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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 83 – MERIT OF THE CONGREGATION AND ITS REASON

الآيات البقرة وَ ارْكَعُوا مَعَ الرَّاكِعِينَ

The Verses – (Surah) Al Baqarah: **And establish the Salat and give the Zakat 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's along with the Ruku performers [3:43].**

الأعراف وَ أَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

(Surah) Al Araaf: **and straighten your faces at every Masjid [7:29].**

1- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ مُوسَى بْنِ عِمْرَانَ عَنِ الْحُسَيْنِ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عَمْرٍو عَنْ أَبِي الْحَسَنِ الْخُرَّاسَانِيِّ عَنْ مُبَيْسِرِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي عَائِشَةَ السَّعْدِيِّ عَنْ يَزِيدَ بْنِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ وَ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَا

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far, from Musa Bin Imran, from Al-Husayn Bin Yazeed, from Hammad Bin Amro, from Abu Al Hassan Al Khurasani, from Muyassir Bin Abdullah, from Abu Ayesha Al Sa'day, from Yazeed Bin Umar Bin Abdul Aziz, from Abu Salama Bin Abdul Rahman, from Abu Hureyra (a well-known fabricator) and Abdullah Bin Abbas, both said,

قَالَ رَسُولُ اللَّهِ ص مَنْ مَشَى إِلَى مَسْجِدٍ مِنْ مَسَاجِدِ اللَّهِ عَزَّ وَ جَلَّ فَلَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَتَّى يَرْجِعَ إِلَى مَنْزِلِهِ عَشْرُ حَسَنَاتٍ وَ مُحِيَّ عَنْهُ عَشْرُ سَيِّئَاتٍ وَ يُرْفَعُ لَهُ عَشْرُ دَرَجَاتٍ

'Rasool-Allah^{saww} said: 'One who walks to a Masjid from Masjid(s) of Allah^{azwj} Mighty and Majestic, for every step he takes until he returns to his house, will be ten good deeds, and ten evils deeds will be deleted from him, and ten ranks will be raised for him.

وَ مَنْ حَافِظٌ عَلَى الْجُمَاعَةِ حَيْثُ مَا كَانَ مَرَّ عَلَى الصِّرَاطِ كَالْبُرْقِيِّ اللَّامِعِ فِي أَوَّلِ زُمْرَةٍ مَعَ السَّابِقِينَ وَ وَجْهُهُ أَضْوَأُ مِنَ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَ كَانَ لَهُ بِكُلِّ يَوْمٍ وَ لَيْلَةٍ حَافِظٌ عَلَيْهَا ثَوَابٌ شَهِيدٍ

And one who preserves upon the congregation wherever he may be, will pass upon the Bridge (on the Day of Qiyamah) like the flash of lightning in the first group with the preceding ones, and his face will be more illuminated than the moon on the night of the full moon, and for every day and night he preserves upon it there will be for him Rewards of a martyr.

وَ مَنْ حَافِظٌ عَلَى الصَّفِّ الْمَقْدَمِ فَيُدْرِكُ مِنَ الْأَجْرِ مِثْلَ مَا لِلْمُؤَدِّينِ وَ أُعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ فِي الْجَنَّةِ مِثْلَ ثَوَابِ الْمُؤَدِّينِ.

And one who preserves upon the front row will achieve from the Recompense similar to what is for the Muezzin, and Allah^{-azwj} Mighty and Majestic will Give him in the Paradise similar Rewards of the Muezzin!"¹

2- مَجَالِسُ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ يَحْيَى عَنْ أَبِيهِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ عُمَرَ الْجُرْجَانِيِّ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَ أَوَّلِ جَمَاعَةٍ كَانَتْ أَنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي وَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع مَعَهُ إِذْ مَرَّ بِهِ أَبُو طَالِبٍ وَ جَعْفَرٌ مَعَهُ فَقَالَ يَا بُنَيَّ صِلْ جَنَاحَ ابْنِ عَمِّكَ

(The book) 'Majaalis' of Al Sadouq – from Ahmad Bin Muhammad Bin Yahya, from his father Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ali Bin Ja'far, from Muhammad Bin Umar Al Jurjani who said,

'Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} said: 'The first congregation took place when Rasool-Allah^{-saww} was praying Salat and Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} was with him^{-saww}, when Abu Talib^{-as} passed by and Ja'far^{-as} was with him^{-as}. He^{-as} said: 'O Prophet^{-saww}! Connect a wing of the son^{-asws} of your^{-saww} uncle^{-as}!'

فَلَمَّا أَحَسَّ رَسُولُ اللَّهِ تَقَدَّمَهُمَا وَ انصَرَفَ أَبُو طَالِبٍ مَسْرُوراً إِلَى أَنْ قَالَ فَكَانَتْ أَوَّلَ جَمَاعَةٍ جُمِعَتْ ذَلِكَ الْيَوْمَ.

When Rasool-Allah^{-saww} sensed (that), he^{-saww} forwarded them^{-as}, and Abu Talib^{-as} left cheerful up to the point he^{-as} said: 'The first congregation gathered on that day!'"²

3- تَنْبِيهُ الْخَاطِرِ، قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يَسْتَحْيِي مِنْ عَبْدِهِ إِذَا صَلَّى فِي جَمَاعَةٍ ثُمَّ سَأَلَهُ حَاجَةً أَنْ يَنْصَرِفَ حَتَّى يَفْضِيهَا.

(The book) 'Tanbeeh Al Khatir' –

'Rasool-Allah^{-saww} said: 'Allah^{-azwj} is Embarrassed from His^{-azwj} servant when he prays in a congregation, then asks Him^{-azwj} for a need and leaves, until He^{-azwj} Fulfils it'"³

4- تُحَفُّ الْعُقُولِ، عَنِ الرِّضَا ع قَالَ: فَضْلُ الْجَمَاعَةِ عَلَى الْفُرْدِ بِكُلِّ رَكْعَةٍ أَلْفَا رَكْعَةٍ وَ لَا تُصَلِّي خَلْفَ فَاجِرٍ وَ لَا تُقْتَدِي إِلَّا بِأَهْلِ الْوَلَايَةِ.

(The book) 'Tuhaf Al Uqoul' –

'From Al-Reza^{-asws} having said: 'Merit of the congregation (Salat) upon the individual (Salat) is a thousand Cycles for every one Cycle, and you cannot pray behind an immoral nor be led except by the people of Wilayah!'"⁴

5- الدِّكْرِيُّ، عَنِ النَّبِيِّ ص صَلَاةُ الْجَمَاعَةِ تَفْضُلُ صَلَاةِ الْفِدِّ بِسَبْعٍ وَ عِشْرِينَ دَرَجَةً.

(The book) 'Al Zikra' –

¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 1

² Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 2

³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 3

⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 4

‘From the Prophet^{-saww}: ‘The congregational Salat is superior to the individual Salat by twenty-seven ranks’^{.5}

وَمِنْهُ عَنِ النَّبِيِّ صَلَّى مِنْ صَلَاتِي يَوْمًا فِي جَمَاعَةٍ يُدْرِكُ التَّكْبِيرَةَ الْأُولَى كُتِبَ لَهُ بِرَاءَتَانِ بَرَاءَةٌ مِنَ النَّارِ وَ بَرَاءَةٌ مِنَ التَّفَاقِ.

And from him,

‘From the Prophet^{-saww}: ‘One who prays for forty days in congregation coming across the first exclamation of Takbeer, two freedoms will be written for him –freedom from the Fire and freedom from the hypocrisy’^{.6}

6- التَّنْفِيلِيُّ، عَنِ النَّبِيِّ صَلَّى لَا صَلَاةَ لِمَنْ لَمْ يُصَلِّ فِي الْمَسْجِدِ مَعَ الْمُسْلِمِينَ إِلَّا مِنْ عِلَّةٍ.

(The book) ‘Al Nafliya’ –

‘From the Prophet^{-saww}: ‘There is no Salat for the one who does not pray in the Masjid with the Muslims except for a (valid) reason’^{.7}

وَعَنْهُ صَ صَلَاةَ جَمَاعَةً وَ لَوْ عَلَى رَأْسِ رُجٍّ.

And from him^{-saww}: ‘The Salat (should be in) congregation and even if it is upon (the tip of) a spearhead’^{.8}

وَعَنْهُ صَ إِذَا سئِلْتُ عَنْ مَنْ لَا يَشْهَدُ الْجَمَاعَةَ فَقُلْ لَا أَعْرِفُهُ.

And from him^{-saww}: ‘When you are asked about someone who does not attend the congregational Salat, then say, ‘I don’t know him!’⁹

وَعَنِ الصَّادِقِ عَ صَلَاةُ خَلْفَ الْعَالِمِ بِأَلْفِ رُكْعَةٍ وَ خَلْفَ الْقُرَشِيِّ بِمِائَةٍ وَ خَلْفَ الْعَرَبِيِّ بِخَمْسِينَ وَ خَلْفَ الْمُؤَلَّى بِخَمْسٍ وَ عَشْرُونَ.

And from Al-Sadiq^{-asws}: ‘The Salat prayed behind the scholar is (multiplied by) a thousand Cycles, and behind the Qureyshi is by one hundred, and behind the Arab is by fifty, and behind a non-Arab is by twenty-five’^{.10}

وَ قَدْ وَقَعَ مُصَرَّحاً بِهِ فِي حَدِيثِ آخَرَ رَوَيْنَاهُ عَنِ الصَّادِقِ عَ أَنَّ رَسُولَ اللَّهِ صَلَّى قَالَ: لَا صَلَاةَ لِمَنْ لَا يُصَلِّي فِي الْمَسْجِدِ مَعَ الْمُسْلِمِينَ إِلَّا لِعِلَّةٍ

And it has occurred explicitly with it in another Hadeeth we are reporting from Al-Sadiq^{-asws}: ‘Rasool-Allah^{-saww} said: ‘There is no Salat for the one who does not pray in the Masjid with the Muslims except for a (valid) reason.

⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 5 a

⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 5 b

⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 6 a

⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 6 b

⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 6 c

¹⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 6 d

وَأَلَا غِيْبَةً لِمَنْ صَلَّى فِي بَيْتِهِ وَرَغِبَ عَنْ جَمَاعَتِنَا وَمَنْ رَغِبَ عَنْ جَمَاعَةِ الْمُسْلِمِينَ سَقَطَ عَدَالَتُهُ وَوَجِبَ هِجْرَانُهُ وَإِنْ رُفِعَ إِلَى إِمَامِ الْمُسْلِمِينَ أَنْذَرَهُ وَحَدَرَهُ وَمَنْ لَزِمَ جَمَاعَةَ الْمُسْلِمِينَ حَرَمَتْ عَلَيْهِمْ غِيْبَتُهُ وَتَبَتَّ عَدَالَتُهُ.

And there is no backbiting of the one who prays Salat in his house and turns away from our congregation, and the one turns away from a congregation of the Muslims, his justice (him being a just person) will drop, and his abandonment is obligated, and if he is raised to a leader of the Muslims, he should warn him and caution him, and the one who necessitates a congregation of the Muslims, backbiting him is prohibited and his justice (being just) is affirmed".¹¹

7- مجاليس الصدوق، عن محمد بن موسى بن المتوكل عن محمد بن جعفر الأسدي عن محمد بن إسماعيل البرمكي عن عبد الله بن وهب عن ثوبان بن مسعود عن أنس بن النبي ص قال: مَنْ صَلَّى صَلَاةَ الْفَجْرِ فِي جَمَاعَةٍ ثُمَّ جَلَسَ يَذْكُرُ اللَّهَ عَزَّ وَجَلَّ حَتَّى تَطْلُعَ الشَّمْسُ كَانَ لَهُ فِي الْفِرْدَوْسِ سَبْعُونَ دَرَجَةً بَعْدَ مَا بَيَّنَّ كُلَّ دَرَجَتَيْنِ كَحُضْرِ الْفَرَسِ الْجَوَادِ الْمُضَمَّرِ سَبْعِينَ سَنَةً

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Ja'far Al Asady, from Muhammad Bin Ismail Al Barmakky, from Abdullah Bin Wahab, from Sawabah Bin Masoud, from Anas (a well-known fabricator),

'From the Prophet^{-saww} having said: 'One who prays Salat Al-Fajr in congregation, then sits doing Zikr of Allah^{-azwj} Mighty and Majestic until the sun emerges, there would be seventy ranks for him in Al-Firdows, the distance of what is between every two ranks is like galloping of the trained horse for seventy years.

وَمَنْ صَلَّى الظُّهْرَ فِي جَمَاعَةٍ كَانَ لَهُ فِي جَنَّاتِ عَدْنٍ خَمْسُونَ دَرَجَةً بَعْدَ مَا بَيَّنَّ كُلَّ دَرَجَتَيْنِ كَحُضْرِ الْفَرَسِ الْجَوَادِ خَمْسِينَ سَنَةً

And the one who prays Al-Zohr (Salat) in congregation, there will be fifty ranks for him in the Garden of Eden, the distance of what is between every two ranks is like galloping of the trained horse for fifty years.

وَمَنْ صَلَّى الْعَصْرَ فِي جَمَاعَةٍ كَانَ لَهُ كَأَجْرِ ثَمَانِيَةِ مِنْ وُلْدِ إِسْمَاعِيلَ كُلِّ مِنْهُمْ رَبُّ بَيْتٍ يُعْتَقُهُمْ

And one who prays Al-Asr in congregation, there will be Recompense for him like eighty from the sons of Ismail^{as}, each of them being a lord (owner) of a house, he has liberated them.

وَمَنْ صَلَّى الْمَغْرِبَ فِي جَمَاعَةٍ كَانَ لَهُ كَحَجَّةٍ مَبْرُورَةٍ وَعُمْرَةٍ مُتَقَبَّلَةٍ

And the one who prays Al-Maghrib (Salat) in congregation, there will be for him like an accomplished Hajj and Umrah, Accepted.

وَمَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ كَانَ لَهُ كَقِيَامِ لَيْلَةِ الْقَدْرِ.

And one who prays Al-Isha (Salat) in congregation, there will be for him like standing (for Salat) on Laylat Al-Qadr".¹²

¹¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 6 e

¹² Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 7

8- الحِصَالُ، وَ الْمَجَالِسُ، بِالْإِسْنَادِ الْمَتَّقِيمِ فِي خَيْرِ نَفَرٍ مِنَ الْيَهُودِ جَاءُوا إِلَى رَسُولِ اللَّهِ ص قَالَ النَّبِيُّ ص وَ أَمَا الْجَمَاعَةُ فَإِنَّ صُفُوفَ أُمَّتِي فِي الْأَرْضِ كَصُفُوفِ الْمَلَائِكَةِ فِي السَّمَاءِ وَ الرَّكْعَةُ فِي جَمَاعَةٍ أَرْبَعٌ وَ عِشْرُونَ رَكْعَةً كُلُّ رَكْعَةٍ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ عِبَادَةِ أَرْبَعِينَ سَنَةً

(The books) 'Al Khisaaal', and 'Al Mahaasin' – by the previous chain in a Hadeeth,

'A number of Jews came to Rasool-Allah^{-saww}. The Prophet^{-saww} said: 'As for the congregation, the rows of my^{-saww} community in the earth is like rows of the Angels in the sky, and the Cycle (of Salat prayed) in congregation (equates to) twenty-four Cycles, each Cycles being more Beloved to Allah^{-azwj} Mighty and Majestic than worship of forty years.

وَ أَمَا يَوْمَ الْقِيَامَةِ يَجْمَعُ اللَّهُ فِيهِ الْأَوَّلِينَ وَ الْأَخِيرِينَ لِلْحِسَابِ فَمَا مِنْ مُؤْمِنٍ مَشَى إِلَى الْجَمَاعَةِ إِلَّا خَفَّفَ اللَّهُ عَلَيْهِ عَزَّ وَ جَلَّ أَهْوَالَ يَوْمِ الْقِيَامَةِ ثُمَّ يَأْمُرُ بِهِ إِلَى الْجَنَّةِ.

And as for the Day of Qiyamah, Allah^{-azwj} will Gather during it the former ones and the latter ones for the Reckoning. There is none from a Momin walking to the congregation except Allah^{-azwj} Mighty and Majestic will Lighten from him the horrors of the Day of Qiyamah, then He^{-azwj} will Command with him to (go) to the Paradise".¹³

9- الْمَجَالِسُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِئَلُوهُ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الرَّحْمِيِّ عَنْ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمَنِ عَنْ عَمِّهِ عَبْدِ الْعَزِيزِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أُذَلِّكُمْ عَلَى شَيْءٍ يُكَفِّرُ اللَّهُ بِهِ الْخَطَايَا وَ يَرِيدُ فِي الْحَسَنَاتِ

(The book) 'Al Majaalis' – From Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Muhammad Al Barqy, from his father, from Bakr Bin Salih, from Abdullah Bin Ibrahim, from Abdul Rahman, from his uncle Abdul Aziz, from Saeed Bin Al Musayyab, from Abu Saeed Al Khudry who said,

'Rasool-Allah^{-saww} said: 'Shall I^{-saww} point you all upon something Allah^{-azwj} will Expiate the sins by it and increase in the good deeds?'

قِيلَ بَلَى يَا رَسُولَ اللَّهِ

It was said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ ص إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ وَ كَثْرَةُ الْحُطَى إِلَى هَذِهِ الْمَسَاجِدِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَ مَا مِنْكُمْ مِنْ أَحَدٍ يَخْرُجُ مِنْ بَيْتِهِ مُتَطَهَّرًا فَيُصَلِّي الصَّلَاةَ فِي الْجَمَاعَةِ مَعَ الْمُسْلِمِينَ ثُمَّ يَفْعُدُ يَنْتَظِرُ الصَّلَاةَ الْأُخْرَى إِلَّا وَ الْمَلَائِكَةُ تَقُولُ - اللَّهُمَّ اغْفِرْ لَهُ اللَّهُمَّ ارْحَمْهُ

He^{-saww} said: 'Perfect the Wud'u upon the abhorrence (extreme cold etc.), and frequent the steps to these Masjid, and await the Salat after the Salat, and there is no one from you going out from his house having purified, so he prays the Salat in the congregation with the Muslims, then he sits awaiting the other Salat, except and the Angels say, 'O Allah^{-azwj}, Forgive him! O Allah^{-azwj}, Mercy him!'

¹³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 8

فَإِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْدِلُوا صُفُوفَكُمْ وَ أَفِيئُوهَا وَ سُدُّوا الْفُرْجَ وَ إِذَا قَالَ إِمَامُكُمْ اللَّهُ أَكْبَرُ فَقُولُوا اللَّهُ أَكْبَرُ وَ إِذَا رَكَعَ فَارْكَعُوا وَ إِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ إِنَّ خَيْرَ الصُّفُوفِ صَفُّ الرِّجَالِ الْمُقَدَّمِ وَ شَرُّهَا الْمُؤَخَّرِ .

When you stand to the Salat then correct your rows and straighten these and fill the gaps, and when your prayer leader says, 'Allah^{-azwj} is Greatest!', then be saying, 'Allah^{-azwj} is Greatest!', and when he does Ruk'u, the do Ruk'u, and when he says, 'Allah^{-azwj} Listens to the one praising Him^{-azwj}', say, 'O Allah^{-azwj}! Our Lord^{-azwj}! For You^{-azwj} is the Praise!' The best of rows is the front row of the man, and its worst is the last".¹⁴

10- مَعَانِي الْأَخْبَارِ، وَ الْمَجَالِسِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ فِي الْجَنَّةِ عُرْفًا يُرَى ظَاهِرُهَا مِنْ بَاطِنِهَا وَ بَاطِنُهَا مِنْ ظَاهِرِهَا يَسْكُنُهَا مِنْ أُمَّتِي مَنْ أَطَابَ الْكَلَامَ وَ أَطْعَمَ الطَّعَامَ وَ أَفَشَى السَّلَامَ وَ صَلَّى بِاللَّيْلِ وَ النَّاسُ نِيَامٌ

(The books) 'Ma'any Al Akhbaar', and 'Al Majaalis' – from Ahmad Bin Muhammad Bin Yahya Al Attar, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from his father, from Ibn Abu Umeyr, from Ali Bin Abu Hamza, from Abu Baseer,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'In the Paradise there are chambers, their exterior can be seen from their interior, and their interior from their exterior. These will be dwelt by ones from my^{-saww} community, one who is of good speech, and feeds the food, and initiates the greeting, and prays Salat at night while the people sleep!'

فَقَالَ عَلِيُّ ع يَا رَسُولَ اللَّهِ وَ مَنْ يُطِيقُ هَذَا مِنْ أُمَّتِكَ

Ali^{-asws} said: 'O Rasool-Allah^{-saww}, and who from your^{-saww} community can endure this?'

فَقَالَ يَا عَلِيُّ أَوْ مَا تَدْرِي مَا إِطَابَةُ الْكَلَامِ مَنْ قَالَ إِذَا أَصْبَحَ وَ أَمْسَى سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ عَشْرَ مَرَّاتٍ وَ إِطْعَامِ الطَّعَامِ نَفَقَةَ الرَّجُلِ عَلَى عِيَالِهِ

He^{-saww} said: 'O Ali^{-asws}, and do you^{-asws} not know what the good speech is? One who says when it is morning and evening, '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!', ten times, and feeding the food, expenditure of the man upon his dependants.

وَ أَمَا الصَّلَاةُ بِاللَّيْلِ وَ النَّاسُ نِيَامٌ فَمَنْ صَلَّى الْمَغْرِبَ وَ الْعِشَاءَ الْأَخْرَةَ وَ صَلَاةَ الْعَدَاةِ فِي الْمَسْجِدِ فِي جَمَاعَةٍ فَكَأَنَّمَا أَحْيَا اللَّيْلَ كُلَّهُ

And as for the Salat at night while the people sleep, is the one who prays Al-Maghrib and Al-Isha the last, and the morning Salat in the Masjid in congregation, it is as if he has revived (stayed awake) the night, all of it.

وَ إِفْشَاءَ السَّلَامِ أَنْ لَا يَبْخُلَ بِالسَّلَامِ عَلَى أَحَدٍ مِنَ الْمُسْلِمِينَ.

¹⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 9

And initiating the greetings is not being stingy with the greeting upon anyone from the Muslims".¹⁵

11- الْمَجَالِسُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ زَيْدٍ عَنْ إِبْرَاهِيمَ بْنِ زَيْدٍ عَنِ الصَّادِقِ ع قَالَ: مَنْ صَلَّى حَمْسَ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ فِي جَمَاعَةٍ فَظَنُّوا بِهِ خَيْرًا وَاجْتَبَوْا شَهَادَتَهُ.

(The book) 'Al Majaalis' – from Ja'far Bin Muhammad Bin Masrou, from Al-Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Muhammad Bin Ziyad, from Ibrahim Bin Ziyad,

'From Al-Sadiq^{asws} having said: 'One who prays five Salat(s) during the day and night in congregation, then thing good about him and allow his testimony".¹⁶

وَمِنْهُ فِي خَيْرِ الْمَنَاهِي قَالَ النَّبِيُّ ص مَنْ أَمَّ قَوْمًا بِأَذْنِهِمْ وَهُمْ بِهِ رَاضُونَ فَأَقْتَصَدَ بِهِمْ فِي حُضُورِهِ وَأَحْسَنَ صَلَاتَهُ بِقِيَامِهِ وَقِرَاءَتِهِ وَرُكُوعِهِ وَسُجُودِهِ وَفُغُورِهِ فَلَهُ مِثْلُ أَجْرِ الْمَوْمِ وَلَا يُنْقُصُ مِنْ أَجْرِهِمْ شَيْءٌ

And from him in a Hadeeth of the prohibitions,

'The Prophet^{saww} said: 'One who lead a group (in Salat) by their permission and they are satisfied with him, he should be moderate (shorten) with them in his presence, and be excellent of his Salat with his standing, and his recitation, and his Ruk'u, and his Sajdah, and his sitting, for him would be Recompense like the (whole) group without anything being reduced from their Recompense.

أَلَا وَ مَنْ أَمَّ قَوْمًا بِأَمْرِهِمْ ثُمَّ لَمْ يُبِمِ الصَّلَاةَ وَ لَمْ يُحْسِنِ فِي رُكُوعِهِ وَ سُجُودِهِ وَ حُشُوعِهِ وَ قِرَاءَتِهِ رُدَّتْ عَلَيْهِ صَلَاتُهُ وَ لَمْ يُجَاوِزْ تَرْفُوتَهُ وَ كَانَتْ مَنَزِلَتُهُ كَمَنَزِلَةِ إِمَامٍ جَائِرٍ مُعْتَدٍ لَمْ يُصْلِحْ إِلَى رَعِيَّتِهِ وَ لَمْ يَقُمْ فِيهِمْ بِحَقٍّ وَ لَا قَامَ فِيهِمْ بِأَمْرٍ

Indeed, and the one who leads a group (in Salat) with their instructions, then he does not complete the Salat with them, and is not good in his Ruk'u, and his Sajdah, and his fearfulness, and his recitation, his Salat will be returned to him and will not go beyond his collarbone, and his status would be like the status of a tyrannical leader, a transgressor, not correct (good) to his citizens, and does not stand among them with rights, nor stands upon them with a Command (of Allah^{azwj}).

وَ قَالَ ع أَلَا وَ مَنْ مَشَى إِلَى مَسْجِدٍ يَطْلُبُ فِيهِ الْجَمَاعَةَ كَانَ لَهُ بِكُلِّ حُطْوَةٍ سَبْعُونَ أَلْفَ حَسَنَةٍ وَ يُرْفَعُ لَهُ مِنَ الدَّرَجَاتِ مِثْلُ ذَلِكَ وَ إِنْ مَاتَ وَ هُوَ عَلَى ذَلِكَ وَكَلَّ اللَّهُ بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يُعَوِّدُونَهُ فِي قَبْرِهِ وَ يُؤَسِّنُونَهُ فِي وَحْدَتِهِ وَ يَسْتَغْفِرُونَهُ لَهُ حَتَّى يُبْعَثَ.

And he^{asws} said: 'Indeed, and the one who walks to a Masjid seeking in it the congregational Salat, there will be for him, for every step, seventy thousand good deeds, and there will be raised for him the ranks similar to that, and if he dies while he is upon that, Allah^{azwj} will Allocate seventy thousand Angels with him bidding him farewell in his grave and comforting him in his loneliness, and seeking Forgiveness for him until he is Resurrected".¹⁷

¹⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 10

¹⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 11 a

¹⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 11 b

وَمِنْهُ عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونٍ الْقَدَّاحِ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: اشْتَرَطَ رَسُولُ اللَّهِ ص عَلَى جِيرَانِ الْمَسْجِدِ شُهُودَ الصَّلَاةِ وَ قَالَ لَيْسَتْهُنَّ أَقْوَامٌ لَا يَشْهَدُونَ الصَّلَاةَ أَوْ لَا مَرْنَ مُؤَدِّنًا يُؤَدِّنُ ثُمَّ يَقِيمُ ثُمَّ أَمْرٌ رَجُلًا مِنْ أَهْلِ بَيْتِي وَ هُوَ عَلِيٌّ فَلْيُحْرِقَنَّ عَلَى أَقْوَامٍ يُبْوَهُمْ بِحُزْمِ الحَطَبِ لِأَنَّهُمْ لَا يَأْتُونَ الصَّلَاةَ.

And from him, from Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun Al Qaddah,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} stipulated conditions upon neighbours of the Masjid to attend the Salat, and said: ‘Let the people not attending the (congregational) Salat desist or I^{-saww} shall instruct the Muezzin to proclaim Azaan, the Iqamah, then I^{-saww} shall instruct a man from People^{-asws} of my^{-saww} Household, and he^{-asws} is Ali^{-asws}, let him^{-asws} burn down upon people their houses with bundles of firewood, because they are not attending the (congregational) Salat’^{.18}

12- مَجَالِسُ الصَّدُوقِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عَمْرٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الصَّادِقِ ع قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ فَلَمَّا انْصَرَفَ أَقْبَلَ بِوَجْهِهِ عَلَى أَصْحَابِهِ فَسَأَلَ عَنْ أَنَاسٍ هَلْ حَضَرُوا فَقَالُوا لَا يَا رَسُولَ اللَّهِ

(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 Abdullah Bin Sinan,

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} prayed Al-Fajr (Salat). When he^{-saww} finished, he^{-saww} turned his^{-saww} towards his^{-saww} companions. He^{-saww} asked about (some) people whether they were present. They said, ‘No, O Rasool-Allah^{-saww}!’

فَقَالَ أَعْيِبُ هُمْ قَالُوا لَا

He^{-saww} said: ‘Are they absent (gone away somewhere)?’ They said, ‘No!’

فَقَالَ أَمَا إِنَّهُ لَيْسَ مِنْ صَلَاةٍ أَشَدَّ عَلَى الْمُنَافِقِينَ مِنْ هَذِهِ الصَّلَاةِ وَ الْعِشَاءِ.

He^{-saww} said: ‘But there isn’t any Salat severer upon the hypocrites than this Salat (in congregation) and Al-Isha’^{.19}

13- الْمَجَالِسُ، عَنْ جَعْفَرِ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ سَمِعَ التَّدَاءَ فِي الْمَسْجِدِ فَخَرَجَ مِنْهُ مِنْ غَيْرِ عِلَّةٍ فَهُوَ مُنَافِقٌ إِلَّا أَنْ يُرِيدَ الرُّجُوعَ إِلَيْهِ.

(The book) ‘Al Majaalis’ – from Ja’far Bin Ali Al Kufi, from his grandfather Al Hassan Bin Ali, from his grandfather Abdullah Bin Al Mugheira, from Al Sakuni,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who hears the call (Azaan) in the Masjid and he exits from it without a (valid) reason, he is a hypocrite, except if he intends to return to it!’²⁰

¹⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 11 c

¹⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 12

²⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 13 a

الْحِصَالُ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: مَا مِنْ حُطْوَةٍ أَحَبَّ إِلَى اللَّهِ مِنْ حُطْوَتَيْنِ حُطْوَةٍ يَسُدُّ بِهَا الْمُؤْمِنُ صَفًّا فِي اللَّهِ وَ حُطْوَةٍ إِلَى ذِي رَجَمٍ قَاطِعٍ.

(The book) 'Al Khisaal' –

'From Ali^{-asws} Bin Al-Husayn^{-asws} having said: 'There is none from the steps more Beloved to Allah^{-azwj} than two steps – a step the Momin fills the gap in a row for the Sake of Allah^{-azwj}, and a step take to one with kinship having cut it off'.²¹

14- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مُرُوهُ الْحَضْرَ قِرَاءَةُ الْقُرْآنِ وَ مُجَالَسَةُ الْعُلَمَاءِ وَ النَّظَرُ فِي الْفِقْهِ وَ الْمُحَافَظَةُ عَلَى الصَّلَاةِ فِي الْجُمَاعَاتِ الْحَبْرَ.

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The nobility of staying (not travelling) is recitation of the Quran, and gathering of the scholars, and looking (considering) into the jurisprudence, and the preservation upon the Salat in the congregation' – the Hadeeth".²²

15- الْمَعَانِي، وَ الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ أَبِيهِ عَنْ هَارُونَ بْنِ الْحُجْمِ عَنْ ثُوَيْرِ بْنِ أَبِي فَاخْتَةَ عَنْ أَبِي جَبِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْبَاقِرِ ع قَالَ: ثَلَاثٌ كَفَّارَاتٌ إِسْتَبَاحُ الْوُضُوءِ فِي السَّبْرَاتِ وَ الْمَشْيُ بِاللَّيْلِ وَ النَّهَارِ إِلَى الصَّلَوَاتِ وَ الْمُحَافَظَةُ عَلَى الْجُمَاعَاتِ.

(The books) 'Al Ma'any', and 'Al Khisaal' – From Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Haroun Bin Al Jahm, from Sowbir Bin Abu Fakhta, from Abu Jameela, from Sa'ad Bin Taryef,

'From Al-Baqir^{-asws} having said: 'Three are atonements – perfecting the Wud'u in the extreme cold, and the walking at night and the daytime to the Salat(s), and the preserving upon the Salat (in congregation)".²³

16- الْحِصَالُ، فِيمَا أَوْصَى بِهِ النَّبِيُّ ص عَلِيًّا ع يَا عَلِيُّ ثَلَاثٌ دَرَجَاتٌ إِسْتَبَاحُ الْوُضُوءِ فِي السَّبْرَاتِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ وَ الْمَشْيُ بِاللَّيْلِ وَ النَّهَارِ إِلَى الْجُمَاعَاتِ.

(The book) 'Al Khisaal' –

'Amon what the Prophet^{-saww} bequeathed to Ali^{-asws} with: 'O Ali^{-asws}! Three are ranks – perfecting the Wud'u during the extreme cold, and awaiting the Salat after the Salat, and the waling at night and the daytime to the (Salat in) congregation".²⁴

²¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 13 b

²² Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 14

²³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 15

²⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 16 a

وَمِنْهُ عَنْ عُبَيْدِ بْنِ أَحْمَدَ الْفَقِيهِ عَنْ أَبِي حَرْبٍ عَنْ مُحَمَّدِ بْنِ أَبِي أُجَيْدٍ [أَحْيَدٍ] عَنِ ابْنِ أَبِي عَيْسَى الْخَافِظِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنِ ابْنِ بُكَيْرٍ عَنِ اللَّيْثِ عَنْ أَبِي الْهَادِ عَنْ عَبْدِ اللَّهِ بْنِ حُبَابٍ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَرْدِ بِخَمْسٍ وَعِشْرِينَ دَرَجَةً.

And from him, from Ubeyd Bin Ahmad Al Faqeeh, from Abu Harb, from Muhammad Bin Abu Ajeed, from Ibn Abu Isa Al Hafiz, from Muhammad Bin Ibrahim, from Ibn Bukeyr, from Al Lays, from Abu Al Haad, from Abdullah Bin Hubab, from Abu Saeed Al Khudry who said,

‘Rasool-Allah^{-saww} said: ‘The Salat in congregation is superior to the Salat prayed individually by twenty-five ranks’^{.25}

قَالَ رَهُ وَ قَالَ أَبِي رَضِيَ اللَّهُ عَنْهُ فِي رَسُولِهِ إِلَيَّ لِصَلَاةِ الرَّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ خَمْسٌ وَعِشْرُونَ دَرَجَةً فِي الْجَنَّةِ.

He said, ‘And my father, may Allah^{-azwj} be Satisfied with him, said in his correspondence to me, ‘For Salat of the man in congregation over Salat of the man along, there are twenty-five ranks in the Paradise’^{.26}

وَمِنْهُ فِي خَبَرِ الْأَعْمَشِيِّ قَالَ الصَّادِقُ ع فَضْلُ الْجَمَاعَةِ عَلَى الْفَرْدِ بِأَرْبَعٍ وَعِشْرِينَ.

And from him in a report by Al A’mash,

‘Al-Sadiq^{-asws} said: ‘Merit of the congregation over the individual (Salat) is by twenty-four’^{.27}

17- مجاليس ابن الشيخ، فيما كتب أمير المؤمنين ع لمحمد بن أبي بكر انظر إلى صلاتك كيف هي فإنك إمام لقومك أن تيممها ولا تحفظها فليس من إمام يصلّي بقوم يكون في صلاتهم نقصان إلا كان عليه لا ينقص من صلاتهم شيء و تيممها و تحفظ فيها يكن لك مثل أجرهم و لا ينقص ذلك من أجرهم شيئاً.

(The book) ‘Majaalis’ of Ibn Al Sheykh –

‘Amon what Amir Al-Momineen^{-asws} wrote to Muhammad Bin Abu Bakr: ‘Look into your Salat how it is, for you are a prayer leader of your people, you should complete it and not lighten it. There isn’t any prayer leader praying with a group having deficiency in their Salat except it would be upon him. He should not reduce anything from their Salat, and he should complete it and be preserving in it. There would be for you similar to (all) their Recompense(s) and that would not reduce anything from their Recompense’^{.28}

18- العليل، عن الحسين بن أحمد بن إدريس عن أبيه عن محمد بن علي بن محبوب عن محمد بن الحسن عن دُنيان بن حكيم الأزدي عن موسى بن النُمير عن ابن أبي يعفور عن أبي عبد الله ع قال: إنما جعل الجماعة و الاجتماع إلى الصلاة لكي يعرف من يصلّي ممن لا يصلّي و من يحفظ مواقيت الصلاة ممن يضيع و لو لا ذلك لم يمكن أحداً أن يشهد على أحدٍ بصلاحٍ لأن من لم يصل في جماعة فلا صلاة له بين المسلمين لأن رسول الله ص قال لا صلاة لمن لم يصل في المسجد مع المسلمين إلا من علة.

²⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 16 b

²⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 16 c

²⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 16 d

²⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 17

(The book) 'Al Ilal' – from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al Hassan, from Zubyan Bin Hakeem Al Azdy, from Musa Bin Al Numeyr, from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'But rather, the congregation and the gathering to the Salat has been made lest the one who prays gets recognised from the one who does not pray, and the one who preserves timings of the Salat from the one who wastes, and had it not been that, there would not have been anyone testifying upon anyone with righteousness, because the one who does not pray in a congregation, there is no Salat for him between the Muslims, because Rasool-Allah^{-saww} said: 'There is no Salat for the one who does not pray Salat in the Masjid with the Muslim, except from a (valid) reason''.²⁹

19- مَجَالِسُ الصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ نَائِنَةَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ تَرَكَ الْجَمَاعَةَ رَغْبَةً رَغْبَةً عَنْهَا وَعَنْ جَمَاعَةِ الْمُسْلِمِينَ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ.

(The book) 'Majaalis' of Al Sadouq – from Al-Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws} having said: 'One who neglects the (Salat in) congregation turning away from it and from community from the Muslims from without a (valid) reason, there is no Salat for him''.³⁰

20- الْعَلَلُ، وَالْعُيُوبُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيمَا رَوَاهُ مِنَ الْعَلَلِ عَنِ الرِّضَا ع فَإِنْ قَالَ فَلِمَ جُعِلَتِ الْجَمَاعَةُ

(The books) 'Al Ilal', and 'Al Uyou' – From Abdul Wahid Bin Muhammad Bin Ubdous, from Ali Bin Quteyba, from Al Fazl Bin Shazan among what he reported from 'Al Ilal',

'From Al-Reza^{-asws} (in argumentation): 'If he says, 'Why has the (Salat in) congregation made to be?'

قِيلَ لِأَنَّ لَا يَكُونُ الْإِخْلَاصُ وَالتَّوْحِيدُ وَ الْإِسْلَامُ وَ الْعِبَادَةُ لِلَّهِ إِلَّا ظَاهِرًا مَكْشُوفًا مَشْهُودًا لِأَنَّ فِي إِظْهَارِهِ حُجَّةٌ عَلَى أَهْلِ الْمَشْرِقِ وَ الْمَغْرِبِ لِلَّهِ عَزَّ وَ جَلَّ وَ لِيَكُونَ الْمُنَافِقُ وَ الْمُسْتَحِفُّ مُؤَدِّيًا لِمَا أَقَرَّ بِهِ يُظْهِرُ الْإِسْلَامَ وَ الْمُرَاقَبَةَ وَ لِيَكُونَ شَهَادَاتُ النَّاسِ بِالْإِسْلَامِ مِنْ بَعْضِهِمْ لِبَعْضٍ جَائِزَةً مُمَكِّنَةً مَعَ مَا فِيهِ مِنَ الْمُسَاعَدَةِ عَلَى الْبِرِّ وَ التَّقْوَى وَ الرَّجْرِ عَنْ كَثِيرٍ مِنْ مَعَاصِي اللَّهِ عَزَّ وَ جَلَّ.

It will be said: 'Because the sincerity, and the Tawheed, and Al-Islam, and the worship of Allah^{-azwj} cannot happen except apparently, uncovered, witnessed, because in its manifestation is an Argument against people of the east and the west for Allah^{-azwj} Mighty and Majestic, and for the hypocrite and the one taking lightly to fulfil what he had acknowledge with manifesting Al-Islam, and the surveillance (of each other), and for testimonies of the people from each other be allowed and possible, along with what is in it from the mutual assistance upon the righteousness and the piety, and the rebuking from many of the acts of disobedience to Allah^{-azwj} Mighty and Majestic''.³¹

²⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 18

³⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 19

³¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 20

21- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ الْبَرْهَمِيِّ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع الصَّلَاةُ فِي الْجَمَاعَةِ تَفْضُلٌ عَلَى صَلَاةِ الْمُفْرِدِ بِثَلَاثٍ وَعِشْرِينَ دَرَجَةً تَكُونُ خَمْسًا وَعِشْرِينَ صَلَاةً.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Al Barqy, from Ibn Abu Najran, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'The Salat in the congregation is merited upon the Salat prayed individually by twenty-three (twenty-four) ranks, to become twenty-five Salats'.³²

22- الْمَحَاسِنُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى الْغَدَاةَ وَالْعِشَاءَ الْأَجْرَةَ فِي جَمَاعَةٍ فَهُوَ فِي ذِمَّةِ اللَّهِ فَمَنْ ظَلَمَهُ فَإِنَّمَا ظَلَمَ اللَّهَ وَمَنْ حَفَرَهُ فَإِنَّمَا حَفَرَهُ اللَّهَ.

(The book) 'Al Mahasin' – from Al Nowfaly, from Al Sakuni,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who prays the morning and Al Isha the last in congregation, he is in Protection of Allah^{-azwj}. So the one who oppresses him has rather oppressed Allah^{-azwj}, and one who demeans him has rather demeaned Allah^{-azwj}'.³³

بيان: وَ هَكَذَا رَوَاهُ فِي الذِّكْرَى أَيْضاً ثُمَّ قَالَ وَ عَنِ النَّبِيِّ ص مَنْ صَلَّى الْغَدَاةَ فَإِنَّهُ فِي ذِمَّةِ اللَّهِ فَلَا يُخْفِرَنَّ اللَّهُ فِي ذِمَّتِهِ.

Explanation (Hadeeth only) – It is reported in 'Al Zikra' as well, 'Then he said, 'And from the Prophet^{-saww}: 'One who prays the morning Salat (in congregation), he is in the Protection of Allah^{-azwj}, and Allah^{-azwj} will not Let down anyone being in His^{-azwj} Protection''.

23- الْمَحَاسِنُ، فِي رِوَايَةِ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ خَلَعَ جَمَاعَةَ الْمُسْلِمِينَ قَدَرَ شِبْرٌ خَلَعَ رِبْقَةَ الْإِيمَانِ مِنْ عُنُقِهِ.

(The book) 'Al Mahasin' – In a report by Muhammad Bin Ali,

'From Abu Abdullah^{-asws} having said: 'One who vacates a congregation of the Muslims by a measurement of a palm's width has vacated the yoke of Eman from his neck''.³⁴

بيان: الظاهر أن المراد هنا ترك إمام الحق و إن أمكن شموله لترك الجماعة أيضا.

Explanation – The intent over here is neglecting the truthful Imam^{-asws}, and even though it is possible to include neglecting the congregation as well.

24- الْمَحَاسِنُ، فِي رِوَايَةِ أَبِي بَصِيرٍ عَنِ أَبِي جَعْفَرٍ ع مَنْ سَمِعَ التَّادَةَ مِنْ جِيرَانِ الْمَسْجِدِ فَلَمْ يُجِبْ فَلَا صَلَاةَ لَهُ.

(The book) 'Al Mahasin' – In a report by Abu Baseer,

'From Abu Ja'far^{-asws}: 'One who hears the call (Azaan) from neighbourhood of the Masjid but does not respond, there is no Salat for him''.³⁵

³² Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 21

³³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 22

³⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 23

³⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 24

25- مجالس ابن الشيخ، عن الحسين بن عبيد الله الغضائري عن التلعكبري عن محمد بن همام عن عبد الله بن جعفر الحميري عن محمد بن خالد الطيالسي عن زريق الخلفاني قال سمعت أبا عبد الله ع يقول رفع إلى أمير المؤمنين ع بالكوفة أن قوماً من جيران المسجد لا يشهدون الصلاة جماعة في المسجد فقال ع ليحضرن معنا صلاتنا جماعة أو ليتحولن عنا ولا يجاوزونا ولا يجاوزهم.

(The book) 'Majalis' of Ibn Al Sheykh – from Al-Husayn Bin Ubeydullah Al Gazairy, from Al Tal'akburi, from Muhammad Bin Hammam, from Abdullah Allah^{-azwj} Bin Ja'far Al Himeyri, from Muhammad Bin Khalid Al Tayalisi, from Zureyq Al Khulqany who said,

'I heard Abu Abdullah^{-asws} saying: 'It was raised to Amir Al-Momineen^{-asws} at Al-Kufa that a group from neighbourhood of the Masjid were not attending the congregational Salat in the Masjid. He^{-asws} said: 'Let them either attend our congregation Salat(s) with us or let them transfer away from us, and they will neither be our neighbours nor will we be their neighbours''³⁶.

و منه بهذا الإسناد عن زريق قال سمعت أبا عبد الله ع يقول صلاة الرجل في منزله جماعة تغدل أربعاً وعشرين صلاةً و صلاة الرجل جماعة في المسجد تغدل ثمانياً وأربعين صلاةً مضاعفةً في المسجد

And from him by this chain, from Zureyq who said,

'I heard Abu Abdullah^{-asws} saying: 'Salat of the Man in his house in congregation equates to twenty-four Salat(s), and Salat of the man in congregation in the Masjid equates to eighty-four Salat(s), being double in the Masjid.

و إنَّ الرَّكْعَةَ فِي الْمَسْجِدِ الْحَرَامِ أَلْفَ رَكْعَةٍ فِي سِوَاهُ مِنَ الْمَسَاجِدِ وَ إِنَّ الصَّلَاةَ فِي الْمَسْجِدِ فَرْدًا بِأَرْبَعٍ وَعَشْرِينَ صَلَاةً

And the (one) Cycle (of Salat) in the Sacred Masjid (equates to) a thousand Cycles in the Masjids other than it, and the Salat in the Masjid prayed individually (equates to) twenty-four Salat(s).

و الصَّلَاةُ فِي مَنْزِلِكَ فَرْدًا هَبَاءٌ مَنْثُورٌ لَا يَصْعَدُ مِنْهُ إِلَى اللَّهِ تَعَالَى شَيْءٌ وَ مَنْ صَلَّى فِي بَيْتِهِ جَمَاعَةً رَغْبَةً عَنِ الْمَسَاجِدِ فَلَا صَلَاةَ لَهُ وَ لَا لِمَنْ صَلَّى مَعَهُ إِلَّا مِنْ عِلَّةٍ تَمْنَعُ مِنَ الْمَسْجِدِ.

And the Salat prayed in your house individually is (like) floating dust, nothing will ascend to Allah^{-azwj} the Exalted, and the one who prays Salat in his house in congregation turning away from the Masjid, there is no Salat for him nor for the one praying with him, except from a (valid) reason preventing from the Masjid''³⁷.

و بهذا الإسناد عن زريق عن أبي عبد الله ع عن أمير المؤمنين ع بلغه أن قوماً لا يحضرون الصلاة في المسجد فخطب فقال إن قوماً لا يحضرون الصلاة معنا في مساجدنا فلا يؤاكلونا ولا يشاربونا ولا يشاورونا ولا يناكحونا ولا يأخذوا من قبينا شيئاً أو يحضروا معنا صلاتنا جماعة و إني لأوشك أن أمرهم بنارٍ تُشعل في دوزهم فأحرقها عليهم أو ينتهون

And by this chain, from Zureyq,

³⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 25 a

³⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 25 b

‘From Abu Abdullah^{-asws}, from Amir Al-Momineen^{-asws}, it reached him^{-asws} that a group were not attending the (congregational) Salat in the Masjid, so he^{-asws} addressed and said: ‘There are people who are not attending the Salat with us in our Masjid(s), so they should neither eat with us, nor drink with us, nor consult us, nor marry us, nor be taking anything from our war booty, or they should attend our Salat(s) with us in congregation, and I^{-asws} about to order with fire with them to be inflamed in their houses so these would be burned down upon them, or (unless) they desist!’

قَالَ فَأَمَّتَعِ الْمُسْلِمُونَ عَنْ مُؤَاكَتِهِمْ وَ مُشَارَرَتِهِمْ وَ مُنَاكَحَتِهِمْ حَتَّى حَضَرُوا الْجَمَاعَةَ مَعَ الْمُسْلِمِينَ.

He (the narrator) said, ‘The Muslims refused from their foods, and their drinks, and marrying them until they attended the congregation (Salat) with the Muslims’.³⁸

26- رَوَى الشَّهِيدُ الثَّانِي قُدْسَ سِرِّهِ فِي شَرْحِهِ عَلَى الْإِرْشَادِ مِنْ كِتَابِ الْإِمَامِ وَ الْمَأْمُومِ لِلشَّيْخِ أَبِي مُحَمَّدٍ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ بِإِسْنَادِهِ الْمُتَّصِلِ إِلَى أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ص أَتَانِي جِبْرَائِيلُ مَعَ سَبْعِينَ أَلْفَ مَلَكٍ بَعْدَ صَلَاةِ الظُّهْرِ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُفْرِّقُكَ السَّلَامَ وَ أَهْدِي إِلَيْكَ هَدِيَّتَيْنِ لَمْ يُهْدِيهَا إِلَى نَبِيٍّ قَبْلَكَ

It is reported by Al Shaheed Al Saany, may his soul be sanctified, in his commentary upon ‘Al Irshad’, from the book, ‘Al Imam Wa Al Mamoum’ of the Sheykh Abu Muhammad Ja’far Bin Ahmad Al Qummi, by his chain connected to Abu Saeed Al Khudry who said,

‘Rasool-Allah^{-saww} said: ‘Jibrael^{-as} came to me^{-saww} with seventy thousand Angels after Al-Zohr Salat. He^{-as} said: ‘O Muhammad^{-saww}! Your^{-saww} Lord^{-azwj} Conveys the Greeting to You^{-azwj} and Gifts to gifts to You^{-azwj} He^{-azwj} had not Gifted to any Prophet^{-as} before you^{-saww}!’

قُلْتُ وَ مَا تِلْكَ الْهُدَيَّتَانِ

I^{-saww} said: ‘And what are these two gifts?’

قَالَ الْوَتْرُ ثَلَاثَ رَكَعَاتٍ وَ الصَّلَاةُ الْخَمْسُ فِي جَمَاعَةٍ

He^{-as} said: ‘Al-Witr (Salat) of three Cycles, and the five (daily) Salat(s) in congregation’.

قُلْتُ يَا جِبْرَائِيلُ وَ مَا لِأُمَّتِي فِي الْجَمَاعَةِ

I^{-saww} said: ‘O Jibrael^{-as}, and what is for my^{-saww} community in the congregation (of Salat)?’

قَالَ يَا مُحَمَّدُ إِذَا كَانَ اثْنَيْنِ كَتَبَ اللَّهُ لِكُلِّ وَاحِدٍ بِكُلِّ رَكَعَةٍ مِائَةً وَ خَمْسِينَ صَلَاةً وَ إِذَا كَانُوا ثَلَاثَةً كَتَبَ لِكُلِّ وَاحِدٍ بِكُلِّ رَكَعَةٍ سِتِّ مِائَةٍ صَلَاةً وَ إِذَا كَانُوا أَرْبَعَةً كَتَبَ اللَّهُ لِكُلِّ وَاحِدٍ بِكُلِّ رَكَعَةٍ أَلْفًا وَ مِائَتَيْنِ صَلَاةً

He^{-as} said: ‘O Muhammad^{-saww}! When there were to be two (persons), Allah^{-azwj} will Write for each one, for every Cycle prayed, one hundred and fifty Salat(s); and when there were to be three, Allah^{-azwj} will Write for each one, for every Cycle prayed, sic hundred Salat(s); and when

³⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 25 c

there were to be four, Allah^{-azwj} will Write for each one, for every Cycle prayed, one thousand and two hundred Salat(s).

وَ إِذَا كَانُوا خَمْسَةً كَتَبَ اللَّهُ لِكُلِّ وَاحِدٍ مِنْهُمْ بِكُلِّ رَكْعَةٍ أَلْفَيْنِ وَ أَرْبَعِمِائَةٍ وَ إِذَا كَانُوا سِتَّةً كَتَبَ اللَّهُ لِكُلِّ وَاحِدٍ مِنْهُمْ بِكُلِّ رَكْعَةٍ أَرْبَعَةَ أَلْفٍ وَ ثَمَانِمِائَةَ صَلَاةٍ وَ إِذَا كَانُوا سَبْعَةً كَتَبَ اللَّهُ لِكُلِّ وَاحِدٍ مِنْهُمْ بِكُلِّ رَكْعَةٍ تِسْعَةَ أَلْفٍ وَ سِتِّ مِائَةِ صَلَاةٍ

And when there were to be five, Allah^{-azwj} will Write for each one, for every Cycle prayed, two thousand and four hundred (Salat(s)); and when there were to be six, Allah^{-azwj} will Write for each one of them, for every Cycle prayed, four thousand and eight and eight hundred Salat(s); and when there were to be seven, Allah^{-azwj} will Write for each one of them, for every Cycle prays, nine thousand and six hundred Salat(s).

وَ إِذَا كَانُوا ثَمَانِيَةً كَتَبَ اللَّهُ لِكُلِّ وَاحِدٍ مِنْهُمْ بِكُلِّ رَكْعَةٍ تِسْعَةَ عَشَرَ أَلْفًا وَ مِائَتِي صَلَاةٍ وَ إِذَا كَانُوا تِسْعَةً كَتَبَ اللَّهُ لِكُلِّ وَاحِدٍ مِنْهُمْ بِكُلِّ رَكْعَةٍ سِتَّةً وَ ثَلَاثِينَ أَلْفًا وَ أَرْبَعِمِائَةَ صَلَاةٍ وَ إِذَا كَانُوا عَشْرَةً كَتَبَ اللَّهُ لِكُلِّ وَاحِدٍ مِنْهُمْ بِكُلِّ رَكْعَةٍ سَبْعِينَ أَلْفًا وَ أَلْفَيْنِ وَ ثَمَانِمِائَةَ صَلَاةٍ

And when there were to be eight, Allah^{-azwj} will Write for each one of them, for every Cycle prayed, nineteen thousand and two hundred Salat(s); and when there were to be nine, Allah^{-azwj} will Write for each one of them, for every Cycle prayed, thirty-six thousand and four hundred Salat(s); and when there were to be ten, Allah^{-azwj} will Write for each one, for every Cycle prayed, seventy-two thousand and eight hundred Salat(s)!

فَإِنْ زَادُوا عَلَى الْعَشْرَةِ فَلَوْ صَارَتِ السَّمَاوَاتُ كُلُّهَا مِدَادًا وَ الْأَشْجَارُ أَقْلَامًا وَ النَّقْلَانِ مَعَ الْمَلَائِكَةِ كُتَّابًا لَمْ يَقْدِرُوا أَنْ يَكْتُبُوا ثَوَابَ رَكْعَةٍ وَاحِدَةٍ

If they were to increase upon the ten, so even if all the skies were to become ink, and the trees as pens, and the two heavyweights (Jinn and the humans) along with the Angels were to write, they will not be able to write Rewards of even one Cycle!

يَا مُحَمَّدُ تَكْبِيرٌ يُدْرِكُهَا الْمُؤْمِنُ مَعَ الْإِمَامِ خَيْرٌ مِنْ سِتِّينَ أَلْفِ حَجَّةٍ وَ عُمْرَةٍ وَ خَيْرٌ مِنَ الدُّنْيَا وَ مَا فِيهَا سَبْعِينَ أَلْفَ مَرَّةٍ وَ رَكْعَةٌ يُصَلِّيَهَا الْمُؤْمِنُ مَعَ الْإِمَامِ خَيْرٌ مِنْ مِائَةِ أَلْفِ دِينَارٍ يَتَصَدَّقُ بِهَا عَلَى الْمَسَاكِينِ وَ سَجْدَةٌ يَسْجُدُهَا الْمُؤْمِنُ مَعَ الْإِمَامِ فِي جَمَاعَةٍ خَيْرٌ مِنْ عِتْقِ مِائَةِ رَقَبَةٍ.

O Muhammad^{-saww}! An exclamation of Takbeer the Momin attains with the prayer leader is better than a thousand Hajj and Umar, and better than the world and whatever is in it seventy thousand times; and a Cycle of Salat the Momin prays with the prayer leader is better than a hundred thousand Dinars donated in charity with upon the poor; and two Sajdah(s) the Momin prostrates with the prayer leader in a congregation is better than liberating one hundred necks".³⁹

27- جَامِعُ الْأَخْبَارِ، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ مِثْلَهُ إِلَى قَوْلِهِ يَا مُحَمَّدُ تَكْبِيرٌ يُدْرِكُهَا الْمُؤْمِنُ خَيْرٌ لَهُ مِنْ سَبْعِينَ حَجَّةً وَ أَلْفِ عُمْرَةٍ سَوَى الْفَرِيضَةِ

(The book) 'Jamie Al Akhbar' – from Abu Salama, from Abu Saeed Al Khudry,

‘Similar to it up to his^{-as} (Jibraeel^{-as})’s words: ‘O Muhammad^{-saww}! A Takbeer the Momin attains (with a prayer leader) is better for him that seventy Hajj and a thousand Umrah, besides the obligatory (Salat)!

يَا مُحَمَّدُ رَكْعَةٌ يُصَلِّيَهَا الْمُؤْمِنُ مَعَ الْإِمَامِ خَيْرٌ لَهُ مِنْ أَنْ يَتَصَدَّقَ بِمِائَةِ أَلْفِ دِينَارٍ عَلَى الْمَسَاكِينِ وَ سَجْدَةٌ يُسْجُدُهَا خَيْرٌ لَهُ مِنْ عِبَادَةِ سَنَةٍ وَ رَكْعَةٌ يَرْكَعُهَا الْمُؤْمِنُ مَعَ الْإِمَامِ خَيْرٌ مِنْ مِائَةِ رَقَبَةٍ يُعْتِقُهَا فِي سَبِيلِ اللَّهِ

O Muhammad^{-saww}! A Cycle (of Salat) the Momin prays with the prayer leader is better for him than if he were to donate with one hundred thousand Dinars upon the poor, and a Sajdah he prostrates is better for him what worship of a year, and a Cycle the Momin prays with the prayer leader is better than one thousand necks he liberates in the way of Allah^{-azwj}!

يَا مُحَمَّدُ مَنْ أَحَبَّ الْجَمَاعَةَ أَحَبَّهُ اللَّهُ وَ الْمَلَائِكَةُ أَجْمَعُونَ.

O Muhammad^{-saww}! One who loves (praying) the (Salat in) congregation, Allah^{-azwj} will Love him, and (so will) the Angels in their entirety!”⁴⁰

28- الْهِدَايَةُ، قَالَ الصَّادِقُ ع فَضْلُ صَلَاةِ الرَّجُلِ فِي جَمَاعَةٍ عَلَى صَلَاةِ الرَّجُلِ وَحْدَهُ حُمُسٌ وَ عِشْرُونَ دَرَجَةً فِي الْجَنَّةِ.

(The book) ‘Al Hidayah’ –

‘Al-Sadiq^{-asws} said: ‘Merit of the Salat of a man in congregation over the Salat of a man praying alone is twenty-five ranks in the Paradise’.⁴¹

29- كِتَابُ زَيْدِ الرَّسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ قَوْمًا جَلَسُوا عَنْ حُضُورِ الْجَمَاعَةِ فَهَمَّ رَسُولُ اللَّهِ ص أَنْ يُشْعَلَ النَّارُ فِي دُورِهِمْ حَتَّى خَرَجُوا وَ خَضَرُوا الْجَمَاعَةَ مَعَ الْمُسْلِمِينَ.

The book of Zayd Al Narsy –

‘From Abu Abdullah^{-asws} having said: ‘A group sat back from attending the (Salat in) congregation. Rasool-Allah^{-azwj} thought of inflaming the fire in their houses until they came out and attending the congregation with the Muslims’.⁴²

30- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: مَنْ صَلَّى الصَّلَاةَ فِي جَمَاعَةٍ فَطَنُوا بِهِ كُلَّ خَيْرٍ وَ أَقْبَلُوا شَهَادَتَهُ.

(The book) ‘Da’aim Al Islam’ – We are reporting,

⁴⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 27

⁴¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 28

⁴² Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 29

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} having said: ‘One who prays the Salat in congregation, then think of all good with him and accept his testimony’’.⁴³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: الصَّلَاةُ فِي جَمَاعَةٍ أَفْضَلُ مِنْ صَلَاةِ الْفَدِّ بِأَرْبَعٍ وَعَشْرِينَ صَلَاةً.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘The Salat prayed in congregation is superior to the Salat prayed individually by twenty-four Salat(s)’’.⁴⁴

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي جَمَاعَةٍ أَوْ فَرِيضَةً

And from Abu Ja’far Muhammad Bin Ali^{-asws}, he^{-asws} was asked about the Salat in congregation, ‘Is it an Imposition (obligatory)?’

قَالَ الصَّلَاةُ فَرِيضَةٌ وَ لَيْسَ الْإِجْتِمَاعُ فِي الصَّلَوَاتِ بِمَفْرُوضٍ وَ لَكِنَّهَا سُنَّةٌ وَ مَنْ تَرَكَهَا رَغْبَةً عَنْهَا وَ عَنْ جَمَاعَةِ الْمُؤْمِنِينَ لِغَيْرِ غَدْرٍ وَ لَا عِلَّةٍ فَلَا صَلَاةَ لَهُ.

‘He^{-asws} said: ‘The Salat is an Imposition (obligatory) and the gathering in the Salat isn’t obligatory, but it is a Sunnah, and the one who neglects it turning away from it and from community of the Momineen without any excuse nor reason, there is no Salat for him’’.⁴⁵

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: مَنْ صَلَّى الْفَجْرَ فِي جَمَاعَةٍ رُفِعَتْ صَلَاتُهُ فِي صَلَاةِ الْأَبْرَارِ وَ كُتِبَ يَوْمَئِذٍ فِي وَفْدِ الْمُتَّقِينَ.

And from Ali^{-asws} having said: ‘One who prays Al Fajr (Salat) in congregation, his Salat will be raised among Salat(s) of the righteous, and on that day he will be written as being among the delegation of the pious’’.⁴⁶

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ قَالَ: قَامَ عَلِيٌّ ع اللَّيْلَ كُلَّهُ حَتَّى إِذَا انْشَقَّ عَمُودُ الصُّبْحِ صَلَّى الْفَجْرَ وَ حَقَّقَ بِرَأْسِهِ فَلَمَّا صَلَّى رَسُولُ اللَّهِ ص الْعَدَاةَ لَمْ يَرَهُ فَأَتَى فَاطِمَةَ فَقَالَ أَيُّ بِنْتِي مَا بَأَلُ ابْنِ عَمِّكَ لَمْ يَشْهَدْ مَعَنَا صَلَاةَ الْعَدَاةِ فَأَحْبَرْتُهُ الْحَبْرَ

And from Abu Ja’far Muhammad Bin Ali^{-asws} having said: ‘Ali^{-asws} stood the whole night until when pillars of the morning were split (dawn emerged), he^{-asws} prayed Al Fajr and nodded his^{-asws} head (dozed). When Rasool-Allah^{-saww} had prayed the morning (Salat), he^{-saww} did not see him^{-asws}, so he^{-saww} came to (Syeda) Fatima^{-asws}. He^{-saww} said: ‘O daughter^{-asws}! What is the matter the son^{-asws} of your^{-asws} uncle^{-as} did not attend the morning Salat with us?’ She informed him^{-saww} the news.

فَقَالَ مَا فَاتَهُ مِنْ صَلَاةِ الْعَدَاةِ فِي جَمَاعَةٍ أَفْضَلُ مِنْ قِيَامٍ لَيْلِهِ كُلِّهِ

He^{-saww} said: ‘What was missed out by him^{-asws} of the morning Salat in congregation is better than his^{-asws} standing the while night!’

⁴³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 a

⁴⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 b

⁴⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 c

⁴⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 d

فَأَنْتَبَهَ عَلَيَّ لِكَلَامِ رَسُولِ اللَّهِ ص فَقَالَ لَهُ يَا عَلِيُّ إِنَّ مَنْ صَلَّى الْعِدَاةَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ اللَّيْلَ كُلَّهُ رَاكِعًا وَ سَاجِدًا

Ali^{-asws} woke up alert to the speech of Rasool-Allah^{-saww}. He^{-saww} said to him^{-asws}: ‘O Ali^{-asws}! The one who prays the morning (Salat) in congregation, it is as if he has stood the whole night performing Ruk’u and Sajdah!

يَا عَلِيُّ أَمَا عَلِمْتَ أَنَّ الْأَرْضَ تَعِجُّ إِلَى اللَّهِ مِنْ نَوْمِ الْعَالَمِ عَلَيْهَا قَبْلَ طُلُوعِ الشَّمْسِ.

O Ali^{-asws}! Don’t you^{-asws} know that the earth clamours to Allah^{-azwj} from the man sleeping upon it before the emergence of dawn?”⁴⁷

وَعَنْ عَلِيٍّ ع أَنَّهُ غَدَا عَلَى أَبِي الدَّرْدَاءِ فَوَجَدَهُ نَائِمًا فَقَالَ لَهُ مَا لَكَ

And from Ali^{-asws}, he^{-asws} went to Abu Al-Darda’a early morning and found him sleeping. He^{-asws} said to him: ‘What is the matter with you?’

فَقَالَ كَانَ مِنِّي مِنَ اللَّيْلِ شَيْءٌ فَنِمْتُ

He said, ‘Something happened from me at night so I slept’.

فَقَالَ عَلِيُّ أَفَتَرَكْتَ صَلَاةَ الصُّبْحِ فِي جَمَاعَةٍ

Ali^{-asws} said: ‘Did you neglect the morning Salat in congregation?’

قَالَ نَعَمْ

He said, ‘Yes’.

قَالَ عَلِيُّ يَا أَبَا الدَّرْدَاءِ لِأَنَّ أُصَلِّيَ الْعِشَاءَ وَالْفَجْرَ فِي جَمَاعَةٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُخَيَّرَ مَا بَيْنَهُمَا أَوْ مَا سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَ لَوْ حَبْنُوا وَ إِهْمَا لِيَكْفِرَانِ مَا بَيْنَهُمَا.

Ali^{-asws} said: ‘O Abu Al-Darda’a! If I were to pray Al-Isha and Al-Fajr (Salat) in congregation, it would be more beloved to me^{-asws} than if I^{-asws} to stay awake during what is between the two, and have you not heard Rasool-Allah^{-saww} saying: ‘Had they known what is in these two (Salat), they would have attended these, and even if they had to crawl, and these two are atonements for what is between them”^{.48}

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: أَتَى رَجُلٌ مِنْ جُهَيْنَةَ إِلَى رَسُولِ اللَّهِ ص فَقَالَ يَا رَسُولَ اللَّهِ ص أَكُونُ بِالْبَادِيَةِ وَمَعِيَ أَهْلِي وَ وُلْدِي وَ عِلْمَتِي فَأُؤَدِّنُ وَ أُقِيمُ وَ أُصَلِّي بِهِنَّ أَفَجَمَاعَةٌ تُحْنُ

And from Abu Ja’far Muhammad Bin Ali^{-asws} having said: ‘A man from Juheyne came to Rasool-Allah^{-saww}. He said, ‘O Rasool-Allah^{-saww}! I tend to be in the valleys and my wife and my children

⁴⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 e

⁴⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 f

and my servants are with me. I proclaim Azaan and Iqamah and pray Salat with them. Are we a congregation?’

He^{-saww} said: ‘Yes’.

قَالَ نَعَمْ قَالَ فَإِنَّ الْعُلَمَةَ رُبَّمَا اتَّبَعُوا الْإِبِلَ وَ أَبْنَى أَنَا وَ أَهْلِي وَ وُلْدِي فَأُوذُونَ وَ أُقِيمُ وَ أُصَلِّي بِهِمْ أَ فَجَمَاعَةٌ نَحْنُ

He said, ‘Sometimes the servants pursue the camels while I, and my wife and my children remain. So I proclaim Azaan and Iqamah and pray Salat with the. Are we a congregation?’

قَالَ نَعَمْ

He^{-saww} said: ‘Yes’.

قَالَ فَإِنَّ بَنِيَّ رُبَّمَا اتَّبَعُوا قَطْرَ السَّحَابِ فَأَبْنَى أَنَا وَ أَهْلِي فَأُوذُونَ وَ أُقِيمُ وَ أُصَلِّي بِهِمْ أَ فَجَمَاعَةٌ نَحْنُ

He^{-asws} said: ‘Sometimes my sons follow drops of the clouds, so I and my wife remain. So I proclaim Azaan and Iqamah and pray with them. Are we a congregation?’

قَالَ نَعَمْ

He^{-saww} said: ‘Yes’.

قَالَ فَإِنَّ الْمَرْأَةَ تَذْهَبُ فِي مَسْلِحَتِهَا [مُصَلِّحَتِهَا] فَأَبْنَى وَخَدِي فَأُوذُونَ وَ أُقِيمُ وَ أُصَلِّي أَ فَجَمَاعَةٌ أَنَا

He said, ‘The wife goes regarding her need, so I remain alone. I proclaim Azaan and Iqamah, and I pray. Am I a congregation?’

فَقَالَ رَسُولُ اللَّهِ ص الْمُؤْمِنُ وَخَدُهُ جَمَاعَةٌ.

Rasool-Allah^{-saww} said: ‘The Momin alone, is a congregation!’⁴⁹

و قد ذكرنا فيما تقدم أن المؤمن إذا أذن و أقام صلى خلفه صفان من الملائكة.

Note: - And we have mention previously that when the Momin proclaims Azaan and Iqamah, two rows of Angels pray behind him.

وَ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: نَحْتُ ظِلَّ الْعَرْشِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ رَجُلٌ خَرَجَ مِنْ بَيْتِهِ فَأَسْبَغَ الطُّهْرَ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ فَهَلَكَ فِيهَا بَيْتُهُ وَ بَيْنَ ذَلِكَ

And from Ali^{-asws} having said: ‘He will be beneath Shade of the Throne on the Day there will be no shade except His^{-azwj} Shade, a man who goes out from his house, perfects the

⁴⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 g

purification, then walks to a house (Masjid) from the houses (Masjids) of Allah-^{azwj} in order to fulfil an obligation from obligations of Allah-^{azwj}, so he dies in what is between it and that.

وَرَجُلٌ قَامَ فِي حَوْفِ اللَّيْلِ بَعْدَ مَا هَدَّاتِ الْعَيُونُ فَأَسْبَغَ الطُّهْرَ ثُمَّ قَامَ إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ فَهَلَكَ فِيهَا بَيْنَهُ وَبَيْنَ ذَلِكَ.

And a man who stands in middle of the night after the eyes had slept, so he perfects the purification, then stands to a house (Masjid) from the houses of Allah-^{azwj}, but he died in what is between it and that”.⁵⁰

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: إِسْبَاغُ الْوُضُوءِ فِي الْمَكَارِهِ وَ نَقْلُ الْأَقْدَامِ إِلَى الْمَسَاجِدِ وَ انْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ تَغْسِلُ الْخَطَايَا غَسْلًا.

And from Rasool-Allah-^{saww} having said: ‘Perfecting the Wud’u in the abhorrence (extreme cold), and transferring the feet to the Masjid(s) and awaiting the Salat after the Salat washes away the sins with a washing’.⁵¹

وَعَنْهُ ع أَنَّهُ قَالَ: خَيْرُ صُفُوفِ الصَّلَاةِ الْمَقْدَمُ وَ خَيْرُ صُفُوفِ الْجَنَائِزِ الْمُؤَخَّرُ

And from him-^{saww} having said: ‘Best of the rows of the Salat is the front, and best of the rows of the funerals is the last’.

قِيلَ يَا رَسُولَ اللَّهِ وَ كَيْفَ ذَلِكَ

It was said, ‘O Rasool-Allah-^{saww}, and how is that so?’

قَالَ لِأَنَّهُ سِتْرٌ لِلنِّسَاءِ وَ خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا وَ خَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَ لَوْ يَعْلَمُ النَّاسُ مَا فِي الصَّفِّ الْأَوَّلِ لَمْ يَصِلْ إِلَيْهِ أَحَدٌ إِلَّا بِاسْتِهَامٍ.

He-^{saww} said: ‘Because veiling is for the women, and best of the rows of the men is their first, and best of the women is their last, and had the people known what is in the first row, no one would have connected to it except by crawling’.⁵²

وَعَنْ عَلِيِّ ع قَالَ: أَفْضَلُ الصُّفُوفِ أَوْلَاهَا وَ هُوَ صَفُّ الْمَلَائِكَةِ وَ أَفْضَلُ الْمَقْدَمِ مَيَامِنُ الْإِمَامِ.

And from Ali-^{asws} having said: ‘The best of the rows is its first, and it is a row of the Angels, and the best of the front row is on the right of the prayer leader’.⁵³

وَعَنْهُ ع أَنَّهُ قَالَ: سُدُّوا فُرُجَ الصُّفُوفِ مَنْ اسْتَطَاعَ أَنْ يَسِمَ الصَّفِّ الْأَوَّلَ وَ الَّذِي يَلِيهِ فَلْيَفْعَلْ فَإِنَّ ذَلِكَ أَحَبُّ إِلَيَّ نَبِيِّكُمْ وَ أَمُّوا الصُّفُوفَ فَإِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى الَّذِينَ يُتْمُونَ الصُّفُوفَ.

And from him-^{asws} having said: ‘Fill the gaps of the rows. One who is able of completing the first rows and which follows it, let him do so, for that is more beloved to your Prophet-^{saww},

⁵⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 h

⁵¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 i

⁵² Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 j

⁵³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 k

and complete the rows for Allah^{-azwj} and His^{-azwj} Angels as sending Salawaat upon those who are completing the rows”.⁵⁴

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: أَمَتُوا الصُّمُوفَ وَ لَا يَضُرُّ أَحَدَكُمْ أَنْ يَتَأَخَّرَ إِذَا وَجَدَ ضَيْقًا فِي الصَّفِّ الْأَوَّلِ فَيَتِمُّ الصَّفَّ الَّذِي خَلْفَهُ وَ إِنْ رَأَى خَلًّا أَمَامَهُ فَلَا يَضُرُّهُ أَنْ يَمْشِيَ مُنْحَرِفًا إِنْ تَخَوَّفَ عَنْهُ حَتَّى يَسُدَّهُ يَعْنِي وَ هُوَ فِي الصَّلَاةِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: ‘Complete the rows and it will not harm any of you if he were to delay when he finds narrowness in the first row, so he completes the row which is behind it; and if he sees a gap in front of him, so it would not harm him if he were to walk sideway from it until he fills it, meaning while he is in the Salat’.⁵⁵

بيان: قَالَ ص لَوْ حَشَعَ قَلْبُهُ لَحَشَعَتْ جَوَارِحُهُ.

Explanation (Hadeeth only) – He^{-saww} said: ‘Had his heart been fearful, his limbs would have been fearful’.

31- الرُّؤْيُ، لِلشَّهِيدِ القَائِنِ الجَمَاعَةَ مُسْتَحَبَّةٌ فِي الفَرِيضَةِ مُتَأَكِّدَةٌ فِي اليَوْمِيَّةِ حَتَّى إِنْ الصَّلَاةَ الوَاحِدَةَ مِنْهَا تَعْدِلُ حَمْسًا أَوْ سَبْعًا وَ عَشْرِينَ مَعَ غَيْرِ العَالِمِ وَ مَعَهُ أَلْفًا وَ لَوْ وَقَعَتْ فِي مَسْجِدٍ يُضَاعَفُ بِمَضْرُوبِ عَدَدِهِ فِي عَدَدِهَا فِي الجَامِعِ مَعَ غَيْرِ العَالِمِ أَلْفَانِ وَ سَبْعُ مَائَةٍ وَ مَعَهُ مِائَةٌ أَلْفٍ

(The book) ‘Al Rawza’ of Al Shaheed Al Sany –

‘The congregation is recommended in the obligatory (Salat) emphasised regarding the daily (Salat) to the extent that the one Salat from it equates to twenty-five, or twenty-seven with other than the scholar, and with him (it equates to) a thousand, and if it were to occur in a Masjid it would be double struck by its number (of participants). Thus, in the gathering with other than the scholar, two thousand and seven hundred, and with him, one hundred thousand’.

قَالَ وَ رُوِيَ أَنَّ ذَلِكَ مَعَ اتِّحَادِ المَأْمُومِ فَلَوْ تَعَدَّدَ تَضَاعَفَ فِي كُلِّ وَاحِدٍ بِقَدْرِ المَجْمُوعِ فِي سَابِقِهِ.

He said, ‘And it is reported that with the consensus of the followers, so if it multiplies, it multiplies for each one according to the total that preceded it’.⁵⁶

32- كِتَابُ الإِمَامَةِ وَ التَّبَصُّرَةِ، لِعلِيِّ بْنِ بَابُوئِهِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص سَوُّوا صُفُوفَكُمْ فَإِنَّ تَسْوِيَةَ الصَّفِّ تَمَامُ الصَّلَاةِ.

(The book) ‘Kitab Al Imamah Wa Al Tabsira’ of Ali Bin Babuwayh, from Ahmad Bin Ali, from Muhammad Bin Ali Hassan Al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

⁵⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 I

⁵⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 30 m

⁵⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 31

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Even out (straighten) your rows for straightening of the row completes the Salat’’.⁵⁷

وَمِنْهُ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ ابْنِ فَضَّالٍ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: الصَّفُّ الْأَوَّلُ فِي الصَّلَاةِ أَفْضَلُ وَالصَّفُّ الْأَخِيرُ عَلَى الْجِنَازَةِ أَفْضَلُ.

And from him, from Haroun Bin Musa, from Muhammad Bin Ali, from Muhammad Bin Al-Husayn, from Ali Bin Asbaat, from Ibn Fazzal,

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘The first row in the Salat is the best, and the last row upon the funeral is best’’.⁵⁸

وَمِنْهُ عَنْ أَحْمَدَ بْنِ إِسْمَاعِيلَ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَوْ عَلِمَ النَّاسُ مَا فِي الْبَدَاءِ وَالصَّفِّ الْأَوَّلِ لَأَسْتَهَمُوا عَلَيْهِ.

And from him, from Ahmad Bin Ismail, from Ahmad Bin Idrees, from Al Hassan Bin Ali Bin Abdullah Bin Al Mugheira, from Ja’far Bin Muhammad Bin Abdullah, from Abdullah Bin Al Mugheira, from Talha Bin Zayd,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Had the people known what is in the call (Azaan) and the first row, they would have crawled to it’’.⁵⁹

وَمِنْهُ عَنْ سَهْلِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ بْنِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص الرَّجُلُ أَحِبُّ أَنْ يُؤَمَّ فِي بَيْتِهِ الْخَيْرَ.

And from him, from Sahl Bin Ahmad, from Muhammad Bin Muhammad Bin Al Ash’as, from Musa Bin Ismail,

‘Son of Musa^{-asws} Bin Ja’far^{-asws}, from his father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘It is more beloved for the man to lead Salat in his house (rather than pray individually)’ – the Hadeeth’’.⁶⁰

⁵⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 32 a

⁵⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 32 b

⁵⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 32 c

⁶⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 3 H 32 d

CHAPTER 84 – RULINGS OF THE CONGREGATION

الآيات

The Verses –

الأعراف و إذا قرئ القرآن فاستمعوا له و أنصتوا لعلكم ترحموا

(Surah) Al Araaf: **And when the Quran is recited, then listen intently to it and be silent, perhaps you will be Shown Mercy [7:204]**

الحجر و لقد علمنا المستقدمين منكم و لقد علمنا المستأخرين

(Surah) Al Hijr: **And We Knew of the preceding ones from you and We Know of the delayed ones [15:24].**

تفسير

Interpretation (Ahadeeth only)

صحيحه زراره عن أبي جعفر ع قال: و إن كنت خلف إمام فلا تقرأ شيئاً في الأولين و أنصت لقراءته و لا تقرأ شيئاً في الأخيرتين فإن الله عز و جل يقول للمؤمنين و إذا قرئ القرآن يغي في القرية خلف الإمام - فاستمعوا له و أنصتوا لعلكم ترحموا و الأخيرتان تبع للأولين.

A correct (Hadeeth) by Zurara, from Abu Ja'far^{asws} having said: 'And if you were to be behind a prayer leader, do not recite anything in the first two Cycles and listen to his recitation, and do not recite anything in the last two (as well), for Allah^{azwj} Mighty and Majestic is Saying 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 two last (Cycles) follow the first two**'.

و روي عن أبي عبد الله ع أنه قال: يجب الإنصات للقرآن في الصلاة و غيرها.

And it is reported from, Abu Abdullah^{asws} having said: 'The listening intently to the Quran is obligated in the Salat and elsewhere'.

و في كتاب العياشي عن أبي كهمس عن أبي عبد الله ع قال: قرأ ابن الكواء خلف أمير المؤمنين ع - لئن أشركت ليحبط عملك و لتكونن من الخاسرين فأنصت له أمير المؤمنين ع.

And in the book of Al-Ayyashi, from Kahmas, from Abu Abdullah^{asws} having said: 'Ibn Al-Kawa recited (in the Salat) behind Amir Al-Momineen^{asws}, **if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65]. Amir Al-Momineen^{asws} silent to it**'.

وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ الرَّجُلُ يَقْرَأُ الْقُرْآنَ أَيْبُ عَلَى مَنْ سَمِعَهُ الْإِنْصَاتُ لَهُ وَالْإِسْتِمَاعُ قَالَ نَعَمْ إِذَا قُرِئَ عِنْدَكَ الْقُرْآنُ وَجِبَ عَلَيْكَ الْإِنْصَاتُ وَالْإِسْتِمَاعُ.

And from Abdullah Bin Abu Yafour, from Abu Abdullah^{asws}, he (the narrator) said, 'I said to him^{asws}, 'The man recites the Quran, is it obligatory upon the one who hears to be silent to it and listening intently?' He^{asws} said: 'Yes. When the Quran is recited in your presence, it is obligatory upon you to be silent and listen intently''.

وَسَادِسُهَا أَنَّ النَّبِيَّ ص حَتَّى النَّاسِ عَلَى الصَّفِّ الْأَوَّلِ فِي الصَّلَاةِ وَقَالَ خَيْرُ صُفُوفِ الرِّجَالِ أَوْلَاهَا وَشَرُّهَا آخِرُهَا وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوْلَاهَا.

And it's sixth is that the Prophet^{saww} urged the people to be upon the first row in the Salat, and said: 'Best of the rows of the men is its first, and its worst is its last, and best rows of the women is their last and their worst is their first one''.

وَقَالَ النَّبِيُّ ص إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمُدَّامِ فَارْتَحِمِ النَّاسَ وَكَانَتْ دُورُ بَنِي عُذْرَةَ بَعِيدَةً مِنَ الْمَسْجِدِ فَقَالُوا لَتَبِيعَنَّ دُورَنَا وَ لَتَشْرَيْنَنَّ دُورًا قَرِيبَةً مِنَ الْمَسْجِدِ حَتَّى نُدْرِكَ الصَّفَّ الْمُدَّامَ فَتَزَلَّتْ هَذِهِ الْآيَةُ عَنِ الرَّبِيعِ بْنِ أَنَسٍ.

And the Prophet^{saww} said: 'Allah^{azwj} and His^{azwj} Angels are sending Salawaat upon the front row!' The people thronged, and houses of the clan of Uzra were remote from the Masjid, so they said, 'We shall sell our houses and buy our houses nearby the Masjid until we can attain the front row!' So this Verse was Revealed about Al-Rabie Bin Anas''.

1- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَطِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ يَقُطِيبِ بْنِ عَمْرٍو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا نَسِيَ الْحَسَنَ بْنَ عَلِيٍّ اسْمُهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا يُصَلِّي خَلْفَهُمُ الْمَجْهُولُ وَالْغَالِي وَإِنْ كَانَ يَقُولُ بِقَوْلِكَ وَالْمُجَاهِرُ بِالْفِئْسِقِ وَإِنْ كَانَ مُقْتَصِدًا.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Hassan Bin Ali Bin Yaqteen, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from a man from our companions Al Hassan Bin Ali forgot his name,

'From Abu Abdullah^{asws} having said: 'Three, do not pray (Salat) behind them – the unknown, the exaggerator and even though he says (believes) with your word (belief), and the one open with the mischief and even if he was moderate''.⁶¹

[بيان و تحقيق مهم](#)

Explanation and important research

الظاهر أن المراد بالمجهول من لا يعلم دينه و إلا فلم يكن حاجة إلى ذكر المجاهر بالفسق و الغالي الذي يغلو في حق النبي ص و الأئمة صلوات الله عليهم بالقول بالربوبية و نحوها

⁶¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 1

The apparent is that the intent with the 'unknown' is one who does not know his religion, or otherwise, there would be no need to mention openly immoral and exaggerated people who exaggerate against the Prophet^{-saww} and the Imams^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} with the word of the Lordship and such like.

و إن كان يقول بقولك أي يعتقد إمامة الأئمة و خلافتهم و فضلهم

'And even though he says (believes) with your word (belief)' – i.e., he believes in Imamate of the Imams^{-asws} and their^{-asws} caliphate, and their^{-asws} merits.

و إن كان مقتصدا أي متوسطا في العقائد بأن لا يكون غالبا و لا مفرطا.

'And even though he was moderate' – i.e., average in the belief that he neither happens to be an exaggerator nor excessive.

ثم اعلم أنه لا خلاف بين الأصحاب في اشتراط إيمان الإمام و عدالته و الإيمان هنا الإقرار بالأصول الخمسة على وجه يعد إماميا

Then know that there is no disagreement among the scholars regarding the requirement of faith (Eman) for the prayer leader and his justice. Eman here refers to acknowledging the five fundamental principles in a manner that qualifies him as a prayer leader.

و أما العدالة فقد اختلف كلام الأصحاب فيها اختلافا كثيرا في باب الإمامة و باب الشهادة و الظاهر أنه لا فرق عندهم في معنى العدالة في المقامين و إن كان يظهر من الأخبار أن الأمر في الصلاة أسهل منه في الشهادة.

As for justice, there has been considerable disagreement among the scholars, especially in the context of the leadership (of the Salat) and testimony. It appears that there is no difference in their understanding of justice concerning these two positions, although it is evident from some reports that the matter is more lenient in the case of Salat compared to the testimony.

و لعل السر فيه أن الشهادة يبتني عليها الفروج و الدماء و الأموال و الحدود و الموارث فينبغي الاهتمام فيها بخلاف الصلاة فإنه ليس الغرض إلا اجتماع المؤمنين و اتلافهم و استجابة دعواتهم و نقص الإمام و فسقه و كفره و حدثه و جنابته لا يضر بصلاة المأموم كما سيأتي

And perhaps the secret behind this is that the testimony is the basis for matters related to marriages, blood, wealth, legal boundaries, and inheritances. Therefore, it is crucial to be attentive to it, unlike in the case of Salat, where the sole purpose is the congregation of Momineen, their unity, responding to their calls, and the apparent righteousness of the prayer leader, his personal shortcomings, his transgressions, his disbelief, his impurity, and his sexual impurity do not affect the validity of the Salat of the followers, as will be explained later.

فلذا اكتفي فيه بحسن ظاهر الإمام و عدم العلم بفسقه.

Therefore, it suffices in the case of Salat to consider the apparent righteousness of the prayer leader and not to inquire about his personal transgressions.

ثم الأشهر في معناها أن لا يكون مرتكباً للكبائر و لا مصراً على الصغائر و للعلماء في تفسير الكبيرة اختلاف شديد فقال قوم هي كل ذنب توعد الله عليه بالعقاب في الكتاب العزيز و قال بعضهم هي كل ذنب رتب عليه الشارع حداً أو صرح فيه بالوعيد

Then the well-known in its meaning implies that the person committing it should not be guilty of major sins or persistently indulged in minor sins. Among scholars, there is a significant difference in interpreting the term "Kabeera" (major sin). Some say it refers to any sin for which Allah^{-azwj} has Threatened Punishment in the Mighty Book, while others argue that it refers to any sin for which the Law) has established a legal punishment or explicitly regarding the Threat.

و قال طائفة هي كل معصية تؤذن بقلة أكرثا فاعلمها بالدين

A group of scholars said, 'A major sin (Kabeera) is any transgression for which the one committing it demonstrates a lack of concern for their faith'.

و قال جماعة هي كل ذنب علمت حرمة بدليل قاطع

Another group stated, 'It is any sin for which the prohibition is established by clear and definitive evidence'.

و قيل كلما توعد عليه توعداً شديداً في الكتاب و السنة

Some argue that it includes any sin for which severe warnings are pronounced in the Quran and the Sunnah.

و قيل ما نهي الله عنه في سورة النساء من أوله إلى قوله تعالى **إِنَّ مَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ** الآية.

*And some say it refers to any act that Allah has prohibited in Surat An-Nisa, from its beginning to the statement of Allah^{-azwj}, **If you shun the major sins which you are Forbidden from, We will Remove your (small) sins [4:31] – the Verse.***

و قال قوم الكبائر سبع الشرك بالله و قتل النفس التي حرم الله و قذف المحصنة و أكل مال اليتيم و الزنا و الفرار من الزحف و عقوق الوالدين

Some categorise major sins as seven - associating with Allah^{-azwj}, and killing the soul which Allah^{-azwj} has Prohibited, and slandering the married woman, and devouring wealth of the orphan, and the adultery, and the fleeing from the battle march, and disobedience to the parents.

و قيل إنما تسع بزيادة السحر و الإلحاد في بيت الله أي الظلم فيه و زاد عليه في بعض الروايات للعامة أكل الربا

And it said these are nine with an increase with the sorcery, and the atheism in the House of Allah^{-azwj}, i.e., the injustice in it, and there is an increase upon it in some of the reports of the scholar, consuming the usury.

و عن علي ع زيادة على ذلك شرب الخمر و السرقة.

And from Ali^{-asws} there is an increase upon that – drinking the wine and the theft.

و زاد بعضهم على السبعة السابقة ثلاث عشرة أخرى اللواط و السحر و الربا و الغيبة و اليمين الغموس و شهادة الزور و شرب الخمر و استحلال الكعبة و السرقة و نكث الصفقة و التعرب بعد الهجرة و اليأس من روح الله و الأمن من مكر الله.

And some of them have increased upon the previous seven, another thirteen – the sodomy, and the sorcery, and the usury, and the backbiting, and the false oath, and the false testimony, and drinking the wine, and desecrating the Kaaba, and the theft, and breaking the bargain, and paganism after the Emigration, and the despair from the Mercy of Allah^{-azwj}, and feeling safe from the Plan of Allah^{-azwj}.

و قد يزداد أربع عشرة أخرى أكل الميتة و لحم الخنزير و ما أهل لغير الله به من غير ضرورة و السحت و القمار و البخس في الكيل و الوزن و معونة الظالمين و حبس الحقوق من غير عسر و الإسراف و التبذير و الخيانة و الاشتغال بالملاهي و الإصرار على الذنوب.

And another fourteen have been added – consuming the dead, and the flesh of swine, and whatever is offered to other than Allah^{-azwj} with from without necessity, and the ill-gotten gains, and the gambling, and the underestimation in the measurement and the weight, and assisting the oppressors, and withholding of rights from without financial adversity, and the extravagance, and the embezzlement, and the pre-occupation with the playfulness, and the persistence upon the sins.

و قد يعد منها أشياء أخر كالقيادة و الديانة و الغضب و النميمة و قطيعة الرحم و تأخير الصلاة عن وقتها و الكذب خصوصاً على رسول الله ص و ضرب المسلم بغير حق و كتمان الشهادة و السعاية إلى الظالمين و منع الزكاة المفروضة و تأخير الحج عن عام الوجوب و الظهار و المحاربة و قطع الطريق.

And other things have been counted from it, like the ambushing, and the pimping, and the usurpation, and the gossiping, and severing the kinship, and delaying the Salat from its timings, and the lying in particular upon Rasool-Allah^{-saww}, and striking the Muslim without right, and concealing the testimony, and striving to (for) the oppressors, and preventing the obligatory Zakat, and delaying the Hajj from the obligatory year, and 'Al-Zihar', and the fleeing, and banditry.

و المعروف بين أصحابنا القول الأول من هذه الأقوال و هو الصحيح و يدل عليه أخبار كثيرة

And the well-known between our companions is the first word from these words, and it is the correct, and many Ahadeeth evidence upon it.

وَ أَنَا أَخْبَارُنَا فِي رِوَايَةِ يُونُسَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ الْكِبَائِرُ سَبْعٌ قَتْلُ الْمُؤْمِنِ مُتَعَمِّدًا وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَازُ مِنَ الرَّحْفِ وَ التَّعْرُبُ بَعْدَ الْهِجْرَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ أَكْلُ الرِّبَا بَعْدَ النَّبَيْتَةِ وَ كُلُّ مَا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا النَّارَ

And as for our Ahadeeth, it is in a report by Yunus, from Abu Abdullah^{-asws}, he said, 'I heard him^{-asws} saying: 'The major sins are seven – killing the Momin deliberately, and slandering the married woman, and the fleeing from the battle march, and the paganism after the Emigration, and devouring wealth of the orphan unjustly, and consuming the usury after the clarification, and all what Allah^{-azwj} Mighty and Majestic has Obligated the Fire upon'.

وَقَالَ إِنَّ أَكْبَرَ الْكِبَائِرِ الشِّرْكَ بِاللَّهِ.

And he^{-asws} said: 'The most major of the major sins is the Shirk (association) with Allah^{-azwj}'.

وَفِي حَسَنَةِ عُبَيْدِ بْنِ زُرَّارَةَ الْكُفْرُ بِاللَّهِ عَزَّ وَجَلَّ وَ قَتْلُ النَّفْسِ وَ الْعُقُوفُ وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلْمًا وَ الْفِرَارُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْمِجْرَةِ

And in a good (Hadeeth) by Ubeyd Bin Zurara (in Al-Kafi): 'The Kufr with Allah^{-azwj} Mighty and Majestic, and killing the soul, and the disobedience (to parents), and consuming the usury after the clarification, and devouring wealth of the orphan unjustly, and the fleeing from the battle march, and the paganism after the Emigration'.

وَقَالَ ع تَرْكُ الصَّلَاةِ دَاخِلٌ فِي الْكُفْرِ.

And he^{-asws} said: 'Neglecting the Salat is included in the Kufr'.

وَفِي رِوَايَةٍ مَسْعُودَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ ع التُّنُوطُ مِنَ رَحْمَةِ اللَّهِ وَ الْإِيَّاسُ مِنَ رُوحِ اللَّهِ وَ الْأَمْنُ مِنَ مَكْرِ اللَّهِ وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَ الْعُقُوفُ وَ أَكْلُ مَالِ الْيَتِيمِ وَ الرِّبَا وَ التَّعَرُّبُ بَعْدَ الْمِجْرَةِ وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَارُ مِنَ الرَّحْفِ.

And in a report by Mas'ada Bin Sadaqa (in Al-Kafi), from Al-Sadiq^{-asws}: 'The despondency from Mercy of Allah^{-azwj} and the despair from comfort of Allah^{-azwj}, and feeling safe from the Plan of Allah^{-azwj}, and killing the soul which Allah^{-azwj} has Prohibited, and the disobedience (to parents), and consuming wealth of the orphan (unjustly), and the usury, and the paganism after the Emigration, and slandering the married woman, and the fleeing from the battle march'.

وَفِي الْحَسَنِ بْنِ الصَّحِيحِ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ أَبِي جَعْفَرِ الثَّانِي عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى ع أَنَّ الصَّادِقَ ع قَالَ لِعَمْرُو بْنِ عُبَيْدِ بْنِ الْكِبَائِرِ الْإِشْرَاكُ بِاللَّهِ ثُمَّ الْيَأْسُ مِنَ رُوحِ اللَّهِ ثُمَّ الْأَمَانُ مِنَ مَكْرِ اللَّهِ وَ عُقُوفُ الْوَالِدَيْنِ وَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَ قَذْفُ الْمُحْصَنَةِ وَ أَكْلُ مَالِ الْيَتِيمِ

And in the good (Hadeeth), but the correct (in Al-Kafi), from Abdul Azeem, from Abu Ja'far^{-asws} the 2nd, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Musa^{-asws}: 'Al-Sadiq^{-asws} said to Amro Bin Ubeyd: 'The most major of the major sins is the Shirk (association) with Allah^{-azwj}, then the despairing from the comfort (Mercy) of Allah^{-azwj}, then feeling safe from the Plan of Allah^{-azwj}, and disobedience to the parents, and killing the soul which Allah^{-azwj} has Prohibited except by right, and slandering the married woman, and devouring wealth of the orphan (unjustly);

وَ الْفِرَارُ مِنَ الرَّحْفِ وَ أَكْلُ الرِّبَا وَ السِّحْرُ وَ الرِّبَا وَ الْيَمِينُ الْعَمُوسُ وَ الْغُلُولُ وَ مَنْعُ الرِّكَاتِ الْمَفْرُوضَةِ وَ شَهَادَةُ الزُّورِ وَ كِتْمَانُ الشَّهَادَةِ وَ تَرْكُ الصَّلَاةِ مُتَعَدِّدًا أَوْ شَيْءٍ مِمَّا فَرَضَ اللَّهُ وَ نَقْضُ الْعَهْدِ وَ قَطِيعَةُ الرَّحِمِ.

And the fleeing from the battle march, and consuming the usury, and the sorcery, and the adultery, and the false oath, and the defrauding, and preventing the obligatory Zakat, and the false testimony, and concealing the testimony, and neglecting the Salat deliberately or something from what Allah^{-azwj} has Obligated, and breaking the agreement (covenant), and severing the kinship'.

وَرَوَى الصَّدُوقُ بِسَنَدِهِ الْمُعْتَبَرِ عَنِ الْفَضْلِ بْنِ شَاذَانَ فِيمَا كَتَبَ الرِّضَا عَ لِلْمَأْمُونِ الْكَبَائِرُ هِيَ قَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ وَ الزَّيْنَةَ وَ السَّرِقَةَ وَ شُرْبَ الْخَمْرِ وَ عُقُوقَ الْوَالِدَيْنِ وَ الْفِرَارَ مِنَ الرِّجْفِ وَ أَكْلَ مَالِ الْيَتِيمِ ظُلْمًا وَ أَكْلَ الْمَيْتَةِ وَ الدَّمِ وَ لَحْمِ الْخِنْزِيرِ وَ مَا أَهْلٌ لِعَبْرِ اللَّهِ بِهِ مِنْ غَيْرِ ضَرُورَةٍ

And it is reported by Al-Sadouq (in Uyoun Akhbar) by the reliable chain, from Al-Fazl Bin Shazan, 'Among what Al Reza^{-asws} wrote for Al Mamoun: 'The major sins, these are: - Killing the soul which Allah^{-azwj} has Prohibited, and the adultery, and the theft, and drinking the wine, and disobedience to the parents, and the fleeing from the battle march, and consuming wealth of the orphans unjustly, and consuming the dead, and the blood, and flesh of the swine, and what is offered for other than Allah^{-azwj} with from without necessity;

وَ أَكْلَ الرِّبَا بَعْدَ التَّبَيُّنِ وَ السُّخْتِ وَ الْمَيْسِرِ وَ هُوَ الْقِمَارُ وَ الْبَحْسُ فِي الْمِكْيَالِ وَ الْمِيزَانِ وَ قَذْفُ الْمُحْصَنَاتِ وَ اللَّوْاطُ وَ شَهَادَةُ الزُّورِ وَ الْيَأْسُ مِنْ رَوْحِ اللَّهِ وَ الْأَمْنُ مِنْ مَكْرِ اللَّهِ وَ الْفُتُوْطُ مِنْ رَحْمَةِ اللَّهِ

And consuming the usury after the clarification, and the ill-gotten gains, and the games of chance, and it is the gambling, and the underestimating in the measurement and the scale (weight), and slandering the married women, and the sodomy, and the false testimony, and the despair from the comfort of Allah^{-azwj}, and feeling safe from the Plan of Allah^{-azwj}, and the despondency from the Mercy of Allah^{-azwj};

وَ مَعُوْنَةُ الظَّالِمِينَ وَ الرُّكُوْنَ إِلَيْهِمْ وَ الِئْمِينُ الْعُمُوسُ وَ حَبْسُ الْخُفُوقِ مِنْ غَيْرِ عَشْرِ وَ الْكُذِبُ وَ الْكِبْرُ وَ الْإِسْرَافُ وَ التَّبْدِيرُ وَ الْحِيَانَةُ وَ الْإِسْتِحْقَافُ بِالْحُجْجِ وَ الْمُحَارَبَةُ لِأَوْلِيَاءِ اللَّهِ وَ الْإِسْتِعْجَالُ بِالْمَلَاهِي وَ الْإِصْرَارُ عَلَى الدُّنُوبِ.

And assisting the oppressors and the inclining to them, and the false oath, and withholding the rights from without financial adversity, and the lying, and the arrogance, and the extravagance, and the squandering, and the betrayal, and taking lightly with the Hajj, and battling friends of Allah^{-azwj}, and pre-occupation with the playfulness (sports etc.), and the persistence upon the sins'.

وَ رَوَى مِنْهُ بِإِسْنَادِهِ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع وَ زَادَ فِي أَوَّلِهِ الشِّرْكَ بِاللَّهِ ثُمَّ تَرَكَ مَعَاوَنَةَ الْمُظْلَمِينَ وَ قَالَ فِي آخِرِهِ وَ الْمَلَاهِي الَّتِي تَصُدُّ عَنْ ذِكْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى مَكْرُوهَةٌ كَالْعِنَاءِ وَ صَرَبُ الْأَوْتَارِ.

And it is reported similar to it (in Al Khisaal) by his chain from Al-A'mash, from Al-Sadiq^{-asws}, and there is an increase in its beginning: 'The Shirk (association) with Allah^{-azwj}, then neglecting assisting the oppressed'; and he^{-asws} said in its end: 'And the vanities which hinder from the Zikr of Allah^{-azwj} Blessed and Exalted, abhorrence(s) like the singing and striking the strings (musical instruments)'.

ثم قال الصدوق ره الكبائر هي سبع و بعدها فكل ذنب كبير بالإضافة إلى ما هو أصغر منه و صغير بالإضافة إلى ما هو أكبر منه و هذا معنى ما ذكره الصادق ع في هذا الحديث من ذكر الكبائر الزائدة على السبع و لا قوة إلا بالله انتهى.

Then Al-Sadouq said, 'The major sins, these are seven, and after it, so every sin is major with the addition to what is smaller than it, and small with the addition to what is larger than it, and this is the meaning of what Al-Sadiq^{-asws} has mentioned in this Hadeeth of mentioning the major sins, the additional upon the seven, and there is no strength except with Allah^{-azwj}' – end.

و يدل على أن الصدوق إنما يقول بالسبع في الكبائر .

And it evidence upon that Al-Sadouq rather is saying 'seven' regarding the major sins.

و رَوَى أَيْضاً فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: وَجَدْنَا فِي كِتَابِ عَلِيِّ ع أَنَّ الْكَبَائِرَ خَمْسٌ الشِّرْكَ بِاللَّهِ وَ عُقُوقُ الْوَالِدَيْنِ وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ الْفِرَازُ مِنَ الرَّحْفِ وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ.

And it is reported as well in the correct (Hadeeth in Al Khisaal), from Abu Abdullah^{-asws} having said: 'We found in the book of Ali^{-asws}: 'The major sins are five – the Shirk (association) with Allah^{-azwj}, and disobedience to the parents, and consuming the usury after the clarification, and the fleeing from the battle march, and the paganism after the Emigration'.

و فِي رِوَايَةٍ مُعْتَبَرَةٍ أُخْرَى عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْهُ ع أَنَّمَا أَكَلُ مَالِ الْيَتِيمِ وَ الْفِرَازُ مِنَ الرَّحْفِ وَ أَكْلُ الرِّبَا وَ رَمْيُ الْمُحْصَنَاتِ وَ قَتْلُ الْمُؤْمِنِ مُتَعَمِّدًا.

And in a reliable report (in Al Khisaal), there is another from Ubeyd Bin Zurara, from him^{-asws}: 'These are devouring wealth of the orphans (unjustly), and the fleeing from the battle march, and consuming the usury, and slandering the married women, and killing the Momin deliberately'.

وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ عَنْهُ ع أَنَّمَا سَبَّعَ الشِّرْكَ وَ قَتَلَ النَّفْسِ وَ أَكَلُ مَالِ الْيَتِيمِ وَ عُقُوقُ الْوَالِدَيْنِ وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَازُ مِنَ الرَّحْفِ وَ إِنْكَارُ حَقِّ أَهْلِ الْبَيْتِ.

And from Abdul Rahman Bin Kaseer, from him^{-asws}: 'These are seven – the Shirk (association), and killing the soul, and consuming wealth of the orphan (unjustly), and disobedience to the parents, and slandering the married woman, and the fleeing from the battle march, and denial of rights of People^{-asws} of the Household'.

وَ رَوَى الْعَيَّاشِيُّ بِإِسْنَادِهِ عَنْ مُيَسَّرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كُنْتُ أَنَا وَ عَلْقَمَةُ الْحَضْرَمِيُّ وَ أَبُو حَسَّانَ الْعَجَلِيُّ وَ عَبْدِ اللَّهِ بْنُ عَجَلَانَ نَنْتَظِرُ أَبَا جَعْفَرٍ ع فَخَرَجَ عَلَيْنَا فَقَالَ مَرْحَبًا وَ أَهْلًا وَ اللَّهُ إِيَّيْ لَأُحِبُّ رِيحَكُمْ وَ أَزْوَاجَكُمْ وَ أَنْتُمْ لَعَلَى دِينِ اللَّهِ

And it is reported by Al-Ayyashi – by his chain from Muyassir, from Abu Ja'far^{-asws}, he (the narrator) said, 'I, and Alqamah Al-Hazramy, and Abu Hassan Al-Ijaly, and Abdullah Bin Ajlan were awaiting Abu Ja'far^{-asws}. He^{-asws} came out to us. He^{-asws} said: 'Welcome and hello! By Allah^{-azwj}! I^{-asws} love your aromas and your souls, and you are upon the religion of Allah^{-azwj}!'

فَقَالَ عَلْقَمَةُ فَمَنْ كَانَ عَلَى دِينِ اللَّهِ تَشْهَدُ أَنَّهُ مِنْ أَهْلِ الْجَنَّةِ

Alqamah said, 'The one who happens to be upon the religion of Allah^{-azwj}, are you^{-asws} testifying that he is from the people of Paradise?'

قَالَ فَمَكَتْ هُنَيْئَةً ثُمَّ قَالَ نَوْرُوا أَنْفُسَكُمْ فَإِنْ لَمْ تَكُونُوا قَرَفْتُمْ الْكَبَائِرَ فَأَنَا أَشْهَدُ

He^{-asws} remained (silent) for a while, then said: 'Irradiate yourselves! If you do not indulge in the major sins, I^{-asws} do testify!'

فُلْنَا وَ مَا الْكَبَائِرُ

We said, 'And what are the major sins?'

قَالَ هِيَ فِي كِتَابِ اللَّهِ عَلَى سَبْعٍ

He^{-asws} said: 'These are in the Book of Allah^{-azwj} are upon seven'.

فُلْنَا فَعُدَّهَا عَلَيْنَا جُعِلْنَا فِدَاكَ

We said, 'Count these to us, may we be sacrificed for you^{-asws}!'

قَالَ الشِّرْكُ بِاللَّهِ الْعَظِيمِ وَ أَكْلُ مَالِ الْيَتِيمِ وَ أَكْلُ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ عُقُوقُ الْوَالِدَيْنِ وَ الْفِرَاقُ مِنَ الرَّحْفِ وَ قَتْلُ الْمُؤْمِنِ وَ قَذْفُ الْمُحْصَنَةِ

He^{-asws} said: 'The Shirk with Allah^{-azwj} the Magnificent, and devouring wealth of the orphans, and consuming the usury after the clarification, and disloyalty to the parent, and the fleeing from the battle march, and killing the Momin, and slandering the married woman'.

فُلْنَا مَا مِنَّا أَحَدٌ أَصَابَ مِنْ هَذِهِ شَيْئاً

We said, 'We said, 'There is no one from us who has indulged in anything from these!'

قَالَ فَأَنْتُمْ إِذَا.

He^{-asws} said: 'So you are (people of Paradise), then!'

وَ رَوَى الشَّيْخُ جَعْفَرُ بْنُ أَحْمَدَ الْقُمِّيُّ فِي كِتَابِ الْعَايَاتِ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ جُعِلْتُ فِدَاكَ مَا لَنَا نَشْهَدُ عَلَى مَنْ خَالَفَنَا بِالْكَفْرِ وَ بِالنَّارِ وَ لَا نَشْهَدُ عَلَى أَنْفُسِنَا وَ لَا عَلَى أَصْحَابِنَا أَنَّهُمْ فِي الْجَنَّةِ

And it is reported by the Sheykh Ja'far Bin Ahmad Al Qummi in the book 'Al-Ghayaat', by his chain from Muhammad Bin Muslim who said, 'I said, 'May I be sacrificed for you^{-asws}! What is the matter we are testifying upon the ones opposing us with the Kufir and with the Fire, while we are not testify upon ourselves nor upon our companions they will be in the Paradise?'

فَقَالَ مِنْ ضَعْفِكُمْ إِذَا لَمْ يَكُنْ فِيكُمْ شَيْءٌ مِنَ الْكَبَائِرِ فَاشْهَدُوا أَنَّكُمْ فِي الْجَنَّةِ

He^{-asws} said: 'Due to your weakness, where there does not happen to be anything from the major sins among you all, then testify that you will be in the Paradise'.

قُلْتُ أَيُّ شَيْءٍ الْكَبَائِرُ

I said, 'Which thing are the major sins?'

فَقَالَ أَكْبَرُ الْكَبَائِرِ الشِّرْكُ وَ عُقُوقُ الْوَالِدَيْنِ وَ التَّعَرُّبُ بَعْدَ الْهِجْرَةِ وَ قَذْفُ الْمُحْصَنَةِ وَ الْفِرَاقُ مِنَ الرَّحْفِ وَ أَكْلُ مَالِ الْيَتِيمِ ظُلماً وَ الرِّبَا بَعْدَ الْبَيِّنَةِ وَ قَتْلُ الْمُؤْمِنِ

He^{-asws} said: 'The most major of the major sins is the Shirk, and disloyalty to the parents, and the paganism after the emigration, and slandering the married woman, and the feeing from the battle march, and devouring wealth of the orphans unjustly, and the usury after the clarification, and killing the Momin'.

فَقُلْتُ التَّوْبَةَ وَ السَّرْفَةَ

I said, 'The adultery and the theft?'

قَالَ لَيْسَ مِنْ ذَلِكَ.

He^{-asws} said: 'These aren't from that'.

و قد وقع في الأخبار في خصوص بعض أنما كبائر كالغناء و الحيف في الوصية و الكذب على الله و رسوله و الأئمة ع و معونة الظالمين و غيرها.

And it has been reported in some Ahadeeth that certain actions are considered as major sins, such as singing, being unfair in bequeathing one's wealth, lying about Allah^{-azwj}, His^{-azwj} Rasool^{-saww}, and the Imams^{-asws}, aiding wrongdoers, and other such.

و اختلف أيضا في معنى الإصرار على الصغائر فقليل هو الإكثار منها سواء كان من نوع واحد أو من أنواع مختلفة و قيل المداومة على نوع واحد منها و نقل بعضهم قولاً بأن المراد به عدم التوبة و هو ضعيف.

There is also a difference in the interpretation of what it means to persist in committing minor sins. Some have said it refers to committing them frequently, whether they are of the same type or different types. Others have argued that it means persisting in committing one particular type of minor sin. Some have even reported a weak opinion that it signifies not repenting from these sins.

و قسم بعض علمائنا الإصرار إلى فعلي و حكمي فالفعلي هو الدوام على نوع واحد منها بلا توبة أو الإكثار من جنسها بلا توبة و الحكمي هو العزم على فعل تلك الصغيرة بعد الفراغ منها.

Some of our scholars have categorised persistence into practical and judicial aspects. Practical persistence involves continuing to commit one particular type of minor sin without repentance or increasing the frequency of such sins without repentance. Judicial persistence, on the other hand, pertains to making a firm determination to commit these minor sins after having abstained from them.

و هذا مما ارتضاه جماعة من المتأخرين و النص حال عن بيان ذلك لكن الأنسب بالمعنى اللغوي المداومة على نوع واحد منها و العزم على المعاودة إليها

This is a view that some of the later scholars have accepted, although there is no explicit textual evidence that specifies this. However, the more appropriate interpretation, linguistically speaking, is to consider persistence as continuing to commit one specific type of minor sin and having a firm determination to repeat it.

قال الجوهري أصررت على الشيء أي أقمت و دمت و قال في النهاية أصر على الشيء يصير إصرارا إذا لزمه و داومه و ثبت عليه و في القاموس أصر على الأمر لزم

Al-Jawhari stated that to 'Asarrta' means to persist or continue something, to establish and maintain it. He also said that 'Asr' means to be determined and continuous when adhering to something. In the dictionary, 'Asr' means adhering to a matter consistently.

و أما الإكثار من الذنوب و إن لم يكن من نوع واحد بحيث يكون ارتكابه للذنوب أكثر من اجتنابه عنه إذا عن له من غير توبة فالظاهر أنه قاذح في العدالة بلا خلاف في ذلك بينهم.

As for committing numerous sins, even if they are not of the same type, in such a way that committing the sin outweighs avoiding it without repentance, it seems evident that this would diminish one's righteousness, and there is no dispute among scholars about this.

و في كون العزم على الفعل بعد الفراغ منه قاذحا فيه محل إشكال

The determination to commit an act after abstaining from it is considered problematic and subject to doubt.

لَكَرَى رَوَى الْكُلَيْبِيُّ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَمْ يُبْصِرُوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ قَالَ الْإِصْرُ أَنْ يُذْنِبَ الذَّنْبَ وَ لَا يَسْتَعْفِرُ وَ لَا يُحَدِّثُ نَفْسَهُ بِتَوْبَةٍ فَذَلِكَ الْإِصْرُ.

But it is reported by Al Kulayni (in Al-Kafi), from Jabir, from Abu Ja'far^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: and they do not persist upon what they are doing while they are knowing [3:135]. He^{asws} said: 'The persistence is him committing the sin and not seeking Forgiveness nor discuss the repentance with himself, so that is the persistence'.

و الحديث المشهور لا صغيرة مع الإصرار و لا كبيرة مع الاستغفار يومئذ إلى أن الإصرار يحصل بعدم الاستغفار بقرينة المقابلة و في العرف يقال فلان مصر على هذا الأمر إذا كان عازما على العود إليه فالقول بكون العزم داخلا في الإصرار لا يخلو من قوة.

The famous Hadeeth is that neither a minor sin with persistence nor a major sin with seeking Forgiveness is insignificant. This indicates that persistence occurs when one does not seek Forgiveness, as suggested by the context of contrast. In common language, it is said that someone is 'persistent' in a matter when they are determined to return to it. Therefore, the assertion that determination is inherent in persistence is a plausible one and it carries a strong argument.

و المشهور لا سيما بين المتأخرين اعتبار المروة في الإمامة و الشهادة و لا شاهد له من جهة النصوص و في ضبط معناها عبارات لهم متقاربة المعنى و حاصلها مجانبة ما يؤذن بحسنة النفس و دناءة الهمة من المباحات و المكروهات و صغائر المحرمات التي لا تبلغ حد الإصرار

The prevalent view, especially among later scholars, is to consider a certain level of leniency concerning minor sins in the matters of leadership (for Salat) and testimony. There is no direct textual evidence to support this, but in defining its meaning, they use similar expressions, suggesting a reluctance to consider small, trivial matters that might indicate low self-esteem

or a lack of ambition in permissible and disliked actions. These minor sins don't reach the level of persistence.

كأكل في الأسواق و الجماع في أكثر البلاد و البول في الشوارع المسلوكة و كشف الرأس في الجماع و تقبيل أمته و زوجته في المحاضر و لبس الفقيه لباس الجندي و الإكثار من المضحكات و المضايقة في اليسير التي لا تناسب حاله و يختلف ذلك بحسب اختلاف الأشخاص و الأعصار و الأمصار و العادات المختلفة.

Like eating in markets and gatherings in most places, urinating in public streets, revealing one's head in gatherings, kissing his maid and wife in public areas, a jurist (scholar) dressing like a soldier, excessive laughter, and annoying behaviour in minor matters that don't fit the situation. This varies depending on individuals, circumstances, regions, and different customs.

و الحق أن ما لم يخالف ذلك الشرع و لم يرد فيه نهي لا يقدر في العدالة و لا دليل عليه و ليس في الأخبار منه أثر بل ورد خلافه في أخبار كثيرة

The truth is that as long as something does not contradict the Law and there is no specific prohibition against it, it should not be regarded as a breach of righteousness, and there is no evidence to support such a view. There is no trace of it in the Ahadeeth, and, in fact, there is evidence to the contrary in many reports.

و من كان أشرف من رسول الله ص و كان يركب الحمار العاري و يردف خلفه و يأكل ماشيا إلى الصلاة كما روي و كأنهم اقتفوا في ذلك أثر العامة فإنها مذكورة في كتبهم و لذا لم يذكر المحقق ره ذلك في معناها و أعرض منه كثير من القدماء و المتأخرين.

Even someone as honourable as Rasool-Allah^{-saww} used to ride a bareback donkey and let others ride behind him^{-saww}, and he^{-saww} would eat while walking to the Salat, as has been narrated. It is as if they followed the common practice in this regard since it is mentioned in their books. Therefore, the scholars who delve into the subject do not mention this aspect, and many of the early and later scholars disregard it.

و لا يعتبر في العدالة الإتيان بالمندوبات إلا أن يبلغ تركها حدا يؤذن بقلة المبالاة بالدين كترك المندوبات أجمع

The act of omitting recommended actions is not considered in determining one's righteousness, unless this omission reaches a level that indicates negligence or carelessness toward religion, such as neglecting recommended actions as a whole.

قال الشهيد الثاني و لو اعتاد ترك صنف منها كالجماعة و النوافل و نحو ذلك فكترك الجميع لاشتراكها في العلة المقتضية لذلك نعم لو تركها أحيانا لم يضر.

Al Shaheed Al Sany, mentioned that even if someone were to regularly omit a specific category of recommended actions, like voluntary Salat(s) or similar acts, if these actions share a common rationale that justifies their observance, then abandoning all of them collectively would be problematic. However, if someone occasionally omits them, it wouldn't be harmful.

و إذا زالت العدالة بارتكاب ما يقدر فيها فتعود بالتوبة بغير خلاف ظاهرا و كذلك من حد في معصية ثم تاب رجعت عدالته و قبلت شهادته و نقل بعض أصحاب إجماع الفرقة على ذلك و لعل الأشهر أنه لا يكفي في ذلك مجرد إظهار التوبة بل لا بد من الاختبار مدة يغلب معه الظن بأنه صادق في توبته.

If one's righteousness is compromised by committing acts that diminish it, it can be restored through repentance without apparent disagreement. Likewise, if someone transgresses and then repents, their righteousness is reinstated, and their testimony can be accepted. Some companions have even reported a consensus among the followers on this matter. However, it is perhaps more preferable that mere declaration of repentance is not sufficient, and there should be a testing period during which there is a strong presumption of the sincerity of their repentance.

و من الأصحاب من اعتبر إصلاح العمل و أنه يكفي في ذلك عمل صالح و لو تسبىح أو ذكر و منهم من اكتفى في ذلك بتكرار إظهار التوبة و الندم.

Among the followers of this view, there are those who believe that rectifying one's deeds, including performing righteous acts such as reciting supplications or Zikr, is sufficient for the restoration of righteousness. Some of them suffice by repeatedly showing repentance and regret as a means of rectifying their deeds.

و ذهب الشيخ في موضع من المبسوط إلى الاكتفاء في قبول الشهادة بإظهار التوبة عقيب قول الحاكم له تب أقبل شهادتك لصدق التوبة المقتضي لعود العدالة

The Sheikh, in a particular context in 'Al-Mabsut', concluded that accepting testimony can be sufficient by simply showing repentance, based on the words of Al-Hakim to someone, 'Repent, and I shall accept your testimony', which implies that sincere repentance leads to the restoration of righteousness.

و لَا يَخْلُو مِنْ قُوَّةٍ لِمَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْمَخْذُودِ إِنْ تَابَ أَوْ تَقَبَّلَ شَهَادَتَهُ

And it is not empty of strength due to what is reported by the Sheykh in his correct (Hadeeth), from Abdullah Bin Sinan (in Al-Tahzeeb) who said, 'I asked Abu Abdullah^{-asws} about the one having been punished the legal penalty, if he repents, will his testimony be accepted?'

فَقَالَ إِذَا تَابَ وَ تَوَيْتُهُ أَنْ يَرْجِعَ فِيْمَا قَالَ وَ يُكْذِبُ نَفْسَهُ عِنْدَ الْإِمَامِ وَ عِنْدَ الْمُسْلِمِينَ فَإِذَا فَعَلَ فَإِنَّ عَلَى الْإِمَامِ أَنْ يَقْبَلَ شَهَادَتَهُ بَعْدَ ذَلِكَ.

He^{-asws} said: 'When he repents and his repentance is that he retracts regarding what he had said and belies himself in the presence of the Imam^{-asws} and in presence of the Muslims. When he does so, then it is up to the Imam^{-asws} to accept his testimony after that'.

وَ بِسَنَدٍ مُعْتَبَرٍ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْقَادِفِ بَعْدَ مَا يُقَامُ عَلَيْهِ الْحُدُّ مَا تَوَيْتُهُ

And by a reliable chain from Abu Al-Sabbah Al-Kinany (in Al-Tahzeeb) who said, 'I asked Abu Abdullah^{-asws} about the slanderer after the legal penalty has been established upon him, 'What is his repentance?'

قَالَ يُكْذِبُ نَفْسَهُ

He^{-asws} said: 'He should belie himself'.

فُلْتُ أَرَأَيْتَ إِنْ أَكْذَبَ نَفْسَهُ وَ تَابَ أَوْ تَقَبَّلَ شَهَادَتَهُ

I said, 'What is your^{asws} view if he does belie himself and repents, will his testimony be accepted?'

قَالَ نَعَمْ

He^{asws} said: 'Yes!'

وَ نَحْوُهُ رُوِيَ عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِهِ - عَنْ أَحَدِهِمَا ع.

And approximate to it has been reported from Yunus, from one of his companions, from one of the two (5th or 6th Imam^{asws}).

وَ بِإِسْنَادِهِ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ أَمِيرَ الْمُؤْمِنِينَ ع شَهِدَ عِنْدَهُ رَجُلًا وَ قَدْ قُطِعَتْ يَدُهُ وَ رِجْلُهُ نَهَارَهُ فَأَجَازَ شَهَادَتَهُ وَ قَدْ تَابَ وَ عُرِفَتْ تَوْبَتُهُ.

And by his chain from Al-Sakuni, from Abu Abdullah^{asws}: 'Amir Al-Momineen^{asws}, a man testified in his^{asws} presence and his hand and his leg had been cut at daytime, and he^{asws} allowed his testimony, and he had repented and his repentance was recognised''.

وَ عَنِ الْقَاسِمِ بْنِ سُلَيْمَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَفْدِفُ الرَّجُلَ فَيُجَلِّدُ حَدًّا ثُمَّ يَتُوبُ وَ لَا يُعْلَمُ مِنْهُ إِلَّا خَيْرٌ أَ جُوزَ شَهَادَتُهُ

And from Al-Qasim Bin Suleyman (in Al-Tahzeeb) who said, 'I asked Abu Abdullah^{asws} about the man slandering the man, so he is whipped the legal penalty. Then he repents and nothing is known from him except good, 'Is his testimony allowed?'

فَقَالَ نَعَمْ مَا يُقَالُ عِنْدَكُمْ

He^{asws} said: 'Yes, what is being said with you all?'

قُلْتُ يَقُولُونَ تَوْبَتُهُ فِيمَا بَيْنَهُ وَ بَيْنَ اللَّهِ لَا تُقْبَلُ شَهَادَتُهُ أَبَدًا

I said, 'They are saying his repentance is regarding what is between him and Allah^{azwj}. His testimony should not be accepted, ever!'

قَالَ بَلَى مَا قَالُوا كَانَ أَبِي ع يَقُولُ إِذَا تَابَ وَ لَمْ يُعْلَمَ مِنْهُ إِلَّا خَيْرٌ جَازَتْ شَهَادَتُهُ.

He^{asws} said: 'Evil is what they are saying! My^{asws} father^{asws} said: 'When he repents and nothing is known from him except good, his testimony is allowed''.

وَ فِي الْمُؤْتَقِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ: إِنَّ شُهَدَاءَ الزُّورِ يُجَلِّدُونَ جَلْدًا لَيْسَ لَهُ وَقْتُ وَ ذَلِكَ إِلَى الْإِمَامِ وَ يُطَافُ بِهِمْ حَتَّى يَعْرِفَهُمُ النَّاسُ

And in the trusted (Hadeeth in Al Tahzeeb), from Sama'at Bin Mihran who said, 'He^{asws} said: 'The false testifier will be whipped not having any timing for it, and that is up to the Imam^{asws}, and he^{asws} can circle with them until the people recognise them'.

وَأَمَّا قَوْلُ اللَّهِ عَزَّ وَجَلَّ - وَ لَا تُقْبَلُوا لَهُمْ شَهَادَةٌ أَبَدًا ... إِلَّا الَّذِينَ تَابُوا فَأُولَئِكَ كَبُرَ لَكُمْ تَوْبَتُهُ قَالَ يُكْذِبُ نَفْسُهُ حِينَ يُضْرَبُ وَ يَسْتَعْفِفُ رَبَّهُ فَإِذَا فَعَلَ ذَلِكَ فَقَدْ ظَهَرَ تَوْبَتُهُ وَ مِثْلُهُ كَثِيرٌ.

And as for Words of Allah^{azwj} Mighty and Majestic: and do not accept the testimony from them, ever, [24:4] Except those who repent [24:5], I said, 'And how will his repentance be recognised?' He^{asws} said: 'He should belie himself when he is beaten, and he should Forgive his Lord^{azwj}. When he does that so his repentance is revealed' – and similar to it are many'.

ثم اعلم أن المتأخرين من علمائنا اعتبروا في العدالة الملكة و هي صفة راسخة في النفس تبعث على ملازمة التقوى و المروءة و لم أجدتها في النصوص و لا في كلام من تقدم على العلامة من علمائنا و لا وجه لاعتبارها.

Furthermore, know that many modern scholars among our scholars have considered a state of moral excellence in the context of justice. This is a firm quality within a person that encourages them to adhere to piety and uprightness. I have not found this concept in the texts, nor in the writings of any of our distinguished scholars who preceded this contemporary generation, and there is no basis for considering it.

بقي الكلام في أن المعتبر في العدالة المشروطة في إمام الجماعة و الشاهد هل هو الظن الغالب بحصول العدالة المستند إلى البحث و التفتيش أم يكفي في ذلك ظهور الإيمان و عدم ظهور ما يقدر في العدالة.

The discussion revolves around whether what is considered in terms of righteousness concerning the prayer leader of the congregation and the witness is the predominant presumption of righteousness based on research and investigation, or whether it suffices for faith to be apparent and nothing that diminishes righteousness is evident.

المشهور بين المتأخرين الأول و جوز بعض الأصحاب التعويل فيها على حسن الظاهر و قال ابن الجنيد كل المسلمين على العدالة إلى أن يظهر خلافها و ذهب الشيخ في الخلاف و ابن الجنيد و المفيد في كتاب الأشراف إلى أنه يكفي في قبول الشهادة ظاهر الإسلام مع عدم ظهور ما يقدر في العدالة و مال إليه في المبسوط و هو ظاهر الإستبصار بل ادعى في الخلاف الإجماع و الأخبار.

Among the modern scholars, the prevalent view is the first one, which relies on the outward appearance. Ibn al-Juneid stated that all Muslims are deemed righteous until evidence to the contrary emerges. However, the Sheikh held a different view, and Ibn al-Juneid and Al-Mufid, in the book 'Al Ashraaf', concluded that what suffices for accepting testimony is the outward manifestation of Islam without any apparent breach of righteousness. In fact, they claimed consensus and narrated supporting reports regarding this matter.

و قال البحث عن عدالة الشهود ما كان في أيام النبي ص و لا أيام الصحابة و لا أيام التابعين إنما شيء أحدثه شريك بن عبد الله القاضي و لو كان شرطاً لما أجمع أهل الأمصار على تركه

The quest to determine the righteousness of witnesses, as it is done nowadays, did not exist during the time of the Prophet^{saww}, the era of the Companions, or the era of the Tabi'in (the generation that followed the Companions). It is something introduced by Sharik ibn Abdullah the judge. If it were a valid condition, the people of various regions would not have unanimously abandoned it.

و الظاهر عدم القائل بالفصل في باب الإمامة و الشهادة فما يدل على الحال في أحدهما يدل على الحال في الآخر و القول الأخير أقوى لأخبار كثيرة دلت عليه.

Moreover, the fact that there is no clear stance on the matter of leadership of the Salat and testimony indicates that what applies to one also applies to the other. The latter view, which suggests there is no need for such an investigation, is strengthened by many reports that evidence upon it.

فَقَدْ رَوَى عَنِ الرِّضَا ع بِسَنَدٍ صَحِيحٍ كُلُّ مَنْ وُلِدَ عَلَى الْفِطْرَةِ وَ عُرِفَ بِالصَّلَاحِ فِي نَفْسِهِ جَازَتْ شَهَادَتُهُ.

It has been reported (in Al-Faqeeh) from Al-Reza^{asws} by a correct chain: 'Every one is born upon the nature and is known with the righteousness within himself, his testimony is allowed'.

وَ رَوَى الشَّيْخُ عَنْ أَبِي عَبْدِ اللَّهِ ع بِسَنَدٍ مُعْتَبَرٍ أَنَّهُ قَالَ: خَمْسَةٌ أَشْيَاءُ يَجِبُ عَلَى النَّاسِ الْأَخْذُ بِظَاهِرِ الْحُكْمِ الْوَلَايَاتِ وَ التَّنَاحُخِ وَ الْمَوَارِيثِ وَ الدَّبَائِحِ وَ الشَّهَادَاتِ فَإِذَا كَانَ ظَاهِرُهُ ظَاهِرًا مَأْمُونًا جَازَتْ شَهَادَتُهُ وَ لَا يُسْأَلُ عَنْ بَاطِنِهِ.

And it is reported by the Sheykh, from Abu Abdullah^{asws} by a reliable chain, he^{asws} said: 'Five things are obligated upon the people to be taking with the apparent ruling – the Wilayah, and the marriage, and the inheritances, and the slaughter (of the meat for eating), and the testimonies. When he reveals it apparently, his apparent is trusted, his testimony is allowed and he will not be asked about his esoteric'.

وَ رَوَى الشَّيْخُ وَ الصَّدُوقُ أَنَّهُ سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ قَوْمٍ خَرَجُوا مِنْ خُرَاسَانَ أَوْ بَعْضِ الْجِبَالِ وَ كَانَ يُؤْمِنُهُمْ رَجُلٌ فَلَمَّا صَارُوا إِلَى الْكُوفَةِ عَلِمُوا أَنَّهُ يَهُودِيٌّ قَالَ لَا يُعِيدُونَ.

And it is reported by the Sheykh and Al Sadouq (in Al Khisaal) – 'Abu Abdullah^{asws} was asked about a group who had gone out from Khurasan or ones of the mountains, and a man led them (in Salat). When they came to Al-Kufa, they came to know he was a Jew'. He^{asws} said: 'They will not repeat (the Salat)'.

وَ رَوَى الشَّيْخُ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِذَا كَانَ الرَّجُلُ لَا تَعْرِفُهُ يَوْمَ النَّاسِ يَقْرَأُ الْقُرْآنَ فَلَا تَقْرَأْ خَلْفَهُ وَ اعْتَدْ بِصَلَاتِهِ.

And it is reported by the Sheykh, from Abdul Rahman Al Qaseer who said, 'I heard Abu Ja'far^{asws} saying: 'When an unknown man were to lead the people (in Salat) reads the Quran, do not recite behind him, and he can count with his Salat (as being correct)'.

و قد ورد في أخبار كثيرة إذا عرض للإمام عارض أخذ بيد رجل من القوم فيقدمه و من تأمل في عادة الأعصار السابقة في مواظبتهم على الجماعات و ترغيب الشارع في ذلك و إشهادهم على البيوع و الإجازات و سائر المعاملات و سنن الحكام في قبول الشهادات و الأمراء الذين عينهم النبي ص و أمير المؤمنين و الحسن ع لذلك و لما هو أعظم منه لا ينبغي أن يرتاب في فسحة الأمر في العدالة في المقامين.

There are many reports that indicate that when a request is made to the prayer leader a presenter takes the hand of a man from the community and forwards him. If one reflects on the practices of previous generations regarding their consistency in congregational Salat(s), the encouragement of the Law in that regard, their testimonials in business transactions, leases, and other dealings, as well as the traditions of rulers in accepting testimony, and the

appointments made by the Prophet^{-saww}, and Amir Al-Momineen^{-asws}, and Imam Al-Hassan^{-asws}, it becomes clear that there should be no doubt about the justice of the prayer leaders.

و لو كان التضييق الذي بنوا عليه الأمر في تلك الأعصار و جعلوا العدالة تلو العصمة حقا لما كان يكاد يوجد في البلاد العظيمة رجلا يتصف بما و لو وجد فرضا كيف يتحملان جميع عقود المسلمين و طلاقهم و نكاحهم و إمامتهم

If the narrowing down of the concept of righteousness, as they have formulated it in those times, and making righteousness synonymous with infallibility were true, hardly anyone in the vast lands could be characterized by it. Even if someone were found to be righteous, how could they bear the responsibility of witnessing all the contracts, divorces, marriages, and leading congregational Salat(s)?

فيلزم تعطل السنن و الأحكام و صار ذلك سببا لتشكيك الشيطان أكثر الخلق في هذه الأزمنة و صبرهم بذلك محرومين عن فضائل الجمعة و الجماعة وفقنا الله و سائر المؤمنين لما يحب و يرضى و أعاذنا و إياهم من متابعة أهل الهوى.

This would necessitate the suspension of Sunnah acts and rulings. This would lead to Satan^{-la} casting more doubts among people in these times, depriving them of the virtues of Friday Salat and congregation. May Allah^{-azwj} Guide us and all Momineen to what He^{-azwj} Loves and is Satisfied with, and Protect us from following the desires of those inclined to whims.

قال الشهيد الثاني ره و هذا القول و إن كان أبين دليلا و أكثر رواية و حال السلف تشهد به و بدونه لا يكاد ينتظم الأحكام للحكام خصوصا في المدن الكبار و القاضي من المتقدمين يستند إليها لكن المشهور الآن بل المذهب خلافه.

Al-Shaheed Al-Sany stated that even though this opinion may lack the clearest evidence, it is more commonly reported and has the backing of the practices of the early Muslim community. In fact, both the earlier and later scholars often rely on it to establish legal rulings, especially in larger cities. Judges among the early scholars also frequently adopted this view. However, it is noteworthy that the prevailing opinion nowadays, even considered a school of thought, contradicts this view.

و قال سبطه السيد قدس سره في المدارك قد نقل جمع من الأصحاب الإجماع على أن العدالة شرط في الإمام و إن اكتفى بعضهم في تحقيقها بحسن الظاهر أو عدم معلومية الفسق ثم ذكر بعض الروايات التي استدل بها القوم ثم قال و هذه الأخبار لا تخلو من ضعف في سند أو قصور في دلالة

His grandson the Sayyid may his soul be sanctified, mentioned in 'Al-Madarek' that a group of companions have transmitted a consensus on the requirement of righteousness for prayer leader. However, some of them have sufficed by considering the apparent righteousness or the absence of knowledge of unrighteousness. Then he mentioned some narrations used as evidence by some, but he also noted that these reports are not free from weaknesses in their chains or deficiencies in their implication.

و المستفاد من إطلاق كثير من الروايات و خصوص بعضها الاكتفاء في ذلك بحسن الظاهر و المعرفة بفقده الصلاة بل المنقول من فعل السلف الاكتفاء بما دون ذلك إلا أن المصير إلى ما ذكره الأصحاب أحوط انتهى.

Furthermore, it is widely derived from many of these narrations, and especially some of them, that sufficiency can be based on apparent righteousness and knowledge of the jurisprudence of prayer. In fact, the transmitted practice of the early generations supports sufficiency based on less stringent criteria. Nonetheless, leaning towards what the majority of the scholars have mentioned is more prudent - end.

و الذي يظهر لي من الأخبار أن المعتبر في الشهادة عدم معلومية الفسق و حسن الظاهر و في الصلاة مع ذلك المواظبة على الجمعة و الجماعة و عدم الإخلال بذلك بغير عذر

Based on what I gather from the reports, it seems that what's considered for testimony is the absence of a known unrighteousness and apparent righteousness. In Salat, in addition to these factors, regular attendance at Friday Salat and congregational Salat without violation, except for a valid excuse, is also considered.

و لو ظهر فسق نادرا و علم من ظواهر أحواله التأثر و التألم و الندامة فهذا يكفي في عدم الحكم بفسقه و لو علم منه عدم المبالاة أو التجاهر و التظاهر فهذا قاذح لعدالته.

Even if rare unrighteousness becomes evident, if there's a clear demonstration of remorse and change in behaviour, this can be sufficient to not judge someone as unrighteous. However, if there's evidence of indifference or flaunting unrighteousness, this can undermine their righteousness.

و لنذكر زائدا على ما تقدم بعض ما يدل على ذلك

And let us mention additional upon what has preceded, some of what evidence's upon that.

فَمِنْهَا مَا رَوَاهُ الصُّدُوقُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنْ حَمْدَانَ بْنِ سُلَيْمَانَ عَنْ نُوحِ بْنِ شُعَيْبٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَلْقَمَةَ بْنِ مُحَمَّدٍ قَالَ قَالَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ قَدْ قُلْتُ لَهُ يَا ابْنَ رَسُولِ اللَّهِ أَحْبَبْتَنِي عَمَّنْ تُقْبَلُ شَهَادَتُهُ وَ مَنْ لَا تُقْبَلُ

From these is what is reported by Al Sadouq (in Al Amaali), from his father, from Ali Bin Muhammad Bin Quteyba, from Hamdan Bin Suleyman, from Nuh Bin Shueyby, from Muhammad Bin Ismail, from Salih Bin Uqba, from Alqamah Bin Muhammad who said, 'Al-Sadiq Ja'far Bin Muhammad^{-asws}, and I had said to him^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! Inform me about the one whose testimony is accepted and the ones whose is not accepted'.

فَقَالَ يَا عَلْقَمَةُ كُلُّ مَنْ كَانَ عَلَى فِطْرَةِ الْإِسْلَامِ جَازَتْ شَهَادَتُهُ

He^{-asws} said: 'O Alqamah! Every one who was upon the nature of Al-Islam, his testimony is allowed'.

قَالَ قُلْتُ لَهُ تُقْبَلُ شَهَادَةُ مُقْتَرِفٍ بِالذُّنُوبِ

He (the narrator) said, 'I said to him^{-asws}, 'Will his testimony be accepted if he indulges in the sins?'

فَقَالَ يَا عَلْقَمَةُ لَوْ لَمْ تُقْبَلْ شَهَادَةُ الْمُفْتَرِينَ لِلذُّنُوبِ لَمَا قُبِلَتْ إِلَّا شَهَادَاتُ الْأَنْبِيَاءِ وَ الْأَوْصِيَاءِ ع لِأَنَّهُمْ هُمُ الْمَعْصُومُونَ دُونَ سَائِرِ الْخَلْقِ

He^{-asws} said: 'O Alqamah! If the testimony of the one indulging in sins is not accepted, no testimonies will be accepted except of the Prophets^{-as} and the successors^{-asws}, because they^{-asws} are the infallible apart from rest of the created beings.

فَمَنْ لَمْ تَرَهُ بِعَيْنِكَ يَزْتَكِبُ أَوْ لَمْ يَشْهَدْ عَلَيْهِ بِذَلِكَ شَاهِدَانِ فَهُوَ مِنْ أَهْلِ الْعَدَالَةِ وَالسُّتْرِ وَ شَهَادَتُهُ مُقْبُولَةٌ وَإِنْ كَانَ فِي نَفْسِهِ مُذْنِبًا وَ مِنْ اِعْتَابِهِ بِمَا فِيهِ فَهُوَ خَارِجٌ عَنِ وَّلَايَةِ اللَّهِ عَزَّ وَ جَلَّ دَاخِلٌ فِي وَّلَايَةِ الشَّيْطَانِ.

The one who you have not seen committing (sins) or two witnesses have not testified upon him with that, so he is from the people of justice and the veiling, and his testimony is accepted, and even though he may be a sinner within himself, and the one who backbites with what is in him, he is outside from Wilayah of Allah^{-azwj} Mighty and Majestic, entering into wilayah of the Satan^{-la'}.

وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ اِعْتَابَ مُؤْمِنًا بِمَا فِيهِ لَمْ يَجْمَعْ اللَّهُ بَيْنَهُمَا فِي الْجَنَّةِ أَبَدًا وَ مَنْ اِعْتَابَ مُؤْمِنًا بِمَا لَيْسَ فِيهِ انْقَطَعَتِ الْعِصْمَةُ بَيْنَهُمَا وَ كَانَ الْمُعْتَابُ فِي النَّارِ خَالِدًا فِيهَا وَ بَنَسَ الْمَصْبِرُ إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ الْإِيمَانِ وَ الْكُفْرِ.

And it has been narrated to me from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said: 'One who backbites a Momin with whatever is in him, Allah^{-azwj} will not Gather the two in the Paradise, ever, and the one who backbites a Momin with what isn't in him, the sanctity gets cut off between the two and the backbiter would be in the Fire being eternally in it, and it is the evil destination' – up to end of what has passed in the book of 'Eman Wa Al-Kufr'.

وَ رُوِيَ فِي الْخِصَالِ وَ الْعُيُونِ بِإِسْنَادٍ عَنِ الرَّضَا عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ عَامَلَ النَّاسَ فَلَمْ يَظْلِمْهُمْ وَ حَدَّثَهُمْ فَلَمْ يَكْذِبْهُمْ وَ وَعَدَهُمْ فَلَمْ يُخْلِفْهُمْ فَهُوَ مِنْ كَمَلَتْ مُرُوثُهُ وَ ظَهَرَتْ عَدَالَتُهُ وَ وَجِبَتْ أُخُوَّتُهُ وَ حُرِّمَتْ غَيْبَتُهُ

Ad it is reported in (the books) 'Al-Khisal', and 'Al-Uyoun' by chain from Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who utilises the people (employs, hires etc.), so he does not oppress them, and narrates (about) them and does not belie them, and promises them and does not break, so he is from the ones who nobility is perfect and his justice has been revealed, and his brotherhood is obligated, and backbiting him is prohibited'.

وَ رُوِيَ نَحْوُهُ بِسَنَدٍ مُعْتَمَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع.

And it is reported approximate to it by a reliable chain, from Abu Abdullah^{-asws}.

وَ رُوِيَ فِي الْمَجَالِسِ بِسَنَدِهِ عَنْ إِبْرَاهِيمَ بْنِ زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَلَّى خَمْسَ صَلَوَاتٍ فِي النَّوْمِ وَ اللَّيْلَةِ فِي جَمَاعَةٍ فَظَنُّوا بِهِ خَيْرًا وَ أُجِيزُوا شَهَادَتَهُ.

And it is reported in (the book) 'Al-Majaalis' by his chain from Ibrahim Bin Ziyad, from Abu Abdullah^{-asws} having said: 'One who prays five Salat(s) during the day and the night in congregation, thing good with him and allow his testimony!'

و فِيهِ أَيْضاً عَنْ هَارُونَ بْنِ الْجَهْمِ عَنِ الصَّادِقِ ع قَالَ: إِذَا جَاهَرَ الْفَاسِقُ بِفِسْقِهِ فَلَا حُرْمَةَ لَهُ وَ لَا غَيْبَةَ.

And regarding it as well, from Haroun Bin Al-Jahm, from Al-Sadiq^{asws} having said: 'When the mischievous is open with his mischief, there is no sanctity for him nor any backbiting (applicable)'.

وَ رَوَى الْحَمَيْرِيُّ فِي قُرْبِ الْإِسْنَادِ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع قَالَ: ثَلَاثَةٌ لَيْسَ لَهُمْ حُرْمَةٌ وَ عَدَّ مِنْهُمْ الْفَاسِقَ الْمُغْلِبَ الْفِسْقِ.

And it is reported by Al-Himeyri in 'Qurb Al Isnaad', from Al-Sadiq^{asws}, from his^{asws} father^{asws} having said: 'Three, there isn't any sanctity for them', and he^{asws} counted from them the mischievous being open with the mischief'.

وَ فِي كِتَابِ الْإِكْتِسَاصِ عَنِ الرِّضَا ع قَالَ: مَنْ أَلْفَى جِلْبَابَ الْحَيَاءِ فَلَا غَيْبَةَ لَهُ.

And in the book 'Al-Ikhtisaas' – from Al-Reza^{asws} having said: 'One who throws away the apparel of modesty, there is no backbiting (applicable) to him'.

وَ رَوَى الشَّيْخُ فِي الْحَسَنِ عَنِ الْبَرْزَنْطِيِّ عَنْ أَبِي الْحَسَنِ ع أَنَّهُ قَالَ لَهُ جُعِلْتُ فِدَاكَ كَيْفَ طَلَّقَ السُّنِّيَّةَ

And it is reported by the Sheykh in the good (Hadeeth) from Al-Bazanty, from Abu Al-Hassan^{asws}, he said to him^{asws}, 'May I be sacrificed for you^{asws}! How is the Sunnah divorce done?'

قَالَ يُطَلِّقُهَا إِذَا طَهَّرْتَ مِنْ خَبْضِهَا قَبْلَ أَنْ يَغْشَاهَا بِشَاهِدَيْنِ عَدْلَيْنِ كَمَا قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ

He^{asws} said: 'When she is pure from her menstruation before he sleeps with her, by two just witnesses just as Allah^{azwj} has Said in His^{azwj} Book'.

ثُمَّ قَالَ فِي آخِرِ الرِّوَايَةِ مَنْ وُلِدَ عَلَى الْفِطْرَةِ أُجِيزَتْ شَهَادَتُهُ عَلَى الطَّلَاقِ بَعْدَ أَنْ يُعْرَفَ مِنْهُ خَيْرٌ.

Then he^{asws} said in end of the report: 'One who is born upon the nature (of Al-Islam), his testimony is allowed upon the divorce after goodness is known from him'.

وَ رَوَى الصَّدُوقُ فِي الصَّحِيحِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: مَنْ وُلِدَ عَلَى الْفِطْرَةِ وَ عُرِفَ بِالصَّلَاحِ فِي نَفْسِهِ جَازَتْ شَهَادَتُهُ.

And it is reported by Al-Sadouq in the correct (Hadeeth), from Abdullah Bin Al-Mugheira, from Abu Al-Hassan Al-Reza^{asws} having said: 'One who is born upon the nature and is known with the righteousness regarding himself, his testimony is accepted'.

وَ رَوَى عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ صَلَّى الصَّلَوَاتِ الْخَمْسَ جَمَاعَةً فَظُنُّوا بِهِ كُلَّ خَيْرٍ.

And it is reported from the Prophet^{saww} having said: 'One who prays the five (daily) Salat(s) in congregation, then thing all good with him'.

وَ رَوَى الْكُلَيْبِيُّ بِإِسْنَادِهِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ أَدْنَبَ ذَنْبًا فَعَلِمَ أَنَّ اللَّهَ مُطَّلِعٌ عَلَيْهِ إِنْ شَاءَ عَذَّبَهُ وَ إِنْ شَاءَ عَفَرَ لَهُ عَفَرَ لَهُ وَ إِنْ لَمْ يَسْتَغْفِرْ.

And it is reported by Al-Kulayni, by his chain from Yunus Bin Yaquub, from Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'One who commits a sin, then know that Allah^{-azwj} is Noticing him. If He^{-azwj} Desires He^{-azwj} can Punish him, and He^{-azwj} Desires He^{-azwj} can Forgive him, and even if he does not seek Forgiveness''.

وَعَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَا مِنْ عَبْدٍ أَذْنَبَ ذَنْبًا فَنَدِمَ عَلَيْهِ إِلَّا غَفَرَ اللَّهُ لَهُ قَبْلَ أَنْ يَسْتَغْفِرَ.

And from Aban Bin Taghlib who said, 'I heard Abu Abdullah^{-asws} saying: 'There is none from a servant who commits a sin, so he regrets upon it, except Allah^{-azwj} will Forgive him before he even seeks Forgiveness''.

وَعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ يُحِبُّ الْمُفْتَئِنَ التَّوَّابِ.

And from Abu Abdullah^{-asws} having said: 'Allah^{-azwj} Loves Tried ones, the penitent''.

وَعَنْ عَمْرٍو بْنِ جُمَيْعٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ جَاءَنَا يَلْتَمِسُ الْفِقْمَةَ وَالْقُرْآنَ وَ تَفْسِيرَهُ فَدَعُوهُ وَ مَنْ جَاءَنَا يُبْذِرُ عَوْرَةَ قَدْ سَتَرَهَا اللَّهُ تَعَالَى فَتَحُوهُ

And from Amro Bin Jumie (in Al-Kafi) who said, 'Abu Abdullah^{-asws} said: 'One who comes to us seeking the jurisprudence and the Quran and its interpretation, leave him, and one who comes to us to expose defects Allah^{-azwj} the Exalted has Veiled, put him aside''.

فَقَالَ رَجُلٌ مِّنَ الْقَوْمِ جُعِلْتُ فِدَاكَ وَ اللَّهُ إِنِّي لَمَقِيمٌ عَلَى ذَنْبٍ مُنْذُ دَهْرٍ أُرِيدُ أَنْ أَتَحَوَّلَ عَنْهُ إِلَى غَيْرِهِ فَمَا أَقْدِرُ عَلَيْهِ

A man from the group said, 'May I be sacrificed for you^{-asws}! By Allah^{-azwj}, I have been staying upon a sin for a long time. I want to transfer away from it to something else, but I am not able upon it!'

فَقَالَ لَهُ إِنْ كُنْتَ صَادِقًا فَإِنَّ اللَّهَ يُحِبُّكَ وَ مَا مَنَعَهُ أَنْ يَنْفُكَ عَنْهُ إِلَى غَيْرِهِ إِلَّا لِكَيْ تَخَافَهُ.

He^{-asws} said to him: 'If you were truthful, then Allah^{-azwj} Loves you and nothing prevents Him^{-azwj} from Transferring you away from it to something else, except you should fear Him^{-azwj}'.

وَ رَوَى الشَّهِيدُ الثَّانِي عَنِ الْبَاقِرِ ع قَالَ: قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ سَمِعَ التِّدَاءَ فَلَمْ يُجِبْهُ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ

And it is reported by Al-Shaheed Al-Sany, from Al Baqir^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'One who hears the call (Azaan) but does not respond to it from without a reason, there is no Salat for him!'

وَ قَالَ رَسُولُ اللَّهِ ص لَا صَلَاةَ لِمَنْ لَمْ يُصَلِّ فِي الْمَسْجِدِ مَعَ الْمُسْلِمِينَ إِلَّا مِنْ عِلَّةٍ وَ لَا غِيْبَةَ إِلَّا لِمَنْ صَلَّى فِي بَيْتِهِ وَ رَغِبَ عَنِ جَمَاعَتِنَا وَ مَنْ رَغِبَ عَنِ جَمَاعَةِ الْمُسْلِمِينَ سَقَطَتْ عَدَالَتُهُ وَ وَجِبَ هِجْرَتُهُ وَ إِنْ رُفِعَ إِلَى إِمَامِ الْمُسْلِمِينَ أَنْذَرُهُ وَ حَذَرُهُ وَ مَنْ لَزِمَ جَمَاعَةَ الْمُسْلِمِينَ حُرِّمَتْ غِيْبَتُهُ وَ نَبَتْ عَدَالَتُهُ.

And Rasool-Allah^{-saww} said: 'There is no Salat for the one who does not pray in the Masjid with the Muslims except from a (valid) reason, and there is no backbiting except for the one who prays in his house and turns away from our congregation, and the one who turns away from congregation of the Muslims, his justice will fall and abandoning him is obligated, and if he is

raised to a leader of the Muslims, he will warn him, and caution him, and one who necessitates congregation of the Muslims, backbiting him is prohibited, and his justice is affirmed’.

وَرَوَى الشَّيْخُ بِسَنَدٍ مُعْتَبَرٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَغْفُورٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ بِمَا يُعْرَفُ عَدَالَةُ الرَّجُلِ بَيْنَ الْمُسْلِمِينَ حَتَّى يُقْبَلَ شَهَادَتُهُ لَهُمْ وَعَلَيْهِمْ

And it is reported by the Sheikh by a reliable chain from Abdullah Bin Abu Yafour who said, ‘I said to Abu Abdullah^{-asws}, ‘With was is justice of the man between the Muslims recognised, until his testimony is acceptable for them and against them?’

قَالَ فَقَالَ أَنْ يُعْرِفُوهُ بِالسُّتْرِ وَالْعِفَافِ وَالْكَفِّ عَنِ الْبُطْنِ وَالْفُرْجِ وَالْيَدِ وَاللِّسَانِ وَيُعْرَفَ بِاجْتِنَابِ الْكِبَائِرِ الَّتِي أَوْعَدَ اللَّهُ عَلَيْهَا النَّارَ مِنْ شُرْبِ الْخَمْرِ وَالزَّوْنِ وَالزَّوْنِ وَالزَّبَا وَغُفُوقِ الْوَالِدَيْنِ وَالْفِرَارِ مِنَ الرَّحْفِ وَغَيْرِ ذَلِكَ

He (the narrator) said, ‘He^{-asws} said: ‘He (prayer leader) should be known with the veiling, and the chastity, and the restraint about the belly and the private parts and the hand and the tongue, and known with shunning the major sins which Allah^{-azwj} has Promised the Fire upon, from drinking the wine, and the adultery, and disloyalty to the parents, and the fleeing from the battle march, and other such.

وَالدَّالَّ عَلَى ذَلِكَ كُلِّهِ وَالسَّائِرِ لِجَمِيعِ عُيُوبِهِ حَتَّى يُحْزَمَ عَلَى الْمُسْلِمِينَ تَفْتِيْشُ مَا وَرَاءَ ذَلِكَ مِنْ عَثْرَاتِهِ وَغَيْبَتِهِ وَجِبَتْ عَلَيْهِمْ تَوَلِّيَّتُهُ وَإِظْهَارُ عَدَالَتِهِ فِي النَّاسِ التَّعَاهُدُ لِلصَّلَاةِ الْخُمْسِ إِذَا وَاطَبَ عَلَيْهِمْ وَخَافَظَ مَوَاقِفَهُمْ بِإِحْصَارِ جَمَاعَةِ الْمُسْلِمِينَ

And the evidence upon all of that and the concealment of entirety of his faults until it is prohibited upon the Muslims to investigate whatever is beyond that of his stumbles and backbiting him, and it is obligatory upon them to befriend him, and manifesting his justice among the people is the preserving of the five (daily) Salat(s), when he is persistent upon them and preserves upon their timings by attending congregation of the Muslims.

وَأَنْ لَا يَتَخَلَّفَ عَنْ جَمَاعَتِهِمْ فِي مُصَلَّاهُمْ إِلَّا عَنْ عِلَّةٍ وَذَلِكَ أَنَّ الصَّلَاةَ سِتْرٌ وَكِفَارَةٌ لِلذُّنُوبِ وَ لَوْ لَمْ يَكُنْ ذَلِكَ لَمْ يَكُنْ لِأَحَدٍ أَنْ يَشْهَدَ عَلَى أَحَدٍ بِالصَّلَاحِ لِأَنَّ مَنْ لَمْ يُصَلِّ فَلَا صَلَاحَ لَهُ بَيْنَ الْمُسْلِمِينَ لِأَنَّ الْحُكْمَ جَرَى فِيهِ مِنَ اللَّهِ وَ مِنْ رَسُولِ اللَّهِ ص بِالْحَرْقِ فِي جَوْفِ بَيْتِهِ.

And he should not stay back from (attending) their congregations in their praying places except from a (valid) reason, and that is because the Salat is a veil and an atonement for the sins, and had it not been that it would not have been for anyone to testify upon anyone with the righteousness, because the one who does not pray Salat there is no righteousness for him between the Muslims, because the ruling flowing regarding it from Allah^{-azwj} and from Rasool-Allah^{-saww} with burning in middle of his house’.

قَالَ رَسُولُ اللَّهِ ص لَا صَلَاةَ لِمَنْ لَا يُصَلِّي فِي الْمَسْجِدِ مَعَ الْمُسْلِمِينَ إِلَّا مِنْ عِلَّةٍ.

Rasool-Allah^{-saww} said: ‘There is no Salat for the one who does not pray in the Masjid with the Muslims, except from a (valid) reason’.

وَقَالَ رَسُولُ اللَّهِ ص لَا غَيْبَةَ إِلَّا لِمَنْ يُصَلِّي فِي بَيْتِهِ وَرَغِبَ عَنْ جَمَاعَتِنَا وَ مَنْ رَغِبَ عَنْ جَمَاعَةِ الْمُسْلِمِينَ وَجِبَتْ عَلَيْهِمْ غَيْبَتُهُ وَ سَقَطَتْ بَيْنَهُمْ عَدَالَتُهُ وَ وَجِبَتْ هِجْرَتُهُ

And Rasool-Allah^{-saww} said: 'There is no backbiting except for the one who prays Salat in his house and turns away from our congregation, and the one who turns away from congregation of the Muslims, it is obligatory upon the Muslims to backbite him, and his justice falls between them, and abandoning him is obligated.

وَ إِذَا رُفِعَ إِلَى إِمَامِ الْمُسْلِمِينَ أَنْذَرَهُ وَ حَذَّرَهُ فَإِنْ حَضَرَ جَمَاعَةَ الْمُسْلِمِينَ وَ إِلَّا أَخْرَقَ عَلَيْهِ بَيْتَهُ وَ مَنْ لَرِمَ جَمَاعَتَهُمْ حُرِّمَتْ عَلَيْهِمْ غَيْبَتُهُ وَ تَبَتَّتْ عَدَالَتُهُ بَيْنَهُمْ.

And when he is raised to the leader of the Muslims, he will warn him and caution him, either he attends congregation of the Muslims or else his house would be burnt down upon him; and the one who necessitates their congregations backbiting him is prohibited, and his justice is affirmed between them'.

و من تأمل في هذه الأخبار حق التأمل اتضح له ما ذكرناه غاية الاتضاح لا سيما الخبر الأخير و هو مروى في الفقيه بسند صحيح بأدنى تفاوت فإنه يستفاد منها أن الذي يقدح في العدالة فعل الكبيرة التي أوعدها الله عليها النار

Upon contemplation of these reports, the clarity of what we mentioned, especially the last report, becomes evident. It is narrated in 'Al-Faqih' with an authentic chain of narrators with slight variation. From this, it can be inferred that someone who questions a witness's credibility has committed a major sin for which Allah^{-azwj} has Promised Hellfire.

و أنه يكفي في الحكم بما أن يظهر من حال المكلف كونه ساترا لعيوبه ملازما لجماعة المسلمين بل الظاهر من آخر الخبر الاكتفاء بلزوم جماعتهم.

To judge someone based on this, it is sufficient that the individual outwardly adheres to the condition of concealing their faults while being part of the Muslim congregation. In fact, the apparent meaning of the latter part of the report suggests sufficiency in adhering to their congregation.

و سيأتي تمام القول فيه في أبواب الشهادات إن شاء الله تعالى و قد مضى تحقيق الكبائر و العدالة و غير ذلك في أبواب المناهي و أبواب الإيمان و الكفر.

And I (Majlisi) shall bring the complete word regarding it in chapters on the testimonies, if Allah^{-azwj} the Exalted so Desire, and investigation of the majors sins and the justice and other than that has already passed in chapter of the prohibitions, and chapters on the Eman and the Kufr.

ثم اعلم أن أكثر الأخبار الواردة في اشتراط العدالة إنما هي في الشهادة و لم يرد هذا اللفظ في باب الجماعة و الأخبار الواردة فيها منها هذا الخبر و هو مع ضعفه إنما يدل على عدم التجاهر بالفسق.

Then know that most of the Ahadeeth referred are regarding conditions of the justice. But rather, these are regarding the testimony, and this wording has not been referred in chapter of the congregation, and the Ahadeeth referred regarding it from these is this Hadeeth, and it is with its weakness evidencing upon negating being open with the mischief.

وَ مِنْهَا مَا رَوَاهُ الشَّيْخُ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع إِنَّ مَوَالِيكَ قَدْ اخْتَلَفُوا فَأَصَلِّي خَلْفَهُمْ جَمِيعاً

And from it (Al Tahzeeb) is what is reported by the Sheykh, from Abu Ali Bin Rashid who said, 'I said to Abu Ja'far^{asws}, 'Your^{asws} friends are differing. Can I pray behind them all?'

فَقَالَ لَا تُصَلِّ إِلَّا خَلْفَ مَنْ تَثِقُ بِدِينِهِ وَ أَمَانَتِهِ.

He^{asws} said: 'Do not pray except behind the one you trust with his religion and his entrustment (trustworthiness)''.

و هو مع عدم صحته إنما يدل على المنع من الصلاة خلف من يكون فاسد العقيدة أو يكون خائفا في أموال المسلمين أو أعراضهم.

And it is with negation of its correctness. But rather it evidence's upon the prevention of the Salat behind the one who happens to be of corrupt beliefs, or happens to be a betrayer regarding wealth of the Muslims or their honours.

و مِنْهَا مَا رَوَاهُ أَيْضاً عَنْ سَعِيدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُقَارِفُ الذُّنُوبَ يُصَلِّي خَلْفَهُ أَمْ لَا قَالَ لَا.

And from it is what is reported as well from Saeed Bin Ismail, from his father who said, 'I asked him^{asws} about the man who indulges in the sins, 'Can one pray behind him or not?' He^{asws} said: 'No'.

و هو أيضا مع عدم الصحة يدل على المنع من الصلاة خلف من يكون مصرا على اقتراف جميع الذنوب كثيرا منها فإن المضارع يدل على الاستمرار التجديدي و الذنوب جمع معرف باللام يفيد العموم و لو قيل بأن اقتراف جميع الذنوب بعيد فلا أقل من الدلالة على ارتكاب كثير من الذنوب مع العلم بما لا مع الاحتمال و التوهم.

Furthermore, in addition to the lack of credibility, it indicates the prohibition of praying behind someone who persists in committing all sins or even many of them. This is because the present tense suggests continuity and renewal, and the word 'sins' is in plural form with the definite article (Al Laam) conveying generality. Even if one argues that committing all sins is unlikely, it doesn't diminish the implication of committing many sins with knowledge, rather than mere possibility or assumption.

و مِنْهَا صَحِيحُهُ عُمَرُ بْنُ بَرِيْدٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ إِمَامٍ لَا بَأْسَ بِهِ فِي جَمِيعِ أُمُورِهِ عَارِفٍ غَيْرَ أَنَّهُ يُسْمِعُ أَبَوَيْهِ الْكَلَامَ الْغَلِيظَ الَّذِي يَغِيظُهُمَا أَقْرَأُ خَلْفَهُ

And from it is a correct (Hadeeth) by Umar Bin Yazeed who said, 'I asked Abu Abdullah^{asws} about a prayer leader there being no problem with him in entirety of his affairs, apart from that he makes his parent hear harsh speech which enrages them, 'Shall I recite behind him?'

قَالَ لَا، تَقْرَأُ خَلْفَهُ مَا لَمْ يَكُنْ عَاقًا قَاطِعًا.

He^{asws} said: 'Do not recite behind him for as long as he does not become cut off (disowned) by them''.

و هذا يدل على جواز الصلاة خلف المصير على الصغيرة و عدمه خلف العاق

And this evidence upon the Salat being allowed behind the one persistent upon the minor sins and its negation (praying) behind the one disowned by the parents.

قال في الذكرى و يحمل ذلك على أنه غير مصر إذ الإصرار على الصغائر يلحقها بالكبائر إن جعلنا هذا صغيرة و تحريم أن يقول لهما أف يؤذن بعظم حقهما و بأن المتخطي نهي الله فيهما على خطر عظيم انتهى.

This implies that he is not excused because persistence in minor sins can lead to major ones. By classifying this as a minor sin, it is emphasized that it is not permissible to belittle their significance, and those who disregard the Prohibition of Allah^{-azwj} concerning them are exposed to a great danger - end.

و بالجملة هذا الخبر و إن كان صحيحا فهو مشتمل على ما لم يقولوا به و الحمل على عدم الإصرار في غاية البعد.

In conclusion, even if this Hadeeth is authentic, it contains statements that go beyond what has been commonly mentioned, and it strongly implies avoiding persistence in sins to the utmost degree.

وَ مِنْهَا مَا رُوِيَ مِنَ الْمَنَعِ مِنَ الصَّلَاةِ خَلْفَ شَارِبِ الْحَمْرِ وَ النَّبِيذِ.

And from it is what is reported from the prevention of the Salat behind a drinker of wine and Al-Nabeez (intoxicating drink)'.

وَ مِنْهَا مَا وَرَدَ مِنَ الْمَنَعِ مِنَ الصَّلَاةِ خَلْفَ الْفَاجِرِ.

And from it is what is referred of prevention from the Salat behind the immoral'.

و الظاهر منها خلفاء الجور و أتباعهم و كذا أخبار أبي ذر الظاهر من بعضها الإمامة الكبرى و من بعضها الصلاة خلف المنافقين و المخالفين كما كان دأبه من التعريض بعثمان و أتباعه و لذا أخرجه و طرده رضي الله عنه.

And the apparent from these are the tyrannical caliphs and their followers, and like that are Ahadeeth by Abu Zarr^{-ra}. The apparent from some of these is the major leadership (caliph), and from some of these is the Salat behind the hypocrites and the adversaries, and it was from his^{-ra} objecting to Usman and his followers, and for that he threw him^{-ra} out and exiled him^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}.

فمع قطع النظر عن الإجماع المنقول يشكل إثبات اشتراط العدالة بمحض هذه الأخبار لا سيما على طريقة القوم حيث لا يعملون بالأخبار الضعيفة و يمكن حملها على الكراهة و استحباب رعاية هذا القدر الذي يستفاد من الأخبار إذ لم يثبت كون النهي حقيقة في التحريم لا سيما في الأخبار و مع تسليم جميع ذلك فلا يتخطى مدلولها كما عرفت.

Therefore, setting aside the transmitted consensus, the mere mention of the requirement of justice through these narrations, particularly in the manner of those scholars who don't rely on weak narrations, can be taken as an expression of dislike and recommendation to uphold this level of certainty that can be derived from the narrations. If it has not been established that the prohibition is a certainty, especially in the case of these narrations, and with the recognition of all this, one should not go beyond the implications as defined.

و أما الإجماع فمع ثبوته فإنما هو حجة فيما ثبت فيه فلا يمكن التمسك به فيما اختلف فيه من عدد الكبائر و اعتبار الملكة و المروة و أمثالها كما عرفت.

As for consensus, while it is valid evidence, when established, it can only be relied upon for what has been clearly confirmed. It cannot be used to support issues where there is disagreement, such as the specific number of major sins, the consideration of safeguarding one's dignity and integrity, and similar matters, as previously explained.

و إنما أطنبنا الكلام في هذا المقام لئلا يصغي المؤمن المتدين إلى شبهات شياطين الجن و الإنس و وساوسهم فيترك فضيلة الجماعة و فريضة الجمعة الثابتين بالأخبار المتواترة بحض الاحتياط في العدالة التي سبيلها ما عرفت

We have elaborated on this issue to prevent pious and devout Momin from being swayed by the doubts planted by the Satans^{-la} from the Jinn and humans, along with their insinuations. This way, they won't forsake the virtue of congregational Salat and the obligation of attending the established Friday Salat, as substantiated by the well-documented reports, based on a precaution regarding the condition of justice, as explained earlier.

و مع ذلك ينبغي أن لا يترك الناقد الخبير المتدين البصير الاحتياط في أمر دينه و صلاته و يطلب من يثق بدينه و قراءته و زهده و عبادته فإن لم يجد فليحتظ إما بتقديم الصلاة قبلها أو الإعادة بعدها

Nevertheless, it is crucial for a knowledgeable and religious critic, one who possesses insight, to exercise caution regarding matters of his religion and his prayers. He should seek out those in whom he has faith concerning their religious commitment, recitation, piety, and worship. If he is unable to find such a person, he should take the precaution of either praying in advance or making up the missed Salat afterwards.

و ذلك بعد أن يفرغ نفسه و يجلي قلبه عن دواعي الحقد و الحسد و سائر الأمراض النفسانية و الأغراض الفاسدة فإذا فعل ذلك فسيرشده الله إلى ما يحب و يرضى كما قال تعالى وَ الَّذِينَ جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا.

*This should be done after purifying oneself and cleansing the heart from feelings of resentment, jealousy, and other psychological ailments and corrupt intentions. When this is done, Allah^{-azwj} will Guide him to what He^{-azwj} Loves and is pleased with, as Allah^{-azwj} Says: **And those who are striving regarding Us, We will Guide them in Our Ways, [29:69]**”.*

2- العَلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع قَالَ: كُنَّ يُؤْمَرْنَ التَّسَاءُ فِي زَمَنِ رَسُولِ اللَّهِ ص أَنْ لَا يَرْفَعْنَ رُءُوسَهُنَّ إِلَّا بَعْدَ الرِّجَالِ لِقِصَرِ أَزْرِهِنَّ

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Abdullah Bin Maymoun Al Qaddah,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘The women had been instructed in the era of Rasool-Allah^{-azwj} not to raise their heads except after the men due to the shortness of their (men’s) trousers (loin cloth)’.

قَالَ وَ كَانَ رَسُولُ اللَّهِ ص يَسْمَعُ صَوْتِ الصَّبِيِّ يَبْكِي وَ هُوَ فِي الصَّلَاةِ فَيُخَفِّفُ الصَّلَاةَ فَتَصِيرُ إِلَيْهِ أُمَّهُ.

He^{-asws} said: ‘And Rasool-Allah^{-saww} had heard voice of the child crying while he^{-saww} was in the Salat, so he^{-saww} lightened the Salat so its mother can attend to it’.⁶²

3- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ الْحَسَنِ بْنِ طَرِيفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنِ الصَّادِقِ ع قَالَ قَالَ عَلِيُّ ع كُنَّ النِّسَاءُ مَعَ النَّبِيِّ ص وَ كُنَّ يُؤْمَرْنَ أَنْ لَا يَرْفَعْنَ رُؤُوسَهُنَّ قَبْلَ الرِّجَالِ لِضَبِيقِ الْأُزْرِ.

(The book) ‘Qurb Al Isnad’ – from Muhammad Bin Isa and Al Hassan Bin Tareyf, and Ali Bin Ismail, altogether from Hammad Bin Isa,

‘From Al-Sadiq^{-asws} having said: ‘Ali^{-asws} said: ‘The women were (praying) with the Prophet^{-saww} and had been instructed not to raise their heads before the men did due to the tightness of the trousers (loin cloth)’.⁶³

4- قُرْبُ الْإِسْنَادِ، عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحَسَنِ بْنِ عَلْوَانَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ عَلِيّاً ع كَانَ يَقُولُ الْمَرْأَةُ حَلْفَ الرَّجُلِ صَفٌّ وَ لَا يَكُونُ الرَّجُلُ حَلْفَ الرَّجُلِ صَفّاً إِذَا يَكُونُ الرَّجُلُ إِلَى جَنْبِ الرَّجُلِ عَنْ يَمِينِهِ.

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

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} had said: ‘The woman (praying Salat) behind the man is a row, and the man being behind the man does not happen to be a row. But rather, the man should be to a side of the man, on his right’.⁶⁴

وَ مِنْهُ عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبُخْتَرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ عَلِيِّ ع قَالَ قَالَ: رَجُلَانِ صَفٌّ فَإِذَا كَانُوا ثَلَاثَةً تَقَدَّمَ الْإِمَامُ.

And from him, from Al Sindy Bin Muhammad, from Abu Al Bakhtary,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘Two men are a row. When they were to be three, the prayer leader would go forward’.⁶⁵

وَ بَعْدَ الْإِسْنَادِ عَنْ عَلِيِّ ع قَالَ: الصَّيِّبِيُّ عَنِ يَمِينِ الرَّجُلِ فِي الصَّلَاةِ إِذَا ضَبَطَ الصَّفَّ جَمَاعَةً وَ الْمَرِيضُ الْقَاعِدُ عَنْ يَمِينِ الْمُصَلِّي هُمَا جَمَاعَةٌ وَ لَا بَأْسَ بِأَنْ يَوْمَ الْمَمْلُوكُ إِذَا كَانَ قَارِئاً وَ حُرٌّ أَنْ يَوْمَ الْأَعْرَابِيُّ لِحَفَائِهِ عَنِ الْوُسْوَءِ وَ الصَّلَاةِ.

And by this chain,

‘From Ali^{-asws} having said: ‘The child on the right of a man in the Salat when the row is straight is a congregation, and the sick one sitting on right of the praying one, both of them are a congregation, and there is no problem if the slave were to be a prayer leader when he were a reader (reciter of the Quran), and it is disliked if the Bedouin were to be prayer leader due to his carelessness about the Wud’u and the Salat’.⁶⁶

⁶² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 2

⁶³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 3

⁶⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 4 a

⁶⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 4 b

⁶⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 5

6- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَزْبِ بْنِ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ مَنْ قَرَأَ خَلْفَ إِمَامٍ يَأْتُمُّ بِهِ فَمَاتَ بَعَثَهُ اللَّهُ عَلَى غَيْرِ الْفِطْرَةِ.

(The book) 'Sawaab Al Amaal – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Yaquob Bin Yazeed, from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'Amir Al-Momineen^{-asws} had said: 'One who recites behind a prayer leader being led by him, so he dies, Allah^{-azwj} will Resurrect him upon other than the nature (Al-Islam)'.⁶⁷

7- الْمُعْتَبَرُ، رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع إِذَا كَانَ مَأْمُونًا عَلَى الْقِرَاءَةِ فَلَا تَقْرَأْ خَلْفَهُ فِي الْأَخِيرَتَيْنِ.

(The book) 'Al Mo'tamar' – It is reported by Abdullah Bin Sinan,

'From Abu Abdullah^{-asws}: 'When the 'Mamoun' (one behind the prayer leader) were to be upon the recitation, do not recite behind him in the last two (Cycles)'.⁶⁸

وَعَنْ أَبِي خَدِيجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كُنْتَ فِي الْأَخِيرَتَيْنِ فَقُلْ لِلَّذِينَ خَلْفَكَ يَقْرَءُونَ فَاجِدْ الْكِتَابَ.

And from Abu Khadeeja,

'From Abu Abdullah^{-asws} having said: 'When you were to be in the last two (Cycles), then say to the one behind you to be reading (Surah) Al-Fatiha'.⁶⁹

8- السَّرَائِرُ، رُوِيَ أَنَّهُ لَا قِرَاءَةَ عَلَى الْمَأْمُومِ فِي جَمِيعِ الرَّكَعَاتِ وَ الصَّلَوَاتِ سِوَاكَ كَانَتْ جَهْرِيَّةً أَوْ إِخْفَانِيَّةً وَ هِيَ أَظْهَرُ الرِّوَايَاتِ.

(The book) 'Al Saraair' –

'It is reported that there is no recitation upon the one being led in entirety of the Cycles and Salats, whether these were loud (Al-Fajr, Al-Maghrib & Al-Isha) or softly (Al-Zohr & Al-Asr), and it is more apparent of the reports'.⁷⁰

وَرُوِيَ أَنَّهُ يُنصِتُ فِيمَا جَهَرَ الْإِمَامُ فِيهِ بِالْقِرَاءَةِ وَ لَا يَقْرَأُ هُوَ شَيْئاً وَ تَلْزِمُهُ الْقِرَاءَةُ فِيمَا خَافَتْ.

And it is reported: 'He should be silent during what the prayer leader is aloud in with the recitation, and he should not recite anything, and the recitation necessitates him in what is not loud (Al-Zohr & Al-Asr)'.⁷¹

وَرُوِيَ أَنَّهُ بِالْخِيَارِ فِيمَا خَافَتْ فِيهِ الْإِمَامُ.

⁶⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 6

⁶⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 7 a

⁶⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 7 b

⁷⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 8 a

⁷¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 8 b

And it is reported that he is with the choice in what the prayer leader is no loud in".⁷²

وَرُوِيَ أَنَّهُ لَا قِرَاءَةَ عَلَى الْمَأْمُومِ فِي الْأَجِيرَتَيْنِ وَلَا تَسْبِيحًا.

And it is reported: 'There is no recitation upon the one being led, in the last two (Cycles), nor Tasbeeh (glorification)".⁷³

وَرُوِيَ أَنَّهُ يَقْرَأُ فِيهِمَا أَوْ يُسَبِّحُ.

And it is reported: 'He should recite in these two or glorify (do Tasbeeh)".⁷⁴

9- بِحَالِ بْنِ الشَّيْخِ، عَنْ وَالِدِهِ عَنِ الْمُفِيدِ عَنِ الْجَعَابِيِّ عَنِ ابْنِ عُقْدَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ غَالِبٍ عَنِ الْحُسَيْنِ بْنِ رِيَّاحٍ عَنِ ابْنِ عَمِيرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: ثَلَاثَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةٌ مِنْهُمْ رَجُلٌ أَمَّ قَوْمًا وَ هُمْ لَهُ كَارِهُونَ.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Al Jiany, from Ibn Uqdah, from Muhammad Bin Abdullah Bin Ghalib, from Al Husayn Bin Rabah, from Ibn Ameyra, from Muhammad Bin Marwan, from Ibn Abu Yafour,

'From Abu Abdullah^{asws} having said: 'Three, Salat is not Accepted for them. From them is a man leading a group while they are disliking him".⁷⁵

بيان: قَالَ عَلِيُّ ع لِرَجُلٍ أَمَّ قَوْمًا وَ هُمْ لَهُ كَارِهُونَ إِنَّكَ لَخَرُوطٌ.

Explanation (Ahadeeth) only – Ali^{asws} said to a man leading a group and they were disliking him: 'You are (like a) beetle!'

لَنَا قَوْلُهُ ص بِؤُمُكُمْ أَفْرُؤُكُمْ.

For us are his^{saww} words: 'The more well-read of you (of the Quran) should be leading you (in Salat)".

10- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَجُزُّ لَهُ أَنْ يُصَلِّيَ حَلْفَ الْإِمَامِ فَوْقَ دُكَّانٍ قَالَ إِذَا كَانَ مَعَ الْقَوْمِ فِي الصَّفِّ فَلَا 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, 'Is it Permissible for him to pray Salat being the prayer leader on top of a shop?' He^{asws} said: 'When he were to be with a group in the row, there is no problem".⁷⁶

⁷² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 8 c

⁷³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 8 d

⁷⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 8 e

⁷⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 9

⁷⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 10

11- ثَوَابُ الْأَعْمَالِ، بِالإِسْنَادِ الْمُتَقَلِّمِ فِي الْبَابِ السَّابِقِ عَنْ أَبِي هُرَيْرَةَ وَ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص مَنْ أَمَّ قَوْمًا وَ لَمْ يَفْتَصِدْ بِهِمْ فِي حُضُورِهِ وَ قِرَاءَتِهِ وَ رُكُوعِهِ وَ سُجُودِهِ وَ قِيَامِهِ رُدَّتْ عَلَيْهِ صَلَاتُهُ وَ لَا يُجَاوِزُ تَرَاقِيهِ وَ كَانَتْ مَنْرَلَتُهُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مَنْرَلَةَ أَمِيرٍ جَائِرٍ مُتَعَدٍّ لَمْ يُصْلِحْ لِرَعِيَّتِهِ وَ لَمْ يَفُتْمِ فِيهِمْ بِأَمْرِ اللَّهِ.

(The book) 'Sawaab Al Amaal' – By the previous chain in the previous chapter, from Abu Hureyra (a well-known fabricator) and Ibn Abbas,

'From the Prophet^{-saww}: 'One who leads a group and is not moderate with them in his attendance, and his recitation, and his Ruk'u, and his Sajdah, and his sitting, and his standing, his Salat will be returned to him and it will not exceed beyond his collar bone, and his status in the Presence of Allah^{-azwj} Mighty and Majestic will be a status of a tyrannical governor, a transgressor, nor correct for his citizens and no standing among them with a Command of Allah^{-azwj!}'⁷⁷

12- قُرْبُ الإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ أَدْرَكَ مَعَ الإِمَامِ رُكْعَةً ثُمَّ قَامَ يُصَلِّي كَيْفَ يَصْنَعُ يَقْرَأُ فِي الثَّلَاثِ كُلِّهِنَّ أَوْ فِي رُكْعَةٍ أَوْ فِي ثِنْتَيْنِ

(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 attaining one Cycle with the prayer leader, then he stands and prays, 'What should he do? Should he recite in all the three (cycles), or in (one) Cycle, or in two?'

قَالَ يَقْرَأُ فِي ثِنْتَيْنِ وَ إِنْ قَرَأَ فِي وَاحِدَةٍ أَجْرَاهُ.

He^{-asws} said: 'He should recite in two, and if he were to recite in one, it would suffice him''⁷⁸

توضيح وَ يُؤَيِّدُهُ مَا رَوَاهُ الشَّيْخُ بِسَنَدٍ مُرْسَلٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قَالَ لِي أَيُّ شَيْءٍ يَقُولُ هَؤُلَاءِ فِي الرَّجُلِ إِذَا فَاتَتْهُ مَعَ الإِمَامِ رُكْعَتَانِ

Clarification (Hadeeth only) – And it is supported by what the Sheykh reported by 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 (of Salat) with the prayer leader?'

قَالَ يَقُولُونَ يَقْرَأُ فِي الرَّكْعَتَيْنِ بِالْحَمْدِ وَ سُورَةٍ

He (I) said, 'They are saying he should recite in the two Cycles with (Surah) Al Hamd and (another) Surah'.

فَقَالَ هَذَا يُقَلِّبُ صَلَاتَهُ فَيَجْعَلُ أَوَّلَهَا آخِرَهَا

He^{-asws} said: 'This one has overturned his Salat. He makes its beginning as its end'.

⁷⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 11

⁷⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 12

فَقُلْتُ كَيْفَ يَصْنَعُ

I said, 'What should he do?'

فَقَالَ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فِي كُلِّ رَكْعَةٍ.

He^{-asws} said: 'He should recite (Surah) Al-Fatiha in every Cycle''.

13- قُرْبُ الْإِسْنَادِ، وَكِتَابُ الْمَسَائِلِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ خَلْفَ الْإِمَامِ فَيُطَوِّلُ فِي التَّشَهُّدِ فَيَأْخُذُهُ الْبَوْلُ أَوْ يَتَخَوَّفُ عَلَى شَيْءٍ أَوْ يَعْزُضُ لَهُ وَجَعٌ كَيْفَ يَصْنَعُ

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

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man being behind the prayer leader who prolongs in the Tashahhud and the urge to urinate seizes him, or he fears upon something, or a pain presents to him, 'What should he do?'

قَالَ يُسَلِّمُ هُوَ وَ يَنْصَرِفُ وَ يَدْعُ الْإِمَامَ.

He^{-asws} said: 'He should perform Salat and finish and leave the prayer leader''.⁷⁹

14- قُرْبُ الْإِسْنَادِ، وَكِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ إِمَامٍ مُقِيمٍ أَمْ قَوْمًا مُسَافِرِينَ كَيْفَ يُصَلِّي الْمُسَافِرُونَ

(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 a prayer leader standing leading a group of travellers, 'How should the travellers pray?'

قَالَ رَكْعَتَيْنِ ثُمَّ يُسَلِّمُونَ وَ يَقْعُدُونَ فَيَقُومُ الْإِمَامُ فَيُتِمُّ صَلَاتَهُ فَإِذَا سَلَّمَ وَ انْصَرَفَ انْصَرَفُوا.

He^{-asws} said: 'Two Cycles, then they should perform Salat and be seated, while the prayer leader would stand and complete his Salat. When he has performed Salaam and leaves, they should leave''.⁸⁰

15- الْمُنتَهَى، ذَكَرَ ابْنُ بَابُوَيْهٍ فِي كِتَابِهِ أَنَّهُ يُسْتَحَبُّ لِلْمَأْمُومِينَ إِذَا فَرَغَ الْإِمَامُ مِنْ قِرَاءَةِ الْحَمْدِ أَنْ يَقُولُوا الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(The book) 'Al Muntaha' –

Ibn Babuwayh mentioned in his book, 'It is recommended for the ones being led, when the prayer leader is free from reciting (Surah) Al Hamd, they should be saying, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!'

⁷⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 13

⁸⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 14

وَرَوَاهُ الْحُسَيْنُ بْنُ سَعِيدٍ أَيْضاً فِي كِتَابِهِ.

And it is reported by Al-Husayn Bin Saeed as well in his book".⁸¹

16- بِجَالِسِ ابْنِ الشَّيْخِ، عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عُثْمَانَ بْنِ أَحْمَدَ الدَّقَاقِ عَنْ عُبَيْدِ بْنِ عَبْدِ الْوَاحِدِ عَنِ ابْنِ أَبِي مَرْيَمَ عَنْ نَافِعِ بْنِ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي سَلِيمَانَ الْمَدِينِيِّ عَنْ يَزِيدَ بْنِ أَبِي الْفَتَّاتِ وَ ابْنِ الْمُقْبِرِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا جِئْتُمْ إِلَى الصَّلَاةِ وَ نَحْنُ سُجُودٌ فَاسْجُدُوا وَ لَا تَعْدُوهَا شَيْئاً وَ مَنْ أَدْرَكَ الرَّكْعَةَ فَقَدْ أَدْرَكَ الصَّلَاةَ.

(The book) 'Majaalis' of Ibn Al Sheykh – from Muhammad Bin Muhammad Bin Makhlad, from Usman Bin Ahmad Al Daqqaq, from Ubeyd Al Wahid, from Ibn Abu Maryam, from Nafie Bin Yazeed, from Yahya Bin Abu Suleyman Al Madany, from Yazeed Bin Abu Al Qattab, and Ibn Al Maqbury, from Abu Hureyra (a well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'When you come to the Salat and we are in Sajdah, then do Sajdah and do not count it as anything, and the one who attains (one) Cycle, so he has attained the Salat".⁸²

[تفصيل و تبیین](#)

Detail and Explanation (Ahadeeth only)

فِي صَحِيحَةِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الْبَاقِرِ ع قَالَ: قَالَ لِي إِذَا لَمْ تُدْرِكِ الْقَوْمَ قَبْلَ أَنْ يُكَبِّرَ الْإِمَامُ الرَّكْعَةَ فَلَا تَدْخُلَ مَعَهُمْ.

In correct (Hadeeth) by Muhammad (Al-Tahzeeb), from Al-Baqir^{-asws}, he (the narrator) said, 'He^{-asws} said to me: 'When you do not reach the group before the prayer leader exclaims Takbeer of the Cycle, do not enter with them".

و أجب بأنه محمول على الكراهة لدلالة الأخبار الكثيرة على جواز اللحوق في الركوع.

Note – And strange that it is carried upon the dislike at evidence of the many Ahadeeth upon permission to join in the Ruk'u.

و رَوَى الشَّيْخُ عَنْ مُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا سَبَقَكَ الْإِمَامُ بِرُكْعَةٍ فَأَدْرَكَتَ وَ قَدْ رَفَعَ رَأْسَهُ فَاسْجُدْ مَعَهُ وَ لَا نَعْتَدُ بِهَا.

And it is reported by the Sheykh, from Moalla Bin Khuneys, from Abu Abdullah^{-asws} having said: 'When the prayer leader precedes by a Cycle, then you attain (join) and he has already raised his head, then do Sajdah with him and do not count with it (as being one Cycle)".

لَكِنَّ قَوْلَ الصَّادِقِ ع فِي صَحِيحَةِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ إِذَا وَجَدْتَ الْإِمَامَ سَاجِداً فَانْتَبِثْ مَكَانَكَ حَتَّى يَرْفَعَ رَأْسَهُ وَ إِنْ كَانَ قَاعِداً فَعَدَّتْ وَ إِنْ كَانَ قَائِماً فَمَتَّ بِنَفْسِهِ.

But the words of Al-Sadiq^{-asws} in correct (Hadeeth in Al-Tahzeeb) by Abdul Rahman son of Abu Abdullah^{-asws}, 'When you find the prayer leader in Sajdah then stay in your place until he raises

⁸¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 15

⁸² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 16

his head, and if he was sitting, you be seated, and if he was standing, you stand, following his actions”.

وَمَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: فُلْتُ لَهُ مَتَى يَكُونُ مُدْرِكُ الصَّلَاةِ مَعَ الْإِمَامِ

And what is reported by the Sheykh in the correct (Hadeeth), from Muhammad Bin Muslim (in Al-Tahzeeb) who said, ‘I said to him^{-asws}, ‘When would the person attain the Salat with the prayer leader?’

قَالَ إِذَا أَدْرَكَ الْإِمَامَ وَهُوَ فِي السَّجْدَةِ الْأَخِيرَةِ مِنْ صَلَاتِهِ فَهُوَ مُدْرِكٌ لِفَضْلِ الصَّلَاةِ مَعَ الْإِمَامِ فَلَا صِرَاحَةَ لَهُ فِي اللُّحُوقِ وَ السُّجُودِ.

He^{-asws} said: ‘When he comes and the prayer leader is in the last Sajdah from his Salat, so he would be an achiever of merit of the Salat with the prayer leader, so there is no need for him in the joining and the Sajdah”.

رَوَى الصَّدُوقُ بِسَنَدِهِ الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ شُرَيْحٍ وَ فِيهِ جَهَالَةٌ لَكِنْ اعْتَمَدَ الصَّدُوقُ عَلَيْهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا جَاءَ الرَّجُلُ مُبَادِرًا وَ الْإِمَامُ رَاكِعٌ أَجْرَانَهُ تَكْبِيرَةً وَاحِدَةً لِدُخُولِهِ فِي الصَّلَاةِ وَ الرُّكُوعِ

Al-Sadouq has reported by his correct chain (Al Faqeeh), from Muawiya Bin Shureyh, and in it is unknown, but Al-Sadouq has relied upon it, from Abu Abdullah^{-asws} having said: ‘When the man come rushing and the prayer leader is performing Ruk’u, one Takbeer suffices him to his entering into the Salat and the Ruk’u.

وَ مَنْ أَدْرَكَ الْإِمَامَ وَهُوَ سَاجِدٌ كَثُرَ وَ سَجَدَ مَعَهُ وَ لَمْ يَعْتَدُ بِهَا وَ مَنْ أَدْرَكَ الْإِمَامَ وَهُوَ فِي الرَّكْعَةِ الْأَخِيرَةِ فَقَدْ أَدْرَكَ فَضْلَ الْجَمَاعَةِ

And one who comes across the prayer leader while he is in Sajdah, he should exclaim Takbeer and perform Sajdah with him, and he should not count with it; and the one who comes across the prayer leader while he is in the last Ruk’u so he has caught merit of the congregation.

وَ مَنْ أَدْرَكَهُ وَ قَدْ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْأَخِيرَةِ وَهُوَ فِي التَّشَهُدِ فَقَدْ أَدْرَكَ الْجَمَاعَةَ وَ لَيْسَ عَلَيْهِ أَدَانٌ وَ لَا إِقَامَةٌ وَ مَنْ أَدْرَكَهُ وَ قَدْ سَلَّمَ فَعَلَيْهِ الْأَدَانُ وَ الْإِقَامَةُ.

And one who comes across him and he has already raised his head from the last Sajdah and he is in the Tashahhud, so he has caught the congregation and there is neither an Azaan upon him nor an Iqama, and one who comes across him and he has already performed Salat, upon him is the Azaan and the Iqama”.

17- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ أَبِي جَمِيلَةَ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِ بْنِ ثُبَاتَةَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: سِتَّةٌ لَا يَنْبَغِي أَنْ يُؤْمَرُوا النَّاسَ وَلَدُ الزَّيْنِ وَ الْمُرْتَدُّ وَ الْأَعْرَابِيُّ بَعْدَ الْهِجْرَةِ وَ شَارِبُ الْحُمْرِ وَ الْمَحْدُودُ وَ الْأَعْلَفُ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al Abbas Bin Marouf, from Abu Jameela, from Sa’ad Bin Tareyf, from Al Asbagh Bin Nubata,

‘From Amir Al-Momineen^{-asws} having said: ‘Six (persons), it is not befitting that they should lead the people (in Salat) – a son of adultery (bastard), and the apostate, and the Bedouin

after the Emigration, and drinker of the wine, and the one having been punished by the legal penalty, and the uncircumcised".⁸³

18- العليل، عن أبيه عن سعد بن عبد الله عن الهيثم النهدي عن الحسن بن محبوب عن علي بن رباب عن أبي عبيدة الخدّاء قال: بغضنا سأل أبا عبد الله ع عن القوم يجتمعون فتحضر الصلاة فيقول بعضهم لبعض تقدم يا فلان

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Al Haysam Al Nahdy, from Al-Hassan Bin Mahboub, from Ali Bin Raib, from Abu Ubeyday Al Haza'a who said,

'One of us asked Abu Abdullah^{-asws} about the group gathering, so the Salat presents. They say to each other, 'Proceed, O so and so!' (to lead the Salat)'.

فَقَالَ قَالَ رَسُولُ اللَّهِ ص يَتَقَدَّمُ الْقَوْمَ أَقْرَبُهُمْ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَكْبَرُهُمْ سِنًا فَإِنْ كَانُوا فِي السِّنِّ سَوَاءً فَلْيُؤَمِّمُهُمْ أَعْلَمُهُمْ بِالسُّنَّةِ وَ أَفْقَهُهُمْ فِي الدِّينِ وَ لَا يَتَقَدَّمُ أَحَدُهُمُ الرَّجُلَ فِي مَنْزِلِهِ وَ لَا صَاحِبَ سُلْطَانٍ فِي سُلْطَانِهِ.

He^{-asws} said: 'Rasool-Allah^{-saww} said: 'He should go forward of the group, their most well-read (of the Quran). If they were to be same in the recitation, their preceding on in the emigration. If they were to be same in emigration, then their eldest in age. If they were to be same in the age, then let their most learned with the Sunnah and their most understanding of them in the religion lead them, and not one of them should go ahead of the man in his own house, nor a companion of authority in his authority'.⁸⁴

وَ رُوِيَ فِي حَدِيثٍ آخَرَ فَإِنْ كَانُوا فِي السِّنِّ سَوَاءً فَأَصْبَحُهُمْ وَجْهًا.

And it is reported in another Hadeeth (in Ilal Al Sharaie): 'If they were to be same in the age, then brightest of them of face'.⁸⁵

بيان: وَ قَدْ رُوِيَ مِنْ طَرِيقِ الْعَامَّةِ أَيْضًا عَنِ النَّبِيِّ ص يُؤَمُّ الْقَوْمَ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِنًا.

Explanation (Ahadeeth only) – And it has been reported from way of the general Muslims (non-Shia) as well, from the Prophet^{-saww}: 'He should lead the group (in Salat) their most well-read of the Book of Allah^{-azwj}. If they were to be same in the recitation, then their most learned with the Sunnah. If they were to be same regarding the Sunnah, then, their most preceding one in emigration. If they were to be same regarding the emigration, then their oldest in age'.

قَوْلُهُ ع لَا خَيْرَ فِي قِرَاءَةٍ لَيْسَ فِيهَا تَدَبُّرٌ.

His^{-asws} words: 'There is no good in a recitation not having pondering in it'.

⁸³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 17

⁸⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 18 a

⁸⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 18 b

قَالَ فِي الذِّكْرِ يُمكنُ أَنْ يُجْتَنَجَ عَلَى الْأَخِيرِ بِقَوْلِ أَمِيرِ الْمُؤْمِنِينَ ع فِي عَهْدِ الْأَشْتَرِ رَضِيَ اللَّهُ عَنْهُ وَ إِنَّمَا يُسْتَدَلُّ عَلَى الصَّالِحِينَ بِمَا يُجْرِي اللَّهُ هُمْ عَلَى أَلْسِنِ عِبَادِهِ.

He said in 'Al-Zikra', 'It is possible to argue upon the last one by words of Amir Al-Momineen^{-asws} in a pact of Al-Ashtar^{-ra}, may Allah^{-azwj} be Satisfied with him: 'And rather it evidence's upon the righteous with what Allah^{-azwj} Flows for them upon tongues of His^{-azwj} servants''.

رُوي مُرْسَلًا أَوْ مُسْتَدَلًّا بِطَرِيقِ غَيْرِ مَعْلُومٍ مِنْ قَوْلِ النَّبِيِّ ص قَدِمُوا فَرِيضًا وَ لَا تَقْدَمُوهُمْ.

It is reported with an unbroken chain, or a chain with unknown way, from words of the Prophet^{-saww}: 'Forward a Qureyshi, and do not precede them''.

19- نَوَادِرُ الرَّوَانِدِيِّ، عَنْ عَبْدِ الْوَاحِدِ بْنِ إِسْمَاعِيلَ الرَّوَابِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ التَّمِيمِيِّ عَنْ سَهْلِ بْنِ أَحْمَدَ الدَّبِيحِيِّ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ مُوسَى بْنِ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنْ جَدِّهِ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع قَالَ: مَنْ صَلَّى بِالنَّاسِ وَ هُوَ جُنُبٌ أَعَادَ هُوَ وَ النَّاسُ صَلَاتَهُمْ.

(The book) 'Nawadir' of Al Rawandy – from Abdul Wahid Bin Ismail Al Rowbany, from Muhammad Bin Al-Hassan Al Tameemi, from Sahl Bin Ahmad Al Dibaji, from Muhammad Bin Muhammad Bin Al Ash'as, from Musa Bin Ismail, from his father,

'From his grandfather^{-asws} Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws} having said: 'One who prays Salat (leading) the people while he is with sexual impurity, he and the people should repeat their Salat''.⁸⁶

بيان: وَ يُعَارَضُهَا حَبْرٌ مَجْهُولٌ آخَرُ رَوَاهُ الشَّيْخُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَّى عَلَيَّ بِالنَّاسِ عَلَى غَيْرِ طَهْرٍ وَ كَانَتْ الطُّهْرُ ثُمَّ دَخَلَ فَخَرَجَ مُنَادِيَةً إِنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَلَّى عَلَيَّ غَيْرَ طَهْرٍ فَأَعْيَبُوا وَ لِيُبَلِّغَ الشَّاهِدُ النَّائِبَ.

Explanation (Hadeeth only) — ~~And it is contradicted by another unknown Hadeeth reported by the Sheykh (in Al Tahzeeb), from Abu Abdullah^{-asws} having said: 'Ali^{-asws} prayed with the people without being upon purity, and it was Al-Zohr, then he^{-asws} entered (his^{-asws} house) and his^{-asws} herald came out (calling out), 'Amir Al-Momineen^{-asws} had prayed Salat without being upon purity therefore repeat, and let the one present deliver (inform) the absentee!'~~

20- فَمَنْ الرِّضَا، قَالَ ع إِذَا كُنْتَ إِمَامًا فَكَبِّرْ وَاحِدَةً تَجْهَرُ فِيهَا وَ تُسِرُّ السِّتِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When you were to be a prayer leader, exclaim one Takbeer being loud with it and be secretive with the six'.

وَ إِذَا كُنْتَ فِي صَلَاةٍ نَافِلَةٍ وَ أَقِيمْتَ الصَّلَاةَ فَاقْطَعْهَا وَ صَلِّ الْقَرِيضَةَ مَعَ الْإِمَامِ وَ إِذَا كُنْتَ فِي قَرِيضَتِكَ وَ أَقِيمْتَ الصَّلَاةَ فَلَا تَقْطَعْهَا وَ اجْعَلْهَا نَافِلَةً وَ سَلِّمْ فِي رَكْعَتَيْهِ ثُمَّ صَلِّ مَعَ الْإِمَامِ إِلَّا أَنْ يَكُونَ الْإِمَامُ مَنْ لَا يُقْتَدَى بِهِ فَلَا تَقْطَعْ صَلَاتَكَ وَ لَا تَجْعَلْهَا نَافِلَةً وَ لَكِنْ احْطُ إِلَى الصَّفِّ وَ صَلِّ مَعَهُ

And if you were to be in an optional Salat and established the Salat, cut it and connect the obligatory (Salat) with the prayer leader; and if you were to be in your obligatory (Salat) and have established the Salat, do not cut it and make it to be an option, and perform Salaam in

two Cycles, then connect with the prayer leader, except if the prayer leader happens to be from the ones not to be followed with, so do not cut off your Salat nor make it optional, but take steps to the row and connect with him.

فَإِذَا صَلَّيْتَ أَرْبَعَ رَكَعَاتٍ وَ قَامَ الْإِمَامُ إِلَى رَابِعِيهِ فَعَمَّ مَعَهُ وَ تَشَّهَّدَ مِنْ قِيَامٍ وَ تُسَلِّمُ مِنْ قِيَامٍ

When you have prayed four Cycles and the prayer leader stands to his fourth, stand with him and perform Tashahhud standing and perform Salaam standing.

وَ اعْلَمْ أَنَّ الْمُقْصِرَ لَا يَجُوزُ لَهُ أَنْ يُصَلِّيَ خَلْفَ الْمُتَمِّمِ وَ لَا يُصَلِّيَ الْمُتَمِّمُ خَلْفَ الْمُقْصِرِ وَ إِنْ ابْتَلَيْتَ مَعَ قَوْمٍ لَا يَجِدُ بَدَأَ مِنْ أَنْ تُصَلِّيَ مَعَهُمْ فَصَلِّ مَعَهُمْ رَكَعَتَيْنِ وَ سَلِّمْ وَ امْضِ لِحَاجَتِكَ إِنْ شِئْتَ

And know that the shortener (due to travelling etc.) it is not allowed for him to pray Salat behind the one praying complete, nor should the completer pray behind the shortener; and if you are tried with a group, you cannot find any escape but to pray with them, then prayer two Cycles with them and perform Salaam and continue to your need if you like.

وَ إِنْ خِفْتَ عَلَى نَفْسِكَ فَصَلِّ مَعَهُمُ الرُّكَعَتَيْنِ الْأُخْرَيَيْنِ وَ اجْعَلْهَا تَطَوُّعاً وَ إِنْ كُنْتَ مُتِمّاً صَلَّيْتَ خَلْفَ الْمُقْصِرِ فَصَلِّ مَعَهُ رَكَعَتَيْنِ فَإِذَا سَلَّمَ فَعَمَّ وَ أَنْتُمْ صَلَّاتُكَ.

And you were to fear upon yourself, then pray the last two Cycles with them and make these as voluntary; and if you have prayed behind the shortener, then pray two Cycles with him. When he performs Salaam, then stand and complete your Salat".⁸⁷

بيان: وَ لِمَوْثِقَةِ سَمَاعَةَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ كَانَ يُصَلِّي فَخَرَجَ الْإِمَامُ وَ قَدْ صَلَّى الرَّجُلُ رَكَعَةً مِنْ صَلَاةِ فَرِيضَةٍ

Explanation (Hadeeth only) – And for a trusted (Hadeeth in Al Kafi) by Sama'at who said, 'I asked him^{asws} about a man who was praying Salat and the prayer leader comes out while the man has already prayed (one) Cycles from the obligatory Cycles (of Salat).

فَقَالَ إِنْ كَانَ إِمَاماً عَدَلًا فَلْيُصَلِّ الْآخَرَى وَ يَنْصَرِفْ وَ يَجْعَلْهَا تَطَوُّعاً وَ لِيَدْخُلْ مَعَ الْإِمَامِ فِي صَلَاتِهِ كَمَا هُوَ وَ إِنْ لَمْ يَكُنْ إِمَاماً عَدَلًا فَلْيَبْنِ عَلَى صَلَاتِهِ كَمَا هُوَ وَ يُصَلِّي رَكَعَةً أُخْرَى مَعَهُ

He^{asws} said: 'If the prayer leader was just, let him pray another (Cycle) and finish and make it as voluntary, and let him enter with the prayer leader in his Salat just as he is; and if the prayer does not happen to be just, let him build upon his Salat just as he is and let him pray another Cycle with him.

يَجْلِسُ قَدْرَ مَا يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص ثُمَّ لَيْتِمَ صَلَاتَهُ مَعَهُ عَلَى مَا اسْتَطَاعَ فَإِنَّ التَّقِيَّةَ وَاسِعَةٌ وَ لَيْسَ شَيْءٌ مِنَ التَّقِيَّةِ إِلَّا وَ صَاحِبُهَا مَأْجُورٌ عَلَيْهَا إِنْ شَاءَ اللَّهُ.

He should sit a measurement of what he says, 'I testify there is no god except Allah^{azwj} Alone, there is no associate for him, and I testify Muhammad^{saww} is His^{azwj} servant and His^{azwj} Rasool^{saww}', then let him complete his Salat with him upon what he is capable, for the

⁸⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 20 a

dissimulation (Taqiyya) is vast (of leeway) and there isn't anything from the dissimulation except and its performer will be Rewarded upon it, if Allah^{-azwj} so Desires".

21- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيْرٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَقْرَأُ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ مِنَ الْأَرْبَعِ الرَّكْعَاتِ الْمَفْرُوضَاتِ شَيْئًا إِمَامًا كُنْتَ أَوْ غَيْرَ إِمَامًا

(The book) 'Al Saraair' – Copying from the book of Hareyz, from Zurara who said,

'Abu Ja'far^{-asws} said: 'Do not recite anything in the two last Cycles from the four obligatory Cycles, whether you were a payer leader or not!'

قُلْتُ فَمَا أَقُولُ فِيهِمَا

I said, 'So what I should say in these two?'

قَالَ إِنْ كُنْتَ إِمَامًا فَقُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ ثَلَاثَ مَرَّاتٍ ثُمَّ تَكْبِيرٌ وَ تَرَكَّعٌ

He^{-asws} said: 'If you were a prayer leader then 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 تَقُولُ 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 الْأَخْرِيَانِ تَبِعَ لِلأُولَيَيْنِ

And if you were behind a prayer leader, do not recite anything in the first two (Cycles) and be silent at his recitation and do not be saying anything in the last two, 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 two last (Cycles) follow the first two'.**

وَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنْ صَلَّى قَوْمٌ وَ بَيْنَهُمْ وَ بَيْنَ الْإِمَامِ مَا لَا يُتَخَطَّى فَلَيْسَ ذَلِكَ الْإِمَامُ لَهُمْ إِمَامًا.

And he (narrator) said, 'Abu Ja'far^{-asws} said: 'If a group prays Salat and between them and the prayer leader is what one cannot take a step to, so that prayer leader isn't a prayer leader for them".⁸⁸

22- الْعَبُودُ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّيْسَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ الطَّائِيِّ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ الْأَشْنَابِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرُوبٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ جَمِيعًا

(The book) 'Al-Uyoun' – from Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah Al Neysapuri, 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

⁸⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 21

Abdullah Al Harwy, from Al-Husayn Bin Muhammad Al Ashnany, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, altogether,

عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنِّي أَخَافُ عَلَيْكُمْ اسْتِخْفَافاً بِالذِّبْنِ وَ بَيْعَ الْحُكْمِ وَ قَطِيعَةَ الرَّحِمِ وَ أَنْ تَتَّخِذُوا الْقُرْآنَ مَزَامِيرَ تُقَدِّمُونَ أَخَذَكُمْ وَ لَيْسَ بِأَفْضَلِكُمْ فِي الدِّينِ.

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘I^{-saww} am fearful upon you of taking lightly with the religion, and selling the judgments, and cutting the kinship, and from taking the Quran as a flute (for intonation), (and) one of you going ahead (to lead the Salat or leadership) while he isn’t your best one in the religion’’.⁸⁹

23- الْعِيُونُ، عَنْ مُحَمَّدِ بْنِ عَمْرِو الْجَعَابِيِّ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ النَّبِيِّ عَنِ أَبِيهِ عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص الْإِثْنَانِ فَمَا فَوْقَهُمَا جَمَاعَةٌ.

(The book) ‘Al Uyoum’ – from Muhammad Bin Umar Al Jiany, from Al-Hassan Bin Abdullah Bin Muhammad Al Taeemi, from his father,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘The Prophet^{-saww} said: ‘The two (persons), whatever is above them (in number) is a congregation’’.⁹⁰

وَ مِنْهُ عَنِ عَبْدِ الْوَاحِدِ بْنِ مُحَمَّدِ بْنِ عُثْمَانَ عَنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ فَتَيْبَةَ عَنِ الْقُضَلِيِّ بْنِ شَادَانَ عَنِ الرِّضَا ع فِيمَا كَتَبَ لِلْمَأْمُونِ لَا صَلَاةَ خَلْفَ الْقَاجِرِ وَ لَا يُعْتَدَى إِلَّا بِأَهْلِ الْوِلَايَةِ

And from him, 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: ‘There is no Salat behind the immoral nor can one be led except by the people of Wilayah’.

وَ قَالَ لَا يُجُوزُ أَنْ يُصَلَّى تَطَوُّعٌ فِي جَمَاعَةٍ لِأَنَّ ذَلِكَ بَدْعٌ وَ كُلُّ بَدْعٍ ضَلَالَةٌ وَ كُلُّ ضَلَالَةٍ سَبِيلٌ إِلَى النَّارِ.

And he^{-asws} said: ‘It is not allowed to pray optional (Salat) in congregation because that is an innovation, and every innovation is straying and every straying, it’s way is to the Fire’’.⁹¹

24- الْمَحَاسِنُ، عَنِ ابْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَحْمِلُوا النَّاسَ عَلَى أَكْتَانِكُمْ فَتَدُلُّوا إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَقُولُ فِي كِتَابِهِ وَ قُولُوا لِلنَّاسِ حُسْنًا

(The book) ‘Al Mahasin’ – from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Abu Abdullah^{-asws} saying: ‘I^{-asws} advise you all with fearing Allah^{-azwj} Mighty and Majestic and do not carry the people upon your shoulder. Allah^{-azwj} Blessed and Exalted Says in His^{-azwj} Book: **and you would be saying to the people good words, [2:83].**

⁸⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 22

⁹⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 23 a

⁹¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 23 b

تَمَّ قَالَ عُوْدُوا مَرْضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ اشْهَدُوا لَهُمْ وَ عَلَيَّهِمْ وَ صَلُّوا مَعَهُمْ فِي مَسَاجِدِهِمْ الْحَدِيثُ.

Then he^{-asws} said: ‘Console their sick, and attend their funerals, and testify for them and against them, and pray Salat with them in the Masjids’ – the Hadeeth’’.⁹²

25- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: صَلَّى حَسَنٌ وَ حُسَيْنٌ ع خَلْفَ مَرْوَانَ وَ نَحْنُ نُصَلِّي مَعَهُمْ.

(The book) ‘Kitab Al-Masaail’ of Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws} having said: ‘Al-Hassan^{-asws} and Al-Husayn^{-asws} prayed behind Marwan, and we^{-asws} pray behind them’’.⁹³ (This is a single sourced Hadith ‘khabar e wahid’ (solitary Hadeeth) since Marwan had no faith and was from the enemies of Ahl Al-Bayt^{-asws}, also see Hadeeth below no. 27)

26- فُرْتُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْقَوْمِ يَتَحَدَّثُونَ يَذْهَبُ الثَّلَاثُ الْأَوَّلُ مِنَ اللَّيْلِ أَوْ أَكْثَرُ أَيُّهُمَا أَفْضَلُ يُصَلُّونَ الْعِشَاءَ جَمَاعَةً أَوْ فِي غَيْرِ جَمَاعَةٍ قَالَ يُصَلُّونَ جَمَاعَةً أَفْضَلُ.

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

‘Ali son of Ja’far^{-asws}, from his brother Musa^{-asws}, he said, ‘I asked him^{-asws} about the group discussing so a first things of the night goes, or more, ‘Which of the two is better, praying Al-Isha in congregation or not in congregation?’ He^{-asws} said: ‘Their praying in congregation is better’’.⁹⁴

27- التَّوْحِيدُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحَسَنِ الْكُوفِيِّ عَنْ أَبِيهِ الْحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ أَنَّهُ سُئِلَ الصَّادِقُ ع عَنِ الصَّلَاةِ خَلْفَ رَجُلٍ يُكْذِبُ بِقَدْرِ اللَّهِ عَزَّ وَ جَلَّ قَالَ لِيُعِدَّ كُلَّ صَلَاةٍ صَلَّاهَا خَلْفَهُ.

(The book) ‘Al Tawheed’ – from his father, from Ali Bin Al-Hassan Al Kufy, from his father Al-Hassan Bin Ali Bin Abdullah, from his grandfather Abdullah Bin Al Mugheira, from Ismail Bin Muslim,

‘He asked Al-Sadiq^{-asws} from the Salat prayed being a man who belies the Pre-determination of Allah^{-azwj} Mighty and Majestic. He^{-asws} said: ‘Let him repeat every Salat he had prayed behind him!’’⁹⁵

قَالَ وَ قَالَ عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ عَلِيِّ ع مِنْ قَالَ بِالْجِسْمِ فَلَا تُعْطُوهُ شَيْئاً مِنَ الزَّكَاةِ وَ لَا تُصَلُّوا خَلْفَهُ.

He said, ‘And Ali Bin Muhammad and Muhammad Bin Ali^{-asws} said: ‘One who says with the body (being for Allah^{-azwj}) do not give him anything from the Zakat and do not pray Salat behind him^{-asws}’’.⁹⁶

⁹² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 24

⁹³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 25

⁹⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 26

⁹⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 27 a

⁹⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 27 b

28- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ السِّنَانِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْكُوفِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَبْدِ الْعَظِيمِ الْحَسَنِيِّ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُحَمَّدٍ عَنِ الرِّضَا عَنِ آبَائِهِ ع قَالَ: مَنْ زَعَمَ أَنَّ اللَّهَ يُجْبِرُ عِبَادَهُ عَلَى الْمَعَاصِي أَوْ يُكَلِّفُهُمْ مَا لَا يُطِيقُونَ فَلَا تُصَلُّوا وَرَاءَهُ.

(The book) 'Al Uyoun' – from Muhammad Bin Ahmad Al Sinani, from Muhammad Bin Abu Abdullah Al Kufi, from Sahl Bin Ziyad, from Abdul Azeem Al Hasany, from Ibrahim Bin Abu Mahmoun,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'One who claims that Allah^{-azwj} Compels His^{-azwj} servants upon the (acts of) disobedience or Encumbers them with what they cannot endure, do not be praying behind him''⁹⁷.

29- الْمُقْنِعُ، قَالَ رَسُولُ اللَّهِ ص أَقِيمُوا صُفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيْ وَ لَا تُخَالِفُوا فَيُخَالِفَ اللَّهُ بَيْنَ قُلُوبِكُمْ.

(The book) 'Al Muqnie' –

'Rasool-Allah^{-saww} said: 'Establish your rows for I^{-saww} can see from my^{-saww} back just as I^{-saww} see you all from my^{-saww} front, and do not differ for Allah^{-azwj} will Cause differences between your hearts!''⁹⁸

30- قُرْبُ الْإِسْنَادِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي أَلَهُ أَنْ يُكَبِّرَ قَبْلَ الْإِمَامِ

(The book) 'Qurb Al Isnaad' – by his chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man who prays, 'Is it for him to exclaim Takbeer before the prayer leader does?'

قَالَ لَا يُكَبِّرُ إِلَّا مَعَ الْإِمَامِ فَإِنْ كَبَّرَ قَبْلَهُ أَعَادَ التَّكْبِيرَ.

He^{-asws} said: 'He should not exclaim Takbeer except with the prayer leader. If he were to exclaim Takbeer before him, he should repeat the Takbeer''⁹⁹.

31- كِتَابُ عَاصِمِ بْنِ حُمَيْدٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا أَدْرَكْتَ التَّكْبِيرَةَ قَبْلَ أَنْ يَرْتَكِعَ الْإِمَامُ فَقَدْ أَدْرَكْتَ الصَّلَاةَ.

The book of Aasim Bin Humeyd, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws} having said: 'When you attain the exclamation of Takbeer before the prayer leader performs Ruk'u, so you have attained the Salat''¹⁰⁰.

32- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ عَبْدِ اللَّهِ بْنِ طَلْحَةَ التَّهْدِي عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَبُؤُ النَّاسُ الْمَخْدُودُ وَ وَلَدُ الرِّثَا وَ الْأَعْلَفُ وَ الْأَعْرَابِيُّ وَ الْمَجْنُونُ وَ الْأَبْرَصُ وَ الْعَبْدُ.

The book of Ja'far Bin Muhammad Bin Shureyh, from Abdullah Bin Talha Al Nahdy,

⁹⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 28

⁹⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 29

⁹⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 30

¹⁰⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 31

‘From Abu Abdullah^{-asws} having said: ‘He cannot lead the people (in Salat), the one penalised with the legal penalty, and the son of adultery (bastard), and the uncircumcised, and the Bedouin, and the insane, and the one with vitiligo, and the slave’^{.101}

33- الإحتجاج، كَتَبَ الْحَمِيرِيُّ إِلَى الْقَائِمِ ع أَنَّهُ رَوَى لَنَا عَنِ الْعَالِمِ أَنَّهُ سُئِلَ عَنْ إِمَامٍ قَوْمٍ صَلَّى بِهِمْ بَعْضَ صَلَاتِهِمْ وَ حَدَّثَتْ عَلَيْهِ حَادِثَةٌ كَيْفَ يَعْمَلُ مَنْ خَلْفَهُ

(The book) ‘Al Ihtijaj’ –

‘Al-Himeyri wrote to Al-Qaim^{-ajfi}, ‘It is reported to us about the scholar^{-asws}, he^{-asws} had been asked about a prayer leader of a group praying with them one of their Salat(s), and an event (of death) occurs upon him, how should the one behind him react?’

فَقَالَ ع يُؤَخَّرُ وَ يَتَقَدَّمُ بَعْضُهُمْ وَ يُبْمُ صَلَاتَهُمْ وَ يَغْتَسِلُ مَنْ مَسَّهُ

He^{-ajfi} said: ‘He should be moved back and one of them should move forwards and complete their Salat, and the one touches him should wash’.

التَّوْفِيعَ لَيْسَ عَلَى مَنْ نَحَاهُ إِلَّا غَسَلَ الْيَدَ وَ إِذَا لَمْ يُحْدِثْ مَا يَقْطَعُ الصَّلَاةَ تَمَّ صَلَاتُهُ مَعَ الْقَوْمِ

The Holy letter isn’t based upon the one moving him aside except washing the hand, and when there is no event which cuts the Salat, he should complete his Salat with the group.

وَ رَوَى عَنِ الْعَالِمِ أَنَّهُ مِنْ مَسَّ مَيْتًا بِحَرَارَتِهِ غَسَلَ يَدَهُ وَ مَنْ مَسَّهُ وَ قَدْ بَرَدَ فَعَلَيْهِ الْغُسْلُ وَ هَذَا الْإِمَامُ فِي هَذِهِ الْحَالَةِ لَا يَكُونُ إِلَّا بِحَرَارَةٍ فَالْعَمَلُ فِي ذَلِكَ عَلَى مَا هُوَ وَ لَعَلَّهُ يُنَحِّيهِ بَيْنَايِهِ وَ لَا يَمْسُهُ فَكَيْفَ يَجِبُ عَلَيْهِ الْغُسْلُ التَّوْفِيعَ إِذَا مَسَّهُ عَلَى هَذِهِ الْحَالَةِ لَمْ يَكُنْ عَلَيْهِ إِلَّا غَسْلُ يَدِهِ

And it is reported from the Scholar^{-asws}: ‘One who touches a dead with his (body) heat, he should wash his hand, and the one who touches him and he has cooled, upon him is the washing (whole body), and this prayer leaders in this state cannot be except with (body heat). So, the action regarding that is based upon what it is, and perhaps he should move him aside with his cloth and does not touch him, so how can the washing be obligated upon him. The washing (mentioned in) the Holy letter is when he touches him upon this state, there would not be upon him except washing his hands.

وَ سَأَلَ عَنِ الرَّجُلِ يَلْحُقُ الْإِمَامَ وَ هُوَ رَاكِعٌ وَ رَكَعَ مَعَهُ وَ يُجْتَسِبُ تِلْكَ الرَّكْعَةَ فَإِنَّ بَعْضَ أَصْحَابِنَا قَالَ إِنْ لَمْ يَسْمَعْ تَكْبِيرَةَ الرَّكْعَةِ فَلَيْسَ لَهُ أَنْ يَعْتَدَّ بِتِلْكَ الرَّكْعَةِ

And he asked about the man who joins the prayer leader while he is performing Ruk’u, and he does Ruk’u with him, and he can reckon that Cycle, for one of our companions said, ‘If he has not heard Takbeer of the Ruk’u, so it isn’t for him to count with that Cycle’.

فَأَجَابَ ع إِذَا لَحِقَ مَعَ الْإِمَامِ مِنْ تَسْبِيحِ الرَّكْعَةِ تَسْبِيحَةً وَاحِدَةً اعْتَدَّ بِتِلْكَ الرَّكْعَةِ وَ إِنْ لَمْ يَسْمَعْ تَكْبِيرَةَ الرَّكْعَةِ.

¹⁰¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 32

He^{-ajfi} answered: ‘When he joins with the prayer leader from glorification of the Ruk’u, he should glorify once, counting with that Cycle, and even if he had not heard Takbeer of the Ruk’u’’.¹⁰²

34- مجالس الصدوق، عن مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرِ الثَّانِي ع جُعِلَتْ فِدَاكَ أَصْلِي خَلْفَ مَنْ يَقُولُ بِالْجِسْمِ وَ مَنْ يَقُولُ يَقُولُ يُؤْتَسُّ بِعَيْنِي ابْنُ عَبْدِ الرَّحْمَنِ

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar who said,

‘I wrote to Abu Ja’far^{-asws} the 2nd, ‘May I be sacrificed for you^{-asws}! Can I pray behind the one says (believes) in the body (being for Allah^{-azwj}), and the one who says with words of Yunus, meaning Ibn Abdul Rahman?’

فَكُتِبَ ع لَا تُصَلُّوا خَلْفَهُمْ وَ لَا تُعْطُوهُمْ مِنَ الزَّكَاةِ وَ ابْتَرُوا مِنْهُمْ بَرَاءَ اللَّهِ مِنْهُمْ.

He^{-asws} wrote: ‘You cannot pray behind them nor can you give them from the Zakat, and disavow from them, Allah^{-azwj} is Disavowed from them’’.¹⁰³

بيان: الظاهر أن قول يونس الذي كان ينسب إليه هو القول بالحلول و الاتحاد و وحدة الوجود الذي يذهب إليه أكثر المبتدعة من الصوفية

Explanation – *The apparent is that words (beliefs) of Yunus are which had been attributed to him, it is the word (belief) with the ‘Huloul’ (permeation by Allah^{-azwj} into objects and objects permeating into Him^{-azwj}), and the Union (of Allah^{-azwj} with others), and the One Existence (there is no existence except of Allah^{-azwj}), which most of the Sufis have gone to.*

لَمَّا رَوَى الْكَاشِي فِي رِجَالِهِ بِإِسْنَادِهِ عَنْ يُؤُسِّ بْنِ بَهْمَنْ قَالَ: قَالَ لِي يُؤُسُّ أَكْتُبْ إِلَى أَبِي الْحَسَنِ ع فَاسْأَلْهُ عَنْ آدَمَ هَلْ فِيهِ مِنْ جَوْهَرِيَّةِ اللَّهِ شَيْءٌ قَالَ فَكُتِبَ إِلَيْهِ فَأَجَابَهُ ع هَذِهِ الْمَسْأَلَةُ مَسْأَلَةُ رَجُلٍ عَلَى غَيْرِ السُّنَّةِ.

(This is) due to what is reported by Al-Kashi in his ‘Rijaal’, from Yunus Bin Bahman who said, ‘Yunus said to me, ‘Write to Abu Al-Hassan^{-asws} asking him^{-asws} about Adam^{-as}, was there anything in him^{-as} from the Essence of Allah^{-azwj}?’ He said, ‘He wrote to him, so he^{-asws} answered him: ‘This question is a question of a man who is not upon the Sunnah’’.

و نسب إليه أيضا القول بعدم خلق الجنة و النار بعد لكن الأول أنسب بالقول بالجسم ..

And it is attributed to him as well, the word (belief) in non creation of the Paradise and the Fire afterwards, but the first attribution is with the word (belief) with the body (being for Allah^{-azwj}).

35- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدِ الْأَزْدِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَكْرَهُ لِلْمُؤْمِنِ أَنْ يُصَلِّيَ خَلْفَ الْإِمَامِ فِي صَلَاةٍ لَا يَجُزُّ فِيهَا بِالْقِرَاءَةِ فَيَقُومُ كَأَنَّهُ جَمَّازٌ

¹⁰² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 33

¹⁰³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 34

(The book) 'Qurb Al Isnaad' – from Ahmad Bin Is'haq, from Bakr Bin Muhammad Al Azdy,

'From Abu Abdullah^{-asws} having said: 'I^{-asws} dislike is for the Momin if he prays behind the prayer leader in a Salat being aloud in it with the recitation, so he is standing as if he is a donkey'.

قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَيَصْنَعُ مَا دَا

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! What is that that he should be doing?'

قَالَ يُسَبِّحُ.

He^{-asws} said: 'He should glorify (do Tasbeeh)''.¹⁰⁴

36- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُدْرِكُ الرَّكْعَةَ مِنَ الْمَغْرِبِ كَيْفَ يَصْنَعُ حِينَ يَقُومُ بِقِضَى أَوْ يَقْعُدُ فِي الثَّانِيَةِ وَالثَّلَاثَةِ

(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 attaining the Cycle from Al-Maghrib (Salat), 'What should he do? Should he stand and fulfil or sit in the second and the third?'

قَالَ يَقْعُدُ فِيهِنَّ جَمِيعاً

He^{-asws} said: 'He should sit in these all'.

وَسَأَلْتُهُ عَنِ إِمَامٍ قَرَأَ السَّجْدَةَ فَأَخَذَتْ قَبْلَ أَنْ يَسْجُدَ كَيْفَ يَصْنَعُ

And I asked him^{-asws} about a prayer leader reciting the (Verse of) Sajdah, but he breaks Wud'u before he performs Sajdah, 'How should he deal with it?'

قَالَ يُقَدِّمُ عَلَيْهِ فَيَسْجُدُ وَ يَسْجُدُونَ وَ يَنْصَرِفُ فَقَدْ تَمَّتْ صَلَاتُهُمْ

He^{-asws} said: 'He should forward someone else and he would perform Sajdah and they would do Sajdah, and he can leave, for their Salat is completed'.

قَالَ وَ قَالَ ع عَلَى الْإِمَامِ أَنْ يَرْفَعَ يَدَيْهِ فِي الصَّلَاةِ وَ لَيْسَ عَلَى غَيْرِهِ أَنْ يَرْفَعَ يَدَيْهِ فِي التَّكْبِيرِ

He said, 'And he^{-asws} said: 'Upon the prayer leader is that he should raise his hands in the Salat and it isn't upon anyone else that he raises his hands in the Takbeer'.

¹⁰⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 35

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ خَلْفَ الْإِمَامِ بِجَهْرٍ بِالْقِرَاءَةِ وَ هُوَ يَقْتَدِي بِهِ هَلْ لَهُ أَنْ يَقْرَأَ خَلْفَهُ

He said, 'And I asked him^{-asws} about the man being behind the prayer leaders being loud with the recitation while he is being led by him, 'Is it for him to recite behind him?'

قَالَ لَا وَ لَكِنْ يَعْتَدُ بِهِ

He^{-asws} said: 'No, but he should be led by him'.

وَ سَأَلْتُهُ عَنْ حَدِّ قُعُودِ الْإِمَامِ بَعْدَ التَّسْلِيمِ مَا هُوَ

And I asked him^{-asws} about a limit of sitting by the prayer leader after performing Salaam, 'What is it?'

قَالَ يُسَلِّمُ فَلَا يَنْصَرِفُ وَ لَا يَلْتَفِتُ حَتَّى يَعْلَمَ أَنَّ كُلَّ مَنْ دَخَلَ مَعَهُ فِي صَلَاتِهِ قَدْ أَتَمَّ صَلَاتَهُ ثُمَّ يَنْصَرِفُ

He^{-asws} said: 'He should perform Salat. He should neither finish nor turn around until he knows that everyone who had entered in his Salat with him has completed his Salat, then he should leave'.

وَ سَأَلْتُهُ عَنْ قَوْمٍ صَلَّوْا خَلْفَ إِمَامٍ هَلْ يَصْلُحُ لَهُمْ أَنْ يَنْصَرِفُوا وَ الْإِمَامُ قَاعِدٌ

And I asked him^{-asws} about a group praying behind a prayer leader, 'Is it correct for them to be leaving while the prayer leader is seated?'

قَالَ إِذَا سَلَّمَ فَلْيُتِمُّ مَنْ أَحَبَّ

He^{-asws} said: 'When he has performed Salat, let him stand, one who likes to'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ يُصَلِّي خَلْفَ إِمَامٍ يَقُومُ إِذَا سَلَّمَ الْإِمَامُ يُصَلِّي وَ الْإِمَامُ قَاعِدٌ قَالَ لَا بَأْسَ

And I asked him^{-asws} about a man praying behind a prayer leader standing. When the prayer leader performs Salaam, he (keeps) praying while the prayer leader is seated. He^{-asws} said: 'There is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَقْرَأُ خَلْفَ إِمَامٍ يَقْتَدِي بِهِ فِي الظُّهْرِ وَ الْعَصْرِ قَالَ لَا وَ لَكِنْ يُسَبِّحُ وَ يَحْمَدُ رَبَّهُ وَ يُصَلِّي عَلَى نَبِيِّهِ ص-

And I asked him^{-asws} about the man reciting behind a prayer leader being led by him in Al-Zohr and Al-Asr (Salat(s)). He^{-asws} said: 'No, but he should glorify and praise his Lord^{-azwj} and send Salawaat upon his Prophet^{-saww}'.

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

He said, 'And I asked him^{-asws} about a group praying in congregation in a ship, 'Where should the prayer leader stand? And if there were to be women with them, how should they be dealing with it? Should they be praying standing or sitting?'

قَالَ يُصَلُّونَ قِيَامًا فَإِنْ لَمْ يَفِدُوا عَلَى الْقِيَامِ صَلُّوا جُلُوسًا وَ تَقُومُ النِّسَاءُ خَلْفَهُمْ وَ إِنْ ضَاقَتِ السَّفِينَةُ فَعَدَّ النِّسَاءُ وَ صَلَّى الرِّجَالُ وَ لَا بَأْسَ أَنْ تَكُونَ النِّسَاءُ بِجَانِبِهِمْ.

He^{-asws} said: ‘They should be praying standing. If they are not able upon the standing, they should pray seated and the women should be standing behind them; and if the ship is narrow, the women would be seated and the men would pray, and there is no problem if the women were to be parallel to them’.¹⁰⁵

بيان: لَكِنْ رَوَى الشَّيْخُ وَ الْكَلْبِيُّ بِسَنَدٍ فِيهِ ضَعْفٌ عَنْ أَبِي هَاشِمٍ الْجَعْفَرِيِّ قَالَ: كُنْتُ مَعَ أَبِي الْحَسَنِ ع فِي السَّفِينَةِ فِي دَجَلَةَ فَحَضَرَتِ الصَّلَاةُ فَقُلْتُ لِمَجْلُوثٍ فَذَاكَ نُصَلِّي فِي جَمَاعَةٍ

Explanation (Hadeeth only) – It is reported by the Sheykh and Al Kulayni by a chain wherein is weakness, from Abu Hashim Al Ja’fary who said, ‘I was with Abu Al-Hassan^{-asws} in the ship in Dajlah (river Tigris). The Salat presented, so I said, ‘May I be sacrificed for you^{-asws}! Shall we pray in congregation?’

قَالَ فَقَالَ لَا نُصَلِّي فِي بَطْنِ وَادٍ جَمَاعَةً.

He (the narrator) said, ‘He^{-asws} said: ‘You cannot pray in interior of a valley in congregation’.

37- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ، عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصَلُّحُ لَهُ وَ هُوَ فِي رُكُوعِهِ أَوْ سُجُودِهِ يَبْقَى عَلَيْهِ الشَّيْءُ مِنَ السُّورَةِ يَكُونُ يَقْرُؤُهَا ثُمَّ يَأْخُذُ فِي غَيْرِهَا

(The book) ‘Qurb Al Isnaad’ –

‘By the chain from Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the man, ‘Is it correct for him, while he is in his Ruk’u or his Sajdah, there remains something from the Surah (of the Quran) upon him, can he recite it, then take in something else?’

قَالَ أَمَّا الرُّكُوعُ فَلَا يَصَلُّحُ لَهُ وَ أَمَّا السُّجُودُ فَلَا بَأْسَ

He^{-asws} said: ‘As for the Ruk’u, it is not correct for him, and as for the Sajdah, there is no problem’.

وَ سَأَلْتُهُ عَنْ رَجُلٍ قَرَأَ فِي رُكُوعِهِ مِنْ سُورَةٍ غَيْرِ السُّورَةِ الَّتِي كَانَ يَقْرُؤُهَا

And I asked him^{-asws} about a man reciting in his Ruk’u from a Surah other than the Surah which he had recited it?’

قَالَ إِنْ كَانَ قَرَعَ فَلَا بَأْسَ فِي السُّجُودِ فَأَمَّا فِي الرُّكُوعِ فَلَا يَصَلُّحُ

He^{-asws} said: 'If he was free, there is no problem in the Sajdah. As for in the Ruk'u, it is not correct'.

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

And I asked him^{-asws} about the man reciting in his Salat, 'Is it allowed for him not to move his tongue and he imagines an imagination?'

قَالَ لَا تَبَسُّ.

He^{-asws} said: 'There is no problem'¹⁰⁶.

بيان: وَ رُوِيَ عَنْ عَمَّارٍ عَنِ الصَّادِقِ ع فِي النَّاسِي حَرْفًا مِنَ الْقُرْآنِ لَا يَقْرُؤُهُ رَاكِعًا بِلَا سَاجِدًا.

Explanation (Hadeeth only) – And it is reported from Ammar, from Al-Sadiq^{-asws} regarding the one forgetting a letter from the Quran: 'He cannot recite it while in Ruk'u, but while in Sajdah'.

38- الْعِلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ رِبَاطٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ لِأَيِّ عِلَّةٍ إِذَا صَلَّى اثْنَانِ صَارَ التَّابِعُ عَلَى يَمِينِ الْمَتَّبِعِ

(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 Ahmad Bin Ribat,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'For which reason, when two (persons) pray, the follower come to be on the right of the followed?'

قَالَ لِأَنَّهُ إِمَامُهُ وَ طَاعَةٌ لِلْمَتَّبِعِ وَ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى جَعَلَ أَصْحَابَ الْيَمِينِ الْمُطِيعِينَ فَلِهَذَا الْعِلَّةِ يَقُومُ عَلَى يَمِينِ الْإِمَامِ دُونَ يَسَارِهِ.

He^{-asws} said: 'Because he is his prayer leader and obedience is to the one followed, and Allah^{-azwj} Blessed and Exalted Made the obedient ones as companions of the right hand, so for this reason he stands on right of the prayer leader other than his left'¹⁰⁷

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ وَ أَحْمَدَ بْنِ إِدْرِيسَ مَعًا عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ خَلْفَ الْإِمَامِ أَمْ يَقْرَأُ خَلْفَهُ

And from him, from his father, from Sa'ad Bin Abdullah, and Ahmad Bin Idrees, both together from Muhammad Bin Abdul Jabbar, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hajjaj who said,

'I asked Abu Abdullah^{-asws} about the Salat behind the prayer leader, 'Can one recite behind him?'

قَالَ أَمَّا الصَّلَاةُ الَّتِي لَا يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَإِنَّ ذَلِكَ جُعِلَ إِلَيْهِ وَ لَا يَقْرَأُ خَلْفَهُ وَ أَمَّا الصَّلَاةُ الَّتِي يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَإِنَّمَا أَمْرٌ بِالْجَهْرِ لِيُنْصِتَ مَنْ خَلْفَهُ فَإِنْ سَمِعَتْ فَأَنْصِتْ وَ إِنْ لَمْ تَسْمَعْ الْقِرَاءَةَ فَاقْرَأْ.

¹⁰⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 37

¹⁰⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 38 a

He^{-asws} said: 'As for the Salat which there is no loudness in it with the recitation (Al-Zohr and Al-Asr), that is made to be up to him, and he should not recite behind him; and as for the Salat there is loudness in it with the recitation, so rather the Command with the loudness (by the prayer leaders) is for the ones behind him to be silent. He if hears, he should be silent, and if he does not hear the recitation, then he can recite"¹⁰⁸.

39- العِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّبِيعِيِّ عَنْ أَبِي الْجَوْزَاءِ قَالَ: الْأَعْلَفُ لَا يُؤْمُ الْقَوْمَ وَ إِنْ كَانَ أَقْرَأَهُمْ لِأَنَّهُ صَبَّحَ مِنَ السُّنَّةِ أَغْظَمَهَا وَ لَا تُقْبَلُ لَهُ شَهَادَةٌ وَ لَا تُصَلَّى عَلَيْهِ إِذَا مَاتَ إِلَّا أَنْ يَكُونَ تَرَكَ ذَلِكَ خَوْفًا عَلَى نَفْسِهِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Abu Al Jowza'a who said,

'The uncircumcised cannot lead the group and even if he were to be their most well-read (of the Quran), because he has wasted from the Sunnah its mighty part, and his testimony is not accepted for him nor should pray salat upon him when he dies, except he happened to have neglected that out of fear upon himself"¹⁰⁹.

المُتَّقِنُ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع الْأَعْلَفُ لَا يُؤْمُ الْقَوْمَ وَ ذَكَرَ مِثْلَهُ.

(The book) 'Al Muqnie' –

'Amir Al-Momineen^{-asws} said: 'The uncircumcised cannot lead the group (in Salat)', and mentioned similar to it"¹¹⁰.

40- العِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقٍ عَنْ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يُؤْمُ بِقَوْمٍ يَجُوزُ لَهُ أَنْ يَتَوَشَّحَ

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Al-Hassan, from Amro Bin Saeed, from Musaddiq, from Ammar who said,

'I asked Abu Abdullah^{-asws} about the man leading a group, 'Is it allowed for him to wear a mantle (above the shirt)?'

قَالَ لَا يُصَلِّي الرَّجُلُ بِقَوْمٍ وَ هُوَ مُتَوَشَّحٌ فَوْقَ ثِيَابِهِ وَ إِنْ كَانَتْ عَلَيْهِ ثِيَابٌ كَثِيرَةٌ لِأَنَّ الْإِمَامَ لَا يَجُوزُ لَهُ الصَّلَاةُ وَ هُوَ مُتَوَشَّحٌ.

He^{-asws} said: 'The man should not pray (leading) the group and he wears a mantle above his clothes, and even if there were a lot of clothes upon him, because the prayer leader, the Salat is not allowed for him and he is wearing mantle above his shirt"¹¹¹.

¹⁰⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 38 b

¹⁰⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 39 a

¹¹⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 39 b

¹¹¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 40

41- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدٍ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ مُحَمَّدِ بْنِ الْفُضَيْلِ عَنْ أَبِي الصَّبَّاحِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَتَقَوَّمُ فِي الصَّفِّ وَخَدَّهُ قَالَ لَا تَأْسُ إِذَا تَبَدَّ الصُّفُوفُ وَاحِدٌ بَعْدَ وَاحِدٍ.

(The book) 'Al Ilal' – from his father, from Sa'ad, from Ayoub Bin Nuh, from Muhammad Bin Al Fuzeyl, from Abu Al Sabbah who said,

'I asked Abu Abdullah^{-asws} about the man standing in the row alone. He^{-asws} said: 'There is no problem. But rather, the rows begin as one after one'.¹¹²

42- مَعَانِي الْأَخْبَارِ، عَنْ أَحْمَدَ بْنِ زِيَادٍ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ جُمَيْعٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَجْلَسْتَ الْإِمَامُ فِي مَوْضِعٍ يَجِبُ أَنْ تَقُومَ فِيهِ فَتَجَافَ.

(The book) 'Ma'any Al Akhbaar' – From Ahmad Bin Ziyad Al Hamdany, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Amro Bin Jumie,

'From Abu Abdullah^{-asws} having said: 'When the prayer leader make you sit in a place obliging you to stand in it, don't'.¹¹³

43- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيِّهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنِ الْحَسَنِ بْنِ حَرِيْشٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ مُحَمَّدٍ وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ مَنْ قَالَ بِالْحَيْسَمِ فَلَا تُعْطَوهُ مِنَ الزَّكَاةِ وَ لَا تُصَلُّوا وَرَاءَهُ.

(The book) 'Al Tawheed' – from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Bin Yahya Al Ash'ary, from Al-Hassan Bin Hareys, from one of our companions,

'From Ali^{-asws} Bin Muhammad^{-asws} and Abu Ja'far^{-asws}, both said: 'One who says (believes) in the body (being for Allah^{-azwj}), neither give him from the Zakat nor pray behind him'.¹¹⁴

44- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ أَيْمَنَكُمْ وَفِدُكُمْ إِلَى اللَّهِ فَانظُرُوا مَنْ تُؤْفِدُونَ فِي دِينِكُمْ وَ صَلَاتِكُمْ.

(The book) 'Qurb Al Isnaad' – from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Your prayer leaders are your delegates to Allah^{-azwj}, therefore look at (consider) the one whom you are sending as delegates in your religion and your Salat(s)'.¹¹⁵

45- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنْ وَلَدِ الرَّيَّا هَلْ يَجُوزُ شَهَادَتُهُ قَالَ لَا يَجُوزُ شَهَادَتُهُ وَ لَا يُؤْم.

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

¹¹² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 41

¹¹³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 42

¹¹⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 43

¹¹⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 44

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} having said: ‘I asked him^{-asws} about a son of adultery (bastard), ‘Is his testimony allowed?’ He^{-asws} said: ‘Neither is his testimony allowed not can he lead (a group in Salat)’’.¹¹⁶

46- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّقَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنْ طَلْحَةَ بْنِ زَيْدٍ عَنْ ثَوْرٍ بْنِ عَبْلَانَ عَنْ أَبِي دَرٍّ رَه قَالَ: إِنَّ إِيْمَانَكَ شَفِيعُكَ إِلَى اللَّهِ عَزَّ وَجَلَّ فَلاَ تُجْعَلْ شَفِيعَكَ إِلَى اللَّهِ عَزَّ وَجَلَّ سَفِيْهًا وَ لاَ قَاسِقًا.

(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 Muhammad Bin Sinan, from Talha Bin Zayd, from Sowr Bin Gaylan,

‘From Abu Zarr^{ra} having said, ‘Your prayer leader is your interceder to Allah^{-azwj} Mighty and Majestic, therefore do not make your interceder to Allah^{-azwj} Mighty and Majestic, a fool or a mischief-maker’’.¹¹⁷

47- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ رَفَعَهُ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنْ سَرَّكُمْ أَنْ تَرْكَبُوا صَلَاتِكُمْ فَقَدِّمُوا خَيْرَكُمْ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad, raising it from Ali Bin Suleyman, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘If it cheers you to purify your Salat(s), then forwards your best one (to lead)’’.¹¹⁸

48- مَجَالِسُ الصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ نَاتَانَةَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي زَيْدٍ التَّهْدِيّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنِ الصَّادِقِ ع قَالَ: مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ فَكَأَنَّما صَلَّى مَعَ رَسُولِ اللَّهِ ص فِي الصَّفِّ الْأَوَّلِ.

(The book) ‘Majaalis’ of Al-Sadouq – from Al-Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ziyad Al-Nady, from Abdullah Bin Bukeyr,

‘From Al-Sadiq^{-asws} having said: ‘One who prays Salat with them in the first row, it is as if he has prayed with Rasool-Allah^{-sawww} in the first row’’.¹¹⁹

49- الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُمَرَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ دُخُولِي مَعَ مَنْ أَقْرَأَ خَلْفَهُ فِي الرَّكْعَةِ الثَّانِيَةِ فَيَرْكَعُ عِنْدَ فَرَاعِي مِنْ قِرَاءَةِ أُمَّ الْكِتَابِ

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Amro Bin Umar, from Muhammad Bin Uzafir,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about my entering (into Salat) with the one I recite behind him in the second Cycle, so he performs Ruk’u at my being free from reciting (Surah) Al-Fatiha.

¹¹⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 45

¹¹⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 46

¹¹⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 47

¹¹⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 48

قَالَ تَقْرَأُ فِي الْأُخْرَاوَيْنِ لِتَكُونَ قَدْ قَرَأْتَ فِي رَجْعَتَيْنِ.

He^{-asws} said: ‘You should recite in the other two (Cycles), so you would have recited in two Cycles’.¹²⁰

50- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ جَعْفَرِ بْنِ أَحْمَدَ عَنْ عَبَّادِ بْنِ أَحْمَدَ الْقَزْوِينِيِّ عَنْ عَمِّهِ عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ ثَابِتٍ عَنْ حَسَّانَ بْنِ عَطِيَّةَ عَنْ عَمْرِو بْنِ مَيْمُونِ الْأُرْدِيِّ قَالَ: كُنْتُ مَعَ مُعَاذٍ بِالسَّامِ فَلَمَّا فُيِضَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ بِالْكَوْفَةِ وَكُنْتُ مَعَهُ فَأَبْكَرَ بَعْضُ الْوَقْتِ فِي زَمَانِهِ فَقُلْتُ لَهُ يَا أَبَا عَبْدِ الرَّحْمَنِ كَيْفَ تَرَى فِي الصَّلَاةِ مَعَهُمْ

(The book) ‘Majaalis’ of Ibn Al Sheykh – from Ahmad Bin Haroun Bin Al Salt, from Ibn Uqdah, from Al Qasim Bin Ja’far Bin Ahmad, from Abbad Bin Ahmad Al Qazweeny, from his uncle, from his father, from Abdul Rahman Bin Sabid, from Hassan Bin Atiyya, from Amro Bin Maymoun Al Azdy who said,

‘I was with Muaz in Syria. When he died I came to Abdullah Bin Masoud at Al-Kufa and was with him. He got up early in one of the times in his era. I said to him, ‘O Abu Abdul Rahman! How do you view regarding the Salat prayed with them?’

فَقَالَ صَلِّ الصَّلَاةَ لِقَوْتِهَا وَاجْعَلْ صَلَاتَكَ مَعَهُمْ سُبْحَةً

He said, ‘Pray the Salat at its timings and make your Salat with them as glorification’.

فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ يُرْحَمُكَ اللَّهُ نَدَعُ الصَّلَاةَ فِي الْجَمَاعَةِ

I said, ‘O Abu Abdul Rahman, may Allah^{-azwj} Mercy you! Should we leave the Salat in the congregation?’

فَقَالَ وَيْحَكَ يَا ابْنَ مَيْمُونِ إِنَّ جُمْهُورَ النَّاسِ الْأَعْظَمَ قَدْ فَارَقُوا الْجَمَاعَةَ إِنَّ الْجَمَاعَةَ مَنْ كَانَ عَلَى الْحَقِّ وَإِنْ كُنْتُ وَحْدَكَ

He said, ‘Woe be to you, O Ibn Maymoun! The majority of the people, the vast majority have deviated from the congregation! The congregation is the one who was upon the truth and even if you were alone!’

فَقُلْتُ أَبَا عَبْدِ الرَّحْمَنِ وَكَيْفَ أَكُونُ جَمَاعَةً وَأَنَا وَحْدِي

I said, ‘Abu Abdul Rahman, and how can I be a congregation while I am alone?’

فَقَالَ إِنَّ مَعَكَ مِنْ مَلَائِكَةِ اللَّهِ وَجُنُودِهِ الْمُطِيعِينَ لِلَّهِ أَكْثَرَ مِنْ بَنِي آدَمَ أُولَئِكَ وَأَجْرِهِمْ.

He said, ‘With you are from Angels of Allah^{-azwj} and His^{-azwj} armies of Allah^{-azwj} more than the children of Adam^{-as}, their first ones and their last ones!’¹²¹

¹²⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 49

¹²¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 50

51 ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدِ الْجَوْهَرِيِّ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ ابْنِ الْعَزْمِيِّ عَنْ أَبِيهِ رَفَعَ الْحَدِيثَ إِلَى رَسُولِ اللَّهِ ص قَالَ: مَنْ أَمَّ قَوْمًا وَفِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ أَوْ أَفْقَهُ لَمْ يَزَلْ أَمْرُهُمْ إِلَى سَفَالٍ إِلَى يَوْمِ الْقِيَامَةِ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Al Qasim Bin Muhammad Al Jowhary, from Al-Husayn Bin Abu Al A'ala, from Ibn Al Azramy, from his father, raising the Hadeeth to,

'Rasool-Allah^{-saww} said: 'One who leads a group (in Salat) and among them is one who is more knowledgeable than him, or more understanding, their affairs will not cease to be going lower up to the Day of Qiyamah".¹²²

52 تَفْسِيرُ الْإِمَامِ، قَالَ عَ نَظَرَ الْبَاقِرُ عَ إِلَى بَعْضِ شِيعَتِهِ وَ قَدْ دَخَلَ خَلْفَ بَعْضِ الْمُخَالِفِينَ إِلَى الصَّلَاةِ وَ أَحْسَسَ الشَّيْعِيُّ بِأَنَّ الْبَاقِرَ عَ قَدْ عَرَفَ ذَلِكَ مِنْهُ فَفَصَدَهُ وَ قَالَ أَعْتَدِرُ إِلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ ص مِنْ صَلَاتِي خَلْفَ فُلَانٍ فَإِنِّي أَتَّقِيهِ لَوْ لَا ذَلِكَ لَصَلَّيْتُ وَخَدِي

Tafseer of the Imam (Hassan Al Askari^{-asws}) – He^{-asws} said: 'Al Baqir^{-asws} looked at one of his^{-asws} Shia who had entered to pray the Salat behind one of the adversaries, and the Shia felt that Al Baqir^{-asws} had recognise that from him. So he aimed for him^{-asws} and said: 'I apologise to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}, from my praying Salat behind so and so. I fear him. Had it not been that, I would have prayed alone!'

قَالَ لَهُ الْبَاقِرُ عَ يَا أَخِي إِنَّمَا كُنْتَ تَحْتَاكُ أَنْ تَعْتَدِرَ لَوْ تَرَكْتَ يَا عَبْدَ اللَّهِ الْمُؤْمِنَ مَا زَالَتْ مَلَائِكَةُ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ تُصَلِّي عَلَيْكَ وَ تَلْعُنُ إِمَامَكَ ذَلِكَ وَ إِنَّ اللَّهَ أَمَرَ أَنْ يُجَسَّبَ لَكَ صَلَاتُكَ خَلْفَهُ لِلتَّقِيَةِ بِسَبْعِ مِائَةِ صَلَاةٍ لَوْ صَلَّيْتَهَا وَخَدَكَ فَعَلَيْكَ بِالتَّقِيَةِ.

Al Baqir^{-asws} said to him: 'O my^{-asws} brother! But rather you would have been needy to apologise had you not done so. O Momin servant of Allah^{-azwj}! The Angels of the seven skies and the seven earth have not ceased to send Salawaat upon you and cursing that prayer leader of yours, and Allah^{-azwj} has Commanded that your Salat prayed behind him out of Taqiyya is to be calculated as seven hundred Salat(s) had you prayed alone, therefore upon you is to be with the Taqiyyah (dissimulation)".¹²³

53 كِتَابُ الْمَسَائِلِ، لِغُلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنْ قِيَامِ شَهْرِ رَمَضَانَ هَلْ يَصْلُحُ

(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 standing in a month of Ramazan (Salat in congregation with adversaries), 'Is it correct?'

قَالَ لَا يَصْلُحُ إِلَّا بِقِرَاءَةٍ تَبْدَأُ وَ تَنْقُضُ فَاتِحَةَ الْكِتَابِ ثُمَّ تُنْصِتُ لِقِرَاءَةِ الْإِمَامِ فَإِذَا أَرَادَ الرَّجُوعَ قَرَأْتَ قُلْ هُوَ اللَّهُ أَحَدٌ أَوْ غَيْرَهَا ثُمَّ رَكَعْتَ أَنْتَ إِذَا رَكَعَ وَ كَبَّرَ أَنْتَ فِي رُكُوعِكَ وَ سُجُودِكَ كَمَا تَفْعَلُ إِذَا صَلَّيْتَ وَخَدَكَ وَ صَلَاتُكَ وَخَدَكَ أَفْضَلُ

He^{-asws} said: 'It is not correct except with recitation. You should begin and recite (Surah) Al Fatiha, then be silent at the recitation of the prayer leader. When he intends to perform Ruk'u, you recited Surah Al Tawheed or another, then you perform Ruk'u when he is doing

¹²² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 51

¹²³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 52

Ruk'u, and you exclaim Takbeer in your Ruk'u and your Sajdah like what you do when you pray alone, and your praying Salat alone is better'.

قَالَ وَ سَأَلْتُهُ عَنِ الْقِيَامِ خَلْفَ الْإِمَامِ فِي الصَّفِّ مَا حَدُّهُ

He said, 'And I asked him^{-asws} about the standing behind the prayer leader in the row, 'What is its limit?'

قَالَ فَمَّا اسْتَطَعْتَ فَإِذَا فَعَدْتَ فُضَاقَ الْمَكَانُ فَتَقَدَّمَ أَوْ تَأَخَّرَ فَلَا بَأْسَ

He^{-asws} said: 'Stand as long as you can. When you are seated, and the space is constricted, then either go forward or back, there is no problem'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي صَلَاتِهِ فِي الصَّفِّ هَلْ يَصْلُحُ لَهُ أَنْ يَتَقَدَّمَ إِلَى الثَّانِي أَوْ الثَّلَاثِ أَوْ يَتَأَخَّرَ وَرَاءَ فِي جَانِبِ الصَّفِّ الْآخَرَ

He said, 'And I asked him^{-asws} about the man being in his Salat in the row, 'Is it correct for him to go ahead to the second or to the third, or go back behind to the side of another row?'

قَالَ إِذَا رَأَى حَلَالًا فَلَا بَأْسَ بِهِ.

He^{-asws} said: 'When he sees a gap, there is no problem with it'.¹²⁴

بيان: وَ فِي صَحِيحَةِ عَبْدِ الرَّحْمَنِ صَلَّى بِأَهْلِكَ فِي رَمَضَانَ الْفَرِيضَةَ وَ النَّافِلَةَ.

Explanation (Hadeeth only) – And in the correct (Hadeeth) by Abdul Rahman (in Al Tahzeeb): 'Pray Salat with your family in Ramazan – the obligatory and the optional'.

وَ رَوَى التَّقْدِيمَ وَ التَّأَخَّرَ أَيْضاً عَلِيُّ بْنُ جَعْفَرٍ وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لَهُ الرَّجُلُ يَتَأَخَّرُ وَ هُوَ فِي الصَّلَاةِ قَالَ لَا قُلْتُ فَيَتَقَدَّمَ قَالَ نَعَمْ مَا شِئْتُمْ إِلَى الْقِبْلَةِ.

And it is reported the going forward and backward as well by Ali son of Ja'far^{-asws}, and in the report by Muhammad Bin Muslim (in Al-Tahzeeb) who said, 'I said to him^{-asws}, 'Can the man moves back while he is in the Salat'. He^{-asws} said: 'No!' I said, 'Can he move forward?' He^{-asws} said: 'Yes, walking towards the Qiblah'.

54 قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُؤْمُ بِغَيْرِ رِدَائٍ فَقَالَ قَدْ أَمَّ رَسُولُ اللَّهِ ص فِي نَوْبٍ وَاحِدٍ مُتَوَشِّحٍ بِهِ.

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

¹²⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 53

'Ali son of Ja'far^{-asws}, from his brother Musa^{-asws} Bin Ja'far^{-asws}, he said, 'I asked him^{-asws} about the man leading (a group in Salat) without wearing a cloak. He^{-asws} said: 'Rasool-Allah^{-saww} had led being in one cloth, wrapping with it'.¹²⁵

بيان: المشهور بين الأصحاب كراهة الإمامة بغير رداء و احتجوا عليه بصحيفة سليمان بن خالد قال: سألت أبا عبد الله ع عن رجل أم قوماً في قميص ليس عليه رداء قال لا ينبغي إلا أن يكون عليه رداء أو عمامة يرتدي بها.

Explanation – The well-known between the companions is dislike of the leadership without wearing a robe, and they argue upon it with a correct (Hadeeth) by Suleyman Bin Khalid (in Al-Kafi), said, 'I asked Abu Abdullah^{-asws} about a man leading a group in a shirt not having a robe upon him. He^{-asws} said: 'It is not befitting except there happens to be a robe upon him or a turban he adorns with''.

و هي إنما تدل على كراهة الإمامة بدون الرداء في القميص وحده لا مطلقاً و يُؤيد الإختصاص قول أبي جعفر ع لما أم أصحابه في قميص بغير رداء إن قميصي كيف فهو يجزي إلا يكون علي إزار و لا رداء.

And rather it evidence's upon dislike upon the leadership without the robe, (praying) in the shirt alone, not absolutely. And it is supported by (the Hadeeth in the book) 'Al-Ikhtisas' words of Abu Ja'far^{-asws} when he^{-asws} led his^{-asws} companions in a shirt without a robe: 'My^{-asws} shirt is thick, so it suffices me^{-asws} if there neither happens to be a wrapping upon me^{-asws} nor a robe!''

55 نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ: كَانَ الْحَسَنُ وَالْحُسَيْنُ ع يُصَلِّيَانِ خَلْفَ مَرْوَانَ بْنِ الْكَلْبِ فَعَالُوا لِأَحَدِهِمَا مَا كَانَ أَبُوكَ يُصَلِّي إِذَا رَجَعَ إِلَى الْبَيْتِ

(The book) 'Nawadir' of Al Rawandy — by his chain,

~~'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} father^{-asws} having said: 'Al Hassan^{-asws} and Al Husayn^{-asws} had prayed behind Marwan Bin Al Hakam. They said to one of the two (Al Hassan^{-asws} or Al Husayn^{-asws}), 'Your^{-asws} father^{-asws} was not praying when he^{-asws} returned to the house?'~~

فَعَالَ لَا وَاللَّهِ مَا كَانَ يَرِيدُ عَلَي صَلَاةٍ.

He^{-asws} said: 'No, by Allah^{-azwj}, he^{-asws} did not increase upon a Salat'.¹²⁶ (vague and inconclusive recording)

56 الدَّرَةُ الْبَاهِرَةُ، قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع إِذَا كَانَ زَمَانَ الْعَدْلِ فِيهِ أَغْلَبَ مِنَ الْجُورِ فَحَرَامٌ أَنْ يُظَنَّ بِأَحَدٍ سُوءَ حَتَّى يُعْلَمَ ذَلِكَ مِنْهُ وَ إِذَا كَانَ زَمَانَ الْجُورِ فِيهِ أَغْلَبَ مِنَ الْعَدْلِ فَلَيْسَ لِأَحَدٍ أَنْ يُظَنَّ بِأَحَدٍ خَيْرًا حَتَّى يَبْدُوَ ذَلِكَ مِنْهُ.

(The book) 'Al Durr Al Bahira' –

¹²⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 54

¹²⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 55

‘Abu Al-Hassan^{-asws} the 3rd: ‘When it were to be the era in which justice is more prevalent than the tyranny (era of Al-Qaim^{-ajfj}), it will be prohibited to thing evil with anyone until he knows that (being true) from him; and when it were to be the era in which the tyranny is more prevalent than the justice, it isn’t for anyone to think good with anyone until that (goodness) appears from him’.¹²⁷

57 نَحَجُ الْبَلَاغَةَ، فِي عَهْدِهِ ع لِأَشْتَرِ فَإِذَا قُتِمَتْ فِي صَلَاتِكَ لِلنَّاسِ فَلَا تَكُونَنَّ مُنْقَرًا وَلَا مُضْبِعًا فَإِنَّ فِي النَّاسِ مَنْ بِهِ الْعِلَّةُ وَ لَهُ الْحَاجَةُ وَ قَدْ سَأَلْتُ رَسُولَ اللَّهِ ص حِينَ وَجَّهَنِي إِلَى الْيَمَنِ كَيْفَ أُصَلِّي بِهِمْ فَقَالَ صَلِّ بِهِمْ كَصَلَاةِ أضعفهم وَ كُنْ بِالْمُؤْمِنِينَ رَحِيمًا.

(The book) ‘Nahj Al Balagah’ –

In his^{-asws} pact to Al-Ashtar: And when you stand in your Salat for the people, neither become repulsive (by prolonging) nor waste it (by shortening too much), for among the people there is one with sickness, and for him is the need. And I^{-asws} had asked Rasool-Allah^{-saww} when he^{-saww} had sent me^{-asws} to Al-Yemen: ‘How shall I^{-asws} pray Salat with them?’ He^{-saww} said: ‘Pray Salat with them like the Salat of their weakest one, and by merciful with the Momineen’.¹²⁸

58 كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ التَّقْفِيَّ عَنْ يَحْيَى بْنِ صَالِحٍ عَنْ مَالِكِ بْنِ خَالِدِ الْأَسَدِيِّ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ عَنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ عُبَايَةَ قَالَ: كَتَبَ أَمِيرُ الْمُؤْمِنِينَ إِلَى مُحَمَّدِ بْنِ أَبِي بَكْرٍ انظُرْ يَا مُحَمَّدُ صَلَاتَكَ كَيْفَ تُصَلِّيَهَا لَوْفَتِيهَا فَإِنَّهُ لَيْسَ مِنْ إِمَامٍ يُصَلِّي بِقَوْمٍ فَيَكُونُ فِي صَلَاتِهِ نَقْصٌ إِلَّا كَانَتْ عَلَيْهِ وَ لَا يَنْقُصُ ذَلِكَ مِنْ صَلَاتِهِمْ.

(The book) ‘Kitab Al Gharaat’ of Ibrahim Bin Muhammad Al Saqafy, from Yahya Bin Salih, from Malik Bin Khalid Al Asady, from Al-Hassan Bin Ibrahim,

‘From Abdullah son of Al-Hassan^{-asws} Bin Ali^{-asws} Bin Abu Talib^{-asws}, from his forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} wrote to Muhammad Bin Abu Bakr: ‘Look, O Muhammad, at your Salat how you are praying at its timings, for there isn’t any prayer leader praying with a group and there would be deficiency in his Salat except it (his deficiency) would be upon him, and that will not reduce (anything) from their Salat’.¹²⁹

أَقُولُ وَ فِي رِوَايَةِ ابْنِ أَبِي الْحَدِيدِ وَ انظُرْ يَا مُحَمَّدُ صَلَاتَكَ كَيْفَ تُصَلِّيَهَا فَإِنَّمَا أَنْتَ إِمَامٌ يَنْبَغِي لَكَ أَنْ تُتَمَّهَا وَ أَنْ تُخَفِّفَهَا وَ أَنْ تُصَلِّيَهَا لَوْفَتِيهَا فَإِنَّهُ لَيْسَ مِنْ إِمَامٍ يُصَلِّي بِقَوْمٍ فَيَكُونُ فِي صَلَاتِهِ وَ صَلَاتِهِمْ نَقْصٌ إِلَّا كَانَ إِثْمٌ ذَلِكَ عَلَيْهِ وَ لَا يَنْقُصُ ذَلِكَ مِنْ صَلَاتِهِمْ شَيْئًا.

I (Majlisi) am saying, ‘And in a report by Ibn Abu Al-Hadeed: ‘And look, O Muhammad, at your Salat how you are praying it, for that you are a prayer leader. It is befitting for you that you complete it and lighten it, and that you should pray it at its timing. There isn’t any prayer leader praying with a group, so he would be in his Salat and their Salat would be deficient, except the sin of that would be upon him, and that will not reduce anything from their Salat’.¹³⁰

¹²⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 56

¹²⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 57

¹²⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 58 a

¹³⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 58 b

وَرَوَاهُ فِي تَحْفِ الْعُقُولِ هَكَذَا تَمَّ انْظُرْ صَلَاتَكَ كَيْفَ هِيَ فَإِنَّكَ إِمَامٌ وَ لَيْسَ مِنْ إِمَامٍ يُصَلِّي بِقَوْمٍ فَيَكُونُ فِي صَلَاتِهِمْ تَفْصِيرٌ إِلَّا كَانَ عَلَيْهِ أَوْزَارُهُمْ وَ لَا يُنْقِصُ مِنْ صَلَاتِهِمْ شَيْءٌ وَ لَا يَبْتَمُنُّهَا إِلَّا كَانَ لَهُ مِثْلُ أَجْرِهِمْ وَ لَا يَنْتَقِصُ مِنْ أَجْرِهِمْ شَيْءٌ

And it is reported in ‘Tuhaf Al-Uqoul’ like this: ‘Then look at your Salat how it is, for you are a prayer leader, and there isn’t any prayer leader praying with a group there being a deficiency in their Salat, except their burdens would be upon him and nothing will be reduced from their Salat(s), and he will not complete it except for him would be like their Rewards and nothing will be reduced from their Rewards.

وَ اعْلَمْ أَنَّ كُلَّ شَيْءٍ مِنْ عَمَلِكَ تَابِعٌ لِمَصَلَاتِكَ وَ اعْلَمْ أَنَّهُ مِنْ ضَيَعِ الصَّلَاةِ فَإِنَّهُ لَيَغَيِّرُ الصَّلَاةَ مِنْ شَرَائِعِ الْإِسْلَامِ أَضْيَعُ.

And know that all things from your actions are pursuant to your Salat, and know that the one who wastes the Salat, so he is more wasting to other than the Salat from Laws of Al-Islam”.¹³¹

59 عَدَّةُ الدَّاعِي، صَلَّى رَسُولُ اللَّهِ ص بِالنَّاسِ يَوْمًا فَحَقَّقَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فَلَمَّا انْصَرَفَ قَالَ لَهُ النَّاسُ يَا رَسُولَ اللَّهِ رَأَيْنَاكَ حَقَّقْتَ هَلْ حَدَّثَ فِي الصَّلَاةِ أَمْرٌ

(The book) ‘Uddat Al Daie’ –

‘Rasool-Allah^{-sawww} prayed with the people one day, so he^{-sawww} lightened in the last two Cycles. When he^{-sawww} finished, the people said to him^{-sawww}, ‘O Rasool-Allah^{-sawww}! We saw you^{-sawww} lightening, did a new Command occur regarding the Salat?’

قَالَ وَ مَا ذَلِكَ

He^{-sawww} said: ‘And what is that?’

قَالُوا حَقَّقْتَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ

They said, ‘You^{-sawww} lightened in the last two Cycles’.

فَقَالَ أَوْ مَا سَمِعْتُمْ صُرَاخَ الصَّبِيِّ

He^{-sawww} said: ‘And did you not hear the crying of the child?’

وَ فِي حَدِيثٍ آخَرَ حَبِيبٌ أَنْ يَسْتَنْعِلَ بِهِ حَاطِرٌ أَبِيهِ.

And in another Hadeeth: ‘I^{-sawww} feared that the mind of his father might be pre-occupied with him’”.¹³²

60 جَمَعَ الْبَيَانَ، رَوَى جَمِيلٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كُنْتَ حَلْفَ إِمَامٍ فَفَرِّغْ مِنْ قِرَاءَةِ الْقَائِمَةِ فَقُلْ أَنْتَ مِنْ حَلْفِهِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

¹³¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 58 c

¹³² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 59

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

'From Abu Abdullah^{-asws} having said: 'When you were to be behind a prayer leader, so when he is free from reciting (Surah) Al-Fatiha, then you should say from behind him, 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds''.¹³³

61 الْعَيَّاشِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الْإِمَامِ هَلْ عَلَيْهِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ وَ إِنْ كَثُرُوا

(The book) 'Al Ayyashi' – from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the prayer leader, 'Is it upon him to make the ones behind him to hear, and even if they are many?'

قَالَ لِيَفْرَأُ قِرَاءَةً وَسَطًا إِنَّ اللَّهَ يُفَوِّضُ وَ لَا يَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافُتُ بِهَا.

He^{-asws} said: 'Let him recite moderately. Allah^{-azwj} Says: '**And neither be loud with your Salat nor be silent with it, and seek a way between that' [17:110]**'.¹³⁴

62 الْمَكَارِمُ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: رَجَعَ رَسُولُ اللَّهِ ص مِنْ سَفَرٍ فَدَخَلَ عَلَى فَاطِمَةَ ع فَرَأَى عَلَى بَابِهَا سِتْرًا وَ فِي يَدَيْهَا سَوَارِينَ مِنْ فِضَّةٍ فَخَرَجَ مِنْ بَيْتِهَا فَدَعَتْ فَاطِمَةَ ابْنَتَهَا - [ابْنَتِهَا] فَتَرَعَتِ السِّتْرَ وَ خَلَعَتِ السَّوَارِينَ وَ أَرْسَلَهُمَا [أَرْسَلَتْهُمَا] إِلَى النَّبِيِّ ص

(The book) 'Al Makarim' – from Zurara,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} returned from a journey and entered to see (Syeda) Fatima^{-asws}. He^{-saww} saw a curtain being upon her door, and in her^{-asws} hands were two bangles of silver. He^{-saww} went out from her^{-asws} house. (Syeda) Fatima^{-asws} called her^{-asws} two sons^{-asws}. She^{-asws} removed the curtain and took off the bangles and sent them to the Prophet^{-saww}.

فَدَعَا النَّبِيُّ ص أَهْلَ الصُّفَّةِ فَقَسَمَهُ بَيْنَهُمْ فَطَعَا ثُمَّ جَعَلَ يَدْعُو الرَّجُلَ مِنْهُمْ الْعَارِيَّ الَّذِي لَا يَسْتَتِرُ بِشَيْءٍ وَ كَانَ ذَلِكَ السِّتْرُ طَوِيلًا لَيْسَ لَهُ عَرْضٌ فَجَعَلَ يُؤَرِّدُ الرَّجُلَ فَإِذَا التَّقَى عَلَيْهِ قَطَعَهُ حَتَّى قَسَمَهُ بَيْنَهُمْ أُزْرًا

The Prophet^{-saww} called people of the platform (homeless emigrants). He^{-saww} distributed pieces between them, then he^{-saww} went on to call the bare man who was not veiling (clothing) with anything; and that curtain was long not having width for it. The man went on to wrap it as loin cloth. When he had wrapped it upon him, he^{-saww} cut it until he^{-saww} had distributed it between them as wrappings.

ثُمَّ أَمَرَ النِّسَاءَ أَنْ لَا يَرْفَعْنَ رُءُوسَهُنَّ مِنَ الرُّكُوعِ وَ السُّجُودِ حَتَّى يَرْفَعَ الرِّجَالُ رُءُوسَهُمْ وَ ذَلِكَ أَنَّهُمْ كَانُوا مِنْ صَعْرِ إِزَارِهِمْ إِذَا رَكَعُوا وَ سَجَدُوا بَدَتْ عَوْرَتُهُمْ مِنْ خَلْفِهِمْ

Then he^{-saww} instructed the women not to be raising their heads from the Ruk'u and the Sajdah until the men had raised their head, and that is because they were short from their loin cloths,

¹³³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 60

¹³⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 61

so whenever they performed Ruk'u and Sajdah, their private parts would be revealed from behind them.

ثُمَّ جَرَتْ بِهِ السُّنَّةُ أَنْ لَا تَرْفَعِ النِّسَاءُ رُؤُوسَهُنَّ مِنَ الرُّكُوعِ وَ السُّجُودِ حَتَّى تَرْفَعَ الرِّجَالُ.

Then the Sunnah flowed with it that the women should not be raising their heads from the Ruk'u and the Sajdah until the men had raised theirs".¹³⁵ (this is a derogatory account)

63 الْكَشِّيُّ، عَنْ حَمْدَوَيْهِ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ يُونُسَ بْنِ يَعْقُوبَ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا يُونُسُ فُلَانٌ هُمْ يَا مُؤَلَّفَةٌ قَدْ رَأَيْتُ مَا تَصْنَعُونَ إِذَا سَمِعْتُمُ الْأَذَانَ أَخَذْتُمْ بَعَالِكُمْ وَ خَرَجْتُمْ مِنَ الْمَسْجِدِ.

(The book) 'Al Kashi' – from Hamdawiya, from Ayoub, from Muhammad Bin Sinan, from Yunus Bin Yaqoub who said,

'Abu Abdullah^{-asws} said to me: 'O Yunus! Say to them, 'O 'Muwallifa' (one enticed to Al-Islam due to war booty)! I have seen what you have been doing. When you hear the Azaan, you are taking your slippers and exiting from the Masjid!'"¹³⁶

64 الْكَشِّيُّ، عَنْ آدَمَ بْنِ مُحَمَّدِ الْقَلَانِسِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقُمِّيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبِيهِ يَزِيدَ بْنِ حَمَّادٍ قَالَ: قُلْتُ لَهُ أَصَلِّي خَلْفَ مَنْ لَا أَعْرِفُ

(The book) 'Al Kashi' – from Adam Bin Muhammad Al Qalanasy, from Ali Bin Muhammad Al Qummi, from Ahmad Bin Muhammad Bin Isa, from Yaqoub Bin Yazeed, from his Yazeed Bin Hammad who said,

'I said to him^{-asws}, 'Can I pray behind the one I don't know?'

فَقَالَ لَا تُصَلِّ إِلَّا خَلْفَ مَنْ تَثِقُ بِدِينِهِ

He^{-asws} said: 'You cannot pray except behind the one you trust with his religion'.

فَقُلْتُ لَهُ أَصَلِّي خَلْفَ يُونُسَ وَ أَصْحَابِهِ

I said to him^{-asws}, 'Can I pray behind Yunus and his companions?'

قَالَ يَا بَنِي ذَلِكَ عَلَيْكُمْ عَلِيُّ بْنُ حَدِيدٍ

He^{-asws} said: 'Ali Bin Hadeed has refused that upon you all'.

قُلْتُ أَخَذُ بِقَوْلِهِ فِي ذَلِكَ

I said, 'Can I take with his words in that?'

قَالَ نَعَمْ

¹³⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 62

¹³⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 63

He^{-asws} said: 'Yes'.

قَالَ فَسَأَلْتُ عَلِيَّ بْنَ حَدِيدٍ عَنْ ذَلِكَ فَقَالَ لَا تُصَلِّ خَلْفَهُ وَلَا خَلْفَ أَصْحَابِهِ.

He (the narrator) said, 'I asked Ali Bin Hadeed about that. He said, 'Neither pray behind him nor behind his companions''.¹³⁷

وَمِنْهُ سَأَلَ أَبُو عَبْدِ اللَّهِ الشَّاذِلِيُّ أَبَا مُحَمَّدٍ الْقَاضِيَ بْنَ شَاذَانَ إِنَّمَا صَلَّيْنَا مَعَ هَؤُلَاءِ صَلَاةَ الْمَغْرِبِ فَلَا نُحِبُّ أَنْ نَدْخُلَ الْبَيْتَ عِنْدَ خُرُوجِنَا مِنَ الْمَسْجِدِ فَيَتَوَهَّمُوا عَلَيْنَا أَنَّ دُخُولَنَا الْمَنْزِلَ لَيْسَ إِلَّا لِإِعَادَةِ الصَّلَاةِ الَّتِي صَلَّيْنَا مَعَهُمْ فَتَنَادَفَعُ بِصَلَاةِ الْمَغْرِبِ إِلَى صَلَاةِ الْعَتَمَةِ

And from him –

'Abu Abdullah Al-Shazany asked Abu Muhammad Al-Fazl Bin Shazan 'Sometimes we pray behind them, Al-Maghrib Salat, so we do not like to enter the house at our exit from the Masjid, as they imagine upon us that our entering the house isn't except for repeating the Salat which we had prayed with them. So, we push Al Maghrib Salat to Al-Atma (Al-Isha) Salat'.

فَقَالَ لَا تَفْعَلُوا هَذَا مِنْ ضَيْقِ صُدُورِكُمْ مَا عَلَيْكُمْ لَوْ صَلَّيْتُمْ مَعَهُمْ فَتُكَبِّرُوا فِي مَرَّةٍ وَاحِدَةٍ ثَلَاثًا أَوْ خَمْسَ تَكْبِيرَاتٍ وَ تَفْرَعُوا فِي كُلِّ رَكْعَةٍ الْحَمْدَ وَ سُورَةَ أَيِّ سُورَةٍ شِئْتُمْ بَعْدَ أَنْ تُتِمُّوهَا عِنْدَ مَا يُتِمُّ إِمَامُهُمْ

He said: 'Do not do this out of constriction of your chests. What would be upon you if you were to pray with them? You should exclaim three Takbeers in one time, or five Takbeers, and reciting in each Cycle (Surah) Al Hamd and a Surah, whichever Surah you desire after completing it at the completion of their prayer leader completes.

وَ تَقُولُونَ فِي الرَّكْعَةِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ يَقْدِرُ مَا يَتَأْتَى لَكُمْ مَعَهُمْ وَ فِي السُّجُودِ مِثْلَ ذَلِكَ وَ تُسَلِّمُونَ مَعَهُمْ وَ قَدْ تَمَّتْ صَلَاتُكُمْ لِأَنْتُمْ سِوَهُمْ وَ لِيَكُنَّ الْإِمَامُ عِنْدَكُمْ وَ الْحَائِطُ بِمَنْزِلَةِ وَاحِدَةٍ فَإِذَا فَرَّغَ مِنَ الْفَرِيضَةِ فَتَقُومُوا مَعَهُمْ فَصَلُّوا السُّنَّةَ بَعْدَهَا أَرْبَعَ رَكَعَاتٍ

And you should be saying in the Ruk'u, 'Glory be to my Lord^{-azwj} the Magnificent and with His^{-azwj} Praise', by a measurement of whatever comes for you being with them, and in the Sajdah similar to that, and perform Salaam with them, and your Salat would have been completed for yourselves, and let the prayer leader and the wall be at one status in your view. When he is free from the obligatory (Salat), then stand with them and pray the Sunnah (Salat) of four Cycles after it'.

فَقَالَ يَا أَبَا مُحَمَّدٍ أَفَلَيْسَ يُجُوزُ إِذَا فَعَلْتَ مَا ذَكَرْتُ

He said: 'O Abu Muhammad, and isn't it allowed when you were to do what you have mentioned?'

قَالَ نَعَمْ

He said, 'Yes'.

¹³⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 64 a

قَالَ فَهَلْ سَمِعْتُمْ أَحَدًا مِنْ أَصْحَابِنَا يَفْعَلُ هَذِهِ الْفِعْلَةَ

He said: 'Have you heard anyone of our companions doing this deed?'

قَالَ نَعَمْ كُنْتُ بِالْعِرَاقِ وَكَانَ صَدْرِي يَضِيقُ عَنِ الصَّلَاةِ مَعَهُمْ كَضِيقِ صُدُورِكُمْ فَشَكَوْتُ ذَلِكَ إِلَى فَقِيهِ هُنَاكَ يُقَالُ لَهُ نُوحُ بْنُ شُعَيْبٍ فَأَمَرَنِي بِمِثْلِ الَّذِي
أَمَرْتُمْكُمْ بِهِ

He said, 'Yes. I was in Al-Iraq and my chest was constricted from praying the Salat with them like the constriction of their chests, so I complained of that to a jurist over there call Nuh Bin Shueyb. He instructed me with similar to that which I am instructing you all with!'

فَقُلْتُ هَلْ يَقُولُ هَذَا غَيْرُكَ

I said, 'Does anyone other than you say this?'

قَالَ نَعَمْ

He said, 'Yes'.

فَاَجْتَمَعْتُ مَعَهُ فِي مَجْلِسٍ فِيهِ ثَمَانُونَ رَجُلًا مِنْ مَشَايخِ أَصْحَابِنَا فَسَأَلْتُهُ يَعْنِي نُوحُ بْنُ شُعَيْبٍ أَنْ يُجْرِيَ بِحَضْرَتِهِمْ ذِكْرًا بِمَا سَأَلْتُهُ مِنْ هَذَا

I gathered with him in a gathered wherein were more than twenty men from elders of our companions. I asked him, meaning Nuh Bin Shueyb to mention in their presence what I had asked him of this.

فَقَالَ نُوحُ بْنُ شُعَيْبٍ يَا مَعْشَرَ مَنْ حَضَرَ أَلَا تَعْجَبُونَ مِنْ هَذَا الْخُرَاسَانِيِّ الْعَمْرِ يَطْلُبُ فِي نَفْسِهِ أَنَّهُ أَكْبَرُ مِنْ هِشَامِ بْنِ الْحَكَمِ وَ يَسْأَلُنِي هَلْ يُجُوزُ الصَّلَاةُ
مَعَ الْمُرْجِيَّةِ فِي جَمَاعَتِهِمْ

Nuh Bin Shueyb said, 'O community of the ones present! Are you not being surprised from this Khurasani the inexperienced, is thinking regarding himself that he is greater than Hisham Bin Al Hakam, and he asked me whether the Salat is allowed with the Murjiites in their congregations?'

فَقَالَ جَمِيعٌ مِنْ كَانَ حَاضِرًا مِنَ الْمَشَايخِ كَقَوْلِ نُوحِ بْنِ شُعَيْبٍ فَعِنْدَهَا طَابَتْ نَفْسِي.

The entirety of the ones from the elders who were present said like the words of Nuh Bin Shueyb. My soul felt good at that".¹³⁸

65 إِرْشَادُ الْقُلُوبِ، فِي حَدِيثٍ طَوِيلٍ يَرْوِيهِ عَنْ حَدِيثِهَا أَنَّ أَبَا بَكْرٍ أَرَادَ أَنْ يُصَلِّيَ بِالنَّاسِ فِي مَرَضِ النَّبِيِّ صَ بَعِيرٍ إِذْ فِيهِ فَلَمَّا سَمِعَ النَّبِيَّ صَ ذَلِكَ خَرَجَ إِلَى
الْمَسْجِدِ مُتَّكِنًا عَلَى عَلِيٍّ عَ وَ فَضَّلَ بْنَ الْعَبَّاسِ

(The book) 'Irshad Al Quloub' – in a lengthy Hadeeth reported from Huzeyfa,

¹³⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 64 b

‘Abu Bakr wanted to pray leading the people during illness of the Prophet^{-saww} without his^{-saww} permission. When the Prophet^{-saww} heard that, he^{-saww} came out to the Masjid. He^{-saww} leant upon Ali^{-asws} and Fazl Bin Al-Abbas.

فَتَقَدَّمَ إِلَى الْمِحْرَابِ وَ جَدَّبَ أَبَا بَكْرٍ مِنْ وَرَائِهِ فَنَحَّاهُ عَنِ الْمِحْرَابِ فَصَلَّى النَّاسُ خَلْفَ رَسُولِ اللَّهِ ص وَ هُوَ جَالِسٌ وَ بِلَالٌ يُسْمِعُ النَّاسَ التَّكْبِيرَ حَتَّى قَضَى صَلَاتَهُ إِلَى آخِرِ الْحَبْرِ.

He^{-saww} went ahead to the prayer niche and pulled Abu Bakr from behind and moved him aside from the prayer niche. The people prayed behind Rasool-Allah^{-saww} while he^{-saww} was seated and Bilal made the people hear the Takbeer until he^{-saww} fulfilled his^{-saww} Salat’ – up to end of the Hadeeth”¹³⁹.

66 الْهُدَايَةُ، يَجِبُ أَنْ نَعْتَقِدَ فِيمَنْ يَعْتَقِدُ مَا وَصَفْنَاهُ أَنَّهُ عَلَى الْهُدَى وَ الطَّرِيقَةِ الْمُسْتَقِيمَةِ وَ أَنَّهُ أَحَقُّ لَنَا فِي الدِّينِ وَ نَقْبَلُ شَهَادَتَهُ وَ نُحِيزُ الصَّلَاةَ خَلْفَهُ وَ نُحَرِّمُ غَيْبَتَهُ وَ نَعْتَقِدُ فِيمَنْ يُخَالِفُ مَا وَصَفْنَا أَنَّهُ عَلَى غَيْرِ الْهُدَى وَ لَا نَرَى قَبُولَ شَهَادَتِهِ وَ لَا الصَّلَاةَ خَلْفَهُ إِلَّا فِي حَالِ التَّقِيَّةِ فَنُصَلِّي خَلْفَهُمْ إِذَا جَاءَ الْحَوْفُ

(The book) ‘Al Hidayah’ –

‘It is obligated that we believe regarding the one who believes what we have described, that he is upon the guidance and the straight path, and he is a brother to us in the religion, and we accept his testimony, and we allowed the Salat (to be prayed) behind him, and prohibit backbiting; and we believe regarding one who opposes what we have described, that he is not upon the guidance, and we do not view acceptance of his testimony, nor (praying) the Salat behind him except in the state of dissimulation (Taqiyya), so we pray behind them when the fear comes’.

وَ قَالَ رَسُولُ اللَّهِ عَلَيْهِ فِي مَوْضِعٍ آخَرَ لَا تُصَلِّ خَلْفَ أَحَدٍ إِلَّا خَلْفَ رَجُلَيْنِ أَحَدُهُمَا مَنْ تَقَى بِدِينِهِ وَ وَرَعِهِ وَ آخَرُ تَقَى سَيْفَهُ وَ سَوْطَهُ وَ شَنَاعَتَهُ عَلَى الدِّينِ فَصَلِّ خَلْفَهُ عَلَى سَبِيلِ التَّقِيَّةِ وَ الْمُدَارَاةِ

And he, may the Satisfaction of Allah^{-azwj} be upon him, said in another place, ‘Do not pray behind anyone except behind two (types of) men – one of them is one whom you trust his religion and his devoutness, and the other you fear his sword and his whip and his brutality upon the religion, so pray behind him upon the way of dissimulation (Taqiyya) and the politeness.

وَ أَذِنَ لِنَفْسِكَ وَ أَقِمْ وَ أَقْرَأْ فِيهَا غَيْرَ مُؤْتَمِّمٍ بِهِ وَ إِنْ فَرَعْتَ مِنْ قِرَاءَةِ السُّورَةِ قَبْلَهُ فَبَقِيَ مِنْهَا آيَةٌ وَ مَجِدِ اللَّهَ فَإِذَا رَكَعَ الْإِمَامُ فَأَقْرَأِ الْآيَةَ وَ ارْكَعْ بِهَا فَإِنْ لَمْ تَلْحَقِ الْقِرَاءَةَ وَ حَشِيتَ أَنْ يَرْكَعَ فَمَلَّ مَا حَدَفَهُ الْإِمَامُ مِنَ الْأَذَانِ وَ الْإِقَامَةِ وَ ارْكَعْ.

And proclaim Azaan and Iqama for yourself, and recite it without being entrusted with it, and if you are free from reciting the Surah before him, so let remain a Verse from it and glorify Allah^{-azwj}. When the prayer leader performs Ruk’u, then recite (the remaining) Verse and

¹³⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 65

perform Ruk'u with it. If you do not catch the recitation and fear that he will perform Ruk'u, say what the prayer leader had deleted from the Azaan and the Iqama and perform Ruk'u".¹⁴⁰

وَقَالَ الصَّادِقُ ع غُوذُوا مَرَضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ صَلُّوا فِي مَسَاجِدِهِمْ.

And Al-Sadiq^{asws} said: 'Console your sick ones and attend their funerals, and pray in their Masjid(s)'.¹⁴¹

وَقَالَ ع مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ فَكَأَنَّمَا صَلَّى مَعَ رَسُولِ اللَّهِ ص فِي الصَّفِّ الْأَوَّلِ.

And he^{asws} said: 'One who prays Salat with them in the first row, so rather it is as if he has prayed with Rasool-Allah^{saww} in the first row'.¹⁴²

وَقَالَ ع الرِّبَاءُ مَعَ الْمُتَنَافِقِ فِي دَارِهِ عِبَادَةٌ وَ مَعَ الْمُؤْمِنِ شِرْكٌ.

And he^{asws} said: 'The showing off with the hypocrite in his house (place, neighbourhood etc.) is worship, and with the Momin is Shirk (association with Allah^{azwj})'.¹⁴³

67 أَرْبَعِينَ الشَّهِيدِ، بِإِسْنَادِهِ عَنِ السَّيِّدِ الْمُرْتَضَى رَضَوَانُ اللَّهُ عَلَيْهِ عَنِ الْمُفِيدِ عَنِ ابْنِ قُؤْلُوبِيهِ عَنِ الْكَلْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنِ زُرَّارَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَا يَرْوِي النَّاسُ إِنَّ الصَّلَاةَ فِي جَمَاعَةٍ أَفْضَلُ مِنْ صَلَاةِ الرَّجُلِ وَحْدَهُ بِخَمْسٍ وَ عِشْرِينَ صَلَاةً

(The book) 'Arbaeen' of Al Shaheed – by his chain from the Seyyid Al Murtaza, may Satisfaction of Allah^{azwj} be upon him, from Al Mufeed, from Ibn Qawlawayya, from Al Kulayni, from Ali Bin Ibrahim, from his father, from Ibn Abu Meyr, from Ibn Uzina, from Zurara who said,

'I said to Abu Abdullah^{asws} what the people are reporting that the Salat in congregation is better than Salat of the man prying alone by twenty-five Salat(s).

فَقَالَ صَدَقُوا

He^{asws} said: 'They speak the truth'.

فَقُلْتُ الرَّجُلَانِ يَكُونَانِ جَمَاعَةً

I said, 'Can the two men be a congregation?'

فَقَالَ نَعَمْ وَ يَتَوَمُّ الرَّجُلُ عَنْ يَمِينِ الْإِمَامِ.

He^{asws} said: 'Yes, and the man would stand on right hand side of the prayer leader'.¹⁴⁴

¹⁴⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 66 a

¹⁴¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 66 b

¹⁴² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 66 c

¹⁴³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 66 d

¹⁴⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 67 a

وَمِنْهُ بِالْإِسْنَادِ عَنِ الْكُلَيْبِيِّ عَنِ عَدَدٍ مِنْ أَصْحَابِهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ إِنَّ الْجُهَنِّيَّ أَتَى النَّبِيَّ ص بِمَكَّةَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَكُونُ بِالْبَادِيَةِ وَمَعِيَ أَهْلِي وَوَلَدِي وَغَلْمَتِي فَأُؤَدِّدُ وَأُقِيمُ وَأُصَلِّي بِهِنَّ أَفَجَمَاعَةٌ نَحْنُ

And from him, by the chain from Al Kulayni, from a number of his companions, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Hammad Bin Isa, from Muhammad Bin Yusuf, from his father who said,

'I heard Abu Ja'far^{-asws} saying: 'Al-Juhanny came to the Prophet^{-saww} at Makkah. He said, 'O Rasool-Allah^{-saww}! I tend to be in the valleys and with me are my wife, and my children, and my servant. I proclaim Azaan and Iqama, and I pray Salat with them. Are we a congregation?'

فَقَالَ نَعَمْ

He^{-saww} said: 'Yes!'

فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ غَلْمَتِي يَتَّبِعُونَ قَطْرَ السَّحَابِ فَأَتْبَعِي أَنَا وَ أَهْلِي وَ وُلْدِي فَأُؤَدِّدُ وَأُقِيمُ وَأُصَلِّي بِهِنَّ أَفَجَمَاعَةٌ نَحْنُ

He said, 'O Rasool-Allah^{-saww}! My servants pursue drops of the clouds, so I and my wife and my children remain. So, I proclaim Azaan, and Iqama, and I pray with them. Are we a congregation?'

فَقَالَ نَعَمْ

He^{-saww} said: 'Yes!'

فَقَالَ يَا رَسُولَ اللَّهِ فَإِنَّ وُلْدِي يَتَفَرَّقُونَ فِي الْمَاشِيَةِ فَأَتْبَعِي أَنَا وَ أَهْلِي فَأُؤَدِّدُ وَأُقِيمُ وَأُصَلِّي بِهِنَّ أَفَجَمَاعَةٌ نَحْنُ

He said, 'O Rasool-Allah^{-saww}! My children disperse regarding the livelihood, so I and my wife remain. I proclaim Azaan and Iqama, and I pray with them (her). Are we a congregation?'

فَقَالَ نَعَمْ

He^{-saww} said: 'Yes!'

فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الْمَرْأَةَ تَذْهَبُ فِي مَضَلَّتِهَا وَ أَنَبِي أَنَا وَوَحْدِي فَأُؤَدِّدُ وَأُقِيمُ أَفَجَمَاعَةٌ أَنَا

He said, 'O Rasool-Allah^{-saww}! The wife goes regarding her need and I remain alone. So, I proclaim Azaan and Iqama, am I a congregation?'

فَقَالَ نَعَمْ الْمُؤْمِنُ وَوَحْدَهُ جَمَاعَةٌ.

He^{-saww} said: 'Yes! The Momin alone is a congregation'.¹⁴⁵

¹⁴⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 67 b

وَمِنْهُ بِالإِسْنَادِ عَنِ الكُلَيْبِيِّ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ حَمَّادِ عَنِ حَرِيْبِ عَنِ زُرَّارَةَ قَالَ: كُنْتُ جَالِساً عِنْدَ أَبِي [جَعْفَرٍ] عَ عَبْدِ اللَّهِ ذَاتَ يَوْمٍ فَدَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي رَجُلٌ جَاءُ مَسْجِدٍ لِقَوْمٍ فَإِذَا أَنَا لَمْ أَصَلِّ مَعَهُمْ وَقَعُوا بِيَّ وَ قَالُوا هُوَ كَذَا وَ هُوَ كَذَا

And from him, by the chain from Al Kulayni, from Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad, from Hareyz, from Zurara who said,

‘I was seated in the presence of Abu Abdullah^{-asws} (Abu Ja’far^{-asws}) one day, and a man entered to see him^{-asws}. He said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! I am a man in the neighbourhood of a Masjid of a people. Then when I do not pray with them, they talk badly regarding me and they say, ‘He is such, and he is such!’

فَقَالَ أَمَا إِن قُلْتَ ذَلِكَ لَقَدْ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ مَنْ سَمِعَ الْيَدَاءَ فَلَمْ يُجِبْهُ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ لَا تَدَعِ الصَّلَاةَ خَلْفَهُمْ وَ خَلْفَ كُلِّ إِمَامٍ

He^{-asws} said: ‘As for you saying that, Amir Al-Momineen^{-asws} has said: ‘One who hears the call (Azaan) but does not respond to it from without a (valid) reason, there is no Salat for him! Do not leave praying the Salat behind them and behind every prayer leader!’

فَلَمَّا خَرَجَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ كَبُرَ عَلَيَّ قَوْلُكَ لِهَذَا الرَّجُلِ حِينَ اسْتَفْتَاكَ فَإِن لَمْ يَكُونُوا مُؤْمِنِينَ

When he went out, I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Your^{-asws} words to this man are grievous upon me whereby he sought your^{-asws} verdict! Supposing they do not happen to be Momineen?’

قَالَ فَضْحِكَ أَبُو جَعْفَرٍ عَ ثُمَّ قَالَ مَا أَرَاكَ بَعْدَ إِلا هَاهُنَا يَا زُرَّارَةَ فَأَيَّةَ عِلَّةٍ تُرِيدُ أَعْظَمَ مِنْ أَنَّهُ لَا يُؤْتَمُّ بِهِ.

He (the narrator) said, ‘Abu Ja’far^{-asws} smiled, then said: ‘I^{-asws} should not see you except over here, O Zurara! So which reason do you want being greater that he should not be followed with?’

وَمِنْهُ بِالإِسْنَادِ عَنِ الكُلَيْبِيِّ بِسَنَدِهِ الْحَسَنِ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَنْ صَلَّى مَعَهُمْ فِي الصَّفِّ الْأَوَّلِ كَانَ كَمَنْ صَلَّى خَلْفَ رَسُولِ اللَّهِ ص.

And from him, by his chain from Al Kulayni, by his chain Al-Hassan, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘One who prays Salat with them in the first row, is like the one who prays behind Rasool-Allah^{-saww}!’¹⁴⁶

وَمِنْهُ عَنْهُ بِسَنَدِهِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ الْأَرْجَانِيِّ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَنْ صَلَّى فِي مَنْزِلِهِ ثُمَّ أَتَى مَسْجِدًا مِنْ مَسَاجِدِهِمْ فَصَلَّى مَعَهُمْ خَرَجَ بِحَسَنَاتِهِمْ.

And from him, from him by his chain, from Al Husayn Bin Abdullah Al Rajany,

‘From Abu Abdullah^{-asws} having said: ‘One who prays Salat in his house, then comes to a Masjid from their Masjid(s) so he prays with them, will exit with their good deeds (being for him)’¹⁴⁷.

¹⁴⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 67 c

¹⁴⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 67 d

68 كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ صَلَّى عَنِ الْإِمَامِ أَرْبَعِينَ يَوْماً دَخَلَ الْجَنَّةَ.

The book of Zayd Al Narsy,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘One who prays on the right of a prayer leader for forty days will enter the Paradise’’.¹⁴⁸

وَمِنْهُ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عٍ يُحَدِّثُ عَنْ أَبِيهِ أَنَّهُ قَالَ: مَنْ أَسْبَغَ وُضُوئَهُ فِي بَيْتِهِ وَتَطَيَّبَ ثُمَّ مَشَى مِنْ بَيْتِهِ غَيْرَ مُسْتَعْجِلٍ وَعَلَيْهِ السَّكِينَةُ وَالْوَقَارُ إِلَى مُصَلَّاهُ رَغْبَةً فِي جَمَاعَةِ الْمُسْلِمِينَ لَمْ يَرْفَعْ قَدَمًا وَ لَمْ يَضَعْ أُخْرَى إِلَّا كُتِبَتْ لَهُ حَسَنَةٌ وَ نُحِيتَ عَنْهُ سَيِّئَةٌ وَ رُفِعَتْ لَهُ دَرَجَةٌ

And from him who said,

‘I heard Abu Al-Hassan Musa^{-asws} Bin Ja’far^{-asws} narrating from his^{-asws} father^{-asws} having said: ‘One who perfects his Wud’u in his house and applies perfume, then walks from his house without hastiness, and upon him is the calmness and the dignity, to his prayer man desiring regarding a congregation of the Muslims, will not raise a food and will not place another except a good deed will be written for him, and an evil deed will be deleted from him, and a rank will be raise for him.

فَإِذَا دَخَلَ الْمَسْجِدَ وَ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ- اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ مَغْفِرَتِكَ وَ أَعْلِقْ عَنِّي أَبْوَابَ سَخَطِكَ وَ غَضَبِكَ

When he enters the Masjid and says, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon nation of Rasool-Allah^{-saww}, and from Allah^{-azwj}, and to Allah^{-azwj}, and whatever Allah^{-azwj} Desires, and there is no strength except with Allah^{-azwj}! O Allah^{-azwj}! Open for me doors of Your^{-azwj} Mercy and Your^{-azwj} Forgiveness, and Close from me doors of Your^{-azwj} Annoyance and Your^{-azwj} Wrath!

اللَّهُمَّ مِنْكَ الرَّوْحُ وَ الْفَرْجُ اللَّهُمَّ إِلَيْكَ عُذْوِي وَ رَوَاحِي وَ بِنَائِكَ أَنْتَ أَتْبَغِي رَحْمَتَكَ وَ رِضْوَانَكَ وَ أَجْتَنِبُ سَخَطَكَ اللَّهُمَّ وَ أَسْأَلُكَ الرَّوْحَ وَ الرَّاحَةَ وَ الْفَرْجَ

O Allah^{-azwj}! From You^{-azwj} is the comfort and the relief. O Allah^{-azwj}! To You^{-azwj} is my morning and evening, and I have ended to Your^{-azwj} courtyard! I have knelt seeking Your^{-azwj} Mercy and Your^{-azwj} Satisfaction, and I shun Your^{-azwj} Wrath! O Allah^{-azwj}, and I ask You^{-azwj} for the comfort and the rest and the relief!’

ثُمَّ قَالَ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ فَاجْعَلْنِي مِنْ أَوْجِهٍ مَنْ تَوَجَّهَ إِلَيْكَ بِهَمَّا وَ أَقْرَبِ مَنْ تَقَرَّبَ إِلَيْكَ بِهَمَّا وَ قَرِيبِي بِهَمَّا مِنْكَ زُلْفَى وَ لَا تُبَاعِدْنِي عَنْكَ آمِينَ رَبَّ الْعَالَمِينَ

Then say, ‘O Allah^{-azwj}! I divert to You^{-azwj} through Muhammad^{-asws}, and Ali^{-asws} Amir Al-Momineen^{-asws}, therefore Make me from the most diverting of the ones diverting to You^{-azwj} through them^{-asws}, and closest of the ones drawing closer to You^{-azwj} through them^{-asws}, and

¹⁴⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 68 a

Draw me closer through them^{-asws} to You^{-azwj} and do not Distance me from You^{-azwj}! Ameen, Lord^{-azwj} of the worlds!

ثُمَّ افْتَتِحِ الصَّلَاةَ مَعَ الْإِمَامِ جَمَاعَةً إِلَّا وَجِبَتْ لَهُ مِنَ اللَّهِ الْمَغْفِرَةُ وَالْجَنَّةُ مِنْ قَبْلِ أَنْ يُسَلِّمَ الْإِمَامَ.

Then begin the Salat with the prayer leader in congregation except it will obligate the Forgiveness for him from Allah^{-azwj} and the Paradise from before the prayer leader performs Salaam".¹⁴⁹

وَمِنْهُ عَنْ أَبِي الْحَسَنِ ع قَالَ: انْتَظِرُوا الصَّلَاةَ جَمَاعَةً مِنْ جَمَاعَةٍ إِلَى جَمَاعَةٍ كَفَّارَةٌ كُلِّ ذَنْبٍ.

And from him,

'From Abu Al-Hassan^{-asws} having said: 'Awaiting the congregational Salat from a congregation to a congregation is atonement of every sin".¹⁵⁰

69 نَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ وَهَيْبِ بْنِ حَفْصِ بْنِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص يَا أَيُّهَا النَّاسُ أَقِيمُوا صُفُوفَكُمْ وَامْسُخُوا بِمَنَاكِبِكُمْ لِقَلَّا يَكُونُ فِيكُمْ خَلَلٌ وَلَا تُخَالِفُوا فَيُخَالِفَ اللَّهُ بَيْنَ قُلُوبِكُمْ أَلَا وَ إِنِّي أَرَاكُمْ مِنْ خَلْفِي.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Wuheyb Bin Hafs, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'O you people! Straighten your rows and touch your shoulders (of each other) lest there happens to be a gap among you, and do not differ for Allah^{-azwj} will Cause your hearts to differ! Indeed, and I^{-saww} can see you all from my back!"¹⁵¹

70 إِكْمَالُ الدِّينِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ أَبِي الْحَسَنِ اللَّيْثِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: إِنَّ أَيْمَنَكُمْ قَادَتُكُمْ إِلَى اللَّهِ فَانظُرُوا بِمَنْ تَقْتَدُونَ فِي دِينِكُمْ وَ صَلَاتِكُمْ.

(The book) 'Ikmal Al Deen' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Abdullah Bin Ja'far Al Himeyri, from Haroun Bin Muslim, from Abu Al-Hassan Al Laysi,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: 'Your Imams (leaders) are your guides to Allah^{-azwj}, therefore look (consider) who you are following in your religion and your Salats".¹⁵²

71 الْبَصَائِرُ، لِلصَّفَّارِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع الرَّجُلُ يَكُونُ فِي الْمَسْجِدِ فَتَكُونُ الصُّفُوفُ مُخْتَلِفَةً فِيهَا النَّاسُ فَأَمِيلُ إِلَيْهِ مَشِيئًا حَتَّى نَقِيبَهُ

¹⁴⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 68 b

¹⁵⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 68 c

¹⁵¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 69

¹⁵² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 70

(The book) 'Al Basaar' of Al Saffar – from Ayoub Bin Nuh, from Abdullah Bin Al Mugheira, from Al A'ala, from Muhammad Bin Muslim who said,

'I said to Abu Ja'far^{-asws}, 'The man happens to be in the Masjid and the rows happen to be various wherein are the people. Should I incline to him walking until we straighten it?'

قَالَ نَعَمْ لَا بَأْسَ بِهِ إِنَّ رَسُولَ اللَّهِ ص قَالَ أَيُّهَا النَّاسُ إِنِّي أَرَأَيْتُمْ مِنْ خَلْفِي كَمَا أَرَأَيْتُمْ مِنْ بَيْنِ يَدَيَّ لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ.

He^{-asws} said: 'There is no problem with it. Rasool-Allah^{-saww} said: 'O you people! I^{-saww} see you all from my^{-saww} back just as I^{-saww} see you all from my front!' Therefore, straighten your rows or Allah^{-azwj} will Cause differing between your hearts!'¹⁵³

72 أَبِصَائِرُ، عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ بْنِ بَجَّيْ عَنْ عَلَاءِ بْنِ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ إِنَّا نُصَلِّي فِي مَسْجِدٍ لَنَا فَرُبَّمَا كَانَ الصَّفُّ أَمَامَنَا وَفِيهِ انْقِطَاعٌ فَأَمْسِي إِلَيْهِ بِجَانِبِي حَتَّى أُقِيمَهُ

(The book) 'Al Basaar' – from Ali Bin Ismail, from Safwan Bin Yahya, from Ala'a, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'We pray Salat in a Masjid of ours. Sometime the row is in front of us and there is a termination in it. So shall I walk to it sideways until I straighten it?'

قَالَ نَعَمْ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ قَالَ أَرَأَيْتُمْ مِنْ خَلْفِي كَمَا أَرَأَيْتُمْ مِنْ بَيْنِ يَدَيَّ لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لِيُخَالِفَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ.

He^{-asws} said: 'Yes, Rasool-Allah^{-saww}, may Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws} said: 'I^{-saww} see you all from my^{-saww} back just as I^{-saww} see you all from my^{-saww} front! Either you straighten your rows or Allah^{-azwj} will Cause differing(s) between your hearts''¹⁵⁴

وَمِنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ عُثَيْدِ اللَّهِ الْحُلَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ ص قَالَ أَقِيمُوا صُفُوفَكُمْ فَإِنِّي أَرَأَيْتُمْ مِنْ خَلْفِي كَمَا أَرَأَيْتُمْ مِنْ بَيْنِ يَدَيَّ وَ لَا تَحْتَلِفُوا فَيُخَالِفَ اللَّهُ بَيْنَ قُلُوبِكُمْ.

And from him, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hamad Bin Usman, from Ubeydullah Al Halby,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Straighten your rows for I^{-saww} can see you all from my^{-saww} back just as I^{-saww} see you all from my^{-saww} front, and do not differ, for Allah^{-azwj} will Cause differing between your hearts!''¹⁵⁵

73 أَبِصَائِرُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُثَيْبِ بْنِ هِشَامٍ عَنْ أَبِي إِسْمَاعِيلَ كَاتِبِ شُرَيْحٍ عَنْ أَبِي عَتَّابِ زِيَادٍ مَوْلَى آلِ دَعَشٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَقِيمُوا صُفُوفَكُمْ إِذَا رَأَيْتُمْ خِلَالَ وَ لَا عَلَيْكَ أَنْ تَأْخُذَ وَرَاءَكَ إِذَا وَجَدْتَ ضَيْقًا فِي الصُّفُوفِ فَتُبِّمَ الصَّفَّ الَّذِي خَلْفَكَ أَوْ تَمَشِي مُنْخَرِفًا فَتُبِّمَ الصَّفَّ الَّذِي قُدَّامَكَ فَهُوَ خَيْرٌ

¹⁵³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 71

¹⁵⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 72 a

¹⁵⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 72 b

(The book) 'Al Basaair' – from Al-Hassan Bin Ali, from Ubeys Bin Hisham, from Abu Ismail a scribe of Shureyh, from Abu Attab Ziyad, a slave of the family of Dagsh,

'From Abu Abdullah^{-asws} having said: 'Establish your rows when you see a vacant space, and it is not upon you that you take to behind you. When you find narrowness in the rows, you should walk to complete the row which is behind you or walk deviating and complete the row which is in front of you, so it is better'.

ثُمَّ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ أَقِيمُوا صُفُوفَكُمْ فَإِنِّي أَنْظُرُ إِلَيْكُمْ مِنْ خَلْفِي لَتَقِيمَنَّ صُفُوفَكُمْ أَوْ لِيَحَالِقَنَّ اللَّهُ بَيْنَ قُلُوبِكُمْ.

Then he^{-asws} said: 'Rasool-Allah^{-saww} said: 'Straighten your rows, for I^{-saww} can look at you from behind me^{-asws} whether you are straightening, or Allah^{-azwj} will Cause differing between your hearts''.¹⁵⁶

74 الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ مِهْرَانَ عَنِ الْقَاسِمِ الرَّيَّانِيِّ عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ بْنِ جُنْدَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنِّي أُصَلِّي الْمَغْرِبَ مَعَ هَؤُلَاءِ وَ أُعِيدُهَا فَأَخَافُ أَنْ يَنْتَقِدُونِي

(The book) 'Al Mahasin' – 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 pray Al Maghrib with then and I repeat it, so I fear they may miss me'.

قَالَ إِذَا صَلَّيْتَ الثَّلَاثَةَ فَمَكَرَنَّ فِي الْأَرْضِ أَلْيَيْتِكَ ثُمَّ أَحْضِرْ وَ تَشَهَّدْ وَ أَنْتَ قَائِمٌ ثُمَّ ارْكَعْ وَ اسْجُدْ فَإِنَّهُمْ يَحْسِبُونَ أَنَّهَا نَافِلَةٌ.

He^{-asws} said: 'When you have prayed the third (Cycle), enable your backside in the ground, then get up and perform Tashahhud while you are standing, then perform Ruk'u and Sajdah, for they will be reckoning it is an optional (Salat)'.¹⁵⁷

75 الْمَحَاسِينُ عَنْ أَيُّوبَ بْنِ نُوحٍ وَ سَمِعْتُهُ مِنْهُ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنِ الْحُسَيْنِ بْنِ الْمُخْتَارِ قَالَ: سُئِلَ عَنْ رَجُلٍ فَاتَتْهُ رَكْعَةٌ مِنَ الْمَغْرِبِ مَعَ الْإِمَامِ وَ إِذْ رَأَى الْإِنْتِنِينَ فِيهَا الْأُولَى لَهُ وَ الثَّانِيَةَ لِلْقَوْمِ أَ يَتَشَهَّدُ فِيهَا

(The book) 'Al Mahasin' – from Ayoub Bin Nuh, and I heard it from him, from Al Abbas Bin Aamir, from Al Husayn Bin Al Mukhtar who said,

'He was asked about a man who missed a Cycle from Al Maghrib with the prayer leaders, and he attained the two, so it is the first for him and second for the group. Should he perform Tashahhud in it?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

¹⁵⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 73

¹⁵⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 74

قُلْتُ فَبِئِ التَّائِيَةِ أَيْضاً

I said, 'So, in the second as well?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ فَبِئِ التَّالِيَةِ

I said, 'In the third?'

قَالَ نَعَمْ هُنَّ بَرَكَاتٌ.

He^{-asws} said: 'Yes, these are Blessings''¹⁵⁸

وَمِنْهُ عَنْ أَبِيهِ عَنْ صَفْوَانَ وَابْنِ أَبِي نَجْرَانَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ إِمَامٍ أَكُونُ مَعَهُ فَأَقْرَعُ مِنَ الْقِرَاءَةِ قَبْلَ أَنْ يَفْرَعُ قَالَ أُمْسِكْ آيَةً وَتَحْمَدِ اللَّهَ وَآتْنِ عَلَيْهِ فِذَا فَرَعَهَا ثُمَّ ارْكَعْ.

And from him, from his father, from Safwan and Ibn Abu Najran, from Ibn Bukeyr, from Zurara who said,

'I asked Abu Abdullah^{-asws} about a prayer leader I happen to be with him, and I become free from the recitation before he is free. He^{-asws} said: 'Withhold a Verse, and Glorify Allah^{-azwj} and extol upon Him^{-azwj}. When he is free, you recite it, then perform Ruk'u''¹⁵⁹

وَمِنْهُ عَنْ أَبِيهِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِنَّ عِنْدَنَا مُصَلِّيًّا لَا نُصَلِّي فِيهِ وَ أَهْلُهُ نَصَابٌ وَ إِمَامُهُمْ مُخَالِفٌ أَ قَاتَمُ بِهِ

And from him, from his father, from Safwan Al Jammal who said,

'I said to Abu Abdullah^{-asws}, 'In our presence (vicinity) there is a praying place we do not pray in it, and its people are hostile (Nasibis), and their prayer leader is an adversary. Can I be led by him?'

فَقَالَ لَا

He^{-asws} said: 'No!'

قُلْتُ إِنْ قَرَأَ أَفْرَأُ خَلْفَهُ

I said, 'If he recites, should I recite behind him?'

قَالَ نَعَمْ

¹⁵⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 75 a

¹⁵⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 75 b

He^{-asws} said: ‘Yes’.

قُلْتُ فَإِنْ تَغَدَّتِ السُّورَةُ قَبْلَ أَنْ يُفْرَعَ

I said, ‘Supposing I come to end of the Surah before he is free?’

قَالَ سَبِّحْ وَكَبِّرْ إِنَّمَا هُوَ بِمَنْزِلَةِ الْفُنُوتِ وَكَبِّرْ وَهَلِّلْ.

He^{-asws} said: ‘Glorify and exclaim Takbeer. But rather it is at the status of the Qunout, and exclaim Takbeer and extol Oneness (of Allah^{-azwj})’.¹⁶⁰

76 الْمَحَاسِينُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّنَابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ رَجُلٍ جَاءَ مُبَادِرًا وَ الْإِمَامُ رَاكِعٌ فَكَرَعَ قَالَ أَجْزَأُتُهُ تَكْبِيرَةٌ لِحَوْلِهِ فِي الصَّلَاةِ وَ لِلرُّكُوعِ.

(The book) ‘Al Mahasin’ – from Ahmad Bin Al-Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Al Sabaty,

‘From Abu Abdullah^{-asws} about a man who comes rushing and the prayer leader is performing Ruk’u, so he performs Ruk’u. He^{-asws} said: ‘It suffices him one Takbeer for the entering into the Salat and for the Ruk’u’.¹⁶¹

And from him, from Yaqoub Bin Yazeed, from Muhammad Bin Ziyad, from Al Husayn Bin Abu Al A’ala,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him about the leper and the one with vitiligo from us, ‘Can he lead the Muslims (in Salat)?’

وَ مِنْهُ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَجْدُومِ وَ الْأَبْرَصِ مِنَّا أَيْ يُؤْمِ الْمُسْلِمِينَ قَالَ نَعَمْ وَ هَلْ يُبْتَلَى بِحَدِّهَا إِلَّا الْمُؤْمِنُ نَعَمْ وَ هَلْ كُتِبَ الْبَلَاءُ إِلَّا عَلَى الْمُؤْمِنِينَ.

He^{-asws} said: ‘Yes, and can anyone be Tried with this except the Momin? Yes, and is the affliction Written (Decreed) except upon the Momineen?’¹⁶²

بيان: لعله سقط من الكلام شيء. وَ فِي التَّهْذِيبِ بِسَنَدٍ آخَرَ عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْمَجْدُومِ وَ الْأَبْرَصِ يُؤْمِنِ الْمُسْلِمِينَ قَالَ نَعَمْ قُلْتُ هَلْ يُبْتَلَى اللَّهُ بِحَدِّهَا الْمُؤْمِنُ قَالَ نَعَمْ وَ هَلْ كُتِبَ الْبَلَاءُ إِلَّا عَلَى الْمُؤْمِنِينَ.

Explanation – Perhaps something has been dropped from the speech, and in Al Tahzeeb, by another chain from Abdullah Bin Yazeed who said, ‘I asked Abu Abdullah^{-asws} about the leper and the one with vitiligo leading the Muslims (in Salat). He^{-asws} said: ‘Yes’. I said, ‘Does Allah^{-azwj} Try the Momin with these?’ He^{-asws} said: ‘Yes, and is the affliction Written (Decreed) except upon the Momin?’

¹⁶⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 75 c

¹⁶¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 76 a

¹⁶² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 76 b

77 الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَرَوَاهُ أَبِي عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَحَدِهِمَا ع فِي مُسَافِرٍ أَذْرَكَ الْإِمَامَ وَدَخَلَ مَعَهُ فِي صَلَاةِ الطُّهْرِ قَالَ فَلْيَجْعَلِ الْأُولَيَيْنِ الطُّهْرَ وَ الْأَخِيرَتَيْنِ السُّبْحَةَ وَ إِنْ كَانَتْ صَلَاةُ الْعَصْرِ جَعَلَ الْأُولَيَيْنِ سُبْحَةً وَ الْأَخِيرَتَيْنِ الْعَصْرَ.

(The book) 'Al Mahasin' – from his father, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Ibn Abu Umeyr, and it is reported by my father, from Ibn Abu Umeyr, from one of our companions,

'From one of the two (5th or 6th Imam^{-asws}) regarding a traveller attaining the prayer leader and enters into Al Zohr Salat with him. He^{-asws} said: 'Let him make the first two (Cycles) as Al Zohr and the last two as the optional, and if it were to be Al Asr Salat, he should make the first two as optional and the last two as Al Asr'.¹⁶³

78 فِعْهُ الرِّضَا، قَالَ ع فَإِنْ أَنْتَ تَوَلَّيْتَ النَّاسَ فَلَا تُطَوِّلْ فِي صَلَاتِكَ وَ خَفِّفْ فَإِذَا كُنْتَ وَحْدَكَ فَتَقَبَّلْ مَا شِئْتَ فَإِنَّهَا عِبَادَةٌ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'If you were to lead the people (in Salat, do not prolong in your Salat and lighten. When you were to be alone, then make it as heavy as you like, for it is worship'.

وَ قَالَ قَالَ الْعَالِمُ ع لَا يَنْبَغِي لِلْإِمَامِ أَنْ يَنْقُتِلَ مِنْ صَلَاتِهِ إِذَا سَلَّمَ حَتَّى يَبِيَّ مِنْ خَلْفِهِ الصَّلَاةَ

And he said, 'And the Scholar (Imam^{-asws}) said: 'It is not befitting for the prayer leader to finish from his Salat when he has performed Salat until the one behind him completes the Salat'.

وَ سُئِلَ عَنْ رَجُلٍ أَمَّ قَوْمًا وَ هُوَ عَلَى غَيْرِ وُضُوءٍ قَالَ لَيْسَ عَلَيْهِمْ إِعَادَةٌ وَ عَلَيْهِ هُوَ أَنْ يُعِيدَ-

And he^{-asws} was asked about a man leading a group (in Salat) and he is not upon Wud'u. He^{-asws} said: 'It isn't upon them to repeat, and upon him is that he should repeat'.

وَ رُوِيَ إِنْ فَاتَكَ شَيْءٌ مِنَ الصَّلَاةِ مَعَ الْإِمَامِ فَاجْعَلْ أَوَّلَ صَلَاتِكَ مَا اسْتَقْبَلْتَ مِنْهَا وَ لَا تَجْعَلْ أَوَّلَ صَلَاتِكَ آخِرَهَا وَ إِذَا فَاتَكَ مَعَ الْإِمَامِ الرَّجْعَةُ الْأُولَى الَّتِي فِيهَا الْقِرَاءَةُ فَأَنْصِتْ لِلْإِمَامِ فِي الثَّانِيَةِ الَّتِي أَذْرَكَتَ ثُمَّ أَفْرَأْ أَنْتَ فِي الثَّالِثَةِ لِلْإِمَامِ وَ هِيَ لَكَ ثِنْتَانِ

And it is reported: 'If you miss out something from the Salat with the prayer leader, then make the beginning of your Salat what you had received from it and do not make the beginning of your Salat as its end; and when you miss out with the prayer leader, the first Cycles in which is the recitation, then be silent to the prayer leader in the second which you have attained, then you recited in the third of the prayer leaders and it is second for you.

وَ إِنْ صَلَّيْتَ فَتَسَبَّتَ أَنْ تَقْرَأَ فِيهِمَا شَيْئًا مِنَ الْقُرْآنِ أَجْزَأَكَ ذَلِكَ إِذَا حَفِظْتَ الرَّجُوعَ وَ السُّجُودَ

And if you were to pray and you forget to recite something from the Quran in these two, that would suffice you when you have preserved the Ruk'u and the Sajdah'.

¹⁶³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 77

وَقَالَ إِذَا أَدْرَكْتَ الْإِمَامَ وَ قَدْ رَكَعَ وَ كَبَّرْتَ قَبْلَ أَنْ يَرْفَعَ الْإِمَامُ رَأْسَهُ فَقَدْ أَدْرَكْتَ الرَّكْعَةَ فَإِنْ رَفَعَ الْإِمَامُ رَأْسَهُ قَبْلَ أَنْ تَرَكَعَ فَقَدْ فَاتَتْكَ الرَّكْعَةُ فَإِنْ وَجَدْتَ وَ قَدْ صَلَّى رَكَعَةً فَتَمَّ مَعَهُ فِي الرَّكْعَةِ الثَّانِيَةِ فَإِذَا قَعَدَ فَافْعُدْ مَعَهُ وَ إِذَا رَكَعَ الثَّالِثَةَ وَ هِيَ لَكَ الثَّانِيَةُ فَافْعُدْ قَلِيلاً ثُمَّ قَبْلَ أَنْ يَرَكَعَ فَإِذَا قَعَدَ فِي الرَّابِعَةِ فَافْعُدْ مَعَهُ فَإِذَا سَلَّمَ الْإِمَامُ فَتَمَّ فَصَلِّ الرَّابِعَةَ

And he^{asws} said: 'When you come across the prayer leader and he is performing Ruk'u before the prayer leader raises his head, so you have attained the Cycle, but if the prayer leader raises his head before you perform Ruk'u, the Cycle has been missed out by you. If you find him to have prayed a Cycle, then stand with him in the second Cycle. When he sits, so be seated with him, and when he performs the second Cycle and it is the second for you, then be seated a little, then stand before he performs Ruk'u. When he sits in the fourth, then be seated with him. When the prayer leader performs Salaam, stand and pray the fourth'.

وَقَالَ أَمَّا الصُّفُوفُ إِذَا رَأَيْتُمْ خَللاً فِيهَا وَ لَا يَضُرُّكَ أَنْ تَتَأَخَّرَ وَرَاءَكَ إِذَا وَجَدْتَ ضَيْقاً فِي الصَّفِّ فَتَبِمَّ الصَّفِّ الَّذِي خَلَّفَكَ وَ تَمَشَّى مُنْحَرِفاً

And he^{asws} said: 'Complete the rows when you see a gap in it, and it does not harm you if you were to go back behind you when you find constriction in the row, so you complete the row which is behind you and walk sideways'.

وَقَالَ يَوْمَ الرَّجُلَانِ أَحَدُهُمَا صَاحِبُهُ يَكُونُ عَنْ يَمِينِهِ إِذَا كَانُوا أَكْثَرَ مِنْ ذَلِكَ قَامُوا خَلْفَهُ

And he^{asws} said: 'The two men will be led by one of them, his companion being on his right. When there were to be more than that, they will stand behind him'.

وَسُئِلَ عَنِ الْقَوْمِ يَكُونُونَ جَمِيعاً أَتِيَهُمْ أَحَقُّ أَنْ يُؤْمَهُمْ قَالَ إِنَّ رَسُولَ اللَّهِ ص قَالَ صَاحِبُ الْفِرَاشِ أَحَقُّ بِفِرَاشِهِ وَ صَاحِبُ الْمَسْجِدِ أَحَقُّ بِمَسْجِدِهِ وَ قَالَ أَكْثَرُهُمْ قُرْآنًا وَ قَالَ أَقْدَمُهُمْ هِجْرَةً فَإِنْ اسْتَوَوْا فَأَقْرَبُهُمْ فَإِنْ اسْتَوَوْا فَأَفْقَهُهُمْ فَإِنْ اسْتَوَوْا فَأَكْبَرُهُمْ سِنًا

And he was asked about the group being together, which of them is more rightful to lead them? He^{asws} said: 'Rasool-Allah^{saww} said: 'Owner of the bed is more rightful with his bed, and owner of the Masjid is more rightful with his Masjid'. And he^{saww} said: 'Their most frequent in (reciting) the Quran'. And he^{saww} said: 'Their first in emigration'. If they were equal, then their most well-read. If they were equal, then their most understanding. If they were equal, then their eldest in age'.

وَقَالَ إِذَا صَلَّيْتَ خَلْفَ الْإِمَامِ يُقْتَدَى بِهِ فَلَا تُقْرَأُ خَلْفَهُ سَمِعْتَ قِرَاءَتَهُ أَمْ لَمْ تَسْمَعْ إِلَّا أَنْ تُكُونَ صَلَاةً يُجْهَرُ فِيهَا فَلَمْ تَسْمَعْ فَافْرَأْ وَ إِذَا كَانَ لَا يُقْتَدَى بِهِ فَافْرَأْ خَلْفَهُ سَمِعْتَ أَمْ لَمْ تَسْمَعْ -

And he^{asws} said: 'When you have prayed behind the prayer leader, he should be led by him. He should not recite behind him, whether he hears his recitation or does not hear, except if it happens to be a Salat to be aloud in it, so if he does not hear, he should recite, and when he was not being led by him, he should recite behind him, whether he hears or does not hear'.

وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ صَاحِبُ رَسُولِ اللَّهِ ص وَ سُئِلَ عَنْ هَؤُلَاءِ إِذَا أُخْرُوا الصَّلَاةَ فَقَالَ إِنَّ النَّبِيَّ ص لَمْ يَكُنْ يَشْعَلُهُ عَنِ الصَّلَاةِ الْحَدِيثُ وَ لَا الطَّعَامُ فَإِذَا تَرَكُوا بِدَلِّكَ الْوَقْتَ فَصَلُّوا وَ لَا تَنْتَظِرُوهُمْ وَ إِذَا صَلَّيْتَ صَلَاتَكَ وَ أَنْتَ فِي مَسْجِدٍ وَ أُقِيمَتِ الصَّلَاةُ فَإِنْ شِئْتَ فَصَلِّ وَ إِنْ شِئْتَ فَاخْرُجْ

And Jabir Bin Abdullah, companion of Rasool-Allah^{-saww}, said, and he had been asked about them (non-Shias) when they delay the Salat. He said, 'The Prophet^{-saww}, nothing pre-occupied him^{-saww} from the Salat, neither the narrating, nor the food. When they neglected that timing they would pray and he^{-saww} would not be awaiting them; and when you have prayed your Salat and you are in a Masjid and the Salat is established, if you like, then pray, and if you like, then go out'.

ثُمَّ قَالَ لَا تَخْرُجْ بَعْدَ مَا أُقِيمَتْ صَلَاتُهُمْ تَطَوُّعاً وَاجْعَلْهَا تَسْبِيحاً

Then he said, 'Do not go out after it has been established. Pray with them voluntarily and make it as glorification'.

وَ قَالَ لَا أَرَى بِالصُّفُوفِ بَيْنَ الْأَسَاطِينِ بَأْساً

And he said, 'I don't see any problem with the rows between the pillars (in between)'.

وَ قَالَ عِ اعْلَمُ أَنَّ صَلَاةَ الْجَمَاعَةِ أَفْضَلُ بِأَرْبَعٍ وَعَشْرِينَ صَلَاةً مِنْ صَلَاةٍ فِي غَيْرِ الْجَمَاعَةِ وَ إِنَّ أَوْلَى النَّاسِ بِالتَّقَدُّمِ فِي الْجَمَاعَةِ أَقْرَبُهُمْ لِلْقُرْآنِ وَ إِنْ كَانُوا فِي الْقُرْآنِ سَوَاءً فَأَقْفَقَهُمْ وَ إِنْ كَانُوا فِي الْفِقْهِ سَوَاءً فَأَقْدَمَهُمْ هِجْرَةً فَإِنْ كَانَ فِي الْهِجْرَةِ سَوَاءً فَأَسَنَّهُمْ فَإِنْ كَانُوا فِي السِّنِّ سَوَاءً فَأَصْبَحَهُمْ وَجْهاً

And he^{-asws} said: 'Know that Salat with the congregation is superior by twenty-four Salat(s) to a Salat in other than a congregation, and the foremost of the people with going forward (to lead) in the congregation is their most well-read of the Quran, and if they were to be same regarding the Quran, then their most understanding, and if they were same in the understanding, then their first in emigration. If they were to be same in the emigration, their eldest. If they were same in the age, then their brightest of face'.

وَ صَاحِبُ الْمَسْجِدِ أَوْلَى بِمَسْجِدِهِ وَ لَيْكُنْ مِنْ تَلِيِ الْإِمَامِ مِنْكُمْ أَوْلُو الْأَخْلَامِ وَ التَّقَى فَإِنْ نَسِيَ الْإِمَامُ أَوْ تَعَايَا فَمَوْمُوهُ

And owner of the Masjid is foremost with his Masjid (praying place), and let the one following the prayer leader (just behind him) be the one of understanding and the piety, for if the prayer leader were to forget something or errs, he can straighten him.

وَ أَفْضَلُ الصُّفُوفِ أَوْلَاهَا وَ أَفْضَلُ أَوْلَاهَا مَا قَرَّبَ مِنَ الْإِمَامِ وَ أَفْضَلُ صَلَاةِ الرَّجُلِ فِي جَمَاعَةٍ

And best of the rows is its first, and best of its first is what is nearest to the prayer leader, and best Salat of the man is in a congregation.

وَ صَلَاةٌ وَاحِدَةٌ فِي جَمَاعَةٍ بِخَمْسٍ وَعَشْرِينَ صَلَاةً مِنْ غَيْرِ جَمَاعَةٍ وَ يُرْفَعُ لَهُ فِي الْجَنَّةِ خَمْسٌ وَعَشْرُونَ دَرَجَةً فَإِنْ صَلَّيْتَ فَخَفَّفْ بِحِمِّ الصَّلَاةِ وَ إِذَا كُنْتَ وَخَدَكَ فَتَقَبَّلْ فَإِنَّهَا الْعِبَادَةُ

And one Salat in congregation is with twenty-five Salat(s) from non-congregation, and twenty five ranks will be raise for him in the Paradise. If you are (leading) Salat, then lighten the Salat with them, and when you were along, you can make it heavy for it is worship.

فَإِنْ خَرَجَتْ مِنْكَ رِيحٌ وَغَيْرُهَا بِمَا يَنْفُضُ الْوُضُوءَ أَوْ ذَكَرْتَ أَنَّكَ عَلَى غَيْرِ وُضُوءٍ فَسَلِّمْ عَلَى أَيِّ خَالٍ كُنْتَ فِي صَلَاتِكَ وَ قَدِّمْ رَجُلًا يُصَلِّي بِالْقَوْمِ بَقِيَّةَ صَلَاتِهِمْ وَ تَوَضَّأْ وَ أَعِدْ صَلَاتَكَ

If wind and something else comes out from you from what breaks the Wud'u, or you remembered that you are not upon Wud'u, then perform Salat upon whichever state you were to be in your Salat, and forward a man to pray leading the group remainder of their Salat, and perform Wud'u and repeat your Salat.

فَإِنْ كُنْتَ خَلْفَ الْإِمَامِ فَلَا تُقُومُ فِي الصَّفِّ الثَّانِي إِنْ وَجَدْتَ فِي الْأَوَّلِ مَوْضِعًا فَإِنَّ رَسُولَ اللَّهِ ص قَالَ أَمُّوا صُفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ قُدَامِي وَ لَا تُخَالِفُوا فَيُخَالِفَ اللَّهُ قُلُوبَكُمْ

If you were behind the prayer leader, do not stand in the second if you find space in the first, for Rasool-Allah^{-saww} said: 'Complete your rows, for I^{-saww} can see you all from my^{-saww} back just as I^{-saww} can see you all from my^{-saww} front, and do not differ (keep gaps), for Allah^{-azwj} will Cause your hearts to differ!'

وَ إِنْ وَجَدْتَ ضَيْقًا فِي الصَّفِّ الْأَوَّلِ فَلَا بَأْسَ أَنْ تَتَأَخَّرَ إِلَى الصَّفِّ الثَّانِي وَ إِنْ وَجَدْتَ فِي الصَّفِّ الْأَوَّلِ خَلًّا فَلَا بَأْسَ أَنْ تَمَشِيَ إِلَيْهِ فُتَيْمَهُ

And if you find constriction in the first row, there is no problem if you were to go back to the second row, and if you find a gap in the first row there is no problem if you walk to it and complete it.

فَإِنْ دَخَلْتَ الْمَسْجِدَ وَ وَجَدْتَ الصَّفِّ الْأَوَّلَ تَامًا فَلَا بَأْسَ أَنْ تَقِفَ فِي الصَّفِّ الثَّانِي وَحَدِّكَ أَوْ حَيْثُ شِئْتَ وَ أَفْضَلُ ذَلِكَ قُرْبُ الْإِمَامِ فَإِنْ سُبِقْتَ بِرُكْعَةٍ أَوْ رُكْعَتَيْنِ فَاقْرَأْ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاتِكَ الْحَمْدَ وَ سُورَةً فَإِنْ لَمْ تَلْحَقِ السُّورَةَ أَجْزَأُكَ الْحَمْدُ وَحَدُّهُ وَ سَبِّحْ فِي الْأُخْرَيَيْنِ وَ تَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

If you enter the Masjid and find the first row to be complete, there is no problem if you stand in the second row along, or wherever you so desire, and best of that is nearest to the prayer leader. If he has preceded by a Cycle or two Cycles, then recite in the first two Cycles from your Salat, (Surah) Al Hamd and a Surah. If you do not catch the Surah, Al Hamd along would suffice you, and glorify in the last two and say, '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!'

وَ لَا تُصَلِّي خَلْفَ أَحَدٍ إِلَّا خَلْفَ رَجُلَيْنِ أَحَدُهُمَا مَنْ تَبَقَّى بِهِ وَ تَدِينُهُ بِدِينِهِ وَ وَرَعِهِ وَ آخِرُ مَنْ تَتَّقِي سَيِّئُهُ وَ سَوَاطُهُ وَ شَرُّهُ وَ بَوَائِقُهُ وَ شُنْعَنُهُ فَصَلِّ خَلْفَهُ عَلَى سَبِيلِ التَّقِيَّةِ وَ الْمُدَارَاةِ

And do not pray behind anyone except behind two men – one of them being someone who you trust with and make it a religion with his religion and his devoutness, and another is someone whom you fear his sword, and his whip, and his evil, and his bad talk, and his brutality. So, pray behind him upon the way of dissimulation and the politeness.

وَ أَدْنُ لِنَفْسِكَ وَ أَقِيمْ وَ اقْرَأْ فِيهَا لِأَنَّهُ غَيْرُ مُؤْتَمَنٍ بِهِ فَإِنْ فَرَعْتَ قَبْلَهُ مِنْ الْقِرَاءَةِ أَبْقِ آيَةً حَتَّى تَقْرَأَ وَ قَدْ رُجِعَ وَ إِلَّا فَسَبِّحْ إِلَى أَنْ تَرَكَعَ.

And proclaim Azaan and Iqama for yourself, and recite in it because you are not trusting him. If you are free from the recitation before him, hold back a Verse until you recite at the time of his Ruk'u, or else glorify until he performs Ruk'u".¹⁶⁴

79 السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ أَبِي عَبْدِ اللَّهِ السَّيَّارِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ النَّبِيِّ ع قَوْمٌ مِنْ مَوَالِيكَ يَجْتَمِعُونَ فَتَحْضُرُ الصَّلَاةَ فَيَتَقَدَّمُ بَعْضُهُمْ فَيُصَلِّي جَمَاعَةً

(The book) 'Al Saraair' – from the book of Abdullah Al Sayyari who said,

'I said to Abu Ja'far^{-asws} the 2nd, 'A group of your^{-asws} friends gather and the Salat presents. So, they forward one of them to pray in congregation'.

فَقَالَ إِنْ كَانَ الَّذِي يُؤْمِ بِكُمْ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ طَلِبَةٌ فَلْيَتَمَعَلْ

He^{-asws} said: 'If the one leading them, there isn't any demand (outstanding right) between him and Allah^{-azwj}, let him do so'.

قَالَ وَ قُلْتُ لَهُ مَرَّةً أُخْرَى إِنَّ الْقَوْمَ مِنْ مَوَالِيكَ يَجْتَمِعُونَ فَتَحْضُرُ الصَّلَاةَ فَيُؤَدِّنُ بَعْضُهُمْ وَ يَتَقَدَّمُ أَحَدُهُمْ فَيُصَلِّي بِكُمْ

He (the narrator) said, 'And I said to him another time, 'The group of your^{-asws} friends gather, and the Salat presents. So, one of them proclaims Azaan and they forward one of them to pray (leading) them'.

فَقَالَ إِنْ كَانَتْ قُلُوبُهُمْ كُلُّهَا وَاحِدَةً فَلَا بَأْسَ

He^{-asws} said: 'If their hearts, all of them were one (united), there is no problem'.

فَقُلْتُ وَ مَنْ هُمْ بِمَعْرِفَةِ ذَلِكَ

I said, 'And who is for them with recognising that?'

قَالَ فَادْعُوا الْإِمَامَةَ لِأَهْلِهَا.

He^{-asws} said: 'The leave the leadership for its rightful one"¹⁶⁵.

80 الْعَيَّاشِيُّ، عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: إِذَا كُنْتَ خَلْفَ إِمَامٍ تَأْتِمُّ بِهِ فَأَنْصِتْ وَ سَبِّحْ فِي نَفْسِكَ.

Al Ayyashi – from Zurara,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'When you were to be behind a prayer leader being led by him, then be silent and glorify within yourself"¹⁶⁶.

¹⁶⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 78

¹⁶⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 79

¹⁶⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 80 / 1

وَمِنْهُ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع وَ إِذَا قُرِئَ الْقُرْآنُ فِي الْفَرِيضَةِ خَلْفَ الْإِمَامِ فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ.

And from him, from Zurara who said,

'Abu Ja'far^{-asws} said: '**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]**'.¹⁶⁷

وَمِنْهُ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَجِبُ الْإِنْصَاتُ لِلْقُرْآنِ فِي الصَّلَاةِ وَ فِي غَيْرِهَا وَ إِذَا قُرِئَ عِنْدَكَ الْقُرْآنُ وَجِبَ عَلَيْكَ الْإِنْصَاتُ وَ الْإِسْتِمَاعُ.

And from him, from Zurara who said,

'I heard Abu Abdullah^{-asws} saying: 'It obligates being silent to the Quran in the Salat, and elsewhere, and whenever the Quran is recited in your presence, being silent is obligated upon you, and the listening intently'.¹⁶⁸

وَمِنْهُ عَنْ أَبِي كَهْمَسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَرَأَ ابْنُ الْكَوَاكِ الْأَمِيرُ الْمُؤْمِنِينَ ع - لَمَّا أُشْرِكَتْ لَبِيحِطْنٌ عَمَلُكَ وَ لَتَكُونَنَّ مِنَ الْخَاسِرِينَ فَأَنْصَتَ أَمِيرُ الْمُؤْمِنِينَ.

And from him, from Abu Kahmas,

'From Abu Abdullah^{-asws} having said: 'Ibn Al Kawa recited behind Amir Al-Momineen^{-asws} (during Salat): **if you (people) were to associate, your deeds would be Confiscated and you would happen to be from the losers [39:65].** Amir Al-Momineen^{-asws} silent to it'.¹⁶⁹

وَمِنْهُ عَنْ عُبَيْدِ اللَّهِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي لَوْلَدِ الزَّانَا أَنْ لَا تَجُوزَ لَهُ شَهَادَةٌ وَ لَا يُؤْمَرُ بِالنَّاسِ لَمْ يَحْمَلْهُ نُوحٌ فِي السَّفِينَةِ وَ قَدْ حَمَلَ فِيهَا الْكَلْبَ وَ الْخِنْزِيرَ.

And from him, from Ubeydullah Al Halby,

'From Abu Abdullah^{-asws} having said: 'It is befitting for a son of adultery (bastard) that you neither allow a testimony from him nor can he lead the people. Noah^{-as} did not carry him in the ship and he^{-as} had carried in it the dog and the pig'.¹⁷⁰

81 السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ ابْنِ مُحَمَّدٍ عَنْ ابْنِ سِنَانٍ عَنْ جَابِرِ الْجَعْفِيِّ قَالَ: سَأَلْتُ الْبَاقِرَ ع إِنَّ لِي جِيرَانًا بَعْضُهُمْ يَعْرِفُ هَذَا الْأَمْرَ وَ بَعْضُهُمْ لَا يَعْرِفُ وَ قَدْ سَأَلُونِي أَنْ أُؤَدِّنَ لَهُمْ وَ أَصَلِّيَ بِهَمْ فَخِفْتُ أَنْ لَا يَكُونَ ذَلِكَ مُوسَعًا لِي

(The book) 'Al Saraair' – Copying from the book of Ibn Mahboub, from Ibn Sinan, from Jabir Al Ju'fy who said,

¹⁶⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 80 / 2

¹⁶⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 80 / 3

¹⁶⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 80 / 4

¹⁷⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 80 / 5

'I asked Al-Baqir^{-asws}, 'There are neighbours of mine, some of them recognise this matter and some of the are nor recognising it, and they have asked me to proclaim Azaan for them and pray with them (leading), but I feared that might not be a leeway for me'.

فَقَالَ أَذِّنْ لَهُمْ وَ صَلِّ بِهِمْ وَ تَحَرَّ الْأَوْقَاتِ.

He^{-asws} said: 'Proclaim Azaan for them and pray (leading) them, and be mindful of the timings'.¹⁷¹

82 دَعَائِمِ الْإِسْلَامِ، رُوِيَنا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِمَامُ الْقَوْمِ وَافِدُهُمْ فَقَدِمُوا فِي صَلَاتِكُمْ أَفْضَلَكُمْ.

(The book) 'Da'aim Al Islam' –

'We are reporting from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}: 'Rasool-Allah^{-saww} said: 'A prayer leader of the group is their delegate, therefore forward in your Salat(s), the best of you''.¹⁷²

وَ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: لَا تُقَدِّمُوا سَفَهَاءِكُمْ فِي صَلَاتِكُمْ وَ لَا عَلَى جَنَائِزِكُمْ فَإِنَّهُمْ وَفَدُكُمْ إِلَى رَبِّكُمْ.

And from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'Neither forward your foolish ones in your Salat nor upon your funerals, for they are your delegates to your Lord^{-azwj}'.¹⁷³

وَ عَنْهُ ع أَنَّهُ قَالَ: لَا يُؤْمُ الْمَرِيضُ الْأَصْحَاءُ إِنَّمَا كَانَ ذَلِكَ لِرَسُولِ اللَّهِ ص خَاصَّةً.

And from him^{-asws} having said: 'The sick one cannot lead the healthy. But rather, that was for Rasool-Allah^{-saww} in particular''.¹⁷⁴

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع أَنَّهُ قَالَ: الْعَبْدُ يُؤْمُ أَهْلَهُ إِذَا كَانَ فِيهَا وَ لَمْ يَكُنْ هُنَاكَ أَقْمَهُ مِنْهُ وَ رَخَّصَ فِي الصَّلَاةِ خَلْفَ الْأَعْمَى إِذَا سُدَّ لِلْبَيْتَةِ وَ كَانَ أَفْضَلَهُمْ.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'The slave can lead his family when he were to be a jurist (understanding one), and there does not happen to be over there any one of more understanding than him, and it is allowed regarding the Salat behind the blind when he is guided to the Qiblah and he were to be their best''.¹⁷⁵

وَ عَنْ عَلِيِّ ع أَنَّهُ نَهَى عَنِ الصَّلَاةِ خَلْفَ الْأَجْدَمِ وَ الْأَبْرَصِ وَ الْمَجْنُونِ وَ الْمَخْدُودِ وَ وَلَدِ الرِّثَا وَ نَهَى الْأَعْرَابِيَّ أَنْ يُؤْمَ الْمُهَاجِرِيَّ أَوْ الْمُتَمَيِّدَ الْمُطَلَّقِينَ أَوْ الْمُتَمَيِّمَ الْمُتَوَضِّعِينَ أَوْ الْحَادِمَ الْمُخْوَلَ أَوْ الْمَرْأَةَ الرَّجَالَ وَ لَا يُؤْمُ الْحَثِّي الرَّجَالَ وَ لَا الْأَخْرَسُ الْمُتَكَلِّمِينَ وَ لَا الْمُسَافِرُ الْمُقِيمِينَ.

¹⁷¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 81 / 1

¹⁷² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 1

¹⁷³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 2

¹⁷⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 3

¹⁷⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 4

And from Ali^{-asws} having forbidden from the Salat behind the leper, and the one with vitiligo, and the insane, and the one penalised with legal penalty, and a bastard, and the Bedouin should be prohibited from leading the emigrants, or the prisoner (to lead) the free, or the one having done Tayammum (to lead) the one having done Wud'u, or the eunuch (to lead) the virile, or the woman (to lead) the men, nor can the Hermaphrodite lead them me, nor mute (to lead) the speaking ones, nor the traveller (to lead) the ones staying (not travelling)".¹⁷⁶

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَ أَنَّهُ قَالَ: لَا تَعْتَدُ بِالصَّلَاةِ خَلْفَ النَّاصِبِ وَلَا الْحُرُورِيِّ وَ اجْعَلْهُ سَارِيَةً مِنْ سَوَارِي الْمَسْجِدِ اقْرَأْ لِنَفْسِكَ كَأَنَّكَ وَخَدَكَ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'You cannot count the Salat prayed behind the Nasibi (hostile one), nor the Harouriya (Kharijites), and make it a pole from poles of the Masjid, reciting for yourself as if you are alone".¹⁷⁷

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَ قَالَ: لَا تُصَلُّوا خَلْفَ نَاصِبٍ وَلَا كِرَامَةٍ إِلَّا أَنْ تَخَافُوا عَلَى أَنْفُسِكُمْ أَنْ تُشْهِرُوا وَ يُشَارَ إِلَيْكُمْ فَصَلُّوا فِي بُيُوتِكُمْ ثُمَّ صَلُّوا مَعَهُمْ وَ اجْعَلُوا صَلَاتِكُمْ مَعَهُمْ تَطَوُّعًا.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'Do not pray behind the Nasibi (hostile one) and there is no prestige (in doing so), except if you fear upon yourselves that they will publicise and indicate to you. So, pray in your houses, then pray with them, and make your Salat(s) with them as optional".¹⁷⁸

وَعَنْ عَلِيٍّ عَ أَنَّهُ قَالَ: صَلَّى عُمَرُ بِالنَّاسِ صَلَاةَ الْفَجْرِ فَلَمَّا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْهِمْ فَقَالَ يَا أَيُّهَا النَّاسُ إِنَّ عَمَرَ صَلَّى بِكُمْ الْعِدَاةَ وَ هُوَ جُنُبٌ

And from Ali^{-asws} having said: 'Umar prayed (leading) the people, Salat Al-Fajr. When he finished his Salat, he faced towards them. He said, 'O you people! Umar has prayed the morning (Salat) with you all while he was with sexual impurity!'

فَقَالَ لَهُ النَّاسُ فَمَاذَا تَرَى

The people said to him^{-asws}, 'So what is your^{-asws} view?'

فَقَالَ عَلِيٌّ الْإِعَادَةُ وَ لَا إِعَادَةَ عَلَيْكُمْ

Ali^{-asws} said: 'The repeating (is for Umar) and there is no repeating upon you all!'

فَقَالَ لَهُ عَلِيٌّ عَ بَلْ عَلَيْكَ الْإِعَادَةُ وَ عَلَيْهِمْ إِنَّ الْقَوْمَ بِإِمَامِهِمْ يَرْكَعُونَ وَ يَسْجُدُونَ وَ إِذَا فَسَدَ صَلَاةُ الْإِمَامِ فَسَدَ صَلَاةُ الْمَأْمُومِينَ.

Ali^{-asws} said to him (Umar): 'But upon you is the repeating and upon them is that the group should be performing Ruk'u and Sajdah with their prayer leader, and when the Salat of the prayer leader is spoilt, the Salat of the followers is spoilt".¹⁷⁹

¹⁷⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 5

¹⁷⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 6

¹⁷⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 7

¹⁷⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 8

وَعَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: يَوْمَئِذٍ أَكْثَرُكُمْ نُورًا وَ النُّورُ الْقُرْآنُ وَ كُلُّ أَهْلِ مَسْجِدٍ أَحَقُّ بِالصَّلَاةِ فِي مَسْجِدِهِمْ إِلَّا أَنْ يَكُونَ أَمِيرٌ حَضَرَ فَإِنَّهُ أَحَقُّ بِالإِمَامَةِ مِنْ أَهْلِ الْمَسْجِدِ.

And from Rasool-Allah^{-saww} having said: ‘He will lead you, your most frequent of the Noor, and the Noor is the Quran, and every people of a Masjid is more rightful with Salat in their Masjid except if a commander (Emir) were to be present, then he would be more rightful with the leadership than people of the Masjid’.¹⁸⁰

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يَوْمَ الْقَوْمِ أَقْدَمُهُمْ هِجْرَةً فَإِنْ اسْتَوَوْا فَأَقْرَبُهُمْ وَ إِنْ اسْتَوَوْا فَأَفْقَهُهُمْ وَ إِنْ اسْتَوَوْا فَأَكْبَرُهُمْ سِنًا وَ صَاحِبُ الْمَسْجِدِ أَحَقُّ بِمَسْجِدِهِ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘He will lead the group, their foremost in having emigrated. If they were the same, then their most well-read (of the Quran); and if they were same, then their most understanding (in Sunnah), and if they were same, then their elders in age; and owner of the Masjid (a praying place) is more rightful with his Masjid’.¹⁸¹

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا أَمَّ الرَّجُلُ رَجُلًا وَاحِدًا أَقَامَهُ عَنْ يَمِينِهِ وَ إِذَا أَمَّ اثْنَيْنِ فَصَاعِدًا قَامُوا خَلْفَهُ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘When the man leads one man, he should stand him on his right, and when he leads two or upwards (more), they should stand behind him’.¹⁸²

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَا بَأْسَ أَنْ يُصَلِّيَ الْقَوْمُ بِصَلَاةِ الإِمَامِ وَ هُمْ فِي غَيْرِ الْمَسْجِدِ.

And from Ali^{-asws} having said: ‘There is no problem if a group were to pray with Salat of the prayer leader and they are not in the Masjid’.¹⁸³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا صَلَّيْتَ وَخَدَكَ فَطَوَّلْ فَإِنَّهَا الْعِبَادَةُ وَ إِذَا صَلَّيْتَ بِقَوْمٍ فَصَلِّ صَلَاةَ أضعفهم خَفِيفِ الصَّلَاةِ

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Whenever you pray alone, then prolong, for it is the worship, and when you pray (leading) a group, then pray Salat of their weakest one, lightening the Salat’.

وَ قَالَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحْفَ صَلَاةٍ فِي تَمَامٍ.

And he^{-asws} said: ‘Salat of Rasool-Allah^{-azwj} was the lightest of Salat(s) in completion’.¹⁸⁴

وَ عَنْهُ ع أَنَّهُ قَالَ: لَا تَنُؤِمُ الْمَرْأَةُ الرَّجَالَ وَ تُصَلِّي بِالنِّسَاءِ وَ لَا تَتَقَدَّمُهُنَّ تَقَوْمٌ وَسَطًا مِنْهُنَّ وَ يُصَلِّيْنَ بِصَلَاتِنَا.

¹⁸⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 9

¹⁸¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 10

¹⁸² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 11

¹⁸³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 12

¹⁸⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 13

And from him^{-asws} having said: ‘The woman cannot lead the men, and she should pray with the women nor going ahead of them. She should stand in their midst and they would pray with her Salat’^{.185}

وَعَنْ عَلِيٍّ ع أَنَّهُ رَخَّصَ فِي تَلْقِينِ الْإِمَامِ الْقُرْآنَ إِذَا تَعَايَا وَ وَقَفَ فَأَمَّا إِنْ تَرَكَ آيَةً أَوْ آيَتَيْنِ أَوْ خَرَجَ مِنْ سُورَةٍ إِلَى سُورَةٍ وَ اسْتَمَرَ فِي الْقُرْآنِ لَمْ يُلَغَّنْ.

And from^{-asws}, he^{-asws} allowed in indoctrinating the Quran to the prayer leader when he errs and pauses. As for him neglecting a Verse or two Verses or more, or he exits from a Surah to (another) Surah and resume in the Quran, he will not be indoctrinated’^{.186}

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: سَوُّوا صُفُوفَكُمْ وَ حَادُّوا بَيْنَ مَنَاكِبِكُمْ وَ لَا تُحَالِفُوا بَيْنَهَا فَتَحْتَلِفُوا وَ يَحْلَلِكُمُ الشَّيْطَانُ تَحُلُّلَ أَوْلَادِ الْحَدَفِ.

And from Rasool-Allah^{-saww} having said: ‘Even out your rows and keep your shoulders parallel (in line), and do not differ (keep distance) between these for you will be differing and the Satan^{-la} will interfere with you all, interference of children of the sheep’^{.187}

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ قَالَ لِي رَسُولُ اللَّهِ ص يَا عَلِيُّ لَا تُعْوَمَنَّ فِي الْعَيْكَلِ

And from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said to me: ‘O Ali^{-asws}! Do not be standing in the ‘Aykal!’

فُلْتُ وَ مَا الْعَيْكَلُ

I^{-asws} said: ‘And what is ‘Aykal’, O Rasool-Allah^{-saww}?’

يَا رَسُولَ اللَّهِ قَالَ تُصَلِّي خَلْفَ الصُّفُوفِ وَحَدَكَ.

He^{-saww} said: ‘Your^{-asws} praying behind the rows, alone’^{.188}

لَأَنَّا رَوَيْنَا عَنْ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ دَخَلَ مَعَ قَوْمٍ فِي جَمَاعَةٍ فَقَامَ وَحْدَهُ لَيْسَ مَعَهُ فِي الصَّفِّ عِزُّهُ وَ الصَّفُّ الَّذِي بَيْنَ يَدَيْهِ مُتَضَائِقٌ قَالَ إِذَا كَانَ كَذَلِكَ صَلَّى وَحْدَهُ فَهُوَ مَعَهُمْ.

We are reported from Abu Abdullah Ja’far^{-asws} Bin Muhammad^{-asws} having been asked about a man entering with a group in congregation, so he stands along, there isn’t anyone with him in the row apart from him, and the row which is in front of him is constricted. He^{-asws} said: ‘When it were to be like that, he should pray alone, for he would be with them’^{.189}

وَ قَالَ ع قُمْ فِي الصَّفِّ مَا اسْتَطَعْتَ فَإِذَا ضَاقَ الْمَكَانُ فَتَقَدَّمْ أَوْ تَأَخَّرْ فَلَا بَأْسَ.

¹⁸⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 14

¹⁸⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 15

¹⁸⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 16

¹⁸⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 17

¹⁸⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 18

And he^{-asws} said: ‘Stand in the row for as long as you can. When the place is constricted, go ahead or back, there is no problem’^{.190}

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: إِذَا جَاءَ الرَّجُلُ وَ لَمْ يَسْتَطِعْ أَنْ يَدْخُلَ الصَّفَّ فَلْيَتِمَّ حِدَاءَ الْإِمَامِ فَإِنَّ ذَلِكَ يُجْزِيهِ وَ لَا يُعَانِدِ الصَّفَّ.

And from Ali^{-asws} having said: ‘When the man comes and is not able in entering into the row, let him stand parallel to the prayer leader, for that will suffice him, and he should not disturb the row’^{.191}

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: يَنْبَغِي لِلصُّفُوفِ أَنْ تُكُونَ تَامَّةً مُتَّصِلَةً وَ يَكُونُ بَيْنَ كُلِّ صَفِّينِ قَدْرُ مَسْقَطِ جَسَدِ الْإِنْسَانِ إِذَا سَجَدَ وَ أَيُّ صَفِّ كَانَ أَهْلُهُ يُصَلُّونَ بِصَلَاةِ الْإِمَامِ وَ بَيْنَهُمْ وَ بَيْنَ الصَّفِّ الَّذِي تَقَدَّمَهُمْ أَقَلُّ مِنْ ذَلِكَ فَلَيْسَ تِلْكَ الصَّلَاةُ لَهُمْ بِصَلَاةٍ.

And from Abu Ja’far Muhammad^{-asws} Bin Ali^{-asws} having said: ‘It is befitting for the rows that these should be complete, connected, and between every two rows should be (a distance of) falling by a human body when he performs Sajdah, and whichever row its people may be praying in with Salat of the prayer leader, and between that row which is ahead of them is less (distance) than that, so that Salat isn’t a Salat for them’^{.192}

وَعَنْهُ ع أَنَّهُ قَالَ: لِيَكُنِ الَّذِينَ يَلُونَ الْإِمَامَ أُولِي الْأَخْلَامِ وَ النَّهْيِ وَ إِنْ تَعَايَا لَعَنُوهُ.

And from him^{-asws} having said: ‘Let the one right behind the prayer leader be with the understanding and the knowledge, and if he (prayer leader) errs, he can indoctrinate (correct) him’^{.193}

وَعَنْهُ ع أَنَّهُ قَالَ: إِذَا صَلَّى النِّسَاءُ مَعَ الرِّجَالِ فَمَنْ فِي آخِرِ الصُّفُوفِ - وَ لَا يُجَادِيَنَّ الرِّجَالَ إِلَّا أَنْ يَكُونَ دُوْنَهُمْ سُرَّةً.

And from him^{-asws} having said: ‘When the women pray with the men, they should stand in the end rows and not be parallel to the men except if there happens to be a veil besides them’^{.194}

وَ رُوِيَ عَنْ أَبِيهِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: إِذَا سَبَقَ أَحَدُكُمْ الْإِمَامَ بِشَيْءٍ مِنَ الصَّلَاةِ فَلْيَجْعَلْ مَا يُدْرِكُ مَعَ الْإِمَامِ أَوَّلَ صَلَاتِهِ وَ لِيَقْرَأَ فِيهَا بَيْنَهُ وَ بَيْنَ نَفْسِهِ إِنْ أَمَهَلَهُ الْإِمَامُ فَإِنْ لَمْ يُمْكِنَهُ قَرَأَ فِيهَا بِقَضِي

And we are reporting from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: ‘Whenever the prayer leader precedes one of you with something from the Salat, let him make whatever he has attained with the prayer to be beginning of his Salat, and let him recite in what is between him and his soul, if the prayer leader respites him. If he is no able, he should recite whatever he can fulfil.

¹⁹⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 19

¹⁹¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 20

¹⁹² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 21

¹⁹³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 22

¹⁹⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 23

وَ إِذَا دَخَلَ مَعَ الْإِمَامِ فِي صَلَاتِهِ الْعِشَاءِ الْآخِرَةِ وَ قَدْ سَبَقَهُ بِرُكْعَةٍ وَ أَدْرَكَ الْقِرَاءَةَ فِي الثَّانِيَةِ فَقَامَ الْإِمَامُ فِي الثَّالِثَةِ قَرَأَ الْمُسْتَبُوثُ فِي نَفْسِهِ كَمَا كَانَ يَقْرَأُ فِي الثَّانِيَةِ وَ اعْتَدَّ بِهَا لِنَفْسِهِ أَتَمَّا الثَّانِيَةَ فَإِذَا سَلَّمَ الْإِمَامُ لَمْ يُسَلِّمِ الْمُسْتَبُوثُ وَ قَامَ يَقْضِي رُكْعَةً يَقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ لِأَنَّهَا هِيَ الَّتِي بَقِيَتْ عَلَيْهِ.

And when he enters with the prayer leader in his Salat, Al-Isha Salat, and he has preceded him by a Cycle and he attains the recitation in the second, so the prayer leader is standing in the second, the preceded one would recite within himself just as he would have recited in the second, and he can count with it for himself it is the third. When the prayer leader performs Salaam, the preceded one will not perform Salaam, and he would stand to fulfil the Cycle wherein is (Surah) Al-Fatiha, because it is which remains (outstanding) upon him".¹⁹⁵

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ دَخَلَ مَعَ قَوْمٍ فِي صَلَاةٍ قَدْ سَبَقَ فِيهَا بِرُكْعَةٍ كَيْفَ يَصْنَعُ

And from Ja'far^{-asws} Bin Muhammad^{-asws} having been asked about a man entering in to a Salat with a group which has preceded by one Cycle, 'What should be do?'

قَالَ يَقُومُ مَعَهُمْ فِي الثَّانِيَةِ إِذَا جَلَسُوا فَلْيَجْلِسْ مَعَهُمْ غَيْرَ مُتَمَكِّنٍ إِذَا قَامُوا فِي الثَّالِثَةِ كَانَتْ لَهُ هُوَ ثَانِيَةً فَلْيَقْرَأْ فِيهَا إِذَا رَفَعُوا رُءُوسَهُمْ مِنَ السُّجُودِ فَلْيَجْلِسْ شَيْئاً مَا يَتَشَهَّدُ تَشَهُدًا خَفِيفًا ثُمَّ لِيَقُمْ حَتَّى تَسْتَوِيَ الصُّفُوفُ قَبْلَ أَنْ يَرْكَعُوا

He^{-asws} said: 'He should stand with them in the second. When they are seated, he should sit with them without enablement (half sit). When they stand in the third, it would be a second for him, so let him recite in it. When they raise their heads from the Sajdah, let him sit a bit what he can perform Tashahhud with, a light Tashahhud, then let him stand until the rows are evened, before they perform Ruk'u.

إِذَا جَلَسُوا فِي الرَّابِعَةِ جَلَسَ مَعَهُمْ غَيْرَ مُتَمَكِّنٍ إِذَا سَلَّمَ الْإِمَامُ قَامَ فَأَتَى بِرُكْعَةٍ وَ جَلَسَ وَ تَشَهَّدَ وَ سَلَّمَ وَ انْصَرَفَ.

When they are seated in the fourth, he should sit with them without enablement (half sit). When the prayer leader performs Salaam, he should stand and complete a cycle and be seated, and perform Tashahhud and Salaam, and leave".¹⁹⁶

وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: مَنْ فَاتَتْهُ رُكْعَةٌ مِنْ صَلَاةِ الْمَغْرِبِ سَبَقَهُ بِهَا الْإِمَامُ ثُمَّ دَخَلَ مَعَهُ فِي صَلَاتِهِ جَلَسَ بَعْدَ كُلِّ رُكْعَةٍ.

And from Ali^{-asws} having said: 'One who misses out one Cycles from Al-Maghrib Salat the prayer leader had preceded with it, then he enters to be with them in his Salat, he should sit after every Ruk'u".¹⁹⁷

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِمَا أَنَّهُ قَالَ: وَ إِذَا أَدْرَكَتِ الْإِمَامَ وَ قَدْ صَلَّى رُكْعَتَيْنِ فَاجْعَلْ مَا أَدْرَكَتَ مَعَهُ أَوَّلَ صَلَاتِكَ فَاقْرَأْ لِنَفْسِكَ بِفَاتِحَةِ الْكِتَابِ وَ سُورَةَ

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both having said: 'When you come across the prayer leader and he has already

¹⁹⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 24

¹⁹⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 25

¹⁹⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 26

prayed two Cycles, then make whatever you have come across with him as beginning of your Salat, then recite for yourself Surah Al Fatiha and (another) Surah.

إِنْ أَهْلَكَ الْإِمَامُ أَوْ مَا أَذْرَكَ أَنْ تَقْرَأَ وَ اجْعَلْهُمَا أَوَّلَ صَلَاتِكَ وَ اجْلِسْ مَعَ الْإِمَامِ إِذَا جَلَسَ هُوَ لِلتَّشَهُدِ الثَّانِي وَ اغْتَدَّ أَنْتَ لِنَفْسِكَ بِهِ أَنَّهُ التَّشَهُدُ الْأَوَّلُ وَ تَشَهُدْ فِيهِ بِمَا تَشَهُدُ بِهِ فِي التَّشَهُدِ الْأَوَّلِ

If the prayer leader respites you or what you had attained, recite and make them as beginning of your Salat, and be seated with the prayer leader when he sits for the second Tashahhud, and you count yourself with it that it is the first Tashahhud, and testify in it with what you had testified with in the first Tashahhud.

فَإِذَا سَلَّمَ فَعَمَّ قَبْلَ أَنْ تُسَلِّمَ أَنْتَ فَصَلِّ رُكْعَتَيْنِ إِنْ كَانَتْ الظُّهْرُ أَوْ العَصْرُ أَوْ العِشَاءُ الأَخْرَى أَوْ رُكْعَةً إِنْ كَانَتْ المَغْرِبُ تَقْرَأُ فِي كُلِّ رُكْعَةٍ بِمَاجَةِ الكِتَابِ وَ تَشَهُدُ التَّشَهُدِ الثَّانِي وَ تُسَلِّمُ

When he performs Salat, then stand before you perform Salaam. Pray two Cycles if it were Al-Zohr or Al-Asr of Al-Isha the last, or one Cycle if it was Al-Maghrib, reciting in each Cycle with (Surah) Al-Fatiha and testify the second Tashahhud and perform Salaam.

وَ إِنْ لَمْ تُدْرِكْ مَعَ الْإِمَامِ إِلَّا رُكْعَةً فَاجْعَلْهَا أَوَّلَ صَلَاتِكَ فَإِذَا جَلَسَ لِلتَّشَهُدِ فَاجْلِسْ غَيْرَ مُتَمَكِّنٍ وَ لَا تَشَهُدْ وَ إِذَا سَلَّمَ فَعَمَّ فَابْنِ عَلَى الرُّكْعَةِ الَّتِي أَذْرَكَ حَتَّى تَقْضِيَ صَلَاتَكَ.

And if you did not attain with the prayer leader except for one Cycle, then make it the beginning of your Salat. So when he sits for the Tashahhud, be seated without enablement (half sit), and do not perform Tashahhud; and when he performs Salaam, then stand and build upon the Cycle which you had attained until you fulfil your Salat".¹⁹⁸

وَ عَنْهُ وَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُمَا قَالَا إِذَا أَدْرَكَ الرَّجُلُ الْإِمَامَ قَبْلَ أَنْ يَرْكَعَ أَوْ وَهُوَ فِي الرَّكْعَةِ وَ أَمَكَّنَهُ أَنْ يُكَبِّرَ وَ يَرْكَعَ قَبْلَ أَنْ يَرْفَعَ الْإِمَامَ رَأْسَهُ وَ فَعَلَ ذَلِكَ فَقَدْ أَدْرَكَ تِلْكَ الرَّكْعَةَ وَ إِنْ لَمْ يُدْرِكْهُ حَتَّى رَفَعَ مِنَ الرَّكْعَةِ فَلْيُدْخُلْ مَعَهُ وَ لَا يَعْتَدَّ بِتِلْكَ الرَّكْعَةِ.

And from him^{-asws}, and from Abu Abdullah^{-asws}, both having said; 'When the man comes across the prayer leader before he has performed Ruk'u, or and he is already in the Ruk'u, and he is enabled from exclaiming Takbeer and performs Ruk'u before the prayer leader raises his head, and he does that, so he has attained that Cycle, and if he did not come across him until he rises from the Ruk'u, let him enter (in his Salat) with him and he cannot count with that Cycle".¹⁹⁹

وَ عَنْ عَلِيِّ عَ أَنَّهُ قَالَ: مَنْ أَدْرَكَ الْإِمَامَ رَاكِعًا فَكَبَّرَ تَكْبِيرَةً وَاحِدَةً وَ رَكَعَ مَعَهُ أَكْتَفَى بِهَا.

And from Ali^{-asws} having said: 'One who comes across the prayer leader being in Ruk'u, he should exclaim one Takbeer and should perform Ruk'u with him, sufficing with it".²⁰⁰

¹⁹⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 27

¹⁹⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 28

²⁰⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 29

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ فِي رَجُلٍ سَبَقَهُ الْإِمَامُ بِرُكْعَةٍ فَلَمَّا سَلَّمَ الْإِمَامُ سَهَا عَنْ قَضَاءِ مَا فَاتَهُ فَسَلَّمَ وَ انْصَرَفَ مَعَ النَّاسِ قَالَ يُصَلِّي الرُّكْعَةَ الَّتِي فَاتَتْهُ وَحَدَّثَهَا وَ يَتَشَهَّدُ وَ يُسَلِّمُ وَ يَنْصَرِفُ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said regarding a man whom the prayer leader had preceded by a Cycle, when the prayer leader performs Salaam, he forgets from fulfilling what had missed by him, so he (also) performs Salat and leaves with the people. He^{-asws} said: 'He should pray the Cycle which he had missed out, alone, and perform Tashahhud and Salaam, and leave'.²⁰¹

وَعَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ فِي رَجُلٍ سَبَقَهُ الْإِمَامُ بِنَعْصِ الصَّلَاةِ ثُمَّ أَحَدَتْ الْإِمَامُ فِي صَلَاتِهِ فَقَدَّمَهُ قَالَ إِذَا أتمَّ صَلَاةَ الْإِمَامِ أَشَارَ إِلَى مَنْ خَلْفَهُ فَسَلَّمُوا لِأَنْفُسِهِمْ وَ انْصَرَفُوا وَ قَامَ هُوَ فَأتمَّ مَا بَقِيَ عَلَيْهِ مِنْ غَيْرِ إِعْلَانٍ بِالتَّكْبِيرِ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said regarding a man whom the prayer leader had preceded with part of the Salat, then the prayer leader (breaks Wud'u) during his Salat, so he forwards him. He^{-asws} said: 'When Salat of the prayer leader is complete, he should indicate to the one behind him, so they would perform Salat for themselves and leave, and he would stand and complete what had remained upon from without announcing the Takbeer'.²⁰²

وَعَنْهُ ع أَنَّهُ قَالَ: يَنْبَغِي لِلْإِمَامِ إِذَا سَلَّمَ أَنْ يَجْلِسَ مَكَانَهُ حَتَّى يَفْضِي مِنْ سَبْقِ بِالصَّلَاةِ مَا فَاتَهُ وَ هَذَا عَلَى مَا ذَكَرْنَا بِمَا يُؤْمَرُ بِهِ مِنَ الدُّعَاءِ وَ التَّوَجُّهِ بَعْدَ الصَّلَاةِ وَ قَبْلَ الْقِيَامِ مِنْ مَوْضِعِهِ

And from him^{-asws} having said: 'It is befitting for the prayer leader when he performs Salat that he sits in his place until the ones he had preceded with the Salat fulfil what was missed out by him; and this is based upon what we^{-asws} mentioned from what he has been instructed with from the supplication and the diverting after the Salat and before the standing from his place.

يَفْضِي فِي ذَلِكَ مَنْ فَاتَهُ شَيْءٌ مِنَ الصَّلَاةِ مَا فَاتَهُ مِنْهَا وَ الْإِمَامُ فِي ذَلِكَ يَدْعُو وَ يَتَوَجَّهُ وَ يَتَقَرَّبُ بِمَا أَمَرَ بِهِ مِنْ ذَلِكَ.

He should fulfil during that, one whom something was missed out by him from it, while during that the prayer leader will supplicate, and concentrate, and draw closer with what he has been Commanded from that'.²⁰³

بيان: رَوَاهُ ابْنُ بَابُوَيْهِ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَا مِنْ عَبْدٍ يُصَلِّي فِي الْوَقْتِ وَ يَفْرُغُ ثُمَّ يَأْتِيهِمْ وَ يُصَلِّي مَعَهُمْ وَ هُوَ عَلَى وُضُوئِهِ إِلَّا كَتَبَ اللَّهُ لَهُ خَمْسًا وَ عِشْرِينَ دَرَجَةً.

Explanation (Ahadeeth only) – It is reported by Ibn Babuwayh in the correct (Hadeeth), from Abdullah Bin Sinan (in Al-Faqeeth), from Abu Abdullah^{-asws} having said: 'There is none from a servant praying in the time and he is free, then he comes to them and prays with them while he is upon the Wud'u, except Allah^{-azwj} will Write twenty-five ranks being for him'.

²⁰¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 30

²⁰² Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 31

²⁰³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 82 / 32

و فِي الصَّحِيحِ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْهُ ع مِثْلُهُ وَ زَادَ فِي آخِرِهِ فَارْتَبِعُوا فِي ذَلِكَ.

And in the correct (Hadeeth) from Umar Bin Yazeed (in Al-Faqeeh), from him^{asws} – similar to it, and there is an increase in its end: ‘Therefore be desirous regarding that’.

و فِي صَحِيحَةِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ الْمَرْأَةُ تُؤْمُ التِّسَاءَ قَالَ لَا إِلَّا عَلَى الْمَيِّتِ إِذَا لَمْ يَكُنْ أَحَدٌ أَوْلَى مِنْهَا تَقُومُ وَسَطَهُنَّ مَعَهُنَّ فِي الصَّفِّ فُتَكْبِرُ وَ يُكْبِرْنَ.

And in a correct (Hadeeth) by Zurara, from Abu Ja’far^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘Can the woman lead the women?’ He^{asws} said: ‘No, except upon the deceased when there does not happen to be anyone foremost than her. She would stand in their midst with them in the Salat. She would exclaim Takbeer and they would be exclaiming Takbeer’.

وَ رَوَى الشَّيْخُ بِسَنَدٍ فِيهِ ضَعْفٌ عَلَى الْمَشْهُورِ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص لَا تَكُونَنَّ فِي الْعَيْكَلِ قُلْتُ وَ مَا الْعَيْكَلُ قَالَ أَنْ تُصَلِّيَ خَلْفَ الصُّفُوفِ وَحَدَّكَ فَإِنْ لَمْ يُمْكِنِ الدُّخُولُ فِي الصَّفِّ قَامَ جِدَاءَ الْإِمَامِ أَجْزَأَهُ فَإِنْ هُوَ عَانَدَ الصَّفِّ فَسَدَ عَلَيْهِ صَلَاتُهُ.

And it is reported by the Sheykh (in Al-Tahzeeb) by a chain having weakness in it upon the well known, from Ja’far^{asws}, from his^{asws} father^{asws} having said: ‘Amir Al-Momineen^{asws} said: ‘Rasool-Allah^{saww} said: ‘Do not be in ‘Al-Aykal’!’ I^{asws} said: ‘And what is ‘Al-Aykal’?’ He^{saww} said: ‘Your^{asws} praying behind the rows alone. If entering into the row is not possible, he should stand parallel to the prayer leader, it would suffice him, for he would be disturbing the row, his Salat his spoilt upon him’.

وَ قَالَ فِي النَّهَايَةِ إِنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ قَالَتْ لِعَلِيِّ ع إِنَّ ثَلَاثَةَ أَنْتَ آخِرُهُمْ لِأَخْيَارٍ فَقَالَ عَلِيُّ ع لِأَوْلَادِهَا فَسَكَلْتَنِي أُمَّكُمْ.

And he said in ‘Al-Nihaya’ – ‘Asma Bint Umeyr said to Ali^{asws}, ‘Three, you^{asws} their last of the good ones!’ Ali^{asws} said to her children: ‘Your mother has made me like the last horse’.

وَ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَ هُمْ فِي الصَّلَاةِ وَ قَدْ سَبَقَهُ الْإِمَامُ بِرُكْعَةٍ أَوْ أَكْثَرَ فَيَعْتَلُّ الْإِمَامَ فَيَأْخُذُ بِيَدِهِ وَ يَكُونُ أَدْنَى الْقَوْمِ إِلَيْهِ فَيُقَدِّمُهُ

And it is reported by the Sheykh in the correct (Hadeeth in Al-Tahzeeb), from Muawiya Bin Ammar who said, ‘I asked Abu Abdullah^{asws} about the man who comes to the Masjid while they are in the Salat, and the prayer leader has preceded him by a Cycle or more, so the prayer leader suspends (the Salat), grabs his hand, and he happens to be nearest of the group to him, and forwards him.

فَقَالَ يُبِئُ الصَّلَاةَ بِالْقَوْمِ ثُمَّ يَجْلِسُ حَتَّى إِذَا فَرَعُوا مِنَ الشَّهَادِ أَوْمَأَ إِلَيْهِمْ بِيَدِهِ عَنِ الْيَمِينِ وَ الشِّمَالِ فَكَانَ الَّذِي أَوْمَأَ إِلَيْهِمْ بِيَدِهِ التَّسْلِيمِ وَ انْقِضَاءَ صَلَاتِهِمْ وَ أُمَّ هُوَ مَا كَانَ فَاتَهُ أَوْ بَقِيَ عَلَيْهِ.

He^{asws} said: ‘He should complete the Salat with the group, then he should be seated until when they are free from the Tashahhud, he should gesture to them by his hand, from the right and the left, so the one whom he had gestured to by his hand is the Salaam, and their Salat is fulfilled, and he would complete whatever he had missed out or remains upon him’.

83 مَشْكَاةُ الْأَنْوَارِ، نَقْلًا مِنَ الْمَحَاسِنِ عَنْ عُمَرَ بْنِ أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَا مَعْشَرَ الشَّيْبَعَةِ إِنَّكُمْ قَدْ نُسِبْتُمْ إِلَيْنَا كُنُوتًا لَنَا زِينًا وَ لَا تَكُونُوا شَيْنًا كُونُوا مِثْلَ أَصْحَابِ عَلِيٍّ ع فِي النَّاسِ إِنْ كَانَ الرَّجُلُ مِنْهُمْ لِيَكُونَ فِي الْقَبِيلَةِ فَيَكُونَ إِمَامَهُمْ وَ مُؤَدِّعَهُمْ وَ صَاحِبَ أَمَانَتِهِمْ وَ وَدَائِعِهِمْ

(The book) 'Mishkat Al Anwaar' – Copying from 'Al Mahasin' from Umar Bin Aban who said,

'I heard Abu Abdullah^{-asws} saying: 'O community of Shias! You are attributed to us^{-asws}. Be adornments for us and do not be disgrace! Be like companions of Ali^{-asws} among the people. If the man were to be from them being in the tribe, let him be their prayer leader, and their Muezzin, and keeper of their entrustments and their deposits.

عُودُوا مَرْضَاهُمْ وَ اشْهَدُوا جَنَائِزَهُمْ وَ صَلُّوا فِي مَسَاجِدِهِمْ وَ لَا يَسْبِقُوكُمْ إِلَى خَيْرٍ فَأَنْتُمْ وَ اللَّهُ أَحَقُّ مِنْهُمْ بِهِ.

Console their sick one, and attend their funerals, and pray in their Masjid, and they should not precede you to good (deeds), for by Allah^{-azwj}, you are more rightful with it than they are!''²⁰⁴

وَ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ مَعِيَ رَجُلَانِ فَقَالَ أَحَدُهُمَا لِأبي عَبْدِ اللَّهِ ع آتِيَ الْجُمُعَةَ

And from Abdullah Bin Bukeyr who said,

'I entered to see Abu Abdullah^{-asws} and there were two men with me. One of them said to Abu Abdullah^{-asws}, 'Can I go to the Friday Salat?'

فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع آتِ الْجُمُعَةَ وَ الْجَمَاعَةَ وَ اخْضُرِ الْجَنَازَةَ وَ عُدِ الْمَرِيضَ وَ أَقْضِ الْحُقُوقَ

Abu Abdullah^{-asws} said to him: 'Attend the Friday Salat, and the congregation, and attend the funeral, and console the sick, and fulfil the rights!'

ثُمَّ قَالَ أَ تَخَافُونَ أَنْ نُضِلَّكُمْ لَا وَ اللَّهُ لَا يُضِلُّكُمْ أَبَدًا.

Then he^{-asws} said: 'Are you fearing that we^{-asws} may stray you all? No, by Allah^{-azwj}! We^{-asws} will not stray you, ever!''²⁰⁵

84 الذِّكْرَى، فِي الْحَدِيثِ عَنِ النَّبِيِّ ص مَنْ صَلَّى خَلْفَ عَالِمٍ فَكَمَنْ صَلَّى خَلْفَ رَسُولِ اللَّهِ ص.

(The book) 'Al Zikra' –

'In the Hadeeth from the Prophet^{-saww}: 'One who prays behind a scholar (Imam^{-asws}) is like the one who prayed behind Rasool-Allah^{-saww}''²⁰⁶

85 شَرَحَ التَّقْلِيْبَةَ، لِلشَّهِيدِ الثَّانِي رَحِمَهُ اللَّهُ قَالَ رَوَى الْفَقِيهَ جَعْفَرُ بْنُ أَحْمَدَ الْقُمِّيِّ فِي كِتَابِ الْإِمَامِ وَ الْمَأْمُومِ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع عَنْ أَبِيهِ عَنْ آتَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا تُصَلُّوا خَلْفَ الْحَائِكِ وَ لَوْ كَانَ عَالِمًا وَ لَا تُصَلُّوا خَلْفَ الْحَجَّامِ وَ لَوْ كَانَ زَاهِدًا وَ لَا تُصَلُّوا خَلْفَ الدَّبَّاحِ وَ لَوْ كَانَ غَابِدًا.

²⁰⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 83 a

²⁰⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 83 b

²⁰⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 84

Commentary on (the book) 'Al Nafliya' of Al Shaheed Al Sany, may Allah^{-azwj} Mercy him, said, 'It is reported by the jurist Ja'far Bin Ahmad Al Qummi in the book 'Al Imam Wa Al Mamoun', by his chain to,

'Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Do no pray behind the weaver even if he were a scholar, nor pray behind the cupper and even if he were ascetic, nor pray behind the dyer and even if he were a worshipper''²⁰⁷.

86 الْمُتَمِّعُ، قَالَ وَالِدِي رَه فِي رِسَالَتِهِ إِلَيَّ اَعْلَمَ يَا بُنَيَّ أَنَّ أَوْلَى النَّاسِ بِالْتَّمُّمِ فِي جَمَاعَةٍ أَقْرَبُهُمُ لِلْقُرْآنِ فَإِذَا كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَقْفَهُهُمْ وَ إِنْ كَانُوا فِي الْفِقْهِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً وَ إِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَسَنَّهُمْ فَإِنْ كَانُوا فِي السِّنِّ سَوَاءً فَأَصْبَحُهُمْ وَجْهًا

(The book) 'Muqnie' –

'My father sad in his message to me, 'Know, O my son! The foremost of the people with the going ahead (to lead Salat) in congregation is their more well-read of the Quran. When they were to be same in the recitation, then their most understanding one, and if they were to be same in the understanding, their most preceding in emigration, and if they were same in the emigration, then their elders. If they were same in age, then their brightest of face.

وَ صَاحِبِ الْمَسْجِدِ أَوْلَى بِمَسْجِدِهِ وَ لَيْكُنْ مَنْ يَلِي الْإِمَامَ مِنْكُمْ أَوْلَى الْأَحْلَامِ وَ التَّقَى وَ إِنْ نَسِيَ الْإِمَامُ أَوْ تَعَابَا فَقَوِّمُوهُ

And owner of the Masjid (praying place) is foremost with his Masjid, and let the one from you following the prayer leader be one of understanding and knowledge, and if the prayer leader forgets or errs, he can straighten (correct) him.

وَ إِنْ ذَكَرْتَ أَنَّكَ عَلَى غَيْرِ وُضُوءٍ أَوْ حَرَجْتَ مِنْكَ رِيحٌ أَوْ غَيْرُهَا بِمَا يَنْقُضُ الْوُضُوءَ فَسَلِّمْ فِي أَيِّ حَالٍ كُنْتَ فِي حَالِ الصَّلَاةِ وَ قَدِّمْ رَجُلًا يُصَلِّي بِالنَّاسِ بِقِيَّةِ صَلَاتِهِمْ وَ تَوْضَأًا وَ أَعِدْ صَلَاتَكَ

And if you remember that you were not upon Wud'u, or wind has come out from you, or other such from what breaks the Wud'u, then perform Salaam in whichever state you may be in state of the Salat, and forward a man to pray with the people remainder of their Salat, and you perform Wud'u and complete your Salat.

وَ سَبِّحْ فِي الْأَخْرَاطَيْنِ إِمَامًا كُنْتَ أَوْ غَيْرَ إِمَامٍ تَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ ثَلَاثًا ثُمَّ تُكَبِّرُ وَ تَرْكَعُ

And glorifying in the two last Cycles whether you were a prayer leader or not, 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', thrice. Then exclaim Takbeer and perform Ruk'u.

وَ اَعْلَمَ أَنَّهُ لَا يَجُوزُ أَنْ تُصَلِّيَ إِلَّا خَلْفَ رَجُلَيْنِ أَحَدُهُمَا مَنْ تَبْقَى بِيَدَيْهِ وَ وَرَعِهِ وَ آخَرُ تَتَّقِي سَوْطَهُ وَ سِنَانَتَهُ عَلَى الدِّينِ

And know that it is not allowed for you pray Salat except behind two (types of) men – one of them is one who you trust with his religion and his devoutness, and another you fear his whip and his sword and his brutality upon the religion.

²⁰⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 85

فَصَلِّ خَلْفَهُ عَلَى سَبِيلِ التَّقِيَّةِ وَ الْمُدَارَاةِ وَ أَدِّنْ لِنَفْسِكَ وَ أَقِمْ وَ افْرَأْ لَهَا غَيْرَ مُؤْتَمٍّ بِهِ فَإِنْ فَرَّغْتَ مِنْ قِرَاءَةِ السُّورَةِ فَبَلِّغْ مِنْهَا آيَةً وَ ادْكُرِ اللَّهَ فَإِذَا رَكَعَ الْإِمَامُ فَاقْرَأْ آيَةً وَ ارْكَعْ بِهَا

Pray behind him upon the way of dissimulation (Taqiyya), and proclaim Azaan and Iqama for yourself, and recited for it without being led by him. If you were to be free from recitation of the Surah before him, and there remains a Verse from it, and do Zikr of Allah^{-azwj}. When the prayer leader performs Ruk'u, then recite the Verse and perform Ruk'u with it.

وَ إِنْ لَمْ تَلْحَقِ الْقِرَاءَةَ وَ خَشِيتَ أَنْ يَرَكَعَ الْإِمَامُ فَقُلْ مَا حَذَفَهُ مِنَ الْأَذَانِ وَ الْإِقَامَةِ وَ ارْكَعْ.

And if you do not catch the recitation and you fear that the prayer leader might perform Ruk'u, then say what he had omitted from the Azaan and Iqama, and perform Ruk'u".²⁰⁸

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَوْمُ صَاحِبِ الْعِلَّةِ الْأَصْحَاءِ وَ لَا يَوْمُ صَاحِبِ الْقَيْدِ الْمُطْلِقِينَ وَ لَا يَوْمُ الْأَعْمَى فِي الصَّحْرَاءِ إِلَّا أَنْ يُوجَّهَ إِلَى الْقِبْلَةِ وَ لَا يَوْمُ الْعَبْدِ إِلَّا أَهْلَهُ.

And Amir Al-Momineen^{-asws} said: 'The owner of the illness cannot lead the healthy, nor can the one with restriction lead the free, nor can the blind lead in the desert except if he faces towards the Qiblah, nor can the slave lead except his family'.²⁰⁹

وَ سُئِلَ الصَّادِقُ ع مَا أَقَلُّ مَا يَكُونُ مِنَ الْجُمَاعَةِ

And Al-Sadiq^{-asws} was asked, 'What is least of what can be of the congregation?'

قَالَ رَجُلٌ وَ امْرَأَةٌ فَإِذَا صَلَّى رَجُلَانِ فَقَالَ أَحَدُهُمَا أَنَا كُنْتُ إِمَامَكَ وَ قَالَ الْآخَرُ بَلْ أَنَا كُنْتُ إِمَامَكَ فَإِنَّ صَلَاتَهُمَا تَامَةٌ وَ إِذَا قَالَ أَحَدُهُمَا كُنْتُ آمَمٌ بِكَ وَ قَالَ الْآخَرُ لَا بَلْ أَنَا كُنْتُ آمَمٌ بِكَ فَلَيْسَتْ بِنِجْمَةٍ-

He^{-asws} said: 'A man and a woman. When two men pray, one of them says, 'I shall be your prayer leader', and the other ones say, 'But, I shall be your prayer leader', both their Salat(s) are complete; and when one of them says, 'I shall complete with you', and the other says, 'No, but I shall complete with you', let them both resume".

وَ لَا يَجُوزُ أَنْ يَوْمَ وَلَدَ الرِّثَا وَ لَا بَأْسَ أَنْ يَوْمَ صَاحِبِ التَّيْمِ الْمُتَوَضِّعِينَ وَ لَا يَوْمَ صَاحِبِ الْفَالِجِ الْأَصْحَاءِ وَ لَا يَوْمَ الْأَعْرَابِيِّ الْمُهَاجِرِ وَ إِذَا صَلَّيْتَ بِقَوْمٍ فَاحْتَصَصْتَ نَفْسَكَ بِالِدُّعَاءِ دُوهُمْ فَقَدْ حَنَنْتَ الْقَوْمَ-

And it is not allowed for a bastard to lead, and there is no problem if a performer of Tayammum were to lead the Wud'u performers, and one with facial paralysis cannot lead the healthy, nor can a Bedouin lead the emigrants; and when you were to pray Salat (leading) a people, if you specialise yourself with the supplication apart from them, then you have offended the group.

فَإِذَا صَلَّى الْإِمَامُ رُكْعَةً أَوْ رُكْعَتَيْنِ فَأَصَابَهُ رُغَافٌ فَإِنَّهُ يَتَقَدَّمُ وَ يُتِمُّ بِهِنَّ الصَّلَاةَ فَإِذَا تَمَّتْ صَلَاةُ الْقَوْمِ أَوْ مَا إِلَيْهِمْ فَلْيَسَلِّمُوا وَ يَقُومُوا هُوَ فَيُتِمُّ بِقِيَّةِ صَلَاتِهِ

²⁰⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 86 a

²⁰⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 86 b

When the prayer leader prays a Cycle or two Cycles and he is afflicted by nose bleed, he should go forward and complete the Salat with them. When Salat of the group is complete, he will gesture to them, so they would perform Salat and he will stand and complete remainder of his Salat.

فَإِنْ خَرَجَ قَدَمٌ مِنْ حُرَّاسَانَ أَوْ مِنْ بَعْضِ الْجِبَالِ وَكَانَ يُؤْمِنُهُمْ شَخْصٌ فَلَمَّا صَارُوا إِلَى الْكُوفَةِ أُخْبِرُوا أَنَّهُ يَهُودِيٌّ فَلَيْسَ عَلَيْهِمْ إِعَادَةُ شَيْءٍ مِنْ صَلَاتِهِمْ

There emerged a group from Khurasan, or from one of the mountains, and a person had led them (in Salat). When they came to Al-Kufa they were informed that he is a Jew. There isn't upon them to repeat anything from their Salat.

وَ لَا يُجُوزُ أَنْ تَقُومَ الْقَوْمَ وَ أَنْتَ مُتَوَشِّحٌ وَ إِذَا كُنْتَ خَلْفَ الْإِمَامِ فِي الصَّفِّ الثَّانِي وَ وَجَدْتَ فِي الصَّفِّ الْأَوَّلِ خَللاً فَلَا تَأْسُ أَنْ تَمِشِيَ إِلَيْهِ فَتُتِمَّهُ

And it is not allowed for you to lead the group while you are mantled; and when you were to be behind the prayer leader in the second row and you find a gap in the first row, there is no problem if you were to walk to it and complete it.

وَ إِذَا كُنْتَ إِمَاماً فَعَلَيْكَ أَنْ تَقْرَأَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ وَ عَلَى الَّذِينَ خَلْفَكَ أَنْ يُسَبِّحُوا يَقُولُوا سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

And when you were a prayer leader, upon you is to recite in the first two Cycles, and upon those who were behind you to glorify 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!'

وَ إِذَا كُنْتَ فِي الرَّكْعَتَيْنِ الْأُخْرَاوَيْنِ فَعَلَيْكَ أَنْ تُسَبِّحَ مِثْلَ تَسْبِيحِ الْقَوْمِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ وَ عَلَى الَّذِينَ خَلْفَكَ أَنْ يَقْرَأُوا فَاتِحَةَ الْكِتَابِ

And when you were to be in the last two Cycles, upon you is to glorify like glorification of the group in the first two Cycles, and upon those behind you is they should recite Surah Al-Fatiha.

وَ رُوِيَ أَنَّ عَلَى الْقَوْمِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ أَنْ يَسْتَمِعُوا إِلَى قِرَاءَةِ الْإِمَامِ وَ إِذَا كَانَ فِي صَلَاةٍ لَا يُجْهَرُ فِيهَا سَبَّحُوا وَ عَلَيْهِمْ فِي الرَّكْعَتَيْنِ الْأُخْرَاوَيْنِ أَنْ يُسَبِّحُوا وَ هَذَا أَحَبُّ إِلَيَّ.

And it is reported that in the first two Cycles, it is upon the group to listen to recitation of the prayer leader, and when it is a Salat having no loudness in it (Al-Zohr and Al-Asr), they should glorify, and in the last two Cycles it is upon them to be glorifying, and this is more beloved to me".²¹⁰

²¹⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 84 H 86 c

CHAPTER 85 – RULING ABOUT THE WOMEN REGARDING THE SALAT

1- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي الْبَخْتَرِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ عَنِ عَلِيِّ ع قَالَ: إِذَا خَاضَتِ الْجَارِيَةُ فَلَا تُصَلِّي إِلَّا بِحِمَاٍ .

(The book) 'Qurb Al Isnaad' – from Al Sindy Bin Muhammad, from Abu Al Bakhtari,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: 'When the girl menstruates (becomes an adult), she should not pray except with a veil'.²¹¹

بيان: المراد بالجارية الصبية الحرة وحيضها كناية عن بلوغها لتلازمهما في تلك البلاد غالبا و لكونه من علاماته.

Explanation – *The intent with the (word) 'Al-Jariya' is the young free girl, and her menstruation is a metaphor about her puberty for these two to be necessitated in that city mostly, and for it to be from its sings.*

2- قُرْبُ الْإِسْنَادِ، عَنِ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنِ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْمَرْأَةِ تَوَمُّ النِّسَاءِ مَا حَدُّ رَفْعِ صَوِّهَا بِالْقِرَاءَةِ

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

'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 raising her voice with the recitation?'

قَالَ قَدْرُ مَا تُسْمَعُ

He^{-asws} said: 'According to what can be heard'.

قَالَ وَ سَأَلْتُهُ عَنِ النِّسَاءِ هَلْ عَلَيْهِنَّ الْجَهْرُ بِالْقِرَاءَةِ فِي الْفَرِيضَةِ وَ النَّوَافِلِ

He (the narrator) said, 'And I asked him^{-asws} about the women, 'Is it upon them to be loud with the recitation in the obligatory and the optional (Salat)?'

قَالَ لَا إِلَّا أَنْ تَكُونَ امْرَأَةً تَوَمُّ النِّسَاءِ فَتَجْهَرُ بِقَدْرِ مَا تُسْمَعُ قِرَاءَتُهَا

He^{-asws} said: 'No, except if a woman were to lead the women, so she would be loud in accordance to what her recitation can be heard'.

وَ سَأَلْتُهُ عَنِ النِّسَاءِ هَلْ عَلَيْهِنَّ افْتِتَاحُ الصَّلَاةِ وَ التَّشَهُدُ وَ الْفُتُوتُ وَ الْقَوْلُ فِي صَلَاةِ الرَّوَالِ وَ صَلَاةِ اللَّيْلِ مَا عَلَى الرِّجَالِ

²¹¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 1

And I asked him^{-asws} about the women, 'Is it upon them to begin the Salat, and (perform) the Tashahhud, and the Qunout, and the words during the midday Salat and the night Salat, what is upon the men?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

وَ سَأَلْتُهُ عَنِ الْبِسَاءِ هَلْ عَلَى مَنْ عَرَفَ مِنْهُنَّ صَلَاةَ النَّافِلَةِ وَ صَلَاةَ اللَّيْلِ وَ صَلَاةَ الزَّوَالِ وَ الْكُشُوفِ مَا عَلَى الرِّجَالِ

And I asked him^{-asws} about the women, 'Is it upon the one from them who recognises (adult) to (perform) the optional Salat, and the night Salat, and the midday Salat, and the eclipse (Salat), what is upon the men?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

وَ سَأَلْتُهُ عَنِ الْمَرْأَةِ تَكُونُ فِي صَلَاةِ الْفَرِيضَةِ وَ وَلَدَهَا إِلَى جَنْبِهَا فَيَبْكِي وَ هِيَ قَاعِدَةٌ هَلْ يَصْلُحُ لَهَا أَنْ تَتَنَاوَلَهُ فْتَمْعِدَهُ فِي حَجْرِهَا وَ تُسَكِّنَهُ وَ تُرْضِعَهُ

And I asked him^{-asws} about the woman being is the obligatory Salat and her child is to her sides, so he cries and she is seated, 'Is it correct for her to take him and sit him in her lap, and calm him, and satisfy him?'

قَالَ لَا بَأْسَ

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

وَ سَأَلْتُهُ عَنِ الدِّيْبَاجِ هَلْ يَصْلُحُ لِبُسِّهِ لِلنِّسَاءِ

And I asked him^{-asws} about the brocade, 'Is it correct for it to be worn by the women?'

قَالَ لَا بَأْسَ

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

وَ سَأَلْتُهُ عَنِ الْمَرْأَةِ الْعَاصِيَةِ لِرُؤُوسِهَا هَلْ لَهَا صَلَاةٌ وَ مَا خَالُهَا

And I asked him^{-asws} about the woman disobedient to her husband, 'Is there any Salat for her and what is her state?'

قَالَ لَا تَزَالُ عَاصِيَةً حَتَّى يَرْضَى عَنْهَا.

He^{-asws} said: ‘She will not cease to be (classified as) disobedient until he is satisfied from her’.²¹²

3- الحِصَالُ، فِيمَا أَوْصَى بِهِ النَّبِيُّ ص عَلِيًّا يَا عَلِيُّ لَيْسَ عَلَى التَّسَاءِ جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا أَذَانٌ وَ لَا إِقَامَةٌ.

(The book) ‘Al Khisaal’ –

‘Among what the Prophet^{-saww} bequeathed to Ali^{-asws} with: ‘O Ali^{-asws}! There isn’t upon the women, neither Friday Salat, nor congregational (Salat), nor Azaan, nor Iqama’.²¹³

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ الْقَطَّانِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ السُّكْرِيِّ عَنْ مُحَمَّدِ بْنِ زَكْرِيَّا الْجَوْهَرِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَابِرِ الْجَعْفَرِيِّ عَنِ الْبَاقِرِ ع قَالَ: لَيْسَ عَلَى التَّسَاءِ أَذَانٌ وَ لَا إِقَامَةٌ وَ لَا جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ إِذَا قَامَتْ فِي صَلَاتِهَا ضَمَّتْ رِجْلَيْهَا وَ وَضَعَتْ يَدَيْهَا عَلَى صَدْرِهَا وَ تَضَعُ يَدَيْهَا فِي رُكُوعِهَا عَلَى فِخْدَيْهَا وَ تَجْلِسُ إِذَا أَرَادَتْ السُّجُودَ وَ سَجَدَتْ لِاطْفَاءِ بِالْأَرْضِ

And from him, from Ahmad Bin Al-Hassan Al Qattan, from Al-Hassan Bin Ali Al Sukary, from Muhammad Bin Zakariya Al Jowhary, from Ja’far Bin Muhammad Bin Umarah, from his father, from Jabir Al Ja’far Al Jufy,

‘From Al-Baqir^{-asws} having said: ‘There isn’t upon the women, neither Azaan, nor Iqama, nor Friday Salat, nor congregational Salat; when she stands in her Salat, she would combine her legs and place her hands upon her chest, and in her Ruk’u she would place her hands upon her thighs and be seated when she intends the Sajdah, and she would do Sajdah flattening her hands with the ground.

وَ إِذَا رَفَعَتْ رَأْسَهَا مِنَ السُّجُودِ جَلَسَتْ ثُمَّ تَهَضَّتْ إِلَى الْقِيَامِ وَ إِذَا قَعَدَتْ لِلتَّشَهُدِ رَفَعَتْ رِجْلَيْهَا وَ ضَمَّتْ فِخْدَيْهَا وَ إِذَا سَبَّحَتْ عَقَدَتْ عَلَى الْأَتَامِلِ لِأَهْلِ مَسْئُولَاتٍ

And when she raises her head from the Sajdah, she would be seated, then get up to the standing, and when she sits for the Tashahhud she would raise her legs and combine her things, and when she glorifies she should press her fingers (not separate) because these are to be questioned.

وَ إِذَا كَانَتْ لَهَا إِلَى اللَّهِ حَاجَةٌ صَعِدَتْ فَوْقَ بَيْتِهَا وَ صَلَّتْ رُكْعَتَيْنِ وَ كَشَفَتْ رَأْسَهَا إِلَى السَّمَاءِ فَإِنَّمَا إِذَا فَعَلَتْ ذَلِكَ اسْتَجَابَ اللَّهُ لَهَا وَ لَمْ يُجِيبْهَا

And when there were to be a need for her to Allah^{-azwj}, she should ascend above her house and pray two Cycles and uncover her head to the sky, for when she does that, Allah^{-azwj} will Respond to her and not disappoint her.

وَ إِذَا أَرَادَتْ الْمَرْأَةُ الْحَاجَةَ وَ هِيَ فِي صَلَاتِهَا صَفَّقَتْ يَدَيْهَا وَ الرَّجُلُ يُومِئُ بِرَأْسِهِ وَ هُوَ فِي صَلَاتِهِ وَ يُشِيرُ بِيَدِهِ وَ يُسَبِّحُ

And whenever the woman wants the need while she is in her Salat, she should clasp her hands while the man would gesture with his head while he is in his Salat and indicate with his hand and glorify.

²¹² Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 2

²¹³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 3 a

وَلَا يَجُوزُ لِلْمَرْأَةِ أَنْ تُصَلِّيَ بِغَيْرِ خِمَارٍ إِلَّا أَنْ تَكُونَ أَمَةً فَإِنَّمَا تُصَلِّيَ بِغَيْرِ خِمَارٍ مَكْشُوفَةَ الرَّأْسِ وَ يَجُوزُ لِلْمَرْأَةِ لُبْسُ الدِّيْبَاجِ وَ الْحَرِيرِ فِي غَيْرِ صَلَاةٍ وَ إِحْرَامٍ وَ حُرْمَ ذَلِكَ عَلَى الرِّجَالِ إِلَّا فِي الجِهَادِ

And it is not allowed for the woman to pray Salat without a scarf except she happens to be a slave girl for she can pray without a scarf, uncovered of the head; and it is allowed for the women to wear the brocade and the silk in other than the Salat and Ihram, while that is prohibited unto the men except in Jihad.

وَجُوزُ أَنْ تَتَّخِذَ بِالذَّهَبِ وَ تُصَلِّيَ فِيهِ وَ حُرْمَ ذَلِكَ عَلَى الرِّجَالِ وَ إِذَا صَلَّتِ الْمَرْأَةُ وَحْدَهَا مَعَ الرَّجُلِ قَامَتْ حَلْفَهُ وَ لَا تَقُمْ بِجَنْبِهِ.

And it is allowed for her to wear a ring of gold and pray in it, while that is prohibited unto the man; and when the woman prays alone with the man, she should stand behind him and not stand by his side’²¹⁴

4- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَيْسَى بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ الْمَرْأَةُ عَلَيْهَا أَذَانٌ وَ إِقَامَةٌ

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Ismail, from Isa Bin Muhammad, from Muhammad Bin Abu Umeyr, from Hammad, from Hareyz, from Zurara,

‘From Abu Ja’far^{asws}, he (the narrator) said, ‘I said to him^{asws}, ‘The woman, is it upon her (to recite) Azaan and Iqama?’

فَقَالَ إِنْ كَانَتْ تَسْمَعُ أَذَانَ الْقَبِيلَةِ فَلَيْسَ عَلَيْهَا شَيْءٌ وَ إِلَّا فَلَيْسَ عَلَيْهَا أَكْثَرُ مِنَ الشَّهَادَتَيْنِ لِأَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى قَالَ لِلرِّجَالِ أَقِيمُوا الصَّلَاةَ وَ قَالَ لِلنِّسَاءِ وَ أَقِمْنَ الصَّلَاةَ وَ آتِينَ الزَّكَاةَ وَ أَطِعْنَ اللَّهَ وَ رَسُولَهُ

He^{asws} said: ‘If she were to hear Azaan of the tribe, so there isn’t anything upon her, or else there isn’t upon her any more than the two testimonies because Allah^{azwj} Blessed and Exalted Said to the men: **And establish the Salat and give the Zakat [2:43]**, and Said to the women: **and establish the Salat and give the Zakat, and obey Allah and His Rasool. [33:33]**’.

قَالَ ثُمَّ قَالَ إِذَا قَامَتِ الْمَرْأَةُ فِي الصَّلَاةِ جَمَعَتْ بَيْنَ قَدَمَيْهَا وَ لَا تُفَرِّجُ بَيْنَهُمَا وَ تَضُمُّ يَدَيْهَا إِلَى صَدْرِهَا لِمَكَانِ تَدْبِئِهَا إِذَا رَكَعَتْ وَ ضَعَتْ يَدَيْهَا فَوْقَ رُكْبَتَيْهَا عَلَى فَخْذَيْهَا لِئَلَّا تُطَاطِعَ كَثِيرًا فَتَرْتَفِعَ عَجِيزَتُهَا

He (the narrator) said, ‘He^{asws} said: ‘When the woman stands in the Salat, she should gather her feet and do have space between the two, and press her hands to her chest at the place of her breasts. When she performs Ruk’u, she should place her hands above her knees upon her things lets she stoops a lot so her backsides would be raised.

وَ إِذَا جَلَسَتْ فَعَلَى أَلْيَتَيْهَا لَيْسَ كَمَا يُفْعَدُ الرَّجُلُ وَ إِذَا سَقَطَتْ إِلَى السُّجُودِ بَدَأَتْ بِالْفُغُودِ بِالرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ ثُمَّ تَسْجُدُ لِأَطْلَعَهُ بِالْأَرْضِ فَإِذَا كَانَتْ فِي جُلُوسٍ صَمَّتْ فَخْذَيْهَا وَ رَفَعَتْ رُكْبَتَيْهَا مِنَ الْأَرْضِ وَ إِذَا تَهَضَّتْ انْسَلَّتْ انْسِلَالًا لَا تَرْفَعُ عَجِيزَتَهَا أَوْلًا.

And when she sits, it should be upon her backsides, not as what the man sits, and when she falls to the Sajdah she should begin with the sitting with the two knees before the hands, then

²¹⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 3 b

do Sajdah flat with the ground. When she was to be in sitting, she should press together her thighs, and raise her knees from the ground, and when she gets up, she should pull herself up slowly not raising her backsides first”²¹⁵

5- معاني الأخبار، عن محمد بن موسى بن المتوكل عن محمد بن يحيى العطار و أحمد بن إدريس معاً عن محمد بن أحمد الأشعري عن أحمد بن محمد عن بعض أصحابنا رفعه إلى أبي عبد الله ع قال قال رسول الله ص ثمانية لا تُقبل لهم صلاة العبد الأبق حتى يرجع إلى مولاه و الناشز عن زوجها و هو عليهما ساخط و مانع الزكاة و تارك الوضوء و الجارية المدركة تُصلي بعير جمار و إمام قوم يُصلي بهم و هم له كارهون و الزين

(The book) ‘Ma’any Al Akhbaar’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya Al Attar and Ahmad Bin Idrees, both together from Muhammad Bin Ahmad Al Ashary, from Ahmad Bin Muhammad, from one of our companions raising it to,

‘Abu Abdullah^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Eight (persons), Salat is not Accepted for them – the absconding slave until he returns to his master, and the wife disassociating from her husband and he is angry upon her, and prevented of Zakat, and neglecter of the Wud’u, and an adult girl pray Salat without a scarf, and a prayer leader of a group praying with them while they are disliking him, and ‘Al-Zaneen’.

قَالُوا يَا رَسُولَ اللَّهِ وَ مَا الزَّيْنُ

They said, ‘O Rasool-Allah^{-saww}, and what is ‘Al-Zaneen’?’

قَالَ الرَّجُلُ يُدْفِعُ الْغَائِطَ وَ الْبَوْلَ وَ السُّكْرَانَ فَهَؤُلَاءِ ثَمَانِيَةٌ لَا تُقْبَلُ لَهُمْ صَلَاةٌ.

He^{-saww} said: ‘A man pushing out the faeces and the urine; and the intoxicated. So, these are eight, Salat is not Accepted for them’²¹⁶

6- فِئَةُ الرِّضَا، قَالَ ع الْمَرْأَةُ إِذَا قَامَتْ إِلَى صَلَاتِهَا ضَمَّتْ رِجْلَيْهَا وَ وَضَعَتْ يَدَيْهَا عَلَى صَدْرِهَا لِمَكَانِ تَدْبِيئِهَا فَإِذَا رَكَعَتْ وَضَعَتْ يَدَيْهَا عَلَى فِجْدَيْهَا وَ لَا تَتَطَّأُ كَثِيرًا لِأَنَّ لَا تُرْفَعُ عَجِزَتُهَا

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘When the woman stands to her Salat, she should combine her legs and place her hands upon her chest at place of her breasts. When she performs Ruk’u, she should place her hands upon her things and not stoop a lot, lest her backsides be raised.

فَإِذَا سَجَدَتْ جَلَسَتْ ثُمَّ سَجَدَتْ لِأَطْفَاءِ الْأَرْضِ فَإِذَا أَرَادَتْ النُّهُوضَ تَقُومُ مِنْ غَيْرِ أَنْ تَرْفَعَ عَجِزَتَهَا فَإِذَا قَعَدَتْ بِالتَّسْبِيحِ رَفَعَتْ رِجْلَيْهَا وَ ضَمَّتْ فِجْدَيْهَا.

When she does Sajdah, she should be seated, then do Sajdah flat with the ground. When she wants to get up, she should stand from without raising her backsides. When she sits in Tashahhud, she should raise her legs and combine her thighs”²¹⁷

²¹⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 4

²¹⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 5

²¹⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 6

7- مَشْكَاةُ الْأَنْوَارِ، نَقَلًا مِنَ الْمَحَاسِنِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ عَ يَعِظُ أَهْلَهُ وَ نِسَاءَهُ وَ هُوَ يَقُولُ هُنَّ لَا تَقْلُنَّ فِي سُجُودِكُنَّ أَقَلَّ مِنْ ثَلَاثِ تَسْبِيحَاتٍ فَإِنْ كُنْتُنَّ فَعَلْتُنَّ ذَلِكَ لَمْ يَكُنْ أَحَدٌ أَحْسَنَ عَمَلًا مِنْكُنَّ.

(The book) 'Mishkat Al Anwaar' – copying from Al Mahasin, from Is'haq Bin Ammar who said,

'I heard Abu Abdullah^{-asws} said advising his^{-asws} wife and his^{-asws} womenfolk, and he^{-asws} was saying to them: 'Do not be saying in your Sajdah any less than three glorification. If you were to do that, there will not be anyone of more excellent deed than you!''²¹⁸

8- الدِّكْرِيُّ، عَنِ ابْنِ أَبِي يَعْفُورٍ عَنِ الصَّادِقِ ع قَالَ: إِذَا سَجَدَتِ الْمَرْأَةُ بَسَطَتْ ذِرَاعَيْهَا.

(The book) 'Al Zikra' – from Ibn Abu Yafour,

'From Al-Sadiq^{-asws} having said: 'When the woman does Sajdah, she should spread out her forearms''²¹⁹

وَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ: سَأَلْتُهُ عَنْ جُلُوسِ الْمَرْأَةِ فِي الصَّلَاةِ قَالَ تَضُمُّ فِجْدَائِهَا.

And from Abdul Rahman son of Abu Abdullah^{-asws}, he said, 'I asked him^{-asws} about sitting by the woman in the Salat. He^{-asws} said: 'She should combine her thighs''²²⁰

وَ رَوَى الْعَامَّةُ عَنْ عَلِيِّ ع أَنَّ الْمَرْأَةَ لَا تَحْتَفِزُ فِي الصَّلَاةِ.

And it is reported by the general Muslims, from Ali^{-asws}: 'The woman should not press (her body parts together) in the Salat''²²¹

وَ رَوَى ابْنُ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ: الْمَرْأَةُ إِذَا سَجَدَتْ تَضَمَّتْ وَ الرَّجُلُ إِذَا سَجَدَ تَفْتَحُ.

And it is reported by Ibn Bukeyr, from one of our companions who said, 'When the woman does Sajdah, she should combine (feet), and when the man does Sajdah, will separate (feet)''²²²

²¹⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 7

²¹⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 8 a

²²⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 8 b

²²¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 8 c

²²² Bihar Al-Anwaar V 85 – The Book Salat – Ch 85 H 8 d

باب 86 وقت ما يجبر الطفل على الصلاة و جواز إيقاظ الناس لها

CHAPTER 86 – TIME WHAT THE CHILD CAN BE COMPELLED UPON THE SALAT AND PERMISSION TO AWAKEN THE PEOPLE FOR IT

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَيْطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَلَّمُوا صِبْيَانَكُمْ الصَّلَاةَ وَ حُدُّوهُمْ بِهَا إِذَا بَلَغُوا ثَمَانَ سِنِينَ.

(The book) 'Al Khisaal' – from his brother, 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 Abu Abdullah^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Teach your children to pray Salat and take it upon them when they reach eight years of age''^{.223}

2- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ عَنِ الصَّدُوقِ عَنِ مُحَمَّدِ بْنِ عَلِيِّ مَاجِيلَوَيْهِ عَنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنِ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنِ مُوسَى بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنِ عَلِيِّ بْنِ مَعْبُدٍ عَنِ بُنْدَارِ بْنِ حَمَّادٍ عَنِ عَبْدِ اللَّهِ بْنِ فَضَالَةَ عَنِ أَبِي عَبْدِ اللَّهِ أَوْ أَبِي جَعْفَرٍ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا بَلَغَ الْعُلَامُ ثَلَاثَ سِنِينَ يُقَالُ لَهُ سَبْعَ مَرَّاتٍ فُلْ لَا إِلَهَ إِلَّا اللَّهُ

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al-Husayn Bin Ubeydullah, from Al Sadouq, from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ash'ary, from Musa Bin Ja'far Al Baghdadi, from Ali Bin Ma'bad, from Bundar Bin Hammad, from Abdullah Bin Fazalah,

'From Abu Abdullah^{-asws} or Abu Ja'far^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'When the boy reaches three years, it should be said to him, 'Say, 'There is no god except Allah^{-azwj}'.

ثُمَّ يُتْرَكُ حَتَّى تَبِمَّ لَهُ ثَلَاثُ سِنِينَ وَ سَبْعَةُ أَشْهُرٍ وَ عِشْرُونَ يَوْمًا فَيُقَالُ لَهُ فُلْ مُحَمَّدٌ رَسُولُ اللَّهِ ص سَبْعَ مَرَّاتٍ

Then he would be left alone until three years and seven months and twenty days are complete for him. It should be said to him, 'Say, 'Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}', seven times.

ثُمَّ يُتْرَكُ حَتَّى تَبِمَّ لَهُ أَرْبَعُ سِنِينَ ثُمَّ يُقَالُ لَهُ فُلْ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ عَلَى آلِهِ

Then he would be left alone until four year are complete for him, then it should be said to him, 'Say, 'May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and upon his^{-saww} Progeny^{-asws}'.

ثُمَّ يُتْرَكُ حَتَّى تَبِمَّ لَهُ خَمْسُ سِنِينَ ثُمَّ يُقَالُ لَهُ أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ فَإِنْ عَرَفَ ذَلِكَ حَوَّلَ وَجْهَهُ إِلَى الْقِبْلَةِ وَ يُقَالُ لَهُ اسْجُدْ

Then he would be left alone until five years are complete for him. Then it should be said to him, 'Which of the two is your right hand, and which of the two is your left hand?' If he

recognises that, his face should be diverted towards the Qiblah and it should be said to him, 'Do Sajdah!'

ثُمَّ يَبْرُكُ حَتَّى يَسْمَ لَهُ سَبْعَ سِنِينَ فَإِذَا تَمَّ لَهُ سَبْعَ سِنِينَ قِيلَ لَهُ اغْسِلْ وَجْهَكَ وَكَفَيْتِكَ فَإِذَا غَسَلَهُمَا قِيلَ لَهُ صَلِّ

Then he should be left alone until seven years are complete for him. When seven years are complete for him, it should be said to him, 'Wash your face and your palms!' When he washed them, it should be said to him, 'Pray Salat!'

ثُمَّ يَبْرُكُ حَتَّى يَسْمَ لَهُ تِسْعَ سِنِينَ فَإِذَا تَمَّ لَهُ تِسْعَ سِنِينَ عَلَّمَ الصَّوْمَ وَ ضُرِبَ عَلَيْهِ وَ أُمِرَ بِالصَّلَاةِ وَ ضُرِبَ عَلَيْهَا فَإِذَا تَعَلَّمَ الوُضُوءَ وَ الصَّلَاةَ عَفَرَ اللهُ لَوَالِدَيْهِ.

Then he should be left along until nine years are complete for him. When nine years are complete for him, he should be taught the fasting and be beaten upon it, and ordered with praying the Salat and beaten upon it. When he learns the Wud'u and the Salat, Allah^{-azwj} Forgives (sins) for his parents".²²⁴

3- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْغُلَامِ مَتَى يَجِبُ عَلَيْهِ الصَّوْمُ وَ الصَّلَاةُ

(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 boy, 'When is it obligated upon him, the fasting and the Salat?'

قَالَ إِذَا رَاهِقَ الْحُلُمَ وَ عَرَفَ الصَّوْمَ وَ الصَّلَاةَ.

He^{-asws} said: 'When he arrives at puberty and recognises the fasting and the Salat".²²⁵

4- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللهِ ص مُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ وَ اضْرِبُوهُمْ إِذَا كَانُوا أَبْنَاءَ تِسْعِ سِنِينَ.

(The book) 'Nawadir' of Al Rawandy – by his chain,

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Order your children with praying the Salat when they were seven years old, and beat them when they were to be nine years (if they don't pray)".²²⁶

وَ يَجْزَا الْإِسْنَادَ قَالَ قَالَ عَلِيُّ ع نَجِبُ الصَّلَاةِ عَلَى الصَّبِيِّ إِذَا عَقَلَ وَ الصَّوْمِ إِذَا أَطَاقَ وَ الْحُدُودِ إِذَا احْتَلَمَ.

And by this chain, said,

'Ali^{-asws} said: 'The Salat is obligated upon the child when he is of understanding, and the fasting when he can endure, and the legal penalty when he is an adult".²²⁷

²²⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 2

²²⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 3

²²⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 4 a

²²⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 4 b

بيان: رُوِيَ عَنِ النَّبِيِّ صَلَّى ص أَنَّهُ قَالَ: مُرُوهُمْ بِالصَّلَاةِ وَهُمْ أَبْنَاءُ سَبْعٍ وَ اضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرٍ.

Explanation (Hadeeth only) – It is reported from the Prophet^{-sawww} having said: ‘Order them with praying the Salat while they are seven, and beat them upon it when they are ten!’

رَوَى الصَّدُوقُ عَنْ عَبْدِ اللَّهِ بْنِ فَضَالَةَ عَنِ الْبَاقِرِ ع إِذَا بَلَغَ الْعُلَامُ ثَلَاثَ سِنِينَ وَ ذَكَرَ مِثْلَ مَا مَرَّ نَقْلًا مِنَ الْمَجَالِسِ.

It is reported by Al-Sadouq (in Al-Faqeeh), from Abdullah Bin Fazalah, from Al-Baqir^{-asws}: ‘When the boy reaches three years’ – and mentioned similar to what has already passed from (the book) ‘Al-Majaalis’.

5- دَعَائِمُ الْإِسْلَامِ، رَوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: يُؤْمَرُ الصَّبِيُّ بِالصَّلَاةِ إِذَا عَقَلَ وَ بِالصَّوْمِ إِذَا أَطَاقَ.

(The book) ‘Da’aim Al Islam’ – We are reporting,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘The child will be ordered with praying the Salat when he is of understanding, and with the fasting when he can endure’^{.228}

وَ عَنْهُ ع أَنَّهُ قَالَ: إِذَا عَقَلَ الْعُلَامُ وَ قَرَأَ شَيْئًا مِنَ الْقُرْآنِ عَلِمَ الصَّلَاةَ.

And from him^{-asws} having said: ‘When the boy is of understanding and reads something from the Quran, will be taught the Salat’^{.229}

وَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَأْمُرُ مَنْ عِنْدَهُ مِنَ الصَّبِيَّانِ بِأَنْ يُصَلُّوا الظُّهْرَ وَ الْعَصْرَ فِي وَقْتٍ وَاحِدٍ وَ الْمَغْرِبَ وَ الْعِشَاءَ فِي وَقْتٍ وَاحِدٍ فَقِيلَ لَهُ فِي ذَلِكَ فَقَالَ هُوَ أَحْفَظُ عَلَيْهِمْ وَ أَجْدَرُ أَنْ يُسَارِعُوا إِلَيْهَا وَ لَا يُضَيِّعُوهَا وَ لَا يَتَأَمَّرُوا عَنْهَا وَ لَا يَسْتَعْلُوا

And from Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} had ordered the children who were with him^{-asws} that they should pray Al-Zohr and Al-Asr in one time, and Al-Maghrib and Al-Isha in one time. It was said to him^{-asws} regarding that. He^{-asws} said: ‘It is lighter upon them and worthier than they hasten to it and do not waste it, nor sleep from it, nor be pre-occupied (from it)’.

وَ كَانَ لَا يَأْخُذُهُمْ بِغَيْرِ الصَّلَاةِ الْمَكْتُوبَةِ وَ يَقُولُ إِذَا أَطَافُوا الصَّلَاةَ فَلَا تُؤَخِّرُوهُمْ عَنِ الْمَكْتُوبَةِ.

And he would not seize them with other than the Prescribed Salat, and he^{-asws} said: ‘When they can endure the Salat, do not delay them from the Prescribed (Salat)’^{.230}

وَ عَنْ مُحَمَّدِ بْنِ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: يُؤْمَرُ الصَّبِيَّانُ بِالصَّلَاةِ إِذَا عَقَلُوها وَ أَطَافُوهَا

And from Muhammad Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, having said: ‘Order the children with praying the Salat when they understand it and endure it’.

²²⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 5 a

²²⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 5 b

²³⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 5 c

فَقِيلَ لَهُ وَ مَتَى يَكُونُ ذَلِكَ

It was said to him^{-asws}, ‘And when would that happen?’

قَالَ إِذَا كَانُوا أَبْنَاءَ سِتِّ سِنِينَ.

He^{-asws} said: ‘When they are or six years’^{.231}

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلَاةِ وَ الصِّيَامِ مَا أَطَافُوا مِنْهُ إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘We order our children with the Salat and the fasting whatever they can endure from it when they were to be seven years old’^{.232}

وَرُوِيَ عَنْ أَبِيهِ عَنْ آبَائِهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا بَلَغُوا سَبْعَ سِنِينَ وَ اضْرِبُوهُمْ عَلَى تَرْكِهَا إِذَا بَلَغُوا تِسْعاً وَ فَرَّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ إِذَا بَلَغُوا عَشْرًا.

And it is reported from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} that Rasool-Allah^{-saww} said: ‘Order your children with the Salat when they reach seven years and beat them upon neglecting it when they reach nine (years), and separate between them in the bed when they reach ten’^{.233}

وَ قَدْ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَانَ يَأْمُرُ الصَّبِيَّ بِالصَّوْمِ فِي شَهْرِ رَمَضَانَ بَعْضَ النَّهَارِ فَإِذَا رَأَى الْجُوعَ وَ الْعَطَشَ غَلَبَ عَلَيْهِ أَمْرُهُ فَأَقْطَرَ.

And we are reporting from Ja’far^{-asws} Bin Muhammad^{-asws}, he^{-asws} had ordered the child with the fasting in a month of Ramazan, part of the day. When he^{-asws} saw the hunger and the thirst have overcome upon him, he^{-asws} ordered him to break (being a gradual process of discipline)’^{.234}

وَ رُوِيَ عَنْ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ص رُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ وَ عَنِ الْمَجْنُونِ حَتَّى يُنْبِقَ وَ عَنِ الطِّفْلِ حَتَّى يَبْلُغَ.

And we are reporting from Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The Pen is raised from three – from the sleeping one until he wakes up, and from the insane until he is sane, and from the child until he is an adult’^{.235}

6- قُرْبُ الْإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْرِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ ع أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ صَلَوَاتِ اللَّهِ عَلَيْهِ حَرَجَ يُوقِظُ النَّاسَ لِصَلَاةِ الصُّبْحِ فَضَرَبَهُ ابْنُ مُلْجَمٍ لَعْنَهُ اللَّهُ الْحَبْرَ.

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

²³¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 5 d

²³² Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 5 e

²³³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 5 f

²³⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 5 g

²³⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 5 h

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}: 'Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws} came out awakening the people for the morning Salat. Ibn Muljim^{-la}, may Allah^{-azwj} Curse him^{-la}, struck him^{-asws}' – the Hadeeth".²³⁶

7- التَّهْدِيْبُ، بِسَنَدٍ فِيهِ جَهَالَةٌ أَنَّ أَبَا حَبِيبٍ قَالَ لِأَبِي عَبْدِ اللَّهِ ع جَعَلَنِي اللَّهُ فِدَاكَ إِنَّ لِي رَحَىٰ أَطْحَنُ فِيهَا فَرِيْمًا فَمَثَّ فِي سَاعَةٍ مِنَ اللَّيْلِ فَأَعْرَفُ مِنَ الرَّحَىٰ أَنَّ الْعُلَامَ قَدْ نَامَ فَأَضْرَبُ الْحَائِطَ لِأَوْقَظَهُ

(The book) 'Al Tahzeeb' – By a chain where is unknown –

'Abu Habeeb said to Abu Abdullah^{-asws}, 'May Allah^{-azwj} Make me sacrificed for you^{-asws}! There is a hand mill for me I grind in. Sometimes I stand up in a time from the night and I recognise from the hand mill that the boy (slave) is sleeping, so can I strike the wall to awaken him?'

فَقَالَ نَعَمْ أَنْتَ فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ تَطْلُبُ رِزْقَهُ.

He^{-asws} said: 'You are in obedience of Allah^{-azwj} Mighty and Majestic seeking His^{-azwj} sustenance".²³⁷

وَ بِسَنَدٍ آخَرَ فِيهِ إِسْرَافٌ عَنْهُ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَتُومُ مِنْ آخِرِ اللَّيْلِ وَ يَدْفَعُ صَوْتَهُ بِالْقُرْآنِ فَقَالَ يُنْبِغِي لِلرَّجُلِ إِذَا صَلَّى فِي اللَّيْلِ أَنْ يُسْمِعَ أَهْلَهُ لِكَيْ يَتُومَ الْقَائِمُ وَ يَتَحَرَّكَ الْمَتَحَرِّكُ.

And by another chain wherein is transmission,

'From him^{-asws} having been asked about the man arising at end of the night and raises his voice with the Quran. He^{-asws} said: 'It is befitting for the man when he prays during the night and he makes his family hear so that the rising one may arise, and the moving one may move".²³⁸

²³⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 6

²³⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 7 a

²³⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 86 H 7 b

CHAPTER 87 – RULINGS ABOUT THE DOUBT AND THE OMISSION

1- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تُعَادُ الصَّلَاةُ إِلَّا مِنْ خَمْسَةِ الطُّهُورِ وَالْوَقْتِ وَالْقِبْلَةِ وَالرُّكُوعِ وَالسُّجُودِ

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Hammad, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Do not repeat Salat except from five (matters) – the cleanliness, and the timing, and the Qiblah, and the Ruk'u, and the Sajdah'.

ثُمَّ قَالَ الْقِرَاءَةُ سُنَّةٌ وَ التَّسْبِيحُ سُنَّةٌ وَ التَّكْبِيرُ سُنَّةٌ وَ لَا تَنْقُضُ السُّنَّةَ الْفَرِيضَةَ.

Then he^{-asws} said: 'The recitation is Sunnah, and the Tashahhud is Sunnah, and the Takbeer is Sunnah, and the Sunnah cannot break the Obligatory"²³⁹

بيان و احتجج للمشهور بصحيفة رفاعة عن أبي عبد الله ع قال: سألتُهُ عن الرجل ينسى أن يركع حتى يسجد و يقوم قال يستقبل.

Explanation (Ahadeeth) only – And he argued for the well known by a correct (Hadeeth) by Rifa'at (in Al Tahzeeb), from Abu Abdullah^{-asws}, he said, 'I asked him^{-asws} about the man who forgets to do Ruk'u until he does Sajdah and he stands. He^{-asws} said: 'He should resume'.

وَ صَحِيحَةٌ أَبِي بَصِيرٍ قَالَ: إِذَا أَتَى الرَّجُلُ أَنَّهُ تَرَكَ رُكْعَةً مِنَ الصَّلَاةِ وَ قَدْ سَجَدَ سَجْدَتَيْنِ وَ تَرَكَ الرُّكُوعَ اسْتَأْنَفَ الصَّلَاةَ.

And a correct (Hadeeth) by Abu Baseer (in Al Tahzeeb) who said, 'When the man is certain that he has left out one Cycle from the Salat and he has prostrated two Sajdah(s) and neglected the Ruk'u, he should resume the Salat'.

وَ مُوثَّقَةٌ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَنْسَى أَنْ يَرْكَعَ قَالَ يَسْتَقْبِلُ حَتَّى يَضَعَ كُلَّ شَيْءٍ مِنْ ذَلِكَ مَوْضِعَهُ.

And a trusted (Hadeeth) by Is'haq Bin Ammar (in Al Tahzeeb), from Abu Ibrahim^{-asws}, he said, 'I asked him^{-asws} about the man who forgets to do Ruk'u. He^{-asws} said: 'He should resume until he has placed all thing from that place'.

وَ حَبْرَ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَرْكَعَ قَالَ عَلَيْهِ الْإِعَادَةُ.

And Hadeeth by Abu Baseer (Al Tahzeeb), from Abu Ja'far^{-asws}, he said, 'I asked him^{-asws} about a man who forgets to do Ruk'u. He^{-asws} said: 'Upon him is the repeating'.

²³⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 1

وَ اسْتَدَلَّ عَلَى التَّلْفِيحِ بِمَا رَوَاهُ الصَّدُوقُ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ شَكَ بَعْدَ مَا سَجَدَ أَنَّهُ لَمْ يَرْكَعْ قَالَ يَمْضِي فِي صَلَاتِهِ حَتَّى يَسْتَيْقِنَ أَنَّهُ لَمْ يَرْكَعْ فَإِنْ اسْتَيْقِنَ أَنَّهُ لَمْ يَرْكَعْ فَلْيُلْقِ السَّجْدَتَيْنِ اللَّتَيْنِ لَا رُكُوعَ لَهُمَا وَ يَبْنِي عَلَى صَلَاتِهِ عَلَى التَّمَامِ

And it evidence's upon 'Al Talfeyq' with what is reported by Al Sadouq in the correct (Hadeeth) from Muhammad Bin Muslim (in Al Tahzeeb), from Abu Ja'far^{asws} regarding a man who doubts after having done Sajdah he did not do Ruk'u. He^{asws} said: 'He should continue in his Salat until he is certain he had not done Ruk'u. If he is certain he did not do Ruk'u let him do the two Sajdah(s), those there is no Ruk'u for them and he should build upon his Salat upon the completeness.

وَ إِنْ كَانَ لَمْ يَسْتَيْقِنَ إِلَّا مِنْ بَعْدِ مَا فَرَعَ وَ انْصَرَفَ فَلْيُقِمِ وَ لِيُصَلِّ رُكْعَةً وَ سَجْدَتَيْنِ وَ لَا شَيْءَ عَلَيْهِ.

And if he were not certain except after having been free and left, let him stand and pray a Cycle and two Sajdah(s), and there is nothing upon him”.

وَ صَحِيحُهُ الْعَيْصِيُّ بْنُ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ نَسِيَ رُكْعَةً فِي صَلَاتِهِ حَتَّى فَرَغَ مِنْهَا ثُمَّ ذَكَرَ أَنَّهُ لَمْ يَرْكَعْ قَالَ يَثُومُ فَيَرْكَعُ وَ يَسْجُدُ سَجْدَتَيْ السَّهْوِ.

And a correct (Hadeeth) by Al Ays Bin Al Qasim (Al Tahzeeb) who said, 'I asked Abu Abdullah^{asws} about a man who forgets a Cycle in his Salat until he is free from it, then he remembers that he had not done Ruk'u. He^{asws} said: 'He should pray a Cycle and prostrate a Sajdah of omission”.

لَكِنْ قَدْ يُفْهَمُ مِنْ فُحَاوِي الْأَخْبَارِ مَا يُؤَيِّدُ الْمَشْهُورَ كِرْوَايَةَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا ع قَالَ: إِنَّ اللَّهَ عَزَّ وَ جَلَّ فَرَضَ الرُّكُوعَ وَ السُّجُودَ وَ الْقِرَاءَةَ سُنَّةً فَمَنْ تَرَكَ الْقِرَاءَةَ مُتَعَمِّدًا أَعَادَ الصَّلَاةَ وَ مَنْ نَسِيَ الْقِرَاءَةَ فَقَدْ تَمَّتْ صَلَاتُهُ وَ لَا شَيْءَ عَلَيْهِ.

But it can be understood from contents of the Ahadeeth what supports the well known like report by Muhammad Bin Muslim (in Al Kafi), from one of the two (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} Mighty and Majestic Obligated the Ruk'u, and the Sajdah, and the recitation is Sunnah. The one who neglects the recitation deliberately should repeat the Salat, and the one who forgets the recitation, his Salat is complete and there is nothing upon him”.

وَ مُوثَّقَةٌ مِنْصُورٌ بِنِ حَازِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِي صَلَّيْتُ الْمَكْتُوبَةَ فَنَسِيتُ أَنْ أَقْرَأَ فِي صَلَاتِي كُلَّهَا فَقَالَ أ لَيْسَ قَدْ أَتَمَمْتَ الرُّكُوعَ وَ السُّجُودَ قُلْتُ بَلَى قَالَ فَقَدْ تَمَّتْ صَلَاتُكَ إِذَا حُنْتُ نَاسِيًا.

And a trusted (Hadeeth) by Mansour Bin Hazim who said, 'I said to Abu Abdullah^{asws}, 'I have prayed the Prescribed (Salat) but forgot to recite in my Salat, all of it'. He^{asws} said: 'Hadn't you completed the Ruk'u, and the Sajdah?' I said, 'Yes'. He^{asws} said: 'Your Salat is complete when you had forgotten”.

2- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع فِي رَجُلٍ شَكَ بَعْدَ مَا سَجَدَ أَنَّهُ لَمْ يَرْكَعْ قَالَ يَمْضِي عَلَى شَكِّهِ حَتَّى يَسْتَيْقِنَ وَ لَا شَيْءَ عَلَيْهِ وَ إِنْ اسْتَيْقِنَ لَمْ يَعْتَدِ بِالسَّجْدَتَيْنِ اللَّتَيْنِ لَا رُكْعَةَ مَعَهُمَا وَ يُبَيِّنُ مَا بَقِيَ عَلَيْهِ مِنْ صَلَاتِهِ وَ لَا سَهْوٍ عَلَيْهِ.

(The book) 'Al Saraair' – Copying from the book of Al-Hassan Bin Mahboub, from Al A'ala, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} regarding a man doubting after having done Sajdah, that he had not done Ruk’u. He^{-asws} said: ‘He should continue upon his doubt until he is certain, and there is nothing upon him; and if he is certain he cannot count with the two Sajdah(s) which he had not Ruk’u with them, and he should complete whatever remains upon him of his Salat, and there is no (Sajdah of) omission upon him’.²⁴⁰

3- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ نُظَيْمٍ قَالَ: سَأَلْتُ الرِّضَا عَ عَنْ رَجُلٍ صَلَّى رَكْعَةً ثُمَّ ذَكَرَ فِي الثَّانِيَةِ وَ هُوَ رَاكِعٌ أَنَّهُ تَرَكَ سَجْدَةً فِي الْأُولَى

(The book) ‘Qurb Al Isnaad’ – from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr Al Bazanty who said,

‘I asked Al-Reza^{-asws} about a man who prays one Cycle, then he remembers in the second while he is doing Ruk’u and he had neglected a Sajdah in the first (Cycle).

فَقَالَ كَانَ أَبُو الْحَسَنِ ع يَقُولُ إِذَا تَرَكْتَ السَّجْدَةَ فِي الرَّكْعَةِ الْأُولَى وَ لَمْ تَدْرِ وَاحِدَةً هِيَ أَوْ اثْنَتَيْنِ اسْتَقْبَلْتَ الصَّلَاةَ حَتَّى تَصِحَّ لَكَ الْإِثْنَانِ وَ إِنْ كَانَ فِي الثَّلَاثِ وَ الرَّابِعِ وَ تَرَكْتَ سَجْدَةً بَعْدَ أَنْ تَكُونَ قَدْ حَفِظْتَ الرَّكْعَةَ وَ السُّجُودَ أَعَدْتَ السَّجْدَةَ.

He^{-asws} said: ‘Abu Al-Hassan^{-asws} had said, ‘When you neglect the Sajdah in the first Cycles and you don’t know whether it is one or two, resume the Salat until it the two are correct for you; and if it was in the third or the fourth, and you neglect a Sajdah after having preserved the Ruk’u and the Sajdah, repeat the Sajdah’.²⁴¹

بيان: أما الرجوع إلى السجدة فتدلى عليه أخباراً منها صحيحة أبي بصير قال: سألت أبا عبد الله ع عن رجل نسي أن يسجد واحدة فذكرها وهو قائم قال يسجدها إذا ذكرها ولم يركع فإن كان قد ركع فليمنض على صلاته فإذا انصرف فضاها وحدها وليس عليه سهو.

Explanation (Ahadeeth only) – As for returning to the Sajdah, Ahadeeth evidence upon it, from these is a correct (Hadeeth) by Abu Baseer (Al-Faqeeh) having said, ‘I asked Abu Abdullah^{-asws} about a man forgetting to do one Sajdah, then he remembers it while he is standing. He^{-asws} said: ‘He should do its Sajdah when he remembers it and not do Ruk’u. If he had done Ruk’u, let him continue upon his Salat. When he finishes, he should fulfil it alone, and there isn’t any (Sajdah of) omission upon him’.

وَ اِحْتِجَّ فِي الْمُخْتَلَفِ لِابْنِ أَبِي عَقِيلٍ بِمَا رَوَاهُ الشَّيْخُ بِسَنَدٍ فِيهِ إِزْسَالٌ عَنْ مُعَلَّى بْنِ حُنَيْسٍ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْمَاضِي عَ فِي الرَّجُلِ يَنْسَى السَّجْدَةَ مِنْ صَلَاتِهِ قَالَ إِذَا ذَكَرَهَا قَبْلَ رُكُوعِهِ سَجَدَهَا وَ بَنَى عَلَى صَلَاتِهِ ثُمَّ يَسْجُدُ سَجْدَتِي السُّهُوِ بَعْدَ انْصِرَافِهِ وَ إِنْ ذَكَرَهَا بَعْدَ رُكُوعِهِ أَعَادَ الصَّلَاةَ وَ نَسِيَانُ السَّجْدَةِ فِي الْأُولَيَيْنِ وَ الْأَخِيرَتَيْنِ سَوَاءٌ.

And he argued in ‘Al-Mukhtalif’ of Ibn Abu Aqeel with what is reported by the Sheykh, by his chain having transmission in it, from Moalla Bin Khuneys who said, ‘I asked Abu Al-Hassan Al-Maazy^{-asws} regarding the man who forgets the Sajdah from his Salat. He^{-asws} said: ‘When he remembers it before his Ruk’u, he should prostrate it and build upon his Salat, then he should do Sajdah, two Sajdah(s) of omission after his finishing; and if he remembers it after his Ruk’u,

²⁴⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 2

²⁴¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 3

he should repeat the Salat and the Sajdah, and forgetting the Sajdah in the first two Cycles and the last two Cycles is the same”.

وَ اسْتَدْلُوا عَلَى الْمَشْهُورِ بِرَوَايَةِ سُفْيَانَ بْنِ السِّمْتِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَسْجُدُ سَجْدَتَيْ السَّهْوِ فِي كُلِّ زِيَادَةٍ تَدْخُلُ عَلَيْكَ وَ نَقْصَانٍ.

And they evidence's upon the well known by a report by Sufyan Bin Al-Simt (Al Tahzeeb), from Abu Abdullah^{asws} having said: 'You should prostrate two Sajdah(s) of the omission in every increase and deficiency entering upon you”.

وَ رَوَى الشَّيْخُ فِي الْمُؤْتَقِ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الرَّجُلِ يَنْسَى الرُّكُوعَ أَوْ يَنْسَى سَجْدَةً هَلْ عَلَيْهِ سَجْدَةُ السَّهْوِ قَالَ لَا قَدْ أَتَمَّ الصَّلَاةَ.

And it is reported by the Sheykh in the trusted (Hadeeth) from Ammar Al-Sabaty (in Al Tahzeeb), from Abu Abdullah^{asws}, he (the narrator) said, 'He was asked about the man forgetting the Ruk'u or forgets a Sajdah, 'Is the Sajdah of omission upon him?' He^{asws} said: 'No! He has completed the Salat”.

4- الْمَحَاسِنُ، عَنْ أَبِيهِ رَفَعَهُ عَنْ جَعْفَرِ بْنِ بَشِيرٍ وَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ قَالَ: سُئِلَ أَحَدُهُمْ عَنْ رَجُلٍ ذَكَرَ أَنَّهُ لَمْ يَسْجُدْ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ إِلَّا سَجْدَةً سَجْدَةً وَ هُوَ فِي التَّشَهُدِ الْأَوَّلِ

(The book) 'Al-Mahasin' – from his father raising it from Ja'far Bin Bashir, and from Muhammad Bin Al-Husayn, from Ja'far Bin Bashir who said, 'One of them^{asws} was asked about a man who remembers that he had not done a Sajdah in the first two Cycles, except one Sajdah, one Sajdah, while he is in the first Tashahhud.

قَالَ فَلْيَسْجُدْهَا ثُمَّ لِيَنْهَضْ وَ إِذَا ذَكَرَهُ وَ هُوَ فِي التَّشَهُدِ الثَّانِي قَبْلَ أَنْ يُسَلِّمَ فَلْيَسْجُدْهَا ثُمَّ يُسَلِّمَ وَ يَسْجُدْ سَجْدَتَيْ السَّهْوِ.

He^{asws} said: 'Let him do its Sajdah, then let him get up, and when he remembers it while he is in the second Tashahhud before he performs Salaam. Let him do its Sajdah, then do Salaam, and prostrate two Sajdah(s) of the omission”.²⁴²

بيان: وَ يَدُلُّ عَلَيْهِ صَحِيحُهُ ابْنِ سِنَانَ قَالَ: إِذَا نَسِيتَ شَيْئاً مِنَ الصَّلَاةِ رُكُوعاً أَوْ سُجُوداً أَوْ تَكْبِيراً فَأَقْضِ الَّذِي فَاتَكَ سَهْواً.

Explanation (Ahadeeth only) – And it evidence's upon him a correct (Hadeeth) by Ibn Sinan (in Al Tahzeeb), he^{asws} said: 'When you forget something from the Salat, its Ruk'u, or Sajdah, or exclaim Takbeer, he should fulfil that which he had missed out by omission”.

وَ رَوَايَةُ حَكَمِ بْنِ حُكَيْمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ نَسِيَ رُكْعَةً أَوْ سَجْدَةً أَوْ شَيْئاً مِنْهَا ثُمَّ يَذْكُرُ بَعْدَ ذَلِكَ قَالَ يَفْضِي ذَلِكَ بِعَيْنِهِ فَلْتَأْ بُعِيدُ الصَّلَاةَ فَقَالَ لَا.

And a report by Hakam Bin Hukeym (in Al Istibsar), from Abu Abdullah^{asws} regarding a man who forgets a Ruk'u or a Sajdah or anything from it, then he remembers after that. He^{asws} said: 'He should fulfil that exactly'. I said, 'Should he repeat the Salat?' He^{asws} said: 'No”.

5- فَمَنْ الرِّضَاءِ، قَالَ عَ إِذْ نَسِيتَ التَّشَهُدَ فِي الرَّكْعَةِ الثَّانِيَةِ وَ دَكَرْتَ فِي الثَّالِثَةِ فَأَرْسَلْ نَفْسَكَ وَ تَشَهُدْ مَا لَمْ تَرَكَعْ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'If you forget the Tashahhud in the second Cycle and remembered in the third, then pause yourself and do Tashahhud for as long as you have not done Ruk'u.

فَإِنْ دَكَرْتَ بَعْدَ مَا رَكَعْتَ فَأَمْضِ فِي صَلَاتِكَ إِذَا سَلَّمْتَ سَجَدْتَ سَجْدَتِي السُّهُوِ فَتَشَهُدْتَ فِيهِمَا مَا قَدْ فَاتَكَ وَ إِذْ نَسِيتَ التَّشَهُدَ وَ التَّسْلِيمَ وَ دَكَرْتَ وَ قَدْ فَارَقْتَ الصَّلَاةَ فَاسْتَقْبِلِ الْقِبْلَةَ قَائِمًا كُنْتَ أَمْ قَاعِدًا وَ تَشَهُدْ وَ تُسَلِّمْ.

If you remembered after having done Ruk'u, then continue in your Salat. When you have performed Salat, prostrate two Sajdah(s) of the omission. Testify in these two what was missed out by you. And if you forget the Tashahhud and the Salaam, and you remembered after have already finished the Salat, then face the Qiblah, whether you were standing or sitting, and perform Tashahhud and Salaam".²⁴³

إيضاح وَ اسْتَدْبَلُ لِلْمَشْهُورِ بِمَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَ فِي الرَّجُلِ يُفْرُغُ مِنْ صَلَاتِهِ وَ قَدْ نَسِيَ التَّشَهُدَ حَتَّى يَنْصَرِفَ فَقَالَ إِنْ كَانَ قَرِيبًا رَجَعَ إِلَى مَكَانِهِ فَيَتَشَهُدُ وَ إِلاَ طَلَبَ مَكَانًا نَظِيفًا فَيَتَشَهُدُ فِيهِ.

Clarification (Ahadeeth only) – And it evidence's for the well known with what is reported by the Sheykh in the correct (Hadeeth) from Muhammad Bin Muslim (Al Tahzeeb), from one of the two (5th or 6th Imam^{-asws}) regarding the man being free from his Salat and he had forgotten the Tashahhud until he leaves. He^{-asws} said: 'If he was nearby to his place, he should perform Tashahhud or else seek a clean place, so he can perform Tashahhud in it'.

وَ فِي الضَّعِيفِ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِذَا قُمْتَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ وَ لَمْ تَتَشَهُدْ فَدَكَرْتَ قَبْلَ أَنْ تَرَكَعَ فَأَعِدْ فَتَشَهُدْ وَ إِنْ لَمْ تَذْكُرْ حَتَّى تَرَكَعَ فَأَمْضِ فِي صَلَاتِكَ كَمَا أَنْتَ إِذَا انْصَرَفْتَ سَجَدْتَ سَجْدَتِي السُّهُوِ لَا تَرْجِعْ فِيهِمَا ثُمَّ تَشَهُدْ التَّشَهُدَ الَّذِي فَاتَكَ.

And in the weak (Hadeeth) from Ali Bin Abu Hamza (Al Tahzeeb) who said, 'Abu Abdullah^{-asws} said: 'When you stand in the two first Cycles and had not performed Tashahhud, then you remember before he does Ruk'u, be seated and perform Tashahhud, and if you do not remember until you do Ruk'u, continue in your Salat just as you are. When you finish, prostrate two Sajdah(s) of the omission having no Ruk'u in it, then testify the Tashahhud which you had missed out'.

قَالَ وَ كَذَا رَوَاهُ الْحَلَبِيُّ عَنْهُ عَ إِذَا نَسِيتَ مِنْ صَلَاتِكَ فَدَكَرْتَ قَبْلَ أَنْ تُسَلِّمْ أَوْ بَعْدَ مَا تُسَلِّمْ أَوْ تَكَلَّمْتَ فَانظُرِ الَّذِي كَانَ نَقَصَ مِنْ صَلَاتِكَ فَأْتِمَّهُ.

He said, 'And like is a report of Al Halby, from him^{-asws}, 'When you forget from your Salat, so you remember before you perform Salaam, or after having performed Salaam, or you talk, then look at that which was deficient from your Salat, then complete it'.

6- قُرْبُ الإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَذْكُرُ أَنَّ عَلَيْهِ السَّجْدَةَ يُرِيدُ أَنْ يَفْضِيهَا وَ هُوَ رَاكِعٌ فِي بَعْضِ صَلَاتِهِ 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 the man remembering that upon him is the Sajdah he wants to fulfil, while he is doing Ruk'u in one of his Salat(s), 'How should he deal with it?'

قَالَ يَمْضِي فِي صَلَاتِهِ فَإِذَا فَرَغَ سَجَدَهَا.

He^{-asws} said: 'He should continue in his Salat. When he is free, he should fulfil it'.²⁴⁴

7- فُرُبُ الْإِسْنَادِ، بِالْإِسْنَادِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ تَرَكَ التَّشَهُدَ حَتَّى سَلَّمَ كَيْفَ يَصْنَعُ

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

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man neglecting the Tashahhud until he has performed Salaam, 'How should he deal with it?'

قَالَ إِنْ ذَكَرَ قَبْلَ أَنْ يُسَلِّمَ فَلْيَتَشَهَّدْ وَعَلَيْهِ سَجَدَتَا السَّهُوِ وَإِنْ ذَكَرَ أَنَّهُ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَوْ بِسْمِ اللَّهِ أَجْزَأُ فِي صَلَاتِهِ وَإِنْ لَمْ يَتَكَلَّمْ بِغَلِيلٍ وَلَا كَثِيرٍ حَتَّى يُسَلِّمَ أَعَادَ الصَّلَاةَ.

He^{-asws} said: 'If he remembers before he has performed Salaam, let him do the Tashahhud and upon him are two Sajdah(s) of the omission; and if he remembers he had said, 'I testify that there is no god except Allah^{-azwj}', or, 'In the Name of Allah^{-azwj}', it would suffice him regarding his Salat, and if he had not spoken, neither a little nor more until he performs Salaam, he should repeat the Salat'.²⁴⁵

بيان روى الشيخ بسندين عن عمارة الساباطي عن أبي عبد الله ع قال: إن نسي الرجل التشهد في الصلاة فذكر أنه قال بسم الله فقط فقد جازت صلاته وإن لم يذكر شيئاً من التشهد أعاد الصلاة.

Explanation (Hadeeth only) – It is reported by the Sheykh (in Al Tahzeeb) by two chains from Ammar Al-Sabaty, from Abu Abdullah^{-asws} having said: 'If the man forgets the Tashahhud in the Salat, then he remembers that he had said, 'In the Name of Allah^{-azwj}', only, his Salat is allowed, and if he does not remember anything from the Tashahhud, will repeat the Salat'.

8- فُرُبُ الْإِسْنَادِ، وَكِتَابُ الْمَسَائِلِ، بِسَنْدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْهُوُ فِي السَّجْدَةِ الْأَخِيرَةِ مِنَ الْفَرِيضَةِ قَالَ يُسَلِّمُ ثُمَّ يَسْجُدُهَا وَفِي النَّافِلَةِ مِثْلُ ذَلِكَ.

(The books) 'Qurb Al Isnaad', 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 making an omission regarding the last Sajdah from the obligatory (Salat). He^{-asws} said: 'He

²⁴⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 6

²⁴⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 7

should perform Salaam, then prostrate it, and regarding the optional (Salat), similar to that".²⁴⁶

9- **الْمُدَايَةُ، قَالَ الصَّادِقُ ع** إِنَّ شَكَّكَ أَنْتَ لَمْ تُؤَدِّدْ وَ قَدْ أَقَمْتَ فَاْمَضْ وَ إِنَّ شَكَّكَ فِي الْإِقَامَةِ بَعْدَ مَا كَبَّرْتَ فَاْمَضْ وَ إِنَّ شَكَّكَ فِي الْقِرَاءَةِ بَعْدَ مَا رَكَعْتَ فَاْمَضْ وَ إِنَّ شَكَّكَ فِي الرُّكُوعِ بَعْدَ مَا سَجَدْتَ فَاْمَضْ وَ كُلُّ شَيْءٍ تَشْكُ فِيهِ وَ قَدْ دَخَلْتَ فِي خَالِ أُخْرَى فَاْمَضْ وَ لَا تَلْتَفِتْ إِلَى الشُّكِّ إِلَّا أَنْ تَسْتَيْقِنَ.

(The book) 'Al Hidayah' –

'Al-Sadiq^{asws} said: 'If you doubt you had not proclaimed Azaan and had proclaimed Iqama, then continue; and if you doubt regarding the Iqama after having exclaimed Takbeer, then continue; and if you doubt regarding the recitation after having done Ruk'u, then continue; and if you doubt regarding the Ruk'u after having done Sajdah, then continue, and every thing you doubt in and you have already entered into another state, then continue, and do not turn to the doubt except if you are certain".²⁴⁷

[تفصيل و تبیین](#)

Detail and clarification (Ahadeeth only) -

اعلم أن الظاهر أن هذا الخبر اختصار من صحيحة زرارة التي رواها الشيخ **قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع** رَجُلٌ شَكَّ فِي الْأَذَانِ وَ قَدْ دَخَلَ فِي الْإِقَامَةِ قَالَ بَعْضِي

Know that the apparent is that this Hadeeth is an abridged (version) from a correct (Hadeeth) by Zurara which is reported by the Shekh (in Al Tahzeeb) who said, 'I said to Abu Abdullah^{asws}, 'A man doubt regarding the Azaan and he has already entered into the Iqama'. He^{asws} said: 'He should continue'.

قُلْتُ رَجُلٌ شَكَّ فِي الْأَذَانِ وَ الْإِقَامَةَ وَ قَدْ كَبَّرَ قَالَ بَعْضِي قُلْتُ رَجُلٌ شَكَّ فِي التَّكْبِيرِ وَ قَدْ قَرَأَ قَالَ بَعْضِي قُلْتُ شَكَّ فِي الْقِرَاءَةِ وَ قَدْ رَكَعَ قَالَ بَعْضِي قُلْتُ شَكَّ فِي الرُّكُوعِ وَ قَدْ سَجَدَ قَالَ بَعْضِي عَلَى صَلَاتِهِ

I said, 'A man doubts regarding the Azaan and the Iqama, and he has already exclaimed Takbeer (to start Salat)'. He^{asws} said: 'He should continue'. I said, 'A man doubts regarding the Takbeer and he has already recited'. He^{asws} said: 'He should continue'. I said, 'He doubts regarding the recitation and he is doing Ruk'u?' He^{asws} said: 'He should continue'. I said, 'He doubts regarding the Ruk'u and he is doing Sajdah?' He^{asws} said: 'He should continue upon his Salat'.

ثُمَّ قَالَ يَا زُرَّارَةُ إِذَا خَرَجْتَ مِنْ شَيْءٍ ثُمَّ دَخَلْتَ فِي غَيْرِهِ فَشُكَّكَ لَيْسَ بِشَيْءٍ.

Then he^{asws} said: 'O Zurara! When you exit from something then enter into something else, then your doubt isn't with anything (of no consequence)'.

²⁴⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 8

²⁴⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 9

و لَعَلَّ الْأَخِيرَ أَقْوَى لِلْمُؤْتَقِ كَالصَّحِيحِ بِأَبَانَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ أَهْوَى إِلَى السُّجُودِ فَلَمْ يَدْرِ أَرَكَعَ أَمْ لَمْ يَرَكَعْ قَالَ قَدْ رَكَعَ.

And perhaps the last one is stronger for the trusting like the correct (Hadeeth) by Aban (Al Tahzeeb) who said, 'I said to Abu Abdullah^{-asws}, 'A man swoops to the Sajdah but does not know whether he has done Ruk'u or not'. He^{-asws} said: 'He has done Ruk'u'.

وَ اسْتَدِلُّ عَلَى الْأَوَّلِ بِصَحِيحَةِ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ شَكَّ فِي الرَّكُوعِ بَعْدَ مَا سَجَدَ فَلْيَمْنُصْ وَ إِنَّ شَكَّ فِي السُّجُودِ بَعْدَ مَا قَامَ فَلْيَمْنُصْ كُلُّ شَيْءٍ شَكَّ فِيهِ مِمَّا قَدْ جَاوَزَهُ وَ دَخَلَ فِي غَيْرِهِ فَلْيَمْنُصْ عَلَيْهِ.

And it evidence's upon the first with a correct (Hadeeth) by Ismail Bin Jabir (in Al Tahzeeb) who said, 'Abu Abdullah^{-asws} said: 'If he doubts regarding the Ruk'u after doing Sajdah, let him continue, and if he doubts regarding the Sajdah after standing, let him continue. Every thing he doubts in from what he has gone past it and entered into something else, let him continue upon it'.

وَ رُوِيَ فِي الصَّحِيحِ عَنْ عِمْرَانَ الْحَلْبِيِّ قَالَ: قُلْتُ الرَّجُلُ يَشْكُ وَ هُوَ قَائِمٌ فَلَا يَدْرِي أَرَكَعَ أَمْ لَا قَالَ فَلْيَرَكَعْ.

And it is reported in the correct (Hadeeth) from Imran Al Halby (in Al Tahzeeb), he said, 'I said, 'The man doubts while he is standing, not knowing whether he has done Ruk'u or not'. He^{-asws} said: 'Let him do Ruk'u'.

وَ يُحْتَمَلُ عُدْمُ الْعُودِ لِمَا رُوِيَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَسْتَبِيثُ قَائِمًا فَلَا أَدْرِي أَرَكَعْتُ أَمْ لَا قَالَ بَلَى قَدْ رَكَعْتَ فَاْمْنُصْ فِي صَلَاتِكَ إِنَّمَا ذَلِكَ مِنَ الشَّيْطَانِ.

And it is possible there will be no repeating due to what is reported from Al-Fuzeyl Bin Yasaar (in Al Tahzeeb) who said, 'I said to Abu Abdullah^{-asws}, 'Shall I remain standing and I don't know whether I had done Ruk'u or not?' He^{-asws} said: 'Yes, you have done Ruk'u, so continue in your Salat. But rather, that (doubt) is from the Satan^{-la}'.

لِحَبْرِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ وَ وَصَفَهُ الْأَكْثَرُ بِالصَّحَّةِ لَكِنْ فِي طَرِيقِهِ أَبَانَ وَ هُوَ وَ إِنَّ كَانَ مُؤْتَقًا لَكِنْ فِيهِ إِجْمَاعُ الْعَصَابَةِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَشَكَّ قَبْلَ أَنْ يَسْتَوِيَ جَالِسًا فَلَمْ يَدْرِ أَسَجَدَ أَمْ لَمْ يَسْجُدْ قَالَ يَسْجُدْ.

Due to a Hadeeth (in Al Tahzeeb) by Abdul Rahman son of Abu Abdullah^{-asws}, and it has been frequently described as being correct (Hadeeth), but in his way (narrator) is Aban, and although he is trustworthy but in it is consensus of the prejudice, he said, 'I said to Abu Abdullah^{-asws}, 'A man raises his head from the Sajdah, so he doubts before he sits upright. He does not know whether he has done Sajdah or not'. He^{-asws} said: 'He should do Sajdah'.

قُلْتُ فَرَجُلٌ نَهَضَ مِنْ سُجُودِهِ فَشَكَّ قَبْلَ أَنْ يَسْتَوِيَ قَائِمًا فَلَمْ يَدْرِ أَسَجَدَ أَمْ لَمْ يَسْجُدْ قَالَ يَسْجُدْ.

I said, 'A man gets up from his Sajdah, and he doubts before he sits upright. He does not know whether he has done Sajdah or not'. He^{-asws} said: 'He should do Sajdah'.

وَ رُبَّمَا يُسْتَدَلُّ لِلْعُودِ إِلَى السُّجُودِ بِحَسَنَةِ الْحَلْبِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ رَجُلٍ سَهَا فَلَمْ يَدْرِ سَجْدَةً أَمْ ثِنْتَيْنِ قَالَ يَسْجُدْ أُخْرَى وَ لَيْسَ عَلَيْهِ بَعْدَ انْقِضَاءِ الصَّلَاةِ سَجْدَتَا السَّهْوِ.

And perhaps it evidence's for the repeating to the Sajdah by a good (Hadeeth) by Al Halby (Al Tahzeeb) who said, 'Abu Abdullah^{-asws} was asked about a man who forgets, so he does not know whether he has prostrated one Sajdah or two. He^{-asws} said: 'He should do another Sajdah and it isn't upon him after termination of the Salat, to do two Sajdah(s) of the omission''.

وَالأَوَّلُ أَقْوَى لِصِحْحَةِ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى فَذَكَرَ أَنَّهُ زَادَ سَجْدَةً فَقَالَ لَا يُعِيدُ الصَّلَاةَ مِنْ سَجْدَةٍ وَ يُعِيدُهَا مِنْ رُكْعَةٍ.

And the first is stronger for a correct (Hadeeth) by Mansour Bin Hazim (in Al Tahzeeb), from Abu Abdullah^{-asws}, he said, 'I asked him^{-asws} about a man praying Salat, and he remembers that is has increased by a Sajdah. He^{-asws} said: 'He should not repeat the Salat due to a Sajdah, and repeat it from a Cycle''.

وَمَوْثِقَةُ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ شَكَكَ فَلَمْ يَدْرِ أَسَجَدَ ثِنْتَيْنِ أَمْ وَاحِدَةً فَسَجَدَ أُخْرَى ثُمَّ اسْتَيْقَنَ أَنَّهُ قَدْ زَادَ سَجْدَةً فَقَالَ لَا وَاللَّهِ لَا يُفْسِدُ الصَّلَاةَ زِيَادَةُ سَجْدَةٍ

And a trusted (Hadeeth) by Ubeyd Bin Zurara (in Al Tahzeeb) who said, 'I asked Abu Abdullah^{-asws} about a man who doubts. He does not know whether he has done two Sajdah(s) or one. So he does another Sajdah, then he is certain that he has done an additional Sajdah. He^{-asws} said: 'No, by Allah^{-azwj}, and additional Sajdah does not spoil the Salat!'

وَقَالَ لَا يُعِيدُ صَلَاتَهُ مِنْ سَجْدَةٍ وَ يُعِيدُهَا مِنْ رُكْعَةٍ.

And he^{-asws} said: 'He should not repeat his Salat due to a Sajdah, and he should repeat it from a Cycle''.

10- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ ع عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ عَنِ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَكُونُ السَّهْوُ فِي خَمْسٍ فِي الْوُتْرِ وَ الْجُمُعَةِ وَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ كُلِّ صَلَاةٍ وَ فِي الصُّبْحِ وَ فِي الْمَغْرِبِ.

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws}: 'The omission cannot be in five – in Al-Witr (Salat), and the Friday (Salat), and the first two Cycles of every Salat, and in the morning (Salat), and in Al-Maghrib''.²⁴⁸

11- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّبَالِسِيِّ عَنِ الْعَلَاءِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي الْفَجْرَ فَلَا يَدْرِي أَرُكْعَةً صَلَّى أَوْ رُكْعَتَيْنِ قَالَ يُعِيدُ

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Khalid Al Tayalisi, from Al A'ala,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man praying Al-Fajr, and he does not know whether he has prayed one Cycle or two Cycles. He^{-asws} said: ‘He should repeat’.

فَقَالَ لَهُ بَعْضُ أَصْحَابِنَا وَ أَنَا حَاضِرٌ وَ الْمَغْرِبُ قَالَ وَ الْمَغْرِبُ

One of our companions said to him^{-asws} while I was present, ‘And Al-Maghrib?’ He^{-asws} said: ‘And Al-Maghrib’.

فُلْتُ لَهُ أَنَا وَ الْوُتْرُ قَالَ نَعَمْ وَ الْوُتْرُ وَ الْجُمُعَةُ.

I said to him^{-asws}, ‘And Al-Witr?’ He^{-asws} said: ‘Yes, and Al-Witr and the Friday (Salat(s))’.²⁴⁹

بيان رَوَى الشَّيْخُ رَهَ الْحَبْرَ الْأَخْبَرَ عَنِ الْعَلَاءِ بِسَنَدٍ صَحِيحٍ هَكَذَا قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَشْكُ فِي الْفَجْرِ قَالَ يُعِيدُ فُلْتُ وَ الْمَغْرِبُ قَالَ نَعَمْ وَ الْوُتْرُ وَ الْجُمُعَةُ مِنْ غَيْرِ أَنْ أَسْأَلَهُ.

Explanation (Hadeeth only) – It is reported by the Sheykh, another Hadeeth from Al A’ala, by a correct chain (in Al Tahzeeb), like this – He said, ‘I asked him^{-asws} about the man who doubts in Al Fajr (Salat). He^{-asws} said: ‘He should repeat’. I said, ‘And Al Maghrib?’ He^{-asws} said: ‘Yes, and Al Witr, and the Friday’, from without me having asked him^{-asws}’.

وَ يُؤَيِّدُهُ مَا رَوَاهُ الشَّيْخُ عَنِ الْفَضِيلِ قَالَ: سَأَلْتُهُ عَنِ السَّهْوِ فَقَالَ فِي صَلَاةِ الْمَغْرِبِ إِذَا لَمْ تُحْفَظْ مَا بَيْنَ الثَّلَاثِ إِلَى الْأَرْبَعِ فَأَعِدْ صَلَاتَكَ.

And it is supported by what is reported by the Sheykh from Al Fuzeyl (in Al Tahzeeb) who said, ‘I asked him^{-asws} about the omission. He^{-asws} said regarding Al Maghrib Salat: ‘When you have not preserved what is between a third to a quarter, then repeat your Salat’.

12- فُتِرَ الْإِسْنَادُ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَمَّ فِي صَلَاتِهِ فَلَا يَدْرِي صَلَّى شَيْئاً أَمْ لَا كَتِيفَ يَصْنَعُ قَالَ يَسْتَمْتَلِ الصَّلَاةَ.

(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 the man standing in his salat, and he does not know whether he has prayed something or not, ‘How should he deal with it?’ He^{-asws} said: ‘He should resume the Salat’.²⁵⁰

و يدل على المشهور أخبار صحيحة كثيرة وَ عَلَى الْبِنَاءِ عَلَى الْأَقْلِ صَحِيحَةٌ عَلِيٌّ بْنُ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ عَنِ الرَّجُلِ لَا يَدْرِي كَمْ صَلَّى وَاحِدَةً أَوْ اثْنَتَيْنِ أَمْ ثَلَاثًا قَالَ عَ بِنِي عَلَى الْجُزْمِ وَ يَسْجُدُ سَجْدَتِي السَّهْوِ وَ يَتَشَهَّدُ تَشَهُدًا خَفِيفًا.

And upon the well know a lot of correct Ahadeeth evidence upon it, and it is at lease built upon a correct (Hadeeth) by Ali Bin Yaqteen (in Al Tahzeeb) who said, ‘I asked Abu Al-Hassan^{-asws} about the man who does not know how much he has prayed, one or two or three. He^{-asws} said:

²⁴⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 11

²⁵⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 12

‘He should build upon the certainty and prostrate two Sajdah(s) of the omission, and testify a light Tashahhud’.

13- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنِ الْعَلَاءِ بْنِ رَزِينٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ صَلَّى رُكْعَتَيْنِ وَ شَكَّ فِي الثَّالِثَةِ قَالَ يَبْنِي عَلَيَّ الْيَقِينِ إِذَا فَرَغَ تَشَهُدَ وَ قَامَ قَائِمًا وَ صَلَّى رُكْعَةً بِفَاتِحَةِ الْكِتَابِ.

(The book) ‘Qurb Al Isnaad’ – from Muhammad Bin Khalid Al Tayalisi, from Al A’la Bin Razeyn who said,

‘I said to Abu Abdullah^{-asws}, ‘A man prays two Cycles and doubts regarding the third. He^{-asws} said: ‘He should build upon the certainty. When he is free, he should perform Tashahhud and stand straight, and pray one Cycles with Surah Al Fatiha’’.²⁵¹

14- مَعَانِي الْأَخْبَارِ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنِ ابْنِ عُفَّةَ عَنِ الْمُنْدِرِ بْنِ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع فَدَخَلَ عَلَيْهِ رَجُلٌ فَسَأَلَهُ عَنْ رَجُلٍ لَمْ يَدْرِ وَاحِدَةً صَلَّى أَوْ اثْنَتَيْنِ فَقَالَ لَهُ يُعِيدُ الصَّلَاةَ

(The book) ‘Ma’any Al Akhbar’ – from Ahmad Bin Al-Hassan Al Qattan, from Ibn Uqdah, from Al Munzir Bin Muhammad, from Ja’far Bin Suleyman, from Abdullah Bin Al Fazl Al Hashimy who said,

‘I was in the presence of Abu Abdullah^{-asws}, and a man entered to see him^{-asws}. He asked him^{-asws} about a man who did not know whether he had prayed one (Cycle) or two. He^{-asws} said to him: ‘He should repeat the Salat’.

He said to him^{-asws}, ‘So where is (what about) what is reported that the understanding one does not repeat the Salat?’

فَقَالَ لَهُ فَأَيْنَ مَا رَوِيَ أَنَّ الْفَقِيهَ لَا يُعِيدُ الصَّلَاةَ قَالَ إِنَّمَا ذَلِكَ فِي الثَّلَاثِ وَ الْأَرْبَعِ.

He^{-asws} said: ‘But rather, that is regarding the third and the fourth (Cycle)’’.²⁵²

15- الْهُدَايَةُ، قَالَ الصَّادِقُ ع لِعَمَّارِ بْنِ مُوسَى يَا عَمَّارُ أَجْمَعُ لَكَ السُّهُو كُلُّهُ فِي كَلِمَتَيْنِ مَتَى مَا شَكَّكَتَ فَخُذْ بِالْأَكْثَرِ فَإِذَا سَلَّمْتَ فَأَتِمَّ مَا ظَنَنْتَ أَنَّكَ نَقِصْتَ.

(The book) ‘Al Hidayah’ –

‘Al-Sadiq^{-asws} said to Ammar Bin Musa: ‘O Ammar! I^{-asws} have gathered for you the omission, all of it in two phrases – when you doubt, then take with the more, and when you are certain then complete what you thought you had been deficient in’’.²⁵³

²⁵¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 13

²⁵² Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 14

²⁵³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 15

Explanation and detail (Ahadeeth only)

أقول: وَ اسْتَدَلَّ الشَّيْخُ عَلَيْهِ بِمَا رَوَاهُ فِي الْحَسَنِ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع قَالَ: قُلْتُ لَهُ رَجُلٌ لَا يَدْرِي أ وَاحِدَةً صَلَّى أَمْ اثْنَتَيْنِ قَالَ يُعِيدُ

I (Majlisi) am saying, 'And the Sheykh evidenced upon it with what is reported in the good (Hadeeth) from Zurara (in Al Tahzeeb), from one of the two (5th or 6th Imam^{-asws}. He said, 'I said to him^{-asws}, 'A man does not know it is one (Cycle) he has prayed or two!' He^{-asws} said: 'He should repeat'.

قُلْتُ رَجُلٌ لَا يَدْرِي أ تَنْتَيْنِ صَلَّى أَمْ ثَلَاثًا

I said, 'A man does not know whether he has prayed two (Cycles) or three!'

قَالَ إِنْ دَخَلَهُ الشَّكُّ بَعْدَ دُخُولِهِ فِي الثَّالِثَةِ يَمْضِي فِي الثَّالِثَةِ ثُمَّ صَلَّى الْأُخْرَى وَ لَا شَيْءَ عَلَيْهِ وَ يُسَلِّمُ.

He^{-asws} said: 'If the doubt enters him after his entering into the third, he should continue in the third, then pray another (Cycle), and there is nothing upon him, and he should perform Salaam'.

وَ أَمَّا مَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ لَمْ يَدْرِ رَكَعَتَيْنِ صَلَّى أَمْ ثَلَاثًا قَالَ يُعِيدُ

And as for what is reported by the Sheykh in his correct (Hadeeth), from Ubeyd in Zurara (in Al Tahzeeb), from Abu Abdullah^{-asws}, he said, 'I asked him^{-asws} about a man who does not know whether he has prayed two Cycle or three. He^{-asws} said: 'He should repeat'.

قُلْتُ أ لَيْسَ يُقَالُ لَا يُعِيدُ الصَّلَاةَ فَصِيحَةً

I said, 'Isn't it said an understanding one does not repeat the Salat?'

فَقَالَ إِنَّمَا ذَلِكَ فِي الثَّلَاثِ وَ الْأَرْبَعِ.

He^{-asws} said: 'But rather that is regarding the third and the fourth (Cycle)'.

وَ يَدُلُّ عَلَى الْمَشْهُورِ رَوَايَاتٌ مِنْهَا مَا رَوَاهُ الْكُلَيْبِيُّ وَ الشَّيْخُ فِي الْحَسَنِ بِإِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ الْحُلَيْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا لَمْ تَدْرِ أ تَنْتَيْنِ صَلَّى أَمْ أَرْبَعًا وَ لَمْ يَدْهَبْ وَهَمَّكَ إِلَى شَيْءٍ فَتَشَهَّدْ وَ سَلِّمْ ثُمَّ صَلِّ رَكَعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ تَفْرَأُ فِيهِمَا بِأَمِّ الْفَرَانِ ثُمَّ تَشَهَّدْ وَ سَلِّمْ فَإِنْ كُنْتَ إِتْمَا صَلَّيْتَ رَكَعَتَيْنِ كَانَتَا هَاتَانِ تَمَامَ الْأَرْبَعِ وَ إِنْ كُنْتَ صَلَّيْتَ أَرْبَعًا كَانَتَا هَاتَانِ نَافِلَةً

And it is evidenced upon the well-known reports, from these is what is reported by Al Kulayni (in Al Kafi), and the Sheykh (in Al Tahzeeb), in the good (Hadeeth) by Ibrahim Bin Hashim, from Al Halby, from Abu Abdullah^{-asws} having said: 'When you don't know whether you have prayed two (Cycles) or four and your imagination does not go to anything, then perform Tashahhud and Salaam, then pray two Cycles and four Sajdah(s) reciting in them with Surah Al Fatiha,

then perform Tashahhud and Salaam. Thus if you had rather prayed two Cycles, these two would complete the four, and if you had prayed four, these two would be optional.

وَ إِنْ كُنْتَ لَا تَدْرِي ثَلَاثًا صَلَّيْتَ أَمْ أَرْبَعًا وَ لَمْ يَذْهَبْ وَهْمُكَ إِلَى شَيْءٍ فَسَلِّمْ ثُمَّ صَلِّ رَكَعَتَيْنِ وَ أَنْتَ جَالِسٌ تَقْرَأُ فِيهِمَا بِأَمِّ الْكِتَابِ وَ إِنْ ذَهَبَ وَهْمُكَ إِلَى الثَّلَاثِ فَتَقْرَأُ فَصَلِّ الرُّكْعَةَ الرَّابِعَةَ وَ لَا تَسْجُدْ سَجْدَتِي السَّهْوِ فَإِنْ ذَهَبَ وَهْمُكَ إِلَى الْأَرْبَعِ فَتَسْجُدْ وَ سَلِّمْ ثُمَّ اسْجُدْ سَجْدَتِي السَّهْوِ.

And if you didn't know whether you have prayed three or four and your imagination to anything, then perform Salaam, then pray two Cycle while you are seated, reciting in these Surah Al Fatiha; and if your imagination goes to the three, then stand and pray the fourth Cycle and do not prostrate two Sajdah(s) of the omission. If your imagination goes to the four, then perform Tashahhud and Salaam, then prostrate two Sajdah(s) of the omission”.

وَ اسْتَدَلَّ لَهُ بِمَا رَوَاهُ الشَّيْخُ بِسَنَدٍ فِيهِ ضَعْفٌ عَلَى الْمَشْهُورِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا ذَهَبَ وَهْمُكَ إِلَى التَّمَامِ أَبَدًا فِي كُلِّ صَلَاةٍ فَاسْجُدْ سَجْدَتَيْنِ بَعْدَ رُكُوعٍ أَوْ قِيَامَةٍ فَلْتَنْعَمَ.

And the evidence for it is with what is reported by the Sheykh (in Al Tahzeeb) – by a chain wherein is weakness upon the well-known from Is'haq Bin Ammar who said, 'Abu Abdullah' ^{asws} said: 'When your imagination goes to the completeness for ever in every Salat, then prostrate two Sajdah(s) without any Ruk'u. Do you understand?' I said, 'Yes”.

وَ مِنْهَا مَا رَوَاهُ فِي الْمُؤْتَقِ عَنْ أَبِي بصيرٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى فَلَمْ يَدْرِ أَيْ فِي الثَّلَاثَةِ هُوَ أَمْ فِي الرَّابِعَةِ

And from these is what is reported in the trusted (Hadeeth) from Abu Baseer (in Al Tahzeeb and Al Kafi), he said, 'I asked him' ^{asws} about a man who prays but does not know whether he is in the third (Cycle) or in the fourth’.

قَالَ فَمَا ذَهَبَ وَهْمُهُ إِلَيْهِ إِنْ رَأَى أَنَّهُ فِي الثَّلَاثَةِ وَ فِي قَلْبِهِ مِنَ الرَّابِعَةِ شَيْءٌ سَلَّمَ بَيْنَهُ وَ بَيْنَ نَفْسِهِ ثُمَّ صَلَّى رَكَعَتَيْنِ يَقْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ.

He' ^{asws} said: 'Whatever his imagination goes to. If he view he is in the third and in his heart is something from the fourth, he should perform Salaam between him and his soul, then pray two Cycles reciting in these with (Surah) Al Fatiha”.

وَ رَوَى الْكُلَيْبِيُّ عَنْ زُرَّارَةَ بِسَنَدَيْنِ أَحَدُهُمَا مِنَ الْحِمْصَانِ عَنْ أَحَدِهِمَا ع قَالَ: وَ إِذَا لَمْ يَدْرِ فِي ثَلَاثٍ هُوَ أَوْ فِي أَرْبَعٍ وَ قَدْ أَحْرَزَ الثَّلَاثَ قَامَ فَأَضَافَ إِلَيْهَا أُخْرَى وَ لَا شَيْءَ عَلَيْهِ.

And it is reported by Al Kulayni, from Zurara (in Al Kafi), from Zurara by two chains, one of them is from Al Hisan from one of the two (5th or 6th Imam' ^{asws}) having said: 'And if he does not know whether he is in a third (Cycle) or he is in a fourth, and he has preserved the three, he should stand and add another to it, and there is nothing upon him”.

لَكِنْ يُؤَيِّدُ الصَّدُوقُ هُنَا مَا رَوَاهُ فِي الْكَافِي بِسَنَدٍ حَسَنٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: إِذَا السَّهْوُ بَيْنَ الثَّلَاثِ وَ الْأَرْبَعِ وَ فِي الْإِسْتِثْنَةِ وَ الْأَرْبَعِ بَيْنَكَ الْمُنْزِلَةَ وَ مَنْ سَهَا فَلَمْ يَدْرِ ثَلَاثًا صَلَّى أَمْ أَرْبَعًا وَ اعْتَدَلَ شَكُّهُ

But Al Sadouq supported over here what is reported in Al Kafi by a good chain, from Muhammad Bin Muslim, who said, 'But rather the omission is between the three and the four,

and in the two and the four being at that status, and the one who forgets so he does not know whether he has prayed three or four and moderates his doubt.

قَالَ يَقُومُ فِيمُ ثُمَّ يَجْلِسُ فَيَتَشَهَّدُ وَيُسَلِّمُ وَيُصَلِّي رُكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ وَهُوَ جَالِسٌ فَإِنْ كَانَ أَكْثَرَ وَهَمِهِ إِلَى الْأَرْبَعِ تَشَهَّدَ وَسَلَّمَ ثُمَّ قَرَأَ فَاتِحَةَ الْكِتَابِ وَرَكَعَ وَسَجَدَ ثُمَّ قَرَأَ فَسَجَدَ سَجْدَتَيْنِ وَتَشَهَّدَ وَسَلَّمَ

He^{-asws} said: 'He should stand and complete, then be seated and perform Tashahhud and Salaam, and he should pray two Cycles and four Sajdah(s) while he is seated. If most of his imagination was to the four, he should perform Tashahhud and Salaam, then recite Surah Al Fatiha and do Ruk'u and Sajdah, then recite. He should prostrate two Sajdah(s) and perform Tashahhud and Salaam.

وَإِنْ كَانَ أَكْثَرَ وَهَمِهِ الثَّنَتَيْنِ هَضَّ فَصَلَّى رُكْعَتَيْنِ وَتَشَهَّدَ وَسَلَّمَ.

And his imagination was to more, he should get up, pray two Cycles and perform Tashahhud and Salaam''.

وَإِنْ كَانَ فِيهِ كَلَامٌ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا قَالَ: قُلْتُ لَهُ مَنْ لَمْ يَدْرِ فِي أَرْبَعٍ هُوَ أَوْ ثِنْتَيْنِ وَقَدْ أَحْرَزَ الثَّنَتَيْنِ

And even though there is speech (arguments regarding it), from Zurara, from one of the two (5th or 6th Imam^{-asws}), he said, 'I said to him^{-asws}, 'One who does not know whether he is in (Cycle) four, or he is in two, and he has preserved the two'.

قَالَ يَرْكَعُ رُكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ وَهُوَ قَائِمٌ بِفَاتِحَةِ الْكِتَابِ وَبِتَشَهُّدٍ وَلَا شَيْءَ عَلَيْهِ وَإِذَا لَمْ يَدْرِ فِي ثَلَاثٍ هُوَ أَوْ فِي أَرْبَعٍ وَقَدْ أَحْرَزَ الثَّلَاثَ قَامَ فَأَضَافَ إِلَيْهَا أُخْرَى وَلَا شَيْءَ عَلَيْهِ

He^{-asws} said: 'He should pray two Cycles and four Sajdah(s), and he is standing with Surah Al Fatiha, and perform Tashahhud, and there is nothing upon him; and when he does not know whether he is in three, or he is in four, and he has preserved the three, he should stand and add another to it, and there is nothing upon him.

وَلَا يَنْفُضُ الْيَقِينَ بِالشَّكِّ وَلَا يُدْجِلُ الشَّكَّ فِي الْيَقِينِ وَلَا يَخْلُطُ أَحَدُهُمَا بِالْأُخْرَى وَلَكِنَّهُ يَنْفُضُ الشَّكَّ بِالْيَقِينِ وَيَبْنِي عَلَى الْيَقِينِ فَيَبْنِي عَلَيْهِ وَلَا يَعْتَدُ بِالشَّكِّ فِي حَالٍ مِنَ الْحَالَاتِ.

And the certainty cannot be broken by the doubt, nor can the doubt enter into the certainty, nor can one of them mingle with the other, but the doubt is broken by the certainty, and he should complete upon the certainty and build upon it, and he cannot count with the doubtful in any situation from the situations''.

وَرَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ لَا يَدْرِ صَلَّى رُكْعَتَيْنِ أَمْ أَرْبَعًا قَالَ يُعِيدُ.

And it is reported by the Sheykh in the correct (Hadeeth), from Muhammad Bin Muslim who said, 'I asked him^{-asws} about the man not knowing whether he has prayed two Cycles or four. He^{-asws} said: 'He should repeat''.

وَرَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا لَمْ تَدْرْ أَرْبَعًا صَلَّيْتَ أَمْ رَكْعَتَيْنِ فَمُمْ وَ ارْتَع رَكْعَتَيْنِ ثُمَّ سَلِّمْ وَ اسْجُدْ سَجْدَتَيْنِ وَ أَنْتَ جَالِسٌ ثُمَّ سَلِّمْ بَعْدَهُمَا.

And it is reported by the Sheykh in the correct (Hadeeth), from Abu Baseer (in Al Tahzeeb), from Abu Abdullah^{asws} having said: 'When you don't know whether you have prayed four or two Cycles, so stand and pray two Cycles, then perform Salaam, and prostrate two Sajdah(s) (of the omission) while you are seated, then perform Salaam after it'.

رَوَى مُسْلِمٌ فِي صَحِيحِهِ بِإِسْنَادِهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ سَمِعْتُ النَّبِيَّ ص يَقُولُ إِذَا سَهَا أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرْ وَاحِدَةً صَلَّى أَوْ ثِنْتَيْنِ فَلْيَبْنِ عَلَى وَاحِدَةٍ وَ إِنْ لَمْ يَدْرْ ثِنْتَيْنِ صَلَّى أَوْ ثَلَاثًا فَلْيَبْنِ عَلَى ثِنْتَيْنِ وَ إِنْ لَمْ يَدْرْ ثَلَاثًا صَلَّى أَوْ أَرْبَعًا فَلْيَبْنِ عَلَى ثَلَاثٍ وَ لَيْسَ جَدُّ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمْ.

It is reported by Muslim in his 'Saheeh' (non-Shia source), by his chain from Abdul Rahman Bin Awf who said, 'I heard the Prophet^{saww} saying: 'Whenever of you forgets in his Salat so he does not know whether he has prayed one (Cycle) or two, let him build upon one; and if he does not know whether he has prayed two or three, let him build upon two; and if he does not know whether he has prayed three or four, let him build upon three and let prostrate two Sajdah(s) before he performs Salaam'.

حُجَّةُ الْمَشْهُورِ مَا رَوَاهُ الشَّيْخُ وَ الْكُلَيْبِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ صَلَّى فَلَمْ يَدْرْ أَسْتَبْنِ صَلَّى أَمْ ثَلَاثًا أَمْ أَرْبَعًا قَالَ يَقُومُ فَيُصَلِّي رَكْعَتَيْنِ مِنْ قِيَامٍ وَ يُسَلِّمْ ثُمَّ يُصَلِّي رَكْعَتَيْنِ مِنْ جُلُوسٍ وَ يُسَلِّمْ فَإِنْ كَانَتْ أَرْبَعٌ رَكَعَاتٍ كَانَتْ الرِّكَعَاتُ نَافِلَةً وَ إِلَّا لَمْ تَكُنْ الْأَرْبَعُ.

And argument for the well-known is what is reported by the Sheykh (in Al Tahzeeb) and Al Kulayni (in Al Kafi), from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions, from Abu Abdullah^{asws} regarding a man who prays but does not know whether he has prayed two or three or four (Cycles). He^{asws} said: 'He should stand and pray two Cycles from standing, and perform Salaam, then pray two Cycles from sitting and perform Salaam. If it had been four Cycles, the Cycle would be optional, or else it would complete the four'.

أَنَّهُ قَدْ رَوَى الصَّدُوقُ فِي الصَّحِيحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع رَجُلٌ لَا يَدْرِي أَسْتَبْنِ صَلَّى أَمْ ثَلَاثًا أَمْ أَرْبَعًا فَقَالَ يُصَلِّي رَكْعَةً مِنْ قِيَامٍ ثُمَّ يُسَلِّمْ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَ هُوَ جَالِسٌ.

It has been reported by Al-Sadouq in the correct (Hadeeth), from Abdul Rahman Bin Al-Hajjaj, from Abu Ibrahim^{asws}, he said, 'I said to Abu Abdullah^{asws}, 'A man does not know whether he has prayed two or three or four. He^{asws} said: 'He should pray one Cycle from standing, then perform Salaam, then he should pray two Cycles while seated'.

16- الْمَحَاسِنُ، عَنْ أَبِيهِ وَ يَعْقُوبُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ بُكَيْرِ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ رَجُلٌ شَكَّ وَ لَمْ يَدْرْ أَرْبَعًا صَلَّى أَمْ ائْتَبْنِ وَ هُوَ قَاعِدٌ.

(The book) 'Al Mahasin' – from his father and Yaquob Bin Yazeed, from Ibn Abu Umeyr, from Ibn Uzina, from Bukeyr Bin Ayn,

'From Abu Ja'far^{asws}, he (the narrator) said, 'I said to him^{asws}, 'A man doubt and does not know whether he has prayed four (cycles) or two, and he is seated'.

قَالَ يَرْكَعُ رَكَعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ يُسَلِّمُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ وَ هُوَ جَالِسٌ.

He^{-asws} said: ‘He should pray two Cycles and do four Sajdah(s), and perform Salaam, then he should prostrate two Sajdah(s) (of the omission) while he is seated’^{.254}

17- الإِحْتِجَاجُ، فِيمَا كَتَبَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْحِمَيْرِيُّ وَ قَدْ مَرَّ بِأَسَانِيدِهِ إِلَى الْقَائِمِ عَسَّأَلَهُ عَنْ رَجُلٍ صَلَّى الظُّهْرَ وَ دَخَلَ فِي صَلَاةِ الْعَصْرِ فَلَمَّا أَنْ صَلَّى مِنْ صَلَاتِهِ الْعَصْرَ رَكَعَتَيْنِ اسْتَيْقَنَ أَنَّهُ صَلَّى الظُّهْرَ رَكَعَتَيْنِ كَيْفَ يَصْنَعُ

(The book) ‘Al-Ihtijaj’ – Among what Abdullah Bin Ja’far Al-Himeyri had written to Al-Qaim^{-ajfj}, and it has already passed by its chains, he asked him^{-ajfj} about a man praying Al-Zohr and enters into Al-Asr Salat. When he has prayed two Cycles of Al-Asr, he is certain that he had only prayed two Cycles of Al-Zohr. What should he do.

فَأَجَابَ إِنْ كَانَ قَدْ أَخَذَتْ بَيْنَ الصَّلَاتَيْنِ حَادِثَةٌ تُفْطَعُ بِهَا الصَّلَاةُ أَعَادَ الصَّلَاتَيْنِ وَ إِذَا لَمْ يَكُنْ أَخَذَتْ حَادِثَةٌ جَعَلَ الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ تِمَمَةً لِصَلَاةِ الظُّهْرِ وَ صَلَّى الْعَصْرَ بَعْدَ ذَلِكَ.

He^{-ajfj} answered: ‘If an even had occurred between the two Salat(s) the Salat being cut by it, he should repeat the two Salat(s), and there did not happen any occurrence of even, he should make the two the last two Cycles he has prayed as completion of Al-Zohr Salat, and pray Al-Asr after that’^{.255}

18- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ زُرَّارَةُ قَالَ أَبُو جَعْفَرٍ ع كَانَ الَّذِي فَرَضَ اللَّهُ عَلَى الْعِبَادِ مِنَ الصَّلَاةِ عَشْرًا فَرَادَ رَسُولُ اللَّهِ ص سَبْعًا وَ فِيهِنَّ السُّهُوُّ وَ لَيْسَ فِيهِنَّ قِرَاءَةٌ فَمَنْ شَكَّ فِي الْأُولَيَيْنِ أَعَادَ حَتَّى يَحْفَظَ وَ يَكُونَ عَلَى يَقِينٍ وَ مَنْ شَكَّ فِي الْأَخِيرَتَيْنِ عَمِلَ بِالْوَهْمِ.

(The book) ‘Al Saraair’ – copying from the book of Hareyz Bin Abdullah who said, ‘Zurara said,

‘Abu Ja’far^{-asws} said: ‘That from the Salat which Allah^{-azwj} Obligated upon the servants are ten (Cycles). Rasool-Allah^{-saww} increased seven, and in these is the omission there isn’t any recitation in these. So, the one who doubts in the first two will repeat until he preserves and comes to be upon certainty, and the one who doubts in the last two will work with the imagination’^{.256}

قَالَ وَ قَالَ زُرَّارَةُ عَنْ أَبِي جَعْفَرٍ ع إِذَا جَاءَ يَقِينٌ بَعْدَ حَائِلٍ قَضَاهُ وَ مَضَى عَلَى الْيَقِينِ وَ يُقْضَى الْحَائِلُ وَ الشَّكُّ جَمِيعًا فَإِنْ شَكَّ فِي الظُّهْرِ فِيمَا بَيْنَهُ وَ بَيْنَ أَنْ يُصَلِّيَ الْعَصْرَ قَضَاهَا وَ إِنْ دَخَلَهُ الشَّكُّ بَعْدَ أَنْ يُصَلِّيَ الْعَصْرَ فَقَدْ مَضَتْ إِلَّا أَنْ يَسْتَيْقِنَ لِأَنَّ الْعَصْرَ حَائِلٌ فِيمَا بَيْنَهُ وَ بَيْنَ الظُّهْرِ فَلَا يَدْعُ الْحَائِلَ لِمَا كَانَ مِنَ الشَّكِّ إِلَّا بِيقِينٍ.

He said, ‘And Zurara said,

‘From Abu Ja’far^{-asws}: ‘When certainty comes after an impediment, fulfil it and continue upon the certainty and fulfil the impediment and the doubt together. If the doubt is in Al-Zohr regarding what is between him and him praying Al-Asr, fulfil it, and if the doubt enters after

²⁵⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 16

²⁵⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 17

²⁵⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 18 a

he has prayed Al-Asr, so it has expired except if he is certain because Al-Asr is an impediment in what is between him and Al-Zohr, therefore do not leave the impediment to what had happened except with certainty".²⁵⁷

بيان: وَ بِهِ خَيْرٌ حَسَنُ السَّنَدِ عَنْ زُرَّارَةَ وَ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ مَتَى اسْتَيْقَنْتَ أَوْ شَكَّكَتَ فِي وَفْتِ صَلَاةِ أَنْتَ لَمْ تُصَلِّهَا أَوْ فِي وَفْتِ فَوْتِهَا صَلَّيْتَهَا وَ إِنْ شَكَّكَتَ بَعْدَ مَا حَرَجَ وَفْتِ الْقَوْتِ فَقَدْ حَالَ حَائِلٌ فَلَا إِعَادَةَ عَلَيْكَ

Explanation (Hadeeth only) – And with it is a Hadeeth of good chain, from Zurara and Al-Fazl, from Abu Ja'far^{asws}: 'When you were certain or doubtful regarding timing of a Salat you have not prayed it yet, or regarding timing of its being missed out, pray it; and if you were to doubt after the missed timing has gone so the impediment is a barrier, so there is no repeating upon you'.

أُورِدَهُ الْكُلَيْبِيُّ وَ السَّيْحِيُّ فِي التَّهْذِيبِ.

It is reported by Al-Kulayni (in Al Kafi), and the Sheykh in Al Tahzeeb".

19- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ دَخَلَ فِي صَلَاتِهِ فَنَسِيَ أَنْ يُكَبِّرَ حَتَّى رَكَعَ فَذَكَرَ حِينَ رَكَعَ هَلْ يُجْزِيهِ ذَلِكَ وَ إِنْ كَانَ قَدْ صَلَّى رُكْعَةً أَوْ ثَلَاثِينَ وَ هَلْ يَعْتَدُ بِمَا صَلَّى

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

'From Ali son of Ja'far^{asws}, he said, 'I asked him^{asws} about a man who entered into his Salat and he forgets to exclaim Takbeer until he perform Ruk'u. He remembers when he is performing Ruk'u, 'Is that allowed for him, and if he had prayed one Cycle or two, and can he count with what he has prayed?'

قَالَ يَعْتَدُ بِمَا يَفْتَتِحُ بِهِ مِنَ التَّكْبِيرِ

He^{asws} said: 'He can count with what he had begun with from the Takbeer'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ رَكَعَ وَ سَجَدَ وَ لَمْ يَدْرِ هَلْ كَثُرَ أَوْ قَالَ شَيْئاً فِي رُكُوعِهِ وَ سُجُودِهِ هَلْ يَعْتَدُ بِتِلْكَ الرَّكْعَةِ وَ السَّجْدَةِ

He said, 'And I asked him^{asws} about a man doing Ruk'u and Sajdah, and he does not know whether he has exclaimed Takbeer or said anything in his Ruk'u and his Sajdah, 'Can he count with that Cycle and the Sajdah?'

قَالَ إِذَا شَاكَ فَلْيَمْضِ فِي صَلَاتِهِ

He^{asws} said: 'When he doubts, let him continue in his Salat"²⁵⁸.

²⁵⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 18 b

²⁵⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 19

20- قُرْبُ الْإِسْنَادِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ افْتَتَحَ الصَّلَاةَ فَقَرَأَ سُورَةَ قَبْلَ فَاتِحَةِ الْكِتَابِ ثُمَّ ذَكَرَ بَعْدَ مَا فَرَعَ مِنَ السُّورَةِ قَالَ يَمْضِي فِي صَلَاتِهِ وَ يَقْرَأُ فَاتِحَةَ الْكِتَابِ فِيمَا يَسْتَقْبِلُ

(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 a man who begins the Salat, so he recites a Surah before Surah Al-Fatiha, then he remembers after having been free from the Surah. He^{-asws} said: 'He should continue in his Salat and recites Surah Al-Fatiha in the future he faces'.

قَالَ وَ سَأَلْتُهُ ع عَنْ رَجُلٍ كَانَ فِي صَلَاتِهِ فَقَرَأَ سُورَةَ قَبْلَ فَاتِحَةِ الْكِتَابِ هَلْ يُجْزِيهِ ذَلِكَ إِذَا كَانَ خَطَأً قَالَ نَعَمْ.

He said, 'And I asked him^{-asws} about a man who was in his Salat so he recited a Surah before Surah Al-Fatiha, 'Is that allowed for him when he was mistaken?' He^{-asws} said: 'Yes'.²⁵⁹

21- قُرْبُ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ قَالَ: سَأَلْتُهُ ع عَنِ الرَّجُلِ يُخْطِئُ فِي قِرَاءَتِهِ هَلْ يَصْلُحُ لَهُ أَنْ يُنْصِتَ سَاعَةً وَ يَتَذَكَّرَ قَالَ لَا بَأْسَ

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

'From Ali son of Ja'far^{-asws}, he said, 'I asked him^{-asws} about the man erring in his recitation, 'Is it correct for him to be silent for a while and recall?' He^{-asws} said: 'There is no problem'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ يُخْطِئُ فِي التَّشَهُدِ وَ الْقُنُوتِ هَلْ يَصْلُحُ لَهُ أَنْ يُرَدِّدَ حَتَّى يَتَذَكَّرَ وَ يُنْصِتَ سَاعَةً وَ يَتَذَكَّرَ

He said, 'And I asked him^{-asws} about a man erring in the Tashahhud and the Qunout, 'Is it correct for him to hesitate until he remembers, and be silent for a while and remember?'

قَالَ لَا بَأْسَ أَنْ يُرَدِّدَ وَ يُنْصِتَ سَاعَةً حَتَّى يَتَذَكَّرَ وَ لَيْسَ فِي الْقُنُوتِ سَهْوٌ وَ لَا فِي التَّشَهُدِ.

He^{-asws} said: 'There is no problem if he hesitates and is silent for a while until he remembers, and there isn't omission in Qunout nor in Tashahhud'.²⁶⁰

22- قُرْبُ الْإِسْنَادِ، بِسَنَدِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ سَهَا فَبَيَّ عَلَى مَا صَلَّى كَيْفَ يَصْنَعُ أَيْفَتُخِّحُ صَلَاتَهُ أَمْ يَقُومُ وَ يُكَبِّرُ وَ يَقْرَأُ وَ هَلْ عَلَيْهِ أَذَانٌ وَ إِقَامَةٌ وَ إِنْ كَانَ قَدْ سَهَا فِي الرَّكْعَتَيْنِ الْأَخْرَاوَيْنِ وَ قَدْ فَرَغَ مِنْ قِرَاءَتِهِ هَلْ عَلَيْهِ قِرَاءَةٌ أَوْ تَسْبِيحٌ أَوْ تَكْبِيرٌ

(The book) 'Qurb Al Isnaad' – by his chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about a man making an omission, so he builds upon what he had prayed, 'What should he do? Should he begin his Salat or stand and exclaim Takbeer, and recite? And it is upon him to proclaim Azaan and Iqama? And if he had omitted in the last two Cycles, and he is free from his recitation, is it upon him to recite, or glorify, or exclaim Takbeer?'

²⁵⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 20

²⁶⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 21

قَالَ يَبْنِي عَلَى مَا صَلَّى فَإِنْ كَانَ قَدْ فَرَغَ مِنَ الْقِرَاءَةِ فَلَيْسَ عَلَيْهِ قِرَاءَةٌ وَ لَا أَدَانٌ وَ لَا إِقَامَةٌ.

He^{-asws} said: 'He should build upon what he had prayed. If he was free from the recitation, there isn't any recitation upon him, nor Azaan nor Iqama'.²⁶¹

23- كِتَابُ الْمَسَائِلِ، بِسَنَدِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْهُو فَيَبْنِي عَلَى مَا طَلَّ كَيْفَ يَصْنَعُ أَمْ يَفْتَتِحُ الصَّلَاةَ أَمْ يَتَوَمَّعُ فَيُكَبِّرُ وَ يَقْرَأُ وَ هَلْ عَلَيْهِ أَدَانٌ وَ إِقَامَةٌ وَ إِنْ كَانَ قَدْ سَهَا فِي الرَّكْعَتَيْنِ الْأَخْرَاوَيْنِ وَ قَدْ فَرَغَ مِنْ قِرَاءَتِهِ هَلْ عَلَيْهِ أَنْ يُسَبِّحَ أَوْ يُكَبِّرَ

(The book) 'Kitab Al Masaail' – by his chain,

'Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man omitting (something), so he builds upon what he thinks, 'What should he do? Should he begin the Salat or stand, exclaim Takbeer, and recite? And is there upon him to proclaim Azaan and Iqama? And if he had omitted in the last two Cycles and he is free from his recitation, is it upon him to glorify, or exclaim Takbeer?'

قَالَ يَبْنِي عَلَى مَا كَانَ صَلَّى إِنْ كَانَ قَدْ فَرَغَ مِنَ الْقِرَاءَةِ فَلَيْسَ عَلَيْهِ قِرَاءَةٌ وَ لَيْسَ عَلَيْهِ أَدَانٌ وَ لَا إِقَامَةٌ وَ لَا سَهْوٌ عَلَيْهِ.

He^{-asws} said: 'He should build upon what he had prayed. If he was free from the recitation, there isn't any recitation upon him, and there isn't any Azaan or Iqama upon him, nor any (Sajdah of) omission upon him'.²⁶²

24- قُرْبُ الْإِسْنَادِ، بِالسَّنَدِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَمَّنْ تَرَكَ قِرَاءَةَ أَمِ الْقُرْآنِ قَالَ إِنْ كَانَ مُتَعَمِّدًا فَلَا صَلَاةَ لَهُ وَ إِنْ كَانَ نَاسِيًا فَلَا بَأْسَ.

(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 one who neglects to recite or the Quran. He^{-asws} said: 'If it was deliberate, there is no Salat for him, and if it was forgetfulness, there is no problem'.²⁶³

25- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ فِي رَجُلٍ دَخَلَ مَعَ الْإِمَامِ فِي صَلَاتِهِ وَ قَدْ سَبَقَهُ الْإِمَامُ بِرُكْعَةٍ فَخَرَجَ مَعَ الْإِمَامِ فَذَكَرَ أَنَّهُ فَاتَتْهُ رُكْعَةٌ

(The book) 'Al Mahasin' – from his father, from Yunus, from Muawiya Bin wahb, from Ubeyd Bin Zurara,

'From Abu Abdullah^{-asws} regarding a man entering to be with the prayer leader in his Salat and the prayer leader has preceded him by one Cycle. He exits (from the Salat) with the prayer leader. Then he remembers that he has missed out one Cycle'

قَالَ يُعِيدُ رُكْعَةً وَاحِدَةً.

²⁶¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 22

²⁶² Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 23

²⁶³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 24

He^{-asws} said: ‘He should repeat the Salat’^{.264}

26- السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ صَفْوَانَ بْنِ يَحْيَى وَ يَعْقُوبَ بْنِ زَيْدٍ عَنِ ابْنِ أَبِي عَمْرٍو جَمِيعًا عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يُصَلِّيُ الْعَدَاةَ رُكْعَةً وَ يَتَشَهَّدُ ثُمَّ يَنْصَرِفُ وَ يَذْهَبُ وَ يَجِيءُ ثُمَّ يَذْكُرُ بَعْدَ أَنَّهُ إِذَا صَلَّى رُكْعَةً قَالَ يُضِيفُ إِلَيْهَا رُكْعَةً.

(The book) ‘Al Saraair’ – copying from the book ‘Al Nawadir’ of Muhammad Bin Ali Bin Mahboub Bin Al Husayn, from Safwan Bin Yahya, and Yaqoub Bin Yazeed, from Ibn Abu Umeyr, altogether from Abdullah Bin Bukeyr, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullah^{-asws} about the man who prays the morning (Salat), one Cycle and he performs Tashahhud, then he leaved and goes and come, then he remembers afterwards that rather, he had only prayed one Cycle. He^{-asws} said: ‘He should add one Cycle to it’^{.265}

تَبَيَّنَ وَ يَدُلُّ عَلَى الْمَشْهُورِ صَحِيحُهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنِ الْبَاقِرِ ع فِي رَجُلٍ صَلَّى رُكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ فَسَلَّمَ وَ هُوَ يَرَى أَنَّهُ قَدْ أَتَمَّ الصَّلَاةَ وَ تَكَلَّمَ ثُمَّ ذَكَرَ أَنَّهُ لَمْ يُصَلِّ عِزَّ رُكْعَتَيْنِ فَقَالَ يُسْمُ مَا بَقِيَ مِنْ صَلَاتِهِ وَ لَا شَيْءَ عَلَيْهِ.

Clarification (Ahadeeth) only – And it evidence’s upon the well known a correct (Hadeeth) by Muhammad Bin Muslim (in Al Tahzeeb), from Al-Baqir^{-asws} regarding a man who prays two Cycles of the Prescribed (Salat). He performs Salat and he view that he has completed the Salat, and he talks, then he remembers that he had not prayed apart from two Cycles. He^{-asws} said: ‘He should complete what remains upon him from his Salat and there is nothing upon him’.

وَ صَحِيحُهُ أُخْرَى عَلَى الظَّاهِرِ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ دَخَلَ مَعَ الْإِمَامِ فِي صَلَاتِهِ وَ قَدْ سَبَقَهُ بِرُكْعَةٍ فَلَمَّا فَرَغَ الْإِمَامُ خَرَجَ مَعَ النَّاسِ ثُمَّ ذَكَرَ أَنَّهُ فَاتَتْهُ رُكْعَةٌ

And in another correct (Hadeeth) upon the apparent, from one of the two (5th or 6th Imam^{-asws}) (in Al Tahzeeb), he said, ‘I asked him^{-asws} about a man entering to be with the prayer leader in his Salat and he has already preceded him by one Cycle. When the prayer leader is free, he exits with the people. Then he remembers that one Cycle had been missed out by him.

قَالَ يُعِيدُ رُكْعَةً وَاحِدَةً يُجُوزُ لَهُ ذَلِكَ إِذَا لَمْ يُجُولِ وَجْهَهُ عَنِ الْقِبْلَةِ فَإِذَا حَوَّلَ وَجْهَهُ فَعَلَيْهِ أَنْ يَسْتَقْبِلَ اسْتِقْبَالًا.

He^{-asws} said: ‘He should repeat one Cycles, that is sufficient for him when he did not turn his face away from the Qiblah. When he does turn his face away, upon him is to resume anew’.

وَ صَحِيحُهُ عَلِيُّ بْنُ النُّعْمَانِ الرَّازِيِّ قَالَ: كُنْتُ مَعَ أَصْحَابِ لِي فِي سَفَرٍ وَ أَنَا إِمَامُهُمْ فَصَلَّيْتُ بِمِ الْمَعْرَبِ فَسَلَّمْتُ فِي الرُّكْعَتَيْنِ الْأُولَيَيْنِ فَقَالَ أَصْحَابِي إِذَا صَلَّيْتَ بِنَا رُكْعَتَيْنِ

And a correct (Hadeeth in Al Tahzeeb) by Ali Bin Al Numan Al Razy who said, ‘I was with companions of mine in a journey and I was their prayer leader. I prayed with them Al-Maghrab

²⁶⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 25

²⁶⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 26

(Salat). I performed Salat in the first two Cycles. My companions said, 'But rather you prayed two Cycles with us (instead of three)!'

فَكَلَّمْتُهُمْ وَكَلَّمُونِي فَقَالُوا أَمَا نَحْنُ فَنُعِيدُ وَ قُلْتُ وَ لَكَيْتِي لَا أُعِيدُ وَ أَتَمُّ بِرُكْعَةٍ وَ أَتَمَّمْتُ رُكْعَةً ثُمَّ سِرْنَا

I spoke to them and they spoke to me. They said, 'As for us, we shall repeat', while I said, 'But I will not repeat and I shall complete with one Cycle', and I did complete a Cycle, then we travelled.

فَأْتَيْتُ أَبَا عَبْدِ اللَّهِ ع فَذَكَرْتُ لَهُ الَّذِي كَانَ مِنْ أَمْرِنَا فَقَالَ أَنْتَ كُنْتَ أَصَوَّبَ مِنْهُمْ فِعْلًا إِنَّمَا يُعِيدُ مَنْ لَا يَدْرِي مَا صَلَّى.

I came to Abu Abdullah^{asws} and mentioned to him which happened from our matter. He^{asws} said: 'You^{asws} were more correct than them in action. But rather, he will repeat, the one who does not know what he had prayed'.

27- الْمُفْتِيحُ، فَإِنْ اسْتَيْقَنَ أَنَّكَ صَلَّيْتَ حَمْسًا فَأَعِدِ الصَّلَاةَ.

(The book) 'Al Muqnie' –

'If you are certain that you have prayed five (Cycles), repeat the Salat'.²⁶⁶

وَ رُوِيَ فِيهِمْ اسْتَيْقَنَ أَنَّهُ صَلَّى حَمْسًا إِنْ كَانَ جَلَسَ فِي الرَّابِعَةِ فَصَلَاةَ الظُّهْرِ لَهُ تَامَةً فَلْيُتِمِّمْ وَ لِيُضِفْ إِلَى الرَّكْعَةِ الْخَامِسَةِ رُكْعَةً فَتَكُونُ الرَّكْعَتَانِ نَافِلَةً وَ لَا شَيْءَ عَلَيْهِ.

And it is reported regarding the one who is certain that he had prayed five (Cycles): 'If he was seated in the fourth, so Al-Zohr Salat is complete for him, so let him stand and let him add to the fifth Cycle so it would become two Cycles of (optional Salat), and there is nothing upon him'.²⁶⁷

وَ رُوِيَ أَنَّهُ مَنْ اسْتَيْقَنَ أَنَّهُ صَلَّى سِتًّا فَلْيُعِدِ الصَّلَاةَ.

And it is reported: 'The one who is certain that he had prayed six (Cycles), let him repeat the Salat'.²⁶⁸

تَبَيَّنَ وَ حَسَنَهُ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا اسْتَيْقَنَ أَنَّهُ زَادَ فِي الصَّلَاةِ الْمَكْتُوبَةِ رُكْعَةً لَمْ يَعْتَدِ بِهَا وَ اسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالًا إِذَا اسْتَيْقَنَ يَقِينًا.

Clarification (Ahadeeth only) – And a good (Hadeeth) by Zurara (in Al Tahzeeb) from Abu Ja'far^{asws} having said: 'When he is certain that has increased in the Prescribed Salat by one Cycle, he should not count with it, and he should resume the Salat anew when he is convinced with certainty'.

وَ حُجَّةُ الْقَوْلِ الثَّانِي صَحِيحَةُ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى حَمْسًا فَقَالَ إِنْ كَانَ جَلَسَ فِي الرَّكْعَةِ قَدَرَ التَّشَهُدِ فَقَدْ تَمَّتْ صَلَاتُهُ.

²⁶⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 27 a

²⁶⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 27 b

²⁶⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 27 c

And an argument of the second word is a correct (Hadeeth) by Zurara (in Al Tahzeeb), from Abu Ja'far^{asws}, he said, 'I asked him^{asws} about a man who prays five (Cycles). He^{asws} said: 'If he was seated in the Cycle a measurement of performing the Tashahhud, so his Salat is complete''.

وَرَوَى الصَّدُوقُ فِي الصَّحِيحِ مِثْلَهُ عَنْ جَمِيلٍ عَنِ الصَّادِقِ ع.

And it is reported by Al-Sadouq in the correct (Hadeeth) – similar to it from Jameel (in Al-Faqeeh), from Al-Sadiq^{asws}'.

وَرَوَاهُ مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ رَجُلٍ اسْتَيْقَنَ بَعْدَ مَا صَلَّى الظُّهْرَ أَنَّهُ صَلَّى حُمْسًا قَالَ وَكَيْفَ اسْتَيْقَنَ قُلْتُ عَلِمَ

And a report by Muhammad Bin Muslim (in Al Tahzeeb), said, 'I asked Abu Ja'far^{asws} about a man who is certain after having prayed Al-Zohr that he had prayed five (Cycles instead of four). He^{asws} said: 'And how was he certain?' I said, 'He knew'.

قَالَ إِنْ كَانَ عَلِمَ أَنَّهُ جَلَسَ فِي الرَّابِعَةِ فَصَلَاةُ الظُّهْرِ تَامَّةٌ وَ لَبِثْتُمْ فَلْيُضِفْ إِلَى الرَّكْعَةِ الْخَامِسَةِ رُكْعَةً وَ سَجْدَتَيْنِ فَيَكُونَانِ رُكْعَتَيْنِ نَافِلَةً وَ لَا شَيْءَ عَلَيْهِ.

He^{asws} said: 'If he had known when he was seated in the fourth, Al-Zohr Salat is complete, and let him stand and add to the fifth Cycle and two Sajdah(s), so these would be two Cycles of optional (Salat), and there is nothing upon him''.

وَرَوَى فِي الْفَقِيهِ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى الظُّهْرَ حُمْسًا

And it is reported in 'Al-Faqeeh' in the correct (Hadeeth) by Muhammad Bin Muslim, from Abu Abdullah^{asws}, he said, 'I asked him^{asws} about a man who prays five (Cycles) in Al-Zohr (instead of four).

فَقَالَ إِنْ كَانَ لَا يَدْرِي جَلَسَ فِي الرَّابِعَةِ أَمْ لَمْ يَجْلِسْ فَلْيَجْعَلْ أَرْبَعَ رُكْعَاتٍ مِنْهَا الظُّهْرَ وَ يَجْلِسُ وَ يَتَشَهَّدُ ثُمَّ يُصَلِّي وَ هُوَ جَالِسٌ رُكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ فَيُضِيفُهَا إِلَى الْخَامِسَةِ فَتَكُونُ نَافِلَةً.

He^{asws} said: 'If he didn't know whether he had sat in the fourth or did not sit, let him make four Cycles from these as being Al-Zohr, and he should sit and perform Tashahhud, then he should pray two Cycles while he is seated and do four Sajdah(s), so he can add it to the fifth to be optional (Salat)''.

أَقُولُ رَوَى مُسْلِمٌ فِي صَحِيحِهِ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ص صَلَّى الظُّهْرَ حُمْسًا فَعَبِلَ لَهُ أَزِيدَ فِي الصَّلَاةِ فَقَالَ وَ مَا ذَاكَ قَالُوا صَلَّيْتَ حُمْسًا فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ.

I (Majlisi) am saying, 'It is reported by Muslim in his 'Saheeh' (a non-Shia source), from Abdullah Bin Masoud that Rasool-Allah^{saww} prayed five Cycles of Al-Zohr. It was said to him^{saww}, 'Is there an addition in the Salat?' He^{saww} said: 'And what is that?' They said, 'You^{saww} prayed five (cycles)!' He^{saww} prostrated two Sajdah(s) after having performed Salaam''.

و أما الرواية التي أشار إليها الصدوق فالذي فيما عندنا من الكتب ما رواه الشيخ بسند فيه ضعف عن زيد الشحام قال: سألتُه عن الرجل صَلَّى العَصْرَ سِتَّ رَكَعَاتٍ أَوْ خَمْسَ رَكَعَاتٍ

And as for the report which Al Sadouq has indicated to among what is in our possession from the books, is what is reported by the Sheykh (in Al Tahzeeb) by a chain wherein is weakness, from Zayd Al-Shahham who said, 'I asked him^{asws} about the man who prays six or five Cycles in Al-Asr.

قَالَ إِنْ اسْتَيْقَنَ أَنَّهُ صَلَّى خَمْسًا أَوْ سِتًّا فَلْيُعِدْ وَ لَا اخْتِصَاصَ لَهَا بِالسِّتِ.

He^{asws} said: 'If he is certain he has prayed five or six, let him repeat, and there is no exclusivity for it with the six'.

28- الْمُفْتِيحُ، إِنْ لَمْ تَدْرِ أَرْبَعًا صَلَّى أَمْ خَمْسًا أَوْ زِدْتَ أَوْ نَقَصْتَ فَتَشْهَدْ وَ سَلِّمْ وَ صَلِّ رَكَعَتَيْنِ بَارِعِ سَجَدَاتٍ وَ أَنْتَ جَالِسٌ بَعْدَ تَسْلِيمِكَ.

(The book) 'Al Muqnie' –

'If you don't know whether you have prayed four or five (Cycles), or increased or reduced, perform Tashahhud and Salaam and pray two Cycles with four Sajdah(s) while you are seated after your having performed Salaam'.²⁶⁹

وَ فِي حَدِيثٍ آخَرَ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ رُكُوعٍ وَ لَا قِرَاءَةٍ.

And in another Hadeeth: 'He should prostrate two Sajdah(s) with neither Ruk'u nor recitation'.²⁷⁰

فِيهِ الرِّضَاعُ، مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ تَشْهَدْ فِيهِمَا تَشْهَدًا خَفِيفًا.

(The book) 'Fiqh Al-Reza^{asws}' – similar to it, and there is an increase in its end: 'And perform Tashahhud in these with a light Tashahhud'.²⁷¹

بيان: وَ يَدُلُّ عَلَى الْمَشْهُورِ فِي الْمَقَامَيْنِ رَوَايَاتٌ مِنْهَا صَحِيحَةٌ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا لَمْ تَدْرِ أَرْبَعًا صَلَّى أَمْ خَمْسًا فَاسْجُدْ سَجْدَتَيْ السَّهْوِ بَعْدَ تَسْلِيمِكَ ثُمَّ سَلِّمْ بَعْدَهُمَا.

Explanation (Ahadeeth only) – *And it evidences upon the well known in the two contexts of the narrations. From these is a correct (Hadeeth) by Abdullah Bin Sinan (Al Tahzeeb), from Abu Abdullah^{asws} having said: 'When you don't know whether you have prayed four or five, prostrate two Sajdah(s) of the omission after your Salaam, then perform Salaam after that'.*

وَ مِنْهَا صَحِيحَةُ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا لَمْ تَدْرِ خَمْسًا صَلَّى أَمْ أَرْبَعًا أَمْ نَقَصْتَ أَمْ زِدْتَ فَتَشْهَدْ وَ سَلِّمْ وَ اسْجُدِ السَّجْدَتَيْنِ بَعْدَ رُكُوعٍ وَ لَا قِرَاءَةٍ تَشْهَدْ فِيهِمَا تَشْهَدًا خَفِيفًا.

²⁶⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 28 a

²⁷⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 28 b

²⁷¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 28 c

And from these is a correct (Hadeeth) by Al Halby (in Al Tahzeeb), from Abu Abdullah^{-asws} having said: 'When you don't know whether you have prayed five or four, or reduced or added, so perform Tashahhud and salaam and prostrate two Sajdah(s) without Ruk'u nor recitation, performing Tashahhud in these, a light Tashahhud'.

وَ اخْتِجَ لِلْمَشْهُورِ بِرِوَايَةِ صَفْوَانَ عَنْ أَبِي الْحَسَنِ ع قَالَ: إِذَا كُنْتَ لَا تَدْرِي كَمْ صَلَّيْتَ وَ لَمْ يَفَعْ وَهَمَّكَ عَلَى شَيْءٍ فَأَعِدِ الصَّلَاةَ.

And an argument for the well-known is by a report of Safwan (in Al-Kafi), from Abu Al-Hassan^{-asws} having said: 'When you don't know how much you have prayed and your imagination does not fall upon anything, then repeat the Salat'.

وَ مَا مَرَّ مِنْ رِوَايَةِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْأَلُهُ فَيَبْنِي عَلَى مَا ظَنَّ.

And what has passed from a report by Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man omitting, he should build upon what he thinks (as being correct)'.

29- فَمَنْهُ الرِّضَاءُ، قَالَ ع إِذَا سَهَوْتَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فَلَمْ تَعْلَمْ رَكْعَةً صَلَّيْتَ أَمْ رَكْعَتَيْنِ أَعِدِ الصَّلَاةَ وَ إِنْ سَهَوْتَ فِيمَا بَيْنَهُ وَ بَيْنَ اثْنَتَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعٍ أَوْ خَمْسٍ تَبْنِي عَلَى الْأَقَلِّ وَ تَسْجُدُ بَعْدَ ذَلِكَ سَجْدَتِي السَّهْوِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When you omit in the first two Cycles and you don't know whether you have prayed once Cycle or two Cycles, he should repeat the Salat; and if you omit in what is between it and the two, or three, or four, or five, you should build upon the least and do Sajdah after that, to Sajdah(s) of the omission'.

وَ قَدْ رُوِيَ أَنَّ الْفَقِيهَ لَا يُعِيدُ الصَّلَاةَ وَ كُلُّ سَهْوٍ بَعْدَ الْخُرُوجِ مِنَ الصَّلَاةِ فَلَيْسَ بِشَيْءٍ وَ لَا إِعَادَةٌ فِيهِ لِأَنَّكَ قَدْ خَرَجْتَ عَلَى يَقِينٍ وَ الشُّكُّ لَا يَنْقُضُ الْيَقِينَ

And it has been reported that the understanding one does not repeat the Salat, and every omission after the exiting from the Salat isn't with anything (of no consequence) and there is no repeating regarding it because you had exited upon certainty and the doubt cannot break the certainty.

وَ إِنْ شَكَّكَ فِي أَدَانِكَ وَ قَدْ أَقَمْتَ الصَّلَاةَ فَامُضِ وَ إِنْ شَكَّكَ فِي الْإِقَامَةِ بَعْدَ مَا كَثُرَتْ فَامُضِ وَ إِنْ شَكَّكَ فِي الْقِرَاءَةِ بَعْدَ مَا رَكَعْتَ فَامُضِ وَ إِنْ شَكَّكَ فِي الرُّكُوعِ بَعْدَ مَا سَجَدْتَ فَامُضِ وَ كُلُّ شَيْءٍ تَشَكُّكَ فِيهِ وَ قَدْ دَخَلْتَ فِي حَالَةٍ أُخْرَى فَامُضِ وَ لَا تَلْتَفِتْ إِلَى الشُّكِّ إِلَّا أَنْ تَسْتَيْقِنَ

And if you doubt regarding your Azaan and you have established the Salat, continue, and if you doubt regarding the Iqama after having exclaimed Takbeer, continue, and if you doubt regarding the recitation after having performed Ruk'u, continue, and if you doubt regarding the Ruk'u after having done Sajdah, continue, and all things you doubt in and you have already entered into another situation, continue, and do not turn to the doubt except if you are certain.

فَإِنَّكَ إِذَا اسْتَيْقِنْتَ أَنَّكَ تَرَكْتَ الْأَذَانَ وَ الْإِقَامَةَ ثُمَّ دَكَرْتَ فَلَا بَأْسَ بِتَرْكِ الْأَذَانِ وَ تُصَلِّي عَلَى النَّبِيِّ ص ثُمَّ قُلْ قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ

When you were certain that you have neglected the Azaan and the Iqama, then you remembered, there is no problem with neglecting the Azaan, and you should send Salawaat upon the Prophet^{SAWW}, then say, 'The Salat has been established! The Salat has been established!'

وَإِنْ اسْتَيْقَنْتَ أَنَّكَ لَمْ تُكَبِّرْ تَكْبِيرَةَ الْإِفْتِيحِ فَأَعِدْ صَلَاتَكَ وَكَيْفَ لَكَ أَنْ تَسْتَيْقِنَ وَ قَدْ تَرَوِي عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ الْإِنْسَانُ لَا يَنْسَى تَكْبِيرَةَ الْإِفْتِيحِ

And if you are certain you did not except the opening Takbeer, then repeat your Salat, and how can there be certainty for you and we are reporting from Abu Abdullah^{ASWS} as having said: 'The human being does not forget the opening Takbeer'.

فَإِنْ نَسِيتَ الْقِرَاءَةَ فِي صَلَاتِكَ كُلِّهَا ثُمَّ ذَكَرْتَ فَلَيْسَ عَلَيْكَ شَيْءٌ إِذَا أَتَمَمْتَ الرَّكُوعَ وَ السُّجُودَ وَ إِنْ نَسِيتَ الْحَمْدَ حَتَّى قَرَأْتَ السُّورَةَ ثُمَّ ذَكَرْتَ قَبْلَ أَنْ تَرْتَجِعَ فَأَقْرَأِ الْحَمْدَ وَ أَعِدِ السُّورَةَ وَ إِنْ رَكَعْتَ فَأَمْضِ عَلَى خَالَتِكَ.

If you had forgotten the recitation in your Salat, all of it, then you remembered, there is nothing upon you when you have completed the Ruk'u and the Sajdah; and if you forgot (Surah) Al Hamd until you recited (another) Surah, then you remembered before doing Ruk'u, then recite (Surah) Al Hamd and repeat the (other) Surah; and if you have done Ruk'u, then continue upon your situation".²⁷²

30- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الرَّجُلُ يَنْسَى أَنْ يُكَبِّرَ حَتَّى يَقْرَأَ قَالَ يُكَبِّرُ.

The book of Muhammad Bin Al Musanna, from Ja'far Bin Muhammad Bin Shureyh, from Zareeh Al Muhariby who said,

'I said to Abu Abdullah^{ASWS}, 'The man forgets to exclaim (the opening) Takbeer until he recites'. He^{ASWS} said: 'He should exclaim Takbeer".²⁷³

31- فِيهِ الرِّضَا، قَالَ ع وَ إِنْ نَسِيتَ الرَّكُوعَ بَعْدَ مَا سَجَدْتَ مِنَ الرَّكْعَةِ الْأُولَى فَأَعِدْ صَلَاتَكَ لِأَنَّهُ إِذَا لَمْ تَصِحَّ لَكَ الرَّكْعَةُ الْأُولَى لَمْ تَصِحَّ صَلَاتُكَ

(The book) 'Fiqh Al-Reza^{ASWS}' – He^{ASWS} said: 'And if you forget the Ruk'u after having done Sajdah from the first Ruk'u, then repeat your Salat, because when the first Cycle is no correct for you, your Salat is no correct for you.

وَ إِنْ كَانَ الرَّكُوعُ مِنَ الرَّكْعَةِ الثَّانِيَةِ أَوْ الثَّلَاثَةِ فَاحْدَفِ السَّجْدَتَيْنِ وَ اجْعَلْهَا أَعْنِي الثَّانِيَةَ الْأُولَى وَ الثَّلَاثَةَ ثَانِيَةً وَ الرَّابِعَةَ ثَالِثَةً

And if the Ruk'u was from the second Cycle or the third, then take (with) the two Sajdah(s) and make it, I^{ASWS} mean, the second as the first, and the third as second, and the fourth as third.

²⁷² Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 29

²⁷³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 30

وَ إِنْ نَسِيتَ السَّجْدَةَ مِنَ الرَّكْعَةِ الْأُولَى ثُمَّ ذَكَرْتَ فِي الثَّانِيَةِ مِنْ قَبْلِ أَنْ تُرْفَعَ فَأَرْسِلْ نَفْسَكَ وَ اسْجُدْهَا ثُمَّ قُمْ إِلَى الثَّانِيَةِ وَ أَعِدِ الْقِرَاءَةَ فَإِنْ ذَكَرْتَهَا بَعْدَ مَا رَكَعْتَ فَأَقْضِهَا فِي الرَّكْعَةِ الثَّالِثَةِ-

And if you forget the Sajdah from the first Cycle, then you remembered in the second from before you do Ruk'u, then send (swoop) yourself and prostrate it, then stand to the second (Cycle) and repeat the recitation. If you remember it after having done Ruk'u, continue in the third Cycle.

وَ إِنْ نَسِيتَ السَّجْدَتَيْنِ جَمِيعاً مِنَ الرَّكْعَةِ الْأُولَى فَأَعِدْ صَلَاتَكَ فَإِنَّهُ لَا تُثَبِّتُ صَلَاتَكَ مَا لَمْ تُثَبِّتِ الْأُولَى وَ إِنْ نَسِيتَ سَجْدَةً مِنَ الرَّكْعَةِ الثَّانِيَةِ وَ ذَكَرْتَهَا فِي الثَّالِثَةِ قَبْلَ الرَّكْعَةِ فَأَرْسِلْ نَفْسَكَ وَ اسْجُدْهَا فَإِنْ ذَكَرْتَ بَعْدَ الرَّكْعَةِ فَأَقْضِهَا فِي الرَّكْعَةِ الرَّابِعَةِ

And if you forget the two Sajdah(s) together from the first Cycle, repeat your Salat for your Salat is not proven for as long as your first Cycle is not proven; and if you forget a Sajdah from the second Cycle and you remember it in the third before the Ruk'u, then swoop yourself and prostrate it, but if you remember it after the Ruk'u, then fulfil it in the fourth Cycle.

وَ إِنْ كَانَتِ السَّجْدَتَانِ مِنَ الرَّكْعَةِ الثَّالِثَةِ وَ ذَكَرْتَهَا فِي الرَّابِعَةِ فَأَرْسِلْ نَفْسَكَ وَ اسْجُدْهَا مَا لَمْ تَرَكَعْ فَإِنْ ذَكَرْتَهُمَا بَعْدَ الرَّكْعَةِ فَأَقْضِ فِي صَلَاتِكَ وَ اسْجُدْهَا بَعْدَ التَّسْلِيمِ

And if the two Sajdah(s) were from the third Cycle and you remember it in the fourth, then swoop yourself and prostrate it for as long as you have not performed Ruk'u. But if you remember it after the Ruk'u, then continue in your Salat and prostrate it after the Salaam.

وَ إِنْ شَكَّكَ فِي الرَّكْعَةِ الْأُولَى وَ الثَّانِيَةِ فَأَعِدْ صَلَاتَكَ وَ إِنْ شَكَّكَ مَرَّةً أُخْرَى فِيهِمَا وَ كَانَ أَكْثَرَ وَهْمِكَ إِلَى الثَّانِيَةِ فَابْنِ عَلَيْهَا وَ اجْعَلْهَا ثَانِيَةً فَإِذَا سَلَّمْتَ صَلَّيْتَ رَكَعَتَيْنِ مِنْ فُجُودِ بَأَمِّ الْكِتَابِ

And you doubt regarding the first Cycle, then repeat your Salat, and if you doubt a second time in it and your imagination was more to the third, then build upon it and make it a second. When you have performed Salaam, you have prayed two Cycles from sitting with Surah Al Fatiha.

وَ إِنْ دَهَبَ وَهْمُكَ إِلَى الْأُولَى جَعَلْتَهَا الْأُولَى وَ تَشَهَّدْتَ فِي كُلِّ رَكَعَةٍ وَ إِنْ اسْتَيْفَنْتَ بَعْدَ مَا سَلَّمْتَ أَنَّ الَّتِي بَنَيْتَ عَلَيْهَا وَاحِدَةٌ كَانَتْ ثَانِيَةً وَ زِدْتَ فِي صَلَاتِكَ رَكَعَةً لَمْ يَكُنْ عَلَيْكَ شَيْءٌ لِأَنَّ التَّشَهُدَ حَائِلٌ بَيْنَ الرَّابِعَةِ وَ الْخَامِسَةِ

And if your imagination goes to the first, make it as the first and perform Tashahhud in every Cycle, and if you are certain after having performed Salat that which you had built upon was one, it would be a second, and you can increase a Cycle in your Salat, there will not be anything upon you, because the Tashahhud is a barrier between the fourth and the fifth.

وَ إِنْ اعْتَدَلَ وَهْمُكَ فَأَنْتَ بِالْخِيَارِ إِنْ شِئْتَ صَلَّيْتَ رَكَعَةً مِنْ قِيَامٍ وَ إِلَّا رَكَعَتَيْنِ وَ أَنْتَ جَالِسٌ وَ إِنْ شَكَّكَ فَلَمْ تَدْرِ اثْنَتَيْنِ صَلَّيْتَ أَمْ ثَلَاثًا وَ دَهَبَ وَهْمُكَ إِلَى الثَّالِثَةِ فَأَقْضِ فِيهَا الرَّابِعَةَ فَإِذَا سَلَّمْتَ صَلَّيْتَ رَكَعَةً بِالْحَمْدِ وَخَدَّهَا وَ إِنْ دَهَبَ وَهْمُكَ إِلَى الْأَقْلَى فَابْنِ عَلَيْهِ وَ تَشَهَّدْ فِي كُلِّ رَكَعَةٍ ثُمَّ اسْجُدْ سَجْدَتِي السَّهْوِ بَعْدَ التَّسْلِيمِ

And if your imagine is balanced, then you are with the choice, if you like you can pray one Cycle from standing, or else two Cycle while you are seated; and if you doubt but do not know

whether you have prayed two or three and your imagination goes to the three, then add the fourth to it. When you have performed Salaam, pray one Cycle with Surah Al-Hamd alone; and if your imagination goes to the least, then build upon it and perform Tashahhud in every Cycle, then prostrate two Sajdah(s) of the omission after the Salaam.

وَإِنْ اعْتَدَلَ وَهَمَّكَ فَأَنْتَ بِالْخِيَارِ فَإِنْ شِئْتَ بَنَيْتَ عَلَى الْأَقْلَى وَ تَشَهَّدْتَ فِي كُلِّ رُكْعَةٍ وَإِنْ شِئْتَ بَنَيْتَ عَلَى الْأَكْثَرِ وَ عَمِلْتَ مَا وَصَفْنَاكَ لَكَ

And if your imagination is balanced, then you are with the choice. If you like you build upon the least and perform Tashahhud in every Cycle, and if you like you can build upon the mot and do what we have described to you.

وَإِنْ شَكَّكَتَ فَلَمْ تَدْرِ ثَلَاثًا صَلَّيْتَ أَمْ أَرْبَعًا وَ دَهَبَ وَهَمُّكَ إِلَى الثَّالِثَةِ فَأَضِفْ إِلَيْهَا رُكْعَةً مِنْ قِيَامٍ وَ إِنْ اعْتَدَلَ وَهَمَّكَ فَصَلِّ رُكْعَتَيْنِ وَ أَنْتَ جَالِسٌ

And if you doubt but do not know whether you have prayed three of four and your imagination goes to the third, then add a Cycle to it from standing; and if your imagination is balanced, then pray two Cycle while you are seated.

وَإِنْ شَكَّكَتَ فَلَمْ تَدْرِ ائْتَيْنِ صَلَّيْتَ أَمْ ثَلَاثًا أَمْ أَرْبَعًا صَلَّيْتَ رُكْعَةً مِنْ قِيَامٍ وَ رُكْعَتَيْنِ وَ أَنْتَ جَالِسٌ وَ كَذَلِكَ إِنْ شَكَّكَتَ فَلَمْ تَدْرِ أَوْ وَاحِدَةً صَلَّيْتَ أَمْ ائْتَيْنِ أَمْ ثَلَاثًا أَمْ أَرْبَعًا صَلَّيْتَ رُكْعَةً مِنْ قِيَامٍ وَ رُكْعَتَيْنِ وَ أَنْتَ جَالِسٌ

And if you doubt but do not know whether you have prayed two or three or four, pray once Cycle from standing and two Cycles while you are seated; and like that if you doubt so you don't know whether you have prayed one, or two, or three, or four, pray one Cycle from standing and two Cycles while you are seated.

وَإِنْ دَهَبَ وَهَمُّكَ إِلَى وَاحِدَةٍ فَاجْعَلْهَا وَاحِدَةً وَ تَشَهَّدْ فِي كُلِّ رُكْعَةٍ وَ إِنْ شَكَّكَتَ فِي الثَّانِيَةِ أَوْ الرَّابِعَةِ فَصَلِّ رُكْعَتَيْنِ مِنْ قِيَامٍ بِالْحَمْدِ وَ إِنْ دَهَبَ وَهَمُّكَ إِلَى الْأَقْلَى أَوْ أَكْثَرَ فَعَلْتَ مَا بَيَّنْتُ لَكَ فِيمَا تَقَدَّمَ

And if your imagination goes to one, then make it as one and perform Tashahhud in every Cycle; and if you doubt regarding the second or the fourth, then pray two Cycles from standing with (Surah) Al Hamd; and if your imagination goes to the less or more, do what I^{asws} have explained to you previously.

وَإِنْ نَسِيتَ الْفُتُوتَ حَتَّى تَرَكْتَ فَاقْنُتْ بَعْدَ رُكْعَةٍ مِنَ الرُّكُوعِ وَ إِنْ ذَكَرْتَهُ بَعْدَ مَا سَجَدْتَ فَاقْنُتْ بَعْدَ التَّسْلِيمِ وَ إِنْ ذَكَرْتَ وَ أَنْتَ تَمْشِي فِي طَرِيقِكَ فَاسْتَقْبِلِ الْقِبْلَةَ وَ اقْنُتْ

And if you forget the Qunout until you do Ruk'u, then perform Qunout after raising your hands from the Ruk'u; and when you remember it after having done Sajdah, then do Qunout after the Salaam, and if you remember while you are walking in your road, face the Qiblah and perform Qunout.

وَإِنْ نَسِيتَ فَلَمْ تَدْرِ أَرْكَعَةً رَكَعْتَ أَمْ ثِنْتَيْنِ فَإِنْ كَانَتِ الْأُولَيَيْنِ مِنَ الْفَرِيضَةِ فَأَعِدْ وَ إِنْ شَكَّكَتَ فِي الْمَغْرِبِ فَأَعِدْ وَ إِنْ شَكَّكَتَ فِي الْفَجْرِ فَأَعِدْ وَ إِنْ شَكَّكَتَ فِيهِمَا فَأَعِدْهُمَا

And if you forget so you don't know whether you have prayed one Cycle or two, so if you were in the first two from the obligatory, repeat; and if you doubt in Al Maghrib, repeat; and if you doubt in Al-Fajr, repeat; and if you doubt in these two, then repeat them.

وَ إِذَا لَمْ تَدْرِ اِثْنَتَيْنِ صَلَّيْتَ اَمْ اَرْبَعًا وَّ لَمْ يَذْهَبْ وَهْمُكَ اِلَى شَيْءٍ فَتَشْهَدُ ثُمَّ تُصَلِّي رُكْعَتَيْنِ وَّ اَرْبَعِ سَجَدَاتٍ تَقْرَأُ فِيهِمَا بِأَمِّ الْكِتَابِ ثُمَّ تَشْهَدُ وَ تُسَلِّمُ فَإِنْ كُنْتَ صَلَّيْتَ رُكْعَتَيْنِ كَانَتْ هَاتَانِ تَمَامًا لِأَرْبَعٍ وَّ إِنْ كُنْتَ صَلَّيْتَ اَرْبَعًا كَانَتْ هَاتَانِ نَافِلَةً

And when you don't know whether you have prayed two or four and your imagination does not go to anything, then perform Tashahhud, then pray two Cycles and four Sajdah(s), reciting in these (Surah) Al Fatiha, then perform Tashahhud and Salaam. Thus, if you had prayed two Cycle, these two would complete the fourth, and if you had prayed four, these would be (counted as) optional (Salat).

وَ إِنْ لَمْ تَدْرِ اَوْ ثَلَاثًا صَلَّيْتَ اَمْ اَرْبَعًا وَّ لَمْ يَذْهَبْ وَهْمُكَ اِلَى شَيْءٍ فَسَلِّمْ ثُمَّ صَلِّ رُكْعَتَيْنِ وَّ اَرْبَعِ سَجَدَاتٍ وَّ أَنْتَ جَالِسٌ تَقْرَأُ فِيهِمَا بِأَمِّ الْقُرْآنِ وَ إِنْ ذَهَبَ وَهْمُكَ اِلَى الثَّالِثَةِ فَتُحْمِلُ الرُّكْعَةَ الرَّابِعَةَ وَ لَا تَسْجُدُ سَجْدَتِي السَّهْوِ فَإِنْ ذَهَبَ وَهْمُكَ اِلَى اَرْبَعٍ فَتَشْهَدُ وَ سَلِّمْ وَ اسْجُدْ سَجْدَتِي السَّهْوِ

And if you don't know whether you have prayed three or four and your imagination does not go to anything, then perform Salaam, then pray two Cycles and four Sajdah(s) while you are seated regarding in these Surah Al Hamd; and if your imagination goes to the three, then stand, pray the fourth Cycle and do not prostrate the Sajdah of omission. If your imagination goes to four, then perform Tashahhud and Salaam, and prostrate two Sajdah(s) of the omission.

وَ كُنْتُ يَوْمًا عِنْدَ الْعَالِمِ ع وَ رَجُلٌ سَأَلَهُ عَنِ رَجُلٍ سَهَا فَسَلَّمَ فِي رُكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ ثُمَّ ذَكَرَ أَنَّهُ لَمْ يُبَيِّنْ صَلَاتَهُ قَالَ فَلْيُبَيِّنْهَا وَ يَسْجُدْ سَجْدَتِي السَّهْوِ

And one day I was in the presence of the Scholar^{-asws} and a man asked him^{-asws} about a man making an omission, so he performed Salaam in the two Cycles of the Prescribed, then he remembered that he had not completed his Salat. He^{-asws} said: 'Let him complete it and prostrate two Sajdah(s) of the omission.

وَ قَالَ إِنَّ رَسُولَ اللَّهِ ص صَلَّى يَوْمًا الظُّهْرَ فَسَلَّمَ فِي رُكْعَتَيْنِ فَقَالَ ذُو الْيَدَيْنِ يَا رَسُولَ اللَّهِ ص أُمِرْتُ بِتَقْصِيرِ الصَّلَاةِ أَمْ نَسِيتَ فَقَالَ رَسُولُ اللَّهِ ص لِلْقَوْمِ صَدَقَ ذُو الْيَدَيْنِ فَقَالُوا نَعَمْ يَا رَسُولَ اللَّهِ ص لَمْ تُصَلِّ إِلَّا رُكْعَتَيْنِ فَقَامَ فَصَلَّى إِلَيْهِمَا رُكْعَتَيْنِ ثُمَّ سَلَّمَ وَ سَجَدَ سَجْدَتِي السَّهْوِ

And he^{-asws} said: 'One day Rasool-Allah^{-saww} prayed Al-Zohr. He^{-saww} performed Salaam in the two Cycles. Zul Yadayn said to him^{-saww}, 'O Rasool-Allah^{-saww}! Did you^{-saww} order with shortening the Salat or did you^{-saww} forget?' Rasool-Allah^{-saww} said to the group: 'Does Zul Yadayn speak the truth?' They said, 'Yes, O Rasool-Allah^{-saww}! You^{-saww} did not pray except two Cycles'. He^{-saww} stood up and prayed two Cycles to them, then performed Salaam and prostrated two Sajdah(s) of the omission.

وَ سُئِلَ عَنِ رَجُلٍ سَهَا فَلَمْ يَدْرِ أَسَجَدَ سَجْدَةً أَمْ ثِنْتَيْنِ فَقَالَ يَسْجُدُ أُخْرَى وَ لَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ

And he^{-asws} was asked about a man omitting so he did not whether he had prostrated one Sajdah or two. He^{-asws} said: 'He should to another Sajdah and there isn't upon him two Sajdah(s) of the omission'.

وَقَالَ تَقُولُ فِي سَجْدَتَيْ السَّهْوِ بِسْمِ اللَّهِ وَ بِاللَّهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلَّمَ

And he^{-asws} said: 'You should say in the two Sajdah(s), 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}. May Allah^{-azwj} Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and greetings!'

وَ سَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And I heard him^{-asws} another time saying, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}. The greetings be upon you^{-saww} O you Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

وَ قَالَ إِذَا قُمْتَ مِنَ الرَّكْعَتَيْنِ مِنَ الظُّهْرِ أَوْ غَيْرِهَا وَ نَسِيتَ وَ لَمْ تَشْهَدْ فِيهِمَا فَذَكَرْتَ ذَلِكَ فِي الرَّكْعَةِ الثَّلَاثَةِ قَبْلَ أَنْ تَرْكَعَ فَاجْلِسْ وَ تَشْهَدْ ثُمَّ قُمْ فَأَتِمَّ صَلَاتِكَ وَ إِنْ أَنْتَ لَمْ تَذْكُرْ حَتَّى رَكَعْتَ فَأَمُضِ فِي صَلَاتِكَ حَتَّى إِذَا فَرَعْتَ فَاسْجُدْ سَجْدَتِي السَّهْوِ بَعْدَ مَا تُسَلِّمُ قَبْلَ أَنْ تَتَكَلَّمَ

And he^{-asws} said: 'When you stand from the two Cycles of Al-Zohr or other, and you forget and do not perform Tashahhud in these, then you remember that in the third Cycle before you do Ruk'u, be seated and perform Tashahhud, then stand and complete your Salat; and if you don't remember until you had done Ruk'u, continue in your Salat until when you are free, then prostrate two prostration of the omission after having performed Salaam before you talk.

وَ إِنْ فَاتَكَ شَيْءٌ مِنْ صَلَاتِكَ مِثْلَ الرَّكُوعِ وَ السُّجُودِ وَ التَّكْبِيرِ ثُمَّ ذَكَرْتَ ذَلِكَ فَأَمُضِ الَّذِي فَاتَكَ

And if you missed out something from your Salat, like the Ruk'u and the Sajdah and the Takbeer, then you remember that, fulfil that which you had missed out'.

وَ عَنِ الرَّجُلِ صَلَّى الظُّهْرَ أَوْ العَصْرَ فَأَخَذَتْ حِينَ جَلَسَ فِي الرَّابِعَةِ قَالَ إِنْ كَانَ قَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَلَا يُعِيدُ صَلَاتَهُ وَ إِنْ لَمْ يَكُنْ تَشْهَدُ قَبْلَ أَنْ يُخْدِتَ فَلْيُعِدْ

And from the man who prays Al-Zohr or Al-Asr, and he breaks Wud'u when he is seated in the fourth. He^{-asws} said: 'If he had said, 'I testify that there is no god except Allah^{-azwj}, and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-azwj}', he should not repeat his Salat; and if he had not testified before he breaks Wud'u, let him repeat'.

وَ عَنِ رَجُلٍ لَمْ يَدْرِ رَكَعَ أَمْ لَا يَزْكُرُ قَالَ يَزْكُرُ ثُمَّ يَسْجُدُ سَجْدَتِي السَّهْوِ

And from a man who does not know whether he has performed Ruk'u or not. He^{-asws} said: 'He should perform Ruk'u, then prostrate two Sajdah(s) of the omission'.

وَ عَنِ رَجُلٍ نَسِيَ الظُّهْرَ حَتَّى صَلَّى العَصْرَ قَالَ يَجْعَلُ صَلَاةَ العَصْرِ الَّتِي صَلَّى الظُّهْرَ ثُمَّ يُصَلِّي العَصْرَ بَعْدَ ذَلِكَ.

And from a man who forgets Al-Zohr until he has prayed Al-Asr. He^{-asws} said: 'He should make Al-Asr Salat which he has prayed as being Al-Zohr, then he should pray Al-Asr after that'²⁷⁴.

²⁷⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 31

توضيح سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَلَّى رَسُولُ اللَّهِ ص ثُمَّ سَلَّمَ فِي رُكْعَتَيْنِ فَسَأَلَهُ مَنْ خَلْفَهُ يَا رَسُولَ اللَّهِ أ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ قَالَ وَ مَا ذَلِكَ قَالُوا إِنَّمَا صَلَّيْتَ بِنَا رُكْعَتَيْنِ قَالَ أَ كَذَلِكَ يَا ذَا الْيَدَيْنِ وَ كَانَ يُدْعَى ذَا الشِّمَالَيْنِ فَقَالَ نَعَمْ فَبَقِيَ عَلَى صَلَاتِهِ فَأَتَمَّ الصَّلَاةَ أَرْبَعًا

Clarification (Ahadeeth only) – I heard Abu Abdullah^{-asws} saying: ‘Rasool-Allah^{-sawww} prayed, then he^{-sawww} performed Salaam in the two Cycles. The one behind him^{-asws} asked, ‘O Rasool-Allah^{-sawww}! Has something new occurred regarding the Salat?’ He^{-sawww} said: ‘And what is that?’ They said, ‘But rather, you^{-sawww} prayed two Cycles with us (instead of four)’. He^{-sawww} said: ‘Is it like that, O Zul Yadayn?’, and he was called ‘Zul Shimaleyn’. He said, ‘Yes’. So Rasool-Allah^{-sawww} built upon his^{-sawww} Salat and completed the Salat as four (Cycles)’.

وَ قَالَ ع إِنَّ اللَّهَ هُوَ الَّذِي أَنْسَاهُ رَحْمَةً لِلأُمَّةِ أ لَا تَرَى لَوْ أَنَّ رَجُلًا صَنَعَ هَذَا لَعَبَّرَ وَ قِيلَ مَا تُفْعَلُ صَلَاتُكَ فَمَنْ دَخَلَ عَلَيْهِ الْيَوْمَ ذَلِكَ قَالَ قَدْ سَنَّ رَسُولُ اللَّهِ ص وَ صَارَتْ أُسْوَةً وَ سَجَدَ سَجْدَتَيْنِ لِمَكَانِ الْكَلَامِ.

And he^{-asws} said: ‘Allah^{-azwj}! He^{-azwj} is the One^{-azwj} Who Caused him^{-sawww} to forget as a Mercy for the community. Don’t you see if a man were to do this he would be faulted and it would be said, ‘Your Salat is not Accepted’. So the one that enters upon him today would say, ‘Rasool-Allah^{-sawww} has conducted it (as Sunnah), and it has become an exemplar, and he^{-sawww} prostrated two Sajdah(s) in place of the speech’.

وَ يُعَارِضُهَا صَحِيحَةُ زُرَّارَةَ عَنِ الْبَاقِرِ ع فِي رَجُلٍ يَسْهُو فِي الرُّكْعَتَيْنِ وَ يَتَكَلَّمُ فَقَالَ نِيْمٌ مَا بَقِيَ مِنْ صَلَاتِهِ تَكَلَّمَ أَمْ لَمْ يَتَكَلَّمْ وَ لَا شَيْءَ عَلَيْهِ.

And it is contrasted by a correct (Hadeeth) by Zurara (in Al Tahzeeb), from Al-Baqir^{-asws} regarding a man who omits in the two Cycles and talks. He^{-asws} said: ‘He should complete what remains from his Salat, whether he talks or does not talk, and there is nothing upon him’.

وَ يُعَارِضُهَا مُؤْتَفَقَةُ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع هَلْ سَجَدَ رَسُولُ اللَّهِ ص سَجْدَتَيْ السَّهْوِ قَطُّ قَالَ لَا وَ لَا يَسْجُدُهُمَا فَصِيَّةً.

And it is contrasted by a trusted (Hadeeth) by Zurara (in Al Tahzeeb) who said, ‘I asked Abu Ja’far^{-asws}, ‘Did Rasool-Allah^{-sawww} prostrate two Sajdah(s) of the omission at all?’ He^{-asws} said: ‘No, nor does an understanding one prostrates these’.

وَ أَمَّا الذِّكْرُ فِي سَجْدَتَيْ السَّهْوِ فَرَوَى الصَّدُوقُ فِي الصَّحِيحِ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: تَقُولُ فِي سَجْدَتَيْ السَّهْوِ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And as for the Zikr (to be done) in two Sajdah(s) of the omission, it is reported by Al-Sadouq in the correct (Hadeeth in Al Faqeeh), from Al Halby, from Abu Abdullah^{-asws} having said: ‘You should say in two Sajdah(s) of the omission, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}!’

وَ قَالَ وَ سَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And he said, ‘And I heard him^{-asws} another time saying, ‘He should say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}. The greetings be upon you^{-sawww} O Prophet^{-sawww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings’.

وَرَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي سَجْدَتِي السَّهْوِ إِلَى آخِرِ مَا نَقَلَ الصَّدُوقُ وَ لَكِنْ فِيهِ وَ السَّلَامُ بِإِضَافَةِ الْعَاطِفِ.

And it is reported by the Sheykh in the correct (Hadeeth) from him (in Al Tahzeeb) who said, 'I heard Abu Abdullah^{asws} saying in two Sajdah(s) of the omission' – up to end of what Al Sadouq transmitted, but in it is: 'And the greetings' as additional attachment'.

وَ اخْتَجُّوا بِمَا رَوَاهُ الصَّدُوقُ فِي الْمُوثَقِ عَنْ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ سَجْدَتِي السَّهْوِ هَلْ فِيهِمَا تَسْبِيحٌ أَوْ تَكْبِيرٌ

And they argue with what is reported by Al-Sadouq in the trusted (Hadeeth) from Ammar (in Al Faqeeh), from Abu Abdullah^{asws}, he (the narrator) said, 'I asked him^{asws} about two Sajdah(s) of the omission, 'Is there glorification in these or Takbeer?'

فَقَالَ لَا إِنَّمَا هُمَا سَجْدَتَانِ فَقَطُ فَإِنْ كَانَ الَّذِي سَهَا هُوَ الْإِمَامَ كَبَّرَ إِذَا سَجَدَ وَ إِذَا رَفَعَ رَأْسَهُ لِيَعْلَمَ مَنْ خَلْفَهُ أَنَّهُ قَدْ سَهَا وَ لَيْسَ عَلَيْهِ أَنْ يُسَبِّحَ فِيهِمَا وَ لَا فِيهِمَا تَشَهُدٌ بَعْدَ السَّجْدَتَيْنِ.

He^{asws} said: 'No! But rather, these are two Sajdah(s) only. If the one who had omitted was the prayer leader, he should exclaim Takbeer when he does Sajdah, and when he raises his head let him know the ones behind him that he had omitted, and it isn't upon him that he glorifies in these nor is there any Tashahhud after the two Sajdah(s)''.

هَذَا الْمَضْمُونُ وَرَدَ فِي رِوَايَةِ الْحَلْبِيِّ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يُصَلِّيَ الْأُولَى حَتَّى صَلَّى الْعَصْرَ قَالَ فَلْيَجْعَلْ صَلَاتَهُ الَّتِي صَلَّى الْأُولَى ثُمَّ لِيَسْتَأْنِفِ الْعَصْرَ.

This subject has been referred in a report by Al Halby (Al Tahzeeb) who said, 'I asked him^{asws} about a man who forgets he has prayed the first (Al-Zohr) until he prays Al-Asr. He^{asws} said: 'Let him make his Salat which he has prayed as being the first (Al-Zohr), then let him resume Al-Asr''.

وَ فِي صَحِيحَةِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنْ نَسِيتَ الظُّهْرَ حَتَّى صَلَّيْتَ الْعَصْرَ فَذَكَرْتَهَا وَ أَنْتَ فِي الصَّلَاةِ أَوْ بَعْدَ فَرَاغِكَ مِنْهَا فَأَنْوَهَا الْأُولَى ثُمَّ صَلِّ الْعَصْرَ فَإِنَّمَا هِيَ أَرْبَعٌ مَكَانَ أَرْبَعٍ.

And in a correct (Hadeeth) by Zurara (in Al Tahzeeb), from Abu Ja'far^{asws} having said: 'If you forget Al-Zohr until you have prayed Al-Asr, then you remember it while you are in the Salat or after your being free from it, intend it as the first (Al-Zohr) then pray Al-Asr, for rather it is our (Cycles) in place of four''.

وَ اخْتَجُّوا بِرِوَايَةِ مِنْهَالِ الْقَصَّابِ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَشْهُو فِي الصَّلَاةِ وَ أَنَا خَلْفَ الْإِمَامِ قَالَ فَإِذَا سَلَّمَ فَاسْجُدْ سَجْدَتَيْنِ وَ لَا تَهَبْ.

And they are arguing by a report of Minhal Al-Qassab (in Al Tahzeeb) who said, 'I said to Abu Abdullah^{asws}, 'I omit in the Salat while I am behind the prayer leader'. He^{asws} said: 'When he performs Salat, then prostrate two Sajdah(s) and do not rush''.

وَ عَنْ عَمَّارِ السَّابِطِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ السَّهْوِ مَا يَجِبُ فِيهِ سَجْدَتَا السَّهْوِ فَقَالَ إِذَا أَرَدْتَ أَنْ تَقْعُدَ فَقُمْتَ وَ إِذَا أَرَدْتَ أَنْ تُقِيمَ فَقَعَدْتَ أَوْ أَرَدْتَ أَنْ تُقْرَأَ فَسَبَّحْتَ أَوْ أَرَدْتَ أَنْ تُسَبِّحَ فَقَرَأْتَ فَعَلَيْكَ سَجْدَتَا السَّهْوِ.

And from Ammar Al-Sabaty (in Al Tahzeeb) who said, 'I asked Abu Abdullah^{asws} about the omission what obligates the two Sajdah(s) of omission in it. He^{asws} said: 'When you want to sit, you stand up, and when you want to stand you sit down, or you want to recite so you glorify (instead), or you want to glorify but you recite, so upon you are two Sajdah(s) of the omission''.

وَمَا رَوَاهُ الْكُتَيْبِيُّ فِي الصَّحِيحِ عَلَى الظَّاهِرِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْهُو فَيَتَوَمَّعُ فِي مَوْضِعِ فُعُودٍ أَوْ يَتَعَدُّ فِي حَالِ قِيَامٍ قَالَ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ وَهُمَا الْمُرْغَمَتَانِ يُرْغَمَانِ الشَّيْطَانَ.

And with what is reported by Al-Kulayni (Al-Kafi) in the correct (Hadeeth) upon the apparent, from Muawiya Bin Ammar who said, 'I asked him^{asws} about the man who omits, so he stands in place of sitting, or sit in a situation of standing. He^{asws} said: 'He should prostrate two Sajdah(s) after the Salaam, and these two are nose-rubbers (breakers of pride), rubbing the nose of Satan^{la}'.

وَعُورِضَتْ هَذِهِ الرِّوَايَاتُ بِمَا فِي مُوثِقَةِ سَمَاعَةَ مِنْ حَفِظَ سَهْوَهُ فَأَتَمَّهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ.

And I presented these reports with what is in the trusted (Hadeeth in Al Tahzeeb) by Sama'at: 'One who memorises his omission, so he completes it, it isn't him to do two Sajdah(s) of the omission''.

اِخْتَجُّوا بِرِوَايَةِ سُفْيَانَ بْنِ السَّمِطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَسْجُدُ سَجْدَتَيْ السَّهْوِ لِكُلِّ زِيَادَةٍ تَدْخُلُ عَلَيْكَ أَوْ نُقْصَانٍ.

They are arguing by a report of Sufyan Bin Al-Simt (in Al Tahzeeb), from Abu Abdullah^{asws} having said: 'You should prostrate two Sajdah(s) of the omission for every increase entering upon you or reduction''.

وَ اِخْتَجَّ الْأَوْلُونَ بِصَحِيحَةِ الْفَضِيلِ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ ع عَنِ السَّهْوِ فَقَالَ مَنْ يَحْفَظُ سَهْوَهُ فَأَتَمَّهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ إِنَّمَا السَّهْوُ عَلَى مَنْ لَمْ يَذَرِ أَوْ زَادَ فِي صَلَاتِهِ أَمْ نَقَصَ.

And the former ones argued by a correct (Hadeeth) by Al-Fuzeyl (in Al Faqeeh), he asked Abu Abdullah^{asws} about the omission. He^{asws} said: 'One who memorises his omission, so he completes it, there isn't upon him two Sajdah(s) of the omission. But rather, the omission is upon the one who does not know whether he has increases in his Salat or reduced''.

وَ قَرِيبٌ مِنْهُ مُوثِقَةُ سَمَاعَةَ وَ قَدْ مَرَّ قُرْبُ هَذَا الْإِحْتِمَالِ فِي صَحِيحَةِ الْحُلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا لَمْ تَذَرِ أَرْبَعًا صَلَّيْتَ أَمْ حَسْبًا أَمْ نَقَصْتَ أَمْ زِدْتَ فَتَسْجُدُ وَ سَلِّمْ وَ اسْجُدْ سَجْدَتَيْنِ بَعْدَ رُكُوعٍ وَ لَا قِرَاءَةٍ تَنْسَهَدُ فِيهِمَا تَسْجُدُ خَفِيفًا.

And near to is a trusted (Hadeeth) by Sama'at, and it has passes near to this possibility in a correct (Hadeeth in Al Faqeeh) by Al Halby, from Abu Abdullah^{asws} having said: 'When you don't know whether you have prayed four or five, or reduced or increased, so perform Tashahhud and Salaam and prostrate two Sajdah(s) with neither Ruk'u nor recitation, performing Tashahhud in these, a light Tashahhud''.

وَ يَدُلُّ عَلَيْهِ حَبْرٌ عَمَّارٍ السَّابِاطِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَنْسَى سَجْدَتَيْ السَّهْوِ قَالَ يَسْجُدُهُمَا مَتَى ذَكَرَ.

And it is evidenced upon by a Hadeeth by Ammar Al Sabaty, from Abu Abdullah^{-asws} regarding the man who forgets doing the two Sajdah(s) of omission. He^{-asws} said: ‘He should prostrate these whenever he remembers’.

وَرَوَايَةٌ أُخْرَى مِنْهُ عَنْهُ عَنِ الرَّجُلِ يَسْهُو فِي صَلَاتِهِ فَلَا يَذْكُرُ ذَلِكَ حَتَّى صَلَّى الْفَجْرَ كَيْفَ يَصْنَعُ قَالَ لَا يَسْجُدُ سَجْدَتِي السُّهُوِ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَذْهَبَ شُعَاعُهَا.

And another is reported from him (in Al Tahzeeb), from him^{-asws} about the man omitting in his Salat, so he does not remember that until he has prayed Al Fajr. What should he do? He^{-asws} said: ‘He should not do the two Sajdah(s) of omission until the sun emerges and it’s raises are gone’.

32- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا شَكَ بَعْدَ مَا صَلَّى فَلَمْ يَدْرِ ثَلَاثًا صَلَّى أَوْ أَرْبَعًا وَ كَانَ يَقِينُهُ حِينَ انْصَرَفَ أَنَّهُ قَدْ أَتَمَّ لَمْ يُعِدْ وَ كَانَ حِينَ انْصَرَفَ أَقْرَبَ مِنْهُ إِلَى الْحِفْظِ مِنْهُ بَعْدَ ذَلِكَ.

(The book) ‘Al Sarair’ – copying from the book ‘Al Nawadir’ of Muhammad Bin Ali Bin Mahboub, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} having said: ‘When he doubts after having prayed but does not know whether he has prayed three, or four (Cycles), and his certainty was when he finished that he had completed, will not repeat, and it was so when he finished, he was closer to the memorising from him than after that’.²⁷⁵

33- السَّرَائِرُ، نَقْلًا مِنَ النَّوَادِرِ لِابْنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ حَمَّادٍ عَنْ رَبِيعٍ عَنِ الْمُضَنَّبِيِّ قَالَ: ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ ع السُّهُوِ فَقَالَ وَ بِنَقْلِكَ مِنْ ذَلِكَ أَحَدٌ زَيْمًا أَفْعَدْتُ الْحَادِمَ خَلْفِي يَحْفَظُ عَلَيَّ صَلَاتِي.

(The book) ‘Al Saraair’ – copying from ‘Al Nawadir’ of Ibn Mahboub as well, from Hammad, from Rabie Al Fuzeyl who said,

‘I mentioned the omission to Abu Abdullah^{-asws}. He^{-asws} said: ‘And can anyone escape from that? Sometimes I^{-asws} make the servant to sit behind me^{-asws} guarding my^{-asws} Salat upon me’.²⁷⁶

بيان: لعله محمول على أنه ع كان يفعل ذلك لتعليم الناس و ظاهره موافق لمذهب الصدوق و يدل على استحباب تعيين أحد لمن خاف السهو أو الشك و على جواز الاعتماد على الغير حتى في الأوليين.

Explanation – Perhaps it is carried upon that he^{-asws} used to do that to teach the people, and its apparent is compatible of the doctrine of Al-Sadouq, and it evidence’s upon recommendation of being assisted by someone for the one who fears the omission, or the doubt, and the allowance of relying upon someone else, even in the first two (Cycles).

²⁷⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 32

²⁷⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 33

34- السَّرَائِرُ، مِنَ الْكِتَابِ الْمَذْكُورِ عَنِ الْعَبَّاسِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ الرَّجُلُ يَسْهُو عَنِ الْقِرَاءَةِ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ فَيَذْكُرُ فِي الرَّكَعَتَيْنِ الْآخِرَتَيْنِ أَنَّهُ لَمْ يَقْرَأْ قَالَ أَمَّ الرَّكُوعَ وَ السُّجُودَ

(The book) 'Al Saraair' – from the mentioned book, from Al Abbas, from Hammad Bin Isa, from Muawiya Bin Ammar,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I said, 'The man omits from the recitation in the first two Cycles, then he remembers in the last two Cycles he had not recited. He^{-asws} said: 'He should complete the Ruk'u and the Sajdah'.

قُلْتُ نَعَمْ قَالَ إِنِّي أَكْرَهُ أَنْ أَجْعَلَ آخِرَ صَلَاتِي أُولَئِكَ.

I said, 'Yes'. He^{-asws} said: 'I^{-asws} dislike to make end of my^{-asws} Salat as its beginning''.²⁷⁷

35- فَلَاحِ السَّائِلِ، عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: شَكَّوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع السُّهُوَّ فِي الْمَغْرِبِ فَقَالَ صَلِّهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَفَعَلْتُ ذَلِكَ فَذَهَبَ ذَلِكَ عَنِّي.

(The book) 'Falah Al Saail' – From Muhammad Bin Abu Umeyr, from Umar Bin Yazeed who said,

'I complained to Abu Abdullah^{-asws} about the omission in Al Maghrib (Salat). He^{-asws} said: 'Pray it with (Surahs) Al Tawheed and Al Kafiroun'. I did that, and that (forgetfulness) went away from me''.²⁷⁸

36- الْمُفْنِيعُ، إِذَا لَمْ تَدْرِ وَاحِدَةً صَلَّيْتَ أَمْ اثْنَتَيْنِ فَأَعِدِ الصَّلَاةَ

(The book) 'Al Muqnie' –

'When you don't know whether you have prayed one (Cycle) or two, repeat the Salat'.

وَ رُوِيَ ابْنُ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: إِذَا شَكَّوْتُ فِي الْمَغْرِبِ فَأَعِدْ

And it is reported b Ibn Ala Rak'a, 'And when you doubt regarding Al-Fajr, repeat, and when you doubt regarding Al-Maghrib, repeat'.

وَ رُوِيَ إِذَا شَكَّوْتُ فِي الْمَغْرِبِ وَ لَمْ تَدْرِ وَاحِدَةً صَلَّيْتَ أَمْ اثْنَتَيْنِ فَسَلِّمْ ثُمَّ قُمْ فَصَلِّ رَكْعَةً وَ إِنْ شَكَّوْتُ فِي الْمَغْرِبِ فَلَمْ تَدْرِ فِي ثَلَاثٍ أَمْ فِي أَرْبَعٍ وَ قَدْ أَحْرَزْتَ الْإِثْنَتَيْنِ فِي نَفْسِكَ وَ أَنْتَ فِي شَكٍّ مِنَ الثَّلَاثِ وَ الْأَرْبَعِ فَأَضِفْ إِلَيْهَا رَكْعَةً أُخْرَى وَ لَا تَعْتَدْ بِالسَّكِّ فَإِنْ ذَهَبَ وَهَمُّكَ إِلَى الثَّلَاثَةِ فَسَلِّمْ وَ صَلِّ رَكْعَتَيْنِ وَ أَرْبَعِ سَجَدَاتٍ

And it reported, 'When you doubt regarding Al-Maghrib and you don't know whether you have prayed one or two, then perform Salat, then stand and pray one Cycle; and if you doubt regarding Al-Maghrib but do not know you are in third or fourth and you have preserved the two within yourself and you are in doubt from the third and the fourth, then add another

²⁷⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 34

²⁷⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 35

Cycle to it and do not count with the doubt. If your imagination goes to the third, perform Salat and pray two Cycle and four Sajdah(s)'.

وَسُئِلَ الصَّادِقُ عَ عَمَّنْ لَا يَدْرِي اثْنَتَيْنِ صَلَّى أَمْ ثَلَاثًا قَالَ يُعِيدُ الصَّلَاةَ قِيلَ وَ إِنَّمَا ذَلِكَ فِي الثَّلَاثِ وَالْأَرْبَعِ

And Al-Sadiq^{asws} was asked about the one who does not know whether he has prayed two (Cycles) or three. He^{asws} said: 'He should repeat the Salat'. It was said, 'And where is what is being reported from Rasool-Allah^{saww} that the understanding ones does not repeat the Salat?' He^{asws} said: 'But rather, that is regarding the three and the four'.

وَرُوِيَ عَنْ بَعْضِهِمْ بِنِي عَلَى الَّذِي ذَهَبَ وَهُمُّهُ إِلَيْهِ وَ يَسْجُدُ سَجْدَتِي السَّهُوِ وَ يَتَشَهَّدُ هُمَا تَشَهُدًا خَفِيفًا فَإِنْ لَمْ تَدْرِ اثْنَتَيْنِ صَلَّى أَمْ أَرْبَعًا فَأَعِدِ الصَّلَاةَ

And it is reported from one of them^{asws}: 'He should build upon which his imagination goes to, and he should prostrate two Sajdah(s) of the omission, and perform Tashahhud for them both, a light Tashahhud. If you don't know whether you have prayed two or four, repeat the Salat'.

وَرُوِيَ سَلَّمَ ثُمَّ قُمَ فَصَلَّ رَكْعَتَيْنِ وَ لَا تَتَكَلَّمُ وَ تَقْرَأُ فِيهِمَا بِأَمِّ الْكِتَابِ فَإِنْ كُنْتَ صَلَّى أَرْبَعَ رَكَعَاتٍ كَانَتْ هَاتَانِ نَافِلَةً وَ إِنْ كُنْتَ صَلَّى رَكْعَتَيْنِ كَانَتْ تَمَامَ الْأَرْبَعِ رَكَعَاتٍ وَ إِنْ تَكَلَّمْتَ فَاسْجُدْ سَجْدَتِي السَّهُوِ

And it is reported: 'Perform Salaam, then stand and pray two Cycles and don't talk, and recite in these with Surah Al Hamd. So, if you had prayed two Cycles, these two would be (counted as) optional, and if you had prayed two Cycles, these would complete the fourth, and if you talk, then prostrate two Sajdah(s) of the omission.

وَ إِنْ لَمْ تَدْرِ ثَلَاثًا صَلَّى أَمْ أَرْبَعًا وَ ذَهَبَ وَهُمُّكَ إِلَى الثَّلَاثَةِ فَأُضِيفَ إِلَيْهَا الرَّابِعَةُ وَ إِنْ ذَهَبَ وَهُمُّكَ إِلَى الرَّابِعَةِ فَتَشَهَّدْ وَ سَلِّمْ وَ اسْجُدْ سَجْدَتِي السَّهُوِ

And if you don't know whether you have prayed three or four, and your imagination goes to the three, add the fourth to it; and if your imagination goes to the fourth, perform Tashahhud and Salaam, and prostrate two Sajdah(s) of the omission'.

وَ رَوَى أَبُو بَصِيرٍ إِنْ كَانَ ذَهَبَ وَهُمُّكَ إِلَى الرَّابِعَةِ فَصَلَّ رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ جَالِسًا فَإِنْ كُنْتَ صَلَّى ثَلَاثًا كَانَتْ هَاتَانِ تَمَامَ الْأَرْبَعِ وَ إِنْ كُنْتَ صَلَّى أَرْبَعًا كَانَتْ هَاتَانِ نَافِلَةً وَ كَذَلِكَ إِنْ لَمْ تَدْرِ زِدْتَ أَمْ نَقَصْتَ

And it is reported by Abu Baseer: 'If your imagination goes to the fourth, pray two Cycles and four Sajdah(s) seated. Thus, if you had prayed three, these two would complete the four, and if you had prayed four, these two would be option, and like that if you don't know whether you have increased or decreased'.

وَ فِي رِوَايَةِ مُحَمَّدِ بْنِ مُسْلِمٍ إِنْ ذَهَبَ وَهُمُّكَ إِلَى الثَّلَاثَةِ فَصَلَّ رَكْعَةً وَ اسْجُدْ سَجْدَتِي السَّهُوِ بِغَيْرِ قِرَاءَةٍ وَ إِنْ اعْتَدَلَ وَهُمُّكَ فَأَنْتَ بِالْخِيَارِ إِنْ شِئْتَ صَلَّى رَكْعَةً مِنْ قِيَامٍ وَ إِلَّا رَكْعَتَيْنِ مِنْ جُلُوسٍ

And in a report by Muhammad Bin Muslim, 'If your imagination goes to the third, pray once Cycle and prostrate two Sajdah(s) of the omission without recitation; and if your imagination

is balanced, then you are with the choice, if you like you can pray a Cycle from standing, or else two Cycles from sitting.

وَإِنْ ذَهَبَ وَهْمُكَ مَرَّةً إِلَى ثَلَاثٍ وَ مَرَّةً إِلَى أَرْبَعٍ فَتَشَهَّدْ وَ سَلِّمْ وَ صَلِّ رُكْعَتَيْنِ وَ أَرْبَعِ سَجَدَاتٍ وَ أَنْتَ قَاعِدٌ تَقْرَأُ فِيهِمَا بِأَمِّ الْقُرْآنِ وَ إِنْ لَمْ تَدْرِ كَمْ صَلَّيْتَ وَ لَمْ يَذْهَبْ وَهْمُكَ إِلَى شَيْءٍ فَأَعِدِ الصَّلَاةَ وَ إِنْ صَلَّيْتَ رُكْعَتَيْنِ ثُمَّ قُمْتَ فَدَهَبَتْ فِي حَاجَةٍ لَكَ فَأَعِدِ الصَّلَاةَ وَ لَا تَبْنِ عَلَى رُكْعَتَيْنِ

And if your imagination goes to three at times, and to four at time, perform Tashahhud and Salaam and pray two Cycles and four Sajdah(s) while you are seated, reciting in these with Surah Al Fatiha; and if you don't know how many you have prayed and your imagination does not go to anything, repeat the Salat; and if you have prayed two Cycles, then you stand and go regarding a need of yours, then repeat the Salat and do not build upon two Cycles'.

وَ قِيلَ لِأَبِي عَبْدِ اللَّهِ ع مَا بَأْسُ رَسُولِ اللَّهِ ص صَلَّى رُكْعَتَيْنِ وَ بَنَى عَلَيْهِمَا فَقَالَ إِنَّ رَسُولَ اللَّهِ ص لَمْ يَنْهَمْ مِنْ مَجْلِسِهِ

And it was said to Abu Abdullah^{-asws}, 'What is the matter Rasool-Allah^{-saww} prayed two Cycles and had built upon these?' He^{-asws} said: 'Rasool-Allah^{-saww} had not stood from his seat'.

وَ إِنْ صَلَّيْتَ رُكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ ثُمَّ نَسِيتَ قُمْتَ قَبْلَ أَنْ تَجْلِسَ فِيهِمَا فَاجْلِسْ مَا لَمْ تَرْتَعِبْ فَإِنْ لَمْ تَذْكُرْ حَتَّى رُكِعْتَ فَأَمُضْ فِي صَلَاتِكَ فَإِذَا سَلَّمْتَ سَجَدْتَ سَجَدَتِي السَّهْوِ

And if you prayed two Cycles from the Prescribed, then you forgot so you stood up before you sat down in these, then be seated for as long as you did not do Ruk'u. If you don't remember until you have done Ruk'u, then continue in your Salat. When you have performed Salaam, prostrate two Sajdah(s) of the omission'.

فِي رِوَايَةِ الْمُضَيْلِ بْنِ يَسَارٍ وَ فِي رِوَايَةِ زُرَّارَةَ لَيْسَ عَلَيْكَ شَيْءٌ إِذَا نَكَلَّمْتَ فِي صَلَاتِكَ نَاسِيًا فَقُلْتَ أَيْمُونًا صُفُوفَكُمْ فَأَتَمَّ صَلَاتَكَ وَ اسْجُدْ سَجَدَتِي السَّهْوِ وَ إِنْ نَكَلَّمْتَ فِي صَلَاتِكَ مُتَعَمِّدًا فَأَعِدِ الصَّلَاةَ

In a report by Al-Fuzeyl Bin Yasaar, and in a report by Zurara, 'There isn't anything upon you. If you were to talk in your Salat in forgetfulness so you say, 'Straighten your rows!', your Salat is complete, and prostrate two Sajdah(s) of the omission; and if you talk in your Salat deliberated, repeat the Salat.

وَ إِنْ رَفَعْتَ رَأْسَكَ مِنَ السَّجْدَةِ الثَّانِيَةِ فِي الرَّكْعَةِ الرَّابِعَةِ فَأَخَذْتَهُ فَإِنْ كُنْتَ قُلْتَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَدْ مَضَتْ صَلَاتُكَ

And if you raise your head from the second Sajdah in the fourth Cycle, so you break Wud'u, if you had said, 'I testify there is no god except Allah^{-azwj} and Muhammad^{-saww} is Rasool^{-saww} of Allah^{-saww}', your Salat has ended (completed)'.

وَ فِي حَدِيثٍ آخَرَ أَنَّ صَلَاتَكَ فَقَدْ مَضَتْ وَ إِنَّمَا التَّشَهُدُ سُنَّةٌ فِي الصَّلَاةِ فَتَوَضَّأْ ثُمَّ عُدْ إِلَى مَجْلِسِكَ فَتَشَهَّدْ وَ إِنْ نَسِيتَ التَّسْلِيمَ خَلْفَ الْإِمَامِ أَجْزَأَكَ تَسْلِيمَ الْإِمَامِ

And in another Hadeeth: 'As for your Salat, it has ended (completed), and rather the Tashahhud is Sunnah in the Salat. Therefore, perform Wud'u, then return to your seat and

perform Tashahhud; and if you had forgotten the Salaam behind the prayer leader, the Salaam performed by the prayer leader will suffice you.

وَ اعْلَمَنَّ أَنَّ السَّهْوَ الَّذِي يَجِبُ فِيهِ سَجْدَتَا السَّهْوِ إِذَا سَهَوْتَ فِي الرَّكَعَتَيْنِ الْأَخْرَافَيْنِ وَ اعْلَمَنَّ أَنَّهُ لَا سَهْوَ فِي النَّافِلَةِ وَ إِذَا سَجَدْتَ سَجْدَتِي السَّهْوِ فَعَلَنْ فِيهِمَا بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

And know that the omission in which two Sajdah(s) of the omission are obligated is when you omit in the last two Cycles; and know that there is no omission in the optional; and when you prostrate the two Sajdah(s) of the omission, then say in these, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}! The greeting be unto you^{-saww} O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'”²⁷⁹

إيضاح أقول رَوَى الشَّيْخُ فِي الْمُؤْتَقِ عَنْ عَمَّارِ السَّنَابِطِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ رَجُلٌ شَكَّ فِي الْمَغْرِبِ فَلَمْ يَدْرِ رَكَعَتَيْنِ صَلَّى أَمْ ثَلَاثَةً قَالَ يُسَلِّمُ ثُمَّ يَقُومُ فَيُضِيفُ إِلَيْهَا رَكَعَةً ثُمَّ قَالَ هَذَا وَ اللَّهُ بِمَا لَا يُقْضَى أَبَدًا.

Clarification (Ahadeeth only) – I (Majlisi) am saying, 'It is reported by the Sheykh in the trusted (Hadeeth) from Ammar Al Sabaty (in Al Tahzeeb), who said, 'I said to Abu Abdullah^{-asws}, 'A man doubts in Al Maghrib, so he does not know whether he has prayed two Cycles or three'. He^{-asws} said: 'He should perform Salat, then stand and add a Cycle to it'. Then he^{-asws} said: 'By Allah^{-azwj}, this is from what will not be fulfilled, ever!'

لَكِنْ يُنَافِيهِ مَا رَوَى الشَّيْخُ بِسَنَدٍ آخَرَ عَنْ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ لَمْ يَدْرِ صَلَّى الْفَجْرَ رَكَعَتَيْنِ أَوْ رَكَعَةً قَالَ يَتَشَهَّدُ وَ يَنْصَرِفُ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَةً فَإِنْ كَانَ صَلَّى رَكَعَتَيْنِ كَانَتْ هَذِهِ تَطَوُّعًا وَ إِنْ كَانَ صَلَّى رَكَعَةً كَانَتْ هَذِهِ تَمَامَ الصَّلَاةِ.

But it is negated by what is reported by the Sheykh by another chain from Ammar (in Al Tahzeeb) who said, 'I asked Abu Abdullah^{-asws} about a man who does not know whether he has prayed two Cycles of Al Fajr or one Cycle. He^{-asws} said: 'He should perform Tashahhud and finish. Then he should stand and pray one Cycle. Thus, if he had pray two Cycles, this would be voluntary, and if he had prayed one Cycle, this would complete the Salat'.

قُلْتُ فَصَلَّى الْمَغْرِبَ فَلَمْ يَدْرِ ثِنْتَيْنِ صَلَّى أَمْ ثَلَاثًا قَالَ يَتَشَهَّدُ وَ يَنْصَرِفُ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَةً فَإِنْ كَانَ صَلَّى ثَلَاثًا كَانَتْ هَذِهِ تَطَوُّعًا وَ إِنْ كَانَ صَلَّى اثْنَتَيْنِ كَانَتْ هَذِهِ تَمَامَ الصَّلَاةِ وَ هَذَا وَ اللَّهُ بِمَا لَا يُقْضَى أَبَدًا.

I said, 'He prays Al-Maghrib but he does not know whether he has prayed two or three'. He^{-asws} said: 'He should perform Tashahhud and finish, then he should stand and pray one Cycle. Thus if he had prayed three, this would be voluntary, and if he had prayed the two, this would complete the Salat, and this, by Allah^{-azwj}, will not be fulfilled, ever!'

وَ لَعَلَّهُ لِرَوَايَةِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ إِذَا ذَهَبَ وَهَمَّكَ إِلَى التَّمَامِ أَبَدًا فِي كُلِّ صَلَاةٍ فَاسْجُدْ سَجْدَتَيْنِ بَعِيرٍ رُكُوعٍ.

And perhaps it is for a reported by Is'haq Bin Ammar, from Abu Abdullah^{-asws}: 'When your imagination goes to the complete except in every Salat, then prostrate two Sajdah(s) (of omission, without Ruk'u'.

he should stand and pray the second; and if he did not happen to be sitting for the Tashahhud, he should build upon the certainty and upon him, regarding all of that, are two Sajdah(s) of the omission.

وَإِنْ شَكَّ فَلَمْ يَدْرِ اِثْنَتَيْنِ صَلَّى أَمْ ثَلَاثًا بَيَّ عَلَى الْبَيِّنِ مِمَّا يَذْهَبُ وَهُمُّهُ إِلَيْهِ وَ إِنْ شَكَّ وَ لَمْ يَدْرِ أ ثَلَاثًا صَلَّى أَمْ أَرْبَعًا فَإِنَّهُ يُصَلِّي رَكْعَتَيْنِ جَالِسًا بَعْدَ أَنْ يُسَلِّمَ فَإِنْ كَانَ قَدْ صَلَّى ثَلَاثًا كَانَتْ هَاتَانِ الرَّكْعَتَانِ اللَّتَانِ صَلَّاهُمَا جَالِسًا مَقَامَ رَكْعَةٍ وَ أَمَّ الصَّلَاةَ أَرْبَعًا وَ إِنْ كَانَ قَدْ صَلَّى أَرْبَعًا كَانَتْ نَافِلَةً لَهُ

And if he doubts so he does not know whether he has prayed two or three, he should build upon the certainty from what his imagination goes to; and if he doubts and does not know whether he has prayed three or four, he should pray two Cycles seated after having done Salaam. Thus, if he had prayed three, these two Cycles, the ones he had prayed seated would be in place of a Cycle (standing) and complete the Salat as four, and if he had prayed four, these two would be optional (Salat) for him.

وَ إِنْ شَكَّ فَلَمْ يَدْرِ اِثْنَتَيْنِ صَلَّى أَمْ أَرْبَعًا سَلَّمَ وَ صَلَّى رَكْعَتَيْنِ يَفْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ فَإِنْ كَانَ إِيمًا صَلَّى رَكْعَتَيْنِ كَانَتْ تَمَامَ صَلَاتِهِ وَ إِنْ كَانَ قَدْ صَلَّى أَرْبَعًا كَانَتْ نَافِلَةً لَهُ وَ عَلَيْهِ فِي كُلِّ شَيْءٍ مِنْ هَذَا أَنْ يَسْجُدَ سَجْدَتِي السُّهُوِ بَعْدَ السَّلَامِ وَ يَتَشَهَّدُ بَعْدَهُمَا تَشَهُدًا خَفِيفًا وَ يُسَلِّمَ

And if he doubts, so he does not know whether he has prayed two or four, he should perform Salaam and pray two Cycles reciting in these with Surah Al-Fatiha. Thus, if he had rather prayed two Cycle, these two would complete his Salat, and if he had prayed four, these would be an optional (Salat) for him, and upon him regarding every thing from this is he should prostrate two Sajdah(s) of the omission after doing the Salaam, and he should perform Tashahhud after these two, a light Tashahhud and Salaam.

وَ مَنْ سَهَا عَنِ الرَّكُوعِ حَتَّى يَسْجُدَ أَعَادَ الصَّلَاةَ وَ مَنْ سَهَا عَنِ السُّجُودِ سَجَدَ بَعْدَ مَا يُسَلِّمُ حِينَ يَذُكُرُ وَ إِنْ سَهَا عَنِ التَّشَهُدِ سَجَدَ سَجْدَتِي السُّهُوِ

And one who omits the Ruk'u until he performs Sajdah should repeat the Salat; and the one who omits the Sajdah should do Sajdah after having performed Salaam when he does remember; and if he had omitted the Tashahhud, he should prostrate two Sajdah(s) of the omission.

وَ مَنْ سَهَا عَنِ التَّسْلِيمِ أَجْزَأَهُ تَسْلِيمُ التَّشَهُدِ إِذَا قَالَ السَّلَامَ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

And one who omits the Salaam, the Salaam of the Tashahhud will suffice him when he says, 'The greeting be upon you, O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! The greeting be upon us and upon the righteous servants'²⁸⁴.

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ سَهَا عَنِ الْقِرَاءَةِ فِي بَعْضِ الصَّلَاةِ قَرَأَ فِيهَا بَقِيٍّ مِنْهَا وَ أَجْزَأَهُ ذَلِكَ فَإِنْ نَسِيَ الْقِرَاءَةَ فِيهَا كُلَّهَا وَ أَمَّ الرَّكُوعَ وَ السُّجُودَ وَ التَّكْبِيرَ لَمْ تَكُنْ عَلَيْهِ إِعَادَةٌ فَإِنْ تَرَكَ الْقِرَاءَةَ غَامِداً أَعَادَ الصَّلَاةَ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who omits from the recitation in one of the Salat(s) should recite in whatever remains from it and that will suffice him. If he forgets the recitation in it, all of it, and completes the Ruk'u and the Sajdah and the Takbeer,

²⁸⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 c

there will not be repeating upon him. If he neglects the recitation deliberately, he should repeat the Salat".²⁸⁵

وَعَنْهُ ع أَنَّهُ قَالَ: مَنْ نَسِيَ أَنْ يَجْلِسَ فِي التَّشَهُّدِ الْأَوَّلِ وَ قَامَ فِي الثَّالِثَةِ فَذَكَرَ أَنَّهُ لَمْ يَجْلِسْ قَبْلَ أَنْ يَرْكَعَ جَلَسَ فَتَشَهَّدَ فَإِذَا سَلَّمَ سَجَدَ سَجْدَتَيْ السُّهُوِ وَ
إِنْ لَمْ يَذْكُرْ إِلَّا بَعْدَ أَنْ رَكَعَ مَضَى فِي صَلَاتِهِ وَ سَجَدَ سَجْدَتَيْ السُّهُوِ بَعْدَ السَّلَامِ.

And from him^{-asws} having said: 'One who forgets to sit in the first Tashahhud and stands in the third (Cycle), then he remembers that he had not sat before he does Ruk'u, should sit to perform Tashahhud. When he performs Salaam, he should prostrate two Sajdah(s) of the omission, and if he does not remember except after having done Ruk'u, he should continue in his Salat and prostrate two Sajdah(s) of the omission after the Salaam".²⁸⁶

وَعَنْهُ ع أَنَّهُ سُئِلَ عَنِ الْمُضَلِّي يَسْهُو فَيَسَلِّمُ مِنْ رُكْعَتَيْنِ يَرَى أَنَّهُ قَدْ أَكْمَلَ الصَّلَاةَ فَقَالَ إِنَّ رَسُولَ اللَّهِ ص صَلَّى بِالنَّاسِ فَسَلَّمَ مِنْ رُكْعَتَيْنِ فَقَالَ لَهُ دُو
الْيَدَيْنِ لَمَّا انْصَرَفَ أَمْ قَصُرَتِ الصَّلَاةُ أَمْ نَسِيَتْ يَا رَسُولَ اللَّهِ

And from him^{-asws} having been asked about the praying one making omission, so he performs Salaam from two Cycles viewing that he has perfected the Salat. He^{-asws} said: 'Rasool-Allah^{-saww} prayed with the people and he^{-saww} performed Salaam from two Cycles. Zul Yadayn asked him^{-asws} when he^{-saww} finished: 'Did you^{-saww} shorten the Salat or did you^{-saww} forget, O Rasool-Allah^{-saww}?'

قَالَ وَ مَا ذَلِكَ قَالَ إِذَا صَلَّيْتَ رُكْعَتَيْنِ

He^{-saww} said: 'And what is that?' He said, 'But rather you^{-saww} prayed two Cycles!'

فَقَالَ رَسُولُ اللَّهِ ص لِلنَّاسِ أَمْ حَقًّا مَا قَالَ دُو الْيَدَيْنِ قَالُوا بَلَى يَا رَسُولَ اللَّهِ

Rasool-Allah^{-saww} said to the people: 'Is it true what Zul Yadayn says?' They said, 'Yes, O Rasool-Allah^{-saww}!'

فَصَلَّى رَسُولُ اللَّهِ ص رُكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْ السُّهُوِ وَ تَشَهَّدَ تَشَهُدًا خَفِيفًا وَ سَلَّمَ.

So Rasool-Allah^{-saww} prayed two Cycle, then performed Salaam, then prostrated two Sajdah(s) of the omission, and testified a light Tashahhud and Salaam".²⁸⁷

وَ عَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ فِي صَلَاتِهِ قَالَ إِنْ كَانَ جَلَسَ فِي الرَّابِعَةِ وَ تَشَهَّدَ فَقَدْ تَمَّتْ صَلَاتُهُ وَ يَسْجُدُ سَجْدَتَيْ السُّهُوِ
وَ إِنْ لَمْ يَجْلِسْ فِي الرَّابِعَةِ اسْتَمْبَلَ الصَّلَاةَ.

And from Abu Ja'far Muhammad Bin Ali^{-asws} having said regarding the one who forgets, so he increases in the Salat. He^{-asws} said: 'If he was seated in the fourth and performs Tashahhud,

²⁸⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 d

²⁸⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 e

²⁸⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 f

his Salat is completed, and he should prostrate two Sajdah(s) of the omission; and if he had not sat in the fourth, he should resume the Salat".²⁸⁸

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: مَنْ سَهَا فَلَمْ يَدْرِ أَوْ زَادَ فِي صَلَاتِهِ أَمْ نَقَصَ مِنْهَا سَجَدَ سَجْدَتَيْ السُّهُوِ.

And from Ja'far Bin Muhammad^{-asws} having said: 'One who makes omission so he does not know whether he has increased in his Salat or decreased from it, should prostrate two Sajdah(s) of the omission".²⁸⁹

وَعَنْهُ ع أَنَّهُ قَالَ: مَنْ شَكَّ فِي شَيْءٍ مِنْ صَلَاتِهِ بَعْدَ أَنْ خَرَجَ مِنْهُ مَضَى فِي صَلَاتِهِ إِذَا شَكَّ فِي التَّكْبِيرِ بَعْدَ مَا رَكَعَ مَضَى وَ إِنْ شَكَّ فِي الرُّكُوعِ بَعْدَ مَا سَجَدَ مَضَى وَ إِنْ شَكَّ فِي السُّجُودِ بَعْدَ مَا قَامَ أَوْ جَلَسَ لِلتَّشَهُدِ مَضَى

And from him^{-asws} having said: 'One who doubts regarding something from his Salat after having exited from it should continue in his Salat. When he doubts regarding the Takbeer after having performed Ruk'u should continue; and if he doubts regarding the Ruk'u after having performed Sajdah should continue; and if he doubts regarding the Sajdah after having stood up or sits for the Tashahhud should continue.

وَ إِنْ شَكَّ فِي شَيْءٍ مِنَ الصَّلَاةِ بَعْدَ أَنْ سَلَّمَ مِنْهَا لَمْ يَكُنْ عَلَيْهِ إِعَادَةٌ وَ هَذَا كُلُّهُ إِذَا شَكَّ وَ لَمْ يَتَيَقَّنْ فَأَمَّا إِنْ تَيَقَّنَ لَمْ يَخُصْ عَلَى الْخَطَاةِ.

And if he doubts regarding something from the Salat after having performed Salaam from it, repeating will not be upon him, and this, all of it is when he doubts and is not certain. As for if he is certain, he should not continue upon the error".²⁹⁰

وَعَنْهُ ع أَنَّهُ سُئِلَ عَمَّنْ سَهَا خَلْفَ الْإِمَامِ قَالَ لَا شَيْءَ عَلَيْهِ الْإِمَامُ يَجْمَلُ عَنْهُ

And from him^{-asws} having been asked about the one who makes omission behind the prayer leader. He^{-asws} said: 'There is nothing upon him. The prayer leader carries on his behalf'.

وَ سُئِلَ عَنِ السُّهُوِ فِي النَّافِلَةِ قَالَ لَا شَيْءَ عَلَيْهِ لِأَنَّهُ يَتَطَوَّقُ فِي النَّافِلَةِ بِرُكْعَةٍ أَوْ بِسَجْدَةٍ أَوْ بِمَا شَاءَ.

And he^{-asws} was asked about the omission in the optional (Salat). He^{-asws} said: 'There is nothing upon him because he is volunteering regarding the Optional (Salat) by a Cycle or Sajdah or with whatever he so desires".²⁹¹

وَعَنْ عَلِيٍّ ع أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أَتَى رَسُولَ اللَّهِ فَقَالَ يَا رَسُولَ اللَّهِ أَشْكُو إِلَيْكَ مَا أَلْقَى مِنَ الْوَسْوَاسَةِ فِي صَلَاتِي حَتَّى إِنِّي مَا أَعْقَلُ مَا صَلَّيْتُ مِنْ زِيَادَةٍ وَ لَا نُقْصَانٍ

And from Ali^{-asws}: 'A man from the Helpers came to Rasool-Allah^{-saww}. He said, 'O Rasool-Allah^{-saww}! I complain to you^{-saww} of what I face from the insinuation during my Salat to the extent that I have no understanding of what I have prayed, from an increase or a decrease!'

²⁸⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 g

²⁸⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 h

²⁹⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 i

²⁹¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 j

فَقَالَ رَسُولُ اللَّهِ ص إِذَا قُمْتَ فِي الصَّلَاةِ فَاطْعُنْ فِي فَخْذِكَ الْيُسْرَى بِإصْبِعِكَ الْيُمْنَى الْمُسَبِّحَةَ ثُمَّ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّ ذَلِكَ يَرْجُرُهُ وَ يَطْرُدُهُ.

Rasool-Allah^{-saww} said: ‘When you stand in the Salat, then stab in your left thigh with your finger of the right hand, then say, ‘In the Name of Allah^{-azwj} and by Allah^{-azwj}! I rely upon Allah^{-azwj}. I seek Refuge with Allah^{-azwj} the Hearing, the Knowing, from the Pelted Satan^{-la}!’ That will rebuke him^{-la} and expel him^{-la}’.²⁹²

وَعَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَشْكُ فِي صَلَاتِهِ قَالَ يُعِيدُ

And from Abu Ja’far^{-asws} having been asked about the man who doubts in his Salat. He^{-asws} said: ‘He should repeat’.

قِيلَ فَإِنَّهُ يَكْثُرُ ذَلِكَ عَلَيْهِ كُلَّمَا أَعَادَ شَاكَ

It was said, ‘That is more upon him every time he repeats, he doubts’.

قَالَ يَمْضِي فِي شَكِّهِ

He^{-asws} said: ‘He should continue in his doubt’.

وَ قَالَ لَا تُعَوِّدُوا الْحَيِّثَ مِنْ أَنْفُسِكُمْ نَقْضَ الصَّلَاةِ فَتُطْمِعُوهُ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ لَمْ يَعُدْ إِلَيْهِ.

And he^{-asws} said: ‘Do not let the wicked (Satan^{-la}) get used to it from yourselves breaking the Salat for you will make him^{-la} covet it. When he^{-la} does that, (doubt) will not return to him’.

بيان: كثير مما ذكر يخالف ما مر محمول على التقية و قد علم مما مر فلا نطبل الكلام بالتعرض لها.

Explanation – Much of what is mentioned contradicts what has passed carrying upon the Taqiyya (dissimulation), and it is known from what has passed, so we will not prolong the speech by objecting to it.

40- الْمُضْنَعُ، وَ اعْلَمْ أَنَّهُ لَا سَهْوَ عَلَى مَنْ حَلَفَ الْإِمَامَ وَ هُوَ أَنْ يُسَلِّمَ قَبْلَ أَنْ يُسَلِّمَ الْإِمَامَ أَوْ يَنْهَوْهُ فَيَنْشَهَدَ وَ يُسَلِّمَ قَبْلَ أَنْ يُسَلِّمَ الْإِمَامَ

(The book) ‘Al Muqnie’ –

‘And know that there is no omission upon the one behind the prayer leader, and he if he performs Salaam before the prayer leader performs Salaam, or he omits so he performs Tashahhud and Salaam before the prayer leader performs Salaam’.

وَ سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنِ الْإِمَامِ يُصَلِّي بِأَرْبَعَةٍ أَنْفُسٍ أَوْ بِخَمْسَةٍ فَيُسَبِّحُ اثْنَانِ عَلَى أَهْمٍ صَلَّوْا ثَلَاثًا وَ يُسَبِّحُ ثَلَاثَةً عَلَى أَهْمٍ صَلَّوْا أَرْبَعًا يَقُولُ هَوْلًا فَوْمُوا وَ يَقُولُ هَوْلًا فَعُدُّوا وَ الْإِمَامُ مَائِلٌ مَعَ أَحَدِهِمَا أَوْ مُعْتَدِلٌ أَوْهُمْ فَمَا يَجِبُ عَلَيْهِمْ

²⁹² Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 39 k

And Abu Abdullah^{-asws} was asked about the prayer leader praying with four persons or with five. Two of the glorify based upon that they had prayed three (Cycles), and three glorify based upon that they had prayed four. These ones say, 'Stand!' And those ones say, 'Be seated!', and the prayer leader inclines with one of them or balances the imagination. What is obligated upon them?'

قَالَ لَيْسَ عَلَى الْإِمَامِ سَهْوٌ إِذَا حَفِظَ عَلَيْهِ مَنْ خَلْفَهُ سَهْوَهُ بِإِقْبَانٍ مِنْهُمْ وَ لَيْسَ عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ إِذَا لَمْ يَسْئُرْ الْإِمَامُ وَ لَا سَهْوٌ فِي السَّهْوِ

He^{-asws} said: 'There isn't any omission upon the prayer leader when the ones behind him memorise his omission with certainty from them; and there isn't any omission upon the ones behind the prayer leader when the prayer leader does not omit; nor is there any omission in the (performance of the) omission.

وَ لَيْسَ فِي الْمَغْرِبِ وَ لَا فِي الْفَجْرِ سَهْوٌ وَ لَا فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ كُلِّ صَلَاةٍ سَهْوٌ وَ لَا سَهْوٌ فِي نَافِلَةٍ وَ إِنْ اِخْتَلَفَ عَلَى الْإِمَامِ مَنْ خَلْفَهُ فَعَلَيْهِ وَ عَلَيْهِمْ فِي الْإِحْتِيَاطِ الْإِعَادَةُ وَ الْأَخْذُ بِالْحُزْمِ.

And there is neither any omission in Al-Maghrib nor in Al-Fajr, nor is there any omission in the first two Cycles from every Salat, nor omission in an optional Salat; and if the ones behind him differ upon the prayer leader, upon him and upon them is the precautionary repeating and the taking with the decisiveness".²⁹³

[تحقيق و تبين](#)

Research and the clarification (Ahadeeth only)

اعْلَمُ أَنَّهُ رَوَى الْكُلَيْبِيُّ بِسَنَدٍ حَسَنٍ كَالصَّحِيحِ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ عَلَى الْإِمَامِ سَهْوٌ وَ لَا عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ وَ لَا عَلَى السَّهْوِ سَهْوٌ وَ لَا عَلَى الْإِعَادَةِ إِعَادَةٌ.

Know that it is reported by Al-Kulayni (in Al-Kafi) by a good chain like the correct, from Hafs Bin Al Bakhtari, from Abu Abdullah^{-asws} having said: 'There isn't any omission upon the prayer leader, nor any omission upon the one behind him, nor is there any omission upon the omission, nor any repetition upon the repeating''.

وَ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يُصَلِّي خَلْفَ الْإِمَامِ لَا يَدْرِي كَمْ صَلَّى عَلَيْهِ سَهْوٌ قَالَ لَا.

And the Sheykh in the correct (Hadeeth), from Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a man praying behind the prayer leader. He does not know how much he has prayed. 'Is there omission upon him?' He^{-asws} said: 'No''.

وَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنِ الرِّضَا ع قَالَ: الْإِمَامُ يَحْمِلُ أَوْهَامَ مَنْ خَلْفَهُ إِلَّا تَكْبِيرَةَ الْإِفْتِتَاحِ.

And by his chain from Muhammad Bin Sahl, from Reza^{-asws} having said: 'The prayer leader carries delusions of the ones behind him, except the opening Takbeer''.

²⁹³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 40

وَرَوَى الشَّيْخُ وَ الْكُلَيْبِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الْإِمَامِ يُصَلِّي بِأَرْبَعَةٍ أَنْفُسٍ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ الْمُقْنِعِ.

And it is reported by the Sheykh (in Al Tahzeeb) and Al-Kulayni (in Al-Kafi) – from Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man, from Abu Abdullah^{-asws}, he said, ‘I asked him^{-asws} about the prayer leader praying with four persons’ – up to end of what has passed by a report in ‘Al-Muqnie’.

[الفصل الأول في بيان حكم شك الإمام و المأموم](#)

The first detail in explanation of rulings of doubt by the prayer leader and the one praying behind him (Ahadeeth only)

وَرَبَّمَا يُؤْنَسُ هَذَا الْحُكْمُ بِمَا رُوِيَ عَنِ الصَّادِقِ ع فِي الرَّجُلِ يَتَّكِلُ عَلَى عَدَدِ صَاحِبَتِهِ فِي الطَّوَافِ أ يُجْزِيهِ عَنْهَا وَ عَنِ الصَّبِيِّ فَقَالَ نَعَمْ أ لَا تَرَى أَنَّكَ تَأْتِمُّ بِالْإِمَامِ إِذَا صَلَّيْتَ خَلْفَهُ فَهُوَ مِثْلُهُ.

And perhaps he is comforted by the ruling with what is reported (in Al Faqeeh), from Al-Sadiq^{-asws} regarding the man relying upon a number of his companion in the Tawaaf (of the Kabah), is he sufficed from it, and about the child. He^{-asws} said: ‘Yes. Do you not see that you are completed by the prayer leader when you pray behind him? It is similar to it’²⁹⁴.

[الفصل الثاني في بيان حكم سهو الإمام و المأموم](#)

The second detail in explanation of rulings of omission by the prayer leader and the one praying behind him (Ahadeeth only)

فَمِنْهَا مَا رَوَاهُ الشَّيْخُ فِي الْمُؤْتَقِ عَنِ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَنْسَى وَ هُوَ خَلْفَ الْإِمَامِ أَنْ يُسَبِّحَ فِي السُّجُودِ أَوْ فِي الرُّكُوعِ أَوْ نَسِيَ أَنْ يَقُولَ شَيْئاً بَيْنَ السَّجْدَتَيْنِ فَقَالَ لَيْسَ عَلَيْهِ شَيْءٌ.

From it is what is reported by the Sheykh in the trusted (Hadeeth in al Tahzeeb), from Ammar Al-Sabaty, from Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man while he is behind the prayer leader forgets to glorify in the Sajdah, or in the Ruk’u, or forget to say something between the two Sajdah(s). He^{-asws} said: ‘There isn’t anything upon him’²⁹⁵.

وَ بِحَدِّثِ الْإِسْنَادِ عَنْ عَمَّارٍ عَنْهُ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ سَهَا خَلْفَ الْإِمَامِ بَعْدَ مَا افْتَتَحَ الصَّلَاةَ فَلَمْ يَقُلْ شَيْئاً وَ لَمْ يُكَبِّرْ وَ لَمْ يُسَبِّحْ وَ لَمْ يَتَشَهَّدْ حَتَّى يُسَلِّمَ فَقَالَ جَازَتْ صَلَاتُهُ وَ لَيْسَ عَلَيْهِ إِذَا سَهَا خَلْفَ الْإِمَامِ سَجَدْنَا السُّهُوَ لِأَنَّ الْإِمَامَ ضَامِرٌ لَصَلَاةٍ مِنْ خَلْفِهِ.

²⁹⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 1

²⁹⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 2

And by this chain (in Al Tahzeeb) – from Ammar, from him^{-asws}, he said, ‘I asked him^{-asws} about a man omitting behind the prayer leader after having begun the Salat, so he does not say something, and does not exclaim Takbeer, and does not glorify, and does not perform Tashahhud until he performs Salaam. He^{-asws} said: ‘His Salat is allowed and when he makes an omission behind the prayer leader, there isn’t upon him two Sajdah(s) of the omission, because the prayer leader is responsible for Salat of the one behind him’^{.296}

وَرُويَ أَيْضاً فِي الْمُوتَّقِي عَنْ عَمَّارٍ عَنْهُ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَدْخُلُ مَعَ الْإِمَامِ وَ قَدْ سَبَقَهُ الْإِمَامُ بِرُكْعَةٍ أَوْ أَكْثَرَ فَسَهَا الْإِمَامُ كَيْفَ يَصْنَعُ

And it is reported as well in the trusted (Hadeeth) from Ammar (in Al Tahzeeb), from him^{-asws}, he said, ‘I asked him^{-asws} about the man entering (into the Salat) with the prayer leader and the prayer leader had preceded by one Cycle or more. The prayer leader makes an omission. How would he dealt with it?’

فَقَالَ إِذَا سَلَّمَ الْإِمَامُ فَسَجَدَ سَجْدَتِي السُّهُوِ فَلَا يَسْجُدُ الرَّجُلُ الَّذِي دَخَلَ مَعَهُ وَ إِذَا قَامَ وَ نَبَى عَلَى صَلَاتِهِ وَ أَنْهَى وَ سَلَّمَ سَجَدَ الرَّجُلِ سَجْدَتِي السُّهُوِ إِلَى أَنْ قَالَ وَ عَنْ رَجُلٍ سَهَا خَلْفَ الْإِمَامِ فَلَمْ يَفْتَتِحِ الصَّلَاةَ قَالَ يُعِيدُ الصَّلَاةَ وَ لَا صَلَاةَ بَعْدَ أَفْتَتَاحِ.

He^{-asws} said: ‘When the prayer leader performs Salaam, he should prostrate two Sajdah(s) of the omission. The man who had entered (the Salat) with him will not prostrate, and when he stands and builds upon his Salat and completes it and performs Salaam, the man should do two Sajdah(s) of the omission’ – up to he (the narrator) said, ‘And about a man who omits behind the prayer leader, so he does not open the Salat (with Takbeer). He^{-asws} said: ‘He should repeat the Salat, and there is no Salat without opening (Takbeer)’^{.297}

وَرُويَ أَيْضاً فِي الصَّحِيحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحُجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَتَكَلَّمُ نَاسِياً فِي الصَّلَاةِ يَقُولُ أَقِيمُوا صُفُوفَكُمْ قَالَ يُبَيِّنُ صَلَاتَهُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ فَقُلْتُ سَجْدَتِي السُّهُوِ قَبْلَ التَّنَلِيمِ هُمَا أَوْ بَعْدُ قَالَ بَعْدُ.

And it is reported as well in the correct (Hadeeth in Al Tahzeeb), from Abdul Rahman Bin Al-Hajjaj who said, ‘I asked Abu Abdullah^{-asws} about the man who talks out of forgetfulness in the Salat saying, ‘Straighten your rows!’ He^{-asws} said: ‘He should complete his Salat, then prostrate two Sajdah(s)’. I said, ‘Are these two Sajdah(s) of the omission before the Salaam or after?’ He^{-asws} said: ‘After’^{.298}

وَرُويَ أَيْضاً بِسَنَدٍ صَحِيحٍ عَنْ مِنْهَالِ الْقَصَّابِ وَ هُوَ مَجْهُولٌ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَسْهُو فِي الصَّلَاةِ وَ أَنَا خَلْفَ الْإِمَامِ قَالَ فَقَالَ إِذَا سَلَّمَ فَاسْجُدْ سَجْدَتَيْنِ وَ لَا تُهْبُ.

And it is reported as well by a correct chain from Minhal Al Qasab (in Al Tahzeeb), and he is unknown. He said, ‘I said to Abu Abdullah^{-asws}, ‘I make an omission in the Salat while I am behind the prayer leader’. He^{-asws} said: ‘When he performs Salaam, then prostrate two Sajdah(s), and do not rush’^{.299}

²⁹⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 3

²⁹⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 4

²⁹⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 5

²⁹⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 6

وَرَوَى الشَّيْخُ وَالكُلَيْنِيُّ بِسَنَدٍ مَرْفُوعٍ عَنِ الرَّضَا ع قَالَ: الْإِمَامُ يَحْمِلُ أَوْهَامَ مَنْ خَلْفَهُ إِلَّا تَكْبِيرَةَ الْإِفْتِيحِ.

And it is reported by the Sheykh (in Al Tahzeeb) and Al-Kulayni (in Al-Kafi) raised from Al-Reza^{-asws} having said: ‘The prayer leader carries delusions of the ones behind him except the opening Takbeer’^{.300}

ثُمَّ إِنَّهُ رَوَى الشَّيْخُ بِسَنَدٍ فِيهِ ضَعْفٌ عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَحَدَهُمَا ع عَنْ رَجُلٍ صَلَّى بِقَوْمٍ فَأَخْبَرَهُمْ أَنَّهُ لَمْ يَكُنْ عَلَى وُضُوءٍ قَالَ يُيَمُّ الْقَوْمُ صَلَاتَهُمْ فَإِنَّهُ لَيْسَ عَلَى الْإِمَامِ ضَمَانٌ وَ رَوَاهُ الصَّدُوقُ بِسَنَدٍ صَحِيحٍ.

Then, it is reported by the Sheykh (in Al Tahzeeb) by a chain wherein is weakness, from Zurara who said, ‘I asked one of the two (5th or 6th Imam^{-asws}) about a man who prays with a group. He informs them that he does not happen to be upon Wud’u. He^{-asws} said: ‘The group should complete their Salat, for there is no guarantee upon the prayer leader’. And it is reported by Al-Sadouq by a correct chain (in Al-Faqeeh)’^{.301}

وَ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أ يَضْمَنُ الْإِمَامُ صَلَاةَ الْقَرِيضَةِ فَإِنَّ هَؤُلَاءِ يَزْعُمُونَ أَنَّهُ يَضْمَنُ قَالَ لَا يَضْمَنُ أَيَّ شَيْءٍ يَضْمَنُ إِلَّا أَنْ يُصَلِّيَ بِهِمْ جُنْبًا أَوْ عَلَى غَيْرِ وُضُوءٍ.

And in the correct (Hadeeth) from Muawiya Bin Wahb (in Al Tahzeeb) who said, ‘I said to Abu Abdullah^{-asws}, ‘Is the prayer leader responsible of the obligatory Salat, for they are alleging that he is responsible’. He^{-asws} said: ‘He is not responsible for anything except he were to pray with them being with sexual impurity or without being upon Wud’u’^{.302}

وَ فِي الصَّحِيحِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ لَهُ أ يَضْمَنُ الْإِمَامُ الصَّلَاةَ فَقَالَ لَيْسَ بِضَامِنٍ.

And in the correct (Hadeeth) from Abu Baseer (in Al Tahzeeb), from Abu Abdullah^{-asws}, he said, ‘I said to him^{-asws}, ‘Is the prayer leaders responsible for the Salat?’ He^{-asws} said: ‘He isn’t a guarantor (responsible)’^{.303}

وَ رُوِيَ مُرْسَلًا عَنِ الْحُسَيْنِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ فَقَالَ لَا إِنَّ الْإِمَامَ ضَامِنٌ لِلْقِرَاءَةِ وَ لَيْسَ يَضْمَنُ الْإِمَامُ صَلَاةَ الَّذِينَ خَلْفَهُ وَ إِنَّمَا يَضْمَنُ الْقِرَاءَةَ.

And it is reported by an unbroken chain from Al-Husayn Bin Bashir (in Al Istibsar), from Abu Abdullah^{-asws}, a man asked him^{-asws} about the recitation behind the prayer leader. He^{-asws} said: ‘No! The prayer leader is responsible for the recitation, and the prayer leader isn’t a guarantor of the Salat of the ones behind him, and rather he is a guarantor of the recitation’^{.304}

وَ ثَانِيًا بِمَا رَوَتْهُ الْعَامَّةُ عَنْ عُمَرَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: لَيْسَ عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ الْإِمَامُ كَافِيهِ وَ إِنْ سَهَا الْإِمَامُ فَعَلَيْهِ وَ عَلَى مَنْ خَلْفَهُ.

³⁰⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 7

³⁰¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 8

³⁰² Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 9

³⁰³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 10

³⁰⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 11

And secondly with what is reported by the general Muslims from Umar, from the Prophet^{-saww} having said: ‘There isn’t any omission upon the one behind the prayer leader. The prayer leader suffices him, and if the prayer leader makes omission, it is upon him and upon the ones behind him’.³⁰⁵

و مُعَارِضٌ بِمَا رَوَاهُ عَيْسَى بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيٍّ ع أَنَّهُ قَالَ: الْإِمَامُ ضَامِنٌ.

And it is contrasted with what is reported by Isa Bin Abdullah Al-Hashimy, from his father, from his grandfather, from Ali^{-asws} having said: ‘The prayer leader is responsible’.³⁰⁶

الفصل الثالث في بيان ما يستنبط من الأحكام من قوله ع و لا على السهو سهو في خبر حفص بن البختري و قوله و لا سهو في سهو في مرسله يونس.

The third detail in explaining what is extracted from the rulings from his^{-asws} words: ‘And there is no omission upon the omission’ in a Hadeeth by Hafs Bin Al Bakhtary, and his^{-asws} words: ‘And there is no omission in an omission’, in ‘Mursil’ Hadeeth by Yunus (Ahadeeth only)

رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنِ الصَّحِيحِ عَنْ حَكَمِ بْنِ حَكِيمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ نَسِيَ مِنْ صَلَاتِهِ رُكْعَةً أَوْ سَجْدَةً أَوْ الشَّيْءَ مِنْهَا ثُمَّ يَتَكَبَّرُ بَعْدَ ذَلِكَ قَالَ يَقْضِي ذَلِكَ بِعَيْنِهِ قُلْتُ أَيْبَعِدُ الصَّلَاةَ قَالَ لَا.

It is reported by the Sheykh (in Al Tahzeeb), in the correct (Hadeeth) from Hakam Bin Hukeym who said, ‘I asked Abu Abdullah^{-asws} about a man who forgets a Cycle from his Salat, or a Sajdah, or something from it, then he remembers after that. He^{-asws} said: ‘He should fulfil that specifically’. I said, ‘Should he repeat the Salat?’ He^{-asws} said: ‘No’.³⁰⁷

و رَوَاهُ أَيْضاً فِي الصَّحِيحِ عَنِ ابْنِ سِنَانٍ عَنْهُ ع أَنَّهُ قَالَ: إِذَا نَسِيتَ شَيْئاً مِنَ الصَّلَاةِ رُكُوعاً أَوْ سُجُوداً أَوْ تَكْبِيراً ثُمَّ دَكَّرْتَ فَأَقْضِ الَّذِي فَاتَكَ سَهْواً.

And it is reported as well in the correct (Hadeeth) from Ibn Sinan (in Al Tahzeeb), from Ibn Sinan, from him^{-asws} having said: ‘When you forget something from the Salat, either a Ruk’u, or a Sajdah, or Takbeer, then you remember, then fulfil that which you had missed out in omission’.³⁰⁸

الفصل الرابع فيما يستنبط من الأحكام من قوله ع و لا على الإعادة إعادة.

³⁰⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 12

³⁰⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 13

³⁰⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 14

³⁰⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 15

The fourth detail regarding what is extracted from the rulings from his^{-asws} words: ‘And there is no repetition upon the repeating’ (Ahadeeth only)

اعلم أنه لا خلاف بين الأصحاب في أن كثرة وقوع الشك و السهو على الإنسان في الجملة موجب لعدم الالتفات إليهما و سقوط بعض أحكامهما و تَدُلُّ عَلَيْهِ أَحْبَابٌ كَثِيرَةٌ مِنْهَا مَا رَوَاهُ الْكُلَيْبِيُّ وَ الشَّيْخُ بِسَنَدٍ حَسَنٍ لَا يَقْضُرُ عَنِ الصَّحِيحِ عَنْ زُرَّارَةَ وَ أَبِي بَصِيرٍ جَمِيعاً

Know that there is no dispute among the scholars that frequent doubt and forgetfulness in general lead to the non-consideration of them and the invalidation of some of their rulings, and a lot of Ahadeeth evidence upon it. From these is what is reported by Al Kulayni (in Al-Kafi) and the Sheykh (in Al Tahzeeb), by a good chain not being deficient from the correct, from Zurara and Abu Baseer together.

قَالَ قُلْنَا لَهُ الرَّجُلُ يَشْكُ كَثِيرًا فِي صَلَاتِهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى وَ لَا مَا بَقِيَ عَلَيْهِ قَالَ يُعِيدُ

They both said, ‘We said to him^{-asws}, ‘The man doubts a lot in his Salat until he does not know how much he has prayed nor what remains upon him!’ He^{-asws} said: ‘He should repeat’.

قُلْتُ فَإِنَّهُ يَكْتُرُ عَلَيْهِ ذَلِكَ كُلَّمَا أَعَادَ شَاكَ

I said, ‘But that doubting is more upon him every time he repeats!’

قَالَ مَضِي فِي شَكِّهِ

He^{-asws} said: ‘He should continue in his doubt’.

ثُمَّ قَالَ لَا تُعَوِّدُوا الْحَبِيبَ مِنْ أَنْفُسِكُمْ تَقْضِ الصَّلَاةَ فَتُطِيعُوهُ فَإِنَّ الشَّيْطَانَ حَبِيبٌ مُعْتَادٌ لِمَا عَوَّدَ فَلْيَمِضْ أَحَدُكُمْ فِي الْوَهْمِ وَ لَا يُكْتِرَنَّ تَقْضِ الصَّلَاةَ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ مَرَّاتٍ لَمْ يَعُدْ إِلَيْهِ الشَّاكُّ

And he^{-asws} said: ‘Do not let the wicked (Satan^{-la}) get used to it from yourselves breaking the Salat for you will make him^{-la} covet it. The Satan^{-la} is wicked, getting accustomed to what he^{-la} is accustomed to. Let every one of you continue in the delusion and not frequently break the Salat, for when he does that repeatedly, the doubt will not return to him’.

قَالَ زُرَّارَةُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ الْحَبِيبُ أَنْ يُطَاعَ فَإِذَا غَضِبِي لَمْ يَعُدْ إِلَى أَحَدِكُمْ.

Zurara said, ‘Then he^{-asws} said: ‘But rather the wicked (Satan^{-la}) wants to be obeyed. So, when he^{-la} is disobeyed, he^{-la} will not return to every one of you’.³⁰⁹

وَ مِنْهَا مَا رَوَاهُ الْكُلَيْبِيُّ وَ الشَّيْخُ رَضِيَ اللَّهُ عَنْهُمَا فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا كَثُرَ عَلَيْكَ السُّهُؤُ فَامْضِ عَلَى صَلَاتِكَ فَإِنَّهُ يُوشِكُ أَنْ يَدْعَكَ إِذَا هُوَ الشَّيْطَانُ.

³⁰⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 16

And from it is what is reported by Al-Kulayni (in Al-Kafi), and the Sheykh (in Al Tahzeeb), may Allah^{-azwj} be Satisfied with them, from Muhammad Bin Muslim, from Abu Ja'far^{-asws} having said: 'When the omissions are frequent upon you, then continue upon your Salat for most likely it (frequency of omissions) will leave you. But rather, it is from the Satan^{-la}'.³¹⁰

وَمِنْهَا مَا رَوَاهُ الشَّيْخُ بِإِسْنَادِهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ ابْنِ سِنَانَ عَنْ عَمْرِو بْنِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَثُرَ عَلَيْكَ السَّهُوُ فَأَمُضْ فِي صَلَاتِكَ.

And from these is what is reported by the Sheykh (in Al Tahzeeb), by his chain from Al-Husayn Bin Saeed, from Fazalah, from Ibn Sinan, from someone else, from Abu Abdullah^{-asws} having said: 'When the omissions are frequent upon you, then continue in your Salat'.³¹¹

وَمِنْهَا مَا رَوَاهُ الشَّيْخُ مِنْ كِتَابِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ رَجُلٍ صَالِحٍ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَشْكُ فَلَإِ يَدْرِي وَاحِدَةً صَلَّى أَمْ ثَلَاثِينَ أَوْ ثَلَاثًا أَوْ أَرْبَعًا تَلْتَسِسُ عَلَيْهِ صَلَاتُهُ

And from these is what is reported by the Sheykh (in Al Tahzeeb) from the book of Muhammad Bin Ahmad Bin Yahya, from Muawiya Bin Hukeym, from Abdullah Bin Al Mugheira, from Ali Bin Abu Hamza, from a righteous man who said, 'I asked him^{-asws} about a man doubting, so he does not know whether he has prayed one or two or three or four. His Salat is confusing upon him.

قَالَ كُلُّ ذَا قَالَ قُلْتُ نَعَمْ

He^{-asws} said: 'All that?' I said, 'Yes'.

قَالَ فَلْيَمُضْ فِي صَلَاتِهِ وَ يَتَعَوَّذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّهُ يُوشِكُ أَنْ يَذْهَبَ عَنْهُ.

He^{-asws} said: 'Let him continue in his Salat and seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la}, for it will almost go away from him'.³¹²

وَمِنْهَا مَا رَوَاهُ الشَّيْخُ رَه فِي الْمُؤْتَقِ عَنْ عَمَّارِ السَّنَابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَكْثُرُ عَلَيْهِ الْوَهْمُ فِي الصَّلَاةِ فَيَشْكُ فِي الرَّكْعِ فَلَا يَدْرِي رَكَعَ أَمْ لَا وَ يَشْكُ فِي السُّجُودِ فَلَا يَدْرِي أَسَجَدَ أَمْ لَا فَقَالَ لَا يَسْجُدُ وَ لَا يَرْكَعُ وَ يَمُضِي فِي صَلَاتِهِ حَتَّى يَسْتَيْقِنَ يَقِينًا.

And from these is what is reported by the Sheykh (in Al Tahzeeb) in a trusted (Hadeeth) from Ammar al Sabaty, from Abu Abdullah^{-asws} regarding a man the delusions are frequent upon him during the Salat, so he doubts regarding the Ruk'u and does not know whether he has performed Ruk'u or no, and he doubts regarding the Sajdah so he does not know whether he has done Sajdah or not. He^{-asws} said: 'He should neither do Sajdah nor Ruk'u and he should continue in his Salat until he is convinced with certainty'.³¹³

³¹⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 17

³¹¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 18

³¹² Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 19

³¹³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 20

وَمِنْهَا مَا رَوَاهُ الصَّدُوقُ رَه فِي الْفَقِيهِ حَيْثُ قَالَ فِي رِوَايَةِ عَبْدِ اللَّهِ بْنِ الْمُغَيَّرَةِ أَنَّهُ قَالَ: لَا بَأْسَ أَنْ يَعُدَّ الرَّجُلُ صَلَاتَهُ بِحَاتَمِهِ أَوْ بِحِصْيٍ يَأْخُذُهُ بِيَدِهِ فَيَعُدُّ بِهِ

And from these is what is reported by Al-Sadouq in Al-Faqeeh whereby he said in a reported by Abdullah Bin Al-Mugheira, he^{-asws} said: 'There is no problem if the man were to count his Salat with his ring or pebbles, taking it in his hand, so he counts (Cycles) with it'.

وَقَالَ الرِّضَا ع إِذَا كَثُرَ عَلَيْكَ السَّهُوُ فَامْضِ عَلَى صَلَاتِكَ وَ لَا تُعِدَّ.

And Al-Reza^{-asws} said: 'When the omissions are frequent upon you, then continue upon your Salat and do not repeat'.³¹⁴

وَمِنْهَا مَا رَوَاهُ الصَّدُوقُ أَيْضاً بِسَنَدِهِ الصَّحِيحِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ أَنَّ الصَّادِقَ ع قَالَ: إِذَا كَانَ الرَّجُلُ مِمَّنْ يَسْهُوُ فِي كُلِّ ثَلَاثٍ فَهُوَ مِمَّنْ كَثُرَ عَلَيْهِ السَّهُوُ.

And from these is what is reported by Al-Sadouq as well (in Al-Faqeeh) by the correct chain from Ibn Abu Umeyr, from Muhammad Bin Abu Hamza, 'Al-Sadiq^{-asws} said: 'When the man was from the ones who make omission during every three (days), so he is from the one the omissions are frequent upon him'.³¹⁵

41- السَّرَائِرُ، نَفْلاً مِنْ كِتَابِ النَّوَادِرِ لِمُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ عَنِ الْعَبَّاسِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغَيَّرَةِ عَنْ سَمَاعَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا سَهُوٌ عَلَى مَنْ أَقَرَّ عَلَى نَفْسِهِ بِسَهُوٍ.

(The book) 'Al Saraair' – Copying from the book 'Al Nawadir' of Muhammad Bin Ali Bin Mahboub, from Al Abbas, from Abdullah Bin Al Mugheira, from Sama'at, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'There is no omission upon the one who acknowledges an omission upon him'.³¹⁶

³¹⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 21

³¹⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 Detail H 22

³¹⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 87 H 41

أبواب القضاء**CHAPTERS ON 'QAZA' (MAKING UP)**باب 1 أحكام قضاء الصلوات**CHAPTER 88 – RULINGS ON MAKING UP THE (MISSED) SALAT(S)**

الآيات طه فاعْبُدْنِي وَ أَقِمِ الصَّلَاةَ لِذِكْرِي

The Verses – (Surah) Ta ha: **Therefore worship Me and establish the Salat for My Zikr [20:14].**

الفرقان وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

(Surah) Al Furqan: **And He is the One Who Made the night and the day in succession (to each other), for the one who intends to do Zikr or intends gratefulness [25:62].**تفسير**Interpretation (Ahadeeth only)**

وَ يَعْزُدُهُ مَا رَوَاهُ مُسْلِمٌ فِي الصَّحِيحِ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ص قَالَ: مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا لَا كَفَّارَةَ لَهَا غَيْرَ ذَلِكَ وَ قَرَأَ أَقِمِ الصَّلَاةَ لِذِكْرِي.

And it is supported by what is reported by Muslim in his 'Saheeh' (a non-Shia source), from Anas (a well-known fabricator), the Prophet^{-saww} said: 'One who forgets a Salat, let him pray it when he does remember it. There is no atonement for it apart from that', and he^{-asws} said: 'Me and establish the Salat for My Zikr [20:14]'.

وَ رَوَى الشَّيْخُ وَ الْكَلْبِيُّ بِسَنَدٍ فِيهِ جَهَالَةٌ عَلَى الْمَشْهُورِ عَنْ زُرَّارَةَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: إِذَا فَاتَتْكَ صَلَاةٌ فَذَكَرْتَهَا فِي وَقْتٍ أُخْرَى فَإِنْ كُنْتَ تَعْلَمُ أَنَّكَ إِذَا صَلَّيْتَ الَّتِي فَاتَتْكَ كُنْتَ مِنَ الْأُخْرَى فِي وَقْتٍ فَابْتَدَأْ بِالَّتِي فَاتَتْكَ فَإِنَّ اللَّهَ تَعَالَى يَقُولُ أَقِمِ الصَّلَاةَ لِذِكْرِي.

And it is reported by the Sheykh (in Al Tahzeeb) and Al-Kulayni (in Al-Kafi) by a chin wherein is an unknown upon the well-known, from Zurara, from Al Baqir^{-asws} having said: 'When you miss out a Salat, then you remember it during another time, so if you knew when you were to pray that which you had missed out you would be from another (salat) in a timing, then begin with that which you had missed out, for Allah^{-azwj} the Exalted Says: 'Me and establish the Salat for My Zikr [20:14]'.

وَ رَوَى الشَّهِيدُ رَحِمَهُ اللَّهُ عَلَيْهِ فِي الذِّكْرِ بِسَنَدِهِ الصَّحِيحِ عَنْ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ وَقْتُ صَلَاةٍ مَكْتُوبَةٍ فَلَا صَلَاةَ نَافِلَةً حَتَّى يُبَدَأَ بِالْمَكْتُوبَةِ

And it is reported by Al-Shaheed, may Allah-^{azwj} Mercy him, in 'Al-Zikra' by the correct chain from Zurara, from Abu Ja'far-^{asws} having said: 'Rasool-Allah-^{sawww} said: 'When time of a Prescribed Salat enters, there is no optional Salat until he begins with the Prescribed'.

قَالَ فَقَدِمْتُ الْكُوفَةَ فَأَخْبَرْتُ الْحَكَمَ بْنَ عُثَيْبَةَ وَ أَصْحَابَهُ فَقَبِلُوا ذَلِكَ مِنِّي فَلَمَّا كَانَ فِي الْقَابِلِ لَقِيْتُ أَبَا جَعْفَرٍ ع فَحَدَّثَنِي أَنَّ رَسُولَ اللَّهِ ص عَزَسَ فِي بَعْضِ أَسْفَارِهِ فَقَالَ مَنْ يَكْلُونَا فَقَالَ بِلَالٌ أَنَا فَنَامَ بِلَالٌ وَ نَامُوا حَتَّى طَلَعَتِ الشَّمْسُ

He (the narrator) said, 'I arrived at Al-Kufa and informed Al-Hakam Bin Uteyba and his companions. They accepted that from me. When it was in the following year, I met Abu Ja'far-^{asws}. He-^{asws} narrated to me that Rasool-Allah-^{sawww} rested during one of his-^{sawww} journeys. He-^{sawww} said: 'Who will guard us?' Bilal-^{ra} said, 'I-^{ra} will!', and they slept until the sun emerged.

فَقَالَ يَا بِلَالُ مَا أَرَقَدَكَ

He-^{sawww} said: 'O Bilal-^{ra}! What made you-^{ra} sleep?'

فَقَالَ يَا رَسُولَ اللَّهِ ص أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِأَنْفَاسِكُمْ

He-^{ra} said, 'O Rasool-Allah-^{sawww}! He-^{azwj} Took my soul the One-^{azwj} Who Took your souls!'

فَقَالَ رَسُولُ اللَّهِ ص فُؤِمُوا فَتَحَوَّلُوا عَنْ مَكَانِكُمْ الَّذِي أَصَابَكُمْ فِيهِ الْعَفْلَةُ

Rasool-Allah-^{sawww} said: 'Arise from your places in which the heedlessness has hit you!'

وَ قَالَ يَا بِلَالُ أَدِّنْ

And he-^{sawww} said: 'O Bilal-^{ra}, proclaim Azaan!'

فَأَذَّنَ فَصَلَّى النَّبِيُّ ص رَكَعَتِي الْفَجْرِ وَ أَمَرَ أَصْحَابَهُ فَصَلُّوا رَكَعَتِي الْفَجْرِ ثُمَّ قَامَ فَصَلَّى بِهِمُ الصُّبْحَ ثُمَّ قَالَ مَنْ نَسِيَ شَيْئاً مِنَ الصَّلَاةِ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ وَ أَقِمِ الصَّلَاةَ لِيَذْكُرِي

He-^{ra} proclaimed Azaan. The Prophet-^{sawww} prayed two Cycles of Al-Fajr and instructed his-^{sawww} companions. They prayed two Cycles of Al-Fajr (Salat). Then he-^{as} stood and prayed the morning (Salat) with them, then said: 'One who forgets something from the Salat, let him pray it when he does remember it, for Allah-^{azwj} Mighty and Majestic Says: **'and establish the Salat for My Zikr [20:14]'**.

قَالَ زُرَّارَةُ فَحَمَلْتُ الْحَدِيثَ إِلَى الْحَكَمِ وَ أَصْحَابِهِ فَقَالَ نَقَضَتْ حَدِيثَكَ الْأَوَّلَ

Zurara said, 'I carried the Hadeeth to Al-Hakam and his companions. He said, 'Your Hadeeth breaks (contradicts) the first'.

فَقَدِمْتُ عَلَى أَبِي جَعْفَرٍ ع فَأَخْبَرْتُهُ بِمَا قَالَ الْقَوْمُ فَقَالَ يَا زُرَّارَةُ أَلَا أَخْبَرْتَهُمْ أَنَّهُ قَدْ قَاتَ الْوَقْتَانِ جَمِيعاً وَ أَنَّ ذَلِكَ كَانَ قَضَاءً مِنْ رَسُولِ اللَّهِ ص.

I proceeded to Abu Ja'far^{asws} and informed him^{asws} with what the group had said. He^{asws} said: 'O Zurara! Didn't you inform them that he^{saww} had missed both the timings together, and that was a pay back (Qaza) from Rasool-Allah^{saww}'.

و فِي تَفْسِيرِ عَلِيِّ بْنِ إِبْرَاهِيمَ قَالَ: إِذَا نَسَيْتَهَا ثُمَّ ذَكَرْتَهَا فَصَلَّهَا.

And in Tafseer of Ali Bin Ibrahim (Al-Qummi), he said, 'When you forget it, then remember it, pray it'.

و رُوِيَ ذَلِكَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يُقْضَى صَلَاةَ اللَّيْلِ بِالنَّهَارِ.

And that is reported from Abu Abdullah^{asws} having said: 'The night Salat should be made up (Qaza) at daytime'.

و يُؤَيَّدُهُ مَا رَوَاهُ الشَّيْخُ فِي الْمَوْثِقِ عَنْ عَنَبَسَةَ الْعَابِدِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ حُلْفَةً الْآيَةِ قَالَ قَضَاءُ صَلَاةِ اللَّيْلِ بِالنَّهَارِ وَ صَلَاةِ النَّهَارِ بِاللَّيْلِ.

And it is supported by what is reported by the Sheykh in the trusted (Hadeeth) from Anbasah Al-Aabid (Al-Tahzeeb) who said, 'I asked Abu Abdullah^{asws} about Words of Allah^{azwj} Mighty and Majestic: **And He is the One Who Made the night and the day in succession (to each other), [25:62]** – the Verse. He^{asws} said: 'Make up (Qaza) the night Salat at daytime, and the daytime Salat at night'.

و قَالَ فِي الْفَقِيهِ قَالَ الصَّادِقُ ع كَلَّمَا فَاتَكَ بِاللَّيْلِ فَاقْضِهِ بِالنَّهَارِ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى - وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ حُلْفَةً لِمَنْ أَرَادَ أَنْ يَذْكُرَ أَوْ أَرَادَ شُكْرًا بِعَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا فَاتَهُ بِاللَّيْلِ بِالنَّهَارِ وَ مَا فَاتَهُ بِالنَّهَارِ بِاللَّيْلِ.

And he said in 'Al-Faqeeh' – Al-Sadiq^{asws} said: 'Every times you miss out (a Salat) at night, pay it back (Qaza) at daytime. Allah^{azwj} Blessed and Exalted Said: **And He is the One Who Made the night and the day in succession (to each other), for the one who intends to do Zikr or intends gratefulness [25:62].** – meaning, the man should make up what he had missed at night, at daytime, and what he had missed at daytime, at night'.

1- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ يَرْفَعُ الْحَدِيثَ قَالَ: سُئِلَ أَبُو عَبْدِ اللَّهِ ع عَنْ رَجُلٍ نَسِيَ صَلَاةً مِنَ الصَّلَوَاتِ الْحَمْسِ لَا يَدْرِي أَيُّهَا هِيَ قَالَ يُصَلِّي ثَلَاثَةً وَ أَرْبَعَةً وَ رَكْعَتَيْنِ فَإِنْ كَانَتْ الظُّهْرُ وَ العَصْرُ وَ العِشَاءُ كَانَ قَدْ صَلَّى وَ إِنْ كَانَتْ الْمَغْرِبُ وَ الْعُدَاةُ فَقَدْ صَلَّى.

(The book) 'Al Mahasin' – from his father, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed raising the Hadeeth, said,

'Abu Abdullah^{asws} was asked about a man who forgot from the five (daily) Salat(s), not knowing which one it was. He^{asws} said: 'He should pray three, and four, and two Cycles. So if it was al Zohr, and Al Asr, and Al Isha, he would have prayed, and it was Al-Maghrib and the morning, he would have prayed'.³¹⁷

³¹⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 1

2- فُرُبُ الإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمَرِيضِ يُعْمَى عَلَيْهِ أَيَّامًا ثُمَّ يُفِيقُ مَا عَلَيْهِ مِنْ قَضَاءِ مَا تَرَكَ مِنَ الصَّلَاةِ

(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 sick having unconsciousness upon him for days. Then he awakens. 'What is upon him from the making us (Qaza) what he had left out from the Salat(s)?'

قَالَ يَقْضِي صَلَاةَ ذَلِكَ الْيَوْمِ الَّذِي أَفَاقَ فِيهِ.

He^{-asws} said: 'He should make up Salat of that day in which he had awakened'.³¹⁸

3- الْعُيُونُ، وَ الْعَلَلُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ فِيمَا رَوَاهُ مِنَ الْعَلَلِ عَنِ الرِّضَا ع فَإِنْ قَالَ فَلَمْ صَارَتْ الْحَائِضُ يَقْضِي الصَّيَّامَ لَا الصَّلَاةَ قَبْلَ لِعَلَلٍ شَيْءٌ إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ الطَّهَارَةِ

(The books) 'Al Uyou' and 'Al Ilal' – 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} (in an argumentation): 'If he says, 'Why has the menstruating woman become making up the (missed) fasts, not the (missed) Salat(s)?', it will be said: 'For various reasons' – up to end of what has passed in 'Kitab Al Tahara'.

ثُمَّ قَالَ فَإِنْ قَالَ فَلَمْ إِذَا مَرِضَ الرَّجُلُ أَوْ سَافَرَ فِي شَهْرِ رَمَضَانَ فَلَمْ يُخْرَجْ مِنْ سَفَرِهِ أَوْ لَمْ يُفِيقْ مِنْ مَرَضِهِ حَتَّى يَدْخُلَ عَلَيْهِ شَهْرُ رَمَضَانَ آخِرٌ وَجَبَ عَلَيْهِ الْفِدَاءُ لِلأَوَّلِ وَ سَقَطَ الْقَضَاءُ

Then he^{-asws} said: 'If he says, 'When, when the man falls sick or travels during a month of Ramazan, so he does not come out from his journey or does not awaken from his illness until another month of Ramazan enters upon him, the ransom of the first is obligated upon him and the making up (Qaza) is dropped?'

قِيلَ لِأَنَّ ذَلِكَ الصَّوْمَ إِذَا وَجَبَ عَلَيْهِ فِي تِلْكَ السَّنَةِ فِي هَذَا الشَّهْرِ وَ أَمَا الَّذِي لَمْ يُفِيقْ فَإِنَّهُ لَمَّا مَرَّ عَلَيْهِ السَّنَةُ كُلُّهَا وَ قَدْ غَلَبَ اللَّهُ عَلَيْهِ فَلَمْ يَجْعَلْ لَهُ السَّبِيلَ إِلَى أَدَائِهَا سَقَطَ عَنْهُ وَ كَذَلِكَ كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ مِثْلَ الْمُعْمَى عَلَيْهِ يُعْمَى عَلَيْهِ فِي يَوْمٍ وَ لَيْلَةٍ فَلَا يَجِبُ عَلَيْهِ قَضَاءُ الصَّلَاةِ كَمَا قَالَ الصَّادِقُ ع كُلُّ مَا غَلَبَ اللَّهُ عَلَى الْعَبْدِ فَهُوَ أُعْذَرُ لَهُ.

It will be said: 'Because that fasting was rather obligated upon him during that year in this month, and as for which he did not awaken from, when the year passed by upon him, all of it, and Allah^{-azwj} had Overcome upon him, so He^{-azwj} did not Make for him the way to fulfil it, it drops from him, and like it is all what Allah^{-azwj} Overcomes upon, like the one with unconsciousness upon him during a day or a night, making up (Qaza) the Salat is not obligated upon him, just as Al-Sadiq^{-asws} had said: 'Every times Allah^{-azwj} Overcomes upon the servant (with unconsciousness), it is an excuse for him'.³¹⁹

³¹⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 2

³¹⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 3

4- الذِّكْرَى، عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: سَقَطْتُ عَنْ بَعِيرِي فَأَنْقَلَبْتُ عَلَى أُمِّ رَأْسِي فَمَكَثْتُ سَبْعَ عَشْرَةَ لَيْلَةً مُعْمَى عَلَيْهِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ أَفْضِ مَعَ كُلِّ صَلَاةٍ صَلَاةً.

(The book) 'Al Zikra' – from Ismail Bin Jabir who said,

'I fell down from my camel and overturned upon the top of my head. I remained for seventeen nights with unconsciousness upon me. I asked him^{-asws} about that. He^{-asws} said: 'Make up (Qaza) a Salat with every Salat''.³²⁰

5 الْمُقْنِعُ، اعْلَمْ أَنَّ الْمُعْمَى عَلَيْهِ يُقْضِي جَمِيعَ مَا فَاتَهُ مِنَ الصَّلَوَاتِ

(The book) 'Al Muqnie' –

'Know that the unconscious one, upon him is to make up (Qaza) entirety of what was missed out by him from the Salat(s)'.

وَ رُويَ لَيْسَ عَلَى الْمُعْمَى عَلَيْهِ أَنْ يُقْضِيَ إِلَّا صَلَاةَ الْيَوْمِ الَّذِي أَفَاقَ فِيهِ وَ اللَّيْلَةَ الَّتِي أَفَاقَ فِيهَا

And it is reported: 'There isn't upon the unconscious one that he should make up (Qaza) except Salat of the day in which he awakens, and the night which he awakens in'.

وَ رُويَ أَنَّهُ يُقْضِي صَلَاةَ ثَلَاثَةِ أَيَّامٍ

And it is reported that he should make up (Qaza) Salat of three days'.

وَ رُويَ أَنَّهُ يُقْضِي الصَّلَاةَ الَّتِي أَفَاقَ فِيهَا فِي وَقْتِهَا.

And it is reported that he should make up (Qaza) the Salat which he had awakened in during its timing''.³²¹

6- رِسَالَةُ الْمُوَاسِعَةِ، فِي الْقَضَاءِ لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ نَقْلًا مِنْ أَصْلِ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلَبِيِّ الْمَعْرُوضِ عَلَى الصَّادِقِ ع قَالَ: خَمْسُ صَلَوَاتٍ يُصَلِّيَنَّ عَلَى كُلِّ حَالٍ مَتَى ذَكَرَهُ وَ مَتَى أَحَبَّ صَلَاةً فَرِيضَةً نَسِيَهَا يُقْضِيهَا مَعَ غُرُوبِ الشَّمْسِ وَ طُلُوعِهَا وَ صَلَاةً رَكَعَتَيْ الْإِحْرَامِ وَ رَكَعَتَيْ الطَّوَافِ وَ الْفَرِيضَةَ وَ كُسُوفِ الشَّمْسِ عِنْدَ طُلُوعِهَا وَ عِنْدَ غُرُوبِهَا.

(The book) 'Risalat Al Muwasiya' –

In 'Al-Qaza' of the Seyyid Ali Bin Tawoos, from an original of Ubeydullah Bin Ali Al-Halbi presented to Al-Sadiq^{-asws} having said: 'Five Salats should be prayed upon all situation whenever he remembers it and when he likes – an obligatory Salat he had forgotten, he should make up (Qaza) with setting of the sun and its emergence; and Salat of two Cycles of the Ihraam (consecration); and two Cycles of the Tawaaf; and the obligatory; and eclipse of the sun at its emergence and at its setting''.³²²

³²⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 4

³²¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 5

³²² Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 6 a

وَمِنْهَا عَنِ الْأَصْلِ الْمَذْكُورِ قَالَ: وَمَنْ نَامَ أَوْ نَسِيَ أَنْ يُصَلِّيَ الْمَغْرِبَ وَالْعِشَاءَ الْأَخْرَةَ فَإِنْ اسْتَيْقَظَ قَبْلَ الْفَجْرِ بِمِقْدَارِ مَا يُصَلِّيهِمَا جَمِيعاً فَلْيُصَلِّيَهُمَا وَ إِنْ اسْتَيْقَظَ بَعْدَ الْفَجْرِ فَلْيُصَلِّ الْفَجْرَ ثُمَّ يُصَلِّي الْمَغْرِبَ ثُمَّ الْعِشَاءَ.

And from these is from the mentioned original, he^{asws} said: ‘And the one who sleeps or forgets, he should pray Al-Maghrib and Al Isha the last. If he awakens before Al-Fajr by a measurement of what he can pray both of these together, let him pray them, and if he awakens after Al-Fajr, let him pray Al-Fajr, then pray Al-Maghrib (missed out), then Al-Isha (missed out)’.³²³

وَمِنْهَا نَفْلاً عَنِ كِتَابِ الصَّلَاةِ لِلْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ عَنْ عَيْصِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ نَسِيَ أَوْ نَامَ عَنِ الصَّلَاةِ حَتَّى دَخَلَ وَقْتُ صَلَاةٍ أُخْرَى فَقَالَ إِنْ كَانَتْ صَلَاةَ الْأُولَى فَلْيَبْدَأْ بِهَا وَإِنْ كَانَتْ صَلَاةَ الْعَصْرِ فَلْيُصَلِّ الْعِشَاءَ ثُمَّ يُصَلِّي الْعَصْرَ.

And from these copied from ‘Kitab Al Salat’ of Al-Husayn Bin Saeed, from Safwan, from Ays Bin Al Qasim who said,

‘I asked Abu Abdullah^{asws} about a man who forgets, or sleeps from the Salat until the time for another Salat enters. He^{asws} said: ‘If it was the first Salat, let him begin with it, and if it was Al-Asr Salat, let him pray Al-Isha, then pray Al-Asr’.³²⁴

7- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ صَلَاةُ الْحَيْرَةِ عَلَى ثَلَاثَةِ وُجُوهِ فَوَجْهٌ مِنْهَا هُوَ الرَّجُلُ يَكُونُ فِي مَفَاةٍ لَا يَعْرِفُ الْقِبْلَةَ يُصَلِّي إِلَى أَرْبَعَةِ جَوَانِبِ

Tafseer of Ali Bin Ibrahim (Al Qummi) –

‘He said, ‘The salat of confusion is based upon three aspects. An aspect from it, he is the man being in a wilderness, not knowing the Qiblah, he should pray to four sides.

وَالْوَجْهَ الثَّانِي مَنْ فَاتَتْهُ صَلَاةٌ وَ لَمْ يَعْرِفْ أَيُّ صَلَاةٍ هِيَ فَإِنَّهُ يَجِبُ أَنْ يُصَلِّيَ ثَلَاثَ رَكَعَاتٍ وَ أَرْبَعَ رَكَعَاتٍ وَ رَكَعَتَيْنِ فَإِنْ كَانَتْ الَّتِي فَاتَتْهُ الْمَغْرِبَ فَقَدْ قَضَاهَا وَ إِنْ كَانَتْ الْعَتَمَةَ فَقَدْ قَضَاهَا وَ إِنْ كَانَتْ الْفَجْرَ فَقَدْ قَضَاهَا وَ إِنْ كَانَتْ الظُّهْرَ فَقَدْ قَضَاهَا وَ إِنْ كَانَتْ الْعَصْرَ فَقَدْ قَضَاهَا فَقَدْ قَامَتِ الثَّلَاثُ مَقَامَهَا

And the second aspect is one by whom a Salat is missed out and he does not know which Salat it is. It is obligated that he prays three Cycles, and four Cycles, and two Cycles. Thus if that which he had missed was Al-Maghrib, he would have made up for it (Qaza), and if it was Al Isha, he would have made up for it, and if it was Al-Fajr, he would have made up for it, and if it was Al-Zohr, he would have made up for it, and if it was Al-Asr he would have made up for it, so the three (Salats he had prayed) would stand in their places.

وَ مَنْ كَانَ عَلَيْهِ تَوْبَانِ فَأَصَابَ أَحَدَهُمَا بَوْلٌ أَوْ قَدْرٌ أَوْ جَنَابَةٌ وَ لَمْ يَدْرِ أَيُّ التَّوْبَتَيْنِ أَصَابَ الْقَدْرُ فَإِنَّهُ يُصَلِّي فِي هَذَا وَ فِي هَذَا فَإِذَا وَجَدَ الْمَاءَ غَسَلَهُمَا جَمِيعاً.

³²³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 6 b

³²⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 6 c

And the one having two clothes upon him, so one of them is hit by urine, or faeces, or sexual impurity, and he does not know which of the two clothes has been hit by the filth, he should pray in this one and in this one. When he finds the water, he should wash them altogether".³²⁵

8- الحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ عَ أَرْبَعِ صَلَوَاتٍ يُصَلِّيَهَا الرَّجُلُ فِي كُلِّ سَاعَةٍ صَلَاةً فَاتِّتَكَ فَمَتَى ذَكَرْتَهَا أَذْبَتَهَا وَ صَلَاةً رَكْعَتَيْنِ طَوَافِ الْفَرِيضَةِ وَ صَلَاةً الْكُسُوفِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ هَؤُلَاءِ يُصَلِّيَهُنَّ الرَّجُلُ فِي السَّاعَاتِ كُلِّهَا.

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara who said,

'Abu Ja'far^{asws} said: 'Four Salat(s), the man should pray these during every time - a Salat he had missed, when he remembers it, he should fulfil it; and two Cycles of Salat of the obligatory Salat; and the Prescribed Salat; and the Salat upon the deceased. These, the man should pray in all the timings'.³²⁶

9- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ مُوسَى بْنِ بَكْرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ الرَّجُلُ يُعْمَى عَلَيْهِ الْيَوْمَ وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ وَ الْأَرْبَعَةَ وَ أَكْثَرَ مِنْ ذَلِكَ كَمْ يَقْضِي مِنْ صَلَاتِهِ

(The book) 'Al Khisaal' – from Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Ibn Muskan, from Musa Bin Bakr who said,

'I said to Abu Abdullah^{asws}, 'The man has unconsciousness upon him for the day, and the two days, and the three, and the four and more than that. How much would he make up (Qaza) from his Salat(s)?'

فَقَالَ أَلَا أَحْبَبْتُكَ بِمَا يَجْمَعُ لَكَ هَذَا وَ أَشْبَاهَهُ كُلُّ مَا غَلَبَ اللَّهُ عَزَّ وَ جَاءَ عَلَيْهِ مِنْ أَمْرِ فَاللَّهُ أَعَدَّ لِعَبْدِهِ

He^{asws} said: 'Shall I^{asws} inform you with what will gather for you this and its like? All what Allah^{azwj} Mighty and Majestic Overcomes upon him of a matter, Allah^{azwj} will Excuse His^{azwj} servant'.

وَ زَادَ فِيهِ عَزَبُهُ أَنَّ أَبَا عَبْدِ اللَّهِ عَ قَالَ وَ هَذَا مِنَ الْأَبْوَابِ الَّتِي يَفْتَحُ كُلُّ بَابٍ مِنْهَا أَلْفَ بَابٍ.

And others have increased in it, 'Abu Abdullah^{asws} said: 'And this is from the doors which every door opens a thousand doors from it'.³²⁷

الْبَصَائِرُ، لِلصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ مِثْلَهُ وَ فِيهِ يَوْمًا أَوْ يَوْمَيْنِ أَوْ ثَلَاثَةً أَوْ أَكْثَرَ وَ فِيهِ بِمَا يَنْتَظِمُ هَذَا وَ أَشْبَاهَهُ.

(The book) 'Al Basaair' of Al Saffar, from Ahmad Bin Muhammad,

³²⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 7

³²⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 8

³²⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 9 a

‘Similar to it, and in it is: ‘A day, or two days, or three or more’, and in it is: What systemises this and its like’.³²⁸

10- العِلَلُ، عَنِ ابْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنِ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادِ بْنِ عِيسَى عَنِ عُمَرَ بْنِ أَدِيْنَةَ عَنِ زُرَّارَةَ وَ بُكَيْرٍ وَ فُضَيْلٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنِ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ أَهْمًا قَالَا فِي الرَّجُلِ يَكُونُ فِي بَعْضِ هَذِهِ الْأَهْوَاءِ- الْحُرُورِيَّةِ وَ الْمُرَجِمَةِ وَ الْعُتْمَانِيَّةِ وَ الْقَدْرِيَّةِ وَ تُمْ يَتُوبُ وَ يَعْرِفُ هَذَا الْأَمْرَ وَ يَحْسُنُ رَأْيُهُ أَيْعِدُ كُلَّ صَلَاةٍ صَلَّاهَا أَوْ صَوْمٍ أَوْ زَكَاةٍ أَوْ حَجٍّ

(The book) ‘Al Ilal’ – from Ibn Al Waleed, from Al Saffar, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Hammad Bin Isa, from Umar Bin Uzina, from Zurara, and Bukeyr, and Muhammad Bin Muslim, and Yazeed Bin Muawiya,

‘From Abu Ja’far^{asws} and Abu Abdullah^{asws}, they^{asws} both said regarding a man being in one of these delusions, the Harouriya, and the Murjiya, and Al Usmaniya, and Al Qadiriya, then he repents and recognises this matter (Al Wilayah) and his views are good, ‘Should he repeat every Salat he had prayed it or fast, or Zakat or Hajj?’

قَالَ لَيْسَ عَلَيْهِ إِعَادَةُ شَيْءٍ مِنْ ذَلِكَ عِوَى الزَّكَاةِ فَإِنَّهُ لَا بُدَّ أَنْ يُؤَدِّيَهَا لِأَنَّهُ وَضَعَ الزَّكَاةَ فِي عَيْرِ مَوْضِعِهَا وَ إِنَّمَا مَوْضِعُهَا أَهْلُ الْوَلَايَةِ.

He^{asws} said: ‘There isn’t upon him to repeat anything from that apart from the Zakat, for there is no escape from paying it, because he had placed the Zakat in other than its (rightful) place, and rather it’s place is people of Al Wilayah’.³²⁹

11- فَفَهُ الرِّضَا، قَالَ قَالَ الْعَالِمُ عَ لَيْسَ عَلَى الْمَرِيضِ أَنْ يَفْضِي الصَّلَاةَ إِذَا أُغْمِيَ عَلَيْهِ إِلَّا الصَّلَاةَ الَّتِي أَفَاقَ فِي وَفَّيَهَا

(The book) ‘Fiqh Al-Reza^{asws}’ –

‘He said, ‘The Scholar^{asws} said: ‘It isn’t upon the sick to make up (Qaza) the Salat when there is unconsciousness upon him, except the Salat he awakes during its timing’.

وَ قَالَ مَنْ أَجْنَبَ ثُمَّ لَمْ يَغْتَسِلْ حَتَّى يُصَلِّيَ الصَّلَاةَ كُلَّهَا فَذَكَرَ بَعْدَ مَا صَلَّى فَعَلَيْهِ إِعَادَةُ يُؤَدُّ وَ يُقِيمُ ثُمَّ يَفْصِلُ بَيْنَ كُلِّ صَلَاةٍ بِإِقَامَةٍ

And he^{asws} said: ‘One who comes to be with sexual impurity, then he does not wash until he prays the Salat(s), all of these, then he remembers afterwards what he had prayed, upon him is the repeating. He should proclaim Azaan and Iqama, then distance between every two Salat(s) with an Iqama’.

وَ عَنِ رَجُلٍ أَجْنَبَ فِي رَمَضَانَ فَتَسَبَّى أَنْ يَغْتَسِلَ حَتَّى خَرَجَ رَمَضَانُ قَالَ عَلَيْهِ أَنْ يَفْضِي الصَّلَاةَ وَ الصَّوْمَ إِذَا ذَكَرَ.

And about a man who comes to be with sexual impurity during (month of) Ramazan. He forgets to wash until the month of Ramazan goes out (finishes). He^{asws} said: ‘Upon him is to make up (Qaza) the Salat and the fasts when he does remember’.³³⁰

³²⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 9 b

³²⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 10

³³⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 11

12- الْكَشِّيُّ، عَنْ مُحَمَّدِ بْنِ مَسْعُودٍ وَ مُحَمَّدِ بْنِ الْحَسَنِ مَعاً عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ فَارِسٍ عَنْ أَحْمَدَ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ يَعْقُوبَ عَنْ مَرْوَانَ بْنِ مُسْلِمٍ عَنْ عَمَّارِ السَّنَابِطِيِّ قَالَ: قَالَ سُلَيْمَانُ بْنُ خَالِدٍ لِأَبِي عَبْدِ اللَّهِ ع وَ أَنَا جَالِسٌ لِي مُنْذُ عَرَفْتُ هَذَا الْأَمْرَ أُصَلِّي فِي كُلِّ يَوْمٍ صَلَاتَيْنِ أَفْضِي مَا فَاتَنِي قَبْلَ مَعْرِفَتِي

(The book) ‘Al Kashi’ – from Muhammad Bin Masoud and Muhammad Bin Al Hassan, both together from Ibrahim Bin Muhammad Bin Faris, from Ahmad Bin Al Hassan, from Ali Bin Yaqoub, from Marwan Bin Muslim, from Ammar Al Sabatay who said,

‘Suleyman Bin Khalid said to Abu Abdullah^{-asws} while I was seated, ‘Ever since I have recognised this matter I have been praying two Salat(s) during every day to make up (Qaza) of what I had missed out before my having recognised’.

قَالَ لَا تَفْعَلْ فَإِنَّ الْحَالَ الَّتِي كُنْتَ عَلَيْهَا أَكْبَرُ مِنْ تَرْكِ مَا تَرَكْتَ مِنَ الصَّلَاةِ.

He^{-asws} said: ‘Do not do so, for the state which you had been upon is more grievous than your neglect of what you had neglected from the Salat’.³³¹

13- كِتَابُ الصَّيْفِيِّ، لِيَصْرَ بْنِ مُزَاهِمٍ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ إِسْمَاعِيلَ السُّدِّيِّ عَنْ عَبْدِ خَيْرِ الْهَمْدَانِيِّ قَالَ: نَظَرْتُ إِلَى عَمَّارِ بْنِ يَاسِرٍ رَمِيَةً فَأَعْمِيَ عَلَيْهِ وَ لَمْ يُصَلِّ الظُّهْرَ وَ الْعَصْرَ وَ لَا الْمَغْرِبَ وَ لَا الْعِشَاءَ وَ لَا الْفَجْرَ ثُمَّ أَفَاقَ فَصَاحَهُنَّ جَمِيعاً يَبْدَأُ بِأَوَّلِ شَيْءٍ فَاتَهُ ثُمَّ الَّتِي تَلِيهَا.

(The book) ‘Kitab Al Siffeen’ of Nasr Bin Muzahim, from Amro Bin Shimr, from Ismail Al Study, from Abd Khayr Al Hamdany who said,

‘I looked at Ammar Bin Yasser^{-ra} being shot by an archer, so there was unconsciousness upon him^{-ra}, and he did not pray Al-Zohr and Al-Asr, nor Al-Maghrib, nor Al-Isha, nor Al-Fajr. Then he woke up and made up (Qaza) of all of these beginning with the first thing he had missed out, then which followed it’.³³²

14- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْمَرِيضُ إِذَا تَغَلَّ وَ تَرَكَ الصَّلَاةَ أَيَّاماً أَعَادَ مَا تَرَكَ إِذَا اسْتَطَاعَ الصَّلَاةَ.

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘The sick one when he is heavy (sluggish) and neglects the Salat for days, should repeat what he had neglected when he is capable of praying the Salat’.³³³

وَ عَنْهُ ع أَنَّهُ سُئِلَ عَنْ سَكَرَانَ صَلَّى وَ هُوَ سَكَرَانٌ قَالَ يُعِيدُ الصَّلَاةَ.

And from him^{-asws} having been asked about an intoxicated one praying while he is intoxicated. He^{-asws} said: ‘He should repeat the Salat’.³³⁴

³³¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 12

³³² Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 13

³³³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 14 a

³³⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 14 b

وَعَنْهُ ع قَالَ: الْمُغْمَى عَلَيْهِ إِذَا أَفَاقَ قَضَى كُلَّ مَا فَاتَهُ مِنَ الصَّلَاةِ.

And from him^{-asws} having said: ‘The one having unconsciousness upon him, when he awakes should make up (Qaza) of all Salat(s) what he had missed out’.³³⁵

³³⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 88 H 14 c

[باب 89 القضاء عن الميت و الصلاة له و تشريك الغير في ثواب الصلاة](#)

CHAPTER 89 – THE QAZA (MAKING UP) ON BEHALF OF THE DECEASED, AND THE SALAT FOR HIM, AND PARTICIPATION OF OTHERS IN REWARDS OF THE SALAT

1- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَيُّ شَيْءٍ يَلْحَقُ الرَّجُلَ بَعْدَ مَوْتِهِ

(The book) 'Al Mahasin' – from his father, from Aban Bin Usman, from Muawiya Bin Ammar who said,

'I said to Abu Abdullah^{-asws}, 'Which thing joins the man after his death?'

قَالَ يَلْحَقُهُ الْحَجُّ عَنْهُ وَ الصَّدَقَةُ عَنْهُ وَ الصَّوْمُ عَنْهُ.

He^{-asws} said: 'He is joined by the Hajj performed on his behalf, and the charity on his behalf, and the fasting on his behalf'.³³⁶

2- فَهْرِسْتُ النَّجَاشِيَّ، وَ فَهْرِسْتُ الشَّيْخَ، عَنْ صَفْوَانَ بْنِ يَحْيَى مَوْلَى بَيْبِلَةَ بُكْتَى أبا مُحَمَّدٍ بَيْعِ السَّابِرِيِّ أَوْتَقَى أَهْلَ زَمَانِهِ عِنْدَ أَهْلِ الْحَدِيثِ وَ أَعْبَدِيهِمْ كَانَ يُصَلِّي كُلَّ يَوْمٍ خَمْسِينَ وَ مِائَةَ رُكْعَةٍ وَ يَصُومُ فِي السَّنَةِ ثَلَاثَةَ أَشْهُرٍ وَ يُخْرِجُ زَكَاةَ مَالِهِ كُلَّ سَنَةٍ ثَلَاثَ مَرَّاتٍ

(The book) 'Fihrist' of Al-Najashy, and 'Fihrist' of the Sheykh – from Safwan Bin Yahya, a slave of Bajeela titled as Abu Muhammad Baya'a Al Sabiry, most trusted of people of his era in presence of the people of Hadeeth, and their most worshipping. He used to pray one hundred and fifty Cycles of Salat every Thursday, and fast three months during the year, and extract Zakat of his wealth three times every year.

وَ ذَلِكَ أَنَّهُ اشْتَرَكَهُ هُوَ وَ عَبْدِ اللَّهِ بْنُ جُنْدَبٍ وَ عَلِيُّ بْنُ التُّعْمَانَ فِي بَيْتِ اللَّهِ الْحَرَامِ فَتَعَاقَدُوا جَمِيعاً إِنْ مَاتَ وَاحِدٌ مِنْهُمْ يُصَلِّي مَنْ بَقِيَ بَعْدَهُ صَلَاتَهُ وَ يَصُومُ عَنْهُ وَ يُحْجُّ عَنْهُ وَ يُزَكِّي عَنْهُ مَا دَامَ حَيًّا

And that is because he, and Abdullah Bin Jundab, and Ali Bin Al Numan has had gathered in the Sacred House of Allah^{-azwj} that if one of them were to die, the one remaining after him would pray his Salat(s) after him, and fast on his behalf, and perform Hajj on his behalf, and give Zakat on his behalf for as long as he is alive.

فَمَاتَ صَاحِبَاهُ وَ بَقِيَ صَفْوَانٌ بَعْدَهُمَا وَ كَانَ يَفِي لهُمَا بِذَلِكَ وَ يُصَلِّي لَهُمَا وَ يُزَكِّي عَنْهُمَا وَ يَصُومُ عَنْهُمَا وَ يُحْجُّ عَنْهُمَا وَ كُلُّ شَيْءٍ مِنَ الْبِرِّ وَ الصَّلَاحِ يَفْعَلُهُ لِنَفْسِهِ كَذَلِكَ يَفْعَلُهُ عَنْ صَاحِبِيهِ.

His two companions died and Safwan remained after them, and he was loyal to them with that, and he prayed Salat for them, and gave Zakat on their behalf, and fasted on their behalf,

³³⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 89 H 1

and performed Hajj on their behalf, and all things from the good things and the righteous acts he did for himself like that he did it on behalf of his companions”³³⁷ (Not a Hadeeth)

الإختصاص، قال: ذَكَرَ مُحَمَّدُ بْنُ جَعْفَرِ الْمُؤَدَّبِ أَنَّ صَفْوَانَ بْنَ يَحْيَى كَانَ يُصَلِّي فِي كُلِّ يَوْمٍ خَمْسِينَ وَ مِائَةَ رَكْعَةٍ وَ سَأَلَ الْحَبْرَ إِلَى آخِرِهِ.

(The book) ‘Al Ikhtisas’ –

He said, ‘Muhammad Bin Ja’far Al Muwaddib mentioned that Safwan Bin Yahya used to pray one hundred and fifty Cycles of Salat during every day’ – and he continued the report up to its end”³³⁸ (Not a Hadeeth)

3- دَعَاؤُ الرَّاوَدِيِّ، عَنِ الصَّادِقِ ع يَكُونُ الرَّجُلُ عَاقًا لِوَالِدَيْهِ فِي حَيَاتِهِمَا فَيَصُومُ عَنْهُمَا بَعْدَ مَوْتِهِمَا وَ يُصَلِّي وَ يُقْضِي عَنْهُمَا الدَّيْنَ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُكْتَبَ بَارًا

(The book) ‘Dawaat’ of Al Rawandy –

‘From Al-Sadiq^{asws}: ‘The man who happens to be disowned (disloyal) to his parents during their lifetime, so he fasts on their behalf after their death, and prays Salat, and pays off the debts on their behalf, so he does not cease to be like that until he is written as being righteous.

وَ يَكُونُ بَارًا فِي حَيَاتِهِمَا فَإِذَا مَاتَ لَا يُقْضِي دَيْنَهُ وَ لَا يَبْرُهُ بِوَجْهِهِ مِنْ وُجُوهِ الْبِرِّ فَلَا يَزَالُ كَذَلِكَ حَتَّى يُكْتَبَ عَاقًا.

And he (another) happens to be righteous during their lifetime. When they die, he neither pays off his (father’s) debts, nor do any righteous acts by an aspects from aspects of the righteousness. He does not cease like that until he is written as being disloyal”³³⁹

[تبيين و تفصيل](#)

Clarification and detail (Ahadeeth only)

وَ مَا رُوِيَ عَنِ النَّبِيِّ ص إِذَا مَاتَ الْمُؤْمِنُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ.

And what is reported from the Prophet^{saww}: ‘When the Momin dies, his actions are cut off except from three’.

و هي اما صدقة أجزاها في حياته فهي تجرى عليه بعد موته، أو سنة هدى سنها فهي تعمل بها بعد موته، أو ولد صالح يستغفر له

Note – And these are, either charity he flows it during his lifetime so it would flow upon him after his death, or a Sunnah guidance he had enacted so it is being worked with after his death, or a righteous son seeking Forgiveness for him.

يَخْتَرُ زُرَّارَةَ قَالَ: فُلْتُ لِأبي عَبْدِ اللَّهِ ع إِنَّ أَبَاكَ قَالَ لِي مَنْ فَرَّ بِهَا مِنَ الرِّكَاتِ فَعَلَيْهِ أَنْ يُؤَدِّبَهَا

³³⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 89 H 2 a

³³⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 89 H 2 b

³³⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 89 H 3

By a report of Zurara (in Al Tahzeeb) who said, 'I said to Abu Abdullah^{asws}, 'Your^{asws} father^{asws} had said to me: 'One who flees from the Zakat, upon him is to pay it''.

فَقَالَ صَدَقَ أَبِي إِنَّ عَلَيْهِ أَنْ يُؤَدِّيَ مَا وَجِبَ عَلَيْهِ وَ مَا لَمْ يَجِبْ عَلَيْهِ فَلَا شَيْءَ عَلَيْهِ

He^{asws} said: 'My^{asws} father^{asws} spoke the truth. Upon him is to pay what is obligated upon him and what is not obligated upon him, so there is nothing upon him'.

ثُمَّ قَالَ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا أَعْمِيَ عَلَيْهِ يَوْمًا ثُمَّ مَاتَ فَذَهَبَتْ صَلَاتُهُ أَكَانَ عَلَيْهِ وَ قَدْ مَاتَ أَنْ يُؤَدِّيَهَا

Then he^{asws} said: 'What is your view if a man were to have unconsciousness upon him for a day, then he dies, so his Salat is gone. Would it be upon to fulfil it and he has already died?'

فَقُلْتُ لَا

I said, 'No'.

قَالَ إِلَّا أَنْ يَكُونَ أَفَاقَ مِنْ يَوْمِهِ.

He^{asws} said: 'Except if he happened to have awakened on his day''.

وَ فِي الْفَقِيهِ عَنِ الصَّادِقِ ع أَنَّ الْمَيِّتَ يَفْرَحُ بِالرَّحْمِ وَ الْإِسْتِعْفَارِ لَهُ كَمَا يَفْرَحُ الْحَيُّ بِالْهَدِيَّةِ تُهْدَى إِلَيْهِ.

And in 'Al-Faqeeh' – 'From Al-Sadiq^{asws}: 'The deceased rejoices with the Mercy and the Forgiveness sought for him just as the living one is joyful with the gift having been gifted to him''.

وَ فِي الْبُخَارِيِّ وَ غَيْرِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ إِنَّ أُخْتِي نَذَرَتْ أَنْ تَحُجَّ وَ إِهْمَا مَاتَتْ

And in 'Al-Bukhari' (non Shia source) and others, from Ibn Abbas who said, 'A man said, 'My sister had vowed that she would perform Hajj and she has died'.

فَقَالَ النَّبِيُّ ص لَوْ كَانَ عَلَيْهَا دَيْنٌ أَكُنْتُ قَاضِيَهُ

The Prophet^{saww} said: 'If there had been a debt upon her, would you have paid it off?'

قَالَ نَعَمْ

He said, 'Yes'.

قَالَ قَاضِي دَيْنِ اللَّهِ فَإِنَّهُ أَحَقُّ بِالْقَضَاءِ.

He^{saww} said: 'Pay off the debt of Allah^{azwj} for it is more rightful of being paid off''.

رَوَى ابْنُ بَابُوَيْهِ عَنِ الصَّادِقِ ع سِنَّةٌ تَلْحَقُ الْمُؤْمِنَ بَعْدَ وَفَاتِهِ وَلَدٌ يَسْتَعْفِرُ لَهُ وَ مُصْحَفٌ يُخْلَفُهُ وَ عَرَسٌ يَغْرَسُهُ وَ صَدَقَةٌ مَاءٍ يُجْرِيهِ وَ قَلْبٌ يَجُورُهُ وَ سِنَّةٌ يُؤْخَذُ بِهَا مِنْ بَعْدِهِ.

It is reported by Ibn Babuwayh (in Al-Faqeeh), from Al-Sadiq^{asws}: ‘Six will join with the Momin after his death – a son seeking Forgiveness for him, and a Quran he leaves behind, and a plant he plants, and charity of water he flows, and a well he digs, and a Sunnah (good conduct) taken with from after him’.

إِذْ قَدْ رَوَى ابْنُ بَابُوَيْهِ أَيْضاً عَنِ الصَّادِقِ ع مَنْ عَمِلَ مِنَ الْمُسْلِمِينَ عَنْ مَيِّتٍ عَمَلًا أضعِفَ لَهُ أَجْرُهُ وَ نَفَعَ اللَّهُ عَزَّ وَ جَلَّ بِهِ الْمَيِّتَ

It has been reported by Ibn Babuwayh (in Al-Faqeeh) as well, from Al-Sadiq^{asws}: ‘One from the Muslims who does a deed on behalf of a deceased, his Recompense will be doubled for him, and Allah^{azwj} Mighty and Majestic will Cause the deceased to benefit by it’.

قَالَ وَ قَالَ ع- يَدْخُلُ عَلَى الْمَيِّتِ فِي قَبْرِهِ الصَّلَاةُ وَ الصَّوْمُ وَ الْحُجُّ وَ الصَّدَقَةُ وَ الْبِرُّ وَ الدُّعَاءُ وَ يُكْتَبُ أَجْرُهُ لِلَّذِي فَعَلَهُ وَ لِلْمَيِّتِ.

He (the narrator) said (in Al-Faqeeh), ‘And he^{asws} said: ‘There enter unto the deceased in his grave – the Salat, and the Fast, and the Hajj, and the charity, and the act of righteousness, and the supplication, and its Recompense is written for the one who had done it and for the deceased’.

الْحَدِيثُ الْأَوَّلُ مَا رَوَاهُ الصَّدُوقُ فِي كِتَابِ مَنْ لَا يَحْضُرُهُ الْفَقِيهُ وَ قَدْ ضَمِنَ صِحَّةَ مَا اشْتَمَلَ عَلَيْهِ وَ أَنَّهُ حُجَّةٌ بَيْنَهُ وَ بَيْنَ رَبِّهِ أَنَّ الصَّادِقَ ع سَأَلَهُ عُمَرُ بْنُ زَيْدٍ أَيْصَلِّيَ عَنِ الْمَيِّتِ

The first Hadeeth is what is reported by Al-Sadouq in the book ‘Man La Yahzar Al-Faqeeh’, and he has guaranteed the correctness of what he has included, and it is an argument between him and his Lord^{azwj}: ‘Umar Bin Yazeed asked Al-Sadiq^{asws}, ‘Can I pray Salat on behalf of the deceased?’

فَقَالَ نَعَمْ حَتَّىٰ إِنَّهُ لَيَكُونُ فِي ضَبَقِ فَيُوسَعُ عَلَيْهِ ذَلِكَ الصَّبَقُ ثُمَّ يُؤْتَىٰ فَيُقَالُ لَهُ حُفِّفْ عَنْكَ هَذَا الصَّبَقُ بِصَلَاةِ فُلَانٍ أَخِيكَ عَنْكَ.

He^{asws} said: ‘Yes, even if he would happen to in constriction, that constriction would be expanded upon him, then he would be come to and it will be said to him, ‘This constriction has been lightened from you due to Salat by your brother so and so prayed on your behalf’.

الثَّانِي مَا رَوَاهُ عَلِيُّ بْنُ جَعْفَرٍ فِي مَسَائِلِهِ عَنْ أَخِيهِ مُوسَى ع قَالَ حَدَّثَنِي أَخِي مُوسَى بْنُ جَعْفَرٍ قَالَ: سَأَلْتُ أَبِي جَعْفَرَ بْنَ مُحَمَّدٍ ع عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ أَوْ يَصُومَ عَنْ بَعْضِ مَوْتَاهُ

The second is what is reported by Ali son of Ja’far^{asws} (in Al-Faqeeh) among his questions, from his brother Musa^{asws}, he said, ‘My brother^{asws} Musa Bin Ja’far^{asws} narrated to me: ‘I^{asws} asked my^{asws} father^{asws} Ja’far^{asws} Bin Muhammad^{asws} about the man, ‘Is it correct for him if he prays and fasts on behalf of one of his deceased(s)?’

قَالَ نَعَمْ فَيُصَلِّيَ مَا أَحَبَّ وَ يَجْعَلُ تِلْكَ لِلْمَيِّتِ فَهُوَ لِلْمَيِّتِ إِذَا جَعَلَ ذَلِكَ لَهُ.

He^{asws} said: ‘Yes. He can pray whatever he likes and make that for the deceased, so it would be for the deceased when he makes that for him’.

الثَّالِثُ مِنْ مَسَائِلِهِ أَيْضاً عَنْ أَخِيهِ مُوسَى ع وَ سَأَلَهُ عَنِ الرَّجُلِ هَلْ أَنْ يَصْلُحَ أَنْ يُصَلِّيَ وَ يَصُومَ عَنْ بَعْضِ أَهْلِهِ بَعْدَ مَوْتِهِ

The third is from his questions from his brother^{-asws} Musa^{-asws}, and he asked him^{-asws} about the man, 'Is it correct for him to pray and fast on behalf of one of his family members are his death?'

فَقَالَ نَعَمْ يُصَلِّي مَا أَحَبَّ وَ يَجْعَلُ ذَلِكَ لِلْمَيِّتِ فَهُوَ لِلْمَيِّتِ إِذَا جَعَلَهُ لَهُ.

He^{-asws} said: 'Yes, he can pray whatever he like and make that for the deceased, so it would be for the deceased when he makes it for him''.

الرَّابِعُ مَا رَوَاهُ الشَّيْخُ أَبُو جَعْفَرٍ الطُّوسِيُّ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ عُمَرَ بْنِ زَيْدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يُصَلِّي عَنِ الْمَيِّتِ قَالَ نَعَمْ حَتَّى إِنَّهُ لَيَكُونُ فِي ضَيْقٍ فَيُوسِّعُ عَلَيْهِ ذَلِكَ ثُمَّ يُؤْتَى فَيَقَالُ لَهُ خُفِّفْ عَنْكَ هَذَا الضَّيْقُ بِصَلَاةِ فَلَانَ أَحِيكَ.

The fourth is what is reported by the Sheykh Abu Ja'far Al-Tusi, by his chain to Muhammad Bin Umar Bin Yazeed who said, 'I said to Abu Abdullah^{-asws}, 'Can one pray Salat on behalf of the deceased?' He^{-asws} said: 'Yes, even if happens to be in constriction, that would be expanded upon him, then he would be come to and it will be said to him, 'This constriction has been expanded for you due to Salat by you brother so and so''.

الخَامِسُ مَا رَوَاهُ بِإِسْنَادِهِ إِلَى عَمَّارِ بْنِ مُوسَى السَّنَابِطِيِّ مِنْ كِتَابِ أَصْلِهِ الْمُرَوِّىِّ عَنِ الصَّادِقِ ع عَنِ الرَّجُلِ يَكُونُ عَلَيْهِ صَلَاةٌ أَوْ يَكُونُ عَلَيْهِ صَوْمٌ هَلْ يَجُوزُ لَهُ أَنْ يُفْضِيَهُ رَجُلٌ غَيْرٌ عَارِفٍ قَالَ لَا يُفْضِيهِ إِلَّا مُسْلِمٌ عَارِفٌ.

The fifth is what is reported by his chain to Ammar Bin Musa Al-Sabaty, from a book it's original is reported from Al-Sadiq^{-asws} from a (dead) man happening to have (outstanding) Salat upon him, or there happen to be (outstanding) fasts upon him, 'Is it allowed for him to have it fulfilled by a man who does not know?' He^{-asws} said: 'It should not be fulfilled except by a Muslim who knows (the regulations etc.)''.

السادس ما رواه الشيخ أيضاً بإسناده إلى محمد بن أبي عمير عن رجاله عن الصادق ع في الرجل يموت وعليه صلاة أو صيام قال يفضيه أولى الناس به.

The sixth is what is reported by the Sheykh as well by his chain to Muhammad Bin Abu Umeyr, from his men, from Al-Sadiq^{-asws} regarding the man who dies and upon him are (outstanding) Salat of fasts. He^{-asws} said: 'It should be fulfilled by foremost of the people with him''.

السابع ما رواه الشيخ محمد بن يعقوب الكليني في الكافي بإسناده إلى ابن أبي عمير عن حفص بن البختري عن أبي عبد الله ع في الرجل يموت وعليه صلاة أو صيام قال يفضي عنه أولى الناس به.

The seventh is what is reported by the Sheykh Muhammad Bin Yaqoub Al Kulayni in Al Kafi, by his chain to Ibn Abu Umeyr, from Hafs Bin Al Bakhtary, from Abu Abdullah^{-asws} regarding the man dying and upon him are (outstanding) Salat(s) and fasts. He^{-asws} said: 'It should be fulfilled on his behalf by one who is foremost of the people with him''.

الثامن هذا الحديث بعينه عن حفص بطريق آخر إلى كتابه الذي هو من الأصول.

The eighth is this Hadeeth exactly from Hafs by another way to his book which it is from the originals.

التَّاسِعَ مَا رُوِيَ فِي أَصْلِ هِشَامِ بْنِ سَالِمٍ مِنْ رِجَالِ الصَّادِقِ وَ الْكَاطِمِ ع وَ يَزُوي عَنْهُ ابْنُ أَبِي عُمَيْرٍ قَالَ هِشَامٌ فِي كِتَابِهِ وَ عَنْهُ ع قَالَ: قُلْتُ يَصِلُ إِلَى الْمَمِيَّتِ الدُّعَاءُ وَ الصَّدَقَةُ وَ الصَّلَاةُ وَ نَحْوُ هَذَا قَالَ نَعَمْ

The ninth is what is reported in the original of Hisham Bin Salim, from men (narrators) from Al-Sadiq^{asws} and Al-Kazim^{asws}, and it is reported from him by Ibn Abu Umeyr who said, 'Hisham in his book, and from him^{asws}, he said, 'I said, 'Can one pray Salat to (on behalf of) the deceased, the supplication, and the charity, and the Salat, and such as this?' He^{asws} said: 'Yes'.

قُلْتُ أَوْ يُعَلِّمُ مَنْ صَنَعَ ذَلِكَ بِهِ

I said, 'And does he know who has done that with (for) him?'

قَالَ نَعَمْ

He^{asws} said: 'Yes'.

ثُمَّ قَالَ يَكُونُ مَسْحُوطًا عَلَيْهِ فَيَرْضَى عَنْهُ.

Then he^{asws} said: 'He^{azwj} could be Wrathful upon him, so He^{azwj} would be Satisfied with him'.

الْعَاشِرَ مَا رَوَاهُ عَلِيُّ بْنُ أَبِي حَمَزَةَ فِي أَصْلِهِ وَ هُوَ مِنْ رِجَالِ الصَّادِقِ وَ الْكَاطِمِ ع قَالَ: وَ سَأَلْتُ عَنِ الرَّجُلِ يَحُجُّ وَ يَعْتَمِرُ وَ يُصَلِّي وَ يَصُومُ وَ يَتَصَدَّقُ عَنِ وَالِدَيْهِ وَ دَوِي قَرَابَتِهِ قَالَ لَا بَأْسَ بِهِ يُؤْجَرُ فِيمَا يَصْنَعُ وَ لَهُ أَجْرٌ آخَرَ بِصَلَاتِهِ قَرَابَتَهُ

The tenth is what is reported by Ali Bin Abu Hamza in his original, and he is from men (companions) of Al-Sadiq^{asws} and Al-Kazim^{asws}, he said, 'And I asked about the man who performs Hajj, and Umrah, and he prays and fasts, and he donates charity on behalf of his parents and ones with kinship. He^{asws} said: 'There is no problem with it. He will be Recompensed regarding what he does and for him would be another Recompense for connecting his kinship'.

قُلْتُ وَ إِنْ كَانَ لَا يَرَى مَا أَرَى وَ هُوَ نَاصِبٌ قَالَ يُخَفَّفُ عَنْهُ بَعْضُ مَا هُوَ فِيهِ.

I said, 'And even if he was not viewing (believing) what I view (believe) and he is a Nasibi (hostile one)?' He^{asws} said: 'It will be lightened from him part of what he is in'.

الْحَادِي عَشَرَ مَا رَوَاهُ الْحُسَيْنُ بْنُ الْحَسَنِ الْعَلَوِيُّ الْكُوفِيُّ فِي كِتَابِ الْمَنَسِكِ بِإِسْنَادِهِ إِلَى عَلِيِّ بْنِ أَبِي حَمَزَةَ قَالَ: قُلْتُ لِأَبِي إِبْرَاهِيمَ ع أَحُجُّ وَ أُصَلِّي وَ أَتَصَدَّقُ عَنِ الْأَحْيَاءِ وَ الْأَمْوَاتِ مِنْ قَرَابَتِي وَ أَصْحَابِي

The eleventh is what is reported by Al-Husayn Bin Al-Hassan Al-Alawy Al-Kowkaby in the book 'Al-Mansik', by his chain to Ali Bin Abu Hamza who said, 'I said to Abu Ibrahim^{asws}, 'Can I perform Hajj, and pray, and donate charity on behalf of the living and the dead from my relatives and my companions?'

قَالَ نَعَمْ صَدِّقْ عَنْهُ وَ صَلِّ عَنْهُ وَ لَكَ أَجْرٌ آخَرَ بِصَلَاتِكَ إِيَّاهُ.

He^{-asws} said: ‘Yes, donate charity on his behalf and pray Salat on his behalf, and for you will be another Recompense due to your connecting kinship with him’.

الثَّانِي عَشَرَ مَا رَوَاهُ الْحَسَنُ بْنُ مُحَمَّدٍ فِي كِتَابِ الْمَشِيخَةِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: يَدْخُلُ عَلَى الْمَيِّتِ فِي قَبْرِهِ الصَّلَاةُ وَالصَّوْمُ وَالْحَجُّ وَالصَّدَقَةُ وَالْبِرُّ وَالِدُّعَاءُ قَالَ وَ يُكْتَبُ أَجْرُهُ لِلَّذِي يَفْعَلُهُ وَ لِلْمَيِّتِ.

Then twelfth is what is reported by Al-Hassan Bin Mahboub in a book of the elders, from Al-Sadiq^{-asws} having said: ‘There enter unto the deceased in his grave – the Salat, and the fast, and the Hajj, and the charity, and the acts of righteousness, and the supplication’. He^{-asws} said: ‘And the Recompense of that which he had done will be written for him and for the deceased’.

الثَّالِثَ عَشَرَ مَا رَوَاهُ مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ بِطَرِيقِ آخَرَ عَنِ الْإِمَامِ ع يَدْخُلُ عَلَى الْمَيِّتِ فِي قَبْرِهِ الصَّلَاةُ وَالصَّوْمُ وَالْحَجُّ وَالصَّدَقَةُ وَالْبِرُّ وَالِدُّعَاءُ قَالَ وَ يُكْتَبُ أَجْرُهُ لِلَّذِي يَفْعَلُهُ وَ لِلْمَيِّتِ.

The thirteenth is what is reported by Muhammad Bin Abu Umeyr, by another way from the Imam^{-asws}: ‘There enter unto the deceased in his grave – the Salat, and the fast, and the Hajj, and the charity, and the act of righteousness, and the supplication’. He said, ‘And its Recompense is written for the one who does it and for the deceased’.

الرَّابِعَ عَشَرَ مَا رَوَاهُ إِسْحَاقُ بْنُ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ يَدْخُلُ عَلَى الْمَيِّتِ فِي قَبْرِهِ الصَّلَاةُ وَالصَّوْمُ وَالْحَجُّ وَالصَّدَقَةُ وَالْبِرُّ وَالِدُّعَاءُ قَالَ وَ يُكْتَبُ أَجْرُهُ لِلَّذِي يَفْعَلُهُ وَ لِلْمَيِّتِ.

The fourteenth is what is reported by Is’haq Bin Ammar who said, ‘I heard Abu Abdullah^{-asws} saying: ‘There enter unto the deceased in his grave – the Salat, and the fast, and the Hajj, and the charity, and the act of righteousness, and the supplication’. He^{-asws} said: ‘And its Recompense is written for the one who does it and for the deceased’.

الخَامِسَ عَشَرَ رَوَى ابْنُ بَابُوَيْهِ عَنِ الصَّادِقِ ع تَدْخُلُ عَلَى الْمَيِّتِ فِي قَبْرِهِ الصَّلَاةُ وَالصَّوْمُ وَالْحَجُّ وَالصَّدَقَةُ وَالْعَتَقُ.

The fifteenth is a report by Ibn Babuwayh, from Al-Sadiq^{-asws}: ‘There enter unto the deceased in his grave – the Salat, and the fast, and the Hajj, and the charity, and the freeing of a slave’.

السَّادِسَ عَشَرَ مَا رَوَاهُ عُمَرُ بْنُ مُحَمَّدٍ بْنِ زَيْدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الصَّلَاةَ وَالصَّوْمَ وَالصَّدَقَةَ وَالْحَجَّ وَالْعُمْرَةَ وَكُلَّ عَمَلٍ صَالِحٍ يَنْفَعُ الْمَيِّتَ حَتَّىٰ إِنَّ الْمَيِّتَ لَيَكُونُ فِي ضَيْقٍ فَيُوسَّعُ عَلَيْهِ وَ يُقَالُ إِنَّ هَذَا بِعَمَلِ ابْنِكَ فَلَانَ وَ بِعَمَلِ أَخِيكَ فَلَانَ أَحُوهُ فِي الدِّينِ.

The sixteenth is what is reported by Umar Bin Muhammad Bin Yazeed who said, ‘Abu Abdullah^{-asws} said: ‘The Salat, and the fast, and the charity, and the Hajj, and the Umra, and every righteous deed benefits the deceased, to the extent that if the deceased happens to be in the constriction, it will be expanded upon him, and it will be said, ‘This is due to the word of your son so and so, and due to the actions of your brother so and so’, his brother in the religion’.

السَّابِعَ عَشَرَ مَا رَوَاهُ عَلِيُّ بْنُ يَفْطِينٍ وَ كَانَ عَظِيمَ الْقَدْرِ عِنْدَ أَبِي الْحَسَنِ مُوسَى ع لَهُ كِتَابُ الْمَسَائِلِ عَنْهُ قَالَ وَ عَنِ الرَّجُلِ يَتَصَدَّقُ عَنِ الْمَيِّتِ وَ يَصُومُ وَ يُعْتِقُ وَ يُصَلِّي قَالَ كُلُّ ذَلِكَ حَسَنٌ يَدْخُلُ مِنْفَعَتُهُ عَلَى الْمَيِّتِ.

The seventeenth is what is reported by Ali Bin Yaqteen, and he was of might worth in the presence of Abu Al-Hassan Musa^{-asws}. For him is a book of question from him^{-asws}. He said, 'And about the man who donates in charity on behalf of the deceased, and fasts, and liberates a neck, and prays Salat. He^{-asws} said: 'That good deed will enter benefits unto the deceased'.

الْقَامِنَ عَشْرَ مَا رَوَاهُ عَلِيُّ بْنُ إِسْمَاعِيلَ الْمِشْمِيُّ فِي أَصْلِ كِتَابِهِ قَالَ خَدَنِي كَرْدِيْنٌ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ عِ الصَّدَقَةَ وَ الْحُجَّ وَ الصَّوْمُ يَلْحَقُ الْمَيِّتَ قَالَ نَعَمْ

The eighteenth is what is reported by Ali Bin Ismail Al-Meeshami, from an original of his book. He said, 'It is narrated to me by Kirdeyn who said, 'I said to Abu Abdullah^{-asws}, 'The charity, and the Hajj, and the fast join up with the deceased?' He^{-asws} said: 'Yes'.

قَالَ فَقَالَ هَذَا الْقَاضِي خَلْفِي وَ هُوَ لَا يَرَى ذَلِكَ

He (the narrator) said: 'He^{-asws} said: 'This judge is behind me^{-asws}, and he does not view that'.

قَالَ فُلْتُ وَ مَا أَنَا وَ ذَا فَوَ اللَّهُ لَوْ أَمَرْتَنِي أَنْ أُضْرِبَ عَنْقَهُ لَضَرَبْتُ عَنْقَهُ

He (the narrator) said, 'I said, 'And what am I (to do with) that? By Allah^{-azwj}, if you^{-asws} were to order me to strike his neck off, I will strike off his neck!'

قَالَ فَضَنَجَكَ

He (the narrator) said, 'He^{-asws} smiled'.

قَالَ وَ سَأَلْتُ أَبَا الْحَسَنِ عِ عَنِ الصَّلَاةِ عَلَى الْمَيِّتِ أَ تَلْحَقُ بِهِ قَالَ نَعَمْ

He (the narrator) said, 'And I asked Abu Al-Hassan^{-asws} about the Salat upon the deceased, 'Does it join with him?' He^{-asws} said: 'Yes'.

قَالَ وَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ عِ فُلْتُ إِنِّي لَمْ أَتَصَدَّقْ بِصَدَقَةٍ مُذْ مَاتَتْ أُمِّي إِلَّا عَنْهَا قَالَ نَعَمْ

He (the narrator) said, 'And I asked Abu Abdullah^{-asws}. I said, 'I have not donated any charity since my mother died, except on her behalf'. He^{-asws} said: 'Yes'.

فُلْتُ أَ فَتَرَى غَيْرَ ذَلِكَ قَالَ نَعَمْ نِصْفٌ عَنْكَ وَ نِصْفٌ عَنْهَا

I said, 'Do you^{-asws} view other than that?' He^{-asws} said: 'Yes, half from you and half on her behalf'.

فُلْتُ أَ يَلْحَقُ بِهَا قَالَ نَعَمْ.

I said, 'Does it join with her?' He^{-asws} said: 'Yes (it does)'.

التَّاسِعَ عَشَرَ مَا رَوَاهُ حَمَّادُ بْنُ عُثْمَانَ فِي كِتَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الصَّلَاةَ وَ الصَّوْمَ وَ الصَّدَقَةَ وَ الْحَجَّ وَ الْعُمْرَةَ وَ كُلَّ عَمَلٍ صَالِحٍ يَنْفَعُ الْمَيِّتَ حَتَّىٰ إِنْ الْمَيِّتَ لَيَكُونُ فِي ضَيْقٍ فَيُوسَّعُ عَلَيْهِ وَ يُقَالُ هَذَا يَعْمَلُ ابْنُكَ فَلَانَ أَوْ يَعْمَلُ أَخِيكَ فَلَانَ أَخُوهُ فِي الدِّينِ.

The nineteenth is what is reported by Hammad Bin Usman in his book, said, 'Abu Abdullah^{-asws} said: 'The Salat, and the fast, and the charity, and the Hajj, and the Umrah, and every righteous deed benefits the deceased to the extent that if the deceased happens to be in constriction, it would be expanded upon him, and it will be said, 'This is due to the actions of your son so and so', or, 'Due to the actions of your brother so and so', his brother in religion''.

الْعِشْرُونَ مَا رَوَاهُ عَبْدُ اللَّهِ بْنُ جُنْدَبٍ قَالَ: كَتَبْتُ إِلَىٰ أَبِي الْحَسَنِ ع أَسْأَلُهُ عَنِ الرَّجُلِ يُرِيدُ أَنْ يَجْعَلَ أَعْمَالَهُ مِنَ الصَّلَاةِ وَ الْبِرِّ وَ الْحَيْرِ أَثْلَانًا ثُلثًا لَهُ وَ ثُلثَيْنِ لِأَبَوَيْهِ أَوْ يُفَرِّدَهُمَا مِنْ أَعْمَالِهِ بِشَيْءٍ مِمَّا يَتَطَوَّقُ بِهِ وَ إِنْ كَانَ أَحَدُهُمَا حَيًّا وَ الْآخَرَ مَيِّتًا

The twentieth is what is reported by Abdullah Bin Jundab (in Qurb Al-Isnaad) who said, 'I wrote to Abu Al-Hassan^{-asws} asking him^{-asws} about the man intending to make his deeds, from the Salat, and the act of righteousness, and the good, a third being for himself, and two-third for his parents, or he individualises from his deed with something from what he volunteers with; and if one of them were alive and the other dead.

فَكَتَبَ إِلَيَّ أَمَّا الْمَيِّتُ فَحَسَنٌ جَائِزٌ وَ أَمَّا الْحَيُّ فَلَا إِلَّا الْبِرَّ وَ الصَّلَاةَ.

He^{-asws} wrote to me: 'As for the deceased, a good deed is allowed, and as for the living, so no, except the act of righteousness and connecting the kinship''.

الْحَادِي وَ الْعِشْرُونَ مَا رَوَاهُ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمَيْرِيِّ أَنَّهُ كَتَبَ إِلَىٰ الْكَاظِمِ ع مِثْلَهُ وَ أَجَابَهُ بِمِثْلِهِ.

And the twenty-first is what is reported by Muhammad Bin Abdullah Bin Ja'far Al-Himeyri, he wrote to Al-Kazim^{-asws} similar to it, and he^{-asws} answered him similar to it''.

الثَّانِي وَ الْعِشْرُونَ مَا رَوَاهُ أَبَانُ بْنُ عُثْمَانَ عَنْ عَلِيِّ بْنِ مَسْعُودٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنْ أُمِّي هَلَكَتْ وَ لَمْ أَنْصَدِّقْ بِصَدَقَةٍ كَمَا تَقَدَّمَ إِلَيَّ قَوْلِهِ أَفِيْلَحُ ذَلِكَ بِمَا قَالَ نَعَمْ قُلْتُ وَ الْحَجُّ قَالَ نَعَمْ قُلْتُ وَ الصَّلَاةُ قَالَ نَعَمْ

The twenty-second is what is reported by Aban Bin Usman, from Ali Bin Misma'a who said, 'I said to Abu Abdullah^{-asws}, 'My mother has died and I have not donated any charity' – like what has preceded, up to his words, 'Does that join with her?' He^{-asws} said: 'Yes'. I said, 'And the Hajj?' He^{-asws} said: 'Yes'. I said, 'And the Salat?' He^{-asws} said: 'Yes'.

قَالَ ثُمَّ سَأَلْتُ أَبَا الْحَسَنِ ع بَعْدَ ذَلِكَ أَيْضًا عَنِ الصَّوْمِ فَقَالَ نَعَمْ.

He (the narrator) said, 'Then I asked Abu Al-Hassan^{-asws} after that as well about the fast'. He^{-asws} said: 'Yes''.

الثَّلَاثُ وَ الْعِشْرُونَ مَا رَوَاهُ الْكَلْبِيُّ بِإِسْنَادِهِ إِلَىٰ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَا يَمْنَعُ الرَّجُلَ مِنْكُمْ أَنْ يَبْرَّ وَالِدَيْهِ حَيًّا وَ مَيِّتَيْنِ يُصَلِّيَ عَنْهُمَا وَ يَتَصَدَّقَ عَنْهُمَا وَ يَحُجَّ عَنْهُمَا وَ يَصُومَ عَنْهُمَا فَيَكُونَ الَّذِي صَنَعَ لَهُمَا وَ لَهُ مِثْلُ ذَلِكَ فَيَزِيدُهُ اللَّهُ بِرَّهُ وَ صَلَاتِهِ خَيْرًا كَثِيرًا.

The twenty-third is what is reported by Al-Kulayni (in Al-Kafi), by his chain to Muhammad Bin Marwan who said, 'Abu Abdullah^{-asws} said: 'What prevents the man from you to do an act of kindness to his parents while they are alive and dead? He can pray Salat on their behalf, and donate charity on their behalf, and perform Hajj on their behalf, and fast on their behalf, so that which he has done for the, and for him similar to that, and Allah^{-azwj} will increase a lot of good for him due to his act of righteousness and his Salat''.

الرَّابِعُ وَالْعِشْرُونَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ الصَّادِقِ ع قَالَ: الصَّلَاةُ الَّتِي حَصَلَ وَقْتُهَا قَبْلَ أَنْ يَمُوتَ الْمَيِّتُ يُفْضِي عَنْهُ أَوْلَى النَّاسِ بِهِ.

The twenty-fourth is from Abdullah Bin Sinan, from Al-Sadiq^{-asws} having said: 'The Salat which its time occurs before the deceased had died, should be fulfilled on his behalf by the people foremost with him''.

ثم ذكره عشرة أحاديث تدل بطريق العموم.

Then he mentioned ten Ahadeeth evidencing by the way of the general ways:

الأول ما رواه عبد الله بن أبي يعفور عن الصادق ع قال: يُفْضَى عَنِ الْمَيِّتِ الْحُجُّ وَالصَّوْمُ وَالْعِتْقُ وَفَعَالُهُ الْحَسَنُ.

The first is what is reported by Abdullah Bin Abu Yafour, from Al-Sadiq^{-asws} having said: 'The Hajj, and the fast, and the liberation (of a neck) can be fulfilled on behalf of the deceased, and its action is good''.

الثاني ما رواه صفوان بن يحيى وكان من خواص الرضا والجواد ع وروى عن أربعين رجلاً من أصحاب الصادق ع قال: يُفْضَى عَنِ الْمَيِّتِ الْحُجُّ وَالصَّوْمُ وَالْعِتْقُ وَفَعَالُهُ الْحَسَنُ.

The second is what is reported by Safwan Bin Yahya, and he was from the special ones of al Reza^{-asws} and Al Jawad^{-asws}, and it is reported from forty men from companions of Al-Sadiq^{-asws} having said: 'The Hajj, and the fast, and the liberation (of a neck) can be fulfilled on behalf of the deceased, and its action is good''.

الثالث ما رواه محمد بن مسلم عن أبي عبد الله ع قال: يُفْضَى عَنِ الْمَيِّتِ الْحُجُّ وَالصَّوْمُ وَالْعِتْقُ وَفَعَالُهُ الْحَسَنُ.

The third is what is reported by Muhammad Bin Muslim, from Abu Abdullah^{-asws} having said: 'The Hajj, and the fast, and the liberation (of a neck) can be fulfilled on behalf of the deceased, and its action is good''.

الرابع ما رواه العلاء بن رزق بن كنيته وهو أحد رجال الصادق ع قال: يُفْضَى عَنِ الْمَيِّتِ الْحُجُّ وَالصَّوْمُ وَالْعِتْقُ وَفَعَالُهُ الْحَسَنُ.

The fourth is what is reported by Al A'ala Bin Razeyn in his book, and he is one of men (companions) from Al-Sadiq^{-asws} having said: 'The Hajj, and the fast, and the liberation (of a neck) can be fulfilled on behalf of the deceased, and its action is good''.

الخامس ما رواه البرنطبي ره وكان من رجال الرضا ع قال: يُفْضَى عَنِ الْمَيِّتِ الْحُجُّ وَالصَّوْمُ وَالْعِتْقُ وَفَعَالُهُ الْحَسَنُ.

The fifth is what is reported by Al Bazanty, and he was from the men (companions) of Al-Reza^{-asws}, he^{-asws} said: 'The Hajj, and the fast, and the liberation (of a neck) can be fulfilled on behalf of the deceased, and its action is good'.

السَّادِسُ مَا ذَكَرَهُ صَاحِبُ الْفَاخِرِ بِمَا أُجْمِعَ عَلَيْهِ وَ صَحَّ مِنْ قَوْلِ الْأَيَّمَّةِ ع قَالَ: وَ يُفْضَى عَنِ الْمَيِّتِ أَعْمَالُهُ الْحَسَنَةُ كُلُّهَا.

The sixth is what is mention by author of 'Al-Fakhir' from what he had consensus upon, and it is correct from words of the Imams^{-asws} having said: 'And it can be fulfilled on behalf of the deceased. It's actions are good deeds, all of them'.

السَّابِعُ مَا رَوَاهُ ابْنُ بَابُوَيْهٍ رَه عَنِ الصَّادِقِ ع قَالَ: مَنْ عَمِلَ مِنَ الْمُؤْمِنِينَ عَمَلًا صَالِحًا عَنْ مَيِّتٍ أضعَفَ اللهُ أَجْرَهُ وَ نَفَعَ اللهُ بِهِ الْمَيِّتَ.

The seventh is what is reported by Ibn Babuwayh (in Al-Faqeeh), from Al-Sadiq^{-asws} having said: 'One from the Muslims who does a righteous deed on behalf of a deceased, Allah^{-azwj} will Double his Recompense and Allah^{-azwj} will Benefit the deceased by it'.

الثَّامِنُ مَا رَوَاهُ عُمَرُ بْنُ يَزِيدَ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ عَمِلَ مِنَ الْمُؤْمِنِينَ عَنْ مَيِّتٍ عَمَلًا صَالِحًا أضعَفَ اللهُ أَجْرَهُ وَ يُنْعَمُ بِذَلِكَ الْمَيِّتَ.

The eighth is what is reported by Umar Bin Yazeed who said, 'Abu Abdullah^{-asws} said: 'One from the Momineen who does a righteous deed on behalf of a deceased, Allah^{-azwj} will Double his Recompense and the deceased will be in bliss due to that'.

التَّاسِعُ مَا رَوَاهُ الْعَلَاءُ بْنُ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: يُفْضَى عَنِ الْمَيِّتِ الْحُجُّ وَ الصَّوْمُ وَ الْعَتَقُ وَ فَعَالُهُ الْحَسَنُ.

The ninth is what is reported by Al A'ala Bin Razeyn, from Muhammad Bin Muslim, from Abu Abdullah^{-asws} having said: 'The Hajj, and the fast, and the liberation (of a neck) can be fulfilled on behalf of the deceased, and its action is good'.

الْعَاشِرُ مَا رَوَاهُ حَمَّادُ بْنُ عُمْتَانَ فِي كِتَابِهِ قَالَ قَالَ أَبُو عَبْدِ اللهِ ع مَنْ عَمِلَ مِنَ الْمُؤْمِنِينَ عَنْ مَيِّتٍ عَمَلًا صَالِحًا أضعَفَ اللهُ أَجْرَهُ وَ يُنْعَمُ بِذَلِكَ الْمَيِّتَ.

The tenth is what is reported by Hammad Bin Usman in his book who said, 'Abu Abdullah^{-asws} said: 'One from the Momineen who does a righteous deed on behalf of a deceases, Allah^{-azwj} will Double his Recompense and the deceased will be in bliss due to that'.

فُلْتُ وَ رَوَى يُوسُفُ بْنُ الْعَلَاءِ بْنِ رَزِينٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي يَعْقُوبٍ عَنِ الصَّادِقِ ع قَالَ: يُفْضَى عَنِ الْمَيِّتِ الْحُجُّ وَ الصَّوْمُ وَ الْعَتَقُ وَ الْفِعْلُ الْحَسَنُ.

I said, 'And it is reported by Yunus, from Al-A'ala Bin Razeyn, from Abdullah Bin Abu Yafour, from Al-Sadiq^{-asws} having said: 'It can be fulfilled on behalf of the deceased – the Hajj, and the fast, and the liberation (of a neck), and the deed is good'.

وَ بِمَا يُصْلِحُ هُنَا مَا أُوْرِدَهُ فِي التَّهْذِيبِ بِإِسْنَادِهِ عَنْ عُمَرَ بْنِ يَزِيدَ قَالَ: كَانَ أَبُو عَبْدِ اللهِ ع يُصَلِّي عَنْ وَلَدِهِ فِي كُلِّ لَيْلَةٍ رَكَعَتَيْنِ وَ عَنْ وَالِدَيْهِ فِي كُلِّ يَوْمٍ رَكَعَتَيْنِ فُلْتُ جُعِلَتْ فِدَاكَ كَيْفَ صَارَ لِلْوَلَدِ اللَّيْلُ قَالَ لِأَنَّ الْفِرَاشَ لِلْوَلَدِ

And from what is correct over here is what is reported in Al Tahzeeb by his chain from Umar Bin Yazeed who said, 'Abu Abdullah^{-asws} used to pray Salat on behalf of his^{-asws} son, two Cycles during every night, and on behalf of his^{-asws} parents, two Cycles every day. I said, 'May I be

sacrificed for you^{-asws}! How come the night came to be for the child?' He^{-asws} said: 'Because the bed is for the child'.

قَالَ وَكَانَ يُقْرَأُ فِيهِمَا الْقَدْرُ وَالْكَؤُورُ.

He (the narrator) said, 'And he^{-asws} used to recited in these (Surahs) Al Qadr and Al Kausar'.

ثم ذكر ره أن الصلاة دين وكل دين يقضى عن الميت أما أن الصلاة تسمى دينا ففيه أربعة أحاديث.

Then he mentioned the Salat of a debt, and every debt fulfilled (paid back) on behalf of the deceased. As for the Salat, it is named as 'debt'. There are four Ahadeeth regarding it: -

الأوّل ما رواه حماد عن أبي عبد الله الصادق ع في إخباره عن لقمان ع إذا جاء وقت صلاة فلا تؤخرها بشيء صلها واسترح منها فإنها دين.

The first is what is reported by Hammad, from Abu Abdullah Al-Sadiq^{-asws} in his^{-asws} report about Luqman^{-as}: 'When time of a Salat comes, do not delay it with anything. Pray it and rest from it, for it is a debt'.

الثاني ما ذكره ابن بابويه في باب آداب المسافرين إذا جاء وقت صلاة فلا تؤخرها بشيء صلها واسترح منها فإنها دين.

The second is what Ibn Babuwayh mentioned in the chapter of etiquettes of the traveller (Adaab Al Musafir): 'When time of a Salat come, do not delay it for anything. Pray it, and rest from it, for it is a debt'.

الثالث ما رواه ابن بابويه في كتاب معاني الأخبار بإسناده إلى محمد بن الحنفية في حديث الأذان لما أسري بالنبي ص إلى قوله ثم قال حي على الصلاة قال الله جل جلاله فرضتها على عبادي وجعلتها لي ديناً إذا زوي بفتح الدال.

The third is what is reported by Ibn Babuway in the book 'Ma'any Al Akhbar', by his chain to Muhammad Bin Al Hanafiya, in a Hadeeth of the Azaan: 'When there was an ascension with the Prophet^{-saww}' – up to his^{-asws} words: 'Then he (Jibraeel^{-as}) said: 'Hasten to the Salat!' Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Said: "I^{-azwj} have Imposed it upon My^{-azwj} servants and Made it to be a debt!" – when it is reported with a (connotation) 'Fatah' upon the (letter) 'Daal'.

الرابع ما رواه حريز بن عبد الله عن زرارة عن أبي جعفر ع قال: قلت له رجل عليه دين من صلاة قام يقضيه فحاف أن يدرکه الصبح ولم يصل صلاة ليلته تلك

The fourth is what is reported by Hareyz Bin Abdullah, from Zurara, from Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'A man has debt upon him of Salat. He stands to fulfil it, but he fears coming across the morning and he has not prayed Salat of that night of his'.

قال يؤخر القضاء ويصلي صلاة ليلته تلك وأما قضاء الدين عن الميت فليقضيه الخنعمية لما سألت رسول الله ص فقالت يا رسول الله ص إن أبي أذركته فريضه الحج شيخاً زمناً لا يستطيع أن يحج إن حججت عنه أ ينفعه ذلك

He^{-asws} said: 'He should delay the making up (Qaza) and he should pray Salat of his night; and as for fulfilling the debt upon the deceased, let him fulfil it (like) the woman of Khaysama when

she asked Rasool-Allah^{saww}. She said, 'O Rasool-Allah^{saww}! The obligation of performing Hajj came across my father when he as a very old man not capable of performing Hajj. If I were to perform Hajj on his behalf, will that benefit him?'

قَالَ لَهَا أَرَأَيْتِ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ فَقَضَيْتَهُ أَكَانَ يَنْفَعُهُ ذَلِكَ قَالَتْ نَعَمْ قَالَ فَدَيْنُ اللَّهِ أَحَقُّ بِالْقَضَاءِ.

He^{saww} said to her: 'What is your view if there was debt upon you father, so you paid it off, would that benefit him?' She said, 'Yes'. He^{asws} said: 'The debt of Allah^{azwj} is more rightful with the paying back''.

الْحُسَيْنُ بْنُ سَعِيدٍ بِسَنَدِهِ إِلَى مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ أَوْصَى بِمَالِهِ فِي سَبِيلِ اللَّهِ قَالَ أَعْطِهِ لِمَنْ أَوْصَى لَهُ وَ إِنْ كَانَ يَهُودِيًّا أَوْ نَصْرَانِيًّا إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ.

Al-Husayn Bin Saeed, by his chain to Muhammad Bin Muslim who said, 'I asked Abu Abdullah^{asws} about a man bequeathing with his wealth in the way of Allah^{azwj}. He^{asws} said: 'Give it to the one he had bequeathed to, and even if he were a Jew or a Christian. Allah^{azwj} Mighty and Majestic Says: **So, the one who alters it after having heard it, so its sin is upon those who are altering it; [2:181]**'.

وَ ذَكَرَ الْحُسَيْنُ بْنُ سَعِيدٍ فِي حَدِيثٍ آخَرَ عَنِ الصَّادِقِ عَ لَوْ أَنَّ رَجُلًا أَوْصَى إِلَيَّ أَنْ أَضَعُ فِي يَهُودِيٍّ أَوْ نَصْرَانِيٍّ لَوْضَعْتُ فِيهِمْ إِنَّ اللَّهَ يَقُولُ فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ الْآيَةُ.

And Al-Husayn Bin Saeed mentioned in another Hadeeth from Al-Sadiq^{asws}: 'If a man were to bequeath to me^{asws} that I^{asws} place (some money) in a Jew or a Christian, I^{asws} would place it in them. Allah^{azwj} Says: **So the one who alters it after having heard it, so its sin is upon those who are altering it; [2:181]** – the Verse''.

CHAPTER 90 – THE ADVANCING OF THE MISSED (SALAT(S) OVER THE PRESENT, AND THE SEQUENCING BETWEEN THE SALAT(S)

1- فُرِبَ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الْمَغْرِبَ حَتَّى دَخَلَ وَقَتُ الْعِشَاءِ الْأَخِيرَةِ قَالَ يُصَلِّي الْعِشَاءَ ثُمَّ الْمَغْرِبَ

(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 forgets to pray Al Maghrib until time of the last Al Isha enters. He^{asws} said: 'He should pray Al-Isha, then Al-Maghrib'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الْعِشَاءَ فَذَكَرَ بَعْدَ طُلُوعِ الْفَجْرِ كَيْفَ يَصْنَعُ

And I asked him^{asws} about a man who forgets Al-Isha (until) the emergence of dawn, 'How should he deal with it?'

قَالَ يُصَلِّي الْعِشَاءَ ثُمَّ الْفَجْرَ

He^{asws} said: 'He should pray Al-Isha, then Al-Fajr'.

وَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الْفَجْرَ حَتَّى حَضَرَتِ الظُّهُرُ قَالَ يَبْدَأُ بِالظُّهْرِ ثُمَّ يُصَلِّي الْفَجْرَ كَذَلِكَ كُلُّ صَلَاةٍ بَعْدَهَا صَلَاةٌ.

And I asked him^{asws} about a man who forgets Al-Fajr until Al-Zohr presents. He^{asws} said: 'He should begin with Al-Zohr, then he should pray Al-Fajr. Like that is every Salat after it is (another) Salat'.³⁴⁰

بيان: ثُمَّ قَالَ وَ رُوِيَ فِي حَدِيثٍ عَنِ الصَّادِقِ ع فَإِنْ ذَكَرْتَهُمَا بَعْدَ الْمَغْرِبِ وَ الْعِشَاءَ بَعْدَ الصُّبْحِ فَصَلِّ الصُّبْحَ ثُمَّ الْمَغْرِبَ ثُمَّ الْعِشَاءَ قَبْلَ طُلُوعِ الشَّمْسِ فَإِنْ نِمْتَ عَنِ الْعِدَاةِ حَتَّى طَلَعَتِ الشَّمْسُ فَصَلِّ الرَّكَعَتَيْنِ ثُمَّ صَلِّ الْعِدَاةَ.

Explanation (Ahadeeth) only – Then he said, 'And it is reported in a Hadeeth from Al-Sadiq^{asws}: 'If you remember these two, meaning Al-Maghrib and Al-Isha, after the morning, then pray the morning, then Al-Maghrib then Al-Isha, before the sun emerges. If you sleep from the morning until the sun emerges, then pray two Cycles, then pray the morning''.

2- فَهِيَ الرِّضَا، قَالَ ع سئِلَ الْعَالِمُ ع عَنْ رَجُلٍ نَامَ وَ نَسِيَ فَلَمْ يُصَلِّ الْمَغْرِبَ وَ الْعِشَاءَ قَالَ إِنْ اسْتَيْقَظَ قَبْلَ الْفَجْرِ بِقَدْرِ مَا يُصَلِّيهِمَا جَمِيعاً يُصَلِّيهِمَا وَ إِنْ خَافَ أَنْ يَفُوتَ إِحْدَاهُمَا فَلْيَبْدَأْ بِالْعِشَاءِ الْأَخِيرَةِ

(The book) 'Fiqh Al-Reza^{-asws}' – He said, 'The Scholar^{-asws} was asked about a man sleeping he forget, so he does not pray Al-Maghrib and Al-Isha. He^{-asws} said: 'If he awakens before the dawn by a measurement so he can pray them both together, he should pray them, and if he fears that he might lose one of them, let him begin with Al-Isha the last.

فَإِنْ اسْتَيْقَظَ بَعْدَ الصُّبْحِ فَلْيُصَلِّ الصُّبْحَ ثُمَّ الْمَغْرِبَ ثُمَّ الْعِشَاءَ قَبْلَ طُلُوعِ الشَّمْسِ فَإِنْ خَافَ أَنْ تَطْلُعَ الشَّمْسُ فَتَمُوتَهُ إِخْدَى الصَّلَاتَيْنِ فَلْيُصَلِّ الْمَغْرِبَ وَ يَدْعُ الْعِشَاءَ الْآخِرَةَ حَتَّى تَنْبَسِطَ الشَّمْسُ وَ يَذْهَبَ شُعَائُهَا

If he awakens after the morning, let him pray the morning, then Al-Maghrib, then Al-Isha before emergence of the sun. If he fears that the sun would emerge so one of the two Salat(s) would be missed by him, let him pray Al-Maghrib and leave Al-Isha the last until the sun extends and its rays are gone.

وَ إِنْ خَافَ أَنْ يُعْجَلَهُ طُلُوعُ الشَّمْسِ وَ يَذْهَبَ عَنْهُمَا جَمِيعاً فَلْيُؤَخِّرْهُمَا حَتَّى تَطْلُعَ الشَّمْسُ وَ يَذْهَبَ شُعَائُهَا.

And if he fears that emergence of the sun would hasten and both of these would be gone, let him delay them both until the sun emerges and its rays are gone".³⁴¹

3- دَعَانِمُ الْإِسْلَامِ، رُوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ فَاتَتْهُ صَلَاةٌ حَتَّى دَخَلَ فِي وَفْتِ صَلَاةٍ أُخْرَى فَإِنْ كَانَتْ فِي الْوَفْتِ سَعَةً بَدَأَ بِالَّتِي فَاتَتْهُ وَ صَلَّى الَّتِي هُوَ مِنْهَا فِي وَفْتِ وَ إِنْ لَمْ يَكُنْ فِي الْوَفْتِ إِلَّا مِقْدَارٌ مَا يُصَلِّي فِيهِ الَّتِي هُوَ فِي وَفْتِهَا بَدَأَ بِهَا وَ قَضَى بَعْدَهَا الصَّلَاةَ الْفَاتِيَةَ.

(The book) 'Da'aim Al Islam' –

'We are reporting from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One by whom a Salat is missed until the time of another Salat enters, if he was in capacity in the time, he should begin with that which he had missed and pray that which he is within time from it; and if he does not happen to be within the time except by a measurement of what he can pray in it which he is in its time, he should begin with it and fulfil after it the missed Salat".³⁴²

وَ عَنْهُ ع أَنَّ رَجُلًا سَأَلَهُ فَقَالَ يَا ابْنَ رَسُولِ اللَّهِ ص مَا تَقُولُ فِي رَجُلٍ نَسِيَ صَلَاةَ الظُّهْرِ حَتَّى صَلَّى رَكْعَتَيْنِ مِنَ الْعَصْرِ

And from him^{-asws}, a man asked him^{-asws}, he said, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding a man who forgets Al-Zohr Salat until he has prayed two Cycles of Al-Asr?'

قَالَ فَلْيُجْعَلْهُمَا لِلظُّهْرِ ثُمَّ يَسْتَأْنِفُ الْعَصْرَ

He^{-asws} said: 'Let him make these two (Cycles) for Al-Zohr, then resume Al-Asr'.

قَالَ فَإِنْ نَسِيَ الْمَغْرِبَ حَتَّى صَلَّى رَكْعَتَيْنِ مِنَ الْعِشَاءِ

He said, 'Supposing he forgets Al-Maghrib until he has prayed two Cycles of Al-Isha?'

³⁴¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 2

³⁴² Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 3 a

قَالَ يُبِمُ صَلَاتَهُ ثُمَّ يُصَلِّي الْمَغْرِبَ بَعْدُ

He^{-asws} said: 'He should complete his Salat, then he should pray Al-Maghrib afterwards'.

قَالَ لَهُ الرَّجُلُ جُعِلْتُ فِدَاكَ وَ مَا الْفَرْقُ بَيْنَهُمَا

The man said to him^{-asws}, 'May I be sacrificed for you^{-asws}, and what is the difference between the two?'

قَالَ لِأَنَّ الْعَصْرَ لَيْسَ بَعْدَهَا صَلَاةٌ يَعْنِي لَا يَتَنَقَّلُ بَعْدَهَا وَالْعِشَاءُ الْآخِرَةُ يُصَلِّي بَعْدَهَا مَا شَاءَ.

He^{-asws} said: 'Because Al-Asr, there isn't any Salat after it, meaning there is no optional Salat after it, while Al-Isha the last, he can pray after it whatever he so desires to'.³⁴³

وَ عَنَّهُ ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ نَسِيَ صَلَاةَ الظُّهْرِ حَتَّى صَلَّى الْعَصْرَ قَالَ يَجْعَلُ الَّتِي صَلَّى الظُّهْرَ وَ يُصَلِّي الْعَصْرَ

From him^{-asws}, he^{-asws} had been asked about a man who forgets Al-Zohr Salat until he had prayed Al-Asr. He^{-asws} said: 'He should make that which had prayed as being Al-Zohr and he should pray Al-Asr'.

قِيلَ فَإِنْ نَسِيَ الْمَغْرِبَ حَتَّى صَلَّى الْعِشَاءَ الْآخِرَةَ

It was said, 'Supposing he forgets Al-Maghrib until he has prayed Al-Isha the last?'

قَالَ يُصَلِّي الْمَغْرِبَ ثُمَّ يُصَلِّي الْعِشَاءَ الْآخِرَةَ.

He^{-asws} said: 'He should pray Al-Maghrib, then he should pray Al-Isha the last'.³⁴⁴

4- الْمُعْتَبَرُ، بِإِسْنَادِهِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قُلْتُ يَفُوتُ الرَّجُلُ الْأَوَّلَى وَالْعَصْرَ وَالْمَغْرِبَ وَ يَذْكُرُ عِنْدَ الْعِشَاءِ

(The book) 'Al Mo'tabar' – by his chain from Jameel,

'From Abu Abdullah^{-asws}, I (the narrator) said, 'The man misses the foremost (Al-Zohr), and Al-Asr, and Al-Maghrib, and he remember at Al-Isha'.

قَالَ يَبْدَأُ بِالْوَقْتِ الَّذِي هُوَ فِيهِ فَإِنَّهُ لَا يَأْمَنُ الْمَوْتَ فَيَكُونُ قَدْ تَرَكَ الْفَرِيضَةَ فِي وَقْتٍ قَدْ دَخَلَ ثُمَّ يَقْضِي مَا فَاتَهُ الْأَوَّلَ فَأَلَّوَلَ.

He^{-asws} said: 'He should begin with the time which he is in, for there is no safety from the death, for he would happen to have neglected the obligatory during the time it had entered, then he should fulfil what he had missed out, the first, so the first'.³⁴⁵

³⁴³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 3 b

³⁴⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 3 c

³⁴⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 4

5- **فَهُهُ الرِّضَا، قَالَ ع سِئَالِ الْعَالِمِ ع عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتَّى صَلَّى الْعَصْرَ قَالَ يَجْعَلُ صَلَاةَ الْعَصْرِ الَّتِي صَلَّى الظُّهْرَ ثُمَّ يُصَلِّي الْعَصْرَ بَعْدَ ذَلِكَ.**

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'The Scholar^{-asws} was asked about a man who forgets Al-Zohr. He^{-asws} said: 'He should make Al-Asr Salat which he had prayed, as being Al-Zohr, then he should pray Al-Asr after that''.³⁴⁶

6- **عِيَاثُ سُلْطَانَ الْوَرَى، عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ رَجُلٌ عَلَيْهِ دَيْنٌ مِنْ صَلَاةٍ قَامَ يُفْضِيهِ فَخَافَ أَنْ يَدْرِكَهُ الصُّبْحُ وَ لَمْ يُصَلِّ صَلَاةً لَيْلِيَةً تِلْكَ**

(The book) Giyas Sultan Al Wara' – from Hareyz, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'A man has debt of Salat upon him. He stands to fulfil it but he fears that the morning might come across him and he has not prayed his Salat of that night'.

قَالَ يُؤَخِّرُ الْقَضَاءَ وَ يُصَلِّي صَلَاةً لَيْلِيَةً تِلْكَ.

He^{-asws} said: 'He should delay the fulfilment and he should pray his Salat of that night''.³⁴⁷

وَ مِنْ ذَلِكَ مَا رَوَيْتُهُ مِنْ كِتَابِ الْفَاخِرِ الْمُخْتَصَرِ مِنْ كِتَابِ بَحْرِ الْأَحْكَامِ تَأْلِيفِ أَبِي الْفَضْلِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ سُلَيْمٍ رَوَاهُ مُحَمَّدُ بْنُ عَمْرٍو الذَّبِّي ذَكَرَ فِي حُطْبَتِهِ أَنَّهُ مَا رُوِيَ فِيهِ إِلَّا مَا أُجْمِعَ عَلَيْهِ وَ صَحَّ مِنْ قَوْلِ الْأَيْمَةِ ع عِنْدَهُ وَ قَالَ فِيهِ مَا هَذَا لَفْظُهُ وَ الصَّلَاةُ الْفَائِتَاتُ يُقْضَى مَا لَمْ يَدْخُلْ عَلَيْهِ وَقْتُ صَلَاةٍ فَإِذَا دَخَلَ عَلَيْهِ وَقْتُ صَلَاةٍ بَدَأَ بِالَّتِي دَخَلَ وَقْتُهَا وَ قَضَى الْفَائِتَةَ مَتَى أَحَبَّ.

And from that is what is reported from the book 'Al Fakhir Al Mukhtasar', from the book 'Bahr Al Ahkaam', a compilation of Abu Al Fazl Muhammad Bin Ahmad Bin Suley, a reported by Muhammad Bin Umar who mentioned in his address that it is what is reported in it except what there is consensus upon it,

'And it is correct from words of the Imams^{-asws} in his view, and he^{-asws} said in it what this is its wording: 'And the Salats missed out, he should fulfil these for as long as time of (another) Salat has not entered upon him. When time of a Salat does enter upon him, he should begin with which its timing has entered, and fulfil the missed out whenever he likes to''.³⁴⁸

وَ مِنْ ذَلِكَ مَا رَوَيْتُهُ عَنْ عُبَيْدِ اللَّهِ بْنِ عَلِيٍّ الْحَلْبِيِّ وَ قِيلَ إِنَّ كِتَابَهُ عُرِضَ عَلَى الصَّادِقِ ع فَاسْتَحْسَنَهُ وَ قَالَ لَيْسَ لَهُؤُلَاءِ بِعِنِي الْمُخَالَفِينَ مِثْلَهُ

And from that is what is reported from Ubeydullah Bin Ali Al Halby,

'And it is said that his book was presented unto Al-Sadiq^{-asws}. He^{-asws} considered it good and said: 'There isn't anything like it for them' – meaning the adversaries.

قَالَ فِيهِ وَ مَنْ نَامَ أَوْ نَسِيَ أَنْ يُصَلِّيَ الْمَغْرِبَ وَ الْعِشَاءَ الْآخِرَةَ فَإِنْ اسْتَيْقَظَ قَبْلَ الْفَجْرِ بِمِقْدَارِ مَا يُصَلِّيهِمَا جَمِيعاً فَلْيُصَلِّهِمَا وَ إِنْ اسْتَيْقَظَ بَعْدَ الْفَجْرِ فَلْيُصَلِّ الْفَجْرَ ثُمَّ يُصَلِّي الْمَغْرِبَ ثُمَّ الْعِشَاءَ.

³⁴⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 5

³⁴⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 a

³⁴⁸ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 b

He^{-asws} said in it: 'And the one who sleeps or forgets to pray Al-Maghrib and Al-Isha the last, if he awakens before the dawn by a measurement of what he can pray both of them together, let him pray them, and if he awakens after the dawn, let him pray Al-Fajr, then pray Al-Maghrib, then Al-Isha'.³⁴⁹

وَمِنْ ذَلِكَ مَا أُرْوَاهُ بِإِسْنَادِي إِلَى مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ أَبِي جَعْفَرٍ الطُّوسِيِّ رَضِيَ اللَّهُ عَنْهُ فَقَالَ فِي كِتَابِهِ نَوَادِرِ الْمُصَنِّفِ عَنْ عَلِيِّ بْنِ خَالِدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَنَامُ عَنِ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ وَهُوَ فِي سَفَرٍ كَيْفَ يَصْنَعُ أَوْ يَجُوزُ لَهُ أَنْ يَقْضِيَ بِالنَّهَارِ

And from that is what I am reporting by my chain to Muhammad Bin Ali Bin Mahboub, from an original in the handwriting of my grandfather Abu Ja'far Al Tusi, may Allah^{-azwj} be Pleased with him. The author said in his book 'Nawadir', from Ali Bin Khalid, from Ahmad Bin Al-Hassan Bin Ali, from Amro Bin Saeed Al Madainy, from Musaddiq Bin Sadaqa, from Ammar Bin Musa,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about a man who sleeps from the dawn until the sun emerges, and he is in a journey, 'What should he do? Is it allowed for him to fulfil at daytime?'

قَالَ لَا يَقْضِي صَلَاةً نَائِلَةً وَلَا فَرِيضَةً بِالنَّهَارِ وَلَا يَجُوزُ لَهُ وَلَا يَنْبُتُ لَهُ وَلَا يَكُنْ يُؤْتِيهَا فَيُقْضِيهَا بِاللَّيْلِ.

He^{-asws} said: 'He can neither fulfil an optional nor an obligatory (Salat) at daytime, nor is it allowed for him, nor affirmed for him, but he should delay it and fulfil it at night'.³⁵⁰

وَمِنْ ذَلِكَ مَا أُرْوَاهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدِ الْأَهْوَازِيِّ رَضِيَ اللَّهُ عَنْهُ بِمَا رَوَاهُ فِي كِتَابِ الصَّلَاةِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحُسَيْنِ بْنِ زِيَادِ الصَّبَّغِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ رَجُلٍ نَسِيَ الْأُولَى حَتَّى صَلَّى رَكَعَتَيْنِ مِنَ الْعَصْرِ

And from that is what I am reporting from Al-Husayn Bin Saeed Al Ahwazy, may the Satisfaction of Allah^{-azwj} be upon him, from what is reported in 'Kitab Al Salat' from Muhammad Bin Sinan, from Ibn Muskan, from Al-Hassan Bin Ziyad Al Sayqal who said,

'I asked Abu Abdullah^{-asws} about a man forgetting the foremost (Al-Zohr) until he has prayed two Cycles from Al-Asr'.

قَالَ فَلْيَجْعَلْهُمَا الْأُولَى وَ لَيْسْتَ أَنْفِ الْعَصْرِ

He^{-asws} said: 'Let him make these two Cycles as the foremost (Al-Zohr), and let him resume Al-Asr'.

قُلْتُ فَإِنَّهُ نَسِيَ الْمَغْرِبَ حَتَّى صَلَّى رَكَعَتَيْنِ مِنَ الْعِشَاءِ ثُمَّ ذَكَرَ

I said, 'But he has forgotten Al-Maghrib until he had prayed Al-Isha, then he remembered!'

قَالَ فَلْيَمِّمْ صَلَاتَهُ ثُمَّ لِيُقْضِ بَعْدَ الْمَغْرِبِ

³⁴⁹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 c

³⁵⁰ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 d

He^{-asws} said: 'Let him complete his Salat, then let him fulfil (the missed Salat) after Al-Maghrib'.

قَالَ قُلْتُ لَهُ جُعِلْتُ فِدَاكَ مَتَى نَسِيَ الظُّهْرَ ثُمَّ ذَكَرَ وَهُوَ فِي الْعَصْرِ يَجْعَلُهَا الْأُولَى ثُمَّ يَسْتَأْنِفُ وَ قُلْتُ لَهُذَا يُفْضِي صَلَاتَهُ بَعْدَ الْمَغْرِبِ

He (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! When he forgot Al-Zohr, then remembered while he was in Al-Asr, he should make it as the foremost (Al-Zohr) then resume, and You^{-asws} have said to this he should fulfil his Salat after Al-Maghrib!'

فَقَالَ لَيْسَ هَذَا مِثْلَ هَذَا إِنَّ الْعَصْرَ لَيْسَ بَعْدَهَا صَلَاةٌ وَالْعِشَاءُ بَعْدَهَا صَلَاةٌ.

He^{-asws} said: 'This isn't like this. Al-Asr (is such), there isn't any (optional) Salat after it, while Al-Isha (is such), there is (optional) Salat after it'.³⁵¹

وَ مِنْ ذَلِكَ مَا أَرْوَاهُ أَيْضاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ الْمُشَارِ إِلَيْهِ رِضْوَانُ اللَّهِ عَلَيْهِ فِي كِتَابِ الصَّلَاةِ مَا هَذَا لَفْظُهُ صَفْوَانُ عَنْ عِيصِ بْنِ الْقَاسِمِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ نَسِيَ أَوْ نَامَ عَنِ الصَّلَاةِ حَتَّى دَخَلَ وَقَفْتُ صَلَاةً أُخْرَى فَقَالَ إِنْ كَانَتْ صَلَاةً الْأُولَى فَلْيَبْدَأْ بِهَا وَإِنْ كَانَتْ صَلَاةً الْعَصْرِ فَلْيُصَلِّ الْعِشَاءَ ثُمَّ يُصَلِّ الْعَصْرَ.

And from that is what I am reporting as well from Al-Husayn Bin Saeed, he, may the Satisfaction of Allah^{-azwj} be upon him, indicated to it in 'Kitab Al Salat' what its wording is this – Safwan, from Ays Bin Al Qasim who said,

'I asked Abu Abdullah^{-asws} about a man who forgets or sleeps from the Salat until time of another Salat enters. He^{-asws} said: 'If it was the foremost Salat (Al-Zohr), let him begin with it, and if it was Al-Asr Salat, let him pray Al-Isha, then pray Al-Asr'.³⁵²

وَ مِنْ ذَلِكَ مَا أَرْوَاهُ أَيْضاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ مِنْ كِتَابِ الصَّلَاةِ مَا هَذَا لَفْظُهُ حَدَّثَنَا فَضَالَةُ وَ النَّضْرُ بْنُ سُؤَيْدٍ عَنْ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنْ نَامَ رَجُلٌ أَوْ نَسِيَ أَنْ يُصَلِّيَ الْمَغْرِبَ وَ الْعِشَاءَ الْأَخْرَى فَإِنْ اسْتَبَقَ قَبْلَ الْفَجْرِ قَدَّرَ مَا يُصَلِّيهِمَا كِلْتَيْهِمَا فَلْيُصَلِّهِمَا وَ إِنْ خَافَ أَنْ تَقْوَتْهُ إِحْدَاهُمَا فَلْيَبْدَأْ بِالْعِشَاءِ وَ إِنْ اسْتَبَقَ بَعْدَ الْفَجْرِ فَلْيُصَلِّ الصُّبْحَ ثُمَّ الْمَغْرِبَ ثُمَّ الْعِشَاءَ قَبْلَ طُلُوعِ الشَّمْسِ.

And from that is what I am reported as well from Al-Husayn Bin Saeed, from 'Kitab Al Salat' what its wording it this, 'It is narrated to us by Fazala and Al Nazr, from Ibn Sinana,

'From Abu Abdullah^{-asws} having said: 'If a man sleeps or forgets to pray Al-Maghrib and Al-Isha the last, so if he awakes before the dawn by a measurement of what he can pray both of these, let him pray these, and if he fears that he would miss out one of them, let him begin with Al-Isha, and if he awakes after the dawn, let him pray the morning, then Al-Maghrib, then Al-Isha before emergence of the sun'.³⁵³

وَ مِنْ ذَلِكَ مَا أَرْوَاهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ مِنْ كِتَابِ الصَّلَاةِ مَا هَذَا لَفْظُهُ حَدَّثَنَا عَنْ شُعَيْبٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنْ نَامَ رَجُلٌ وَ لَمْ يُصَلِّ صَلَاةَ الْمَغْرِبِ وَ الْعِشَاءَ الْأَخْرَى أَوْ نَسِيَ فَإِنْ اسْتَبَقَ قَبْلَ الْفَجْرِ قَدَّرَ مَا يُصَلِّيهِمَا كِلْتَيْهِمَا فَلْيُصَلِّهِمَا وَ إِنْ خَشِيَ أَنْ تَقْوَتْ إِحْدَاهُمَا فَلْيَبْدَأْ بِالْعِشَاءِ الْأَخْرَى

³⁵¹ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 e

³⁵² Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 f

³⁵³ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 g

And from that is what I am reporting from Al-Husayn Bin Saeed, from 'Kitab Al Salaat' what its wording is, 'Hammad, from Shueyb, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'If a man sleeps and does not pray Al-Maghrib Salat and Al-Isha the last, or he forgets, so if he awakens before the dawn by a measurement of what can pray both of these, let him pray these, and if he fears that one of them will be missed out by him, let him begin with Al-Isha the last.

وَإِنْ اسْتَيْقَظَ بَعْدَ الْفَجْرِ فَلْيُصَلِّ الْفَجْرَ ثُمَّ الْمَغْرِبَ ثُمَّ الْعِشَاءَ الْأَخِيرَةَ قَبْلَ طُلُوعِ الشَّمْسِ وَإِنْ خَافَ أَنْ تَطْلُعَ الشَّمْسُ فَتَقُوتَ إِحْدَى الصَّلَاتَيْنِ فَلْيُصَلِّ الْمَغْرِبَ وَ يَدْعُ الْعِشَاءَ الْأَخِيرَةَ حَتَّى تَطْلُعَ الشَّمْسُ وَ يَذْهَبَ شُعَاعُهَا ثُمَّ لِيُصَلِّهَا.

And if he awakens after the dawn, let him begin praying Al-Fajr, then Al-Maghrib, then Al-Isha the last before emergence of the sun; and if he fears emergence of the sun so one of the two Salat(s) would be missed, let him pray Al-Maghrib and leave Al-Isha the last until the sun has emerged and its rays are gone, then let him pray it".³⁵⁴

رَوَى عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ كَانَ فِي صَلَاةٍ ثُمَّ ذَكَرَ صَلَاةً أُخْرَى فَاتَتْهُ أَمَّ الْتِي هُوَ فِيهَا ثُمَّ يَفْضِي مَا فَاتَهُ.

It is reported from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who were in a Salat, then he remembers another Salat he had missed out, he should complete that which he is in, then fulfil what had been missed out".³⁵⁵

حَدَّثَنَا مَنْصُورُ بْنُ رَامِسٍ حَدَّثَنَا عَلِيُّ بْنُ عُمَرَ الْحَافِظُ الدَّارِقُطِيُّ حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ بْنِ طَالِبِ الْحَافِظُ حَدَّثَنَا أَبُو ذُهَلٍ عُبَيْدُ بْنُ عَبْدِ الْعَقَّارِ الْعَسْقَلَانِيُّ حَدَّثَنَا أَبُو مُحَمَّدٍ سُلَيْمَانُ الرَّاهِدِيُّ حَدَّثَنَا الْقَاسِمُ بْنُ مَعْنٍ حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيْبِ بْنِ رَافِعٍ حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَاحٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ ص وَكَيْفَ أَقْضِي

It is narrated to us by Mansour Bin Ramzy, 'It is narrated to us by Ali Bin Umar Al Hafiz Al Daraqtuni, 'It is narrated to us by Ahmad Bin Nasr Bin Talib Al Hafiz, 'It is narrated to us by Abu Zahl Ubeyd Bin Abdul Gaffar Al Asqalany, 'It is narrated to us by Abu Muhammad Suleyman Al Zahid, 'It is narrated to us by Al Qasim Bin Ma'an, 'It is narrated to us by Al A'ala Bin Al Musayyab Bin Rafie, 'It is narrated to us by Ata'a Bin Rabah,

'From Jabir Bin Abdullah^{-ra} having said, 'A man said, 'O Rasool-Allah^{-saww}, and how shall I fulfil (missed Salat(s))?'

قَالَ صَلِّ مَعَ كُلِّ صَلَاةٍ مِثْلَهَا

He^{-saww} said: 'Pray with every Salat, one similar to it'.

قَالَ يَا رَسُولَ اللَّهِ ص قَبْلُ أَمْ بَعْدُ

He said, 'O Rasool-Allah^{-saww}! Before or after?'

³⁵⁴ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 h

³⁵⁵ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 i

قَالَ قَبْلُ.

He^{-saww} said: 'Before'.³⁵⁶

7- الْمُفْنِيعُ، إِنْ نَسِيتَ الظُّهْرَ حَتَّى غَرَبَتِ الشَّمْسُ وَ قَدْ صَلَّيْتَ العَصْرَ فَإِنْ أَمَكَّنَكَ أَنْ تُصَلِّيَهَا قَبْلَ أَنْ تَفُوتَكَ المَغْرِبَ فَايْتَأَمَّرْ بِهَا وَ إِلَّا فَصَلِّ المَغْرِبَ ثُمَّ صَلِّ بَعْدَهَا الظُّهْرَ

(The book) 'Al Muqnie' –

'If you forget Al-Zohr until the sun sets and you have prayed Al-Asr, so if you are able to pray it before you miss Al-Maghrib, then begin with it, or else pray Al-Maghrib then pray Al-Zohr after it.

وَ إِنْ نَسِيتَ الظُّهْرَ فَذَكَرْتَهَا وَ أَنْتَ تُصَلِّي العَصْرَ فَاجْعَلْهَا الظُّهْرَ ثُمَّ صَلِّ العَصْرَ بَعْدَ ذَلِكَ فَإِنْ حَفِيتَ أَنْ يَفُوتَكَ وَقْتُ العَصْرِ فَايْتَأَمَّرْ بِالْعَصْرِ

And if you forget Al-Zohr, then you remember it while you are praying Al-Asr, make it as being Al-Zohr, then pray Al-Asr after that. But if you fear that you will miss the time of Al-Asr, then begin with Al-Asr.

وَ إِنْ نَسِيتَ الظُّهْرَ وَ العَصْرَ فَذَكَرْتَهُمَا عِنْدَ غُرُوبِ الشَّمْسِ فَصَلِّ الظُّهْرَ ثُمَّ صَلِّ العَصْرَ إِنْ كُنْتَ لَا تَخَافُ فُوتَ إِحْدَاهُمَا وَ إِنْ حَفِيتَ أَنْ تَفُوتَ إِحْدَاهُمَا فَايْتَأَمَّرْ بِالْعَصْرِ وَ لَا تُؤَخِّرْهُمَا فَتَكُونَ قَدْ فَاتَتْكَ جَمِيعاً ثُمَّ تُصَلِّي الأَوَّلَى بَعْدَ ذَلِكَ عَلَى آثَرِهَا

And if you forget Al-Zohr and Al-Asr, then you remember these at setting of the sun, pray Al-Zohr then pray Al-Asr if you do not fear missing one of them; and if you fear that you will miss one of them, then begin with Al-Asr and do not delay these for you would have missed them both out. Then pray the foremost (Al-Zohr) after that upon its tracks.

وَ مَتَى فَاتَتْكَ صَلَاةٌ فَصَلِّهَا إِذَا ذَكَرْتَ مَتَى ذَكَرْتَ إِلَّا أَنْ تُذَكِّرَهَا فِي وَقْتِ فَرِيضَةٍ فَصَلِّ الَّتِي أَنْتَ فِي وَثِيهَا ثُمَّ صَلِّ الْفَائِتَةِ

And when you miss out a Salat, pray it when you remember, whenever you remember, except if you were to remember it during a time of an obligatory (Salat), so pray that which you are in its timing, then pray the missed one.

وَ إِنْ نَسِيتَ أَنْ تُصَلِّيَ المَغْرِبَ وَ العِشَاءَ الآخِرَةَ فَذَكَرْتَهُمَا قَبْلَ الفَجْرِ فَصَلِّهُمَا جَمِيعاً إِنْ كَانَ الوَقْتُ وَ إِنْ حَفِيتَ أَنْ تَفُوتَكَ إِحْدَاهُمَا فَايْتَأَمَّرْ بِالْعِشَاءِ الآخِرَةِ

And if you forget to pray Al-Maghrib and Al-Isha the last, then you remember these before the day, then pray them both together, if there was time; and if you fear that you will miss out one of them, then begin with Al-Isha the last.

وَ إِنْ ذَكَرْتَ بَعْدَ الصُّبْحِ فَصَلِّ الصُّبْحَ ثُمَّ المَغْرِبَ ثُمَّ العِشَاءَ قَبْلَ طُلُوعِ الشَّمْسِ فَإِنْ نَمَتَ عِنْدَ العِدَاةِ حَتَّى طَلَعَتِ الشَّمْسُ فَصَلِّ رَكْعَتَيْنِ ثُمَّ صَلِّ العِدَاةَ.

³⁵⁶ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 6 j

And if you remember after the morning, then pray the morning, then Al-Maghrib, then Al-Isha before emergence of the sun. If you sleep in early morning until the sun emerges, then pray two Cycles, then pray the morning (Salat)".³⁵⁷

³⁵⁷ Bihar Al-Anwaar V 85 – The Book Salat – Ch 90 H 7