرَاهِيمَ كَشَفَ لَهُ عَنْ بَصَرِهِ فَتَنَظَّرَ فَرَأَى نُورًا إِلَى جَنْبِ الْعَرْشِ

He^{-asws} said: 'When Allah^{-azwj} the Glorious Created Ibrahim^{-as}, He^{-azwj} Uncovered from his^{-as} sight. He^{-as} saw Noor to a side of the Throne'.

فَقَالَ إلهي مَا هَذَا النُّورُ

He^{-as} said: 'My^{-as} God^{-azwj}! What is this Noor?'

فَقِيلَ لَهُ هَذَا نُورُ مُحَمَّدٍ ص صَفْوَتِي مِنْ خَلْقِي

He^{-azwj} Said to him^{-as}: "This is Noor of Muhammad^{-saww}, My^{-azwj} elite from My^{-azwj} creatures!"

وَ رَأَى نُورًا إِلَى جَنْبِهِ فَقَالَ إلهي وَ مَا هَذَا النُّورُ

And he^{-as} saw Noor to his^{-saww} side. He^{-as} said: 'And what is this Noor?'

فَقِيلَ لَهُ هَذَا نُورُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع نَاصِرِ دِينِي

He^{-azwj} Said to him^{-as}: "He^{-azwj} Said to him^{-as}: "This is Noor of Ali^{-asws} Bin Abu Talib^{-asws}, helper of My^{-azwj} religion!"

¹⁷⁰ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 19

وَرَأَى إِلَى جَنْبِهِمْ ثَلَاثَةَ أَنْوَارٍ فَقَالَ إلهي وَ مَا هَذِهِ الْأَنْوَارُ

And he^{-as} saw three Noors to their^{-asws} side. He^{-as} said: 'My^{-as} God^{-azwj}! And what are these Noors?'

فَقِيلَ لَهُ هَذَا نُورُ فَاطِمَةَ فَطَمَتْ مُحِبَّيْهَا مِنَ النَّارِ وَ نُورُ وَكَلَدَيْهَا الْحَسَنِ وَ الْحُسَيْنِ

He^{-azwj} Said to him^{-as}: "This is Noor of (Syeda) Fatima^{-asws}. She^{-as} will prevent her^{-asws} loved ones from the Fire, and Noor of her^{-asws} two sons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

فَقَالَ إلهي وَ أَرَى تِسْعَةَ أَنْوَارٍ قَدْ حَفُّوا بِحِمِّمْ

He^{-as} said: 'My^{-as} God^{-azwj}! And I^{-as} am seeing nine Noors to have surrounded them^{-asws}!'

قِيلَ يَا إِبْرَاهِيمُ هَؤُلَاءِ الْأَيْمَةُ مِنْ وُلْدِ عَلِيِّ وَ فَاطِمَةَ

He^{-azwj} Said: "O Ibrahim^{-as}! They^{-asws} are the Imams from the sons^{-asws} of Ali^{-asws} and (Syeda) Fatima^{-asws}'.

فَقَالَ إلهي وَ سَيِّدِي أَرَى أَنْوَاراً قَدْ أَحَدُّوا بِحِمِّمْ لَا يُحْصِي عَدَدَهُمْ إِلَّا أَنْتَ

He^{-as} said: 'My^{-as} God^{-azwj}, and my^{-as} Master^{-azwj}! I^{-as} am seeing Noors gazing at them^{-asws}, no one can count them except You^{-azwj}!'

قِيلَ يَا إِبْرَاهِيمُ هَؤُلَاءِ شِيعَتُهُمْ شِيعَةُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ ع

He^{-azwj} Said: "O Ibrahim^{-as}! They are their^{-asws} Shias, Shias of Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}!"

فَقَالَ إِبْرَاهِيمُ وَ بِمِ تَعْرِفُ شِيعَتَهُمْ

Ibrahim^{-as} said: 'And by what are their^{-asws} Shias recognised?'

قَالَ بِصَلَاةِ الْإِحْدَى وَ الْحَمْسِينَ وَ الْجَهْرِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْفُنُوتِ قَبْلَ الرَّكُوعِ وَ التَّحَنُّمِ فِي الْيَمِينِ فَعِنْدَ ذَلِكَ

He^{-azwj} Said: "By fifty one Salats, and the loudness with: **In the Name of Allah the Beneficent, the Merciful [1:1]**, and the Qunout before the Ruk'u, and wearing the ring in the right hand!"

قَالَ إِبْرَاهِيمُ اللَّهُمَّ اجْعَلْنِي مِنْ شِيعَةِ أَمِيرِ الْمُؤْمِنِينَ -

Ibrahim^{-as} said: 'O Allah^{-azwj}! Make me^{-as} from the Shias of Amir Al-Momineen^{-asws}!'

قَالَ فَأَخْبَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ فَقَالَ وَ إِنَّ مِنْ شِيعَتِهِ لِإِبْرَاهِيمَ.

He^{-asws} said: ‘Allah^{-azwj} the Exalted Informed in His^{-azwj} Book, so He^{-azwj} Said: **And indeed from his Shias, was Ibrahim [37:83]**’.¹⁷¹

21- كِتَابُ الْمُخْتَصَرِ، لِلشَّيْخِ حَسَنِ بْنِ سُلَيْمَانَ مِنْ كِتَابِ السَّيِّدِ حَسَنِ بْنِ كَبْشٍ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ تُقْبَلُ أَقْوَامٌ عَلَى نَجَائِبٍ مِنْ نُورٍ يُنَادُونَ بِأَعْلَى أَصْوَاتِهِمُ الْحَمْدُ لِلَّهِ الَّذِي أَنْجَرَنَا وَعَدَهُ الْحَمْدُ لِلَّهِ الَّذِي أَوْزَعَنَا أَرْضَهُ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ شِئْنَا

(The book) ‘Kitab Al Muhtazar’ of the Sheykh Hassan Bin Suleyman from the book of Al Seyyid Bin Kabash, by his chain,

‘From Al-Sadiq^{-asws} having said: ‘When it will be the Day of Qiyamah, a group will come upon excellent rides of Noor calling out at the top of their voices, ‘The Praise is for Allah^{-azwj} Who Fulfilled His^{-azwj} Promise for us. The Praise is for Allah^{-azwj} Who Caused us to inherit His^{-azwj} earth. We can have abodes from the Paradise wherever we so desire!’

قَالَ فَتَقُولُ الْخَلَائِقُ هَذِهِ زُمْرَةُ الْأَنْبِيَاءِ

He^{-asws} said: ‘The creatures will say, ‘This is a group of Prophets^{-as!}’

فَإِذَا الْبَدَأُ مِنْ عِنْدِ اللَّهِ عَزَّ وَ جَلَّ هَؤُلَاءِ شِيعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ هُوَ صَفْوَتِي مِنْ عِبَادِي وَ خَيْرَتِي

There will be a call from Presence of Allah^{-azwj} Mighty and Majestic: “They are Shias of Ali^{-asws} Bin Abu Talib^{-asws}, and he^{-asws} is My^{-azwj} elite from My^{-azwj} servants, and My^{-azwj} Choice!”

فَتَقُولُ الْخَلَائِقُ إِهْنَا وَ سَيِّدَنَا بِمَا نَأَلُوا هَذِهِ الدَّرَجَةَ

The creatures will say, ‘Our God^{-azwj} and our Master^{-azwj}! Due to what have they achieved this rank?’

فَإِذَا الْبَدَأُ مِنْ قِبَلِ اللَّهِ عَزَّ وَ جَلَّ نَأَلُوهَا بِتَخْتُمِهِمْ فِي الْيَمِينِ وَ صَلَاتِهِمْ إِحْدَى وَ خَمْسِينَ وَ إِطْعَامِهِمُ الْمَسْكِينِ وَ تَغْفِيرِهِمُ الْجَبِينَ وَ جَهْرِهِمْ فِي الصَّلَاةِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

There will be a call from Direction of Allah^{-azwj} Mighty and Majestic: “They achieved it due to their wearing rings in the right hand, and their fifty-one Salat, and their feeding the poor, and their making the foreheads dusty, and their being loud in the Salat: **In the Name of Allah the Beneficent, the Merciful [1:1]**’.¹⁷²

22- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنِ رَسُولِ اللَّهِ ص وَ عَنِ عَلِيِّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُمْ كَانُوا يَجْهَرُونَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(The book) ‘Da’aim Al Islam’ –

‘We are reporting from Rasool-Allah^{-saww}, and from Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja’far^{-asws} Bin

¹⁷¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 20

¹⁷² Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 21

Muhammad^{-asws}, they were being loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***.

فِيمَا يُجْهَرُ فِيهِ بِالْقِرَاءَةِ مِنَ الصَّلَاةِ فِي أَوَّلِ فَاتِحَةِ الْكِتَابِ وَ أَوَّلِ السُّورَةِ فِي كُلِّ رَكْعَةٍ وَ يُخَافُونَ بِمَا فِيهَا يُخَافَتْ فِيهِ مِنَ السُّورَتَيْنِ جَمِيعًا

Among what one should be loud in with the recitation from the Salats in the beginning of Surah Al-Fatiha, and the beginning of the Chapter in every Cycle, and being silent with it among what one has to be quiet in it from both the Chapters altogether.

قَالَ الْحُسَيْنُ بْنُ عَلِيٍّ ع اجْتَمَعْنَا وَوُلِدَ فَاطِمَةَ عَلَى ذَلِكَ-

Al-Hassan^{-asws} Bin Ali^{-asws}: ‘We^{-asws}, sons^{-asws} of (Syeda) Fatima^{-asws} are united upon that’.

وَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع التَّقِيَّةُ دِينِي وَ دِينُ آبَائِي وَ لَا تَقِيَّةَ فِي ثَلَاثٍ شَرِبَ الْمُسْكِرَ وَ الْمَسْحَ عَلَى الْحُقَيْنِ وَ تَرَكَ الْجَهْرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

And Ja’far^{-asws} Bin Muhammad^{-asws} said: ‘The Taqaiyya (dissimulation) is my^{-asws} religion, and religion of my^{-asws} forefathers^{-asws}, and nor is there Taqaiyya in three matters – drinking the intoxicant, and wiping upon the socks, and neglecting the loudness with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***’.¹⁷³

23- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ لَا يَرَى أَنَّهُ صَنَعَ شَيْئًا فِي الدُّعَاءِ فِي الْقِرَاءَةِ حَتَّى يَرْفَعَ صَوْتَهُ

(The book) ‘Al Saraair’ – copying from ‘Kitab Al Nawadir’ of Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Hammad Bin Isa, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘The man views that he should not do anything in the supplication in the recitation until he raises his voice’.

فَقَالَ لَا بَأْسَ إِنَّ عَلِيَّ بْنَ الْحُسَيْنِ ع كَانَ أَحْسَنَ النَّاسِ صَوْتًا بِالْقُرْآنِ وَ كَانَ يَرْفَعُ صَوْتَهُ حَتَّى يُسْمِعَ أَهْلَ الدَّارِ

He^{-asws} said: ‘There is no problem. Ali^{-asws} Bin Al-Husayn^{-asws} was most excellent of the people in voice with the Quran, and he^{-asws} would raise his^{-asws} voice until the people of the house would hear.

وَ إِنَّ أَبَا جَعْفَرٍ ع كَانَ أَحْسَنَ صَوْتًا بِالْقُرْآنِ وَ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ وَ قَرَأَ صَوْتَهُ فَيَمُرُّ بِهِ مَارُّ الطَّرِيقِ مِنَ السَّقَائِيْنَ وَ غَيْرِهِمْ فَيَسْتَمِعُونَ إِلَى قِرَاءَتِهِ.

And Abu Ja’far^{-asws} was most excellent in voice with the Quran, and whenever he^{-asws} stood from the night and he recited his voice, and a passer-by from the water carriers and others passing in the road, they would pause and listen to his^{-asws} recitation’’.¹⁷⁴

¹⁷³ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 22

¹⁷⁴ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 23

24- الْعِيَّاشِيُّ، عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَجْهَرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ يَرْفَعُ صَوْتَهُ بِهَا فَإِذَا سَمِعَهَا الْمُشْرِكُونَ وَلَوْ أُمْدِيرِينَ فَأَنْزَلَ اللَّهُ وَ إِذَا دَكَّرْتَ رَبَّكَ فِي الْقُرْآنِ وَخَدَّهُ وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا.

Al Ayyashi, from Abu Hamza,

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} was being loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, and he^{-saww} raised his^{-saww} voice with it. When the Polytheists heard it, they turned around back. Allah^{-azwj} Revealed: ***And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]***’.¹⁷⁵

25- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، بِأَسَانِيدِ جَمَّةٍ عَنِ ابْنِ أُذَيْنَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- أَحَقُّ مَا جُهِرَ بِهَا وَ هِيَ الْآيَةُ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ إِذَا دَكَّرْتَ رَبَّكَ فِي الْقُرْآنِ وَخَدَّهُ وَلَوْ عَلَى أَدْبَارِهِمْ نُفُورًا.

Tafseer Ali Bin Ibrahim – By many chains from Ibn Uzina who said,

‘Abu Abdullah^{-asws} said: ***In the Name of Allah the Beneficent, the Merciful [1:1]*** is more rightful to be loud with, and it is the Verse which Allah^{-azwj} Mighty and Majestic: ***And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]***’.¹⁷⁶

وَ مِنْهُ فِي قَوْلِهِ تَعَالَى وَ إِذَا دَكَّرْتَ رَبَّكَ الْآيَةَ قَالَ كَانَ رَسُولُ اللَّهِ ص إِذَا تَجَدَّدَ بِالْقُرْآنِ تَسَمَّعَ فُرَيْشٌ لِحُسْنِ قِرَاءَتِهِ وَ كَانَ إِذَا قَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- فَرُّوا عَنْهُ.

And from him^{-asws} regarding Words of Exalted: ***And whenever you mention your Lord [17:46]*** – the Verse, he^{-asws} said: ‘It was so, when Rasool-Allah^{-saww} held vigil with the Quran, Quraysh listened to excellence of his^{-saww} recitation, and it was so, whenever he^{-saww} recited: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, they fled from him’.¹⁷⁷

26- قُرْبُ الْإِسْنَادِ، بِسَنَدِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَرْمِي النَّسَاءَ مَا حَدُّ رَفْعِ صَوْتِهَا بِالْقِرَاءَةِ

(The book) ‘Qurb Al Isnad’ – by his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the woman leading the women in Salat, ‘What is the limit of their raising their voices with the recitation’.

قَالَ يَقْدَرُ مَا تَسْمَعُ-

He^{-asws} said: ‘By a measurement of that which can be heard’.

قَالَ وَ سَأَلْتُهُ عَنِ النَّسَاءِ هَلْ عَلَيْنَهُنَّ جَهْرٌ بِالْقِرَاءَةِ

¹⁷⁵ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 24

¹⁷⁶ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 25 a

¹⁷⁷ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 25 b

He said, 'And I asked him^{-asws} about the women, 'It is upon them to be loud with the recitation?'

قَالَ لَا إِلَّا أَنْ تَكُونَ امْرَأَةً تَقُومُ النِّسَاءَ فَتَجْهَرُ بِقَدْرِ مَا تَسْمَعُ قِرَاءَتَهَا-

He^{-asws} said: 'No, except if a woman happens to be leading the women (in Salat), she can be loud by a measurement what her recitation can be heard'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُجْهَرَ بِالنَّشْهُدِ وَالْقَوْلِ فِي الرُّكُوعِ وَالسُّجُودِ وَالْقُنُوتِ

He said, 'And I asked him^{-asws} about the man, 'Is it correct for him to be loud with the Tashahhud, and the words during the Ruk'u and the Sajdah, and the Qunout?'

قَالَ إِنْ شَاءَ جَهَرَ وَ إِنْ شَاءَ لَمْ يَجْهَرَ.

He^{-asws} said: 'If he so like he can be loud, and if he likes he is not loud"¹⁷⁸

27- العيون، و العلل، عبد الواحد بن محمد بن عبدوس عن علي بن محمد بن فضال بن شاذان فيما رواه عن الرضا ع من العلل قال: فإن قال لم جعل الجهر في بعض الصلوات و لم يجعل في بعض

(The books) 'Al Uyoun', and 'Al Ilal' – Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan, among what he reported,

'From Al-Reza^{-asws} from 'Al-Ilal', he^{-asws} said (in argumentation), 'If he says, 'Why has loudness made to be in some of the Salats and not made in some?'

قِيلَ لِأَنَّ الصَّلَاةَ الَّتِي لَا يُجْهَرُ فِيهَا إِنَّمَا هِيَ صَلَاةٌ تُصَلَّى فِي أَوْقَاتٍ مُظْلِمَةٍ فَوَجِبَ أَنْ يُجْهَرَ فِيهَا لِأَنَّ بَمُرِّ الْمَاءِ فَيَعْلَمُ أَنَّ هَاهُنَا جَمَاعَةً فَإِنْ أَرَادَ أَنْ يُصَلِّيَ صَلَّيْ

It will be said, 'Because the Salats which there is loudness in these, rather these are Salats you pray in timings of darkness, so it is obligatory to be loud in these two, because a passer-by would pass by, he comes to know that there is a congregation over there. If he wants to pray Salat, he can pray.

و لِأَنَّهُ إِنْ لَمْ يَرَ جَمَاعَةً تُصَلِّي سَمِعَ وَ عَلِمَ ذَلِكَ مِنْ جِهَةِ السَّمَاعِ وَ الصَّلَاتَانِ اللَّتَانِ لَا يُجْهَرُ فِيهِمَا فَإِنَّهُمَا بِالنَّهَارِ وَ فِي أَوْقَاتٍ مُضِيئَةٍ فَهِيَ تُدْرِكُ مِنْ جِهَةِ الرُّؤْيَةِ فَلَا يَخْتَاجُ فِيهَا إِلَى السَّمَاعِ.

And because if he does not see a congregation, he would hear and know that from an aspect of the hearing; and those two Salat having no loudness in them, these are at daytime and in timings of brightness. These are realised from aspect of the seeing, so he is not needy in these to the listening"¹⁷⁹.

¹⁷⁸ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 26

¹⁷⁹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 27

28- كِتَابُ الرُّوضَةِ، وَ فَصَائِلُ ابْنِ شاذَانَ، بِإِسْنَادِهِمَا إِلَى عَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَمَّا خَلَقَ اللَّهُ إِبْرَاهِيمَ الْخَلِيلَ كَشَفَ اللَّهُ عَنْ بَصَرِهِ فَنَظَرَ إِلَى جَانِبِ الْعَرْشِ فَرَأَى أَنْوَارَ النَّبِيِّ ص وَ الْأَيْمَةَ ع فَقَالَ إلهي وَ سَيِّدِي أَرَى عِدَّةَ أَنْوَارٍ حَوْلَهُمْ لَا يُحْصِي عِدَّتَهُمْ إِلَّا أَنْتَ

(The books) 'Kitab Al Rowza', and 'Fazaail' of Ibn Shazan, by their chains to Abdullah Bin Abu Awfa,

'From the Prophet^{-saww} having said: 'When Allah^{-azwj} Created Ibrahim^{-as} the Friend (of the Beneficent), Allah^{-azwj} Uncovered from his^{-as} sight. He^{-as} looked to a side of the Throne. He^{-as} saw Noors of the Prophet^{-saww} and the Imams^{-asws}. He^{-as} said: 'My^{-as} God^{-azwj}, and my^{-as} Master^{-azwj}! I^{-as} see a number of Noors around them^{-asws}, no one can count these except You^{-azwj}!'

قَالَ يَا إِبْرَاهِيمُ هَؤُلَاءِ شِيعَتُهُمْ وَ مُحِبُّوهُمْ

He^{-azwj} Said: "O Ibrahim^{-as}! They are their^{-asws} Shias and ones loving them^{-asws}!"

قَالَ إلهي وَ بِمَا يُعْرِفُ شِيعَتُهُمْ وَ مُحِبُّوهُمْ

He^{-as} said: 'My^{-as} God^{-azwj}! And due to what are their^{-asws} Shias, and ones loving them^{-asws}.'

قَالَ بِصَلَاةِ الْإِحْدَى وَ الْحَمْسِينَ وَ الْجَهْرِ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ الْفُنُوتِ قَبْلَ الرَّكُوعِ وَ سَجْدَةِ الشُّكْرِ وَ التَّحْتِمِ بِالْيَمِينِ.

He^{-azwj} said: "Due to their fifty-one Salats and being loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***, and the Qunout before the Ruk'u, and Sajdah of thanks, and wearing the ring in the right hand"¹⁸⁰.

29- تَفْسِيرُ فُرَاتِ بْنِ إِبْرَاهِيمَ، عَنْ يَحْيَى بْنِ زِيَادٍ رَفَعَهُ عَنْ عَمْرِو بْنِ شَيْمِرٍ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع إِنِّي أَوْمُ قَوْمِي فَأَجْهَرُ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Tafseer Furaat Bin Ibrahim – from Yahya Bin Ziyad, raising it, from Amro Bin Shimr who said,

'I asked Ja'far^{-asws} Bin Muhammad^{-asws}, 'I tend to lead my people (in Salat), and I am loud with: ***In the Name of Allah the Beneficent, the Merciful [1:1]***'.

قَالَ نَعَمْ حَقٌّ فَأَجْهَرُ بِهَا قَدْ جَهَرَ بِهَا رَسُولُ اللَّهِ ص

He^{-asws} said: 'Yes, true, be loud with it, for Rasool-Allah^{-saww} had been loud with it'.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص كَانَ مِنْ أَحْسَنِ النَّاسِ صَوْتًا بِالْقُرْآنِ فَإِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي جَاءَ أَبُو جَهْلٍ وَ الْمُشْرِكُونَ يَسْتَمِعُونَ قِرَاءَتَهُ فَإِذَا قَالَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - وَضَعُوا أَصَابِعَهُمْ فِي آذَانِهِمْ وَ هَرَبُوا فَإِذَا فَرَغَ مِنْ ذَلِكَ جَاءُوا فَاسْتَمَعُوا

Then he^{-asws} said: 'Rasool-Allah^{-saww} was from most excellent of people in voice with the Quran. When he^{-saww} stood from the night and prayed Salat, Abu Jahl^{-la} and the Polytheists came listening to his^{-saww} recitation. When he^{-saww} said: ***In the Name of Allah the Beneficent,***

the Merciful [1:1], they placed their fingers in their ears and they fled. When he^{-saww} was free from that, they came (back) and listened’.

وَكَانَ أَبُو جَهْلٍ يَقُولُ إِنَّ ابْنَ أَبِي كَبْشَةَ لَيَرِدُّ اسْمَ رَبِّهِ إِنَّهُ لَيَجِبُهُ

And Abu Jahl^{-la} had said, ‘Ibn Abu Kabasha (i.e. Rasool-Allah^{-saww}) tends to repeat the Name of his^{-saww} Lord^{-azwj}. He^{-saww} loves Him^{-azwj}’.

فَقَالَ جَعْفَرٌ صَدَقَ وَإِنْ كَانَ كَذُوبًا

Ja’far Sadiq^{-asws} said: ‘He^{-la} spoke truth and even though he^{-la} was a liar’.

قَالَ فَأَنْزَلَ اللَّهُ وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَوَّاعًا عَلَىٰ أَدْبَارِهِمْ نُفُورًا وَ هُوَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ-

He^{-asws} said: ‘Allah^{-azwj} Revealed: **And whenever you mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46]**, and it is: **In the Name of Allah the Beneficent, the Merciful [1:1]**’.¹⁸¹

¹⁸¹ Bihar Al-Anwaar V 81 – The Book Salat – Ch 46 H 29

CHAPTER 47 – THE GLORIFICATION AND THE RECITATION IN THE TWO LAST CYCLES OF SALAT

1- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبَّاسٍ عَنِ الْعَبَّاسِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ الرَّجُلُ يَسْهُو عَنِ الْقِرَاءَةِ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ فَيَذْكُرُ فِي الرَّكْعَتَيْنِ الْآخِرَتَيْنِ أَنَّهُ لَمْ يَقْرَأْ

(The book) 'Al Saraair' – copying from the book 'Al Nawadir' of Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Hammad Bin Isa, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'A man omits from the recitation in the first two Cycles, then he remembers in the last two Cycles and he did not recite'.

قَالَ أُمَّ الرُّكُوعَ وَ السُّجُودَ

He^{-asws} said: 'He should complete the Ruk'u and Sajdah'.

قُلْتُ نَعَمْ

I said, 'Yes'.

قَالَ إِنِّي أَكْرَهُ أَنْ أَجْعَلَ آخِرَ صَلَاتِي أَوَّلَهَا.

He^{-asws} said: 'I^{-asws} dislike it to make end of my^{-asws} Salat as its beginning'¹⁸².

بيان: أي لا يقرأ أصلاً بل يسبح فإن القراءة للأوليين و التسبيح للأخيرتين أو لا يقرأ الحمد و السورة معا و سيأتي ما يؤيد الأخير.

Explanation – I.e., he^{-asws} does not recite originally, but he^{-asws} glorifies, for the recitation is for the first two (Cycles) and the glorification is for the last two, or he^{-asws} does not recite Surah Al-Hamd and the (another) Chapter together, and I (Majlisi) shall be coming with what supports the last'.

2- الإِخْتِجَاجُ، فِيمَا كَتَبَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَمَيْرِيُّ إِلَى الْقَائِمِ ع سَأَلَهُ عَنِ الرَّكْعَتَيْنِ الْآخِرَتَيْنِ قَدْ كَثُرَتْ فِيهِمَا الرِّوَايَاتُ فَبَعْضُ بَرَى أَنَّ قِرَاءَةَ الْحَمْدِ وَحْدَهَا أَفْضَلُ وَ بَعْضُ بَرَى أَنَّ التَّسْبِيحَ فِيهِمَا أَفْضَلُ فَالْقَضَى لِأَيِّهِمَا لَسْتَعْمَلُهُ

(The book) 'Al-Ihtijaj' –

'Among what Muhammad Bin Abdullah Al-Himeyri wrote to Al-Qaim^{-ajfi} asking him^{-ajfi} about the last two Cycles (of a Salat), 'There are many reports regarding these. Some view that reciting Surah Al-Hamd alone is better, and some view that the glorification in these is better, so the merit is for which we should be utilising?'

¹⁸² Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 1

فَأَجَابَ عَ قَدْ نَسَخَتْ قِرَاءَةُ أَمِّ الْكِتَابِ فِي هَاتَيْنِ الرَّكْعَتَيْنِ التَّسْبِيحَ وَالَّذِي نَسَخَ التَّسْبِيحَ قَوْلُ الْعَالِمِ عَ كُلُّ صَلَاةٍ لَا قِرَاءَةَ فِيهَا فَهِيَ خِدَاجٌ إِلَّا لِلْعَلِيلِ أَوْ مَنْ يَكْثُرُ عَلَيْهِ السَّهُوُ فَيَتَخَوَّفُ بَطْلَانَ الصَّلَاةِ عَلَيْهِ.

He^{-ajfi} answered: ‘Reciting Surah Al-Fatiha in these two Cycles has been abrogated by the glorification, and that which abrogates the glorification are words of the Scholar^{-asws}: ‘Every Salat not having recitation in it, it is abortive, except for the sick or the one who frequently forgets so he fears invalidation of the Salat upon him’’.¹⁸³

3- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيزِ قَالَ وَهُوَ مِنْ جَلَّةِ الْمَشِيخَةِ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَ لَا تَقْرَأُ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ مِنَ الْأَرْبَعِ الرَّكْعَاتِ الْمَفْرُوضَاتِ شَيْئًا إِمَامًا كُنْتَ أَوْ غَيْرَ إِمَامٍ

(The book) ‘Al Saraair’ – copying from the book of Hareez who said, he was from the majestic elders, from Zurara who said,

‘Abu Ja’far^{-asws} said: ‘Do not recite anything in the last two Cycles from the four Cycles of the obligatory Salat, whether you were a prayer leader or not a prayer leader’.

قُلْتُ فَمَا أَقُولُ فِيهِمَا

I said, ‘So what should I be saying in these?’

قَالَ إِنْ كُنْتَ إِمَامًا فَقُلْ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثَ مَرَّاتٍ ثُمَّ تَكْبِيرٌ وَ تَرَكُّعٌ

He^{-asws} said: ‘If you were a prayer leader, say, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}’ – three times, then exclaim Takbeer and perform Ruk’u.

وَ إِنْ كُنْتَ خَلْفَ إِمَامٍ فَلَا تَقْرَأُ شَيْئًا فِي الْأُولَيَيْنِ وَ أَنْصِتْ لِقِرَاءَتِهِ وَ لَا تَقُولَ شَيْئًا فِي الْأَخِيرَتَيْنِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِلْمُؤْمِنِينَ وَ إِذَا قُرِئَ الْقُرْآنُ يُعْنِي فِي الْفَرِيضَةِ خَلْفَ الْإِمَامِ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ وَ الْأَخْرَيَانِ تَبِعَ الْأُولَيَيْنِ.

And if you were behind a prayer leader (of general Muslims), do not recite anything in the first two Cycles and listen to his recitation, and do not say anything in the last two Cycles, for Allah^{-azwj} Mighty and Majestic Says to the Momineen: **And when the Quran is recited**, - meaning in the obligatory Salat behind the prayer leader - **then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204]** – and the last two follow the first two’’.¹⁸⁴

قَالَ زُرَّارَةُ قَالَ أَبُو جَعْفَرٍ عَ كَانَ الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ مِنَ الصَّلَاةِ عَشْرًا فَرَادَ رَسُولُ اللَّهِ صَ سَبْعًا وَ فِيهِنَّ السَّهُوُ وَ لَيْسَ فِيهِنَّ قِرَاءَةٌ فَمَنْ شَكَّ فِي الْأُولَيَيْنِ أَعَادَ حَتَّى يَحْفَظَ وَ يَكُونَ عَلَى يَقِينٍ وَ مَنْ شَكَّ فِي الْأَخْرَتَيْنِ عَمِلَ بِالْوَهْمِ.

Zurara said,

‘Abu Ja’far^{-asws} said: ‘The Salats which Allah^{-azwj} had Imposed upon the servants were ten (Cycles). Rasool-Allah^{-saww} added seven (Cycles) and there can be omission in these and there

¹⁸³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 2

¹⁸⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 3 a

isn't any recitation in these. The one who doubts in the first two (Cycles) has to repeat until he preserves and comes to be upon certainty, and the one who doubts regarding the last two acts with the delusion".¹⁸⁵

4- العَلَلُ، عَنْ حَمَزَةَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَعْبُدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِأَيِّ شَيْءٍ صَارَ التَّسْبِيحُ فِي الْأَخِيرَتَيْنِ أَفْضَلَ مِنَ الْقِرَاءَةِ

(The book) 'Al Ilal' – from Hamza Bin Muhammad Al Alawy, from Ali Bin Ibrahim, from his father, from Ali Bin Ma'bad, from Al Husayn Bin Khalid, from Muhammad Bin Abu Hamza who said,

'I said to Abu Abdullah^{-asws}, 'For which thing (reason) has the glorification come to be in the last two (cycles) to be better than the recitation?'

قَالَ لِأَنَّهُ لَمَّا كَانَ فِي الْأَخِيرَتَيْنِ ذَكَرَ مَا يَظْهَرُ مِنْ عَظَمَةِ اللَّهِ عَزَّ وَجَلَّ فَدَهَشَ وَ قَالَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ فَلِذَلِكَ الْعِلَّةُ صَارَ التَّسْبِيحُ أَفْضَلَ مِنَ الْقِرَاءَةِ.

He^{-asws} said: 'Because when he^{-saww} was in the last two Cycles, he^{-saww} recalled what had appeared from the Magnificence of Allah^{-azwj} Mighty and Majestic, he^{-saww} was amazed and said: 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest'. For that reason, the glorification came to be better than the recitation".¹⁸⁶

وَ مِنْهُ عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِوَسِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيمَا رَوَاهُ مِنَ الْعَلَلِ عَنِ الرِّضَا ع قَالَ: فَإِنْ قَالَ فَلِمَ جُعِلَ الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ وَ التَّسْبِيحُ فِي الْأَخِيرَتَيْنِ

And from him, from Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan among what he reported from 'Al Ilal',

'From Al-Reza^{-asws} having said (in argumentation): 'If he says, 'Why has the recitation made to be in the first two Cycles and the glorification in the last two?'

قِيلَ لِلْفَرَقِ بَيْنَ مَا فَرَضَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ عِنْدِهِ وَ بَيْنَ مَا فَرَضَهُ مِنْ عِنْدِ رَسُولِ اللَّهِ ص.

It will be said: 'For the differentiation between what Allah^{-azwj} Mighty and Majestic has Imposed from Him^{-azwj}, and what has been imposed from Rasool-Allah^{-saww}".¹⁸⁷

5- الْمُعْتَبَرُ، رَوَى زُرَّارَةُ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْأَخِيرَتَيْنِ مِنَ الطُّهْرِ قَالَ تُسَبِّحُ وَ تَحْمَدُ اللَّهَ وَ تَسْتَغْفِرُ لِدُنْبِكَ.

(The book) 'Al Mo'tabar' – It is reported by Zurara who said,

¹⁸⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 3 b

¹⁸⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 4 a

¹⁸⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 4 b

'I asked Abu Abdullah^{asws} about the last two (Cycles) of Al-Zohr (Salat). He^{asws} said: 'Glorify and praise Allah^{azwj} and seek Forgiveness for your sins'.¹⁸⁸

6- الْهِدَايَةُ، سَبَّحَ فِي الْأَخْرَافِ إِمَامًا كُنْتُ أَوْ غَيْرِ إِمَامٍ تَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ- وَ فِي الثَّلَاثَةِ وَ اللَّهُ أَكْبَرُ ثُمَّ تُكَبِّرُ وَ تَرْكَعُ.

(The book) 'Al Hidayah' –

'Glorify in the last two Cycles, whether you were a prayer leader or not a prayer leader. You should say, 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except Allah^{azwj}'. And in the second (Cycle), 'And Allah^{azwj} is Greatest', then exclaim Takbeer and perform Ruk'u'.¹⁸⁹

7- الْعُيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ الْقُرَشِيِّ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْأَنْصَارِيِّ عَنْ رَجَاءِ بْنِ أَبِي الصَّخَّاحِ أَنَّهُ صَحَبَ الرِّضَاعَ مِنَ الْمَدِينَةِ إِلَى مَرْوٍ فَقَالَ كَانَ يُسَبِّحُ فِي الْأَخْرَافِ يَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثَ مَرَّاتٍ ثُمَّ يَرْكَعُ.

(The book) 'Al Uyoun, from Tameem Bin Abdullah Al Qureyshi, from Ahmad Bin Ali Al Ansari, from Raja'a Bin Abu Al Zahhak,

'He accompanied Al-Reza^{asws} from Al Medina to Merv. He said, 'He^{asws} was glorifying in the last two Cycles saying, 'Glory be to Allah^{azwj}, and the praise is for Allah^{azwj}, and there is no god except Allah^{azwj} – three times, then he^{asws} performed Ruk'u'.¹⁹⁰

بيان: رَوَاهُ الْكَلْبِيُّ وَ الشَّيْخُ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ مَا يُجْرِي مِنَ الْقَوْلِ فِي الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ

Explanation (Ahadeeth only) – It is reported by Al-Kulayni and the Sheykh, from Muhammad Bin Ismail, from Al-Fazl Bin Shazaan, from Hammad, from Hareez, from Zurara who said, 'I said to Abu Ja'far^{asws}, 'What words suffice in the two last Cycles?'

قَالَ أَنْ يَقُولَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ يُكَبِّرُ وَ يَرْكَعُ.

He^{asws} said: 'He should be saying, 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except Allah^{azwj}, and Allah^{azwj} is Greatest', and he should exclaim Takbeer and perform Ruk'u'.

فَقَدْ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ مِنَ الطُّهْرِ قَالَ تُسَبِّحُ وَ تَحْمَدُ اللَّهَ وَ تَسْتَغْفِرُ لِدُنْبِكَ وَ إِنَّ شِئْتَ فَاتَّخِذْ الْكِتَابَ فَإِنَّهَا تَحْمِيدٌ وَ دُعَاءٌ.

It has been reported by the Sheykh in 'Al-Saheeh' (correct Hadeeth), from Ubeyd Bin Zurara who said, 'I asked Abu Abdullah^{asws} about the last two Cycles of Al-Zohr Salat. He^{asws} said: 'Glorify, and praise Allah^{azwj}, and seek Forgiveness for your sins, and if you like, (recite) Surah Al-Fatiha, for it is praise and supplication'.

¹⁸⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 5

¹⁸⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 6

¹⁹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 7

وَ اسْتَدِلَّ لِابْنِ الْجُنَيْدِ بِمَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْهَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قُمْتَ فِي الرَّكَعَتَيْنِ لَا تَقْرَأَ فِيهِمَا فَقُلِ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ اللَّهُ أَكْبَرُ.

And Ibn Al-Junejd evidenced with what is reported by the Sheykh in 'Al Saheeh' (correct Hadeeth), from Ubeydullah Bin Ali Al-Halby, from Abu Abdullah^{asws} having said: 'When you stand in the two Cycles (of Salat), do not recite in them. Say, 'The Praise is for Allah^{azwj}, and Glory be to Allah^{azwj}, and Allah^{azwj} is Greatest!''

وَ مِمَّا يُؤَيِّدُ التَّوَسُّعَةَ مَا رَوَاهُ الْكَلْبِيُّ فِي الْحَسَنِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي جُمْلَةِ حَدِيثِهِ قَالَ: فَزَادَ النَّبِيُّ ص فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ هِيَ سُنَّةٌ لَيْسَ فِيهَا قِرَاءَةٌ إِلَّا مَا هُوَ تَسْبِيحٌ وَ تَهْلِيلٌ وَ تَكْبِيرٌ وَ دُعَاءٌ.

And from what supports the leeway is what is reported by Al-Kulayni in 'Al-Hassan' (good Hadeeth), from Zurara, from Abu Ja'far^{asws}, and summary of a Hadeeth, he^{asws} said: 'The Prophet^{saww} added seven Cycles in the Salat. It is Sunnah, there isn't any recitation in these. But rather, it is glorifying, and extolling of Oneness, and exclaiming Greatness, and supplication''.

وَ مَا رَوَاهُ الصَّدُوقُ بِسَنَدٍ لَا يَخْلُو مِنْ قُوَّةٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَذَى مَا يُجْرِي مِنَ الْقَوْلِ فِي الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ ثَلَاثُ تَسْبِيحَاتٍ يَقُولُ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ.

And what is reported by Al-Sadouq, by a chain not devoid of strength, from Abu Baseer, from Abu Abdullah^{asws} having said: 'Least of what suffices from the words in the last two Cycles are three glorifications, saying, 'Glory be to Allah^{azwj}! Glory be to Allah^{azwj}! Glory be to Allah^{azwj}!''

وَ مَا رَوَاهُ الشَّيْخُ بِسَنَدٍ فِيهِ جَهَالَةٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنْ شِئْتَ فَأَقْرَأْ فَاتِحَةَ الْكِتَابِ وَ إِنْ شِئْتَ فَادْكُرِ اللَّهَ.

And what is reported by the Sheykh by a chain having unknown in it, from Abu Abdullah^{asws} having said: 'If you like, recite Surah Al-Fatiha, and if you like, mention Allah^{azwj}''.

رَوَاهُ الشَّيْخُ بِسَنَدٍ مُرْسَلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي أَيُّ شَيْءٍ يَقُولُ هَؤُلَاءِ فِي الرَّجُلِ إِذَا فَاتَتْهُ مَعَ الْإِمَامِ رَكْعَتَانِ

It is reported by the Sheykh with an unbroken chain from Abu Ja'far^{asws}, he (the narrator) said, 'He^{asws} said to me: 'Which thing are they saying regarding the man when he misses two Cycles with the prayer leader?'

قَالَ يَقُولُونَ يَقْرَأُ فِي الرَّكَعَتَيْنِ بِالْحَمْدِ وَ سُورَةَ

He (narrator) said, 'They are saying he should recite in the two Cycles with Surah Al-Fatiha and (another) Chapter'.

فَقَالَ هَذَا يُقَلِّبُ صَلَاتَهُ فَيَجْعَلُ أَوَّلَهَا آخِرَهَا

He said, 'This one has overturned his Salat. He has made its beginning to be in its end'.

فَقُلْتُ فَكَيْفَ يَصْنَعُ

I said, 'How should he be doing?'

قَالَ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فِي كُلِّ رَكْعَةٍ.

He^{-asws} said: 'He should recite Surah Al-Fatiha in each Cycle''.

8- فَمَنْ الرِّضَا، قَالَ ع وَ أَقْرَأَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ إِنْ شِئْتَ الْحَمْدَ وَحْدَهُ وَ إِنْ شِئْتَ سَبَّحْتَ ثَلَاثَ مَرَّاتٍ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'And recite in the last two Cycles (of Salat), if you like Surah Al-Hamd alone, and if you like you can glorify three times''.¹⁹¹

وَ قَالَ ع فِي مَوْضِعٍ آخَرَ تَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ وَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ الْحَمْدَ وَحْدَهُ وَ إِلَّا فَسَبَّحَ فِيهِمَا ثَلَاثًا ثَلَاثًا تَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ تَقُولُهَا فِي كُلِّ رَكْعَةٍ مِنْهُمَا ثَلَاثَ مَرَّاتٍ.

And he^{-asws} said in another place: 'You should recite Surah Al-Fatiha and (another) Chapter in the first two Cycles, and Surah Al-Hamd alone in the last two Cycles, or else glorify in them thrice, thrice, saying, 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', saying it three times in each Cycles from these''.¹⁹²

9- جَمَالُ الْأُسْبُوعِ، بِإِسْنَادِهِ الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ أَحْبَبْتَنِي عَنْ قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ مَا وَصَفَ مِنَ الْمَلَائِكَةِ يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ ثُمَّ قَالَ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا كَيْفَ لَا يَفْتُرُونَ وَ هُمْ يُصَلُّونَ عَلَى النَّبِيِّ ص

(The book) 'Jamal Al Usbou' – by his correct chain from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Abu Abdullah Al Barqy, raising it to,

'Abu Abdullah^{-asws}, he (the narrator) said, 'A man said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Inform me about Words of Allah^{-azwj} Blessed and Exalted, and what He^{-azwj} has Described the Angels with: **They are Glorifying by the night and the day. They are not slackening [21:20].** Then He^{-azwj} Said: **Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56].** How are they not slackening (taking a break) and why are sending Salawaat upon the Prophet^{-saww}?'

فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَمَّا خَلَقَ مُحَمَّدًا ص أَمَرَ الْمَلَائِكَةَ فَقَالَ انْقُضُوا مِنْ دِكْرِي بِمَقْدَارِ الصَّلَاةِ عَلَى مُحَمَّدٍ

Abu Abdullah^{-asws} said: 'Allah^{-azwj} Blessed and Exalted, when He^{-azwj} Created Muhammad^{-saww}, Commanded the Angels. He^{-azwj} Said: "Reduce from doing My^{-azwj} Zikr by a measurement of sending the Salawaat unto Muhammad^{-saww}!"

فَقَوْلُ الرَّجُلِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ فِي الصَّلَاةِ مِثْلَ قَوْلِهِ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

¹⁹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 8 a

¹⁹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 8 b

So, the man should say, صَلَّى اللهُ عَلَى مُحَمَّدٍ 'May Allah^{-azwj} Send Salawaat unto Muhammad^{-saww}' in the Salat similar to his words, سُبْحَانَ اللهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللهُ وَ اللهُ أَكْبَرُ 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest'.¹⁹³

¹⁹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 47 H 9

CHAPTER 48 – THE RUK’U AND ITS RULINGS AND ITS ETIQUETTES AND ITS REASON

الآيات

The Verses

البقرة وَ ارْكَعُوا مَعَ الرَّاكِعِينَ

(Surah) Al Baqarah - **and perform Ruku with the Ruku performers [2:43]**

آل عمران مخاطبا لمريم ع وَ ارْكَعِي مَعَ الرَّاكِعِينَ

(Surah) Aal-e-Imran^{as} Addressing to Maryam^{as}: **and perform Ruku with the Ruku performers [3:43].**

الحج يا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا

(Surah) Al Hajj: **O you who believe! Perform Ruk’u and Sajdah [22:77]**

ص وَ حَزَّ رَاكِعاً وَ أَنَابَ

(Surah) Saad: **and fell down in Ruk’u and was penitent [38:24]**

الواقعة فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ

(Surah) Al Waqia: **Therefore, Glorify the Name of your Lord, the Magnificent [56:74]**

المرسلات وَ إِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ وَ إِنَّا لَيُؤْمِنُ الَّذِينَ لَلْمُكَدِّبِينَ

(Surah) Al Mursalaat: **And when it is said to them: ‘Do Ruk’u!’ They are not doing Ruk’u [77:48] Woe on that Day is for the beliers [77:49].**

تفسير

Interpretation (Ahadeeth only)

زَوَاهُ الشَّيْخُ فِي الْمُؤْتَقِيِّ عَنْ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنِ الرُّكُوعِ وَ السُّجُودِ هَلْ نَزَلَ فِي الْقُرْآنِ فَقَالَ نَعَمْ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا.

It is reported by the Sheykh in Al-Muwassiq (trusted Hadeeth), from Sama’at who said, ‘I asked him^{asws} about the Ruk’u and the Sajdah, ‘Are they Revealed in the Quran?’ He^{asws} said: ‘Yes,

Words of Allah^{-azwj} Mighty and Majestic: O you who believe! Perform Ruku and Sajdah [22:77]’.

قَالَ مُقَاتِلٌ نَزَلَتْ فِي تَقْيِيفٍ حِينَ أَمَرَهُمْ رَسُولُ اللَّهِ ص بِالصَّلَاةِ فَقَالُوا لَا نُنْحِي فَإِنَّ ذَلِكَ مَسَبَّةٌ عَلَيْنَا فَقَالَ ع لَا خَيْرَ فِي دِينٍ لَيْسَ فِيهِ رُكُوعٌ وَ سُجُودٌ.

Muqatil said, ‘It has been Revealed in Saqeef when Rasool-Allah^{-saww} instructed them with praying the Salat. They said, ‘We will not bow down for that is an insult upon us!’ Rasool-Allah^{-saww} said: ‘There is no good in a religion there aren’t any Ruk’u and Sajdah in it’.

1- الْأَمْحَاسِيُّ، عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: بَيْنَا رَسُولُ اللَّهِ ص جَالِسِينَ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ يُصَلِّي فَلَمْ يَمِّمْ رُكُوعَهُ وَ لَا سُجُودَهُ فَقَالَ رَسُولُ اللَّهِ ص نَفَرَ كَتَفَرِ الْعُرَابِ لَيْنٌ مَاتَ هَذَا وَ هَكَذَا صَلَاتُهُ لَيُؤْتَرَنَّ عَلَيَّ غَيْرِ دِينِي.

(The book) ‘Al Mahasin’ – from Ibn Fazzal, from Ibn Bukeyr, from Zurara,

From Abu Ja’far^{-asws} having said: ‘While Rasool-Allah^{-saww} was seated in the Masjid when a man entered. He stood to pray Salat, but he neither completed his Ruk’u nor his Sajdah. Rasool-Allah^{-saww} said: ‘He pecked like pecking of the crow. If this one dies and his Salat is like this, he will be dying upon other than my^{-saww} religion’.¹⁹⁴

2- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنْ شَيْخِ الطَّائِفَةِ عَنْ أَبِي الْحَسَنِ بْنِ أَحْمَدَ الْمُصَيَّبِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ مِثْلَهُ.

(The book) ‘Arabeen’ of Al Shaheed – by his chain from Sheykh Al Taifa, from Abu Al-Hassan Bin Ahmad Al Qummi, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Umar Bin Uzina from Zurara – similar to it’.¹⁹⁵

3- الْعُيُونُ، وَ الْعِلَالُ، عَنِ ابْنِ عَبْدِوَسٍّ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْفَضْلِ فِيمَا رَوَاهُ مِنَ الْعَلَلِ عَنِ الرِّضَا ع قَالَ: فَإِنْ قَالَ فَلِمَ جُعِلَ التَّسْبِيحُ فِي الرُّكُوعِ وَ السُّجُودِ

(The books) ‘Al Uyoun’, and ‘Al Ilal’ – from Ibn Ubdous, from Ibn Quteyba, from Al Fazl among what he reported from ‘Al Ilal’,

‘From Al-Reza^{-asws} having said (in argumentation): ‘If he says, ‘Why has the glorification made to be in the Ruk’u and the Sajdah?’

قِيلَ لِعَلَّلٍ مِنْهَا أَنْ يَكُونَ الْعَبْدُ مَعَ خُضُوعِهِ وَ حُشُوعِهِ وَ تَعَبُّدِهِ وَ تَوَرُّعِهِ وَ اسْتِكَانَتِهِ وَ تَدَلُّلِهِ وَ تَوَاضُعِهِ وَ تَقَرُّبِهِ إِلَى رَبِّهِ مُقَدِّساً لَهُ مُمَجِّداً مُسَبِّحاً مُعْظِماً شَاكِراً لِحَالِقِهِ وَ زَارِقَهُ فَلَا يَذْهَبُ بِهِ الْفِكْرُ وَ الْأَمَانِيُّ إِلَى غَيْرِ اللَّهِ-

It will be said, ‘For (various) reasons. From these is that the servant, his humbleness, and his fearfulness, and his servitude, and his submissiveness, and his disgracing, and his reverence, and his drawing closer would be to his Lord^{-azwj}, extolling Holiness to Him^{-azwj}, glorifying, praising, revering, thanking to his Creator and his Sustainer. So the thinking and the wishing will not go with him to other than Allah^{-azwj}’.

¹⁹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 1

¹⁹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 2

فَإِنْ قَالَ فَلِمَ جُعِلَ رُكْعَةً وَ سَجْدَتَيْنِ

If he says, 'Why have one Cycles and two Sajdah(s) been made to be?'

قِيلَ لِأَنَّ الرُّكُوعَ مِنْ فِعْلِ الْقِيَامِ وَ السُّجُودَ مِنْ فِعْلِ الْقُعُودِ وَ صَلَاةُ الْقَاعِدِ عَلَى التَّصَنُّفِ مِنْ صَلَاةِ الْقَائِمِ فَضُوعِفَ السُّجُودُ لِيَسْتَوِيَ بِالرُّكُوعِ فَلَا يَكُونُ بَيْنَهُمَا تَفَاوُتٌ لِأَنَّ الصَّلَاةَ إِنَّمَا هِيَ رُكُوعٌ وَ سُجُودٌ

It will be said, 'Because the Ruk'u is from the action of standing while the Sajdah is from the action of sitting, and his Salat of sitting is upon half of the Salat of standing, therefore the Sajdah(s) are doubled in order to equate with the Ruk'u. Thus, there will be no difference between the two because the Salat, rather it is Ruk'u and Sajdah'.

وَ فِي الْعَلَلِ بَعْدَ قَوْلِهِ لِجِلْقِهِ وَ رَازِقِهِ وَ لِيَسْتَعْمَلَ التَّسْبِيحَ وَ التَّحْمِيدَ كَمَا اسْتَعْمَلَ التَّكْبِيرَ وَ التَّهْلِيلَ وَ لِيَشْعَلَ قَلْبُهُ وَ ذَهْنُهُ بِذِكْرِ اللَّهِ وَ لَمْ يَذْهَبْ بِهِ الْفِكْرُ وَ الْأَمَانِيُّ إِلَى غَيْرِ اللَّهِ.

And in (the book) 'Al-Ilal', after his^{-asws} words: 'To his Creator and his Sustainer', 'And let him utilise the glorification and the praise like what he had utilised the Takbeer, and the proclaiming of Oneness, and let him pre-occupy his heart and his mind with Zikr of Allah^{-azwj}, and the thinking and the wishing should not go with him to other than Allah^{-azwj}'.¹⁹⁶

4- قُرْبُ الإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ قَرَأَ فِي رُكُوعِهِ مِنْ سُورَةٍ غَيْرِ السُّورَةِ الَّتِي كَانَ يَقْرؤها قَالَ إِنْ كَانَ فَرَعَ فَلَا بَأْسَ فِي السُّجُودِ وَ أَمَّا الرُّكُوعُ فَلَا يَصْلُحُ.

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man reciting in his Ruk'u from a Chapter other than the Chapter he had recited it. He^{-asws} said: 'If he was free, there is no problem in the Sajdah, and as for the Ruk'u, it is not correct''.¹⁹⁷

كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْهُ ع مِثْلُهُ وَ فِيهِ قَالَ إِنْ نَزَعَ بآيَةٍ فَلَا بَأْسَ فِي السُّجُودِ-

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, similar to it, and in it, 'He^{-asws} said: 'If he removes a Verse, there is no problem in the Sajdah'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَقْرَأَ فِي رُكُوعِهِ أَوْ سُجُودِهِ الشَّيْءَ يَبْقَى عَلَيْهِ مِنَ السُّورَةِ يَكُونُ يَقْرؤها

He said, 'And I asked him^{-asws} about the man, 'It is correct for him if he recites in his Ruk'u or his Sajdah, the thing remaining upon him from the Chapter, he recites it?'

قَالَ أَنَا فِي الرُّكُوعِ فَلَا يَصْلُحُ وَ أَمَّا فِي السُّجُودِ فَلَا بَأْسَ.

¹⁹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 3

¹⁹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 4 a

He^{-asws} said: ‘As for in the Ruk’u, it is not correct, and as for in the Sajdah, there is no problem’.¹⁹⁸

بيان: رَوَاهُ عَلِيُّ عَ أَنَّ النَّبِيَّ ص نَهَى عَنِ قِرَاءَةِ الْقُرْآنِ فِي الرُّكُوعِ وَ السُّجُودِ.

Explanation – It is reported by Ali^{-asws}: ‘The Prophet^{-saww} prohibited from reciting the Quran in the Ruk’u and Sajdah’.

وَ قَدْ رَوَى الْعَامَّةُ عَنْ عَلِيٍّ عَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ أَلَا إِنِّي مُبَيَّنٌّ أَنِّي أَقْرَأُ رَاكِعًا أَوْ سَاجِدًا.

And it is reported by the general Muslim (non-Shia), Ali^{-asws} from the Prophet^{-saww} having said: ‘Indeed! I^{-saww} have been Prohibited to recite while performing Ruk’u and Sajdah’.

وَ رُوِيَ عَنْ عَمَّارٍ عَنِ الصَّادِقِ عَ فِي النَّاسِي حَرْفًا مِنَ الْقُرْآنِ لَا يَقْرَأُهُ رَاكِعًا بَلْ سَاجِدًا.

And it is reported from Ammar, from Al-Sadiq^{-asws} regarding reciting a word from the Quran, ‘He should not recite it while performing Ruk’u, but in Sajdah’.

5- الْعَلَلُ، عَنْ عَلِيٍّ بْنِ حَاتِمٍ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْأَنْصَارِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنْ أَبِي حَكِيمٍ الرَّاهِدِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ عَ يَا ابْنَ عَمِّ خَيْرِ خَلْقِ اللَّهِ مَا مَعْنَى مَدِّ عُنُقِكَ فِي الرُّكُوعِ

(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^{-asws}, ‘O son^{-asws} of uncle^{-as}, best creature of Allah^{-azwj}! What is the meaning of extending your^{-asws} neck in the Ruk’u?’

قَالَ تَأْوِيلُهُ أَمَنْتُ بِوَحْدَانِيَّتِكَ وَ لَوْ ضُرِبَتْ عُنُقِي.

He^{-asws} said: ‘It’s interpretation is, ‘I believe in Your^{-azwj} Oneness and even if my neck was struck off’.¹⁹⁹

وَ مِنْهُ عَنْ عَلِيٍّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ خَدَّانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي الْحُسَيْنِ مُوسَى عَ قَالَ: فُلْتُ لَهُ لِأَيِّ عِلَّةٍ يُقَالُ فِي الرُّكُوعِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ وَ يُقَالُ فِي السُّجُودِ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ-

And from him, from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Al-Hassan Bin Al Waleed, from Al Husayn Bin Ibrahim, from Muhammad Bin Ziyad, from Hisham Bin Al Hakam,

‘From Abu Al-Hassan Musa^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘For which reason is it called in the Ruk’u, ‘سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ ‘Glorious is my Lord^{-azwj} the Magnificent and with His^{-azwj} Praise’, and it should be said in the Sajdah, ‘سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ‘Glorious is my Lord^{-azwj} the Exalted and with His^{-azwj} Praise’.

¹⁹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 4 b

¹⁹⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 5 a

قَالَ يَا هِشَامُ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمَّا أَسْرَى بِالنَّبِيِّ ص وَكَانَ مِنْ رَبِّهِ كَقَابِ قَوْسَيْنِ أَوْ أَدْنَى رُفِعَ لَهُ حِجَابٌ مِنْ حُجُبِهِ فَكَبَّرَ رَسُولُ اللَّهِ ص سَبْعًا حَتَّى رُفِعَ لَهُ سَبْعُ حُجُبٍ

He^{-asws} said: 'O Hisham! When Allah^{-azwj} Blessed and Exalted Caused ascension with the Prophet^{-saww}, and he^{-saww} was from his^{-saww} Lord^{-azwj} like **he was (at a distance of) two bows or nearer [53:9]**, a veil from His^{-azwj} veils was raised for him^{-saww}. Rasool-Allah^{-saww} exclaimed seven Takbeers until the seventh veil was raised for him^{-saww}.

فَلَمَّا ذَكَرَ مَا رَأَى مِنْ عَظَمَةِ اللَّهِ ارْتَعَدَتْ فُرَائِصُهُ فَانْبَرَكَ عَلَى رُكْبَتَيْهِ وَ أَحَدًا يَقُولُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

When he^{-saww} recalled what he^{-saww} had seen from Magnificence of Allah^{-azwj}, his^{-saww} limbs trembled, so he bowed upon his^{-saww} knees and took to saying, 'Glorious my^{-saww} Lord^{-azwj} the Magnificence and with His^{-azwj} Praise!'

فَلَمَّا اعْتَدَلَ مِنْ رُكُوعِهِ قَائِمًا وَ نَظَرَ إِلَيْهِ فِي مَوْضِعٍ أَعْلَى مِنْ ذَلِكَ الْمَوْضِعِ حَرَّ عَلَى وَجْهِهِ وَ جَعَلَ يَقُولُ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

When he^{-saww} straightened from his Ruk'u standing and looked towards Him^{-azwj} in a place higher from that place, he^{-saww} fell upon his^{-saww} face and he^{-saww} went on saying: 'Glorious is my^{-saww} Lord^{-azwj} the Exalted and with His^{-azwj} Praise'.

فَلَمَّا قَالَ سَبْعَ مَرَّاتٍ سَكَنَ ذَلِكَ الرَّعْبُ فَلِذَلِكَ جَزَتْ بِهِ السَّنَةُ.

When he^{-saww} had said (it) seven times, that dread calmed. For that (reason) the Sunnah flowed with it".²⁰⁰

6- مجاليس الشيخ، عن الحسين بن إبراهيم عن محمد بن وهبان عن محمد بن إسماعيل بن جبان عن محمد بن الحسين الحنفي عن عباد بن يعقوب عن أبي عليّ خالده عن أبي عبد الله ع قال: اتقوا الله و أحسنوا الرُكُوعَ وَ السُّجُودَ وَ كُونُوا أَطْوَعَ عِبَادِ اللَّهِ فَإِنَّكُمْ لَنْ تَنَالُوا وَلَا يَتَنَا إِلَّا بِالْوَرَعِ الْحَرِّ.

(The book) 'Majaalis' of the Sheykh – from Al Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Muhammad Bin Ismail Bin Habban, from Muhammad Bin Al Husayn Al Hafis, from Abbad Bin Yaqoub, from Abu Ali Khallad,

'From Abu Abdullah^{-asws} having said: 'Fear Allah^{-azwj} and be excellent of the Ruk'u and Sajdah, and be most obedient of servants of Allah^{-azwj} for you will never achieve our^{-asws} Wilayah except with the devoutness (piety)' – the Hadeeth".²⁰¹

7- كتاب الغارات، لإبراهيم بن محمد الثقفي عن يحيى بن صالح عن مالك بن خالد بن خالد عن عبد الله بن الحسن بن عتبة قال: كتب أمير المؤمنين ع إلى محمد بن أبي بكر أنظر رُكُوعَكَ وَ سُجُودَكَ فَإِنَّ النَّبِيَّ ص كَانَ أُمَّمَ النَّاسِ صَلَاةً وَ أَحْفَظَهُمْ لَهَا

(The book) 'Kitab Al Gharaat' of Ibrahim Bin Muhammad Al Saqafi, from Yahya Bin Salih, from Malik Bin Khalid, from Abdullah Al-Hassan, from Abayah who said,

²⁰⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 5 b

²⁰¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 6

'Amir Al-Momineen^{-asws} wrote to Muhammad Bin Abu Bakr: 'Look at your Ruk'u and your Sajdah. The Prophet^{-saww} was the most complete of the people in Salat and their most preserving of it.

وَ كَانَ إِذَا رَكَعَ قَالَ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثَ مَرَّاتٍ وَإِذَا رَفَعَ صُلْبَهُ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ اللَّهُ لَكَ الْحَمْدُ مِائَةً سَمَاوَاتِكَ وَ مِائَةً أَرْضِكَ وَ مِائَةً مَا شِئْتَ مِنْ شَيْءٍ فَإِذَا سَجَدَ قَالَ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ.

And when he^{-saww} did Ruk'u, he^{-saww} said: 'Glorious is my^{-saww} Lord^{-azwj} the Magnificent' – three times; and when he^{-saww} raised his^{-saww} back, he^{-saww} said: 'Allah^{-azwj} Listens to the one who praises Him^{-azwj}. O Allah^{-azwj}! For You^{-azwj} is the Praise, filling Your^{-azwj} skies, and filling Your^{-azwj} earth, and filling whatever You^{-azwj} so Desire, from anything!' When he^{-saww} did Sajdah he^{-saww} said: 'Glorious is my^{-saww} Lord^{-azwj} the Exalted and with His^{-azwj} Praise' – three times".²⁰²

8- عُذَّةُ الدَّاعِي، رَوَى سَعِيدُ الْقَمَّاطُ عَنِ الْفَضْلِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جَعَلْتُ فِدَاكَ عَلَّمَنِي دُعَاءَ جَامِعاً

(The book) 'Uddat Al Daie' – It is reported by Saeed Al Qammat, from Al Fazl who said,

'I said to Abu Abdullah^{-asws}, 'May I be sacrificed for you^{-asws}! Teach me a comprehensive supplication'.

فَقَالَ لِي أَحْمَدُ اللَّهُ فَإِنَّهُ لَا يَبْتَدِئُ أَحَدٌ بِصَلَاتِي إِلَّا دَعَا لَكَ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمَدَهُ.

He^{-asws} said to me: 'Praise Allah^{-azwj}, for there will not remain anyone praying Salat except he will supplicate for you saying, 'Allah^{-azwj} Listens to the one praising Him^{-azwj}'.²⁰³

9- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبُخَيْرِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ عَلِيِّ ع قَالَ: لَا قِرَاءَةَ فِي رُكُوعٍ وَ لَا سُجُودٍ إِذَا فِيهِمَا الْمِدْحَةُ لِلَّهِ عَزَّ وَ جَلَّ ثُمَّ الْمَسْأَلَةُ فَاثْبَتِيهَا قَبْلَ الْمَسْأَلَةِ بِالْمِدْحَةِ لِلَّهِ عَزَّ وَ جَلَّ ثُمَّ اسْأَلُوا بَعْدُ.

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

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'There is no recitation, neither in a Ruk'u nor Sajdah. But rather, there is praise of Allah^{-azwj} Mighty and Majestic in them, then the begging. Therefore, begin with the praise of Allah^{-azwj} Mighty and Majestic before the begging, then ask afterwards".²⁰⁴

10- الْخِصَالُ، عَنِ حَمْرَةَ الْعَلَوِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنِ عَلِيِّ ع قَالَ: سَبْعَةٌ لَا يَتَرُكُونَ الْقُرْآنَ الرَّائِغُ وَ السَّاجِدُ وَ فِي الْكَيْفِ وَ فِي الْحَمَامِ وَ الْجُنُبِ وَ التَّقْسَاءِ وَ الْحَائِضُ.

(The book) 'Al Khisaa' – from Hamza Al Alawy, from Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira, from Al Sakuny,

'From Al-Sadiq^{-asws}, from his^{-asws}, from Ali^{-asws} having said: 'Seven (people) should not recite the Quran – the one in Ruk'u, and the one in Sajdah, and in the toilet, and in the bathhouse,

²⁰² Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 7

²⁰³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 8

²⁰⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 9

and the one with sexual impurity, and the woman in post-childbirth bleeding, and the menstruating woman”²⁰⁵.

11- العَيْوُنُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ: رَأَيْتُ الرِّضَاعَ إِذَا سَجَدَ يُحْرِكُ ثَلَاثَ أَصَابِعَ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِيكًا خَفِيفًا كَأَنَّهُ يَعْدُ التَّسْبِيحَ ثُمَّ يَرْفَعُ رَأْسَهُ

(The book) ‘Al Uyoun’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail Bin Bazie who said,

‘I saw Al-Reza^{-asws} when he^{-asws} performed Sajdah, he^{-asws} moved three fingers from his^{-asws} fingers, one after one, slight movement. It was as if he^{-asws} was counting the glorifications. Then he^{-asws} raised his^{-asws} head’.

قَالَ وَ رَأَيْتُهُ يَرْكَعُ رُكُوعًا أَحْفَضَ مِنْ رُكُوعِ كُلِّ مَنْ رَأَيْتُهُ رَكَعَ كَانَ إِذَا رَكَعَ جَنَحَ بِيَدَيْهِ.

He (the narrator) said, ‘And I saw him^{-asws} perform Ruk’u, a Ruk’u lower than every one I have seen doing Ruk’u. When he^{-asws} performed Ruk’u, he^{-asws} winged with his^{-asws} hands’²⁰⁶.

12- الْعِلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ يُوسُفَ بْنِ الْحَارِثِ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْمَنْقَرِيِّ عَنْ مُوسَى بْنِ أَيُّوبَ الْعَاقِقِيِّ عَنْ عَمِّهِ إِيَّاسِ بْنِ عَامِرِ بْنِ عَمْرِو بْنِ عُمَيْرِ الْجُهَنِيِّ أَنَّهُ قَالَ: لَمَّا أُتِلَتْ فَسَبَّحَ بِاسْمِ رَبِّكَ الْعَظِيمِ قَالَ لَنَا رَسُولُ اللَّهِ ص اجْعَلُوهَا فِي رُكُوعِكُمْ

(The book) ‘Al Ilal’ – from his father, from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Yahya Al Ashary, from Yusuf Bin Al Haris, from Abdullah Bin Yazeed Al Minqary, from Musa Bin Ayoub Al Ghafiqy, from his paternal uncle Iyas Bin Aamir, from Uqba Bin Aamir Al Juheyne having said,

‘When it was Revealed: **Therefore, Glorify the Name of your Lord, the Magnificent [56:74]**, Rasool-Allah^{-saww} said to us: ‘Make it to be in your Ruk’u’.

فَلَمَّا نَزَلَتْ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى قَالَ لَنَا رَسُولُ اللَّهِ ص اجْعَلُوهَا فِي سُجُودِكُمْ.

When it was Revealed: **Glorify the Name of your Lord, the Most Exalted [87:1]**, Rasool-Allah^{-saww} said to us: ‘Make it to be in your Sajdah’²⁰⁷.

13- مَعَانِي الْأَخْبَارِ، عَنْ حَمَزَةَ الْعَلَوِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع تَحَايَ رَسُولُ اللَّهِ ص وَ لَا أَقُولُ تَحَاكُمُ عَنِ التَّحْتَمِ بِالذَّهَبِ وَ عَنِ ثِيَابِ الْقَسْبِيِّ وَ عَنِ مَيْثَرِ الْأَرْجُوَانِ وَ عَنِ الْمَلَاخِيفِ الْمُفْدَمَةِ وَ عَنِ الْقِرَاءَةِ وَ أَنَا رَاكِعٌ.

(The book) ‘Ma’any Al Akhbar’ – from Hamza Al Alawy, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} forbade me, and I^{-asws} am not saying he^{-saww} forbade you all from wearing the ring of gold, and from wearing the velvet,

²⁰⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 10

²⁰⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 11

²⁰⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 12

and from silken clothes, and from the quilts saturated in redness, and from reciting (Quran) while I^{-asws} am in Ruk'u".²⁰⁸

14- معاني الأخبار، عن محمد بن هارون الرّجائي عن علي بن عبد العزيز عن القاسم بن سلام رفعه قال قال رسول الله ص إني قد هبّيت عن القراءة في الرّكوع و السّجود فأما الرّكوع فعظّموا الله فيه و أما السّجود فأكثروا فيها الدّعاء فإنّه قمرٌ أن يستجاب لكم.

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Haroun Al Zanjany, from Ali Bin Abdul Aziz, from Al Qasim Bin Sallam, raising it, said,

'Rasool-Allah^{-saww} said: 'I^{-saww} have been prohibited from the recitation during the Ruk'u and the Sajdah. As for the Ruk'u, Allah^{-azwj} is being Magnified (revered) in it, and as for the Sajdah, frequent the supplication in it, for it is worthy to be Answered for you".²⁰⁹

و هي ص أن يدبّح الرّجل في الصّلاة كما يدبّح الحمار و معناه أن يطأطأ الرّجل رأسه في الرّكوع حتّى يكون أخفض من ظهره و كان ع إذا رقع لم يصوّب رأسه و لم يثبته معناه أنّه لم يرفعه حتّى يكون أعلى من جسده و لكن بين ذلك.

And he^{-saww} prohibited from the man bowing during the Salat like the donkey bows, and its meaning is that the lowers his head in the Ruk'u to the extent that it is lower than his back. And whenever he^{-asws} did Ruk'u, he^{-asws} did not straighten his^{-asws} head and did not bring it in line. Its meaning is that he^{-asws} did not raise it until it would be higher than his body, but between that".²¹⁰

و قال الصادق ع لا صلاة لمن لم يقيم صلته في ركوعه و سجوده ..

And Al-Sadiq^{-asws} said: 'There is no Salat for the one who does not straighten his back during his Ruk'u and his Sajdah".²¹¹

15- ثواب الأعمال، عن محمد بن موسى بن المتوكّل عن محمد بن يحيى العطار عن محمد بن أحمد الأشعري عن السندي بن ربيع عن سعيد بن جناح قال: كنت عند أبي جعفر ع في منزله بالمدينة فقال مبتدئاً من أتم ركوعه لم تدخله وحشة في قبره.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Al Sindy Bin Rabie, from Saeed Bin Janah who said,

'I was in the presence of Abu Ja'far^{-asws} in his house in Al-Medina. He^{-asws} said initiating: 'One who completes his Ruk'u, loneliness will not enter him in his grave".²¹²

16- ثواب الأعمال، عن محمد بن علي ماجيلويه عن محمد بن يحيى العطار عن محمد بن أحمد الأشعري عن أحمد بن محمد بن عيسى عن أبيه عن عبد الله عن محمد بن أبي حمزة عن أبيه قال قال أبو جعفر ع من قال في ركوعه و سجوده و قيامه اللهم صل على محمد و آل محمد- كتب الله له ذلك بمثل الرّكوع و السّجود و القيام.

²⁰⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 13

²⁰⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 14 a

²¹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 14 b

²¹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 14 c

²¹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 15

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashari, from Ahmad Bin Muhammad Bin Isa, from his father, from Abdullah, from Muhammad Bin Abu Hamza, from his father who said,

'Abu Ja'far^{-asws} said: 'One who says in his Ruk'u and his Sajdah, and his standing, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}', Allah^{-azwj} will Write that for him with similar to the Ruk'u, and the Sajdah, and the standing'.²¹³

توضیح آی ضاعف ثواب تلك الأعمال بسبب الصلاة

Clarification – *I.e., the Rewards of that action are doubled due to the cause of the Salat.*

17- *مصباح الشريعة، قال الصادق ع لا يزكع عبد لله زكوعاً على الحقيقة إلا زنته الله بنور بھائه و أظله في ظلال كبريائه و كساه كسوة أصفياه*

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{-asws}: 'A servant of Allah^{-azwj} will not perform Ruk'u upon the reality except Allah^{-azwj} adorn him with Noor of His^{-azwj} Splendour, and Shade him in the shade of His^{-azwj} Greatness, and Clothe him the clothing of His^{-azwj} elites.

و الزكوع أول و السجود ثاني [ثاني] فمن أتى بمعنى الأول صلح للثاني و في الزكوع أدب و في السجود قرب و من لا يحسن الأدب لا يصلح للقرب

And the Ruk'u is first and the Sajdah second. The one whom comes with meaning of the first will be correct for the second; and in the Ruk'u there is etiquette and in the Sajdah there is nearness, and the one who is not good of the etiquettes is not correct for the nearness.

فازكع زكوع خاشع لله بقلبه متذلل و جل دخل تحت سلطانه خاض له بجوارحه خفض حائف حزن على ما يقوته من فائدة الراكعين

Therefore, he should perform the Ruk'u with fearfulness of Allah^{-azwj} with his heart, humbly, fearfully, will enter into His^{-azwj} Authority, lowering to Him^{-azwj} with his limbs, lowly, fearfully, grieving upon what may have been missed by him from benefits of the ones performing Ruk'u'.

حكى أن الربيع بن خثيم كان يسهر الليل إلى الفجر في رعدة واحدة فإذا هو أصبح نرفز و قال آه سبق المخلصون و قطع بنا

It is narrated that Al-Rabie in Khuseym was holding a vigil at night up to the dawn in one Ruk'u. When it was morning, he exhaled and said, 'Aah! The sincere ones have preceded and we have been cut off.

و استوف زكوعك باستواء ظهرك و انحط عن همتك في القيام بخدمته إلا بعونه و فر بالقلب من وساوس الشيطان و خدائعه و مكابده فإن الله تعالى يرفع عباده بقدر تواضعهم له و يهديهم إلى أصول التواضع و الخشوع و الحشوع بقدر اطلاع عظمتهم على سرائرهم.

'And fulfil your Ruk'u by straightening your back and give up on your concerns during the standing, by serving Him^{-azwj} except by His^{-azwj} Assistance and flee with your heart from insinuations of Satan^{-la} and his^{-la} deception and his^{-la} plots. Allah^{-azwj} the Exalted Raises His^{-azwj}

²¹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 12

servants in accordance to their humility to Him^{-azwj}, and He^{-azwj} Guides them to the origins of reverence, and the humbleness, and the fearfulness in accordance to (their) noticing His^{-azwj} Magnificence upon their secrets”.²¹⁴

18- السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ النَّوَادِرِ لِلْبَزَنْطِيِّ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ مُرَّانَ وَ الْحَسَنِ بْنِ زِيَادٍ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ ع وَ عِنْدَهُ قَوْمٌ فَصَلَّى بِهِمُ الْعَصْرَ وَ كُنَّا قَدْ صَلَّيْنَا الْعَصْرَ فَعَدَدْنَا لَهُ فِي كُلِّ رُكْعَةٍ سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً

(The book) ‘Al Sarrair’ – copying from the book Al Nawadir of Al Bazanty, from Ibn Bukeyr, from Hamza Bin Humran, and Al-Hassan Bin Ziyad who both said,

‘We entered to see Abu Abdullah^{-asws} and there was a group in his^{-asws} presence. He^{-asws} prayed Al-Asr Salat (leading) them and we had already prayed Al-Asr. We counted for him^{-asws} during every Cycle (saying): ‘Glorious is my^{-asws} Lord^{-azwj} the Magnificent’, thirty-three times’.

وَ قَالَ أَحَدُهُمَا فِي حَدِيثِهِ وَ بِحَمْدِهِ فِي الرُّكُوعِ وَ السُّجُودِ مَعًا سَوَاءً.

And one of the two (5th or 6th Imams^{-asws}) said, in his Hadeeth, ‘And with His^{-azwj} Praise’, in the Ruk’u and the Sajdah, both together, same”.²¹⁵

19- السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا مِنْ كَلِمَةٍ أَحْفَ عَلَى اللِّسَانِ وَ لَا أْبْلَغَ مِنْ سُبْحَانَ اللَّهِ

(The book) ‘Al Saraair’ – Copying from the book Al Nawadir of Muhammad Bin Ali Bin Mahboub, from Ahmad, from Muhammad Bin Abu Umeyr, from Hisham Bin Al Hakam who said,

‘Abu Abdullah^{-asws} said: ‘There is no phrase lighter upon the tongue nor more eloquent than ‘Glory be to Allah^{-azwj}’.

فُلْتُ فَيُخْرِجِي أَنْ أَقُولَ فِي الرُّكُوعِ وَ السُّجُودِ مَكَانَ التَّسْبِيحِ لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ وَ اللَّهُ أَكْبَرُ

I said, ‘Would it suffice if I were to say during the Ruk’u and the Sajdah, in place of the glorification, لا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ وَ اللَّهُ أَكْبَرُ ‘There is no god except Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and Allah^{-azwj} is Greatest?’

قَالَ نَعَمْ كُلُّ ذَا ذِكْرٍ لِلَّهِ.

He^{-asws} said: ‘Yes. All that is Zikr of Allah^{-azwj}’.²¹⁶

20- فَالَاحِ السَّائِلِ، يُقُولُ فِي رُكُوعِهِ مَا رُوِيَ عَنِ الْبَاقِرِ ع اللَّهُمَّ لَكَ رَكَعْتُ وَ لَكَ خَشَعْتُ وَ بِكَ آمَنْتُ وَ لَكَ أَسَلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي خَشَعْتُ لَكَ سَمْعِي وَ بَصَرِي وَ مَخِي وَ عَصِي وَ عَظَامِي وَ مَا أَقَلَّتُهُ قَدَمَايَ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) ‘Falah Al Saail’ –

²¹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 17

²¹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 18

²¹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 19

‘He should be saying in his Ruk’u what is reported from Al-Baqir^{-asws}: ‘O Allah^{-azwj}! I am doing Ruk’u to You^{-azwj}, and am fearful to You^{-azwj}, and I believe in You^{-azwj}, and I submit to You^{-azwj}, and rely upon You^{-azwj}, and You^{-azwj} are my Lord^{-azwj}. There humble to You^{-azwj} my hearing, and my sight, and my brain, and my nerves, and my bones, and whatever I say, and what my feet carry, to Allah^{-azwj} Lord^{-azwj} of the worlds’^{.217}

وَرَوَيْنَا بِإِسْنَادِنَا إِلَى أَبِي جَعْفَرٍ بْنِ بَابُوَيْهِ فِيمَا رَوَاهُ فِي كِتَابِ زُهْدٍ مَوْلَانَا عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ سَعِيدٍ عَنِ الْمُقْصَلِ بْنِ صَالِحٍ عَنْ أَبِي الصَّبَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ أَبِي طَالِبٍ يَرْكَعُ فَيَسِيلُ عَرْقُهُ حَتَّى يَطَّأَ فِي عَرَقِهِ مِنْ طُولِ قِيَامِهِ - فَإِذَا رَفَعَ الْمُصَلِّي رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَهْلِ الْكِبْرِيَاءِ وَالْعِزَّةِ وَالْجُودِ وَالْجَبْرُوتِ.

And we are reporting by our chain to Abu Ja’far Bin Babuwayh, among what he reported in ‘Kitab Al Zohad Mawlana Ali^{-asws} Bin Abu Talib^{-asws}’, from Al Husayn Bin Saeed, from Usman Bin Saeed, from Al Mufazzal Bin Salih, from Abu Al Sabbah,

‘Ali^{-asws} was performing Ruk’u, his^{-asws} perspiration flowed until he^{-asws} was treading in his^{-asws} own sweat from the lengthiness of his^{-asws} standing. So, when the praying one raises his head from the Ruk’u, he should say, ‘Allah^{-azwj} Listens to the one who praises Him^{-azwj}. The Praise is for Allah^{-azwj}, Lord^{-azwj} of the words, rightful of the Greatness, and the Magnificence, and the Generosity, and the Force’^{.218}

تَبَيَّنَ رَوَاهُ الْكَلْبِيُّ فِي الصَّحِيحِ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع قُلْتُ مَا يَقُولُ الرَّجُلُ حَلَفَ الْإِمَامُ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Clarification (Ahadeeth) only – It is reported by Al-Kulayni in ‘Al-Saheeh’ (correct Hadeeth), from Jameel Bin Darraj who said, ‘I asked Abu Abdullah^{-asws}. I said, ‘What should the man be saying behind the prayer leader when he says, ‘Allah^{-azwj} Listens to the one who praises Him^{-azwj}?’

قَالَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ يَخْفِضُ مِنَ الصَّوْتِ.

He^{-asws} said: ‘He should say, ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’, and he should be low in the voice’.

وَرَوَى الْعَامَّةُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ.

And it is reported by the general Muslims (non-Shias), from Abu Hureyra (a well-known fabricator), from the Prophet^{-saww} having said: ‘When the prayer leader says, ‘Allah^{-azwj} Listens to the one praising Him^{-azwj}’, say, ‘O Allah^{-azwj}, our Lord^{-azwj}! For You^{-azwj} is the Praise’.

فَائِدَةٌ رَوَى مُعَاوِيَةُ بْنُ وَهْبٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ وَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ وَ إِذَا سَجَدَ وَ إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَ إِذَا أَرَادَ السُّجُودَ لِلثَّانِيَةِ.

Benefit (Ahadeeth only) – It is reported by Muawiya Bin Wahb who said, ‘I saw Abu Abdullah^{-asws} raising his^{-asws} hands when he^{-asws} performed Ruk’u, and when he^{-asws} raised

²¹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 20 a

²¹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 20 b

his^{-asws} head from the Ruk'u, and when he^{-asws} did Sajdah, and when he^{-asws} raised his head from the Sajdah, and when he^{-asws} intended the Sajdah for the second time”.

وَرَوَى ابْنُ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَرْفَعُ يَدَيْهِ كُلَّمَا أَهْوَى إِلَى الرَّكُوعِ وَالسُّجُودِ وَكُلَّمَا رَفَعَ رَأْسَهُ مِنْ رُكُوعٍ وَ سُجُودٍ وَقَالَ هِيَ الْعُبُودِيَّةُ.

And it is reported by Ibn Muskan, from Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} raised his^{-asws} hands every time he^{-asws} swooped to the Ruk'u and the Sajdah, and every time he^{-asws} raised his^{-asws} head from Ruk'u or Sajdah, and he^{-asws} said: ‘It is the servitude”.

21- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا رَكَعْتَ فَضَعْ كَفَيْكَ عَلَى رُكْبَتَيْكَ وَ ابْسُطْ ظَهْرَكَ وَ لَا تُفْتَعْ رَأْسَكَ وَ لَا تُصَوِّبْهُ

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When you do Ruk'u, then place your palms upon your knees and spread (straighten) your back, and neither lower your head nor straighten it’.

وَ قَالَ كَانَ رَسُولُ اللَّهِ ص إِذَا رَكَعَ لَوْ صُبَّ عَلَى ظَهْرِهِ مَاءٌ لَا سَتَقَرَّ

And he^{-asws} said: ‘It was so, whenever Rasool-Allah^{-saww} performed Ruk'u, if water would have been poured upon his^{-saww} back, it would be settled (not roll over)’.

وَ قَالَ فَرِّخْ أَصَابِعَكَ عَلَى رُكْبَتَيْكَ فِي الرَّكُوعِ وَ أَبْلِغْ أَطْرَافَ أَصَابِعِكَ عُيُونَ الرُّكْبَتَيْنِ.

And he^{-asws} said: ‘Separate your fingers upon your knees during the Ruk'u and make the ends of your fingers to reach eyes (centre) of your knees”.²¹⁹

وَ عَنْهُ ع أَنَّهُ قَالَ: وَ فُلْنٌ فِي الرَّكُوعِ سُبْحَانَ رَبِّي الْعَظِيمِ ثَلَاثَ مَرَّاتٍ.

And from him^{-asws} having said: ‘And say in your Ruk'u, ‘Glorious is my Lord^{-azwj} the Magnificent’ – three times”.²²⁰

وَ بِمَا رُوِيَ أَنَّهُ قَالَ فِي الرَّكُوعِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع اللَّهُمَّ لَكَ رَكَعْتُ وَ لَكَ خَشَعْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي خَشَعْتُ لَكَ سَمْعِي وَ بَصَرِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي وَ عِظْمِي وَ عَصَبِي وَ عَظْمِي وَ مَا أَقَلَّتْ قَدَمَايَ غَيْرَ مُسْتَنْكِفٍ وَ لَا مُسْتَكْبِرٍ وَ لَا مُسْتَحْسِرٍ عَنْ عِبَادَتِكَ وَ الْحُشُوعِ لَكَ وَ التَّدَلُّلِ لِطَاعَتِكَ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ.

And from what we are reporting about what is to be said during the Ruk'u, from Ja’far^{-asws} Bin Muhammad^{-asws}: ‘O Allah^{-azwj}! I have bowed (done Ruk'u) to You^{-azwj}, and am fearful to You^{-azwj}, and I believe in You^{-azwj}, and am relying upon You^{-azwj}, and You^{-azwj} are my Lord^{-azwj}. I am humbling to You^{-azwj} my hearing, and my sight, and my hair, and my kins, and my flesh, and my blood, and my brain, and my nerves, and my bones, and whatever my feet are carrying, without being disdainful, nor arrogant, nor despising of worshipping You^{-azwj}, and the

²¹⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 21 a

²²⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 21 b

fearfulness is to You^{-azwj}, and the humility to obey You^{-azwj}. Glorious is my Lord^{-azwj} the Magnificent, and with His^{-azwj} Praise’ – three times”^{.221}

وَعَنْهُ ع أَنَّهُ قَالَ: وَإِذَا رَفَعْتَ رَأْسَكَ مِنَ الرَّكُوعِ فَقُلْ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ- ثُمَّ تَقُولُ رَبَّنَا لَكَ الْحَمْدُ.

And from him^{-asws} having said: ‘And when you raise your head from the Ruk’u, then say, ‘Allah^{-azwj} Listens to the one who praises Him^{-azwj}’. Then you should say, ‘Our Lord^{-azwj}! The Praise for You^{-azwj}’^{.222}

وَرُوَيْنَا عَنْهُ أَيْضاً وَعَنْ آبَائِهِ الطَّاهِرِينَ ع فِي الْقَوْلِ بَعْدَ الرَّكُوعِ وَجُوهًا كَثِيرَةً مِنْهَا أَنْ تَقُولَ رَبَّنَا لَكَ الْحَمْدُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَهْلِ الْجَبَرُوتِ وَالْكَرْبِيَاءِ وَالْعِظَمَةِ وَالْجَلَالِ وَالْقُدْرَةِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاجْبُرْنِي وَارْزُقْنِي فَ إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ-

And we are reporting from him^{-asws} also, and from his^{-asws} Purified forefathers^{-asws} regarding the words after the Ruk’u, there are many aspects. From these is that you should say, ‘Our Lord^{-azwj}! For You^{-azwj} is the Praise. The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, rightful of the Force, and the Greatness, and the Magnificence, and the Majesty, and the Power! O Allah^{-azwj}! Forgive me and Mercy me, and Strengthen me, and Raise me, for ***I stand in need of whatever good You may Send down upon me***’ [28:24].

فَهَذَا وَ مَا هُوَ فِي مَعْنَاهُ يَقُولُهُ مَنْ صَلَّى لِنَفْسِهِ وَ يُجْزِي فِي صَلَاةِ الْجَمَاعَةِ أَنْ يَقُولَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ يَجْهَرُ بِهَا وَ يَقُولُ فِي نَفْسِهِ رَبَّنَا لَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ وَ يَسْجُدُ.

So, this, and what is regarding its meaning, the one who prays Salat should say it for himself, and it suffices in the congregational Salat if he says, ‘Allah^{-azwj} listens to the one who praises Him^{-azwj}’ being loud with it, and he should be saying within himself, ‘Our^{-azwj} Lord^{-azwj}! The Praise is for You^{-azwj}! Then he should exclaim Takbeer and perform Sajdah”^{.223}

22- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ التَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الصُّهْبَانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَمَّنْ ذَكَرَهُ عَنْ مِسْمَعِ أَبِي سَبَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُجْزِيكَ مِنَ الْقَوْلِ فِي الرَّكُوعِ وَالسُّجُودِ ثَلَاثُ تَسْبِيحَاتٍ أَوْ قَدْرُهُنَّ مُرْتَبِلًا وَ لَيْسَ لَهُ وَ لَا كِرَامَةٌ أَنْ يَقُولَ سُبْحَ سُبْحَ سُبْحَ.

(The book) ‘Al Saraair’ – copying from the book Al Nawadir of Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Abu Al Suhban, from Abdul Rahman Bin Abu Najran, from the one who mentioned it, from Misma’a Abu Sayyar,

‘From Abu Abdullah^{-asws} having said: ‘It suffices you from the words in the Ruk’u and the Sajdah, three glorifications, or arranging them sequentially, and it isn’t for him nor is there any honour if he were to say, ‘Glorious! Glorious! Glorious!’”²²⁴

23- الْهِدَايَةُ، قَالَ الصَّادِقُ ع سَبِّحْ فِي رُكُوعِكَ ثَلَاثًا تَقُولُ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ وَ فِي السُّجُودِ ثَلَاثَ مَرَّاتٍ سُبْحَانَ رَبِّي الْأَعْلَى وَ بِحَمْدِهِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمَّا أَنْزَلَ عَلَى نَبِيِّهِ فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ قَالَ النَّبِيُّ ص اجْعَلُوهَا فِي رُكُوعِكُمْ

²²¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 21 c

²²² Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 21 d

²²³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 21 e

²²⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 22

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'Glorify in your Ruk'u saying thrice, 'Glorious is my Lord^{-azwj} the Magnificent and with His^{-azwj} Praise, three times, and in your Sajdah three times, 'Glorious is my Lord^{-azwj} the Exalted, and with His^{-azwj} Praise', because when Allah^{-azwj} Mighty and Majestic Revealed unto His^{-azwj} Prophet^{-saww}: **Therefore, Glorify the Name of your Lord, the Magnificent [56:74]**, the Prophet^{-saww} said: 'Make it to be in your Ruk'u!'

فَلَمَّا أَنْزَلَ اللَّهُ سَبِيحَ اسْمِ رَبِّكَ الْأَعْلَى قَالَ اجْعَلُوهَا فِي سُجُودِكُمْ

When Allah^{-azwj} Revealed: **Glorify the Name of your Lord, the Most Exalted [87:1]**, Rasool-Allah^{-saww} said to us: 'Make it to be in your Sajdah'.

قُلْتُ قُلْتُ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ أَجْرًاكَ وَ تَسْبِيحَةً وَاحِدَةً تُجْزِي لِلْمُعْتَلِّ وَ الْمَرِيضِ وَ الْمُسْتَعْجِلِ.

If you were to say, 'Glorious is Allah^{-azwj}! Glorious is Allah^{-azwj}! Glorious is Allah^{-azwj}!', it will suffice you, and one glorification is sufficient for the infirm, and the sick, and the one in a hurry".²²⁵

24- الْمَحَاسِنُ، عَنِ ابْنِ مَجْبُوبٍ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أَحْسَنَ الْمُؤْمِنُ عَمَلَهُ ضَاعَفَ اللَّهُ عَمَلَهُ لِكُلِّ حَسَنَةٍ سَبْعِمِائَةٍ وَ ذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ اللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ فَأَحْسِنُوا أَعْمَالَكُمْ الَّتِي تَعْمَلُونَهَا لِتَوَابِ اللَّهِ

(The book) 'Al Mahasin' – from Ibn Mahboub, from Umar Bin Yazeed who said,

'I heard Abu Abdullah^{-asws} saying: 'When the Momin is good in his deeds, Allah^{-azwj} Multiplies his deeds, seven hundred for every one good deed, and that is the Word of Allah^{-azwj} Blessed and Exalted: **and Allah Multiplies for the one He so desires to [2:261]**. Therefore improve your deeds which you are working for the Rewards of Allah^{-azwj}'.

فَقُلْتُ لَهُ وَ مَا الْإِحْسَانُ

I said to him^{-asws}, 'And what is the 'improving of good deeds'?'

قَالَ فَقَالَ إِذَا صَلَّيْتَ فَأَحْسِنِ رُكُوعَكَ وَ سُجُودَكَ وَ إِذَا صُمْتَ فَتَوَقَّ كُلَّ مَا فِيهِ فَسَادُ صَوْمِكَ وَ إِذَا حَجَّجْتَ فَتَوَقَّ مَا يَحْزِمُ عَلَيْكَ فِي حَجِّكَ وَ عُمْرَتِكَ

He (the narrator) said, 'He^{-asws} said: 'When you pray Salat, be excellent in your Ruk'u and your Sajdah, and when you fast, then fear from all what would be spoiling your fast, and when you perform Hajj, the fear what is prohibited unto you during your Hajj and your Umrah'.

قَالَ وَ كُلُّ عَمَلٍ تَعْمَلُهُ فَلْيَكُنْ نَقِيًّا مِنَ الدَّنَسِ.

He^{-asws} said: 'And every work you do, let it be pure from the dirt".²²⁶

²²⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 23

²²⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 24

25- الْعَلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ سئِلَ أَمِيرُ الْمُؤْمِنِينَ عَ مَا مَعْنَى الرُّكُوعِ

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'Amir Al-Momineen^{-asws} was asked, 'What is the meaning of the Ruk'u?'

فَقَالَ مَعْنَاهُ آمَنْتُ بِكَ وَ لَوْ ضُرِبَتْ عُنُقِي

He^{-asws} said: 'It's meaning is, 'I believe in You^{-azwj} and even if You^{-azwj} Strike off my neck'.

وَ مَعْنَى قَوْلِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ- فَسُبْحَانَ اللَّهِ أَنْفَعُ لِلَّهِ عَزَّ وَ جَلَّ وَ رَبِّي خَالِقِي

And meaning of his words, 'Glorious is my Lord^{-azwj} the Magnificence and with His^{-azwj} Praise' – 'Glorious is Allah^{-azwj}. I rub my nose to Allah^{-azwj} Mighty and Majestic, and my Lord^{-azwj}, my Creator'.

وَ الْعَظِيمُ هُوَ الْعَظِيمُ فِي نَفْسِهِ عَزَّ مَوْصُوفٍ بِالصَّغَرِ وَ الْعَظِيمُ فِي مُلْكِهِ وَ سُلْطَانِهِ

And the Magnificent, He^{-azwj} is the Magnificent within Himself^{-azwj}. He^{-azwj} cannot be described with the smallness, and He^{-azwj} is Mighty in His^{-azwj} Kingdom and His^{-azwj} Authority.

وَ أَعْظَمُ مَنْ أَنْ يُوصَفَ تَعَالَى اللَّهُ قَوْلُهُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَهُوَ أَعْظَمُ الْكَلِمَاتِ فَلَهَا وَجْهَانِ فَوَجْهَةٌ مِنْهُ مَعْنَاهُ أَنَّ حَمْدَ اللَّهِ سَمِعَهُ وَ الْوَجْهَ الثَّانِي يَدْعُو لِمَنْ حَمِدَ اللَّهُ فَيَقُولُ اللَّهُمَّ اسْمِعْ لِمَنْ حَمَدَكَ.

And the most magnificent from description, Exalted is Allah^{-azwj}, are his words, 'Allah^{-azwj} listens to the one who praises Him^{-azwj}'. It is the mightiest of the phrases. There are two aspects for it. An aspect from it is its meaning is, 'Praise be Allah^{-azwj} Who Listens to him', and the second aspect is, he is supplicating for the one praising Allah^{-azwj}, so he says, 'O Allah^{-azwj}! Listen to the one praising You^{-azwj}'.²²⁷

وَ قَالَ الصَّادِقُ عَ أَقَلُّ مَا يَجِبُ مِنَ التَّسْبِيحِ فِي الرُّكُوعِ وَ السُّجُودِ ثَلَاثٌ تَسْبِيحَاتٍ لَا بُدَّ مِنْهَا يَكُونُ فِي حَمْسِ صَلَوَاتٍ مِائَةٌ وَ ثَلَاثٌ وَ حَمْسُونَ تَسْبِيحَةً

And Al-Sadiq^{-asws} said: 'Lease of what is obligated from the glorification during the Ruk'u and the Sajdah are three glorifications. There is no escape from these being in the five (daily) Salats – one hundred and thirty-five glorifications.

فَفِي الظُّهْرِ سِتُّ وَ ثَلَاثُونَ وَ فِي العَصْرِ سِتُّ وَ ثَلَاثُونَ وَ فِي المَغْرِبِ سَبْعٌ وَ عِشْرُونَ وَ فِي العَتَمَةِ سِتُّ وَ ثَلَاثُونَ وَ فِي الفَجْرِ ثَمَانٌ عَشْرَةً.

There are thirty-six in Al-Zohr, and thirty-six in Al-Asr, and twenty-seven in Al-Maghrib, and thirty six in Al-Atma (Al-Isha), and eighteen in Al-Fajr".²²⁸

²²⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 25 a

²²⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 25 b

26- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْحَارِثِ بْنِ الْأَحْوَلِ عَنِ بُرَيْدِ الْعِجْلِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع أَيُّهُمَا أَفْضَلُ فِي الصَّلَاةِ كَثْرَةُ الْقِرَاءَةِ أَوْ طَوْلُ اللَّبْثِ فِي الرُّكُوعِ وَ السُّجُودِ

(The book) 'Al Saraair' – copying from the book of Al-Hassan Bin Mahboub, from Al Haris Bin Al Ahwal, from Bureyd Al Ijaly who said,

'I said to Abu Ja'far^{-asws}, 'Which of the two is better in the Salat, more recitation or prolonged wait during the Ruk'u and the Sajdah?'

قَالَ فَقَالَ كَثْرَةُ اللَّبْثِ فِي الرُّكُوعِ وَ السُّجُودِ فِي الصَّلَاةِ أَفْضَلُ أَمَا تَسْمَعُ لِقَوْلِ اللَّهِ تَعَالَى فَأَقْرَبُوا مَا تَيْسَّرَ مِنْهُ وَ أَقِيمُوا الصَّلَاةَ إِنَّمَا عَنَى بِإِقَامَةِ الصَّلَاةِ طَوْلَ اللَّبْثِ فِي الرُّكُوعِ وَ السُّجُودِ

He (the narrator) said, 'He^{-asws} said: 'More waiting in the Ruk'u and the Sajdah in the Salat is better. Have you not listened to Words of Allah^{-azwj} the Exalted: **Therefore, recite from it what is easy for you and establish the Salat [73:20]**. But rather He^{-azwj} Means by **and establish the Salat**, prolonging the wait in the Ruk'u and the Sajdah'.

قُلْتُ فَأَيُّهُمَا أَفْضَلُ كَثْرَةُ الْقِرَاءَةِ أَوْ كَثْرَةُ الدُّعَاءِ

I said, 'Which of the two is better, more recitation or more supplication?'

فَقَالَ كَثْرَةُ الدُّعَاءِ أَفْضَلُ أَمَا تَسْمَعُ لِقَوْلِ اللَّهِ لِنَبِيِّهِ ص قُلْ مَا يَدْعُونَ بِكُمْ رَبِّي لَوْ لَا دُعَاؤُكُمْ.

He^{-asws} said: 'More supplication is better. Have you not listened to Words of Allah^{-azwj} to His^{-azwj} Prophet^{-saww}: **Say: 'My Lord would not care for you were it not for your supplications, [25:77]'**.²²⁹

27- الدِّيَكْرِيُّ، قَالَ رَوَى الْحُسَيْنُ بْنُ سَعِيدٍ بِإِسْنَادِهِ إِلَى أَبِي بصيرٍ عَنِ الصَّادِقِ ع أَنَّهُ كَانَ يَقُولُ بَعْدَ رَفْعِ رَأْسِهِ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ يَحْوِلُ اللَّهُ وَ قُوَّتِهِ أَقْوَمُ وَ أَفْعَدُ أَهْلَ الْكِبْرِيَاءِ وَ الْعَظَمَةِ وَ الْجَبْرُوتِ.

(The book) 'Al Zikra' – He said, 'It is reported by Al Husayn Bin Saeed, by his chain to Abu Baseer,

'From Al-Sadiq^{-asws}, he^{-asws} was saying after raising his^{-asws} head (from Ruk'u): 'Allah^{-azwj} Listens to the one who praises Him^{-azwj}. The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds. By the Might of Allah^{-azwj} and His^{-azwj} Strength, I stand and I sit, rightful of the Greatness, and the Magnificence, and the Force''.²³⁰

قَالَ وَ بِإِسْنَادِهِ الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَالَ الْإِمَامُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ قَالَ مَنْ خَلْفَهُ رَبَّنَا لَكَ الْحَمْدُ وَ إِنْ كَانَ وَخْدَهُ إِمَامًا أَوْ غَيْرَهُ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

He said, 'And by his correct chain, from Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'When the prayer leader says, 'Allah^{-azwj} listens to the one who praises Him^{-azwj}', the one behind him should say, 'Our Lord^{-azwj}! The Praise is for You^{-azwj}!'

²²⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 26

²³⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 27 a

And if he were alone, as a prayer leader or someone else, he should say, ‘Allah^{-azwj} Listens to the one praising Him^{-azwj}. The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds’.²³¹

وَمِنْهُ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ عَلِيًّا ع كَانَ يَغْتَدِلُ فِي الرُّكُوعِ مُسْتَوِيًّا حَتَّى يُقَالَ لَوْ صُبَّ الْمَاءُ عَلَى ظَهْرِهِ لَأَسْتَمْسَكَ وَكَانَ يَكْرَهُ أَنْ يَحْدُرَ رَأْسُهُ وَ مَنْكِبَيْهِ فِي الرُّكُوعِ.

And from him, from Is’haq Bin Ammar, from Ammar, ‘

‘From Abu Abdullah^{-asws}: ‘Ali^{-asws} would be of straight (back) during the Ruk’u, even, to the extent it was said, ‘If the water had been upon his^{-asws} back, it would withhold (not spill), and he^{-asws} disliked to lower his^{-asws} and his^{-asws} shoulders during the Ruk’u’.²³²

28- الْعَلَلُ، عَلِيُّ بْنُ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ ع عَنْ مُوسَى بْنِ عِمْرَانَ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنِ أَبِي بصيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِمَ صَارَتِ الصَّلَاةُ رَكَعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ

(The book) ‘Al Ilal’ – Ali Bin Ahmad, from Muhammad Bin Abu Abdullah, from Musa Bin Imran, from Al Husayn Bin Yazeed, from Ali Bin Abu Hamza, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘Why has the Salat come to be of two Cycles and four Sajdah(s)?’

قَالَ لِأَنَّ رَكَعَةً مِنْ قِيَامٍ بَرَكَتَيْنِ مِنْ جُلُوسٍ.

He^{-asws} said: ‘Because a Cycle prayed standing equates to two Cycles prayed sitting’.²³³

29- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ تَفْرِيجِ الْأَصَابِعِ فِي الرُّكُوعِ أ سُنَّةٌ هُوَ

(The books) ‘Qurb Al Isnaad’, and ‘Kitab Al Masaail’, by their chains,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about separating the fingers during the Ruk’u, ‘Is it Sunnah?’

قَالَ مَنْ شَاءَ فَعَلْ وَ مَنْ شَاءَ تَرَكَ.

He^{-asws} said: ‘He^{-asws} said: ‘One who so desires can do so, and one who desires can leave it’.²³⁴

30- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ رَاكِعًا أَوْ سَاجِدًا فَيَحْكُهُ بَعْضُ جَسَدِهِ هَلْ يَصْلُحُ لَهُ أَنْ يَرْفَعَ يَدَهُ مِنْ رُكُوعِهِ أَوْ سُجُودِهِ فَيَحْكُهُ مِمَّا حَكَّهُ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

²³¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 27 b

²³² Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 27 c

²³³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 28

²³⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 29

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man being in Ruk'u or Sajdah, and part of his body itches, 'Is it correct for him if he raises his hand from his Ruk'u or his Sajdah to scratch it from what itches him?'

قَالَ لَا تَأْسَ إِذَا شَقَّ عَلَيْهِ وَ الصَّبْرُ إِلَى أَنْ يَفْرَغَ أَفْضَلُ.

He^{-asws} said: 'There is no problem when it is difficult upon him, and the patience up to he is free, is better'.²³⁵

31- الْمُعْتَبِرُ، عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ وَ ابْنِ مُسْلِمٍ وَ الْحَلْبِيِّ قَالُوا وَ بَلَغَ بِأَطْرَافِ أَصَابِعِكَ عَيْنَ الرَّكْبَةِ فَإِنْ وَصَلَتْ أَطْرَافُ أَصَابِعِكَ فِي رُكُوعِكَ إِلَى رُكْبَتَيْكَ أَجْزَأَكَ ذَلِكَ وَ أَحَبُّ أَنْ تُمَكِّنَ كَفَيْتِكَ مِنْ رُكْبَتَيْكَ فَإِذَا أَرَدْتَ أَنْ تَسْجُدَ فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ وَ حِرٌّ سَاجِدًا.

(The book) 'Al Motabar' – from Muawiya Bin Ammar and Ibn Muslim, and Al Halby,

'They said, 'And reach the eye (centre) of the knee with your fingers. If the ends of your fingers reach to the knees in your Ruk'u, that will suffice you, and I^{-asws} would love it if your palms as enabled from your knees. When you want to do Sajdah, raise your hands with the Takbeer and fall down in Sajdah'.²³⁶

32- الْمُعْتَبِرُ، رَوَى جَمَاعَةٌ مِنْهُمْ زُرَّارَةُ عَنِ الْبَاقِرِ ع قَالَ: ثُمَّ قُلْ سَمِعَ اللهُ لِمَنْ حَمَدَهُ أَهْلُ الْجُودِ وَ الْكِبْرِيَاءِ وَ الْعِظَمَةِ.

(The boo) 'Al Motabar' – It is reported by a group, Zurara being from them,

'From Al-Baqir^{-asws} having said: 'Then say, 'Allah^{-azwj} Listens to the one who praises Him^{-azwj}, rightful of the Generosity, and the Greatness, and the Magnificence'.²³⁷

33- مَشْكَاهُ الْأَنْوَارِ، مِنْ كِتَابِ الْمَحَاسِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَعْطُ أَهْلَهُ وَ نِسَاءَهُ وَ هُوَ يَقُولُ هُنَّ لَا تَقْلُنَّ فِي رُكُوعِكُنَّ وَ سُجُودِكُنَّ أَقْلًا مِنْ ثَلَاثِ تَسْبِيحَاتٍ فَإِنَّكُنَّ إِنْ فَعَلْتُنَّ لَمْ يَكُنْ أَحْسَنَ عَمَلًا مِنْكُنَّ.

(The book) 'Mishkat Al Anwaar', from the book 'Al Mahasin', from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} advise his^{-asws} wife and his^{-asws} womenfolk, and he^{-asws} was saying to them: 'Do not be saying in your Ruk'u and your Sajdah any less than three glorifications. If you were to do so (three glorifications), there will not be anyone of more excellent deeds than you all!'²³⁸

²³⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 30

²³⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 31

²³⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 32

²³⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 48 H 33

CHAPTER 49 – THE SAJDAH AND ITS ETIQUETTES AND ITS RULINGS

الآيات

The Verses

آل عمران يا مَرْيَمُ اقْنُتِي لِرَبِّكِ وَ اسْجُدِي وَ ارْكَعِي مَعَ الرَّاكِعِينَ

(Surah) Aal-e-Imran^{as}: ***O Maryam! Be obedient to your Lord and perform Sajdah and Ruk'u along with the Ruk'u performers [3:43]***

الأعراف وَ يُسَبِّحُونَهُ وَ لَهُ يَسْجُدُونَ

(Surah) Al A'raaf: ***and they are Glorifying Him, and to Him they are performing Sajdah [7:206]***

الرعد وَ لِلَّهِ يَسْجُدُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ طَوْعاً وَ كَرْهاً وَ ظِلالُهُمْ بِالْغُدُوِّ وَ الْأَصَالِ

(Surah) Al Ra'ad: ***And to Allah perform Sajdah, ones in the skies and the earth, willingly and unwillingly, and (so do) their shadows, in the morning and evening [13:15]***

الحجر فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِنَ السَّاجِدِينَ

(Surah) Al Hijr: ***Therefore Glorify with the Praise of your Lord, and become from the prostrating ones [15:98]***

النحل وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَ الْمَلَائِكَةُ وَ هُمْ لَا يَسْتَكْبِرُونَ

(Surah) Al Nahl: ***And to Allah does Sajdah whatever is in the skies and whatever is in the earth, from animals and Angels, and they are not being arrogant [16:49]***

الإسراء إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا يُتْلَى عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجداً

(Surah) Al Isra'a: ***Say: 'Believe in it or don't believe; surely those Given the Knowledge from before it, when it is recited to them, they fall down fall down to their chins in Sajdah' [17:107]***

وَ يَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولاً

And they are saying: Glorious is our Lord! Surely His Promise would always be Fulfilled [17:108]

وَيَجْرُونَ لِلْأَذْفَانِ يَبْكُونَ وَيَرْبُدُهُمْ حُشُوعاً

And they fall down on their faces weeping, and it increases them in humbleness [17:109]

الْحَجَّ أَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ وَالْجِبَالُ وَالشَّجَرُ وَالْدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ

(Surah) Al Hajj: **Do you not see that Allah, they do Sajdah to Him, the ones in the skies and the ones in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the animals, and many of the people, and many are such that the Punishment is deserving upon them? [22:18]**

وَقَالَ تَعَالَى يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَاسْجُدُوا

And the Exalted Said: **O you who believe! Perform Ruku and Sajdah [22:77]**

الْفِرْقَانِ وَإِذَا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ أَنَّا نَسْجُدُ لِمَا تَأْمُرُنَا وَزَادَهُمْ نُفُوراً

(Surah) Al Furqan: **And when it is said to them: ‘Do Sajdah to the Beneficent!’ They say, ‘And what is the Beneficent? Shall we do Sajdah to what you are ordering us?’ And it increases them in aversion [25:60]**

النَّمْلَ أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبْءَ فِي السَّمَاوَاتِ وَالْأَرْضِ

(Surah) Al Naml: **They are not doing Sajdah to Allah Who Extracts the cache in the skies and the earth, [27:25]**

التَّنزِيلِ إِذْمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِرُوا بِهَا حُزُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ

(Surah) Al Tanzeel: **But rather, only those believe in Our Signs who, when they are reminded of these, fall down in Sajdah and Glorify the Praise of their Lord, and they are not being arrogant [32:15]**

السَّجْدَةَ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ

(Surah) Al Sajdah: **Neither do Sajdah to the sun nor to the moon, and do Sajdah to Allah Who Created you, if it is Him you are worshipping [41:37]**

النَّجْمِ فَاسْجُدُوا لِلَّهِ وَاعْبُدُوا

(Surah) Al Najm: **So make obeisance to Allah and worship (Him) [53:62]**

الْجِنِّ وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا

(Surah) Al Jinn: **And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18].**

تفسير وَ رَوَى عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: أَمَّا مَنْ يَسْجُدُ مِنْ أَهْلِ السَّمَاوَاتِ طَوْعاً فَالْمَلَائِكَةُ يَسْجُدُونَ لِلَّهِ طَوْعاً وَ مَنْ يَسْجُدُ مِنْ أَهْلِ الْأَرْضِ فَمَنْ وُلِدَ فِي الْإِسْلَامِ فَهُوَ يَسْجُدُ لَهُ طَوْعاً

Interpretation (Ahadeeth) only –

And it is reported by Ali Bin Ibrahim, from Al-Baqir^{asws} having said: ‘As for the one from inhabitants of the sky does Sajdah voluntarily, the Angels do Sajdah to Allah^{azwj} voluntarily, and one from the inhabitants of the earth who does Sajdah, he is the one who is born in Al-Islam, he does Sajdah to Him^{azwj} voluntarily.

وَ أَمَّا مَنْ يَسْجُدُ لَهُ كَرْهاً فَمَنْ جَبَرَ عَلَى الْإِسْلَامِ وَ أَمَّا مَنْ لَمْ يَسْجُدْ فَظِلُّهُ يَسْجُدُ لَهُ بِالْعَدَاةِ وَ الْعِشْيَةِ.

And as for the one who does Sajdah to Him^{azwj} unwillingly, is the one who is compelled upon Al-Islam, and as for the one who does not do Sajdah, his shadow does Sajdah to Him^{azwj} in the morning and evening”.

رَوَاهُ الْكَلْبِيُّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بِإِسْنَادٍ لَهُ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ مَنْ يَجْبَهُتِهِ عِلَّةٌ لَا يَقْدِرُ عَلَى السُّجُودِ عَلَيْهَا قَالَ يَضَعُ ذَقْنَهُ عَلَى الْأَرْضِ إِنَّ اللَّهَ تَعَالَى يَقُولُ يَجْرُونَ لِلْأَذْقَانِ سَجْدًا.

It is reported by Al-Kulayni, from Ali Bin Muhammad by a chain of his, said, ‘Abu Abdullah^{asws} was asked about the one having an illness with his forehead, he is not able upon doing Sajdah upon it. He^{asws} said: ‘He should place his chin upon the ground, for Allah^{azwj} the Exalted Says: **they fall down to their chins in Sajdah**’ [17:107]’.

رَوَاهُ فِي الْكَافِي عَنْ أَبِي عَمْرٍو الرُّبَيْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ فَرَضَ الْإِيمَانَ عَلَى جَوَارِحِ ابْنِ آدَمَ وَ قَسَمَهُ عَلَيْهَا وَ فَرَّقَهُ فِيهَا

It is reported in Al-Kafi, from Abu Amro Al-Zubeyri, from Abu Abdullah^{asws} having said: ‘Allah^{azwj} has Imposed the Eman upon the body parts of the son of Adam^{as} and Apportioned it upon these, and Distributed among these’.

وَ سَأَقَ الْحَدِيثَ الطَّوِيلَ إِلَى أَنْ قَالَ وَ فَرَضَ عَلَى الْوَجْهِ السُّجُودَ لَهُ بِاللَّيْلِ وَ النَّهَارِ فِي مَوَاقِبِ الصَّلَاةِ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا ارْكَعُوا وَ اسْجُدُوا وَ اعْبُدُوا رَبَّكُمْ وَ افْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُونَ وَ هَذِهِ فَرِيضَةٌ جَامِعَةٌ عَلَى الْوَجْهِ وَ الْيَدَيْنِ وَ الرِّجْلَيْنِ

And he^{asws} continued the lengthy Hadeeth up to he^{asws} said: ‘And He^{azwj} Imposed the Sajdah to Him^{azwj} upon the face at night and day in timings of the Salat. He^{azwj} Said: **O you who believe! Perform Ruk’u and Sajdah and worship your Lord, and do the good, perhaps you will succeed** [22:77], and this is a comprehensive Imposition upon the face, and the hands, and the legs’.

وَ قَالَ فِي مَوْضِعٍ آخَرَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا.

And He^{azwj} Said in another place: **therefore do not call upon anyone (else) with Allah** [72:18]’.

و فِي الْفَقِيهِ فِي وَصِيَّةِ أَمِيرِ الْمُؤْمِنِينَ ع لِابْنِهِ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ الْآيَةُ يَعْنِي بِالْمَسَاجِدِ الْوَجْهَ وَ الْيَدَيْنِ وَ الرِّجْلَيْنِ وَ الْإِبْهَامَيْنِ.

And in (the book) ‘Al-Faqeeh’ – In a bequest by Amir Al-Momineen^{asws} to his^{asws} son Muhammad Bin Al-Hanafiya: ‘Allah^{azwj} Mighty and Majestic Said: **And surely the places of Sajdah are for Allah, [72:18].** He^{azwj} Means by the Masjids – the face, and the hands, and the knees, and the two big toes’.

1- الْعَيَّاشِيُّ، عَنْ أَبِي جَعْفَرٍ الثَّانِي ع أَنَّهُ سَأَلَهُ الْمُعْتَصِمُ عَنِ السَّارِقِ مِنْ أَيِّ مَوْضِعٍ يَجِبُ أَنْ يُقَطَعَ

Al-Ayyashi –

‘From Abu Ja’far^{asws} the 2nd. Al-Mu’tasim asked him^{asws} about the thief, ‘From which place is it obligated for him to be cut?’

فَقَالَ إِنَّ الْقُطْعَ يَجِبُ أَنْ يَكُونَ مِنْ مَفْصِلِ أَصُولِ الْأَصَابِعِ فَيْتْرُكَ الْكَفَّ

‘He^{asws} said: ‘The cutting is obligated to be from the joints at the roots of the fingers. The palm will be left’.

قَالَ وَ مَا الْحُجَّةُ فِي ذَلِكَ

He said, ‘And what is the argument (evidence) regarding that?’

قَالَ قَوْلُ رَسُولِ اللَّهِ ص السُّجُودُ عَلَى سَبْعَةِ أَعْضَاءِ الْوَجْهِ وَ الْيَدَيْنِ وَ الرِّجْلَيْنِ فَإِذَا قُطِعَتْ يَدُهُ مِنَ الْكُرْسُوعِ وَ الْمِرْفَقِ لَمْ يَبْقَ لَهُ يَدٌ يَسْجُدُ عَلَيْهَا

He^{asws} said: ‘Words of Rasool-Allah^{saww}: ‘The Sajdah is upon seven body parts – the face, and the hands, and the knees, and the legs’. So, when his hand is cut from the wrist and the elbow, there will not remain a hand for him to be doing Sajdah upon.

وَ قَالَ اللَّهُ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ يَعْنِي بِهِ هَذِهِ الْأَعْضَاءُ السَّبْعَةَ الَّتِي يَسْجُدُ عَلَيْهَا فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ مَا كَانَ لِلَّهِ فَلَا يُقَطَعُ الْخَبْرَ.

And Allah^{azwj} Said: **And surely the places of Sajdah are for Allah, [72:18]**, Meaning by it these seven body parts which one performs Sajdah upon, **therefore do not call upon anyone (else) with Allah [72:18]**, and whatever was for Allah^{azwj}, cannot be cut’ – the Hadeeth”.²³⁹

2- عَيْبَةُ السَّبِيحِ، عَنْ جَمَاعَةٍ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ دَاوُدَ الْقُمِّيِّ قَالَ: كَتَبَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمِيرِيِّ إِلَى النَّاجِيَةِ الْمُقَدَّسَةِ يَسْأَلُ عَنِ الْمُصَلِّي يَكُونُ فِي صَلَاةِ اللَّيْلِ فِي ظُلْمَةٍ فَإِذَا سَجَدَ يَغْلُطُ بِالسَّجَادَةِ وَ يَضَعُ جَبْهَتَهُ عَلَى مَسْحٍ أَوْ نَطْعٍ فَإِذَا رَفَعَ رَأْسَهُ وَجَدَ السَّجَادَةَ هَلْ يَعْتَدُّ بِهَذِهِ السَّجْدَةِ أَمْ لَا يَعْتَدُّ بِهَا

(The book) ‘Ghayba’ of the Sheykh – from a group, from Muhammad Bin Ahmad Bin Dawood Al Qummi who said,

²³⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 1

‘Muhammad Bin Abdullah Bin Ja’far Al-Himeyri wrote to the Holy area asking about the praying one being in the night Salat in darkness, so when he does Sajdah he errs with the Sajdah and places his forehead upon cloth or leather rug. When he raises his head, he finds the Mohr (clay tablet). Can he count this Sajdah (as correct) or not count with it?’

فَوَقَعَ عَ مَا لَمْ يَسْتَوِ جَالِسًا فَلَا شَيْءَ عَلَيْهِ فِي رَفْعِ رَأْسِهِ لِطَلَبِ الْحُمْرَةِ.

He^{-ajfj} wrote: ‘For as long as he is not sitting evenly, there is nothing upon him in raising his head to seek the ‘Khumrah’ (tablet)’.²⁴⁰

3- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْجُدُ عَلَى الْحِصَاةِ فَلَا يُمَكِّنُ جَبْهَتَهُ مِنَ الْأَرْضِ قَالَ يُحْرِكُ جَبْهَتَهُ حَتَّى يُمَكِّنَ وَ يُنَجِّي الْحِصَاةَ عَنْ جَبْهَتِهِ وَ لَا يَرْفَعُ رَأْسَهُ.

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the man doing Sajdah upon the pebbles, so his forehead is not enabled from the ground. He^{-asws} said: ‘He should move his forehead until he is enabled, and he should move aside the pebbles from his forehead and not raise his head’.²⁴¹

رَوَاهُ الشَّيْخُ عَنِ الْحُسَيْنِ بْنِ حَمَّادٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَسْجُدُ فَتَقَعُ جَبْهَتِي عَلَى الْمَوْضِعِ الْمَرْتَفِعِ فَقَالَ ارْفَعْ رَأْسَكَ ثُمَّ صَعَّهُ.

Explanation (Ahadeeth) only – It is reported from Al Husayn Bin Hammad who said, ‘I said to Abu Abdullah^{-asws}, ‘Can I do Sajdah and my forehead falls upon the higher place?’ He^{-asws} said: ‘Raise your head, then place it down’.

الشَّيْخُ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا وَصَعْتَ جَبْهَتَكَ عَلَى نَبْكَةٍ فَلَا تَرْفَعُهَا وَ لَكِنْ جُرِّمًا عَلَى الْأَرْضِ.

The Sheykh in ‘Al-Saheeh’ (correct Hadeeth), from Muawiya Bin Ammar who said, ‘Abu Abdullah^{-asws} said: ‘When you place your forehead upon a mound, do not raise it, but drag it upon the ground’.

4- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ إِذَا سَجَدَتْ يَقَعُ بَعْضُ جَبْهَتِهَا عَلَى الْأَرْضِ وَ بَعْضُهَا يُعْطِيهِ الشَّعْرُ هَلْ يَجُوزُ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about the woman, when she does Sajdah part of her forehead falls upon the ground and part of it is covered by the hair, ‘Is it allowed?’

قَالَ لَا حَتَّى تَصَعَ جَبْهَتَهَا عَلَى الْأَرْضِ.

²⁴⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 2

²⁴¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 3

He^{-asws} said: ‘No, until she places her forehead upon the ground’^{.242}

5- الكافي، في الصحيح عن أبي عبيدة قال: سمعت أبا جعفر ع يقول وهو ساجد أسألك بحق حبيبك محمد ص إلا بدلت سنياتي حسنات و حاسبتني حساباً يسيراً

(The book) ‘Al Kafi’, in ‘Al Saheeh’ (correct Hadeeth), from Abu Ubeyda who said,

‘I heard Abu Ja’far^{-asws} saying while he^{-asws} was in Sajdah: ‘I^{-asws} ask You^{-azwj} by the right of Your^{-azwj} Beloved Muhammad^{-saww} to Replace my evil deeds into good deeds, and Reckon me an easy Reckoning’.

ثم قال في الثانية أسألك بحق حبيبك محمد إلا كفتني مؤونة الدنيا وكل هول دون الجنة

Then he^{-asws} said in the second (Sajdah): ‘I^{-asws} ask You^{-azwj} by the right of Your^{-azwj} Beloved, Suffice me^{-asws} the provisions of the world and every horror, before the Paradise’.

وقال في الثالثة أسألك بحق حبيبك محمد لما عفرت لي الكثير من الذنوب والقليل وقبلت مني عملي اليسير

And he^{-asws} said in the third: ‘I^{-asws} ask You^{-azwj} by the right of Your^{-azwj} Beloved Muhammad^{-saww} to Forgive my many sins and the few, and Accept from me my small deeds’.

ثم قال في الرابعة أسألك بحق حبيبك محمد لما أدخلتني الجنة وجعلتني من سكانها ولما نجيتني من سفعات النار برحمتك و صلى الله على محمد وآله.

Then he^{-asws} said in the fourth: ‘I^{-asws} ask You^{-azwj} by the right of Your^{-azwj} Beloved Muhammad^{-saww} to Admit me into the Paradise and Make me to be from its dwellers, and Rescue me from incineration of the Fire by Your^{-azwj} Mercy, and Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}’^{.243}

و منه بسند قريب من الصحيح عن جميل قال: قال لي أبو عبد الله ع أي شيء تقول إذا سجدت

And from him, by a chain near to being correct, from Jameel who said,

‘Abu Abdullah^{-asws} said to me: ‘Which thing are you saying when you perform Sajdah?’

قلت علمني جعلت فداك ما أقول

I said, ‘Teach me, may I be sacrificed for you^{-asws}, what I should be saying!’

قال قل يا رب الأرباب و يا ملك الملوك و يا سيد السادات و يا جبار الجبابرة و يا إله الألهة صل على محمد و آل محمد و افعل بي كذا و كذا-

He^{-asws} said: ‘Say, ‘O Lord^{-azwj} of the lords, and O King of the kings, and O Chief of the chiefs, and O Subduer of the subduers, and O God^{-azwj} of the gods! Send Salawaat upon Muhammad^{-saww}, and Progeny^{-asws} of Muhammad^{-saww}, and Do such and such with me!’

²⁴² Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 4

²⁴³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 5 a

ثُمَّ قَالَ فَإِنِّي عَبْدُكَ نَاصِيَتِي فِي قَبْضَتِكَ ثُمَّ ادْعُ بِمَا شِئْتَ وَ اسْأَلْهُ فَإِنَّهُ جَوَادٌ وَ لَا يَتَعَاطَمُهُ شَيْءٌ.

Then say, 'I and Your^{-azwj} servant. My forelock is in Your^{-azwj} Grip!' Then supplicate with whatever you so desire to and ask Him^{-azwj}, for He^{-azwj} is Generous, and nothing is too big for Him^{-azwj}'.²⁴⁴

6- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَرْفَعُ مَوْضِعَ جَبْهَتِهِ فِي الْمَسْجِدِ فَقَالَ إِنِّي أُحِبُّ أَنْ أَضَعَ وَجْهِي فِي مِثْلِ قَدَمِي وَ أُكْرَهُ أَنْ يَضَعَهُ الرَّجُلُ عَلَيَّ مُرْتَفِعًا.

The book of Aasim Bin Humeyd, from Abu Baseer,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man raising the place of his forehead in the Masjid. He^{-asws} said: 'I^{-asws} would love to place my^{-asws} forehead in the likes of my^{-asws} feet, and I^{-asws} dislike the man to place it upon a higher place''.²⁴⁵

وَ مِنْهُ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَذْعُو وَ أَنَا رَاكِعٌ أَوْ سَاجِدٌ

And from him, from Saeed Bin Yasaar who said,

'I said to Abu Abdullah^{-asws}, 'Can I supplicate while I am in Ruk'u or in Sajdah?'

قَالَ فَقَالَ نَعَمْ ادْعُ وَ أَنْتَ سَاجِدٌ فَإِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَ هُوَ سَاجِدٌ ادْعُ اللَّهُ عَزَّ وَ جَلَّ لِذُنُوبِكَ وَ آخِرَتِكَ.

He (the narrator) said, 'He^{-asws} said: 'Yes. Supplicate while you are in Sajdah, for the closest of what the servant can be to Allah^{-azwj} is while he is in Sajdah. Supplicate to Allah^{-azwj} Mighty and Majestic for your world and your Hereafter''.²⁴⁶

7- الْعَلَلُ، عَنْ عَلِيِّ بْنِ سَهْلِ عَنْ إِبْرَاهِيمَ بْنِ عَلِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْأَنْصَارِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْعَلَوِيِّ عَنِ أَبِي حَكِيمٍ الرَّاهِدِيِّ عَنِ أَحْمَدَ بْنِ عَلِيٍّ الرَّاهِبِيِّ قَالَ: قَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع يَا ابْنَ عَمِّ خَيْرِ خَلْقِ اللَّهِ مَا مَعْنَى السَّجْدَةِ الْأُولَى

(The book) 'Al Ilal' – from Ali Bin Sahl, from Ibrahim Bin Ali, from Ahmad Bin Muhammad Al Absari, from Al Hassan Bin Ali Al Alawy, from Abu Hakeem Al Zahid, from Ahmad Bin Ali Al Rahib who said,

'A man said to Amir Al-Momineen^{-asws}, 'O son^{-asws} of uncle^{-as}, best creature of Allah^{-azwj}! What is the meaning of the first Sajdah?'

فَقَالَ تَأْوِيلُهُ اللَّهُمَّ إِنَّكَ مِنْهَا خَلَقْتَنِي يَعْنِي مِنَ الْأَرْضِ وَ رَفَعَ رَأْسَكَ وَ مِنْهَا أَخْرَجْتَنَا

He^{-asws} said: 'It's interpretation is, 'O Allah^{-azwj}! You^{-azwj} have Created me from it' – meaning the earth, and raise your head – 'And You^{-azwj} Extracted us from it!'

وَ السَّجْدَةُ الثَّانِيَّةُ وَ إِلَيْهَا نُعِيدُنَا وَ رَفَعَ رَأْسَكَ مِنَ الثَّانِيَّةِ وَ مِنْهَا نُخْرِجُنَا تَارَةً أُخْرَى

²⁴⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 5 b

²⁴⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 6 a

²⁴⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 6 b

And the second (Sajdah), ‘And You^{-azwj} are Returning us to it’ – and raise your head from the second (Sajdah) – ‘And You^{-azwj} will be Extracting us from it a second time’.

قَالَ الرَّجُلُ مَا مَعْنَى رَفْعِ رِجْلِكَ الْيُمْنَى وَ طَرْحِكَ الْيُسْرَى فِي التَّشَهُّدِ

The man said, ‘What is the meaning of raising your right leg and dropping it on the left in the Tashahhud?’

قَالَ تَأْوِيلُهُ اللَّهُمَّ أَمِتِ الْبَاطِلَ وَ أَقِمِ الْحَقَّ.

He^{-asws} said: ‘It’s interpretation is, ‘O Allah^{-azwj}! I kill off the falsehood and establish the truth’’.²⁴⁷

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: إِذَا سَجَدَ أَحَدُكُمْ فَلْيَبْشِرْ بِكَفِّهِ الْأَرْضَ لَعَلَّ اللَّهَ يَصْرِفُ عَنْهُ الْغُلَّ يَوْمَ الْقِيَامَةِ.

And from him, from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘Whenever one of you performs Sajdah, let him embrace the ground with his palms, perhaps Allah^{-azwj} will Turn away the hatred from him on the Day of Qiyamah’’.²⁴⁸

8- الْعَلَاءُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِئَلُوهُ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ الرَّجُلُ يَكُونُ فِي السَّنْرِ فَيَقْطَعُ عَلَيْهِ الطَّرِيقَ فَيَبْقَى عُرْيَانًا فِي سَرَاوِيلٍ وَ لَا يَجِدُ مَا يَسْجُدُ عَلَيْهِ وَ يَخَافُ أَنْ سَجَدَ عَلَى الرَّمْضَاءِ

(The book) ‘Al Ilal’ – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ashary, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! The man happens to be in the journey and the road is cut from him (by bandits), so he remains naked in a trouser (only), and he cannot find what he can do Sajdah upon, and he fears that if he performs Sajdah upon the hot sand, his face will be burned’.

احترقت [أحرقته] وَجْهَهُ قَالَ يَسْجُدُ عَلَى ظَهْرِ كَفِّهِ فَإِنَّمَا أَحَدُ الْمَسَاجِدِ.

He^{-asws} said: ‘He should do Sajdah upon the back of his hand for it is one of the Masjids (places of prostration)’’.²⁴⁹

9- تَفْسِيرُ عَلِيٍّ بْنِ إِبْرَاهِيمَ، وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا قَالَ الْمَسَاجِدُ السَّبْعَةُ الَّتِي يَسْجُدُ عَلَيْهَا الْكُفَّانِ وَ الرُّكْبَتَانِ وَ الإِجْتَامَانِ وَ الْجِبْهَةُ.

²⁴⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 7 a

²⁴⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 7 b

²⁴⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 8

Tafseer Ali Bin Ibrahim –

‘And surely, the places of Sajdah are for Allah, therefore do not call upon anyone (else) with Allah [72:18]. He^{-asws} said: ‘The places of Sajdah are seven which one performs Sajdah upon – the two palms, and the two knees, and the two big toes, and the forehead’.²⁵⁰

وَمِنْهُ عَنِ أَبِيهِ عَنِ الصَّبَّاحِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ بَيْنَ عَيْنَيْهِ فَرْخَةٌ لَا يَسْتَطِيعُ أَنْ يَسْجُدَ عَلَيْهَا

And from him, from his father, from Al Sabbah, from Is’haq Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘A man has a sore between his eyes. He is not able upon performing Sajdah upon it’.

قَالَ يَسْجُدُ مَا بَيْنَ طَرْفِ شَعْرِهِ فَإِنْ لَمْ يَقْدِرْ سَجَدَ عَلَى حَاجِبِهِ الْأَيْمَنِ فَإِنْ لَمْ يَقْدِرْ فَعَلَى حَاجِبِهِ الْأَيْسَرِ فَإِنْ لَمْ يَقْدِرْ فَعَلَى ذَقْنِهِ

He^{-asws} said: ‘He should do Sajdah (upon) what is between edges of his hair. If he is not able, he should do Sajdah upon his right eyebrow. If he is not able, then upon his left eyebrow. If he is not able, then upon his chin’.

قُلْتُ عَلَى ذَقْنِهِ

I said, ‘Upon his chin?’

قَالَ نَعَمْ أَمَا تَقْرَأُ كِتَابَ اللَّهِ عَزَّ وَ جَلَّ يَحْزُونَ لِلْأَذْقَانِ سَجْدًا.

He^{-asws} said: ‘Yes! Have you not read the Book of Allah^{-azwj} Mighty and Majestic: **they fall down fall down to their chins in Sajdah’ [17:107]**’.²⁵¹

تَفْسِيحُ رِوَاةُ الشَّيْخِ عَنْ مُصَادِفٍ قَالَ: حَرَجَ بِي دُمَلٌ وَ كُنْتُ أَسْجُدُ عَلَى جَانِبٍ فَرَأَى أَبُو عَبْدِ اللَّهِ ع أَثَرَهُ فَقَالَ لِي مَا هَذَا

Review (Hadeeth only) – It is reported by the Sheykh, from Musadif who said, ‘A boil emerged with me and I was doing Sajdah upon a side (of the forehead). Abu Abdullah^{-asws} saw its effects. He^{-asws} said to me: ‘What is this?’

فَقُلْتُ لَا أَسْتَطِيعُ أَنْ أَسْجُدَ مِنْ أَجْلِ الدُّمَلِ فَإِنَّمَا أَسْجُدُ مُنْحَرِفًا

I said, ‘I am not able to do Sajdah due to the boil, so I am rather doing Sajdah slanted’.

فَقَالَ لِي لَا تَفْعَلْ ذَلِكَ احْفَرِ حَفِيرَةً وَ اجْعَلِ الدُّمَلُ فِي الحَفِيرَةِ حَتَّى تَقَعَ جَبْهَتُكَ عَلَى الْأَرْضِ.

He^{-asws} said to me: ‘Do not do that. Dig a hole and make the boil to be in the hole until your forehead falls upon the ground’.

²⁵⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 9 a

²⁵¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 9 b

10- فُرْتُبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقْطِينِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: يَسْجُدُ ابْنُ آدَمَ عَلَى سَبْعَةِ أَعْظُمٍ يَدَيْهِ وَرِجْلَيْهِ وَرُكْبَتَيْهِ وَجَبْهَتِهِ.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Isa Al Yaqteeny, from Abdullah Bin Maymoun Al Qaddah,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'The son of Adam^{-as} should do Sajdah upon seven bones – his hands, and his legs, and his knees, and his forehead''^{.252}

وَمِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْجُدُ ثُمَّ لَا يَرْفَعُ يَدَيْهِ مِنَ الْأَرْضِ حَتَّى يَسْجُدَ الثَّانِيَةَ هَلْ يَصْلُحُ لَهُ ذَلِكَ

And from him, from Abdullah Bin Al Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man doing Sajdah, then he does not raise his hands from the ground until he does the second Sajdah, 'Is that correct for him?'

قَالَ ذَلِكَ نَقْصٌ فِي الصَّلَاةِ.

He^{-asws} said: 'That is a deficiency in the Salat''^{.253}

11- الْخِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: السُّجُودُ عَلَى سَبْعَةِ أَعْظُمٍ الْجَبْهَةِ وَالْكَفَّيْنِ وَالرُّكْبَتَيْنِ وَالْإِصْبَاحَيْنِ وَتُرْغَمُ بِأَنْفِكَ أَمَّا الْمُفْتَرَضُ فَهَذِهِ السَّبْعَةُ وَأَمَّا الْإِنْغَامُ فَسُنَّةٌ.

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws} having said: 'The Sajdah is (to be done) upon seven bones – the forehead, and the palms, and the knees, and the big toes, and you should rub your nose. As for the obligatory, it is these seven, and as for rubbing the nose, it is Sunnah''^{.254}

12- مَجَالِسُ الصُّدُوقِ، وَالْخِصَالُ، فِي بَعْضِ أَحْبَابِ الْمَنَاهِجِ عَنِ النَّبِيِّ ص أَنَّ اللَّهَ كَرِهَ التَّنْفِخَ فِي الصَّلَاةِ.

(The books) 'Majaalis' of Al Sadouq, and 'Al Khisaal',

'In one of the Ahadeeth of the prohibitions by the Prophet^{-saww}: 'Allah^{-azwj} Dislikes the blowing (in the place of Sajdah) during the Salat''^{.255}

13- الْخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ هَيْثَمٍ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُجَلُّوْلٍ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ مُصْعَبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يُكْرَهُ التَّنْفِخُ فِي الرُّغْمِيِّ وَالطَّعَامِ وَمَوْضِعِ السُّجُودِ.

²⁵² Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 10 a

²⁵³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 10 b

²⁵⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 11

²⁵⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 12

(The book) 'Al Khisaal' – from Ahmad Bin Muhammad Bin Haysam, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from his father, from Al Husayn Bin Mus'ab who said,

'Abu Abdullah^{-asws} said: 'The blowing into the Ruqiya (chanting from the Quran), and the food, and the place of Sajdah is disliked''.²⁵⁶

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَنْفُخُ الرَّجُلُ فِي مَوْضِعِ سُجُودِهِ وَ لَا يَنْفُخُ فِي طَعَامِهِ وَ لَا فِي شَرَابِهِ وَ لَا فِي تَعْوِيدِهِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al Hassan, from Abu Baseer, and Muhammad Bin Muslim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The man should not blow into place of his Sajdah, nor blow into his food, nor into his drink, nor into his amulet''.²⁵⁷

14- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ لَيْثٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ يُصَلِّي فَيَنْفُخُ فِي مَوْضِعِ جَبْهَتِهِ

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Yaquoub Bin Yazeed, from Safwan, from Ibn Muskan, from Lays who said,

'I said to Abu Abdullah^{-asws}, 'The man prays Salat, so he blows into the place of his forehead'.

قَالَ لَيْسَ بِهِ نَأْسٌ إِنَّمَا يُكْرَهُ ذَلِكَ أَنْ يُؤْذِيَ مَنْ إِلَى جَانِبِهِ.

He^{-asws} said: 'There isn't any problem with it. But rather, that is disliked because it bothers the one to his side''.²⁵⁸

15- الْمَحَاسِنُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ أَبِي أُسَامَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ عَلَيْكُمْ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ الْإِحْتِيَادِ وَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ حُسْنِ الْجَوَارِ وَ كَوْنُوا دُعَاءَةً إِلَى أَنْفُسِكُمْ بَعْدَ أَلْسِنَتِكُمْ وَ كُونُوا زِينًا وَ لَا تَكُونُوا شَيْنًا

(The book) 'Al Mahasin' – from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Abu Usama who said,

'I heard Abu Abdullah^{-asws} saying: 'Upon you all is with fearing Allah^{-azwj}, and the devoutness, and the struggle, and the truthful narration, and fulfilling the entrustment, and goodly neighbourliness, and to be calling to yourselves (religion) without (using) your tongues, and be adornments for us^{-asws} and do not be shame.

وَ عَلَيْكُمْ بِطَوْلِ السُّجُودِ وَ الرَّكُوعِ فَإِنَّ أَحَدَكُمْ إِذَا أَطَالَ الرَّكُوعَ وَ السُّجُودَ يَهْتِفُ إِبْلِيسُ مِنْ خَلْفِهِ وَ قَالَ يَا وَيْلَتَاهُ أَطَاعُوا وَ عَصَيْتُ وَ سَجَدُوا وَ أَبَيْتُ.

²⁵⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 13 a

²⁵⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 13 b

²⁵⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 14

And upon you is with prolonging the Sajdah and the Ruk'u, for when one of you prolongs the Ruk'u and the Sajdah, Iblees^{la} cries out from behind him and says, 'O woe! They are being obedient while I^{la} disobeyed, and they are doing Sajdah while I^{la} refused!'²⁵⁹

16- **مِصْبَاحُ الشَّرِيعَةِ، قَالَ الصَّادِقُ ع مَا حَسِبَرَ وَ اللَّهِ مِنْ أَتَى بِحَقِيقَةِ السُّجُودِ وَ لَوْ كَانَ فِي الْعُمْرِ مَرَّةً وَاحِدَةً وَ مَا أَفْلَحَ مَنْ خَلَا بِرَبِّهِ فِي مِثْلِ ذَلِكَ الْحَالِ شَيْبًا مُخَادِعٍ لِنَفْسِهِ غَافِلٍ لَاهٍ عَمَّا أَعَدَّ اللَّهُ لِلْسَّاجِدِينَ مِنْ أُنْسِ الْعَاجِلِ وَ رَاحَةِ الْأَجَلِ**

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'By Allah^{azwj}! He has not lost, the one who comes with the reality of Sajdah, and even though it may be even once in a lifetime, and he has not succeeded, one who is alone with his Lord^{azwj} in a state similar to that, resembling one who deceives himself, heedless, inattentive of what Allah^{azwj} has Prepared for the ones doing Sajdah, from the current comfort and future rest.

وَ لَا بَعْدَ أَبَدًا عَنِ اللَّهِ مَنْ أَحْسَنَ تَقَرُّبُهُ فِي السُّجُودِ وَ لَا قَرَّبَ إِلَيْهِ أَبَدًا مِنْ أَسَاءَ أَدْبَهُ وَ ضَيَّعَ حُرْمَتَهُ بِتَغْلِيْقِ قَلْبِهِ بِسِوَاهُ فِي حَالِ سُجُودِهِ

And he will not be distant from Allah^{azwj} ever, one who is good in drawing closer to Him^{azwj} in the Sajdah, nor can he draw closer to Him^{azwj} ever, one who is of worse in his etiquettes, and he wastes his sanctity by attaching his heart with anything besides Him^{azwj} in the state of his Sajdah.

فَاسْجُدْ سُجُودَ مُتَوَاضِعٍ دَلِيلٍ عَلِمَ أَنَّهُ خُلِقَ مِنْ تُرَابٍ يَطُوُّهُ الْخَلْقُ وَ أَنَّهُ رَكَّبَ مِنْ نُطْفَةٍ يَسْتَقْدِمُهَا كُلُّ أَحَدٍ وَ كُوِّنَ وَ لَمْ يَكُنْ

Therefore, perform Sajdah of the humble, humiliated one who knows that he is created from soil which the creatures are treading on, and he has been installed from a sperm which every ones considers filthy, and he has been brought into being and he had not existed.

وَ قَدْ جَعَلَ اللَّهُ مَعْنَى السُّجُودِ سَبَبَ التَّقَرُّبِ إِلَيْهِ بِالْقَلْبِ وَ السِّرِّ وَ الرُّوحِ فَمَنْ قَرَّبَ مِنْهُ بَعْدَ مِنْ غَيْرِهِ

And Allah^{azwj} has Made the meaning of Sajdah as a cause of drawing closer to Him^{azwj} with the heart, and the secrecy, and the soul. The one who draws closer to Him^{azwj} will be remote from others.

أَ لَا يُرَى فِي الظَّاهِرِ أَنَّهُ لَا يَسْتَوِي حَالُ السُّجُودِ إِلَّا بِالتَّوَارِي عَنْ جَمِيعِ الْأَشْيَاءِ وَ الإِخْتِجَابِ عَنْ كُلِّ مَا تَرَاهُ الْعُيُونُ كَذَلِكَ أَرَادَ اللَّهُ تَعَالَى أَمْرَ الْبَاطِنِ

Does he not see in the apparent that the state of Sajdah cannot be even (straight) except by being covered from entirety of the things and the veiling from all what the eyes can see? Like that Allah^{azwj} the Exalted Wants the esoteric matter.

فَمَنْ كَانَ قَلْبُهُ مُتَعَلِّقًا فِي صَلَاتِهِ بِشَيْءٍ دُونَ اللَّهِ فَهُوَ قَرِيبٌ مِنْ ذَلِكَ الشَّيْءِ بَعِيدٌ مِنْ حَقِيقَةِ مَا أَرَادَ اللَّهُ مِنْهُ فِي صَلَاتِهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ

The one whose heart was attached during his Salat with something apart from Allah^{-azwj}, then he would be closer to that thing, far from the reality of what Allah^{-azwj} Wants from him during his Salat. Allah^{-azwj} Mighty and Majestic Says: **Allah did not Make two hearts for a man to be inside him, [33:4].**

وَقَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ عَزَّ وَجَلَّ لَا أَطَّلِعُ عَلَى قَلْبِ عَبْدٍ فَأَعْلَمُ مِنْهُ حُبَّ الْإِخْلَاصِ لِبَطْعَتِي لِرُوحِي وَ ابْتِغَاءِ مَرْضَاتِي إِلَّا تَوَلَّيْتُ تَقْوِيَتَهُ وَ سِيَاسَتَهُ

And Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Said: “I^{-azwj} do not Notice upon a heart of a servant and Know from him the love of sincerity to obey Me^{-azwj} for My^{-azwj} Face, and seeking My^{-azwj} Satisfaction, except I^{-azwj} Take Charge of his rectification and his management.

وَ مِنْ اشْتَعَلَ فِي صَلَاتِهِ بِغَيْرِي فَهُوَ مِنَ الْمُسْتَهْزِئِينَ بِنَفْسِهِ وَ مَكْتُوبٌ اسْمُهُ فِي دِيْوَانِ الْخَاسِرِينَ.

And one who pre-occupies with other than Me^{-azwj} during his Salat, he is from the one mocking with himself, and his name is written in the register of the losers”.²⁶⁰

17- فَلَاحِ السَّائِلِ، تَقُولُ فِي السُّجُودِ مَا رَوَاهُ الْكُلَيْبِيُّ رَه عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع وَ فِيهِ زِيَادَةٌ بِرِوَايَةِ أُخْرَى اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ وَ لَكَ أَسَلْتُمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي

(The book) ‘Falah Al Sa’ail’ –

‘You should be saying in the Sajdah what is reported by Al-Kulayni, from Al-Halby, from Abu Abdullah^{-asws}, and there is an increase in it by another report: ‘O Allah^{-azwj}! I have done Sajdah to You^{-azwj}, and have believed in You^{-azwj}, and I submit to You^{-azwj} and am relying upon You^{-azwj}, and You^{-azwj} are my Lord^{-azwj}.

سَجَدَ لَكَ سَمْعِي وَ بَصَرِي وَ شَعْرِي وَ عَصَبِي وَ عِظَامِي سَجَدَ وَجْهِي الْبَالِي الْفَانِي لِذِي خَلَقَهُ وَ صَوَّرَهُ وَ سَقَى سَمْعَهُ وَ بَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ.

They do Sajdah to You^{-azwj}, my hearing, and my sight, and my hair, and my nerves, and my bones. My decaying, perishing face does Sajdah to the One^{-azwj} Who Created it, and Imaged it, and Opened its hearing and its sight. Blessed is Allah^{-azwj}, most excellent of the creators”.²⁶¹

وَ رَوَى الْكُلَيْبِيُّ عَنِ الْفَضْلِيِّ بْنِ بَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا قَامَ إِلَى الصَّلَاةِ تَعَبَّرَ لَوْنُهُ فَإِذَا سَجَدَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَرْفُضَ عَرَقًا ثُمَّ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ الْأُولَى وَ يَقُولُ اللَّهُمَّ اغْفِرْ عَنِّي وَ اعْفِرْ لِي وَ اجْزِنِّي وَ اجْزِنِّي وَ اهْدِنِي إِلَيَّ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَفَعِيرٌ.

And it is reported by Al Kulayni, from Al Fuzeyl Bin Yasaar,

‘From Abu Abdullah^{-asws} having said: ‘It was so, whenever Ali Bin Al Husayn stood to the Salat, his^{-asws} complexion changed. When he^{-asws} did Sajdah, he^{-asws} did not raise his^{-asws} head until he^{-asws} perspired profusely. Then he^{-asws} would raise his^{-asws} head from the first Sajdah and said: ‘O Allah^{-azwj}! Pardon me^{-asws}, and Forgive me^{-asws}, and Mercy me^{-asws}, and Correct me^{-asws}

²⁶⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 16

²⁶¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 17 a

and Guide me^{-asws}. **'Lord! I stand in need of whatever good You may Send down upon me' [28:24]**²⁶².

بيان: وَ فِي الْكَافِي وَ التَّهْذِيبِ وَ أَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

Explanation (Ahadeeth) only – And in 'Al Kafi', and 'Al Tahzeeb', 'And You^{-azwj} are my Lord^{-azwj}. My face does Sajdah to the One^{-azwj} Who Created it and Opened its hearing and its sight, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds! Blessed is Allah^{-azwj}, the most excellent of the creators!'

رَوَاهُ فِي الْحَسَنِ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع ثُمَّ قَالَ إِذَا رَفَعْتَ رَأْسَكَ فَقُلْ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اجْبُرْنِي وَ ادْفَعْ عَنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

It is reported in 'Al Hassan' (good Hadeeth), from Al Halby, from Abu Abdullah^{-asws}, 'Then he^{-asws} said: 'When you raise your head, then say between the two Sajdah(s), 'O Allah^{-azwj}! Forgive (my sins) for me, and Mercy me, and Defend me. I stand in need of whatever good You may Send down upon me' [28:24]. Blessed is Allah^{-azwj}, Lord^{-azwj} of the worlds''.

رَوَى عَنِ النَّبِيِّ ص أَنَّهُ كَانَ يَقُولُ بَيْنَهُمَا اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اجْبُرْنِي وَ عَافِنِي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ.

It is reported from the Prophet^{-saww}, he^{-saww} was saying between the two (Sajdah(s)): 'O Allah^{-azwj}! Forgive me, and Mercy me, and Correct me, and Pardon me! I stand in need of whatever good You may Send down upon me' [28:24]. Blessed is Allah^{-azwj}, Lord^{-azwj} of the worlds''.

18- جامع البرنطبي، نقلًا من خطِّ بعض الأفاضل عن الحلبي عن الصادق ع قال: إذا سجدت فلا تَبْسُطْ ذِرَاعَيْكَ كَمَا يَبْسُطُ السَّبُعُ ذِرَاعَيْهِ وَ لَكِنْ اجْنَحْ بِمَا فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يَجْنَحُ بِمَا حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

(The book) 'Jamie' of Al Bazanty – copying from the handwriting of the meritorious ones, from Al Halby,

'From Al-Sadiq^{-asws} having said: 'When you do Sajdah, do not extend your arms like what the lion extends its arms (paws), but form a wing with them, for Rasool-Allah^{-saww} had formed a wing with them to the extent that the whiteness of his^{-saww} armpits was seen''²⁶³.

19- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْجُدُ فَيَضَعُ يَدَهُ عَلَى نَعْلِهِ هَلْ يَصْلِحُ ذَلِكَ

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man doing Sajdah, so he places his hand upon his slipper, 'Is that correct for him?'

قَالَ لَا بَأْسَ.

²⁶² Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 17 b

²⁶³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 18

He^{-asws} said: ‘There is no problem’^{.264}

20- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ عَلِيُّ ع فِي قَوْلِهِ تَعَالَى وَ أَنَّ الْمَسَاجِدَ لِلَّهِ مَا سَجَدْتَ بِهِ مِنْ جَوَارِحِكَ لِلَّهِ تَعَالَى فَلَا تُدْعُوا مَعَ اللَّهِ أَحَدًا.

(The book) ‘Nawadir’ of Al Rawandy – by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} said regarding Words of the Exalted: **And surely, the places of Sajdah are for Allah**, - what is prostrated with from your limbs to Allah^{-azwj} - **therefore do not call upon anyone (else) with Allah [72:18]**’^{.265}

21- مَجْمَعُ الْبَيَانِ، رُوِيَ أَنَّ الْمُعْتَصِمَ سَأَلَ أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ بْنِ مُوسَى الرِّضَا ع- عَنْ قَوْلِهِ تَعَالَى وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَقَالَ هِيَ الْأَعْضَاءُ السَّبْعَةُ الَّتِي يُسْجَدُ عَلَيْهَا.

(The book) ‘Majma Al Bayan’ –

‘It is reported that Al-Mutasim (caliph) asked Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} Bin Musa Al-Reza^{-asws} about Words of the Exalted: **And surely, the places of Sajdah are for Allah**, [72:18]. He^{-asws} said: ‘These are the seven body parts which one performs Sajdah upon’^{.266}

22- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا تَصَوَّيْتُ لِلسُّجُودِ فَقَدِّمِ يَدَيْكَ إِلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ بِشَيْءٍ.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When you want to be correct of the Sajdah, then forward your hands to the ground before your knees, by something (a moment)’^{.267}

وَ عَنْهُ ع قَالَ: إِذَا سَجَدْتَ فَلْتَكُنْ كَفَاكَ عَلَى الْأَرْضِ مَبْسُوطَتَيْنِ وَ أَطْرَافُ أَصَابِعِكَ حِدَاءَ أُذُنَيْكَ نَحْوَ مَا تَكُونُ إِذَا رَفَعْتَهُمَا بِالتَّكْبِيرِ وَ اجْنَحْ بِرُفْقَيْكَ وَ لَا تَفْتَرِشْ ذِرَاعَيْكَ

And from him^{-asws} having said: ‘When you do Sajdah, let your palms be upon the ground spread out, and ends of your fingers be parallel to your ears, approximate to what you would be when you raise them with the exclamation of Takbeer, and form a wing without elbows, and do not spread out your arms.

وَ أَمَكُنْ جَبْهَتَكَ وَ أَنْفَكَ مِنَ الْأَرْضِ وَ أَخْرِجْ يَدَيْكَ مِنْ كُمَيْكَ وَ بَاشِرْ بِهَيَا الْأَرْضِ أَوْ مَا تُصَلِّي عَلَيْهِ وَ لَا تَسْجُدْ عَلَى كَوْرِ الْعِمَامَةِ حَسَرَ عَنْ جَبْهَتِكَ وَ أَقْلُ مَا يُجْزِي أَنْ يُصِيبَ الْأَرْضَ عَنْ جَبْهَتِكَ فَدُرْ دِرْهَمٍ.

And enable your forehead and your nose from the ground, and bring out your hands from your sleeves and embrace the ground with them, or whatever you are praying upon, and do

²⁶⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 19

²⁶⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 20

²⁶⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 21

²⁶⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 22 a

not do Sajdah upon an end of the turban. Move it away from your forehead, and lease of what suffices is achieving the ground from your forehead a measurement of a Dirham (coin)".²⁶⁸

وَعَنْهُ ع أَنَّهُ قَالَ: وَ قُلْ فِي السُّجُودِ سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثَ مَرَّاتٍ.

And from him^{-asws} having said: 'And say in your Sajdah, 'سُبْحَانَ رَبِّيَ الْأَعْلَى' 'Glorious is my Lord^{-azwj} the Exalted' – three times".²⁶⁹

وَمَا رُوِيَ عَنْهُمْ ع فِيمَنْ صَلَّى لِنَفْسِهِ أَنْ يَقُولَ فِي سُجُودِهِ اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي وَ إِلَهِي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ لِلَّهِ رَبِّ الْعَالَمِينَ سُبْحَانَ رَبِّي الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ

And from what is reported from them^{-asws} regarding the one who prays Salat by himself. He should say in his Sajdah, 'O Allah^{-azwj}! I am doing Sajdah to You^{-azwj}, and am believing in Your^{-saww}, and am relying upon You^{-azwj}, and You^{-azwj} are my Lord^{-azwj} and my God^{-azwj}! My face does Sajdah to the One^{-azwj} Who Created it, and Opened its hearing and its sight for Allah^{-azwj}, Lord^{-azwj} of the worlds. Glorious is my Lord^{-azwj} the Exalted and with His^{-azwj} Praise' – three times.

وَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اجْبُرْنِي وَ ارْزُقْنِي.

And he should say between the two Sajdah, 'O Allah^{-azwj}! Forgive (my sins) for me and Mercy me, and Correct me, and Raise me".²⁷⁰

23- الْهُدَايَةُ، السُّجُودُ عَلَى سَبْعَةِ أَعْظَمٍ عَلَى الْجَبْهَةِ وَ الْكَفَّيْنِ وَ الرَّبَّيْتَيْنِ وَ الْإِصْبَاحِ بِالْأَنْفِ سُنَّةٌ مَنْ تَرَكَهَا لَمْ تَكُنْ لَهُ صَلَاةٌ.

(The book) 'Al Hidayah' –

'The Sajdah is (to be done) upon seven bones – upon the forehead, and the palms, and the knees, and the big toes, while rubbing the nose is a Sunnah. One who neglects it, there will be no Salat for him".²⁷¹

24- الْعَلَلُ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ مَعْنَى السُّجُودِ فَقَالَ مَعْنَاهُ مِنْهَا خَلَقْتَنِي يَعْنِي مِنَ التُّرَابِ وَ رَفَعُ رَأْسِكَ مِنَ السُّجُودِ مَعْنَاهُ مِنْهَا أَخْرَجْتَنِي وَ السَّجْدَةُ الثَّانِيَّةُ وَ إِلَيْهَا تُعِيدُنِي وَ رَفَعُ رَأْسِكَ مِنَ السَّجْدَةِ الثَّانِيَّةِ وَ مِنْهَا تُخْرِجُنِي تَارَةً أُخْرَى

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim,

'Amir Al-Momineen^{-asws} was asked about the meaning of Sajdah. He^{-asws} said: 'Its meanings, from these is, 'You^{-azwj} Created me from it', meaning from the soil; and raising your head from the Sajdah, its meaning is, 'You Extracted me from it'; and the second Sajdah, 'And You^{-azwj} will Return me to it', and raising your head from the second Sajdah, 'And You^{-azwj} will be Extracting me once more'.

²⁶⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 22 b

²⁶⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 22 c

²⁷⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 22 d

²⁷¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 23

وَمَعْنَى قَوْلِهِ سُبْحَانَ رَبِّيَ الْأَعْلَى فُسُبْحَانَ أَنْفَعُ لِلَّهِ وَرَبِّي خَالِقِي وَ الْأَعْلَى أَيُّ عَالَا وَ ارْتَفَعَ فِي سَمَاوَاتِهِ حَتَّى صَارَ الْعِبَادُ كُلُّهُمْ دُونَهُ وَ فَهَرَّهْمُ بِعِزَّتِهِ وَ مِنْ عِنْدِهِ التَّوْبَةُ وَ إِلَيْهِ تَعْرُجُ الْمَعَارِجُ

And the meaning of his words, ‘Glorious is my Lord^{-azwj} the Exalted’ – ‘Glorious’ means I rub my nose to Allah^{-azwj}, and ‘my Lord^{-azwj}’ means my Creator, and ‘the Exalted’, i.e., Exalted and Lofty in His^{-azwj} skies until all of the servants become below Him^{-azwj}, and He^{-azwj} Subdues them with His^{-azwj} Mighty, and the arrangement is from Him^{-azwj}, and to Him^{-azwj} ascend the ways of ascent’.

وَ قَالُوا أَيْضاً فِي عِلَّةِ السُّجُودِ مَرَّتَيْنِ إِنَّ رَسُولَ اللَّهِ ص لَمَّا أُسْرِيَ بِهِ إِلَى السَّمَاءِ وَ رَأَى عِظَمَةَ رَبِّهِ سَجَدَ فَلَمَّا رَفَعَ رَأْسَهُ رَأَى مِنْ عِظَمَتِهِ مَا رَأَى فَسَجَدَ أَيْضاً فَصَارَ سَجْدَتَيْنِ.

And they^{-asws} said as well regarding the reason of the Sajdah being done twice: ‘Rasool-Allah^{-azwj}, when there was an ascension with him^{-saww} to the sky, and he^{-saww} saw Magnificence of his^{-saww} Lord^{-azwj}, he^{-saww} did Sajdah. When he^{-saww} raised his^{-saww} head, he^{-saww} saw from His^{-azwj} Magnificence what he^{-saww} saw, so he^{-saww} did Sajdah as well. Thus, it became two Sajdah(s)’.²⁷²

25- مجاليس الصدوق، عن مُحَمَّدِ بْنِ عَلِيٍّ بْنِ الْفَضْلِ عَنْ مُحَمَّدِ بْنِ عَمَّارِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الرَّعْفَرَانِيِّ عَنِ إِسْمَاعِيلِ بْنِ إِبْرَاهِيمَ الْعَبْدِيِّ عَنْ سَهْلِ بْنِ أَبِي حَبُوبٍ عَنِ الثَّمَالِيِّ قَالَ: دَخَلْتُ مَسْجِدَ الْكُوفَةِ فَإِذَا أَنَا بِرَجُلٍ عِنْدَ الْأُسْطُوَانَةِ السَّابِعَةِ قَائِماً يُصَلِّي وَ يُحْسِنُ رُكُوعَهُ وَ سُجُودَهُ فَجِئْتُ لِأَنْظُرَ إِلَيْهِ فَسَبَقَنِي إِلَى السُّجُودِ فَسَمِعْتُهُ يَقُولُ فِي سُجُودِهِ

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Ali Bin Al Fazl, from Muhammad Bin Ammar Al Qattan, from Al Husayn Bin Ali Al Zafrany, from Ismail Bin Ibrahim Al Abdy, from Sahl, from Ibn Mahboub, from al Sumali who said,

‘I entered Masjid of Al-Kufa, and there I was with a man by its seventh pillar, standing, praying, and his Ruk’u and his Sajdah were excellent. I went to look at him, but he preceded me to the Sajdah. I heard him saying in his Sajdah: -

اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَقَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَ هُوَ الْإِيمَانُ بِكَ مَنَّا مِنْكَ بِهِ عَلَيَّ لَا مَنْ بِي مِنِّي عَلَيْكَ

‘O Allah^{-azwj}! Even if I have disobeyed You^{-azwj}, I have obeyed You^{-azwj} in the thing most Beloved to You^{-azwj}, and it is the Eman with You^{-azwj}, being a Conferment from You^{-azwj} upon me with it, not a conferment from me upon You^{-azwj} with it!

وَ لَمْ أَعْصِكَ فِي أْبَعْضِ الْأَشْيَاءِ إِلَيْكَ لَمْ أَدْعُ لَكَ وَلِذَا وَ لَمْ أَتَّخِذْ لَكَ شَرِيكاً مَنَّا مِنْكَ عَلَيَّ لَا مَنْ بِي مِنِّي عَلَيْكَ

And I did not disobey You^{-azwj} in the thing most Hateful to You^{-azwj}. I did not claim for You^{-azwj} having a son, and did not take any associate for You^{-azwj}, as a Conferment from You^{-azwj} upon me, nor being a conferment from me upon You^{-azwj}!

²⁷² Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 24

وَعَصَيْتُكَ فِي أَشْيَاءَ عَلَى غَيْرِ مُكَاشَرَةٍ مِنِّي وَ لَا مُكَابَرَةٍ وَ لَا اسْتِكْبَارٍ عَنِ عِبَادَتِكَ وَ لَا جُحُودٍ لِرُبُوبِيَّتِكَ وَ لَكِنِ اتَّبَعْتُ هَوَايَ وَ أَضَلَّنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ وَ الْبَيَانِ فَإِنْ تُعَذِّبْنِي فَبِدُنِّي غَيْرَ ظَلَمٍ لِي وَ إِنْ تَرْحَمْنِي فَبِحُودُودِكَ وَ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

And I disobeyed You^{-azwj} in things without there being any grumbling from me, nor arrogance, nor too proud from worshipping You^{-azwj}, nor any rejection to Your^{-azwj} Lordship, but I pursued my whims and the Satan^{-la} strayed me after (I had received) the argument and the clarification. Therefore, if You^{-azwj} were to Punish me, it would be due to my sins, not being unjust to me, and if You^{-azwj} Mercy me, it would be due to Your^{-azwj} Generosity and Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ انْفَلَتَ وَ خَرَجَ مِنْ بَابِ كِنْدَةَ فَتَبِعْتُهُ حَتَّى أَتَى مُنَاخَ الْكَلْبِيِّينَ فَمَرَّ بِأَسْوَدَ فَأَمَرَهُ بِشَيْءٍ لَمْ أَفْهَمُهُ فَعُلْتُ مَنْ هَذَا

Then he turned around and went out from the door of Kinda. I followed him until he came to Munakh Kalbayeyn. He passed by a slave. He instructed him with something I did not understand. I said, 'Who is this?'

فَقَالَ هَذَا عَلِيُّ بْنُ الْحُسَيْنِ ع

He said, 'This is Ali^{-asws} Bin Al Husayn^{-asws}!'

فَعُلْتُ جَعَلَنِي اللَّهُ فِدَاكَ مَا أَقْدَمَكَ هَذَا الْمَوْضِعَ

I said, 'May Allah^{-azwj} Make me to be sacrificed for you^{-asws}! What made you^{-asws} come to this place?'

فَقَالَ الَّذِي رَأَيْتَ.

He^{-asws} said: 'That which you saw'.²⁷³

26- الْمُنْبَعَةُ، ثُمَّ يَرْفَعُ رَأْسَهُ مِنَ السَّجْدَةِ الْأُولَى وَ يَقُولُ وَ هُوَ جَالِسٌ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ ادْفَعْ عَنِّي وَ اجْبُرْنِي إِلَيَّ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَتَقْبَلُ.

(The book) 'Al Muqnie' –

'Then he should raise his head from the first Sajdah and say while he is seated, 'O Allah^{-azwj}! Forgive (my sins) for me, and Mercy me, and Defend me, and Correct me. ***I stand in need of whatever good You may Send down upon me***' [28:24]'.²⁷⁴

27- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع إِذَا سَجَدَ بَسَطَ يَدَيْهِ عَلَى الْأَرْضِ بِجِدَاءٍ وَجْهَهُ وَ فَرَّجَ بَيْنَ أَصَابِعِ يَدَيْهِ وَ يَقُولُ إِكْمَمَا يَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ.

The book of Zayd Al Narsy, from Sama'at Bin Mihran who said,

²⁷³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 25

²⁷⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 26

'I saw Abu Abdullah^{-asws} when he^{-asws} did Sajdah, he^{-asws} extended his^{-asws} hand upon the ground parallel to his^{-asws} face, and he^{-asws} separated the fingers of his^{-asws} hands, and he^{-asws} Said: 'They both (hands) do Sajdah just the face does Sajdah''.²⁷⁵

²⁷⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 49 H 27

باب 50 ما يصح السجود عليه و فضل السجود على طين القبر المقدس

CHAPTER 50 – WHAT THE SAJDAH IS CORRECT UPON, AND MERIT IF THE SAJDAH DONE UPON THE CLAY OF THE HOLY GRAVE

1- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يُجْزِيهِ أَنْ يَضَعَ الْحَصِيرَ أَوْ الْبُورِيَاءَ عَلَى الْفِرَاشِ وَ غَيْرِهِ مِنَ الْمَتَاعِ

(The books) 'Qurb Al Isnad', and 'Kitab Al Masaail' – by their chains,

'From Ali son of Ja'far^{asws}, from his brother^{asws}, he said, 'I asked him^{asws} about the man, 'Is it allowed if he places the mat or a table (to reach his forehead) upon the bed, and others from the belongings, then he prays upon it'.

ثُمَّ يُصَلِّي عَلَيْهِ قَالَ إِنْ كَانَ يُضْطَرُّ إِلَى ذَلِكَ فَلَا بَأْسَ-

He^{asws} said: 'If he was desperate to that, there is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يُجْزِيهِ أَنْ يَقُومَ إِلَى الصَّلَاةِ عَلَى فِرَاشِهِ فَيَضَعَ عَلَى الْفِرَاشِ مِرْوَحَةً أَوْ عُوْدًا ثُمَّ يَسْجُدَ عَلَيْهِ

And I asked him^{asws} about the man, 'Is it allowed for him if he stands to the salat upon his bed, so he places a 'table' (to reach his face) or a stick, then he does Sajdah upon it?'

قَالَ إِنْ كَانَ مَرِيضًا فَلْيَضَعْ مِرْوَحَةً وَ أَمَا الْعُوْدُ فَلَا يَصْلُحُ-

He^{asws} said: 'If he was sick, let him place 'table', and as for the stick, it is not correct'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ أَنْ يَقُومَ فِي الصَّلَاةِ عَلَى الْقَتِّ وَ التَّبَنِ وَ الشَّعِيرِ وَ أَشْبَاهِهِ وَ يَضَعَ مِرْوَحَةً وَ يَسْجُدَ عَلَيْهَا

And I asked him^{asws} about the man, 'Is it correct if he stands in the Salat upon the alfalfa (plant), and the stray, and the barley and it's like, and he places a 'table' and does Sajdah upon it?'

قَالَ لَا يَصْلُحُ لَهُ إِلَّا أَنْ يَكُونَ مُضْطَرًّا-

He^{asws} said: 'It is not correct for him except if he happens to be desperate'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُؤْذِيهِ حَرُّ الْأَرْضِ فِي الصَّلَاةِ وَ لَا يَقْدِرُ عَلَى السُّجُودِ هَلْ يَصْلُحُ لَهُ أَنْ يَضَعَ ثَوْبَهُ إِذَا كَانَ قُطْنًا أَوْ كَتَانًا

And I asked him^{asws} about the man hurt by heat of the ground in the Salat and he is not able upon the Sajdah, 'Is it correct for him if he places his cloth, when it was cotton or linen?'

قَالَ إِذَا كَانَ مُضْطَرًّا فَلْيَفْعَلْ-

He^{-asws} said: 'When he was desperate, let him do so'.

وَسَأَلْتُهُ عَنِ الطِّينِ يُطْرَخُ فِيهِ التِّينُ حَتَّى يُطَيَّرَ بِهِ الْمَسْجِدُ أَوْ الْبَيْتُ أَمْ يُصَلَّى فِيهِ

And I asked him^{-asws} about the clay, the straw is dropped upon it until the Masjid or the house is plastered with it, 'Can one pray Salat in it?'

قَالَ لَا بَأْسَ -

He^{-asws} said: 'There is no problem'.

وَسَأَلْتُهُ عَنِ الْبَوَارِيِّ يُبَلُّ قَصَبُهَا بِمَاءٍ قَدِيرٍ أَمْ يُصَلُّحُ الصَّلَاةُ عَلَيْهَا إِذَا نَبَسَتْ

And I asked him^{-asws} about 'Al-Bawary', it's reeds are wet with dirty water, 'Is the Salat correct upon it when it is dry?'

قَالَ ع لَا بَأْسَ -

He^{-asws} said: 'There is no problem'.

قَالَ وَسَأَلْتُهُ عَنِ الْفَعْدَةِ وَالْقِيَامِ عَلَى جُلُودِ السَّبَاعِ وَرُكُوبِهَا وَبَيْعِهَا أَمْ يُصَلُّحُ ذَلِكَ

He said, 'And I asked him^{-asws} about the sitting and the standing upon the skin of a lion, and riding upon them, and selling them, 'Is that correct?'

قَالَ لَا بَأْسَ مَا لَمْ يَسْجُدْ عَلَيْهَا -

He^{-asws} said: 'There is no problem for as long as he does not do Sajdah upon these'.

وَسَأَلْتُهُ عَنِ الرَّجُلِ يَسْجُدُ فَتَحُولُ عِمَامَتُهُ وَفَلَنَسُوئُهُ بَيْنَ جَبْهَتِهِ وَبَيْنَ الْأَرْضِ - قَالَ لَا يُصَلُّحُ حَتَّى يَضَعَ جَبْهَتَهُ عَلَى الْأَرْضِ

And I asked him^{-asws} about the man doing Sajdah, and his turban and his cap form a barrier between his forehead and the ground. He^{-asws} said: 'It is not correct until he places his forehead upon the ground'.

وَسَأَلْتُهُ عَنِ فِرَاشِ حَرِيرٍ وَ مُصَلَّى حَرِيرٍ وَ مِثْلِهِ مِنَ الدِّيَنَاجِ هَلْ يُصَلُّحُ لِلرَّجُلِ النَّوْمُ عَلَيْهِ وَ التُّكَاةُ وَ الصَّلَاةُ عَلَيْهِ

And I asked him^{-asws} about the mattress of silk, and prayer mat of silk, and its like from the brocade, 'Is it correct for the man to sleep upon it, and reclining, and praying the Salat upon it?'

قَالَ يَفْرُشُهُ وَ يَنُومُ عَلَيْهِ وَ لَا يَسْجُدُ عَلَيْهِ .

He^{-asws} said: ‘He can furnish it and stand upon it, but he cannot do Sajdah upon it’.²⁷⁶

2- الْعَلَلُ، عَنْ عَلِيٍّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ عَبَّاسٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَحْبَبْتِي عَمَّا يَجُوزُ السُّجُودَ عَلَيْهِ وَ عَمَّا لَا يَجُوزُ

(The book) ‘Al Ilal’ – from Ali Bin Ahmad, from Muhammad Bin Ja’far Al Asady, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Abbas, from Umar Bin Abdul Aziz, from Hisham Bin Al Hakam who said,

‘I said to Abu Abdullah^{-asws}, ‘Inform me about what is allowed to do Sajdah upon, and about what is not allowed’.

قَالَ السُّجُودُ لَا يَجُوزُ إِلَّا عَلَى الْأَرْضِ أَوْ مَا أَنْبَتِ الْأَرْضُ إِلَّا مَا أَكِلَ أَوْ لَبَسَ

He^{-asws} said: ‘The Sajdah is not allowed except upon the earth and what the earth grows, except what is eaten or worn’.

فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَا الْعِلَّةُ فِي ذَلِكَ

I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! What is the reason regarding that?’

قَالَ لِأَنَّ السُّجُودَ هُوَ الْخُضُوعُ لِلَّهِ عَزَّ وَ جَلَّ فَلَا يَنْبَغِي أَنْ يَكُونَ عَلَى مَا يُكَلِّفُ وَ يُلَبَسُ لِأَنَّ أُنْبَاءَ الدُّنْيَا عِبِيدُ مَا يَأْكُلُونَ وَ يَلْبَسُونَ وَ السَّاجِدُ فِي سُجُودِهِ فِي عِبَادَةِ اللَّهِ عَزَّ وَ جَلَّ فَلَا يَنْبَغِي أَنْ يَضَعَ جَبْهَتَهُ فِي سُجُودِهِ عَلَى مَعْبُودِ أُنْبَاءِ الدُّنْيَا الَّذِينَ اغْتَرَبُوا بِغُرُوبِهَا

He^{-asws} said: ‘Because the Sajdah, it is the humbling to Allah^{-azwj} Mighty and Majestic, therefore it is no befitting for it to be upon what is eaten and worn, because sons of the world are slaves of what they are eating and wearing, and the Sajdah performer in his Sajdah is in worship of Allah^{-azwj} Mighty and Majestic, so it is not befitting that he should place his forehead during his Sajdah upon a deity of sons of the world, those who are deceived by its deceptions.

وَ السُّجُودُ عَلَى الْأَرْضِ أَفْضَلُ لِأَنَّهُ أُبْلَغَ فِي التَّوَاضُّعِ وَ الْخُضُوعِ لِلَّهِ عَزَّ وَ جَلَّ.

And the Sajdah upon the earth is superior because it is further reaching in the reverence and the humbleness to Allah^{-azwj} Mighty and Majestic’.²⁷⁷

وَ مِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ السَّيَّارِيِّ أَنَّ بَعْضَ أَهْلِ الْمَدَائِنِ كَتَبَتْ إِلَى أَبِي الْحَسَنِ الْمَاضِي عَ يَسْأَلُهُ عَنِ الصَّلَاةِ عَلَى الرَّجَاحِ قَالَ فَلَمَّا نَفَذَ كِتَابِي إِلَيْهِ فَكَّرْتُ فَعُلْتُ هُوَ بِمَا أُتْبِتُ الْأَرْضُ وَ مَا كَانَ لِي أَنْ أَسْأَلَ عَنْهُ

And from him, from his father, from Muhammad Al Attar, from Muhammad Bin Ahmad Al Ashary, from Al Sayyari,

‘One of the people of Al-Madain wrote to Abu Al-Hassan Al-Maazy (7th Imam^{-asws}) asking him^{-asws} about the Salat upon the glass. He said: ‘When I sent my letter to him^{-asws}, I thought. I said, ‘It is from what the earth grows, and it was not for me to ask about it’.

²⁷⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 1

²⁷⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 2 a

قَالَ فَكَتَبَ لَا تُصَلِّ عَلَى الرُّجَاحِ فَإِنَّ حَدَّثَكَ نَفْسَكَ أَنَّهُ مِمَّا أَنْبَتِ الْأَرْضُ فَإِنَّهُ مِمَّا أَنْبَتِ الْأَرْضُ وَ لَكِنَّهُ مِنَ الرَّمْلِ وَ الْمِلْحِ وَ هُمَا تَمْسُوحَانِ .

He (the narrator) said, 'Do not pray Salat upon the glass. You have discussed within yourself that it is from what the earth grows. It is from what the earth grows, but it is from the sand and the salt, and both of these are transformed'.²⁷⁸

3- كُشِفَ الْعُمَّةُ، نَقْلًا مِنْ دَلَائِلِ الْحَمِيرِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مُصْعَبِ الْمَدَائِنِيِّ أَنَّهُ كَتَبَ إِلَيْهِ ع وَ ذَكَرَ مِثْلَهُ وَ فِي آخِرِهِ فَإِنَّهُ مِنَ الرَّمْلِ وَ الْمِلْحِ وَ الْمِلْحُ سَبِيحٌ .

(The book) 'Kashf Al Ghumma' – copying from 'Dalail' of Al Himeyri, from Muhammad Bin Al-Husayn Bin Mus'ab Al Madainy,

'He wrote to him^{-asws}, and mentioned similar to it, and in its end: 'It is from the sand and the salt, and the salt is swampy'.²⁷⁹

4- الْعِلَلُ، بِالْإِسْنَادِ الْمُقَدَّمِ عَنِ الْأَشْعَرِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ أَحْمَدَ بْنِ إِسْحَاقَ الْقُمِّيِّ عَنِ يَاسِرِ الْخَادِمِ قَالَ: مَرَّ بِي أَبُو الْحُسَيْنِ ع وَ أَنَا أُصَلِّي عَلَى الطَّرَبِيِّ وَ قَدْ أَلْقَيْتُ عَلَيْهِ شَيْئًا فَقَالَ لِي مَا لَكَ لَا تَسْجُدُ عَلَيْهِ أَلَيْسَ هُوَ مِنْ نَبَاتِ الْأَرْضِ

(The book) 'Al Ilal' – by the preceding chain, from Al Ashari, from Ali Bin Al-Hassan, from Ahmad Bin Is'haq Al Qummi, from Yasir Al Khadim who said,

'Abu Al-Hassan^{-asws} passed by me while I was praying Salat upon the straw mat, and I had thrown something upon it. He^{-asws} said to me: 'What is the matter with you not doing Sajdah upon it? Isn't it from vegetation of the earth?'

قَالَ مُحَمَّدُ بْنُ أَحْمَدَ وَ سَأَلْتُ أَحْمَدَ بْنَ إِسْحَاقَ عَنِ ذَلِكَ فَقَالَ قَدْ رَوَيْتُهُ .

Muhammad Bin Ahmad said, 'And I asked Ahmad Bin Is'haq about that. He said, 'I have reported it'.²⁸⁰

5- الْعِلَلُ، عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ مُحَمَّدِ بْنِ يَحْيَى الصَّبْرِيِّ عَنِ حَمَّادِ بْنِ عُمَانَ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ السُّجُودُ عَلَى مَا أَنْبَتِ الْأَرْضُ إِلَّا مَا أُكِلَ أَوْ لُبِسَ .

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Muhammad Bin Yahya Al Sayrafi, from Hammad Bin Usman,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'The Sajdah is upon what the earth grows, except what is eaten or worn'.²⁸¹

6- الْحِصَالُ، عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحُسَيْنِ عَنِ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَسْجُدُ الرَّجُلُ عَلَى كُدْسٍ حِنْطَةٍ وَ لَا شَعِيرٍ وَ لَا عَلَى لَوْنٍ مِمَّا يُؤْكَلُ وَ لَا يَسْجُدُ عَلَى الْحَبْرِ .

²⁷⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 2 b

²⁷⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 3

²⁸⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 4

²⁸¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 5

(The book) 'Al Khisaal' – from his father, from Sa'ad, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The man should not do Sajdah upon a pile of wheat, nor barley, nor upon a variety of what is eaten, nor do Sajdah upon bread''^{.282}

7- الخِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَهْبَيْمٍ وَ جَمَاعَةٍ مِنْ مَشَائِخِهِ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ بْنِ مُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: لَا يُسْجَدُ إِلَّا عَلَى الْأَرْضِ أَوْ مَا أَنْبَتِ الْأَرْضُ إِلَّا الْمَأْكُولَ وَالْفُطْنَ وَالْكُتَّانَ.

(The book) 'Al Khisaal' – from Ahmad Bin Muhammad Bin Al Haysam, and a group of his elders, from Ahmad Bin Yahya, from Bakr Bin Abdullah, from Tameem Bin Buhloul, from Abu Muawiya, from Al Amsh,

'From Al-Sadiq^{-asws} having said: 'One cannot do Sajdah except upon the earth or what the earth grows, except the consumed, and the cotton, and the linen''^{.283}

8- الإِخْتِجَاجُ، قَالَ: كَتَبَ الْحِمَيْرِيُّ إِلَى الْقَائِمِ ع يَسْأَلُهُ عَنِ السَّجْدَةِ عَلَى لَوْحٍ مِنْ طِينِ الْقَبْرِ وَ هَلْ فِيهِ فَضْلٌ فَأَجَابَ ع بِجَوِّزِ ذَلِكَ وَ فِيهِ الْفَضْلُ.

(The book) 'Al Ihtijaj' –

'He said, 'Al-Himeyri wrote to Al-Qaim^{-ajfj} asking him^{-ajfj} about the Sajdah upon a tablet of clay of the grave (of Al-Husayn^{-asws}) and is there any merit in it. He^{-ajfj} answered: 'That is allowed, and there is merit in it''^{.284}

9- تَحْفُ الْعُقُولِ، قَالَ الصَّادِقُ ع وَ كُلُّ شَيْءٍ يَكُونُ غِذَاءً لِلْإِنْسَانِ فِي مَطْعَمِهِ أَوْ مَشْرَبِهِ أَوْ مَلْبَسُهُ فَلَا يَجُوزُ الصَّلَاةُ عَلَيْهِ وَ لَا السُّجُودُ إِلَّا مَا كَانَ مِنْ نَبَاتِ الْأَرْضِ مِنْ غَيْرِ ثَمَرٍ قَبْلَ أَنْ يَصِيرَ مَغْرُولًا فَإِذَا صَارَ غَرًّا فَلَا يَجُوزُ الصَّلَاةُ عَلَيْهِ إِلَّا فِي حَالِ الضَّرُورَةِ.

(The book) 'Tuhaf Al Uqoul' –

'Al-Sadiq^{-asws} said: 'And all things happening to be provision of the human being, in his food or his drink or his clothing, the Salat is not allowed upon it nor is the Sajdah, except what was from vegetation of the earth from without fruit before it becomes woven. When it becomes woven, the Salat is no allowed upon it except in a state of necessity''^{.285}

10- فَمَنْهُ الرِّضَا، قَالَ ع إِذَا سَجَدْتَ فَلْيَكُنْ سُجُودَكَ عَلَى الْأَرْضِ أَوْ عَلَى شَيْءٍ يَنْبُثُ مِنَ الْأَرْضِ مِمَّا يُلْبَسُ وَ لَا تَسْجُدْ عَلَى الْحُصْرِ الْمَدَنِيَّةِ لِأَنَّ سُيُورَهَا مِنْ جُلُودٍ وَ لَا تَسْجُدْ عَلَى شَعْرِ وَ لَا عَلَى وَبَرٍ وَ لَا عَلَى صُوفٍ وَ لَا عَلَى جُلُودٍ وَ لَا عَلَى إِبْرَيْسِمٍ وَ لَا عَلَى زُبْحَاجٍ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When you do Sajdah, let your Sajdah be upon the earth, or upon something growing upon the earth from what is worn, and do not do Sajdah upon the mats of Al-Medina because their belts are of leather, and neither do Sajdah upon hair, nor upon fur, nor upon wool, nor upon skins, nor upon silk, nor upon glass.

²⁸² Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 6

²⁸³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 7

²⁸⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 8

²⁸⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 9

وَأَعْلَى مَا يُبَسُّ بِهِ الْإِنْسَانُ وَ لَا عَلَى حَدِيدٍ وَ لَا عَلَى الصُّفْرِ وَ لَا عَلَى الشَّبَبِ وَ لَا عَلَى النُّحَاسِ وَ لَا عَلَى الرَّصَاصِ وَ لَا عَلَى آجِرٍ يَغْنِي الْمَطْبُوحَ
وَ لَا عَلَى الرِّيشِ وَ لَا عَلَى شَيْءٍ مِنَ الْجَوَاهِرِ وَ غَيْرِهِ مِنَ الْفَنَكِ وَ السَّمُورِ وَ الْخَوَاصِلِ وَ النَّعَالِبِ وَ لَا عَلَى بِسَاطٍ فِيهَا الصُّورُ وَ التَّمَاثِيلُ

Nor upon what the human being wears with, nor upon iron, nor upon the gold, nor upon the silver, nor upon the copper, nor upon the lead, nor upon bricks, meaning baked, nor upon the feather, nor upon anything from the jewels and others from the from the fennecs, and the beavers, and the pelicans, and the foxes, nor upon carpets having the pictures and the images upon it.

وَ إِنْ كَانَتِ الْأَرْضُ حَارَّةً تَخَافُ عَلَى جَبْهَتِكَ أَنْ تُحْرَقَ أَوْ كَانَتْ لَيْلَةً مُظْلِمَةً خِفتَ عَمْرَبًا أَوْ حَيَّةً أَوْ سَوْكَةً أَوْ شَيْئًا يُؤْذِيكَ فَلَا بَأْسَ أَنْ تَسْجُدَ عَلَى
كُمِّكَ إِذَا كَانَ مِنْ قُطْنٍ أَوْ كَتَّانٍ

And if the ground were to be hot, you fear upon your forehead that it might burn, or if it were a dark night, you fear a scorpion, or a snake, or a thorn, or anything that might hurt you, there is no problem if you were to do Sajdah upon your sleeve when it was from cotton or linen.

فَإِنْ كَانَ فِي جَبْهَتِكَ عِلَّةٌ لَا تَقْدِرُ عَلَى السُّجُودِ أَوْ دُمْلٌ فَاحْفَظْ حُفْرَةً فَإِذَا سَجَدْتَ جَعَلْتَ الدُّمْلَ فِيهَا وَ إِنْ كَانَ عَلَى جَبْهَتِكَ عِلَّةٌ لَا تَقْدِرُ عَلَى
السُّجُودِ مِنْ أَجْلِهَا فَاسْجُدْ عَلَى قُرْنِكَ الْأَيْمَنِ فَإِنْ تَعَدَّرَ عَلَيْهِ فَعَلَى قُرْنِكَ الْأَيْسَرِ فَإِنْ لَمْ تَقْدِرْ عَلَيْهِ فَاسْجُدْ عَلَى ظَهْرِ كَفِّكَ

If there were to be an illness in your forehead, you are not able upon the Sajdah, or if there is a boil, then dig a hole. When you do Sajdah, make the boil to be in it; and if there were an illness upon your forehead, you are not able upon the Sajdah due to it, then do Sajdah upon right of your head. If you are unable upon it, then upon the left of your head. If you are not able, then do Sajdah upon the back of your palm.

فَإِنْ لَمْ تَقْدِرْ عَلَيْهِ فَاسْجُدْ عَلَى دَقْبِكَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا بُتِلَى عَلَيْهِمْ يَجْرُونَ لِلأَذْفَانِ سُجْدًا إِلَى قَوْلِهِ وَ يَرِيدُهُمْ
حُشْوَعًا-

If you are not able upon it, then do Sajdah upon your chin. Allah^{-azwj} Blessed and Exalted Says: **And they are saying: Glorious is our Lord! Surely His Promise would always be Fulfilled [17:108] And they fall down on their faces weeping, and it increases them in humbleness [17:109].**

وَ لَا بَأْسَ بِالْقِيَامِ وَ وَضْعِ الْكَفَّيْنِ وَ الرُّكْبَتَيْنِ وَ الْإِبْهَامَيْنِ عَلَى غَيْرِ الْأَرْضِ وَ نُرْعَمُ بِأَنْفِكَ وَ مَنْحَرَيْكَ فِي مَوْضِعِ الْجَبْهَةِ مِنْ فُصَاصِ الشَّعْرِ إِلَى الْحَاجِبَيْنِ
مُقْدَارُ دَرَاهِمٍ وَ يَكُونُ سُجُودُكَ إِذَا سَجَدْتَ تَنَحَّوْى كَمَا يَتَخَوَى الْبَعِيرُ الضَّامِرُ عِنْدَ بُرُوكِهِ تَكُونُ شِبْهَ الْمُعَلَّقِ وَ لَا يَكُونُ شَيْءٌ مِنْ جَسَدِكَ عَلَى شَيْءٍ
مِنْهُ.

And there is no problem with the stand and placing the palms, and the knees, and the two big toes upon other than the ground, and rub with your nose and your nostrils in the place of the forehead from parting of the hair to the eyebrows a measurement of a Dirham (coin), and when you do Sajdah, your Sajdah should be going down like what the weak camel goes down

during its kneeling. You will be like the shackled (person), and nothing from your body should be upon anything from it” .²⁸⁶

بيان: - وَ هُوَ مَأْخُودٌ مِنْ خَبَرِ عَلِيِّ بْنِ الرَّيَّانِ قَالَ: كَتَبَ بَعْضُ أَصْحَابِنَا إِلَيْهِ يَغْنِي أَبَا جَعْفَرٍ ع- عَنِ الصَّلَاةِ عَنِ [عَلِيٍّ] الْحُمْرَةِ الْمَدِينِيَّةِ

Explanation – And it is taken from a Hadeeth by Ali Bin Al Rayyan who said, ‘One of our companions wrote to him^{-asws}, meaning Abu Ja’far^{-asws}, about the Salat prayed upon the Medinite ‘Khumrah’ (small mat for Sajdah).

فَقَالَ صَلَّى فِيهَا مَا كَانَ مَعْمُولًا بِخِيوطَةٍ وَ لَا تُصَلَّى عَلَى مَا كَانَ مَعْمُولًا بِسَبُورَةٍ.

He^{-asws} said: ‘Pray Salat in it for as long as it is worked with stitching, and do not pray upon what has been worked with cords’.

11- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنْ رُكُوبِ جُلُودِ السَّبَاعِ قَالَ لَا بَأْسَ مَا لَمْ يُسَجَدْ عَلَيْهَا.

(The book) ‘Al-Mahasin’ – from Ali Bin Asbat,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about riding on the lion skin. He^{-asws} said: ‘There is no problem for as long as he does not do Sajdah upon it’ .²⁸⁷

12- فِيهِ الرِّضَا، قَالَ ع كُلُّ شَيْءٍ يَكُونُ غِذَاءَ الْإِنْسَانِ فِي الْمَطْعَمِ وَ الْمَشْرَبِ مِنَ التَّمْرِ وَ الْكَثْرِ فَلَا تُجُوزُ الصَّلَاةُ عَلَيْهِ وَ لَا عَلَى ثِيَابِ الْقُطْنِ وَ الْكَتَّانِ وَ الصُّوفِ وَ الشَّعْرِ وَ الْوَبْرِ وَ لَا عَلَى الْجِلْدِ إِلَّا عَلَى شَيْءٍ لَا يَصْلُحُ لِلْبَسِّ فَقَطُّ وَ هُوَ بِمَا يَخْرُجُ مِنَ الْأَرْضِ إِلَّا أَنْ تَكُونَ فِي حَالِ الضَّرُورَةِ.

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘All things being a provision of the human being, in the food and the drink, from the fruit or the pollen (of the palm tree), the Salat is not allowed upon it, nor upon clothes of the cotton and the linen, and the wool, and the hair, and the fur, nor upon the skin (leather) except upon something not correct for the wearing only, and it is from what emerges from the earth, except if you were to be in the state of necessity’ .²⁸⁸

13- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ عَلَى الْمُصَلَّى أَوْ عَلَى الْحَصِيرِ فَيَسْجُدُ فَيَقَعُ كُفَّهُ عَلَى الْمُصَلَّى أَوْ أَطْرَافُ أَصَابِعِهِ وَ بَعْضُ كَفِّهِ خَارِجًا عَنِ الْمُصَلَّى عَلَى الْأَرْضِ قَالَ لَا بَأْسَ.

(The book) ‘Kitab Al-Masaail’ of Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the man being upon the prayer mat or upon the straw mat. He does Sajdah and his palm falls upon the prayer mat, or ends of his fingers, and part of his hand is outside from the prayer mat upon the ground. He^{-asws} said: ‘There is no problem’ .²⁸⁹

14- مِصْبَاحُ الشَّيْخِ، رَوَى مُعَاوِيَةَ بْنُ عَمَّارٍ قَالَ: كَانَ لِأَبِي عَبْدِ اللَّهِ ع خَرِيطةٌ دِيبَاجٍ صَفْرَاءُ فِيهَا تُرْبَةٌ أَبِي عَبْدِ اللَّهِ ع فَكَانَ إِذَا حَضَرَتِ الصَّلَاةُ صَبَّهَ عَلَى سَجَادَتِهِ وَ سَجَدَ عَلَيْهِ ثُمَّ قَالَ ع السُّجُودُ عَلَى تُرْبَةِ الْحُسَيْنِ ع يَحْتَرِقُ الْحُجْبَ السَّبْعَ.

²⁸⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 10

²⁸⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 11

²⁸⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 12

²⁸⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 13

(The book) 'Misbah' of the Sheykh – It is reported by Muawiya Bin Ammar who said,

'There was for Abu Abdullah^{-asws} a yellow pouch of brocade wherein was soil of Abu Abdullah^{-asws} (Al-Husayn^{-asws}). Whenever the Salat presented, he^{-asws} poured it upon his^{-asws} prostration place and did Sajdah upon it. Then he^{-asws} said: 'The Sajdah upon soil of Al-Husayn^{-asws} pierces the seven veils (i.e. Accepted)'.²⁹⁰

15- كِتَابُ الْعِلَالِ، لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ لَا يُسْجَدُ عَلَى شَيْءٍ مِنَ الْحَبُوبِ وَ لَا عَلَى التَّمَارِ وَ لَا عَلَى مِثْلِ الْبَطِيخِ وَ الْقَنَاءِ وَ الْحَيْتَارِ بِمَا لَا سَاقَ لَهُ وَ لَا عَلَى الْجُلُودِ وَ لَا عَلَى الشَّعْرِ وَ لَا عَلَى الصُّوفِ وَ لَا عَلَى الْوَبْرِ وَ لَا عَلَى الرِّيشِ وَ لَا عَلَى الثِّيَابِ إِلَّا مِنْ ضَرُورَةٍ مِنْ شِدَّةِ الْحَرِّ وَ الْبُرْدِ وَ لَا عَلَى الطِّينِ وَ التَّلْحِجِ وَ لَا عَلَى شَيْءٍ مِمَّا يُؤْكَلُ وَ لَا عَلَى الصَّهْرُوجِ وَ لَا عَلَى الرَّمَادِ وَ لَا عَلَى الرَّجَاجِ

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'Do not do Sajdah on anything from the cereals, nor upon the fruits, nor upon the likes of melons and the cucumbers, and the vegetables from what there is no leg for it, nor upon the leather, nor upon the hair, nor upon wool, nor upon the fur, nor upon the feathers, nor upon the clothes except from severity of heat and cold, nor upon the mud, nor upon the snow, nor upon anything from what is eaten, nor upon the 'Sahouraj', nor upon the ashes, nor upon the glass'.

ثُمَّ قَالَ وَ الْعِلَّةُ فِي الصَّهْرُوجِ أَنَّ فِيهِ دَقِيقًا وَ نُورَةً وَ لَا تَحِلُّ عَلَيْهِ الصَّلَاةُ وَ لَا عَلَى التَّلْحِجِ لِأَنَّهُ رَجِيْزٌ وَ سَخِطَةٌ وَ لَا عَلَى الْمَاءِ وَ الطِّينِ لِأَنَّهُ لَا يَتَمَكَّنُ مِنَ السُّجُودِ وَ يُتَأَدَّى بِهِ

Then he^{-asws} said: 'And the reason regarding the 'Sahouraj' is that there is flour and wax in it, and the Salat is no Permissible upon it, nor upon the snow because it is filthy and hard, nor upon the water and the mud because it does not enable the Sajdah and one is bothered by it.

وَ الْعِلَّةُ فِي السُّجُودِ عَلَى الْأَرْضِ مِنْ بَيْنِ الْمَسَاجِدِ أَنَّ السُّجُودَ عَلَى الْجُبْهَةِ لَا يَجُوزُ إِلَّا لِلَّهِ تَعَالَى وَ يَجُوزُ أَنْ تَقِفَ بَيْنَ يَدَيْ مَخْلُوقٍ عَلَى رِجْلَيْكَ وَ رُكْبَتَيْكَ وَ يَدَيْكَ وَ لَا يَجُوزُ السُّجُودُ عَلَى الْجُبْهَةِ إِلَّا لِلَّهِ تَعَالَى

And the reason regarding the Sajdah done upon the earth from between the Masjids (seven body parts for Sajdah) is because the Sajdah done upon the forehead is not allowed except for Allah^{-azwj} the Exalted, and it is allowed to stand in front of the created beings upon your legs, and your knees, and your hands, and the Sajdah is not allowed upon the forehead except for Allah^{-azwj} the Exalted.

فَلِهَذِهِ الْعِلَّةِ لَا يَجُوزُ أَنْ يُسْجَدَ عَلَى مَا يُسْجَدُ عَلَيْهِ وَ يَضَعُ عَلَيْهِ هَذِهِ الْمَوَاضِعَ.

For this reason, it is not allowed to do Sajdah upon what Sajdah is done upon, and places these places upon it'.²⁹¹

²⁹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 14

²⁹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 15

16- الْهُدَايَةُ، قَالَ الصَّادِقُ ع اسْجُدُوا عَلَى الْأَرْضِ أَوْ عَلَى مَا أَنْبَتَتِ الْأَرْضُ إِلَّا مَا أُكِلَ أَوْ لُبِسَ.

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'Do Sajdah upon the earth or upon what the earth grows except what is eaten and worn'.²⁹²

17- الْعِلَلُ لِلصَّدُوقِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ بَحْجِيِّ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ يَعْقُوبَ بْنِ يَزِيدَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: السُّجُودُ عَلَى الْأَرْضِ فَرِيضَةٌ وَعَلَى غَيْرِ ذَلِكَ سُنَّةٌ.

(The book) 'Al Ilal' of Al Sadouq – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Yaquob Bin Yazeed, raising it to,

'Abu Abdullah^{-asws} said: 'The Sajdah upon the earth is an obligation, and upon other than that is a Sunnah'.²⁹³

تبيين رواه في الكافي مُرْسَلًا أَنَّهُ قَالَ: السُّجُودُ عَلَى الْأَرْضِ فَرِيضَةٌ وَعَلَى الْخُمْرَةِ سُنَّةٌ.

Explanation (Ahadeeth only) – It is reported in Al-Kafi with an unbroken chain, he^{-asws} said: 'The Sajdah upon the earth is an obligation, and upon the 'Khumrah' (Sajdah mat) is a Sunnah'.

18- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَمَّنْ ذَكَرَهُ قَالَ: رَأَيْتُ أَبَا عَبْدِ اللَّهِ ع فِي الْمَحْمَلِ يَسْجُدُ عَلَى الْقِرْطَاسِ وَ أَكْثَرَ ذَلِكَ يَوْمِي لِإِمَاءٍ.

(The book) 'Al Mahasin' – From Ali Bin Al Hakam, from the one who mentioned it, he said,

'I saw Abu Abdullah^{-asws} in the carriage doing Sajdah upon the paper, and most of that he^{-asws} was gesturing with gestures'.²⁹⁴

توضيح رَوَى دَاوُدُ بْنُ فَرْقَدٍ عَنْ صَفْوَانَ أَنَّهُ رَأَى أَبَا عَبْدِ اللَّهِ ع فِي الْمَحْمَلِ يَسْجُدُ عَلَى قِرْطَاسٍ.

Clarification – It is reported by Dawood Bin Farqad, from Safwan, he saw Abu Abdullah^{-asws} in the carriage doing Sajdah upon paper'.

وَ فِي رِوَايَةِ جَمِيلِ بْنِ دَرَّاجٍ عَنْهُ ع أَنَّهُ كَرِهَ أَنْ يَسْجُدَ عَلَى قِرْطَاسٍ عَلَيْهِ كِتَابَةٌ لِاشْتِغَالِهِ بِقِرَاءَتِهِ وَ لَا يَكْرَهُ فِي حَقِّ الْأُمِّيِّ وَ لَا فِي الْقَارِي إِذَا كَانَ هُنَاكَ مَانِعٌ مِنَ الْبَصَرِ.

And in a report by Jameel Bin Darraj, from him^{-asws}, he^{-asws} disliked doing Sajdah upon paper having writing upon it to the pre-occupation with reading it, and he^{-asws} did not dislike it in the right of a blind person, nor regarding the reader when he was prevented from the seeing'.

19- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يُجْزِيهِ أَنْ يَسْجُدَ فِي السَّفِينَةِ عَلَى الْفَيْرِ

²⁹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 16

²⁹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 17

²⁹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 18

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man, 'Is it allowed for him to do Sajdah in the ship upon the tar?'

قَالَ لَا بَأْسَ.

He^{-asws} said: 'There is no problem'.²⁹⁵

20- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ الْأَرْضَ بِكُمْ بَرَةٌ تَتَّبِعُونَ مِنْهَا وَ تُصَلُّونَ عَلَيْهَا فِي الْحَيَاةِ وَ هِيَ لَكُمْ كِفَاتٌ فِي الْمَمَاتِ وَ ذَلِكَ مِنْ نِعْمَةِ اللَّهِ لَهُ الْحَمْدُ فَأَفْضَلُ مَا يَسْجُدُ عَلَيْهِ الْمُصَلِّي الْأَرْضُ النَّقِيَّةُ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}: 'Rasool-Allah^{-saww} said: 'The earth is righteous with you all You can perform Tayammum from it, and you can pray Salat upon it during the life, and it is sufficient during the death, and that is from the Bounties of Allah^{-azwj}, for Him^{-azwj} is the Praise. Therefore, the best of what the praying one can do Sajdah upon is the pure earth'.²⁹⁶

وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يَنْبَغِي لِلْمُصَلِّي أَنْ يُبَاشِرَ بِجَبْهَتِهِ الْأَرْضَ وَ يُعَقِّرَ وَجْهَهُ فِي التُّرَابِ لِأَنَّهُ مِنَ التَّدَلُّلِ لِلَّهِ.

And we are reporting from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'It is befitting for the praying one to embrace the ground with his forehead, and to make his forehead dusty in the soil because it is from the humility to Allah^{-azwj}'.²⁹⁷

وَ عَنْهُ ع أَنَّهُ قَالَ: لَا بَأْسَ بِالسُّجُودِ عَلَى مَا تُنْبِثُ الْأَرْضُ غَيْرَ الطَّعَامِ كَالْكَلْبِ وَ أَشْبَاهِهَا.

And from him^{-asws} having said: 'There is no problem with the Sajdah upon what the earth grows apart from the food like the pastures and the like'.²⁹⁸

وَ رُوِيَ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص صَلَّى عَلَى حَصِيرٍ.

And we are reporting from Ali^{-asws}: 'Rasool-Allah^{-saww} had prayed Salat upon a straw mat'.²⁹⁹

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ صَلَّى عَلَى الْحُمْرَةِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} had prayed Salat upon the 'Khumrah' (small mat for Sajdah)'.³⁰⁰

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ صَلَّى عَلَى السُّجُودِ عَلَى الْكُمِّ وَ أَمَرَ بِإِبْرَازِ الْيَدَيْنِ وَ بَسْطِهِمَا عَلَى الْأَرْضِ أَوْ عَلَى مَا يُصَلَّى عَلَيْهِ عِنْدَ السُّجُودِ.

²⁹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 19

²⁹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 a

²⁹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 b

²⁹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 c

²⁹⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 d

³⁰⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 e

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} prohibited from the Sajdah done upon the sleeves and instructed with protruding the hands and spreading them upon the ground, or upon the he is praying upon during the Sajdah".³⁰¹

وَرُوِيَ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ هَيَّ أَنْ يَسْجُدَ الْمُصَلِّيَ عَلَى ثَوْبِهِ أَوْ عَلَى كُمِّهِ أَوْ عَلَى كَوْرِ عِمَامَتِهِ.

And it is reported from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}, he^{-saww} prohibited the praying one to do Sajdah upon his clothes, or upon his sleeves, or upon an end of his turban".³⁰²

21- الْمُعْتَبِرُ، عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ عَلَى الْبَسَاطِ وَالشَّعْرِ وَالطَّنَافِسِ قَالَ لَا تَسْجُدْ عَلَيْهِ وَإِذَا قُمْتَ عَلَيْهِ وَ سَجَدْتَ عَلَى الْأَرْضِ فَلَا بَأْسَ وَإِنْ بَسَطْتَ عَلَيْهِ الْحَصِيرَ وَ سَجَدْتَ عَلَى الْحَصِيرِ فَلَا بَأْسَ.

(The book) 'Al Mo'tabar' – from Al Halby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the Salat upon the rugs, and the hair, and the tapestry carpet. He^{-asws} said: 'Do not do Sajdah upon it, and when you stand upon it and you do Sajdah upon the ground, there is no problem, and if you spread out the straw mat upon it and do Sajdah upon the straw mat, there is no problem".³⁰³

22- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَقْعُدُ فِي الْمَسْجِدِ وَ رِجْلَاهُ خَارِجَةٌ مِنْهُ أَوْ أَسْفَلَ مِنَ الْمَسْجِدِ وَ هُوَ فِي صَلَاتِهِ قَالَ لَا بَأْسَ.

(The book) 'Qurb Al Isnad', and 'Kitab Al Masaail' – by their chains,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man sitting in the Masjid and his legs are outside from it, or lower than the Masjid while he is in his Salat. He^{-asws} said: 'There is no problem".³⁰⁴

23- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ عَلَى الْحَشِيشِ النَّابِتِ وَ التُّبَيْلِ وَ هُوَ يَجِدُ أَرْضاً جَدِداً

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, 'I asked him^{-asws} about the man, 'Is it correct for him if he prays Salat upon the growing grass and the turf, and (although) he can find new (plain) ground?'

قَالَ لَا بَأْسَ.

³⁰¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 f

³⁰² Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 21

³⁰³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 22

³⁰⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 23

He^{-asws} said: ‘There is no problem’³⁰⁵.

24- مجاليس ابن الشيخ، عن والده الجليل عن ابن مخلد عن أبي عمرو السيمالك عن يحيى بن أبي طالب عن أبي بكر الخنفي عن سفيان عن ابن الزبير عن جابر أن النبي ص عاد مريضاً فراه يُصلي على وسادة فأخذها فرمى بها وأخذ عوداً ليصلي عليه فأخذته فرمى به وقال على الأرض إن استطعت وإلا فأوم إيماءً وأجعل سجودك أخفض من ركوعك.

(The book) ‘Majaalis’ of Ibn Al Sheykh, from his majestic father, from Ibn Makhlad, from Abu Amro Al Simak, from Yahya Bin Abu Talib, from Abu Bakr Al Hanafy, from Sufyan, from Ibn Al Zubeyr, from Jabir,

‘The Prophet^{-saww} consoled a sick man. He^{-saww} saw him praying Salat upon a pillow. He^{-saww} grabbed it and threw it, and he took a stick to pray Salat upon it. He^{-saww} grabbed it and threw it, and said: ‘Upon the ground, if you are capable, or else indicate with gestures, and make your Sajdah to be lower than your Ruk’u’³⁰⁶.

25- إرشاد القلوب، للديلمى قال: كان الصادق ع لا يسجد إلا على ترربة الحسين ع تذكلاً لله واستكانه إليه.

(The book) ‘Irshad Al-Quloub’ of Al-Daylami who said, ‘Al-Sadiq^{-asws} would not do Sajdah except upon soil of (grave of) Al-Husayn^{-asws}, humbling to Allah^{-azwj} and submitting to Him^{-azwj}’³⁰⁷.

26- المُجَازَاتِ النَّبَوِيَّةُ، عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: تَمَسَّحُوا بِالْأَرْضِ فَإِنَّهَا بِكُمْ بَرَةٌ.

(The book) ‘Al Mujazaat Al Nabawiya’ –

‘From the Prophet^{-saww} having said: ‘Wipe with the earth for it is righteous with you all’³⁰⁸.

وَقَدْ رُوِيَ أَنَّ النَّبِيَّ ص كَانَ يَسْجُدُ عَلَى الْخُمْرَةِ.

Notes (Ahadeeth only) – And it has been reported that the Prophet^{-saww} was doing Sajdah upon the ‘Khumrah’ (small mat for Sajdah)’.

عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: جَعَلْتُ لِي الْأَرْضُ مَسْجِداً وَ طَهُوراً.

From the Prophet^{-saww} having said: ‘The earth has been Made for me^{-saww} as a Masjid and a purifier’.

³⁰⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 i

³⁰⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 j

³⁰⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 k

³⁰⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 50 H 20 l

CHAPTER 51 – MERIT OF THE SAJDAH AND PROLONGING IT AND FREQUENTING IT

الآيات

The Verses

الفتح وَ الَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَ رِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ

(The Surah) ‘Al-Fat’h’: **and those with him are hard upon the Kafirs, merciful between themselves. You will see them in Ruk’u and Sajdah seeking Grace and Pleasure from Allah. Their marks are in their faces from the effects of the Sajdah [48:29]**

العلق وَ اسْجُدْ وَ اقْتَرِبْ

(Surah) ‘Al-Alaq’: **and do Sajdah and draw closer [96:19].**

تفسير زوارة الشَّيْخُ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ عَلِيُّ ع إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ أَرَى جَبْهَتَهُ جَلْحَاءَ لَيْسَ فِيهَا أَثَرُ السُّجُودِ.

Interpretation (Ahadeeth only) – It is reported by the Sheykh, from Al-Sakuni, from Abu Abdullah^{-asws} having said: ‘Ali^{-asws} said: ‘I^{-asws} dislike is for them man if I^{-asws} his forehead as plain (clear), there aren’t any effects of the Sajdah(s) in it’.

وَ فِي الْحَدِيثِ عَنِ ابْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ص قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ إِذَا كَانَ سَاجِدًا.

And in the Hadeeth, from Ibn Masoud, ‘Rasool-Allah^{-saww} said: ‘The closest of what the servant can be from Allah^{-azwj} is when he is in Sajdah’.

1- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عِصَامٍ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ مُوسَى بْنِ جَعْفَرٍ عَنِ أَبِيهِ عَنِ آبَائِهِ عَنِ مُحَمَّدِ بْنِ عَلِيِّ الْبَاقِرِ ع قَالَ: كَانَ لِأَبِي ع فِي مَوْضِعِ سُجُودِهِ أَثَارٌ نَاتِيئَةٌ وَ كَانَ يَقْطَعُهَا فِي السَّنَةِ مَرَّتَيْنِ فِي كُلِّ مَرَّةٍ خَمْسَ تَقِنَاتٍ فَسُمِّيَ ذَا التَّقِنَاتِ لِذَلِكَ.

(The book) ‘Al Ilal’ – From Muhammad Bin Muhammad Bin Isam, from Al Kulayni, from Ali Bin Muhammad, from Muhammad Bin Ismail,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Muhammad^{-asws} Bin Ali Al-Baqir^{-asws} having said: ‘There were effects of protrusions in the place my^{-asws} father^{-asws} in place of his^{-asws} Sajdah (forehead), and he^{-asws} would cut it twice during the year, five calluses during each time, so that was named as ‘Al-Safinaat’ due to that’.³⁰⁹

2- العَلَلُ، وَ الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي طَيْبٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع أَطِيلُوا السُّجُودَ فَمَا مِنْ عَمَلٍ أَشَدَّ عَلَى إِيَّاسٍ مِنْ أَنْ يَرَى ابْنَ آدَمَ سَاجِدًا لِأَنَّهُ أُمِرَ بِالسُّجُودِ فَعَصَى وَ هَذَا أَمْرٌ بِالسُّجُودِ فَأَطَاعَ وَ نَجَا.

(The book) ‘Al Ilal’, and ‘Al Khisaal’ – from his father, from Sa’ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen Al-Momineen^{-asws}: ‘Prolong the Sajdah. There is no deed severer upon Iblees^{-la} and him^{-la} seeing a son of Adam^{-as} doing Sajdah, because he^{-la} had been Commanded with the Sajdah, but he^{-la} disobeyed, and this one has been Commanded with the Sajdah, so he obeys and attains salvation’³¹⁰.

3- الْعُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ يَعْقُوبَ بْنِ يَزِيدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنِ الرِّضَا ع قَالَ: إِذَا نَامَ الْعَبْدُ وَ هُوَ سَاجِدٌ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى عَبْدِي قَبَضْتُ رُوحَهُ وَ هُوَ فِي طَاعَتِي.

(The book) ‘Al Uyun’ – from his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al Washa,

‘From Al-Reza^{-asws} having said: ‘When the servant falls asleep while he is doing Sajdah, Allah^{-azwj} Blessed and Exalted Says: “My^{-azwj} servant! I^{-azwj} have Captured his soul while he is obeying Me^{-azwj}!”³¹¹

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْوَشَّاءِ عَنِ الرِّضَا ع قَالَ: أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ سَاجِدٌ وَ ذَلِكَ فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى وَ اسْجُدْ وَ اقْتَرِبْ.

And from him, from his father, from Sa’ad, from Ahmad Bin Muhammad Bin Isa, from Al Washa,

‘From Al-Reza^{-asws} having said: ‘The closest of what the servant can be from Allah^{-azwj} Mighty and Majestic is while he is doing Sajdah, and that is Word of the Blessed and Exalted: **and do Sajdah and draw closer [96:19]**’³¹².

وَ مِنْهُ بِحَدِّ الْإِسْنَادِ عَنِ الرِّضَا ع قَالَ: إِذَا نَامَ الْعَبْدُ وَ هُوَ سَاجِدٌ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِلْمَلَائِكَةِ انظُرُوا إِلَى عَبْدِي قَبَضْتُ رُوحَهُ وَ هُوَ فِي طَاعَتِي.

And from him, by this chain,

‘From Al-Reza^{-asws} having said: ‘When the servant falls asleep while he is doing Sajdah, Allah^{-azwj} Mighty and Majestic Says to the Angels: “Look at My^{-azwj} servant! I^{-azwj} have Captured his soul while he is in My^{-azwj} obedience!”³¹³

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ مَعَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ عَبْدِ اللَّهِ الْحُجَّالِ عَنِ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ قَالَ الرِّضَا ع جَاءَتْ رِيحٌ وَ أَنَا سَاجِدٌ وَ جَعَلَ كُلُّ إِنْسَانٍ يَطْلُبُ مَوْضِعًا وَ أَنَا سَاجِدٌ مُلِحٌّ فِي الدُّعَاءِ عَلَى رَبِّي عَزَّ وَ جَلَّ حَتَّى سَكَتَتْ.

³¹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 2

³¹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 3 a

³¹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 3 b

³¹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 3 c

And from him, from his father, from Sa'ad and Muhammad Bin Yahya Al Attar, both together from Ahmad Bin Muhammad Bin Isa, from Abdullah Al Hajjal, from Suleyman Al Ja'fari who said,

'Al-Reza^{-asws} said: 'A wind came when I^{-asws} was doing Sajdah and every person went to see a place (of shelter), and I^{-asws} was in Sajdah, insistent in the supplication to my^{-asws} Lord^{-azwj} Mighty and Majestic until it settled".³¹⁴

4- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ عَلَيْكَ بِطُولِ السُّجُودِ فَإِنَّ ذَلِكَ مِنْ سُنَنِ الْأَوَابِينَ.

(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 Sa'dan Bin Muslim, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'O Abu Muhammad! Upon you is with prolonging the Sajdah, for that is from the Sunnah (conduct) of the penitent ones".³¹⁵

5- الْعُيُونُ، فِيمَا كَتَبَ الرِّضَا ع لِلْمَأْمُونِ بِالسَّنَدِ الْمُتَقَدِّمِ قَالَ وَ مِنْ دِينِ الْأَيْمَةِ ع الْوَرَعُ وَ الْعِفَّةُ وَ الصِّدْقُ وَ الصَّلَاحُ وَ طَوْلُ السُّجُودِ.

(The book) 'Al Uyouun' –

'Among what Al-Reza^{-asws} wrote for Al-Mamoun, by the previous chain, he^{-asws} said: 'And from the religion of the Imams^{-asws} is the devoutness (piety), and the chastity, and the truthfulness, and the reconciling, and prolonging the Sajdah".³¹⁶

6- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِي جَعْفَرٍ الْعَطَّارِ عَنِ الصَّادِقِ ع قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ كَثُرَتْ ذُنُوبِي وَ ضَعُفَ عَمَلِي

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Ja'far Bin Muhammad Al Hashimy, from Abu Ja'far Al Attar,

'A man came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! My sins have become many and my deeds are weak!'

فَقَالَ رَسُولُ اللَّهِ ص أَكْثَرَ السُّجُودِ فَإِنَّهُ يَحُطُّ الذُّنُوبَ كَمَا تَحُطُّ الرِّيحُ وَرَقَ الشَّجَرِ.

Rasool-Allah^{-saww} said: 'Frequent the Sajdah(s) for it drops off the sins just as the wind drops the leaves of the tree".³¹⁷

7- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَانِي عَنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَمَّنْ ذَكَرَهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع لِمَ اتَّخَذَ اللَّهُ عَزَّ وَ جَلَّ إِبْرَاهِيمَ خَلِيلًا

³¹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 3 d

³¹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 4

³¹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 5

³¹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 6

(The book) 'Al Ilal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Sa'dabady, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Ibn Abu Umeyr, from the one who mentioned it, said,

'I said to Abu Abdullah^{-asws}, 'Which did Allah^{-azwj} Mighty and Majestic Take Ibrahim^{-as} as a friend?'

قَالَ لِكثْرَةِ سُجُودِهِ عَلَى الْأَرْضِ.

He^{-asws} said: 'Due to the frequency of his^{-as} Sajdah upon the earth"³¹⁸

8- ثَوَابُ الْأَعْمَالِ، عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّقَّارِ عَنِ ابْنِ مَعْرُوفٍ عَنِ مُوسَى بْنِ الْقَاسِمِ عَنِ صَفْوَانَ بْنِ يَحْيَى عَنِ كَلْبِ بْنِ الصَّيْدَاوِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ سَجَدَ سَجْدَةً حُطَّ عَنْهُ بِهَا خَطِيئَةٌ وَ رُفِعَ لَهُ بِهَا دَرَجَةٌ.

(The book) 'Sawaab Al Amaal' – from Ibn Al Waleed, from Al Saffar, from Ibn Marouf, from Musa Bin Al Qasim, from Safwan Bin Yahya, from Kuleyb Al Saydawi,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww}: 'One who performs a Sajdah, his mistakes (sins) drop off from him due to it, and a rank is raised for him due to it"³¹⁹

وَ مِنْهُ عَنِ أَبِيهِ عَنِ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ الْعَبْدَ إِذَا أَطَالَ السُّجُودَ حَيْثُ لَا يَرَاهُ أَحَدٌ قَالَ الشَّيْطَانُ وَآيَلَاهُ أَطَاعُوا وَ عَصَيْتُ وَ سَجَدُوا وَ أُبَيِّتُ.

And from him, from his father, from Sa'ad, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying: 'When the servant prolongs the Sajdah whereby no one sees him, the Satan^{-la} says, 'O woe! He is being obedience while I^{-la} disobeyed, and he is doing Sajdah while I^{-la} refused"³²⁰

9- ثَوَابُ الْأَعْمَالِ، بِالْإِسْنَادِ الْمُتَقَلِّبِ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ الْعَلَاءِ عَنِ زَيْدِ الشَّحَامِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَقْرَبُ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَ هُوَ سَاجِدٌ.

(The book) 'Sawaab Al Amaal' – by the previous chain from Al-Husayn, from Fazalat, from Al A'ala, from Zayd Al Shaham who said,

'Abu Abdullah^{-asws} said: 'The closes of what the servant can be to Allah^{-azwj} is while he is in Sajdah"³²¹

10- مَجَالِسُ الشَّيْخِ، الْحُسَيْنُ بْنُ إِبْرَاهِيمَ عَنِ مُحَمَّدِ بْنِ وَهْبَانَ عَنِ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنِ الْحَسَنِ بْنِ عَلِيِّ الرَّعْفَرَانِيِّ عَنِ الرَّهْبِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ هِشَامِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا أَتَوْا رَسُولَ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ اصْضَمْنَا لَنَا عَلَى رَبِّكَ الْجَنَّةَ

³¹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 7

³¹⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 8 a

³²⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 8 b

³²¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 9

(The book) 'Majaalis' of the Sheykh – Al-Husayn Bin Ibrahim, from Muhammad Bin Wahban, from Ahmad Bin Ibrahim, from Al-Hassan Bin Ali Al Zafrany, from Al Barqy, from his father, from Ibn Abu Umer, from Hisham,

'From Abu Abdullah^{-asws} having said: 'A group came to Rasool-Allah^{-saww}. They said, 'O Rasool-Allah^{-saww}! Guarantee the Paradise for us upon your^{-saww} Lord^{-azwj}!'

قَالَ فَقَالَ عَلَى أَنْ تُعِينُونِي بِطَوَّلِ السُّجُودِ

He (the narrator) said, 'Upon (the condition) that you will be assisting me^{-saww} by prolonging the Sajdah(s)'.

قَالُوا نَعَمْ يَا رَسُولَ اللَّهِ

They said, 'Yes, O Rasool-Allah^{-saww}!'

فَضَمِنَ لَهُمُ الْجَنَّةَ الْخَيْرَ.

He^{-saww} guaranteed the Paradise being for them' – the Hadeeth"³²².

11- دَعَاؤُ الرَّاوَدِيِّ، سَأَلَ رَبِيعَةُ بْنُ كَعْبِ النَّبِيِّ ص أَنَّ يَدْعُو لَهُ بِالْجَنَّةِ فَأَجَابَهُ وَ قَالَ أَعْبِي بِكَثْرَةِ السُّجُودِ.

(The book) 'Dawaat' of Al Rawandy –

'Rabie Bin Ka'ab asked the Prophet^{-saww} to supplicate for him for the Paradise. He^{-saww} answered him and said, 'Assist me^{-saww} with frequenting the Sajdah"³²³.

وَ قَالَ الصَّادِقُ ع السُّجُودُ مُنْتَهَى الْعِبَادَةِ مِنْ نَبِيِّ آدَمَ.

And Al-Sadiq^{-asws} said: 'The Sajdah is the peak of worship (ultimate point) from the son of Adam^{-as}'³²⁴.

12- أَعْلَامُ الدِّينِ، عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ص فَقَالَ عَلِّمْنِي عَمَلًا يُحِبُّهُ اللَّهُ عَلَيْهِ وَ يُحِبُّنِي الْمَخْلُوقُونَ وَ يُثْرِي اللَّهُ مَالِي وَ يُصِحُّ بَدَنِي وَ يُطِيلُ عُمْرِي وَ يَحْشُرُنِي مَعَكَ

(The book) 'A'lam Al Deen' –

'From Amir Al-Momineen^{-asws} having said: 'A man came to the Prophet^{-saww} He said, 'Teach me a deed Allah^{-azwj} will Love me upon it, and the created beings will love me, and Allah^{-azwj} will Multiply my wealth, and correct my body, and prolong my life, and Resurrect me with you^{-saww}'.

³²² Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 10

³²³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 11 a

³²⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 11 b

قَالَ هَذِهِ سِتُّ خِصَالٍ تَمْتَنُجُ إِلَى سِتِّ خِصَالٍ إِذَا أَرَدْتَ أَنْ يُحِبَّكَ اللَّهُ فَخُفِّهِ وَ اتَّقِهِ وَ إِذَا أَرَدْتَ أَنْ يُحِبَّكَ الْمَخْلُوقُونَ فَأَحْسِنْ إِلَيْهِمْ وَ ارْزُقْ مَا فِي أَيْدِيهِمْ وَ إِذَا أَرَدْتَ أَنْ يُثْرِيَ اللَّهُ مَالَكَ فَزَكِّهِ

He^{-saww} said: 'These six traits are needed to six traits. When you want Allah^{-azwj} to Love you, fear Him^{-azwj} and be pious, and when you want the created beings to love you then do favours to them and reject what is in their hands, and when you want to multiply your wealth, purify it.

وَ إِذَا أَرَدْتَ أَنْ يُصِحَّ اللَّهُ بَدَنَكَ فَأَكْثِرْ مِنَ الصَّدَقَةِ وَ إِذَا أَرَدْتَ أَنْ يُطِيلَ اللَّهُ عُمرَكَ فَصِلْ دَوِي أَرْحَامِكَ وَ إِذَا أَرَدْتَ أَنْ يُحْيِيَكَ اللَّهُ مَعِيَ فَأَطِلِ السُّجُودَ بَيْنَ يَدَيِ اللَّهِ الْوَاحِدِ الْقَهَّارِ.

And when you want Allah^{-azwj} to Correct your body (good health), then frequent from giving the charity, and when you want Allah^{-azwj} to Prolong your life, then connect with the ones of your kinship, and when you want Allah^{-azwj} to Resurrect you with me^{-saww}, prolong the Sajdah in front of Allah^{-azwj}, the One, the Subduer!"³²⁵

13- أُرْبِعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: جَاءَ رَجُلٌ وَ دَخَلَ إِلَى النَّبِيِّ ص فَقَالَ يَا رَسُولَ اللَّهِ ص إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ

(The book) 'Arbaeen' of Al Shaheed – by his chain from Al Sadouq, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Yahya Al Halby, from Muhammad Bin Marwan,

'From Abu Abdullah^{-asws} having said: 'A man came and entered to see the Prophet^{-saww}. He said, 'O Rasool-Allah^{-saww}! I want to ask you^{-saww}'.

فَقَالَ لَهُ رَسُولُ اللَّهِ ص سَلْ مَا شِئْتُمْ

Rasool-Allah^{-saww} said to him: 'Ask whatever you so desire to'.

قَالَ تَحَمَّلْتُ لِي عَلَى رَبِّكَ الْجَنَّةَ

He said, 'Guarantee the Paradise for me upon your^{-saww} Lord^{-azwj}!'

قَالَ تَحَمَّلْتُ لَكَ وَ لَكِنِ أَعَيْتِي عَلَى ذَلِكَ بِكَثْرَةِ السُّجُودِ.

He^{-saww} said: 'I^{-saww} guarantee for you, but assist me upon that by frequenting the Sajdah"³²⁶

14- أُرْبِعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الْكُلَيْبِيِّ بِسَنَدِهِ الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ بِالنَّبِيِّ رَجُلٌ وَ هُوَ يُعَاجِلُ فِي بَعْضِ حُجْرَاتِهِ فَقَالَ يَا رَسُولَ اللَّهِ ص أَلَا أَكْفِيكَ

(The book) 'Arbaeen' of the Shaheed – by his chain from Al Kulayni, by his correct chain, from Abdullah Bin Sinan,

³²⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 12

³²⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 13

'From Abu Abdullah^{-asws} having said: 'A man passed by the Prophet^{-saww} and he^{-saww} was being treated in one of his^{-saww} chambers. He said, 'O Rasool-Allah^{-saww}! Can I suffice you^{-saww}?'

قَالَ شَأْنُكَ

He^{-saww} said: 'Up to you'.

فَلَمَّا فَرَغَ قَالَ رَسُولُ اللَّهِ ص حَاجَتُكَ

When he was free, Rasool-Allah^{-saww} said: 'Your need?'

قَالَ الْجَنَّةُ

He said, 'The Paradise'.

فَأَطْرَقَ رَسُولُ اللَّهِ ص ثُمَّ قَالَ نَعَمْ

Rasool-Allah^{-saww} lowered his^{-saww} head, then said: 'Yes'.

فَلَمَّا وَلَّى قَالَ لَهُ يَا عَبْدَ اللَّهِ أَعِنَّا بِطَوْلِ السُّجُودِ.

When he turned around (to leave), He^{-saww} said to him: 'O servant of Allah^{-azwj}! Assist us^{-saww} by prolonging the Sajdah".³²⁷

15- الخَرَائِجُ، رُوِيَ عَنِ مَنْصُورِ الصَّبَّيْلِ قَالَ: حَجَجْتُ فَمَرَرْتُ بِالْمَدِينَةِ فَأَتَيْتُ قَبْرَ رَسُولِ اللَّهِ ص فَسَلَّمْتُ عَلَيْهِ ثُمَّ التَّمْتُ فَإِذَا أَنَا بِأَبِي عَبْدِ اللَّهِ ع سَاجِدًا

(The book) 'Al Kharaij' – It is reported by Mansour Al Seyqal who said,

'I performed Hajj. I passed by Al-Medina, so I came to the grave of Rasool-Allah^{-azwj}. I greeted unto him^{-saww}, then I turned around, and there I was with Abu Abdullah^{-asws} being in Sajdah.

فَجَلَسْتُ حَتَّى مَلِئْتُ ثُمَّ قُلْتُ لِأَسْبَحَنَّ مَا دَامَ سَاجِدًا قُلْتُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ ثَلَاثِمِائَةِ مَرَّةٍ وَ تَبِعًا وَ سِتِّينَ مَرَّةً

I sat down unto I was fed up. Then I said (to myself), 'I shall glorify (Allah^{-azwj}) for as long as he is in Sajdah'. I said, 'Glorious is my Lord^{-azwj} the Magnificent, and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} my Lord^{-azwj} and I repent to Him^{-azwj}' – three hundred times and more than sixty times.

فَرَفَعْتُ رَأْسَهُ ثُمَّ مَحَضَ فَأَتْبَعْتُهُ وَ أَنَا أَقُولُ فِي نَفْسِي إِنَّ أَدْنَ لِي دَخَلْتُ عَلَيْهِ ثُمَّ قُلْتُ لَهُ جَعَلْتُ فِدَاكَ أَنْتُمْ تَصْنَعُونَ هَكَذَا فَكَيْفَ يَنْبَغِي لَنَا أَنْ نَصْنَعَ فَلَمَّا أَنْ وَقَفْتُ عَلَى الْبَابِ خَرَجَ إِلَيَّ مُصَادِفًا فَقَالَ ادْخُلْ يَا مَنْصُورُ فَدَخَلْتُ فَقَالَ لِي مُبْتَدِئًا يَا مَنْصُورُ إِنَّكُمْ إِنْ أَكْثَرْتُمْ أَوْ أَقَلْتُمْ فَوَ اللَّهُ مَا يُقْبَلُ إِلَّا مِنْكُمْ.

³²⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 14

He^{-asws} raised his^{-asws} head, then he^{-asws} got up. I followed him^{-asws} and I was saying within myself, 'If only he^{-asws} will permit me to see him^{-asws}'. Then I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! You^{-asws} (Imams^{-asws}) are doing like this! How is it befitting for us to be doing?'

When I paused at the door, Musadif came out to me. He said, 'Enter, O Mansour!' I entered.

He^{-asws} said to me initiating: 'O Mansour! You (Shias), whether you do more or less, by Allah^{-azwj}, He^{-azwj} will not Accept except from you (Shias)!'³²⁸

16- الْعَبُودُ، عَنْ أَحْمَدَ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْمَدِينِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَنْ أَبِيهِ فِي حَدِيثٍ طَوِيلٍ أَنَّهُ دَخَلَ عَلَى أَبِي الْحَسَنِ مُوسَى ع قَالَ فَإِذَا أَنَا بِعَلَامٍ أَسْوَدَ بِيَدِهِ مَقْصٌ يَأْخُذُ اللَّحْمَ مِنْ جَبِينِهِ وَ عَزِينَ أَنْفِهِ مِنْ كَثْرَةِ سُجُودِهِ.

(The book) 'Al Uyoun' – from Ahmad Bin Ziyad, from Ali Bin Ibrahim, from Muhammad Bin Al-Hassan Al Madany, from Abdullah Bin Al Fazl, from his father, in a lengthy Hadeeth,

'He entered to see Abu Al-Hassan Musa^{-asws}. He said, 'There I was with a black slave. In his hand were scissors. He was taking (cutting off) the flesh from his^{-asws} forehead and top of his nostrils due to frequency of his^{-asws} Sajdah(s)'.³²⁹

17- كِتَابُ الْمَلْهُوفِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ بَرَزَ إِلَى الصَّخْرَاءِ فَتَبِعَهُ مَوْلًى لَهُ فَوَجَدَهُ سَاجِدًا عَلَى حِجَارَةٍ خَشِينَةٍ فَأَخْصَى عَلَيْهِ أَلْفَ مَرَّةٍ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ تَعْبُدًا وَ رِقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ صِدْقًا ثُمَّ رَفَعَ رَأْسَهُ.

(The book) 'Kitab Al Malhouf' –

'From Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} went out to the desert. A slave of his^{-asws} followed him^{-asws}. He found him^{-asws} doing Sajdah upon a rough rock. He counted a thousand times upon him^{-asws} (saying), 'There is no god except Allah^{-azwj}, truly, truly! There is no god except Allah^{-azwj} for devotion and submission! There is no god except Allah^{-azwj} in Eman and sincerity!' Then he^{-asws} raised his^{-asws} head'.³³⁰

18- مَشْكَاةُ الْأَنْوَارِ، نَقْلًا مِنَ الْمُحَاسِنِ عَنِ ابْنِ أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: أَقْرَبُ مَنْ تَرَى أَنَّهُ يُطِيعُنِي وَ يَأْخُذُ بِقَوْلِي مِنْهُمْ السَّلَامَ وَ أَوْصِيَهُمْ بِتَقْوَى اللَّهِ وَ الْوَرَعَ فِي دِينِهِمْ وَ الْجَاهِدَ لِلَّهِ وَ صِدْقَ الْحَدِيثِ وَ آدَاءَ الْأَمَانَةِ وَ طُولَ السُّجُودِ وَ حُسْنَ الْجَوَارِ فِيهِذَا جَاءَ مُحَمَّدٌ ص الْحَدِيثِ.

(The book) 'Mishkat Al Anwaar' – copying from 'Al Mahasin', from Ibn Usama,

'From Abu Abdullah^{-asws} having said: 'Convey the greeting to the one you see obeying me^{-asws} and taking with my^{-asws} words from them, and advise them with fearing Allah^{-azwj}, and the devoutness in their religion, and the struggling for Allah^{-azwj}, and the truthful narration, and fulfilling the entrustment, and prolonging the Sajdah, and goodly neighbourliness. Muhammad^{-saww} had come with this' – the Hadeeth".³³¹

³²⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 15

³²⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 16

³³⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 17

³³¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 18 a

وَعَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع أُوصِيكَ بِتَقْوَى اللَّهِ وَ الْوَرَعِ وَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ حُسْنِ الْجَوَارِ وَ كَثْرَةِ السُّجُودِ فَبَدَّلَكَ أَمْرًا مُحَمَّدٌ ص.

And from Ismail Bin Ammar who said,

‘Abu Abdullah^{-asws} said to me: ‘I^{-asws} advise you with fearing Allah^{-azwj}, and the devoutness, and the truthful narration, and fulfilling the entrustment, and goodly neighbourliness, and frequenting the Sajdah. Muhammad^{-saww} had instructed us^{-asws} with that’.³³²

وَعَنْ أَبِي بَصِيرٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا أَبَا مُحَمَّدٍ عَلَيْكُمْ بِالْوَرَعِ وَ الْاجْتِهَادِ وَ صِدْقِ الْحَدِيثِ وَ آدَاءِ الْأَمَانَةِ وَ حُسْنِ الصَّحَابَةِ لِمَنْ صَحِبَكُمْ وَ طُولِ السُّجُودِ فَإِنَّ ذَلِكَ مِنْ سُنَنِ الْأَوَّابِينَ.

And from Abu Baseer who said,

Abu Abdullah^{-asws} said to me: ‘O Abu Muhammad! Upon you all is being with the devoutness, and the struggle, and the truthful narration, and fulfilling the entrustment, and goodly accompaniment to the one accompanying you, and prolonging the Sajdah, for that is from the Sunnah (conduct) of the penitent ones’.³³³

وَ قَالَ سَمِعْتُهُ يَقُولُ الْأَوَّابُونَ هُمُ التَّوَّابُونَ.

And I heard him^{-asws} said: ‘The penitent ones, they are the repenting ones’.³³⁴

19- كِتَابُ زَيْدِ الرَّزَادِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِلَيَّ لِأَكْرَهُ لِلرَّجُلِ أَنْ تَكُونَ جَبْهَتُهُ جَلْحَاءَ لَيْسَ فِيهَا شَيْءٌ مِنْ أَثَرِ السُّجُودِ وَ بَسَطَ رَاحَتَهُ إِنَّهُ يُسْتَحَبُّ لِلْمُصَلِّي أَنْ يَكُونَ بَعْضُ مَسَاجِدِهِ شَيْءٌ مِنْ أَثَرِ السُّجُودِ فَإِنَّهُ لَا يَأْمَنُ أَنْ يَمُوتَ فِي مَوْضِعٍ لَا يُعْرَفُ فَيُخْضَرُهُ الْمُسْلِمُ فَلَا يَدْرِي عَلَى مَا يَدْفِنُهُ.

The book of Zayd Al Zarrad –

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘I^{-asws} dislike it for the man for his forehead to be plain (clear), there aren’t any impacts of the Sajdah(s) in it; and extending his palms, it is recommended for the praying one that there should be something from the impacts of the Sajdah upon one of his limbs of Sajdah, for there is no safety if he were to die in a place he is not recognised in, and a Muslim would be present, and he would not know upon what to bury him’.³³⁵

³³² Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 18 b

³³³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 18 c

³³⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 18 d

³³⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 51 H 19

CHAPTER 52 – SAJDAH OF THE RECITATION

الآيات الإنشقاق و إذا قُرئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

The Verses – (Surah) Al Inshiqaq: **And when the Quran is recited to them they are not doing Sajdah? [84:21].**

تفسير في خبر مرفوع عن أبي هريرة قال قرأ رسول الله ص إذا السماء انشقت فسجد.

Interpretation (Hadeeth Only)

In a Hadeeth raised from Abu Hureyra (a well-known fabricator), ‘Rasool-Allah^{-sawww} recited (Surah) Al Inshiqaq, and he^{-sawww} did Sajdah’.

1- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِبِّهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاةٍ فِي جَمَاعَةٍ فَيَقْرَأُ الْسَّجْدَةَ كَيْفَ يَصْنَعُ

(The book) ‘Kitab Al-Masaail’ of Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the man being in a Salat in congregation. A person recites ‘Al-Sajdah’ (Verse), ‘How should he deal with it’.

قَالَ يُؤْمِي بِرَأْسِهِ-

He^{-asws} said: ‘He should gesture by his head’.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فَيَقْرَأُ آخِرَ السَّجْدَةِ قَالَ يَسْجُدُ إِذَا سَمِعَ شَيْئاً مِنَ الْعَزَائِمِ الْأَرْبَعِ ثُمَّ يَقُومُ فَيَتِمُّ صَلَاتَهُ إِلَّا أَنْ يَكُونَ فِي فَرِيضَةٍ فَيُؤْمِي بِرَأْسِهِ إِيمَاءً.

He said, ‘And I asked him^{-asws} about the man being in his Salat, and he recites end of ‘Al-Sajdah’ (Verse). He^{-asws} said: ‘He should do Sajdah when he hears something from the Mighty four (Verses), then he should gesture and complete his Salat, except if he happens to be in an obligatory Salat, he should indicate with his head gestures’.³³⁶

2- شَرْحُ النَّفْلِيِّ، لِلشَّهِيدِ الثَّانِي زُؤِي أَنَّهُ يَقُولُ فِي سَجْدَةِ أَفْرَأَ إِلَهِي أَمَّا بِمَا كَفَرُوا وَ عَرَفْنَا مِنْكَ مَا أَنْكَرُوا وَ أَجَبْنَاكَ إِلَى مَا دُعُوا إِلَهِي الْعَفْوُ الْعَفْوُ.

(The book) ‘Sharh Al Nafliya’ of Al Shaheed Al Sany,

‘He should say in Sajdah acknowledging, ‘My God^{-azwj}! We believe in what they have disbelieved, and we have recognised from You^{-azwj} what they have denied, and we have answered to what they have left! My God^{-azwj}! The Pardon! The Pardon!’³³⁷

³³⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 1

³³⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 2

3- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْحَزَّازِ عَنْ غِيَاثِ بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: لَا تَقْضِي الْحَائِضُ الصَّلَاةَ وَلَا تَسْجُدُ إِذَا سَمِعَتْ السَّجْدَةَ.

(The book) 'Al Saraair' – copying from 'Kitab Al Nawadir' of Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al-Husayn, from Muhammad Bin Yahya Al Khazaz, from Giyas,

'From Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} Bin Al-Husayn^{asws} having said: 'The menstruating woman should not payback the (missed) Salat, nor should she perform Sajdah when she hears the (Verse of) Al-Sajdah''³³⁸

وَمِنْهُ مِنَ الْكِتَابِ الْمَذْكُورِ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِاطِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ إِذَا فَرَى الْعَزَائِمَ كَيْفَ يَصْنَعُ

And from him, from the mentioned book, from Ali Bin Khalid, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty who said,

'Abu Abdullah^{asws} was asked about the man when he recites the Determined (Verses of Sajdah), 'How should he deal with it?'

قَالَ لَيْسَ فِيهَا تَكْبِيرٌ إِذَا سَجَدْتَ وَ لَا إِذَا قُمْتَ وَ لَكِنْ إِذَا سَجَدْتَ قُلْتَ مَا تَقُولُ فِي السُّجُودِ.

He^{asws} said: 'There isn't any Takbeer when you do Sajdah, nor when you stand (from it), but when you do Sajdah, say what you (normally) say in the Sajdah(s)''³³⁹

4- الْعِلَالُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَفْرَأُ السَّجْدَةَ 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 وَجْهُ اللَّهِ.

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

'From Abu Abdullah^{asws} having said: 'I asked him^{asws} about the man reciting (the Verse of) Sajdah while he is upon the back of a riding animal. He^{asws} said: 'He should do Sajdah wherever it heads with him, for Rasool-Allah^{saww} had prayed Salat upon his^{saww} she-camel, and he^{saww} was facing Al Medina. Allah^{azwj} Mighty and Majestic Said: **therefore wherever you turn to, so there would be the Face of Allah; [2:115]**'³⁴⁰

5- الْعَيَّاشِيُّ، عَنْ حَمَّادِ بْنِ عُمَانَ عَنْهُ ع مِثْلُهُ.

Al Ayyashi – from Hammad Bin Usman – from him^{asws}, similar to it'³⁴¹

³³⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 3 a

³³⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 3 b

³⁴⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 4

³⁴¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 5

6- جَمَعَ الْبَيَانَ، رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْعَزَائِمُ الْم تَنْزِيلُ وَ حَمِ السَّجْدَةُ وَ النَّجْمُ إِذَا هَوَى وَ أَقْرَأَ بِاسْمِ رَبِّكَ وَ مَا عَدَّهَا فِي جَمِيعِ الْقُرْآنِ مَسْنُونٌ وَ لَيْسَ بِمَقْرُوضٍ.

(The book) 'Majma Al Bayan' – It is reported by Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'The Determines (Verses of Sajdah) are - **Alif Lam Meem [32:1] (The) Revelation of the Book, [32:2], and Ha Meem [41:1], (I Swear) by the star when it swoops down [53:1], Read in the Name of your Lord Who Created! [96:1],** and whatever (else) counted in entirety of the Quran is a Sunnah, and it isn't obligatory".³⁴²

وَ مِنْهُ قَالَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ السُّجُودَ فِي سُورَةِ فَصَّلَتْ عِنْدَ قَوْلِهِ إِنَّ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ.

And from him, said, 'From our Imams^{-asws}: 'The Sajdah in Surah Fussilat is at His^{-azwj} Words: **if it is Him you are worshipping [41:37]**".³⁴³

7- عَوَالِي اللَّغَالِي، رُوِيَ فِي الْحَدِيثِ أَنَّهُ لَمَّا نَزَلَ قَوْلُهُ تَعَالَى وَ اسْجُدْ وَ اقْتَرِبْ سَجَدَ النَّبِيُّ ص فَقَالَ فِي سُجُودِهِ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ بِمَعَافَاتِكَ مِنْ غُفُوبَتِكَ وَ أَعُوذُ بِكَ مِنْكَ لَا أُخْصِي تَنَاءً عَلَيْكَ أَنْتَ كَمَا أَنْتَ عَلَيْكَ عَلَى نَفْسِكَ.

(The book) 'Gawali Al La'aly' –

It is reported in the Hadeeth, when Words of the Exalted: **and do Sajdah and draw closer [96:19]**, the Prophet^{-saww} did Sajdah. He^{-saww} said in his^{-saww} Sajdah: 'I^{-saww} seek Refuge with Your^{-azwj} Satisfaction from Your^{-azwj} Annoyance, and with Your^{-azwj} Pardon from Your^{-azwj} Punishment, and I^{-saww} seek Refuge with You^{-azwj} from You^{-azwj}! I^{-saww} cannot count the praises upon You^{-azwj}. You^{-azwj} are just as You^{-azwj} have Praised upon Yourself^{-azwj}'.³⁴⁴

8- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِأَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِيمَنْ قَرَأَ السَّجْدَةَ وَ عِنْدَهُ رَجُلٌ عَلَى غَيْرِ وُضُوءٍ قَالَ يَسْجُدُ.

(The book) 'Al Saraair' – copying from the book 'Al Nawadir' of Ahmad Bin Muhammad Bin Abu Nasr, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan, from Al Waleed Bin Sabeeh,

'From Abu Abdullah^{-asws} having said regarding the one who recites (Verses of) Al-Sajdah and there is a man with him not being upon Wud'u. He^{-asws} said: 'He should do Sajdah".³⁴⁵

وَ مِنْهُ عَنْ عَلِيِّ بْنِ رَبَاطٍ عَنِ الْحَلَبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَفْرَأُ الرَّجُلُ السَّجْدَةَ وَ هُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ يَسْجُدُ إِذَا كَانَتْ مِنَ الْعَزَائِمِ.

And from him, from Ali Bin Ri'ab, from Al Halby who said,

³⁴² Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 6 a

³⁴³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 6 b

³⁴⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 7

³⁴⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 8 a

'I said to Abu Abdullah^{-asws}, 'The man recites (Verse of) Al-Sajdah while he is not upon Wud'u. He^{-asws} said: 'He should do Sajdah whenever it were from the Determined (Verses of Sajdah)''³⁴⁶

9- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ دَاوُدَ بْنِ سِرْحَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَزَائِمَ أَرْبَعٌ أَقْرَأُ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ وَالنَّجْمِ وَ تَنْزِيلِ السَّجْدَةِ وَ حَمِ السَّجْدَةِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr, from Dawood Bin Sirhan,

'From Abu Abdullah^{-asws} having said: 'The Determined (Verses of Sajdah) are four - **Read in the Name of your Lord Who Created! [96:1]**, and **(I Swear) by the star when it swoops down [53:1]**, **Alif Lam Meem [32:1]** **(The Revelation of the Book, [32:2])**, and **Ha Meem [41:1]**'³⁴⁷

10- الْمُعْتَبِرُ، نَقْلًا مِنْ جَامِعِ الْبَرْنَطِيِّ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِيمَنْ يَقْرَأُ السَّجْدَةَ مِنَ الْقُرْآنِ مِنَ الْعَزَائِمِ لَا يُكَبِّرُ حِينَ يَسْجُدُ وَ لَكِنْ يُكَبِّرُ إِذَا رَفَعَ رَأْسَهُ.

(The book) 'Al Mo'tabar', copying from 'Jamie' of Al Bazanty, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} regarding the one who recites (the Verses of) Al-Sajdah from the Quran, from the Determined (Verses), he should not exclaim Takbeer when he does Sajdah, but he should do Takbeer when he raises his head''³⁴⁸

11- السَّرَائِرُ، نَقْلًا مِنْ نَوَادِرِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ بِالسُّورَةِ فِيهَا السَّجْدَةُ فَيَنْسَى فَيَرْكَعُ وَ يَسْجُدُ سَجْدَتَيْنِ ثُمَّ يَذْكُرُ بَعْدَ

(The book) 'Al Saraair' – Copying from 'Nawadir' of Aahmad Bin Muhammad Bin Abu Nasr, from A'la, from Muhammad Bin Muslim who said,

'I asked him^{-asws} about the man reciting with the chapter wherein is the (Verses of) Sajdah, but he forgets and does Ruk'u and Sajdah, two Sajdah(s). Then he remembers afterwards.

قَالَ يَسْجُدُ إِذَا كَانَتْ مِنَ الْعَزَائِمِ وَ الْعَزَائِمُ أَرْبَعٌ أَلَمْ تَنْزِيلُ وَ حَمِ السَّجْدَةِ وَ النَّجْمِ وَ أَقْرَأُ بِاسْمِ رَبِّكَ

He^{-asws} said: 'He should do Sajdah when it was from the Determined (Verses of Sajdah), and the Determined ones are four - **Alif Lam Meem [32:1]** **(The Revelation of the Book, [32:2])**, and **Ha Meem**, and **Ha Meem [41:1]**, and **(I Swear) by the star when it swoops down [53:1]**, and **Read in the Name of your Lord Who Created! [96:1]**.

وَ كَانَ عَلِيٌّ بِنُ الْحُسَيْنِ ع يُعْجِبُهُ أَنْ يَسْجُدَ فِي كُلِّ سُورَةٍ فِيهَا سَجْدَةٌ.

³⁴⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 8 b

³⁴⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 9

³⁴⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 10

And it was so, Ali^{-asws} Bin Al-Husayn^{-asws}, it fascinated him^{-asws} to do Sajdah in every Chapter wherein was a Verses of Sajdah”.³⁴⁹

12- الْعِلَلُ، عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عَصَامٍ عَنِ الْكَلْبِيِّ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ الْحُسَيْنِيِّ وَعَلِيِّ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ جَمِيعاً عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ الْأَحْمَرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْخُزَاعِيِّ عَنْ نَصْرِ بْنِ مُزَاحِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ أَبِي ع مَا ذَكَرَ لِلَّهِ نِعْمَةً عَلَيْهِ إِلَّا سَجَدَ وَ لَا قَرَأَ آيَةً مِنْ كِتَابِ اللَّهِ عَزَّ وَ جَلَّ فِيهَا سَجْدَةٌ إِلَّا سَجَدَ إِلَيَّ أَنْ قَالَ فَسَمَّيْتُ السَّجْدَةَ لِذَلِكَ.

(The book) ‘Al Ilal’ – from Muhammad Bin Muhammad Bin Aasim, from Al Kulayni, from Al-Husayn Bin Al-Hassan Al-Husayni, and Ali Bin Muhammad Bin Abdullah, altogether from Ibrahim Bin Is’haq Al Ahmar, from Abdul Rahman Bin Abdullah Al Khuzaei, from Nasr Bin Muzahim, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘My^{-asws} father^{-asws} did not recall any bounty of Allah^{-azwj} upon him^{-asws}, except he^{-asws} did Sajdah, and he^{-asws} did not recite any Verse from the Book of Allah^{-azwj} Mighty and Majestic wherein was a Sajdah, except he^{-asws} did Sajdah’ – up to he^{-asws} said: ‘Thus he^{-asws} was named as ‘Al-Sajjad’ (The Prostrator) due to that’.³⁵⁰

13- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ فِي الْفَرِيضَةِ سُورَةَ النَّجْمِ أَمْ يَتَكَبَّرُ بِهَا أَوْ يَسْجُدُ ثُمَّ يَقُومُ فَيَقْرَأُ فِي غَيْرِهَا

(The book) ‘Qurb Al Isnaad’, and ‘Kitab Al Masaail’ – by their chains,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about the man reciting Surah Al Najm in the obligatory (Salat), ‘Should he do Ruk’u or Sajdah with it then stand and recites another?’

قَالَ يَسْجُدُ ثُمَّ يَقُومُ فَيَقْرَأُ فَاحْتَجَّ الْكِتَابُ ثُمَّ يَتَكَبَّرُ وَ لَا يُعُودُ يَقْرَأُ فِي الْفَرِيضَةِ بِسَجْدَةٍ-

He^{-asws} said: ‘He should do Sajdah, then stand and recite Surah Al-Fatiha, then he should do Ruk’u and not repeat reciting in the obligatory (Salat) with (a Verse of) Sajdah’.

قَالَ وَ سَأَلْتُهُ عَنْ إِمَامٍ يَقْرَأُ السَّجْدَةَ فَأَخَذَتْ قَبْلَ أَنْ يَسْجُدَ كَيْفَ يَصْنَعُ

He said, ‘And I asked him^{-asws} about a prayer leader reciting the (Verse of) Al-Sajdah, but breaks his Wud’u before he does Sajdah, ‘How should he deal with it?’

قَالَ يُقَدِّمُ غَيْرَهُ فَيَسْجُدُ وَ يَسْجُدُونَ وَ يَنْصَرِفُ فَقَدْ تَمَّتْ صَلَاتُهُمْ.

He^{-asws} said: ‘He should forward someone else and they should perform Sajdah and leave, for their Salat has been completed’.³⁵¹

14- دَعَائِمُ الْإِسْلَامِ، مَوَاضِعُ السُّجُودِ فِي الْقُرْآنِ خَمْسَةٌ عَشَرَ مَوْضِعاً- أَوْلَاهَا آخِرُ الْأَعْرَافِ

³⁴⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 11

³⁵⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 12

³⁵¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 13

(The book) 'Da'aim Al Islam' –

'Places of Sajdah in the Quran are fifteen places. Their first is end of (Surah) Al A'raaf (***Surely those who are in the Presence of your Lord are not being arrogant from worshipping Him, and they are Glorifying Him, and to Him they are performing Sajdah [7:206]***).

وَ فِي سُورَةِ الرَّعْدِ وَ ظِلَالُهُمْ بِالْعُدُوِّ وَ الْأَصَالِ

And in Surah Al Ra'ad: ***And to Allah perform Sajdah, ones in the skies and the earth, willingly and unwillingly, and (so do) their shadows, in the morning and evening [13:15]***.

وَ فِي النَّحْلِ وَ يَفْعَلُونَ مَا يُؤْمَرُونَ

And in (Surah) Al Nahl: ***They fear their Lord from above them and are doing what they are commanded to [16:50]***

وَ فِي نَبِيِّ إِسْرَائِيلَ وَ يَرِيدُهُمْ خُشُوعاً

And in (Surah) Bani Israeel: ***And they fall down on their faces weeping, and it increases them in fearfulness [17:109]***

وَ فِي كَهَيْعِصَ خَرُّوا سُجَّداً وَ بُكْيَاً

And in (Surah Maryam^{-sa}): ***When the Verses of the Beneficent are recited unto them, they fall down in Sajdah, crying [19:58]***

وَ فِي الْحَجِّ إِنَّ اللَّهَ يَفْعَلُ مَا يَشَاءُ

And in (Surah) Al Hajj: ***Do you not see that Allah, they do Sajdah to Him, - Surely Allah Does whatever He so Desires [22:18]***.

وَ فِيهَا وَ أَفْعَلُوا الْحَيْرَةَ لَعَلَّكُمْ تُفْلِحُونَ

And in it: ***O you who believe! Perform Ruk'u and Sajdah and worship your Lord, and do the good, perhaps you will succeed [22:77]***

وَ فِي الْفُرْقَانِ وَ زَادَهُمْ نُفُوراً

And in (Surah) Al Furqan: ***And when it is said to them: 'Do Sajdah to the Beneficent!' They say, 'And what is the Beneficent? Shall we do Sajdah to what you are ordering us?' And it increases them in aversion [25:60]***

وَ فِي النَّمْلِ رَبُّ الْعَرْشِ الْعَظِيمِ

And in (Surah) Al Naml: ***Allah, there is no god except Him. He is Lord of the Magnificent Throne [27:26]***

وَ فِي تَنْزِيلِ السَّجْدَةِ وَ هُمْ لَا يَسْتَكْبِرُونَ

And in (Surah) Tanzeel Al-Sajdah: **But rather, only those believe in Our Signs who, when they are reminded of these, fall down in Sajdah and Glorify the Praise of their Lord, and they are not being arrogant [32:15]**

وَ فِي صَوْخَرٍ رَاقِعاً وَ أَنَابَ

(Surah) Saad: **And Dawood rather thought We had Tried him, so he sought Forgiveness of his Lord and fell down in Ruk'u and was penitent [38:24]**

وَ فِي حَمِ السَّجْدَةِ إِنَّ كُنْتُمْ إِيَّاهُ تُعْبُدُونَ

And in (Surah) Ha Meem Sajdah: **Neither do Sajdah to the sun nor to the moon, and do Sajdah to Allah Who Created you, if it is Him you are worshipping [41:37]**

وَ فِي آخِرِ النَّجْمِ

And in end of (Surah) Al Najm: **So make obeisance to Allah and worship (Him) [53:62]**

وَ فِي إِذَا السَّمَاءُ انشَقَّتْ وَ إِذَا فُرِئَتْ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ

And in (Surah) Al Inshiqaq: **And when the Quran is recited to them they are not doing Sajdah? [84:21]**

وَ آخِرِ اقْرَأْ بِاسْمِ رَبِّكَ.

And end of (Surah) Al Alaq: **Never! Do not heed him, and do Sajdah and draw closer [96:19]**.³⁵² (p.s. – I (the translator) had to place more from the Verses for these to be meaningful)

وَ رَوَيْنَا عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع أَنَّهُ قَالَ: الْعَزَائِمُ مِنْ سُجُودِ الْقُرْآنِ أَرْبَعٌ فِي الْم تَنْزِيلِ السَّجْدَةِ وَ حَمِ السَّجْدَةِ وَ النَّجْمِ وَ اقْرَأْ بِاسْمِ رَبِّكَ

And we are reporting from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'The Determined (Verses) of Sajdah in the Quran are four - **Alif Lam Meem [32:1] (The) Revelation of the Book, [32:2], and Ha Meem [41:1], and (I Swear) by the star when it swoops down [53:1], and Read in the Name of your Lord Who Created! [96:1]**'.

قَالَ فَهَذِهِ الْعَزَائِمُ لَا بُدَّ مِنَ السُّجُودِ فِيهَا وَ أَنْتَ فِي غَيْرِهَا بِالْخِيَارِ إِنْ شِئْتَ فَاسْجُدْ وَ إِنْ شِئْتَ فَلَا تَسْجُدْ.

³⁵² Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 14 a

He^{-asws} said: ‘These are the Determined (Verses), there is no escape from doing the Sajdah in these, and in others you are with the choice, of you like you do Sajdah, and if you like you don’t do Sajdah’.³⁵³

قَالَ: وَكَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يُعْجِبُهُ أَنْ يَسْجُدَ فِيهِنَّ كُلَّهِنَّ.

He said, ‘And Ali^{-asws} Bin Al-Husayn^{-asws} was such, it fascinated him^{-asws} to do Sajdah in all of these’.³⁵⁴

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ قَرَأَ السَّجْدَةَ أَوْ سَمِعَهَا مِنْ قَارِئٍ يَتَرَوُّهَا وَكَانَ يَسْتَمِعُ قِرَاءَتَهُ فَلْيَسْجُدْ فَإِنْ سَمِعَهَا وَهُوَ فِي صَلَاةٍ فَرِيضَةٍ مِنْ غَيْرِ إِمَامٍ أَوْ مَأْ بِرَأْسِهِ وَ إِنْ قَرَأَهَا وَهُوَ فِي الصَّلَاةِ سَجَدَ وَ سَجَدَ مَعَهُ مَنْ خَلْفَهُ إِنْ كَانَ إِمَاماً

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who recites (the Verses of) Sajdah, or hears it from a reciter reciting it, and he was listening to his recitation, let him do Sajdah. If he hears it while he was in an obligatory Salat from without there being a prayer leader, he should gesture by his head; and if he recites it while he is in the Salat, he should do Sajdah and the ones behind him should do Sajdah if he was a prayer leader.

وَ لَا يَنْبَغِي لِلْإِمَامِ أَنْ يَتَعَمَّدَ قِرَاءَةَ سُورَةٍ فِيهَا سَجْدَةٌ فِي صَلَاةٍ فَرِيضَةٍ.

And it is not befitting for the prayer leader that he should deliberate in reciting a Chapter wherein is (a Verse of) Sajdah in an obligatory Salat’.³⁵⁵

وَ عَنْهُ أَنَّهُ قَالَ: وَ مَنْ قَرَأَ السَّجْدَةَ أَوْ سَمِعَهَا سَجَدَ أَيَّ وَقْتٍ كَانَ ذَلِكَ بِمَا يُجُوزُ الصَّلَاةُ فِيهِ أَوْ لَا يُجُوزُ وَ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا وَ يَسْجُدُ وَ إِنْ كَانَ عَلَى غَيْرِ طَهَارَةٍ

And from him^{-asws} having said: ‘And the one who recites the (Verse of) Sajdah or hears it, should do Sajdah whichever time that may be from what the Salat is allowed in or not allowed it, and at emergence of the sun, and at its setting, and he should do Sajdah and every is wasn’t upon cleanliness.

وَ إِذَا سَجَدَ فَلَا يُكَبِّرُ وَ لَا يُسَلِّمُ إِذَا رَفَعَ وَ لَيْسَ فِي ذَلِكَ غَيْرُ السُّجُودِ وَ يُسَبِّحُ وَ يَدْعُو فِي سُجُودِهِ بِمَا تيسَّرَ مِنَ الدُّعَاءِ.

And when he does Sajdah, he should neither exclaim Takbeer, nor perform Salaam, when he raises (his head), and there isn’t anything in that apart from the Sajdah, and he should glorify and supplicate in his Sajdah, with whatever is easy from the supplication’.³⁵⁶

وَ عَنْهُ ع أَنَّهُ قَالَ: إِذَا قَرَأَ الْمُصَلِّي سَجْدَةَ انْحَطَّ فَسَجَدَ ثُمَّ قَامَ فَابْتَدَأَ مِنْ حَيْثُ وَقَفَ فَإِنْ كَانَتْ فِي آخِرِ السُّورَةِ فَلْيَسْجُدْ ثُمَّ يَقُومُ فَيَقْرَأُ بِفَاتِحَةِ الْكِتَابِ وَ يَرْكَعُ وَ يَسْجُدُ.

³⁵³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 14 b

³⁵⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 14 c

³⁵⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 14 d

³⁵⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 14 e

And from him^{-asws} having said: ‘When the praying one recites (a Verse of) Sajdah, then he stands, he should begin from wherever he had paused. If he was in the end of the Chapter, let him do Sajdah, then he should stand and recite Surah Al-Fatiha, and he should do Ruk’u and Sajdah’.³⁵⁷

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: إِذَا قَرَأْتَ السَّجْدَةَ وَ أَنْتَ جَالِسٌ فَاسْجُدْ مُتَوَجِّهًا إِلَى الْقِبْلَةِ وَإِذَا قَرَأْتَهَا وَ أَنْتَ رَاكِبٌ فَاسْجُدْ حَيْثُ تَوَجَّهْتَ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي عَلَى رَاكِبِهِ وَ هُوَ مُتَوَجِّهٌ إِلَى الْمَدِينَةِ بَعْدَ انْصِرَافِهِ مِنْ مَكَّةَ يَغْنِي النَّافِلَةَ

And from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘When you recite the (verse of) Sajdah while you are seated, then do Sajdah facing towards the Qiblah; and when you recite it while you are riding, then do Sajdah wherever you are headed, for Rasool-Allah^{-saww} was praying Salat upon his^{-saww} riding animal while he^{-saww} was headed towards Al-Medina after his^{-saww} leaving from Makkah, meaning the optional Salat’.

قَالَ وَ فِي ذَلِكَ قَوْلُ اللَّهِ فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهَ اللَّهِ.

He^{-asws} said: ‘And regarding that are Words of Allah^{-azwj}: **‘therefore wherever you turn to, so there would be the Face of Allah; [2:115]’**.³⁵⁸

[فروع لا بد من التعرض لها لفهم تلك الأخبار](#)

Branches there is no escape from presenting these in order to understand these Ahadeeth (Ahadeeth only)

وَرَوَى ابْنُ مَجْبُوبٍ عَنْ عَمَّارٍ عَنِ الصَّادِقِ ع لَا تُكَبِّرُ إِذَا سَجَدْتَ وَ لَا إِذَا قُمْتَ وَ إِذَا سَجَدْتَ قُلْتَ مَا تَقُولُ فِي السُّجُودِ.

And it is reported by Ibn Mahboub, from Ammar, from Al-Sadiq^{-asws}: ‘Do not exclaim Takbeer when you do Sajdah (for a Verse of Sajdah), nor when you stand, and when you do Sajdah you should say what you are saying in the Sajdah(s) (of Salat)’.

أَقُولُ وَ رَوَى الْكَلْبِيُّ فِي الصَّحِيحِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّادِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قَرَأَ أَحَدُكُمْ السَّجْدَةَ مِنَ الْعَزَائِمِ فَلْيَقُلْ فِي سُجُودِهِ سَجَدْتُ لَكَ تَعْبُدًا وَ رِقًا لَا مُسْتَكْبِرًا عَنْ عِبَادَتِكَ وَ لَا مُسْتَنْكِفًا وَ لَا مُتَعَزِّمًا بَلْ أَنَا عَبْدٌ ذَلِيلٌ خَائِفٌ مُسْتَجِيرٌ.

I (Majlisi) am saying, ‘And it is reported by Al-Kulayni in ‘Al Saheeh’ (correct Hadeeth), from Abu Ubeyda Al-Haza’a, from Abu Abdullah^{-asws} having said: ‘Whenever one of you recites (a Verse of Sajdah) from the Determined (Verses), let him say in his Sajdah, ‘I am doing Sajdah to You^{-azwj} in servitude and submission, neither being arrogant from worshipping You^{-azwj}, nor disapproving, nor considering myself too exalted, but I am a humiliated servant, fearing, seeking shelter’.

³⁵⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 14 f

³⁵⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 52 H 14 g

وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الْبَاقِرِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَعَلَّمُ السُّورَةَ مِنْ الْعَزَائِمِ فَيُعَادُ عَلَيْهِ مِرَاراً فِي الْمَقْعَدِ الْوَاحِدِ قَالَ ع عَلَيْهِ أَنْ يَسْجُدَ كُلَّمَا سَمِعَهَا وَ عَلَى الَّذِي يُعَلِّمُهُ أَيْضاً أَنْ يَسْجُدَ.

And it is reported by Muhammad Bin Muslim, from Al-Baqir^{asws}, he (the narrator) said, 'I asked him^{asws} about the man learning the Chapter from the Determined ones, and he repeats upon it repeatedly in one sitting. He^{asws} said: 'Upon him is to do Sajdah every time he hears it, and upon the one who teaches him as well is to do Sajdah''.

CHAPTER 53 – THE ETIQUETTES REGARDING THE SWOOPING TO THE SAJDH AND THE STANDING FROM IT, AND THE TAKBEER AT THE STANDING FROM THE TASHAHHUD, AND SITTING RESTFULLY

1- معاني الأخبار، عن أحمد بن زياد بن جعفر الهمداني عن علي بن إبراهيم عن أبي عمير عن عمرو بن جميع قال قال أبو عبد الله ع لا بأس في الإقعاء في الصلاة بين السجدة الأولى والثانية والثالثة والرابعة وإذا اجلسك الإمام في موضع يجب أن تقوم فيه فتجاف

(The book) 'Ma'any Al Akhbar' – from Ahmad Bin Ziyad Bin Ja'far Al Hamdany ,from Ali Bin Ibrahim, from his father, from Ibn Abu Umery, from Amro Bin Jumie who said,

'Abu Abdullah^{asws} said: 'There is no problem in Al-Iq'a (sitting in thunderbolt pose) between the two Sajdah(s) and between the first Cycle and the second, and between the third and the fourth; and when the prayer leader makes you sit in a place obligating your standing in it, sit lightly.

و لا يجوز الإقعاء في موضع التشهدين إلا من علة لأن المفعي ليس بجالس إنما جلس بفضه على بعض الإقعاء أن يضع الرجل أليته على عقيبته في تشهده

And Al-Iq'a is not allowed in place of the two Tashahhud(s) except from an illness, because the one sitting (in Al-Iq'a posture) isn't sitting (Jalasa). But rather, sitting (Jalasa) is part of him upon part, while Al-Iq'a is the man placing his backside upon his heels in his Tashahhud.

فأما الأكل مفعياً فلا بأس به لأن رسول الله ص قد أكل مفعياً.

As for eating while being in Al-Iq'a posture, there is no problem with it because Rasool-Allah^{saww} had eaten in Al-Iq'a posture".³⁵⁹

2- قُرْبُ الإسناد، عن عبد الله بن الحسن بن جده علي بن جعفر عن أخيه ع قال: سألته عن القيام من التشهد من الركعتين الأولى كيف يصنع يضع ركبتيه و يديه على الأرض ثم ينهض أو كيف يصنع

(The book) 'Qurb Al Isnad' – from Abdullah Bin Al-Hassan, from his grandfather,

'Ali son of Ja'far^{asws}, he said, 'I asked him^{asws} about the standing from the Tashahhud from the first two Cycles, 'How should he deal with it? Should he place his knees and his hands upon the ground, then he should get up, so how should he deal with it?'

قال ما شاء صنع و لا بأس.

He^{-asws} said: ‘He can do whatever he likes, and there is no problem’.³⁶⁰

3- الإِحْتِجَاجُ، قَالَ: كَتَبَ الْحَمَيْرِيُّ إِلَى الْقَائِمِ عَ سَأَلَهُ عَنِ الْمُصَلِّي إِذَا قَامَ مِنَ الشَّهَادَةِ الْأُولَى إِلَى الرَّكْعَةِ الثَّلَاثَةِ هَلْ يَجِبُ عَلَيْهِ أَنْ يُكَبِّرَ فَإِنَّ بَعْضَ أَصْحَابِنَا قَالَ لَا يَجِبُ عَلَيْهِ التَّكْبِيرُ وَ يُجْزِيهِ أَنْ يَقُولَ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُوْمُ وَ أَقْعُدُ

(The book) ‘Al Ihtijaj’,

‘He said, ‘Al-Himeyri wrote to Al-Qaim^{-ajfi} asking him^{-ajfi} about the praying one when he stands from the first Tashahhud to the third Cycle, ‘Is it obligatory upon him to exclaim Takbeer, for one of our companions said, ‘The Takbeer is not obligatory upon him, and it suffices him if he were to say, ‘By the Might of Allah^{-azwj} and His^{-azwj} Strength, I stand and sit?’

فَوَقَّعَ عَ إِنَّ فِيهِ حَدِيثَيْنِ أَمَّا أَحَدُهُمَا فَإِنَّهُ إِذَا انْتَقَلَ مِنْ حَالَةٍ إِلَى حَالَةٍ أُخْرَى فَعَلَيْهِ التَّكْبِيرُ وَ أَمَّا الْآخَرُ فَإِنَّهُ رُوِيَ إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ فَكَبَّرَ ثُمَّ جَلَسَ ثُمَّ قَامَ فَلَيْسَ عَلَيْهِ فِي الْقِيَامِ بَعْدَ الْقُعُودِ تَكْبِيرٌ وَ كَذَلِكَ الشَّهَادَةُ الْأُولَى يُجْزِي هَذَا الْمَجْرَى وَ بَاتِيهِمَا أَحَدَتْ مِنْ جِهَةِ التَّسْلِيمِ كَانَ ثَوَابًا.

He^{-ajfi} wrote: ‘There are two Ahadeeth regarding it. As for one of these, it is that when he transfers from a state to another state, upon him is to exclaim Takbeer; and as for the other, it has been reported that when he raises his head from the second Sajdah, he should exclaim Takbeer, then he should sit, then stand. There isn’t any Takbeer upon him during the standing after the sitting; and like that is the first Tashahhud, it flows this flow, and whichever he takes with from an aspect of submission there would be Reward’.³⁶¹

4- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ عَنِ الْبُقَاطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ آبَائِهِ عَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ اجْلِسُوا فِي الرَّكْعَتَيْنِ حَتَّى تَسْكُنَ جَوَارِحُكُمْ ثُمَّ قُومُوا فَإِنَّ ذَلِكَ مِنْ فِعْلِنَا.

(The book) ‘Al Khisaa’ – from his father, from Sa’ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer, and Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws}: ‘Be seated in the two Cycles until your body parts are settled, then arise, for that is from our^{-asws} actions’.³⁶²

5- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ سَعْدِ الْجَلَّابِ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ عَ يَبْرَأُ مِنَ الْقَدَرِيَّةِ فِي كُلِّ رَكْعَةٍ وَ يَقُولُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُوْمُ وَ أَقْعُدُ.

(The book) ‘Al Saraair’ – copying from the book ‘Al Nawadir’ of Muhammad Bin Ali Bin Mahboub, from Ahmad, from Al-Husayn, from Muhammad Bin Al Fuzeyl, from Sa’ad Al Jallab,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} disavowed from the Qadiriyya (fatalists) in every Cycles, and he^{-asws} said: ‘By the Might of Allah^{-azwj} and His^{-azwj} Strength, I^{-asws} stand and sit’.³⁶³

³⁶⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 2

³⁶¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 3

³⁶² Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 4

³⁶³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 5 a

وَمِنْهُ مِنَ الْكِتَابِ الْمَذْكُورِ عَنِ الْعَبَّاسِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغَيْرَةِ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قُمْتَ مِنَ السُّجُودِ قُلْتَ اللَّهُمَّ بِحَوْلِكَ وَفُوتِكَ أَقُومُ وَ أَفْعُدُ وَ أَزْكِعُ وَ أَسْجُدُ.

And from him, from the mentioned book from Al Abbas, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘When you stand from the Sajdah, you should say, ‘O Allah^{-azwj}! By Your^{-azwj} Mighty and Your^{-azwj} Strength, I stand and I sit, and I do Ruk’u and I do Sajdah’’.³⁶⁴

وَمِنْهُ نَقْلًا مِنْ كِتَابِ حَرِيرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا بَأْسَ بِالْإِقْعَاءِ فِيمَا بَيْنَ السَّجْدَتَيْنِ وَلَا يَنْبَغِي الْإِقْعَاءُ بَيْنَ التَّسْبِيحِ فِي الْجُلُوسِ وَ إِنَّمَا التَّسْبِيحُ فِي الْجُلُوسِ وَ لَيْسَ الْمُتَعَبِّي بِجَالِسٍ.

And from him, copying from the book of Hareyz who said,

‘Abu Ja’far^{-asws} said: ‘There is no problem with Al-Iq’a (sitting in thunderbolt pose) in what is between the two Sajdahs, and Al-Iq’a is not appropriate between the Tashahhud and the sitting, and rather the Tashahhud is in the sitting, and the one sitting in Al-Iq’a posture is no sitting’’.³⁶⁵

6- فَلَا حُ السَّائِلِ، قَالَ رَوَى الْكُلَيْبِيُّ بِإِسْنَادِهِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا قُمْتَ مِنَ الرَّكْعَةِ فَاعْتَمِدْ عَلَى كَفَيْكَ وَ قُلْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَفْعُدُ- فَإِنَّ عَلِيًّا ع كَانَ يَفْعَلُ ذَلِكَ.

(The book) ‘Falah Al Saail’ – He said, ‘It is reported by Al Kulayni, by his chain, from Abu Bakr Al Hazramy who said,

‘Abu Abdullah^{-asws} said: ‘When you stand from the Cycle, rely upon your palms and say, ‘By the Might of Allah^{-azwj} and His^{-azwj} Strength, I stand and I sit’, for Ali^{-asws} was doing that’’.³⁶⁶

7- نَوَادِرُ الرَّوَانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ: كَانَ عَلِيٌّ ع إِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَتَيْنِ قَالَ لَا إِلَهَ إِلَّا اللَّهُ.

(The book) ‘Nawadir’ of Al Rawandy, by his chain,

‘From Musa^{-asws} Bin Ja’far^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Ali^{-asws} had raised his^{-asws} head from the two Sajdahs and said: ‘There is no god except Allah^{-azwj}’’.³⁶⁷

8- الْعِلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ طَلْحَةَ السُّلَمِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع لِأَيِّ عِلَّةٍ تُوضَعُ أَيْدِيَانِ إِلَى الْأَرْضِ فِي السُّجُودِ قَبْلَ الرَّكْبَتَيْنِ

(The book) ‘Al Ilal’ – from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Husayn Bin Al Waleed, from Talha Al Sulamy,

³⁶⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 5 b

³⁶⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 5 c

³⁶⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 6

³⁶⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 7

‘He asked Abu Abdullah^{-asws}, ‘For which reason are the two hands placed to the ground during the Sajdah before the two knees are?’

قَالَ لِأَنَّ الْيَدَيْنِ بِهِنَّ مِفْتَاحُ الصَّلَاةِ.

He^{-asws} said: ‘Because the hands, the Salat is begun with them’.³⁶⁸

9- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا أَرَدْتَ الْقِيَامَ مِنَ السُّجُودِ فَلَا تَعْجُنْ بِيَدِكَ يَعْني تَعْتَمِدُ عَلَيْهِمَا وَ هِيَ مَقْبُوضَةٌ وَ لَكِنْ ابْسُطْهُمَا بَسْطاً وَ اعْتَمِدْ عَلَيْهِمَا وَ اهُضْ قَائِماً.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When you want to stand from the Sajdah, do not knead with your hand, meaning rely upon them while these are gripped, but spread them out and rely upon them, and get up standing’.³⁶⁹

وَ عَنْ عَلِيٍّ ع أَنَّهُ كَانَ يَقُولُ إِذَا نَهَضَ مِنَ السُّجُودِ لِلْقِيَامِ اللَّهُمَّ بِحَوْلِكَ وَ قُوَّتِكَ أَقُومُ وَ أَقْعُدُ.

And from Ali^{-asws}, he^{-asws} was saying when he^{-asws} got up from the Sajdah for the standing: ‘O Allah^{-azwj}! By Your^{-azwj} Might and Your^{-azwj} Strength, I^{-asws} stand and I^{-asws} sit’.³⁷⁰

10- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي الْحَسَنِ مُوسَى ع أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ فِي صَلَاتِهِ مِنَ السُّجُودِ الْأَخِيرَةِ جَلَسَ جَلْسَةً ثُمَّ نَهَضَ لِلْقِيَامِ وَ بَادَرَ بِرُكْبَتَيْهِ مِنَ الْأَرْضِ قَبْلَ يَدَيْهِ وَ إِذَا سَجَدَ بَادَرَ بِهِنَّ الْأَرْضَ قَبْلَ رُكْبَتَيْهِ.

The book of Zayd Al Narsy –

‘From Abu Al-Hassan Musa^{-asws}, he^{-asws} was raising his^{-asws} head in his^{-asws} Salat from the last Sajdah while he^{-asws} was seated in a sitting posture, then he^{-asws} got up for the standing, and he^{-asws} rushed with his^{-asws} knees from the ground before his^{-asws} hands, and when he^{-asws} did Sajdah, he^{-asws} rushed with them to the ground before his^{-asws} knees’.³⁷¹

وَ مِنْهُ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ إِذَا رَفَعْتَ رَأْسَكَ مِنْ آخِرِ سَجْدَتِكَ فِي الصَّلَاةِ قَبْلَ أَنْ تَقُومَ فَاجْلِسْ جَلْسَةً ثُمَّ بَادِرْ بِرُكْبَتَيْكَ إِلَى الْأَرْضِ قَبْلَ يَدَيْكَ وَ ابْسُطْ يَدَيْكَ بَسْطاً وَ اُنْكِرْ عَلَيْهِمَا ثُمَّ قُمْ فَإِنَّ ذَلِكَ وَقَارُ الْمُؤْمِنِ الْحَاشِعِ لِرَبِّهِ وَ لَا تَطْيِشْ مِنْ سُجُودِكَ مُبَادِراً إِلَى الْقِيَامِ كَمَا يَطْيِشُ هَؤُلَاءِ الْأَقْسَابِ فِي صَلَاتِهِمْ.

And from him who said, ‘I heard Abu Al-Hassan^{-asws} saying: ‘When you raise your head from your last Sajdah in the Salat before you stand, be seated in a sitting posture, then rush with your knees to the ground before your hands, and spread out your hands and rely upon them, then stand, for that is a dignity of the Momin, the one fearful to his Lord^{-azwj}, and do not be

³⁶⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 8

³⁶⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 9 a

³⁷⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 9 b

³⁷¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 10 a

reckless from your Sajdah rushing to the standing just as they are being reckless in their Salat".³⁷²

[فوائد جلية](#)

Majestic benefits (Ahadeeth) only

رَوَايَةٌ عَبْدُ اللَّهِ بْنِ سِنَانَ عَنِ الصَّادِقِ ع إِذَا قُمْتَ مِنَ السُّجُودِ قُلْتَ اللَّهُمَّ رَبِّي بِحَوْلِكَ وَ قُوَّتِكَ أَقُومُ وَ أَفْعُدُ وَ إِن شِئْتَ قُلْتَ وَ أَرْجِعُ وَ أَسْجُدُ.

A report by Abdullah Bin Sinan, from Al-Sadiq^{asws}: 'When you stand from the Sajdah, you should say, 'O Allah^{azwj}, my Lord^{azwj}! By Your^{azwj} Mighty and Your^{azwj} Strength I am stand and I sit', and if you like you can say, 'And I do Ruk'u and I do Sajdah'.

وَ فِي رَوَايَةٍ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْهُ ع إِذَا قَامَ الرَّجُلُ مِنَ السُّجُودِ قَالَ بِحَوْلِ اللَّهِ أَقُومُ وَ أَفْعُدُ.

And in a report by Muhammad Bin Muslim, from him^{asws}: 'When the man stands from the Sajdah, he should say, 'By the Might of Allah^{azwj} I stand and I sit'.

وَ عَنْهُ ع إِذَا تَشَهَّدْتَ ثُمَّ قُمْتَ فَقُلْ بِحَوْلِ اللَّهِ أَقُومُ وَ أَفْعُدُ.

And from him^{asws}: 'When you perform Tashahhud then stand, say, 'By the Mighty of Allah^{azwj} I stand and I sit'.

وَ عَنْ رِفَاعَةَ عَنْهُ ع كَانَ عَلِيٌّ ع إِذَا تَخَصَّ مِنَ الْأُولَيْنِ قَالَ بِحَوْلِكَ وَ قُوَّتِكَ أَقُومُ وَ أَفْعُدُ.

And from Rifa'at, from him^{asws}: 'It was so, whenever Ali^{asws} got up from the first two (Cycles), said: 'By Your^{azwj} Mighty and Your^{azwj} Strength I^{asws} stand and I^{asws} sit'.

رَوَاهُ عَنْ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ لَا تُفْعِ بَيْنَ السَّجْدَتَيْنِ.

They are reporting from Ali^{asws} having said: 'Rasool-Allah^{saww} said: 'And do not do Al-Iq'a (sitting in thunderbolt pose) between the two Sajdahs'.

وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ فَلَا تُفْعِ كَمَا يُفْعِي الْكَلْبُ.

And from Anas (a well-known fabricator), 'Rasool-Allah^{saww} said: 'When you raise your head from the Sajdah do not do Al-Iq'a (sitting in thunderbolt pose) like what the dog does'.

وَ مِنْ طَرِيقِ الْأَصْحَابِ مَا رَوَاهُ أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تُفْعِ بَيْنَ السَّجْدَتَيْنِ.

And from the ways of the companions is what is reported by Abu Baseer, from Abdullah^{asws} having said: 'Do not do Al-Iq'a (sitting in thunderbolt pose) between the two Sajdah(s)'.

³⁷² Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 10 b

و الدليل على أن النهي ليس للتحريم ما رواه عُبَيْدُ اللَّهِ الْحُلَيْبِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْسَ بِالْإِقْعَاءِ فِي الصَّلَاةِ بَيْنَ السَّجْدَتَيْنِ.

And the evidence upon that the prohibition isn't forbiddance is what is reported by Ubeydullah Al-Halby, from Abu Abdullah^{-asws} having said: 'There is no problem with Al-Iq'a (sitting in thunderbolt pose) between the two Sajdah(s)'.

زرارة عن الباقر ع كراهيته حيث قال و إياك و القعود على قدميك فتتأذى بذلك.

Zurara from Al-Baqir^{-asws} is its abhorrence whereby he^{-asws} said: 'And beware of the sitting upon your feet for you will be hurt by that'.

وَ قَالَ الْبُعَيْيُّ مِنْ عُلَمَاءِ الْعَامَّةِ فِي شَرْحِ السُّنَّةِ بَعْدَ مَا رَوَى بِإِسْنَادِهِ عَنِ الْحَارِثِ عَنْ عَلِيِّ ع قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي وَ أُكْرَهُ لَكَ مَا أُكْرَهُ لِنَفْسِي

And Al-Baghawy said, 'From the non-Shia scholars in commentary of the Sunnah, after what is reported by his chain from Al-Haris, from Ali^{-asws}: 'Rasool-Allah^{-saww} said to me: 'O Ali^{-asws}! I^{-saww} love for you^{-asws} what I^{-asws} love for myself^{-saww}, and I^{-saww} dislike for you^{-asws} what I^{-saww} dislike for myself^{-saww}.

لَا تُفْرَأُ وَ أَنْتَ رَاكِعٌ وَ لَا أَنْتَ سَاجِدٌ وَ لَا تُصَلِّ وَ أَنْتَ عَاقِصٌ شَعْرَكَ فَإِنَّهُ كِفْلُ الشَّيْطَانِ وَ لَا تُفْعَ بَيْنَ السَّجْدَتَيْنِ.

Do not recite (Quran) while you are in Ruk'u nor when you^{-asws} are in Sajdah, and do not pray Salat and you^{-asws} have plaited your^{-asws} hair, for it is a portion of Satan^{-la}, and do not do Al-Iq'a (sitting in thunderbolt pose) between the two Sajdah(s)'.

وَ يُؤَيِّدُهُ مَا وَرَدَ فِي حَدِيثِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع وَ لَا تُفْعَ عَلَى قَدَمَيْكَ.

And it is supported by what has been referred in a Hadeeth by Zurara, from Abu Ja'far^{-asws}: 'Do not do Al-Iq'a (sitting in thunderbolt pose) upon your feet'.

و قوله ع في صحيحته الأخرى إياك و القعود على قدميك فتتأذى بذلك و لا تكون قاعدا على الأرض فيكون إنما قعد بعضك على بعض فلا تصبر للتشهد و الدعاء.

And his^{-asws} words in his another 'Saheeh' (correct Hadeeth): 'Beware of doing 'Al-Iq'a (sitting in thunderbolt position) upon your feet for you will be hurt with that, and do not be seated upon the ground for you have been seated with part of you upon part and you will not be patient (comfortable) for the Tashahhud and the supplication'.

CHAPTER 54 – THE QUNOUT AND ITS ETIQUETTES AND ITS RULINGS

The Verses –

الآيات البقرة وَ قُومُوا لِلَّهِ قَانِتِينَ

(Surah) Al Baqarah: **and be standing doing Qunout (supplicating) to Allah [2:238]**

آل عمران يَا مَرْيَمُ اقْنُتِي لِرَبِّكِ

(Surah) Aal-e-Imran^{sa}: **O Maryam! Do Qunout (supplicate) to your Lord [3:43].**

1- العُيُونُ، وَ الْعِلَالُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ فُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ فِي الْعِلَالِ الَّتِي رَوَاهَا عَنِ الرِّضَا ع فَإِنْ قَالَ فَلِمَ جُعِلَ الدُّعَاءُ فِي الرَّكْعَةِ الْأُولَى قَبْلَ الْقِرَاءَةِ وَ لِمَ جُعِلَ فِي الرَّكْعَةِ الثَّانِيَةِ الْقُنُوتُ بَعْدَ الْقِرَاءَةِ

(The books) 'Al Uyoun', and 'Al Ilal' – from Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan, in 'Al Ilal' which he reported it,

'From Al-Reza^{asws} (in argumentation): 'If he says, 'Why is the supplication made to be in the first Ruk'u before the recitation and why not made to be in the second Cycle, the Qunout after the recitation?'

قِيلَ لِأَنَّهُ أَحَبُّ أَنْ يَفْتَحَ قِيَامَهُ لِرَبِّهِ وَ عِبَادَتَهُ بِالتَّحْمِيدِ وَ التَّمْدِيسِ وَ الرَّغْبَةِ وَ الرَّهْبَةِ وَ يُجَنِّمُهُ بِمِثْلِ ذَلِكَ وَ يَكُونُ فِي الْقِيَامِ عِنْدَ الْقُنُوتِ بَعْضُ الطُّولِ فَأَحْسَى أَنْ يُدْرِكَ الْمُدْرِكَ الرَّكُوعَ فَلَا تَقُوتُهُ الرَّكْعَتَانِ فِي الْجَمَاعَةِ.

It will be said, 'Because it is loved that he should begin his standing to his Lord^{azwj} and his worship to Him^{azwj} with the praising and extolling the Holiness, and the desire, and the fear, and end it with similar to that, and he should be in the standing at the Qunout be somewhat lengthy. So it is worthier if he realiser should achieve the Ruk'u and not lose the two Cycles in the congregation"³⁷³

2- العُيُونُ، بِالإِسْنَادِ الْمُتَقَدِّمِ عَنِ الْفَضْلِ فِيمَا كَتَبَ الرِّضَا ع لِلْمَأْمُونِ مِنْ شَرَائِعِ الدِّينِ قَالَ ع وَ الْقُنُوتُ سُنَّةٌ وَاجِبَةٌ فِي الْعَدَاةِ وَ الظُّهْرِ وَ الْعَصْرِ وَ الْمَغْرِبِ وَ الْعِشَاءِ الْآخِرَةِ.

(The book) 'Al Uyoun' – by the previous chain from Al Fazl,

‘Among what Al-Reza^{-asws} wrote for Al-Mamoun, from laws of the religion, he^{-asws} said: ‘And the Qunout is an obligatory Sunnah in the morning (Al-Fajr), and Al-Zohr, and Al-Asr, and Al-Maghrib, and Al-Isha the last Salats’’.³⁷⁴

3- الحِصَالُ، عَنْ سَنَةِ مِنْ مَشَائِخِهِ رَضِيَ اللَّهُ عَنْهُمْ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنْ تَمِيمِ بْنِ مُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: الْقُنُوتُ فِي جَمِيعِ الصَّلَاةِ سُنَّةٌ وَاجِبَةٌ فِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرَّكْعَةِ وَ بَعْدَ الْقِرَاءَةِ

(The book) ‘Al Khisaal’ – from six of his elders, may Allah^{-azwj} be Please with them, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah, from Tameem Bin Bahloul, from Abu Muawiya, from Al Amsh,

‘From Al-Sadiq^{-asws} having said: ‘The Qunout is an obligatory Sunnah in entirety of the Salat in the second Cycle before the Ruk’u and after the recitation’.

وَ قَالَ فَرَائِضُ الصَّلَاةِ سَبْعٌ الْوَقْتُ وَ الطَّهُّورُ وَ التَّوَجُّهُ وَ الْقِبْلَةُ وَ الرَّكُوعُ وَ السُّجُودُ وَ الدُّعَاءُ.

And he^{-asws} said: ‘Obligations of the Salat are seven – the time, and the cleanliness, and the concentration, and the Qiblah, and the Ruk’u, and the Sajdah and the supplication’’.³⁷⁵

بيان: رَوَاهُ الشَّيْخُ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْقُنُوتُ قَبْلَ الرَّكُوعِ وَ إِنْ شِئْتَ بَعْدَهُ.

Explanation (Hadeeth only) – *It is reported by the Sheykh, from Abu Ja’far^{-asws} having said: ‘The Qunout is before the Ruk’u, and if you like, after it’.*

4- تُخَفُّ الْعُقُولُ، عَنِ الرِّضَا ع فِيمَا كَتَبَ لِلْمَأْمُونِ قَالَ كُلُّ الْقُنُوتِ قَبْلَ الرَّكُوعِ وَ بَعْدَ الْقِرَاءَةِ.

(The book) ‘Tuhaf Al Uqoul’ –

‘From Al-Reza^{-asws}, among what he^{-asws} wrote for Al-Mamoun, he^{-asws} said: ‘Every Qunout is before the Ruk’u and after the recitation’’.³⁷⁶

5- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الْقُنُوتَ حَتَّى رَكَعَ مَا حَالُهُ

(The book) ‘Kitab Al-Masaail’ of Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about a man who forgets the Qunout until he does Ruk’u, ‘What is his state?’

قَالَ ع نَمَّتْ صَلَاتُهُ وَ لَا شَيْءَ عَلَيْهِ.

He^{-asws} said: ‘His Salat would be complete and there is nothing upon him’’.³⁷⁷

6- الإِحْتِجَاجُ، كَتَبَ الْحَمِيرِيُّ إِلَى الْقَائِمِ ع يَسْأَلُهُ عَنِ الْقُنُوتِ فِي الْفَرِيضَةِ إِذَا فَرَعَ مِنْ دُعَائِهِ أَنْ يَرُدَّ يَدَيْهِ عَلَى وَجْهِهِ وَ صَدْرِهِ لِلْحَدِيثِ الَّذِي رُوِيَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَجَلَ مَنْ أَنْ يَرُدَّ يَدَيْهِ عَبْدِهِ صِفْرًا بَلْ يَمْلُؤَهَا مِنْ رَحْمَتِهِ أَمْ لَا يَجُوزُ فَإِنْ بَعْضَ أَصْحَابِنَا ذَكَرَ أَنَّهُ عَمَلٌ فِي الصَّلَاةِ-

³⁷⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 2

³⁷⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 3

³⁷⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 4

³⁷⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 5

(The book) 'Al Ihtijaj' –

'Al-Himeyri wrote to Al-Qaim^{-ajfi} asking him^{-ajfi} about the Qunout in the obligatory Salat, 'When he is free from his supplication, if he returns his hands upon his face and his chest, due to the Hadeeth which is being reported that Allah^{-azwj} Mighty and Majestic is more Majestic that for His^{-azwj} servant to return his hands with zero, but He^{-azwj} Fills these from His^{-azwj} Mercy, or is he not allowed, for one of our companions mentioned that he does it in the Salat?'

فَأَجَابَ عَزَّ وَجَلَّ الْيَدَيْنِ مِنَ الْفُتُوتِ عَلَى الرَّأْسِ وَالْوَجْهِ غَيْرُ جَائِزٍ فِي الْفَرَائِضِ وَالَّذِي عَلَيْهِ الْعَمَلُ فِيهِ إِذَا رَجَعَ يَدُهُ فِي فُتُوتِ الْفَرِيضَةِ وَفَرَعَ مِنَ الدُّعَاءِ أَنْ يَرُدَّ بَطْنَ رَاحَتَيْهِ مَعَ صَدْرِهِ تَلْفَاءً رُكْبَتَيْهِ عَلَى تَمَهُّلٍ وَ يُكَبِّرُ وَ يَرْكَعُ وَ الْحَبْرُ صَحِيحٌ وَ هُوَ فِي نَوَافِلِ النَّهَارِ وَ اللَّيْلِ دُونَ الْفَرَائِضِ وَالْعَمَلُ بِهِ فِيهَا أَفْضَلُ.

He^{-ajfi} said: 'Returning the hands from the Qunout upon the head and the face is not allowed in the obligatory Salat, and that which is upon him to act upon, when he returns his hand in Qunout of the obligatory Salat and he is free from the supplication, he should return the inside of his palm with his chest towards his knees, upon slowness, and he should exclaim Takbeer and perform Ruk'u, and the Hadeeth is correct, and it is regarding optional Salat of the day and the night, apart from the obligatory Salat, and the acting with it during these is better'.³⁷⁸

7- بِمَجَالِسِ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ زِيَادِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ أَبِي أَيُّوبَ عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع عَنْ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص أَطْوَلُكُمْ فُتُوتًا فِي دَارِ الدُّنْيَا أَطْوَلُكُمْ رَاحَةً يَوْمَ الْقِيَامَةِ فِي الْمُؤَقِفِ.

(The book) 'Majaalis' of Al Sadouq – from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Safwan, from Abu Ayoub, from Abu Baseer,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, and from Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy on him^{-ra}, said, 'Rasool-Allah^{-saww} said: 'The one of you of longest Qunout in house of the world will be of longest comfort on the Day of Qiyamah during the pausing''.³⁷⁹

8- الْخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ ابْنِ بَرِيْعٍ رَفَعَهُ إِلَى أَبِي جَعْفَرٍ ع قَالَ: سَبْعَةٌ مَوَاطِنٌ لَيْسَ فِيهَا دُعَاءٌ مُوقَّتٌ الصَّلَاةُ عَلَى الْجَنَازَةِ وَالْفُتُوتُ وَالْمُسْتَجَارُ وَالصَّفَا وَالْمَرْوَةُ وَالْوُفُوفُ بِعَرَفَاتٍ وَرُكْعَتِي [رُكْعَتَا] الطَّوَافِ.

(The book) 'Al Khisaal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Al Ashary, from Ibrahim Bin Is'haq, from Ibn Bazie, raising it to,

'Abu Ja'far^{-asws} said: 'Seven places, there is no fixed supplication in these – the Salat upon the deceased, and the Qunout, and seeking the Refuge, and Al-Safa, and Al-Marwa, and the pausing at Arafaat, and two Cycles of the Tawaaf''.³⁸⁰

9- مَعَانِي الْأَخْبَارِ، وَالْخِصَالُ، فِي حَبْرِ أَبِي ذَرٍّ رَحِمَهُ اللَّهُ أَنَّهُ سَأَلَ النَّبِيَّ ص أَيُّ الصَّلَاةِ أَفْضَلُ قَالَ طُولُ الْفُتُوتِ.

(The book) 'Ma'any Al Akhbar', and 'Al Khisaal' –

³⁷⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 6

³⁷⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 7

³⁸⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 8

‘Abu Zarr^{-ra}, may Allah^{-azwj} Mercy him^{-ra}, asked the Prophet^{-saww}, ‘Which Salat is the best?’ He^{-saww} said: ‘(Salat of) long Qunout’^{.381}

10- العِيُونُ، عَنْ جَعْفَرِ بْنِ نُعَيْمِ بْنِ شَاذَانَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ شَاذَانَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ بَرِيْعٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ الْفُنُوتِ فِي الْفَجْرِ وَالْوُتْرِ قَالَ قَبْلَ الرَّكُوعِ.

(The book) ‘Al Uyoun’ from Ja’far Bin Nueym Bin Shazaan, from his uncle Muhammad Bin Shazaan, from Al Fazl Bin Shazaan, from Ibn Bazie who said,

‘I asked Al-Reza^{-asws} about the Qunout in Al-Fajr and Al Witr Salat. He^{-asws} said: ‘Before the Ruk’u’^{.382}

أَقُولُ قَدْ مَضَى فِي خَيْرِ رَجَاءٍ بِنِ أَبِي الصَّخَاكِ الْفُنُوتِ فِي الصَّلَاةِ وَالْوُتْرِ وَ قَالَ: كَانَ فُنُوتِ الرِّضَا عَ فِي جَمِيعِ صَلَوَاتِهِ رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعَلَّمَ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَجَلُّ الْأَكْرَمُ.

I (Majlisi) am saying, ‘It has passed in a Hadeeth by Raja’a Bin Abu Al Zahhak regarding the Qunout in the Salat, and Qunout of Al Witr Salat, and he said,

‘Qunout of Al-Reza^{-asws} in entirety of his^{-asws} Salats was: ‘Lord^{-azwj}! Forgive and have Mercy, and Overlook about what You^{-azwj} Know, surely You^{-azwj} the Mightiest, the most Majestic, the most Benevolent’^{.383}

11- بَجَالِسِ ابْنِ الشَّيْخِ، عَنِ ابْنِ الصَّلْتِ عَنِ ابْنِ عَقْدَةَ عَنِ الْقَاسِمِ بْنِ جَعْفَرِ بْنِ أَحْمَدَ عَنِ عَبَّادِ بْنِ أَحْمَدَ الْقُرُوبِيِّ عَنِ عَمِّهِ عَنْ أَبِيهِ عَنْ جَابِرِ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى عَنْ سُؤَيْدِ بْنِ عَقْلَةَ عَنْ عُمَرَ وَ أَبِي بَكْرٍ وَ عَلِيِّ وَ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ كُلُّهُمْ قَنَتَ فِي الْفَجْرِ وَ عُثْمَانَ أَيْضاً قَنَتَ فِي الْفَجْرِ.

(The book) ‘Majaalis’ of Ibn Al Sheykh – from Ibn Al Salt, from 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 in Abdul A’ala, from Suweyd Bin Gafala,

‘From Umar, and Abu Bakr, and Ali^{-asws}, and Abdullah Bin Al-Abbas, all of them were performing Qunout in Al Fajr (Salat), and Usman as well did Qunout in Al-Fajr Salat’^{.384} (This is not a Hadith)

وَ مِنْهُ بِالْإِسْنَادِ عَنْ عَبَّادِ عَنِ عَمِّهِ عَنْ أَبِي الْمُجَالِدِ عَنِ زَيْدِ بْنِ وَهْبٍ عَنْ أَبِي الْمُنْدِرِ الْجُهَيْيِّ عَنِ النَّبِيِّ ص قَالَ: لَا تَنْسِينَ الْإِسْتِغْفَارَ فِي صَلَاتِكَ فَإِنَّهَا بِمَحَاةٍ لِلْحَطَايَا بِإِذْنِ اللَّهِ.

And from him, by the chain from Abbad, from his uncle, from Abu Al Mujalid, from Zaid Bin Wahb, from Abu Al Munzar Al Juhanny,

‘From the Prophet^{-saww} having said: ‘Do not forget seeking the Forgiveness during your Salat, for it is an obliteration of the sins by the Permission of Allah^{-azwj}’^{.385}

³⁸¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 9

³⁸² Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 10 a

³⁸³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 10 b

³⁸⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 11 a

³⁸⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 11 b

12- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ النَّبِيُّ ص لِعَلِيٍّ ع عَلَيْكَ بِرَفْعِ يَدَيْكَ إِلَى رَبِّكَ وَكَثْرَةِ تَقْلِبِهِمَا.

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Ismail, raising it to,

'Abu Abdullah^{-asws} said: 'The Prophet^{-saww} said to Ali^{-asws}: 'Upon you is with raising your hands to your Lord^{-azwj} and frequently turning them''.³⁸⁶

وَمِنْهُ عَنْ أَبِيهِ عَنْ أَبِي إِسْمَاعِيلَ قَالَ: سَأَلَ رَجُلٌ شَرِيكًا وَنَحْنُ حُضُورٌ فَقَالَ مَا تَقُولُ فِي رَجُلٍ عَلَى بَابِ دَارِهِ مَسْجِدٌ لَا يُقْنَتُ فِيهِ وَوَرَاءَ ذَلِكَ الْمَسْجِدِ مَسْجِدٌ يُقْنَتُ فِيهِ

And from him, from his father, from Abu Ismail who said,

'A man asked a partner while we were present. He said, 'What are you saying regarding a man having a Masjid at the door of his house, he does not do Qunout in it, and behind that Masjid is a Masjid he does Qunout in it?'

قَالَ يَا أَيُّ الْمَسْجِدِ الَّذِي يُقْنَتُ فِيهِ

He said, 'He should go to the Masjid which he performs Qunout in it'.

فَقَالَ مَا تَقُولُ فِي رَجُلٍ يَرَى الْقُنُوتَ فَسَهَا وَ لَمْ يُقْنَتْ

He said, 'What are you saying regarding a man who sees the Qunout, but he forgets and does not do Qunout?'

He said, 'He should do two Sajdahs of the mistake'.

قَالَ يَسْجُدُ سَجْدَتِي السَّهْوِ فَقَالَ مَا تَقُولُ فِي رَجُلٍ لَمْ يَرَ الْقُنُوتَ فِيهَا فَقَنَّتْ فَضَحَكَ

He said, 'What are you saying regarding a man who does not see the Qunout in it, so he does Qunout'.

وَقَالَ هَذَا رَجُلٌ سَهَا فَأَصَابَ.

He laughed and said, 'This man is mistaken, but he got it right''.³⁸⁷

13- فِقْهُ الرِّضَا، قَالَ ع أَقْنَتُ فِي أَرْبَعِ صَلَوَاتِ الْفَجْرِ وَالْمَغْرِبِ وَالْعَمَّةِ وَصَلَاةِ الْجُمُعَةِ وَالْقُنُوتِ كُلِّهَا قَبْلَ الرُّكُوعِ بَعْدَ الْفَرَاغِ مِنَ الْقِرَاءَةِ وَ أَدْنَى الْقُنُوتِ ثَلَاثُ تَسْبِيحَاتٍ-

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'I^{-asws} perform Qunout in four Salats – Al-Fajr, and Al-Maghrib, and Al-Isha, and the Friday Salat; and the Qunout, all of it is before the Ruk'u after being free from the recitation, least of the Qunout is of three glorifications'.

³⁸⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 12 a

³⁸⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 12 b

وَسَأَلْتُ الْعَالِمَ عَنِ الْقُنُوتِ يَوْمَ الْجُمُعَةِ إِذَا صَلَّيْتُ وَخَدِي أَرْبَعًا فَقَالَ نَعَمْ فِي الرَّكْعَةِ الثَّانِيَةِ خَلْفَ الْقِرَاءَةِ

And I asked the Scholar^{asws} about the Qunout on the day of Friday when I pray alone, four (Cycles). He^{asws} said: ‘In the second Cycle after the recitation’.

فَقُلْتُ أَجْهَرُ فِيهَا بِالْقِرَاءَةِ فَقَالَ نَعَمْ.

I said, ‘Can I be loud in it with the recitation?’ He^{asws} said: ‘Yes’.³⁸⁸

14- الْعَبَّاشِيُّ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ قَوْمُوا لِلَّهِ قَانِتِينَ قَالَ مُطِيعِينَ رَاغِبِينَ.

Al Ayyashi – from Zurara,

‘From Abu Ja’far^{asws} regarding His^{azwj} Words: **and be standing doing Qunout (supplicating) to Allah [2:238]**. He^{asws} said: ‘Obedient, desirous’.³⁸⁹

وَمِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ قَوْمُوا لِلَّهِ قَانِتِينَ قَالَ إِقْبَالَ الرَّجُلِ عَلَى صَلَاتِهِ وَحَافِظَتُهُ عَلَى وَقْتِهَا.

And from him, from Abdullah Bin Sinan,

‘From Abu Abdullah^{asws} regarding His^{azwj} Words: **and be standing doing Qunout (supplicating) to Allah [2:238]**. He^{asws} said: ‘The man concentrating upon his Salat and his preserving upon its timing’.³⁹⁰

وَفِي رَوَايَةٍ سَمَاعَةَ قَوْمُوا لِلَّهِ قَانِتِينَ قَالَ هُوَ الدُّعَاءُ.

And in a report by Sama’at - **and be standing doing Qunout (supplicating) to Allah [2:238]**. He^{asws} said: ‘It is the supplication’.³⁹¹

15- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْقُنُوتُ كُلُّهَا جِهَارًا.

(The book) ‘Al Saraair’ – copying from the book of Hareyz, from Zurara,

‘From Abu Ja’far^{asws} having said: ‘The Qunout(s), all of them are aloud’.³⁹²

بيان: قول الصادق ع ينبغي للإمام أن يسمع من خلفه كل ما يقول ولا ينبغي لمن خلفه أن يسمعه شيئاً مما يقول.

Explanation (Hadeeth) only – Words of Al-Sadiq^{asws}: ‘It is befitting for the prayer leader that the ones behind him hear all what he is saying, and it is not befitting for the behind him to make him hear anything from what they are saying’.

³⁸⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 13

³⁸⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 14 a

³⁹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 14 b

³⁹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 14 c

³⁹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 15

16- السَّرَائِرُ، نَقْلًا مِنْ نَوَادِرِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ أَبِي إِسْحَاقَ ثَعْلَبَةَ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ إِنَّ خَالَئَنَا قَدْ تَغَيَّرَتْ

(The book) 'Al Saraair' – copying from 'Nawadir' – Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Ali-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^{-asws}, 'Our situations have changes'.

قَالَ قَادِعٌ فِي صَلَاتِكَ الْفَرِيضَةِ

He^{-asws} said: 'Supplication in your obligatory Salats'.

قُلْتُ أَسْجُورُ فِي الْفَرِيضَةِ فَأَسْمِي حَاجَتِي لِلدُّنْيَا وَالدُّنْيَا

I said, 'Is it allowed in the obligatory Salat to name my needs of the world and the Hereafter?'

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^{-asws} said: 'Yes, for Rasool-Allah^{-saww} had performed Qunout and supplicated against a people with their names and names of their fathers, and their clans, and Ali^{-asws} had done so from after him^{-saww}'.³⁹³

17- رِجَالُ الْكَاشِيِّ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْبَرَاءِيِّ عَنِ أَبِي عَلِيٍّ الْفَارَسِيِّ عَنِ إِبْرَاهِيمَ بْنِ عُقْبَةَ قَالَ: كَتَبْتُ إِلَى الْعَسْكَرِيِّ عِ جُعِلْتُ فِدَاكَ قَدْ عَرَفْتُ هَؤُلَاءِ الْمَمْطُورَةَ فَأَقْنُتُ عَلَيْهِمْ فِي الصَّلَاةِ

(The book) 'Rijal' of Al Kashy – from Muhammad Bin Al-Hassan Al Barasy, from Abu Ali Al Farsy, from Ibrahim Bin Uqba who said,

'I wrote to Al-Askari^{-asws}, 'May I be sacrificed for you^{-asws}! You do recognise these 'Al-Mamtoura'. Can I do Qunout (supplicate) against them in the Salat?'

قَالَ نَعَمْ أَقْنُتُ عَلَيْهِمْ فِي صَلَاتِكَ.

He^{-asws} said: 'Yes, you can do Qunout (supplicate) against them in your Salat''.³⁹⁴

إيضاح و الممطورة هم الواقفية لقبوا بذلك لأنهم لكثرة ضررهم على الشيعة و افتتأهم بهم كانوا كالكلاب التي أصابها المطر و ابتلت و مشت بين الناس فلا محالة يتنجس الناس بها فكذلك هؤلاء في اختلاطهم بالإمامية و افتتأهم بهم.

Clarification – 'Al-Mamtoura' – They are the Waqifiyya who were titled with that because they were to of a lot of harm upon the Shias, and their being Tried by them. They were like the dogs who had been hit by the rain and were wet and walking between the people, so it is inevitable the people would be dirtied by these. Like that were these in their mingling with the Imamiya (Shias) and their being Tried by them.

³⁹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 16

³⁹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 17

18- جامعُ البَرَنْطِيّ، نَقْلًا مِنْ حَطِّ بَعْضِ الْأَفَاضِلِ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَقُولُ فِي الْقُنُوتِ اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاعْفِنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

(The book) 'Jamie' of Al Bazanty – copying from the handwriting of one of the meritorious ones, from Jameel, from Zurara,

'From Abu Ja'far^{-asws} having said: 'You should say in the Qunout, اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَاعْفِنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. 'O Allah^{-azwj}! Forgive me and Mercy me and Pardon me, surely You^{-azwj} are Able upon all things".³⁹⁵

19- جَمْعُ النَّبَانِ، فِي تَفْسِيرِ قَوْلِهِ تَعَالَى وَتَبَتَّلْ إِلَيْهِ تَتَبُّلاً رُوِيَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَزُرَّارَةَ وَحُمْرَانَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّ التَّبَتُّلَ هُنَا رَفْعُ الْيَدَيْنِ فِي الصَّلَاةِ.

(The book) 'Majma Al-Bayan' –

'In the interpretation of Words of the Exalted: **and devote to Him with a devotion [73:8]**. It is reported from Muhammad Bin Muslim, and Zurara, and Humran, from Abu Ja'far^{-asws} and Al-Abu Abdullah^{-asws}: 'The devotion over here is raising the hands during the Salat".³⁹⁶

و فِي رِوَايَةِ أَبِي بَصِيرٍ قَالَ: هُوَ رَفْعُ يَدَيْكَ إِلَى اللَّهِ وَ تَضَرُّعُكَ إِلَيْهِ.

And in a report by Abu Baseer who said, 'It is raising your hands to Allah^{-azwj} your beseeching to Him^{-azwj}'.³⁹⁷

20- الْهِدَايَةُ، الْمَوَاطِنُ الَّتِي لَيْسَ فِيهَا دُعَاءٌ مُوقَّتٌ الصَّلَاةِ عَلَى الْجَنَازَةِ وَ الْقُنُوتِ وَ الْمُسْتَجَارِ وَ الصَّفَا وَ الْمَرْوَةَ وَ الْوُقُوفُ بِعَرَفَاتٍ وَ رَكْعَتِي [رُكْعَتَا] الطَّوَافِ.

(The book) 'Al-Hidaya' –

'The places in which there any fixed supplication are – the Salat upon the deceased, and the Qunout, and seeking the Refuge, and Al-Safa, and Al-Marwa, and the pausing at Arafaat, and two Cycles Salat of the Tawaaf".³⁹⁸

21- أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنِ الْمُظَفَّرِ الْعَلَوِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودِ الْعَبَّاسِيِّ عَنِ أَبِيهِ عَنِ مُحَمَّدِ بْنِ نُمَيْرٍ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ أَبِي أُيُوبَ الْخَزَّازِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ فَمَا اسْتَكَثْنَا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ قَالَ التَّضَرُّعُ رَفْعُ الْيَدَيْنِ بِالِدُّعَاءِ.

(The book) 'Arbaeen' of Al Shaheed – by his chain from Al Sadouq, from Al Muzaffar Al Alawy, from Ja'far Bin Muhammad Bin Masour Al Ayyashi, from his father, from Muhammad Bin Numeyr, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim,

³⁹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 18

³⁹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 19 a

³⁹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 19 b

³⁹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 20

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj}: **and they are not being humble to their Lord and are not beseeching [23:76]**. He^{-asws} said: ‘The beseeching is raising the hands with the supplication’³⁹⁹.

بيان: رَوَى عَبْدُ اللَّهِ بْنُ سِنَانَ عَنِ الصَّادِقِ ع وَ تَرَفَعُ يَدَيْكَ حَيْثَ وَجْهَكَ وَ إِِنْ شِئْتَ تَحْتَ ثَوْبِكَ وَ تَتَلَفَى بِبَاطِنِهِمَا السَّمَاءَ.

Explanation – It is reported by Abdullah Bin Sinan, from Al-Sadiq^{-asws}: ‘And raise your hands parallel to your face, and if you like, beneath your clothes and face the sky with the insides (of the hands)’.

و أقول رُوِيَ فِي الْكَافِي هَذَا الْحَبْرُ بِسَنَدٍ آخَرَ صَحِيحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ هَكَذَا قَالَ: الْإِسْتِكَانَةُ هِيَ الْخُضُوعُ وَ التَّضَرُّعُ رُفْعُ الْيَدَيْنِ وَ التَّضَرُّعُ بِمَا.

And I (Majlisi) am saying, ‘This Hadeeth has been reported in ‘Al-Kafi’ by another correct chain, from Muhammad Bin Muslim, like this: ‘The submission, it is the humility, and the beseeching is raising of the hands and beseeching with them’.

وَ بِسَنَدٍ آخَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الرَّغْبَةُ أَنْ تَسْتَقْبِلَ بِبَطْنِ كَفِّكَ إِلَى السَّمَاءِ وَ الرَّهْبَةُ أَنْ تَجْعَلَ ظَهْرَ كَفِّكَ إِلَى السَّمَاءِ

And by another chain, from Abu Abdullah^{-asws} having said: ‘The desire is your facing towards the sky with inside of your palms, while the fear is your making the outside of your palms towards the sky.

وَ قَوْلُهُ وَ تَبَيَّنَ إِلَيْهِ تَبَيُّلاً قَالَ الدُّعَاءُ بِإِصْبَعٍ وَاحِدَةٍ تُشِيرُ بِهَا وَ التَّضَرُّعُ تُشِيرُ بِإِصْبَعَيْكَ وَ تُحَرِّكُهُمَا وَ الْإِيْتِهَالُ رُفْعُ الْيَدَيْنِ وَ تَمْدُّهُمَا وَ ذَلِكَ عِنْدَ الدَّمْعَةِ ثُمَّ ادْعُ.

And His^{-azwj} Words: **and devote to Him with a devotion [73:8]**, he^{-asws} said: ‘The supplication with one finger, indicating with it; and the beseeching is your indicating with your fingers and moving them, and the invocation is raising the hands and extending them, and that is at the tears, then supplicating’.

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ ع قَالَ: ذَكَرَ الرَّغْبَةَ وَ أُبْرَزَ بَاطِنَ رَاحَتَيْهِ إِلَى السَّمَاءِ وَ هَكَذَا الرَّهْبَةَ وَ جَعَلَ ظَهْرَ كَفِّهِ إِلَى السَّمَاءِ وَ هَكَذَا التَّضَرُّعُ وَ حَرَّكَ أَصَابِعَهُ يَمِيناً وَ شِمَالاً وَ هَكَذَا التَّبَيُّلُ وَ يَرْفَعُ أَصَابِعَهُ مَرَّةً وَ يَضَعُهَا مَرَّةً وَ هَكَذَا الْإِيْتِهَالُ وَ مَدَّ يَدَيْهِ تَلْقَاءَ وَجْهِهِ إِلَى الْقِبْلَةِ وَ لَا يَبْتَهِلُ حَتَّى تَجْرِيَ الدَّمْعَةُ.

And in another report from him^{-asws}, he (the narrator) said, ‘He^{-asws} mentioned: ‘The desires is protruding inside of your palms towards the sky, and like that is the fear, and making the outside of your palms towards the sky, and like that is the beseeching, and moving your fingers right and left, and like that is the devoting, and raising your fingers at times and placing them down at ties, and like that is the invoking, and extending his hands facing by his face towards the Qiblah, and there is no invoking until the tears flow’.

وَ بِسَنَدٍ صَحِيحٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَرَّ بِي رَجُلٌ وَ أَنَا أَدْعُو فِي صَلَاتِي بِسَارِي فَقَالَ يَا أَبَا عَبْدِ اللَّهِ بِمِمْبِكَ

By a correct chain, from Muhammad Bin Muslim who said, 'I heard Abu Abdullah^{-asws} saying: 'A man passed by me while I^{-asws} was supplicating in my^{-asws} Salat with my^{-asws} left hand. He said, 'O Abu Abdullah^{-asws}, with your^{-asws} right hand!'

فَقُلْتُ يَا عَبْدَ اللَّهِ إِنَّ لَكَ تَبَارَكَ وَتَعَالَى حَقًّا عَلَى هَذِهِ كَحَفِيهِ عَلَى هَذِهِ

I^{-asws} said: 'O servant of Allah^{-azwj}! There is a right for Allah^{-azwj} Blessed and Exalted upon this like His^{-azwj} right upon this!'

وَ قَالَ الرَّغْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ بَاطِنَهُمَا وَ الرَّهْبَةُ تَبْسُطُ يَدَيْكَ وَ تُظْهِرُ ظَهْرَهُمَا وَ التَّضَرُّعُ حُرُوكُ السَّبَابَةِ الَّتِي تَرْفَعُهَا إِلَى السَّمَاءِ رِسْلًا وَ تَضَعُهَا وَ الْإِيْتِهَالُ تَبْسُطُ يَدَكَ وَ ذِرَاعَكَ إِلَى السَّمَاءِ وَ الْإِيْتِهَالُ حِينَ تَرَى أَسْبَابَ الْبُكَاءِ.

And he^{-asws} said: 'The desires is your spreading your hands and revealing their inside; and the fear is your spreading your hands and revealing their back (outside); and the beseeching is your moving the right index finger raising it towards the sky 'sending it' and dropping it; and the invoking is spreading your hand and your arms towards the sky, and the beseeching is when you see the causes of weeping''.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ أَبِي بَصِيرٍ عَنْهُ ع قَالَ: سَأَلْتُهُ عَنِ الدُّعَاءِ وَ رَفْعِ اليَدَيْنِ

And in another report, from Abu Baseer, from his^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the supplication and raising the hands.

فَقَالَ عَلَى أَرْبَعَةِ أَوْجُهٍ أَمَّا التَّعَوُّدُ فَتَسْتَقْبِلُ الْقِبْلَةَ بِبَاطِنِ كَفَيْكَ وَ أَمَّا الدُّعَاءُ فِي الرِّزْقِ فَتَبْسُطُ كَفَيْكَ وَ تُقْضِي بِبَاطِنِهِمَا إِلَى السَّمَاءِ وَ أَمَّا التَّبَتُّلُ فَيَمَّاؤُكَ بِإِصْبَعِكَ السَّبَابَةِ وَ أَمَّا الْإِيْتِهَالُ فَارْفَعُ يَدَيْكَ مُجَاوِزًا يَمَّا رَأْسَكَ وَ دُعَاءُ التَّضَرُّعِ أَنْ تُحْرِكَ إِصْبَعَكَ السَّبَابَةَ مِمَّا يَلِي وَجْهَكَ وَ هُوَ دُعَاءُ الْحَيْفَةِ.

He^{-asws} said: '(It is) based upon four aspects. As for seeking the Refuge, you face the Qiblah with inside of your palms; and as for the supplication regarding the sustenance, your spread your hands and raising their insides towards the sky; and as for the devoting, your gesturing with your index finger; and as for the invoking, raise your hands exceeding your head with them and supplicate; and the beseeching is your moving your index finger from what follows your face, and it is the supplication of fear''.

22- الدِّكْرِيُّ، قَالَ رَوَى عَلِيُّ بْنُ إِسْمَاعِيلَ الْمَيْمُونِيُّ فِي كِتَابِهِ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع صَلَّيَ يَوْمَ الْجُمُعَةِ الْعَدَاةَ بِالْجُمُعَةِ وَ الْإِحْلَاصِ وَ أَقْنُتُ فِي الثَّانِيَةِ بِقَدْرِ مَا قُنْتُ فِي الرِّكْعَةِ الْأُولَى.

(The book) 'Al Zikra' – He said, 'It is reported by Ali Bin Ismail Al Maysami in his book, by his chain to,

'Al-Sadiq^{-asws} prayed Salat on the day of Friday in congregation with the sincerity and devotion, and he^{-asws} performed Qunout in the second (Cycle) by a measurement of what he^{-asws} had stood in the first Cycle''.⁴⁰⁰

وَ مِنْهُ وَرَدَ عَنْهُمْ عَ أَفْضَلِ الصَّلَاةِ مَا طَالَ قُنُوتُهَا.

And from him, referring from them^{-asws}: ‘The best Salat is what its Qunout is prolonged’^{.401}

23- فَلَاخِ السَّائِلِ، قَالَ: يَقُولُ فِي قُنُوتِهِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

(The book) ‘Falah Al Saail’ –

He (the narrator) said, ‘He^{-asws} said in his^{-asws} Qunout: ‘There is no god except Allah^{-azwj}, the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! Glorious is Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths and whatever is within them, and what is between them, and what is under them, and Lord^{-azwj} of the Magnificent Throne, and greeting be upon the Rasools^{-as}, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds’^{.402}

24- الْمُقْبِعَةُ، إِذَا فَرَّغَ مِنْ قِرَاءَةِ السُّورَةِ بَعْدَ الْحَمْدِ رَفَعَ يَدَيْهِ بِالتَّكْبِيرِ ثُمَّ قَدَّبَهُمَا فَجَعَلَ بَاطِنَهُمَا إِلَى السَّمَاءِ وَ ظَاهِرَهُمَا إِلَى الْأَرْضِ وَ قَنَتَ فَقَالَ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

(The book) ‘Al Muqnie’ –

‘When he^{-asws} was free from reciting the Chapter after (Surah) Al-Hamd, he^{-asws} raised his^{-asws} hands with the exclamation of Takbeer, then he^{-asws} overturned them and made their inside towards the sky, and its outside towards the earth, and he^{-asws} performed Qunout. He^{-asws} said: ‘There is no god except Allah^{-azwj}, the Forbearing the Benevolent’.

وَ سَأَقِ مِثْلَهُ إِلَّا أَنَّهُ أَسْفَطَ الرَّبِّ قَبْلَ الْأَرْضِينَ وَ مَا تَحْتَهُنَّ وَ زَادَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَافِي وَ اغْفُ عَنِّي وَ آتِنِي فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنِي بِرَحْمَتِكَ عَذَابَ النَّارِ وَ يَدْعُو بِمَا أَحَبَّ.

And he continued similar to it except that the (word) ‘Lord’ is dropped before the ‘earths and whatever is under them’, and there is an increase, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grant me good health, and Pardon me, and Excuse me, and Give me good in the world and good in the world, and Save me from Punishment of the Fire by Your^{-azwj} Mercy’ – and he^{-asws} supplicated with what he^{-asws} liked’^{.403}

أَقُولُ وَ رَوَى سَعْدُ بْنُ أَبِي حَلْفٍ عَنِ الصَّادِقِ ع قَالَ: يُجْزِيكَ فِي الْقُنُوتِ اللَّهُمَّ اغْفِرْ لَنَا وَ ارْحَمْنَا وَ عَافِنَا وَ اغْفُ عَنَّا فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

Notes (Ahadeeth) only – I (Majlisi) am saying, ‘And it is reported by Sa’ad Bin Abu Khalaf, from Al-Sadiq^{-asws} having said: ‘It suffices you in the Qunout, ‘O Allah^{-azwj}! Forgive (our sins) for us, and Mercy us, and Pardon us, and Excuse us in the world and the Hereafter, You^{-azwj} are Able upon all things’.

⁴⁰¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 22 b

⁴⁰² Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 23

⁴⁰³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 24

و فِي النَّهْيَةِ أَدَانَهُ رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ الْأَعَزُّ الْأَكْرَمُ.

And in 'Al-Nihaya' – It's least is, 'Lord^{azwj}! Forgive and Mercy, and Overlook about what You^{azwj} Know. You^{azwj} the Mightiest, the most Benevolent'.

وَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُهُ عَنْ أَدَى الْقُنُوتِ فَقَالَ حَمْسٌ تَسْبِيحَاتٍ.

And from Abu Baseer who said, 'I asked him^{asws} about the least Qunout. He^{asws} said: 'Five glorifications'.

وَ اخْتَارَ ابْنُ أَبِي عَقِيلٍ الدُّعَاءَ بِمَا رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ ع فِي الْقُنُوتِ اللَّهُمَّ إِنَّكَ شَخَّصْتَ الْأَبْصَارَ وَ نُقِلَتِ الْأَقْدَامُ وَ رُفِعَتِ الْأَيْدِي وَ مُدَّتِ الْأَعْنَاقُ وَ أَنْتَ دُعَيْتَ بِاللُّسْنِ وَ إِلَيْكَ سِرُّهُمْ وَ نَجْوَاهُمْ فِي الْأَعْمَالِ رَبَّنَا افْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

And a selection of Ibn Abu Aqeel – 'The supplication with what is reported from Amir Al-Momineen^{asws} in the Qunout: 'O Allah^{azwj}! Towards You^{azwj} the sights are gazing, and the steps are taken, and the hands are raised, and the necks are extended, and You^{azwj} are supplicated to with the tongues, and to Your^{azwj} are their secrets and their whisperings in the deeds. Lord^{azwj}! 'Our Lord! Decide between us and our people with the Truth, and You are the best of the deciders' [7:89]'.
اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ غَيْبَةَ نَبِيِّنَا وَ قِلَّةَ عَدَدِنَا وَ كَثْرَةَ عَدُوِّنَا وَ تَظَاهَرَ الْأَعْدَاءِ عَلَيْنَا وَ وُفُوعَ الْفِتَنِ بِنَا فَفَرِّجْ ذَلِكَ

O Allah^{azwj}! We complain to You^{azwj} of the absence of our Prophet^{saww}, and fewness of our numbers, and large numbers of our enemies, and the prevailing of our enemies upon us, and occurrence of the Fitna between us, so Relieve that!

اللَّهُمَّ بَعْدَلِ تُظْهِرُهُ وَ إِمَامٍ حَقِّي تَعْرِفُهُ إِلَهَ الْحَقِّ آمِينَ رَبَّ الْعَالَمِينَ.

O Allah^{azwj}! With justice, Reveal him^{ajfi}, and the true Imam^{ajfi} You^{azwj} Know! Ameen, Lord^{azwj} of the worlds'.

25- الْعِيُونُ، تَمِيمُ بْنُ عَبْدِ اللَّهِ الْفُرَشِيُّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ عَلِيِّ الْأَنْصَارِيِّ عَنْ رَجَاءِ بْنِ أَبِي الضَّحَّاكِ فِيَمَا دُكِرَ مِنْ عَمَلِ الرِّضَا ع فِي طَرِيقِ خُرَاسَانَ قَالَ كَانَ ع إِذَا زَالَتِ الشَّمْسُ قَامَ فَصَلَّى سِتَّ رَكَعَاتٍ وَ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ وَ يَقْنُتُ فِيهِمَا فِي الثَّانِيَةِ قَبْلَ الرَّكُوعِ وَ بَعْدَ الْفِرَاءَةِ

(The book) 'Al Uyoun' – Tameem Bin Abdullah Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari, from Raja'a Bin Abu Al Zahhak,

'Among what he mentioned of the actions of Al-Reza^{asws} in the road of Khurasan, he said, 'Whenever the sun declined (midday), he^{asws} stood and prayed six Cycles Salat, and he^{asws} performed Salaat in every two Cycles, and Qunout the second (Cycle) before the Ruk'u and after the recitation'.

إِلَى أَنْ قَالَ ثُمَّ يُتِمُّهُ وَ يُصَلِّي الظُّهْرَ

Up to he said: 'Then he^{asws} stood and prayed Al-Zohr Salat'.

إِلَى أَنْ قَالَ ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ فَإِذَا رَفَعَ رَأْسَهُ قَامَ فَصَلَّى سِتَّ رَكَعَاتٍ يَفْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ وَ يَفْتُنُّ فِي ثَانِيَةِ كُلِّ رَكَعَتَيْنِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

Up to he said: 'Then he^{-asws} performed the Sajdah of thanks. When he^{-asws} raised his^{-asws} head, he^{-asws} stood and prayed six Cycles Salat. He^{-asws} recited in every Cycle, (Surah) Al-Hamd, and Al-Tawheed, and he^{-asws} performed Salaat in every two Cycles, and he^{-asws} did Qunout in the second (Cycles) every two Cycles before the Ruk'u and after the recitation.

ثُمَّ يُؤَدِّنُ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَ يَفْتُنُّ فِي الثَّانِيَةِ

Then he^{-asws} proclaimed Azaan, then he^{-asws} prayed two Cycles and did Qunout in the second'.

إِلَى قَوْلِهِ فَإِذَا غَابَتِ الشَّمْسُ تَوَضَّأَ وَ صَلَّى الْمَغْرِبَ ثَلَاثًا بِأَذَانٍ وَ إِقَامَةٍ وَ يَفْتُنُّ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

Up to his words: 'When the sun disappeared, he^{-asws} performed Wud'u and prayed Al-Maghrif Salat, three (Cycles), with an Azaan and an Iqama, and he^{-asws} did Qunout in the second before the Ruk'u and after the recitation'.

إِلَى قَوْلِهِ فَيُصَلِّي أَرْبَعَ رَكَعَاتٍ بِسَلَامَتَيْنِ يَفْتُنُّ فِي كُلِّ رَكَعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

Up to his^{-asws} words, 'He^{-asws} prayed Salat of four Cycles with two 'Salaams', doing Qunout in every two Cycles in the second before the Ruk'u and after the recitation'.

إِلَى قَوْلِهِ ثُمَّ قَامَ إِلَى صَلَاةِ اللَّيْلِ فَيُصَلِّي ثَمَانَ رَكَعَاتٍ يَفْتُنُّ فِي كُلِّ رَكَعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتِي الشَّفَعِ وَ يَفْتُنُّ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

Up to his words, 'Then he^{-asws} stood to the night Salat. He^{-asws} prayed eight Cycles, doing Qunout in every two Cycles before the Ruk'u. Then he^{-asws} stood and prayed two Cycles of Al-Shaf'ie and did Qunout in the second (Cycle) before the Ruk'u and after the recitation.

فَإِذَا سَلَّمَ قَامَ وَ صَلَّى رُكْعَةَ الْوُتْرِ وَ يَفْتُنُّ فِيهَا قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

When he^{-asws} performed Salaam, he^{-asws} stood and prayed one Cycle of Al-Witr Salat and he^{-asws} did Qunout in it before the Ruk'u and after the recitation'.

إِلَى قَوْلِهِ وَ كَانَ فُتُوهُ فِي جَمِيعِ صَلَوَاتِهِ رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

Up to his words, 'And his^{-asws} Qunout in entirety of his^{-asws} Salats was: 'Lord^{-azwj}! Forgive and Mercy, and Overlook about what You^{-azwj} Know, You^{-azwj} are the Mightiest, the most Benevolent!'"⁴⁰⁴

تَوْفِيقَ وَ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنِ ابْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْفُتُوُّ فِي الْمَغْرِبِ فِي الرُّكْعَةِ الثَّانِيَةِ وَ فِي الْعِشَاءِ وَ الْعَدَاةِ مِثْلَ ذَلِكَ وَ فِي الْوُتْرِ فِي الرُّكْعَةِ الثَّالِثَةِ.

Compatibility – And it is reported by the Sheykh in ‘Al-Saheeh’ – from Ibn Sinan, ‘From Abu Abdullah^{-asws} having said: ‘The Qunout in Al-Maghrib (Salat) is in the second Cycle, and Al-Isha the last similar to that, and in Al-Witr in the third Cycle’.

26- دَعَائِمُ الْإِسْلَامِ، رَوَيْنَا عَنْ أَهْلِ الْبَيْتِ ع فِي الدُّعَاءِ فِي فُتُوتِ الْفَجْرِ وَجُوهَا كَثِيرَةٌ مِنْهَا اللَّهُمَّ عَذِّبِ الْكَافِرِينَ بِكَ وَ الْمُنَافِقِينَ وَ الْمُجَاهِدِينَ لِأَوْلِيَائِكَ الْأَيْمَةَ مِنْ أَهْلِ بَيْتِ نَبِيِّكَ الطَّاهِرِينَ

(The book) ‘Da’aim Al Islam’ –

‘We are reporting from People^{-asws} of the Household, regarding the supplication, regarding Qunout of Al-Fajr, there are many aspects. From these is, ‘O Allah^{-azwj}! Punish the disbelievers in You^{-azwj}, and the hypocrites, and the rejectors of Your^{-azwj} Guardians^{-asws}, the Imams^{-asws} from People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww}, the Purified ones!

اللَّهُمَّ اغْفِرْ لِي وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ أَصْلِحْ ذَاتَ بَيْنِهِمْ وَ أَلْفِ كَلِمَتَهُمْ وَ ثَبِّتْ فِي قُلُوبِهِمُ الْإِيمَانَ وَ الْحِكْمَةَ وَ ثَبِّتْهُمْ عَلَى مِلَّةِ نَبِيِّكَ وَ انصُرْهُمْ عَلَى عَدُوِّكَ وَ عَدُوِّهِمْ

O Allah^{-azwj}! Forgive (sins) for me and the male believers and the female believers, and Reconcile what is between them, and Unite their words, and Affirm the Eman and the wisdom in their hearts, and Affirm them upon the religion of Your^{-azwj} Prophet^{-saww}, and Help them against You^{-azwj} enemies and their enemies.

اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ وَ عَافِنِي فِيْمَنْ عَافَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ وَ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أَسْأَلُكَ يَا رَبِّ فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ أَسْأَلُكَ أَنْ تَقِيْنَا عَذَابَ النَّارِ.

O Allah^{-azwj}! Guide me among the ones You^{-azwj} have Guided, and Grant me health among the ones You^{-azwj} have Granted health, and Save me from the evil of what You^{-azwj} have Decreed. You^{-azwj} Decree and cannot be decreed against, nor will he be disgraced, the one You^{-azwj} Befriend. Blessed is our Lord^{-azwj} and Exalted! There is no god except You^{-azwj}. I seek Your^{-azwj} Forgiveness and repent to You^{-azwj}, and I ask You^{-azwj}, O Lord^{-azwj}, the goodness in the world and goodness in the Hereafter, and I ask You^{-azwj} to Save us from Punishment of the Fire”.⁴⁰⁵

27- الْفَقِيه، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَقُولُ فِي فُتُوتِ الْفَرِيضَةِ فِي الْأَيَّامِ كُلِّهَا إِلَّا فِي الْجُمُعَةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ لِي وَ لِوَالِدَيْ وَ لِوَالِدِي وَ أَهْلِ بَيْتِي وَ إِخْوَانِي فِيكَ الْيَقِينَ وَ الْعَفْوِ وَ الْمَعَاْفَةِ وَ الرَّحْمَةِ وَ الْعَافِيَةَ فِي الدُّنْيَا وَ الْآخِرَةِ.

(The book) ‘Al Faqeeh’ – from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘You should say in Qunout of the obligatory Salat during all the days except during the Friday, ‘O Allah^{-azwj}! I asked You^{-azwj} for me, and for my parents, and for my children, and my family members, and my brethren for Your^{-azwj} Sake – the certainty, and the Pardon, and the well-being, and the Mercy, and the well-being in the world and the Hereafter”.⁴⁰⁶

⁴⁰⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 26

⁴⁰⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 27

28- التَّذْكِرَةُ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ ع قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ كَلِمَاتٍ فِي الْفُتُوتِ أَقُولُهُنَّ اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ وَ عَافِنِي فِيْمَنْ عَافَيْتَ وَ تَوَلَّيْنِي فِيْمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيْمَا أَعْطَيْتَ وَ قَبْلِي شَرٌّ مَا فَضَيْتَ إِنَّكَ تَفْضِي وَ لَا يُفْضَى عَلَيْكَ إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ.

(The book) 'Al Tazkira' –

'From Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'Rasool-Allah^{-saww} taught me^{-asws} the phrases in the Qunout for me^{-asws} to be saying these – 'O Allah^{-azwj}! Guide me among the ones You^{-azwj} have Guided, and Grant me well-being among the ones You^{-azwj} have Granted well-being, and Befriend me among the ones You^{-azwj} have befriended, and Bless for me regarding what You^{-azwj} have Given, and Save me from the evil of what You^{-azwj} have Decreed. You^{-azwj} Decree and cannot be decreed against. You^{-azwj} will not let disgrace the one You^{-azwj} Befriend. Blessed is our Lord and Exalted!'⁴⁰⁷

29- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: قَالَ الْحَارِثُ بْنُ الْمُغِيرَةِ النَّضْرِيُّ لِأَبِي عَبْدِ اللَّهِ ع إِنَّ أَبَا مَعْقِلٍ الْمُزَنِّيَّ حَدَّثَنِي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ صَلَّى بِالنَّاسِ الْمَغْرِبَ فَكُنْتُ فِي الرَّكْعَةِ الثَّانِيَةِ وَ لَعَنَ مُعَاوِيَةَ وَ عَمْرُو بْنَ الْعَاصِ وَ أَبَا مُوسَى الْأَشْعَرِيَّ وَ أَبَا الْأَعْوَرِ السُّلَمِيَّ

The book of Muhammad Bin Al Musanna – from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

'Al-Haris Bin Al-Mugheira Al-Nazry said to Abu Abdullah^{-asws}, 'Abu Ma'qal Al-Muzanny narrated to me from Amir Al-Momineen^{-asws} that he^{-asws} had prayed Al-Maghrib Salat with the people, and he^{-asws} did Qunout in the second Cycle and cursed Muawiya, and Amro Bin Al-Aas, and Abu Musa Al-Ashari, and Abu Al-Awr Al-Sulamy!'

قَالَ ع الشَّيْخُ صَدَقَ فَأَلْعَنَهُمْ.

He^{-asws} said: 'The Sheykh spoke the truth. He^{-asws} did curse them'⁴⁰⁸.

⁴⁰⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 28

⁴⁰⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 54 H 29

CHAPTER 55 – REGARDING THE LENGTHY QUNOUT(S) REPORTED FROM PEOPLE^{-asws} OF THE HOUSEHOLD

1- مُهَجُّ الدَّعَوَاتِ، قَالَ السَّيِّدُ رَه وَجَدْتُ فِي الْأَصْلِ الَّذِي نَقَلْتُ مِنْهُ هَذِهِ الْقُنُوتَاتِ مَا هَذَا لَفْظُهُ مِمَّا يَأْتِي ذِكْرُهُ بِغَيْرِ إِسْنَادٍ ثُمَّ وَجَدْتُ بَعْدَ سَطْرٍ هَذِهِ الْقُنُوتَاتِ إِسْنَادَهَا فِي كِتَابِ عَمَلِ رَجَبٍ وَ شَعْبَانَ وَ شَهْرِ رَمَضَانَ تَأْلِيفِ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ عَيَّاشٍ رَحِمَهُ اللَّهُ فَقَالَ حَدَّثَنِي أَبُو الطَّيِّبِ الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عُمَرَ بْنِ عَبْدِ اللَّهِ بْنِ الصَّبَّاحِ الْفَزَوِيِّ وَ أَبُو الصَّبَّاحِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ الْبُعْدَادِيُّ الْكَاتِبَانِ قَالَا

(The book) 'Minhaj Al Dawaat' – The Seyyid said, 'I found in the original from which these Qunout(s) are copied from, what are these wordings from what it's mention has come without chains of attribution. Then I found after the script of these Qunout(s) of its chain being in the book of the deeds of (months) of Rajab and Sahaban, and the month of Ramazan, compilation of Ahmad Bin Abdullah Bin Ayyash, may Allah^{-azwj} have Mercy on him. He said, 'It is narrated to me by Abu Al Tayyib Al-Hassan Bin Ahmad Bin Muhammad Bin Umar Bin Abdullah Bin Al Sabbah Al Qazwiny and Abu Al Sabbah Muhammad Bin Ahmad Bin Muhammad Bin Abdul Rahman Al Baghdady the two scribes who said,

جَرَى بِحَضْرَةِ شَيْخِنَا فِقِيهِ الْعِصَابَةِ ذِكْرَ مَوْلَانَا أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ أَمِيرِ الْمُؤْمِنِينَ ع - فَقَالَ رَجُلٌ مِنَ الطَّالِبِينَ إِنَّمَا يَنْقُمُ مِنْهُ النَّاسُ تَسْلِيمًا هَذَا الْأَمْرَ إِلَى ابْنِ أَبِي سُفْيَانَ

'There flowed in the presence of our Sheykh, the jurist of the clan, mention of our Master^{-asws} Abu Muhammad Al-Hassan^{-asws} son^{-asws} of Amir Al-Momineen^{-asws}. A man from students said, 'But rather the people took revenge from him^{-azwj} for the submission of this command to the son of Abu Sufyan!'

فَقَالَ شَيْخُنَا زَائِدٌ مَوْلَانَا أَبَا مُحَمَّدٍ عَ أَعْظَمَ شَأْنًا وَ أَعْلَى مَكَانًا وَ أَوْضَحَ بُرْهَانًا مِنْ أَنْ يَقْدَحَ فِي فِعْلٍ لَهُ اعْتِبَارُ الْمُعْتَبِرِينَ أَوْ يَعْتَرِضُهُ شَكُّ الشَّاكِّينَ وَ اِزْتِيَابُ الْمُزْتَابِينَ

Our Sheykh said, 'I saw our Master Abu Muhammad^{-asws} as being of mightiest status, and higher position, and clearer proofs than for him^{-asws} to be challenged in any action of his by consideration of the considering ones, or by a doubt of the doubters objecting to him^{-asws} and suspicions of the suspicious ones'.

ثُمَّ أَنشَأَ يُحَدِّثُ فَقَالَ لَمَّا مَضَى سَيِّدُنَا الشَّيْخُ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عُثْمَانَ بْنِ سَعِيدِ الْعَمْرِيِّ رَضِيَ اللَّهُ عَنْهُ وَ أَرْضَاهُ وَ زَادَهُ عُلُوقًا فِيمَا أَوْلَاهُ فَفَرَّغَ مِنْ أَمْرِهِ

Then he initiated narrating. He said, 'When our chief died, the Sheykh Abu Ja'far Muhammad Bin Usman Bin Saeed Al-Amry, may Allah^{-azwj} be Pleased with him, and be Satisfied with him and Increase him in highness in what He^{-azwj} has Made him in charge of, there was panic from his matter.

جَلَسَ الشَّيْخُ أَبُو الْقَاسِمِ الْحُسَيْنُ بْنُ رُوحِ بْنِ أَبِي بَحْرٍ - زَادَ اللَّهُ تَوْفِيقَهُ لِلنَّاسِ فِي بَقِيَّةِ النَّهَارِ يَوْمَهُ فِي دَارِ الْمَاضِي رَضِيَ اللَّهُ عَنْهُ

The Sheykh Abu Al-Qasim Al-Husayn Bin Rawh Bin Abu Bahr sat, may Allah^{-azwj} Increase his compatibility to the people in remainder of the day of his days in the days of the past, may Allah^{-azwj} be Pleased with him.

فَأَخْرَجَ إِلَيْهِ دَكَاةَ الْحَادِمِ الْأَبْيَضِ مَدْرَجًا وَ عُكَّازًا وَ حَقَّةَ خَشَبٍ مَدْهُونَةٌ فَأَخَذَ الْعُكَّازَ فَجَعَلَهَا فِي حَجْرِهِ عَلَى فِجْدِيهِ وَ أَخَذَ الْمُدْرَجَ بِيَمِينِهِ وَ الْحَقَّةَ بِشِمَالِهِ فَقَالَ لَوَرْتِي فِي هَذَا الْمُدْرَجِ دَكْرٌ وَ دَائِعٌ فَتَشْرُهُ فَإِذَا هِيَ أَدْعِيَةٌ وَ قُنُوتٌ مَوْلَانَا الْأَيْمَةَ مِنْ آلِ مُحَمَّدٍ ص

Zaka the white servant brought out to him a drawer, and a walking stick, and an oiled wooden container. Then took the walking stick and made it to be in his lap upon his thigh, and he took the drawer in his right hand and the container in his left hand. He said to his inheritors, 'In this container there is mention of a deposit'. He displayed it, there it was a supplication and a Qunout of our Masters^{-asws}, the Imams^{-asws} from Progeny of Muhammad^{-asws}.

فَأَضْرَبُوا عَنْهَا وَ قَالُوا فَفِي الْحَقَّةِ جَوْهَرٌ لَا مَحَالَةَ قَالَ لَهُمْ تَبِعُونَهَا فَقَالُوا بِكُمْ قَالَ يَا أَبَا الْحَسَنِ يَعْني ابْنَ شَيْبِ الْكُوثَارِيِّ- اذْفَعْ إِلَيْهِمْ عَشْرَةَ دَنَانِيرٍ فَاذْفَعُوا فَلَمْ يَزَلْ يَزِيدُهُمْ وَ يَمْتَنِعُونَ إِلَى أَنْ بَلَغَ مِائَةَ دِينَارٍ

They struck upon it and said, 'In the container there are jewels, no doubt'. He said to them, 'Will you sell it?' They said, 'For how much?' He said, 'O Abu Al-Hassan! (meaning Ibn Shabeeb Al-Kowsary), 'Hand over ten Dinars to them'. They refused. He did not cease to increase for them and they kept refusing, until it reached one hundred Dinars.

فَقَالَ لَهُمْ إِنْ بَعْتُمْ وَ إِلَّا نَدِمْتُمْ فَاسْتَجَابُوا لِلْبَيْعِ وَ قَبَضُوا الْمِائَةَ الدِّينَارِ وَ اسْتَقْنَى عَلَيْهِمُ الْمُدْرَجَ وَ الْعُكَّازَ-

He said to them, 'Either you sell or else you will regret!' They agreed the sale and took possession of one hundred Dinars, and he excluded the container and the walking stick.

فَلَمَّا انْفَصَلَ الْأَمْرُ قَالَ هَذِهِ عُكَّازُ مَوْلَانَا أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ الرِّضَا ع- الَّتِي كَانَتْ فِي يَدِهِ يَوْمَ تَوَكُّيلِهِ سَيِّدَنَا الشَّيْخِ عُثْمَانَ بْنِ سَعِيدِ الْعَمْرِيِّ رَحِمَهُ اللَّهُ وَ وَصَّيْتَهُ إِلَيْهِ وَ غَيَّبْتَهُ إِلَيَّ يَوْمَنَا هَذَا وَ هَذِهِ الْحَقَّةُ فِيهَا حَوَاتِيمُ الْأَيْمَةِ

When the matter had been concluded, he said, 'This is a walking stick of our Master Al-Hassan^{-asws} Bin Ali^{-asws} Bin Muhammad^{-asws} Bin Ali Al-Reza^{-asws} which was in his^{-asws} hands on the day he^{-asws} made our chief, the Sheykh Usman Bin Saeed Al-Amry, may Allah^{-azwj} Mercy him, his^{-asws} representative and bequeathed it to him, and its absence up to this day of ours, and this container, in it are rings of our Imams^{-asws}'.

فَأَخْرَجَهَا فَكَانَتْ كَمَا ذَكَرَ مِنْ جَوَاهِرِهَا وَ نُفُوشِهَا وَ عَدِيدِهَا وَ كَانَ فِي الْمُدْرَجِ قُنُوتٌ مَوْلَانَا الْأَيْمَةَ ع وَ فِيهِ قُنُوتٌ مَوْلَانَا أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ أَمِيرِ الْمُؤْمِنِينَ ع-

He brought these out. These were as he had mentioned from its essence and its engravings, and its numbers, and in the drawer were Qunout(s) of our Masters^{-asws} the Imams^{-asws}, and in it was a Qunout of our Master Abu Muhammad Al-Hassan^{-asws} Bin Amir Al-Momineen^{-asws}.

أَمْلَاهَا عَلَيْنَا مِنْ حَفْظِهِ فَكُنْتُنَاهَا عَلَى مَا سَطَرَ فِي هَذِهِ الْمُدْرَجَةِ وَ قَالَ احْتَفِظُوا بِهَا كَمَا تَحْتَفِظُونَ بِمُهَمَّاتِ الدِّينِ وَ عَزَمَاتِ رَبِّ الْعَالَمِينَ جَلَّ وَ عَزَّ وَ فِيهَا بَلَاغٌ إِلَى جِنِّ

It was dictated to us by the one who had memorised it, so we wrote it upon what is written in this drawer, and he said, 'Memorise it just as you have memorised the important matters of the religion and Determined matters of Lord^{-azwj} of the worlds, the Majestic and Mighty, and in it are announcements up to a time.

فُتُوْتُ سَيِّدِنَا الْحَسَنِ ع يَا مَنْ بِسُلْطَانِهِ يَنْتَصِرُ الْمَظْلُومُ وَ بِعَوْنِهِ يَعْتَصِمُ الْمَكْلُومُ سَبَقَتْ مَشِيئَتُكَ وَ تَمَّتْ كَلِمَتُكَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِمَا تُنْصِيهِ
خَيْرٌ

Qunout of our chief Al-Hassan^{-asws}. 'O One^{-azwj} Whose Authority Helps the oppressed and with His^{-azwj} Assistance the injured one holds fast. Your^{-azwj} Desire precedes, and Your^{-azwj} Word completes, and You^{-azwj} are Able upon all things, and You^{-azwj} are Informed of what You^{-azwj} Decree.

يَا حَاضِرَ كُلِّ غَيْبٍ وَ يَا عَالِمَ كُلِّ سِرٍّ وَ مُلْجَأَ كُلِّ مُضْطَرٍّ ضَلَّتْ فِيكَ الْفُهُومُ وَ تَقَطَّعَتْ دُونَكَ الْعُلُومُ وَ أَنْتَ اللَّهُ الْحَيُّ الْقَيُّومُ الدَّائِمُ الْقَدِيمُ قَدْ تَرَى مَا
أَنْتَ بِهِ عَلِيمٌ وَ فِيهِ حَكِيمٌ وَ عَنْهُ خَلِيمٌ

O Presence of all absence, and O Knower of every secret, and shelter of every desperate one! The understanding (of the intellects) is lost regarding You^{-azwj} and the knowledge is cut off below You^{-azwj}, and You^{-azwj} are Allah^{-azwj} the Living, the Eternal, the Permanent, and the Constant! You^{-azwj} See what You^{-azwj} are a Knower with, and are Wise regarding it, and Forbearing about it.

وَ أَنْتَ بِالتَّنَاصُرِ عَلَى كَشْفِهِ وَ الْعَوْنِ عَلَى كَفِّهِ غَيْرُ ضَائِقٍ وَ إِلَيْكَ مَرْجِعُ كُلِّ أَمْرٍ كَمَا عَنْ مَشِيئَتِكَ مَصْدَرُهُ وَ قَدْ أَبْنَتْ عَنْ عَقُودِ كُلِّ قَوْمٍ وَ أَخْفَيْتَ سَرَائِرَ
آخِرِينَ وَ أَمْضَيْتَ مَا قَضَيْتَ وَ أَخْرَجْتَ مَا لَا قُوَّةَ عَلَيْكَ فِيهِ

And You^{-azwj} are unrestricted with the Helping upon uncovering it and the Assisting upon restraining it, and to You^{-azwj} returns every matter just as it had emanated from Your^{-azwj} Desire, and You^{-azwj} Manifested the knots (pacts) of every people, and have Hidden the secrets of others, and Implemented what You^{-azwj} Decreed, and Held back what there is no loss upon You^{-azwj} regarding it.

وَ حَمَلْتَ الْعُقُولَ مَا تَحْمَلْتُ فِي عَيْبِكَ لِئَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يَجِيءُ مِنْ حَيْثُ عَنْ بَيِّنَةٍ وَ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ الْأَخَذُ الْبَصِيرُ

And You^{-azwj} Loaded the intellects what they could endure regarding Your^{-azwj} Unseen for **the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof [8:42]**, and surely You^{-azwj} and the all-Hearing, the all-Knowing, the One, the all-Seeing.

وَ أَنْتَ اللَّهُمَّ الْمُسْتَعَانُ وَ عَلَيْكَ التَّوَكُّلُ وَ أَنْتَ وَلِيُّ مَا تَوَلَّيْتُ لَكَ الْأَمْرَ كُلَّهُ تَشْهَدُ الْإِنْفِعَالَ وَ تَعْلَمُ الْإِحْيَالَ وَ تَرَى تَحَاذُلَ أَهْلِ الْحَبَالِ وَ جُنُوحَهُمْ إِلَى
مَا جَنَحُوا إِلَيْهِ مِنْ عَاجِلٍ قَانَ وَ حُطَامٍ عُقْبَاهُ حَمِيمٍ أَنْ وَ فُعُودَ مَنْ قَعَدَ وَ ارْتِدَادَ مَنْ ارْتَدَّ وَ خُلُوبِي مِنَ النَّصَارِ وَ انْفِرَادِي مِنَ الظُّهَارِ وَ بِكَ أَعْتَصِمُ وَ
بِحَبْلِكَ أَسْتَمْسِكُ

O Allah^{-azwj}! And You^{-azwj} are the Aider, and upon You^{-azwj} is the reliance, and You^{-azwj} are Guardian of whatever You^{-azwj} are in Charge of. For You^{-azwj} are the matters, all of them. You^{-azwj} Witness the actions and Know the faults, and You^{-azwj} See the abandonment by the stupid people and their lowering their wings to what they are lowering their wings to, from the current, perishable, and debris, it's consequence is a spring of boiling water, and sitting back by the one sitting back, and apostasy of the one turning apostate, and my isolation from the helpers, and my being individual from the supporters, and I hold fast with You^{-azwj} and with Your^{-azwj} rope I hold tightly to.

وَ عَلَيْنَا أَنْتَ اللَّهُمَّ فَقَدْ تَعَلَّمْتُ أَنِّي مَا دَخَرْتُ جُهْدِي وَ لَا مَنَعْتُ وُجْدِي حَتَّى انْقَلَّ حُدُي وَ بَقِيْتُ وَحْدِي فَاتَّبَعْتُ طَرِيقَ مَنْ تَقَدَّمَ بِي فِي كَفِّ الْعَادِيَةِ وَ تَشْكِينِ الطَّاعِيَةِ عَنْ دِمَاءِ أَهْلِ الْمَشَايِعَةِ وَ حَرَسْتُ مَا حَرَسَهُ أَوْلِيَائِي مِنْ أَمْرِ آخِرَتِي وَ دُنْيَايَ

O Allah^{-azwj}! And I rely upon You^{-azwj} for You^{-azwj} Know I have spared no efforts, nor have I refused my existence until I broke my limits and remained alone. I pursued a path of the one who had preceded me in restraining the hostilities, and calming the tyrants from shedding the blood of people of the community, and I was eager what my friends had been eager from the matters of my Hereafter and my world.

فَكُنْتُ لِعَيْطِهِمْ أَكْظَمُ وَ بِنِطَائِمِهِمْ أَنْتَظِمُ وَ لِطَرِيقِهِمْ أَنْتَسِمُ وَ بِمِيسَمِهِمْ أَنْتَسِمُ حَتَّى تَأْتِي نَصْرَكَ وَ أَنْتَ نَاصِرُ الْحَقِّ وَ عَوْنُهُ وَ إِنْ بَعُدَ الْمَدَى مِنَ الْمُرْتَادِ وَ نَأَى الْوَقْتُ عَنْ إِفْتَاءِ الْأَضْدَادِ

I was more swallowing of anger to their anger, and more systematic with their system, and more conforming with their system, and more adapting of their ways and adopting their ways until your Help comes, and You^{-azwj} are Helper of the truth, and its Assister, and even if the distance is far from the apostate and the time is the most perishing of the opposition.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَخْرِجْهُمْ مَعَ النَّصَابِ فِي سَرْمَدِ الْعَذَابِ وَ أَعْمِ عَنِ الرُّشْدِ أَبْصَارَهُمْ وَ سَكِّعْهُمْ فِي عَمَرَاتِ لَدَائِحِهِمْ حَتَّى تَأْخُذَهُمْ بَعْتَةٌ وَ هُمْ غَافِلُونَ وَ سُخْرَةٌ وَ هُمْ نَائِمُونَ بِالْحَقِّ الَّذِي تُظْهِرُهُ وَ الْيَدِ الَّتِي تَبْطِشُ بِهَا وَ الْعِلْمِ الَّذِي تُبْدِيهِ إِنَّكَ كَرِيمٌ عَلِيمٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Extract them (apostates) with the hostile ones in the permanent Punishment, and blinded from the guidance of their insights, and Shackle them in the immersion of their pleasures until You^{-azwj} Seize them suddenly while they are heedless and in fascination while they are sleeping with the truth which You^{-azwj} have Revealed, and the Hand which You^{-azwj} are Powerful with, and the all-Knowing Who You^{-azwj} have Manifest that You^{-azwj} are most Benevolent, all-Knowing'.

وَ دَعَا ع فِي قُتُوبِهِ اللَّهُمَّ إِنَّكَ الرَّبُّ الرَّؤُوفُ الْمَلِكُ الْعُطُوفُ الْمُتَحَرِّقُ الْمَأْلُوفُ وَ أَنْتَ غِيَاثُ الْحَيْرَانِ الْمَلْهُوفِ وَ مُرْشِدُ الضَّالِّ الْمَكْفُوفِ تَشْهَدُ حَوَاطِرَ أَسْرَارِ الْمُسْرِينَ كَمَا شَاهَدْتَ أَقْوَالَ النَّاطِقِينَ

And his^{-asws} supplication in his^{-asws} Qunout – ‘O Allah^{-azwj}! You^{-azwj} are the Lord^{-azwj}, the Kind, the King, the Sympathetic, the Compassionate, the Loving, and You^{-azwj} are Helper of the confused, the Compassionate, and the Guide of the straying (and) the blind. You^{-azwj} are the Witness of the secretive thoughts like Your^{-azwj} Witnessing the words of the speakers.

أَسْأَلُكَ بِمُعْتَبَاتِ عِلْمِكَ فِي بَوَاطِنِ سَرَائِرِ الْمُسْرِينَ إِلَيْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ صَلَاةً نَسْبِقُ بِهَا مِنَ الْجَنَّةِ مِنَ الْمُتَقَدِّمِينَ وَ نَتَجَاوَزُ فِيهَا مَنْ يَجْتَهِدُ مِنَ الْمُتَأَخِّرِينَ

I ask You^{-azwj} by the hidden of Your^{-azwj} Knowledge in the esoteric of the secrets of the ones secretive to You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, such Salawaat we can precede by it the ones from the preceding ones who had struggled, and we can exceed in it the ones from the latter ones who are struggling.

وَ أَنْ تُصَلِّيَ عَلَيَّ بِبِنْتِكَ وَ بِنْتِكَ صِلَةً مِنْ صَنَعْتِهِ لِنَفْسِكَ وَ اصْطَلَعْتَهُ لِعَيْنِكَ فَلَمْ تَتَخَطَّفْهُ حَاطِفَاتُ الظَّنِّ وَ لَا وَارِدَاتُ الْفِتَنِ حَتَّى نَكُونَ لَكَ فِي الدُّنْيَا مُطِيعِينَ وَ فِي الْآخِرَةِ فِي جِوَارِكَ خَالِدِينَ.

And to Connect that which is between us and You^{-azwj}, a connection of the one You^{-azwj} had Ordained for Yourself^{-saww}, and had Done for Your^{-azwj} Assistance, so it will not be affected by the doubts of the doubtful thoughts, nor at the arrival of conflicts, until we become obedient to You^{-azwj} in the world and come to be in Your^{-azwj} vicinity eternally".⁴⁰⁹

فُتُوْتُ الْإِمَامَ الْحُسَيْنِ بْنِ عَلِيٍّ عَ اللَّهُمَّ مِنْكَ الْبَدْءُ وَ لَكَ الْمَشِيئَةُ وَ لَكَ الْحَوْلُ وَ لَكَ الْفُؤَادُ وَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ

Qunout of the Imam Al-Husayn^{-asws} Bin Ali^{-asws}: 'O Allah^{-azwj}! From You^{-azwj} is the Change of Decision, and for You^{-azwj} is the Desire, and for You^{-azwj} is the Might, and for You^{-azwj} is the Strength, and You^{-azwj} are Allah^{-azwj} Who there is no god except You^{-azwj}!

جَعَلْتَ قُلُوبَ أَوْلِيَائِكَ مَسْكَنًا لِمَشِيئَتِكَ وَ مَكْمَنًا لِإِرَادَتِكَ وَ جَعَلْتَ عُقُولَهُمْ مَنَاصِبَ أَوْامِرِكَ وَ نَوَاهِيكَ فَأَنْتَ إِذَا شِئْتَ مَا تَشَاءُ حَرَّكَتَ مِنْ أَسْرَارِهِمْ كَوَامِرَ مَا أُبْطِنْتَ فِيهِمْ وَ أَبْدَأْتَ مِنْ إِرَادَتِكَ عَلَى أَلْسِنَتِهِمْ مَا أَفْهَمْتَهُمْ بِهِ عَنْكَ فِي عُقُودِهِمْ بِعُقُولٍ تَدْعُوكَ وَ تَدْعُو إِلَيْكَ بِحَقَائِقِ مَا مَنَحْتَهُمْ بِهِ وَ إِنِّي لِأَعْلَمُ بِمَا عَلَّمْتَنِي بِمَا أَنْتَ الْمَشْكُورُ عَلَى مَا مِنْهُ أَرْتِنِي وَ إِلَيْهِ أَوْتِنِي

You^{-saww} have Made hearts of Your^{-azwj} friends as a dwelling for Your^{-azwj} Desires, and a place for Your^{-azwj} Will, and Made their intellects a holding place for Your^{-azwj} Commands and Your^{-azwj} Prohibitions. So You^{-azwj}, when You^{-azwj} Desire what You^{-azwj} Desire, You Stirred from their latent secrets what is concealed in them, and You^{-azwj} Began from Your^{-azwj} Will upon their tongues what You^{-azwj} Made them understand with about You^{-azwj} in their beliefs with intellects supplicating to You^{-azwj} and calling to You^{-azwj} with realities what You^{-azwj} have Bestowed them with, and I know from what You^{-azwj} Taught me, from what You^{-azwj} are the thanked upon what You^{-azwj} have Shown me from it and Sheltered me to it.

اللَّهُمَّ وَ إِنِّي مَعَ ذَلِكَ كُلِّهِ عَابِدٌ بِكَ لَا يَدُ بِحَوْلِكَ وَ قُوَّتِكَ رَاضٍ بِحُكْمِكَ الَّذِي سَفَّهْتَهُ إِلَيَّ فِي عِلْمِكَ جَارٍ بِحَيْثُ أَجْرَيْتَنِي قَاصِدٌ مَا أَمَّيْتَنِي عَزِيْزٌ ضَبِيْنٌ بِنَفْسِي فِيمَا يُرْضِيْكَ عَنِّي إِذْ بِهِ قَدْ رَضَيْتَنِي

O Allah^{-azwj}! And I, along with all that seeking Refuge with you, sheltering with You^{-azwj} Mighty and Strength, satisfied with Your^{-azwj} Judgment which You^{-azwj} have Judged to me in Your^{-azwj} Knowledge, rescuing whereby You^{-azwj} Rescue me, aiming for what You^{-azwj} Bestowed me, not feeling sorry regarding What Satisfies You^{-azwj} about me, then You^{-azwj} have Satisfied me with it.

وَ لَا قَاصِرٌ بِجُهْدِي عَمَّا إِلَيْهِ نَدَبْتَنِي مُسَارِعٌ لِمَا عَرَفْتَنِي شَارِعٌ فِيمَا أَسْرَعْتَنِي مُسْتَبَصِّرٌ مَا بَصَّرْتَنِي مُرَاعٌ مَا أَرَعَيْتَنِي

Nor am I deficient with my efforts about what You^{-azwj} have Delegated to me, quick to what You^{-azwj} have Introduced me to the laws You^{-azwj} have Legislated to me, insightful of what You^{-azwj} have Made me to see, pasturing what You^{-azwj} have Pastured me with.

فَلَا تُخْلِيْنِي مِنْ رِعَايَتِكَ وَ لَا تُخْرِجْنِي مِنْ عِنَابِكَ وَ لَا تُفْعِدْنِي عَنْ حَوْلِكَ وَ لَا تُخْرِجْنِي عَنْ مَقْصِدِ أُنَالٍ بِه إِرَادَتِكَ وَ اجْعَلْ عَلَيَّ الْبَصِيْرَةَ مَدْرَجَتِي وَ عَلَيَّ الْهِدَايَةَ حَجَّتِي وَ عَلَيَّ الرَّشَادَ مَسْلُكِي حَتَّى تُبَيِّنْ لِي وَ تُبَيِّنْ لِي أُمِّيْنِي وَ تَجَلِّ لِي عَلَيَّ مَا بِهِ أَرَدْتَنِي

Therefore, do not Isolate me from Your^{-azwj} citizens, nor Expel me from Your^{-azwj} Care, nor Sit me back from Your^{-azwj} Might, nor Expel me from the purpose I can achieve Your^{-azwj} Will by

⁴⁰⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 a

it, and Made my steps to be upon the insight, and my manifesto to be upon the guidance, and my way to be upon the correctness until You^{-azwj} Cause me to achieve my wishes with me, and Release with me upon what my wishes are.

وَأَلْهَمْتَنِي وَإِلَيْهِ أَوْتَيْتَنِي وَأَعَدَّ أَوْلِيَاءَكَ مِنَ الْإِئْتِنَانِ بِي وَفَتِنَهُمْ بِرَحْمَتِكَ لِرَحْمَتِكَ فِي نِعْمَتِكَ تَفْتِنَ الْإِجْتِنَاءِ وَالْإِسْتِخْلَاصِ بِسُلُوكِ طَرِيقِي وَاتِّبَاعِ مَنْهَجِي وَأُلْحِقْنِي بِالصَّالِحِينَ مِنْ آبَائِي وَدَوِي رَحِمِي -

And You^{-azwj} Created me for it and are Sheltering me to it, and Grant Refuge to Your^{-azwj} friends from being tempted by me, and Tempt them with Your^{-azwj} Mercy to Your^{-azwj} Mercy. Among Your^{-azwj} bounties is the temptation of the selection and the pure travelling my path, and following my manifesto, and join me^{-asws} with the righteous ones from my^{-asws} forefathers^{-asws} and the one of my^{-asws} kinship’.

وَدَعَا فِي قُنُوتِهِ اللَّهُمَّ مَنْ أَوَى إِلَى مَا أُوَى فَأَنْتَ مَا أُوَى وَمَنْ لَجَأَ إِلَى مَلْجَأٍ فَأَنْتَ مَلْجَأِي

And a supplication in his^{-asws} Qunout: ‘O Allah^{-azwj}! One who shelters to a shelter, so You^{-azwj} are a Shelter, and one who takes refuge to a resort, so You^{-azwj} are a Refuge.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاسْمِعْ نِدَائِي وَاجِبْ دُعَائِي وَاجْعَلْ عِنْدَكَ مَنَابِي وَمُنَاوِي وَاحْرُسْنِي فِي بُلُوَايَ مِنَ الْفِتَنِ الْإِمْتِحَانِ وَكَلِمَةِ الشَّيْطَانِ بِعِظَمَتِكَ الَّتِي لَا يَشُوهُهَا وَلَعْنَةِ نَفْسٍ يَتَفَتِنُ وَلَا وَارِدُ طَيْفٍ يَتَطَنَّيْنِ وَلَا يَلُمُّ بِهَا فَرَجٌ حَتَّى تُقَلِّبَنِي إِلَيْكَ بِإِرَادَتِكَ غَيْرَ ظَنِينٍ وَلَا مَظْنُونٍ وَلَا مُرَابٍ وَلَا مُرْتَابٍ إِنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Hear my call and Answer my supplication, and Make my^{-asws} abode and my resting place to be with You^{-azwj}, and Safeguard me in my afflictions from being tempted by the Test and the touch of Satan^{-la} by You^{-azwj} Might which is not tainted by self-indulgence nor arrival of doubts and the relief is not affected by it, until You^{-azwj} Transfer me to You^{-azwj} by Your^{-azwj} Will without me having any suspicions or doubts, nor being suspicious or doubtful. Surely, You^{-azwj} are most Merciful of the merciful ones!’⁴¹⁰

قُنُوتُ الْإِمَامِ زَيْنِ الْعَابِدِينَ عَ اللَّهُمَّ إِنَّ جِبِلَّةَ الْبَشَرِيَّةِ وَطَبَاعَ الْإِنْسَانِيَّةِ وَ مَا جَرَتْ عَلَيْهِ تَرَكِيْبَاتُ النَّفْسِيَّةِ وَ انْعَقَدَتْ بِهِ عُقُودُ النَّسِيَّةِ تَعْجُرُ عَنْ حَمَلِ وَإِرَادَاتِ الْأَفْضِيَّةِ إِلَّا مَا وَقَفَتْ لَهُ أَهْلُ الْأَصْطَفَاءِ وَ أَعْنَتْ عَلَيْهِ دَوِي الْإِجْتِنَاءِ

Qunout of the Imam^{-asws} Zayn Al-Abideen^{-asws}: ‘O Allah^{-azwj}! The disposition of mortals and the nature of human beings, and what the installations of psyche flow upon, and the belief of the people believe in, frustrated from carrying the arrival of Decrees, except what the Chosen people are compatible to, and You^{-azwj} Assisted the ones with selection upon.

اللَّهُمَّ وَ إِنَّ الْقُلُوبَ فِي قَبْضَتِكَ وَ الْمَشِيئَةَ لَكَ فِي مَلِكِيكَ وَ قَدْ تَعْلَمُ أَيُّ رَبِّ مَا الرُّغْبَةُ إِلَيْكَ فِي كَشْفِهِ وَاقِعَةً لِأَوْفَاتِهَا بِقُدْرَتِكَ وَاقِعَةً بِحَدِّكَ مِنْ إِرَادَتِكَ

O Allah^{-azwj}! And the hearts are in Your^{-azwj} Grip, and the Desire is for You^{-azwj} in Your^{-azwj} Kingdom, and You^{-azwj} have Known, yes, Lord^{-azwj}, what the desire is to You^{-azwj} in removal of the events befalling at its timings by Your^{-azwj} Power, by Your^{-azwj} Limits from Your^{-azwj} Will.

⁴¹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 b

وَ إِنِّي لَأَعْلَمُ أَنَّ لَكَ دَارَ جَزَاءٍ مِنَ الْخَيْرِ وَ الشَّرِّ مَثُوبَةً وَ عُقُوبَةً وَ أَنَّ لَكَ يَوْمًا تَأْخُذُ فِيهِ بِالْحَقِّ وَ أَنَّ أُنَاتَكَ أَشْبَهُ الْأَشْيَاءِ بِكَرَمِكَ وَ أَلْيُفَهَا بِمَا وَصَفْتَ بِهِ نَفْسَكَ فِي عَطْفِكَ وَ تَرَأُؤُوكِ وَ أَنْتَ بِالْمُرْصَادِ لِكُلِّ ظَالِمٍ فِي وَحْمِ عُقْبَاهُ وَ سُوءِ مَثْوَاهُ

And I know that there is a house for You^{-azwj} of Recompensing of good and evil, Rewards and Punishment, and there is a Day for You^{-azwj}, during it You^{-azwj} will be Seizing with the truth, and that Your^{-azwj} Patience is most resembling of the things with Your^{-azwj} Benevolence, and matching it with what You^{-azwj} have Described Yourself^{-azwj} regarding Your^{-azwj} Compassion and Your^{-azwj} Kindness, and You^{-azwj} are Lying in wait for every unjust one in dire aftermath and evil abode.

اللَّهُمَّ إِنَّكَ قَدْ أَوْسَعْتَ خَلْقَكَ رَحْمَةً وَ حِلْمًا وَ قَدْ بَدَّلْتَ أَحْكَامَكَ وَ عَيَّرْتَ سُنَنَ نَبِيِّكَ وَ تَمَرَّدَ الظَّالِمُونَ عَلَى خُلُصَائِكَ وَ اسْتَبَاحُوا حَرَمَكَ وَ رَكِبُوا مَرَاقِبَ الاستِغْرَارِ عَلَى الْجُرْأَةِ عَلَيْكَ

O Allah^{-azwj}! You^{-azwj} have Expanded Mercy and Forbearance to Your^{-azwj} creatures and (although) Your^{-azwj} Rulings have been replaced, and the Sunnah of Your^{-azwj} Prophet^{-saww} has been altered, and the oppressors have rebelled against Your^{-azwj} sincere ones, and they have legalised Your^{-azwj} Prohibitions, and they are riding the rides of persistence upon the audacity against You^{-azwj}!

اللَّهُمَّ فَبَادِرْهُمْ بِمُؤَاظِفِ سَخَطِكَ وَ عَوَاصِفِ تَنْكِيلاتِكَ وَ اجْتِثَاتِ غَضَبِكَ وَ طَهِّرِ الْبِلَادَ مِنْهُمْ وَ عِفِّ عَنْهَا آثَارَهُمْ وَ احْطُطْ مِنْ قَاعَاتِهَا وَ مَطَايِمِهَا مَنَارَهُمْ وَ اصْطَلِمُهُمْ بِبِوَارِكَ حَتَّى لَا تُبْقِيَ مِنْهُمْ دِعَامَةً لِنَاجِمٍ وَ لَا عِلْمًا لِأَمٍّ وَ لَا مَنَاصًا لِقَاصِدٍ وَ لَا رَائِدًا لِمُرْتَادٍ

O Allah^{-azwj}! Hasten them to the Pounding of Your^{-azwj} Wrath, and the storms of Your^{-azwj} Uprooting, and Eradication by Your^{-azwj} Wrath, and Purify the country from them, and Restrain their impacts from it and their plots from its chambers and its habitats, and Smash them with Your^{-azwj} Ruination until there does not remain from them any support for a seeker, nor any flag to follow, nor any target to aim for, nor any pioneer to explore.

اللَّهُمَّ امْحُ آثَارَهُمْ وَ اطْمَسْ عَلَى أَمْوَالِهِمْ وَ دِيَارِهِمْ وَ امْحُ أَعْقَابَهُمْ وَ افْكُكْ أَصْلَابَهُمْ وَ عَجِّلْ إِلَى عَذَابِكَ السَّرْمَدِ انْقِلَابَهُمْ وَ أَقِمِ لِلْحَقِّ مَنَاصِبَهُ وَ أَفْدِخْ لِلرِّشَادِ زَنَادَهُ وَ أُنِزْ لِلنَّارِ مَثِيرَهُ وَ أَيْدِ بِالْعَوْنِ مُرْتَادَهُ وَ وَفِّرْ مِنَ النَّصْرِ زَادَهُ حَتَّى يَعُودَ الْحَقُّ بِحُدُوبِهِ وَ تُبَيِّرَ مَعَالِمَ مَقَاصِدِهِ وَ يَسْلُكَ أَهْلَهُ بِالْأَمْنَةِ حَقَّ سُلُوكِهِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ-

O Allah^{-azwj}! Obliterate their traces, and Wipe out their wealth and their houses, and Eradicate their posterity, and Untie their backs, and Hasten their transfer to Your^{-azwj} permanent Punishment, and Establish its position for the truth, and Set for the guidance it's trigger, and trace of the impact it's incitement, and Assist it's patron with the support, and Fulfil its provision from the Help, until the truth returns with its sharpness, and Irradiate the aims of landmarks, and Cause its people travel with the safety as is right of it to be travelled, You^{-azwj} are Able upon all things!

وَ دَعَا فِي قُنُوتِهِ اللَّهُمَّ أَنْتَ الْمُبِينُ الْبَائِسُ وَ أَنْتَ الْمَكِينُ الْمَاكِينُ الْمُمَكِرُ

And his^{-asws} supplication in his^{-asws} Qunout: 'O Allah^{-azwj}! You^{-azwj} are the Clarifier of the clarity, and You^{-azwj} are the Establisher of the established, the possible!

اللَّهُمَّ صَلِّ عَلَى آدَمَ بَدِيعِ فِطْرَتِكَ وَ بِكْرِ حُجَّتِكَ وَ لِسَانِ فُؤَادِكَ وَ الْخَلِيفَةِ فِي بَسِيطَتِكَ وَ أَوَّلِ مُجْتَمَعِي لِلنَّبُوَّةِ بِرَحْمَتِكَ وَ سَاحِفِ شَعْرِ رَأْسِهِ تَذَلُّلاً لَكَ فِي حَرَمِكَ لِعِزَّتِكَ وَ مُنْتَهَاً مِنَ التُّرَابِ نَطَقَ إِعْرَاباً يُوَحِّدَانِيَّتِكَ وَ عَبَدَكَ لَكَ

O Allah-^{azwj}! Send Salawaat unto Adam-^{saww}, the beginner of Your-^{azwj} Nature, and the first of Your-^{azwj} Divine Authorities, and the tongue of Your-^{azwj} Power, and the caliph in Your Spread out (earth), and the first selection for the Prophet-hood by Your-^{azwj} Mercy, and the shaver of the hair of his-^{as} head, humbling to You-^{azwj} in Your-^{azwj} Sanctuary for Your-^{azwj} Honour, and created from the soil, speaking expressing Your-^{azwj} Oneness, and worshipping You-^{azwj}.

أَنْشَأْتَهُ لِأَمْتِكَ وَ مُسْتَعِيدِ بِكَ مِنْ مَسِّ عُقُوبَتِكَ وَ صَلِّ عَلَى ابْنِهِ الْخَالِصِ مِنْ صَفْوَتِكَ وَ الْفَاحِصِ عَنْ مَعْرِفَتِكَ وَ الْعَائِصِ الْمَأْمُونِ عَنْ مَكُونِ سِرِّيَّتِكَ بِمَا أَوْلَيْتَهُ مِنْ نِعَمِكَ وَ مَعُونَتِكَ وَ عَلَى مَنْ بَيْنَهُمَا مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ الصِّدِّيقِينَ وَ الشُّهَدَاءِ وَ الصَّالِحِينَ

You-^{azwj} Created him-^{as} for Your-^{azwj} community, and He-^{azwj} sought Refuge with You-^{azwj} from the touch of Your-^{azwj} Punishment; and Send Salawaat upon his-^{as} sincere son-^{as} from Your-^{azwj} elites, and the observer of Your-^{azwj} recognition, and the one immersed, the trusted about Your-^{azwj} hidden secrets with what You-^{azwj} had Placed him-^{as} in charge of, from Your-^{azwj} bounties and Your-^{azwj} provisions, and upon the ones between them, from the Prophets-^{as}, and the Messengers-^{as}, and the truthful, and the martyrs, and the righteous!

وَ أَسْأَلُكَ اللَّهُمَّ حَاجَتِي الَّتِي بَنَيْتَ وَ بَيَّنَّكَ لَا يَعْلَمُهَا أَحَدٌ غَيْرَكَ أَنْ تَأْتِي عَلَى فَضَائِلِهَا وَ إِفْضَائِلِهَا فِي يُسْرِ مِنْكَ وَ عَافِيَةٍ وَ شَدِيدِ أُرْرِ وَ حَطِّ وَرْرِ يَا مَنْ لَهُ نُورٌ لَا يُطْفِئُ وَ ظُهُورٌ لَا يُخْفَى وَ أُمُورٌ لَا تُكْفَى

And I ask You-^{azwj}, O Allah-^{azwj}, of my needs which are between me and You-^{azwj}. No one knows these apart from You-^{azwj}, to Give ease from You-^{azwj} upon its Decree and its implementation, and well-being, and intense strength, and Remove the burden, O One-^{azwj} having Noor for Him-^{azwj} not to be extinguished, and Manifestation not to be hidden, and matters not to be restrained!

اللَّهُمَّ إِنِّي دَعَوْتُكَ دُعَاءَ مَنْ عَرَفَكَ وَ تَبَتَّلَ إِلَيْكَ وَ آلَ بِجَمِيعِ بَدَنِهِ إِلَيْكَ سُبْحَانَكَ طَوَتِ الْأَبْصَارُ فِي صَنْعَتِكَ مَدِيدَتَهَا وَ نَسَتِ الْأَلْبَابُ عَنْ كُنْهِكَ أَعْتَبْتُهَا فَأَنْتَ الْمُدْرِكُ غَيْرَ الْمُدْرَكِ وَ الْمَحِيطُ غَيْرَ الْمَحَاطِ وَ عِزَّتِكَ لَتَفْعَلَنَّ وَ عِزَّتِكَ لَتَفْعَلَنَّ [وَ عِزَّتِكَ لَتَفْعَلَنَّ].

O Allah-^{azwj}! I-^{asws} am supplicating to You-^{azwj} a supplication of the one who recognises You-^{azwj}, and is devoted to You-^{azwj}, and inclining his entire body to You-^{azwj}! Glory be to You-^{azwj}! The eyes are widened regarding Your-^{azwj} extensive Workmanship, and the ones of understanding fold out of exhaustion from Your-^{azwj} Essence. You-^{azwj} are the Realiser without being realised, and the Encompasser without being encompassed, and for You-^{azwj} Honour it is being done, and for Your-^{azwj} Honour it is being done!⁴¹¹

فُتُوْتُ الْإِمَامَ أَبِي جَعْفَرٍ مُحَمَّدٍ الْبَاقِرِ عَ اللَّهُمَّ إِنَّ عَدُوِّي قَدِ اسْتَسَنَّ فِي عُلُوَائِهِ وَ اسْتَمَمَّ فِي عُدُوَائِهِ وَ آمَنَ بِمَا شَمَلَهُ مِنَ الْحِلْمِ غَافِقَةً جُرْأَتِهِ عَلَيْكَ وَ تَمَرَّدَ فِي مُبَايَنَتِكَ وَ لَكَ اللَّهُمَّ لِحَظَاتٍ سَخِطَ بَيَانًا وَ هُمْ نَائِمُونَ وَ تَهَارًا وَ هُمْ غَافِلُونَ وَ جَهْرَةً وَ هُمْ يَلْعَبُونَ وَ بَعْتَةً وَ هُمْ سَاهُونَ

Qunout of the Imam-^{asws} Abu Ja'far Muhammad Al-Baqir-^{asws}: 'O Allah-^{azwj}! My enemy is skilled in his exaggeration, and is persistent in his enmity, and he feels safe in his audacity to You-^{azwj}

⁴¹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 c

and his rebellion to You^{-azwj}, due to what covers him from the Leniency of Punishment, and for You^{-azwj}, O Allah^{-azwj}, are moments of Wrath at night while they are sleeping, and at daytime while they are heedless, and openly while they are playing, and suddenly while they are neglectful.

وَ إِنَّ الْحِنَاقَ قَدْ اشْتَدَّ وَ الْوَتَاقَ قَدْ اخْتَدَّ وَ الْفُلُوبَ قَدْ شَجِيثَ وَ الْعُقُولَ قَدْ تَنَكَّرَتْ وَ الصَّبْرَ قَدْ أُوذِيَ وَ كَادَ تَنْقَطِعُ حَبَائِلُهُ فَإِنَّكَ لِأَلْمِرْصَادِ مِنَ الظَّالِمِ
وَ مُشَاهِدَةٍ مِنَ الْكَاطِمِ لَا يُعْجَلُكَ فَوْثُ دَرْكِ وَ لَا يُعْجِزُكَ اخْتِجَازُ مُحْتَجِرِ

And the choking has intensified, and the binds have tightened, and the hearts are shred to pieces, and the intellects are denied, and the patience has perished and its ropes are almost cut-off, for You^{-azwj} are Lying in wait for the unjust one, and witnessing from the swallower of anger does not Hasten You^{-azwj} to miss the realisation, nor does the withholding by a withholder frustrate You^{-azwj}.

وَ إِنَّمَا مَهْلَتُهُ اسْتِثْنَاءً وَ حُجَّتُكَ عَلَى الْأَحْوَالِ الْبَالِغَةِ الدَّامِعَةِ وَ لِعَبْدِكَ صَعْفُ الْبَشَرِيَّةِ وَ عَجْزُ الْإِنْسَانِيَّةِ وَ لَكَ سُلْطَانُ الْإِلَهِيَّةِ وَ مِلْكُهُ الرُّبُوبِيَّةِ وَ بَطْشُهُ
الْأَنَاءِ وَ عُقُوبَةُ التَّأْيِيدِ

And rather, respiting him is affirmation, and You^{-azwj} Argument is extensive upon the situations, and for Your^{-azwj} servant is weakness of the mortals, and inabilities of the human beings, and for You^{-azwj} is Authority of the Divinity, and Kingdom of the Lordship, and Prowess of the Forbearance, and the permanent Punishment.

اللَّهُمَّ فَإِنْ كَانَ فِي الْمُصَابِرَةِ لِحَرَارَةِ الْمُعَانِ مِنَ الظَّالِمِينَ وَ كَيْدِ مَنْ نُشَاهِدُ مِنَ الْمُبَدِّلِينَ رِضَى لَكَ وَ مَثُوبَةٌ مِنْكَ فَهَبْ لَنَا مَزِيداً مِنَ التَّأْيِيدِ وَ عَوْناً مِنَ
التَّسَدِيدِ إِلَى حِينِ نُفُوزِ مَشِيئَتِكَ فِيمَنْ أَسْعَدْتَهُ وَ أَشَقِيئَتُهُ مِنْ بَرِيئِكَ

O Allah^{-azwj}! If there were Satisfaction for You^{-azwj} in the perseverance at the heat of the suffering from the oppressors, and plots of the one we witness as being from the alterers, and Reward from You^{-azwj}, then Grant more Support to us and Assistance from the recovery to a time of the implementation of Your^{-azwj} Desire regarding the ones from Your^{-azwj} citizens You^{-azwj} have made as fortunate and wretched.

وَ ائْتِنَّا عَلَيْنَا بِالتَّسْلِيمِ لِمُخْتَوَمَاتِ أَفْضِيَّتِكَ وَ التَّجَرُّعِ لِوَارِدَاتِ أَقْدَارِكَ وَ هَبْ لَنَا حُبَّةً لِمَا أَحْبَبْتَ فِي مُتَقَدِّمٍ وَ مُتَأَخَّرٍ وَ مُتَعَجِّلٍ وَ مُتَأَجِّلٍ وَ الْإِيثَارَ لِمَا
اخْتَرْتَ فِي مُسْتَقَرِّ وَ مُسْتَبْعَدٍ وَ لَا تُخَلِّنَا

And Bestow upon with the submission to Your^{-azwj} inevitable Decrees, and the patience at the arrival of Your^{-azwj} Pre-determinations, and Grant to us the love of what You^{-azwj} Love regarding the advance and the delayed, and the current and the future, and the preferring of what You^{-azwj} have Chosen regarding the near and the far, and do not Leave us alone!

اللَّهُمَّ مَعَ ذَلِكَ مِنْ عَوَاطِفِ رَأْفَتِكَ وَ رَحْمَتِكَ وَ كَفَايَتِكَ وَ حُسْنِ كِلَاءَتِكَ بِمَنِّكَ وَ كَرَمِكَ-

O Allah^{-azwj}! Along with that, (Bestow) from the Your^{-azwj} Compassionate Kindness, and Your^{-azwj} Sufficing, and goodness of Your^{-azwj} provision with Your^{-azwj} Conferment and Your^{-azwj} Benevolence'.

وَدَعَا فِي فُنُوتِهِ يَا مَنْ يَعْلَمُ هَوَاجِسَ السَّرَائِرِ وَ مَكَامِنَ الضَّمَائِرِ وَ حَقَائِقَ الْخَوَاطِرِ يَا مَنْ هُوَ لِكُلِّ غَيْبٍ حَاضِرٌ وَ لِكُلِّ مَنْسِيٍّ ذَاكِرٌ وَ عَلَى كُلِّ شَيْءٍ قَادِرٌ وَ إِلَى كُلِّ نَاطِقٍ بَعْدَ الْمَهَلِّ وَ قَرِيبَ الْأَجَلِّ وَ ضَعْفَ الْعَمَلِ وَ أَرْأَبَ الْأَمَلِ وَ أَنْ الْمُنْتَقِلُ

And his^{-asws} supplication in his^{-asws} Qunout: 'O One^{-azwj} Who Knows the inner-most secrets, and the hidden depths of the conscience, and the realities of the thoughts! O One^{-azwj} Who is Present at every hidden matter, and a Reminder for every forgetful one, and is Able upon all thing, and Observant of all things, are the Respiring, and nearness of the term (death), and weakness of the deeds, and the fragility of hopes, and the approaching transfer.

وَ أَنْتَ يَا اللَّهَ الْأَجْرُ كَمَا أَنْتَ الْأَوَّلُ مُبْدِيٌّ مَا أَنْشَأْتَ وَ مُصَيِّرُهُمْ إِلَى الْبَلَى وَ مُقَلِّدُهُمْ أَعْمَالَهُمْ وَ مُحْمِلُهَا ظُهُورَهُمْ إِلَى وَقْتِ نُشُورِهِمْ مِنْ بَعْتَةِ قُبُورِهِمْ عِنْدَ نَفْحَةِ الصُّورِ وَ انْتِشَاقِ السَّمَاءِ بِالنُّورِ وَ الْخُرُوجِ بِالْمَنْشَرِ إِلَى سَاحَةِ الْمَحْشَرِ

And You^{-azwj}, by Allah^{-azwj}, are the last just as Your^{-azwj} are the first, Beginner of what You^{-azwj} Created and Making them come to the decay, and Collared them their deeds, and Loaded these on their backs up to the time of their Publicising from Resurrection from their graves at the blowing of the trumpet, and splitting of the sky, and emergence of the publicity to the plains of the Resurrection.

لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَ أَفِيدَتْهُمْ هَوَاءٌ مُتْرَاطِمِينَ فِي عُمَّةٍ مِمَّا أَسْلَفُوا وَ مُطَالِبِينَ بِمَا احْتَقَبُوا وَ مُحَاسِبِينَ هُنَاكَ عَلَى مَا ارْتَكَبُوا الصَّحَائِفُ فِي الْأَعْنَاقِ مَنْشُورَةٌ وَ الْأَوْزَارُ عَلَى الظُّهُورِ مَأْرُورَةٌ

their eyes not reverting back to them and their hearts vacant [14:43], in darkness of what they had done before, and demanded with what they had amassed, and Reckoned over there upon what they had committed. The books (registers of the deeds) will be in the necks, publicised, and the burdens upon their backs, burdened.

لَا انْفِكَكَ وَ لَا مَنَاصَ وَ لَا مَحِيصَ عَنِ الْقِصَاصِ قَدْ أَفْحَمْتَهُمُ الْحُجَّةُ وَ خَلُّوا فِي حَيْرَةِ الْمَحْجَةِ هَمَسُوا الضَّجَّةَ مَعْدُولٌ بِهِمْ عَنِ الْمَحْجَةِ إِلَّا مَنْ سَبَقَتْ لَهُ مِنَ اللَّهِ الْحُسْنَى فَنَجَّى مِنْ هَوْلِ الْمَشْهَدِ وَ عَظِيمِ الْمَوْرِدِ

There will neither be any liberation, nor any outlet, nor any escape from the retaliation. They would have understood the argument and released into the confusion of the argument. They will be muttering in the noise turning them away from the argument, except the one from whom the good deed would have preceded from Allah^{-azwj}, so he would be rescued from the horrors of the scenario and the mighty arrival.

وَ لَمْ يَكُنْ يَمِّنُ فِي الدُّنْيَا تَمَرَّدَ وَ لَا عَلَى أَوْلِيَاءِ اللَّهِ تَعَدَّى وَ هُمْ اسْتُعِيدَ وَ عَنْهُمْ بِحُفُوقِهِمْ تَفَرَّدَ

And he would not be from the ones who had rebelled in the world, nor was he obstinate upon the Guardians^{-asws} of Allah^{-azwj}, and he was in servitude to them^{-asws} and had individualised with their^{-asws} rights.

اللَّهُمَّ فَإِنَّ الْقُلُوبَ قَدْ بَلَغَتِ الْحُنَاجِرَ وَ النُّفُوسَ قَدْ عَلَتِ التَّرَاقِي وَ الْأَعْمَارَ قَدْ نَفِدَتْ بِالِانْتِظَارِ لَا عَنْ نَقْصِ اسْتِئْصَارٍ وَ لَا عَنْ إِهْمَامٍ مِثْدَارٍ وَ لَكِنْ لِمَا تَعَانَى مِنْ رُكُوبِ مَعَاصِيكَ وَ الْخِلَافِ عَلَيْكَ فِي أَوْامِرِكَ وَ نَوَاهِيكَ وَ التَّلَعُّبِ بِأَوْلِيَائِكَ وَ مَظَاهِرَةِ أَعْدَائِكَ

O Allah^{-azwj}! The hearts have reached the throats, and the souls have reached the collar bones, and the ages have depleted with the waiting, not from lack of insight, nor from a measurement of accusations, but due to what they had suffered from indulging in the disobedience, and the opposition to You^{-azwj} in Your^{-azwj} Commands and Your^{-azwj} Prohibitions, and playing with Your^{-azwj} friends and backing Your^{-azwj} enemies.

اللَّهُمَّ فَكَّرْ مَا قَدْ قَرَّبَ وَ أَوْرِدْ مَا قَدْ دَنَا وَ حَقِّقْ ظُنُونِ الْمُؤَقِنِينَ وَ بَلِّغِ الْمُؤْمِنِينَ تَأْمِينَهُمْ مِنْ إِقَامَةِ حَقِّكَ وَ نَصْرِ دِينِكَ وَ إِظْهَارِ حُجَّتِكَ وَ الْإِنْتِقَامِ مِنْ أَعْدَائِكَ.

O Allah^{-azwj}! Draw closer what had come close, and Make arrive what has approached, and Prove as true thoughts of the convinced ones, and Make the Momineen to reach their hopes, from Establishing Your^{-azwj} right, and Helping Your^{-azwj} religion, and Manifesting Your^{-azwj} Divine Authority, and the Avenging from Your^{-azwj} enemies”⁴¹².

فُتُوثُ الْإِمَامِ جَعْفَرِ الصَّادِقِ ع يَا مَنْ سَبَقَ عِلْمُهُ وَ تَفَدَّ حُكْمُهُ وَ شَمِلَ جِلْمُهُ صَلَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أزلْ جِلْمَكَ عَنْ ظَالِمِي وَ بَادِرْهُ بِالنِّقْمَةِ وَ عَاجِلْهُ بِالْإِسْتِصَالِ وَ كُتِبْهُ لِمَنْخَرِهِ وَ اغْصَصْهُ بِرَيْقِهِ وَ ازْدُدْ كَيْدَهُ فِي نُحْرِهِ

Qunout of the Imam^{-asws} Ja'far Al-Sadiq^{-asws}: ‘O One^{-azwj} Whose Knowledge has preceded, and His^{-azwj} Judgment is Implemented, and His^{-azwj} Forbearance is all-Inclusive! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Move Your^{-azwj} Leniency away from the oppressors and Hasten the Punishment to him, and Hasten him with the arrival, and Fling him upon his nostrils, and Choke him in his own saliva, and Return his plot in his throat.

وَ حُلْ بَيْنِي وَ بَيْنَهُ بِشُغْلٍ شَاغِلٍ مُؤْمِلٍ وَ سَقْمٍ دَائِمٍ وَ ائْتِنْعُهُ التَّوْبَةَ وَ حُلْ بَيْنَهُ وَ بَيْنَ الْإِنَابَةِ وَ اسْلُبْهُ رَوْحَ الرَّاحَةِ وَ اشْدُدْ عَلَيْهِ الْوَطْأَةَ وَ حُدِّ مِنْهُ بِالْمُحْتَقِقِ وَ حَشْرِحْهُ فِي صَدْرِهِ

And Cause a barrier to be between me and him with a pre-occupation, a pre-occupying pain, and a permanent disease, and Prevent him from the repenting, and Cause a barrier to be between him and the penitence, and Strip him comfort of the rest, and Harshen the stress upon him, and Seize him with a chokehold and Thrust it into his chest.

وَ لَا تُثَبِّتْ لَهُ قَدَمًا وَ أَنْكِلْهُ وَ نَكِلْهُ وَ اجْتَنِّهِ وَ اسْتَأْصِلْهُ وَ جُنِّهِ وَ جُنِّتْ نِعْمَتَكَ عَنْهُ وَ أَلْبَسْهُ الصِّعَارَ وَ اجْعَلْ عُقْبَاهُ النَّارَ بَعْدَ نَحْوِ آثَارِهِ وَ سَلِّبْ قَرَارِهِ وَ إِجْهَارِ قَبِيحِ آصَارِهِ وَ أَسْكِنْهُ دَارَ بَوَارِهِ وَ لَا تُبْقِ لَهُ ذِكْرًا وَ لَا تُعَقِّبْهُ مِنْ مُسْتَحْلَفٍ أَجْرًا

And do not Affirm any foothold for him, and Make him stumble and Torment him, and Eradicate him, and Uproot him, and Scatter Your^{-azwj} bounties away from him, and Clothe him the belittling, and Make his end-result be the Fire after having Obliterated his traces, and Strip him his reassurance, and Announce his ugly actions, and Settle him in the house of his own ruination, and do not Let remain any mention of his, nor follow it up with any Recompense from one remaining behind.

اللَّهُمَّ بَادِرْهُ ثَلَاثًا اللَّهُمَّ عَاجِلْهُ ثَلَاثًا اللَّهُمَّ لَا تُؤَخِّرْهُ ثَلَاثًا اللَّهُمَّ حُدِّ ثَلَاثًا اللَّهُمَّ اسْلُبْهُ التَّوْفِيقَ ثَلَاثًا اللَّهُمَّ لَا تُنْهَضْهُ اللَّهُمَّ لَا تَرْتُدْهُ اللَّهُمَّ لَا تُؤَخِّرْهُ اللَّهُمَّ عَلَيْكَ بِهِ اللَّهُمَّ اشْدُدْ قَبْضَتَكَ عَلَيْهِ

⁴¹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 d

O Allah-azwj, Rush it! (thrice). O Allah-azwj, Hasten it! (Thrice). O Allah-azwj, do not Put him off! (thrice). O Allah-azwj, Seize him! (Thrice). O Allah-azwj, Strip him of the inclination! (Thrice). O Allah-azwj, do not Let him get up! (Thrice). O Allah-azwj, do not let him be inherited! (Thrice). O Allah-azwj, do not Delay him! O Allah-azwj, upon You-azwj is with him! O Allah-azwj, Intensify Your-azwj Grip upon him!

اللَّهُمَّ بِكَ اعْتَصَمْتُ عَلَيْهِ وَ بِكَ اسْتَجَرْتُ مِنْهُ وَ بِكَ تَوَارَيْتُ عَنْهُ وَ بِكَ اسْتَكْفَمْتُ دُونَهُ وَ بِكَ اسْتَنْتَرْتُ مِنْ صَرَائِهِ

O Allah-azwj! With You-azwj is to Tighten the hold upon him, and with You-azwj I-asws seek Refuge from him, and with You-azwj I-asws conceal from him, and with You-azwj I-asws seek sufficiency away from him, and with You-azwj I-asws hide from his harms!

اللَّهُمَّ احْرُسْنِي بِحِرَاسَتِكَ مِنْهُ وَ مِنْ عِدَائِكَ وَ اكْفِنِي بِكَفَايَتِكَ كَيْدَهُ وَ كَيْدَ بُعَاثِكَ

O Allah-azwj! Protect me-asws with Your-azwj Protection from him, and from Your-azwj enemies, and Suffice me-asws without Your-azwj Sufficing from his plots and plots from Your-azwj Suddenness!

اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ وَ أَسْبِلْ عَلَيَّ سِتْرَكَ الَّذِي سَتَرْتَ بِهِ رَسُولَكَ عَنِ الطَّوَاعِيتِ وَ حَصِّنِي بِحَصْنِكَ الَّذِي وَقَفْتَهُمْ بِهِ مِنَ الْجَوَابِيتِ

O Allah-azwj! Protect me-asws with protection of the Eman, and Lower Your-azwj Curtain upon me-asws which You-azwj Veiled Your-azwj Rasools-saww from the tyrants, and Fortify me-asws with Your-azwj Fortification which You-azwj Saved them-as with from the oppressors!

اللَّهُمَّ أَيَّدِنِي مِنْكَ بِبَصْرِ لَا يَنْقُكُ وَ عَزِمَةِ صِدْقٍ لَا تَحُلُ وَ جِلِّيَّ بِنُورِكَ وَ اجْعَلْنِي مُتَدَرِّعاً بِدِرْعِكَ الْحَصِينَةِ الْوَاقِيَةِ وَ أَكْلَأَنِي بِكِلَاءَتِكَ الْكَافِيَةِ

O Allah-azwj! Assist me-asws from Yourself-azwj with never-ending Help, and unbreakable Determination of truth, and Make me-asws shine with Your-azwj Noor, and Make me-asws armoured with Your-azwj Armour, the invincible protective shield, and Feed me-asws with Your-azwj sufficient provision.

إِنَّكَ وَاسِعٌ لِمَا تَشَاءُ وَ وِلِيُّ مَنْ لَكَ تَوَالِي وَ نَاصِرٌ مَنْ إِلَيْكَ أَوَى وَ عَوْذٌ مَنْ بِكَ اسْتَعَدَى وَ كَافِي مَنْ بِكَ اسْتَكْفَى وَ الْعَزِيزُ الَّذِي لَا يُمَانِعُ عَمَّا يَشَاءُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ هُوَ حَسْبِي وَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ

You-azwj are Capacious to whatever You-azwj so Desire, and Guardian of the one who takes You-azwj as Guardian, and Helper to the one who shelters to You-azwj, and Assistant to the one who seeks Assistance with You-azwj, and Sufficient for the one who seeks Sufficiency with You-azwj, and the Mighty Who cannot be prevented from whatever He-azwj so Desires, and there is no strength except with Allah-azwj, and He-azwj Suffices me-asws, and I-asws rely upon Him-azwj, and He-azwj is Lord-azwj of the Magnificent Throne!

وَ دَعَا عِ فِي قُنُوتِهِ يَا مَأْمَنَ الْخَائِفِ وَ كَهْفَ الْأَهْلِ وَ جَنَّةَ الْعَائِدِ وَ عَوْثَ الْأَتِيدِ خَابَ مَنْ اعْتَمَدَ سِوَاكَ وَ حَسِرَ مَنْ لَجَأَ إِلَى دُونِكَ وَ دَلَّ مَنْ اعْتَرَّ بِعَيْزِكَ وَ افْتَقَرَ مَنْ اسْتَعَى عَنْكَ إِلَيْكَ اللَّهُمَّ الْمُهْرَبُ وَ مِنْكَ اللَّهُمَّ الْمَطْلَبُ

And he-asws supplicated in his-asws Qunout: 'O Security of the fearful, and cave of the sorrowful, and Shield of the refuge seeker, and Relief of the refugee! Disappointed is the one depending

upon the ones besides You^{-azwj}, and he is a loser, the one who seeks shelter to the ones apart from You^{-azwj}, and he is disgraced, the one who seek honour with other than You^{-azwj}, and he is impoverished, the one who is needless of You^{-azwj}! To You^{-azwj} O Allah^{-azwj} is the fleeing, and from You^{-azwj}, O Allah^{-azwj}, is the seeking!

اللَّهُمَّ قَدْ تَعْلَمُ عَمْدَ ضَمِيرِي عِنْدَ مُنَاجَاتِكَ وَ حَقِيقَةَ سِرِّي عِنْدَ دُعَائِكَ وَ صِدْقَ خَالِصَتِي بِاللِّجَا إِلَيْكَ فَأَفْرِعْنِي إِذَا فَرَعْتَ إِلَيْكَ وَ لَا تُخَذِّلْنِي إِذَا اعْتَمَدْتُ عَلَيْكَ وَ تَادِرْنِي بِكَيْفَاتِكَ وَ لَا تَسْلُبْنِي وَفَّقَ عِنَايَتِكَ

O Allah^{-azwj}! You^{-azwj} have Known of the beliefs of my^{-asws} conscience during whispering to You^{-azwj} and reality of my^{-asws} secrets during supplication to You^{-azwj}, and truthfulness of my sincerity with the sheltering to You^{-azwj}. Therefore, let me^{-asws} panic when I^{-asws} panic to You^{-azwj}, and do not Abandon me^{-asws} when I^{-asws} rely upon You^{-azwj}, and Rush to me^{-asws} with Your^{-azwj} Sufficing and do not strip me^{-asws} of Your^{-azwj} Providence (Destiny).

وَ خُذْ ظَالِمِي السَّاعَةَ السَّاعَةَ أَخَذَ عَزِيْزٍ مُّقْتَدِرٍ عَلَيْهِ مُسْتَأْصِلٍ شَافِتَهُ مُجْتَنِّ قَائِمَتَهُ حَاطٍ دِعَامَتَهُ مُبِيرٍ لَهُ مُدَبِّرٍ عَلَيْهِ اللَّهُمَّ بَادِرْهُ قَبْلَ أَذِيَّتِي وَ اسْبِغْهُ بِكَيْفَاتِي كَيْدَهُ وَ شَرَّهُ وَ مَكْرُوهُهُ وَ عَمَزَهُ وَ سُوءَ عَقْلِهِ وَ قَصْدِهِ

And Seize the oppressors, now! Now, with a mighty seizure, powerful upon him, uprooted, eradicating his standing, dropping his pillars, and annihilating him with a destruction! O Allah^{-azwj}! Hasten it before he harms me^{-asws}, and Precede it by Sufficing me^{-asws} of his plots, and his evil, and his abhorrence, and his winking, and his evil beliefs and aims!

اللَّهُمَّ إِنِّي إِلَيْكَ فَوَّضْتُ أَمْرِي وَ بِكَ تَخَصَّصْتُ مِنْهُ وَ مِنْ كُلِّ مَنْ يَتَعَمَّدُنِي بِمَكْرُوهُهُ وَ يَتَرَصَّدُنِي بِأَذِيَّتِهِ وَ يَصِلْتُ لِي بِطَانَتَهُ وَ يَسْعَى عَلَيَّ بِمَكَايِدِهِ

O Allah^{-azwj}! I^{-asws} delegate my^{-asws} affairs to You^{-azwj}, and fortify with Your^{-azwj} from him, and from every one deliberating to me^{-asws} with his abhorrence, and ambushing me^{-asws} with his harm, and his secrets arrive to me^{-asws} and he strives against me^{-asws} with his plots.

اللَّهُمَّ كَيْدِي وَ لَا تَكِيدْ عَلَيَّ وَ امْكُرْ لِي وَ لَا تَمْكُرْ بِي وَ أَرِنِي النَّارَ مِنْ كُلِّ عَدُوٍّ أَوْ مَكَّارٍ وَ لَا يَضُرُّنِي ضَارٌّ وَ أَنْتَ وَلِيِّي وَ لَا يَغْلِبُنِي مُغَالِبٌ وَ أَنْتَ عَضُدِي وَ لَا تَجْرِي عَلَيَّ مَسَاءَةٌ وَ أَنْتَ كَنْفِي

O Allah^{-azwj}! Plan for me^{-asws} and do not Plan against me^{-asws}, and Plot for me^{-asws} and do not Plot against me^{-asws}, and Show me^{-asws} the revenge from every enemy, or plotter, and do not Let a harming one harm me^{-asws} while You^{-azwj} are my^{-asws} Guardian, not let a prevailer overcome me^{-asws} while You^{-azwj} are my^{-asws} Support, nor let any evil flow upon me^{-asws} while You^{-azwj} are my^{-asws} canopy!

اللَّهُمَّ بِكَ اسْتَدْرَعْتُ وَ اعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ.

O Allah^{-azwj}! I^{-asws} seek Protection with You^{-azwj} and cling to You^{-azwj}, and rely upon You^{-azwj}, and there is neither any might nor strength except with You^{-azwj}!''⁴¹³

⁴¹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 e

فُنُوتُ الْإِمَامِ مُوسَى بْنِ جَعْفَرٍ ع يَا مَفْرَعُ الْفَارِجِ وَ مَأْمَنُ الْهَالِجِ وَ مَطْمَعُ الطَّامِعِ وَ مَلْجَأُ الضَّارِعِ يَا غَوْثَ اللَّهْمَانِ وَ مَأْوَى الْخَيْرَانِ وَ مُرْوِيَّ الطَّمْئَانِ وَ مُشْبِعَ الْجُوعَانِ وَ كَاسِيَّ الْعُرْيَانِ وَ حَاضِرَ كُلِّ مَكَانٍ بِلَا دَرْكِ وَ لَا عَيَانٍ وَ لَا صِفَةٍ وَ لَا بَطَانٍ

Qunout of the Imam Musa^{-asws} Bin Ja'far^{-asws}: 'O Shelter of the alarmed, and Security of the anxious, and the goal of the ambitious, and Refuge of the striver. O Rescuer of the worried, and Shelter of the confused, and Quencher of the thirsty, and Feeder of the hungry, and Coverer of the bare, and Present in every place without being realised, nor being witnessed, nor described, nor hidden.

عَجَزَتِ الْأَفْهَامُ وَ صَلَّتِ الْأَوْهَامُ عَنْ مُوَافَقَةِ صِفَةٍ دَائِبَةٍ مِنَ الْهُوَامِ فَضْلاً عَنِ الْأَجْرَامِ الْعِظَامِ بِمَا أَنْشَأَتْ حِجَاباً لِعِظَمَتِكَ وَ أُنَى يَتَغَلَّلُ إِلَى مَا وَرَاءَ ذَلِكَ بِمَا لَا يُرَامُ

The understanding ones are frustrated, and the imaginations have strayed from comprehending description of an insect from the vermin, let alone the celestial bodies from what have created a veil of Your^{-azwj} Magnificence, and how can I^{-asws} imagine/crossover to what is beyond that from what cannot be perceived.

تَقَدَّسَتْ يَا قُدُّوسُ عَنِ الظُّنُونِ وَ الْحُدُوسِ وَ أَنْتَ الْمَلِكُ الْقُدُّوسُ بَارِي الْأَجْسَامِ وَ النُّفُوسِ وَ مُنْخِرُ الْعِظَامِ وَ مُمِيتُ الْأَنَامِ وَ مُعِيدُهَا بَعْدَ الْفَنَاءِ وَ التَّطْمِيسِ

You^{-azwj} are Sanctified, O Holy, from the conjectures and the intuitions, and You^{-azwj} are the Holy King, Shaper of the bodies and the souls, and Perforator of the bones, and Life Taker of the human being and Returning them after the annihilation, and the obliteration.

وَ أَسْأَلُكَ يَا ذَا الْقُدْرَةِ وَ الْعِلَاءِ وَ الْعَزِّ وَ الشَّنَاءِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ أُولِي النَّهْيِ وَ الْمَحَلِّ الْأَوْقَى وَ الْمَقَامِ الْأَعْلَى وَ أَنْ تُعَجِّلَ مَا قَدْ تَأَخَّلَ وَ تُقَدِّمَ مَا قَدْ تَأَخَّرَ

And I^{-asws} ask You^{-azwj}, O One^{-azwj} with the Power, and the Exaltedness, and the Mighty, and the Praise, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the possessors of the knowledge, and the most fulfilling place and the exalted position, and to Hasten what has become slowed, and advance what has been delayed.

وَ تَأْتِي بِمَا قَدْ وَجِبَ إِثْبَانُهُ وَ تُعَرِّبُ مَا قَدْ تَأَخَّرَ فِي النُّفُوسِ الْخَصِيصَةِ أَوَانُهُ وَ تَكْشِفُ الْبَأْسَ وَ سُوءَ اللَّبَاسِ وَ عَوَارِضَ الْوَسْوَاسِ الْخِتَاسِ فِي صُدُورِ النَّاسِ وَ تَكْفِينًا مَا قَدْ رَهَقْنَا وَ تَصْرِفَ عَنَّا مَا قَدْ رَكِبْنَا وَ تُبَادِرَ اصْطِلَامَ الظَّالِمِينَ وَ نَصْرَ الْمُؤْمِنِينَ وَ الْإِدَالَهَ مِنَ الْعَانِدِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ-

And to Bring what is obliged to be brought, and Draw closer what has been delayed in the souls of its confinement, and Uncover the prowess and evil of the prowess, and exposure to the insinuations by the wicked one into chests of the people, and Suffice us of what has exhausted us, and Turn away from us what we have indulged in, and Hasten the breaking of the oppressors and Helping the Momineen, and the justice from the obstinate ones. Ameen, O Lord^{-azwj} of the worlds!'

وَ دَعَا ع فِي فُنُوتِهِ اللَّهُمَّ إِنِّي وَ فُلَانٌ بِنُ فُلَانٍ عَبْدَانِ مِنْ عِبِيدِكَ نَوَاصِبًا بِبَيْدِكَ تَعْلَمُ مُسْتَقَرَّنَا وَ مُسْتَوْدَعَنَا وَ مُنْقَلَبَنَا وَ مَتُونَنَا وَ سِرَّنَا وَ عَلَانِيَتَنَا

And his^{-asws} supplication in his^{-asws} Qunout: 'O Allah^{-azwj}! I^{-asws} and so and so, son of so and so are two servants from Your^{-azwj} servants. Our forelocks are in Your^{-azwj} Hands. You^{-azwj} Know of our settlement, and our return, and our transfer, and our abode, and our secrets, and our announcements.

تَطَّلِعُ عَلَى نِيَاتِنَا وَ تُحِيطُ بِضَمَائِرِنَا عَلِمْتَ بِمَا نُبَدِيهِ كَعَلْمِكَ بِمَا نُخْفِيهِ وَ مَعْرِفَتِكَ بِمَا نُبْطِنُهُ كَمَعْرِفَتِكَ بِمَا نُظْهِرُهُ وَ لَا يَنْطَوِي عِنْدَكَ شَيْءٌ مِنْ أُمُورِنَا

You^{-azwj} are Notified upon our intentions and Encompass our consciences in Your^{-azwj} Knowledge with what we are calling, just like Your^{-azwj} Knowledge of what we are hiding, and Your^{-azwj} Recognition of what is in our inside, like Your^{-azwj} Recognition of what we are manifesting.

وَ لَا يَسْتَتِرُ دُونِكَ حَالٌ مِنْ أَحْوَالِنَا وَ لَا مِنْكَ مَعْقِلٌ يُخْصِنُنَا وَ لَا حِزْرٌ يُجْرِنُنَا وَ لَا مَهْرَبٌ لَنَا نُفَوْتُكَ بِهِ وَ لَا يَمْتَنِعُ الظَّالِمُ مِنْكَ حُصُونَهُ وَ لَا يُجَاهِدُكَ عَنْهُ جُنُودُهُ وَ لَا يُعَالِبُكَ مُعَالِبٌ بِمَنْعِهِ وَ لَا يُعَارِضُكَ مُعَارِضٌ بِكَثْرَةِ

No situation from our situation is concealed from You^{-azwj}, nor is there are fort to fortify us from You^{-azwj}, nor any guard to guard us, nor any escape for us we can be escaping with from You^{-azwj}, nor can the oppressor defend from You^{-azwj} with his fortress, nor can his armies fight against You^{-azwj}, and nor can a prevailer overcome You^{-azwj} with his defence, nor can anyone have might against You^{-azwj} with his large numbers.

أَنْتَ مُدْرِكُهُ أَيْتِمَا سَلَكَ وَ قَادِرٌ عَلَيْهِ أَيْتِمَا جَاءَ فَمَعَادُ الْمَظْلُومِ مِنَّا بِكَ وَ تَوَكَّلُ الْمَقْهُورِ مِنَّا عَلَيْكَ وَ مُجِوَعُهُ إِلَيْكَ يَسْتَعِيثُ بِكَ إِذَا خَذَلَهُ الْمَغِيثُ وَ يَسْتَصْرِحُكَ إِذَا قَعَدَ عَنْهُ النَّصِيرُ وَ يَلُودُ بِكَ إِذَا نَفَثَهُ الْأَفْنِيَّةُ وَ يَطْرُقُ بَابَكَ إِذَا غَلَقْتَ عَنْهُ الْأَبْوَابَ الْمُرْتَجَّةَ وَ يَصِلُ إِلَيْكَ إِذَا احْتَجَبَتْ عَنْهُ الْمُلُوكُ الْعَاقِلَةَ

You^{-azwj} will Cut across him wherever he may travel, and are Able upon him wherever he takes shelter. The oppressed from us takes Refuge with You^{-azwj} and the subdued from us relies upon You^{-azwj}, and his return is to You^{-azwj} seeking Help with You^{-azwj} when the helper abandons him, and he cries out to You^{-azwj} when the helper sits back from him, and he resorts with You^{-azwj} when the perishing perishes him, and he knocks Your^{-azwj} door when the quaky doors are closed from him, and he connects to You^{-azwj} when the heedless kings veil from him.

تَعْلَمُ مَا حَلَّ بِهِ قَبْلَ أَنْ يَشْكُوهُ إِلَيْكَ وَ تَعْلَمُ مَا يُصْلِحُهُ قَبْلَ أَنْ يَدْعُوكَ لَهُ فَلَكَ الْحَمْدُ سَمِيعاً لَطِيفاً عَلِماً حَبِيراً

You^{-azwj} Know what has been released with him before he complains to You^{-azwj}, and You^{-azwj} Know what will correct him before he supplicates to You^{-azwj}. For You^{-azwj} is the Praise, O all-Hearing, Subtle, all-Knowing, all-Informed!

وَ أَنَّهُ قَدْ كَانَ فِي سَابِقِ عِلْمِكَ وَ مُحْكَمِ قَضَائِكَ وَ جَارِي قَدْرِكَ وَ نَافِذِ أَمْرِكَ وَ مَاضِي مَشِيئِكَ فِي خَلْقِكَ أَجْمَعِينَ شَقِيهِمْ وَ سَعِيدِهِمْ وَ بَرِيهِمْ وَ فَاجِرِهِمْ

And it has happened in the precedence of Your^{-azwj} Knowledge, and Your^{-azwj} Decisive Judgment, and Your^{-azwj} flowing pre-Determination, and implementation of Your^{-azwj} Command, and Your^{-azwj} past Desire regarding entirety of Your^{-azwj} creatures – their wretched and their fortunate ones, and their righteous and their immoral ones.

أَنْ جَعَلْتَ لِإِبْرَاهِيمَ بْنِ فَلَانَ عَلَيَّ قُدْرَةً فَظَلَمْتَنِي بِهَا وَ بَعَى عَلَيَّ بِمَكَانَهَا وَ اسْتَطَالَ وَ تَعَزَّزَ بِسُلْطَانِيهِ الَّذِي خَوَّلْتَهُ إِيَّاهُ وَ تَجَبَّرَ وَ افْتَحَرَ بِعُلُوِّ حَالِهِ الَّذِي نَوَّلْتَهُ وَ غَرَّهُ إِمْلَاؤُكَ لَهُ وَ أَطَعَاهُ جَلْمَكَ عَنْهُ

You^{-azwj} Made power to be for so and so, son of so and so, and he oppressed me with it, and he rebelled against me with his position, and he prolonged and was strengthened with his authority which You^{-azwj} had Empowered him with, and he became compulsive and prided due to the exaltedness of his situation which You^{-azwj} had Given him, and he was deceived by Your^{-azwj} Respecting to him and Your^{-azwj} Forbearance from him made him tyrannous.

فَقَصَدَنِي بِمَكْرُوهِ عَجَزْتُ عَنِ الصَّبْرِ عَلَيْهِ وَ تَعَمَّدَنِي بِشَرِّ ضَعْفَتُ عَنِ احْتِمَالِهِ وَ لَمْ أَقْدِرْ عَلَى الْاِثْتِصَابِ مِنْهُ لِضَعْفِي وَ لَا عَلَى الْاِثْتِصَارِ لِقَلْبِي

He aimed for me^{-asws} with his abhorrence, I^{-asws} am unable from being patient upon it, and deliberated to me^{-asws} with evil I^{-asws} am too weak from enduring it, and I^{-asws} am not able upon the justice from him due to my^{-asws} weakness, nor upon the victory due to my^{-asws} few numbers.

فَوَكَّلْتُ أَمْرَهُ إِلَيْكَ وَ تَوَكَّلْتُ فِي شَأْنِهِ عَلَيْكَ وَ تَوَعَّدْتُهُ بِعُقُوبَتِكَ وَ حَدَّرْتُهُ بِبَطْشِكَ وَ حَوَّفْتُهُ تَقَمَّتَكَ فَظَنُّ أَنْ حِلْمَكَ عَنْهُ مِنْ ضَعْفٍ وَ حَسِبَ أَنَّ إِفْلَاءَكَ لَهُ عَنْ عَجْزٍ

I^{-asws} have allocated his matter to You^{-azwj} and have relied upon You^{-azwj} regarding his affair, and threatened him of Your^{-azwj} Punishment, and cautioned him of Your^{-azwj} Prowess, and frightened him of Your^{-azwj} Revenge. He thinks that Your^{-azwj} Leniency from him is out of weakness, and he reckon that Your^{-azwj} Respecting to him is out of inability.

وَ لَمْ تَنْهَهُ وَاحِدَةً عَنْ أُخْرَى وَ لَا انْتَجَرَ عَنْ ثَانِيَةٍ بِأَوْلَى لِكَيْتَهُ تَمَادَى فِي عَيْبِهِ وَ تَتَابَعَ فِي ظُلْمِهِ وَ حَجَّ فِي غُدُوَانِهِ وَ اسْتَشْرَى فِي طُعْيَانِهِ جُرْأَةً عَلَيْكَ يَا سَيِّدِي وَ مَوْلَايَ وَ تَعَرَّضاً لِسَخَطِكَ الَّذِي لَا تَرُدُّهُ عَنِ الظَّالِمِينَ وَ قَلَّةِ أَكْبْرَاتِ بِأَسْكَ الَّذِي لَا تَحْبِسُهُ عَنِ الْبَاغِينَ

And he is not deterred by one from the other, nor is he rebuked from second by the first. But he persists in his error and is consecutive in his injustice, and resorts to his aggression, and prefers to be audacious to You^{-azwj} in his tyranny, O my^{-asws} Chief and O my^{-asws} Master^{-azwj}, and he exposes to Your^{-azwj} Annoyance which does not return him from the oppressing, and lack of concern of Your^{-azwj} Prowess which does not contain him from the rebelling.

فَهَا أَنَا دَا يَا سَيِّدِي مُسْتَضْعَفٌ فِي يَدِهِ مُسْتَضَامٌ تَحْتَ سُلْطَانِهِ مُسْتَدَلٌّ بِفَنَائِهِ مَغْلُوبٌ مَبْعِيٌّ عَلَيَّ مَرْغُوبٌ وَجَلَّ خَائِفٌ مُرَوِّعٌ مَفْهُورٌ قَدْ قَلَّ صَبْرِي وَ ضَاعَتْ جِيلِي وَ انْعَلَقَتْ عَلَيَّ الْمَدَاهِبُ إِلَّا إِلَيْكَ وَ انْسَدَّتْ عَنِّي الْجِهَاتُ إِلَّا جِهَتَكَ وَ التَّبَسَّتْ عَلَيَّ أُمُورِي فِي دَفْعِ مَكْرُوهِهِ عَنِّي وَ اشْتَبَهَتْ عَلَيَّ الْأَرَاءُ فِي إِزَالَةِ ظُلْمِهِ

So here I^{-asws} am, O my Chief, having been weakened in his hand, helpless under his authority, humiliated in his courtyard, overcome, coerced upon, dreading, trembling, fearing, subdued. My^{-asws} patience has become little, and my means are lost, and the ways are closed upon it except to You^{-azwj}, and the aspects are blocked from me except Your^{-azwj} aspect, and my^{-asws} affairs are confusing upon me in defending against his abhorrence, and the opinions are doubtful upon me^{-asws} in removal of his injustice.

وَ خَذَلْنِي مِنْ اسْتَنْصَرْتُهُ مِنْ خَلْقِكَ وَ اسَلَمْنِي مَنْ تَعَلَّقْتُ بِهِ مِنْ عِبَادِكَ فَاسْتَشْرْتُ نَصِيحِي فَأَشَارَ عَلَيَّ بِالرَّغْبَةِ إِلَيْكَ وَ اسْتَشْرَشْتُ دَلِيلِي فَلَمْ يَدُلَّنِي إِلَّا عَلَيْكَ

And he has abandoned me^{-asws}, the one from Your^{-azwj} creatures I^{-asws} had sought help from, and he submitted me, the one from Your^{-azwj} servants I^{-asws} had clung to. I^{-asws} consulted myself^{-asws} and it indicated to me^{-asws} with being desirous to You^{-azwj}, and I^{-asws} sought guidance of my^{-asws} evidence, but it did not point me^{-asws} except to You^{-azwj}.

فَرَجَعْتُ إِلَيْكَ يَا مَوْلَايَ صَاحِرًا رَاغِبًا مُسْتَنْكِبًا عَالِمًا أَنَّهُ لَا فَرَجَ لِي إِلَّا عِنْدَكَ وَ لَا خَلَاصَ لِي إِلَّا بِكَ أَنْتَجِرُ وَعَدَدَكَ فِي نُصْرَتِي وَ إِجَابَةِ دُعَائِي لِأَنَّ قَوْلَكَ الْحَقُّ الَّذِي لَا يَرُدُّ وَ لَا يُبَدِّلُ وَ قَدْ فُئْتُ تَبَارَكْتَ وَ تَعَالَيْتَ وَ مَنْ ... بُعِيَ عَلَيْهِ لِيَنْصُرَهُ اللَّهُ

So, I^{-asws} returned to You^{-azwj}, O my^{-asws} Master^{-asws}, belittled, humiliated, submissive, knowing that there is no relief for me^{-asws} except with You^{-azwj}, nor any rescue for me^{-asws} except with You^{-azwj}. (Please) Fulfil Your^{-azwj} Promise in Helping me^{-asws}, and Answer my^{-asws} supplication, because Your^{-azwj} Word is the truth which can neither be repelled, nor replaced, and You^{-azwj} have Said, Blessed and Exalted are You^{-azwj}: **and one who retaliates with what he had been afflicted with, then he rebels against him, Allah will Help him. [22:60].**

وَ قُلْتُ جَلَّ ثَنَاؤُكَ وَ تَقَدَّسَتْ أَسْمَاؤُكَ ادْعُونِي أَسْتَجِبْ لَكُمْ فَأَنَا فَاعِلٌ مَا أَمَرْتَنِي بِهِ لَا مَنَّا عَلَيْكَ وَ كَيْفَ أُمِرُ بِهِ وَ أَنْتَ عَلَيْهِ دَلَّلْتَنِي فَاسْتَجِبْ لِي كَمَا وَعَدْتَنِي يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ

And You^{-azwj}, Majestic is Your^{-azwj} Praise, and Holy are Your^{-azwj} Names, Said: **Supplicate to Me, I will Answer you. [40:60].** I^{-asws} am a doer of what You^{-azwj} have Commanded me^{-asws} with. There is no conferment upon You^{-azwj}, and how can I^{-asws} be conferring with it and You^{-azwj} have Pointed me^{-asws} upon it? Therefore, Answer for me^{-asws} just as You^{-azwj} have Promised me^{-asws}, O One^{-azwj} Who does not Break the promise!

وَ إِنِّي لَأَعْلَمُ يَا سَيِّدِي أَنَّ لَكَ يَوْمًا نَنْتَقِمُ فِيهِ مِنَ الظَّالِمِ لِلْمَظْلُومِ وَ أَتَيْمُنُ أَنَّ لَكَ وَفَاءً تَأْخُذُ فِيهِ مِنَ الْعَاصِبِ لِلْمَعْصُوبِ لِأَنَّهُ لَا يَسْبِقُكَ مُعَانِدٌ وَ لَا يَخْرُجُ مِنْ قَبْضَتِكَ مُنَابِدٌ وَ لَا تَخَافُ قُوَّةَ فَائِتٍ وَ لَكِنَّ جَزْعِي وَ هَلْعِي لَا يَبْلُغَانِ الصَّبْرَ عَلَى أَنْتَاكَ وَ انْبِطَارَ جَلْمِكَ

And I^{-asws} well know, O my^{-asws} Chief, that there is a Day for You^{-azwj} to be Avenging during it from the oppressor for the oppressed, and I^{-asws} am certain that there is a time for You^{-azwj} to be Taking during it from the usurper for the usurped, because neither can an obstinate can precede You^{-azwj} nor can anyone escape from Your^{-azwj} Grip, nor do You^{-azwj} Fear the loss of a lost one, but my^{-asws} panic and my^{-asws} anxiety do not reach the patience upon Your^{-azwj} Leniency (to them), and awaiting Your^{-azwj} Forbearance.

فَقُدْرَتُكَ يَا سَيِّدِي فَوْقَ كُلِّ قُدْرَةٍ وَ سُلْطَانُكَ غَالِبٌ كُلِّ سُلْطَانٍ وَ مَعَادُ كُلِّ أَمَدٍ إِلَيْكَ وَ إِنِ أَمَهَلْتَهُ وَ رُجُوعُ كُلِّ ظَالِمٍ إِلَيْكَ وَ إِنِ أَنْظَرْتَهُ

O my^{-asws} Chief! Your^{-azwj} Power is above all powers, and Your^{-azwj} Authority prevails all authorities, and return of every term is to You^{-azwj}, and even if You^{-azwj} were to Respite him, and the return of every unjust one is to You^{-azwj}, and if You^{-azwj} Respite him.

وَ قَدْ أَضْرَبَنِي يَا سَيِّدِي جَلْمِكَ عَنْ فُلَانٍ وَ طُولِ أَنْتَاكَ لَهُ وَ إِفْهَالِكَ إِيَّاهُ فَكَأَدَ الْفُنُوطُ يَسْتَوِلِي عَلَيَّ لَوْ لَا التَّقَهُ بِكَ وَ الْيَقِينُ بِوَعْدِكَ فَإِنْ كَانَ فِي قَضَائِكَ التَّأْوِيلَ وَ قُدْرَتِكَ الْمَاضِيَةَ أَنَّهُ يُبِيدُ أَوْ يُثَوِّبُ أَوْ يَرْجِعُ عَنْ ظُلْمِي وَ يَكْفُ عَنْ مَكْرُوهِ وَ يَنْتَقِلُ عَنْ عَظِيمٍ مَا رَكِبَ مِنِّي

And it has harmed me^{-asws}, O my^{-asws} Chief, Your^{-azwj} Leniency from so and so, and the prolongation of Your^{-azwj} Patience to him, and Your^{-azwj} Respite him. Despair almost Seized upon me^{-asws} had it not been for the trusting with You^{-azwj} and the certainty of Your^{-azwj}

Promised, even if it was in the implementation of Your^{-azwj} Decree and Your^{-azwj} past pre-Determination that he will be penitent, or repent, or retract from oppressing me^{-asws}, and he would restrain from coercing me^{-asws}, and he would transfer away from the grievous of what he had ridden from me^{-asws}.

فَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَوْفِعْ ذَلِكَ فِي قَلْبِهِ السَّاعَةَ السَّاعَةَ قَبْلَ إِزَالَةِ نِعْمَتِكَ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ تَكْدِيرِ مَعْرُوفِكَ الَّذِي صَنَعْتَهُ عِنْدِي وَ إِنْ كَانَ عَلْمُكَ بِهِ غَيْرَ ذَلِكَ مِنْ مَقَامِهِ عَلَيَّ ظَلَمِي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Raised that in his heart now, now, before decline of Your^{-azwj} bounties which You^{-azwj} have Favoured with upon me^{-asws}, and disturbance of Your^{-azwj} Acts of Kindness which You^{-azwj} have Done with me^{-asws}, and even if it was in Your^{-azwj} Knowledge other than that from his standing upon oppressing me^{-asws}.

فَإِنِّي أَسْأَلُكَ يَا نَاصِرَ الْمَظْلُومِينَ الْمُنَجِّيَ عَلَيْهِمْ إِجَابَةَ دَعْوَتِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خُذْهُ مِنْ مَأْمِيهِ أَخَذَ عَزِيرٍ مُقْتَدِرٍ وَ أَفْجِئْهُ فِي غَلْبَتِهِ مُفَاجِئَةً مَلِيكَ مُنْتَصِرٍ وَ اسْلُبْهُ نِعْمَتَهُ وَ سُلْطَانَهُ وَ أَفْضُضْ عَنْهُ جُمُوعَهُ وَ أَعْوَانَهُ وَ مَزِقْ مَلِكَهُ كُلَّ مَزِقٍ وَ فَرِّقْ أَنْصَارَهُ كُلَّ مُفَرِّقٍ وَ أَعِزَّهُ مِنْ نِعْمَتِكَ الَّتِي لَا يُقَابِلُهَا بِالشُّكْرِ وَ انزِعْ عَنْهُ سِرِّيَّاتَكَ الَّتِي لَمْ يُجَازِهِ بِإِحْسَانٍ

I^{-asws} hereby ask You^{-azwj}, O Helper of the oppressed against the ones rebelling against them, to Answer my^{-asws} supplication. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Seize him from his secure place with a mighty Seizing, Powerful, and Surprise him in his heedlessness with surprise of a victorious king, and Strip him and his authority, and Remove his crowds and his supporters away from him, and Tear down his kingdom with every tearing, and Separate his helpers with every separation, and Bare him of his bounties which he did not accept with the thanks, and Remove from him the garment of Your^{-azwj} Honour which You^{-azwj} had not Recompensed him for the good deeds.

وَ أَفْصِمْهُ يَا قَاصِمَ الْجُنَابِرَةِ وَ أَهْلِكْهُ يَا مُهْلِكَ الْقُرُونِ الْحَالِيَةِ وَ أَبْرِهِ يَا مُبِيرَ الْأُمَمِ الظَّالِمَةِ وَ اخْذُلْهُ يَا خَادِلَ الْفِرَقِ الْبَاغِيَةِ وَ ابْئُرْ عُمُرَهُ وَ ابْتَرِّهْ مَلِكَهُ وَ عَفِّهِ أَثَرَهُ وَ أَطْفِئْ خَبْرَهُ وَ أَطْفِئْ نَارَهُ وَ أَظْلِمِ نَهَارَهُ وَ كَوِّرْ شَمْسَهُ وَ أَزْهِقْ نَفْسَهُ وَ اهْشِمِ سُوقَهُ وَ جَبِّ سَنَامَهُ وَ أَرْغِمِ أَنْفَهُ وَ عَجِّلْ حَتْفَهُ

And Break him, O Breaker of the tyrants, and Destroy him, O Destroyer of the previous generations, and Annihilate him, O Annihilator of the unjust communities, and Abandon him, O Abandoner of the rebellious groups, and Cut short his lifespan and terminate his kingdom, and Efface his traces, and Cut off his news, and Extinguish his fire, and Darken his days, and Roll up his sun (glory), and Slay his soul, and Smash his pillars, and Crush his peak, and Rub his nose, and Hasten his death.

وَ لَا تَدَعْ لَهُ جُنَّةً إِلَّا هَتَكْتَنَهَا وَ لَا دِعَامَةً إِلَّا فَصَمْتَهَا وَ لَا كَلِمَةً مُجْتَمِعَةً إِلَّا فَرَقْتَهَا وَ لَا قَائِمَةً عَلَوٍ إِلَّا وَصَعْتَهَا وَ لَا رُكْنًا إِلَّا وَهَنْتَهُ وَ لَا سَبَبًا إِلَّا قَطَعْتَهُ وَ أَرْنَا أَنْصَارَهُ عِبَادِيَدٍ بَعْدَ الْأُلْفَةِ وَ شَتَّى بَعْدَ الْجَمَاعِ الْكَلِمَةِ وَ مُفِيعِي الرُّؤُوسِ بَعْدَ الظُّهُورِ عَلَى الْأُمَّةِ

And do not Leave any shield for him except Tear it down, nor any pillar except Break it, nor any united word except Separate it, nor any high standing except Drop it, nor any Corner except weaken it, nor any cause except Cut it, and Show us his helpers as enslaved after the unity, and scattered after the united word, and disguised of heads after being revealed to the community.

وَ اشْفِ بِرِوَالِ أَمْرِ الْقُلُوبِ الْوَجَلَةَ وَ الْأَفِيدَةَ اللَّهْفَةَ وَ الْأَمَّةَ الْمُنْحَرِبَةَ وَ الْبَرِيَّةَ الضَّائِعَةَ وَ أَدِلْ بِبَوَارِهِ الْخُدُودَ الْمُعْطَلَةَ وَ السُّنَنَ الدَّائِرَةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ
وَ الْمَعَالِمَ الْمُعَيَّرَةَ وَ الْآيَاتِ الْمُحَرَّفَةَ وَ الْمَدَارِسَ الْمَهْجُورَةَ وَ الْمَحَارِبَ الْمَجْفُورَةَ وَ الْمَشَاهِدَ الْمَهْدُومَةَ

And by the decline of his affairs, Heal the fearful hearts, and the anxious hearts, and the confused community, and the wasted citizens, and Straighten the suspended legal penalties by his ruination, and the obliterated Sunnahs, and the neglected rulings, and changed information, and the altered Verses, and the abandoned schools, and the hollowed out prayer niches, and the demolished monuments.

وَ أَشْبِعْ بِهِ الْخِمَاصَ السَّاعِيَةَ وَ أَرُوْ بِهِ اللَّهَوَاتِ اللَّاعِيَةَ وَ الْأَكْبَادَ الطَّامِعَةَ وَ أَرِخْ بِهِ الْأَقْدَامَ الْمُتَعَبَةَ وَ اطْرِفُهُ بِبَيْلَةٍ لَا أُحْتَ لَهَا وَ بِسَاعَةٍ لَا مَنُوتَى فِيهَا وَ
بِنَكْبَةٍ لَا اتِّعَاشَ مَعَهَا وَ بَعْتَرَةٍ لَا إِقَالََةَ مِنْهَا وَ أَبِخْ حَرِيْمَهُ وَ نَعِصْ نَعِيْمَهُ وَ أَرِهِ بِطُشْتَنِكَ الْكُبْرَى وَ تَقِيْمَتِكَ الْمَثَلَى وَ قُدْرَتِكَ الَّتِي فَوْقَ قُدْرَتِهِ وَ سُلْطَانِكَ
الَّذِي هُوَ أَعَزُّ مِنْ سُلْطَانِهِ

And Satisfy the famished souls with it, and Saturate the flaming desires and the thirsty livers by it, and rest the tired feet by it, and Knock him with a night having not end for it, and with a time having no rest in it, and with a catastrophe having no recovery with it, and with a stumble he cannot be discharged from it, and Disturb his bounties and Show him Your^{-azwj} Great Prowess and Your^{-azwj} exemplary Punishment and Your^{-azwj} Power which is above his power, and Your^{-azwj} Authority which is mightier than his authority.

وَ اغْلِبْهُ لِي بِقُوَّتِكَ الْقَوِيَّةِ وَ مِحَالِكَ الشَّدِيدِ وَ امْنَعْنِي مِنْهُ بِمَنْعِكَ الَّذِي كُلُّ خَلْقٍ فِيهِ دَلِيلٌ وَ ابْتَلِهِ بِفَقْرٍ لَا يُجْبِرُهُ وَ بِسُوءٍ لَا تَسْتُرُهُ وَ كَلِّهِ إِلَى نَفْسِهِ فِيمَا يُرِيدُ
إِنَّكَ فَعَّالٌ لِمَا تُرِيدُ

Overcome him for me with Your^{-azwj} Strength and Your^{-azwj} Severe Mighty, and Protect me^{-asws} from him with Your^{-azwj} Defence which the whole creation is humbled to, and Try him with poverty not Compelled by You^{-azwj}, and with evil he cannot conceal, and Allocate him to himself regard whatever he wants. You^{-azwj} are a Doer of what You^{-azwj} Want.

وَ أَرِيْضْهُ مِنْ حَوْلِكَ وَ قُوَّتِكَ وَ كَلِّهِ إِلَى حَوْلِهِ وَ قُوَّتِهِ وَ أزلْ مَكْرَهُ بِمَكْرِكَ وَ ادْفَعْ مَشِيئَتَهُ بِمَشِيئَتِكَ وَ أَسْقِمْ جَسَدَهُ وَ أَيْمِمْ وُلْدَهُ وَ انْقُصْ أَجَلَهُ وَ حَيِّبْ أَمَلَهُ
وَ أَدِلْ دَوْلَتَهُ وَ أَطِلْ عَوَلَتَهُ وَ اجْعَلْ شُغْلَهُ فِي بَدَنِهِ وَ لَا تَفُكَّهُ مِنْ حُزْنِهِ

And Disown him from Your^{-azwj} Mighty and Your^{-azwj} Strength, and Allocate him to his own mighty and his own strength, and Remove his plots with Your^{-azwj} Plan, and Dispel his desires with Your^{-azwj} Desire, and Sicken his body, and orphan his children, and Reduce his lifespan, and Disappoint his hopes, and Transfer his government, and Suspend his support, and Hasten his pre-occupation regarding his body, and do not Liberate him from his grief.

وَ صَيِّرْ كَيْدَهُ فِي ضَلَالٍ وَ أَمْرَهُ إِلَى زَوَالٍ وَ نِعْمَتَهُ إِلَى انْتِقَالٍ وَ جَدَّهُ فِي سَفَالٍ وَ سُلْطَانَهُ فِي اضْمِحْخَالٍ وَ عَاقِبَتَهُ إِلَى شَرِّ مَقَالٍ وَ أَمْتَهُ بِعَيْظِهِ إِنْ أَمْتَهُ وَ أَبْقِهِ
بِحَسْرَتِهِ إِنْ أَبْقَيْتَهُ

And make his plots to be in straying, and his matters to a decline, and his bounties to a transfer, and his efforts to the bottom, and his authority in decay, and his end-result to incline towards the evil, and Cause him to die in his rage if Your^{-azwj} Cause him to die, and Let him remain with his regret if You^{-azwj} let him live.

وَقِي سَرَّهُ وَ هَمَزُهُ وَ لَمَزُهُ وَ سَطَوْتُهُ وَ عَدَاوَتُهُ وَ الْمَحَهُ لَمَحَةً تُدْمِرُ بِهَا عَلَيْهِ فَإِنَّكَ أَشَدُّ نَأْسًا وَ أَشَدُّ تَنْكِيلًا.

And Save me^{-asws} from his evil, and his slander, and his defamation, and his sway, and the momentary glance to be destruction upon him due to it, for You^{-azwj} are **strongest in Prowess and severe of Punishment [4:84]**".⁴¹⁴

فَقُوتُ الْإِمَامِ عَلِيِّ بْنِ مُوسَى الرِّضَا ع الْفَرْعَ الْفَرْعِ إِلَيْكَ يَا ذَا الْمُحَاصِرَةِ وَ الرَّغْبَةَ الرَّغْبَةَ إِلَيْكَ يَا مَنْ بِهِ الْمَفَاخِرَةُ

Qunout of the Imam Ali^{-asws} Bin Musa Al-Reza^{-asws}: 'The panic! The panic is to You^{-azwj}, O One^{-azwj} with the Overcoming! And the desire! The desire is to You^{-azwj}, O One^{-azwj} having the Pride with Him^{-azwj}.

وَ أَنْتَ اللَّهُمَّ مُشَاهِدُ هَوَاجِسِ النُّفُوسِ وَ مُرَاصِدُ حَرَكَاتِ الْقُلُوبِ وَ مُطَالِعُ مَسَرَّاتِ السَّرَائِرِ مِنْ غَيْرِ تَكْلُفٍ وَ لَا تَعَسُفٍ

And You^{-azwj}, O Allah^{-azwj}, are the hope of apprehensiveness of the souls, and Watcher of movement of the hearts, and Noticer of the delightful secrets from without encumberment, nor being despotic.

وَ قَدْ تَرَى اللَّهُمَّ مَا لَيْسَ عَنْكَ بِمَنْطُوقِي وَ لَكِنْ جَلْمِكَ آمَنَ أَهْلُهُ عَلَيْهِ جُرْأَةً وَ تَمْرُدًا وَ عُتُوًّا وَ عِنَادًا وَ مَا يُعَانِيهِ أَوْلِيَاؤُكَ مِنْ تَغْفِيَةِ آثَارِ الْحَقِّ وَ دُرُوسِ مَعَالِمِهِ وَ تَزْيِيدِ الْفَوَاحِشِ وَ اسْتِمْرَارِ أَهْلِهَا عَلَيْهَا وَ ظُهُورِ الْبَاطِلِ وَ عُمُومِ التَّعَاشِمِ وَ التَّرَاضِي بِذَلِكَ فِي الْمُعَامَلَاتِ وَ الْمُتَصَرِّفَاتِ قَدْ جَرَتْ بِهِ الْعَادَاتُ وَ صَارَ كَالْمَفْرُوضَاتِ وَ الْمَسْتُنُونَاتِ

And You^{-azwj} have Seen, O Allah^{-azwj}, what isn't hidden from You^{-azwj}, but Your^{-azwj} Leniency, its people believed (relied) upon it for audacity, and rebellion, and arrogance, and obstinacy, and what exhausts Your^{-azwj} friends from effacement of the traces of truth and lessons of its features, and increase of the immoralities, and continuance of its people upon it, and appearance of the falsehood, and generalisation of the brute force, and the display with that in the dealings and the transactions. The norms have flowed with him and have become like the necessities and the (rightful) conducts.

اللَّهُمَّ قَبَادِرْنَا مِنْكَ بِالْعَوْنِ الَّذِي مَنْ أَعْنَتَهُ بِهِ فَازَ وَ مَنْ أَيَّدَتْهُ لَمْ يَخَفْ لَمَرَّ لَمَّارٍ وَ حُدِّدِ الظَّالِمَ أَخَذًا عَنِيفًا وَ لَا تَكُنْ لَهُ رَاجِمًا وَ لَا بِهِ رُؤُوفًا

O Allah^{-azwj}! Hasten to us from You^{-azwj} with the Assistance which, one whom You^{-azwj} Assist with, succeeds, and one You^{-azwj} Assist will not fear slander of the slanderers, and Seize the oppressor a violent seizure and do not be Merciful to hi, nor Kind with him.

اللَّهُمَّ اللَّهُمَّ اللَّهُمَّ بَادِرْهُمْ اللَّهُمَّ عَاجِلْهُمْ اللَّهُمَّ لَا تُمَهِّلْهُمْ اللَّهُمَّ عَادِرْهُمْ بِكُرَّةٍ وَ هَجْرَةٍ [هَجِيرَةٌ] وَ سَحْرَةٍ وَ بَيَاتًا وَ هُمْ نَائِمُونَ وَ ضُحَى وَ هُمْ يَلْعَبُونَ وَ مَكْرًا وَ هُمْ يَمْكُرُونَ وَ فَجَاءَةً وَ هُمْ آمِنُونَ

O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! Rush them. O Allah^{-azwj}! Hasten them. O Allah^{-azwj}! Do not Respite them. O Allah^{-azwj}! Drive them out in the morning, and Expel them, and at pre-dawn, and at night while they are sleeping, and at noon while they are playing, and Plan while they are plotting, and suddenly while they are feeling safe.

⁴¹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 f

اللَّهُمَّ بَدِّدْ أَعْوَانَهُمْ وَ اَعْلَلْ أَعْضَادَهُمْ وَ اهْزِمْ جُنُودَهُمْ وَ اَفْلَلْ حَدَّهُمْ وَ اجْتَثِّ سَنَامَهُمْ وَ أضعِفْ عَزَائِمَهُمْ

O Allah^{-azwj}! Scatter them and Scatter their supporters, and Shackle their arms, and Defeat their armies, and Dent their sharpness, and Pluck out their humps, and Weaken their determinations.

اللَّهُمَّ امْتَحِنَا أَكْتَفَاهُمْ وَ بَدِّدْهُمْ بِالنِّعَمِ النَّيِّمِ وَ بَدِّلْنَا مِنْ مُحَادَرَتِهِمْ وَ بَغِيهِمُ السَّلَامَةَ وَ اَعْمِنَّا مِنْهُمْ أَكْمَلِ الْمَعْنَمِ

O Allah^{-azwj}! Grant us their support, and Replace their scourge with the bounties, and Replace us of their encounters and their rebellions with the safety, and Enrich us with the perfect booties.

اللَّهُمَّ لَا تَرُدِّ عَنْهُمْ بِأَسْكَ الَّذِي إِذَا حَلَّ بِقَوْمٍ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ

O Allah^{-azwj}! Do not Repel from them Your^{-azwj} Punishment, when it is released with a people, it is a disastrous morning for the warned’.

وَ دَعَا ع فِي قُنُوتِهِ يَا مَنْ شَهِدَ حَوَاطِرَ الْأَسْرَارِ مُشَاهِدَةً ظَوَاهِرِ جَارِيَاتِ الْأَحْبَارِ عَجَزَ قَلْبِي عَنْ جَمِيلِ فُنُونِ الْأَقْدَارِ وَ ضَعُفَتْ قُوَّتِي عَنِ التُّهُؤُصِ بِفَوَادِحِ الْمَكَارِ وَ لَمَمَ الشَّيْطَانِ وَ وَسَّوَسَ النَّفْسَ بِالطُّعْيَانِ الْمُتَتَابِعَةِ فِي اللَّيْلِ وَ النَّهَارِ بِالْعَصْبَانِ

And he^{-asws} said in his^{-asws} Qunout: ‘O One Who Witnesses the secretive thoughts a witnessing of the apparent flows of the news! My^{-asws} heart is incapable of the beautiful skills of power, and my^{-asws} strength is weakened from getting up with the enormities of the plotters, and the touch of Satan^{-la}, and insinuations of the souls with the tyranny, and consecutive in the night and the day with the disobedience.

فَإِنْ عَصَمْتَنِي بِعَصَمِ الْأَنْبَارِ وَ مَنْحَتَنِي مِنْحَ أَهْلِ الْإِسْتِصَارِ وَ اَعْتَنَنِي بِتَعْجِيلِ الْإِنْتِصَارِ وَ إِلَّا فَأَنَا مِنْ وَارِدِي النَّارِ

If You^{-azwj} were to Protect me^{-asws} with protection of the righteous, and Make me^{-asws} follow the manifesto of the insightful people, and Assist me^{-asws} by Hastening the victory, (fine), or else I^{-asws} would be from the arrivals to the Fire.

اللَّهُمَّ فَصِّلْ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ جَلِّلْنِي عِصْمَةً تَدْرَأُ عَنِّي الْأَصْرَارَ وَ تَحْطُطُ بِهَا عَنْ ظَهْرِي مَا أَثْقَلَهُ مِنَ الْأَصَارِ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Grant me^{-asws} immunity to repel the hardships from me^{-asws}, and drop the burdens from my^{-asws} back what have weighed me^{-asws} down!⁴¹⁵

قُنُوتُ الْإِمَامِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُوسَى ع اللَّهُمَّ مَنَائِحُكَ مُتَتَابِعَةٌ وَ أَيَادِيكَ مُتَوَالِيَةٌ وَ نِعْمَتُكَ سَابِعَةٌ وَ شُكْرُنَا قَصِيرٌ وَ حَمْدُنَا يَسِيرٌ وَ أَنْتَ بِالتَّعَطُّفِ عَلَيَّ مَنِ اعْتَرَفَ جَدِيرٌ

Qunout of the Imam Muhammad^{-asws} Bin Ali^{-asws} Bin Musa^{-asws}: ‘O Allah^{-azwj}! Your Benevolence is continuous, and Your^{-azwj} Favours are consecutive, and our thanking is deficient, and our

⁴¹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 g

praising is little, and You^{-azwj} are worthy of being compassionate upon the one who acknowledges.

اللَّهُمَّ وَ قَدْ غَصَّ أَهْلُ الْحَقِّ بِالرِّبْقِ وَ ارْتَبَكَ أَهْلُ الصِّدْقِ فِي الْمَضِيقِ وَ أَنْتَ اللَّهُمَّ بَعِيدُكَ وَ دَوِي الرَّغْبَةِ إِلَيْكَ شَفِيقٌ وَ بِإِجَابَةِ دُعَائِهِمْ وَ تَعْجِيلِ الْفَرَجِ عَنْهُمْ حَقِيقٌ

O Allah^{-azwj}! And the people of truth are choking with (their own) saliva, and the people of truthfulness are confused in the constrictions, and You^{-azwj}, O Allah^{-azwj}, are Sympathetic with Your^{-azwj} servants and the ones with the desire to You^{-azwj}, and You^{-azwj} are rightful with Answering their supplication and Hastening the relief for them.

اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَادِرْنَا مِنْكَ بِالْعَوْنِ الَّذِي لَا جَذْلَانَ بَعْدَهُ وَ النَّصْرِ الَّذِي لَا بَاطِلَ يَنْكَأُذُهُ وَ أْتِخْ لَنَا مِنْ لَدُنْكَ مَتَاحًا قَبِيحًا يَا مَنْ فِيهِ وَلِيُّكَ وَ يَجِيبُ فِيهِ عَدُوُّكَ وَ تُقَامُ فِيهِ مَعَالِمُكَ وَ تَطْهَرُ فِيهِ أَوْامِرُكَ وَ تَنْكَفُ فِيهِ عَوَادِي عِدَاتِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Rush to us with the Assistance which there is no abandonment after it, and the Help which there is no falsehood faltering it, and Make it abundantly available for us from You^{-azwj} wherein Your^{-azwj} friend would be safe in it and Your^{-azwj} enemy would be disappointed in it, and Your^{-azwj} Teachings can be established in it, and Your^{-azwj} Commands can be revealed in it, and to restore Your^{-azwj} Norms.

اللَّهُمَّ بَادِرْنَا مِنْكَ بِدَارِ الرَّحْمَةِ وَ بَادِرْ أَعْدَاءَكَ مِنْ تَأْسِيبِكَ بِدَارِ النَّقْمَةِ اللَّهُمَّ أَعْنَا وَ اغْنِنَا وَ ارْفَعْ تَعَمَّتِكَ عَنَّا وَ أَحْلِلْهَا بِالْقَوْمِ الطَّالِبِينَ-

O Allah^{-azwj}! Hasten to us from You^{-azwj} the House of Mercy, and Hasten to Your^{-azwj} enemies with the House of Your^{-azwj} Revenge of Your^{-azwj} Punishment. O Allah^{-azwj}! Assist us and Help us and Raise Your^{-azwj} Scourge away from us, and Release it with the unjust people!

وَ دَعَا فِي قُتُوبِهِ اللَّهُمَّ أَنْتَ الْأَوَّلُ بِلَا أَوْلِيَّةٍ مَعْدُودَةٍ وَ الْآخِرُ بِلَا آخِرِيَّةٍ مَحْدُودَةٍ أَنْشَأْتَنَا لَا لِعِلَّةٍ اقْتِسَاراً وَ احْتَرَعْتَنَا لَا لِحَاجَةٍ اقْتِدَاراً وَ ابْتَدَعْتَنَا بِحُكْمَتِكَ احْتِيَاراً وَ بَلَّوْتَنَا بِأَمْرِكَ وَ هَمَيْكَ احْتِيَاراً وَ أَبَدْتَنَا بِالْأَلَاتِ وَ مَنْحَتْنَا بِالْأَدْوَاتِ وَ كَفَلْتَنَا الطَّافَةَ وَ جَشَمْتَنَا الطَّاعَةَ

And a supplication in his^{-asws} Qunout: 'O Allah^{-azwj}! You^{-azwj} are the first without being numbered, and the Last without limitation of lastness. You^{-azwj} Created us not for the reason of having been forced, and You^{-azwj} Originated us not for the need of governance, and You^{-azwj} Began us with Your^{-azwj} Wisdom willingly, and Tried us with Your^{-azwj} Commands and Your^{-azwj} Prohibitions, and Assisted us with the tools, and Tested us with the supplications, and Encumbered us the energy and Imposed the obedience upon us.

فَأَمَرْتَنِي تَحْيِيْرًا وَ نَهَيْتَنِي تَحْذِيْرًا وَ حَوَّلْتَنِي كَثِيْرًا وَ سَأَلْتَنِي يَسِيْرًا فَعَصِيْتُ أَمْرَكَ فَحَلَمْتَنِي وَ جُهَلْتَنِي قَدْرَكَ فَتَكْرَمْتَنِي

You^{-azwj} Commanded as a choice, and Prohibited as a warning, and Conferred a lot and Asked for little, but I disobeyed Your^{-azwj} Command and You^{-azwj} were Lenient, and I ignored Your^{-azwj} Power and You^{-azwj} were Benevolent.

فَأَنْتَ رَبُّ الْعِزَّةِ وَ النُّبَهَاءِ وَ الْعُظْمَةِ وَ الْكِبْرِيَاءِ وَ الْإِحْسَانِ وَ التَّعَمُّاتِ وَ الْمَنْ وَ الْأَلَاءِ وَ الْمَنْحِ وَ الْعَطَاءِ وَ الْإِنْجَازِ وَ الْوَفَاءِ

You^{-azwj} are the Lord^{-azwj} of Might, and the Glory, and the Magnificence, and the Greatness, and the Favours, and the bounties, and the Conferment, and the Favours, and the Bestowment, and the Granting, and the Fulfilment, and the Loyalty.

لَا تُحِيطُ الْقُلُوبُ لَكَ بِكُنْهِهِ وَ لَا تُدْرِكُ الْأَوْهَامُ لَكَ صِفَتَهُ وَ لَا يُشْبِهُكَ شَيْءٌ مِنْ خَلْقِكَ وَ لَا يُمَثَّلُ بِكَ شَيْءٌ مِنْ صُنْعِكَ تَبَارَكْتَ أَنْ تُحَسَّنَ أَوْ تُمَسَّ أَوْ تُدْرِكَكَ الْحَوَاسُّ الْحَمْسُ وَ أَيْ تُدْرِكَ مَخْلُوقٌ خَالِقَهُ وَ تَعَالَيْتَ يَا إِلَهِي عَمَّا يَقُولُ الظَّالِمُونَ عُلوًّا كَبِيرًا

The hearts cannot encompass essence of Yours^{-azwj}, nor can the imaginations realised any description for You^{-azwj}, nor does anything from Your^{-azwj} creation resemble You^{-azwj}, and is there any resemblance with You^{-azwj} from Your^{-azwj} Making. You^{-azwj} are too Blessed from being felt, or touched, or realised by the five senses, and how can the created being realise his Creator, and Your^{-azwj} are more Exalted, O my God^{-azwj}, from what the unjust ones are saying, Exalted, Greater!

اللَّهُمَّ ادْلُ لِأَوْلِيَانِكَ مِنْ أَعْدَائِكَ الظَّالِمِينَ الْبَاغِينَ النَّكِيثِينَ الْقَاسِطِينَ الْمَارِقِينَ الَّذِينَ أَضَلُّوا عِبَادَكَ وَ حَرَّفُوا كِتَابَكَ وَ بَدَّلُوا أَحْكَامَكَ وَ حَجَّدُوا حَقَّكَ وَ جَلَسُوا بِمَجَالِسِ أَوْلِيَانِكَ جُرْأَةً مِنْهُمْ عَلَيْكَ وَ ظُلْمًا مِنْهُمْ لِأَهْلِ بَيْتِ نَبِيِّكَ

O Allah^{-azwj}! Do justice for Your^{-azwj} friends from Your^{-azwj} enemies, the unjust, the rebels, the breakers (of the covenant), and the deviants, and the apostates, those who strayed Your^{-azwj} servants, and altered Your^{-azwj} Book, and Replaced Your^{-azwj} Judgments, and rejected Your^{-azwj} right, and they sat in the seats of Your^{-azwj} Guardians^{-asws} in audacity from them upon You^{-azwj}, and injustice from them to People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww}.

عَلَيْهِمْ سَلَامُكَ وَ صَلَوَاتُكَ وَ رَحْمَتُكَ وَ بَرَكَاتُكَ فَضَلُّوا وَ أَضَلُّوا خَلْقَكَ وَ هَتَكُوا حِجَابَ سِرِّكَ عَنْ عِبَادِكَ وَ اتَّخَذُوا لِلَّهِ مَالَكَ دُولًا وَ عِبَادَكَ حَوْلًا وَ تَرَكُوا لِلَّهِ عَالَمَ أَرْضِكَ فِي بَكْمَاءَ عَمِيَاءَ ظَلَمَاءَ مُدْهِمَةً فَأَعْيَبْتَهُمْ مَفْتُوحَةً وَ قُلُوبُهُمْ عَمِيَّةٌ وَ لَمْ تَبْقَ لَهُمُ اللَّهُمَّ عَلَيْكَ مِنْ حُجَّةٍ

Upon them^{-asws} be Your^{-azwj} Greetings, and Your^{-azwj} Salawaat, and Your^{-azwj} Mercy, and Your^{-azwj} Blessings. They strayed and strayed Your^{-azwj} creatures, and they violated the veil of Your^{-azwj} Secret from Your^{-azwj} servants, and they took, O Allah^{-azwj}, Your^{-azwj} wealth as their own, and Your^{-azwj} servants as their slaves, and O Allah^{-azwj}, they neglects the flags of Your^{-azwj} earth in the blinding darkness of injustice. Their eyes are open while their hearts are blind, and O Allah^{-azwj}, there does not remain any argument for them against You^{-azwj}.

لَقَدْ حَدَرْتَ اللَّهُمَّ عَذَابَكَ وَ بَيَّنْتَ نَكَالَكَ وَ وَعَدْتَ الْمُطِيعِينَ إِحْسَانَكَ وَ قَدَّمْتَ إِلَيْهِمْ بِالنُّذْرِ قَامِنْتَ طَائِفَةً وَ أَيَّدْتَ اللَّهُمَّ الَّذِينَ آمَنُوا عَلَى عَدُوِّكَ وَ عَدُوِّ أَوْلِيَانِكَ فَأَصْبَحُوا ظَاهِرِينَ وَ إِلَى الْحَقِّ دَاعِينَ وَ لِلْإِمَامِ الْمُنتَظَرِ الْقَائِمِ بِالْقِسْطِ تَابِعِينَ

O Allah^{-azwj}! You^{-azwj} have Warned of Your^{-azwj} Punishment, and Clarified Your^{-azwj} Torment, and Promised the obedient ones of Your^{-azwj} Favours, and Advance to them with the vows. A group believed, and O Allah^{-azwj}, You^{-azwj} Aided those who believed against Your^{-azwj} enemies and enemies of Your^{-azwj} friends, for they became prevalent, and they called to the truth and were followers of the awaited Imam^{-ajfj} Al-Qaim^{-ajfj}.

وَ جَدِّدِ اللَّهُمَّ عَلَى أَعْدَائِكَ وَ أَعْدَائِهِمْ نَارَكَ وَ عَذَابَكَ الَّذِي لَا تَدْفَعُهُ عَنِ الْقَوْمِ الظَّالِمِينَ

And, O Allah^{-azwj}, Renew Your^{-azwj} Fire upon Your^{-azwj} enemies and their enemies, those who cannot defect from the unjust people!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ قَوِّ ضَعْفَ الْمُخْلِصِينَ لَكَ بِالْمَحَبَّةِ الْمُشَائِعِينَ لَنَا بِالْمُوَالَاةِ الْمُتَّبِعِينَ لَنَا بِالتَّصْدِيقِ وَ الْعَمَلِ الْمُؤَارِزِينَ لَنَا بِالْمُوَاسَاةِ
فِيْنَا الْمُحْيِينَ ذَكَرْنَا عِنْدَ اجْتِمَاعِهِمْ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Strengthen the weakness of the ones sincere to You^{-azwj} with the love, the supporters of ours^{-asws} with the Wilayah, the followers of ours^{-asws} with the truthfulness, and the working the support for us^{-asws} with the consoling regarding us^{-asws}, the revivers of our^{-asws} mention (Zikr) in their gatherings.

وَ سَدِّدِ اللَّهُمَّ رُكْنَهُمْ وَ سَدِّدْ لَهُمُ اللَّهُمَّ دِينَهُمُ الَّذِي ارْتَضَيْتَهُ لَهُمْ وَ آتَمِّمْ عَلَيْهِمْ نِعْمَتَكَ وَ خَلِّصْهُمْ وَ اسْتَخْلِصْهُمْ وَ سُدِّدِ اللَّهُمَّ فَرْهُمْ وَ أَمِّمْ اللَّهُمَّ شَعْتِ
فَاتِقِهِمْ وَ اغْفِرِ اللَّهُمَّ ذُنُوبَهُمْ وَ حَطَايَاهُمْ وَ لَا تُزِغْ قُلُوبَهُمْ بَعْدَ إِذْ هَدَيْتَهُمْ

O Allah^{-azwj}, and Strengthen their corner and O Allah^{-azwj}, Correct their religion for them which You^{-azwj} have Selected for them, and Completed Your^{-azwj} Favours upon them, and Purify them and Rescue them, and O Allah^{-azwj}, Block their poverty, and O Allah^{-azwj}, Ruffle their destitution, and O Allah^{-azwj}, Forgive their sins and their mistakes, and do not Let their hearts deviate after having Guided them.

وَ لَا تُخْلِفُهُمْ أَيُّ رَبِّ يَمْعَصِيهِمْ وَ احْفَظْ لَهُمْ مَا مَنَحْتَهُمْ بِهِ مِنَ الطَّهَارَةِ بِوَلَايَةِ أَوْلِيَائِكَ وَ الْبَرَاءَةِ مِنْ أَعْدَائِكَ إِنَّكَ سَمِيعٌ مُجِيبٌ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ
الطَّاهِرِينَ أَجْمَعِينَ.

And do not Abandon them, yes Lord^{-azwj}, due to their disobedience, and Protect for them what You^{-azwj} have Bestowed them with, from the purification by the Wilayah of Your^{-azwj} Guardians, and the disavowing from Your^{-azwj} enemies. You^{-azwj} are Hearing, Answering! And may Allah^{-azwj} Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Purified Progeny^{-asws} in their entirety⁴¹⁶”.

فُتُوْتُ الْإِمَامَ مَوْلَانَا الرَّكْبِيِّ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ الرِّضَا عِ مَنْاهِلِ كَرَامَاتِكَ بِجَزِيلِ عَطِيَّاتِكَ مُتْرَعَةً وَ أَبْوَابِ مُنَاجَاتِكَ لِمَنْ أَمَكَ مُشْرَعَةً وَ عَطُوفِ لِحَظَاتِكَ
لِمَنْ ضَرَعَ إِلَيْكَ غَيْرَ مُنْقَطِعَةٍ وَ قَدْ أُلْجِمَ الْحِدَاثُ وَ اشْتَدَّ الْإِضْطِرَّاءُ وَ عَجَزَ عَنِ الْإِصْطِبَارِ أَهْلُ الْإِنْتِظَارِ

Qunout of the Imam^{-asws}, our Master^{-asws} the Pure, Ali^{-asws} Bin Muhammad^{-asws} Bin Ali Al-Reza^{-asws}: ‘The springs of Your Benevolent abundant gifts are overflowing, and the doors of whispering to You^{-azwj} are for the one who seek nearness to You^{-azwj}, and Your^{-azwj} Gracious moments are for the one beseeching to You^{-azwj} without termination; and You^{-azwj} have Reined the caution, and the desperation has intensified, and the frustrations from being patient by the people awaiting.

وَ أَنْتَ اللَّهُمَّ بِالْمَرْصَدِ مِنَ الْمَكَارِ اللَّهُمَّ وَ غَيْرِ مُهْمِلٍ مَعَ الْإِمْنَةِ وَ اللَّائِنُ بِكَ آمِنٌ وَ الرَّائِبُ إِلَيْكَ غَانِمٌ وَ الْقَاصِدُ إِلَيْكَ سَامِعٌ

And You^{-azwj}, O Allah^{-azwj}, are lying in wait for the plotters. O Allah^{-azwj}, and You^{-azwj} are not negligent with the respiting, and the ones seeking shelter with You^{-azwj} is secure, and the one desirous to You^{-azwj} wins, and O Allah^{-azwj} the one aiming to Your^{-azwj} door is safe.

⁴¹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 h

اللَّهُمَّ فَعَاجِلْ مَنْ قَدْ اسْتَنَّ فِي طُغْيَانِهِ وَاسْتَمَرَّ عَلَى جَهَالَتِهِ لِعُقَابِهِ فِي كُفْرَانِهِ وَ أَطْمَعُهُ حِلْمَكَ عَنْهُ فِي نَيْلِ إِرَادَتِهِ فَهُوَ يَتَسَرَّعُ إِلَى أَوْلِيَائِكَ بِمَكَارِهِهِ وَ يُوَاصِلُهُمْ بِقَبَائِحِ مَرَاصِدِهِ وَ يَقْصِدُهُمْ فِي مَطَايِمِ بِأَدْبَتِهِ

O Allah^{-azwj}! Hasten the downfall of those who have persisted in their tyranny and continued in their ignorance, leading to their Kufr. Let them hope for Your^{-azwj} Forbearance to divert Your^{-azwj} will away from them, while they rush towards Your^{-azwj} allies with their schemes, persisting in their evil plans. May their harm be directed towards them in their own schemes and may they inflict harm upon themselves in their malicious intentions.

اللَّهُمَّ اكْثِفِ الْعَذَابَ عَنِ الْمُؤْمِنِينَ وَ ابْعَثْ جَهْرَةً عَلَى الظَّالِمِينَ اللَّهُمَّ اكْفِفِ الْعَذَابَ عَنِ الْمُسْتَجِيرِينَ وَ اصْبِئْهُ عَلَى الْمُعْتَرِينَ

O Allah^{-azwj}! Remove the torment from the Momineen and manifest it openly upon the oppressors. O Allah^{-azwj}! Withhold the Punishment from those seeking refuge, and Pour it upon those who are deluded.

اللَّهُمَّ بَادِرْ عُصْبَةَ الْحَقِّ بِالْعَوْنِ وَ بَادِرْ أَعْوَانَ الظُّلْمِ بِالْقَضْمِ اللَّهُمَّ أَسْعِدْنَا بِالشُّكْرِ وَ امْنَحْنَا النَّصْرَ وَ أَعِدْنَا مِنْ سُوءِ الْبَدَأِ وَ الْعَاقِبَةِ وَ الْحُتْرِ -

O Allah^{-azwj}! Grant immediate Assistance to the group of truth, and Respond swiftly to the helpers of oppression with Retribution. O Allah^{-azwj}! Make us happy with gratitude, Grant us victory, and Protect us from the evil of beginnings, end-result, and the (wrong) choices”.

وَ دَعَا عِ فِي فُتُوْتِهِ يَا مَنْ تَفَرَّدَ بِالرُّبُوبِيَّةِ وَ تَوَحَّدَ بِالْوَحْدَانِيَّةِ يَا مَنْ أَضَاءَ بِاسْمِهِ النَّهَارَ وَ أَشْرَقَتْ بِهِ الْأَنْوَارُ وَ أَظْلَمَ بِأَمْرِهِ حِنْدُسَ اللَّيْلِ وَ هَطَلَ بِعَيْتِهِ وَابِلُ السَّيْلِ

And he^{-asws} supplicated in his^{-asws} Qunout: ‘O One^{-azwj} Who has uniquely claimed Lordship and Proclaimed absolute Oneness! O One^{-azwj} Whose Name illuminates the daylight and causes the lights to shine! O One Whose Command darkens the expanse of night and Causes the rainfall to pour like a downpour of a torrential flood.

يَا مَنْ دَعَاهُ الْمُضْطَرُّونَ فَأَجَابَهُمْ وَ لَجَأَ إِلَيْهِ الْخَائِفُونَ فَأَمَنَهُمْ وَ عَبْدَهُ الطَّائِعُونَ فَشَكَرَهُمْ وَ حَمِدَهُ الشَّاكِرُونَ فَأَتَانَهُمْ مَا أَجَلَ شَأْنِكَ وَ أَعْلَى سُلْطَانِكَ وَ أَنْفَذَ أَحْكَامَكَ

O One^{-azwj} Whom the distressed invoke, and He^{-azwj} Responds to them! The fearful take Refuge in You^{-azwj}, and You^{-azwj} Grant them security, the obedient servants worship You^{-azwj}, and You^{-azwj} Appreciate their gratitude. The thankful ones praise You^{-azwj}, and You^{-azwj} Reward them according to Your^{-azwj} exalted Status, supreme Authority, and perfect Judgment.

أَنْتَ الْخَالِقُ بِعَيْرِ تَكْلُفٍ وَ الْقَاضِي بِعَيْرِ تَحْنِيفٍ حُجَّتُكَ الْبَالِغَةُ وَ كَلِمَتُهُ الدَّامِعَةُ بِكَ اغْتَصَمْتُ

You^{-azwj} are the Creator without any effort, and the Judge without any injustice. Your^{-azwj} conclusive Proof is overwhelming, and I^{-asws} cling to the firm Word with You^{-azwj}.

وَ تَعَوَّذْتُ مِنْ نَفَثَاتِ الْعِنْدَةِ وَ رَصَدَاتِ الْمُلْحَدَةِ الَّذِينَ أَلْحَدُوا فِي أَسْمَائِكَ وَ رَصَدُوا بِالْمَكَارِهِ لِأَوْلِيَائِكَ وَ أَعَانُوا عَلَى قَتْلِ أَنْبِيَائِكَ وَ أَصْفِيَائِكَ

I^{-asws} seek Refuge from the whispers of arrogance and the cunning arguments of those who deny, who persistently disbelieve in Your^{-azwj} Names, and they plotted with their schemes against Your^{-azwj} allies, and aided in the killing of Your^{-azwj} Prophets^{-as} and sincere elites.

وَ قَصَدُوا لِإِطْفَاءِ نُورِكَ بِإِدَاعَةِ سِرِّكَ وَ كَذَّبُوا رُسُلَكَ وَ صَدُّوا عَنْ آيَاتِكَ وَ اتَّخَذُوا مِنْ دُونِكَ وَ دُونِ رَسُولِكَ وَ دُونِ الْمُؤْمِنِينَ وَ لِيَجْعَلَ رَغْبَةً عَنْكَ وَ عَبَدُوا طَوَافِقَهُمْ وَ جَوَابِيَهُمْ بَدَلًا مِنْكَ

They aimed to extinguish Your^{-azwj} light by spreading their hidden secrets, denied Your^{-azwj} Rasools^{-as}, hindered Your signs, and took others as allies besides You^{-azwj}, Your^{-azwj} Rasools^{-as} and the Momineen, (and they - enemies started) turning away from You^{-azwj}. They worshipped their tyrants and idols instead of You^{-azwj}.

فَمَنَنْتَ عَلَى أَوْلِيَائِكَ بِعَظِيمِ نِعْمَاتِكَ وَ جُدْتَ عَلَيْهِمْ بِكَرِيمِ آيَاتِكَ وَ أَتَمَمْتَ لَهُمْ مَا أَوْلَيْتَهُمْ بِحُسْنِ حِزَائِكَ حِفْظًا لَهُمْ مِنْ مُعَانَدَةِ الرُّسُلِ وَ ضَلَالِ السَّبِيلِ وَ صَدَقْتَ لَهُمْ بِالْعَهْدِ أَلْسِنَةً الْإِجَابَةِ وَ خَشَعْتَ لَكَ بِالْعُقُودِ قُلُوبَ الْإِنَابَةِ

So, You^{-azwj} have Bestowed Your^{-azwj} Favours upon Your^{-azwj} allies with great Blessings, and You^{-azwj} have been Generous to them with noble Bestowals. You^{-azwj} have Completed for them what You^{-azwj} have Promised them with a beautiful Recompense, Safeguarding them from the opposition of the Rasools^{-as} and the misguidance from the paths. You^{-azwj} have Fulfilled Your^{-azwj} Covenants to them with responsive tongues, and the hearts of the repentant have humbled themselves before You^{-azwj}.

أَسْأَلُكَ اللَّهُمَّ بِاسْمِكَ الَّذِي خَشَعَتْ لَهُ السَّمَاوَاتُ وَ الْأَرْضُ وَ أَخْيِيَّتْ بِهِ مَوَاتِ الْأَشْيَاءِ وَ أَمَّتْ بِهِ جَمِيعُ الْأَحْيَاءِ وَ جَمَعَتْ بِهِ كُلَّ مُتَفَرِّقٍ وَ فَرَّقَتْ بِهِ كُلَّ مُجْتَمِعٍ وَ أَتَمَمْتَ بِهِ الْكَلِمَاتِ وَ رَأَيْتَ بِهِ كِبْرَى الْآيَاتِ وَ ثُبَّتْ بِهِ عَلَى التَّوَابِينَ

I^{-asws} ask You^{-azwj}, O Allah^{-azwj}, by Your^{-azwj} Name before which the skies and the earth have humbled themselves, and by which You^{-azwj} Give life to the dead and Gather all living beings, and by which You^{-azwj} Gather what is scattered and Separate what is joined, and by which You^{-azwj} perfect Words, and through which You^{-azwj} have shown the greatest signs, and by which You^{-azwj} Grant repentance to the repentant.

وَ أَحْسَرْتَ بِهِ عَمَلِ الْمُفْسِدِينَ فَجَعَلْتَ عَمَلَهُمْ هَبَاءً مَنثورًا وَ تَبَرَّهْتُمْ تَبِيرًا

And You^{-azwj} have Made them lose through it, the deeds of the corrupters, Turning their actions into floating dust, and You^{-azwj} have Declared them as disavowed.

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ يُجْعَلَ شَيْعَتِي مِنَ الَّذِينَ هُمُلُوا فَصَدَّقُوا وَ اسْتَنْطَفُوا فَتَطْفُوا آمِنِينَ مَأْمُونِينَ

You^{-azwj} have Commanded to send Salawaat upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and to Make my^{-asws} followers among those who were entrusted, so they affirmed the truth and were given speech, and they spoke while feeling secure and protected.

اللَّهُمَّ إِنِّي أَسْأَلُكَ لَهُمْ تَوْفِيقَ أَهْلِ الْهُدَى وَ أَعْمَالَ أَهْلِ الْبَقِيَّةِ وَ مُنَاصِحَةَ أَهْلِ التَّوْبَةِ وَ عَزْمَ أَهْلِ الصَّبْرِ وَ تَقِيَّةَ أَهْلِ الْوَرَعِ وَ كَيْفَانَ الصِّدِّيقِينَ حَتَّى يَخَافُوكَ

O Allah^{-azwj}, I^{-asws} ask You^{-azwj} to Grant them the guidance of the people of guidance, the deeds of the people of certainty, the sincere advice of the people of repentance, the determination

of the people of patience, the piety of the people of caution, and the concealment of the truthful, so that they may fear You^{-azwj}.

اللَّهُمَّ خَافَةً تُحْجِزُهُمْ عَنْ مَعَاصِيكَ وَ حَتَّى يَغْمَلُوا بِطَاعَتِكَ لِيُنَالُوا كِرَامَتَكَ وَ حَتَّى يُنَاصِحُوا لَكَ وَ فِيكَ خَوْفًا مِنْكَ وَ حَتَّى يُخْلِصُوا لَكَ النَّصِيحَةَ فِي التَّوْبَةِ حُبًّا لَهُمْ فَتُوجِبَ لَهُمْ حُبَّتَكَ الَّتِي أُوجِبَتْهَا لِلتَّوَّابِينَ وَ حَتَّى يَتَوَكَّلُوا عَلَيْكَ فِي أُمُورِهِمْ كُلِّهَا حَسَنَ ظَنٍّ بِكَ وَ حَتَّى يُفَوِّضُوا إِلَيْكَ أُمُورَهُمْ ثِقَةً بِكَ

O Allah^{-azwj}! Grant them a fear that prevents them from committing sins, so that they would act in obedience to You^{-azwj}, seeking to attain Your^{-azwj} Honour, and they may sincerely advise for Your^{-azwj} sake, fearing You^{-azwj}, and they may offer sincere repentance out of love for You^{-azwj}, thus deserving Your^{-azwj} Love that You^{-azwj} have Bestowed upon the repentant, and they may rely upon You^{-azwj} in all their affairs, having good thoughts about You^{-azwj}, and they may entrust their matters to You^{-azwj} with complete trust.

اللَّهُمَّ لَا تُنَالُ طَاعَتَكَ إِلَّا بِتَوْفِيقِكَ وَ لَا تُنَالُ دَرَجَةً مِنْ دَرَجَاتِ الْخَيْرِ إِلَّا بِكَ

O Allah^{-azwj}! Obedience to You^{-azwj} is not attained except through Your^{-azwj} Guidance, and no degree of goodness is achieved except through You^{-azwj}.

اللَّهُمَّ يَا مَالِكَ يَوْمَ الدِّينِ الْعَالِمِ بِخَفَايَا صُدُورِ الْعَالَمِينَ طَهِّرِ الْأَرْضَ مِنْ نَجَسِ أَهْلِ الشِّرْكِ وَ أَحْرَسِ الْحَرَّاصِينَ عَنْ تَقْوِيلِهِمْ عَلَى رَسُولِكَ الْإِنْفِكَ

O Allah^{-azwj}, Owner of the Day of Judgment, the Knower of the secrets of all beings! Purify the Earth from the impurity of Polytheists, and Silence the false accusers from speaking against Your^{-azwj} Rasools^{-saww}.

اللَّهُمَّ أَقْصِمِ الْجَبَّارِينَ وَ أْبِرِ الْمُفْتَرِينَ وَ أَيْدِ [أَيْدِ] الْأَفْكَارِينَ الَّذِينَ إِذَا تَنَلَى عَلَيْهِمْ آيَاتُ الرَّحْمَنِ قَالُوا أَسَاطِيرُ الْأَوَّلِينَ وَ أَنْجِزْ لِي وَعْدَكَ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Allah^{-azwj}! Break the power of the tyrants, Expose the fabricators, and Enslave the perpetual liars, those who, when the verses of the Beneficent are recited to them, say, 'These are ancient myths'. Fulfil Your^{-azwj} promise for me^{-asws} surely You^{-azwj} do not Break the Promise.

وَ عَجِّلْ فَرَجَ كُلِّ طَالِبٍ مُرْتَادٍ إِنَّكَ لِبِالْمُرْصَادِ لِلْعِبَادِ

And Hasten the relief of every seeking and frequenting supplicant, for You^{-azwj} are always Watchful over Your^{-azwj} servants.

وَ أَعُوذُ بِكَ مِنْ كُلِّ لَبْسٍ مُلْبُوسٍ وَ مِنْ كُلِّ قَلْبٍ عَنْ مَعْرِفَتِكَ مَحْبُوسٍ وَ مِنْ نَفْسٍ تَكْفُرُ إِذَا أَصَابَهَا بُؤْسٌ وَ مِنْ وَاصِفٍ عَدَلٍ عَمَلُهُ عَنِ الْعَدْلِ مَعْكُوسٌ وَ مِنْ طَالِبٍ لِلْحَقِّ وَ هُوَ عَنْ صِفَاتِ الْحَقِّ مُنْكَوسٌ وَ مِنْ مُكْتَسِبٍ إِثْمٍ بِإِثْمِهِ مَرْكُوسٌ وَ مِنْ وَجْهِ عِنْدَ تَتَابُعِ التَّعَمُّ عَلَيْهِ عُبُوسٌ

I^{-asws} seek Refuge in You^{-azwj} from every attire that conceals the truth, from every heart that is confined from knowing You^{-azwj}, and from a soul that disbelieves when afflicted with adversity, and from a worker of justice whose actions are reversed, from a seeker of truth whose qualities are distorted, from one who acquires sin by committing it repeatedly, and from a face that frowns when blessed with continuous favours.

أَعُوذُ بِكَ مِنْ ذَلِكَ كُلِّهِ وَ مِنْ نَظِيرِهِ وَ أَشْكَالِهِ وَ أَمْثَالِهِ إِنَّكَ عَلِيمٌ حَكِيمٌ.

I^{-asws} seek Refuge in You^{-azwj} from all of that, its counterparts, its forms, and its likenesses. Surely, You^{-azwj} are All-Knowing, Wise".⁴¹⁷

فُتُوْتُ مَوْلَانَا الْوَيْلِي الْحَسَنَ بْنَ عَلِيٍّ الْعَسْكَرِيِّ ع يَا مَنْ عَشِيَّتِي نُورُهُ الظُّلُمَاتِ يَا مَنْ أَضَاءَتْ بِقُدْسِهِ الْفِجَاجِ الْمُتَوَعِّزَاتِ يَا مَنْ حَشَعَهُ لَهُ أَهْلُ الْأَرْضِ وَالسَّمَاوَاتِ يَا مَنْ يَجْعَلُهُ بِالطَّاعَةِ كُلِّ مُتَجَرِّبَاتِ

Qunout of our Master^{-asws}, the truthful Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}: 'O One^{-azwj} Whose Light illuminates the darkness! O One^{-azwj} by Whose Sacredness the ignited flames shine! O One^{-azwj}, before Whom the inhabitants of the earth and the skies humble themselves! O One^{-azwj}, for whom every arrogant and defiant one falls down in obedience!

يَا عَالِمَ الضَّمَائِرِ الْمُسْتَخْفِيَاتِ وَسِعَتْ كُلَّ شَيْءٍ رَحْمَةٌ وَعِلْمًا فَاعْفِرْ لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَفِيهِمْ عَذَابَ الْحَجِيمِ وَعَاجِلُهُمْ بِبَصْرِكَ الَّذِي وَعَدْتَهُمْ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

O Knower of hidden consciences! You^{-azwj} are Capacious of all things in Mercy and Knowledge. Forgive those who repent and follow Your^{-azwj} Way, and Save them from Punishment of the Blazing Fire, and Hasten them Your^{-azwj} Help which You^{-azwj} have Promised them. Surely, You^{-azwj} do not Break the Promise.

وَعَجَّلِ اللَّهُمَّ اجْتِنَاحَ أَهْلِ الْكَيْدِ وَأَوْهُمْ إِلَى شَرِّ دَارٍ فِي أَعْظَمِ نَكَالٍ وَأَفْبَحِ مَثَابِ اللَّهِمَّ إِنَّكَ حَاضِرٌ أَسْرَارِ خَلْقِكَ وَعَالِمٌ بِضَمَائِرِهِمْ وَمُسْتَعْنٍ لَوْ لَا التَّدْبُ بِاللَّجْلِ إِلَى تَنْجُزِ مَا وَعَدْتَ اللَّاجِينَ عَنْ كَشْفِ مَكَامِينِهِمْ

O Allah^{-azwj}! Hasten the defeat of the schemers and redirect them to the worst fate and the most repulsive Recompense. O Allah^{-azwj}! You^{-azwj} are Present in the secrets of Your^{-azwj} creatures, Knowledgeable of their intentions, and Self-sufficient. Had it not been for seeking refuge in You^{-azwj}, their hidden plots would be exposed and You^{-azwj} would Fulfil what You^{-azwj} Promised to those who seek Refuge from their schemes.

وَقَدْ تَعَلَّمُ يَا رَبِّ مَا أَسْرُهُ وَأُبْدِيهِ وَأَنْشُرُهُ وَأَطْوِيهِ وَأُظْهِرُهُ وَأُخْفِيهِ عَلَى مُتَصَرِّفَاتِ أَوْقَاتِي وَأَصْنَافِ حَرَكَاتِي فِي جَمِيعِ حَاجَاتِي

And You^{-azwj} O Lord^{-azwj}, Know what I^{-asws} conceal and reveal, what I^{-asws} spread and fold, what I^{-asws} manifest and hide, in accordance with the variations of my^{-asws} circumstances and the diverse movements of my actions, in all my needs.

وَقَدْ تَرَى يَا رَبِّ مَا قَدْ تَرَاظَمَ فِيهِ أَهْلُ وَلَايَتِكَ وَاسْتَمَرَّ عَلَيْهِمْ مِنْ أَعْدَائِكَ غَيْرَ ظَنِينٍ فِي كَرَمٍ وَلَا صَبِيحٍ بِنِعْمٍ لَكِنَّ الْجُهْدَ يَبْعَثُ عَلَى الْإِسْتِزَادَةِ وَمَا أَمَرْتَ بِهِ مِنَ الدُّعَاءِ إِذَا أُلْحِصُ لَكَ اللَّجَأُ يَفْتَضِي إِحْسَانُكَ شَرْطَ الزِّيَادَةِ

And You^{-azwj} O Lord^{-azwj}, See what the people of Your^{-azwj} Guardianship have endured and continue to face from Your^{-azwj} enemies, without being doubtful of Your^{-azwj} generosity or uncertain of Your^{-azwj} Blessings. But effort necessitates seeking more, and what You^{-azwj} have Commanded in supplication, when sincerely seeking Refuge in You^{-azwj}, requires Your^{-azwj} Goodness as a condition for the increase.

⁴¹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 i

وَهَذِهِ النَّوَاصِي وَ الْأَعْنَاقُ خَاضِعَةٌ لَكَ بِذِلِّ الْعُبُودِيَّةِ وَ الْإِعْتِرَافِ بِمَلَكَةِ الرُّبُوبِيَّةِ دَاعِيَةً بِقُلُوبِهَا وَ مُشَحَّصَاتٍ إِلَيْكَ فِي تَعْجِيلِ الْإِنَاءِ وَ مَا شِئْتَ كَانَ وَ مَا تَشَاءُ كَائِنْ

And these hearts and necks submit to You^{-azwj} with utmost servitude, acknowledging Your^{-azwj} Divine sovereignty, directing their intentions and seeking You^{-azwj} in Hastening attainment. Whatever You^{-azwj} Desired has occurred, and whatever You^{-azwj} Desire, will be happening.

أَنْتَ الْمَدْعُوُّ الْمَرْجُوُّ الْمَأْمُولُ الْمَسْتُوْلُ لَا يَنْفُصُكَ نَائِلٌ وَ إِنْ اتَّسَعَ وَ لَا يُجْلِفُكَ سَائِلٌ وَ إِنْ أَلْحَ وَ صَرَخَ مُلْكُكَ لَا يُجْلِمُهُ التَّنْفِيدُ وَ عَزَّكَ الْبَاقِي عَلَى التَّأْيِيدِ وَ مَا فِي الْأَعْنَاقِ مِنْ مَشِيئِكَ بِمِقْدَارٍ وَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّؤُوفُ الْجَبَّارُ

You^{-azwj} are the One^{-azwj} called upon, hoped for, and accountable to. No attainment diminishes You^{-azwj}, even if it expands, and no questioner challenges You^{-azwj}, even if they persist. Your^{-azwj} Dominion is not created by depletion, and Your^{-azwj} Majesty endures eternally. Your^{-azwj} will in the universe is manifested with precision, and You^{-azwj} are Allah^{-azwj}, there is no Deity except You^{-azwj}, the Kind, the Subduer.

اللَّهُمَّ أَيْدِنَا بِعَوْنِكَ وَ اكْتَفِنَا بِصَوْنِكَ وَ أَنْبِلْنَا مَنَالَ الْمُعْتَصِمِينَ بِحَبْلِكَ الْمُسْتَظْلِلِينَ بِظِلِّكَ-

O Allah^{-azwj}! Support us with Your^{-azwj} Assistance, Envelope us with Your^{-azwj} Protection, and Grant us the attainment of those who cling firmly to Your^{-azwj} rope and seek shelter in Your^{-azwj} Shade’.

وَ دَعَا ع فِي قُنُوتِهِ وَ أَمَرَ أَهْلَهُ فَمِمَّ بِذَلِكَ لَمَّا شَكَّوْا مِنْ مُوسَى بْنِ بَعَا الْحَمْدُ لِلَّهِ شَاكِرًا لِنِعْمَائِهِ وَ اسْتِدْعَاءً لِمَزِيدِهِ وَ اسْتِخْلَاصًا بِهِ دُونَ غَيْرِهِ وَ عِيَادًا بِهِ مِنْ كُفْرَانِهِ وَ الْإِحْتِدَادِ فِي عَظَمَتِهِ وَ كِبَرِيَّاتِهِ حَمْدَ مَنْ يَعْلَمُ أَنَّ مَا بِهِ مِنْ نِعْمَاءَ فَمِنْ عِنْدِ رَبِّهِ وَ مَا مَسَّهُ مِنْ عُقُوبَةٍ فَبِسُوءِ جَنَابَتِهِ يَدِهِ

And he^{-asws} supplicated in his^{-asws} Qunout, and instructed the people of Qum with that when they complained of Musa Bin Buga: ‘The Praise is for Allah^{-azwj}, expressing gratitude for His^{-azwj} Blessings, seeking more of His^{-azwj} bounty, and recognizing that all Blessings are derived from Him^{-azwj} Alone, seeking refuge in Him^{-azwj} from Kufr and deviation, acknowledging His^{-azwj} Greatness and Majesty, praising by the one who knows that every Blessing is from Him^{-azwj}, and any Punishment is due to the evil crimes of his own hands.

وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ عَبْدِهِ وَ رَسُولِهِ وَ خَيْرَتِهِ مِنْ خَلْقِهِ وَ دَرِيْعَةَ الْمُؤْمِنِينَ إِلَى رَحْمَتِهِ وَ إِلَيْهِ الطَّاهِرِينَ وَ لَوْلَا أَمْرُهُ

And may He^{-azwj} Send Salawaat upon Muhammad^{-azwj} His^{-azwj} servant, and His^{-azwj} Rasool^{-saww}, and His^{-azwj} Choice from His^{-azwj} creatures, and a means of the Momineen to His^{-azwj} Mercy, and his^{-saww} Pure Progeny^{-asws}, the Masters^{-asws} of His^{-azwj} Command!

اللَّهُمَّ إِنَّكَ نَدَبْتَ إِلَى فَضْلِكَ وَ أَمَرْتَ بِدُعَائِكَ وَ ضَمِنْتَ الْإِجَابَةَ لِعِبَادِكَ وَ لَمْ تُحَيِّبْ مَنْ فَرَعَ إِلَيْكَ بِرَغْبَةٍ وَ قَصَدَ إِلَيْكَ بِحَاجَةٍ وَ لَمْ تَرْجِعْ يَدَ طَالِبَتِهِ صِفْرًا مِنْ عَطَائِكَ وَ لَا حَاطِيَةً مِنْ نَحْلِ هَبَاتِكَ

O Allah^{-azwj}! Indeed You^{-azwj} have Invited us to Your^{-azwj} Favour, Commanded us to supplicate to You^{-azwj}, and Assured us of Your^{-azwj} Response to Your^{-azwj} servants. You^{-azwj} have never disappointed those who turn to You^{-azwj} with desire and seek You^{-azwj} for a need. No hand

seeking from Your^{-azwj} Generosity returns empty-handed, nor is anyone disappointed by the abundance of Your^{-azwj} gifts.

وَ أَيُّ رَاحِلٍ رَحَلَ إِلَيْكَ فَلَمْ يَجِدْكَ قَرِيباً أَوْ أَيُّ وَافِدٍ وَفَدَ عَلَيْكَ فَاقْتَطَعْتَهُ عَوَائِدَ الرَّدِّ دُونَكَ بَلْ أَيُّ مُخْتَفِرٍ مِنْ فَضْلِكَ لَمْ يَمُهِهِ فَيُضْضِ جُودَكَ وَ أَيُّ مُسْتَنْبِطٍ لِمَزِيدِكَ أَكْذَى دُونَ اسْتِمَاحَةِ سَجَالِ عَطِيَّتِكَ

And which traveller embarked upon You^{-azwj} and did not find You^{-azwj} being near, or which seeker came to You^{-azwj} and did not attain the Rewards of Response? No seeker of Your^{-azwj} Favour ever left disappointed by the abundance of Your^{-azwj} Generosity, and no one who sought more from You^{-azwj} found anything other than an intensified display of Your^{-azwj} Benevolence, without needing to request an increase in Your^{-azwj} Bestowal.

اللَّهُمَّ وَ قَدْ فَضَدْتُ إِلَيْكَ بِرَغْبَتِي وَ فَرَعْتُ بَابَ فَضْلِكَ يَدُ مَسْأَلَتِي وَ نَاجَاكَ بِخُشُوعِ الاسْتِكَانَةِ فَلْيَبِي وَ وَجَدْتُكَ خَيْرَ شَفِيعٍ لِي إِلَيْكَ

O Allah^{-azwj}! I^{-asws} have approached You^{-azwj} with my^{-asws} desire, knocked on the door of Your^{-azwj} Grace with my request, and confided in You^{-azwj} with the humility of submission in my^{-asws} heart, and I^{-asws} have found You^{-azwj} to be the best Intercessor for me^{-asws} to You^{-azwj}.

وَ قَدْ عَلِمْتَ مَا يَجِدُتُ مِنْ طَلِبَتِي قَبْلَ أَنْ يَخْطُرَ بِفِكْرِي أَوْ يَفْعَ فِي خَلْدِي فَصَلِّ اللَّهُمَّ دُعَائِي إِتَاكَ بِإِجَابَتِي وَ اشْفَعْ مَسْأَلَتِي بِنُجْحِ طَلِبَتِي

You^{-azwj} already know what I^{-asws} seek before it even crosses my^{-asws} mind or occurs in my^{-asws} thoughts. O Allah^{-azwj}! Fulfil my^{-asws} supplication to You^{-azwj} by Answering me^{-asws}, and Intercede my^{-asws} request with the success of my^{-asws} pursuit.

اللَّهُمَّ وَ قَدْ سَمَلْنَا زَيْغَ الْفِتَنِ وَ اسْتَوْلَتْ عَلَيْنَا عَشْوَةُ الْخَيْرَةِ وَ قَارَعَنَا الدُّلُّ وَ الصَّعَارُ وَ حَكَمَ عَلَيْنَا عَيْرُ الْمَأْمُونِينَ فِي دِينِكَ وَ ابْتَزَّ أُمُورَنَا مَعَادِنُ الْأَبْنِ يَمَنَ عَطَلُ حُكْمِكَ وَ سَعَى فِي إِتْلَافِ عِبَادِكَ وَ إِفْسَادِ بِلَادِكَ

O Allah^{-azwj}! We have been encompassed by the deviance (from) the Fitna, and the cloud of confusion has overwhelmed us. We have been oppressed and humiliated, and those who are not faithful to Your^{-azwj} religion have ruled over us. Our affairs have been manipulated by those who have disrupted Your^{-azwj} Governance and sought to corrupt Your^{-azwj} lands.

اللَّهُمَّ وَ قَدْ عَادَ فَيْئُنَا دَوْلَةٌ بَعْدَ الْقِسْمَةِ وَ إِمَارَتُنَا غَلْبَةٌ بَعْدَ الْمَشُورَةِ وَ عُذْنَا مِيرَاثًا بَعْدَ الْإِخْتِيَارِ لِلْأُمَّةِ فَاشْتَرَبَتِ الْمَلَاحِي وَ الْمَعَارِفُ بِسَهْمِ الْيَتِيمِ وَ الْأَوْزَمَلَةِ

O Allah^{-azwj}! It has returned upon us a state of division, and our leadership has become dominated after consultation. We have inherited a legacy after the choice of the nation. The amusement places and musical instruments have been purchased with the wealth of orphans and widows.

وَ حَكَمَ فِي أَبْشَارِ الْمُؤْمِنِينَ أَهْلَ الدِّمَةِ وَ وَلِيَ الْقِيَامَ بِأُمُورِهِمْ فَاسِقُ كُلِّ قَبِيلَةٍ فَلَا دَائِدَ يَدُوذُهُمْ عَنْ هَلَكَةٍ وَ لَا رَاعٍ يَنْظُرُ إِلَيْهِمْ بِعَيْنِ الرَّحْمَةِ وَ لَا دُوَّ شَفَقَةٍ يُشِيعُ الْكَيْدَ الْحَرِيَّ مِنْ مَسْعَعِيهِمْ أَوْلُو ضَرَعٍ بَدَارٍ مَضْبِغَةٍ وَ أَسْرَاءَ مَسْكَنَةٍ وَ حُلَفَاءَ كَاتِبَةٍ وَ ذَلَّةٍ

He has ruled over the glad tidings of the Momineen, the people of protection, and the guardian of their affairs, while being wicked and corrupt from every tribe. There is no helper to protect them from destruction, no guardian who looks upon them with mercy, and no

compassionate one who satisfies their burning hearts with solace. They are the people of lost homes, confined dwellings, gloomy allies, and humiliation.

اللَّهُمَّ وَقَدْ اسْتَحْصَدَ زَرْعُ الْبَاطِلِ وَ بَلَغَ نَهَائِتَهُ وَ اسْتَحْكَمَ عَمُودُهُ وَ اسْتَجْمَعَ طَرِيدُهُ وَ حَذَرَفَ وِلْدُهُ وَ بَسَقَ فَرْعُهُ وَ ضَرَبَ بِجِرَانِهِ

O Allah-azwj! The cultivation of falsehood has been harvested, reaching its end. Its pillar has become strong, its prey has been gathered, its offspring has withered, its branches have been cut, and struck its vicinities.

اللَّهُمَّ فَأَنْبِغْ لَهُ مِنَ الْحَقِّ يَدًا حَاصِدَةً تَصْرِغُ قَائِمَةً وَ تَهْشِمُ سُوقَهُ وَ تَجُثُّ سَنَامَهُ وَ تَجْدَعُ مَرَاغِمَهُ لِيَسْتَحْفِي الْبَاطِلُ بِفُتْحِ صُورَتِهِ وَ يَطْهَرَ الْحَقُّ بِخُسْنِ حَلِيِّهِ

O Allah-azwj! Grant him a decisive hand of truth that crushes falsehood, shatters its marketplace, breaks its weapons, and scatters its forces, so that falsehood may hide in its ugly form and truth may manifest in its beautiful adornment.

اللَّهُمَّ وَ لَا تَدَعِ لِلْجُورِ دِعَامَةً إِلَّا فَصَمْتَهَا وَ لَا جُنَّةً إِلَّا هَتَكْتَهَا وَ لَا كَلِمَةً مُجْتَمِعَةً إِلَّا فَرَقْتَهَا وَ لَا سَرِيَّةً تُغْلِبُ إِلَّا خَفَّفْتَهَا وَ لَا قَائِمَةً عَلُوًّا إِلَّا حَطَّطْتَهَا وَ لَا رَافِعَةً عِلْمًا إِلَّا نَكَّسْتَهَا وَ لَا خَضْرَاءَ إِلَّا أَبْرَمْتَهَا

O Allah-azwj! Leave no support for injustice unbroken, no shield unbroken, no united word unseparated, no heavy secrecy un-lightened, no lofty standing un-lowered, no raised banner unturned, and no greenery un-shrivelled.

اللَّهُمَّ فَكْوِرْ شَمْسَهُ وَ حَطِّ نُورَهُ وَ اطْمَسْ دِكْرَهُ وَ ازِمِ بِالْحَقِّ رَأْسَهُ وَ فُضِّ جُيُوشَهُ وَ ازْعِبْ قُلُوبَ أَهْلِهِ

O Allah-azwj! Obscure his sun, extinguish his light, erase his mention, strike his head with the truth, scatter his armies, and terrify the hearts of his people.

اللَّهُمَّ وَ لَا تَدَعِ مِنْهُ بَقِيَّةً إِلَّا أَفْنَيْتَ وَ لَا بِنِيَّةً إِلَّا سَوَّيْتَ وَ لَا حَلْقَةً إِلَّا فَصَمْتَ وَ لَا سِلَاحًا إِلَّا أَفْلَلْتَ وَ لَا كُرَاعًا إِلَّا اجْتَحْتِ وَ لَا حَامِلَةً عِلْمٍ إِلَّا نَكَّسْتِ

O Allah-azwj! Leave nothing remaining of him except destruction, Nullify his plans, Break every link, Silence every weapon, Conquer every stronghold, and Invert every banner.

اللَّهُمَّ وَ أَرِنَا أَنْصَارَهُ عِبَادِيَدَ بَعْدَ الْأُلْفَةِ وَ شَتَّى بَعْدَ اجْتِمَاعِ الْكَلِمَةِ وَ مُقْبِعِي الرُّؤُوسِ بَعْدَ الظُّهُورِ عَلَى الْأُمَّةِ

O Allah-azwj! Show us his supporters in discord after the strength, in diversity after unity, and leaders who humble themselves after manifesting themselves to the community.

وَ أَسْفِرْ لَنَا عَنْ تَحَارِ الْعَدْلِ وَ أَرِنَا سَرْمَدًا لَا ظُلْمَةَ فِيهِ وَ نُورًا لَا شَوْبَ مَعَهُ وَ أَهْطِلْ عَلَيْنَا نَاشِئَتَهُ وَ أَنْزِلْ عَلَيْنَا بَرَكَتَهُ وَ أَدِلْ لَهُ مِمَّنْ نَاوَاهُ وَ انْصُرْهُ عَلَى مَنْ عَادَاهُ

Grant us a day of justice, where there is no darkness but only eternal light. Shower us his-ajfj (Al Qaim-ajfj's) Blessings, Pour his-ajfj Blessings upon us. Guide those who seek him-ajfj, and grant him-ajfj victory over his enemies!

اللَّهُمَّ وَ أَظْهِرْ بِهِ الْحَقَّ وَ أَصْبِحْ بِهِ فِي عَسَقِي الظُّلْمِ وَ بُحْمِ الخَيْرَةِ

O Allah^{-azwj}! Manifest the truth through him^{-ajfj} (Al Qaim^{-ajfj}) and let him^{-ajfj} emerge amidst the darkness of oppression and the confusion of doubt.

اللَّهُمَّ وَ أَحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ وَ اجْمَعْ بِهِ الْأَهْوَاءَ الْمُتَفَرِّقَةَ وَ الْأَرَءَاءَ الْمُخْتَلِفَةَ وَ أِقِمْ بِهِ الْحُدُودَ الْمُعْطَلَّةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ وَ أَشْعِرْ بِهِ الْحِمَاصَ السَّاعِيَةَ وَ أَرِحْ بِهِ الْأَبْدَانَ الْمُتَعَبَةَ كَمَا أَلْهَجْنَا بِذِكْرِهِ وَ أَحْطَرْتِ بِأَلِنَا دُعَاءَكَ لَهُ

O Allah^{-azwj}! Revive the lifeless hearts by it, Unite the scattered desires and diverse opinions by it. Establish the neglected boundaries and overlooked rulings by it. Satisfy the thirsting souls by it, and give rest to the weary bodies by it, just as You^{-azwj} have ignited our hearts with its remembrance and made us aware of Supplicating to You^{-azwj} for it.

وَ وَقَفْنَا لِلدُّعَاءِ إِلَيْهِ وَ حَيَاشَةَ أَهْلِ الْعُقَلَةِ عَلَيْهِ وَ أَسْكَنْتِ فِي قُلُوبِنَا مَحَبَّتَهُ وَ الطَّمَعِ فِيهِ وَ حُسْنَ الظَّنِّ بِكَ لِإِقَامَةِ مَرَامِهِ

You^{-azwj} have Harmonised us in supplicating to him^{-ajfj}, Awakened the heedless among us to his^{-ajfj} presence, and instilled in our hearts love for him^{-ajfj} and hope in him^{-ajfj}, and a good opinion of You^{-azwj} in order to establish his^{-ajfj} rituals.

اللَّهُمَّ فَاتِ لَنَا مِنْهُ عَلَى أَحْسَنِ يَقِينٍ يَا مُحَقِّقَ الظُّنُونِ الْحُسْنَى وَ يَا مُصَدِّقَ الْأَمَالِ الْمُطِئَةِ

O Allah^{-azwj}! Grant us from him^{-ajfj} the best certainty, O Fulfiller of good expectations, and O Verifier of delayed hopes.

اللَّهُمَّ وَ أَكْذِبْ بِهِ الْمُتَأَلِّينَ عَلَيْكَ فِيهِ وَ أَخْلِفْ بِهِ ظُنُونَ الْقَانِطِينَ مِنْ رَحْمَتِكَ وَ الْآيسِينَ مِنْهُ

O Allah^{-azwj}! Refute through him^{-ajfj} those who falsely accuse You^{-azwj} and Disappoint the doubts of those who despair of Your^{-azwj} Mercy and feel hopeless from it.

اللَّهُمَّ اجْعَلْنَا سَبَباً مِنْ أَسْبَابِهِ وَ عِلْماً مِنْ أَعْلَامِهِ وَ مَعْقِلاً مِنْ مَعَاقِلِهِ وَ نَصْرًا وَجْهًا بِتَحْلِيلَتِهِ وَ أَكْرَمًا بِبُصْرَتِهِ وَ اجْعَلْ فِيْنَا خَيْرًا نُظْهِرْنَا لَهُ وَ بِهِ وَ لَا تُشْمِتْ بِنَا حَاسِدِي الْبَعْمِ وَ الْمُتَرْتِصِينَ بِنَا حُلُولَ التَّدَمِّ وَ نُزُولَ الْمَثَلِ

O Allah^{-azwj}! Make us a cause among Your^{-azwj} Causes, and a flag among Your^{-azwj} flags, and a fortress among Your^{-azwj} fortresses and illuminate our faces with Your^{-azwj} Beauty, Honour us with Your^{-azwj} victory, and make goodness manifest through us for You^{-azwj} and by You^{-azwj}. Do not let the envious and the schemers mock us when we have regret or face adversity.

فَقَدْ تَرَى يَا رَبِّ بَرَاءَةَ سَاحَتِنَا وَ حُلُومَ دَرْعِنَا مِنَ الْإِضْمَارِ لَهُمْ عَلَى إِخْتِنِهِ وَ التَّمَيُّتِ لَهُمْ وَفُوعَ جَائِحَةٍ وَ مَا تَنَازَلَ مِنْ تَحْصِينِهِمْ بِالْعَافِيَةِ وَ مَا أَضْبُوا لَنَا مِنْ انْتِهَازِ الْفُرْصَةِ وَ طَلَبِ الْوُثُوبِ بِنَا عِنْدَ الْعُقَلَةِ

You^{-azwj} have seen, O Lord^{-azwj}, the innocence of our field and the emptiness of our hands from scheming against them, and their desire for a calamity to befall us. They do not hesitate in seeking an opportunity, nor do they spare any effort to take advantage of our negligence.

اللَّهُمَّ وَ قَدْ عَرَفْتَنَا مِنْ أَنْفُسِنَا وَ بَصَّرْتَنَا مِنْ عُيُوبِنَا خِلَافًا لِمَا نَحْشَى أَنْ تَفْعَدَ بِنَا عَنِ اسْتِيْهِالِ إِجَابَتِكَ وَ أَنْتَ الْمُتَفَضِّلُ عَلَى غَيْرِ الْمُسْتَحِقِّينَ وَ الْمُتَبَتِّدِيُّ بِالْإِحْسَانِ غَيْرِ السَّائِلِينَ فَاتِّ لَنَا فِي أَمْرِنَا عَلَى حَسَبِ كَرَمِكَ وَ جُودِكَ وَ فَضْلِكَ وَ امْتِنَانِكَ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ إِنَّا إِلَيْكَ رَاغِبُونَ وَ مِنْ جَمِيعِ ذُنُوبِنَا تَائِبُونَ

O Allah^{-azwj}, and You^{-azwj} have Made us aware of our own selves and illuminated our flaws, so we fear that our shortcomings may prevent us from deserving Your^{-azwj} Response. You^{-azwj} are the One^{-azwj} Who Bestows Favours upon the undeserving and Initiates acts of kindness without being asked. Grant us in our matters according to Your^{-azwj} Generosity, Grace, and Favour, and out of Your^{-azwj} Benevolence and Gratitude. You^{-azwj} Tend to Do whatever You^{-azwj} so Desire and Judge with whatever You^{-azwj} Want. We are desirous to You^{-azwj}, and are repentant from entirety of our sins.

اللَّهُمَّ وَ الدَّاعِي إِلَيْكَ وَ الْقَائِمُ بِالْقِسْطِ مِنْ عِبَادِكَ الْفَقِيرُ إِلَى رَحْمَتِكَ الْمُحْتَاجُ إِلَى مَعُونَتِكَ عَلَى طَاعَتِكَ إِذِ ابْتَدَأْتَهُ بِنِعْمَتِكَ وَ أَلْبَسْتَهُ أَثْوَابَ كَرَامَتِكَ وَ أَلْفَيْتَ عَلَيْهِ مَحَبَّةَ طَاعَتِكَ وَ ثَبَّتَ وَطْأَتَهُ فِي الْقُلُوبِ مِنْ مَحَبَّتِكَ

O Allah^{-azwj}! You^{-azwj} are the One^{-azwj} being supplicated to, the One^{-azwj} Who Upholds justice among Your^{-azwj} servants. I^{-asws} am a needy servant, dependent on Your^{-azwj} Mercy, in need of Your^{-azwj} Support to obey You^{-azwj}. You^{-azwj} Initiated Your^{-azwj} Blessings upon him^{-ajfj} and Clothed him^{-ajfj} with the garments of Your^{-azwj} Nobility. You^{-azwj} Instilled upon him^{-ajfj} the love for Your^{-azwj} obedience and affirmed his^{-ajfj} footsteps in the hearts out of Your^{-azwj} Love.

وَ وَقَفْتَهُ لِلْقِيَامِ بِمَا أَعْضَى فِيهِ أَهْلُ زَمَانِهِ مِنْ أَمْرِكَ وَ جَعَلْتَهُ مَفْرَعًا لِمَطْلُوبِي عِبَادِكَ وَ نَاصِرًا لِمَنْ لَا يَجِدُ لَهُ نَاصِرًا غَيْرَكَ وَ مُجَدِّدًا لِمَا عَطِلَ مِنْ أَحْكَامِ كِتَابِكَ وَ مُسْتَبَدًّا لِمَا رُدَّ مِنْ أَغْلَامِ سُنَنِ نَبِيِّكَ عَلَيْهِ وَ آلِهِ سَلَامُكَ وَ صَلَوَاتُكَ وَ رَحْمَتُكَ وَ بَرَكَاتُكَ

And Grant him^{-ajfj} success for the rising what You^{-azwj} have Entrusted him^{-ajfj} with, which the people of his^{-ajfj} time have neglected. You^{-azwj} Make him^{-ajfj} a refuge for the oppressed among Your^{-azwj} servants, a helper for those who find no helper except You^{-azwj}, a reviver of the rulings of Your^{-azwj} Book that have been neglected, and a builder of what has been abandoned from the practices of Your^{-azwj} Prophet^{-sawww}, upon him^{-sawww} and his^{-sawww} Progeny^{-asws} be Your^{-azwj} Greeting, and Your^{-azwj} Salawaat, and Your^{-azwj} Mercy and Your^{-azwj} Blessings!

فَاَجْعَلْهُ اللَّهُمَّ فِي حَصَانَةٍ مِنْ بَأْسِ الْمُعْتَدِينَ وَ أَشْرِقْ بِهِ الْقُلُوبَ الْمُخْتَلِفَةَ مِنْ بُعَاةِ الدِّينِ وَ بَلِّغْ بِهِ أَفْضَلَ مَا بَلَّغْتَ بِهِ الْغَائِمِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ

O Allah^{-azwj}! Make him^{-ajfj} a safeguard against the aggression of the transgressors, and illuminate with him^{-ajfj} the hearts of those who deviate from the path of religion. Through him^{-ajfj}, convey the best of what You^{-azwj} have Conveyed through the upholders of Your^{-azwj} Justice among the followers of the Prophets^{-as}.

اللَّهُمَّ وَ أَذِلُّ بِه مَنْ لَمْ تُسْهِمْ لَهُ فِي الرُّجُوعِ إِلَى مَحَبَّتِكَ وَ مَنْ نَصَبَ لَهُ الْعِدَاةَ وَ اِزْمَ بِحَجْرِكَ الدَّمَاعِ مَنْ أَرَادَ التَّأْلِيْبَ عَلَى دِينِكَ بِإِذْلَالِهِ وَ تَشْتِيْتِ جَمْعِهِ وَ اعْضَبَ لِمَنْ لَا تَرَةَ لَهُ وَ لَا طَائِلَةَ وَ عَادَى الْأَقْرَبِينَ وَ الْأَبْعَدِينَ فِيكَ مَنْأ مِنْكَ عَلَيْهِ لَا مَنْأ مِنْهُ عَلَيْكَ

O Allah^{-azwj}! Humble through him^{-ajfj} those who are not inclined to return to Your^{-azwj} love, and Subdue those who harbour enmity towards him^{-ajfj}. Cast with Your^{-azwj} mighty stone at those who seek to chastise Your^{-azwj} religion through by humiliation and dispersal. Get Angry on behalf of those who have no protection or recourse, and Oppose those who are hostile to

both the near and the distant from them as a Conferment from You^{-azwj} upon him^{-ajfj}, not as a conferment from him^{-ajfj} upon You^{-azwj}.

اللَّهُمَّ فَكَمَا نَصَبْتَ نَفْسَهُ غَرَضاً فَيْكَ لِلْأَبْعَدِينَ وَ جَادَ بِبَدَلٍ مُهَجِّجَةٍ لَكَ فِي الدَّبِّ عَنْ حَرِيمِ الْمُؤْمِنِينَ وَ رَدَّ شَرَّ بَغَاةِ الْمُرْتَدِّينَ الْمُرْبِيبِينَ حَتَّى أُخْفِيَ مَا كَانَ جَهْرَ بِهِ مِنَ الْمَعَاصِي وَ أُبْدِيَ مَا كَانَ نَبْدَهُ الْعُلَمَاءُ وَرَاءَ ظُهُورِهِمْ مِمَّا أَخَذَتْ مِيثَاقَهُمْ عَلَى أَنْ يُبَيِّنُوهُ لِلنَّاسِ وَ لَا يَكْتُمُوهُ وَ دَعَا إِلَى إِفْرَادِكَ بِالطَّاعَةِ

O Allah^{-azwj}! Just as he^{-ajfj} has set himself as a purpose for the benefit of those far from You^{-azwj}, and exerted his^{-ajfj} utmost effort in sacrificing for You^{-azwj} by defending the honour of the believing women and repelling the evil of the rebellious and doubtful transgressors, so that he^{-ajfj} concealed what was openly being committed from sins, and reveal what the scholars have discarded behind their back, from what their covenants had been taken upon that they will be manifesting to the people and not concealing it and calling to Your^{-azwj} Individualism with the obedience.

وَ أَلَّا يَجْعَلَ لَكَ شَرِيكاً مِنْ خَلْقِكَ يَغْلُو أَمْرُهُ عَلَى أَمْرِكَ مَعَ مَا يَنْجَرِعُهُ فَيْكَ مِنْ مَرَازِمِ الْعَيْظِ الْجَارِحَةِ بِمَوَاسِ [بِحَوَاسِ] الْقُلُوبِ وَ مَا يَعْتَوِزُهُ مِنَ الْعُومِ وَ يَفْرُغُ عَلَيْهِ مِنْ أَحْدَاثِ الْخُطُوبِ وَ يَشْرُقُ بِهِ مِنَ الْعُصَصِ الَّتِي لَا تَبْتَلِغُهَا الْخُلُوقُ وَ لَا تَحْنُو عَلَيْهَا الصُّلُوعُ مِنْ نَظْرَةٍ إِلَى أَمْرٍ مِنْ أَمْرِكَ وَ لَا تَنَالُهُ يَدُهُ بِتَغْيِيرِهِ وَ رَدَّهُ إِلَى حَبَّتِكَ فَاشْدُدْ

And not to associate any associate with You^{-azwj} from Your^{-azwj} creation, whose authority would surpass Your^{-azwj} Authority, along with the bitterness of resentment that pierces the hearts and the clouds of worries that overshadow, and the overwhelming events that befall, and the anxieties that cannot be swallowed by the throats or alleviated by the ribs, from a single glance at a matter from Your^{-azwj} Affairs. His^{-ajfj} hand cannot reach it to change it or redirect it towards Your^{-azwj} love, so strengthen him^{-ajfj}.

اللَّهُمَّ أَرْزُهُ بِنَصْرِكَ وَ أَطِلْ بَاعَهُ فِيمَا قَصُرَ عَنْهُ مِنْ إِطْرَادِ الرَّاتِعِينَ حِمَاكَ وَ زِدْهُ فِي قُوَّتِهِ بِسَطْوَةٍ مِنْ تَأْيِيدِكَ وَ لَا تُوحِشْنَا مِنْ أَنْسِهِ وَ لَا تَحْتَرِمْنَا دُونَ أَمَلِهِ مِنَ الصَّلَاحِ الْفَاشِي فِي أَهْلِ مِلَّتِهِ وَ الْعَدْلِ الظَّاهِرِ فِي أُمَّتِهِ

O Allah^{-azwj}! Support him with Your^{-azwj} victory and extend his^{-ajfj} influence in what has been neglected by the complacent. Protect him^{-ajfj}, Increase his^{-ajfj} strength through the expansiveness of Your^{-azwj} Support, and do not deprive us of his^{-ajfj} companionship. Do not diminish his^{-ajfj} hopes for the widespread rectification within his community and the apparent justice within his^{-ajfj} community.

اللَّهُمَّ وَ شَرَفَ بِمَا اسْتَقْبَلَ بِهِ مِنَ الْقِيَامِ بِأَمْرِكَ لَدَى مَوْقِفِ الْحِسَابِ مُقَامَهُ وَ سُرَّ نَبِيِّكَ مُحَمَّدًا صَلَّى اللهُ عَلَيْهِ وَ آلِهِ بِرُؤْيِيهِ وَ مَنْ تَبِعَهُ عَلَى دَعْوَتِهِ

O Allah^{-azwj}! Honour him^{-ajfj} with what he^{-ajfj} faces in standing with Your^{-azwj} Command, at the moment of accountability, where his position is established. Confer Salawaat upon Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, greeting be upon him^{-saww} and his^{-saww} Progeny^{-asws}, through his^{-ajfj} vision, as well as those who follow him^{-ajfj} upon his call.

وَ أَجْرُلْ لَهُ عَلَى مَا رَأَيْتَهُ قَائِماً بِهِ مِنْ أَمْرِكَ نَوَابَهُ وَ ابْنِ قُرْبٍ دُنُوهُ مِنْكَ فِي حَيَاتِهِ

Abundantly Reward him^{-saww} for what You^{-azwj} Witnessed him^{-saww} steadfastly upholding from Your^{-azwj} Command. Grant him^{-saww} abundant Rewards and draw him^{-saww} closer to You^{-azwj} in his^{-saww} lifetime.

وَ اِزْحَمِ اسْتِيْكَانَتَنَا مِنْ بَعْدِهِ وَ اسْتِيْخْدَاءَنَا لِمَنْ كُنَّا نَقْتَمِعُهُ بِهِ اِذْ اَفْقَدْتَنَا وَجْهَهُ وَ بَسَطْتَ اَيْدِيَّ مَنْ كُنَّا نَبْسُطُ اَيْدِيَنَا عَلَيْهِ لِنُرِدَّهُ عَنْ مَعْصِيَتِهِ وَ افْتِرَاقَنَا [اَفْتَرَقْنَا] بَعْدَ الْاُلْفَةِ وَ الْاِجْتِمَاعِ تَحْتَ ظِلِّ كَنْفِهِ وَ تَلَهَّفْنَا عِنْدَ الْمَوْتِ عَلٰى مَا اَفْقَدْتَنَا عَنْهُ مِنْ نُصْرَتِهِ وَ طَلَبْنَا مِنَ الْقِيَامِ بِحَقِّ مَا لَا سَبِيْلَ لَنَا اِلٰى رَجْعَتِهِ

Have Mercy on our humility after him^{-saww} and our seeking refuge from those whom we have been oppressed by, as You^{-azwj} have Removed their influence and extended the hands of those we used to extend our hands to, seeking to divert them from disobedience. After our unity and gathering under his^{-saww} shade, we have now separated. We long for what You^{-azwj} have deprived us of in terms of his support, and we seek of the standing with the rights what there is no way for us to its return.

وَ اجْعَلْهُمُ اللّٰهُمَّ فِيْ اَمْنٍ مِّمَّا يُشْفِقُ عَلَيْهِ مِنْهُ وَ رُدَّ عَنْهُ مِنْ سِيْهَامِ الْمَكَايِدِ مَا يُوجِّهُهُ اَهْلُ الشَّنَانِ اِلَيْهِ وَ اِلٰى شُرَكَائِهِ فِيْ اَمْرِهِ وَ مُعَاوِنِيْهِ عَلٰى طَاعَةِ رَبِّهِ الدّٰيْنِ جَعَلْتَهُمْ سِلَاحَهُ وَ حِصْنَهُ وَ مَفْرَعَهُ

And O Allah^{-azwj}, Place him^{-ajfj} in safety from what he^{-ajfj} fears and deflect from him^{-ajfj} the arrows of deceit that are directed towards him^{-ajfj} by the people of malice against him^{-ajfj} and his^{-ajfj} associates in his^{-ajfj} affairs and his^{-ajfj} supporters, in their obedience to their Lord^{-azwj}, whom You^{-azwj} have made their weapon, fortress, and refuge.

وَ اُنْسَهُ الدّٰيْنِ سَلَوًا عَنِ الْاَهْلِ وَ الْاَوْلَادِ وَ حَفْوًا الْوَطْنَ وَ عَطَلُوا الْوَتِيْرَ مِنَ الْمِهَادِ وَ رَفَضُوا بَحَارَاتِهِمْ وَ اَصْرُوا بِمَعَايِشِهِمْ وَ فُقِدُوا فِيْ اَنْدِيْتِهِمْ بِغَيْرِ عَيْبَةٍ عَنْ مِصْرِهِمْ

And Grant solace to those who have been separated from their families and children, who have distanced themselves from their homeland, disrupted their livelihoods, refused their trades, harmed their livelihoods, and lost their possessions without any absence from their cities.

وَ خَالَفُوا الْبَعِيْدَ مِمَّنْ عَاضَدَهُمْ عَلٰى اَمْرِهِمْ وَ قَلُّوا الْقَرِيْبَ مِمَّنْ صَدَّدَ عَنْهُمْ وَ عَنِ جِهَتِهِمْ فَاتْتَلَفُوا بَعْدَ التَّدَايْرِ وَ التَّقَاطُعِ فِيْ دَهْرِهِمْ وَ قَلَعُوا الْاَسْنَابَ الْمُتَّصِلَةَ بِعَاجِلِ حُطَامِ الدُّنْيَا

They have opposed those who supported them in their affairs, abandoned those who turned away from them and their cause. They have become divided after deliberation and intersection in their time, and they have severed the ties connected to the transient debris of this world.

فَاجْعَلْهُمُ اللّٰهُمَّ فِيْ اَمْنٍ جِزْرِكَ وَ ظِلِّ كَنْفِكَ وَ رُدَّ عَنْهُمْ نَاسَ مَنْ قَصَدَ اِلَيْهِمْ بِالْعَدَاوَةِ مِنْ عِبَادِكَ وَ اَجْرِلْ لَهُمْ عَلٰى دَعْوَتِهِمْ مِنْ كِفَايَتِكَ وَ مَعُوْنَتِكَ وَ اَيَّدْهُمْ بِتَأْيِيْدِكَ وَ نَصْرِكَ وَ اَرْزُقْ بِحَقِّهِمْ بِاطِلٍ مَنْ اَرَادَ اِطْفَاءَ نُوْرِكَ

O Allah^{-azwj}! Place them in the security of Your^{-azwj} Protection, under the shade of Your^{-azwj} Refuge, and Repel from them the harm of those who seek enmity towards them from among Your^{-azwj} servants. Abundantly reward them for their supplications with sufficiency and assistance from You^{-azwj}. Strengthen them with Your^{-azwj} Support and victory. Annihilate with truth, the falsehood of those who desire to extinguish Your^{-azwj} light.

اللّٰهُمَّ وَ اَمْلَأْ كُلَّ اُفْقٍ مِنَ الْاَفَاقِ وَ قُطْرٍ مِنَ الْاَقْطَارِ قِسْطًا وَ عَدْلًا وَ مَرْحَمَةً وَ فَضْلًا وَ اشْكُرْهُمْ عَلٰى حَسَبِ كَرَمِكَ وَ جُودِكَ مَا مَنَنْتَ بِهِ عَلٰى الْفَاقِمِيْنَ بِالْقِسْطِ مِنْ عِبَادِكَ وَ اَدْحَرْتَ لَهُمْ مِنْ ثَوَابِكَ مَا تَرَفَعُ لَهُمْ بِهِ الدَّرَجَاتِ اِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ.

O Allah^{-azwj}! Fill every horizon from the horizons and every region from the regions with justice, fairness, mercy, grace, and gratitude. Reward those who uphold justice among Your^{-azwj} servants according to Your^{-azwj} Generosity and bounty. Bestow upon them from Your^{-azwj} Rewards that elevate them to higher ranks. Indeed, You^{-azwj} D whatever You^{-azwj} so Desires, and You^{-azwj} Judge whatever You^{-azwj} Want⁴¹⁸.

فُتُوْتُ مَوْلَانَا الْحَسَنَ بْنِ الْحَسَنِ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَحْرَمَ أَوْلِيَاءَكَ بِإِنْجَارِ وَعَدِكَ وَبَلَّغَهُمْ دَرَكَ مَا يَأْمُلُونَ مِنْ نَصْرِكَ وَاحْتَفَ عَنْهُمْ بَأْسَ مَنْ نَصَبَ الْخِلَافَةَ عَلَيْكَ وَتَمَرَّدَ بِمَشْعِكَ عَلَى رُكُوبِ مَخَالَفَتِكَ

Qunout of our Master^{-ajfi} the Divine Authority son^{-ajfi} of Al Hassan^{-asws}: 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Honour Your^{-azwj} friends by Fulfilling Your^{-azwj} Promised by Causing them to reach realisation of what they are hoping of Your^{-azwj} Hell, and Restrain from them evil of the one installs opposition to You^{-azwj} and rebels with Your^{-azwj} Prohibitions upon indulging in opposing You^{-azwj}.

وَاسْتَعَانَ بِرِفْدِكَ عَلَى فَلٍ حَدِّكَ وَقَصَدَ لِكَيْدِكَ بِأَيْدِكَ وَسَعَتُهُ جَلْمًا لِتَأْخُذَهُ عَلَى جَهْرَةٍ أَوْ تَسْتَأْصِلَهُ عَلَى غَيْرَةٍ

And they seek assistance from Your^{-azwj} abundant provisions to overcome their rebellion against Your^{-azwj} limits. Direct Your^{-azwj} Plan with Your^{-azwj} Hands and Extend Your^{-azwj} Forbearance to Seize them openly or uproot them secretly.

فَإِنَّكَ اللَّهُمَّ قُلْتَ وَ قَوْلُكَ الْحَقُّ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازْبَيَّتْ وَظَنَّ أَهْلُهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَمْ تَغْنَبْ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ

Indeed, O Allah^{-azwj}! You^{-azwj} have Said, and Your^{-azwj} Word is true, **until when earth takes its garnish and its adornment, and its people think they are able upon it, Our Command come to it at night or by day, and We Make it mowed down as if it had not flourished the day before. Like that, We Detail the Signs for a people who are pondering [10:24].**

وَ قُلْتَ فَلَمَّا آسَفُونَا انْتَقَمْنَا مِنْهُمْ وَإِنَّ الْعَايَةَ عِنْدَنَا قَدْ تَنَاهَتْ وَ إِنَّا لِعَصَبِكَ غَاضِبُونَ وَ إِنَّا عَلَى نَصْرِ الْحَقِّ مُتَعَصِبُونَ وَ إِلَى وُجُودِ أَمْرِكَ مُشْتَاتُونَ وَ لِإِنْجَارِ وَعَدِكَ مُرْتَقِبُونَ وَ لِحَوْلِ وَعِيدِكَ بِأَعْدَائِكَ مُتَوَقِّعُونَ

And You^{-azwj} Said: **Then when they Angered Us, We Took Revenge from them, [43:55]**, and the ultimate goal is within our reach, and we are angered for Your^{-azwj} Anger, and we are prejudicial upon helping the truth, and are yearning for the arrival of Your^{-azwj} Command, and are watching out for the Fulfilment of Your^{-azwj} Promise, and are in anticipation for the Might of Your^{-azwj} Threat with Your^{-azwj} enemies.

اللَّهُمَّ فَادِدُنْ بِذَلِكَ وَ افْتَحْ طُرُقَاتِهِ وَ سَهِّلْ خُرُوجَهُ وَ وَطِّئْ مَسَالِكَهُ وَ اشْرَعْ شَرَائِعَهُ وَ أَيِّدْ جُنُودَهُ وَ أَعُوذُ بِكَ وَأَعُوذُ بِكَ بِأَسَاكِ الْقَوْمِ الظَّالِمِينَ وَ ابْسُطْ سَيْفَ نِقْمَتِكَ عَلَى أَعْدَائِكَ الْمُعَانِدِينَ وَ حُدِّ بِالْبَأْسِ إِنَّكَ جَوَادٌ مَكَارٌ-

O Allah^{-azwj}! Grant Permission for that, Open its pathways, and Facilitate its emergence, Make its routes accessible, and Legislate its laws, and Support its armies and its allies, and Hasten

⁴¹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 1 j

Your^{-azwj} Prowess against the unjust people, and Extend the sword of Your^{-azwj} Vengeance upon Your^{-azwj} defiant enemies, and Take Retribution, for You^{-azwj} are a Generous Planner’.

وَدَعَا عِ فِي قُنُوتِهِ اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُنْزِلُ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he^{-asws} supplicated in his^{-asws} Qunout: ***‘O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].***

يَا مَاجِدُ يَا جَوَادُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا بَطَّاشُ يَا ذَا الْبَطْشِ الشَّدِيدِ يَا فَعَالًا لِمَا يُرِيدُ يَا ذَا الْقُوَّةِ الْمَتِينِ يَا رَهُوفُ يَا رَحِيمُ يَا لَطِيفُ يَا حَيُّ حِينَ لَا حَيٌّ

O Glorious! O Generous! O One with the Majesty and the Honour! O Powerful! O One with the Intense Power! O Does of whatever He^{-azwj} Wants! O One with the Invincible Strength! O Kind! O Merciful! O Subtle! O Living when there was not (other) living being!

اللَّهُمَّ أَسْأَلُكَ بِاسْمِكَ الْمَخْرُوجِ الْمَكْنُونِ الْحَيِّ الْقَيُّومِ الَّذِي اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْعَيْبِ عِنْدَكَ وَ لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ مِنْ خَلْقِكَ

O Allah^{-azwj}! I^{-ajfj} ask You^{-azwj} by Your^{-azwj} Treasured Name, the Hidden, the Living, the Eternal Which You^{-azwj} have Preferred with in the Knowledge of the Unseen with You^{-azwj} and have not Notified anyone from Your^{-azwj} creatures upon it!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي تُصَوِّرُ بِهِ خَلْقَكَ فِي الْأَرْحَامِ كَيْفَ تَشَاءُ وَ بِهِ تَسْوِقُ إِلَيْهِمْ أَرْزَاقَهُمْ فِي أَطْبَاقِ الظُّلُمَاتِ مِنْ بَيْنِ الْعُرُوقِ وَ الْعِظَامِ

And I^{-ajfj} ask You^{-azwj} by Your^{-azwj} Name which You^{-azwj} Imaged Your^{-azwj} creatures in the wombs with, however You^{-azwj} so Desired, and by it You^{-azwj} Apportioned the sustenance(s) in the layers of darkness, from between the veins and the bones!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَلْفَتْ بِهِ بَيْنَ قُلُوبِ أَوْلِيَائِكَ وَ أَلْفَتْ بَيْنَ النَّارِ وَ هَذَا يُذِيبُ هَذَا وَ لَا هَذَا يُطْفِئُ هَذَا

And I^{-ajfj} by Your^{-azwj} Name which You^{-azwj} United hearts of Your^{-azwj} friends with, and United between the snow and the fire. Neither does this does away with, nor does this extinguish this!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي كَوَّنْتَ بِهِ طَعْمَ الْمِيَاهِ

And I^{-ajfj} ask You^{-azwj} by Your^{-azwj} Name by which You^{-azwj} Caused the taste of water!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي أَجْرَنْتَ بِهِ الْمَاءَ فِي عُرُوقِ النَّبَاتِ بَيْنَ أَطْبَاقِ التُّرَى وَ سُقَّتِ الْمَاءَ إِلَى عُرُوقِ الْأَشْجَارِ بَيْنَ الصَّخْرَةِ الصَّمَاءِ

And I^{-ajfj} ask You^{-azwj} by Your^{-azwj} Name which You^{-azwj} Flowed the water in the veins of plants between the layers of soil, and You^{-azwj} Quenched water to the roots of the trees between the solid rocks!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي كَوْنَتْ بِهِ طَعْمُ التِّمَارِ وَ أَلْوَانَهَا

And I-^{ajfj} ask You-^{azwj} by Your-^{azwj} Name by which You-^{azwj} Caused taste of the fruits and their variety!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي بِهِ تُبْدِي وَ تُعِيدُ

And I-^{ajfj} ask You-^{azwj} by Your-^{azwj} Name by which You-^{azwj} Began and will Repeat!

وَ أَسْأَلُكَ بِاسْمِكَ الْفَرْدِ الْوَاحِدِ الْمُتَفَرِّدِ بِالْوَحْدَانِيَّةِ الْمُتَوَحِّدِ بِالصَّمَدَانِيَّةِ

And I-^{ajfj} ask You-^{azwj} by Your-^{azwj} Name, the Unique, the one, the individualised with the Oneness, the lone with the eternity!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي فَجَّرْتَ بِهِ الْمَاءَ مِنَ الصَّخْرَةِ الصَّمَاءِ وَ سَفْتُهُ مِنْ حَيْثُ شِئْتَ

And I-^{ajfj} ask You-^{azwj} by Your-^{azwj} Name which You-^{azwj} Sprang the water from the solid rock, and Quenched it from wherever You-^{azwj} so Desired!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي خَلَقْتَ بِهِ خَلْقَكَ وَ رَزَقْتَهُمْ كَيْفَ شِئْتَ وَ كَيْفَ شَاءُوا

And I-^{ajfj} ask You-^{azwj} by Your-^{azwj} Name by which You-^{azwj} Created Your-^{azwj} creatures however You-^{azwj} so Desired, and Sustained them however they so desired!

يَا مَنْ لَا تُعَيِّرُهُ الْأَيَّامُ وَ اللَّيَالِي أَدْعُوكَ بِمَا دَعَاكَ بِهِ نُوحٌ حِينَ نَادَاكَ فَأُنَجَّيْتَهُ وَ مَنْ مَعَهُ وَ أَهْلَكَتَ قَوْمَهُ

O One-^{azwj} Whom the days and the nights do not change! I-^{ajfj} supplicate to You-^{azwj} with what Noah-^{as} had supplicated with when he-^{as} called You-^{azwj}, so You-^{azwj} Rescued him-^{as} and the ones with him-^{as}, and Destroyed his-^{as} people!

وَ أَدْعُوكَ بِمَا دَعَاكَ بِهِ إِبْرَاهِيمُ خَلِيلُكَ حِينَ نَادَاكَ فَأُنَجَّيْتَهُ وَ جَعَلْتَ النَّارَ عَلَيْهِ بَرْدًا وَ سَلَامًا

And I-^{ajfj} supplicate to You-^{azwj} with what Your-^{azwj} friend Ibrahim-^{as} had supplicated with when he-^{saww} called You-^{azwj}, so You-^{azwj} Rescued him-^{as} and Made the fire to be cool and safe upon him-^{as}!

وَ أَدْعُوكَ بِمَا دَعَاكَ بِهِ مُوسَى كَلِيمُكَ حِينَ نَادَاكَ فَفَرَّقْتَ لَهُ الْبَحْرَ فَأُنَجَّيْتَهُ وَ تَبِي إِسْرَائِيلَ وَ أَعْرَفْتَ فِرْعَوْنَ وَ قَوْمَهُ فِي الْيَمِّ

And I-^{ajfj} supplicate to You-^{azwj} with what Musa-^{as} had supplicated with when he-^{as} called You-^{azwj}, so You-^{azwj} Split the sea for him-^{as} and Rescued him-^{as} and the children of Israel, and Drowned Pharaoh-^{la} and his-^{la} people in the Nile!

وَ أَدْعُوكَ بِمَا دَعَاكَ بِهِ عِيسَى ع رُوحِكَ حِينَ نَادَاكَ فَجَنَّبْتَهُ مِنْ أَعْدَائِهِ وَ إِلَيْكَ رَفَعْتَهُ

And I-^{ajfj} supplicate to You-^{azwj} with what Isa-^{as}, Your-^{azwj} Spirit had supplicated with when he-^{as} called You-^{azwj}, so You-^{azwj} Rescued him-^{as} from his-^{as} enemies, and Raised him-^{as} to You-^{azwj}!

وَأَدْعُوكَ بِمَا دَعَاكَ بِهِ حَبِيبِكَ وَ صَفِيَّتِكَ وَ نَبِيِّكَ مُحَمَّدٌ ص فَاسْتَجَبْتَ لَهُ وَ مِنْ الْأَحْزَابِ نَجَّيْتَهُ وَ عَلَى أَعْدَائِكَ نَصَرْتَهُ

And I^{-ajfj} supplicate to You^{-azwj} with what Your^{-azwj} Beloved, and Your^{-azwj} elite, and Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, so You^{-azwj} Answered for him^{-saww}, and Rescued him^{-saww} and Helped him^{-saww} against Your^{-azwj} enemies!

وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا دُعِيتَ بِهِ أُجِبْتَ يَا مَنْ لَهُ الْخَلْقُ وَ الْأَمْرُ يَا مَنْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَى كُلَّ شَيْءٍ عَدَدًا-

And I^{-ajfj} ask You^{-azwj} by Your^{-azwj} Name which when You^{-azwj} are supplicated to, by it, You^{-azwj} Answer. O One^{-azwj} for Whom is the creation and the Command! O One^{-azwj} Who **and He Encompasses whatever is with them, and He Counts the number of all things [72:28]**.

يَا مَنْ لَا تُعَيِّرُهُ الْأَيَّامُ وَ اللَّيَالِي وَ لَا تَتَشَابَهُ عَلَيْهِ الْأَصْوَاتُ وَ لَا تُخْفَى عَلَيْهِ اللُّغَاتُ وَ لَا يَزِيْمُهُ الْخَائِجُ الْمُلِحِّينَ

O One^{-azwj} Whom the days and the nights do not change, nor are the voices confusing to Him^{-azwj} nor are the languages hidden (unknown) to Him^{-azwj}, and the insistence of the insisting one does not dismay!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ خَيْرَتِكَ مِنْ خَلْقِكَ فَصَلِّ عَلَيْهِمْ بِأَفْضَلِ صَلَوَاتِكَ وَ صَلِّ عَلَى جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ الَّذِينَ بَلَّغُوا عَنْكَ الْهُدَى وَ عَقَّدُوا لَكَ الْمَوَاتِيْقَ بِالطَّاعَةِ وَ صَلِّ عَلَى عِبَادِكَ الصَّالِحِينَ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, Your^{-azwj} Choice from Your^{-azwj} creatures! Send upon them^{-asws} the most superior of Your^{-azwj} Salawaat, and Send Salawaat upon entirety of the Prophets^{-as}, and the Messengers^{-as}, those who delivered the Guidance on Your^{-azwj} behalf, and they tied the covenants for You^{-azwj} with the obedience, and Send Salawaat upon Your^{-azwj} righteous servants!

يَا مَنْ لَا يُخْلِفُ الْمِيعَادَ أُجِزْ لِي مَا وَعَدْتَنِي وَ اجْمَعْ لِي أَصْحَابِي وَ صَبْرَهُمْ وَ انصُرْنِي عَلَى أَعْدَائِكَ وَ أَعْدَاءِ رَسُولِكَ وَ لَا تُخَيِّبْ دُعَوِي فَإِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أُمَّتِكَ أَسِيرُ بَيْنَ يَدَيْكَ

O One^{-azwj} Who does not break the Promise! Fulfil for me^{-ajfj} what You^{-azwj} have Promised me^{-ajfj}, and Gather my^{-ajfj} companions for me^{-ajfj}, and Cause them to be patient, and Grant me^{-ajfj} victory upon Your^{-azwj} enemies and enemies of Your^{-azwj} Rasool^{-saww}, and do not disappoint my^{-ajfj} supplication, for I^{-ajfj} am Your^{-azwj} servant, son^{-ajfj} of Your^{-azwj} maid^{-as}, a captive in front of You^{-azwj}.

سَيِّدِي أَنْتَ الَّذِي مَنَنْتَ عَلَيَّ بِهَذَا الْمَقَامِ وَ تَقَضَّيْتُ بِهِ عَلَيَّ دُونَ كَثِيرٍ مِنْ خَلْقِكَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُنَجِّزَ لِي مَا وَعَدْتَنِي إِنَّكَ أَنْتَ الصَّادِقُ وَ لَا تُخْلِفُ الْمِيعَادَ وَ أَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

My^{-ajfj} Chief! You^{-azwj} are the One^{-azwj} Who Conferred upon me^{-ajfj} with this position, and Merited me^{-ajfj} with it apart from a lot of Your^{-azwj} creatures. I^{-ajfj} ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Fulfil for me^{-ajfj} what You^{-azwj}

azwj Promised me-ajfj. Surely You-azwj are the truthful, and do not break the Promised, and You-azwj are Able upon all things".⁴¹⁹

2- أَقُولُ زَادَ الْكُفْعَمِيُّ فِي الْقُنُوتِ الثَّانِي لِلْعَشْكَرِيِّ ع بَعْدَ قَوْلِهِ وَ تَحْكُمُ مَا تُرِيدُ زِيَادَةً وَ قَالَ الشَّيْخُ فِي الْمِصْبَاحِ الْكَبِيرِ عِنْدَ ذِكْرِ أَدْعِيَةِ قُنُوتِ الْوُتْرِ وَ يُسْتَحَبُّ أَنْ يَزَادَ الدُّعَاءُ فِي الْوُتْرِ وَ ذَكَرَ الْقُنُوتَ مَعَ الزِّيَادَةِ وَ هِيَ هَذِهِ

I (Majlisi) am saying, 'Al-Kaf'amy added in the second Qunout of Al-Askari-asws after his-asws words, and decided what warrants an increase, and the Sheykh said in 'Al-Misbah Al-Kabeer' at the mention of supplications of Qunout of Al-Witr (Salat) recommended to increase the supplication in Al-Witr, and he mentioned the Qunout along with the increase, and it is this: -

وَ تَحْكُمُ مَا تُرِيدُ وَ صَلَّى اللَّهُ عَلَى خَيْرَتِهِ مِنْ خَلْقِهِ مُحَمَّدٍ وَ آلِهِ الْأَطْهَارِ

'And You-azwj Judge with whatever You-azwj Want, and may Allah-azwj Send Salawaat upon His-azwj Elite from His-azwj creatures, Muhammad-saww and his-saww Progeny-asws, the Pure.

اللَّهُمَّ إِنِّي أَجِدُ هَذِهِ التُّدْبَةَ حَيْثُ امْتَنَحْتُ دَلَالَتَهَا وَ دَرَسْتُ أَعْلَامَهَا وَ عَفْتُ إِلَّا ذِكْرَهَا وَ تِلَاوَةَ الْحُجَّةِ بِهَا

O Allah-azwj! O Allah-azwj! I-asws find this scar where its significance is apparent, its lessons have been learned and Excused, except it's Zikr, and its recitation is the proof of it.

اللَّهُمَّ إِنِّي أَجِدُ بَيْنِي وَ بَيْنَكَ مُسْتَبْهَاتٍ تَقْطَعُنِي دُونَكَ وَ مُبْطِنَاتٍ أَقْعَدُنِي عَنْ إِجَابَتِكَ

O Allah-azwj! I-asws find between You-azwj and me-asws there come doubts that separate me-asws from You-azwj, and delays that prevent me-asws from reaching Your-azwj Response.

وَ قَدْ عَلِمْتُ أَنَّ عَبْدَكَ لَا يَرْحَلُ إِلَيْكَ إِلَّا بِزَادٍ وَ أَنْتَ لَا تَحْجُبُ عَنْ خَلْقِكَ إِلَّا أَنْ تَحْجُبَهُمُ الْأَعْمَالُ دُونَكَ

And I-asws know that Your-azwj servant does not depart to You-azwj except with provisions, and that You-azwj do not Veil your creation except when their (bad) actions veil them from You-azwj.

وَ قَدْ عَلِمْتُ أَنَّ زَادَ الرَّاحِلِ إِلَيْكَ عَزْمُ إِزَادَةِ يُحْتَارُكَ بِهَا وَ يَصِيرُ بِهَا إِلَى مَا يُؤَدِّي إِلَيْكَ

And I-asws know that the provision of the one departing towards You-azwj is the determination of a will, by which he chooses You-azwj and reaches what leads him to You-azwj.

اللَّهُمَّ وَ قَدْ نَادَاكَ بِعَزْمِ الْإِزَادَةِ قَلْبِي وَ اسْتَبَقَنِي نِعْمَتَكَ بِفَهْمِ حُجَّتِكَ لِسَانِي وَ مَا تيسَّرَ لِي مِنْ إِزَادَتِكَ

O Allah-azwj! My-asws heart calls upon You-azwj with the determination of will, and Your-azwj Grace precedes me-asws with the understanding of Your-azwj evidence through my-asws tongue and whatever of Your-azwj will becomes accessible to me-asws.

اللَّهُمَّ فَلَا أُحْتَرَلُ عَنْكَ وَ أَنَا أُوْمُكُ وَ لَا أُحْتَلَجُّ عَنْكَ وَ أَنَا أُحْتَرَكُ

O Allah-azwj! May I-asws never be secluded from You-azwj while I-asws seek Refuge in You-azwj, and may I-asws never be diverted from You-azwj while I-asws strive to approach You-azwj.

اللَّهُمَّ وَ أَيْدِنَا بِمَا تَسْتَخْرِجُ بِهِ فَاقَةَ الدُّنْيَا مِنْ قُلُوبِنَا وَ تَنْعِشُنَا مِنْ مَصَارِعِ هَوَاهَا وَ تَهْدِيْمُ بِهِ عَنَّا مَا شَيْدَ مِنْ بُنْيَانِهَا وَ تَسْقِيْنَا بِكَأْسِ السَّلْوَةِ عَنْهَا حَتَّى تُخْلِصِنَا لِعِبَادَتِكَ وَ تُورِثَنَا مِيرَاثَ أَوْلِيَائِكَ الَّذِينَ صَرَبْتَ لَهُمُ الْمَنَازِلَ إِلَى قَصْدِكَ وَ أَنْسَمْتَ وَ حَشَشْتَهُمْ حَتَّى وَصَلُوا إِلَيْكَ

O Allah-azwj! Support us with that which removes worldly desires from our hearts, rejuvenates us from the struggles of its vanities, demolishes what has been built of its structures, and quench our thirst with the cup of contentment from it until You-azwj Grant us complete devotion to Your-azwj worship and inherit for us the legacy of Your-azwj righteous servants, whom You-azwj have Bestowed high ranks according to Your-azwj Divine Will and eased their solitude until they reached You-azwj.

اللَّهُمَّ وَ إِنْ كَانَ هَوَى مِنْ هَوَى الدُّنْيَا أَوْ فِتْنَةٌ مِنْ فِتْنَتِهَا عَلِقَ بِقُلُوبِنَا حَتَّى قَطَعْنَا عَنْكَ أَوْ حَجَبْنَا عَنْ رِضْوَانِكَ أَوْ قَعَدَ بِنَا عَنْ إِجَابَتِكَ

O Allah-azwj! Even if it is a desire among the desires of this worldly life, or a trial among its trials, do not let it attach to our hearts until it cuts us off from You-azwj, veils us from Your-azwj Satisfaction, or prevents us from attaining Your-azwj response.

اللَّهُمَّ فَاقْطَعْ كُلَّ حَبْلٍ مِنْ حِبَالِهَا جَذَبْنَا عَنْ طَاعَتِكَ وَ أَعْرَضَ بِقُلُوبِنَا عَنْ أَدَاءِ فَرَائِضِكَ وَ اسْقِنَا عَنْ ذَلِكَ سَلْوَةً وَ صَبْرًا يُورِدُنَا عَلَى عَفْوِكَ وَ يُقَوِّمُنَا عَلَى مَرْضَاتِكَ إِنَّكَ وَ لِي ذَلِكُ

O Allah-azwj! Sever every rope of attachment that pulls us away from obeying You-azwj and turn our hearts away from neglecting Your-azwj Obligations, and Grant us contentment and patience in doing so. Lead us to Your-azwj Forgiveness and establish us on the path of Your-azwj Satisfaction. Indeed, You-azwj are the Guardian of that.

اللَّهُمَّ وَ اجْعَلْنَا فَائِمِينَ عَلَى أَنْفُسِنَا بِأَحْكَامِكَ حَتَّى تَسْفُطَ عَنَّا مُمْرَنَ الْمَعَاصِي وَ اقْمَعَ الْأَهْوَاءَ أَنْ تَكُونَ مُسَاوِرَةً وَ هَبْ لَنَا وَطْءَ آثَارِ مُحَمَّدٍ وَ آلِهِ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ وَ الْحُقُوقِ بِهِمْ حَتَّى تَرْفَعَ لِلدِّينِ أَعْلَامَهُ ابْتِغَاءَ الْيَوْمِ الَّذِي عِنْدَكَ

O Allah-azwj! Make us steadfast in implementing Your-azwj Rulings upon ourselves, so that the temptations of sins may fall away from us. Suppress the desires that lead to deviation and Grant us the ability to follow in the footsteps of Muhammad-saww and his-saww Progeny-asws, may Your-azwj Salawaat be upon him-saww and his-saww Progeny-asws. Enable us to attain their lofty ranks, so that we may raise the banners of the faith, seeking the day that is with You-azwj (rising of Al-Qaim-ajfi)!

اللَّهُمَّ فَمَنْ عَلَيْنَا بِوَطْئِ آثَارِ سَلْفِنَا وَ اجْعَلْنَا خَيْرَ فَرَطٍ لِمَنْ ائْتَمَّ بِنَا فَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ ذَلِكَ عَلَيْكَ سَهْلٌ يَسِيرٌ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

O Allah-azwj! O Allah-azwj! Confer upon us with following the footsteps of our predecessors and make us a source of good for those who seek guidance through us. Surely, You-azwj are Able upon all things, and this task is easy for You-azwj. You-azwj are the most Merciful of the merciful ones.

وَ صَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الْأَبْرَارِ وَ سَلَّمَ تَسْلِيمًا.

May Allah-^{azwj} Send Salawaat upon our chief Muhammad-^{saww}, the Prophet-^{saww} and his-^{saww} Progeny-^{asws} the righteous, and Salute them-^{asws} with salutations".⁴²⁰

3- العيون، عن علي بن عبد الله الوزاعي والحسين بن أحمد المؤدب وحمزة بن محمد العلوي وأحمد بن زياد الهمداني عن علي بن إبراهيم بن هاشم عن أبيه عن عبد السلام بن صالح الهروي قال وحدثنا أبو محمد جعفر بن نعيم بن شاذان عن أحمد بن إدريس عن إبراهيم بن هاشم عن عبد السلام بن صالح الهروي قال: رفع إلى المأمون أن أبا الحسن علي بن موسى الرضا يعقد مجالس الكلام والناس يفتنون بعلمه

(The book) 'Al Uyou' – from Ali Bin Abdullah Al Warraq, and Al Husayn Bin Ahmad Al Muwaddib, and Hamza Bin Muhammad Al Alawy, and Ahmad Bin Ziyad Al Hamzany, from Ali Bin Ibrahim Bin Hashim, from his father, from Abdul Salam Bin Salih Al Harwy who said, 'And it is narrated to us by Abu Muhammad Ja'far Bin Nueym Bin Shazan, from Ahmad Bin Idrees, from Ibrahim Bin Hashim, from Abdul Salam Bin Salih Al Harwy who said,

'It was raised to (the caliph) Al-Mamoun, 'Ali-^{asws} Bin Musa Al-Reza-^{asws} tends to sit in the gatherings of speaking, and the people are being fascinated by his-^{asws} knowledge!'

فأمر محمد بن عمرو الطوسي حاجب المأمون فطرد الناس عن مجلسه وأخضره فلما نظر إليه المأمون زبره واستخف به

So, he ordered Muhammad Bin Amro Al-Tusi, guard of Al-Mamoun, to expel the people from his-^{asws} gathering and present him-^{asws}. When Al-Mamoun looked at him-^{asws}, he scolded him-^{asws} and took lightly with him-^{asws}.

فخرج أبو الحسن ع من عنده مغضباً وهو يدمدم بشفتيه ويقول وحق المصطفى والمرضى وسيدة النساء لأنترل من حول الله عز وجل بدعائي عليه ما يكون سبباً لطرد كلاب أهل هذه الكوفة إياه واستخفافهم به وبخاصته وعمامته

Abu Al-Hassan-^{asws} went out from his presence angrily and he-^{asws} was muttering with his-^{asws} lips and he-^{asws} was saying: 'And by the right of Al-Mustafa-^{saww}, and Al-Murtaza-^{asws}, and Chief of the women-^{asws}! I-^{asws} shall bring down the Force of Allah-^{azwj} Mighty and Majestic upon him with my-^{asws} supplication what would become a cause of repelling the dogs of the people of this city away, and taking lightly with him, and with his special ones, and his general ones'.

ثم إنّه ع انصرف إلى مركزه واستخضر الميضاة وتوضأ وصلى ركعتين وفنت في الثانية

Then he-^{asws} left to go to his-^{asws} location and presented the washbasin and performed Wud'u and prayed two Cycles Salat, and he-^{asws} performed Qunout in the second.

فقال اللهم يا ذا القدر الجامة والرحمة الواسعة والمن المتابعة والألاء المتواليّة والأبادي الجميلة والمواهب الجريئة يا من لا يوصف بتمثيل ولا يمتثل بظهير ولا يغلب بظهير

He-^{asws} said: 'O Allah-^{azwj}! The Possessor of comprehensive Power, the One-^{azwj} with vast Mercy, the Bestower of continuous Conferment's and successive Favours, and the beautiful Hands (help/favours), and the Bestower of abundant gifts! O One-^{azwj} Who cannot be described by a resemblance, nor can He-^{azwj} be compared with a peer, nor overcome by an adversary!

يَا مَنْ خَلَقَ فَرَزَقَ وَ أَلْهَمَ فَأَنْطَقَ وَ ابْتَدَعَ فَشَرَعَ وَ عَلَا فَارْتَفَعَ وَ قَدَّرَ فَأَحْسَنَ وَ صَوَّرَ فَأَتَقَنَ وَ اِحْتَجَّ فَأَبْلَغَ وَ أَنْعَمَ فَأَسْبَغَ وَ أَعْطَى فَأَجْزَلَ وَ مَنَحَ فَأَفْضَلَ

O You^{-azwj} Who Created so He^{-azwj} Sustained, and Inspired so He^{-azwj} Enabled speech, and Initiated so He^{-azwj} Legislated, and is Exalted so He^{-azwj} Raised, and Determined and was excellent, and Imaged and was accurate, and Argued so was Eloquent, and Bestowed so was Perfect, and Granted so was abundant, and Gave so was the best!

يَا مَنْ سَمَا فِي الْعِزِّ فَفَاتَ حَوَاطِفَ الْأَبْصَارِ وَ دَنَا فِي اللَّطْفِ فَجَازَ هَوَاجِسَ الْأَفْكَارِ

O One^{-azwj} Who is at the peak of Glory, surpassing the reach of sight, and approached in gentleness, dispelling the doubts of thoughts!

يَا مَنْ تَمَرَّدَ بِالْمُلْكِ فَلَا نِدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِهِ وَ تَوَخَّذَ بِالْكَرِيَاءِ فَلَا ضِدَّ لَهُ فِي جَبْرُوتِ شَأْنِهِ

O One^{-azwj} Who is Individual with the Kingdom, so there is no opposer for Him^{-azwj} and the kingdoms of His^{-azwj} Authority, and is Unique with the Greatness so there is no adversary to Him^{-azwj} in the Majesty of His^{-azwj} Affairs!

يَا مَنْ حَارَتْ فِي كِبْرِيَاءِ هَيْبَتِهِ دَقَائِقُ لَطَائِفِ الْأَوْهَامِ وَ اِنْحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ حَطَائِفُ الْأَنْبَاءِ

O One^{-azwj} Whose Awe in the Greatness confuses the intricate subtleties of the imaginations, and realisation of His^{-azwj} Magnificence surpasses the grasp of human insight!

يَا عَالَمِ حَطَرَاتِ قُلُوبِ الْعَالَمِينَ وَ يَا شَاهِدَ لِحَطَاتِ أَبْصَارِ النَّاطِرِينَ

O Knower of occurrences in the hearts of the worlds, and O Witness of glances of the sights of the beholders!

يَا مَنْ عَنَتِ الرُّجُوحُ لِهَيْبَتِهِ وَ خَضَعَتِ الرَّقَابُ لِحُلَالَتِهِ وَ وَجَلَتِ الْقُلُوبُ مِنْ خِيَمَتِهِ وَ ارْتَعَدَتِ الْفَرَائِصُ مِنْ قَرْعِهِ

O One^{-azwj} the faces are fatigued to His^{-azwj} Awe, and the necks are humbled to His^{-azwj} Majesty, and the hearts palpitate from fearing Him^{-azwj} and the limbs tremble from apprehensiveness!

يَا بَدِيءِ [بَدِيءِ] يَا قَوِيُّ يَا عَلِيُّ يَا زَفِيْعُ صَلِّ عَلَى مَنْ شَرَقَتِ الصَّلَاةُ بِالصَّلَاةِ عَلَيْهِ وَ انْتَقَمَ لِي مِمَّنْ ظَلَمَنِي وَ اسْتَحَفَّ بِي وَ طَرَدَ الشَّيْعَةَ عَن بَابِي وَ أَدْفَعَهُ مَرَارَةَ الدَّلِّ وَ الْهَوَانَ كَمَا أَدَاقَنِيهَا وَ اجْعَلْهُ طَرِيْدَ الْأَرْجَاسِ وَ شَرِيْدَ الْأَنْجَاسِ

O Originator! O Mighty! O Exalted! O Lofty! Send Salawaat upon the one who is ennobled by the Salat with the Salawaat upon him^{-saww}, and Avenge for me^{-asws}, from the ones oppressing me^{-asws}, and taking lightly with me^{-asws}, and expelled the Shias from my door, and Make him taste the bitterness of humiliation and disgrace, just as he made me^{-asws} taste it, and make him expelled from the honour and destitute of dignity!

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ.

And the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the goodly, the pure!”⁴²¹

4- **مِصْبَاحِ الشَّيْخِ، وَغَيْرُهُ يُسْتَحَبُّ أَنْ يَقُوتَ فِي الْفَجْرِ بَعْدَ الْقِرَاءَةِ وَ قَبْلَ الرَّكُوعِ فَيَقُولُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ**

(The book) ‘Misbah’ of the Sheykh, and others –

‘It is recommended to perform Qunout in Al-Fajr (Salat) after the recitation and before the Ruk’u. He should say, ‘There is no god except Allah^{-azwj} the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! Glory be to Allah^{-azwj}, Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven skies, and whatever is within them, and whatever is between them, and Lord^{-azwj} of the Mighty Throne, and greetings be upon the Rasools^{-as}, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْعَلِيمُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعَجِّلَ فَرَجَهُمْ

O Allah^{-azwj} Who, there isn’t anything like Him^{-azwj} and He^{-azwj} is the Hearing, the Knowing! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Hasten their^{-asws} relief.

اللَّهُمَّ مَنْ كَانَ أَصْبَحَ وَ يَمُوتُ وَ رَجَاؤُهُ غَيْرَكَ فَأَنْتَ ثِقَتِي وَ رَجَائِي فِي الْأُمُورِ كُلِّهَا يَا أَجُودَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرْحِمَ ارْحَمْ صَعْفِي وَ قَلَّةَ حِيلَتِي وَ امْنُنْ عَلَيَّ بِالْجَنَّةِ طَوَّلاً مِنْكَ وَ فَكَّ رَقَبَتِي مِنَ النَّارِ وَ عَافِنِي فِي نَفْسِي وَ فِي جَمِيعِ أُمُورِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Who would come to a morning and his trust and his hope is other than You^{-azwj}? You^{-azwj} are my trust and my hope in all of the matters, O most Generous of the ones being asked, and O most Merciful of the ones showing mercy! Mercy my weakness and lack of my means, and Confer upon me with the Paradise as a Favour from You^{-azwj}, and Liberate my neck from the Fire, and Pardon me regarding myself and in entirety of my affairs by Your^{-azwj} Mercy, O most Merciful of the merciful ones!”⁴²²

5- **الْبَلَدُ الْأَمِينُ، وَ جَنَّةُ الْأَمَانِ، هَذَا الدُّعَاءُ رَفِيعُ الشَّانِ عَظِيمُ الْمَنْزِلَةِ وَ رَوَاهُ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ عَنْ عَلِيٍّ ع أَنَّهُ كَانَ يَقُوتُ بِهِ وَ قَالَ إِنَّ الدَّاعِيَ بِهِ كَالرَّامِي مَعَ النَّبِيِّ ص فِي بَدْرٍ وَ أُحُدٍ وَ حُنَيْنٍ بِأَلْفِ أَلْفِ سَهْمٍ**

(The books) ‘Al Balad Al Ameen’, and ‘Junnat Al Amaan’ –

‘This supplication is of high glory, magnificent status, and it is reported by Abdullah Bin Abbas, from Ali^{-asws}. He^{-asws} had performed Qunout with it’. And he said: ‘The one supplicating with it is like the one shooting arrows along with the Prophet^{-saww} in (battles of) Badr, and Ohad, and Hunayn with a million arrows’.

⁴²¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 3

⁴²² Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 4

الدُّعَاءُ اللَّهُمَّ الْعَنْ صَنَمِي فُرَيْشٍ وَ جَبَّتِيهَا وَ طَاعُوتِيهَا وَ إِفْكِيهَا وَ ابْتِهَيْمَا اللَّذَيْنِ خَالَفَا أَمْرَكَ وَ أَنْكَرَا وَحْيَكَ وَ جَحَدَا إِنْعَامَكَ وَ عَصَيْنَا رِسُولَكَ وَ قَلَبْنَا دِينَكَ وَ حَرَّفَا كِتَابَكَ وَ عَطَّلَا أَحْكَامَكَ وَ أَبْطَلَا فَرَائِضَكَ وَ الْخُدَا فِي آيَاتِكَ وَ عَادَيَا أَوْلِيَاءَكَ وَ وَالَيْتَا أَعْدَاءَكَ وَ حَرَّبْنَا بِأَدَاكَ وَ أَفْسَدْنَا عِبَادَكَ

The supplication is: 'O Allah^{-azwj}! Curse the two idols of Quraysh, and their two false deities, and their two tyrants, and their two blatant liars, and their two daughters, the ones who opposed Your^{-azwj} Commands, and denied Your^{-azwj} Revelation, and rejected Your^{-azwj} bounties, and disobeyed Your^{-azwj} Rasool^{-sawww}, and overturned Your^{-azwj} religion, and altered Your^{-azwj} Book, and suspended Your^{-azwj} Rulings, and invalidated Your^{-azwj} Obligations, and disbelieved in Your^{-azwj} Signs, and were hostile to Your^{-azwj} friends, and befriended Your^{-azwj} enemies, and ruined Your^{-azwj} Land, and corrupted Your^{-azwj} servants.

اللَّهُمَّ الْعَنْهُمَا وَ أَنْصَارَهُمَا فَقَدْ أَحْرَبَا بَيْتَ النَّبِيِّ وَ رَدَمَا بَابَهُ وَ نَقَضَا سَقْفَهُ وَ أَلْحَقَا سَمَاءَهُ بِأَرْضِهِ وَ عَلَيَهُ بِسَافِلِهِ وَ ظَاهِرُهُ بِبَاطِنِهِ وَ اسْتَأْصَلَا أَهْلَهُ وَ أَبَادَا أَنْصَارَهُ وَ قَتَلَا أَطْفَالَهُ وَ أَخْلَبَا مِنْبَرَهُ مِنْ وَصِيهِ وَ وَارِثِهِ وَ جَحَدَا بُيُوتَهُ وَ أَشْرَكَا بِرَبِّهِمَا فَعَظَّمْ ذُنُوبَهُمَا وَ خَلِدْهُمَا فِي سَفَرٍ وَ مَا أَدْرَاكَ مَا سَفَرٌ لَا تُبْقِي وَ لَا تَذَرُ

O Allah^{-azwj}! Curse them both and their helpers, so they have ruined the household of the Prophet-hood, and wrecked its door, and broken its roof, and joined its sky with its earth, and its top with its bottom, and its outside with its inside, and exterminated its family^{-asws}, and distanced its helpers, and killed its children, and vacated its pulpits from its successor^{-asws} and its inheritor, and they rejected its Prophet-hood, and associated with their Lord^{-azwj}. Therefore, Magnify their sins and Cause them to be eternally in Saqar. **And what will make you realize what is Saqar? [74:27] It neither lets remain nor spares (anyone) [74:28].**

اللَّهُمَّ الْعَنْهُمُ بَعْدَ كُلِّ مُنْكَرٍ أَنْتَهُ وَ حَقِّي أَحَقُّهُ وَ مِنْبَرِ عَلَوِهِ وَ مُنَافِقِي وَّلَوِّهِ وَ مُؤْمِنِ أَرْجُوهُ وَ وَلِيِّ آذُوهُ وَ طَرِيدِ آوُوهُ وَ صَادِقِ طَرْدُوهُ وَ كَافِرِ نَصْرُوهُ وَ إِمَامِ قَهْرُوهُ وَ فَرَضِ غَيْرُوهُ وَ أَثْرِ أَنْكَرُوهُ وَ شَرِّ أَضْمَرُوهُ

O Allah^{-azwj}! Curse them in the quantity of every evil they committed, and right they concealed, and pulpit they elevated, and hypocrite they befriended, and believer they harmed, and friend they hurt, and exiled they sheltered, and truthful one they expelled, and Kafir they helped, and Imam^{-asws} they subdued, and Obligation they changed, and Sunnah they denied, and evil they harboured;

وَ دَمِ أَرْقُوهُ وَ حَرِّ بَدَلُوهُ وَ حُكْمِ قَلْبُوهُ وَ كُفْرِ أَبْدَعُوهُ وَ كَذِبِ دَلَّسُوهُ وَ إِزْثِ غَصَبُوهُ وَ فِيءِ اقْتَطَعُوهُ وَ سُخْتِ أَكَلُوهُ وَ خُمْسِ اسْتَحْلَوْهُ وَ بَاطِلِ أَسْسُوهُ وَ جَوْرِ بَسَطُوهُ وَ ظَلَمِ نَشَرُوهُ

And blood they spilled, and Hadeeth they replaced, and ruling they overturned, and Kufir they innovated, and lie they spread, and inheritance they usurped, and was booty they cut out (for themselves), and ill-gotten gains they consumed, and *Khums* they legalised (for themselves), and falsehood they set the foundation for, and tyranny they extended, and injustice they spread;

وَ وَعْدِ أَخْلَفُوهُ وَ عَهْدِ نَقَضُوهُ وَ خِلَالِ حَزْمُوهُ وَ خَزَامِ خَلَّلُوهُ وَ نِفَاقِ أَسْرُوهُ وَ عَدْرِ أَضْمَرُوهُ وَ بَطْنِ فَتَقُوهُ وَ ضِلَعِ كَسْرُوهُ وَ صَنْكِ مَرْفُوهُ وَ شَمَلِ بَدَدُوهُ وَ دَلِيلِ أَعَزُّوهُ وَ عَزِيْزِ أَدَلُّوهُ وَ حَقِّي مَنْعُوهُ وَ إِمَامِ خَالَفُوهُ

And promise they dishonoured, and covenant they broke, and prohibition they permitted, and hypocrisy they kept secret, and betrayal they harboured, and belly they ruptured, and rib they broke, and the deed (of Rasool Allah^{-saww}) which they tore up, and family they dispersed, and disgraced one they honoured, and honourable one they disgraced, and righty they prevented, and Imam^{-asws} they opposed.

اللَّهُمَّ الْعَنُوهَا بِكُلِّ آيَةٍ حَرَّفُوهَا وَ فَرِيضَةٍ تَرَكُوهَا وَ سُنَّةٍ غَيَّرُوهَا وَ أَحْكَامٍ عَطَّلُوهَا وَ أَرْحَامٍ قَطَعُوهَا وَ شَهَادَاتٍ كَتَمُوهَا وَ وَصِيَّةٍ ضَيَّعُوهَا وَ أَيْمَانٍ نَكثُوهَا وَ دَعْوَى أُنْطَلُوهَا وَ بَيْتَةٍ أَنْكَرُوهَا وَ حِيلَةٍ أَحَدُّوهَا وَ خِيَانَةٍ أوردُوهَا وَ عَقَبَةٍ ارْتَمَوْهَهَا وَ دِيَابٍ دَحْرَجُوهَا وَ أَرْيَافٍ لَرْمُوهَا وَ أَمَانَةٍ حَانُوهَا

O Allah^{-azwj}! Curse them both for every Verse they altered, and Obligation they neglected, and Sunnah they changed, and rulings they suspended, and kinship they cut off, and testimonies they concealed, and bequest they wasted, and oath they violated, and claim they nullified, and proof they denied, and tricks they innovated, and felonies they committed, and hill they ascended, and animal they frightened, and falsities they necessitated, and entrustment they embezzled.

اللَّهُمَّ الْعَنُوهَا فِي مَكْنُونِ السِّرِّ وَ ظَاهِرِ الْعَلَانِيَةِ لَعْنًا كَثِيرًا دَائِبًا أَبَدًا دَائِمًا سَرْمَدًا لَا انْقِطَاعَ لِأَمْدِهِ وَ لَا نَفَادَ لِعَدَدِهِ يُغْدُو أَوَّلُهُ وَ لَا يَزُوحُ آخِرُهُ لَهُمْ وَ لِأَعْوَانِهِمْ وَ أَنْصَارِهِمْ وَ مُجِيبِهِمْ وَ مُوَالِيهِمْ وَ الْمُسْلِمِينَ لَهُمْ وَ الْمَائِلِينَ إِلَيْهِمْ وَ النَّاهِضِينَ بِأَجْنِحَتِهِمْ وَ الْمُقْتَدِينَ بِكَلَامِهِمْ وَ الْمُصَدِّقِينَ بِأَحْكَامِهِمْ

O Allah^{-azwj}! Curse them both in the hidden, secretly, and the apparent, openly, a lot of Curses, forever, constant, continuous, there being not termination of its duration, nor any depletion of its number. Neither does its first goes away does its end depart – for them, and they supporters, and they helpers, and they loved ones, and their friends, and the ones submitting to them, and the ones inclining to them, and the one getting up with their flags, and the ones led by their words, and the ones ratifying their rulings!

ثُمَّ يَقُولُ اللَّهُمَّ عَذِّبْهُمْ عَذَابًا يَسْتَعْيِثُ مِنْهُ أَهْلُ النَّارِ آمِينَ رَبَّ الْعَالَمِينَ أَرْبَعَ مَرَّاتٍ

Then he^{-asws} said: ‘Punish them with such a Punishment, the inhabitants of the Fire cry out for help from it! Ameen, Lord^{-azwj} of the worlds!’ – four times.

وَ دَعَا ع فِي قُتُوبِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ قَبِّعِي بِجَلَالِكَ عَنْ حَرَامِكَ وَ أَعِزِّي مِنَ الْفَقْرِ

And he^{-asws} said in his^{-asws} Qunout: ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Cause me^{-asws} to be satisfied with Your^{-azwj} Permissible from Your^{-azwj} Prohibitions, and Shelter me^{-asws} from the poverty.

إِنِّي أَسَأْتُ وَ ظَلَمْتُ نَفْسِي وَ اعْتَرَفْتُ بِذُنُوبِي فَهَذَا أَنَا وَاقِفٌ بَيْنَ يَدَيْكَ فَحُذِّ لِنَفْسِكَ رِضَاهَا مِنْ نَفْسِي لَكَ الْعُتْبَى لَا أَعُودُ فَإِنْ عُدْتُ فَعُدْ عَلَيَّ بِالْمَعْفُورَةِ وَ الْعَفْوِ

I have done wrong and been unjust to myself, and I acknowledge my sins, so here I am standing in front of You^{-azwj}! Take for Yourself^{-azwj}, its satisfaction from my soul. To You^{-azwj} I repent, I shall not repeat. If I do repeat, then Repeat unto me with the Forgiveness and the Pardon!

ثُمَّ قَالَ ع الْعَفْوُ الْعَفْوُ مِائَةَ مَرَّةٍ ثُمَّ قَالَ أَسْتَغْفِرُ اللَّهَ الْعَظِيمَ مِنْ ظُلْمِي وَ جُرْمِي وَ إِسْرَافِي عَلَى نَفْسِي وَ أَتُوبُ إِلَيْهِ مِائَةَ مَرَّةٍ

Then he^{-asws} said: ‘The Pardon! The Pardon!’ – one hundred times, then said: ‘I seek Forgiveness of Allah^{-azwj} the Magnificent from my injustices and my crimes, and my extravagance upon myself, and I turn to Him^{-azwj}’ – one hundred times.

فَلَمَّا فَرَغَ عَ مِنَ الْإِسْتِغْفَارِ رَكَعَ وَ سَجَدَ وَ تَشَهَّدَ وَ سَلَّمَ.

When he^{-asws} was free from seeking the Forgiveness, he^{-asws} performed Ruk’u, and Sajdah, and Tashahhud, and Salaam’’.⁴²³

بيان: و أما عصيانهم الرسول ص فَلِقَوْلِهِ ص يَا عَلِيُّ مَنْ أَطَاعَكَ فَقَدْ أَطَاعَنِي وَ مَنْ عَصَاكَ فَقَدْ عَصَانِي.

Explanation (Abridged) – As for their (Abu Bakr and Umar) disobeying the Rasool^{-saww}, it is his^{-saww} word: ‘O Ali^{-asws}! One who obeys you, so he has obeyed me^{-saww}, and who disobeys you^{-asws} so he has disobeyed me^{-saww}’.

و أما قلبهما الدين فهو إشارة إلى ما غيره من دين الله كتحريم عمر المتعتين و غير ذلك مما لا يحتمله هذا المكان

And as for their overturning the religion, it is an indication to what they altered from the religion of Allah^{-azwj}, like the prohibition by Umar of the two ‘Muta’s’ (of the Hajj and the marriage), and other than that from what this place cannot bear (i.e., too lengthy).

وَ أَمَّا تَغْيِيرُهُمَا الْفَرْضَ إِشَارَةٌ إِلَى مَا زُويَ عَنْهُ ع أَنَّهُ رَأَى لَيْلَةَ الْإِسْرَاءِ مَكْتُوبًا عَلَى وَرَقَةٍ مِنْ آسٍ إِنِّي افْتَرَضْتُ مَحَبَّةَ عَلِيٍّ عَلَى أُمَّتِكَ فَعَيَّرُوا فَرْضَهُ وَ مَهَّدُوا لِمَنْ بَعْدَهُمْ بُغْضَهُ وَ سَبَّهُ حَتَّى سَبُّوا عَلَى مَنَابِرِهِمْ أَلْفَ شَهْرٍ.

And as for their altering the Obligations, is an indication to what is reported from him^{-asws} that he^{-saww} was on the night of Ascension written upon a myrtle leaf: ‘I^{-azwj} have Imposed the love of Ali^{-asws} upon your^{-saww} community!’ So, they altered His^{-azwj} Imposition, and paved the way for the ones after them of hating him^{-asws}, and reviling him^{-asws} to the extent that they reviled him^{-asws} upon their pulpits for a thousand months’.

و الإمام المقهور منهم يعني نفسه ع و نصرهم الكافر إشارة إلى كل من خذل عليا ع و حاد الله و رسوله و هو سبحانه يقول لا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ يُؤَادُّونَ مَنْ حَادَّ اللَّهَ الْآيَةَ

And the subdued Imam^{-asws} from them, means himself^{-asws}, and their helping the Kafir is an indication to everyone who forsook Ali^{-asws} and disbelieved Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and it is Word of the Glorious: **You will not find a people believing in Allah and the Last Day (but) befriending ones who oppose Allah and His Rasool [58:22] – the Verse.**

و طردهم الصادق إشارة إلى أبي ذر طرده عثمان إلى الرينة و قد قال النبي ص في حقه ما أظلت الخضراء و لا أقلت الغبراء. الحديث

And their expelling the truthful ones is an indication to Abu Zarr^{ra}. Usman exiled him^{-ra} to Al-Rabza (a barren wasteland), and the Prophet^{-saww} had said in his^{-ra} right: ‘Neither has the green

⁴²³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 5

(sky) shaded, nor has the ground carried (anyone of a more truthful tone than Abu Zarr^{ra}), the Hadeeth.

و إيوأهم الطريد و هو الحكم بن أبي العاص طرده النبي ص فلما تولى عثمان آواه و إيدأؤهم الولي يعني عليا ع و توليتهم المنافق إشارة إلى معاوية و عمرو بن العاص و المغيرة بن شعبة و الوليد بن عتبة و عبد الله بن أبي سرح و النعمان بن بشير

And their sheltering the expelled, and he is Al-Hakam Bin Abu Al-Aas. The Prophet^{sawww} had expelled him. When Usman became ruler, he sheltered; and their hurting the guardian means Ali^{asws}, and their befriending the hypocrite is an indication to Muawiya, and Amor Bin Al-Aas, and Al-Mugheira Bin Shu'ba, and Al-Waleed Bin Utba, and Abdullah Bin Abu Sarah, and Al-Numan Bin Bashir.

و إرجأؤهم المؤمن إشارة إلى أصحاب علي ع كسلمان و المقداد و عمار و أبي ذر و الإرجاء التأخير و منه قوله تعالى **أَرْجِهْ وَأَخَاهُ** مع أن النبي ص كان يقدم هؤلاء و أشباههم على غيرهم.

*And their putting off the Momin is an indication to companions of Ali^{asws} like Salman^{ra}, and Al-Miqdad^{ra}, and Ammar^{ra}, and Abu Zarr^{ra}, and the 'putting off' is the delaying, and from it are Words of the Exalted: **'Stall him and his brother, [7:111]**, along with that the Prophet^{sawww} had put them and their likes forward over others.*

و الحق المخفي هو الإشارة إلى فضائل علي ع و ما نص عليه النبي ص في الغدير و كحديث الطائر و قوله **ص يوم خير لأعطين الراية غدا**. الحديث و حديث السطل و المنديل و هوي النجم في داره و نزول هل أتى فيه و غير ذلك مما لا يتسع لذكره هذا الكتاب.

*And hiding the truth, it is the indication for merits of Ali^{asws} and what the Prophet^{sawww} had explicitly stated upon him^{asws} in Al-Ghadeer, and like Hadeeth of the bird, and his^{sawww} words on the day of Khyber: **'I^{sawww} shall be giving the flag tomorrow' – the Hadeeth, and Hadeeth of the bucket and the towel (424)**, and the star swooping in his^{asws} house, and Revelation of Surah Al-Dahr regarding him^{asws}, and other than that from what there is no capacity to mention in this book.*

و أما المنكرات التي أتوها فكثيرة جدا و غير محصورة عدا حتى روي أن عمر قضى في الجدة بسبعين قضية غير مشروعة و قد ذكر العلامة قدس الله سره في كتاب كشف الحق و نصح الصدق

As for the evil they committed, these a too many and not limited to a number, to the extent that Umar decreed regarding seventy unlawful judgments regarding the grandmother (share of inheritance), and the Allama, may Allah^{azwj} Sanctify his soul mentioned in the book 'Kashf Al-Haq Wa Nahj Al-Sidq'.

فمن أراد الاطلاع على جملة منكرهم و ما صدر من الموبقات عن أولهم و آخرهم فعليه بالكتاب المذكور و كذا كتاب الاستغاثة في بدع الثلاثة و كتاب مسالبا الغواصب في مثالب النواصب و كتاب الفاضح و كتاب الصراط المستقيم و غير ذلك مما لا يحتمل هذا المكان ذكر الكتب فضلا عما فيها

The one who wants to be notified upon a summary of their evil actions and what emanated from the destructive sins, from their first one and their last one, upon him is with the

⁴²⁴ A Hadith which enemies of Ahl Al-Bayt-asws were narrating but they concealed it, e.g., gadir.free.fr/Ar/imamali/ktb3/Umdet/Hadith/omdat/a375.htm

mentioned book, and like that is 'Kitab Al-Istagasa' regarding the innovations by the third (Usman), and 'Kitab Al-Masalib Al-Gawasib was Al-Masalib Al-Nawasib', and 'Kitab Al-Fazih', and 'Kit 'Al-Siraat Al-Mustaqeem', and other than that from that this place cannot bear, the mention of the books are more than what is in these.

و قوله فقد أخرج بيت النبوة اه إشارة إلى ما فعله الأول و الثاني مع علي ع و فاطمة ع من الإيذاء و أرادوا إحراق بيت علي ع بالنار و قاده قهرا كالجمل المخشوش و ضغطا فاطمة ع في بابها حتى سقطت بمحسن و أمرت أن تدفن ليلا لئلا يحضر الأول و الثاني جنازتها و غير ذلك من المناكير.

And his^{-asws} words, 'They ruined the household of the Prophet-hood' is an indication to what the first (Abu Bakr) and the second (Umar) did with Ali^{-asws}, and (Syeda) Fatima^{-asws}, of the harm, and wanted to burn down the house of Ali^{-asws} with the fire, and they dragged him^{-asws} forcefully like the camel being ushered, and they pressed (Syeda) Fatima^{-asws} in her^{-asws} door until Mohsin^{-asws} (unborn child) was passed away, and she^{-asws} instructed to be buried at night lest the first (Abu Bakr) and second (Umar) present her^{-asws} funeral, and other than that from the evils.

و عَنِ الْبَاقِرِ ع مَا أَهْرَقَتْ مِحْجَمَةٌ دَمًا إِلَّا وَكَانَ وَرُزْمًا فِي أَعْنَاقِهِمَا إِلَى يَوْمِ الْقِيَامَةِ مِنْ غَيْرِ أَنْ يَنْتَقِصَ مِنْ وَرِ الْعَاوِلِينَ شَيْءٌ

And from Al-Baqir^{-asws}: 'No cup of blood is spilled except and its burden is both their necks up to the Day of Qiyama, from without there being any reduction from the burden of perpetrators'.

و سئِلَ زَيْدُ بْنُ عَلِيٍّ بْنِ الْحُسَيْنِ ع وَ قَدْ أَصَابَهُ سَهْمٌ فِي جَنْبِهِ مِنْ رَمَاكَ بِهِ قَالَ هُمَا زَمَيَانِي هُمَا قَتَلَانِي.

And Zayd son of Ali^{-asws} Bin Al-Husayn^{-asws} was asked, and he had been hit by an arrow into his side, 'Who shot at you?' He said, 'They both (Abu Bakr and Umar) shot me, and they both killed me!'

و قوله و حرفا كتابك يريد به حمل الكتاب على خلاف مراد الشرع لترك أوامره و نواهيه و محبتهما الأعداء إشارة إلى الشجرة الملعونة بني أمية و محبتهما لهم حتى مهدا لهم أمر الخلافة بعدهما

And his^{-asws} words: 'And they altered Your^{-azwj} Book', he^{-asws} intended by it carrying the Book upon contradiction to what is intended by the Law to neglects its Commands and its Prohibitions; and their loving the enemies, is an indication to the accursed tree (lineage) of the clan of Umayya, and their loving them until they paved the command of the caliphate for them after them.

و جحدهما الألاء كجحدهما النعماء و قد مر ذكره و تعطيلهما الأحكام يعلم مما تقدم و كذا إبطال الفرائض و الإلحاد في الدين الميل عنه.

And their rejecting the favours is like their rejecting the bounties, and its mention has passed, and their suspending the rulings is known from what has preceded, and like that is falsification, and the disbelief in the religion is the inclining away from it.

و معاداتهما الأولياء إشارة إلى قوله تعالى إِنَّمَا وَئِيكُمُ اللَّهُ وَ رَسُولُهُ الْآيَةَ

*And their being inimical to the Guardians^{-asws}, is an indication to Words of the Exalted: **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].***

و تخريبهما البلاد و إفسادها العباد هو مما هدموا من قواعد الدين و تغييرهم أحكام الشريعة و أحكام القرآن و تقديم المفضل على الفاضل

And their ruining the country is their corrupting the servants. It is from what they demolished from the regulations of religion, and their changing rulings of the Law, and ruling of the Quran, and forwarding the un-merited over the merited.

و الأثر الذي أنكره إشارة إلى استيثار النبي ص عليا من بين أفاضل أقرابه و جعله أبا و وصيا **وَ قَالَ لَهُ أَنْتَ مِنِّي بِمَثَلَةِ هَارُونَ مِنْ مُوسَى**. و غير ذلك ثم بعد ذلك كله أنكره

And the Sunnah they denied, is an indication to the Prophet^{-saww} preferring Ali^{-asws} from between the meritorious ones of his^{-saww} relatives, and making him^{-asws} a brother and a successor, and he^{-saww} said to him^{-asws}: ‘You^{-asws} are from me^{-saww} at the status of Haroun^{-as} from Musa^{-as}’, and other than that. Then after all of that, they denied him^{-asws}.

و الشر الذي آثروه هو إيثارهم الغير عليه و هو إيثار شر متروك مجهول على خير مأخوذ معلوم هذا مثل **قَوْلُهُ ع عَلِيٌّ خَيْرُ الْبَشَرِ مِنْ أَبِي فَقَدْ كَفَرَ**.

And the evil which they preferred is their preferring the others over him^{-asws}, and it is preferring the evil, the neglected, the unknown over the good which is taken as known. This is like his^{-saww} words: ‘Ali^{-asws} is best of ‘Al-Bashar’ (the mortals). One who refuses, so he has committed Kufr.

و الدم المهرق هو جميع من قتل من العلويين لأنهم أسسوا ذلك كما ذكرناه من قبل من كلام الباقر ع ما أهرقت محجمة دم اه حتى قيل و أريتكم أن الحسين أصيب في يوم السقيفة

And the blood spilled, it is entirety of the ones from the Alawiites who were killed, because they laid the foundation of that, just as what we mentioned before from the speech of Al-Baqir^{-asws}: ‘No cup of blood is spilled’, until he^{-asws} said: ‘And I^{-asws} have shown you that Al-Husayn^{-asws} was slain during the day of Al-Saqeefa’.

و الخبر المبدل منهم عن النبي ص كثير كقولهم أبو بكر و عمر سيدا كهول أهل الجنة و غير ذلك مما هو مذكور في مظانه.

And the Ahadeeth which were changed from them, as being from the Prophet^{-saww} are many, like their words, ‘Abu Bakr and Umar are chiefs of the elderly of the inhabitants of the Paradise’, and other than that from what was mentioned in his^{-asws} case.

و الكفر المنسوب هو أن النبي ص نصب عليا ع علما للناس و هاديا فنصبوا كافرا و فاجرا و الإرث المنسوب هو فدك فاطمة ع و السحت المأكول هي التصرفات الفاسدة في بيت مال المسلمين و كذا ما حصلوه من ارتفاع الفدك من التمر و الشعير فإنها كانت سحتا محضا

And the Kufr attributed, it is that the Prophet^{-saww} installed Ali^{-asws} as a flag for the people and as a guide. They installed a Kafir and an immoral one; and the inheritance usurped, it is Fadak of (Syeda) Fatima^{-asws}; and the ill-gotten gains consumed, it is the corrupt disbursements in the public treasury of the Muslims, and like that is what they attained from fruits of Al-Fadak, from the dates and the barley, for these were ill-gotten gains purely.

و الخمس المستحل هو الذي جعله سبحانه لآل محمد ص فمنعوههم إياه و استحلوه حتى أعطى عثمان مروان بن الحكم خمس إفريقية و كان خمسمائة ألف دينار بغيا و جورا

And the Khums legalised, it is which the Glorious had Made it to be for the Progeny^{-asws} of Muhammad^{-saww}. They deprived them^{-asws} of it, and the legalised it (for themselves) to the extent that Usman gave Marwan Bin Al-Hakam Khums of Africa, and it was five hundred thousand Dinars, immorally and tyrannically.

و الباطل المؤسس هي الأحكام الباطلة التي أسسوها و جعلوها قدوة لمن بعدهم و الجور المبسوط هو بعض جورهم الذي مر ذكره.

And the falsehood they found, it is the false rulings which they laid the foundation for, and they made it a power for the ones after them; and the tyranny they spread, it is some of the their tyranny which its mention has passed.

و النفاق الذي أسروه هو قولهم في أنفسهم لما نصب النبي ص عليا ع للخلافة قالوا و الله لا نرضى أن تكون النبوة و الخلافة لبيت واحد فلما توفي النبي ص أظهروا ما أسروه من النفاق

And the hypocrisy which they kept secret, it is their words regarding themselves when the Prophet^{-saww} appointed Ali^{-asws} for the caliphate. They said, 'By Allah^{-azwj}! We are not satisfied that the Prophet-hood and the caliphate being in one household!' When the Prophet^{-saww} passed away, they revealed what hypocrisy they had kept secret.

وَ لِهَذَا قَالَ عَلِيُّ ع وَ الَّذِي فَلَقَ الْحَبَّةَ وَ بَرَأَ النَّسَمَةَ مَا أَسْلَمُوا وَ لَكِنْ اسْتَسَلَّمُوا أَسْرُوا الْكُفْرَ فَلَمَّا رَأَوْا أَعْوَاناً عَلَيْهِ أَظْهَرُوهُ.

And for this (reason), Ali^{-asws} said: 'By the One^{-azwj} Who Split the seed and Formed the person! They had not become Muslims, but they had submitted. They kept the Kufr secret. When they saw supporters upon it, they revealed it!'

و أما الغدر المضمر هو ما ذكرناه من إسرارهم النفاق و الظلم المنشور كثير أوله أخذهم الخلافة منه ع بعد فوت النبي ص

And as for the treachery they harboured, it is what we mentioned from the hypocrisy and the open injustices, there are many. It's first if their seizure of the caliphate from him^{-asws} after the passing away of the Prophet^{-azwj}.

و الوعد المخلف هو ما وعدوا النبي ص من قبولهم ولاية علي ع و الايتمام به فنكثوه

And the promise they broke, is what they had promised the Prophet^{-azwj} of their acceptance of the Wilayah of Ali^{-asws} and their being led by him^{-asws}, but they broke it.

و الأمانة الذي خانوها هي ولاية علي ع في قوله تعالى إِنَّا عَرَضْنَا الْأَمَانَةَ عَلَى السَّمَاوَاتِ الْآيَةِ

And the entrustment which they embezzled, it is the Wilayah of Ali^{-asws}, in the Words of the Exalted: Surely, We Presented the Entrustment 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; he was unjust, ignorant [33:72].

و الإنسان هم لعنهم الله و العهد المنقوض هو ما عاهدهم به النبي ص يوم الغدير على محبة علي ع و ولايته فنقضوا ذلك.

And the humans, they are the ones Allah^{-azwj} Cursed them; and the covenant they broke, it is what the Prophet^{-saww} have covenanted them with on the day of Al-Ghadeer upon the love of Ali^{-asws} and his^{-asws} Wilayah, they broke that.

و الحلال المحرم كتحريم المتعتين و عكسه كتحلليل الفقاع و غير ذلك و البطن المفتوق بطن عمار بن ياسر ضربه عثمان على بطنه فأصابه الفتق

And the Permissible they prohibited is like forbiddance of the two Mut'as (of Hajj and marriage), and its opposite is like permitting Al-Faqa'a (intoxicating drink) and other than that; and the belly they ruptured is belly of Ammar Bin Yasser^{-ra}. Usman struck him^{-ra} upon his^{-ra} belly, and the rupture afflicted him.

و الضلع المدقوق و الصك الممزوق إشارة إلى ما فعلاه مع فاطمة ع من مزق صكها و دق ضلعها و الشمل المبدد هو تشتيت شمل أهل البيت ع و كذا شتتوا بين التأويل و التنزيل و بين الثقيلين الأكبر و الأصغر

And the rib broken and the they deed which they tore is an indication to what they did to (Syeda) Fatima^{-asws} of rearing her deed and breaking her^{-asws} ribs; and the family they dispersed, it is the scattering of the families of People^{-asws} of the Household, and like that they scattered between the interpretation and the Revelation, and between the two weighty things, the bigger and the smaller.

و إعزاز الدليل و عكسه معلوما المعنى و كذا الحق الممنوع و قد تقدم ما يدل على ذلك.

And honouring the disgraced, and its opposite, the meaning is known, and like that is the right deprives, and it has preceded what evidences upon that.

و الكذب المدلس مر معناه في قوله ع و خير بدلوه و الحكم المقلب مر معناه في أول الدعاء في قوله ع و قلبا دينك و الآية المحرفة مر معناه في قوله ع حرفا كتابك

And the lies they spread, it's meaning has passed in his^{-asws} words; and the good they replaced and the rulings overturned, its meaning has passed in the beginning of the supplication in his^{-asws} words: 'and they overturned Your^{-azwj} religion'; and the Verses they altered, its meaning has passed in his^{-asws} words: 'They altered Your^{-azwj} Book'.

و الفريضة المتروكة هي موالاة أهل البيت ع لقوله تعالى قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى

And the imposition neglected, it is the Wilayah of People^{-asws} of the Household, as per Words of the Exalted: Say: 'I do not ask you for recompense over it, except for the cordiality to be for my relatives'. [42:23].

و السنة المغيرة كثيرة لا تحصى و تعطيل الأحكام يعلم مما تقدم و البيعة المنكوة هي نكتهم بيعته كما فعل طلحة و الزبير

And the Sunnah changed, there are so many of those which cannot be counted; and suspension of the rulings is known from what has preceded; and the allegiance broken, it is their breaking the allegiance just as was done by Talha, and Al-Zubeyr.

و الرسوم الممنوعة هي الفياء و الخمس و نحو ذلك و الدعوى المبطللة إشارة إلى دعوى الخلافة و فدك و البينة المنكرة هي شهادة علي و الحسنين ع و أم أيمن لفاطمة ع فلم يقبلوها.

And the norms they prevented, it is the war booty and the Khums, and approximate to that; and the claim they nullified, is an indication to claim of the caliphate and Fadak; and the proof they denied, it is the testimony of Ali^{-asws}, and Al-Hassan^{-asws} and Al-Husayn^{-asws}, and Umm Ayman^{-ra} for (Syeda) Fatima^{-asws}, but they did not accept it.

و الحيلة المحدثه هي اتفاقهم أن يشهدوا على علي ع بكبيرة توجب الحد إن لم يبايع

And the tricks they innovated, it is they concurrence that they will testify against Ali^{-azwj} with having committed major sins obligating the legal punishment, if he^{-asws} does not pledge allegiance (to them).

و قوله و خيانة أوردوها إشارة إلى يوم السقيفة لما احتج الأنصار على أبي بكر بفضائل علي ع و أنه أولى بالخلافة فقال أبو بكر صدقتم ذلك و لكنه نسخ بغيره لأنني سمعت النبي ص يقول إنا أهل بيت أكرمنا الله بالنبوة و لم يرض لنا بالدنيا و إن الله لن يجمع لنا بين النبوة و الخلافة.

And his^{-asws} words: 'Felonies they committed', is an indication to the day of Al-Saqeefa when the Helpers argued against Abu Bakr with the merits of Ali^{-asws} and that he^{-asws} is foremost with the caliphate. Abu Bakr said, 'You are speaking the truth of that, but it is abrogated with something else because I heard the Prophet^{-saww} saying: 'We^{-asws}, People^{-asws} of the Household, Allah^{-azwj} has Honoured us with the Prophet-hood and is not Pleased with the world being for us^{-asws}, and Allah^{-azwj} will Never Gather for us between the Prophet-hood and the caliphate''.

و صدقه عمر و أبو عبيدة و سالم مولى حذيفة على ذلك و زعموا أنهم سمعوا هذا الحديث من النبي ص كذبا و زورا فشبها على الأنصار و الأمة و النبي ص قَالَ: مَنْ كَذَبَ عَلَيَّ مُتَعِدًّا فَلْيَبْتَوِّاْ مَعْدَهُ فِي النَّارِ.

And Umar ratified him, and so did Abu Ubeydah, and Saalim slave of Huzeyfa, upon that, and they falsely alleged that they had heard that Hadeeth from the Prophet^{-saww}, and they lied. So they caused confusion upon the Helpers and the community, and the Prophet^{-saww} had said: 'One who lies upon me^{-saww} deliberately, let him assume his seat in the Fire'.

و قوله و عقبه ارتقوها إشارة إلى أصحاب العقبة و هم أبو بكر و عمر و عثمان و طلحة و الزبير و أبو سفيان و معاوية ابنه و عتبة بن أبي سفيان و أبو الأعور السلمي و المغيرة بن شعبة و سعد بن أبي وقاص و أبو قتادة و عمرو بن العاص و أبو موسى الأشعري

And his^{-asws} words: 'And the hill they ascended', is an indication to companions of Al-Aqaba, and they were Abu Bakr, and Umar, and Usman, and Talha, and Al Zubeyr, and Abu Sufyan, and his son Muawiya, and Utba Bin Abu Sufyan, and Abu Al-Awr Al-Salmy, and Al-Mugheira Bin Shuba, and Sa'ad Bin Abu Waqas, and Abu Qatada, and Amro Bin Al-Aas, and Abu Musa Al-Ashary.

اجتمعوا في غزوة تبوك على كتود لا يمكن أن يجتاز عليها إلا فرد رجل أو فرد جمل و كان تحتها هوة مقدار ألف رمح من تعدى عن الجرى هلك من وقوعه فيها

They gathered in military expedition of Tabuk upon a narrow path, it was not possible to cross over except by an individual man or an individual camel, and beneath it was a chasm a measurement of a thousand spears (in depth). Anyone who exceeded from the path would die from falling into it.

و تلك الغزوة كانت في أيام الصيف و العسكر تقطع المسافة ليلا فرارا من الحر فلما وصلوا إلى تلك العقبة أخذوا دبابا كانوا هيموها من جلد حمار و وضعوا فيها حصى و طرحوها بين يدي ناقة النبي ص لينفروها به فتلقيه في تلك الهوة فيهلك ص.

And that military expedition took place during the days of summer, and the army cut across the distance at night, fleeing from the heat. When they arrived to that hill, they found a makeshift cart of donkey skin. They placed gravel in it and dropped it in front of the she-camel of the Prophet^{-sawww} in order to frighten it with it, so he^{-sawww} would be thrown into that chasm and he^{-sawww} would die.

فنزله جبرئيل ع على النبي ص بهذه الآية *يَخْلِفُونَ بِاللَّهِ مَا قَالُوا وَ لَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَ هُمُومًا لَمْ يَتَأَلُوا الْآيَةَ وَ أَخْبَرَهُ بِمَكِيدَةِ الْقَوْمِ*

*Jibraeel^{-as} descended unto the Prophet^{-sawww} with this Verse: **They are swearing by Allah that they did not say it, and they have said the word of Kufr, and they committed Kufr after their Islam and they planned with what they could not attain; [9:74]** – the Verse, and informed him^{-sawww} with the plotting by the group.*

فأظهر الله تعالى برقا مستطيلا دائما حتى نظر النبي ص إلى القوم و عرفهم و إلى هذه الدباب التي ذكرناها أشار ع بقوله و دباب دحرجوها

Allah^{-azwj} the Exalted Revealed a constant, prolonged lightning, until the Prophet^{-sawww} looked at the group and recognised them; and to this animal which we mentioned, he^{-asws} indicated by his^{-asws} words: ‘And the animal they frightened’.

و سبب فعلهم هذا مع النبي ص كثرة نصه على علي ع بالولاية و الإمامة و الخلافة و كانوا من قبل نصه أيضا يسوءونه لأن النبي ص سلطه على كل من عصاه من طوائف العرب فقتل مقاتليهم و سبي ذراريهم

And the causes of their doing this with the Prophet^{-sawww} are many. His^{-sawww} explicitly stating upon Ali^{-asws} with the Wilayah, and the Imamate, and the caliphate, and before that they have disliked it, because the Prophet^{-as} had made him^{-asws} overcome upon the ones who had disobeyed him^{-sawww}, from the Arab tribes. He^{-asws} killed their fighters and captured their offspring.

فما من بيت إلا و في قلبه ذحل فانتهزوا في هذه الغزوة هذه الفرصة و قالوا إذا هلك محمد ص رجعنا إلى المدينة و نرى رأينا في هذا الأمر من بعده و كتبوا بينهم كتابا فعصم الله نبيه منهم و كان من فضيحتهم ما ذكرناه.

There was none from a household except and there was humiliation in its heart. So, they took advantage of this opportunity in this military expedition, and they said, ‘When Muhammad^{-sawww} dies, we shall return to Al-Medina and we shall opine our opinions regarding this command from after him^{-sawww}’, and they wrote down a letter between them. Allah^{-azwj} Protected His^{-azwj} Prophet^{-sawww} from them, and it was from their scandal what we have exposed.

و قوله و أزياف لرموها الأزياف جمع زيف و هو الدرهم الردي غير المسكوك الذي لا ينتفع به أحد شبه أفعالهم الردية و أقوالهم الشنيعة بالدرهم الزيف الذي لا يظهر في البقاع و لا يشتري به متاع فلأفعالهم الفضيحة و أقوالهم الشنيعة ذكرهم الله تعالى في قوله وَ الَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ

*And his^{-asws} words: 'And the falsities they necessitated', the 'falsities' is a plural of 'false', and it is the false Dirham (coin) which is not acceptable, which no one benefits by it. It's resemblance of their false deeds and their vile words with the fake coin which does not appear in the transactions, nor can one purchase merchandise with it. Their actions are scandalous and the words are vile. Allah^{-azwj} the Exalted Mentioned them in His^{-azwj} Words: **And those who commit Kufr, their deeds are like a distant mirage [24:39].***

و الشهادات المكتومة هي ما كنتموا من فضائله و مناقبه التي ذكرها النبي ص و هي كثيرة جدا و غير محصورة عدا

And the testimonies concealed, these are what they concealed of his^{-asws} merits and his^{-asws} virtues which the Prophet^{-sawww} had mentioned, and these are very many, and its numbers cannot be counted.

و الوصية المضیعة هي قَوْلُ النَّبِيِّ ص أُوصِيكُمْ بِأَهْلِ بَيْتِي وَ أَمْرُكُمْ بِالتَّمَسُّكِ بِالتَّقْلِينِ وَ إِهْمَا لَنْ يَفْتَرَقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ.

And the bequest wasted, these are words of the Prophet^{-sawww}: 'I^{-sawww} bequeath you all with People^{-asws} of my^{-sawww} Household, and I^{-sawww} order you with adhering with the two weighty things, and these two will never separate until they return to me^{-sawww} at the Fountain'.

ثم إنا بسطنا الكلام في مطاعنهما في كتاب الفتن و إنما ذكرنا هنا ما أورده الكفعمي ليتذكر من يتلو الدعاء بعض مثالهما لعنة الله عليهما و على من يتولاهما.

Then we have explained the speech regarding both their flaws in 'Kitab Al-Fitan', and rather we are mentioning over here what Al-Kafamy has referred to in order to remind the one who recites the supplication, of some of their reprehensible actions. May Allah^{-azwj} Curse upon them both and upon the ones befriending them'.

6- مَهْجُ الدَّعَوَاتِ، وَ مِنْ ذَلِكَ دُعَاءُ وَجَدَانَهُ بِحَطِّ الرُّضِيِّ المَوْسَوِيِّ رِضْوَانُ اللَّهِ عَلَيْهِ نَذْرُهُ بِلِقْظِهِ وَ تَنْظُرُ المُرَادُ مِنْهُ

(The book) 'Muhaj Al-Dawaat' –

'And from that supplication we found in the handwriting of Al-Razy Al-Musawy, may Allah^{-azwj} be Pleased with him, we are mentioning its wording and we shall look at the purpose from it.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَجَدْتُ فِي كِتَابِ الْقَاضِي عَلِيِّ بْنِ مُحَمَّدٍ الْفَرَارِيِّ أَيَّدَهُ اللَّهُ قَالَ قَرَأْتُ عَلَى أَبِي جَعْفَرِ الرَّاهِدِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى الْعُلَوِيِّ - وَ ذَكَرَ أَنَّهُ لِعِضِّ الأَيْمَةِ يَقْتُلُ بِهَا [بِهِ] كَتَبْتُهُ بِنَيْشَابُورٍ مِنْ نُسخَةِ أَبِي الحَسَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ كَسْرَى بْنِ يَسَارِ بْنِ فِرَاطِ البُلْجِيِّ وَ يُعْرَفُ بِدُعَاءِ السَّامِرِيِّ

In the Name of Allah^{-azwj} the Beneficent, the Merciful! I found in the book of the judge Ali Bin Muhammad Al-Fazaie, may Allah^{-azwj} Support him. He said, 'I read out to Abu Ja'far Al-Zahid Ahmad Bin Muhammad Bin Isa Al-Alawy, and he mentioned that it is for one of the Imams^{-asws} having performed Qunout with it. I wrote to him at Neshapur from a copy of Abu Al-Hassan Ahmad Bin Muhammad Bin Kisra Bin Yasaar Bin Qeyrat Al Balkhy, and it is known as 'supplication of Al-Samiri' –

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ تَوَجُّهًا بِالِدُعَاءِ إِلَى اللَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ تَقَرُّبًا بِالتَّضَرُّعِ إِلَى اللَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ تَوَسُّلًا بِالتَّطَلُّبِ إِلَى اللَّهِ

'In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires! I concentrate with the supplication to Allah^{-azwj}. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, drawing closer to Allah^{-azwj} with the beseeching to Allah^{-azwj}. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, by means of the seeking to Allah^{-azwj}.

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ تَعَبُّدًا لِلَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ تَلَطُّفًا لِلَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ تَذَلُّلًا لِلَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ تَخَشُّعًا لِلَّهِ

In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, in servitude to Allah^{-azwj}. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, uttering to Allah^{-azwj}. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, humbling to Allah^{-azwj}. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, being fearful to Allah^{-azwj}.

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ اسْتِكَانَةً لِلَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ اسْتِعَانَةً بِاللَّهِ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, in submission to Allah^{-azwj}. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, being Assisted by Allah^{-azwj}. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, crying out for help of Allah^{-azwj}. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, there is neither might nor strength except with Allah^{-azwj}.

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ كَانَ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ اسْتِغْفِيرُ اللَّهِ الْمُسْتَعَانَ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ

In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, happens. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, there is no strength except with Allah^{-azwj}. I seek Forgiveness of Allah^{-azwj} the Helper. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, there is no god except Allah^{-azwj} the Forbearing, the Benevolent. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, there is no god except Allah^{-azwj} the Exalted, the Magnificent.

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ رَبُّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا عَلَيْهِنَّ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ لَا إِلَهَ إِلَّا اللَّهُ هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ

In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires, Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven earths, and whatever is within them and whatever is between them, and whatever is above them, and He^{-azwj} is Lord^{-azwj} of the Magnificent Throne. There is no god except Allah^{-azwj}! He^{-azwj} is Lord^{-azwj} of the Honourable Throne.

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ

In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires. There is no god except Allah^{-azwj}, the first before all things. In the Name of Allah^{-azwj}! Whatever Allah^{-azwj} so Desires. There is no god except Allah^{-azwj} the last after all things.

بِسْمِ اللَّهِ مَا شَاءَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ سُبْحَانَ اللَّهِ رَبَّنَا رَبُّ الْعِزَّةِ عَمَّا يَصِفُونَ وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

In the Name of Allah-azwj! Whatever Allah-azwj so Desires. There is no god except Allah-azwj. Glorious is our Lord-azwj, **Glorious is your Lord, the Lord of Might, from what they are ascribing [37:180] And greetings be upon the Rasools [37:181] And the Praise is for Allah, Lord of the Worlds [37:182].**

يَا اللَّهُ يَا لَطِيفُ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَأَنْتَ السَّمِيعُ الْبَصِيرُ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَئِمَّةِ الْمُؤْمِنِينَ مِنْ آلِهِ كُلِّهِمْ وَعَجِّلْ فَرَجَهُمْ وَضَاعِفِ أَنْوَاعِ الْعَذَابِ عَلَى أَعْدَائِهِمْ وَتَبَّتْ شِعْرَتُهُمْ عَلَى طَاعَتِكَ وَطَاعَتِهِمْ وَعَلَى دِينِكَ وَمِنْهَاجِهِمْ وَلَا تَنْزِعْ مِنْهُمْ سَيِّدِي شَيْئاً مِنْ صَالِحِ مَا أُعْطِيَتْهُمْ بِرَحْمَتِكَ

O Allah-azwj! O Subtle! O Allah-azwj Who, there isn't anything like Him-azwj, and You-azwj are the Hearing the Seeing. Send Salawaat upon Muhammad-saww and upon Imams-asws of the Momineen from his-saww Progeny-asws, all of them-asws, and Hasten their-asws relief, and Double the types of Punishments upon their enemies, and Affirm their-asws Shias upon obeying You-azwj and obeying them-asws, and upon Your-azwj religion and their-asws manifesto, and do not Snatch from them, my Chief, anything from the righteousness of what You-azwj have Given them with Your-azwj Mercy.

يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ وَالْأَبْصَارِ لَا تُزِعْ قُلُوبَهُمْ بَعْدَ إِذْ هَدَيْتَهُمْ وَهَبْ لَهُمْ مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O Allah-azwj, O Beneficent, O Merciful, O Turner of the hearts and the sights! Do not let their hearts to deviate after having Guided them, and Grant to them Mercy from You-azwj, surely Your-azwj are the Bestower!

يَا اللَّهُ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ أَنْ تُجْعَلَ الصَّلَاةُ كُلُّهَا عَلَى مَنْ صَلَّيْتَ عَلَيْهِمْ وَأَنْ تُجْعَلَ اللَّعَائِنُ كُلُّهَا عَلَى مَنْ لَعَنْتَهُمْ وَأَنْ تُبَدَأَ بِالَّذِينَ [بِاللَّذِينَ] ظَلَمْنَا آلَ رَسُولِكَ وَعَصَبًا خُفُوقَ أَهْلِ بَيْتِ نَبِيِّكَ وَشُرَعًا غَيْرَ دِينِكَ

O Living, O Eternal! I ask You-azwj to Make the Salawaat, all of them to be upon the ones You-azwj have Sent Salawaat upon, and to Make the curses, all of them to be upon the ones You-azwj have Cursed, and to begin with those who oppressed the family-asws of Your-azwj Rasool-saww, and usurped rights of the People-asws of the Household of Your-azwj Prophet-saww, and legislated other than your religion.

اللَّهُمَّ فَضَاعِفْ عَلَيْهِمَا عَذَابَكَ وَعَصَائِيكَ وَلَعْنَاتِكَ وَمَحَارِبِكَ بَعْدَ مَا فِي عِلْمِكَ وَبِحَسَبِ اسْتِحْقَاقِهِمَا مِنْ عَذَابِكَ وَأَضْعَافِ أَضْعَافِهِ بِمَبْلَغِ قُدْرَتِكَ عَاجِلاً غَيْرَ آجِلٍ بِجَمِيعِ سُلْطَانِكَ

O Allah-azwj! Multiply Your-azwj Punishment upon both of them, and Your-azwj Wrath, and Your-azwj Curses, and Your-azwj Humiliations by the number of what is in Your-azwj Knowledge, and in accordance to their having taken lightly of Your-azwj Justice, and Multiply exponentially to the extent of Your-azwj Power, swiftly and without delay, with entirety of Your-azwj Authority.

تُمْ بِسَائِرِ الظَّلْمَةِ مِنْ خَلْقِكَ بِأَهْلِ بَيْتِ نَبِيِّكَ بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ الطَّاهِرِينَ الرَّاهِرِينَ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ بِحَسَبِ مَا أَخَاطَ بِهِ عِلْمُكَ فِي كُلِّ زَمَانٍ وَفِي كُلِّ أَوَانٍ وَلِكُلِّ لِسَانٍ وَعَلَى كُلِّ مَكَانٍ وَمَعَ كُلِّ بَيَانٍ وَكَذَا كُلُّ إِنْسَانٍ أَبَدًا دَائِمًا وَاصِلًا مَا دَامَتِ الدُّنْيَا وَالْآخِرَةُ

Then with rest of the ones from Your-azwj creatures, the injustices with People-asws of the Household of Your-azwj Prophet-saww, by the right of Muhammad-saww and his-saww goodly Progeny-asws, the Pure, the Blossoming, Your-azwj Salawaat upon them-asws all, in accordance to what Your-azwj Knowledge Encompasses, in every era, and in every season, and for every affair,

and in every language, and upon every place, and with every explanation, and like that, every human being, for ever, constantly, far reaching for was long as the world and the Hereafter exist.

يَا ذَا الْفَضْلِ وَالنَّعْمِ وَالطُّوْلِ لَكَ الْحَمْدُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ يَا اللَّهُ وَبِحَمْدِكَ تَرَحَّمْتَ عَلَى خَلْقِكَ فَهَدَيْتَهُمْ إِلَى دُعَائِكَ

O One^{-azwj} with the Grace, and the Praise, and the Leniency! For You^{-azwj} is the Praise. There is no god except You^{-azwj}! Glory be to You^{-azwj}, O Allah^{-azwj}, and with Your^{-azwj} Praise. You^{-azwj} had Mercy upon Your^{-azwj} creatures, so You^{-azwj} Guided them to supplicate to You^{-azwj}.

فَقَوْلُكَ الْحَقُّ فِي كِتَابِكَ وَإِذَا سَأَلْتُكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَبْتَكَ لَبِّبَكَ رَبَّنَا وَ سَعْدَيْكَ وَ الْحَيْرِ فِي يَدَيْكَ وَ الْمُهْدِيِّ مَنْ هَدَيْتَ عَبْدُكَ دَاعِيكَ مُنْتَصِبٌ بَيْنَ يَدَيْكَ وَ رِقْلِكَ وَ رَاجِيكَ مُنْتَهَى عَنِ مَعْاصِيكَ وَ سَأَلْتُكَ مِنْ فَضْلِكَ

Your^{-azwj} Words in Your^{-azwj} Book are the truth: ***And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; [2:186]***, so at Your^{-azwj} service, at Your^{-azwj} service, our Lord^{-azwj}, and at Your^{-azwj} assistance, and the goodness is in Your Hand, and the guided is the one You^{-azwj} Guided. The suppliant to You^{-azwj} in standing in front of You^{-azwj}, and hoping for Your^{-azwj} Kindness, desisting from disobeying You^{-azwj} and is asking You^{-azwj} for Your^{-azwj} Grace.

يُصَلِّي لَكَ وَحَدَّكَ لَا شَرِيكَ لَكَ بِكَ وَ لَكَ وَ مِنْكَ وَ إِلَيْكَ لَا مُنْجَى وَ لَا مُلْتَجَاً مِنْكَ إِلَّا إِلَيْكَ

He prays Salat to You^{-azwj} Alone. There is no associate for You^{-azwj} with You^{-azwj}, and for You^{-azwj}, and from You^{-azwj}, and to You^{-azwj}. There is neither any rescue nor any shelter from You^{-azwj} except to You^{-azwj}.

تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبَّنَا وَ حَنَانَيْكَ سُبْحَانَكَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبَّنَا وَ رَبِّ النَّبِيِّ الْحَرَامِ سُبْحَانَكَ رَبَّنَا وَ الرَّغْبَةُ إِلَيْكَ

Blessedness and Exaltedness, Glory be to You^{-azwj}, our Lord^{-azwj}, and Your^{-azwj} Sympathy! Glory be to You^{-azwj}, and Exaltedness, Glory be to You^{-azwj}, our Lord^{-azwj}, and Lord^{-azwj} of the Sacred House! Glory be to You^{-azwj}, our Lord^{-azwj}, and the desire is to You^{-azwj}!

سُبْحَانَكَ رَبَّنَا وَ رَبِّ الْوَرَى تَرَى وَ لَا تُرَى وَ أَنْتَ بِالْمُنْظَرِ الْأَعْلَى وَ إِلَيْكَ الرُّجْعَى وَ إِلَيْكَ الْمَمَاتُ وَ الْمَحْيَا وَ لَكَ الْأَخْرَةُ وَ الْأُولَى وَ لَكَ الْقُدْرَةُ وَ الْحُجَّةُ وَ الْأَمْرُ وَ النَّهْيُ وَ أَنْتَ الْعَقَّارُ لِمَنْ تَابَ وَ آمَنَ وَ عَمِلَ صَالِحاً ثُمَّ اهْتَدَى

Glory be to You^{-azwj}, our Lord^{-azwj}, and the Lord^{-azwj} of devoutness, and You^{-azwj} cannot be seen while You^{-azwj} with the Exalted Scenery, and to You^{-azwj} is the return, and to You^{-azwj} is the death and the life, and for You^{-azwj} is the Hereafter and the former (life), and for You^{-azwj} is the Power, and the Proof, and the Command, and the Prohibiting, and You^{-azwj} are the Forgiver of the one who repents and believes, and does righteous deeds, then he is guided.

فَأَمَّا بِكَ يَا سَيِّدِي وَ سَأَلْنَاكَ وَ اهْتَدَيْنَا لَكَ بِمَنْ هَدَيْتَنَا بِحِمِّ مَنْ بَرَّيْتَهُ الْمُخْتَارِ مِنَ الْمُتَّقِينَ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ الطَّاهِرِينَ الْخَيْرِينَ الْفَاضِلِينَ الرَّاهِدِينَ الْمَرْضِيَّينَ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

We believe in Your^{-azwj}, O my Master^{-azwj}, and we ask from You^{-azwj}, and we are guided to You^{-azwj} through the ones You^{-azwj} had Guided, from Your^{-azwj} Created beings, the Chosen from

the pious ones, Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the Pure, the best, the meritorious, the ascetics, the satisfying. May Your^{-azwj} Salawaat be upon them^{-asws} all.

اللَّهُمَّ فَصِّلْ عَلَيْهِمْ بِجَمِيعِ صَلَوَاتِكَ وَ عَجَلْ فَرَجَهُمْ بَعْدَ جَلَالِكَ وَ أَدْخِلْنَا بِهِمْ فِيمَنْ هَدَيْتَ وَ عَافِنَا بِهِمْ فِيمَنْ عَافَيْتَ وَ تَوَلَّنَا بِهِمْ فِيمَنْ تَوَلَّيْتَ وَ ارْزُقْنَا بِهِمْ فِيمَنْ رَزَقْتَ وَ بَارِكْ لَنَا بِهِمْ فِيمَا أُعْطِيتَ وَ قِنَا بِهِمْ جَمِيعَ شُرُورِ مَا قَدَّرْتَ وَ قَضَيْتَ

O Allah^{-azwj}! Send Salawaat upon them^{-asws} with entirety of Your^{-azwj} Salawaat(s), and Hasten their^{-asws} relief with the Honour of Your^{-azwj} Majesty, and Admit us to be with them^{-asws}, among the ones You^{-azwj} have Guided, and Pardon us through them^{-asws} among the ones You^{-azwj} Pardoned, and Befriend us due to them^{-asws} among the ones You^{-azwj} Befriended, and Sustain us through them^{-asws} among the ones You^{-azwj} Sustained, and Bless for us due to them^{-asws} regarding what You^{-azwj} have Granted, and Save us through them^{-asws} the evils of what You^{-azwj} have Pre-determined and Decreed.

فَإِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ وَ تَدُلُّ وَ لَا يَدُلُّ مِنْ وَالَيْتَ وَ تُجِيرُ وَ لَا يُجَارُ عَلَيْكَ وَ الْمَصِيرُ وَ الْمَعَادُ إِلَيْكَ آمَنَّا بِكَ يَا سَيِّدِي وَ تَوَكَّلْنَا عَلَيْكَ وَ سَمِعْنَا لَكَ يَا سَيِّدِي وَ فَوَضَّنا إِلَيْكَ

Surely, You^{-azwj} Decree and cannot be decreed against, and You^{-azwj} Humiliate and You^{-azwj} do not Humiliate the ones You^{-azwj} Befriend, and You^{-azwj} Shelter and there is no sheltering against You^{-azwj}, and the destination and the abode is to You^{-azwj}. We believe in You^{-azwj}, O my Master^{-azwj} and we rely upon You^{-azwj}, and we listen to You^{-azwj}, O my Master^{-azwj} and delegate (our affairs) to You^{-azwj}.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَذَلَّ وَ نَخْزَى وَ نَعُوذُ بِكَ مِنْ دَرَكِ الشَّقَاءِ وَ مِنْ شِمَاتَةِ الْأَعْدَاءِ وَ مِنْ سُوءِ الْقَضَاءِ وَ مِنْ تَتَابُعِ الْفَنَاءِ وَ الْبَلَاءِ وَ مِنَ الْوَبَاءِ وَ مِنْ جَهْدِ الْبَلَاءِ وَ جَزَمَانِ الدُّعَاءِ وَ مِنْ سُوءِ الْمُنْظَرِ فِي أَنْفُسِ أَهْلِ بَيْتِ نَبِيِّكَ مُحَمَّدٍ

O Allah^{-azwj}! We seek Refuge with You^{-azwj} from being humiliated being disgraced, and we seek Refuge with You^{-azwj} from being wretched, and from gloating of the enemies, and from the evil judges, and from pursuit of annihilation, and the affliction, and from the plague, and from struggle in afflictions, and deprivation of the supplication, and from the evil scenarios regarding souls of the People^{-asws} of the Household of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}.

صَلَوَاتِكَ عَلَيْهِمْ وَ فِي أَدْبَانِهِمْ فِي جَمِيعِ مَا تَفَضَّلْتَ وَ تَتَفَضَّلُ بِهِ عَلَيْهِمْ مَا عَاشُوا وَ عِنْدَ وَفَاتِهِمْ وَ بَعْدَ وَفَاتِهِمْ

May Your^{-azwj} Salawaat be upon them^{-as}, and in their^{-asws} religion in entirety of what You^{-azwj} have Graced, and Preferred with upon them^{-asws}, for as long as they lived, and at their^{-asws} expiry, and their^{-asws} expiry.

وَ نَعُوذُ بِكَ يَا سَيِّدِي مِنَ الْحُزْنِ فِي الْحَيَاةِ الدُّنْيَا وَ مِنَ الْمَرَدِّ إِلَى النَّارِ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ

We seek Refuge with You^{-azwj}, O my Master^{-azwj}, from the disgrace in the life of the world, and from being turned to the Fire. This is the position of the one seeking Refuge with You^{-azwj} from the Fire.

أَعُوذُ بِكَ يَا سَيِّدِي مِنَ النَّارِ هَذَا مَقَامُ الْهَارِبِ إِلَيْكَ مِنَ النَّارِ

I seek Refuge with You^{-azwj}, O my Master^{-azwj}, from the Fire! This is the position of the one fleeing to You^{-azwj} from the Fire.

أَهْرَبُ إِلَيْكَ إِلَهِي مِنَ النَّارِ هَذَا مَقَامُ الْمُسْتَجِيرِ بِكَ مِنَ النَّارِ

I am fleeing to You^{-azwj}, my God^{-azwj}. This is the position of the one seeking shelter with You^{-azwj} from the Fire.

أَسْتَجِيرُ بِكَ يَا سَيِّدِي وَ إِلَهِي مِنَ النَّارِ هَذَا مَقَامُ التَّائِبِ الرَّائِبِ إِلَيْكَ فِي فَكَاكِ رَقَبَتِي مِنَ النَّارِ هَذَا مَقَامُ التَّائِبِ إِلَيْكَ الضَّارِعِ إِلَيْكَ الطَّالِبِ إِلَيْكَ فِي عُنُقِ رَقَبَتِي مِنَ النَّارِ

I seek shelter with You^{-azwj}, O my Master^{-azwj} and my God^{-azwj}, from the Fire. This is the position of the repentant, the desirous to You^{-azwj} in liberating my neck from the Fire. This is the position of the one repentant to You^{-azwj}, the beseeching to You^{-azwj}, the seeker to You^{-azwj} in liberating my neck from the Fire.

هَذَا مَقَامٌ مَنْ بَاءَ بِخَطِيئَتِهِ وَ تَابَ وَ أَنَابَ إِلَى رَبِّهِ وَ تَوَجَّهَ بِوَجْهِهِ إِلَى الَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ مِنْهَاجِهِ وَ عَلَى دِينِ مُحَمَّدٍ ص وَ شَرِيعَتِهِ

This is the position of the one who acknowledges his mistakes and repents and is penitent to his Lord^{-azwj} faces with his face to the One^{-azwj} Who Originate the skies and the earth, Knower of the unseen and the seen, being upon the religion of Ibrahim^{-as} and his^{-as} manifesto, and upon the religion of Muhammad^{-saww} and his^{-saww} law.

وَ عَلَى وَلايَةِ عَلِيِّ وَ إِمَامَتِهِ وَ عَلَى نَحْجِ الْأَوْصِيَاءِ وَ الْأَوْلِيَاءِ الْمُخْتَارِينَ مِنْ ذُرِّيَّتِهِمَا الْمُخْصُوصِينَ بِالْإِمَامَةِ وَ الطَّهَارَةِ وَ الْوَصَايَةِ وَ الْحِكْمَةِ

And upon the Wilayah of Ali^{-asws} and his^{-asws} Imamate, and upon the manifesto of the successors^{-asws} and the Guardians^{-asws}, the ones Chosen from their offspring, the ones specialised with the Imamate and the Purity, and the successor-ship, and the wisdom.

وَ التَّسْمِيَةِ بِالسَّبْطَيْنِ الْحَسَنِ وَ الْحُسَيْنِ ع سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ أَجْمَعِينَ وَ بَعْلِيَّ بْنَ الْحُسَيْنِ سَيِّدِ الْعَابِدِينَ وَ مُحَمَّدَ بْنَ عَلِيٍّ تَاقِرِ عِلْمِ الدِّينِ وَ بَجَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ عَنْ رَبِّ الْعَالَمِينَ

And the Naming with as the two grandsons^{-asws} Al-Hassan^{-asws} and Al-Husayn^{-asws} two chiefs of the youths of the inhabitants of Paradise in their entirety, and with Ali^{-asws} Bin Al-Husayn^{-asws} chief of the worshippers, and with Muhammad^{-asws} Bin Ali^{-asws}, expounder of the knowledge of religion, and with Ja'far^{-asws} Bin Muhammad^{-asws} Al-Sadiq (the truthful on behalf of) Lord^{-azwj} of the worlds.

وَ بِمُوسَى بْنِ جَعْفَرِ الْعَبْدِ الصَّالِحِ وَ بَعْلِيَّ بْنَ مُوسَى الرِّضَا مِنَ الْمُرْضِيِّينَ وَ مُحَمَّدَ بْنَ عَلِيٍّ التَّقِيِّ مِنَ الْمُتَّقِينَ وَ بَعْلِيَّ بْنَ مُحَمَّدِ الطَّاهِرِ مِنَ الْمُطَهَّرِينَ وَ بِالْحُسَيْنِ بْنِ عَلِيٍّ الْهَادِي مِنَ الْمَهْدِيِّينَ وَ بِابْنِ الْحُسَيْنِ الْمُبَارَكِ مِنَ الْمُبَارَكِينَ

And with Musa^{-asws} Bin Ja'far^{-asws} the righteous servant, and with Ali^{-asws} Bin Musa Al-Reza^{-asws}, and with Muhammad^{-asws} Bin Ali^{-asws} the pious from the pious ones, and with Ali^{-asws} Bin

Muhammad^{-sawww} the pure from the Purified ones, and with Al-Hassan^{-asws} Bin Ali^{-asws} the guide from the Guided ones, and with son^{-ajfj} of Al-Hassan^{-asws}, the Blessed from the Blessed ones.

وَعَلَى سُنْبِهِمْ وَ سُبُلِهِمْ وَ خُدُودِهِمْ وَ نَحْوِهِمْ وَ أَمِهِمْ وَ أَمْرِهِمْ وَ تَقْوَاهُمْ وَ سُنَّتِهِمْ وَ سِيرَتِهِمْ وَ قَلِيلِهِمْ وَ كَثِيرِهِمْ حَيًّا وَ مَيِّتًا وَ شَكَرًا لَدَيْنَا [شَكَرَ الدُّنْيَا] عَلَى ذَلِكَ دَائِمًا

And upon their^{-asws} conducts, and upon their^{-asws} ways, and upon their^{-asws} limits, and their prohibitions, and their^{-asws} leadership, and their^{-asws} orders, and their^{-asws} Piety, and their Sunnahs, and their Seerah(s) (ways), and their^{-asws} little, and their^{-asws} more, living and dying, and thanking for the world upon that constantly.

فَيَا اللَّهَ يَا نُورَ كُلِّ نُورٍ يَا صَادِقَ النُّورِ يَا مَنْ صَفْنُهُ نُورٌ يَا مُدَهِّرَ الدُّهُورِ يَا مُدَبِّرَ الْأُمُورِ يَا مُجْرِي البُحُورِ يَا بَاعِثَ مَنْ فِي القُبُورِ يَا مُجْرِي الفُلُكِ لِنُوحٍ يَا مُلَيِّنَ الحَدِيدِ لِدَاوُدَ يَا مُؤَيِّنَ سُلَيْمَانَ مُلْكًا عَظِيمًا يَا كَاشِفَ الضَّرِّ عَنِ أَيُّوبَ

O Allah^{-azwj}! O Light of all lights! O True Light! O One^{-azwj} Whose description is light! O Sovereign of the ages! O Manager of the affairs! O One^{-azwj} Flowing the oceans! O Resurrector of the ones in the graves! O One^{-azwj} Who Flowed the ship for Noah^{-as}! O Softener of the iron for Dawood^{-as}! O Giver of the kingdom to Suleyman^{-as}! O Remover of the harm from Ayoub^{-as}!

يَا جَاعِلَ النَّارِ بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ- يَا فَادِيَ ابْنِهِ بِالذَّبْحِ العَظِيمِ يَا مُفَرِّجَ هَمِّ يَعْقُوبَ يَا مُنْقِصَ عَمِّ يُوسُفَ يَا مُكَلِّمَ مُوسَى تَكْلِيمًا يَا مُؤَيِّدَ عِيسَى بِالرُّوحِ تَأْيِيدًا

O Maker of the fires to be cool and safe upon Ibrahim^{-as}! O One^{-azwj} Who Ransomed his^{-as} son^{-as} with the mighty slaughter! O Reliever of the worries of Yaqoub^{-as}! O Remover of the sadness of Yusuf^{-as}! O Speaker with Musa^{-as} in conversation! O Assister of Isa^{-as} with the Spirit as support!

يَا فَاتِحَ لِمُحَمَّدٍ فَتْحًا مُبِينًا وَ يَا نَاصِرَهُ نَصْرًا عَزِيمًا يَا جَاعِلَ لِلخَلْقِ لِسَانَ صِدْقٍ عَلِيًّا يَا مُذْهِبَ عَن أَهْلِ بَيْتِ مُحَمَّدٍ الرِّجْسَ وَ مُطَهِّرَهُمْ تَطْهِيرًا

O Grantor of victory to Muhammad^{-sawww} a manifest victory! And O his Helper with a mighty help! O Maker for the creatures as the truthful tongue of Ali^{-asws}! O who Kept away the uncleanness from People^{-asws} of the Household of Muhammad^{-sawww} and Purified them with a Purification!

أَسْأَلُكَ أَنْ تُجْعَلَ فَوَاضِلَ صَلَوَاتِكَ وَ بَرَكَاتِكَ وَ زَاكِيَاتِكَ وَ مَغْفِرَتِكَ وَ نَوَامِيكَ وَ رِضْوَانِكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ وَ مَحَبَّتِكَ وَ تَحِيَّتِكَ عَلَى جَمِيعِ أَهْلِ طَاعَتِكَ مِنْ خَلْقِكَ عَلَى مُحَمَّدٍ وَ عَلَيْهِمْ وَ عَلَى جَمِيعِ أَجْسَادِهِمْ وَ أَرْوَاحِهِمْ وَ عَلَى كُلِّ مَنْ أَحْبَبْتَ الصَّلَاةَ عَلَيْهِ مِنْ جَمِيعِ خَلْقِكَ بِعَدَدِ مَا فِي عِلْمِكَ

I ask You^{-azwj} to Make the meritorious of Your^{-azwj} Salawaat, and Your^{-azwj} Blessings, and Purifications, and Your^{-azwj} Forgiveness, and Your^{-azwj} bounties, and Your^{-azwj} Satisfaction, and Your^{-azwj} Loftiness, and Your^{-azwj} Mercy, and Your^{-azwj} Love, and Your^{-azwj} Salutations, and Your^{-azwj} Salawaat upon entirety of the people from Your^{-azwj} creatures obeying You^{-azwj}, to be upon Muhammad^{-azwj} and upon them^{-asws}, and upon entirety of their^{-asws} bodies and their^{-asws} souls, and upon every one You^{-azwj} Love for the Salawaat to be upon him from entirety of Your^{-azwj} creatures, with the number of what is in Your^{-azwj} Knowledge.

وَ آمَنْتُ يَا اللَّهُ بِكَ وَ بِهِمْ وَ بِجَمِيعٍ مِّنْ أَمْرَتِ بِالْإِيمَانِ بِهِ مِنْ جَمِيعِ خَلْقِكَ وَ آمَنْتُ يَا اللَّهُ بِكَ وَ بِجَمِيعِ أَسْرَارِ آلِ مُحَمَّدٍ وَ عَلَائِيَّتِهِمْ وَ ظَاهِرِهِمْ وَ بَاطِنِهِمْ وَ مَعْرُوفِهِمْ حَيًّا وَ مَيِّتًا

O Allah^{-azwj}, and I believe in You^{-azwj} and in them^{-asws}, and entirety of the ones You^{-azwj} Commanded to believe in, from entirety of Your^{-azwj} creatures. O Allah^{-azwj}, and I believe in You^{-azwj} and entirety of secrets of Progeny^{-asws} of Muhammad^{-saww}, and their^{-asws} announcements, and their^{-asws} apparent, and their^{-asws} hidden, and their^{-asws} well known, alive and dead.

أَشْهَدُ أَنَّهُمْ فِي عِلْمِ اللَّهِ وَ طَاعَتِهِ كَمُحَمَّدٍ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ عَلَيْهِمْ أَجْمَعِينَ بَعْدَ مَا فِي عِلْمِ اللَّهِ فِي كُلِّ زَمَانٍ وَ فِي كُلِّ حِينٍ وَ أَوَانٍ وَ فِي كُلِّ شَأْنٍ وَ بِكُلِّ لِسَانٍ وَ عَلَى كُلِّ مَكَانٍ أَبَدًا دَائِمًا وَاصِلًا مَا دَامَتِ الدُّنْيَا وَ الْآخِرَةُ بِكَ وَ بِجَمِيعِ رَحْمَتِكَ

I testify they^{-asws} are in the Knowledge of Allah^{-azwj} and His^{-azwj} obedience like Muhammad^{-saww} was, may the Salawaat of Allah^{-azwj} be upon him^{-saww} and upon them^{-asws} all, with the number of what is in the Knowledge of Allah^{-azwj}, in every era, and in every times and season, and in every affair, and in every language, and upon every place, for ever, constantly, and far-reaching for as long and the world and the Hereafter exist with You^{-azwj} and with entirety of Your^{-azwj} Mercy.

يَا أَرْحَمَ الرَّاحِمِينَ يَا اللَّهُ يَا مُتَعَالِيَ الْمَكَانِ يَا رَفِيعَ الْبُنْيَانِ يَا عَظِيمَ الشَّانِ يَا عَزِيزَ السُّلْطَانِ يَا ذَا النُّورِ وَ الْبُرْهَانِ يَا ذَا الْقُدْرَةِ وَ الْبُنْيَانِ يَا هَادِيَ الْإِيمَانِ

O most Merciful of the merciful ones! O Allah^{-azwj}! O One^{-azwj} of Exalted Position! O One^{-azwj} of Lofty the construction! O One^{-azwj} of Magnificent Glory! O One^{-azwj} of Mighty Authority! O One^{-azwj} with the Light and the Proof! O One^{-azwj} with the Power and the construction! O Guide of the Eman!

يَا خَوْفَ الْأَحْكَامِ يَا تَخَشُّيَ الْإِنْتِقَامِ يَا ذَا الْمُلْكِ وَ الْمَعَارِجِ يَا ذَا الْعَدْلِ وَ الرَّغَائِبِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ الْمُتَّقِينَ الرَّاهِدِينَ بِجَمِيعِ صَلَوَاتِكَ وَ أَنْ تُعَجِّلَ فَرَجَهُمْ بِعِزِّ جَلَالِكَ

O One^{-azwj} Who Inspires fear of the Judgments! O Who Installs fear of the Revenge! O One^{-azwj} with the Kingdom and the ascent! O One^{-azwj} with the justice and the desires! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, may the greeting be upon him^{-saww} and them^{-asws}, the pious, the ascetics, with entirety of Your^{-azwj} Salawaat, and to Hasten their^{-asws} relief with the Honour of Your^{-azwj} Majesty.

وَ أَنْ تُضَاعِفَ أَنْوَاعَ الْعَذَابِ وَ اللَّعَائِنِ بَعْدَ مَا فِي عِلْمِكَ عَلَى مُبْغِضِيهِمْ وَ مُعَانِدِيهِمْ وَ غَاصِبِيهِمْ وَ مُنَابِيهِمْ وَ التَّارِكِينَ أَمْرَهُمْ وَ الرَّادِينَ عَلَيْهِمْ وَ الْجَاهِلِينَ لَهُمْ وَ الصَّادِينَ عَنْهُمْ وَ الْبَاغِينَ سِوَاهُمْ

And Multiply the variety of Punishments and the Curses of the number of what is in Your^{-azwj} Knowledge upon the ones hating them^{-asws}, and hostile to them^{-asws}, and usurping them^{-asws}, and depriving them^{-asws}, and the neglecters of their^{-asws} matters, and the rejecters against them^{-asws}, and fighting them^{-asws}, and hinderers from them^{-asws}, and the seekers for the ones apart from them^{-asws}.

وَالْعَاصِبِينَ خُفُوفَهُمْ وَالْجَاهِدِينَ فَضْلَهُمْ وَالنَّاكِبِينَ عَهْدَهُمْ وَالْمُتَلَّاشِينَ ذِكْرَهُمْ وَالْمُسْتَأْكِلِينَ يَرْسُمَهُمْ وَالْوَاطِئِينَ لِسْمِهِمْ وَالنَّاشِينَ خَلْقَهُمْ وَالنَّاصِبِينَ عَدَاوَتَهُمْ وَالْمَانِعِينَ لَهُمْ وَالنَّاكِبِينَ لِاتِّبَاعِهِمْ

And the usurpers of their^{-asws} rights, and the rejecters of their^{-asws} merits, and the breakers of their^{-asws} covenants, and obliterators of their^{-asws} mention, and the consumers with their^{-asws} rituals, and the ones lowering their^{-asws} marks, and the destroyers of their^{-asws} shares, and the establisher of enmity to them^{-asws}, and the deprivers of them^{-asws}, and the breakers of their^{-asws} followers.

اللَّهُمَّ فَأَبِحْ حَرِيمَتَهُمْ وَ أَلْقِ الرُّعْبَ فِي قُلُوبِهِمْ وَ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَ أَنْزِلْ عَلَيْهِمْ رِجْزَكَ وَ عَذَابَكَ وَ غَضَابَتِكَ وَ مَخَازِيكَ وَ دَمَارَكَ وَ دَبَارَكَ وَ سَفَاكَ وَ نَكَالَكَ وَ سَخَطَكَ

O Allah^{-azwj}! Divulge their secrets, and Cast the dread in their hearts, and Cause difference between their speeches, and Send down upon them, Your^{-azwj} Pestilence (Pandemic), and Your^{-azwj} Punishment, and Your^{-azwj} Wrath, and Your^{-azwj} Disgrace, and Your^{-azwj} Pounding, and Your^{-azwj} Destruction, and Your^{-azwj} Lowering, and Your^{-azwj} exemplary Punishment, and Your^{-azwj} Annoyance.

وَ سَطَوَاتِكَ وَ بَأْسَكَ وَ بَوَارِكَ وَ نَكَالَاتِكَ وَ وَبَالَكَ وَ بَلَاءَكَ وَ هَلَاكَكَ وَ هَوَانِكَ وَ شِقَاءَكَ وَ شِدَائِدَكَ وَ نَوَارِكَ وَ نِقَمَاتِكَ وَ مَعَارِكَ وَ مَضَارِكَ

And Your^{-azwj} Force, and Your^{-azwj} Prowess, and Your^{-azwj} Ruination, and Your^{-azwj} Torments, and Your^{-azwj} Scourges, and Your^{-azwj} calamities, and Your^{-azwj} Destructions, and Your^{-azwj} Debasement, and Your^{-azwj} Wretchedness, and Your^{-azwj} Adversities, and Your^{-azwj} calamities, and Your^{-azwj} Vengeance, and Your^{-azwj} Combat, and Your^{-azwj} Harm.

وَ خِزْيَتِكَ وَ خِدْلَانِكَ وَ مَكْرِكَ وَ مَتَالِفِكَ وَ قَوْمَعَكَ وَ عَوَزَاتِكَ وَ أَوْرَاطِكَ وَ أَوْتَارَكَ وَ عِقَابِكَ بِمَبْلَغِ مَا أَخَاطَ بِهِ عِلْمُكَ وَ بَعْدِدِ أَضْعَافِ أَضْعَافِ أَضْعَافِ اسْتِحْقَاقِهِمْ مِنْ عَذْلِكَ مِنْ كُلِّ زَمَانٍ وَ فِي كُلِّ أَوَانٍ وَ بِكُلِّ شَأْنٍ وَ بِكُلِّ مَكَانٍ وَ بِكُلِّ لِسَانٍ

And Your^{-azwj} Disgrace, Your^{-azwj} Abandonment, Your^{-azwj} Scheming, Your^{-azwj} Plans, and Your^{-azwj} Devices (Ploys), Your^{-azwj} Stripping, Your^{-azwj} Weakening, Your Stretching, and Your^{-azwj} Punishment to the extent of what Your^{-azwj} Knowledge Encompasses with, and with a number of numerous exponential multiple they are deserving from Your^{-azwj} Justice, from every era, and in every season, and with every affairs, and with every place, and with every language.

وَ مَعَ كُلِّ بَيَانٍ أَبَدًا دَائِمًا وَأَصِلًا مَا دَامَتِ الدُّنْيَا وَ الْآخِرَةُ بِكَ وَ بِجَمِيعِ قُدْرَتِكَ يَا أَقْدَرَ الْقَادِرِينَ

And with every explanation, for ever, constantly, far-reaching for as long as the world and the Hereafter exist with You^{-azwj}, and with entirety of Your^{-azwj} Power, of most Powerful of the powerful ones!

يَا رَبَّ الْأَرْبَابِ يَا مُعَيِّقَ الرِّقَابِ يَا كَرِيمُ يَا وَهَّابُ يَا رَحِيمُ يَا تَوَّابُ أَنْتَ تَدْعُوْنِي حَتَّى أَكَلَهُ وَ أَنَا عَبْدُكَ وَ قَدْ عَظُمْتُ دُنُوبِي عِنْدَكَ وَ خِفْتُ أَلَّا أَسْتَحِقُّ إِجَابَتَكَ وَ عَفْوَكَ وَ رَحْمَتَكَ أَجَلًا وَ أَعْظَمَ مِنْ دُنُوبِي حَتَّى لَا أَقْنُطَ مِنْ رَحْمَتِكَ وَ لَا أَيَّسَ مِنْ حُسْنِ إِجَابَتِكَ

O Lord^{-azwj} of the lords! O Liberator of the necks! O Benevolent! O Benefactor! O Merciful! O Oft-Turning! You^{-azwj} Left me until I belittled it, and I am Your^{-azwj} servant, and my sins have

become magnified in Your^{-azwj} Presence, and I am fearing that I may not deserve Your^{-azwj} Response; and Your^{-azwj} Pardon and Your^{-azwj} Mercy are most Majestic and Mightier than my sins are until I am not despondent from Your^{-azwj} Mercy, nor have I despaired from Your^{-azwj} excellent Response.

فَلْتَسْغِنِي رَحْمَتِكَ وَ لِيُنَلِّني حُسْنُ إِجَابَتِكَ بِرَأْفَتِكَ وَ أَكْرَمِي سَائِعَ عَطَائِكَ وَ سَعَةَ فَضْلِكَ وَ الرِّضَا بِأَقْدَارِكَ بِعَيْزِ فَقْرِي وَ فَاقَةَ وَ تَبْلُغِي سُؤْلِي وَ نَجِّحِي طَلِبِي وَ عَن حُسْنِ إِجَابَتِكَ الْحَاجِي وَ عَن جُمْلَةِ اغْتِرَابِي وَ اسْتِغْفَارِي

May Your^{-azwj} Mercy Encompass me, and may I attain the goodness of Your^{-azwj} Response through Your^{-azwj} Kindness. Honour me with Your^{-azwj} abundant Generosity and the vastness of Your^{-azwj} Grace. Grant me contentment with Your^{-azwj} Decrees without any poverty or destitution, and Make me reach my requests, and success of my demands, and my insistence of Your^{-azwj} excellent Response, and from the total of my acknowledgments and my seeking Forgiveness.

أَسْتَغْفِرُكَ إِلَهِي وَ سَيِّدِي لِجَمِيعِ مَا كَرِهْتَهُ مِنِّي بِجَمِيعِ الاسْتِغْفَارَاتِ لَكَ وَ تُبِّتُ إِلَيْكَ مِنْ جَمِيعِ مَا كَرِهْتَهُ مِنِّي بِأَفْضَلِ التَّوْبَاتِ لَدَيْكَ

I seek Your^{-azwj} Forgiveness, my God^{-azwj}, and my Master^{-azwj} for entirety of what You^{-azwj} have Disliked from me, with entirety of my seeking Forgiveness to You^{-azwj}, and I repent to You^{-azwj} from entirety of what You^{-azwj} Dislike from me with the best of the Turnings from Your^{-azwj}.

مُصَلِّياً عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الطَّاهِرِينَ بِجَمِيعِ صَلَوَاتِكَ وَ لَاعِنَا أَعْدَاءَكَ وَ أَعْدَاءَهُمْ قَبْلَ كُلِّ شَيْءٍ وَ مَعَ كُلِّ شَيْءٍ وَ عِنْدَ كُلِّ شَيْءٍ وَ لِكُلِّ شَيْءٍ وَ فِي كُلِّ شَيْءٍ وَ بَعْدَ كُلِّ شَيْءٍ وَ مَعَ كُلِّ شَيْءٍ وَ لِكُلِّ شَيْءٍ وَ فِي كُلِّ شَيْءٍ عَلَى أَفْضَلِ حَبِيبِكَ وَ مَرْضَاتِكَ حَيّاً وَ مَيِّتاً حَتَّى تَرْضَى

Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, the goodly, the Pure, with entirety of Your^{-azwj} Salawaat(s), and Curse Your^{-azwj} enemies and their^{-asws} enemies before all things, and with all things, and in the presence of all things, and for all things, and in all things, and after all things, and with all things, and for all things, and in all things, upon the best of Your^{-azwj} Loved ones, and Your^{-azwj} Pleased ones, alive and dead until You^{-azwj} are Satisfied.

وَ تَمْحُوْنِي مِنَ الْأَشْقِيَاءِ الْمَحْرُومِينَ إِجَابَتِكَ وَ تَكْتَبِنِي مِنَ السُّعْدَاءِ الْمُسْتَجِيبِينَ إِجَابَتِكَ فَإِنَّكَ سَيِّدِي تَمْحُو مَا تَشَاءُ وَ تُبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

And Delete me from the wretched ones, the ones deprived of Your^{-azwj} Response, and Write me as being from the fortunate ones, the ones deserving Your^{-azwj} Response, for You^{-azwj} are my Master^{-azwj}. You^{-azwj} Delete and Affirm whatever You^{-azwj} Desire and in Your^{-azwj} Possession is Mother of the Book.

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ فَاكْتَبْنَا مَعَ الشَّاهِدِينَ وَ اتَّبَعْنَا الرَّسُولَ وَ وَالَيْنَا الْوَلِيَّ وَ تَأَمَّنَّا الْأَيْمَةَ فَاكْتَبْنَا مَعَ الشَّاهِدِينَ وَ أَدْخَلْنَا بِهْمُ فِي عِبَادِكَ الصَّالِحِينَ وَ انصُرْنَا بِهْمُ عَلَى الْقَوْمِ الْكَافِرِينَ وَ بِجَمِيعِ رَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ-

Our Lord! We believe in what You have Revealed and we follow the Rasool, so Write us down with the testifiers' [3:53], and we follow the Rasool^{-saww} and we take the Guardian^{-asws} as a guardian, and we are led by the Imams^{-asws}, therefore Write us to be with the martyrs, and Admit us with them among the righteous servants, and Help us by them^{-asws} upon the Kafir people, and with entirety of Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ قُلْ سَبْعِينَ مَرَّةً أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لِجَمِيعِ ذُنُوبِي وَ أَسْأَلُهُ أَنْ يَتُوبَ عَلَيْنَا بِرَحْمَتِهِ-

Then say seventy times, 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, for entirety of my sins, and I ask Him^{-azwj} to Turn to us with His^{-azwj} Mercy!'

ثُمَّ ارْكَعْ وَ كُنْ مِنَ السَّاجِدِينَ وَ اعْبُدْ رَبَّكَ حَتَّى يَأْتِيَنَّكَ الْيَقِينُ.

The perform Ruk'u, **and become from the prostrating ones [15:98] And worship your Lord until there comes to you certainty [15:99]**'^{.425}

⁴²⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 55 H 6

CHAPTER 56 – THE TASHAHHUD AND ITS RULINGS

الآيات الأحراب إنَّ اللهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

The Verse – (Surah Al-Ahzaab): **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56]**

تفسير وَ النَّبِيِّ ص قَالَ لِابْنِ مَسْعُودٍ عَقِيبَ ذِكْرِ الشَّهَادَتَيْنِ فَإِذَا قُلْتَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ أَوْ فَضَيْتَ صَلَاتَكَ.

Interpretation (Ahadeeth only) – *And the Prophet^{-sawww} said to Ibn Masoud follow up mention of the two testimonies: ‘When you have said that, your Salat is complete, or your Salat has expired’.*

رَوَاهُ عَنْ عَائِشَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَا تُقْبَلُ صَلَاةٌ إِلَّا بِطَهْرٍ وَ بِالصَّلَاةِ عَلَيَّ.

It is reported from Ayesha. She said, ‘I heard Rasool-Allah^{-sawww} saying: ‘A Salat is not Accepted except with cleanliness and with the Salawaat upon me^{-sawww}’.

رَوَاهُ كَعْبُ بْنُ عُجْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَقُولُ فِي صَلَاتِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّهُ حَمِيدٌ مُجِيدٌ.

It is reported by Ka’ab Bin Ujrah who said, ‘Rasool-Allah^{-sawww} was saying in his^{-sawww} Salat: ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Family^{-asws} of Muhammad^{-sawww} just as You^{-azwj} Sent upon Ibrahim^{-as} and Family of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!’

فَتَجِبَ مِتَابَعَتُهُ لِقَوْلِهِ ص صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي.

It’s follow-up is obligated due to his^{-sawww} words: ‘Pray Salat just as you have seen me^{-sawww} praying’.

وَ حَدِيثِ جَابِرِ الْجُعْفِيِّ عَنْ أَبِي جَعْفَرٍ ع عَنْ ابْنِ مَسْعُودٍ الْأَنْصَارِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى صَلَاةً وَ لَمْ يُصَلِّ فِيهَا عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي لَمْ تُقْبَلْ مِنْهُ.

And a Hadeeth by Jabir Al-Jufy, from Abu Ja’far^{-asws}, from Ibn Masoud Al-Ansari who said, ‘Rasool-Allah^{-sawww} said: ‘One who prays Salat and does not send Salawaat upon me in it and upon People^{-asws} of my^{-sawww} Household, it will not be Accepted from him’.

فِي الْحَدِيثِ مَنْ ذَكَرْتَ عِنْدَهُ فَلَمْ يَصَلِّ عَلَيَّ فَدَخَلَ النَّارَ فَأَبْعَدَهُ اللَّهُ.

In the Hadeeth: ‘One I^{-sawww} am mentioned in his presence and he does not send Salawaat upon me^{-sawww} and he enters the Fire, Allah^{-azwj} will Distance him’.

وَ يُرْوَى أَنَّهُ قِيلَ يَا رَسُولَ اللَّهِ إِنْ رَأَيْتَ قَوْلَ اللَّهِ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

And they are reporting that it was said, 'O Rasool-Allah-^{azwj}! What is your-^{saww} view of Words of Allah-^{azwj}: Surely, Allah and His Angels are Sending Salawaat upon the Prophet. [33:56]?'

فَقَالَ ص هَذَا مِنَ الْعِلْمِ الْمَكْنُونِ وَ لَوْ لَا أَنْتُمْ سَأَلْتُمُونِي عَنْهُ مَا أَخْبَرْتُكُمْ بِهِ إِنَّ اللَّهَ وَكُلَّ بِي مَلَائِكَةٍ فَلَا أُذَكِّرُ عِنْدَ عَبْدٍ مُسْلِمٍ فَيُصَلِّي عَلَيَّ إِلَّا قَالَ ذَانِكَ الْمَلَائِكَةِ غَفَرَ اللَّهُ لَكَ

He-^{saww} said: 'He-^{saww} said: 'This is from the hidden knowledge, and had it not been for your asking me-^{saww} about it, I-^{saww} would not have informed you all with it. Allah-^{azwj} has Allocated two Angels with me-^{saww}. I-^{saww} am not mentioned in the presence of a Muslim servant, so he sends Salawaat upon me-^{saww}, except those two Angels say: 'May Allah-^{azwj} Forgive (your sins) for you!'

وَ قَالَ اللَّهُ وَ مَلَائِكَتُهُ جَوَابًا لِذَيْنِكَ الْمَلَائِكِينَ آمِينَ

Allah-^{azwj} and His-^{azwj} Angels say in response to those two Angels: 'Ameen!'

وَ لَا أُذَكِّرُ عِنْدَ عَبْدٍ مُسْلِمٍ فَلَا يُصَلِّي عَلَيَّ إِلَّا قَالَ ذَانِكَ الْمَلَائِكَةِ لَا غَفَرَ اللَّهُ لَكَ

And I-^{saww} am not mentioned in the presence of a Muslim servant, so he does not send Salawaat upon me-^{saww}, except those two Angels say: 'May Allah-^{azwj} not Forgive (your sins) for You-^{azwj}!'

وَ قَالَ اللَّهُ وَ مَلَائِكَتُهُ لِذَيْنِكَ الْمَلَائِكِينَ آمِينَ.

And Allah-^{azwj} and His-^{azwj} Angels say to those two Angels: 'Ameen!''

1- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوْنِي عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ أَبِي حَبِيْلَةَ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا صَلَّى أَحَدُكُمْ وَ لَمْ يُصَلِّ عَلَى النَّبِيِّ ص فِي صَلَاتِهِ يَسْأَلُكَ بِصَلَاتِهِ غَيْرَ سَبِيلِ الْجَنَّةِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Kufy, from Abu Jameela, from Muhammad Bin Haroun,

'From Abu Abdullah-^{asws} having said: 'Whenever one of you prays Salat and does not send Salawaat upon the Prophet-^{saww} in his Salat, he will travel with his Salat other than the way of Paradise''.⁴²⁶

مَجَالِسُ الصَّدُوقِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي حَبِيْلَةَ عَنْ مُحَمَّدِ بْنِ هَارُونَ عَنْهُ ع مِثْلَهُ إِلَّا أَنَّ فِيهِ وَ لَمْ يَذْكَرِ النَّبِيَّ ص.

(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 Abu Umeyr, from Abu Jameela, from Muhammad Bin Haroun,

'From him-^{asws} – similar to it except in it is: 'And he does not mention the Prophet-^{saww}'.⁴²⁷

⁴²⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 1 a

⁴²⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 1 b

2- الْمُحَاسِنُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنْ رَجُلٍ صَلَّى الْفَرِيضَةَ فَلَمَّا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّابِعَةِ أَحَدَتْ

(The book) 'Al Mahasin' – from his father, from Muhammad Bin Sinan, from Ibn Muskan,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'He^{-asws} was asked about a man praying the obligatory Salat. When he raises his head from the second Sajdah of the fourth (Cycle), his Wud'u breaks.

فَقَالَ أَمَا صَلَاتُهُ فَقَدْ مَضَتْ وَ أَمَا التَّشَهُدُ فَمُنْتَهَى فِي الصَّلَاةِ فَلْيَتَوَضَّأْ وَ لْيَعُدْ إِلَى مَجْلِسِهِ أَوْ مَكَانٍ نَظِيفٍ فَيَتَشَهَّدُ.

He^{-asws} 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".⁴²⁸

3- فَفَهُ الرِّضَا، قَالَ ع أَذِنَ مَا يُجْرِي مِنَ التَّشَهُدِ الشَّهَادَتَانِ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Least of what suffices from the Tashahhud are the two testimonies".⁴²⁹

4- مَشْكَاةُ الْأَنْوَارِ، نَقَلًا مِنَ الْمُحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ الْآيَةَ قَالَ أَتَنَوَّأ عَلَيْهِ وَ سَلَّمُوا عَلَيْهِ ص

(The book) 'Mishkat Al Anwaar' – copying from 'Al Mahasin',

'From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. [33:56]** – the Verse. He^{-asws} said: 'Praised upon him^{-saww} and greeted unto him^{-saww}'.

فُلْتُ فَكَيْفَ عَلَّمَ الرَّسُولَ أَمَّا كَذَلِكَ

I said, 'How did the Prophet^{-saww} come to know it was like that?'

قَالَ كَشَفَ لَهُ الْغِطَاءَ.

He^{-asws} said: 'The covering was uncovered for him^{-saww}".⁴³⁰

5- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ الْأَحْمَسِيِّ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنِ التَّشَهُدِ كَيْفَ كَانُوا يَقُولُونَ

The book of Aasim Bin Humeyd, from Mansour Bin Hazim, from Bakr Bin Habeeb Al Ahmasy who said,

'I asked Abu Ja'far^{-asws} about the Tashahhud, 'How were they saying?'

⁴²⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 2

⁴²⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 3

⁴³⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 4

قَالَ كَانُوا يَقُولُونَ أَحْسَنَ مَا يَعْلَمُونَ وَ لَوْ كَانَ مُؤَقَّتًا هَلَكَ النَّاسُ.

He^{-asws} said: ‘They were saying best of what they knew, and had it been fixed, the people would have been destroyed’.⁴³¹

6- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ هُمَيْدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا صَلَّى أَحَدُكُمْ فَتَنَسَّى أَنْ يُذَكَّرَ مُحَمَّدًا وَ آلَهُ فِي صَلَاتِهِ سَلَكَ بِصَلَاتِهِ غَيْرَ سَبِيلِ الْجَنَّةِ وَ لَا تُقْبَلُ صَلَاةٌ إِلَّا أَنْ يُذَكَّرَ فِيهَا مُحَمَّدٌ وَ آلُ مُحَمَّدٍ.

The book of Ja’far Bin Muhammad Bin Shureyh, from Humeyd Bin Shueyb, from Jabir Al Jufy who said,

‘I head Abu Abdullah^{-asws} saying: ‘Whenever one of you prays Salat and he forgets to mention Muhammad^{-saww} and his^{-saww} Family^{-asws} in his Salat, he will travel with his Salat other than the way of Paradise, and a Salat is not Accepted unless Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww} are mentioned in it’.⁴³²

7- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقُطِيبِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا قَالَ الْعَبْدُ فِي التَّشَهُدِ فِي الْأَخِيرَتَيْنِ وَ هُوَ جَالِسٌ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ثُمَّ أَخَذَتْ حَدَّثًا فَقَدْ تَمَّتْ صَلَاتُهُ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al Hassan, from Abu Baseer, and Muhammad,

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘When the servants says in the Tashahhud in the last two ends (of the Cycle) while he is seated, ‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7],** then if his Wud’u breaks, his Salat is completed’.⁴³³

8- الْعِلَلُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ فِي بَابِ السُّجُودِ قَالَ: سئِلَ أَمِيرُ الْمُؤْمِنِينَ ع مَا مَعْنَى رَفْعِ رِجْلِكَ الْيُمْنَى وَ طَرْجِكَ الْيُسْرَى فِي التَّشَهُدِ

(The book) ‘Al Ilal’ – by the previous chain in the chapter on the Sajdah, said,

‘Amir Al-Momineen^{-asws} was asked, ‘What is the meaning of raising your right leg and dropping on the left during the Tashahhud?’

قَالَ تَأْوِيلُهُ اللَّهُمَّ أَمِتِ الْبَاطِلَ وَ أَقِمِ الْحَقَّ.

He^{-asws} said: ‘It’s interpretation is, ‘I kill the falsehood and establish the truth’.⁴³⁴

⁴³¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 5

⁴³² Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 6

⁴³³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 7

⁴³⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 8

9- معاني الأخبار، عن أحمد بن الحسن القطان عن أحمد بن يحيى بن زكريا عن بكر بن عبد الله بن حبيب بن مخلول عن أبيه عن عبد الله بن الفضل الهاشمي قال: قلت لأبي عبد الله ع ما معنى قول المصلي في تشهدِهِ لله ما طاب و طهر و ما حبت فلغيره

(The book) 'Ma'any Al Akhbar' – from Ahmad Bin Al Hassan Al Qattan, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb Bin Bahloul, from his father, from Abdullah Bin Al Fazl Al Hashimy who said,

'I said to Abu Abdullah^{asws}, 'What is the meaning of words of the praying one in his Tashahhud, 'For Allah^{azwj} is what is good and clean, and whatever is wicked is for others?'

قال ما طاب و طهر كسب الحلال من الرزق و ما حبت فالربا.

He^{asws} said: '(The words) 'What is good and clean' are the Permissible earnings from the sustenance, and 'whatever is wicked', it is the interest".⁴³⁵

10- العلل، و العيون، عن عبد الواحد بن عبدوس عن علي بن محمد بن فضال عن الفضل بن شاذان فيما رواه من العلل عن الرضا ع قال: فإن قال قائل فم جعل الشاهد بعد الركعتين

(The books) 'Al Ilal' and 'Al Uyou' – from Abdul Wahid Bin Abdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan among what he reported from 'Al Ilal',

'From Al-Reza^{asws} having said (in argumentation): 'If he says, 'Why has the Tashahhud made to be after the two Cycles?'

قيل لأنه كما قدم قبل الركوع و السجود الأذان و الدعاء و القراءة فكذلك أيضاً أمر بعدها بالشاهد و التخميد و الدعاء.

It will be said: 'Because just as the Azaan, and the supplication, and the recitation have been preceded to be before the Ruk'u and the Sajdah, like that as well he has been Commanded after it with the Tashahhud, and the praise, and the supplication".⁴³⁶

11- مصباح الشريعة، قال الصادق ع التَّشَهُدُ ثَنَاءٌ عَلَى اللَّهِ فُكُنْ عَبْدًا لَهُ بِالسِّرِّ خَاضِعًا لَهُ بِالْفِعْلِ كَمَا أَنَّكَ عَبْدٌ لَهُ بِالْقَوْلِ وَ الدَّعْوَى وَ صِلْ صِدْقَ لِسَانِكَ بِصَفَاءِ صِدْقِ سِرِّكَ فَإِنَّهُ خَلَقَكَ عَبْدًا وَ أَمَرَكَ أَنْ تَعْبُدَهُ بِقَلْبِكَ وَ لِسَانِكَ وَ جَوَارِحِكَ وَ أَنْ تُحَقِّقَ عُبودِيَّتَكَ لَهُ وَ رُبوبِيَّتَهُ لَكَ

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws} said: 'The Tashahhud is praise upon Allah^{azwj}, so be a servant to Him^{azwj} in the private, humble to Him^{azwj} with the action just as you are a servant to Him^{azwj} with the word and the claim, and connect truthfulness of your tongue with the clearness of the sincerity of your secret, for He^{azwj} Created you as a servant and Commanded you to worship Him^{azwj} with your heart, and your tongue, and your limbs, and actualise your servitude to Him^{azwj} and His^{azwj} Lordship to you.

وَ تَعْلَمُ أَنَّ نَوَاصِيِ الخَلْقِ بِيَدِهِ فَلَيْسَ لَهُمْ نَفْسٌ وَ لَا لِحَظَةٌ إِلَّا بِقُدْرَتِهِ وَ مَشِيئَتِهِ وَ هُمْ عَاجِزُونَ عَنِ اثْنَانِ أَقْلٍ شَيْءٍ فِي مَمْلَكِيَّتِهِ إِلَّا بِإِذْنِهِ وَ إِزَادَتِهِ

⁴³⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 9

⁴³⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 10

And know that the forelocks of the creatures are in His^{-azwj} Hand, so there is neither any breath for them nor a momentary glance except by His^{-azwj} Power and His^{-azwj} Desire, and they are unable from doing the least thing in His^{-azwj} Kingdom except by His^{-azwj} Permission and His^{-azwj} Will.

قَالَ اللَّهُ عَزَّ وَجَلَّ وَرَبُّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ سُبْحَانَ اللَّهِ ... عَمَّا يُشْرِكُونَ

Allah^{-azwj} Mighty and Majestic Said: ***And your Lord Creates whatever He so Desires to and Chooses (whoever He so Desires to). The choosing was not for them. Glorious is Allah and Exalted from what they are associating [28:68].***

فَكُنْ لَهُ عَبْدًا شَاكِرًا بِالْقَوْلِ وَالدَّعْوَى وَصِلْ صِدْقَ لِسَانِكَ بِصَفَاءِ سِرِّكَ فَإِنَّهُ خَلَقَكَ فَعَزَّ وَجَلَّ أَنْ تَكُونَ إِزَادَةً وَ مَشِيئَةً لِأَحَدٍ إِلَّا بِسَابِقِ إِزَادَتِهِ وَ مَشِيئَتِهِ

Therefore, be a servant thankful to Him^{-azwj} with the word and the claim, and connect truthfulness of your tongue with clearness of your secret for He^{-azwj} is Mightier and more Majestic that for the will and desire of anyone to be except by precedence of His^{-azwj} Will and His^{-azwj} Desire.

فَاسْتَعْمِلِ الْعُبُودِيَّةَ فِي الرِّضَا بِحُكْمَتِهِ وَ بِالْعِبَادَةِ فِي آدَاءِ أَوَامِرِهِ وَ قَدْ أَمَرَكَ بِالصَّلَاةِ عَلَى حَبِيبِهِ مُحَمَّدٍ ص فَأَوْصِلْ صَلَاتَهُ بِصَلَاتِهِ وَ طَاعَتَهُ بِطَاعَتِهِ وَ شَهَادَتَهُ بِشَهَادَتِهِ

Utilise the servitude in being satisfied with His^{-azwj} Wisdom, and with the worship in fulfilling His^{-azwj} Commands, and He^{-azwj} has Commanded with the Salawaat upon His^{-azwj} Beloved Muhammad^{-saww}, therefore connect Salat to Him^{-azwj} with Salawaat to him^{-saww}, and obedience to Him^{-azwj} with obedience to him^{-saww}, and His^{-azwj} testimony with his^{-saww} testimony.

وَ انظُرْ إِلَى أَنْ لَا تَفُوتَكَ بَرَكَاتُ مَعْرِفَةِ حُرْمَتِهِ فَتُحْرَمَ عَنْ فَائِدَةِ صَلَاتِهِ وَ أَمْرِهِ بِالِاسْتِعْفَارِ لَكَ وَ الشَّفَاعَةِ فِيكَ إِنْ أَتَيْتَ بِالْوَاجِبِ فِي الْأَمْرِ وَ النَّهْيِ وَ السُّنَنِ وَ الْأَدَابِ وَ تَعَلَّمَ جَلِيلَ مَرْتَبَتِهِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ.

And look, you don't miss out the Blessings of recognising his^{-saww} sanctity so you will be deprived of the benefits of his^{-saww} Salawaat, and request him^{-saww} with seeking the Forgiveness for you, and the interceding regarding you if you do the obligations regarding the Commands and the Prohibitions, and the Sunnahs and the etiquettes, and you know his^{-saww} majestic rank in the Presence of Allah^{-azwj} Mighty and Majestic".⁴³⁷

12- تَفْسِيرُ الْإِمَامِ ع، قَوْلُهُ عَزَّ وَجَلَّ وَ جَلَّ وَ أَقِيمُوا الصَّلَاةَ- هُوَ إِقَامَةُ الصَّلَاةِ بِتَمَامِ رُجُوعِهَا وَ سُجُودِهَا وَ مَوَاقِبَتِهَا وَ آدَاءِ حُقُوقِهَا الَّتِي إِذَا لَمْ تُؤَدَّ بِحُقُوقِهَا لَمْ يَتَّعَبَلَهَا رَبُّ الْخَلَائِقِ

Tafseer of Imam^{-asws} (Hassan Al-Askari^{-asws}) – Words of Mighty and Majestic: ***and will be establishing the Salat [2:83].*** It is the establishment of the *Salat* with the complete of its Ruk'u and its Sajdah – and preservation of its timings, and fulfilling its rights – which when not fulfilled, it will not be Accepted by the Lord^{-azwj} of the creation.

⁴³⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 11

أَتَدْرُونَ مَا تِلْكَ الْحُقُوقُ فَهُوَ إِتْبَاعُهَا بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَعَلِيٍّ وَ آهِمَا مُنْطَوِيًّا عَلَى الْإِعْتِمَادِ بِأَهْمِ أَفْضَلِ خَيْرَةِ اللَّهِ وَ الْقَوَامُونَ بِحُقُوقِ اللَّهِ وَ النَّصَاةُ لِذِي اللَّهِ

And do you know what those rights are? It is the following it by the Salawaat upon Muhammad^{-asws} and Ali^{-asws} and their^{-asws} Family^{-asws}, implying upon the belief that they^{-asws} are the most superior of the Choices of Allah^{-azwj}, and the custodians of the rights of Allah^{-azwj} and the helpers to the Religion of Allah^{-azwj}.

وَ قَالَ رَسُولُ اللَّهِ ص إِنَّ الْعَبْدَ إِذَا أَصْبَحَ [أَصْبَحَ] أَقْبَلَ اللَّهُ تَعَالَى عَلَيْهِ وَ مَلَائِكُهُ لِيَسْتَقْبِلَ رَبَّهُ عَزَّ وَ جَلَّ بِصَلَاتِهِ فَيُوجِّهَ إِلَيْهِ رَحْمَتَهُ وَ يُعِيضَ عَلَيْهِ كَرَامَتَهُ فَإِنَّ وَفَى بِمَا أَخَذَ عَلَيْهِ فَأَدَّى الصَّلَاةَ عَلَى مَا فُرِضَتْ قَالَ اللَّهُ تَعَالَى لِلْمَلَائِكَةِ حُزْنَ جَنَانِهِ وَ حَمَلَةَ عَرْشِهِ قَدْ وَفَى عَبْدِي هَذَا أَوْفُوا لَهُ

Rasool-Allah^{-azwj} said: ‘The servant, when it is morning, Allah^{-azwj} the Exalted Faces to him and (so do) His^{-azwj} Angels – in order for his Lord^{-azwj} Mighty and Majestic to Accept his Salat – So He^{-azwj} can Divert His^{-azwj} Mercy towards him and Deluge His^{-azwj} Prestige upon him. If he fulfils with what has been Taken upon him and performs his Salat upon what has been necessitated, Allah^{-azwj} the Exalted Says to the Angels, the keepers of His^{-azwj} Gardens, and the bearers of the Throne: “He has fulfilled, this servant of Mine^{-azwj}, therefore fulfil for him!”

وَ إِنْ لَمْ يَفِ قَالَ اللَّهُ تَعَالَى لَمْ يُوفِ عَبْدِي هَذَا وَ أَنَا الْحَلِيمُ الْكَرِيمُ فَإِنْ تَابَ ثُبْتُ عَلَيْهِ وَ إِنْ أَقْبَلَ عَلَى طَاعَتِي أَقْبَلْتُ عَلَيْهِ بِرِضْوَانِي وَ رَحْمَتِي

And if he does not fulfil, Allah^{-azwj} the Exalted Says: “He has not fulfilled, this servant of Mine^{-azwj}! And I^{-azwj} am the Forbearing, the Benevolent! So if he repents upon it and if he returns to be in My^{-azwj} obedience, I^{-azwj} shall Turn back to Him^{-azwj} with My^{-azwj} Pleasure and My^{-azwj} Mercy!”

ثُمَّ قَالَ رَسُولُ اللَّهِ ص وَ إِنْ كَسِلَ عَمَّا يُرِيدُ فَصَيَّرْتُ فِي قُصُورِهِ حُسْنًا وَ بَهَاءً وَ جَلَالًا وَ شَهْرَتْ فِي الْجَنَانِ بِأَنَّ صَاحِبَهَا مُفْصِّرٌ

Then Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted Says: ‘And if he is too lazy from what is wanted, there is reduced in his castles, the beauty, and the glory, and the majesty, and it is publicised in the Gardens that he, their owner, is a deficient one’.

وَ قَالَ رَسُولُ اللَّهِ ص وَ ذَلِكَ أَنَّ اللَّهَ عَزَّ وَ جَلَّ أَمَرَ جَبْرَائِيلَ لَيْلَةَ الْمِعْرَاجِ فَعَرَضَ عَلَيَّ قُصُورَ الْجَنَانِ فَرَأَيْتُهَا مِنَ الذَّهَبِ وَ الْفِضَّةِ مَلَأْتُهَا الْمِسْكَ وَ الْعَنْبُرَ عَنِّي أَنِّي رَأَيْتُ لِبَعْضِهَا شَرَفًا عَالِيَةً وَ لَمْ أَرَ لِبَعْضِهَا

And Rasool-Allah^{-saww} said: ‘And that is that Allah^{-azwj} Mighty and Majestic Commanded Jibraeel^{-as} on the night of the Ascension (*Mi'raj*), and he^{-as} displayed unto me^{-saww} the castles of the Gardens. I^{-saww} saw these as being of gold and silver, its mortar being of musk and amber; apart from that I^{-saww} for some of them I saw high honour, and did not see for some of these.

فَقُلْتُ يَا جَبْرَائِيلُ مَا بَالُ هَذِهِ بِلَا شُرْفٍ كَمَا لِسَائِرِ تِلْكَ الْقُصُورِ

I^{-saww} said: ‘O my^{-saww} beloved Jibraeel^{-as}! What is the matter these ones are without nobility like what is for the rest of the castles?’

فَقَالَ يَا مُحَمَّدُ هَذِهِ قُصُورُ الْمُصَلِّينَ فَرَأَيْتَهُمُ الَّذِينَ يَكْسُلُونَ عَنِ الصَّلَاةِ عَلَيْكَ وَ عَلَى آلِكَ بَعْدَهَا

He^{-as} said: 'O Muhammad^{-saww}! These castles are of those who prayed their Obligatory Salats, (but) they were too lazy from sending Salawaat upon you^{-saww} and upon your^{-saww} Family^{-asws} after (having prayed) it.

فَإِنْ بَعَثَ مَادَّةً لِنِجَاءِ الشُّرْفِ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ بُنِيَ لَهُ الشُّرْفُ وَ إِلَّا بَقِيَتْ هَكَذَا فَيُقَالُ حَتَّى يُعْرَفَ فِي الْجَنَانِ أَنَّ الْقَصْرَ الَّذِي لَا شُرْفَ لَهُ هُوَ الَّذِي كَسِلَ صَاحِبُهُ بَعْدَ صَلَاتِهِ عَنِ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّيِّبِينَ

If the materials are sent for the noble construction, from the (sending of) Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Family^{-asws}, the nobility is built for him, or else it remains like this, until the dwellers of the Gardens recognise that the castle – which there is no nobility for it, it is which its owner was too lazy after (having prayed) his Salat – from sending Salawaat upon Muhammad^{-saww} and his^{-saww} goodly Family'.

وَ رَأَيْتُ فِيهَا قُصُورًا وَسَبْعَةً مَشْرِفَةً عَجِيبَةً الْحُسْنِ لَيْسَ لَهَا أَمَامَهَا دِهْلِيزٌ وَ لَا بَيْنَ يَدَيْهَا بُسْتَانٌ وَ لَا خَلْفَهَا قُفْلٌ مَا نَالَ هَذِهِ الْقُصُورِ لَا دِهْلِيزَ بَيْنَ يَدَيْهَا وَ لَا بُسْتَانَ خَلْفَ قُصْرِهَا

And I^{-saww} saw therein castles which were lofty, shining, of wondrous beauty, there was neither a courtyard in front of it, nor an orchard in front of it, nor behind it. I^{-saww} said: 'What is the matter these castles have no courtyard in front of them nor an orchard behind its castle?'

فَقَالَ يَا مُحَمَّدُ هَذِهِ قُصُورُ الْمُصَلِّينَ الْخَمْسِ الصَّلَوَاتِ الَّذِينَ يَبْتَدِلُونَ بَعْضَ وَسْعِهِمْ فِي قَضَاءِ حُقُوقِ إِخْوَانِهِمُ الْمُؤْمِنِينَ دُونَ جَمِيعِهَا فَلِذَلِكَ قُصُورُهُمْ مُسْتَرَّةٌ بَعْدَ دِهْلِيزِ أَمَامِهَا وَ لَا بَسْتَانِينَ خَلْفَهَا.

He^{-saww} said: 'O Muhammad^{-saww}! These are castles of those who prayed the five (daily) Salats, those who were only exerting part of their efforts in fulfilling the rights of their Momineen brethren besides the entirety of it. Therefore, due to that, their castles are curtailed, without there being a courtyard in front of it, and without there being an orchard behind it"⁴³⁸

13- وَ مِنْهُ، إِذَا قَعَدَ الْمُصَلِّي لِلتَّسْبِيحِ الْأَوَّلِ وَ التَّسْبِيحِ الثَّانِي قَالَ اللَّهُ تَعَالَى يَا مَلَائِكَتِي قَدْ قَضَى خِدْمَتِي وَ عِبَادَتِي وَ قَعَدَ بُغْنِي عَلَيَّ وَ يُصَلِّي عَلَيَّ مُحَمَّدٌ نَبِيِّ لَأْتِيَنَّ عَلَيْهِ فِي مَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَأُصَلِّيَنَّ عَلَيَّ رُوحِي فِي الْأَرْوَاحِ قَادِمًا صَلَّى عَلَيَّ أَمِيرُ الْمُؤْمِنِينَ ع فِي صَلَاتِهِ قَالَ لَأُصَلِّيَنَّ عَلَيْكَ كَمَا صَلَّيْتُ عَلَيْكَ وَ لَأَجْعَلَنَّ شَفِيعَكَ كَمَا اسْتَشَفَعْتَ بِهِ.

Then, Allah^{-azwj} does not cease Saying that to His^{-azwj} Angels like this, during every Cycle, to the extent that when he sits for the first Tashahhud (bearing of testimonies - that is three or more), and the second Tashahhud, Allah^{-azwj} the Exalted Says: "O My^{-azwj} Angels! He has fulfilled My^{-azwj} service and My^{-azwj} worship, and he sits praising upon Me^{-azwj} and sending Salawaat upon Muhammad^{-saww}, My^{-azwj} Prophet^{-saww}. I^{-azwj} shall Praise upon him in the kingdoms of the skies and the earth, and I^{-azwj} shall Send Salawaat upon his soul among the souls!"⁴³⁹

⁴³⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 12

⁴³⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 13

بيان: الخبر الأول ظاهره استحباب الصلاة لكن يحتمل كون المراد به الصلاة في التعقيب لا في التشهد بل هو أظهر

Explanation – *The first Hadeeth, it's apparent is recommendation of the Salawaat, but it is possible the intent with it is the Salawaat in the follow-up, not in the Tashahhud, but it is apparent.*

و الثاني يدل على استحباب الصلاة على أمير المؤمنين صلوات الله عليه في التشهد إما في ضمن الصلوات على الآل أو على الخصوص أو الأعم و الأوسط أظهر.

And the second (Hadeeth) evidence's upon recommendation of the Salawaat upon Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} in the Tashahhud, either within (included) in the Salawaat upon the family^{-asws}, or upon the specific, or the general, and the middle course is more apparent.

14- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيْرٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا بَأْسَ بِالْإِقْعَاءِ فِيمَا بَيْنَ السَّجْدَتَيْنِ وَ لَا يَنْبَغِي الْإِقْعَاءُ فِي مَوْضِعِ السُّجُودِ إِنَّمَا التَّشَهُدُ فِي الْجُلُوسِ وَ لَيْسَ الْمُقْعِي بِجَالِسٍ.

(The book) 'Al Saraair' – copying from the book of Hareyz, from Zurara who said,

'Abu Ja'far^{-asws} said: 'There is no problem with Al-Iq'a (sitting in thunderbolt pose) in what is between the two Sajdah(s), and Al-Iq'a (sitting in thunderbolt pose) is not befitting in the place of Sajdah. But rather, the Tashahhud is in the sitting (position), and the one sitting in Al-Iq'a (sitting in thunderbolt pose), is not seated''⁴⁴⁰

15- فَالْحِ السَّائِلِي، يَقُولُ فِي التَّشَهُدِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْأَسْمَاءِ الْحُسْنَى كُلِّهَا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ ارْزُقْ دَرَجَتَهُ-

(The book) 'Falah Al Saail' –

(The author said), 'He should say in the Tashahhud, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the most excellent Names, all of these are for Allah^{-azwj}! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Accept his^{-saww} intercession regarding his^{-saww} community, and Raise his^{-saww} rank!'

وَ إِنِ اقْتَصَرَ عَلَى الشَّهَادَةِ لِلَّهِ جَلَّ جَلَالُهُ بِالْوَحْدَانِيَّةِ وَ لِمُحَمَّدٍ ص بِالرِّسَالَةِ وَ عَلَى الصَّلَاةِ عَلَيْهِ وَ آلِهِ أَجْرًا ذَلِكَ-

And if he were to limit (shorten) upon the testimony for Allah^{-azwj}, Majesty is His^{-azwj} Majesty, with the Oneness, and for Muhammad^{-saww} with the Messenger-ship, and upon the Salawaat upon him^{-saww} and his^{-saww} Family^{-asws}, that would suffice him'.

وَقَالَ رَحِمَهُ اللَّهُ يَقُولُ فِي تَشَهُدِ الْفَرِيضَةِ بِسْمِ اللَّهِ وَبِاللَّهِ وَالْأَسْمَاءِ الْحُسْنَى كُلِّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَدِينِ الْحَقِّ لِيُظَاهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ

And he (the author), may Allah^{-azwj} Mercy him, said, 'He should say in Tashahhud of the obligatory Salat, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the excellent Names, all of these are for Allah^{-azwj}! I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww}, **with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33].**

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ الطَّيِّبَاتُ الطَّاهِرَاتُ الرَّائِحَاتُ الْغَادِيَاتُ النَّاعِمَاتُ لِلَّهِ مَا طَابَ لِلَّهِ وَ طَهَّرَ وَ رَكَّبِي وَ خَلَصَ وَ مَا حَبِثَ فَلِعَبْرِ اللَّهِ

The salutations are for Allah^{-azwj}, and the Salawaat, the clean, the pure, and aromatic, the ascending, the pleasant are for Allah^{-azwj}. Whatever is good is for Allah^{-azwj}, and clean, and pure, and sincere, while whatever is wicked, it is for other than Allah^{-azwj}.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ وَأَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the truth as a giver of glad tidings and as a warner before the Hour, and I testify that the Paradise is true, and the Fire is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

وَأَشْهَدُ أَنَّ رَبِّي نَعَمَ الرَّبُّ وَأَنَّ مُحَمَّدًا نَعَمَ الرَّسُولُ أَشْهَدُ مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

And I testify that my Lord^{-azwj} is the best Lord^{-azwj}, and Muhammad^{-saww} is the best Rasool^{-saww}. I testify, **it is not incumbent upon the Rasool except for the clear delivery (of the Message) [29:18].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَرَحِمْتَ وَتَرَحَّمْتَ وَحَنَنْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Mercy Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Bless upon Muhammad^{-saww} and Family^{-asws} of Muhammad, like the best of what You^{-azwj} have Sent, and Blessed, and Mercied, and Told other to mercy, and Saluted upon Ibrahim^{-as} and Family of Ibrahim^{-as}, You^{-azwj} are the Praised, the Glorified.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ

The greetings be upon you^{-saww}, O you Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

السَّلَامُ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ

The greetings be upon entirety of the Prophets^{-as} of Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Messengers^{-as}!

السَّلَامُ عَلَى الْأَئِمَّةِ الْهَادِيْنَ الْمَهْدِيِّينَ

The greetings be upon the guiding Imams^{-asws}, the Guided ones!

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

The greetings be upon us, and upon the righteous servants of Allah^{-azwj}!⁴⁴¹

16- **مِصْبَاحُ الشَّيْخِ**، فِي تَشْهِيْدِ النَّافِلَةِ وَ التَّشْهِيْدِ الْأَوَّلِ يَقُوْلُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْأَسْمَاءِ الْحُسْنَى كُلُّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ

(The book) 'Misbah' of the Sheykh –

'In Tashahhud of the optional Salat and the first Tashahhud, he should say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the excellent Names, all of these are for Allah^{-azwj}! I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ قَرِّبْ وَسِيْلَتَهُ وَ ارْزُقْ دَرَجَتَهُ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Accept his^{-saww} intercession regarding his^{-saww} community, and Draw closer his^{-saww} means and Raise his^{-saww} rank!

وَ ذَكَرَ فِي التَّشْهِيْدِ الثَّانِي مَا ذَكَرَهُ السَّيِّدُ إِلَى آخِرِهِ.

And he should mention in the second Tashahhud what the Seyyid mentioned, up to its end"⁴⁴².

17- **أَعْلَامُ الدِّينِ**، لِلدَّيْلَمِيِّ عَنِ النَّبِيِّ ص قَالَ: مَنْ صَلَّى وَ لَمْ يَذْكُرِ الصَّلَاةَ عَلَيَّ وَ عَلَى آلِي سَلِكَ بِهِ غَيْرَ طَرِيقِ الْجَنَّةِ وَ كَذَلِكَ مَنْ ذَكَرْتُ عَنْهُ وَ لَمْ يُصَلِّ عَلَيَّ.

(The book) 'Alaam Al Deen' of Al Daylami –

'From the Prophet^{-saww} having said: 'One who prays Salat and does not mention the Salawaat upon me^{-saww} and upon my^{-saww} Family^{-asws}, will travel with it (the Salat) in other than the path

⁴⁴¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 15

⁴⁴² Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 16

of Paradise, and like that is the one I^{-saww} am mentioned in his presence and he does not send Salawaat upon me^{-saww}".⁴⁴³

18- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنِ الْقَاسِمِ الرَّيَّانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبِ بْنِ جُنْدَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عِزِّي أَصَلِّي الْمَغْرِبَ مَعَ هَؤُلَاءِ فَأَعِيدَهَا فَأَخَافُ أَنْ يَتَفَقَّدُونِي

(The book) 'Al Mahaasin' – from his father, from Muhammad Bin Mihran, from Al Qasim Al Zayyat, from Abdullah Bin Habeeb Bin Jundab who said,

'I said to Abu Abdullah^{-asws}, 'I prayed Al-Maghrib Salat with them, shall I repeat it? I fear that I might lose it'.

قَالَ إِذَا صَلَّيْتَ الثَّالِثَةَ فَمَكَرْ فِي الْأَرْضِ أَلَيْبَتِكَ ثُمَّ امْحُضْ وَ تَشَهَّدْ وَأَنْتَ قَائِمٌ ثُمَّ ارْكَعْ وَ اسْجُدْ فَإِنَّهُمْ يَحْسِبُونَ أَنَّهَا نَافِلَةٌ.

He^{-asws} said: 'When you have prayed the third (Cycle of Al-Maghrib), then sit on the ground, then get up and perform Tashahhud while you are standing, then perform Ruk'u and Sajdah, for they would be reckoning it is an optional Salat'.⁴⁴⁴

بيان: يدل على جواز قراءة التشهد قائما عند التقية و لم أره في كلام الأصحاب و لا خلاف في وجوب الجلوس فيه في حال الاختيار و ادعى في المنتهى عليه الإجماع و يدل على جواز إيقاع هيئة الركوع و السجود و إن لم يقصد بهما الصلاة تقية و عمومات التقية مؤيدة للحكمين.

Explanation - It indicates the permissibility of reciting the Tashahhud while standing in cases of Taqaiyyah (dissimulation). I have not come across this in the statements of the companions, and there is no disagreement regarding the obligation of sitting during it in situation of choice. It is claimed to be unanimously agreed upon as a conclusion. It also indicates the permissibility of assuming the physical postures of Ruk'u and Sajdah, even if they are not intended as part of the Salat but for Taqaiyyah. The general principles of Taqaiyyah support both rulings.

19- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَانَ يَقُولُ فِي التَّشَهُدِ الْأَوَّلِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْأَسْمَاءِ الْحُسْنَى كُلِّهَا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} was saying in the first Tashahhud: 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the excellent Names, all of these are for Allah^{-azwj}. I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ صَلِّ عَلَى أَهْلِ بَيْتِهِ.

⁴⁴³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 17

⁴⁴⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 18

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Accept his^{-saww} intercession regarding his^{-saww} community, and Send Salawaat upon People^{-asws} of his^{-saww} Household".⁴⁴⁵

وَعَنْهُ عَ أَنَّهُ كَانَ يُقُولُ فِي التَّشَهُدِ الْآخِرِ وَ هُوَ الَّذِي يُصَرِّفُ بِهِ مِنَ الصَّلَاةِ بِسْمِ اللَّهِ التَّحِيَّاتُ لِلَّهِ الطَّيِّبَاتُ الطَّاهِرَاتُ الصَّلَوَاتُ الرَّاكَبَاتُ الْحَسَنَاتُ
الْعَادِيَاتُ الرَّائِحَاتُ النَّاعِمَاتُ السَّابِعَاتُ لِلَّهِ مَا طَابَ وَ صَلَحَ وَ خَلَصَ وَ رَكِّي فَلِلَّهِ

And from him^{-asws}, he^{-asws} was saying in the last Tashahhud, and it is which one finished with from the Salat: 'In the Name of Allah^{-azwj}! The salutations are for Allah^{-azwj}, the good, the clean, the Salawaat, excellent, the ascending, the pleasant, the abundant are for Allah^{-azwj}. Whatever is good, and righteous, and sincere, and pure is for Allah^{-azwj}.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ أَشْهَدُ أَنَّ اللَّهَ نِعْمَ الرَّبُّ وَ أَنَّ مُحَمَّدًا ص نِعْمَ الرَّسُولُ-

I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify Muhammad^{-saww} is His^{-azwj} servant. He^{-azwj} Sent him^{-saww} with the Guidance and the religion of truth, as a giver of glad tidings and as a warner before the Hour. I testify that Allah^{-azwj} is the best Lord^{-azwj} and Muhammad^{-azwj} is the best Rasool^{-saww}.

كُنتُمْ أَثْنَى عَلَى رَبِّكَ بِمَا قَدَرْتَ عَلَيْهِ مِنَ الثَّنَاءِ الْحَسَنِ وَ صَلَّ عَلَى مُحَمَّدٍ وَ آلِهِ ثُمَّ سَلَّ لِنَفْسِكَ وَ تَخَيَّرَ مِنَ الدُّعَاءِ مَا أَحْبَبْتَ

Then praise upon your Lord^{-azwj} with whatever you are able from the good praises, and send Salawaat upon Muhammad^{-saww} and his^{-saww} Family^{-asws}. Then ask for yourself and choose from the supplication whatever you like.

فَإِذَا فَرَعْتَ مِنْ ذَلِكَ فَسَلِّمْ عَلَى النَّبِيِّ ص تَقُولُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَى مُحَمَّدِ بْنِ عَبْدِ اللَّهِ السَّلَامُ عَلَى مُحَمَّدٍ رَسُولِ اللَّهِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

When you are free from that, then greet unto the Prophet^{-saww} saying, 'The greeting be to you^{-saww}, O Prophet^{-saww}, and Mercy of Allah^{-azwj} His^{-azwj} Blessings! The greeting be upon Muhammad^{-saww} Bin Abdullah^{-as}! The greeting be upon Muhammad^{-saww} Rasool-Allah^{-saww}! The greeting be upon us and upon the righteous servants of Allah^{-azwj}!"⁴⁴⁶

20- الْعَلَلُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَلَهُ وَضَعَ الرَّجُلَيْنِ الْيُمْنَى عَلَى الْبُسْرَى فِي التَّشَهُدِ سَأَلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ مَعْنَى ذَلِكَ فَقَالَ مَعْنَاهُ اللَّهُمَّ امِتِ الْبَاطِلَ وَ أَقِمِ الْحَقَّ

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'The reason of placing the legs, the right upon the left in the Tashahhud, Amir Al-Momineen^{-asws} was asked about the meaning of that. He^{-asws} said: 'It's meaning is, 'O Allah^{-azwj}! I kill the falsehood and I establish the truth!'

⁴⁴⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 19 a

⁴⁴⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 19 b

وَعَلَّةُ التَّشَهُدِ فِي الرَّكْعَتَيْنِ أَنَّ الصَّلَاةَ كَانَتْ أَوَّلَ مَا أَمَرَ اللَّهُ بِهَا رَكْعَتَيْنِ ثُمَّ أَضَافَ إِلَيْهَا رَسُولُ اللَّهِ ص رَكْعَتَيْنِ فَمِنْ أَجْلِ ذَلِكَ يُتَشَهُدُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ

And reason of the Tashahhud in the two Cycles is that the Salat was at first what Allah^{-azwj} had Commanded with, as two Cycles. Then Rasool-Allah^{-sawww} added two Cycles to it. For that reason, one performs Tashahhud in the first two Cycles.

وَمَعْنَى التَّشَهُدِ فِي الرَّابِعَةِ التَّحِيَّاتُ لِلَّهِ الصَّلَوَاتُ الطَّيِّبَاتُ الطَّاهِرَاتُ فَهُوَ لُطْفٌ حَسَنٌ وَ تِنَاءٌ عَلَى اللَّهِ جَلَّ وَ عَزَّ

And the meaning of Tashahhud in the fourth (Cycle) is the salutation to Allah^{-azwj}, the Salawaat, the good, the clean, for it is subtle, good, and praise upon Allah^{-azwj} Majestic and Mighty.

وَقَوْلُهُ لِلَّهِ مَا طَابَ وَ طَهَّرَ يَعْنِي مَا خَلَصَ فِي الْقَلْبِ وَ صَفَا فِي النِّيَّةِ فَلِلَّهِ وَ مَا خُبْتُ يَعْنِي مَا عَمِلَ رِيَاءً فَلْيَعْبِرِ اللَّهُ

And his words are for Allah^{-azwj}, 'What is good, and clean', means what is sincere in the heart and clear in the intention, it is for Allah^{-azwj}, and 'what is wicked' means what has been done as showing off, it is for other than Allah^{-azwj}.

وَ أَقَلُّ مَا يَجِبُ مِنَ التَّشَهُدِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ.

And the least of what is obligated from the Tashahhud is, 'I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify Muhammad^{-sawww} is His^{-azwj} servant'.⁴⁴⁷

21- قُرْبُ الإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تَرَكَ التَّشَهُدَ حَتَّى سَلَّمَ كَيْفَ يَصْنَعُ

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a man who neglects the Tashahhud until he performs Salaam, 'What should he do?'

قَالَ إِنَّ ذَكَرَ قَبْلَ أَنْ يُسَلِّمَ فَلْيُتَشَهُدْ وَ عَلَيْهِ سَجْدَتَا السُّهُوِ وَ إِنْ ذَكَرَ أَنَّهُ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَوْ بِسْمِ اللَّهِ أَجْزَأُ فِي صَلَاتِهِ وَ إِنْ لَمْ يَتَكَلَّمْ بِغَلِيلٍ وَ لَا كَثِيرٍ حَتَّى سَلَّمَ أَعَادَ الصَّلَاةَ.

He^{-asws} said: 'If he remembers before he has performed Salaam, let him perform Tashahhud, and upon him are two Sajdah(s) of omission (to do); and if he remembers that he had said, 'I testify there is no god except Allah^{-azwj}', or 'In the Name of Allah^{-azwj}', it will suffice him in his Salat; and if he had not spoken, neither with a little nor more until he had performed Salaam, he should repeat the Salat'.⁴⁴⁸

22- الْمُعْتَبَرُ، أَفْضَلُ التَّشَهُدِ مَا رَوَاهُ أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ إِذَا جَلَسْتَ فِي الثَّانِيَةِ فُكِّلَ بِسْمِ اللَّهِ وَ بِاللَّهِ الْحَمْدُ لِلَّهِ وَ خَيْرُ الْأَسْمَاءِ لِلَّهِ

(The book) 'Al-Mo'tabar' – The best Tashahhud is what is reported by Abu Baseer, from Abu Abdullah^{-asws}. He^{-asws} said: 'When you are seated in the second (Cycle), then say, 'In the Name

⁴⁴⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 20

⁴⁴⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 21

of Allah^{-azwj}, and by Allah^{-azwj}. The Praise is for Allah^{-azwj}, and best of the Names are for Allah^{-azwj}.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-saww} Sent him^{-saww} with the truth as a giver of glad tidings, and as a warner before the Hour.

أَشْهَدُ أَنَّ رَبِّي نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا نِعَمَ الرَّسُولِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَارْفَعْ دَرَجَتَهُ— ثُمَّ تَحْمَدُ اللَّهَ مَرَّتَيْنِ أَوْ ثَلَاثًا ثُمَّ تَقُومُ

I testify that my Lord^{-azwj} is the best Lord^{-azwj}, and Muhammad^{-saww} is the best Rasool^{-saww}! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Accept his^{-saww} intercession regarding his^{-saww} community, and Raise his^{-saww} rank! Then praise Allah^{-azwj} twice or thrice, then arise.

فَإِذَا جَلَسْتَ فِي الرَّابِعَةِ قُلْتَ بِسْمِ اللَّهِ وَبِاللَّهِ وَالْحَمْدُ لِلَّهِ وَحَبْرُ الْأَسْمَاءِ لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

When you are seated in the fourth (Cycle), you should say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and the best Names are for Allah^{-azwj}! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the truth as a giver of glad tidings and as a warner before the House.

أَشْهَدُ أَنَّكَ نِعَمَ الرَّبِّ وَأَنَّ مُحَمَّدًا نِعَمَ الرَّسُولِ التَّجَبَّاتُ لِلَّهِ وَالصَّلَوَاتُ الطَّاهِرَاتُ الطَّيِّبَاتُ الرَّكَائِبَاتُ الْعَادِيَاتُ الرَّابِحَاتُ السَّابِعَاتُ النَّاعِمَاتُ لِلَّهِ مَا طَابَ وَرَكِي وَطَهَّرَ وَ مَا خَلَصَ وَ صَمًا فَلِلَّهِ

I testify You^{-azwj} are the best Lord^{-azwj}, and that Muhammad^{-saww} is the best Rasool^{-saww}! The salutations are for Allah^{-azwj}, and the Salawaat, the clean, the good, the pure, the ascending, the aromatic, the abundant, the pleasant are for Allah^{-azwj}. Whatever is good, and pure, and clean, and whatever is pure and clear is for Allah^{-azwj}.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

I testify that there is no god except Allah^{-azwj} Alone. There is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the truth as a giver of glad tidings and as a warner before the Hour.

وَأَشْهَدُ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَسَلِّمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَرَحَّمْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ

And I testify, **the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7]**. O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of

Muhammad^{-saww}, and Bless upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and greet unto Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Mercy upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Mercy upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww} just as You^{-azwj} had Sent and Blessed and Mercied upon Ibrahim^{-as} and Family^{-asws} of Ibrahim^{-as}, You^{-azwj} are Praised, Glorified!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَآمِنُنْ عَلَيَّ بِالْجَنَّةِ وَعَافِنِي مِنَ النَّارِ -

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Confer upon me with the Paradise, and Pardon me from the Fire!

ثُمَّ قُلِ السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَى أَنْبِيَائِ اللَّهِ وَرُسُلِهِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

Then say, 'The greetings be upon you^{-saww}, O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings. The greeting be upon Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Rasools^{-as}. The greeting be upon us and upon the righteous servants of Allah^{-azwj}!'⁴⁴⁹

بيان روى الشيخ هذا الحديث بسندٍ موثقة عن أبي بصيرٍ و فيه في التشهد الأول أشهد أنك نعم الرب بدون الواو و ساق التشهد الثاني إلى قوله بين يدي الساعة أشهد أن ربي نعم الرب و أن محمداً نعم الرسول

Explanation – This Hadeeth has been reported by the Sheykh by a trusted chain, from Abu Baseer, and in it: 'In the first Tashahhud, 'I testify You^{-azwj} are the best Lord^{-azwj}', without (the letter) 'Waw', and he^{-asws} continued the second Tashahhud up to his^{-asws} words: 'before the House. I testify that my Lord^{-azwj} is the best Lord^{-azwj}, and Muhammad^{-saww} is the best Rasool^{-saww}!

و أشهد أن الساعة آتية لا ريب فيها و أن الله يبعث من في القبور الحمد لله الذي هدانا لهذا و ما كنا لنهتدي لولا أن هدانا الله الحمد لله رب العالمين

And I testify that the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7] 'The Praise is for Allah Who Guided us to this, and we would not have been rightly Guided if Allah had not Guided us. [7:43] All Praise is for Allah the Lord of the Worlds [1:2].

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ - وَ سَاقِ إِلَى قَوْلِهِ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww} – and he^{-asws} continued the Hadeeth up to his^{-asws} words: 'You^{-azwj} are the Praised the Glorified!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْ لَنَا وَ لِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَ لَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُفٌ رَحِيمٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Forgive us and our brethren who preceded us with the Eman, and do not Make a grudge to be in our hearts towards those who are believing! Our Lord, You are Kind, Merciful [59:10].

⁴⁴⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 56 H 22

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اٰمِنُ عَلَىٰ بِالْجَنَّةِ وَ عَافِي مِنَ النَّارِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Family^{-asws} of Muhammad^{-sawww}, and Confer upon us with the Paradise, and Pardon me from the Fire!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ لِمَنْ دَخَلَ بَيْتِي مُؤْمِناً وَ لَا تَزِدِ الظَّالِمِينَ إِلَّا تَبَاراً-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Family^{-asws} of Muhammad^{-sawww}, and Forgive for the Momineen and the Mominaat, and do not Increase the unjust ones except in destruction [71:28]’.

تَمَّ قُلِّ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَىٰ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ

Then say, ‘The greetings be upon you^{-sawww}, O Prophet^{-sawww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Rasools^{-as}!

السَّلَامُ عَلَىٰ جِبْرِيْلَ وَ مِيكَائِيْلَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ السَّلَامُ عَلَىٰ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ خَاتَمِ النَّبِيِّينَ لَا نَبِيَّ بَعْدَهُ السَّلَامُ عَلَيْنَا وَ عَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ.

The greeting be upon Jibraeel^{-as}, and Mikaeel^{-as}, and the Angels of Proximity! The greeting be upon Muhammad^{-sawww} Bin Abdullah^{-as}, seal of the Prophets^{-azwj}, there being no Prophet^{-as} after him^{-sawww}! The greeting be upon us^{-asws} and upon the righteous servants of Allah^{-azwj}!’

23- الْمُهْتَدِبُ، لِابْنِ الْبَرَّاجِ فِي التَّشَهُدِ الْأَوَّلِ يَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْأَسْمَاءِ الْحُسْنَى كُلُّهَا اللَّهُ 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

(The book) ‘Al Muhazzib’ of Ibn Al Barraaj –

‘In the first Tashahhud, he should say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the excellent Names, all of these are for Allah^{-azwj}! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-sawww} is His^{-azwj} servant and His^{-azwj} Rasool^{-sawww}. He^{-azwj} Sent him^{-sawww} with the truth as a giver of glad tidings and as a warner before the Hour!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقَبَّلْ شَفَاعَتَهُ فِي أُمَّتِهِ وَ ارْزُقْ دَرَجَتَهُ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Family^{-asws} of Muhammad^{-sawww}, and Accept his^{-sawww} intercession regarding his^{-sawww} community and Raise his^{-sawww} rank!’

وَ فِي الثَّانِي مِثْلَهُ إِلَى قَوْلِهِ عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ التَّحِيَّاتُ لِلَّهِ وَ الصَّلَوَاتُ الطَّيِّبَاتُ الطَّاهِرَاتُ الرَّائِحَاتُ النَّاعِمَاتُ الْعَادِيَاتُ الْمُبَارِكَاتُ لِلَّهِ مَا طَابَ وَ طَهَّرَ وَ رَزَقِي وَ حَلَّصَ وَ نَمَّا وَ مَا حُبَّتْ فَلِعَبْرِ اللَّهِ

And in the second (Tashahhud), similar to it up to his^{-asws} words: ‘His^{-azwj} servant and His^{-azwj} Rasool^{-sawww}. He^{-azwj} Sent him^{-sawww} **with the Guidance and the Religion of Truth in order to prevail it upon all the Religions, and even if the Polytheists dislike it [9:33]**. The Salutations are for Allah^{-azwj}, and the Salawaat, the good, the clean, the pure, the aromatic, the pleasant,

the abundant, the Blessed. For Allah^{-azwj} is what is good, and clean, and pure, and sincere, and thriving, while whatever is wicked, it is for other than Allah^{-azwj}!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَنَذِيرًا بَيْنَ يَدَيْ السَّاعَةِ

I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the truth as a giver of glad tidings and as a warner before the Hour.

وَأَشْهَدُ أَنَّ الْجَنَّةَ حَقٌّ وَأَنَّ النَّارَ حَقٌّ وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

And I testify that the Paradise is true, and the Fire is true, **And the Hour is coming, there is no doubt in it, and that Allah will Resurrect the ones in the graves [22:7].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ كَأَفْضَلِ مَا صَلَّيْتَ وَبَارَكْتَ وَتَرَحَّمْتَ وَتَحَنَّنْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww}, and Mercy Muhammad^{-saww} and Family^{-asws} of Muhammad^{-saww} like the best what You^{-azwj} had Sent Salawaat, and Blessings, and Mercied, and Saluted upon Ibrahim^{-as} in the worlds, You^{-azwj} are the Praised, the glorified!

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ

The greeting be upon you^{-saww} O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon entirety of the Prophets^{-as} of Allah^{-azwj} and His^{-azwj} Angels, and His^{-azwj} Rasools^{-as}!

السَّلَامُ عَلَى الْأَئِمَّةِ الطَّاهِرِينَ الْهَادِينَ الْمُهَدَّيِينَ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

The greetings be upon the Imams^{-asws}, the clean, the guiding, the Guided! The greetings be upon us^{-asws} and upon the righteous servants of Allah^{-azwj}! The greetings be upon you all, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!⁴⁵⁰

CHAPTER 57 – THE TASLEEM (SALAAM IN SALAT) AND ITS ETIQUETTES AND ITS RULINGS

الآيات الأحزاب يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا

The Verses – (Surah Al-Ahzaab): **Surely, Allah and His Angels are Sending Salawaat upon the Prophet. O you those who believe! Send Salawaat upon him and submit submissively [33:56]**

1- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ تَسْلِيمِ الرَّجُلِ خَلْفَ الْإِمَامِ فِي الصَّلَاةِ كَيْفَ

(The book) ‘Qurb Al Isnaad’ – from Abdullah Bin Al-Hassan, from his grandfather,

‘Ali son of Ja’far^{-asws}, from his brother^{-asws} (Al-Kazim^{-asws}), he said, ‘I asked him^{-asws} about the man performing Salaam behind the prayer leader in the Salat, ‘How?’

قَالَ تَسْلِيمَةً وَاحِدَةً عَنْ يَمِينِكَ إِذَا كَانَ عَنْ يَمِينِكَ أَحَدٌ أَوْ لَمْ يَكُنْ.

He^{-asws} said: ‘He should greet one Salaam on your right whether there was anyone or does not happen to be’.⁴⁵¹

بيان: وَ يُؤَيِّدُهُ مَا فِي فَهْمِ الرِّضَا ع حَيْثُ قَالَ: ثُمَّ سَلَّمَ عَنْ يَمِينِكَ وَ إِنْ شِئْتَ يَمِينًا وَ شِمَالًا وَ إِنْ شِئْتَ مُجَاهَ الْقِبْلَةِ.

Explanation – And it is supported by what is in (the book) ‘Fiqh Al-Reza^{-asws}’ whereby he^{-asws} said: ‘Then greet on your right, and if you like right and left, and if you like facing the Qiblah’.

وَ كَذَا يُدَلُّ عَلَى ذَلِكَ مَا رَوَاهُ الشَّيْخُ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كُنْتَ إِمَامًا فَإِنَّمَا التَّسْلِيمُ أَنْ تُسَلِّمَ عَلَى النَّبِيِّ ص وَ تَقُولَ السَّلَامَ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ

And like that is evidenced upon that what is reported by the Sheykh, from Abu Baseer, from Abu Abdullah^{-asws} having said: ‘When you were a prayer leader, rather the greeting is upon the Prophet^{-saww} and you should say, ‘The greetings be upon us and upon the righteous servants of Allah^{-azwj}’.

فَإِذَا قُلْتَ ذَلِكَ فَقَدْ انْقَطَعَتِ الصَّلَاةُ ثُمَّ تُؤَدِّنُ الْقَوْمَ فَتَقُولُ وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ السَّلَامَ عَلَيْكُمْ وَ كَذَلِكَ إِذَا كُنْتَ وَ خَدَكَ تَقُولُ السَّلَامَ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ مِثْلَ مَا سَلَّمْتَ وَ أَنْتَ إِمَامٌ

When you have said that, the Salat is terminated, then call out to the people. You should say while you are facing the Qiblah, ‘The greeting be upon you all’, and like when you are alone, you should say, ‘And upon the righteous servants of Allah^{-azwj}’, similar to what you had greeted when you are a prayer leader.

⁴⁵¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 1

فَإِذَا كُنْتُمْ فِي جَمَاعَةٍ فَقُلْ مِثْلَ مَا قُلْتُمْ وَ سَلِّمْ عَلَى مَنْ عَلَى يَمِينِكَ وَ شِمَالِكَ فَإِنْ لَمْ يَكُنْ عَلَى شِمَالِكَ أَحَدٌ فَسَلِّمْ عَلَى الَّذِينَ عَلَى يَمِينِكَ وَ لَا تَدَعِ التَّسْلِيمَ عَنْ يَمِينِكَ إِنْ لَمْ يَكُنْ عَلَى شِمَالِكَ أَحَدًا.

When you were in congregation, say similar to what you said and greet unto the one on your right and your left. If there does not happen to be anyone on your left, then greet the one on your right and do not leave the greeting on your right if there does not happen to be anyone on your left”.

2- الْمُعْتَبَرُ، نَقْلًا مِنْ جَامِعِ الْبَزَنْطِيِّ عَنْ عَبْدِ الْكَرِيمِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كُنْتَ وَحْدَكَ فَسَلِّمْ تَسْلِيمَةً وَاحِدَةً عَنْ يَمِينِكَ.

(The book) ‘Al Mo’tabar’ – copying from ‘Jamie’ of Al Bazanty, from Abdul Kareem, from Abu Baseer who said,

‘Abu Abdullah^{-asws} said: ‘When you were alone, then greet submissively once on your right’.⁴⁵²

3- الْحِصَالُ، عَنْ سِنَّةٍ مِنْ مَشَائِخِهِ مِنْهُمْ عَلِيُّ بْنُ عَبْدِ اللَّهِ الْوَرَّاقُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مَهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يُقَالُ فِي التَّسْهُدِ 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, from them being Ali Bin Abdullah Al Warraq, from Ahmad Bin Muhammad Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Buhloul, from Abu Muawiya, from Al Amsh,

‘From Abu Abdullah^{-asws} having said: ‘It should not be said in the first Tashahhud, ‘The greet be upon us and upon the righteous servants of Allah^{-azwj}’, because de-consecration of the Salat, it is the performance of the greetings (Salaam), and when you have said this, so you have performed Salaam’.⁴⁵³

[توضيح و تنقيح](#)

Clarification and Revision (Ahadeeth only)

رَوَاهُ ابْنُ أُذَيْنَةَ عَنِ الصَّادِقِ ع فِي وَصْفِ صَلَاةِ النَّبِيِّ ص فِي السَّمَاءِ أَنَّهُ لَمَّا صَلَّى أَمَرَ أَنْ يَقُولَ لِلْمَلَائِكَةِ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ.

It is reported by Ibn Uzina, from Al-Sadiq^{-asws} in description of the Salat of the Prophet^{-saww} in the sky, ‘When he prays Salat, he has been instructed to be saying to the Angels, ‘The greetings be upon you all and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

وَ بِمَا يُؤَكَّدُ وَجُوبَهُ رَوَاهُ زُرَّارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الْبَاقِرِ ع قَالَ: إِذَا فَرَغَ مِنَ الشَّهَادَتَيْنِ فَقَدْ مَضَتْ صَلَاتُهُ وَ إِنْ كَانَ مُسْتَعْجَلًا فِي أَمْرِ يَجَافُ أَنْ يَقُوتَهُ فَسَلِّمْ وَ انصَرَفَ أَجْرَاهُ.

And from what emphasises its obligation is a report by Zurara and Muhammad Bin Muslim, from Al-Baqir^{-asws}: ‘When he is free from the two testimonies, his Salat is over, and if he were

⁴⁵² Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 2

⁴⁵³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 3

in a hurry in the matter fearing it would be missed by him, he greets and leaves, it would suffice him”.

4- الْمُعْتَبِرُ، وَ الْمُنتَهَى، وَ التَّدْكِرَةُ، نَقْلًا مِنْ جَامِعِ الْبَرْنَطِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ تَسْلِيمِ الْإِمَامِ وَ هُوَ مُسْتَقْبِلُ الْقِبْلَةِ قَالَ يَقُولُ السَّلَامُ عَلَيْكُمْ.

(The books) ‘Al Mo’tabar’, and ‘Al Muntaha’, and ‘Al Tazkira’ – copying from ‘Jamie’ of Al Bazanty, from Abdullah Bin Abu Yafour who said,

‘I asked Abu Abdullah^{-asws} about greeting by the prayer leader while he is facing the Qiblah. He^{-asws} said: ‘The greeting be upon you all’.⁴⁵⁴

5- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَبِي قَيْسٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا انْقَضَتْ مِنَ الصَّلَاةِ فَأَنْتِلَ عَنْ يَمِينِكَ.

(The book) ‘Al Khisaa’ – from his father, from Sa’ad, from Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer, and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘When you turn from the Salat, turn to your right’.⁴⁵⁵

بيان رواه في الفقيه بإسناده عن محمد بن مسلم عن أبي جعفر ع قال: إذا انصرفت من الصلاة فأصرف عن يمينك.

Explanation – *It is reported in ‘Al-Faqe’h’ by his chain, from Muhammad Bin Muslim, from Abu Ja’far^{-asws} having said: ‘When you finish from the Salat, finish on you right’.*

6- الْمَنَاقِبُ، لِابْنِ شَهْرَآشُوبَ عَنْ أَبِي حَازِمٍ قَالَ: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَ مَا افْتِتَاحَ الصَّلَاةِ قَالَ التَّكْبِيرُ

(The book) ‘Al Manaqib’ of Ibn Shehr Ashoub, from Abu Hazim who said,

‘Ali^{-asws} Bin Al-Husayn^{-asws} was asked, ‘What begins the Salat?’ He^{-asws} said: ‘The Takbeer’.

قَالَ مَا تَحْرِمُهَا قَالَ التَّكْبِيرُ

He said, ‘What consecrates () it?’ He^{-asws} said: ‘The Takbeer’.

قَالَ مَا تَحْلِيْلُهَا قَالَ التَّسْلِيمُ.

He said, ‘What de-consecrates (finishes) it?’ He^{-asws} said: ‘The greeting (Salaam)’.⁴⁵⁶

7- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ يُونُسَ بْنِ يَعْفُوبَ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ ع صَلَّيْتُ بِقَوْمِي صَلَاةً فَعُفْتُ وَ لَمْ أُسَلِّمْ عَلَيْهِمْ نَسِيْتُ

⁴⁵⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 4

⁴⁵⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 5

⁴⁵⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 6

(The book) 'Qurb Al Isnad' – from Muhammad Bin Abdul Hameed, from Yunus Bin Yaqoub who said,

'I said to Abu Al-Hassan^{-asws} the 1st, 'I prayed Salat with my people. I stood up and did not greet unto them. I forgot'. They said, 'You did not greet unto us!'

فَقَالُوا مَا سَلَّمْتَ عَلَيْنَا قَالَ أَلَمْ تُسَلِّمْ وَأَنْتَ جَالِسٌ قُلْتُ بَلَى

He^{-asws} said: 'Did you not greet while you were seated?' I said, 'Yes'.

قَالَ فَلَا شَيْءَ عَلَيْكَ وَ لَوْ شِئْتَ حِينَ قَالُوا لَكَ اسْتَقْبَلْتَهُمْ بِوَجْهِكَ فَقُلْتَ السَّلَامُ عَلَيْكُمْ.

He^{-asws} said: 'There is nothing upon you, and if you so like when they said it to you, you could have faced them with your face and said, 'The greetings be upon you all!''⁴⁵⁷

8- الخِصَالُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ بُنْدَارٍ عَنْ سَعِيدِ بْنِ أَحْمَدَ بْنِ أَبِي سَالِمٍ عَنْ يَحْيَى بْنِ الْفَضْلِ الْوَرَّاقِ عَنْ إِسْحَاقَ بْنِ إِبْرَاهِيمَ عَنْ سُلَيْمَانَ بْنِ سَلَمَةَ عَنْ بَقِيَّةِ بْنِ الْوَلِيدِ عَنِ الزِّيَادِيِّ عَنِ الزُّهْرِيِّ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ص كَانَ يُسَلِّمُ تَسْلِيمَةً وَاحِدَةً.

(The book) 'Al Khisaa' – from Ja'far Bin Muhammad Bin Bundar, from Saeed Bin Ahmad Bin Abu Salim, from Yahya Bin Al Fazl Al Warraq, from Is'haq Bin Ibrahim, from Suleyman Bin Salama, from Baqiya Bin Al Waleed, from Al Ziyadi, from Al Zuhry, from Anas (well known fabricator),

'Rasool-Allah^{-saww} had performed Salaat with one greeting''⁴⁵⁸.

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ النَّزْدِيِّ عَنْ ثَعْلَبَةَ عَنْ مُبَيْسِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: شَيْئَانِ يُفْسِدُ النَّاسُ بِمَا صَلَّاهُمْ قَوْلَ الرَّجُلِ تَبَارَكَ اسْمُكَ وَ تَعَالَى جَدُّكَ وَ إِنَّمَا هُوَ شَيْءٌ قَالَتْهُ الْجِنُّ بِجَهَالَةٍ فَحَكَى اللَّهُ عَنْهُمْ وَ قَوْلَ الرَّجُلِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Al Bazanty, from Sa'alba, from Muyassir,

'From Abu Ja'far^{-asws} having said: 'Two thing, the people spoil their Salat by these – words of the man, 'Blessed is your name', and 'Exalted is your grandfather', and rather it is something the Jinn had said it in ignorance. Allah^{-azwj} Narrated on their behalf, and words of the man, 'The greetings upon us and upon the righteous servants of Allah^{-azwj}''⁴⁵⁹.

9- الْعِلَلُ، عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ الْبَرْمَكِيِّ عَنْ عَلِيِّ بْنِ الْعَبَّاسِ عَنِ الْقَاسِمِ بْنِ رَبِيعٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ الْمُفَضَّلِ بْنِ عُمَرَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الْعَلَّةِ الَّتِي مِنْ أَجْلِهَا وَجِبَ التَّسْلِيمُ فِي الصَّلَاةِ قَالَ لِأَنَّهُ تَحْلِيلُ الصَّلَاةِ

(The book) 'Al Ilal' – from Ali Bin Ahmad Bin Muhammad, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmaky, from Ali Bin Al Abbas, from Al Qasim Bin Rabie, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

⁴⁵⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 7

⁴⁵⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 8 a

⁴⁵⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 8 b

I asked Abu Abdullah^{-asws} about the reason due to which the greeting is obligated in the Salat. He^{-asws} said: 'Because it de-consecrates the Salat'.

قُلْتُ فَلِأَيِّ عِلَّةٍ يُسَلَّمُ عَلَى الْيَمِينِ وَ لَا يُسَلَّمُ عَلَى الْبَسَارِ

I said, 'For which reason is the greeting on the right and not greet on the left?'

قَالَ لِأَنَّ الْمَلَكَ الْمُؤَكَّلَ الَّذِي يَكْتُبُ الْحَسَنَاتِ عَلَى الْيَمِينِ وَ الَّذِي يَكْتُبُ السَّيِّئَاتِ عَلَى الْبَسَارِ وَ الصَّلَاةُ حَسَنَاتٌ لَيْسَ فِيهَا سَيِّئَاتٌ فَلِهَذَا يُسَلَّمُ عَلَى الْيَمِينِ دُونَ الْبَسَارِ

He^{-asws} said: 'Because the Allocated Angel who writes the good deeds is on the right, and the one who writes the evil deeds is on the left, and the Salat is a good deed, there isn't any evil deed in it. For this reason, one greets on the right rather than the left'.

قُلْتُ فَلِمَ لَا يُقَالُ السَّلَامُ عَلَيْكَ وَ الْمَلَكُ عَلَى الْيَمِينِ وَاحِدٌ وَ لَكِنْ يُقَالُ السَّلَامُ عَلَيْكُمْ

I said, 'Why should he not say, 'The greeting be upon you', and the Angel on the right is one, but he says, 'The greetings be upon you all'?'

قَالَ لِيَكُونَ قَدْ سَلِمَ عَلَيْهِ وَ عَلَى مَنْ عَلَى الْبَسَارِ وَ فَضِّلَ صَاحِبُ الْيَمِينِ عَلَيْهِ بِالْإِيمَاءِ إِلَيْهِ

He^{-asws} said: 'He would have greeted upon him and upon the one on the left, and the one on the right has merit over him'.

قُلْتُ فَلِمَ لَا يَكُونُ الْإِيمَاءُ فِي التَّسْلِيمِ بِالْوَجْهِ كُلِّهِ وَ لَكِنَّهُ كَانَ بِالْأَنْفِ لِمَنْ يُصَلِّي وَحْدَهُ وَ بِالْعَيْنِ لِمَنْ يُصَلِّي بِقَوْمٍ

I said, 'Why there does not happen to be any gesture in the Salaam with the face, all of it, but it would be with the nose, for the one who is praying alone, and with the eyes for the one praying with a group?'

قَالَ لِأَنَّ مَقْعَدَ الْمَلَائِكَةِ مِنْ ابْنِ آدَمَ الشِّدْقَيْنِ فَصَاحِبُ الْيَمِينِ عَلَى الشِّدْقِ الْأَيْمَنِ وَ تَسْلِيمُ الْمُصَلِّي عَلَيْهِ لِيُثَبِتَ لَهُ صَلَاتَهُ فِي صَحِيفَتِهِ

He^{-asws} said: 'Because the seat of the two Angels from the son of Adam^{-as} are the two cheeks. The companion of the right is upon the right cheek, and the praying one greets upon him, in order to affirm his Salat for him in his book'.

قُلْتُ فَلِمَ يُسَلِّمُ الْمَأْمُومُ ثَلَاثًا

I said, 'Why does the 'Al-Mamoun' (the one behind the prayer leader) greets thrice?'

قَالَ تَكُونُ وَاحِدَةً رَدًّا عَلَى الْإِمَامِ وَ تَكُونُ عَلَيْهِ وَ عَلَى مَلَائِكَتِهِ وَ تَكُونُ الثَّانِيَةَ عَلَى مَنْ عَلَى يَمِينِهِ وَ الْمَلَائِكَةُ الْمُؤَكَّلِينَ بِهِ وَ تَكُونُ الثَّالِثَةَ عَلَى مَنْ عَلَى يَسَارِهِ وَ مَلَائِكَتِهِ الْمُؤَكَّلِينَ بِهِ

He^{-asws} said: 'One happens to be a cover upon the prayer leader, and upon him, and upon his Angels, and the second happens to be upon the one on his right and the two Angels Allocated

with him, and the third happens to be upon the one upon his left and the two Angels Allocated with him.

وَمَنْ لَمْ يَكُنْ عَلَى يَسَارِهِ أَحَدٌ لَمْ يُسَلِّمْ عَلَى يَسَارِهِ إِلَّا أَنْ يَكُونَ يَمِينُهُ إِلَى الْحَائِطِ وَ يَسَارُهُ إِلَى الْمُصَلِّي مَعَهُ خَلْفَ الْإِمَامِ فَيُسَلِّمُ عَلَى يَسَارِهِ

And one there does not happen to be anyone on his left will not greet on his left, except if the wall happens to be on his right, and his left is to the praying one being with him, behind the prayer leader, so he greets on his left’.

قُلْتُ فَتَسْلِيمُ الْإِمَامِ عَلَى مَنْ يَقَعُ

I said, ‘The greeting by the prayer leader falls upon whom?’

قَالَ عَلَى مَلَائِكَتِهِ وَ الْمَأْمُومِينَ يَقُولُ لِمَلَائِكَتِهِ أَكْتُبُ سَلَامَةَ صَلَاتِي لِمَا يُفْسِدُهَا وَ يَقُولُ لِمَنْ خَلْفَهُ سَلَامَتُهُمْ وَ أَمِنْتُمْ مِنْ عَذَابِ اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: ‘Upon his Angels, and the ones following the prayer leader. He is saying to his Angels, ‘Write the safety of my Salat due to what could have spoilt it’. And he is saying to the one behind him, ‘You are safe and secure from the Punishment of Allah^{-azwj} Mighty and Majestic’.

قُلْتُ فَلِمَ صَارَ تَحْلِيلُ الصَّلَاةِ التَّسْلِيمَ

I said, ‘Why has the de-consecration of the Salat is the greeting?’

قَالَ لِأَنَّهُ تَحْيَةُ الْمَلَائِكَةِ وَ فِي إِقَامَةِ الصَّلَاةِ بِحُدُودِهَا وَ رُكُوعِهَا وَ سُجُودِهَا وَ تَسْلِيمِهَا سَلَامَةُ الْعَبْدِ مِنَ النَّارِ وَ فِي قَبُولِ صَلَاةِ الْعَبْدِ يَوْمَ الْقِيَامَةِ قَبُولُ سَائِرِ أَعْمَالِهِ

He^{-asws} said: ‘Because it is a salutation to the two Angels, and in establishing the Salat with its limits, and it’s Ruj’u, and it’s Sajdah, and its greeting is safety of the servants from the Fire, and in Acceptance of Salat of the servant on the Day of Qiyamah is Acceptance of (rest of) his deeds.

فَإِذَا سَلِمْتَ لَهُ صَلَاتُهُ سَلِمَتْ جَمِيعُ أَعْمَالِهِ وَ إِنْ لَمْ تَسَلِّمْ صَلَاتُهُ وَ رُدَّتْ عَلَيْهِ رُدَّتْ مَا سِوَاهَا مِنَ الْأَعْمَالِ الصَّالِحَةِ.

When his Salat is safe for him, entirety of his deeds is safe, and if his Salat is not safe and is rejected upon him, whatever from the righteous deeds are rejected”^{.460}

10- مَعَانِي الْأَخْبَارِ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكَرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُهَلَّبٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ مَعْنَى التَّسْلِيمِ فِي الصَّلَاةِ فَقَالَ التَّسْلِيمُ عَلَامَةُ الْأَمْنِ وَ تَحْلِيلُ الصَّلَاةِ

(The book) ‘Ma’any Al Akhbar’ – from Ahmad Bin Al-Hassan Al Qattan, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Buhloul, from his father, from Abdullah Bin Al Fazl who said,

'I asked Abu Abdullah^{-asws} about the meaning of the greeting (Salaam) in the Salat. He^{-asws} said: 'The greeting is a sign of safety and de-consecration of the Salat'.

فَأُثِّقَ وَكَيْفَ ذَلِكَ جُعِلَتْ فِدَاكَ

I said, 'And how is that so? May I be sacrificed for you^{-asws}!'

قَالَ كَانَ النَّاسُ فِيمَا مَضَى إِذَا سَلَّمَ عَلَيْهِمْ وَارِدًا أَمِنُوا شَرَّهُ وَكَانُوا إِذَا رَدُّوا عَلَيْهِ أَمِنَ شَرَّهُمْ وَ إِنْ لَمْ يُسَلِّمْ لَمْ يَأْمَنُوهُ وَ إِنْ لَمْ يَرُدُّوا عَلَى الْمُسَلِّمِ لَمْ يَأْمَنُوهُمْ وَ ذَلِكَ خُلُقٌ فِي الْعَرَبِ

He^{-asws} said: 'The people in the past, when they were greeted upon them, they became safe from his evil, and when they responded to him, they were safe from their evil; and if he did not greet, they were not safe, and if they did not respond to the Muslim, he was not safe from them, and that is a mannerism among the Arabs.

فَجُعِلَ التَّسْلِيمُ عَلَامَةً لِلْخُرُوجِ مِنَ الصَّلَاةِ وَ تَحْلِيلًا لِلْكَلَامِ وَ أَمْنًا مِنْ أَنْ يَدْخُلَ فِي الصَّلَاةِ مَا يُفْسِدُهَا وَ السَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ وَاقِعٌ مِنَ الْمُصَلِّي عَلَى مَلَكَِي اللَّهِ الْمُوَكَّلَيْنِ بِهِ.

Thus, the greeting is made to be a sign for the exiting from the Salat, and de-consecration of the speech, and safety from entrance into the Salat what spoils it; and the 'Salaam' (greeting) is a Name from the Names of Allah^{-azwj} Mighty and Majestic, and it occurs from the praying one upon the two Angels Allocated by Allah^{-azwj} with him".⁴⁶¹

11- الْعِلَلُ، وَ الْعُيُونُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ فِي عِلَلِ الْفَضْلِ عَنِ الرِّضَا ع فَإِنْ قَالَ قَائِلٌ فَلِمَ جُعِلَ التَّسْلِيمُ تَحْلِيلَ الصَّلَاةِ وَ لَمْ يُجْعَلْ بَدَلُهُ تَكْبِيرًا أَوْ تَسْبِيحًا أَوْ ضَرْبًا آخَرَ

(The books) 'Al Ilal', and 'Al Uyoum', by the previous chain in 'Al Ilal' of Al Fazl,

'From Al-Reza^{-asws} (in argumentation): 'If a speaker says, 'Why as the greeting be made as de-consecration of the Salat, and instead Takbeer or Glorification has not been made so, or another type?'

قِيلَ لِأَنَّهُ لَمَّا كَانَ فِي الدُّخُولِ فِي الصَّلَاةِ تَحْرِيمُ الْكَلَامِ لِلْمَخْلُوقِينَ وَ التَّوَجُّهُ إِلَى الْخَالِقِ كَانَتْ تَحْلِيلُهَا كَلَامَ الْمَخْلُوقِينَ وَ الْإِنْتِقَالَ عَنْهَا وَ ابْتِدَاءُ الْمَخْلُوقِينَ بِالْكَلَامِ إِنَّمَا هُوَ بِالتَّسْلِيمِ.

It was said, 'Because when in the entering into the Salat is prohibition to the creatures of the talking, and the concentrating to the Creator, the de-consecration became speech of the created beings, and the transferring away from it; and beginning by the created beings with the speech, rather it is the greetings".⁴⁶²

12- مِصْبَاحُ الشَّرِيعَةِ، قَالَ الصَّادِقُ ع مَعْنَى السَّلَامِ فِي دُبُرِ كُلِّ صَلَاةٍ الْأَمَانُ أَيَّ مَنْ أَدَّى أَمْرَ اللَّهِ وَ سُنَّةَ نَبِيِّهِ خَالِصًا لِلَّهِ حَاشِعًا فِيهِ فَلَهُ الْأَمَانُ مِنْ بَلَاءِ الدُّنْيَا وَ بَرَاءَةٌ مِنْ عَذَابِ الْآخِرَةِ

⁴⁶¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 10

⁴⁶² Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 11

(The book) 'Misbah Al Sharia' –

'Al-Sadiq^{asws}: 'Meaning of the greeting in the end of every Salat is the safety, i.e. the one who fulfils the Commands of Allah^{azwj} and Sunnah of His^{azwj} Prophet^{saww} purely for Allah^{azwj} being fearful in it, for him is the safety from afflictions of the world and freedom from Punishment of the Hereafter.

وَالسَّلَامُ اسْمٌ مِنْ أَسْمَاءِ اللَّهِ تَعَالَى أُوْدَعَهُ خَلْقُهُ لِيَسْتَعْمِلُوا مَعْنَاهُ فِي الْمَعَامَلَاتِ وَالْأَمَانَاتِ وَالْإِنصَافَاتِ وَتَصْدِيقِ مُصَاحِبَتِهِمْ فِيمَا بَيْنَهُمْ وَصِحَّةِ مُعَاشَرَتِهِمْ

The 'Salaam' is a Name from Names of Allah^{azwj} the Exalted He^{azwj} has Bestowed on His^{azwj} creatures for them to utilise its meaning in the dealings, and entrustments, and the entrustments, and the justice, and ratification of their companionships regarding what is between them and correctness of their co-habitation.

فَإِنْ أَرَدْتَ أَنْ تَضَعَ السَّلَامَ مُوَضِعَهُ وَتُؤَدِّيَ مَعْنَاهُ فَاتَّقِ اللَّهَ وَلْيَسَلِّمْ مِنْكَ دِينَكَ وَقَلْبَكَ وَعَقْلَكَ وَلَا تُدَيِّسْهَا بِظُلْمَةِ الْمَعَاصِي وَتُسَلِّمْ حَفْظَتَكَ

Thus, if you intend to place the greeting in its (rightful) place and fulfil its meaning, fear Allah^{azwj} and let your religion, and your heart, and your intellect be safe from you and not tarnish it with the darkness of injustice, and for your preservation to be safe.

أَلَّا تُبْرِمَهُمْ وَتُؤَلِّمَهُمْ وَتُوحِشَهُمْ مِنْكَ بِسُوءِ مُعَامَلَتِكَ مَعَهُمْ ثُمَّ صَدِيقُكَ ثُمَّ عَدُوُّكَ فَإِنَّ مَنْ لَمْ يَسَلِّمْ مِنْهُ مَنْ هُوَ أَقْرَبُ إِلَيْهِ فَالْأَبْعَدُ أَوْلَى

Neither belittle them, nor mistreat them, nor alienate them from you with your evil dealings with them, be they your friends, be they your enemies, for the one who is not safe from him one who is close to him, then the far one is foremost.

وَمَنْ لَمْ يَضَعْ السَّلَامَ مُوَضِعَهُ هَذِهِ فَلَا يَسَلِّمْ وَلَا سَلَامَ وَكَانَ كَاذِبًا فِي سَلَامِهِ وَإِنْ أَفْشَاهُ فِي الْخَلْقِ

And one who does not place the greeting in this place, so there is neither peace nor safety, and he would be a liar in his greeting, and even if he were to initiate it among the people.

وَاعْلَمْ أَنَّ الْخَلْقَ بَيْنَ فِتْنٍ وَبَحْنٍ فِي الدُّنْيَا إِمَّا مُبْتَلَى بِالْبَعْمَةِ لِيُظْهَرَ شُكْرُهُ وَإِمَّا مُبْتَلَى بِالْبِدَّةِ لِيُظْهَرَ صَبْرُهُ وَالْكَرَامَةُ فِي طَاعَتِهِ وَالْهُوََانُ فِي مَعْصِيَتِهِ وَلَا سَبِيلَ إِلَى رِضْوَانِهِ إِلَّا بِفَضْلِهِ وَلَا وَسِيلَةَ إِلَى طَاعَتِهِ إِلَّا بِتَوْفِيقِهِ وَلَا شَفِيعَ إِلَيْهِ إِلَّا بِإِذْنِهِ وَرَحْمَتِهِ.

And know that the people are between the trials and the tests in the world. Either he is indulging in the bounties for him to reveal his gratitude, or he is afflicted with the adversities for him to reveal his patience and the honour in his obedience and the weakness in his disobedience; and there is no way to His^{azwj} Satisfaction except by His^{azwj} Grace, nor any way to His^{azwj} obedience with His^{azwj} Inclination, and there is no intercessor to Him^{azwj} except by His^{azwj} Permission and His^{azwj} Mercy".⁴⁶³

⁴⁶³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 12

13- **فَلاَحِ السَّائِلِ**، يَفُوُّ السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامَ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ السَّلَامَ عَلَى الْأَنْبِيَةِ الْهَادِيَةِ الْمُهَدِّيَةِ السَّلَامَ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ-

(The book) 'Falah Al Saail' –

'He should say, 'The greetings be upon you^{-azwj}, O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greetings be upon all the Prophets^{-as} of Allah^{-azwj}, and His^{-azwj} Angels, and His^{-azwj} Rasool^{-saww}! The greetings be upon the guiding Imams^{-asws}, the Guided ones. The greetings be upon us and the righteous servants of Allah^{-azwj}!'

تَمَّ يُسَلِّمُ إِنْ كَانَ إِمَامًا أَوْ مُتَقَرِّدًا مُجَاهَ الْقِبْلَةِ يَوْمِي بِمُؤَخَّرِ عَيْنِهِ إِلَى يَمِينِهِ وَ إِنْ كَانَ مَأْمُومًا سَلَّمَ عَنْ يَمِينِهِ وَ يَسَارِهِ إِنْ كَانَ عَلَى يَسَارِهِ أَحَدٌ وَ إِنْ لَمْ يَكُنْ كِفَاهُ النَّسْلِيمُ عَنْ يَمِينِهِ.

The he should greet, whether he was a prayer leader or individual facing the Qiblah, gesturing with a side of his eyes to his right; and if he were a follower (praying behind a prayer leader), he should greet on his right and his left if there was someone on his left, and if there does not happen to be, it would suffice him to greet on his right".⁴⁶⁴

14- **دَعَائِمِ الْإِسْلَامِ**، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا قَضَيْتَ التَّشَهُدَ فَسَلِّمْ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ تَفُوُّ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When you have fulfilled the Tashahhud, greet on your right and on your left. You should say, 'The greeting be upon you all and Mercy of Allah^{-azwj} and His^{-azwj} Blessings".⁴⁶⁵

15- **السَّرَائِرُ**، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ عَلِيِّ بْنِ يَعْقُوبَ الْهَاشِمِيِّ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ أَبِي كَهْمَشٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّكْعَتَيْنِ الْأُولَتَيْنِ إِذَا جَلَسْتُ فِيهِمَا لِلتَّشَهُدِ فَقُلْتُ وَ أَنَا جَالِسٌ السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ أَنْصِرَافٌ هُوَ

(The book) 'Al Saraair' – copying from the book 'Al Nawadir' of Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al-Hassan Bin Ali Bin Fazzal, from Ali Bin Yaquoub Al Hashimy, from Marwan Bin Muslim, from Abu Kahmash,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the first two Cycles, 'When I sit in these for the Tashahhud, so I say while I am seated, 'The greetings be upon you, O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings', is it finishing?'

قَالَ لَا وَ لَكِنْ إِذَا قُلْتَ السَّلَامَ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَهُوَ الْإِنْصِرَافُ.

He^{-asws} said: 'No, but when you say, 'The greetings be upon us and upon the righteous servants of Allah^{-azwj}', it is the finishes".⁴⁶⁶

⁴⁶⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 13

⁴⁶⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 14

⁴⁶⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 15

16- العَلَلُ، لِمَحَمَّدِ بْنِ عَلِيٍّ بْنِ إِبْرَاهِيمَ السَّلَامِ مَعْنَاهُ تَحِيَّةٌ وَ ذَلِكَ قَوْلُ اللَّهِ عَزَّ وَ جَلَّ يَحْكِي عَنْ أَهْلِ الْجَنَّةِ فَقَالَ دَعَوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَ تَحِيَّتُهُمْ فِيهَا سَلَامٌ

(The book) 'Al Ilal' of Muhammad Bin Ali Bin Ibrahim –

'The greeting (Salaam), its meaning is salutation, and that is Word of Allah^{-azwj} Mighty and Majestic Narrating on behalf of the people of Paradise. He^{-azwj} Said: ***Their call therein would be, 'Glory is Yours, O Allah!' And their greeting therein would be, 'Peace', and the last of their calls would be, 'The Praise is for Allah, Lord of the worlds' [10:10].***

وَ الْوَجْهُ الثَّانِي مَعْنَاهُ أَمَانٌ وَ ذَلِكَ قَوْلُهُ وَ قَالَ لَهُمْ حَزَنَتْهَا سَلَامٌ عَلَيْكُمْ طِبْتُمْ فَأَدْخُلُوهَا خَالِدِينَ وَ الدَّلِيلُ عَلَى ذَلِكَ أَنَّهُ أَمَانٌ قَوْلُهُ هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْبِيُّ

And the second aspect, its meaning is safety, and that is His^{-azwj} Word: ***and its keepers would say to them: 'Peace be upon you! You are good, therefore enter it to abide eternally [39:73],*** and the evidence upon that it is safety are His^{-azwj} Words: ***He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, [59:23].***

فَمَعْنَى الْمُؤْمِنِ أَنَّهُ يُؤْمِنُ أَوْلِيَاءَهُ مِنْ عَذَابِهِ وَ سُئِلَ أَمِيرُ الْمُؤْمِنِينَ ع عَنْ عِلَّةِ قَوْلِ الْإِمَامِ السَّلَامِ عَلَيْكُمْ فَقَالَ يُتَرَجَمُ عَنِ اللَّهِ عَزَّ وَ جَلَّ فَيَقُولُ فِي تَرْجُمَتِهِ أَمَانٌ لَكُمْ مِنْ عَذَابِكُمْ يَوْمَ الْقِيَامَةِ

The meaning of 'Granter of security', he Secures His^{-azwj} friends from His^{-azwj} Punishment; and Amir Al-Momineen^{-asws} was asked about the reason of words of the prayer leader, 'The greetings be upon you all!' He^{-asws} said: 'It is an interpretation from Allah^{-azwj} Mighty and Majestic. He^{-azwj} is Saying in His^{-azwj} interpretation, 'There is safety for you all from your Punishment on the Day of Qiyamah'.

وَ أَقَلُّ مَا يُجْرِي مِنَ السَّلَامِ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ مَا زَادَ عَلَى ذَلِكَ فِيهِ الْفَضْلُ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ.

And least of what suffices from the greeting - 'The greeting be upon you, O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings', and whatever is added upon that, there is merit in it due to Words of Allah^{-azwj} Mighty and Majestic: ***and the one does good voluntarily, it is better for him; [2:184]***".⁴⁶⁷

17- الْهُدَايَةُ، قَالَ الصَّادِقُ ع تَحْرِيمُ الصَّلَاةِ التَّكْبِيرُ وَ تَحْلِيلُهَا التَّسْلِيمُ.

(The book) 'Al Hidayah' –

'Al-Sadiq^{-asws} said: 'Consecration of the Salat is the exclamation of Takbeer, and its de-consecration is the greeting (Salaam)'.⁴⁶⁸

⁴⁶⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 16

⁴⁶⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 17

18- الْمُفْنِيعُ، ثُمَّ سَلِّمْ وَ قُلِ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ لَكَ السَّلَامُ وَ إِلَيْكَ يَعُودُ السَّلَامُ عَلَيْنِكَ

(The book) 'Al Muqnie' –

'Then perform Salaam and say, 'O Allah^{-azwj}! You^{-azwj} are the 'Salaam' (Grantor of Security), and for You^{-azwj} is the (Granting of) security, and to You^{-azwj} returns the safety.

أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَى الْأَيْمَةِ الرَّاشِدِينَ الْمُهْتَدِينَ السَّلَامُ عَلَى جَمِيعِ أَنْبِيَاءِ اللَّهِ وَ رُسُلِهِ وَ مَلَائِكَتِهِ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ-

The greeting be unto you^{-saww} O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greetings be upon the Imams^{-asws}, the rightful guides, the Guided! The greetings upon entirety of Prophets^{-as} of Allah^{-azwj}, and His^{-azwj} Rasools^{-as}, and His^{-azwj} Angels! The greetings upon you, and upon the righteous servants of Allah^{-azwj}!

فَإِذَا كُنْتَ إِمَامًا فَسَلِّمْ وَ قُلِ السَّلَامُ عَلَيْكُمْ مَرَّةً وَاحِدَةً وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ وَ تَمِيلُ بِعَيْنِكَ إِلَى يَمِينِكَ وَ إِنْ لَمْ تَكُنْ إِمَامًا تَمِيلُ بِأَنْفِكَ إِلَى يَمِينِكَ

When you were a prayer leader, greet and say, 'The greetings be upon you all', once while you are facing the Qiblah, and incline your right hand to your right; and if you do not happen to be a prayer leader, incline with your nose to the right.

وَ إِنْ كُنْتَ خَلْفَ إِمَامٍ تَأْتِمُ بِهِ فَتَسَلِّمْ جِهَةَ الْقِبْلَةِ وَاحِدَةً رَدًّا عَلَى الْإِمَامِ وَ تُسَلِّمُ عَلَى يَمِينِكَ وَاحِدَةً وَ عَلَى يَسَارِكَ وَاحِدَةً إِلَّا أَنْ لَا يَكُونَ عَلَى يَسَارِكَ أَحَدٌ فَلَا تُسَلِّمُ عَلَى يَسَارِكَ إِلَّا أَنْ تَكُونَ بِجَنْبِ الْحَائِطِ فَتَسَلِّمُ عَلَى يَسَارِكَ وَ لَا تَدْعُ التَّسْلِيمَ عَلَى يَمِينِكَ كَانَ عَلَى يَسَارِكَ أَحَدٌ أَوْ لَمْ يَكُنْ.

And if you were to be behind a prayer leader, being led by him, greet facing the Qiblah once, responding to the prayer leader, and greet on your right once, and once on your left, except if there does not happen to be anyone on your left. Do not greet on your left except if you happen to be by the side of a wall, so greet on your left, and do not leave the greeting on your right whether there were to be someone on your left or does not happen to be".⁴⁶⁹

⁴⁶⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 57 H 18

CHAPTER 58 – MERIT OF THE FOLLOW UP (ACTS OF WORSHIP), AND ITS CONDITIONS, AND ITS ETIQUETTES

The Verses –

الآيات ق وَ سَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَ قَبْلَ الْعُرُوبِ

(Surah) Qaf: **and Glorify with Praise of your lord before emergence of the sun and before the setting [50:39]**

وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ أَدْبَارَ السُّجُودِ

And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdah(s) [50:40]

الإنشراح فإذا فرغت فانصب و إلى ربك فارغب

(Surah) Al Inshirah: **So when you are free, then nominate [94:7] And to your Lord be hopeful [94:8].**

تفسير

Interpretation (Ahadeeth only) –

رُوِيَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا اغْرِي مُسْلِمٌ جَلَسَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ الْفَجْرَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ كَانَ لَهُ مِنَ الْأَجْرِ كَحَاجِّ رَسُولِ اللَّهِ ص

It is reported from Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Whichever Muslim person sits in his praying place which he prays in it Al-Fajr Salat, doing Zikr of Allah^{-azwj} until the sun emerges, there Recompense for him like one performing Hajj of Rasool-Allah^{-saww}.

فَإِنْ جَلَسَ فِيهِ حَتَّى يَكُونَ سَاعَةً تَحُلُّ فِيهِ الصَّلَاةُ فَصَلَّى رَكَعَتَيْنِ أَوْ أَرْبَعًا غُفِرَ لَهُ مَا سَلَفَ وَ كَانَ لَهُ مِنَ الْأَجْرِ كَحَاجِّ بَيْتِ اللَّهِ.

If he sits in it until there happens a time in which the Salat is de-consecrated, so he prays two Cycles or four, Allah^{-azwj} will Forgive for him whatever had passed, and there would be Recompense for him like one performing Hajj of the House of Allah^{-azwj}.

وَ مَا رُوِيَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ صَلَّى فَجَلَسَ فِي مُصَلَّاهُ إِلَى طُلُوعِ الشَّمْسِ كَانَ لَهُ سِتْرًا مِنَ النَّارِ.

And what is reported from Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir Al-Momineen^{-asws} having said: ‘One who prays Salat, so he sits in his praying place up to emergence of the sun, there would be for him a veil from the Fire’.

و فِي رِوَايَةٍ وَ لَيْدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: التَّعْقِيبُ أَتْلَعُ فِي طَلَبِ الرِّزْقِ مِنَ الضَّرْبِ فِي الْبِلَادِ.

And in a report by Waleed Bin Sabeeh, from Abu Abdullah^{asws} having said: 'The follow-up (acts of worship) is more extensive in seeking the sustenance than the striking (for earning) in the land'.

وَأَمَّا مَا رَوَاهُ هِشَامُ بْنُ سَالِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أَخْرُجُ وَأَحِبُّ أَنْ أَكُونَ مُعَقِّبًا فَقَالَ إِنْ كُنْتَ عَلَى وُضُوءٍ فَأَنْتَ مُعَقِّبٌ.

And as for what is reported by Hisham Bin Salim who said, 'I said to Abu Abdullah^{asws}, 'I go out and I love to be in follow-up (acts of worship)'. He^{asws} said: 'If you were upon Wud'u, you are in follow-up (acts of worship)'.

و يُؤَيِّدُ الْأَوْلَىٰ وَ الثَّانِي أَكْثَرُ مَا رَوَاهُ فِي الْفَقِيهِ مُرْسَلًا عَنِ الصَّادِقِ ع قَالَ: الْمُؤْمِنُ مُعَقِّبٌ مَا دَامَ عَلَى وُضُوئِهِ.

And it is supported by the first two and the second more than what is reported in (the book) 'Al-Faqeeh', with an unbroken chain from Al-Sadiq^{asws} having said: 'The Momin is in follow-up (act of worship) for as long as he is upon his Wud'u'.

1- مَجَالِسُ الصَّدُوقِ، وَ الْعِيُونُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَمُطِيِّ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْقُرَوِيِّ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى الْفَضْلِ بْنِ الرَّبِيعِ وَ هُوَ جَالِسٌ عَلَى سَطْحٍ فَقَالَ لِي اذْنُ فَدَنَوْتُ حَتَّى حَادَيْتُهُ قَالَ لِي أَشْرِفْ إِلَى الْبَيْتِ فِي الدَّارِ فَأَشْرَفْتُ فَقَالَ مَا تَرَى فِي الْبَيْتِ قُلْتُ تَوْبًا مَطْرُوحًا فَقَالَ انظُرْ حَسَنًا

(The books) 'Majaalis' of Al-Sadouq, and 'Al-Uyoun' – From Ali Bin Ibrahim, from Muhammad Bin Isa Al-Yaqteeny, from Ahmad Bin Abdullah Al-Qarwy, from his father who said,

'I entered to see Al-Fazl Bin Al-Rabie and he was seated upon the roof. He said to me, 'Come near!' I went nearer until I was in front of him. He said to me, 'Look into the room in the house!' I looked. He said, 'What do you see in the house?' I said, 'A cloth has been dropped'. He said, 'Look better (more carefully)!'

فَتَأَمَّلْتُ فَتَنَظَّرْتُ فَتَبَيَّنْتُ فَقُلْتُ رَجُلًا سَاجِدًا فَقَالَ لِي تَعْرِفُهُ قُلْتُ لَا قَالَ هَذَا مَوْلَاكَ قُلْتُ وَ مَنْ مَوْلَايَ فَقَالَ تَتَجَاهَلُ عَلَيَّ قُلْتُ مَا أَتَجَاهَلُ وَ لَكِنِّي لَا أَعْرِفُ لِي مَوْلَىٰ

I pondered and looked and was convinced. I said, 'A man is performing Sajdah'. He said to me, 'Do you recognise him?' I said, 'No!' He said, 'This is your master'. I said, 'And who is my master?' He said, 'Are you pretending to be ignorant to me?' I said, 'I am not pretending to be ignorant, but I don't recognise there being a master for me!'

فَقَالَ هَذَا أَبُو الْحَسَنِ مُوسَىٰ بْنُ جَعْفَرٍ - إِنِّي أَتَفَقَّدُهُ اللَّيْلَ وَ النَّهَارَ فَلَمْ أَجِدْ فِي وَقْتِ مِنَ الْأَوْقَاتِ إِلَّا عَلَى الْحَالَةِ الَّتِي أَخْبَرْتُكَ بِهَا

He said, 'This is Abu Al-Hassan Musa^{asws} Bin Ja'far^{asws}! I missed him^{asws} tonight and today. I did not find in any time from the timings except him^{asws} being upon the state which I am informing you with.

أَنَّهُ يُصَلِّي الْفَجْرَ فَيُعَقِّبُ سَاعَةً فِي ذُبُرِ صَلَاتِهِ إِلَى أَنْ تَطْلُعَ الشَّمْسُ ثُمَّ يَسْجُدُ سَجْدَةً فَلَا يَزَالُ سَاجِدًا حَتَّى تَزُولَ الشَّمْسُ وَ قَدْ وَكَّلَ مَنْ يَبْرَحُ الرِّوَالِ فَلَسْتُ أُدْرِي مَتَى يَمُوتُ الْعُلَامُ قَدْ زَالَتْ الشَّمْسُ إِذْ تَبْتُ فَيَبْتَدِي بِالصَّلَاةِ مِنْ غَيْرِ أَنْ يُجِدَّ وَضُوءًا

He^{-asws} prayed Al-Fajr, and he followed up (acts of worship) for a time at the end of his^{-asws} Salat up to emergence of the sun, then he performed a Sajdah. He^{-asws} did not cease to be in Sajdah until the sun decline (midday), and he^{-asws} had allocated someone to watch out for the midday. I don't know when the slave had said, 'The sun has declined', when he^{-asws} leapt up and began with the Salat from without him having renewed Wud'u.

فَأَعْلَمَ أَنَّهُ لَمْ يَنَمْ فِي سُجُودِهِ وَ لَا أَعْفَى فَلَا يَزَالُ كَذَلِكَ إِلَى أَنْ يُفْرَغَ مِنْ صَلَاةِ الْعَصْرِ فَإِذَا صَلَّى الْعَصْرَ سَجَدَ سَجْدَةً فَلَا يَزَالُ سَاجِدًا إِلَى أَنْ تَغِيبَ الشَّمْسُ فَإِذَا غَابَتِ الشَّمْسُ وَثَبَ مِنْ سَجْدَتِهِ

Know, he did not sleep from his^{-asws} Sajdah nor did he doze off. He^{-asws} did not cease to be like that up to he^{-asws} was free from Al-Asr Salat. When he^{-asws} had prayed Al-Asr Salat, he^{-asws} performed a Sajdah. He^{-asws} did not cease to be in Sajdah up to the sun set. When the sun had set, he^{-asws} leapt up from his^{-asws} Sajdah.

فَصَلَّى الْمَغْرِبَ مِنْ غَيْرِ أَنْ يُحَدِّثَ حَدَنًا وَ لَا يَزَالُ فِي صَلَاتِهِ وَ تَعْقِبِهِ إِلَى أَنْ يُصَلِّيَ الْعَتَمَةَ فَإِذَا صَلَّى الْعَتَمَةَ أَطْرَقَ عَلَى شَيْءٍ يُؤْتِي بِهِ

He^{-asws} prayed Al-Maghrib Salat from without having broken Wud'u, and he^{-asws} did not cease to be in his^{-asws} Salat, and he^{-asws} did follow-up (acts of worship) up to he^{-asws} prayed Al-Atma (Isha) Salat. When he^{-asws} had prayed Al-Atma, he^{-asws} broke fast upon grill he^{-asws} had been brought with.

ثُمَّ يُجِدُّ الْوُضُوءَ ثُمَّ يَسْجُدُ ثُمَّ يَرْفَعُ رَأْسَهُ فَيَنَامُ نَوْمَةً خَفِيفَةً ثُمَّ يَقُومُ فَيُجِدُّ الْوُضُوءَ ثُمَّ يَقُومُ فَلَا يَزَالُ يُصَلِّي فِي جَوْفِ اللَّيْلِ حَتَّى يَطْلُعَ الْفَجْرُ فَلَسْتُ أَدْرِي مَتَى يَقُولُ الْعُلَامَاءُ إِنَّ الْفَجْرَ قَدْ طَلَعَ إِذْ قَدْ وَثَبَ هُوَ لِصَلَاةِ الْفَجْرِ

Then he^{-asws} renewed the Wud'u, then he^{-asws} did Sajdah, then he^{-asws} raised his^{-asws} head. He^{-asws} slept a light sleep. Then he^{-asws} arose and renewed the Wud'u, then he stood. He^{-asws} did not cease to pray Salat in the middle of the night until the emergence of dawn. I don't know when the slave said, 'The dawn has emerged', when he^{-asws} had leapt up for Al-Fajr Salat.

فَهَذَا دَائِبُهُ مِنْذُ حَوْلِ إِلَيَّ

This has been his norm since he^{-asws} was transferred to me'.

فَقُلْتُ اتَّقِ اللَّهَ وَ لَا تُحَدِّثَنَّ فِي أَمْرِهِ حَدَنًا يَكُونُ مِنْهُ زَوَالُ النِّعْمَةِ فَقَدْ تَعَلَّمْتُ أَنَّهُ لَمْ يَفْعَلْ أَحَدًا بِأَحَدٍ مِنْهُمْ سُوءًا إِلَّا كَانَتْ نِعْمَتُهُ زَائِلَةً

I said, 'Fear Allah^{-azwj} and do not narrate any narration regarding his^{-asws} matter happening from him^{-asws} there could be decline of the bounties. You know, no one has ever done any evil with any one of them^{-asws} (Imams^{-asws}) except his bounties had declined'.

فَقَالَ قَدْ أَرْسَلُوا إِلَيَّ فِي غَيْرِ مَرَّةٍ يَأْمُرُونِي بِقَتْلِهِ فَلَمْ أُجِبْهُمْ إِلَى ذَلِكَ وَ أَعْلَمْتُهُمْ أَنِّي لَا أَفْعَلُ ذَلِكَ وَ لَوْ قَتَلُونِي مَا أُجِبْتُهُمْ إِلَى مَا سَأَلُونِي.

He said, 'Messages have been sent to me more than once ordering me with killing him^{-asws}. I did not answer them to that, and I let them know that I will not be doing that and even if they were to kill me. I did not answer them to what they had asked me".⁴⁷⁰

2- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُطَيْبِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْمُتَنَظِّرُ وَقْتُ الصَّلَاةِ بَعْدَ الصَّلَاةِ مِنْ زُؤَارِ اللَّهِ عَزَّ وَ جَلَّ وَ حَقَّقَ عَلَى اللَّهِ تَعَالَى أَنْ يُكْرِمَ زَائِرَهُ وَ أَنْ يُعْطِيَهُ مَا سَأَلَ-

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer and Muhammad Bin Muslim,

'From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The one awaiting the time of Salat after the Salat, is from the visitors of Allah^{-azwj} Mighty and Majestic, and has a right upon Allah^{-azwj} the Exalted that He^{-azwj} Honours His^{-azwj} visitor and Give him what he had asked for'.

وَ قَالَ ع اطلبوا الرزق فيما بين طلوع الفجر إلى طلوع الشمس فإنه أسرع في طلب الرزق من الصرب في الأرض و هي الساعة التي يقسم الله فيها الرزق بين عباده-

And he^{-asws} said: 'Seek the sustenance in what is between the emergence of daw up to emergence of the sun, for it would be quickest in seeking the sustenance than striking in the land (to earn), and it is the time which Allah^{-azwj} Distributes the sustenance during it between His^{-azwj} servants'.

وَ قَالَ إِذَا فَرَغَ أَحَدُكُمْ مِنَ الصَّلَاةِ فَلْيَرْفَعْ يَدَيْهِ إِلَى السَّمَاءِ وَ لِيُنْصَبَ فِي الدُّعَاءِ فَقَالَ عَبْدُ اللَّهِ بْنُ سَبَا يَا أَمِيرَ الْمُؤْمِنِينَ أَلَيْسَ اللَّهُ فِي كُلِّ مَكَانٍ قَالَ ع بَلَى قَالَ فَلِمَ يَرْفَعُ الْعَبْدُ يَدَيْهِ إِلَى السَّمَاءِ

And he^{-asws} said: 'When one of you is free from the Salat, let him raise his hands and let him set up in the supplication. Abdullah Bin Saba said, 'O Amir Al-Momineen^{-asws}! Isn't Allah^{-azwj} in every place?' He^{-asws} said: 'Yes'. He said, 'Why does the servant raise his hands towards the sky?'

قَالَ أَمَا تَفَرَّأَ وَ فِي السَّمَاءِ رِزْقُكُمْ وَ مَا تُوعَدُونَ فَمِنْ أَيْنَ يَطْلُبُ الرِّزْقُ إِلَّا مِنْ مَوْضِعِهِ وَ مَوْضِعِ الرِّزْقِ مَا وَعَدَ اللَّهُ عَزَّ وَ جَلَّ السَّمَاءَ.

He^{-asws} said: '**And in the sky is your sustenance and what you are Promised (with) [51:22].** From where should be seek the sustenance except from its place, and the place of sustenance is what Allah^{-azwj} Mighty and Majestic has Promised, is the sky".⁴⁷¹

3- مجالس الصدوق، عن الحسين بن أحمد بن إدريس عن أبيه عن محمد بن أحمد الأشعري عن أحمد بن محمد البرقي عن أبيه عن وهب بن وهب عن الصادق عن آبائه ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ يَا ابْنَ آدَمَ أَطْعِمْنِي فِيمَا أَمَرْتُكَ وَ لَا تَعْلِمْنِي مَا يُصْلِحُكَ.

⁴⁷⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 1

⁴⁷¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 2

(The book) 'Majaalis' of Al Sadouq – from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ahmad Al Ashary, from Ahmad Bin Muhammad Al Barqy, from his father, from Wahb Bin Wahb,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Said: "O son of Adam^{-as}! Give me^{-azwj} regarding what I^{-azwj} have Commanded you and do not teach Me^{-azwj} what would correct you!"⁴⁷²

وَمِنْهُ بَحْثُ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ جَلَّ جَلَالُهُ يَا ابْنَ آدَمَ اذْكُرْنِي بَعْدَ الْغَدَاةِ سَاعَةً وَ بَعْدَ الْعَصْرِ سَاعَةً أَكْفِكَ مَا أَهَمَّكَ.

And from him, by this chain, said,

'Rasool-Allah^{-saww} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Said: "O son of Adam^{-as}! Do My^{-azwj} Zikr after the morning for a time, and after Al-Asr for a time, I^{-azwj} shall Suffice you what worries you!"⁴⁷³

4- بِحَالِ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَعْدِ بْنِ طَرِيفٍ عَنْ عُمَيْرِ بْنِ مَأْمُونِ الْعُطَارِدِيِّ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ ع- يَتَعَدُّ فِي مَجْلِسِهِ حِينَ يُصَلِّي الْفَجْرَ حَتَّى تَطْلُعَ الشَّمْسُ وَ سَمِعْتُهُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَنْ صَلَّى الْفَجْرَ ثُمَّ جَلَسَ فِي مَجْلِسِهِ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ حَتَّى تَطْلُعَ الشَّمْسُ سَتَرَهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ النَّارِ سَتَرَهُ اللَّهُ عَزَّ وَ جَلَّ مِنَ النَّارِ.

(The book) 'Majalils' of Al Sadouq – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Al-Hassan Bin Mahboub, from Sa'ad Bin Tareyf, from Umeyr Bin Mamoun Al Utaridy who said,

'I saw Al-Hassan^{-asws} Bin Ali^{-asws} sitting in his^{-asws} seat when he^{-asws} prayed Al-Fajr until the sun emerged, and I heard him^{-asws} saying: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'One who prays Al-Fajr Salat, then he sits in his seat doing Zikr of Allah^{-azwj} Mighty and Majestic until the sun emerges, Allah^{-azwj} Mighty and Majestic will Veil him from the Fire! Allah^{-azwj} Mighty and Majestic will Veil him from the Fire! Allah^{-azwj} Mighty and Majestic will Veil him from the Fire!"⁴⁷⁴

5- نَوَابُ الْأَعْمَالِ، وَ بِحَالِ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْجَوْزَاءِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ خَالِدٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ الْأَسَدِيِّ عَنْ ابْنِ عَمَرَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ سَمِعْتُ أَبِي عَلِيٍّ بْنَ أَبِي طَالِبٍ ع يَقُولُ قَالَ رَسُولُ اللَّهِ ص إِنَّمَا امْرِيٌّ مُسْلِمٌ جَلَسَ فِي مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الْفَجْرَ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ حَتَّى تَطْلُعَ الشَّمْسُ كَانَ لَهُ مِنَ الْأَجْرِ كَحَاجِ بَيْتِ اللَّهِ وَ عُفْرِ لَهُ

(The books) 'Sawaab Al Amaal', and 'Majaalis' of Al Sadouq, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Abu Al Jowza'a, from Al-Husayn Bin Ulwan, from Amro Bin Khalid, from Aasim Bin Abu Al Najoub Al Asady, from Ibn Umar,

'From Al-Hassan^{-asws} Bin Ali^{-asws} having said: 'I^{-asws} heard my^{-asws} father Ali^{-asws} Bin Abu Talib^{-asws} saying: 'Rasool-Allah^{-saww} said: 'Whichever Muslim person sits in a praying place which he prays Salat Al-Fajr in, he does Zikr of Allah^{-azwj} Mighty and Majestic until the sun emerges,

⁴⁷² Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 3 a

⁴⁷³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 3 b

⁴⁷⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 4

there would be Recompense for him like one performing Hajj of the House of Allah^{-azwj}, and Forgives for him.

فَإِنْ جَلَسَ فِيهِ حَتَّى يَكُونَ سَاعَةً تَحِلُّ فِيهِ الصَّلَاةُ فَصَلَّى رَكَعَتَيْنِ أَوْ أَرْبَعًا غُفِرَ لَهُ مَا سَلَفَ مِنْ ذَنْبِهِ وَكَانَ لَهُ مِنَ الْأَجْرِ كَحَاجِّ بَيْتِ اللَّهِ.

If he sits in it until it becomes time the Salat is de-consecrated in it, so he prays two Cycles or four, it is Forgiven for him whatever had passed from his sins, and there would be Recompense for him like the one performing Hajj of the House of Allah^{-azwj}.⁴⁷⁵

6- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ الْأَصْبَهَانِيِّ عَنْ سَلِيمَانَ بْنِ دَاوُدَ الْمِنْقَرِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ فَرَضَ عَلَيْكُمُ الصَّلَوَاتِ الْحَمْسَ فِي أَفْضَلِ السَّاعَاتِ فَعَلَيْكُمْ بِالدُّعَاءِ فِي أَدْبَارِ الصَّلَوَاتِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Al Qasim Bin Muhammad Al Asbahany, from Suleyman Bin Dawood Al Minqary, from Hammad Bin Isa,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Imposed the five (daily) Salat upon you all in the best timings. Upon you is with the supplicating at the end of the Salats''⁴⁷⁶

وَ مِنْهُ بِإِسْنَادِهِ عَنْ سَعِيدِ بْنِ عِلَاقَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: التَّعْقِيبُ بَعْدَ الْعَدَاةِ وَ بَعْدَ الْعَصْرِ يَرِيدُ فِي الرَّزْقِ.

And from him, by his chain, from Saeed Bin Ilaqa,

'From Amir Al-Momineen^{-asws} having said: 'The follow-up (acts of worship) after the morning and after Al-Asr (Salats) increases in the sustenance''⁴⁷⁷

7- الْعُيُونُ، بِإِسْنَادِهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَدَّى فَرِيضَةً فَلَهُ عِنْدَ اللَّهِ دَعْوَةٌ مُسْتَجَابَةٌ.

(The book) 'Al Uyoun', by the chains,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-sawww}: 'One who fulfils an obligatory (Salat), for him would be an Answered supplication in the Presence of Allah^{-azwj}'⁴⁷⁸

8- وَ مِنْهُ، عَنْ أَبِي مُحَمَّدٍ الْفَخَّامِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْمَنْصُورِيِّ عَنْ عَيْسَى بْنِ أَحْمَدَ عَمِّ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنِ الصَّادِقِ ع قَالَ: ثَلَاثَةُ أَوْقَاتٍ لَا يُجْحَبُ فِيهَا الدُّعَاءُ عَنِ اللَّهِ فِي أَثَرِ الْمَكْتُوبَةِ وَ عِنْدَ نُزُولِ الْقَطْرِ وَ ظُهُورِ آيَةِ مُعْجَزَةِ اللَّهِ فِي أَرْضِهِ.

And him, from Abu Muhammad Al Fahham, from Muhammad Bin Ahmad Al Mansoury, from Isa Bin Ahmad an uncle of his father,

'From Abu Al-Hassan Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} having said: 'Three timings, the supplications are not Obscured from Allah^{-azwj} in these – in the tracks of

⁴⁷⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 5

⁴⁷⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 6 a

⁴⁷⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 6 b

⁴⁷⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 7

the Prescribed Salat, and at the descent of the drop (rain), and appearance of a Sign, a miracle of Allah^{-azwj} in His^{-azwj} earth”.⁴⁷⁹

وَمِنْهُ بِحَدِّ الْإِسْنَادِ عَنْهُ عَنْ آبَائِهِ عَ عَنِ النَّبِيِّ ص قَالَ: مَنْ أَدَّى لِلَّهِ مَكْتُوبَةً فَلَهُ فِي آتْرِهَا دَعْوَةٌ مُسْتَجَابَةٌ

And from him, by this chain,

‘From him^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘One who fulfils a Prescribed Salat for Allah^{-azwj}, for him would be an Answer of a supplication in its tracks’.

قَالَ ابْنُ الْفَحَّامِ رَأَيْتُ وَاللَّهِ أَمِيرَ الْمُؤْمِنِينَ ع فِي النَّوْمِ فَسَأَلْتُهُ عَنِ الْخَبْرِ فَقَالَ صَحِيحٌ إِذَا فَرَعْتَ مِنَ الْمَكْتُوبَةِ فَقُلْ وَ أَنْتَ سَاجِدٌ لِلَّهِمْ بِحَقِّ مَنْ رَوَاهُ وَ رُوِيَ عَنْهُ صَلِّ عَلَى جَمَاعَتِهِمْ وَ افْعَلْ بِي كَيْتَ وَ كَيْتَ.

Ibn Al Fahham said, ‘By Allah^{-azwj}! I saw Amir Al-Momineen^{-asws} in the dream. I asked him^{-asws} about the news. He^{-asws} said: ‘Correct (Healthy)! When you are free from the Prescribed (Salat), then say while you are in Sajdah, ‘O Allah^{-azwj}! By the right of the One^{-azwj} Who Showed him^{-asws}, and reported from him^{-asws}, Send Salawaat upon their group, and Do with me such and such’.⁴⁸⁰

9- الْخِصَالُ، فِيمَا أَوْصَى بِهِ النَّبِيُّ ص إِلَى عَلِيٍّ ع ثَلَاثَ دَرَجَاتٍ إِسْبَاغُ الْوُضُوءِ فِي السَّرَاتِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَ الْمَشْيُ بِاللَّيْلِ وَ النَّهَارِ إِلَى الْجَمَاعَاتِ.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet^{-saww} bequeathed with to Ali^{-asws}: ‘Three are ranks – perfecting the Wud’u in the extreme cold, and awaiting the (next) Salat after the Salat, and the walking by the night and the day to the congregation (Salat)’.⁴⁸¹

10- الْمَحَاسِنُ، فِي رِوَايَةِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَقَامَ فِي مَسْجِدٍ بَعْدَ صَلَاتِهِ انْتِظَارًا لِلصَّلَاةِ فَهُوَ ضَيْفُ اللَّهِ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ ضَيْفَهُ.

(The book) ‘Al Mahaasin’ – In a report by Ibrahim Bin Abdul Hameed,

‘From Abu Abdullah^{-asws} having said: ‘One who stays in a Masjid after his Salat, awaiting for the (next) Salat, he is a guest of Allah^{-azwj}, and has a right upon Allah^{-azwj} that He^{-azwj} Honours his guest’.⁴⁸²

وَ مِنْهُ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع عَنْ أَبِيهِ ع قَالَ: مَا مِنْ مُؤْمِنٍ يُؤَدِّي فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ إِلَّا كَانَ لَهُ عِنْدَ آدَائِهَا دَعْوَةٌ مُسْتَجَابَةٌ.

And from him, from Musa Bin Al Qasim,

⁴⁷⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 8 a

⁴⁸⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 8 b

⁴⁸¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 9

⁴⁸² Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 10 a

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his^{-asws} father^{-asws} having said: ‘There is none from a Momin who fulfils an obligation from the obligations of Allah^{-azwj}, except there would be for him at its fulfilment, an Answered supplication’.⁴⁸³

وَمِنْهُ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَلَّى صَلَاةً فَرِيضَةً وَعَقَّبَ إِلَىٰ أُخْرَىٰ فَهُوَ ضَيْفُ اللَّهِ وَحَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ ضَيْفَهُ.

And from him, from Ali Bin Hadeed, from Mansour Bin Yunus, from the one who mentioned it,

From Abu Abdullah^{-asws} having said: ‘One who prays an obligatory Salat and follows-up (acts of worship) to another (Salat), so he is a guest of Allah^{-azwj}, and has a right upon Allah^{-azwj} that He^{-azwj} Honours His^{-azwj} guest’.⁴⁸⁴

وَمِنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْعَبْدَ إِذَا قَامَ يَعْني فِي الصَّلَاةِ فَقَامَ لِحَاجَتِهِ يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ أَمَا يَعْلَمُ عَبْدِي أَنِّي أَنَا الَّذِي أَقْضِي الْحَوَائِجَ.

And from him, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘The servant, when he stands, meaning in the Salat, so he stands for his need, Allah^{-azwj} Blessed and Exalted Says: ‘Does My^{-azwj} servant know that surely I^{-azwj} am the One^{-azwj} Who Fulfils the needs?’⁴⁸⁵

11- تَفْسِيرُ الْعِيَّاشِيِّ، عَنِ الْحُسَيْنِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِيَّاهُمْ يَقُولُونَ إِنَّ النَّوْمَ بَعْدَ الْفَجْرِ مَكْرُوهٌ لِأَنَّ الْأَرْزَاقَ تُقَسَّمُ فِي ذَلِكَ الْوَقْتِ

Tafseer Al Ayyashi – from Al-Husayn Bin Muslim,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! They are saying that the sleep after Al-Fajr is disliked, because the sustenance(s) are Distributed during that time’.

فَقَالَ الْأَرْزَاقُ مَوْظُوفَةٌ مَسْهُومَةٌ وَ لِلَّهِ فَضْلٌ يَقْسِمُهُ مِنْ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ ذَلِكَ قَوْلُهُ وَ سَأَلُوا اللَّهَ مِنْ فَضْلِهِ

He^{-asws} said: ‘The sustenance(s) are deployed, distributed, and for Allah^{-azwj} Grace He^{-azwj} Distributes from the emergence of dawn up to the emergence of sun, and that is His^{-azwj} Word: **and ask Allah from His Grace. [4:32]**’.

ثُمَّ قَالَ وَ ذَكَرَ اللَّهُ بَعْدَ طُلُوعِ الْفَجْرِ أُنْبِئُ فِي طَلَبِ الرِّزْقِ مِنَ الضَّرْبِ فِي الْأَرْضِ.

Then he^{-asws} said: ‘And doing Zikr of Allah^{-azwj} after the emergence of dawn is more further-reaching in seeking the sustenance than striking (earning) in the land’.⁴⁸⁶

⁴⁸³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 10 b

⁴⁸⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 10 c

⁴⁸⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 10 d

⁴⁸⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 11

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who prays Salat and sits in his seat anticipating a Salat after it, the Angels send Salawaat upon him, and their Salawaat is: ‘O Allah^{-azwj}! Forgive (his sins) for him, and Mercy him!’⁴⁹⁰

15- عُدَّةُ الدَّاعِي، عَنِ الصَّادِقِ ع أَنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ عَلَيْكُمُ الصَّلَاةَ فِي أَحَبِّ الْأَوْقَاتِ إِلَيْهِ فَاسْأَلُوا اللَّهَ حَوَائِجَكُمُ عَنِّي بِفَرَايِضِكُمْ.

(The book) ‘Uddat Al Daie’ –

‘From Al-Sadiq^{-asws}: ‘Allah^{-azwj} Mighty and Majestic has Imposed upon you all the Salats in the timings most Beloved to Him^{-azwj}, therefore ask Allah^{-azwj} for your needs in follow-up (acts of worship) of your obligatory (Salats)’⁴⁹¹

وَرَوَى فَضْلُ الْبُقْبُقِ عَنِ الصَّادِقِ ع قَالَ: يُسْتَحَبُّ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْوُتْرِ وَ بَعْدَ الْفَجْرِ وَ بَعْدَ الظُّهْرِ وَ بَعْدَ الْمَغْرِبِ

And it is reported by Fazl Al Baqbaq,

‘From Al-Sadiq^{-asws} having said: ‘The supplication is recommended in four places – in Al-Witr, and after Al-Fajr, and after Al-Zohr, and after Al-Maghrib’.

و فِي رِوَايَةٍ أَنَّهُ يَسْجُدُ بَعْدَ الْمَغْرِبِ وَ يَدْعُو فِي سُجُودِهِ.

And in a report, ‘He^{-asws} performed Sajdah after Al-Maghrib (Salat) and supplicated in his^{-asws} Sajdah’⁴⁹²

16- الْمَحَاسِينُ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ صَالِحِ بْنِ حَيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكَعَتَيْنِ فَأَتَمَّ رُكُوعَهَا وَ سُجُودَهَا ثُمَّ جَلَسَ فَأَتَى عَلَى اللَّهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ سَأَلَ اللَّهَ حَاجَتَهُ فَقَدْ طَلَبَ الْحَيْرَ مِنْ مَطَانِهِ وَ مَنْ طَلَبَ الْحَيْرَ مِنْ مَطَانِهِ لَمْ يَجِبْ.

(The book) ‘Al Mahasin’ – from Al-Hassan Bin Mahboub, from Al-Husayn Bin Salih Bin Hayy who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who performs Wud’u, then he prays two Cycles, so he completes its Ruk’u and its Sajdah, then he sits praising upon Allah^{-azwj} and sends Salawaat upon Rasool-Allah^{-azwj}, then asks Allah^{-azwj} for his need, so he would be seeking the goodness from its habitat, and one who seeks the goodness from its habitat will not be disappointed’⁴⁹³

17- فَلَاحُ السَّائِلِ، رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: الدُّعَاءُ دُبُرَ الصَّلَاةِ الْمَكْتُوبَةِ أَفْضَلُ مِنَ الدُّعَاءِ دُبُرِ النَّطُوعِ كَفَضْلِ الْمَكْتُوبَةِ عَلَى النَّطُوعِ.

(The book) ‘Falah Al Saail’ – It is reported by Muhammad Bin Muslim,

⁴⁹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 14 b

⁴⁹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 15 a

⁴⁹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 15 b

⁴⁹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 16

‘From one of the two (5th or sixth Imam^{-asws}) having said: ‘The supplication at the ends of the Prescribed Salat is better than the supplication at the end of the optional Salat, like the merit of the Prescribed (Salat) over the Optional (Salat)’’.⁴⁹⁴

وَعَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَنْ أَبِيهِ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع أَنَّهُ قَالَ: مَنْ صَلَّى لِلَّهِ سُبْحَانَهُ صَلَاةً مَكْتُوبَةً فَلَهُ فِي أَتْرِهَا دَعْوَةٌ مُسْتَجَابَةٌ.

And from Abu Al-Hassan Al-Askari^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘One who prays Salat for Allah^{-azwj} the Glorious a Prescribed Salat, for him at the end of it would be an Answered supplication’’.⁴⁹⁵

وَرُوي عَنْ الْبَاقِرِ ع قَالَ: الدُّعَاءُ بَعْدَ الْقَرِيضَةِ أَفْضَلُ مِنَ الصَّلَاةِ تَتَفُلًا.

And it is reported from Al-Baqir^{-asws} having said: ‘The supplication after the Obligatory Salat is better than the Salat prayed voluntarily’’.⁴⁹⁶

18- اِحْتِيَاؤُ ابْنِ الْبَاقِرِ، رُوي عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: إِذَا فَرَغَ الْعَبْدُ مِنَ الصَّلَاةِ وَ لَمْ يَسْأَلِ اللَّهَ تَعَالَى حَاجَتَهُ يَقُولُ اللَّهُ تَعَالَى لِمَلَائِكْتِهِ انظُرُوا إِلَى عَبْدِي فَقَدْ أَدَّى قَرِيضَتِي وَ لَمْ يَسْأَلْ حَاجَتَهُ مِنِّي كَأَنَّهُ قَدْ اسْتَعْنَى عَنِّي خُذُوا صَلَاتَهُ فَاصْرُبُوا بِهَا وَجْهَهُ.

(The book) ‘Ikhtiyar’ of Ibn Al Baqir –

‘It is reported from the Prophet^{-saww} having said: ‘When the servant is free from the Salat and he does not ask Allah^{-azwj} the Exalted for his need, Allah^{-azwj} the Exalted Says to His^{-azwj} Angels: “Look at My^{-azwj} servant! He has fulfilled My^{-azwj} Obligation and did not ask for his need from Me^{-azwj}. It is as if he is needless of Me^{-azwj}! Seize his Salat and strike his face with it!’’⁴⁹⁷

19- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ أَبِي يَقُولُ فِي قَوْلِ اللَّهِ تَبَارَكَ وَ تَعَالَى إِذَا فَرَغْتَ فَانصَبْ وَ إِلَى رَبِّكَ فَارْغَبْ إِذَا قَضَيْتَ الصَّلَاةَ بَعْدَ أَنْ تُسَلِّمَ وَ أَنْتَ جَالِسٌ فَانصَبْ فِي الدُّعَاءِ مِنْ أَمْرِ الْآخِرَةِ وَ الدُّنْيَا إِذَا فَرَغْتَ مِنَ الدُّعَاءِ فَارْغَبْ إِلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يَتَقَبَّلَهَا مِنْكَ.

(The book) ‘Qurb Al Isnaad’ – from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} had said regarding Words of Allah^{-azwj} Blessed and Exalted: **So, when you are free, then nominate [94:7] And to your Lord be hopeful [94:8]:** ‘When you fulfil the Salat after having performed Salaam and you are seated, then install in the supplication, from the matters of the Hereafter and the world. When you are free from the supplication, then be hopeful to Allah^{-azwj} Mighty and Majestic to Accept it from You^{-azwj}’’.⁴⁹⁸

20- دَعَائِمُ الْإِسْلَامِ، قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ ع الْمَسْأَلَةُ قَبْلَ الصَّلَاةِ وَ بَعْدَهَا مُسْتَجَابَةٌ.

⁴⁹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 17 a

⁴⁹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 17 b

⁴⁹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 17 c

⁴⁹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 18

⁴⁹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 19

(The book) 'Da'a'im Al Islam' –

'Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} said: 'The asking before the Salat and after it are Answered'.⁴⁹⁹

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِذَا قَرَعْتَ فَانصَبْ وَ إِلَى رَبِّكَ فَارْعَبْ قَالَ الدُّعَاءُ بَعْدَ الْفَرِيضَةِ إِيَّاكَ أَنْ تَدْعُهُ فَإِنَّ فَضْلَهُ بَعْدَ الْفَرِيضَةِ كَفَضْلِ الْفَرِيضَةِ عَلَى النَّافِلَةِ

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said regarding Words of Allah^{-azwj} Mighty and Majestic: **'So when you are free, then nominate [94:7] And to your Lord be hopeful [94:8].** He^{-asws} said: 'The supplication after the obligatory (Salat), beware of leaving it, for its merit after the obligatory Salat is like the merit of the obligatory Salat over the optional'.

ثُمَّ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ فَأَفْضَلُ الْعِبَادَةِ الدُّعَاءُ وَ إِيَّاهُ عَنِ -

Then, he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Says: **"Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60].** The best worship is the supplication, and turning to Him^{-azwj} only'.

وَ سُئِلَ ع عَنْ قَوْلِ اللَّهِ إِنَّ إِبْرَاهِيمَ لَخَلِيمٌ أَوَّاهٌ مُنِيبٌ قَالَ الْأَوَّاهُ الدُّعَاءُ.

And he^{-asws} was asked about Words of Allah^{-azwj}: **Surely Ibrahim was forbearing, tender-hearted, repenting [11:75].** He^{-asws} said: 'His^{-as} groans of the supplication'.⁵⁰⁰

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سُئِلَ عَنْ رَجُلَيْنِ دَخَلَا الْمَسْجِدَ فِي وَقْتِ وَاحِدٍ وَ افْتَتَحَا الصَّلَاةَ فَكَانَ دُعَاءُ أَحَدِهِمَا أَكْثَرَ وَ كَانَ قُرْآنَ الْآخَرِ أَكْثَرَ أُيُّهُمَا أَفْضَلُ

And from Abu Abdullah^{-asws}, he^{-asws} was asked about two men entering the Masjid in one time, and they begin the Salat. The supplication of one of them is more, and the Quran (recitation) of the other is more. Which of the two is better?'

قَالَ كُلُّ فِيهِ فَضْلٌ وَ كُلُّ حَسَنٌ

He^{-asws} said: 'There is merit in both, and they are both good'.

قِيلَ قَدْ عَلِمْنَا ذَلِكَ وَ لَكِنْ أَرَدْنَا أَنْ نَعْلَمَ أُيُّهُمَا أَفْضَلُ

It was said, 'We know that, but we wanted to know which of the two is better'.

قَالَ الدُّعَاءُ أَفْضَلُ أَمَا سَمِعْتَ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ هِيَ الْعِبَادَةُ وَ هِيَ أَفْضَلُ.

He^{-asws} said: 'The supplication is better. Have you not heard Allah^{-azwj} Mighty and Majestic Saying: **"Supplicate to Me, I will Answer you. Surely those who are too arrogant from**

⁴⁹⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 20 a

⁵⁰⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 20 b

worshipping Me would be entering Hell disgraced [40:60]? It is the worship, and it is better''.⁵⁰¹

21- **الْهِدَايَةُ، رُوِيَ أَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَا ابْنَ آدَمَ اذْكُرْنِي بَعْدَ الْغَدَاةِ سَاعَةً وَ بَعْدَ الْعَصْرِ سَاعَةً أَكْفِكَ مَا أَمَّكَ**

(The book) 'Al Hidayah' –

'It is reported that Allah^{-azwj} Mighty and Majestic Said: "O son of Adam^{-as}! Mention me^{-azwj} after the morning for a time, and after Al-Asr for a time, I^{-azwj} shall Suffice you of what worries you!"

وَالْتَعْقِيبُ بَعْدَ صَلَاةِ الْغَدَاةِ أْبْلَغُ فِي طَلَبِ الرِّزْقِ مِنَ الصَّرَبِ فِي الْأَرْضِ.

And the follow-up (acts of worship) after the morning Salat is more further-reaching in seeking the sustenance than the striking (earning) in the land''.⁵⁰²

وَقَدْ رُوِيَ أَنَّ الْمُؤْمِنَ مُعَقَّبٌ مَا دَامَ عَلَى وُضُوئِهِ.

And it is reported that the Momin is in follow-up (acts of worship) for as long as he is upon Wud'u''.⁵⁰³

وَقَالَ رَه إِذَا انْصَرَفْتَ مِنَ الصَّلَاةِ فَانْصَرِفْ عَنْ يَمِينِكَ.

And he^{-asws} said: 'When you finish from the Salat, then finish from your right''.⁵⁰⁴

بيان: رَوَاهُ الصَّدُوقُ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا انْصَرَفْتَ مِنْ صَلَاتِكَ فَانْصَرِفْ عَنْ يَمِينِكَ.

Explanation – It is reported by Al-Sadouq in 'Al-Saheeh' (correct Hadeeth), from Muhammad Bin Muslim, from Abu Ja'far^{-asws} having said: 'When you finish from your Salat, then finish from your right''.

⁵⁰¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 20 c

⁵⁰² Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 21 a

⁵⁰³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 21 b

⁵⁰⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 58 H 21 c

باب 59 تسبيح فاطمة صلوات الله عليها و فضله و أحكامه و آداب السبحة و إدارتها

CHAPTER 59 – GLORIFICATION OF FATIMA^{-asws}, MAY THE SALAWAAT OF ALLAH^{-azwj} BE UPON HER^{-asws}, AND ITS MERIT, AND ITS RULINGS, AND ETIQUETTES OF THE ROSARY AND ROTATING IT

1- الإحتجاج، كتب الحيميري إلى القائم ع يسأله هل يجوز أن يسبح الرجل بطين القبر و هل فيه فضل

(The book) 'Al Ihtijaj' –

'Al-Himeyri wrote to Al-Qaim^{-ajfj} asking him^{-ajfj}, 'Is it allowed for the man to glorify with clay of the grave (of Al-Husayn^{-asws}), and is there any merit in it?'

فأجاب ع يسبح به فما من شيء من التسييح أفضل منه و من فضله أن الرجل ينسى التسييح و يُدير السبحة فيكتب له التسييح

He^{-ajfj} answered: 'He can glorify with it. There is nothing from the Glorification superior than it, and from its merit is that the man forgets the Glorification and he rotates the rosary, so the Glorification is written for him'.

And he asked, 'Is it allowed to rotate the rosary with his left hand when he Glorifies, or not allowed?'

و سأل هل يجوز أن يُدير السبحة بيده اليسرى إذا سبح أو لا يجوز فأجاب يجوز ذلك و الحمد لله-

He^{-ajfj} answered: 'That is allowed, and the Praise is for Allah^{-azwj}'.

و سأل عن تسبيح فاطمة ع من سها فجاز التكبير أكثر من أربع و ثلاثين هل يرجع إلى أربع و ثلاثين أو يستأنف و إذا سبح تمام سبع و ستين هل يرجع إلى ست و ستين أو يستأنف و ما الذي يجب في ذلك

And he asked about the Glorification of (Syeda) Fatima^{-asws}, one errs so he exceeds the Takbeer more than thirty-four (times), 'Should he should count it as thirty-four or should he resume, and when he completes sixty-seven, should he count it as sixty six or resume, and what is that which is obligated regarding that?'

فأجاب ع إذا سها في التكبير حتى تجاوز أربعاً و ثلاثين عاد إلى ثلاث و ثلاثين و يبني عليها و إذا سها في التسييح فتجاوز سبعاً و ستين تسبيح عاد إلى ست و ستين و بنى عليها فإذا تجاوز التخميد مائة فلا شيء عليه.

He^{-ajfj} answered: 'When he errs in the Takbeer until he exceeds thirty-four, he should count it as thirty-three and build upon it, and when he errs in the Glorification and exceeds sixty-seven

Glorification, he should count it as sixty-six and build upon it. When he exceeds the Praise one hundred, there is nothing upon him”⁵⁰⁵

بيان: رُوِيَ عَنِ الصَّادِقِ عِ إِذَا شَكَّكَتَ فِي تَسْبِيحِ فَاطِمَةَ عِ فَأَعِدْ.

Explanation (Hadeeth only) – It is reported from Al-Sadiq^{-asws}: ‘When you doubt in the Glorification of Fatima^{-asws}, repeat’.

2- فُرُبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ عِ قَالَ: مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ عِ قَبْلَ أَنْ يَتَّيَّنَ رِجْلَيْهِ بَعْدَ انْصِرَافِهِ مِنْ صَلَاةِ الْعَدَاةِ عُفِّرَ لَهُ وَ يَبْدَأُ بِالتَّكْبِيرِ

(The book) ‘Qurb Al Isnaad’ – from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Al-Sadiq^{-asws} having said: ‘One who Glorifies the Glorification of Fatima^{-asws} before he folds his legs (to get up) after his leaving from the morning Salat would be Forgiven for him, and he should begin with the Takbeer’.

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ عِ لِحُمْرَانَ بْنِ حُمْرَانَ حَسْبُكَ بِهَا يَا حَمْرَةَ.

Then Abu Abdullah^{-asws} said to Hamza Bin Humran: ‘It suffices you with it, O Hamza!’⁵⁰⁶

3- مَجَالِسُ الصَّدُوقِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ عَنْ أَبِي عَبْدِ اللَّهِ عِ قَالَ: يَا أَبَا هَارُونَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِتَسْبِيحِ فَاطِمَةَ عِ كَمَا نَأْمُرُهُمْ بِالصَّلَاةِ فَأَلْزَمَهُ فَإِنَّهُ لَمْ يَلْزَمَهُ عَبْدٌ فَشَقِي.

(The book) ‘Majaalis’ of Al Sadouq, from Ja’far Bin Muhammad Bin Masrou, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Ibn Abu Umeyr, from Abu Haroun Al Makfouf,

‘From Abu Abdullah^{-asws} having said: ‘O Abu Haroun! We^{-asws} instruct our^{-asws} children with performing Glorification of (Syeda) Fatima^{-asws}, like what we^{-asws} instruct them with the Salat, therefore necessitate it, for a servant will not necessitate it and be wretched’⁵⁰⁷

4- الْخِصَالُ، بِالْإِسْنَادِ الْأَيْ فِي بَابِ حُكْمِ التَّسَاءِ عَنِ الْبَاقِرِ عِ إِذَا سَبَّحَتِ الْمَرْأَةُ عَقَدَتْ عَلَى الْأَثْمَلِ لِأَنَّهَا مَسْئُولَاتٌ.

(The book) ‘Al Khisaal’ – By the chain which will come in the chapter of rulings of the women,

‘From Al-Baqir^{-asws}: ‘When the woman glorifies she can count on her fingertips because there will be Questioned’⁵⁰⁸

5- فَلَاخِ السَّائِلِ، عَنْ حَمَّوَيْهِ عَنِ أَبِي الْحُسَيْنِ عَنِ أَبِي خَلِيفَةَ عَنِ مُحَمَّدِ بْنِ كَثِيرٍ عَنْ شُعْبَةَ عَنِ الْحَكَمِ عَنِ ابْنِ أَبِي لَيْلَى عَنِ كَعْبِ بْنِ عُجْرَةَ قَالَ: مُعَقَّبَاتٌ لَا يَجِيبُ قَائِلُهُنَّ أَوْ فَاعِلُهُنَّ يُكَبِّرُ أَرْبَعاً وَ ثَلَاثِينَ وَ يُسَبِّحُ ثَلَاثاً وَ ثَلَاثِينَ وَ يَحْمَدُ ثَلَاثاً وَ ثَلَاثِينَ.

⁵⁰⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 1

⁵⁰⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 2

⁵⁰⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 3

⁵⁰⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 4

(The book) 'Falah Al Saail' – from Hammawiya, from Abu Al-Husayn, from Abu Khalifa, from Muhammad Bin Kaseer, from Shuba, from Al Hakam, from Ibn Abu Layli, from Ka'ab Bin Ujrah who said,

'Follow-up (acts of worship) do not disappoint their sayer or their doer. He should exclaim Takbeer thirty-four, and Glorify thirty-three, and Praise thirty-three'.⁵⁰⁹

6- فَلَاحُ السَّائِلِ، رُوِيَ فِي تَارِيخِ نَيْشَابُورَ فِي تَرْجَمَةِ رَجَاءِ بْنِ عَبْدِ الرَّحِيمِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مُعَقِّبَاتٌ وَ ذَكَرَ نَحْوَهُ.

(The book) 'Falah Al Saail' – It is reported in 'Tareekh of Neshapur' in a translation of Raja'a Bin Abdul Raheem,

'The Prophet^{-sawww} said: 'Follow-up (acts of worship)' – and he mentioned approximate to it'.⁵¹⁰

7- الْعِلَلُ، عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ السُّكَّرِيِّ عَنِ الْحَكَمِ بْنِ أَسْلَمَ عَنِ ابْنِ عُكَيْبَةَ عَنِ الْحَرِيرِيِّ عَنِ أَبِي الْوَرْدِ بْنِ نَمَامَةَ عَنِ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ لِرَجُلٍ مِنْ بَنِي سَعْدِ أَلَا أُحَدِّثُكَ عَنِّي وَعَنْ فَاطِمَةَ

(The book) 'Al Ilal' – from Ahmad Bin Al Hassan Al Qattan – from Al Hassan Bin Ali Al Sukkary, from Al Hakam Bin Aslam, from Ibn Ulayya, from Al Hareyri, from Abu Al Ward Bin Sumana,

'From Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, he^{-asws} said to a man from the clan of Asad: 'Shall I^{-asws} narrate to you^{-asws} about me^{-asws} and about (Syeda) Fatima^{-asws}?

إِنَّمَا كَانَتْ عِنْدِي وَكَانَتْ مِنْ أَحَبِّ أَهْلِهِ إِلَيَّ وَ إِنَّمَا اسْتَقَمْتُ بِالْقُرْبَةِ حَتَّى أَثَرُ فِي صَدْرِيهَا وَ طَحَنْتُ بِالرَّحَى حَتَّى مَجَلَّتْ يَدَاهَا وَ كَسَحَتِ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابُهَا وَ أَوْقَدَتِ النَّارَ تَحْتَ الْقَدْرِ حَتَّى دَكَنْتُ ثِيَابَهَا فَأَصَابَهَا مِنْ ذَلِكَ ضَرَرٌ شَدِيدٌ

She^{-asws} was in with me^{-asws}, and she^{-asws} was from the most beloved of his^{-sawww} family to him^{-sawww}. She^{-asws} quenched with the canteen until there were impacts in her^{-asws} chest, and she^{-asws} grinded with the mill until her^{-asws} hands were calloused, and she^{-asws} swept the house until her^{-asws} clothes were dusty, and she^{-asws} ignited the fire beneath the pot until her^{-asws} clothes were darkened, so a lot of harm afflicted her^{-asws} from that.

فَقُلْتُ لَهَا لَوْ أَتَيْتِ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا يَكْفِيكَ حَرًّا مَا أَنْتِ فِيهِ مِنْ هَذَا الْعَمَلِ

I^{-asws} said to her^{-asws}: 'If you^{-asws} could go to your^{-asws} father^{-sawww} and ask him^{-sawww} for a servant to suffice you^{-asws} of the heat of what you^{-asws} are in from this work'.

فَأَتَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَ فَوَجَدَتْ عِنْدَهُ خَدَانًا فَاسْتَحَتْ فَانْصَرَفَتْ

She^{-asws} went to the Prophet^{-sawww}. She^{-asws} found companions discussing in his^{-sawww} presence, so she^{-asws} left'.

قَالَ فَعَلِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا جَاءَتْ لِحَاجَةٍ

⁵⁰⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 5

⁵¹⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 6

He^{-asws} said: 'The Prophet^{-saww} knew that she^{-asws} had come for a need'.

قَالَ فَعَدَا عَلَيْنَا وَنَحْنُ فِي لِفَاعِنَا فَقَالَ السَّلَامُ عَلَيْكُمْ فَسَكَتْنَا وَاسْتَحْيَيْنَا لِمَكَانِنَا

He^{-asws} said: 'He^{-saww} came to us in the morning while we^{-asws} were in our^{-asws} quilt. He^{-saww} said: 'The greeting be upon you^{-asws}!' We^{-asws} were silent and were embarrassed due to our^{-asws} position.

ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ ثُمَّ قَالَ السَّلَامُ عَلَيْكُمْ فَحَشِينَا إِنْ لَمْ نَرُدَّ عَلَيْهِ أَنْ يَنْصَرِفَ وَ قَدْ كَانَ يَفْعَلُ ذَلِكَ يُسَلِّمُ ثَلَاثًا فَإِنْ أُذِنَ لَهُ وَإِلَّا انْصَرَفَ

The he^{-saww} said: 'The greeting be upon you^{-asws}!' We^{-asws} were silent. Then he^{-saww} said: 'The greeting be upon you^{-asws}!' We^{-asws} feared if we^{-asws} don't respond to him^{-saww}, he^{-saww} might leave, and he^{-saww} had already done that thrice, so either I^{-asws} permit for him^{-saww} or else he^{-saww} would leave.

فَقُلْتُ وَ عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ ص ادْخُلْ فَلَمْ يَغْدُ أَنْ جَلَسَ عِنْدَ رُؤُوسِنَا

I^{-asws} said: 'And upon you^{-saww} be the greeting, O Rasool-Allah^{-saww}, enter!' He^{-saww} did not repeat and sat by our^{-asws} heads.

فَقَالَ يَا فَاطِمَةُ مَا كَانَتْ حَاجَتُكَ أَمْسٍ عِنْدَ مُحَمَّدٍ

He^{-saww} said: 'O Fatima^{-asws}! What was your^{-asws} need with Muhammad^{-saww} yesterday?'

قَالَ فَحَشِينْتُ إِنْ لَمْ تُجِبْهُ أَنْ يَقُومَ

He^{-asws} said: 'She^{-asws} feared that if she^{-asws} does not answer him^{-saww}, he^{-saww} might stand up (and leave)'.

قَالَ فَأَخْرَجْتُ رَأْسِي فَقُلْتُ أَنَا وَاللَّهِ أَخْبِرْكَ يَا رَسُولَ اللَّهِ ص إِنَّمَا اسْتَقَمْتُ بِالْقُرْبَةِ حَتَّى أَثَّرَ فِي صَدْرِيهَا وَ جَرَتْ بِالرَّحَى حَتَّى مَجَلَّتْ يَدَاهَا وَ كَسَحَتْ الْبَيْتَ حَتَّى اغْبَرَّتْ ثِيَابَهَا وَ أَوْقَدْتُ تَحْتَ الْقَدْرِ حَتَّى دَكِنْتُ ثِيَابَهَا فَقُلْتُ لَهَا لَوْ أَتَيْتِ أَبَاكَ فَسَأَلْتِيهِ خَادِمًا يَكْفِيكَ حَرًّا مَا أَنْتِ فِيهِ مِنْ هَذَا الْعَمَلِ

He^{-asws} said: 'I^{-asws} brought out my^{-asws} head. I^{-asws} said: 'By Allah^{-azwj}, I^{-asws} shall inform you^{-saww}, O Rasool-Allah^{-saww}! She^{-asws} quenched with the container until the impacts are in her^{-asws} chest, and she^{-asws} pulled the hand mill until her^{-asws} hands are with callouses, and she^{-asws} swept the house until her^{-asws} clothes changed (out of dust), and she^{-asws} ignited beneath the pot until her^{-asws} clothes were darkened. So I^{-asws} said to her^{-asws}: 'If you^{-asws} could go to your^{-asws} father^{-saww} and ask him^{-saww} for a servant to suffice you^{-asws} the heat of what you^{-asws} are in, from this work''.

قَالَ ص أَفَلَا أَعْلَمُكُمْ مَا هُوَ خَيْرٌ لَكُمْ مِنَ الْخَادِمِ إِذَا أَخَذْتُمَا مَنَاكُمْ فَسَبِّحَا ثَلَاثًا وَ ثَلَاثِينَ وَ اِحْمَدَا ثَلَاثًا وَ ثَلَاثِينَ وَ كَبِّرَا أَرْبَعًا وَ ثَلَاثِينَ

He^{-saww} said: 'Shall I^{-saww} let you^{-asws} both know what is better for you^{-asws} than the servant? Whenever you^{-asws} take to your^{-asws} sleep, Glorify thirty-three (times), and Praise thirty-three (times), and exclaim Takbeer thirty-four (times)''.

قَالَ فَأَخْرَجَتْ عَ رَأْسَهَا فَقَالَتْ رَضِيْتُ عَنِ اللَّهِ وَ رَسُولِهِ رَضِيْتُ عَنِ اللَّهِ وَ رَسُولِهِ رَضِيْتُ عَنِ اللَّهِ وَ رَسُولِهِ.

He^{-asws} said: ‘She^{-asws} brought out her^{-asws} head. She^{-asws} said: ‘I^{-asws} am satisfied from Allah^{-azwj} and His^{-azwj} Rasool^{-saww!} I^{-asws} am satisfied from Allah^{-azwj} and His^{-azwj} Rasool^{-saww!} I^{-asws} am satisfied from Allah^{-azwj} and His^{-azwj} Rasool^{-saww!}’⁵¹¹

8- معاني الأخبار، عن محمد بن الحسن بن وليد عن أحمد بن إدريس عن محمد بن أحمد الأشعري عن جعفر بن أحمد بن سعيد عن علي بن أسباط عن سيف بن عميرة عن أبي الصباح بن نعيم عن محمد بن مسلم عن الصادق ع أنه سئل عن قول الله عز وجل ادكروا الله ذكراً كثيراً- ما هذا الذكر الكثير

(The book) ‘Ma’any Al Akhbar’ – from Muhammad Bin Al Hassan Bin Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ja’far Bin Ahmad Bin Saeed, from Ali Bin Asbaat, from Sayf Bin Ameyra, from Abu Al Sabbah Bin Nueym, from Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, he^{-asws} was asked about Words of Allah^{-azwj} Mighty and Majestic: **Do Zikr of Allah, abundant Zikr [33:41]**, ‘What is this Zikr, the abundant?’

قَالَ مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ ع فَقَدْ ذَكَرَ اللَّهُ الذِّكْرَ الْكَثِيرَ.

He^{-asws} said: ‘One who glorifies Glorification of (Syeda) Fatima^{-asws}, so he has done Zikr of Allah^{-azwj}, the abundant Zikr’^{.512}

9- ثواب الأعمال، عن محمد بن الحسن بن محمد بن الحسن الصفار عن محمد بن الحسين عن محمد بن إسماعيل عن أبي خالد القمط عن أبي عبد الله ع قال: تسبيح الزهراء فاطمة ع في دبر كل صلاة أحب إلي من صلاة ألف ركعة في كل يوم.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al Hassan, from Muhammad Bin Al Hassan Al Saffar, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail, from Abu Khalid Al Qammam,

‘From Abu Abdullah^{-asws} having said: ‘Glorification of (Syeda) Fatima Al-Zahra^{-asws} at the end of every Salat is more beloved to me^{-asws} than a Salat of a thousand Cycles during every day’^{.513}

10- ثواب الأعمال، عن أبيه عن محمد بن يحيى عن محمد بن أحمد الأشعري عن جعفر بن أحمد البجلي عن ابن أسباط عن ابن عميرة عن أبي الصباح بن نعيم عن محمد بن مسلم عن أبي جعفر ع قال: من سبح تسبيح الزهراء ع ثم استغفر غفر له وهي مائة باللسان و ألف في الميزان و تطرد الشيطان و ترضي الرحمن.

(The book) ‘Sawaab Al Amaal’ – from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ashari, from Ja’far Bin Ahmad Al Bajaly, from Ibn Asbaat, from Ibn Ameyra, from Abu Al Sabbah Bin Nueym, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘One who glorifies the Glorification of (Syeda) Al-Zahra^{-asws}, then seeks Forgiveness, (his sins would be) Forgiven for him, and it is one hundred by the

⁵¹¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 7

⁵¹² Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 8

⁵¹³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 9

tongue, and a thousand in the scale, and the Satan^{-la} is repelled, and the Beneficent is Satisfied”^{.514}

11- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبِي جَرَّانَ مَعَا عَنْ ابْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ ع قَبْلَ أَنْ يَتَّيَّجَ رِجْلَيْهِ مِنْ صَلَاةِ الْفَرِيضَةِ غُفِرَ لَهُ وَ يَبْدَأُ بِالتَّكْبِيرِ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al Hassan Bin Al Waleed, from Al-Husayn Bin Al Hassan Bin Aban, from Al-Husayn Bin Saeed, from Fazalat, and Ibn Abu Najran, both together from Ibn Sinan who said,

‘Abu Abdullah^{-asws} said: ‘One who glorifies the Glorification of (Syeda) Fatima^{-asws} before he folds his legs (to get up) from the obligatory Salat, (his sins would be) Forgiven for him, and he should begin with the Takbeer”^{.515}

12- مَكَارِمُ الْأَخْلَاقِ، مِنْ مَسْمُوعَاتِ السَّيِّدِ أَبِي الْبَرَكَاتِ الْمَشْهَدِيِّ عَنِ الْقَمَّاطِ مِثْلَهُ.

(The book) ‘Makarim Al Akhlaq’ – from ‘Masmouaat’ of the Seyyid Abu Al Barakaat Al Mash’hady, from Al Qammat – similar to it.⁵¹⁶

13- فَلَاحُ السَّائِلِ، بِمَا رَوَيْنَاهُ مِنْ كِتَابِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ إِلَى عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ فِي دُبُرِ الْمَكْتُوبَةِ مِنْ قَبْلِ أَنْ يَبْسُطَ رِجْلَيْهِ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ.

(The book) ‘Falah Al Saail’ – From what we are reporting from the book of Muhammad Bin Ali Bin Mahboub, by his chain to Abu Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘One who glorifies the Glorification of (Syeda) Fatima^{-asws} at the end of the Prescribed Salat from before he spreads his legs (to get up), Allah^{-azwj} Obligates the Paradise for him”^{.517}

14- الْمَحَاسِنُ، عَنْ يَحْيَى بْنِ مُحَمَّدٍ وَ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ قَالَ: دَخَلْتُ مَعَ أَبِي عَلِيٍّ أَبِي عَبْدِ اللَّهِ ع فَسَأَلَهُ أَبِي عَنْ تَسْبِيحِ فَاطِمَةَ ع فَقَالَ اللَّهُ أَكْبَرُ حَتَّى أُحْصَاهَا أَرْبَعًا وَ ثَلَاثِينَ

(The book) ‘Al Mahasin’ – from Yahya Bin Muhammad, and Amro Bin Usman, from Muhammad Bin Uzafir who said,

‘I entered to see Abu Abdullah^{-asws} with my father. My father asked him^{-asws} about Glorification of Fatima^{-asws}. He^{-asws} said: ‘Allah^{-azwj} is Greatest’, until he counted thirty-four’.

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ حَتَّى بَلَغَ سَبْعًا وَ سِتِّينَ ثُمَّ قَالَ سُبْحَانَ اللَّهِ حَتَّى بَلَغَ مِائَةً يُحْصِيهَا بِيَدِهِ جُمْلَةً وَاحِدَةً.

⁵¹⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 10

⁵¹⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 11

⁵¹⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 12

⁵¹⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 13

Then he^{-asws} said: ‘The Praise is for Allah^{-azwj}’ until he^{-asws} reached sixty-seven. Then he^{-asws} said: ‘Glory be to Allah^{-azwj}’, until he^{-asws} reached one hundred, counting by his^{-asws} counting as one total”.⁵¹⁸

15- السَّرَائِرُ، نَعْلًا مِنْ كِتَابِ الْمَشْبِخَةِ لِلْحَسَنِ بْنِ مُحَمَّدٍ عَنْ ابْنِ سِنَانٍ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ: مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الرَّهْرَاءِ صَلَّى اللَّهُ عَلَيْهَا مِنْكُمْ قَبْلَ أَنْ يَنْتَهِىَ رِجْلَيْهِ مِنَ الْمَكْتُوبَةِ عُفِّرَ لَهُ.

(The book) ‘Al Saraair’ – copying from ‘Kitab Al Masheykha’ of Al Hassan Bin Mahboub, from Ibn Sinan, from Jabir Al Jufy who said,

‘One from you who glorifies the Glorification of (Syeda) Fatima Al-Zahra^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, before he folds his legs (to get up) from the Prescribed Salat, (his sins would be) Forgive for him”.⁵¹⁹

16- مَكَارِمُ الْأَخْلَاقِ، مِنْ مَسْمُوعَاتِ السَّيِّدِ أَبِي الْبَرَكَاتِ الْمَشْهَدِيِّ رَوَى إِبرَاهِيمُ بْنُ مُحَمَّدٍ الثَّقَفِيُّ أَنَّ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ص كَانَتْ سُبَّحَتْهَا مِنْ خَيْطٍ صُوفٍ مُفْتَلٍ مَغْمُودٍ عَلَيْهِ عَدَدَ التَّكْبِيرَاتِ فَكَانَتْ عَ تَدِيرُهَا بِيَدِهَا تُكَبِّرُ وَ تُسَبِّحُ إِلَى أَنْ قُتِلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ سَيِّدُ الشُّهَدَاءِ فَاسْتَعْمَلَتْ تُرْبَتَهُ وَ عَمِلَتْ التَّسَابِيحَ فَاسْتَعْمَلَهَا النَّاسُ

(The book) ‘Makarim Al Akhlaq’, from ‘Masmouaat’ of the Seyyid Abu Al Barkaat of Al Mash’hady, reported by Ibrahim Bin Muhammad Al Saqafy,

‘(Syeda) Fatima^{-asws} daughter^{-asws} of Rasool-Allah^{-saww}, her^{-asws} rosary was from threaded spun wool beads tied and knotted of the number of the exclamations of Takbeer. She^{-asws} was rotating it by her^{-asws} hand and glorifying up to when Hamza^{-as} Bin Abdul Muttalib^{-as} was killed, may Allah^{-azwj} be Pleased with him^{-as}, chief of the martyrs. She^{-asws} used his^{-as} soil (of the grave) and made the rosary, so the people used it.

فَلَمَّا قُتِلَ الْحُسَيْنُ صَلَّى اللَّهُ عَلَيْهِ عَدَلَ بِالْأَمْرِ إِلَيْهِ فَاسْتَعْمَلُوا تُرْبَتَهُ لِمَا فِيهَا مِنَ الْفَضْلِ وَالْمَرْيَةِ.

When Al-Husayn^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, was killed, the matter was modified to him^{-asws}, so they used his^{-asws} soil due to what merit advantage was in it”.⁵²⁰

وَ فِي كِتَابِ الْحَسَنِ بْنِ مُحَمَّدٍ أَنَّ أَبَا عَبْدِ اللَّهِ ع سُئِلَ عَنِ اسْتِعْمَالِ التُّرْبَتَيْنِ مِنْ طِينِ قَبْرِ حَمْزَةَ وَ الْحُسَيْنِ وَ التَّفَاضُلِ بَيْنَهُمَا فَقَالَ ع السُّبْحَةُ الَّتِي مِنْ قَبْرِ الْحُسَيْنِ ع تُسَبِّحُ بِيَدِ الرَّجُلِ مِنْ عَيْرِ أَنْ يُسَبِّحَ.

And in the book of Al Hassan Bin Mahboub –

‘Abu Abdullah^{-asws} was asked about utilising the two soils from the clay of the grave of Hamza^{-as} and Al-Husayn^{-asws}, and the meritorious between the two. He^{-asws} said: ‘The rosary which is from the grave of Al-Husayn^{-asws} glories in the hand of the man without him glorifying’”.⁵²¹

⁵¹⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 14

⁵¹⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 15

⁵²⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 16 a

⁵²¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 16 b

وَرُوِيَ أَنَّ الْخَوْرَ الْعَيْنَ إِذَا أَبْصَرَ بِوَاحِدٍ مِنَ الْأَمْلَاكِ يَهْبِطُ إِلَى الْأَرْضِ لِأَمْرِ مَا يَسْتَهْدِينُ مِنْهُ السُّبْحِ وَ التُّرَابِ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع.

And it is reported – ‘When the Maiden Hourie sees one of the Angels going down to the earth for a matter, what they seek gift from him is the rosary and the soil from the clay of the grave of Al-Husayn^{-asws}’.

وَرُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ أَدَارَهَا مَرَّةً وَاحِدَةً بِالاسْتِعْفَارِ أَوْ غَيْرِهِ كُتِبَ لَهُ سَبْعِينَ مَرَّةً وَإِنَّ السُّجُودَ عَلَيْهَا يَخْرِقُ الْحُجُبَ السَّبْعَ.

And it is reported from the Sadiq^{-asws} having said: ‘One who rotates it (rosary) one times with seeking the Forgiveness or something else, it would be written for seventy times, and the Sajdah performed upon it pierces the seven veils’.⁵²²

17- مِصْبَاحُ الشَّيْخِ، عَنِ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلَبِيِّ عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: لَا يَخْلُو الْمُؤْمِنُ مِنْ حَمْسَةِ سِوَاكِ وَ مُشْطٍ وَ سَجَّادَةٍ وَ سُبْحَةٍ فِيهَا أَرْبَعٌ وَ ثَلَاثُونَ حَبَّةً وَ حَاتِمٌ عَقِيْقٍ.

(The book) ‘Misbah’ of the Sheykh – from Ubeydullah Bin Ali Al Halby,

‘From Abu Al-Hassan Musa^{-asws} having said: ‘The Momin is not vacant from five – toothbrush, and comb, and Sajdah tablet (Mohr), and rosary wherein are thirty-four seed, and a ring of Aqeeq’.⁵²³

18- الْمِصْبَاحُ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ أَرَادَ [أَدَارَ] الْحُجْرَةَ مِنْ تُرْبَةِ الْحُسَيْنِ فَاسْتَعْفَرَ بِهِ مَرَّةً وَاحِدَةً كَتَبَ اللَّهُ لَهُ سَبْعِينَ مَرَّةً وَإِنْ أَمْسَكَ الشُّبْحَةَ يَبْدُوهُ وَ لَمْ يُسَبِّحْ بِهَا فَفِي كُلِّ حَبَّةٍ مِنْهَا سَبْعٌ مَرَّاتٍ.

(The book) ‘Al Misbah’ –

‘From Al-Sadiq^{-asws} having said: ‘One who rotates the stones (beads) of the soul of Al-Husayn^{-asws} seeking Forgiveness with it one time, Allah^{-azwj} Writes for him seventy times, and if he holds the rosary in his hand and does not glorify with it, then in each bead from it is seven times’.⁵²⁴

19- جَامِعُ الْبَرْنَطِيِّ، نَقْلًا مِنْ حَظِّ بَعْضِ الْأَفَاضِلِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ تَسْبِيحَ فَاطِمَةَ ع قَبْلَ أَنْ يَنْتَهِيَ رِجْلَيْهِ غُفِرَ لَهُ.

(The book) ‘Jamie’ of Al Bazanty – copying from the handwriting of one of the meritorious ones, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘One who says glorification of (Syeda) Fatima^{-asws} before he folds his legs, (his sins are) Forgiven for him’.⁵²⁵

20- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ بَعْضُ أَصْحَابِ أَبِي عَبْدِ اللَّهِ ع شَكَوْتُ إِلَيْهِ نَفْلًا فِي أُذُنِي فَقَالَ ع عَلَيْكَ بِتَسْبِيحِ فَاطِمَةَ ع.

⁵²² Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 16 d

⁵²³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 17

⁵²⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 18

⁵²⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 19

(The book) 'Dawaat' of Al Rawandy –

'One of the companions of Abu Abdullah^{-asws} said: 'I complained to him^{-asws} of heaviness in my ear. He^{-asws} said: 'Upon you is with Glorification of (Syeda) Fatima^{-asws}'' .⁵²⁶

21- **مشكاة الأنوار، قال:** دخل رجل على أبي عبد الله و كلمه فلم يسمع كلام أبي عبد الله ع و شكوا إليه ثقلاً في أذنيه فقال له ما يمنعك و أين أنت من تسبيح فاطمة ع

(The book) 'Mishkat Al Anwaar' –

He said, 'A man entered to see Abu Abdullah^{-asws} and he^{-asws} spoke to him, but he could not hear the speech of Abu Abdullah^{-asws} and complained to him^{-asws} of heaviness in his ears. He^{-asws} said to him: 'What prevents you, and where are you from Glorification of (Syeda) Fatima^{-asws}' .

قال جعلت فداك و ما تسبيح فاطمة ع

He said, 'May I be sacrificed for you^{-asws}! And what is the Glorification of (Syeda) Fatima^{-asws}?'

فقال تكبير الله أربعاً و ثلاثين و تحميد الله ثلاثاً و ثلاثين و تسبيح الله ثلاثاً و ثلاثين تمام المائة

He^{-asws} said: 'You exclaim Takbeer thirty-four (times), and praise Allah^{-azwj} thirty-three (times), and glorify Allah^{-azwj} thirty-three (times), a complete hundred'.

قال فما فعلت ذلك إلا يسيراً حتى أذهب عني ما كنت أجده.

He said, 'I did not do that except for a little while until it went away from me what I had been feeling'' .⁵²⁷

22- **تجمع البيان، عن زرارة و حمران ابني أعين عن أبي عبد الله ع قال:** من سبح تسبيح فاطمة ع فقد ذكر الله ذكراً كثيراً.

(The book) 'Majma Al Bayan' – from Zurara and Humran, two sons of Ayn,

'From Abu Abdullah^{-asws} having said: 'One who glorifies Glorification of (Syeda) Fatima^{-asws}, so he has done Zikr of Allah^{-azwj}, abundant Zikr'' .⁵²⁸

و منه عن أبي عبد الله ع قال: من بات على تسبيح فاطمة كان من الذاكرين الله كثيراً و الذاكرات.

And from him,

'From Abu Abdullah^{-asws} having said: 'One who spends a night upon Glorification of (Syeda) Fatima^{-asws} would be from the ones doing Zikr of Allah^{-azwj} a lot, the male and the female'' .⁵²⁹

⁵²⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 20

⁵²⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 21

⁵²⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 22 a

⁵²⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 22 b

23- الْمَحَاسِنُ، عَنْ يَحْيَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ رَجَالِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَبَّحَ اللَّهَ فِي دُبُرِ الْفَرِيضَةِ قَبْلَ أَنْ يَتْنِي رَجُلِيهِ تَسْبِيحَ فَاطِمَةَ الْمِائَةِ وَ اتَّبَعَهَا بِلَا إِلَهَ إِلَّا اللَّهُ مَرَّةً وَاحِدَةً عُفِّرَ لَهُ.

(The book) ‘Al Mahasin’ – from Yahya Bin Muhammad, from Ali Bin Al Numan, from Ibn Abu Najran, from his men,

‘From Abu Abdullah^{-asws} having said: ‘One who glorifies Allah^{-azwj} at the ends of the obligatory (Salat) before he folds his legs (to get up), the Glorification of (Syeda) Fatima^{-asws}, one hundred, and follows it with (saying) ‘There is no god except Allah^{-azwj}’, once, (his sins will be) Forgiven for him’^{.530}

24- دَعَائِمُ الْإِسْلَامِ، وَ الْبَلَدُ الْأَمِينُ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ قَبْلَ أَنْ يَتْنِي رَجُلَهُ مِنْ صَلَاةِ الْفَرِيضَةِ عُفِّرَ اللَّهُ لَهُ.

(The books) ‘Da’aim Al Islam’, and ‘Al Balad Al Ameen’ –

‘From Abu Abdullah^{-asws} having said: ‘One who glorifies the Glorification of (Syeda) Fatima^{-asws} before he folds his legs (to get up) from the obligatory Salat, (his sins will be) Forgiven for him’^{.531}

25- الدَّعَائِمُ، عَنْ عَلِيِّ ع قَالَ: أَهْدَى بَعْضُ مُلُوكِ الْأَعَاجِمِ رَقِيقًا فَمَلَّتْ لِفَاطِمَةَ أَذْهَبِي إِلَى رَسُولِ اللَّهِ ص فَاسْتَحْدَمِيهِ خَادِمًا

(The book) ‘Al Da’aim’ –

‘From Ali^{-asws} having said: ‘One of the Persian kings gifted a slave. I^{-asws} said to (Syeda) Fatima^{-asws}: ‘Go to Rasool-Allah^{-saww} and seek him to serve as a servant’.

فَأَتَتْهُ فَسَأَلَتْهُ ذَلِكَ وَ ذَكَرَ الْحَدِيثَ بِطَوِيلِهِ فَقَالَ لَهَا رَسُولُ اللَّهِ ص يَا فَاطِمَةُ أُعْطِيكَ مَا هُوَ خَيْرٌ لَكَ مِنْ خَادِمٍ وَ مِنَ الدُّنْيَا بِمَا فِيهَا

She^{-asws} went to him^{-saww} and asked him^{-saww} that’ – and he^{-asws} mentioned the Hadeeth with its length – ‘Rasool-Allah^{-saww} said to her^{-asws}: ‘O Fatima^{-asws}! I^{-saww} shall give you^{-asws} what is better for you than a servant, and better than the world and with whatever is in it.

تُكَبِّرِينَ اللَّهَ بَعْدَ كُلِّ صَلَاةٍ أَرْبَعًا وَ ثَلَاثِينَ تَكْبِيرَةً وَ مُحَمَّدِينَ اللَّهَ ثَلَاثًا وَ ثَلَاثِينَ تَحْمِيدَةً وَ تُسَبِّحِينَ اللَّهَ ثَلَاثًا وَ ثَلَاثِينَ تَسْبِيحَةً ثُمَّ تَحْتَمِينَ ذَلِكَ بِلَا إِلَهَ إِلَّا اللَّهُ وَ ذَلِكَ خَيْرٌ لَكَ مِنَ الَّذِي أَرَدْتَ وَ مِنَ الدُّنْيَا وَ مَا فِيهَا

You^{-asws} exclaim Takbeer of Allah^{-azwj} after every Salat, thirty-four Takbeer(s), and you^{-asws} praise Allah^{-azwj} thirty-three Praises, and you^{-asws} glorify Allah^{-azwj} thirty-three Glorifications, then you^{-asws} end that with (saying) ‘There is no god except Allah^{-azwj}’ – and that is better for you^{-asws} than that which you^{-asws} want, and (better) than the world and whatever is in it’.

فَلَرَمَتْ صَلَوَاتِ اللَّهِ عَلَيْهَا هَذَا التَّسْبِيحَ بَعْدَ كُلِّ صَلَاةٍ وَ نُسِبَ إِلَيْهَا.

⁵³⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 23

⁵³¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 24

She^{-asws}, may the Salawaat of Allah^{-azwj} be upon her^{-asws}, necessitated this Glorification after every Salat and it has been attributed to her^{-asws}’⁵³².

26- **الْبَلَدُ الْأَمِينُ، عَنِ الْبَاقِرِ ع قَالَ: مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الرَّهْزَاءِ ع ثُمَّ اسْتَغْفَرَ اللَّهَ غَفَرَ لَهُ.**

(The book) ‘Al Balad Al Ameen’ –

‘From Al-Baqir^{-asws} having said: ‘One who glorifies the Glorification of (Syeda) Fatima Al-Zahra^{-asws}, then seeks Forgiveness, Allah^{-azwj} will Forgive (his sins) for him’⁵³³.

27- **الْهِدَايَةُ، سَبَّحَ بِتَسْبِيحِ فَاطِمَةَ ع بَعْدَ الْفَرِيضَةِ وَ هِيَ أَرْبَعٌ وَ ثَلَاثُونَ تَكْبِيرَةً وَ ثَلَاثٌ وَ ثَلَاثُونَ تَسْبِيحَةً وَ ثَلَاثٌ وَ ثَلَاثُونَ تَحْمِيدَةً فَإِنَّ مَنْ فَعَلَ ذَلِكَ قَبْلَ أَنْ يَتَّيَّ رِجْلَيْهِ غُفِرَ لَهُ.**

(The book) ‘Al Hidayah’ –

‘Glorify the Glorification of (Syeda) Fatima^{-asws} after the obligatory (Salat), and it is of thirty-four Takbeer(s), and thirty-three Glorifications, and thirty-three Praises. The one who does that before he folds his legs (to get up from the Salat), (his sins) will be Forgiven for him’⁵³⁴.

28- **الذِّكْرَى، قَالَ الصَّادِقُ ع مَنْ كَانَتْ مَعَهُ سُبْحَةٌ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع كَتَبَتْ مُسَبِّحًا وَ إِنْ لَمْ يُسَبِّحْ بِهَا.**

(The book) ‘Al Zikra’ –

‘Al-Sadiq^{-asws} said: ‘One who were to have a rosary with him from clay of the grave of Al-Husayn^{-asws}, he will be written as being glorifying and even if he does not glorify with it’⁵³⁵.

29- **الْبَلَدُ الْأَمِينُ، رُوِيَ أَنَّ مَنْ أَدَارَ تُرْبَةَ الْحُسَيْنِ ع فِي يَدِهِ وَ قَالَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ مَعَ كُلِّ سُبْحَةٍ كَتَبَ اللَّهُ لَهُ سِتَّةَ آلَافٍ حَسَنَةٍ وَ مَحَا عَنْهُ سِتَّةَ آلَافٍ سَيِّئَةٍ وَ رَفَعَ لَهُ سِتَّةَ آلَافِ دَرَجَةٍ وَ أَثَبَّتَ لَهُ مِنْ الْمَغْفِرَاتِ بِمِثْلِهَا.**

(The book) ‘Al Balad Al Ameen’ –

‘One who rotates the soil of Al-Husayn^{-asws} (with a rosary) in his hand and says, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is the Greatest’, with every rosary (he rotates), Allah^{-azwj} will Write six thousand good deeds being for him, and Deleted six thousand evil deeds from him, and Raise six thousand ranks for him, and Affirm for him from the intercessions, similar to it’⁵³⁶.

30- **الدُّرُوسُ، يُسَبِّحُ حَتَّى سُبْحَةٍ مِنْ طِينِهِ ع ثَلَاثًا وَ ثَلَاثِينَ حَبَّةً فَمَنْ قَلَّبَهَا ذَاكِرًا لِلَّهِ فَلَهُ بِكُلِّ حَبَّةٍ أَرْبَعُونَ حَسَنَةً وَ إِنْ قَلَّبَهَا سَاهِبًا فَعِشْرُونَ حَسَنَةً وَ مَا سَبَّحَ بِأَفْضَلٍ مِنْ سُبْحَةٍ طِينِهِ ع.**

(The book) ‘Al Durous’ –

⁵³² Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 25

⁵³³ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 26

⁵³⁴ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 27

⁵³⁵ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 28

⁵³⁶ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 29

'It is recommended to carry a rosary from his^{-asws} clay (grave of Al-Husayn^{-asws}), of thirty three beads. The one who turns it doing Zikr of Allah^{-azwj}, for him with every bead will be forty good deeds, and if he turns it inattentively, twenty good deeds, and one cannot glorify with anything superior than a rosary of his^{-asws} clay".⁵³⁷

31- رَسَالَةُ السُّجُودِ عَلَى التُّرْبَةِ لِلتَّوْبَةِ، لِلشَّيْخِ عَلِيِّ رَه عَنْ أَبِي الْحَسَنِ مُوسَى ع قَالَ: لَا يَسْتَعْنِي شَيْعُنَا عَنْ أَرْبَعِ حُمْرَةٍ يُصَلِّي عَلَيْهَا وَ خَائِمٍ يَتَخَتَّمُ بِهِ وَ سِوَاكَ يَسْتَتَاكَ بِهِ وَ سُبْحَةٍ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع فِيهَا ثَلَاثٌ وَ ثَلَاثُونَ حَبَّةً مَتَى قَلَبَهَا فَذَكَرَ اللَّهُ كُتِبَ لَهُ بِكُلِّ حَبَّةٍ أَرْبَعُونَ حَسَنَةً وَ إِذَا قَلَبَهَا سَاهِيًا يَغْبِثُ بِهَا كُتِبَ لَهُ عِشْرُونَ حَسَنَةً.

(The book) 'Risalat Al Sujoud Ala Turbat Lil Tawba' of the Sheykh Ali,

'From Abu Al-Hassan Musa^{-asws} having said: 'Our^{-asws} Shias are not needless from four – a Khumrah (tablet for Sajdah) he prays Salat upon, and a ring he wears with, and a toothbrush he brushes teeth with, and a rosary from clay of the grave of Al-Husayn^{-asws} wherein are thirty-three beads. When he turns it, so he does Zikr of Allah^{-azwj}, forty good deeds will be written for him with every bead, and when he turns it inattentively in vain with it, twenty good deeds will be written for him".⁵³⁸

رُوضَةُ الْوَاعِظِينَ، عَنْهُ ع قَالَ: لَا يَسْتَعْنِي شَيْعُنَا عَنْ أَرْبَعِ حُمْرَةٍ يُصَلِّي عَلَيْهَا إِلَى آخِرِ مَا مَرَّ.

(The book) 'Rowzat Al Waizeen' –

'From him^{-asws} having said: 'Our^{-asws} Shias are not needless from four – from a Khumrah (tablet for Sajdah) he prays upon' – up to the end of what has passed".⁵³⁹

32- وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْمُجَابِعِيِّ جَدِّ الشَّيْخِ الْبَهَائِيِّ قَدَسَ اللَّهُ رُوحَهُمَا نَقْلًا مِنْ حِطِّ الشَّهِيدِ رَفَعَ اللَّهُ دَرَجَتَهُ نَقْلًا مِنْ مَزَارِ بِحِطِّ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ مَعِيَّةَ قَالَ رُوي عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ أَخَذَ سُبْحَةً مِنْ تُرْبَةِ الْحُسَيْنِ ع إِنْ سَبَّحَ بِهَا وَ إِلا سَبَّحَتْ فِي كَفِّهِ وَ إِذَا حَرَّكَهَا وَ هُوَ سَاهٍ كُتِبَ لَهُ تَسْبِيحَةٌ وَ إِذَا حَرَّكَهَا وَ هُوَ ذَاكِرٌ اللَّهُ تَعَالَى كُتِبَ لَهُ أَرْبَعِينَ تَسْبِيحَةً.

I found in the handwriting of the Sheykh Muhammad Bin Ali Al Juba'at, grandfather of the Sheykh Al Bahaie, may Allah^{-azwj} Sanctify their souls, copying from the handwriting of Al Shaheed, may Allah^{-azwj} Raise his rank, copying from 'Mazar' in the handwriting of Muhammad Bin Muhammad Bin Al-Husayn Bin Maiyya,

'It is reported from Al-Sadiq^{-asws} having said: 'One who takes a rosary from soil of (grave of) Al-Husayn^{-asws}, either he glorifies with it or else it will glorify in his hand, and when he moves it while he is inattentive, Glorification are written for him, and when he moves it while he is doing Zikr of Allah^{-azwj} the Exalted, forty Glorifications are written for him".⁵⁴⁰

وَ عَنْهُ ع أَنَّهُ قَالَ: مَنْ سَبَّحَ بِسُبْحَةٍ مِنْ طِينِ قَبْرِ الْحُسَيْنِ ع تَسْبِيحَةً كَتَبَ اللَّهُ لَهُ أَرْبَعِمِائَةَ حَسَنَةٍ وَ مَحَا عَنْهُ أَرْبَعِمِائَةَ سَيِّئَةٍ وَ قُضِيَتْ لَهُ أَرْبَعِمِائَةَ حَاجَةٍ وَ رُفِعَ لَهُ أَرْبَعِمِائَةَ دَرَجَةٍ

⁵³⁷ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 30

⁵³⁸ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 31 a

⁵³⁹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 31 b

⁵⁴⁰ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 32 a

And from him^{-asws} having said: ‘One who glorifies with a rosary from clay of the grave of Al-Husayn^{-asws}, Glorification (of (Syeda) Fatima^{-asws}), four hundred good deeds are written for him, and four hundred evil deeds are Deleted from him, and four hundred needs are fulfilled for him, and four hundred ranks are Raised for him’.

ثُمَّ قَالَ وَ تَكُونُ السُّبْحَةُ بِحُيُوطِ زُرْقٍ أَرْبَعًا وَ ثَلَاثِينَ حُرَّةً وَ هِيَ سُبْحَةُ مَوْلَانَا فَاطِمَةَ الرَّهْرَاءِ لَمَّا قُتِلَ حَمْرَةُ عَ عَمِلَتْ مِنْ طِينِ قَبْرِهِ سُبْحَةً تُسَبِّحُ بِهَا بَعْدَ كُلِّ صَلَاةٍ

The he^{-asws} said: ‘And it should be the rosary with blue thread of thirty-four bead, and it is the rosary of our Mistress Fatima Al Zahra^{-asws}. When Hamza^{-as} was killed, she^{-asws} made a rosary from clay of his^{-as} grave glorifying with it after every Salat’.

هَذَا آخِرُ مَا نَقَلْتُهُ مِنْ خَطِّهِ قُدَّسَ سِرُّهُ.

This is the last of what we have copied from his handwriting, may his soul be Sanctified”^{.541}

33- الْمَكَارِمُ، قَالَ النَّبِيُّ صَ لِلْمُهَاجِرَاتِ عَلَيْكُمْ بِالتَّسْبِيحِ وَ التَّهْلِيلِ وَ التَّقْدِيسِ وَ لَا تَعْفُلْنَ فَتَنْسِينَ الرَّحْمَةَ وَ اعْقِدْنَ بِالْأَنْوَالِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ.

(The book) ‘Al Makarim’ –

‘The Prophet^{-saww} said to the emigrating women: ‘Upon you all with the glorifying, and extolling the Oneness and the Holiness, and do not be neglectful for you forsaken of the Mercy, and count with the fingertips for these will be Questioned, speaking”^{.542}

⁵⁴¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 32 b

⁵⁴² Bihar Al-Anwaar V 82 – The Book Salat – Ch 59 H 33