

بحار الأنوار

BIHAR AL-ANWAAR

الجزء السادس و الثمانون

Volume 86

بحار الانوار الجامعة لدرر أخبار الائمة الاطهار

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

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أبواب القصر و أسبابه و أحكامه

CHAPTERS ON THE SHORTENING AND ITS CAUSES AND ITS RULINGS

باب 91 وجوب قصر الصلاة في السفر و علة و شرائطه و أحكامه

CHAPTER 91 – OBLIGATION OF SHORTENING THE SALAT DURING THE TRAVELLING, AND ITS REASONS, AND ITS CONDITIONS, AND ITS RULINGS

الآيات النساء و إذا صرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

The Verses – (Surah) Al Nisaa: ***And when you go forth in the land, so there isn't any blame on you if you shorten from the Salat if you fear of being distressed by those who are committing Kufr; surely the Kafirs would always be your clear enemies [4:101].***

1- الْكَثِيبِيُّ فِي الرَّجَالِ، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُنَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَ غَيْرِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَ عَنِ النَّبِيِّ ص قَالَ: التَّقْصِيرُ يَجِبُ فِي بَرِيدَيْنِ.

Al Kashi in (the book) 'Al Rijal' – from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan, from Ibn Abu Umeyr, from someone else, from our companions, from Muhammad Bin Hakeem and someone else, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, from his^{-asws} father^{-asws}, from the Prophet^{-saww}, he^{-saww} said: 'The shortening (of the Salat) is obligatory in two 'Bareed(s) (46km)''¹.

2- نُحَفُ الْعُقُولِ، عَنِ الرَّضَا ع فِي كِتَابِهِ إِلَى الْمَأْمُونِ قَالَ وَ التَّقْصِيرُ فِي أَرْبَعَةِ فَرَاسِحَ بَرِيدٍ دَاهِبًا وَ بَرِيدٍ جَائِيًا اثْنَا عَشَرَ مِيَالًا وَ إِذَا قَصَّرْتَ أَفْطَرْتَ.

(The book) 'Tuhaf Al Uqoul' –

'From Al-Reza^{-asws} in his letter to Al-Mamoun, said: 'And the shortening (of the Salat) is in four Farsakh's (23km), a 'Bareed' (23km) going and a 'Bareed' coming, twelve (Arabic) miles (approx. 24 km); and when you shorten, you break fast (don't fast)''².

3- الْمُفْنِعَةُ، قَالَ الصَّادِقُ ع وَنَالَ هُؤُلَاءِ الْقَوْمِ الَّذِينَ يَتِمُّونَ الصَّلَاةَ بِعَرَفَاتٍ أَمَا يَخَافُونَ اللَّهَ

(The book) 'Al Muqnie' –

'Al-Sadiq^{-asws} said: 'Woe to these people, the ones who are praying complete Salat(s) at Arafaat! Are they not fearing Allah^{-azwj?}'

فَقِيلَ لَهُ وَ هُوَ سَمَرٌ

It was said to him^{-asws}, 'And it is a journey?'

¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 1

² Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 2

قَالَ وَ أَيُّ سَفَرٍ أَشَدُّ مِنْهُ.

He^{-asws} said: 'And which journey is severer than it?'³

4- الْمُفْنِغُ، سَأَلَ أَبُو عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ أَتَى سُوقًا يَتَسَوَّقُ بِهَا وَ هِيَ مِنْ مَنَزِلِهِ عَلَى أَرْبَعِ فَرَاسِخٍ فَإِنْ هُوَ أَتَاهَا عَلَى الدَّابَّةِ أَتَاهَا فِي بَعْضِ يَوْمٍ وَ إِنْ رَكِبَ السُّفْنَ لَمْ يَأْتَهَا فِي يَوْمٍ

(The book) 'Al Muqnie' –

'Abu Abdullah^{-asws} was asked about a man who goes to a market to trade at it, and from his house it is upon a distance of four Farsakh's (23km). If he goes to upon a riding animal, he would get to it in part of a day, and if he sails in the ship, he would not get to it in a day.

قَالَ يُمُّ الرَّاكِبِ الَّذِي يَرْجِعُ مِنْ يَوْمِهِ صَوْمًا وَ يُقَصِّرُ صَاحِبُ السُّفْنِ.

He^{-asws} said: 'The rider who returns from his day will complete the fast, and one sailing the ship will shorten (Salat, and not fast)'.⁴

Explanation –

وَ اخْتَجُّوا عَلَى ذَلِكَ بِصَحِيحَةِ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنِ التَّقْصِيرِ فَقَالَ بَرِيدٌ ذَاهِبٌ وَ بَرِيدٌ جَائٍ وَ كَانَ رَسُولُ اللَّهِ صَ إِذَا أَتَى ذُبَابًا قَصَّرَ وَ ذُبَابٌ عَلَى بَرِيدٍ وَ إِنَّمَا فَعَلَ ذَلِكَ لِأَنَّهُ إِذَا رَجَعَ كَانَ سَفَرُهُ بَرِيدَيْنِ ثَمَانِيَةَ فَرَاسِخٍ.

And they are arguing upon that by a correct (Hadeeth) by Zurara (in Al Faqeeh) who said, 'I asked Abu Ja'far^{-asws} about the shortening. He^{-asws} said: 'A 'Bareed' (23km) going and a 'Bareed' (23km) coming, and it was so, whenever Rasool-Allah^{-sawww} came to (a place called) 'Zubaba', shortened (Salat), and 'Zubaba' is upon a 'Bareed' (23 km), and rather he^{-sawww} did that when he^{-sawww} returned. His^{-sawww} journey was of two 'Bareed(s)', eight Farsakh(s) (46km)''.

وَ يُؤَيِّدُهُ مَرْسَلَةُ صَفْوَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ خَرَجَ مِنْ بَغْدَادَ يُرِيدُ أَنْ يَلْحَقَ رَجُلًا عَلَى رَأْسِ مِيلٍ فَلَمْ يَزَلْ يَتَّبِعُهُ حَتَّى بَلَغَ النَّهْرَوَانَ وَ هِيَ أَرْبَعَةُ فَرَاسِخٍ مِنْ بَغْدَادَ أَوْ يُقَطَّرُ إِذَا أَرَادَ الرُّجُوعَ وَ يُقَصِّرُ

And it is supported by a 'Mursal Hadeeth' by Safwan (in Al-Faqeeh), who said, 'I asked Abu Abdullah^{-asws} about a man who goes out from Baghdad intending to catch up with a man upon a distance of a (Arabic) mile. He does not cease to pursue him until he reaches Al-Nahrwan, and it is four Farsakh(s) (23km) from Baghdad. Should he break (the fast) when he intends the return and shorten (Salat)?'

قَالَ لَا يُقَصِّرُ وَ لَا يُقَطَّرُ لِأَنَّهُ خَرَجَ مِنْ مَنَزِلِهِ وَ لَيْسَ يُرِيدُ السَّفَرَ ثَمَانِيَةَ فَرَاسِخٍ إِنَّمَا خَرَجَ يُرِيدُ أَنْ يَلْحَقَ صَاحِبَهُ فِي بَعْضِ الطَّرِيقِ فَتَمَادَى بِهِ الْمَسِيرُ إِلَى الْمَوْضِعِ الَّذِي بَلَغَهُ

³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 3

⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 4

He^{-asws} said: 'He should neither shorten (Salat) nor break (the fast) because he had gone out from his house and he did not intend the journey of eight Farsakh(s) (46 km). But rather he had gone out to catch up with his companion in one of the roads, and the journey got extended with him up to the place which he reached.

وَلَوْ أَنَّهُ خَرَجَ مِنْ مَنْزِلِهِ يُرِيدُ النَّهْرَوَانَ ذَاهِباً وَ جَائِئاً لَكَانَ عَلَيْهِ أَنْ يَنْوِيَ مِنَ اللَّيْلِ سَفْراً وَ الْإِفْطَارَ فَإِنْ هُوَ أَصْبَحَ وَ لَمْ يَنْوَِ السَّفَرَ فَبَدَا لَهُ مِنْ بَعْدِ أَنْ يُصْبِحَ فِي السَّفَرِ قَصْرٌ وَ لَمْ يُفْطِرْ يَوْمَهُ ذَلِكَ.

And had he gone out from his house intending Al-Nahrwan, going and coming, it would have been upon him to intend a journey from the night (before), and the breaking (of fast). But, he came to the morning and did not intend the journey. Thus, there was a change of decision for him from afterwards to be travelling in the morning. So he should shorten (the Salat) and not break (the fast) for that day of his''.

رُوي أَنَّ النَّبِيَّ ص كَانَ إِذَا سَافَرَ فَرَسَخاً قَصَرَ الصَّلَاةَ.

It is reported that the Prophet^{-saww} that whenever he^{-saww} travelled one Farsakh, he^{-saww} shortened (the Salat)''.

و عَنْ أَنَسٍ كَانَ رَسُولُ اللَّهِ ص إِذَا خَرَجَ ثَلَاثَةَ أَمْيَالٍ أَوْ ثَلَاثَةَ فَرَسَخٍ صَلَّى رَكْعَتَيْنِ.

And from Anas (a well-known fabricator), 'It was so, whenever Rasool-Allah^{-saww} went out three (Arabic) miles or three Farsakh(s), prayed two Cycles Salat''.

رُوي عَنْ عَلِيٍّ ع أَنَّهُ خَرَجَ إِلَى النُّخَيْلَةِ فَصَلَّى بِهِنَّ الظُّهْرَ رَكْعَتَيْنِ ثُمَّ رَجَعَ مِنْ يَوْمِهِ.

It is reported from Ali^{-asws}, he^{-asws} went out to Al-Nukheylya and he^{-asws} prayed Al-Zohr at it of two Cycles, then he^{-asws} returned from his^{-asws} same day''.

رُوي عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: لَا تَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ أَنْ تُسَافِرَ مَسِيرَةَ يَوْمٍ وَ لَيْلَةٍ لَيْسَ مَعَهَا حُرْمَةٌ.

It is reported from the Prophet^{-saww} having said: 'It is not Permissible for a woman who believes in Allah^{-azwj} and the last Day, that she travels a distance of a day and a night, not having a sanctimonious one (Mahram) with her''.

وَ أَمَّا الْمَيْلُ فَقَدْ رَوَى الصَّدُوقُ مُرْسَلاً عَنِ الصَّادِقِ ع أَنَّهُ أَلْفٌ وَ خَمْسٌ مِائَةً ذِرَاعٍ.

And as for the '(Arabic) mile', it is reported by Al-Sadouq (in Al-Faqeeh) with an unbroken chain, from Al-Sadiq^{-asws} it is one thousand and five hundred cubits''.

أَنَّ فِي الْكَافِي رُوي أَنَّ ثَلَاثَةَ أَلْفٍ وَ خَمْسٌ مِائَةً.

In (the book) 'Al-Kafi' it is reported that it is of three thousand and five hundred (cubits)''.

5- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع سِتَّةٌ لَا يُقْصِرُونَ الصَّلَاةَ الْجُنْبَاءُ الَّذِينَ يَدُورُونَ فِي جَنَابَتِهِمْ وَ التَّاجِرُ الَّذِي يَدُورُ فِي تِجَارَتِهِ مِنْ سُوْقٍ إِلَى سُوْقٍ وَ الْأَمِيرُ الَّذِي يَدُورُ فِي إِمَارَتِهِ وَ الرَّاعِي الَّذِي يَطْلُبُ مَوَاضِعَ الْقَطْرِ وَ مَنْبَتِ الشَّجَرِ وَ الرَّجُلُ يَخْرُجُ فِي طَلَبِ الصَّيْدِ يُرِيدُ هُوَ الدُّنْيَا وَ الْمُحَارِبُ الَّذِي يَفْطَعُ الطَّرِيقَ.

Tafseer of Ali Bin Ibrahim – from his father, from Al Nowfaly, from Al Sakuni,

‘From Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Six (persons) should not be shortening the Salat – The tax collectors who go around regarding their collection rounds; and the trader who goes around regarding his trading from a market to a market; and the Emir (governor) who goes around in his emirate; and the shepherd who sees places of the drops (water) and growth of trees; and the man going out in seeking the prey (hunting) intend sport of the world by it; and the warrior who cuts the road (bandit)’’.⁵

6- الخِصَالُ، جَعْفَرُ بْنُ عَلِيٍّ بْنِ الْحَسَنِ الْكُوفِيِّ عَنِ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ جَدِّهِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع قَالَ: سَبْعَةٌ لَا يُقْصِرُونَ الصَّلَاةَ الْجُنَابِي الَّذِي يَدُورُ فِي جَنَابَتِهِ ثُمَّ ذَكَرَ نَحْوًا مِمَّا مَرَّ إِلَّا أَنَّهُ قَالَ وَ الرَّاعِي وَ الْبَدَوِيُّ الَّذِي يَطْلُبُ وَ الرَّجُلُ الَّذِي يَطْلُبُ الصَّيْدَ يُرِيدُ بِهِ وَ فِي آخِرِهِ يَفْطَعُ السُّبُلَ.

(The book) ‘Al Khisaal’ – Ja’far Bin Ali Bin Al-Hassan 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} father^{-asws} having said: ‘Seven (persons) should not shorten the Salat – the tax collector who goes around regarding his collection’ – then he^{-asws} mentioned approximate to what had passed (above) except he^{-asws} said: ‘And the shepherd and the Bedouin who seeks’, and ‘the man who seeks the prey (hunting) intend by it’, and in it’s end is (bandit), ‘cuts the way’’.⁶

6 وَ مِنْهُ عَنِ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِيِّ عَنِ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِآبَادِيِّ عَنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْجِيِّ عَنِ أَبِيهِ عَنِ ابْنِ أَبِي عَمْرٍو يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: حَمْسَةٌ يُثْمُونَ فِي سَفَرٍ كَانُوا أَوْ فِي حَضَرٍ الْمُكَارِي وَ الْكَرِيُّ وَ الْأَشْتَقَانُ وَ هُوَ الْبَرِيدُ وَ الرَّاعِي وَ الْمَالِخُ لِأَنَّهُ عَمَلُهُمْ.

And from him, from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Sa’dabady, from Ahmad Bin Abu Abdullah Al Narqy, from his father, from Ibn Abu Umeyr raising it to,

‘Abu Abdullah^{-asws} said: ‘Five (persons) should complete (Salat) whether they are in a journey or staying – an usher of riding animals, and the driver of the riding animals, and ‘Al-Ashtaqaan’, and he is the mailman, and the shepherd, and the navigator (of a ship) because it is their work’’.⁷

5 وَ مِنْهُ عَنِ أَبِيهِ عَنِ مُوسَى بْنِ جَعْفَرِ الْكُمُنْدَانِيِّ عَنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ أَبِيهِ عَنِ حَمَّادِ بْنِ حَرِيزٍ عَنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرِ ع قَالَ: أَرْبَعَةٌ يَجِبُ عَلَيْهِمُ التَّمَامُ فِي سَفَرٍ كَانُوا أَوْ فِي حَضَرٍ الْمُكَارِي وَ الْكَرِيُّ وَ الْأَشْتَقَانُ وَ الرَّاعِي لِأَنَّهُ عَمَلُهُمْ

And from him, from his father, from Musa Bin Ja’far Al Kumundany, from Ahmad Bin Muhammad Bin Isa, from his father, from Hammad, from Hareyz, from Zurara,

⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 5

⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 6 a

⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 6 b

‘From Abu Ja’far^{asws} having said: ‘Four (persons), the complete (Salat) is obligated upon them whether they are in a journey or staying – an usher of riding animals, and the driver of the riding animals, and ‘Al-Ashtaqan’ (and he is the mailman), and the shepherd, because it is their work’.

قَالَ الصَّدُوقُ رَهُ الْأَشْتَقَانُ الرَّبِيدُ.

Al-Sadouq said, ‘And ‘Al-Ashtaqan’, he is the mailman’⁸.

[تفصيل و تبیین](#)

Detail and clarification (Ahadeeth only)

وَ فِي رِوَايَةِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُهُ عَنِ الْمَلَّاحِينَ وَ الْأَعْرَابِ هَلْ عَلَيْهِمْ تَقْصِيرٌ قَالَ لَا بِيَوْمِهِمْ مَعَهُمْ.

And in a report by Is’haq Bin Ammar (in Al Tahzeeb) who said, ‘I asked him^{asws} about the navigator (of a ship) and the Bedouin, ‘Is shortening (of the Salat) upon them?’ He^{asws} said: ‘Their houses are not with them’.

وَ احْتَجُّوا بِمَا رَوَاهُ الشَّيْخُ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُكَارِي إِنْ لَمْ يَسْتَقِرَّ فِي مَنْزِلِهِ إِلَّا خَمْسَةَ أَيَّامٍ وَ أَقَلَّ قَصَرَ فِي سَفَرِهِ بِالنَّهَارِ وَ آتَمَّ بِاللَّيْلِ وَ عَلَيْهِ صَوْمُ شَهْرِ رَمَضَانَ وَ إِنْ كَانَ لَهُ مَقَامٌ فِي الْبَلَدِ الَّذِي يَذْهَبُ إِلَيْهِ عَشْرَةَ أَيَّامٍ وَ أَكْثَرَ قَصَرَ فِي سَفَرِهِ وَ أَفْطَرَ.

And they argue with what is reported by the Sheykh, from Abdullah Bin Sinan (in Al Tahzeeb), from Abu Abdullah^{asws} having said: ‘The usher of the riding animals, if he does not stay in his house except five days and less, should shorten (Salat) in his journey and (pray) complete at night, and upon him are fasts of the month of Ramazan; and if there is a place for him in the city which he goes to for ten days and more, will shorten in his journey and break (not fast)’.

وَ مُرْسَلَةٌ يُؤَنَسُ أَيْضاً تَدُلُّ عَلَى ذَلِكَ حَيْثُ قَالَ ع أَيُّمَا مَكَارٍ أَقَامَ فِي مَنْزِلِهِ أَوْ فِي الْبَلَدِ الَّذِي يَدْخُلُهُ أَكْثَرَ مِنْ عَشْرَةِ أَيَّامٍ فَعَلَيْهِ التَّقْصِيرُ.

And a ‘Mursal’ Hadeeth by Yunus (in Al Tahzeeb) as well evidencing upon that whereby he^{asws} said: ‘But rather an usher of riding animals staying in his house or in the city which he enters more than tend day, upon him is the shortening (of the Salat)’.

7- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَيْرٍ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَخْرُجُ مُسَافِراً قَالَ يُقْصِرُ إِذَا خَرَجَ مِنَ الْبُيُوتِ.

(The book) ‘Al Mahasin’ – from his father, from Ibn Abu Umeyr, from Hammad Bin Usman, from a man,

‘From Abu Abdullah^{asws} regarding the man going out on a journey. He^{asws} said: ‘He should shorten (Salat) when he goes out from the houses’⁹.

وَ مِنْهُ بِحَدِّ الْإِسْنَادِ عَنْ حَمَّادٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْمُسَافِرُ يُقْصِرُ حَتَّى يَدْخُلَ الْمِصْرَ.

⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 6 c

⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 7 a

And from him by this chain from Hammad,

‘From Abu Abdullah^{-asws} having said: ‘The traveller will shorten (Salat) until he enters the city’^{.10}

وَمِنْهُ بِحَدِّ إِسْنَادٍ عَنْهُ ع قَالَ: إِذَا سَمِعَ الْأَذَانَ أَمَّ الْمُسَافِرُ.

And from him, by this chain,

‘From him^{-asws} having said: ‘When the Azaan is heard, the traveller will (pray) complete (Salat)’^{.11}

8- قُرْبُ الْإِسْنَادِ، عَنْ أَحْمَدَ وَ عَبْدِ اللَّهِ ابْنَيْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ رَبَائِبٍ قَالَ: سَمِعْتُ بَعْضَ الزُّرَّارِيِّينَ يَسْأَلُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَكُونُ بِالْبَصْرَةِ وَ هُوَ مِنْ أَهْلِ الْكُوفَةِ وَ لَهُ بِالْكَوْفَةِ دَارٌ وَ عِيَالٌ فَيُحْرَجُ وَ يَمُرُّ بِالْكَوْفَةِ يُرِيدُ مَكَّةَ لِيَسْجُدَ مِنْهَا وَ لَيْسَ مِنْ رَأْيِهِ أَنْ يُقِيمَ أَكْثَرَ مِنْ يَوْمٍ أَوْ يَوْمَيْنِ

(The book) ‘Qurb Al Isnaad’ – from Ahmad and Abdullah, two sons of Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Ali Bin Ra’aib who said,

‘I heard one of the two Zurara(s) asked Abu Abdullah^{-asws} about the man being in Al-Basra and he us from the people of Al-Kufa, and for him is a house in Al-Kufa and dependants. He goes out a passed by Al-Kufa intending Makkah, to prepare from it, and it isn’t from his view that he will be staying more than a day or two days.

قَالَ يُقِيمُ فِي جَانِبِ الْكُوفَةِ وَ يُقَصِّرُ حَتَّى يُفْرَغَ مِنْ جِهَازِهِ وَ إِنْ هُوَ دَخَلَ مِنْزِلَهُ فَلْيُتِمِّمِ الصَّلَاةَ.

He^{-asws} said ‘He should stay in a side of Al-Kufa and shorten (Salat) until he is free from his preparation, and if he enters his hour, then let him pray the complete Salat’^{.12}

6 وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَكُونُ بِالْبَصْرَةِ وَ هُوَ مِنْ أَهْلِ الْكُوفَةِ وَ لَهُ بِهَا دَارٌ وَ أَهْلٌ وَ مَنْزِلٌ وَ يَمُرُّ بِهَا وَ إِنَّمَا هُوَ يَخْتَلِفُ لَا يُرِيدُ الْمَقَامَ وَ لَا يَدْرِي مَا يَتَجَهَّزُ يَوْمًا أَوْ يَوْمَيْنِ

And from, from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullah^{-asws} about the man being in Al-Basra and he is from the people of Al-Kufa, and for him is a house at it, and family, and dwelling, and he passes by it, and rather he is interchanging not intending to stay, and he does not know what (it will take to) prepare, a day or two days’.

قَالَ يُقِيمُ فِي جَانِبِهَا وَ يُقَصِّرُ

He^{-asws} said: ‘He should stay in its side and shorten (Salat)’.

¹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 7 b

¹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 7 c

¹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 8 a

قَالَ قُلْتُ لَهُ فَإِنْ دَخَلَ أَهْلَهُ

He (the narrator) said, 'I said to him^{-asws}, 'Supposing he enters to see his family?'

قَالَ عَلَيْهِ التَّمَامُ.

He^{-asws} said: 'Upon him is (to pray) the complete (Salat)'.¹³

وَمِنْهُ عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ الْبَزَّازِ عَنْ أَبِي الْبُخْتَرِيِّ وَهَبِ الْقُرَشِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع كَانَ إِذَا خَرَجَ مُسَافِرًا لَمْ يُقَصِّرْ مِنَ الصَّلَاةِ حَتَّى يَخْرُجَ مِنَ الْخِتْلَامِ الْبُيُوتِ وَإِذَا رَجَعَ لَا يُتِمُّ الصَّلَاةَ حَتَّى يَدْخُلَ الْخِتْلَامَ الْبُيُوتِ.

And from him, from Al Sindy Bin Muhammad Al Bazzaz, from Abu Al Bakhtary Wahb Al Qureyshi,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}: 'It was so, whenever Ali^{-asws} went out on a journey did no shorten from the Salat until he^{-asws} exited from the (areas of) inhabited houses, and when he^{-asws} returned, would not pray complete (Salat) until he^{-asws} entered the (areas of) inhabited houses'.¹⁴

تَبَيَّنَ وَ يَدْخُلُ عَلَى مَذْهَبِ الْمُرْتَضَى وَ ابْنِ الْمُجَنَّبِ فِي الْعُودِ صَحِيحُهُ الْعِيصِ بْنِ الْقَاسِمِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا يَزَالُ الْمُسَافِرُ مُقَصِّرًا حَتَّى يَدْخُلَ بَيْتَهُ.

Clarification (Ahadeeth only) – And it evidence's upon the doctrine of Al-Murtaza, and Ibn Al-Jundab in 'Al-Oud', a correct (hadeeth) by Al-Ays Bin Al-Qasim (in Al Tahzeeb), from Abu Abdullah^{-asws} having said: 'The traveller will not cease shortening (Salat) until he enters his house'.

6 وَ فِي مُوْتَقَّعِهِ إِسْحَاقُ بْنُ عَمَّارٍ حَتَّى يَدْخُلَ أَهْلَهُ.

And in a trusted (Hadeeth) by Is'haq Bin Ammar (in Al Tahzeeb): 'Until he enters to (be with) his family'.

9- كِتَابُ الْمَسَائِلِ، بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الْمُكَارِينِ الَّذِينَ يَخْتَلِفُونَ إِلَى النَّيْلِ هَلْ عَلَيْهِمْ تَمَامُ الصَّلَاةِ

(The book) 'Kitab Al Masaail' – By his chain,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the ushers of riding animals, those who are interchanging to the (river) Nile, 'Is it upon them (to pray) the complete Salat?'

قَالَ إِذَا كَانَ مُخْتَلِفُهُمْ فَلْيَصُومُوا وَ لْيَتِمُّوا الصَّلَاةَ إِلَّا أَنْ يَجِدَ بِحِمِّ السَّيْرِ فَلْيُقْطِرُوا وَ لْيُقَصِّرُوا.

¹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 8 b

¹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 8 c

He^{-asws} said: ‘When they were interchanging (coming and going), let them fast and let them pray the complete Salat, except if the journey is tiring with them then let them break (not fast) and let them shorten (the Salat)’.¹⁵

بيان: وَ اسْتَدَلَّ بِمَا رَوَاهُ عَنْ عِمْرَانَ الْأَشْعَرِيِّ عَنْ بَعْضِ أَصْحَابِنَا يَرْفَعُهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: الْجَمَالُ وَالْمَكَارِي إِذَا جَدَّ بِهِنَّ السَّيْرُ فَلْيُقْصِرَا بَيْنَ الْمَنْزِلَيْنِ وَ لَيْسَ فِي الْمَنْزِلِ.

Explanation (Hadeeth only) – *And it evidence’s with what is reported from Imran Al-Ash’ary, from one of our companions (in Al Tahzeeb) raising it to Abu Abdullah^{-asws} having said: ‘The cameleer, and the driver of the riding animals, when the journey is tiring with them, let them shorten (the Salat) between the two stops, and let them pray complete (Salat) in the stops’.*

10- الْمَحَاسِنُ، عَنْ بَعْضِ أَصْحَابِهِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَتَصَيَّدُ الْيَوْمَ وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ يُقْصِرُ الصَّلَاةَ

(The book) ‘Al Mahasin’ – from one of his companions, from Ali Bin Asbaat, from Abdullah Bin Bukeyr who said,

‘I asked Abu Abdullah^{-asws} about the man hunting for the day, and the two days, and the three, ‘Should he shorten the Salat?’

قَالَ لَا إِلَّا أَنْ يُنْتَبِعَ الرَّجُلُ أَحَاهُ فِي الدِّينِ وَ إِنَّ الْمُتَصَيِّدَ هُوَ بَاطِلٌ لَا يُقْصِرُ الصَّلَاةَ فِيهِ

He^{-asws} said: ‘No, except if the man is escorting his brother in religion, and that the hunting for sport is a falsehood, he cannot shorten the Salat during it’.

وَ قَالَ يُقْصِرُ الصَّلَاةَ إِذَا شِيعَ أَحَاهُ.

And he^{-asws} said: ‘He should shorten the Salat when he is escorting his brother (in religion)’.¹⁶

بيان: وَ هُوَ قَوِيٌّ لِمَا رَوَاهُ الشَّيْخُ عَنْ بَعْضِ أَهْلِ الْمَسْكَرِ قَالَ: حَرَجَ عَنْ أَبِي الْحَسَنِ ع أَنَّ صَاحِبَ الصَّيْدِ يُقْصِرُ مَا دَامَ عَلَى الْجَادَّةِ فَإِذَا عَدَلَ أُمَّمَ فَإِذَا رَجَعَ إِلَيْهَا قَصَرَ.

Explanation (Hadeeth only) – *And it is strong due to what is reported by the Sheykh (in Al Tahzeeb) from one of the people of Al-Askar who said, ‘It has emerged from Abu Al-Hassan^{-asws}: ‘The hunter should shorten (the Salat) for as long as he is upon the main road. When he diverts, he should pray complete. When he returns to it, he should shorten’.*

11- الْمُفْنِئُ، رُوِيَ لَيْسَ عَلَى صَاحِبِ الصَّيْدِ تَقْصِيرٌ ثَلَاثَةَ أَيَّامٍ فَإِذَا جازَ ثَلَاثَةَ أَيَّامٍ فَعَلَيْهِ التَّقْصِيرُ.

(The book) ‘Al Muqnie’ –

¹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 9

¹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 10

‘It is reported: ‘It isn’t upon the hunter to shorten (Salat) for three days. When he exceeds three days, upon him is the shortening (of the Salat)’¹⁷

بيان: وَ يُؤَدُّهُ مَا رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ الرَّجُلِ يَتَصَيَّدُ فَقَالَ إِنْ كَانَ يَدُورُ حَوْلَهُ فَلَا يُقْصِرُ وَ إِنْ كَانَ يَحَاوِرُ
الْوَقْتَ فَلْيُقْصِرْ

Explanation (Hadeeth) only – And it is supported by what is reported by the Sheykh (in Al Tahzeeb), in the correct (Hadeeth), from Abdullah who said, ‘I asked Abu Abdullah^{-asws} about the man hunting. He^{-asws} said: ‘If he was going around it, there is no shortening (of the Salat), and if he was exceeding the time, let him shorten’.

وَ رَوَاهُ الصَّدُوقُ أَيْضاً فِي الصَّحِيحِ عَنْ عَيْصِ بْنِ الْقَاسِمِ عَنْهُ ع.

And it is reported by Al-Sadouq as well in the correct (Hadeeth in Al Faqeeh), from Ays Bin Al-Qasim, from him^{-asws}.

12- قُرْبُ الإِسْنَادِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرِ بْنِ بَرْزَنْطِيٍّ قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ الرَّجُلِ يَخْرُجُ إِلَى الصَّيْعَةِ فَيَقِيمُ الْيَوْمَ
وَ الْيَوْمَيْنِ وَ الثَّلَاثَةَ نِيْمٌ أَوْ يُقْصِرُ

(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 the man going out to the estate, so he stays for the day and the two days and the three, ‘Should he pray complete (Salat) or shorten?’

قَالَ نِيْمٌ فِيهَا.

He^{-asws} said: ‘He should pray complete in it’¹⁸.

وَ مِنْهُ عَنْ مُحَمَّدَ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْبَرْزَنْطِيِّ قَالَ: سَأَلْتُ الرِّضَا عَ عَنِ الرَّجُلِ يُرِيدُ السَّفَرَ إِلَى ضِيَاعِهِ فِي كَمْ يُقْصِرُ

And from him, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Al Bazanty who said,

‘I asked Al-Reza^{-asws} about the man intending the journey to his estate, ‘In how many (days) should he shorten (the Salat)?’

قَالَ [بِ] ثَلَاثَةٍ.

He^{-asws} said: ‘In three (days)’¹⁹.

بيان: فَمِنْهَا صَحِيحَةٌ ابْنِ بَرِيْعٍ عَنْ أَبِي الْحُسَيْنِ عَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُقْصِرُ فِي ضِيَاعِهِ فَقَالَ لَا بَأْسَ مَا لَمْ يَنْوِ مُقَامَ عَشْرَةِ أَيَّامٍ إِلَّا أَنْ يَكُونَ لَهُ فِيهَا
مَنْزِلٌ يَسْتَوِطِنُهُ

¹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 11

¹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 12 a

¹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 12 b

Explanation (Ahadeeth only) – From these is a correct (Hadeeth) by Ibn Bazie (in Al Tahzeeb), from Abu Al-Hassan^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man shortening (Salat) in his estate. He^{-asws} said: ‘There is no problem for as long as he does not intend staying for ten days, except if there happens to be a dwelling for him, he can make it a home’.

فَقُلْتُ مَا الْإِسْتِبْطَانُ

I said: ‘What is ‘Making it a home’?’

فَقَالَ أَنْ يَكُونَ لَهُ مَنْزِلٌ يُقِيمُ فِيهِ سِتَّةَ أَشْهُرٍ .

He^{-asws} said: ‘If there happens to be a dwelling for him, he can stay in it for six months’.

وَمِنْهَا مُؤْتَفَقَةٌ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يَخْرُجُ فِي سَفَرٍ فَيَمُرُّ بِقَرْيَةٍ لَهُ أَوْ دَارٍ فَيَنْزِلُ فِيهَا قَالَ بِيَمِّ الصَّلَاةِ وَ لَوْ لَمْ يَكُنْ لَهُ إِلَّا نَخْلَةٌ وَاحِدَةٌ فَلَا يُقَصِّرُ وَ لِيَصُومَ إِذَا حَضَرَ الصَّوْمُ وَ هُوَ فِيهَا .

And from these is a trusted (Hadeeth) by Ammar (in Al Tahzeeb), from Abu Abdullah^{-asws} regarding the man going out in a journey, and he passes by a town of his, or a house, so he descends in it. He^{-asws} said: ‘He should pray complete Salat, and even if there does not happen to be for him except one date tree, he should not shorten, and let him fast when the fast presents while he is in it’.

وَ بِهَذَا صَرَّحَ الصَّدُوقُ فِي الْفَقِيهِ حَيْثُ قَالَ بَعْدَ إِزَادِ صَحِيحَةِ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ سَافِرٍ مِنْ أَرْضٍ إِلَى أَرْضٍ وَ إِتَمَّ نَزْلَ قَرَاهُ وَ ضَيَعَتْهُ قَالَ إِذَا نَزَلْتَ قَرَاكَ وَ ضَيَعَتْكَ فَأَتِمَّ الصَّلَاةَ وَ إِذَا كُنْتَ فِي غَيْرِ أَرْضِكَ فَاقْصِرْ .

And by this is explicit (Hadeeth) by Al-Sadouq in ‘Al Faqeeh’ whereby he said after referring to a correct (Hadeeth) by Ismail Bin Al-Fazl who said, ‘I asked Abu Abdullah^{-asws} about the man travelling from a land to a land, and rather he descends in his town and his estate. He^{-asws} said: ‘When you descend in your town and your estate, then pray the complete Salat, and when you were in other than your land, shorten’.

وَ مِنْ الْأَخْبَارِ مَا يَدُلُّ عَلَى مُطْلَقِ الْإِسْتِبْطَانِ كَصَحِيحَةِ عَلِيِّ بْنِ يَعْقُوبٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع الرَّجُلُ يَتَّخِذُ الْمَنْزِلَ فَيَمُرُّ بِهِ أَيْتِمُّ أَوْ يُقَصِّرُ

And from the reports what evidence upon the absolute settlement (making it a home), is like the correct (Hadeeth) by Ali Bin Yaqteen (in Al Tahzeeb) who said, ‘I said to Abu Al-Hassan^{-asws}, ‘The man takes the dwelling, so he passes by it, ‘Show he pray complete or shorten?’

قَالَ كُلُّ مَنْزِلٍ لَا تَسْتَوِطُهُ فَلَيْسَ لَكَ بِمَنْزِلٍ وَ لَيْسَ لَكَ أَنْ تُتِمَّ فِيهِ .

He^{-asws} said: ‘Every dwelling you do not make it a home, it isn’t a dwelling for you, and it isn’t for you to pray complete (Salat) in it’.

وَ صَحِيحَةُ الْحُسَيْنِ بْنِ عَلِيٍّ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع عَنْ رَجُلٍ يَمُرُّ بِبَعْضِ الْأَمْصَارِ وَ لَهُ بِالْمَصْرِ دَارٌ وَ لَيْسَ الْمَصْرُ وَطَنَهُ أَيْتِمُّ صَلَاتَهُ أَمْ يُقَصِّرُ

And in a correct (Hadeeth) by Al-Husayn Bin Ali (in Al Tahzeeb) who said, 'I asked Abu Al-Hassan^{-asws} the 1st about a man passing by one of the cities and for him is a house in the city, and the city isn't his homeland, 'Should his Salat be complete or shortened?'

قَالَ يُقْصِرُ الصَّلَاةَ وَالصَّبَاغِ مِثْلُ ذَلِكَ إِذَا مَرَّ بِهَا.

He^{-asws} said: 'He should shorten the Salat, and the estate is similar to that when he passes by it'.

13- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيْزِ بْنِ عَبْدِ اللَّهِ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَ أَرَأَيْتَ مَنْ قَدِمَ بَلَدَهُ مَتَى يَنْبَغِي لَهُ أَنْ يَكُونَ مُقْصِرًا وَمَتَى يَنْبَغِي أَنْ يُكَمِّلَ

(The book) 'Al Saraair' – copying from the book of Hareyz Bin Abdullah who said,

'I said to Abu Ja'far^{-asws}, 'What is your view of the one who arrives in his city, when is it befitting for him to be shortening (the Salat), and when it is befitting for him to pray complete?'

قَالَ إِذَا دَخَلْتَ أَرْضًا فَأَيَّمْتَ أَنْ لَكَ فِيهَا مَقَامَ عَشْرَةِ أَيَّامٍ فَأَيَّمِ الصَّلَاةَ فَإِنْ لَمْ تَدْرِ مَا مَقَامُكَ بِهَا تَقُولُ عَدَا أَخْرُجْ وَ بَعْدَ عَدِ فَقَصِّرْ مَا بَيْنَكَ وَ بَيْنَ أَنْ يَمْضِيَ شَهْرٌ فَإِذَا تَمَّ شَهْرٌ فَأَيَّمِ الصَّلَاةَ وَ إِنْ أَرَدْتَ أَنْ تَخْرُجَ مِنْ سَاعَتِكَ فَأَيَّمِ.

He^{-asws} said: 'When you enter a land and you are certain that for you is staying in it for ten days, the pray the complete Salat. If you don't know what your stay is going to be in it, saying, 'I shall go out tomorrow', and 'day after tomorrow', then shorten for as long as between you and going is a month. When a month is complete, then shorten the Salat; and if you intend to go out from your time (immediately), then pray complete'²⁰.

وَأَعْلَى مُسْتَنَدَهُ مَا رَوَاهُ الشَّيْخُ فِي الْحُسَيْنِ عَنْ أَبِي أَيُّوبَ قَالَ: سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَنِ الْمُسَافِرِ إِنْ حَدَّثَ نَفْسَهُ بِإِقَامَةِ عَشْرَةِ أَيَّامٍ قَالَ فَلْيُكَمِّلِ الصَّلَاةَ فَإِنْ لَمْ يَدْرِ مَا يَتِيمُهُ يَوْمًا أَوْ أَكْثَرَ فَلْيَعُدَّ ثَلَاثِينَ يَوْمًا ثُمَّ لِيَوْمًا وَ إِنْ أَقَامَ يَوْمًا أَوْ صَلَاةً وَاحِدَةً

And it's attribution is what is reported by the Sheykh in the good (Hadeeth) from Abu Ayoub (in Al Kafi), who said,

'Muhammad Bin Muslim asked Abu Ja'far^{-asws} about the traveller if he discusses with himself with staying for ten days. He^{-asws} said: 'Let him pray the complete Salat. If he does not know how long he will be staying for, one day or more, let him count thirty days then let him pray complete, and even if he stays for one day or for one Salat'.

فَقَالَ لَهُ مُحَمَّدُ بْنُ مُسْلِمٍ بَلَّغَنِي أَنَّكَ قُلْتَ خَمْسًا

Muhammad Bin Muslim said to him, 'It has reached me that you^{-asws} had said five (days)!'.

قَالَ قَدْ قُلْتَ ذَلِكَ

He^{-asws} said: 'I^{-asws} had said that'.

²⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 13 a

قَالَ أَبُو أَيُّوبَ فَقُلْتُ أَنَا جُعِلْتُ فِدَاكَ يَكُونُ أَقَلَّ مِنْ خَمْسَةِ أَيَّامٍ

Abu Ayoub said, 'I said, 'May I be sacrificed for you^{-asws}! Can I be less than five days?'

قَالَ لَا.

He^{-asws} said: 'No!'²¹

أَنَّهُ مَحْمُولٌ عَلَى مَا إِذَا كَانَ بِمَكَّةَ أَوْ الْمَدِينَةِ لِلْحَسَنِ كَالصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُهُ عَنِ الْمُسَافِرِ يَفْدُمُ الْأَرْضَ

It is carried upon what, when he was at Makkah or Al-Median, of Al-Hassan like the correct (Hadeeth) from Muhammad Bin Muslim (in Al Tahzeeb) who said, 'I asked him^{-asws} about the traveller arriving in the land.

فَقَالَ إِنْ حَدَّثْتَهُ نَفْسُهُ أَنْ يَقِيمَ عَشْرًا فَلْيَقِيمْ وَ إِنْ قَالَ الْيَوْمَ أَخْرُجُ أَوْ غَدًا أَخْرُجُ وَ لَا يَدْرِي فَلْيَقْصِرْ مَا بَيْنَهُ وَ بَيْنَ شَهْرٍ فَإِنْ مَضَى شَهْرٌ فَلْيَقِيمْ وَ لَا يَسِمُ فِي أَقَلِّ مِنْ عَشْرَةٍ إِلَّا بِمَكَّةَ وَ الْمَدِينَةِ وَ إِنْ أَقَامَ بِمَكَّةَ وَ الْمَدِينَةِ حَسًّا فَلْيَقِيمْ.

He^{-asws} said: 'If he discusses with himself that he will be staying ten days, and even if he says, 'Today I shall go out', or 'Tomorrow I shall go out', and he does not know, let him shorten (Salat) what is between it and a month. If a month passes by, let him pray complete, and he cannot pray complete in less than ten (days) except in Makkah and Al-Medina, and even if stays in Makkah and Medina for five (days), he should pray complete"²².

14- فَمَنْهُ الرِّضَا، قَالَ عَ إِنْ نَوَيْتَ الْمَقَامَ عَشْرَةَ أَيَّامٍ وَ صَلَّيْتَ صَلَاةً وَاحِدَةً بِتَمَامٍ ثُمَّ بَدَأَ لَكَ فِي الْمَقَامِ وَ أَرَدْتَ الْخُرُوجَ فَأَتَمَّ وَ إِنْ بَدَأَ لَكَ فِي الْمَقَامِ بَعْدَ مَا نَوَيْتَ الْمَقَامَ عَشْرَةَ أَيَّامٍ وَ تَمَّمْتَ الصَّلَاةَ وَ الصَّوْمَ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'If you intend staying for ten days and you have prayed (at least) one Salat with completeness, then there is a change of decision for you regarding the staying and you intend to go out, pray complete salat, and even if there is a change of decision for you regarding the staying after having intended to stay for ten days and you have prayed (complete) Salat and fasted"²³.

15- فَمَنْهُ الرِّضَا، قَالَ عَ إِنْ فَاتَتْكَ الصَّلَاةُ فِي السَّفَرِ فَذَكَرْتَهَا فِي الْحَضَرِ فَاقْضِ صَلَاةَ السَّفَرِ رَكْعَتَيْنِ كَمَا فَاتَتْكَ وَ إِنْ فَاتَتْكَ فِي الْحَضَرِ فَذَكَرْتَهَا فِي السَّفَرِ فَاقْضِهَا أَرْبَعَ رَكْعَاتٍ صَلَاةَ الْحَضَرِ كَمَا فَاتَتْكَ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'If you miss a Salat during the journey and you remember it during the staying, the fulfil Salat of the journey as two Cycles just as it was missed by you; and if you miss (a Salat) during the staying and you remember it during the journey, then fulfil it as four Cycles, Salat of the staying just as you had missed it.

²¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 13 b

²² Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 13 c

²³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 14

وَ إِنْ خَرَجْتَ مِنْ مَنْزِلِكَ وَ قَدْ دَخَلَ عَلَيْكَ وَقْتُ الصَّلَاةِ وَ لَمْ تُصَلِّ حَتَّى خَرَجْتَ فَعَلَيْكَ التَّمْصِيرُ وَ إِنْ دَخَلَ عَلَيْكَ وَقْتُ الصَّلَاةِ وَ أَنْتَ فِي السَّفَرِ وَ لَمْ تُصَلِّ حَتَّى تَدْخُلَ أَهْلَكَ فَعَلَيْكَ التَّمَامُ إِلَّا أَنْ يَكُونَ قَدْ فَاتَكَ الْوَقْتُ فَتُصَلِّي مَا فَاتَكَ مِنْ صَلَاةِ الْحَضَرِ فِي السَّفَرِ وَ صَلَاةِ السَّفَرِ فِي الْحَضَرِ.

And if you go out from your house and the time of a Salat has entered upon you and you do not pray until it goes out, upon you is the shortening; and if the time of a Salat enters upon you while you are in the journey and you do not pray until you enter to your family, upon you is the complete (Salat) except if you had missed out the timing. So, you should pray what you had missed from the Salat of staying during that journey, and Salat of the journey during the staying".²⁴

فَفِي صَحِيحَةِ إِسْمَاعِيلَ بْنِ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع يَدْخُلُ عَلَيَّ وَقْتُ الصَّلَاةِ وَ أَنَا فِي السَّفَرِ فَلَا أُصَلِّي حَتَّى أَدْخُلَ أَهْلِي

In a correct (Hadeeth) by Ismail Bin Jabir who said,

'I said to Abu Abdullah^{-asws}, 'The time of a Salat enters unto me while I am in a journey, so I don't pray until I enter to see my family'.

فَقَالَ صَلِّ وَ أَتِمِّ الصَّلَاةَ

He^{-asws} said: 'Pray and complete the Salat (not shortening)'.

قُلْتُ فَدَخَلَ عَلَيَّ وَقْتُ الصَّلَاةِ وَ أَنَا فِي أَهْلِي أُرِيدُ السَّفَرَ فَلَا أُصَلِّي حَتَّى أَخْرُجَ

I said, 'The time of a Salat enters unto me while I am among my family intending the journey, but I don't pray until I go out'.

فَقَالَ صَلِّ وَ فَصِّرْ فَإِنْ لَمْ تَفْعَلْ فَقَدْ خَالَفتَ وَ اللَّهُ رَسُولَ اللَّهِ ص.

He^{-asws} said: 'Pray and shorten. If you don't do so, then by Allah^{-azwj}, you would have opposed Rasool-Allah^{-saww}'.²⁵

وَ فِي صَحِيحَةِ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الرَّجُلِ يَدْخُلُ مِنْ سَفَرِهِ وَ قَدْ دَخَلَ وَقْتُ الصَّلَاةِ وَ هُوَ فِي الطَّرِيقِ فَقَالَ يُصَلِّي رَكْعَتَيْنِ وَ إِنْ خَرَجَ إِلَى سَفَرِهِ وَ قَدْ دَخَلَ وَقْتُ الصَّلَاةِ فَلْيُصَلِّ أَرْبَعًا.

In a correct (Hadeeth) by Muhammad Bin Muslim (in Al Tahzeeb), said,

'I asked Abu Abdullah^{-asws} about the man entering into his journey and the time of a Salat had already entered while he is in the road. He^{-asws} said: 'He should pray two Cycles and if he had gone out to his journey and the times of a Salat had entered, let him pray four (complete)'.²⁶

²⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 15 a

²⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 15 b

²⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 15 c

و فِي مُؤْتَفَةِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سُئِلَ عَنِ الرَّجُلِ إِذَا زَالَتِ الشَّمْسُ وَ هُوَ فِي مَنْزِلِهِ ثُمَّ يَخْرُجُ فِي سَفَرٍ قَالَ يَبْدَأُ بِالزَّوَالِ فَيُصَلِّيُهَا ثُمَّ يُصَلِّيُ الْأُولَى بِتَقْصِيرٍ رَكَعَتَيْنِ لِأَنَّهُ خَرَجَ مِنْ مَنْزِلِهِ قَبْلَ أَنْ يَحْضُرَ الْأُولَى

And in a trusted (Hadeeth) by Ammar (in Al Tahzeeb),

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘He^{-asws} was asked about the man when the sun declines (midday) and he is in his house, then he goes out in a journey. He^{-asws} said: ‘He should begin with the midday. He should pray it, then pray the foremost (Al-Zohr) with shortening, as two Cycles, because he had gone out from his house before the foremost had presented’.

وَ سُئِلَ فَإِنْ خَرَجَ بَعْدَ مَا حَضَرَتِ الْأُولَى

And he^{-asws} was asked, ‘Supposing he goes out after the foremost (Al-Zohr) had presented?’

قَالَ يُصَلِّيُ الْأُولَى أَرْبَعَ رَكَعَاتٍ ثُمَّ يُصَلِّيُ بَعْدَ النَّوَافِلِ ثَمَانِ رَكَعَاتٍ لِأَنَّهُ خَرَجَ مِنْ مَنْزِلِهِ بَعْدَ مَا حَضَرَتِ الْأُولَى.

He^{-asws} said: ‘He should pray the foremost (Al-Zohr) as four Cycle, then pray the optional eight Cycles afterwards, because he had gone out from his house after the foremost (Al-Zohr) had presented’.²⁷

وَ عَنْ بَشِيرِ النَّبَّالِ قَالَ: خَرَجْتُ مَعَ أَبِي عَبْدِ اللَّهِ ع حَتَّى أَتَيْنَا الشَّجْرَةَ فَقَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا نَبَّالُ

And from Bashir Al Nabbal having said (in Al Tahzeeb),

‘I went out with Abu Abdullah^{-asws} until we came to a tree. Abu Abdullah^{-asws} said to me: ‘O Nabbal!’

فَقُلْتُ لَيْتَكَ

I said, ‘At your^{-asws} service!’

قَالَ إِنَّهُ لَمْ يَجِبْ عَلَيَّ أَحَدٍ مِنْ أَهْلِ هَذَا الْعَشْكَرِ أَنْ يُصَلِّيَ أَرْبَعًا عِزِّي وَ غَيْرِكَ وَ ذَلِكَ أَنَّهُ دَخَلَ وَقْتُ الصَّلَاةِ قَبْلَ أَنْ نَخْرُجَ.

He^{-asws} said: ‘Surely it is not obligated upon anyone from the people of this encampment to pray four (Cycles) apart from me^{-asws} and you, and that is because the time of Salat had entered before we had gone out’.²⁸

وَ يُؤَيِّدُهُ فِي الرَّجُوعِ صَحِيحُهُ مَنْصُورِ بْنِ حَازِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا كَانَ فِي سَفَرٍ فَدَخَلَ عَلَيْهِ وَقْتُ الصَّلَاةِ قَبْلَ أَنْ يَدْخُلَ أَهْلُهُ فَسَارَ حَتَّى يَدْخُلَ أَهْلُهُ فَإِنْ شَاءَ قَصَرَ وَ إِنْ شَاءَ أَتَمَّ وَ الْإِتْمَامُ أَحَبُّ إِلَيَّ.

And it is supported regarding the return a correct (Hadeeth) by Mansour (in Al Tahzeeb) who said,

²⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 15 d

²⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 15 e

‘I heard Abu Abdullah^{-asws} saying: ‘When he was in a journey and the time of a Salat enters unto him before he enters to his family, so he travels until he enters to his family, if he desires, he can shorten (Salat) and if he desires, he can pray complete, and the complete is more beloved to me’.²⁹

وَأَيْدُهُ بِمَا رَوَاهُ فِي الْمُوثِقِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ فِي الرَّجُلِ يَقْدُمُ مِنْ سَفَرِهِ فِي وَقْتِ الصَّلَاةِ فَقَالَ إِنْ كَانَ لَا يَخَافُ الْفُوتَ فَلْيُتِمِّمْ وَإِنْ كَانَ يَخَافُ خُرُوجَ الْوَقْتِ فَلْيُقْصِرْ.

And it is supported by what is reported in the trusted (Hadeeth in Al Tahzeeb), from Is’haq Bin Ammar who said,

‘I heard Abu Al-Hassan^{-asws} saying regarding the man arriving from his journey during the time of a Salat. He^{-asws} said: ‘If had not feared the missing out, let him pray complete, and if he had fear the lapsing of the time, let him shorten’.³⁰

16- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَبِيبِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ فِي رَجُلٍ مُسَافِرٍ نَسِيَ الظُّهْرَ وَ الْعَصْرَ فِي السَّفَرِ حَتَّى دَخَلَ أَهْلَهُ قَالَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ

(The book) ‘Al Saraair’ – copying from the book of Jameel Bin Darraj, from Zurara,

‘From one of the two (5th or 6th Imam^{-asws}) having said regarding a man travelling forgetting to pray Al-Zohr and Al-Asr during the journey until he enters to (be with) his family. He^{-asws} said: ‘He should pray four Cycles (complete)’.

وَقَالَ لِمَنْ نَسِيَ صَلَاةَ الظُّهْرِ أَوْ الْعَصْرِ وَ هُوَ مُقِيمٌ حَتَّى يُخْرَجَ قَالَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ فِي سَفَرِهِ

And he^{-asws} said for the one who forgets Al-Zohr or Al-Asr while he is staying until he goes out. He^{-asws} said: ‘He should pray four Cycles (complete) during his journey’.

وَقَالَ إِذَا دَخَلَ عَلَى الرَّجُلِ وَقْتُ صَلَاةٍ وَ هُوَ مُقِيمٌ ثُمَّ سَافَرَ صَلَّى تِلْكَ الصَّلَاةَ الَّتِي دَخَلَ وَقْتُهَا عَلَيْهِ وَ هُوَ مُقِيمٌ أَرْبَعَ رَكَعَاتٍ فِي سَفَرِهِ.

And he^{-asws} said: ‘When time of a Salat enters unto a man while he is staying, then he travels, should pray that Salat which its time had entered upon him while he was staying, as four Cycles (complete) during his journey’.³¹

وَيَدُلُّ عَلَى الْأَوَّلِ مَا رَوَاهُ الشَّيْخُ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ عَنْ رَجُلٍ دَخَلَ وَقْتُ الصَّلَاةِ وَ هُوَ فِي السَّفَرِ فَأَخَّرَ الصَّلَاةَ حَتَّى قَدِمَ فَتَسَيَّ حِينَ قَدِمَ إِلَى أَهْلِهِ أَنْ يُصَلِّيَهَا حَتَّى دَهَبَ وَقْتُهَا قَالَ يُصَلِّيَهَا رَكَعَتَيْنِ صَلَاةَ الْمُسَافِرِ لِأَنَّ الْوَقْتَ دَخَلَ وَ هُوَ مُسَافِرٌ كَانَ يَتَّبَعِي أَنْ يُصَلِّيَهَا عِنْدَ ذَلِكَ ..

And it evidence’s upon the first what is reported by the Sheykh, from Musa Bin Bakr, from Zurara,

‘From Abu Ja’far^{-asws} having been asked about a man the time of a Salat enters unto him while he is in the journey, so he delays the Salat until he arrives. He forgets to pray it when he arrives to his family until its time is gone. He^{-asws} said: ‘He should pray it as two Cycles (shortening), a

²⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 15 f

³⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 15 g

³¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 16 a

Salat of the traveller, because the time had entered while he was a traveller. It would have befitting if he had prayed it during that”.³²

17- العياشي، عَنْ حَرِيرٍ قَالَ قَالَ زُرَّارَةُ وَ مُحَمَّدٌ بْنُ مُسْلِمٍ فَلَمَّا لِأَبِي جَعْفَرٍ ع مَا تَقُولُ فِي الصَّلَاةِ فِي السَّفَرِ كَيْفَ هِيَ وَ كَمْ هِيَ

Al Ayyashi – from Hareyz who said, ‘Zurara and Muhammad Bin Muslim said,

‘We said to Abu Ja’far^{-asws}, ‘What are you^{-asws} saying regarding the Salat during the journey, how is it, and how much is it?’

قَالَ إِنَّ اللَّهَ يَقُولُ إِذَا صَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ فَصَارَ التَّقْصِيرُ فِي السَّفَرِ وَاجِباً كَوُجُوبِ التَّمَامِ فِي الْحَضَرِ

He^{-asws} said: ‘Allah^{-azwj} Says: **And when you go forth in the land, so there isn’t any blame on you if you shorten from the Salat [4:101]**. So, the shortening came to be in the journey as being obligatory like obligation of praying the complete during the staying’.

قَالَ فُلْنَا إِنَّمَا قَالَ اللَّهُ عَزَّ وَ جَلَّ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ وَ لَمْ يَقُلْ أَفْعَلُوا فَكَيْفَ أُوجِبَ ذَلِكَ كَمَا أُوجِبَ التَّمَامِ فِي الْحَضَرِ

They said, ‘But rather, Allah^{-azwj} Mighty and Majestic Said: **there isn’t any blame on you**, and did not Say: “Do it!” So how can that be obligated like what praying the complete is obligated during the staying?’

قَالَ أَوْ لَيْسَ قَدْ قَالَ اللَّهُ عَزَّ وَ جَلَّ فِي الصَّفَا وَ الْمَرْوَةِ- فَمَنْ حَجَّ الْبَيْتِ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا أَوْ لَا تَرَى أَنَّ الطَّوْفَ بِهِمَا وَاجِبٌ مُفْرُوضٌ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ ذَكَرَهُ فِي كِتَابِهِ وَ صَنَعَهُ نَبِيُّهُ وَ كَذَلِكَ التَّقْصِيرُ فِي السَّفَرِ شَيْءٌ صَنَعَهُ النَّبِيُّ ص وَ ذَكَرَهُ اللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ

He^{-asws} said: ‘And hasn’t Allah^{-azwj} Mighty and Majestic Said regarding Al Safa and Al Marwa: **so whoever performs Hajj of the House or Umrah, there is no blame on him if he goes does Tawaaf of both of them; [2:158]**? Don’t you see that the Tawaaf of them both is obligated imposition, because Allah^{-azwj} Mighty and Majestic has Mentioned it in His^{-azwj} Book and His^{-azwj} Prophet^{-saww} had done it; and like that is the shortening (of the Salat during the journey, a thing which the Prophet^{-saww} done it, and Allah^{-azwj} Mighty and Majestic has Mentioned it in His^{-azwj} Book’.

قَالَ فُلْنَا فَمَنْ صَلَّى فِي السَّفَرِ أَرْبَعاً أَوْ يُعِيدُ أَمْ لَا

The both said, ‘So the one who prays four during the journey, should he repeat or not?’

قَالَ إِنْ كَانَ قَدْ قُرِئَتْ عَلَيْهِ آيَةُ التَّقْصِيرِ وَ فُتِّرَتْ لَهُ فَصَلَّى أَرْبَعاً أَعَادَ وَ إِنْ لَمْ يَكُنْ قُرِئَتْ عَلَيْهِ وَ لَمْ يَعْلَمْهَا فَلَا إِعَادَةَ عَلَيْهِ

He^{-asws} said: ‘If the Verse of the shortening (2:158) had been recited to him and interpreted for him, so he (still) prayed four, he should repeat, and if it had not been recited to him and he did not know it, the repeating is not upon him.

³² Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 16 b

وَالصَّلَاةُ فِي السَّفَرِ كُلُّهَا الْفَرِيضَةُ رُكْعَتَانِ كُلُّ صَلَاةٍ إِلَّا الْمَغْرِبَ فَإِنَّهَا ثَلَاثٌ لَيْسَ فِيهَا تَقْصِيرٌ تَرَكَهَا رَسُولُ اللَّهِ ص فِي السَّفَرِ وَالْحَضَرَ ثَلَاثَ رُكْعَاتٍ.

And the Salat during the journey, all of these are obligated as two Cycles except Al-Maghrib, for it is of three (Cycles). There isn't any shortening in it. Rasool-Allah^{-sawww} had left it during the journey and the staying as three Cycles".³³

دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي جَعْفَرٍ ع مِثْلَهُ إِلَى قَوْلِهِ وَكَذَلِكَ التَّقْصِيرُ فِي السَّفَرِ ذَكَرَهُ اللَّهُ هَكَذَا فِي كِتَابِهِ وَ قَدْ صَنَعَهُ رَسُولُ اللَّهِ.

(The book) 'Da'aim Al Islam' –

'From Abu Ja'far^{-asws}, similar to it up to his^{-asws} words: 'And like that is the shortening (of the Salat) during the journey. Allah^{-azwj} Mentioned it like that in His^{-azwj} Book, and Rasool-Allah^{-sawww} had done it".³⁴

بيان و الأول أقوى لصحیحة عیص بن القاسم عن أبي عبد الله ع قال: سألتُهُ عن رجلٍ صَلَّى وَ هُوَ مُسَافِرٌ فَأَتَمَّ الصَّلَاةَ قَالَ إِنْ كَانَ فِي وَقْتٍ فَلْيُعِدْ وَ إِنْ كَانَ الْوَقْتُ قَدْ مَضَى فَلَا.

Explanation (Ahadeeth only) – And the first is stronger due to a correct (Hadeeth) by Ays bin Al-Qasim (in Al-Kafi), from Abu Abdullah^{-asws}, he said, 'I asked him^{-asws} about a man who prays while he is in a journey, the complete Salat. He^{-asws} said: 'If he was within time, let him repeat, and if the time had gone past, then no".

وَ أَمَّا صَحِيحَةُ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ عَنْ رَجُلٍ يَنْسَى فَيُصَلِّي فِي السَّفَرِ أَرْبَعَ رُكْعَاتٍ قَالَ إِنْ ذَكَرَ فِي ذَلِكَ الْيَوْمِ فَلْيُعِدْ وَ إِنْ لَمْ يَذْكُرْ حَتَّى يَمُضِيَ الْيَوْمُ فَلَا إِعَادَةَ عَلَيْهِ.

And as for a correct (Hadeeth) by Abu Baseer who said, 'I asked about a man who forgets, so he prays four Cycles during the journey. He^{-asws} said: 'If he remembered during that day, let him repeat, and if he did not remember until the day had gone past, repeating is not upon him".

وَ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ مَنْصُورِ بْنِ حَارِثٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَتَيْتَ بَلَدًا وَ أَرْمَعْتَ الْمَقَامَ عَشْرَةَ أَيَّامًا الصَّلَاةَ فَإِنْ تَرَكَهَ جَاهِلًا فَلَيْسَ عَلَيْهِ الْإِعَادَةُ.

And it is reported by the Sheykh in the correct (Hadeeth) from Mansour Bin Hazim (in Al Tahzeeb), from Abu Abdullah^{-asws} having said: 'When you come to a city and determined the staying for ten (days), pray the complete Salat. If it is neglected out of ignorance, the repetition isn't upon him".

18- كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى الْحَضْرَمِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ ذَرِيحِ الْمُحَارِبِيِّ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع إِنْ خَرَجَ الرَّجُلُ مُسَافِرًا وَ قَدْ دَخَلَ وَقْتُ الصَّلَاةِ كَمْ يُصَلِّي

³³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 17 a

³⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 17 b

The book of Muhammad Bin Al Musanna Al Hazramy, from Ja'far Bin Muhammad Shureyh, from Dareej, from Al Muhariby who said,

'I said to Abu Abdullah^{-asws}, 'The man goes out as a traveller and the time of a Salat enters, how many (Cycles) should be pray?'

قَالَ أَرْبَعًا

He^{-asws} said: 'Four (Cycles)!'

قَالَ قُلْتُ وَ إِنْ دَخَلَ وَقْتُ الصَّلَاةِ وَ هُوَ فِي السَّفَرِ

He (the narrator) said, 'I said, 'And if the time of a Salat enters while he is in the journey?'

قَالَ يُصَلِّي رَكَعَتَيْنِ قَبْلَ أَنْ يَدْخُلَ أَهْلَهُ وَ إِنْ دَخَلَ الْمِصْرَ فَلْيُصَلِّ أَرْبَعًا.

He^{-asws} said: 'He should pray two Cycles before he enters to see his family, and if he enters the city, let him pray four (Cycles)'.³⁵

19- كِتَابُ عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ، عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنِ عَبْدِ الصَّالِحِ ع قَالَ: قَالَ لِي أَيْمُ الصَّلَاةِ فِي الْحَرَمَيْنِ مَكَّةَ وَ الْمَدِينَةَ.

The book of Abdullah Bin Yahya Al Kahily, from Sama'at Bin Mihran,

'From Al-Abd Al Salih^{-asws} (7th Imam^{-asws}), he (the narrator) said, 'He^{-asws} said to me: 'Pray the complete Salat in the Sanctuaries of Makkah and Al-Medina''.³⁶

20- الْعِلَالُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ إِبْرَاهِيمَ يَرْفَعُهُ إِلَى مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ لِأَيِّ عِلَّةٍ تُصَلِّي الْمَغْرِبَ فِي السَّفَرِ وَ الْحَضَرِ ثَلَاثَ رَكَعَاتٍ وَ سَائِرِ الصَّلَوَاتِ رَكَعَتَيْنِ

(The book) 'Al Ilal' – from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al-Husayn, from Al-Hassan Bin Ibrahim raising it to Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{-asws}, 'For which reason is Al-Maghrif (Salat) to be prayed as three Cycles (complete) during the journey and the staying, while rest of the Salat(s) (are prayed as) two Cycles?'

قَالَ لِأَنَّ رَسُولَ اللَّهِ ص فُرِضَ عَلَيْهِ الصَّلَاةُ مَثْنَى مَثْنَى وَ أَضَافَ إِلَيْهَا رَسُولُ اللَّهِ ص رَكَعَتَيْنِ ثُمَّ تَقَصَّ عَنِ الْمَغْرِبِ رَكَعَةً ثُمَّ وَضَعَ رَسُولُ اللَّهِ ص رَكَعَتَيْنِ فِي السَّفَرِ وَ تَرَكَ الْمَغْرِبَ وَ قَالَ إِنَّي أَسْتَحْيِي أَنْ أَنْقُصَ مِنْهَا مَرَّتَيْنِ فَلِذَلِكَ الْعِلَّةِ تُصَلَّى ثَلَاثَ رَكَعَاتٍ فِي الْحَضَرِ وَ السَّفَرِ.

He^{-asws} said: 'Because Rasool-Allah^{-saww}, the Salat had been Imposed upon him^{-saww} as double, double (Cycles), and Rasool-Allah^{-saww} added two Cycles to these, then he^{-saww} reduced a Cycle from Al-Maghrif. Then Rasool-Allah^{-saww} placed two Cycles during the journey and left out Al-

³⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 18

³⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 19

Maghrib, and said: 'I^{-saww} am embarrassed from reducing twice from it. So that is the reason it is prayed as three Cycles during the staying and the travelling'.³⁷

21- الْعِلَالُ، وَ الْعُيُونُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ فِي عِلَلِ الْفَضْلِ بْنِ شَاذَانَ عَنِ الرِّضَا عَ فَإِنْ قَالَ فَلِمَ وَجِبَتْ الْجُمُعَةُ عَلَى مَنْ يَكُونُ عَلَى فَرَسَخَيْنِ لَا أَكْثَرَ مِنْ ذَلِكَ

(The books) 'Al Ilal', and 'Al Uyoun' – from Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba in 'Ilal' of Al Fazl Bin Shazan,

'From Al-Reza^{-asws} (in argumentation): 'If he says, 'Why is the Friday Salat obligated upon the one being upon two Farsakh's (12 km), not more than that?'

قِيلَ لِأَنَّ مَا يُقْصَرُ فِيهِ الصَّلَاةُ بَرِيدَانِ ذَاهِبًا أَوْ بَرِيدٌ ذَاهِبًا وَ جَائِيًا وَ الْبَرِيدُ أَرْبَعَةُ فَرَسَاخٍ فَوَجِبَتْ الْجُمُعَةُ عَلَى مَنْ هُوَ عَلَى نِصْفِ الْبَرِيدِ الَّذِي يَجِبُ فِيهِ التَّقْصِيرُ وَ ذَلِكَ أَنَّهُ يَجِيءُ فَرَسَخَيْنِ وَ يَذْهَبُ فَرَسَخَيْنِ فَذَلِكَ أَرْبَعَةُ فَرَسَاخٍ وَ هُوَ نِصْفُ طَرِيقِ الْمُسَافِرِ

It will be said, 'Because what the Salat is shortened in are two Bareeds (46 km) – a Bareed (23km) going, or a Bareed (23 km) going and coming, and the Bareed is of four Farsakh's (23 km). So, the Friday Salat is obligated upon the one who as upon half the Bareed in which the shortening is obligated it, and that is because he would come two Farsakh's and go two Farsakh's, so that would be four Farsakh's, and it is half the road of the traveller'.

فَإِنْ قَالَ فَلِمَ قُصِّرَتِ الصَّلَاةُ فِي السَّفَرِ

If he says, 'Why is the Salat shortened during the journey?'

قِيلَ لِأَنَّ الصَّلَاةَ الْمَقْرُوضَةَ أَوَّلًا إِذَا هِيَ عَشْرُ رَكَعَاتٍ وَ السَّبْعُ إِذَا زِيدَتْ فِيهَا بَعْدَ فَخَفَفَ اللَّهُ عَنْهُ تِلْكَ الزِّيَادَةَ لِمَوْضِعِ سَفَرِهِ وَ تَعَبِهِ وَ نَصَبِهِ وَ اشْتِغَالِهِ بِأَمْرِ نَفْسِهِ وَ طَعْنِهِ وَ إِقَامَتِهِ لِفَلَا يَشْتَغَلَ عَمَّا لَا بُدَّ لَهُ مِنْ مَعِيشَتِهِ رَحْمَةً مِنَ اللَّهِ تَعَالَى وَ تَعْطُفًا عَلَيْهِ إِلَّا صَلَاةَ الْمَغْرِبِ فَإِنَّهَا لَمْ تُقْصَرْ لِأَنَّهَا صَلَاةٌ مُقْصَرَّةٌ فِي الْأَصْلِ

It will be said, 'Because firstly the Salat is obligatory. But rather it is of ten Cycles, and the seven were rather increased in it afterwards. Allah^{-azwj} Lightened that increased from him^{-saww} due to the place of his^{-saww} journey, and his^{-saww} tiredness, and his^{-saww} toil, and his^{-saww} pre-occupation by the matters of his^{-saww} self, and his^{-saww} thirst, and his^{-saww} standing at night being pre-occupied from what there is no escape for him^{-asws} from his^{-saww} livelihood, as Mercy from Allah^{-azwj} the Exalted, and as reverence upon him^{-asws}, except Al-Maghrib Salat, for it is no shortened because it is a shortened Salat in the original'.

فَإِنْ قَالَ فَلِمَ وَجِبَ التَّقْصِيرُ فِي ثَمَانِيَةِ فَرَسَاخٍ- لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ

If he says, 'Why is the shortening obligated in eight Farsakh's, neither less than that nor more?'

قِيلَ لِأَنَّ ثَمَانِيَةَ فَرَسَاخٍ مَسِيرَةٌ يَوْمَ لِلْعَامَةِ وَ الْمَوَاقِلِ وَ الْأَنْقَالَ فَوَجِبَ التَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ

³⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 20

It will be said, 'Because eight Farsakh's is travel distance of a day for the general public, and the caravans, and the goods, so the shortening is obligated during a travel distance of a day'.

فَإِنْ قَالَ فَلِمَ وَجِبَ التَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ

If he says, 'Why is the shortening obligated in travel distance of a day?'

قِيلَ لِأَنَّهُ لَوْ لَمْ يَجِبْ فِي مَسِيرَةِ يَوْمٍ لَمَا وَجِبَ فِي مَسِيرَةِ سَنَةٍ وَ ذَلِكَ أَنَّ كُلَّ يَوْمٍ يَكُونُ بَعْدَ هَذَا الْيَوْمِ فَإِنَّمَا هُوَ نَظِيرُ هَذَا الْيَوْمِ فَلَوْ لَمْ يَجِبْ فِي هَذَا الْيَوْمِ لَمَا وَجِبَ فِي نَظِيرِهِ إِذْ كَانَ نَظِيرُهُ مِثْلَهُ لَا فَرْقَ بَيْنَهُمَا

It will be said, 'Because, if it was not obligated in travel distance of a day, it could not be obligated in travel distance of a year, and that is because every day happening to be after this day, rather it is a peer of this day. If it is not obligated during this day, it cannot be obligated in its peer, when its peer was like it, there being no difference between the two'.

فَإِنْ قَالَ قَدْ يَحْتَلِفُ السَّنَى وَ ذَلِكَ أَنَّ سَيْرَ الْبَقَرِ إِذَا هُوَ أَرْبَعَةُ فَرَاسِخٍ وَ سَيْرَ الْفَرَسِ عَشْرِينَ [عِشْرُونَ] فَرَسَخًا فَلِمَ جَعَلْتَ أَنَّ مَسِيرَةَ يَوْمٍ ثَمَانِيَةَ فَرَاسِخٍ

If he says, 'The travelling is difference, and that, travel of the cow is rather of four Farsakh's, and travel of the horse is of twenty Farsakh's. So why are you^{asws} making travel of a day as being of eight Farsakh's?'

قِيلَ لِأَنَّ ثَمَانِيَةَ فَرَاسِخٍ هِيَ مَسِيرَةُ الْجَمَالِ وَ الْقَوَافِلِ وَ هُوَ السَّنَى الَّذِي يَسِيرُهُ الْجَمَالُونَ وَ الْمُكَارُونَ

It will be said: 'Because eight Farsakh's, it is a travel of the cameleer and the caravan, and it is the travel who travels with the cameleers and the caravans'.

فَإِنْ قَالَ فَلِمَ تَرَكَ تَطَوُّعَ النَّهَارِ وَ لَا يُتْرَكُ تَطَوُّعُ اللَّيْلِ

If he says, 'Why has voluntary (optional Salats) of the day being neglected while voluntary (optional Salats) of the night are not neglected?'

قِيلَ لِأَنَّ كُلَّ صَلَاةٍ لَا تُقْصَرُ فِيهَا فَلَا تُقْصَرُ فِي تَطَوُّعِهَا وَ ذَلِكَ أَنَّ الْمَغْرِبَ لَا تُقْصَرُ فِيهَا فَلَا تُقْصَرُ فِيهَا بَعْدَهَا مِنَ التَّطَوُّعِ وَ كَذَلِكَ الْعِدَاةُ لَا تُقْصَرُ فِيهَا قَبْلَهَا مِنَ التَّطَوُّعِ

It will be said: 'Because every Salat having not shortening in it, there is no shortening in its optional. Al-Maghrif has not shortening in it there is no shortening in what is after it from the optional Salat(s), and like what is the morning. There is no shortening in what is before it from the optional'.

فَإِنْ قَالَ فَمَا بَأْسُ الْعَتَمَةِ مُقْصَرَةً وَ لَيْسَ تُتْرَكُ رُكْعَتَاهَا

If he says, 'So what is the matter the 'Al-Atma' (Al-Isha) is shortened and it's Cycles aren't neglected?'

قِيلَ إِنَّ تِلْكَ الرَّكْعَتَيْنِ لَيْسَتَا مِنَ الْخَمْسِينَ فَإِنَّمَا هِيَ زِيَادَةٌ فِي الْخَمْسِينَ تَطَوُّعًا وَ لَيْسَ بِهَا بَدَلٌ كُلِّ رُكْعَةٍ مِنَ الْقَرِيضَةِ رُكْعَتَيْنِ مِنَ التَّوَافِلِ

It will be said, 'Those two Cycles aren't from the fifty. Rather these are an increase in the fifty, voluntary, and let him complete with these instead of every Cycle from the Obligatory, two Cycles of the optional'.

فَإِنْ قَالَ فَلَمْ جَازَ لِلْمُسَافِرِ وَالْمَرِيضِ أَنْ يُصَلِّيَا صَلَاةَ اللَّيْلِ فِي أَوَّلِ اللَّيْلِ

If he says, 'Why is it allowed for the traveller and the sick to pray the night Salat in the beginning of a night?'

قِيلَ لِاشْتِغَالِهِ وَضَعْفِهِ لِيُخَرِّزَ صَلَاتَهُ فَيَسْتَرِيحَ الْمَرِيضُ فِي وَقْتِ رَاحَتِهِ وَ يَشْتَغِلَ الْمُسَافِرُ بِأَشْغَالِهِ وَ إِتِحَالِهِ وَ سَفَرِهِ.

It will be said, 'Due to his pre-occupation and his weakness to guard his Salat, so the sick one can rest during time of his rest, and the traveller can be pre-occupied with his pre-occupation and his departure, and his journey'.³⁸

22- الْعُيُونُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ فِيمَا كَتَبَ الرِّضَا عَ لِلْمَأْمُونِ التَّمْصِيرُ فِي ثَمَانِيَةِ فَرَاسِخَ وَ مَا زَادَ وَ إِذَا فَصَّرْتَ أَفْطَرْتَ.

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

'Among what Al-Reza^{-asws} wrote for Al-Mamoun: 'The shortening is in eight Farsakh's and what is more, and when you shorten you break (do not fast)'.³⁹

23- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنِ ابْنِ بُكَيْرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يُشَيِّعُ إِلَى الْقَادِسِيَّةِ أَوْ يُقَصِّرُ

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Al Waleed, from Ibn Bukeyr who said,

'I asked Abu Abdullah^{-asws} about the man who escorts (someone) to Al-Qadisiyyah, 'Should he shorten (Salat)?'

قَالَ كَمْ هِيَ

He^{-asws} said: 'How much (distance) is it?'

قَالَ قُلْتُ الَّتِي رَأَيْتَ

He (the narrator) said, 'I said, 'That which you^{-asws} are viewing (being 15 Arabic miles)'.⁴⁰

قَالَ نَعَمْ يُقَصِّرُ.

He^{-asws} said: 'Yes, he should shorten (Salat)'.⁴⁰

³⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 21

³⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 22

⁴⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 23

24- الْحِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَهْدَى إِلَيَّ وَ إِلَى أُمَّتِي هَدِيَّةً لَمْ يُهْدِهَا إِلَى أَحَدٍ مِنَ الْأُمَمِ كَرَامَةً مِنَ اللَّهِ لَنَا

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuni,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Gifted a gift to me^{-saww} and to my^{-saww} community He^{-azwj} had not Gifted it to anyone from the communities (before), as a prestige for us from Allah^{-azwj}'.

قَالُوا وَ مَا ذَاكَ يَا رَسُولَ اللَّهِ

They said, 'And what is that, O Rasool-Allah^{-saww}?'

قَالَ الْإِفْطَارُ فِي السَّفَرِ وَ التَّقْصِيرُ فِي الصَّلَاةِ فَمَنْ لَمْ يَفْعَلْ ذَلِكَ فَقَدْ رَدَّ عَلَى اللَّهِ عِزًّا وَ جَلًّا هَدِيَّتَهُ.

He^{-asws} said: 'The breaking of fast (not fasting) during the journey and the shortening in the Salat! The one who does not do that, he has returned to Allah^{-azwj} Mighty and Majestic His^{-azwj} Gift".⁴¹

25- الْحِصَالُ، وَ الْمَجَالِسُ، لِلصَّدُوقِ بِسَنَدٍ تَكَرَّرَ ذِكْرُهُ فِي حَبْرٍ نَفَرَ مِنَ الْيَهُودِ جَاءُوا إِلَى النَّبِيِّ ص قَالَ أَعْطَانِي اللَّهُ الرُّخْصَةَ لِأُمَّتِي عِنْدَ الْأَمْرَاضِ وَ السَّفَرِ.

(The books) 'Al Khisaal' and 'Al Majaalis' of Al Sadouq, by a chain who mentioned is repeated in a Hadeeth,

'A number of Jews came to the Prophet^{-saww}. He^{-saww} said: 'Allah^{-azwj} has Given me the allowance for my^{-saww} community during the illnesses and the journey".⁴²

26- الْحِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْهَيْثَمِ وَ حَمْسَةَ أُخْرَى مِنْ مَشَائِخِهِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُهَلَّبٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع قَالَ: التَّقْصِيرُ فِي ثَمَانِيَةِ فَرَاسِخٍ وَ هُوَ بَرِيدَانِ وَ إِذَا قَصَّرْتَ أَفْطَرْتَ وَ مَنْ لَمْ يُقْصِرْ فِي السَّفَرِ لَمْ يُجْزِ صَلَاتُهُ لِأَنَّهُ قَدْ زَادَ فِي فَرَضِ اللَّهِ عِزًّا وَ جَلًّا.

(The book) 'Al Khisaal' – from Ahmad Bin Muhammad Bin Al Haysam and five others from his elders, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al A'mash,

'From Al-Sadiq^{-asws} having said: 'The shortening is in eight Farsakh's (23 km), and it is two 'Bareeds', and when should shorten, you should not fast, and the one who does not shorten during the journey, his Salat is not allowed because he has increased in the obligations of Allah^{-azwj} Mighty and Majestic".⁴³

27- الْعِيُونُ، بِالْأَسَانِيدِ الثَّلَاثَةِ الْمُتَقَدِّمِ ذِكْرُهَا فِي صَدْرِ الْكِتَابِ عَنِ الرِّضَا ع عَنْ آبَائِهِ ع قَالَ سُنِّلَ أَبِي عَنِ الصَّلَاةِ فِي السَّفَرِ فَذَكَرَ أَنَّ أَبَاهُ ع كَانَ يُقْصِرُ الصَّلَاةَ فِي السَّفَرِ.

⁴¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 24

⁴² Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 25

⁴³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 26

(The book) 'Al Uyoun' – by the three preceding chains he mentioned in the beginning of the book,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} having said: 'My^{-asws} father^{-asws} was asked about the Salat during the journey. He^{-asws} mentioned that his^{-asws} father had shortened the Salat during the journey".⁴⁴

28- العيون، عن تميم بن عبد الله الفرشي عن أبيه عن أحمد بن علي الأنصاري عن رجاء بن أبي الصَّحَّاحِ قَالَ: كَانَ الرِّضَاعُ فِي طَرِيقِ خُرَاسَانَ يُصَلِّي فَرَايضَهُ رَكَعَتَيْنِ رَكَعَتَيْنِ إِلَّا الْمَغْرِبَ فَإِنَّهُ كَانَ يُصَلِّيهَا ثَلَاثًا وَلَا يَدْعُ نَافِلَتَهَا وَلَا يَدْعُ صَلَاةَ اللَّيْلِ وَالشَّفْعِ وَالْوَتْرَ وَرَكَعَتِي الْفَجْرِ فِي سَفَرٍ وَلَا حَضْرٍ وَلَا كَانَ لَا يُصَلِّي مِنْ نَوَافِلِ النَّهَارِ فِي السَّفَرِ شَيْئًا

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

'Al-Reza^{-asws} was in a road of Khurasan praying his^{-asws} obligatory Salat as two Cycles except Al-Maghrib, for he^{-asws} had prayed it as three (Cycles), and he^{-asws} neither neglected its optional nor left the night Salat and Al-Shaf'a and Al-Witr, and two Cycles of Al-Fajr in a journey, nor in staying, and he^{-asws} did not pray anything from optional (Salat-s) of the day during the journey.

وَكَانَ يَقُولُ بَعْدَ كُلِّ صَلَاةٍ يُفَصِّرُهَا سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ثَلَاثِينَ مَرَّةً وَيَقُولُ هَذَا لِتَمَامِ الصَّلَاةِ

And Rasool-Allah^{-saww} was saying after a Salat he^{-saww} had shortened: 'Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest', thirteen times, and he^{-saww} said this to complete the Salat.

وَمَا رَأَيْتُهُ صَلَّى الضُّحَى فِي سَفَرٍ وَلَا حَضْرٍ وَلَا كَانَ لَا يَصُومُ فِي السَّفَرِ شَيْئًا وَكَانَ إِذَا أَقَامَ بِبَلَدَةٍ عَشْرَةَ أَيَّامٍ صَائِمًا لَا يُفْطِرُ فَإِذَا جَنَّ اللَّيْلُ بَدَأَ بِالصَّلَاةِ قَبْلَ الْإِفْطَارِ.

And I (the narrator) did not see him^{-asws} pray Al Zohar, neither during a journey nor staying; and he^{-asws} did not fast anything during the journey; and it was so whenever he^{-asws} stayed at a city for ten day, he^{-asws} would fast, nor break. When the night shielded, he^{-asws} began with the Salat before the 'Iftar' (breaking the fast)".⁴⁵

29- مجالس ابن السَّيِّحِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ هَارُونَ بْنِ الصَّلْتِ عَنِ ابْنِ عُقْدَةَ عَنِ الْقَاسِمِ بْنِ جَعْفَرِ بْنِ أَحْمَدَ عَنْ عَبَّادِ بْنِ أَحْمَدَ عَنْ عَوِيهِ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى عَنْ سُؤَيْدِ بْنِ عَقْلَةَ

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

عَنْ عَمْرِ بْنِ الْحَطَّابِ وَ عَنْ أَبِي بَكْرٍ وَ عَنْ عَلِيِّ ع وَ عَنْ عَبْدِ اللَّهِ بْنِ الْعَبَّاسِ قَالَ كُلُّهُمْ قَالَ: إِذَا كُنْتَ مُسَافِرًا ثُمَّ مَرَزْتَ بِبَلَدَةٍ تُرِيدُ أَنْ تُقِيمَ بِهَا عَشْرًا فَأَتَمَّ الصَّلَاةَ وَ إِنْ كُنْتَ إِذَا تُرِيدُ أَنْ تُقِيمَ بِهَا أَقَلَّ مِنْ عَشْرَةٍ فَفَصِّرْ وَ إِنْ قَدِمْتَ وَ أَنْتَ تَقُولُ أَسِيرٌ غَدًا أَوْ بَعْدَ غَدٍ حَتَّى تُتِمَّ شَهْرًا فَأَكْمِلِ الصَّلَاةَ وَ لَا تُفَصِّرْ فِي أَقَلِّ مِنْ ثَلَاثٍ

⁴⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 27

⁴⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 28

‘From Umar Bin Al Khattab, and from Abu Bakr, and from Ali^{asws}, and from Abdullah Bin Al-Abbas, all of them said, ‘When you travel, then you pass by a city intending to stay at it for ten (days), pray the complete Salat; and if you rather intended to stay at it less than ten (days), shorten; and if you arrived and you were saying, ‘I shall travel (depart) tomorrow or (day) after tomorrow’, until a month is completed, then pray the perfect (complete) Salat and do not shorten in less than three (days)’.

وَقَالَ سَأَلْتُهُمْ عَنْ صَاحِبِ السَّفِينَةِ أَيْ يُقَصِّرُ الصَّلَاةَ كُلَّهَا

And he said, ‘I asked them about a sailor in a ship, ‘Should he shorten the Salat, all of them?’

قَالَ نَعَمْ إِذَا كُنْتَ فِي سَفَرٍ مُّعِينٍ وَإِنْ سَافَرْتَ فِي رَمَضَانَ فَصُمْ إِنْ شِئْتَ

He said, ‘Yes, when you were on a lengthy journey, and if you travel during Ramazan, then fast if you like’.

وَكُلُّهُمْ قَالَ إِذَا صَلَّيْتَ فِي السَّفِينَةِ فَأَوْجِبِ الصَّلَاةَ إِلَى الْقِبْلَةِ فَإِنْ اسْتَدَارَتْ فَأَنْبِثْ حَيْثُ أُوجِبَتْ

And all of them said, ‘When you pray in the ship, then it obligates the Salat to the Qiblah. If it rotates, then stay affirmed wherever it had obligated’.

وَكُلُّهُمْ صَلَّى الْعَصْرَ وَالْفَجَاةَ مُسْفِرَةً فَإِنَّمَا كَانَتْ صَلَاةَ رَسُولِ اللَّهِ ص وَكُلُّهُمْ قَنَتَ فِي الْفَجْرِ وَ عَثْمَانُ أَيْضاً قَنَتَ فِي الْفَجْرِ.

And all of them prayed Al-Asr and travelled the mountain ranges (shortening Salat), for it was a Salat of Rasool-Allah^{saww}, and all of them performed Qunout in Al-Fajr (Salat), and Usman as well performed Qunout in Al-Fajr (Salat)”.⁴⁶

30- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ وَ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِآبَادِيِّ عَنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيِّ الْكُوفِيِّ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ الْجَبَلِيِّ عَنْ صَبَّاحِ الْحَدَّادِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ مُوسَى بْنَ جَعْفَرٍ ع عَنْ قَوْمٍ خَرَجُوا فِي سَفَرٍ لَهُمْ فَلَمَّا انْتَهَوْا إِلَى الْمَوْضِعِ الَّذِي يَجِبُ عَلَيْهِمْ فِيهِ التَّقْصِيرُ قَصَرُوا فَلَمَّا أَنْ صَارُوا عَلَى رَأْسِ فَرْسَخَيْنِ أَوْ ثَلَاثَةٍ أَوْ أَرْبَعَةٍ فَرَسَخٍ تَخَلَّفَ عَنْهُمْ رَجُلٌ لَا يَسْتَقِيمُ لَهُمُ السَّفَرُ إِلَّا بِمَجِيئِهِ إِلَيْهِمْ فَأَقَامُوا عَلَى ذَلِكَ أَيَّاماً- لَا يَدْرُونَ هَلْ يَمْضُونَ فِي سَفَرِهِمْ أَوْ يَنْصَرِفُونَ هَلْ يَنْبَغِي لَهُمْ أَنْ يُتِمُّوا الصَّلَاةَ أَوْ يُقِيمُوا عَلَى تَقْصِيرِهِمْ

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, and from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Sa’adabady, from Al Barqy, from Muhammad Bin Ali Al Kufi, from Muhammad Bin Aslam Al Jabaly, from Sabbah Al Haza’a, from Is’haq Bin Ammar who said,

‘I asked Abu Al-Hassan Musa Bin Ja’far^{asws} about a group going out in a journey. When they end up to the place which the shortening is obligated upon them, then shorten. When they come to the top of two Farsakh’s, or three, or four Farsakh’s, a man from them stays back from them, the journey is no longer straight for them except by his coming to them. So they stay upon that for days, not knowing whether they should continue in their journey or

⁴⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 29

disperse. 'Is it befitting for them to pray the complete Salat or to be staying upon their shortening?'

فَقَالَ إِنْ كَانُوا بَلَغُوا مَسِيرَةَ أَرْبَعَةِ فَرَاسِخٍ فَلْيَقِيمُوا عَلَى تَقْصِيرِهِمْ أَقَامُوا أَمْ انصَرَفُوا وَ إِنْ سَارُوا أَقَلَّ مِنْ أَرْبَعَةِ فَرَاسِخٍ فَلْيَتِمُّوا الصَّلَاةَ مَا أَقَامُوا فَإِذَا مَضَوْا فَلْيَقْصِرُوا

He^{-asws} said: 'If they had reached a travel distance of four Farsakh's, let them stay upon their shortening (of Salat), whether they stay or leave; and if they had travelled less than four Farsakh's, let them pray the complete Salat for as long as they say. When they continue, let them shorten'.

ثُمَّ قَالَ ع وَ هَلْ تَدْرِي كَيْفَ صَارَتْ هَكَذَا

Then he^{-asws} said: 'And do you know how it came to be like this?'

فُلْتُ لَا أَدْرِي

I said, 'I don't know'.

قَالَ لِأَنَّ التَّقْصِيرَ فِي بَرِيدَيْنِ وَ لَا يَكُونُ التَّقْصِيرُ فِي أَقَلِّ مِنْ ذَلِكَ فَلَمَّا كَانُوا قَدْ سَارُوا بَرِيدًا وَ أَرَادُوا أَنْ يَنْصَرِفُوا بَرِيدًا كَانُوا قَدْ سَارُوا سَفَرِ التَّقْصِيرِ وَ إِنْ كَانُوا قَدْ سَارُوا أَقَلَّ مِنْ ذَلِكَ لَمْ يَكُنْ لَهُمْ إِلَّا إِمْتَامُ الصَّلَاةِ

He^{-asws} said: 'Because the shortening is in two 'Bareeds' and the shortening cannot happen in less than that. When they had travelled a 'Bareed' and intended to leave for a 'Bareed', they would have travelled a journey of the shortening; and if they had travelled less than that, it cannot be for them except to pray the complete Salat'.

فُلْتُ أَلَيْسَ قَدْ بَلَغُوا الْمَوْضِعَ الَّذِي لَا يَسْمَعُونَ فِيهِ أَذَانَ مِصْرِهِمُ الَّذِي خَرَجُوا مِنْهُ

I said, 'Hadn't they reached the place which they could not hear the Azaan of their city which they had emerged from?'

قَالَ بَلَى إِنَّمَا قَصَرُوا فِي ذَلِكَ الْمَوْضِعِ لِأَنَّهُمْ لَمْ يَشْكُوا فِي سَبِيلِهِمْ وَ إِنَّ السَّيْرَ سَبِيحٌ بِهِمْ فِي السَّفَرِ فَلَمَّا جَاءَتِ الْعِلَّةُ فِي مَقَامِهِمْ دُونَ الْبَرِيدِ صَارُوا هَكَذَا.

He^{-asws} said: 'Yes, but rather they should shorten (Salat) in that place because they did not face hardship in their travel, and even if the travel was strenuous with them in the journey. When the reason came regarding their staying less than the 'Bareed', they came to be like this'.⁴⁷

31- نَوَابِ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خِيَارُكُمْ الَّذِينَ إِذَا سَافَرُوا قَصَرُوا وَ أَفْطَرُوا.

⁴⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 30

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Bin Yahya Al Ash'ary, from Ahmad Bin Hilal, from Isa Bin Abdullah, from his father, from his grandfather,

'From Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Best of you are those who when they travel, they shorten and do not fast'.⁴⁸

وَمِنْهُ عَنِ ابْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَلَّى فِي سَفَرٍ أَرْبَعِ رَكَعَاتٍ مُتَعَمِّدًا فَأَنَا إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْهُ بَرِيءٌ.

And from him, from Ibn Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ash'ary, raising it to,

'Abu Abdullah^{-asws} said: 'One who deliberately prays four Cycles during a journey, so I disavow from him to Allah^{-azwj} Mighty and Majestic'.⁴⁹

32- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ: قَالَ بَعْضُ أَصْحَابِنَا لِأَبِي عَبْدِ اللَّهِ ع مَا بَأْسُ صَلَاةِ الْمَغْرِبِ لَمْ يُقْصَرَ فِيهَا رَسُولُ اللَّهِ ص فِي السَّفَرِ وَالْحَضَرِ مَعَ نَافِلَتَيْهَا

(The book) 'Al Mahasin' – from his father, from Al Abbas Bin Marouf, from Ali Bin Mahziyar who said,

'One of our companions said to Abu Abdullah^{-asws}, 'What is the matter Al-Maghrib Salat, Rasool-Allah^{-saww} did not shorten in it during the journey and the staying, along with its optional (Salat(s))?'

قَالَ ع لِأَنَّ الصَّلَاةَ كَانَتْ رَكَعَتَيْنِ رَكَعَتَيْنِ فَأَضَافَ رَسُولُ اللَّهِ ص إِلَى كُلِّ رَكَعَتَيْنِ رَكَعَتَيْنِ وَوَضَعَهَا عَنِ الْمُسَافِرِ وَ أَقَرَّ الْمَغْرِبَ عَلَى وَجْهِهَا فِي السَّفَرِ وَالْحَضَرِ وَ لَمْ يُقْصَرَ فِي رَكَعَتَيْ الْفَجْرِ أَنْ يَكُونَ تَمَامَ الصَّلَاةِ سَبْعَ عَشْرَةَ رَكَعَةً فِي السَّفَرِ وَالْحَضَرِ.

He^{-asws} said: 'Because the Salat used to be two Cycles, two Cycles. Rasool-Allah^{-saww} added two Cycles, two Cycles to each, and dropped it from the traveller, and settled Al-Maghrib upon its aspect during the journey and the staying, and did not shorten in the two Cycles of Al-Fajr, for the complete Salat to be of seventeen Cycles during the journey (including six optional Cycles of Al-Maghrib) and the staying'.⁵⁰

33- الْمَحَاسِينُ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ الْأَشْعَرِيِّ عَنْ حُدَيْفَةَ بْنِ مَنْصُورٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ الصَّلَاةُ فِي السَّفَرِ رَكَعَتَانِ بِالنَّهَارِ لَيْسَ قَبْلَهُمَا وَلَا بَعْدَهُمَا شَيْءٌ.

(The book) 'Al Mahasin' – from Muhammad Bin Khalid Al Ash'ary, from Ibrahim Bin Muhammad Al Ash'ary, from Huzeyfa Bin Mansour who said,

'I heard Abu Ja'far^{-asws} saying: 'The Salat during the journey is of two Cycles at daytime. There isn't anything (from optional Salat(s)) before it nor after it'.⁵¹

⁴⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 31 a

⁴⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 31 b

⁵⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 32

⁵¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 33

34- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ سُلَيْمَانَ الْجُعْفَرِيِّ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ سَافَرَ فَعَلَيْهِ التَّقْصِيرُ وَ الْإِفْطَارُ عَيْرَ الْمَلَّاحِ فَإِنَّهُ فِي بَيْتِهِ وَ هُوَ يَتَرَدَّدُ حَيْثُ شَاءَ.

(The book) 'Al Mahasin' – from his father, from Suleyman Al Ja'fari, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'One who travels, the shortening (of Salat) is upon him, and the breaking (not fasting), apart from the navigator (of a ship) for he is in his house and he roams (sails) wherever he desires to".⁵²

وَ مِنْهُ عَنْ أَبِيهِ عَنِ الْجُعْفَرِيِّ عَنْ مُوسَى بْنِ حَمَزَةَ بْنِ بَرِيْعٍ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع جُعِلْتُ فِدَاكَ إِنَّ لِي صَبِيْعَةً دُونَ بَعْدَادَ فَأُقِيمُ فِي تِلْكَ الصَّبِيْعَةِ أَقْصَرُ أَمْ أَمُّ

And from him, from his father, from Al Ja'far, from Musa Bin Hamza Bin Bazie who said,

'I said to Abu Al-Hassan^{-asws}, 'May I be sacrificed for you^{-asws}! There is an estate for me besides Baghdad, so I stay in that estate. Shall I shorten (Salat) or pray complete?'

قَالَ إِنَّ لِي تَنْوِ الْمَقَامَ عَشْرًا فَاقْصِرْ.

He^{-asws} said: 'If he did not intend to stay ten (days), he should shorten".⁵³

35- فِئَةُ الرِّضَا، قَالَ ع اعْلَمْ يَرْحَمُكَ اللَّهُ أَنَّ فَرَضَ السَّفَرِ رَكْعَتَانِ إِلَّا الْعِدَاةَ فَإِنَّ رَسُولَ اللَّهِ ص تَرَكَهَا عَلَى حَالِهَا فِي السَّفَرِ وَ الْحَضَرِ وَ أَضَافَ إِلَى الْمَغْرِبِ رَكْعَةً

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Know, may Allah^{-azwj} Mercy you, that Allah^{-azwj} has Imposed two Cycles of the journey except the morning, for Rasool-Allah^{-saww} had left it upon its state in the journey and the staying, and added a Cycle to Al-Maghrib.

وَ قَدْ يُسْتَحَبُّ أَنْ لَا تُتْرَكَ نَافِلَةُ الْمَغْرِبِ وَ هِيَ أَرْبَعُ رَكْعَاتٍ فِي السَّفَرِ وَ لَا فِي الْحَضَرِ وَ رَكْعَتَانِ بَعْدَ الْعِشَاءِ الْآخِرَةِ مِنْ جُلُوسٍ وَ ثَمَانِ رَكْعَاتٍ صَلَاةَ اللَّيْلِ وَ الْوُتْرُ وَ رَكْعَتَا الْفَجْرِ

And it is recommended that you should not neglect the optional of Al-Maghrib Salat, and it is four Cycles during the journey, nor during the staying, and two Cycles after Al-Isha the last from sitting, and eight Cycles Salat of the night, and Al-Witr, and two Cycles of Al-Fajr.

فَإِنْ لَمْ تُقْدِرْ عَلَى صَلَاةِ اللَّيْلِ فَصَبَّيْتَهَا فِي الْوَقْتِ الَّذِي يُمَكِّنُكَ مِنْ لَيْلٍ أَوْ نَهَارٍ وَ مَنْ سَافَرَ فَالتَّقْصِيرُ عَلَيْهِ وَاجِبٌ إِذَا كَانَ سَفَرُهُ ثَمَانِيَةَ فَرَاسِخٍ أَوْ بَرِيدَيْنِ وَ هُوَ أَرْبَعَةٌ وَ عِشْرُونَ مِيْلًا

If you are not able upon the night Salat, then fulfil it during the time which you are able, from a night or day, and the one who travels, the shortening is obligated upon him when his journey is of eight Farsakh's or two Bareeds, and it is of twenty-four (Arabic) miles.

⁵² Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 34 a

⁵³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 34 b

فَإِنْ كَانَ سَفَرُكَ بَرِيداً وَاحِداً وَ أَرَدْتَ أَنْ تَرْجِعَ مِنْ يَوْمِكَ فَصَرَّتْ لِأَنَّهَ ذَهَابُكَ وَ حَيْثُكَ بَرِيدَانِ وَ إِنْ عَزَمْتَ عَلَى الْمَقَامِ وَ كَانَ مُدَّةُ سَفَرِكَ بَرِيداً وَاحِداً
تَمَّ بِجَدَدِكَ لَكَ فِيهِ الرَّجُوعُ مِنْ يَوْمِكَ وَ أَقَمْتَ فَلَا تُقَصِّرُ وَ إِنْ كَانَ أَكْثَرَ مِنْ بَرِيدٍ فَالْتَقْصِيرُ وَاجِبٌ إِذَا غَابَ عَنْكَ أَذَانُ مِصْرِكَ

If your journey were one Bareed and you intend to return from your same day, shorten (Salat) because your going and your coming are two Bareeds; and if you are determined upon the staying and the term of your journey is one Bareed, then it is tiring for you returning during your same day, and you stay over, there is no shortening, and if it was more than a Bareed, the shortening is obligatory when Azaan of your city is absent from you (cannot be heard).

وَ إِنْ كُنْتَ مُسَافِراً فَدَخَلْتَ مَنْزِلَ أَخِيكَ أَتَمَمْتَ الصَّلَاةَ وَ الصَّوْمَ مَا دُمْتَ عِنْدَهُ لِأَنَّ مَنْزِلَ أَخِيكَ مِثْلُ مَنْزِلِكَ وَ إِنْ دَخَلْتَ مَدِينَةً فَعَزَمْتَ عَلَى الْقِيَامِ فِيهَا
يَوْماً أَوْ يَوْمَيْنِ فَدَافَعْتَكَ الْأَيَّامُ وَ أَنْتَ فِي كُلِّ يَوْمٍ تَقُولُ أَخْرُجُ الْيَوْمَ أَوْ عَدَا أَفْطَرْتَ وَ فَصَرْتَ وَ لَوْ كَانَ ثَلَاثِينَ يَوْماً وَ إِنْ عَزَمْتَ عَلَى الْمَقَامِ بِمَا حِينَ
تَدْخُلُ مُدَّةَ عَشْرَةِ أَيَّامٍ أَتَمَمْتَ وَ قَتَ دُحُولِكَ

And if you were travelling and you enter a house of your brother, pray the complete Salat and fast for as long as you are with him, because a house of your brother is like your house; and if you enter a city and you had determined upon the staying in it for a day or two days, and the days keep pushing you (to stay) and you are saying during every day, 'I shall go out today or tomorrow', do not fast and shorten (Salat), and even if these were thirty days; and if you are determined upon the staying at it for ten days when you enter, pray complete Salat at the time of your entry.

وَ السَّفَرُ الَّذِي يَجِبُ فِيهِ التَّقْصِيرُ فِي الصَّوْمِ وَ الصَّلَاةِ هُوَ سَفَرٌ فِي الطَّاعَةِ مِثْلُ الْحَجِّ وَ الْعَزْوِ وَ الزِّيَارَةِ وَ قَصْدِ الصَّدِيقِ وَ الْأَخِ وَ حُضُورِ الْمَشَاهِدِ وَ قَصْدِ
أَخِيكَ لِقَضَاءِ حَقِّهِ وَ الْحُرُوجِ إِلَى ضَيْعَتِكَ أَوْ مَالٍ تَخَافُ تَلْفَهُ أَوْ مَسْجَرٍ لَا بُدَّ مِنْهُ فَإِذَا سَافَرْتَ فِي هَذِهِ الْوُجُوهِ وَجِبَ عَلَيْكَ التَّقْصِيرُ وَ إِنْ كَانَ غَيْرَ هَذِهِ
الْوُجُوهِ وَجِبَ عَلَيْكَ الْإِتْمَامُ

And the journey in which the shortening is obligated regarding the fasting and the Salat, it is a journey in the obedience (of Allah^{-azwj}) like the Hajj, and the military expedition, and the Ziyarah, and aiming to go to the friend, and the brother, and attend the Monuments, and aiming to your brother to fulfil his right, and the going out to your estate, or weal you fear is destruction, or trade there is no escape from. So, when you travel regarding these aspects, the shortening is obligated upon you, and if it was other than these aspects, the completion is obligated upon you.

وَ إِذَا بَلَغْتَ مَوْضِعَ قَصْدِكَ مِنَ الْحَجِّ وَ الزِّيَارَةِ وَ الْمَشَاهِدِ وَ غَيْرِ ذَلِكَ مِمَّا قَدْ بَيَّنَّهُ لَكَ فَقَدْ سَقَطَ عَنْكَ السَّفَرُ وَ وَجِبَ عَلَيْكَ الْإِتْمَامُ

And if you reach the place of your purpose, from the Hajj, and the Ziarat, and the Monuments, and other than that from what I^{-asws} have clarified to you, the (rules of the) journey are dropped from you and the completion is obligated upon you'.

وَ قَدْ أَزْوَى عَنِ الْعَالِمِ عَ أَنَّهُ قَالَ فِي أَرْبَعِ مَوَاضِعَ لَا يَجِبُ أَنْ تُقَصِّرَ إِذَا قَصَدْتَ مَكَّةَ وَ الْمَدِينَةَ وَ مَسْجِدَ الْكُوفَةِ وَ الْحَيْرَةَ وَ سَائِرَ الْأَسْفَارِ الَّتِي لَيْسَتْ
بِطَّاعَةٍ مِثْلَ طَلَبِ الصَّيْدِ وَ النَّزْهَةِ وَ مُعَاوَنَةِ الظَّالِمِ وَ كَذَلِكَ الْمَلَاخِ وَ الْفَلَاحِ وَ الْمُكَارِي فَلَا تُقَصِّرُ فِي الصَّلَاةِ وَ لَا فِي الصَّوْمِ

And it is reported from the Scholar (Imam^{-asws}) having said: 'In four places it is not obligatory to shorten (Salat) – when you aim for Makkah and Al-Medina, and Masjid Al-Kufa, and the enclosure (of Imam Husayn^{-asws}), while rest of the journeys which aren't in obedience (of

Allah^{-azwj}), like the hunting, and the recreation, and assisting the oppressor, and like that is the navigator (seaman), and the farmer, and the cameleer, there is no shortening in the Salat nor in the fasting.

وَ إِنْ سَافَرْتَ إِلَى مَوْضِعٍ مِثْلَ أَرْبَعِ فَرَاسِخٍ وَ لَمْ تُرِدِ الرُّجُوعَ مِنْ يَوْمِكَ فَأَنْتَ بِالْخِيَارِ فَإِنْ شِئْتَ تَمَمْتَ وَ إِنْ شِئْتَ قَصَّرْتَ وَ إِنْ كَانَ سَفَرُكَ ذُوْنَ أَرْبَعِ فَرَاسِخٍ فَالتَّامُّ عَلَيْكَ وَاجِبٌ

And if you travel to a place a distance of four Farsakh's and you don't intend the return from your same day, you are with the choice, if you like you pray complete and if you like you shorten; and if your journey was less than four Farsakh's, then the completion is obligated upon you.

فَإِذَا دَخَلْتَ بَلَدًا وَ نَوَيْتَ التَّامُّ بِهَا عَشْرَةَ أَيَّامٍ فَأَتَمَّ الصَّلَاةَ وَ الصَّوْمَ وَ إِنْ نَوَيْتَ أَقَلَّ مِنْ عَشْرَةِ أَيَّامٍ فَعَلَيْكَ التَّقْصِيرُ وَ إِنْ لَمْ تَدْرِ مَا مَقَامُكَ بِهَا تَقُولُ أَخْرُجُ الْيَوْمَ وَ عَدَا فَعَلَيْكَ أَنْ تُقْصِرَ إِلَى أَنْ يَمْضِيَ ثَلَاثُونَ يَوْمًا ثُمَّ تَبَعْدَ ذَلِكَ وَ لَوْ صَلَاةً وَاحِدَةً

When you enter a city and intend the staying at it for ten days, then complete the Salat and the fasting, and if you had intended less than ten days, upon you is the shortening; and if you don't know what your stay at it would be, so you are saying, 'I shall go out today', and tomorrow', upon you is to shorten up to the expiry of thirty days, then you pray complete after that, and even if it were one Salat.

وَ مَتَى وَجِبَ عَلَيْكَ التَّقْصِيرُ فِي الصَّلَاةِ أَوْ التَّامُّ لِرَمَلِكَ فِي الصَّوْمِ مِثْلَهُ وَ إِنْ دَخَلْتَ قَرْيَةً وَ لَكَ بِهَا حِصَّةٌ فَأَتَمَّ الصَّلَاةَ وَ إِنْ خَرَجْتَ مِنْ مَنَزِلِكَ فَقَصِّرَ إِلَى أَنْ تَعُودَ إِلَيْهِ

And when the shortening is obligated upon you in the Salat or the completion necessitates you regarding the fasting, similar to it, and if you enter a town and there is a portion (dwelling) for you at it, pray the complete Salat; and if you go out from your house, then shorten until you return to it.

وَ اعْلَمْ أَنَّ الْمُتَمِّمَ فِي السَّفَرِ كَالْمُقْصِرِ فِي الْحَضَرِ وَ لَا يَحِلُّ التَّامُّ فِي السَّفَرِ إِلَّا لِمَنْ كَانَ سَفَرُهُ لِلَّهِ عَزَّ وَ جَلَّ مَعْصِيَةً أَوْ سَفَرًا إِلَى صَيْدٍ

And know that the completer during the journey is like the shortener during the staying, and the completeness is not Permissible during the journey except for the one whose journey was in disobedience to Allah^{-azwj} Mighty and Majestic, or a journey to hunt.

وَ مَنْ خَرَجَ إِلَى صَيْدٍ فَعَلَيْهِ التَّامُّ إِذَا كَانَ صَيْدُهُ بَطْرًا وَ شَرَهًا وَ إِذَا كَانَ صَيْدُهُ لِلتِّجَارَةِ فَعَلَيْهِ التَّامُّ فِي الصَّلَاةِ وَ التَّقْصِيرُ فِي الصَّوْمِ وَ إِذَا كَانَ صَيْدُهُ اضْطِرَارًا لِيَعُودَ بِهِ عَلَى عِيَالِهِ فَعَلَيْهِ التَّقْصِيرُ فِي الصَّلَاةِ وَ الصَّوْمِ

The one who goes out to hunt, upon him is the completeness when his hunting was for frivolities and vanity (for sport); and when his hunting was for the trading, upon him is the completeness regarding the Salat, and the shortening in the fasting; and when his hunting was out of desperation to return with it to his dependants, upon him is the shortening in the Salat and the fasting.

وَ لَوْ أَنَّ مُسَافِرًا مَنَّ يَجِبُ عَلَيْهِ مَا لَمْ يَنْطَلِقْ إِلَى الصَّيْدِ لَوْجِبَ عَلَيْهِ التَّامُّ لِطَلَبِ الصَّيْدِ فَإِنْ رَجَعَ بِصَيْدِهِ إِلَى الطَّرِيقِ فَعَلَيْهِ فِي رُجُوعِهِ التَّقْصِيرُ

And if a traveller was from the ones, wealth was obligated upon him from his way to the hunting, the completion is obligated upon him to seek the prey. If he returned with his prey to the road, upon him is the shortening during his return.

وَ إِنْ كُنْتَ صَلَّيْتَ فِي السَّفَرِ صَلَاةً تَامَةً فَذَكَرْتَهَا وَ أَنْتَ فِي وَقْتِهَا فَعَلَيْكَ الْإِعَادَةُ وَ إِنْ ذَكَرْتَهَا بَعْدَ خُرُوجِ الْوَقْتِ فَلَا شَيْءَ عَلَيْكَ وَ إِنْ أَمَمْتَهَا بِجِهَالَةٍ فَلَيْسَ عَلَيْكَ فِيهَا مَضَى شَيْءٌ وَ لَا إِعَادَةَ عَلَيْكَ إِلَّا أَنْ تَكُونَ قَدْ سَمِعْتَ بِالْحَدِيثِ

And if you had prayed a complete Salat during the journey, then you remembered it while you are within its timing, upon you is the repeating; and if you had remembered it after expiry of the time, there is nothing upon you; and if you had completed it due to ignorance, there isn't anything upon you in what has passed nor is there repeating upon you except if you happened to have heard the Hadeeth.

وَ إِنْ قَصَّرْتَ فِي قَرْيَتِكَ نَاسِيًا ثُمَّ ذَكَرْتَ وَ أَنْتَ فِي وَقْتِهَا أَوْ فِي غَيْرِ وَقْتِهَا فَعَلَيْكَ قِضَاءُ مَا فَاتَكَ مِنْهَا

And you had shortened in your town out of forgetfulness, then you remembered while you were within its timing or in other than its timing, upon you is making up (Qaza) of what you had missed out from it'.

وَ رُويَ أَنَّ مَنْ صَامَ فِي مَرَضِهِ أَوْ فِي سَفَرِهِ أَوْ أَمَمَ الصَّلَاةَ فَعَلَيْهِ الْقِضَاءُ إِلَّا أَنْ يَكُونَ جَاهِلًا فِيهِ فَلَيْسَ عَلَيْهِ شَيْءٌ.

And it is reported that the one who fasts during his illness, or during his journey, or prays the complete Salat, upon him is the making up (Qaza) except if he happens to be ignorant regarding it, so there wouldn't be anything upon him".⁵⁴

36- العياشي، عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ- قَالَ الْبَاغِي طَالِبُ الصَّيْدِ وَ الْعَادِي السَّارِقُ لَيْسَ لَهُمَا أَنْ يُقَصِّرَا مِنَ الصَّلَاةِ وَ لَيْسَ لَهُمَا إِذَا اضْطُرَّ إِلَى الْمَيْتَةِ أَنْ يَأْكُلَاهَا وَ لَا يَحِلُّ لَهَا إِذَا اضْطُرَّ.

Al Ayyashi – from Hammad Bin Usman,

'From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **But the one who is desperate, without coveting nor transgressing [2:173]**. He^{-asws} said: 'The transgressor is seeker of the prey (hunter), and the habitual thief. There isn't for them to be shortening from the Salat, and it isn't for them when they are desperate to (consume) the dead that they can eat it, nor is it Permissible for them what is Permissible for the people when they are desperate".⁵⁵

37- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ قَالَ قَالَ عَلِيُّ ع جَاءَتِ الْحَضْرَامَةُ إِلَى رَسُولِ اللَّهِ ص فَقَالُوا يَا رَسُولَ اللَّهِ ص إِنَّا لَا نَزَالُ نَنْفُرُ أَبَدًا فَكَيْفَ نَصْنَعُ بِالصَّلَاةِ

(The book) 'Nawadir' of Al Rawandy – By his chain,

⁵⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 35

⁵⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 36

'From Musa^{-asws} Bin Ja'far^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'Al-Khazarima (a Syrian tribe) came to Rasool-Allah^{-saww}. They said, 'O Rasool-Allah^{-saww}! we are continually on the move, so how should we deal with the Salat?'

فَقَالَ سَبِّحُوا ثَلَاثَ تَسْبِيحَاتٍ رُكُوعاً وَ ثَلَاثَ تَسْبِيحَاتٍ سُجُوداً.

He^{-saww} said: 'Glorify three glorifications as Ruk'u, and three glorifications as Sajdah''.⁵⁶

بيان: أي لا تقصروا في كيفية الصلاة أيضا كما لا تقصرون في الكمية و يمكن أن يكون تجويزا للتخفيف فالمراد بالتسبيحات الصغريات.

Explanation – I.e. do not be shortening in the method of the Salat as well just as you cannot shorten in the quantity, and it is possible that it could be an allowance for the lightening, so the intent with the glorifications would be the lessening.

38- كِتَابُ صِفِّينَ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عُمَرَ بْنِ خَالِدٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ ع قَالَ: خَرَجَ عَلَيَّ ع وَ هُوَ يُرِيدُ صِفِّينَ حَتَّى إِذَا قَطَعَ النَّهْرَ أَمَرَ مُنَادِيَهُ فَنَادَى بِالصَّلَاةِ

(The book) 'Kitab Siffeen' of Nazr Bin Muzahim, from Umar Bin Khalid,

'Zayd son of Ali (Bin Al-Husayn^{-asws}), from his forefathers^{-asws} having said: 'Ali^{-asws} went out and he^{-asws} was intending Siffeen, until when he^{-asws} had cut across the river, he^{-asws} instructed his^{-asws} caller, so he called for the Salat'.

قَالَ فَتَقَدَّمَ فَصَلَّى رُكْعَتَيْنِ حَتَّى إِذَا قَضَى الصَّلَاةَ أَقْبَلَ عَلَيْنَا فَقَالَ يَا أَيُّهَا النَّاسُ أَلَا مَنْ كَانَ مُشْبِعاً أَوْ مُقِيماً فَلْيُتِمَّ فَإِنَّا قَوْمٌ عَلَى سَفَرٍ وَ مَنْ صَحَبَنَا فَلَا يَصُومُ الْمَفْرُوضَ وَ الصَّلَاةَ رُكْعَتَانِ.

He said, 'He^{-asws} went ahead and prayed two Cycles until when he^{-asws} had fulfilled the Salat, he faced towards us and said: 'O you people! Indeed, the one who was walking or staying, let him pray complete for we are group upon a journey and the one who accompanies us, should not fast the obligatory (fasts), and pray the Salat as two Cycles''.⁵⁷

39- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلَهُ بَعْضُ أَصْحَابِنَا عَنْ طَلَبِ الصَّيْدِ وَ قَالَ لَهُ إِنِّي رَجُلٌ أَهْوَى بِطَلَبِ الصَّيْدِ وَ ضَرْبِ الصَّوَالِجِ وَ أَهْوَى بِالْعِبْرِ الشَّطْرَنْجِ

The book of Zayd Bin Al Narsy,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'One of our companions asked about seeking the prey (hunting), and said to him^{-asws}, 'I am a man of fun with the hunting, and training horses, and have fun with playing the chess'.

قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَمَّا الصَّيْدُ فَإِنَّهُ مُبْتَغَى بَاطِلٌ وَ إِنَّمَا أَحَلَّ اللَّهُ الصَّيْدَ لِمَنْ اضْطُرَّ إِلَى الصَّيْدِ فَلَيْسَ الْمُضْطَرُّ إِلَى طَلَبِهِ سَعِيَهُ فِيهِ بَاطِلٌ وَ يَجِبُ عَلَيْهِ التَّقْصِيرُ فِي الصَّلَاةِ وَ الصِّيَامِ جَمِيعاً إِذَا كَانَ مُضْطَرّاً إِلَى أَكْلِهِ

⁵⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 37

⁵⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 38

He (the narrator) said, ‘Abu Abdullah^{-asws} said: ‘As for the hunting, it is seeking of falsehood, and rather Allah^{-azwj} has Permitted the hunting for the one who is desperate to the hunting. He isn’t the desperate one striving in it for falsehood, and it obligates upon him the shortening in the Salat and the fasting altogether when he was desperate to eating it.

وَإِنْ كَانَ مِمَّنْ يَطْلُبُهُ لِلتِّجَارَةِ وَ لَيْسَتْ لَهُ حِرْفَةٌ إِلَّا مِنْ طَلَبِ الصَّيْدِ فَإِنَّ سَعْيَهُ حَقٌّ وَ عَلَيْهِ التَّمَامُ فِي الصَّلَاةِ وَ الصِّيَامِ لِأَنَّ ذَلِكَ تِجَارَتُهُ فَهُوَ بِمَنْزِلَةِ صَاحِبِ الدَّوْرِ الَّذِي يَدُورُ الْأَسْوَاقَ فِي طَلَبِ التِّجَارَةِ أَوْ كَالْمُكَارِي وَ الْمَلَّاحِ

And if he was from the ones seeking it for the trading and there wasn’t any craft for him except from the hunting, his striving is true and upon him is the completeness in the Salat and the fasting, because that is his trade, so he is at the status of travelling trader who goes around the markets in seeking the trade, or like the cameleer and the navigator.

وَ مَنْ طَلَبَهُ لِأَهْيَاءٍ وَ أَشْرَاءٍ فَإِنَّ سَعْيَهُ ذَلِكَ سَعْيٌ بَاطِلٌ وَ سَفَرٌ بَاطِلٌ وَ عَلَيْهِ التَّمَامُ فِي الصَّلَاةِ وَ الصِّيَامِ وَ إِنَّ الْمُؤْمِنَ لَفِي شُعْلٍ عَنْ ذَلِكَ شَعْلُهُ طَلَبُ الْآخِرَةِ عَنِ الْمَلَاهِي الْحَدِيثِ.

And the one who seeks it for sport, and frivolity and vanity, that striking of his is a false striving, and a false journey, and upon him is the completeness in the Salat and the fasting; and the Momin is in a pre-occupation from that. Seeking the Hereafter pre-occupies him from the sports (entertainment) – the Hadeeth’^{.58}

40- كِتَابُ الْعَايَاتِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص خَيْرُ أُمَّتِي الَّذِينَ إِذَا سَافَرُوا قَصَرُوا وَ أَقْطَرُوا.

(The book) ‘Kitab Al Gayaat’ –

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Best of my community are those when they travel, they shorten (the Salat) and do not fast’^{.59}

41- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع أَنَّهُ قَالَ: مَنْ قَصَرَ الصَّلَاةَ فِي السَّفَرِ وَ أَقْطَرَ فَقَدْ قَبِلَ تَخْفِيفَ اللَّهِ وَ كَمَلَتْ صَلَاتُهُ.

(The book) ‘Da’aim Al Islam’ –

‘From Ali^{-asws} having said: ‘One who shortens the Salat during the journey and does not fast, so he has accepted the Lightning by Allah^{-azwj} and his Salat is perfect’^{.60}

وَ عَنْهُ صَلَوَاتُ اللَّهِ عَلَيْهِ أَنَّ رَسُولَ اللَّهِ ص هِيَ أَنْ تَبِمَ الصَّلَاةُ فِي السَّفَرِ.

And from him^{-asws}, may the Salawaat of Allah^{-azwj} upon him^{-asws}: ‘Rasool-Allah^{-saww} prohibited from praying the complete Salat during the journey’^{.61}

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: أَنَا بَرِيءٌ مِمَّنْ يُصَلِّي فِي السَّفَرِ أَرْبَعًا.

⁵⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 39

⁵⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 40

⁶⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 a

⁶¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 b

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'I^{-asws} disavow from the ones who pray four (Cycles) during the journey".⁶²

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ صَلَوَاتِ اللَّهِ عَلَيْهِ أَنَّهُ قَالَ: مَنْ صَلَّى أَرْبَعًا فِي السَّفَرِ أَعَادَ إِلَّا أَنْ يَكُونَ لَمْ تُقْرَأِ الْآيَةُ عَلَيْهِ وَ لَمْ يَغْلَمْهَا فَلَا إِعَادَةَ عَلَيْهِ يَعْني بِالْآيَةِ آيَةَ الْقَصْرِ.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, said: 'The one who prays four (Cycles) during the journey should repeat except if the Verse had not been recited until him and he did not know of it, so there would be no repeating upon him' – meaning by the Verse, the Verse of the shortening (4:101)".⁶³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: الْقَرْضُ عَلَى الْمُسَافِرِ مِنَ الصَّلَاةِ رَتْعَتَانِ فِي كُلِّ صَلَاةٍ إِلَّا الْمَعْرِبَ فَإِنَّهَا غَيْرُ مَقْصُورَةٍ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The obligation of the Salat upon the traveller is of two Cycles regarding every Salat except Al-Maghrib, for it is not shortened".⁶⁴

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ أَنَّهُ قَالَ: لَيْسَ فِي السَّفَرِ فِي النَّهَارِ صَلَاةٌ إِلَّا الْفَرِيضَةُ وَ لَكَ فِيهِ أَنْ تُصَلِّيَ إِنْ شِئْتَ مِنْ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ وَ لَا تَدْعُ أَنْ تُقْضِيَ نَافِلَةَ النَّهَارِ فِي اللَّيْلِ.

And from Abu Ja'far Bin Muhammad^{-asws} Bin Ali^{-asws} having said: 'During the journey there isn't any Salat during the day except the obligatory, and for you in it is that you should pray, if you so desire, from beginning of the night up to its end, and not leave fulfilment of optional (Salats) of the daytime during the night".⁶⁵

وَ عَنْهُ ع أَنَّهُ قَالَ: إِذَا حَرَجَ الْمُسَافِرُ إِلَى سَفَرٍ يُقْصَرُ فِي مِثْلِهِ الصَّلَاةُ قَصَرَ وَ أَفْطَرَ إِذَا حَرَجَ مِنْ مِصْرِهِ أَوْ قَرْيَتِهِ.

And from him^{-asws} having said: 'When the traveller goes out to a journey, he should shorten in similar to it a shortened Salat and not fast, when he goes out from his city or his town".⁶⁶

وَ عَنْهُ ع أَنَّهُ قَالَ: تُقْصَرُ الصَّلَاةُ فِي بَرِيدَيْنِ ذَاهِباً وَ رَاجِعاً يَعْني إِذَا كَانَ خَارِجاً إِلَى سَفَرٍ مَسِيرَةً بَرِيدٍ وَ هُوَ يُرِيدُ الرُّجُوعَ قَصَرَ وَ إِنْ كَانَ يُرِيدُ الْإِقَامَةَ لَمْ يُقْصَرَ حَتَّى تَكُونَ الْمَسَافَةُ بَرِيدَيْنِ.

And from him^{-asws} having said: 'The Salat is to be shortened in two Bareeds, going and returning, meaning when he goes out to a journey a travel distance of a Bareed and he intends to return, he should shorten, and if he intends to stay, will not shorten until the travel distance happens to be of two Bareeds".⁶⁷

⁶² Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 c

⁶³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 d

⁶⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 e

⁶⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 f

⁶⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 g

⁶⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 h

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ تِسْعَةٌ لَا يُقْصَرُونَ الصَّلَاةَ الْأَمِيرُ يَدُورُ فِي إِمَارَتِهِ وَ الْجَائِي يَدُورُ فِي جَبَاتِيهِ وَ صَاحِبُ الصَّيْدِ وَ الْمُحَارِبُ يَغْنِي قَاطِعِ الطَّرِيقِ وَ الْبَاغِي عَلَى الْمُسْلِمِينَ وَ السَّارِقُ وَ أَمْتَاهُمْ وَ التَّاجِرُ يَدُورُ فِي تِجَارَتِهِ وَ الْبَدَوِيُّ يَدُورُ فِي طَلَبِ الْقَطْرِ وَ الزَّارِعُ

And from Ali^{-asws} having said: 'I^{-asws} heard Rasool-Allah^{-saww} saying: 'Nine will not be shortening the Salat – the Emir (governor) going around in his emirate, and the tax collector going around regarding his collections, and the hunter, and the bandit, and the rebel against the Muslims, and the thief and their like, and the trader going around regarding his trade, and the Bedouin going around in seeking the drops (rain) and the vegetation.

فَكُلُّ هَؤُلَاءِ الْمُرَادُ فِيهِمْ إِذَا كَانُوا يَدُورُونَ مِنْ مَوْضِعٍ إِلَى مَوْضِعٍ - لَا يَجِدُونَ فِي السَّفَرِ.

So, all of them, the intended regarding them is when they were going around from a place to a place, they are not getting tired in the journey (a journey of occupation)".⁶⁸

وَ كَذَلِكَ رَوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ فِي الْمَكَارِي وَ الْمَلَاخِ وَ هُوَ التَّوْبِيُّ لَا يُقْصَرَانِ لِأَنَّ ذَلِكَ دَأْبُهُمَا

And like that we are reporting from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Regarding the cameleer, and the navigator and he is the boatman, will not be shortening because that is their riding animal'.

وَ كَذَلِكَ الْمَسَافِرُ إِلَى أَرْضَيْنِ لَهُ بَعْضُهُمَا قَرِيبٌ مِنْ بَعْضٍ فَيَكُونُ يَوْمًا هَاهُنَا وَ يَوْمًا هَاهُنَا فَقَالَ ع فِي هَذَا أَيْضًا إِنَّهُ لَا يُقْصَرُ

And like that, the traveller to a land of his, one of it is nearby to another, so he would be over here for a day and over there for a day, he^{-asws} said regarding this as well: 'He will not shorten'.

وَ كَذَلِكَ قَالَ فِي الْمَسَافِرِ يَنْزِلُ فِي بَعْضِ أَسْفَارِهِ عَلَى أَهْلِهِ لَا يُقْصَرُ.

And like that he^{-asws} said regarding the traveller descending in one of his journeys, to see his family, will not shorten".⁶⁹

وَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ صَلَوَاتُ اللَّهِ عَلَيْهِمَا أَكْثَمًا قَالَ إِذَا نَزَلَ الْمَسَافِرُ مَكَانًا يَنْوِي فِيهِ مَقَامَ عَشْرَةِ أَيَّامٍ صَامَ وَ أَتَمَّ الصَّلَاةَ وَ إِنْ نَوَى مَقَامَ أَقَلِّ مِنْ ذَلِكَ قَصَرَ وَ أَفْطَرَ وَ هُوَ فِي حَالِ الْمَسَافِرِ وَ إِنْ لَمْ يَنْوِ شَيْئًا وَ قَالَ الْيَوْمَ أَخْرُجُ وَ غَدَا أَخْرُجُ قَصَرَ مَا بَيْنَهُ وَ بَيْنَ شَهْرٍ ثُمَّ أَمَّ

And from Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, they^{-asws} both said: 'When the traveller descends in a place intending staying in it for ten days will fast and pray the complete Salat; and if he intends to stay less than that, will shorten (Salat) and not fast, and he is in a state of a traveller; and if he intends something and says, 'I shall go out today', and 'I shall go out tomorrow', will shorten (salat) what is between it and a month, then he will pray complete'.

وَ قَالَ لَا يُبْغِي لِلْمَسَافِرِ أَنْ يُصَلِّيَ بِمِثْمِمْ وَ لَا يَأْتَمَّ بِهِ فَإِنْ فَعَلَ فَأَمَّ الْمُقِيمِينَ سَلَّمَ مِنْ رُكْعَتَيْنِ وَ أَمَّا هُمْ وَ إِنْ أَتَمَّ بِمِثْمِمْ أَنْصَرَفَ مِنْ رُكْعَتَيْنِ.

⁶⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 i

⁶⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 j

And he^{-asws} said: 'It is not befitting for the traveller to pray leading a resident, nor complete a Salat with him. If he does so, the resident will perform Salaam from two Cycles and they will complete (the Salat), and if he (the traveller) is led by a resident, he should leave from two Cycles''.⁷⁰

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: مَنْ نَسِيَ صَلَاةً فِي السَّفَرِ فَذَكَرَهَا فِي الْحَضَرِ فَذَكَرَهَا فِي السَّفَرِ فَصَلَاها
صَلَاةً مُقِيمًا.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who forgets a Salat during the journey, so he remembers it during the staying, should fulfil Salat of a traveller; and if he forgets a Salat during the staying, so he remembers it during the journey, should fulfil it as a Salat of a resident''.⁷¹

وَعَنْ رَسُولِ اللَّهِ ص وَعَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ وَجَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُمْ رَخَّصُوا لِلْمُسَافِرِ أَنْ يُصَلِّيَ النَّافِلَةَ عَلَى دَابَّتِهِ أَوْ بَعِيرِهِ حَيْثُمَا تَوَجَّهَ
لِلْقِبْلَةِ أَوْ لِعَيْرِ الْقِبْلَةِ وَتَكُونُ صَلَاتُهُ إِيمَاءً وَيَجْعَلُ السُّجُودَ أَحْقَضَ مِنَ الرَّجُوعِ

And from Rasool-Allah^{-saww}, and from Ali^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws} Bin Al-Husayn^{-asws}, and Ja'far^{-asws} Bin Muhammad^{-asws}, they^{-asws} allowed for the traveller to pray the optional (Salat) upon his riding animal or his camel wherever it may be headed, towards the Qiblah or other than the Qiblah, and his Salat would be in gestures, and he should make the Sajdah to be lower than the Ruk'u.

فَإِذَا كَانَتْ الْفَرِيضَةُ لَمْ يُصَلِّ إِلَّا عَلَى الْأَرْضِ مُتَوَجِّهًا إِلَى الْقِبْلَةِ وَالْعَامَّةُ أَيْضًا عَلَى هَذَا وَقَالُوا فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ - فَأَيْنَمَا تَوَلَّوْا فَوَجْهَ اللَّهِ فِي هَذَا
نَزَلَ أَيُّ فِي صَلَاةِ النَّافِلَةِ عَلَى الدَّابَّةِ حَيْثُمَا تَوَجَّهَتْ.

So, when the obligatory happens, he should not pray except upon the ground facing towards the Qiblah, and the general Muslims as well are upon this, and they said regarding Words of Allah^{-azwj} Mighty and Majestic: **therefore wherever you turn to, so there would be the Face of Allah [2:115]** was Revealed regarding this, i.e. regarding the optional Salat prayed upon the riding animal wherever it may be headed''.⁷²

وَرَوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ صَلَّى فِي السَّفِينَةِ وَهِيَ تَدْوُرُ فَلْيَتَوَجَّهْ إِلَى الْقِبْلَةِ فَإِنْ دَارَتْ بِهِ دَارَ إِلَى الْقِبْلَةِ بِوَجْهِهِ وَإِنْ لَمْ يَسْتَطِعْ أَنْ يُصَلِّيَ
فَأَيْمًا صَلَّى جَالِسًا وَ يَسْجُدُ إِنْ شَاءَ عَلَى الرَّفْتِ.

And we are reporting from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who prays in the ship and it rotates, let him divert to the Qiblah. If it rotates with him, he should rotate to the Qiblah with it, and if he is no able to pray standing, he should pray seated and do Sajdah upon the asphalt''.⁷³

وَعَنْهُ ع أَنَّهُ نَهَى عَنِ الصَّلَاةِ عَلَى جَادَةِ الطَّرِيقِ.

⁷⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 k

⁷¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 l

⁷² Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 m

⁷³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 n

And from him^{-asws} having prohibited from the Salat being prayed upon middle of the main road”.⁷⁴

وَعَنْهُ ع أَنَّهُ قَالَ فِي الْعَرِيقِ وَ حَائِضٍ [خَائِضٍ] الْمَاءِ يُصَلِّيَانِ إِيمَاءً وَ كَذَلِكَ الْعُرْيَانُ إِذَا لَمْ يَجِدْ ثَوْباً يُصَلِّي فِيهِ صَلَّى جَالِساً وَ يُؤْمِئُ إِيمَاءً.

And from him^{-asws} having said regarding the drowning one and one who is immersed the water, they should pray with gestures, and like that is the naked, when he cannot find a cloth to be praying in it, he should pray seated and indicate with gestures”.⁷⁵

وَ قَدْ وَرَدَ فِي عِدَّةٍ رَوَايَاتٍ كَصَحِيحَةٍ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: فُلْتُ لِأَبِي عَبْدِ اللَّهِ ع أَقْضِي صَلَاةَ النَّهَارِ بِاللَّيْلِ فِي السَّفَرِ

And it is reported in a number of reports like a correct (Hadeeth) by Muawiya Bin Ammar who said,

‘I said to Abu Abdullah^{-asws}, ‘Can I fulfil Salat of the day at night during the journey?’

فَقَالَ نَعَمْ

He^{-asws} said: ‘Yes’.

فَقَالَ لَهُ إِسْمَاعِيلُ بْنُ جَابِرٍ أَقْضِي صَلَاةَ النَّهَارِ بِاللَّيْلِ فِي السَّفَرِ

Ismail Bin Jabir said to him^{-asws}, ‘Can I fulfil the daytime Salat at night during the journey?’

فَقَالَ لَا

He^{-asws} said: ‘No’.

فَقَالَ إِنَّكَ قُلْتَ نَعَمْ

He said, ‘You^{-asws} had said ‘Yes’!’

فَقَالَ إِنَّ ذَلِكَ يُطَبَّقُ وَ أَنْتَ لَا تُطَبِّقُ.

He^{-asws} said: ‘That one can endure, and you cannot endure’”.⁷⁶

42- الْهُدَايَةُ، الْحُدُ الَّذِي يُوجِبُ التَّقْصِيرَ عَلَى الْمُسَافِرِ أَنْ يَكُونَ سَفَرُهُ ثَمَانِيَةَ فَرَاسِخٍ فَإِذَا كَانَ سَفَرُهُ أَرْبَعَةَ فَرَاسِخٍ وَ لَمْ يُرِدِ الرُّجُوعَ مِنْ يَوْمِهِ فَهُوَ بِالْخِيَارِ فَإِنْ شَاءَ أَتَمَّ وَ إِنْ شَاءَ قَصَرَ وَ إِنْ أَرَادَ الرُّجُوعَ مِنْ يَوْمِهِ فَالتَّقْصِيرُ عَلَيْهِ وَاجِبٌ

(The book) ‘Al Hidayah’ –

‘The limit which obligates the shortening (of Salat) upon the traveller is him being in his journey of eight Farsakh’s. When his journey was of four Farsakh’s and he does not intend to return on his very day, he is with the choice. If he so desires, he can pray complete, and if he

⁷⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 o

⁷⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 p

⁷⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 41 q

so desires, he can shorten; and if he intends to return from his very day, the shortening is obligated upon him.

وَالْمُتِمُّ فِي السَّفَرِ كَالْمُقَصِّرِ فِي الْحَضَرِ قَالَ النَّبِيُّ صَلَّى مِنْ صَلَّى فِي السَّفَرِ أَرْبَعًا مُتَعَدِّدًا فَأَنَا إِلَى اللَّهِ مِنْهُ بَرِيءٌ

And the completer during the journey is like the shortener during the staying. The Prophet^{-saww} said: ‘One who deliberately prays four Cycles during the journey, I^{-saww} disavow from him to Allah^{-azwj!}’

وَلَا يَحِلُّ التَّمَامُ فِي السَّفَرِ إِلَّا لِمَنْ كَانَ سَفَرُهُ لِلَّهِ عَزَّ وَجَلَّ مَعْصِيَةً أَوْ سَفَرًا إِلَى صَيْدٍ يَكُونُ بَطْرًا أَوْ أَشْرًا

And praying the complete (Salat) is not Permissible during the journey except for the one whose journey was disobedience to Allah^{-azwj} Mighty and Majestic, or a journey to hunt for play and sport.

فَأَمَّا الَّذِي يَجِبُ عَلَيْهِ الْإِتْمَامُ فِي الصَّلَاةِ وَالصَّوْمِ فِي السَّفَرِ فَالْمُكَارِي وَالْكَرِيُّ وَالْبَرِيدُ وَالرَّاعِي وَالْمَلَّاحُ لِأَنَّهُ عَمَلُهُمْ وَصَاحِبُ الصَّيْدِ إِنْ كَانَ صَيْدُهُ مَا يُفُوتُ بِهِ عِيَالُهُ فَعَلَيْهِ التَّفْصِيرُ فِي الصَّلَاةِ وَالصَّوْمِ.

As for the one it obligates upon him being complete in the Salat and the fasting during the journey, is the usher of a riding animal and the driver (cameleer), and the navigator, because it is their work; and the hunter, if his hunt was for what he can feed his dependants, upon him is the shortening in the Salat and the fasting”.⁷⁷

43- الْخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي عَثْمَانَ عَنْ مُوسَى الْمَرْزُوقِيِّ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَمَا يُنْبِثُ الْمَاءُ الشَّجَرَ اللَّهُوُ وَالْبَدَاءُ وَإِثْنَانُ بَابِ السُّلْطَانِ وَ طَلَبُ الصَّيْدِ.

(The book) ‘Al Khisaal’ – from his father, from Ahmad Bin Idress, from Muhammad Bin Ahmad, from Al-Hassan Bin Ali Bin Abu Usman, from Musa Al Marouzy,

‘From Abu Al-Hassan^{-asws} the 1st having said: ‘Rasool-Allah^{-saww} said: ‘Four corrupt the heart and build the hypocrisy in the heart just as the water builds the tree – amusements, and the obscenities, and going to the door of a ruler, and seeking the prey (hunting for sport)’”.⁷⁸

⁷⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 42

⁷⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 91 H 43

CHAPTER 92 – THE PLACES OF CHOICE

1- كَامِلُ الزِّيَارَةِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ قَالَ: سَأَلْتُ أَيُّوبَ بْنَ نُوحٍ عَنْ تَقْصِيرِ الصَّلَاةِ فِي هَذِهِ الْمَشَاهِدِ- مَكَّةَ وَالْمَدِينَةَ وَالْكُوفَةَ وَقَبْرِ الْحُسَيْنِ الْأَرْبَعَةَ وَالَّذِي رُوِيَ فِيهَا

(The book) 'Kaamil Al Ziyaraat' – from his father, from Sa'ad Bin Abdullah who said,

'I asked Ayoub Bin Nuh about shortening the Salat in these Monuments – Makkah, and Al-Medina, and Al-Kufa, and grave of Al-Husayn^{-asws}, the four (places), and that which is reported regarding these.

فَقَالَ أَنَا أَقْصِرُ وَكَانَ صَفْوَانُ يُقْصِرُ وَابْنُ أَبِي عُمَيْرٍ وَ جَمِيعُ أَصْحَابِنَا يُقْصِرُونَ.

He^{-asws} said: 'I^{-asws} shorten, and Safwan shortens, and Ibn Umeyr, and entirety of our companions shorten (in these places)'.⁷⁹

وَمِنْهُ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنِ الْحَسَنِ بْنِ مَتَيْلٍ عَنْ سَهْلِ بْنِ زِيَادٍ الْأَدَمِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنِ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي شَيْبَةَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَزُورُ قَبْرَ الْحُسَيْنِ

And from him, from his father and Muhammad Bin Al-Hassan Bi Al Waleed, from Al-Hassan Bin Matteel, from Sahl Bin Ziyar Al Adamy, from Muhammad Bin Abdullah, from Salih Bin Uqba, from Abu Shibl who said,

'I said to Abu Abdullah^{-asws}, 'I visit the grave of Al-Husayn^{-asws}'.

قَالَ زُرِ الطَّيِّبُ وَ أَتَمَّ الصَّلَاةَ عِنْدَهُ

He^{-asws} said: 'Visiting is good, and pray the complete Salat at it'.

قُلْتُ أَتَمُّ الصَّلَاةَ عِنْدَهُ

I said, 'Complete the Salat at it?'

قَالَ أَتَمَّ

He^{-asws} said: 'Complete'.

قُلْتُ بَعْضُ أَصْحَابِنَا يَزُورِي التَّقْصِيرَ

I said, 'Some of our companions are reported the shortening!'

قَالَ إِنَّمَا يَفْعَلُ ذَلِكَ الضَّعْفَةُ.

⁷⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 1 a

He^{-asws} said: ‘But rather the weak ones do that’^{.80}

وَعَنْهُ عَنْ أَبِي عَبْدِ الرَّحْمَنِ مُحَمَّدِ بْنِ أَحْمَدَ الْعَسْكَرِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ مَهْزَبَارَ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا يُقَالُ لَهُ حُسَيْنٌ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَبِمُ الصَّلَاةُ فِي ثَلَاثَةِ مَوَاطِنَ فِي الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ الرَّسُولِ ص وَ عِنْدَ قَبْرِ الْحُسَيْنِ ع.

And from him, from Abu Abdullah Rahman Muhammad Bin Ahmad Al Askari, from Al-Hassan Bin Ali Bin Mahziyar, from his father, from Ali Bin Al-Hassan Bin Saeed, from Ibrahim Bin Abu Al Bilad, from a man from our companions call Husayn,

‘From Abu Abdullah^{-asws}: ‘Pray the complete Salat in three places – in the Sacred Masjid (Makkah), and Masjid of the Rasool^{-saww} (Medina) and at the grave of Al-Husayn^{-asws}’^{.81}

وَمِنْهُ عَنْ أَبِيهِ وَ أَخِيهِ وَ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَبْدِ الْمَلِكِ الْقُمِّيِّ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ عَنْ عَبْدِ الْحَمِيدِ خَادِمِ إِسْمَاعِيلَ بْنِ جَعْفَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَبِمُ الصَّلَاةُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ الرَّسُولِ ص وَ مَسْجِدِ الْكُوفَةِ وَ حَزَمِ الْحُسَيْنِ ع.

And from him, from his father and his brother and Ali Bin Al-Husayn, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Abdul Malik Al Qummi, from Ismail Bin Jabir,

‘From Abdul Hameed, servant of Ismail son of Ja’far^{-asws}, from Abu Abdullah^{-asws} having said: ‘Pray the complete Salat in four places – in the Sacred Masjid (Makkah), and Masjid of the Rasool^{-saww} (Medina), and Masjid Al-Kufa, and Sanctuary (Shrine) of Al-Husayn^{-asws}’^{.82}

2- الْكَامِلُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنَ الْأَمْرِ الْمَذْخُورِ إِمَامُ الصَّلَاةِ فِي أَرْبَعَةِ مَوَاطِنَ - بَيْتُكَ وَ الْمَدِينَةُ وَ مَسْجِدِ الْكُوفَةِ وَ الْحَيْرِ [الْحَيْرَةُ].

(The book) ‘Al Kamil’ – from Muhammad Bin Abdullah Bin Ja’far Al Himeyri, from his father, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Hammad Bin Isa, from one of our companions,

‘From Abu Abdullah^{-asws} having said: ‘From the treasured matters is praying the complete Salat in four places – At (Sacred Masjid) Makkah, and (Sacred Masjid) Al-Medina, and Masjid Al-Kufa, and the Holy enclosure (of Al-Husayn^{-asws})’^{.83}

قَالَ ابْنُ قُلُوبِيهِ وَ زَادَهُ الْحُسَيْنُ بْنُ أَحْمَدَ بْنِ الْمُغَيْرَةِ عَقِيبَ هَذَا الْحَدِيثِ فِي هَذَا الْبَابِ بِمَا أَخْبَرَهُ بِهِ حَيْدَرُ بْنُ مُحَمَّدٍ بْنِ نُعَيْمِ السَّمَرْقَنْدِيِّ بِإِجَازَتِهِ بِحَظِّهِ اجْتِنَابُهُ عَلَيْنَا لِلْحَجِّ عَنْ أَبِي النَّضْرِ مُحَمَّدِ بْنِ مَسْعُودِ الْعَيَّاشِيِّ عَنْ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ التُّعْمَانِ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ وَ عَلِيٍّ بْنِ مَهْزَبَارَ وَ أَبِي عَلِيٍّ بْنِ رَاشِدٍ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى

Ibn Al Qawlawayi said, ‘And this Hadeeth was increased by Al-Husayn Bin Ahmad Bin Al Mugheira in this chapter with what was informed with by Hayday Bin Muhammad Bin Nueym Al Samarqandy, by his authorisation in his handwriting authorising to us for the Hajj, from Abu Al Nazr Muhammad Bin Masoud Al Ayyashi, from Ali Bin Muhammad, from Muhammad Bin Ahmad, from Al-Hassan Bin Ali Bin Al Numan, from Muhammad Bin Khalid Al Barqy, and Ali Bin Mahziyar, and Abu Ali Bin Rashid, altogether from Hammad Bin Isa,

⁸⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 1 b

⁸¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 1 c

⁸² Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 1 d

⁸³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 2 a

عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ حَزَّرَ عِلْمَ اللَّهِ الْإِيمَانُ فِي أَرْبَعَةِ مَوَاطِنَ حَزَمَ اللَّهُ وَ حَزَمَ رَسُولُهُ وَ حَزَمَ أَمِيرِ الْمُؤْمِنِينَ وَ حَزَمَ الْحُسَيْنِ ع.

‘From Abu Abdullah^{-asws} having said: ‘From the treasured Knowledge of Allah^{-azwj} is praying the complete Salat in four places – the Sanctuary of Allah^{-azwj}, and sanctuary of His^{-azwj} Rasool^{-saww}, and sanctuary of Amir Al-Momineen^{-asws}, and sanctuary of Al-Husayn^{-asws}’.⁸⁴

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ هَمَّامِ بْنِ سَهْبَلٍ عَنِ الْفَزَارِيِّ عَنْ مُحَمَّدِ بْنِ حَمْدَانَ الْمَدَائِنِيِّ عَنْ زِيَادِ الْقُنْدِيِّ قَالَ قَالَ أَبُو الْحَسَنِ مُوسَى ع أَحِبُّ لَكَ مَا أَحْبُّ لِنَفْسِي أَيْمَ الصَّلَاةِ فِي الْحَرَمَيْنِ وَ بِالْكَوْفَةِ وَ عِنْدَ قَبْرِ الْحُسَيْنِ.

And from him, from Muhammad Bin Hammam Bin Suheyl, from Al Fazary, from Muhammad Bin Hamdan Al Madainy, from Ziyad Al Qundy who said,

‘Abu Al-Hassan Musa^{-asws} said: ‘I^{-asws} love for you what I^{-asws} love for myself^{-asws} – praying the complete Salat in the two Sanctuaries, and at Al-Kufa, and by the grave of Al-Husayn^{-asws}’.⁸⁵

الْمُنْتَهَجِدُ، عَنْ زِيَادِ الْقُنْدِيِّ مِثْلَهُ وَ فِيهِ بَعْدَ قَوْلِهِ مَا أَحْبُّ لِنَفْسِي وَ أَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي.

(The book) ‘Al Mutahajjid’ – from Ziyad Al Qandy,

‘Similar to it, and in it after his^{-asws} words: ‘What I^{-asws} love for myself^{-asws}, and I^{-asws} dislike for you^{-asws} what I^{-asws} dislike for myself^{-asws}’.⁸⁶

3- الْكَامِلُ، عَنْ عَلِيِّ بْنِ حَاتِمِ الْقَرْوِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي عَبْدِ اللَّهِ الْأَسَدِيِّ عَنِ الْقَاسِمِ بْنِ الرَّبِيعِ الصَّحَّافِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ مَرْزُوقِ قَالَ: سَأَلْتُ أَبَا الْحَسَنِ ع عَنِ الصَّلَاةِ فِي الْحَرَمَيْنِ وَ عِنْدَ قَبْرِ الْحُسَيْنِ ع قَالَ أَيْمَ الصَّلَاةِ فِيهَا.

(The book) ‘Al-Kamil’ – from Ali Bin Hatim Al Qazwiny, from Muhammad Bin Abu Abdullah Al Asady, from Al Qasim Bin Al Rabie Al Sahhaf, from Amro Bin Usman, from Amro Bin Marzouq who said,

‘I asked Abu Al-Hassan^{-asws} about praying the Salat in the two Sanctuaries and by the grave of Al-Husayn^{-asws}. He^{-asws} said: ‘Pray the complete Salat in these’.⁸⁷

وَ مِنْهُ عَنِ الْكَلْبِيِّ وَ جَمَاعَةِ مَشَائِيخِهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ حَدِيقَةَ بْنِ مَنْصُورٍ عَمَّنْ سَمِعَ أَبَا عَبْدِ اللَّهِ ع يَقُولُ تَيْمَ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ وَ مَسْجِدِ الرَّسُولِ وَ مَسْجِدِ الْكَوْفَةِ وَ حَزَمَ الْحُسَيْنِ ع.

And from him, from Al Kulayni (in Al Kafi) and a group of elders, from Muhammad Al Attar, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Huzeyfa Bin Mansour,

‘From the one who heard Abu Abdullah^{-asws} saying: ‘Pray the complete Salat in the Sacred Masjid, and Masjid of the Rasool^{-saww}, and Masjid of Al-Kufa, and sanctuary (Shrine) of Al-Husayn^{-asws}’.⁸⁸

⁸⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 2 b

⁸⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 2 c

⁸⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 2 d

⁸⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 3 a

⁸⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 3 b

الْمُتَهَجِّدُ، عَنْ خَدِيقَةَ مِثْلَهُ ثُمَّ قَالَ وَ فِي خَيْرِ آخَرَ فِي حَرَمِ اللَّهِ وَ حَرَمِ رَسُولِهِ وَ حَرَمِ أَمِيرِ الْمُؤْمِنِينَ وَ حَرَمِ الْحُسَيْنِ.

(The book) 'Al Mutahajjid' – from Huzeyfa,

'Similar to it, then he said, 'And in another Hadeeth: 'In the Sanctuary of Allah^{-azwj}, and sanctuary of the Rasool^{-sawww}, and sanctuary of Amir Al-Momineen^{-asws}, and sanctuary of Al-Husayn^{-asws}'⁸⁹.

4- الْكَامِلُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ الْمُغْبِرَةِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجُبَّارِ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو عَنْ فَايِدِ الْحَبَائِطِ عَنْ أَبِي الْحُسَيْنِ الْمَاضِي ع قَالَ: سَأَلْتُهُ عَنِ الصَّلَاةِ فِي الْحَرَمَيْنِ فَقَالَ أُمَّمٌ وَ لَوْ مَرَرْتَ بِهِ مَرَّةً.

(The book) 'Al Kamil' – from Al-Husayn Bin Ahmad Bin Al Mugheira, from Ahmad Bin Idrees, from Muhammad Bin Abdul Jabbar, from Ali Bin Ismail, from Muhammad Bin Amro, from Fa'id Al Khayyat,

'From Abu Al-Hassan Al Maazy (7th Imam^{-asws}), he (the narrator) said, 'I asked about the Salat in the two Sanctuaries. He^{-asws} said: 'Pray complete and even if you pass by it repeatedly''⁹⁰.

وَ مِنْهُ بِالْإِسْنَادِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ أَبِي زَاهِرٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الرَّيَّانِيِّ عَنْ حُسَيْنِ بْنِ عِمْرَانَ عَنْ عِمْرَانَ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ ع أَقْصِرْ فِي مَسْجِدِ الْحَرَمِ أَوْ أُمَّمٌ

And from him, by the chain from Ahmad Bin Idrees, from Ahmad Bin Abu Zahir, from Muhammad Bin Al-Husayn Al Zayyat, from Husayn Bin Imran, from Imran who said,

'I said to Abu Al-Hassan^{-asws}, 'Shall I shorten (Salat) in the Sacred Masjid or pray complete?'

قَالَ إِنْ قَصَّرْتَ فَكَأَنَّكَ وَ إِنْ أَتَمَّمْتَ فَهُوَ خَيْرٌ وَ زِيَادَةٌ فِي الْخَيْرِ خَيْرٌ.

He^{-asws} said: 'If you shorten it is for you, and if you pray complete it is better, and increasing in the good (deed) is better''⁹¹.

وَ مِنْهُ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ: سَأَلْتُ الْعَبْدَ الصَّالِحَ عَنْ زِيَارَةِ قَبْرِ الْحُسَيْنِ ع فَقَالَ مَا أَحَبُّ لَكَ تَرَكُهُ

And from him, from his father and Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza who said,

'I asked Al-Abd Al-Salih (7th Imam^{-asws}) about visiting the grave of Al-Husayn^{-asws}. He^{-asws} said: 'I^{-asws} don't like you neglecting it'.

قُلْتُ مَا تَرَى فِي الصَّلَاةِ عِنْدَهُ وَ أَنَا مُقْصِرٌ

I said, 'What is your view regarding praying the Salat at it, and I shorten?'

⁸⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 3 c

⁹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 4 a

⁹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 4 b

قَالَ صَلَّى فِي الْمَسْجِدِ الْحَرَامِ مَا شِئْتُ تَطَوُّعاً وَ فِي مَسْجِدِ الرَّسُولِ مَا شِئْتُ تَطَوُّعاً وَ عِنْدَ قَبْرِ الْحُسَيْنِ فَإِنِّي أَحِبُّ ذَلِكَ

He^{-asws} said: 'Pray in the Sacred Masjid whatever you desire voluntary (optional), and in the sacred Masjid of the Rasool^{-sawww} whatever you desire voluntary (optional), and by the grave of Al-Husayn^{-asws}, for I^{-asws} love that''.

قَالَ وَ سَأَلْتُهُ عَنِ الصَّلَاةِ بِالنَّهَارِ عِنْدَ قَبْرِ الْحُسَيْنِ وَ مَشْهَدِ النَّبِيِّ ص تَطَوُّعاً وَ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ نَعَمْ مَا قَدَرْتَ عَلَيْهِ.

He (the narrator) said, 'And I asked him^{-asws} about the Salat at daytime by the grave of Al-Husayn^{-asws}, and Monument of the Prophet^{-sawww} voluntary (optional), and in the Masjid of Al-Kufa. He^{-asws} said: 'Yes, whatever you are able upon''.⁹²

وَ مِنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْ عُبَيْدِ اللَّهِ بْنِ نُحَيْكٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: سَأَلْتُهُ عَنِ التَّطَوُّعِ عِنْدَ قَبْرِ الْحُسَيْنِ ع وَ بِمَكَّةَ وَ الْمَدِينَةَ وَ أَنَا مُقَصِّرٌ

And from him, from Ja'far Bin Muhammad Bin Ibrahim, from Ubeydullah Bin Naheyk, from Ibn Abu Umeyr,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the voluntary (optional Salat) by the grave of Al-Husayn^{-asws}, and at Makkah, and Al-Madina, and I shorten'.

قَالَ تَطَوُّعٌ عِنْدَهُ وَ أَنْتَ مُقَصِّرٌ مَا شِئْتُ وَ فِي الْمَسْجِدِ الْحَرَامِ وَ فِي مَسْجِدِ الرَّسُولِ وَ فِي مَشَاهِدِ النَّبِيِّ فَإِنَّهُ خَيْرٌ.

He^{-asws} said: 'Pray voluntary (optional Salat) at it and you are shorting, whatever you desire to, and in the Sacred Masjid, and in Masjid of the Rasool^{-sawww}, and the in the Monument of the Prophet^{-sawww}, for it is better''.⁹³

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي الْحُسَيْنِ ع قَالَ: سَأَلْتُهُ عَنِ التَّطَوُّعِ عِنْدَ قَبْرِ الْحُسَيْنِ وَ مَشَاهِدِ النَّبِيِّ ص وَ الْحَرَمَيْنِ وَ التَّطَوُّعِ فِيهِنَّ بِالصَّلَاةِ وَ نَحْنُ مُقَصِّرُونَ قَالَ نَعَمْ تَطَوُّعٌ مَا قَدَرْتَ عَلَيْهِ فَهُوَ خَيْرٌ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Ismail, from Safwan, from Is'haq Bin Ammar,

'From Abu Al-Hassan^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the voluntary (optional Salat) prayed by the grave of Al-Husayn^{-asws}, and Monuments of the Prophet^{-sawww}, and the two Sanctuaries, and the voluntary (optional) in these with the Salat and we are shortening. He^{-asws} said: 'Yes, pray voluntary whatever you are able upon, for it is good''.⁹⁴

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ صَفْوَانَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: قُلْتُ لِأَبِي الْحُسَيْنِ ع جُعِلْتُ فِدَاكَ أَتَنْقُلُ فِي الْحَرَمَيْنِ وَ عِنْدَ قَبْرِ الْحُسَيْنِ بْنِ عَلِيٍّ وَ أَنَا أَقْصِرُ

And from him, from Muhammad Bin Al-Hassan Bin Al-Waleed, from Muhammad Bin Al-Hassan Al-Saffar, from Muhammad Bin Al-Husayn Bin Abu Al-Khattab, from Safwan, from Is'haq Bin Ammar who said,

⁹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 4 c

⁹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 4 d

⁹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 4 e

'I said to Abu Al-Hassan^{-asws}, 'May I be sacrificed for you^{-asws}! Shall I pray optional Salat in the two Sanctuaries, and by the grave of Al-Husayn^{-asws} Bin Ali^{-asws} while I am shortening?'

قَالَ نَعَمْ مَا قَدَرْتُ عَلَيْهِ.

He^{-asws} said: 'Yes, whatever you are able upon'.⁹⁵

وَمِنْهُ عَنْ أَبِيهِ وَ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمَزَةَ الْبَطَائِنِيِّ عَنِ أَبِي إِبْرَاهِيمَ ع قَالَ: سَأَلْتُهُ عَنِ التَّطَوُّعِ عِنْدَ قَبْرِ الْحُسَيْنِ وَ مَشَاهِدِ النَّبِيِّ ص وَ الْحَرَمَيْنِ فِي الصَّلَاةِ وَ نَحْنُ مُقْصِرُونَ قَالَ نَعَمْ تَطَوُّعٌ مَا قَدَرْتُ عَلَيْهِ.

And from him, from his father, and Muhammad Bin Al-Hassan, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza Al Batainy,

'From Abu Ibrahim^{-asws} (7th Imam^{-asws}), he (the narrator) said, 'I asked him about the voluntary (optional) Salat by the grave of Al-Husayn^{-asws}, and Monuments of the Prophet^{-saww}, and the two Sanctuaries while we are shortening. He^{-asws} said: 'Yes, volunteer whatever you are able upon'.⁹⁶

5- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحُسَيْنِ بْنِ أَبَانَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ حَمَّادِ بْنِ عِيسَى عَنِ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع- مَكَّةُ وَ الْمَدِينَةُ كَسَائِرِ الْبُلْدَانِ

(The book) 'Al Ilal' – from Muhammad Bin Al-Hassan, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Seed, from Hammad Bin Isa, from Muawiya Bin Wahb who said,

'I said to Abu Abdullah^{-asws}, 'Makkah and Al-Medina is like rest of the cities?'

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ رَوَى عَنْكَ بَعْضُ أَصْحَابِنَا أَنَّكَ قُلْتَ لَهُمْ أَتَمُّوا بِالْمَدِينَةِ خَمْسًا

I said, 'It is reported from you by one of our companions you^{-asws} had said to them: 'Pray complete Salat at Al-Medina for five (daily Salat)!'

فَقَالَ إِنَّ أَصْحَابَكُمْ هَؤُلَاءِ كَانُوا يَفْتَدِمُونَ فَيَخْرُجُونَ مِنَ الْمَسْجِدِ عِنْدَ الصَّلَاةِ فَكَرِهْتُ ذَلِكَ لَهُمْ فَلِهَذَا قُلْتُهُ.

He^{-asws} said: 'These companions of you were arriving and exiting from the Masjid at the Salat, so I^{-asws} disliked that for them. For this (reason) I^{-asws} said it'.⁹⁷

⁹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 4 f

⁹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 4 g

⁹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 5 a

6- الْكَامِلُ، عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ ع فِي وَصْفِ زِيَارَةِ الْحُسَيْنِ ع إِلَى أَنْ قَالَ تُمْ اجْعَلِ الْقَبْرَ بَيْنَ يَدَيْكَ وَ صَلِّ مَا بَدَا لَكَ وَ كُلَّمَا دَخَلْتَ الْحَائِرَ فَسَلِّمْ تُمْ امشِ حَتَّى تَضَعَ يَدَيْكَ وَ خَدَيْكَ جَمِيعاً عَلَى الْقَبْرِ فَإِذَا أَرَدْتَ أَنْ تَخْرُجَ فَاصْنَعْ مِثْلَ ذَلِكَ وَ لَا تُقْصِرْ عِنْدَهُ مِنَ الصَّلَاةِ مَا أَقَمْتَ الْحَدِيثَ.

(The book) 'Al Kamil' – from Al-Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from one of our companions,

'From Abu Abdullah^{-asws} in describing visitation of Al-Husayn^{-asws}, up to he^{-asws} said: 'Then make the grave to be in front of you and pray (Salat) whatever comes to you, and every time you enter the Holy enclosure, greet, then walk until you place your hand and your cheek together upon the grave. When you intend to go out, then do similar to that and do not shorten at it from the Salat(s) for as long as you stay' – the Hadeeth".⁹⁸

وَ مِنْهُ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ يَعْقُوبَ الْكِسَائِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَضَّالٍ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ فِي الْحَائِرِ قَالَ لَيْسَ الصَّلَاةُ إِلَّا الْفُرْضُ بِالْقُصْرِ وَ لَا يُصَلَّى التَّوَاتُفُ.

And from him, from Ali Bin Muhammad Bin Yaquoub Al Kisaie, from Ali Bin Al-Hassan Bin Fazzal, from Amro Bin Saeed, from Musaddiq Bin Sadaqa, from Ammar Bin Musa who said,

'I asked Abu Abdullah^{-asws} about praying the Salat in the Holy enclosure. He^{-asws} said: 'There isn't the Salat except the obligatory with the shortening, and do not pray the optional".⁹⁹

7- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ عُثْمَانَ بْنِ عَيْسَى قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ مُوسَى ع عَنْ إِتْمَامِ الصَّلَاةِ فِي الْحَرَمَيْنِ - مَكَّةَ وَ الْمَدِينَةَ قَالَ أُمُّ الصَّلَاةِ وَ لَوْ صَلَاةً وَاحِدَةً.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Ali Bin Al Numan, from Usman Bin Isa who said,

'I asked Abu Al-Hassan Musa^{-asws} about praying the complete Salat in the two Sanctuaries – Makkah and Al-Medina. He^{-asws} said: 'Pray the complete the Salat, and even if it is one Salat".¹⁰⁰

وَ مِنْهُ عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ صَالِحِ بْنِ عَبْدِ اللَّهِ الْمُتَعَمِّيِّ قَالَ: كَتَبْتُ إِلَى أَبِي الْحُسَيْنِ مُوسَى ع أَسْأَلُهُ عَنِ الصَّلَاةِ فِي الْمَسْجِدَيْنِ أَقْصَرَ أَوْ أُمُّ

And from him, from Abdullah Bin Aamir, from Abdul Rahman Bin Abu Najran, from Salih Bin Abdullah Al Khas'amy who said,

'I wrote to Abu Al-Hassan Musa^{-asws} asking him about the Salat regarding the two Masjids, 'Should I shorten or pray the complete Salat?'

فَكَتَبَ إِلَيَّ أَيُّ ذَلِكَ فَعَلْتُ فَلَا بَأْسَ

⁹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 6 a

⁹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 6 b

¹⁰⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 7 a

He^{-asws} wrote to me: 'Whichever of that you do, there is no problem'.

قَالَ وَكَتَبْتُ إِلَيْهِ أَسْأَلُهُ عَنْ حَصِيٍّ لِي فِي سِنِّ رَجُلٍ مُدْرِكٍ لِحُلِيِّ الْمَرْأَةِ أَنْ يَرَاهَا وَتَكْشِفَ بَيْنَ يَدَيْهِ

He (the narrator) said, 'And I wrote to him^{-asws} asking him^{-asws} about a eunuch of mine, in age he is an adult man. 'Is it Permissible for the woman that he sees her and she uncovers in front of him?'

قَالَ فَلَمْ يُجِبْنِي فِيهَا

He (the narrator) said, 'He^{-asws} did not answer me regarding it'.

قَالَ فَسَأَلْتُ أَبَا الْحَسَنِ الرِّضَا ع عَنْهَا مُشَافَهَةً فَأَجَابَنِي بِمِثْلِ مَا أَجَابَنِي أَبُوهُ إِلَّا أَنَّهُ قَالَ فِي الصَّلَاةِ قَصِّرَ.

He (the narrator) said, 'I asked Abu Al-Hassan Al-Reza^{-asws} orally about it. He^{-asws} answered me with similar to what his^{-asws} father^{-asws} had answered me, except he^{-asws} said: 'In the Salat, he should shorten''.¹⁰¹

8- الْعُيُونُ، عَنْ جَعْفَرِ بْنِ نُعَيْمِ بْنِ شَادَانَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ شَادَانَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ قَالَ: سَأَلْتُ الرِّضَا ع عَنِ الصَّلَاةِ بِمَكَّةَ وَ الْمَدِينَةِ تَقْصِيرًا أَوْ تَمَامًا

(The book) 'Al Uyoun' – from Ja'far Bin Nueym Bin Shazan, from his uncle Muhammad Bin Shazan, from Al Fazl Bin Shazan, from Muhammad Bin Ismail Bin Bazie who said,

'I asked Al-Reza^{-asws} about the Salat at Makkah (city) and Al-Medina (city), 'Is it shortened or completed?'

فَقَالَ قَصِّرَ مَا لَمْ تَعْرِمْ عَلَى مُقَامِ عَشْرَةٍ.

He^{-asws} said: 'Shortened for as long as you are not determined upon staying for ten (days)'.¹⁰²

9- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ التُّعْمَانِ عَنْ مُحَمَّدِ بْنِ خَالِدِ الْبَرْقِيِّ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ وَأَبِي عَلِيٍّ بْنِ رَاشِدِ بْنِ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ حُزِرَ عَلِيمَ اللَّهِ عَزَّ وَ جَلَّ الْإِتْمَامُ فِي أَرْبَعَةِ مَوَاطِنَ- حَرَمِ اللَّهِ عَزَّ وَ جَلَّ وَ حَرَمِ رَسُولِهِ ص وَ حَرَمِ أَمِيرِ الْمُؤْمِنِينَ وَ حَرَمِ الْحُسَيْنِ ع.

(The book) 'Al Khisaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al-Hassan Bin Ali Bin Al Numan, from Muhammad Bin Khalid Al Barqy, from Ali Bin Mahziyar and Abu Ali Bin Rashid, from Hammad Bin Isa,

'From Abu Abdullah^{-asws} having said: 'From the treasured Knowledge of Allah^{-azwj} Mighty and Majestic is praying the complete Salat in four places – Sanctuary of Allah^{-azwj} Mighty and

¹⁰¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 7 b

¹⁰² Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 8

Majestic, and sanctuary of His^{-azwj} Rasool^{-saww}, and sanctuary of Amir Al-Momineen^{-asws}, and sanctuary (Holy enclosure) of Al-Husayn^{-asws}".¹⁰³

10- فُرْتُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ قَدِمَ مَكَّةَ قَبْلَ التَّوْبَةِ بِأَيَّامٍ كَيْفَ يُصَلِّي إِذَا كَانَ وَخَدَهُ أَوْ مَعَ إِمَامٍ فَيُصَلِّي أَوْ يُقَصِّرُ

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

'Ali son of Ja'far^{-asws}, from his brother^{-asws} (7th Imam^{-asws}), he said, 'I asked him^{-asws} about a man arriving at Makkah a few days before Al-Tarwiya (8th Zulhijja). 'How should he pray when he was alone, or with a prayer leader? Should he pray complete or shorten?'

قَالَ يُقَصِّرُ إِلَّا أَنْ يُتِمَّ عَشْرَةَ أَيَّامٍ قَبْلَ التَّوْبَةِ

He^{-asws} said: 'He should shorten except if he stays ten days before Al-Tarwiya'.

قَالَ وَ سَأَلْتُهُ عَنْ الرَّجُلِ كَيْفَ يُصَلِّي بِأَصْحَابِهِ مَعِيَ أَمْ يُقَصِّرُ أَمْ يُتِمُّ

He (the narrator) said, 'And I asked him^{-asws} about the man, 'How should he pray with his companions at Mina, should he shorten or pray complete?'

قَالَ إِنْ كَانَ مِنْ أَهْلِ مَكَّةَ أَتَمَّ وَ إِنْ كَانَ مُسَافِرًا قَصَرَ عَلَى كُلِّ حَالٍ مَعَ الْإِمَامِ أَوْ غَيْرِهِ.

He^{-asws} said: 'If he was from the inhabitants of Makkah, he should pray complete, and if he was a traveller, he should shorten upon all situations, with the prayer leader or other?''¹⁰⁴

Below are comments from Al-Majalisi which are of no benefit, hence struck off.

[تفقيح وتوضيح](#)

Revision and clarification

اعلم أن الأصحاب اختلفوا في حكم الصلاة في المواطن الأربعة حرم الله و حرم رسوله و مسجد الكوفة و حائر الحسين ع فذهب الأكثر إلى أن المسافر مخير بين الإتمام و القصر و إن الإتمام أفضل

~~Know that the companions have differed regarding ruling of the Salat prayed in the four places – the Sanctuary of Allah^{-azwj}, and sanctuary of His^{-azwj} Rasool^{-saww}, and Masjid Al-Kufa, and Holy enclosure of Al-Husayn^{-asws}. Most have gone to (the conclusion) that the traveller is with a choice between praying complete and the shortening, and praying the complete is better.~~

~~و قال الصدوق يقصر ما لم يتو المقام عشرة و الأفضل أن يتوي المقام بما ليوقع صلاته تماما كما مر.~~

¹⁰³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 9

¹⁰⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 92 H 10

~~And Al Sadouq said, 'He should shorten for as long as he does not intend to stay for ten (days), and the better is that he should intend the staying at it in order to his Salat to occur as complete, as has passed'.~~

وقال السيد المرتضى لا يتعصر في مكة و مسجد النبي و مشاهد الأئمة القائمين مقامه من

~~And the Seyyd Al Murtaza said, 'He should not shorten in Makkah and Masjid of the Prophet^{sawww}, and Monuments (Shrines) of the Imams^{asws}, the ones standing in his^{sawww} position'.~~

و هذه العبارة تفيد منع التقصير و عموم الحكم في مشاهد الأئمة و نحوه قال ابن الجنيد و الأول أظهر لما مر من الأخبار الكثيرة الدالة على الإتمام جمعا بينها و بين ما ورد في التقصير و التخيير.

~~This statement indicates the prohibition of shortening (the Salat) and the general ruling regarding Shrines of the Imams^{asws} and similar places. Ibn al Junayd said, 'The former view is more apparent due to the abundance of numerous reports indicating the performance of complete Salat, combined with what has been mentioned regarding shortening (the Salat) and the choice (of shortening or praying the complete Salat).~~

و يُدَلُّ عَلَيْهِ صَحِيحَةٌ عَلَيْهِ بْنِ مَهْرِيَّازَ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرِ الْقَائِمِ عِ الزَّوَايِدِ قَدِ اخْتَلَفَتْ عَنْ آبَائِكَ فِي الْإِتْمَامِ وَ التَّقْصِيرِ لِلصَّلَاةِ فِي الْحَرَمَيْنِ وَ مِنْهَا أَنْ يَأْمُرَ بِأَنْ يُعْمَ الصَّلَاةَ وَ لَوْ صَلَاةً وَاحِدَةً وَ مِنْهَا أَنْ يَأْمُرَ أَنْ يُعْصَرَ الصَّلَاةَ مَا لَمْ يَنْوَ مُقَامَ عَشْرَةِ أَيَّامٍ

~~And it is evidenced upon by a correct (Hadeeth) by Ali Bin Mahziyar (in Al Tahzeeb) who said, 'I wrote to Abu Ja'far^{asws} the 2nd, 'The reports from your^{asws} forefathers^{asws} have differed regarding the completing and the shortening of the Salat in the two Sanctuaries — and from these is that he^{asws} instructed that he should pray the complete Salat and even if it were one Salat; and from these is that he^{asws} instructed that he should shorten the Salat for as long as he does not intend staying for ten days.~~

وَ لَمْ أَرْزُ عَلَى الْإِتْمَامِ فِيهِمَا إِلَى أَنْ صَدَرْنَا مِنْ حَجَّتِنَا فِي عَابِنَا هَذَا فَإِنَّ فُرْقَتَنَا أَصْحَابَنَا أَشَارُوا عَلَيَّ بِالتَّقْصِيرِ إِذَا كُنْتُ لَا أَنْوِي مُقَامَ عَشْرَةِ أَيَّامٍ فَتَدُنْتُ بِذَلِكَ حَتَّى أَعْرِفَ رَأْيَكَ

~~And I have not ceased to be upon praying the complete in these two (Sanctuaries) until we arrived from our Hajj in this year of ours. The jurists of our companions indicated to me with shortening the Salat when I do not intend staying for ten (days). I have become constricted due to that until I know your^{asws} view'.~~

كَتَبَ بِحَيْدٍ قَدْ عَلِمْتَ بِرِزْمِكَ اللَّهُ فَضَّلَ الصَّلَاةَ فِي الْحَرَمَيْنِ عَلَيَّ غَيْرَهَا فَأَنَا أَرْجُو لَكَ إِذَا دَخَلْتَهُمَا أَلَّا تُعْصَرَ وَ تُكْتَبُ فِيهِمَا مِنَ الصَّلَاةِ

~~He^{asws} wrote by his^{asws} handwriting: 'May Allah^{azwj} Mercy you! You have known merit of the Salat in the two Sanctuaries upon other (places). I^{asws} would love it for you when you enter these two not to shorten and frequently pray Salat in these'.~~

فَعَلْتُ لَهُ بَعْدَ ذَلِكَ بِسِتِّينَ مِثْقَالَهَا لِي كَتَبْتُ إِلَيْكَ بِكَذَا فَأَجَبْتَ بِكَذَا

~~I said to him^{asws} verbally two years after that, 'I had written to you^{asws} with such and such, and you^{asws} had answered with such and such'.~~

فَقَالَ نَعَمْ

He^{asws} said: 'Yes'

فَقُلْتُ أَيُّ شَيْءٍ تَعْنِي بِالْحَرَمَيْنِ

I said, 'Which thing did you^{asws} mean by 'the two Sanctuaries'?'

فَقَالَ مَكَّةَ وَالْمَدِينَةَ وَمِنَى إِذَا تَوَجَّهْتَ مِنْ مَنَى فَتَعَبَّرَ الْعِيْلَةَ فَإِذَا انْعَبَرْتَ مِنْ عَرَفَاتٍ إِلَى مَنَى وَرُزْتَ الْبَيْتَ وَرَجَعْتَ إِلَى مَنَى فَأَتَمَّ الْعِيْلَةَ تِلْكَ الْفَالَةَ
الْأَيَّامَ وَقَالَ بِإِسْبِهِ ثَلَاثًا.

He^{asws} said: 'Makkah and Al Medina, and Mina. When you are headed from Mina, then shorten the Salat. When you leave from Arafaat to go to Mina and visit the House (Kaaba) and return to Mina, then pray the complete Salat in those three days'. And he^{asws} gestured 'three' with his^{asws} fingers''.

وَأَمَّا حَدِيثُ أَيُّوبَ بْنِ نُوحٍ فَلَا يَنَافِي التَّنْضِيحَ فَإِنَّمَا اخْتَارُوا هَذَا الْفَرْدَ وَأَمَّا حَدِيثُ أَبِي شَيْبَةَ وَقَوْلُهُ إِنَّمَا يَفْعَلُ ذَلِكَ الضَّعْفَةَ فَيَحْتَمَلُ أَنْ يَكُونَ الْمُرَادُ بِهِ الضَّعْفَةَ فِي الدِّينِ الْجَاهِلِينَ بِالْأَسْكَامِ أَوْ مَنْ لَهُ ضَعْفٌ لَا يُمْكِنُ الْإِتْمَامُ أَوْ يَشْتَقُّ عَلَيْهِ فَيَنْتَارِ الْأَسْهَلَ وَإِنْ كَانَ مَرْمُوحًا

And as for the Hadeeth by Ayoub Bin Nuh, it does not negate the choice, for they have chosen this individually, and as for the Hadeeth by Abu Shibl and his^{asws} words: 'But rather the weak ones do that', it is possible that the intent with it would be the weakness in the religion, the ones ignorant of the ruling, or the one having physical weakness for him not possible for him to pray the complete, or it is harsh upon him so he chooses the ease, and even though it is probable.

وَالْوَجْهَ الْأَخِيرَ يُؤَيِّدُ مَا اخْتَرْنَا وَهُوَ أَظْهَرُ وَالْأَوَّلُ لَا يَنَافِيهِ إِذْ يُمْكِنُ أَنْ يَكُونَ الضَّعْفُ فِي الدِّينِ بِاعْتِبَارِ اخْتِيَارِ الْمَرْمُوحِ وَالْأَخْتِيَارِ الْمُشْتَمَلَةَ عَلَى الْأَمْرِ بِالْإِتْمَامِ مَحْصُولَةً عَلَى الْإِسْتِحْبَابِ وَخَيْرَ عَصْرَانَ صَرِيحٍ فِيمَا ذَكَرْنَا.

And another aspect supports what we have chosen, and it is more apparent, and the first does not negate it when it is possible that the weakness would be in the religion due to the probable choice, and the Ahadeeth are inclusive upon the orders with praying the complete are carried upon the recommendation, and the Hadeeth by Imran is explicit regarding what we have mentioned.

وَأَمَّا حَدِيثُ مَعَاوِيَةَ بْنِ وَهَبٍ وَإِنْ كَانَ فِيهِ إِيمَاءٌ إِلَى أَنَّ الْأَمْرَ بِالْإِتْمَامِ مَحْمُولٌ عَلَى الْفَقِيهِ

And as for the Hadeeth by Muawiya Bin Wahb, and even though in it is an indication to the order with praying the complete, is carried upon the Taqiyyah (dissimulation).

لَكِنْ يُعَارِضُهُ مَا رَوَاهُ الشَّيْخُ بِسَنَدٍ لَا يَعْضُرُ عَنِ الصَّحِيحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: قُلْتُ لِأَبِي الْحَسَنِ ع إِنَّ هِشَامًا رَوَى عَنْكَ أَنَّكَ أَمَرْتَهُ بِالْإِتْمَامِ فِي الْحَرَمَيْنِ وَذَلِكَ مِنْ أَجْلِ النَّاسِ

But it is contrasted by what is reported by the Sheykh by a chain not short of being correct, from Abdul Rahman Bin Al Hajjaj (in Tahzeeb), who said, 'I said to Abu Al Hassan^{asws}, 'Hisham

has reported from you^{asws} that you^{asws} had instructed him with praying the complete Salat in the two Sanctuaries, and that is from reason of the people’.

قَالَ لَا كُنْتُ أَنَا وَمَنْ مَعِيَ مِنْ آبَائِي إِذَا وَرَدْنَا مَكَّةَ أُمَّمَنَا الصَّلَاةَ وَاسْتَمَرْنَا مِنَ النَّاسِ.

He^{asws} said: ‘No! I^{asws} and the ones from my^{asws} past forefathers^{asws}, whenever we^{asws} arrived at Makkah, we prayed complete Salat and we^{asws} concealed from the people’.

فإن ظاهره أن ما ورد من الأمر بالتقصير محمول على التقية كما ذكره الفاضل القسري قدس الله سره.

So its apparent is what is reported from the instructions with the shortening carried upon the Taqiyyah (dissimulation) just as is mentioned by the meritorious Al Tustary, may Allah^{azwj} Sanctify his soul.

وَرَوَى الشَّيْخُ حَبْرٌ مُعَاوِيَةَ بْنَ وَهَبٍ بِسَنَدٍ صَحِيحٍ هَكَذَا قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَنِ التَّقْصِيرِ فِي الْحُرَمَيْنِ وَالنَّمَامِ قَالَ لَا تُؤْمَرُ عَلَى تَجَمُّعِ عَلَى مَقَامِ عَشْرَةِ أَيَّامٍ

And it is reported by the Sheykh a Hadeeth by Muawiya Bin Wahb (in Al Tahzeeb) by a correct chain like this — He said, ‘I asked Abu Abdullah^{asws} about the shortening (of the Salat) in the two Sanctuaries and the complete. He^{asws} said: ‘Do not pray complete until you gather (your views) upon staying for ten days’.

فَقُلْتُ إِنَّ أَحِبَّائَنَا رَوَوْا عَنْكَ أَنَّكَ أَمَرْتَهُمْ بِالنَّمَامِ.

I said, ‘Our companions are reporting from you^{asws} that you^{asws} had instructed them with praying the complete!’

فَقَالَ إِنَّ أَحِبَّائِكَ كَانُوا يَدْخُلُونَ الْمَسْجِدَ فَيُصَلُّونَ وَيَأْتُونَ نِيَالَهُمْ وَيَمْرُجُونَ وَالنَّاسُ يَسْتَقْبِلُونَهُمْ يَدْخُلُونَ الْمَسْجِدَ لِلصَّلَاةِ فَأَمَرْتَهُمْ بِالنَّمَامِ.

He^{asws} said: ‘Your companions were entering the Masjid and praying and they were taking their slippers and exiting, while the people were welcoming them entering the Masjid for the Salat, therefore I^{asws} instructed them with praying the complete’.

ثم قال فالوجه في هذا الخبر أنه لا يجب النمام إلا على من أجمع على مقام عشرة أيام و متى لم يجمع على ذلك كان مخيراً بين الإتمام و التقصير و يكون قوله لمن كان يخرج عند الصلاة من المسجد و لا يصلي مع الناس أمراً على الوجوب و لا يجوز تركه لمن هذا سبيله لأن فيه رفاً للتقية و إغراء للنفس و تشبيهاً على المذهب.

Then he said: ‘The aspect in this Hadeeth is that the praying the complete is not obligated except upon the one who gathers (his views) upon staying for ten days, and when he does not gather upon that, he would have the choice between the complete and the deficient, and his^{asws} words for the ones who were exiting from the Masjid at the Salat and not praying with the people is an instruction upon the obligation, and it is not allowed to neglect it whose way was this, because in it is a raising for the Taqiyyah (dissimulation), and appealing to the soul (desires) and disgrace upon the doctrine.

و أما خبر العطل فيمكن حمله على أن المراد أنهما كسائر البلدان في جواز القصير بالمعنى الأعم و أما الخمس المذكور فيه فليس المراد به خصوص الخمس بل الأصحاب سألوه عن الخمس فأجابهم بذلك.

~~As for the Hadeeth in 'Al Ilal', it is possible to carry it upon the intent of 'these two (Sanctuaries) are like rest of the cities' in allowance of the shortening (of the Salat) with the general meaning, and as for the 'five' mentioned in it, the intent with it isn't the five (daily Salat(s)), but the companions had asked him^{asws} about the five, so he^{asws} had answered them with that.~~

و أما حديث عبد الرحمن فيحتاج إلى شرح و بيان قوله و ذلك من أجل الناس يمكن أن يقرأ بتشديد اللام أي كان هشام من أجل الناس و أعظمهم و هو لا يكذب عليك أو ليس ممن تتقي منهم أو بالتخفيف و هو أظهر أي كان يقول هشام إن الأمر بالإتمام للفقهاء من المخالفين.

~~And as for Hadeeth by Abdul Rahman, it is needy to a commentary and explanation of his words, and that is, 'from reason of the people and their reverence', and it is 'he is not lying upon you^{asws}', or he isn't from the ones fearing from them, or with the lightening, and it is more apparent, i.e. Hisham was saying that the instructions with praying the complete is for the Taqiyyah from the adversaries.~~

أو يكون استفهاما أي هل أمرته بذلك للفقهاء فقال ع لا ليس ذلك للفقهاء بل أنا و آباي كنا إذا وردنا مكة أتينا الصلاة مع استئثارنا عن الناس أيضا لا أن الاستئثار كان لأجل الإتمام بل الإتمام أوفق لما ذهب إليه أكثرهم من التخيير في السفر مطلقا مع أفضلية الإتمام.

~~Or its understanding would be, i.e. did he^{asws} instruct him with that for the Taqiyyah? He^{asws} said: 'No, that isn't for the Taqiyyah, but I^{asws} and my^{asws} forefathers^{asws}, whenever we^{asws} arrived at Makkah, we prayed the complete Salat with our^{asws} concealing from the people as well, not that the concealing was for the reason of praying the complete, but praying the complete was more in line to what most of them have gone to, from the choice being in the journey absolutely with the superiority of praying the complete.~~

و يمكن أن يكون الاستئثار لعلا يحتاجوا على الشيعة بفعلهم ع أو لعلا يصير سببا لرسوخهم في الباطل أو لعلا يصير سببا لمزيد تشنيعهم على الأئمة لأن الفرق بين المواضع كان أغرب عندهم من الحكم بالتقصير مطلقا لأن هذا القول موجود بينهم

~~And it is possible that the concealing would perhaps be they^{asws} were arguing upon the Shias with their^{asws} actions, or perhaps it would be a cause for their being immersed in the falsehood, or perhaps it would become a cause for increase of their disgrace upon the Imam^{asws}, because the difference between the places was more unusual in their^{asws} view than the rulings of the shortening absolutely because this word exists between them.~~

و لعلة لأحد هذه الوجوه قالوا إنه من الأمر المذخور مع أنه يحتمل أن يكون المراد أنه حجب عنهم هذا العلم هكذا حقق المقام و لا تصح إلى ما ذهب إليه بعض الأوهام.

~~And perhaps for one of these aspects, they^{asws} said it was from the treasured matters, along with that it is possible the intent could be that this knowledge is veiled from them. Thus the context is established and you should not listen to what some of their imaginations are going to.~~

و أما خبر الساباطي و الطنعمي و ابن بزيع فمع ضعف أسانيدهما قابلية للتأويل و تأويل الصادق رحمه الله مع بعده لا يجري في كثير منها و اشتهار الحكم بين القدماء و المتأخرين مما يؤيد العمل به.

~~And as for the Hadeeth by Al Sabaty and Al Khas'amy and Ibn Bazie, their chains are with weakness, open to the interpretation, and interpretation by Al Sadouq, may Allah^{azwj} Mercy him, is with its far fetched ness does not flow in most of these, and the well known ruling between the ancient ones and the latter ones, from what supports the acting with it.~~

و ينبغي التنبيه لأمر الأول المستفاد من الأخبار الكثيرة بجواز الإتمام في مكة و المدينة و إن وقعت الصلاة خارج المسجد و هو المشهور بين الأصحاب

~~It is necessary to point out that the primary point derived from the numerous reports is the permissibility of performing the complete Salat in Mecca and Al Medina, even if the Salat takes place outside the Masjid, which is the well known view among the companions.~~

و خص ابن إدريس الحكم بالمسجدين أخذاً بالمتيقن المجمع عليه و من رأينا كلامه إنما صرح بالتحالف بين البلدين و ظاهر بعض الأخبار شمول الحكم لمجموع الحرمين و هما أعم من البلدين.

~~Ibn Idris, in particular, singled out the ruling for both Masjids based on what is well established and agreed upon. From his statements, we can infer that he acknowledged the difference between the two cities, but some reports indicate that the ruling applies to the entirety of the two Sanctuaries, which is more general than just the two cities.~~

و الأصحاب استدلووا على البلدين بتلك الأخبار و ربما يرمى كلام بعضهم إلى كون المراد بالبلدين بمسجعين الحرمين و قال في البيان و في المختار الحرمان كمسجديهما بخلاف الكوفة مع أن عبارة المعتبر كعبارة سائر الأصحاب.

~~The companions used those reports as evidence for both cities, and perhaps some of them implied that what is meant by 'the two cities' is the combination of the two Sanctuaries. And he said in 'Al Bayan' and in 'Al Motabar', 'The two Sanctuaries is like their Masjids unlike Al-Kufa, along with that the expression in 'Al Motabar' is like rest of the companions.~~

و قال الشيخ في النهاية و يستحب الإتمام في أربعة مواطن في السفر بمكة و المدينة و مسجد الكوفة و الحائر على ساكنه السلام

~~And the Sheykh said in 'Al Nihaya', 'And it is recommended to pray the complete Salat in four places during the journey — Makkah, and Al Medina, and Masjid Al Kufa, and the Holy enclosure (of Al Husayn^{asws}, may the greetings be upon their dwellers.~~

و قد رويت رواية بلفظة أخرى و هو أن يتم الصلاة في حرم الله و في حرم رسوله و في حرم أمير المؤمنين ع و في حرم الحسين ع فعلى هذه الرواية جاز الإتمام خارج المسجد بالكوفة و على الرواية الأولى لم يجز إلا في نفس المسجد انتهى.

~~And a report has been reported with other wording, and it is, 'Complete the Salat in the Sanctuary of Allah^{azwj}, and in sanctuary of His^{azwj} Rasool^{saww}, and sanctuary of Amir Al-Momineen^{asws}, and in sanctuary of Al-Husayn^{asws}'. Based upon this report, it is allowed to pray the complete Salat outside the Masjid at Al Kufa, and based upon the first report it is not allowed except in the Masjid itself' — end.~~

وكانهم حملوا الحرم على البلد أو أطلقوا البلد على الحرم مجازاً و الأول أظهر و ظاهر عبارة الشيخ في التهذيب عموم الحرمين حيث قال و يستحب إتمام الصلاة في الحرمين فإن فيه فضلاً كبيراً

~~And it is as if they carried the Sanctuary upon the city, or linked the city upon the Sanctuary metaphorically, and the first is more apparent, and the apparent of the statement of the Sheykh in Al Tahzeeb generalises the two Sanctuaries whereby he said, 'And it is recommended to pray the complete Salat in the two Sanctuaries, for there are a lot of merits in this'.~~

ثم قال و من حصل بعرفات فلا يجوز له الإتمام على حال و قد ورد في بعض الروايات الإتمام في خصوص منى و نقل في الدرر عن ابن الجنيد أنه قال روي عن أبي جعفر ع الإتمام في الثلاثة الأيام بمعنى للحاج و أرى ذلك إذا نوى مقام خمسة أيام أو لها أيام منى قال الشهيد و هو شاذ.

~~Then he said, 'And one who arrives at Arafat, it is not allowed for him to pray the complete Salat upon any situation'. And it has been referred in one of the reports, praying the complete Salat is in particular at Mina; and it has been transmitted in 'Al Durous' from Ibn Al Juneyd having said, 'It is reported from Abu Ja'far^{asws} to pray the complete Salat in the three days at Mina for the pilgrim', and I am reporting that is when he intends to stay for five days, it's first being days of Mina. Al Shaheed said, 'And it is an anomaly'.~~

أقول لعله أشار بهذه الرواية إلى صحبة علي بن مهزيار المتقدمة و ظاهرها أن خصوص منى داخل في الحكم و لعله لكونها من توابع مكة و يمكن أن يكون له خلوها في الحرم و يكون المعبر مطلق الحرم فالمراد بمكة و المدينة حرهما بحذف المضاف أو تسمية للكل باسم الجزء الأشرف.

~~I am saying perhaps he indicated with this report to a previous correct (Hadeeth) by Ali Bin Mahziyar, and it's apparent is that specialisation of Mina is included in the ruling, and perhaps due to it being from an offshoot of Makkah, and it is possible that it could be due to it being included in the Sanctuary, and the reliable is the absolute Sanctuary. Thus the intent with 'Makkah and Al Medina' are their Sanctuaries, either due to omission of the addition or naming of the whole by naming the part is nobler.~~

فإن قيل فالمشعر أيضاً من الحرم

~~If it is said, 'The Monuments (at Muzdalifa) are also from the Sanctuary?'~~

قلنا يمكن أن يكون عدم ذكر المشعر لأن ما يقع فيه ثلاث صلاة يقتصر في واحدة منهن و هذه يدخل وقتها قبل دخول الحرم فلذا لا يصح اعتبارها بحال الوجوب كما مر كذا خطر بالبال في توجيه الخبر لكن الظاهر من الخبر عدم العموم و بالجملة الحكم في غير البلدين مشكك و لعل الأظهر فيها القصر لإحتمال كون المراد بالحرمين البلدين

~~We say, 'It is possible that the Monuments are not being mentioned because of what occurs in it, three Salat(s) being shortened in one of these, and this, its time enters before entering the Sanctuary. For that (reason) it is not completed in consideration of obligation, as was suggested in the narration's interpretation. This thought crossed the mind in directing the narration that way, but it seems that the narration lacks generality. In general, the ruling for places other than the two holy cities is complex (problematic), and it appears more likely that shortening is allowed there because it is possible that what is meant by 'the two sanctuaries' refers to the two cities.~~

فَعَدَّ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَكَّةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْمَدِينَةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ وَ الْكُوفَةُ حَرَمُ اللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع.

It has been reported (in Al Tahzeeb) from Al Sadiq^{asws} having said: 'Makkah is a Sanctuary of Allah^{azwj}, and sanctuary of His^{azwj} Rasool^{sawww}, and sanctuary of Ali Bin Abu Talib^{asws}; and Al-Medina is a Sanctuary of Allah^{azwj}, and sanctuary of His^{azwj} Rasool^{sawww}, and sanctuary of Ali Bin Abu Talib^{asws}; and Al-Kufa is a Sanctuary of Allah^{azwj}, and sanctuary of His^{azwj} Rasool^{sawww}, and sanctuary of Ali Bin Abu Talib^{asws}.'

و الظاهر يشمل الحكم لجميع البلدتين و عدم اختصاصه بالمسجدين و التخصيص في بعض الأخبار بالمسجدين لشرفتهما و وقوع الصلاة فيهما

And the apparent is that the ruling is inclusive of the two cities and not specifically with the two Masjids, and the specification in some of the Ahadeeth with the two Masjid is due to their nobilities, and due to the prevalence of the Salat(s) occurring in them.

و أما التفصيل الوارد في خبر علي بن جعفر في الصلاة بمعنى بأنه إن كان من أهل مكة أتم و إلا فلا فالحكم في غير أهل مكة يدل على شمول حكم التخيير لمجسح الحرم

And as for the detail referred in a Hadeeth by Ali son of Ja'far^{asws} regarding the Salat at Mina, if he was from the people of Makkah he should pray complete, or else, no. So the ruling regarding other than the people of Makkah evidence's upon inclusiveness of ruling of the choice for the whole Sanctuary.

و أما حكم أهل مكة فيمكن أن يكون للتعقيد كما يظهر من الأخبار أن المخالفين لم يكونوا يعدون الذهاب إلى عرفات سفرا أو يكون مبنيا على القول باشتراط رجوع اليوم و حمله على من لم يذهب إلى عرفات بعيد

And as for the ruling of the people of Makkah, it is possible that it could be for the Taqiyyah like what appears from the Ahadeeth. The adversaries are not counting the going to Arafat as being a journey, or it could be built upon the word with condition of returning in the day, and carrying it upon the one who did not go to Arafat, is far fetched.

و الأظهر عندي حمله على الأيام التي يكون بمعنى بعد الرجوع عن مكة فإنه لما رجع إلى مكة للزيارة انقطع سفره و بعد العود لا يقصد مسافة لأنه لا يتعدى عن معنى نيتم بخلاف غير أهل مكة فإنه مسافر ذهابا و عودا فنفتن.

And the more apparent in my view is carrying it upon the day which he happens to be a Mina after the return from Makkah, for when he returns to Makkah for the visitation (of the Kaaba), his journey is termination, and after the return they do not cover a distance because he had not exceeded from Mina so he would pray complete, apart from the people of Makkah, for he is a traveller going and returning. So discern.

الغايي ذكر الشيخ أنه إذا ثبت الحكم في الحرمين من غير اختصاص بالمسجد يكون الحكم كذلك في الكوفة لعدم القائل بالفصل و خص الحكم بين إدريس بالمسجد أخذنا بالمتيقن و الروايات ورد بعضها بلفظ حرم أمير المؤمنين ع و حرم الحسين ع و بعضها بالكوفة و في الأول إجمال و قد مر أن الكوفة حرم علي بن أبي طالب ع.

~~The second is mentioned by the Sheykh that when the ruling is proven regarding the two Sanctuaries from without specification with the Masjid, the ruling would be like that regarding Al Kufa due to the absence of the speaker with the merit, and Al Hakam Bin Idrees specified the ruling with the Masjid taking with the certainty and the reports, some of these referring with wording of the sanctuary of Amir Al Momineen ^{asws} and sanctuary of Al Husayn, and some of these with Al Kufa; and in the first there is generality, and it has passed that Al Kufa is sanctuary of Ali Bin Abu Talib ^{asws}.~~

و الظاهر أن النجف على ساكنه السلام غير داخل في الكوفة و الشيخ في المبسوط عدى الحكم إليه أيضا حيث قال و يستحب الإتمام في أربعة مواطن في السفر بمكة و المدينة و مسجد الكوفة و الحائر على ساكنه السلام

~~And the apparent is that Al Najaf, may the greetings be upon its dwellers, is not included in Al Kufa; and the Sheykh in 'Al Mabsout) related the ruling to it as well whereby he said, 'And it is recommended to pray the complete Salat in four places—in the journey of Makkah, and Al Medina, and Masjid Al Kufa, and the Holy enclosure (of Al Husayn ^{asws}), may the greetings be upon its dwellers.~~

و قد روي الإتمام في حرم الله و حرم الرسول و حرم أمير المؤمنين و حرم الحسين ع فعلى هذه الرواية يجوز الإتمام خارج مسجد الكوفة و بالنجف انتهى.

~~And it has been reported to pray the complete Salat in the Sanctuary of Allah ^{azwj}, and sanctuary of the Rasool ^{asww}, and sanctuary of Amir Al Momineen ^{asws}, and sanctuary of Al Husayn ^{asws}. So based upon this, the reports allows praying the complete outside Masjid of Al Kufa, and at Al Najaf'—end.~~

و كأنه نظر إلى أن حرم أمير المؤمنين ع ما صار محترما بسببه و احترام الغري به ع أكثر من غيره و لا يخلو من وجه و يومى إليه بعض الأخبار و الأحوط في غير المسجد اختيار القصر.

~~It as if he considered that the sanctuary of Amir Al Momineen ^{asws} became sacred by his ^{asws} cause, and reverence of Al Ghary due to him ^{asws} more than from something else, nor is it devoid of its aspects and some of the Ahadeeth indicate to it, and the safer in other than the Masjid is choosing the shortening.~~

و قال المحقق في المعبر ينبغي تنزيل حرم أمير المؤمنين ع على مسجد الكوفة خاصة أخذنا بالمتيقن و أما الحائر فظاهر أكثر الأصحاب اختصاص الحكم به.

~~And the researcher said in 'Al Motabar', 'It is befitting for the sanctity of Amir Al Momineen ^{asws} be extended to Masjid Al Kufa specifically taking with the certain; and as for the Holy enclosure (of Al Husayn ^{asws}), most of the companions specify the ruling with it.~~

و حكى في الذكرى عن الشيخ نجيب الدين يحيى بن سعيد أنه حكى في كتاب له في السفر بالتحجير في البلدان الأربعة حتى الحائر المقدس لورود الحديث بحرم الحسين ع و قدر بخمسة فراسخ و بأربعة و بفرسخ قال و الكل حرم و إن تفاوتت في الفضيلة

~~And he narrated in 'Al Zikra' from the Sheykh, Najeeb Al Deen Yahya Bin Saeed, he ruled in a book of his regarding the journey with the choice in the four cities to the extent the Holy enclosure (of Al Husayn ^{asws}) due to the Ahadeeth referring to sanctuary of Al Husayn ^{asws}, and~~

a measurement of five Farsakh(s), and with four, and with one Farsakh. He said, 'And all are sacred and even if there is a difference in the merit'.

و هو غير بعيد لما رواه الشيخ و الكليني بسند فيه ضعف عن أبي عبد الله ع قال: إذا أتيت أبا عبد الله ع فأغسلك على شاطئ الفرات و البس ثيابك الطاهرة ثم امش عالياً فإنك في حرم من حرم الله و حرم رسول الله ع.

And it is far fetched due to what is reported by the Sheykh (in Al Tahzeeb) and Al Kulayni (in Al Kafi) by a chain having weakness in it, from Abu Abdullah^{asws} having said: 'When you go to Abu Abdullah^{asws} (Al Husayn^{asws}), wash upon the backs of the Euphrates and wear your clean clothes, then walk barefoot, for you are in a sanctuary from the Sanctuary of Allah^{azwj} and sanctuary of His^{azwj} Rasool^{saww} – the Hadeeth'.

و بسند مؤتمل عنه ع قال: حرم الحسين ع فوسخ في فوسخ من أربع جوانب القبر.

And by an unbroken chain (in Al Tahzeeb) from him^{asws} having said: 'Sanctuary of Al Husayn^{asws} is one Farsakh (5.75km) by one Farsakh from four sides of the grave'.

و بسند ضعيف آخر عنه ع قال: حرم قبر الحسين ع فوسخ فوسخ من أربع جوانبه.

And by another weak chain (in Al Tahzeeb), from him^{asws} having said: 'Sanctuary of the grave of Al Husayn^{asws} is of five Farsakh(s) from four of its sides'.

و الأحوط إيقاع الصلاة في الحائر و إذا أوقفها في غيره فاختار القصر.

And the prudence is to perform the Salat in the enclosure, and when it is performed elsewhere, he should choose the shortening.

و أما حد الحائر فقال ابن إدريس المراد به ما دار سور المشهد و المسجد عليه دون ما دار سور البلد عليه لأن ذلك هو الحائر حقيقة لأن الحائر في لسان العرب الموضع المطمن الذي يحار فيه الماء

As for the boundary of the Holy enclosure, Ibn Idrees said, 'The intended with it is what walls of the Shrine and the Masjid rotate upon, besides walls of the city, because is the real Holy enclosure, because 'Al Haair' (enclosure) in the language of the Arabs is the reassured place which the water is retained.

و قد ذكر ذلك شيخنا المفيد في الإرشاد لما ذكر من قتل مع الحسين من أهله و الحائر يحيط بهم إلا العباس رحمة الله عليه فإنه قتل على المنبأ

And that is mentioned by our Sheykh Al Mufeed in 'Al Irshaad' when he mentioned the ones from his^{asws} family killed with Al Husayn^{asws}, 'And the enclosure surround them except Al Abbas^{as}, may Allah^{azwj} Mercy him^{as}, for he^{as} was killed upon the water barrier.

و استخ عليه بالاحتياط لأنه المصح عليه و ذكر الشهيدان في هذا الموضع حار الماء لما أمر المتوكل بإطلاقه على قبر الحسين ع ليغنيه فكان لا يبلغه انتهى.

~~And he argued upon it with the precaution because it is agreed upon, and the two Shaheeds mention in this subject the hot water Al Mutawakkil had ordered it with being poured upon the grave of Al Husayn^{asws} in order to (deluge) destroy it so it cannot be reached.~~

وأقول ذهب بعضهم إلى أن الحائر مجمع الصحن المقدس وبعضهم إلى أنه القبلة السامية وبعضهم إلى أنه الروضة المقدسة وما أحاط به من العمارات القديمة من الرواق والمقتل والخزانة وغيرها والأظهر عندي أنه مجمع الصحن القديم لا ما تجدد منه في الدولة العلية الصفوية شيد الله أركانهم.

~~And I am saying that some of them went to (the conclusion) that the enclosure is the entire Holy courtyard, and some of them went to that it was the sublime dome, and some of them went to that it was the Holy garden and what is surrounded by the ancient buildings, from the hallway, and the battlefield, and the treasury and other such, while the more apparent in my view is that it is the entire ancient courtyard, not what was renewed in the Alawite government of the Safavid (dynasty), may Allah^{azwj} Strengthen their pillars.~~

والذي ظهر لي من القرائن وسمعت من مشايخ تلك البلاد الشريفة أنه لم يتغير الصحن من جهة القبلة ولا من اليمين ولا من الشمال بل إنما زيد من خلاف جهة القبلة وكل ما انخفض من الصحن وما دخل فيه من العمارات فهو الصحن القديم

~~And that which is apparent to me from the evidence and I heard from elders of that noble city is that the courtyard has not changed from direction of the Qiblah, neither from the right nor from the left. But rather, the additions are different from direction of the Qiblah, and all what structure built from the courtyard and what has been included in it is the ancient courtyard.~~

وما ارتفع منه فهو خارج عنه ولعلمهم إنما تركوه كذلك ليمتاز القديم عن الجديد والتعليل المنقول عن ابن إدريس ره منطبق على هذا وفي شموله لمجرات الصحن من الجهات الثلاثة إشكال.

~~And what has been elevated from it is considered outside of it. Perhaps they have left it like this to distinguish the old from the new. The explanation attributed to Ibn Idrees seems to be applicable in this context. The inclusiveness of the chambers of the courtyard from three directions is problematic.~~

وَيَدُلُّ عَلَى أَنَّ سَعَةَ الْحَائِرِ أَكْثَرُ مِنَ الرُّوْحَةِ الْمُقَدَّسَةِ وَالْعِمَارَاتِ الْمُتَّصِلَةِ بِهَا مِنَ الْجِهَاتِ الثَّلَاثَةِ مَا رَوَاهُ ابْنُ قُوتَيْبَةَ بِسَنَدٍ حَسَنٍ عَنِ الْحَسَنِ بْنِ عَطِيَّةَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: إِذَا دَخَلْتَ الْحَائِرَ وَفِي بَعْضِ السُّنَخِ الْحَائِرِ فُتُلْ وَذَكَرَ الدُّعَاءَ

~~And it evidence's upon that the vastness of the enclosure is more than the Holy garden and the structures connected with it from the three directions, is what is reported by Ibn Qawlawayya (in Kaamil Al Ziyaraat) by a good chain from Al Hassan Bin Atiya, from Abu Abdullah^{asws} having said: 'When you enter Al Hira (and in one of the copies it is the enclosure 'Al Haair'), then say'—(and he^{asws} mentioned the supplication).~~

فَمَنْ تَمَشَّى قَلِيلًا وَتَكَبَّرَ سَبْعَ تَكْبِيرَاتٍ ثُمَّ تَعَوَّمَ بِمِيزَابِ الْقَدْرِ وَتَعَوَّلَ إِلَى أَنْ قَالَ ثُمَّ تَمَشَّى قَلِيلًا وَتَعَوَّلَ إِلَى قَوْلِهِ وَتَرَفَعَ يَدَيْكَ وَتَضَعَهُمَا عَلَى الْقَدْرِ.

~~The you should walk a little and exclaim seven Takbeer(s), the stand parallel to the grave and say'—up to he^{asws} said: 'Then walk a little and say'—up to his^{asws} words: 'And raised your hand and place them upon the grave'.~~

وَعَنْ ثُوَيْرِ بْنِ أَبِي فَاحِشَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي وَصْفِ زيارته حَتَّى تَصِيرَ إِلَى بَابِ الْحَائِرِ أَوْ الْحَيْرِ ثُمَّ قُلْ إِلَى أَنْ قَالَ ثُمَّ احْطُ عَشْرَ حُطَا ثُمَّ قِفْ فَكَبِّرْ ثَلَاثِينَ تَكْبِيرَةً ثُمَّ امْشِ حَتَّى تَأْتِيَهُ مِنْ قِبَلِ وَجْهِهِ.

~~And from Suweyr Bin Abu Fakhta (in Kamil Al-Ziyaraat), from Abu Abdullah^{asws} in description of visiting him^{asws}: 'Until you come to a door of the enclosure or Al Hayr, then say'—up to he^{asws} said: 'Then take ten steps, then pause and exclaim Takbeer, thirty Takbeer(s), then walk until you go to him^{asws} from the direction of his^{asws} front'.~~

وَعَنْ أَبِي هَمَزَةَ السَّمَالِيِّ بِسَنَدٍ مُعْتَبَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي وَصْفِ زيارته الْمُسْتَبِينِ ع ثُمَّ ادْخُلِ الْحَيْرَ أَوْ الْحَائِرَ وَ قُلْ إِلَى قَوْلِهِ ثُمَّ امْشِ قَلِيلًا وَ قُلْ إِلَى قَوْلِهِ ثُمَّ امْشِ حَتَّى تَسْتَقْبِلَ الْعَبْرَ ثُمَّ تَدْنُ قَلِيلًا مِنَ الْعَبْرِ وَ تَقُولُ إِلَى آخِرِ الْحَيْرِ.

~~And from Abu Hamza Al Sumali (in Al Kafi) by a reliable chain, from Abu Abdullah^{asws} in description of visitation of Al Husayn^{asws}: 'Then enter 'Al Hayr' or 'Al Haair' and say, 'Up to his^{asws} words: 'then walk a little and say', up to his^{asws} words: 'then walk and take short steps until you face the grave, then go nearer a little from the grave and say', up to end of the Hadeeth'.~~

فهذه الأخبار وغيرها مما سيأتي في كتاب المزار إن شاء الله تعالى تدل على نوع سعة في المأثر.

~~So these Ahadeeth and others are from what I shall come with in the book of Shrines (volume 101), if Allah^{azwj} the Exalted so Desires, evidencing upon description of vastness in the enclosure.~~

الغالب الظاهر أن الحكم بالتخيير للمسافر إنما وقع في الصلاة خاصة في النصوص و فتاوي الأوصحاب و أما الصوم فلا يفرغ في هذه الأماكن للأدلة على وجوب الإفطار على المسافر من غير معارض.

~~The third, it is apparent that the ruling with the choice for the traveller, rather occurs regarding the Salat particularly, in the texts and verdicts of the companions; as for the fasting, it is not recommended in these places because of the evidence indicating the obligation to break the fast for the traveller without contradiction.~~

و قد يقال إن مفهوم صحبة معاوية بن وهب حيث قال فيها إذا قصرت أظطرت يقتضي جواز الصوم مضافا إلى موثقة عثمان بن عيسى قال سألت أبا الحسن ع عن إتمام الصلاة و الصيام في الحرمين قال أتمهما و لو صلاة واحدة.

~~It may be said that the correct interpretation of Muawiya ibn Wahb's correct (Hadeeth), whereby he^{asws} said, 'If you shorten (the Salat), you break the fast,' implies the permissibility of fasting as additional to a trusted (Hadeeth) by Usman Bin Isa (in Al Tahzeeb), he said, 'I asked Abu Al Hassan^{asws} about completing the Salat and the fasting in the two Sanctuaries. He^{asws} said: 'Complete them, and even if it was one Salat'.~~

و الجواب عن الأول أنه يمكن أن يكون المراد به القصر على المتمع كما هو الغالب فيه مع أن في عمومته للمقوم كلاما و على تقدير ثبوته يشكل تخصيص الآية و الأخبار الكثيرة به مع خلو سائر الأخبار الواردة في التخيير عن ذكر الصوم.

~~The answer to the first point is that what is meant by it can be the obligation of shortening (the Salat), as is commonly implied, although there is a discussion among people regarding its~~

~~generality. Considering its substantiation, it constitutes a specification of the Verse and numerous Ahadeeth regarding it, while leaving out all other reports related to choice without mentioning fasting.~~

و أما موثقة عثمان ففي النسخ التي عندنا أتمها و هو يدل على نفي الصوم و يؤيده قوله و لو صلاة واحدة و إنما قد مرت برواية الحسيري و لم يكن فيها ذكر الصوم أصلا مع أنه لا يعلم قائل به أيضا.

~~And as for the trusted (Hadeeth) by Usman, in the copy which is with us, he should pray complete, and it evidence's upon negation of the fasting, and it is supported by his^{asws} words: 'And even if it was one Salat', and it has already passed in the report by Al Himeyri, and there does not happen to by any mention in it of the fasting originally, along with it no speaker with it is known as well.~~

الرابع صح المحقق في المعتبر بأنه لا يعتبر في الصلاة الواقعة في هذه الأماكن التعرض لنية القصر أو الإتمام و أنه لا يتعين أحدهما بالنسبة إليه فيجوز لمن نوى الإتمام القصر و لمن نوى التقصير الإتمام و هو حسن.

~~The fourth point is that the meticulous researcher in Al Motabar explicitly stated that there is no need to declare the intention for shortening or completing the Salat in the Salat(s) performed in these places. Neither of them is obligatory, so it is permissible for someone who intends to complete the Salat to shorten it and for someone who intends to shorten it to complete it, and this is considered good.~~

الخامس الأظهر يجوز فعل النافلة الساقطة في السفر في هذه الأماكن كما صرح في الذكرى للتحريض و الترغيب على كثرة الصلاة فيها و لما مر من الأخبار و الظاهر عدم الفرق بين اختياره القصر أو الإتمام.

~~The fifth point, it appears permissible to perform voluntary Salats, including the missed ones, while traveling in these places. This is based on what has been mentioned in Al Zikra to encourage and motivate the multiplication of Salat(s) prayed in these places, along with what is found in the reports. There is no clear distinction in these sources regarding the choice of shortening or completing the Salat.~~

السادس الأظهر يجوز الإتمام في هذه الأماكن و إن كانت الذمة مشغولة بواجب و نقل العلامة عن والده المنع و هو ضعيف.

~~The sixth point is more apparent that it is permissible to perform complete Salat in these places, even if the supplication is engaged with an obligation, and the Allama transmitted from his father, and it is weak.~~

السابع الظاهر بقاء التخيير في قضاء ما فاتته في هذه الأماكن و إن لم يقض فيها لصوم من فاتته فريضة فليقضها كما فاتته و يحتمل تعيين القصر و هو أوسط كما مر و الظاهر عدم التخيير في القضاء فيها إذا فاتته في غيرها.

~~The seventh point is that the option of choosing between shortening and completing the Salat remains for making up missed Salat(s) in these places. If one did not make up the missed obligatory Salat(s) in these places, they should make them up just as they missed them. It is also possible to specify shortening the Salat, which is the safer option as mentioned earlier. The apparent view is that there is no choice between shortening and completing the Salat when making up missed Salat(s) in these places if they were missed in other places.~~

الغاس لو ضاق الوقت إلا عن أربع فقيل بوجود القصر فيهما لتنع الصلاتان في الوقت و قيل بجواز الإتمام في العصر لعموم من أدرك ركعة و قيل بجواز الإتيان بالعصر تماما في الوقت و قضاء الظهر و الأول أحوط بل أظهر.

The eighth point is that if the time is constrained except for the last four Cycles of Salat, it was suggested that it is obligatory to shorten the Salat in those four Cycles so that both Salat(s) can be performed within the time. Some have stated that it is permissible to complete the Salat in the afternoon (Asr) for anyone who catches at least one Cycle. Others have suggested that it is permissible to perform the entire Al Asr Salat within its time frame, and make up for the missed Al Zohr Salat later. The first opinion is the safer, but it is more apparent.

الغاسع أطلق ابن الجنيد و المرتضى بحذو الأماكن جميع مشاهد الأئمة ع كما عرفت قال في الذكرى و لم نقف لهما على مأخذ في ذلك و القياس عندنا باطل.

The ninth, Ibn Al Juneyd and Al Murtaza linked with these places entirety of the Monuments (Shrines) of the Imams^{asws} like what is known, he said in 'Al Zikra' and we do not pause to them upon taking regarding that, and the analogy is invalid in our view.

أقول قد مر في فقه الرضا ع إيماء إليه و لا يمكن التعويل عليه في ذلك.

I am saying, 'It has passed in 'Al Fiqh Al-Reza^{asws}' gesturing to It, and it is not possible to interpret upon it regarding that'.

العاشر روى الشيخ رواية ابن بزيع السننول عن العيون بسند صحيح ثم روى بسند ضعيف عن علي بن حديد قال: سألت الرضا ع فقلت إن أصحابنا احتلوا في الحرمين فبعضهم يعصرون و بعضهم يمضون و أنا ممن يمض على رواية قد رواها أصحابنا في المنام و ذكرت عبد الله بن جندب أنه كان يمض

The tenth, it is reported by the Sheykh in a report by Ibn Bazie, the transmitted from Al Uyoun by a correct chain, then it is reported by a weak chain from Ali Bin Hadeed (in Al Tahzeeb) who said, 'I asked Al Reza^{asws}. I said, 'Our companions are differing regarding the two Sanctuaries. Some of them are shortening (Salat) and some of them are praying complete, and I am from the ones who pray complete based upon a report which our companions have reported regarding praying the complete, and Abdullah Bin Jundab mentioned that he used to pray complete'.

فقال ررحم الله ابن جندب

He^{asws} said: 'May Allah^{azwj} Mercy Ibn Jundab!'

ثم قال لا يكون الإتمام إلا أن تجتمع على إقامة عشرة أيام و صل التواضيل ما شئت

Then he^{asws} said: 'The complete (Salat) cannot take place except if you were to gather (your views) upon staying for ten days, and pray the option what you desire to'.

قال ابن حديد و كان محبي أن يأمرني بالإتمام.

Ibn Jundab said, 'My wish was for him^{asws} to instruct me with praying the complete Salat'.

ثم أولهما يومين أحدهما أنه ع نفي الإتمام على سبيل الحتم و الوجوب كما مر.

~~Then the first of the two is with two aspects. He^{asws} negated praying the complete Salat based upon the way of necessity and the obligation, like what has passed.~~

ثم قال و يشتمل هذان الحزان وجها آخر و هو المعتمد عندي و هو أن من حصل بالحرمين ينبغي له أن يعزم على مقام عشرة أيام و يتم الصلاة فيهما و إن كان يعلم أنه لا يقيم أو يكون في عزمه الخروج من الغد

~~Then he said, 'And it is possible these two Ahadeeth have another aspect, and it is reliable in my view, and it is that the one who arrives at the two Sanctuaries, it is befitting for him to determine upon staying ten days and pray the complete Salat in these and even if knows that he will not be staying, or there would be in his determination to be going out the next day.~~

و يكون هذا مما يختص به هذان الموضعان و يتميزان به عن سائر البلاد لأن سائر المواضع متى عزم الإنسان فيها على المقام عشرة أيام و يجب عليه الإتمام و متى كان دون ذلك و يجب عليه التقصير.

~~And this would be from what these two places are specialised with and distinguished with from rest of the cities, because rest of the place, when the person determines to stay in it for ten days, it is obligated upon him to pray the complete, and when it was less than that, the shortening is obligated upon him.~~

و الذي يكشف عن هذا المعنى ما رواه محمد بن أحمد بن يحيى عن محمد بن عبد الجبار عن علي بن مهزيار عن محمد بن إبراهيم الحنظلي قال: استأمره أبا جعفر ع في الإتمام و التقصير قال إذا دخلت الحرمين فأنو عشرة أيام و أتم الصلاة

~~And that which uncovers from this meaning is what is reported by Muhammad Bin Ahmad Bin Yahya, from Muhammad Bin Abdul Jabbar, from Ali Bin Mahziyar, from Muhammad Bin Ibrahim Al Khuzeymi who said, 'I sought instruction of Abu Ja'far^{asws} regarding praying the complete Salat and the shortening. He^{asws} said: 'When you enter the two Sanctuaries, then intend (to stay) ten days and pray the complete Salat'.~~

فقلت له إنني أفدح مكة قبل التزوية بيوم أو يومين أو ثلاثة قال أنو مقام عشرة أيام و أتم الصلاة.

~~I said to him^{asws}, 'I Supposing I arrive at Makkah before Al Taqiyya (8th Zulhijjah), by one day, or two days, or three?' He^{asws} said: 'Intend staying for ten days and pray the complete Salat'.~~

و أقول هذا غريب إذ ظاهر كلامه قدس سره أنه يعزم على إقامة العشرة و إن علم الخروج قبل ذلك و لا يخفى أن هذا العلم يتنافى ذلك الحرم إلا أن يقال أراد بالحرم محض الإختار بالبال و لا يخفى ما فيه.

~~And I am saying this is strange, when the apparent of his speech, may his soul be sanctified, he should determine upon staying the ten days, and even if he known of the going out before that, and this knowledge does not negate that determination, except it is said he intended with the knowledge purely an occurrence of thought, and it is not hidden what is in it.~~

وَأَمَّا الْحَبْرُ فَيُمْكِنُ أَنْ يَكُونَ الْمُرَادُ بِهِ الْعَرْمُ عَلَى الْعَشْرَةِ مُتَّفَرِّقًا قَبْلَ الْخُرُوجِ إِلَى عَرَفَاتٍ وَ بَعْدَهُ وَ يَكُونُ هَذَا مِنْ خِصَائِصِ هَذَا الْمَوْضِعِ أَوْ الْعَرْمِ عَلَى الْإِقَامَةِ فِي مَكَّةَ وَ نَوَاحِيهَا إِلَى عَرَفَاتٍ وَ يُمْكِنُ أَنْ لَا يَكُونَ هَذَا مِنَ الْخِصَائِصِ وَ إِنْ كَانَ خِلَافَ الْمَشْهُورِ كَمَا عَرَفْتُ سَابِقًا وَ يُمْكِنُ هَمَلُ كَلَامِ الشَّيْخِ عَلَى أَحَدِ هَذَيْنِ الْمَعْنَيْنِ وَ إِنْ كَانَ بَعِيدًا.

As for the Hadeeth, it is possible that what is meant by 'determination' is to stay for ten days separately before leaving for Arafat and after it, and this could be one of the unique characteristics of this place. Alternatively, it may mean to determine to stay in Mecca and its surroundings until Arafat, and this may not be a unique characteristic, even though it contradicts the commonly held view, as I explained earlier. It is also possible to interpret the words of the Sheykh in either of these two senses, although it may be far-fetched.

[فائدة غريبة](#)

Strange benefit

قال في الذكرى قال الشيخ فرض السفر لا يسمى قصيرا لأن فرض المسافر مخالف لفرض الحاضر و يشكل بقوله تعالى **فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ** و بعض الأصحاب سماها بذلك قيل و هو نزاع لفظي.

*He said in 'Al Zikra', 'The Sheykh said, 'The obligation of (shortening during) the journey cannot be named as 'shortening' because obligation of the traveller is opposite to obligation of the resident, and it is problematic due to Words of the Exalted: **so there isn't any blame on you if you shorten from the Salat [4:101]**, and some of the companions named it with that. It is said it is a verbal dispute.*

أقول لعل الشيخ إنما منع من التسمية بذلك لئلا يتوهم المخالفون أن الصلاة المقصورة ناقصة في الفضل أو منع من التسمية به مع قصد هذا المعنى.

I am saying, perhaps the Sheykh rather refused from naming with that lest the adversaries accuse him that the shortened Salat is deficient in the merit, or he refused from naming with it with aiming for this meaning''.

CHAPTER 93 – SALAT OF THE FEAR AND ITS TYPES, AND ITS RULINGS

الآيات البقرة فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنتُمْ فَأَدُّوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

The Verses – (Surah) Al Baqarah: **But if you are fearing, then (perform your Salat) on foot or riding; So when you are secure, then remember Allah, as He has Taught you what you did not happen to be knowing [2:239]**

النساء و إِذَا صَرَبْتُمْ فِي الْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ الَّذِينَ كَفَرُوا إِنَّ الْكَافِرِينَ كَانُوا لَكُمْ عَدُوًّا مُّبِينًا

(Surah) Al Nisaa: **And when you go forth in the land, so there isn't any blame on you if you shorten from the Salat if you fear of being distressed by those who are committing Kufr; surely the Kafirs would always be your clear enemies [4:101]**

وَ إِذَا كُنْتُمْ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَ لْيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَ لِنَاتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَ لْيَأْخُذُوا حِذْرَهُمْ وَ أَسْلِحَتَهُمْ وَ الَّذِينَ كَفَرُوا لَوْ تَغْفُلُونَ عَنْ أَسْلِحَتِكُمْ وَ آمِنَتِكُمْ فَيَمِيلُونَ عَلَيْكُمْ مَيْلَةً وَاحِدَةً وَ لَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ وَ خُذُوا حِذْرَكُمْ إِنَّ اللَّهَ أَعَدَّ لِلْكَافِرِينَ عَذَابًا مُهِينًا-

And when you (O Rasool) are among them, so establish the Salat for them, and let a group of them stand with you, and let them take their weapons. So when they have performed Sajda, let them happen to be behind you, and let another group come, who have not prayed yet, so let them pray Salat with you, and let them take their precaution and their weapons. Those who are committing Kufr would love it if you were neglectful from your weapons and your belongings so they could attack upon you with a united attack. And there is no blame upon you if there was harm with you from rain or if you were sick, that you place down your weapons, and take your precautions; Surely Allah has Prepared for the Kafirs a humiliating Punishment [4:102]

فَإِذَا قَضَيْتُمُ الصَّلَاةَ فَادْكُرُوا اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ فَأَقِيمُوا الصَّلَاةَ إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا

So when you have fulfilled the Salat, then mention Allah standing and sitting, and upon your sides. But when you are secure, then establish the Salat. Surely the Salat was always a timed Ordinance for the Momineen [4:103].

تفسير

Interpretation (Ahadeeth only)

و يروى أن علياً صلى ليلة الهريز خمس صلوات بالإيماء و قيل بالتكبير .

And it is reported that Ali^{asws} had prayed on 'Laylat Al Hareer' (in battle of Al Siffeen), five Salats by the gesturing, and it is said, with the exclamation of Takbeer(s).

وَأَنَّ النَّبِيَّ صَلَّى لَيْلَةَ الْأَحْزَابِ إِيمَاءً.

And the Prophet^{-saww} had prayed on the night of (battle of) Al Ahzaab gesturing.

الحديث القدسي يا موسى اذكرني فإن ذكري على كل حال حسن.

The Holy Hadeeth (from Allah^{-azwj}): “O Musa^{-as}! Do my Zikr, for doing My^{-azwj} Zikr upon all situations is excellent!”

1- الْمُفْتِئِحُ، سُئِلَ الصَّادِقُ عَنِ الصَّلَاةِ فِي الْحَرْبِ فَقَالَ يَقُومُ الْإِمَامُ قَائِماً وَ يَجِيءُ طَائِفَةٌ مِنْ أَصْحَابِهِ يَقُومُونَ خَلْفَهُ وَ طَائِفَةٌ بِإِزَاءِ الْعَدُوِّ فَيُصَلِّي بِهِمُ الْإِمَامُ رُكْعَةً ثُمَّ يَقُومُ وَ يَقُومُونَ مَعَهُ وَ يَتَّبِعُ قَائِماً وَ يُصَلُّونَ هُمُ الرُّكْعَةَ الثَّانِيَةَ ثُمَّ يُسَلِّمُ بَعْضُهُمْ عَلَى بَعْضٍ

(The book) ‘Al Muqnie’ –

‘Al Sadiq^{-asws} was asked about the Salat during the battle. He^{-asws} said: ‘The prayer leader should stand straight and a group from his companions should come and stand behind him, and a group should be facing the enemy. The prayer leader would pray one Cycle Salat with them, then he would stand, and they should be standing with him, and he would be affirmed standing and they would be praying the second Cycle, then they would greet unto each other.

ثُمَّ يَنْصَرِفُونَ فَيَقُومُونَ مَكَانَ أَصْحَابِهِمْ بِإِزَاءِ الْعَدُوِّ وَ يَجِيءُ الْآخَرُونَ فَيَقُومُونَ خَلْفَ الْإِمَامِ فَيُصَلِّي بِهِمُ الرُّكْعَةَ الثَّانِيَةَ ثُمَّ يَجْلِسُ الْإِمَامُ فَيَقُومُونَ وَ يُصَلُّونَ رُكْعَةً أُخْرَى- ثُمَّ يُسَلِّمُ عَلَيْهِمْ فَيَنْصَرِفُونَ بِتَسْلِيمَةٍ

Then they would leave and they would be standing in place of their companions facing the enemy, and the other would come and stand behind the prayer leader. He will pray the second Cycle with them. Then the prayer leader will be seated, and they would be standing and praying the other Cycle. Then he would greet unto them and they would disperse with a Salaam.

وَ إِذَا كُنْتَ فِي الْمَطَارِدَةِ فَصَلِّ صَلَاتَكَ إِيمَاءً وَ إِنْ كُنْتَ تَسْتَأْنِفُ فَسَبِّحِ اللَّهَ وَ الْحَمْدُ وَ هَلِّلْهُ وَ كَبِّرْهُ يَقُومُ كُلُّ تَحْمِيدٍ وَ تَسْبِيحَةٍ وَ تَهْلِيلَةٍ وَ تَكْبِيرَةٍ مَكَانَ رُكْعَةٍ.

And when you were in the pursuit, then pray your Salat in gestures, and if you were resuming, then glorify Allah^{-azwj}, and praise Him^{-azwj}, and extoll His^{-azwj} Oneness, and exclaim His^{-azwj} Greatness. Every Praise, and Glorification, and extollations of Oneness, and exclamation of Greatness would stand in place of a Cycle (of Salat)’¹⁰⁵.

2- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فَإِنْ خِفْتُمْ فَرَجَالاً أَوْ رُكْبَاناً فَهِيَ رُخْصَةٌ بَعْدَ الْعَزِيمَةِ لِلْخَائِفِ أَنْ يُصَلِّيَ رَاكِباً وَ رَاجِلاً وَ صَلَاةُ الْخَوْفِ عَلَى ثَلَاثَةِ وُجُوهِ

Tafseer Ali Bin Ibrahim –

But if you are fearing, then (perform your Salat) on foot or riding; [2:239] – it is an allowance for the fearing one after the determination to pray riding and walking.

¹⁰⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 1

قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى - وَإِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتَقُمْ طَائِفَةٌ مِنْهُمْ مَعَكَ وَ لِيَأْخُذُوا أَسْلِحَتَهُمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ وَرَائِكُمْ وَ لِنَآتِ طَائِفَةٌ أُخْرَى لَمْ يُصَلُّوا فَلْيُصَلُّوا مَعَكَ وَ لِيَأْخُذُوا حِذْرَهُمْ وَ أَسْلِحَتَهُمْ فَهَذَا وَجْهٌ

And the Salat of fear is based upon three aspects – Allah^{-azwj} Blessed and Exalted Said: **And when you (O Rasool) are among them, so establish the Salat for them, and let a group of them stand with you, and let them take their weapons. So when they have performed Sajda, let them happen to be behind you, and let another group come, who have not prayed yet, so let them pray Salat with you, and let them take their precaution and their weapons. [4:102].** So this is an aspect.

وَ الْوَجْهَ الثَّانِي مِنْ صَلَاةِ الْخَوْفِ فَهُوَ الَّذِي يَخَافُ اللَّصُوصَ وَ السِّبَاعَ فِي السَّفَرِ فَإِنَّهُ يَتَوَجَّهُ إِلَى الْقِبْلَةِ وَ يَمْتَنِعُ الصَّلَاةَ وَ يَمُرُّ عَلَى وَجْهِهِ الَّذِي هُوَ فِيهِ فَإِذَا فَرَغَ مِنَ الْفِرَاةِ وَ أَرَادَ أَنْ يَرْكَعَ وَ يَسْجُدَ وَ لَى وَجْهَهُ إِلَى الْقِبْلَةِ إِنْ قَدَرَ عَلَيْهِ وَ إِنْ لَمْ يَقْدِرْ عَلَيْهِ رَكَعَ وَ سَجَدَ حَيْثُمَا تَوَجَّهَ وَ إِنْ كَانَ رَاكِبًا يُؤْمِي إِيمَاءَ بِرَأْسِهِ

And the second aspect from the Salat of fear, he is the one who fears the thieves and the wild animals during the journey, so he diverts towards the Qiblah and begins the Salat, and he keeps on passing upon the direction which he is in. When he is free from the recitation and intends to do Ruk'u and Sajdah, should turn his face towards the Qiblah, if he is able upon it, and if he is not able upon it, he should do Ruk'u and Sajdah wherever he may be headed; and if he were riding, he should indicate by gesturing with his head and the face.

وَ الْوَجْهَ الثَّلَاثُ مِنْ صَلَاةِ الْخَوْفِ صَلَاةُ الْمُجَادَلَةِ وَ هِيَ الْمُضَارَبَةُ فِي الْحَرْبِ إِذَا لَمْ يَقْدِرْ أَنْ يَنْزِلَ وَ يُصَلِّيَ يُكَبِّرُ لِكُلِّ رَكْعَةٍ تَكْبِيرَةً وَ صَلَّى وَ هُوَ رَاكِبٌ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع صَلَّى وَ أَصْحَابَهُ حُمَسَ صَلَوَاتٍ بِصِقِينَ عَلَى ظَهْرِ الدَّوَابِّ لِكُلِّ رَكْعَةٍ تَكْبِيرَةً وَ صَلَّى وَ هُوَ رَاكِبٌ حَيْثُمَا تَوَجَّهُوا.

And the third aspect from the Salat of fear is Salat of the quarrelling, and it is the striker during the war. When he is not able to descend and pray, he should exclaim Takbeer, one Takbeer for each Cycle, and he should pray while he is riding, from Amir Al Momineen^{-asws} and his^{-asws} companions had prayed five Salat(s) at (battle of) Siffeen on the backs of the animals, one Takbeer for every Cycles, and while riding he can pray wherever he may be headed".¹⁰⁶ (not a Hadeeth)

وَ فِي صَحِيحَةِ الْفُضَّلَاءِ عَنْ أَبِي جَعْفَرٍ ع فَإِذَا كَانَتْ الْمُسَائِفَةُ وَ الْمَعَانِقَةُ وَ تَلَاخُمُ الْقِتَالِ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَبَّاهُ أَهْرِيرٍ وَ هِيَ لَبَّاهُ أَهْرِيرٍ لَمْ تَكُنْ صَلَاتُهُمُ الظُّهْرُ وَ الْمَغْرِبُ وَ الْعِشَاءُ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ إِلَّا بِالتَّكْبِيرِ وَ التَّهْلِيلِ وَ التَّسْبِيحِ وَ التَّحْمِيدِ وَ الدُّعَاءِ فَكَانَتْ تِلْكَ صَلَاتُهُمْ لَمْ يَأْمُرُهُمْ بِإِعَادَةِ الصَّلَاةِ.

And in a correct Hadeeth by Al Fuzla'a (in Al Tahzeeb),

'From Abu Ja'far^{-asws}: 'When the sword fight, and the wrestling takes place, for Amir Al Momineen^{-asws}, on the night of (battle of) Siffeen, and it is 'Laylat Al Hareer', their Salat(s) of Al Zohr, and Al Maghrib, and Al Isha did not happen at the timing of every Salat except with the exclamation of Greatness, and the extollations of Oneness, and the praising, and the supplication. These Salats, he^{-asws} did not instruct them with repeating the Salat".¹⁰⁷

¹⁰⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 2 a

¹⁰⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 2 b

و فِي صَحِيحَةِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ الرَّحْفِ عَلَى الظُّهْرِ إِيمَاءٌ بِرَأْسِكَ وَ تَكْبِيرٌ وَ الْمُسَائِفَةُ تَكْبِيرٌ بَعِيرٌ إِيمَاءٌ وَ الْمُطَارِدَةُ إِيمَاءٌ يُصَلِّي كُلُّ رَجُلٍ عَلَى حِيَالِهِ.

And in the correct (Hadeeth) by Al Halby (Al Tahzeeb),

‘From Abu Abdullah^{-asws} having said: ‘Salat of the battle march upon the backs (of animals) is gesturing by your head, and exclaiming Takbeer, and swordfight as exclamation of Takbeer without gesturing, and the pursuit with gestures. Every man prays upon his situation’’.¹⁰⁸

3- مجالس الصدوق، عن محمد بن عمر الحافظ عن أحمد بن عبد العزيز عن عبد الرحمن بن صالح عن شعيب بن راشد عن جابر عن أبي جعفر ع قال: ما كانت صلاة القوم يوم الحرير إلا تكبيراً عند مواقيت الصلاة.

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Umar Al Hafiz, from Ahmad Bin Abdul Aziz, from Abdul Rahman Bin Salih, from Shueyb Bin Rashid, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘The Salat of the people on the day (night) of Al Hareer (during battle of Siffeen) wasn’t except exclamation of Takbeer at the timings of the Salat’’.¹⁰⁹

4- تفسير علي بن إبراهيم، في قوله تعالى و إذا كنت فيهم فأقمت لهم الصلاة فلتنم طائفة منهم معك الآية فإنها نزلت لنا خرج رسول الله ص إلى الحديبية يريد مكة فلما وقع الخبر إلى قريش بعثوا خالد بن الوليد في مائتي فارس ليستقبل رسول الله ص فكان يعارض رسول الله ص على الجبال

Tafseer Ali Bin Ibrahim –

‘Regarding Words of the Exalted: **And when you (O Rasool) are among them, so establish the Salat for them, and let a group of them stand with you, [4:102]** – the Verse. It was Revealed when Rasool-Allah^{-saww} went out to (battle of) Al Hudaybiya intending Makkah. When the news was raised to Quraysh, they dispatched Khalid Bin Al Waleed among two hundred horsemen in order to face Rasool-Allah^{-saww}. He opposed Rasool-Allah^{-saww} upon a mountain.

فلما كان في بعض الطريق و حضرت صلاة الظهر أذن بلال و صلى رسول الله ص بالناس فقال خالد بن الوليد لو كنا حملنا عليهم و هم في الصلاة لأصبناهم فإنهم لا يقطعون الصلاة و لكن تجيء لهم الآن صلاة أخرى هي أحب إليهم من ضيائهم أنصرتهم فإذا دخلوا فيها حملنا عليهم

When he^{-saww} was in one of the roads and Al Zohr Salat presented, Bilal^{-ra} proclaimed Azaan, and Rasool-Allah^{-saww} prayed with the people. Khalid Bin Al Waleed said, ‘If we were to attack upon them while they are in the Salat, we will strike them down, for they will not be termination the Salat, but now another Salat will come for them, it is more beloved to them than illumination of their sights. When they enter into it, we shall attack upon them!’

فَنَزَلَ جِبْرَائِيلُ ع بِصَلَاةِ الْخَوْفِ بِحَذِهِ الْآيَةِ- وَ إِذَا كُنْتَ فِيهِمْ فَأَقَمْتَ لَهُمُ الصَّلَاةَ فَلْتُنْمِ طَائِفَةٌ مِنْهُمْ مَعَكَ إِلَى قَوْلِهِ مِثْلَهُ وَاحِدَةً

Jibraeel^{-as} descended with the Salat of fear with this Verse: **And when you (O Rasool) are among them, so establish the Salat for them, and let a group of them stand with you, - up to His^{-azwj} Words: a united attack. [4:102].**

¹⁰⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 2 c

¹⁰⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 3

فَفَرَّقَ رَسُولُ اللَّهِ ص أَصْحَابَهُ فِرْقَتَيْنِ فَوَقَفَ بَعْضُهُمْ نُجَاهَ الْعَدُوِّ وَ قَدْ أَخَذُوا سِلَاحَهُمْ وَ فِرْقَةٌ صَلَّوْا مَعَ رَسُولِ اللَّهِ ص قَائِمًا وَ مَرُّوا فَوْقَهُمْ مَوَاقِفَ أَصْحَابِهِمْ وَ جَاءَ أَوْلِيكَ الَّذِينَ لَمْ يُصَلُّوا فَصَلَّى بِهِمْ رَسُولُ اللَّهِ ص الرُّكْعَةَ الثَّانِيَةَ وَ هِيَ لَهُمُ الْأُولَى وَ قَعَدَ رَسُولُ اللَّهِ ص وَ قَامَ أَصْحَابُهُ فَصَلُّوا هُمُ الرُّكْعَةَ الثَّانِيَةَ وَ سَلَّمَ عَلَيْهِمْ.

Rasool-Allah^{-saww} separated his^{-saww} companions into two segments. He^{-saww} paused some of them to face the enemy, and they had taken their weapons, and a group prayed Salat with Rasool-Allah^{-saww} standing, and they were instructed so they paused in place of their companions, and they came, those who had not prayed, so Rasool-Allah^{-saww} prayed the second Cycle, and it is the foremost for them, and Rasool-Allah^{-saww} was seated and his^{-saww} companions stood and they prayed the second Cycles, and he^{-saww} greeted unto them”¹¹⁰

5- فُرِّبَ الْإِسْنَادِ، وَ كِتَابُ الْمَسَائِلِ، بِسَنَدَيْهِمَا عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَحِيهِ ع قَالَ: سَأَلْتُهُ عَنْ صَلَاةِ الْخَوْفِ كَيْفَ هِيَ

(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 Salat of fear, ‘How is it (performed)?’

قَالَ يَتُومُ الْإِمَامُ فَيُصَلِّي بَعْضَ أَصْحَابِهِ رُكْعَةً وَ يَتُومُ فِي الثَّانِيَةِ وَ يَتُومُ أَصْحَابُهُ فَيُصَلُّونَ الثَّانِيَةَ وَ يُخْفُونَ وَ يَنْصَرِفُونَ وَ يَأْتِي أَصْحَابُهُمُ الْبَاقُونَ فَيُصَلُّونَ مَعَهُ الثَّانِيَةَ فَإِذَا قَعَدَ فِي التَّشَهُدِ قَامُوا فَصَلُّوا الثَّانِيَةَ لِأَنْفُسِهِمْ ثُمَّ يَتَعَدَّونَ فَيَتَشَهُدُونَ مَعَهُ ثُمَّ يُسَلِّمُ وَ يَنْصَرِفُونَ مَعَهُ

He^{-asws} said: ‘The prayer leader would stand and pray one Cycle with some of his companions, and he would stand regarding the second and his companions would stand and pray the second, and they would be lightening and leaving, and the rest of their companions would come and pray the second Cycle with him. When he is seated in the Tashahhud, they would stand and pray the second (Cycle), then they would be seated and perform Tashahhud with him, then he would perform Salaam and they would leave with him’.

وَ سَأَلْتُهُ عَنْ صَلَاةِ الْمَغْرِبِ فِي الْخَوْفِ كَيْفَ هِيَ

And I asked him about Al Maghrib Salat during the fear, ‘How is it (performed)?’

قَالَ يَتُومُ الْإِمَامُ بَعْضَ أَصْحَابِهِ فَيُصَلِّي بِهِمْ رُكْعَةً ثُمَّ يَتُومُ فِي الثَّانِيَةِ وَ يَتُومُونَ فَيُصَلُّونَ لِأَنْفُسِهِمْ رُكْعَتَيْنِ وَ يُخْفُونَ وَ يَنْصَرِفُونَ وَ يَأْتِي أَصْحَابُهُ الْبَاقُونَ فَيُصَلُّونَ مَعَهُ الثَّانِيَةَ ثُمَّ يَتُومُ بِهِمْ فِي الثَّالِثَةِ فَيُصَلِّي بِهِمْ فَتَكُونُ لِلْإِمَامِ الثَّالِثَةُ وَ لِلْقَوْمِ الثَّانِيَةُ

He^{-asws} said: ‘The prayer leader would stand some of his companions and he would pray one Cycle with them. Then he would stand regarding the second and they will stand and pray two Cycles for themselves, and they will be lightening and leaving, and the rest of his companions will come and they would pray the second Cycle with him. Then he would stand with them regarding the second and he would pray with them. So it would be the third Cycle for the prayer leader and the second for the group.

ثُمَّ يَتَعَدَّونَ فَيَتَشَهُدُونَ مَعَهُ ثُمَّ يَتُومُ أَصْحَابُهُ وَ الْإِمَامُ قَاعِدٌ فَيُصَلُّونَ الثَّالِثَةَ وَ يَتَشَهُدُونَ مَعَهُ ثُمَّ يُسَلِّمُ وَ يُسَلِّمُونَ.

¹¹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 4

Then they would be seated and he would perform Tashahhud, and they would perform Tashahhud with him, then his companions would stand and the prayer leader would be seated, so they would pray the third and perform Tashahhud with him, then he would perform Salaam and they would be performing Salaam".¹¹¹

6- **فَمَنْهُ الرِّضَا، قَالَ ع** إِنَّ كُنْتُ فِي حَرْبٍ هِيَ لِلَّهِ رِضًا وَ حَضَرْتَ الصَّلَاةَ فَصَلِّ عَلَى مَا أَمَّكَ عَلَى ظَهْرٍ ذَاتِكَ وَ إِلَّا تَوَمَّئُ إِيمَاءً أَوْ تُكَبِّرُ وَ تُحَلِّقُ.

(The book) 'Fiqh Al Reza^{-asws}' – He^{-asws} said: 'If you were in a war it being Satisfaction for Allah^{-azwj} and the Salat presented, then pray upon what you are capable, upon the back of your animal, or else indicate by gestures, or exclaim Takbeer and extol Oneness".¹¹²

وَ رُوِيَ أَنَّهُ قَاتَ النَّاسَ مَعَ عَلِيٍّ ع يَوْمَ صِفِّينَ صَلَاةَ الظُّهْرِ وَ الْمَغْرِبِ وَ الْعِشَاءِ فَأَمَرَهُمْ عَلِيٌّ عَلَيْهِ السَّلَامُ فَكَبَّرُوا وَ هَلَّلُوا وَ سَبَّحُوا ثُمَّ قَرَأَ هَذِهِ الْآيَةَ فَإِنْ خِفْتُمْ فِرَاجًا أَوْ رُكْبَانًا - فَأَمَرَهُمْ عَلِيٌّ ع فَصَنَعُوا ذَلِكَ رِجَالًا أَوْ رُكْبَانًا

And it is reported that on the day of (battle of) Siffeen, with Ali^{-asws} the people missed out Salat Al Zohr, and Al Maghrib, and Al Isha. Ali^{-asws} instructed them so they exclaimed Takbeer, and they extolled Oneness, and they glorified (Allah^{-azwj}). Then he^{-asws} recited this Verse: **But if you are fearing, then (perform your Salat) on foot or riding; [2:239]**. Ali^{-asws} instructed them, so they did that while walking or riding.

فَإِنْ كُنْتُ مَعَ الْإِمَامِ فَعَلَى الْإِمَامِ أَنْ يُصَلِّيَ بِطَائِفَةٍ رُكْعَةً وَ تَقِفَ الطَّائِفَةُ الْأُخْرَى بِإِزَاءِ الْعَدُوِّ ثُمَّ يَقُومُ وَ يُخْرُجُونَ فَيَقِيمُونَ مَوْقِفَ أَصْحَابِهِمْ بِإِزَاءِ الْعَدُوِّ وَ تَجِيءُ طَائِفَةٌ أُخْرَى فَتَقِفُ خَلْفَ الْإِمَامِ وَ يُصَلِّيَ بِهِنَّ الرُّكْعَةَ الثَّانِيَةَ

If you were with the prayer leader, it is upon the prayer leader to pray one Cycle with a group while the other group would stand facing the enemy. Then he would stand and they will go out and stand in the pausing of their companions facing the enemy, and the other group would come and stand behind the prayer leader, and he would pray the second Cycle with them.

فَيُصَلُّونَهَا وَ يَتَشَهُدُونَ وَ يُسَلِّمُ الْإِمَامُ وَ يُسَلِّمُونَ بِتَسْلِيمِهِ فَيَكُونُ لِلطَّائِفَةِ الْأُولَى تَكْبِيرَةُ الْإِفْتِيحِ وَ لِلطَّائِفَةِ الْأُخْرَى التَّسْلِيمُ وَ إِنْ كَانَ صَلَاةَ الْمَغْرِبِ يُصَلِّي بِالطَّائِفَةِ الْأُولَى رُكْعَةً وَ بِالطَّائِفَةِ الثَّانِيَةِ رُكْعَتَيْنِ

He would pray it and they will be performing Tashahhud, and the prayer leader would perform Salaam and they will perform Salat at his Salaam, so it would be the first group the opening Takbeer, and for the second group, the Salaam; and if it were to be Al Maghrib Salat, he would pray one Cycle with the first group and two Cycles with the second group.

وَ إِذَا تَعَرَّضَ لَكَ سَبْعٌ وَ خِفْتَ أَنْ تَفُوتَ الصَّلَاةَ فَاسْتَقْبِلِ الْقِبْلَةَ وَ صَلِّ صَلَاتَكَ بِالْإِيمَاءِ فَإِنْ خَشِيتَ السَّبْعَ يَعْزُضُ لَكَ قَدْرٌ مَعَهُ كَيْفَ مَا دَارَ وَ صَلِّ بِالْإِيمَاءِ كَيْفَ مَا يُمَكِّنُكَ

¹¹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 5

¹¹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 6 a

And when a wild animal confronts you and you fear missing the Salat, then face the Qiblah and pray your Salat by the gesturing. If you fear the wild animal confronting you, then rotate with it however it rotates and pray with the gestures however you are able to.

وَ إِذَا كُنْتَ تَمْشِي مُتَفَرِّعَةً مِنْ هَزِيمَةٍ أَوْ مِنْ لِيصٍّ أَوْ دَاعِرٍ أَوْ مَخَافَةٍ فِي الطَّرِيقِ وَ حَضَرَتِ الصَّلَاةُ اسْتَفْتَحْتَ الصَّلَاةَ بُحَاةَ الْقِبْلَةِ بِالتَّكْبِيرِ ثُمَّ تَمَضَى فِي مَسْبُوكِكَ حَيْثُ شِئْتَ وَ إِذَا حَضَرَ الرَّكُوعُ رَكَعْتَ بُحَاةَ الْقِبْلَةِ إِنْ أَمَكَنَّكَ وَ أَنْتَ تَمْشِي وَ كَذَلِكَ السُّجُودُ سَجَدْتَ بُحَاةَ الْقِبْلَةِ أَوْ حَيْثُ أَمَكَنَّكَ ثُمَّ قُمْتَ

And when you were walking panicking from the defeat, or from a thief, or trembling, or fearing in the road, and the Salat presents, begin the Salat facing the Qiblah with the Takbeer, then continue in your walking wherever you so desire to; and when the Ruk'u presents, then do the Ruk'u facing the Qiblah if you are able, while you are walking, and like that is the Sajdah. Do the Sajdah facing the Qiblah or wherever you are able to, then stand.

فَإِذَا حَضَرَ التَّشَهُُّدُ جَلَسْتَ بُحَاةَ الْقِبْلَةِ بِمِقْدَارِ مَا تَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَإِذَا فَعَلْتَ ذَلِكَ فَقَدْ تَمَّتْ صَلَاتُكَ هَذِهِ مُطْلَقَةً لِلْمُضْطَّرِّ فِي حَالِ الضَّرُورَةِ

When the Tashahhud presents, be seated facing the Qiblah a measurement of what you can say, 'I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-sawww} is His^{-azwj} servant and His^{-azwj} Rasool^{-sawww}'. When you do that, so your Salat is completed. This is absolute for the one desperate in a state of necessity.

وَ إِنْ كُنْتَ فِي الْمَطَارِدَةِ مَعَ الْعُدُوِّ فَصَلِّ صَلَاتَكَ إِيمَاءً وَ إِلَّا فَسَبِّحْ وَ اِحْمُدْهُ وَ هَلِّلْهُ وَ كَبِّرْهُ تَقْوِمُ كُلِّ تَسْبِيحَةٍ وَ تَهْلِيلَةٍ وَ تَكْبِيرَةٍ مَكَانَ رَكَعَةٍ عِنْدَ الضَّرُورَةِ وَ إِنَّمَا جُعِلَ ذَلِكَ لِلْمُضْطَّرِّ لِمَنْ لَا يُمْكِنُ أَنْ يَأْتِيَ بِالرَّكُوعِ وَ السُّجُودِ.

And if you were in the pursuit with the enemy, pray your Salat in gestures or else glorify, and praise Him^{-azwj}, and extol His^{-azwj} Oneness, and exclaim His^{-azwj} Greatness. Each glorification, and extollations, and exclamation be in place of a Cycle, during the necessity, and that has been made for the desperate, for the one who is not able to perform the Ruk'u and the Sajdah".¹¹³

7- الْعَبَّاسِيُّ، عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَرَضَ اللَّهُ عَلَى الْمُقِيمِ حَمْسَ صَلَوَاتٍ وَ فَرَضَ عَلَى الْمُسَافِرِ رَكَعَتَيْنِ وَ فَرَضَ عَلَى الْحَائِفِ رَكَعَةً وَ هُوَ قَوْلُ اللَّهِ لَا جُنَاحَ عَلَيْكُمْ أَنْ تَقْصُرُوا مِنَ الصَّلَاةِ إِنْ خِفْتُمْ أَنْ يُفْتِنَكُمْ الَّذِينَ كَفَرُوا يَقُولُ مِنَ الرَّكَعَتَيْنِ قَتَصِيرُ رَكَعَةً.

Al Ayyashi – from Ibrahim Bin Umar,

'From Abu Abdullah^{-asws} having said: 'Allah^{-azwj} has Imposed five Salat(s) upon the resident, and Imposed two Cycles (of Salat) upon the traveller, and Imposed one Cycles upon the fearful, and it is the Word of Allah^{-azwj}: **so there isn't any blame on you if you shorten from the Salat if you fear of being distressed by those who are committing Kufr; [4:101]**. He^{-azwj} is Saying, from the two Cycles it has become one".¹¹⁴

¹¹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 6 b

¹¹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 7

8- العياشي، عن أبان بن تغلب عن جعفر بن محمد ع في صلاة المغرب في الخوف قال يجعل أصحابه طائفتين بإزاء العدو واحدة و الأخرى خلفه فيصلي بهم

Al Ayyashi – from Aban Bin Taghlab,

‘From Ja’far Bin Muhammad^{asws} regarding Al Maghrib Salat during the fear. He^{asws} said: ‘He should make his companions as two groups – one facing the enemy and other behind him, so he prays with them.

ثم ينصب قائماً و يصلون هم تمام ركعتين ثم يسلم بعضهم على بعض ثم تأتي الطائفة الأخرى فيصلي بهم ركعتين و يصلون هم ركعة فيكون للأوليين قراءة و للآخرين قراءة.

Then he should stand straight and they would pray two complete Cycles behind him, then they would greet unto each other. Then the other group would come and he would pray two Cycles with them, and they would pray once Cycle. So it would be recitation for the first two, and recitation for the latter two”¹¹⁵

9- العياشي، عن زرارة و محمد بن مسلم عن أبي جعفر ع قال: إذا حضرت الصلاة في الخوف فرقمهم الإمام فرقتين فرقة مقلبة على عدوهم و فرقة خلفه كما قال الله تبارك و تعالى

(The book) ‘Al Ayyashi’ – from Zurara and Muhammad Bin Muslim,

‘From Abu Ja’far^{asws} having said: ‘When the Salat presents during the fear, the prayer leader should separate them into two group – a group facing against the enemy and a group (praying) behind him just as Allah^{azwj} Blessed and Exalted has Said.

فيكبّر بهم ثم يصلي بهم ركعة ثم يقوم بعد ما يرفع رأسه من السجود فيتمثل قائماً و يقوم الذين صلوا خلفه ركعة فيصلي كل إنسان منهم لنفسه ركعة ثم يسلم بعضهم على بعض

He will exclaim Takbeer with them, then pray one Cycle with them. Then he would stand after having raised his head from the Sajdah and stand straight, and those who had prayed one Cycle behind him, each person from them would pray one Cycle for himself, then they would greet unto each other.

ثم يذهبون إلى أصحابهم فيقومون مقامهم و يجيء الآخرون و الإمام قائم فيكبّرون و يدخلون في الصلاة خلفه فيصلي بهم ركعة ثم يسلم

Then they would go to their companion and stand in their places, and the others would come while the prayer leader is standing. They would exclaim Takbeer and entering into the Salat behind him. He will pray one Cycle with them, then perform Salat.

فيكون للأوليين استفتاح الصلاة بالتكبير و للآخرين التسليم مع الإمام

¹¹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 8

For the first ones would be beginning of the Salat with the Takbeer, and for the latter ones would be the Salaam with the prayer leader.

فَإِذَا سَلَّمَ الْإِمَامُ قَامَ كُلُّ إِنْسَانٍ مِنَ الطَّائِفَةِ الْأَخِيرَةِ فَيُصَلِّي لِنَفْسِهِ رُكْعَةً وَاحِدَةً فَتَمَّتْ لِلْإِمَامِ رُكْعَتَانِ وَ لِكُلِّ إِنْسَانٍ مِنْ الْقَوْمِ رُكْعَتَانِ وَاحِدَةً فِي جَمَاعَةٍ وَ الْأُخْرَى وَخَدَانًا

When the prayer leader performs Salat, every person from the latter group should stand and pray one Cycle for himself. So the prayer leader will complete the two Cycles, and for every person from the group would be two Cycles – one in congregation and the other individually.

وَ إِذَا كَانَ الْخَوْفُ أَشَدَّ مِنْ ذَلِكَ مِثْلُ الْمُضَارَبَةِ وَ الْمُنَاوَشَةِ وَ الْمُعَانِقَةِ وَ تَلَاخِمِ الْقِتَالِ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ ع لَيْلَةَ صِفِّينَ وَ هِيَ لَيْلَةُ الْهَرِيرِ لَمْ يَكُنْ صَلَّى بِهِمُ الظُّهْرَ وَ الْعَصْرَ وَ الْمَغْرِبَ وَ الْعِشَاءَ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ إِلَّا بِالتَّهْلِيلِ وَ التَّسْبِيحِ وَ التَّحْمِيدِ وَ الدُّعَاءِ فَكَانَتْ تِلْكَ صَلَاتِهِمْ لَمْ يَأْمُرْهُمْ بِإِعَادَةِ الصَّلَاةِ

And when the fear were to be severer than that, like the swordfight, and the jostling, and the wrestling, and the close combat of the battle, so on a night of (battle of) Siffeen, and it is 'Laylat Al Hareer', Amir Al Momineen^{asws} had not prayed Salat with them, Al Zohr, and Al Asr, and Al Maghrib, and Al Isha at the timing of each Salat except by extolling the Oneness, and the glorifying, and the praising, and the supplication. So that was their Salat. He^{asws} did not instruct them with repeating the Salat.

وَ إِذَا كَانَتْ الْمَغْرِبُ فِي الْخَوْفِ فَفَرَّقَهُمْ فِرْقَتَيْنِ فَصَلَّى بِفِرْقَةٍ رُكْعَتَيْنِ ثُمَّ جَلَسَ ثُمَّ أَشَارَ إِلَيْهِمْ بِيَدِهِ فَقَامَ كُلُّ إِنْسَانٍ مِنْهُمْ فَصَلَّى رُكْعَةً ثُمَّ سَلَّمُوا وَ قَامُوا مَقَامَ أَصْحَابِهِمْ

And when it was Al Maghrib during the fear, he would separate them into two groups. He would pray two Cycles with a group, then be seated, then indicate to them by his hand. So every person from them would stand and pray one Cycle, then they would perform Salat and stand in place of their companions.

وَ جَاءَتِ الطَّائِفَةُ الْأُخْرَى فَكَبَّرُوا وَ دَخَلُوا فِي الصَّلَاةِ وَ قَامَ الْإِمَامُ فَصَلَّى بِهِمْ رُكْعَةً ثُمَّ سَلَّمَ ثُمَّ قَامَ كُلُّ إِنْسَانٍ مِنْهُمْ فَصَلَّى رُكْعَةً فَشَفَعَهَا بِأَلْتِي صَلَّى مَعَ الْإِمَامِ

And the other group would come and exclaim Takbeer and enter into the Salat, and the prayer leader would stand and pray one Cycle with them. Then he would perform Salaam, then every person from them would stand and pray a Cycle, so it would be even with that which is prayed with the prayer leader.

ثُمَّ قَامَ فَصَلَّى رُكْعَةً لَيْسَ فِيهَا قِرَاءَةٌ فَتَمَّتْ لِلْإِمَامِ ثَلَاثُ رُكْعَاتٍ وَ لِلْأُولَى ثَلَاثُ رُكْعَاتٍ رُكْعَتَيْنِ [رُكْعَتَانِ] فِي جَمَاعَةٍ وَ رُكْعَةً وَخَدَانًا وَ لِلْآخِرِينَ ثَلَاثُ رُكْعَاتٍ رُكْعَةً جَمَاعَةً وَ رُكْعَتَيْنِ [رُكْعَتَانِ] وَخَدَانًا فَصَارَ لِلْأُولَى افْتِتَاحُ التَّكْبِيرِ وَ افْتِتَاحُ الصَّلَاةِ وَ لِلْآخِرِينَ التَّسْلِيمُ.

Then he would stand and pray one Cycles, not having recitation in it. So the prayer leader will complete three Cycles, and for the first ones would be three Cycles, two in congregation and one Cycle prayed individually, and for the latter ones would be three Cycles, one Cycle in

congregation and two Cycles prayed individually. So the first ones would be the opening Takbeer and beginning of the Salat, and for the latter ones would be the Salaam".¹¹⁶

10- العياشي، عن محمد بن مسلم عن أحدهما ع قال: فات الناس مع أمير المؤمنين ع يوم صيفين صلاة الظهر والعصر والمغرب والعشاء الآخرة فأمرهم علي أمير المؤمنين ع فكبروا وهللوا وسبحوا رجالاً وركبنا ليقول الله فإن خفتهم فرجالاً أو ركبنا فأمرهم علي فصنعوا ذلك.

Al Ayyashi – from Muhammad Bin Muslim,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'On the day of Siffeen, the people missed with Amir Al Momineen^{-asws}, Al Zohr Salat, and Al Asr, and Al Maghrib, and Al Isha the last. Ali Amir Al Momineen^{-asws} instructed them, so they exclaimed Takbeer, and extolled Oneness, and glorified while on foot and riding, due to Words of Allah^{-azwj}: **But if you are fearing, then (perform your Salat) on foot or riding; [2:239]**. Ali^{-asws} had instructed them, so they did that'.¹¹⁷

و منه عن زرارَةَ عن أبي جعفر ع قال: ثلث له صلاة المواقفة

And from him, from Zurara,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}: 'Salat 'Al Muwaqafa' (standing in the battlefield)'.
فَقَالَ إِذَا لَمْ تَكُنْ اتَّصَفْتَ مِنْ عَدُوِّكَ صَلَّىتَ إِيمَاءً رَاجِلًا كُنْتَ أَوْ رُكْبَانًا فَإِنَّ اللَّهَ يَقُولُ فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا-

He^{-asws} said: 'When you have not prevailed over your enemy, pray by gestures, whether you were on foot or riding, for Allah^{-azwj} Says: **if you are fearing, then (perform your Salat) on foot or riding; [2:239]**.

تَقُولُ فِي الرُّكُوعِ لَكَ رَكَعْتُ وَ أَنْتَ رَبِّي وَ فِي السُّجُودِ لَكَ سَجَدْتُ وَ أَنْتَ رَبِّي أَيْمَنًا تَوَجَّهْتَ بِكَ دَائِبَتِكَ غَيْرَ أَنَّكَ تَوَجَّهَ حِينَ تُكَبِّرُ أَوَّلَ تَكْبِيرَةٍ.

You should say in the Ruk'u: 'I am bowing to You^{-azwj} and You^{-azwj} are my Lord^{-azwj}!' And in your Sajdah, 'I am prostrating to You^{-azwj} and You^{-azwj} are my Lord^{-azwj}!', wherever your animal may be headed with you, you divert (to the Qiblah) when you exclaim Takbeer, the first Takbeer".¹¹⁸

و منه عن أبان بن منصور عن أبي عبد الله ع قال: فات أمير المؤمنين ع و الناس يوماً بصيفين صلاة الظهر والعصر والمغرب والعشاء فأمرهم أمير المؤمنين ع أن يستبحوا ويكبروا وهللوا قال و قال الله فإن خفتهم فرجالاً أو ركبنا فأمرهم علي ع فصنعوا ذلك ركبنا و رجالاً.

And from him, from Aban Bin Mansour,

'From Abu Abdullah^{-asws} having said: 'On a day in (battle of) Siffeen, Amir Al Momineen^{-asws} and the people missed Salat Al Zohr, and Al Asr, and Al Maghrib, and Al Isha. Amir Al Momineen^{-asws} instructed them to be glorifying, and exclaiming Takbeer, and extolling

¹¹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 9

¹¹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 10 a

¹¹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 10 b

Oneness (of Allah^{-azwj}). He^{-asws} said: 'And Allah^{-azwj} Says: **if you are fearing, then (perform your Salat) on foot or riding; [2:239]**'. Ali^{-asws} instructed them, so they did that riding, and on foot".¹¹⁹

وَرَوَاهُ الْحَلْبِيُّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَاتَّ النَّاسَ الصَّلَاةُ مَعَ عَلِيٍّ يَوْمَ صَفِيِّنَ إِلَى آخِرِهِ.

And it is reported by Al Halby,

'From Abu Abdullah^{-asws} having said: 'The people missed the Salat with Ali^{-asws} on a day of Siffen' – up to its end".¹²⁰

وَمِنْهُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ زُرْتُمَا فَكَيْفَ يُفْعَلُ وَمَا يُقُولُ وَمَنْ يَخَافُ سُبْعًا وَ لِصَا كَيْفَ يُصَلِّي

And from him,

'From Abdul Rahman son of Abu Abdullah^{-asws}, from Abu Abdullah^{-asws}, he said, 'I asked him^{-asws} about Words of Allah^{-azwj} the Exalted: **if you are fearing, then (perform your Salat) on foot or riding; [2:239]**, 'How should he do it, and what should he say, and one who fears a wild animal and a thief, how should he pray Salat?'

قَالَ يُكَبِّرُ وَ يُؤْمِي إِيمَاءً بِرَأْسِهِ.

He^{-asws} said: 'He should exclaim Takbeer and indicates gestured by his head".¹²¹

وَمِنْهُ عَنْ عَبْدِ الرَّحْمَنِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي صَلَاةِ الرَّخْفِ قَالَ تَكْبِيرٌ وَ تَهْلِيلٌ يَقُولُ اللَّهُ أَكْبَرُ يَقُولُ اللَّهُ فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ زُرْتُمَا.

And from him, from Abdul Rahman,

'From Abu Abdullah^{-asws} regarding Salat of the battle. He^{-asws} said: 'Exclamation of Takbeer, and extolling Oneness. He should say, 'Allah^{-azwj} is Greatest!' Allah^{-azwj} Says: **if you are fearing, then (perform your Salat) on foot or riding; [2:239]**'.¹²²

11- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَلْقَاهُ السَّبُعُ وَ قَدْ حَضَرَتْ الصَّلَاةُ فَلَا يَسْتَطِيعُ الْمَشْيَ مَخَافَةَ السَّبُعِ وَ إِنْ قَامَ يُصَلِّي خَافَ فِي رُكُوعِهِ أَوْ سُجُودِهِ وَ السَّبُعُ أَمَامَهُ عَلَى عَظْرِ الْقِبْلَةِ فَإِنْ تَوَجَّهَ الرَّجُلُ أَمَامَ الْقِبْلَةِ خَافَ أَنْ يَتَبَّ عَلَيْهِ الْأَسَدُ كَيْفَ يَصْنَعُ

(The book) 'Kitab Al Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man faced by the lion and the Salat has presented, so he is not capable of walking, fearing the lion, and if he stands to pray he would fear in his Ruk'u and his Sajdah while the wild animal is in front of him, towards other than the Qiblah. If the man divers towards the Qiblah, he fears the lion might pounce upon him. What should he do?'

¹¹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 10 c

¹²⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 10 d

¹²¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 10 e

¹²² Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 10 f

قَالَ يَسْتَقْبِلُ الْأَسَدَ وَ يُصَلِّي وَ يُؤَمِّي إِيمَاءً بِرَأْسِهِ وَ هُوَ قَائِمٌ وَ إِنْ كَانَ الْأَسَدُ عَلَى عَظْرِ الْقِبْلَةِ.

He^{-asws} said: ‘He should face the lion and pray and indicate with his head gestures while he is standing, and even if the lion was upon (a direction) other than the Qiblah’’.¹²³

12- كِتَابُ صِفِينَ، لِنَصْرِ بْنِ مُزَاهِمٍ عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع فِي بَعْضِ أَيَّامِ صِفِينَ وَ حَضَّ أَصْحَابُهُ عَلَى الْقِتَالِ وَ سَاقَ الْحَدِيثَ الطَّوِيلَ إِلَى قَوْلِهِ فَاقْتَتَلُوا مِنْ حِينَ طَلَعَتِ الشَّمْسُ حَتَّى غَابَتِ السُّقُوفُ وَ مَا كَانَتْ صَلَاةُ الْقَوْمِ إِلَّا تَكْبِيرًا.

(The book) ‘Kitab Siffeen’ of Nazr Bin Muzahim, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al Momineen^{-asws} addressed in one of the days of Siffeen and urged his^{-asws} companions upon the battling’ – and he^{-asws} continued the lengthy Hadeeth up to his^{-asws} words: ‘They battle from when the sun emerged until the twilight disappeared, and Salat of the people wasn’t except exclamations of Takbeer’’.¹²⁴

وَ مِنْهُ عَنْ عَبْدِ الْعَزِيزِ بْنِ سَيَّاهٍ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: اقْتَتَلَ النَّاسُ فِي صِفِينَ مِنْ لَدُنْ اغْتِدَالِ النَّهَارِ إِلَى صَلَاةِ الْمَغْرِبِ مَا كَانَ صَلَاةُ الْقَوْمِ إِلَّا التَّكْبِيرَ عِنْدَ مَوَاقِفِ الصَّلَاةِ.

And from him, from Abdul Aziz Bin Siyah, from Habeeb Bin Abu Sabit who said,

‘The people battled in (battle of) Siffeen from the beginning of the day up to Al Maghrib Salat. The Salat of the people wasn’t except the Takbeer at the timings of the Salat’’.¹²⁵

وَ مِنْهُ عَنْ زُمَيْرِ بْنِ وَعَلَةَ عَنِ الشَّعْبِيِّ فِي وَصْفِ بَعْضِ مَوَاقِفِ صِفِينَ إِلَى أَنْ قَالَ وَ اقْتَتَلَ النَّاسُ قِتَالًا شَدِيدًا بَعْدَ الْمَغْرِبِ فَمَا صَلَّى كَثِيرٌ مِنَ النَّاسِ إِلَّا إِيمَاءً.

And from him, from Numeyr Bin Waila, from Al Sha’by,

‘In description of one of the pausing(s) at (battle of) Siffeen, up to he said, ‘The people battled a severe battle after Al Maghrib. Most of the people did not pray except by gestures’’.¹²⁶ (not a Hadeeth)

وَ مِنْهُ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ عُثْبَةَ الْكِنْدِيِّ عَنِ شَيْخٍ مِنْ حَضْرَمَوْتِ فِي وَصْفِ بَعْضِ مَوَاقِفِ صِفِينَ قَالَ مَرَّتِ الصَّلَاةُ كُلُّهَا وَ لَمْ يُصَلُّوا إِلَّا تَكْبِيرًا عِنْدَ مَوَاقِفِ الصَّلَاةِ.

And from him, from a man, from Muhammad Bin Utba Al Kindy, from a Sheykh from Hazramaut,

‘In describing one of the pausing(s) at (battle of) Siffeen. He said, ‘All the Salat(s) passed by and they did not pray except as (exclamations of) Takbeer at timings of the Salat(s)’’.¹²⁷

¹²³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 11

¹²⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 12 a

¹²⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 12 b

¹²⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 12 c

¹²⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 12 d

وَمِنْهُ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع فِي وَصْفِ لَيْلَةِ الْهَرِيرِ إِلَى قَوْلِهِ وَكَسَفَتِ الشَّمْسُ وَ نَارَ الْقِتَامِ وَ ضَلَّتِ الْأَلْوَابُ وَ الرِّايَاتُ وَ مَرَّتْ مَوَاقِيْتُ أَرْبَعِ صَلَوَاتٍ لَمْ يُسْجِدْ لِلَّهِ فِيهِنَّ إِلَّا تَكْبِيرًا.

And from him, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} in describing ‘Laylat Al Hareer’, up to his^{-asws} words: ‘When the sun eclipsed (could not be seen due to too much dust), and the dust arose, and the banners and the flags were lost, and timings of four Salat(s) passed by, they did not do Sajdah to Allah^{-azwj} during these except as (exclamations of) Takbeer’^{.128}

13- فُرْتُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَلْقَاهُ السَّبُعُ وَ قَدْ حَضَرَتْ الصَّلَاةُ فَلَمْ يَسْتَطِعِ الْمَشْيَ مَخَافَةَ السَّبُعِ قَالَ يَسْتَقْبِلُ الْأَسَدَ وَ يُصَلِّي وَ يُرْمِي بِرَأْسِهِ إِيمَاءً وَ هُوَ قَائِمٌ وَ إِنْ كَانَ الْأَسَدُ عَلَى غَيْرِ الْقِبْلَةِ.

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

‘Ali son of Ja’far^{-asws}, from his brother^{-asws}, said, ‘I asked him^{-asws} about the man faced by the lion and the Salat has presented, so he is not capable of walking fearing the lion. He^{-asws} said: ‘He should face the lion and pray, and gesture with his head gestures while he is standing, and even if the lion was not in direction of the Qiblah’^{.129}

14- جَمَعُ الْبَيَانِ، قَالَ: يُرْوَى أَنَّ عَلِيًّا ع صَلَّى لَيْلَةَ الْهَرِيرِ حَمْسَ صَلَوَاتٍ بِالْإِيمَاءِ وَ قِيلَ بِالتَّكْبِيرِ وَ أَنَّ النَّبِيَّ ص صَلَّى يَوْمَ الْأَحْزَابِ إِيمَاءً.

(The book) ‘Majma Al Bayaan’ –

‘He said, ‘It is reported that Ali^{-asws} had prayed on ‘Laylat Al Hareer’, five Salat(s) with the gestures; and it is said, ‘With (exclamations of) Takbeer; and the Prophet^{-saww} had prayed on the day (battle of) Al Ahzaab, gesturing’^{.130}

15- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ سُئِلَ عَنْ صَلَاةِ الْخَوْفِ وَ صَلَاةِ السَّفَرِ أ تُقْصَرَانِ جَمِيعًا

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far Bin Muhammad^{-asws} having been asked about the Salat of fear, and the Salat of journey, ‘Should they all be shortened?’

قَالَ نَعَمْ وَ صَلَاةُ الْخَوْفِ أَحَقُّ بِالتَّقْصِيرِ مِنْ صَلَاةِ فِي السَّفَرِ لَيْسَ فِيهَا خَوْفٌ.

He^{-asws} said: ‘Yes, and Salat of the fear is more rightful with the shortening than Salat during the journey hot having fear in it’^{.131}

¹²⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 12 e

¹²⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 13

¹³⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 14

¹³¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 15 a

وَعَنْهُ عَنِ آبَائِهِ أَنَّ رَسُولَ اللَّهِ صَلَّى صَلَاةَ الْخُوفِ بِأَصْحَابِهِ فِي عَزْوَةِ ذَاتِ الرِّقَاعِ فَفَرَّقَ أَصْحَابَهُ فِرْقَتَيْنِ أَقَامَ فِرْقَةً بِإِزَاءِ الْعَدُوِّ وَفِرْقَةً خَلْفَهُ وَكَبَّرَ فَكَبَّرُوا وَقَرَأَ فَأَنْصَتُوا وَرَكَعَ فَرَكَعُوا وَسَجَدَ فَسَجَدُوا

And from him^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} pray the Salat of fear with his^{-saww} companions in the military expedition of ‘Zat Al Riqqa’. He^{-saww} separated his^{-saww} companions into two groups, standing a group to face the enemy and a group behind him^{-saww}, and he^{-saww} exclaimed Takbeer and they exclaimed Takbeer, and he^{-saww} recited and they listened, and he^{-saww} did Ruk’u and they did Ruk’u, and he^{-saww} did Sajdah and they did Sajdah.

ثُمَّ اسْتَمَّ رَسُولُ اللَّهِ صَلَّى الْوَيْلَ الَّذِينَ خَلْفَهُ رُكْعَةً أُخْرَى وَ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ ثُمَّ خَرَجُوا إِلَى مَقَامِ أَصْحَابِهِمْ فَقَامُوا بِإِزَاءِ الْعَدُوِّ وَ جَاءَ أَصْحَابُهُمْ فَقَامُوا خَلْفَ رَسُولِ اللَّهِ صَلَّى

Then Rasool-Allah^{-saww} completed standing, and those behind him^{-saww} prayed another Cycle and greeted unto each other. Then they went out to the places of their companions and stood facing the enemy, and their companions came and stood behind Rasool-Allah^{-saww}.

فَكَبَّرَ وَ كَبَّرُوا وَقَرَأَ فَأَنْصَتُوا وَ رَكَعَ فَرَكَعُوا وَ سَجَدَ فَسَجَدُوا وَ جَلَسَ فَتَشَهَّدَ فَجَلَسُوا ثُمَّ سَلَّمَ فَقَامُوا فَصَلُّوا لِأَنْفُسِهِمْ رُكْعَةً ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ.

He^{-saww} exclaimed Takbeer and they exclaimed Takbeer, and he^{-saww} recited and they listened, and he^{-saww} did Ruk’u and they did Ruk’u, and he^{-saww} did Sajdah and they did Sajdah. He^{-saww} performed Tashahhud and they sat down, then he^{-saww} performed Salaam so they stood up and prayed one Cycle for themselves, then greeted unto each other”¹³².

وَعَنْهُ ع أَنَّهُ وَصَفَ صَلَاةَ الْخُوفِ هَكَذَا وَ قَالَ إِنْ صَلَّى بِهِنَّ صَلَاةَ الْمَغْرِبِ صَلَّى بِالطَّائِفَةِ الْأُولَى رُكْعَةً وَ بِالثَّانِيَةِ رُكْعَتَيْنِ حَتَّى يَجْعَلَ لِكُلِّ فِرْقَةٍ قِرَاءَةً.

And from him^{-asws} having described Salat of the fear like this, and he^{-asws} said: ‘If he were to pray with them Salat Al Maghrib, he should pray a Cycle with the first group, and two Cycles with the second, until he makes a recitation to be for every group”¹³³.

وَ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي شِدَّةِ الْخُوفِ وَ الْجِلَادِ حَيْثُ لَا يُمْكِنُ الرُّكُوعُ وَ السُّجُودُ فَقَالَ يُؤْمِنُونَ عَلَى دَوَابِّهِمْ وَ وُقُوفًا عَلَى أَقْدَامِهِمْ

And from Abu Ja’far^{-asws} having been asked about the Salat during severe fear and the battle whereby doing the Ruk’u and the Sajdah is not possible. He^{-asws} said: ‘They should be gesturing upon their animals and stand upon their feet’.

وَ تَلَا قَوْلَ اللَّهِ فَإِنْ خِفْتُمْ فِرْجَالًا أَوْ رُكْبَانًا فَإِنْ لَمْ يَفْعَلُوا عَلَى الْإِيمَاءِ كَبَّرُوا مَكَانَ كُلِّ رُكْعَةٍ تَكْبِيرَةً.

And he^{-asws} recited: **if you are fearing, then (perform your Salat) on foot or riding; [2:239]**. If they are not able upon the gesturing, they should exclaim Takbeer in place of each Cycle, one Takbeer”¹³⁴.

¹³² Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 15 b

¹³³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 15 c

¹³⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 93 H 15 d

[أبواب فضل يوم الجمعة و فضل ليلتها و صلواتها و آدابها و أعمال سائر أيام الأسبوع](#)

CHAPTERS ON MERIT OF THE DAY OF FRIDAY, AND MERIT OF ITS NIGHT, AND THEIR SALAT(S), AND THEIR METHOD, AND ACTS OF WORSHIP FOR REST OF THE DAYS OF THE WEEK

[باب 94 وجوب صلاة الجمعة و فضلها و شرائطها و آدابها و أحكامها](#)

CHAPTER 94 – OBLIGATION OF THE FRIDAY SALAT, AND ITS MERIT, AND ITS CONDITIONS, AND ITS METHOD, AND ITS RULINGS

الآيات البقرة حافظوا على الصلوات و الصلاة الوسطى و قوموا لله قانتين

The Verses – (Surah) Al Baqarah: **Maintain your Salat(s) and (in particular) the middle Salat, and be standing obedient to Allah [2:238].**

الجمعة يا أيها الذين آمنوا إذا نودي للصلاة من يوم الجمعة فاسعوا إلى ذكر الله و ذروا البيع ذلكم خير لكم إن كنتم تعلمون-

(Surah) Al Baqarah: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah and leave the selling. That would be better for you, if you only knew [62:9].**

فإذا قضيت الصلاة فانتشروا في الأرض و ابتغوا من فضل الله و اذكروا الله كثيراً لعلكم تفلحون-

But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, and remember Allah much, that you may be successful [62:10]

و إذا رأوا تجارة أو هواً انقضوا إليها و تركوك قائماً قل ما عند الله خير من اللهو و من التجارة و الله خير الرازقين

And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: 'Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11]

المنافقون يا أيها الذين آمنوا لا تلهيكم أموالكم و لا أولادكم عن ذكر الله و من يفعل ذلك فأولئك هم الخاسرون

(Surah) Al Munafiqoun: **O you those who believe! Neither let you wealth nor your children divert you away from the Zikr of Allah, and one who does that, so those, they would be the losers [63:9].**

تفسير

Interpretation (Ahadeeth only)

رواه الراوندي و غيره عن أبي جعفر ع أنه قال: السعي قص الشارب و تنف الإنيط و تليلم الأظفار و العسل و التطيب ليوم الجمعة و لبس أفضل الثياب و الذكر.

It is reported by Al Rawandy and others, from Abu Ja'far^{asws} having said: 'The 'hastening (in 62:9)' is trimming the moustache, and plucking the armpits, and clipping the nails, and the bathing, and perfuming for the day of Friday, and wearing best of the clothes and (doing) the Zikr''.

وَرُوِيَ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ فِي قَوْلِهِ فَانْتَشِرُوا الْآيَةَ لَيْسَ لِطَلْبِ دُنْيَا وَ لَكِنْ عِيَادَةُ مَرِيضٍ وَ حُضُورُ جَنَازَةٍ وَ زِيَارَةُ أَخٍ فِي اللَّهِ

And it is reported from Anas (well known fabricator), from the Prophet^{saww} having said regarding His^{azwj} Words: **then disperse [62:10]** – the Verse. It isn't for seeking world (gains), but it is consoling a sick, and attending a funeral, and visiting a brother for the Sake of Allah^{azwj}.

وَ قِيلَ الْمُرَادُ بِهِ طَلْبُ الْعِلْمِ.

And it is said the intent with it is seeking the knowledge''.

وَرُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الصَّلَاةُ يَوْمَ الْجُمُعَةِ وَ الْإِنْتِشَارُ يَوْمَ السَّبْتِ.

And it is reported from Abu Abdullah^{asws} having said: 'The Salat is on the day of Friday and the dispersing is on the day of Saturday''.

وَ رَوَى عُمَرُ بْنُ يَرِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنِّي لَأَرْكَبُ فِي الْحَاجَةِ الَّتِي كَفَّاهَا اللَّهُ مَا أَرْكَبُ فِيهَا إِلَّا التَّمَسُّ أَنْ يَرَانِي اللَّهُ أُضْحِي فِي طَلْبِ الْحَلَالِ

And it is reported by Umar Bin Yazeed, from Abu Abdullah^{asws} having said: 'I^{asws} tend to embark regarding the need which Allah^{azwj} has Guaranteed. I^{asws} do not embark regarding it except seeking that Allah^{azwj} would See me^{asws} making sacrifices in seeking the Permissible.

أَمَا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَ جَلَّ - فَإِذَا فَضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ أَرَأَيْتَ لَوْ أَنَّ رَجُلًا دَخَلَ بَيْتًا وَ طَيَّنَ عَلَيْهِ بَابَهُ ثُمَّ قَالَ رِزْقِي يَنْزِلُ عَلَيَّ أَكَّانَ يَكُونُ هَذَا

Have you not heard Words of Allah^{azwj} Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10]**? What is your view if a man were to enter a room and lock its door upon him, then he says, 'My sustenance will descend unto me', can this happen?

أَمَّا إِنَّهُ أَحَدُ الثَّلَاثَةِ الَّذِينَ لَا يُسْتَجَابُ لَهُمْ

But, he is one of the three, those (supplication) does not get Answered for them'.

قَالَ قُلْتُ مَنْ هَؤُلَاءِ الثَّلَاثَةُ

He (the narrator) said, 'Who are the three?'

قَالَ رَجُلٌ يَكُونُ عِنْدَهُ الْمَرْأَةُ فَيَدْعُو عَلَيْهَا فَلَا يُسْتَجَابُ لَهُ لِأَنَّ عِصْمَتَهَا فِي يَدِهِ لَوْ شَاءَ أَنْ يُحَلِّيَ سَبِيلَهَا

He^{-asws} said: 'A man having a wife with him, so he supplicates against her. It will not be Answered for him because her protection is in his hands. If he so desires, he can free her way.

وَالرَّجُلُ يَكُونُ لَهُ الْحَقُّ عَلَى الرَّجُلِ فَلَا يُشْهَدُ عَلَيْهِ فَيَجْحَدُ حَقَّهُ فَيَدْعُو عَلَيْهِ فَلَا يُسْتَجَابُ لَهُ لِأَنَّهُ تَرَكَ مَا أُمِرَ بِهِ

And the man having the right (debt) upon the man, but he does not keep witnesses upon it. He argues for his right and supplicates against him. It is not Answered for him because he had neglected what he had been Commanded with (by Allah^{-azwj}).

وَالرَّجُلُ يَكُونُ عِنْدَهُ الشَّيْءُ فَيَجْلِسُ فِي بَيْتِهِ وَلَا يَنْتَشِرُ وَلَا يَطْلُبُ وَلَا يَلْتَمِسُ حَتَّى يَأْكُلَهُ ثُمَّ يَدْعُو فَلَا يُسْتَجَابُ لَهُ.

And the man having the thing in his possession, so he sits in his house and does not disperse (in the land) nor does he seek, and he does not earn until he consumes it, then he supplicates. It will not be Answered for him”.

رُوي عن النبي ص أنه قال: من ذكر الله في السوق مُخْلِصاً عِنْدَ غَفْلَةِ النَّاسِ وَ شُغْلِهِمْ بِمَا فِيهِ كُتِبَ لَهُ أَلْفُ حَسَنَةٍ وَ يَغْفِرُ اللهُ لَهُ يَوْمَ الْقِيَامَةِ مَغْفِرَةً لَمْ يَحْطُرْ عَلَى قَلْبِ بَشَرٍ.

It is reported from the Prophet^{-saww} having said: 'One who does Zikr of Allah^{-azwj} in the market being sincere in presence of heedlessness of the people and their pre-occupation with whatever is in it, a thousand good deeds will be written for him, and (his sins) will be Forgiven for him on the Day of Qiyamah with such forgiveness, it has not occurred upon the heart of any mortal”.

وَ صَحَّ الْحَدِيثُ عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ قَالَ رَسُولُ اللهِ ص مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ فَأَحْسَنَ غُسْلَهُ وَ لَبَسَ صَالِحَ ثِيَابِهِ وَ مَسَّ مِنْ طِيبِ بَيْتِهِ أَوْ دُهْنِهِ ثُمَّ لَمْ يُفَرِّقْ بَيْنَ اثْنَيْنِ غَفَرَ اللهُ لَهُ بَيْنَهُ وَ بَيْنَ الْجُمُعَةِ الْآخَرَى وَ زِيَادَةٌ ثَلَاثَةَ أَيَّامٍ بَعْدَهَا.

And a correct Hadeeth from Abu Zarr^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, said, 'Rasool-Allah^{-saww} said: 'One who bathes on the day of Friday and his bathing is excellent, and wears his good clothes, and touches from the perfume of his house or its oils, the does not separate between two, Allah^{-azwj} will Forgive for him between him and the next Friday, and additional three days after it”.

وَ روى سُلَيْمَانُ التَّمِيمِيُّ عَنِ النَّبِيِّ ص قَالَ: إِنَّ لِلَّهِ عَزَّ وَ جَلَّ فِي كُلِّ جُمُعَةٍ سِتُّ مِائَةِ أَلْفِ عَتَبِيٍّ مِنَ النَّارِ كُلُّهُمْ قَدِ اسْتَوْجَبَ النَّارَ.

And it is reported by Suleyman Al Tameemi, from the Prophet^{-saww} having said: 'For Allah^{-azwj} Mighty and Majestic during every Friday there are six hundred thousand liberations from the Fire, all of them having deserved the Fire”.

وَ قَالَ رَه فِي سَبَبِ نُزُولِ الْآيَةِ قَالَ جَابِرُ بْنُ عَبْدِ اللهِ أَقْبَلْتُ عِزْرًا وَ نَحْنُ نُصَلِّي مَعَ رَسُولِ اللهِ ص الْجُمُعَةَ فَأَنْقَضَ النَّاسُ إِلَيْهَا فَمَا بَقِيَ عِزْرٌ إِثْنَيْ عَشَرَ رَجُلًا أَنَا فِيهِمْ فَتَرَكْتُ.

And he (Tabarsee) said regarding the cause of the Revelation of the Verse, 'Jabir Bin Abdullah said, 'A caravan arrived while we were praying the Friday Salat with Rasool-Allah^{-saww}. The people rushed towards it. There did not remain apart from twelve men. I was among them. So it was Revealed”.

(And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: 'Whatever is in the Presence of Allah is better than the sport and the trade, and Allah is the best of the sustainers [62:11])

وَقَالَ الْحَسَنُ وَ أَبُو مَالِكٍ أَصَابَ أَهْلَ الْمَدِينَةِ جُوعٌ وَ غَلَاءٌ سَعَرَ فَقَدِمَ دِحْيَةُ بْنُ خَلِيفَةَ بِتِجَارَةِ زَيْتٍ مِنَ الشَّامِ وَ النَّبِيُّ ص يُخْطَبُ يَوْمَ الْجُمُعَةِ فَلَمَّا رَأَوْهُ قَامُوا إِلَيْهِ بِالْبَيْعِ خَشْيَةً أَنْ يُسْبِقُوا إِلَيْهِ فَلَمْ يَبْقَ مَعَ النَّبِيِّ ص إِلَّا رَهْطٌ فَنَزَلَتِ الْآيَةُ

And Al Hassan and Abu Malik said, 'The people of Medina were afflicted with hunger and high prices. Dihiya Bin Khalifa arrived with trading oil from Syria while the Prophet^{-saww} was addressing on the day of Friday. When they saw him they arose to him at Al Baqie, fearing that they might be preceded to it. There did not remain with the Prophet^{-saww} except a group. So the Verse (62:11) was Revealed.

فَقَالَ ص وَ الَّذِي نَفْسِي بِيَدِهِ لَوْ تَتَابَعْتُمْ حَتَّى لَا يَبْقَى أَحَدٌ لَسَالَ بِكُمْ الْوَادِي نَارًا.

He^{-saww} said: 'By the One^{-azwj} in Whose Hand is my^{-saww} soul! Had you followed them until there did not remain anyone, the valley would have been flooded with fire with you all!'

وَ قَالَ الْمُقَاتِلَانِ بَيْنَنَا رَسُولُ اللَّهِ ص يُخْطَبُ يَوْمَ الْجُمُعَةِ إِذْ قَدِمَ دِحْيَةُ بْنُ خَلِيفَةَ الْكَلْبِيُّ مِنَ الشَّامِ بِتِجَارَةِ وَ كَانَ إِذَا قَدِمَ لَمْ يَبْقَ بِالْمَدِينَةِ عَاتِقٌ إِلَّا أَتَتْهُ وَ كَانَ يَفْقَهُمْ إِذَا قَدِمَ بِكُلِّ مَا يَحْتَاجُ إِلَيْهِ مِنْ دَقِيقٍ أَوْ بُرٍّ أَوْ عَبْرٍ وَ يَنْزِلُ عِنْدَ أَحْجَارِ الزَّيْتِ وَ هُوَ مَكَانٌ فِي سُوقِ الْمَدِينَةِ ثُمَّ يَضْرِبُ بِالطَّبَلِ لِيُؤَذِّنَ النَّاسَ بِقُدُومِهِ

And Al Muqatilan said, 'While Rasool-Allah^{-saww} was addressing on the day of Friday when Dihiya Bin Khalifa Al Kalby arrived from Syria with trade (merchandise), and it was so, whenever he arrived no free person of Al Medina would remain except he would go to him, and whenever he would arrive, he would arrive with all what was needed to, from flour, or wheat, or other such, and he would descend by the rocks of Al Zayt, and it is a place in the market of Al Medina. Then he would beat the drum in order to proclaim to the people of his arrival.

فَيُخْرِجُ إِلَيْهِ النَّاسَ لِيَتَبَايَعُوا مَعَهُ فَقَدِمَ ذَاتَ جُمُعَةٍ وَ كَانَ ذَلِكَ قَبْلَ أَنْ يُسْلِمَ - وَ رَسُولُ اللَّهِ ص قَائِمٌ عَلَى الْمِنْبَرِ يُخْطَبُ

So the people went out to him in order to trade with him. He had arrived on a Friday, and that was before he became a Muslim, and Rasool-Allah (s.aw.) was standing upon the pulpit addressing.

فَخَرَجَ النَّاسُ فَلَمْ يَبْقَ فِي الْمَسْجِدِ إِلَّا اثْنَا عَشَرَ رَجُلًا وَ امْرَأَةً فَقَالَ ص لَوْ لَا هَؤُلَاءِ لَسَوَّمَتْ لَهُمُ الْحِجَارَةُ مِنَ السَّمَاءِ وَ أَنْزَلَ اللَّهُ هَذِهِ الْآيَةَ.

The people went out, and there did not remain in the Masjid except twelve men and a woman. He^{-saww} said: 'Had it not been for these ones, the stones would have been pelted at them from the sky!' And the Verse (62:11) was Revealed''.

تَدْوِيلٌ وَ رَوَى الْكَلْبِيُّ فِي الْحَسَنِ كَالصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ أَكْرَمَ بِالْجُمُعَةِ الْمُؤْمِنِينَ فَسَنَّا رَسُولُ اللَّهِ ص بِشَارَةً لَهُمْ وَ الْمُنَافِقِينَ تَوْبِيحًا لِلْمُنَافِقِينَ وَ لَا يَنْبَغِي تَرْكُهَا فَمَنْ تَرَكَهَا مُتَعَمِّدًا فَلَا صَلَاةَ لَهُ.

Footnote (Hadeeth only) – And it is reported by Al Kulayni (in Al Kafi) in the good (Hadeeth) like the correct, from Abu Ja'far^{asws} having said: 'Allah^{azwj} Honour the Momineen with the Friday (Surah Al Jummah). Rasool-Allah^{saww} enacted it (as Sunnah) as news for them and for the hypocrites, as a rebuke for the hypocrites, and it is not befitting to neglect it. The one who neglects it deliberately, there is no Salat for him''.

[تفصيل و لنذكر الأحكام المستنبطة من تلك الآيات مجملا](#)

Let us elaborates and mention the rulings extracted from these Verses in a summary (Ahadeeth only)

ورد في الخبر أن الذكر رسول الله ص.

It has been referred in the Hadeeth that 'Al Zikr' is Rasool-Allah^{saww}.

ورد في كثير من الأخبار أن الصلاة رجل و الزكاة رجل و أن العدل رسول الله ص و الإحسان أمير المؤمنين ع و الفحشاء و المنكر و البغي الثلاثة

It has been referred in many of the Ahadeeth that the Salat is a man, and the Zakat is a man, and the justice is Rasool-Allah^{saww}, and the favour is Amir Al Momineen^{asws}, and the immorality and the evil are the three rebels.

رواه الشيخ عن عبد الله بن ميمون عن جعفر عن أبيه قال كان رسول الله ص إذا خرج إلى الجمعة قعد على المنبر حتى يفرغ المؤذنون.

It is reported by the Sheykh (in Al Tahzeeb), from Abdullah Bin Maymoun, from Ja'far^{asws}, from his^{asws} father^{asws} having said: 'Whenever Rasool-Allah^{saww} went out to the Friday (Salat), would sit upon the pulpit until the proclaimers of the Azaan were free'.

1- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ وَ الْحُسَيْنِ بْنِ سَعِيدِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا قَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الْجُمُعَةِ حِمْسًا وَ ثَلَاثِينَ صَلَاةً فِيهَا صَلَاةٌ وَاحِدَةٌ قَرَضَهَا اللَّهُ فِي جَمَاعَةٍ وَ هِيَ الْجُمُعَةُ

(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 Abdul Rahman Bin Abu Najran, and Al Husayn Bin Saeed, from Hammad Bin Isa, from Hareez Bin Abdullah, from Zurara Bin Ayn,

'From Abu Ja'far^{asws} having said: 'But rather Allah^{azwj} Mighty and Majestic has Obligated from the Friday to the (next) Friday, thirty five Salat(s), wherein is one Salat Allah^{azwj} has Obligated in congregation, and it is the Friday.

وَ وَضَعَهَا عَنْ تِسْعَةٍ مِنَ الصَّغِيرِ وَ الْكَبِيرِ وَ الْمَجْنُونِ وَ الْمُسَافِرِ وَ الْعَبْدِ وَ الْمَرْأَةِ وَ الْمَرِيضِ وَ الْأَعْمَى وَ مَنْ كَانَ عَلَى رَأْسِ قَرْسَخَيْنِ وَ الْقِرَاءَةُ فِيهَا جَهَارًا وَ الْغُسْلُ فِيهَا وَاجِبٌ وَ عَلَى الْإِمَامِ فِيهَا قُنُوتَانِ قُنُوتٌ فِي الرَّكْعَةِ الْأُولَى قَبْلَ الرَّكْعَةِ وَ فِي الثَّانِيَةِ بَعْدَ الرَّكْعَةِ.

And He^{azwj} Dropped it from nine – from the young, and the old, and the insane, and the traveller, and the slave, and the sick, and the blind, and the one who was further than two Farsakh(s), and recitation in it is aloud, and the bathing during it is obligatory, and upon the

prayer leader in it are two Qunout(s) – a Qunout in the first Cycle before the Ruk'u, and in the second after the Ruk'u".¹³⁵

مَجَالِسِ الصَّدُوقِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ إِلَى قَوْلِهِ عَلَى رَأْسِ فَرَسَخَيْنِ.

(The book) 'Majaalis' of Al Sadouq – from his father, from Ali Bin Ibrahim, from his father, from Hammad,

'Up to his^{-asws} words: 'Further than two Farsakh(s)'.¹³⁶

الْحِصَالِ، عَنْ أَحْمَدَ بْنِ زِيَادِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ مِثْلَهُ إِلَى قَوْلِهِ وَ هِيَ الْجُمُعَةُ.

(The book) 'Al Khisaal' – from Ahmad Bin Ziyad Bin Ja'far Al Hamdany, from Ali Bin Ibrahim,

'Similar to it up to his^{-asws} words: 'And it is the Friday'.¹³⁷

تَبَيَّنَ وَ صَحِيحُهُ عَبْدُ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَأْسَ بِأَنْ يَتْرَكَ الْجُمُعَةَ فِي الْمَطَرِ.

Clarification (Hadeeth only) – Abdul Rahman son of Abu Abdullah^{-asws} (in Al Tahzeeb), from Abu Abdullah^{-asws} having said: 'There is no problem if he were to neglect the Friday (Salat) during the rain'.

2- الْمُعْتَبَرُ، قَالَ الصَّادِقُ ع إِنَّ اللَّهَ فَرَضَ فِي كُلِّ أُسْبُوعٍ حَمْسًا وَ ثَلَاثِينَ صَلَاةً مِنْهَا صَلَاةٌ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ أَنْ يَشْهَدَهَا إِلَّا حَمْسَةً الْمَرِيضِ وَ الْمَمْلُوكِ وَ الْمُسَافِرِ وَ الْمَرْأَةِ وَ الصَّبِيِّ.

(The book) 'Al Motabar' –

'Al Sadiq^{-asws} said: 'Allah^{-azwj} has Obligated during every week thirty-five Salat(s), from these there is one Salat obligatory upon every Muslim that he attends it (in congregation) except five – the sick, and the slave, and the traveller, and the woman, and the child'.¹³⁸

3- الْمُفْتَبَعَةُ، اعْلَمْ أَنَّ الرَّوَايَةَ جَاءَتْ عَنِ الصَّادِقِينَ ع أَنَّ اللَّهَ جَلَّ جَلَالُهُ فَرَضَ عَلَى عِبَادِهِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ حَمْسًا وَ ثَلَاثِينَ صَلَاةً لَمْ يَفْرَضْ فِيهَا الْإِجْتِمَاعَ إِلَّا فِي صَلَاةِ الْجُمُعَةِ خَاصَّةً فَقَالَ جَلَّ مِنْ قَائِلٍ يَا أَيُّهَا الَّذِينَ آمَنُوا الْآيَةَ.

(The book) 'Al Muqnie' –

'Know that the report has come from the two truthful ones (5th & 6th Imams^{-asws}) that Allah^{-azwj}, Majestic is His^{-azwj} Majesty, has Obligated upon His^{-azwj} servants, from the Friday to the Friday, thirty-five Salat(s). He^{-azwj} has not Obligated the congregation in these except in the Friday Salat. The Majestic Said from a speaker: **O you those who believe! [62:9] – the Verse**'.¹³⁹

¹³⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 1 a

¹³⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 1 b

¹³⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 1 c

¹³⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 2

¹³⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 3 a

وَقَالَ الصَّادِقُ ع مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ عِلَّةٍ طَبَعَ اللَّهُ عَلَى قَلْبِهِ.

And Al Sadiq^{-asws} said: ‘One who neglects the Friday (Salat) thrice from without a reason, Allah^{-azwj} will Seal upon his heart’.¹⁴⁰

رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ زُرَّارَةَ بْنِ أَعْيَنَ قَالَ: حَتَّى أَبُو عَبْدِ اللَّهِ ع عَلَى صَلَاةِ الْجُمُعَةِ حَتَّى ظَنَنْتُ أَنَّهُ يُرِيدُ أَنْ تَأْتِيَهُ فُقُلْتُ نَعْدُو عَلَيْكَ

It is reported by Hisham Bin Salim, from Zurara Bin Ayn (in Al Faqeeh) who said,

‘Abu Abdullah^{-asws} urged us upon the Friday Salat until I thought that he^{-asws} wanted us to come to him^{-asws}. I said, ‘Shall we come to you tomorrow?’

فَقَالَ إِنَّمَا عَنَيْتُ ذَلِكَ عِنْدَكُمْ.

He^{-asws} said: ‘But rather I^{-asws} meant that with you all’.¹⁴¹

4- الْمُعْتَبِرُ، قَالَ النَّبِيُّ ص الْجُمُعَةُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ إِلَّا أَرْبَعَةً.

(The book) ‘Al Motabar’ –

‘The Friday (Salat) is a right upon every Muslim except four’.¹⁴²

وَقَالَ ص إِنَّ اللَّهَ كَتَبَ عَلَيْكُمْ الْجُمُعَةَ فَرِيضَةً وَاجِبَةً إِلَى يَوْمِ الْقِيَامَةِ.

And he^{-saww} said: ‘Allah^{-azwj} has Written the Friday (Salat) upon you all as an obligatory Imposition up to the Day of Qiyamah’.¹⁴³

قَالَ وَ قَالَ ص الْجُمُعَةُ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ.

He said, ‘And he^{-saww} said: ‘The Friday (Salat) in congregation is obligatory upon every Muslim’.¹⁴⁴

5- رِسَالَةُ الْجُمُعَةِ، لِلشَّهِيدِ الثَّانِي فِي وُجُوبِ الْجُمُعَةِ قَالَ قَالَ النَّبِيُّ ص الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ إِلَّا أَرْبَعَةً عَبْدٌ مَمْلُوكٌ أَوْ امْرَأَةٌ أَوْ صَبِيٌّ أَوْ مَرِيضٌ.

(The book) ‘Risalat Al Jum’a’ of Al Shaheed Al Saany regarding obligation of the Friday (Salat).

He said, ‘The Prophet^{-saww} said: ‘The Friday (Salat) in a right obligated upon every Muslim except four – an owned slave, or a woman, or a child, or a sick person’.¹⁴⁵

قَالَ وَ قَالَ ص مَنْ تَرَكَ ثَلَاثَ جُمُعٍ تَهَاوَنًا بِمَا طَبَعَ اللَّهُ عَلَى قَلْبِهِ.

¹⁴⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 3 b

¹⁴¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 3 c

¹⁴² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 4 a

¹⁴³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 4 b

¹⁴⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 4 c

¹⁴⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 5 a

He said, 'And he^{-saww} said: 'One who neglects three Fridays (Salat(s)) taking lightly with it, Allah^{-azwj} will Seal upon his heart''¹⁴⁶

و فِي حَدِيثٍ آخَرَ مَنْ تَرَكَ ثَلَاثَ جُمُعٍ مُتَعَمِّدًا مِنْ غَيْرِ عِلَّةٍ طَبَعَ اللَّهُ عَلَى قَلْبِهِ بِخَاتَمِ النِّفَاقِ.

And in another Hadeeth: 'One who neglects three Fridays (Salat(s)) deliberately from without a reason, Allah^{-azwj} will Seal upon his heart with the seal of hypocrisy''¹⁴⁷

قَالَ وَ قَالَ ص لَيْبَتِهِنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَوْ لِيُخْتَمَنَّ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونُنَّ مِنَ الْغَافِلِينَ.

He said, 'And he^{-saww} said: 'Either people will desist from their leaving the Fridays (Salat(s)) or there will be seals upon their hearts, then they would be from the heedless ones''¹⁴⁸

قَالَ وَ قَالَ النَّبِيُّ ص فِي لِحْطَةِ طَوِيلَةٍ نَقَلَهَا الْمُخَالِفُ وَ الْمُؤَالِفُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَرَضَ عَلَيْكُمْ الْجُمُعَةَ فَمَنْ تَرَكَهَا فِي حَيَاتِي أَوْ بَعْدَ مَوْتِي اسْتِخْفَافًا أَوْ جُحُودًا لَهَا فَلَا يَجْعَ اللَّهُ شَمْلَهُ وَ لَا بَارَكَ لَهُ فِي أَمْرِهِ

He said, 'And the Prophet^{-saww} in a lengthy Hadeeth, the adversaries and the compilers have transmitted it: 'Allah^{-azwj} Blessed and Exalted has Obligated the Friday (Salat) upon you all. The one neglects it during my^{-saww} lifetime or after my^{-saww} expiry, either taking it lightly or as rejection of it, so may Allah^{-azwj} not Gather his family, nor Bless for him in his affairs!

أَلَا وَ لَا صَلَاةَ لَهُ أَلَا وَ لَا زَكَاةَ لَهُ أَلَا وَ لَا حَجَّ لَهُ أَلَا وَ لَا صَوْمَ لَهُ أَلَا وَ لَا بَرَ لَهُ حَتَّى يَتُوبَ.

Indeed, and there is no Salat for him! Indeed, and there is no Zakat for him! Indeed, and there is no Hajj for him! Indeed, and there is no fast for him! Indeed, and there is no righteous act for him until he repents!"¹⁴⁹

6- مَجَالِسُ الصَّدُوقِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَانِيَّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ عَنِ الصَّادِقِ عَنْ أَبِيهِ ع أَنَّهُ قَالَ: أَيُّمَا مُسَافِرٍ صَلَّى الْجُمُعَةَ رَغْبَةً فِيهَا وَ حُبًّا لَهَا أَعْطَاهُ اللَّهُ عَزَّ وَ جَلَّ أَجْرَ مِائَةِ جُمُعَةٍ لِلْمُقِيمِ.

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al Husayn Al Sa'dabadi, from Ahmad Bin Abu Abdullah Al Barqy, from Zur'ah, from Sama'at,

'From Al Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: 'Whichever traveller prays the Friday (Salat) be desirous regarding it and love for it, Allah^{-azwj} Mighty and Majestic will Give him Recompense of one hundred Friday (Salat(s)) of the resident''¹⁵⁰

7- قُرْتُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ النِّسَاءِ هَلْ عَلَيْهِنَّ مِنْ صَلَاةِ الْعِيدَيْنِ وَ الْجُمُعَةِ مَا عَلَى الرِّجَالِ قَالَ نَعَمْ.

¹⁴⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 5 b

¹⁴⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 5 c

¹⁴⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 5 d

¹⁴⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 5 e

¹⁵⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 6

(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 women, 'Is it upon them from the Salat of the two Eids, and the Friday, what is upon the men?' He^{-asws} said: 'Yes''¹⁵¹

9- فُرِبَ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّوَالِ يَوْمَ الْجُمُعَةِ مَا حَدُّهُ

(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 midday on the day of Friday, what is its limit?'

قَالَ إِذَا قَامَتِ الشَّمْسُ صَلِّ الرَّكَعَتَيْنِ فَإِذَا زَالَتِ الشَّمْسُ صَلِّ الْفَرِيضَةَ وَإِذَا زَالَتِ الشَّمْسُ قَبْلَ أَنْ تُصَلِّيَ الرَّكَعَتَيْنِ فَلَا تُصَلِّيَهُمَا وَابْتَدَأْ بِالْفَرِيضَةِ وَافْضِ الرَّكَعَتَيْنِ بَعْدَ الْفَرِيضَةِ.

He^{-asws} said: 'When the sun stands, pray the two Cycles. When the sun declines (begins to), pray the obligatory, and when the sun declines before you pray the two Cycles, do not pray these, and begin with the obligatory and fulfil the two Cycles after the obligatory (Salat)''¹⁵²

السَّرَائِرُ، نَقْلًا مِنْ جَامِعِ التِّرْمِذِيِّ عَنِ الرِّضَا ع مِثْلَهُ إِلَّا أَنَّ فِيهِ فَصْلَ رَكَعَتَيْنِ فَإِذَا زَالَتْ فَصَلِّ الْفَرِيضَةَ سَاعَةَ تَرْوُلِ الشَّمْسِ فَإِذَا زَالَتْ قَبْلَ أَنْ تُصَلِّيَ الرَّكَعَتَيْنِ فَلَا تُصَلِّيَهُمَا إِلَى آخِرِ الْحَبْرِ.

(The book) 'Al Saraair', copying from 'Jamie' of Al Bazanty –

'Similar to it, except in it is: 'Pray two Cycles. When it (sun) declines, pray the obligatory at the time of decline of the sun. When it has declined before you pray the two Cycles, do not pray these' – up to end of the Hadeeth''¹⁵³

10- الْعِيَّاشِيُّ، عَنْ زُرَّارَةَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ ع عَنْ هَذِهِ الْآيَةِ- إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا مَوْفُوتًا فَقَالَ إِنَّ لِلصَّلَاةِ وَقْتًا وَ الْأَمْرُ فِيهِ وَاسِعٌ يُقَدَّمُ مَرَّةً وَ يُؤَخَّرُ مَرَّةً إِلَّا الْجُمُعَةَ فَإِنَّمَا هُوَ وَقْتُ وَاحِدٌ وَ إِنَّمَا عَنَى اللَّهُ كِتَابًا مَوْفُوتًا أَيَّ وَاجِبًا يَعْنِي بِهَا أَنَّمَا الْفَرِيضَةُ.

Al Ayyashi, from Zurara who said,

'I asked Abu Ja'far^{-asws} about this Verse: **Surely the Salat was always a timed Ordinance for the Momineen [4:103]**. He^{-asws} said: 'For the Salat there is a timing, and Command in it is vast. It can be advanced at times and delayed at times, except the Friday (Salat), for rather it is one timing, and rather Allah^{-azwj} has Meant by **a timed Ordinance**, i.e. obligatory, meaning by it, it is an Imposition''¹⁵⁴

¹⁵¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 7

¹⁵² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 8

¹⁵³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 9

¹⁵⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 10 a

وَمِنْهُ عَنْ جَعْفَرِ بْنِ أَحْمَدَ عَنِ الْعُمَرَكِيِّ عَنِ الْعُبَيْدِيِّ عَنِ يُونُسَ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَبِي إِبْرَاهِيمَ ع قَالَ: لِكُلِّ صَلَاةٍ وَقْتَانِ وَ وَقْتُ يَوْمِ الْجُمُعَةِ زَوَالُ الشَّمْسِ.

And from him, from Ja'far Bin Ahmad, from Al Amraky, from Al Ubeydi, from Yunus,

'From Ali son of Ja'far^{-asws}, from Abu Ibrahim^{-asws} having said: 'For every Salat there are two timings, and one timing for the day of Friday, decline of the sun (midday)'.¹⁵⁵

11- أَبِصَائِرُ، لِلصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ عَبْدِ الْأَعْلَى بْنِ أَعْيَنَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ مِنَ الْأَشْيَاءِ أَشْيَاءَ ضَيِّقَةً وَ لَيْسَ تَجْرِي إِلَّا عَلَى وَجْهِ وَاحِدٍ مِنْهَا وَقْتُ الْجُمُعَةِ لَيْسَ لِقَوْتِهَا إِلَّا حَدٌّ وَاحِدٌ حِينَ تَزُولُ الشَّمْسُ وَ مِنَ الْأَشْيَاءِ مُوسِعَةٌ تَجْرِي عَلَى وَجْهِ كَثِيرَةٍ.

(The book) 'Al Basaa'ir' of Al Saffar – from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Ali Bin Al Numan, from Ibn Muskan, from Abdul A'ala Bin Ayn,

'From Abu Abdullah^{-asws} having said: 'From the things there are restricted things, and these don't flow except upon one aspect. From these is timing of the Friday (Salat). There isn't any timing for it except one limit, when the sun declines; and from the things there are capacious things flowing upon many aspects'.¹⁵⁶

الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ النُّعْمَانَ مِثْلَهُ وَ فِيهِ أَشْيَاءٌ مُضَيِّقَةٌ.

(The book) 'Al Mahasin' – from Ali Bin Nu'man,

'Similar to it, and in it: 'Restricted things'.¹⁵⁷

12- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع قَالَ قَالَ عَلِيُّ ع تُصَلَّى الْجُمُعَةُ وَقْتُ الزَّوَالِ.

(The book) 'Da'aim Al Islam' –

'From Ja'far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Ali^{-asws} said: 'The Friday Salat is to be pray at the time of the decline (of the sun – midday)'.¹⁵⁸

تَبَيَّنَ رُويَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَقْتُ الْجُمُعَةِ إِذَا زَالَتْ وَ بَعْدَهُ بِسَاعَةٍ ..

Clarification (Ahadeeth only) – It is reported from Abu Ja'far^{-asws} having said: 'The timing of the Friday (Salat) is when (the sun) declines and after it by an hour'.

وَ قَدْ رُويَ أَنَّ مَنْ قَاتَهُ الْخَطْبَتَانِ صَلَّى رَكْعَتَيْنِ.

¹⁵⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 10 b

¹⁵⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 11 a

¹⁵⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 11 b

¹⁵⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 12

And it has been reported: ‘The one who misses the two sermons should pray two Cycles (of Salat)’.

13- **المُنْبَغِ**، وَ إِنْ صَلَّيْتَ الظُّهْرَ مَعَ الإِمَامِ يَوْمَ الجُمُعَةِ بِحُطْبَةٍ صَلَّيْتَ رَكَعَتَيْنِ وَ إِنْ صَلَّيْتَ بِغَيْرِ حُطْبَةٍ صَلَّيْتَهَا أَرْبَعًا بِسَلَامَةٍ وَاحِدَةٍ

(The book) ‘Al Muqnie’ –

‘And if you pray Al Zohr with the prayer leader on the day of Friday with a sermon, you should pray two Cycles, and if you have prayed without a sermon you should pray it as four with one Salaam.

قَالَ أميرُ الْمُؤْمِنِينَ ع لَا كَلَامَ وَ الإِمَامُ يَخْطُبُ يَوْمَ الجُمُعَةِ وَ لَا التَّبَاتِ إِلَّا كَمَا نَحَلُّ فِي الصَّلَاةِ وَ إِنَّمَا جُعِلَتِ الصَّلَاةُ يَوْمَ الجُمُعَةِ رَكَعَتَيْنِ مِنْ أَجْلِ الحُطْبَتَيْنِ جُعِلَتَا مَكَانَ الرَّكَعَتَيْنِ الأَخِيرَتَيْنِ وَ هِيَ صَلَاةٌ حَتَّى يَنْزِلَ الإِمَامُ.

Amir Al Momineen^{-asws} said: ‘There should be no talking while the prayer leader is addressing on the day of Friday, nor turning around except like what is permissible during the Salat; and rather the Salat on the day of Friday has been made as two Cycle for the reason of the two sermons. These two have been made to be in place of the two last Cycles, and it is a Salat until the prayer leaders descends (from the pulpit)’.¹⁵⁹

بيان وَ رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّمَا جُعِلَتِ الجُمُعَةُ رَكَعَتَيْنِ مِنْ أَجْلِ الحُطْبَتَيْنِ فَهِيَ صَلَاةٌ حَتَّى يَنْزِلَ الإِمَامُ.

Explanation (Ahadeeth only) – *And it is reported by the Sheykh in the correct (Hadeeth), from Abu Abdullah^{-asws} having said: ‘But rather the Friday (Salat) has been made as two Cycles for the reason of the two sermons, for it is a Salat until the prayer leader descends’.*

14- قُرْبُ الإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنِ أَبِي البَخْرِيِّ عَنِ الصَّادِقِ عَنِ أَبِيهِ ع أَنَّ عَلِيًّا ع كَانَ يَقُولُ لَا بَأْسَ أَنْ يَتَخَطَّى الرَّجُلُ يَوْمَ الجُمُعَةِ إِلَى مَجْلِسِهِ حَيْثُ كَانَ فَإِذَا خَرَجَ الإِمَامُ فَلَا يَتَخَطَّانِ [يَتَخَطَّيْنِ] أَحَدٌ رِقَابَ النَّاسِ وَ لِيَجْلِسَ حَيْثُ تَيَسَّرَ إِلَّا مَنْ جَلَسَ عَلَى الأَبْوَابِ وَ مَنَعَ النَّاسَ أَنْ يَتَّصُوا إِلَى السَّعَةِ فَلَا حُرْمَةَ لَهُ أَنْ يَتَخَطَّاهُ.

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

‘From Al Sadiq^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} had said: ‘On the day of Friday there is no problem if the man were to take steps (going forward) to his seat wherever it may be. When the prayer leader goes out, he should not take steps (moving forwards over) any necks of the people, and let him be seated wherever is easy, except the one who sits at the doors and prevents the people from passing to the spaces. There is no sanctity for him if one were to step over him’.¹⁶⁰

بيان: رَوَاهُ الجُمهُورُ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِلَّذِي يَتَخَطَّى النَّاسَ رَأَيْتُكَ آتَيْتَ وَ آذَيْتَ أَيَّ أَحَزَّتِ المَجِيءَ.

¹⁵⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 13

¹⁶⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 14

Explanation (Hadeeth only) – It is reported by the general Muslims (non Shias), from the Prophet^{-saww} having said to the one stepping over the people: ‘I^{-saww} saw you being egoistic, and you came closer, i.e. delayed the coming’.

15- العَلَلُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ إِنْ شَاءَ اللَّهُ تَعَالَى فَأَتَمَّهَا سَعِيًّا وَ لَيْكُنْ عَلَيْكَ السَّكِينَةُ وَ الْوَقَارُ فَمَا أَذْرَيْتَ فَصَلِّ وَ مَا سَبَيْتَ بِهِ فَأَتَمَّهُ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ - يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَ مَعَى قَوْلِهِ فَاسْعَوْا هُوَ الْإِنكِفَاتُ.

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

‘From Abu Abdullah^{-asws} having said: ‘When you stand to the Salat, if Allah^{-azwj} so Desires, then come to it hastening, and let there be calmness and the dignity upon you. Whatever you attain (with the congregation), then pray, and whatever you have been preceded by, then Allah^{-azwj} Mighty and Majestic Says: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9]**, and the meaning of His^{-azwj} Words: **then hasten**, it is the moderate walking’.¹⁶¹

16- كِتَابُ الْعُرُوسِ، لِلشَّيْخِ الْفَقِيهِ جَعْفَرِ بْنِ أَحْمَدَ الْقُمِّيِّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: تَجِبُ الْجُمُعَةُ عَلَى سَبْعَةِ نَفَرٍ مِنَ الْمُؤْمِنِينَ وَ لَا تَجِبُ عَلَى أَقَلِّ مِنْهُمْ الْإِمَامُ وَ قَاضِيهِ وَ الْمُدْعَى حَقًّا وَ الْمُدْعَى عَلَيْهِ وَ الشَّاهِدَانِ وَ الَّذِي يَضْرِبُ الْحُدُودَ بَيْنَ يَدَيِ الْإِمَامِ.

(The book) ‘Kitab Al Arous’ of the Sheykh, the jurist Ja’far Bin Ahmad Al Qummi, may Allah^{-azwj} Mercy him, by his chain,

‘From Abu Ja’far^{-asws} having said: ‘The Friday (Salat) is obligated upon seven persons from the Momineen and it is no obligated upon less than them: - the Imam^{-asws}, and his^{-asws} judge, and a true claimant, and the defendant, and the two witnesses, and the one who strikes the legal penalty in front of the Imam^{-asws}’.¹⁶²

بيان: رَوَاهُ مُحَمَّدُ بْنُ مُسْلِمٍ رَاوِي هَذَا الْحَدِيثِ فِي الصَّحِيحِ عَنْ أَحَدِهِمَا ع قَالَ: سَأَلْتُهُ عَنْ أَنَاسٍ فِي قَرْيَةٍ هَلْ يُصَلُّونَ الْجُمُعَةَ جَمَاعَةً قَالَ نَعَمْ يُصَلُّونَ أَرْبَعًا إِذَا لَمْ يَكُنْ فِيهِمْ مَنْ يَخْطُبُ.

Explanation – It is reported by Muhammad Bin Muslim, reporter of this Hadeeth in the correct (Al Tahzeeb), from one of the two (5th or 6th Imam^{-asws}), he said, ‘I asked him^{-asws} about some people in a town, ‘Should they be praying the Friday Salat in congregation?’ He^{-asws} said: ‘Yes, they should be praying four (Cycles) when there does not happen to be among them someone who can address (two sermons)’.

17- الْعُرُوسُ، بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَيْسَ تَكُونُ جُمُعَةً إِلَّا بِخُطْبَةٍ وَ إِذَا كَانَ بَيْنَ الْجَمَاعَتَيْنِ فِي الْجُمُعَةِ ثَلَاثَةٌ أَمْيَالٍ فَلَا بَأْسَ أَنْ يُجْمَعَ هؤُلَاءِ وَ هؤُلَاءِ.

(The book) ‘Al Arous’ – by his chain,

¹⁶¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 15

¹⁶² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 16

‘From Abu Ja’far^{-asws} having said: ‘A Friday (Salat) cannot take place except with a sermon, and when there were to be three (Arabic) miles between the two communities regarding the Friday (Salat), there is no problem if these ones and those ones gather (as one congregation)’¹⁶³”.

بيان روى الشيخ هذا الخبر بسند حسن بإبراهيم بن هاشم عن محمد بن مسلم عن أبي جعفر ع قال: يكون بين الجماعتين ثلاثة أميال يعني لا تكون الجمعة إلا فيما بينه وبين ثلاثة أميال فإذا كان بين الجماعتين في الجمعة ثلاثة أميال فلا بأس أن يجتمع هؤلاء و يجتمع هؤلاء.

Explanation (Ahadeeth only) – This Hadeeth is reported by the Sheykh (in Al Tahzeeb) by a good chain by Ibrahim Bin Hashim, from Muhammad Bin Muslim, from Abu Ja’far^{-asws} having said: ‘There should be thee (Arabic) miles between the two congregations, meaning a congregation cannot take place except there are three (Arabic) miles between them. When there were to be three (Arabic) miles between the two congregations, there is no problem for these ones to gather (separately) and those ones to gather (separately)’”.

و منه بإسناده عن الأصمعي بن نباتة عن علي ع قال: إذا قال الرجل يوم الجمعة صه فلا صلاة له.

And from him, by his chain from Al Asbagh Bin Nubata, from Ali^{-asws} having said: ‘When the man says ‘Sah’ (talks) on the day of Friday, there is no Salat for him’”.

و منه بإسناده عن الصادق ع قال: نهي رسول الله ص عن الكلام يوم الجمعة و الإمام يحطّب فمن فعل ذلك فقد لعى و من لعى فلا الجمعة له.

And from him, by his chain from Al Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} had forbidden from the talking on the day of Friday while the prayer leader is addressing. The one who does that, so he has overridden (the sermon), and one who overrides, there is no Friday (Salat) for him’”.

18- أقول وجدت في أصل قديم من أصول أصحابنا مرفوعاً عن أمير المؤمنين ع قال: من ترك الجمعة ثلاثاً متتابعةً لغير علة كتب منافقاً.

I am saying,

‘And I found in an ancient original from the originals of our companions raising from Amir Al Momineen^{-asws} having said: ‘One who deliberately neglects the Friday (Salat) thrice without a reason will be written as a hypocrite’¹⁶⁴”.

و قال ع تؤتى الجمعة و لو حبواً.

And he^{-asws} said: ‘Go to the Friday (Salat) even if you have to crawl’¹⁶⁵”.

19- مجالس الصدوق، عن الحسين بن إبراهيم بن ناثانة عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن أبي زياد النهدي عن ابن بكير قال قال الصادق ع ما من قدم سعت إلى الجمعة إلا حرم الله جسدها على النار.

¹⁶³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 17

¹⁶⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 18 a

¹⁶⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 18 b

(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 Nahdy, from Ibn Bukeyr who said,

'Al Sadiq^{asws}: 'There is no foot striving to the Friday (Salat) except Allah^{azwj} will Prohibit its body unto the Fire'.¹⁶⁶

(The book) 'Al Majaalis' – from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nast Al Bazanty, from Mufazzal Bin Umar, from Jabir Bin Yazeed,

'From Abu Ja'far Al Baqir^{asws} having said: 'When it was the time when Allah^{azwj} Blessed and Exalted Send the (acts of) worship of the days, He^{azwj} Introduces these to the creatures by its name and Adorned it.

20- الْمَجَالِسُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ بْنِ الْمُزَنِّيِّ عَنْ مُفَضَّلِ بْنِ عُمَرَ عَنْ جَابِرِ بْنِ يَزِيدَ عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: إِذَا كَانَ حِينَ يَبْعَثُ اللَّهُ تَبَارَكَ وَتَعَالَى الْعِبَادَاتِ بِالْأَيَّامِ يَعْرِفُهَا الْخَلَائِقُ بِأَسْمَائِهَا وَحَلَبَتِهَا يَوْمَ الْجُمُعَةِ لَهُ نُورٌ سَاطِعٌ تُتْبَعُهُ سَائِرُ الْأَيَّامِ كَأَنَّهَا عُرُوسٌ كَرِيمَةٌ دَاثَ وَقَارٌ تُهْدَى إِلَى ذِي حِلْمٍ وَ يَسَارٍ ثُمَّ يَكُونُ يَوْمَ الْجُمُعَةِ شَاهِدًا وَ حَافِظًا لِمَنْ سَارَعَ إِلَى الْجُمُعَةِ ثُمَّ يَدْخُلُ الْمُؤْمِنُونَ الْجَنَّةَ عَلَى قَدْرِ سَبَقَتِهِمْ إِلَى الْجُمُعَةِ.

He^{azwj} Advanced the day of Friday having shining Noor for it, followed by rest of the day. It was as if it was an honourable bride with dignity being guided to one with forbearance and righteousness. Then the day of Friday will become a witness and a protector for the one who hasten to the Friday (Salat). Then the Momineen will enter the Paradise in accordance with their preceding to the Friday Salat".¹⁶⁷

كِتَابُ الْعُرُوسِ، بِإِسْنَادِهِ عَنْ جَابِرٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ بِأَسْمَائِهَا وَ فِيهِ إِلَى ذِي حِلْمٍ وَ شَأْنٍ ثُمَّ يَكُونُ يَوْمَ الْجُمُعَةِ شَاهِدًا لِمَنْ حَافِظًا وَ سَارَعَ.

(The book) 'Kitab Al Urous' by his chain, from Jabir,

'Similar to it, except that in it is, 'By their names', and in it is up to, 'one with forbearance and glory, then the day of Friday will be a witness for the one who preserved and hastened".¹⁶⁸

21- الْمَجَالِسُ، عَنِ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ نَائِنَةَ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: صَلَاةُ الْجُمُعَةِ فَرِيضَةٌ وَ الْاجْتِمَاعُ إِلَيْهَا فَرِيضَةٌ مَعَ الْإِمَامِ فَإِنْ تَرَكَ رَجُلٌ مِنْ غَيْرِ عَلَّةٍ ثَلَاثَ جُمُعٍ فَقَدْ تَرَكَ ثَلَاثَ فَرَائِضَ وَ لَا يَدْعُ ثَلَاثَ فَرَائِضَ مِنْ غَيْرِ عَلَّةٍ إِلَّا مُنَافِقٌ

(The book) 'Al Majaalis' – from Al Husayn Bin Ibrahim Bin Natanah, from Ali Bin Ibrahim, from his father, from Hammad, from Hareez, from Zurara,

'From Abu Ja'far^{asws} having said: 'The Friday Salat is obligatory, and the gathering to it with the prayer leader is obligatory. If a man were to neglect from without a reason for three Fridays, so he has neglected three obligations, and no one will neglect three obligations without a reason except a hypocrite'.

¹⁶⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 19

¹⁶⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 20 a

¹⁶⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 20 b

وَقَالَ ع مَنْ تَرَكَ الْجُمَاعَةَ رَغْبَةً عَنْهَا وَ عَنْ جَمَاعَةِ الْمُسْلِمِينَ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ.

And he^{-asws} said: ‘One who neglects the congregation turning away from it and from a gather of the Muslims from without a reason, there is no Salat for him’^{.169}

الْمَحَاسِينُ، عَنْ أَبِي مُحَمَّدٍ عَنْ حَمَّادٍ مِثْلَهُ إِلَى قَوْلِهِ إِلَّا مُنَافِقٌ.

(The book) ‘Al Mahasin’ – from Abu Muhammad, from Hammad – similar to it up to his^{-asws} words: ‘Hypocrite’^{.170}

22- تَفْسِيرُ الْقُمِّيِّ، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ أَنَّهُ ع سِئِلَ عَنِ الْجُمُعَةِ كَيْفَ يَخْطُبُ الْإِمَامُ

Tafseer Al Qummi – from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Al Husayn Bin Saeed, from Safwan, from Ibn Muskan, from Abu Baseer,

‘He^{-asws} was asked about the Friday (Salat), ‘How should the prayer leader address?’

قَالَ يَخْطُبُ قَائِمًا فَإِنَّ اللَّهَ يَشْوُلُ وَ تَرُكُوكَ قَائِمًا.

He^{-asws} said: ‘He should address while standing, for Allah^{-azwj} Says: **‘and they leave you standing [62:11]’**^{.171}

23- مَجَالِسُ الصَّدُوقِ، بِالإِسْنَادِ الْمُتَقَدِّمِ فِي مَنَاهِجِ النَّبِيِّ ص أَنَّهُ نَهَى عَنِ الْكَلَامِ يَوْمَ الْجُمُعَةِ وَ الْإِمَامُ يَخْطُبُ فَمَنْ فَعَلَ ذَلِكَ فَقَدْ لَعَى وَ مَنْ لَعَى فَلَا جُمُعَةَ لَهُ.

(The book) ‘Majaalis’ of Al Sadouq – by the previous chain,

‘Among prohibitions by the Prophet^{-saww}, he^{-saww} prohibited from the talking on the day of Friday while the prayer leader is addressing. The one who does that, so he has overridden, and the one who overrides, there is no Friday (Salat) for him’^{.172}

24- قُرْبُ الإِسْنَادِ، عَنِ السِّنْدِيِّ بْنِ مُحَمَّدٍ عَنْ أَبِي الْبَحْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ أَنَّ عَلِيًّا ع كَانَ يَكْرَهُ رَدَّ السَّلَامِ وَ الْإِمَامُ يَخْطُبُ.

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

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}: ‘Ali^{-asws} used to dislike reposing to the greeting while the prayer leader was addressing’^{.173}

وَ مِنْهُ يَحْتَدِ الإِسْنَادِ عَنْ عَلِيِّ ع قَالَ: يَكْرَهُ الْكَلَامَ يَوْمَ الْجُمُعَةِ وَ الْإِمَامُ يَخْطُبُ وَ فِي الْفَطْرِ وَ الْأَضْحَى وَ الإِسْتِسْقَاءِ.

¹⁶⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 21 a

¹⁷⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 21 b

¹⁷¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 22

¹⁷² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 23

¹⁷³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 24 a

And from him, by this chain,

‘From Ali^{-asws} having said: ‘The talking is dislike on the day of Friday while the prayer leader is addressing, and in (Eid) Al Fitr, and (Eid) Al Azha, and ‘Al Istisqa’ (praying for rain)’’.¹⁷⁴

25- فُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْإِمَامِ إِذَا خَرَجَ يَوْمَ الْجُمُعَةِ هَلْ يَنْقَطِعُ خُرُوجُهُ الصَّلَاةَ أَوْ يُصَلِّي النَّاسُ وَ هُوَ يُحْطَبُ

(The book) ‘Qurb Al Isnaad’ –

‘From Abdullah Bin Al Hassan Bin Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the prayer leader when he goes out on the day of Friday, ‘Does his going out cut the Salat or the people praying while he is addressing?’

قَالَ لَا تَصَلُّحُ الصَّلَاةُ وَ الْإِمَامُ يُحْطَبُ إِلَّا أَنْ يَكُونَ قَدْ صَلَّى رَكْعَةً فَيُضَيِّفُ إِلَيْهَا أُخْرَى وَ لَا يُصَلِّي حَتَّى يَفْرَغَ الْإِمَامُ مِنْ حُطْبَتِهِ

He^{-asws} said: ‘The Salat is not correct while the prayer leader is addressing, except if he happens to have already prayed one Cycle so he is adding another to it, and he should not pray Salat until the prayer leader is free from his sermon’.

وَ سَأَلْتُهُ عَنِ الْقِرَاءَةِ فِي الْجُمُعَةِ بِمَا يَفْرَأُ

And I asked him^{-asws} about the recitation (of the Quran) during the Friday (Salat), what should one be reciting with?’

قَالَ ع بِسُورَةِ الْجُمُعَةِ وَ إِذَا جَاءَكَ الْمُنَافِقُونَ وَ إِنْ أَخَذْتَ فِي غَيْرِهَا وَ إِنْ كَانَ قُلُوبُ اللَّهِ أَحَدًا فَاقْطَعْهَا مِنْ أَوَّلِهَا وَ ارْجِعْ إِلَيْهَا

He^{-asws} said: ‘With Surahs Al Jummah, and Al Munafiqoun, and if you were to take in (reciting) others, and even if it was Surah Al Tawheed, cut it from its beginning and return to these’.

وَ سَأَلْتُهُ عَنِ الْفُعُودِ فِي الْعِيدَيْنِ وَ الْجُمُعَةِ وَ الْإِمَامُ يُحْطَبُ كَيْفَ أَصْنَعُ اسْتَقْبَالَ الْإِمَامِ أَوْ اسْتَقْبَالَ الْقِبْلَةَ

And I asked him^{-asws} about the sitting posture during the two (Salat(s) of) the two Eid’s and the Friday while the prayer leader is addressing, ‘What should I do? Should I face the prayer leader or face towards the Qiblah?’

قَالَ اسْتَقْبَلِ الْإِمَامَ

He^{-asws} said: ‘Face the prayer leader’.

قَالَ وَ قَالَ أَخِي يَا عَلِيُّ يَا عَلِيُّ بِمَا تُصَلِّي فِي لَيْلَةِ الْجُمُعَةِ

He said, ‘And my brother^{-asws} (7th Imam^{-asws}) said: ‘O Ali! With what (Surahs) do you pray during the night of Friday (Thursday night)?’

¹⁷⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 24 b

28- بِحَالِسِ الصَّدُوقِ، عَنْ أَحْمَدَ بْنِ هَارُوي [هَارُونَ] الْفَامِيَّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُطَّةَ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ بَكْرِ بْنِ مُحَمَّدٍ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع النَّاسُ فِي الْجُمُعَةِ عَلَى ثَلَاثَةِ مَنَازِلَ رَجُلٌ شَهِدَهَا بِإِنصَاتٍ وَ سَكُونٍ قَبْلَ الْإِمَامِ وَ ذَلِكَ كَفَّارَةٌ لِدُنُوبِهِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ الثَّانِيَةِ وَ زِيَادَةٌ ثَلَاثَةِ أَيَّامٍ لِقَوْلِ اللَّهِ عَزَّ وَ جَلَّ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَالِهَا-

(The book) 'Majaalis' of Al Sadouq – from Ahmad Bin Harwy Al Faamy, from Muhammad Bin Ja'far Bin Buttah, from Ahmad Bin Is'haq, from Bakr Bin Muhammad,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws}: 'The people are upon three statuses during the Friday (Salat) – a man who attends it with the listening and happens to be before the prayer leaders, and that is an atonement for his sins from the Friday to the second (next) Friday, and additional three days due to Words of Allah^{-azwj} Mighty and Majestic: **One who comes with the good deed, then for him would be ten the likes of it, [6:160].**

وَ رَجُلٌ شَهِدَهَا بِلَعَطٍ وَ مَلَقٍ وَ قَلَقٍ فَذَلِكَ حَظُّهُ وَ رَجُلٌ شَهِدَهَا وَ الْإِمَامُ يَخْطُبُ فَقَامَ يُصَلِّي فَقَدْ أَخْطَأَ السُّنَّةَ وَ ذَلِكَ جُنْ إِذَا سَأَلَ اللَّهُ عَزَّ وَ جَلَّ إِنْ شَاءَ أَعْطَاهُ وَ إِنْ شَاءَ حَرَمَهُ.

And a man who attends it with the noise, commotion, and agitation, so that is his share; and a man who attends it while the prayer leader is attending, and he stands and prays Salat. So, he has erred in the Sunnah, and that is from the ones when he asks Allah^{-azwj} Mighty and Majestic, if He^{-azwj} Desires Gives him, and if He^{-azwj} Desires, Deprives him".¹⁷⁸

29- بِحَالِسِ الصَّدُوقِ، عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع الْقُنُوتُ فِي الْوَتْرِ كَقُنُوتِكَ يَوْمَ الْجُمُعَةِ تَقُولُ فِي دُعَاءِ الْقُنُوتِ-

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

'Abu Ja'far^{-asws} said: 'The Qunout is Al-Witr (Salat) is like your Qunout on the day of Friday. You should say in the supplication of Qunout: -

اللَّهُمَّ تَمَّ نُورُكَ فَهَدَيْتَ فَلَكَ الْحَمْدُ رَبَّنَا وَ بَسَطْتَ يَدَكَ فَأَعْطَيْتَ فَلَكَ الْحَمْدُ رَبَّنَا وَ عَظَمْتَ جَلْمَكَ فَعَمَمْتَ فَلَكَ الْحَمْدُ

'O Allah^{-azwj}! You^{-azwj} Completed Your^{-azwj} Noor, so You^{-azwj} Guided. For You^{-azwj} is the Praise! Our Lord^{-azwj}, and You^{-azwj} Extended Your^{-azwj} Hand so You^{-azwj} Gave. For You^{-azwj} is the Praise! Our Lord^{-azwj}, and You^{-azwj} Magnified Your^{-azwj} Forbearance, so You^{-azwj} Pardoned. For You^{-azwj} is the Praise!

رَبَّنَا وَجْهَكَ أَكْرَمُ الْوُجُوهِ وَ جِهَتِكَ خَيْرُ الْجِهَاتِ وَ عَظِيمَتِكَ أَفْضَلُ الْعَظِيمَاتِ وَ أَهْنُوْهَا،

Our Lord^{-azwj}! You^{-azwj} Face is the most honourable of the faces, and Your^{-azwj} Direction is best of the directions, and Your^{-azwj} Gifts are best of the gifts and their most pleasant!

تُطَاعُ رَبَّنَا فَتَشْكُرُ وَ تُعْصَى رَبَّنَا فَتَغْفِرُ لِمَنْ شِئْتَ تُجِيبُ الْمُضْطَرَّ وَ تَكْشِفُ الضَّرَّ وَ تَشْفِي السَّقِيمَ وَ تُنْجِي مِنَ الْكَرْبِ الْعَظِيمِ - لَا يُجْزِي بِآلَائِكَ أَحَدٌ
وَ لَا يُحْصِي نِعْمَاءَكَ قَوْلٌ قَاتِلٌ

Our Lord^{-azwj}! You^{-azwj} are obeyed, so You^{-azwj} Appreciate, and You^{-azwj} are disobeyed, our Lord^{-azwj}, so You^{-azwj} Forgive to the one You^{-azwj} so Desire to. You^{-azwj} Respond to the desperate, and Remove the harm, and Heal the sick, and Rescue from the mighty distress! Neither can anyone recompense for Your^{-azwj} Favours, nor can words of any speak count Your^{-azwj} bounties!

اللَّهُمَّ إِلَيْكَ يُفَعَّتِ الْأَبْصَارُ وَ نُقِلَتِ الْأَقْدَامُ وَ مَدَّتِ الْأَعْنَاقُ وَ يُفَعَّتِ الْأَيْدِي وَ دُعِيَتِ الْأَلْسُنُ وَ تُحْكِمَ إِلَيْكَ فِي الْأَعْمَالِ

O Allah^{-azwj}! To You^{-azwj} the sights are raised, and the feet transfer, and necks are extended, and the hands are raised, and supplicated by the tongues, and Judgments are referred to You^{-azwj} regarding the deeds.

رَبَّنَا اغْفِرْ لَنَا وَ ارْحَمْنَا وَ افْتَحْ بَيْنَنَا وَ بَيْنَ خَلْقِكَ بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

Our Lord^{-azwj}! Forgive for us, and Mercy us, and Decide between us and Your^{-azwj} creatures with the truth, **and You are the best of the deciders” [7:89].**

اللَّهُمَّ إِنَّا نَشْكُو غَيْبَةَ نَبِيِّنَا وَ شِدَّةَ الزَّمَانِ عَلَيْنَا وَ وُقُوعَ الْفِتَنِ وَ تَظَاهُرَ الْأَعْدَاءِ وَ كَثْرَةَ عَدُوِّنَا وَ قِلَّةَ عَدَدِنَا فَافْرِجْ ذَلِكَ يَا رَبِّ بِفَتْحِ مِنْكَ تُعَجِّلُهُ وَ نَصْرِ مِنْكَ تُعِزُّهُ وَ إِمَامٍ عَدَلٍ تُظْهِرُهُ إِلَهَ الْحَقِّ رَبِّ الْعَالَمِينَ.

O Allah^{-azwj}! We complain of the absence of our Prophet^{-sawww}, and severity of the times upon us, and occurrence of the Fitna (strife), and prevalence of the enemies, and large number of our enemies, and our small numbers. Therefore, Relieve that, O Lord^{-azwj} with a victory from You^{-azwj} Hastening it, and Help from You^{-azwj} Strengthening it, and a just Imam^{-asws}, Prevailing him^{-la}, God^{-azwj} of the truth, Lord^{-azwj} of the worlds”¹⁷⁹.

30- الْمُتَهَجِّدُ، وَ جَمَالُ الْأُسْبُوعِ، رَوَى حَرِيْرٌ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فِي فُنُوتِكَ يَوْمَ الْجُمُعَةِ تَقُولُ قَبْلَ دُعَائِكَ -

(The books) ‘Al Mutahajjid’ and ‘Jamal Al Usbou’ – It is reported by Hareez, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘In your Qunoud on the day of Friday you should say before your supplication: -

اللَّهُمَّ تَمِّ نُوْرَكَ إِلَى قَوْلِهِ أَكْرَمُ الْوُجُوْهِ وَ جَاهُكَ أَكْرَمُ الْجَاهِ وَ جِهَتُكَ إِلَى قَوْلِهِ فَتَغْفِرْ لِمَنْ شِئْتَ فَلَكَ الْحَمْدُ مُجِيبٌ إِلَى قَوْلِهِ وَ تَكْشِفُ الضَّرَّ وَ تُنْجِي مِنَ الْكَرْبِ الْعَظِيمِ وَ تَقْبَلُ التَّوْبَةَ وَ تَشْفِي السَّقِيمَ

‘O Allah^{-azwj}! You^{-azwj} Completed Your^{-azwj} Noor – up to his^{-asws} words: ‘The most honourable of faces, and Your^{-azwj} Prestige is most honourable of the prestige, and Your^{-azwj} direction’ – up to his^{-asws} words: ‘You^{-azwj} Forgive for the one You^{-azwj} Desires. To You^{-azwj} is the Praise (and) You^{-azwj} Respond’ – up to his^{-asws} words: ‘And You^{-azwj} Remove the harm and Rescue from the mighty distress, and You^{-asws} Accept the repentance and Heal the sick’.

¹⁷⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 29

و فِي بَعْضِ النُّسخِ السُّمَمِ وَ تَعْفُو عَنِ الذَّنْبِ - لَا يُجْزِي أَحَدٌ بِأَلْسِنَتِكَ وَ لَا يَبْلُغُ نِعْمَاءَكَ إِلَى قَوْلِهِ بِاللِّسَانِ وَ تَقَرَّبَ إِلَيْكَ بِالْأَعْمَالِ إِلَى قَوْلِهِ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ إِلَى قَوْلِهِ إِلَهَ الْحَقِّ آمِينَ.

And in one of the copies: ‘The illnesses, and You^{-azwj} Pardon the sins! Neither can anyone recompense for Your^{-azwj} Favours, nor can anyone reach Your^{-azwj} bounties’ – up to his^{-asws} words – ‘With the tongues and draws closer to You^{-azwj} with the deeds’ – up to his^{-asws} words: ‘between us and our people with the truth’ – up to his^{-asws} words: ‘The God^{-azwj} of truth, Ameen!’¹⁸⁰

31- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى اليُّمَظِيَّيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يَكُونُ السَّهْوُ فِي الْجُمُعَةِ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Al Qasim Bin Yahya, from his grandfather, from Abu Baseer, and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘The omission cannot take place in the Friday (Salat)’.

وَ قَالَ ع الْقُنُوتُ فِي صَلَاةِ الْجُمُعَةِ قَبْلَ الرُّكُوعِ وَ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ الْجُمُعَةَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ الْمُنَافِقِينَ.

And he^{-asws} said: ‘The Qunout in the Friday Salat is before the Ruk’u, and he should recite in the first (Cycle Surahs) Al-Hamd, and Al-Jummah, and in the second, Al-Hamd and Al-Munafiqeen’.¹⁸¹

32- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ حَمَّادِ بْنِ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع فِي حَدِيثٍ طَوِيلٍ يَقُولُ اقْرَأْ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقِينَ فَإِنَّ قِرَاءَتَهُمَا سُنَّةٌ يَوْمَ الْجُمُعَةِ فِي الْعَدَاةِ وَ الظُّهْرِ وَ الْعَصْرِ وَ لَا يَنْبَغِي لَكَ أَنْ تَقْرَأَ بَعْدَهُمَا فِي صَلَاةِ الظُّهْرِ يَعْني يَوْمَ الْجُمُعَةِ إِمَامًا كُنْتَ أَوْ غَيْرَ إِمامٍ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah Allah, from Yaqoub Bin Yazeed, from Hammad, from Hareez, from Zurara,

‘From Abu Ja’far^{-asws} in a lengthy Hadeeth saying: ‘Recite Surah(s) Al Jummah and Al Munafiqeen, for their recitation on the day of Friday is Sunnah, in the morning, and Al-Zohr, and Al Asr, and it is not befitting for you if you were to recite others in Salat Al-Zohr, meaning on the day of Friday, whether you were a prayer leader or not a prayer leader’.¹⁸²

33- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ التَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ ع قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَتَى الْجُمُعَةَ إِيمَانًا وَ احْتِسَابًا اسْتَأْنَفَ الْعَمَلَ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfaly, from Al Sakuny,

¹⁸⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 30

¹⁸¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 31

¹⁸² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 32

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who comes to the Friday (Salat) believing and anticipating, will resume the deeds (i.e., all prior sins are Forgiven)’’.¹⁸³

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُطَيْنِيِّ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ عَاصِمِ بْنِ مُبَيْدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا سَمِعْنَا أَبَا جَعْفَرٍ ع يَقُولُ مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مُتَوَالِيَاتٍ بَعِيَ عِلَّةً طَعَبَ اللَّهُ عَلَى قَلْبِهِ.

And from him, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Isa Al Yaqteeny, from Al Nazr Bin Suweyd, from Aasim Bin Humeyr, from Abu Baseer, and Muhammad Bin Muslim who both said,

‘We hear Abu Ja’far^{-asws} saying; ‘One who neglects the Friday (Salat) thrice consecutively without a reason, Allah^{-azwj} will Seal upon his heart’’.¹⁸⁴

34- فَعَنْهُ الرِّضَاءُ، قَالَ عِ إِعْلَمُ أَنَّ ثَلَاثَ صَلَوَاتٍ إِذَا حَلَّ وَتُهُنَّ يَنْبَغِي لَكَ أَنْ تَبْتَدِيَ بِهِنَّ وَ لَا تُصَلِّ بَيْنَ أَيْدِيهِنَّ نَافِلَةً صَلَاةُ اسْتِثْبَالِ النَّهَارِ وَ هِيَ الْفَجْرُ وَ صَلَاةُ اسْتِثْبَالِ اللَّيْلِ وَ هِيَ الْمَغْرِبُ وَ صَلَاةُ يَوْمِ الْجُمُعَةِ

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘Know that three Salat(s), when their timings are released, it is befitting for you to begin with these and not pray option before these facing the day, and these are – Al-Fajr, and Salat welcoming the night and it is Al-Maghrib, and Salat on the day of Friday.

وَ افْتُنْتُ فِي أَرْبَعِ صَلَوَاتٍ الْفَجْرِ وَ الْمَغْرِبِ وَ الْعَتَمَةِ وَ صَلَاةِ الْجُمُعَةِ وَ الْفُنُوتُ كُلُّهَا قَبْلَ الرَّكُوعِ بَعْدَ الْفَرَاغِ مِنَ الْقِرَاءَةِ وَ وَقْتُ الْجُمُعَةِ زَوَالُ الشَّمْسِ وَ وَقْتُ الظُّهْرِ فِي السَّفَرِ زَوَالُ الشَّمْسِ وَ وَقْتُ الْعَصْرِ يَوْمَ الْجُمُعَةِ فِي الْحَضَرِ نَحْوُ وَقْتِ الظُّهْرِ فِي غَيْرِ يَوْمِ الْجُمُعَةِ

And perform Qunout in four Salat(s) – Al-Fajr, and Al-Maghrib, and Al-Atma (Isha), and the Friday Salat; and the Qunout(s), all of these are before the Ruk’u after being free from the recitation; and timing of the Friday (Salat) is decline of the sun, and timing of Al-Zohr during the journey is decline of the sun, and timing of Al-Asr on the day of Friday during the residence is approximate timing of Al-Zohr in other than the day of Friday’.

وَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع- لَا كَلَامَ وَ الْإِمَامُ يَخْطُبُ يَوْمَ الْجُمُعَةِ وَ لَا الْبَقَاتِ وَ إِنَّمَا جُعِلَتِ الْجُمُعَةُ رَكْعَتَيْنِ مِنْ أَجْلِ الْخُطْبَتَيْنِ جُعِلْنَا مَكَانَ الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فَهِيَ صَلَاةٌ حَتَّى يَنْزِلَ الْإِمَامُ

And Amir Al-Momineen^{-asws} said: ‘There should be no talking while the prayer leader is addressing on the day of Friday, nor turning around, and rather the Friday (Salat) has been made to be as two Cycles for the reason of the two sermons. These have been made in place of the last two Cycles, so it is a salat until the prayer leader descends (from the pulpit)’.

وَ الَّذِي جَاءَتْ بِهِ الْأَخْبَارُ أَنَّ الْفُنُوتَ فِي صَلَاةِ الْجُمُعَةِ فِي الرَّكْعَةِ الْأُولَى بَعْدَ الْقِرَاءَةِ فَصَحِيحٌ وَ هُوَ لِلْإِمَامِ الَّذِي يُصَلِّي رَكْعَتَيْنِ بَعْدَ الْخُطْبَةِ الَّتِي تَتُوبُ عَنْ الرَّكْعَتَيْنِ فِيهِ تِلْكَ الصَّلَاةُ يَكُونُ الْفُنُوتُ فِي الرَّكْعَةِ الْأُولَى بَعْدَ الْقِرَاءَةِ وَ قَبْلَ الرَّكُوعِ

¹⁸³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 33 a

¹⁸⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 33 b

And that which the Ahadeeth have come with is that the Qunout in the Friday is in the first Cycle after the recitation. The correct, and it is for the prayer leader who prays two Cycles after the sermon which are instead of the two Cycles. Thus, in that Salat the Qunout would be in the first Cycle after the recitation and before the Ruk'u'.

وَأَقْرَنَ بِهَا صَلَاةَ الْعَصْرِ فَلَيْسَ بَيْنَهُمَا نَافِلَةٌ فِي يَوْمِ الْجُمُعَةِ وَلَا تُصَلِّيَ يَوْمَ الْجُمُعَةِ بَعْدَ الرَّوَالِ غَيْرَ الْفَرْضَيْنِ وَ التَّوَائِلِ قَبْلَهُمَا أَوْ بَعْدَهُمَا.

And Al-Asr is paired with it, so there isn't any option (Salat) during the day of Friday, and do not pray Salat on the day of Friday after the midday other than the obligatory, and the optional can be before these or after these (two)".¹⁸⁵

35- الْمَحَاسِينُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَقُطِيبِيِّ عَنْ مُحَمَّدِ بْنِ سِنَانَ بْنِ عَلَاءِ بْنِ الْمُضَيْلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَيْسَ فِي السَّفَرِ جُمُعَةٌ وَلَا أَضْحَى وَلَا فِطْرٌ.

(The book) 'Al Mahasin' – from Muhammad Bin Isa Al Yaqteeny, from Muhammad Bin Sinan, from Al A'la Bin Al Fyzeil who said,

'There isn't any Friday (Salat) during the journey, nor (for Eid(s)) of Al Azha nor Fitr".¹⁸⁶

36- السَّرَائِرُ، قَالَ قَالَ الْبَزْزَطِيُّ فِي كِتَابِهِ مَنْ أَرَادَ أَنْ يُصَلِّيَ الْجُمُعَةَ فَإِذَا زَالَتِ الشَّمْسُ قَامَ الْمُؤَدِّدُ فَأَدَّذَنَ وَ حَطَبَ الْإِمَامُ وَ يُكَبِّرُ مِنْ قَوْلِهِ فِي الْحُطْبَةِ وَ أَوْرَدَ دُعَاءَ تَرَكْتُ ذِكْرَهُ.

(The book) 'Al Saraair' – He said, 'Al Bazanty said in his book,

'One who wants to pray the Friday (Salat), so when the sun declines, the Muezzin stands and proclaims Azaan, and the prayer leader addresses and increases from his words in the sermon', and he referred to a supplication, I neglected to mention it".¹⁸⁷ (not a Hadeeth)

37- الْعَبَّاسِيُّ، عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوُسْطَى - وَ هِيَ أَوَّلُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ ص وَ هِيَ وَسْطُ صَلَاتَيْنِ بِالنَّهَارِ صَلَاةِ الْعَدَاةِ وَ صَلَاةِ الْعَصْرِ - وَ قَوْمُوا لِلَّهِ قَانِينِينَ فِي الصَّلَاةِ الْوُسْطَى

Al Ayyashi, from Zurara,

'From Abu Ja'far^{-asws} having said: **'Maintain your Salat(s) and (in particular) the middle Salat, [2:238]**, and it is the first Salat Rasool-Allah^{-saww} had prayed, and it is middle of the two Salat(s) of daytime – the morning Salat and Al Asr Salat - **and be standing obedient to Allah [2:238]**, in the middle Salat'.

وَ قَالَ نَزَلَتْ هَذِهِ آيَةُ يَوْمِ الْجُمُعَةِ وَ رَسُولُ اللَّهِ ص فِي سَفَرٍ فَقَنَّتْ فِيهَا وَ تَرَكَهَا عَلَى حَالِهَا فِي السَّفَرِ وَ الْحَضَرِ وَ أَضَافَ لِلْمُتَقِيمِ رَعْتَيْنِ وَ إِنَّمَا وَضَعَتْ الرَّجْعَتَانِ اللَّتَانِ أَضَافَهُمَا يَوْمَ الْجُمُعَةِ لِلْمُتَقِيمِ لِمَكَانِ الْحُطْبَتَيْنِ مَعَ الْإِمَامِ فَمَنْ صَلَّى الْجُمُعَةَ فِي غَيْرِ الْجَمَاعَةِ فَلْيُصَلِّهَا أَرْبَعًا كَصَلَاةِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ

And he^{-asws} said: 'This Verse was Revealed on the day of Friday while Rasool-Allah^{-saww} was in a journey. He^{-saww} performed Qunout in it and left it upon it's state during the journey and the

¹⁸⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 34

¹⁸⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 35

¹⁸⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 36

staying, and added two Cycles for the resident, and rather the two Cycles, those which he^{-saww} had added on the day of Friday for the resident are replaced by the two sermons with the prayer leader. So, the one who prays the Friday (Salat) in other than the congregation, let him pray four (Cycles) like Al-Zohr Salat during rest of the days’.

قَالَ قَوْلُهُ وَ قَوْمُوا لِلَّهِ قَانِتِينَ قَالَ مُطِيعِينَ رَاغِبِينَ.

He (the narrator) said, **‘and be standing obedient to Allah [2:238]’**, he^{-asws} said: ‘Obedient, desirous’¹⁸⁸.

38- الْعَبَّاسِيُّ، عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَكْثَمًا سَأَلَا أَبَا جَعْفَرٍ عَ عَنْ قَوْلِ اللَّهِ - حَافِظُوا عَلَيَّ الصَّلَاةِ وَ الصَّلَاةِ الْوَسْطَى قَالَ صَلَاةُ الظُّهْرِ وَ فِيهَا فَرَضَ اللَّهُ الْجُمُعَةَ وَ فِيهَا السَّاعَةُ الَّتِي لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ فَيَسْأَلُ خَيْرًا إِلَّا أَعْطَاهُ اللَّهُ إِيَّاهُ.

(The book) ‘Al Ayyashi – from Zurara and Muhammad Bin Muslim,

‘They both asked Abu Ja’far^{-asws} about Words of Allah^{-azwj}: **‘Maintain your Salat(s) and (in particular) the middle Salat, [2:238]**. He^{-asws} said ‘Al-Zohr Salat, and in it Allah^{-azwj} has Obligated the Friday (Salat), and in it is the time which no Muslim servant will stand in it and ask Allah^{-azwj} for good except Allah^{-azwj} will Give it to him’¹⁸⁹.

39- مَنَاقِبُ ابْنِ شَهْرَآشُوبَ، [تَفْسِيرًا] مُجَاهِدٍ وَ أَبِي يُوسُفَ يَعْقُوبَ بْنِ أَبِي سُفْيَانَ قَالَ ابْنُ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى وَ إِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَ تَرَكُوا قَائِمًا إِنَّ دَحِيَّةَ الْكَلْبِيِّ جَاءَ يَوْمَ الْجُمُعَةِ مِنَ الشَّامِ بِالْمِيرَةِ فَتَنَزَلَ عِنْدَ أَحْجَارِ الرَّيْتِ ثُمَّ صَرَبَ بِالطُّبُولِ لِيُؤَدِّنَ النَّاسَ بِقُدُومِهِ

(The book) ‘Manaqib’ of Ibn Shehr Ashub, ‘Tafseer of Mujahid (a non-Shia source), and Abu Yunus Yaquub Bin Abu Sufyan (non-Shia source),

‘Ibn Abbas said regarding Words of the Exalted: Regarding Words of the Exalted: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. [62:11]**, ‘Dihiya Al-Kalby came on the day of Friday from Syria at the conifer tree. He descended by the rocks of Al-Zeyt, then he beat the drum in order to proclaim to the people of his arrival.

فَتَمَرَّقَ النَّاسُ إِلَيْهِ إِلَّا عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ وَ فَاطِمَةُ وَ سَلْمَانٌ وَ أَبُو ذَرٍّ وَ الْمِقْدَادُ وَ صُهَيْبٌ وَ تَرَكُوا النَّبِيَّ ص قَائِمًا يَخْطُبُ عَلَى الْمِنْبَرِ

The people dispersed to go to him except Ali^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and (Syeda) Fatima^{-asws}, and Salman^{-ra}, and Abu Zarr^{-ra}, and Al-Miqdad^{-ra}, and Suheyb, and they left the Prophet^{-saww} standing addressing upon the pulpit.

فَقَالَ النَّبِيُّ ص لَقَدْ نَظَرَ اللَّهُ يَوْمَ الْجُمُعَةِ إِلَى مَسْجِدِي فَلَوْ لَا الْفِئَةُ الَّذِينَ جَلَسُوا فِي مَسْجِدِي لِأَضْرَمَتِ الْمَدِينَةَ عَلَى أَهْلِهَا وَ حُصِبُوا بِالْحِجَارَةِ كَقَوْمِ لُوطٍ وَ نَزَلَ فِيهِمْ رِجَالٌ لَا تُلْهِهِمْ تِجَارَةُ الْآيَةِ.

The Prophet^{-saww} said: ‘Allah^{-azwj} has Looked at my^{-saww} Masjid on the day of Friday, so had it not been for the group, those who were seated in my^{-saww} Masjid, Al-Medina would have burned down upon its people, and they would have been pelted with the stones (from the

¹⁸⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 37

¹⁸⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 38

sky) like the people of Lut^{as!} And the Verse: **Men whom neither trading nor selling diverts them [24:37] – the Verse**¹⁹⁰.

40- العياشي، عن المحاملي عن أبي عبد الله ع في قول الله خذوا زينتكم عند كل مسجد قال الأزدي في العيدين و الجمعة.

Al Ayyashi, from Al Mahamily,

‘From Abu Abdullah^{asws} regarding Words of Allah^{azwj}: **‘Take to your adornments at every Masjid, [7:31]**, He^{asws} said: ‘The robes during the two Eid(s) and the Friday (Salat)’¹⁹¹.

41- كتاب اليقين، للسيد بن طاووس عن محمد بن العباس عن محمد بن همام بن سهيل عن محمد بن إسماعيل العلوي عن عيسى بن داود النجاري عن موسى بن جعفر عن أبيه ع في حديث المعراج قال أوحى الله تعالى إليه هل تدري ما الدرجات

(The book) ‘Kitab Al Yaqeen’ of the Seyyid Bin Tawoos, from Muhammad Bin Al Abbas, from Muhammad Bin Hammam Bin Suheyli, from Muhammad Bin Ismail Al Alawy, from Isa Bin Dawood Al Najjar,

‘From Musa^{asws} Bin Ja’far^{asws}, from his^{asws} forefathers^{asws} in a Hadeeth of the Ascension, he^{asws} said: ‘Allah^{azwj} the Exalted Revealed to him^{saww}: “Do you^{saww} know what are the ranks?’

فأنت أنت أعلم يا سيدي

Isaww said: ‘You^{azwj} are more Knowing, O my^{saww} Master^{azwj}!’

قال إسحاق الوضوء في المكروهات و المشي على الأقدام إلى الجمعة معك و مع الأئمة من ولدك و انظار الصلاة بعد الصلاة الخبر.

He^{saww} Said: ‘Perfecting the Wud’u during the abhorrence(s), and the walking upon your feet to the congregation with the Imams^{asws} from your offspring, and awaiting the Salat after the Salat!’ – the Hadeeth¹⁹²’.

42- مجمع البيان، عن أبي جعفر ع في قول الله تعالى خذوا زينتكم عند كل مسجد قال أي خذوا ثيابكم التي تتزئون بها للصلاة في الجمعة و الأعياد.

(The book) ‘Majma Al Bayan’ –

‘From Abu Ja’far^{asws} regarding Words of Allah^{azwj} the Exalted: **‘Take to your adornments at every Masjid, [7:31]**. He^{asws} said: ‘I.e., take your clothes which you adorn with, for the Salat in the congregation and the Eid(s)’¹⁹³.

¹⁹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 39

¹⁹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 40

¹⁹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 41

¹⁹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 42

43- كِتَابُ سُلَيْمِ بْنِ قَيْسٍ، قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ الْوَاجِبِ فِي حُكْمِ اللَّهِ وَ حُكْمِ الْإِسْلَامِ عَلَى الْمُسْلِمِينَ بَعْدَ مَا يَمُوتُ إِمَامُهُمْ أَوْ يُقْتَلُ ضَالًّا كَانَ أَوْ مَهْدِيًّا أَنْ لَا يَعْمَلُوا عَمَلًا وَ لَا يُقَدِّمُوا يَدًا وَ لَا رَجُلًا قَبْلَ أَنْ يَخْتَارُوا لِأَنْفُسِهِمْ إِمَامًا عَفِيفًا عَالِمًا وَرِعًا عَارِفًا بِالْقَضَاءِ وَ السُّنَّةِ يَجِي فَيُنِيمُ وَ يَقِيمُ حَجَّهُمْ وَ جُمُعَتَهُمْ وَ يَجِي صَدَقَاتِهِمْ الْخَيْرَ.

The book of Suleym Bin Qays –

‘Amir Al-Momineen^{-asws} said: ‘In the Judgment of Allah^{-azwj} and ruling of Al-Islam the obligatory upon the Muslims after their prayer leader has died or killed, whether he had strayed of was guided, is not to take any action nor advance a hand nor a leg before they choose a prayer leader for themselves (who is) chaste, knowledgeable, devout, recogniser of the judgments and the Sunnah. He should collect their war booty, and establish their Hajj, and their Friday (Salat-s), and collect their charities’ – the Hadeeth”^{.194}

44- نَوَادِرُ الرَّاَوْنَدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص كُلُّ وَعَظٍ قِتْلَةٌ.

(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}: ‘Every preacher has a direction”^{.195}

وَ بِحَدِّ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص ثَلَاثٌ لَوْ يَعْلَمُ أُمَّتِي مَا لَهْمُ فِيهَا لَصَرَبُوا عَلَيْهَا بِالسَّهَامِ الْأَدَانُ وَ الْعُدُوُّ إِلَى يَوْمِ الْجُمُعَةِ وَ الصَّفُّ الْأَوَّلُ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Three matters, had they known what is for them in it, they should have struck with the arrows upon it – the (proclamation of) Azaan, and the going early to the day of Friday (for Salat), and the first row (of a congregational Salat)”^{.196}

وَ بِحَدِّ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص أَرْبَعَةٌ يَسْتَأْنِفُونَ الْعَمَلَ الْمَرِيضُ إِذَا بَرِيَ وَ الْمَشْرِكُ إِذَا أَسْلَمَ وَ الْحَاجُّ إِذَا فَرَغَ وَ الْمُنْصَرِفُ مِنَ الْجُمُعَةِ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘Four will be resuming the deeds (prior sins been Forgiven) – the sick when he is cured, and the Polytheist when he becomes a Muslim, and the pilgrim of Hajj when he is free (from the Hajj), and the one dispersing from the Friday (Salat)”^{.197}

وَ بِحَدِّ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اسْتَأْجَرَ أَجِيرًا فَلَا يَحْسِبُهُ عَنِ الْجُمُعَةِ - فَيَشْرَكَانِ فِي الْأَجْرِ.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘One who hires an employee and does not withhold him from the Friday (Salat), will be participants in the Recompense”^{.198}

وَ بِحَدِّ الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع قَالَ رَسُولُ اللَّهِ ص الْإِثْنَانُ إِلَى الْجُمُعَةِ زِيَارَةٌ وَ جَمَالٌ

¹⁹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 43

¹⁹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 a

¹⁹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 b

¹⁹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 c

¹⁹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 d

And by this chain, he^{-asws} said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘The going to the Friday (Salat) is a visitation and beauty’.

قِيلَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ مَا الْجَمَالَ

It was said, ‘O Amir Al-Momineen^{-asws}, and what is the beauty?’

قَالَ ضَوْءُ الْقَرِيصَةِ.

He^{-asws} said: ‘Illumination of the obligation’¹⁹⁹.

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ عَلِيُّ ع قَالَ رَسُولُ اللَّهِ ص كَيْفَ بِكُمْ إِذَا تَهَيَّأَ أَحَدُكُمْ لِلْجُمُعَةِ كَمَا يَتَهَيَّأُ الْيَهُودُ عَشِيَّةَ الْجُمُعَةِ لِسَبْتِهِمْ.

And by this chain, he^{-asws} said: ‘Ali^{-asws} said: ‘Rasool-Allah^{-saww} said: ‘How will it be with you all when one of you prepares for the Friday (Salat) just as the Jews prepare in the evening of Friday for their Sabbath?’²⁰⁰

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ: سُئِلَ عَلِيُّ ع عَنْ رَجُلٍ يَكُونُ فِي زِحَامٍ فِي صَلَاةِ الْجُمُعَةِ أَحَدَثَ وَ لَا يَقْدِرُ عَلَى الْخُرُوجِ فَقَالَ يَتَيَّمُ وَ يُصَلِّي مَعَهُمْ وَ يُعِيدُ.

And by this chain, he^{-asws} said: ‘Ali^{-asws} was asked about a man being in a crowd in the Friday Salat, his Wud’u breaks and is not able upon the exiting. He^{-asws} said: ‘He should perform Tayammum and pray Salat with them and repeat’²⁰¹.

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ: هَمَى عَلِيُّ ع أَنْ يَشْرَبَ الدَّوَاءَ يَوْمَ الْحَمِيسِ خَافَةَ أَنْ يَضْعُفَ عَنِ الْجُمُعَةِ.

And by this chain, he^{-asws} said: ‘Ali^{-asws} prohibited from drinking the medicine on the day of Thursday fearing that he might be too weak from (attending) the Friday (Salat)’²⁰².

وَ بِحَدِّثِ الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص التَّهَجِيرُ إِلَى الْجُمُعَةِ حُجٌّ فُقِرَاءَ أُمَّتِي.

And by this chain, he^{-asws} said: ‘Rasool-Allah^{-saww}: ‘The displacement to (go) to the Friday (Salat) is a Hajj of the poor of my community’²⁰³.

45- مجالس ابن الشيخ، الحسين بن عبيد الله عن التلعكبري عن الحكيم عن سفيان بن زياد عن عباد بن صهيب عن جعفر بن محمد عن عبد الله بن أبي رافع مؤلف رسول الله ص أن مروان بن الحكم استخلف أبا هريرة و خرج إلى مكة و صلى بنا أبو هريرة الجمعة فقرأ بعد سورة الجمعة في الركعة الثانية إذا جاءك المنافقون

(The book) ‘Majaalis’ – Ibn Al Sheykh – Al-Husayn Bin Ubeydullah, from Al Tal’ukbary from Al Hukeymi, from Sufyan Bin Ziyad, from Abbad Bin Suheyb, from Ja’far Bin Muhammad, from Abdullah Bin Abu Rafie,

¹⁹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 e

²⁰⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 f

²⁰¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 g

²⁰² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 h

²⁰³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 44 i

‘A slave of Rasool-Allah^{-sawww}, ‘Marwan Bin Al-Haman appointed Abu Hureyra (as caliph) and he went out to Makkah, and Abu Hureyra prayed the Friday (Salat) with us. He recited after Surah Al Jummah in the second Cycle, Al Munafiqoun.

قَالَ عَبْدُ اللَّهِ بْنُ أَبِي رَافِعٍ فَأَذْرَجْتُ أَبَا هُرَيْرَةَ حِينَ انْصَرَفْتُ فَعُلْتُ لَهُ سَمِعْتُكَ تَقْرَأُ سُورَتَيْنِ كَانَتْ عَلَيَّ عَ يَفْرُهُمَا بِالْكَوْفَةِ فَقَالَ أَبُو هُرَيْرَةَ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ص يَقْرَأُ بِهِمَا.

Abdullah Bin Abu Rafie said, ‘I met Abu Hureyra when he finished. I said to him, ‘I heard you recited two Surah(s) which Ali^{-asws} used to recite at Al-Kufa!’ Abu Hureyra said, ‘I heard Rasool-Allah^{-sawww} recite these two’^{.204}

دَعَاؤُ الرَّاَوْنِدِيِّ، قَالَ النَّبِيُّ ص الْجُمُعَةُ حَجُّ الْمَسَاكِينِ.

(The book) ‘Dawaat’ of Al Rawandy –

‘The Prophet^{-sawww} said: ‘The Friday (Salat) is Hajj of the poor ones!’²⁰⁵

46- تَحَجُّ الْبَلَاغَةِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا تُسَافِرْ فِي يَوْمِ جُمُعَةٍ حَتَّى تَشْهَدَ الصَّلَاةَ إِلَّا فَاصِلًا فِي سَبِيلِ اللَّهِ أَوْ فِي أَمْرٍ تُعَدَّرُ بِهِ.

(The book) ‘Nahj Al Balagah’ –

‘Amir Al-Momineen^{-asws} said: ‘Do not travel in the day of Friday until have attended the Salat, except separating in the way of Allah^{-azwj}, or regarding a matter you can be excused with’^{.206}

47- كِتَابُ الْعَارَاتِ، لِإِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنِ عَبْدِ اللَّهِ بْنِ أَبِي شَيْبَةَ عَنْ أَبِي مُعَاوِيَةَ الضَّرِيرِ عَنِ الْأَعْمَشِ عَنِ الْمُنْهَالِ بْنِ عُمَرَ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ عَلِيٌّ ع يَحْتَضِبُ عَلَى مَنْرٍ مِنْ آخِرٍ.

(The book) ‘Kitab Al Gharaat’ of Ibrahim Bin Muhammad Bin Al Saqafy, from Abdullah Bin Abu Sheyba, from Abu Muawiya Al Zareer, from Al A’mash, from Al Minhal Bin Umar, from Abbad Bin Abdullah who said,

‘Ali^{-asws} used to address upon the pulpit (made) of clay’^{.207}

48- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، قَالَ: كَانَ رَسُولُ اللَّهِ ص يُصَلِّي بِالنَّاسِ يَوْمَ الْجُمُعَةِ وَدَخَلَتْ مِيرَةٌ وَبَيْنَ يَدَيْهَا قَوْمٌ يَضْرِبُونَ بِالْدُّفُوفِ وَالْمَلَاهِي فَتَرَكَ النَّاسُ الصَّلَاةَ وَمَرُّوا يَنْظُرُونَ إِلَيْهِمْ فَأَنْزَلَ اللَّهُ وَ إِذَا رَأَوْا بَحَارَةً أَوْ لَهَوًا انْقَضُوا إِلَيْهَا وَ تَرَكَوكَ قَائِمًا.

Tafseer Ali Bin Ibrahim who said,

‘Rasool-Allah^{-sawww} used to pray Salat with the people on the day of Friday and a woman (called Meera) entered and in front of her was a group striking the tambourines and engaging in amusements. The people left the Salat and went to look at them. So Allah^{-azwj} Revealed: **And**

²⁰⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 45 a

²⁰⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 45 b

²⁰⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 46

²⁰⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 47

when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. [62:11]”.²⁰⁸

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي أَيُّوبَ عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: نَزَلَتْ وَ إِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انْفَضُّوا إِلَيْهَا وَ تَرَكَوْكَ قَائِمًا فَلَنْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهْوِ وَ مِنَ التِّجَارَةِ يَعْنِي لِلدَّيْنِ اتَّقُوا- وَ اللَّهُ خَيْرُ الرَّازِقِينَ.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Abu Ayoub, from Ibn Abu Yafour,

‘From Abu Abdullah^{-asws} having said: ‘It was Revealed: **And when they see trade, or sport, they break (the Salat) to (go) to it, and they leave you standing. Say: ‘Whatever is in the Presence of Allah is better than the sport and the trade,** - meaning for those who are pious - **and Allah is the best of the sustainers [62:11]”**.²⁰⁹

49- كُنْزُ الْكَرَاجِكِيِّ، قَالَ رَسُولُ اللَّهِ ص مِنَ النَّاسِ مَنْ لَا يَأْتِي الْجُمُعَةَ إِلَّا نَزْرًا وَ لَا يَذْكُرُ اللَّهَ إِلَّا هَجْرًا.

(The book) ‘Kanz Al Karajaky’ –

‘Rasool-Allah^{-saww} said: ‘From the people there is one who does not come for the Friday (Salat) except for the sake of turning up, and do not do Zikr of Allah^{-azwj} except insincerely”^{.210}

50- عُدَّةُ الدَّاعِي، قَالَ الْبَاقِرُ ع أَوَّلُ وَقْتِ يَوْمِ الْجُمُعَةِ سَاعَةٌ تَزُولُ الشَّمْسُ إِلَى أَنْ تَمُضِيَ سَاعَةٌ تُحَافِظُ عَلَيْهَا فَإِنَّ رَسُولَ اللَّهِ ص قَالَ- لَا يَسْأَلُ اللَّهُ تَعَالَى فِيهَا خَيْرًا إِلَّا أَعْطَاهُ اللَّهُ تَعَالَى.

(The book) ‘Uddat Al Daie’ –

‘Al-Baqir^{-asws} said: ‘The first timing of the day of Friday (for Salat) is an hour from decline of the sun up to an hour going by. You should preserve upon it, for Rasool-Allah^{-saww} said: ‘He will not ask Allah^{-azwj} the Exalted for (something) good, except Allah^{-azwj} the Exalted will Give him”^{.211}

51 جَنَّةُ الْأَمَانِ، عَنِ الرِّضَا ع قَالَ: مَا يَأْمُرُ مَنْ سَافَرَ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ أَنْ لَا يَحْفَظَهُ اللَّهُ تَعَالَى فِي سَفَرِهِ وَ لَا يَحْلُقَهُ فِي أَهْلِهِ وَ لَا يَزُرُقَهُ مِنْ فَضْلِهِ.

(The book) ‘Junnat Al Amaan’ –

‘From Al-Reza^{-asws} having said: ‘One who travels on the day of Friday before the Salat is not safe. Allah^{-azwj} the Exalted will neither Protect him in his journey, nor Replace him regarding his family, nor Sustain him from His^{-azwj} Grace”^{.212}

52 الْعُيُونُ، وَ الْعِلَالُ، عَنْ عَبْدِ الْوَاحِدِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ فِي الْعِلَالِ الَّتِي رَوَاهَا عَنِ الرِّضَا ع قَالَ: فَإِنْ قَالَ فَلَمْ صَارَتْ صَلَاةُ الْجُمُعَةِ إِذَا كَانَتْ مَعَ الْإِمَامِ رُكْعَتَيْنِ وَ إِذَا كَانَتْ بِغَيْرِ إِمَامٍ رُكْعَتَيْنِ وَ رُكْعَتَيْنِ

²⁰⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 48 a

²⁰⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 48 b

²¹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 49

²¹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 50

²¹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 51

(The book) 'Al Uyoun', and 'Al Ilal' – from Abdul Wahid Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan in 'Al Ilal' which he reported it,

'From Al-Reza^{-asws} having said (in argumentation): 'If he says, 'Why has the Friday Salat become of two Cycles when it takes place with the prayer leader, and when it takes place without a prayer leader, as two Cycles, two Cycles (four)?'

قِيلَ لِجَلِّ شَيْءٍ مِنْهَا أَنَّ النَّاسَ يَتَخَطَّوْنَ إِلَى الْجُمُعَةِ مِنْ بُعْدِ فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ يُخَفِّفَ عَنْهُمْ لِمَوْضِعِ التَّعَبِ الَّذِي صَارُوا إِلَيْهِ

It will be said: 'For various reasons. From these is that the people will be taking steps to the Friday (Salat) from afar, so Allah^{-azwj} Mighty and Majestic Loved to Lighten from them for the matter of tiredness for coming to it.

وَمِنْهَا أَنَّ الْإِمَامَ يَجِسُّهُمْ لِلْحُطْبَةِ وَهُمْ مُتَنَتِّظُونَ لِلصَّلَاةِ وَمِنْ أَنْتَظَرَ الصَّلَاةَ فَهُوَ فِي صَلَاةٍ فِي حُكْمِ التَّمَامِ

And from these, the prayer leader will be withholding them for the sermon while they are awaiting for the Salat, and one who awaits the Salat, he is in Salat in the complete ruling.

وَمِنْهَا أَنَّ الصَّلَاةَ مَعَ الْإِمَامِ أَتَمُّ وَأَكْمَلُ لِعِلْمِهِ وَفِقْهِهِ وَعَدْلِهِ وَفَضْلِهِ

And from these, the Salat with the prayer leader is more complete and more perfect due to his (prayer leader's) knowledge, and his understanding, and his justice, and his merit.

وَمِنْهَا أَنَّ الْجُمُعَةَ عِيدٌ وَصَلَاةُ الْعِيدِ رُكْعَتَانِ وَمَنْ يَنْقُصَ لِمَكَانِ الْحُطْبَتَيْنِ

And from these, the Friday (is a day of) Eid, and Salat of the Eid is of two Cycles, and they will not be deficient due to the place of the two sermons''.

If he says, 'Why has the sermon made to be?'

فَإِنْ قَالَ فَلِمَ جُعِلَتْ الْحُطْبَةُ قِيلَ لِأَنَّ الْجُمُعَةَ مَشْهُدٌ عَامٌّ فَأَرَادَ أَنْ يَكُونَ الْإِمَامُ سَبَبًا لِمَوْعِظَتِهِمْ وَتَرْغِيبِهِمْ فِي الطَّاعَةِ وَتَرْهِيْبِهِمْ عَنِ الْمَعْصِيَةِ وَتَوْقِيفِهِمْ عَلَى مَا أَرَادَ مِنْ مَصْلَحَةِ دِينِهِمْ وَدُنْيَاهُمْ وَيُخَوِّرُهُمْ بِمَا وَرَدَ عَلَيْهِمْ مِنَ الْأَقَاتِ وَمِنَ الْأَهْوَالِ الَّتِي لَهَا فِيهَا الْمَصْرَةُ وَالْمَنْفَعَةُ

It will be said, 'Because the Friday is a general attendance, so He^{-azwj} Wanted the prayer leader as a cause for preaching to them, and incite them to be in the obedience (of Allah^{-azwj}, and frighten them from the disobedience, and pause them upon what He^{-azwj} Wanted from betterment of their religion and their world, and inform them with what calamities are to come upon them, and from the situations which there is harm and the benefit for them.

فَإِنْ قَالَ فَلِمَ جُعِلَتْ حُطْبَتَيْنِ

If he says, 'Why are two sermons made to be?'

قِيلَ لِأَنَّ يَكُونَ وَاحِدَةً لِلتَّنَائِي وَالتَّمَجِيدِ وَالتَّقْدِيسِ لِلَّهِ عَزَّ وَجَلَّ وَ الْأُخْرَى لِلْحَوَائِجِ وَ الْإِعْدَارِ وَ الْإِنْدَارِ وَ الدُّعَاءِ وَ مَا يُرِيدُ أَنْ يَعْلَمَهُمْ مِنْ أَمْرِهِ وَ نَهْيِهِ مَا فِيهِ الصَّلَاحُ وَ الْقَسَادُ

It will be said: 'Because one would be for the praising and glorifying and extolling the Holiness of Allah^{-azwj} Mighty and Majestic, and the other for the needs, and the cautioning, and the warning, and the supplication, and whatever he wants to teach them of His^{-azwj} Commands and His^{-azwj} Prohibition of what is the rectification and the corruption in it'.

فَإِنْ قَالَ فَلِمَ جُعِلَتِ الْخُطْبَةُ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ وَ جُعِلَتْ فِي الْعِيدَيْنِ بَعْدَ الصَّلَاةِ

If he says, 'Why has the sermon made to be on the day of Friday before the Salat, and has been made in the two Eid(s) to be after the Salat?'

قِيلَ لِأَنَّ الْجُمُعَةَ أَمْرٌ دَائِمٌ تَكُونُ فِي الشَّهْرِ مِرَاراً وَ فِي السَّنَةِ كَثِيراً فَإِذَا كَثُرَ ذَلِكَ عَلَى النَّاسِ صَلَّوْا وَ تَرَكُوهُ وَ لَمْ يُقِيمُوا عَلَيْهِ وَ تَفَرَّقُوا عَنْهُ فَجُعِلَتْ قَبْلَ الصَّلَاةِ لِيَحْتَسِبُوا عَلَى الصَّلَاةِ وَ لَا يَتَفَرَّقُوا وَ لَا يَذْهَبُوا

It will be said, 'Because the Friday is a permanent matter being in the month repeatedly, and many times during the year. When that is a lot upon the people, they will pray and leave it and will not be staying upon it, and they will disperse away from it. Thus, it has been made to be before the Salat for them to be withheld upon the Salat and they will not disperse nor be going away.

وَ أَمَّا الْعِيدَيْنِ فَإِنَّمَا هُوَ فِي السَّنَةِ مَرَّتَيْنِ وَ هُوَ أَكْثَرُ مِنَ الْجُمُعَةِ وَ الرَّحَامُ فِيهِ أَكْثَرُ وَ النَّاسُ فِيهِ أَرْغَبُ فَإِنْ تَفَرَّقَ بَعْضُ النَّاسِ بَقِيَ عَامَّتُهُمْ وَ لَيْسَ هُوَ بِكَثِيرٍ فَيَمْلُؤُوا وَ يَسْتَحْفُوا بِهِ

And as for the two Eid(s), rather it is twice during the year, and it is mightier than the Friday, and the crowds in it are more, and the people are more desirous regarding it. So even if some of the people were to disperse, their generality will remain, and it isn't a lot so they would be getting fed up and taking lightly with it'.

قَالَ الصَّدُوقُ جَاءَ هَذَا الْحَبْرُ هَكَذَا وَ الْحُطْبَتَانِ فِي الْجُمُعَةِ وَ الْعِيدَيْنِ بَعْدَ الصَّلَاةِ لِأَنَّهُمَا بِمَنْزِلَةِ الرَّكْعَتَيْنِ الْأَخْرَاوَيْنِ

Al Sadouq said, 'This Hadeeth has come like this: 'And the two sermons during the Friday (Salat) and the two Eid(s) is after the Salat, because these two are at the status of the two last Cycles.

وَ أَوَّلُ مَنْ قَدَّمَ الْحُطْبَتَيْنِ عُثْمَانُ لِأَنَّهُ لَمَّا أَحَدَتْ مَا أَحَدَتْ لَمْ يَكُنِ النَّاسُ يَقِفُونَ عَلَى حُطْبِيهِ وَ يَقُولُونَ مَا نَصَنَعُ بِمَوَاعِظِهِ وَ قَدْ أَحَدَتْ مَا أَحَدَتْ فَقَدَّمَ الْحُطْبَتَيْنِ لِيَقِفَ النَّاسُ انْتِظَاراً لِلصَّلَاةِ فَلَا يَتَفَرَّقُوا عَنْهُ

And the first one to bring forward the two sermons was Usman because of the innovated what he innovated, and the people were not staying for his sermon and they were saying, 'What will we do with his preaching, and he has innovated what he has innovated!' Thus he brought forwards the two sermons for him to pause the people awaiting for the Salat, so they would not be dispersing away from him.

فَإِنْ قَالَ فَلِمَ وَجِبَتْ الْجُمُعَةُ عَلَى مَنْ يَكُونُ عَلَى فَرَسَاكِهِ - لَا أَكْثَرُ مِنْ ذَلِكَ

If he says, 'Why is the Friday (Salat) obligated upon the one being upon two Farsakh(s), not more than that?'

قِيلَ لِأَنَّ مَا يُقَصَّرُ فِيهِ الصَّلَاةُ بَرِيدَانِ دَاهِبًا أَوْ بَرِيدٌ دَاهِبًا وَ جَائِيًا وَ الْبَرِيدُ أَرْبَعَةُ فَرَسَاخٍ فَوَجِبَتْ الْجُمُعَةُ عَلَى مَنْ هُوَ عَلَى نِصْفِ الْبَرِيدِ الَّذِي يَجِبُ فِيهِ التَّقْصِيرُ وَ ذَلِكَ أَنَّهُ يَجِيءُ فَرَسَخَيْنِ وَ يَذْهَبُ فَرَسَخَيْنِ فَذَلِكَ أَرْبَعَةُ فَرَسَاخٍ وَ هُوَ نِصْفُ طَرِيقِ الْمُسَافِرِ

It will be said, 'Because of what the Salat will be shortened in are two 'Bareeds' going, or a 'Bareed' going and coming, and the 'Bareed' is of four Farsakh(s). Thus, the Friday (Salat) is obligated upon the one who was upon half the 'Bareed' in which the shortening is obligated in, and that is he will be coming two Farsakh(s) and going two Farsakh(s), so that would be four Farsakh(s), and it is half the road of the traveller'.

فَإِنْ قَالَ فَلِمَ زِيدَ فِي صَلَاةِ السُّنَّةِ يَوْمَ الْجُمُعَةِ أَرْبَعُ رَكَعَاتٍ

If he says, 'Why is there an increase of four Cycles of the Sunnah on the day of Friday?'

قِيلَ تَعْظِيمًا لِذَلِكَ الْيَوْمِ وَ تَفْرِيقًا بَيْنَهُ وَ بَيْنَ سَائِرِ الْأَيَّامِ.

It will be said, 'As reverence of that day, and to differentiate between it and rest of the days'.²¹³

53 كِتَابُ الْعُرُوسِ، لِلشَّيْخِ الْقُومِيِّ أَبُو [أبي] مُحَمَّدٍ جَعْفَرِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْقُمِّيِّ بِإِسْنَادِهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: فَرَضَ اللَّهُ عَلَى النَّاسِ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْسًا وَ ثَلَاثِينَ صَلَاةً مِنْهَا وَاحِدَةٌ فَرَضَهَا فِي جَمَاعَةٍ وَ هِيَ الْجُمُعَةُ وَ وَضَعَهَا عَنْ تِسْعَةٍ مِنَ الصَّغِيرِ وَ الْكَبِيرِ وَ الْمَجْنُونِ وَ الْمُسَافِرِ وَ الْعَبْدِ وَ الْمَرِيضِ وَ الْمَرْأَةِ وَ الْأَعْمَى وَ مَنْ كَانَ عَلَى رَأْسِ فَرَسَخَيْنِ

(The book) 'Kitab Al Arous' of the Sheykh, the jurist Abu Muhammad Ja'far Bin Ahmad Bin Ali Al Qummi, by his chain from Zurara,

'From Abu Ja'far^{asws} having said: 'Allah^{azwj} has Obligated upon the people, from the Friday to the Friday, thirty-five Salat(s). From these is one He^{azwj} Obligated it in congregation, and it is the Friday, and Dropped it from nine – from the young, and the old, and the insane, and the traveller, and the slave, and the sick, and the woman, and the blind, and one who were to be upon the top (maximum) of two Farsakh(s)'.

وَ رُوِيَ مَكَانَ الْمَجْنُونِ الْأَعْرَجِ

And it is reported in place of the insane, the lame'.

وَ قَالَ صَلَاةُ يَوْمِ الْجُمُعَةِ فَرِيضَةٌ وَ الْجَمَاعَةُ إِلَيْهَا فَرِيضَةٌ مَعَ الْإِمَامِ.

And he^{asws} said: 'Salat on the day of Friday is an obligation, and the gathering to it is an obligation with the prayer leader'.²¹⁴

²¹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 52

²¹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 53 a

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَدْرَكَتَ الْإِمَامَ قَبْلَ أَنْ يَزْكَعَ الْأَخِيرَةَ فَقَدْ أَدْرَكَتَ الصَّلَاةَ وَ إِذَا أَدْرَكَتَ بَعْدَ مَا رَفَعَ رَأْسَهُ فَهِيَ أَرْبَعُ رَكَعَاتٍ بِمَنْزِلَةِ الظُّهْرِ وَ حُصُوصِيَّتُهَا لِلَّذِي أَدْرَكَتَ الرَّكَعَةَ الْأَخِيرَةَ يُضَيَّفُ إِلَيْهَا رَكَعَةً أُخْرَى وَ قَدْ تَمَّتْ صَلَاتُهُ وَ لَا يَعْتَبِرُ بِمَا فَاتَهُ مِنْ سَمَاعِ الْحُطْبَتَيْنِ مَكَانَ الرَّكَعَتَيْنِ وَ سَائِرِ الصَّلَوَاتِ إِذَا أَدْرَكَتَ الرَّكَعَةَ الْأَخِيرَةَ يُضَيَّفُ إِلَيْهَا ثَلَاثَ رَكَعَاتٍ الَّتِي فَاتَتْهُ.

And from him, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘When you come across the prayer leader before he has performed the last Ruk’u, so you have attained the Salat, and when you have come across after he has raised his head, so it is four Cycles at the status of Al-Zohr, and its speciality is for the one who attains the last Cycle, he will add another Cycles to it, and his Salat is completed, and he will not take account of what he had missed from listening to the two sermons in place of the two Cycles; while rest of the Salat(s), when he attains the last Cycles, he will add three Cycles to it which he had missed’^{.215}

وَمِنْهُ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: يَنْبَغِي لَكَ أَنْ تُصَلِّيَ يَوْمَ الْجُمُعَةِ سِتَّ رَكَعَاتٍ فِي صَدْرِ النَّهَارِ وَ سِتَّ رَكَعَاتٍ قَبْلَ الزَّوَالِ وَ رَكَعَتَانِ مَعَ الزَّوَالِ فَإِذَا زَالَتِ الشَّمْسُ صَلَّيْتَ الْفَرِيضَةَ إِنْ كُنْتَ مَعَ الْإِمَامِ رَكَعَتَيْنِ وَ إِنْ كُنْتَ وَحْدَكَ فَأَرْبَعُ رَكَعَاتٍ ثُمَّ تُسَلِّمُ وَ تُصَلِّيَ بَيْنَ الظُّهْرِ وَ الْعَصْرِ ثَمَّانَ رَكَعَاتٍ

And from him, by his chain,

‘From Al-Sadiq^{-asws} having said: ‘It is befitting for you to pray six Cycles on the day of Friday in the beginning of the day, and six Cycles before the midday, and two Cycles at the midday. When the sun declines, you should pray the obligatory, two Cycles if you were to be with the prayer leader, and if you were to be alone, then four Cycles. Then you should perform Salaam, and pray eight Cycles between Al-Zohr and Al-Asr’.

وَ رُوِيَ يُصَلِّيَ بَيْنَ الظُّهْرِ وَ الْعَصْرِ سِتَّ رَكَعَاتٍ.

And it is reported, ‘He should pray six Cycles between Al-Zohr and Al-Asr’^{.216}

وَمِنْهُ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنْ رَكَعَتَيْ الزَّوَالِ يَوْمَ الْجُمُعَةِ قَبْلَ الْأَذَانِ أَوْ بَعْدَهُ قَالَ قَبْلَ الْأَذَانِ.

And from him, by his chain,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the two Cycles of midday on the day of Friday, it is before the Azaan or after it?’ He^{-asws} said: ‘Before the Azaan’^{.217}

وَمِنْهُ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: تُصَلِّيَ الْعَصْرَ يَوْمَ الْجُمُعَةِ فِي وَفْتِ الظُّهْرِ فِي غَيْرِ يَوْمِ الْجُمُعَةِ

And from him, by his chain,

²¹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 53 b

²¹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 53 c

²¹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 53 d

‘From Al-Sadiq^{asws} having said: ‘You should pray Al-Asr on the day of Friday during timing of Al-Zohr in other than the day of Friday’.

وَقَالَ وَقْتُ صَلَاةِ الْجُمُعَةِ سَاعَةٌ تَزُولُ الشَّمْسُ وَ وَقْتُهَا فِي السَّفَرِ وَ الْحَضَرِ وَاحِدٌ أَوْ هِيَ فِي الْمَضَيِّبِ وَقْتُ وَاحِدٍ حِينَ تَزُولُ الشَّمْسُ.

And he^{asws} said: ‘Timing of the Friday Salat is an hour (from) decline of the sun, and its timing during the journey and the residence is one, or it is in the restriction of one timing, when the sun declines (midday)’.²¹⁸

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ اللَّهَ أَكْرَمَ الْمُؤْمِنِينَ بِالْجُمُعَةِ فَسَنَّهَا رَسُولُ اللَّهِ ص بِشَارَةٍ لَهُمْ وَ الْمُنَافِقِينَ تَوْبِيحاً لِلْمُنَافِقِينَ وَ لَا يَنْبَغِي تَرْكُهُمَا فَمَنْ تَرَكَهُمَا مُتَعَمِّدًا فَلَا صَلَاةَ لَهُ.

And from him, by his chain,

‘From Abu Abdullah^{asws} having said: ‘Allah^{azwj} Honoured the Momineen with the Friday, so Rasool-Allah^{saww} enacted it (as Sunnah) as glad tidings for them, and (as for) the hypocrites, as a rebuke for them, and it is not befitting to neglect it. The one who neglects it deliberately, there is no Salat for him’.²¹⁹

54 الْعَرُوسُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْفُتُوتُ فِي يَوْمِ الْجُمُعَةِ إِذَا كُنْتَ وَحْدَكَ فِي النَّائِبَةِ وَ إِنْ كَانَ الْإِمَامُ فِي الرَّكْعَةِ الْأُولَى.

(The book) ‘Al Arous’ – By his chain,

‘From Abu Abdullah^{asws} having said: ‘The Qunout during the day of Friday, when you were alone, it is in the second (Cycle), and if there was a prayer leader, it is in the first Cycle’.²²⁰

وَ رَوَى حَرِيْزٌ أَنَّ الْفُتُوتَ يَوْمَ الْجُمُعَةِ فُتُوتَانِ فُتُوتٌ فِي الرَّكْعَةِ الْأُولَى قَبْلَ الرَّكُوعِ وَ فُتُوتٌ فِي النَّائِبَةِ بَعْدَ الرَّكُوعِ.

And it is reported by Hareez –

‘The Qunout on the day of Friday are two Qunout(s) – a Qunout in the first Cycle before the Ruk’u, and a Qunout in the second, after the Ruk’u’.²²¹

وَمِنْهُ بِإِسْنَادِهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: وَقْتُ الظُّهْرِ يَوْمَ الْجُمُعَةِ حِينَ تَزُولُ الشَّمْسُ وَ لِيَجْهَرَ بِالْقِرَاءَةِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ إِذَا كَانَ وَحْدَهُ وَ يَغْتُسُ.

And from him, by his chain from Zurara,

‘From Abu Ja’far^{asws} having said: ‘The timing of Al-Zohr on the day of Friday is when the sun decline, and let him be aloud with the recitation in the first two Cycles when he were to be alone and he performs Qunout’.²²²

²¹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 53 e

²¹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 53 f

²²⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 54 a

²²¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 54 b

²²² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 54 c

وَقَالَ الْبَاقِرُ ع الرَّجُلُ إِذَا صَلَّى الْجُمُعَةَ أَرْبَعَ رَكَعَاتٍ يَجْهَرُ فِيهَا وَكَانَ رَسُولُ اللَّهِ ص أَوَّلَ مَا صَلَّى فِي السَّمَاءِ صَلَاةَ الظُّهْرِ يَوْمَ الْجُمُعَةِ جَهْرًا.

Al-Baqir^{asws} said: ‘The man, when he prays the four Cycles of Friday, should be loud in it, and it was so, the first what Rasool-Allah^{saww} had prayed in the sky was Al-Zohr Salat on the day of Friday, being aloud in it’.²²³

55 الْعُرُوسُ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَنْبَغِي لِلْإِمَامِ الَّذِي يَخْطُبُ يَوْمَ الْجُمُعَةِ أَنْ يَلْبَسَ عِمَامَةً فِي الشِّتَاءِ وَ الصَّيْفِ وَ يَتَرَدَّى بِرِدِّ مَمْنِيَّةٍ أَوْ عِبْرِيٍّ وَ يَخْطُبُ وَ هُوَ قَائِمٌ.

(The book) ‘Al Arous’ – by his chain,

‘From Abu Abdullah^{asws} having said: ‘It is befitting for the prayer leader who addresses on the day of Friday, to wear a turban in the winter and the summer, and to robe with a Yemeni robe, or a woollen (cloak) and address while he is standing’.²²⁴

وَ مِنْهُ بِإِسْنَادِهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: لَيْسَ عَلَى أَهْلِ الْقُرَى جَمَاعَةٌ وَ لَا خُرُوجٌ فِي الْعِيدَيْنِ.

And from him, by his chain,

‘From Ja’far^{asws} Bin Muhammad^{asws} having said: ‘There is no congregation upon people of the town nor going out in the two Eid(s)’.²²⁵

وَ مِنْهُ بِإِسْنَادِهِ عَنِ الصَّادِقِ ع قَالَ: لَا جُمُعَةٌ إِلَّا فِي مِصْرٍ يُقَامُ فِيهِ الْحُدُودُ.

And from him, by his chain,

‘From Al-Sadiq^{asws} having said: ‘There is no Friday (Salat) except in a city wherein the legal penalties are established’.²²⁶

56 قَالَ عَبْدُ الْحَمِيدِ بْنُ أَبِي الْحَدِيدِ فِي شَرْحِ نَهْجِ الْبَلَاغَةِ لَمَّا سَوَّى رَسُولُ اللَّهِ الصُّفُوفَ بِأُحُدٍ قَامَ فَخَطَبَ النَّاسَ فَقَالَ أَيُّهَا النَّاسُ أَوْصِيكُمْ بِمَا أَوْصَانِي بِهِ اللَّهُ فِي كِتَابِهِ مِنَ الْعَمَلِ بِطَاعَتِهِ وَ التَّنَاهِي عَنْ مَحَارِمِهِ

Abdul Hameed Bin Abu Al-Hadeed said in commentary of (the book) ‘Nahj Al-Balagah’, ‘When Rasool-Allah^{saww} had straightened the rows at Ohad, he^{saww} stood to address the people. He^{saww} said: ‘O you people! I^{saww} hereby advise you all with what Allah^{azwj} has Advised me^{asws} with in His^{azwj} Book, from working in His^{azwj} obedience, and shunning from His^{azwj} Prohibitions!’

وَ سَأَقِ الْحُطْبَةَ إِلَى أَنْ قَالَ وَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَعَلَيْهِ بِالْجُمُعَةِ يَوْمَ الْجُمُعَةِ إِلَّا صَبِيًّا أَوْ امْرَأَةً أَوْ مَرِيضًا أَوْ عَبْدًا مَمْلُوكًا وَ مَنْ اسْتَعْنَى بِلَهْوٍ أَوْ تِجَارَةٍ اسْتَعْنَى اللَّهُ عَنْهُ وَ اللَّهُ عَزَّ وَ جَلَّ حَمِيدٌ الْحَبِيرُ.

²²³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 54 d

²²⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 55 a

²²⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 55 b

²²⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 55 c

And he^{-saww} continued the sermon up to he^{-saww} said: ‘And the one who were to believe in Allah^{-azwj} and the last Day, upon him is with (praying) the Friday (Salat) on the day of Friday, except a child, or a woman, or a sick man, or an owned slave; and the one who shuns the amusements or trading, Allah^{-azwj} will Make him needless of it, and Allah^{-azwj} is Needless, Praise-worthy!’ – the Hadeeth”.²²⁷

57 رسالة الجمعة، في أعمال الجمعة للشَّهيد الثاني قَالَ قَالَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَجَّ الْمَسَاكِينِ.

(The book) ‘Risalat Al Jummah’ – Regarding the acts of worship of the Friday, of Al Shaheed Al Saany, he said,

‘The Prophet^{-saww} said: ‘The Friday (Salat) is Hajj of the poor’”.²²⁸

وَكَانَ سَعِيدُ بْنُ الْمُسَيَّبِ يَقُولُ الْجُمُعَةُ أَحَبُّ إِلَيَّ مِنْ حَجَّةٍ تَطَوُّعٍ.

And Saeed Bin Al Musayyab had said, ‘The Friday is more beloved to me than a voluntary Hajj’”.²²⁹

وَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: يَتْرَأُ فِي الْجُمُعَةِ فِي الرَّجْعَةِ الْأُولَى بِسُورَةِ الْجُمُعَةِ لِيُحْرِضَ بِهَا الْمُؤْمِنِينَ وَ فِي الثَّانِيَةِ بِسُورَةِ الْمُنَافِقِينَ لِيُفْرِعَ بِهَا الْمُنَافِقِينَ

And from the Prophet^{-saww} having said: ‘Recite in the Friday (Salat) in the first Cycles with Surah Al Jummah in order to incite the Momineen by it, and in the second with Surah Al Munafiqeen in order to panic the hypocrites by it’.

وَ قَالَ مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَأَحْسَنَ الْوُضُوءِ ثُمَّ أَتَى الْجُمُعَةَ فَاسْتَمَعَ وَ أَنْصَتَ غُفِرَ لَهُ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَ زِيَادَةَ ثَلَاثَةِ أَيَّامٍ.

And he^{-asws} said: ‘One who performs Wud’u on the day of Friday, and is excellent in the Wud’u, then comes to the Friday (Salat) and listens, (his sins) will be Forgiven for him what is between the Friday to the Friday, and additional three days’”.²³⁰

وَ قَالَ ع مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَ مَسَّ مِنْ طَيِّبِ امْرَأَتِهِ إِنْ كَانَ لَهَا وَ لَبَسَ مِنْ صَالِحِ ثِيَابِهِ ثُمَّ لَمْ يَتَخَطَّ رِقَابَ النَّاسِ وَ لَمْ يَلْغُ عِنْدَ الْمُوعِظَةِ كَانَ كَفَّارَةً لِمَا بَيْنَهُمَا وَ مَنْ لَعَا وَ تَخَطَّى رِقَابَ النَّاسِ كَانَتْ لَهُ طَهْرًا

And he^{-asws} said: ‘One who bathes on the day of Friday and touches from a perfume of his wife, if there were to be for her, and wears from his good clothes, then he does not cleave through necks of the people, and does not talk during the preaching, it would be an atonement for what (sins there were) between the two; while the one who does talk and steps ahead on necks of the people it would be (physical) purification (only)’.

وَ قَالَ مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَ الْإِمَامُ يَخْطُبُ فَهُوَ كَالْحِمَارِ يَحْمِلُ أَشْفَارًا وَ الَّذِي يَقُولُ لَهُ أَنْصِتْ لَا جُمُعَةَ لَهُ

²²⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 56

²²⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 1

²²⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 2

²³⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 3

And he^{-asws} said: 'One who talks on the day of Friday while the prayer leader is address, he is like the donkey carrying books, and the one to whom it is said, 'Listen (be silent)!', there is no Friday (Salat) for him'.

وَقَالَ مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَاسْتَقَّ وَ مَسَّ مِنْ طِيبٍ إِنْ كَانَ عِنْدَهُ وَ لَبَسَ مِنْ أَحْسَنِ ثِيَابِهِ ثُمَّ خَرَجَ بِأُتَى الْمَسْجِدَ وَ لَمْ يَنْحَطِّ رِقَابَ النَّاسِ ثُمَّ يَرْكَعُ مَا شَاءَ اللَّهُ أَنْ يَرْكَعُ وَ أَنْصَتَ إِذَا خَرَجَ الْإِمَامُ كَانَ كَفَّارَةً لِمَا بَيْنَهَا وَ بَيْنَ الْجُمُعَةِ الَّتِي قَبْلَهَا

And he^{-asws} said: 'One who bathes on the day of Friday and brushes teeth, and touches from perfume if there was with him, and wear from best of his clothes then goes out to come to the Masjid and does not move forward stepping necks of the people, then he (prays) Cycles (of Salat) for as long as Allah^{-azwj} Desires him pray, and listens when the prayer leader comes out, it would be an atonement for (sins) what is between it and the Friday which was before it.

وَ كَانَ لِرَسُولِ اللَّهِ ص بُرْدٌ يَلْبَسُهُ فِي الْعِيدَيْنِ وَ الْجُمُعَةِ سِوَى تَوْبِ مَهْنَتِهِ.

And there used to be a robe for Rasool-Allah^{-sawww} he^{-sawww} wore during the two Eid(s) and the Friday, besides clothes of his^{-sawww} profession (work clothes)".²³¹

وَ فِي حَدِيثٍ آخَرَ عَنْهُ ع أَنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى أَصْحَابِ الْعَمَائِمِ يَوْمَ الْجُمُعَةِ.

And in another Hadeeth from him^{-asws}: 'Allah^{-azwj} and His^{-azwj} Angels are sending Salawaat upon companions (wearers) of the turbans on the day of Friday".²³²

وَ قَالَ ع إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ الْأَوَّلَ فَأَلَّوْلَ فَإِذَا جَلَسَ الْإِمَامُ طَوَّأُوا الصُّحُفَ وَ جَاءُوا يَسْتَمِعُونَ الذِّكْرَ

And he^{-asws} said: 'Whenever it is the day of Friday, Angels tend to be upon a door from doors of the Masjid writing the first (one to come) so the first. When the prayer leader sits, they fold the parchments and come to listen to the Zikr'.

وَ قَالَ ع يَجْلِسُ النَّاسُ مِنَ اللَّهِ يَوْمَ الْقِيَامَةِ عَلَى قَدْرِ رِزْوَانِهِمْ إِلَى الْجُمُعَاتِ الْأَوَّلِ وَ الثَّانِي وَ الثَّلَاثِ.

And he^{-asws} said: 'The people will be seated from Allah^{-azwj} (i.e., in honour, prestige, status etc.) on the Day of Qiyamah, in accordance to their going to the Friday (Salat-s), the first, and the second, and the third".²³³

وَ قَالَ ع مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَهُ وَ مَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَعْرَةً وَ مَنْ رَاحَ فِي السَّاعَةِ الثَّلَاثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا وَ مَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً وَ مَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً وَ إِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ.

And he^{-asws} said: 'One who washes on the day of Friday (like) washing the sexual impurity then rests it is as if he has offered (made a sacrificial offering) of his body, and one who rests in the

²³¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 4

²³² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 5

²³³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 6

second hour it is as if he has offered a cow, and one who rests in the third hour it is as if he has offered a ram, and one who rests during the fourth hour it is as if he has offered a chicken, and the one who rests in the fifth hour it is as if he has offered an egg; and when the prayer leader comes out, the Angels present (attend) listening to the Zikr".²³⁴

وَعَنِ الْبَاقِرِ ع قَالَ: يَجْلِسُ الْمَلَائِكَةُ يَوْمَ الْجُمُعَةِ عَلَى بَابِ الْمَسْجِدِ فَيَكْتُبُونَ النَّاسَ عَلَى قَدْرِ مَنَازِلِهِمْ الْأَوَّلَ وَالثَّانِي حَتَّى يَخْرُجَ الْإِمَامُ.

And from Al-Baqir^{asws} having said: 'On the day of Friday the Angels sit by a door of the Masjid writing the people in accordance to their status, the first, and the second, until the prayer leader comes out'.²³⁵

وَرَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍَ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فَضَّلَ اللَّهُ الْجُمُعَةَ عَلَى غَيْرِهَا مِنَ الْأَيَّامِ وَإِنَّ الْجَنَانَ لَتَرْحَرِفُ وَتُرْتَبِّئُ يَوْمَ الْجُمُعَةِ لِمَنْ أَتَاهَا وَإِنَّكُمْ لَتَتَسَابِقُونَ إِلَى الْجَنَّةِ عَلَى قَدْرِ سَبْقِكُمْ إِلَى الْجُمُعَةِ - وَإِنَّ أَبْوَابَ السَّمَاءِ لَتُفْتَحُ لِصُعُودِ أَعْمَالِ الْعِبَادِ.

And it is reported Abdullah Bin Sinan in the correct (Hadeeth),

'From Abu Abdullah^{asws} having said: 'Allah^{azwj} has Merited the Friday upon the other days, and the Gardens are decorated and adorned on the day of Friday for the one who comes to these, and you (Shias) will be getting first to the Paradise in accordance to your preceding to the Friday (Salat), and doors of the sky are opened for ascent of deeds of the servants'.²³⁶

وَعَنِ النَّبِيِّ ص قَالَ: مَنْ غَسَلَ يَوْمَ الْجُمُعَةِ وَاعْتَسَلَ ثُمَّ بَكَرَ وَابْتَكَرَ وَمَشَى وَ لَمْ يَرْكَبْ وَ دَنَا مِنَ الْإِمَامِ وَ اسْتَمَعَ وَ لَمْ يَلْغُ كَانَ لَهُ بِكُلِّ حُطْوَةٍ عَمَلٌ سَنَةٍ أَجْرٌ صِيَامِهَا وَ قِيَامِهَا.

And from the Prophet^{saww} having said: 'One who washes on the day of Friday and bathes, then he goes early and arrives first, and walks and does not ride, and is close to the prayer leader, and listens intently and does not talk, there will be for him for every step taken, (good) deeds of a year Recompense of fasting and standing (for) Salat'.²³⁷

وَ فِي حَدِيثٍ آخَرَ عَنْهُ ص مَشِيكَ إِلَى الْمَسْجِدِ وَ انْصِرَافُكَ إِلَى أَهْلِكَ فِي الْأَجْرِ سَوَاءٌ.

And in another Hadeeth from him^{asws}: 'Your walking to the Masjid and your leaving to go to your family are same in the Recompense'.²³⁸

وَ عَنْهُ ص أَنَّهُ كَرِهَ الصَّلَاةَ نِصْفَ النَّهَارِ إِلَّا يَوْمَ الْجُمُعَةِ وَ قَالَ إِنَّ جَهَنَّمَ تُسَجَّرُ كُلَّ يَوْمٍ إِلَّا يَوْمَ الْجُمُعَةِ.

And from him^{saww} having disliked the Salat in midday except on day of Friday, and he^{saww} said: 'Hell is filled every day except the day of Friday'.²³⁹

²³⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 7

²³⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 8

²³⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 9

²³⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 10

²³⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 11

²³⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 12

وَعَنْهُ ص إِذَا اشْتَدَّ الْحَرُّ أْبْرِدْ بِالصَّلَاةِ يَغِيرَ [بِغَيْرِ] الْجُمُعَةِ.

And he^{-saww} said: ‘When the heat intensifies, cool down (delay until it is cooler) with the Salat apart from the Friday (Salat)’.²⁴⁰

وَعَنْ سَهْلِ بْنِ سَعِيدٍ قَالَ: كُنَّا لَا نُقِيلُ وَلَا نَتَعَدَّى إِلَّا بَعْدَ الْجُمُعَةِ وَكُنَّا نُصَلِّي مَعَ النَّبِيِّ ص الْجُمُعَةَ ثُمَّ نَكُونُ الْقَائِلَةَ.

And from Sahl Bin Saeed who said,

‘We neither had an afternoon nap nor lunch except after the Friday Salat, and we were praying the Friday Salat with the Prophet^{-saww}, then we would be taking the nap’.²⁴¹

وَعَنِ النَّبِيِّ ص مَنْ سَافَرَ يَوْمَ الْجُمُعَةِ دَعَا عَلَيْهِ مَلَكَهُ أَنْ لَا يُصَاحِبَ فِي سَفَرِهِ وَلَا تُقْضَى لَهُ حَاجَةٌ

And from the Prophet^{-saww}: ‘One who travels on the day of Friday his two Angels will supplicate against him that he should neither be accompanied in his journey nor any needs of his be fulfilled’.

وَ جَاءَ رَجُلٌ إِلَى سَعِيدِ بْنِ الْمُسَيَّبِ يَوْمَ الْجُمُعَةِ يُودِعُهُ لِسَفَرٍ فَقَالَ لَا تَعْجَلْ حَتَّى تُصَلِّيَ فَقَالَ أَحَافٌ أَنْ تَفُوتَنِي أَصْحَابِي ثُمَّ عَجَلَ فَكَانَ سَعِيدٌ يَسْأَلُ عَنْهُ حَتَّى قَدِمَ قَوْمٌ فَأَحْبَرُوهُ أَنَّ رَجُلَهُ انْكَسَرَتْ

And a man came to Saeed Bin Al-Musayyab on the day of Friday to bid him farewell for a journey. He said, ‘Do not be hasty until you have prayed (Friday Salat)!’ He said, ‘I fear that I will miss my companions’.

فَقَالَ سَعِيدٌ إِنِّي كُنْتُ لِأَظُنُّ أَنَّهُ سَيُصِيبُهُ ذَلِكَ.

The he hastened. Saeed was asking about him until a group arrived and informed him that his leg had broken. Saeed said, ‘I had thought that would afflict him’.²⁴² (not a Hadeeth)

وَرُوي أَنَّ صَيَّادًا كَانَ يَخْرُجُ فِي الْجُمُعَةِ - لَا يُخْرِجُهُ مَكَانُ الْجُمُعَةِ مِنَ الْخُرُوجِ فَحَسِبَ بِهِ وَبِعَلَّتِيهِ فَخَرَجَ النَّاسُ وَ قَدْ ذَهَبَتْ بَعْلَتُهُ فِي الْأَرْضِ فَلَمْ يَبْقَ مِنْهَا إِلَّا أُذُنَاهَا وَ ذَنْبُهَا.

And it is reported that Sayyad had gone out (on a journey) during the Friday. The position (status) of the Friday was not a problem for him from the going out. There was submergence with him and his mule. The people came out and his mule was gone into the ground. There did not remain from it except its ears and its tail’.²⁴³ (not a Hadeeth)

وَرُوي أَنَّ قَوْمًا خَرَجُوا إِلَى سَفَرٍ حِينَ حَضَرَتِ الْجُمُعَةُ فَاضْطَرَمَّ عَلَيْهِمْ خَبَأُوهُمْ نَارًا مِنْ غَيْرِ نَارٍ يَرَوْنَهَا.

²⁴⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 13

²⁴¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 14

²⁴² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 15

²⁴³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 16

And it is reported that a group had gone out to a journey when the Friday had presented. Their dwellings were flared upon them with fire, from a fire they had not seen".²⁴⁴ (not a Hadeeth)

وَعَنْ سَلْمَانَ الْفَارِسِيِّ رَه قَالَ: قَالَ لِي رَسُولُ اللَّهِ ص أ تَدْرِي مَا يَوْمُ الْجُمُعَةِ فَلَمَّا اللَّهُ وَ رَسُولُهُ أَعْلَمُ

And from Salman Al-Farsi^{ra}, said: 'Rasool-Allah^{saww} said to me: 'Do you know what the day of Friday is?' We said, 'Allah^{azwj} and His^{azwj} Rasool^{saww} are more knowing'.

قَالَ هُوَ الْيَوْمُ الَّذِي جَمَعَ اللَّهُ فِيهِ بَيْنَ آبَائِكُمْ - لَا يَبْقَى مِنَّا عَبْدٌ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَأْتِي الْمَسْجِدَ لِجُمُعَةٍ إِلَّا كَانَتْ كَفَّارَةً لِمَا بَيْنَهَا وَ بَيْنَ الْجُمُعَةِ الْآخَرَى مَا اجْتَنَّبَ الْكَبَائِرَ.

He^{asws} said: 'It is the day which Allah^{azwj} Gathers between your forefathers. There will not remain any servant from us who does good Wud'u, then comes to the Masjid for a Friday (Salat), except it would be an atonement for what is between it and the other Friday, for as long as he stays away from the major sins".²⁴⁵

وَ رُوِيَ عَنِ النَّبِيِّ ص التَّهْنِي عَنِ الْإِحْتِيَاءِ وَ قَتَّ الْحُطْبَةَ قَبْلَ وَ الْمَعْنَى فِيهِ أَنَّ الْحُبُوبَةَ تَجْلِبُ النَّوْمَ فَتَعْرِضُ طَهَارَتُهُ لِلنَّفْسِ وَ يَمْنَعُ مِنَ اسْتِمَاعِ الْحُطْبَةِ.

And it is reported from the Prophet^{saww} about the reclining at the time of the sermon. It is said, 'And the meaning regarding it is that the reclining induces the sleep so his cleanliness will be exposed to the breaking and it would prevent from listening intently to the sermon".²⁴⁶

وَ عَنْهُ ص قَالَ: إِنَّ لَكُمْ فِي كُلِّ جُمُعَةٍ حَجَّةٌ وَ عُمْرَةٌ فَالْحَجَّةُ الْمُهْجَرَةُ إِلَى الْجُمُعَةِ وَ الْعُمْرَةُ أَنْتِظَارُ الْعَصْرِ بَعْدَ الْجُمُعَةِ.

And from him^{saww} having said: 'There is Hajj and an Umrah for you all during every Friday. The Hajj is the going to the Friday (Salat), and the Umrah is awaiting Al-Asr (Salat) after the Friday (Salat)".²⁴⁷

وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَاحَ مِنَّا سَبْعُونَ رَجُلًا إِلَى الْجُمُعَةِ كَانَ كَسَبْعِينَ مِنْ قَوْمِ مُوسَى الَّذِينَ وَقَفُوا إِلَى رَبِّهِمْ وَ أَفْضَلَ.

And from Anas (well known fabricator) who said,

'Rasool-Allah^{saww} said: 'When seven men from us go to the Friday (Salat), it would be like seventy from the people of Musa^{as}, those who had gone as delegate to their Lord^{azwj}, and superior".²⁴⁸

58 الْمَنكَارُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ آبَائِهِ ع فِيمَا أَوْصَى بِهِ رَسُولُ اللَّهِ ص عَلِيًّا يَا عَلِيُّ لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا أَدَانٌ وَ لَا إِقَامَةٌ وَ لَا تَسْمَعُ الْحُطْبَةَ وَ لَا تَخْرُجُ مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِهِ الْحَبِيرِ.

²⁴⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 17

²⁴⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 18

²⁴⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 19

²⁴⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 20

²⁴⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 57 / 21

(The book) 'Al Makarim' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}: 'Among what Rasool-Allah^{-saww} had advised Ali^{-asws} with: 'O Ali^{-asws}! There isn't upon the women, neither Friday (Salat) nor a (Salat in) congregation, nor Azaan, nor Iqama, nor listening to the address, and she should not go out from the house of her husband except by his permission' – the Hadeeth".²⁴⁹

59 الْمُحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي هَاشِمٍ عَنْ إِبْرَاهِيمَ بْنِ يَحْيَى الْمَدِينِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا بَأْسَ بِالْحُرُوجِ فِي السَّفَرِ لَيْلَةَ الْجُمُعَةِ.

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Abdul Rahman Bin Abu Hashim, from Ibrahim Bin Yahya Al Madiny,

'From Abu Abdullah^{-asws} having said: 'There is no problem with the going out in the journey on the night of Friday (Thursday night)'.²⁵⁰

60 الْكَتَيْبِيُّ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِنَا عَنْ مُحَمَّدِ بْنِ حَكِيمٍ وَغَيْرِهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنِ النَّبِيِّ ص فِي الْجُمُعَةِ قَالَ إِذَا اجْتَمَعَ خَمْسَةٌ أَحَدُهُمُ الْإِمَامُ فَلَهُمْ أَنْ يُجْمَعُوا.

(The book) 'Al Kashy' – from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from someone else from our companions, from Muhammad Bin Hakeem, and someone else from Muhammad Bin Muslim,

'From Muhammad^{-asws} Bin Ali^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from the Prophet^{-saww} regarding the Friday (Salat). He^{-saww} said: 'When five gather, one of them being the prayer leader, for them is to (pray Salat) in congregation'.²⁵¹

61 الْمُعْتَبِرُ، نَقْلًا مِنْ جَامِعِ التِّرْمِذِيِّ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا جُمُعَةَ إِلَّا بِخُطْبَةٍ وَ إِنَّمَا جُعِلَتْ رَكْعَتَيْنِ لِمَكَانِ الْخُطْبَتَيْنِ.

(The book) 'Al Motabar' – copying from 'Jamie' of Al Bazanty, from Dawood Bin Al Huseyn, from Abu Al Abbas,

'From Abu Abdullah^{-asws} having said: 'There is no Friday (Salat) except with the sermon, and rather two Cycles are made in place of the two sermons'.²⁵² (recording error)

62 الْمُتَهَجَّدُ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ صَلَاةِ الْجُمُعَةِ قَالَ وَقْتُهَا إِذَا زَالَتْ الشَّمْسُ فَصَلِّ رَكْعَتَيْنِ قَبْلَ الْفَرِيضَةِ فَإِنْ أَبْطَأَتْ حَتَّى يَدْخُلَ الْوَقْتُ هُنَيْئَةً فَأَبْدَأْ بِالْفَرِيضَةِ وَ دَعِ الرَّكْعَتَيْنِ حَتَّى تُصَلِّيَهُمَا بَعْدَ الْفَرِيضَةِ.

(The book) 'Al Mutahajjid' – from Muhammad Bin Muslim who said,

'I asked Abu Abdullah^{-asws} about the Friday Salat. He^{-asws} said: 'It's timing is when the sun declines, so pray two Cycles before the obligatory (Salat). If you are delayed a while until the

²⁴⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 58

²⁵⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 59

²⁵¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 60

²⁵² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 61

time enters, then begin with the obligatory (Salat) and leave the two Cycles until you pray these two after the obligatory”.²⁵³

وَمِنْهُ عَنِ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ وَقْتِ الصَّلَاةِ فَقَالَ وَجَعَلَ لِكُلِّ صَلَاةٍ وَقْتَيْنِ إِلَّا الْجُمُعَةَ فِي السَّفَرِ وَالْحَضَرِ

And from him, from Ismail Bin Abd Al Khaliq who said,

‘I asked Abu Abdullah^{-asws} about time of the Salat. He^{-asws} said: ‘And two timing have been made for every Salat except for the Friday (Salat), during the journey as well as the residence’.

فَإِنَّهُ عَ قَالَ وَقْتُهَا إِذَا زَالَتِ الشَّمْسُ وَ هِيَ فِيمَا سِوَى الْجُمُعَةِ لِكُلِّ صَلَاةٍ وَقْتَانِ

He^{-asws} said: ‘Its timing is when the sun declines, and it is regarding what is besides the Friday. There are two timings for every Salat’.

وَ قَالَ إِيَّاكَ أَنْ تُصَلِّيَ قَبْلَ الزَّوَالِ فَوَ اللَّهُ مَا أَبَالِي بَعْدَ الْعَصْرِ صَلَّيْتُهَا أَوْ قَبْلَ الزَّوَالِ.

And he^{-asws} said: ‘Beware of praying Salat before the decline (of the sun at midday). By Allah^{-azwj}! I^{-asws} don’t care whether you pray it after Al-Asr or before the midday”.²⁵⁴

وَ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: وَقْتُ الْجُمُعَةِ سَاعَةٌ تَزُولُ الشَّمْسُ إِلَى أَنْ تَمُضِيَ سَاعَةٌ تُحَافِظُ عَلَيْهَا فَإِنَّ رَسُولَ اللَّهِ صَ قَالَ - لَا يَسْأَلُ اللَّهُ تَعَالَى عَبْدًا فِيهَا خَيْرًا إِلَّا أَعْطَاهُ اللَّهُ.

And from Hareez, from Zurara,

‘From Abu Ja’far^{-asws} having said: ‘The timing of the Friday (Salat) is an hour of decline of the sun up to the hour passes by. You should preserve upon it, for Rasool-Allah^{-saww} said: ‘Allah^{-azwj} the Exalted will not be asked by a servant for any good (thing) during it except Allah^{-azwj} will Give it to him”.²⁵⁵

وَ رَوَى حَرِيْزٌ قَالَ سَمِعْتُهُ يَقُولُ أَمَّا أَنَا إِذَا زَالَتِ الشَّمْسُ يَوْمَ الْجُمُعَةِ بَدَأْتُ بِالْقَرِيضَةِ وَ أَحْرَثُ الرَّكْعَتَيْنِ إِذَا لَمْ أَكُنْ صَلَّيْتُهَا.

And it is reported by Hareez who said,

‘I heard him^{-asws} saying: ‘As for I^{-asws}, when the sun declines on the day of Friday, I^{-asws} begin with the obligatory (Salat) and I^{-asws} delay the two (optional) Cycles when I^{-asws} do not happen to have prayed it”.²⁵⁶

وَ مِنْهُ رَوَى ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِنِّي لِأُحِبُّ لِلرَّجُلِ أَنْ لَا يَخْرُجَ مِنَ الدُّنْيَا حَتَّى يَتَمَتَّعَ وَ لَوْ مَرَّةً وَ أَنْ يُصَلِّيَ الْجُمُعَةَ فِي جَمَاعَةٍ.

And from him it is reported by Ibn Abu Umeyr, from Hisham,

²⁵³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 62 a

²⁵⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 62 b

²⁵⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 62 c

²⁵⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 62 d

‘From Abu Abdullah^{-asws} having said: ‘I^{-asws} love it for the man if he does not exit from the world until he does Mut’ah (temporary), and even if once, and if he prays the Friday Salat in congregation’.²⁵⁷

63 الْمُتَهَجِّدُ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ السَّاعَةِ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ يَوْمَ الْجُمُعَةِ قَالَ مَا بَيْنَ فَرَاغِ الْإِمَامِ مِنَ الْحُطْبَةِ إِلَى أَنْ تَسْتَوِيَ الصُّفُوفُ بِالنَّاسِ وَ سَاعَةٌ أُخْرَى مِنْ آخِرِ النَّهَارِ إِلَى غُرُوبِ الشَّمْسِ.

(The book) ‘Al Mutahajjid’ – from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the time in which the supplication is Answered on the day of Friday. He^{-asws} said: ‘What is between the prayer leader being free from the sermon up to the rows are straightened with the people, and another time is from end of the day up to setting of the sun’.²⁵⁸

64 الْمَجَالِسُ، وَ الْخِصَالُ لِلصَّادِقِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِيلَوِيٍّ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْقَاسِمِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّهْبِيِّ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ الرَّهْبِيِّ عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَةَ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ عَنْ آبَائِهِ عَنْ جَدِّهِ الْحَسَنِ بْنِ عَلِيٍّ ع فِي حَدِيثٍ طَوِيلٍ قَالَ: جَاءَ نَفَرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ص فَسَأَلَهُ أَعْلَمُهُمْ عَنْ مَسَائِلَ فَكَانَ فِيهَا سَأَلَهُ أُخْرُونَ عَنْ سَبْعِ خِصَالٍ أَعْطَاكَ اللَّهُ مِنْ بَيْنِ النَّبِيِّينَ وَ أَعْطَى أُمَّتَكَ مِنْ بَيْنِ الْأُمَّمِ

(The books) ‘Al Majaalis’, and ‘Al Khisaal’ of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Al-Husayn Al Barqi, from Abdullah Bin Jabalah, from Al-Hassan Bin Abdullah, from his forefathers,

‘From his grandfather Al-Hassan^{-asws} Bin Ali^{-asws} in a lengthy Hadeeth, he^{-asws} said: ‘A number of Jews came to Rasool-Allah^{-saww}. Their most knowledgeable one asked him^{-saww} (some questions). It was among what he asked him^{-saww}, ‘Inform us about seven characteristics Allah^{-azwj} has Given you^{-saww}, from between the Prophets^{-as}, and has Given your^{-saww} community, from between the communities’.

فَقَالَ أَعْطَانِي اللَّهُ عَزَّ وَ جَلَّ فَاتِحَةَ الْكِتَابِ وَ الْأُذَانَ وَ الْجَمَاعَةَ فِي الْمَسْجِدِ وَ يَوْمَ الْجُمُعَةِ وَ الصَّلَاةَ عَلَى الْجَنَائِزِ وَ الْإِجْهَارَ فِي ثَلَاثِ صَلَوَاتٍ وَ الرُّحْصَةَ لِأُمَّتِي عِنْدَ الْأَمْرَاضِ وَ السَّرِّ وَ الشَّقَاعَةَ لِأَصْحَابِ الْكِبَائِرِ مِنْ أُمَّتِي

He^{-saww} said: ‘Allah^{-azwj} Mighty and Majestic Gave me ‘Opening of the Book’ (Surah Al Fatiha), and the Azaan, and the congregating in the Masjid (for Salat), and the day of Friday, and the Salat upon the funeral, and be loud in three Salat(s), and the allowance for my^{-saww} community during the illnesses, and the journey, and the intercession for committers from my^{-saww} community of the major sins’.

قَالَ صَدَقْتَ يَا مُحَمَّدُ فَمَا جَزَاءُ مَنْ فَعَلَ هَذِهِ الْأَشْيَاءَ

He said, ‘You^{-saww} speak the truth, O Muhammad^{-saww}! What is a Recompense of the one who does these things?’

²⁵⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 62 e

²⁵⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 63

وَ سَأَقِ الْحَدِيثَ إِلَى أَنْ قَالَ قَالَ وَ أَمَّا يَوْمُ الْجُمُعَةِ فَيَوْمٌ يَجْمَعُ اللَّهُ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ فَمَا مِنْ مُؤْمِنٍ مَشَى فِيهِ إِلَى الْجُمُعَةِ إِلَّا خَفَّفَ اللَّهُ عَلَيْهِ أَهْوَالَ يَوْمِ الْقِيَامَةِ ثُمَّ يُؤْمَرُ بِهِ إِلَى الْجَنَّةِ.

And he continued the Hadeeth up to, he said, 'He^{-sawww} said: 'And as for the day of Friday, it is a day in which Allah^{-azwj} Gathers the former ones and the latter ones. There is no Momin walking in it to the Friday (Salat) except Allah^{-azwj} will Lighten from him horrors of the Day of Qiyamah, then He^{-azwj} will Command with him to go to the Paradise".²⁵⁹

65 الصَّحِيفَةُ السَّجَّادِيَّةُ، وَ كَانَ مِنْ دُعَائِهِ ع فِي يَوْمِ الْأَضْحَى وَ يَوْمِ الْجُمُعَةِ- اللَّهُمَّ هَذَا يَوْمٌ مُبَارَكٌ مُبَارَكٌ وَ الْمُسْلِمُونَ فِيهِ مُجْتَمِعُونَ فِي أَقْطَارِ أَرْضِكَ يَشْهَدُ السَّائِلُ مِنْهُمْ وَ الطَّالِبُ وَ الرَّاعِبُ وَ الرَّاهِبُ-

(The book) 'Al Sahifa Al Sajjadiya' –

'And it was from his^{-asws} supplication during the day of (Eid) Al-Azha and the day of Friday: 'O Allah^{-azwj}! This is an auspicious Blessed day and the Muslims are gathering in it in outskirts of the land. It is attended by the beggar from them, and the seeker, and the desirous, and the fearful!'

إِلَى قَوْلِهِ اللَّهُمَّ إِنَّ هَذَا الْمَقَامَ لِخُلَفَائِكَ وَ أَصْفِيَائِكَ وَ مَوَاضِعَ أَمْنَائِكَ فِي الدَّرَجَةِ الرَّفِيعَةِ الَّتِي اخْتَصَصْتَهُمْ بِهَا قَدِ ابْتَرُوهَا وَ أَنْتَ الْمُقَدِّرُ لِذَلِكَ

Up to his^{-asws} words: 'O Allah^{-azwj}! This is the position for Your^{-azwj} Caliphs, and Your^{-azwj} Elites, and places of Your^{-azwj} Trustees in the lofty ranks which You^{-azwj} had Specialised them^{-asws} with. They have embezzled it and You^{-azwj} are the Powerful for that'.

إِلَى قَوْلِهِ- حَتَّى عَادَ صِفْوَتِكَ وَ خُلَفَاؤَكَ مَغْلُوبِينَ مَقْهُورِينَ مُبْتَزِينَ يَرَوْنَ حُكْمَكَ مُبَدَّلًا وَ كِتَابَكَ مَبْثُودًا-

Up to his^{-asws} words: 'Until the return of Your^{-azwj} Elites, and Your^{-azwj} overcome Caliphs, the coerced, embezzled, they will see Your^{-azwj} Judgments replaced and Your^{-azwj} Book discarded'.

إِلَى قَوْلِهِ ع- وَ عَجَّلِ الْفَرَجَ وَ الرَّوْحَ وَ النَّصْرَةَ وَ التَّمَكِينَ وَ التَّأْيِيدَ لَهُمْ- إِلَى آخِرِ الدُّعَاءِ.

Up to his^{-asws} words: 'And Hasten the relief, and the comfort, and the help, and the enablement, and the support for them^{-asws}' – up to end of the supplication".²⁶⁰

بيان: رَوَى الصَّدُوقُ وَ عِيْزَةُ عَنِ النَّبِيِّ ص اللَّهُمَّ ارْحَمْ خُلَفَائِي قَبْلَ لَهْ يَا رَسُولَ اللَّهِ وَ مَنْ خُلَفَاؤَكَ قَالَ الَّذِينَ يَأْتُونَ مِنْ بَغْدِي يَزُودُونَ حَدِيثِي وَ سُنَّتِي.

Explanation (Hadeeth only) – It is reported by Al-Sadouq and others, from the Prophet^{-sawww}: 'O Allah^{-azwj}! Mercy my^{-sawww} Caliphs!' It was said to him^{-sawww}, 'O Rasool-Allah^{-sawww}, and who are your^{-sawww} Caliphs?' He^{-sawww} said: 'Those who will be coming from after me. They will be reporting my^{-sawww} Hadeeth and my^{-sawww} Sunnah'.

²⁵⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 64

²⁶⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 65

66 جَمْعُ النَّبِيِّ، قَالَ: أَمَّا أَوَّلُ جُمُعَةٍ جَمَعَهَا رَسُولُ اللَّهِ ص بِأَصْحَابِهِ فَقَبِيلُ إِثْنَةَ قَدِيمِ رَسُولِ اللَّهِ مُهَاجِرًا حَتَّى نَزَلَ قُبَا عَلَى بَنِي عَمْرِو بْنِ عَوْفٍ وَ ذَلِكَ يَوْمُ الْإِنْتِنِ - لِإِنْتِنِي عَشْرَةَ لَيْلَةً خَلْتُ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ حِينَ الضُّحَى

(The book) 'Majma Al Bayan' –

He said, 'As for the first Friday (Salat) Rasool-Allah^{-sawww} had gathered it with his^{-sawww} companions, it is said, 'Rasool-Allah^{-sawww} arrived as an emigrant until he^{-sawww} descended at Quba to the clan of Amro Bin Awf, and that was on the day Monday of the twelfth night vacant from the month of Rabbi Al-Awwal when it was noon.

فَأَقَامَ بِقُبَا يَوْمَ الْإِنْتِنِ وَ اللَّائِثَاءِ وَ الْأَرْبَعَاءِ وَ الْحَمِيسِ وَ أَسَسَ مَسْجِدَهُمْ ثُمَّ خَرَجَ مِنْ بَيْنِ أَطْهَرِهِمْ يَوْمَ الْجُمُعَةِ عَامِدًا الْمَدِينَةَ فَأَذْرَكَتُهُ صَلَاةُ الْجُمُعَةِ فِي بَنِي سَالِمِ بْنِ عَوْفٍ فِي بَطْنٍ وَإِذْ هُمْ قَدْ اتَّخَذُوا الْيَوْمَ فِي ذَلِكَ الْمَوْضِعِ مَسْجِدًا وَ كَانَتْ هَذِهِ الْجُمُعَةُ أَوَّلَ جُمُعَةٍ جَمَعَهَا رَسُولُ اللَّهِ ص فِي الْإِسْلَامِ

He^{-sawww} stayed at Quba on the day of Monday, and the Tuesday, and the Wednesday, and the Thursday, and laid the foundation of their Masjid. Then he^{-sawww} went out from their midst on the day of Friday heading to Al Medina. He^{-sawww} attained the Friday Salat among the clan of Salim Bin Awf in the belly of a valley of theirs. They had taken a Masjid for them in that place on that day and this Friday (Salat) was the first Friday (Salat) which Rasool-Allah^{-sawww} had gathered in Al-Islam.

فَخَطَبَ فِي هَذِهِ الْجُمُعَةِ وَ هِيَ أَوَّلُ خُطْبَةٍ خَطَبَهَا بِالْمَدِينَةِ فِيمَا قَبِيلِ فَقَالَ ص - الْحَمْدُ لِلَّهِ الَّذِي أَحْمَدُهُ وَ أَسْتَعِينُهُ وَ أَسْتَعْفِرُهُ وَ أَسْتَهْدِيهِ وَ أَوْمِنُ بِهِ وَ لَا أَكْفُرُهُ وَ أَعَادِي مَنْ يَكْفُرُهُ

He^{-sawww} addressed in this Friday, and it is the first sermon he^{-sawww} addressed at Al-Medina. Among what he^{-sawww} said: 'The Praise is for Allah^{-azwj} Whom I^{-azwj} praise, and seek His^{-azwj} Assistance, and I^{-sawww} seek His^{-azwj} Forgiveness, and I^{-sawww} seek His^{-azwj} Guidance, and believe in Him^{-azwj}, and I^{-sawww} do not disbelieve Him^{-azwj}, and I^{-sawww} am inimical to the one who disbelieves in Him^{-azwj}.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْهُدَى وَ النُّورِ وَ الْمَوْعِظَةِ عَلَى فِتْرَةٍ مِنَ الرُّسُلِ وَ قَلَّةٍ مِنَ الْعِلْمِ وَ ضَالَّةٍ مِنَ النَّاسِ وَ انْقِطَاعٍ مِنَ الزَّمَانِ وَ دُنُوٍّ مِنَ السَّاعَةِ وَ قُرْبٍ مِنَ الْأَجَلِ

And I^{-sawww} testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}; and I^{-sawww} testify that Muhammad^{-sawww} is His^{-azwj} servant and His^{-azwj} Rasool^{-sawww}. He^{-azwj} Sent him^{-sawww} with the Guidance, and the Noor, and the preaching upon a gap period from the Messengers^{-as}, and lack of knowledge, and straying from the people, and termination from the times, and approach of the Hour, and nearness from the term.

مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ رَشَدَ وَ مَنْ يَعْصِيهِمَا فَقَدْ غَوَى وَ ضَلَّ ضَلَالًا بَعِيدًا أَوْصِيكُمْ بِتَقْوَى اللَّهِ فَإِنَّهُ خَيْرٌ مِمَّا أَوْصَى بِهِ الْمُسْلِمُ الْمُسْلِمُ أَنْ يُخْصَهُ عَلَى الْآخِرَةِ وَ أَنْ يَأْمُرَهُ بِتَقْوَى اللَّهِ

One who obeys Allah^{-azwj} and His^{-azwj} Rasool^{-sawww} so he has been Guided, and one who disobeys them has deviated and stayed a far straying. I advise you all with fearing Allah^{-azwj} for it is best of what the Muslim can advise a Muslim with is to urge him upon the Hereafter, and to instruct him with fearing Allah^{-azwj}.

فَاخَذُوا مَا خَدَرْتُمْ اللَّهَ مِنْ نَفْسِهِ وَإِنَّ تَقْوَى اللَّهَ لَمَنْ عَمِلَ بِهِ عَلَى وَجَلٍ وَخَافَةٍ مِنْ رَبِّهِ عَوْنٌ صِدْقِي عَلَى مَا تَبْعُونَ مِنْ أَمْرِ الْآخِرَةِ

Be cautious of what Allah^{-azwj} has Cautioned with from Himself^{-azwj}, and fearing Allah^{-azwj} is for the one who acts with it upon trepidation and fearing from his Lord^{-azwj} being sincere upon seeking from matters of the Hereafter.

وَمَنْ يُصْلِحِ الَّذِي بَيْنَهُ وَبَيْنَ اللَّهِ مِنْ أَمْرِهِ فِي السِّرِّ وَالْعَلَانِيَةِ لَا يَنْوِي بِذَلِكَ إِلَّا وَجْهَ اللَّهِ يُكُنْ لَهُ ذِكْرًا فِي عَاجِلِ أَمْرِهِ وَ دُخْرًا فِيمَا بَعْدَ الْمَوْتِ حِينَ يَفْتَقِرُ الْمَرْءُ إِلَى مَا قَدَّمَ وَ مَا كَانَ مِنْ سِوَى ذَلِكَ يَوَدُّ لَوْ أَنَّ بَيْنَهَا وَ بَيْنَهُ أَمَدًا بَعِيدًا وَ يُجَدِّدُكُمْ اللَّهُ نَفْسَهُ وَ اللَّهُ رَؤُفٌ بِالْعِبَادِ

And the one who rectifies that which is between him and Allah^{-azwj} from his affairs in the secret and the openly, not intending with that except the Face of Allah^{-azwj}, there will be Zikr for him in his current affairs and treasure in what is after the death when the person will be impoverished (needy) to what he had sent ahead and from besides that. He would love it if **between it and him there was a long duration; and Allah Cautions you all Himself; and Allah is Compassionate to the servants [3:30].**

وَ الَّذِي صَدَقَ قَوْلُهُ وَ نَجَرَ وَعَدَهُ لَا خُلْفَ لِدَلِكِ فَإِنَّهُ يَقُولُ مَا يُبَدِّلُ الْقَوْلُ لَدَيْ وَ مَا أَنَا بِظَلَامٍ لِلْعَبِيدِ

And that which ratifies His^{-azwj} Words and fulfils His^{-azwj} Promise, there is no breaking of that for He^{-azwj} Says: **My Word will not change in My Presence, and I am not the least unjust to the servants!" [50:29].**

فَاتَّقُوا اللَّهَ فِي عَاجِلِ أَمْرِكُمْ وَ آجِلِهِ فِي السِّرِّ وَ الْعَلَانِيَةِ فَإِنَّهُ مَنْ يَتَّقِ اللَّهَ يُكْفِرْ عَنْهُ سَيِّئَاتِهِ وَ يُعْظِمَ لَهُ أَجْرًا وَ مَنْ يَتَّقِ اللَّهَ فَقَدْ فَازَ فَوْزًا عَظِيمًا

Therefore fear Allah^{-azwj} in your current affairs and its future, in the secret and the openness, for **and one who fears Allah, He would Remove his evil deeds from him and Magnify the Recompense for him [65:5]**, and one who fears Allah^{-azwj}, so he has succeeded with a mighty success.

وَ إِنَّ تَقْوَى اللَّهِ تُؤْتِي مَقْتَهُ وَ تُؤْتِي عُثُوبَتَهُ وَ تُؤْتِي سَخَطَهُ وَ إِنَّ تَقْوَى اللَّهِ تُبَيِّضُ الْوُجُوهُ وَ تُرْضِي الرَّبَّ وَ تَرْفَعُ الدَّرَجَةَ لِحُدُودِ حِطِّكُمْ وَ لَا تُفْرَطُوا فِي حَنْبِ اللَّهِ فَقَدْ عَلَّمَكُمْ اللَّهُ فِي كِتَابِهِ وَ هَجَّ لَكُمْ سَبِيلَهُ لِيَعْلَمَ الَّذِينَ صَدَقُوا وَ يَعْلَمَ الْكَاذِبِينَ

And fear of Allah^{-azwj} is fearing His^{-azwj} Detesting, and fearing His^{-azwj} Punishment, and fearing His^{-azwj} Annoyance; and fear of Allah^{-azwj} brightens the faces, and Satisfies the Lord^{-azwj}, and raises the rank. Take your shares and do not exaggerate regarding the Side of Allah^{-azwj}, for Allah^{-azwj} had Taught you all in His^{-azwj} Book, and Paved His^{-azwj} way for you for Him^{-azwj} to Know those who are truthful and He^{-azwj} would Know the liars.

فَأَحْسِنُوا كَمَا أَحْسَنَ اللَّهُ إِلَيْكُمْ وَ عَادُوا أَعْدَاءَهُ- وَ جَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ وَ سَمَّاكُمْ الْمُسْلِمِينَ- لِيَهْلِكَ مَنْ هَلَكَ عَنْ بَيِّنَةٍ وَ يُحْيَى مَنْ حَيَّ عَنْ بَيِّنَةٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Therefore be good just as Allah^{-azwj} has been Good to you all, and be inimical to His^{-azwj} enemies, **And strive hard in (the Way of) Allah, with a striving which He is Rightful of. He Chose you . . . He named you all as the Muslims [22:78] the ones to be destroyed from a clear proof and to Revive the ones to be revived from a clear proof, [8:42]**, and there is neither any might nor strength except with Allah^{-azwj}.

فَأَكْبَرُوا ذِكْرَ اللَّهِ وَاعْمَلُوا لِمَا بَعْدَ الْيَوْمِ فَإِنَّهُ مَنْ يُصْلِحْ مَا بَيْنَهُ وَبَيْنَ اللَّهِ يَكْفِيهِ اللَّهُ مَا بَيْنَهُ وَبَيْنَ النَّاسِ ذَلِكَ بِأَنَّ اللَّهَ يَفْضِي عَلَى النَّاسِ وَ لَا يَفْضُونَ عَلَيْهِ وَ يَمْلِكُ مِنَ النَّاسِ وَ لَا يَمْلِكُونَ مِنْهُ اللَّهُ أَكْبَرُ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Frequent from doing Zikr of Allah^{-azwj} and work for what is after today, for the one who rectifies what is between him and Allah^{-azwj}, Allah^{-azwj} will Suffice him for what is between him and the people. That is because Allah^{-azwj} Decrees upon the people and they cannot decree upon him, and He^{-azwj} is a Controller of the people and they cannot control Him^{-azwj}. Allah^{-azwj} is Greatest, and there is no strength except with Allah^{-azwj} the Exalted, the Magnificent!

فَلِهَذَا صَارَتِ الْخُطْبَةُ شَرْطًا فِي انْعِقَادِ الْجُمُعَةِ.

For this (reason) the sermon became conditional in establishment of the Friday (Salat)”.²⁶¹

67 الْمُتَهَجِّدُ، رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ ع قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ ع يَوْمَ الْجُمُعَةِ فَقَالَ- الْحَمْدُ لِلَّهِ ذِي الْقُدْرَةِ وَ السُّلْطَانِ وَ الرَّأْفَةِ وَ الْإِمْتِنَانِ أَحْمَدُهُ عَلَى تَتَابُعِ النِّعَمِ وَ أَعُوذُ بِهِ مِنَ الْعَذَابِ وَ النَّقَمِ

(The book) ‘Al Mutahajjid’ – It is reported by Jabir,

‘From Abu Ja’far^{-asws} having said: ‘Amir Al-Momineen^{-asws} addressed on the day of Friday. He^{-asws} said: ‘The Praise is for Allah^{-azwj} (Who is) with the Power, and the Authority, and the Loftiness, and the Invincibility! I^{-asws} praise Him^{-azwj} upon the springs of bounties and I^{-asws} seek Refuge with Him^{-azwj} from the Punishment and the Vengeance!

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ مُخَالَفَةً لِلْجَاهِلِينَ وَ مُعَانَدَةً لِلْمُبْطِلِينَ وَ إِقْرَاراً بِأَنَّهُ رَبُّ الْعَالَمِينَ

And I^{-asws} testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, in opposition to the rejecters and in hostility to the falsifiers, and accepting that He^{-azwj} is Lord^{-azwj} of the worlds!

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ فَقَى بِهِ الْمُرْسَلِينَ وَ خَتَمَ بِهِ النَّبِيِّينَ وَ بَعَثَهُ رَحْمَةً لِّلْعَالَمِينَ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَى آلِهِ أَجْمَعِينَ- وَ قَدْ أُوجِبَ الصَّلَاةَ عَلَيْهِ وَ أَكْرَمَ مَثْوَاهُ لَدَيْهِ وَ أَجْمَلَ إِحْسَانَهُ إِلَيْهِ

And I^{-asws} testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. The Messengers^{-as} stopped with him^{-saww} and the Prophets^{-as} ended with him^{-saww}, and He^{-azwj} had Sent him^{-saww} as Mercy for the worlds. May Allah^{-azwj} Send Salawaat upon him^{-saww} and upon his^{-saww} Progeny^{-asws} in their entirety! And the Salawaat is obligated upon him^{-saww}, and his^{-saww} position is most honourable with Him^{-azwj}, and His^{-azwj} Favours are most beautiful to him^{-azwj}.

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ الَّذِي هُوَ وِئَاتِيكُمْ وَ إِلَيْهِ مَرْدُكُمْ وَ مَا بُكُمْ فَبَادِرُوا بِذَلِكَ قَبْلَ الْمَوْتِ الَّذِي لَا يُنْجِيكُمْ مِنْهُ حِصْنٌ مَنِيعٌ وَ لَا هَرَبٌ سَرِيحٌ فَإِنَّهُ وَارِدٌ نَازِلٌ وَ وَاقِعٌ عَاجِلٌ فَإِنْ تَطَاوَلَ الْأَجَلُ وَ امْتَدَّ الْمَهْلُ فَكُلُّ مَا هُوَ آتٍ قَرِيبٌ وَ مَنْ مَهَّدَ لِنَفْسِهِ فَهُوَ الْمُصِيبُ

I^{-asws} advise you all, servants of Allah^{-azwj}, with fearing Allah^{-azwj} Who is in charge of your Rewards, and to Him^{-azwj} is your return and Your^{-azwj} destination! Therefore rush with that before the death which you will neither be rescued from by an invincible fortress, nor by

²⁶¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 66

quickness of fleeing, for it will arrive descending and is a current occurrence. If the terms are prolonged and the respite is extended, so all what is to come is nearby, and the one who paves for himself, he is the correct.

فَتَرَوُودُوا رَحْمَتَ اللَّهِ لِيَوْمِ الْمَمَاتِ وَ اخَذُوا أَلِيمَ هَوْلِ النَّبَاتِ فَإِنَّ عِقَابَ اللَّهِ عَظِيمٌ وَ عَذَابُهُ أَلِيمٌ نَارٌ تَلْهَبُ وَ نَفْسٌ تُعَدَّبُ وَ شَرَابٌ مِنْ صَدِيدٍ وَ مَقَامِعٌ مِنْ حديدٍ أَعَادَنَا اللَّهُ وَ إِيَّاكُمْ مِنَ النَّارِ وَ زَرَقْنَا وَ إِيَّاكُمْ مُرَافِقَةَ الْأَنْبِرَارِ وَ عَفَّرْنَا لَنَا وَ لَكُمْ جَمِيعاً إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

May Allah^{-azwj} Mercy you all! Provide for the day of death and be cautioned of the pain of horrors of the hibernation (purgatory), for the Vengeance of Allah^{-azwj} is mighty, and His^{-azwj} Punishment is painful – inflamed fire, and tormented soul, and drink of pus, and iron rods. May Allah^{-azwj} Shelter us and you all from the Fire and Grace us and you friendship of the righteous, and Forgive for us and you altogether, surely He^{-azwj} is the Forgiving, the Merciful.

إِنَّ أَحْسَنَ الْحَدِيثِ وَ أَنْبَلَعَ الْمُوعِظَةَ كِتَابُ اللَّهِ ثُمَّ تَعَوَّذَ بِاللَّهِ وَ قَرَأَ سُورَةَ الْعَصْرِ

The most excellent of the Hadeeth (narration) and furthest reaching of the preaching is the Book of Allah^{-azwj}. Then he^{-asws} sought Refuge with Allah^{-azwj} and recited Surah Al Asr’.

ثُمَّ قَالَ جَعَلْنَا اللَّهُ وَ إِيَّاكُمْ مِّنْ تَسْعُهُمْ رَحْمَتُهُ وَ يَسْمَلُهُمْ عَفْوُهُ وَ رَأْفَتُهُ وَ اسْتَعْفِرُ اللَّهُ لِي وَ لَكُمْ ثُمَّ جَلَسَ يَسِيراً

Then he^{-asws} said: ‘May Allah^{-azwj} Make us and you from the ones His^{-azwj} is capacious of, and His^{-azwj} Pardon and His^{-azwj} Kindness includes, and I^{-asws} seek Forgiveness of Allah^{-azwj} for me^{-asws} and for you all!’ Then he^{-asws} sat down for a while.

ثُمَّ قَالَ الْحَمْدُ لِلَّهِ الَّذِي دَنَا فِي عُلُوِّهِ وَ عَلَا فِي دُنُوِّهِ وَ تَوَاضَعَ كُلُّ شَيْءٍ لِّجَلَالِهِ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِّعَظَمَتِهِ وَ خَضَعَ كُلُّ شَيْءٍ لِّقُدْرَتِهِ مُقْصِراً عَنْ كُنْهِ شُكْرِهِ وَ أَوْمِنُ بِهِ إِذْعَاناً لِّرُبُوبِيَّتِهِ وَ اسْتَعِينُهُ طَالِباً لِّعِصْمَتِهِ وَ اتَّوَكَّلْتُ عَلَيْهِ مَقْوضاً إِلَيْهِ

Then he^{-asws} said: ‘The Praise is for Allah^{-azwj} Who is near in His^{-azwj} Loftiness, and Exalted in His^{-azwj} nearness, and all things humble to His^{-azwj} Majesty, and all things submit to His^{-azwj} Magnificence, and all things are subdued to His^{-azwj} Power, being deficient from thanking Him^{-azwj}, and I^{-asws} believe in Him^{-azwj} submitting to His^{-azwj} Lordship^{-azwj}, and I^{-asws} seek His^{-azwj} Assistance seeking His^{-azwj} Protection, and I^{-asws} rely upon Him^{-azwj}, delegating (affairs) to Him^{-azwj}.

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ خَدَهُ لَا شَرِيكَ لَهُ إِلْهاً وَاحِداً وَاحِداً فَرداً صَمِداً وَ تَرَا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلِداً

And I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, One God^{-azwj}, First, Individual, Last, Single. He^{-azwj} neither Took a female companions nor a son!

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ الْمُصْطَفَى وَ رَسُولُهُ الْمُجْتَبَى وَ أَمِينُهُ الْمُرْتَضَى أَرْسَلَهُ بِالْحَقِّ بَشِيراً وَ نَذِيراً وَ دَاعِياً إِلَيْهِ بِإِذْنِهِ وَ سِرَاجاً مُنِيراً

And I testify that Muhammad^{-saww} is His^{-azwj} servant, the Chosen, and His^{-azwj} Rasool^{-saww}, the Selected, and His^{-azwj} Trustee the Nominated. He^{-azwj} Sent him^{-saww} with the truth as a giver of glad tidings and a warner, and a caller to Him^{-azwj} by His^{-azwj} Permission and as a radiant lamp.

فَبَلَّغَ الرِّسَالَةَ وَ أَدَّى الْأَمَانَةَ وَ نَصَحَ الْأُمَّةَ وَ عَبَدَ اللَّهَ حَتَّى أَتَاهُ الْيَقِينُ فَصَلَّى اللَّهَ عَلَيْهِ وَ آلِهِ فِي الْأَوَّلِينَ وَ صَلَّى اللَّهَ عَلَيْهِ وَ آلِهِ فِي الْآخِرِينَ وَ صَلَّى اللَّهَ عَلَيْهِ وَ آلِهِ يَوْمَ الدِّينِ -

He^{-azwj} delivered the Message, and fulfilled the entrustment, and advised the community, and worshipped Allah^{-azwj} until the certainty (death) came to him^{-saww}. May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws} among the former ones, and may Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws} among the latter ones, and may Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws} on the Day of religion (Qiyamah)!

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ الْعَمَلِ بِطَاعَتِهِ وَ اجْتِنَابِ مَعْصِيَتِهِ فَإِنَّهُ مَنْ يُطِيعِ اللَّهَ وَ رَسُولَهُ فَقَدْ فَازَ فَوْزاً عَظِيماً- وَ مَنْ يَعْصِ اللَّهَ وَ رَسُولَهُ فَقَدْ ضَلَّ ضَلَالاً بَعِيداً وَ حَسِرَ حُسْراناً مُبِيناً-

I^{-asws} advise you all, servants of Allah^{-azwj}, with fearing Allah^{-azwj} and working in His^{-azwj} obedience, and shunning disobedience to Him^{-azwj}, for the **and one who fears Allah, He would Remove his evil deeds from him and Magnify the Recompense for him [65:5]**, and one who disobeys Allah^{-azwj} and His^{-azwj} Rasool^{-saww} had strayed a far straying and incurred a manifest loss.

إِنَّ اللَّهَ وَ مَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَ سَلِّمُوا تَسْلِيمًا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ أَفْضَلَ صَلَوَاتِكَ عَلَى أَنْبِيَائِكَ وَ أَوْلِيَائِكَ.

Surely, Allah and His Angels are Sending Salawat upon the Prophet. O you those who believe! Send Salawat upon him and submit submissively [33:56]. O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} Your^{-saww} servant and Your^{-saww} Rasool^{-saww}, the best of Your^{-saww} Salawaat upon Your^{-saww} Prophets^{-as} and Your^{-saww} Guardians^{-asws}!''262

68 الْمُتَهَجِّدُ، رَوَى زَيْدُ بْنُ وَهْبٍ قَالَ: خَطَبَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ صَلَوَاتِ اللَّهِ عَلَيْهِ- يَوْمَ الْجُمُعَةِ فَقَالَ الْحَمْدُ لِلَّهِ الْوَلِيِّ الْحَمِيدِ الْحَكِيمِ الْمَجِيدِ الْفَعَّالِ لِمَا يُرِيدُ عَلَامِ الْعُيُوبِ وَ سِتَارِ الْعُيُوبِ وَ خَالِقِ الْخَلْقِ وَ مُنْزِلِ الْقَطْرِ وَ مُدَبِّرِ الْأُمْرِ وَ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِ وَ الدُّنْيَا وَ الْآخِرَةِ وَارِثِ الْعَالَمِينَ وَ خَيْرِ الْفَاتِحِينَ الَّذِي مِنْ عَظَمِ شَأْنِهِ أَنَّهُ لَا شَيْءَ مِثْلُهُ

(The book) 'Al Mutahajjid' – It is reported by Zayd Bin Wahb who said,

'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-saww} be upon him^{-asws}, addressed on the day of Friday. He^{-asws} said: 'The Praise for Allah^{-azwj}, the Guardian, the Praised, the Wise, the Glorious, and Doer of whatever He^{-azwj} Wants, Know of the unseen, and Concealer of the faults, and Creator of the creation, and Descended of the drops (of rain), and Manager of the matters, and Lord^{-azwj} of the skies and the earth, and the world and the Hereafter, Inheritor of the worlds, and best of the Deciders Who from the Magnificence of His^{-azwj} Glory, there is nothing like Him^{-azwj}!

تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ وَ دَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ وَ اسْتَسَلَّمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ وَ قَرَأَ كُلُّ شَيْءٍ قِرَاءَةً هَيْبَتِهِ وَ خَضَعَ كُلُّ شَيْءٍ مِنْ خَلْقِهِ لِمُلْكِهِ وَ رُؤُوبِيَّتِهِ الَّذِي يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ أَنْ تَقُومَ السَّاعَةُ وَ يَخْدُتْ شَيْءٌ إِلَّا بِعِلْمِهِ

All Things humble to His^{-azwj} Magnificence, and all things are disgraced to His^{-azwj} Honour, and all things submit to His^{-azwj} Power, and all things settle in their settlements to His^{-azwj} Prestige, and all things from His^{-azwj} humble to His^{-azwj} Kingdom and His^{-azwj} Lordship^{-azwj} which Withholds the sky from falling upon the earth except by His^{-azwj} Permission, and from the Hour being established, and from any thing to occur except with His^{-azwj} Knowledge.

نَحْمَدُهُ عَلَى مَا كَانَ وَ نَسْتَعِينُهُ مِنْ أَمْرِنَا عَلَى مَا يَكُونُ وَ نَسْتَغْفِرُهُ وَ نَسْتَهْدِيهِ

We praise Him^{-azwj} upon what has happened, and we seek His^{-azwj} Assistance from our affairs upon what will be happening, and we seek His^{-azwj} Forgiveness and we seek His^{-azwj} Guidance!

وَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ مَلِكُ الْمُلُوكِ وَ سَيِّدُ السَّادَاتِ وَ جَبَّارُ السَّمَاوَاتِ وَ الْأَرْضِ - الْوَاحِدُ الْقَهَّارُ الْكَبِيرُ الْمُتَعَالِ ذُو الْجَلَالِ وَ الْإِكْرَامِ ذِيانٌ يَوْمَ الدِّينِ وَ رَبُّ آبَائِنَا الْأَوْلِيَيْنِ

And I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, King of the kings, and Chief of the chiefs, and Subduer of the skies and the earth, the One, the Forceful, the Great, the Lofty with the Majesty and the Honour, Judge of the Day of religion (Qiyamah), and Lord^{-azwj} of our forefathers the former ones!

وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أُرْسِلَهُ دَاعِيًا إِلَى الْحَقِّ وَ شَاهِدًا عَلَى الْخَلْقِ فَبَلَّغَ رِسَالَاتِ رَبِّهِ كَمَا أَمَرَهُ لَا مُتَعَدِّيًا وَ لَا مُقْصِرًا وَ جَاهَدَ فِي اللَّهِ أَغْدَاءَهُ لَا وَايَا وَ لَا نَاكِيلًا وَ نَصَحَ لَهُ فِي عِبَادِهِ صَابِرًا مُخْتَسِبًا

And I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} as a caller to the truth, and a witness upon the creatures. He^{-saww} delivered Messages of his^{-saww} Lord^{-azwj} just as He^{-azwj} had Commanded him^{-as}, neither exceeding nor being deficient, and he^{-saww} fought for the Sake of Allah^{-azwj} against His^{-azwj} enemies neither getting weary nor tired, and advised for Him^{-azwj} among His^{-azwj} servants, patiently, anticipating.

وَ قَبِضَهُ اللَّهُ إِلَيْهِ وَ قَدْ رَضِيَ عَمَلَهُ وَ تَقَبَّلَ سَعْيَهُ وَ غَفَرَ ذَنْبَهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

And Allah^{-azwj} Captured him^{-saww} to Him^{-azwj} and was Satisfied with his^{-saww} work, and Accepted his^{-saww} striving, and Forgave his^{-saww} (nation's) sins. May Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}!

أَوْصِيَكُمْ عِبَادَ اللَّهِ بِتَقْوَى اللَّهِ وَ اغْتِنَامِ طَاعَتِهِ مَا اسْتَطَعْتُمْ فِي هَذِهِ الْأَيَّامِ الْحَالِيَةِ الْقَائِيَةِ وَ إِعْدَادِ الْعَمَلِ الصَّالِحِ لِجَلِيلِ مَا يَشْفِي بِهِ عَلَيْكُمْ الْمَوْتُ

I^{-asws} advise you all, servants of Allah^{-azwj}, with fearing Allah^{-azwj}, and take to obeying Him^{-azwj} whatever you are capable of in these days, the vacant, the perishable, and prepare the righteous deeds, the majestic what the death will be a healing upon you due to it.

وَ آمُرُكُمْ بِالرَّفْضِ هَذِهِ الدُّنْيَا التَّارِكَةَ لَكُمْ الرَّاغِبَةَ عَنْكُمْ وَ إِنْ لَمْ تَكُونُوا مُجِبُونَ تَرْكَهَا وَ الْمُبْلِيَةَ لِأَجْسَادِكُمْ وَ إِنْ أَحْبَبْتُمْ بِحَدِيدِهَا فِيمَا مَثَلَكُمْ وَ مَثَلَهَا كَرْتَبٍ سَلَكُوا سَبِيلًا فَكَأَنَّهُمْ قَدْ قَطَعُوهُ وَ أَفْضُوا إِلَى عِلْمٍ فَكَأَنَّهُمْ قَدْ بَلَّغُوهُ

And I^{-asws} am instructing you all with rejecting this world (which is) leaving you, declining from you, and even though you don't like leaving it the decayer of your bodies, and even if you love

its renewal. Rather, your example and its example is like riders travelling on a way, and it is as if they are cutting across it and ventured into knowledge. It is as if they had reached it.

وَكَمْ عَسَى الْمُجْرِي إِلَى الْغَايَةِ أَنْ يَجْرِيَ إِلَيْهَا حَتَّى يَبْلُغَهَا وَكَمْ عَسَى أَنْ يَكُونَ بَقَاءً مِنْ لَهُ يَوْمٌ لَا يَعُدُّهُ وَ طَالِبٌ حَيْثُ مِنَ الْمَوْتِ يَحْدُوهُ

And how perhaps is the flow to the peak from flowing to it until one reaches it? And how much perhaps would be the remaining (alive) for the who has a day for him, not exceeding it, and he keeps seeking relentlessly from the death which is chasing him?

فَلَا تَنَافَسُوا فِي عِزِّ الدُّنْيَا وَ فَخْرِهَا وَ لَا تُعْجَبُوا بِرَبِّتِهَا وَ نَعِيمِهَا وَ لَا تَجْرَعُوا مِنْ صَرَائِفِهَا وَ بُؤْسِهَا فَإِنَّ عِزَّ الدُّنْيَا وَ فَخْرَهَا إِلَى انْقِطَاعٍ وَ إِنَّ زِينَتَهَا وَ نَعِيمَهَا إِلَى اِرْتِجَاعٍ وَ إِنَّ صَرَائِفَهَا وَ بُؤْسَهَا إِلَى نَفَادٍ وَ كُلُّ مُدَّةٍ مِنْهَا إِلَى مُنْتَهَى وَ كُلُّ حَيٍّ فِيهَا إِلَى بَلَى

Therefore, do not compete regarding honour of the world and its pride, and do not be fascinated by its adornments and its bounties, and do not be alarmed from its harms and its hardships, for honour of the world and its pride is to the termination, and its adornments and its bounties to a reversion, and its harms and its hardship are to a depletion, and all terms from it are to an end-point, and all live in it is to decay.

أَوْ لَيْسَ لَكُمْ فِي آثَارِ الْأَوَّلِينَ وَ فِي آبَائِكُمُ الْمَاضِينَ مُعْتَبَرٌ وَ بَصِيرَةٌ إِنْ كُنْتُمْ تَعْقِلُونَ أَوْ لَمْ تَرَوْا إِلَى الْأَمْوَاتِ لَا يَرْجِعُونَ وَ إِلَى الْأَخْلَافِ مِنْكُمْ لَا يَجْلُدُونَ

And isn't there a lesson for you all and insight in impacts of the former ones and in your past forefathers, if you use your intellect? And are you not looking at the dead that they are not returning and to the replacements from you that they will not be living eternally?

قَالَ اللَّهُ وَ الصِّدْقُ قَوْلُهُ- وَ حَرَامٌ عَلَى قَرَبَةٍ أَهْلَكْنَاهَا أَنَّهُمْ لَا يَرْجِعُونَ وَ قَالَ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَ إِنَّمَا تُؤَفَّقُونَ أَجُورَكُمْ يَوْمَ الْقِيَامَةِ فَمَنْ زُحِرَ عَنِ النَّارِ وَ أُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ الْعُرُورِ

Allah^{-azwj} Said, and His^{-azwj} Words are truthful: **And it is Prohibited upon a town which We Destroyed, that they will not be returning [21:95]; and Said: Every self shall taste the death, and rather you will be paid fully your Recompense on the Day of Judgement; so the one who is removed far away from the Fire and enters the Paradise he indeed has succeeded; and what is the life of the world except for a deceptive pleasure? [3:185].**

أَوْ لَسْتُمْ تَرَوْنَ إِلَى أَهْلِ الدُّنْيَا وَ هُمْ يُصْبِحُونَ عَلَى أَحْوَالٍ شَتَّى فَمِنْ مَيِّتٍ يُبْكِي وَ مَفْجُوعٍ يُعْزَى وَ صَرِيحٍ يَتَلَوَّى وَ آخَرَ يُبَشِّرُ وَ يُهَنِّأُ وَ مِنْ عَائِدٍ يَعُودُ وَ آخَرَ يَنْفُسِهِ يَجُودُ وَ طَالِبٍ لِلدُّنْيَا وَ الْمَوْتِ يَطْلُبُهُ وَ غَافِلٍ وَ لَيْسَ بِمَعْقُولٍ عَنْهُ وَ عَلَى آثَرِ الْمَاضِي مَا يَمْضِي الْبَاقِي

And aren't you looking at people of the world and they are coming to a morning upon various situations – from a dead being cried upon, and an afflicted being consoled, and an injured squirming (in pain), and another receiving glad tidings and being congratulated, and a returning one is returning, and another is finding his (last) breath, and a seeker of the world and the death is seeking him, and a heedless one not being heedless from, and being upon the tracks of the past ones is what the remaining ones are continuing.

وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ رَبِّ الْعَرْشِ الْعَظِيمِ الَّذِي يَنْفَى وَ يُفْقَى مَا سِوَاهُ وَ إِلَيْهِ مُوَالِدُ الْخَلْقِ وَ مَرْجِعُ الْأُمُورِ وَ هُوَ أَرْحَمُ الرَّاحِمِينَ

And the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths, and Lord^{-azwj} of the Magnificent Throne Who will remain alive while whatever is besides Him^{-azwj} will perish, and to Him^{-azwj} is destination of the creatures, and return of the matters, and He^{-azwj} is most Merciful of the merciful ones.

إِنَّ هَذَا يَوْمٌ جَعَلَهُ اللَّهُ لَكُمْ عِيداً وَهُوَ سَيِّدُ أَيَّامِكُمْ وَ أَفْضَلُ أَعْيَادِكُمْ وَ قَدْ أَمَرَكُمُ اللَّهُ فِي كِتَابِهِ بِالسَّعْيِ فِيهِ إِلَى ذِكْرِهِ فَلَتُعْظَمَ فِيهِ رِعْبَتُكُمْ وَ لَتُخْلَصَ نِيَّتُكُمْ وَ أَكْثُرُوا فِيهِ مِنَ التَّضَرُّعِ إِلَى اللَّهِ وَ الدُّعَاءِ وَ مَسْأَلَةِ الرَّحْمَةِ وَ الْغُفْرَانِ فَإِنَّ اللَّهَ يَسْتَجِيبُ لِكُلِّ مُؤْمِنٍ دُعَاءَهُ وَ يُورِدُ النَّارَ كُلَّ مُسْتَكْبِرٍ عَنْ عِبَادَتِهِ

This day (Friday), Allah^{-azwj} has Made it an Eid for you all, and it is chief of your days, and most superior of your Eid(s), and Allah^{-azwj} has Commanded you in His^{-azwj} Book with the striving regarding it to His^{-azwj} Zikr. Therefore, magnify your desires during it, and purify your intentions, and during it frequent from the beseeching to Allah^{-azwj} and the supplicating, and asking for the Mercy and the Forgiveness, for Allah^{-azwj} will Respond to every Momin of his supplication, and every one too arrogant from worshipping Him^{-azwj} will arrive to the Fire.

وَ قَالَ اللَّهُ تَعَالَى ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ وَ اعْلَمُوا أَنَّ فِيهِ سَاعَةٌ مُبَارَكَةٌ- لَا يَسْأَلُ اللَّهُ فِيهَا عَبْدٌ مُؤْمِنٌ خَيْرًا إِلَّا آغَظَاهُ اللَّهُ-

And Allah^{-azwj} the Exalted Said: ***“Supplicate to Me, I will Answer you. Surely those who are too arrogant from worshipping Me would be entering Hell disgraced [40:60];*** and know that during it there is a Blessed hour, a Momin servant will not ask Allah^{-azwj} during it for (anything) good, except Allah^{-azwj} will Give it to him.

وَ الْجُمُعَةُ وَاجِبَةٌ عَلَى كُلِّ مُؤْمِنٍ إِلَّا الصَّبِيَّ وَ الْمَرْأَةَ وَ الْعَبْدَ وَ الْمَرِيضَ عَفَرَ اللَّهُ لَنَا وَ لَكُمْ سَالِفَ ذُنُوبِنَا وَ عَصَمَنَا وَ إِيَّاكُمْ مِنَ اقْتِرَافِ الذُّنُوبِ بَقِيَّةَ أَعْمَارِنَا

And the Friday (Salat) is obligatory upon every Momin except the young, and the woman, and the slave, and the sick. May Allah^{-azwj} Forgive for us and for you all our past sins, and Protect us and you from indulging in the sins for the remainder of our lifespans.

إِنَّ أَحْسَنَ الْحَدِيثِ وَ أْبْلَغَ الْمَوْعِظَةِ كِتَابُ اللَّهِ الْكَرِيمِ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ إِنَّ اللَّهَ هُوَ السَّمِيعُ الْعَلِيمُ

Surely the most excellent Hadeeth and furthest preaching is the Book of Allah^{-azwj}, the Honourable. I^{-asws} seek Refuge with Allah^{-azwj} the Hearing, the Knowing, from the Pelted Satan^{-la}. Surely Allah^{-azwj}, He^{-azwj} is the Hearing, the Knowing’.

وَ كَانَ يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ أَوْ قُلْ يَا أَيُّهَا الْكَافِرُونَ أَوْ أَلْهَأَكُمُ التَّكَاثُرُ أَوْ الْعَصْرَ وَ كَانَ مِمَّا يَدُومُ عَلَيْهِ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ يَجْلِسُ جَلْسَةً كَلَا وَ لَا تُمْ يَقُومُ فَيَقُولُ

And he^{-asws} used to recite Surah Al-Tawheed, or Surah Al-Kafiroun, or Surah Al-Takasur, or Surah Al-Asr, and it was from what he^{-asws} was constantly upon was Surah Al-Tawheed. Then he^{-asws} would be seated for a while, then arose saying: -

الْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نُؤْمِنُ بِهِ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَامُهُ وَ مَغْفِرَتُهُ وَ رِضْوَانُهُ

'The Praise is for Allah^{-azwj}! We praise Him^{-azwj} and seek His^{-azwj} Assistance, and believe in Him^{-azwj}, and rely upon Him^{-azwj}, and we testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. May the Salawaat of Allah^{-azwj} be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and His^{-azwj} Greeting, and His^{-azwj} Forgiveness, and His^{-azwj} Satisfaction.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَنَبِيِّكَ وَصَفِيكَ صَلَاةً تَامَّةً نَامِيَةً زَاكِيَةً تَرْفَعُ بِهَا دَرَجَتَهُ وَ تُبَيِّنُ بِهَا فَضِيلَتَهُ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and Your^{-azwj} Prophet^{-saww}, and Your^{-azwj} Elite, a complete Salawaat, Blissful, Pure, Raising his^{-saww} rank by it, and clarifying His^{-azwj} merit by it; and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} just as You^{-azwj} had Send and Blessed upon Ibrahim^{-as} and progeny of Ibrahim^{-as}, surely You^{-azwj} are Praised, Glorified!

اللَّهُمَّ عَذِّبْ كَفْرَةَ أَهْلِ الْكِتَابِ وَ الْمُشْرِكِينَ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَ يَجْحَدُونَ آيَاتِكَ وَ يُكْذِبُونَ رُسُلَكَ

O Allah^{-azwj}! Punish disbelievers (from) people of the Book, and the Polytheist, those who are hindering from Your^{-azwj} way and are rejecting Your^{-azwj} Signs (Verses) and belying Your^{-azwj} Rasool^{-saww}.

اللَّهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَ أَلْقِ الرُّعْبَ فِي قُلُوبِهِمْ وَ أَنْزِلْ عَلَيْهِمْ رِجْزَكَ وَ تَقَمَّتْكَ وَ بِأَسْكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ-

O Allah^{-azwj}! Cause differing between their words, and Cast the awe into their hearts, and Send down Your^{-azwj} pestilence upon them and Your^{-azwj} Prowess which cannot be repelled from the criminal people.

اللَّهُمَّ انصُرْ جُيُوشَ الْمُسْلِمِينَ وَ سَرَايَهُمْ وَ مُرَابِطِيهِمْ حَيْثُ كَانُوا فِي مَشَارِقِ الْأَرْضِ وَ مَعَارِبِهَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Help armies of the Muslims and their battalions and their encampments, wherever they may be in the easts of the earth and its wests, surely You^{-azwj} are Able upon all things!

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ وَ لِمَنْ هُوَ لِأَحَقُّ بِهِمْ وَ اجْعَلِ التَّقْوَى زَادَهُمْ وَ الْحَنَّةَ مَا بَيْنَهُمْ وَ الْإِيمَانَ وَ الْحِكْمَةَ فِي قُلُوبِهِمْ وَ أَوْزَعُهُمْ أَنْ يَشْكُرُوا نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيْهِمْ وَ أَنْ يُؤْفُوا بِعَهْدِكَ الَّذِي عَاهَدْتَهُمْ عَلَيْهِ إِلَهَ الْحَقِّ وَ خَالِقِ الْخَلْقِ أَمِينَ-

O Allah^{-azwj}! Forgive for the believing men and the believing women, and the Muslim men and the Muslim women, and for the one who joins with them, and Make the piety to be their provision, and the Paradise as their destination, and the Eman and the wisdom in their hearts, and Compensate them if they were to thank for Your^{-azwj} bounties which You^{-azwj} have Favoured upon them, and they should fulfil Your^{-azwj} Covenant which You^{-azwj} have Covenanted them upon, O God^{-azwj} of the truth, and Creator of the creation! Ameen!

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَ الْإِحْسَانِ وَ إِيْتَاءِ ذِي الْقُرْبَى وَ يَنْهَى عَنِ الْفَحْشَاءِ وَ الْمُنْكَرِ وَ الْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

Surely Allah Commands with the justice, and the kindness, and giving to the near of kin, and Forbids from the immoralities, and the evil, and the tyranny. He Advises you, perhaps you would be mindful [16:90].

اذْكُرُوا اللَّهَ فَإِنَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ وَ سَلُوهُ رَحْمَتَهُ وَ فَضْلَهُ فَإِنَّهُ لَا يَحْبِيبُ عَلَيْهِ دَاعٍ مِنَ الْمُؤْمِنِينَ دَعَاؤُهُ- رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ.

Mention Allah^{-azwj}, for He^{-azwj} is a Mentioner of the one who mentions Him^{-azwj}, and ask Him^{-azwj} for Mercy and His^{-azwj} Grace, for He^{-azwj} does not disappoint any supplicant from the Momineen of his supplication. **'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]!'**²⁶³

69 الْمُتَهَجِّدُ، وَ جَمَالَ الْأُسْبُوعِ، وَ أَمَّا الْفُنُوتُ فِيهَا فَإِنْ صَلَّى جَمَاعَةً فَفِيهَا فُنُوتَانِ أَحَدُهُمَا فِي الرَّكْعَةِ الْأُولَى قَبْلَ الرَّكْعَةِ وَ فِي الثَّانِيَةِ بَعْدَ الرَّكْعَةِ وَ إِنْ صَلَّى مُنْفَرِدًا فَفُنُوتٌ وَاحِدٌ وَ يُسْتَحَبُّ أَنْ يَقْتَنِبَ بِهَذَا الدُّعَاءِ-

(The books) 'Al Mutahajjid' and 'Jamaal Al Usbu' –

'And as for the Qunout in it (Friday Salat), if it is prayed in congregation, there are two Qunout(s) in it – one of them being in the first Cycles before the Ruk'u, and in the second after the Ruk'u; and if it is prayed individually, it is one Qunout, and it is obligatory that one performs Qunout with this supplication: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ لِي وَ لِوَالِدَيَّْ وَ لِوَالِدَيْ وَّ أَهْلِ بَيْتِي وَ إِخْوَانِي الْبَقِيَّةِ وَ الْعُقُوقِ وَ الْمُعَافَاةِ وَ الْمَغْفِرَةَ وَ الرَّحْمَةَ وَ الْعَاقِبَةَ فِي الدُّنْيَا وَ الْآخِرَةِ.

'O Allah^{-azwj}! I ask You^{-azwj} for me, and for my parents, and for my children, and my family members, and my brothers for the certainty, and the Pardon, and the Excusing, and the Forgiveness, and the Mercy, and the well-being in the world and the Hereafter!'²⁶⁴

وَ رَوَى أَبُو حَمَزَةَ التُّمَالِيُّ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ فِي فُنُوتِ الْجُمُعَةِ كَلِمَاتِ الْمَرْجِ وَ يَقُولُ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً كَثِيرَةً طَيِّبَةً مُبَارَكَةً

And it is reported by Abu Hamza Al Sumali who said,

'I heard Abu Ja'far^{-asws} saying in Qunout of the Friday (Salat), words of the relief, and he^{-asws} said: 'O Allah^{-azwj} Who, there isn't anything like Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws}, abundant Salawaat, goodly, Blessed!

اللَّهُمَّ أَعْطِ مُحَمَّدًا وَ آلَ مُحَمَّدٍ جَمِيعَ الْخَيْرِ كُلِّهِ وَ اصْرِفْ عَن مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الشَّرَّ كُلَّهُ

O Allah^{-azwj}! Give Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} entirety of the goodness, all of it, and Turn the evil away from Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, all of it!

²⁶³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 68

²⁶⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 69 a

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ وَعَافِنِي وَ مَنْ عَلَيَّ بِالْجَنَّةِ طَوْلًا مِنْكَ وَ نَجِّنِي مِنَ النَّارِ وَ اغْفِرْ لِي مَا سَلَفَ مِنْ ذُنُوبِي وَ ارْزُقْنِي الْعِصْمَةَ فِيمَا بَقِيَ مِنْ عُمْرِي أَنْ أَعُودَ فِي شَيْءٍ مِنْ مَعَاصِيكَ أَبَدًا حَتَّى تَتَوَقَّأَنِي وَ أَنْتَ عَنِّي رَاضٍ وَ أَنْتَبْتُ لِي عِنْدَكَ الشَّهَادَةَ ثُمَّ لَا تُحَوِّلْنِي عَنْهَا أَبَدًا بِرَحْمَتِكَ

O Allah^{-azwj}! Forgive for me, and Mercy me, and Turn to me, and Pardon me, and Confer upon me with the Paradise as Leniency from You^{-azwj}, and Rescue me from the Fire, and Forgive for me what has passed from my sins, and Grace me the Protection in what remains from my lifespan from repeating anything from disobedience to You^{-azwj}, ever, until You^{-azwj} Cause me to dies while You^{-azwj} are Satisfied with me, and Affirm the martyrdom for me with You^{-azwj} then do not Transfer me away from it, ever, due to Your^{-azwj} Mercy!

يَا مُقَلَّبَ الْقُلُوبِ وَ الْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ طَاعَتِكَ وَ دِينَ رَسُولِكَ وَ ثَبِّتْ قَلْبِي عَلَى الْهُدَى بِرَحْمَتِكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Turner of the hearts and the sighs! Affirm my heart upon Your^{-azwj} religion and Your^{-azwj} obedience, and religion of Your^{-azwj} Rasool^{-saww}, and Affirm my heart upon the Guidance by Your^{-azwj} Mercy, and do not let my heart to deviate after having Guided me, and Gift to me Mercy from Yourself^{-azwj}, surely You^{-azwj} are the Benefactor!''²⁶⁵

وَ رَوَى مُقَاتِلُ بْنُ مُقَاتِلٍ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع أَيُّ شَيْءٍ تَقُولُ فِي قُنُوتِ صَلَاةِ الْجُمُعَةِ

And it is reported by Muqatil Bin Muqatil who said,

'Abu Al-Hassan Al-Reza^{-asws} said: 'Which thing are you saying in Qunout of the Friday Salat?'

قَالَ قُلْتُ مَا يَقُولُ النَّاسُ

He (the narrator) said, 'I said, 'What the people are saying'.

قَالَ لَا تَقُلْ كَمَا يَقُولُونَ وَ لَكِنْ قُلِ اللَّهُمَّ أَصْلِحْ عَبْدَكَ وَ خَلِيفَتَكَ بِمَا أَصْلَحْتَ بِهِ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ حَفَّهُ بِمَلَائِكَتِكَ وَ أَيِّدْهُ بِرُوحِ الْقُدْسِ مِنْ عِنْدِكَ

He^{-asws} said: 'Do not say like what they are saying, but say, 'O Allah^{-azwj}! Reconcile Your^{-azwj} servant and Your^{-azwj} Caliph with what You^{-azwj} had Reconcile Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as}, and Surround him^{-ajfj} with Your^{-azwj} Angels, and Assist him^{-ajfj} with the Holy Spirit from You^{-azwj}!

وَ اسئَلْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصْدًا يَحْفَظُونَهُ مِنْ كُلِّ سُوءٍ وَ أَبْدَلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا يُعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا وَ لَا يُجْعَلُ لِأَحَدٍ مِنْ خَلْقِكَ عَلَى وِلَايَتِكَ سُلْطَانًا وَ أَدْنُ لَهُ فِي جِهَادِ عَدُوِّكَ وَ عَدُوِّهِ وَ اجْعَلْنِي مِنْ أَنْصَارِهِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

And Travel him^{-ajfj} with a guard in front of him^{-ajfj} and behind him^{-ajfj} protecting him^{-ajfj} from every evil, and Assist him^{-ajfj} with security from after his^{-ajfj} fear. He^{-ajfj} will worship You^{-azwj} not associating anything with You^{-azwj}, nor Make any authority for anyone from Your^{-azwj} creatures upon You^{-azwj} Guardian^{-ajfj} Guardian^{-la} (everywhere its la), and Permit for him^{-ajfj} in fighting

²⁶⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 69 b

Your^{-azwj} enemies and his^{-ah} his^{-ajfi} enemies, and Make me to be from his^{-ah} his^{-ajfi} helpers, surely You^{-azwj} are Able upon all things!”²⁶⁶

وَرَوَى الْمُعَلَّى بْنُ حُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِيَكُنْ مِنْ قَوْلِكُمْ فِي قُنُوتِ الْجُمُعَةِ - اللَّهُمَّ إِنَّ عِبِيداً مِنْ عِبَادِكَ الصَّالِحِينَ قَامُوا بِكِتَابِكَ وَ سُنَّةِ نَبِيِّكَ ص فَاجْزِهِمْ عَنَّا خَيْرَ الْجَزَاءِ.

And it is reported by Al Moalla Bin Khuneys who said,

‘I heard Abu Abdullah^{-asws} saying: ‘Let it be from your words during Qunout of the Friday (Salat), ‘O Allah^{-azwj}! Indeed, some servants from Your^{-azwj} righteous servants have stood with Your^{-azwj} Book and Sunnah of Your^{-azwj} Prophet^{-saww}, so Recompense them on our behalf best of the Recompense’.”²⁶⁷

وَرَوَى سُلَيْمَانُ بْنُ حَفْصٍ الْمُرُوزِيُّ عَنْ أَبِي الْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ الرِّضَا يَعْني الثَّالِثَ ع قَالَ قَالَ: لَا تَقُلْ فِي صَلَاةِ الْجُمُعَةِ فِي الْقُنُوتِ وَ السَّلَامِ عَلَيِ الْمُرْسَلِينَ

And it is reported by Suleyman Bin Hafs Al Marouzy,

‘From Abu Al-Hassan Ali Bin Muhammad Al-Reza^{-asws}, meaning the third^{-asws}, he (the narrator) said, ‘He^{-asws} said: ‘Do not say in the Friday Salat in the Qunout, ‘And the greetings be upon the Messengers^{-as}’.

وَقَالَ سَمِعَ عَلِيُّ بْنُ مُحَمَّدٍ الْقَاشَانِيُّ مَسْأَلِ أَبِي الْحَسَنِ الثَّالِثِ فِي سَنَةِ أَرْبَعٍ وَ ثَلَاثِينَ وَ مِائَتَيْنِ.

And he said, ‘Ali Bin Muhammad Al-Qashany heard question of Abu Al-Hassan^{-asws} the third in the year two hundred and thirty-four’.”²⁶⁸

قَالَ الصَّدُوقُ فِي الْفَقِيهِ رُوِيَ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع الْقُنُوتُ كُلُّهُ جَهَارٌ وَ الْقَوْلُ فِي قُنُوتِ الْفَرِيضَةِ فِي الْأَيَّامِ كُلِّهَا إِلَّا فِي الْجُمُعَةِ - اللَّهُمَّ إِنِّي أَسْأَلُكَ لِي وَ لِوَالِدَيَّْ إِلَى آخِرِ مَا مَرَّ.

Al Sadouq said in ‘Al Faqeeh’ – It is reported from Zurara who said,

‘Abu Ja’far^{-asws} said: ‘The Qunout, whole of it is with loudness, and the words in Qunout are obligatory in all the days except in the Friday (Salat), ‘O Allah^{-azwj}! I ask You^{-azwj} for me and for my parents’ – up to end of what has passed’.”²⁶⁹

70 جَمَالَ الْأُسْبُوعِ، بِإِسْنَادِهِ عَنِ الْكُلَيْبِيِّ عَنِ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ بَعْضِ أَصْحَابِنَا عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: الْقُنُوتُ قُنُوتُ الْجُمُعَةِ فِي الرَّكْعَةِ الْأُولَى بَعْدَ الْقِرَاءَةِ تَقُولُ فِي الْقُنُوتِ

(The book) ‘Jamaak Al Usbou’ – by his chain from Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhamad, from Al-Husayn Bin Saeed, from one of our companions, from Sama’at, from Abu Baseer,

²⁶⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 69 c

²⁶⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 69 d

²⁶⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 69 e

²⁶⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 69 f

‘From Abu Abdullah^{-asws} having said: ‘The Qunout, Qunout of the Friday (Salat) is in the first Cycle after the recitation. You should say in the Qunout: -

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ- لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

‘There is no god except Allah^{-azwj}, the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! There is no god except Allah^{-azwj} Lord^{-azwj} of the seven skies and whatever is in these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا هَدَيْتَنَا بِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا كَرَّمْتَنَا بِهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} just as You^{-azwj} have Guided us through him^{-saww}!

اللَّهُمَّ اجْعَلْنَا مِنْ اخْتَارْتَهُ لِدِينِكَ وَ خَلَقْتَهُ لِحَبِيبِكَ

O Allah^{-azwj}! Make us from the one You^{-azwj} have Selected for Your^{-azwj} religion, and Created for Your^{-azwj} Paradise!

اللَّهُمَّ لَا تُرْخِ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Allah^{-azwj}! ***‘Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8]’***.²⁷⁰

71 دَعَائِمُ الْإِسْلَامِ، رَوَيْنَا عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع عَنْ عَلِيِّ بْنِ رَسُولِ اللَّهِ ص قَالَ: أَرْبَعَةٌ يَسْتَقْبِلُونَ الْعَمَلَ الْمَرِيضُ إِذَا بَرِيَ وَ الْمُشْرِكُ إِذَا أَسْلَمَ وَ الْمُتَصَرِّفُ مِنَ الْجُمُعَةِ إِيمَانًا وَ اخْتِسَابًا وَ الْحَاجُّ.

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

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}: ‘Rasool-Allah^{-saww} having said: ‘Four will be resuming the deeds (prior sins forgiven) – the sick when he recovers, and the Polytheist when he becomes a Muslim, and the one dispersing from the Friday (Salat) with Eman and anticipation, and the pilgrim (of Hajj)’.²⁷¹

وَ عَنْ عَلِيِّ ع أَنَّهُ قَالَ: يُوشِكُ أَحَدُكُمْ أَنْ يَبْدَى حَتَّى لَا يَأْتِيَ الْمَسْجِدَ إِلَّا يَوْمَ الْجُمُعَةِ ثُمَّ يَسْتَأْخِرُ حَتَّى لَا يَأْتِيَ الْجُمُعَةَ إِلَّا مَرَّةً وَ يَدَعُهَا مَرَّةً ثُمَّ يَسْتَأْخِرُ حَتَّى لَا يَأْتِيَهَا فَيَطْبَعُ اللَّهُ عَلَى قَلْبِهِ.

And from Ali^{-asws} having said: ‘One of you may procrastinate until he does not come to the Masjid except on the day of Friday, then he would delay until he does not come to the Friday

²⁷⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 70

²⁷¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 1

(Salat) except sometimes, and he would leave it sometimes, then he would delay it until the does not come (at all), so Allah^{-azwj} would Seal upon his heart".²⁷²

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع أَنَّهُ قَالَ: صَلَاةُ الْجُمُعَةِ فَرِيضَةٌ وَاجِبَةٌ عَلَى كُلِّ مُؤْمِنٍ إِذَا كَانَ مِنَ الْإِيمَانِ الْعَدْلَ فَمَنْ تَرَكَ ثَلَاثَ جُمُعٍ عَلَى هَذَا فَقَدْ تَرَكَ ثَلَاثَ فَرَائِضَ وَ لَا يَتْرُكُ ثَلَاثَ فَرَائِضَ مِنْ غَيْرِ عِلَّةٍ وَ لَا عُذْرٍ إِلَّا مُنَافِقًا.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'The Friday Salat is an obligation and the gathering to it with the just Imam^{-asws} is necessary. The one who neglects three times gathering upon this, so he has neglected three obligations, and no one would neglect three obligations without any (valid) reason nor excuse, except a hypocrite".²⁷³

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَيْسَ عَلَى الْمُسَافِرِ جُمُعَةٌ وَ لَا جَمَاعَةٌ وَ لَا تَشْرِيْقٌ إِلَّا فِي مِصْرٍ جَامِعٍ.

And from Ali^{-asws} having said: 'There isn't any Friday Salat upon the traveller nor congregation nor 'Tashreeq' (Eid Salat-s) except in a city gathering".²⁷⁴

وَعَنْ جَعْفَرٍ ع أَنَّهُ قَالَ: أَتَى رَسُولُ اللَّهِ ص بِخَمْسٍ وَ ثَلَاثِينَ صَلَاةً فِي كُلِّ سَبْعَةِ أَيَّامٍ مِنْهَا صَلَاةٌ لَا يَسَعُ أَحَدًا أَنْ يَتَخَلَّفَ عَنْهَا إِلَّا خَمْسَةٌ الْمَرْأَةُ وَ الصَّبِيُّ وَ الْمُسَافِرُ وَ الْمَرِيضُ وَ الْمَمْلُوكُ يَغْنِي صَلَاةُ الْجُمُعَةِ مَعَ الْإِمَامِ الْعَدْلِ.

And from Ja'far^{-asws} having said: 'Rasool-Allah^{-sawww} came with thirty-five Salat(s) in every seven days. From these it a Salat, there is no leeway for anyone that he stays behind from it except five – the woman, and the child, and the traveller, and the sick, and the slave – meaning the Friday Salat with the just Imam^{-asws}'.²⁷⁵

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: إِذَا شَهِدَتِ الْمَرْأَةُ وَ الْعَبْدُ الْجُمُعَةَ أَجْزَأَتْ عَنْهُمَا مِنْ صَلَاةِ الظُّهْرِ.

And from Ali^{-asws} having said: 'When woman and the slave attend the Friday (Salat), it would suffice from them from (having to pray) Al-Zohr Salat".²⁷⁶

وَعَنْ أَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيِّ ع أَنَّهُ قَالَ: يُجِبُ الْجُمُعَةُ عَلَى مَنْ كَانَ مِنْهَا عَلَى فَرَسَخَيْنِ إِذَا كَانَ الْإِمَامُ عَدْلًا.

And from Abu Ja'far Muhammad^{-asws} Bin Ali^{-asws} having said: 'The Friday Salat is obligated upon the one who were to be upon two Farsakh(s) (distance), when there were to be a Just Imam^{-asws}'.²⁷⁷

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يُجْمَعُ الْقَوْمُ يَوْمَ الْجُمُعَةِ إِذَا كَانُوا خَمْسَةً فَصَاعِدًا وَ إِنْ كَانُوا أَقَلَّ مِنْ خَمْسَةٍ لَمْ يُجْمَعُوا.

²⁷² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 2

²⁷³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 3

²⁷⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 4

²⁷⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 5

²⁷⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 6

²⁷⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 7

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'The people should gather on the day of Friday when they were five and more, and if they were less than five, they should not gather'.²⁷⁸

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ: التَّهَجُّرُ إِلَى الْجُمُعَةِ حَجٌّ فُقَرَاءَ أُمَّتِي.

And from Rasool-Allah^{-saww} having said: 'The fleeing to the Friday Salat is Hajj of poor ones of my^{-saww} community'.²⁷⁹

وَعَنْ عَلِيٍّ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ قَالِ لَيْسَ السَّعْيُ الْإِشْتِدَادَ وَ لَكِنْ يَمْشُونَ إِلَيْهَا مَشْيًا.

And from Ali^{-asws} having been asked about Words of Allah^{-azwj} Mighty and Majestic: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9]**, he^{-asws} said: 'The hastening isn't the intensely rushing, but walking to it a (moderate) walk'.²⁸⁰

وَعَنْهُ ع أَنَّهُ كَانَ يَمْشِي إِلَى الْجُمُعَةِ خَافِيًا تَعْظِيمًا لَهَا وَ يُعَلِّقُ نَعْلَيْهِ بِيَدِهِ الْبُسْرَى وَ يَقُولُ إِنَّهُ مَوْطِنٌ لِلَّهِ وَ هَذَا مِنْهُ ع تَوَاضَعٌ لِلَّهِ جَلَّ وَ عَزَّ - لَا عَلَى أَنَّ ذَلِكَ شَيْءٌ يَجِبُ وَ لَا يُجْزِي عِزَّهُ وَ لَا نَأْسُ بِالْإِثْبَعَالِ وَ الرَّكُوبِ إِلَى الْجُمُعَةِ.

And from him^{-asws}, he^{-asws} used to walk to the Friday (Salat) barefooted in reverence for it, and he^{-asws} held his^{-asws} slippers in his^{-asws} left hand, and he^{-asws} said: 'This is a place for Allah^{-azwj}', and this from him^{-asws} is humbling to Allah^{-azwj} Majestic and Mighty, not based upon that it is an obligatory thing and nothing else is allowed, and there is no problem with wearing the slippers and riding to the Friday Salat'.²⁸¹

وَعَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يَشْهَدُ الْجُمُعَةَ مَعَ أَيْمَةِ الْجُورِ تَقِيَّةً وَ لَا يَتَعَدُّ بِهَا وَ يُصَلِّي الطُّهْرَ لِنَفْسِهِ.

And from Ali^{-asws} Bin Al-Husayn^{-asws}, he^{-asws} was attending the Friday (Salat) with the tyrannical leaders out of Taqiyyah (dissimulation), and did not count with it (as valid), and he^{-asws} would Al-Zohr for himself^{-asws}'.²⁸²

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا جُمُعَةَ إِلَّا مَعَ إِمَامٍ عَدْلٍ تَقِيٍّ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'There is no Friday (Salat) except with a Just Imam^{-asws}, pious'.²⁸³

وَعَنْ عَلِيٍّ ع أَنَّهُ قَالَ: لَا يَصْلُحُ الْحُكْمُ وَ لَا الْحُدُودُ وَ لَا الْجُمُعَةُ إِلَّا بِإِمَامٍ عَدْلٍ.

²⁷⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 8

²⁷⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 9

²⁸⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 10

²⁸¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 11

²⁸² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 12

²⁸³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 13

And from Ali^{-asws} having said: ‘Neither the judgment, nor the legal penalty, nor the Friday (Salat) correct except with a just Imam^{-asws}’.²⁸⁴

وَعَنْهُ ع أَنَّهُ قَالَ: النَّاسُ فِي إِثْنَانِ الْجُمُعَةِ ثَلَاثَةُ رِجَالٍ رَجُلٌ حَضَرَ الْجُمُعَةَ لِلْغَوْرِ وَ الْمِرَاءِ فَذَلِكَ حَظُّهُ مِنْهَا

And from him^{-asws} having said: ‘The people in coming to the Friday (Salat) are based upon three men – a man who attends the Friday (Salat) for the vanity and the showing off, so that is his share from it.

وَرَجُلٌ جَاءَ وَ الْإِمَامُ يَخْطُبُ فَصَلَّى فَإِنْ شَاءَ اللَّهُ أَعْطَاهُ وَ إِنْ شَاءَ حَرَمَهُ

And a man coming while the prayer leader is addressing, so he prays Salat. If Allah^{-azwj} Desires, He^{-azwj} will Give him, and He^{-azwj} Desires, He^{-azwj} will Deprive him.

وَرَجُلٌ حَضَرَ قَبْلَ خُرُوجِ الْإِمَامِ فَصَلَّى مَا فَضَى لَهُ ثُمَّ جَلَسَ فِي إِنْصَابٍ وَ سَكُونٍ حَتَّى خَرَجَ الْإِمَامُ إِلَى أَنْ قُضِيَتْ فِيهَا كَفَّارَةٌ لِمَا بَيْنَهَا وَ بَيْنَ الْجُمُعَةِ الَّتِي تَلِيهَا وَ زِيَادَةٌ ثَلَاثَةِ أَيَّامٍ وَ ذَلِكَ لِأَنَّ اللَّهَ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرٌ أَمْثَالِهَا.

And a man attending before the prayer leader comes out, so he prays what he has to make up for, then he sits for listening and is calm until the prayer leader comes out, up to he fulfils. It will be an atonement for what is between it and the next Friday, and additional three days, and that is because Allah^{-azwj} Says: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**’.²⁸⁵

وَعَنْهُ ع أَنَّهُ قَالَ: لَأَنْ أَجْلِسَ عَنِ الْجُمُعَةِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَعَدَّ حَتَّى إِذَا جَلَسَ الْإِمَامُ جِئْتُ أَنْتَخِطَى رِقَابَ النَّاسِ.

And from him^{-asws} having said: ‘If I^{-asws} were to sit back from praying the Friday (Salat) it would be more beloved to me^{-asws} than to come late until the prayer leader has sat down, coming and stepping necks of the people (to move forward by disturbing them)’.²⁸⁶

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا قَامَ الْإِمَامُ يَخْطُبُ فَقَدْ وَجِبَ عَلَى النَّاسِ الصَّمْتُ.

And from Ja’far Bin Muhammad^{-asws} having said: ‘When the prayer leader stands to address, the silence is obligated upon the people’.²⁸⁷

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: لَا كَلَامَ وَ الْإِمَامُ يَخْطُبُ وَ لَا الْإِتِّمَاتُ إِلَّا بِمَا يَجِئُ فِي الصَّلَاةِ.

And from Ali^{-asws} having said: ‘There should be no talking while the prayer leader is addressing, nor the turning around except with what is Permissible during the Salat’.²⁸⁸

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: لَا كَلَامَ حَتَّى يُفْرَغَ الْإِمَامُ مِنَ الْخُطْبَةِ فَإِذَا فَرَّغَ مِنْهَا فَتَكَلَّمْ مَا بَيْنَكَ وَ بَيْنَ افْتِتَاحِ الصَّلَاةِ إِنْ شِئْتَ.

²⁸⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 14

²⁸⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 15

²⁸⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 16

²⁸⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 17

²⁸⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 18

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'There should be no talking until the prayer leader is free from the sermon. When he is free from it, then speak if you like in what is between you and beginning of the Salat'.²⁸⁹

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: يَسْتَقْبِلُ النَّاسُ الْإِمَامَ عِنْدَ الْخُطْبَةِ بِوُجُوهِهِمْ وَ يُصْعُونَ إِلَيْهِ.

And from Ali^{-asws} having said: 'The people should face the prayer leader at the sermon with their faces and listen to him'.²⁹⁰

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِذَا جُعِلَتِ الْخُطْبَةُ عَوِضًا مِنَ الرَّكَعَتَيْنِ اللَّتَيْنِ أُسْقِطْنَا مِنْ صَلَاةِ الظُّهْرِ فَهِيَ كَالصَّلَاةِ لَا يَحِلُّ فِيهَا إِلَّا مَا يَحِلُّ فِي الصَّلَاةِ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'But rather the sermon has been made instead of the two Cycles, those which have been dropped from Al-Zohr Salat, so it is like the Salat. It is not Permissible during it except what is Permissible during the Salat'.²⁹¹

وَعَنْهُ ع أَنَّهُ قَالَ: يُبْدَأُ بِالْخُطْبَةِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ وَإِذَا صَعِدَ الْإِمَامُ جَلَسَ وَ أَدَانَ الْمُؤَدِّثُونَ بَيْنَ يَدَيْهِ فَإِذَا فَرَعُوا مِنَ الْأَذَانِ قَامَ فَخَطَبَ وَ وَعَظَ ثُمَّ جَلَسَ جَلْسَةً خَفِيفَةً

And from him^{-asws} having said: 'He (prayer leader) should begin the sermon on the day of Friday before the Salat, and when the prayer leader ascends (the pulpit) and sits, the Muezzin should proclaim the Azaan in front of him. When they are free from the Azaan, he should stand and address and preach, then be seated a light sitting.

ثُمَّ قَامَ فَخَطَبَ خُطْبَةً أُخْرَى يَدْعُو فِيهَا ثُمَّ أَقَامَ الْمُؤَدِّثُونَ الصَّلَاةَ وَ نَزَلَ يُصَلِّي الْجُمُعَةَ رَكَعَتَيْنِ يَجْهَرُ فِيهِمَا بِالْقِرَاءَةِ.

Then he should stand and address again supplicating in it. Then the Muezzins should proclaim the Iqama of the Salat and he should descend and pray the Friday Salat of two Cycles, be loud in these with the recitation'.²⁹²

وَعَنْ عَلِيِّ ع أَنَّهُ كَانَ إِذَا صَعِدَ الْمُنْبَرِ سَلَّمَ عَلَى النَّاسِ.

And from Ali^{-asws}, whenever he^{-asws} ascended the pulpit, greeted unto the people'.²⁹³

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: وَ يُنْبَغِي لِلْإِمَامِ يَوْمَ الْجُمُعَةِ أَنْ يَتَطَيَّبَ وَ يَلْبَسَ أَحْسَنَ ثِيَابِهِ وَ يَتَعَمَّمَ.

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'And it is befitting for the prayer leader on the day of Friday that he applies perfume and wears best of his clothes and a turban'.²⁹⁴

وَعَنْهُ ع السُّنَّةُ أَنْ يُفْرَأَ فِي أَوَّلِ رَكَعَةِ يَوْمِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَ الثَّانِيَةِ بِسُورَةِ الْمُنَافِقِينَ.

²⁸⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 19

²⁹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 20

²⁹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 21

²⁹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 22

²⁹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 23

²⁹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 24

And from him^{-asws}: ‘The Sunnah is that he should recite in the first Cycle on the day of Friday with Surah Al-Jummah, and the second with Surah Al-Munafiqeen’.²⁹⁵

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: مَنْ أَذْرَكَ رَكْعَةً مِنْ صَلَاةِ الْجُمُعَةِ يُضَيِّفُ إِلَيْهَا رَكْعَةً أُخْرَى بَعْدَ انْصِرَافِ الْإِمَامِ وَإِنْ فَاتَهُ رَكْعَتَانِ مَعًا صَلَّى وَخَدَهُ الظُّهْرَ أَرْبَعًا.

And from Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘One who attains one Cycle from the Friday Salat, should add another Cycle to it after the prayer leader has finished, and if he misses out two Cycles together, he should pray Al-Zohr alone of four (Cycles)’.²⁹⁶

72 **الْهُدَايَةُ**، فَرَضَ اللَّهُ عَزَّ وَجَلَّ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ حَمْسًا وَثَلَاثِينَ صَلَاةً وَاحِدَةً فَرَضَهَا اللَّهُ عَزَّ وَجَلَّ فِي جَمَاعَةٍ وَهُوَ الْجُمُعَةُ وَوَضَعَهَا عَنْ تِسْعَةِ عَنِ الصَّغِيرِ وَالْكَبِيرِ وَالْمَجْنُونِ وَالْمُسَافِرِ وَالْعَبْدِ وَالْمَرْأَةِ وَالْمَرِيضِ وَالْأَعْمَى وَمَنْ كَانَ عَلَى رَأْسِ فَرَسَيْنِ

(The book) ‘Al Hidayah’ –

‘Allah^{-azwj} Mighty and Majestic has Obligated, from the Friday to the Friday, thirty-five Salat(s). One Salat Allah^{-azwj} Mighty and Majestic has Obligated in congregation, and it is the Friday (Salat) and Dropped it from nine (individuals) – the young, and the old, and the insane, and the traveller, and the slave, and the woman, and the sick, and the blind, and one who was on top (over) two Farsakh(s).

وَالْقِرَاءَةُ فِيهَا جَهَارًا وَالغُسْلُ فِيهَا وَاجِبٌ وَعَلَى الْإِمَامِ فِيهَا فُتُونَانِ فُتُوْتُ فِي الرَّكْعَةِ الْأُولَى قَبْلَ الرَّكْعَةِ وَ فِي الثَّانِيَةِ بَعْدَ الرَّكْعَةِ وَمَنْ صَلَّى صَلَاتَهَا وَخَدَهُ فَلْيُصَلِّهَا أَرْبَعًا كَصَلَاةِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ

And the recitation in it is aloud, and the washing (bathing) in it is obligatory, and in it (the Salat) to Qunout(s) are upon the prayer leader – a Qunout in the first Cycle before the Ruk’u and in the second after the Ruk’u; and the one who prays it alone, let him pray it like Al-Zohr Salat during rest of the days.

وَ إِذَا اجْتَمَعَ يَوْمَ الْجُمُعَةِ سَبْعَةٌ وَ لَمْ يَخَافُوا أَنَّهُمْ بَعْضُهُمْ وَ حُطْبَتُهُمْ وَ حُطْبَتُهُ بَعْدَ الصَّلَاةِ لِأَنَّ الْحُطْبَتَيْنِ مَكَانَ الرَّكْعَتَيْنِ الْأَخْرَاوَيْنِ

And when seven (people) gather on the day of Friday and they are not fearing, one of them should lead them, and address them; and the sermon is after the Salat because the two sermons are in place of the last two Cycles.

وَ أَوَّلُ مَنْ حُطِبَ قَبْلَ الصَّلَاةِ عُثْمَانُ لِأَنَّهُ لَمَّا أَحَدَتْ مَا أَحَدَتْ لَمْ يَكُنْ يَقِفُ النَّاسُ عَلَى حُطْبَتِهِ فَلِهَذَا قَدَّمَهَا وَ السَّبْعَةُ الَّذِينَ ذَكَرْنَا هُمْ الْإِمَامُ وَ الْمُؤَدِّدُ وَ الْقَاضِي وَ الْمُدْعِي وَ الْمُدْعَى عَلَيْهِ وَ الشَّاهِدَانِ.

And the first one to address before the Salat was Usman because when he had innovated what he innovated, the people were not pausing upon his sermon. For this reason, he brought these (sermons) forward; and the seven we^{-asws} have mentioned, they are the prayer leader,

²⁹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 25

²⁹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 71 / 26

and the Muezzin, and the judge, and the claimant, and the defendant, and the two witnesses”²⁹⁷.

73 مَشْكَاهُ الْأَنْوَارِ، نَقْلًا مِنْ كِتَابِ الْمُحَاسِنِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ إِتْيَانُ الْجُمُعَةِ زِيَارَةٌ وَ جَمَالٌ

(The book) ‘Mishkat Al Anwaar’ – copying from the book ‘Al Mahasin’ who said,

‘Amir Al-Momineen^{-asws} said: ‘Going to the Friday (Salat) is visitation (Ziyarat) and beauty’.

قِيلَ لَهُ وَ مَا الْجَمَالُ

It was said to him^{-asws}, ‘And what is the beauty?’

قَالَ قَضُوا [أَقْضُوا] الْفَرِيضَةَ وَ تَزَاوَرُوا.

He^{-asws} said: ‘Fulfil the obligation and visit each other’²⁹⁸.

وَ قَالَ عَ لَكُمْ فِي تَزَاوَرِكُمْ مِثْلُ أَجْرِ الْحَاجِّينَ.

And he^{-asws} said: ‘For you all in your visiting each other is like the Rewards of the Hajj pilgrims’²⁹⁹.

74 دَعَائِمُ الْإِسْلَامِ، رَوَيْنَا عَنْ أَهْلِ الْبَيْتِ عَ فِي قُنُوتِ الْجُمُعَةِ وَجُوهًا وَ كُلُّهَا حَسَنٌ مِنْهَا أَنْ يَقُوتَ بَعْدَ الْفَرَاغِ مِنْ قِرَاءَةِ سُورَةِ الْمُنَافِقِينَ فِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ أَنْ يَرْكَعَ فَيَقُولُ

(The book) ‘Da’aim Al Islam’ –

‘We are reporting from People^{-asws} of the Household regarding Qunout of the Friday (Salat) has aspects, and all of these are good. From these is if one performs Qunout after being free from reciting Surah Al Munafiqeen in the second Cycle before he does Ruk’u, so he says: -

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ- لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

‘There is no god except Allah^{-azwj} the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Magnificent! Glory be to Allah^{-azwj} Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths and whatever is within these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!

يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى أُمَّةِ الْمُؤْمِنِينَ

²⁹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 72

²⁹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 73 a

²⁹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 73 b

O Allah^{-azwj}, the One^{-azwj} Who, there isn't anything like Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and upon Imams^{-asws} of the Momineen!

اللَّهُمَّ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ دِينَ نَبِيِّكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O Allah^{-azwj}! Affirm my heart upon Your^{-azwj} religion and religion of Your^{-azwj} Prophet^{-saww}, and do not let my heart to deviate after having Guided me, and Grant Mercy to me from Yourself^{-azwj}, surely You^{-azwj} are the Benefactor!

اللَّهُمَّ اجْعَلْنِي مِمَّنْ خَلَقْتَهُ لِحَبِّبِكَ وَ اخْتَرْتَهُ لِدِينِكَ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا أَنْتَ أَهْلُهُ وَ هُمْ بِكَ أَهْلُهُ صَلَوَاتِ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

O Allah^{-azwj}! Make me from the one You^{-azwj} Created for Your^{-azwj} Paradise and Selected for Your^{-azwj} religion; and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} like what You^{-azwj} are rightful of, and they^{-asws} are its rightful with You^{-azwj}! May the Salawaat of Allah^{-azwj} be upon them all!"³⁰⁰

75 فضائل الأشهر الثلاثة، للصدوق عن محمد بن إبراهيم بن إسحاق عن أحمد بن محمد الكوفي عن علي بن الحسن بن فضال عن أبيه عن أبي الحسن الرضا عن آتائه ع أن رسول الله ص قال: من أدرك شهر رمضان فلم يُغفر له فأبعده الله و من أدرك ليلة القدر فلم يُغفر له فأبعده الله

(The book) 'Fazaail Al Ashhar Al Salasa' of Al Sadouq – from Muhammad Bin Ibrahim Bin Is'haq, from Ahmad Bin Muhammad Al Kufi, from Ali Bin Al-Hassan Bin Fazzal, from his father,

'From Abu Al-Hassan Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'One who comes across a month of Ramazan but (his sins) are not Forgiven for him, Allah^{-azwj} has Distanced him; and one who comes across Laylat Al Qadr but (his sins) are not Forgiven for him, Allah^{-azwj} has Distanced him.

وَ مَنْ حَضَرَ الْجُمُعَةَ مَعَ الْمُسْلِمِينَ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ أَدْرَكَ وَالِدَيْهِ أَوْ أَحَدَهُمَا فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ وَ مَنْ دُرِّثَ عِنْدَهُ فَصَلَّى عَلَيَّ فَلَمْ يُغْفَرْ لَهُ فَأَبْعَدَهُ اللَّهُ الْحَبِيرَ.

And one who attends the Friday (Salat) with the Muslims but (his sins) are not Forgiven for him, Allah^{-azwj} has Distanced him; and the one who comes across his parents or one of them, but (his sins) are not Forgiven for him, Allah^{-azwj} has Distance him; and the one I^{-saww} am mentioned in his presence, so he sends Salawaat upon me^{-saww}, but (his sins) are not Forgiven for him, Allah^{-azwj} has Distanced him' – the Hadeeth"³⁰¹

76 أقول وجدت في أصل قديم من أصول أصحابنا في الدعاء روى حماد بن عثمان عن زرارة عن أبي عبد الله ع قال: القنوت في آخر كل صلاة إلا في يوم الجمعة

I (Majlisi) am saying, 'I found in an ancient original of our companions regarding the supplication, 'It is reported by Hammad Bin Usman, from Zurara,

³⁰⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 74

³⁰¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 94 H 75

'From Abu Abdullah^{-asws} having said: 'The Qunout is in the end of every Salat except during the day of Friday'.

قَالَ وَ رُوِيَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْإِمَامِ يُحْتَبَأُ يَوْمَ الْجُمُعَةِ وَ الْإِمَامُ يُحْتَبَأُ

He said, 'And it is reported from the Prophet^{-saww}, the prohibition from the reclining on the day of Friday while the prayer leader is addressing'.

قَالَ وَ تَقُولُ فِي الْقُنُوتِ بَعْدَ كَلِمَاتِ الْفَرَجِ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَاةً كَثِيرَةً زَكِيَّةً طَيِّبَةً مُبَارَكَةً مُتَقَبَّلَةً رَبِّ اغْفِرْ لِي وَ ارْحَمْنِي وَ قِنِي عَذَابَ النَّارِ

He said, 'And you should be saying in the Qunout after words of the relief, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, abundant Salawaat, pure, good, Blessed, Accepted. Lord^{-azwj}, Forgive (sins) for me and Mercy me and Save me from Punishment of the Fire!

يَا مُقَلِّبَ الْقُلُوبِ وَ الْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى طَاعَتِكَ وَ اجْعَلْنِي مِمَّنْ تَرْضَى بِهِ لِدِينِكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ.

O Turner of the hearts and the sights! Affirm my heart upon obedience to You^{-azwj} and Make me from the ones You^{-azwj} are Satisfied with for Your^{-azwj} religion, and do not let my heart deviate when You^{-azwj} have Guided me, and Grant Mercy to me from Yourself^{-azwj}, surely You^{-azwj} are the Benefactor!''³⁰²

CHAPTER 95 – MERIT OF THE DAY OF FRIDAY, AND ITS NIGHT, AND ITS HOURS

الآيات البروج و شاهد و مشهود

The Verses – (Surah) Al Burouj - **a witness and a witnessed [85:3]**.

تفسير و في الحديث ما طلعت الشمس على يوم و لا غربت على يوم أفضل منه.

Interpretation (Ahadeeth only) – *And in the Hadeeth: 'The sun has neither emerged upon a day nor set upon a day superior than it'.*

رُوي أَنَّ رَجُلًا دَخَلَ مَسْجِدَ رَسُولِ اللَّهِ ص فإِذَا رَجُلٌ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ص قَالَ فَسَأَلْتُهُ عَنِ الشَّاهِدِ وَ الْمَشْهُودِ فَقَالَ نَعَمْ الشَّاهِدُ يَوْمُ الْجُمُعَةِ وَ الْمَشْهُودُ يَوْمُ عَرَفَةَ

It is reported that a man entered the Masjid of Rasool-Allah^{-sawww}. Then a man was narrating from Rasool-Allah^{-sawww}. He said, 'I asked him^{-sawww} about 'The witness and the witnessed'. He^{-sawww} said: 'Yes. The witness is the day of Friday and the witnessed is the day of Arafat'.

فَجَزَيْتُهُ إِلَى آخَرَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ص فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ نَعَمْ أَمَّا الشَّاهِدُ فَيَوْمُ الْجُمُعَةِ وَ أَمَّا الْمَشْهُودُ فَيَوْمُ النَّحْرِ

I transmitted it to another one narrating from Rasool-Allah^{-sawww}. I asked him about that. He said, 'Yes, as for the witness, it is the day of Friday, and as for the witnessed, it is the day of the sacrifice'.

فَجَزَيْتُهُمَا إِلَى غُلَامٍ كَانَ وَجْهُهُ الدِّينَارَ وَ هُوَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ ص فَقُلْتُ أَخْبِرْنِي عَنْ شَاهِدٍ وَ مَشْهُودٍ

I transmitted the two to a boy whose face was like the Dinar, and he was narrating from Rasool-Allah^{-sawww}. I said, 'Inform me about a witness and a witnessed [85:3]'.

فَقَالَ نَعَمْ أَمَّا الشَّاهِدُ فَمُحَمَّدٌ ص وَ أَمَّا الْمَشْهُودُ فَيَوْمُ الْقِيَامَةِ أَمَا سَمِعْتَهُ سُبْحَانَهُ يَقُولُ يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَ مُبَشِّرًا وَ نَذِيرًا وَ قَالَ ذَلِكَ يَوْمَ جَمْعٍ لَهُ النَّاسُ وَ ذَلِكَ يَوْمُ مَشْهُودٍ

He^{-asws} said: 'Yes. As for the witness, it is Muhammad^{-sawww}, and as for the witnessed, it is the Day of Qiyamah. Have you not heard the Glorious Saying: O Prophet! Surely, We have Sent you as a witness, and as a bearer of glad tidings and as a warner [33:45]? And He^{-azwj} Said: That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]'.

فَسَأَلْتُ عَنِ الْأَوَّلِ فَقَالُوا ابْنُ عَبَّاسٍ وَ سَأَلْتُ عَنِ الثَّانِي فَقَالُوا ابْنُ عُمَرَ وَ سَأَلْتُ عَنِ الثَّلَاثِ فَقَالُوا الْحَسَنُ بْنُ عَلِيٍّ ع.

I asked about the first one. They said, 'Ibn Abbas', and I asked about the second, they said, 'Ibn Umar', and I asked about the third, they said, 'Al-Hassan^{-asws} Bin Ali^{-asws}'.

وَرَابِعُهَا أَنَّ الشَّاهِدَ يَوْمَ عَرَفَةَ وَ الْمَشْهُودَ يَوْمَ الْجُمُعَةِ عَنْ أَبِي الدَّرْدَاءِ عَنِ النَّبِيِّ ص قَالَ: أَكثِرُوا الصَّلَاةَ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ يَوْمٌ مَشْهُودٌ تَشْهَدُهُ الْمَلَائِكَةُ وَإِنْ أَحَدًا لَا يُصَلِّي عَلَيَّ إِلَّا عَرَضَتْ عَلَيَّ صَلَاتُهُ حَتَّى يَفْرُغَ مِنْهَا

And its fourth is that the witness is the day of Arafaat, and the witnessed is the day of Friday – from Abu Al Darda’a, from the Prophet^{-sawww} having said: ‘Frequent the Salawaat upon me on the day of Friday for it is a witnessed day. The Angels witness it, and no one sends Salawaat upon me except his Salat would be presented unto me^{-sawww} until he is free from it’.

قَالَ فُقُلْتُ وَ بَعْدَ الْمَوْتِ

He (the narrator) said, ‘I said, ‘And (even) after the death?’

فَقَالَ إِنَّ اللَّهَ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ فَنَبِيُّ اللَّهِ حَيٌّ يُرْزَقُ.

He^{-sawww} said: ‘Allah^{-azwj} has Prohibited unto the earth to consume bodies of the Prophets^{-as}, so a Prophet^{-as} of Allah^{-azwj} would be alive, being Sustained’.

1- مجاليس الصدوق، عن محمد بن الحسن بن الوليد عن سعيد بن عبد الله عن أحمد بن أبي عبد الله البرقي عن ابن أبي نجران و الحسين بن سعيد عن حماد عن حريز عن أبان بن تغلب عن الصادق ع قال: من مات ما بين زوال الشمس يوم الخميس إلى زوال الشمس من يوم الجمعة أعاده الله من ضغطة القبر.

(The book) ‘Majalis’ of Al Sadouq – from Muhammad Bin Al-Hassan Bin Al Waleed, from Saeed Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Ibn Abu Najran and Al-Husayn Bin Saeed, from Hammad, from Hareyz, from Aban Bin Taghlab,

‘From Al-Sadiq^{-asws} having said: ‘One who dies in what is between decline of the sun on the day of Thursday up to decline of the sun from the day of Friday, Allah^{-azwj} will Shelter him from compression of the grave’³⁰³.

2- المجاليس، عن علي بن أحمد بن موسى عن أحمد بن هارون الصوفي عن غنيد الله بن موسى الرؤياني عن عبد العظيم الحسيني عن إبراهيم بن أبي محمود قال: قلت للرضا ع يا ابن رسول الله ما تقول في الحديث الذي ينويه الناس عن رسول الله ص أنه قال إن الله تبارك و تعالى ينزل كل ليلة إلى السماء الدنيا

(The book) ‘Al Majalis’ – from Ali Bin Ahmad Bin Musa, from Ahmad Bin Haroun Al Soufy, from Ubeydullah Bin Musa Al Rowyani, from Abdul Azeem Al Hasany, from Ibrahim Bin Abu Mahmoud who said,

‘I said to Al-Reza^{-asws}, ‘O son^{-asws} of Rasool-Allah^{-sawww}! What are you^{-asws} saying regarding the Hadeeth which the people are reporting from Rasool-Allah^{-sawww} that he^{-sawww} said: ‘Allah^{-azwj} Blessed and Exalted Descends every night to sky of the world?’

فَقَالَ ع لَعَنَ اللَّهُ الْمُحَرِّفِينَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَ اللَّهُ مَا قَالَ رَسُولُ اللَّهِ كَذَلِكَ إِذَا قَالَ ص إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُنَزِّلُ مَلَكًا إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ فِي الثُّلُثِ الْأَخِيرِ وَ لَيْلَةَ الْجُمُعَةِ فِي أَوَّلِ اللَّيْلِ

³⁰³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 1

He^{-asws} said: ‘May Allah^{-azwj} Curse the distorters of the words from their places! By Allah^{-azwj}, Rasool-Allah^{-saww} had not said like that! But rather, he^{-saww} said: ‘Allah^{-azwj} Blessed and Exalted Sends down an Angel to sky of the world every night in the last third, and the night of Friday in first third.

فَيَأْتِرُهُ فَيُنَادِي هَلْ مِنْ سَائِلٍ فَأُعْطِيهِ هَلْ مِنْ تَائِبٍ فَأَتُوبَ إِلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ يَا طَالِبَ الْخَيْرِ أَفْبَلُ يَا طَالِبَ الشَّرِّ أَفْصِرُ

He^{-azwj} Commands him^{-asws}, so he calls out: “Is there any beggar so I^{-azwj} can Give him? Is there any repentant so I^{-azwj} can Turn to him! Is there any seeker of Forgiveness so I^{-azwj} can Forgive (his sins) for him? O seeker of the good, come forward! O seeker of evil, cut short!”

فَلَا يَزَالُ يُنَادِي هَذَا حَتَّى يَطْلُعَ الْفَجْرُ فَإِذَا طَلَعَ الْفَجْرُ عَادَ إِلَى مَحَلِّهِ مِنْ مَلَكُوتِ السَّمَاءِ حَدَّثَنِي بِذَلِكَ أَبِي عَنْ جَدِّي عَنْ آبَائِهِ عَنْ رَسُولِهِ ص.

He does not cease to call out with this until the dawn emerges. When the dawn emerges, he returns to his place from Kingdoms of the sky. My^{-asws} father^{-asws} had narrated to me^{-asws} with that, from my^{-asws} grandfather, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww} 304

3- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ كَرَامَةً فِي عِبَادِهِ الْمُؤْمِنِينَ فِي كُلِّ يَوْمٍ جُمُعَةٍ فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ بَعَثَ اللَّهُ إِلَى الْمُؤْمِنِ مَلَكًا مَعَهُ حُلَّةٌ فَيَنْتَهِي إِلَى بَابِ الْجَنَّةِ فَيَقُولُ اسْتَأْذِنُوا لِي عَلَى فُلَانٍ

Tafseer Ali Bin Ibrahim – from his father, from Abdul Rahman Bin Abu Najran, from Aasim Bin Humeyr,

‘From Abu Abdullah^{-asws} having said: ‘For Allah^{-azwj} there is a prestige among His^{-azwj} Momineen servants during every day of Friday. Whenever it is the day of Friday, Allah^{-azwj} Sends down an Angel to the Momin having a garment with him. He ends up at a door of the Paradise. He says, ‘Let me enter to see so and so!’

فَيَقَالُ لَهُ هَذَا رَسُولُ رَبِّكَ عَلَى الْبَابِ فَيَقُولُ لِأَزْوَاجِهِ أَيُّ شَيْءٍ تَرَيْنَ عَلَيَّ أَحْسَنَ فَيَقُولْنَ يَا سَيِّدَنَا وَالَّذِي أَبَاحَكَ الْجَنَّةَ مَا رَأَيْنَا عَلَيْكَ شَيْئًا أَحْسَنَ مِنْ هَذَا بَعَثَ إِلَيْكَ رَبُّكَ

It is said to him (Momin), ‘This here is a messenger of your Lord^{-azwj} at the door!’ He says to his wives, ‘Which thing you do see upon me as most excellent?’ They would say, ‘O our master! By the One^{-azwj} Who Legalised the Paradise for you, we anything upon you more excellent than this one your Lord^{-azwj} had Sent to you!’

فَيَنْتَرُ بِوِاحِدَةٍ وَ يَنْعَطِفُ بِالْأُخْرَى فَلَا يَمُرُّ بِشَيْءٍ إِلَّا أَضَاءَ لَهُ حَتَّى يَنْتَهِيَ إِلَى الْمَوْعِدِ فَإِذَا اجْتَمَعُوا بَجَلَى لَهُمُ الرَّبُّ تَبَارَكَ وَ تَعَالَى فَإِذَا نَظَرُوا إِلَيْهِ خَرُّوا سُجَّدًا

So, he would trouser with one and wrap around with the other. He will not pass by anything except it would illuminate for him until he ends up to the appointment. When they gather, the Lord^{-azwj} Blessed and Exalted would Flash (Noor) to them. When they look at it, they will fall in Sajdah.

فَيَقُولُ عِبَادِي اذْفَعُوا رُءُوسَكُمْ لَيْسَ هَذَا يَوْمَ سُجُودٍ وَ لَا يَوْمَ عِبَادَةٍ قَدْ رَفَعْتُ عَنْكُمْ الْمُتُونَةَ

He^{-azwj} will Say: “My^{-azwj} servants, raise your heads! This isn't a day of prostration nor a day of worship. I^{-azwj} have Raised the efforts from you all!”

فَيَقُولُونَ يَا رَبِّ وَ أَيُّ شَيْءٍ أَفْضَلُ مِنَّا أَعْطَيْتَنَا الْجَنَّةَ

They will say, ‘O Lord^{-azwj}, and which it is superior than what You^{-azwj} have already Given us? You^{-azwj} have Given us the Paradise!’

فَيَقُولُ لَكُمْ مِثْلُ مَا فِي أَيْدِيكُمْ سَبْعِينَ ضِعْفًا

He^{-azwj} will Say: “For you is similar is seventy-fold similar to what is already in your hands!”

فَيَرْجِعُ الْمُؤْمِنُ فِي كُلِّ جُمُعَةٍ بِسَبْعِينَ ضِعْفٍ مِثْلُ مَا فِي يَدَيْهِ وَ هُوَ قَوْلُهُ وَ لَدَيْنَا مَزِيدٌ- وَ هُوَ يَوْمُ الْجُمُعَةِ إِهْمَا لَيْلَةُ عَرَاءٍ وَ يَوْمٌ أَزْهَرَ فَأَكْثَرُوا فِيهَا مِنَ التَّسْبِيحِ وَ التَّهْلِيلِ وَ التَّكْبِيرِ وَ الثَّنَاءِ عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ

The Momin will return during every Friday with seventy multiple of similar to what is already in his hand, and it is His^{-azwj} Word: **and with Us would be more yet [50:35]**, and it is the day of Friday. It is an honourable night and a blossoming day, therefore frequent during it from the glorification, and extolling the Oneness, and exclaiming the Takbeer, and the praising upon Allah^{-azwj}, and the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.

قَالَ فَيَمُرُّ الْمُؤْمِنُ فَلَا يَمُرُّ بِشَيْءٍ إِلَّا أَضَاءَ لَهُ حَتَّى يَنْتَهِيَ إِلَى أَزْوَاجِهِ فَيَقْلُنَ وَ الَّذِي أَبَاحَنَا الْجَنَّةَ يَا سَيِّدَنَا مَا رَأَيْنَاكَ قَطُّ أَحْسَنَ مِنْكَ السَّاعَةَ

He^{-asws} said: ‘The Momin will pass by, and there will not be anything he passes by with except it would illuminate for him until he ends up to his wives. They will say, ‘By the One^{-azwj} Who Legalised the Paradise for us! O our master, we have not seen you more excellent at all than you are at the moment!’

فَيَقُولُ إِنِّي قَدْ نَظَرْتُ بِنُورِ رَبِّي

He will say, ‘I have looked at the Noor of my Rab^{-asws}!’

قَالَ إِنَّ أَزْوَاجَهُ لَا يَغْرُونَ وَ لَا يَحْضُنَّ وَ لَا يَصْلَفْنَ.

He^{-asws} said: ‘His wives will neither be deceitful, nor menstruate, nor be hateful’.³⁰⁵

بيان تجلى لهم أي ظهر لهم بنور من أنوار جلاله فإذا نظروا إليه أي إلى ذلك النور و يحتمل أن يكون التجلي للقلب و النظر بعين القلب

Explanation – ‘Appear for them’ – i.e., Appear to them with a Noor from Noor(s) (radiance from radiance’s) of his^{-asws} Grandness. ‘When they look at him^{-asws}, i.e., at that Noor. And it is possible that the appearance is for the heart and the looking with eye of the heart. (This is a belief of general Muslims that they will see their Lord^{-azwj} but for us we will see our Rab (the

³⁰⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 3

Imam^{-asws}) - as Allah^{-azwj} cannot be seen by the eyes of human beings, but can be felt from the realities of the heart)

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، وَ شَاهِدٍ وَ مَشْهُودٍ قَالَ الشَّاهِدُ يَوْمَ الْجُمُعَةِ وَ الْمَشْهُودُ يَوْمَ الْقِيَامَةِ.

Tafseer Ali Bin Ibrahim - **a witness and a witnessed [85:3]**. He said, 'The witness is the day of Friday, and the witnessed is the Day of Qiyamah"³⁰⁶.

5- الْحِصَالُ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي عُمَانَ عَنْ مُوسَى بْنِ بَكْرٍ عَنْ أَبِي الْحُسَيْنِ الْأَوَّلِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ تَعَالَى اخْتَارَ مِنَ الْأَيَّامِ أَرْبَعَةً يَوْمَ الْجُمُعَةِ وَ يَوْمَ التَّرْوِيَةِ وَ يَوْمَ عَرَفَةَ وَ يَوْمَ النَّحْرِ.

(The book) 'Al Khisaal' – from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ahmad Al Ashary, from Abu Abdullah Al Razy, from Al-Hassan Bin Ali Bin Abu Usman, from Musa Bin Bakr,

'From Abu Al-Hassan^{-asws} the 1st: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Exalted Chose four from the days – the day of Friday, and the day of 'Al Tarwiya', and the day of Arafaat, and the day of the sacrifice"³⁰⁷.

وَ مِنْهُ عَنْ عَبْدِوَسِ بْنِ عَلِيٍّ بْنِ الْعَبَّاسِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ إِسْحَاقَ عَنِ الْحَارِثِ بْنِ مُحَمَّدِ بْنِ أَبِي أُسَامَةَ عَنْ يَحْيَى بْنِ أَبِي بَكْرٍ عَنْ زُهَيْرِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَقِيلٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بُرَيْدٍ عَنْ أَبِي لُبَابَةَ بْنِ عَبْدِ الْمُنْذِرِ قَالَ قَالَ رَسُولُ اللَّهِ ص يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ وَ أَعْظَمُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ مِنْ يَوْمِ الْأَضْحَى وَ يَوْمِ الْفِطْرِ

And from him, from Ubdous Bin Ali Bin Al Abbas, from Ahmad Bin Muhammad Bin Is'haq, from Al Haris Bin Muhammad Bin Abu Usama, from Yahya Bin Abu Bakr, from Zuheyr Bin Muhammad, from Abdullah Bin Areef, from Abu Abdul Rahman Bin Bureyd, from Abu Lubaba Bin Abdul Munzir who said,

'Rasool-Allah^{-saww} said: 'The day of Friday is chief of the days and mightiest in the Presence of Allah^{-azwj} Mighty and Majestic than the day of (Eid) Al-Azha, and the day of (Eid) Al-Fitr.

فِيهِ خَمْسُ خِصَالٍ خَلَقَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ آدَمَ ع وَ أَهْبَطَ اللَّهُ فِيهِ آدَمَ إِلَى الْأَرْضِ وَ فِيهِ تَوَقَّى اللَّهُ آدَمَ وَ فِيهِ سَاعَةٌ لَا يَسْأَلُ اللَّهُ الْعَبْدُ فِيهَا شَيْئاً إِلَّا آتَاهُ مَا لَمْ يَسْأَلْ حَرَاماً

Regarding it, there are five qualities: - Allah^{-azwj} Mighty and Majestic Created Adam^{-as} during it, and Allah^{-azwj} Descended Adam^{-as} to the earth during it, and Allah^{-azwj} Caused Adam^{-as} to expire during it, and there is an hour (time) during it the servant will not ask Allah^{-azwj} for anything except He^{-azwj} will Give him for as long as he does not ask Him^{-azwj} for a Prohibited matter.

وَ مَا مِنْ مَلِكٍ مُقَرَّبٍ وَ لَا سَمَاءٍ وَ لَا أَرْضٍ وَ لَا رِيَّاحٍ وَ لَا جِبَالٍ وَ لَا بَرٍّ وَ لَا بَحْرٍ إِلَّا وَ هُنَّ يَشْفِقْنَ مِنْ يَوْمِ الْجُمُعَةِ أَنْ تَقُومَ فِيهِ السَّاعَةُ.

³⁰⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 4

³⁰⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 5 a

And there is none from an Angel of Proximity, nor sky, nor earth, nor wind, nor mountain, nor land, nor sea, except and these are dreading from the day of Friday that the Hour might be established in it".³⁰⁸

6- الْمَجَالِسُ، وَ الْحِصَالُ، فِي حَبْرٍ تَقْرُ مِنَ الْيَهُودِ جَاءُوا إِلَى النَّبِيِّ ص إِلَى أَنْ قَالُوا أَحْبَبْنَا عَنْ سَبْعِ خِصَالٍ أَعْطَاكَ اللَّهُ مِنْ بَيْنِ النَّبِيِّينَ وَ أَعْطَى أُمَّتَكَ مِنْ بَيْنِ الْأُمَمِ

(The books) 'Al Majaalis' and 'Al Khisaal' –

'In a Hadeeth, a number of Jews came to the Prophet^{-saww} – up to he (a Jew) said, 'Inform us about seven qualities Allah^{-azwj} has Given you^{-saww} from between the Prophets^{-as}, and Give to your^{-saww} communities from between the communities'.

فَقَالَ النَّبِيُّ أَعْطَانِي اللَّهُ عَزَّ وَ جَلَّ فَاتِحَةَ الْكِتَابِ وَ الْأَذَانَ وَ الْجَمَاعَةَ فِي الْمَسْجِدِ وَ يَوْمَ الْجُمُعَةِ وَ الصَّلَاةَ عَلَى الْجَنَائِزِ وَ الْإِجْهَارَ فِي ثَلَاثِ صَلَوَاتٍ وَ الرُّخْصَةَ لِأُمَّتِي عِنْدَ الْأَمْرَاضِ وَ السَّفَرِ وَ الشَّفَاعَةَ لِأَصْحَابِ الْكِبَائِرِ مِنْ أُمَّتِي.

The Prophet^{-saww} said: 'Allah^{-azwj} Mighty and Majestic has Given me^{-saww} opening of the Book (Surah Al Fatiha), and the Azaan, and the congregating in the Masjid, and the day of Friday, the Salat upon the funeral, and being loud in three Salat(s), and the allowance for my^{-saww} community during the illness and the journey, and the intercession for perpetrators from my^{-saww} community of the major sins".³⁰⁹

7- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّبْتُ لَنَا وَ الْأَحَدُ لِشِيعَتِنَا وَ الْإِثْنَيْنِ لِأَعْدَائِنَا وَ الثَّلَاثَاءُ لِبَيْتِي أُمَّيَّةَ وَ الْأَرْبَعَاءُ يَوْمُ شُرْبِ الدَّوَاءِ وَ الْحَمِيسُ تُفْضَى فِيهِ الْحَوَائِجُ وَ الْجُمُعَةُ لِلتَّنْظُفِ وَ التَّطْيِيبِ

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Yaquob Bin Yazeed, from Ibn Abu Umeyr, from someone else,

'From Abu Abdullah^{-asws} having said: 'The Saturday is for us^{-asws}, and the Sunday is for our^{-asws} Shias, and the Monday is for our^{-asws} enemies, and the Tuesday is for the clan of Umayya, and the Wednesday is day of drinking the medication, and the Thursday the needs are fulfilled in it, and the Friday is for the cleansing and the perfuming.

وَ هُوَ عِيدُ الْمُسْلِمِينَ وَ هُوَ أَفْضَلُ مِنَ الْفِطْرِ وَ الْأَضْحَى وَ يَوْمُ الْعَدِيرِ أَفْضَلُ الْأَعْيَادِ وَ هُوَ الثَّامِنَ عَشَرَ مِنْ ذِي الْحِجَّةِ وَ كَانَ يَوْمَ الْجُمُعَةِ وَ يُخْرَجُ قَائِمَنَا أَهْلَ النَّبِيِّ يَوْمَ الْجُمُعَةِ وَ تَقُومُ الْقِيَامَةُ يَوْمَ الْجُمُعَةِ وَ مَا مِنْ عَمَلٍ أَفْضَلَ يَوْمَ الْجُمُعَةِ مِنَ الصَّلَوَاتِ عَلَى مُحَمَّدٍ وَ آلِهِ.

And it is an Eid of the Muslims, and it is superior than (Eid) Al-Fitr and (Eid) Al-Azha; and the day of Al-Ghadeer is most superior of the Eid(s), and it is the 18th of Zil Hijja, and it was the day of Friday, and our^{-asws} Qaim^{-ajfi} of People^{-asws} of the Household will emerge on the day of Friday, and the Qiyamah will be established on the day of Friday, and there is none from a deed of the day of Friday superior to sending the Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}".³¹⁰

³⁰⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 5 b

³⁰⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 6

³¹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 7 a

وَمِنْهُ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ مُحَمَّدٍ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ مُصْعَبٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ دِينَارِ مَوْلَى أَنَسِ عَنِ النَّبِيِّ ص قَالَ: إِنَّ لَيْلَةَ الْجُمُعَةِ أَرْبَعٌ وَعِشْرُونَ سَاعَةً لِلَّهِ عَزَّ وَجَلَّ فِي كُلِّ سَاعَةٍ سِتُّ مِائَةِ أَلْفٍ عَتِيقٍ مِنَ النَّارِ.

And from him, from Al-Hassan Bin Ali Bin Muhammad Al Attar, from Muhammad Bin Mus'ab, from Ahmad Bin Muhammad Bin Ghalib, from Dinar a slave of Anas,

'From the Prophet^{-saww} having said: 'On the night of Friday there are twenty-four hours for Allah^{-azwj} Mighty and Majestic. In every hour there are six hundred thousand liberations from the Fire''³¹¹

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ الْبُقَاطِيِّ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع مَنْ كَانَتْ لَهُ إِلَى اللَّهِ عَزَّ وَجَلَّ حَاجَةٌ فَلْيَطْلُبْهَا فِي ثَلَاثِ سَاعَاتٍ فِي يَوْمِ الْجُمُعَةِ وَ سَاعَةِ تَزُولِ الشَّمْسِ وَ سَاعَةِ فِي آخِرِ اللَّيْلِ.

And from him, from his father, from Sa'ad Bin Abdullah, from 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: 'One who were to have a need for him to Allah^{-azwj} Mighty and Majestic, let him seek it during three hours – (an hour) during the day of Friday, and an hour at decline of the sun, and an hour in the end of the night''³¹²

8- مَعَانِي الْأَخْبَارِ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْفُطَّانِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ حَمَّادٍ عَنْ يَحْيَى بْنِ حَكِيمٍ عَنْ أَبِي قُتَيْبَةَ عَنِ الْأَصْبَغِ بْنِ زَيْدٍ عَنْ سَعْدِ بْنِ رَافِعٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ آبَائِهِ عَنْ فَاطِمَةَ بِنْتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهَا قَالَتْ سَمِعْتُ النَّبِيَّ ص يَقُولُ إِنَّ فِي الْجُمُعَةِ لَسَاعَةً لَا يُؤَافِقُهَا رَجُلٌ مُسْلِمٌ يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ فِيهَا خَيْرًا إِلَّا أَعْطَاهُ إِيَّاهُ

(The book) 'Ma'any Al Akhbar' – from Ahmad Bin Al-Hassan Al Qattan, from Abdul Rahman Bin Muhammad Bin Hammad, from Yahya Bin Hukeym, from Abu Quteyba, from Al Asbagh Bin Zayd, from Sa'ad Bin Rafie,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his forefathers^{-asws}, from (Syeda) Fatima^{-asws} daughter^{-asws} of the Prophet^{-saww}, may the Salawaat of Allah^{-azwj} upon her^{-asws}. She^{-asws} said: 'I^{-asws} heard the Prophet^{-saww} saying: 'During the Friday there is an hour, no Muslim man will come to it asking Allah^{-azwj} Mighty and Majestic during it for goodness except He^{-azwj} will Give it to him''.

قَالَتْ فَعُلْتُ يَا رَسُولَ اللَّهِ أَيُّ سَاعَةٍ هِيَ

She^{-asws} said: 'I^{-asws} said, 'O Rasool-Allah^{-saww}! Which hour is it?'

قَالَ ص إِذَا تَدَلَّى نِصْفُ عَيْنِ الشَّمْسِ لِلْعُرُوبِ

He^{-saww} said: 'When half the eye (disc) of the sun begins the setting'.

قَالَ وَكَانَتْ فَاطِمَةُ تُقُولُ لِإِغْلَامِهَا اصْعَدْ إِلَى الظَّرَابِ فَإِذَا رَأَيْتَ نِصْفَ عَيْنِ الشَّمْسِ قَدْ تَدَلَّى لِلْعُرُوبِ فَأَعْلَمْنِي حَتَّى أَدْعُو.

³¹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 7 b

³¹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 7 c

He (Zayd) said, 'And (Syeda) Fatima^{-asws} used to say to her^{-asws} servant (maid): 'Ascend to the rooftop. When you see half eye (disc) of the sun to have begun to set, let me^{-asws} know so I^{-asws} can supplicate''.³¹³ (derogatory)

9- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنْ مُحَمَّدِ الْكَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ عَزَّ وَجَلَّ وَ شَاهِدٍ وَ مَشْهُودٍ قَالَ الشَّاهِدُ يَوْمَ الْجُمُعَةِ وَ الْمَشْهُودُ يَوْمَ عَرَفَةَ.

(The book) 'Ma'any Al Akhbar' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Al-Husayn Bin Ali Bin Fazzal, from Abu Jameela, from Muhammad Al Halby,

'From Abu Abdullah^{-asws} regarding Words of Mighty and Majestic, **a witness and a witnessed [85:3]**. He^{-asws} said: 'The witness is the day of Friday, and the witnessed is the day of Arafaat''.³¹⁴

وَ مِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ الْقَاسِمِ عَنِ ابْنِ أَبِي عَمِيرٍ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: الشَّاهِدُ يَوْمَ الْجُمُعَةِ وَ الْمَشْهُودُ يَوْمَ عَرَفَةَ وَ الْمَوْعُودُ يَوْمَ الْقِيَامَةِ.

Ad from him, from his father, from Muhammad Al Attar, from Ahmad Bin Muhammad, from Musa Bin Al Qasim, from Ibn Abu Umeyr, from Aban Bin Usman,

'From Abdul Rahman son of Abu Abdullah^{-asws}, from Abu Abdullah^{-asws} having said: 'The witness is the day of Friday, and the witnessed is the day of Arafaat, and the **And the Promised Day [85:2]** is the Day of Qiyamah''.³¹⁵

وَ مِنْهُ بِالْإِسْنَادِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ هَاشِمٍ عَمَّنْ بَرَّوِي عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلَهُ الْأَبْرَاشُ الْكَلْبِيُّ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَ شَاهِدٍ وَ مَشْهُودٍ فَقَالَ أَبُو جَعْفَرٍ ع مَا قِيلَ لَكَ

And from him, by the chain, from Al-Husayn Bin Saeed, from Al Nazr Bin Suweyd, from Muhammad Bin Hashim, from the one who reported it,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'Al-Abrash Al-Kalby asked him^{-asws} about words of Allah^{-azwj} Mighty and Majestic: **a witness and a witnessed [85:3]**. Abu Ja'far^{-asws} said: 'What has been said to you?'

فَقَالَ قَالُوا شَاهِدٌ يَوْمَ الْجُمُعَةِ وَ مَشْهُودٌ يَوْمَ عَرَفَةَ

He said, 'They are saying, a witness is the day of Friday, and a witnessed is the day of Arafaat'.

فَقَالَ أَبُو جَعْفَرٍ ع لَيْسَ كَمَا قِيلَ لَكَ الشَّاهِدُ يَوْمَ عَرَفَةَ وَ الْمَشْهُودُ يَوْمَ الْقِيَامَةِ أَمَا تَقْرَأُ الْقُرْآنَ قَالَ اللَّهُ عَزَّ وَجَلَّ - ذَلِكَ يَوْمَ نَجْمُوعٌ لَهُ النَّاسُ وَ ذَلِكَ يَوْمَ مَشْهُودٌ.

Abu Ja'far^{-asws} said: 'It isn't like what has been said to you. The witness is the day of Arafaat, and the witnessed is the Day of Qiyamah. Have you not read the Quran? Allah^{-azwj} Mighty and

³¹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 8

³¹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 9 a

³¹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 9 b

Majestic Said: ***That would be a Day (in which) the people would be Gathered to it, and that would be a witnessed Day [11:103]***³¹⁶.

أقول: اختلاف التأويل بحسب اختلاف البطون و اختلاف أحوال السائلين فالمناسب لكل منهم غير ما هو مناسب للآخر و قد مضى في خبر آخر أن الشاهد رسول الله ص و المشهود أمير المؤمنين ع و سيأتي بعض الأخبار في هذا المعنى في باب عرفة.

I (Majlisi) am saying, 'The interpretation varies according to the different inner understandings and the varying conditions of the questioners. What is appropriate for one might not be appropriate for another. It has been narrated in another report that the witness is Rasool-Allah^{-saww} and the witnessed is Amir Al-Momineen^{-asws}, and I shall bring some of the Ahadeeth in this meaning in the chapter on Arafaat'.

10- الْمَحَاسِنُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنِ الْحُسَيْنِ بْنِ جَعْفَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحُورَ الْعِينِ يُؤَدَّنُ لَهِنَّ يَوْمَ الْجُمُعَةِ فَيُشْرِفْنَ عَلَى الدُّنْيَا فَيُقَلْنَ أَيْنَ الَّذِينَ يَخْطُبُونَ إِلَى رَبَّنَا.

(The book) 'Al Mahasin' – from Abdullah Bin Muhammad, from Ibrahim Bin Abdul Hameed,

'From Al-Husayn son of Ja'far^{-asws}, from Abu Abdullah^{-asws} having said: 'The maiden Houries have permission for them on the day of Friday to overlook upon the world. They said, 'Where are the ones who will be proposing for us to our Lord^{-azwj}'³¹⁷

و مِنْهُ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ يُوسُفَ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع قَالَ: لَيْلَةُ الْجُمُعَةِ لَيْلَةٌ عَزَاءُ وَ يَوْمُهَا يَوْمٌ أَزْهَرُ وَ لَيْسَ عَلَى الْأَرْضِ يَوْمٌ تَغْرُبُ فِيهِ الشَّمْسُ أَكْثَرَ مُعْتَقًا فِيهِ مِنَ النَّارِ مِنْ يَوْمِ الْجُمُعَةِ.

And from him, from his father, from Al-Hassan Bin Yusuf, from Al Mufazzal Bin Salih,

'From Muhammad^{-asws} Bin Ali^{-asws} having said: 'The night of Friday is a night of honour and its day is a blossoming day, and there isn't any day upon the earth the sun sets during it with more liberations from the Fire than the day of Friday'³¹⁸.

11- الْمَحَاسِنُ، عَنْ ابْنِ حُبُوبٍ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الْمُؤْمِنَ لَيَدْعُو فِي الْحَاجَةِ فَيُؤَخِّرُ اللَّهُ حَاجَتَهُ الَّتِي سَأَلَ إِلَى يَوْمِ الْجُمُعَةِ لِيُخْصَهُ بِفَضْلِ يَوْمِ الْجُمُعَةِ

(The book) 'Al Mahasin' – from Ibn Mahboub raising it, said,

'Abu Abdullah^{-asws} said: 'The Momin tends to supplicate regarding a need, but Allah^{-azwj} Delays his need which he has asked for up to the Day of Friday in order to specialise it with Grace on the day of Friday'.

وَ قَالَ مَنْ مَاتَ يَوْمَ الْجُمُعَةِ كُتِبَ لَهُ بَرَاءَةٌ مِنْ ضَعْفَةِ الْقَبْرِ.

³¹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 9 c

³¹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 10 a

³¹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 10 b

And he^{-asws} said: ‘One who dies on the day of Friday, a freedom from compression of the grave is written for him’.³¹⁹

12- الْمَحَاسِنُ، عَنِ ابْنِ فَضَّالٍ عَنْ أَبِي جَمِيلَةَ عَنِ ابْنِ طَرِيفٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ مَاتَ لَيْلَةَ الْجُمُعَةِ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَمَنْ مَاتَ يَوْمَ الْجُمُعَةِ أَعْتِقَ مِنَ النَّارِ.

(The book) ‘Al Mahasin’ – from Ibn Fazzal, from Abu Jameela, from Ibn Tareyf,

‘From Abu Ja’far^{-asws} having said: ‘One who dies on the night of Friday, Allah^{-azwj} will Write for him a freedom pass from the Fire, and one who dies on the day of Friday will be liberate from the Fire’.³²⁰

وَقَالَ أَبُو جَعْفَرٍ ع بَلَغَنِي أَنَّ النَّبِيَّ ص قَالَ مَنْ مَاتَ يَوْمَ الْجُمُعَةِ أَوْ لَيْلَةَ الْجُمُعَةِ رُفِعَ عَنْهُ عَذَابُ الْقَبْرِ.

And Abu Ja’far^{-asws} said: ‘It has reached me^{-asws} that the Prophet^{-saww} said: ‘One who dies on the day of Friday or night of Friday, punishment of the grave will be lifted from him’.³²¹

13- الْمُفْتِيَةُ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ سَوْفَ أَسْتَعْفِرُ لَكُمْ رَبِّي قَالَ أَحْرَمَهَا إِلَى السَّحْرِ لَيْلَةَ الْجُمُعَةِ.

(The book) ‘Al Muqnie – from Muhammad Bin Muslim,

‘From Abu Abdullah^{-asws} regarding His^{-azwj} Words: **‘Soon I will seek Forgiveness of my Lord for you all [12:98]**, he^{-asws} said: ‘He (Yaqoub^{-as} delayed it to the pre-dawn on the night of Friday’.³²²

14- جَمَالَ الْأُسْبُوعِ، مِمَّا أُزِيهِ بِإِسْنَادِي إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْبِيِّ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع قَالَ: إِنَّ لَيْلَةَ الْجُمُعَةِ مِثْلُ يَوْمِهَا فَإِنْ اسْتَطَعْتَ أَنْ تُحْيِيَهَا بِالصَّلَاةِ وَالِدُّعَاءِ فَافْعَلْ.

(The book) ‘Jamaal Al Usbou’ – from what I am reporting with my chain to Muhammad Bin Yaqoub Al Kulayni, by his chain to,

‘Al-Sadiq^{-asws} said: ‘The night of Friday is like its day. If you are capable of reviving it with the Salat and the supplication, then do so’.³²³

وَبِإِسْنَادِي عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْبِيِّ بِإِسْنَادِهِ إِلَى الرِّضَا ع أَنَّهُ قَالَ: إِنَّ مَنْ مَاتَ يَوْمَ الْجُمُعَةِ وَ لَيْلَتُهُ مَاتَ شَهِيداً وَ بُعِثَ آمِناً.

And by my chain from Muhammad Bin Yaqoub Al Kulayni, by his chain to,

³¹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 11

³²⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 12 a

³²¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 12 b

³²² Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 13

³²³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 14 a

Al-Reza^{-asws} having said: ‘One who dies on the day of Friday and its night, dies a martyr and will be Resurrected in security’.³²⁴

و بِإِسْنَادِي عَنِ الْكَلْبِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ عُمَرَ بْنِ زَيْدٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سُئِلَ عَنْ يَوْمِ الْجُمُعَةِ وَ لَيْلَتِهَا فَقَالَ لَيْلَتُهَا عَزَاءٌ وَ يَوْمُهَا زَاهِرٌ وَ لَيْسَ عَلَى وَجْهِ الْأَرْضِ يَوْمَ تَعْرُبُ فِيهِ الشَّمْسُ أَكْثَرَ مُعَافَى مِنَ النَّارِ مِنْهُ

And by my chain from Al Kulayni, from Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Al Numan, from Umar Bin Yazeed, from Jabir,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘He^{-asws} was asked about the day of Friday and its night. He^{-asws} said: ‘Its night is honourable and its day is blossom, and there isn’t any day upon surface of the earth in which the sun sets which of more Pardons from the Fire than it.

مَنْ مَاتَ يَوْمَ الْجُمُعَةِ عَارِفًا بِحَقِّ أَهْلِ هَذَا الْبَيْتِ كَتَبَ اللَّهُ لَهُ بَرَاءَةً مِنَ النَّارِ وَ بَرَاءَةً مِنْ عَذَابِ الْقَبْرِ وَ مَنْ مَاتَ لَيْلَةَ الْجُمُعَةِ أُعْتِقَ مِنَ النَّارِ.

One who dies on the day of Friday having recognised the right of People^{-asws} of this Household, Allah^{-azwj} Write for him a freedom from the Fire, and freedom from punishment of the grave; and one who dies on the night of Friday will be liberated from the Fire’.³²⁵

15- نَوَادِرُ الرَّوَّانْدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ يَوْمَ الْجُمُعَةِ نَادَتِ الطَّيْرُ الطَّيْرَ وَ الْوَحْشُ الْوَحْشَ وَ السَّبَاعُ السَّبَاعَ سَلَامٌ عَلَيْكُمْ هَذَا يَوْمٌ صَالِحٌ.

(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: ‘Whenever it is the day of Friday, the birds call out to the birds, and the beasts to the beasts, and the lions to the lions, ‘Greetings be unto you all, this is a righteous day!’³²⁶

16- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحُسَيْنِ بْنِ شَادَانَ عَنِ الْمُعَافَى بْنِ زَكَرِيَّا عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ مُحَمَّدِ بْنِ إِسْحَاقَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ: سَأَلْتُ جَعْفَرَ بْنَ مُحَمَّدٍ ع لِمَ سُمِّيَتْ الْجُمُعَةُ

(The book) ‘Majalis’ of Ibn Al Sheykh – from Muhammad Bin Ahmad Bin Al-Hassan Bin Shazan, from Al Muafy Bin Zakariya, from Ahmad Bin Howzat, from Ibrahim Bin Is’haq, from Muhammad Bin Is’haq Al Daylami, from his father who said,

‘I asked Ja’far^{-asws} Bin Muhammad^{-asws}, ‘Why is the Friday (Jumma) named as such?’

قَالَ لِأَنَّ اللَّهَ تَعَالَى جَمَعَ فِيهَا خَلْقَهُ لَوْلَايَةِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ.

He^{-asws} said: ‘Because Allah^{-azwj} the Exalted Gathered His^{-azwj} creatures in it for Wilayah of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household’.³²⁷

³²⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 14 b

³²⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 14 c

³²⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 15

³²⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 16

17- دَعَاوَاتِ الرَّاَوْنَدِيِّ، قَالَ الصَّادِقُ ع إِنَّ الْعَبْدَ لَيَدْعُو فَيُؤَخِّرُ اللَّهُ حَاجَتَهُ إِلَى يَوْمِ الْجُمُعَةِ.

(The book) 'Dawaat' of Al Rawandy' –

'Al-Sadiq^{-asws} said: 'The servant tends to supplicate, but Allah^{-azwj} Delays his need up to the Day of Friday'.³²⁸

وَعَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ السَّاعَةِ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ يَوْمَ الْجُمُعَةِ قَالَ مَا بَيْنَ فَرَغِ الْإِمَامِ عَنِ الْحُطْبَةِ إِلَى أَنْ تَسْتَوِيَ الصُّفُوفُ وَ سَاعَةٌ أُخْرَى مِنْ آخِرِ النَّهَارِ إِلَى غُرُوبِ الشَّمْسِ وَ كَانَتْ فَاطِمَةُ ع تَدْعُو فِي ذَلِكَ الْوَقْتِ.

And from Abdullah Bin Sinan who said,

'I asked Abu Abdullah^{-asws} about the hour in which the supplication is Answered on the day of Friday. He^{-asws} said: 'What is between the prayer leader being free from the sermon up to the rows are straightened; and another hour is from end of the day up to setting of the sun; and (Syeda) Fatima^{-asws} used to supplicate during that time''.³²⁹

وَعَنْ كَعْبٍ أَنَّ اللَّهَ تَعَالَى اخْتَارَ مِنَ السَّاعَاتِ سَاعَاتِ الصَّلَوَاتِ وَ اخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ وَ اخْتَارَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ وَ اخْتَارَ مِنَ الشُّهُورِ شَهْرَ رَمَضَانَ

And from Ka'ab –

'Allah^{-azwj} the Exalted Chose from the hours, hours of the Salat(s), and Chose from the days the day of Friday, and Chose from the nights Laylat Al-Qadr, and Chose from the month the month of Ramazan.

فَالصَّلَاةُ يُكَفِّرُ مَا بَيْنَهَا وَ بَيْنَ الصَّلَاةِ الْأُخْرَى وَ الْجُمُعَةُ تُكَفِّرُ بَيْنَهَا وَ بَيْنَ الْجُمُعَةِ الْأُخْرَى وَ يَزِيدُ ثَلَاثًا وَ شَهْرُ رَمَضَانَ يُكَفِّرُ مَا بَيْنَهُ وَ بَيْنَ شَهْرِ رَمَضَانَ آخَرَ وَ الْحُجُّ مِثْلُ ذَلِكَ وَ هُوَ مَا بَيْنَ حَسَنَتَيْنِ حَسَنَةٍ يَنْتَظِرُهَا وَ حَسَنَةٍ فَضَّاهَا وَ مَا مِنْ أَيَّامٍ أَحَبَّ إِلَى اللَّهِ مِنْ عَشْرِ ذِي الْحِجَّةِ وَ لَا لَيْلِي أَفْضَلَ مِنْهَا.

The Salat atones (expiates) for what is between it and another Salat, and the Friday atones between it and the other Friday and an additional three (days), and month Ramazan atones for what is between it and the other month of Ramazan, and the Hajj is similar to that, and it is what is between the two good deeds – a good deed of awaiting it and a good deed of fulfilling it; and there is none from the days more Beloved to Allah^{-azwj} than 10th of Zulhijjah, nor any night superior to it''.³³⁰

18- الْمُفْتَضَّبُ، لِأَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيَّاشٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ غَزْوَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ اخْتَارَ مِنَ الْأَيَّامِ الْجُمُعَةَ وَ مِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ الْحَبْرَ.

(The book) 'Al Muqtazab' of Ahmad Bin Muhammad Bin Ayyash, from Ahmad Bin Muhammad Al Attar, from Abdullah Bin Ja'far Al Himeyri, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from Ibn Gazwan, from Abu Baseer,

³²⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 17 a

³²⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 17 b

³³⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 17 c

‘From Abu Abdullah^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Allah^{-azwj} Chose from the days, the Friday, and from the months, month of Ramazan, and from the night, Laylat Al Qadr’ – the Hadeeth’’.³³¹

19- عُذَّةُ الدَّاعِي، قَالَ الصَّادِقُ ع مَا طَلَعَتِ الشَّمْسُ بِيَوْمِ أَفْضَلِ مِنْ يَوْمِ الْجُمُعَةِ وَإِنَّ كَلَامَ الطَّيْرِ فِيهِ إِذَا لَقِيَ بَعْضَهَا بَعْضاً سَلَامٌ سَلَامٌ يَوْمَ صَالِحٍ.

(The book) ‘Uddat Al Daie’ –

‘Al-Sadiq^{-asws} said: ‘The sun does not emerge in a day superior to the day of Friday, and that the birds speak to each other during it greeting, ‘Greetings be on a righteous day!’³³²

وَرُوِيَ أَنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا خَرَجَ مِنَ الْبَيْتِ فِي دُحُولِ الصَّيْفِ خَرَجَ يَوْمَ الْحَمِيسِ وَإِذَا أَرَادَ أَنْ يَدْخُلَ عِنْدَ دُحُولِ الشِّتَاءِ دَخَلَ يَوْمَ الْجُمُعَةِ.

And it is reported that Rasool-Allah^{-saww}, whenever he^{-saww} went out from the house in the entry of the summer, went out on the day of Thursday, and whenever he^{-saww} wanted to enter at the entry of the winter, entered on the day of Friday’’.³³³

وَعَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ يَدْخُلُ لَيْلَةَ الْجُمُعَةِ وَيَخْرُجُ لَيْلَةَ الْجُمُعَةِ.

And from Ibn Abbas who said, ‘He^{-saww} used to enter on the day of Friday and go on out the night of Friday’’.³³⁴

وَعَنِ الْبَاقِرِ ع إِذَا أَرَدْتَ أَنْ تَتَصَدَّقَ بِشَيْءٍ قَبْلَ الْجُمُعَةِ أَخْرَهُ إِلَى يَوْمِ الْجُمُعَةِ.

And from Al-Baqir^{-asws}: ‘Whenever he^{-saww} wanted to donate something before the Friday, would delay it to the day of Friday’’.³³⁵

وَعَنْ أَحَدِهِمَا ع أَنَّ الْعَبْدَ الْمُؤْمِنَ يَسْأَلُ الْحَاجَةَ فَيُؤَخِّرُ اللَّهُ عَزَّ وَجَلَّ قَضَاءَ حَاجَتِهِ الْيَسْرَةَ إِلَى يَوْمِ الْجُمُعَةِ.

And from one of the two (5th or 6th Imam^{-asws}): ‘The Momin servants asks the need, but Allah^{-azwj} Mighty and Majestic Delays fulfilment of his need which he had asked for, up to the day of Friday’’.³³⁶

وَعَنِ الصَّادِقِ ع فِي قَوْلِ يَعْثُوبٍ لِيَبْنِهِ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي قَالَ أَخْرَهُمْ إِلَى السَّحْرِ مِنْ لَيْلَةِ الْجُمُعَةِ وَفِي نَحَارِ الْجُمُعَةِ سَاعَتَانِ مَا بَيْنَ فَرَاغِ الْحَطِيبِ مِنَ الْحَطِيبَةِ إِلَى أَنْ تَسْتَوِيَ الصُّفُوفُ بِالنَّاسِ وَأُخْرَى مِنْ آخِرِ النَّهَارِ

And from Al-Sadiq^{-asws} regarding Words of Yaqoub^{-as} (in the Quran) to his^{-as} sons: **‘Soon I will seek Forgiveness of my Lord for you all [12:98]**, he^{-asws} said: ‘He^{-as} delayed them up to the pre-dawn of the night of Friday; and in the day of Friday there are two hours, what is between

³³¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 18

³³² Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 19 a

³³³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 19 b

³³⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 19 c

³³⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 19 d

³³⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 19 e

from the preacher being free from the sermon up to straightening of the rows with the people, and another from end of the day’.

وَرُوي إِذَا غَابَ نِصْفُ الْفُرْصِ.

And it is reported, when half the disc (of the sun) disappears’’.³³⁷

20- عَنِ النَّبِيِّ صَ حَيْزُ يَوْمِ طَلَعَتْ عَلَيْهِ الشَّمْسُ يَوْمَ الْجُمُعَةِ فِيهِ لِحْلِقِ آدَمَ عَ وَ فِيهِ أُدْخِلَ الْجَنَّةَ وَ فِيهِ أُخْرِجَ وَ لَا تَقُومُ السَّاعَةُ إِلَّا فِي يَوْمِ الْجُمُعَةِ.

And from the Prophet^{-saww}: ‘The best day the sun has emerged upon is the day of Friday. Adam^{-as} was created during it, and he^{-as} entered the Paradise during it and was expelled during it, and the Hour will not be established except during the day of Friday’’.³³⁸

وَرَوَى أَبُو بَصِيرٍ فِي الصَّحِيحِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ مَا طَلَعَتِ الشَّمْسُ يَوْمًا أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ.

And it is reported by Abu Baseer in the correct (Hadeeth). He said, ‘I heard Abu Ja’far^{-asws} saying: ‘The sun has not emerged in a day superior to the day of Friday’’.³³⁹

وَرَوَى الْبَرْزَنْطِيُّ عَنِ الرِّضَا ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ يَوْمَ الْجُمُعَةِ سَيِّدُ الْأَيَّامِ يُضَاعَفُ اللَّهُ عَزَّ وَ جَلَّ فِيهِ الْحَسَنَاتُ وَ تَمْحُو فِيهِ السَّيِّئَاتُ وَ يَرْفَعُ فِيهِ الدَّرَجَاتُ وَ يَسْتَجِيبُ فِيهِ الدَّعَوَاتُ وَ يَكْثِفُ فِيهِ الْكُرْبَاتُ وَ يَفْضِي فِيهِ الْحَاجَاتِ الْعُظَامَ وَ هُوَ يَوْمُ الْمَزِيدِ

And it is reported by Al Bazanty –

‘From Al-Reza^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘The day of Friday is chief of the days. Allah^{-azwj} Mighty and Majestic Doubles the good deeds in it and Deletes the evil deeds in it, and Raises the ranks in it, and Answers the supplications in it, Removes the distresses in it, and Fulfils the mighty needs in it, and it is the day of increase.

لِلَّهِ فِيهِ عُتْقَاءُ وَ طَلْقَاءُ مِنَ النَّارِ مَا دَعَا اللَّهُ فِيهِ أَحَدٌ مِنَ النَّاسِ وَ عَرَفَ حَقَّهُ وَ مُحَرَّمَتُهُ إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَجْعَلَهُ مِنْ عُتْقَائِهِ وَ طَلْقَائِهِ مِنَ النَّارِ

There are liberations for Allah^{-azwj} and releases from the Fire. No one from the people will supplicate to Allah^{-azwj} in it, and recognise its right and its sanctity except it would be inevitable upon that He^{-azwj} Makes him from the liberated and the released ones from the Fire.

وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ مَاتَ شَهِيداً وَ بُعِثَ آمِناً وَ مَا اسْتَحَفَّ أَحَدٌ بِحُزْمَتِهِ وَ ضَمِعَ حَقَّهُ إِلَّا كَانَ حَقًّا عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ يُصَلِّيَهُ نَارَ جَهَنَّمَ إِلَّا أَنْ يُتُوبَ.

And if he were to die during its day or its night, would die a martyr, and be Resurrected in security; and no one taking lightly with its sanctity and wastes its right except there would be a right upon Allah^{-azwj} Mighty and Majestic that He^{-azwj} Makes him arrive to the Hellfire except if he repents’’.³⁴⁰

³³⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 19 f

³³⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 20 a

³³⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 20 b

³⁴⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 20 c

21- الْمُتَهَجِّدُ، رَوَى الْمُعَلَّى بْنُ حُنَيْسٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ وَافَقَ مِنْكُمْ يَوْمَ الْجُمُعَةِ فَلَا يَشْتَغَلُ بِشَيْءٍ عَنِ الْعِبَادَةِ فَإِنَّ فِيهِ يُغْفَرُ لِلْعِبَادِ وَ تَنْزِلُ عَلَيْهِمُ الرَّحْمَةُ.

(The book) 'Al Mutahajjid' – It is reported by Al Moalla Bin Khuneys who said,

'I heard Abu Abdullah^{-asws} saying: 'The one from you who comes across the day of Friday should not pre-occupy with anything other than the worship for during it there is Forgiveness for the servants and the Mercy descends upon them''.³⁴¹

و رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: إِنَّ لِلْجُمُعَةِ حَقًّا وَاجِبًا فَإِنَّكَ أَنْ تُصَيِّعَ أَوْ تُقْصِرَ فِي شَيْءٍ مِنْ عِبَادَةِ اللَّهِ وَ التَّقَرُّبِ إِلَيْهِ تَعَالَى بِالْعَمَلِ الصَّالِحِ وَ تَرْكِ الْمَحَارِمِ كُلِّهَا فَإِنَّ اللَّهَ يُضَاعِفُ فِيهَا الْحَسَنَاتِ وَ يَمْحُو فِيهَا السَّيِّئَاتِ وَ يَرْفَعُ فِيهَا الدَّرَجَاتِ

And it is reported from Abu Abdullah^{-asws} having said: 'For the Friday there is an obligatory right, therefore beware of wasting it or being deficient regarding anything from the worship of Allah^{-azwj} and drawing closer to Him^{-azwj} the Exalted with the righteous deeds; and shun the Prohibitions, all of them, for Allah^{-azwj} Doubles the good deeds during it and Deletes the evils deeds in it, and Raises the ranks in it.

وَ يَوْمُهُ مِثْلُ لَيْلَتِهِ فَإِنْ اسْتَطَعْتَ أَنْ تُحْيِيَهَا بِالدُّعَاءِ وَ الصَّلَاةِ فَافْعَلْ فَإِنَّ اللَّهَ تَعَالَى يُضَاعِفُ فِيهَا الْحَسَنَاتِ وَ يَمْحُو فِيهَا السَّيِّئَاتِ وَ إِنَّ اللَّهَ وَاسِعٌ كَرِيمٌ.

And its day is like its night. If you are capable in reviving it with the supplication and the Salat, then do so, for Allah^{-azwj} the Exalted Doubles the good deeds in it, and Deletes the evil deeds in it, and Allah^{-azwj} is Capacious, Benevolent''.³⁴²

وَ مِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الشَّاهِدُ يَوْمَ الْجُمُعَةِ وَ الْمَشْهُودُ يَوْمَ عَرَفَةَ.

And from him,

'From Abu Abdullah^{-asws} having said: 'The witness is the day of Friday, and the witness is the day of Arafaat''.³⁴³

وَ رَوَى مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: قُلْتُ لَهُ بَلَّغْنِي أَنَّ يَوْمَ الْجُمُعَةِ أَقْصَرُ الْأَيَّامِ

And it is reported by Muhammad Bin Ismail Bin Bazie,

'From Abu Al-Hassan Al-Reza^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'It has reached me that the day of Friday is shortest of the days'.

قَالَ كَذَلِكَ هُوَ

He^{-asws} said: 'It is like that'.

³⁴¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 21 a

³⁴² Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 21 b

³⁴³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 21 c

فُلْتُ جُعِلْتُ فِدَاكَ كَيْفَ ذَاكَ

I said, 'May I be sacrificed for you^{-asws}! How is that so?'

قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ يَجْمَعُ أَرْوَاحَ الْمُشْرِكِينَ تَحْتَ عَيْنِ الشَّمْسِ فَإِذَا رَكَدَتِ الشَّمْسُ غَدَبَتْ أَرْوَاحَ الْمُشْرِكِينَ بِرُكُودِ الشَّمْسِ فَإِذَا كَانَ يَوْمَ الْجُمُعَةِ رَفَعَ عَنْهُمْ الْعَذَابَ لِفَضْلِ يَوْمِ الْجُمُعَةِ فَلَا يَكُونُ لِلشَّمْسِ رُكُودٌ.

He (the narrator) said, 'Abu Abdullah^{-asws} said: 'Allah^{-azwj} Gathers the souls of the Polytheists beneath eye (disc) of the sun. When the sun is still, souls of the Polytheists are punished with stillness of the sun. Whenever it is the day of Friday, the punishment is raised from them due to merit of the day of Friday, so there is no stillness for the sun''^{.344}

22- قَالَ رَسُولُ اللَّهِ ص إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَ إِنْ كَانَ عِنْدَهُ طَيْبٌ فَلْيَمَسَّ مِنْهُ وَ عَلَيْكُمْ بِالسَّوَاكِ.

Rasool-Allah^{-saww} said: 'This day (Friday) is a day of Eid. Allah^{-azwj} has Made it so for the Muslims. So, the one comes to the Friday (Salat), let him bathe, and if there were to be perfume in his possession, let him touch from it, and upon you all is brushing the teeth''^{.345}

وَ عَنْهُمْ ع الْأَعْيَادُ أَرْبَعَةٌ الْفِطْرُ وَ الْأَضْحَى وَ الْعَاذِرُ وَ يَوْمَ الْجُمُعَةِ.

And from them^{-asws}: 'The Eid(s) are four – Al-Fitr, and Al-Azha, and Al-Ghadeer, and the day of Friday''^{.346}

وَ فِي الْحَدِيثِ أَنَّ رَسُولَ اللَّهِ ص ذَكَرَ يَوْمَ الْجُمُعَةِ فَقَالَ فِيهِ سَاعَةٌ- لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ سَأَلَ اللَّهَ شَيْئاً إِلَّا أَعْطَاهُ إِيَّاهُ.

And in the Hadeeth, Rasool-Allah^{-saww} mentioned the day of Friday, so he^{-saww} said: 'There is an hour in it, not Muslim servant coming across it would ask Allah^{-azwj} for anything except He^{-azwj} will Give it to him''^{.347}

وَ عَنِ النَّبِيِّ ص مَنْ مَاتَ يَوْمَ الْجُمُعَةِ وَقِيَ عَذَابَ الْقَبْرِ.

And from the Prophet^{-saww}: 'One who dies on the day of Friday will be saved from punishment of the grave''^{.348}

وَ عَنْهُ ع قَالَ: مَا مِنْ مُسْلِمٍ يَمُوتُ لَيْلَةَ الْجُمُعَةِ إِلَّا وَقَاهُ اللَّهُ عَذْرَ وَ جَلَّ فِتْنَةُ الْقَبْرِ

And from him^{-asws} having said: 'There is none from a Muslim dying on the night of Friday except Allah^{-azwj} Mighty and Majestic will Save him from Fitna of the grave'.

وَ فِي لَفْظٍ آخَرَ إِلَّا بَرَى مِنْ فِتْنَةِ الْقَبْرِ

³⁴⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 21 d

³⁴⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 22 a

³⁴⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 22 b

³⁴⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 22 c

³⁴⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 22 d

And in another wording: 'Except he will see from Fitna of the grave'.

و فِي حَدِيثٍ آخَرَ إِلَّا وَقِي الْفِتَانُ.

And in another: 'Except will be saved from the Fitna'.³⁴⁹

و فِي حَدِيثٍ آخَرَ مَا مِنْ مُسْلِمٍ مَيِّتٍ لَيْلَةَ الْجُمُعَةِ أَوْ يَوْمَ الْجُمُعَةِ إِلَّا وَقِي عَذَابَ الْقَبْرِ وَ فِتْنَتَهُ وَ بَقِيَ لَا حِسَابَ عَلَيْهِ.

And in another Hadeeth: 'There is none from a Muslim man and Muslim woman dying on the night of Friday or the day of Friday except will be saved from punishment of the grave and its Fitna, and will remain having not Reckoning upon him'.³⁵⁰

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ اللَّهَ اخْتَارَ مِنْ كُلِّ شَيْءٍ شَيْئاً وَ اخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ.

And Abu Abdullah^{-asws} said: 'Allah^{-azwj} Chose a thing from all things, and He^{-azwj} Chose from the days, the day of Friday'.³⁵¹

23- الْمُتَهَجِّدُ، رَوَى أَبُو بَصِيرٍ عَنْ أَحَدِهِمَا ع أَنَّهُ قَالَ: إِنَّ الْعَبْدَ الْمُؤْمِنَ يَسْأَلُ اللَّهَ تَعَالَى الْحَاجَةَ فَيُؤَخِّرُ اللَّهُ حَاجَتَهُ الَّتِي سَأَلَ إِلَى لَيْلَةِ الْجُمُعَةِ لِيَحْضَهُ بِفَضْلِ يَوْمِ الْجُمُعَةِ.

(The book) 'Al Mutahajjid' – It is reported by Abu Baseer,

'From one of the two (5th or 6th Imam^{-asws}) having said: 'The Momin servants asks Allah^{-azwj} the Exalted for the need, but He^{-azwj} Delays his need which he had asked for up to the night of Friday in order to specialise it with merit of the day of Friday'.³⁵²

24- الْإِحْتِصَاصُ، رَوَى عَنْ جَابِرِ الْمُغَنَّبِيِّ قَالَ: كُنْتُ لَيْلَةً مِنْ بَعْضِ اللَّيَالِي عِنْدَ أَبِي جَعْفَرٍ ع فَقَرَأْتُ هَذِهِ الْآيَةَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

(The book) 'Al Ikhtisas' – It is reported from Jabir Al Jufy who said,

'In one night from the night I was in the presence of Abu Abdullah^{-asws}, and I recited this Verse: **O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9]**'.

قَالَ فَقَالَ مَهْ يَا جَابِرُ كَيْفَ قَرَأْتَ

He (the narrator) said, 'He^{-asws} said: 'O Jabir, Shh! How did you recite?''

قَالَ قُلْتُ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ

³⁴⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 22 e

³⁵⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 22 f

³⁵¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 22 g

³⁵² Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 23

He (the narrator) said, 'I said, **'O you those who believe! When there is a call for the Salat on the day of Friday, then hasten to the Zikr of Allah [62:9]'**.

قَالَ هَذَا تَحْرِيفٌ يَا جَابِرُ

He^{-asws} said: 'This is an alteration, O Jabir!'

قَالَ قُلْتُ كَيْفَ أَقْرَأُ جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'I said, 'How should I recite it? May I be sacrificed for you^{-asws}!''

قَالَ فَقَالَ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَامضُوا إِلَىٰ ذِكْرِ اللَّهِ هَكَذَا نَزَلَتْ يَا جَابِرُ لَوْ كَانَ سَعْبًا لَكَانَ عَدُوًّا بِمَا كَرِهَهُ رَسُولُ اللَّهِ ص لَقَدْ كَانَ يَكْرَهُ أَنْ يَغْدُوَ الرَّجُلُ إِلَى الصَّلَاةِ

He (the narrator) said, 'He^{-asws} said: **'O you those who believe! When there is a call for the Salat on the day of Friday, then proceed to the Zikr of Allah^{-azwj}'** This is how it was Revealed, O Jabir. Had it been 'Hasten', it would have been 'running' from what Rasool-Allah^{-saww} disliked. He^{-saww} used to dislike the man running to the Salat.

يَا جَابِرُ لِمَ سَمِّيَ يَوْمَ الْجُمُعَةِ يَوْمَ الْجُمُعَةِ

O Jabir! Why has the day of Friday has been named as the day of 'Jumma'?'

قَالَ قُلْتُ تُخْبِرُنِي جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'I said, 'You^{-azwj} inform me, may Allah^{-azwj} Make me your^{-asws} ransom!'

قَالَ أَفَلَا أُخْبِرُكَ بِتَأْوِيلِهِ الْأَعْظَمِ

He^{-asws} said: 'Shall I^{-asws} inform you of its mightiest interpretation?'

قَالَ قُلْتُ بَلَىٰ جَعَلَنِي اللَّهُ فِدَاكَ

He (the narrator) said, 'I said, 'Yes, may Allah^{-azwj} Make me your^{-asws} ransom!'

فَقَالَ يَا جَابِرُ سَمَّى اللَّهُ الْجُمُعَةَ جُمُعَةً لِأَنَّ اللَّهَ عَزَّ وَجَلَّ جَمَعَ فِي ذَلِكَ الْيَوْمِ الْأَوَّلِينَ وَالْآخِرِينَ وَجَمِيعَ مَا خَلَقَ اللَّهُ مِنَ الْجِنَّ وَالْإِنْسِ وَكُلِّ شَيْءٍ خَلَقَ رَبُّنَا وَالسَّمَاوَاتِ وَالْأَرْضِينَ وَالْبِحَارَ وَالْجَنَّةَ وَالنَّارَ وَكُلِّ شَيْءٍ خَلَقَ اللَّهُ فِي الْمِيثَاقِ

He^{-asws} said: 'O Jabir! Allah^{-azwj} named the Friday as 'Jumma' because Allah^{-azwj} Mighty and Majestic Gathered (Jam'a) during that day, the former ones and the latter ones, and entirety of what Allah^{-azwj} Created, from the Jinn and the humans, and all things our Lord^{-azwj} Created, and the skies, and the earths and the oceans, and the Paradise and the Fire, and all things Allah^{-azwj} Created during the Covenant.

فَأَخَذَ الْمِيثَاقَ مِنْهُمْ لَهُ بِالرُّبُوبِيَّةِ وَ لِمُحَمَّدٍ ص بِالنَّبُوءَةِ وَ لِعَلِيِّ ع بِالْوِلَايَةِ وَ فِي ذَلِكَ الْيَوْمِ قَالَ اللَّهُ لِلسَّمَاوَاتِ وَ الْأَرْضِ - ائْتِيَا طَوْعاً أَوْ كَرْهاً قَالَتَا أَتَيْنَا طَائِعِينَ:

He^{-azwj} Took the Covenant from them with the Lordship for Him^{-azwj}, and with the Prophethood for Muhammad^{-saww}, and with the Wilayah for Ali^{-asws}; and during that day Allah^{-azwj} Said to the skies and the earth: **“Come, willingly or unwillingly!”** They both said: **‘We come willingly’ [41:11].**

فَسَمَّى اللَّهُ ذَلِكَ الْيَوْمَ الْجُمُعَةَ لِجُمُعِهِ فِيهِ الْأَوَّلِينَ وَ الْآخِرِينَ

Thus Allah^{-azwj} Named that day as ‘Al-Jumma’ due to His^{-azwj} Gathering in it the former ones and the latter ones.

ثُمَّ قَالَ عَزَّ وَ جَلَّ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ مِنْ يَوْمِكُمْ هَذَا الَّذِي جَمَعَكُمْ فِيهِ وَ الصَّلَاةُ أَمِيرُ الْمُؤْمِنِينَ يَعْنِي بِالصَّلَاةِ الْوِلَايَةَ وَ هِيَ الْوِلَايَةُ الْكُبْرَى

Then Mighty and Majestic Said: **O you those who believe! When there is a call for the Salat on the day of Friday, [62:9]**, on this day of yours which you are gathered in; and the Salat is Amir Al-Momineen^{-asws}, meaning by the Salat, the Wilayah, and it is the great Wilayah.

فَفِي ذَلِكَ الْيَوْمِ أَتَتْ الرُّسُلُ وَ الْأَنْبِيَاءُ وَ الْمَلَائِكَةُ وَ كُلُّ شَيْءٍ خَلَقَ اللَّهُ وَ الثَّقَلَانِ الْحَيُّ وَ الْإِنْسُ وَ السَّمَاوَاتُ وَ الْأَرْضُونَ

So, during that day came the Messengers^{-as}, and the Prophets^{-as}, and the Angels and all things Allah^{-azwj} Created, and the two heavyweights the Jinn and the humans, and the skies, and the earths.

وَ الْمُؤْمِنُونَ بِالتَّلْبِيَةِ لِلَّهِ عَزَّ وَ جَلَّ - فَاْمَضُوا إِلَى ذِكْرِ اللَّهِ وَ ذِكْرِ اللَّهِ أَمِيرُ الْمُؤْمِنِينَ -

And the Momineen should be with the Talbiyyah of Allah^{-azwj} Mighty and Majestic (saying ‘Here I am O Allah^{-azwj}’), then proceed to the Zikr of Allah^{-azwj}, and Zikr of Allah^{-azwj} is Amir Al-Momineen^{-asws}.

وَ ذَرُوا الْبَيْعَ يَعْنِي الْأَوَّلَ - ذَلِكَ يَعْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ وَ وَلَايَتَهُ - خَيْرٌ لَكُمْ مِنْ بَيْعَةِ الْأَوَّلِ وَ وَلَايَتِهِ - إِنْ كُنْتُمْ تَعْلَمُونَ -

and leave the selling – meaning the first one (Abu Bakr) – **That** – meaning allegiance of Amir Al-Momineen^{-asws} and his^{-asws} Wilayah - **would be better for you** – than allegiance of the first one (Abu Bakr) and his governance - **if you only knew [62:9].**

فَإِذَا فَضِبَتِ الصَّلَاةُ يَعْنِي بَيْعَةَ أَمِيرِ الْمُؤْمِنِينَ ع - فَانْتَشِرُوا فِي الْأَرْضِ يَعْنِي بِالْأَرْضِ الْأَوْصِيَاءَ أَمَرَ اللَّهُ بِطَاعَتِهِمْ وَ وَلَايَتِهِمْ كَمَا أَمَرَ بِطَاعَةِ الرَّسُولِ وَ طَاعَةِ أَمِيرِ الْمُؤْمِنِينَ كَتَى اللَّهُ فِي ذَلِكَ عَنْ أَسْمَائِهِمْ فَسَمَّاهُمْ بِالْأَرْضِ - وَ ابْتَغُوا فَضْلَ اللَّهِ

But when you have accomplished the Salat – meaning allegiance of Amir Al-Momineen^{-asws} - **then disperse in the earth [62:10]** – meaning with the earth being the successors^{-asws}. Allah^{-azwj} Commanded with obeying them^{-asws} and their^{-asws} Wilayah just as He^{-azwj} Commanded obedience to the Rasool^{-saww} and obedience of Amir Al-Momineen^{-asws}. Allah^{-azwj} Teknonymed

in that of their^{-asws} names, so He^{-azwj} Named them^{-asws} as ‘the earth’, and seek from the Grace of Allah^{-azwj}.

قَالَ جَابِرٌ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ

Jabir said, ‘**and seek from the Grace of Allah?**’

قَالَ عَ تَحْرِيفٌ هَكَذَا أَنْزَلْتُ وَابْتَغُوا فَضْلَ اللَّهِ عَلَى الْأَوْصِيَاءِ - وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

He^{-asws} said: ‘Alteration! It was Revealed like this – ‘and seek the Grace of Allah^{-azwj} being upon the successors^{-asws}’ - **and do Zikr of Allah a lot, that you may be successful [62:10]**.

ثُمَّ حَاطَبَ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْمَوْقِفِ مُحَمَّدًا فَقَالَ يَا مُحَمَّدُ إِذَا رَأَوْا الشُّكَّاءَ وَ الْجَاحِدُونَ - بَحَارَةً يَعْنِي الْأَوَّلَ أَوْ هُنَا يَعْنِي الثَّانِي - انصَرَفُوا إِلَيْهَا

Then Allah^{-azwj} Mighty and Majestic Addressed Muhammad^{-saww} in that juncture. He^{-azwj} Said: ‘O Muhammad^{-saww}! **when** – the doubters and the rejectors - **they see trade** – meaning the first one (Abu Bakr) - **or sport** – meaning the second one (Umar) – they disperse to go to these’.

قَالَ قُلْتُ انْقَضُوا إِلَيْهَا

He (the narrator) said, ‘I said, ‘**they break (the Salat) to (go) to it?**’

قَالَ تَحْرِيفٌ هَكَذَا نَزَلَتْ - وَ تَرَكُوكَ مَعَ عَلِيٍّ قَائِمًا -

He^{-asws} said: ‘Alteration! It was Revealed like this - **and they leave you standing with Ali^{-asws}** .

قُلْ يَا مُحَمَّدُ مَا عِنْدَ اللَّهِ مِنْ وِلَايَةِ عَلِيٍّ وَ الْأَوْصِيَاءِ - حَبِيرٌ مِنَ اللَّهْوِ وَ مِنَ التَّجَارَةِ يَعْنِي بَيْعَةَ الْأَوَّلِ وَ الثَّانِي - لِلَّذِينَ اتَّقَوْا

Say - O Muhammad^{-saww}! - ‘**Whatever is in the Presence of Allah** – from the Wilayah of Ali^{-asws} and the successors^{-asws} - **is better than the sport and the trade** – meaning allegiance of the first one and the second one, **for those who are pious**.

قَالَ قُلْتُ لَيْسَ فِيهَا لِلَّذِينَ اتَّقَوْا

He (the narrator) said, ‘I said, ‘There isn’t in it (the words): ‘For those who are pious!’

قَالَ فَقَالَ بَلَى هَكَذَا نَزَلَتْ وَ أَنْتُمْ هُمْ الَّذِينَ اتَّقَوْا وَ اللَّهُ خَيْرُ الرَّازِقِينَ .

He (the narrator) said, ‘He^{-asws} said: ‘Yes, that is how it was Revealed, and you (Shias) are those who are pious, **and Allah is the best of the sustainers [62:11]**’.³⁵³

وَ مِنْهُ رَوَى عَلِيُّ بْنُ مَهْزَبَانَ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ مَاتَ لَيْلَةَ الْجُمُعَةِ عَارِفًا بِحَقِّهَا أَعْتِقَ مِنَ النَّارِ وَ كُتِبَ لَهُ بَرَاءَةٌ مِنْ عَذَابِ الْقَبْرِ .

³⁵³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 24 a

And from him, it is reported by Ali Bin Mahziyar raising it to,

Abu Abdullah^{-asws} said: 'One who dies on the night of Friday being a recogniser of our^{-asws} rights will be liberated from the Fire and it will be written for him a freedom pass from punishment of the grave'.³⁵⁴

25- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي جَعْفَرِ الْبَاقِرِ ع قَالَ: لَيْلَةُ الْجُمُعَةِ عَزَاءٌ وَ يَوْمُهَا أَزْهَرُ وَ مَا مِنْ مُؤْمِنٍ مَاتَ لَيْلَةَ الْجُمُعَةِ إِلَّا كُتِبَ لَهُ بَرَاءَةٌ مِنْ عَذَابِ الْقَبْرِ وَ إِنْ مَاتَ فِي يَوْمِهَا أُعْتِقَ مِنَ النَّارِ وَ لَا تَأْسَ بِالصَّلَاةِ يَوْمَ الْجُمُعَةِ كُلَّهُ لِأَنَّهُ لَا تُشْعَرُ فِيهِ النَّارُ.

(The book) 'Da'aim Al Islam' –

'From Abu Ja'far Al-Baqir^{-asws} having said: 'The night of Friday is honourable and its day blossoms, and there is no Momin dying on the night of Friday except it will be written for him a freedom pass from punishment of the grave, and if he dies during its day, he will be liberated from the Fire, and there is no problem with the Salat on the day of Friday, all of it, because the Fire is no inflamed during it'.³⁵⁵

وَ عَنْ الْبَاقِرِ وَ الصَّادِقِ ع أَكْثَمَا قَالَا إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ أَمَرَ اللَّهُ مَلَكًا يُنَادِي مِنَ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ وَ يُنَادِي فِي كُلِّ لَيْلَةٍ غَيْرِ لَيْلَةِ الْجُمُعَةِ مِنْ ثُلُثِ اللَّيْلِ الْآخِرِ هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ هَلْ مِنْ تَائِبٍ فَأَتُوبَ إِلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ يَا طَالِبَ الْخَيْرِ أَقْبِلْ يَا طَالِبَ الشَّرِّ أَفْصِرْ.

And from Al-Baqir^{-asws} and Al-Sadiq^{-asws}, both said: 'When it were to be the night of Friday Allah^{-azwj} Commands an Angel to call out from beginning of the night up to its end, and he calls out during every night apart from the night of Friday from the last third of the night: 'Is there any beggar so I^{-azwj} can Give him? Is there any repentant so I^{-azwj} can Turn to him? Is there anyone seeking Forgiveness so I^{-azwj} can Forgive him? O seeker of the good, come forward! O seeker of the evil cut short!'³⁵⁶

وَ عَنْ أَبِي جَعْفَرِ ع قَالَ: فِي يَوْمِ الْجُمُعَةِ سَاعَةٌ- لَا يَسْأَلُ اللَّهُ عَبْدًا مُؤْمِنٌ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ وَ هِيَ مِنْ حِينَ تُرْوَلُ الشَّمْسُ إِلَى حِينَ يُنَادَى بِالصَّلَاةِ.

And from Abu Ja'far^{-asws} having said: 'During the day of Friday there is an hour, no Momin servant will ask Allah^{-azwj} for anything during it except he would be Given it, and it is from when the sun declines up to when it is called for the Salat'.³⁵⁷

26- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّبَّ تَعَالَى يُنَزِّلُ أَمْرَهُ كُلَّ لَيْلَةٍ جُمُعَةٍ مِنْ أَوَّلِ اللَّيْلِ وَ فِي كُلِّ لَيْلَةٍ فِي الثَّلَاثِ الْأَخِيرِ أَمَامَهُ مَلَكَانِ

Tafseer Ali Bin Ibrahim – from his father, from Hammad, from Hareez,

'From Abu Abdullah^{-asws} having said: 'The Exalted Lord^{-azwj} Sends down His^{-azwj} Command every night of Friday from beginning of the night, and during every night in the last third, having two Angels in front of it.

³⁵⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 24 b

³⁵⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 25 a

³⁵⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 25 b

³⁵⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 25 c

فَيُنَادِي هَلْ مِنْ تَائِبٍ فَيَتَابُ عَلَيْهِ هَلْ مِنْ مُسْتَعْفِرٍ فَيُعْفِرُ لَهُ هَلْ مِنْ سَائِلٍ فَيُؤْتِي سُؤْلَهُ اللَّهُمَّ أَعْطِ كُلَّ مُنْفِقٍ خَلْفًا وَكُلَّ مُمْسِكٍ تَلْفًا إِلَى أَنْ يَطْلُعَ الْفَجْرُ
ثُمَّ عَادَ أَمْرُ الرَّبِّ إِلَى عَرْشِهِ يُفَسِّمُ الْأَرْزَاقَ بَيْنَ الْعِبَادِ

He (Angel) calls out, 'Is there any repentant so He^{-azwj} can Turn to him? Is there any seeker of Forgiveness so He^{-azwj} can Forgive for him? Is there any beggar so He^{-azwj} can Grant his request? O Allah^{-azwj}! Give every spender a replacement, and every withholder a damage!' – up to the emergence of dawn. Then the Command of the Lord^{-azwj} returns to its Lord^{-azwj} for Him^{-azwj} to distribute the sustenance between the servants'.

ثُمَّ قَالَ لِلْفُضَيْلِ بْنِ يَسَارٍ يَا فَضَيْلُ نَصِيْبِكَ مِنْ ذَلِكَ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ وَ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّازِقِينَ.

Then he^{-asws} said to Al-Fuzeyl Bin Yasaar: 'O Fuzeyl! (Attain) your share from that, and it is Words of Mighty and Majestic: **And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]**'.³⁵⁸

27- كِتَابُ الْعُرُوسِ، لِلشَّيْخِ الْفَقِيهِ أَبِي مُحَمَّدٍ جَعْفَرِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْقُمِّيِّ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ قَالَ النَّبِيُّ ص إِنَّ جِبْرَائِيلَ أَتَانِي بِمِرْآةٍ فِي
وَسَطِهَا كَالنُّكْتَةِ السُّودَاءِ فَقُلْتُ لَهُ يَا جِبْرَائِيلُ مَا هَذِهِ

(The book) 'Kitab Al Arous' of the Sheykh, the jurist Muhammad Ja'far Bin Ahmad Bin Ali Al Qummi, by his chain,

'From Abu Ja'far^{-asws} having said: 'The Prophet^{-saww} said: 'Jibraeel^{-as} came to me^{-saww} with a mirror, there was a black dot in the middle of it. I^{-saww} said to him^{-as}: 'O Jibraeel^{-as}! What is this?'

قَالَ هَذِهِ الْجُمُعَةُ

He^{-as} said: 'This is the Friday'.

قَالَ قُلْتُ وَ مَا الْجُمُعَةُ

He^{-saww} said, 'I^{-saww} said, 'And what is the Friday?'

قَالَ لَكُمْ فِيهَا خَيْرٌ كَثِيرٌ

He^{-as} said: 'There is a lot of good in it for you all!'

قَالَ قُلْتُ وَ مَا الْخَيْرُ الْكَثِيرُ

He^{-saww} said: 'I^{-saww} said: 'And what is 'the lot of good?''

فَقَالَ تَكُونُ لَكَ عِيدًا وَ لِأُمَّتِكَ مِنْ بَعْدِكَ

He^{-as} said: 'It will be an Eid (festival) for you^{-saww} and for your^{-saww} community from after you^{-saww}'.

قُلْتُ وَ مَا لَنَا فِيهَا

I^{-saww} said: 'And what is for us in it?'

قَالَ لَكُمْ فِيهَا سَاعَةٌ - لَا يُؤَافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللَّهَ مَسْأَلَةً فِيهَا وَ هِيَ لَهُ قِسْمٌ فِي الدُّنْيَا إِلَّا أَعْطَاهَا وَ إِنْ لَمْ يَكُنْ لَهُ قِسْمٌ فِي الدُّنْيَا دُخِرَتْ لَهُ فِي الْآخِرَةِ أَفْضَلُ مِنْهَا وَ إِنْ تَعَوَّذَ بِاللَّهِ مِنْ شَرِّ مَا هُوَ عَلَيْهِ مَكْتُوبٌ صَرَفَ اللَّهُ عَنْهُ مَا هُوَ أَكْبَرُ مِنْهُ.

He^{-saww} said: 'There is an hour for you all during it, no Muslim servant will come across it asking Allah^{-azwj} a request in it, and it is an apportionment for him in the world, except he will be Given it, and if it does not happen to be an apportionment for him in the world, it will be treasured for him in the Hereafter better than it, and if he were to seek Refuge with Allah^{-azwj} from evil what is Decreed upon him, Allah^{-azwj} would Turn it away from him what is mightier than it'.³⁵⁹

وَ مِنْهُ بِإِسْنَادِهِ عَنْ عَلِيِّ ع قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ص إِذْ جَاءَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ بَابِي أَنْتَ وَ أُمِّي أَخْبَرَنِي عَنْ يَوْمِ الْأَحَدِ كَيْفَ سُمِّيَ يَوْمَ الْأَحَدِ

And from him, by his chain,

'From Ali^{-asws} having said: 'We were with Rasool-Allah^{-saww} when a man came. He said, 'O Rasool-Allah^{-saww}! May my father and my mother be (sacrificed for) you^{-saww}! Inform me about the day of Sunday, why was it named as the day of 'Ahad'?'

فَقَالَ لِأَنَّهُ أَحَدٌ يَوْمَ خَلَقَ اللَّهُ الدُّنْيَا وَ هُوَ أَوَّلُ يَوْمٍ خَلَقَهُ اللَّهُ

He^{-saww} said: 'Because it is one day Allah^{-azwj} Created the world, and it is the first day Allah^{-azwj} had Created'.

فَقَالَ بَابِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَخْبَرَنِي عَنْ يَوْمِ الْإِثْنَيْنِ كَيْفَ سُمِّيَ يَوْمَ الْإِثْنَيْنِ

He said, 'May my father and my mother (be sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! Inform me about the day of Monday, how come it is named as the day of 'Isnayn'?'

قَالَ لِأَنَّهُ ثَانِي يَوْمٍ خَلَقَ اللَّهُ الدُّنْيَا وَ هُوَ يَوْمٌ وُلِدَتْ فِيهِ وَ يَوْمٌ نَزَلَتْ فِيهِ النُّبُوءَةُ وَ أَخْبَرَنِي حَبِيبِي أَنَّهُ يَوْمٌ أُقْبِضُ فِيهِ

He^{-saww} said: 'Because it is the second (Isnayn) day Allah^{-saww} Allah^{-azwj} Created the world, and it is a day I^{-saww} was blessed to (my^{-saww} parents^{-asws}), and the day the Prophet-hood was Revealed in it, and my^{-saww} beloved (Jibraeel^{-as}) informed me that it is the day I^{-saww} will be passing away in'.

فَقَالَ بَابِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ ص أَخْبَرَنِي عَنْ يَوْمِ الثَّلَاثَاءِ

He said, 'May my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! Inform me about the day of Tuesday (Al-Salisa)'.

فَقَالَ هُوَ ثَالِثُ يَوْمٍ خَلَقَ اللَّهُ مِنَ الدُّنْيَا وَ هُوَ يَوْمٌ تَابَ اللَّهُ فِيهِ عَلَى آدَمَ وَ رَضِيَ عَنْهُ وَ اجْتَبَاهُ وَ هَدَاهُ

He^{-saww} said: 'It is the third (Salisa) day Allah^{-azwj} had Created the world from, and it is the day Allah^{-azwj} Turned to Adam^{-as} during it and was Satisfied with him^{-as}, and Selected him^{-as} and Guided him^{-as}'.

فَقَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ صَ أَخْبِرْنِي عَنِ يَوْمِ الْأَرْبَعَاءِ

He said, 'May my father and my mother (be sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! Inform me about the Wednesday (Al-Arbia)'.

فَقَالَ هُوَ رَابِعُ يَوْمٍ خَلَقَ اللَّهُ مِنَ الدُّنْيَا وَ هُوَ يَوْمٌ نَحَسٌ مُسْتَمَرٌّ فِيهِ خَلَقَ اللَّهُ الرِّيحَ الصَّرَّصَرَ

He^{-saww} said: 'It is the fourth (Rabia) day Allah^{-azwj} Created from the world, and it is an inauspicious day of continuous bad luck. Allah^{-azwj} Created Al-Sarsar wind during it'.

قَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ أَخْبِرْنِي عَنِ يَوْمِ الْخَمِيسِ

He said, 'May my father and my mother be (sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! Inform me about the day of Thursday (Al-Khamis)'.

فَقَالَ صَ هُوَ خَامِسُ يَوْمٍ خَلَقَ اللَّهُ مِنَ الدُّنْيَا لَيْلُهُ أَيْسٌ وَ نَهَارُهُ جَلِيسٌ وَ فِيهِ رُفِعَ إِدْرِيسُ وَ أُعِنَ فِيهِ إِبْلِيسُ

He^{-saww} said: 'It is the fifth (Khamis) day Allah^{-azwj} Created from the world. It's night is a comforter and its day is a companion, and Idrees^{-as} was Raised in it, and Iblees^{-la} was Cursed in it'.

قَالَ يَا أَبِي أَنْتَ وَ أُمِّي يَا رَسُولَ اللَّهِ صَ أَخْبِرْنِي عَنِ يَوْمِ الْجُمُعَةِ

He said, 'May my father and my mother (be sacrificed) for you^{-saww}, O Rasool-Allah^{-saww}! Inform me about the day of Friday (Al-Jumma)'.

فَبَكَى رَسُولُ اللَّهِ صَ وَ قَالَ سَأَلْتَنِي عَنِ يَوْمِ الْجُمُعَةِ

Rasool-Allah^{-saww} wept, and said: 'You have asked me^{-asws} about the day of Friday'.

فَقَالَ نَعَمْ

He said, 'Yes'.

فَقَالَ رَسُولُ اللَّهِ صَ تَسْتَبِيهِ الْمَلَائِكَةُ فِي السَّمَاءِ يَوْمَ الْمَرْيَدِ- يَوْمَ الْجُمُعَةِ يَوْمَ خَلَقَ اللَّهُ فِيهِ آدَمَ ع- يَوْمَ الْجُمُعَةِ يَوْمَ نَفَخَ اللَّهُ فِي آدَمَ الرُّوحَ- يَوْمَ الْجُمُعَةِ يَوْمَ أَسْكَنَ اللَّهُ آدَمَ فِيهِ الْجَنَّةَ- يَوْمَ الْجُمُعَةِ يَوْمَ أَسَجَدَ اللَّهُ مَلَائِكَتَهُ لِآدَمَ-

Rasool-Allah^{-saww} said: ‘The Angels in the sky have named it as the day of increase (Al-Mazeed). The day of Friday, Allah^{-azwj} Created Adam^{-as} in it! The day of Friday is a day Allah^{-azwj} Blew the Spirit into Adam^{-as}! The day of Friday is a day Allah^{-azwj} Settled Adam^{-as} into the Paradise during it! The day of Friday is a day Allah^{-azwj} Told the Angels to prostrate to Adam^{-as}!

يَوْمَ الْجُمُعَةِ يَوْمٌ جَمَعَ اللَّهُ فِيهِ لِأَدَمَ حَوَاءَ - يَوْمَ الْجُمُعَةِ يَوْمٌ قَالَ اللَّهُ لِلنَّارِ - كُونِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيمَ - يَوْمَ الْجُمُعَةِ يَوْمٌ اسْتَجِيبَ فِيهِ دُعَاءُ يَعْقُوبَ ع - يَوْمَ الْجُمُعَةِ يَوْمٌ عَفَرَ اللَّهُ فِيهِ ذَنْبَ آدَمَ - يَوْمَ الْجُمُعَةِ يَوْمٌ كَشَفَ اللَّهُ فِيهِ الْبَلَاءَ عَنْ أَيُّوبَ -

The day of Friday is a day in which Allah^{-azwj} Gathered Hawwa^{-as} to Adam^{-as}! The day of Friday is a day in which Allah^{-azwj} Said to the fire: “Be cool and safe unto Ibrahim^{-as}!” The day of Friday is a day in which supplication of Yaqoub^{-as} was Answered! The day of Friday is a day Allah^{-azwj} Forgave a sin of Adam^{-as}! The day of Friday is a day in which Allah^{-azwj} Removed the afflictions from Ayoub^{-as}!

يَوْمَ الْجُمُعَةِ يَوْمٌ فَدَى اللَّهُ فِيهِ إِسْمَاعِيلَ بِذَبْحٍ عَظِيمٍ - يَوْمَ الْجُمُعَةِ يَوْمٌ خَلَقَ اللَّهُ فِيهِ السَّمَاوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا - يَوْمَ الْجُمُعَةِ يَوْمٌ يَتَخَوَّفُ فِيهِ أَهْوَلُ وَ شِدَّةُ الْقِيَامَةِ وَالْفَزَعُ الْأَكْبَرُ.

The day of Friday is a day in which Allah^{-azwj} Ransomed Ismail^{-as} with a mighty slaughter! The day of Friday is a day in which Allah^{-azwj} Created the skies and the earth and whatever is between the two! The day of Friday is a day in which are feared the horrors and severities of the Qiyamah and the greatest panic!”³⁶⁰

وَ مِنْهُ بِإِسْنَادِهِ عَنِ الصَّادِقِ سَمِيَتْ الْجُمُعَةُ جُمُعَةً لِأَنَّ اللَّهَ جَمَعَ الْخَلْقَ لِوَلَايَةِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ

And from him, by his chain,

‘From Al-Sadiq^{-asws}: ‘The Friday is named as ‘Jumma’ because (during it) Allah^{-azwj} Gathered the creatures for Wilayah of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household’.

وَ قَالَ أَيْضاً سَمِيَتْ الْجُمُعَةُ جُمُعَةً لِأَنَّ اللَّهَ جَمَعَ لِلنَّبِيِّ ص أَمْرَهُ.

And he^{-asws} said as well: ‘The Friday is named as ‘Jumma’ because Allah^{-azwj} Gathered (Jam’a) for the Prophet^{-saww}, his^{-saww} matters’.³⁶¹

وَ مِنْهُ بِإِسْنَادِهِ عَنِ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِيهِ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ قَالَ سَمِعْتُهُ يَقُولُ خَلَقَ اللَّهُ الْأَنْبِيَاءَ وَالْأَوْصِيَاءَ يَوْمَ الْجُمُعَةِ وَ هُوَ الْيَوْمُ الَّذِي أَخَذَ اللَّهُ فِيهِ مِيثَاقَهُمْ خَلَقْنَا نَحْنُ وَ شَبَعْنَا مِنْ طِينَةِ مَخْرُوتَةٍ - لَا يَشُدُّ فِيهَا شَادٌّ إِلَى يَوْمِ الْقِيَامَةِ.

And from him, by his chain from Ibrahim Bin Abdul Hameed, from his father,

‘From Abu Al-Hassan^{-asws} the 1st, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Allah^{-azwj} Created the Prophets^{-as} and the successors^{-as} on the day of Friday, and it is the day in which

³⁶⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 27 b

³⁶¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 27 c

Allah^{-azwj} Took the Covenant. We^{-asws} and our^{-asws} Shias are from a treasured clay. No one will deviate from it up to the Day of Qiyamah".³⁶²

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ رَفَعَتْ حَيْثَانُ الْبُحُورِ رُؤُوسَهَا وَ دَوَابُّ الْبَرَارِيِّ ثُمَّ نَادَتْ بِصَوْتٍ طَلِقٍ رَبَّنَا لَا تُعَذِّبْنَا بِذُنُوبِ الْأَدَمِيِّينَ.

And from him, by his chain,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Whenever it is the night of Friday, fishes of the oceans raise their heads, and (so do) creatures of the land, then they call out in a loud voice, 'Lord^{-azwj}, do not Seize us due to sins of the human beings!''³⁶³

وَمِنْهُ بِإِسْنَادِهِ قَالَ الصَّادِقُ ع إِنَّ اللَّهَ عَتَمَاءُ فِي كُلِّ لَيْلَةِ جُمُعَةٍ فَتَعَرَّضُوا لِرَحْمَةِ اللَّهِ فِي لَيْلَةِ الْجُمُعَةِ وَ يَوْمِ الْجُمُعَةِ وَ مَنْ مَاتَ فِي لَيْلَةِ الْجُمُعَةِ أَوْ يَوْمِ الْجُمُعَةِ وَقَاهُ اللَّهُ فِتْنَةَ الْقَبْرِ وَ طَبَعَ عَلَيْهِ بِطَابِعِ الشُّهَدَاءِ- لَا يَقُولَنَّ أَحَدُكُمْ كَانَ وَ كَانَ وَ كَتَبَ لَهُ بَرَاءَةً مِنْ ضَعْفَةِ الْقَبْرِ وَ كَانَ شَهِيداً.

And from him, by his chain –

'Al-Sadiq^{-asws} said: 'For Allah^{-azwj} there are liberations during every night of Friday. Therefore present yourselves to the Mercy of Allah^{-azwj} during every night of Friday and the day of Friday; and the one who dies during the night of Friday or the day of Friday, Allah^{-azwj} will Save him from Fitna of the grave, and Seal upon him with a seal of the martyrs. Not one of you should be saying, 'It has happened and it has happened', and that a freedom pass has been written for him from compression of the grave, and that he would be a martyr''.³⁶⁴

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ تَعَالَى لَيَأْتُرُ مَلَكاً فَيُنَادِي كُلَّ لَيْلَةِ جُمُعَةٍ مِنْ فَوْقِ عَرْشِهِ مِنْ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ أَلَا عَبْدُ مُؤْمِنٍ يَدْعُونِي لِآخِرَتِهِ وَ دُنْيَاهُ قَبْلَ طُلُوعِ الْفَجْرِ فَأَجِيبُهُ أَلَا عَبْدُ مُؤْمِنٍ يَتُوبُ إِلَيَّ مِنْ ذُنُوبِهِ قَبْلَ طُلُوعِ الْفَجْرِ فَأَتُوبُ إِلَيْهِ

And from him, by his chain from Abu Baseer,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} the Exalted tends to Command an Angel so he calls out every night of Friday from above His^{-azwj} Throne, from beginning of the night up to its end: "Is there no Momin servant will supplicate to Me^{-azwj} for his Hereafter and his world before the emergence of dawn so I^{-azwj} an Answer him? Is there no Momin servant repenting to Me^{-azwj} from his sins before the emergence of day so I^{-azwj} can Turn to him?'

أَلَا عَبْدُ مُؤْمِنٍ قَدْ قَتَّرَتْ عَلَيْهِ رِزْقَهُ فَيَسْأَلُنِي الزِّيَادَةَ فِي رِزْقِهِ قَبْلَ طُلُوعِ الْفَجْرِ فَأَزِيدُهُ وَ أَوْسَعَ عَلَيْهِ أَلَا عَبْدُ مُؤْمِنٍ سَقِيمٌ فَيَسْأَلُنِي أَنْ أَشْفِيَهُ قَبْلَ طُلُوعِ الْفَجْرِ فَأَعْفِيهِ

Is there no Momin servant I^{-azwj} has Restricted his sustenance upon him, so he would ask Me^{-azwj} for the increase in his sustenance before the emergence of daw so I^{-azwj} can Increase it and Expand it upon him? Is there no Momin servant who is sick so he asks Me^{-azwj} to Heal him before the emergence of day, so I^{-azwj} can Grant him well being?

³⁶² Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 27 d

³⁶³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 27 e

³⁶⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 27 f

أَ لَا عَبْدٌ مُؤْمِنٌ مَعْمُومٌ مَحْبُوسٌ يَسْأَلُنِي أَنْ أُطَلِّقَهُ مِنْ حَبْسِهِ وَ أَفْرَجَ عَنْهُ قَبْلَ طُلُوعِ الْفَجْرِ فَأُطَلِّقَهُ وَ أُخَلِّي سَبِيلَهُ أَلَا عَبْدٌ مُؤْمِنٌ مَظْلُومٌ يَسْأَلُنِي أَنْ آخِذَ لَهُ بِظُلَامَتِهِ قَبْلَ طُلُوعِ الْفَجْرِ فَأَنْتَصِرَ لَهُ وَ آخِذَ بِظُلَامَتِهِ

Is there no Momin servant who is sad, imprisoned, so he asks Me^{-azwj} to free him from his prison and Grant him relief, before the emergence of dawn, so I^{-azwj} can Free him and Free his way? Is there no Momin servant who is oppressed, asking Me^{-azwj} Seize his grievance for him, before the emergence of day, so I^{-azwj} can Grant victory to him and Seize his oppressor?"

قَالَ فَلَا يَزَالُ يُنَادِي حَتَّى يَطْلُعَ الْفَجْرُ.

He^{-asws} said: 'He does not cease to call out until the emergence of dawn'.³⁶⁵

28- كِتَابُ الْعُرُوسِ، بِإِسْنَادِهِ قَالَ الصَّادِقُ عِ الصَّدَقَةُ لَيْلَةَ الْجُمُعَةِ بِأَلْفٍ وَ الصَّدَقَةُ يَوْمَ الْجُمُعَةِ بِأَلْفٍ

(The book) 'Kitab Al Arous' – by his chain,

'Al-Sadiq^{-asws} said: 'The charity (donated) on the night of Friday is (multiplied) by a thousand, and the charity on the day of Friday is (multiplied) by a thousand'.

وَ قَالَ لَيْلَةُ الْجُمُعَةِ وَ يَوْمُ الْجُمُعَةِ فِي الْفَضْلِ سَوَاءٌ.

And he^{-asws} said: 'The night of Friday and the day of Friday are same in the merit'.³⁶⁶

وَ مِنْهُ بِإِسْنَادِهِ قَالَ أَمِيرُ الْمُؤْمِنِينَ عِ إِنَّ اللَّهَ اخْتَارَ الْجُمُعَةَ فَجَعَلَ يَوْمَهَا عِيداً وَ اخْتَارَ لَيْلَهَا فَجَعَلَهَا مِثْلَهَا وَ إِنَّ مِنْ فَضْلِهَا أَنْ لَا يُسْأَلَ اللَّهُ عَزَّ وَ جَلَّ يَوْمَ الْجُمُعَةِ حَاجَةً إِلَّا اسْتَجِيبَ لَهُ

And from him, by his chain –

'Amir Al-Momineen^{-asws} said: 'Allah^{-azwj} Chose the Friday, so He^{-azwj} Made its days as an Eid (festival), and Chose its night so Make it similar to it; and from its merit is that Allah^{-azwj} Mighty and Majestic will not be asked on a need on the day of Friday except He^{-azwj} will Respond to it.

وَ إِنْ اسْتَحَقَّ قَوْمٌ عِقَاباً فَصَادَفُوا يَوْمَ الْجُمُعَةِ وَ لَيْلَتَهَا صُرِفَ عَنْهُمْ ذَلِكَ وَ لَمْ يَبْقَ شَيْءٌ مِمَّا أَحْكَمَهُ اللَّهُ وَ فَصَلَهُ إِلَّا أَبْرَمَهُ فِي لَيْلَةِ جُمُعَةٍ - فَلَيْلَةُ الْجُمُعَةِ أَفْضَلُ اللَّيَالِي وَ يَوْمُهَا أَفْضَلُ الْأَيَّامِ وَ لَيْلَةُ الْجُمُعَةِ لَيْلَةُ عَزَاءٍ وَ يَوْمُ الْجُمُعَةِ يَوْمٌ أَزْهَرُ.

And if a people were to deserve Punishment, so they come across the day of Friday and its night, that would be Turned away from that, and there does not remain anything from what Allah^{-azwj} has Judged and Decided it except He^{-azwj} Concludes in during the night of Friday. Thus, the night of Friday is best of the nights and its day is best of the day; and the night of Friday is a night of honour and the day of Friday is a blossoming day".³⁶⁷

³⁶⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 27 g

³⁶⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 a

³⁶⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 b

وَمِنْهُ بِإِسْنَادِهِ قَالَ الصَّادِقُ ع اجْتَنِبُوا الْمَعَاصِيَ لَيْلَةَ الْجُمُعَةِ فَإِنَّ السَّيِّئَةَ مُضَاعَفَةٌ وَ الْحَسَنَةُ مُضَاعَفَةٌ وَ مَنْ تَرَكَ مَعْصِيَةَ اللَّهِ لَيْلَةَ الْجُمُعَةِ عَفَرَ اللَّهُ لَهُ كُلَّ مَا سَلَفَ فِيهِ وَ قِيلَ لَهُ اسْتَأْنِيفِ الْعَمَلِ

And from him, by his chain,

‘Al-Sadiq^{-asws} said: ‘Shun the acts of disobedience on the night of Friday, for the evil deeds are doubled and the good deeds are doubled; and the one who neglects disobeying Allah^{-azwj} on the night of Friday, Allah^{-azwj} will Forgive for him all what (sins) had been prior and it will be said to him: ‘Resume the deeds (anew)!’

وَ مَنْ بَارَزَ اللَّهَ لَيْلَةَ الْجُمُعَةِ بِمَعْصِيَتِهِ أَحَدَهُ اللَّهُ عَزَّ وَ جَلَّ بِكُلِّ مَا عَمِلَ فِي عُمُرِهِ وَ ضَاعَفَ عَلَيْهِ الْعَذَابَ بِحَذِيهِ الْمَعْصِيَةِ

And the one who duels (upsets) Allah^{-azwj} on the night of Friday with his acts of disobedience, Allah^{-azwj} Mighty and Majestic will Size him for all what he had done in his lifetime and Double the Punishment upon him due to this disobedience.

فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ رَفَعَتْ حَيْثَانُ الْبُحُورِ رُءُوسَهَا وَ دَوَابُّ الْبَرَارِي ثُمَّ نَادَتْ بِصَوْتٍ ذَلِيقٍ رَبَّنَا لَا تُعَذِّبْنَا بِذُنُوبِ الْأَدَمِيِّينَ.

When it will be the day of Friday, fishes of the seas and creatures of the land raise their heads, then call out with an eloquence voice: ‘Our Lord^{-azwj}! Do not Punish us due to sins of the human beings’³⁶⁸.

وَمِنْهُ بِإِسْنَادِهِ قَالَ الصَّادِقُ ع يَقُولُ الطَّيْرُ بَعْضُهُمْ لِبَعْضٍ فِي يَوْمِ الْجُمُعَةِ سَلَامٌ سَلَامٌ يَوْمَ صَالِحٍ.

And from him, by his chain –

‘The birds say to each other during the day of Friday: ‘Greeting! Greetings on a righteous day!’³⁶⁹

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا ع قَالَ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَ أَهْلُ الْجَنَّةِ فِي الْجَنَّةِ وَ أَهْلُ النَّارِ فِي النَّارِ عَرَفَ أَهْلُ الْجَنَّةِ يَوْمَ الْجُمُعَةِ وَ ذَلِكَ أَنَّهُمْ يُزَادُ فِي نِعْمَتِهِمْ وَ عَرَفَ أَهْلُ النَّارِ يَوْمَ الْجُمُعَةِ وَ ذَلِكَ أَنَّ كُلَّهُمْ يَبْطِشُ بِهِمُ الرَّبَّانِيَّةُ.

And from him, by his chain from Abu Baseer,

‘From one of the two (5th or 6th Imam^{-asws}) having said: ‘When it were to be the day of Friday and the people of Paradise are in the Paradise, and the people of Hellfire and in the Hellfire, the people of Paradise will recognise the day of Friday, and that is because they will be increased in their bounties, and the people of Hellfire will recognise the day of Friday, and that is because all of them will be assaulted by the Zabaniyya (Angels of Hell)’³⁷⁰.

وَمِنْهُ بِإِسْنَادِهِ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْحَيْرُ وَ الشَّرُّ يُضَاعَفُ يَوْمَ الْجُمُعَةِ.

³⁶⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 c

³⁶⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 d

³⁷⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 e

And from him, by his chain from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘The good and the evil are both doubles on the day of Friday’.³⁷¹

وَمِنْهُ بِإِسْنَادِهِ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي رَجُلٍ يُرِيدُ أَنْ يَعْمَلَ شَيْئاً مِنَ الْخَيْرِ مِثْلَ الصَّدَقَةِ وَالصَّوْمِ وَنَحْوِ ذَلِكَ قَالَ يُسْتَحَبُّ أَنْ يَكُونَ ذَلِكَ فِي يَوْمِ الْجُمُعَةِ وَالْعَمَلُ فِيهِ يُضَاعَفُ.

And from him, by his chain from Hisham Bin Al Hakam,

‘From Abu Abdullah^{-asws} regarding a man intending to do something from the good, like the charity and the fasting and approximate to that. He^{-asws} said: ‘It is recommended that should happen during the day of Friday, and the deeds are doubled during it’.³⁷²

وَمِنْهُ بِإِسْنَادِهِ عَنْ زُرَيْبِ بْنِ عَنِيٍّ عَنِ الصَّادِقِ ع قَالَ: الصَّدَقَةُ يَوْمَ الْجُمُعَةِ تُضَاعَفُ وَ لَيْلَةُ الْجُمُعَةِ تُضَاعَفُ وَ مَا مِنْ يَوْمٍ كَيَوْمِ الْجُمُعَةِ وَ مَا لَيْلَةٌ كَلَيْلَةِ الْجُمُعَةِ يَوْمِهَا أَزْهَرُ وَ لَيْلَتُهَا عَزَّاءٌ.

And from him, by his chain from Zureyq,

‘From Al-Sadiq^{-asws} having said: ‘The charity on the day of Friday is double, and doubled on the night of Friday; and there is no day like the day of Friday nor any night like the night of Friday. Its day is blossom and its night is honourable’.³⁷³

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: السَّاعَةُ الَّتِي يُرْجَى فِي يَوْمِ الْجُمُعَةِ - الَّتِي لَا يَدْعُو فِيهَا مُؤْمِنٌ إِلَّا اسْتُجِيبَ

And from him by his chain,

‘From Abu Abdullah^{-asws}, he (the narrator) said: ‘There is an hour during the day of Friday which is hoped that no Momin will supplicated during it except he will be Answered?’

قَالَ نَعَمْ إِذَا خَرَجَ الْإِمَامُ

He^{-asws} said: ‘Yes, when the prayer leader comes out’.

فُلْتُ إِنَّ الْإِمَامَ رُبَّمَا يُعَجِّلُ وَ يُؤَخِّرُ

I said, ‘Sometimes the prayer leader hastens and delays!’

قَالَ إِذَا زَالَتِ الشَّمْسُ

He^{-asws} said: ‘When the sun declines’.

³⁷¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 f

³⁷² Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 g

³⁷³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 h

وَقَالَ السَّاعَةُ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ مَا بَيْنَ فَرَاغِ الْإِمَامِ مِنَ الْخُطْبَةِ إِلَى أَنْ يَسْتَوِيَ النَّاسُ فِي الصُّفُوفِ وَ سَاعَةٌ أُخْرَى مِنْ آخِرِ النَّهَارِ إِلَى أَنْ تَغِيبَ الشَّمْسُ

And he^{-asws} said: ‘The hour during which the supplication is Answered is what is between the prayer leader being free from the sermon up to the people are evened in the rows, and another hour is from end of the day up to setting of the sun’.

وَرُوي حِينَ يَنْزِلُ الْإِمَامُ مِنَ الْمِنْبَرِ إِلَى أَنْ يَتَوَمَّعَ فِي مَقَامِهِ

And it is reported, ‘When the prayer leader descends from the pulpit up to his arising in his position’.

وَرُوي مَا بَيْنَ نُزُولِ الْإِمَامِ مِنَ الْمِنْبَرِ إِلَى أَنْ يَصْبِرَ الْعَيْءُ مِنَ الرَّوَالِ قَدَمًا.

And it is reported: ‘What is between descent by the prayer leader from the pulpit up to the shadows becoming a foot from the midday’.³⁷⁴

29- الْحِصَالُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْوَرَّاقِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَوْلَى الرَّشِيدِ عَنْ دَارِمِ بْنِ قَبِيصَةَ عَنِ الرَّضَا عَنْ آبَائِهِ عَنِ النَّبِيِّ ص قَالَ: تَقُومُ السَّاعَةُ يَوْمَ الْجُمُعَةِ بَيْنَ الظُّهْرِ وَالْعَصْرِ.

(The book) ‘Al Khisaal’ – from Muhammad Bin Ahmad al Warraq, from Ali Bin Muhammad a slave of Al Rasheed, from Darim Bin Qabeysa,

‘From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws}, from the Prophet^{-saww} having said: ‘The Hour will be established on the day of Friday between Al-Zohr and Al-Asr’.³⁷⁵

30- مَجْمَعُ الْأَنْبِيَاءِ، عَنِ النَّبِيِّ ص أَنَّ لِلَّهِ تَعَالَى فِي كُلِّ يَوْمٍ جُمُعَةٍ سِتِّ مِائَةِ أَلْفِ عَتِيقٍ مِنَ النَّارِ كُلُّهُمْ قَدْ اسْتَوْجَبُوا النَّارَ.

(The book) ‘Majma Al Bayan’ –

‘From the Prophet^{-saww}: ‘For Allah^{-azwj} the Exalted during every day of Friday there are six hundred thousand liberations from the Fire, all of them having been deserving the Hellfire’.³⁷⁶

31- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ إِذَا كَانَ يَوْمُ الْجُمُعَةِ وَ يَوْمَا الْعِيدَيْنِ أَمَرَ اللَّهُ رِضْوَانَ خَازِنَ الْجَنَّةِ أَنْ يُنَادِيَ فِي أَرْوَاحِ الْمُؤْمِنِينَ وَ هُمْ فِي غُرَفَاتِ الْجَنَّةِ أَنَّ اللَّهَ قَدْ أَدِنَ لَكُمْ بِالزَّيَارَةِ إِلَى أَهْلَائِكُمْ وَ أَجْبَائِكُمْ مِنْ أَهْلِ الدُّنْيَا

The book of Zayd Al Nasry –

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘Whenever it is the day of Friday and day of the two Eid(s), Allah^{-azwj} Commands Rizwaan, keeper of the Gardens to call out among the souls of the Momineen, and they are in chambers of the gardens: ‘Allah-

³⁷⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 28 i

³⁷⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 29

³⁷⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 30

azwj has Permitted for you all in visitation to your family members and your loved ones from people of the world!

ثُمَّ يَأْمُرُ اللَّهُ رِضْوَانَ أَنْ يَأْتِيَ لِكُلِّ رُوحٍ بِنَاقَةٍ مِنْ نُوقِ الْجَنَّةِ عَلَيْهَا قُبَّةٌ مِنْ زَبْرَجَدٍ خَضْرَاءَ غِشَاؤُهَا مِنْ يَافُوتَةٍ رَطْبَةٍ صَفْرَاءَ عَلَى التُّوقِ جِلَالٌ وَ بَرَقِعٌ مِنْ سُنْدُسِ الْجِنَانِ وَ إِسْتَبْرَقِهَا

Then Allah^{azwj} Commands Rizwaan to go to each soul with a she-camel from the she-camels of Paradise. Upon these would be domes of green emeralds, their coverings from moist yellow rubies. Upon the camels would be would saddles and covering of silk of the Gardens and their brocades.

فَيَرْكَبُونَ تِلْكَ التُّوقَ عَلَيْهِمْ حُلَلُ الْجَنَّةِ مَتَّوَجُونَ بِيَبْحَانَ الدَّرِّ الرُّطْبِ تُضِيءُ كَمَا تُضِيءُ الْكَوَاكِبُ الدَّرِّيَّةُ فِي حَوِّ السَّمَاءِ مِنْ قُرْبِ النَّاطِرِ إِلَيْهَا لَا مِنَ الْبُعْدِ فَيَجْتَمِعُونَ فِي الْعَرَصَةِ

They will be riding the camels (and) upon them would be garments of Paradise, crowned with crowns of gems illuminating like illumination of the shining stars in atmosphere of the sky from the nearby beholders to it, not from afar. They will be gathering in the plains.

ثُمَّ يَأْمُرُ اللَّهُ جِبْرِيْلَ فِي أَهْلِ السَّمَاوَاتِ أَنْ يَسْتَقْبِلُوهُمْ فَيَسْتَقْبِلُوهُمْ مَلَائِكَةُ كُلِّ سَمَاءٍ وَ تُسَبِّعُهُمْ مَلَائِكَةُ كُلِّ سَمَاءٍ إِلَى السَّمَاءِ الْأُخْرَى فَيَنْزِلُونَ بِوَادِي السَّلَامِ وَ هُوَ وَادٍ يَطْهَرُ الْكُوفَةَ

Then Allah^{azwj} will Command Jibraeel^{as} among inhabitants of the skies to welcome them. The Angels of every sky will welcome them and Angels of every sky will escort them to the other sky. They will descend at the valley of peace (Wady Al-Salaam), and it is a valley at the outback of Al-Kufa.

ثُمَّ يَتَفَرَّقُونَ فِي الْبُلْدَانِ وَ الْأَمْصَارِ حَتَّى يَزُورُوا أَهْلِيهِمْ الَّذِينَ كَانُوا مَعَهُمْ فِي دَارِ الدُّنْيَا وَ مَعَهُمْ مَلَائِكَةٌ يَصْرِفُونَ وُجُوهُهُمْ عَمَّا يَكْرَهُونَ النَّظَرَ إِلَيْهِ إِلَى مَا يُحِبُّونَ وَ يَزُورُونَ حُفَرِ الْأَبْدَانِ

Then they will disperse in the counties and the cities until they visit their family members, those who were with them in house of the world, and with them will be Angels turning their faces away from what they would be disliking looking at to what they would be loving and visiting graves of the bodies.

حَتَّى إِذَا مَا صَلَّى النَّاسُ وَ رَاحَ أَهْلُ الدُّنْيَا إِلَى مَنَازِلِهِمْ مِنْ مُصَلَّاهُمْ نَادَى فِيهِمْ جِبْرِيْلُ بِالرَّحِيلِ إِلَى عُرْفَاتِ الْجِنَانِ فَيَرْحَلُونَ

Until when the people have prayed and people of the world depart to go to their houses from their praying places, Jibraeel^{as} will call out among them with the departure to chambers of the Gardens. So, they will be departing’.

قَالَ فَبَكَى رَجُلٌ فِي الْمَجْلِسِ فَقَالَ جَعَلْتُ فِدَاكَ هَذَا لِلْمُؤْمِنِ فَمَا حَالُ الْكَافِرِ

He (the narrator) said, ‘A man in the gathering cried. He said, ‘May I be sacrificed for you^{asws}! This is for the Momin, so what is situation of the Kafir?’

فَقَالَ أَبُو عَبْدِ اللَّهِ ع أَبْدَانٌ مَلْعُونَةٌ تَحْتِ النَّارِ فِي بَقَاعِ النَّارِ وَ أَرْوَاحٌ حَبِيئَةٌ مَلْعُونَةٌ تَجْرِي بِوَادِي بَرَهوتِ مِنْ بئرِ الْكَبْرِيتِ فِي مُرْكَبَاتِ الْحَبِيئَاتِ الْمَلْعُونَاتِ يُؤَدِّي ذَلِكَ الْفَرْعَ وَ الْأَهْوَالَ إِلَى الْأَبْدَانِ الْمَلْعُونَةِ الْحَبِيئَةِ تَحْتِ النَّارِ فِي بَقَاعِ النَّارِ

Abu Abdullah^{-asws} said: ‘Accursed bodies beneath the soil in the spots of fire, and wicked accursed souls flowing in the valley of Barhout from the wells of sulphur in the wicked accursed compounds that would cause panic and the horrors to the accursed wicked bodies beneath the soul in the spots of fire.

فَوَيْ بِمَنْزِلَةِ النَّائِمِ إِذَا رَأَى الْأَهْوَالَ فَلَا تَزَالُ تِلْكَ الْأَبْدَانُ فَرِعَةً دَعِرَةً وَ تِلْكَ الْأَرْوَاحُ مُعَدَّبَةٌ بِأَنْوَاعِ الْعَذَابِ فِي أَنْوَاعِ الْمُرْكَبَاتِ الْمَسْحُوطَاتِ الْمَلْعُونَاتِ الْمَصْغُوفَاتِ مَسْجُونَاتٍ فِيهَا لَا تَرَى رَوْحاً وَ لَا رَاحَةً إِلَى مَبْعَثِ قَائِمِنَا

These are the status of the sleeping one when he sees the horrors (nightmares). So those bodies will not cease to be alarmed, dreading, and those souls will be tormented with a variety of punishment in a variety of compounds, the Angered, the Accursed, arrayed in chains, imprisoned in it. They will neither see any comfort nor rest up to Sending of our^{-asws} Qaim^{-ajfj}.

فَيَحْشُرُهَا اللَّهُ مِنْ تِلْكَ الْمُرْكَبَاتِ فَتُرَدُّ فِي الْأَبْدَانِ وَ ذَلِكَ عِنْدَ النَّشْرَاتِ فَتُضْرَبُ أَعْنَاقُهُمْ ثُمَّ تَصِيرُ إِلَى النَّارِ أَبَدَ الْأَبْدَانِ وَ دَهْرَ الدَّاهِرِينَ.

Allah^{-azwj} will Resurrect these from those compounds and they will be returned into the bodies, and that would be during the publicising (of deeds). Their necks will be struck, then they will arrive to the Hellfire for ever and ever, and for ages and ages”.³⁷⁷

32- إِكْمَالُ الدِّينِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ بْنِ أَحْمَدَ بْنِ هِلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ سَعِيدِ بْنِ عَزْوَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ اخْتَارَ مِنَ الْأَيَّامِ الْجُمُعَةَ وَ مِنَ الشُّهُورِ شَهْرَ رَمَضَانَ وَ مِنَ اللَّيَالِي لَيْلَةَ الْقَدْرِ الْحَبْرَ.

(The book) ‘Ikmal Al Deen’ – from someone else, from his companions, from Muhammad Bin Hammam, from Abdullah Bin Ja’far Bin Ahmad Bin Hilal, from Muhammad Bin Abu Umeyr, from Saeed Bin Gazwan, from Abu Baseer,

‘Allah^{-azwj} Chose from the days, the Friday, and from the months, month of Ramazan, and from the nights, Laylat Al-Qadr’ – the Hadeeth”.³⁷⁸

33- الْمُفْتِئَةُ، عَنِ الْبَاقِرِ ع قَالَ: مَا طَلَعَتِ الشَّمْسُ يَوْمَ أَفْضَلَ مِنْ يَوْمِ الْجُمُعَةِ.

(The book) ‘Al Muqnie’ –

‘From Al-Baqir^{-asws} having said: ‘The sun has not emerged with any day better than the day of Friday’”.³⁷⁹

وَ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ اخْتَارَ مِنْ كُلِّ شَيْءٍ شَيْئاً وَ اخْتَارَ مِنَ الْأَيَّامِ يَوْمَ الْجُمُعَةِ.

³⁷⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 31

³⁷⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 32

³⁷⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 33 a

And from Al-Sadiq^{-asws} having said: 'Allah^{-azwj} Chose something from all things, and Chose the day of Friday from the days''.³⁸⁰

³⁸⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 95 H 33 b

CHAPTER 96 – DEEDS (ACTS OF WORSHIP) FOR THE NIGHT OF FRIDAY AND ITS SALAT AND ITS SUPPLICATIONS

1- الْمُتَهَجِّدُ، وَ الْجَمَّالُ، مَنْ كَانَتْ لَهُ حَاجَةٌ فَلْيَصُمْ يَوْمَ الثَّلَاثَاءِ وَ الْأَرْبَعَاءِ وَ الْحَمِيسِ فَإِذَا كَانَ الْعِشَاءُ تَصَدَّقْ بِشَيْءٍ قَبْلَ الْإِفْطَارِ فَإِذَا صَلَّى الْعِشَاءَ الْأَخْرَجَ لَيْلَةَ الْجُمُعَةِ وَ فَرَّغَ مِنْهَا سَجْدًا وَ قَالَ فِي سُجُودِهِ

(The books) 'Al Mutahajjid' and 'Al Jamaal' –

'One who has a need for him, let him fast on the day of Tuesday and the Wednesday and the Thursday. When it is the evening, donate with something before breaking the fast. When he has prayed Al-Isha the last on the night of Friday (Thursday) and is free from it, he should do Sajdah and say in his Sajdah: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ اسْمِكَ الْعَظِيمِ وَ عَيْنِكَ الْمَاضِيَةِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُفَضِّلَ دِينِي وَ تُوسِّعَ عَلَيَّ فِي رِزْقِي -

O Allah-azwj! I ask You-azwj by Your-azwj Benevolent Face, and Your-azwj Magnificent Name, and Your-azwj Watchful Eye (of protection), to Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and to Pay off my debts, and Expand upon me in my sustenance!

فَمَنْ دَامَ عَلَى ذَلِكَ وَسَّعَ اللَّهُ عَلَيْهِ رِزْقَهُ وَ قَضَىٰ دَيْنَهُ.

The one who is constant upon that, Allah-azwj will Expand his sustenance upon him and Pay-off his debts".³⁸¹

2- الْمُتَهَجِّدُ، وَ الْجَمَّالُ، وَ يُسْتَحَبُّ لِمَنْ صَامَ أَنْ يَدْعُو بِحَدَا الدَّعَاءِ قَبْلَ إِفْطَارِهِ سَبْعَ مَرَّاتٍ

(The books) 'Al Mutahajjid' and 'Al Jamaal' –

'And it is recommended for the one who fasts that he supplicates with this supplication before breaking his fast, seven times: -

اللَّهُمَّ رَبَّ النُّورِ الْعَظِيمِ وَ رَبَّ الْكُرْسِيِّ الْوَاسِعِ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ الْبَحْرِ الْمَسْجُورِ وَ رَبَّ الشَّمْعِ وَ الْوَتْرِ وَ رَبَّ التَّوْرَةِ وَ الْإِنْجِيلِ وَ رَبَّ الظُّلُمَاتِ وَ النُّورِ وَ رَبَّ الظِّلِّ وَ الْحُورِ وَ رَبَّ الْقُرْآنِ الْعَظِيمِ

'O Allah-azwj! Lord-azwj of the Magnificent Noor, and Lord-azwj of the Capacious Chair, and Lord-azwj of the Magnificent Throne, and Lord-azwj of the swelling ocean, and Lord-azwj of the even and the odd, and Lord-azwj of the Torah and the Evangel, and Lord-azwj of the darkness(es) and the Light, and Lord-azwj of the shade and the heat, and Lord-azwj of the Magnificent Quran!

أَنْتَ إِلَهٌ مَنْ فِي السَّمَاءِ وَ إِلَهٌ مَنْ فِي الْأَرْضِ - لَا إِلَهَ فِيهِمَا غَيْرُكَ وَ أَنْتَ جَبَّارٌ مَنْ فِي السَّمَاوَاتِ وَ جَبَّارٌ مَنْ فِي الْأَرْضِ - لَا جَبَّارَ فِيهِمَا غَيْرُكَ

³⁸¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 1

You^{-azwj} are God^{-azwj} of ones in the sky, and God^{-azwj} of ones in the earth! There is no god in these apart from You^{-azwj}! And You^{-azwj} a Subduer of ones in the skies and Subduer of ones in the earth, there is no Subduer in these apart from You^{-azwj}!

وَأَنْتَ خَالِقُ مَنْ فِي السَّمَاءِ وَ خَالِقُ مَنْ فِي الْأَرْضِ - لَا خَالِقَ فِيهِمَا غَيْرُكَ وَ أَنْتَ مَلِكُ مَنْ فِي السَّمَاءِ وَ مَلِكُ مَنْ فِي الْأَرْضِ - لَا مَلِكَ فِيهِمَا غَيْرُكَ

And You^{-azwj} are Creator of the ones in the sky and Creator of ones in the earth, there is no creator in these apart from You^{-azwj}! And You^{-azwj} are King of ones in the sky and King of ones in the earth, there is no king in these apart from You^{-azwj}!

أَسْأَلُكَ بِاسْمِكَ الْكَبِيرِ وَ بُرِّ وَ جِهَتِكَ الْمُنِيرِ وَ بِمُلْكِكَ الْقَدِيمِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِاسْمِكَ الَّذِي أَشْرَقَ بِهِ نُورُ حُجُبِكَ وَ بِاسْمِكَ الَّذِي صَلَحَ بِهِ الْأَوْلُونَ وَ بِهِ يَصْلُحُ الْآخِرُونَ

I ask You^{-azwj} by Your^{-azwj} Great Name, and by Noor of Your^{-azwj} radiant Face, and by Your^{-azwj} ancient Kingdom, surely You^{-azwj} are Able upon all things! And by Your^{-azwj} Name which the radiance of Your^{-azwj} veils is shining with, and by Your^{-azwj} Name which the former ones had been rectified with and the latter ones will be rectified with!

يَا حَيُّ قَبْلَ كُلِّ حَيٍّ وَ يَا حَيُّ بَعْدَ كُلِّ حَيٍّ يَا حَيُّ نُحْيِي الْمَوْتَى يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ - وَ اغْفِرْ لَنَا ذُنُوبَنَا وَ اقْضِ لَنَا حَوَائِجَنَا وَ اكْفِنَا مَا أَهَمَّنَا مِنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ وَ اجْعَلْ لَنَا مِنْ أَمْرِنَا بُشْرًا وَ تَيْسِّرْنَا عَلَى هُدَى رَسُولِكَ مُحَمَّدٍ وَ آلِهِ ص

O Living before every living being, and O Living after all living beings! O Living Reviver of the dead! O Living, there is no god except You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive our sins for us, and Fulfil our needs for us, and Suffice us of what is worrying us from matter of the world and the Hereafter, and Make east to be for us from our affairs and Affirm us upon Guidance of Your^{-azwj} Rasool^{-saww} Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

وَ اجْعَلْ لَنَا مِنْ كُلِّ عَمٍّ وَ هَمٍّ وَ ضِيقٍ فَرَجًا وَ مَخْرَجًا وَ اجْعَلْ دُعَاءَنَا عِنْدَكَ فِي الْمَرْفُوعِ الْمُتَقَبَّلِ الْمَرْحُومِ وَ هَبْ لَنَا مَا وَهَبْتَ لِأَهْلِ طَاعَتِكَ مِنْ خَلْقِكَ فَإِنَّا مُؤْمِنُونَ بِكَ مُنِيبُونَ إِلَيْكَ مُتَوَكِّلُونَ عَلَيْكَ وَ مَصِيرُونَ إِلَيْكَ

And Make relief and outlet to be for us from every sadness and worry, and Make our supplication in Your^{-azwj} Presence, as the raised, the Accepted, the Mercied; and Gift to us what You^{-azwj} have Granted to people from Your^{-azwj} creatures obeying You^{-azwj}, for I am a believer in You^{-azwj}, penitent to You^{-azwj}, reliant upon You^{-azwj}, and our destination is to You^{-azwj}!

اللَّهُمَّ اجْمَعْ لَنَا الْخَيْرَ كُلَّهُ وَ اصْرِفْ عَنَّا الشَّرَّ كُلَّهُ إِنَّكَ أَنْتَ الْحَنَّانُ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ تُعْطِي الْخَيْرَ مَنْ تَشَاءُ وَ تَصْرِفُهُ عَمَّنْ تَشَاءُ

O Allah^{-azwj}! Gather for us the goodness, all of it, and Turn the evil away from us, all of it, surely You^{-azwj} are the Affectionate, the Bestower, Initiator of the skies and the earth. You^{-azwj} Give the good to the one You^{-azwj} so Desire to, and Turn it away from the one You^{-azwj} so Desire to!

اللَّهُمَّ أَعْطِنَا مِنْهُ وَ امْتُنْ عَلَيْنَا بِهِ يَا أَرْحَمَ الرَّاحِمِينَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا اللَّهُ أَنْتَ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

O Allah^{-azwj}! Give us from it, and Confer upon us with it, O most Merciful of the merciful ones! O Allah^{-azwj}, O Beneficent, O Merciful, O with the Majesty and the Benevolent! O Allah^{-azwj},

You^{-azwj} are the One^{-azwj} Who, there isn't anything like Him^{-azwj} and He^{-azwj} is the All-Hearing, the All-Seeing!

يَا أَجْوَدَ مَنْ سُئِلَ وَ يَا أَكْرَمَ مَنْ أُعْطِيَ وَ يَا أَرْحَمَ مَنْ اسْتُرْحِمَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْ ضَعْفِي وَ قَلَّةَ حِيلَتِي إِنَّكَ تَفْتِي وَ رَجَائِي وَ امْنُنْ عَلَيَّ بِالْحَيَّةِ وَ عَافِنِي مِنَ النَّارِ وَ اجْمَعْ لَنَا خَيْرَ الدُّنْيَا وَ الْآخِرَةِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O most Generous of the ones asked, and O most Benevolent of the ones who give, and O most Merciful of the ones showing mercy! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Mercy my weakness, and lack of my means! Surely You^{-azwj} are my trust, and my hope, and Confer upon me with the Paradise and Pardon me from the Hellfire, and Gather for us goodness of the world and the Hereafter by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"³⁸²

3- **الْمُتَهَجِّدُ**، وَ مَنْ أَرَادَ حِفْظَ الْقُرْآنِ فَلْيُصَلِّ أَرْبَعَ رَكَعَاتٍ لَيْلَةَ الْجُمُعَةِ يَتْرَأُ فِي الرَّكْعَةِ الْأُولَى فَاتِحَةَ الْكِتَابِ وَ يَسُ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ الدُّخَانَ وَ فِي الثَّالِثَةِ الْحَمْدَ وَ الْم تَنْزِيلَ السَّجْدَةَ وَ فِي الرَّابِعَةِ الْحَمْدَ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

(The book) 'Al Mutahajjid' –

'And the one who intends to memorise the Quran, let him pray four Cycles of Salat on the night of Friday, reciting in the first Cycle Surahs Al Fatiha and Yaseen, and in the second Al Hamd and Al Dukhan, and in the third Al Hamd and Al Sajdah, and in the fourth Al Hamd and Al Mulk.

فَإِذَا فَرَغَ مِنَ التَّسْبِيحِ حَمْدَ اللَّهِ وَ أَنْتَى عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ ص وَ اسْتَغْفَرَ لِلْمُؤْمِنِينَ

When he is free from the Tashahhud, he should praise Allah^{-azwj} and extoll upon Him^{-azwj}, and send Salawaat upon the Prophet^{-saww}, and seek Forgiveness for the Momineen.

وَ قَالَ اللَّهُمَّ ارْحَمْنِي بِرَبِّكَ الْمَعَاصِي أَبَدًا مَا أَبْقَيْتَنِي وَ ارْحَمْنِي مِنْ أَنْ أَتَكَلَّفَ مَا لَا يَعْينِي وَ ارزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي

And he should say, 'O Allah^{-azwj}! Mercy me with neglecting the acts of disobedience for ever for as long as You^{-azwj} Cause me to live, and Mercy me from encumbering what does not concern me, and Grace me goodly insight in what Satisfies You^{-azwj} from me!

اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْعِزَّةِ الَّتِي لَا تُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ بِجَلَالِكَ وَ بُنُورِ وَجْهِكَ أَنْ تُلْزِمَ قَلْبِي بِحِفْظِ كِتَابِكَ كَمَا عَلَّمْتَنِي وَ ارزُقْنِي أَنْ أَتَلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي

O Allah^{-azwj}, Initiator of the skies and the earth, with the Majesty and the Benevolence and the Might which cannot be breached! I ask You^{-azwj}, O Allah^{-azwj}, O Beneficent, by Your^{-azwj} Majesty and by Noor of Your^{-azwj} Face, to Necessitate my heart with memorising Your^{-azwj} Book just as You^{-azwj} have Taught me, and Grace me to recite it upon the manner which Satisfies You^{-azwj} from me!

³⁸² Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 2

وَأَسْأَلُكَ أَنْ تُنَوِّرَ بَكِتَابِكَ بَصْرِي وَ تُطَلِّقَ بِهِ لِسَانِي وَ تُفْرِّجَ بِهِ قَلْبِي وَ تُشْرِّحَ بِهِ صَدْرِي وَ تَسْتَعْمِلَ بِهِ بَدَنِي وَ تُقَوِّتَنِي عَلَى ذَلِكَ وَ تُعِينَنِي عَلَيْهِ فَإِنَّهُ لَا يُعِينُ عَلَى الْخَيْرِ غَيْرُكَ وَ لَا يُؤَفِّقُ لَهُ إِلَّا أَنْتَ

And I ask You^{-azwj} to Irradiate my sight with Your^{-azwj} Book, and Free my tongue with it, and Relieve my heart with it, and Expand my chest by it, and Utilise my body with it, and Strengthen me upon that and Assist me upon it, for there is no assistance upon the good apart from You^{-azwj}, nor any harmonising for it except You^{-azwj}!

وَ يُسْتَحَبُّ الْإِسْتِكْنَاظُ فِيهِ مِنْ بَعْدِ صَلَاةِ الْعَصْرِ - يَوْمَ الْخَمِيسِ إِلَى آخِرِ نَهَارِ يَوْمِ الْجُمُعَةِ مِنَ الصَّلَاةِ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَ آلِ مُحَمَّدٍ وَ عَجَلِ فَرَجِهِمْ وَ أَهْلِكَ عَدُوَّهُمْ مِنَ الْجِنِّ وَ الْإِنْسِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ -

And it is recommended to frequent with it from after Al-Asr Salat on the day of Thursday up to end of the day on the day of Friday, from the Salawaat upon the Prophet^{-saww}. He should say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Haste their^{-asws} relief, and Destroy their^{-asws} enemies from the Jinn and the humans, from the former ones and the latter ones!'

وَ إِنْ قَالَ ذَلِكَ مِائَةً مَرَّةٍ كَانَ لَهُ فَضْلٌ كَثِيرٌ.

And if he says that one hundred times, for him would be a lot of Grace"³⁸³.

4- الْمُتَهَجِّدُ، وَ الْجَمَالُ، وَ يُسْتَحَبُّ أَنْ يُقْرَأَ فِيهِ مِنَ الْقُرْآنِ مِنْ سُورَةِ بَنِي إِسْرَائِيلَ وَ الْكَهْفِ وَ الطَّوَسِينَ الثَّلَاثِ وَ سَجْدَةَ وَ لُقْمَانَ وَ سُورَةَ ص وَ حَمِ السَّجْدَةِ وَ حَمِ الدُّخَانِ وَ سُورَةَ الْوَاقِعَةِ.

(The books) 'Al Muthajjid' and 'Al Jamaal' –

'And it is recommended to recited during it from the Quran, from Surah(s) Banu Israeel, and Al Kahf, and Al Tawaseen the three, and Sajdah, and Luqman, and Surah Saad, and Ha Meem Sajdah, and Ha Meem Al Dukhan, and Surah Al Waqia"³⁸⁴.

ثُمَّ قَالَا وَ يُسْتَحَبُّ أَنْ يَدْعُوَ بِهَذَا الدُّعَاءِ لَيْلَةَ الْجُمُعَةِ - اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَا شَيْءَ قَبْلَكَ وَ أَنْتَ الْآخِرُ الَّذِي لَا تَهْلِكُ وَ أَنْتَ الْحَيُّ الَّذِي لَا تَمُوتُ وَ الْخَالِقُ الَّذِي لَا تَعْجُزُ وَ أَنْتَ الْبَصِيرُ الَّذِي لَا يَرْتَابُ وَ الصَّادِقُ الَّذِي لَا تَكْذِبُ وَ الْقَاهِرُ الَّذِي لَا يُغْلَبُ

Then they both said:

'And it is recommended to supplicate with this supplication on the night of Friday, 'O Allah^{-azwj}! You^{-azwj} are the first so there is nothing before You^{-azwj}, and You^{-azwj} are the last Who will not be destroyed, and You^{-azwj} are the Living Who will not be dying, and the Creator Who is not frustrated (unable), and You^{-azwj} the All-Seeing Who is not suspicious, and the Truthful Who does not lie, and the Subduer Who is not overcome.

³⁸³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 3

³⁸⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 4 a

الْبَدِيءُ لَا تَنْقُدُ الْقَرِيبَ لَا تَبْعُدُ الْبَادِرُ لَا تُضَامُ الْغَافِرُ لَا تَطْلُمُ الصَّمَدُ لَا تَطْعَمُ الْفَيْوَمُ لَا تَنَامُ الْمُجِيبُ لَا تَسَامُ الْحَنَّانُ لَا تُرَامُ الْعَالِمُ لَا تُعْلَمُ الْقَوِيُّ لَا تُضَعَّفُ الْعَظِيمُ لَا تُوصَفُ

The Initiation Who does not diminish, the Near Who does not distance, the Able Who does not oppress, the Forgiver Who does not wrong, the Solid Who does not feed (eat), the Eternal Who does not sleep, the Responder Who does not become weary, the Affectionate Who does not violate, the Knower Who does not learn, the Strong Who does not weaken, the Magnificent Who cannot be described.

الْوَيْئُ لَا تُخْلِفُ الْعَدْلُ لَا تَحِيْفُ الْعَيْيُ لَا تَفْتَقِرُ الْكَبِيرُ لَا تَصْعُرُ الْمُنِيْعُ لَا تَفْهَرُ الْمَعْرُوفُ لَا تُنْكَرُ الْعَالِبُ لَا تُغْلَبُ الْوَتْرُ لَا تَسْتَأْسِرُ الْفَرْدُ لَا تُسْتَبِيرُ الْوَهَّابُ لَا تَمَلُّ

The Loyal Who does not betray, the Just Who does not disappoint, the Rich Who does not become impoverished, the Great Who does not get smaller, the Invincible Who does not coerce, the Good Who does not do evil, the Prevaler Who is no overcome, the Singular Who does not seek any comforter, the Individual Who does not seek enlightenment, the Benefactor Who does not get fed up.

الْجَوَادُ لَا تَبْخُلُ الْعَزِيْزُ لَا تَذِلُّ الْحَافِظُ لَا تَعْفَلُ الْقَائِمُ لَا تَنَامُ الْمُحْتَجِبُ لَا تُرَى الدَّائِمُ لَا تَفِي الْبَاقِي لَا تَبْلَى الْمُقْتَدِرُ لَا تُنَارِعُ الْوَاحِدُ لَا تُشْبِهُ بِشَيْءٍ

The Generous Who is not stingy, the Mighty Who is not humiliated, the Protector Who is not heedless, the Vigilant Who does not sleep, the Concealed Who cannot be seen, the Permanent Who does not perish, the Remaining Who does not decay, the Powerful Who is not contended, the One Who cannot be resembled with anything.

وَلَا إِلَهَ إِلَّا أَنْتَ الْحَقُّ الَّذِي لَا تُعْيِرُكَ الْأَزْمَنَةُ وَلَا تُحِيْطُ بِكَ الْأَمْكِنَةُ وَلَا يَأْخُذُكَ نَوْمٌ وَلَا سَنَةٌ وَلَا يُشْبِهُكَ شَيْءٌ وَكَيْفَ لَا تَكُونُ كَذَلِكَ وَ أَنْتَ خَالِقُ كُلِّ شَيْءٍ - لَا إِلَهَ إِلَّا أَنْتَ كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَكَ الْكَرِيمَ أَكْرَمَ الْوُجُوهِ أَمَانَ الْخَائِفِينَ وَ جَارَ الْمُسْتَجِيرِينَ

And there is no god except You^{-azwj} the Truth Whom the times do not change, nor do the places contain You^{-azwj}, neither does the sleep seize You^{-azwj} nor drowsiness, nor does anything resemble You^{-azwj}, and how can You^{-azwj} not be like that and You^{-azwj} are Creator of all things? There is no god except You^{-azwj}! All things are to perish except Your^{-azwj} Honourable Face, the most honourable of the faces, security for the fearful and shelter of the ones seeking shelter!

أَسْأَلُكَ وَ لَا أَسْأَلُ غَيْرَكَ وَ أَرْعَبُ إِلَيْكَ وَ لَا أَرْعَبُ إِلَّا غَيْرَكَ إِلَى غَيْرِكَ أَسْأَلُكَ بِأَفْضَلِ الْمَسْأَلِ كُلِّهَا وَ أَنْجَحَهَا إِلَيَّ لَا يَنْبَغِي لِلْعِبَادِ أَنْ يَسْأَلُوكَ إِلَّا بِهَا أَنْتَ الْفَتَّاحُ الْفَتَّاحُ ذُو الْخَيْرَاتِ مُقْبِلُ الْعَثَرَاتِ كَاتِبُ الْحَسَنَاتِ مَا حِي السَّيِّئَاتِ رَافِعُ الدَّرَجَاتِ

I ask You^{-azwj} and I do not ask other than You^{-azwj}, and I am desirous to You^{-azwj} and I am not desirous to other than You^{-azwj}! I ask You^{-azwj} for best of the requests, all of them, and their most profitable which is not befitting for the servant to be asking You^{-azwj} except by it. You^{-azwj} are the Decider! The Decider with the goodness, Reducer of the stumbles, Scribe of the good deeds, Obliterator of the evil deeds, Raiser of the ranks!

أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ بِأَسْمَائِكَ الْحُسْنَى كُلِّهَا وَ كَلِمَاتِكَ الْعُلْيَا وَ نِعْمِكَ إِلَيَّ لَا تُخْصِي

I ask You^{-azwj} O Allah^{-azwj}, O Beneficent, O Merciful by Your^{-azwj} most excellent Names, all of them, and the exalted Phrases, and Your^{-azwj} bounties which cannot be counted!

وَأَسْأَلُكَ بِأَكْرَمِ أَسْمَائِكَ عَلَيْنَا وَ أَحَبِّهَا إِلَيْنَا وَ أَشْرَفِهَا عِنْدَكَ مَنْزِلَةً وَ أَقْرَبَهَا مِنَّا وَسَيْلَةً وَ أَسْرَعَهَا مِنْكَ إِجَابَةً وَ بِاسْمِكَ الْمَكْنُونِ الْمُخْزُونِ الْجَلِيلِ الْأَجَلِ الْعَظِيمِ الْأَعْظَمِ الَّذِي تُحِبُّهُ وَ تَرْضَى عَنْهُ دَعَاكَ بِهِ وَ تَسْتَجِيبُ لَهُ دُعَاةَهُ

And I ask You^{-azwj} by the Name most honourable to you^{-azwj}, and the most beloved to You^{-azwj}, and its noblest with You^{-azwj} in status, and its closest from You^{-azwj} of means, and its quickest from You^{-azwj} in response, and by Your^{-azwj} hidden treasured Name, the Majestic, the most Majestic, the Magnificent, the most Magnificent Which You^{-azwj} Love and are Satisfied with from the one who supplicates to You^{-azwj} with it, and his supplication is Answered for him.

وَ حَقُّ عَلَيْنَا أَنْ لَا نَحْرِمَ سَائِلَكَ وَ بِكُلِّ اسْمٍ هُوَ لَكَ فِي التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْقُرْآنِ الْعَظِيمِ وَ بِكُلِّ اسْمٍ هُوَ لَكَ عَلَّمْتَهُ أَحَدًا مِنْ خَلْقِكَ أَوْ لَمْ تُعَلِّمَهُ أَحَدًا أَوْ اسْتَأْذَنْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ

And there is a right upon You^{-azwj} that You^{-azwj} do not Deprive Your^{-azwj} beggar, and (I ask) by every Name which is for You^{-azwj} in the Torah, and the Evangel, and the Psalms, and the Magnificent Criterion (Furqan), and by every Name which is for You^{-azwj} having Taught anyone of Your^{-azwj} creatures or did not Teach anyone, or You^{-azwj} have Preferred with in Knowledge of the unseen in Your^{-azwj} Possession.

وَ بِكُلِّ اسْمٍ دَعَاكَ بِهِ حَمَلَةٌ عَرْشِكَ وَ مَلَائِكَتُكَ وَ أَصْفِيَاؤُكَ مِنْ خَلْقِكَ وَ بِحَقِّ السَّائِلِينَ لَكَ وَ الرَّاعِينَ إِلَيْكَ وَ الْمُتَعَوِّذِينَ بِكَ وَ الْمُتَضَرِّعِينَ إِلَيْكَ

And (I ask) by every Name which was supplicated with by Bearers of the Throne, and Your^{-azwj} Angels, and Your^{-azwj} Elites from Your^{-azwj} creatures, and by the right of the beggars for You^{-azwj}, and the ones desirous to You^{-azwj}, and the ones seeking shelter with You^{-azwj}, and the one beseeching to You^{-azwj}!

أَدْعُوكَ يَا اللَّهُ دُعَاءَ مَنْ قَدِ اسْتَدَّتْ فِائِئُهُ وَ عَظُمَ جُرْمُهُ وَ أَشْرَفَ عَلَى الْمُلْكَةِ وَ ضَعُفَتْ قُوَّتُهُ وَ مَنْ لَا يَتَّقُ بِشَيْءٍ مِنْ عَمَلِهِ وَ لَا يَجِدُ لِفَاقِيَتِهِ سَادًا غَيْرَكَ وَ لَا لِدَنْبِهِ غَاوِرًا غَيْرَكَ

I supplicate to You^{-azwj} O Allah^{-azwj} a supplication of the one whose destitution has intensified, and his crime is mighty and is overlooking upon the destruction, and his strength has weakened, and the one who cannot trust with anything from his deeds, nor can he find any blocker for his destitution apart from You^{-azwj}, nor any forgiver for his sins apart from You^{-azwj}.

فَقَدْ هَرَبْتُ مِنْكَ إِلَيْكَ غَيْرَ مُسْتَكْبِفٍ وَ لَا مُسْتَكْبِرٍ عَنْ عِبَادَتِكَ يَا أُنْسَ كُلِّ مُسْتَجِيرٍ يَا سَدَّ كُلِّ فَقِيرٍ

I am fleeing from You^{-azwj} to You^{-azwj} without any defiance nor arrogance from worshipping You^{-azwj}, O Comforter of ever one seeking shelter! O Support of every poor one!

أَسْأَلُكَ بِأَنَّكَ أَنْتَ اللَّهُ الْخَنَّانُ الْمَنَّانُ- لَا إِلَهَ إِلَّا أَنْتَ بَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ ذُو الْجَلَالِ وَ الْإِكْرَامِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ

I ask You^{-azwj} by You^{-azwj}! You^{-azwj} are Allah^{-azwj} the Affectionate, the Bestower! There is no god except You^{-azwj}, Initiator of the skies and the earth, with the Majestic and the Benevolent, Knower of the unseen and the seen, the Beneficent, the Merciful!

أَنْتَ الرَّبُّ وَ أَنَا الْعَبْدُ وَ أَنْتَ الْمَالِكُ وَ أَنَا الْمَمْلُوكُ وَ أَنْتَ الْعَزِيزُ وَ أَنَا الدَّلِيلُ وَ أَنْتَ الْعَظِيمُ وَ أَنَا الْفَقِيرُ وَ أَنْتَ الْحَيُّ وَ أَنَا الْمَيِّتُ وَ أَنْتَ الْبَاقِي وَ أَنَا الْفَانِي وَ أَنْتَ الْمُحْسِنُ وَ أَنَا الْمُسِيءُ

You^{-azwj} are the Lord^{-azwj} and I am the servant, and You^{-azwj} are the Owner and I am the owned, and You^{-azwj} are the Mighty and I am the humble, and You^{-azwj} are the Rich and I am the poor, and You^{-azwj} are the Living and I am the dead, and You^{-azwj} are the remaining and I am the perishable, and You^{-azwj} are the Good doer and I am the evil doer!

وَ أَنْتَ الْعُفُورُ وَ أَنَا الْمُدْنِبُ وَ أَنْتَ الرَّحِيمُ وَ أَنَا الْخَاطِي وَ أَنْتَ الْخَالِقُ وَ أَنَا الْمَخْلُوقُ وَ أَنْتَ الْقَوِيُّ وَ أَنَا الضَّعِيفُ وَ أَنْتَ الْمُعْطِي وَ أَنَا السَّائِلُ وَ أَنْتَ الرَّازِقُ وَ أَنَا الْمَرْزُوقُ وَ أَنْتَ أَحَقُّ مَنْ شَكَوْتُ إِلَيْهِ وَ اسْتَعْنْتُ بِهِ وَ رَجَوْتُهُ

And You^{-azwj} are the Forgiver and I am the sinner, and You^{-azwj} are the Merciful and I am the erroneous, and You^{-azwj} are the Creator and I am the Created, and You^{-azwj} are the Strong and I am the weak, and You^{-azwj} are the Giver and I am the beggar, and You^{-azwj} are the Sustainer and I am the sustained, and You^{-azwj} are the most rightful of the ones I can be complaining to and be seeking assistance with and be hoping to!

إِلَهِي كَمْ مِنْ مُدْنِبٍ قَدْ عَفَرْتَ لَهُ وَ كَمْ مِنْ مُسِيءٍ قَدْ تَجَاوَزْتَ عَنْهُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اعْفُرْ لِي وَ ارْحَمْنِي وَ اعْفُ عَنِّي وَ عَافِنِي وَ افْتَحْ لِي مِنْ فَضْلِكَ سُبُّوحٌ ذِكْرُكَ قُدُّوسٌ أَمْرُكَ نَافِذٌ قَضَاؤُكَ

My God^{-azwj}! How many a sinner You^{-azwj} have Forgiven for, and how many an evil doer You^{-azwj} have Overlooked from! So Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Forgive (sins) for me and Mercy me, and Pardon me, and Grant me well-being, and Open for me from Your^{-azwj} Grace! Glorious is Your^{-azwj} Zikr, Holy are Your^{-azwj} Commands, Your^{-azwj} Decrees are implemented!

يَسِّرْ لِي مِنْ أَمْرِي مَا أَخَافُ عُسْرَهُ وَ فَرِّجْ لِي عَنِّي وَ عَنِ الْوَالِدِيِّ وَ عَنِ كُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ مَا أَخَافُ كَرْبَهُ وَ اكْفِنِي مَا أَخَافُ ضَرُورَتَهُ وَ ادْرَأْ عَنِّي مَا أَخَافُ خُرُوتَهُ وَ سَهْلْ لِي وَ لِكُلِّ مُؤْمِنٍ مَا أَرْجُوهُ وَ أَمَلُهُ - لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

Ease for me from my affairs what I am fearing of its difficulties, and Relieve from me and from my parents, and from every believing man and believing woman what I am fearing of its distress, and Suffice me of what I am fearing its necessity, and Stave off from me what I am fearing of its grief, and Ease for me and for every Momin what I am hoping and wishing for! There is no god except You^{-azwj}! Glory be to You^{-azwj}, I have been from the unjust ones!³⁸⁵

5- الْمُنْتَهَجِدُ، وَ الْبَلَدُ، وَ الْجَمَالُ، وَ الْإِحْتِيَارُ، دُعَاءُ آخِرِ اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي وَ تَجْمَعُ بِهَا أَمْرِي وَ تَلْمُ بِهَا شَعْنِي وَ تَحْفَظُ بِهَا غَائِبِي وَ تُصَلِّحُ بِهَا شَاهِدِي وَ تُزَكِّي بِهَا عَمَلِي وَ تُلْهِمُنِي بِهَا رُشْدِي وَ تُرَدِّدْ بِهَا أَلْفَتِي وَ تَعْصِمْنِي بِهَا عَنْ كُلِّ سُوءٍ

(The books) 'Al Mutahajjid', and 'Al Balad', and 'Al Jamaal', and 'Al Ikhtiyar' there is another supplication: -

'O Allah^{-azwj}! I ask You^{-azwj} for Mercy from Yourself^{-azwj} Guiding my heart with it, and Gathering my affairs by it, and tidying my scruffiness by it, and guarding my absence by it, and rectifying

³⁸⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 4 b

my presence by it, and purify my deeds by it, and Inspire me my rightful guidance by it, and Restore my familiarity by it, and Protect me by it from all evil!

اللَّهُمَّ أَغْطِنِي إِيمَانًا صَادِقًا وَ يَقِينًا خَالِصًا وَ رَحْمَةً أَنَالُ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! Grant me sincere Eman, and pure conviction, and Mercy I can attain by it the nobility of Your^{-azwj} Benevolence in the world and the Hereafter!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْفَوْزَ فِي الْقَضَاءِ وَ مَنَارِلَ الْعُلَمَاءِ وَ عَيْشَ السُّعْدَاءِ وَ النَّصْرَ عَلَى الْأَعْدَاءِ

O Allah^{-azwj}! I ask You^{-azwj} for the success in the Decree, and status of the scholars, and life of the fortunate, and the Help against the enemies!

اللَّهُمَّ إِنِّي أَنْزَلْتُ بِكَ حَاجَتِي وَ إِنِّ ضَعُفَ عَمَلِي فَقَدْ افْتَقَرْتُ إِلَى رَحْمَتِكَ فَاسْأَلُكَ يَا قَاضِيَ الْأُمُورِ وَ يَا شَافِيَ الصُّدُورِ كَمَا نُجِيرُ بَيْنَ الْبُحُورِ أَنْ نُجِيرَ مِنْ عَذَابِ السَّعِيرِ وَ مِنْ دَعْوَةِ الثُّبُورِ وَ مِنْ فِتْنَةِ الثُّبُورِ

O Allah^{-azwj}! I have descended my deeds with You^{-azwj} and even though my deeds are weak, for I am impoverished to your^{-azwj} Mercy. Therefore, I ask You^{-azwj}, O Decreeer of the matters, and O Healer of the chests! Just as You^{-saww} have Sheltered between the oceans, Shelter me from punishment of the blazing Hellfire, and from the calls of ruinations, and from Fitna of the graves!

اللَّهُمَّ وَ مَا فَضَّرَ عَنْهُ رَأْيِي وَ لَمْ تَبْلُغْهُ نِيَّتِي وَ لَمْ تُحِطْ بِهِ مَسْأَلَتِي مِنْ خَيْرٍ وَعَدَّتْهُ أَحَدًا مِنْ خَلْقِكَ فَإِنِّي أَرْغَبُ إِلَيْكَ فِيهِ

O Allah^{-azwj}! And whatever my view is deficient from, and my intention has not reached, and my request has not included it of goodness which You^{-azwj} have Promised anyone of Your^{-azwj} creatures, so I am desirous to You^{-azwj} regarding it!

اللَّهُمَّ يَا ذَا الْحَبْلِ الشَّدِيدِ وَ الْأَمْرِ الرَّشِيدِ أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعِيدِ وَ الْجَنَّةَ يَوْمَ الْخُلُودِ مَعَ الْمُقَرَّبِينَ الشُّهُودِ وَ الرَّجْعَ السُّجُودِ الْمُؤَفِّينَ بِالْعُهُودِ إِنَّكَ رَحِيمٌ وَدُودٌ وَ إِنَّكَ تَفْعَلُ مَا تُرِيدُ

O Allah^{-azwj}! O with the strong rope, and the Guiding Command! I ask You^{-azwj} for the security on the Promised Day, and the Paradise on the eternal day with the ones in proximity of the witnesses, and the Ruk'u and the Sajdah performer who had fulfilled the Covenants, surely You^{-azwj} are Merciful, Cordial, and You^{-azwj} Do whatever You^{-azwj} Want!

اللَّهُمَّ اجْعَلْنَا هَادِينَ مَهْدِيَّينَ غَيْرَ ضَالِّينَ وَ لَا مُضِلِّينَ سَلْمًا لِأَوْلِيَانَاكَ وَ حَزْبًا لِأَعْدَائِكَ نُحِبُّ لِحَبِّكَ التَّائِبِينَ وَ نُعَادِي لِعَدَاوَتِكَ مَنْ خَالَفَكَ

O Allah^{-azwj}! Make us guides, guided ones, not straying, submissive to Your^{-azwj} friends, and battling to Your^{-azwj} enemies, we should love for Your^{-azwj} Love, and be inimical to Your^{-azwj} Enmity of the ones opposing You^{-azwj}!

اللَّهُمَّ هَذَا الدُّعَاءُ وَ عَلَيْكَ الْإِجَابَةُ وَ هَذَا الْجُهِدُ وَ عَلَيْكَ التُّكْلَانُ

O Allah^{-azwj}! This is the supplication, and upon You^{-azwj} is the Responding, and this is the effort and upon You^{-azwj} is the reliance!

اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَ نُورًا فِي قَبْرِي وَ نُورًا بَيْنَ يَدَيَّ وَ نُورًا مِنْ خَلْفِي وَ نُورًا مِنْ شِمَالِي وَ نُورًا مِنْ فَوْقِي وَ نُورًا مِنْ تَحْتِي وَ نُورًا فِي سَمْعِي وَ نُورًا فِي بَصَرِي وَ نُورًا فِي شَعْرِي وَ نُورًا فِي بَشْرِي وَ نُورًا فِي لَحْمِي وَ نُورًا فِي دَمِي وَ نُورًا فِي عِظَامِي

O Allah^{-azwj}! Make for me Noor (radiance) in my heart, and Noor in my grave, and Noor in front of me, and Noor from behind me, and Noor on my left, and Noor from above me, and Noor from beneath me, and Noor in my hearing, and Noor in my sight, and Noor in my hair, and Noor in my skin, and Noor in my flesh, and Noor in my blood, and Noor in my bones!

اللَّهُمَّ وَ أَعْظَمُ لِي النُّورَ وَ أَعْطِنِي نُورًا وَ اجْعَلْ لِي نُورًا سُبْحَانَ اللَّهِ الَّذِي ارْتَدَى بِالْعِزِّ وَ بَانَ بِهِ وَ سُبْحَانَ اللَّهِ الَّذِي لَيْسَ الْمَجْدُ وَ تَكْرَمُ بِهِ سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ سُبْحَانَ ذِي الْفَضْلِ وَ التَّعَمُّ سُبْحَانَ ذِي الْمَجْدِ وَ الْكَرَمِ سُبْحَانَ ذِي الْجَلَالِ وَ الْإِكْرَامِ.

O Allah^{-azwj}, and Magnify the Noor for me, and Grant me Noor, and Make Noor for me! Glorious is Allah^{-azwj} Who is Robed with the Mighty and Manifested by it; and Glorious is Allah^{-azwj} Who Wears the Glory and is Honoured with it! Glorious is the One the glorification is not appropriate except for Him^{-azwj}! Glorious is the One with the Grace, and the bounties! Glorious is the One with the Glory, and the honour! Glorious is the One with the Majesty and the Honour!"³⁸⁶

6- الْمُتَهَجِّدُ، وَ الْجَمَالُ، وَ الْبَلَدُ، وَ الْجَنَّةُ، وَ جَنَّةُ الْأَمَانِ وَ يُسْتَحَبُّ أَنْ يَدْعُوَ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ وَ لَيْلَةَ عَرَفَةَ وَ يَوْمَ عَرَفَةَ بِهَذَا الدُّعَاءِ-

(The books) 'Al Mutahajjid', 'Al Jamaal', and 'Al Balad', and 'Al Junnatul Amaan' –

'And it is recommended to supplicate on the night of Friday and the day of Friday, and the night of Arafaat and the day of Arafaat with this supplication: -

اللَّهُمَّ مَنْ تَعَبَّأَ وَ حَمِيَّأَ وَ أَعَدَّ وَ اسْتَعَدَّ لِيَوْمِ الْفَرَادَةِ إِلَى مَخْلُوقٍ رَجَاءَ رَفِيدِهِ وَ جَائِزَتِهِ فَإِنَّكَ يَا رَبِّ تَعَبَيْتَنِي وَ حَمَيْتَنِي وَ إِعْدَادِي وَ اسْتِعْدَادِي رَجَاءَ عَمَلِي وَ طَلَبَ نَائِلِكَ وَ جَائِزَتِكَ فَلَا تُخَيِّبِ الْيَوْمَ دُعَائِي

'O Allah^{-azwj}! One who prepares, and readies, and makes arrangements for delegating to a created being hope for his provision and his awards (up to him), O Lord^{-azwj}, to You^{-azwj} is my preparation, and my arrangements, and my getting ready hoping Your^{-azwj} Pardon, and seeking Your^{-azwj} bounties and Your^{-azwj} Awards, so do not disappoint my supplication today!

يَا مَوْلَايَ يَا مَنْ لَا نَحِيْبَ [يَحِيْبُ] عَلَيْهِ سَائِلٌ وَ لَا يَنْفُضُهُ نَائِلٌ فَإِنِّي لَمْ آتِكَ الْيَوْمَ نَفْعًا بِعَمَلٍ صَالِحٍ عَمِلْتُهُ وَ لَا لِيَوْمِ الْفَرَادَةِ إِلَى مَخْلُوقٍ رَجَوْتُهُ أَتَيْتُكَ مُقِرًّا عَلَى نَفْسِي بِالْإِسَاءَةِ وَ الظُّلْمِ مُعْتَرِفًا بِأَنْ لَا حُجَّةَ لِي وَ لَا عُذْرَ أَتَيْتُكَ أَرْجُو عَظِيمَ عَمَلِي الَّذِي عَلَوْتُ بِهِ عَلَى الْخَاطِئِينَ

O my Master^{-azwj}! O One who does not disappoint one begging to him nor does giving reduce Him^{-azwj}. I have not come to You^{-azwj} today trusting with any righteous deeds I have done nor have I delegated to any created being hoping to him. I have come to You^{-azwj} accepting upon myself with the evil deed and injustices, acknowledging with that there is no argument for me nor any excuse I can give You^{-azwj}, hoping for Your^{-azwj} mighty Pardon which You^{-azwj} are Exalted with upon the sinners!

فَلَمْ يَمْنَعَكَ طُولُ عُكُوفِهِمْ عَلَى عَظِيمِ الْجُرْمِ أَنْ عُدْتَ عَلَيْهِمْ بِالرَّحْمَةِ فَيَا مَنْ رَحْمَتُهُ وَاسِعَةٌ وَ عَمُّهُ عَظِيمٌ يَا عَظِيمٌ يَا عَظِيمٌ يَا عَظِيمٌ - لَا يَرُدُّ عَضْبَكَ إِلَّا حِلْمَكَ وَ لَا يُنْجِي مِنْ سَخَطِكَ إِلَّا التَّضَرُّعُ إِلَيْكَ

Their prolonged devotion upon the major crimes should not prevent You^{-azwj} from Turning to them with the Mercy! O One Whose Mercy is vast, and His^{-azwj} Pardon is magnificent, O Magnificent, O Magnificent, O Magnificent! Nothing can repel Your^{-azwj} Wrath except Your^{-azwj} Forbearance, nor rescue from Your^{-azwj} Annoyance except the beseeching to You^{-azwj}!

فَهَبْ لِي يَا إِلَهِي فَرَجًا بِالْقُدْرَةِ الَّتِي بِهَا تُحْيِي مَيِّتَ الْعِبَادِ وَ لَا تُهْلِكُنِي غَمًّا حَتَّى تَسْتَجِيبَ لِي وَ تُعَرِّفَنِي الْإِجَابَةَ فِي دُعَائِي وَ أَدْفِنِي طَعْمَ الْعَافِيَةِ

O my God^{-azwj}! Grant relief to me with the Power by which You^{-azwj} Revive the dead, and do not let sadness destroy me until You^{-azwj} Respond to me and Introduce the Answer to me in my supplication, and Cause me to taste the food of well-being!

إِلَهِي مُنْتَهَى أَجَلِي وَ لَا تُشْمِتْ بِي عَدُوِّي وَ لَا تُسَلِّطْهُ عَلَيَّ وَ لَا تُمَكِّنْهُ مِنْ عُنُقِي

My God^{-azwj}! (Up to) end of my term, do not let my enemy gloat with me, nor let him prevail upon me, nor Enable him on my neck!

يَا إِلَهِي إِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي وَ إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي وَ إِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَبْعَرُضُ لَكَ فِي عَبْدِكَ أَوْ يَسْأَلُكَ عَنْ أَمْرِهِ وَ قَدْ عَلِمْتُ يَا إِلَهِي أَنَّهُ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَ لَا فِي نِقْمَتِكَ عَجَلَةٌ وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْقَوْتَ وَ إِنَّمَا يَخْتَلِجُ إِلَى الظُّلْمِ الضَّعِيفُ وَ قَدْ تَعَالَيْتَ يَا إِلَهِي عَنْ ذَلِكَ عُلُوًّا كَبِيرًا

O my God^{-azwj}! If You^{-azwj} were to Put me Down, then who is the one who can lift me, and if You^{-azwj} were to Raise me, then who is the one who can drop me? And if You^{-azwj} were to Destroy me, then who is the one who can object to You^{-azwj} regarding Your^{-azwj} servant, or ask You^{-azwj} about his affairs, and I have known, O my God^{-azwj}, that there isn't any injustice in Your^{-azwj} Judgments nor any hastiness in Your^{-azwj} Vengeance, and rather he does haste, one who fears the missing out, and rather he is needy to be unjust (in his haste) the weak, and You^{-azwj} are Exalted from that, O my God^{-azwj}, Lofty, Great!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ فَأَعِدْنِي وَ أَسْتَجِيرُ بِكَ فَأَجِرْنِي وَ أَسْتَرْفُكَ فَارْزُقْنِي وَ أَتَوَكَّلُ عَلَيْكَ فَاعْفِنِي وَ أَسْتَنْصِرُكَ عَلَى عَدُوِّي فَأَنْصُرْنِي وَ أَسْتَعِينُ بِكَ فَأُعِينِي وَ أَسْتَغْفِرُكَ يَا إِلَهِي فَاعْفِرْ لِي آمِينَ آمِينَ آمِينَ.

O Allah^{-azwj}! I seek Refuge with You^{-azwj}, so Grant me refuge, and I seek shelter with You^{-azwj} so Shelter me, and I seek Your^{-azwj} sustenance so Sustain me, and I rely upon You^{-azwj} so Suffice me, and I seek Your^{-azwj} Help against my enemies, so Help me, and I seek Assistance with You^{-azwj}, so Assist me, and I seek Your^{-azwj} Forgiveness O my God^{-azwj}, so Forgive (my sins) for me! Ameen, Ameen, Ameen!"³⁸⁷

7- الْمُتَهَجِّدُ، وَ سَائِرُ الْكُتُبِ، وَ يُسْتَحَبُّ أَنْ يَقُولَ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ سَبْعَ مَرَّاتٍ -

(The book) 'Al Mutahajjid' and rest of the books -

'And it is recommended that he should say on the night of Friday and day of Friday, seven times: -

اللَّهُمَّ أَنْتَ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ ابْنُ أَمَتِكَ فِي قَبْضَتِكَ وَ نَاصِيَتِي بِيَدِكَ

'O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj}! There is no god except You^{-azwj}! You^{-azwj} Created me and I am Your^{-azwj} servant and son of Your^{-azwj} maid in Your^{-azwj} Grip, and my forelock is in Your Hand!

أَمْسَيْتُ عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِرِضَاكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوهُ بِعَمَلِي وَ أَبُوهُ بِذُنُوبِي فَاعْفُرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

I have come to an evening, being upon Your^{-azwj} Covenant and Your^{-azwj} Promise as per my capacity. I seek Refuge with Your^{-azwj} Satisfaction from evil of what I have done, admitting my deeds and admitting my sins, therefore Forgive my sins for me, surely no one forgives the sins except You^{-azwj}!'³⁸⁸

8- الْمُنْتَهَجِدُ، وَ عَزِيْزُهُ، دُعَاءٌ آخَرُ فِي لَيْلَةِ الْجُمُعَةِ- اللَّهُمَّ اجْعَلْ لِي أَحْسَنَ حَتَّى كَأَيِّ أَرْكَ وَ أَسْعِدْنِي بِشُغْرَاكَ وَ لَا تُشَقِّنِي بِمَعَاصِيكَ وَ خِزِّي لِي فِي قَضَائِكَ وَ بَارِكْ لِي فِي قَدْرِكَ حَتَّى لَا أَحْبَبَ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ

(The book) 'Al Mutahajjid' and others –

'Another supplication during the night of Friday: - O Allah^{-azwj}! Make me fear You^{-azwj} until it is as if I can see You^{-azwj}, and Make me fortunate with Your^{-azwj} (given) piety and do not let me be wretched by disobeying You^{-azwj}, and Choose for me in Your^{-azwj} Decree, and Bless for me in Your^{-azwj} Pre-determination until I do not love hastening what You^{-azwj} have Delayed, nor delaying what You^{-azwj} have Hastened.

وَ اجْعَلْ غِنَايَ فِي نَفْسِي وَ مَيْعَتِي بِسَمْعِي وَ بَصَرِي وَ اجْعَلْهُمَا الْوَارِثَيْنِ مِنِّي وَ انصُرْنِي عَلَى مَنْ ظَلَمَنِي وَ أَرِنِي فِيهِ قُدْرَتَكَ يَا رَبِّ وَ أَقِرَّ بِذَلِكَ عَيْنِي

And Make richness to be in my soul, and Cause me to enjoy with my hearing and my sight, and Make these two as the inheritance from me, and Help me against the one oppressing me, and Show me Your^{-azwj} Power regarding him, O Lord^{-azwj}, and Delight my eyes with that!

اللَّهُمَّ أَعِنِّي عَلَى هَوْلِ الْقِيَامَةِ وَ أَخْرِجْنِي مِنَ الدُّنْيَا سَالِمًا وَ ادْخُلْنِي الْجَنَّةَ آمِنًا وَ رَوِّجْنِي مِنَ الْحُورِ الْعِينِ وَ اكْفِنِي مَوْتِي وَ مَوْتَةَ عِيَالِي وَ مَوْتَةَ النَّاسِ وَ ادْخُلْنِي بِرَحْمَتِكَ فِي عِبَادِكَ الصَّالِحِينَ

O Allah^{-azwj}! Assist me upon horrors of the Day of Qiyamah, and Extract me from the world safely, and Admit me into the Paradise in safety, and get me married to the maiden Houries, and Suffice me with my provisions and provisions of my dependants, and provisions of the people, and Admit me among Your^{-azwj} righteous servants by Your^{-azwj} Mercy!

إِلَهِي إِنْ تُعَذِّبْنِي فَأَهْلًا لِدَلِّكَ أَنَا وَ إِنْ تَعْفِرْ لِي فَأَهْلًا لِدَلِّكَ أَنْتَ وَ كَيْفَ تُعَذِّبْنِي يَا سَيِّدِي وَ حُبُّكَ فِي قَلْبِي أَمَا وَ عِزَّتِكَ لَوْ فَعَلْتَ ذَلِكَ بِي لَتَجَمَعَنَّ بَيْنِي وَ بَيْنَ قَوْمٍ طَالَ مَا عَادَتْهُمْ فِيكَ

My God^{-azwj}! If You^{-azwj} were to Punish me, then I am deserving of that, and if You^{-azwj} Forgive (my sins) for me, then You^{-azwj} are rightful for that, and how can You^{-azwj} Punish me, O my Master^{-azwj} while love for You^{-azwj} is in my heart? But, by Your^{-azwj} Might! If You^{-azwj} were to do that with me (then) You^{-azwj} will be Gathering between me and a people I have for long been an enemy with (them) for Your^{-azwj} Sake!

اللَّهُمَّ بِحَقِّ أَوْلِيَائِكَ الطَّاهِرِينَ عِزُّنَا صِدْقُ الْحَدِيثِ وَ أَدَاءُ الْأَمَانَةِ وَ الْمُحَافَظَةُ عَلَى الصَّلَوَاتِ

O Allah^{-azwj}! By the right of Your^{-azwj} Pure Friends^{-asws}! Grace us the truthful narration, and fulfilling the entrustments, and the preservation of the Salat(s)!

اللَّهُمَّ إِنَّا أَحَقُّ خَلْقِكَ أَنْ تَفْعَلَ ذَلِكَ بِنَا

O Allah^{-azwj}! I am most deserving of Your^{-azwj} creatures if You^{-azwj} were to do that with us!

اللَّهُمَّ افْعَلْهُ بِنَا بِرَحْمَتِكَ

O Allah^{-azwj}! Deal with us by Your^{-azwj} Mercy!

اللَّهُمَّ ارْفَعْ ظَنِّي إِلَيْكَ صَاعِداً وَ لَا تُطْمِعَنَّ فِيَّ عَدُوًّا وَ لَا حَاسِداً وَ احْفَظْنِي قَائِماً وَ قَاعِداً وَ يَقْظَانَ وَ رَاقِداً

O Allah^{-azwj}! Raise my thoughts high to You^{-azwj} and do not let an enemy covet regarding me nor an envying one, and Protect me standing and sitting and riding.

اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اهْدِنِي سَبِيلَكَ الْأَقْوَمَ وَ فِي حَرِّ جَهَنَّمَ اللَّهُمَّ وَ حَرِيقَهَا الْمُضْرَمَةَ وَ احْطُطْ عَنِّي الْمَعْرَمَةَ وَ الْمَأْتَمَ وَ اجْعَلْنِي مِنْ خِيَارِ الْعَالَمِ

O Allah^{-azwj}! Forgive (sins) for me and Mercy me, and Guide me to Your^{-azwj} Way the straightest, and Save me from the heat of Hell, O Allah^{-azwj}, and its blazing flames, and Remove the debts away from me, and the sins, and Make me from the good ones of the world.

اللَّهُمَّ ارْحَمْنِي بِمَا لَا طَاقَةَ لِي بِهِ وَ لَا صَبْرَ لِي عَلَيْهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}! Mercy me from what there is no endurance for me with it nor is there any patience for me upon it, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"³⁸⁹

9- الْمُتَهَجِّدُ، وَ الْجَمَالُ، وَ الْمَسَائِلُ، وَ الْإِكْتِيَارُ، وَ يُسْتَحَبُّ أَنْ يُزَادَ فِي دُعَاءِ الْوَتْرِ لَيْلَةَ الْجُمُعَةِ- اللَّهُمَّ هَذَا مَقَامُ الْبَائِسِ الْفَقِيرِ مَقَامُ الْمُسْتَعِيثِ الْمُسْتَجِيرِ مَكَانَ الْهَالِكِ الْعَرِيقِ مَكَانَ الْوَجِلِ الْمُسْتَفِيقِ مَكَانَ مَنْ يَوقُرُ بِخَطِيئَتِهِ وَ يَعْتَرِفُ بِذُنُوبِهِ وَ يَتُوبُ إِلَى رَبِّهِ

(The books) 'Al Mutahajjid', and 'Al Jamaal', and 'Al Masaail', and 'Al Ikhtiyar' –

'And it is recommended to increase in a supplication of Al Witr (Salat) on the night of Friday – 'O Allah^{-sawww}! This is a position of the destitute, the poor, a position of the one crying out for help, the seeker of shelter, a place of the one being destroyed, the drowning, a place of the

trembling one, the fearful, a place of the one accepting his mistakes and acknowledging his sins and turning to his Lord^{-azwj!}

اللَّهُمَّ قَدْ تَرَى مَكَانِي وَ لَا يَخْفَى عَلَيْكَ شَيْءٌ مِنْ أَمْرِي يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ أَسْأَلُكَ بِأَنَّكَ تَلِي التَّدْبِيرَ وَ تَمْضِي الْمَقَادِيرَ سُؤَالَ مَنْ أَسَاءَ وَ اعْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

O Allah^{-azwj!} You^{-azwj} have Seen my place and nothing of my matters is hidden to You^{-azwj}, O with the Majesty and the Benevolence, and I ask You^{-azwj} because You^{-azwj} are in Charge of the management and accomplishing the Pre-determinations, a request of the one having done wrong and accepts, and submits and acknowledges, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

وَ أَنْ تُغْفِرَ لِي مَا مَضَى فِي عِلْمِكَ مِنْ ذُنُوبِي وَ شَهِدْتَ بِهِ حَفِظْتَهُ وَ حَفِظْتَهُ مَلَائِكَتِكَ وَ لَمْ يَغِبْ عَنْهُ عِلْمُكَ قَدْ أَحْسَنْتَ فِيهِ الْبَلَاءَ فَلَكَ الْحَمْدُ وَ أَنْ جَاوَزَ عَنْ سَيِّئَاتِي فِي أَصْحَابِ الْجَنَّةِ وَعَدَّ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

And if You^{-azwj} Forgive for me what has passed in Your^{-azwj} Knowledge of my sins, and it has been witnessed Preserved by You^{-azwj} and Recorded by Your^{-azwj} Angels, and Your^{-azwj} Knowledge wasn't absent from it, the afflictions have been excellent in it, for You^{-azwj} is the Praise, and if You^{-azwj} can Overlook my evil deeds (and Make me) among companions of the Paradise, being a true Promise which they had been Promised!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَئِمَّةَ الْمُؤْمِنِينَ

O Allah^{-azwj!} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, Imams^{-asws} of the Momineen!

اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ ضَعُفَتْ قُوَّتُهُ سُؤَالَ مَنْ لَا يَجِدُ لِفَاقَتِهِ مَسَدًا وَ لَا لِضَعْفِهِ مُقَوِّياً غَيْرَكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

O Allah^{-azwj!} I ask You^{-azwj}, asking of the one his destitution has intensified, and his strength has weakened, an asking of the one who cannot find any blocker for his destitution nor any strengthener for his weakness apart from You^{-azwj}, O with the Majesty and the Benevolence!

اللَّهُمَّ أَصْلِحْ بِالْيَقِينِ قَلْبِي وَ اقْبِضْ عَلَيَّ الصِّدْقِ إِلَيْكَ لِسَانِي وَ أَسْأَلُكَ خَيْرَ كِتَابٍ سَبَقَ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ جَلَّ ثَنَاؤُكَ وَ أَسْتَجِيرُ بِكَ أَنْ أَقُولَ لَكَ مَكْرُوهًا أَسْتَحِقُّ بِهِ عُقُوبَةَ الْآخِرَةِ

O Allah^{-azwj!} Rectify my heart with the certainty, and Make my tongue to grab upon the sincerity to You^{-azwj}; and I ask You^{-azwj} for best of the Book which has preceded, and I seek Refuge with You^{-azwj} from its evil! Majestic is Your^{-azwj} Praise, and I seek shelter with You^{-azwj} from saying any abhorrence to You^{-azwj} deserving Punishment of the Hereafter by it.

وَ أَسْأَلُكَ عِلْمَ الْخَائِفِينَ وَ إِنَابَةَ الْمُحِبِّينَ وَ يَقِينَ الْمُتَوَكِّلِينَ وَ تَوَكُّلَ الْمُؤَقِنِينَ بِكَ وَ خَوْفَ الْعَالَمِينَ وَ إِحْبَاتَ الْمُتَبَيِّنِينَ وَ شُكْرَ الصَّابِرِينَ وَ صَبْرَ الشَّاكِرِينَ وَ اللَّحَاقَ بِالْأَحْبَاءِ الْمَرْزُوقِينَ آمِينَ آمِينَ

And I ask You^{-azwj} for knowledge of the fearful ones, and penitence of the humbling ones, and certainty of the ones relying upon You^{-azwj}, and fear of the knowledgeable ones, and

repentance of the penitent, and appreciation of the patient, and patience of the appreciative ones, and the joining with the living, the Sustained! Ameen, Ameen!

يَا أَوَّلَ الْأَوَّلِينَ وَ يَا آخِرَ الْأَخِيرِينَ يَا اللَّهَ يَا رَحْمَانُ يَا اللَّهَ يَا رَحِيمُ يَا اللَّهَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النَّعَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُورِثُ النَّدَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الْقِسَمَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ غَيْثَ السَّمَاءِ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ وَ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُكْثِفُ الْعِطَاءَ.

O First of the former ones, and O Last of the latter ones! O Allah^{-azwj}, O Beneficent, O Allah^{-azwj}, O Merciful, O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Forgive for me the sins which change the bounties, and Forgive for me the sins which inherit the regret, and Forgive for me the sins which withhold the distribution, and Forgive for me the sins which cut off the hopes, and Forgive for me the sins which withhold downpours of the sky (sustenance), and Forgive for me the sins which darken the atmosphere, and Forgive for me the sins which remove the covering!³⁹⁰

10- الْمُنْتَهَجِدُّ، وَ الْإِخْتِيَارُ، وَ الْجَمَالُ، وَ يُسْتَنْحَبُ أَنْ يَدْعُو بَعْدَ الْوُتْرِ بِهَذَا الدُّعَاءِ-

(The books) 'Al Mutahajjid', and 'Al Ikhtiyar', and 'Al Jamal' –

'And it is recommended to supplicate after Al-Witr (Salat) with this supplication: -

اللَّهُمَّ حَبِّبْ إِلَيَّ لِقَاءَكَ وَ أَحِبِّ لِقَائِي وَ اجْعَلْ لِي فِي لِقَائِكَ الرَّاحَةَ وَ الْبَرَكَةَ وَ الْكَرَامَةَ- وَ أَلْحِفْنِي بِالصَّالِحِينَ وَ لَا تُؤَخِّرْنِي فِي الْأَشْرَارِ وَ أَلْحِفْنِي بِصَالِحٍ مَنْ مَضَى وَ اجْعَلْنِي مِنْ صَالِحٍ مَنْ بَقِيَ وَ اجْعَلْ لِي عَمَلِي بِأَحْسَنِهِ وَ اجْعَلْ ثَوَابَهُ الْجَنَّةَ بِرَحْمَتِكَ

O Allah^{-azwj}! Make my meeting You^{-azwj} be beloved to me, and Make comfort to be for me in meeting You^{-azwj}, and the Blessings and the Honours, and Join me with the righteous ones, and do not Delay me to be among the evil ones, and Join me with the righteous ones of the past, and Make me from the righteous ones who remain, and Send my deeds for me with its most excellent, and Makes its Rewards to be the Paradise by Your^{-azwj} Mercy!

وَ خُذْ بِي سَبِيلَ الصَّالِحِينَ وَ اعْبُدْنِي عَلَى صَالِحٍ مَا أَعْطَيْتَنِي كَمَا أَعْنَتَ الْمُؤْمِنِينَ عَلَى صَالِحٍ مَا أَعْطَيْتَهُمْ وَ لَا تَنْزِعْ مِنِّي صَالِحاً أَعْطَيْتَنِيهِ وَ لَا تَرُدَّنِي فِي سُوءِ اسْتَنْقَدْتَنِي مِنْهُ أَبَدًا وَ لَا تُشْمِتْ بِي عَدُوًّا وَ لَا حَاسِداً أَبَدًا وَ لَا تَكِلْنِي إِلَى نَفْسِي فِي شَيْءٍ مِنْ أَمْرِي طَرْفَةَ عَيْنٍ أَبَدًا يَا رَبَّ الْعَالَمِينَ

And Take with me the way of the righteous ones, and Assist me upon the righteousness of what You^{-azwj} have Given me, just as You^{-azwj} Assisted the Momineen upon the righteousness of what You^{-azwj} have Given them, and do not Snatch from me righteousness of what You^{-azwj} have Given me, and do not let me return in evil what You^{-azwj} Saved me from, ever, and do not let an enemy gloat with me nor an envying one, ever, nor Allocate myself to me regarding anything of my affairs for the blink of an eye, ever, O Lord^{-azwj} of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اسْأَلْكَ يَا رَبَّ إِيمَانًا لَا أَجَلَ لَهُ دُونَ لِقَائِكَ تُحِبُّنِي عَلَيْهِ وَ تُبِئْتَنِي عَلَيْهِ إِذَا بَعَثْتَنِي وَ أَبْرَأُ قَلْبِي مِنَ الرِّيَاءِ وَ السُّمُوعَةِ وَ الشُّكِّ فِي دِينِكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and I ask You-azwj, O Lord-azwj, for Eman having not term for it less than meeting You-azwj. Cause me to live upon it, and die upon it, and Resurrect me upon it when You-azwj do Resurrect me, and Free my heart from the showing off, and the reputation, and the doubting in Your-azwj religion!

اللَّهُمَّ أَعْطِنِي نَصْرًا فِي دِينِكَ وَ قُوَّةً فِي عِبَادَتِكَ وَ فَهْمًا فِي عِلْمِكَ وَ فِطْرًا فِي حُكْمِكَ وَ كِفْلَيْنِ مِنْ رَحْمَتِكَ وَ بَيِّضْ وَجْهِي بِنُورِكَ وَ اجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ وَ تَوَقُّفِي فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَ مِلَّةِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ

O Allah-azwj! Give me help in Your-azwj religion, and strength in worshipping You-azwj, and understanding regarding Your-azwj Knowledge, and understanding regarding Your-azwj Judgment, and two portion from Your-azwj Mercy, and Brighten my face with Your-azwj Noor, and Make my desire to be regarding what is with You-azwj, and Cause me to dies in Your-azwj way, upon Your-azwj religion and religion of Your-azwj Rasool-saww, may Your-azwj Salawaat be upon him-saww and his-saww Progeny-asws!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْهُمُومِ وَ الْجُبْنِ وَ الْعَفْلَةِ وَ الْقُرَّةِ وَ الْمَسْكَنَةِ وَ أَعُوذُ بِكَ لِنَفْسِي وَ لِأَهْلِي وَ لِذُرِّيَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allah-azwj! I seek Refuge with You-azwj from the laziness, and the worries, and the cowardice, and the heedlessness, and the gap (resting period), and the poverty, and I seek Refuge with You-azwj for myself, and for my family and my offspring, from the Pelted Satan-la!

اللَّهُمَّ إِنَّهُ لَنْ يُجِيرَنِي مِنْكَ أَحَدٌ وَ لَا أَحَدٌ مِنْ دُونِكَ مُلْتَحِداً فَلَا تُزِدْنِي فِي هَلَاكَةٍ وَ لَا تُزِدْنِي بِعَذَابٍ أَسْأَلُكَ الثَّبَاتَ عَلَى دِينِكَ وَ التَّصَدِيقَ بِكِتَابِكَ وَ اتِّبَاعَ سُنَّةِ رَسُولِكَ صَلَّى اللهُ عَلَيْهِ وَ آلِهِ -

O Allah-azwj! Surely, no one will ever shelter me from You-azwj, nor can I find any refuge from besides You-azwj, so do not let me regress into destruction, nor Repel me with Punishment! I ask You-azwj for being affirmed upon Your-azwj religion, and the ratifying of Your-azwj Book, and following Sunnah of Your-azwj Rasool-saww, may Your-azwj Salawaat be upon him-saww and his-saww Progeny-asws!

اللَّهُمَّ ادْكُرْنِي بِرَحْمَتِكَ وَ لَا تَدْكُرْنِي بِعُقُوبَتِكَ حَاطِبَتِي وَ تَقَبَّلْ مِنِّي وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

O Allah-azwj! Remember me with Your-azwj Mercy and do not remember me with Your-azwj Punishment due to my wrongdoings, and Accept from me and Increase me from Your-azwj Grace. I am desirous to You-azwj!

اللَّهُمَّ اجْعَلْ ثَوَابَ مَنْطِقِي وَ ثَوَابَ مَجْلِسِي رِضَاكَ وَ اجْعَلْ عَمَلِي وَ دُعَائِي خَالِصاً لَكَ وَ اجْعَلْ ثَوَابِي الْجَنَّةِ بِرَحْمَتِكَ وَ اجْمَعْ لِي خَيْرَ مَا سَأَلْتُكَ وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

O Allah-azwj! Make Rewards of my speaking, and Rewards of my sitting be Your-azwj Satisfaction, and Make my deeds and my supplications be purely for You-azwj, and Make my Rewards be the Paradise by Your-azwj Mercy, and Gather for me goodness of what I am asking You-azwj and Increase me from Your-azwj Grace, I am desirous to You-azwj!

اللَّهُمَّ إِنِّي أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدْتَ بِهِ مَلَائِكَتُكَ وَ أُولُو الْعِلْمِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ فَمَنْ لَمْ يَشْهَدْ عَلَى مَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ شَهِدْتَ بِهِ مَلَائِكَتُكَ وَ أُولُو الْعِلْمِ بِكَ فَاتَّكَبَ شَهَادَتِي مَكَانَ شَهَادَتِهِ

O Allah^{-azwj}! I testify with what You^{-azwj} have Testified with upon Yourself^{-azwj} and what Your^{-azwj} Angels have testified with, and the ones of knowledge that there is no god except You^{-azwj}, the Mighty, the Wise. The one who does not testify upon what You^{-azwj} have Testified with upon Yourself^{-azwj} and what Your^{-azwj} Angels have testified with, and the ones having knowledge with You^{-azwj}, so Write my testimony in place of his testimony!

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ أَسْأَلُكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تَفُكَّ رَقَبَتِي مِنَ النَّارِ

O Allah^{-azwj}! You^{-azwj} are the Salaam (Grantor of peace), and from You^{-azwj} is the Salaam (peace), O with the Majesty and the Benevolence, if You^{-azwj} Could Liberate my neck from the Hellfire!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَفَاتِيحَ الْخَيْرِ وَ خَوَاتِيمَهُ وَ شَرَائِعَهُ وَ فَوَائِدَهُ وَ بَرَكَاتِهِ وَ مَا بَلَغَ عِلْمُهُ عِلْمِي وَ مَا قَصُرَ عَنْهُ إِحْصَائِهِ حِفْظِي

O Allah^{-azwj}! I ask You^{-azwj} for the keys to goodness, and its endings, and its laws, and its benefits, and its blessings, and what my knowledge has not reached, and what my memory is deficient from enumerating it!

اللَّهُمَّ أَخْرِجْ لِي أَسْبَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي أَبْوَابَهُ وَ عَشِيَّتِي رَحْمَتِكَ وَ مَنْ عَلَى بَعْضِمَةٍ عَنِ الْإِزَالَةِ عَنْ دِينِكَ وَ طَهِّرْ قَلْبِي مِنَ الشَّكِّ وَ لَا تَشْغَلْ قَلْبِي بِدُنْيَايَ وَ عَاجِلِ مَعَاشِي عَنْ آجَلِ ثَوَابِ آخِرَتِي

O Allah^{-azwj}! Pave for me causes of recognising it, and Open its doors for me, and Cover me with Your^{-azwj} Mercy, and Confer upon me with protection from the slips from Your^{-azwj} religion, and Purify my heart from the doubt, and do not me my hear be pre-occupied with my world and my current life from the future Rewards of my Hereafter!

اللَّهُمَّ اِرْحَمِ اسْتِكَانَةَ مَنْطِقِي وَ ذُلَّ مَقَامِي وَ مَجْلِسِي وَ خُضُوعِي إِلَيْكَ بِرَقَبَتِي أَسْأَلُكَ اللَّهُمَّ الْهُدَى مِنَ الضَّلَالَةِ وَ الْبَصِيرَةَ مِنَ الْعَمَايَةِ وَ الرُّشْدَ مِنَ الْغَوَايَةِ

O Allah^{-azwj}! Mercy submission of my speaking, and disgrace of my position and my sitting and my humbling to You^{-azwj} with my neck. I ask You^{-azwj}, O Allah^{-azwj}, for the Guidance from the straying, and the insight from the blindness, and the rightful guidance from the errors!

وَ أَسْأَلُكَ أَكْثَرَ الْحَمْدِ عِنْدَ الرَّخَاءِ وَ أَجْمَلَ الصَّبْرِ عِنْدَ الْمُصِيبَةِ وَ أَفْضَلَ الشُّكْرِ عِنْدَ مَوْضِعِ الشَّكِّ وَ التَّسْلِيمَ عِنْدَ الشُّبُهَاتِ

And I ask You^{-azwj} for my frequenting the praising during the prosperity, and beautiful patience during the difficulties, and best appreciation during the place of doubt, and the submitting during the suspicions!

وَ أَسْأَلُكَ الْقُوَّةَ فِي طَاعَتِكَ وَ الضَّعْفَ عَنْ مَعْصِيَتِكَ وَ الْهَرَبَ إِلَيْكَ مِنْكَ وَ التَّقَرُّبَ إِلَيْكَ رَبِّ لِتَرْضَى وَ التَّحَرِّيَ لِكُلِّ مَا يُرْضِيكَ عَنِّي فِي إِسْخَاطِكَ وَ إِسْخَاطِ خَلْقِكَ التَّمَسُّاسَ لِرِضَاكَ

And I ask You^{-azwj} for the strength in obeying You^{-azwj} and the weakness from disobeying You^{-azwj}, and the fleeing to You^{-azwj} from You^{-azwj} and the drawing closer to You^{-azwj} Lord^{-azwj} for

You^{-azwj} to be Satisfied, and the inquiring into all what Satisfies You^{-azwj} with me in Your^{-azwj} Dissatisfaction and dissatisfaction of Your^{-azwj} creatures seeking to Satisfy You^{-azwj}!

رَبِّ مَنْ أَرْجُوهُ إِذَا لَمْ تُرْحَمْنِي وَ مَنْ يَعُوذُ عَلَيَّ إِذَا رَفَضْتَنِي أَوْ مَنْ يَنْفَعُنِي عَفْوُهُ إِذَا عَاقَبْتَنِي أَوْ مَنْ أَمَلُ عَطَايَاهُ إِذَا حَرَمْتَنِي أَوْ مَنْ يَمْلِكُ كِرَامَتِي إِذَا هَنَنْتَنِي [أَهْتَنِي] أَوْ مَنْ يَصْرِفُنِي هَوَانَهُ إِذَا أَكْرَمْتَنِي

Lord^{-azwj}! Who can I hope to if You^{-azwj} do not Mercy me, and who will console upon me if You^{-azwj} were to Reject me, or whose pardon will benefit me if You^{-azwj} were to Punish me, or whose award can I wish for if You^{-azwj} were to Deprive me, or who will control my honour if You^{-azwj} were to Disgrace me, or who can harm me if You^{-azwj} were to honour me?

رَبِّ مَا أَسُوأُ فِعْلِي وَ أَفْبَحَ عَمَلِي وَ أَقْسَى قَلْبِي وَ أَطْوَلَ أَمَلِي وَ أَقْصَرَ أَجَلِي وَ أَجْرَأَنِي عَلَى عَصْبَانٍ مِنْ خَلْقِي

Lord^{-azwj}! How evil are my deeds, and how ugly is my work, and how cruel is my heart, and how long are my hopes, and how short is my lifespan, and how much is my audacity upon disobedience to the One^{-azwj} Who Created me!

رَبِّ مَا أَحْسَنَ بِلَاءِكَ عِنْدِي وَ أَظْهَرَ نِعْمَاءِكَ عَلَيَّ كَثُرَتْ مِنْكَ عَلَيَّ الْبِعَمَ فَمَا أَحْصَاهَا وَ قَلَّ مِنِّي الشُّكْرُ فِيمَا أَوْلَيْتَنِيهِ فَبَطَرْتُ بِالْبِعَمِ وَ تَعَرَّضْتُ لِلْبِعَمِ وَ سَهَوْتُ عَنِ الذِّكْرِ وَ رَكِبْتُ الْجَهْلَ بَعْدَ الْعِلْمِ وَ جُرْتُ مِنَ الْعَدْلِ إِلَى الظُّلْمِ وَ جَاوَزْتُ الْبِرَّ إِلَى الْإِثْمِ وَ صِرْتُ إِلَى اللَّهِ مِنْ الْخَوْفِ وَ الْحُزْنِ

Lord^{-azwj}! How excellent is Your^{-azwj} affliction with me, and how apparent are Your^{-azwj} bounties upon me! The bounties from You^{-azwj} are abundant upon me from, so I cannot count these, and the thanking is scarce from me regarding what I have been in charge of. I enjoyed with the bounties and exposed myself to the Vengeance, and I omitted the Zikr and rode the ignorance after the knowledge, and flowed from the justice to the injustice, and I overlooked the righteousness to the sin, and I came to the vanities from the fear and the grief!

رَبِّ مَا أَصْغَرَ حَسَنَاتِي وَ أَقَلَّهَا فِي كَثْرَةِ ذُنُوبِي وَ أَعْظَمَهَا عَلَى قَدْرِ صِغَرِ خَلْقِي وَ ضَعْفِ عَمَلِي

Lord^{-azwj}! How small are my good deeds and how few among my many sins and their largeness in comparison to the smallness of my physique and weakness of my deeds!

رَبِّ مَا أَطْوَلَ أَمَلِي فِي قِصْرِ أَجَلِي فِي بُغْدِ أَمَلِي وَ مَا أَفْبَحَ سِرِّي فِي عَلَانِيَتِي

O Lord^{-azwj}! How long is my hope, how short is my life, how far away is my hope, and how ugly are my secrets compared to my openness!

رَبِّ لَا حُجَّةَ لِي إِذَا احْتَجَجْتُ وَ لَا عُذْرَ لِي إِذَا اعْتَذَرْتُ وَ لَا شُكْرَ عِنْدِي إِذَا أُبْلِيْتُ وَ أَوْلِيْتُ

Lord^{-azwj}! There is no argument for me in an argumentation, and there is no excuse for me when I have to apologise, and there is no appreciation with me when I am Tried and Tested.

إِنَّمَا تُعَيِّي عَلَى شُكْرٍ مَا أَوْلِيْتُ وَ مَا أَحْفَ مِيزَانِي عَدَاً إِنَّ لَمْ تُرَجِّحْهُ وَ أَرَلَّ لِسَانِي إِنَّ لَمْ تُثَبِّتْهُ وَ أَسَوَدَ وَجْهِي إِنَّ لَمْ تُبَيِّضْهُ

If You^{-azwj} don't Assist me upon thanking for what I am in charge of, and how light will be my scale tomorrow if You^{-azwj} don't Mercy me, and how slippery is my tongue if You^{-azwj} don't Affirm it, and how dark would be my face if You^{-azwj} don't Brighten it!

رَبِّ كَيْفَ بِي بِدُنُوبِي الَّتِي سَلَفَتْ مِنِّي قَدْ هَدَّ لَهَا أَزْكَائِي رَبِّ كَيْفَ لِي بِطَلَبِ شَهَوَاتِ الدُّنْيَا أَوْ أَبْكِي عَلَى حَمِيمِ فِيهَا وَ لَا أَبْكِي عَلَى نَفْسِي وَ تَشْتَدُّ حَسْرَاتِي لِعِصْيَانِي وَ تُفْرِطِي

Lord^{-azwj}! How can it be with me for my sin committed by me, which my own limbs have established! Lord^{-azwj}? How can it be for me with seeking lustful desires of the word or crying upon an intimate one in it and not cry upon myself, and my regrets have intensified due to my disobedience and my excesses?

رَبِّ دَعْنِي دَوَاعِي الدُّنْيَا فَأَحْبَبْتُهَا سَرِيعاً وَ رَكَنْتُ إِلَيْهَا طَائِعاً وَ دَعْنِي دَوَاعِي الآخِرَةِ فَتَبَيَّطْتُ عَنْهَا وَ أَبْطَأْتُ فِي الإِجَابَةِ وَ الْمَسَارَعَةِ إِلَيْهَا كَمَا سَارَعْتُ إِلَى دَوَاعِي الدُّنْيَا وَ حُطَّامِهَا الْهَامِدِ وَ نَسِيمِهَا الْبَائِدِ وَ سَرَّاهَا الدَّاهِبِ

O Lord^{-azwj}! The worldly attractions called me, and I responded quickly, and I inclined toward them willingly. The attractions of the Hereafter called me, and I hesitated in response, and I delayed in striving for them, just as I rushed towards the attractions of the world with its fleeting debris, its vanishing breeze, and its fading mirage.

رَبِّ خَوْفَتِي وَ شَوْقَتِي وَ احْتِجَجْتُ عَلَيَّ وَ كَفَلْتُ بِرِزْقِي فَأَمِنْتُ خَوْفَكَ وَ تَبَيَّطْتُ عَنْ تَشْوِيقِكَ وَ لَمْ أَتَكَلَّ عَلَى صَمَانِكَ وَ تَهَاوُنْتُ بِاحْتِجَاجِكَ

Lord^{-azwj}! You^{-azwj} Frightened me, and Enticed me, and Argued upon me, and Guaranteed my sustenance, so I felt safe from Your^{-azwj} fear and was less eager from Your^{-azwj} Encouragement (to do good) and did not rely upon Your^{-azwj} Guarantee and was complacent with Your^{-azwj} Arguments.

اللَّهُمَّ اجْعَلْ أَمْنِي مِنْكَ فِي هَذِهِ الدُّنْيَا خَوْفاً وَ حَوْلَ تَنْبِيْطِي شَوْقاً وَ تَهَاوُنِي بِحُجَّتِكَ فَرَقاً مِنْكَ ثُمَّ رَضِي بِنَا فَسَمْتُ لِي مِنْ رِزْقِكَ

O Allah^{-azwj}! Make Your^{-azwj} Protection in this world for me a source of fear, and transform my reluctance into eagerness, and make Your^{-azwj} Argument a means of lightening my burden, then make me content with what You^{-azwj} have AppORTIONED for me from Your^{-azwj} sustenance!

يَا كَرِيمُ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ رِضَاكَ عِنْدَ السَّخَطَةِ وَ الْفُرْجَةَ عِنْدَ الْكُرْبَةِ وَ النُّورَ عِنْدَ الظُّلْمَةِ وَ الْبَصِيرَةَ عِنْدَ شِدَّةِ الْعُقْلَةِ

O Benevolent! I ask You^{-azwj} by Your^{-azwj} Mighty Name for Your^{-azwj} Satisfaction during the Annoyance, and the relief during the distress, and the light during the darkness, and the insight during the severity of heedlessness!

رَبِّ اجْعَلْ حُجَّتِي مِنَ الخَطَايَا حَصِينَةً وَ دَرَجَاتِي فِي الْجَنَانِ رَفِيعَةً وَ أَعْمَالِي كُلَّهَا مُتَقَبَّلَةً وَ حَسَنَاتِي مُضَاعَفَةً زَاكِيَةً

Lord^{-azwj} Make my shield fortified from the sins, and my ranks in the Paradise to be lofty, and all of my deeds to be acceptable, and my good deeds multiplied, purified!

أَعُوذُ بِكَ مِنَ الْفِتَنِ كُلِّهَا مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَ مِنْ شَرِّ الْمَطْعَمِ وَ الْمَشْرَبِ وَ مِنْ شَرِّ مَا أَعْلَمُ وَ مِنْ شَرِّ مَا لَا أَعْلَمُ وَ أَعُوذُ بِكَ أَنْ أَشْتَرِيَ الْجَهْلَ بِالْعِلْمِ أَوْ الْجَفَاءَ بِالْحِلْمِ أَوْ الْجُورَ بِالْعَدْلِ أَوْ الْقَطِيعَةَ بِالْإِيرِ أَوْ الْجُرْعَ بِالصَّبْرِ أَوْ الضَّلَالََةَ بِالْهُدَى أَوْ الْكُفْرَ بِالْإِيمَانِ

I seek Refuge with You^{-azwj} from the Fitna, all of it, whatever is apparent from it and whatever is hidden, and from evil of the foods and the drinks, and from evil of what I know of evil and what I don't know, and I seek Refuge with You^{-azwj} from my buying the ignorance for the knowledge, or the disloyalty for the leniency, or the tyranny for the justice, or the cutting relationships for the righteousness, or the panic for the patience, or the straying for the guidance, or the Kufir for the Eman!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي لَا تُنَالُ إِلَّا بِرِضَاكَ وَ الْمُرُوجِ مِنْ جَمِيعِ مَعَاصِيكَ وَ الدُّخُولِ فِي كُلِّ مَا يُرِضِيكَ وَ النَّجَاةِ مِنْ كُلِّ وَرْطَةٍ وَ الْمَخْرَجِ مِنْ كُلِّ كَبِيرَةٍ أَتَى بِهَا مِنِّي عَمْدٌ أَوْ زَلٌّ بِهَا مِنِّي خَطَأٌ أَوْ خَطَرَ بِهَا خَطَرَاتُ الشَّيْطَانِ

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Mercy which cannot be attained except by Your^{-azwj} Satisfaction, and the exiting from entirety of disobediences to You^{-azwj} and the entering into all what Satisfies You^{-azwj}, and the salvation from every dilemma, and the outlet from every major sins having been committed by me, or a mistake I had slipped with, or I had been trapped with by the traps of Satan^{-la}!

أَسْأَلُكَ خَوْفًا تُوقِفُنِي بِهِ عَلَى خُدُودِ رِضَاكَ وَ تُشَعِّثُ بِهِ عَنِّي كُلَّ شَهْوَةٍ خَطَرَ بِهَا هَوَايَ وَ اسْتَرَلْتُ عِنْدَهَا رَأْيِي لِتَجَاوِزَ حَدَّ حَلَائِكَ

I ask You^{-azwj} for a fear that keeps me within the boundaries of Your^{-azwj} Satisfaction, and with which I can repel every desire that endangers my whims. My judgment falters in the face of these desires, so that I may not transgress the limits of Your^{-azwj} Permissible(s)!

أَسْأَلُكَ اللَّهُمَّ الْأَخَذَ بِأَحْسَنِ مَا تَعْلَمُ وَ تَرَكَ سَيِّئِ كُلِّ مَا تَعْلَمُ أَوْ أَتَيْتَنِي مِنْ حَيْثُ أَعْلَمُ وَ مِنْ حَيْثُ لَا أَعْلَمُ

I ask You^{-azwj}, O Allah^{-azwj}, to Take with the best of what You^{-azwj} Know and Leave my worst of all what You^{-azwj} Know, or to be afflicted from where I know and from where I do not know!

أَسْأَلُكَ السَّعَةَ فِي الرِّزْقِ وَ الْهُدَى فِي الْكُفَّافِ وَ الْمَخْرَجَ بِالْبَيِّنَاتِ مِنْ كُلِّ شُبُهَةٍ وَ الصَّوَابَ فِي كُلِّ حُجَّةٍ وَ الصِّدْقَ فِي جَمِيعِ الْمَوَاطِنِ وَ إِنْصَافَ النَّاسِ مِنْ نَفْسِي فِيمَا عَلَيَّ وَ فِي مَا لِي وَ التَّدَلُّلَ فِي إِعْطَاءِ النَّصَفِ مِنْ جَمِيعِ مَوَاطِنِ السَّخَطِ وَ الرِّضَا وَ تَرَكَ قَلِيلَ الْبُعْيِ وَ كَثِيرَهُ فِي الْقَوْلِ مِنِّي وَ تَمَامَ نِعْمَتِكَ فِي جَمِيعِ الْأَشْيَاءِ وَ الشُّكْرَ لَكَ عَلَيْهَا لِكَيْ تَرْضَى وَ بَعْدَ الرِّضَا

I ask You^{-azwj} for the vastness in the sustenance, and the ascetism in the sufficient, and the outlet from every suspicion with the explanation, and the correctness in every argument, and the truthfulness in entirety of the places, and the fairness with the people from myself regarding what is against me and regarding what is for me, and the humility in giving the fairness from entire places of the anger and the pleasure, and leaving the immorality, its little and its more, in the words from me and the actions, and completeness of Your^{-azwj} bounties in entirety of the things, and the thanking for You^{-azwj} upon it so that You^{-azwj} will be Satisfied and after the Satisfaction!

وَ أَسْأَلُكَ الْخَيْرَةَ فِي كُلِّ مَا يَكُونُ فِيهِ الْخَيْرَةُ بِمَيَّسُورِ الْأُمُورِ لَا يَمَعُسُورُهَا يَا كَرِيمُ يَا كَرِيمُ:

I ask You^{-azwj} for the choice in all what the choice can happen to be with ease of the matters nor their difficult ones, O Benevolent, O Benevolent!

اللَّهُمَّ إِنِّي أَسْأَلُكَ قَوْلَ التَّوَّابِينَ وَ عَمَلَهُمْ وَ نُورَ الْأَنْبِيَاءِ وَ صِدْقَهُمْ وَ نَجَاةَ الْمُجَاهِدِينَ وَ ثَوَابَهُمْ وَ شُكْرَ الْمُصْطَفَيْنِ وَ نَصِيحَتَهُمْ وَ عَمَلَ الدَّاكِرِينَ وَ يَقِينَهُمْ وَ إِيْمَانَ الْعُلَمَاءِ وَ فَهْمَهُمْ وَ تَعَبُّدَ الْحَاشِعِينَ وَ تَوَاضُعَهُمْ وَ جِلْمَ الْفُقَهَاءِ وَ سِيرَتَهُمْ وَ حَسْبِيَةَ الْمُتَّقِينَ وَ رَغْبَتَهُمْ وَ تَصَدِيقَ الْمُؤْمِنِينَ وَ تَوَكُّلَهُمْ وَ رَجَاءَ الْمُحْسِنِينَ وَ بِرَّهُمْ

O Allah^{-azwj}! I ask You^{-azwj} for words of the penitent ones and their actions, and Noor of the Prophets^{-as} and their^{-as} truthfulness, and Salvation of the Holy fighters and their Rewards, and appreciation of the Chosen ones and their advices, and deeds of the ones doing Zikr and their convictions, and Eman of the scholars and their understanding, and worship of the fearful ones and their humbleness, and forbearance of the jurists and their conducts, and fearfulness of the pious ones and their desires, and ratification of the Momineen and their reliance, and hope of the good doers and their righteous acts!

اللَّهُمَّ إِنِّي أَسْأَلُكَ ثَوَابَ الشَّاكِرِينَ وَ مَنزِلَةَ الْمُقَرَّبِينَ وَ مُرَافَقَةَ النَّبِيِّينَ

O Allah^{-azwj}! I ask You^{-azwj} for Rewards of the thankful ones, and status of the ones of Proximity, and friendship of the Prophets^{-as}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَوْفَ الْعَامِلِينَ وَ عَمَلَ الْحَافِظِينَ وَ حَشُوعَ الْعَابِدِينَ لَكَ وَ يَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ وَ تَوَكُّلَ الْمُؤْمِنِينَ بِكَ

O Allah^{-azwj}! I ask You^{-azwj} for fear of the workers and work of the fearful, and fearfulness to You^{-azwj} of the worshippers and conviction of the ones reliant upon You^{-azwj}, and reliance of the Momineen with You^{-azwj}!

اللَّهُمَّ إِنَّكَ بِحَاجَتِي عَالِمٌ غَيْرٌ مُعَلِّمٌ وَ أَنْتَ لَهَا وَاسِعٌ غَيْرٌ مُتَكَلِّفٌ وَ إِنَّكَ الَّذِي لَا يُخْفِيكَ سَائِلٌ وَ لَا يَنْقُصُكَ نَائِلٌ وَ لَا يَبْلُغُ مِدْحَتَكَ قَوْلٌ قَائِلٌ وَ أَنْتَ كَمَا تَقُولُ وَ فَوْقَ مَا نَقُولُ

O Allah^{-azwj}! You^{-azwj} are a Knower of my needs without having been informed, and You^{-azwj} are Capacious for these without encumberment, and You^{-azwj} are the One^{-azwj} no beggar leaves empty-handed nor does a taker reduce You^{-azwj}, nor can words of a speaker reach Your^{-azwj} Praise, and You^{-azwj} are just as what You^{-azwj} Said and above what we say!

اللَّهُمَّ اجْعَلْ لِي فَرْجاً قَرِيباً وَ أَجْراً عَظِيماً وَ سِتْراً جَمِيلاً

O Allah^{-azwj}! Make a near relief to be for me, and a mighty Recompense, and a beautiful curtain (for concealing my defects)!

اللَّهُمَّ هَدَأَتِ الْأَصْنَوَاتِ وَ سَكَنَتِ الْحَرَكَاتِ وَ خَلَا كُلُّ حَبِيبٍ بِحَبِيبِهِ وَ خَلَوْتُ بِكَ يَا إِلَهِي فَاجْعَلْ خَلَوَتِي مِنْكَ اللَّيْلَةَ الْعِنْتَقِ مِنَ النَّارِ.

O Allah-azwj! The sounds have calmed and the movements have become still, and every loving one has secluded with his beloved, and I have secluded with You-azwj O my God-azwj, therefore Make my seclusion with You-azwj tonight to be the liberation from the Fire!’³⁹¹

11- الْمُتَهَجِّدُ، وَ يُسْتَحَبُّ أَنْ يَقُولَ بَعْدَ الرَّكْعَتَيْنِ مِنْ نَوَافِلِ الْفَجْرِ الْأَوَّلِ - يَوْمَ الْجُمُعَةِ مِائَةً مَرَّةً سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَنُوبُ إِلَيْهِ-

(The book) ‘Al-Mutahajjid’ –

‘And it is recommended to be saying after the two Cycles of the optional of Al-Fajr (Salat), the first on the day of Friday, one hundred times: ‘Glorious is my Lord-azwj the Magnificent and with His-azwj Praise! I seek Forgiveness of Allah-azwj my Lord-azwj and I repent to Him-azwj!’

وَ يُسْتَحَبُّ أَيْضاً أَنْ يَدْعُو بِدُعَاءِ الْمَظْلُومِ عِنْدَ قَبْرِ أَبِي عَبْدِ اللَّهِ ع- وَ هُوَ

‘And it is recommended as that he should supplicate with supplication of the oppressed at the grave of Abu Abdullah-asws (Al-Husayn-asws), and it is: -

اللَّهُمَّ إِنِّي أَعْتَرُ بِدِينِكَ وَ أَكْرَمُ بِعِدَاتِكَ وَ فَلَانَ يُدْلِي بِشِرِّهِ وَ يُهَيِّنِي بِأَذْيَتِهِ وَ يَعْصِي بَوْلَاءِ أَوْلِيَانِكَ وَ يَبْهَتُنِي بِدَعْوَاهُ وَ قَدْ جِئْتُ إِلَى مَوْضِعِ الدُّعَاءِ وَ ضَمَانِكَ الْإِجَابَةِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعِدِنِي عَلَيْهِ السَّاعَةَ-

‘O Allah-azwj! I cherish Your-azwj religion and honour Your-azwj Guidance, and so and so is humiliating me with his evil and is degrading me with his harm, and he is faulting me with governance of those people, and he is accusing with his call, and I have come to the place of supplication and Your-azwj Guaranteed Response! O Allah-azwj, Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Support me upon it right now!

ثُمَّ يَنْكَبُ عَلَى الْقَبْرِ وَ يَقُولُ مَوْلَايَ إِمَامِي مَظْلُومٌ اسْتَعْدَى عَلَيَّ ظَالِمِهِ النَّصْرَ النَّصْرَ - حَتَّى تَنْقَطِعَ النَّفْسُ

Then devote upon the grave and say, ‘My Master-asws, my oppressed Imam-asws! I appeal for the help against his-asws oppressors, the help’ – until his breath is cut.

وَ يُسْتَحَبُّ أَيْضاً أَنْ يَقُولَ عِنْدَ السَّحْرِ - اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هَبْ لِي الْعَدَاةَ رِضَاكَ وَ أَسْكِنْ قَلْبِي حَوْفَكَ وَ اقْطَعْهُ عَمَّنْ سِوَاكَ حَتَّى لَا أَرْجُو وَ لَا أَخَافُ إِلَّا إِيَّاكَ

And it is recommended also that he should say at the pre-dawn: ‘O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws and Grant to me Your-azwj Satisfaction in the morning and Settled Your-azwj fear in my heart, and Cut is off from the ones besides You-azwj until I neither hope nor fear except You-azwj!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هَبْ لِي ثَبَاتَ الْيَقِينِ وَ مَخْضَ الْإِخْلَاصِ وَ شَرَفَ التَّوْحِيدِ وَ دَوَامَ الْإِسْتِقَامَةِ وَ مَعْدِنَ الصَّبْرِ وَ الرِّضَا بِالْقَضَاءِ وَ الْقَدْرِ

O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws and Grant to me the clothing of certainty, and pure sincerity, and noble Tawheed, and permanent straightness,

³⁹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 10

and the resources of patience, and the satisfaction with the Decree and the Pre-determination!

يَا قَاضِيَ حَوَائِجِ السَّائِلِينَ يَا مَنْ يَعْلَمُ مَا فِي صَمِيرِ الصَّامِتِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اسْتَجِبْ دُعَائِي وَ اغْفِرْ ذُنُوبِي وَ أَوْسِعْ رِزْقِي وَ اقْضِ حَوَائِجِي فِي نَفْسِي وَ إِخْوَانِي فِي دِينِي وَ أَهْلِي

O Fulfiller of needs of the beggars! O One^{-azwj} Who Knows what is in conscience of the silent ones! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Answer my supplication, and Forgive my sins, and Expand my sustenance, and Fulfil my needs regarding myself and my brethren in my religion and my family members!

إِلَهِي طُمُوحُ الْأَمَالِ قَدْ خَابَتْ إِلَّا لَدَيْكَ وَ مَعَايِفُ الْأَهْمَامِ قَدْ تَعَطَّلَتْ إِلَّا عِنْدَكَ وَ مَذَاهِبُ الْعُقُولِ قَدْ سَمَتْ إِلَّا إِلَيْكَ فَأَنْتَ الرَّجَاءُ وَ إِلَيْكَ الْمَلْجَأُ

My God^{-azwj}! The ambitions of hopes have been disappointed except to You^{-azwj}, and the means of determination have been halted except to You^{-azwj}, and the paths of intellects have only led to You^{-azwj}! You^{-azwj} are the hope and to You^{-azwj} is the shelter.

يَا أَكْرَمَ مَفْضُودٍ وَ أَجْوَدَ مَسْتَوْوِلٍ هَرَبْتُ إِلَيْكَ بِنَفْسِي يَا مَلْجَأَ الْهَارِبِينَ بِأَنْقَالِ الذُّنُوبِ عَلَى ظَهْرِي - لَا أَجِدُ لِي إِلَيْكَ شَافِعاً سِوَى مَعْرِفَتِي بِأَنَّكَ أَقْرَبُ مَنْ رَجَاهُ الطَّالِبُونَ وَ أَمَلُ مَا لَدَيْهِ الرَّاعِبُونَ

O most Benevolent of the ones sought, and O most Generous of the ones asked! I have fled to You^{-azwj} with myself, O Shelter of the fleeing ones, with the weight of my sins upon my back. I cannot find any intercessor for me to You^{-azwj} besides my recognition that You^{-azwj} are the closest one the seekers can hope to and the desiring ones can wish for what is with You^{-azwj}!

يَا مَنْ فَتَقَ الْعُقُولَ بِمَعْرِفَتِهِ وَ أَطْلَقَ الْأَلْسُنَ بِحَمْدِهِ وَ جَعَلَ مَا آمَنَتْ بِهِ عَلَى عِبَادِهِ فِي كِفَاةٍ لِتَأْيِيدِهِ حَقِّهِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تَجْعَلْ لِلشَّيْطَانِ عَلَى عَمَلِي سَبِيلاً وَ لَا لِلْبَاطِلِ عَلَى عَمَلِي دَلِيلاً

O One^{-azwj} Who has split the intellects with His^{-azwj} recognition, and Freed the tongues with His^{-azwj} Praise, and Made what He^{-azwj} has Conferred upon His^{-azwj} servant as sufficient for fulfilling His^{-azwj} right! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and do not Make a way to be for the Satan^{-la} upon my intellect, nor any evidence to be for the falsehood upon my actions!

فَإِذَا طَلَعَ الْفَجْرُ قُلْ فِي ذِمَّةِ اللَّهِ وَ ذِمَّةِ مَلَائِكَتِهِ وَ ذِمَّةِ أَنْبِيَائِهِ وَ رُسُلِهِ ع وَ ذِمَّةِ مُحَمَّدٍ ص وَ ذِمَّةِ الْأَوْصِيَاءِ مِنْ آلِ مُحَمَّدٍ ع-

When the dawn emerges, then say, 'I have come to the morning being in Guarantee of Allah^{-azwj} and guarantee of His^{-azwj} Angels, and guarantee of His^{-azwj} Prophets^{-as} and His^{-azwj} Messengers^{-as}, and guarantee of Muhammad^{-saww} and guarantee of the successors^{-asws} from Progeny^{-asws} of Muhammad^{-saww}!

آمَنْتُ بِسِرِّ آلِ مُحَمَّدٍ ع وَ عَلَانِيَتِهِمْ وَ ظَاهِرِهِمْ وَ بَاطِنِهِمْ وَ أَشْهَدُ أَنَّهُمْ فِي عِلْمِ اللَّهِ وَ طَاعَتِهِ كَمُحَمَّدٍ ص.

I believe in the secrets of Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} announcements, and their^{-asws} apparent and their^{-asws} esoteric, and I testify they^{-asws} are in the knowledge of Allah^{-azwj} and His^{-azwj} obedience like Muhammad^{-saww}!³⁹²

بيان: وَ قَالَ السَّيِّدُ بَعْدَ الدُّعَاءِ الْأَخِيرِ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى دَاوُدَ الرَّقِّيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ مَنْ قَالَ صَبَاحاً وَ مَسَاءً ثَلَاثَ مَرَّاتٍ آمَنَهُ اللَّهُ بِمَا يَخَافُ.

Explanation (Hadeeth only) – And the Seyyid said after the last supplication, ‘We are reporting by our chain to Dawood Al-Razzy, from Abu Abdullah^{-asws}: ‘The one who says it three times every morning and evening, Allah^{-azwj} will Secure him from what he fears’.

12- **فِيهِ الرِّضَا، قَالَ ع اعْلَمْ بِرَحْمَتِكَ [اللَّهُ] أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى فَضَّلَ يَوْمَ الْجُمُعَةِ وَ لَيْلَتَهُ عَلَى سَائِرِ الْأَيَّامِ فَضَاعَفَ فِيهِمَا الْحَسَنَاتِ لِعَامِلِيهَا وَ السَّيِّئَاتِ عَلَى مُفْعَرِفِيهَا إِعْظَاماً هُمَا**

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘Know, may Allah^{-azwj} Mercy you, that Allah^{-azwj} Blessed and Exalted Merited the day of Friday and its night over rest of the days (and the nights), so He^{-azwj} Doubles the good deeds during it for its workers, and the evil deeds upon its perpetrators, in reverence to these.

فَإِذَا حَضَرَ يَوْمَ الْجُمُعَةِ فَعُلْ فِي لَيْلِهِ فِي آخِرِ السَّجْدَةِ مِنْ نَوَافِلِ الْمَغْرِبِ وَ أَنْتَ سَاجِدٌ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ وَ سُلْطَانِكَ الْقَدِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تَغْفِرَ لِي ذُنُوبِي الْعَظِيمِ

When the day of Friday presents, then say during its night in the last Sajdah of the optional of the Maghrib Salat while you are in Sajdah, ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Magnificent Name and Your^{-azwj} ancient Authority to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and for Forgive my might sins for me!’

وَ اقْرَأْ فِي صَلَاتِكَ الْعِشَاءِ الْآخِرَةِ سُورَةَ الْجُمُعَةِ فِي الرَّكْعَةِ الْأُولَى وَ فِي الثَّانِيَةِ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى

And recite in your Al-Isha the last Salat Surah Al Jummah in the first Cycle and in the second Surah Al-A’ala’.

وَ رُويَ أَيْضاً إِذَا جَاءَكَ الْمُنَافِقُونَ وَ إِذَا قَرَأْتَ غَيْرَهُمَا أَجْرَاكَ وَ أَكْثَرَ مِنَ الصَّلَاةِ عَلَى رَسُولِ اللَّهِ ص فِي لَيْلَةِ الْجُمُعَةِ وَ يَوْمِهَا وَ إِنْ قَدَرْتَ أَنْ تَجْعَلَ ذَلِكَ أَلْفَ كَرَّةٍ فَافْعَلْ فَإِنَّ الْفَضْلَ فِيهِ

And it is reported also, (Surah) Al-Munafiqoun, and when you recite others, it will suffice you, and frequent from the Salawaat upon Rasool-Allah^{-azwj} during the night of Friday and its day, and if you are able to make that as a thousand time, then do so for the merit is in it.

وَ قَدْ يُرْوَى أَنَّهُ إِذَا كَانَ عَشِيئَتُهُ يَوْمَ الْحَمِيسِ نَزَلَتْ مَلَائِكَةٌ مَعَهَا أَقْلَامٌ مِنْ نُورٍ وَ صُحُفٌ مِنْ نُورٍ- لَا يَكْتُبُونَ إِلَّا الصَّلَوَاتِ عَلَى رَسُولِ اللَّهِ ص إِلَى آخِرِ النَّهَارِ مِنْ يَوْمِ الْجُمُعَةِ.

And it is reported that when it was evening on the day of Thursday, the Angels descend having pens of Noor (light) with them and books of Noor. They do not write except the Salawaat(s) upon Rasool-Allah^{-saww} up to end of the day on the day of Friday”^{.393}

13- عُدَّةُ الدَّاعِي، زُوِيَ يُفْرَأُ فِي الثُّلُثِ الْآخِرِ مِنْ لَيْلَةِ الْجُمُعَةِ سُورَةُ الْقَدْرِ حَمْسَ عَشْرَةَ مَرَّةً ثُمَّ يَدْعُو بِمَا يُرِيدُ.

(The book) ‘Uddat Al Daie’ –

‘It has been reported he should recite in the last third of the night of Friday Surah Al-Qadr fifteen (15) times, then he should supplicate with whatever he wants to”^{.394}

14- الْخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي آخِرِ سَجْدَةٍ مِنَ النَّافِلَةِ بَعْدَ الْمَغْرِبِ لَيْلَةَ الْجُمُعَةِ وَإِنْ قَالَ فِي كُلِّ لَيْلَةٍ فَهُوَ أَفْضَلُ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَاشْتِمِكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَغْفِرَ لِي ذُنُوبِي الْعَظِيمَةَ سَبْعَ مَرَّاتٍ أَنْصَرَفَ وَقَدْ غَفَرَ اللَّهُ لَهُ.

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘One who says in the last Sajdah of the option after Al-Maghrib (Salat) on the night of Friday, and even if he says during every night, it is best – ‘O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Honourable Face and Your^{-azwj} Magnificent Name to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and for Forgive my mighty sins for me’ – seven times, will leave and Allah^{-azwj} would have Forgiven (these sin) for him”^{.395}

قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَتْ عَشِيَّةُ الْحَمِيسِ وَ لَيْلَةُ الْجُمُعَةِ نَزَلَتْ مَلَائِكَةٌ مِنَ السَّمَاءِ مَعَهُمْ أَقْلَامٌ مِنَ الذَّهَبِ وَ صُحُفٌ مِنَ الْفِضَّةِ- لَا يَكْتُبُونَ عَشِيَّةَ الْحَمِيسِ وَ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ إِلَى أَنْ تَغِيبَ الشَّمْسُ إِلَّا الصَّلَاةَ عَلَى النَّبِيِّ وَ آلِهِ.

He (the narrator) said, ‘And Abu Abdullah^{-asws} said: ‘When it was evening of the Thursday and night of Friday, the Angels descend from the sky having pens of gold with them and books of silver. They do not write in the evening of Thursday and the night of Friday and the day of Friday up to setting of the sun except the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}”^{.396}

كِتَابُ الْعُرُوسِ، بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَتْ إِحْسَاءُ.

(The book) ‘Kitab Al Arous’ –

‘By his chain from Abu Abdullah^{-asws} having said: the same as (above)‘When it was’ – etc.”^{.397}

³⁹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 12

³⁹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 13

³⁹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 a

³⁹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 b

³⁹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 c

أَقُولُ سَيَأْتِي مُسْتَنْدَأً فِي كِتَابِ الْقُرْآنِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ بَنِي إِسْرَائِيلَ فِي كُلِّ لَيْلَةِ الْجُمُعَةِ لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ ع فَيَكُونُ مِنْ أَصْحَابِهِ.

I (Majlisi) am saying, 'I shall come with a chain of attribution in 'Kitab Al-Quran' from Al-Sadiq^{asws} having said: 'One who recites Surah Bani Israeel during every night of Friday will not die until he comes across Al-Qaim^{ajfj}, so he will be from his^{ajfj} companions''.³⁹⁸

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ الطَّوَّاسِينِ الثَّلَاثِ فِي لَيْلَةِ الْجُمُعَةِ كَانَ مِنْ أَوْلِيَاءِ اللَّهِ وَ فِي جِوَارِ اللَّهِ وَ كَنَفِهِ وَ لَمْ يُصِبْهُ فِي الدُّنْيَا بُؤْسٌ أَبَدًا وَ أُعْطِيَ فِي الْآخِرَةِ مِنَ الْجَنَّةِ حَتَّى يَرْضَى وَ فَوْقَ رِضَاهُ وَ زَوَّجَهُ اللَّهُ مِائَةَ زَوْجَةٍ مِنَ الْحُورِ الْعِينِ.

And from him^{asws} having said: 'One who recites Surahs 'Al-Tawaseen' (Surahs Al-Shoara, Al-Naml, Al-Qasas) the three during the night of Friday would be from the friends of Allah^{azwj}, and in the neighbourhoods of Allah^{azwj} and His^{azwj} Protection, and no evil will afflict him in the world, ever, and he would be given in the Hereafter from the Paradise until he is satisfied, and above his satisfaction, and Allah^{azwj} will get him married to one hundred wives from the maiden Houries''.³⁹⁹

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ السَّجْدَةِ فِي كُلِّ لَيْلَةِ جُمُعَةٍ أَعْطَاهُ اللَّهُ كِتَابَهُ بِيَمِينِهِ وَ لَمْ يُحَاسِبْهُ بِمَا كَانَ مِنْهُ وَ كَانَ مِنْ رُفَعَاءِ مُحَمَّدٍ ص وَ أَهْلِ بَيْتِهِ ص.

And from him^{asws} having said: 'One who recites Surah Al Sajdah during a night of Friday, Allah^{azwj} will Give him his book (register of deeds) in his right hand and will not Reckon him with what had happened from him, and he would be from the friends of Muhammad^{saww} and People^{asws} of his Household''.⁴⁰⁰

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ ص فِي لَيْلَةِ الْجُمُعَةِ أُعْطِيَ مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا لَمْ يُعْطَ أَحَدًا مِنَ النَّاسِ إِلَّا نَبِيٌّ مُرْسَلٌ أَوْ مَلَكٌ مُقَرَّبٌ وَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ وَ كُلَّ مَنْ أَحَبَّ مِنْ أَهْلِ بَيْتِهِ حَتَّى حَادِمَهُ الَّذِي يَخْدُمُهُ وَ إِنْ لَمْ يَكُنْ فِي حَدِّ عِيَالِهِ وَ لَا فِي حَدِّ مَنْ يَشْفَعُ فِيهِ.

And from Abu Ja'far^{asws} having said: 'One who recites Surah Saad during a night of Friday will be Given from goodness of the world and the Hereafter for what no one from the people had been Given except a Messenger Prophet^{as} or an Angel of Proximity, and Allah^{azwj} will Admit him into the Paradise and every one of his family members he loves, to the extent of his servant who had served him, and even though he does not happen to be within limits of his dependants, nor within limits of the one he can intercede for''.⁴⁰¹

وَ عَنِ الصَّادِقِ ع قَالَ: مَنْ قَرَأَ كُلَّ لَيْلَةٍ أَوْ كُلَّ يَوْمٍ جُمُعَةَ سُورَةِ الْأَحْقَافِ لَمْ يُصِبْهُ اللَّهُ بَرُوعَةً فِي الْحَيَاةِ الدُّنْيَا وَ آمَنَهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ إِنْ شَاءَ اللَّهُ تَعَالَى.

And from Al-Sadiq^{asws} having said: 'One who recites Surah Al Ahqaf during every night or during every day of Friday, Allah^{azwj} will not Afflict him with sudden fright in the life of the world, and Secure him from panic on the Day of Qiyamah, if Allah^{azwj} the Exalted so Desires''.⁴⁰²

³⁹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 d

³⁹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 e

⁴⁰⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 f

⁴⁰¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 g

⁴⁰² Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 h

وَعَنْهُ ع مَنْ قَرَأَ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ الْوَاقِعَةِ أَحَبَّهُ اللَّهُ وَ حَبَّبَهُ إِلَى النَّاسِ أَجْمَعِينَ وَ لَمْ يَرِ فِي الدُّنْيَا بُؤْساً أَبَداً وَ لَا فُقْراً وَ لَا فَاقَةً وَ لَا آفَةً مِنْ آفَاتِ الدُّنْيَا وَ كَانَ مِنْ رُفَقَاءِ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ.

And from him^{-asws}: ‘One who recites (Surah) Al Waqia during every night of Friday, Allah^{-azwj} will Love him and Cause him to be beloved to all the people, and he will not see evil in the world, ever, nor poverty, nor destitution, nor disability from disabilities of the world, and he would be from the friends of Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}’.⁴⁰³

15- كِتَابُ تَأْوِيلِ الْآيَاتِ الْبَاهِرَةِ، نَقْلًا عَنْ كِتَابِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَاهِيَارَ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ زَيْدِ الشَّحَامِ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ ع لَيْلَةَ الْجُمُعَةِ فَقَالَ لِي اقْرَأْ فَقَرَأْتُ ثُمَّ قَالَ لِي يَا شَحَامُ اقْرَأْ فَإِنَّمَا لَيْلَةُ قُرْآنِ

The book ‘Taweel Al Ayaat Al Bahira’ – copying from the book of Muhammad Bin Al Abbas Bin Mahiyar, from Humeyd Bin Ziyad, from Abdullah Bin Ahmad, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Zayd Al Shahaam who said,

‘I was in the presence of Abu Abdullah^{-asws} on the night of Friday. He^{-asws} said: ‘Recite!’ I recited. Then he^{-asws} said: ‘Recite!’ I recited. Then he^{-asws} said to me: ‘O Shahham! Recite, for it is a night of the Quran!’

فَقَرَأْتُ حَتَّى بَلَغْتُ يَوْمَ لَا يُعْنِي مَوْلَى عَنْ مَوْلَى شَيْئاً وَ لَا هُمْ يُنصُرُونَ قَالَ هُمْ

I recited until I reached: **A Day, neither will a friend avail anything from a friend, nor would they be helped [44:41]**. He^{-asws} said: ‘They (adversaries)!’

قَالَ قُلْتُ إِلَّا مَنْ رَحِمَ

He (the narrator) said, ‘I said, ‘**Except one Allah Mercies [44:42]?**’

قَالَ نَحْنُ الْقَوْمُ الَّذِينَ رَحِمَ اللَّهُ وَ نَحْنُ الْقَوْمُ الَّذِينَ اسْتَنْتَى اللَّهُ وَ إِنَّا وَ اللَّهُ نُعْنِي عَنْهُمْ.

He^{-asws} said: ‘We^{-asws} are the people, those whom Allah^{-azwj} has Mercied, and we^{-asws} are the people, those Allah^{-azwj} has Excluded, and by Allah^{-azwj} we^{-asws} are needless of them!’⁴⁰⁴

16- كِتَابُ الْعُرُوسِ، لِلشَّيْخِ الْفَقِيهِ أَبِي مُحَمَّدٍ جَعْفَرِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الثَّمَمِيِّ رَحِمَهُ اللَّهُ بِإِسْنَادِهِ عَنْ عَلِيِّ بْنِ مُوسَى الرِّضَا ع قَالَ: إِنَّ لِلْجُمُعَةِ لَيْلَتَيْنِ يَنْبَغِي أَنْ يُقْرَأَ فِي لَيْلَةِ السَّبْتِ مِثْلُ مَا يُقْرَأُ فِي عَشِيَّةِ الْحَمِيسِ - لَيْلَةَ الْجُمُعَةِ.

(The book) ‘Kitab Al Arous’ of the Sheykh, the jurist Abu Muhammad Ja’far Bin Ahmad Bin Ali Al Qummi, may Allah^{-azwj} Mercy him, by his chain,

⁴⁰³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 14 i

⁴⁰⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 15

‘From Ali^{asws} Bin Musa Al-Reza^{asws} having said: ‘For the Friday there are two nights. It is befitting that he should recite on the night of Saturday similar to what he had recited in the evening of the Thursday, Friday night’^{.405}

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَقْرَأُ لَيْلَةَ الْجُمُعَةِ فِي الْمَغْرِبِ بِسُورَةِ الْجُمُعَةِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ أَقْرَأُ فِي صَلَاةِ الْعَتَمَةِ بِسُورَةِ الْجُمُعَةِ وَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى.

And from him, by his chain from Abu Al Sabbah Al Kinany who said,

‘Abu Abdullah^{asws} said: ‘Recited on the night of Friday during Al-Maghrib (Salat) with Surah Al Jummah and Al Tawheed, and recite Salat Al Atma (Al Isha) with Surah Al Jummah and Al A’ala’^{.406}

وَ فِي خَيْرٍ آخَرَ عَنِ الصَّادِقِ عَ أَنَّهُ قَالَ: أَقْرَأُ فِي لَيْلَةِ الْجُمُعَةِ وَ صَلَاةِ الْعَتَمَةِ سُورَةَ الْجُمُعَةِ وَ سُورَةَ الْحَشْرِ.

And in another Hadeeth from Al-Sadiq^{asws} having said: ‘Recite during the night of Friday and Salat Al-Atma (Al-Isha), Surah Al Jummah Al Surah Al Hashr’^{.407}

وَ مِنْهُ بِإِسْنَادِهِ عَنِ الْبَاقِرِ عَ أَنَّهُ قَالَ: يُسْتَحَبُّ أَنْ يُقْرَأَ فِي لَيْلَةِ الْجُمُعَةِ فِي صَلَاةِ الْعَتَمَةِ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقِينَ.

And from him, by his chain from Al-Baqir^{asws} having said: ‘It is recommended that he recites during the night of Friday in the Salat Al-Atma (Al-Isha), Surahs Al Jummah and Al Munafiqoun’^{.408}

وَ مِنْهُ بِإِسْنَادِهِ عَنِ الصَّادِقِ عَ قُلْتُ مَا أَقْرَأُ فِي لَيْلَةِ الْجُمُعَةِ قَالَ أَقْرَأُ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from him by his chain from Al-Sadiq^{asws} – ‘I said, ‘What shall I recited during the night of Friday?’ He^{asws} said: ‘Recite (Surah-s) Al Qadr and Al Tawheed’^{.409}

وَ مِنْهُ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ الصَّادِقِ عَ قَالَ: مَنْ صَلَّى الْمَغْرِبَ لَيْلَةَ الْجُمُعَةِ وَ بَعْدَهَا أَرْبَعَ رَكَعَاتٍ وَ قَالَ فِي آخِرِ سَجْدَةٍ مِنَ النَّوَافِلِ وَ إِنْ فَعَلَ كُلَّ لَيْلَةٍ فَهُوَ أَفْضَلُ-

And from him, by his chain from Abdullah Bin Sinan,

‘From Al-Sadiq^{asws} having said: ‘One who prays Al-Maghrib (Salat) on the night of Friday and four Cycles after it, and says in the Sajdah of the optional (Salat), and if he were to do so every night it would be better: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ اسْمِكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَغْفِرَ لِي ذُنُوبِي الْعَظِيمِ سَبْعَ مَرَّاتٍ يَنْصَرِفُ وَ قَدْ غُفِرَ لَهُ.

⁴⁰⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 16 a

⁴⁰⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 16 b

⁴⁰⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 16 c

⁴⁰⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 16 d

⁴⁰⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 16 e

‘O Allah-azwj! I ask You-azwj by Your-azwj Benevolent Face and Your-azwj Magnificent Name to Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and to Forgive my mighty sins for me’ – seven times, will leave and he would have been Forgiven”.⁴¹⁰

وَمِنْهُ بِإِسْنَادِهِ عَنْ عَبْدِ صَالِحٍ قَالَ: مَنْ صَلَّى الْمَغْرِبَ لَيْلَةَ الْجُمُعَةِ وَبَعْدَهَا أَرْبَعَ رَكَعَاتٍ وَلَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ عَشْرَ رَكَعَاتٍ يَتَفَرَّأُ فِي كُلِّ رَكَعَةٍ الْحَمْدُ لِلَّهِ وَ قُلُّهُ هُوَ اللَّهُ أَحَدٌ كَانَتْ عِدْلَ عَشْرِ رَقَبَاتٍ.

And from him, by his chain from Abd Salih (7th Imam-asws) having said: ‘One who prays Al-Maghrib Salat on the night of Friday and four Cycles after it, and does not talk until he prays ten Cycles, reciting in each Cycle (Surahs) Al Hamd and Al Tawheed, would equate to ten liberation (of slaves)’.⁴¹¹

قَالَ الشَّيْخُ جَعْفَرُ بْنُ أَحْمَدَ جَاءَ هَذَا الْحَدِيثُ هَكَذَا وَ الَّذِي هُوَ أَفْضَلُ مِنْهُ هُوَ أَنْ يَجْمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ الْأَخْرَجَ لَيْلَةَ الْجُمُعَةِ وَ يُصَلِّيَ أَرْبَعَ رَكَعَاتٍ بَعْدَ الْعَتَمَةِ وَ يُؤَخِّرُ الرَّكَعَتَيْنِ اللَّتَيْنِ بَعْدَ الْعَتَمَةِ مِنْ جُلُوسٍ إِلَى أَنْ يُصَلِّيَ رَكَعَاتِ الْمَغْرِبِ لِيَكُونَ قَدْ حُتِمَتِ الصَّلَاةُ بِوَتْرِ اللَّيْلِ.

The Sheykh Ja'far Bin Ahmad said,

‘This Hadeeth has come like this – ‘And that which is better than it is that he should gather between Al-Maghrib and Al Isha the last on the night of Friday and pray four Cycles after Al Atma (Al Isha), and delay the two Cycles, those after Al Atman from sitting, until he has prayed the Cycles of Al-Maghrib, he would have ended the Salat with Witr (Salat) of the night’’.⁴¹²

17- كِتَابُ الْعُرُوسِ، بِإِسْنَادِهِ قَالَ الصَّادِقُ ع الصَّلَاةُ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ بِالْفِ حَسَنَاتٍ وَ يُرْفَعُ لَهُ أَلْفُ دَرَجَةٍ وَ إِنَّ الْمُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَيْلَةَ الْجُمُعَةِ يَزْهَرُ نُورُهُ فِي السَّمَاوَاتِ إِلَى أَنْ تَقُومَ السَّاعَةُ وَ مَلَائِكَةُ اللَّهِ فِي السَّمَاوَاتِ يَسْتَعْفِرُونَ لَهُ وَ يَسْتَغْفِرُ لَهُ الْمَلَكُ الْمُوَكَّلُ بِغَيْرِ النَّبِيِّ عَلَيْهِ وَ آلِهِ السَّلَامُ إِلَى أَنْ تَقُومَ السَّاعَةُ.

(The book) ‘Kitab Al Arous’ – by his chain,

‘Al-Sadiq-asws said: ‘The Salat on the night of Friday and the day of Friday is as a thousand good deed, and a thousand ranks will be raised for him, and that the one sending Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww on the night of Friday, his Noor (radiance) will blossom in the skies up to establishment of the Hour, and Angels of Allah-azwj in the sky will seek Forgiveness for him, and the Angel Allocated with grave of the Prophet-saww, may the greetings be upon him-saww and his-saww Progeny-asws will seek Forgiveness up to establishment of the Hour’’.⁴¹³

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ دَعَا لِعَشْرٍ مِنْ إِخْوَانِهِ الْمَوْتَى فِي لَيْلَةِ الْجُمُعَةِ أَوْجَبَ اللَّهُ لَهُ الْجَنَّةَ.

And from him, by his chain,

⁴¹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 16 f

⁴¹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 16 g

⁴¹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 16 h

⁴¹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 17 a

‘From Abu Abdullah^{-asws} having said: ‘One who supplicates for ten of his dead brethren during the night of Friday, Allah^{-azwj} will Obligate the Paradise for him’’.⁴¹⁴

وَمِنْهُ بِإِسْنَادِهِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ عَلِيِّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ تَمَثَّلَ بَيْنَيْتِ شِعْرِ مَنْ مِنَ الْخَتَا لَيْلَةَ الْجُمُعَةِ لَمْ يُقْبَلْ مِنْهُ صَلَاةٌ تِلْكَ اللَّيْلَةَ وَ مَنْ تَمَثَّلَ فِي يَوْمِ الْجُمُعَةِ لَمْ يُقْبَلْ مِنْهُ صَلَاةٌ فِي يَوْمِهِ ذَلِكَ.

And from him, by his chain from Al Sakuni,

‘From Ja’far^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who recites a poem from ‘Al-Khana’ (immoral) on the night of Friday, Salat of that night will not be Accepted from him, and the one who recites (it) during the day of Friday, no Salat of that day will be Accepted from him’’.⁴¹⁵

18- كِتَابُ الْعُرُوسِ، بِإِسْنَادِهِ عَنِ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ فِيمَا أَوْصَى رَسُولُ اللَّهِ ص عَلِيًّا يَا عَلِيُّ إِنْ جَامَعْتَ أَهْلَكَ لَيْلَةَ الْجُمُعَةِ فَإِنَّ الْوَلَدَ يَكُونُ خَلِيمًا قَوْلًا مُفَوَّهًا وَ إِنْ جَامَعْتَهَا لَيْلَةَ الْجُمُعَةِ بَعْدَ الْعِشَاءِ الْآخِرَةِ فَإِنَّ الْوَلَدَ يُرْجَى أَنْ يَكُونَ مِنَ الْأَبْدَالِ وَ إِنْ جَامَعْتَهَا بَعْدَ الْعَصْرِ يَوْمَ الْجُمُعَةِ فَإِنَّ الْوَلَدَ يَكُونُ مَشْهُورًا مَعْرُوفًا عَالِمًا.

(The book) ‘Kitab Al Arous’ – by his chain from Saeed Al Khudri who said,

‘It was among what Rasool-Allah^{-saww} advised Ali^{-asws}: ‘O Ali^{-asws}! If you^{-asws} were to sleep with your^{-asws} wife^{-asws} on the night of Friday, the child would be forbearing, eloquent, articulate; and if you^{-asws} were to sleep with her^{-asws} on the night of Friday after Al-Isha the last, the child is hoped to be from the righteous ones; and if you^{-asws} were to sleep with her^{-asws} after Al-Asr on the day of Friday, the child would be famous, king, knowledgeable’’.⁴¹⁶

وَمِنْهُ بِإِسْنَادِهِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ بَيْنَ رُكْعَتَيْ الْفَجْرِ إِلَى الْغَدَاةِ يَوْمَ الْجُمُعَةِ - سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ مِائَةً مَرَّةً بَنَى اللَّهُ لَهُ مَسْكَنًا فِي الْجَنَّةِ.

And from him, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘One who were to say between two Cycles of Fajr (Salat) up to the morning on the day of Friday, ‘Glorious is my Lord^{-azwj} the Magnificent and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} my Lord^{-azwj} and I repent to Him^{-azwj}’ – one hundred times, Allah^{-azwj} will Build a dwelling for him in the Paradise’’.⁴¹⁷

19- مِصْبَاحُ الْأَنْوَارِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ فَاطِمَةَ الصُّعْرَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ أَخِيهِ الْحَسَنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ قَالَ:

(The book) ‘Misbah Al Anwaar’ –

⁴¹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 17 b

⁴¹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 17 c

⁴¹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 18 a

⁴¹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 18 b

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} Ali Bin Al-Husayn^{-asws}, from (Syeda) Fatima Al-Sughra^{-as}, from Al-Husayn Bin Ali^{-asws}, from his^{-asws} brother^{-asws} Al-Hassan^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}, said:

رَأَيْتُ أُتِي فَاطِمَةَ قَامَتْ فِي حُرَابِهَا لَيْلَةَ الْجُمُعَةِ فَلَمْ تَزَلْ رَاكِعَةً سَاجِدَةً حَتَّى انْفَجَرَ عَمُودُ الصُّبْحِ وَ سَمِعْتُهَا تَدْعُو لِلْمُؤْمِنِينَ وَ تُسَمِّيهِمْ وَ تُكثِرُ الدُّعَاءَ لَهُمْ وَ لَا تَدْعُو بِشَيْءٍ لِنَفْسِهَا

'I^{-asws} saw my^{-asws} mother^{-asws} (Syeda) Fatima^{-asws} in her^{-asws} prayer niche on the night of Friday. She^{-asws} did not cease to perform Ruk'u and Sajdah until pillars of the dawn were burst (dawn), and I^{-asws} heard her^{-asws} supplicating for the Momineen and naming them, and frequenting the supplicating for them, and she^{-asws} did not supplicate with anything for herself^{-asws}.

فَقُلْتُ يَا أُمَّاهُ لِمَ لَا تَدْعِينَ لِنَفْسِكَ كَمَا تَدْعِينَ لِغَيْرِكَ

I said, 'O mother^{-asws}! Why did you^{-asws} not supplicate for yourself^{-asws} like what you^{-asws} supplicated for others?'

فَقَالَتْ يَا بُنَيَّ الْجَارُ ثُمَّ الدَّارُ.

She^{-asws} said: 'O my^{-asws} son^{-asws}! The neighbour (first), then the house (family)'.⁴¹⁸

20- رِسَالَةُ الشَّهِيدِ النَّبِيِّ رَه، عَنِ الصَّادِقِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَكْثِرُوا مِنَ الصَّلَاةِ عَلَيَّ فِي اللَّيْلَةِ الْغَرَاءِ وَ النَّيْمِ الْأَزْهَرِ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ

(The book) 'Risalat' of Al Shaheed Al Saany –

'From Al-Sadiq^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Frequent from the Salat upon me^{-saww} during the night of honour, and the blossoming day – the night of Friday and the day of Friday'.

فَسُئِلَ كَمِ الْكَثِيرِ

He^{-saww} was asked, 'How much is the 'frequent'?''

فَقَالَ إِلَى مِائَةٍ وَ مَا زَادَ فَهُوَ أَفْضَلُ.

He^{-asws} said: 'Up to one hundred, and whatever is additional, it is better''.⁴¹⁹

وَ رُوِيَ أَنَّ مَنْ قَرَأَ سُورَةَ الْكَهْفِ لَيْلَةَ الْجُمُعَةِ أَضَاءَ لَهُ مِنَ النُّورِ مَا بَيْنَهُ وَ بَيْنَ الْبَيْتِ وَ مَا زَادَ الْعَتِيقَ وَ مَنْ قَرَأَ حَمَّ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ أَوْ يَوْمَ الْجُمُعَةِ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ

And it is reported that the one who recites Surah Al-Kahf on the night of Friday, a light will illuminate for him what is between him and the ancient House (Kabah), and what is more;

⁴¹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 19

⁴¹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 20 a

and the one who recites (Surah) Ha Meem Al Dukhan during the night of Friday or the day of Friday, Allah^{-azwj} will Build a House for him in the Paradise.

وَمَنْ قَرَأَ لَيْلَةَ الْجُمُعَةِ حَمَّ وَ يَسَّ أَصْبَحَ مَغْفُورًا لَهُ وَ مَنْ قَرَأَ سُورَةَ الْبَقَرَةِ وَ آلَ عِمْرَانَ فِي لَيْلَةِ الْجُمُعَةِ كَانَ لَهُ مِنَ الْأَجْرِ كَمَا بَيْنَ الْبَيْدَاءِ وَ عَرُوبَاءَ فَالْبَيْدَاءِ الْأَرْضُ السَّابِعَةُ وَ عَرُوبَاءُ السَّمَاءِ السَّابِعَةُ.

And one who recites on the night of Friday (Surahs) Ha Meem and Yaseen, will come to the morning having been Forgiven; and one who recites (Surahs) Al Baqarah and Aal e Imran^{-as}, there will be Recompense for him like what is between Al-Bayda'a and Arouba. Al Bayda'a is the seventh earth and Arouba is the seventh sky".⁴²⁰

وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ هَذِهِ الْكَلِمَاتِ سَبْعَ مَرَّاتٍ فِي لَيْلَةِ الْجُمُعَةِ فَمَاتَ دَخَلَ الْجَنَّةَ وَ مَنْ قَالَهَا يَوْمَ الْجُمُعَةِ فَمَاتَ فِي ذَلِكَ الْيَوْمِ دَخَلَ الْجَنَّةَ

And from Anas (well-known) fabricator who said,

'Rasool-Allah^{-saww} said: 'One who says these phrases seven times during the night of Friday and he dies during its night will enter the Paradise; and one who says it on the day of Friday and he dies during that day will enter the Paradise.

مَنْ قَالَ اللَّهُمَّ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَ أَنَا عَبْدُكَ وَ ابْنُ أَمَتِكَ وَ فِي قَبْضَتِكَ وَ نَاصِيَتِي بِيَدِكَ أَمْسَيْتُ عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوهُ بِنِعْمَتِكَ وَ أَبُوهُ بِذَنْبِي فَاعْفُرْ لِي إِنَّهُ لَا يَعْزُرُ الذُّنُوبَ إِلَّا أَنْتَ.

One who says, 'O Allah^{-azwj}, my Lord^{-azwj}! There is no god except You^{-azwj}! You^{-azwj} Created me, and I am Your^{-azwj} servant and son of Your^{-azwj} maid, and in Your^{-azwj} Grip, and my forelock is in Your^{-azwj} Hand (control)! I have come to the evening being upon Your^{-azwj} Covenant and Your^{-azwj} Promise whatever I am able to. I seek Refuge with You^{-azwj} from evil of what I have done, being evil with Your^{-azwj} bounties and being evil with my sins. Therefore, Forgive (my sins) for me, surely no one forgive the sins except You^{-azwj}!"⁴²¹

وَ رَوَى عَبْدُ اللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَسْتَجِيبُ إِذَا دَخَلَ وَ إِذَا خَرَجَ فِي الشِّتَاءِ أَنْ يَكُونَ فِي لَيْلَةِ الْجُمُعَةِ.

And it is reported by Abdullah Bin Sinan,

'From Ab Abdullah^{-asws} having said: 'Rasool-Allah^{-saww}, whenever he^{-saww} entered (came back from a journey) and when he^{-saww} went out during the winter, loved it if it would be during the night of Friday".⁴²²

21- الْمُتْبِعَةُ، قَالَ الصَّادِقُ ع إِنَّ لِلَّهِ كَرَامَاتٍ فِي عِبَادِهِ حَصَّهُمْ بِهَا فِي كُلِّ لَيْلَةٍ وَ يَوْمَ جُمُعَةٍ فَأَكْثَرُوا فِيهَا مِنَ التَّهْلِيلِ وَ التَّسْبِيحِ وَ التَّنَائِي عَلَى اللَّهِ وَ الصَّلَاةِ عَلَى النَّبِيِّ ص.

(The book) 'Al Muqnie' –

⁴²⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 20 b

⁴²¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 20 c

⁴²² Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 20 d

'Al-Sadiq^{-asws} said: 'For Allah^{-azwj} there are precious ones among His^{-azwj} servant. He^{-azwj} has Specialised them with it during every night and day of Friday. During it, they frequent from extolling the Oneness, and the glorifying, and the praising upon Allah^{-azwj}, and the Salawaat upon the Prophet^{-saww}'.⁴²³

وَمِنْهُ رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الصَّدَقَةُ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَهَا بِالْفِ وَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِهِ لَيْلَةَ الْجُمُعَةِ بِالْفِ مِنَ الْحَسَنَاتِ وَ يَحْتُ اللَّهُ فِيهَا أَلْفًا مِنَ السَّيِّئَاتِ وَ يَرْفَعُ فِيهَا أَلْفًا مِنَ الدَّرَجَاتِ

And from him,

'It is reported from Abu Abdullah^{-asws} having said: 'The Sadaqah donated on the night of Friday and its day is (multiplied) by a thousand; and sending the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} on the night of Friday is (multiplied) by a thousand from the good deeds, and during it Allah^{-azwj} Drops a thousand from the evil deeds, and Raises during it a thousand from the ranks.

وَ إِنَّ الْمُصَلِّيَّ عَلَى مُحَمَّدٍ وَ آلِهِ لَيْلَةَ الْجُمُعَةِ يَتَأَلَّأُ نُورُهُ فِي السَّمَاوَاتِ إِلَى أَنْ تَقُومَ السَّاعَةُ وَ إِنَّ مَلَائِكَةَ اللَّهِ فِي السَّمَاوَاتِ يَسْتَغْفِرُونَ لَهُ وَ يَسْتَغْفِرُ لَهُ الْمَلَكُ الْمُوَكَّلُ بِقَبْرِ رَسُولِ اللَّهِ ص إِلَى أَنْ تَقُومَ السَّاعَةُ.

And the one sending Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} on the night of Friday, his Noor (radiance) will shine in the skies up to establishment of the Hour, and Angels of Allah^{-azwj} in the skies will be seeking Forgiveness for him, and the Angel Allocated with grave of Rasool-Allah^{-saww} will seek Forgiveness for him up to establishment of the Hour".⁴²⁴

22- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنِ الْقَاسِمِ رُوِيَ فِي أَكْلِ الرُّمَّانِ كُلِّ لَيْلَةَ الْجُمُعَةِ.

(The book) 'Al Mahasin' – from his father, from Al Qasim,

'It is reported regarding eating the pomegranate during every night of Friday".⁴²⁵

23- الْمَتَهَجِدُ، رُوِيَ فِي أَكْلِ الرُّمَّانِ فِي يَوْمِ الْجُمُعَةِ وَ لَيْلَتِهِ فَضْلٌ كَثِيرٌ.

(The book) 'Al Mutahajjid' –

'It is reported regarding eating the pomegranate during the day of Friday and its night has a lot of merits".⁴²⁶

24- جَمَالَ الْأُسْبُوعِ، بِإِسْنَادِي إِلَى الْكُلَيْبِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُدَّافٍ عَنْ عَمْرِو بْنِ زَيْدٍ قَالَ: قَالَ لِي أَبُو عَبْدِ اللَّهِ ع يَا عُمَرُ إِنَّهُ إِذَا كَانَ لَيْلَةَ الْجُمُعَةِ نَزَلَ مِنَ السَّمَاءِ مَلَائِكَةٌ يَعْدِدُ الدَّرَّ فِي أَيْدِيهِمْ أَقْلَامَ الذَّهَبِ وَ قَرَاطِيسُ الْفِضَّةِ- لَا يَكْتُوبُونَ إِلَى لَيْلَةِ السَّبْتِ إِلَّا الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْهِمْ فَأَكْثَرُ مِنْهَا

⁴²³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 21 a

⁴²⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 21 b

⁴²⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 22

⁴²⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 23

(The book) 'Jamal Al Usbou' – by two chains to Al Kulayni, from Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Uzafir, from Umar Bin Yazeed who said,

'Abu Abdullah^{-asws} said to me: 'O Umar! Surely whenever it was the day of Friday Angels of the number of particles descend from the sky having pens of gold in their hands and papers of silver. They do not write up to the night of Saturday except the Salawaat being sent upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}. May Allah^{-azwj} Send Salawaat upon him^{-saww} and upon them^{-asws}, therefore frequent from it!'

وَقَالَ لِي يَا عُمَرُ إِنَّ مِنَ السُّنَّةِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ فِي كُلِّ جُمُعَةٍ أَلْفَ مَرَّةٍ وَ فِي سَائِرِ الْأَيَّامِ مِائَةَ مَرَّةٍ.

And he^{-asws} said to me: 'O Umar! It is from the Sunnah to send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-asws} Household a thousand times during every Friday, and one hundred times during rest of the days".⁴²⁷

وَرَوَى أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مَهْزَبَانَ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَلِيمَانَ عَنْ عَبْدِ صَالِحٍ قَالَ: مَنْ صَلَّى الْمَغْرِبَ لَيْلَةَ الْجُمُعَةِ وَ صَلَّى بَعْدَهَا أَرْبَعَ رَكَعَاتٍ وَ لَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ عَشْرَ رَكَعَاتٍ يَغْفِرُ فِي كُلِّ رَكَعَةٍ بِالْحَمْدِ وَ الْإِخْلَاصِ كَانَتْ عِدْلَ عَشْرِ رِقَابٍ.

And it is reported by Ahmad Bin Muhammad Bin Yahya, from his father, from Muhammad Bin Ali Bin Mahboub, from Ahmad Bin Al-Husayn, from Ali Bin Mahziyar, from Usman Bin Isa, from Suleyman,

'From Abd Salih^{-asws} (7th Imam^{-asws}) having said: 'One who prays Al-Maghrib Salat on the day of Friday and prays four Cycles after it, and does not talk until he has prayed ten Cycles reciting in each Cycle with (Surahs) Al Hamd, and Al Tawheed, it would equate to ten liberations (of slaves)".⁴²⁸

25- جَمَالُ الْأُسْبُوعِ، قَالَ حَدَّثَ أَبُو الْحُسَيْنِ أَحْمَدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ الْكُوفِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ يَحْيَى بْنِ زَكَرِيَّا بْنِ شَيْبَانَ عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمَزَةَ الْبَطَّائِيِّ وَ حُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا أَرَدْتَ أَنْ تُصَلِّيَ صَلَاةَ اللَّيْلِ فِي لَيْلَةِ الْجُمُعَةِ قَرَأْتَ فِي أَوَّلِ رَكَعَةٍ بِأَمِّ الْكِتَابِ وَ فُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ بِأَمِّ الْكِتَابِ وَ فُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّلَاثَةِ بِأَمِّ الْكِتَابِ وَ الْمِ السَّجْدَةِ وَ فِي الرَّابِعَةِ بِأَمِّ الْكِتَابِ وَ يَا أَيُّهَا الْمُدَّثِّرُ

(The book) 'Jamal Al Usbou' – He said, 'Abu Al-Husayn Ahmad Bin Ahmad Bin Ali Al Kufi narrated from Ahmad Bin Muhammad Bin Saeed, from Yahya Bin Zakariya Bin Shayban, from Al-Hassan Bin Ali Bin Abu Hamza Al Batainy, and Husayn Bin Abu Al A'ala, from Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Whenever you intend to pray the night Salat during the night of Friday, recite in the first Cycle with Mother of the Book (Surah Al Fatiha), and (Surah) Al Tawheed, and during the second with Mother of the Book (Surah Al Fatiha) and (Surah) Al Kafiroun, and in the third with Mother of the Book (Surah Al Fatiha) and (Surah) Al Sajdah, and in the fourth Cycle with Mother of the Book (Surah Al Fatiha) and (Surah) Al Muddasir.

⁴²⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 24 a

⁴²⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 24 b

و فِي الرَّكْعَةِ الْخَامِسَةِ بِأَمِّ الْكِتَابِ وَ حَمِ السَّجْدَةِ وَ إِنْ لَمْ تُحْسِنْهَا فَافْتُرْ بِالنَّجْمِ وَ فِي الرَّكْعَةِ السَّادِسَةِ بِأَمِّ الْكِتَابِ وَ تَبَارَكَ الَّذِي يَدِيهِ الْمُلْكُ وَ فِي الرَّكْعَةِ السَّابِعَةِ بِأَمِّ الْكِتَابِ وَ يَسُ وَ فِي الرَّكْعَةِ الثَّامِنَةِ بِأَمِّ الْكِتَابِ وَ الْوَاقِعَةِ وَ تُؤْتِرُ بِالْمُعَوِّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And in the fifth Cycle with Mother of the Book (Surah Al Fatiha) and (Surah) Al Sajdah, and if you are not good with it, then recite (Surah) Al Najm; and the in the sixth Cycles with Mother of the Book (Surah Al Fatiha) and (Surah) Al Mulk, and in the seventh Cycle with Mother of the Book (Surah Al Fatiha) and (Surah) Yaseen, and in the eighth Cycle with Mother of the Book (Surah Al Fatiha) and (Surah) Al Waqia, and perform Witr (Salat) with Al-Mawazateyn) and (Surah) Al Tawheed” .⁴²⁹

26- **جَمَالُ الْأُسْبُوعِ**، ذَكَرَ دُعَاءَ نَافِلَةِ اللَّيْلِ رَوَيْنَا بِإِسْنَادِنَا إِلَى الشَّيْخِ مُحَمَّدِ بْنِ عَلِيٍّ الْكَرَاجُكِيِّ مِنْ كِتَابِهِ فِي عَمَلِ يَوْمِ الْجُمُعَةِ

(The book) ‘Jamaal Al Usbou’ –

‘He mentioned supplication of an optional (Salat) on the night, ‘We are reporting by our chains to the Sheykh Muhammad Bin Ali Al-Karajuky, from his book regarding acts of worship on the day of Friday.

فَقَالَ إِذَا سَلَّمَ الْمُصَلِّي مِنَ الرَّكْعَتَيْنِ الْأُولَتَيْنِ فَلْيَقُلْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ أَجْمَعِينَ وَ أَعِنِّي عَلَى طَاعَتِكَ وَ وَفِّقْنِي لِعِبَادَتِكَ

He said, ‘When the praying one performs Salat from the first two Cycles, let him say, ‘O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, the Pure, all of them-^{asws}, and Assist me upon obeying You-^{azwj} and Harmonise me for worshipping You-^{azwj}!

اللَّهُمَّ يَا إِلَهَ جِبْرَائِيلَ وَ ميكائيلَ وَ إِسْرَافِيلَ اجْعَلِ الْيَقِينَ فِي قَلْبِي وَ النُّورَ فِي بَصْرِي وَ النَّصِيحَةَ فِي صَدْرِي وَ ذِكْرَكَ بِاللَّيْلِ وَ النَّهَارِ عَلَى لِسَانِي وَ رِزْقاً وَاسِعاً غَيْرَ مَمْنُونٍ وَ لَا مَحْظُورٍ فَارْزُقْنِي اللَّهُمَّ وَ سَدِّدْنِي مَا يُرْضِيكَ عَنِّي-

O Allah-^{azwj}! O God-^{azwj} of Jibraeel-^{as}, and Mikaeel-^{as}, and Israfeel-^{as}! Make the certainty to be in my heart, and the Noor in my sight, and the advice in my chest, and Your-^{azwj} Zikr at night and day to be upon my tongue, and vast sustenance without restrictions nor held back. O Allah-^{azwj}, and my Master-^{azwj}, Grace me what You-^{azwj} will be Satisfied with me!’

فَإِذَا تَمَّ أَرْبَعاً فَلْيَقُلْ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَ آلِهِ الطَّاهِرِينَ أَجْمَعِينَ وَ اجْعَلْنَا هَادِينَ مُهْتَدِينَ غَيْرَ ضَالِّينَ وَ لَا مُضِلِّينَ سَلَاماً لِأَوْلِيَانِكَ وَ حَرْباً لِأَعْدَائِكَ حُبِّ مَنْ أَطَاعَكَ وَ نَعْصِي مَنْ خَالَكَ

When he has completed four (Cycles) let him say, ‘O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww} last of the Prophets-^{saww} and his-^{saww} Pure Progeny-^{asws} and Make us guides, Guided not straying, nor straying (others), being at peach with Your-^{azwj} friends and at war with Your-^{azwj} enemies, loving the ones who obey You-^{azwj} and disobey the one who opposes You-^{azwj}!

اللَّهُمَّ هَذَا الدُّعَاءُ وَ عَلَيْكَ التُّكْلَانُ فِي الْإِجَابَةِ

⁴²⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 25

O Allah^{-azwj}! This is the supplication and upon You^{-azwj} reliance regarding the Answer!

اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَ صَدْرِي وَ سَعْيِي وَ بَصْرِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ عَظْمِي وَ نُورًا يُحِيطُ بِي

O Allah^{-azwj}! Make Noor for me in my heart and my chest, and my hearing and my sight, and my hair and my skin, and my flesh and my bones, and Noor surrounding me!

اللَّهُمَّ اهْدِنِي لِلرِّشَادِ وَ الطُّفِّ لِي بِالسَّدَادِ وَ اكْفِنِي شَرَّ الْعِبَادِ وَ ارْحَمْنِي يَوْمَ الْمَعَادِ:

O Allah^{-azwj}! Guide me to the rightful guidance and be Gentle to me with the rectitude, and Suffice me for evil of the servants, and Mercy me on the Day of the Return (Qiyamah)!

فَإِذَا تَمَّ سِتًّا فَلْيُثَلِّ اللَّهُمَّ إِنَّكَ أَنْتَ الْمُفْضِلُ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَ الْأَرْضِ دُو الْجَلَالِ وَ الْإِكْرَامِ- لَا إِلَهَ إِلَّا أَنْتَ دُو الْجُودِ وَ الْإِنْعَامِ صَلِّ عَلَى خَيْرِ الْأَنْبَاءِ مُحَمَّدٍ رَسُولِكَ وَ آلِهِ الْمُعْصُومِينَ الطَّاهِرِينَ الْكَرِيمِ

When he completes six (Cycles) let him say, 'O Allah^{-azwj}! Surely You^{-azwj} are Gracious, the Bestower, Initiator of the skies and the earth, with the Majesty and the Benevolence! There is no god except You^{-azwj} with the Generosity and the Favours! Send Salawaat upon best of the people Muhammad^{-sawww} Your^{-azwj} Rasool^{-sawww} and his^{-sawww} Progeny^{-aswvs} the Infallible, the Pure, the Honourable!

اللَّهُمَّ إِنِّي سَأَلْتُكَ الْفَقِيرَ وَ عَبْدُكَ الْمُسْتَجِيرُ الْخَائِفُ مِنْ عَذَابِكَ الرَّاجِي لِفَضْلِكَ وَ تَوَائِكَ فَاجْبُرْ فَقْرِي بِنِعْمَتِكَ وَ اجْبُرْنِي مِنْ كَسْرِي بِرَحْمَتِكَ وَ آمِنْ حَوْثِي بِعَفْرَانِكَ وَ حَقِّقْ رَجَائِي بِإِحْسَانِكَ

O Allah^{-azwj}! I am Your^{-azwj} beggar the poor, and Your^{-azwj} servant the shelter-seeker, the fearful from Your^{-azwj} Punishment, the hoping for Your^{-azwj} Grace and Your^{-azwj} Rewards, therefore Subdue my poverty with Your^{-azwj} bounties, and Mend my brokenness with Your^{-azwj} Mercy, and Secure my fear with Your^{-azwj} Forgiveness, and Make my hopes become reality with Your^{-azwj} Favours!

اللَّهُمَّ إِنِّي مُسْتَغْفِرُكَ فَاعْفُرْ لِي تَائِبٌ إِلَيْكَ فَتُبَّ عَلَيَّ اغْفُ عَنْ ذُنُوبِي كُلِّهَا قَدِيمَهَا وَ حَدِيثَهَا

O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness, so Forgive for me, I am repenting to You^{-azwj} so Turn to me, Pardon my sins all of them, their old and their new!

اللَّهُمَّ لَا تُجْهِدْ بِلَايِي وَ لَا تُشْمِتْ بِي أَعْدَائِي وَ لَا تَجْعَلِ النَّارَ مَأْوَايَ-

O Allah^{-azwj}! Do not Make my Trials exhausting, nor let my enemies gloat with me, nor Make the Fire as my abode!

فَإِذَا تَمَّ التَّمَانِيَةَ فَلْيُثَلِّ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ رَسُولِكَ الَّذِي اضْطَقَبْتَ وَ عَلَى الْأَيْمَةِ الطَّاهِرِينَ أَهْلِ الْبَيْتِ وَ لَا تُعَذِّبْنِي فِي سُوءِ اسْتِنْقَاطِي مِنْهُ أَبَدًا وَ لَا تَسْلُبْنِي صَالِحَ مَا أَعْطَيْتَنِي أَبَدًا

When he completes the eighth (Cycle) let him say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} Your^{-azwj} Rasool^{-sawww} whom You^{-azwj} had Chosen, and upon the Pure

Imams^{-asws} of People^{-asws} of the Household, and do not let me return into evil You^{-azwj} have Saved me from, ever, nor Strip me of righteousness what You^{-azwj} have Given me, ever!

اللَّهُمَّ لَكَ الْحَمْدُ وَ الْمَجْدُ أَنْتَ رَبُّ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ

O Allah^{-azwj}! For You^{-azwj} is the Praise and the Glory! You^{-azwj} are Lord^{-azwj} of the skies and the earth and of whatever is within these and whatever is between these!

اللَّهُمَّ إِنَّكَ أَنْتَ الْحَقُّ وَ قَوْلُكَ الْحَقُّ وَ الْجَنَّةُ حَقٌّ وَ النَّارُ حَقٌّ وَ السَّاعَةُ حَقٌّ

O Allah^{-azwj}! Surely, You^{-azwj} are the truth, and Your^{-azwj} Words are the truth, and the Paradise is true, and the Hellfire is true, and the Hour is true!

اللَّهُمَّ لَكَ أَسَلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ إِلَيْكَ خَاصَمْتُ وَ حَاكَمْتُ

O Allah^{-azwj}! I have submitted to You^{-azwj}, and have believed in You^{-azwj}, and have relied upon You^{-azwj}, and have brought my dispute and my judgement to You^{-azwj}!

اللَّهُمَّ ادْرَأْ عَنِّي شَرَّ كُلِّ ذِي شَرٍّ وَ اصْرِفْ عَنِّي كُلَّ ضَرٍّ-

O Allah^{-azwj}! Stave off from me evil of every one with evil, and Turn away from me every harm!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ أَجْمَعِينَ وَ ابْدَأْ بِهُمْ فِي كُلِّ خَيْرٍ وَ اخْتِمِ بِهِمُ الْخَيْرَ فِي كُلِّ خَيْرٍ وَ أَهْلِكَ عَدُوَّهُمْ مِنَ الْجِنَّ وَ الْإِنْسِ مِنَ الْأُولَى وَ الْآخِرِينَ يَا أَقْدَرَ الْقَادِرِينَ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} the Purified, in their^{-asws} entirety, and Begin with them regarding every goodness, and End with them^{-asws} the good regarding every good, and Destroy their^{-asws} enemies from the Jinn and the humans, from the former ones and the latter ones, O most Ancient of the ancient ones!

قَالَ وَ يُسْتَحَبُّ أَنْ يَقُولَ فِي قُنُوتِهِ لَيْلَةَ الْجُمُعَةِ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِفَضْلِ لَيْلَةِ الْجُمُعَةِ وَ حُرْمَتِهَا وَ شَرَفِهَا وَ مَنْزِلَتِهَا وَ بِحَقِّ نَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الطَّاهِرِينَ الدَّالِّ عَلَيْهِمَا وَ الدَّاعِي إِلَيْهِمَا وَ الْمَعْرُوفِ بِمَا وَ الْمُنْتَبِهَةِ عَلَى وَاجِبِهَا

He said, 'It is recommended that he says in his Qunout on the night of Friday – 'O Allah^{-azwj}! I ask You^{-azwj} by the merit of the night of Friday, and its sanctity, and its nobility, and its status, and by the right of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, may Allah^{-azwj} Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, the Pure, the Pointers upon it and the callers to it, and kind with it, and the informants upon its obligations!

أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ خَيْرَ الْأَنْبَاءِ وَ عَلَى أَهْلِ بَيْتِهِ الْبَرَّةِ الْكِرَامِ وَ أَنْ يُجْعَلَنِي مِنَ الْقَوْلَامِ الصُّوَامِ وَ حُجَّاجِ بَيْتِكَ الْحَرَامِ وَ زُورِ قَبْرِ نَبِيِّكَ مُحَمَّدٍ عَلَيْهِ وَ آلِهِ أَفْضَلُ التَّحِيَّةِ وَ السَّلَامِ وَ فَاصِدِي الْمَشَاهِدِ الْعَظَامِ أَكْفِي شَرَّ الْأَنْبَاءِ وَ أَجْرُ أَمْرِي فِي الدِّينِ وَ الدُّنْيَا عَلَى أَحْسَنِ نِظَامٍ

(Please) Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-azwj}, the Pure, best of the people, and upon People^{-asws} of his^{-saww} Household, the righteous, the honourable, and Make me from the ones standing (for Salat), and the fasting, and the pilgrims of Your^{-azwj} House and visitors of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, may be best of the salutation be

upon him^{-saww} and his^{-saww} Progeny^{-asws}, and the greetings, and my aiming for the mighty monuments. Suffice me of evil of the people and Flow my affairs in the religion and the world upon best of the systems!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا هَدَيْتَنِي إِلَيْهِ مِنْ مَعْرِفَةِ حَقِّ هَذِهِ اللَّيْلَةِ الشَّرِيفَةِ وَ يَوْمِهَا وَ وَقَفْتَنِي لَهُ مِنْ ذِكْرِكَ فِيهَا

O Allah^{-azwj}! For You^{-azwj} is the Praise upon what You^{-azwj} have Guided me to, from recognition the right of this noble night and its day, and Harmonising me to him from doing Your^{-azwj} Zikr in it!

اللَّهُمَّ فَاجْعَلْ دُعَائِي فِيهَا مُجَاباً وَ عَمَلِي مُقْبُولاً وَ ذِكْرِي لَكَ فِيهَا مَرْفُوعاً وَ لَا تَسْلُبْنِي مَا عَزَمْتَنِي وَ أَدِّمْ لِي مَا أَوْلَيْتَنِي وَ اشْمَلْنِي بِالسَّعَادَةِ مَا أَبْقَيْتَنِي وَ ارْحَمْنِي إِذَا تَوَقَّيْتَنِي

O Allah^{-azwj}! Make my supplication to be Answered in it, and my actions Accepted, and my Zikr to You^{-azwj} Raised in it, and do not Strip me of what You^{-azwj} have Introduced me to, and Grant me permanence of what You^{-azwj} have Entrusted to me and Encompass me with the happiness for as long as You^{-azwj} Keep me alive, and Mercy me when Cause me to expire!

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي هَذِهِ اللَّيْلَةِ الشَّرِيفَةِ مَغْفِرَةً لِمَعَاصِي تُوْمِنُ أَلِيمَ عِقَابِكَ وَ تُبَشِّرُ بِعَظِيمِ نَوَائِكَ

O Allah^{-azwj}! I ask You^{-azwj} in this noble night, Forgiveness of the acts of disobedience for as long as I live, to be safe from pain of Your^{-azwj} Punishment, and to be given glad tidings of Your^{-azwj} mighty Rewards!

اللَّهُمَّ اشْرِكْ فِي صَالِحِ دُعَائِي وَالِدَيَّ وَ وُلْدِي وَ إِخْوَانِي فِيكَ وَ أَهْلِي وَ عُمَّنَا بِرَحْمَتِهِ مِنْكَ جَامِعَةً إِنَّكَ ذُو الْفُدْرَةِ الْوَاسِعَةِ-

O Allah^{-azwj}! Participate in my supplication, my parents, and my children, and my brethren for Your^{-azwj} Sake, and my family members, and our uncles, by Inclusive Mercy from You^{-azwj}, surely You^{-azwj} with the capacious Power!

قَالَ وَ إِنَّ لَمْ يَتَيَسَّرْ لَهُ أَنْ يُورِدَ هَذَا الدُّعَاءَ عَلَى وَثَرِهِ فَلْيَدْعُ بِهِ بَعْدَهُ ذَكَرَ مَا يُدْعَى بِهِ بَعْدَ الْوَتْرِ لَيْلَةَ الْجُمُعَةِ مِنْ رِوَايَةِ الْكَرَاجِكِيِّ قَالَ إِذَا فَرَعْتَ مِنْ وَتْرِكَ فَسَبِّحِ التَّسْبِيحَ الَّذِي تَقْدَمُ ذِكْرُهُ وَ قُلْ بَعْدَ الْوَتْرِ

He said, 'And if it is not easy for him to recite this supplication upon his Witr (Salat), let him supplicate with it after it. He mentioned what he should be supplicating with after Al-Witr (Salat) on the day of Friday from a report by Al-Karajaky. He said, 'When you are free from your Witr (Salat), then glorify the glorification which its mention has preceded, and say after Al-Witr (Salat): -

سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ- لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ لَكَ الْمُلْكُ وَ لَكَ الْحَمْدُ تُحْيِي وَ تُمِيتُ وَ تُمِيتُ وَ تُحْيِي وَ أَنْتَ الْحَيُّ الَّذِي لَا يَمُوتُ

'O Allah^{-azwj}! Glory be to You^{-azwj} and with Your^{-azwj} Praise! There is no god except You^{-azwj} Alone. There is no associate for You^{-azwj}. For You^{-azwj} is the Kingdom and for You^{-azwj} is the Praise. You^{-azwj} Cause to live and Cause to die, and You^{-azwj} Cause to die and Cause to die, and You^{-azwj} are Alive Who does not die!

يَبْدِكَ الْحَيُّ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ تُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

In Your Hand is the good; surely, You are Able upon everything [3:26] You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

اللَّهُمَّ اغْفِرْ لَنَا مَا قَدَّمْنَا وَ مَا أَخَّرْنَا وَ مَا أَسْرَرْنَا وَ مَا أَعْلَنَّا وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنَّا وَ بَلَّغْنَا بِهِ مِنَ الدُّنْيَا وَ الْآخِرَةِ آمَانًا وَ اقْضِ كُلَّ حَاجَةٍ هِيَ لَنَا بِأَيْسَرِ التَّيْسِيرِ وَ أَسْهَلِ التَّسْهِيلِ وَ أَنْتَ عَافِيَةٌ وَ أَحْمَدُ عَاقِبَةٍ

O Allah^{-azwj}! Forgive for us what we have sent ahead and what we have delayed, and what we have kept secret and what we have announced, and what You^{-azwj} are Knowing with from us and what we have reached with our wishes, from the world and the Hereafter, and Fulfil every need which is for us with easiest of the eases, and easiest of the facilitation, and complete well-being and praise-worthy end result!

ثُمَّ تَقُولُ سُبْحَانَكَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْمُلْكِ الْفُؤُوسِ ثَلَاثَ مَرَّاتٍ فَبِي ذَلِكَ فَضْلٌ عَظِيمٌ

Then you should say, 'Glory be to You^{-azwj} with the Kingdom and the Domains! Glorious is the One with the Kingdom, the Holy!', three times for there is mighty merit in that.

ذَكَرَ الدُّعَاءَ بَعْدَ رُكْعَتِي الْفَجْرِ لَيْلَةَ الْجُمُعَةِ - سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَ مِنْ أَنْفُسِهِمْ وَ مِمَّا لَا يَعْلَمُونَ -

He mentioned the supplication after two Cycles of Al-Fajr (Salat) on the night of Friday: - ***'Glory be to Him Who Created the pairs of all things, from what the earth grows, and from their own selves, and from what they do not know [36:36].***

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ - وَ لَهُ الْحَمْدُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ عَشِيًّا وَ حِينَ تُظْهِرُونَ -

Therefore, Glorify Allah when you come up to the evening and when you come up to the morning [30:17] Therefore Glorify Allah when you come up to the evening and when you come up to the morning [30:17].

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ - هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيَّمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

He is Allah. There is no god except He; the Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22] He is Allah. There is no god except He; the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]

هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ

He is Allah the Creator, the Maker, the Fashioner. His are the most Beautiful Names. Whatever is in the skies and the earth Glorifies him, and He is the Mighty, the Wise [59:24].

اللَّهُمَّ صَلِّ عَلَى مَنْ اسْتَفْتَدْنَا بِهِ مِنَ الضَّلَالَةِ وَ عَلَّمْتَنَا عَلَى يَدِهِ بَعْدَ الْجَهَالَةِ سَيِّدِنَا مُحَمَّدٍ رَسُولِكَ ذِي الْإِنَابَةِ وَالِدَلَالَةِ وَ عَلَى أَهْلِ بَيْتِهِ الطَّاهِرِينَ ذِي الرِّئَاسَةِ وَالْعَدَالَةِ-

O Allah^{-azwj}! Send Salawaat upon the one whom You^{-azwj} Saved us from the straying through him^{-saww} and Taught us upon his^{-saww} hands after the ignorance, our Chief Muhammad^{-saww} Your^{-azwj} Rasool^{-saww} with the delegation and the evidence, and upon People^{-asws} of his^{-saww} Household, the Pure, with the governance and the justice!

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

‘Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people’. [2:286]’⁴³⁰

27- **جمال الأسبوع**، الصلاة في ليلة الجمعة زوي عن النبي ص أنه قال من قرأ في ليلة الجمعة أو يومها قل هو الله أحد مائتي مرة في أربع ركعات في كل ركعة خمسين مرة غفرت ذنوبه و لو كانت مثل زبد البحر

(The book) ‘Jamal Al Usbou’ –

‘The Salat during the night of Friday – ‘It is reported from the Prophet^{-saww} having said: ‘One who recites during the night of Friday or its day (Surah) Al Tawheed two hundred times in four Cycles, fifty times in each Cycle, his sins will be Forgiven and even though these may be like foam of the sea’.

وَ يُسَبِّحُ عَقِيْبَهَا فَيَقُولُ سُبْحَانَ ذِي الْعَرْشِ الشَّامِخِ الْمُتَنِيْفِ سُبْحَانَ ذِي الْجَلَالِ الْبَازِخِ الْعَظِيْمِ سُبْحَانَ ذِي الْمُلْكِ الْفَآخِرِ الْقَدِيْمِ سُبْحَانَ مَنْ لَيْسَ الْبِهْجَةِ وَ الْجَمَالَ سُبْحَانَ مَنْ تَرَدَّى بِالنُّوْرِ وَ الْوَقَارِ سُبْحَانَ مَنْ بَرَى أَثَرَ التَّمَلِّ فِي الصَّفَا سُبْحَانَ مَنْ بَرَى وَقَعَ الطَّيْرِ فِي الْهَوَاءِ سُبْحَانَ مَنْ هُوَ هَكَذَا وَ لَا هَكَذَا عِبْرَةٌ

And in the morning as a follow-up he should say, ‘Glorious is the One with the Lofty Might, the Sublime! Glorious is the One with the Imposing Majesty, the Magnificent! Glorious is the One with the Pride-worthy Kingdom, the Ancient! Glorious is the One Who Wears the Glory and the Beauty! Glorious is the One who is Robed by the Noor and the Dignity! Glorious is the One Seen tracks of the ants in the solid rock! Glorious is the One Who Sees the occurrence of the bird in the air! Glorious is the One Who is like this and none other is like this!’

ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِهَيْمٍ وَ أَسْأَلُكَ بِاسْمِكَ الْعَظِيْمِ الَّذِي أَمَرْتَ إِبْرَاهِيْمَ ع أَنْ يَدْعُو بِهِ الطَّيْرَ فَأَجَابَتْهُ وَ بِاسْمِكَ الْعَظِيْمِ الَّذِي قُلْتَ لِلنَّارِ كُوْنِي بَرْدًا وَ سَلَامًا عَلَى إِبْرَاهِيْمَ فَكَانَتْ

Then he should say, 'O Allah^{-azwj}! I divert to You^{-azwj} through them^{-asws} and I ask You^{-azwj} by Your^{-azwj} Magnificent Name which You^{-azwj} had Commanded Ibrahim^{-as} to supplicate with, so You^{-azwj} Answered him^{-as}, and by Your^{-azwj} Magnificent Name which You^{-azwj} Said to the fire: "Be cool and safe unto Ibrahim^{-as}!", so it became.

وَ بِحَقِّ أَحَبِّ أَسْمَائِكَ إِلَيْكَ وَ أَشْرَفِهَا وَ أَعْظَمِهَا إِجَابَةً وَ أَنْجِحِهَا طَلِبَةً وَ بِمَا أَنْتَ أَهْلُهُ وَ مُسْتَجِيبُهُ وَ مُسْتَوْجِبُهُ

And by the right of Your^{-azwj} Name most Beloved to You^{-azwj}, and their Noblest, and their most Magnificent in response, and its most successful in seeking, and with what You^{-azwj} are rightful of and deserving, and obligating the Response.

وَ اتَّوَسَّلْتُ إِلَيْكَ وَ أَرَعَبْتُ إِلَيْكَ وَ اتَّصَدَّقْتُ مِنْكَ وَ اسْتَعْفُوكَ وَ اسْتَمْنَحَكَ وَ أَنْصَرَعْتُ إِلَيْكَ وَ أَحْضَعْتُ لَكَ وَ أَقْبَرْتُ بِسُوءِ صَنِيْعِي وَ أَمَلْتُكَ وَ أَلِحْتُ عَلَيْكَ وَ بِكُنْيَتِكَ الَّتِي أَنْزَلْتَهَا عَلَيَّ أَنْبِيَاءِكَ وَ رُسُلِكَ صَلَوَاتِكَ عَلَيْهِمْ مِنَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْقُرْآنِ الْعَظِيمِ مِنْ أَوْلِيَانَا إِلَى آخِرِهَا فَإِنَّ فِيهَا اسْمَكَ الْأَعْظَمَ وَ بِمَا فِيهَا مِنْ أَسْمَائِكَ الْعُظْمَى

And I seek means to You^{-azwj} and am desirous to You^{-azwj}, and Ratified from You^{-azwj}, and I seek Your^{-azwj} Forgiveness, and I beg You^{-azwj} and beseech to You^{-azwj} and humble to You^{-azwj}, and I accept my evil doings, and I cringe to You^{-azwj} and insist upon You^{-azwj}, and with Your^{-azwj} Books which You^{-azwj} have Revealed unto Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as}, may Your^{-azwj} Salawaat be upon them^{-as}, from the Torah, and the Evangel, and the Psalms and the Magnificent Quran, from its beginning to its end, for therein is Your^{-azwj} most Magnificent Name from Your^{-azwj} Magnificent Names!

أَتَقَرَّبُ إِلَيْكَ وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّجَ عَنِّي آلِ مُحَمَّدٍ وَ تُقَدِّمَ بِي إِلَى كُلِّ خَيْرٍ وَ تَبْدَأَ بِي فِيهِ وَ تُفْتَحَ أَبْوَابَ السَّمَاءِ لِدُعَائِي وَ تَرْفَعَ عَمَلِي فِي عِلِّيِّينَ وَ تُعَجِّلَ فِي هَذِهِ السَّاعَةِ وَ فِي هَذِهِ اللَّيْلَةِ فَرَجِي وَ تُعْطِيَنِي سُؤْلِي فِي الدُّنْيَا وَ الْآخِرَةِ

I draw closer to You^{-azwj} and ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Relieve the Progeny^{-asws} of Muhammad^{-saww}, and Preceded with them^{-asws} to every goodness, and Begin with them^{-asws} in it, and Open doors of the sky for my supplication, and Raise my deed in the Illiyeen, and Hasten my relief in this time, and in this night and Grant me my request in the world and the Hereafter!

يَا مَنْ لَا يَعْلَمُ كَيْفَ هُوَ وَ حَيْثُ هُوَ وَ قُدْرَتَهُ إِلَّا هُوَ يَا مَنْ سَدَّ السَّمَاءَ بِالْهَوَاءِ وَ دَحَى الْأَرْضَ عَلَى الْمَاءِ وَ اخْتَارَ لِنَفْسِهِ خَيْرَ الْأَسْمَاءِ الْحُسْنَى يَا مَنْ سَمَّى نَفْسَهُ بِالِاسْمِ الَّذِي يُقْضَى بِهِ حَاجَةٌ مَنْ يَدْعُوهُ

O One Who no one knows how He^{-azwj} is, and where He^{-azwj} is and His^{-azwj} Power except He^{-azwj}.
O One Who Blocks the sky with the air and Spread the earth upon the water, and Chose for Himself^{-azwj} best of the most excellent Names! O One Who has Named Himself^{-azwj} with the Name by which He^{-azwj} Fulfils the needs of the one supplicating to Him^{-azwj}!

أَسْأَلُكَ بِهَذَا الْإِسْمِ فَلَا شَفِيعَ أَقْوَى مِنْهُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُقْضِيَ حَاجَتِي وَ تَسْمَعَ دَعْوَاتِي وَ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ الْحُسَيْنِ وَ الْحُسَيْنِ وَ أَوْصِيَانِهِمْ صَلَوَاتِكَ وَ سَلَامِكَ عَلَيْهِمْ فَيَشْفَعُوا لِي إِلَيْكَ فَشَفِّعْهُمْ لِي وَ لَا تُرَدِّدْنِي حَاطِبًا لَا إِلَهَ إِلَّا أَنْتَ -

I ask You^{-azwj} by this Name, there is no Interceder stronger than it, to Send Salawaat upon Muhammad^{-saww} upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Fulfil my

needs and Listen to my supplication, and by the right of Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws} and their^{-asws} successors^{-asws}, may Your^{-azwj} Salawaat and Your^{-azwj} Greetings be upon them^{-asws}, so they^{-asws} can intercede for me to You^{-azwj} so Let them^{-asws} intercede regarding me and do not Return me disappointed. There is no god except You^{-azwj}!

ثُمَّ سَلَّ حَاجَتَكَ وَ قَدْ رُوِيَ أَنَّهَا صَلَاةُ فَاطِمَةَ الزَّهْرَاءِ ع.

Then ask Your^{-azwj} need, and it is reported it is a Salat of (Syeda) Fatima Al-Zahra^{-asws}, 431

28- الْجَمَالُ، رُكْعَتَانِ أُخْرَيَانِ عَنْهُ ص يَفْرَأُ فِي كُلِّ رُكْعَةٍ الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ مَرَّةً مَرَّةً وَ فُلْنَ هُوَ اللَّهُ أَحَدٌ حَمْسَ عَشْرَةَ مَرَّةً وَ يَقُولُ فِي آخِرِ صَلَاتِهِ أَلْفَ مَرَّةٍ اللَّهُمَّ صَلِّ عَلَى النَّبِيِّ الْأُمِّيِّ - أَعْطَاهُ اللَّهُ شَفَاعَةَ أَلْفِ نَبِيٍّ وَ كَتَبَ لَهُ عَشْرَ حَجَجٍ وَ عَشْرَ عُمَرٍ وَ أَعْطَاهُ اللَّهُ فَضْلاً فِي الْجَنَّةِ كَأَوْسَعِ مَدِينَةٍ فِي الدُّنْيَا

(The book) 'Al Jamal' –

'Two other Cycles (of Salat) from him^{-saww} – 'He should recite in each Cycles (Surah) Al Hamd and Ayat Al Kursy, once, once, and Surah Al Tawheed fifteen times, and he should say in the end of his Salat a thousand times, 'O Allah^{-azwj}! Send Salawaat upon the Ummi Prophet^{-saww}!, Allah^{-azwj} will Give him intercession of a thousand Prophets, and Write for him ten Hajj, and fifteen Umrah(s), and Allah^{-azwj} will Give him a castle in the Paradise like a vast city in the world'.

صَلَاةٌ أُخْرَى لِهَذِهِ اللَّيْلَةِ وَ هِيَ صَلَاةُ حِفْظِ الْقُرْآنِ رَوَاهَا ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَلَا أَعْلَمُكُمْ كَلِمَاتٍ فَيَنْتَفِعُكَ اللَّهُ عَزَّ وَ جَلَّ بِهِنَّ وَ يَنْتَفِعَ بِهِنَّ مَنْ عَلَّمَهُنَّ وَ يَنْبُتُ مَا تَعَلَّمْتَهُ فِي صَدْرِكَ

Another Salat for this night, and it is a Salat for memorising the Quran, reported by Ibn Abbas, may Allah^{-azwj} be Satisfied with him, from Amir Al-Momineen^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Shall I^{-saww} teach you phrases Allah^{-azwj} Mighty and Majestic will benefit you with these, and he will benefit with these the one you teach, and it will affirm what you^{-asws} learn in your^{-asws} chest?'

قُلْتُ بَلَى يَا رَسُولَ اللَّهِ

I^{-asws} said: 'Yes, O Rasool-Allah^{-saww}!'

قَالَ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ فَمُمْ فِي الثَّلَاثِ مِنَ اللَّيْلِ فَإِنْ لَمْ تَسْتَطِيعْ فَقَبْلِ ذَلِكَ فَصَلِّ أَرْبَعَ رُكْعَاتٍ تَقْرَأُ فِي الرُّكْعَةِ الْأُولَى مِنْهُنَّ فَاتِحَةَ الْكِتَابِ وَ سُورَةَ يَسَ وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ تَنْزِيلَ السَّجْدَةِ وَ فِي الثَّالِثَةِ فَاتِحَةَ الْكِتَابِ وَ حَمَّ الدُّخَانَ وَ فِي الرَّابِعَةِ فَاتِحَةَ الْكِتَابِ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ

He^{-saww} said: 'When it is the night of Friday, stand in the last third of the night. If you are not able, then before that pray four Cycles (Salat) reciting in the first Cycle of these (Surah) Al Fatiha, and Surah Yaseen; and in the second (Surah) Al Fatiha and (Surah) Al Sajdah; and in the third (Surah) Al Fatiha and (Surah) Al Dukhan; and in the fourth (Surah) Al Fatiha and (Surah) Al Mulk.

فَإِذَا فَرَعْتَ مِنَ الشَّهَادِ وَسَلَّمْتَ فَاحْمَدِ اللَّهَ عَزَّ وَجَلَّ وَ أَتْنِ عَلَيْهِ وَ صَلِّ عَلَيَّ بِأَحْسَنِ الصَّلَاةِ ثُمَّ اسْتَغْفِرْ لِلْمُؤْمِنِينَ ثُمَّ قُلِ اللَّهُمَّ ارْحَمْنِي بِرَحْمَةِ الْمُغَاصِي
أَبَدًا مَا أَبْقَيْتَنِي وَ ارْحَمْنِي مِنْ أَنْ أَتَكَلَّفَ طَلَبَ مَا لَا يَغْنِينِي وَ ارْزُقْنِي حُسْنَ النَّظَرِ فِيمَا يُرْضِيكَ عَنِّي

When you are free from the Tashahhud and have performed Salaam, then praise Allah^{-azwj} Mighty and Majestic and extol upon Him^{-azwj} and send Salawaat upon me^{-saww} with excellent Salawaat, then seek Forgiveness for the Momineen, then say, 'O Allah^{-azwj}! Mercy me with my neglecting the disobedience for ever for as long as You^{-azwj} Cause me to remain, and Mercy me from my encumbering seeking what does not concern me, and Grace me goodly consideration in what Satisfies You^{-azwj} from me!

اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْعِزِّ الَّذِي لَا يُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ بِجَلَالِكَ وَ نُورِ وَجْهِكَ أَنْ تُنْزِمَ قَلْبِي حِفْظَ كِتَابِكَ كَمَا
عَلَّمْتَنِيهِ وَ ارْزُقْنِي أَنْ أَتْلُوهُ عَلَى النَّحْوِ الَّذِي يُرْضِيكَ عَنِّي

O Allah^{-azwj}! Initiator of the skies and the earth, with the Majesty and the Benevolence, and the Might which cannot be breached! I ask You^{-azwj}, O Allah^{-azwj}, O Beneficent, by Your Majesty and Noor of Your^{-azwj} Face to Necessitate my heart to memorise Your^{-azwj} Book Just as You^{-azwj} have Taught it, and Grace me to be reciting it upon the approximation which Satisfies You^{-azwj} from me!

اللَّهُمَّ بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ الْعِزِّ الَّذِي لَا يُرَامُ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ بِجَلَالِكَ وَ نُورِ وَجْهِكَ أَنْ تُنْزِمَ بِكِتَابِكَ بَصْرِي وَ أَنْ
تَشْرَحَ بِهِ صَدْرِي وَ أَنْ تُطَلِّقَ بِهِ لِسَانِي وَ أَنْ تُفْرَجَ بِهِ عَنِّي قَلْبِي وَ أَنْ تَسْتَعْمِلَ بِهِ بَدَنِي فَإِنَّهُ لَا يُعِينُنِي عَلَى الْحَبْرِ عَيْزُكَ وَ لَا يُؤْتِينِيهِ إِلَّا أَنْتَ وَ لَا حَوْلَ وَ لَا
قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ -

O Allah^{-azwj}! Initiator of the skies and the earth, with the Majesty and the Benevolence, and the Might which cannot be breached! I ask You^{-azwj}, O Allah^{-azwj}, O Beneficent, by Your^{-azwj} Majesty and Noor of Your^{-azwj} Face to Irradiate my sight with Your^{-azwj} Book, and to Expand my chest with it, and to Free my tongue with it, and to Relieve by it from my heart and to utilise my body with it for no one can Assist upon the good apart from You^{-azwj}, nor can anyone give it except You^{-azwj}, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

افْعَلْ ذَلِكَ يَا أَبَا الْحَسَنِ ثَلَاثَ جُمُعٍ أَوْ خَمْسًا أَوْ سَبْعًا.

Do that, O Abu Al-Hassan^{-asws} for three Fridays, or five, or seven!⁴³²

الْمَكَارِمُ، صَلَاةٌ لِحِفْظِ الْقُرْآنِ صَلَاةٌ لَيْلَةَ الْجُمُعَةِ أَوْ يَوْمَهَا أَرْبَعِ رَكَعَاتٍ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ يَسُ وَ الثَّانِيَةَ حَمَّ الدُّخَانِ وَ الثَّلَاثَةَ حَمَّ السَّجْدَةِ وَ الرَّابِعَةَ
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ فَإِذَا سَلَّمْتَ فَاحْمَدِ اللَّهَ وَ أَتْنِ عَلَيْهِ وَ صَلِّ عَلَيَّ وَ النَّبِيِّ وَ آلِهِ - وَ اسْتَغْفِرْ لِلْمُؤْمِنِينَ مِائَةَ مَرَّةٍ

(The book) 'Al Makarim' –

'Salat for memorising the Quran is prayed on the night of Friday or its day of four Cycles. The first with Opening of the Book (Surah Al Fatiha) and Yaseen, and the second Al Dukhan, and the third Al Sajdah, and the fourth Al Mulk. When you have performed Salaam, then praise

⁴³² Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 28 a

Allah^{-azwj} and extol upon Him^{-azwj} and send Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, and seek Forgiveness for the Momineen one hundred times.

ثُمَّ قُلِ اللَّهُمَّ اجْزِئِي بِنُورِكَ مَعَاصِيكَ أَبَدًا إِلَى قَوْلِهِ مِنْ أَنْ أَتَكَلَّفَ إِلَى قَوْلِهِ لَا تُرَامُ يَا اللَّهُ يَا رَحْمَانَ أَسْأَلُكَ بِجَلَالِكَ وَ بِنُورِكَ إِلَى قَوْلِهِ كِتَابِكَ الْقُرْآنَ الْمُتَنَزَّلَ عَلَى رَسُولِكَ وَ تَرْزُقِي إِلَى قَوْلِهِ لَا يُرَامُ يَا اللَّهُ يَا رَحْمَانَ أَسْأَلُكَ بِجَلَالِكَ وَ بِنُورِكَ

Then say, 'O Allah^{-azwj}! Rebuke me so I neglect disobeying You^{-azwj} for ever' – up to his^{-asws} words: 'From my encumbering' – up to his^{-asws} words: 'Cannot be breached. O Allah^{-azwj}, O Beneficent! I ask You^{-azwj} by Your^{-azwj} Majesty and by Your^{-azwj} Noor' – up to his^{-asws} words: 'Your^{-azwj} Book the Quran Revealed upon Your^{-azwj} Rasool^{-saww}, and Grace me' – up to his^{-asws} words: 'Cannot be breached' O Allah^{-azwj}, O Beneficent! I ask You^{-azwj} by Your^{-azwj} Majesty and Your^{-azwj} Noor!

إِلَى قَوْلِهِ بَصْرِي وَ تُطَلِّقُ لِسَانِي وَ تُفْرِحُ بِهِ قَلْبِي وَ تُشْرِحُ بِهِ صَدْرِي وَ تُسْتَعْمِلُ بِهِ بَدَنِي وَ تُقَوِّنِي عَلَى ذَلِكَ وَ تُعِينَنِي عَلَيْهِ فَإِنَّهُ لَا يُعِينُ عَلَى الْحَيْرِ عَزَبِكَ وَ لَا يُوقِفُ إِلَّا أَنْتَ- إِلَى آخِرِ الدُّعَاءِ.

Up to his^{-asws} words: My sight, and Free my tongue, and Relieved by it my heart, and Expand my chest by it, and Utilise my body with it, and Strengthen me upon that and Assist me upon it, for no one Assists upon the good apart from You^{-azwj}, nor Inclines except You^{-azwj}' – up to end of the supplication".⁴³³

29- الْجَمَالُ، صَلَاةٌ أُخْرَى لِبَيْتَةِ الْجُمُعَةِ لِلْحَوَائِجِ آخِرَ اللَّيْلِ أَرْبَعُ رَكَعَاتٍ تَقْرَأُ فِي الْأُولَى الْحَمْدَ مَرَّةً وَ يَسُ مَرَّةً ثُمَّ تَرْكَعُ فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ تَقْرَأُ وَ إِذَا سَأَلْتَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَ لْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ تَرَدُّدُ ذِكْرِهَا مِائَةَ مَرَّةٍ

(The book) 'Al Jamaal' –

'Another Salat on the day of Friday for the needs is at the end of the night of four Cycles, you should recite in the first (Surahs) Al Hamd once, and Yaseen once, then you should perform Ruk'u. When you raise your head from the Ruk'u recite: **And when My servants ask you about Me, I am near; I Answer the supplication of the suppliant when he supplicates to Me; so let them answer to Me and let them believe in me, perhaps they would be rightly Guided [2:186]**, repeating its mention one hundred times.

وَ تَقْرَأُ فِي الثَّانِيَةِ الْحَمْدَ مَرَّتَيْنِ وَ يَسُ مَرَّةً وَ تَعْتُدُ وَ تَرْكَعُ وَ تَرْفَعُ رَأْسَكَ وَ تَقْرَأُ الْمُقَدَّمَ ذِكْرًا مِائَةَ مَرَّةٍ ثُمَّ تَسْجُدُ

And recited in the second (Surahs) Al Hamd twice, and Yaseen once, and perform Qunout, and perform Ruk'u, and raise your head and recited the mention of which has preceded, one hundred times, then perform Sajdah.

فَإِذَا فَرَغْتَ مِنَ السَّجْدَتَيْنِ تَنْهَضُ إِلَى الثَّالِثَةِ مِنْ غَيْرِ تَسْلِيمٍ فَتَقْرَأُ الْحَمْدَ ثَلَاثَ مَرَّاتٍ وَ يَسُ مَرَّةً فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ تَقْرَأُ فَسَيَكْفِيكَهُمْ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ مِائَةَ مَرَّةٍ

When you are free from the two Sajdah(s), perform Tashahhud and get up to the third (Cycle) from without performing Salaam. Recite (Surahs) Al Hamd three times, and Yaseen one. When

⁴³³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 28 b

you raise your head from the Ruk'u reciting: **and Allah will Suffice you against them, and He is the Hearing, the Knowing [2:137].**

و تَقْرَأُ فِي الرَّكْعَةِ الرَّابِعَةِ الْحَمْدَ أَرْبَعَ مَرَّاتٍ وَ يَسُ مَرَّةً وَ تَقْرَأُ بَعْدَ الرُّكُوعِ رَبِّ إِنِّي مَسْنِي الصُّرُ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

And you should recite in the fourth Cycle (Surahs) Al Hamd four times, and Yaseen once, and recite after the Ruk'u, 'Lord^{-azwj}! **'I am touched by the harm and You are the most Merciful of the merciful ones' [21:83].**

فَإِذَا سَلَّمْتَ سَجَدْتَ وَ اسْتَعْفَرْتَ اللَّهَ مِائَةَ مَرَّةٍ وَ تَضَعُ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ تَضَعُ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ مِائَةَ مَرَّةٍ وَ تَضَعُ خَدَّكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ تَقْرَأُ إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ وَ تَدْعُو بِمَا شِئْتَ

When you have performed Salaam, perform Sajdah and seek Forgiveness of Allah^{-azwj} one hundred times, and place your right cheek upon the ground and send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} one hundred times, and place your left cheek upon the ground and recite: **But rather, He Commands it, whenever He Intends a thing, Saying to it: "Be!", so it comes into being [36:82],** and you should supplicate with whatever you so desire to.

يُسْتَجَابُ لَكَ إِنْ شَاءَ اللَّهُ تَعَالَى: صَلَاةُ الْحَاجَةِ فِي لَيْلَةِ الْجُمُعَةِ وَ لَيْلَةِ عِيدِ الْأَضْحَى رَكَعَتَيْنِ تَقْرَأُ فَاتِحَةَ الْكِتَابِ إِلَى إِيَّاكَ تَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ وَ نُكْرِرُ ذَلِكَ مِائَةَ مَرَّةٍ وَ تُبِيحُ الْحَمْدَ

It is recommended for you, if Allah^{-azwj} Exalted so Desires, Salat of the need during the night of Friday and night of Eid Al Azha of two Cycles, reciting Opening of the Book (Surah Al Fatiha) up to: **(It is) You we worship and You do we seek Assistance (from) [1:5],** repeating that one hundred times, and complete (Surah) Al Hamd.

تُبِيحُ تَقْرَأُ فُلْ هُوَ اللَّهُ أَحَدٌ مِائَتِي مَرَّةٍ فِي كُلِّ رَكَعَةٍ ثُمَّ تُسَلِّمُ وَ تَقُولُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعِينَ مَرَّةً وَ تَسْجُدُ وَ تَقُولُ مِائَتِي مَرَّةً يَا رَبِّ يَا رَبِّ- وَ تَسْأَلُ كُلَّ حَاجَةٍ

Then recite (Surah) Al Tawheed two hundred times in each Cycles, then perform Salaam and say, 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent', seventy times; and perform Sajdah saying two hundred times, 'O Lord^{-azwj}! O Lord^{-azwj}!', and asked every need.

صَلَاةٌ أُخْرَى لَيْلَةَ الْجُمُعَةِ رَكَعَتَيْنِ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ مَرَّةً مَرَّةً وَ الْإِخْلَاصَ حَمْسَ عَشْرَةَ مَرَّةً فَإِذَا سَلَّمْتَ صَلَّيْتَ عَلَى مُحَمَّدٍ وَ آلِهِ مِائَةَ مَرَّةٍ

Another Salat on the night of Friday is of two Cycles reciting in each Cycle (Surah) Al Fatiha and Ayat Al Kursy once, once, and (Surah) Al Tawheed fifteen times. When you have performed Salaam, send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} one hundred times.

صَلَاةٌ أُخْرَى لَيْلَةَ الْجُمُعَةِ رَكَعَتَيْنِ فِي كُلِّ رَكَعَةٍ الْحَمْدَ مَرَّةً وَ إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا حَمْسِينَ مَرَّةً

Another Salat on the night of Friday is of two Cycles (reciting) in each Cycle (Surahs) Al Hamd once and Al Zilzal fifty times.

صَلَاةُ الْخِزْرِ ع فِي لَيْلَةِ الْجُمُعَةِ أَرْبَعُ رَكَعَاتٍ بِتَسْلِيمَتَيْنِ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ مِائَةَ مَرَّةٍ وَ ذَا التُّونِ إِذْ ذَهَبَ مُغَاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ - فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْعَمِّ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ -

Salat Al Khizr^{as} during the night of Friday is of four Cycles with two Salaam(s), reciting in each Cycle Surah Al Fatiha once and one hundred times: **And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: 'There is no god except Allah! Glorious are You, I was of the unjust ones!' [21:87] So We Answered for him and Delivered him from the grief, and like that do We Deliver the Momineen [21:88].**

وَ أَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ - فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا وَ حَاقَ بِآلِ فِرْعَوْنَ سُوءُ الْعَذَابِ

and I entrust my matters to Allah, surely Allah Sees the servants' [40:44] So Allah Saved him from the evil of what they planned, and there befell with the people of Pharaoh, the most evil of the Punishment [40:45].

فَإِذَا فَرَغْتَ مِنْ صَلَاتِكَ فَتَلْ مِائَةَ مَرَّةٍ - لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ثُمَّ تَسْأَلُ حَاجَتَكَ فَإِنَّهَا مُقْضِيَةٌ إِنْ شَاءَ اللَّهُ

When you are free from your Salat, then say one hundred times, 'There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!', then ask your need for it will be Fulfilled, if Allah^{-azwj} so Desires.

صَلَاةُ أُخْرَى لَيْلَةَ الْجُمُعَةِ رُوي عَنْ رَسُولِ اللَّهِ ص أَنَّهُ قَالَ مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ رَكَعَتَيْنِ يَتَقَرَّأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ سَبْعِينَ مَرَّةً فَإِذَا فَرَغَ مِنْ صَلَاتِهِ يَقُولُ أَسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً

Another Salat on the night of Friday – 'It is reported from Rasool-Allah^{-sawww} having said: 'One who prays two Cycles (Salat) on the night of Friday, reciting in each Cycle (Surahs) Al Hamd once, and Al Tawheed seventy times, when he is free from his Salat he should say, 'I seek Forgiveness of Allah^{-azwj} seventy times!'

فَقِيلَ يَا رَسُولَ اللَّهِ فَمَا ثَوَابُ هَاتَيْنِ الرَّكَعَتَيْنِ

It was said, 'O Rasool-Allah^{-sawww}! What is the Reward of these two Cycles (of Salat)?'

قَالَ وَ الَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا إِنَّ جَمِيعَ أُمَّتِي لَوْ دَعَا هُمْ هَذَا الْمُصَلِّيَ بِهَذِهِ الصَّلَاةِ وَ بِهَذَا الْإِسْتِغْفَارِ لَأَخَذَ لَهُمْ مِنَ اللَّهِ الْجَنَّةَ بِشَفَاعَتِهِ

He^{-sawww} said: 'By the One Who Send me^{-sawww} with the truth as a Prophet^{-sawww}! Indeed! This praying one, even if he were to supplicate for entirety of my^{-sawww} community with this Salat and with this seeking of Forgiveness, he will take the Paradise for them from Allah^{-azwj} by his intercession!

فَيُعْطِيهِ اللَّهُ بِكُلِّ حَرْفٍ قَرَأَ فِي هَذَا الْإِسْتِغْفَارِ بَعْدَ نُجُومِ السَّمَاءِ دُورًا فِي كُلِّ دَارٍ بَعْدَ نُجُومِ السَّمَاءِ فُضُوزٌ فِي كُلِّ قَصْرِ بَعْدَ نُجُومِ السَّمَاءِ خَزَائِنٌ فِي كُلِّ خَزِينَةٍ بَعْدَ نُجُومِ السَّمَاءِ أَسِرَّةٌ فِي كُلِّ سَرِيرٍ بَعْدَ نُجُومِ السَّمَاءِ فُرُشٌ وَعَلَى كُلِّ قَرْشٍ بَعْدَ نُجُومِ السَّمَاءِ وَسَائِدٌ

Allah^{-azwj} would Give him for every letter he had recited in seeking this Forgiveness, houses the number of stars of the sky, in every house being castles the number of stars of the sky, in every castle being treasuries the number of stars of the sky, in each treasury being thrones of the number of stars of the sky, in every throne being beds the number of stars of the sky, and upon every bed being pillows of the number of stars of the sky!

وَعَدَدُ نُجُومِ السَّمَاءِ جَوَارٍ لِكُلِّ جَارِيَةٍ مِنْهُنَّ بَعْدَ نُجُومِ السَّمَاءِ وَصَائِفٌ وَوَلَدَانٌ فِي كُلِّ بَيْتٍ بَعْدَ نُجُومِ السَّمَاءِ صَحَائِفٌ فِي كُلِّ صَحِيفَةٍ بَعْدَ نُجُومِ السَّمَاءِ أَلْوَانُ الطَّعَامِ - لَا يُشْبِهُ رِيحُهُ وَلَا طَعْمُهُ بَعْضُهُ بَعْضًا وَ يُعْطِي اللَّهُ كُلَّ هَذَا الثَّوَابِ لِمَنْ صَلَّى هَاتَيْنِ الرَّكْعَتَيْنِ

And according to the number of the stars in the sky, a female maidservant for each of them, according to the number of the stars in the sky, a female servant, and two sons in every house, according to the number of the stars in the sky, pages in each page after the number of the stars in the sky. The stars of the sky are the colours of the food - its smell and taste do not resemble each other, and God will give all of this reward to whoever prays these two rak'ahs. And girls the number of stars of the sky, for every girl from these butlers the number of stars of the sky and servants in every room the number of stars of the sky being trays, in each tray being variety of the foods the number of stars of the sky, neither resembling each other neither in aroma nor taste, and Allah^{-azwj} will Give all this Reward for the one who prays these two Cycles'.

صَلَاةٌ أُخْرَى لِهَذِهِ اللَّيْلَةِ وَ هِيَ صَلَاةُ الْحَاجَةِ لِأَمْرِ الْحَوْفِ تَصُومُ الْأَرْبَعَاءَ وَالْحَمِيسَ وَالْجُمُعَةَ وَ تُصَلِّي اثْنَتَيْ عَشْرَةَ رَكْعَةً تَقْرَأُ فِيهِنَّ فِي كُلِّ رَكْعَةٍ الْحَمْدَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ

Another Salat for this night, and it is Salat for the needs for the matter of fear – You should fast the Wednesday, and the Thursday, and the Friday, and pray twelve Cycles Salat reciting in these in each Cycle, (Surahs) Al Hamd once, and Al Tawheed ten times.

فَإِذَا صَلَّيْتَ أَرْبَعَ رَكْعَاتٍ قُلْتَ اللَّهُمَّ يَا سَابِقَ الْفُوتِ وَ يَا سَامِعَ الصَّوْتِ وَ يَا مُخَيِّبَ الْعُظَامِ بَعْدَ الْمَوْتِ وَ هِيَ رَيْبِمَّ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَهْلِ بَيْتِي الطَّاهِرِينَ وَ تُعَجِّلَ لِي الْفَرَجَ بِمَا أَنَا فِيهِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

When you have prayed four Cycles, you should say, 'O Allah^{-azwj}! O Preceder to every loss (Whom nothing escapes), and O Hearer of the voice, and O Reviver of the bones after the death when they are ash! I ask You^{-azwj} by Your^{-azwj} Magnificent Name, the most Magnificent, to Send Salawaat upon Muhammad^{-saww} Your^{-azwj} servant, and Your^{-azwj} Rasool^{-saww}, and People^{-asws} of his^{-saww} Household, the pure, and Hasten the relief for me from what (predicament) I am in, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!'⁴³⁴

30- مُهَيِّجُ الدَّعَوَاتِ، رَأَيْتُ فِي كِتَابِ كُنُوزِ النَّجَاحِ تَأْلِيفِ الْفَقِيهِ أَبِي عَلِيِّ الْفَضْلِ بْنِ الْحُسَيْنِ الطَّرْسِيِّ رَهْ عَنْ مَوْلَانَا الْحُجَّجِ عَجَلِ اللَّهِ فَرَجَهُ مَا هَذَا لَفْظُهُ رَوَى أَحْمَدُ بْنُ الدَّرَزِيِّ عَنْ خَزَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ الْحُسَيْنِيِّ بْنِ مُحَمَّدِ بْنِ الْبَزْوَغِيِّ قَالَ:

(The book) 'Muhaj Al Dawaat' – I was in the book 'Kunouz Al Najah' compiled by the jurist Abu Ali Al Fazl Bin Al-Hassan Al Tabarsee,

'From our Master Al-Hujjah^{-ajfj}, may Allah^{-azwj} Hasten his^{-ajfj} relief what its wording it this – 'It is reported by Ahmad Bin Al-Dary, from Khazamah, from Abu Abdullah Al-Husayn Bin Muhammad Al-Bazoufary who said,

خَرَجَ عَنِ النَّاحِيَةِ الْمُقَدَّسَةِ مَنْ كَانَتْ لَهُ إِلَى اللَّهِ تَعَالَى حَاجَةٌ فَلْيَغْتَسِلْ لَيْلَةَ الْجُمُعَةِ بَعْدَ نِصْفِ اللَّيْلِ وَ يَأْتِي مُصَلِّاهُ وَ يُصَلِّي رُكْعَتَيْنِ يَتْلُو فِي الرَّكْعَةِ الْأُولَى الْحَمْدَ فَإِذَا بَلَغَ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ يُكْرِمُهَا مِائَةَ مَرَّةٍ وَ يَتِمُّمُ فِي الْمِائَةِ إِلَى آخِرِ السُّورَةِ وَ يَقْرَأُ سُورَةَ التَّوْحِيدِ مَرَّةً وَاحِدَةً وَ يُسَبِّحُ فِيهِمَا سَبْعَةَ سَبْعَةٍ

'It emerged from the Holy corner: 'One who has a need to Allah^{-azwj} the Exalted, let him bathe on the night of Friday after midnight and come to his prayer mat and pray two Cycles reciting in the first Cycle (Surah) Al Hamd. When he reaches: **(It is) You we worship and You do we seek Assistance (from) [1:5]**, repeating it one hundred, and during the one hundredth he should complete to end of the Surah, and he should recite (Surah) Al Tawheed once and glorify in these seven (times) seven (times).

وَ يُصَلِّي الرَّكْعَةَ الثَّانِيَةَ عَلَى هَيْئَةِ الْأُولَى وَ يَدْعُو بِحَذَا الدُّعَاءِ فَإِنَّ اللَّهَ تَعَالَى يَقْضِي حَاجَتَهُ الْبَيْتَةَ كَأَنَّهَا مَا كَانَ إِلَّا أَنْ يَكُونَ فِي قِطْعَةٍ رَجِمَ وَ الدُّعَاءُ

And he should pray the second Cycle upon the appearance of the first and he should supplicate with this supplication, for Allah^{-azwj} the Exalted will Fulfil his need definitely, whatever may happen, except he happens to be in cutting the kinship, and the supplication is: -

اللَّهُمَّ إِنْ أَطَعْتُكَ فَالْمَحْمَدُ لَكَ وَ إِنْ عَصَيْتُكَ فَالْحُجَّةُ لَكَ مِنْكَ الرَّوْحُ وَ مِنْكَ الْفَرْحُ سُبْحَانَ مَنْ أَنْعَمَ وَ شَكَرَ سُبْحَانَ مَنْ قَدَّرَ وَ عَفَرَ

'O Allah^{-azwj}! If I obey You^{-azwj}, the Praise is for You^{-azwj}, and if I disobey You^{-azwj}, the argument is for You^{-azwj}! From You^{-azwj} is the comfort, and from You^{-azwj} is the relief! Glorious is One Who Favours and Thanks! Glorious is the One who is Powerful and Forgives!

اللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ وَ هُوَ الْإِيمَانُ بِكَ لَمْ أَخْذُكَ وَلَدًا وَ لَمْ أَدْعُ لَكَ شَرِيكًا مَتَى مِنْكَ بِهِ عَلَيَّ لَا مَتَى مِنِّي بِهِ عَلَيْكَ

O Allah^{-azwj}! Even though I have disobeyed You^{-azwj}, surely I have obeyed You^{-azwj} in the things most Beloved to You^{-azwj}, and it is the Eman with You^{-azwj}. I did not take any son being for You^{-azwj} and did not claim there being an associate for You^{-azwj}, being a Conferment from You^{-azwj} with upon me not as a conferment from me with upon You^{-azwj}!

وَ قَدْ عَصَيْتُكَ يَا إِلَهِي عَلَى غَيْرِ وَجْهِ الْمَكَابِرَةِ وَ لَا الْحُرُوجِ عَنْ عِبُودِيَّتِكَ وَ لَا الْجُحُودِ لِرُبُوبِيَّتِكَ وَ لَكِنِ أَطَعْتُ هَوَايَ وَ أَرَزَّنِي الشَّيْطَانَ فَلَكَ الْحُجَّةُ عَلَيَّ وَ النَّيِّانُ فَإِنْ تُعَذِّبْنِي فَبِدُنُوبِي غَيْرِ ظَالِمٍ وَ إِنْ تُعْفِرْ لِي وَ تَرْحَمْنِي فَإِنَّكَ جَوَادٌ كَرِيمٌ يَا كَرِيمُ يَا كَرِيمُ حَتَّى يَنْقَطِعَ النَّفْسُ

And I have disobeyed You^{-azwj}, O my God^{-azwj} upon other than the aspects of the major sins and not exiting from Your^{-azwj} servitude nor rejecting Your^{-azwj} Lordship, but I obeyed my personal desires and the Satan^{-la} made me slip. For You^{-azwj} is the Argument against me and the Statement. So, if You^{-azwj} were to Punish me it would be due to my sins, without being

unjust, and if You^{-azwj} were to Forgive me and Mercy me, surely You^{-azwj} are the Generous, Benevolent! O Benevolent! O Benevolent!’ – until the breath is cut.

ثُمَّ يَقُولُ يَا آمِنًا مِنْ كُلِّ شَيْءٍ وَ كُلُّ شَيْءٍ مِنْكَ خَائِفٌ خَائِفٌ حَذِرٌ أَسْأَلُكَ بِأَمْنِكَ مِنْ كُلِّ شَيْءٍ وَ خَوْفٍ كُلِّ شَيْءٍ مِنْكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْطِيَنِي أَمَانًا لِنَفْسِي وَ أَهْلِي وَ وُلْدِي وَ سَائِرِ مَا أَنْعَمْتَ بِهِ عَلَيَّ حَتَّى لَا أَخَافَ أَحَدًا وَ لَا أَخْذَرَ مِنْ شَيْءٍ أَبَدًا- إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ

Then he should say, ‘O Secure from all things, and all things are fearful from You^{-azwj}, cautious! I ask You^{-azwj} by Your^{-azwj} Security from all things and fear of all things from You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Grant me security for myself, and my wife and my children and rest of what You^{-azwj} have Favoured with upon me until I do not fear anyone nor be cautious of anything, ever! Surely, You^{-azwj} are Able upon all things! Allah^{-azwj} Suffices us and is the best Protector!

يَا كَايِي إِبْرَاهِيمَ مُرُودَ وَ يَا كَايِي مُوسَى فِرْعَوْنَ وَ يَا كَايِي مُحَمَّدٍ ص الْأَحْزَابِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكْفِيَنِي شَرَّ فَلَانِ بْنِ فَلَانٍ فَيَسْتَكْفِيَنِي شَرَّ مَنْ يَخَافُ شَرَّهُ فَإِنَّهُ يَكْفِيَنِي شَرَّهُ إِنْ شَاءَ اللَّهُ تَعَالَى-

O Sufficer of Ibrahim^{-saww} from Nimrod^{-la}, and O Sufficer of Musa^{-as} from Pharaoh^{-la}, and O Sufficer of Muhammad^{-saww} from the confederates! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Suffice me of evil of so and so, son of so and so!’ – seeking sufficing from evil of the one he fears his evil, for he will be suffice of his evil, of Allah^{-azwj} the Exalted so Desires.

ثُمَّ يَسْجُدُ وَ يَسْأَلُ حَاجَتَهُ وَ يَتَضَرَّعُ إِلَى اللَّهِ تَعَالَى فَإِنَّهُ مَا مِنْ مُؤْمِنٍ وَ لَا مُؤْمِنَةٍ صَلَّى هَذِهِ الصَّلَاةَ وَ دَعَا بِهَذَا الدُّعَاءِ إِلَّا فُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ لِلْإِجَابَةِ وَ يُجَابُ فِي وَقْتِهِ وَ لَيْلَتِهِ كَائِبًا مَا كَانَ وَ ذَلِكَ مِنْ فَضْلِ اللَّهِ عَلَيْنَا وَ عَلَى النَّاسِ.

Then he should do Sajdah and ask his need and beseech to Allah^{-azwj} the Exalted, for there is none from a believing man nor a believing woman praying this Salat and supplicating with this supplicant except doors of the sky will be opened for him for the Response, and he will be Answered during his time, and his night, whatever may happen, and that is from the Grace of Allah^{-azwj} upon us and upon the people”.⁴³⁵

بيان: البَلَدُ الْأَمِينُ، مِنْ كِتَابِ كُنُوزِ النَّجَاحِ قَالَ: خَرَجَ مِنَ النَّاحِيَةِ الْمُقَدَّسَةِ وَ ذَكَرَ نَحْوَهُ.

Explanation – (The book) ‘Al-Balad Al-Ameen’ – from the book ‘Junouz Al-Najah’, he said, ‘It emerged from the Holy corner’ – and mentioned similar to it”.

31- جَمَالَ الْأَسْبُوعِ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ بْنِ مُحَمَّدِ بْنِ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْجُرَّاحِ عَنْ سَعِيدِ بْنِ عَبْدِ الْكَرِيمِ الْوَاسِطِيِّ عَنِ الرَّبِيعِ بْنِ صَبِيحٍ عَنِ الْحُسَيْنِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ بَيْنَ الْمَعْرَبِ وَ الْعِشَاءِ اثْنَتَيْ عَشْرَةَ رَجْعَةً يَتْرَأُ فِي كُلِّ رَجْعَةٍ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ أَرْبَعِينَ مَرَّةً لَقِيْتُهُ عَلَى الصِّرَاطِ وَ صَافَحْتُهُ وَ رَافَقْتُهُ وَ مَنْ لَقِيْتُهُ عَلَى الصِّرَاطِ وَ صَافَحْتُهُ كَفَيْتُهُ الْحِسَابَ وَ الْمِيزَانَ.

(The book) 'Jamal Al Usbou' – from Muhammad Bin Ali Bin Saeed, from Abdullah Bin Muhammad Bin Al-Hassan Al Khateeb, from Al-Husayn Bin Ali Bin Muhammad, from his father, from Abdulah Bin Al Jarrah, from Saeed Bin Abdul Kareem Al Wasity, from Al Rabie Bin Sabeeh from Al-Hassan who said,

'Rasool-Allah^{-sawww} said: 'One who prays on the night of Friday between Al-Maghrib and Al-Isha twelve Cycles reciting in each Cycle (Surahs) Al Fatiha and Al Tawheed forty times, I^{-sawww} shall meet him upon the Bridge, and shake his hand, and accompany him, and the one whom I^{-sawww} meet him upon the Bridge and shake his hand, it shall suffice him of the Reckoning and the Scale''.⁴³⁶

32- الْجَمَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ شاذَانَ عَنْ مَيْسَرَةَ بْنِ عَلِيٍّ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الطَّنَافِيسِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْجَرَّاحِ عَنِ الْمُحَارِبِيِّ عَنْ سُلَيْمَانَ الْفَزَارِيِّ عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ مَوْلَى عُقْبَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ الْأَخِرَةِ عِشْرِينَ رَكْعَةً يَتْلُو فِي كُلِّ رَكْعَةٍ مِنْهَا بِفَاتِحَةِ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ حَفِظَهُ اللَّهُ تَعَالَى فِي أَهْلِهِ وَ مَالِهِ وَ دِينِهِ وَ دُنْيَاهُ وَ آخِرَتِهِ.

(The book) 'Al Jamaal' – from Muhammad Bin Ali Bin Shazan, from Maysara Bin Ali, from Al-Husayn Bin Ali Al Tanafisy, from his father, from Abdullah Bin Al Jarrah, from Al Muhariby, from Suleyman Al Fazary, from Umar Bin Abdullah a slave of Uqbah who said,

'One who prays Salat on the night of Friday between Al-Maghrib and Al-Isha twenty Cycles, reciting in each Cycle from these with (Surahs) Al Fatiha and Al Tawheed ten times, Allah^{-azwj} the Exalted will Protect him regarding his family, and his wealth, and his religion, and his world, and his Hereafter''.⁴³⁷

33- الْجَمَالُ، عَنْ عَلِيٍّ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سُلَيْمَانَ بْنِ مَنْصُورٍ عَنْ أَحْمَدَ بْنِ حَامِدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَنْ أَحْمَدَ بْنِ سُهَيْلِ الْوَرَّاقِ عَنْ عَبْدِ اللَّهِ بْنِ دَاوُدَ عَنْ ثَابِتِ بْنِ حَمَّادٍ عَنِ الْمُخْتَارِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ رَكْعَتَيْنِ يَتْلُو فِيهِمَا فَاتِحَةَ الْكِتَابِ وَ إِذَا زُلْزِلَتْ حُمُسَ عَشْرَةَ مَرَّةً أَمَنَهُ اللَّهُ تَعَالَى مِنْ عَذَابِ الْقَبْرِ وَ مِنْ أَهْوَالِ يَوْمِ الْقِيَامَةِ.

(The book) 'Al Jamaal' – from Ali Bin Abdul Rahman Bin Isa, from Al-Husayn Bin Suleyman Bin Mansour, from Ahmad Bin Hamid, from Muhammad Bin Ja'far from Ahmad Bin Suheyl Al Waraq, from Abdullah Bin Dawood from Sabit Bin Hammad, from Al Mukhtar, from Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah^{-sawww}, may Allah^{-azwj} Send Salawaat upon him^{-sawww} and his^{-sawww} Progeny^{-aswvs}, and greetings, said: 'One who prays two Cycles of Salat on the night of Friday reciting in these (Surahs) Al Fatiha and Al Zilzal fifteen times, Allah^{-azwj} the Exalted will Secure him from Punishment of the grave and from horrors of the Day of Qiyamah''.⁴³⁸

34- الْجَمَالُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ شاذَانَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ الْأَجْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ الْبَلْخِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ عَنْ أَبِي حَفْصٍ عَنْ حَمِيدِ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ أَوْ يَوْمَهَا أَوْ لَيْلَةَ الْحَمِيسِ أَوْ يَوْمَهُ أَوْ لَيْلَةَ الْإِثْنَيْنِ أَوْ يَوْمَهُ أَرْبَعِ رَكْعَاتٍ يَتْلُو فِي كُلِّ رَكْعَةٍ فَاتِحَةَ الْكِتَابِ سَبْعَ مَرَّاتٍ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ مَرَّةً وَ يَفْصِلُ بَيْنَهُمَا بِسَلِيمَةٍ

(The book) 'Al Jamaal' – from Muhammad Bin Ahmad Bin Shazan, from Ahmad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Ujra, from Ahmad Bin Muhammad, from Muhammad Bin Al-Hassan Al Balkhy, from Abdullah Bin Al Mubarak, from Abu Hafs, from Humejd Al Taweel, from Anas Bin Malik (well-known fabricator) who said,

⁴³⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 31

⁴³⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 32

⁴³⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 33

‘Rasool-Allah^{-saww} said: ‘One who prays Salat on the night of Friday or its day, or night of Thursday or its day, or night of Monday or its day, four Cycles, reciting in each Cycles (Surahs) Al Fatiha seven times, and Al Qadr one and keep a gap between them with a Salaam.

فَإِذَا فَرَغَ مِنْهَا يَقُولُ مِائَةَ مَرَّةٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مِائَةَ مَرَّةٍ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى جِبْرِئِيلَ - أَعْطَاهُ اللَّهُ سَبْعِينَ أَلْفَ قَصْرٍ فِي كُلِّ قَصْرٍ سَبْعُونَ أَلْفَ بَيْتٍ فِي كُلِّ بَيْتٍ سَبْعُونَ أَلْفَ دَارٍ فِي كُلِّ دَارٍ سَبْعُونَ أَلْفَ جَارِيَةٍ.

When he is free from it, he should say one hundred times, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and one hundred times, ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and upon Jibraeel^{-as}, Allah^{-azwj} will Give him seventy castles, in each castle will be seventy thousand houses, and in each house will be seventy thousand rooms, in each room will be a thousand girls’.⁴³⁹

35- الْجَمَالُ، عَنْ أَبِي الْفَضْلِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ إِسْمَاعِيلَ الْأَدِمِيِّ عَنْ أَحْمَدَ بْنِ مَنْصُورِ الرَّمَادِيِّ عَنْ عَبْدِ الرَّزَّاقِ بْنِ هَمَّامٍ عَنْ مَعْمَرِ بْنِ زَائِدٍ عَنِ الرَّهْرِيِّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَابِرٍ عَنْ سَلْمَانَ الْقَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ عَنْ أَمِيرِ الْمُؤْمِنِينَ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنِ النَّبِيِّ ص قَالَ: مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ أَرْبَعِ رَكَعَاتٍ لَا يُغْرِقُ بَيْنَهَا يَغْرَأُ فِي كُلِّ رَكَعَةٍ فَاجِئَةَ الْكِتَابِ مَرَّةً وَ سُورَةَ الْجُمُعَةِ مَرَّةً وَ الْمُعَوِّذَاتَيْنِ عَشْرَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ وَ آيَةَ الْكُرْسِيِّ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ مَرَّةً

(The book) ‘Al Jamal’ – from Abu Al Fazl Muhammad Bin Abdullah, from Muhammad Bin Ahmad Bin Ismail Al Adamy, from Ahmad Bin Mansour Al Rammady, from Abdul Razzaq Bin Hammam, from Ma’mar Bin Rashid, from Al Zuhry, from Abdul Rahman Bin Jabir,

‘From Salman Al-Farsi^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, from Amir Al-Momineen^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}, from the Prophet^{-saww} having said: ‘One who prays four Cycles Salat on the night of Friday not separating these, reciting in each Cycle (Surah) Al Fatiha once, and Surah Al Jummah once, and Al Mawazaten ten times, and Al Tawheed, and Ayat Al Kursy, and Al Kafiroun once;

وَ يَسْتَعْفِرُ اللَّهَ فِي كُلِّ رَكَعَةٍ سَبْعِينَ مَرَّةً وَ يُصَلِّي عَلَى النَّبِيِّ وَ آلِهِ سَبْعِينَ مَرَّةً وَ يَقُولُ - سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعِينَ مَرَّةً

And he should seeks Forgiveness of Allah^{-azwj} seventy times in every Cycle, and sends Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws} seventy times, and he should 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, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent seventy times;

عَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ قَضَى اللَّهُ تَعَالَى لَهُ سَبْعِينَ حَاجَةً مِنْ حَوَائِجِ الدُّنْيَا وَ سَبْعِينَ حَاجَةً مِنْ حَوَائِجِ الْآخِرَةِ وَ كَتَبَ لَهُ أَلْفَ حَسَنَةٍ وَ حَسَى عَنْهُ أَلْفَ سَيِّئَةٍ وَ أَعْطَى جَمِيعَ مَا يُرِيدُ وَ إِنْ كَانَ عَاقًا لَوَالِدَيْهِ عَفَّرَ لَهُ.

Allah^{-azwj} will Forgive for him that he had sent ahead from his sins and what he has delayed, and Allah^{-azwj} the Exalted will Fulfil for him seventy needs from needs of the world, and seventy needs from needs of the Hereafter, and Write for him a thousand good deeds, and

⁴³⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 34

Delete from him a thousand evil deeds, and Give entirety of what he wants, and even if he was disloyal to his parents, he will be Forgiven for!"⁴⁴⁰

الْمُتَهَجِّدُ، مُرْسَلًا مِثْلَهُ إِلَى قَوْلِهِ وَ مَا تَأَخَّرَ ثُمَّ قَالَ إِلَى آخِرِ الْحَبْرِ.

(The book) 'Al-Mutahajjid' with an unbroken chain – similar to it up to his^{-asws} words: 'And what he has delayed. Then he^{-asws} said up to end of the Hadeeth".⁴⁴¹

36- الْجَمَالُ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ حَامِدٍ عَنْ مُحَمَّدِ بْنِ السَّرِيِّ عَنْ عَلِيِّ بْنِ دَاوُدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ بَشِيرٍ عَنْ أَبِي مُوَزَّرٍ عَنْ سُلَيْمَانَ بْنِ هِشَامٍ عَنِ ابْنِ عُمَرَ وَ أَبِي هُرَيْرَةَ قَالَا قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ فِي لَيْلَةِ الْجُمُعَةِ أَوْ يَوْمِهَا قُلْ هُوَ اللَّهُ أَحَدٌ مَائَتِي مَرَّةً فِي أَرْبَعِ رَكَعَاتٍ فِي كُلِّ رَكَعَةٍ حَمْسِينَ مَرَّةً غُفِرَتْ ذُنُوبُهُ وَ لَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ.

(The book) 'Al Jamaal' – from Ali Bin Abdul Rahman Bin Isa, from Al-Husayn Bin Suleyman, from Muhammad Bin Hamid, from Muhammad Bin Al Sary, from Ali Bin Dawood, from Abdul Rahman Bin Bashir, from Abu Muwarrid, from Suleyman Bin Hisham, from Ibn Umar and Abu Hureyra (a well-known fabricator), both said,

'Rasool-Allah^{-saww} said: 'One who recites during the night of Friday or its day, (Surah) Al Tawheed two hundred times in four Cycles, fifty times in each Cycle, his sins will be Forgiven and even if these were like foam of the sea".⁴⁴²

37- الْجَمَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْقُرُوبِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ زَمْرَةَ عَنِ الْحُسَيْنِ بْنِ أَيُّوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الطَّيَالِسِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْجَرَّاحِ عَنِ الْمُحَارِبِيِّ عَنْ أَبِي بَكْرِ الْمَدِينِيِّ عَنْ سَلْمَانَ بْنِ مُحَمَّدٍ عَنْ مُطَلِّبِ بْنِ حَنْطَلٍ عَنِ النَّبِيِّ ص قَالَ: مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ أَرْبَعِ رَكَعَاتٍ يَفْرَأُ فِيهَا قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةً فِي كُلِّ رَكَعَةٍ مَائَتِينَ وَ حَمْسِينَ مَرَّةً لَمْ يَمُتْ حَتَّى يَرَى الْجَنَّةَ أَوْ تُرَى لَهُ.

(The book) 'Al Jamaal' – from Muhammad Bin Ali Al Qazwiny, from Ahmad Bin Muhammad Bin Zamrah, from Al-Hassan Bin Ayoub, from Ali Bin Muhammad Al Tayalisy, from Abdullah Bin Al Jarrah, from Al Muhariby, from Abu Bakr Al Madany, from Salman Bin Muhammad, from Muttalib Bin Hantab,

'From the Prophet^{-saww} having said: 'One who prays four Cycles Salat on the night of Friday, reciting in it (Surah) Al Tawheed a thousand times, two hundred and fifty times in each Cycles, will not die until he sees the Paradise or is shown to him".⁴⁴³

38- الْجَمَالُ، عَنِ النَّبِيِّ ص قَالَ: مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ رَكَعَتَيْنِ يَفْرَأُ فِي كُلِّ رَكَعَةٍ قُلْ هُوَ اللَّهُ أَحَدٌ حَمْسِينَ مَرَّةً وَ يَقُولُ فِي آخِرِ صَلَاتِهِ اللَّهُمَّ صَلِّ عَلَيَّ النَّبِيِّ الْعَرَبِيِّ وَ آلِهِ- غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ

(The book) 'Al Jamal' –

'From the Prophet^{-saww} having said: 'One who prays two Cycles Salat on the night of the Friday, reciting in each Cycle (Surah) Al Tawheed fifty times, and he should say in end of his Salat, 'O Allah^{-azwj!} Send Salawaat upon the Prophet^{-saww} the Arabian, and his^{-saww} Progeny^{-asws'}, Allah^{-azwj} will Forgive for him what he had sent ahead from his sins and what he had delayed.

⁴⁴⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 35 a

⁴⁴¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 35 b

⁴⁴² Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 36

⁴⁴³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 37

وَكَأَمَّا قَرَأَ الْقُرْآنَ اثْنَيْ عَشَرَ أَلْفَ مَرَّةٍ وَرَفَعَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ الْجُوعَ وَالْعَطَشَ وَفَرَّجَ اللَّهُ عَنْهُ كُلَّ هَمٍّ وَحُزْنٍ وَعَصَمَهُ مِنْ إِبْلِسَ وَجُنُودِهِ وَ لَمْ تُكْتَبْ عَلَيْهِ خَطِيئَةُ الْبُتَّةِ وَ خَفَّفَ اللَّهُ عَلَيْهِ سَكَرَاتِ الْمَوْتِ

And it is as if he has recited the Quran twelve thousand times, and on the Day of Qiyamah Allah^{-azwj} will Raise from him the hunger and the thirst, and Allah^{-azwj} will Relieve from him every worry and grief, and Protect him from Iblees^{-la} and his^{-la} armies, and will definitely not Write sins against him, and Allah^{-azwj} will Lighten the pangs of death from him.

فَإِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ مَاتَ شَهِيداً وَ رَفَعَ اللَّهُ عَنْهُ عَذَابَ الْقَبْرِ وَ لَمْ يَسْأَلِ اللَّهَ شَيْئاً إِلَّا أَعْطَاهُ وَ تَقَبَّلَ صَلَاتَهُ وَ صِيَامَهُ وَ اسْتَجَابَ دُعَاءَهُ وَ لَمْ يَقْبِضْ مَلَكَ الْمَوْتِ رُوحَهُ حَتَّى يَجِيئَهُ رِضْوَانٌ بِرِيحَانٍ مِنَ الْجَنَّةِ وَ شَرَابٌ مِنَ الْجَنَّةِ.

If he dies during his day or his night will die as a martyr, and punishment of the grave will be Raised from him, and he will not ask Allah^{-azwj} for anything except He^{-azwj} would Give him, and Accept his Salat and his Fasts, and Answer his supplication, and the Angel of death will not capture his soul until Rizwaan (keeper of Paradise) comes to him with aromas of Paradise and a drink from the Paradise".⁴⁴⁴

وَ عَنْهُ ص أَنَّهُ قَالَ: مَنْ صَلَّى لَيْلَةَ الْجُمُعَةِ إِخْدَى عَشْرَةَ رَكَعَةً بِتَسْلِيمَةٍ وَاحِدَةٍ يَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً مَرَّةً وَ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مَرَّةً مَرَّةً وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَرَّةً

And from him^{-saww} having said: ‘One who prays eleven Cycles on the night of Friday with one Salaam, reciting in each Cycles (Surahs) Al Fatiha, and Al Tawheed once, once, and Al Falaq once, and Al Naas once.

فَإِذَا فَرَغَ مِنْ صَلَاتِهِ حَرَّ سَاجِداً وَ قَالَ فِي سُجُودِهِ سَبْعَ مَرَّاتٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ دَخَلَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ مِنْ أَيِّ أَبْوَابِهَا شَاءَ وَ يُعْطِيهِ اللَّهُ تَعَالَى بِكُلِّ رَكَعَةٍ ثَوَابَ نَبِيِّ مِنَ الْأَنْبِيَاءِ وَ بَنَى اللَّهُ تَعَالَى لَهُ بِكُلِّ رَكَعَةٍ مَدِينَةً وَ يَكْتُبُ اللَّهُ لَهُ ثَوَابَ كُلِّ آيَةٍ قَرَأَهَا ثَوَابَ حَجَّةٍ وَ عُمْرَةٍ وَ كَانَ يَوْمَ الْقِيَامَةِ فِي زُمْرَةِ الْأَنْبِيَاءِ ع.

When he is free from his Salat, he should fall in Sajdah and say in his Sajdah seven times, ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’, will enter the Paradise on the Day of Qiyamah from whichever of its doors he so desires, and Allah^{-azwj} the Exalted will Give him, for every Cycle, Rewards of a Prophet^{-as} from the Prophets^{-as}, and Allah^{-azwj} the Exalted will Build a city for him for every Cycle, and Allah^{-azwj} will Write for him Rewards of every Verse he had recited Rewards of a Hajj and an Umrah, and on the Day of Qiyamah he would be among a group of Prophets^{-as}".⁴⁴⁵

39- الْجَمَالُ، صَلَاةُ لَيْلَةِ الْجُمُعَةِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ اثْنَيْ عَشْرَةَ رَكَعَةً تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ.

(The book) ‘Al-Jamal’ – ‘Salat on the night of Friday between Al-Maghrib and Al-Isha of twelve Cycles, recite in every Cycle (Surahs) Al Fatiha once, and Al Tawheed ten times”'.⁴⁴⁶

⁴⁴⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 38 a

⁴⁴⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 38 b

⁴⁴⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 96 H 39

CHAPTER 97 – ACTS OF WORSHIP ON THE DAY OF FRIDAY, AND ITS ETIQUETTES, AND ITS FUNCTIONS

1- الإقبال، رَوَيْنَا بِإِسْنَادِنَا إِلَى الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ادْعُ فِي الْعِيدَيْنِ وَالْجُمُعَةِ إِذَا هَيَّأْتَ لِلْخُرُوجِ بِحَدِّ الدُّعَاءِ-

(The book) 'Al Iqbal' – We are reporting by our chains to Al-Hassan Bin Mahboub, from Malik Bin Atiyya, from Abu Hamza Al Sumali,

'From Abu Ja'far^{asws} having said: 'During the two Eid(s) and the Friday, when you prepare for the going out, supplicate with this supplication: -

اللَّهُمَّ مَنْ هَيَّأَ فِي هَذَا الْيَوْمِ أَوْ تَعَبَّ أَوْ أَعَدَّ أَوْ اسْتَعَدَّ لِرَفَادَةٍ إِلَى مَخْلُوقٍ رِجَاءَ رِفْدِهِ وَ نَوَافِلِهِ وَ فَوَاضِلِهِ وَ عَطَايَاهُ فَإِنَّ إِلَيْكَ يَا سَيِّدِي هَيِّبَتِي وَ تَعَبِّي وَ إِعْدَادِي وَ اسْتِعْدَادِي رِجَاءَ رِفْدِكَ وَ جَوَائِزِكَ وَ نَوَافِلِكَ وَ فَوَاضِلِكَ وَ عَطَايِكَ

'O Allah^{azwj}! One who prepares during this day, or makes effort, or makes arrangements, or readies himself for delegating to a created being hoping for his provisions, and his gifts, and his optional, and his booty, and his kindness, and his awards (up to him). O my Master^{azwj}! To You^{azwj} is my preparation, and my efforts, and my arrangements, and my readiness hoping for Your^{azwj} Provisions, and Your Rewards, and Your^{azwj} Gifts, and Your^{azwj} Booty, and Your^{azwj} Awards.

وَ قَدْ عَدَوْتُ إِلَى عِيدٍ مِنْ أَعْبَادِ أُمَّةٍ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ- وَ لَمْ أَفِدْ إِلَيْكَ الْيَوْمَ بِعَمَلٍ صَالِحٍ أَتَى بِهِ قَدَمْتُهُ وَ لَا تَوَجَّهْتُ بِمَخْلُوقٍ أَمَلْتُهُ وَ لَكِنِ أَتَيْتُكَ خَاضِعاً مُقَرَّأً بِدُنُوبِي وَ إِسَاءَتِي إِلَى نَفْسِي

And I have come to an Eid from Eid(s) of the community of Muhammad^{saww}, may the Salawaat of Allah^{azwj} be upon him^{saww} and his^{saww} Progeny^{asws}, and I have not delegated to You^{azwj} today with righteous deeds I can be trusting with advancing it, and I have not diverted to a created being wishing to him, but I have come to You^{azwj} humbly, acknowledging to myself of my sins and my evil deeds!

فِيَا عَظِيمُ يَا عَظِيمُ اغْفِرْ لِي الْعَظِيمَ مِنْ دُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الدُّنُوبَ الْعَظِيمَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ.

O Almighty! O Almighty! Forgive for me my might sins, for surely no one forgives the mighty sins except You^{azwj}, O there is no god except You^{azwj}, O most Merciful of the merciful ones!"⁴⁴⁷

2- الْمُتَهَجِّدُ، رُوِيَ عَنِ النَّبِيِّ ص أَنَّ الْحَيَّرَ وَ الشَّرَّ يُضَاعَفَانِ يَوْمَ الْجُمُعَةِ فَيَنْبَغِي لِلْإِنْسَانِ أَنْ يَسْتَكْتِرَ مِنَ الْحَيَّرِ فِيهِ وَ يَتَجَنَّبَ الشَّرَّ وَ الْحِجَامَةَ فِيهِ مَكْرُوهَةٌ

(The book) 'Al Mutahajjid' –

'It is reported from the Prophet^{-saww}: 'The good and the evil are both doubled on the day of Qiyamah so it is befitting for the human being to frequent from the good deeds during it and shun the evil, and the cupping performed during it is disliked'.

وَرُوي جَوَازُهَا وَ مِنْ أَكْبَدِ السُّنَنِ فِيهِ الْعُسْلُ وَ وَقْتُهُ مِنْ بَعْدِ طُلُوعِ الْفَجْرِ إِلَى الزَّوَالِ وَ كَلَّمَا قَارَبَ الزَّوَالَ كَانَ أَفْضَلَ فَإِذَا أَرَادَ الْعُسْلَ فَلْيَقُلْ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ ص

And its permission has been reported, 'And from the emphasised Sunnah during it (Friday) is the bathing, and its timing is from after the emergence of the dawn up to the midday, and all what is near to the midday would be better. When he intends the bathing let him say, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make me from the penitent, and Make me from the Purified ones, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!'

وَ يُسْتَحَبُّ أَنْ يَقْصَّ أَظْفَارَهُ وَ يَقُولَ عِنْدَ ذَلِكَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى سُنَّةِ رَسُولِ اللَّهِ وَ الْأَيْمَةِ مِنْ بَعْدِهِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ-

And it is recommended that he should clip his nail and say during that, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon the Sunnah of Rasool-Allah^{-saww} and the Imams^{-asws} from after him^{-saww}, may the greetings be upon him^{-saww} and them^{-asws}!'

وَ يَأْخُذُ مِنْ شَارِبِهِ وَ يَقُولُ بِسْمِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص وَ مِلَّةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَوْصِيَاءِ ع-

And he should trim from his moustache and say, 'In the Name of Allah^{-azwj} and upon religion of Rasool-Allah^{-saww} and religion of Amir Al-Momineen^{-asws} and the successors^{-asws}!'

وَ يَنْبَغِي أَنْ يَمْسَ شَيْئاً مِنَ الطَّيِّبِ جَسَدَهُ وَ يَلْبَسَ أَطْهَرَ ثِيَابِهِ فَإِذَا تَخَيَّرَ لِلخُرُوجِ إِلَى الصَّلَاةِ قَالَ- اللَّهُمَّ مَنْ تَخَيَّرَ فِي هَذَا الْيَوْمِ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ السَّيِّدِ.

And it is befitting he wipes something from the perfume on his body, and he should wear cleanest of his clothes. When he prepares for the going out to the Salat, he should say, 'O Allah^{-azwj}! One who prepares during this day' – up to end of what has passed by the report of the Seyyid"⁴⁴⁸.

3- الْمُتَهَجِّدُ، وَ جَمَالَ الْأُسْبُوعِ، وَ يُسْتَحَبُّ زِيَارَةُ النَّبِيِّ ص وَ الْأَيْمَةِ ع فِي يَوْمِ الْجُمُعَةِ رُوي عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ مَنْ أَرَادَ أَنْ يَرُورَ قَبْرَ رَسُولِ اللَّهِ ص وَ قَبْرَ أَمِيرِ الْمُؤْمِنِينَ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ قُبُورِ الْحُجَّجِ ع وَ هُوَ فِي بَلَدِهِ

(The books) 'Al Mutahajjid' and 'Jamal Al Usbou' –

'And it is recommended visiting (Ziyarat of) the Prophet^{-saww} and the Imams^{-asws} during the day of Friday. It is reported from Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'One who

visits the grave of Rasool-Allah^{-saww} and grave of Amir Al-Momineen^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and graves of the Divine Authorities (Imams^{-asws}) while he is in his city.

فَلْيَغْتَسِلْ فِي يَوْمِ الْجُمُعَةِ وَ لْيَلْبَسَنَّ ثَوْبَيْنِ نَظِيفَيْنِ وَ لْيَخْرُجْ إِلَى فَلَاحَةٍ مِنَ الْأَرْضِ ثُمَّ يُصَلِّي أَرْبَعَ رَكَعَاتٍ يُقْرَأُ فِيهِنَّ مَا تَبَسَّرَ مِنَ الْقُرْآنِ فَإِذَا تَشَهَّدَ وَ سَلَّمَ فَلْيَقُمْ مُسْتَقْبِلَ الْقِبْلَةِ وَ لْيَقُلْ

Let him bathe during the day of Friday and let him wear two clean clothes, and let him go out to a wilderness of the earth, then he should pray four Cycles reciting in these what is easy from the Quran. When he has performed Tashahhud and Salaam, let him stand facing the Qiblah, and let him say: -

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ الْمُرْسَلُ وَ الْوَصِيُّ الْمُرْتَضَى وَ السَّيِّدَةُ الْكُبْرَى وَ السَّيِّدَةُ الرَّهْرَاءُ وَ السَّبْطَانِ الْمُتَّجِبَانِ وَ الْأَوْلَادِ الْأَعْلَامِ وَ الْأَمْنَاءِ الْمُتَّجِبُونَ

'The greetings be unto you^{-saww}, O Prophet^{-saww}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! O Prophet^{-saww}, the Sent, and the successor^{-asws} the Selected (Al-Murtaza), and the great Chieftess Al-Zahra^{-asws}, and two Selected grandsons^{-asws}, and the children, the flags, and the Nominated trustees!

جِئْتُ انْقِطَاعاً إِلَيْكُمْ وَ إِلَى آبَائِكُمْ وَ وَلَدِكُمْ الْخَلْفَ عَلَى بَرَكَةِ الْحَقِّ فَقُلِّي لَكُمْ مُسَلِّمٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ حَتَّى يَحْكُمَ اللَّهُ لِدِينِهِ فَمَعَكُمْ مَعَكُمْ لَا مَعَ عَدُوِّكُمْ

I have come cutting off (from others) to you^{-asws} all and to your^{-asws} forefathers^{-asws}, and your^{-asws} son^{-ajfj} the replacement (Al-Qaim^{-ajfj}) upon Blessings of the truth. My heart is submissive to you^{-asws} all, and my help to you^{-asws} is promised until Allah^{-azwj} Judges for His^{-azwj} religion. So, with you^{-asws}, with you^{-asws}, not with your^{-asws} enemies!

إِنِّي لَمِنَ الْقَائِلِينَ بِفَضْلِكُمْ مُفَرِّجِ بَرَجَعِيكُمْ- لَا أَنْكُرُ لِلَّهِ قُدْرَةَ وَ لَا أَرْعُ مَا شَاءَ اللَّهُ سُبْحَانَ اللَّهِ ذِي الْمُلْكِ وَ الْمَلَكُوتِ يُسَبِّحُ لِلَّهِ بِأَسْمَائِهِ جَمِيعِ خَلْقِهِ وَ السَّلَامُ عَلَى أَرْوَاحِكُمْ وَ أَجْسَادِكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ-

I am from the sayers (believers) with your^{-asws} merits, accepting your^{-asws} return, neither denying to Allah^{-azwj} of His^{-azwj} Power, nor do I claim except what Allah^{-azwj} Desires! Glory be to Allah^{-azwj} with the Kingdom and the Domains. There glorify to Allah^{-azwj} with His^{-azwj} Names, entirety of His^{-azwj} creatures; and the greetings be upon your^{-asws} souls and your^{-asws} bodies; and the greetings be upon you^{-asws} all and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

وَ فِي رِوَايَةٍ أُخْرَى أَفْعَلْ ذَلِكَ عَلَى سَطْحِ دَارِكَ.

And in another report: 'Do that upon the roof of your house'⁴⁴⁹.

4- الْمُنَهَجِدُ، وَ رُوي الرَّغِيبُ فِي صَوْمِهِ إِلَّا أَنَّ الْأَفْضَلَ أَنْ لَا يَتَقَرَّدَ بِصَوْمِهِ إِلَّا بِصَوْمِ يَوْمِ قَبْلَهُ

(The book) 'Al Mutahajjid' -

'And it is reported regarding the encouragement in fasting it except that the merit is that he should not particularise it with his fasting except by fasting the day before it.

وَ رُوِيَ فِي أَكْلِ الرُّمَّانِ فِيهِ وَ فِي لَيْلَتِهِ فَضْلٌ كَثِيرٌ وَ يُكْرَهُ السَّفَرُ فِيهِ ابْتِدَاءً وَ يُسْتَحَبُّ الإِكْتِمَارُ فِيهِ مِنَ الصَّلَاةِ عَلَى النَّبِيِّ ص وَ إِنْ تَمَكَّنَ مِنْ ذَلِكَ أَلْفَ مَرَّةٍ كَانَ لَهُ ثَوَابٌ كَثِيرٌ

And it is recommended regarding eating the pomegranate during it, and during its night has a lot of merit, and the travelling is disliked during its beginning, and it is recommended to frequent from the Salawaat upon the Prophet^{-sawww} during it, and if he is able from that, a thousand times, there would be a lot of Rewards for him.

وَ يُسْتَحَبُّ عَقِيبَ الْفَجْرِ يَوْمَ الْجُمُعَةِ أَنْ يُقْرَأَ مِائَةَ مَرَّةٍ- قُلْ هُوَ اللَّهُ أَحَدٌ وَ يُصَلِّيَ عَلَى النَّبِيِّ ص مِائَةَ مَرَّةٍ وَ أَنْ يَسْتَغْفِرَ اللَّهُ مِائَةَ مَرَّةٍ وَ يُقْرَأَ سُورَةُ الْبِسَاءِ وَ سُورَةُ هُودٍ وَ الْكَهْفِ وَ الصَّافَّاتِ وَ الرَّحْمَنِ

And it is recommended as follow-up of Al-Fajr (Salat) on the day of Friday that he should recite one hundred Surah Al Tawheed, and send Salawaat upon the Prophet^{-sawww} one hundred times, and to seek Forgiveness of Allah^{-azwj} one hundred times, and he should recite Surah Al Nisaa, and Surah Hud^{-as}, and Al Kahf, and Al Safaat, and Al Rahman.

وَ يَقُولُ اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ وَ رُسُلِكَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And he should say, 'O Allah^{-azwj}! Make Your^{-azwj} Salawaat and Salawaat of Your^{-azwj} Angels and Your^{-azwj} Messengers^{-as} upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}!'

وَ يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ-

And he should say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and Hasten their^{-asws} relief!'

وَ يُسْتَحَبُّ أَنْ يَدْعُوَ أَيْضاً بِهَذَا الدُّعَاءِ- اللَّهُمَّ إِنِّي تَعَمَّدْتُ إِلَيْكَ بِحَاجَتِي وَ أَنْزَلْتَ بِكَ الْيَوْمَ فَقْرِي وَ فَاقَتِي وَ مَسْكِنَتِي وَ أَنَا لِمَعْفِرَتِكَ أَرْجِي مِنِّي لِعَمَلِي وَ لِمَعْفِرَتِكَ وَ رَحْمَتِكَ أَوْسَعُ مِنْ دُنُوبِي

And it is recommended that he supplicates also with this supplication, 'O Allah^{-azwj}! I have deliberated to You^{-azwj} with my needs and have descended my poverty and my destitution and my neediness with You^{-azwj} today, and I am hopeful for Your^{-azwj} shelter for my actions and for Your^{-azwj} Forgiveness, and Your^{-azwj} Mercy is vaster than my sins are.

فَقَوْلُ قَضَاءِ كُلِّ حَاجَةٍ لِي بِفُؤَادِي عَلَيْهَا وَ تَبَسَّرْتُ ذَلِكَ عَلَيْكَ وَ لِفَقْرِي إِلَيْكَ فَإِنِّي لَمْ أُصِبْ خَيْرًا قَطُّ إِلَّا مِنْكَ وَ لَمْ يَصْرِفْ عَنِّي سُوءًا قَطُّ أَحَدٌ غَيْرُكَ وَ لَسْتُ أَرْجُو لِأَجْرَتِي وَ دُنْيَايَ غَيْرَكَ وَ لَا لِيَوْمِ فَقْرِي يَوْمَ يُفْرِدُنِي النَّاسُ فِي حُفْرَتِي وَ أَفْضِي إِلَيْكَ بِدُنْيِي سِوَاكَ.

Take Charge of Fulfilling every need for me by Your^{-azwj} Power upon it, and that is easy upon You^{-azwj}, and for my poverty to You^{-azwj}, and I did not achieve any good deed at all except from You^{-azwj} and no one has turned evil away from me apart from You^{-azwj}, and I am not hoping for

my Hereafter and my world apart from You^{-azwj}, nor for the day of my poverty the people will isolate me in my grave, and I panic to You^{-azwj} with my sins!”⁴⁵⁰

5- جمال الأسبوع، حَدَّثَ أَبُو الْحُسَيْنِ مُحَمَّدُ بْنُ هَارُونَ التَّلُكُبَرِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيَّاشٍ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الرُّبَيْرِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَصَّالٍ عَنْ إِبْرَاهِيمَ بْنِ أَبِي بَكْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورِ الرُّبَائِيِّ عَنْ أَبِي رِكَازٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَالَ يَوْمَ الْجُمُعَةِ حِينَ يُصَلِّي الْعُدَاةَ قَبْلَ أَنْ يَتَكَلَّمَ

(The book) ‘Jamal Al Usbou’ – It is narrated by Abu Al-Hassan Muhammad Bin Haroun Al Talukbary, from Ahmad Bin Muhammad Bin Ayyash, from Ali Bin Muhammad Bin Al Zubeyr, from Ali Bin Al-Hassan Bin Fazzal, from Ibrahim Bin Abu Bakr, from one of his companions, from Ismail Bin Mansour Al Zubaky, from Abu Rikaz who said,

‘Abu Abdullah^{-asws} said: ‘One who says on the day of Friday when he prays the morning Salat before he talks’ –

وَ حَدَّثَ بِهِ أَيْضاً أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُطَلِّبٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ بُزُرْجِ الْحَنَاطِ- عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْمَكْفُوفِ عَنْ إِسْمَاعِيلَ بْنِ مَنْصُورٍ عَنْ أَبِي رِكَازٍ

And it is narrated with as well by Abu Al Mufazzal Muhammad Bin Abdullah Bin Muttalib, from Humeyd Bin Ziyad, from Ali Bin Buzurj Al Hannat, from Muhammad Bin Ja’far Al Makfouf, from Ismail Bin Mansour, from Abu Rikaz,

عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ مَنْ قَالَ يَوْمَ الْجُمُعَةِ حِينَ يُصَلِّي الْعُدَاةَ قَبْلَ أَنْ يَتَكَلَّمَ- اللَّهُمَّ مَا قُلْتُ فِي جُمُعَتِي هَذِهِ مِنْ قَوْلٍ أَوْ حَلَفْتُ فِيهَا مِنْ حَلْفٍ أَوْ نَذَرْتُ فِيهَا مِنْ نَذْرٍ فَمَشِيئَتِكَ بَيْنَ يَدَيْ ذَلِكَ كُلِّهِ فَمَا شِئْتَ مِنْهُ أَنْ يَكُونَ كَانَ وَ مَا لَمْ تَشَأْ مِنْهُ لَمْ يَكُنْ

‘From Abu Abdullah^{-asws} having said: ‘One who says on the day of Friday when he prays the morning Salat before he talks: ‘O Allah^{-azwj}! Whatever I say in this Friday of mine from words, or oath during it with an oath, or vow during it with a vow, Your^{-azwj} Desires is in front of that, all of it. Whatever You^{-azwj} Desire happens, and whatever You^{-azwj} don’t Desire from it does not happen!

اللَّهُمَّ اغْفِرْ لِي وَ تَجَاوَزْ عَنِّي اللَّهُمَّ مَنْ صَلَّيْتَ عَلَيْهِ فَصَلَّوَاتِي عَلَيْهِ وَ مَنْ لَعَنْتَ فَلَعْنَتِي عَلَيْهِ- كَانَ كَفَّارَةً مِنْ جُمُعَةٍ إِلَى جُمُعَةٍ

O Allah^{-azwj}! Forgive for me and Overlooking from me! O Allah^{-azwj}! One whom You^{-azwj} have Sent Salawaat upon, so my Salawaat is upon him, and one whom You^{-azwj} have Cursed, so my curse is upon him!’; it would be an atonement from Friday to Friday’.

وَ زَادَ فِيهِ مُصَنَّفُ كِتَابِ جَامِعِ الدَّعَوَاتِ وَ مَنْ قَالَهَا فِي كُلِّ جُمُعَةٍ وَ فِي كُلِّ سَنَةٍ كَانَتْ كَفَّارَةً لِمَا بَيْنَهُمَا

And author of the book ‘Jamie Al-Dawaat’ has increased in it, ‘And the one who says it during every Friday and during every year, it would be an atonement for whatever is between the two’.

وَ زَادَ أَبُو الْمُفَضَّلِ فِي آخِرِ الدَّعَاءِ وَ إِنَّ شِئْتَ قَرَأْتَ كُلَّ جُمُعَةٍ كَانَ مِنْ الْجُمُعَةِ إِلَى الْجُمُعَةِ وَ مِنْ شَهْرٍ إِلَى شَهْرٍ وَ مِنْ سَنَةٍ إِلَى سَنَةٍ.

And Abu Al-Mufazzal has increased in end of the supplication, 'And if you desire to recite every Friday, it would be from the Friday to the Friday, and from a month to a month, and from a year to a year'.⁴⁵¹

وَمِنْهُ قَالَ حَدَّثَ أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدٍ الْجَوْهَرِيُّ قَالَ كَتَبَ إِلَيَّ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ سِنَانَ يُقُولُ حَدَّثَنِي أَبِي عَنْ أَبِيهِ عَنْ جَدِّهِ مُحَمَّدِ بْنِ سِنَانَ قَالَ:
قَالَ لِي الْعَالِمُ ع يَا مُحَمَّدُ بْنُ سِنَانَ هَلْ دَعَوْتَ فِي هَذَا الْيَوْمِ بِالْوَجِبِ مِنَ الدُّعَاءِ

And from him who said, 'It is narrated by Abu Abdullah Ahmad Bin Muhammad Al Jowhary who said, 'It was written to me by Muhammad Bin Ahmad Bin Sinan saying, 'It is narrated to me by my father, from his father, from his grandfather Muhammad Bin Sinan who said,

'The Scholar (Imam^{-asws}) said to me: 'O Muhammad Bin Sinan! Have you supplicated during this day with the obligatory from the supplications?'

وَكَانَ يَوْمَ الْجُمُعَةِ فَعُلْتُ وَ مَا هُوَ يَا مَوْلَايَ

And it was the day of Friday. I said, 'And what is it, O my Master^{-asws}?'

قَالَ تَقُولُ السَّلَامُ عَلَيْكَ أَيُّهَا الْيَوْمُ الْجَدِيدُ الْمُنْتَبِزُ الَّذِي جَعَلَهُ اللَّهُ عِيداً لِأَوْلِيَائِهِ الْمُطَهَّرِينَ مِنَ الدَّنَسِ الْخَارِجِينَ مِنَ الْبَلْوَى الْمَكْرُورِينَ مَعَ أَوْلِيَائِهِ الْمُصَفَّيْنَ مِنَ الْعَكْرِ الْبَازِلِينَ أَنْفُسَهُمْ فِي حَبَّةِ أَوْلِيَائِهِ الرَّحْمَنِ تَسْلِيماً السَّلَامَ عَلَيْكُمْ سَلَاماً دَائِماً أَبَداً

He^{-asws} said: 'You should say, 'The greetings be upon you, O new day, the Blessed which Allah^{-azwj} had Made it as Eid for His^{-azwj} friends, the one Purified from the filth, the one who have come out from the abhorrent Trials with His^{-azwj} friends, who have devoted themselves in loving friends of the Beneficent in submission! The greetings be upon you all, constant greetings, for ever!'

وَ تَلْتَفِتُ إِلَى الشَّمْسِ - وَ تَقُولُ السَّلَامَ عَلَيْكَ أَيُّهَا الشَّمْسُ الطَّالِعَةُ وَ النُّورُ الْفَاضِلُ الْبَهِيُّ أَشْهَدُكَ بِتَوْحِيدِي اللَّهُ لَتَكُونِي شَاهِدِي إِذَا ظَهَرَ الرَّبُّ لِقَصْلِ
الْقَضَاءِ فِي الْعَالَمِ الْجَدِيدِ

And turn towards the sun and say, 'The greetings be to you, O sun, the emerging, the Noor, the meritorious, the glorious! I keep you as witness with my Tawheed of Allah^{-azwj} for you to be my witness when the Lord^{-azwj} Reveals the decisive Judgment in the new world!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ وَ بِنُورِ وَجْهِكَ الْكَرِيمِ أَنْ تُشَوِّهَ خَلْقِي وَ أَنْ تُرَدِّدَ رُوحِي فِي الْعَذَابِ بِنُورِكَ الْمَحْجُوبِ عَنْ كُلِّ نَاطِقٍ نَوَّرَ قَلْبِي فَإِنِّي أَنَا عَبْدُكَ وَ فِي
قَبْضَتِكَ وَ لَا رَبَّ لِي سِوَاكَ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} and with Noor of Your^{-azwj} Honourable Face from You^{-azwj} Grilling my body (in Hellfire) and from You^{-azwj} Keep my soul in the torment, by Your^{-azwj} Noor, the veiled from every beholder! Irradiate my heart for surely, I am Your^{-azwj} servant, and in Your^{-azwj} Grasp, and there is no Lord^{-azwj} for me besides You^{-azwj}!

⁴⁵¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 5 a

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِقَلْبٍ خَاضِعٍ وَ إِلَى وَلِيِّكَ بِبَدَنٍ خَاشِعٍ وَ إِلَى الْأَيْمَةِ الرَّاشِدِينَ بِفُؤَادٍ مُتَوَاضِعٍ وَ إِلَى النَّبِيِّ الْكَرِيمِ وَ النَّبِيَّةِ الْأَعْرَةَ بِالذَّلِيلِ وَ أَرْحَمُ
أَنْفِي لِمَنْ وَحَدَّكَ وَ لَا إِلَهَ غَيْرُكَ وَ لَا خَالِقَ سِوَاكَ

O Allah^{-azwj}! I draw closer to You^{-azwj} with a humble heart, and to Your^{-azwj} Guardian^{-asws} with a humble body, and to the rightly guiding Imams^{-asws} with a humble heart, and to the honourable captains, and the excellent ones, the honour with the humiliation, and I rub my nose for the one who professes Your^{-azwj} Oneness, and there is no god apart from You^{-azwj}, there is no Creator besides You^{-azwj}!

وَ أَصَغَّرَ خَدَّيْ لِأَوْلِيَائِكَ الْمُقَرَّبِينَ وَ أَنْفِي عَنْكَ كُلَّ ضِدِّ وَ نِدِّ فَلِيَّ أَنَا عَبْدُكَ الذَّلِيلُ الْمُعْتَرِفُ بِذُنُوبِي

And I belittle my cheeks for Your^{-azwj} Guardians^{-asws}, the ones of Proximity, and I negate from You^{-azwj} every adversary and rival. Surely, I am Your^{-azwj} humble servant, acknowledging my sins!

أَسْأَلُكَ يَا سَيِّدِي حَطَّهَا عَنِّي وَ تَخَلَّيْتَنِي مِنَ الْأَدْنَاءِ وَ الْأَرْجَاسِ إِلَهِي وَ سَيِّدِي قَدْ انْقَطَعَتْ عَنِّي دَوِي الْقُرْبَى وَ اسْتَعْتَبْتُ بِكَ عَنِ أَهْلِ الدُّنْيَا مُعَرِّضاً
لِمَعْرُوفِكَ أَعْطِنِي مِنْ مَعْرُوفِكَ مَعْرُوفاً تُعِينَنِي بِهِ عَمَّنْ سِوَاكَ.

I ask You^{-azwj}, O my Master^{-asws}, to Move it aside from me, and Finish me from the dirt and the filths! My God^{-azwj} and my Chief! I have been cut off from the ones with relationships, for the world is exposed to Your^{-azwj} kindness, give me from Your^{-azwj} kindness a favour by which You^{-azwj} will make me rich from anyone but You^{-azwj}!⁴⁵²

6- الْجَمَالُ، حَدَّثَنِي الْجَمَاعَةُ الَّذِينَ قَدَّمْتُ أَسْمَاءَهُمْ بِإِسْنَادِهِمْ إِلَى مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ يَعْقُوبَ بْنِ زَيْدٍ عَنِ الْوَشَاءِ عَنِ زَيْدِ أَبِي
أَسَامَةَ الشَّحَامِ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَا مِنْ عَمَلٍ يَوْمَ الْجُمُعَةِ أَفْضَلَ مِنَ الصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَوْ مِائَةَ مَرَّةٍ وَ مَرَّةً

(The book) ‘Al Jamal’ – It is narrated to me by the group, those I have brought forwards their names with their chains to Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Al-Hassan Bin Ali Al Washa, from Zayd Abu Usama Al Shahham,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I heard him^{-asws} saying: ‘There is no act of worship on the day of Friday superior to sending the Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and even if one hundred and one times!’

قَالَ قُلْتُ كَيْفَ أَصَلِّي عَلَيْهِمْ

He (the narrator) said, ‘I said, ‘How do I send Salawaat upon them^{-asws}?’

قَالَ تَقُولُ- اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ وَ أَنْبِيَائِكَ وَ رُسُلِكَ وَ جَمِيعِ خَلْقِكَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ وَ رَحْمَةُ
اللَّهِ وَ بَرَكَاتُهُ.

He^{-asws} said: ‘You should say, ‘O Allah^{-azwj}! Make Your^{-azwj} Salawaat, and Salawaat of Your^{-azwj} Angels and Your^{-azwj} Prophets^{-as} and Your^{-azwj} Messengers^{-as} and entirety of Your^{-azwj} creatures

be upon Muhammad^{-saww} People^{-asws} of the Household of Muhammad^{-saww}, may the greetings be upon him^{-asws} and upon them^{-asws}, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!"⁴⁵³

7- **الْبَلَدُ، رُوي أَنَّ مَنْ قَرَأَ الْجُحْدَ عَشْرًا قَبْلَ طُلُوعِ الشَّمْسِ مِنْ يَوْمِ الْجُمُعَةِ وَ دَعَا اسْتَجِيبَ لَهُ.**

(The book) 'Al Balad' –

'It is reported that the one who recites 'Al-Jahd' (Surah Al Kafiroun) ten times before emergence of the sun on the day of Friday and supplicates, it will be Answered for him"⁴⁵⁴

8- **مِنْ أَصْلٍ قَدِيمٍ مِنْ مُؤَلَّفَاتٍ قَدَمَائِنَا فَإِذَا صَلَّيْتَ الْفَجْرَ يَوْمَ الْجُمُعَةِ فَابْتَدِئْ بِهَذِهِ الشَّهَادَةِ ثُمَّ بِالصَّلَاةِ عَلَى مُحَمَّدٍ وَ آلِهِ- وَ هِيَ هَذِهِ**

From an ancient original from compilations of our ancient ones (not a Hadith)– 'When you have prayed Al-Fajr (Salat) on the day of Friday, begin with this testimony, then with the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and it is this: -

اللَّهُمَّ أَنْتَ رَبِّي وَ رَبُّ كُلِّ شَيْءٍ وَ خَالِقُ كُلِّ شَيْءٍ آمَنْتُ بِكَ وَ بِمَلَائِكَتِكَ وَ كُتُبِكَ وَ رُسُلِكَ وَ بِالسَّاعَةِ وَ الْبَعْثِ وَ النَّشُورِ وَ بِقَائِكَ وَ الْحِسَابِ وَ وَعْدِكَ وَ وَعِيدِكَ وَ بِالْمَغْفِرَةِ وَ الْعَذَابِ وَ قَدْرِكَ وَ قَضَائِكَ

'O Allah^{-azwj}! You^{-azwj} are my Lord^{-azwj} and Lord^{-azwj} of all things, and Creator of all things! I believe in You^{-azwj}, and Your^{-azwj} Angels, and Your^{-azwj} Books, and Your^{-azwj} Messengers^{-as}, and the Hour, and the Resurrection, and the Publicising (of deeds), and meeting You^{-azwj}, and the Reckoning, and Your^{-azwj} Promise, and Your^{-azwj} Threat, and the Forgiveness, and the Punishment, and Your^{-azwj} Pre-determination, and Your^{-azwj} Decree!

وَ رَضِيتُ بِكَ رَبًّا وَ بِالْإِسْلَامِ دِينًا وَ بِمُحَمَّدٍ ص نَبِيًّا وَ بِالْقُرْآنِ كِتَابًا وَ حِكْمًا وَ بِالْكَعْبَةِ قِبْلَةً وَ بِحُجَّكَ عَلَى خَلْقِكَ حُجَّجًا وَ أَيْمَةً وَ بِالْمُؤْمِنِينَ إِخْوَانًا

And I am satisfied with You^{-azwj} as Lord^{-azwj}, and with Al Islam as religion, and with Muhammad^{-saww} as Prophet^{-saww}, and with the Quran as the Book and Wisdom, and with the Kabah as the Qiblah (direction), and Your^{-azwj} Divine Authorities upon Your^{-azwj} creatures as Divine Authorities and Imams^{-asws}, and the Momineen as brethren!

وَ كَفَرْتُ بِالْجِنِّ وَ الطَّاغُوتِ وَ بِاللَّاتِ وَ الْعُزَّى وَ بِجَمِيعِ مَا يُعْبَدُ دُونَكَ وَ اسْتَمْسَكْتُ بِالْعُرْوَةِ الْوُثْقَى لَا انْقِصَامَ لَهَا وَ اللَّهُ سَمِيعٌ عَلِيمٌ

And I disbelieve in the despots and the tyrants (Jibt and Al-Taghout), and with Al-Laat and Al-Uzza (two idols), and entirety of what would distance from You^{-azwj}, and I have held to the firmest Handhold having no cracks for it, and Allah^{-azwj} is All-Hearing, All-Knowing!

وَ أَشْهَدُ أَنَّ كُلَّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ الْأَرْضَيْنِ السَّابِعَةِ سِوَاكَ بَاطِلٌ- لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ كُنْتَ قَبْلَ الْأَيَّامِ وَ اللَّيَالِي وَ قَبْلَ الْأَزْمَانِ وَ الدُّهُورِ قَبْلَ كُلِّ شَيْءٍ إِذْ أَنْتَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ حَيٍّ تَبَارَكْتَ وَ تَعَالَيْتَ فِي عِلِّيَّاتِكَ وَ تَقَدَّسْتَ فِي أَسْمَائِكَ-

And I testify that every deity, from Your^{-azwj} Throne up to settlement of the seventh earth, apart from You^{-azwj}, is false. There is no god except You^{-azwj} Alone. There is no associate for

⁴⁵³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 6

⁴⁵⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 7

You^{-azwj}. You^{-azwj} Existed before the days and the nights, and before the times and the ages, before all things. You^{-azwj} were Alive before every living being, and will be Alive after all living beings. Blessed are You and Exalted, and Holy are Your^{-azwj} Names!

لَا إِلَهَ عِزُّكَ وَلَا رَبَّ سِوَاكَ وَأَنْتَ حَيٌّ قَبْلَ قِيَوْمِ مَلِكٍ قُدُوسٌ مُتَعَالٍ أَبَدًا— لَا تَفَادَ لَكَ وَلَا فَنَاءَ وَلَا زَوَالَ وَلَا عَابَةَ وَلَا مُنْتَهَى— لَا إِلَهَ فِي السَّمَاوَاتِ وَالْأَرْضِينَ إِلَّا أَنْتَ

There is no god other than You^{-azwj}, nor any lord besides You^{-azwj}, and You^{-azwj} are Alive, Eternal, King, Holy, Exalted for ever! There is no depletion for You^{-azwj}, nor perishing, nor decline, nor peak, nor end-point. There is no god in the skies and the earths except You^{-azwj}!

تَعَظَّمْتَ حَمِيدًا وَتَحَمَّدْتَ كَرِيمًا وَتَكَبَّرْتَ رَحِيمًا وَكُنْتَ عَزِيزًا قَدِيمًا قَدِيرًا مُجِيدًا تَعَالَيْتَ قُدُوسًا رَحِيمًا قَدِيرًا وَتَوَحَّدْتَ إِلَهًا جَبَّارًا قَوِيًّا عَلِيًّا عَلِيمًا عَظِيمًا كَبِيرًا وَتَفَرَّدْتَ بِخَلْقِ الْخَلْقِ كُلِّهِمْ فَمَا خَالِقٌ بَارِيٌّ مُصَوِّرٌ مُتَقِنٌ عِزُّكَ

You^{-azwj} are Magnificently Praise-worthy, and Praised honourably, and Great as Merciful, and Your^{-azwj} were Mighty anciently, Powerful, Glorious, Exalted, Holy, Merciful, Able, and You^{-azwj} One God, Subduer, Strong, Exalted, Knower, Magnificent, Great, and You^{-azwj} are Individualised by Creating the creation, so there is no Creator, Shaper, Imager, Perfector apart from You^{-azwj}!

وَتَعَالَيْتَ قَاهِرًا مَغْبُودًا مُبْدِنًا مُعِيدًا مُنْعَمًا مُفْضِلًا جَوَادًا رَحِيمًا كَرِيمًا فَأَنْتَ الرَّبُّ الَّذِي لَمْ تَزَلْ وَلَا تَزَالُ وَ تَضَرَّبَ بِكَ الْأَمْثَالُ وَلَا يُعْزِيكَ الدُّهُورُ وَلَا يُفْسِدُكَ الزَّمَانُ وَلَا تُدَاوِلُكَ الْأَيَّامُ وَلَا يَخْتَلِفُ عَلَيْكَ اللَّيَالِي وَالْأَقْدَارُ وَالْأَجَالَ—

And You^{-azwj} are Exalted, Subduer, worshipped, Initiator, Repeater, Benefactor, Gracious, Glorious, Merciful, Benevolent! You^{-azwj} are the Lord^{-azwj} Who did not cease to be nor will cease to be, (nor) can the resemblances be struck with You^{-azwj}, nor do the ages change You^{-azwj}, nor do the times annihilate You^{-azwj}, nor do the day overturn You^{-azwj}, nor do the nights differ upon You^{-azwj}, nor does the destiny oppose You^{-azwj}, nor does the term reach You^{-azwj}!

لَا زَوَالَ لِمُلْكِكَ وَلَا فَنَاءَ لِسُلْطَانِكَ وَلَا انْقِطَاعَ لِدِكْرِكَ وَلَا تَبْدِيلَ لِكَلِمَاتِكَ وَلَا تَحْوِيلَ لِسُنَّتِكَ وَلَا خُلْفَ لِعُودِكَ وَلَا تَأْخُذُكَ سِنَّةٌ وَلَا نَوْمٌ وَلَا لَا يَمَسُّكَ نَصَبٌ وَلَا لُغُوبٌ:

There is neither any decline to Your^{-azwj} Kingdom, nor annihilation for Your^{-azwj} Authority, nor termination to Your^{-azwj} Zikr, nor replacement to Your^{-azwj} Phrases, nor transformation of Your^{-azwj} Sunnah, nor breaking of Your^{-azwj} Promised, nor does drowsiness seize you nor sleep, nor does toil touch You^{-azwj} nor weariness!

فَأَنْتَ الْجَلِيلُ الْقَدِيمُ الْأَوَّلُ الْآخِرُ الْبَاطِنُ الظَّاهِرُ الْقُدُوسُ عَزَّزْتَ أَسْمَاؤَكَ وَ جَلَّ نَسَاؤُكَ وَلَا إِلَهَ سِوَاكَ وَصَفْتَ نَفْسَكَ أَحَدًا صَمَدًا قَرَدًا لَمْ تَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا لَمْ تَلِدْ وَلَا تُولَدْ وَلَا يَكُنْ لَكَ كُفُوًا أَحَدٌ—

You^{-azwj} are the Majestic, the Ancient, the First, the Last, the Esoteric, the Apparent, the Holy! Mighty are Your^{-azwj} Names and Majestic is Your^{-azwj} Praise, and there is no god apart from You^{-azwj}. You^{-azwj} have Described Yourself^{-azwj} are the First, Last, Individual, not having taken a female companion nor son, neither begetting nor having been begotten and there does not happen to be anyone a match for You^{-azwj}!

أَنْتَ الدَّائِمُ فِي غَيْرِ وَصَبٍ وَلَا نَصَبٍ لَمْ تَشْغَلْكَ رَحْمَتُكَ عَنْ عَدَائِكَ وَلَا عَدَاؤُكَ عَنْ رَحْمَتِكَ خَلَقْتَ خَلْقَكَ مِنْ غَيْرِ وَحَشَنَةِ بَيْتِهِمْ وَلَا أَنْسِي يَوْمٍ وَابْتَدَعْتَهُمْ لَا مِنْ شَيْءٍ كَانَ وَلَا بِشَيْءٍ سَبَّهْتَهُمْ-

You^{-azwj} are the Permanent with neither a beginning nor an end. Your^{-azwj} Mercy does not pre-occupy You^{-azwj} from Your^{-azwj} Punishment nor Your^{-azwj} Punishment from Your^{-azwj} Mercy. You^{-azwj} Created Your^{-azwj} creatures without there being loneliness with You^{-azwj} to them, nor comfort with them, and You^{-azwj} Initiated them not from an existent thing nor resembling with anything.

لَا يُرَامُ عَزُّكَ وَلَا يُسْتَضَعَفُ أَمْرُكَ- لَا عِزٌّ لِمَنْ أَدْلَلْتَ وَلَا ذُلٌّ لِمَنْ أَعَزَّزْتَ أَسْمَعْتَ مَنْ دَعَاكَ وَأَجَبْتَ مَنْ دَعَاكَ

Your^{-azwj} Honour is not breached nor is Your^{-azwj} Command weakened! There is no honour for the one You^{-azwj} Humiliate, nor any humiliation for the one whom You^{-azwj} Honour! You^{-azwj} Hear the one who supplicates and Respond to the one supplicating to You^{-azwj}!

اللَّهُمَّ أَكْتُبْ شَهَادَتِي هَذِهِ وَاجْعَلْهَا عَهْدًا عِنْدَكَ تُؤَفِّقُنِي يَوْمَ تَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَ ذَلِكَ قَوْلُكَ- لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنْ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا

O Allah^{-azwj}! Write this testimony of mine and Make is a Covenant with You^{-azwj} I can be loyal with it on the Day You^{-azwj} Question the truthful ones of their truthfulness, and that is His^{-azwj} Word: ***They shall not be controlling the intercession, except one who takes a Pact with the Beneficent [19:87].***

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّكَ صَ وَ بِإِيمَانِي بِهِ وَ بِطَاعَتِي لَهُ وَ تَصَدِيقِي بِمَا جَاءَ بِهِ مِنْ عِنْدِكَ فَنَزَلَ بِهِ الرُّوحَ الْأَمِينُ مِنْ وَحْيِكَ عَلَى مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ الْقَائِدِ إِلَى الرَّحْمَةِ الَّذِي بِطَاعَتِهِ تُنَالُ الرَّحْمَةُ وَ بِمَعْصِيَتِهِ تُهْتَكُ الْعِصْمَةُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ سَلَّمَ وَ رَحِمَ وَ كَرَّمَ

O Allah^{-azwj}! I divert to You^{-azwj} through Your^{-azwj} Prophet^{-sawww} Muhammad^{-sawww}, and with my belief in him^{-sawww}, and with my obedience to him^{-sawww}, and my ratification with whatever he^{-sawww} had come with from Your^{-azwj} Presence. The Trustworthy Spirit had descended with hit from Your^{-azwj} Revelation unto Muhammad^{-sawww}, the Prophet^{-sawww} of Mercy, the guide to the Mercy which by being obedient to him^{-sawww} the Mercy is attained, and by disobeying him^{-sawww} the protection is breached. May Allah^{-azwj} Send Salawaat upon him^{-sawww} and his^{-sawww} Progeny^{-asws}, and Greetings, and Mercy, and Benevolence!

يَا دَاجِي الْمُدْحَوَاتِ وَ يَا بَائِي الْمُسْمُوكَاتِ وَ يَا مُرْسِي الْمُرْسِيَاتِ وَ يَا جَبَّارَ السَّمَاوَاتِ وَ خَالِقَ الْقُلُوبِ عَلَى فِطْرَتِهَا شَقِيهَا وَ سَعِيدِهَا وَ نَاسِطَ الرَّحْمَةِ لِلْمُتَّقِينَ

O Creator of praises, O Builder of destinies, O Guide of the guided, O Almighty of the skies, and Creator of hearts, in their inherent nature. You^{-azwj} are the one who Determines their happiness and misery, and You^{-azwj} are the Bestower of Mercy upon the righteous.

اجْعَلْ شَرَائِفَ صَلَوَاتِكَ وَ نَوَامِي بَرَكَاتِكَ وَ رَأْفَةَ تَحَنُّنِكَ وَ عَوَاطِفَ رَوَاكِي رَحْمَتِكَ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ الْفَاتِحِ لِمَا أُغْلِقَ وَ الْخَاتِمِ لِمَا سَبَقَ وَ مُظْهِرِ الْحَقِّ بِالْحَقِّ وَ دَامِعِ الْبَاطِلِ كَمَا حَمَلْتَهُ

Make the honours of Your^{-azwj} Blessings, the Blessings of Your^{-azwj} provisions, the tenderness of Your^{-azwj} Mercy, and the affections of Your^{-azwj} Grace be upon Muhammad^{-saww}, Your^{-azwj} servant and Messenger^{-saww}, the Opener of what was closed, the Sealer of what has passed, the Manifestation of the truth with the truth, and the Overthrower of falsehood as You^{-azwj} carried it.

فَاضْطَلَعَ بِأَمْرِكَ مُخْتَمِلاً لِطَاعَتِكَ مُسْتَوْفِراً فِي مَرْضَاتِكَ غَيْرَ نَاكِلٍ فِي قَدَمٍ وَلَا وَاهِنٍ فِي عَزْمٍ حَافِظاً لِعَهْدِكَ مَا ضِيباً عَلَى نَقَازِ أَمْرِكَ حَتَّى أَوْزَى قَبَسَ الْقَابِسِ
وَبِهِ هَدَيْتَ الثُّلُوبَ بَعْدَ حَوْضَاتِ الْفَيْزِ وَأَقَامَ مُوضِحَاتِ الْأَعْلَامِ وَ مُنِيرَاتِ الْإِسْلَامِ وَ نَائِرَاتِ الْأَحْكَامِ

Therefore, he^{-saww} rose, bearing Your^{-azwj} Command, ready for Your^{-azwj} obedience, motivated by Your^{-azwj} Pleasure, not faltering in resolve, remaining true to Your^{-azwj} covenant, persistent in carrying out Your^{-azwj} orders, until he^{-saww} illuminated the darkest corners of the hearts, after passing through trials and tribulations. He^{-saww} established the clear signs and illuminated the path of Islam and clarified the judgments.

فَهُوَ أَمِينُكَ الْمَأْمُونُ وَ حَارِزُ عِلْمِكَ الْمَحْرُومِ وَ شَهِيدُكَ يَوْمَ الدِّينِ وَ بَعِيثُكَ نِعْمَةً وَ رَسُولُكَ رَحْمَةً فَافْسَحْ لَهُ مَفْسَحاً فِي عَدْلِكَ وَ اجْزِهِ مُضَعَّفَاتِ الْحَبْرِ
مِنْ فَضْلِكَ مَهْنَاتٍ غَيْرَ مُكَدَّرَاتٍ مِنْ فَوْزِ فَوَائِدِكَ الْمَحْلُولِ وَ جَزِيلِ عَطَائِكَ الْمَوْضُولِ

So he^{-saww} is Your^{-azwj} trustworthy one, the guardian of Your^{-azwj} hidden Knowledge, Your^{-azwj} witness on the Day of Qiyamah, and the one You^{-azwj} sent as a blessing and Your^{-azwj} Messenger^{-saww} as a source of mercy. Therefore, grant him^{-saww} ample room in Your^{-azwj} Justice, and Reward him with abundant and unburdened benefits from Your^{-azwj} Grace, without any limitations or restrictions, and an abundance of Your^{-azwj} bounties that are continually Bestowed.

اللَّهُمَّ أَعْلِ عَلَى بِنَاءِ الْبَانِينَ بِنَاءَهُ وَ أَحْرِمْ لَدَيْكَ نُزُلَهُ وَ مَثْوَاهُ وَ أُنِّمِ لَهُ نُورَهُ وَ أَرِنَاهُ بِابْتِعَائِكَ إِيَّاهُ مَرْضِيَّ الْمَقَالَةِ مَقْبُولِ الشَّهَادَةِ ذَا مَنْطِقِ عَدْلٍ وَ حُطَّةٍ
فُضِّلَ وَ حُجَّةٍ وَ بُرْهَانٍ عَظِيمِ الْجَزَاءِ

O Allah^{-azwj}! Elevate the building of the builders with his^{-saww} construction, Honour his^{-saww} dwelling and abode in Your^{-azwj} Presence, Complete his^{-saww} Noor, and Show him^{-saww}, through Your^{-azwj} Sending, as one who is pleasing in speech, accepted in testimony, possessing the eloquence of justice and the plan of distinction, a proof and great evidence, worthy of a great Reward.

اللَّهُمَّ اجْعَلْنَا شَافِعِينَ مُخْلِصِينَ وَ أَوْلِيَاءَ مُطِيعِينَ وَ رُفَقَاءَ مُصَاحِبِينَ أَلْبَلُغُهُ مِنَّا السَّلَامَ وَ أَوْرِدْنَا عَلَيْهِ وَ أَوْرِدْ عَلَيْهِ مِنَّا السَّلَامَ

O Allah^{-azwj}! Make us intercessors who are sincere, allies who are obedient, and companions who are gentle. Convey our greetings to him^{-saww} and admit us to him, and convey his^{-saww} greetings to us.

اللَّهُمَّ إِنِّي أَشْهَدُ وَ الشَّهَادَةُ حَظِّي وَ الْحَقُّ عَلَىَّ أَنَّ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ وَ نَبِيُّكَ وَ صَفِيُّكَ وَ نَجِيُّكَ وَ أَمِينُكَ وَ حَبِيبُكَ وَ صَفْوَتُكَ مِنْ خَلْقِكَ
وَ خَلِيلُكَ وَ خَاصُّكَ وَ خَالِصَتُكَ وَ خَيْرَتُكَ مِنْ بَرِيَّتِكَ-

O Allah^{-azwj}! I bear witness, and the testimony is my portion. The truth is upon me that Muhammad^{-saww} is Your^{-azwj} servant, Your^{-azwj} Rasool^{-saww}, Your^{-azwj} Prophet^{-saww}, Your^{-azwj} Chosen one, Your^{-azwj} saviour, Your^{-azwj} trusted one, Your^{-azwj} selected one, Your^{-azwj} beloved,

and the purest from among Your^{-azwj} creation, Your^{-azwj} close friend, Your^{-azwj} special one, Your^{-azwj} exclusive one, and the best of Your^{-azwj} creation.

النَّبِيُّ الَّذِي هَدَيْتَنَا بِهِ مِنَ الضَّلَالَةِ وَ عَلَّمْتَنَا بِهِ مِنَ الْجَهَالَةِ وَ بَصَّرْتَنَا بِهِ مِنَ الْعَمَى وَ أَقَمْتَنَا بِهِ عَلَى الْمَحَجَّةِ الْعُظْمَى وَ سَبِيلِ التَّقْوَى

The Prophet^{-saww} through whom You^{-azwj} Guided us from misguidance, Taught us from ignorance, Granted us insight from blindness, and Established us upon the grand path of righteousness and the way of piety.

وَ أَخْرَجْتَنَا بِهِ مِنَ الْعَمْرَاتِ وَ أَنْقَذْتَنَا بِهِ مِنْ شَقَا جُوفِ الْهَلَكَاتِ أَمِينِكَ عَلَى وَحْيِكَ وَ مُسْتَوْدَعِ سِرِّكَ وَ حِكْمَتِكَ وَ رَسُولِكَ إِلَى خَلْقِكَ وَ حُجَّتِكَ عَلَى عِبَادِكَ

He^{-saww} led us out of the depths of darkness and saved us from the perilous precipices. He^{-saww} is Your^{-azwj} Trustee for Your^{-azwj} Revelation, the keeper of Your^{-azwj} secrets and wisdom, Your^{-azwj} Messenger^{-saww} to Your^{-azwj} creation, Your^{-azwj} Divine Authority upon Your^{-azwj} servants.

وَ مُبَلِّغِ وَحْيِكَ وَ مُؤَدِّي عَهْدِكَ وَ جَعَلْتَهُ رَحْمَةً لِلْعَالَمِينَ وَ نُورًا يَسْتَضِيءُ بِهِ الْمُؤْمِنُونَ يُبَشِّرُ بِالْجَنَّةِ مِنْ تَوَابِكَ وَ يُنذِرُ بِالْأَلِيمِ مِنْ عِقَابِكَ

He^{-saww} conveyed Your^{-azwj} Revelation, fulfilled Your^{-azwj} Covenant, and You^{-azwj} Made him^{-saww} a source of mercy for the worlds, a light by which the believers are illuminated. He brought glad tidings of the great rewards from You^{-azwj} and warned of the painful punishments.

فَأَشْهَدُ أَنَّهُ قَدْ جَاءَ بِالْحَقِّ مِنْ عِنْدِكَ وَ عَبَدَكَ حَتَّى آتَاهُ الْيَقِينُ مِنْ وَعْدِكَ وَ أَنَّهُ لِسَانُكَ فِي خَلْقِكَ وَ عَيْنُكَ وَ الشَّاهِدُ لَكَ وَ الدَّلِيلُ عَلَيْكَ وَ الدَّاعِي إِلَيْكَ وَ الْحُجَّةُ عَلَى بَرِيَّتِكَ وَ السَّبَبُ فِيمَا بَيْنَكَ وَ بَيْنَهُمْ

So, I bear witness that he^{-saww} has indeed brought the truth from You^{-azwj} and has been Your^{-azwj} servant until he received the certainty of Your^{-azwj} Promise. He is Your^{-azwj} tongue among Your creation, Your^{-azwj} eye, and the witness for You^{-azwj}, the pointer on You^{-azwj}, the caller to You^{-azwj}, the argument against Your^{-azwj} creation, and the means of communication between You^{-azwj} and them.

وَ أَنَّهُ قَدْ صَدَعَ بِأَمْرِكَ وَ بَلَّغَ رِسَالَتَكَ وَ تَلَا آيَاتِكَ وَ حَدَّثَ أَيْامَكَ وَ أَحَلَّ خَلَالَكَ وَ حَرَّمَ حَرَامَكَ وَ بَيَّنَّ فُرَائِضَكَ وَ أَقَامَ حُدُودَكَ وَ أَحْكَمَكَ وَ حَضَّ عَلَى عِبَادَتِكَ

And he^{-saww} has followed Your^{-azwj} Command, conveyed Your^{-azwj} Message, recited Your^{-azwj} Verses, warned of Your^{-azwj} days, clarified what is permissible from what is forbidden, explained Your^{-azwj} obligations, upheld Your^{-azwj} legal punishments, judgments, and urged Your^{-azwj} worship.

وَ أَمَرَ بِطَاعَتِكَ وَ ائْتَمَرَ بِهَا وَ نَهَى عَنِ مَعْصِيَتِكَ وَ انْتَهَى عَنْهَا وَ دَلَّ عَلَى حُسْنِ الْأَخْلَاقِ وَ أَخَذَ بِهَا وَ نَهَى عَنِ مَسَاوِي الْأَخْلَاقِ وَ اجْتَنَبَهَا وَ وَاوَى أَوْلِيَاءَكَ قَوْلًا وَ عَمَلًا وَ عَادَى أَعْدَاءَكَ قَوْلًا وَ عَمَلًا وَ دَعَا إِلَى سَبِيلِكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ

He^{-saww} commanded obedience to You^{-azwj}, encouraged it, and prohibited disobedience to You^{-azwj}, deterring from it. He exemplified good manners and adhered to them, avoiding bad

character traits. He^{-saww} guided Your^{-azwj} allies in word and deed, opposed Your^{-azwj} enemies in word and deed, and called to Your^{-azwj} path with wisdom and goodly admonition.

وَأَشْهَدُ أَنَّهُ لَمْ يَكُنْ سَاحِرًا وَلَا مَسْخُورًا وَلَا شَاعِرًا وَلَا مَجْنُونًا وَلَا كَاهِنًا وَلَا أَفَّاكًا وَلَا جَاحِدًا وَلَا كَذَّابًا وَلَا شَاكًّا وَلَا مُزْتَابًا وَأَنَّه رَسُولُكَ وَخَاتَمَ النَّبِيِّينَ جَاءَ بِالْوَحْيِ مِنْ عِنْدِكَ وَصَدَّقَ الْمُرْسَلِينَ-

I bear witness that he^{-saww} was not a sorcerer, nor bewitched; he^{-saww} was not a poet, nor a madman; he^{-saww} was not a soothsayer, nor a liar; he^{-saww} was not a denier, nor a doubter. He^{-saww} was indeed Your^{-azwj} Messenger^{-saww} and seal of the Prophets^{-as}. He^{-saww} came with Revelations from You^{-azwj} and confirmed the previous Messengers^{-as}.

وَأَشْهَدُ أَنَّ الَّذِينَ كَذَّبُوهُ ذَائِقُوا الْعَذَابِ الْأَلِيمِ وَأَنَّ الَّذِينَ آمَنُوا بِهِ وَاتَّبَعُوا النُّورَ الَّذِي أَنْزَلَ مَعَهُ أُولَئِكَ هُمُ الْمُتَّقُونَ

I bear witness that those who denied him^{-saww} will taste the painful punishment, and those who believed in him^{-saww} and followed the Noor that was Sent with him^{-saww}, they are the pious.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ أَفْضَلَ وَاشْرَفَ وَأَكْمَلَ وَأَكْبَرَ وَأَطْيَبَ وَأَطْهَرَ وَأَمَّ وَأَعَمَّ وَأَزْجَى وَأَتَمَّى وَأَحْسَنَ وَأَجْمَلَ وَأَكْثَرَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنَ الْأَوْلِيَيْنِ وَالْآخِرِينَ إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, most superior, and noblest, and most perfect, and greatest, and best, and purest, and most complete, and most general, and purest, and most blissful, most excellent, and most beautiful, and most frequent of what You^{-azwj} had Sent upon anyone from the former ones and the latter ones, surely You^{-azwj} are Praised, Glorified!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حَيًّا وَصَلِّ عَلَى مُحَمَّدٍ مَيِّتًا وَصَلِّ عَلَى مُحَمَّدٍ مُبْعُوثًا وَصَلِّ عَلَى رُوحِهِ فِي الْأَرْوَاحِ الطَّيِّبَةِ وَصَلِّ عَلَى جَسَدِهِ فِي الْأَجْسَادِ الرَّائِكِيَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} alive, and Send Salawaat upon Muhammad^{-saww} when dead, and Send Salawaat upon Muhammad^{-saww} as Prophet^{-saww}, and Send Salawaat upon his^{-saww} soul from the souls, the good, and Send Salawaat upon his^{-saww} body from the bodies, the pure!

اللَّهُمَّ شَرِّفْ بُنْيَانَهُ وَكَرِّمِ مَقَامَهُ وَأَضِيءْ نُورَهُ وَأَبْلِغْهُ الدَّرَجَةَ [وَالْوَسِيلَةَ عِنْدَكَ فِي الرَّفْعَةِ وَالْفَضِيلَةِ وَأَعْطِهِ حَتَّى يَرْضَى وَزِدْهُ بَعْدَ الرِّضَا وَابْعَثْهُ مَقَامًا مُخْمُودًا

O Allah^{-azwj}! Honour his^{-saww} structure, Dignify his^{-saww} station, Illuminate his^{-saww} light, Elevate his^{-saww} rank and station with You^{-azwj} in excellence and virtue, grant him^{-saww} until he^{-saww} is pleased and then Increase him^{-saww} after the satisfaction. Raise him^{-saww} to a praiseworthy position.

اللَّهُمَّ صَلِّ عَلَيْهِ بِكُلِّ مَنْقَبَةٍ مِنْ مَنْاقِبِهِ وَمَوْقِفٍ مِنْ مَوَاقِفِهِ وَحَالٍ مِنْ أَحْوَالِهِ رَأَيْتَهُ لَكَ فِيهَا نَاصِرًا وَعَلَى مَكْرُوهٍ بِلَايَةٍ صَابِرًا صَلَاةً تُعْطِيهِ بِهَا خِصَائِصَ مِنْ عَطَائِكَ وَفَضَائِلَ مِنْ جِبَائِكَ تُكْرِمُ بِهَا وَجْهَهُ

O Allah! Send Salawaat upon him^{-saww} for every virtue of his^{-saww}, every stand he^{-saww} took, and every state he^{-saww} was in, where You^{-azwj} Saw him^{-saww} assisting and enduring his^{-saww} adversities with patience, a Salawaat through which You^{-azwj} Grant him the unique gifts from Your^{-azwj} bounties, and the excellences from Your^{-azwj} Love, by which You^{-azwj} Dignify his face!

و تُعْظِمُ بِهَا حَظْرَهُ وَ تُنْمِي بِهَا ذِكْرَهُ وَ تُفْلِحُ بِهَا حُجَّتَهُ وَ تُظَهِّرُ بِهَا عُدْرَهُ حَتَّى تُبْلِغَ بِهِ أَفْضَلَ مَا وَعَدْتَهُ مِنْ جَزَائِكَ وَ أَعَدَدْتَ لَهُ مِنْ كَرِيمِ جِنَاتِكَ وَ دَخَرْتَ لَهُ مِنْ وَاسِعِ عَطَائِكَ

Magnify his mention, enhance his^{-saww} argument, and manifest his^{-saww} excuse, until he^{-saww} attains the highest reward You^{-azwj} Promised him^{-saww}, from Your^{-azwj} abundant Recompense, You^{-azwj} have prepared for him^{-saww} from the nobility of Your^{-azwj} loved ones, and have stored for him^{-saww} from the vastness of Your^{-azwj} Giving.

اللَّهُمَّ شَرِّفْ فِي الْقِيَامَةِ مَقَامَهُ وَ قَرِّبْ مِنْكَ مَثْوَاهُ وَ أَعْطِهِ أَكْثَرَ الْوَسَائِلِ وَ أَشْرَفِ الْمَنَارِلِ وَ عَظِّمْ حَوْضَهُ وَ أَكْرِمِ وَارِدِيهِ وَ كَثِّرْهُمْ وَ تَقَبَّلْ فِي أُمَّتِهِ شَفَاعَتَهُ وَ فَيِّمَنْ سِوَاهُمْ مِنَ الْأُمَّمِ

O Allah! Honour his^{-saww} place in the Hereafter, bring his^{-saww} abode near to You^{-azwj}, Grant him the greatest means and the most noble dwelling, Magnify his pool, Honour those who come to it, Increase their numbers, Accept his intercession within his^{-saww} nation and beyond!

وَ أَعْطِهِ سُؤْلَهُ فِي خَاصَّتِيهِ وَ عَامَّتِيهِ وَ بَلِّغُهُ فِي الشَّرْفِ وَ التَّقْضِيلِ أَفْضَلَ مَا بَلَّغْتَ أَحَدًا مِنَ الْمُرْسَلِينَ الَّذِينَ قَامُوا بِحَقِّكَ وَ ذَبُّوا عَنْ حَرَمِكَ وَ أَفْسَوْا فِي الْخَلْقِ إِغْدَارَكَ وَ إِنْذَارَكَ وَ عِبَادُكَ حَتَّى أَنَاهُمْ الْيَقِينُ

Grant him^{-saww} his^{-saww} requests both private and public, and Raise him to the highest rank and distinction, higher than any of the Messengers^{-as} who stood for Your^{-azwj} truth, protected Your^{-azwj} Sanctity, conveyed Your^{-azwj} excuses and warnings, and worshipped You^{-azwj} until certainty (death) reached them.

اللَّهُمَّ اجْعَلْ مُحَمَّدًا أَفْضَلَ خَلْقِكَ مِنْكَ زُلْمِي وَ أَعْظَمَهُمْ عِنْدَكَ شَرَفًا وَ أَرْفَعَهُمْ مَنَزَلًا وَ أَقْرَبَهُمْ مَكَانًا وَ أَوْجِهَهُمْ عِنْدَكَ جَاهًا وَ أَكْثِرْهُمْ تَبَعًا وَ أَمَكَّهُمْ شَفَاعَةً وَ أَجْزِهِمْ عَطِيَّةً

O Allah^{-azwj}! Make Muhammad^{-saww} the best of Your^{-azwj} creation, the one closest to You^{-azwj} in honour, the highest in rank, the nearest to You^{-azwj} in position, the most honoured in Your^{-azwj} Presence, the one with the most followers, the most effective in intercession, and the one bestowed with the greatest gifts.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ صَلَاةً يُشْمِرُ سَنَاهَا وَ يَسْمُو أَعْلَاهَا وَ تُشْرِفُ أَوْلَاهَا وَ تُنْمِي أَخْرَاهَا نَبِيَّ الرَّحْمَةِ وَ الْفَائِدِ إِلَى الرَّحْمَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, a Salawaat that yields its fruits, elevates its highest aspects, brightens its beginnings, and nurtures its ends. He^{-saww} is the Prophet^{-saww} of mercy and the guide to Mercy.

الَّذِي بِطَاعَتِهِ تُنَالُ الرَّحْمَةُ وَ بِمَعْصِيَتِهِ تُهْتَلِكُ الْعِصْمَةُ [الْعِصْمَةُ] وَ سَلِمَ عَلَيْهِ سَلَامًا عَزِيزًا يُوجِبُ كَثِيرًا وَ يُؤْمِنُ تُبُورًا أَبَدًا إِلَى يَوْمِ الدِّينِ وَ عَلَى آلِهِ مَصَابِيحُ الطَّلَامِ وَ مَرَابِيعُ الْأَنَامِ وَ دَعَائِمُ الْإِسْلَامِ الَّذِينَ إِذَا قَالُوا صَدَقُوا

Through his^{-saww} obedience, one attains mercy, and through his disobedience, the protection of infallibility is violated. Greet him^{-saww} with a mighty and lasting greeting until the Day of Qiyamah, and upon his^{-saww} Progeny^{-asws}, the torches in the darkness, the fountains of humanity, and the pillars of Islam. They^{-asws} are those who, when they^{-asws} speak, speak the truth.

وَ إِذَا خَرَسَ الْمُعْتَابُونَ نَطَقُوا أَتْرَوْا رِضَاكَ وَ أَخْلَصُوا حُبَّكَ وَ اسْتَشْعَرُوا خَشْيَتَكَ وَ وَجَلُّوا مِنْكَ وَ خَافُوا مَقَامَكَ وَ فَرَعُوا مِنْ وَعِيدِكَ وَ رَجَّوْا أَيَّامَكَ وَ هَابُوا عَظَمَتَكَ وَ مَجَّدُوا كَرَمَكَ وَ كَبَّرُوا شَأْنَكَ وَ وَكَّدُوا مِيثَاقَكَ

When the detractors fall silent, they speak by their actions, seeking Your^{-azwj} approval, sincerely loving You^{-azwj}. They feel Your^{-azwj} reverence, they stand in awe of You^{-azwj}, they fear Your^{-azwj} station, they tremble at Your^{-azwj} warning, they hope for Your^{-azwj} Favour, they revere Your^{-azwj} Greatness, they glorify Your^{-azwj} Generosity, and they uphold Your^{-azwj} Covenant.

وَ أَحْكَمُوا عُرَى طَاعَتِكَ وَ اسْتَبَشَرُوا بِنِعْمَتِكَ وَ انْتَهَرُوا رُوحَكَ وَ عَظَّمُوا جَلَالَكَ وَ سَدَّدُوا عُقُودَ حَقِّكَ بِمُؤَالَاتِهِمْ مِنْ وَالَاكَ وَ مُعَادَاتِهِمْ مِنْ عَادَاكَ وَ صَبَّرَهُمْ عَلَى مَا أَصَابَهُمْ فِي مَحَبَّتِكَ وَ دُعَائِهِمْ بِالْحِكْمَةِ

They upheld the ties of obedience to You^{-azwj}, rejoiced in Your^{-azwj} bounties, awaited Your^{-azwj} Guidance, glorified Your^{-azwj} Majesty, fulfilled the obligations of Your^{-azwj} rights, supporting those who support You^{-azwj} and opposing those who oppose You^{-azwj}. They showed patience in what they faced in their love for You^{-azwj} and called upon You^{-azwj} with wisdom.

وَ الْمَوْعِظَةَ الْحَسَنَةَ إِلَى سَبِيلِكَ وَ مُجَادَلَتِهِمْ بِأَلَّتِي هِيَ أَحْسَنُ مِنْ عَانَدِكَ وَ تَحْلِيلِهِمْ خِلَالَكَ وَ تَحْرِيمِهِمْ حَرَامَكَ حَتَّى أَظْهَرُوا دَعْوَتَكَ وَ أَعْلَنُوا دِينَكَ وَ أَقَامُوا حُدُودَكَ وَ اتَّبَعُوا فَرَائِضَكَ فَبَلَّغُوا فِي ذَلِكَ مِنْكَ الرِّضَا

They offered good counsel on the path to You^{-azwj}, engaged in debate using the best manner for anyone who opposed You^{-azwj}, deemed permissible what You^{-azwj} made lawful, and deemed forbidden what You^{-azwj} had made unlawful. They proclaimed Your^{-azwj} call, declared Your^{-azwj} religion, upheld Your^{-azwj} limits, and followed Your^{-azwj} obligations, thus attaining Your^{-azwj} Satisfaction through it.

وَ سَلَّمُوا لَكَ الْقَضَاءَ وَ صَدَّقُوا مِنْ رُسُلِكَ مَنْ مَضَى وَ دَعَا إِلَى سَبِيلِ كُلِّ مُرْتَضَى الَّذِينَ مِنْ اتَّخَذَهُمْ مَأَبَاً سَلِيمًا وَ مَنْ اسْتَتَرَ بِهِمْ جُنَّةً عَصِيمًا وَ مَنْ دَعَاهُمْ إِلَى الْمُعْضِلَاتِ لَبُؤُهُ وَ مَنْ اسْتَعَطَّاهُمْ الْحَيْرَ آتَوْهُ صَلَاةً كَثِيرَةً طَيِّبَةً زَاكِيَةً نَامِيَةً مُبَارَكَةً

They submitted to Your^{-azwj} decree, confirmed the Messengers^{-as} who came before, and called to the path of every righteous person. Those who took them^{-as} as guides found safety, and those who sought refuge in them^{-as} were protected. Anyone who turned to them^{-as} for help in difficulties found relief, and those who implored them^{-as} for good were granted a lot of Salawaat, good, pure, blissful, Blessed.

صَلَاةٌ لَا تُحَدُّ وَ لَا تُبْلَغُ نَعْتَهَا وَ لَا تُدْرِكُ حُدُودُهَا وَ لَا يُوصَفُ كُنْهَهَا وَ لَا يُحْصَى عَدْدُهَا وَ سَلَامٌ عَلَيْهِمْ بِإِتِّحَازِ وَعْدِهِمْ وَ سَعَادَةِ جَدِّهِمْ وَ إِسْنَاءِ رَفْدِهِمْ كَمَا قُلْتَ سَلَامٌ عَلَى آلِ يَاسِينَ إِنَّا كَذَلِكَ نُجْزِي الْمُحْسِنِينَ

Salawaat that has no limits, cannot be fully described, its boundaries cannot be reached, its essence cannot be defined, its count cannot be calculated. Greetings be upon them for

fulfilling their promise, for the happiness of their forefathers, and for the abundance of their sustenance. Just as You^{-azwj} have said: **Greetings be on Progeny of Yaseen [37:130] Indeed, like that do We Recompense the good doers [37:131].**

اللَّهُمَّ اخْلُفْ فِيهِمْ مُحَمَّدًا أَحْسَنَ مَا خَلَقْتَ أَحَدًا مِنَ الْمُرْسَلِينَ فِي خُلُقَائِهِمْ وَ الْأَيْمَةَ مِنْ بَعْدِهِمْ حَتَّى تُبَلِّغَ بِرَسُولِكَ وَ بِهِمْ كَمَالَ مَا تَقْرُبُ بِهِ أَعْيُنُهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ بِمَا لَا تَعْلَمُ نَفْسٌ مَا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

O Allah^{-azwj}! Make Muhammad^{-sawww} their^{-as} successor, the best successor^{-sawww} You^{-azwj} have ever Appointed for any of the Messengers^{-as} in their successors^{-as} and the Imams^{-asws} after them^{-as}, until You^{-azwj} Complete, through Your Messenger^{-sawww} and them^{-as}, the perfection that their eyes can never imagine, both in this world and the Hereafter from what **no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17].**

وَ اجْعَلْهُمْ فِي مَزِيدِ كَرَامَتِكَ وَ جَزِيلِ جَزَائِكَ بِمَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ وَ أَعْطِهِمْ مَا يَتَمَنَّوْنَ وَ زِدْهُمْ بَعْدَ مَا يَرْضَوْنَ وَ عَرِّفْ جَمِيعَ خَلْقِكَ فَضْلَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مَنْزِلَتَهُمْ مِنْكَ حَتَّى يُقَرُّوا بِفَضْلِكَ فَضْلَهُمْ وَ شَرَّفَهُمْ

And grant them^{-asws} an increase in Your^{-azwj} Honour and abundant Rewards beyond what an eye has seen, or an ear has heard, or a heart has imagined. Give them^{-asws} what they^{-asws} desire and increase them^{-asws} even after they^{-asws} are satisfied. Make all of Your^{-azwj} creation recognise the excellence of Muhammad^{-sawww} and the Progeny^{-asws} of Muhammad^{-sawww} and their station from You^{-azwj}, so they acknowledge their^{-asws} merit and their^{-asws} nobility.

وَ يُعْرِضُوا لَهُمْ حَقَّهُمُ الَّذِي أُوجِبَتْ عَلَيْهِمْ مِنْ فَرَضِ طَاعَتِهِمْ وَ مَحَبَّتِهِمْ وَ اتِّبَاعِ أَمْرِهِمْ وَ اجْعَلْنَا سَامِعِينَ لَهُمْ مُطِيعِينَ وَ لِسَانَهُمْ تَابِعِينَ وَ عَلَى عَدُوِّهِمْ مِنَ النَّاصِرِينَ وَ فِيمَا دَعَا إِلَيْهِ وَ دَلُّوا عَلَيْهِ مِنَ الْمُصَدِّقِينَ

And let them acknowledge the rights You^{-azwj} have established for them^{-asws} in terms of their^{-asws} obligatory obedience, love, and following their^{-asws} instructions. Make us listeners to them^{-asws}, obedient to their^{-asws} guidance, and supporters against their^{-asws} enemies, in what they^{-asws} invite to and testify to, guide us among the ratifiers.

اللَّهُمَّ فَإِنَّا قَدْ أَقْرَبْنَا لَكَ بِمَا أَمَرْتَنَا بِهِ عَلَى أَلْسِنَتِهِمْ وَ نَشْهَدُ أَنَّ ذَلِكَ مِنْ عِنْدِكَ فَبِرِضَاهُمْ تَرَجُّو رِضَاكَ وَ بِسَخَطِهِمْ نَحْشَى سَخَطَكَ اللَّهُمَّ فَتَوَقَّنَا عَلَى مَلَّتِهِمْ وَ احْشُرْنَا فِي زُمْرَتِهِمْ

O Allah^{-azwj}! We have indeed affirmed this for them and what You^{-azwj} have Commanded us with on their^{-asws} tongues, and we bear witness that this is from You^{-azwj} with their^{-asws} agreement. We hope for Your^{-azwj} Satisfaction, and with their^{-asws} displeasure we fear Your^{-azwj} Displeasure. O Allah^{-azwj}, make us die upon their^{-asws} faith and gather us^{-asws} with their group.

وَ اجْعَلْنَا مِنْ تَقَرُّ عَيْنُهُ غَدًا بِرُؤْيَيْهِمْ وَ أوردْنَا حَوْضَهُمْ وَ اسْقِنَا بِكَاسِهِمْ وَ ادْخُلْنَا فِي كُلِّ حَيْرٍ ادْخَلْتَهُمْ فِيهِ وَ أَخْرِجْنَا مِنْ كُلِّ سُوءٍ أَخْرَجْتَهُمْ مِنْهُ حَتَّى نَسْتَوْجِبَ ثَوَابَكَ وَ نَسْتَجُو مِنْ عِقَابِكَ وَ نَلْقَاكَ وَ أَنْتَ عَنَّا رَاضٍ وَ نَحْنُ لَكَ مَرْضِيُونَ صَلَوَاتُ اللَّهِ رَبَّنَا الرَّؤُوفِ الرَّحِيمِ عَلَى نَبِيِّنَا وَ آلِهِ أَجْمَعِينَ

And Make us among those whose eyes are delighted tomorrow by seeing them^{-asws}. Admit us to their^{-asws} Fountain, allowing us to drink from their^{-asws} cup, and Include us in every goodness You^{-azwj} have included them^{-asws}. Remove us from every evil from which You^{-azwj} have removed

them, so that we may deserve Your^{-azwj} Rewards, be saved from Your^{-azwj} Punishment, meet You^{-azwj} while You^{-azwj} are pleased with us, and we are pleased with You^{-azwj}. May the Salawaat of Allah^{-azwj}, the Kind, the Merciful be upon our Prophet^{-saww} and on his^{-saww} entire Progeny^{-asws!}

اللَّهُمَّ إِنَّا نَسْأَلُكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْمُؤَصِّفِينَ بِمَعْرِفَتِكَ تَقَرُّبًا إِلَيْكَ بِالسُّؤَالَةِ وَ هَرَبًا مِنْكَ عَيْرَ بَالِغٍ فِي مَسْأَلَتِي لَكُمْ مِعْشَارَ مَا بِرَحْمَتِكَ أَغْتَفِدُ لَكُمْ إِلَّا التَّيْمَانَ الْمُنَاصِحَةَ لَكُمْ وَ ثَوَابَ مَوْعُودِكِ وَ التَّوَجُّهَ إِلَيْهِمْ بِهَيْمٍ وَ الشَّفَاعَةَ لَنَا مِنْهُمْ

O Allah^{-azwj}! We ask You^{-azwj} by Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the ones described with having Your^{-azwj} recognition, drawing closer to You^{-azwj} with the begging and fleeing from You^{-azwj} without reaching in my begging for them^{-asws} what I believe for them^{-asws} by Your^{-azwj} Mercy except seeking the goodly advice for them^{-asws}, and Rewards of Your^{-azwj} Promise and the diverting to them^{-asws} through them^{-asws}, and the intercession for us from them^{-asws}!

اللَّهُمَّ إِنِّي أَسْأَلُكَ لِآلِ مُحَمَّدٍ الْمَاضِينَ مِنْ أَيْمَةِ الْهُدَى أَفْضَلَ الْمَنَازِلِ عِنْدَكَ وَ أَحَبَّهَا إِلَيْكَ مِنَ الشَّرَفِ الْأَعْلَى وَ الْمَكَانِ الرَّفِيعِ مِنَ الدَّرَجَاتِ الْعُلَى

O Allah^{-azwj}! I ask You^{-azwj} for the Progeny^{-asws} of Muhammad^{-saww} of the past from the Imams^{-asws} of guidance, best of the stations in Your^{-azwj} Presence, and the most Beloved of these to You^{-azwj} from the exalted nobility, and the lofty place from the exalted ranks!

يَا شَدِيدَ الْقُوَى نَفْحَةً مِنْ عَطَائِكَ الَّتِي لَا مَنَّ فِيهَا وَ لَا أذى حَصَّهُمْ مِنْكَ بِالْفَوْزِ الْعَظِيمِ فِي النَّظَرَةِ وَ التَّعِيمِ وَ الثَّوَابِ الدَّائِمِ الْمُقِيمِ الَّذِي لَا نَصَبَ فِيهِ وَ لَا يَرِيمُ

O Intense of the strength! Grant from Your^{-azwj} awards which there is neither reproachment nor harm in it. Specialise them^{-asws} from You^{-azwj} with the mighty success in the happiness and the bliss, and the constant Rewards, the residence which there is no toil in it nor any fatigue!

اللَّهُمَّ أَسْكِنُهُمُ الْعُرْفَ الْمُبِينَةَ عَلَى الْفُرْشِ الْمَرْفُوعَةِ وَ السُّرْرِ الْمَصْفُوفَةِ - مُتَّكِبِينَ عَلَيْهَا مُتَقَابِلِينَ - لَا يَسْمَعُونَ فِيهَا لَغْوًا وَ لَا تَأْتِيهِمْ إِلَّا قِيلاً سَلَامًا يَا رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! Settle them^{-asws} in the towers build upon the raised thrones and the couches in rows **Reclining upon these, facing each other [56:16] They will neither be hearing therein anything vain nor sinful talk [56:25] Except it would be said, 'Peace! Peace!' [56:26]**, O Lord^{-azwj} of the worlds!

اللَّهُمَّ ارْفَعْ مُحَمَّدًا فِي أَعْلَى عِلِّيِّينَ فَوْقَ مَنَازِلِ الْمُرْسَلِينَ وَ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ جَمِيعِ النَّبِيِّينَ وَ صَفْوَتِكَ مِنْ خَلْقِكَ أَجْمَعِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Exalt Muhammad^{-saww} to the highest ranks, above the abodes of the Messengers^{-as}, Your^{-azwj} Angels of Proximity, all the Prophets^{-as}, and the chosen ones from Your^{-azwj} creation, all of them, with Your^{-azwj} Mercy, O the most Merciful of the merciful ones!

اللَّهُمَّ اجْزِهِمْ بِشُكْرِ نِعْمَتِكَ وَ تَعْظِيمِ حُرْمَتِكَ جَزَاءً لَا جَزَاءَ فَوْقَهُ وَ عَطَاءً لَا عَطَاءَ مِثْلَهُ وَ حُلُودًا لَا حُلُودَ يُشَاكِلُهُ وَ لَا يَطْمَعُ أَحَدٌ فِي مِثْلِهِ وَ لَا يَقْدِرُ أَحَدٌ قَدْرَهُ وَ لَا تَهْتَدِي الْأَبَابُ إِلَى طَلْبِهِ نِعْمَةً لِمَا شَكُرُوا مِنْ آيَاتِكَ وَ إِضَادًا لِمَا صَبَرُوا عَلَى الْأَذَى فِيكَ:

O Allah^{-azwj}! Reward them^{-asws} for their gratitude for Your^{-azwj} bounties and revering Your^{-azwj} Sanctity, a Recompense there being Recompense above it, and an award there being no aware like it, and eternity there being no eternity resembling it, no one has ever coveted the likes of it nor is anyone able upon determining it, nor are the ones of understanding guided to seek it, being a bounty for when they^{-asws} had thanked for Your^{-azwj} Favours and Watchfulness for what they^{-asws} had been patient upon the harm for Your^{-azwj} Sake!

اللَّهُمَّ وَعَلَى الْبَاقِي مِنْهُمْ فَتَرَحَّمْ وَمَا وَعَدْتَهُمْ مِنْ نَصْرِكَ فَتَجَمَّمْ وَأَشْيَاعَهُمْ مِنْ كُلِّ سُوءٍ سَلِّمْ وَبِهِمْ يَا رَبَّ الْعَالَمِينَ جَنَاحَ الْكُفْرِ فَحَطِّمْ وَأَمْوَالَ الظَّالِمَةِ
وَلَيْتَكَ فَعَنْتُمْ وَكُنْ لَهُمْ وَلِيًّا وَحَافِظًا وَنَاصِرًا

O Allah^{-azwj}! Have mercy on the remaining among them^{-asws}. Fulfil the Promise You^{-azwj} had Made to them^{-asws} regarding Your^{-azwj} Help. Protect their^{-asws} followers from every evil, and Grant them safety and security. O Lord^{-azwj} of all worlds! Shatter the wings of disbelief and bring down the wealth of the oppressors to Your^{-azwj} true followers. Be their Guardian, Protector, and Helper.

وَاجْعَلْهُمْ وَالْمُؤْمِنِينَ أَكْثَرَ نَفِيرًا وَأَنْزِلْ عَلَيْهِمْ مِنَ السَّمَاءِ مَلَائِكَةً أَنْصَارًا وَابْعَثْ لَهُمْ مِنْ أَنْفُسِهِمْ لِدِيَارِهِمْ أَسْلَافَهُمْ ثَارًا وَلَا تَدْعُ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ
دِيَارًا وَلَا تَزِدِ الظَّالِمِينَ إِلَّا خَسَارًا

Make them, along with the believers, a great army. Send down Angels as helpers from the skies. Raise from among them individuals who will seek vengeance for the blood of their ancestors. Leave no abode for the Kafirs on the earth, and increase nothing but loss for the wrongdoers!

اللَّهُمَّ مَدِّ لِيَّالِ مُحَمَّدٍ وَأَشْيَاعِهِمْ فِي الْأَجَالِ وَحُصْنَهُمْ بِصَالِحِ الْأَعْمَالِ وَلَا تَجْعَلْنَا مِمَّنْ تَسْتَبْدِلُ بِهِمُ الْأَبْدَالَ يَا ذَا الْجُودِ وَالْفِعَالِ

O Allah^{-azwj}! Extend for Progeny^{-asws} of Muhammad^{-sawww} and their^{-asws} Shias in the lifespans and Specialise them with the righteous deeds, and do not Make us from the ones being replaced by others, O with the Generosity and the Actions!

اللَّهُمَّ حُصِّنْ آلَ مُحَمَّدٍ بِالْوَسِيلَةِ وَأَعْطِهِمْ أَفْضَلَ الْفَضِيلَةِ وَأَفْضِلْ لَهُمْ فِي الدُّنْيَا بِأَحْسَنِ الْفَضِيلَةِ وَاحْكُمْ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ بِالْعَدْلِ وَالْوَفَاءِ وَاجْعَلْنَا يَا
رَبَّ لَهُمْ أَعْوَانًا وَوُزَرَءَ وَلَا تُشْمِثْ بِنَا وَبِهِمُ الْأَعْدَاءَ

O Allah^{-azwj}! Specialise Progeny^{-asws} of Muhammad^{-sawww} with the means, and Give them the superior merit and Fulfil for them^{-asws} in the world with most excellent of the fulfilments, and Judge between them^{-asws} and their^{-asws} enemies with the justice and the loyalty, and Make us, O Lord^{-azwj}, as supporters for them^{-asws}, and ministers, and do not let the enemies gloat with us and them^{-asws}!

اللَّهُمَّ احْفَظْ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَأَتْبَاعَهُمْ وَأَوْلِيَاءَهُمْ بِاللَّيْلِ وَالنَّهَارِ مِنْ أَهْلِ الْمُجْحَدِ وَالْإِنْكَارِ وَاحْكُمْ حَسَدَ كُلِّ حَاسِدٍ مُتَكَبِّرٍ جَبَّارٍ وَسَلْطَنَهُمْ عَلَى
كُلِّ نَاكِثٍ خَائِرٍ حَتَّى يَفْضُوا مِنْ عَدُوِّكَ وَعَدُوِّهِمُ الْأَوْطَارَ وَاجْعَلْ عَدُوَّهُمْ مَعَ الْأَذَلِّينَ وَالْأَشْرَارِ وَكُتُبُهُمْ رَبِّ عَلَى وُجُوهِهِمْ فِي النَّارِ إِنَّكَ الْوَاحِدُ الْقَهَّارُ

O Allah^{-azwj}! Protect Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and their^{-asws} followers and their^{-asws} friends by the night and the day, from the people of rejection and the denial, and Suffice them^{-asws} for the envy of every envier, arrogant tyrant, and prevail them^{-asws} upon every cunning violator until they^{-asws} fulfilment of the prevalence upon You^{-azwj}

enemies and their^{-asws} enemies, and Make their^{-asws} enemies to be with the disgraceful and the evil ones, and Lord^{-azwj}, Fling them upon their faces into the Hellfire, surely You^{-azwj} the One, the Subduer!

اللَّهُمَّ كُنْ لَوْلِيكَ فِي خَلْقِكَ وَلِيًّا وَ حَافِظًا وَ قَائِدًا وَ نَاصِرًا حَتَّى تُسَكِّنَهُ أَرْضَكَ طَوْعًا وَ تُمَتِّعَهُ مِنْهَا طَوَّلًا وَ تُجْعَلَهُ وَ دُرِّيَّتَهُ فِيهَا الْأَيْمَةَ الْوَارِثِينَ وَ اجْمَعْ لَهُ شَمْلَهُ وَ أَكْمِلْ لَهُ أَمْرَهُ وَ أَصْلِحْ لَهُ رِعِيَّتَهُ وَ ثَبِّتْ رُكْنَهُ وَ أَفْرِغِ الصَّبْرَ مِنْكَ عَلَيْهِ حَتَّى يَنْتَقِمَ

O Allah^{-azwj}! Be a Guardian and Protector and a Helper for Your^{-azwj} friends among Your^{-azwj} creatures until they settle in Your^{-azwj} earth willingly and enjoy from it for a long time, and Make him^{-saww} and his^{-saww} offspring in it as the Imams^{-asws}, the inheritors, and Gather for him^{-ajfj} his^{-ajfj} family and Perfect his^{-ajfj} affairs for him^{-ajfj}, and Rectify for him^{-ajfj} his^{-ajfj} citizens and Affirm his^{-ajfj} pillars, and Pour the patience from You^{-azwj} upon him^{-ajfj} until he^{-ajfj} avenges.

فِيَشْفِي حَزَازَاتِ قُلُوبِ نَعْلَةٍ وَ حَزَازَاتِ صُدُورِ وَغَرَةٍ وَ حَسَرَاتِ أَنْفُسٍ تَرِحَةٍ مِنْ دِمَائٍ مَسْفُوكَةٍ وَ أَرْحَامٍ مَقْطُوعَةٍ وَ طَاعَةٍ مَجْهُولَةٍ قَدْ أَحْسَنَتْ إِلَيْهِ الْبَلَاءَ وَ وَسَّعَتْ عَلَيْهِ الْأَلَاءَ وَ أَتَمَّتْ عَلَيْهِ التَّعْمَاءَ فِي حُسْنِ الْحِفْظِ مِنْكَ لَهُ

So he^{-ajfj} would be healed and he^{-ajfj} would heal the diseases of the sick hearts and remorse of the afflicted souls from spilled blood, and severed kinship, and unrecognised obedience, being excellent to him^{-ajfj} in the affliction, and Expand the Favours upon him^{-ajfj}, and Complete the bounties upon him^{-ajfj} in the goodness of the Protection from You^{-azwj} for him^{-ajfj}!

اللَّهُمَّ أَكْفِهِ هَوْلَ عَدُوِّهِ وَ أَنْسِهِمْ ذِكْرَهُ وَ أَرِدْ مِنْ أَرَادَهُ وَ كِدْ مِنْ كَادِهِ وَ امْكُرْ بِمَنْ مَكَرَ بِهِ وَ اجْعَلْ دَائِرَةَ السُّوءِ عَلَيْهِمْ

O Allah^{-azwj}! O Allah^{-azwj}! Suffice him^{-ajfj} against the schemes of his^{-ajfj} enemies, and make them forget his^{-ajfj} mention, turn those who intend evil against him^{-ajfj} and thwart those who plot against him^{-ajfj}, and Make the cycle of evil return upon them.

اللَّهُمَّ فَضَّ جَمْعَهُمْ وَ فُلَّ حَدَّهُمْ وَ أَرْعَبْ قُلُوبَهُمْ وَ زَلْزِلْ أَقْدَامَهُمْ وَ اصْدَعْ شَعْبَهُمْ وَ شَتِّتْ أَمْرَهُمْ فَأَتَمَّهُمْ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ وَ عَمِلُوا السَّيِّئَاتِ وَ اجْتَنَّبُوا الْحَسَنَاتِ فَخَذُّهُمْ بِالْمَثَلَاتِ وَ أَرَهُمُ الْحَسَرَاتِ - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Disperse their gatherings, and break their unity, and Awe their hearts, and Shake their feet, and crack their ranks, and Scatter their affairs, for they **wasted the Salat and followed the lustful desires, [19:59]**, and they worked the evil deeds, and they shunned the good deeds, so Seize them with the examples and Show them the regrets, surely You^{-azwj} are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى جَمِيعِ الْمُرْسَلِينَ وَ النَّبِيِّينَ الَّذِينَ بَلَّغُوا عَنْكَ الْهُدَى وَ اعْتَقَدُوا لَكَ الْمَوَاقِيقَ بِالطَّاعَةِ وَ دَعَوْا الْعِبَادَ بِالنَّصِيحَةِ وَ صَبَرُوا عَلَى مَا لَقُوا فِي جَنْبِكَ مِنَ الْأَذَى وَ التَّكْذِيبِ

O Allah^{-azwj}! Send Salawaat upon entirety of the Messengers^{-as} and the Prophets^{-as}, those who delivered the guidance on Your^{-azwj} behalf and their tied the Covenants for You^{-azwj} with the obedience, and they^{-asws} called the servants with the good advice, and they^{-asws} were patience upon what harm they^{-asws} faced regarding Your^{-azwj} side and the belying.

وَ صَلِّ عَلَى أَزْوَاجِهِمْ وَ ذُرِّيَّتِهِمْ وَ جَمِيعِ أَتْبَاعِهِمْ مِنَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ السَّلَامُ عَلَيْهِمْ جَمِيعًا وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

And Send Salawaat upon their^{-asws} wives and their^{-asws} offspring, and entirety of their^{-asws} followers from the Muslim women and the Muslim women, and the believing men and the believing women, and the greetings be upon them all and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!

اللَّهُمَّ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَهْلِ طَاعَتِكَ أَجْمَعِينَ صَلَاةً زَاكِيَةً نَامِيَةً طَيِّبَةً وَ حُصَّ آلَ نَبِيِّنَا الطَّيِّبِينَ السَّامِعِينَ لَكَ الْمُطِيعِينَ الْقَوَامِينَ بِأَمْرِكَ الَّذِينَ أَذْهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً

O Allah^{-azwj}! Send Salawaat upon Your^{-azwj} Angels of Proximity and all those who obey You^{-saww}, a pure, peaceful, and pleasant Salawaat, and Specialise the Progeny^{-asws} of our Prophet^{-saww}, the goodly, the listeners to You^{-azwj}, the obedient, the ones standing with Your^{-azwj} Commands, those You^{-azwj} Removed the uncleanness from them^{-asws} and Purified a Purification!

وَ ارْتَضَيْتَهُمْ لِدِينِكَ أَنْصَاراً وَ جَعَلْتَهُمْ حَفَظَةً لِسِرِّكَ وَ مُسْتَوْدَعاً لِحِكْمَتِكَ وَ تَرَاجِمَةً لَوْحِيكَ وَ شُهَدَاءَ عَلَى خَلْقِكَ وَ أَغْلَاماً لِعِبَادِكَ وَ مَنَاراً فِي بِلَادِكَ

And You^{-azwj} Selected them^{-asws} for Your^{-azwj} religion as helpers and Made them^{-asws} protectors of Your^{-azwj} secrets and depositories for Your^{-azwj} Wisdom, and interpreters of Your^{-azwj} Revelation, and witnesses upon You^{-azwj} creatures, and flags for Your^{-azwj} servants, and minarets in Your^{-azwj} cities.

فَإِنَّهُمْ عِبَادُكَ الْمُكْرَمُونَ الَّذِينَ لَا يَسْبِقُونَكَ بِالْقَوْلِ وَ هُمْ بِأَمْرِكَ يَعْمَلُونَ يَخَافُونَ بِالْغَيْبِ وَ هُمْ مِنَ السَّاعَةِ مُشْفِقُونَ بِصَلَوَاتٍ كَثِيرَةٍ طَيِّبَةٍ زَاكِيَةٍ مُبَارَكَةٍ نَامِيَةٍ بِجُودِكَ وَ سَعَةِ رَحْمَتِكَ مِنْ جَزِيلٍ مَا عِنْدَكَ فِي الْأَوَّلِينَ وَ الْآخِرِينَ وَ اخْلُفْ عَلَيْهِمْ فِي الْعَابِرِينَ

They^{-asws} are Your^{-azwj} honourable servants, those who are not preceding You^{-azwj} with the words, and they^{-asws} are working with Your^{-azwj} Command fearing in the privacy, and they^{-asws} are fearful from the Hour. (Specialise them^{-asws}) with abundant Salawaat, goodly, pure, blessed, blissful with Your^{-azwj} Generosity and vastness of Your^{-azwj} Mercy from plentiful of what is with You^{-azwj} regarding the former ones and the latter ones, and Replace upon them among the past ones!

اللَّهُمَّ افْضُصْ بِنَا آثَارَهُمْ وَ اسْلُكْ بِنَا سُبُلَهُمْ وَ أَخِينَا عَلَى دِينِهِمْ وَ تَوَقَّنَا عَلَى مِلَّتِهِمْ وَ أَعِنَّا عَلَى قَضَائِهِمْ الَّذِي أَوْجَبْتَهُ عَلَيْنَا لَهُمْ

O Allah^{-azwj}! Show us their^{-asws} traces and guide us on their^{-asws} paths. Let us live according to their^{-asws} religion, and let us die following their^{-asws} faith. Help us uphold their^{-asws} rights, which You^{-azwj} have Mandated for us, and Make clear to us the^{-asws} rights obligated upon us for them^{-asws}.

وَ تَيَّمَّ لَنَا مَا عَرَفْتَنَا مِنْ حَقِّهِمْ وَ الْوَلَايَةَ لِأَوْلِيَانِهِمْ وَ الْبِرَاءَةَ مِنْ أَعْدَائِهِمْ وَ الْحُبَّ لِمَنْ أَحَبُّوا وَ الْبُغْضَ لِمَنْ أَبْغَضُوا وَ الْعَمَلَ بِمَا رَضُوا وَ التَّرْكَ لِمَا كَرِهُوا وَ كَمَا جَعَلْتَهُمْ السَّبَبَ إِلَيْكَ وَ السَّبِيلَ إِلَى طَاعَتِكَ وَ الْوَسِيلَةَ إِلَى جَنَّتِكَ وَ الْأَدْلَاءَ عَلَى طُرُقِكَ

Grant us loyalty to their^{-asws} allies, disassociation from their^{-asws} enemies, love for the ones they^{-asws} loved, and hatred for the ones they^{-asws} hated. Help us act in ways that pleases them^{-asws} and avoid what they^{-asws} dislike, just as You^{-azwj} Made them^{-asws} the means to You^{-azwj} the path to obedience to You^{-azwj}, and the way to Your^{-azwj} Paradise, guide us similarly!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجَّلْ فَرَجَهُمْ - تَقْوَاهُ أَلْفَ مَرَّةٍ إِنْ قَدَرْتَ عَلَيْهِ - وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ سَلِّمْ

O Allah^{-azwj!} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-asws} and Hasten their^{-asws} relief’ – saying it a thousand times if you are able upon it – ‘And may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Greetings!

اللَّهُمَّ اجْعَلْ فَرَجِي مَعَهُمْ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj!} Make my relief to be with them^{-asws}, O most Merciful of the merciful ones!’

ثُمَّ قُلْ مِائَةَ مَرَّةٍ صَلَوَاتُ اللَّهِ وَ مَلَائِكَتِهِ وَ رُسُلِهِ وَ جَمِيعَ خَلْقِهِ عَلَى مُحَمَّدٍ النَّبِيِّ وَ آلِ مُحَمَّدٍ- وَ السَّلَامُ عَلَيْهِ وَ عَلَيْهِمْ وَ عَلَى أَزْوَاجِهِمْ وَ أَجْسَادِهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

Then say one hundred times, ‘May the Salawaat of Allah^{-azwj} and His^{-azwj} Angels and His^{-azwj} Messengers^{-as} and entirety of His^{-azwj} creatures be upon Muhammad^{-saww} the Prophet^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and the greetings upon him^{-saww} and upon them^{-asws}, and upon their^{-asws} souls and their^{-asws} bodies, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings! (This is not a Hadith and also contains derogatory statements)’⁴⁵⁵

9- الخِصَالُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ عَنْ زَكْرِيَّا عَنْ أَبِيهِ عَنْ يَحْيَى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَصَّ أَظْفَارَهُ يَوْمَ الْحَمِيسِ وَ تَرَكَ وَاحِدَةً لِيَوْمِ الْجُمُعَةِ نَقَى اللَّهُ عَنْهُ الْقُرْءَ.

(The book) ‘Al Khisaal’ – from his father, from Ahmad Bin Idrees, from Muhammad Ahmad Al Ashary, from Abu Abdullah Al Razy, from Muhammad in Abdullah, from Ibrahim Bin Uqbah, from Zakariya, from his father, from Yahya who said,

‘Abu Abdullah^{-asws} said: ‘One who clips his nails on the day of Thursday and leaves one (nail) for the day of Friday, Allah^{-azwj} will Negate the poverty from him’.⁴⁵⁶

10- الخِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ الصَّادِقِ عَنِ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص أَطْرَفُوا أَهَالِيكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنَ الْفَاكِهَةِ وَ اللَّحْمِ حَتَّى يُفْرَحُوا بِالْجُمُعَةِ وَ كَانَ النَّبِيُّ ص إِذَا خَرَجَ فِي الصَّبْفِ مِنْ بَيْتِ خَرَجَ يَوْمَ الْحَمِيسِ وَ إِذَا أَرَادَ أَنْ يَدْخُلَ الْبَيْتَ فِي الشِّتَاءِ مِنَ الْبَرْدِ دَخَلَ يَوْمَ الْجُمُعَةِ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuny,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Gift to your family member every Friday with something from the fruits and the meat until they rejoice with the Friday, and it was so that whenever the Prophet^{-saww} went out from the house in the summer, would go out on the day of Thursday and whenever he^{-saww} returned, would enter the house in the winter from the cold, entering on the day of Friday’.

وَ قَدْ رُوِيَ أَنَّهُ كَانَ دُخُولُهُ وَ خُرُوجُهُ يَوْمَ الْجُمُعَةِ.

⁴⁵⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 8

⁴⁵⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 9

And it has been reported that his^{-saww} entry and his^{-saww} exit was on the day of Friday”.⁴⁵⁷

11- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ فَاسْعَوْا إِلَى ذِكْرِ اللَّهِ وَ دَرُّوا النَّبِيعَ

Tafseer Ali Bin Ibrahim in a report by Abu Al Jaroud,

‘From Abu Ja’far^{-asws} regarding His^{-azwj} Words: **O you those who believe! When there is a call for the Salat on the day of Friday, then strive to the Zikr of Allah and leave the selling. [62:9]:**

يَقُولُ اسْعَوْا امضُوا وَ يُقَالُ اسْعَوْا اَعْمَلُوا لَهَا وَ هُوَ قَصُّ الشَّارِبِ وَ تَنْفُؤُ الْإِبْطِ وَ تَقْلِيمُ الْأَطْفَارِ وَ الْعُسْلُ وَ لُبْسُ أَفْضَلِ ثِيَابِكَ وَ تَطْيِيبُ لِلْجُمُعَةِ فَهِيَ السَّعْيُ يَقُولُ اللَّهُ وَ مَنْ أَرَادَ الْأَجْرَةَ وَ سَعَى لَهَا سَعَيْهَا وَ هُوَ مُؤْمِنٌ.

‘He^{-azwj} is Saying: “Strive going”, and it is said, ‘Strive’, working for it, and it is trimming the moustache, and plucking the armpits, and clipping the nails, and the bathing, and wearing best of your clothes, and applying perfuming for the Friday. It is the striving. Allah^{-azwj} Says: **And one who wants the Hereafter and strives for it with a striving, and he is a Momin, [17:19]”**.⁴⁵⁸

12- الْحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ صَالِحِ بْنِ عُثْبَةَ عَنْ أَبِي كَهْمَشٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع عَلَّمَنِي دُعَاءً اسْتَنْزِلُ بِهِ الرِّزْقَ

(The book) ‘Al Khisaal’ – from his father, from Sa’ad Bin Abdullah, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Salih Bin Uqbah, from Abu Kahmash who said,

‘I said to Abu Abdullah^{-asws}, ‘Teach me a supplication I can bring down (attract) the sustenance by it!’

قَالَ لِي خُذْ مِنْ شَارِبِكَ وَ أَطْفَارِكَ وَ لَيْكُنْ ذَلِكَ فِي يَوْمِ الْجُمُعَةِ.

He^{-asws} said to me: ‘Take from your moustache and your nails, and let that be on the day of Friday’.⁴⁵⁹

13- الْحِصَالُ، وَ ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَعْقُوبِيِّ عَنْ أَبِي أُيُوبَ الْمَدِينِيِّ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَقْلِيمُ الْأَطْفَارِ يَوْمَ الْجُمُعَةِ يُؤْمِنُ مِنَ الْجُدَامِ وَ الْبَرَصِ وَ الْعَمَى وَ إِنْ لَمْ تَخْتَجْ فَحُكُّهَا حَكَاً.

(The books) ‘Al Khisaal’, and ‘Sawaab Al Amaal’ – from Sa’ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Abu Ayoub Al Madeyni, from Ibn Abu Umer, from Hisham Bin Salim,

⁴⁵⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 10

⁴⁵⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 11

⁴⁵⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 12

‘From Abu Abdullah^{-asws} having said: ‘Clipping the nails on the day of Friday secure from the leprosy, and the vitiligo, and the blindness, and if don’t need to, then scratch with a scratching’’.⁴⁶⁰

وَقَالَ أَبُو عَبْدِ اللَّهِ ع مَنْ قَلَّمَ أَظْفَارَهُ وَ قَصَّ شَارِبَهُ فِي كُلِّ جُمُعَةٍ ثُمَّ قَالَ بِسْمِ اللَّهِ وَ عَلَى سُنَّةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أُعْطِيَ بِكُلِّ فُلَامَةٍ وَ حُزَارَةٍ عَثَقَ رَقَبَةٍ مِنْ وُلْدِ إِسْمَاعِيلِ.

And Abu Abdullah^{-asws} said: ‘One who clips his nail and trims his moustache during every Friday, then says, ‘In the Name of Allah^{-azwj} and upon the Sunnah of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} will be Given for every clipping of nail and hair, (Rewards of) liberating a neck from the children of Ismail^{-as!}’⁴⁶¹

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ حَسَّانَ عَنْ أَبِي مُحَمَّدٍ الرَّازِيِّ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ أَخْرَجَ اللَّهُ مِنْ أَنَامِلِهِ الدَّاءَ وَ أَدَخَلَ فِيهِ الدَّوَاءَ

And from him, from his father, from Muhammad Al Attar, from Muhammad Bin Ahmad Al Ashary, from Muhammad Bin Hassan, from Abu Muhammad Al Razy, from Al Nowfaly, from Al Sakuny,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who clips his nails on the day of Friday, Allah^{-azwj} will Extract the disease from his fingertips and Insert the cure in it!’

وَرُوِيَ أَنَّهُ لَا يُصِيبُهُ جُنُونٌ وَ لَا جَدَامٌ وَ لَا بَرَصٌ.

And it is reported that he will neither be afflicted by insanity, nor leprosy, nor vitiligo’’.⁴⁶²

ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ إِلَى قَوْلِهِ الدَّوَاءَ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Ali Bin Ibrahim, from his father, from Al Nowfaly – up to his^{-asws} words: ‘The cure’’.⁴⁶³

14- الْحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِيهِ عَنْ بَكْرِ بْنِ صَالِحٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ ع يَقُولُ قَلِّمُوا أَظْفَارَكُمْ يَوْمَ الثَّلَاثَاءِ وَ اسْتَحْمُوا يَوْمَ الْأَرْبَعَاءِ وَ أَصِيبُوا مِنَ الْحَجَامِ حَاجَتَكُمْ يَوْمَ الْحَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طَيِّبِكُمْ يَوْمَ الْجُمُعَةِ.

(The book) ‘Al Khisaal’ – from his father, from Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Abu Abdullah, from his father, from Bakr Bin Salih, from Suleyman Al Ja’fary who said,

‘I heard Abu Al-Hassan^{-asws} saying: ‘Clip your nails on the day of Tuesday, and shower on the day of Wednesday, and attain your need from the cupping therapist on the day of Thursday, and apply with best of your perfume on the day of Friday’’.⁴⁶⁴

⁴⁶⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 13 a

⁴⁶¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 13 b

⁴⁶² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 13 c

⁴⁶³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 13 d

⁴⁶⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 14

15- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُعَاوِيَةَ بْنِ حُكَيْمٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع قَالَ: لَا يَنْبَغِي لِلرَّجُلِ أَنْ يَدَعَ الطِّيبَ فِي كُلِّ يَوْمٍ فَإِنْ لَمْ يَفِدِرْ عَلَيْهِ فَيَوْمٌ وَ يَوْمٌ لَا فَإِنْ لَمْ يَفِدِرْ فِيهِ كُلِّ جُمُعَةٍ وَ لَا يَدَعَ ذَلِكَ.

(The book) 'Al Khisaa' – from his father, from Muhammad Al Attar, from Muhammad Bin Ahmad Al Ashary, from Muawiya Bin Hukeym, from Muammar Bin Khallad,

'From Abu Al-Hassan Al-Reza^{-asws} having said: 'It is not befitting for the man to neglect the perfume during every day. It is he not able upon it, then alternate days. If he is not able, then during every Friday, and he should not neglect that!''⁴⁶⁵

16- الحِصَالُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ الرَّهْمِيِّ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْفَرَاتِ عَنْ عَلِيِّ بْنِ مَطَرٍ عَنِ السَّكَنِ الْجَزَّازِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لِلَّهِ حَقٌّ عَلَى كُلِّ مُحْتَلِمٍ فِي كُلِّ جُمُعَةٍ أَخَذَ شَارِبَهُ وَ أَظْفَارَهُ وَ مَسَّ شَيْءٍ مِنَ الطِّيبِ.

(The book) 'Al Khisaa' – from his father, from Muhammad Al Attar, from Muhammad Bin Ahmad Al Ashary, from Ahmad Bin Abu Abdullah Al Barqy, from Muhammad Bin Musa Bin Al Furaat, from Ali Bin Matr, from Al Sakan Al Jazzaz who said,

'I heard Abu Abdullah^{-asws} saying: 'For Allah^{-azwj} there is a right upon every adult during every Friday that he takes (trims) his moustache, and his nails and touches (applies) something from the perfume''.⁴⁶⁶

17- الحِصَالُ، عَنْ أَحْمَدَ بْنِ زِيَادِ الْهَمْدَانِيِّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ عَلِيِّ بْنِ الْحَكَمِ مَعًا عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الرَّجُلِ يُرِيدُ أَنْ يَعْمَلَ شَيْئًا مِنَ الْخَيْرِ مِثْلَ الصَّدَقَةِ وَ الصَّوْمِ وَ نَحْوِ هَذَا قَالَ يُسْتَحَبُّ أَنْ يَكُونَ ذَلِكَ يَوْمَ الْجُمُعَةِ فَإِنَّ الْعَمَلَ يَوْمَ الْجُمُعَةِ يُضَاعَفُ.

(The book) 'Al Khisaa' – from Ahmad Bin Ziyad Al Hamadany, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr and Ali Bin Al Hakam, both together from Hisham Bin Al Hakam,

'From Abu Abdullah^{-asws} regarding the man intending to do something from the good deeds like the charity and the fasting and approximate this, he^{-asws} said: 'It is recommended for that to happen on the day of Friday, for the deed on the day of Friday is doubled''.⁴⁶⁷

وَ مِنْهُ بَعْدَ الْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَنْشَدَ نَيْتَ شَعْرِ يَوْمَ الْجُمُعَةِ فَهُوَ حَطَّهَ مِنْ ذَلِكَ الْيَوْمِ وَ قَالَ رَسُولُ اللَّهِ ص إِذَا رَأَيْتُمُ الشَّيْخَ يُحَدِّثُ يَوْمَ الْجُمُعَةِ بِأَحَادِيثِ الْجَاهِلِيَّةِ فَارْمُوا رَأْسَهُ وَ لَوْ بِالْحَصَى.

And from him, by this chain from Ibn Abu Umeyr, from Ibrahim Bin Abu Al Bilad, from the one who reported it,

'From Abu Abdullah^{-asws} having said: 'One who proses a poem on the day of Friday it would be his share from that day. Rasool-Allah^{-saww} said: 'When you see the Sheykh narrating on the day of Friday with narrations of the pre-Islamic period, then pelt his head even if with the pebbles''.⁴⁶⁸

⁴⁶⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 15

⁴⁶⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 16

⁴⁶⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 17 a

⁴⁶⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 17 b

18- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أُتُوبِ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَتْ عَشِيَّةُ الْحَمِيسِ وَ لَيْلَةُ الْجُمُعَةِ نَزَلَتْ مَلَائِكَةٌ مِنَ السَّمَاءِ مَعَهَا أَقْلَامُ الذَّهَبِ وَ صُحُفُ الْفُضَّةِ- لَا يَكْتُبُونَ عَشِيَّةَ الْحَمِيسِ وَ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ إِلَى أَنْ تَغِيْبَ الشَّمْسُ إِلَّا الصَّلَاةَ عَلَى النَّبِيِّ وَ آلِهِ صَلَّى اللَّهُ عَلَيْهِمْ

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Whenever it was the evening of Thursday and the night of Friday, Angels descend from the sky having pens of gold and papers of silver with them. They are not writing on the evening of Thursday and the night of Friday and the day of Friday up to setting of the sun except the Salawaat upon the Prophet^{-saww} and his^{-saww} Progeny^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws}.

وَ يُكْرَهُ السَّفَرُ وَ السَّعْيُ فِي الْخَوَاصِّ يَوْمَ الْجُمُعَةِ بُكْرَةً مِنْ أَجْلِ الصَّلَاةِ فَأَمَّا بَعْدَ الصَّلَاةِ فَجَائِزٌ يُتَبَرَّكُ بِهِ.

And it is disliked, the travelling and the striving regarding the needs on the day of Friday due to reason of the Salat. As for after the Salat, it is allowed to be Blessed by it".⁴⁶⁹

19- الحِصَالُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أُتُوبِ الْخَزَّازِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ فَإِذَا فَضِيَتْ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَ ابْتَغُوا مِنْ فَضْلِ اللَّهِ قَالَ الصَّلَاةُ يَوْمَ الْجُمُعَةِ وَ الْإِنْتِشَارُ يَوْمَ السَّبْتِ.

(The book) 'Al Khisaal' – from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Abu Ayoub Al Khazzaz who said,

'I asked Abu Abdullah^{-asws} about Words of Allah^{-azwj} Mighty and Majestic: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10].** He^{-asws} said: '(Praying) the Salat in on the day of Friday, and the dispersing is on the day of Saturday".⁴⁷⁰

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَفَّ لِلرَّجُلِ الْمُسْلِمِ أَنْ لَا يُفْرِعَ نَفْسَهُ فِي الْأُسْبُوعِ يَوْمَ الْجُمُعَةِ لِأَمْرِ دِينِهِ فَيَسْأَلَ عَنْهُ.

And Abu Abdullah^{-asws} said: 'Ugh for the Muslim man if he does not free himself on the day of Friday in the week for the matters of his religion, so he asks about it".⁴⁷¹

20- الْعُيُونُ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الشَّاهِ عَنْ أَبِي بَكْرٍ بْنِ عَبْدِ اللَّهِ النَّيْشَابُورِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَامِرٍ عَنْ أَبِيهِ وَ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ الْخُوزِيِّ عَنْ إِبْرَاهِيمَ بْنِ مَرْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْفَقِيهِ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ الْهَرَوِيِّ وَ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ الْأَشْنَابِيِّ الْعَدْلِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ مَهْرُوبٍ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ كُلِّهِمْ عَنِ الرَّضَا عَنْ أَبِيهِ عَنِ الصَّادِقِ ع قَالَ: السَّبْتُ لَنَا وَ الْأَحَدُ لِشَيْعَتِنَا وَ الْإِثْنَيْنِ لِبَنِي أُمَيَّةَ وَ الثَّلَاثَاءُ لِشَيْعَتِهِمْ وَ الْأَرْبَعَاءُ لِبَنِي الْعَبَّاسِ وَ الْحَمِيسُ لِشَيْعَتِهِمْ وَ الْجُمُعَةُ لِلَّهِ تَعَالَى وَ لِسَائِرِ النَّاسِ جَمِيعاً

(The book) 'Al Uyoun' – from Muhammad Bin Ali Bin Al Shah, from Abu Bakr Bin Abdullah Al Neshapuri, from Abdullah Bin Ahmad Bin Aamir, from his father, and from Ahmad Bin Ibrahim Al Khowzy, from Ibrahim Bin

⁴⁶⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 18

⁴⁷⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 19 a

⁴⁷¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 19 b

Marwan, from Ja'far Bin Muhammad Al Faqeeh, from Ahmad Bin Abdullah Al Harwy, from Al-Husayn Bin Muhammad Al Ashnaie Al Adl, from Ali Bin Muhammad Bin Mahrawiya, from Dawood Bin Suleyman, all of them,

'From Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from Al-Sadiq^{-asws} having said: 'The Saturday is for us^{-asws}, and the Sunday is for our^{-asws} Shias, and the Monday is for the clan of Umayya, and the Tuesday is for their adherents, and the Wednesday is for the clan of Al-Abbas, and the Thursday is for their adherents, and the Friday is for Allah^{-azwj} the Exalted and for rest of the people altogether!

وَلَيْسَ فِيهِ سَفَرٌ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى - فَإِذَا فُضِّيتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ يَوْمَ السَّبْتِ.

And there isn't any travelling during it. Allah^{-azwj} Blessed and Exalted Says: **But when you have accomplished the Salat, then disperse in the earth and seek from the Grace of Allah, [62:10]** – meaning on the day of Saturday".⁴⁷²

21- فُرْتُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْبَسَاءِ هَلْ عَلَيْهِمْ مِنَ التَّطِيبِ وَ التَّرْتِيبِ فِي الْجُمُعَةِ وَ الْعِيدَيْنِ مَا عَلَى الرِّجَالِ قَالَ نَعَمْ.

(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 women, 'Is it upon them from the perfuming and the adorning during the Friday and the two Eid(s) what is upon the men?' He^{-asws} said: 'Yes'.⁴⁷³

22- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الْعُجُوزِ وَ الْعَائِقِ هَلْ عَلَيْهِمَا مِنَ التَّطِيبِ إِلَى آخِرِ الْحَبْرِ.

(The book) 'Kitab Al-Masaail' of Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the old and the disabled, 'Is it upon them from the perfuming' – up to end of the Hadeeth".⁴⁷⁴

23- الْإِحْتِجَاجُ، كَتَبَ الْحِمَيْرِيُّ إِلَى الْقَائِمِ ع يَسْأَلُهُ عَنِ صَلَاةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ - فِي أَيِّ أَوْقَاتِهَا أَفْضَلُ أَنْ تُصَلِّيَ فِيهِ وَ هَلْ فِيهَا فُنُوتٌ وَ إِنْ كَانَ فَنِي أَيِّ رَكْعَةٍ مِنْهَا

(The book) 'Al Ihtijaj' –

'Al-Himeyri wrote to Al-Qaim^{-ajfj} asking him^{-ajfj} about Salat of Ja'far^{-asws} Bin Abu Talib^{-asws}, 'In which of its timings is better to be praying in, and is there any Qunout in it, and if there was in which Cycle from it would it be?'

فَأَجَابَ ع أَفْضَلُ أَوْقَاتِهَا صَدْرُ النَّهَارِ مِنْ يَوْمِ الْجُمُعَةِ ثُمَّ فِي أَيِّ الْأَيَّامِ شَمْتُ وَ أَيِّ وَقْتِ صَلَاتِهَا مِنْ لَيْلٍ أَوْ نَهَارٍ فَهِيَ جَائِزٌ وَ الْفُنُوتُ فِيهَا مَرَّتَانِ فِي النَّائِيَةِ قَبْلَ الرَّكْعَةِ وَ فِي الرَّابِعَةِ بَعْدَ الرَّكْعَةِ.

⁴⁷² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 20

⁴⁷³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 21

⁴⁷⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 22

He^{-ajfi} replied: ‘The best of its timings is forenoon on the day of Friday, then in whichever of the day you so desire to and in whichever time you pray it, whether from a night or day, it is allowed, and the Qunout in it is twice – in the second (Cycle) before the Ruk’u and in the fourth after the Ruk’u’.⁴⁷⁵

24- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ الْمُعَلَّى بْنِ حُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ وَافَقَ مِنْكُمْ يَوْمَ الْجُمُعَةِ فَلَا يَشْتَغِلَنَّ بِشَيْءٍ غَيْرِ الْعِبَادَةِ فَإِنَّ فِيهَا يُعْفَرُ لِلْعِبَادِ وَ تَنْزِلُ الرَّحْمَةُ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Al Moalla Bi Khuneys,

‘From Abu Abdullah^{-asws} having said: ‘One from you who comes across the day of Friday, he should not pre-occupy with anything apart from the acts of worship, for during it is Forgiveness for the servants, and the Mercy descends’.⁴⁷⁶

25- الْمَحَاسِنُ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ شَمْرٍ عَنْ جَابِرٍ قَالَ كَانَ عَلِيٌّ ع يَقُولُ أَكْثَرُوا الْمَسْأَلَةَ يَوْمَ الْجُمُعَةِ وَ الدُّعَاءَ فَإِنَّ فِيهِ سَاعَاتٍ يُسْتَجَابُ فِيهَا الدُّعَاءُ وَ الْمَسْأَلَةُ مَا لَمْ تَدْعُوا بِقَطِيعَةٍ أَوْ مَعْصِيَةٍ أَوْ عُفُوقٍ وَ اعْلَمُوا أَنَّ الْحَيْرَ وَ الشَّرَّ يُضَاعَفَانِ يَوْمَ الْجُمُعَةِ.

(The book) ‘Al Mahasin’ – from Abdullah Bin Muhammad, from Amro Bin Shimr, from Jabir who said,

‘Ali^{-asws} had said: ‘Frequent the asking (Allah^{-azwj}) on the day of Friday and the supplicating, for during it there is an hour the supplication and the asking is Answered during it for as long as one does not supplicate with cutting the kinship, or disobedience, or disloyalty (with the parents); and know that the good and the evil are both doubled on the day of Friday!’⁴⁷⁷

وَ مِنْهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ الصَّدَقَةَ يَوْمَ الْجُمُعَةِ تُضَاعَفُ وَ كَانَ أَبُو جَعْفَرٍ ع يَتَصَدَّقُ بِدِينَارٍ.

And from him, from Al-Hassan Bin Ali Bin Fazzal, from Al A’ala, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘The charity donated on the day of Friday is doubled’ - and Abu Ja’far^{-asws} used to donate with a Dinar’.⁴⁷⁸

26- أَقُولُ سَيَأْتِي مُسْتَدَافًا فِي كِتَابِ الْقُرْآنِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ النَّسَاءِ فِي كُلِّ جُمُعَةٍ آمِنَ مِنْ ضَعْفَةِ الْقَمْرِ.

I (Majlisi) am saying, ‘I shall come with a chain of attribution in ‘The book of Quran’, from Amir Al-Momineen^{-asws} having said: ‘One who recites Surah Al Nisaa during every Friday will be secured from compression of the grave’.⁴⁷⁹

وَ عَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ الْمَائِدَةِ فِي كُلِّ حَمِيسٍ لَمْ يَلِيسَ إِيْمَانُهُ بِظُلْمٍ وَ لَمْ يُشْرِكْ أَبَدًا.

⁴⁷⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 23

⁴⁷⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 24

⁴⁷⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 25 a

⁴⁷⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 25 b

⁴⁷⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 26 a

And from Al-Baqir^{-asws} having said: 'One who recites Surah Al Maidah during every Thursday will not clothe his Emaan with injustice and will not commit Shirk, ever!'⁴⁸⁰

وَعَنِ الصَّادِقِ أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ الْأَعْرَابِ فِي كُلِّ جُمُعَةٍ كَانَ مِمَّنْ لَا يُحَاسَبُ يَوْمَ الْقِيَامَةِ.

And from Al-Sadiq^{-asws} having said: 'One who recites Surah Al A'raaf during every Friday would be from the ones who will not be Reckoned with on the day of Qiyamah''⁴⁸¹

وَعَنِ الْبَاقِرِ ع أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ هُودٍ فِي كُلِّ جُمُعَةٍ بَعَثَهُ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ فِي زُمَرَةِ النَّبِيِّينَ وَ لَمْ يُعْرِفْ لَهُ خَطِيئَةً عَمِلَهَا يَوْمَ الْقِيَامَةِ.

And from Al-Baqir^{-asws} having said: 'One who recites Surah Hud^{-as} during every Friday, Allah^{-azwj} Mighty and Majestic will Resurrect him on the Day of Qiyamah in a group of the Prophets^{-asws}, and on the Day of Qiyamah, no sin will be recognised and his having done it''⁴⁸²

وَعَنِ الصَّادِقِ ع مَنْ قَرَأَ سُورَةَ إِبْرَاهِيمَ وَ الْحَجَرَ فِي رَكْعَتَيْنِ جَمِيعاً فِي كُلِّ جُمُعَةٍ لَمْ يُصِبْهُ فَقْرٌ أَبَداً وَ لَا جُنُونٌ وَ لَا بَلْوَى.

And from Al-Sadiq^{-asws}: 'One who recites Surahs Ibrahim^{-as} and Al-Hijr in two Cycles together during every Friday will not be afflicted by poverty, ever, nor insanity, nor calamity''⁴⁸³

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُؤْمِنِينَ حَتَّمَ اللَّهُ لَهُ بِالسَّعَادَةِ إِذَا كَانَ يُدْمِنُ قِرَاءَتَهَا فِي كُلِّ جُمُعَةٍ وَ كَانَ مَنْزِلُهُ فِي الْفِرْدَوْسِ الْأَعْلَى مَعَ النَّبِيِّينَ وَ الْمُرْسَلِينَ.

And from him^{-asws} having said: 'One who recites Surah Al-Momineen, Allah^{-azwj} will End for him with the good fortune if he were to be habitual in reciting it during every Friday, and his dwelling will be in the lofty Al Firdows with the Prophets^{-as} and the Messengers^{-as}'⁴⁸⁴

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ سُورَةَ الصَّافَّاتِ فِي كُلِّ يَوْمٍ جُمُعَةٍ لَمْ يَزَلْ مَحْفُوظاً عَنْ كُلِّ آفَةٍ مَدْفُوعاً عَنْهُ كُلُّ بَلِيَّةٍ فِي الْحَيَاةِ الدُّنْيَا مَرْزُوقاً فِي الدُّنْيَا بِأَوْسَعِ مَا يَكُونُ مِنَ الرِّزْقِ وَ لَمْ يُصِبْهُ اللَّهُ فِي مَالِهِ وَ لَا وَلَدِهِ وَ لَا بَدَنِهِ بِسُوءٍ مِنْ شَيْطَانٍ رَجِيمٍ وَ لَا مِنْ جَبَّارٍ عَنِيدٍ

And from him^{-asws} having said: 'One who recites Surah Al Saffaat during every day of Friday will not cease to be protected from every disability. Every affliction will be repelled away from him during the lifetime of the world. He will be sustained in the world with vastest of what can be from the sustenance, and Allah^{-azwj} will not Afflict him in his wealth, nor his children, nor his body with any evil from the Pelted Satan^{-la}, nor from an obstinate tyrant.

وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ فِي لَيْلَتِهِ بَعَثَهُ اللَّهُ شَهِيداً وَ أَمَاتَهُ شَهِيداً وَ أَدْخَلَهُ الْجَنَّةَ مَعَ الشُّهَدَاءِ فِي دَرَجَةٍ مِنَ الْجَنَّةِ.

And if he dies during its day or during its night, Allah^{-azwj} will Resurrect him as a martyr, and his death would be that of a martyr, and Admit him into the Paradise with the martyrs in rank from the Paradise''⁴⁸⁵

⁴⁸⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 26 b

⁴⁸¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 26 c

⁴⁸² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 26 d

⁴⁸³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 26 e

⁴⁸⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 26 f

⁴⁸⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 26 g

وَعَنْهُ ع قَالَ: مَنْ قَرَأَ كُلَّ لَيْلَةٍ أَوْ كُلَّ جُمُعَةٍ سُورَةَ الْأَحْقَافِ لَمْ يُصِبهَ اللهُ بِرُوعَةٍ فِي الْحَيَاةِ الدُّنْيَا وَ آمَنَهُ مِنْ فَرَعِ يَوْمِ الْقِيَامَةِ إِنْ شَاءَ اللهُ تَعَالَى.

And from him^{-asws} having said: ‘One who recites every night or every Friday Surah Al Ahqaf, Allah^{-azwj} will not Afflict him with sudden fright during the lifetime of the world, and Secure him from panic on the Day of Qiyamah, if Allah^{-azwj} the Exalted so Desires’’.⁴⁸⁶

27- نَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكَّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدَاءِبَادِيِّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللهِ الرَّقِيِّ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ النَّضْرِ عَنْ عَمْرِو بْنِ يَثْرَجٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْحَيْرُ وَالشَّرُّ يُضَاعَفُ يَوْمَ الْجُمُعَةِ.

(The book) ‘Sawaab Al Amaal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Al Bin Al-Husayn Al Sa’dabady, from Ahmad Bin Abdullah Al Barqy, from his father, from Ahmad Bin Al Nazr, from Amro Bin Shimr, from Jabir,

‘From Abu Ja’far^{-asws} having said: ‘The good and the evil are both doubled on the day of Friday’’.⁴⁸⁷

28- وَ مِنْهُ، بِالْإِسْنَادِ عَنِ الرَّقِيِّ عَنْ أَبِيهِ عَنْ سَعْدَانَ عَنْ عَبْدِ اللهِ بْنِ سِنَانٍ قَالَ: أَتَى سَائِلٌ أَبَا عَبْدِ اللهِ ع عَشِيَّةَ الْحَمِيسِ فَسَأَلَهُ فَرَدَّهُ ثُمَّ التَّمَّتْ إِلَى جُلَسَائِهِ فَقَالَ أَمَا إِنَّ عِنْدَنَا مَا نَتَصَدَّقُ عَلَيْهِ وَ لَكِنَّ الصَّدَقَةَ يَوْمَ الْجُمُعَةِ تُضَاعَفُ أُضْعَافًا.

And from him, by the chain from Al Barqy, from his father, from Sa’dan, from Abdullah Bin Sinan who said,

‘A beggar came to Abu Abdullah^{-asws} on the evening of Thursday. He begged him, but he^{-asws} returned him. Then he^{-asws} turned to his^{-asws} gatherers. He^{-asws} said: ‘But is our^{-asws} possession there is what we can donate with to him, but the charity on the day of Friday is multiplied with a multiple’’.⁴⁸⁸

وَ مِنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرِ الْهَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ ابْنِ مُحَمَّدِ بْنِ أَبِي مُحَمَّدٍ الْوَابِشِيِّ وَ ابْنِ بُكَيْرٍ وَ غَيْرِهِ رَوَاهُ عَنْ أَبِي عَبْدِ اللهِ ع قَالَ: كَانَ أَبِي ع أَقْلًا أَهْلًا نَبِيَّةً مَالًا وَ أَعْظَمَهُمْ مَنُونَةً

And from him, from his father, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad, from Ibn Mahboub, from Abu Muhammad al Wabishy and Ibn Bukeyr and others reporting,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father^{-asws} was of least wealth in his^{-asws} family, and was their mightiest is assistance’.

قَالَ وَ كَانَ يَتَصَدَّقُ كُلَّ جُمُعَةٍ بِدِينَارٍ وَ كَانَ يَقُولُ الصَّدَقَةُ يَوْمَ الْجُمُعَةِ تُضَاعَفُ لِفَضْلِ يَوْمِ الْجُمُعَةِ عَلَى غَيْرِهِ مِنَ الْأَيَّامِ.

He^{-asws} said: ‘And he^{-asws} used to donate every Friday with a Dinar, and he^{-asws} was saying: ‘The charity on the day of Friday is doubled due to the merit of the day of Friday over the other days’’.⁴⁸⁹

⁴⁸⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 26 h

⁴⁸⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 27

⁴⁸⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 28 a

⁴⁸⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 28 b

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْفَضِيلِ عَنِ الرَّضَاءِ قَالَ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ مِائَةً مَرَّةٍ قَضَى اللَّهُ لَهُ سِتِّينَ حَاجَةً مِنْهَا لِلدُّنْيَا ثَلَاثُونَ حَاجَةً وَ ثَلَاثُونَ لِلْآخِرَةِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Al-Hassan Bin Ali, from Muhammad Bin Al Fazl,

'From Al-Reza^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who sends Salawaat upon me on the day of Friday one hundred times, Allah^{-azwj} will Fulfil for him sixty needs – from there will be thirty needs from the world and thirty needs from the Hereafter''^{.490}

29- جَمَالُ الْأُسْبُوعِ، بِإِسْنَادِهِ عَنْ زُرَّارَةَ وَ الْفَضِيلِ قَالَ قُلْنَا يُجِزِي إِذَا اغْتَسَلْتُ بَعْدَ الْفَجْرِ لِلْجُمُعَةِ قَالَ نَعَمْ.

(The book) 'Jamal Al Usbou' – by his chain, from Zurara and Al Fuzeyl who both said,

'We said, 'Will I be Rewarded if I were to wash (bather) after Al-Fajr for the Friday?' He^{-asws} said: 'Yes''^{.491}

وَ بَعَثَنَا الْإِسْنَادِ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تَدَعِ الْغُسْلَ يَوْمَ الْجُمُعَةِ فَإِنَّهُ سُنَّةٌ وَ شَمِّ الطَّيِّبِ وَ الْبَسِ صَالِحَ ثِيَابِكَ وَ لِيَكُنْ فَرَاغُكَ مِنَ الْغُسْلِ قَبْلَ الرَّوَالِ فَإِذَا زَالَتِ الشَّمْسُ فُتِّمْ وَ عَلَيْنِكَ السَّكِينَةُ وَ الْوَقَاؤُ

And by this chain, from Zurara who said,

'Abu Ja'far^{-asws} said: 'Do not leave the washing (bathing) on the day of Friday for it is a Sunnah, and smell the perfume and wear your good clothes, and let your being free from the washing be before the midday. When the sun (begins to) decline, then stand, and there should be the tranquillity and the dignity be upon you'.

وَ قَالَ الْغُسْلُ وَاجِبٌ يَوْمَ الْجُمُعَةِ.

And he^{-asws} said: 'The washing (bathing) is obligatory on the day of Friday''^{.492}

وَ بِإِسْنَادِهِ إِلَى مُحَمَّدِ بْنِ جُمُهورِ الْعَمِّيِّ فِيمَا رَوَاهُ فِي كِتَابِ الْوَأَحِدَةِ عَنِ الْبَاقِرِ ع قَالَ: مَنْ أَخَذَ أَظْفَارَهُ وَ شَارِبَهُ كُلَّ جُمُعَةٍ وَ قَالَ حِينَ يَأْخُذُهُ بِاسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى سُنَّةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمْ يَسْقُطْ مِنْهُ فَلَامَةٌ وَ لَا جُرْزَةٌ إِلَّا كُتِبَ لَهُ بِهَا عَنُقُ نَسَمَةٍ وَ لَمْ يَمْرُضْ إِلَّا الْمَرَضَةَ الَّتِي يَمُوتُ فِيهَا.

And by his chain to Muhammad Bin Jamhour Al Ammy, among what he reported in the book 'Al Wahida',

'From Al-Baqir^{-asws} having said: 'One who takes (clips) his nails and his moustache every Friday and says when he takes it, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon Sunnah of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, no clipping will fall from him, except there will be written for him due to it, having liberating a person, and he will not fall sick except the sickness which he will be dying in''^{.493}

⁴⁹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 28 c

⁴⁹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 a

⁴⁹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 b

⁴⁹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 c

وَ بِإِسْنَادِهِ لَهُ عَنْ مُحَمَّدِ بْنِ طَلْحَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَخَذُ الشَّارِبِ وَ الْأُظْفَارِ وَ عَسَلُ الرَّأْسِ بِالْحِطْمِيِّ يَوْمَ الْجُمُعَةِ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ.

And by a chain of him from Muhammad Bin Talha,

‘From Abu Abdullah^{-asws} having said: ‘Take (clip) the moustache and the nails, and wash the head with the hibiscus (flower/shampoo) on the day of Friday negates the poverty and increases in the sustenance’’.⁴⁹⁴

وَ بِإِسْنَادِهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَخَذَ مِنْ شَارِبِهِ وَ قَلَمِ أَظْفَارِهِ وَ عَسَلَ رَأْسَهُ بِالْحِطْمِيِّ يَوْمَ الْجُمُعَةِ كَانَ كَمَنْ أَعْتَقَ نَسَمَةً.

And by his chain from Abdullah Bin Sinan,

‘From Abu Abdullah^{-asws} having said: ‘One who takes (trims) from his moustache and clips from his nail and washes his head with the hibiscus (shampoo) on the day of Friday would be like the one who had liberated a person (from slavery)’’.⁴⁹⁵

وَ بِإِسْنَادِهِ عَنْ ابْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: عَسَلُ الرَّأْسِ بِالْحِطْمِيِّ يَوْمَ الْجُمُعَةِ أَمَانٌ مِنَ الْبَرَصِ وَ الْجُنُونِ.

And by his chain from Ibn Bukeyr,

‘From Abu Abdullah^{-asws} having said: ‘Washing the head with the hibiscus (shampoo) on the day of Friday is a security from the vitiligo and the insanity’’.⁴⁹⁶

وَ بِإِسْنَادِهِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع لِيَتَزَيَّنْ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ يَغْتَسِلُ وَ يَتَطَيَّبُ وَ يُسْرِحُ لِحْيَتَهُ وَ يَلْبَسُ أَنْظَفَ ثِيَابِهِ وَ لِيَتَهَيَّأَ لِلْجُمُعَةِ وَ لِيَكُنْ عَلَيْهِ فِي ذَلِكَ الْيَوْمِ السَّكِينَةُ وَ الْوَقَارُ وَ لِيُحْسِنَ عِبَادَةَ رَبِّهِ وَ لِيَفْعَلَ الْخَيْرَ مَا اسْتَطَاعَ فَإِنَّ اللَّهَ يَطَّلِعُ عَلَى الْأَرْضِ لِضَاعَفِ الْحَسَنَاتِ.

And by chain from Hisham Bin Al Hakam who said,

‘Abu Abdullah^{-asws} said: ‘Let every one of you adorn on the day of Friday, washing and perfuming, and trimming his beard, and wear cleanest of his clothes, and let him prepare for the Friday, and on that day let there be the tranquillity and the dignity upon him, and let him be excellent in worshipping his Lord^{-azwj}, and let him do the good deeds whatever he can, for Allah^{-azwj} Notices upon the earth to double the good deeds!’⁴⁹⁷

قَالَ وَ نَقَلْتُ مِنْ حَظِّ أَبِي الْفَرَجِ بْنِ أَبِي فُرَّةَ عَنْ أَحْمَدَ بْنِ الْجُنْدِيِّ عَنْ عُثْمَانَ بْنِ أَحْمَدَ بْنِ السَّمَاكِ عَنْ أَبِي نَصْرِ السَّمَرْقَنْدِيِّ عَنْ حُسَيْنِ بْنِ حُمَيْدٍ عَنْ زُهَيْرِ بْنِ عَبَّادٍ عَنْ مُحَمَّدِ بْنِ عَبَّادٍ عَنْ أَبِي الْبُخْتَرِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ جَدِّهِ ع عَنِ النَّبِيِّ ص أَنَّهُ قَالَ لِعَلِيٍّ ع فِي وَصِيَّتِهِ لَهُ يَا عَلِيُّ عَلَى النَّاسِ فِي كُلِّ يَوْمٍ مِنْ سَبْعَةِ أَيَّامِ الْعَسَلِ فَاعْتَسِلْ فِي كُلِّ جُمُعَةٍ وَ لَوْ أَنَّكَ تَشْتَرِي الْمَاءَ بِعُوثِ يَوْمِكَ وَ تَطْوِيهِ فَإِنَّهُ لَيْسَ شَيْءٌ مِنَ التَّطَوُّعِ أَعْظَمَ مِنْهُ.

He said, ‘And I am transmitting from handwriting of Abu Al Faraj Bin Abu Qurra, from Ahmad Bin Al Jundi, from Usman Bin Ahmad Bin Al Sammak, from Abu Nasr Al Samarqandy, from Husayn Bin Humejd, from Zuheyr Bin Abbad, from Muhammad Bin Abbad, from Abu Al Bakhtary,

⁴⁹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 c

⁴⁹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 d

⁴⁹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 e

⁴⁹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 f

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from the Prophet^{-saww} having said to Ali^{-asws} in his^{-saww} bequest to him^{-asws}: ‘O Ali^{-asws}! It is upon the people during every (one) day from seven days, the washing (bathing), therefore bathe during every Friday and even if you^{-asws} have to buy the water with the subsistence of your^{-asws} day and volunteer it, for there isn’t anything from the voluntary actions mightier than it’^{.498}

و بِإِسْنَادِهِ عَنْ أَبِي وَرَّادٍ الْحَنَاطِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ فَقَالَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ - كَانَ طَهْرًا لَهُ مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.

And by his chain from Abu Wallad Al Hannat,

‘From Abu Abdullah^{-asws} having said: ‘One who washes (bathes) on the day of Friday, so he says, ‘I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}, and that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make me from the penitent, and Make me from the purifying ones’ – it would be a purification for him from the Friday’^{.499}

30- مجالس الشيخ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ شَادَانَ عَنْ أَبِي عَبْدِ اللَّهِ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بُطَّةَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْحَمَزَةِ بْنِ يَغْلَى عَنْ مُحَمَّدِ بْنِ دَاوُدَ النَّهْدِيِّ عَنْ عَلِيِّ بْنِ الْحَكَمِ بْنِ الرَّبِيعِ بْنِ مُحَمَّدِ الْمُسْلَمِيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ عَنِ الْبَاقِرِ ع قَالَ: سَأَلْتُهُ عَنْ زِيَارَةِ الْقُبُورِ قَالَ إِذَا كَانَ يَوْمَ الْجُمُعَةِ فَرَزْتُهُمْ فَإِنَّهُ مَنْ كَانَ مِنْهُمْ فِي ضَيْقٍ وَسِعَ عَلَيْهِ مَا بَيْنَ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ يَغْلَمُونَ بِمَنْ أَتَاهُمْ فِي كُلِّ يَوْمٍ فَإِذَا طَلَعَتِ الشَّمْسُ كَانُوا سُدَى

(The book) ‘Majaalis’ of the Sheykh, from Muhammad Bin Ahmad Bin Al-Hassan Bin Shazan, from Abu Abdullah Muhammad Bin Ali, from Muhammad Bin Ja’far Bin Buttah, from Muhammad Bin Al-Hassan, from Hamza Bin Ya’la, from Muhammad Bin Dawood Al Nahdy, from Ali Bin Al Hakam, from Al Rabie Bin Muhammad Al Musly, from Abdullah Bin Suleyman,

‘From Al-Baqir^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about visiting the graves. He^{-asws} said: ‘Whenever it is the day of Friday, visit them, if there was someone from them in constriction, there would be expansion upon him, what is between emergence of the dawn up to emergence of the sun. They do know the one who comes to them during every day. When the sun emerges, they would be blocked’.

فُلْتُ فَيَعْلَمُونَ بِمَنْ أَتَاهُمْ فَيَفْرَحُونَ بِهِ

I said, ‘They know the one who comes to them so they rejoice with it?’

قَالَ نَعَمْ وَ يَسْتَوْجِحُونَ لَهُ إِذَا انْصَرَفَ عَنْهُمْ.

He^{-asws} said: ‘Yes, and they feel lonely to him when he disperses from them’^{.500}

⁴⁹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 g

⁴⁹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 29 h

⁵⁰⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 30

31- الْمَحَاسِنُ، عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ أَحْمَدَ بْنِ الْفَضْلِ عَنْ دُرُوسٍ عَنْ دُرُوسٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَكَلَ سَبْعَ وَرَقَاتٍ هِنْدَبَاءَ- يَوْمَ الْجُمُعَةِ قَبْلَ الزَّوَالِ دَخَلَ الْجَنَّةَ.

(The book) 'Al Mahasin' – from Ayoub Bin Nuh, from Ahmad Bin Al Fazl, from Dorost, from the one who mentioned it,

'From Abu Abdullah^{-asws} having said: 'One who eats seven leaves of an endive on the day of Friday before the midday will enter the Paradise''.⁵⁰¹

32- كِتَابُ الْعُرُوسِ، لِلشَّيْخِ الْفَقِيهِ أَبِي مُحَمَّدٍ جَعْفَرِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْقُمِّيِّ بِإِسْنَادِهِ عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا كَانَ يَوْمَ الْقِيَامَةِ بَعَثَ اللَّهُ الْأَيَّامَ فِي صُورٍ يَعْرِفُهَا الْخَلْقُ أَنَّهَا الْأَيَّامُ ثُمَّ يَبْعَثُ اللَّهُ الْجُمُعَةَ أَمَامَهَا يَفْدُمُهَا كَالْعُرُوسِ ذَاتِ جَمَالٍ وَ كَمَالٍ تُهْدَى إِلَى ذِي دِينٍ وَ مَالٍ

(The book) 'Kitab Al Arous' of the Sheykh, the jurist Abu Muhammad Ja'far Bin Ahmad Bin Ali Al Qummi, by his chain,

'From Al-Sadiq Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'When it will be the Day of Qiyamah, Allah^{-azwj} will Send the day in images which the creatures can recognise these are the days. Then Allah^{-azwj} will Send the Friday in front of them, leading them like the bride with beauty and perfection, being guided to ones with religion and wealth'.

قَالَ فَتَقِفُ عَلَى بَابِ الْجَنَّةِ وَ الْأَيَّامُ حُلْفَهَا يَشْهَدُ وَ يَشْفَعُ لِكُلِّ مَنْ أَكْتَرُ الصَّلَاةَ فِيهِ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ع

He^{-asws} said: 'It would pause at the door of Paradise, and the (other) days will be behind it, witnessing and interceding for every one who had frequent during it sending the Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!'

قِيلَ لَهُ وَ كَمْ الْكَثِيرُ مِنْ هَذَا وَ فِي أَيِّ أَوْقَاتٍ أَفْضَلُ

It was said to him^{-asws}, 'And how much is the 'frequent' from this, and in which timings is it best?'

قَالَ مِائَةَ مَرَّةٍ وَ لِيَكُنْ ذَلِكَ بَعْدَ صَلَاةِ الْعَصْرِ

He^{-asws} said: 'One hundred times, and let that be after Al-Asr Salat'.

قَالَ فَكَيْفَ أَقُولُ

He (narrator) said, 'How shall I be saying?'

قَالَ تَقُولُ- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ.

He^{-asws} said: 'You should say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Hasten their^{-asws} relief''.⁵⁰²

⁵⁰¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 31

⁵⁰² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 32 a

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ أَفْرَأُ لَيْلَةَ الْجُمُعَةِ فِي الْمَغْرِبِ بِسُورَةِ الْجُمُعَةِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ أَفْرَأُ فِي صَلَاةِ الْعَتَمَةِ بِسُورَةِ الْجُمُعَةِ وَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى الَّذِي خَلَقَ فَسَوَّى وَ فِي الْفَجْرِ سُورَةَ الْجُمُعَةِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الظُّهْرِ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقِينَ وَ فِي الْعَصْرِ يَوْمَ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from him, by his chain from Abu Al Sabbah Al Kinany who said,

‘Abu Abdullah^{asws} said: ‘Recite on the night of Friday in Al-Maghrib (Salat) with Surah(s) Al-Jumma and Al Tawheed, and recite in Al-Atma Salat (Al-Isha) with Surah(s) Al Jumma and Al A’la, and in Al-Fajr with Surah(s) Al Jumma and Al Tawheed, and in Al-Zohr with Surah(s) Al Jumma and Al Munafiqeen, and in Al-Asr on the day of Friday with Surah(s) Al Jumma and Al Tawheed’’.⁵⁰³

33- العرُوسُ، وَ فِي خَيْرِ آخَرَ عَنِ الصَّادِقِ عَ أَنَّهُ قَالَ: أَفْرَأُ فِي لَيْلَةِ الْجُمُعَةِ فِي صَلَاةِ الْعَتَمَةِ سُورَةَ الْجُمُعَةِ وَ سُورَةَ الْحَشْرِ.

(The books) ‘Al Arous’ –

‘And in its ends from Al-Sadiq^{asws} having said: ‘Recite on the night of Friday in Al-Atma (Al-Isha) Salat Surah Al Jumma and Surah Al Hashr’’.⁵⁰⁴

وَمِنْهُ بِإِسْنَادِهِ عَنِ الْبَاقِرِ عَ أَنَّهُ قَالَ: يُسْتَحَبُّ أَنْ يُفْرَأَ فِي لَيْلَةِ الْجُمُعَةِ فِي صَلَاةِ الْعَتَمَةِ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقِينَ وَ فِي صَلَاةِ الْفَجْرِ مِثْلَ ذَلِكَ وَ فِي صَلَاةِ الظُّهْرِ مِثْلَ ذَلِكَ وَ فِي صَلَاةِ الْعَصْرِ مِثْلَ ذَلِكَ.

And from him, by his chain,

‘From Al-Baqir^{asws} having said: ‘It is recommended to recited during the night of Friday in Al-Atma (Al-Isha) Salat Surah(s) Al Jumma and Al Munafiqeen, and in Al-Fajr Salat similar to that, and in Al-Zohr Salat similar to that, and in Al-Asr Salat similar to that’’.⁵⁰⁵

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِذَا كَانَتْ عَشِيَّةُ الْحَمِيسِ لَيْلَةَ الْجُمُعَةِ نَزَلَتْ الْمَلَائِكَةُ مِنَ السَّمَاءِ مَعَهَا أَقْلَامُ الذَّهَبِ وَ صُحُفُ الْفِضَّةِ- لَا يَكْتُبُونَ عَشِيَّةَ الْحَمِيسِ وَ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَ الْجُمُعَةِ إِلَى أَنْ تَغِيبَ الشَّمْسُ إِلَّا الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ص.

And from him, by his chain,

‘From Abu Abdullah^{asws} having said: ‘When the evening of Thursday becomes the night of Friday, the Angels descend from the sky having pens of gold and papers of silver with them. They are not writing on the evening of Thursday and the night of Friday and the day of Friday up to setting of the sun except the Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}’’.⁵⁰⁶

وَمِنْهُ بِإِسْنَادِهِ عَنِ السَّكُونِيِّ عَنْ جَعْفَرٍ عَنْ أَبِيهِ عَنْ عَلِيِّ عَ قَالَ قَالَ رَسُولُ اللَّهِ صَ مَنْ تَمَثَّلَ بِبَيْتِ شِعْرِ مِنَ الْخَلْقِ لَيْلَةَ الْجُمُعَةِ لَمْ تُقْبَلْ مِنْهُ صَلَاةٌ تِلْكَ اللَّيْلَةَ وَ مَنْ تَمَثَّلَ فِي يَوْمِ الْجُمُعَةِ لَمْ تُقْبَلْ مِنْهُ صَلَاةٌ فِي يَوْمِهِ ذَلِكَ.

⁵⁰³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 32 b

⁵⁰⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 1

⁵⁰⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 2

⁵⁰⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 3

And from him, by his chain from Al Sakuni,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘One who proses a couplet of a poem from the vulgarities on the night of Friday, Salat of that night will not be Accepted from him, and the one who proses (couplet from the vulgarities) during the day of Friday Salat of that of his will not be Accepted from him’’.⁵⁰⁷

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ فِيمَا أَوْصَى رَسُولُ اللَّهِ ص عَلِيًّا ع يَا عَلِيُّ إِنَّ جَامَعْتَ أَهْلَكَ لَيْلَةَ الْجُمُعَةِ فَإِنَّ الْوَلَدَ يَكُونُ خَلِيمًا قَوْلًا مُفَوَّهًا وَإِنْ جَامَعْتَهَا لَيْلَةَ الْجُمُعَةِ بَعْدَ عِشَاءِ الْآخِرَةِ فَإِنَّ الْوَلَدَ يُرْجَى أَنْ يَكُونَ مِنَ الْأَبْدَالِ وَإِنْ جَامَعْتَهَا بَعْدَ الْعَصْرِ يَوْمَ الْجُمُعَةِ فَإِنَّ الْوَلَدَ يَكُونُ مَشْهُورًا مَعْرُوفًا عَالِمًا.

And from him by his chain from Abu Saeed Al Khudri who said,

‘It was among what Rasool-Allah^{-saww} bequeathed to Ali^{-asws}: ‘O Ali^{-asws}! If you were to sleep with your^{-asws} wife^{-asws} on the night of Friday, the child would be forbearing, eloquent, articulate; and if you^{-asws} were to sleep with her^{-asws} on the night of Friday after Al-Isha the last, it is hope that the child will be from the ascetics; and if you^{-asws} were to sleep with her^{-asws} after Al-Asr on the day of Friday, the child would be famous, recognises, knowledgeable’’.⁵⁰⁸

وَمِنْهُ بِإِسْنَادِهِ عَنِ الرِّضَا ع أَنَّهُ قَالَ: صَلَّى صَلَاةَ الْعَدَاةِ إِذَا طَلَعَ الْفَجْرُ وَإِذَا طَلَعَ الْغَدَاةُ يَوْمَ الْجُمُعَةِ إِذَا طَلَعَ الْفَجْرُ فِي أَوَّلِ وَقْتِهَا.

And from him, by his chain,

‘From Al-Reza^{-asws} having said: ‘Pray the morning Salat when the dawn emerges and illuminates goodly, and pray the morning Salat on the day of Friday when the dawn emerges during the beginning of its time’’.⁵⁰⁹

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: يَجِبُ أَنْ تُقْرَأَ فِي دُبْرِ الْعَدَاةِ يَوْمَ الْجُمُعَةِ الرَّحْمَنُ ثُمَّ تَقُولُ كُلَّمَا قُلْتَ فَيَأْتِي آلاءُ رَبِّكُمَا تُكَذِّبَانِ قُلْتَ لَا يَشِيءُ مِنْ آلائِكَ رَبِّ أَكْذِبُ.

And from him, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘It is obligated to recite in the end of the morning (Salat) on the day of Friday (Surah) Al Rahman, then say every time you say (recite) **So which of the Favours of your Lord with you two belie? [55:13]**, you should say, ‘There is nothing from Your^{-azwj} Favours, Lord^{-azwj}, do I belie!’’⁵¹⁰

وَمِنْهُ عَنْ أَبِي بَصِيرٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ قَالَ يَوْمَ الْجُمُعَةِ بَعْدَ صَلَاةِ الْعَدَاةِ- اللَّهُمَّ اجْعَلْ صَلَوَاتِ مَلَائِكَتِكَ وَحَمَلَةَ عَرْشِكَ وَجَمِيعَ خَلْقِكَ وَسَمَائِكَ وَأَرْضِكَ وَأَنْبِيَائِكَ وَرُسُلِكَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ لَمْ يُكْتَبْ عَلَيْهِ ذَنْبٌ سَنَةً.

⁵⁰⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 4

⁵⁰⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 5

⁵⁰⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 6

⁵¹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 7

And from him, from Abu Baseer,

'From Al-Sadiq^{-asws} having said: 'One who says on the day of Friday after the morning Salat, 'O Allah^{-azwj}! Make Salawaat of Your^{-azwj} Angels and Bearers of Your^{-azwj} Throne, and entirety of Your^{-azwj} creatures, and Your^{-azwj} skies, and Your^{-azwj} earth, and Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Messengers^{-as}, upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, no sin will be written against him for a year''⁵¹¹

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَرَّ سَلْمَانُ الْفَارِسِيُّ رَحْمَةُ اللَّهِ عَلَيْهِ بِمَقَابِرِ يَوْمِ الْجُمُعَةِ فَوَقَفَ ثُمَّ قَالَ السَّلَامَ عَلَيْكُمْ يَا أَهْلَ الدِّيَارِ فَبِعَمِّ دَارِ قَوْمِ الْمُؤْمِنِينَ يَا أَهْلَ الْجَمْعِ هَلْ عَلِمْتُمْ أَنَّ الْيَوْمَ الْجُمُعَةُ

And from him by his chain,

'From Abu Abdullah^{-asws} having said: 'Salman Al-Farsi^{-ra}, may Mercy of Allah^{-azwj} be upon him^{-ra}, passed by graves on the day of Friday. He^{-ra} paused, then say, 'The greetings be upon you all, O people of the houses, best house of the group of Momineen! O people of the gathering! Do you know that today is the Friday?''

قَالَ ثُمَّ انْصَرَفَ فَلَمَّا أَنْ أَخَذَ مَضْجَعَهُ أَتَاهُ آتٍ فِي مَنَامِهِ فَقَالَ لَهُ يَا أَبَا عَبْدِ اللَّهِ إِنَّكَ أَتَيْتَنَا فَسَلَّمْتَ عَلَيْنَا وَرَدَدْنَا عَلَيْكَ السَّلَامَ وَ قُلْتَ لَنَا يَا أَهْلَ الدِّيَارِ هَلْ عَلِمْتُمْ أَنَّ الْيَوْمَ الْجُمُعَةُ وَإِنَّا لَنَعْلَمُ مَا يَقُولُ الطَّيْرُ فِي يَوْمِ الْجُمُعَةِ

He^{-asws} said: 'Then he^{-ra} left. When he^{-ra} took to his^{-ra} bed, a comer came to him^{-ra} in his^{-ra} dream. He said to him^{-ra}, 'O Abu Abdullah^{-ra}! You^{-ra} came to us and greeted unto us and we responded the greeting to you^{-ra}, and you^{-ra} said to us, 'O people of the houses, do you know that today is the Friday?', and we do know what the birds say during the day of Friday!'

قَالَ يَقُولُ سُبُوْحُ قُدُّوسٍ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ سَبَقَتْ رَحْمَتُكَ عَظَمَتِكَ مَا عَرَفَ عَظَمَتِكَ مِنْ خَلْفٍ بِاسْمِكَ كَذَا بِأَنَّ

He (the comer) said, 'They say, 'Glorious! Holy is Lord^{-azwj} of the Angels and the Spirit! Your^{-azwj} Mercy precedes Your^{-azwj} Anger. He has not recognised Your^{-azwj} Might, the one who swear a false oath with Your^{-azwj} Name''⁵¹²

وَمِنْهُ بِإِسْنَادِهِ عَنِ ابْنِ مَرْزُوقٍ قَالَ قَالَ عَلِيُّ ع لَا يَدْخُلُ الصَّائِمُ الْحَمَّامَ وَلَا يَحْتَجِمُ وَلَا يَتَعَمَّدُ صَوْمَ يَوْمِ الْجُمُعَةِ إِلَّا أَنْ يَكُونَ مِنْ أَيَّامِ صِيَامِهِ.

And from him, by his chain from Ibn Maryam who said,

Ali^{-asws} said: 'The fasting one should not enter the bathhouse, nor get cupping done, nor deliberately fast on the day of Friday except if it happens to be from days of its fasting (month of Ramazan)''⁵¹³

وَمِنْهُ عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ فِي يَوْمِ الْجُمُعَةِ سَاعَةً لَا يَحْتَجِمُ فِيهَا أَحَدٌ إِلَّا مَاتَ.

⁵¹¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 8

⁵¹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 9

⁵¹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 10

And from him, from Abu Baseer,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘During the day of Friday there is an hour no one will get cupping done during it except he will die’’.⁵¹⁴

وَمِنْهُ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مِنَ السُّنَّةِ الصَّلَاةُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَلْفَ مَرَّةٍ وَ فِي غَيْرِ يَوْمِ الْجُمُعَةِ مِائَةَ مَرَّةٍ وَ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي يَوْمِ جُمُعَةٍ مِائَةَ صَلَوَاتٍ وَ اسْتَعْفَرَ مِائَةَ مَرَّةٍ وَ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ عُفِرَ لَهُ الْبُيُوتُ.

And from him,

‘From Abu Abdullah^{-asws} having said: ‘From the Sunnah is send the Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} a thousand times, and in other than the day of Friday, one hundred times; and the one who sends Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} during a day of Friday, one hundred Salawaat(s), and seeks Forgiveness one hundred times, and recites (Surah) Al Tawheed one hundred times, will inevitably be Forgiven’’.⁵¹⁵

وَ مِنْهُ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ آيَةَ الْكُرْسِيِّ فِي لَوْحٍ مِنْ زُمُرٍ أَحْضَرَ مَكْتُوبٌ بِمِدَادٍ خُصَّصَ بِاللَّهِ لَيْسَ مِنْ يَوْمِ الْجُمُعَةِ إِلَّا صَكَ ذَلِكَ اللَّوْحُ جَبْهَةَ إِسْرَافِيلَ

And from him,

‘From Al-Husayn Bin Ali^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘Ayat Al Kursy is in a tablet of green emeralds inscribed with special ink by Allah^{-azwj}. There isn’t any day of Friday except that tablet is struck on the forehead of Israfeel^{-as}.

فَإِذَا صَكَ جَبْهَتَهُ سَبَّحَ فَقَالَ سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ وَ لَا الْعِبَادَةُ وَ الْحُضُوعُ إِلَّا لَوْجْهِهِ ذَلِكَ اللَّهُ الْقَدِيرُ الْوَاحِدُ الْعَزِيزُ

When it strikes his^{-as} forehead, he^{-as} says: ‘Glory be to the One^{-azwj}, the glorification is not befitting except for Him^{-azwj}, nor is the worship and the humility except to His^{-azwj} Face! That is Allah^{-azwj}, the Powerful, the One, the Mighty!’

فَإِذَا سَبَّحَ سَبَّحَ جَمِيعٌ مِنْ فِي السَّمَاوَاتِ مِنْ مَلَكٍ وَ هَلَّلُوا فَإِذَا سَمِعَ أَهْلُ السَّمَاءِ الدُّنْيَا تَسْبِيحَهُمْ قَدَسُوا فَلَا يَبْقَى مَلَكٌ مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ إِلَّا دَعَا لِقَارِي آيَةِ الْكُرْسِيِّ عَلَى التَّنْزِيلِ.

When it is morning, entirety of the Angels in the sky glorify and they extol Oneness. When people of the sky of the world hear their glorification, they extol Holiness. So there neither remains an Angel of Proximity nor a Messenger Prophet^{-as} except he^{-as} supplicates for a reciter of Ayat Al Kursy upon the Revelation (just as it has been Revealed)’’.⁵¹⁶

⁵¹⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 11

⁵¹⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 12

⁵¹⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 13

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ كَانَ سَيِّدُ الْعَابِدِينَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا أَصْبَحَ لَا يَقْرَأُ غَيْرَهَا حَتَّى تَزُولَ الشَّمْسُ فَإِذَا زَالَتْ الشَّمْسُ صَلَّى فَإِذَا فَرَغَ مِنْ صَلَاتِهِ ابْتَدَأَ فِي سُورَةِ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ.

Ja'far^{-asws} Bin Muhammad^{-asws} said: 'It was so, whenever Chief of the worshippers Ali^{-asws} Bin Al-Husayn^{-asws} came to a morning, would not recite other than it until the sun declined. When the sun declined, he^{-asws} would pray Salat. When he^{-asws} was free from his^{-asws} Salat, he^{-asws} began in (reciting) Surah Al Qadr'.⁵¹⁷

قَالَ عَبْدُ اللَّهِ بْنُ الْحَسَنِ قَالَتْ أُمِّي فَاطِمَةُ بِنْتُ الْحُسَيْنِ رَأَيْتُ رَسُولَ اللَّهِ ص فِي النَّوْمِ فَقَالَ لِي يَا بُنَيَّةُ لَا تُخْسِرِي مِيزَانَكَ وَ أَقْبِمِي وَزْنَهُ وَ ثَقِّلِيهِ بِقِرَاءَةِ آيَةِ الْكُرْسِيِّ فَمَا قَرَأَهَا مِنْ أَهْلِي أَحَدٌ إِلَّا ارْتَجَّتِ السَّمَاوَاتُ وَ الْأَرْضُ بِمَلَائِكَتِهَا وَ قَدَّسُوا بِرَجْلِ النَّسِيحِ وَ التَّهْلِيلِ وَ التَّقْدِيسِ وَ التَّمْجِيدِ ثُمَّ دَعَوْا بِأَجْمَعِهِمْ لِغَارِبِهَا يُغْفَرُ لَهُ كُلُّ ذَنْبٍ وَ يُجَاوِزُ عَنْهُ كُلُّ خَطِيئَةٍ.

Abdullah son of Al-Hassan^{-asws} said: 'My mother^{-as} (Syeda) Fatima^{-as} daughter^{-as} of Al-Husayn^{-asws} said: 'I^{-as} saw Rasool-Allah^{-azwj} in the dream. He^{-saww} said to me^{-as}: 'O daughter^{-as}! Do not incur loss in your^{-as} Scale and establish its weight and its load by reciting Ayat Al Kursy, for no one from my^{-saww} family will recite it except the skies and the earth shake with their Angels, and they extol Holiness by buzz of the glorification, and the extollations of Oneness, and the Holiness, and the praising. Then they all supplicate for its recites for every sin of his to be Forgiven and every wrongdoing to be overlooked'.⁵¹⁸

وَ قَالَ الصَّادِقُ ع كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَحْلِفُ مُجْتَهِدًا أَنَّ مَنْ قَرَأَهَا قَبْلَ زَوَالِ الشَّمْسِ سَبْعِينَ مَرَّةً فَوَاقِقَ تَكْمِلَتِهَا سَبْعِينَ زَوَالًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ فَإِنْ مَاتَ فِي عَامِهِ ذَلِكَ مَاتَ مَغْفُورًا غَيْرَ مُحَاسَبٍ -

And Al-Sadiq^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} had sworn earnestly that the one who recites it seventy times before decline of the sun coinciding with completion of seventy declines (middays), it will be Forgiven for him whatever he had sent ahead of his sins and what he has delayed. If he were to die during his year, would die having been Forgiven, without be Reckoned (on the Day of Qiyamah): -

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ - لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ - لَهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ وَ مَا بَيْنَهُمَا وَ مَا تَحْتَ الثَّرَى - عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ فَلَا يُظْهَرُ عَلَى غَيْبِهِ أَحَدًا - مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ -

'Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; for Him is whatever is in the skies and whatever is in the earth; who is that who can intercede in His Presence except by His Permission? He Knows what is in front of them and what is behind them while they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255].

لَا إِكْرَاهَ فِي الدِّينِ إِلَى قَوْلِهِ هُمْ فِيهَا خَالِدُونَ.

⁵¹⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 14

⁵¹⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 15

There is no compulsion [2:256] – up to His^{-azwj} Words: *they would be in it eternally [2:257]*”⁵¹⁹

وَمِنْهُ بِإِسْنَادِهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اغْتَسِلْ يَوْمَ الْجُمُعَةِ إِلَّا أَنْ تَكُونَ مَرِيضًا تَخَافُ عَلَى نَفْسِكَ.

And from him, by his chain,

‘From Abu Abdullah^{-asws} having said: ‘Wash (bathe) on the day of Friday except if you happen to be sick fearing upon yourself’⁵²⁰

وَمِنْهُ قَالَ الصَّادِقُ ع لَا يَتْرُكُ غَسْلَ يَوْمِ الْجُمُعَةِ إِلَّا فَاسِقٌ وَمَنْ فَاتَهُ غُسْلُ يَوْمِ الْجُمُعَةِ فَلْيَقْضِهِ يَوْمَ السَّبْتِ.

And from him,

‘Al-Sadiq^{-asws} said: ‘No one will neglect washing (bathing) on the day of Friday except a mischief-maker, and the one who misses out bathing on the day of Friday, let his make it up on the day of Saturday’⁵²¹

وَمِنْهُ عَنْ زَيْدِ النَّزَيْسِيِّ ع أَبِي الْحَسَنِ ع أَنَّهُ قَالَ: غَسْلُ الرَّأْسِ بِالْحُطْمِيِّ يَوْمَ الْجُمُعَةِ مِنَ السُّنَّةِ يُدْرِي الرِّزْقَ وَ لَا يُضِرُّ الْفَقْرَ وَ يُحَسِّنُ الشَّعْرَ وَ الْبَشْرَةَ وَ هُوَ أَمَانٌ مِنَ الصَّدَاعِ.

And from him, from Zayd Al Narsy,

‘From Abu Al-Hassan^{-asws} having said: ‘Washing the head with the hibiscus (shampoo) on the day of Friday is from the Sunnah. It attracts the sustenance and the poverty will not harm, and it improves the hair and the skin, and it is a safety from the headaches’⁵²²

وَمِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: أَخَذَ الشَّارِبِ وَ الْأَطْفَارِ وَ غَسَلَ الرَّأْسَ بِالْحُطْمِيِّ يَوْمَ الْجُمُعَةِ يَنْفِي الْفَقْرَ وَ يَزِيدُ فِي الرِّزْقِ.

And from him,

‘From Abu Abdullah^{-asws} having said: ‘Taking (clipping) the moustache and the nails and washing the head with the hibiscus (shampoo) on the day of Friday negates the poverty and increases in the sustenance’⁵²³

وَمِنْهُ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ أَخْرَجَ اللَّهُ مِنْ أُنَامِلِهِ دَاءً وَ أَدَخَلَ فِيهِ دَوَاءً وَ لَمْ يُصِبْهُ جُنُونٌ وَ لَا جَدَامٌ وَ لَا بَرَصٌ

And from him,

⁵¹⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 16

⁵²⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 17

⁵²¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 18

⁵²² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 19

⁵²³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 20

‘Rasool-Allah^{-saww} said: ‘One who clips his nails on the day of Friday, Allah^{-azwj} will Extract disease from his fingertips and Insert cure in it and he will neither be afflicted by insanity, nor leprosy, nor vitiligo.

وَمَنْ أَخَذَ مِنْ شَارِبِهِ وَقَلَّمَ أَظْفَارَهُ يَوْمَ الْجُمُعَةِ وَقَالَ حِينَ يَأْخُذُهُ بِسْمِ اللَّهِ وَبِاللَّهِ وَعَلَى سُنَّةِ رَسُولِ اللَّهِ ص لَمْ يَسْفُطْ مِنْهُ فَلَامَةٌ وَلَا حُرْازَةٌ إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا عِتْقَ نَسَمَةٍ وَلَمْ يَمْرُضْ إِلَّا مَرَضَهُ الَّذِي يَمُوتُ فِيهِ.

And one who takes (trims) from his moustache and clips his nails on the day of Friday and says when he is staking it, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and upon Sunnah of Rasool-Allah^{-saww}, neither a clipping nor a trimming will fall from him except Allah^{-azwj} will Write for him due to it, liberation of a person, and he will not fall sick except sickness which he will be dying in’.⁵²⁴

وَمِنْهُ عَنْ أَبِي ذَرٍّ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَأَحْسَنَ طَهُورَهُ وَلَبَسَ صَالِحَ ثِيَابِهِ وَمَسَّ مِنْ طِيبٍ أَهْلِيهِ ثُمَّ رَاحَ إِلَى الْجُمُعَةِ وَلَمْ يُؤْذِ أَحَدًا وَلَمْ يَتَّخِطْ رِقَابَ النَّاسِ كَانَ كَقَارَةَ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى وَزِيَادَةٌ ثَلَاثَةِ أَيَّامٍ إِلَى مَا شَاءَ اللَّهُ مِنَ الْأَضْعَافِ

And from him,

‘From Abu Zarr^{-ra} having said: ‘Rasool-Allah^{-saww} said: ‘One who washes (bathes) on the day of Friday and is excellent in its cleansing, and wears his good clothes and applies from perfume of his wife, then he goes to the Friday (Salat) and does not harm anyone, and does not disturb necks of the people, it would be an atonement for what is between it and the other (next) Friday, and additional three days up to whatever Allah^{-azwj} so Desires from the additions.

لِأَنَّ اللَّهَ يَقُولُ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَ يُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا بَعْدَ الْعَشْرِ وَ كَانَ وَافِدًا إِلَى نَفْسِهِ وَ فِيمَنْ خَلَفَ إِلَى يَوْمِ الْقِيَامَةِ.

(This is) because Allah^{-azwj} Says: **One who comes with the good deed, then for him would be ten the likes of it, [6:160]**, and he will be Given from Him^{-azwj} a mighty Recompense after the ten (multiple), and it will be of benefit to himself and in the ones, he leaves behind up to the Day of Qiyamah’.⁵²⁵

وَمِنْهُ قَالَ رَسُولُ اللَّهِ ص قَالَ حَبِيبِي جَبْرِئِيلُ تَطَيَّبُ يَوْمَ وَ يَوْمَ لَا وَ يَوْمَ الْجُمُعَةِ لَا بَدَّ مِنْهُ أَوْ لَا يَتْرُكُ لَهُ لِيَطَيَّبَ أَحَدَكُمْ وَ لَوْ مِنْ قَارُورَةِ امْرَأَتِهِ فَإِنَّ الْمَلَائِكَةَ تَسْتَنْشِقُ أَرْوَاحَكُمْ وَ تَمَسُّحُ وُجُوْهَكُمْ بِأَجْنِحَتِهَا لِلصَّفِّ الْأَوَّلِ ثَلَاثًا وَ مَا بَقِيَ فَمَسْحُهُ مَسْحَةٌ.

And from him,

‘Rasool-Allah^{-saww} said: ‘My^{-saww} beloved Jibraeel^{-as} said: ‘Apply perfume on alternate days and the day of Friday there is no escape from it, or not one of you should neglect perfuming and even if it be from the glass (container) of his wife, for the Angels inhale your souls and touch your faces with their wings for the first row thrice, and what remains (other rows), they touch it once’.⁵²⁶

⁵²⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 21

⁵²⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 22

⁵²⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 23

وَمِنْهُ بِإِسْنَادِهِ عَنِ الرِّضَا ع قَالَ: يُسْتَحَبُّ أَنْ يُقْرَأَ فِي الرَّكْعَتَيْنِ الْأَخْرَاوَيْنِ مِنْ صَلَاةِ الظُّهْرِ - يَوْمَ الْجُمُعَةِ فِي كِلْتَابَيْهِمَا الْحَمْدُ لِلَّهِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from him, by his chain,

‘From Al-Reza^{-asws} having said: ‘It is recommended that he should recited in the last two Cycles of Al-Zohr Salat on the day of Friday, in both of them (Surahs) Al Hamd and Al Tawheed’’.⁵²⁷

وَمِنْهُ رُوي عَنِ الصَّادِقِ ع قَالَ: يَقْرَأُ فِي صَلَاةِ الظُّهْرِ يَوْمَ الْجُمُعَةِ فِي الرَّكْعَتَيْنِ بِسُورَةِ الْجُمُعَةِ وَ الْمُنَافِقِينَ وَ يَقْرَأُ فِي الْأَخْرَيْنِ بِإِمِّ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

And from him, it is reported,

‘From Al-Sadiq^{-asws} having said: ‘He should recite in Salat Al Zohr on the day of Friday in the two Cycles with Surah(s) Al Hamd and Al Munafiqeen, and recite in the last two with Mother of the Book (Surah Al Hamd) and Al Tawheed’’.⁵²⁸

34- رسالة الشهيد الثاني ره، روي عن النبي ص أنه قال: من جاء منكم الجمعة فليغتسل.

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

‘It is reported from the Prophet^{-saww} having said: ‘One from you who comes to the Friday Salat, let him wash (bathe)’’.⁵²⁹

وَقَالَ ص مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ مُحِيَّتْ ذُنُوبُهُ وَ خَطَايَاهُ وَ إِذَا أَخَذَ فِي الْمَشْيِ كُنِبَ لَهُ بِكُلِّ خُطْوَةٍ عَشْرُونَ حَسَنَةً

And he^{-saww} said: ‘One who bathes on the day of Friday will obliterate his sins and his wrongdoings, and when he takes in the walking, twenty good deeds will be written for him with every step taken.

وَ كَانَ عَلِيٌّ ع إِذَا وَبَّخَ رَجُلًا يَقُولُ لَهُ وَ اللَّهُ لَأَنْتَ أَعْجَزُ مِنْ تَارِكِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَإِنَّهُ لَا يَزَالُ فِي طَهْرٍ إِلَى يَوْمِ الْجُمُعَةِ الْآخَرَى.

And it was so, whenever Ali^{-asws} scolded a man, said to him: ‘By Allah^{-azwj}! You are more incapable than the one who neglects the bathing on the day of Friday, for he will not cease to be in purity up to the day of the next Friday’’.⁵³⁰

وَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ وَ أَنْ يَسْتَنَّ بِعَيْيِ يَسْتَاكَ وَ أَنْ يَمَسَّ طَيْبًا إِنْ وَجَدَ وَ كَانَ ص يُقَلِّمُ أَطْفَارَهُ وَ يُفْصُ شَارِبَهُ يَوْمَ الْجُمُعَةِ قَبْلَ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ.

And from the Prophet^{-saww} having said: ‘The bathing on the day of Friday is obligatory upon every Muslim, and even if he were to brush his teeth, and even if he touches perfume if he

⁵²⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 24

⁵²⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 33 / 25

⁵²⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 34 a

⁵³⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 34 b

can find; and he^{-saww} used to clip his^{-saww} nails and trims his moustache on the day of Friday before he goes out to the Salat”.⁵³¹

وَعَنْهُ ص قَالَ: لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ وَ يَتَطَهَّرُ مَا اسْتَطَاعَ مِنْ طَهْرٍ وَ يَنْدَهْنُ بِدُهْنٍ مِنْ دُهْنِهِ وَ يَمَسُّ مِنْ طِيبٍ بَيْنَهُ وَ يَخْرُجُ فَلَا يُفْرِقُ بَيْنَ اثْنَيْنِ ثُمَّ يُصَلِّي مَا كَتَبَ لَهُ ثُمَّ يُنصِتُ إِذَا تَكَلَّمَ الْإِمَامُ إِلَّا غَفِرَ لَهُ مَا بَيْنَهُ وَ بَيْنَ الْجُمُعَةِ الْأُخْرَى.

And from him^{-saww} having said: ‘No man will bathe on the day of Friday and purifies whatever he can from cleansing, and oils with oil from his oils, and touches from the perfume of his house, and goes out, he will not separate between two, then prays Salat what has been Prescribed for him, then he is silent when the prayer leader talks, except it will be Forgiven for him what is between it and the next Friday’.⁵³²

وَعَنْهُ ص مَنْ قَلَّمَ أَطْفَارَهُ يَوْمَ الْجُمُعَةِ وَفِي مِنَ السُّوءِ إِلَى مِثْلِهَا.

And from him^{-saww}: ‘One who clips his nails on the day of Friday will be saved from the evil up it its similar (next Friday)’.⁵³³

35- وَ مِنْهَا، الْمَنَاجِ وَ مِنَ الْمُغْنِيَةِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ أَحَدَ مِنْ شَارِبِهِ وَ قَلَّمَ أَطْفَارَهُ يَوْمَ الْجُمُعَةِ ثُمَّ قَالَ بِسْمِ اللَّهِ عَلَى سُنَّةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَتَبَ اللَّهُ لَهُ بِكُلِّ شَعْرَةٍ وَ كُلِّ قَلَامَةٍ عِشْرَةَ رِقَابَةٍ وَ لَمْ يَمْرُضْ مَرَضاً يُصِيبُهُ إِلَّا مَرَضَ الْمَوْتِ.

And from it (the book) ‘Al Minhal’, and from ‘Al Muqnie’ –

‘From Abu Abdullah^{-asws} having said: ‘One who takes (trims) from his moustache and clips from his nails on the day of Friday, then says, ‘In the Name of Allah^{-azwj} upon Sunnah of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, Allah^{-azwj} will Write for him, for every hair (trimming) and every clipping, liberate of a neck, and he will not get sick by any sickness except sickness of the death’.⁵³⁴

36- الرِّسَالَةُ، عَنِ النَّبِيِّ ص قَالَ: أَكْثَرُوا مِنَ الصَّلَاةِ عَلَيَّ فِي كُلِّ جُمُعَةٍ فَمَنْ كَانَ أَكْثَرَكُمْ صَلَاةً عَلَيَّ كَانَ أَقْرَبَكُمْ مِنِّي مُنْرَلَةً وَ مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ مِائَةَ مَرَّةٍ جَاءَ يَوْمَ الْقِيَامَةِ وَ عَلَيَّ وَجْهِهُ نُورٌ وَ مَنْ صَلَّى عَلَيَّ فِي يَوْمِ الْجُمُعَةِ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ.

(The book) ‘Al Risalah’ –

‘From the Prophet^{-saww} having said: ‘Frequent from the Salawat upon me during every Friday. The one from you being of the most Salawaat upon me, he would be closest of you from me^{-saww} in status; and the one who sends Salawaat upon me on the day of Friday one hundred times will come on the Day of Qiyamah and there will be Noor (radiance) upon his face; and the one who sends Salawaat upon me during the day of Friday a thousand times will not die until he sees his seat from the Paradise’.⁵³⁵

⁵³¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 34 c

⁵³² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 34 d

⁵³³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 34 e

⁵³⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 35

⁵³⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 a

وَرُوي أَنَّ مَنْ قَرَأَ سُورَةَ الْكَهْفِ يَوْمَ الْجُمُعَةِ فَهُوَ مَعْصُومٌ إِلَى ثَمَانِيَةِ أَيَّامٍ وَ إِنْ خَرَجَ الدَّجَالُ عَصِمَ مِنْهُ وَ مَنْ قَرَأَ حَمَّ الدُّخَانَ فِي لَيْلَةِ الْجُمُعَةِ أَوْ يَوْمَ الْجُمُعَةِ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ وَ مَنْ قَرَأَ السُّورَةَ الَّتِي يُذَكَّرُ فِيهَا آلَ عِمْرَانَ يَوْمَ الْجُمُعَةِ صَلَّى اللَّهُ عَلَيْهِ وَ مَلَائِكَتُهُ حَتَّى تَغِيبَ الشَّمْسُ.

And it is reported,

‘The one who recites Surah Al Kahf on the day of Friday, he will be protected up to eight days, and if Al Dajjal^{la} were to emerge, he will be protected from him; and the one who recites (Surah) Al Dukhan during the night of Friday or the day of Friday, Allah^{-azwj} will Build a house for him in the Paradise; and the one who recites in which is mentioned Aal-e-Imran^{-as} on the day of Friday, Allah^{-azwj} and His^{-azwj} Angels will send Salawaat upon him until the sun sets’.⁵³⁶

وَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ أَنَّ فِي يَوْمِ الْجُمُعَةِ سَاعَةً لَا يَحْتَجِمُ فِيهَا أَحَدٌ إِلَّا مَاتَ.

And from the Prophet^{-saww}: ‘During the day of Friday there is an hour, no one will get cupping done in it except he will die’.⁵³⁷

وَ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ أَنَّ لِلْمُجَامِعِ فِيهِ أَجْرَيْنِ اثْنَيْنِ أَجْرَ غُسْلِهِ وَ أَجْرَ غُسْلِ امْرَأَتِهِ.

And from him^{-saww}: ‘For the one sleeping with his wife during it there are two Rewards – Reward of its washing and Reward of washing by his wife’.⁵³⁸

وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ مَنْ قَالَ قَبْلَ صَلَاةِ الْعَدَاةِ يَوْمَ الْجُمُعَةِ ثَلَاثَ مَرَّاتٍ – اسْتَغْفِرُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ – غُفِرَتْ ذُنُوبُهُ وَ إِنْ كَانَتْ أَكْثَرَ مِنْ زَبَدِ الْبَحْرِ.

And from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘One who says before the morning Salat on the day of Friday three times, ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, and I repent to Him^{-azwj}’ – his sins will be Forgiven and even if these were more than foam of the sea’.⁵³⁹

وَ عَنْهُ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ مَنْ صَلَّى الْجُمُعَةَ وَ صَامَ يَوْمَهُ وَ عَادَ مَرِيضاً وَ شَهِدَ جَنَازَةً وَ شَهِدَ نِكَاحاً وَ حَبَّتْ لَهُ الْجَنَّةُ.

And from him^{-saww}: ‘One who prays the Friday Salat and fasts its day, and consoles a sick and attends a funeral, and attends a marriage, the Paradise is obligated for him’.⁵⁴⁰

وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَسَلَّمَ مَنْ قَالَ هَذِهِ الْكَلِمَاتِ سَبْعَ مَرَّاتٍ فِي لَيْلَةِ الْجُمُعَةِ فَمَاتَ لَيْلَتُهُ دَخَلَ الْجَنَّةَ وَ مَنْ قَالَهَا يَوْمَ الْجُمُعَةِ فَمَاتَ فِي ذَلِكَ الْيَوْمِ دَخَلَ الْجَنَّةَ

And from Anas (a well-known fabricator) who said,

⁵³⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 b

⁵³⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 c

⁵³⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 d

⁵³⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 e

⁵⁴⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 f

'Rasool-Allah^{-saww} said: 'One who says these phrases seven times during the night of Friday and dies in its night will enter the Paradise, and the one who says these on the day of Friday so he dies during that day will enter the Paradise.

مَنْ قَالَ اللَّهُمَّ رَبِّي لَا إِلَهَ إِلَّا أَنْتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ وَابْنُ أُمَّتِكَ وَ فِي قَبْضَتِكَ وَ نَاصِيَتِي بِيَدِكَ أَمْسَيْتُ عَلَى عَهْدِكَ وَ وَعْدِكَ مَا اسْتَطَعْتُ أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ أَبُوؤُ بِنِعْمَتِكَ وَ أَبُوؤُ بِنَدْبِي فَأَعْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

One who says, 'O Allah^{-azwj}, my Lord^{-azwj}, there is no god except You^{-azwj}! You^{-azwj} Created me and I am Your^{-azwj} servant and son of Your^{-azwj} maid, and in Your^{-azwj} Grip, and my forelock is in Your Hand (control). I have come to an evening being upon Your^{-azwj} Covenant and Your^{-azwj} Promise whatever I can. I seek Refuge with You^{-azwj} from evil of what I have done, acknowledging Your^{-azwj} bounties and acknowledging my sins, therefore Forgive me, surely no one forgives the sins except You^{-azwj}!'⁵⁴¹

وَ قَالَ ص مَنْ زَارَ قَبْرَ أَبِيهِ أَوْ أَحَدِهِمَا فِي كُلِّ جُمُعَةٍ غُفِرَ لَهُ وَ كُتِبَ بِرًا.

And he^{-saww} said: 'One who visits graves of his parents or one of them, during every Friday, (his sins) will be Forgiven for him and he will be written as righteous'⁵⁴².

قَالَ بَعْضُ الصَّالِحِينَ إِنَّ الْمَوْتَى يُعَلِّمُونَ زُورَهُمْ يَوْمَ الْجُمُعَةِ وَ يَوْمًا قَبْلَهُ وَ يَوْمًا بَعْدَهُ.

One of the righteous ones said, 'The dead do know who is visiting them on the day of Friday and a day before it and a day after it'⁵⁴³.

وَ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَرَأَ يَوْمَ الْجُمُعَةِ بَعْدَ صَلَاةِ الْإِمَامِ- فُلْنُ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ وَ صَلَّى عَلَى النَّبِيِّ ص مِائَةَ مَرَّةٍ وَ قَالَ سَبْعِينَ مَرَّةً اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَ أَعِنِّي بِفَضْلِكَ عَمَّنْ سِوَاكَ- فَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ تَمَانِينَ مِنْ حَوَائِجِ الْآخِرَةِ وَ عِشْرِينَ مِنْ حَوَائِجِ الدُّنْيَا.

And from Anas (a well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'One who recites on the day of Friday after Salat of the prayer leader (Surah) Al Tawheed one hundred times, and sends Salawaat upon the Prophet^{-saww} one hundred times, and says seventy times, 'O Allah^{-azwj}! Suffice me with Your^{-azwj} Permissibles from Your^{-azwj} Prohibitions, and Make me needs from the ones besides You^{-azwj} by Your^{-azwj} Grace!' – Allah^{-azwj} will fulfil for him one hundred needs – eight from needs of the Hereafter, and twenty from needs of the worlds'⁵⁴⁴.

37- مَجَالِسُ الصَّدُوقِ، فِي خَبَرِ مَنَاهِي النَّبِيِّ ص أَنَّهُ نَهَى عَنِ الْحِجَامَةِ يَوْمَ الْأَرْبَعَاءِ وَ الْجُمُعَةِ.

(The book) 'Al Majaalis' of Al Sadouq,

⁵⁴¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 g

⁵⁴² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 h

⁵⁴³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 i

⁵⁴⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 j

'In a Hadeeth of prohibitions by the Prophet^{-saww}, he^{-saww} forbade from getting the cupping done on the day of Wednesday and the Friday".⁵⁴⁵

38- فَهَذَا الرَّضَاءُ، قَالَ عَافِرٌ فِي صَلَاةِ الْغَدَاةِ يَوْمَ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ فِي الْأَوَّلَى وَ فِي الثَّانِيَةِ الْمُنَافِقُونَ

(The book) 'Fiqh Al-Reza^{-asws} – He^{-asws} said: 'Recite in the morning Salat on the day of Friday Surah Al Jummah in the first (Cycle) and in the second Al Munafiqoun'.

وَرُويَ قُلُوبُ اللَّهِ أَحَدٌ وَ أَقْنَتْ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ عَلَيْكُمْ بِالسُّنَنِ يَوْمَ الْجُمُعَةِ وَ هِيَ سَبْعَةٌ إِثْبَانُ النَّسَاءِ وَ غَسْلُ الرَّأْسِ وَ اللَّحْيَةِ بِالْحُطْمِيِّ وَ أَحْذُ الشَّارِبِ وَ تَقْلِيمِ الْأُظْفَارِ وَ تَغْيِيرِ الثِّيَابِ وَ مَسِّ الطِّيبِ

And it is reported, Surah Al Tawheed, and perform Qunout before the Ruk'u; and upon you all is with the Sunnah on the day of Friday, and these are seven – going to the wives, and washing the head and the beard with the hibiscus (shampoo), and trimming the moustache, and clipping the nails, and changing the clothes, and applying the perfume.

فَمَنْ أَتَى بِوَاحِدَةٍ مِنْ هَذِهِ السُّنَنِ نَابَتْ عَنْهُنَّ وَ هِيَ الْغُسْلُ وَ أَفْضَلُ أَوْقَاتِهِ قَبْلَ الرَّوَالِ وَ لَا تَدْعُ فِي سَفَرٍ وَ لَا حَضْرٍ وَ إِنْ كُنْتَ مُسَافِرًا وَ تَخَوَّفْتَ عَدَمَ الْمَاءِ يَوْمَ الْجُمُعَةِ اغْتَسِلْ يَوْمَ الْحَمِيسِ فَإِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ تَتِمُّمٌ لِمَا يَلْحَقُ الطُّهُورَ فِي سَائِرِ الْأَيَّامِ مِنَ النَّفْصَانِ

The one who does one of these Sunnah it will be instead of these, and it is the bathing, and its best time is before the midday, and do not leave it, neither in a journey nor residence; and if you were a traveller and fear lack of water on the day of Friday, bathe on the day of Thursday, for the bathing on the day of Friday is completeness of the deficiencies for what cleansing had been done in rest of the days.

وَ يُسْتَحَبُّ يَوْمَ الْجُمُعَةِ صَلَاةُ التَّسْبِيحِ وَ هِيَ صَلَاةُ جَعْفَرٍ وَ صَلَاةُ أَمِيرِ الْمُؤْمِنِينَ وَ رَكْعَتَا الطَّاهِرَةِ ع وَ لَا تَدْعُ تَسْبِيحَ فَاطِمَةَ بِعَقَبِ كُلِّ فَرِيضَةٍ وَ هِيَ الْمَاءَةُ وَ الْإِسْتِعْفَارَ بِعَقَبِهَا سَبْعِينَ مَرَّةً قَبْلَ أَنْ تُثْبِتَ رِجْلَكَ يَغْفِرُ اللَّهُ لَكَ جَمِيعَ ذُنُوبِكَ إِنْ شَاءَ

And it is recommended on the day of Friday, Salat of the glorification, and it is Salat of Ja'far^{-as}, and Salat of Amir Al-Momineen^{-asws}, and two Cycles of Al-Tahira^{-asws} (Syeda Fatima^{-asws}), and do not leave glorification of (Syeda) Fatima as follow-up of every obligatory (Salat), and it is the one hundred, and seeking the Forgiveness seventy times as its follow-up, before you fold your legs, Allah^{-azwj} will Forgive for you entirety of your sins, if Allah^{-azwj} so Desires.

وَ تَقْرَأُ فِي صَلَوَاتِكَ كُلِّهَا يَوْمَ الْجُمُعَةِ وَ لَيْلَةَ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَ الْمُنَافِقُونَ وَ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى وَ إِنْ نَسِيَتْهَا أَوْ فِي وَاحِدَةٍ مِنْهَا فَلَا إِعَادَةَ عَلَيْكَ فَإِنْ ذَكَرْتَهَا مِنْ قَبْلِ أَنْ تَقْرَأَ نِصْفَ سُورَةِ فَارْجِعْ إِلَى سُورَةِ الْجُمُعَةِ وَ إِنْ لَمْ تَذْكُرْهَا إِلَّا بَعْدَ مَا قَرَأْتَ نِصْفَ سُورَةِ فَاْمُضْ فِي صَلَاتِكَ.

And you should recite in your Salat(s), all of them, on the day of Friday and the night of Friday, Surah(s) Al Jummah, and the Munafiqoun, and Al A'ala; and if you forget these or in one of these, there is no repeating upon you. If you remember it from before you recite half a Surah, then return to Surah Al Hamd, and if you don't remember it except after having recited half a Surah, then continue in your Salat".⁵⁴⁶

⁵⁴⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 36 j

⁵⁴⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 38 a

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةُ الْعَرَاءِ وَالْيَوْمُ الْأَزْهَرُ

And Rasool-Allah^{-saww} said: 'Frequent the Salawaat upon me on the night of honour and the blossom day!'

فَقِيلَ وَمَا اللَّيْلَةُ الْعَرَاءُ وَالْيَوْمُ الْأَزْهَرُ

It was said, 'And what is the night of honour and the blossom day?'

فَقَالَ اللَّيْلَةُ الْعَرَاءُ لَيْلَةُ الْجُمُعَةِ وَالْيَوْمُ الْأَزْهَرُ يَوْمُ الْجُمُعَةِ فِيهِمَا لِلَّهِ طُلُقَاءٌ وَعَتَقَاءٌ وَهُوَ يَوْمُ الْعِيدِ لِأُمَّتِي أَكْثَرُوا الصَّدَقَةَ فِيهِمَا

He^{-saww} said: 'The night of honour is the Friday, and the blossom day is the day of Friday. During these two there are freedoms for Allah^{-azwj} and liberations, and it is the day of Eid for my^{-saww} community. Frequent donating the charity in these!'

وَرُويَ أَطْرُفُوا أَهْلِيكُمْ فِي كُلِّ جُمُعَةٍ بِشَيْءٍ مِنَ الْفَاكِهَةِ وَاللَّحْمِ حَتَّى يَفْرَحُوا بِالْجُمُعَةِ.

And it is reported: 'Gift your family members during every Friday with something from the fruits and the meat, until they rejoice with the Friday'.⁵⁴⁷

39- الْمَحَاسِنُ، عَنِ النَّهَيْكِيِّ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا الْحَسَنِ الْأَوَّلَ ع يَقُولُ مَنْ أَكَلَ رُمَانَةً يَوْمَ الْجُمُعَةِ عَلَى الرِّيقِ نَوَّرَتْ قَلْبَهُ أَرْبَعِينَ صَبَاحاً فَإِنْ أَكَلَ رُمَانَتَيْنِ فَمَتَمَّانِينَ يَوْمًا فَإِنْ أَكَلَ ثَلَاثًا فَمِائَةً وَعِشْرِينَ يَوْمًا وَطَرَدَتْ عَنْهُ وَسْوَسةُ الشَّيْطَانِ وَ مَنْ طَرَدَتْ عَنْهُ وَسْوَسةُ الشَّيْطَانِ لَمْ يَعْصِ اللَّهَ وَ مَنْ لَمْ يَعْصِ اللَّهَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ.

(The book) 'Al Mahasin' – from Al Naheyki Abdullah Bin Muhammad, from Ziyad Bin Marwan who said,

'I heard Abu Al-Hassan^{-asws} the 1st saying: 'One who eats a pomegranate on the day of Friday upon the empty stomach, his heart will be irradiated for forty mornings. If he eats two pomegranates, then eight days. If he eats three, one hundred and twenty days, and the insinuations of Satans^{-la} will be dispelled from him, and the one from whom the insinuations are dispelled from will not disobey Allah^{-azwj}, and the one who does not disobey Allah^{-azwj}, Allah^{-azwj} will Enter him into the Paradise'.⁵⁴⁸

40- مُحَاسِنَةُ النَّفْسِ، لِلسَّيِّدِ عَلِيِّ بْنِ طَاوُسٍ نَقْلًا مِنْ كِتَابِ التَّدْوِيلِ لِ مُحَمَّدِ بْنِ النَّجَّارِ فِي تَرْجُمَةِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ مُحَمَّدِ الْعَطَّارِ بِإِسْنَادِهِ إِلَى جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: إِذَا كَانَ يَوْمَ الْحَمِيسِ عِنْدَ الْعَصْرِ أَهْبَطَ اللَّهُ عَزَّ وَ جَلَّ مَلَائِكَةً مِنَ السَّمَاءِ إِلَى الْأَرْضِ مَعَهَا صَحَائِفُ مِنْ فِصَّةٍ بِأَيْدِيهِمْ أَقْلَامٌ مِنْ ذَهَبٍ تَكْتُبُ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ إِلَى عِنْدِ غُرُوبِ الشَّمْسِ مِنْ يَوْمِ الْجُمُعَةِ.

(The book) 'Mahasiba Al Nafs' of the Seyyid Ali Bin Tawoos, copying from 'Kitab Al Tazleel' of Muhammad Bin Al Najjar in a translation of Muhammad Bin Al-Hassan Bin Muhammad Al Attar, by his chain to,

'Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Whenever it were a day of Thursday during Al-Asr, Allah^{-azwj} Mighty and Majestic Sends down Angels from the sky to the earth having papers

⁵⁴⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 38 b

⁵⁴⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 39

of silver with them, pens of gold in their hands. They write the Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} up to setting of the sun from the day of Friday”.⁵⁴⁹

41- نَوَادِرُ الرَّوَّانِدِيِّ، بِإِسْنَادِهِ عَنْ مُوسَى بْنِ جَعْفَرٍ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفِيرَهُ يَوْمَ الْجُمُعَةِ لَمْ تَشَعَثْ أَنَامِلُهُ.

(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: ‘One who clips his nails on the day of Friday his fingertips will not be scruffy’”.⁵⁵⁰

وَ بَحْدَا الْإِسْنَادِ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَلَّمَ أَظْفِيرَهُ يَوْمَ الْجُمُعَةِ أَخْرَجَ اللَّهُ تَعَالَى مِنْ أَنَامِلِهِ دَاءً وَ أَدَخَلَ فِيهِ شِفَاءً.

And by this chain, said,

‘Rasool-Allah^{-saww} said: ‘One who clips his nails on the day of Friday, Allah^{-azwj} will Extract disease from his fingertips and Insert healing in it’”.⁵⁵¹

وَ بَحْدَا الْإِسْنَادِ قَالَ قَالَ النَّبِيُّ ص لِيَتَطَيَّبَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَ لَوْ كَانَ مِنْ قَارُورَةِ امْرَأَتِهِ.

And by this chain, said,

‘The Prophet^{-saww} said: ‘Let every one of you apply perfume on the day of Friday and even if it were from a glass (bottle) of his wife’”.⁵⁵²

42- عُدَّةُ الدَّاعِي، فِي بَعْضِ الرِّوَايَاتِ أَنَّ الدُّعَاءَ بَعْدَ قِرَاءَةِ الْجُحْدِ عَشْرَ مَرَّاتٍ عِنْدَ طُلُوعِ الشَّمْسِ مِنْ يَوْمِ الْجُمُعَةِ مُسْتَجَابٌ.

(The book) ‘Uddat Al Daie’ – In one of the reports,

‘The supplication after recitation of (Surah) Al Jahd (Al Kafiroun) ten times at the emergence of the sun on the day of Friday is Answered’”.⁵⁵³

43- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بِنِ صَدَقَةَ عَنْ جَعْفَرٍ عَنْ أَبِيهِ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ لِرَجُلٍ مِنْ أَصْحَابِهِ يَوْمَ الْجُمُعَةِ هَلْ صُمْتَ الْيَوْمَ

(The book) ‘Qurb Al Isnaad’ – from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Ja’far^{-asws}, from his^{-asws} forefathers^{-asws}: ‘Rasool-Allah^{-saww} said to a man from his^{-saww} companions on the day of Friday: ‘Have you fasted today?’

قَالَ لَا

⁵⁴⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 40

⁵⁵⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 41 a

⁵⁵¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 41 b

⁵⁵² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 41 c

⁵⁵³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 42

He said, 'No'.

قَالَ فَهَلْ تَصَدَّقْتَ الْيَوْمَ بِشَيْءٍ؟

He^{-saww} said: 'Have you donated in charity today with anything?'

قَالَ لَا

He said, 'No'.

قَالَ فَمَنْ فَأَصِيبُ مِنْ أَهْلِكَ فَإِنَّهُ مِنْكَ صَدَقَةٌ عَلَيْهَا.

He^{-saww} said: 'Stand up and take care of your family for it would be charity from you upon it'.⁵⁵⁴

44- الخِصَالُ، بِإِسْنَادِهِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص حَمْسُ خِصَالٍ ثَوْرُ الثُّورِ يَوْمَ الْجُمُعَةِ وَ يَوْمَ الْأَرْبَعَاءِ الْحَبَرِ.

(The book) 'Al Khisaal' – by his chain from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'Five characteristics inherit the vitiligo, the waxing on the day of Friday and the day of Wednesday' – the Hadeeth".⁵⁵⁵

It is reported by Al Kulayni, from Ali Bin Ibrahim, from his father, from Al Barqy raising it to,

'Abu Abdullah^{-asws}, he (the narrator) said, 'It was said to him^{-asws}, 'Some people claim that the waxing on the day of Friday is disliked!'

رَوَاهُ الْكُلَيْبِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الرَّبِيعِيِّ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: قِيلَ لَهُ يَزْعُمُ بَعْضُ النَّاسِ أَنَّ الثُّورَةَ يَوْمَ الْجُمُعَةِ مَكْرُوهَةٌ فَقَالَ لَيْسَ حَيْثُ ذَهَبَ أَيُّ طَهْرٍ أَطَهَّرَ مِنَ الثُّورَةِ يَوْمَ الْجُمُعَةِ.

He^{-asws} said: 'It isn't where you are going with it. Which cleansing is more purifying that the waxing on the day of Friday?'"⁵⁵⁶

45- الْمُقْبِعَةُ، عَنِ الصَّادِقِ ع يُسْتَحَبُّ أَنْ يُقْرَأَ ذُبُرُ الْعَدَاةِ يَوْمَ الْجُمُعَةِ الرَّحْمَنُ ثُمَّ تَقُولُ كُلَّمَا قُلْتَ فَبِأَيِّ آيَةٍ رَزَقْنَا نَكَدِيَانِ- لَا بِشَيْءٍ مِنْ آيَاتِكَ رَبِّ أَكْذِبُ

(The book) 'Al Muqnie' –

'From Al-Sadiq^{-asws}: 'It is recommended to recite at the end of the morning (Salat) on the day of Friday, (Surah) Al Rahman, then you should say every time you say, **So which of the Favours of your Lord with you two belie? [55:13]**, 'There is nothing from Your^{-azwj} Favours Lord^{-azwj} I deny!'

⁵⁵⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 43

⁵⁵⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 44 a

⁵⁵⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 44 b

وَقَالَ مَنْ قَرَأَ سُورَةَ الْجُمُعَةِ فِي كُلِّ لَيْلَةٍ جُمُعَةٍ كَانَتْ كَفَّارَةً لِمَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ.

And he^{-asws} said: ‘One who recites Surah Al Jummah during every night of Friday would be an atonement for what is between the Friday to the Friday’.⁵⁵⁷

46- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْجَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ أَبِي عَطِيَّةٍ عَنِ الثُّمَالِيِّ قَالَ: صَلَّيْتُ مَعَ عَلِيِّ بْنِ الْحُسَيْنِ عِ الْفَجْرِ بِالْمَدِينَةِ فِي يَوْمِ جُمُعَةٍ فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ وَتَسْبِيحِهِ هَضَّ إِلَى مَنْزِلِهِ وَ أَنَا مَعَهُ

(The book) ‘Al Ilal’ – from Muhammad Bin Musa Bin Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Malik Bin Atiyya from Al Sumali who said,

‘I prayed Al Fajr Salat with Ali Bin Al Husayn^{-asws} at Al Medina during a day of Friday. When he^{-asws} was free from his^{-asws} Salat and his^{-asws} glorification, he^{-asws} got up to go to his^{-asws} house and I was with him^{-asws}.

فَدَعَا مَوْلَاةً لَهُ تُسَمَّى سَكَيْنَةَ فَقَالَ لَهَا لَا يَعْزُبُ عَلَيَّ تَابِي سَائِلٌ إِلَّا أَطَعْتُمُوهُ فَإِنَّ الْيَوْمَ يَوْمُ الْجُمُعَةِ الْحَبِيرِ.

He^{-asws} called a slave girl of his named as ‘Sukayna’. He^{-asws} said to her: ‘No beggar who comes to my^{-asws} door except you should feed him, for it is the day of Friday’ – the Hadeeth’.⁵⁵⁸

47- الْمُقْبِعَةُ، رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: الصَّدَقَةُ لَيْلَةَ الْجُمُعَةِ وَ يَوْمَهَا بِالْفِ.

(The book) ‘Al Muqnie’ –

‘It is reported from Abu Abdullah^{-asws} having said: ‘The charity donated on the night of Friday and its day is with a thousand (multiple)’.⁵⁵⁹

48- الْمَحَاسِينُ، عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ ع قَالَ قَالَ النَّبِيُّ ص مَنْ صَلَّى بَيْنَ الْجُمُعَتَيْنِ خَمْسَ مِائَةٍ صَلَاةٍ فَلَهُ عِنْدَ اللَّهِ مَا يَتَمَنَّى مِنَ الْحَيْرِ.

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

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws} having said: ‘The Prophet^{-saww} said: ‘One who prays five hundred Salat(s) between the two Friday, for him, in the Presence of Allah^{-azwj} will be whatever he wishes from the good’.⁵⁶⁰

بيان لَعَلَّ الْمُرَادَ بِالصَّلَاةِ الرَّكْعَةُ لِمَا رَوَاهُ الْكَلْبِيُّ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ تَنَقَّلَ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ بِخَمْسِ مِائَةٍ رَكْعَةٍ فَلَهُ عِنْدَ اللَّهِ مَا شَاءَ إِلَّا أَنْ يَتَمَنَّى مُحَرَّمًا.

Explanation – Perhaps the intend with the Salat are the Cycles (units of Salat) due to what is reported by Al-Kulayni, from Ali Bin Ibrahim, from his father, from Al-Nowfaly, from Al-Sakuni, from Abu Abdullah^{-asws} having said: ‘One who prays optional Salats) of five hundred Cycles in

⁵⁵⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 45

⁵⁵⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 46

⁵⁵⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 47

⁵⁶⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 48

what is between the Friday to the Friday, for him, in the Presence of Allah^{-azwj}, will be whatever he so desires except if he wishes for prohibitions”.

49- **جَمَعَ النَّبِيُّ، وَ جَنَّةُ الْأَمَانِ، فِي الْحَدِيثِ إِذَا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَتِ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسْجِدِ بِأَيْدِيهِمْ صُحُفٌ مِنْ فِضَّةٍ وَ أَقْلَامٌ مِنْ ذَهَبٍ يَكْتُبُونَ الْأَوَّلَ فَالْأَوَّلَ عَلَى مَرَاتِبِهِمْ وَ كَانَتِ الطُّرُقَاتُ فِي أَيَّامِ السَّلَفِ وَقْتِ السَّحْرِ وَ بَعْدَ الْفَجْرِ مُحْتَصَةً بِالْمُبْتَكِرِينَ إِلَى الْجُمُعَةِ يَمْشُونَ بِالطُّرُقِ**

(The book) ‘Majma Al Bayan’, and ‘Junnat Al Amaan’ –

‘In the Hadeeth, ‘Whenever it is a day of Friday, the Angels sit by the door of the Masjid having papers of silver and pens of gold, writing the first (comer), so as the first upon their ranks, and it used to be the streets during the bygone days at the time of pre-dawn and after the dawn, reserved for the early comers to the Friday (Salat) walking in the streets’.

وَ قِيلَ أَوَّلُ يَدْعُو فِي الْإِسْلَامِ تَرْكُ الْبُكُورَةِ إِلَى الْجُمُعَةِ.

And it is said that the first innovation in Al-Islam was neglect of coming early to the Friday Salat”.⁵⁶¹

وَ عَنِ ابْنِ مَسْعُودٍ أَنَّهُ بَكَرَ فَرَأَى ثَلَاثَةَ نَفَرٍ قَدْ سَبَّوهُ فَأَعْتَمَ وَ جَعَلَ يُعَاتِبُ نَفْسَهُ وَ يَقُولُ لَهَا أَرَأَيْكَ رَابِعَ أَرْبَعَةٍ وَ مَا رَابِعَ أَرْبَعَةٍ بِسَعِيدٍ.

And from Ibn Masoud, ‘He came early and saw three persons to have preceded him, and he went on to blame his soul and saying to it, ‘I see you are being a quarter of the four, and a quarter of the four is not fortunate”.⁵⁶²

50- **إِحْتِيَارُ ابْنِ الْبَاقِي، وَ الْجَنَّةُ، جنة الأمان يَدْعُو فِي سَاعَةِ الْإِسْتِجَابَةِ بِهَذَا الدُّعَاءِ وَ هُوَ مَرْوِيُّ عَنِ النَّبِيِّ ص سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ يَا حَنَّانُ يَا مَنَّانُ يَا بَدِيعَ السَّمَاوَاتِ وَ الْأَرْضِ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ ثُمَّ تَدْعُو بِمَا أَحْبَبْتَ.**

(The books) ‘Ikhtiyar’ of Ibn Al Baqie and ‘Junnat Al Amaan’ –

‘Supplicate in the times of Response with this supplication, and it is reported from the Prophet^{-saww}: ‘Glory be to You^{-azwj}! There is no god except You^{-azwj}, O Affectionate, O Bestower! O Initiator of the skies and the earth! O with the Majesty and the Benevolence!’ – then supplicate with whatever you like”.⁵⁶³

51 **الْمُتَهَجِّدُ، وَ الْجَنَّةُ، جَنَّةُ الْأَمَانِ عَنِ الصَّادِقِ ع مَنْ قَالَ بَعْدَ صَلَاةِ الظُّهْرِ وَ صَلَاةِ الْفَجْرِ فِي الْجُمُعَةِ وَ غَيْرِهَا- اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَجَّلْ فَرَجَهُمْ- لَمْ يَمُتْ حَتَّى يُدْرِكَ الْقَائِمَ الْمُهْدِيَّ ع.**

(The books) ‘Al Mutahajjid’, and ‘Al Junnat Al Amaan’ –

‘From Al-Sadiq^{-asws}: ‘One who says after Al-Zohr Salat and Al-Fajr Salat during the Friday and other (days), ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of

⁵⁶¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 49 a

⁵⁶² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 49 b

⁵⁶³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 50

Muhammad^{-saww}, and Hasten their^{-asws} relief’ – will not die until he comes across Al-Qaim Al-Mahdi^{-ajfj}’ .⁵⁶⁴

52 الْجَنَّةُ، جَنَّةُ الْأَمَانِ فَمَنْ صَلَّى عَلَى النَّبِيِّ ص بِحَدِّهِ الصَّلَوَاتِ يَوْمَ الْجُمُعَةِ مِائَةً قَضَى اللَّهُ لَهُ سِتِّينَ حَاجَةً تَلَاثُونَ مِنْ حَوَائِجِ الدُّنْيَا وَ تَلَاثُونَ مِنْ حَوَائِجِ الْآخِرَةِ.

(The book) ‘Junnat Al Amaan’ –

‘The one who sends Salawaat upon the Prophet^{-saww} with this Salawaat on the day of Friday one hundred times, Allah^{-azwj} will Fulfil for him sixty needs – thirty from needs of the world and thirty from needs of the Hereafter’ .⁵⁶⁵

وَ فِي كِتَابِ فَضَائِلِ الْإِحْلَاصِ لِأَبِي نَعِيمٍ يَرْفَعُهُ أَنَّ مَنْ قَرَأَ يَوْمَ الْجُمُعَةِ سُورَةَ التَّوْحِيدِ مِائَةً مَرَّةً فَقَدْ أَدَّى مِنْ فَضَائِلِ سُورَةِ الْإِحْلَاصِ مَا أَدَّى حَمَلَةُ الْعَرْشِ مِنْ حَقِّ الْعَرْشِ.

And in the book ‘Fazaail Al Ikhlaas’ of Abu Naeem, raising it,

‘The one who recites Surah Al Tawheed one hundred times on the day of Friday, he has fulfilled from merits of (Surah) ‘Al Ikhlaas’ (Al Tawheed) what Bearers of the Throne had fulfilled from rights of the Throne’ .⁵⁶⁶

53 الْمُتَهَجِّدُ، وَ الْجَنَّةُ، جَنَّةُ الْأَمَانِ عَنِ الصَّادِقِ ع مَنْ قَالَ بَعْدَ صَلَاةِ الْفَجْرِ وَ بَعْدَ صَلَاةِ الْجُمُعَةِ -اللَّهُمَّ اجْعَلْ صَلَوَاتِكَ وَ صَلَوَاتِ مَلَائِكَتِكَ وَ رُسُلِكَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ لَمْ يُكْتَبَ عَلَيْهِ ذَنْبٌ سَنَةً.

(The book) ‘Al Mutahajjid’, and ‘Junnat Al Amaan’ –

‘From Al-Sadiq^{-asws}: ‘One who says after Salat Al-Fajr and after the Friday Salat, ‘O Allah^{-azwj}! Make Your^{-azwj} Salat(s) and Salat(s) of Your^{-azwj} Angels and Your^{-azwj} Messengers^{-as} be upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, no sin will be written against him for a year’ .⁵⁶⁷

54 الْمُتَهَجِّدُ، قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّي أُسَبِّحُ وَ أَذْكُرُ اللَّهَ تَعَالَى يَوْمَ الْجُمُعَةِ ثَلَاثِينَ مَرَّةً.

(The book) ‘Al Mutahajjid’ –

‘Abu Abdullah^{-asws} said: ‘I^{-asws} come to a morning and do Zikr of Allah^{-azwj} thirty times on the day of Friday’ .⁵⁶⁸

55 الذِّكْرَى، نَقَلَ عَنْ كِتَابِ عَلِيِّ بْنِ إِسْمَاعِيلَ الْمِصْبِيِّ بِإِسْنَادِهِ إِلَى الصَّادِقِ ع قَالَ: صَلَّى يَوْمَ الْجُمُعَةِ الْعِدَاةَ بِالْجُمُعَةِ وَ الْإِحْلَاصَ وَ أَقْنُتُ فِي النَّائِبَةِ بِقَدْرِ مَا قُمْتُ فِي الرَّكْعَةِ الْأُولَى.

⁵⁶⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 51

⁵⁶⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 52 a

⁵⁶⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 52 b

⁵⁶⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 53

⁵⁶⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 54

(The book) 'Al Zikra' – Copying from the book of Ali Bin Ismail Al Maysami, by his chain to,

'Al-Sadiq^{-asws} said: 'Pray the morning on the day of Friday with (Surahs) 'Al Jummah' and 'Al Ikhlas', and perform Qunout in the second (Cycle) a measurement of what you had stood in the first Cycle''.⁵⁶⁹

56 الدَّعَائِمُ، عَنِ النَّبِيِّ ص قَالَ: أَكْثِرُوا مِنَ الصَّلَاةِ عَلَيَّ يَوْمَ الْجُمُعَةِ فَإِنَّهُ يَوْمٌ يُضَاعَفُ فِيهِ الْأَعْمَالُ.

(The book) 'Al Da'aim' –

'From the Prophet^{-saww} having said: 'Frequent from sending the Salawaat upon me^{-saww} on the day of Friday for it is a day the deeds are doubled in it''.⁵⁷⁰

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَبْعَثُ مَلَائِكَةً إِذَا انْفَجَرَ الْفَجْرُ يَوْمَ الْجُمُعَةِ يَكْتُبُونَ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ إِلَى اللَّيْلِ.

From Ja'far^{-asws} Bin Muhammad^{-asws}: 'Allah^{-azwj} Blessed and Exalted Dispatches Angels when the dawn breaks on the day of Friday. They write the Salawaat(s) upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} up to the night''.⁵⁷¹

وَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ ع أَنَّهُ قَالَ: الْأَعْمَالُ تُضَاعَفُ يَوْمَ الْجُمُعَةِ فَأَكْثِرُوا فِيهِ مِنَ الصَّلَاةِ وَ الصَّدَقَةِ وَ الدُّعَاءِ.

And from Muhammad^{-asws} Bin Ali^{-asws} having said: 'The deeds are doubled on the day of Friday, therefore frequent during it from the Salat, and the charity, and the supplication''.⁵⁷²

وَ عَنْهُ ع قَالَ: لَا تَدَعِ الْغُسْلَ يَوْمَ الْجُمُعَةِ فَإِنَّهُ مِنَ السُّنَّةِ وَ لَيْكُنْ غُسْلُكَ قَبْلَ الزَّوَالِ.

And from him^{-asws}: 'Do no leave the bathing on the day of Friday for it is from the Sunnah and let your bathing be before the midday''.⁵⁷³

وَ عَنْ رَسُولِ اللَّهِ ص قَالَ: لِيَتَطَيَّبَ أَحَدُكُمْ يَوْمَ الْجُمُعَةِ وَ لَوْ مِنْ قَارُورَةِ امْرَأَتِهِ.

And from Rasool-Allah^{-saww} having said: 'Let everyone of you apply perfume on the day of Friday and even if it is from a bottle of his wife''.⁵⁷⁴

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: لَا تَدَعْ يَوْمَ الْجُمُعَةِ أَنْ تَلْبَسَ صَالِحَ ثِيَابِكَ.

And from Abu Ja'far^{-asws} having said: 'On the day of Friday do not leave wearing your good clothes''.⁵⁷⁵

⁵⁶⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 55

⁵⁷⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 56 a

⁵⁷¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 56 b

⁵⁷² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 56 c

⁵⁷³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 56 d

⁵⁷⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 56 e

⁵⁷⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 56 f

57 كِتَابٌ مِنْ مُؤَلَّفَاتِ عَلِيِّ بْنِ أَبِي تَالِبٍ، عَنْ أَحْمَدَ بْنِ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنِ النَّوْفَلِيِّ عَنِ السُّكُونِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص غَسَلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ.

The book from compilations of Ali Bin Babuwayh, from Ahmad Bin Ali, from Muhammad Bin Al-Hassan, from Muhammad Bin Al-Hassan al Saffar, from Ibrahim Bin Hashim, from Al Nowfaly, from Al Sakuni,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Bathing on the day of Friday is obligatory upon every adult’’.⁵⁷⁶

58 كِتَابُ الْحُسَيْنِ بْنِ عُثْمَانَ، عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا كَانَ يَوْمُ الْجُمُعَةِ فَالْبَسْ أَحْسَنَ ثِيَابِكَ وَ مَسَّ الطَّيِّبَ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ إِذَا لَمْ يُصِبِ الطَّيِّبَ دَعَا بِالتُّوْبِ الْمَصْبُوغِ فَرَشَهُ بِالْمَاءِ ثُمَّ مَسَحَ بِهِ وَجْهَهُ.

The book of Al Husayn Bin Usman, from the one who mentioned it,

‘From Abu Abdullah^{-asws} having said: ‘Whenever it is the day of Friday, wear your best clothes and apply the perfume, for Rasool-Allah^{-saww}, whenever he^{-saww} could not attain the perfume, called for the dyed clothes, sprinkle it with water, then he^{-saww} would wipe his^{-saww} face with it’’.⁵⁷⁷

59 جَمَالُ الْأُسْبُوعِ، صَلَاةٌ عَلَّمَهَا رَسُولُ اللَّهِ ص - أَنَّهُ قَالَ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ لِابْنَتَيْهِ فَاطِمَةَ ع إِنِّي أُرِيدُ أَنْ أَحْصَاكُمْ بِشَيْءٍ مِنَ الْخَيْرِ مِمَّا عَلَّمَنِي اللَّهُ عَزَّ وَ جَلَّ وَ أَطَّلَعَنِي اللَّهُ عَلَيْهِ فَاحْتَفَظًا بِهِ

(The book) ‘Jamal Al Usbou’ –

‘A Salat Rasool-Allah^{-saww} had taught, he^{-saww} said to Amir Al-Momineen^{-asws} and to his^{-saww} daughter^{-asws} (Syeda) Fatima^{-asws}: ‘I^{-saww} want to specialise you^{-asws} both with something from the good, from what Allah^{-azwj} Mighty and Majestic has Taught me and Allah^{-azwj} has Notified me^{-saww} upon it, therefore preserve it!’

قَالَا نَعَمْ يَا رَسُولَ اللَّهِ ص فَمَا هُوَ

They^{-asws} said: ‘Yes, O Rasool-Allah^{-saww}! What is it?’

قَالَ يُصَلِّي أَحَدُكُمَا رَكَعَتَيْنِ يَفْرَأُ فِي كُلِّ رَكَعَةٍ فَالْحَمْدَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ ثَلَاثَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ آخِرَ الْحَشْرِ ثَلَاثَ مَرَّاتٍ مِنْ قَوْلِهِ - لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لِنَأْتِيَ بِهِ

He^{-asws} said: ‘Each one of you^{-asws} should pray two Cycles (Salat) reciting in each Cycles (Surah) Al Fatiha, and Ayat Al Kursy three times, and Surah Al Tawheed three times and end of (Surah) Al Hashr three times from His^{-azwj} Words: **Had We Revealed this Quran unto a mountain, [59:21]** – up to its end.

فَإِذَا جَلَسَ فَلْيَتَشَهَّدْ وَ لِيُثْنِ عَلَى اللَّهِ عَزَّ وَ جَلَّ وَ لِيُصَلِّ عَلَى النَّبِيِّ ص وَ لِيُدْعَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

⁵⁷⁶ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 57

⁵⁷⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 58

When he sits, let him perform Tashahhud and praise upon Allah^{-azwj} Mighty and Majestic and send Salawaat upon the Prophet^{-sawww}, and let him supplicate for the believing men and the believing women.

ثُمَّ يَدْعُو عَلَىٰ أَتْرِ ذَلِكَ فَيَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ كُلِّ اسْمٍ هُوَ لَكَ يَحِقُّ عَلَيْكَ فِيهِ إِجَابَةُ الدُّعَاءِ إِذَا دُعِيَ بِهِ وَ أَسْأَلُكَ بِحَقِّ كُلِّ ذِي حَقٍّ عَلَيْكَ وَ أَسْأَلُكَ بِحَقِّكَ عَلَىٰ جَمِيعِ مَا هُوَ دُونَكَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا-

Then he should supplicate upon the tracks of that saying, ‘O Allah^{-azwj}! I ask You^{-azwj} by the right of every Name which is for You^{-azwj} obliging upon You^{-azwj} the Responding to the supplication whenever it is supplicated with, and I ask You^{-azwj} by the right of every one with a right upon You^{-azwj}, and I ask You^{-azwj} by Your^{-azwj} right upon entirety of what is besides You^{-azwj}, to Do such and such with me!’

صَلَاةٌ أُخْرَىٰ لِيَوْمِ الْجُمُعَةِ عَنْهُ ص أَنَّهُ قَالَ مَنْ صَلَّى يَوْمَ الْجُمُعَةِ رَكَعَتَيْنِ يَتْلُو فِي إِحْدَاهُمَا فَاتِحَةَ الْكِتَابِ مَرَّةً وَ قُلْنَ هُوَ اللَّهُ أَحَدٌ مَرَّةً مَرَّةً ثُمَّ يَتَشَهَّدُ وَ يُسَلِّمُ وَ يَقُولُ

Another Salat for the day of Friday from him^{-sawww} having said: ‘One who prays two Cycles Salat on the day of Friday reciting in one of them with Surah Al Fatiha once and Surah Al Tawheed one hundred times, then he should perform Tashahhud and Salaam, and say: -

يَا نُورَ النُّورِ يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمَ يَا حَيُّ يَا قَيُّوْمُ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ مَغْفِرَتِكَ وَ مَنْ عَلَيَّ بِدُلْخُولِ جَنَّتِكَ وَ أَعْتَقْنِي مِنَ النَّارِ - يَقُولُهَا سَبْعَ مَرَّاتٍ غَفَرَ اللَّهُ لَهُ سَبْعِينَ مَرَّةً وَاحِدَةً تَصْلُحُ دُنْيَاهُ وَ تَسَعَةً وَ سِتِّينَ لَهُ فِي الْجَنَّةِ دَرَجَاتٍ وَ لَا يَعْلَمُ ثَوَابَهُ إِلَّا اللَّهُ عَزَّ وَ جَلَّ.

O Light of the lights, O Allah^{-azwj}, O Beneficent, O Merciful, O Living, O Eternal! Open for me doors of Your^{-azwj} Mercy and Your^{-azwj} Forgiveness, and Confer upon me with entering Your^{-azwj} Paradise and Liberate me from the Hellfire!’ – saying it seven times, Allah^{-azwj} will Forgive for him seventy times – once to rectify his worldly matters, and sixty-nine as ranks for him in the Paradise, and no one knows its Rewards except Allah^{-azwj} Mighty and Majestic’⁵⁷⁸.

60 الْمُتَهَجِّدُ، وَ الْجَمَالُ، رَوَى أَبُو إِسْحَاقَ عَنِ الْحَارِثِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ أَرَادَ أَنْ يُدْرِكَ فَضْلَ يَوْمِ الْجُمُعَةِ فَلْيُصَلِّ قَبْلَ الظُّهْرِ أَرْبَعَ رَكَعَاتٍ يَتْلُو فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ آيَةَ الْكُرْسِيِّ خَمْسَ عَشْرَةَ مَرَّةً وَ قُلْنَ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً

(The book) ‘Al Mutahajjid’, and ‘Al Jamaal’ – It is reported by Abu Is’haq, from Al Haris,

‘From Amir Al-Momineen^{-asws} having said: ‘Rasool-Allah^{-sawww} said: ‘One who wants to achieve merits of the day of Friday, let him pray Salat of four Cycles before Al Zohr, reciting in each Cycle Surah Al Fatiha once, and Ayat Al Kursy fifteen times, and Al Tawheed fifteen times.

فَإِذَا قَرَعَ مِنْ هَذِهِ الصَّلَاةِ اسْتَعْفَرَ اللَّهُ سَبْعِينَ مَرَّةً وَ يَقُولُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ خَمْسِينَ مَرَّةً وَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ خَمْسِينَ مَرَّةً وَ يَقُولُ صَلَّى اللَّهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَ آلِهِ خَمْسِينَ مَرَّةً فَإِذَا فَعَلَ ذَلِكَ لَمْ يَثْمُ مِنْ مَقَامِهِ حَتَّى يُعْتِقَهُ اللَّهُ مِنَ النَّارِ.

When he is free from this Salat he should seek the Forgiveness of Allah^{-azwj} seventy times and say, ‘There is neither might nor strength except with Allah^{-azwj} fifty time, and say, ‘There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}’, fifty times, and say, ‘May

⁵⁷⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 59

Allah^{-azwj} Send Salawaat upon the Ummy Prophet^{-saww} and his^{-saww} Progeny', fifty times. When he does that, he will not stand from his place until Allah^{-azwj} would have Liberated him from the Hellfire!"⁵⁷⁹

أَقُولُ رَوَاهَا السَّيِّدُ فِي مَوْضِعٍ آخَرَ مُسْتَدًّا عَنْ مُحَمَّدِ بْنِ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا عَنْ أَبِي حَدِيثَةَ عَنْ سُفْيَانَ عَنْ أَبِي إِسْحَاقَ مِثْلَهُ وَ زَادَ فِي آخِرِهِ وَ يُقْبَلُ صَلَاتُهُ وَ يَسْتَجِيبُ دُعَاؤَهُ وَ يَغْفِرُ لَهُ وَ لِأَبَوَيْهِ وَ يَكْتُبُ اللَّهُ تَعَالَى لَهُ بِكُلِّ حَرْفٍ حَرْجٍ مِّنْ فِيهِ حَجَّةٌ وَ عُمْرَةٌ وَ يَبْنِي لَهُ بِكُلِّ حَرْفٍ مَدِينَةً وَ يُعْطِيهِ ثَوَابَ مَنْ صَلَّى فِي مَسَاجِدِ الْأَمْصَارِ الْجَامِعَةِ مِنَ الْأَنْبِيَاءِ.

I (Majlisi) am saying, 'It is reported by the Seyyid in another place, he attributed it from Muhammad Bin Wahban, from Muhammad Bin Ibrahim, from Muhammad Bin Zakariya, from Abu Hadeysa, from Sufyan, from Abu Is'haq,

'Similar to it, and there is an increase in its end, 'And his Salat will be Accepted, and his supplication will be Answered, and (his sins) will be Forgiven for him and for his parent, and Allah^{-azwj} the Exalted will Write for him, with every letter emerging from his mouth, a Hajj and an Umrah, and Build for him a city for every letter, and Give him Rewards of the Prophets^{-as} who had prayed Salat in the central Masjids of the cities".⁵⁸⁰

61 الْمُنْتَهَجِدُ، وَ الْجَمَالُ، وَ الْبَلَدُ، أَنْبَغَ رَكَعَاتٍ أُخْرَى رَوَى أَنَسُ بْنُ مَالِكٍ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى يَوْمَ الْجُمُعَةِ أَنْبَغَ رَكَعَاتٍ قَبْلَ الْفَرِيضَةِ يقرأ فِي الْأُولَى فَاتِحَةَ الْكِتَابِ مَرَّةً وَ سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً وَ فِي الرَّكْعَةِ الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ إِذَا زُلْزِلَتْ الْأَرْضُ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً وَ فِي الرَّكْعَةِ الثَّالِثَةِ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ أَهْلَاكُمُ التَّكَاثُرُ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً وَ فِي الرَّكْعَةِ الرَّابِعَةِ فَاتِحَةَ الْكِتَابِ مَرَّةً وَ سُورَةَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً فَإِذَا فَرَغَ مِنْ صَلَاتِهِ رَفَعَ يَدَيْهِ إِلَى السَّمَاءِ إِلَى اللَّهِ تَعَالَى وَ يَسْأَلُهُ حَاجَتَهُ.

(The books) 'Al Mutahajjid', and 'Al Jamaal', and 'Al Balad' – Another four Cycles reported by Anas Bin Malik (well-known fabricator) who said,

'Rasool-Allah^{-saww} said: 'One who prays four Cycles Salat on the day of Friday before the obligatory, reciting in the first (Surahs) Al Fatiha once, and Al A'la once, and Al Tawheed fifteen times, and in the second (Surahs) Al Fatiha once, and Al Zilzal once, and Al Tawheed fifteen time, and in the third Cycle (Surahs) Al Fatiha once, and Al Takasur once, and Al Tawheed fifteen times, and in the fourth (Surahs) Al Fatiha once, and Al Nasr once, and Al Tawheed fifteen times, so when he is free from his Salat he should raise his hands to Allah^{-azwj} the Exalted and asks his need".⁵⁸¹

62 الْجَمَالُ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي بَادِيٍّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْقُرُوبِيِّ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ زَيْدِ بْنِ مُحَمَّدٍ عَنْ أَنَسِ بْنِ مَالِكٍ.

(The book) 'Al Jamal' – from Muhammad Bin Ali Al Yazdabady, from Ahmad Bin Muhammad Al Qazwiny, from Yaqoub Bin Shueyb, from Ahmad Bin Abdullah, from Yazeed Bin Humeyd, from Anas (well-known fabricator) – similar to it'.⁵⁸²

⁵⁷⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 60 a

⁵⁸⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 60 b

⁵⁸¹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 61

⁵⁸² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 62 a

أَرْبَعِ رَكَعَاتٍ أُخْرَى رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى مِنْ صَلَاتِي يَوْمَ الْجُمُعَةِ أَرْبَعِ رَكَعَاتٍ يَتْلُو فِي الْأُولَى وَالثَّانِيَةَ وَالثَّلَاثَةَ وَالرَّابِعَةَ - فَاتِحَةَ الْكِتَابِ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَ آيَةَ الْكُرْسِيِّ مَرَّةً جَعَلَ اللَّهُ تَعَالَى لَهُ جَنَاحَيْنِ يَطِيرُ بِهِمَا عَلَى الصِّرَاطِ وَ الْجَنَّةِ حَيْثُ يَشَاءُ.

Another four Cycles of Salat reported by Jabir Bin Abdullah^{-saww}, may Allah^{-azwj} be Satisfied with him^{-ra}, said, 'Rasool-Allah^{-saww} said: 'One who prays four Cycles Salat on the day of Friday, reciting in the first and the second and the third and the fourth, (Surahs) Al Fatiha once, and Al Tawheed fifty times, and Ayat Al Kursy fifteen times, Allah^{-azwj} the Exalted will Make two wings to be for him, he can fly with these upon the Bridge and the Paradise wherever he so desires to"⁵⁸³.

أَرْبَعِ رَكَعَاتٍ أُخْرَى رَوَى عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ أَمَرَ رَجُلًا أَنْ يُصَلِّيَ الصُّحَى يَوْمَ الْجُمُعَةِ أَرْبَعِ رَكَعَاتٍ يَتْلُو فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ عَشْرَ مَرَّاتٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ

Another four Cycles of Salat reported from Amir Al-Momineen^{-asws}, he^{-asws} had instructed a man to pray four Cycles of Al Zoha Salat on the day of Friday, reciting in each Cycle Surah Al Fatiha ten times, and Al Tawheed ten times.

ثُمَّ قَالَ فَإِذَا سَلَّمْتَ اسْتَغْفِرِ اللَّهَ عَزَّ وَ جَلَّ سَبْعِينَ مَرَّةً وَ قُلْ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

Then he^{-asws} said: 'When you have performed Salat, seek Forgiveness of Allah^{-azwj} Mighty and Majestic seventy times 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, and there is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent!"⁵⁸⁴

63 الْمُتَهَجَّدُ، وَ الْجَمَالَ، صَلَاةٌ أُخْرَى لِيَوْمِ الْجُمُعَةِ رَوَى مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا كَانَ يَوْمَ الْجُمُعَةِ فَصَلِّ رَكَعَتَيْنِ تَقْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ سَبْعِينَ مَرَّةً فَإِذَا رَكَعْتَ قُلْتُ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ وَ إِنْ شِئْتَ سَبْعَ مَرَّاتٍ

(The book) 'Al Mutahajjid', and 'Al Jamaal' – Another Salat for the day of Friday reported by Humejd Bin Al Musanna who said,

'Abu Abdullah^{-asws} said: 'Whenever it is the day of Friday, pray two Cycles Salat reciting in each Cycle (Surahs) Al Hamd once, and Al Tawheed sixty times. When you perform Ruk'u, say, 'Glorious is my Lord^{-azwj} the Magnificent and with His^{-azwj} Praise' – three times, and if you like, seven times.

فَإِذَا سَجَدْتَ قُلْتُ سَجَدَ لَكَ سَوَادِي وَ خِيَالِي وَ آمَنَ بِكَ فُؤَادِي وَ أَبُوءُ إِلَيْكَ بِالتَّعَمُّ وَ اعْتَرَفْتُ لَكَ بِالذَّنْبِ الْعَظِيمِ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَأَغْفِرْ لِي دُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

When you perform Sajdah, say, 'I am doing Sajdah to You^{-azwj} with my person and my thoughts, and believe in You^{-azwj} with my heart and acknowledge to You^{-azwj} with the bounties, and acknowledge to You^{-azwj} with the mighty sins. I have done evil and have been unjust to myself, therefore Forgive my sins for me, surely no one forgives the Sins except You^{-azwj}!

⁵⁸³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 62 b

⁵⁸⁴ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 62 c

أَعُوذُ بِعَفْوِكَ مِنْ عَفْوَيْتِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ نَقَمَتِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِكَ مِنْكَ

I seek Refuge with Your^{-azwj} Pardon from Your^{-azwj} Punishment, and I seek Refuge with Your^{-azwj} Mercy from Your^{-azwj} Vengeance, and I seek Refuge with Your^{-azwj} Satisfaction from Your^{-azwj} Annoyance, and I seek Refuge with You^{-azwj} from You^{-azwj}.

لَا أَبْلُغُ مَدْحَتَكَ وَ لَا أَحْصِي نِعْمَتَكَ وَ لَا الثَّنَاءَ عَلَيْكَ أَنْتَ كَمَا أَتَيْتَ عَلَيَّ نَفْسِكَ وَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَأَغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ -

I cannot reach Your^{-azwj} Praise nor can I count Your^{-azwj} bounties nor the praising upon You^{-azwj} like what You^{-azwj} have Praised upon Yourself^{-azwj}, and I have done evil and have been unjust to myself, therefore Forgive my sins for me, surely no one forgives the sins except You^{-azwj}!

قَالَ قُلْتُ فِي أَيِّ سَاعَةٍ أَصَلِّيَهَا مِنْ يَوْمِ الْجُمُعَةِ جَعَلْتُ فِدَاكَ

He (the narrator) said, 'I said, 'In which time should I pray it on the day of Friday? May I be sacrificed for you^{-asws}!'

قَالَ إِذَا ارْتَفَعَ النَّهَارُ مَا بَيْنَكَ وَ بَيْنَ زَوَالِ الشَّمْسِ

He^{-asws} said: 'When the day rises what is between you and decline of the sun (midday)'.

ثُمَّ قَالَ مَنْ فَعَلَهَا فَكَأَنَّمَا قَرَأَ الْقُرْآنَ أَرْبَعِينَ مَرَّةً.

Then he^{-asws} said: 'One who says it, it is as if he has recited the Quran forty times'⁵⁸⁵.

64 الْجَمَالُ، وَ الْمُتَهَجَّدُ، أَرْبَعُ رَكَعَاتٍ أَخْرَجَ عَنْ صَفْوَانَ قَالَ: دَخَلَ مُحَمَّدُ بْنُ عَلِيٍّ الْحَلْبِيُّ عَلَى أَبِي عَبْدِ اللَّهِ ع فِي يَوْمِ الْجُمُعَةِ فَقَالَ لَهُ تَعَلَّمَنِي أَفْضَلَ مَا أَصْنَعُ فِي هَذَا الْيَوْمِ

(The book) 'Al Jamaal', and 'Al Mutahajjad' – Another four Cycles Salat reported from Safwan who said,

'Muhammad Bin Ali Al-Halby entered to see Abu Abdullah^{-asws} during a day of Friday. He said to him^{-asws}, 'Teach me the best of what I can do during this day'.

فَقَالَ يَا مُحَمَّدُ مَا أَعْلَمُ أَنَّ أَحَدًا كَانَ أَكْبَرَ عِنْدَ رَسُولِ اللَّهِ ص مِنْ فَاطِمَةَ ع وَ لَا أَفْضَلَ مِمَّا عَلَّمَهَا أَبُوهَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ

He^{-asws} said: 'O Muhammad! I^{-asws} don't know of anyone who was greater in the presence of Rasool-Allah^{-saww} than Fatima^{-asws}, nor anything superior to what her^{-asws} father^{-saww} Muhammad^{-saww} Bin Abdullah^{-as} had taught her^{-asws}.

⁵⁸⁵ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 63

قَالَ مَنْ أَصْبَحَ يَوْمَ الْجُمُعَةِ فَاتَّسَلَ وَ صَفَّ قَدَمَيْهِ وَ صَلَّى أَرْبَعَ رَكَعَاتٍ مَثْنَى مَثْنَى يُقْرَأُ فِي أَوَّلِ رَكَعَةِ الْحَمْدِ وَ الْإِخْلَاصِ خَمْسِينَ مَرَّةً وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ الْعَادِيَاتِ خَمْسِينَ مَرَّةً وَ فِي الثَّلَاثَةِ فَاتِحَةَ الْكِتَابِ وَ إِذَا زُلْزِلَتِ الْأَرْضُ خَمْسِينَ مَرَّةً وَ فِي الرَّابِعَةِ فَاتِحَةَ الْكِتَابِ وَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ خَمْسِينَ مَرَّةً وَ هَذِهِ سُورَةُ النَّصْرِ وَ هِيَ آخِرُ سُورَةٍ نَزَلَتْ

He^{-saww} had said: 'One who comes to a morning on the day of Friday, so he bathes and rows his feet and prays four Cycles, double by double, reciting in the first Cycle Surah(s) Al Hamd and Al Ikhlāas fifty times, and in the second Surah Al Fatiha and Al Adiyaat fifty times, and in the third Surah Al Fatiha and Al Zilzal fifty times, and in the fourth Al Fatiha and Al Naas fifty times, and this Surah Al Nasr, and it is another Surah having been Revealed.

فَإِذَا فَرَغَ مِنْهَا دَعَا فَقَالَ إِلَهِي وَ سَيِّدِي مَنْ عَمَّيْتُ أَوْ تَعَبَّيْتُ أَوْ أَعَدَّ أَوْ اسْتَعَدَّ لِيُفَادَتِي إِلَى مَخْلُوقِي رَجَاءً رَفِيدِهِ وَ فَوَائِدِهِ وَ نَائِلِهِ وَ فَوَاضِلِهِ وَ حَوَائِزِهِ فَايْتِك يَا إِلَهِي كَانَتْ هَيْبَتِي وَ تَعَبَّتِي وَ إِعْدَادِي وَ اسْتِعْدَادِي رَجَاءً رَفِيدِكَ وَ مَعْرُوفِكَ وَ نَائِلِكَ وَ حَوَائِزِكَ

When he is free from it he should supplicate saying, 'My God^{-azwj} and my Chief! One who makes preparations, or prepares, or gets ready to delegate to a created being hoping for his provisions, and his benefits, and his giving, and his rewards, and his awards (up to him). O my God^{-azwj}! To You^{-azwj} was my getting ready, and my readiness, and my preparation, and my getting ready and my anticipating for Your^{-azwj} Provision, and Your^{-azwj} Act of Kindness, and Your^{-azwj} Reward, and Your^{-azwj} Awards.

فَلَا تَخَيِّبِ [مُحِبِّي] مِنْ ذَلِكَ يَا مَنْ لَا يُجِيبُ مَسْأَلَةَ سَائِلٍ وَ لَا تَنْقُصُهُ عَطِيَّةُ نَائِلٍ لَمْ آتِكَ بِعَمَلٍ صَالِحٍ قَدَّمْتَهُ وَ لَا بِشَفَاعَةِ مَخْلُوقٍ رَجَوْتَهُ أَتَقَرَّبُ إِلَيْكَ بِشَفَاعَةِ مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ

Do not disappoint me from that, O One Who does not Disappoint the request of a beggar, nor does Giving a taker reduce Him^{-azwj}! I have not come to You^{-azwj} with righteous deed having sent it ahead nor with intercession of a created being, and I hope to draw closer to You^{-azwj} through the intercession of Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, may Your^{-azwj} Salawaat be upon them^{-asws} all!

أَرْجُو عَظِيمَ عَفْوِكَ الَّذِي عَفَوْتَ بِهِ عَلَى الْخَاطِئِينَ عِنْدَ عُكُوفِهِمْ عَلَى الْمَحَارِمِ فَلَمْ يَمْتَعَكَ طَوْلُ عُكُوفِهِمْ عَلَى الْمَحَارِمِ أَنْ عُذْتُ عَلَيْهِمْ بِالْمَغْفِرَةِ وَ أَنْتَ سَيِّدِي الْعَوَاذُ بِالنَّعْمَاءِ وَ أَنَا الْعَوَاذُ بِالْخَطَاءِ

I am hoping for Your^{-azwj} Mighty Pardon which You^{-azwj} had Pardoned the wrongdoers with during their devotion upon the prohibitions. Their prolonged devotion upon the prohibitions did not prevent You^{-azwj} from repeating the Forgiveness upon them, and You^{-azwj} are my Master^{-azwj}, and repeated with the bounties, and I am the repeated with the wrongdoings!

أَسْأَلُكَ بِمُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ أَنْ تَغْفِرَ لِي ذُنُوبِي الْعَظِيمِ فَإِنَّهُ لَا يَغْفِرُ ذُنُوبِي الْعَظِيمِ إِلَّا الْعَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ يَا عَظِيمُ

I ask You^{-azwj} by Muhammad^{-saww} and his^{-saww} pure Progeny^{-asws} to Forgive my mighty sins for me, surely no one can forgive my mighty sins except the Mighty! O Mighty, O Mighty, O Mighty, O Mighty, O Mighty, O Mighty, O Mighty!"⁵⁸⁶

صَلَاةٌ أُخْرَى رَوَى عَبْسَةُ بْنُ مُصْعَبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ سُورَةَ إِبْرَاهِيمَ وَ سُورَةَ الْحِجْرِ فِي رَكَعَتَيْنِ جَمِيعاً فِي يَوْمٍ جُمُعَةٍ لَمْ يُصِبْهُ فَقْرٌ أَبَداً وَ لَا جُنُونٌ وَ لَا بَلْوَى.

Another Salat reported by Anbasa Bin Mus'ab,

'From Abu Abdullah^{-asws} having said: 'One who recites Surah Ibrahim^{-as} and Surah Al Hijr in two Cycles together during a day of Friday, poverty will not afflict him, ever, nor insanity, nor calamity"⁵⁸⁷.

وَ صَلَاةٌ أُخْرَى رَوَى الْحَارِثُ الْهَمْدَانِيُّ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ قَالَ: إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَ يَوْمَ الْجُمُعَةِ عَشْرَ رَكَعَاتٍ تُبِيحُ سُجُودَهُنَّ وَ رُكُوعَهُنَّ وَ تَقُولُ فِيمَا بَيْنَ كُلِّ رَكَعَتَيْنِ سُبْحَانَ اللَّهِ وَ بِحَمْدِهِ مِائَةً مَرَّةً فَأَفْعَلْ تَمَامَ الْحَبْرِ.

And another Salat is reported by Al Haris Al Hamadany,

'From Amir Al-Momineen^{-asws} having said: 'If you are capable of praying Salat of ten Cycles on the day of Friday, completing their Sajdah and their Ruk'u, and saying during what is between every two Cycles, 'Glory be to Allah^{-azwj} and with His^{-azwj} Praise', once, let him do so' – the complete Hadeeth"⁵⁸⁸.

65 الْمُتَهَجِّدُ، وَ جَمَالَ الْأُسْبُوعِ، صَلَاةٌ أُخْرَى رَوَى مُحَمَّدُ بْنُ دَاوُدَ بْنِ كَثِيرٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى سَيِّدِي أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّادِقِ ع فَرَأَيْتُهُ يُصَلِّي ثُمَّ رَأَيْتُهُ قَنَتَ فِي الرَّكَعَةِ الثَّانِيَةِ فِي قِيَامِهِ وَ رُكُوعِهِ وَ سُجُودِهِ ثُمَّ أَقْبَلَ بِوَجْهِهِ الْكَرِيمِ عَلَى اللَّهِ

(The books) 'Al Mutahajjid', and 'Jamaal Al Usbou' – Another Salat of two Cycles reported by Muhammad Bin Dawood Bin Kaseer, from his father who said,

'I entered to see my master Abu Abdullah Ja'far^{-asws} Bin Muhammad Al-Sadiq^{-asws}. I saw him^{-asws} praying Salat, then I saw him^{-asws} performing Qunout in the second Cycle in his^{-asws} standing and his^{-asws} Ruk'u and his^{-asws} Sajdah. Then he^{-asws} turned his^{-asws} honourable face to Allah^{-azwj}.

ثُمَّ قَالَ يَا دَاوُدُ هِيَ رَكَعَتَانِ وَ اللَّهُ لَا يُصَلِّيهِمَا أَحَدٌ فَبَرَى النَّارَ بِعَيْنِهِ بَعْدَ مَا بَأْتِي فِيهِمَا مَا أَتَيْتُ

Then he^{-asws} said: 'O Dawood, there are two Cycles. By Allah^{-azwj}! No one praying these will see the Hellfire with his eyes after having done in these what I^{-asws} have done!'

فَلَمْ أَبْرَحْ مِنْ مَكَانِي حَتَّى عَلَّمَنِي

I did not depart from my place until he^{-asws} had taught me.

قَالَ مُحَمَّدُ بْنُ دَاوُدَ فَعَلَّمَنِي يَا أَبَتِ كَمَا عَلَّمَكْ

Muhammad Bin Dawood said, 'Teach me O father, like what he^{-asws} had taught you!'

⁵⁸⁷ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 64 b

⁵⁸⁸ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 64 c

قَالَ إِنِّي لَأَشْفِقُ عَلَيْكَ أَنْ تُصَيِّعَ

He said, 'I am fearful upon you that you might waste it!'

فُلْتُ كَلًّا إِنْ شَاءَ اللَّهُ

I said, 'Never, if Allah^{-azwj} so Desires!'

قَالَ إِذَا كَانَ يَوْمُ الْجُمُعَةِ قَبْلَ أَنْ تَزُولَ الشَّمْسُ فَصَلِّهِمَا وَاقْرَأْ فِي الرَّكْعَةِ الْأُولَى فَاتِحَةَ الْكِتَابِ وَ إِنَّا أَنْزَلْنَاهُ وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ تَسْتَفْتِيهِمَا بِفَاتِحَةِ الْكِتَابِ فَإِذَا فَرَعْتَ مِنْ قِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فِي الرَّكْعَةِ الثَّانِيَةِ فَارْفَعْ يَدَيْكَ قَبْلَ أَنْ تَرْتَعِ وَ قُلْ

He said, 'Whenever it is the day of Friday before the sun declines, pray these and recite in the first Cycle Surah(s) Al Fatiha and Al Qadr, and in the second Al Fatiha and Al Tawheed, and begin these two with Surah Al Fatiha. When you are free from reciting Surah Al Tawheed in the second Cycle, raise your hands before you do Ruk'u and say: -

إِلَهِي إِلَهِي إِلَهِي أَسْأَلُكَ رَاغِبًا وَ أَقْصِدُكَ سَائِلًا وَاقْفَا بَيْنَ يَدَيْكَ مُتَضَرِّعًا إِلَيْكَ إِنْ أَقْنَطْتَنِي ذُنُوبِي نَسَّطِي عَفْوَكَ وَ إِنْ أَسَكَّنِي عَمَلِي أَنْطَقِي صَفْحَكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ فَأَسْأَلُكَ الْعَفْوَ الْعَفْوَ-

'My God^{-azwj}! My God^{-azwj}! My God^{-azwj}! I ask You^{-azwj} being desirous, and aiming to You^{-azwj} as a beggar standing in front of You^{-azwj}, beseeching to You^{-azwj}. If my sins despair me Your^{-azwj} Pardon activates me, and if my deeds silence me, Your^{-azwj} Pardon makes me speak, so Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Houseahold! I ask You^{-azwj} for the Pardon, the Pardon!'

تَمْ تَرْتَعِ وَ تَفْرُغُ مِنْ تَسْبِيحِكَ وَ قُلْ هَذَا وَفُوفُ الْعَائِدِ بِكَ مِنَ النَّارِ يَا رَبِّ أَدْعُوكَ مُتَضَرِّعًا وَ رَاكِعًا مُتَقَرِّبًا إِلَيْكَ بِالذَّلِيلَةِ خَاشِعًا فَلَسْتُ بِأَوَّلِ مُنْطَقِي مِنْ حِشْمَةٍ مُتَدَلِّلًا أَنْتَ أَحَبُّ إِلَيَّ مُؤَلَّيٍّ أَنْتَ أَحَبُّ إِلَيَّ مُؤَلَّيٍّ-

Then perform Sajdah and be free from your glorifying and say this, 'A pausing of the one seeking Refuge with You^{-azwj} from the Fire, O Lord^{-azwj}! I supplicate to You^{-azwj} beseeching, and bowing, drawing closer to You^{-azwj} with the disgrace, humbly. I am not the first one to speak from respect, humbly. You^{-azwj} are most beloved to me my Master^{-azwj}! You^{-azwj} are most beloved to me my Master^{-azwj}!'

فَإِذَا سَجَدْتَ فَابْسُطْ يَدَيْكَ كَطَالِبٍ حَاجَةٍ وَ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ رَبِّ هَذِهِ يَدَايَ مَبْسُوطَتَانِ بَيْنَ يَدَيْكَ هَذِهِ جَوَامِعُ بَدَنِي خَاضِعَةٌ بِفَنَائِكَ وَ هَذِهِ أَسْبَابِي مُجْتَمِعَةٌ لِعِبَادَتِكَ لَا أَدْرِي بِأَيِّ نِعْمَاتِكَ أَقْلِبُ وَ لِأَيِّهَا أَقْصِدُ لِعِبَادَتِكَ أَلِمَسْنَا لَتِكَ أَمْ الرَّغْبَةَ إِلَيْكَ

When you do Sajdah, spread your hands like one seeking a need, and say, 'Glorious is my Lord^{-azwj} the Exalted, and with His^{-azwj} Praise! Lord^{-azwj}, these are my hands extended in front of You^{-azwj}! This is my whole body, humbling in Your^{-azwj} courtyard, and these are my causes gathered to worship You^{-azwj}! I don't know for which of Your^{-azwj} shall I turn and for which of these I should aim to worship You^{-azwj}! Is it for asking You^{-azwj} or the desire to You^{-azwj}?

فَأَمَّا قَلْبِي حَشِيئَةٌ مِنْكَ وَ اجْعَلْنِي فِي كُلِّ خَالِقِي لَكَ فَصْدِي أَنْتَ سَيِّدِي فِي كُلِّ مَكَانٍ وَ إِنْ حَجَبْتَ عَنْكَ أَعْيُنَ النَّاطِرِينَ إِلَيْكَ

Fill my heart with fearfulness from You^{-azwj} and Make me in all of my situation aiming to You^{-azwj}. You^{-azwj} are my Master^{-azwj} in every place, and even though eyes of the beholder are veiled from looking at You^{-azwj}!

أَسْأَلُكَ بِكَ إِذْ جَعَلْتَ فِيّ طَمَعاً فِيكَ لِعَفْوِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَرْحَمَ مِنْ يَسْأَلُكَ وَ هُوَ مَنْ قَدْ عَلِمْتَ بِكَمَالِ عُيُوبِهِ وَ ذُنُوبِهِ لَمْ يَبْسُطْ
إِلَيْكَ يَدَهُ إِلَّا نِغَةً بِكَ وَ لَا لِسَانَهُ إِلَّا فَرْحاً بِكَ

I ask You^{-azwj} by You^{-azwj} as You^{-azwj} have Made eagerness in me regarding You^{-azwj} for You^{-azwj} Pardon, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Mercy the one who is asking You^{-azwj}, and he is the one whom You^{-azwj} know of all his defects and his sins. He does not extend his hands to You^{-azwj} except trusting in You^{-azwj}, nor his tongue except in happiness with You^{-azwj}.

فَارْحَمَ مَنْ كَثُرَ ذَنْبُهُ عَلَيَّ قَلْبِيهِ وَ قَلَّتْ ذُنُوبُهُ فِي سَعَةِ عَفْوِكَ وَ جَزَّأِي جُزْمِي وَ ذَنْبِي بِمَا جَعَلْتَ مِنْ طَمَعٍ إِذَا يَسَّ الْعُرُورُ الْجُهُولُ مِنْ فَضْلِكَ أَنْ تُصَلِّيَ عَلَيَّ
مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ لِإِخْوَانِي فِيكَ الْعَفْوِ الْعَفْوِ-

Mercy the one whose sins are many upon his scarcity (of means), and scarcity of his sins in vastness of Your^{-azwj} Pardon, and Enable me to confess my crimes and my sins with what You^{-azwj} have Made of eagerness when the arrogance and the ignorance despair from Your^{-azwj} Grace. Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and I ask You^{-azwj} for my brethren for Your^{-azwj} Sake, the Pardon, the Pardon!

ثُمَّ تَجْلِسُ ثُمَّ تَسْجُدُ الثَّانِيَةَ وَ قُلْ يَا مَنْ هَدَانِي إِلَيْهِ وَ دَلَّنِي حَقِيقَةَ الْوُجُودِ عَلَيْهِ وَ سَاقَنِي مِنَ الْخَيْرَةِ إِلَى مَعْرِفَتِهِ وَ بَصَّرَنِي رُشْدِي بِرَأْفَتِهِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ
مُحَمَّدٍ وَ اقْبَلْنِي عَبْدًا وَ لَا تَذَرْنِي فَرْدًا أَنْتَ أَحَبُّ إِلَيَّ مَوْلَايَ أَنْتَ أَحَبُّ إِلَيَّ يَا مَوْلَايَ-

Then be seated. Then do the second Sajdah and say, 'O One Who Guided me to him^{-saww} and Pointed me upon the realities of existence to him^{-saww}, and Ushered me tom the confusion to recognise him^{-saww}, and Made me insightful of my rightful guidance by his^{-saww} kindness. Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Accept me as a servant and do not Leave me alone. You^{-azwj} are most beloved to me, my Master^{-azwj}! You^{-azwj} are most beloved to me O my Master^{-azwj}!

ثُمَّ قَالَ دَاوُدُ وَ اللَّهُ لَقَدْ حَلَفَ لِي عَلَيْهِمَا جَعَفَرُ بْنُ مُحَمَّدٍ ع وَ هُوَ نُجَاهُ الْقِبْلَةِ- أَنَّهُ لَا يَنْصَرِفُ أَحَدٌ مِنْ بَيْنِ يَدَيْ رَبِّهِ تَعَالَى إِلَّا مَعْفُوراً لَهُ وَ إِنْ كَانَتْ لَهُ
حَاجَةٌ فَضَاها.

Then Dawood said, 'By Allah^{-azwj}! Ja'far^{-asws} Bin Muhammad^{-asws} had sworn to me upon these two (Cycles of Salat) while he was facing the Qiblah that no one will leave from being in front of his Lord^{-azwj} the Exalted, except he would be Forgiven, and if there is a need for him, He^{-azwj} would Fulfil it''⁵⁸⁹.

66 الْجَمَالُ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع عَنِ النَّبِيِّ ص قَالَ: يَوْمَ الْجُمُعَةِ صَلَاةٌ كُلُّهُ مَا مِنْ عَبْدٍ قَامَ إِذَا ارْتَمَعَتِ الشَّمْسُ قَدْرَ رُوحٍ وَ أَكْثَرَ يُصَلِّي رُكْعَتَيْنِ
إِيمَانًا وَ احْتِسَابًا إِلَّا كَتَبَ اللَّهُ لَهُ مِائَتِي حَسَنَةٍ وَ مِائَةً مِائَتِي سَيِّئَةٍ

⁵⁸⁹ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 65

(The book) 'Al Jamaal' –

'From Ali^{-asws} Bin Abu Talib^{-asws}, from the Prophet^{-saww} having said: 'The day of Friday is Salat, all of it. There is no servant who stand when the sun rises a measurement of a spear and more, he prays two Cycles believing and anticipating, except Allah^{-azwj} will Write for him two hundred good deeds, and Delete from him two hundred evil deeds!

وَمَنْ صَلَّى ثَمَانَ رَكَعَاتٍ رَفَعَ اللَّهُ لَهُ فِي الْجَنَّةِ ثَمَانَ مِائَةِ دَرَجَةٍ وَغَفَرَ لَهُ ذُنُوبَهُ كُلَّهَا وَ مَنْ صَلَّى اثْنَيْ عَشْرَةَ رَكَعَةً كَتَبَ [كَتَبَ] اللَّهُ لَهُ أَلْفًا وَ مِائَتَيْ حَسَنَةٍ وَ مَحَا عَنْهُ أَلْفًا وَ مِائَتَيْ سَيِّئَةٍ وَ رَفَعَ لَهُ فِي الْجَنَّةِ أَلْفًا وَ مِائَتَيْ دَرَجَةٍ

And the one who prays eight Cycles, Allah^{-azwj} will Raise for him in the Paradise eight hundred ranks, and Forgive his sins for him, all of them; and the one who prays twelve Cycles Salat, Allah^{-azwj} will Write for him one thousand two hundred good deeds, and Delete from him one thousand and two hundred evil deeds, and Raise for him in the Paradise one thousand and two hundred ranks'.

وَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى الصُّبْحَ يَوْمَ الْجُمُعَةِ ثُمَّ جَلَسَ فِي الْمَسْجِدِ حَتَّى تَطْلُعَ الشَّمْسُ كَانَ لَهُ فِي الْفِرْدَوْسِ سَبْعُونَ دَرَجَةً بَعْدَ مَا بَيْنَ الدَّرَجَتَيْنِ حُضْرُ الْفَرَسِ الْمُضَمَّرِ سَبْعِينَ سَنَةً

And Rasool-Allah^{-saww} said: 'One who prays the morning Salat on the day of Friday then sits in the Masjid until the sun emerges, there will be seventy ranks for him in Al Firdows, the distance of what is between the two ranks is a horse fattening for seventy years.

وَ مَنْ صَلَّى يَوْمَ الْجُمُعَةِ أَرْبَعَ رَكَعَاتٍ قَرَأَ فِي كُلِّ رَكَعَةٍ الْحَمْدَ مَرَّةً وَ قُلْ هُوَ اللَّهُ أَحَدٌ حَسِينَ مَرَّةً لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ أَوْ يَرَى لَهُ.

And the one who prays four Cycles Salat on the day of Friday, reciting in each Cycle (Surah) Al Hamd once, and (Surah) Al Tawheed fifty-one times, will not die until he sees his seat from the Paradise, or is shown to him".⁵⁹⁰

67 جمال الأسبوع، الصلاة المعروفة بالكامل حَدَّثَ مُحَمَّدُ بْنُ وَهْبَانَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ زَكَرِيَّا الْغَلَابِيِّ - عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع وَ عَنْ عُثْبَةَ بْنِ الرَّبِيعِ - عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ يَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ عَشْرَ مَرَّاتٍ وَ مِثْلَهَا قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ وَ مِثْلَهَا قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ مِثْلَهَا قُلْ هُوَ اللَّهُ أَحَدٌ وَ مِثْلَهَا قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ مِثْلَهَا آيَةَ الْكُرْسِيِّ

(The book) 'Jamal Al Usbou' – 'The Salat well-known as 'Al Kamila' – It is narrated by Muhammad Bin wahban, from Muhammad Bin Ahmad Bin Zakariya Al Gallaby, from Muhammad Bin Ja'far Bin Umarah, from his father,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, and from Utbah Bin Al-Zubeyr, from Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather Ali^{-asws} Bin Abu Talib^{-asws} having said: 'Rasool-Allah^{-saww} said: 'One who prays four Cycles on the day of Friday before the (Friday) Salat, reciting in each Cycle Surah Al Fatiha ten times, and similar it Surah Al Falaq, and similar to it Surah Al Naas, and similar it Surah Al Tawheed, and similar to it Surah Al Kafiroun, and similar to it Ayat Al Kursy'.

⁵⁹⁰ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 66

و فِي رَوَايَةٍ أُخْرَى يَتْرَأُ عَشْرَ مَرَّاتٍ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ عَشْرَ مَرَّاتٍ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ الْمَلَائِكَةُ وَ أُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ - لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

And in another report, 'Recite ten times Surah Al Qadr, and ten times: **Allah Testifies that there is no god except Him, and (so testify) the Angels and the ones with the knowledge, maintaining His creation with justice; there is no god except Him, the Mighty, the Wise [3:18]**'.

وَ بَعْدَ فَرَاحِهِ مِنَ الصَّلَاةِ يَسْتَغْفِرُ اللَّهَ مِائَةَ مَرَّةٍ وَ يَقُولُ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ-

And after his being free from the Salat, he should seek Forgiveness of Allah^{-azwj} one hundred times, and he should say, 'I seek Forgiveness of Allah^{-azwj} my Lord^{-azwj} and I repent to Him^{-azwj}'.

وَ فِي رَوَايَةٍ أُخْرَى - أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ غَافِرُ الذَّنْبِ وَاسِعُ الْمَغْفِرَةِ

And in another report, 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, Forgiver of the sin, vast of the Forgiveness'.

وَ يَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةَ مَرَّةٍ وَ يُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ مِائَةَ مَرَّةٍ ثُمَّ يَدْعُو بَعْدَ ذَلِكَ بِالدُّعَاءِ الَّذِي يَأْتِي

And he should 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, and there is neither might nor strength except with Allah^{-azwj} the Magnificent', one hundred times; and he should send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} one hundred times, then he should supplicate after that with the supplication which shall come (later).

قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى هَذِهِ الصَّلَاةَ وَ قَالَ هَذَا الْقَوْلَ رَفَعَهُ اللَّهُ عَنْهُ شَرَّ أَهْلِ السَّمَاءِ وَ أَهْلِ الْأَرْضِ وَ شَرَّ الشَّيْطَانِ وَ شَرَّ كُلِّ سُلْطَانٍ جَائِرٍ وَ قَضَى اللَّهُ لَهُ سَبْعِينَ حَاجَةً فِي الدُّنْيَا وَ سَبْعِينَ حَاجَةً فِي الْآخِرَةِ مَقْضِيَةً غَيْرَ مَرْدُودَةٍ

Rasool-Allah^{-saww} said: 'One who prays this Salat and says this word, Allah^{-azwj} will Raise from him evil of people of the sky, and evil of people of the earth, and evil of the Satan^{-la}, and evil of every tyrannical ruler, and Allah^{-azwj} will Fulfil for him seventy needs in the world and seventy needs in the Hereafter, fulfilled without rejection'.

وَ قَالَ اللَّيْلُ وَ النَّهَارُ أَرْبَعٌ وَ عِشْرُونَ سَاعَةً يُعْبِقُ اللَّهُ تَعَالَى لِصَاحِبِ هَذِهِ الصَّلَاةِ فِي كُلِّ سَاعَةٍ لِكِرَامَتِهِ عَلَى اللَّهِ سَبْعِينَ أَلْفَ إِنْسَانٍ قَدْ اسْتَوْجِبُوا النَّارَ مِنَ الْمُؤْحَلِينَ يُعْشِقُهُمُ اللَّهُ مِنَ النَّارِ

And he^{-saww} said: 'The night and the day are of twenty-four hours. Allah^{-azwj} the Exalted, for the performer of this Salat during every hour for its prestige upon Allah^{-azwj}, Liberates seventy thousand persons from the Unitarians having deserved the Hellfire. Allah^{-azwj} liberates them from the Hellfire.

وَ لَوْ أَنَّ صَاحِبَ هَذِهِ الصَّلَاةِ أَتَى الْمَقَابِرَ فَدَعَا الْمَوْتَى أَجَابُوهُ بِإِذْنِ اللَّهِ لِكِرَامَتِهِ عَلَى اللَّهِ تَعَالَى

And if a performer of this Salat comes to the graveyard and calls the deceased, they will respond to him by the Permission of Allah^{-azwj} due to its prestige to Allah^{-azwj} the Exalted’.

ثُمَّ قَالَ ع وَ الَّذِي بَعَثَنِي بِالْحَقِّ إِنَّ الْعَبْدَ إِذَا صَلَّى هَذِهِ الصَّلَاةَ وَ دَعَا بِهَذَا الدُّعَاءِ بَعَثَ اللَّهُ لَهُ سَبْعِينَ أَلْفَ مَلَكٍ يَكْتُبُونَ لَهُ الْحَسَنَاتِ وَ يَدْفَعُونَ عَنْهُ السَّيِّئَاتِ وَ يَرْفَعُونَ لَهُ الدَّرَجَاتِ وَ يَسْتَعْفِفُونَ لَهُ وَ يُصَلُّونَ عَلَيْهِ حَتَّى يَمُوتَ

Then he^{-saww} said: ‘By the One^{-azwj} Who Sent me^{-saww} with the truth! When the servant prays this Salat and supplicates with this supplication, Allah^{-azwj} will Dispatch seventy thousand Angels to him. They will write the good deeds for him and repelling the evil deeds away from him, and their will raise the ranks for him, and seek Forgiveness for him, and sending Salawaat upon him until he dies.

وَ لَوْ أَنَّ رَجُلًا لَا يُؤَلِّدُ لَهُ وَلَدٌ وَ امْرَأَةً لَا يُؤَلِّدُ لَهَا صَلِيًّا هَذِهِ الصَّلَوَاتِ وَ دَعَا بِهَذَا الدُّعَاءِ رَزَقَهُمَا اللَّهُ وَلَدًا

And if a man not having a child being born for him, and a woman having no child being born for her, were both to pray this Salat and supplicate with this supplication, Allah^{-azwj} will Grace them a child.

وَ لَوْ مَاتَ بَعْدَ هَذِهِ الصَّلَاةِ لَكَانَ لَهُ أَجْرُ سَبْعِينَ أَلْفَ شَهِيدٍ وَ حِينَ يُفْرَغُ مِنْ هَذِهِ الصَّلَوَاتِ يُعْطِيهِ اللَّهُ بِكُلِّ قَطْرَةٍ قَطْرَتٍ مِنَ السَّمَاءِ وَ يَغْدِرُ نَبَاتِ الْأَرْضِ وَ كَتَبَ لَهُ مِثْلَ أَجْرِ إِبْرَاهِيمَ وَ مُوسَى وَ زَكَرِيَّا وَ يَحْيَى صَلَّى اللَّهُ عَلَيْهِمْ وَ آهِلِهِمْ-

And if he were to die after this Salat, there would be for him Recompense of seventy thousand martyrs; and when he is free from this Salat, Allah^{-azwj} will Give him, every drop dropping from the sky, and the number of plants of the earth, and Write for him Recompense similar to the Recompense of Ibrahim^{-as} and Musa^{-as} and Zakariya^{-as} and Yahya^{-as}, may the Salawaat of Allah^{-azwj} be upon them^{-as} and their^{-as} progenies.

وَ فَتَحَ عَلَيْهِ بَابَ الْغِنَى وَ سَدَّ عَنْهُ بَابَ الْفَقْرِ وَ لَمْ يَلِدْهُ حَيَّةٌ وَ لَا عَقْرَبٌ وَ لَا بُمُوتٌ عَرَقًا وَ لَا حَرَقًا وَ لَا شَرَقًا

And the door of riches will be opened to him and the door of poverty will be closed from him, and he will neither be stung by a snake, nor a scorpion, nor will he die by drowning, nor burning, nor sunstroke.

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقِ أَنَا الضَّامِنُ عَلَيْهِ وَ يَنْظُرُ اللَّهُ إِلَيْهِ فِي كُلِّ يَوْمٍ ثَلَاثَ مَائَةٍ وَ سِتِّينَ نَظْرَةً وَ مَنْ يَنْظُرْ إِلَيْهِ يُنْزِلُ عَلَيْهِ الرَّحْمَةَ وَ الْمَغْفِرَةَ

Ja’far^{-asws} Bin Muhammad Al-Sadiq^{-asws} said: ‘I^{-asws} am the guarantor upon him, and Allah^{-azwj} will Look at him three hundred and sixty glances every day, and the one to whom He^{-azwj} Looks at him, the Forgiveness and the Mercy will descend to him.

وَ لَوْ صَلَّى هَذِهِ الصَّلَاةَ وَ كَتَبَ مَا قَالَ فِيهَا بِرِغْفَرَانٍ وَ عَسَلَ بِمَاءِ الْمَطَرِ وَ سَقِيَ الْمَجْنُونُ وَ الْمَجْدُومُ وَ الْأَبْرَصُ لَشَفَاهُمْ اللَّهُ عَزَّ وَ جَلَّ وَ خَفَّفَ عَنْهُ وَ عَن وَالِدَيْهِ وَ لَوْ كَانَا مُشْرِكِينَ

And if he were to pray this Salat and write with saffron what is said in it, and washes with the rain water, and quenches the insane and the leper and the one with vitiligo, Allah^{-azwj} Mighty and Majestic will Heal them, and will Lighten from him and his parents and even if they had been Polytheists’.

قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ ع وَ هَذِهِ الصَّلَاةُ يُقَالُ لَهَا الْكَامِلَةُ الدُّعَاءُ بَعْدَ هَذِهِ الصَّلَاةِ:

Ja'far^{-azwj} Bin Muhammad^{-asws} said: 'This Salat is called 'Al-Kamila'; and the supplication after this Salat is: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ الصَّادِقِينَ كَمَا أَنْتَ وَ هُمْ بِكَ وَ مِنْكَ أَهْلُهُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the goodly, the pure, the truthful just as You^{-azwj}, and they^{-asws} are with You^{-azwj} and from You^{-azwj} are its rightful!

وَ أَخْفِنِي بِمُحَمَّدٍ وَ آلِهِ صَلَوَاتِكَ عَلَيْهِمْ وَ عَلَيْهِمْ كُلِّ مُهِمٍّ وَ أَقْضِ لِي بِحِمِّ كُلِّ حَاجَةٍ مَعَ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ وَ وَفِّقْنِي لِمَا يُرْضِيكَ عَنِّي وَ أَرْشِدْنِي لِلَّذِي هُوَ أَفْضَلُ وَ اعْصِمْنِي فِي جَمِيعِ أُمُورِي

And Suffice me with Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, may Your^{-azwj} Salawaat be upon him^{-as} and upon them^{-asws} for every important matter, and Fulfil for me through them^{-asws} every need with needs of the world and the Hereafter, and Harmonise me for what Satisfies You^{-azwj} with me, and Guide me to that which is superior, and Protect me in entirety of my affairs.

وَ أَعِزَّنِي مِنَ الشَّيْطَانِ الرَّجِيمِ وَ لَا تُسَلِّطْهُ عَلَيَّ طَرْفَةَ عَيْنٍ وَ لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ وَ امْتَنِعْنِي أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى أَوْ أَنْ يَصِلَ إِلَيَّ مِنْهُ مَكْرُوهٌ أَوْ أَدَى أَوْ يَسْتَفْرِغَنِي أَوْ يُزَيِّنَ لِي إِزْتِكَابَ مَا فِيهِ سَخَطُكَ وَ الْبُعْدَ مِنْ رِضْوَانِكَ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ مَا تُرِيدُ

And Shelter me from the Pelted Satan^{-la} and do not let him^{-la} prevail upon me for the blink of an eyes, neither less than that nor more, **that he may be excessive upon us or he would transgress' [20:45]**, or from any abhorrence arriving to me from him^{-la}, or harm, or him^{-la} panicking me, or adorning for me to indulge in what has Your^{-azwj} Annoyance in it, and the distancing from Your^{-azwj} Satisfaction, surely You^{-azwj} Do whatever You^{-azwj} Desire and Decide whatever You^{-azwj} Want!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انْظُرْ إِلَيَّ فِي وَقْتِي هَذَا وَ فِي جَمِيعِ أَوْقَاتِي نَظْرَةً يَكُونُ لِي فِيهَا الْخَيْرُ لِلدُّنْيَا وَ الْآخِرَةِ وَ تُقَلِّبْنِي مَعَهَا عَنْ مَوْضِعِي بِالْمَغْفِرَةِ وَ الرَّحْمَةِ وَ تَجْعَلْنِي مِنْ عُمَّتَائِكَ وَ طَلْقَائِكَ مِنَ النَّارِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} Muhammad^{-saww}, and Look at me during this time of mine and during entirety of the timings, a look (consideration) being for me in it goodness for the world and the Hereafter, and Turn me with it, from my place with the Forgiveness and the Mercy, and Make me from Your^{-azwj} liberated one and Your^{-azwj} group from the Fire!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي وَ أَهْلِي وَ مَنْ أَعْنِي بِهِ وَ أَحْزُنْ لَهُ فِي وَدَائِعِكَ وَ أَمَانِكَ وَ عِيَاذِكَ وَ جِوَارِكَ وَ جِرَاسَتِكَ وَ صِيَانَتِكَ وَ كِيَلَاءَتِكَ وَ حِيَابَتِكَ وَ رِعَابَتِكَ وَ جَمَائِكَ وَ مُرَاعَاتِكَ حَيْثُ كُنْتُ وَ أَيْنَ حَلَلْتُ فِي بَرٍّ أَوْ بَحْرٍ أَوْ سَهْلٍ أَوْ جَبَلٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make me and my family and the ones assisting me, with it, and Treasure for him in Your^{-azwj} depository, and Your^{-azwj} Safety, and Your^{-azwj} shelter, and Your^{-azwj} Vicinity, and Your^{-azwj} Guard, and Your^{-azwj}

Fortification, and Your^{-azwj} Safeguarding, and Your^{-azwj} Wall, and Your^{-azwj} Care, and Your^{-azwj} Preservation, and Your^{-azwj} Patronage wherever I may be, and wherever I may be in a land, or sea, or coast, or mountain!

وَ أَخْفِنَا شَرَّ كُلِّ عَدُوٍّ وَ بَاغٍ وَ حَاسِدٍ وَ لَاصٍ وَ مُعَانِدٍ وَ فَرِيدٍ وَ كَائِدٍ وَ عَاصِبٍ وَ ظَالِمٍ وَ مُخَاصِمٍ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ مِنْ شَرِّ الْجِنِّ وَ الْإِنْسِ وَ حُدُّهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ

And Suffice us for the evil of every enemy, and rebel, and envier, and thief, and obstinate, and individual, and usurper, and oppressor, and disputant; and from evil of every one with evil, and from evil of the Jinn and the humans, and Seize hi from his front, and his back, and from his right, and from his left, and from above him, and from under him.

وَ طَمَّهْ بِالْبَلَاءِ طَمًّا وَ عُمَّهُ بِالْبَلَاءِ عَمًّا وَ قُمَّهُ بِهِ قَمًّا وَ اجْتَنَّهُ عَنْ جَدِّ الْأَرْضِ وَ ازْمِهِ بِبَلِيَّةٍ لَا أُخْتُ لَهَا وَ اِمْنَعُهُ مِنْ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْعَى أَوْ أَنْ يَصِلَ إِلَيْنَا بِمَكْرُوهِهِ وَ أَدَى وَ أَحْلِلْ بِهِ كُلَّ بَلَاءٍ وَ أَنْزِلْ بِسَاحَتِهِ وَ عَقْوَتِهِ كُلَّ لَأْوَاءٍ وَ لَا تُمَهِّلْهُ لِحَظَّةٍ وَ لَا طَرْفَةَ عَيْنٍ أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And sweep him away with a sweeping, and Immerse him with the afflictions an immersion, and Uproot him with an uprooting, and Expose him from calamities of the earth and Pelt him with afflictions having not match for it, and Prevent him from being excessive upon it, or from rebelling, or from arriving to us with his abhorrence and harm, and Release with him every affliction and Send it down with its force and its strength every misfortune, and do not Respite him for a moment, nor for the blink of an eyes, ever, surely You^{-azwj} are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ ائْتِنِّي عَلَى بِالْعَفْوِ عَنْ ذُنُوبِي وَ التَّعْمُدِ لِحَطَايَايَ وَ الصَّفْحِ عَنْ جَرَائِي وَ الْمُسَامَحَةِ لِي وَ تَرْكِ مُؤَاخَذَتِي بِجَهْلِي وَ سُوءِ عَمَلِي وَ اعْفُ عَنِّي وَ اغْفِرْ لِي قَبِيحَ مَا كَانَ مِنِّي بِحُسْنِ مَا عِنْدَكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws}, and Deal with me what You^{-azwj} are rightful of not what I am rightful of, and Confer upon me with the Pardoning my sin, and remit my wrongdoings, and Excuse my audacities, and forgiving me, and Leave Seizing me for my ignorance and my evil deeds, and Excuse me and Forgive me the ugliness of what has happened from me by the goodness of what is with You^{-azwj}!

يَا مَنْ إِذَا وَعَدَ وَفَى وَ إِذَا تَوَعَّدَ عَفَا يَا مَنْ يَغْفُو عَنِ السَّيِّئَاتِ وَ يَعْلَمُ مَا يَفْعَلُ عِبَادَهُ يَا مَنْ يَأْمُرُ بِالْعَفْوِ وَ التَّجَاوُزِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعْفُ عَنِّي وَ تَجَاوَزْ

O One when He^{-azwj} Promises, Fulfils, and when He^{-azwj} Threatens, Pardons! O One Who Pardons the evil deeds and Knows what His^{-azwj} servants are doing! O One Who Commands with the Pardoning and the Overlooking, Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Pardon me and Overlook!

يَا كَرِيمُ يَا كَرِيمُ يَا أَكْرَمَ مِنْ كُلِّ كَرِيمٍ وَ أَرْأَفَ مِنْ كُلِّ رُءُوفٍ وَ أَعْطَفَ مِنْ كُلِّ عَطُوفٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْعِمْ عَلَيَّ بِالْعَفْوِ وَ الْعَافِيَةِ وَ الْمَغْفُورَةِ وَ الرَّحْمَةِ

O Benevolent! O Benevolent! O more Benevolent than every benevolent one, and Kinder than every kind one, and more Compassionate than every compassionate one! Send Salawaat

upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Bestow upon me with the Pardon and the well-being, and the Forgiveness and the Mercy!

أَنْتَ يَا سَيِّدِي قُلْتَ فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ يَا كَرِيمُ يَا غَفُورُ يَا جَوَادُ يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ يَا أَرْحَمَ مَنْ اسْتَرْحَمَ وَأَجْوَدَ مَنْ سَأَلَ
وَأَكْرَمَ مَنْ أُعْطِيَ

O my Master^{-azwj}! You^{-azwj} Said: **But, one who pardons and amends, so his Recompense is upon Allah. [42:40].** O Benevolent, O Forgiver, O Generous, O Favourer, O Complete! O Benefactor! O Gracious! O most Merciful of the ones showing mercy, and most Generous of the ones begged, and most benevolent of the ones giving!

صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَانظُرْ إِلَيَّ بِعَيْنِكَ الرَّحِيمَةِ نَظْرَةً تَكُونُ لِي فِيهَا الْخَيْرُ وَمَعَهَا الْمَغْفِرَةُ وَالرِّضْوَانُ وَأَعْتِقْنِي مِنَ النَّارِ وَأَنْقِذْنِي مِنَ النَّارِ وَفُكِّ
رَقَبَتِي مِنَ النَّارِ وَأَدْخِلْنِي الْجَنَّةَ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Look at me with Your^{-azwj} Merciful Eye with a look there being the goodness for me in it, and the Forgiveness with it, and the Satisfaction, and Liberate me from the Hellfire, and Save me from the Hellfire, and Liberate my neck from the Hellfire, and Admit me into the Paradise!

يَا رَحْمَانُ وَرَوْحِي مِنَ الْخُورِ الْعَيْنِ وَوَقْفِي لِمَا يُرْضِيكَ عَنِّي وَطَهِّرْنِي مِنَ الذُّنُوبِ وَطَهِّرْ قَلْبِي مِنَ الذَّنْبِ وَطَهِّرْ جَسَدِي مِنَ الدَّنَسِ وَعَيْنِي مِنَ الْخِيَانَةِ
وَصَدْرِي مِنَ الْوَسْوَاسِ وَالْحُرْجِ وَلَا تُخْرِجْنِي مِنَ الدُّنْيَا إِلَّا وَأَنْتَ عَنِّي رَاضٍ يَا أَرْحَمَ الرَّاحِمِينَ

O Beneficent, and get me married to the maiden Hourie, and Harmonise me to what Satisfied You^{-azwj} from me, and Purify me from the sins, and Purify my heart from the sin, and Purify my body from the filth, and my eyes from the treachery, and my chest from the insinuations and the hesitations, and do not Extract me from the world except and You^{-azwj} are Satisfied with me, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنِي رِزْقاً وَاسِعاً حَلالاً طَيِّباً صَباً صَباً هَيِّباً مَرِيئاً عَفِيئاً دَاراً عَاجِلاً سَيِّحاً سَرِيحاً وَسَيِّحاً سَرِيحاً وَسَيِّحاً سَرِيحاً وَشِكَا تُعِينُنِي بِهِ عَنِ جَمِيعِ
خَلْقِكَ وَتَصُونُنِي بِهِ عَمَّنْ سِوَاكَ وَسَهِّلْ لِي مِنْ أَمْرِي مَا قَدْ عَسَرَ وَأَصْلِحْ لِي مَا فَسَدَ-

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace me a vast sustenance, Permissible, good, flowing in abundance, delightful, pleasant, wholesome, lasting, immediate, abundantly plentiful, quick, closer, Making me needless by it from entirety of Your^{-azwj} creatures, and fortifying me by it from the ones besides You^{-azwj}, and Ease for me from my affairs what is difficult and Rectify for me what is spoilt.

يَا لَطِيفُ يَا لَطِيفُ اسْتَلْطِفُ اللَّهُ اللَّطِيفَ لِمَا أَخَافُ وَأُحْذَرُ تَغْيِيرُهُ أَنْ يُيَسِّرَ يَا مَنْ الْعُسْرُ عَلَيْهِ سَهْلٌ يَسِيرٌ أَسْأَلُكَ بِخَفِيِّ لَطْفِكَ وَبِمُحَمَّدٍ حَبِيبِكَ وَ
بِآلِهِ الطَّيِّبِينَ صَفْوَتِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَأَنْ تَلَطَّفَ بِي بِلَطْفِكَ اللَّطِيفِ الْخَفِيِّ

O Subtle! O Subtle! I seek the Subtlety of Allah^{-azwj} the Subtle for what I fear and am being cautious of its change from its ease, O One^{-azwj} the difficult is easy upon Him^{-azwj}! I ask You^{-azwj} by Your^{-azwj} hidden Subtlety, and by Muhammad^{-saww} Your^{-azwj} Beloved, and by his^{-saww} goodly Progeny^{-asws}, Your^{-azwj} elites, to Send Salawaat upon Muhammad^{-saww}, to be gentle with me with Your^{-azwj} Subtlety, the subtle, the hidden.

و تَفَضَّلَ عَلَيَّ بِرَحْمَتِكَ وَ جُودِكَ وَ تَوَخَّدَنِي بِنَظَرِكَ وَ نَصَرَكَ وَ جَعَلَنِي مِمَّنْ رَضِيَتْ عَنْهُ فَأَرْضِيْتَهُ وَ تَوَكَّلَ عَلَيْكَ فَكَفَيْتَهُ وَ سَأَلَكَ فَأَسْعَفْتَهُ وَ أَمَلَكَ فَكُنْتَ
عِنْدَ أَمَلِهِ

And Grace upon me with Your^{-azwj} Mercy and Your^{-azwj} Generosity, and to Particularise me with Your^{-azwj} Consideration, and Your^{-azwj} Help, and Make me from the ones You^{-azwj} Satisfied with so You^{-azwj} Satisfied him, and am relied upon You^{-azwj} so You^{-azwj} Sufficed him, and he asked You^{-azwj} So You^{-azwj} Granted him and Provided him, and he hoped to You^{-azwj} so You^{-azwj} were with his hopes!

يَا أَمَلِي يَا تَقِيِّي وَ رَحَائِي يَا عُدَّتِي يَا كَهْفِي يَا سَيْدِي يَا سَيْدِي يَا مُعْتَمِدِي يَا مُفْرَعِي يَا مَنْ هُوَ وِلِيِّي فِي كُلِّ شِدَّةٍ وَ عَلَيْهِ تَوَكَّلِي فِي كُلِّ كُرْبَةٍ وَ دُخْرِي وَ
دَخِيرَتِي فِي كُلِّ نَائِبَةٍ وَ ضُرُورَةٍ وَ عُدَّتِي وَ عِيَاذِي مِنْ كُلِّ مَرَضٍ وَ عِلَّةٍ

O my wish, O my trust, and my hope, O my weapon, O my cave, O my Master^{-azwj}, O my Master^{-azwj}, O my reliance, O my shelter, O One Who is my Guardian in every adversity, and my reliance is upon Him^{-azwj} in every distress, and my treasure and my hoard in every adversity and necessity, and my weapon, and my refuge from ever sickness and illness!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هَبْ لِي وَ لِوَالِدَيْي وَ لِوَالِدَيْي وَ لِوَالِدَيْي وَ دَوِي عِنَايَتِي الْعَافِيَةَ الشَّافِيَةَ الْكَافِيَةَ الدَّائِمَةَ التَّامَّةَ السَّابِغَةَ الْكَامِلَةَ وَ أَدِمَّهَا لَنَا وَ انشُرْهَا عَلَيْنَا
وَ امْسَحْ عَلَيْنَا بِدَكَ يَدِ الْعَافِيَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Grant me, my parents, my children, and those under my care perpetual, complete, healing, sufficient, constant, perfect, overflowing well-being. Establish it for us, spread it upon us, and Wipe your hand, the hand of well-being, over us.

وَ هَبْ لَنَا عَافِيَةً فِي أُنْزُرَ عَافِيَةً مُتَّصِلَةً بِعَافِيَةٍ عَافِيَةً تُشْتَمِلُ عَلَى عَافِيَةٍ تُحِيطُ الْعَافِيَةَ عَافِيَةً فِي الدُّنْيَا وَ عَافِيَةً فِي الْآخِرَةِ عَافِيَةً شَافِيَةً كَافِيَةً تَامَّةً دَائِمَةً مُتَّابِعَةً
مُتْرَادِفَةً مُتَّصِلَةً مُتْرَاكِمَةً مُتَضَاعِفَةً مُتَوَالِيَةً يَا وَهَّابُ يَا كَرِيمُ

Bestow upon us well-being following well-being, connected to well-being, encompassing well-being, a well-being in this world and well-being in the Hereafter, a healing well-being, a sufficient well-being, complete, perpetual, successive, synchronized, cumulative, doubling, continuous well-being, O Bestower, O Benevolent!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْضِ عَنِّي الدَّيْنَ وَ خَلِّصْنِي مِنْ أَدَاةٍ وَ بَلِيَّتِهِ وَ سَهِّلْ لِي الخُرُوجَ إِلَى كُلِّ ذِي حَقٍّ مِنْ حَقِّيهِ وَ تَحَمَّلْ عَنِّي يَا مَوْلَايَ مَطْلَمَ
عِبَادِكَ وَ تَبَعَاتِهِمْ وَ هَبْ لِي مَا بَيْنِي وَ بَيْنَكَ وَ اسْتَوْهَبْ لِي مَا بَيْنِي وَ بَيْنَ خَلْقِكَ

O Allah^{-azwj}, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}! Settle my debt, free me from its harm and afflictions, and facilitate my way to fulfil all rightful obligations. Bear on my behalf, O my Lord^{-azwj}, the wrongs committed by Your^{-azwj} servants and their acts of disobedience. Grant me what lies between You^{-azwj} and me and remove from me what lies between me and Your^{-azwj} creatures.

يَا مَنْ لَا تَنْفُصُ خَزَائِنُهُ وَ لَا يَبِيدُ مَا عِنْدَهُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ جُدْ لِي بِمَا لَا يَنْفُصُكَ وَ اعْفُ لِي عَمَّا لَا يَضُرُّكَ

O You^{-azwj} whose treasures do not decrease, and what is with You^{-azwj} does not perish. Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}. Bestow upon me from that which does not reduce You^{-azwj} and pardon me for what does not harm You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي مَثْوًى مِنْ ثَعْدِيْنَ وَبِعْدِيْنَ وَبِكَيْدِيْ وَبِخُلْفِيْ بِمَا لَا عِلْمَ لِيْ بِهِ وَبِمَا أَنَا فِيْ عَقْلَةٍ عَنْهُ وَحُدَّةٍ مِنْ مَأْمِيهِ وَمِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ وَلَا تُهْمَلْ لِحُطَّةٍ وَلَا طَرْفَةَ عَيْنٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}. Suffice me against those who oppose me, wrong me, plot against me, and deceive me with what I have no knowledge of, while I am heedless of it. Seize them from their place of safety, from before them, behind them, their right, their left, from above them, from beneath them, and do not grant them any respite for a moment or the blink of an eye. Indeed, You^{-azwj} are Able upon all things.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْزُقْنِي الْحُجَّ إِلَى بَيْتِكَ الْحَرَامِ وَزِيَارَةَ قَبْرِ نَبِيِّكَ مُحَمَّدٍ ص فِي عَامِي هَذَا وَفِي كُلِّ عَامٍ مَا أَبْقَيْتَنِي فِي يُسْرِ مِنْكَ وَعَافِيَةٍ فِي سَعَةِ رِزْقِي وَكِفَايَةٍ وَخَيْرٍ وَسَعَادَةٍ وَسَلَامَةٍ وَغِيْطَةٍ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Grace me the Hajj to Your^{-azwj} Sacred House and visitation of the grave of Your^{-azwj} Muhammad^{-saww} in this year of mine, and in every year, for as long as You^{-azwj} Cause me to remain in Ease from You^{-azwj}, and well-being in vastness of sustenance and sufficiency, and goodness, and happiness, and safety, and exultation, surely You^{-azwj} are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَانْشُرْ عَلَيَّ رَحْمَتَكَ وَافْتَحْ لِيْ أَبْوَابَ مَغْفِرَتِكَ وَافْتَحْ لِيْ أَبْوَابَ سَعَتِكَ وَافْتَحْ لِيْ أَبْوَابَ رِزْقِكَ وَافْتَحْ لِيْ أَبْوَابَ غِنَاكَ وَافْتَحْ لِيْ أَبْوَابَ تَوْفِيقِكَ وَافْتَحْ لِيْ أَبْوَابَ تَيْسِيرِكَ وَافْتَحْ لِيْ أَبْوَابَ عِصْمَتِكَ وَافْتَحْ لِيْ أَبْوَابَ عَفْوِكَ وَافْتَحْ لِيْ أَبْوَابَ عَافِيَتِكَ وَافْتَحْ لِيْ أَبْوَابَ حَوَامِعِ الْحَيْرِ وَالْبَرَكَاتِ وَالسَّعَادَاتِ وَالمُعُونَاتِ وَالكِفَايَاتِ وَالْوَقَايَاتِ وَالأَرْزَاقِ الدَّارَةِ مِنْ حَزَائِنِكَ الوَاسِعَاتِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, Open for me the doors of Your^{-azwj} Forgiveness, and open for me the doors of Your^{-azwj} Generosity, and open for me the doors of Your^{-azwj} Provision, and Open for me the doors of Your^{-azwj} abundance, and Open for me the doors of Your^{-azwj} Guidance, and Open for me the doors of Your^{-azwj} facilitation, and Open for me the doors of Your^{-azwj} Protection, and open for me the doors of Your^{-azwj} Pardon, and Open for me the doors of Your^{-azwj} well-being, and Open for me the doors of the comprehensive sources of goodness, blessings, happiness, support, sufficiency, and protection, from Your^{-azwj} vast and ample treasures.

وَاعْلِقْ عَنِّيْ أَبْوَابَ الشُّرُورِ وَالأَنْهَامِ وَالأَحْلَامِ وَالأَسْقَامِ وَالأَوْزَامِ وَالأَمْرَاضِ وَالعَلَلِ وَالعَاهَاتِ وَالأَفَاقِ وَاللَّوَارِبِ وَالمَصَائِبِ وَالمُهْمَاتِ وَالسَّدَائِدِ وَالكُرْبَاتِ وَالرِّزَابِ وَالفَجِيعَاتِ وَالحَادِثَاتِ وَالأَذِيَّاتِ وَالأَهْمُومِ وَالعُمُومِ وَالفَقْرِ وَالعُدْرِ وَالمَكْرِ وَالحُتْرِ وَالكُفْرِ وَعَذَابِ القَبْرِ وَبَلِيَّةِ أَعْدَمَ عَلَيْهَا الصَّبْرَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Close for me the doors of evil, sins, bad dreams, illnesses, ailments, diseases, afflictions, flaws, maladies, harms, misfortunes, disasters, calamities, adversities, troubles, sorrows, griefs, disasters, accidents, injuries, wrongdoings, anxieties, sorrows, poverty, treachery, deceit, plots, deceptions, and disbelief, and the torment of the grave, and the affliction for which patience is too little, surely You^{-azwj} are Able upon all things.

اللَّهُمَّ قَدْ أَمَلْتُكَ يَا مَوْلَايَ فَلَا تُخَيِّبْنِي وَ رَجَوْتُكَ فَلَا تَقْطَعْ رَجَائِي دَعَوْتُكَ يَا إِلَهِي فَلَا تَرُدَّ دُعَائِي وَ ابْتَهِلْتُ إِلَيْكَ فَلَا تُعْرِضْ عَنِّي يَا مُعْتَمِدِي وَ تَقَرَّبْتُ
إِلَيْكَ يَا بَنِيَّ مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ صَلَوَاتِكَ عَلَيْهِ وَ عَلَيْهِمْ

O Allah^{-azwj}! I have placed my hope in You^{-azwj}, O my Master^{-azwj}, so do not disappoint me. I have implored You^{-azwj}, so do not cut off my supplication. I have turned to You^{-azwj}, so do not turn me away, O the One I rely upon. I have drawn near to You^{-azwj} through Your Prophet^{-saww} Muhammad^{-saww}, and his^{-saww} pure Progeny^{-asws}, may Your^{-azwj} Salawaat be upon him^{-saww} and upon them^{-asws}!

فَأَقْضِ خَوَائِجَنَا صَغِيرَهَا وَ كَبِيرَهَا مَا ذَكَرْتَهُ وَ نَسِيتُهُ مِنْهَا مَا فَضَدْتَهُ أَوْ سَهَوْتَهُ عَنْهُ وَ مَا أَنْتَ أَعْلَمُ بِهِ وَ جَمِيعَ مَا أَنْتَ أَحْصَى لِغَدْرِهِ وَ أَنْتَ أَحْصَى
لِدُنُوبِي مِنِّي

Fulfil our needs, both small and large, whether I have mentioned them or forgotten, whether I intended them or erred, and You^{-azwj} are the One who knows best. You^{-azwj} encompass all that You^{-azwj} have decreed, and You^{-azwj} are more counting of all my sins more than me.

فَاعْفِرْهَا لِي يَا إِلَهِي إِنَّ دُنُوبِي كَثِيرَةٌ وَ أَفْعَالِي سَيِّئَةٌ وَ جَزَائِرِي وَ إِجْرَامِي عَظِيمَةٌ وَ إِفْدَامِي وَ اجْتِرَائِي أَكْثَرُ مِنْ أَنْ تُحْصَى أَوْ يُعَدَّ أَوْ يُذَكَّرَ أَوْ يُنْشَرَّ وَ
اعْتِمَادِي يَا سَيِّدِي عَلَى عَفْوِكَ وَ عَلَى مَا وَعَدْتَ بِهِ مِنْ فَضْلِكَ

So, Forgive it for me, O my God^{-azwj}, for my sins are many, my deeds are evil, my violations are great, and my transgressions and crimes exceed count, mention, or publication. My reliance is upon Your^{-azwj} Forgiveness, my Lord^{-azwj}, and on what You^{-azwj} have Promised of Your^{-azwj} Grace.

فَإِنَّكَ يَا سَيِّدِي قُلْتَ وَ قَوْلُكَ الْحَقُّ - يَا عِبَادِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ - لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ

O my Master^{-azwj}! Surely You^{-azwj} Said, and Your^{-azwj} Word is the Truth: **'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53].**

فَاعْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ أَخْطَأْتُ وَ تَعَمَّدْتُ وَ خَفِطْتُ وَ نَسِيتُ وَ عَلِمْتُ وَ شَهِدْتُ وَ رَحِمْتُكَ وَسِعَتْ كُلَّ شَيْءٍ
وَ أَنَا شَيْءٌ فَلْتَسْعِنِي رَحْمَتَكَ يَا أَرْحَمَ الرَّاحِمِينَ -

Forgive what I have done in the past and what I may do in the future, what I have concealed and what I have made known, what I have done mistakenly and what I have done intentionally, what I have remembered and what I have forgotten, what I have known and what I have witnessed. Your^{-azwj} Mercy encompasses everything, and I am but a thing, so let Your^{-azwj} Mercy encompass me, O most Merciful of the merciful ones!

مَغْفِرَتُكَ يَا سَيِّدِي أَعْظَمُ مِنْ كُلِّ شَيْءٍ فَتَفَضَّلْ بِهَا عَلَيَّ اعْفِرْ لِي يَا سَيِّدِي مَا ثَبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ وَ اعْفِرْ لِي يَا سَيِّدِي مَا آلَيْتُ عَلَى نَفْسِي أَنْ
لَا آتِيَهُ وَ تَعَمَّدْتُ لِي مَا أَكْذِبُ عَلَى نَفْسِي الْإِفْلَاحَ مِنْهُ ثُمَّ لَمْ أَفْ بِهِ وَ اصْفَحْ عَمَّا جَعَلْتُ عَلَى نَفْسِي عِنْدَ الشَّدَائِدِ وَ الْعِلَالِ وَ الْأَخْطَارِ وَ الْإِضْطِرَارِ وَ
الْمَرَضِ أَنْ لَا أَفْعَلَهُ فَلَمَّا أَقَلْتُ وَ أَحْصَيْتُ وَ عَافَيْتُ وَ أَمْتَمْتُ لَمْ يَكُنْ مِنِّي وَقَاءٌ بِهِ

Your^{-azwj} Forgiveness, O my Lord^{-azwj}, is greater than everything, so Bestow it upon me. Forgive me, O my Lord^{-azwj}, for what I repented of to You^{-azwj}, and then I returned to it. Forgive me, O

my Lord^{-azwj}, for what I promised myself not to do and then did, and have Mercy on me for what I lied to myself about regarding abstaining from it during times of distress, trials, difficulties, compulsion, and illness. So, when You^{-azwj} lessened, lifted, healed, and completed, there was no loyalty from me to it.

يَا غَافِرَ الذَّنْبِ يَا سَاتِرَ الْغُيُوبِ يَا كَاشِفَ الضُّرِّ عَنْ أَيُّوبَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَكْشِفِ ضُرِّي بِرَحْمَتِكَ وَ أَقِلَّ عَثْرَتِي بِعِزَّتِكَ

O Forgiver of sins, O Concealer of flaws, O Reliever of affliction from Ayoub^{-as}, Send Salawaat upon Muhammad and his^{-saww} Progeny^{-asws}. Remove my distress with Your^{-azwj} Mercy, and lessen my shortcomings with Your^{-azwj} Might.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ لِي فِي نَفْسِي وَ أَهْلِي وَ مَالِي وَ وَالِدِي وَ وَلَدِي وَ مَنْ يَغِيْبُنِي أَمْرُهُ وَ يُخْصِنِي الْبَرَكَاتِ الثَّامَةِ وَ كُنْ لِي وَ لَهُمْ رَاحِمًا وَ وَلِيًّا وَ حَافِظًا وَ نَاصِرًا وَ رَازِقًا وَ مُعِينًا وَ اجْعَلْنِي فِي وَدَائِعِكَ وَ أَمَانِكَ وَ حِرْزِكَ وَ حِرَاسَتِكَ وَ صِيَانَتِكَ وَ خَيْرِ مَا جَرَتْ بِهِ الْمَقَادِيرُ مِنْ عِنْدِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}. Make for me, my family, my wealth, my children, my parents, and those whom I support the complete blessings, and be compassionate and protective to me and to them, a guardian, helper, and provider. Place me in Your^{-azwj} Trust, Safety, Preservation, and Care, and in the best of what has been decreed from You^{-azwj} O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مَا قَسَمْتَ لِي مِنْ قِسْمٍ أَوْ رَزَقْتَنِي مِنْ رِزْقٍ فَاجْعَلْهُ خَلَالًا طَيِّبًا وَاسِعًا مُبَارَكًا قَرِيبَ الْمَطْلَبِ سَهْلَ الْمَأْخِذِ فِي بَيْتِ مَنْكَ وَ عَافِيَةً وَ سَلَامَةً وَ سَعَادَةً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and whatever portion You^{-azwj} have Decreed for me or provided for me from sustenance, make it lawful, pure, abundant, blessed, easy to attain, and taken with ease from You^{-azwj}, with well-being, safety, and happiness. Indeed, You^{-azwj} are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ وَسِّعْ رِزْقِي أَبَدًا مَا أَنْبَيْتَنِي وَ تَمَرَّتْهُ وَ وَفَّرَهُ وَ لَا تُكَدِّرْهُ وَ لَا تُعْبِرْهُ وَ سَهِّلْهُ وَ لَا تُنْكَدِرْهُ وَ إِنْ كَانَ فِي أُمِّ الْكِتَابِ عِنْدَكَ أَلِيَّ شَقِيًّا أَوْ مَحْرُومًا أَوْ مُفْتَرًّا عَلَيَّ رِزْقِي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Expand my sustenance for ever, for as long as You^{-azwj} Make me live, and Make it fruitful, abundant, and do not restrict it, nor make it difficult. Ease it and do not withhold it, even if it is written in the Mother of the Book with You^{-azwj} that I am miserable, deprived, or restricted in my sustenance.

فَامْخُ مِنْ أُمِّ الْكِتَابِ شَقَائِي وَ حِرْمَانِي وَ إِفْتَارِي وَ أَكْتُبْنِي عِنْدَكَ سَعِيدًا مُوَفَّقًا لِلْخَيْرِ مُوسِعًا عَلَيَّ فِي رِزْقِي فَإِنَّكَ قُلْتَ وَ أَنْتَ أَصْدَقُ الْقَائِلِينَ مَخْوَالَهُ مَا يَشَاءُ وَ يُنْبِئُ وَ عِنْدَهُ أُمُّ الْكِتَابِ

Suppress my wretchedness from Mother of the Book, and my deprivation, and my poverty, and Write me in Your^{-azwj} Presence as fortunate, compatible for the goodness, vastness of the sustenance upon me, for You^{-azwj} Said, and You^{-azwj} are most truthful of the Speakers: **Allah Deletes and Affirms whatever He so Desires to, and with Him is the Mother of the Book [13:39].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ لِوَالِدَيْ وَ اَرْحَمَهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا وَ جَارِهًا عَنِّي بِالْإِحْسَانِ إِحْسَانًا وَ بِالسَّيِّئَاتِ غُفْرَانًا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me and for my parents, and Mercy them just as they had nourished me when I was young, and Reward them on my behalf with the goodness for the goodness, and Forgiveness for the evil deeds.

وَ نَصَّرَ وُجُوهُهُمَا وَ أَحْلَاهُمَا بِبَيْتِهِمَا نَبِيَّ الرَّحْمَةِ وَ إِلَهَ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ عَلَيْهِمْ وَ اسْقَاهُمَا بِكَأْسِهِ مَشْرَبًا مَاءً عَذْبًا زَوِيًّا سَائِغًا هَنِيئًا- لَا ظَمًا بَعْدَهُ أَبَدًا وَ بَيَّضَ وُجُوهُهُمَا يَوْمَ تَبْيَضُ فِيهِ الْوُجُوهُ-

And illuminate their faces and unite them with their Prophet^{-saww}, the Prophet^{-saww} of Mercy, and his^{-saww} Progeny^{-asws}. May the Salawaat of Allah^{-azwj} be upon him^{-asws} and upon them^{-asws}. Quench their thirst with his blessed cup, offering them pure, cool, refreshing, and satisfying water. They will never experience thirst again, and brighten their faces on the day when faces will be brightened.

وَ أَعْلَاهُمَا وَ أَعْطَاهُمَا مُنْتَهَاهُمَا وَ كَتَابَهُمَا بِأَيْمَانِهِمَا وَ حِصْنَ عَنَّهُمَا سَيِّئَاتِهِمَا وَ ضَاعِفَ لُهُمَا حَسَنَاتِهِمَا وَ كُنْ أَنْتَ يَا سَيِّدِي لُهُمَا فَاقِهِمَا فَقِيرَانِ إِلَى رَحْمَتِكَ مُتَحَاجَانِ إِلَى عَفْوِكَ مُضْطَرَّانِ إِلَى غُفْرَانِكَ أَذْخِلْ قُبُورَهُمْ [قُبُورُهُمَا] الصِّبْيَاءِ وَ النَّوْرَ وَ الْفَرْخَةَ وَ السُّرُورَ وَ السَّعَةَ وَ الْحُبُورَ وَ لَا تُؤَاخِذْهُمَا بِقَبِيحِ كَانَ مِنْهُمَا

Elevate them, grant them their wishes, and present their records to them with their oaths. Purge away their misdeeds, and multiply their good deeds. Be their protector, for they are in need of Your^{-azwj} Mercy, reliant on Your forgiveness. Admit into their graves illumination, light, joy, happiness, abundance, and delight. Do not Hold them accountable for any of their imperfections.

وَ اجْعَلْهُمَا مِنْ أَهْلِ جَنَّاتِكَ جَنَّاتِ النَّعِيمِ وَ أَحْلَهُمَا دَارَ الْمُقَامَةِ مِنْ فَضْلِكَ- لَا يَمَسُّهُمَا فِيهَا نَصَبٌ وَ لَا يَمَسُّهُمَا فِيهَا لُغُوبٌ وَ أَجْرُهُمَا مِنَ الْعَذَابِ وَ اغْتَفَاهُمَا مِنَ النَّارِ وَ اجْمَعْ بَيْنِي وَ بَيْنَهُمَا فِي مُسْتَقَرِّ رَحْمَتِكَ وَ قَرِّبْ مِنْ رِضْوَانِكَ وَ مَغْفِرَتِكَ

Make them among the inhabitants of Your^{-azwj} Gardens of bliss, and Grant them a dwelling place from Your^{-azwj} bounty, wherein no fatigue shall touch them, nor will they ever be expelled from it. Deliver them from the Punishment and rescue them from the Hellfire. Bring me closer to them in the abode of Your^{-azwj} Mercy, near Your^{-azwj} Satisfaction and Your^{-azwj} Forgiveness.

وَ افْعَلْ مِثْلَ ذَلِكَ بِأَجْدَادِي وَ جَدَّائِي وَ أَعْمَامِي وَ عَمَّائِي وَ أَحْوَالِي وَ خَالَائِي وَ أَوْلَادِي وَ أُمَّهَاتِ أَوْلَادِي وَ مَعَارِفِي وَ جِيرَانِي وَ مَنْ أَحَبَّنِي وَ رَبَّائِي وَ خَدَمِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَخْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ مُحِبِّي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Do similar to that with my grandfathers and my grandmothers, and my paternal uncles and my paternal aunties, and my maternal uncles and my maternal aunties, my children, and my acquaintances, and my loved ones, and my slaves, and nourishers, and ones from the believing men and the believing women who served me, the living from them and the dead, and ones loving Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, may the greetings be upon him^{-saww} and upon them^{-asws}, surely You^{-azwj} are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ إِذَا صِرْتُ إِلَى دَارِ الْبَلَى وَنَسِيْتُ أَهْلَ الدُّنْيَا وَ لَمْ يَكُنْ لِي زَائِرٌ وَلَا ذَاكِرٌ فَكُنْ أَنْتَ يَا سَيِّدِي مُؤَسِّسِي وَ ذَاكِرِي وَ النَّاطِرُ إِلَيَّ وَ الرَّاحِمُ لِي وَ الْغَافِرُ لِذُنُوبِي وَ الصَّافِحُ عَنِّ خَطِيئَاتِي وَ الْمُنَوِّرُ لِحُفْرَتِي وَ السَّائِرُ لِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ إِنَّكَ أَنْتَ الْعَفْوُ الرَّحِيمُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and when I come to be to the house of decays and people of the world forget me, and there does not happen to be any visitor for me nor any remembering one, then O my Master^{-azwj}, You^{-azwj} be my comfort and one remembering me, and the beholder to me, and the Merciful to me, and the Forgiver of my sins, and the Excuser of my sins, and the Irradiator of my grave, and the Concealer to me by Your^{-azwj} Mercy, O most Merciful of the merciful ones, surely You^{-azwj} are the Forgiver, the Merciful!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ اجْعَلِ الْمَوْتَ خَيْرَ غَائِبٍ أَنْتَظِرُهُ وَ الْقَبْرَ خَيْرَ نَيْبٍ سَكَنْتُهُ وَ لَقِيَّ حُجَّتِي عِنْدَ خُرُوجِ رُوحِي وَ سَهِّلْ عَلَيَّ فِرَاقَ الدُّنْيَا وَ أَرِنِي قَبْلَ خُرُوجِ رُوحِي مَا تَقَرُّ بِهِ عَيْنِي وَ اجْعَلْ مَلَكَ الْمَوْتِ شَفِيقاً رَفِيقاً لِي وَ عَلَيَّ مُتَعَطِّفاً وَ بِي رءُوفاً رَحِيماً:

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws} and Make the death best of the unseen matters I await, and the grave as best of the houses I settle in, and Indoctrinate my arguments at the exit of my souls, and Ease for me separation from the world, and Show me before exit of my souls what my eyes can be delighted with, and Make the Angel of death a compassionate one, a friend to me, and being tender and revering upon me, and kind, merciful with me!

وَ اجْعَلْ مُتَقَلِّبِي أُطَيْبَ مُتَقَلِّبٍ وَ قَبْرِي أَمْسَحَ قَبْرٍ وَ أَقْلِبْنِي إِلَى رِضْوَانِكَ وَ الْجَنَّةِ وَ لَا تَجْعَلْنِي حَطْباً لِلنَّارِ يَا أَرْحَمَ الرَّاحِمِينَ

And Make my transfer best of transfers, and my grave most spacious of graves, and Transfer me to Your^{-azwj} Satisfaction and the Paradise, and do not Make me firewood for the Hellfire, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ مَا ذَكَرْتُهُ مِنْ حَوَائِجِي وَ نَسِيْتُهُ أَوْ حَفِظْتُهُ أَوْ أَهْلَيْتُهُ نَطَقَ بِهِ لِسَانِي أَوْ لَمْ يَنْطِقْ فَأَقْضِهِ لِي وَ تَفَضَّلْ بِهِ عَلَيَّ وَ أَرِنِي فِي يَوْمِي مِنْ عِلَامَاتِ إِبْرَاهِيمَ وَ تَبَايُحِ قَبُولِكَ وَ إِقْبَالِكَ مَا أَعْتَبْتُ بِهِ فِي الدُّنْيَا وَ الْآخِرَةِ وَ ارزُقْنِي التَّوْبَةَ قَبْلَ الْمَوْتِ وَ الْعِصْمَةَ وَ الطَّهَارَةَ مِنَ الذُّنُوبِ إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ - رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and whatever I remember from my needs, and have forgotten it, or I had memorised it and carried it, and my tongue speaks with it or does not speak, Fulfil it for me and Grace upon me with it, and Show me in my day from signs of Your^{-azwj} Response, and Your^{-azwj} Acceptance what I can be joyful with in the world and the Hereafter, and Grace me the repenting before the dead, and the Protection, and the Purification from the sins, surely You^{-azwj} are Able upon all things! ***'Our Lord! Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201].***

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ وَقِّفْنِي لِلْحَمْدِ عَلَى نِعْمَتِكَ الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ الشُّكْرِ لِإِحْسَانِكَ الَّذِي أَسَدَيْتَ إِلَيَّ وَ الْإِقْبَالَ عَلَيَّ تَحْمِيدِكَ وَ تَكْبِيرِكَ وَ تَسْبِيحِكَ وَ تَقْدِيسِكَ وَ تَهْلِيلِكَ وَ تَمْجِيدِكَ وَ تَعْظِيمِكَ فِي كُلِّ وَقْتٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and Harmonise me for the Praising upon Your^{-azwj} bounties which You^{-azwj} have Favoured with

upon me, and the thanking for Your^{-azwj} Favours which You^{-azwj} have Done to me, and the turning to praising You^{-azwj}, and exclaiming Your^{-azwj} Greatness, and glorifying You^{-azwj}, and extolling Your^{-azwj} Holiness, and extolling Your^{-azwj} Oneness, and exclaiming Your^{-azwj} Glory and Your^{-azwj} Magnificent during all times.

وَالرِّضَا بِفَضَائِكَ وَ قَدْرِكَ إِذَا قَضَيْتَ وَ قَدَّرْتَ وَ الصَّبْرَ عَلَى بَلَاءِكَ وَ مِحْنِكَ إِذَا ابْتَلَيْتَ وَ امْتَحَنْتَ وَ التَّسْلِيمَ عِنْدَ خْتَمِكَ إِذَا خَتَمْتَ وَ أَمَرْتَ

And being satisfied with Your^{-azwj} Decree, and Your^{-azwj} Pre-determination when You^{-azwj} Decreed and Pre-determined, and the patience upon Your^{-azwj} afflictions, and Your^{-azwj} Trials when You^{-azwj} Try and Test, and the submission at Your^{-azwj} Ordainment when You^{-azwj} Ordain and Command.

وَ رَضِي بِفَضَائِكَ وَ بَارِكْ لِي فِي فَضْلِكَ وَ عَطَائِكَ وَ سَهَّلْ لِي حُلُولَ دَارِ جَنَّتِكَ وَ أَذْهَبْ عَنِّي الْحَزْنَ بِفَضْلِكَ وَ جَنِّبْنِي مَعْصِيَتَكَ وَ أَعِزَّنِي مِنَ التَّعَرُّضِ لِمَا يُسْخِطُكَ وَ يُبَاعِدُنِي مِنْ رِضْوَانِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And Make me to be satisfied with Your^{-azwj} Decree, and Bless for me in Your^{-azwj} Grace and Your^{-azwj} Gift, and Ease for me in entering the house of Your^{-azwj} Paradise, and Remove from me the grief by Your^{-azwj} Grace, and Keep me aside from disobeying You^{-azwj}, and Shelter me from being exposed to Your^{-azwj} Wrath and from being distanced from Your^{-azwj} Satisfaction. Surely You^{-azwj} are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ احْفَظْنِي وَ احْفَظْ عَلَيَّ وَ اخْرُسْنِي وَ اخْرُسْ عَلَيَّ وَ اكْتَفِنِي وَ اكْتَفِنِي وَ اجْعَلْنِي وَ أَهْلِي وَ وُلْدِي [وَ] مِنْ يَغْنِبُنِي أَمْرُهُ وَ يُخْصِنِي فِي وَدَائِعِكَ الْمَحْفُوظَةِ وَ صِيَانَتِكَ الْمَكْلُوءَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and Protect me and Protect upon me, and Guard me and Guard upon me, and Patronise me, and Suffice me, and Make me and my family and my children, and one whose affair concerns me, and Specialise me in Your^{-azwj} Protected depository, and Your^{-azwj} Fortified fortress!

أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِهِ وَ بِحَقِّ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ رُسُلِكَ وَ حَمَلَةِ عَرْشِكَ وَ بِحَقِّ بَيْتِ الْقُرْآنِ الْحَكِيمِ وَ بِحَقِّ الْقَبْرِ الَّذِي تَضَمَّنَ حَبِيبَكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ

I ask You^{-azwj} by the right of Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and by the right of Your^{-azwj} Angels of Proximity, and Your^{-azwj} Messengers^{-as}, and Bearers of Your^{-azwj} Throne; and by the right of Yaseen and the Wise Quran, and by the right of the grave which contains Your^{-azwj} Beloved Muhammad^{-sawww}, may Your^{-azwj} Salawaat be upon him^{-sawww}!

وَ بِحَقِّ بَيْتِكَ الْحَرَامِ وَ الرَّحْنِ وَ الْمَقَامِ وَ الْأَلَاءِ الْعَظِيمِ وَ بِأَسْمَائِكَ الْحُسْنَى الْكَرَامِ وَ بِأَسْمِكَ الْأَعْظَمِ الْأَعْظَمِ الْأَجَلِّ الْأَكْرَمِ الْمَكُونِ الْمَخْرُوجِ الَّذِي إِذَا دُعِيَ بِهِ أَجَبْتَ وَ إِذَا سُئِلَ بِهِ أُعْطِيَ وَ أَسْعَفْتَ وَ لَمْ تَرُدَّ سَائِلَكَ

And by the right of Your Sacred House, and the (Yemeni) corner, and the standing place (of Ibrahim^{-as}, and the Monuments, and by Your^{-azwj} excellent Names, the Honourable, and by Your^{-azwj} Magnificent Name, the most Magnificent, the most Honourable, the hidden, the treasures which whenever it is supplicated with, it is Answered, and whenever it is asked with, he is Given and Helped, and Your^{-azwj} beggar is not returned!

وَ بِكُلِّ اسْمٍ هُوَ لَكَ أَوْ تَسَمَّيْتَ بِهِ لِأَحَدٍ مِنْ خَلْقِكَ أَوْ مَاتُورٍ فِي عِلْمِ الْغَيْبِ عِنْدَكَ وَ مَا أَحَاطَ بِهِ عِلْمُكَ وَ وَسِعَهُ حِلْمُكَ وَ اسْتَقَلَّ بِهِ عَرْشُكَ وَ بِكَ وَ لَا شَيْءَ أَعْظَمَ مِنْكَ

And by every Name which is for You^{-azwj}, or You^{-azwj} had Named with for anyone from Your^{-azwj} creatures, or Preferred in knowledge of the unseen in Your^{-azwj} Presence, and what Your^{-azwj} Knowledge Contains, and Your^{-azwj} Forbearance is capacious with, and Your^{-azwj} Pardon deems it little, and Your^{-azwj} Throne, and by You^{-azwj}, and there is nothing Mightier than You^{-azwj}!

أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تَسْمَعَ دُعَائِي وَ تُجِيبَ نِدَائِي وَ تَرْحَمَ تَضَرُّعِي وَ تُقْبَلَ عَلَيَّ وَ تُقْبَلَ تَوْبَتِي وَ تُدِيمَ عَافِيَتِي وَ تُسَهِّلَ قَضَاءَ حَاجَتِي وَ ذُنْبِي وَ تُوسِّعَ عَلَيَّ فِي رِزْقِي وَ تُصَحِّحَ جِسْمِي وَ تُطِيلَ عُمْرِي وَ تُغْفِرَ ذُنْبِي وَ تُوَفِّقَنِي لِمَا يُرْضِيكَ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Listen to my supplication, and Respond to my call, and Mercy my beseeching, and Turn to me, and Accept my repentance, and Make my well-being to be permanent, and Ease the fulfilment of my needs and my debts, and Expand upon me regarding my sustenance, and Rectify my body, and Prolong my lifespan, and Forgive my sins, and Incline me to what would Satisfy You^{-azwj}!

وَ تُقَلِّبْنِي إِلَى رِضْوَانِكَ وَ الْجَنَّةِ بِرَحْمَتِكَ وَ تُغْفِرَنِي مِنَ النَّارِ بِجُودِكَ وَ تُكْفِنَنِي كُلَّ مُهِمٍّ عَنْ أَمْرِ الدُّنْيَا وَ الْآخِرَةِ بِكَرَمِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ ذَلِكَ عَلَيْكَ يَسِيرٌ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ-

And Transfer me to Your^{-azwj} Satisfaction, and to the Paradise by Your^{-azwj} Mercy, and Liberate me from the Hellfire by Your^{-azwj} Generosity, and Suffice me for every important matter from matters of the world and the Hereafter by Your^{-azwj} Benevolence, surely You^{-azwj} are Able upon all things, and that is easy upon You^{-azwj}, and You^{-azwj} are most Merciful of the merciful ones, and may Allah^{-azwj} Send Salawaat upon our Chief Muhammad^{-saww} the Prophet^{-saww} and his^{-saww} Purified Progeny^{-asws}!

مَا يُقَالُ فِي آخِرِ سَجْدَةٍ مِنَ الصَّلَاةِ الْكَامِلَةِ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْمُمَاسَّةِ الَّتِي لَا تَتَزَعُّعُ إِلَّا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ عَفَرْتَ لِي ذُنْبِي وَ عَزَمْتَ عَلَيَّ قَضَاءَ حَوَائِجِي

What is to be said in the last Sajdah of the Salat 'Al Kamila' – 'O Allah^{-azwj}! I ask You^{-azwj} by the constant connection which does not waver, except Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive my sins for me, and Determine upon fulfilment of my needs!

وَ أَسْأَلُكَ بِالَّذِي نَظَرَ بِهِ مُوسَى إِلَى نُورِكَ وَ لَمْ يَسْتَطِعِ النَّظَرَ إِلَيْكَ لِجَلَالِكَ وَ هَيْبَتِكَ إِلَّا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَفَرْتَ لِي ذُنْبِي وَ عَزَمْتَ عَلَيَّ قَضَاءَ حَوَائِجِي

And I ask You^{-azwj} by which Musa^{-as} had looked at Your^{-azwj} Noor and was not able to look at You^{-azwj} due to Your^{-azwj} Majesty and Your^{-azwj} Awe, except Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive my sins for me and Determine upon fulfilment of my needs!

وَ أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي أَنْزَلْتَ بِهَا الصَّخْرَةَ بَعْدَ نُورِكَ فَانْتَشَقَّتْ لِاعْتِزَارِكَ عَنْ قَدْرِكَ بِلِحْظٍ أَوْ وَهْمٍ أَوْ فِكْرٍ أَوْ رُؤْيٍ بَعْلِمٍ أَوْ عَقْلِ تَعَالَيْتَ عَنْ ذَلِكَ عُلُوًّا كَبِيرًا إِلَّا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَفَرْتَ لِي ذُنْبِي وَ عَزَمْتَ عَلَيَّ قَضَاءَ حَوَائِجِي

And I ask You^{-azwj} by the Power which You^{-azwj} Send Your^{-azwj} Noor upon the rock so it was cleft asunder due to Your^{-azwj} Might of Your^{-azwj} Power in a moment, or imagination, or thought, or seeing by knowledge or intellect. You^{-azwj} are Exalted from that, Lofty, Great, except Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive my sins for me and Determined upon fulfilment of my needs!

وَ أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي نَظَرْتَ بِهَا إِلَى سَائِرِ الْجِبَالِ فَتَصَدَّعَتْ لِجَبْرِيَاءِ عَظَمَتِكَ أَقْطَارُهَا إِلَّا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَفَرْتَ لِي ذُنُوبِي وَ عَزَمْتَ عَلَيَّ قَضَاءِ حَوَائِجِي

And I ask You^{-azwj} by the Power by which You^{-azwj} Looked at rest of the mountains so they cracked in their outskirts at the Greatness of Your^{-azwj} Magnificence, except Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive my sins for me and Determine upon fulfilment of my needs!

وَ أَسْأَلُكَ بِالْقُدْرَةِ الَّتِي نَظَرْتَ بِهَا إِلَى أَعْوَارِ الْبِحَارِ فَمَاجَتْ وَ تَقَلَّبَتْ بِأَمْوِاجِهَا إِلَّا صَلَّيْتَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَفَرْتَ لِي ذُنُوبِي وَ عَزَمْتَ عَلَيَّ قَضَاءِ حَوَائِجِي

And I ask You^{-azwj} by the Power by which You^{-azwj} Looked at depths of the oceans, so they formed waves and fluctuated with their waves, except Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive my sins for me, and Determine upon fulfilment of my needs!

يَا كَافِلَ الْكُفَلَاءِ كَفَّلْتَنِي نَفْسِي حَيْثُ مَا تَوَجَّهْتُ فَاحْفَظْنِي يَا خَيْرَ لِي مِنْ أَبِي وَ أُمِّي وَ كَفَّلْتَنِي أَبِي وَ أُمِّي حَتَّى تَحْفَظَهُمَا بِبُورِكَ وَ تُوقِفَهُمَا لِطَاعَتِكَ وَ تُنَجِّيهُمَا مِنْ عَذَابِكَ

O Guarantor of guarantors! I have entrusted You^{-azwj} with my soul wherever I turn, so Protect me. O the Best for me, better than my parents. I have entrusted You^{-azwj} with my parents, Envelop them with Your^{-azwj} Noor and Guide them to obey you and Save them from Your^{-azwj} Punishment.

وَ كَفَّلْتَنِي دُيُونِي وَ دُيُونَ خَلْقِكَ عَلَيَّ حَتَّى تَفْضِيهَا جَمِيعَهَا عَنِّي وَ تُخْلِصَنِي مِنْ تَبَعَاتِهَا وَ أَمَانَاتِي حَتَّى تُؤَدِّيَهَا وَ حَاجَاتِي فِي الدُّنْيَا وَ الْآخِرَةِ حَتَّى تَفْضِيهَا وَ تَغْفِرَ لِي وَ تَرْحَمَنِي وَ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

I have entrusted You^{-azwj} with my debts and the debts of your creatures upon me, until You^{-azwj} Settle them all for me and free me from their obligations, and my needs of the world and the Hereafter until You^{-azwj} Fulfil them and Forgive (sins) for me and Mercy me, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

يَا مُخْتَمِلًا لِعِظَائِمِ الْأُمُورِ يَا مُنْتَهَى هَمِّ الْمَهْمُومِ وَ يَا كَاشِفَ الْكَرْبِ الْعَظِيمِ يَا رَبَّنَا الْعَظِيمِ شَأْنُهُ حَسْبُنَا أَنْتَ إِنَّكَ رَبُّنَا لَا إِلَهَ إِلَّا أَنْتَ إِذَا أَرَدْتَ شَيْئًا تَقُولُ لَهُ كُنْ فَيَكُونُ

O Bearer of the mighty matters! O End-point of worries of the worried, and O Remover of the mighty distress! O our Lord^{-azwj}, Magnificent is Your^{-azwj} Glory! You^{-azwj} Suffice us. Surely, You^{-azwj} are our Lord^{-azwj}, there is no god except You^{-azwj}! Whenever You^{-azwj} Want something, You^{-azwj} Say to it: "Be!" And it comes into being.

أَسْأَلُكَ بِهَذَا الدُّعَاءِ وَ بِهَذِهِ الْأَسْمَاءِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَضِّلِي لِي حَاجَاتِي وَ تُفَرِّجَ عَنِّي وَ عَنِ جَمِيعِ إِخْوَانِي الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَيَّ سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ.

I ask You^{-azwj} by this supplication and by these Names to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Fulfil my needs for me, and Relieve from me and from entirety of my brethren, the believing men and the believing women, by Your^{-azwj} Mercy, O most Merciful of the merciful ones! And May Allah^{-azwj} Send Salawaat upon our Chief Muhammad^{-saww} the Prophet^{-saww} and his^{-saww} Purified Progeny^{-asws}!''⁵⁹¹

بيان: وَ رَوَاهَا الشَّيْخُ فِي الْمُتَهَجِّدِ عَنْ مُحَمَّدِ بْنِ زَكَرِيَّا الْعَلَّابِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عُمَارَةَ عَنْ أَبِيهِ عَنِ الصَّادِقِ ع وَ عَنِ عُنْبَةَ بْنِ أَبِي الرُّبَيْرِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنِ جَدِّهِ ع وَ ذَكَرَ نَحْوًا بِمَا مَرَّ مِنَ الرَّوَايَاتِ إِلَى قَوْلِهِ

Explanation – And the Sheykh reported it in ‘Al-Mutahajjid’, from Muhammad Bin Zakariya Al-Galiby, from Ja’far Bin Muhammad Bin Umarah, from his father, from Al-Sadiq^{-asws}, and from Utba Bin Abu Al-Zubeyr, from Ja’far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, and he mentioned approximate to it from what has passed from the two reports up to his^{-asws} words: -

فَإِذَا فَرَغَ مِنَ الصَّلَاةِ اسْتَعْفَرَ اللَّهَ مِائَةَ مَرَّةٍ ثُمَّ يَقُولُ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مِائَةَ مَرَّةٍ وَ يُصَلِّيَ عَلَيَّ ص مِائَةَ مَرَّةٍ

‘When he is free from the Salat, he should seek Forgiveness of Allah^{-azwj} one hundred times, then he should 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, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’, one hundred times, and send Salawaat upon the Prophet^{-saww} one hundred times’.

قَالَ مَنْ صَلَّى هَذِهِ الصَّلَاةَ وَ قَالَ هَذَا الْقَوْلَ دَفَعَ اللَّهُ عَنْهُ شَرَّ أَهْلِ الْأَرْضِ تَمَامَ الْحَيَّةِ.

He^{-asws} said: ‘One who prays this Salat and says this word, Allah^{-azwj} will Repel from him evil of people of the earth’ – complete Hadeeth’.

68 جمال الأسنوي، صلوات الأعرابي عن محمد بن هارون عن محمد بن القاسم عن أبي يعلى بن أبي الحسين عن عبد الله بن محمد التيسابوري عن أحمد بن عبد الله عن عبد الرحمن بن زياد عن أبيه عن خازنة بن فدامة عن زيد بن ثابت قال: قام رجل من الأعراب فقال يا بني أنت و أمي يا رسول الله إننا نكون في هذه البادية و لا نعلم أن تأتيك في كل جمعة فدلتني على عمل فيه فضل صلاة يوم الجمعة إذا مضيت إلى أهلي خرتهم به

(The book) ‘Jamal Al Usbou’ – ‘Salat Al A’raby’ – from Muhammad Bin Haroun, from Muhammad Bin Al Qasim, from Abu Ya’la Bin Abu Al Husayn, from Abdullah Bin Muhammad Al Neysaburi, from Ahmad Bin Abdullah, from Abdul Rahman Bin Ziyad, from his father, from Harisa Bin Qudamah, from Zayd Bin Sabit who said,

‘A man from the Bedouins stood up. He said, ‘May my father and my mother be (sacrificed for) you^{-saww}, O Rasool-Allah^{-saww}! We tend to be in this wilderness and are not able upon

وَ أَعْطَاهُ اللَّهُ تَعَالَى ثَوَابَ مَنْ صَلَّى فِي ذَلِكَ الْيَوْمِ فِي أَمْصَارِ الْمُسْلِمِينَ وَ كَتَبَ لَهُ أَجْرَ مَنْ صَامَ وَ صَلَّى فِي ذَلِكَ الْيَوْمِ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ أَعْطَاهُ اللَّهُ مَا لَا عَيْنٌ رَأَتْ وَ لَا أُذُنٌ سَمِعَتْ.

And Allah^{-azwj} the Exalted will Give him Rewards of the one who had prayed during that that in cities of the Muslims, and Write for him Recompense of the ones who fast and pray during that day in easts of the earth and its wests, and Allah^{-azwj} will Give him what neither an eye has seen nor an ear has heard!"⁵⁹²

الْمُنْتَهَجِدُ، صَلَاةُ الْأَعْرَابِيِّ عَنِ زَيْدِ بْنِ نَابِتٍ وَ ذَكَرَ نُحْوَهُ إِلَى قَوْلِهِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسًا وَ عِشْرِينَ مَرَّةً فَإِذَا فَرَغْتَ مِنْ صَلَوَاتِكَ فَقُلْ سُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ الْكَرِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ سَبْعِينَ مَرَّةً ثُمَّ ذَكَرَ بَعْضَ مَا مَرَّ مِنَ الْفَضْلِ.

(The book) 'Al Mutahajjid' – 'Salat Al A'raby' – from Zayd Bin Sabit,

'And he mentioned approximate to it up to his^{-saww} words: 'And Surah Al Tawheed twenty-five times. When you are free from Your Salat, then say, 'Glory be to Allah^{-azwj} Lord^{-azwj} of the Honourable Throne, and there is neither might nor strength except with Allah^{-azwj} the Exalted the Magnificent' - seventy times'. Then he mentioned part of what has passed, from Al-Fazl'"⁵⁹³

⁵⁹² Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 68 a

⁵⁹³ Bihar Al-Anwaar V 86 – The Book Salat – Ch 97 H 68 b