

Salat and Its Recognition-Part II



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Salat and Its Implications-Part II

Introduction:

Salat is one of the five pillars of Islam, Imam AbiJaffar^{asws} said: Islam was built on five pillars: the **Salat**, the **Zakat**, the **Pilgrimage**, the **Soam (Fasting)** and the **Walayat**. Zrara asked: What is more important among these five pillars? Imam^{asws} responded: Walayat is the most important, because it is the soul and His^{azwj} 'Wali' are the evidence on them (the worshippers).¹ In addition, as per several traditions of Masomeen^{asws}, Salat is not accept until Zakat is accepted (ref. footnote 45, also see www.khums and Zaqat).

In Salat and its implications Part II, ahadith on various aspects of performing Salat are compiled so that our acts of worship are performed in accordance with the Commands of Allah^{azwj} as demonstrated and narrated to us by His^{azwj} Divine representatives^{asws} -The Ahul Bayt^{asws}.

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْخَشَّابِ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ رَبِيعِ الْمُسَلِّيِّ عَنِ بَحْيِيِّ بْنِ زَكَرِيَّا النَّصَّارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ سَرَّهُ أَنْ يَسْتَكْمَلَ الْإِيمَانَ كُلَّهُ فَلْيَقُلِ الْقَوْلَ مِنِّي فِي جَمِيعِ الْأَشْيَاءِ قَوْلُ آلِ مُحَمَّدٍ فِيمَا أَسْرُوا وَمَا أَعْلَنُوا وَفِيمَا بَلَّغَنِي عَنْهُمْ وَفِيمَا لَمْ يَبْلُغَنِي

Ali bin Mohammed heard it from some of his companions, who from al-Abbas bin Amir, who from Rabih al-Musali, who from Yahiya bun Zikaria al-Ansari who says the following:

I heard Abu Abd Allah^{asws} say: Whoever loves to have a complete 'Eman' (faith) must say: 'Everything that I say is from the family of Mohammed^{saww}, whatever they^{asws} kept secret or made public, whatever has reached me from them and all that which has not reached me.'²

Faith is Worthless unless One Acts upon what One Believes

أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَدَمَ بْنِ إِسْحَاقَ عَنْ هِشَامِ بْنِ الْهَيْثَمِ التَّمِيمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا مِثْمُ التَّمِيمِيُّ إِنَّ قَوْمًا آمَنُوا بِالظَّاهِرِ وَكَفَرُوا بِالْبَاطِنِ فَلَمْ يَنْفَعَهُمْ شَيْءٌ وَجَاءَ قَوْمٌ مِنْ بَعْدِهِمْ فَأَمَنُوا بِالْبَاطِنِ وَكَفَرُوا بِالظَّاهِرِ فَلَمْ يَنْفَعَهُمْ ذَلِكَ شَيْئًا وَ لَا إِيْمَانَ بِظَاهِرٍ إِلَّا بِبَاطِنٍ وَ لَا بِبَاطِنٍ إِلَّا بِظَاهِرٍ

Ahmed bin Mohammed bin Isa, who from Adam bin Ishaq, who from Hashaam, who from Al-Haitham al-Tamini, who has said the following:

Abu Abdullah^{asws} said: 'O Mithm Al-Tamimi! Those people who superficially believe but disbelieve from their hearts will not get any benefits (from their faith). However, those who believe from hearts but do not practice it will not get any benefit either. Therefore, one has no belief if it's only exoteric (Zahir) unless he also has it esoterically (Batin) and similarly one has no faith if its

¹ Al-Kafi Vol. 2 Pg. 18.

² 391, H. 6, الكافي ج : 1 ص : 391

only esoteric (Batin) without having it exoterically executed (demonstrating it).³

Prerequisites of Salat:

The most important one is to have firm belief (Eman) on Allah^{azwj} and His Divine Representatives^{asws}, has paid the due Zakat to deserving momins (believers), is in state of 'Tahrah' (purity) and have clean cloths and body, the place of Salat is not usurped, or one has the permission to offer Salat at a place which is not owned by him and is with Wuzu (Ablution), ahadith on these topic will be presented in relevant sections, we also recommend our readers to visit www.hubeali.com/islamic-practices, for more information..

The Importance of Salat

من أتى الصلاة عارفاً بحقها غفر الله له

(Amir-ul-Momineen^{asws} says): Allah^{azwj} will Forgive those who offer the Salat with full recognition of its worth.⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ أَحَبُّ الْأَعْمَالِ إِلَى اللَّهِ عَزَّ وَجَلَّ الصَّلَاةُ وَهِيَ آخِرُ وَصَايَا الْأَنْبِيَاءِ (عليهم السلام) فَمَا أَحْسَنَ الرَّجُلُ يَغْتَسِلُ أَوْ يَتَوَضَّأُ فَيَسْبِغُ الْوُضُوءَ ثُمَّ يَتَنَحَّى حَيْثُ لَا يَرَاهُ أَنْيْسٌ فَيَشْرَفُ عَلَيْهِ وَهُوَ رَاكِعٌ أَوْ سَاجِدٌ إِنَّ الْعَبْدَ إِذَا سَجَدَ فَأَطَالَ السُّجُودَ نَادَى إِبْلِيسُ يَا وَيْلَاهُ أَطَاعَ وَعَصَيْتُ وَسَجَدَ وَابْتَيْتُ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Harun ibn Kharijah from Zayd al-Shahham who has said the following:

"I heard abu' Abd Allah^{asws}, say, 'The most beloved deed in the sight of Allah^{azwj}, is Salat⁵. Prayer is the last item in the wills of the Prophets^{as}. How nice it is of a man who takes a shower or Wuzu⁶ properly and then moves away where no one can notice his presence when he is in Ruku⁷ or Sajdah⁸! When a servant of Allah^{azwj} prolongs his sajdah, Iblis^{la} (Satan) will cry and proclaim, "Woe is on me, he (this servant of Allah^{azwj}) obeys Him^{azwj} but I^{la} disobeyed, he is performing Sajdah but I refused to do".⁹

لو يعلم المصلي ما يغشاه من رحمة الله ما انفتل ولا سره أن يرفع رأسه من السجدة

(Amir-ul-Momineen^{asws} says): If the performers of Salat were aware of Allah^{azwj}'s Mercy that covers them, they would never come to the end of Salat and would never raise their heads after going into prostration.¹⁰

³ Bihar ul Anwar from Basair ul Darjat الحج - أنهم الصلاة والزكاة والحق 302 24 بحار الأنوار

⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

⁵ Praying

⁶ Ablution

⁷ Bowing down in Prayers

⁸ Prostration, putting forehead down on earth.

⁹ Al-Kafi, vol.3, Salat (note: references are not included for those Ahadith which are taken from al-Kafi, vol. 3, section Salat)

¹⁰ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِذَا قَامَ الْمُصَلِّي إِلَى الصَّلَاةِ نَزَلَتْ عَلَيْهِ الرَّحْمَةُ مِنْ أَعْنَانِ السَّمَاءِ إِلَى أَعْنَانِ الْأَرْضِ وَحَفَّتْ بِهِ الْمَلَائِكَةُ وَنَادَاهُ مَلَكٌ لَوْ يَعْلَمُ هَذَا الْمُصَلِّي مَا فِي الصَّلَاةِ مَا أَنْفَلَتْ

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Yazid ibn Khalifah who has said the following:

"I heard abu 'Abd Allah^{asws}, say, "When a person praying stands up for Salat , mercy from the horizons of the sky descend upon him as well as from the horizons of earth, angels surround him and one angel says, "Had this person known what Salat is he would not stop performing Salat .

عَنْهُ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ مُسْكَانَ عَنْ إِسْمَاعِيلَ بْنِ عَمَّارٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) صَلَاةٌ فَرِيضَةٌ خَيْرٌ مِنْ عَشْرِينَ حَجَّةً وَحَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَبًا يُتَصَدَّقُ مِنْهُ حَتَّى يَفْتَنَى.

It is a narration from him (narrator of previous Hadith) by al-Hussain ibn Sa'id from Safwan ibn Yahya from ibn Muskan from Isma'il ibn 'Ammar from abu Basir who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Performing an obligatory Salat is more virtuous than performing one Hajj. Performing one Hajj is more virtuous than giving in charity one whole house full of gold.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ إِبْرَاهِيمَ بْنِ عُمَرَ الْيَمَانِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ قَالَ صَلَاةُ الْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ .

Mohammed ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamaniy from those who narrated to him the following:

"Abu Abd Allah^{asws}, about the words of Allah^{azwj}, '**Good deeds eliminate bad deeds' (11: 116)** has said: 'It is a reference to the Salat of a believing person during the nights that eliminate his bad deeds he has performed during the day.

The Rewards for Salat

وإذا توجه إلى مصلاه ليصلي قال الله عزوجل لملائكته: يا ملائكتي أما ترون هذا عبدي كيف قد انقطع عن جميع الخلائق إلي، وأمل رحمتي وجودي ورافتي؟ أشهدكم أنني أختصه برحمتي وكراماتي. فإذا رفع يديه وقال: " الله أكبر " وأنتني على الله تعالى بعده قال الله لملائكته: أما ترون عبدي هذا كيف كبرني وعظمني ونزهنى عن أن يكون لي شريك، أو شبيه أو نظير، ورفع يديه تبرؤا عما يقوله أعدائي من الإشراف بي؟ أشهدكم يا ملائكتي أنني ساكيره واعظمه في دار جلالي، وانزهه في متنزهات دار كرامتي وإبرئه من آثامه وذنوبه من عذاب جهنم نيرانها. فإذا قال: (بسم الله الرحمن الرحيم * الحمد لله رب العالمين) فقرأ فاتحة الكتاب وسورة، قال الله تعالى لملائكته: أما ترون عبدي هذا كيف تُلذذ بقراءة كلامي؟ أشهدكم - يا - ملائكتي لاقولن له يوم القيامة: اقرأ في جناني، وارق درجاتها فلا يزال يقرأ ويرقى درجة بعدد كل حرف: درجة من ذهب، ودرجة من فضة، ودرجة من لؤلؤ، ودرجة من جواهر، ودرجة من زبرجد أخضر، ودرجة من زمرد أخضر، ودرجة من نور رب العالمين. فإذا ركع قال الله لملائكته: يا ملائكتي أما ترونه كيف تواضع لجلال عظمتي؟ أشهدكم لأعظمه في دار كبريائي، وجلالي. فإذا رفع راسه من الركوع، قال الله تعالى: أما ترونه يا ملائكتي كيف يقول: أترفع على أعدائك كما أتواضع لأوليائك، وأنتصب لخدمتك؟ أشهدكم يا ملائكتي لأجعلن جميل العقاب له ولاصيرنه إلى جناني. فإذا سجد قال الله - تعالى لملائكته -: يا ملائكتي أما ترونه كيف تواضع بعد

فاذا رفع رأسه قائماً، قال الله: يا ملائكتي لارفعنه بتواضعه كما ارتفع إلى صلاته. ثم لا يزال يقول الله لملائكته هكذا في كل ركعة. حتى إذا قعد للتشهد الاول والتشهد الثاني، قال الله تعالى: يا ملائكتي قد قضى خدمتي وعبادتي، وقعد يثني علي، ويصلي على محمد نبيي، لاثنين عليه في ملكوت السماوات والارض، ولاصلين على روحه في الارواح.

فاذا صلى على أمير المؤمنين (عليه السلام) في صلاته قال - الله له -: لاصلين عليك كما صليت عليه، ولاجعلنه شفيحك كما استشفعت به. فاذا سلم من صلاته سلم الله عليه وسلم عليه ملائكته.

And when he directs his attention towards the Salat-Mat, Allah^{azwj} Says to the Angels: 'O My^{azwj} Angels! Do you see this servant of Mine^{azwj}, how he has cut himself off from all the people and has come to Me^{azwj} and hopes for My^{azwj} Mercy and Generosity and Forgiveness? Be My^{azwj} Witnesses that I^{azwj} have singled him out for My^{azwj} Mercy and My^{azwj} Honour'.

And when he lifts his hands and says: 'Allah^{azwj} is Great!', and starts extolling Allah^{azwj}, Allah^{azwj} Says to the Angels: 'Do you see this servant of Mine^{azwj}, how he considers Me^{azwj} to be beyond any description (The most High), and Great, and Pure, and has considered Me^{azwj} to be away from any Partner, or a Likeness, or an equal, and raised his hands to be away from what My^{azwj} enemies are saying about polytheism? Be My^{azwj} witnesses, O My^{azwj} Angels, that I^{azwj} Make him to be great in the house of My^{azwj} Majesty, and Purify him with the purity of the house of My^{azwj} Prestige, and keep him away from his errors and his sins from the Punishment of Hell and its Fires'.

When he says: 'In the Name of Allah^{azwj}, the Beneficent, the Merciful. Praise be to Allah^{azwj}, the Lord^{azwj} of the worlds!' reads the Opening of the Book and another Chapter (of Holy Quran), Allah^{azwj} Says to the Angels: 'Do you see this servant of Mine^{azwj}, how he is pleasurably reciting My^{azwj} Words? Be My^{azwj} witnesses O My^{azwj} Angels, it will be said to him on the Day of Judgment: 'Read in My^{azwj} Paradise'. And he will achieve levels in accordance with every single letter of his recitation – a level of gold, a level of silver, a level of pearls, a level of jewels, a level of green diamonds, a level of green emeralds, and a level of the Light^{azwj} of the Lord^{azwj} of the worlds'.

When he bows, Allah^{azwj} Says to the Angels: 'O My^{azwj} Angels, do you see how he has humbled himself to the Majesty of My^{azwj} Greatness? Be My^{azwj} witness for I^{azwj} will Make him to be great in the house of My^{azwj} Greatness and My^{azwj} Majesty'. When he raises his head from having completed the bowing, Allah^{azwj} Says: 'Do you see him, O My^{azwj} Angels, how he is saying: 'I will raise myself against Your^{azwj} enemies as I have humbled myself to Your^{azwj} friends, and been in their service'? Be My^{azwj} witness, O My^{azwj} Angels, I^{azwj} will Make him got to a beautiful ending and Grant him a place in My^{azwj} Paradise'.

When he prostrates, Allah^{azwj} Says to His^{azwj} Angels: 'O My^{azwj} Angels! Do you see how he has humbled himself after having raised himself and is saying: 'Although I was majestic in Your^{azwj} world, I have humbled myself in front of

the Truth which has been made apparent to me'? I^{azwj} will soon Raise him with truth, and dispel by him falsehood'. When he lifts his head from the first prostration, Allah^{azwj} Says: 'O My^{azwj} Angels! Do you see how he is saying: 'Although I have paid reverence to You^{azwj}, I am lifting my head in disgrace in front of You^{azwj}'. When he goes back into prostration for the second time, Allah^{azwj} the Almighty Says: 'O My^{azwj} Angels! Do you see how this servant of Mine^{azwj} has humbled himself to Me^{azwj}? I^{azwj} will repeat My^{azwj} Mercy on him'.

When he raises his head and stands up, Allah^{azwj} Says: 'O My^{azwj} Angels! I^{azwj} will Elevate him due to his reverence, as he has lifted in his Salat'. Then, Allah^{azwj} does not stop Saying all this for each and every cycle of the Salat.

When he sits, after reciting the first and the second part of 'Tashhud', Allah^{azwj} Says: 'O My^{azwj} Angels! He has completed his service to Me^{azwj} and worship to Me^{azwj}, and is sitting for Praising Me^{azwj}, and is sending salutations upon Mohammed^{saww}, My^{azwj} Prophet^{saww}, I^{azwj} will also Send Praises on him in the kingdoms of the heavens and the earth, and Salutations upon his soul from among the souls'.

When he sends salutations upon the Commander of the Faithful^{asws} in his Salat, Allah^{azwj} Says to him: 'I^{azwj} Send Salutations upon you just like you have sent salutations upon him^{asws}, and Make him^{asws} to be your intercessor as you have sought it by him^{asws}'.

When he sends greetings in his Salat, Allah^{azwj} Sends to him greetings, and the Angles send to him greetings.¹¹

Those Who Preserve Salat and Those Who Lose

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبَانَ بْنِ تَغْلِبَ قَالَ كُنْتُ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بِالْمَزْدَلِيَّةِ فَلَمَّا انصَرَفَ انقَتَ إِلَيَّ فَقَالَ يَا أَبَانَ الصَّلَوَاتُ الْخَمْسُ الْمَفْرُوضَاتُ مَنْ أَقَامَ حُدُودَهُنَّ وَحَافِظَ عَلَى مَوَاقِيْتِهِنَّ لَقِيَ اللَّهَ يَوْمَ الْقِيَامَةِ وَ لَهُ عِنْدَهُ عَهْدٌ يُدْخِلُهُ بِهِ الْجَنَّةَ وَ مَنْ لَمْ يُقِمَّ حُدُودَهُنَّ وَ لَمْ يُحَافِظْ عَلَى مَوَاقِيْتِهِنَّ لَقِيَ اللَّهَ وَ لَمْ يَعْهَدْ لَهُ إِذْ شَاءَ عَذَابُهُ وَ إِذْ شَاءَ غَفَرَ لَهُ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunis ibn 'Abd al-Rahman from 'Abel al-Rahman ibn al-Hajjaj from Aban ibn Taghlib who has said the following:

"Once I performed Salat with abu Abd Allah^{asws}, in Muzdalifah (a place in Makkah). When he^{asws} completed Salat he^{asws} turned to me and said: 'O Aban, the five times Salat every day is obligatory. Those who properly observe the rules about these prayers and perform them in their designated times they, on the Day of Judgment, will come in the presence of Allah^{azwj} with their established covenant before Him^{azwj}, because of which they will be admitted in paradise. Those who ignore the rules about Salat and ignore the times designated for them, they will come in the presence of Allah^{azwj} without having any established covenant with Him^{azwj}. He^{azwj} then will decide about them. He^{azwj} may punish or forgive them as He^{azwj} will wish."

¹¹ Tafseer Imam Hassan Askari^{asws}, H. 319

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ يُونُسَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قِيلَ لَهُ وَ أَنَا حَاضِرٌ الرَّجُلُ يَكُونُ فِي صَلَاتِهِ خَالِيًا فَيَدْخُلُهُ الْعُجْبُ فَقَالَ إِذَا كَانَ أَوَّلَ صَلَاتِهِ بِنِيَّةٍ يُرِيدُ بِهَا رَبَّهُ فَلَا يَضُرُّهُ مَا دَخَلَهُ بَعْدَ ذَلِكَ فَلْيَمُضْ فِي صَلَاتِهِ وَ لِيَخْسَأَ الشَّيْطَانُ .

Ali ibn Ibrahim has narrated from Mohammed ibn Isa, who from Yunus ibn 'Abd al-Rahman from Yunus ibn 'Ammar who has said the following:

"Someone asked abu Abd Allah^{asws}, while I was present, 'What is the rule about a man who is in Salat free of negative feelings but then he feels self-importance? Imam^{asws} replied: If in the beginning his intention was only for his Allah^{azwj}, then such feeling does not affect his prayers negatively, he should continue his Salat and Satan is humiliated.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ بَيْنَمَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَالِسٌ فِي الْمَسْجِدِ إِذْ دَخَلَ رَجُلٌ فَقَامَ يُصَلِّي فَلَمْ يُنِمْ رُكُوعَهُ وَ لَا سُجُودَهُ فَقَالَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) تَقَرَّ كَثْرَ الْعُرَابِ لَيْنُ مَاتَ هَذَا وَ هَكَذَا صَلَاتُهُ لِيَمُوتَنَّ عَلَى غَيْرِ دِينِي .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umyr from 'Umar ibn 'Udhaynah from Zurrah who has said the following:

A man entered the Masjid when the Messenger of Allah^{saww} was present. He began to perform Salat without properly doing Ruku and Sajdah. The Prophet^{saww} said: 'He acted like a crow picking up grain from the ground. If he dies with his Salat of such conditions, he dies in a religion other than my religion.

عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لَا تَنْتَهَوْنَ بِصَلَاتِكُمْ فَإِنَّ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ عِنْدَ مَوْتِهِ لَيْسَ مِنِّي مَنْ اسْتَخَفَّ بِصَلَاتِهِ لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِرًا لَا يَرُدُّ عَلَيْهِ الْحَوْضَ لَا وَ اللَّهُ .

It is also narrated by the previous narrator by his father from Hammad from Haiz from Zurarah who has said the following:

Abu Jafar^{asws} has said: 'you must not consider your Salat insignificant; the Holy Prophet said when he was about to leave this World, "Those who consider their Salat insignificant are not of my people, as well as those who drink intoxicating liquor. They will not be able to come to me at the pond of al-Kawthar, certainly not.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ الْعَيْصِ بْنِ الْقَاسِمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ اللَّهُ إِنَّهُ لَيَأْتِي عَلَى الرَّجُلِ خَمْسُونَ سَنَةً وَ مَا قَبِلَ اللَّهُ مِنْهُ صَلَاةً وَاحِدَةً فَأَيُّ شَيْءٍ أَشَدُّ مِنْ هَذَا وَ اللَّهُ إِنَّكُمْ لَتَعْرِفُونَ مِنْ جِيرَانِكُمْ وَ أَصْحَابِكُمْ مَنْ لَوْ كَانَ يُصَلِّي لِيَعْصِيَكُمْ مَا قَبِلَهَا مِنْهُ لِاسْتِخْفَافِهِ بِهَا إِنَّ اللَّهَ عَزَّ وَ جَلَّ لَا يَقْبَلُ إِلَّا الْحَسَنَ فَكَيْفَ يَقْبَلُ مَا يُسْتَخْفَى بِهِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammad ibn Isa from al-Hussain ibn Said from Safwan ibn Yahya from Isa ibn al-Qasim who has said the following:

Abu Abd Allah^{asws} has said: 'A man may become fifty years old, but Allah^{azwj} has accepted not even one Salat from him. What can be more serious than this? By Allah^{azwj}, you may also find someone in your neighbourhood who performs Salat with you, but it is not accepted from him due to his considering

it insignificant. Allah^{azwj} does not accept anything other than what is good. How then He^{azwj} will accept what that person considers insignificant?

وَ بِهِذَا الْإِسْنَادِ عَنْ حَرِيزٍ عَنِ الْفَضِيلِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ الَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ قَالَ هِيَ الْفَرِيضَةُ قُلْتُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ هِيَ النَّافِلَةُ .

It is narrated from the same chain of narrators from Hariz from al-Fudayl who has said the following:

I asked abu Jafar^{asws} about the words of Allah^{azwj}, **'Those who are protective of their Salat (23:9)**. The Imam said: 'It means obligatory prayers.' I then asked about, **'Those who are ever observing their Salat (70:23)**. The Imam^{asws} said: 'It means recommended Salat.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ دَاوُدَ بْنِ قُرَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَوْلُهُ تَعَالَى إِنَّ الصَّلَاةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَابًا تَابِتًا وَ لَيْسَ إِنْ عَجَلْتَ قَلِيلًا أَوْ أَخَّرْتَ قَلِيلًا بِالَّذِي يَضُرُّكَ مَا لَمْ تُضَيِّعْ تِلْكَ الْبِضَاعَةَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِقَوْمٍ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Said from Fadalah ibn Ayyub from Dawud ibn Farqad who has said the following:

I asked from Abu Abd Allah^{asws} about the words of Allah^{azwj}, **'Salat was made obligatory in designated times' (4:105)**. The Imam^{asws} replied, 'It is an established obligation. If you performed earlier or delayed a little, it is not harmful as long as you did not lose them altogether. Allah^{azwj} Says about some people, **'They lost Salat and followed their lustful desires so they face deviation (19:60)**.'

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الصَّلَاةُ وَكُلُّ بِهَا مَلَكٌ لَيْسَ لَهُ عَمَلٌ غَيْرُهَا فَإِذَا فُرِعَ مِنْهَا قَبِضَهَا ثُمَّ صَعِدَ بِهَا فَإِنْ كَانَتْ مِمَّا تُقْبَلُ قُبِلَتْ وَ إِنْ كَانَتْ مِمَّا لَا تُقْبَلُ قِيلَ لَهُ رُدَّهَا عَلَى عَبْدِي فَيُنزَلُ بِهَا حَتَّى يَضْرِبَ بِهَا وَجْهَهُ ثُمَّ يَقُولُ أَفْ لَكَ مَا يَزَالُ لَكَ عَمَلٌ يَعْنِينِي .

Abu Ali al-Ash'ariy has narrated from Mohammed ibn 'Abd al-Jabbar from Safwan ibn Yahya from Harun ibn Kharijah who has said the following:

'Abu' Abd Allah^{asws} has said that for Salat an angel is assigned and he has no other task to perform. When one completes a Salat, the angel takes it and ascends to heaven. If it is of the kind that is accepted, it then is accepted, but if it is of unacceptable kind, it then is said to him, 'Return it to my servant.' He then descends down with that Salat and strikes it against his face saying, "Woe is upon you. You continue to have such deeds that make me tired.'

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَوْصِنِي فَقَالَ لَا تَدْعُ الصَّلَاةَ مُتَعَمِّدًا فَإِنَّ مَنْ تَرَكَهَا مُتَعَمِّدًا فَقَدْ بَرَّئْتُ مِنْهُ مِلَّةُ الْإِسْلَامِ .

Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad from Ja'far ibn Mohammed al-Ash'ariy from al-Qaddah who has said the following:

'Abu 'Abd Allah^{asws} has said that a man came to the Holy Prophet^{saww} asking, 'O Messenger of Allah^{saww}, give me a good advice.' He^{saww} said: 'You must not give up Salat intentionally; the community of Islam is free from an obligations towards the one who gives up Salat intentionally.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ قَالَ صَلَّى اللَّيْلُ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Ali ibn Asbat from Mohammed ibn Ali ibn abu 'Abd Allah from abu al-Hassan^{asws} who has said the following:

'About the words of Allah^{azwj}: ***'They invented monkish manners, even though We had not made it obligatory on them, except to seek the pleasure of Allah' (57: 26)***, the Imam^{asws} said that it (pleasure of Allah^{azwj}) is a reference to Salat during the night.'

لا يقومن الرجل في الصلاة متكاسلا و لا متقاعسا

(Amir-ul-Momineen^{asws} says): One should not offer Salat in a state of laziness and tiredness.¹²

Salat is Made Obligatory

ابْنُ مَحْبُوبٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي حَمْرَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ فُؤَلْتُ لَهُ فَمَنَى فُرِضَتِ الصَّلَاةُ عَلَى الْمُسْلِمِينَ عَلَى مَا هُمْ عَلَيْهِ الْيَوْمَ فَقَالَ بِالْمَدِينَةِ حِينَ ظَهَرَتِ الدَّعْوَةُ وَ قَوِيَ الْإِسْلَامُ وَ كَتَبَ اللَّهُ عَزَّ وَ جَلَّ عَلَى الْمُسْلِمِينَ الْجِهَادَ وَ زَادَ رَسُولُ اللَّهِ ص فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ فِي الظُّهْرِ رَكَعَتَيْنِ وَ فِي الْعَصْرِ رَكَعَتَيْنِ وَ فِي الْمَغْرِبِ رَكَعَةً وَ فِي الْعِشَاءِ الْآخِرَةِ رَكَعَتَيْنِ وَ أَقْرَ الْفَجْرَ عَلَى مَا فُرِضَتْ لِتَعْجِيلِ نُزُولِ مَلَائِكَةِ النَّهَارِ مِنَ السَّمَاءِ وَ لِتَعْجِيلِ عُرُوجِ مَلَائِكَةِ اللَّيْلِ إِلَى السَّمَاءِ وَ كَانَ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ يَسْتَهْدُونَ مَعَ رَسُولِ اللَّهِ ص صَلَاةَ الْفَجْرِ فَلِذَلِكَ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ فَرَّانَ الْفَجْرِ إِنَّ فَرَّانَ الْفَجْرِ كَانَ مَشْهُودًا يَسْتَهْدُهُ الْمُسْلِمُونَ وَ يَسْتَهْدُهُ مَلَائِكَةُ النَّهَارِ وَ مَلَائِكَةُ اللَّيْلِ

Ibn Mahbub has narrated from Hisham ibn Salim from abu Hamzah from Sa'id ibn al-Musayyib who has narrated the following:

Then the Messenger of Allah^{saww} left for al-Medina.' I then asked, 'When Salat became obligatory for the Muslims as it is today?' He^{asws} said: 'It happened in al-Medina when his call spread in public and Islam became strong. Allah^{azwj} has made Jihad (fighting for the cause of Allah) obligatory on the Muslims. Then the Messenger of Allah^{saww} increased the number of Rak'ats of Salat by seven Rak 'ats. He increased two Rak'at with al-Zuhr, two with al-Asr, one with al-Maghrib, two with 'Isha' and left the morning Salat (prayer) as it was because of the quicker coming of the angels of the day from the sky and the ascending of the angels of the night to the sky. The angels of the day and the angels of the night attended the morning Salat (prayer) with the Messenger of Allah^{saww} and for this reason Allah^{azwj} has said: ' ... the reading at dawn,

¹² <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

because the reading at dawn is attended.' (17:78) The Muslims attended as well as the angels of the day and the angels of the night.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدَ بْنَ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى وَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَمَّا فَرَضَ اللَّهُ عَزَّ وَ جَلَّ مِنَ الصَّلَاةِ فَقَالَ خَمْسُ صَلَوَاتٍ فِي اللَّيْلِ وَ النَّهَارِ فَقُلْتُ فَهَلْ سَمَّاهُنَّ وَ بَيَّنَّهِنَّ فِي كِتَابِهِ قَالَ نَعَمْ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ وَ دُلُوكِهَا زَوَالِهَا فَفِيهَا بَيْنَ دُلُوكِ الشَّمْسِ إِلَى غَسَقِ اللَّيْلِ أَرْبَعُ صَلَوَاتٍ سَمَّاهُنَّ اللَّهُ وَ بَيَّنَّهِنَّ وَ وَقَّتَهُنَّ وَ غَسَقُ اللَّيْلِ هُوَ انْتِصَافُهُ ثُمَّ قَالَ تَبَارَكَ وَ تَعَالَى وَ فَرَّانَ الْفَجْرِ إِنَّ فَرَّانَ الْفَجْرِ كَانَ مَشْهُوداً فَهَذِهِ الْخَامِسَةُ وَ قَالَ اللَّهُ تَعَالَى ذَلِكَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ وَ طَرَفَاهُ الْمَغْرِبِ وَ الْغَدَاةَ وَ زُلْفَا مِنَ اللَّيْلِ وَ هِيَ صَلَاةُ الْعِشَاءِ الْآخِرَةِ وَ قَالَ تَعَالَى حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوَسْطَى وَ هِيَ صَلَاةُ الظُّهْرِ وَ هِيَ أَوَّلُ صَلَاةٍ صَلَّاهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ هِيَ وَسْطُ النَّهَارِ وَ وَسْطُ الصَّلَاتَيْنِ بِالنَّهَارِ صَلَاةُ الْغَدَاةِ وَ صَلَاةُ الْعَصْرِ وَ فِي بَعْضِ الْقِرَاءَةِ حَافِظُوا عَلَى الصَّلَوَاتِ وَ الصَّلَاةِ الْوَسْطَى صَلَاةَ الْعَصْرِ وَ قَوْمُوا لِلَّهِ قَانِتِينَ قَالَ وَ نَزَلَتْ هَذِهِ آيَةُ يَوْمِ الْجُمُعَةِ وَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فِي سَفَرِهِ فَقَنَّتْ فِيهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) وَ تَرَكَهَا عَلَى حَالِهَا فِي السَّفَرِ وَ الْحَضَرِ وَ أَضَافَ لِلْمُؤْمِمِ رَكَعَتَيْنِ وَ إِمَاماً وَضِعَتْ الرِّكَعَتَانِ اللَّتَانِ أَضَافَهُمَا النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) يَوْمَ الْجُمُعَةِ لِلْمُؤْمِمِ لِمَكَانِ الْخُطْبَتَيْنِ مَعَ الْإِمَامِ فَمَنْ صَلَّى يَوْمَ الْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ فَلْيَصَلِّهَا أَرْبَعَ رَكَعَاتٍ كَصَلَاةِ الظُّهْرِ فِي سَائِرِ الْأَيَّامِ .

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn 'Isa and Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa and Mohammed ibn Ismail from al-Fadi ibn Shadhan all Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

"I once asked abu Ja'far^{asws} about how much of Salat Allah^{azwj}, has made obligatory. The Imam^{asws} said: 'During one day and night five Salat are made obligatory.' I then asked, 'Has He^{azwj} named and explained them in His^{azwj} book?' The Imam^{asws} said: 'Yes, Allah^{azwj}, has Said to His Holy Prophet^{saww}, "**Perform Salat after the sun declines to the west, on midday until the darkness of the night.**" (17:78). The sun declines on midday. There are four Salat between midday and the darkness of the night. Allah^{azwj} has named, explained and timed them. Darkness of night is in midnight. He^{azwj} has then Said: ". . . and the recitation (performing Salat) at dawn and recitation at dawn was witnessed (attended by the angels of the day and those of the nights)."

These are five Salat (prayers). Allah^{azwj}, about this issue has Said: "**Perform Salat on both ends of the day, [which is sunset and morning], and in a part of the night.**" (11: 116) This is al- 'Isha' Salat He^{azwj} has Said: "**Preserve Salat especially the middle Salat.**" (2:239) Middle Salat is al-Zuhr Salat which is the first Salat the Messenger of Allah^{saww} performed.

It is in the middle of two Salat during the day, the morning and al- 'Asr Salat. In some of the recitations it is said: "Preserve Salawat (prayers) and the middle Salat." Middle Salat is Al-ASR Salat.' About the words of Allah^{azwj}, "**Stand up praying before Allah,**" The Imam^{asws} said: 'This verse was revealed on Friday when the Messenger of Allah^{saww} was on a journey. The Messenger of Allah^{saww} prayed before Allah^{azwj} on Friday and adapted it as it is during a journey or when at home. For those at home he^{saww} added two Rak'ats. He^{azwj} reduced two Rak'at which the Holy Prophet, had added on Friday for people when at home, because of the two sermons which a prayer leader delivers. Those who perform Friday prayer without congregation, they perform it four Rak'at like al-Zuhr Salat in other days.

¹³ Al-Kafi, vol, 8, H 14983, h 536,

الكافي ج : 8 ص : 339

حَمَّادٌ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْفَرَضِ فِي الصَّلَاةِ فَقَالَ الْوَقْتُ وَالطَّهْرُ وَالْقِبْلَةُ وَالْتَوَجُّهُ وَالرُّكُوعُ وَالسُّجُودُ وَالِدُعَاءُ قُلْتُ مَا سِوَى ذَلِكَ قَالَ سُنَّةٌ فِي فَرِيضَةٍ .

Hammad has narrated from Hariz from Zurarah from who has said the following:

'I once asked abu Ja'far^{asws} about what is obligatory in Salat. Imam^{asws} said: (these are) 'the time, being al-Tahur (cleansing), facing al-Qiblah (al-Ka'bah), paying attention, al-Ruku and al-Sujud and recitation. The rest are recommended in an obligatory duty.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ عَشْرُ رَكَعَاتٍ رَكَعَاتٍ مِنَ الظُّهْرِ وَ رَكَعَاتٍ مِنَ العَصْرِ وَ رَكَعَاتٍ الصُّبْحِ وَ رَكَعَاتٍ المَغْرِبِ وَ رَكَعَاتٍ العِشَاءِ الأَخْرَةَ لَمْ يَجُوزْ الوَهْمُ فِيهِنَّ وَ مَنْ وَهَمَ فِي شَيْءٍ مِنْهُنَّ اسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالًا وَ هِيَ الصَّلَاةُ الَّتِي فَرَضَهَا اللهُ عَزَّ وَ جَلَّ عَلَى الْمُؤْمِنِينَ فِي الفُرْقَانِ وَ فَوَضَّ إِلَى مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فَرَادَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فِي الصَّلَاةِ سَبْعَ رَكَعَاتٍ وَ هِيَ سُنَّةٌ لَيْسَ فِيهَا قِرَاءَةٌ إِنَّمَا هُوَ تَسْبِيحٌ وَ تَهْلِيلٌ وَ تَكْبِيرٌ وَ دُعَاءٌ فَالْوَهْمُ إِنَّمَا يَكُونُ فِيهِنَّ فَرَادَ رَسُولُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) فِي صَلَاةِ الْمُقِيمِ غَيْرِ المُسَافِرِ رَكَعَتَيْنِ فِي الظُّهْرِ وَ العَصْرِ وَ العِشَاءِ الأَخْرَةَ وَ رَكَعَةً فِي المَغْرِبِ لِلْمُقِيمِ وَ المُسَافِرِ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Zurarah who has said the following:

"Abu Ja'far^{asws} has said: 'There is ten Rak'at in Salat. There are two for al-Zuhr, two for al-Asr, two Rak'at of Morning, two Rak'at of al-Maghrib and two Rak'at of al-'Isha' al-Akhirah.

In this number of Salats, mistakes are not acceptable. If one faces mistakes in such Salat, the person (offering it) performs it again. There are Salat which Allah^{azwj}, made obligatory on believers in al-Quran. He^{azwj} Delegated Mohammed^{saww}, and the Holy Prophet^{saww} increased seven Rak'ats. There are six of them, which have no recitations. They have Tasbih (Allah^{azwj} is free of all defects), Tahlil, (no one deserves worship except Allah^{azwj}) Takbir (Allah^{azwj} is great beyond description), and prayer. Mistakes within these Rak'at, are dealt with in accordance to certain rules. The Messenger of Allah^{saww} increased two Rak'at for those at home in al-Zuhr, al-'Asr, al-'Isha' al-Akhirah and one Rak'at to al-Maghrib for those at home as well as for those on a journey.'

إذا قام الرجل في الصلاة أقبل إبليس ينظر إليه حسدا لما يرى من رحمة الله التي تغشاه

(Amir-ul-Momineen^{asws} says): When you prepare yourselves to offer a Salat, the Eblis comes to look at you enviously for he notices how Allah^{azwj}'s Mercy is covering you.¹⁴

¹⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

The Rewards For Wuzu (Ablution)

Ahadith on how to perform Wuzu (Ablution) are presented elsewhere, see for example www.hubeali.com/islamic-practices. Here is rare hadith of Imam Hassan Askari^{asws}, on rewards of performing Wuzu is included:

وقال رسول الله (صلى الله عليه وآله): إن العبد إذا توضأ فغسل وجهه، تناثرت - عنه - ذنوب وجهه. وإذا غسل يديه إلى المرفقين تناثرت عنه ذنوب يديه. وإذا مسح برأسه تناثرت عنه ذنوب رأسه. وإذا مسح رجليه - أو غسلها للتقية - تناثرت عنه ذنوب رجليه. وإن قال في أول وضوءه " بسم الله الرحمن الرحيم " طهرت أعضاؤه كلها من الذنوب. وإن قال في آخر وضوءه أو غسله من الجنابة: " سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت أستغفرك وأتوب إليك، وأشهد أن محمداً عبداً ورسولك، وأشهد أن علياً وليك وخليفتك بعد نبيك على خليفتك، وإن أوليائه وأوصيائه خلفاؤك " تحانت عنه ذنوبه كلها كما يتحات ورق الشجر، وخلق الله بعدد كل قطرة من قطرات وضوءه أو غسله ملكاً يسبح الله ويقده ويهلله ويكبره، ويصلي على محمد وآله الطيبين، وثواب ذلك لهذا المتوضئ، ثم يأمر الله بوضوءه أو غسله فيختم عليه بخاتم من خواتم رب العزة، ثم يرفع تحت العرش حيث لا تناله اللصوص، ولا يلحقه السوس ولا يفسده الأعداء، حتى يرد عليه ويسلم إليه، أو في ما هو أوج، وأفقر ما يكون إليه، فيعطى بذلك في الجنة ما لا يحصيه العادون ولا يعي عليه الحافظون، ويغفر الله له جميع ذنوبه حتى تكون صلاته نافلة.

The Messenger of Allah^{saww} said: 'When a servant washes his face during ablution, the sins of his face fall away. And when he washes his hands to the elbows, the sins of his hands fall away. And when he wipes his head, the sins of his head fall away. And when he wipes his feet, or washes them due to dissimulation, the sins of his feet fall away.

And, if he says at the inception of the ablution, "In the Name of Allah^{azwj} the Beneficent, the Merciful", all his body parts get purified from sins'. And if he says at the end of the ablution or the greater ablution (*Janabat*), "Glory be to You^{azwj}, our Lord^{azwj} and Praise be to You^{azwj}. I bear witness that there is no god except for You^{azwj}, I seek forgiveness from You^{azwj} and repent to You^{azwj}. And I bear witness that Mohammed^{saww} is Your^{azwj} Servant and Your^{azwj} Messenger^{saww}. And I bear witness that Ali^{asws} is a Guardian from You^{azwj}, and Your^{azwj} Caliph after Your^{azwj} Prophet^{saww} to Your^{azwj} Caliphate. And their^{asws} friends and Trustees are Your^{azwj} Caliphs", all his sins shed off like the shedding of the leaves from a tree, and Allah^{azwj} Creates for every drop from the drops used by him in his ablution and his washing, Angels who glorify Allah^{azwj} and extol His^{azwj} Holiness and Greatness, and send salutations on Mohammed^{saww} and his^{saww} goodly Progeny^{asws}, and the rewards of that are for this performer of the ablution.

Then Allah^{azwj} Orders, for his ablution or washing, a seal from among the seals of the Mighty Lord^{azwj}, which is then taken to the bottom of the Throne, from where neither can a thief steal it, nor termites inflict upon it, and nor does it get spoilt by the enemies, until it returns safely back to him at a time when he is needy and the poorest in the universe. He is then given for that in paradise, the like of which the counters cannot calculate and nor can the memorizers memorise them. And then He^{azwj} Forgives all his sins to the extent that it gets included in his non-obligatory Salat'.¹⁵

¹⁵ Tafseer Imam Hassan Askari^{asws}, H. 319

The Time of Fazilat¹⁶ for Salat

ليس من عمل أحب إلى الله من الصلاة لا تشغلنكم عن أوقاتها أمور الدنيا فإن الله ذم أقواما استهانوا بأوقاتها فقال

Salat is the most favourable deed to Allah^{azwj}. The worldly pleasures should never distract you from offering the Salat on their proper times. Allah^{azwj} has rebuked those who disregarded the times of their Salat. Allah^{azwj} Says: **Woe to the Salat ones, who are ignorant of their Salat** (107:4-5).¹⁷

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ عَلَانَ عَنْ حَمَّادِ بْنِ عَيْسَى وَصَفْوَانَ بْنِ يَحْيَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِنَّ مِنَ الْأَشْيَاءِ أَشْيَاءَ مُوسَّعَةً وَأَشْيَاءَ مُضَيِّقَةً فَالصَّلَاةُ مِمَّا وَسَّعَ فِيهِ نُقْدَمُ مَرَّةً وَتُؤَخَّرُ أُخْرَى وَ الْجُمُعَةُ مِمَّا ضَيَّقَ فِيهَا فَإِنَّ وَقْتَهَا يَوْمَ الْجُمُعَةِ سَاعَةٌ تَزُولُ وَ وَقْتُ الْعَصْرِ فِيهَا وَقْتُ الطُّهْرِ فِي غَيْرِهَا .

A number of our people have narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn al-Hassan ibn 'Allan from Hammad ibn 'Isa and from Safwan ibn Yahya from Rib'iy ibn 'Abd Allah from al-Fudayl ibn Yasar who has said the following:

"Abu Ja'far^{asws} has said: 'Of the things certain ones are of a longer timing and others are of shorter timing. Salat is of longer timing. It can be performed earlier and later. Friday Salat is of a short timing. On Friday its time is a Sa'ah which then vanishes. The time for al- Asr Salat on Friday is the time for al- Zuhr on other days.'"

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَصْلَحَكَ اللَّهُ وَقْتُ كُلِّ صَلَاةٍ أَوَّلُ الْوَقْتِ أَفْضَلُ أَوْ أَوْسَطُهُ أَوْ آخِرُهُ فَقَالَ أَوَّلُهُ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ مِنَ الْخَيْرِ مَا يُعْجَلُ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Zurarah who has said the following:

"I once said to abu Ja'far^{asws}: 'I pray to Allah^{azwj} to keep you well, of the timing for Salat, what portion is better? Is it the beginning, the middle or the end of time?' The Imam^{asws} said: 'It is the beginning of it; the Messenger of Allah^{saww} has said: "Allah^{azwj} Loves of good things, the most that which is done earlier.'

و لا يصل الرجل نافلة في وقت فريضة و لا يتركها إلا من عذر و ليقض بعد ذلك إذا أمكنه القضاء فإن الله عز و جل يقول الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ هم الذين يقضون ما فاتهم من الليل بالنهار و من النهار بالليل

(Amir-ul-Momineen^{asws} says): Avoid offering a recommendable Salat in the time of an obligatory one. You should not leave offering the 'Nafilas' unless there is an accepted excuse. You may settle the missed 'nafilas' afterwards. Allah^{azwj} Says: **The persistent in their Salat are those who settle their Salat that they missed at night in day and settle the Salat that they missed in the day at night.** (70:23).¹⁸

¹⁶ The best time to offer Salat within its time frame

¹⁷ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 : ص : 611

¹⁸ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 : ص : 611

The Time-Span of Al-Zuhar and Al-Asr Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ ذَكَرَ أَنَّكَ قُلْتَ إِنَّ أَوَّلَ صَلَاةٍ أَفْتَرَضَهَا اللَّهُ عَلَى نَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الظُّهْرُ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ أَقِمِ الصَّلَاةَ لِذُلُوكِ الشَّمْسِ فَإِذَا زَالَتِ الشَّمْسُ لَمْ يَمْنَعَكَ إِلَّا سُبْحَتُكَ ثُمَّ لَا تَزَالُ فِي وَقْتِ إِلَى أَنْ يَصِيرَ الظِّلُّ قَامَةً وَهُوَ آخِرُ الْوَقْتِ فَإِذَا صَارَ الظِّلُّ قَامَةً دَخَلَ وَقْتُ الْعَصْرِ فَلَمْ يَزَلْ فِي وَقْتِ الْعَصْرِ حَتَّى يَصِيرَ الظِّلُّ قَامَتَيْنِ وَ ذَلِكَ الْمَسَاءُ فَقَالَ صَدَقَ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Yazid ibn Khalifah who has said the following:

"I once said to abu 'Abd Allah^{asws} that 'Umar ibn Hanzalah has reported to us from you about timing (for Salat). Imam Abu Abd Allah^{asws} asked: If this is so then he does not ascribe lies to us. I then said he quotes your statements. He says the first Salat which Allah^{azwj} made obligatory on His Prophet^{saww} was al-Zuhr Salat. Allah^{azwj} Says: **'Perform Salat from the time of declining of the Sun toward the West at noontime (17:78).'** So when the Sun declines toward the West at noon time, there is no other obstacle except your 'Nafil'¹⁹. This time continues until the shadow of an object becomes equal to its length and that is the end of this time. When the shadow of an object becomes equal to its length, it is the time for al-Asr Salat which continues until the shadow of an object becomes double its length and that is evening. (Upon listen to this, Imam^{asws}) said: 'He narrated the truth.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مِسْمَعِ بْنِ عَبْدِ الْمَلِكِ قَالَ إِذَا صَلَّيْتَ الظُّهْرَ فَقَدْ دَخَلَ وَقْتُ الْعَصْرِ إِلَّا أَنْ يَبِينَ يَدَيْهَا سُبْحَةً فَذَلِكَ إِلَيْكَ إِنْ شِئْتَ طَوَّلْتَ وَ إِنْ شِئْتَ قَصَّرْتَ .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Mohammed ibn al-Hassan from 'Abd Allah ibn 'Abd al-Rahman from Misma' ibn 'Abd Malik who has said the following:

'Imam^{asws} has said: 'When you complete al-Zuhr Salat, it is time for al- 'Asr Salat except that before it there is Nafl (recommended Salat) and it is up to you to make it lengthy or a short one.'

المنتظر وقت الصلاة بعد العصر زائر الله و حق على الله جل و عز أن يكرم زائره و يعطيه ما سأل

(Amir-ul-Momineen^{asws} says): Anyone who waits for the Salat time after the Asr Salat, it is like visiting Allah^{azwj}. It is appropriate for Allah^{azwj} to honour His visitors and respond to their needs.²⁰

The Time-Span of Maghrib and Isha Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَحْمَدَ بْنِ أَشْتَمِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ وَقْتُ الْمَغْرِبِ إِذَا ذَهَبَتِ الْحُمْرَةُ مِنَ الْمَشْرِقِ وَ تَدْرِي كَيْفَ ذَلِكَ قُلْتُ لَا قَالَ لِأَنَّ الْمَشْرِقَ مُطَّلٌّ عَلَى الْمَغْرِبِ هَكَذَا وَ رَفَعَ يَمِينَهُ فَوْقَ يَسَارِهِ فَإِذَا غَابَتْ هَاهُنَا ذَهَبَتْ الْحُمْرَةُ مِنْ هَاهُنَا .

¹⁹ Recommended Salat

²⁰ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn Ahmad ibn 'Ushaym from certain persons of our people who have said the following:

"I once heard abu 'Abd Allah^{asws} say, 'It is time for al-Maghrib Salat when the redness disappears from the East. Do you know how it happens?' I replied, 'No, I do not know.' Imam^{asws} said that it is because the East is under-hanged in relation to the West like this.' Imam^{asws} raised his^{asws} right hand over his left hand. 'When it is sunset here (West), the redness disappears from there (East).'"

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ يَزِيدَ بْنِ خَلِيفَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ عُمَرَ بْنَ حَنْظَلَةَ أَتَانَا عَنْكَ بِوَقْتٍ قَالَ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا لَا يَكْذِبُ عَلَيْنَا قُلْتُ قَالَ وَقْتُ الْمَغْرِبِ إِذَا غَابَ الْقُرْصُ إِلَّا أَنْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ إِذَا جَدَّ بِهِ السَّيْرُ أَحْرَرَ الْمَغْرِبَ وَ يَجْمَعُ بَيْنَهَا وَ بَيْنَ الْعِشَاءِ فَقَالَ صَدَقَ وَ قَالَ وَقْتُ الْعِشَاءِ حِينَ يَغِيبُ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ وَ وَقْتُ الْفَجْرِ حِينَ يَبْدُو حَتَّى يُضِيءَ

Ali ibn Ibrahim has narrated from Mohammed ibn Isa, who from Yunus from Yazid ibn Khalifah who has the following:

"I once said to abu 'Abd Allah^{asws} that 'Umar ibn Hanzalah has reported something from you about the timing. Abu 'Abd Allah^{asws} said: 'Rest assured, he does not forge untrue reports from us^{asws}.' I said that he has said: 'It is the time of Sunset when the dusk disappears (Sunset takes place) except that the Messenger of Allah^{asws} when tired on a journey delayed al-Maghrib and performed both of them together with al-Isha'. Imam^{asws} said: 'He has spoken the truth.' Imam^{asws} said that the time of al-Isha' is from when brightness disappears, up to one-third of the night and the time for dawn Salat is from when it is clear up till the rays come out."

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ ابْنِ فَضَّالٍ قَالَ سَأَلَ عَلِيُّ بْنُ أَسْبَاطٍ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) وَ نَحْنُ نَسْمَعُ الشَّفَقَ الْحُمْرَةَ أَوْ الْبَيَاضَ فَقَالَ الْحُمْرَةُ لَوْ كَانَ الْبَيَاضُ كَانَ إِلَى ثُلُثِ اللَّيْلِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from ibn Faddal who has said the following:

"Ali ibn Asbat once asked abu al-Hassan^{asws} when we were listening, about the brightness if it is redness or whiteness. Imam^{asws} said: 'It is the redness; in the case of the condition of whiteness, it (virtuous time for al-Maghrib) remains up to one third of the night'."

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ عُمَرَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ وَقْتُ الْمَغْرِبِ فِي السَّفَرِ إِلَى رُبْعِ اللَّيْلِ .

Mohammed ibn Yahya has narrated from Salmah ibn al-Khattab from Mohammed ibn al-Walid from Aban ibn 'Uthman from 'Umar ibn Yazid who has said the following:

"Abu' Abd Allah^{asws}, has said: 'the time for al-Maghrib Salat on a journey remains until passing of one-fourth of the night.'

The Time-Span for Al-Fajr

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَالِمٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَخْبِرْنِي بِأَفْضَلِ الْمَوَاقِيتِ فِي صَلَاةِ الْفَجْرِ فَقَالَ مَعَ طُلُوعِ الْفَجْرِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ وَفَرَّانَ الْفَجْرِ إِنَّ فَرَّانَ الْفَجْرِ كَانَ مَشْهُودًا بِعَيْنِي صَلَاةِ الْفَجْرِ تَشْهَدُهُ مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَإِذَا صَلَّى الْعَبْدُ الصُّبْحَ مَعَ طُلُوعِ الْفَجْرِ أُتْبِتَتْ لَهُ مَرَّتَيْنِ أُتْبِتَهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr from 'Abd al-Rahman ibn Salim from Ishaq ibn 'Ammar who has said the following:

"I once asked abu 'Abd Allah^{asws} to teach me about the most excellent time for the morning Salat. Imam^{asws} said: 'About the coming of dawn, Allah^{azwj} Says, "**You must perform Salat and the recitation at dawn. The recitation at dawn certainly was witnessed (17:78).**" It is a reference to the morning Salat which is witnessed (attended) by the angels of the night and the angels of the day. Then a servant of Allah^{azwj} performs Salat at dawn, it is written in his favour twice: once by the angels of the night and once by the angels of the day.

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ وَقْتُ الْفَجْرِ حِينَ يَنْشَقُّ الْفَجْرُ إِلَى أَنْ يَجَلَّ الصُّبْحُ السَّمَاءَ وَ لَا يَنْبَغِي تَأْخِيرُ ذَلِكَ عَمْدًا لِكِنَّهُ وَقْتُ لِمَنْ شُغِلَ أَوْ نَسِيَ أَوْ نَامَ .

Ali has narrated from his father ibn abu 'Umayr from Hammad al-Halabi who has said the following:

'Abu' Abd Allah^{asws} has said: 'The time for morning Salat begins when dawn opens, until morning (with rays) brightens the sky. It is not proper to delay purposely; however, there is time for those who are preoccupied, forget or are sleeping.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ عَنْ أَبِي الْحَسَنِ الْعَسْكَرِيِّ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا انْتَصَفَ اللَّيْلُ ظَهَرَ بَيَاضٌ فِي وَسْطِ السَّمَاءِ شِبْهُ عَمُودٍ مِنْ حَدِيدٍ تُضِيءُ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً ثُمَّ يَذْهَبُ وَ يُظْلَمُ فَإِذَا بَقِيَ ثُلُثُ اللَّيْلِ ظَهَرَ بَيَاضٌ مِنْ قِبَلِ الْمَشْرِقِ فَأَضَاءَتْ لَهُ الدُّنْيَا فَيَكُونُ سَاعَةً ثُمَّ يَذْهَبُ وَ هُوَ وَقْتُ صَلَاةِ اللَّيْلِ ثُمَّ يُظْلَمُ قَبْلَ الْفَجْرِ ثُمَّ يَطْلُعُ الْفَجْرُ الصَّادِقُ مِنْ قِبَلِ الْمَشْرِقِ قَالَ وَ مَنْ أَرَادَ أَنْ يُصَلِّيَ صَلَاةَ اللَّيْلِ فِي نِصْفِ اللَّيْلِ فَذَلِكَ لَهُ .

Ali ibn Ibrahim has narrated from Ali ibn Mohammed al-Qasaniy from Sulaman ibn Hafs al-Marwazi who has said the following:

"Abu al-Hassan, al-'Askari^{asws} has said: 'At midnight a white spot appears in the middle of the sky like pillar of iron, because of which it gives light in the world. It's there for an hour, then it goes out and it becomes dark. It is when there is one-third of the night left, whiteness appears in the East which gives light to the World and after an hour it goes out. This is the time for Salat of night. It then becomes dark before dawn, and then the true dawn appears from the East.' The Imam^{asws} said: 'Those who like to perform Salat of night at midnight that is for them.'

توكلوا على الله عند ركعتي الفجر بعد فراغكم منها ففيها تعطى الرغائب

(Amir-ul-Momineen^{asws} says): Depend upon Allah^{azwj} after performing the two rak'as of the Fajr Salat. The demands are settled during that Salat.²¹

سفي المسجد بعد طلوع الفجر إلى طلوع الشمس أسرع في طلب الرزق من الضرب في الأرض

(Amir-ul-Momineen^{asws} says): Sitting in mosques from start of Fajr until sunrise is better for the acquisition of sustenance rather than running around in the world (to earn wages).²²

Facing the al-Qiblah (al-Kabah)

إذا قام أحدكم بين يدي الله فليتجوز و ليقيم صلبه و لا يحنني

(Amir-ul-Momineen^{asws} says): When you want to stand before your Lord^{azwj} in the Salat, you should face the qiblah and stand straight without bending.²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ بِاللَّيْلِ وَالنَّهَارِ إِذَا لَمْ تَرَ الشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ قَالَ اجْتَهِدْ رَأْيَكَ وَتَعَمَّدِ الْقِبْلَةَ جُهْدَكَ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from 'Uthman ibn 'Isa from Sama'ah, who has said the following:

"I once asked him^{asws} (the Imam) about performing Salat during the night and during the day when the Sun, the Moon and stars cannot be seen. Imam^{asws} said: 'Strive to come up with your best opinion about al-Qiblah.'

عَلِيٌّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لِمَ صَارَ الرَّجُلُ يَحْرَفُ فِي الصَّلَاةِ إِلَى الْيَسَارِ فَقَالَ لِأَنَّ لِلْكَعْبَةِ سِتَّةَ حُدُودٍ أَرْبَعَةٌ مِنْهَا عَنْ يَسَارِكَ وَ اثْنَانِ مِنْهَا عَلَى يَمِينِكَ فَمَنْ أَجَلَ ذَلِكَ وَقَعَ التَّحْرِيفُ إِلَى الْيَسَارِ .

Ali ibn Mohammed has narrated in a marfu manner the following:

"Abu 'Abd Allah^{asws} was asked this question: 'Why is man told to incline toward the left when facing the direction of Qiblah?' He^{asws} replied, 'Ka'bah has six limits, four on the left and two on the right; for this reason inclination is toward the left.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا صَلَّيْتَ وَأَنْتَ عَلَى غَيْرِ الْقِبْلَةِ فَاسْتَبَانَ لَكَ أَنْتَ صَلَّيْتَ عَلَى غَيْرِ الْقِبْلَةِ وَأَنْتَ فِي وَقْتٍ فَأَعِدْ فَإِنَّ فَائِكَ الْوَقْتُ فَلَا تُعِدْ .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir, who from Ali ibn Mahziyar from Fadalah ibn Ayyub, who from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

²¹ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص 2 : ج 2

²² Ibid

²³ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص 2 : ج 2

'Abu 'Abd Allah^{asws} has said: 'If you have performed a Salat without facing al-Qiblah (by mistake). You must perform it again, only if you realize it in time. If the time is gone, it is not obligatory for you to perform it again.'

وَ بِهِذَا الْإِسْنَادِ عَنْ فَضَالَةَ عَنْ أَبِيَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ صَلَّى الْعِدَّةَ بِلَيْلٍ غَرَّهُ مِنْ ذَلِكَ الْقَمَرُ وَ نَامَ حَتَّى طَلَعَتِ الشَّمْسُ فَأَخْبِرَ أَنَّهُ صَلَّى بِلَيْلٍ قَالَ يُعِيدُ صَلَاتَهُ .

Through the same chain of narrators as that of the previous Hadith it is narrated from Fadalah from Aban from Zurarah who has said the following:

"Abu Ja'far^{asws} said about a man who performs the morning Salat during the night mistakenly because of moon light and then goes to sleep until sunrise and he then is informed of having performed his morning Salat during the night, that: 'He must perform it again.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلْمَةَ بْنِ الْخَطَّابِ عَنْ يَحْيَى بْنِ إِبرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ صَلَّى فِي غَيْرِ وَقْتٍ فَلَا صَلَاةَ لَهُ .

Mohammed ibn Yahya has narrated from Salmah ibn al-Khattab, from Yahya ibn Ibrahim ibn abu al-Bilad from his father from abu Basir, who has said the following:

"Abu' Abd Allah^{asws} has said: 'One who performs a Salat before its time; his Salat is not valid.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزِ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يُجْزَى الشَّحْرِيُّ أَبَدًا إِذَا لَمْ يُعْلَمْ أَيْنَ وَجْهُ الْقِبْلَةِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad from Hariz from Zurarah who has said the following:

Abu Ja'far^{asws} has said: 'An investigation is always sufficient in determining the direction of al-Qiblah.'

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي رَجُلٍ صَلَّى عَلَى غَيْرِ الْقِبْلَةِ فَيَعْلَمُ وَ هُوَ فِي الصَّلَاةِ قَبْلَ أَنْ يُفْرِعَ مِنْ صَلَاتِهِ قَالَ إِنْ كَانَ مُتَوَجِّهًا فِيمَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ فَلْيُحَوَّلْ وَجْهَهُ إِلَى الْقِبْلَةِ سَاعَةً يَعْلَمُ وَ إِنْ كَانَ مُتَوَجِّهًا إِلَى دُبُرِ الْقِبْلَةِ فَلْيَقْطَعْ الصَّلَاةَ ثُمَّ يَحْوِلْ وَجْهَهُ إِلَى الْقِبْلَةِ ثُمَّ يَفْتَحِ الصَّلَاةَ .

Ahmad ibn Idris and Mohammed ibn Yahya have narrated from Mohammed ibn Ahmad from Ahmad ibn al-Hassan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabatiy who has said the following:

'Abu' Abd Allah^{asws} has said that a man may perform a Salat without facing proper al-Qiblah. He may realise it before completing the Salat. If his face is within one hundred eighty degrees of the al-Qiblah he must turn to al-Qiblah as soon as he realises. If his back is toward al-Qiblah, he must discontinue the Salat, then turn to al-Qiblah and begin the Salat again.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَكُونُ فِي قَفْرِ مِنَ الْأَرْضِ فِي يَوْمٍ غَيِمٍ فَيُصَلِّي لِغَيْرِ الْقِبْلَةِ ثُمَّ يُصَحِّي فَيَعْلَمُ أَنَّهُ صَلَّى لِغَيْرِ الْقِبْلَةِ كَيْفَ يَصْنَعُ قَالَ إِنْ كَانَ فِي وَقْتٍ فَلْيُعِدْ صَلَاتَهُ وَ إِنْ كَانَ مَضَى الْوَقْتُ فَحَسْبُهُ اجْتِهَادُهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn abu 'Umayr from Hisham ibn Salim from Sulayman ibn Khalid who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who is in unpopulated land on a cloudy day and performs Salat facing a wrong direction, Clouds then clear and he finds out about his Salat having been performed facing a wrong direction. What he must do? The Imam^{asws} said: 'If there is still time, he must recite his Salat again but if the time has passed, then whatever investigation he had done (previously) was sufficient.'

لا تخرجوا بالسيوف إلى الحرم و لا يصل أحدكم و بين يديه سيف فإن القبلة أمن

(Amir-ul-Momineen^{asws} says): Do not go to the Holy 'Al-Harm' with your swords. Do not offer Salat while a sword/weapon is put before you, for the Kiblah is sanctuary/security.²⁴

الصلاة في الحرمين تعدل ألف صلاة

(Amir-ul-Momineen^{asws} says): A single Salat in the two places 'Al-Harameen' is equal to one thousand Salat in other places.²⁵

ليخضع الرجل في صلاته فإنه من خشع لله في الركعة فلا يعيب بشيء في صلاة

(Amir-ul-Momineen^{asws} says): You should show reverence/respect during offering the Salat. To show reverence in one rak'a means to have the whole Salat flawless.²⁶

Combining Two Salat

مُحَمَّدُ بْنُ يُحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صَلَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) بِالنَّاسِ الظُّهْرَ وَالْعَصْرَ حِينَ زَالَتِ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ الْمُعْرَبَ وَالْعِشَاءَ الْآخِرَةَ قَبْلَ سُفُوطِ الشَّقَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِنَّمَا فَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِيَتَسِعَ الْوَقْتُ عَلَى أُمَّتِهِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al -Hakam from 'Abd Allah ibn Bukayr from Zurarah who has said the following:

'Abu' Abd Allah^{asws} has said: 'The Messenger of Allah^{saww} performed al-Zuhr and al- 'Asr Salat when the Sun declined (toward the west at noon-time) in congregation without any reason. He^{saww} also performed al-Maghrib and al-'Isha' Salat in congregation before disappearing of al-Shafaq (redness from the West)²⁷ without any reason to do so. The Messenger of Allah^{saww} did so to make it easier for his followers.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ شَهِدْتُ الْمُعْرَبَ لَيْلَةَ مَطِيرَةٍ فِي مَسْجِدِ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَحِينَ كَانَ قَرِيبًا مِنَ الشَّقَقِ نَادَوْا وَ أَقَامُوا الصَّلَاةَ

²⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

²⁵ Ibid

²⁶ Ibid

²⁷ Disappearance of redness from the East is the time of al-Maghrib.

Ali bin Mohammed has narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr from 'Abd Allah ibn Sinan who has said the following:

'I once was present in the Masjid of the Messenger of Allah^{saww}, during the time of al-Maghrib Salat on a rainy evening. When it was near al-Shafaq (redness), they said Azan (call for Salat) and performed Salat of al-Maghrib. People were given time to perform two Rak'at Salat, then the Moizin (Caller) stood in his place in Masjid, said the Azan and they performed al-Isha' Salat. People then left for their homes. I asked abu 'Abd Allah^{asws} about it. Imam^{asws} replied, 'yes, the Messenger of Allah^{saww} had certainly done so.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ الْفَضْلِ بْنِ مُحَمَّدٍ عَنِ يَحْيَى بْنِ أَبِي زَكَرِيَّا عَنْ أَبَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الظُّهْرَ وَالْعَصْرَ عِنْدَ مَا زَالَتِ الشَّمْسُ بِأَدَانَ وَ إِقَامَتَيْنِ وَقَالَ إِنِّي عَلَى حَاجَةٍ فَتَنَقَّلُوا .

Ali ibn Mohammed has narrated from al-Fadl ibn Mohammed ibn Yahya ibn Zakariya from Aban from Safwan al-Jammal who has said the following:

"Abu 'Abd Allah^{asws} performed with us al-Zuhr and al-Asr Salat after the sun declined (toward the West at noontime), with one Azan and two 'Iqamah, and said: 'I need something to do, so you can perform recommended Salat (if you want). "

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ عَبَّاسِ النَّاقِدِ قَالَ تَفَرَّقَ مَا كَانَ فِي يَدَيَّ وَ تَفَرَّقَ عَنِّي حُرَفَائِي فَشَكَّوْتُ ذَلِكَ إِلَى أَبِي مُحَمَّدٍ (عَلَيْهِ السَّلَام) فَقَالَ لِي اجْمَعْ بَيْنَ الصَّلَاتَيْنِ الظُّهْرِ وَالْعَصْرِ تَرَى مَا تُحِبُّ .

Mohammed ibn Yahya has narrated from Mohammed ibn Ahmad from 'Abbas al-Naqid who has said the following:

"My belongings and associates were scattered and I complained about it before Abu Mohammed^{asws}. The Imam^{asws} replied: 'Perform al-Zuhr and al-'Asr Salat soon after the other; you will see whatever you love.'

Salat Without Time-Span Restrictions

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ بُرَيْسَ عَنِ هَاشِمِ بْنِ أَبِي سَعِيدٍ الْمُكَارِي عَنِ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ خَمْسُ صَلَوَاتٍ تُصَلِّيَهُنَّ فِي كُلِّ وَقْتٍ صَلَاةُ الْكُسُوفِ وَ الصَّلَاةُ عَلَى الْمَيِّتِ وَ صَلَاةُ الْإِحْرَامِ وَ الصَّلَاةُ الَّتِي تُفُوتُ وَ صَلَاةُ الطَّوَافِ مِنَ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ وَ بَعْدَ الْعَصْرِ إِلَى اللَّيْلِ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus ibn Hashim ibn Sa'id al-Mukariy from abu Basir who has said the following:

'Abu 'Abd Allah^{asws} has said: 'There are five Salat which you can perform anytime you want. Such Salat are because of an eclipse; for a deceased; for 'Ihram; for making up a missed one; and for Tawaf (Kabah) from dawn to sunrise and after al-Asr until night.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ خَمْسُ صَلَوَاتٍ لَا تُتْرَكُ عَلَى كُلِّ حَالٍ إِذَا طُفَّتْ بِالْبَيْتِ وَ إِذَا أُرِدْتَ أَنْ تُحْرِمَ وَ صَلَاةَ الْكُسُوفِ وَ إِذَا نَسِيتَ فَصَلِّ إِذَا ذَكَرْتَ وَ صَلَاةَ الْجَنَازَةِ .

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan and Ahmad ibn Idris from Mohammed ibn 'Abd al-Jabbar all from Safwan ibn Yahya Mu'awiyah ibn 'Ammar who has said the following:

'Abu' Abd Allah^{asws} has said: 'Five Salat are not neglected in any condition. Such Salat are after performing Tawaf; when you are about to put on an Ihram, for an eclipse, to make up when remembering one forgotten and Salat for a deceased.'

Choosing Between the Lapsed and Obligatory Salat

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ عُثْمَانَ بْنِ عِيسَى عَنِ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَأْتِي الْمَسْجِدَ وَ قَدْ صَلَّى أَهْلُهُ أَوْ يَتَّبِعُهُ بِالْمَكْتُوبَةِ أَوْ يَتَطَوَّعُ فَقَالَ إِنْ كَانَ فِي وَقْتِ حَسَنٍ فَلَا بَأْسَ بِالتَّطَوُّعِ قَبْلَ الْفَرِيضَةِ وَ إِنْ كَانَ خَافَ الْفَوْتَ مِنْ أَجْلِ مَا مَضَى مِنَ الْوَقْتِ فَلْيَبْدَأْ بِالْفَرِيضَةِ وَ هُوَ حَقُّ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ لِيَتَطَوَّعُ بِمَا شَاءَ أَلَا هُوَ مُوسِعٌ أَنْ يُصَلِّيَ الْإِنْسَانُ فِي أَوَّلِ دُخُولِ وَقْتِ الْفَرِيضَةِ النَّوَافِلَ إِلَّا أَنْ يَخَافَ فَوْتَ الْفَرِيضَةِ وَ الْفَضْلُ إِذَا صَلَّى الْإِنْسَانُ وَحْدَهُ أَنْ يَبْدَأَ بِالْفَرِيضَةِ إِذَا دَخَلَ وَفَنَهَا لِيَكُونَ فَضْلٌ أَوَّلَ الْوَقْتِ لِلْفَرِيضَةِ وَ لَيْسَ بِمَحْظُورٍ عَلَيْهِ أَنْ يُصَلِّيَ النَّوَافِلَ مِنْ أَوَّلِ الْوَقْتِ إِلَى قَرِيبٍ مِنْ آخِرِ الْوَقْتِ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from 'Uthman ibn 'Isa from Sama'ah who has said the following:

"I once asked the Imam^{asws} about a man who comes to Masjid when people there have completed their Salat. Should he begin the obligatory or recommended before the obligatory (Salat which people have already completed)? Imam^{asws} replied: 'If it is a good time it is not harmful to perform recommended Salat before obligatory. However, if he fears that the time may end, he must begin the obligatory, which is the right of Allah^{azwj} then perform recommended Salat whenever he wants.'

The time for recommended Salat is longer. One can perform the recommended Salat in the beginning of the time for obligatory Salat, unless one is afraid of passing of the time of obligatory Salat. It is better when one performs alone to begin with obligatory Salat, if it is time for it, so that it is performed during the excellent time which is in the beginning of time. It is not prohibited to perform recommended Salat at the beginning of time up to near the end of the time (of obligatory Salat).'

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ عُثْمَانَ بْنِ عِيسَى عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ أَصَلِّي فِي وَقْتِ فَرِيضَةٍ نَافِلَةً قَالَ نَعَمْ فِي أَوَّلِ الْوَقْتِ إِذَا كُنْتَ مَعَ إِمَامٍ تَقْتَدِي بِهِ فَإِذَا كُنْتَ وَحْدَكَ فَابْدَأْ بِالْمَكْتُوبَةِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from Ishaq ibn 'Ammar who has said the following:

"I once asked the Imam^{asws}: 'Can I perform recommended Salat in the time for obligatory one?' Imam^{asws} replied, 'Yes, you can do so in the beginning of time if you are with the Imam who leads you in Salat. If you are alone, then perform the obligatory first.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْبَةَ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّهُمْ سَمِعُوا أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَا يُصَلِّي مِنَ النَّهَارِ حَتَّى تَزُولَ الشَّمْسُ وَلَا مِنَ اللَّيْلِ بَعْدَ مَا يُصَلِّي الْعِشَاءَ الْآخِرَةَ حَتَّى يَنْتَصِفَ اللَّيْلُ. مَعْنَى هَذَا أَنَّهُ لَيْسَ وَقْتُ صَلَاةِ فَرِيضَةٍ وَلَا سُنَّةٍ لِأَنَّ الْأَوْقَاتَ كُلَّهَا قَدْ بَيَّنَّهَا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَمَّا الْقَضَاءُ فَضَاءُ الْفَرِيضَةِ وَتَقْدِيمُ النَّوَافِلِ وَتَأْخِيرُهَا فَلَا بَأْسَ

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah who from a number of our people, who have said the following:

"They had heard abu Ja'far^{asws} say, "Amir al-Momaneen^{asws} would not perform Salat during the day until Zawal (declining of the Sun toward the west at noontime). During the night he^{asws} would not perform any Salat after al-'Isha' up until midnight. It means that it is not time for obligatory or recommended Salat; the Messenger of Allah^{saww} has defined these times. However, to perform a make-up for obligatory or performing recommended Salat before or after is not harmful.

The One who Goes to Sleep Before Offering Salat or Forgets

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا نَسِيتَ صَلَاةً أَوْ صَلَّيْتَهَا بِغَيْرِ وُضُوءٍ وَ كَانَ عَلَيْكَ قَضَاءُ صَلَوَاتٍ فَأَبْدَأْ بِأُولَئِهَا فَأَذِّنْ لَهَا وَ أَقِمْ ثُمَّ صَلِّ مَا بَعْدَهَا بِإِقَامَةٍ لِأَنَّ صَلَاةً وَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ إِنْ كُنْتَ قَدْ صَلَّيْتَ الظُّهْرَ وَ قَدْ فَاتَتْكَ الْغَدَاةُ فَذَكَرْتَهَا فَصَلِّ الْغَدَاةَ أَيَّ سَاعَةٍ ذَكَرْتَهَا وَ لَوْ بَعْدَ الْعَصْرِ وَ مَتَى مَا ذَكَرْتَ صَلَاةً فَاتَتْكَ صَلَّيْتَهَا وَ قَالَ إِنْ نَسِيتَ الظُّهْرَ حَتَّى صَلَّيْتَ الْعَصْرَ فَذَكَرْتَهَا وَ أَنْتَ فِي الصَّلَاةِ أَوْ بَعْدَ فَرَاعِكَ فَأَنوِهَا الْأُولَى ثُمَّ صَلِّ الْعَصْرَ فَإِنَّمَا هِيَ أَرْبَعُ مَكَانٍ أَرْبَعٍ فَإِنْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الْأُولَى وَ أَنْتَ فِي صَلَاةِ الْعَصْرِ وَ قَدْ صَلَّيْتَ مِنْهَا رَكَعَتَيْنِ فَأَنوِهَا الْأُولَى ثُمَّ صَلِّ الرَّكَعَتَيْنِ الْبَاقِيَتَيْنِ وَ فَمُ فَصَلِّ الْعَصْرَ وَ إِنْ كُنْتَ قَدْ ذَكَرْتَ أَنَّكَ لَمْ تُصَلِّ الْعَصْرَ حَتَّى دَخَلَ وَقْتُ الْمَغْرِبِ وَ لَمْ تَخَفْ فَوَقْتُهَا فَصَلِّ الْعَصْرَ ثُمَّ صَلِّ الْمَغْرِبَ وَ إِنْ كُنْتَ قَدْ صَلَّيْتَ الْمَغْرِبَ فَقَدْ فَصَلِّ الْعَصْرَ وَ إِنْ كُنْتَ قَدْ صَلَّيْتَ مِنَ الْمَغْرِبِ رَكَعَتَيْنِ ثُمَّ ذَكَرْتَ الْعَصْرَ فَأَنوِهَا الْعَصْرَ ثُمَّ فَمُ فَأَتِمَّهَا رَكَعَتَيْنِ ثُمَّ سَلِّمْ ثُمَّ صَلِّ الْمَغْرِبَ فَإِنْ كُنْتَ قَدْ صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ وَ نَسِيتَ الْمَغْرِبَ فَقَدْ فَصَلِّ الْمَغْرِبَ وَ إِنْ كُنْتَ ذَكَرْتَهَا وَ قَدْ صَلَّيْتَ مِنَ الْعِشَاءِ الْآخِرَةِ رَكَعَتَيْنِ أَوْ فَمُتَ فِي الثَّلَاثَةِ فَأَنوِهَا الْمَغْرِبَ ثُمَّ سَلِّمْ ثُمَّ فَمُ فَصَلِّ الْعِشَاءَ الْآخِرَةَ وَ إِنْ كُنْتَ قَدْ نَسِيتَ الْعِشَاءَ الْآخِرَةَ حَتَّى صَلَّيْتَ الْفَجْرَ فَصَلِّ الْعِشَاءَ الْآخِرَةَ وَ إِنْ كُنْتَ ذَكَرْتَهَا وَ أَنْتَ فِي رَكَعَةِ الْأُولَى أَوْ فِي الثَّانِيَةِ مِنَ الْغَدَاةِ فَأَنوِهَا الْعِشَاءَ ثُمَّ فَمُ فَصَلِّ الْغَدَاةَ وَ أَدِّنْ وَ أَقِمْ وَ إِنْ كَانَتْ الْمَغْرِبُ وَ الْعِشَاءُ الْآخِرَةُ قَدْ فَاتَتْكَ جَمِيعًا فَأَبْدَأْ بِهِمَا قَبْلَ أَنْ تُصَلِّيَ الْغَدَاةَ إِذَا بِالْمَغْرِبِ ثُمَّ الْعِشَاءَ الْآخِرَةَ فَإِنْ خَشِيتَ أَنْ تَفُوتَكَ الْغَدَاةَ إِنْ بَدَأْتَ بِهِمَا فَأَبْدَأْ بِالْمَغْرِبِ ثُمَّ بِالْغَدَاةِ ثُمَّ صَلِّ الْعِشَاءَ فَإِنْ خَشِيتَ أَنْ تَفُوتَكَ الْغَدَاةَ إِنْ بَدَأْتَ بِالْمَغْرِبِ فَصَلِّ الْغَدَاةَ ثُمَّ صَلِّ الْمَغْرِبَ وَ الْعِشَاءَ إِذَا بِأُولَئِهِمَا لِأَنَّهُمَا جَمِيعًا قَضَاءٌ أَيُّهُمَا ذَكَرْتَ فَلَا تُصَلِّهُمَا إِلَّا بَعْدَ شِعَاعِ الشَّمْسِ قَالَ قُلْتُ لِمَ ذَلِكَ قَالَ لِأَنَّكَ لَسْتَ تَخَافُ فَوَقْتُهَا .

Ali ibn Ibrahim has narrated from his father, who from Mohammed ibn 'Isma'il, who from al-Fadl ibn Shadhan who from Hammad ibn 'Isa, who from Hafiz from Zurarah who has said the following:

"Abu Ja'far^{asws} has said: 'If you forget to perform Salat or perform it without Wuzu' or miss your Salat which you must have performed, begin with what is first. Say 'Azan and 'Iqamah' then perform it; thereafter perform what is after this with just 'Iqamah for every Salat.' Abu Ja'far^{asws} has said: 'If you have already performed al-Zuhr, then remembered that you have missed the morning Salat, perform the morning Salat in whatever hour you remember even if it is after al-Asr.

Whenever you remember a Salat that you have missed, perform it. Abu Ja'far^{asws} has said: 'If you forget to perform al-Zuhr until you perform al-Asr,

then remember in the middle of Salat or after you complete a Salat consider it the first one (al-Zuhr which is missed). Then perform al-Asr; it is a four Rak'at in place of another four Rak'at. If you remember that you have not performed the first one and you are in the middle of al-Asr from which you have performed only two Rak'at consider it the first (al-Zuhr), then perform the two remaining Rak'at. Then stand up and perform al'Asr. If you remember that you have not performed al-'Asr until it is time of al-Maghrib and you are not afraid of running short of its time, perform al'Asr, and thereafter perform al-Maghrib. If you have performed al-Maghrib, stand up to perform al-'Asr. If you have performed Rak'at of al-Maghrib, then you remember that you have missed al- 'Asr; consider it al- 'Asr then complete it with another two Rak'at, say Salam and thereafter perform al-Maghrib.

If you have performed al- 'Isha' al-Akhirah, but you have forgotten al-Maghrib, stand up to perform al-Maghrib. If you remember when you have performed the two Rak'at of al-Isha' al-Akhirah or you just have stood up for the third Rak'at, consider it al-Maghrib then say your Salam and thereafter perform al-Isha' al'Akhirah. If you forget Salat al-Isha' al-Akhirah until you perform the morning Salat, perform al-Isha' al-Akhirah thereafter.

If you remember in the first Rak'at or in the second Rak'at of the morning Salat, consider it al-Isha; thereafter perform the morning Salat, say Azan and 'Iqamah. If both al-Maghrib and al-Isha' al-Akhirah are missed, begin with these ones first before the morning Salat, first al-Maghrib and then al-Isha' al-Akhirah. If you are afraid of the running short of the time of the morning Salat if you perform the two first, begin with al-Maghrib, then the morning Salat, then al-Isha'. If you are afraid of running short of the time of the morning Salat, prior to offering the al-Maghrib, begin with the morning Salat then offer al-Maghrib and al-Isha'. Begin with the first one because it is a Qaza'. Start whichever you want. You must not perform Salat except after the rising of sun rays.' I (the narrator) then asked, 'Why is that?' The Imam^{asws} said: 'because you are not afraid of missing them.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ الظُّهْرَ حَتَّى دَخَلَ وَقْتُ الْعَصْرِ قَالَ يَبْدَأُ بِالظُّهْرِ وَكَذَلِكَ الصَّلَوَاتُ تَبْدَأُ بِالَّتِي نَسِيَتْ إِلَّا أَنْ تَخَافَ أَنْ يَخْرُجَ وَقْتُ الصَّلَاةِ فَتَبْدَأُ بِالَّتِي أَنْتَ فِي وَقْتِهَا ثُمَّ تُصَلِّي الَّتِي نَسِيَتْ .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad who from Mohammed ibn Sinan, who from ibn Muskan who from abu Basil', who has said the following:

"I once asked the Imam^{asws}, about a man who forgets al-Zuhr until it is time of al- 'Asr. The Imam said: 'He begins with al-Zuhr and so also one begins with Salat which is forgotten, unless one is afraid of the running short of the time of Salat, in which case one begins with that for which there is still time, thereafter performs what one has forgotten.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ مُعَلَّى بْنِ مُعَلَّى عَنْ الْوَشَاءِ عَنْ أَبِي بَانَ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ نَسِيَ صَلَاةً حَتَّى دَخَلَ وَقْتُ صَلَاةٍ أُخْرَى فَقَالَ إِذَا نَسِيَ الصَّلَاةَ أَوْ نَامَ عَنْهَا صَلَّى حِينَ يَذْكُرُهَا فَإِذَا ذَكَرَهَا وَهُوَ فِي صَلَاةٍ بَدَأَ بِالَّتِي نَسِيَ وَإِنْ ذَكَرَهَا مَعَ إِمَامٍ فِي صَلَاةٍ

Al-Hussain ibn Mohammed has narrated from Mohammed al-Ash'ariy from Mu'alla' ibn Mohammed from al-Washsha' from Aban ibn 'Uthman from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

"I once asked abu 'Abd Allah^{asws} about a man who has forgotten a Salat until the time for next Salat. The Imam^{asws} said: 'If one misses a Salat because of forgetting or sleep, he must perform it as soon as he remembers. If he remembers it during performing another Salat, he begins with that which is forgotten. If he remembers while performing Salat of al-Maghrib behind an Imam, he completes it with an additional Rak'at, thereafter performs al-Maghrib and then al-'Atmah, (al-'Isha' al-A khirah) thereafter. If he is performing al-'Atmah alone and two Rak'at of it are complete when he remembers that he has forgotten al-Maghrib, he completes it with one more Rak'at to finish its three Rak'at for al-Maghrib, then performs al-'Atmah thereafter.'"

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ نَامَ عَنِ الْعَتَمَةِ فَلَمْ يَقُمْ إِلَّا بَعْدَ انْتِصَافِ اللَّيْلِ قَالَ يُصَلِّيَهَا وَيُصْبِحُ صَائِمًا .

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from those who has mentioned the following:

'I once asked abu 'Abd Allah^{asws} about a man who remains sleeping during the time of al-'Atmah (Isah) and does not wake up until after midnight. The Imam^{asws} said: 'He performs that Salat and remains fasting until the morning.'

Creating a Barrier for those who Distract a Praying Person

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ طَوْلُ رَجُلٍ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ذِرَاعًا وَكَانَ إِذَا صَلَّى وَضَعَهُ بَيْنَ يَدَيْهِ يَسْتَتِرُ بِهِ مِمَّنْ يَمُرُّ بَيْنَ يَدَيْهِ .

A number of our people have narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id, who from ibn Sinan, who from ibn Muskan, who from abu Basir, who has said the following:

'Abu' Abd Allah^{asws} has said: 'The length of the staff of the Messenger of Allah^{saww} was one yard and he would place it in his front for a barrier between himself and people passing by.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ ابْنِ مُسْكَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ هَلْ يَقْطَعُ صَلَاتَهُ شَيْءٌ مِمَّا يَمُرُّ بَيْنَ يَدَيْهِ فَقَالَ لَا يَقْطَعُ صَلَاةَ الْمُؤْمِنِ شَيْءٌ وَ لَكِنْ اذْرَعُوا مَا اسْتَطَعْتُمْ . وَ فِي رِوَايَةٍ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ لَا كَلْبٌ وَلَا حِمَارٌ وَلَا امْرَأَةٌ وَ لَكِنْ اسْتَتِرُوا بِشَيْءٍ فَإِنْ كَانَ بَيْنَ يَدَيْكَ قَدْرُ ذِرَاعٍ رَافِعًا مِنَ الْأَرْضِ فَقَدْ اسْتَتَرْتَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from ibn Muskan from ibn abu Ya'fur who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who's Salat was discontinued because of something moving in front of him. The Imam^{asws} said: 'Things do not discontinue Salat of a believer, but guard it as much as you can.'

'In the narration of ibn Muskan from Abu Basir from Abu 'Abd Allah^{asws} it is said that things do not discontinue Salat, not a dog, donkey and woman, but one is better off to place a barrier in front of himself (while praying), of the size of one yard high above ground, that would be sufficient.'

عَلِيُّ بْنُ إِبْرَاهِيمَ رَفَعَهُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ دَخَلَ أَبُو حَنِيفَةَ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ لَهُ رَأَيْتَ ابْنَكَ مُوسَى (عَلَيْهِ السَّلَامُ) يُصَلِّي وَ النَّاسُ يَمْرُونَ بَيْنَ يَدَيْهِ فَلَا يَنْهَاهُمْ وَ فِيهِ مَا فِيهِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) ادْعُوا لِي مُوسَى فَدَعِيَ فَقَالَ لَهُ يَا بُنَيَّ إِنَّ أَبَا حَنِيفَةَ يَذْكُرُ أَنَّكَ كُنْتَ تُصَلِّي وَ النَّاسُ يَمْرُونَ بَيْنَ يَدَيْكَ فَلَمْ تَنْهَهُمْ فَقَالَ نَعَمْ يَا أَبَا إِبْرَاهِيمَ إِنَّ الَّذِي كُنْتُ أُصَلِّي لَهُ كَانَ أَقْرَبَ إِلَيَّ مِنْهُمْ يَقُولُ اللَّهُ عَزَّ وَ جَلَّ وَ نَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ قَالَ فَضَمَّهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِلَى نَفْسِهِ ثُمَّ قَالَ يَا بُنَيَّ يَا أَبَا أَنْتَ وَ أُمِّي يَا مُودَعِ الْأَسْرَارِ وَ هَذَا تَأْدِيبٌ مِنْهُ (عَلَيْهِ السَّلَامُ) لَأَنْتَ تَرَكَ الْفَضْلَ .

Ali ibn Ibrahim has narrated from his father in a marfu' manner from Mohammed ibn Muslim who has said the following:

'Once, abu Hanifah went to see abu' Abd Allah^{asws}. On his arrival he said: 'I saw your son Musa^{asws} perform Salat while people passed by in front of him; but he^{asws} did not stop them and it is questionable.' Abu 'Abd Allah^{asws}, asked to call Musa^{asws}. He^{asws} was called and Imam^{asws} asked, 'Son, abu Hanifah says that you were performing Salat and people passed by in front of you, but you did not stop them.' He^{asws} replied, 'Yes, O father, the One^{azwj} for whom I^{asws} was performing Salat was closer to me^{asws} than people passing by in front of me^{asws}. Allah^{azwj} Says, **"We are closer to him than the jugular vein."** (50: 16) The narrator has said that the Imam^{asws} then embraced him^{asws} and then said: 'I pray to Allah^{azwj} to keep me and my mother in service for your cause, a reservoir of secrets'.

إذا قام أحدكم إلى الصلاة فليصل صلاة مودع

(Amir-ul-Momineen^{asws} says): You should regard every Salat as the last one.²⁸

Home is the Best Place to Offer Salat for Ladies

وَ رُوِيَ أَنَّ خَيْرَ مَسَاجِدِ النِّسَاءِ الْبُيُوتُ وَ صَلَاةَ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي صُفْحِهَا وَ صَلَاتِهَا فِي صُفْحِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي صَحْنِ دَارِهَا وَ صَلَاتِهَا فِي صَحْنِ دَارِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي سَطْحِ بَيْتِهَا وَ تُكْرَهُ لِلْمَرْأَةِ الصَّلَاةُ فِي سَطْحِ غَيْرِ مُحَجَّرٍ

Imam^{asws} said: The best Masjid for a lady is her own home, and a woman's Salat in her own room is far more rewarding than if she prays in her corridor, her offering Salat under her own ceiling is far better than her praying in her courtyard, whereas her Salat at her courtyard is much more rewarding than

²⁸ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص 2 ج : 2

her offering Salat at her rooftop. But her Salat on a rooftop, which has no covered area is forbidden.²⁹

يَا عَلِيُّ لَيْسَ عَلَى النِّسَاءِ جُمُعَةٌ وَلَا جَمَاعَةٌ وَلَا أَذَانٌ وَلَا إِقَامَةٌ وَلَا عِيَادَةٌ مَرِيضٍ وَلَا اتِّبَاحُ جَنَازَةٍ وَلَا هَرُؤْلَةٌ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَلَا اسْتِئْثَامُ الْحَجَرِ وَلَا حَلْقٌ وَلَا تَوَلَّى الْقَضَاءِ وَلَا تَسْتَشَارُ وَلَا تَدْبِجُ إِلَّا عِنْدَ الضَّرُورَةِ وَلَا تَجْهَرُ بِالتَّلْبِيَةِ وَلَا تُقِيمُ عِنْدَ قَبْرِ وَلَا تَسْمَعُ الْخُطْبَةَ وَلَا تَتَوَلَّى التَّرْوِيجَ بِنَفْسِهَا وَلَا تَخْرُجُ مِنْ بَيْتِ زَوْجِهَا إِلَّا بِإِذْنِهِ فَإِنْ خَرَجَتْ بِغَيْرِ إِذْنِهِ لَعَنَهَا اللَّهُ وَجَبْرَيْلُ وَمِيكَائِيلُ وَلَا تُعْطِي مِنْ بَيْتِ زَوْجِهَا شَيْئًا إِلَّا بِإِذْنِهِ وَلَا تُبَيِّتُ وَلَا زَوْجِهَا عَلَيْهَا سَاحِطٌ وَإِنْ كَانَ ظَالِمًا لَهَا يَا عَلِيُّ الْإِسْلَامُ عُرْيَانٌ فَلِبَاسُهُ الْحِيَاءُ وَزِينَتُهُ الْوَفَاءُ وَمُرُوءَتُهُ الْعَمَلُ الصَّالِحُ وَعِمَادَتُهُ الْوَرَعُ وَكُلُّ شَيْءٍ أَسَاسٌ وَأَسَاسُ الْإِسْلَامِ حُبُّنَا أَهْلَ الْبَيْتِ يَا عَلِيُّ سُوءُ الْخُلُقِ سُوءٌ وَطَاعَةُ الْمَرْأَةِ نَدَامَةٌ يَا عَلِيُّ إِنْ كَانَ السُّؤْمُ فِي شَيْءٍ فِي لِسَانِ الْمَرْأَةِ يَا عَلِيُّ نَجَا الْمُخْفُونَ يَا عَلِيُّ مَنْ كَذَبَ عَلِيًّا مَتَّعَهُمُ اللَّهُ قَلْبَيْنِوًا مَفْعَدَةً مِنَ النَّارِ

Prophet Mohammed^{saww} said (as part of a long hadith): O Ali^{asws}, **On Women, there is neither Jummah Salat, nor Salat in congregations, nor Azan and Aqamah**, nor visiting a patient, nor accompany a coffin, nor Harwalla³⁰ between Safa and Marwa, nor kissing Hajr-e-Aswad, nor loudly reciting Talbih, nor cutting hair (Taqseer), nor responsibility of decision making or giving advice, nor sacrificing an animal (unless in emergency), nor standing near a grave, nor listening to sermon, nor reciting her own Nikah, nor going out of her house without her Husband's permission, nor taking anything from husband's house without his prior permission, and she should not spend a single night away from her house even if her husband is cruel to her.³¹

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن فضالة عن أبان عن الفضيل عن أبي جعفر ع قال إنما سميت مكة بكة لأنه يبك بها الرجال والنساء والمرأة تصلي بين يديك وعن

Aban bin Fazel has narrated from Imam Mohammed Baqir^{asws} that Imam^{asws} said: Mecca is called Becca due to the fact that a large number of men and women co-exist there and women offer prayers along your right hand side, left hand side and in front of you and behind you, which is only allowed for Mecca whereas it is denounced for other cities.³²

Mohammed bin Muslim asked from Imam Mohammed Baqir^{asws}: Is a woman allowed to offer Salat near a man (when he is offering Salat)? Imam^{asws} replied, no, until there is a barrier (i.e., curtain/wall) between the two.³³

A Lady's Salat Restrictions from a Mehram

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْمَرْأَةِ تُصَلِّي إِلَى جَنْبِ الرَّجُلِ قَرِيْبًا مِنْهُ فَقَالَ إِذَا كَانَ بَيْنَهُمَا مَوْضِعٌ رَحَلٍ فَلَا بَأْسَ .

Ali ibn Ibrahim has narrated from his father from Hammad, who from Hariz who has said the following:

²⁹ Manlah Hazul Faqi, Haith1088

³⁰ Walking fast between hill of Safa and Marwa next to Kaaba.

³¹ 364 : ص 4 : من لا يحضره الفقيه ج : 4 : ص 364 (Manlah Hazul Faqi-Haith 5762,-74section),

³² Wasail Shai, vol. 3, pp. 334, Ilul Sheraia, vol. 2, pg. 397.

³³ Al tahzeeb, Masail Bihar, wasail Shai, vol. 3, pp. 336, Urdu

"I once asked abu 'Abd Allah^{asws}, about the case of a wife who performs Salat on the side of her husband nearby. The Imam^{asws} said: 'If there is a distance of one Rahl (yard), it is not harmful.

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الرَّشَاءِ عَنْ أَبِي بَانَ بْنِ عُمَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُصَلِّي وَالْمَرْأَةُ بِجِذَاهُ يَمَنَةً أَوْ يَسْرَةً قَالَ لَا بَأْسَ بِهِ إِذَا كَانَتْ لَا تُصَلِّي

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Washsha' from Aban ibn 'Uthman from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who performs Salat when his wife is parallel with him on the right or left. The Imam said: 'It is not harmful if she is not performing Salat.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي فِي زَاوِيَةِ الْحُجْرَةِ وَامْرَأَتُهُ أَوْ ابْنَتُهُ تُصَلِّي بِجِذَاهُ فِي الزَّوَايَةِ الْآخَرَى فَقَالَ لَا يَنْبَغِي لَهُ ذَلِكَ فَإِنْ كَانَ بَيْنَهُمَا شِبْرٌ أَجْزَأُهُ قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ وَالْمَرْأَةِ يَتَزَامِلَانِ فِي الْمَحْمَلِ يُصَلِّيَانِ جَمِيعًا فَقَالَ لَا وَ لَكِنْ يُصَلِّي الرَّجُلُ فَإِذَا صَلَّى صَلَّتِ الْمَرْأَةُ .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr from al-'Ala' who from Mohammed ibn Muslim who has said the following:

"I once asked one of the two Imam's^{asws} about a man who performs Salat in one corner of the room and his wife or daughter parallel with him in another corner of the room. Imam^{asws} replied: 'He should not do so. If there is a distance of one shibr (one meter) between them it is enough for him.' I asked Imam^{asws} about a man and his wife who share ride in a carriage and perform Salat at the same time. The Imam said: 'No, man performs Salat first, then his wife. '"

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنْ إِدْرِيسَ بْنِ عَبْدِ اللَّهِ الْقُمِّيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُصَلِّي وَ بِحَيْلِهِ امْرَأَةٌ قَائِمَةٌ عَلَى فِرَاشِهَا جَنَّبَتْهُ فَقَالَ إِنْ كَانَتْ قَاعِدَةً فَلَا يَضُرُّهُ وَ إِنْ كَانَتْ تُصَلِّي فَلَا .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hassan from Ja'far ibn Bashir from Hammad ibn 'Uthman from Idris ibn 'Abd Allah al-Qummiy who has said the following:

"I once asked abu 'Abd Allah^{asws} about a man who performs Salat and his wife is in his view, standing on furnishing on his side. Imam^{asws} replied: 'If she is sitting, it is not harmful, but if she is performing Salat, then it is not acceptable.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَالٍ عَنِ ابْنِ بُكَيْرٍ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُصَلِّي وَالْمَرْأَةُ تُصَلِّي بِجِذَاهُ أَوْ إِلَى جَانِبِهِ فَقَالَ إِذَا كَانَ سُجُودَهَا مَعَ رُكُوعِهِ فَلَا بَأْسَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from ibn Bukayr from those who he has mentioned the following:

'I once asked abu' Abd Allah^{asws} about a wife who performs Salat on the side or parallel with her man. The Imam said: 'If her Sujud is with his Ruku' (bowing down on one's knees), it is not harmful.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ عَلَيْهَا أَذَانٌ وَإِقَامَةٌ قَالَ لَا .

Mohammed ibn 'isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

'I once asked abu' Abd Allah^{asws} if a woman is required to say Azan and 'Iqamah. The Imam said: 'No, she is not required to do so.'

One should Not Engage in Playfulness during Salat

ليقل العبد الفكر إذا قام بين يدي الله فإنما له من صلاته ما أقبل عليه

(Amir-ul-Momineen^{asws} says): One should not engage his mind elsewhere while standing in front of his Lord^{azwj} (in Salat), since the accepted parts of one's Salat are only those which are offered attentively.³⁴

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ جَمِيعًا عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي جَهْمَةَ عَنْ جَهْمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا قَامَ فِي الصَّلَاةِ كَأَنَّهُ سَاقُ شَجَرَةٍ لَا يَتَحَرَّكُ مِنْهُ شَيْءٌ إِلَّا مَا حَرَكَهُ الرِّيحُ مِنْهُ .

A number of our people have narrated from Ahmad ibn Mohammed and abu Dawud all from al-Hussain ibn Sa'id, who from Ali ibn abu Jahmah from Jahm ibn Hamid who has said the following:

'Abu Abd Allah^{asws} has said that Imam's^{asws} father has said that when Ali ibn al-Hussain^{asws} would stand up for Salat, he seemed like the trunk of a tree. Not anything of his body would move except what the wind would move.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنِ الْفَضْلِ بْنِ بَسَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا قَامَ فِي الصَّلَاةِ تَغَيَّرَ لَوْنُهُ فَإِذَا سَجَدَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَرْفُضَ عَرَقًا .

Mohammed ibn Isma'il has narrated from al-Fadl ibn Shadhan who from Hammad ibn Isa from Rib'iy ibn 'Abd Allah from al-Fudayl ibn Wasar who has said the following:

"Abu 'Abd Allah^{asws} has said that when Ali ibn al-Hussain^{asws} would stand up for Salat, the colour of his^{asws} face change and in sajdah he remained so long until (his^{asws} face) became drenched with perspiration (and tears)."

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ بِوَجْهِكَ فَلَا تُقَلِّبْ وَجْهَكَ عَنِ الْقِبْلَةِ فَتَفْسُدَ صَلَاتُكَ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْفَرِيضَةِ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ قُولُوا وَجُوهَكُمْ شَطْرَهُ وَ اخْتَشِعْ بِبَصْرِكَ وَ لَا تَرْفَعْهُ إِلَى السَّمَاءِ وَ لَيْكُنْ حِذَاءَ وَجْهِكَ فِي مَوْضِعِ سُجُودِكَ .

³⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

Ali ibn Ibrahim has narrated from his father from Hammad, who from Hariz from Zurarah who has narrated the following:

'Abu Ja'far^{asws} has said that when you face the direction of al-Qiblah you must not turn your face away from it; it destroys your Salat. Allah^{azwj} has said to His Holy Prophet^{saww} about the obligatory Salat. **'You must turn your face to the Masjid al-Haram (the Sacred Masjid). Wherever you are you must turn your faces toward it.'** (2:144). Your eyes must be cast down instead of being raised to the sky and your eyes must remain before your face on the place for your Sujud (prostrations).'

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) أَنَّهُ قَالَ فِي الرَّجُلِ يَتَأَبَّبُ وَيَمْتَطِي فِي الصَّلَاةِ قَالَ هُوَ مِنَ الشَّيْطَانِ وَلَا يَمْلِكُهُ .

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Hassan ibn Ali al-Washsha' from Aban ibn 'Uthman from al-Fudayl ibn Wasar from one of the two Imam's^{asws} who has said the following:

"About a man's yawning and stretching during Salat the Imam^{asws} has said: 'It comes from Satan over which he has no control (but one should control things that cause it to happen).

لا يقطع الصلاة التيسم و تقطعها القهقهة

(Amir-ul-Momineen^{asws} says): Smiling does not invalidate the Salat, while guffaw/laughter would terminate it.³⁵

لا يعيب أحدكم بلحيته في الصلاة و لا بما يشغله عنها

(Amir-ul-Momineen^{asws} says): One should not play with his beard or anything else during Salat so that his attention is not preoccupied (offer undivided attention).³⁶

Weeping and Appealing for Needs in Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مَعَ الْإِمَامِ فَيَمُرُّ بِالسَّأَلَةِ أَوْ بِأَيَّةٍ فِيهَا ذِكْرُ جَنَّةٍ أَوْ نَارٍ قَالَ لَا بَأْسَ بِأَنْ يَسْأَلَ عِنْدَ ذَلِكَ وَ يَتَعَوَّذَ فِي الصَّلَاةِ مِنَ النَّارِ وَ يَسْأَلَ اللَّهَ الْجَنَّةَ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"I asked abu 'Abd Allah^{asws}: 'What should a man do who performs Salat with an Imam, if they come across a verse that speaks of paradise or fire?' The Imam^{asws} said: 'In such case (during prayer) he may ask Allah^{azwj} for protection against fire or for admission in paradise.'"

³⁵ Ibid

³⁶ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كُلُّ مَا كَلَّمْتَ اللَّهَ بِهِ فِي صَلَاةِ الْفَرِيضَةِ فَلَا بَأْسَ .

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from certain persons of his people who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Whatever (words) with which recite 'Kalam-tul-Allah³⁷, your speaking to Allah^{azwj} in Salat is not harmful.'

Rewards of Reciting Azan and Aqamah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ مَنْصُورٍ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَمَّا هَبَطَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) بِالْأَذَانِ عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ رَأْسُهُ فِي حِجْرِ عَلِيٍّ (عَلَيْهِ السَّلَام) فَأَذَّنَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) وَ أَقَامَ فَلَمَّا انْتَبَهَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ يَا عَلِيُّ سَمِعْتَ قَالَ نَعَمْ قَالَ حَفِظْتَ قَالَ نَعَمْ قَالَ ادْعُ بِلَالًا فَعَلَّمَهُ فَدَعَا عَلِيًّا (عَلَيْهِ السَّلَام) بِلَالًا فَعَلَّمَهُ . ثَلَاثُونَ حَرْفًا فَعَدَّ ذَلِكَ بِيَدِهِ وَاحِدًا وَاحِدًا الْأَذَانَ ثَمَانِيَةَ عَشَرَ حَرْفًا وَ الْإِقَامَةَ سَبْعَةَ عَشَرَ حَرْفًا .

Ali ibn Ibrahim has narrated from his father who from ibn abu 'Umayr from Hammad from Mansur ibn Hazim who has said the following:

'Abu 'Abd Allah^{asws} has said that when Gabreil^{as} (Gabriel) descended with Azan to the Messenger of Allah^{saww}, he^{saww} was resting and his head was on Amir al-Mu'minin Ali^{asws}'s lap. Jibril then read Azan and Iqamah. When the Messenger of Allah^{saww} woke up he^{saww} asked, 'O Ali^{asws}, did you hear it?' Ali^{asws} replied, 'Yes, I^{asws} did.' The Messenger of Allah^{asws} asked, 'Do you remember it?' Amir ul Momaneen^{asws} replied, 'Yes, I^{asws} do.' The Prophet^{saww} then said: 'Call Bilal and teach him.' Ali^{asws} then called Bilal and taught him Azan and Iqamah.' See Appendix I on recitation of Azan and Iqamah.

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنْ عَمْرٍو بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيْتَكَلَّمُ الرَّجُلُ فِي الْأَذَانِ قَالَ لَا بَأْسَ قُلْتُ فِي الْإِقَامَةِ قَالَ لَا .

Abu Dawud has narrated from al-Hussain ibn Sa'id from Fadalah from al-Hussain ibn 'Uthman from 'Aml' ibn abu Nasl' who has said the following:

"I once asked abu 'Abd Allah^{asws} "Can a man speak during Azan?' The Imam^{asws} said: 'It is not harmful.' I then asked, about 'Iqamah. The Imam said: 'No, it is forbidden.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ قَالَ لَا بَأْسَ أَنْ يُؤَدِّنَ الرَّجُلُ مِنْ غَيْرِ وَضُوءٍ وَ لَا يُقِيمُ إِلَّا وَهُوَ عَلَى وَضُوءٍ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

'The Imam^{asws} has said: 'It is not harmful if a man says Azan without Wuzu' but he should not say 'Iqamah without it.

³⁷ Imam Ali^{asws} says We (Masomeen^{asws}) are Kalam-tul-Allah.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْأَذَانِ هَلْ يَجُوزُ أَنْ يَكُونَ مِنْ غَيْرِ عَارِفٍ قَالَ لَا يَسْتَقِيمُ الْأَذَانُ وَلَا يَجُوزُ أَنْ يُؤَدَّنَ بِهِ إِلَّا رَجُلٌ مُسْلِمٌ عَارِفٌ فَإِنْ عَلِمَ الْأَذَانُ فَادَّنَ بِهِ وَإِنْ لَمْ يَكُنْ عَارِفًا لَمْ يَجْزِ أَدَانُهُ وَلَا إِقَامَتُهُ وَلَا يُقْتَدَى بِهِ وَسُئِلَ عَنِ الرَّجُلِ يُؤَدِّنُ وَيُقِيمُ لِيُصَلِّيَ وَحْدَهُ فَيَجِيءُ رَجُلٌ آخَرَ فَيَقُولُ لَهُ نُصَلِّيْ جَمَاعَةً فَهَلْ يَجُوزُ أَنْ يُصَلِّيَا بِذَلِكَ الْأَذَانِ وَالْإِقَامَةَ قَالَ لَا وَلَكِنْ يُؤَدِّنُ وَيُقِيمُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from ibn al-Hassan ibn Ali from 'Aml' ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabatiy who has said the following:

"Once abu 'Abd Allah^{asws} was asked about Azan if one who is not well versed can say Azan. The Imam^{asws} said: 'Azan does not come right and it is not permissible to say Azan unless one is a Muslim man and knowledgeable. If he knows Azan he says it, if he is not well versed it is not permissible for him to say it or the 'Iqamah. One is not permitted to assign him to lead in Salat.' He^{asws} was asked about a man who says Azan and 'Iqamah so he can perform Salat alone, and then another man comes and says, 'Allow us to perform Salat in congregation.' Is it permissible that they perform Salat with that Azan and 'Iqamah?' He^{asws} said: 'No, but he says Azan and 'Iqamah (again).'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ سَمَّاهَا فِي الْأَذَانِ فَقَدَّمَ أَوْ آخَرَ عَادَ عَلَى الْأَوَّلِ الَّذِي آخَرَهُ حَتَّى يَمْضِيَ عَلَى آخِرِهِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad from Hariz from Zurarah who has said the following:

'Abu 'Abd Allah^{asws} has said: 'If one by mistake, mixes up the Azan he should repeat (in order) to correct the mix up all the way to the end.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ يُؤَدِّنُ الرَّجُلُ وَهُوَ جَالِسٌ وَلَا يُقِيمُ إِلَّا وَهُوَ قَائِمٌ وَتُؤَدِّنُ وَأَنْتَ رَاكِبٌ وَلَا تُقِيمُ إِلَّا وَأَنْتَ عَلَى الْأَرْضِ .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr who has said the following:

"Abu al-Hassan^{asws} has said: 'A man may say Azan while sitting but does not say 'Iqamah unless he is standing. One can say Azan when riding but do not say 'Iqamah unless one is on the ground.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْمَرْأَةِ عَلَيْهَا أَذَانٌ وَإِقَامَةٌ قَالَ لَا .

Mohammed ibn 'isma'il has narrated from al-Fadl ibn Shadhan, who from ibn abu 'Umayr, who from Jamil ibn Darraj who has said the following:

'I once asked abu' Abd Allah^{asws} if a woman is required to say Azan and 'Iqamah. The Imam^{asws} said: 'No, she is not required.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا أَبَا هَارُونَ الْإِقَامَةُ مِنَ الصَّلَاةِ فَإِذَا أَقَمْتَهُ فَلَا تَتَكَلَّمُ وَلَا تُؤْم بِبَيْدِكَ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn 'Isma'il, who from Salih ibn 'Uqbah, who from abu Harun al-Makfuf, who has said the following:

'Abu 'Abd Allah^{asws} has said: 'O abu Harun, 'Iqamah is part of Salat. When you say it do not speak or point with your hands.'

وَ بِهِذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يَقُمْ أَحَدُكُمْ الصَّلَاةَ وَ هُوَ مَاشٍ وَ لَا رَاكِبٌ وَ لَا مُضْطَجِعٌ إِلَّا أَنْ يَكُونَ مَرِيضًا وَ لِيَتَمَكَّنَ فِي الْإِقَامَةِ كَمَا يَتَمَكَّنُ فِي الصَّلَاةِ فَإِنَّهُ إِذَا أَخَذَ فِي الْإِقَامَةِ فَهُوَ فِي الصَّلَاةِ .

Through the same chain of narrators as that of the previous Hadith the following is narrated from Salih ibn 'Uqbah from Sulayman ibn Salih who has said the following:

'Abu 'Abd Allah^{asws} has said: 'No one among you should say 'Iqamah for Salat when walking, riding or resting unless one is ill. One remains well placed during 'Iqamah like in Salat. In 'Iqamah one is (already) in Salat.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى بْنِ عِمْرَانَ بْنِ عَلِيٍّ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْأَذَانِ قَبْلَ الْفَجْرِ فَقَالَ إِذَا كَانَ فِي جَمَاعَةٍ فَلَا وَ إِذَا كَانَ وَحْدَهُ فَلَا بَأْسَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hussain ibn Sa'id from al-Nadr ibn Suwayd from Yahya ibn 'Imran ibn Ali al-Halabiy who has said the following:

"I once asked abu' Abd Allah^{asws} about Azan before dawn. He^{asws} said: 'If it is for congregation, it is not acceptable, but if one is alone, then it is not harmful.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ أَنَّ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كَانَ يُؤَدِّنُ وَ يُقِيمُ غَيْرُهُ وَ قَالَ كَانَ يُقِيمُ وَ قَدْ أَدَّنَ غَيْرُهُ .

Ali ibn Ibrahim has narrated from his father, who from Ali ibn Mahziyar, who from certain persons of our people, who from 'Isma'il ibn Jabir who has said the following:

'Abu 'Abd Allah^{asws} would say Azan and someone else would say 'Iqamah.' He (the narrator) has said that Abu' Abd Allah^{asws} would say 'Iqamah and someone else would say Azan.'

Reciting Supplications after Reciting Azan

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يَظَانَ رَفَعَهُ إِلَيْهِمْ (عَلَيْهِمُ السَّلَام) قَالَ يَقُولُ الرَّجُلُ إِذَا فَرَّغَ مِنَ الْأَذَانِ وَ جَلَسَ اللَّهُمَّ اجْعَلْ قَلْبِي بَارًا وَ عَيْشِي قَارًا وَ رِزْقِي دَارًا وَ اجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) قَرَارًا وَ مُسْتَقْرًا .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from al-Husayn ibn Asad from Ja'far ibn Mohammed ibn Yaqzan in a marfu, manner from the Imam who has said the following:

'The Imam^{asws} has said: 'When one completes reciting Azan and sits down he should say, "O Allah, make my heart virtuous, my livelihood constant, my

sustenance to come continuously and assign for me a place near the grave of your Prophet^{saww} to rest and dwell.'

عَلِيُّ بْنُ مَهْزِيَارَ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ قَالَ حَدَّثَنِي هِشَامُ بْنُ إِبْرَاهِيمَ أَنَّهُ شَكَاَ إِلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَام) سُقْمَهُ وَ أَنَّهُ لَا يُوَلِّدُ لَهُ وَلَدًا فَأَمَرَهُ أَنْ يَرْفَعَ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عَنِّي سُقْمِي وَ كَثُرَ وَلَدِي قَالَ مُحَمَّدُ بْنُ رَاشِدٍ وَ كُنْتُ دَائِمًا الْعَلَّةَ مَا أَنْفَكُ مِنْهَا فِي نَفْسِي وَ جَمَاعَةٍ خَدَمِي وَ عِيَالِي فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ هِشَامٍ عَمَلْتُ بِهِ فَأَذْهَبَ اللَّهُ عَنِّي وَ عَنِ عِيَالِي الْعِلَلَ .

Ali ibn Mahziyar has narrated from Mohammed ibn Rashid who has said that narrated to me Hisham ibn Ibrahim who has said the following:

"I complained before abu al-Hassan al-Rida^{asws} against an illness and that I do not have any child. He^{asws} commanded me, 'Recite Azan in your home loudly.' I followed Imam^{asws}'s instructions. The illness was gone and my children became numerous." Mohammed ibn Rashid has said: 'I was always ill, myself, along with a group of my servants and my family. When I heard the above Hadith from Hisham, I practised it. Allah^{azwj} removed the illness from me and my family altogether.

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُهُ يَقُولُ أَدْنُ فِي بَيْتِكَ فَإِنَّهُ يَطْرُدُ الشَّيْطَانَ وَ يُسْتَحَبُّ مِنْ أَجْلِ الصِّبْيَانِ .

A group has narrated from Ahmad ibn Mohammed ibn 'Isa who from al-Hussain ibn Sa'id from Sulayman al-Ja'fariy who has said the following:

"I once heard him (the Imam)^{asws} say, 'Say Azan in your house; it repels Satan and it is a beloved thing to do for the sake of children.'

Etiquettes of Entering and Leaving a Masjid

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ سَعِيدِ الرَّاشِدِيِّ عَنْ يُونُسَ عَنْهُمْ (عَلَيْهِمُ السَّلَام) قَالَ قَالَ الْفَضْلُ فِي دُخُولِ الْمَسْجِدِ أَنْ تَبْدَأَ بِرِجْلِكَ الْيُمْنَى إِذَا دَخَلْتَ وَ بِالْيُسْرَى إِذَا خَرَجْتَ .

Ali ibn Ibrahim has narrated from his father, who from Salih ibn Sa'id al-Rashidiy, who from Yunus who has said the following:

'A'immah^{asws} have said: 'When entering a Masjid, it is better to step in with the right foot and when leaving the Masjid it is better to step out with left foot.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِي حَفْصِ الْعَطَّارِ شَيْخٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا صَلَّى أَحَدُكُمْ الْمَكْتُوبَةَ وَ خَرَجَ مِنَ الْمَسْجِدِ فَلْيَقِفْ بِيَابِ الْمَسْجِدِ ثُمَّ لِيُقَلِّ اللَّهُمَّ دَعَوْتِي فَأَجِبْتُ دَعْوَتِكَ وَ صَلَّيْتُ مَكْتُوبَتِكَ وَ انْتَشَرْتُ فِي أَرْضِكَ كَمَا أَمَرْتَنِي فَاسْأَلْكَ مِنْ فَضْلِكَ الْعَمَلَ بِطَاعَتِكَ وَ اجْتِنَابَ سَخَطِكَ وَ الْكَفَافَ مِنَ الرِّزْقِ بِرَحْمَتِكَ .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Ja'far ibn Mohammed al-Hashimiy from abu Hafs al-Attar Shaykh of the people of Madinah who has said the following:

'I heard abu 'Abd Allah^{asws} say: 'The Messenger of Allah^{saww} has said: "When anyone of you, after completing an obligatory Salat, wants to leave a Masjid

he should stand at the door and say, 'O Allah^{azwj} You^{azwj} called me and I answered Your^{azwj} call. I performed my obligatory Salat. I want to move in to Your^{azwj} land as You^{azwj} have commanded me. Now, I ask You^{azwj} to help me to act in Your^{azwj} obedience, avoid making You^{azwj} angry with me and suffice me in matters of my sustenance through Your^{azwj} Mercy.'

Prayers Before Standing for Salat

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن بعض أصحابه، عن أبي عبد الله (عليه السلام) قال: كان أمير المؤمنين (عليه السلام) يقول: من قال هذا القول كان مع محمد وآل محمد إذا قام قبل أن يستفتح الصلاة: " اللهم إني أتوجه إليك بمحمد وآل محمد واقدمهم بين يدي صلاتي وأتقرب بهم إليك فاجعلني بهم وجيها في الدنيا والآخرة ومن المقربين، مننت علي بمعرفتهم فاختم لي بطاعتهم ومعرفتهم وولائتهم، فإنها السعادة واختم لي بها، فإنك على كل شيء قدير

Mohammed bin Yahiya narrates from Ahmed bin Mohammad bin Isa, who from Ali bin Alnauman who from some companions of Abu Abd Allah^{asws} that Amir-ul-Momineen^{asws} said: 'He who would recite the following prior to standing up for prayers will, on the Day of Judgement, be in the company of Mohammed^{saww} and Aly-Mohammed^{asws}.'

O Allah^{azwj}! I stand before You^{azwj} through intercession of Mohammed^{saww} and Aly Mohammed^{asws}. I give them preference over my prayers and seek your closeness through them^{asws}. For their^{asws} sake, reward me with respect in this world as well as in the hereafter. Bless me, as your obedient servant; favour me through awarding Ahlul Bayt^{asws}'s recognition. May my life be finished in their^{asws} obedience, recognition and Walayat. This would indeed be a significant achievement for me. You^{azwj} have all the authority and control, in every respect. (After reciting these prayers), then proceed with your Salat.³⁸

The Recitation in Salat

وَ عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَكَبَّرْتَ فَارْفَعْ يَدَيْكَ وَ لَا تُجَاوِزْ بِكَفَيْكَ أَدْنِيكَ أَي حَيَالِ خَدَيْكَ .

It is a narration from him (narrator of previous Hadith) by his father from Hammad from Hariz from Zurarah who has said the following:

'Abu Ja'far^{asws} has said: 'When you stand up for Salat say Takbir (Allah is great beyond description) and raise your hands. But do not allow your palms (hands) to rise higher than your ears. Keep them on the sides of your face.'

لا يجمع المؤمن يديه في الصلاة و هو قائم يتشبه بأهل الكفر

(Amir-ul-Momineen^{asws} says): The believers should not put one hand on the other while standing straight in Salat like the disbelievers (do).³⁹

إذا أصاب أحدكم في الصلاة الدابة فليدفعها أو يتفل عليها أو يضمها في ثوبه حتى ينصرف

³⁸ Kafi V-2 Page no 544, also see kafi (Urdu) v-5 page no 182

³⁹ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

(Amir-ul-Momineen^{asws} says): If you notice a stinging worm after establishing Salat, you should bury, spit, or hold it in the dress until you finish the Salat.⁴⁰

إذا افتتح أحدكم الصلاة فليرفع يديه بحداء صدره

(Amir-ul-Momineen^{asws} says): With the commencement of the Salat, raise your hands to the chest (level for falyada fah yadeen).⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفَيْكَ ثُمَّ ابْسُطْهُمَا بَسْطًا ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ قُلِ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ كَبِّرْ تَكْبِيرَتَيْنِ ثُمَّ قُلِ لِيكَ وَ سَعْدَيْكَ وَ الْخَيْرُ فِي يَدَيْكَ وَ الشَّرُّ لَيْسَ إِلَيْكَ وَ الْمَهْدِيُّ مَنْ هَدَيْتَ لَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ سُبْحَانَكَ وَ حَنَانِكَ تَبَارَكَتَ وَ تَعَالَيْتَ سُبْحَانَكَ رَبِّ النَّبِيِّتِ ثُمَّ كَبِّرْ تَكْبِيرَتَيْنِ ثُمَّ قُولِ وَجْهَتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ ثُمَّ تَعَوَّذْ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ اقْرَأْ فَاتِحَةَ الْكِتَابِ .

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu' Umayr from Hammad ibn 'Uthman from al-Halabiy who has said the following:

"Abu 'Abd Allah^{asws} has said: Initiate Salat by raising your hands and by opening them, then saying three times, 'Allah is great and then say, 'O Allah^{azwj}, You are the True owner. No one other than You^{azwj} Deserves to be worshipped. You^{azwj} are Free of all defects. I have wronged myself so forgive my sins; no one other than You^{azwj} is Able to forgive sins.' Then say two times, 'Allah is Great.' Then say, '(O Allah^{azwj}), here I am to obey Your Command and I am pleading help from You^{azwj} (to accomplish my duty); all good is in Your^{azwj} Hands and evil has no way toward You^{azwj}. Guided are those whom You^{azwj} have Granted guidance. There is no place of refuge other than You^{azwj}. You^{azwj} are free of all defects and Compassionate, the most Blessed, the most High. You^{azwj} are free of all defects and You are the Lord of the House.' Then say two times, 'Allah is Great.' Then say. 'I have turned my face toward the One^{azwj} who has Created the skies and the earth. You^{azwj} have knowledge of the unseen and the seen. I am humble before and submitted to the will of Allah^{azwj} and I am not one of the pagans. My Salat, my practices, my life and my death are all for the sake of Allah^{azwj}, Cherisher of the worlds. He^{azwj} has no partner. I am commanded to speak as such and I am from the Muslims.' Then seek refuge with Allah^{azwj} against Satan, who is subject to stoning and then read al-Fatihah."

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَوْمًا يَا حَمَّادُ تُحْسِنُ أَنْ تُصَلِّيَ قَالَ قُلْتُ يَا سَيِّدِي أَنَا أَحْفَظُ كِتَابَ حَرِيرٍ فِي الصَّلَاةِ فَقَالَ لَا عَلَيْكَ يَا حَمَّادُ فَمُ فَصَلِّ قَالَ قُلْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهًا إِلَى الْقِبْلَةِ فَاسْتَفْتَحْتُ الصَّلَاةَ فَرَكَعْتُ وَ سَجَدْتُ فَقَالَ يَا حَمَّادُ لَا تُحْسِنُ أَنْ تُصَلِّيَ مَا أَقْبِحَ بِالرَّجُلِ مِنْكُمْ يَأْتِي عَلَيْهِ سِتُّونَ سَنَةً أَوْ سَبْعُونَ سَنَةً فَلَا يُتِمُّ صَلَاةً وَاحِدَةً بَحُودِهَا تَامَةً قَالَ حَمَّادُ فَأَصَابَنِي فِي نَفْسِي الدُّلُّ قُلْتُ جُعِلْتُ فِدَاكَ فَعَلِمَنِي الصَّلَاةَ فَقَامَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مُسْتَقْبِلَ الْقِبْلَةِ مُتَنَصِّبًا فَأَرْسَلَ يَدَيْهِ جَمِيعًا عَلَى فُخْدَيْهِ فَذَمَّ أَصَابِعَهُ وَ قَرَّبَ بَيْنَ قَدَمَيْهِ حَتَّى كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثِ أَصَابِعٍ مُنْفَرَجَاتٍ وَ اسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعًا الْقِبْلَةَ لَمْ يُحَرِّفْهُمَا عَنِ الْقِبْلَةِ وَ قَالَ بَخُشُوعٍ اللَّهُ أَكْبَرُ ثُمَّ قَرَأَ الْحَمْدَ بِتَرْتِيلٍ وَ قُلِ هُوَ اللَّهُ أَحَدٌ ثُمَّ صَبَرَ هُنَيْهَةً يَقْدِرُ مَا يَنْتَقِسُ وَ هُوَ قَائِمٌ ثُمَّ رَفَعَ يَدَيْهِ حِيَالِ وَجْهِهِ وَ قَالَ اللَّهُ أَكْبَرُ وَ هُوَ قَائِمٌ ثُمَّ رَكَعَ وَ مَلَأَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ مُنْفَرَجَاتٍ وَ رَدَّ رُكْبَتَيْهِ إِلَى خَلْفِهِ حَتَّى اسْتَوَى ظَهْرُهُ حَتَّى لَوْ صَبَّ عَلَيْهِ قَطْرَةٌ مِنْ مَاءٍ أَوْ دُهْنٌ لَمْ تَزُلْ لِاسْتِوَاءِ

⁴⁰ Ibid

⁴¹ Ibid

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa who has said the following:

"Abu' Abd Allah^{asws} one day asked me, 'Do you know how to perform Salat properly?' I said: 'I keep the book of Hariz with me in Salat.' The Imam^{asws} said: 'Never mind, O Hammad. Stand up and perform Salat.' The narrator has said: 'I then stood up in his^{asws} presence, facing the direction of Qiblah (Makkah). I began performing Salat, with Ruku' and Sajdah.' Imam^{asws} then said: "O Hammad, you do not know how to perform Salat properly. It is a shame for a man of your people who at the age of sixty or seventy cannot even perform one Salat according to its complete rules and manners.'

Hammad has said: 'I belittled myself very much at this point. I then asked Imam^{asws} saying, "I pray to Allah^{azwj} to keep my soul in service for your cause teach me how to perform Salat properly.'

Abu 'Abd Allah^{asws} stood up straight facing the direction of Qiblah. Imam^{asws} allowed his hands to rest on his thighs, with his fingers close side by side, kept his feet near each other, only leaving between them a distance of three fingers opened up, with his toes facing the direction of Qiblah without allowing them to deviate from this direction and with humbleness said: 'Allah is Great.'

Imam^{asws} then recited al-Hamd (the first Chapter of the Holy Quran) with clarity and fluency and Chapter 112 (Qul ho Willah ho Ahad) of the Holy Quran. Imam^{asws} then paused for a breath while still standing and raised his hands up to the sides of his face and said: 'Allah is Great,' while still.

Imam^{asws} then bent down for Ruku' (kneeling). Imam^{asws} then placed his palms over his knees allowing them to be filled up with his knees that were separate from each other, and pressed them backward until his back became so straight level that even had there been a drop of water or oil it would not flow to any side. He stretched his neck forward, lowered his eyes and then said with clarity and fluency **three times**, 'I praise my Allah, the Great, Who is free of all defects.' Imam^{asws} then stood up straight. While standing straight Imam^{asws} said: 'Allah hears all those who praise Him.' Imam^{asws} then while standing raised his hands up to the sides of his face and said: 'Allah is Great.'

Then Imam^{asws} bowed down for sajdah. Imam^{asws} opened his palms with his fingers close side by side, placed them near his knees on the sides next to his face and said: 'I praise my Allah, the most High who is free of all defects,'

three times. He did not place any other part of his body on any other part thereof. He performed sajdah on eight parts of his^{asws} bones: his palms, knees, big toes of his feet, his forehead and his nose. The Imam^{asws} said: 'Placing seven parts of these bones on the ground is obligatory during sajdah but one of them (the nose) is not obligatory. This is what Allah^{azwj} has spoken of in the Quran, **"The parts of the body to be placed on the ground during sajdah belong to Allah, you then must not worship anyone other than Allah" (72: 17).** Such parts are forehead, palms, knees and big toes of feet. Placing one's nose on the ground is optional.'

Imam^{asws} then raised his head from sajdah. When he sat up straight, Imam^{asws} then said: 'Allah is Great.' Imam^{asws} then sat on his left thigh placing the back of his right foot over the sole of his left foot and then said: 'I seek forgiveness from Allah^{azwj}, my Allah^{azwj} and turn to Him^{azwj} in repentance.' Imam^{asws} then said: 'Allah is Great.' Then he^{asws} bowed down for the second sajdah, saying therein what Imam^{asws} had said in the first sajdah.

Imam^{asws} did not place any other part of his body on any other part during Ruku' or sajdah. Imam^{asws} spread his elbows and did not place his^{asws} arms on the ground. In this way, Imam^{asws} performed two Rak'ats of Salat. Imam^{asws} kept the fingers of his hands close side by side when reciting Tashud⁴² in a sitting position. When Imam^{asws} finished saying the Tashud, Imam^{asws} then read Salam and said: 'O Hammad, you must perform Salat like this.'⁴³

أعطوا كل سورة حقها من الركوع و السجود

(Amir-ul-Momineen^{asws} says): In Salat, justify the sanctity of every Sura as well as kneeling and prostration.⁴⁴

Quran Recitation in Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ يَحْيَى بْنِ أَبِي عَمْرَانَ الْهَمْدَانِيِّ قَالَ كَتَبْتُ إِلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) جَعَلْتُ فِدَاكَ مَا تَقُولُ فِي رَجُلٍ ابْتَدَأَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي صَلَاتِهِ وَحَدَّهُ فِي أَمِّ الْكِتَابِ فَلَمَّا صَارَ إِلَى غَيْرِ أَمِّ الْكِتَابِ مِنَ السُّورَةِ تَرَكَهَا فَقَالَ الْعَبَّاسِيُّ لَيْسَ بِذَلِكَ بَأْسٌ فَكَتَبَ بِحَطِّهِ يُعِيدُهَا مَرَّتَيْنِ عَلَى رَعْمِ أَنْفِهِ يَعْنِي الْعَبَّاسِيَّ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn Mahziyar from Yahya ibn abu 'Imran al-Hamdaniy who has said the following:

'I once wrote to abu Ja'far^{asws} and asked. 'I pray to Allah^{azwj} to keep my soul in service for your cause, what do you say about a man who says "In the name of Allah, most Beneficent, most Merciful" in the beginning of 'Umm al-Kitab, (Al-hammd) when performing Salat alone. After completing 'Umm al-Kitab he does not say it before the chapter (112nd surah from Quran, i.e., Qul Ho

⁴² Giving Testimonies.

⁴³ Al-Kafi, Vol. 3. h,8 الكافي 3 311 باب افتتاح الصلاة و الحد في التكبير

⁴⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

Wal)⁴⁵ and the al'Abbasi says that it is not harmful?' The Imam^{asws} wrote with his own handwriting, 'He should read it again; he reads it again twice to emphasise against al-'Abbasi.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي أُيُوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ
قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْقِرَاءَةُ فِي الصَّلَاةِ فِيهَا شَيْءٌ مَوْقُتٌ قَالَ لَا إِلَّا الْجُمُعَةَ تَقْرَأُ فِيهَا الْجُمُعَةَ وَ
الْمُنَافِقِينَ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus ibn 'Abd al-Rahman from abu Ayyub al-Khazzaz from Mohammed ibn Muslim who has said the following:

'I once asked abu 'Abd Allah^{asws} 'Is there any exceptional recitation in Salat? The Imam^{asws} replied, 'No, except Friday in which you recite al-Jumu'ah, and al-Munafiqun, (Chapters 62 and 63).'

Do Not Say 'Amen' in Congregational Salat at the End of Al-Hamd

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كُنْتَ خَلْفَ إِمَامٍ فَقَرَأَ
الْحَمْدَ وَفَرَعَ مِنْ قِرَاءَتِهَا فَقُلْ أَنْتَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ لَا تَقُلْ أَمِينَ .

Ali has narrated from his father from 'Abd Allah ibn al-Mughirah from Jamil who has said the following:

'Abu 'Abd Allah^{asws} has said: 'If you are behind an Imam when he completes reading al-Hamd you say, 'all praise belongs to Allah, Cherisher of the worlds,' and do not say 'Amen.'

Parts of Salat Which are Accepted

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ وَ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ
السَّلَامُ) قَالَ لَا يُكْتَبُ مِنَ الْقِرَاءَةِ وَ الدُّعَاءِ إِلَّا مَا أَسْمَعَ نَفْسَهُ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah and ibn Bukayr from Zurarah who has said the following:

'Abu Ja'far^{asws} has said: 'Of recitations and prayers, only such recitations and prayers are counted which one has made his own-self to hear.'

On Reciting Quran in Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ سَيَّانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ
يَجُوزُ لِلْمَرِيضِ أَنْ يَقْرَأَ فِي الْفَرِيضَةِ فَاتِحَةَ الْكِتَابِ وَحَدَّهَا وَ يَجُوزُ لِلصَّحِيحِ فِي قَضَاءِ صَلَاةِ التَّطَوُّعِ بِاللَّيْلِ وَ
النَّهَارِ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from 'Abd Allah ibn Sinan who has said the following:

'Abu 'Abd Allah^{asws} has said: 'It is permissible for one suffering from illness to recite just al-Fatihah in an obligatory Salat as well as for one in good health in

⁴⁵ Skipping Bismillah before reciting 2nd Verse from Quran.

Qaza' (compensatory prayer) of recommended Salat missed during the day or night.'

مُحَمَّدُ بْنُ يَحْيَىٰ بِإِسْنَادٍ لَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يُكْرَهُ أَنْ يُقْرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ فِي نَفْسٍ وَاحِدٍ

Mohammed ibn Yahya through a chain of his narrators has said the following:

'Abu 'Abd Allah^{asws} has said that it is not desirable to recite all of Qul ho Walla ho Ahdad (Chapter 112) in one breath.'

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبَابٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ هَلْ يَقْرَأُ الرَّجُلُ فِي صَلَاتِهِ وَتَوْبُهُ عَلَىٰ فِيهِ قَالَ لَا بَأْسَ بِذَلِكَ إِذَا سَمِعَ أُذُنَيْهِ الْهَمَّهَمَةَ .

It is a narration from him (narrator of previous Hadith) by Mohammed ibn al-Hussain from ibn Mahbub from ibn Ri'ab from al-Halabiy who has said the following:

'I once asked abu 'Abd Allah^{asws} 'Can one recite in Salat while his clothes are covering his mouth? The Imam^{asws} said: 'It is not harmful if his ears can hear his humming.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَرِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ ذَكَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُجْزَأُكَ مِنَ الْقِرَاءَةِ مَعَهُمْ مِثْلُ حَدِيثِ النَّفْسِ .

Ahmad ibn Idris has narrated from Mohammed ibn Ahmad from Ya'qub ibn Yazid from Mohammed ibn abu Hamzah from those whom he has mentioned who has said the following:

'Abu' Abd Allah^{asws} has said: 'When performing Salat with them (other people) it is sufficient to recite like speaking to one's soul.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ تَلْبِيَةُ الْأَخْرَسِ وَتَشَهُدُهُ وَقِرَاءَتُهُ لِلْقُرْآنِ فِي الصَّلَاةِ تَحْرِيكُ لِسَانِهِ وَإِشَارَتُهُ بِإصْبَعِهِ .

Ali ibn Ibrahim has narrated from his father, who from al-Nawfaliy, who from al-Sakuniy, who has said the following:

'Abu 'Abd Allah^{asws} has said: 'The recitation of a speechless person in Talbiyah, Tashahhud and readings from al-Quran in Salat is by moving his tongue and pointing with his finger.'

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ فَضَالٍ عَنْ عَمْرِو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ بْنِ مُوسَى عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى حَرْفًا مِنَ الْقُرْآنِ فَيَذْكُرُ وَهُوَ رَاكِعٌ هَلْ يَجُوزُ لَهُ أَنْ يَقْرَأَ فِي الرُّكُوعِ قَالَ لَا وَ لَكِنْ إِذَا سَجَدَ فَلْيَقْرَأْ .

It is a narration from him (narrator of previous Hadith) by Mohammed ibn Ahmad from Ahmad ibn al-Hassan ibn Ali ibn Faddal from 'Amr ibn Sa'id al-Mada'iniy, who from Musaddiq ibn Sadaqah, who from 'Ammar ibn Musa who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who forgets a letter of the recitation and remembers it in Ruku' (bowing down on one's knees); is it permissible for him to recite it in Ruku? The Imam^{asws} said: 'No, it is not permissible but he recites it in Sujud (prostration).'

The Best Verses of Quran to be Recited in Salat

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ نُسَيْبٍ عَنْ مُحَمَّدِ بْنِ زَاوِيَةَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ إِنَّكَ كَتَبْتَ إِلَى مُحَمَّدِ بْنِ الْفَرَجِ تُعَلِّمُهُ أَنْ أَفْضَلَ مَا تَقْرَأُ فِي الْقِرَائِنِ بِإِنَّا أَنْزَلْنَاهُ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّ صَدْرِي لَيُضَيِّقُ بِقِرَاءَتِهِمَا فِي الْفَجْرِ فَقَالَ (عَلَيْهِ السَّلَامُ) لَا يَضِيقَنَّ صَدْرُكَ بِهِمَا فَإِنَّ الْفَضْلَ وَاللَّهُ فِيهِمَا .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad, who from Ahmad ibn 'Ubdus, who from Mohammed ibn Zawayah, who from Abu Ali ibn Rashid who has said the following:

'I said to abu al-Hassan^{asws} 'May Allah^{azwj} keep my soul in service for your^{asws} cause, you^{asws} have written to Mohammed ibn al-Faraj telling him that the most excellent recitation in obligatory Salat are Inna Anzanna and Qul ho Walla ho Ahhad (chapters 97 and 112 of the Holy Quran, respectively). I feel uneasy reciting them in the morning Salat.' The Imam^{asws} said: 'You should not feel uneasy in reciting them, by Allah, excellence is in reciting these two chapters.'

Reciting Bismillah Loudly in Salat when Sura is Recited Quietly

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيَّامًا فَكَانَ إِذَا كَانَتْ صَلَاةٌ لَا يُجْهَرُ فِيهَا جَهْرًا بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ كَانَ يُجْهَرُ فِي السُّورَتَيْنِ جَمِيعًا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id, who from al-Qasim ibn Mohammed, who from Safwan al-Jammal, who has said the following:

'I performed Salat for many days in congregation led by abu 'Abd Allah^{asws} and in Salat which is not recited loudly, he would read Bismillah, (in the name of Allah, most Beneficent, most Merciful) aloud in both Surah (chapters).'

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تُجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتُ بِهَا قَالَ الْمُخَافَتَةُ مَا دُونَ سَمْعِكَ وَ الْجَهْرُ أَنْ تَرْفَعَ صَوْتَكَ شَدِيدًا .

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Sama'ah who has said the following:

"I once asked the Imam^{asws} about the words of Allah^{azwj}, '**Do not be loud in your Salat nor very quiet.**' (17: 110) The Imam^{asws} said: 'The quiet is when even you (yourself) do not hear it, and loud is when you raise your voice very loud.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي فِي مَوْضِعٍ ثُمَّ يُرِيدُ أَنْ يَتَقَدَّمَ قَالَ يَكْفُ عَنْ الْقِرَاءَةِ فِي مَشْيِهِ حَتَّى يَتَقَدَّمَ إِلَى الْمَوْضِعِ الَّذِي يُرِيدُ ثُمَّ يَقْرَأُ .

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakniy who has said the following:

'Abu 'Abd Allah^{asws} has said that a man may stand up in a certain place to perform Salat. He then wants to move forward. He in such case, stops

reading when he is walking forward, until he reaches the place that he wants, he can then carry on with recitation.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) عَلَى الْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ وَ إِنْ كَثُرُوا فَقَالَ لِيَقْرَأَ قِرَاءَةً وَسَطًا يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتُ بِهَا .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus ibn 'Abd al-Rahman from 'Abd Allah ibn Sinan, who has said the following:

'I once said to abu 'Abd Allah^{asws} 'Is it necessary for an Imam to read so that people behind him can hear his reading even if they are many?' The Imam^{asws} said: 'He reads moderately; Allah^{azwj} has said: **"Do not be very loud in your Salat nor very quiet."** (17: 110)

عَلِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الَّذِي لَا يَقْرَأُ فَاتِحَةَ الْكِتَابِ فِي صَلَاتِهِ قَالَ لَا صَلَاةَ لَهُ إِلَّا أَنْ يُبْدَأَ بِهَا فِي جَهْرٍ أَوْ إِخْفَاتٍ قُلْتُ أَيُّهُمَا أَحَبُّ إِلَيْكَ إِذَا كَانَ خَائِفًا أَوْ مُسْتَعْجِلًا يَقْرَأُ سُورَةً أَوْ فَاتِحَةَ الْكِتَابِ قَالَ فَاتِحَةَ الْكِتَابِ .

Ali ibn Mohammed has narrated from 'Isa from Yunus from al-'Ala' from Mohammed ibn Muslim, who has said the following:

'I once asked the Imam^{asws} about one who does not read al-Fatihah in his Salat. The Imam^{asws} replied, 'His Salat is not valid'.

He must begin with it (al-Fatihah), which is read either aloud or quietly.' I then asked: 'Which one is more beloved to you: if one is afraid or in a hurry, is it reading a Surah or al-Fatihah of al-Kitab?' The Imam^{asws} replied: 'Al-Fatihah of al-Kitab is more beloved.'

Reciting Those Verse of Quran Which Require Obligatory Sajdah

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا قُرَأَتْ شَيْئًا مِنَ الْعَزَائِمِ الَّتِي يُسَجَّدُ فِيهَا فَلَا تُكَبِّرُ قَبْلَ سُجُودِكَ وَ لَكِنْ تُكَبِّرُ حِينَ تَرْفَعُ رَأْسَكَ وَ الْعَزَائِمُ أَرْبَعٌ حَمِ السَّجْدَةِ وَ التَّنْزِيلِ وَ النَّجْمِ وَ أَقْرَأْ بِاسْمِ رَبِّكَ .

A group has narrated from Ahmad ibn Mohammed ibn Isa from al-Hussain ibn Sa'id from al-Nadr ibn Suwayd 'Abd Allah ibn Sinan, who has said the following:

"Abu 'Abd Allah^{asws} has said: 'If you read of al-'Azam something for which there is Sajdah, do not say Takbir (Allah is Great beyond description) before Sajdah but say it when raising your head from Sajdah. Al-Azam are four: Ha mim al-Sajdah, Tanzil, al-Najm and' Iqra' bismе rabbik.' (Chapters 32, 41, 53 and 96)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصير قَالَ قَالَ إِذَا قُرِئَ شَيْءٌ مِنَ الْعَزَائِمِ الأَرْبَعِ فَسَمِعْتَهَا فَاسْجُدْ وَ إِنْ كُنْتَ عَلَى غَيْرِ وَضُوءٍ وَ إِنْ كُنْتَ جُنْبًا وَ إِنْ كَانَتْ الْمَرْأَةُ لَا تُصَلِّي وَ سَائِرُ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَ إِنْ شِئْتَ لَمْ تَسْجُدْ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed, who from Ali ibn abu Hamzah, who from abu Basir, who has said the following:

"The Imam^{asws} has said: 'If anything of the four al-Azam is read and you hear them, perform Sajdah, even if you are not with a valid Wuzu or in Janub, even if a woman who cannot perform Salat⁴⁶. In the case of the rest of al-Quran, it is up to you either perform Sajadah or skip it. "

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُوسُفَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ سَيْنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ سَمِعَ السَّجْدَةَ تُقْرَأُ قَالَ لَا يَسْجُدُ إِلَّا أَنْ يَكُونَ مُنْصِتًا لِقِرَائَتِهِ مُسْتَمِعًا لَهَا أَوْ يُصَلِّيَ بِصَلَاتِهِ فَأَمَّا أَنْ يَكُونَ يُصَلِّيَ فِي نَاحِيَةٍ وَأَنْتَ تُصَلِّيَ فِي نَاحِيَةٍ أُخْرَى فَلَا تَسْجُدُ لِمَا سَمِعْتَ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from 'Ubayd ibn Yunus ibn 'Abd al-Rahman from 'Abd Allah ibn Sinan who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who has not heard (the Imam) when he was reading in Sajdah. The Imam^{asws} said: 'He is not required to perform Sajdah unless he is quiet and listening to the reading or performs Salat with his Salat (the reader of the Chapter with Sajdah being the Imam). If one reads Sajdah when performing Salat in one side and you are performing Salat in another side, you do not do Sajdah even on hearing such recitation.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُمَرَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ صَلَّيْتَ مَعَ قَوْمٍ فَقَرَأَ الْإِمَامُ أَقْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ أَوْ شَيْئًا مِنَ الْعَزَائِمِ وَفَرَّغَ مِنْ قِرَائَتِهِ وَ لَمْ يَسْجُدْ فَأَوْمِ إِيمَاءً وَ الْحَائِضُ تَسْجُدُ إِذَا سَمِعَتْ السَّجْدَةَ .

Ahmad ibn Idris from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Fadal ibn Ayyub from al-Hussain ibn 'Uthman from Sama'ah from abu Basir from who has said the following:

'Abu 'Abd Allah^{asws} has said that if you perform Salat with a people and the Imam reads bismillah (Chapter 96) or something of al-Aza'im, completes his reading and does not do to Sajdah, you just make a gesture for it. A woman experiencing Hayd (menses) must perform Sajdah when listening to such reading.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يَقْرَأُ بِالسَّجْدَةِ فِي آخِرِ السُّورَةِ قَالَ يَسْجُدُ ثُمَّ يَقُومُ فَيَقْرَأُ فَاتِحَةَ الْكِتَابِ ثُمَّ يَرْكَعُ وَ يَسْجُدُ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabi who has said the following:

'Abu 'Abd Allah^{asws} was asked about a man who reads (verses) Sajdah in the last Surah. The Imam^{asws} said: 'He must perform Sajdah then stand up, read al-Fatihah al-Kitab, then perform Ruku' (bowing down on one's knees) and Sajdah.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِ السَّلَامُ) قَالَ لَا تَقْرَأُ فِي الْمَكْتُوبَةِ شَيْءٍ مِنَ الْعَزَائِمِ فَإِنَّ السُّجُودَ زِيَادَةٌ فِي الْمَكْتُوبَةِ .

⁴⁶ Due to Hayd.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn 'Urwah from ibn Bukayr from Zurarah who has said the following:

'One of the two Imam's^{asws} has said: 'You must not read any of al-'Azaim in any of obligatory Salat; as Sajdah becomes an addition in an obligatory Salat.'

أطيلوا السجود فمن أطاله أطاع و نجا

Prostrate for extended duration in Allah^{azwj}'s obedience in order to achieve salvation.⁴⁷

Recitation in the Last Two Rakat of Salat

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ فِي الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ فَقَالَ الْإِمَامُ يَقْرَأُ فَاتِحَةَ الْكِتَابِ وَمَنْ خَلْفَهُ يُسَبِّحُ فَإِذَا كُنْتَ وَحْدَكَ فَاقْرَأْ فِيهِمَا وَإِنْ شِئْتَ فَسَبِّحْ .

Al-Hussain ibn Mohammed has narrated from ' Abd Allah ibn 'Amir from Ali ibn Mahziyar from al-Nadr ibn Suwayd from Mohammed ibn abu Hamzah from Mu'awiyah ibn 'Ammar who has said the following:

'I once asked abu 'Abd Allah^{asws} about reading in the case of one who performs behind an Imam in last two Rak'at. The Imam^{asws} said: 'He reads al-Fatihah al-Kitab and everyone behind him reads Tasbih. When performing Salat alone, one reads (al-Fatihah) in the two last Rak'at or say Tasbih if he likes.'⁴⁸

محمد بن إسماعيل، عن الفضل بن شاذان، عن حماد بن عيسى، عن حريز، عن زرارة قال: قلت لأبي جعفر (عليه السلام): ما يجزئ من القول في الركعتين الأخيرتين؟ قال: أن تقول: " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " وتكبر وتركع.

Mohammed ibn Ismail, from al-Fazal ibn Shadan, from Hamad ibn Isa, who from Hariz who has narrated the following from Abi Jafar^{asws}:

I asked what should be recited in the last two Rakat? Imam^{asws} replied: 'Subhan Allah wa Alhamd Allah wa la a la illa Allah wa Allah Akbar'.⁴⁹

وَ قَالَ الرَّضَا عَ إِذَا جُعِلَ الْقِرَاءَةُ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ وَ التَّسْبِيحُ فِي الْأَخِيرَتَيْنِ لِلْفَرْقِ بَيْنَ مَا قَرَضَهُ اللَّهُ عَزَّ وَ جَلَّ مِنْ عِنْدِهِ وَ بَيْنَ مَا قَرَضَهُ اللَّهُ تَعَالَى مِنْ عِنْدِ رَسُولِ اللَّهِ ص

Imam Ali Reza^{asws} said: 'Recitation of Suras in the first Two Rakaat of Salat and 'Tasbeebh-e-Arabah'⁵⁰ in the last two Rakaat is due to the fact that there should be difference between what Allah Made obligatory and to which Prophet made obligatory.⁵¹

⁴⁷ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : 2 ص :

⁴⁸ Al-Kafi, vol. 3 Ch: h, 1, القراءة في الركعتين الأخيرتين والتسبيح فيهما

⁴⁹ Ibid, h,2

⁵⁰ Subhan Allah wa Alhamd Allah wa la a la illa Allah wa Allah Akbar.

⁵¹ Manlah Hazar ul Faqi, H. 923

وَسَأَلَ يَحْيَى بْنُ أَكْثَمَ الْقَاضِي أَبَا الْحَسَنِ الْأَوَّلَ عَ عَنْ صَلَاةِ الْفَجْرِ لِمَ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ وَ هِيَ مِنْ صَلَوَاتِ النَّهَارِ وَ إِنَّمَا يُجْهَرُ فِي صَلَاةِ اللَّيْلِ فَقَالَ لِأَنَّ النَّبِيَّ ص كَانَ يُعَلِّسُ بِهَا فَفَرَّبَهَا مِنَ اللَّيْلِ

Yahiya ibn al-Kasim al-Qazi asked from Imam Musa-e-Kazim^{asws}: Why the Salat of Fajr (also Zuhar and Asr) is recited with voice whereas this is for the night prayers (Maghrib and Isah). Imam^{asws} replied: This is because Prophet Mohammed^{saww} used to read Night prayers until the time of al-Fajr Salat.⁵²

Ruku and Recitation

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ عَنْ حَرِيْزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَدْتَ أَنْ تَرْكَعَ فَقُلْ وَ أَنْتَ مُنْتَصِبٌ اللَّهُ أَكْبَرُ ثُمَّ ارْكَعْ وَ قُلِ اللَّهُمَّ لَكَ رَكَعْتُ وَ لَكَ أَسْلَمْتُ وَ بِكَ أَمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي خَشَعُ لَكَ قَلْبِي وَ سَمْعِي وَ بَصْرِي وَ شَعْرِي وَ بَشْرِي وَ لَحْمِي وَ دَمِي وَ مَخْيِي وَ عِظَامِي وَ عَصَبِي وَ مَا أَقْلَيْتُهُ قَدَمَايَ غَيْرَ مُسْتَنْكَفٍ وَ لَا مُسْتَكْبِرٍ وَ لَا مُسْتَحْسِرٍ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فِي تَرْتِيلٍ وَ تُصَفُّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ وَ تُمَكِّنُ رَأْسِيكَ مِنْ رُكْبَتَيْكَ وَ تَضَعُ يَدَكَ الْيُمْنَى عَلَى رُكْبَتِكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ بَلِّغْ بِأَطْرَافِ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ وَ قَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ وَ أَقِمْ صَلْبَكَ وَ مَدِّ عُنُقَكَ وَ لِيَكُنْ نَظْرُكَ بَيْنَ قَدَمَيْكَ ثُمَّ قُلْ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَ أَنْتَ مُنْتَصِبٌ فَأَنْمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَهْلَ الْجَبْرُوتِ وَ الْكِبْرِيَاءِ وَ الْعِظَمَةِ لِلَّهِ رَبِّ الْعَالَمِينَ تَجْهَرُ بِهَا صَوْتَكَ ثُمَّ تَرْفَعُ يَدَيْكَ بِالتَّكْبِيرِ وَ تَحْرُسُ سَاجِدًا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Hammad ibn 'Isa from Hariz from Zurarah and Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

"Abu Ja'far^{asws} has said: 'When you want to kneel for Ruku' say, 'Allah is Great', then assume Ruku' position and say, 'O Allah, I have knelt down for You, I am submitted to You^{azwj}, I believe in You^{azwj}, and I plead before You^{azwj} to be my attorney. You^{azwj} are my Allah^{azwj}. My heart, my ears, my eyes, my hairs, my skin, my flesh, my blood, my bone marrow, my bones, my nerves and all that my legs support of me are humble before You^{azwj} without reservations, arrogance or tiredness.' **Say three times**, 'My Allah, the Great, is free of all defects and I praise Him^{azwj},' with clarity and fluency. In Ruku' position you should level up your feet with a distance of one shibr (6-8 inches) between them, place your palms over your knees, first your right palm on the right knee, and then the left palm over your left knee. Open your fingers and make them to hold the sides of your knees, keep your back straight, stretch your neck forward and keep your eyes to look between your feet.

Then, while standing straight, say, 'Allah Hears all who Praise Him^{azwj}. All Praise Belongs to Allah^{azwj}, Allah^{azwj} of the worlds, the owner of Might and Majesty. Greatness belongs to Allah^{azwj}, Allah^{azwj} of the worlds,' raise your voice when saying this, then raise your hands for saying 'Allah^{azwj} is Great' and then bow down for sajdah.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ عَنْ أَبِي الْمَعْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) مَنْ لَمْ يُقِمْ صَلْبَهُ فِي الصَّلَاةِ فَلَا صَلَاةَ لَهُ .

⁵² Manla Hazar ul Faqih, h. 925

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Fadalab ibn Ayyub from abu al-Mighra' from abu Basir who has said the following:

'Abu 'Abd Allah^{asws} has said that 'Amir al-Mu'minin^{asws} has said: 'One who does not straighten his back during Salat, his Salat is not valid.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرَّكُوعِ فَأَقِمِ صُلْبَكَ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَا يُقِيمُ صُلْبَهُ .

Ahmad ibn Idris has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed from a man from abu Basir from who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When you stand up straight after Ruku' (bowing down on one's knees), make your back (bones) stand straight (vertically), otherwise, one's Salat becomes invalid.'

Sajdah and Recitation

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا سَجَدْتَ فَكَبِّرْ وَ قُلِ اللَّهُمَّ لَكَ سَجَدْتُ وَ بِكَ آمَنْتُ وَ لَكَ أَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ثُمَّ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ فَقُلْ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اجْرِنِي وَ ادْفَعْ عَنِّي إِيَّيَ لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقَبْرٌ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad ibn 'Uthman from al-Halabiy who has said the following:

'Abu' Abd Allah^{asws} has said that when you bow down for sajdah say, 'Allah is Great,' then say, 'O Allah, I have bowed down to prostrate before You^{azwj}, I believe in You^{azwj}, submitted myself to You^{azwj}, have appealed to You^{azwj} to be my attorney and You^{azwj} are my Allah^{azwj}. My face has prostrated before the One^{azwj} who has created it, who has cut out for it a hearing means and a seeing means (ears and eyes). All praise belongs to Allah^{azwj}, the Allah of the worlds. Allah^{azwj} is most Blessed and the best Creator.' Then say, 'My Allah, the most High, is free of all defects,' **three times**. (Then raise your head and) while sitting straight between the two prostrations, say, 'O Allah, Forgive me, Grant me mercy, Grant me protection, and Defend me against my enemies. I am in great need of the good that You^{azwj} have sent to me. Blessed is Allah^{azwj}, Lord of the worlds.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) إِذَا سَجَدَ يُحْرِكُ ثَلَاثَ أَصَابِعَ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تُحْرِكُهَا خَفِيفًا كَأَنَّهُ يُعْدُّ النَّسْبِيحَ ثُمَّ رَفَعَ رَأْسَهُ .

Al-Busayn ibn Mohammed has narrated from ' Abd Allah ibn 'Amir from Ali ibn Mahziyar from Mohammed ibn Isma'il who has said the following:

'I saw abu al-Hassan^{asws} when prostrating, move three of his fingers one after the other slightly as if counting rosary and then raise his head from prostration.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ إِذَا دَعَا رَبَّهُ وَهُوَ سَاجِدٌ قَائِمٌ شَيْءٌ تَقُولُ إِذَا سَجَدْتَ قُلْتُ عَلَّمَنِي جُعِلْتُ فِدَاكَ مَا أَقُولُ قَالَ قُلْ يَا رَبَّ الْأَرْبَابِ وَيَا مَلِكَ الْمُلُوكِ وَيَا سَيِّدَ السَّادَاتِ وَيَا جَبَّارَ الْجَبَابِرَةِ وَيَا إِلَهَ الْإِلَهَةِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَافْعَلْ بِي كَذَا وَكَذَا ثُمَّ قُلْ قَائِمٌ عَبْدُكَ نَاصِيَتِي فِي قَبْضَتِكَ ثُمَّ ادْعُ بِمَا شِئْتَ وَاسْأَلْهُ فَإِنَّهُ جَوَادٌ وَلَا يَبْعَاطُضُهُ شَيْءٌ .

Mohammed ibn 'Isma'il has narrated from Fadl ibn Shadan, who from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

'Abu 'Abd Allah^{asws} once said that a position nearest to Allah^{azwj} during one's Salat is the position of prostration. 'What do you say during your prostration?' I said: 'May Allah keep my soul in service for your cause; teach me what I should say.' The Imam^{asws} told me to say, 'O Lord of lords, O King of kings, O Master of masters, O Mightier than mighty ones, and O Allah of those who are worshipped, O Allah^{azwj} Grant Mohammed^{saww} and his^{saww} family^{asws} a compensation worthy of their serving Your^{azwj} cause, please Grant my such and such wishes.' Then say, 'I am Your^{azwj} servant and my forehead is in Your^{azwj} Service'; then ask for your wishes that you like; Allah^{azwj} is generous and nothing seems great before him.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ سَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) تَفَرُّقَ أَمْوَالِنَا وَمَا دَخَلَ عَلَيْنَا فَقَالَ عَلَيْكَ بِالْأَدْعَاءِ وَأَنْتَ سَاجِدٌ فَإِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَهُوَ سَاجِدٌ قَالَ قُلْتُ فَادْعُو فِي الْفَرِيضَةِ وَأَسْمَى حَاجَتِي فَقَالَ نَعَمْ قَدْ فَعَلَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَدَعَا عَلَى قَوْمٍ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ وَفَعَلَهُ عَلِيٌّ (عليه السلام) بَعْدَهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hajjaj from 'Abd Allah ibn Mohammed from Tha'labah ibn Maymun from 'Abd Allah ibn Hilal who has said the following:

'I once complained before abu' Abd Allah^{asws} about the difficulties we faced and deprivation from our belongings. The Imam^{asws} said: 'You must plead (before Allah) when you are in Sajdah position; the nearest position to Allah for a servant of Allah^{azwj} is one's position in Sajdah.' I then asked, 'Can I plead (before Allah^{azwj}) in obligatory Salat and mention my needs?' The Imam^{asws} replied, 'Yes, you can do so; the Messenger of Allah^{azwj} had done so. He^{saww} pleaded (before Allah^{azwj}) against a people and mentioned their names and the names of their fathers. After him Ali^{asws} also had done so.'

Sajdah of Thanksgiving

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْوَزِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عليه السلام) فِي سَجْدَةِ الشُّكْرِ فَكَتَبَ إِلَيَّ مِائَةَ مَرَّةٍ شُكْرًا شُكْرًا وَإِنْ شِئْتَ عَفْوًا عَفْوًا .

Ali ibn Ibrahim has narrated from Ali ibn Mohammed al-Qasaniy from Sulayman ibn Hafs al-Marwazi who has said the following:

"I wrote to abu al-Hassan Musa ibn Ja'far^{asws} about prostration for thanksgiving. Imam^{asws} wrote back to me. 'It is one hundred times 'Shukran' (O Allah^{azwj}, I thank You^{azwj}), or if you like, say 'Afwan' (O Allah^{azwj}, I beg forgiveness from You^{azwj}) one hundred times.'"

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ خَرَجْتُ مَعَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِلَى بَعْضِ أَمْوَالِهِ فَقَامَ إِلَى صَلَاةِ الظُّهْرِ فَلَمَّا فَرَغَ خَرَّ لِيهِ سَاجِدًا فَسَمِعْتُهُ يَقُولُ بِصَوْتِ حَزِينٍ وَتَغَرُّرِ دُمُوعِهِ رَبِّ عَصَيْتُكَ بِلِسَانِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لِأَخْرَسْتَنِي وَ عَصَيْتُكَ بِبَصَرِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَأَكْمَهْتَنِي وَ عَصَيْتُكَ بِسَمْعِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لِأَصَمَّمْتَنِي وَ عَصَيْتُكَ بِيَدَيَّ وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَكَعَتَّنِي وَ عَصَيْتُكَ بِرِجْلِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لِجَدَمْتَنِي وَ عَصَيْتُكَ بِفَرْجِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَعَقَمْتَنِي وَ عَصَيْتُكَ بِجَمِيعِ جَوَارِحِي الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ لَيْسَ هَذَا جَزَاءَكَ مِنِّي قَالَ ثُمَّ أَحْصَيْتُ لَهُ أَلْفَ مَرَّةٍ وَ هُوَ يَقُولُ الْعَفْوُ الْعَفْوُ قَالَ ثُمَّ أَلْصَقَ خَدَّهُ الْيَأْمِنَ بِالْأَرْضِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ بِصَوْتِ حَزِينٍ بُؤْتُ إِلَيْكَ بِذُنُوبِي عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ يَا مَوْلَايَ ثَلَاثَ مَرَّاتٍ ثُمَّ أَلْصَقَ خَدَّهُ الْيَأْسَرَ بِالْأَرْضِ فَسَمِعْتُهُ يَقُولُ ارْحَمْ مَنْ أَسَاءَ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ ثَلَاثَ مَرَّاتٍ ثُمَّ رَفَعَ رَأْسَهُ .

A number of our people have narrated from Ahmad ibn Mohammed ibn 'Isa from Ali ibn al-Hakam from Mohammed ibn Sulayman from his father who has said the following:

"Once I accompanied abu al-Hassan, Musa ibn Ja'far^{asws} to see some of his properties. Imam^{asws} had prepared himself for noon-time Salat. When he^{asws} finished he^{asws} bowed down to prostrate before Allah^{azwj}. I heard him saying with a sad voice and tears causing an unevenness of sound in his throat, 'O Allah, I have disobeyed You^{azwj} with my tongue. Had You^{azwj} wanted, I swear by Your^{azwj} majesty, You^{azwj} could have made it dumb.

I have disobeyed You^{azwj} with my eyes. Had You^{azwj} wanted, I swear by Your^{azwj} majesty, You^{azwj} could have made them blind.

I have disobeyed You^{azwj} with my ears. Had You^{azwj} wanted, I swear by Your^{azwj} majesty, You^{azwj} could have made them deaf.

I have disobeyed You^{azwj} with my hands. Had You^{azwj} wanted, I swear by Your^{azwj} majesty, You^{azwj} could have crippled them.

I have disobeyed You^{azwj} with my legs. Had You^{azwj} wanted, I swear by Your^{azwj} majesty, You^{azwj} could have paralysed them.

I have disobeyed You^{azwj} with my genital organ. Had You^{azwj} wanted, I swear by Your^{azwj} majesty, You^{azwj} could have made it barren.

I have disobeyed You^{azwj} with all parts of my body which You^{azwj} have gifted me with and this is not the way I should have returned Your^{azwj} favours.'

The narrator has said that I counted his saying 'al-afw' one thousand times. Imam^{asws} then made the right side of his face touch the ground and I heard him saying in a sad voice, 'I have come to You^{azwj} with sin and bad deeds, I have done injustice to myself so please forgive me; no one is able to forgive sins except You^{azwj}, O my Allah'- three times.

Then Imam^{asws} made the left side of his face touch the ground and I heard him say, '(O Allah^{azwj}), forgive the one who has bad deeds and has accumulated sins but is humble and has confessed his sins' - three times. Then he^{asws} raised his head."

Minimum and Maximum Tasbih in Ruku and Sajdah

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) تَدْرِي أَيُّ شَيْءٍ حَدُّ الرُّكُوعِ وَ السُّجُودِ فَلْتُمْ لِي مَا قَالَ تُسَبِّحُ فِي الرُّكُوعِ ثَلَاثَ مَرَّاتٍ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ وَ فِي السُّجُودِ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فَمَنْ نَقَصَ وَاحِدَةً نَقَصَ ثُلُثَ صَلَاتِهِ وَ مَنْ نَقَصَ ثِنْتَيْنِ نَقَصَ ثُلُثِي صَلَاتِهِ وَ مَنْ لَمْ يُسَبِّحْ فَلَا صَلَاةَ لَهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from 'Uthman ibn 'Abd al-Malik from abu Bakr al-Hadrami who has said the following:

'Abu Ja'far^{asws} once asked me, 'Do you know what the limits of Ruku' (bowing down on one's knees) and Sujud are?' I replied, 'No, I do not know them.' The Imam^{asws} said: 'Say Tasbih (my Allah) the most Great, is free of all defects and I praise Him^{azwj} in Ruku' **repeat three times**. In Sujud position say, 'My Allah the most High is free of all defects and I praise Him^{azwj} **repeat three times**. One who reduces one of these Tasbih has reduced one-third of his Salat. One who has reduced two of them has reduced two-thirds of his Salat and one who does not say Tasbih has lost (all of) his Salat.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فَلْتُمْ لِي مَا يُجْزِي الْمَرِيضَ مِنَ التَّسْبِيحِ فِي الرُّكُوعِ وَ السُّجُودِ قَالَ تُسَبِّحُهُ وَاحِدَةً .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa, who from Yunus ibn 'Abd al-Rahman, who from Mu'awiyah ibn 'Ammar, who has said the following:

'I once asked abu 'Abd Allah^{asws} 'How many Tasbih is sufficient in Ruku' (bowing down on one's knees) and in Sujud in the case of one suffering from illness?' The Imam^{asws} said: 'One Tasbih is sufficient.'

Sajdah of Thanksgiving

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَيْسَى بْنِ عَمَّارٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ وَ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا تَسْجُدْ إِلَّا عَلَى الْأَرْضِ أَوْ مَا أَنْبَتِ الْأَرْضُ إِلَّا الْفُطْنَ وَ الْكَتَانَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Khalid and al-Hussain ibn Sa'id from al-Qasim ibn 'Urwah from abu al-Abbas al-Fadl ibn 'Abd al-Malik who has said the following:

'Abu 'Abd Allah^{asws} has said: 'You must not perform Sujud on anything except earth or on what grows from earth except cotton and linen.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ فَلْتُمْ لِي مَا أَسْجُدُ عَلَى الرَّفْتِ يَعْنِي الْقَبْرَ فَقَالَ لَا وَ لَا عَلَى الثُّوبِ الْكُرْسُفِ وَ لَا عَلَى الصُّوفِ وَ لَا عَلَى شَيْءٍ مِنَ الْحَيَوَانَ وَ لَا عَلَى طَعَامٍ وَ لَا عَلَى شَيْءٍ مِنْ ثَمَارِ الْأَرْضِ وَ لَا عَلَى شَيْءٍ مِنَ الرِّيشِ .

Ali ibn Ibrahim has narrated from his father, who from Mohammed ibn 'Isma'il from al-Fadl ibn Shadhan all from Hammad ibn 'Isa from Zurarah who has said the following:

'I once asked abu Ja'far^{asws} 'Can I perform Sajdah on asphalt? The Imam^{asws} said: 'No, also not on cotton, wool, anything from animals, food, fruits of earth and not on anything of clothing.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ وَ بُرَيْدِ بْنِ مُعَاوِيَةَ عَنْ أَحَدِهِمَا (عَلَيْهِ السَّلَام) قَالَ لَا بَأْسَ بِالْقِيَامِ عَلَى الْمُصَلَّى مِنَ الشَّعْرِ وَ الصُّوفِ إِذَا كَانَ يَسْجُدُ عَلَى الْأَرْضِ فَإِنْ كَانَ مِنْ نَبَاتِ الْأَرْضِ فَلَا بَأْسَ بِالْقِيَامِ عَلَيْهِ وَ السُّجُودِ عَلَيْهِ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from 'Umar ibn Udhaynah from Fudayl ibn Yasar and Burayd ibn Mu'awiyah who has said the following:

'One of the two Imams^{asws} has said: 'It is not harmful to stand on prayer mat made of hairs and wool if one performs Sajdah on earth, but if it is of the plants of earth, it is not harmful to stand on it and perform Sajdah on it.'

أَحْمَدُ بْنُ إِدْرِيسَ وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ سَعِيدٍ عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ لَا تَسْجُدُ عَلَى الْفَيْرِ وَ لَا عَلَى الصَّارُوجِ .

Ahmad ibn Idris and others have narrated Ahmad ibn Mohammed from Ali ibn Isma'il from Mohammed ibn 'Umar ibn Sa'id who has said the following:

'Abu al-Hassan^{asws} has said: 'You must not perform Sajdah on graves and on a mix of lime and construction compound.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا تَسْجُدُ عَلَى الذَّهَبِ وَ لَا عَلَى الْفِضَّةِ .

Ahmad ibn Mohammed from Sahl ibn Ziyad from Mohammed ibn al-Walid from Yunus from Ya'qub, who has said the following:

"Abu' Abd Allah^{asws} has said: 'You must neither perform Sajdah on gold nor on silver.'

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ حُمْرَانَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ كَانَ أَبِي (عَلَيْهِ السَّلَام) يُصَلِّي عَلَى الْخُمْرَةِ يَجْعَلُهَا عَلَى الطَّنُوسَةِ وَ يَسْجُدُ عَلَيْهَا فَإِذَا لَمْ تَكُنْ خُمْرَةً جُعِلَ حَصَى عَلَى الطَّنُوسَةِ حَيْثُ يَسْجُدُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Said from Fadalrah from Jamil ibn Darraj who has said the following:

'One of the two Imam, (abu Jafar^{asws} or Abu Abd Allah^{asws}), has said: 'My father^{asws} would perform Sajdah on prayer mat. He^{asws} would place it on tanfash (carpet) and perform Sajdah on it. If there was no prayer mat, he placed pebbles on Tanfash and performed Sajdah on it.'

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِكِيِّ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي عَلَى الرَّطْبَةِ النَّابِتَةِ قَالَ فَقَالَ إِذَا لَصِقَ جَبْهَتُهُ بِالْأَرْضِ فَلَا بَأْسَ وَ عَنِ الْحَشِيشِ النَّابِتِ الْكَبِيرِ وَ هُوَ يُصِيبُ أَرْضًا جَدْدًا قَالَ لَا بَأْسَ .

Mohammed ibn Yahya has narrated from al-Amrakey al-Naysaburiy from Ali ibn Jafar from his brother Musa ibn Jafar^{asws}, has said the following:

'I once asked the Imam^{asws}, about a man who performs Sajdah on wet growing items. Imam^{asws} said: 'If your forehead touches the ground it is not harmful.' I asked about stationary grass on the ground and dry leaves while he touches the ground. Imam^{asws} replied: 'There is no harm in it.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ أَنَّ بَعْضَ أَصْحَابِنَا كَتَبَ إِلَى أَبِي الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلَام) يَسْأَلُهُ عَنِ الصَّلَاةِ عَلَى الرَّجَاجِ قَالَ قَلَمًا نَفَذَ كِتَابِي إِلَيْهِ تَفَكَّرْتُ وَ قُلْتُ هُوَ مِمَّا أُثْبِتُ الْأَرْضُ وَمَا كَانَ لِي أَنْ أَسْأَلُهُ عَنْهُ قَالَ فَكَتَبَ إِلَيَّ لَا تُصَلِّ عَلَى الرَّجَاجِ وَ إِنْ حَدَّثَكَ نَفْسُكَ أَنَّهُ مِمَّا أُثْبِتُ الْأَرْضُ وَ لِكِنَّهُ مِنَ الْمِلْحِ وَ الرَّمْلِ وَ هُمَا مَمْسُوحَانِ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain who has said the following:

'Certain ones of our people wrote to abu al-Hassan^{asws}, asking about Salat on glass. The narrator says when I finished the letter, I reconsidered it said to myself that it is something that grows from earth, so I do not need to write and ask the Imam^{asws}. The Imam^{asws} wrote to me, 'You must not perform Salat on glass even though your soul has spoken to you that it is of what earth grows. However, it is from salt and sand and they both are metamorphosed/transformed.'

Placing the Forehead on the Ground

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْجَبْهَةُ كُلُّهَا مِنْ فُصَاصِ شَعْرِ الرَّأْسِ إِلَى الْحَاجِبِينَ مَوْضِعِ السُّجُودِ فَأَيُّمَا سَقَطَ مِنْ ذَلِكَ إِلَى الْأَرْضِ أَجْزَاكَ مِقْدَارُ الدَّرْهِمِ وَ مِقْدَارُ طَرْفِ الْأَثْمَلَةِ .

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn Isa, who from Hariz, who from Zurarah, who has said the following:

Abu Jafar^{asws} said: 'The entire forehead, from the hairline to the eyebrows is for Sajdah whatever of this area falls on the ground of the size of a dirham or of the size of a finger's tip is sufficient.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ مَوْضِعِ جَبْهَةِ السَّاجِدِ بِكُونِ أَرْفَعٍ مِنْ قِيَامَةٍ قَالَ لَا وَ لَكِنْ يَكُونُ مُسْتَوِيًا . وَ فِي حَدِيثٍ آخَرَ فِي السُّجُودِ عَلَى الْأَرْضِ الْمُرْتَفِعَةِ قَالَ إِذَا كَانَ مَوْضِعُ جَبْهَتِكَ مُرْتَفِعًا عَنْ رَجْلَيْكَ قَدْرَ لَبْنَةٍ فَلَا بَأْسَ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from 'Abd Allah ibn Sinan, who has said the following:

'I once asked abu 'Abd Allah^{asws} about the place of Sujud if it can be higher than the place where one stands, The Imam^{asws} said: 'No, it must be level.' In another Hadith about the place of Sujud which is higher than the place on which one stands, it is said that if it is of the height of a brick it is not harmful.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُصَادِفِ بْنِ خَرَجٍ قَالَ خَرَجَ بِي دُمْلٌ فَكُنْتُ أَسْجُدُ عَلَى جَانِبِ قَرَأَى أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَتْرَهُ فَقَالَ مَا هَذَا فَقُلْتُ لَا أَسْتَطِيعُ أَنْ أَسْجُدَ مِنْ أَجْلِ الدُّمْلِ فَإِنَّمَا أَسْجُدُ مُنْحَرَفًا فَقَالَ لِي لَا تَفْعَلْ وَ لَكِنْ احْفَرْ حُفِيرَةً فَاجْعَلِ الدُّمْلَ فِي الْحُفْرَةِ حَتَّى تَقَعَ جَبْهَتُكَ عَلَى الْأَرْضِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Safwan ibn Yahya from Ishaq ibn 'Ammar from certain persons of his people, who from Musadif who has said the following:

'On my forehead there was a pimple so I would perform Sajdah on one side, Abu' Abd Allah^{asws} noticed it and asked, 'What is this?' I replied, 'I cannot perform Sajdah because of the pimple so I perform Sajdah on one side.' The Imam^{asws} said: 'You must not do so, instead make a dent, then place the pimple in the dent area so your forehead touches the ground.'

عَلِيُّ بْنُ مُحَمَّدٍ بِإِسْنَادٍ لَهُ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَمَّنْ بَجَبْهَتِهِ عَلَهُ لَا يَقْدِرُ عَلَى السُّجُودِ عَلَيْهَا قَالَ
يَضَعُ دَقْنَهُ عَلَى الْأَرْضِ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَحْرُونَ لِلنَّادِقَانِ سُجَّدًا .

Ahmad ibn Mohammed through a chain of his narrators has said the following:

"Abu 'Abd Allah^{asws} was asked about the case of one on whose forehead there is something because of which he is not able to perform Sajdah on it The Imam^{asws} said: 'He places his chin on the ground; Allah^{azwj}, the most Majestic, the most Glorious, has said: **"They fall down on their chins prostrating,"** (17: 107).

مُحَمَّدٌ عَنِ الْفَضْلِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ حَرِيْزِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ
لَهُ الرَّجُلُ يَنْفُخُ فِي الصَّلَاةِ مَوْضِعَ جَبْهَتِهِ فَقَالَ لَا .

Mohammed has narrated from al-Fadl from Hammad ibn 'Isa from Hariz from Mohammed ibn Muslim who has said the following:

'I once asked abu' Abd Allah^{asws} 'Can one blow at the place where he places his forehead for prostration?' The Imam^{asws} replied, 'No, he cannot do so.'

لا ينفخ المرء موضع سجوده و لا في طعامه و لا في شرابه و لا في تعويذه

(Amir-ul-Momineen^{asws} says): One should not puff in prostration of the ritual Salat, nor in the food, drink or on amulet (Taweez).⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ عَنِ أَبَانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ
قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَسْجُدُ وَ عَلَيْهِ الْعِمَامَةُ لَا يُصِيبُ وَجْهَهُ الْأَرْضَ قَالَ لَا يُجْزئُهُ
ذَلِكَ حَتَّى تَصِلَ جَبْهَتُهُ إِلَى الْأَرْضِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id, who from Fadal from Aban from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who performs Sajdah wearing a turban which prevents his face from falling on the earth. Imam^{asws} said: 'No, it is not sufficient until his forehead touches the earth.'

و الالتفات الفاحش يقطع الصلاة و من فعل فعلية الابتداء بالأذان و الإقامة و التكبير

⁵³ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

(Amir-ul-Momineen^{asws} says): Notable turning invalidates the Salat. If you turn your face notably in Salat, you should restart with the Azan, Iqama and Takbir.⁵⁴

Standing and Sitting Manners in Salat

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدِ بْنِ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ حَرِيرِ بْنِ زُرَّارَةَ عَنِ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَلَا تُلْصِقُ قَدَمَكَ بِالْأُخْرَى دَعْ بَيْنَهُمَا فَصْلًا إصْبَعًا أَقْلُ ذَلِكَ إِلَى شِبْرٍ أَكْثَرُهُ وَ اسْدُلْ مَنكَبَيْكَ وَ أَرْسِلْ يَدَيْكَ وَ لَا تُشَبِّكْ أَصَابِعَكَ وَ لَتَكُونَا عَلَى فِخْذَيْكَ قِبَالَةَ رُكْبَتَيْكَ وَ لِيَكُنْ نَظْرُكَ إِلَى مَوْضِعِ سُجُودِكَ إِذَا رَكَعْتَ فَصَفَّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ وَ تُمَكِّنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ وَ تَضَعُ يَدَكَ الْيُمْنَى عَلَى رُكْبَتِكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ بَلِّغْ أَطْرَافَ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ وَ فَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ فَإِذَا وَصَلْتَ أَطْرَافَ أَصَابِعِكَ فِي رُكُوعِكَ إِلَى رُكْبَتَيْكَ أَجْزَاكَ ذَلِكَ وَ أَحَبُّ إِلَيَّ أَنْ تُمَكِّنَ كَفَيْكَ مِنْ رُكْبَتَيْكَ فَتَجْعَلَ أَصَابِعَكَ فِي عَيْنِ الرُّكْبَةِ وَ تُفَرِّجَ بَيْنَهُمَا وَ أَقِمِ صَلْبَكَ وَ مَدِّ عُنُقَكَ وَ لِيَكُنْ نَظْرُكَ إِلَى مَا بَيْنَ قَدَمَيْكَ إِذَا أَرَدْتَ أَنْ تَسْجُدَ فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ وَ خَرَّ سَاجِدًا وَ اِبْدَأْ بِيَدَيْكَ فَضَعَهُمَا عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعُهُمَا مَعًا وَ لَا تَقْرَشْ ذِرَاعَيْكَ اقْتِرَاشَ السَّبْعِ ذِرَاعِيهِ وَ لَا تَضَعَنَّ ذِرَاعَيْكَ عَلَى رُكْبَتَيْكَ وَ فِخْذَيْكَ وَ لَكِنْ تَجَنَّبْ بِمِرْفَقَيْكَ وَ لَا تُلْصِقْ كَفَيْكَ بِرُكْبَتَيْكَ وَ لَا تُدْنِهِمَا مِنْ وَجْهِكَ بَيْنَ ذَلِكَ حِيَالَ مَنكَبَيْكَ وَ لَا تَجْعَلُهُمَا بَيْنَ يَدَيْ رُكْبَتَيْكَ وَ لَكِنْ تُحَرِّفُهُمَا عَنِ ذَلِكَ شَيْئًا وَ اِبْسُطْهُمَا عَلَى الْأَرْضِ بَسْطًا وَ اِفْبِضْهُمَا إِلَيْكَ قَبْضًا وَ إِنْ كَانَ تَحْنُطُهُمَا تَوْبًا فَلَا يَضُرُّكَ وَ إِنْ أَفْضَيْتَ بِهِمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ وَ لَا تُفَرِّجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ وَ لَكِنْ ضُمَّهُنَّ جَمِيعًا قَالَ وَ إِذَا قَعَدْتَ فِي تَشَهُدِكَ فَالْصِقْ رُكْبَتَيْكَ بِالْأَرْضِ وَ فَرِّجْ بَيْنَهُمَا شَيْئًا وَ لِيَكُنْ ظَاهِرُ قَدَمِكَ الْيُسْرَى عَلَى الْأَرْضِ وَ ظَاهِرُ قَدَمِكَ الْيُمْنَى عَلَى بَاطِنِ قَدَمِكَ الْيُسْرَى وَ أَلْيَتَاكَ عَلَى الْأَرْضِ وَ طَرَفُ إِبْهَامِكَ الْيُمْنَى عَلَى الْأَرْضِ وَ إِيَّاكَ وَ الْفُعُودَ عَلَى قَدَمَيْكَ فَتَتَأَدَّى بِذَلِكَ وَ لَا تُكُنْ قَاعِدًا عَلَى الْأَرْضِ فَتَكُونَ إِنَّمَا قَعَدَ بَعْضُكَ عَلَى بَعْضٍ فَلَا تُصْبِرَ لِلتَّشَهُدِ وَ الدُّعَاءِ .

Ali has narrated from his father, who from Hammad ibn 'Isa and Mohammed ibn Isma'il from al-Fadl ibn Shadhan from Hammad ibn 'Isa and Mohammed ibn Yahya from Ahmad ibn Mohammed from Hammad ibn 'Isa from Hariz, who from Zurarah who has said the following:

"Abu Ja'far^{asws} has said: 'When you stand up for Salat do not allow one foot to touch the other, leave between them a distance of one finger at the least and one Shibr (about 8 inches) at the most. Allow your shoulders to relax and leave your hands alone. Do not criss-cross your fingers. Instead they should be kept on your thighs on its front side and your eyes should look at the place for prostration.

During Ruku' position line up your feet with a distance of one shibr in between them, allow your fingers to hold on to your knees. Place your right palm on your right knee before placing the left palm on your left knee. Allow your fingers to reach to the sides of your knees and stretch your fingers when placed on your knees. If during Ruku the tips of your fingers reach your knees it is sufficient but I like that your palm should rest on your knees so you can allow your finger to hold to your knees while they (knees) are kept apart. Your back should be straight, your neck stretched forward and your eyes should be looking between your feet.

"When you are ready for prostration, raise your hands for saying "Allah is Great", then bow down for prostration. First your hands should be placed on the ground, before your knees, together but do not place your forearms on the ground as beasts do. You must not place your forearms on your knees or

⁵⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

thighs but open them up as wings with your elbows. You must not touch your knees with your palms and do not place them very close to your face. Place them in between level with your shoulders.

You must not place them in front of your knees. Place them a little out, extend them on the ground and keep them a little toward you. If there is some cloth underneath, it does not matter, and if you allow them to be placed on the ground it is better. You must not keep your fingers apart from each other during your sajdah but keep them close side by side.'

The Imam^{asws} said: 'When you sit up straight for reading the Tashud, keep your knees touching the ground and a little apart from each other. The back of your left foot should be on the ground, the back of your right foot should be placed on the bottom of your left foot and both hips should be placed on the ground as well as the tip of the big toe of your right foot. **You should never sit on both your feet**; it may hurt you. You should not sit so that way some parts of you are sitting on the others on the ground and you cannot bear sitting this way for reading the Tashud and supplications.

وَ بِهِذِهِ الْأَسَانِيدِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيرِ بْنِ زُرَّارَةَ قَالَ إِذَا قَامَتِ الْمَرْأَةُ فِي الصَّلَاةِ جَمَعَتْ بَيْنَ قَدَمَيْهَا وَ لَا تُفَرِّجُ بَيْنَهُمَا وَ تَضُمُّ يَدَيْهَا إِلَى صَدْرِهَا لِمَكَانِ تَدْيِيبِهَا فَإِذَا رَكَعَتْ وَضَعَتْ يَدَيْهَا فَوْقَ رُكْبَتَيْهَا عَلَى فَخْذَيْهَا لِئَلَّا تُطَاطِئَ كَثِيرًا فَتَرْتَفِعَ عَجِيزَتُهَا فَإِذَا جَلَسَتْ فَعَلَى أَلْيَتَيْهَا لَيْسَ كَمَا يَقْعُدُ الرَّجُلُ وَ إِذَا سَقَطَتْ لِلسُّجُودِ بَدَأَتْ بِالْفُعُودِ بِالرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ ثُمَّ تَسْجُدُ لِطَائِنِهِ بِالْأَرْضِ فَإِذَا كَانَتْ فِي جُلُوسِهَا ضَمَّتْ فَخْذَيْهَا وَ رَفَعَتْ رُكْبَتَيْهَا مِنَ الْأَرْضِ وَ إِذَا تَهَضَّتْ أَسَلَّتْ أَسِلَالًا لَا تَرْفَعُ عَجِيزَتَهَا أَوْلًا .

Through the same chain of narrators as that of the previous Hadith, it is narrated Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

'The Imam^{asws} has said: 'When a woman stands up for Salat she should place her feet close to each other and should not keep them apart from each other. She should keep her hands over her chest to the place of her breast. In Ruku' position she should place her hands above her knees on her thighs so as not to bend down very much to lift up her rear end.

When sitting, she should sit on her posteriors unlike a man. When bowing down for prostration she should first bring down her knees before her hands, and then place herself on the ground. When sitting she should keep her thighs together and raise her knees from the ground. When moving to stand up a woman should rise upward without allowing her rear end to be seen being lifted up first.'

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ الْحُسَيْنِ بْنِ عُمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تُقَعِّبَنَّ بَيْنَ السَّجْدَتَيْنِ إِقْعَاءً .

A group has narrated it from Ahmad ibn Mohammed ibn 'Isa from al-Hussain ibn Sa'id, who from Fadalah ibn Ayyub, who from al-Hussain ibn 'Uthman, who from Sama'ah from abu Basir who has said the following:

'Abu 'Abd Allah^{asws} has said: 'You must not sit, between the two sajdah, placing your hips on your heels.'

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنِ ابْنِ مُسْكَانَ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَجَدَتِ الْمَرْأَةُ بَسَطَتْ ذِرَاعَيْهَا .

Ahmad ibn Mohammed has narrated from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from ibn Muskan from ibn abu Ya'fur, who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When a woman performs Sajdah she must stretch her arms.'

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَصَّالَةَ بْنِ أَبِي بَرْزَةَ عَنْ مُعَلَّى أَبِي عُثْمَانَ عَنْ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عليه السلام) إِذَا هَوَى سَاجِدًا انْكَبَّ وَهُوَ يُكَبِّرُ .

Ahmad ibn Mohammed has narrated from al-Hussain ibn Sa'id, who from Fadalath ibn Ayyub, who from Mu'alla' abu 'Uthman, who from Mu'alla' ibn Khunayth, who has said the following:

'I once heard abu 'Abd Allah^{asws} say, 'Ali ibn al-Hussain^{asws} while bowing down for Sajdah would say Takbir (Allah^{azwj} is Great beyond description).'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا سَجَدَ الرَّجُلُ ثُمَّ أَرَادَ أَنْ يَنْهَضَ فَلَا يَعْجُنُ بِيَدَيْهِ فِي الْأَرْضِ وَ لَكِنْ يَبْسُطُ كَفَيْهِ مِنْ غَيْرِ أَنْ يَضَعَ مَقْعَدَتَهُ عَلَى الْأَرْضِ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from al-Halabiy who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When one is in prostration position and wants to stand up, he should not turn his hand into a fist placed on the ground, instead he should open his palms without placing his posteriors on the ground.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ بَعْضِ أَصْحَابِنَا قَالَ الْمَرْأَةُ إِذَا سَجَدَتْ تَضَمَّتْ وَ الرَّجُلُ إِذَا سَجَدَ تَفْتَحَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal, who from ibn Bukayr, who from certain persons of our people, who has narrated the following:

'The Imam^{asws} has said that woman when performing Sajdah should not spread herself and man should spread himself on the ground.'

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ حَرِيْزٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ لَهُ فَصَلِّ لِرَبِّكَ وَ انْحَرِ قَالَ النَّحْرُ الْبَاعِثِدَالُ فِي الْقِيَامِ أَنْ يُقِيمَ صَلْبَهُ وَ نَحْرَهُ وَ قَالَ لَا تُكْفَرُ فَإِنَّمَا يَصْنَعُ ذَلِكَ الْمَجُوسُ وَ لَا تَلْتَمَّ وَ لَا تَحْفَرْ وَ لَا تُعَفَّ عَلَى قَدَمَيْكَ وَ لَا تُفْتَرَشْ ذِرَاعَيْكَ .

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed, who from Hammad, who from Hariz, who from a man who has said the following:

'I once asked abu Ja'far^{asws} about the words of Allah, '**Perform Salat for the sake of your Allah and offer sacrifice....'(108:2)** The Imam^{asws} said: 'Offering sacrifice' is a reference to standing in a level posture by keeping one's back and neck level.' The Imam^{asws} said: 'You must not place your hand on your other hand; Majus (Zoroastrians) people would do so. You must not cover your mouth, do not hold your limbs tightly together and do not squat (sit on one's heels) and do not place your arms flat on the ground.'

اجلسوا بعد السجدين حتى تسكن جوارحك ثم قوموا فإن ذلك من فعلن

(Amir-ul-Momineen^{asws} says): After the two sajdahs of the Salat, you should sit still until your organs repose, then you may stand up. This is our^{asws} practice.⁵⁵

Tashhud and Salam of Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ التَّسْهُدِ فَقَالَ لَوْ كَانَ كَمَا يَقُولُونَ وَاجِبًا عَلَى النَّاسِ هَلَكُوا إِنَّمَا كَانَ الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ إِذَا حَمِدَتِ اللَّهُ أَجْزَأَ عِنَّا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from Mansur ibn Hazim from Bakr ibn Habib who has said the following:

"I once asked abu Ja'far^{asws} about Tashahhud (the testimony of belief). The Imam^{asws} said: 'Had it been as they say that it was obligatory people would have been destroyed. People only said what was easy of what they knew. If you praise Allah^{azwj} it is sufficient.

وَ فِي رِوَايَةٍ أُخْرَى عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَيُّ شَيْءٍ أَقُولُ فِي التَّسْهُدِ وَالْقُنُوتِ قَالَ قُلْ بِأَحْسَنِ مَا عَلِمْتَ فَإِنَّهُ لَوْ كَانَ مُوقِنًا لَهَلَكَ النَّاسُ .

In another Hadith it is said that it is narrated from Safwan from Mansur from Bakr ibn Habib who has said the following:

"I once asked abu Ja'far^{asws} 'What should I say in Tashahhud and Qunut (supplication after recitation in second Rak'at)?' The Imam^{asws} said: 'Say of the best you know; had it been something definite people would have been destroyed.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ عَلِيِّ بْنِ النُّعْمَانَ عَنْ دَاوُدَ بْنِ قُرَيْدٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَقْرَأُ فِي التَّسْهُدِ مَا طَابَ فَلَهُ وَ مَا خَبْتُ فَلْيَغْيِرْهُ فَقَالَ هَكَذَا كَانَ يَقُولُ عَلِيُّ (عَلَيْهِ السَّلَامُ) .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al -Nu'man from Dawud ibn Farqad from Ya'qub ibn Shu'ayb who has said the following:

'I once asked abu' Abd Allah^{asws} 'Can I say in Tashahhud, 'Whatever is good is for Allah and whatever is evil is for those other than Allah^{azwj}?' The Imam^{asws} said: 'That is what Ali^{asws} would say.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَحْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يَنْبَغِي لِلإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ التَّسْهُدَ وَ لَا يُسْمِعُونَهُ هُمْ شَيْئًا .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umar, who from Hafs ibn al-Bakhtari who has said the following:

⁵⁵ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : 2 ص : الخصال ج

'Abu 'Abd Allah^{asws} has said: 'It is proper for the Imam to make people behind him hear Tashahhud and they must not make him to hear anything from them.'

The Recitation of Shahadat in Tashud

لقيلف، شهل اوسر دمحم لله الا لا اهل لا بل انا نعم ان (ملاسله ميلع) دقاصلا رفعج ماملا انم رملاء المجددق
ننيمؤملا ريمأ يلع

As per a tradition of Imam Jafar-e-Sadiq^{asws}, one should immediately recite 'Ali^{asws} Amir-ul-Momineen^{asws} whenever reciting the first two testimonies).⁵⁶

فقه الرضا (عليه السلام) فإذا تشهدت في الثانية فقل: بسم الله وبالله، والحمد لله، والاسماء الحسنى كلها لله، أشهد ان لا اله الا الله وحده لا شريك له، وأشهد ان محمدا عبده ورسوله، ارسله بالحق بشيرا ونذيرا بين يدي الساعة ولا تزيد على ذلك - إلى ان قال (عليه السلام) - فإذا صليت الركعة الرابعة، فقل في تشهدك: بسم الله الباب وبالله، والحمد لله، والاسماء الحسنى كلها لله، أشهد ان لا اله الا الله وحده لا شريك له، وأشهد ان محمدا عبده ورسوله، ارسله بالحق بشيرا ونذيرا بين يدي الساعة، التحيات { لله } والصلوات الطيبات، الزاكيات الغاديات الرائحات، التامات الناعمات المباركات الصالحات، لله ما طاب وزكي وطهر ونمى وخلص وما خبت فلغير الله، أشهد انك نعم الرب، وان محمدا نعم الرسول، وان علي بن ابي طالب نعم الولي، وان الجنة حق والنار حق، والموت حق، والبعث حق، وان الساعة آتية لا ريب فيها، وان الله يبعث من في القبور، والحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا ان هدانا الله. اللهم صل على محمد وعلى آل محمد، وبارك على محمد وعلى آل محمد، وارحم محمدا وآل محمد، افضل ما صليت وباركت ورحمت وترحمت وسلمت، على ابراهيم وآل ابراهيم، في العالمين انك حميد مجيد. اللهم صل على محمد المصطفى، وعلى المرتضى، وفاطمة الزهراء، والحسن والحسين، وعلى الائمة الراشدين من آل طه ويس، اللهم صل على نورك الانور، وعلى حبلك الاطول، (وعلى عروتك الاوثق، وعلى وجهك الكريم وعلى جنبك الاوجب، وعلى بابك الادنى، وعلى (مسلك السراط اللهم صل على الهادين المهدين، الراشدين الفاضلين، الطيبين الطاهرين، الاخيار الابرار، اللهم صل على جبريل وميكائيل واسرافيل وعزرائيل، وعلى ملائكتك المقربين، وانبيائك المرسلين، ورسلك اجمعين، من اهل السماوات والارضين، واهل طاعتك أكتعين ، واخصص محمدا بافضل الصلاة والتسليم

It is narrated from Imam Reza^{sws} that recite in Tasahud of second Rakat the following: In the name of Allah^{azwj} and Allah^{azwj}, thank Allah^{azwj}, and all greatest names belong to Allah^{azwj}, I testify that there is no god but Allah^{azwj} alone and without any partner, I certify that Mohammed Abduh^{saww}, and the messenger of Allah^{azwj}, was sent to inform the right and forbid the evil – In fourth Rakat, in Tashahud say: Name of Allah^{azwj}, the door to Allah^{azwj}, thank Allah^{azwj}, and all good names belong to Allah^{azwj}, I testify that there is no god but Allah^{azwj} alone and has no partner, I certify that Mohammed Abduh^{saww}, and the messenger was sent as a Righteous Prophet to reveal the blessings of Allah^{azwj}, with greetings (Allah^{azwj} and to (offer) pious prayers, (to establish) Zakiat and comfort of life, commitments to the 'Al-naamat'⁵⁷ to shower righteousness, Allah^{azwj} is Zaki and cleansed and enlightened us that enemy of Allah^{azwj} is destined for destruction, and to give witness to the bounties of the Lord^{azwj} and give witness that Prophet is Mohammed^{saww}, and Ali bin Abi Talib^{asws} is your guardian, and surely Paradise and hellfire exit, as well as the life and death and all entities will be resurrected, and that Allah^{azwj} will reveal

⁵⁶ Al-Ihtijaj al-Tabarsi – vol. 1 pg. 230 الاحتجاج ج : ١ ص : ١٥٨ بحار الأنوار ج : ٢٧ ص : ٢

⁵⁷ Al-Naamat means the Walayat-e-Amir-ul-Momineen^{asws}

His 'Aiyat' (signs) and bring back people from their graves, and thank Allah^{azwj} for (giving me this belief). **Pray to Allah^{azwj} and Mohammed^{saww} and Ali^{asws} and progeny of Mohammed^{asws}, and the merciful Mohammed^{saww}, who are the best Salat and source of Mercy and Blessings and Protection, Ibrahim and Al-e-Ibrahim, in the words 'Hamid Majid'. Pray to Allah^{azwj} to Mohammed Mustafa^{saww}, and to Ali-Murtada^{asws}, and to Fatima al-Zahra^{asws}, al-Hassan^{asws} and al-Hussain^{asws}, and to righteous Imams^{asws} who are in the progeny 'Taha and Yaseen', 'O Noor and al-Noor and Creator of Al-Noor, who encompasses the entire domain, O *Ourwa-tul-Wusqa*, O *very kind*, O *Janab-ul-Ai Wajib*, O *Ala Babaq Aldana*, O Creator of Rightness.**

Pray to Allah^{azwj} the Provider of the Truth the Saviour from the wrong, the Righteousness, Divine good, (giving us recognition to) Righteous and Infallibles^{asws}, send blessings to Gabriel^{as} and Michael^{as} and Asrafel^{as} and Ezrael^{as}, and the angles^{as} of proximity, Prophets 'Mursiri'⁵⁸, and all other Prophets^{as} and all the messengers, the people of the heavens and earth, and the people who submitted, and I send Peace and prayers to Mohammed^{saww}⁵⁹.

Amir-ul-Momineen^{asws} in the explanation of Salat Said: In the 'Taushud' we renew our 'Eman' and the resumption of Islam and approval of death and resurrection after death (Appendix II).

Salat Ends With Salam

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) كُلُّ مَا ذَكَرْتَ اللَّهَ بِهِ وَ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَهُوَ مِنَ الصَّلَاةِ وَ إِنْ قُلْتَ السَّلَامَ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَقَدْ انصَرَفْتَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id, who from Fadalah ibn Ayyub, who from Al-Hussain ibn 'Uthman, who from ibn Muskan, who from al-Halabiy who has said the following:

"Abu 'Abd Allah^{asws} once said to me, 'whatever you say of Allah^{azwj} and the Holy prophet is of Salat. As soon as you say the phrase, 'I appeal before Allah^{azwj} to send peace on us and on the virtuous servants of Allah^{azwj}', you have ended Salat."

وَ بِهَذَا الْإِسْنَادِ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا كُنْتَ فِي صَفٍّ فَسَلِّمْ نَسْلِيمَةً عَنْ يَمِينِكَ وَ نَسْلِيمَةً عَنْ يَسَارِكَ لِأَنَّ عَنْ يَسَارِكَ مَنْ يُسَلِّمُ عَلَيْكَ وَ إِذَا كُنْتَ إِمَامًا فَسَلِّمْ نَسْلِيمَةً وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ .

Through the same chain of narrators as that of the previous hadith the following is narrated from ibn Muskan from abu Basir who has said the following:

"Abu 'Abd Allah^{asws} has said: 'When you are in the row (of people performing Salat, say the phrase of offering greeting of peace, one to your right side and one to your left side, because from your left someone says the phrase of

⁵⁸ Prophets^{as} who brought Divine Books

⁵⁹ Fiqqah al-Reza, pg. 108, Mastadrak al Wasail, vol. 5, pg. 7.

offering greeting of peace to you. If you are the Imam, then say Salam (the phrase of offering greeting of peace) facing al-Qiblah.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَنْصَرَفْتَ مِنَ الصَّلَاةِ فَأَنْصَرِفْ عَنْ يَمِينِكَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn Isa, who from Sama'ah who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When you want to move away after completing Salat move to your right side.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ عَنَبَةَ بْنِ مُصْعَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَقُومُ فِي الصَّفِّ خَلْفَ الْإِمَامِ وَ لَيْسَ عَلَى يَسَارِهِ أَحَدٌ كَيْفَ يُسَلِّمُ قَالَ يُسَلِّمُ وَاحِدَةً عَنْ يَمِينِهِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id from Fadalah ibn Ayyub from Al-Hussain ibn 'Uthman, who from ibn Muskan, who from 'Anbasab ibn Mus'ab, who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who performs Salat behind an Imam and there is no one on his left side; how he says the phrase of offering greeting of peace?' The Imam^{asws} said: 'He says the phrase of offering greeting of peace only once to his right side.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) إِذَا جَلَسْتَ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ فَتَشَهَّدْتَ ثُمَّ قُمْتَ فَقُلْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُوْمُ وَ أَقْعُدُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Hammad ibn 'Isa, who from Hariz, who from Mohammed ibn Muslim, who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When you sit up straight after the first two Rak'at, say Tashahhud, then during standing up say, "By the means of Allah and His power I stand up and sit down.'

إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء في الدعاء و لينتصب فقال ابن سبأ يا أمير المؤمنين أ ليس الله بكل مكان قال بلى قال فلم نرفع أيدينا إلى السماء فقال ويحك أ ما تقرأ و في السماء رزقكم و ما تُوعَدُونَ فمن أين نطلب الرزق إلا من موضعه و هو ما وعد الله في السماء

(Amir-ul-Momineen^{asws} says): When you finish your prayers, you should raise your hands upward for supplication and sit straight. Ibn Saba asked, "O Amirul-ul-Momaneen^{asws}, it is true that Allah^{azwj} is everywhere, is it not?" "Yes, it is true," answered Imam Ali^{asws}. "Why do we then raise our hands to the heavens?" Wondered Ibn Saba. The Imam^{asws} answered him by reciting Allah^{azwj}'s saying: In the heavens there is your sustenance and (it is) that which you were promised. We should seek the sustenance from its source. It is that of which Allah^{azwj} promises in the heavens.⁶⁰

إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء في الدعاء و لينتصب

⁶⁰ Al-Kasail, vol. 2, pg. 611

الخصال ج : 2 ص : 611

(Amir-ul-Momineen^{asws} says): When you finish your Salat, you should raise your hands upward for supplication and sit straight.⁶¹

لا تقبل من عبد صلاة حتى يسأل الله الجنة و يستجير به من النار و يسأله أن يزوجه من الحور العين

(Amir-ul-Momineen^{asws} says): A person should not stand after finishing Salat until asking from Allah^{azwj} to place him in Paradise, protect him against Hell, and give him the women of Paradise in marriage.⁶²

إذا انفتلت من صلاتك فعن يمينك

(Amir-ul-Momineen^{asws} says): Look (by only turning eyes) the right side when you finish from offering the Salat.⁶³

أعط السمع أربعة في الدعاء الصلاة على النبي و آله و الطلب من ربك الجنة و التعود من النار و سؤالك إياه الحور العين

(Amir-ul-Momineen^{asws} says): In supplication, raise the voice in four matters; blessing the Prophet^{saww} and his family^{asws}, asking Allah^{azwj} for Paradise, seeking His^{azwj} protection against Hell, and asking for marrying you with 'Al-hoor' (the women of Paradise).⁶⁴

و ليسأل الله الجنة و يستجير به من النار و يسأله أن يزوجه الحور العين فإنه من لم يصل على النبي رجعت دعوته و من سأل الله الجنة سمعت الجنة فقالت يا رب أعط عبدك ما سأل و من استجار به من النار قالت النار يا رب أجر عبدك مما استجار منه و من سأل الحور العين سمعت الحور العين فقالت أعط عبدك ما سأل

(Amir-ul-Momineen^{asws} says): Paradise will hear the servant who asks it from Allah^{azwj}, and will plead Allah^{azwj} to respond to him. Hell will also hear the servant who supplicates to Allah^{azwj} to save him from it, and will plead Allah^{azwj} to protect that servant from it. Likewise, women of Paradise will hear the servant who asks Allah^{azwj} to give them to him in marriage, and will plead Allah^{azwj} to give him what he asks.⁶⁵

Al-Qunut in Obligatory and Recommended Salat

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَ صَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْفُتُوتِ فِي الصَّلَاةِ الْخَمْسِ فَقَالَ أَفْتَتْ فِيهِنَّ جَمِيعاً قَالَ وَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بَعْدَ ذَلِكَ عَنِ الْفُتُوتِ فَقَالَ لِي أَمَا مَا جَهَرْتَ فَلَا تَسْأَلُ .

Mohammed ibn Yahya and others have narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hussain ibn Sa'id, who from ibn Abu 'Umayr, who from Safwan ibn Yahya from ibn Bukyr from Mohammed ibn Muslim who has said the following:

⁶¹ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ج : 2 ص :

⁶² Ibid

⁶³ Ibid

⁶⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ج : 2 ص :

⁶⁵ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ج : 2 ص :

'I once asked abu Ja'far^{asws} about Qunut (supplication after recitation in second Rak'at) in the five daily Salat. The Imam^{asws} said: 'Say Qunut in all of them.' I afterwards asked abu 'Abd Allah^{asws} about Qunut. Imam) said: 'You must not have any doubt about (the need for Qunut) in whatever you say aloud.'

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيَّامًا فَكَانَ يَقْنُتُ فِي كُلِّ صَلَاةٍ يَجْهَرُ فِيهَا وَلَا يَجْهَرُ فِيهَا .

Ahmad has narrated from al-Hussain from ibn abu Najran from Safwan al-Jammal who has said the following:

'Whenever I performed Salat led by abu' Abd Allah^{asws}, I found the Imam^{asws} say Qunut (supplication after recitation in second Rak'at) in every Salat; those which are said aloud as well as those said silently.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْقُنُوتِ فَقَالَ فِي كُلِّ صَلَاةٍ فَرِيضَةً وَ نَافِلَةً .

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan, from ibn abu 'Umayr, who from 'Abd al-Rahman ibn Hajjaj, who has said the following:

"I once asked abu 'Abd Allah^{asws} about Qunut (supplication after recitation in second Rak'at). Imam^{asws} said: 'It is in every Salat; (regardless if it is) obligatory or optional.'

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ بْنِ أَيُّوبَ عَنِ ابْنِ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْقُنُوتِ وَ مَا يُقَالُ فِيهِ فَقَالَ مَا قَضَى اللَّهُ عَلَى لِسَانِكَ وَ لَا أَعْلَمُ لَهُ شَيْئًا مُوقْتًا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain" ibn Sa'id, who from Fadalah ibn Ayyub, who from Aban ibn 'Isma'il ibn al-Fadl, who has said the following:

'I once asked abu 'Abd Allah^{asws} about Qunut (supplication after recitation in second Rak'at) and what is said in it. Imam^{asws} replied: 'Say whatever Allah^{azwj} makes to come out from your tongue. I do not know of anything definite for it.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ حَمَّادِ بْنِ عَيْسَى عَنِ حَرِيْزِ عَنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلٌ نَسِيَ الْقُنُوتَ فَذَكَرَهُ وَ هُوَ فِي بَعْضِ الطَّرِيقِ فَقَالَ يَسْتَقْبِلُ الْقِبْلَةَ ثُمَّ لِيَقْلَهُ ثُمَّ قَالَ إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يَرْعَبَ عَنِ سُنَّةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْ يَدَعَهَا .

Mohammed ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

'I asked abu Ja'far^{asws} about a man who has forgotten al-Qunut then remembers somewhere on the way. The Imam^{asws} said: 'He should turn toward Qiblah and say it.' He^{asws} then said: 'I do not like a man's ignoring traditions of the Messenger of Allah^{saww} or abandoning them altogether.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ أَذْنَى الْقُنُوتِ فَقَالَ خَمْسُ تَسْبِيحَاتٍ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed from Ali ibn abu Hamzah, who from abu Basir, who has said the following:

'I asked abu 'Abd Allah^{asws} about the minimum form of al-Qunut. Imam^{asws} replied: 'It is five times saying, "Allah is free of all defects.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ يُجْزئُكَ فِي الْقُنُوتِ اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَاعْفُ عَنَّا فِي الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Saa'd ibn ibn Khalaf, who has said the following:

'Abu 'Abd Allah^{asws} has said: 'It is sufficient for al-Qunut to say, "O Allah, Forgive us, Grant us Mercy, good health and Pardon us in this world and in the next life; You^{azwj} have power over all things.'

محمد بن عبد الله بن جعفر الحميري أنه كتب إلى صاحب الزمان (عليه السلام) يسأله عن القنوت في الفريضة إذا فرغ من دعائه أن يرد يديه على وجهه و صدره للحديث الذي روي أن الله جل جلاله أجل من أن يرد يدي عبد صفرا بل يملؤهما من رحمته أم لا يجوز فان بعض أصحابنا ذكر أنه عمل في الصلاة فأجاب (عليه السلام) رد اليدين من القنوت على الرأس والوجه غير جائز في الفرائض والذي عليه العمل فيه إذا رجع يده من قنوت الفريضة وفرغ من الدعاء أن يرد بطن راحتيه مع صدره تلقاء ركبتيه على تمهل ويكبر ويركع

Mohammed Bin Abdullah Bin Jaafar Al-Hemyari wrote a letter to Moulana Sahib Al-Zaman^{ajfj} in which he asked Him^{asws} about Qunut in the daily obligatory Salat, he asked whether after the Qunut one should touch his face and chest? Because of one hadith that says: Allah^{azwj} never returns hands empty and fills them from His^{azwj} mercy. But some among us say it is not applicable here (Qunut), because it is an innovation (bidath). Imam^{ajfj} responded in his^{ajfj} message (tauqee) that it is not permissible to bring hands on the head and the face in obligatory Salat instead upon finishing (qunut) one should bring his palms down from the front of his chest slowly to the level of one's knees and say takbeer and go into bowing (rukuh).⁶⁶

أي لابي عبد الله (عليه السلام) - ان ابا معقل المزني، حدثني عن امير المؤمنين (عليه السلام) انه صلى بالناس المغرب، ففقتت في الركعة الثانية، فلعن معاوية وعمرو بن العاص و ابا موسى الاشعري و ابا الاعور السلمي،

Amir-ul-Momineen^{asws}, while offering Magrib prayers, cursed the followings in Qunut, curse be upon Moawiya^{la}, Amr Bin Al-Ass^{la} and Aba Mousa Al-Ashari^{la} and Aba Al-Awar Al-Selmi^{la}.⁶⁷

القنوت في كل صلاة ثنائية قبل الركوع في الركعة الثانية إلا الجمعة فإن فيها قنوتين أحدهما قبل الركوع في

⁶⁶ Wasail-u-Shia Vol 6 page 293

⁶⁷ Masadurakal Wasail, vol. 4, page 410

Qunut should be practised before the kneeling of the second rak'a of every two-rak'a Salat except the Friday Salat, which has two qunuts-one in the first rak'a and the other in the second. In the first rak'a of the Friday Salat, you should recite Verses of Fatihah and Jumu'a. In the second, you should recite Verses of Fatihah and Munafiqun.⁶⁸

Prayers after Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنصُورِ بْنِ يُونُسَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ صَلَّى صَلَاةً قَرِيضَةً وَعَقَّبَ إِلَى أُخْرَى فَهُوَ ضَيْفُ اللَّهِ وَحَقُّ عَلَى اللَّهِ أَنْ يُكْرِمَ ضَيْفَهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Ali ibn Hadid, who from Mansur ibn Yunus, who from those whom he has mentioned who have said the following:

'Abu' Abd Allah^{asws} has said: 'If after completing an obligatory Salat, one remains in his place for ta'qib (praying and speaking to Allah^{azwj}) up to the time of the next Salat, he is a guest of Allah^{asws} and it is a right in his favour before Allah^{azwj} to honour His^{azwj} guest.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنِ ابْنِ بْنِ عُثْمَانَ عَنِ الْحَسَنِ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنَّ فَضْلَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ عَلَى الدُّعَاءِ بَعْدَ النَّافِلَةِ كَفَضْلِ الْفَرِيضَةِ عَلَى النَّافِلَةِ قَالَ ثُمَّ قَالَ ادْعُهُ وَ لَا تَقُلْ فَرَعٌ مِنْ الْأَمْرِ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ قَالَ إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ فَمَجِّدْهُ وَ اْحْمَدْهُ وَ سَبِّحْهُ وَ هَلِّهِ وَ أَتْنِ عَلَيْهِ وَ صَلَّى عَلَى النَّبِيِّ (صلى الله عليه وآله) ثُمَّ سَلَّ تُعْطِ .

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Washsha' from Aban ibn 'Uthman from al-Hassan ibn al-Mughirah who has said the following:

"I heard abu 'Abd Allah^{asws} say, 'The excellence of prayer, after an obligatory Salat, over prayers after non-obligatory Salat, is like the excellence of obligatory Salat over non-obligatory Salat.'

The Imam then said: 'Pray to Allah^{azwj} and do not say that matters are settled. Prayer is worshipping. Allah^{azwj} has said: ***Those who belittle worshipping Me will go to hell in humiliation.*** He has also said: ***Pray to Me. I answer your prayers.***" (40:60). The Imam^{asws} then said: 'When you want to pray to Allah^{azwj}, you should speak of His^{azwj} glory. You should praise Him^{azwj}, speak of His^{azwj} Majesty, say that He^{azwj} is the only Allah who must be worshipped and speak of His^{azwj} praise. You should say, "Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed (O Allah grant Mohammed and his family a compensation worthy of their serving Your^{azwj} cause)," then ask for your needs, you will receive what you need.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الدُّعَاءُ بَعْدَ الْفَرِيضَةِ أَفْضَلُ مِنَ الصَّلَاةِ تَنْفُلًا .

Ali ibn Ibrahim has narrated from his father, who from Hammad, who from Hafiz from Zurarah who has said the following:

⁶⁸ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

"Abu Ja'far^{asws} has said: ' (Asking for) prayer after an obligatory Salat is better than after non-obligatory Salat.'

الحُسَيْنُ بْنُ مُحَمَّدٍ النَّشَعْرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ (عليها السلام) قَبْلَ أَنْ يَنْتَهِىَ رَجُلِيهِ مِنْ صَلَاةِ الْفَرِيضَةِ غَفَرَ اللَّهُ لَهُ وَ لِيُبْدَأَ بِالتَّكْبِيرِ .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah ibn Ayyub from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah^{asws} has said: 'One who reads Tasbih of Fatimah al-Zahra^{asws},⁶⁹ after an obligatory Salat and before moving his legs away from his position Allah^{azwj} Forgives him and he should begin with al-Takbir (Allahu Akbar).'

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَنْ سَبَّحَ اللَّهُ فِي دُبُرِ الْفَرِيضَةِ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ (عليها السلام) الْمِائَةَ مَرَّةً وَ أَتْبَعَهَا بِمَا إِلَهَ إِلَّا اللَّهُ غَفَرَ اللَّهُ لَهُ .

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid, who from Yahya ibn Mohammed, who from Ali ibn al-Nu'man, who from ibn abu Najran, who from a man who had said the following:

'Abu' Abd Allah^{asws} has said: 'If one speaks of the Glory of Allah after completing an obligatory Salat in the form of Tasbih of Fatimah al-Zahra^{asws}, and following this says, one hundred times, "No one deserves to be worshipped except Allah^{azwj}," Allah^{azwj} Forgives him.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدَ بْنِ أَحْمَدَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا شَكَّكَتَ فِي تَسْبِيحِ فَاطِمَةَ الزَّهْرَاءِ (عليها السلام) فَأَعِدْ .

Ahmad ibn Idris from Mohammed ibn Ahmad in a marfu manner has said the following:

'Abu 'Abd Allah^{asws} has said: 'If you face uncertainty about Tasbih of Fatimah al-Zahra^{asws}, say it again.'

و سَأَلَ عَنْ تَسْبِيحِ فَاطِمَةَ عَ مِنْ سَهَا فَجَازَ التَّكْبِيرَ أَكْثَرَ مِنْ أَرْبَعٍ وَ ثَلَاثِينَ هَلْ يَرْجِعُ إِلَى أَرْبَعٍ وَ ثَلَاثِينَ أَوْ يَسْتَأْنَفُ وَ إِذَا سَبَّحَ تَمَامَ سَبْعَةٍ وَ سِتِّينَ هَلْ يَرْجِعُ إِلَى سِتَّةٍ وَ سِتِّينَ أَوْ يَسْتَأْنَفُ وَ مَا الَّذِي يَجِبُ فِي ذَلِكَ فَأَجَابَ إِذَا سَهَا فِي التَّكْبِيرِ حَتَّى يَجُوزَ أَرْبَعَةٌ وَ ثَلَاثِينَ عَادَ إِلَى ثَلَاثَةٍ وَ ثَلَاثِينَ وَ بَنَى عَلَيْهَا وَ إِذَا سَهَا فِي التَّسْبِيحِ فَتَجَاوَزَ سَبْعًا وَ سِتِّينَ تَسْبِيحَةَ عَادَ إِلَى سِتَّةٍ وَ سِتِّينَ وَ بَنَى عَلَيْهَا إِذَا جَاوَزَ التَّحْمِيدَ مِائَةَ فَلَا شَيْءَ عَلَيْهِ

A question was asked, among several questions, from Imam-e-Zaman^{ajfi}, Imam^{ajfi} wrote back in a letter (Touqi):

Question: What if one recites more than 34 times 'Allah' Akbr' in Tasbih of Fatimah al-Zahra^{asws} by mistake, does he need to go back and restart the Tasbih or revert back to no. 34 and continue from there? How about if one

⁶⁹ Reciting Allah ho Akbar 34 time, Al-Hamdollillah 33 time and Subhan Allah 33 times (100 in total).

has gone up to 67 (34+33 - instead of saying 'Alhamd' Allah' but kept on saying Allah'Akbr), does he restart the Tasbih or revert back? What shall one do under these mistakes?

Answer of Imam^{ajfj}: In mistake of Allah'Akbr, one should go back 33 and start from there (Alhamd' Allah); but if mistake is in 'Subhan Allah' and has gone more than 67 then go back to 66 and then start from there. However, if mistake is 'Alhamd' Allah' and has even reached 100, then there is no harm in it.⁷⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لَمَّا تَنَسَّوْا الْمُوجِبِيْنَ أَوْ قَالَ عَلَيْكُمْ بِالْمُوجِبِيْنَ فِي دُبُرِ كُلِّ صَلَاةٍ قُلْتُمْ وَمَا الْمُوجِبِيْنَ قَالَ تَسْأَلُ اللّٰهَ الْجَنَّةَ وَتَعُوذُ بِاللّٰهِ مِنَ النَّارِ .

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurarah, who has said the following:

"Abu Ja'far^{asws} has said: 'Do not forget' - or that he said 'you must not forget appealing before Allah^{azwj} after every obligatory Salat about the two essential matters. 'I then asked, 'What are the two essential matters?' The Imam^{asws} replied, 'Appealing before Allah^{azwj} for paradise and seeking refuge with Allah against the fire.'

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعَجَلِيِّ مَوْلَى أَبِي الْمَعْرَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ ثَلَاثٌ أُعْطِيْنَ سَمِعَ الْخَلَائِقِ الْجَنَّةَ وَ النَّارُ وَ الْحُورُ الْعَيْنُ فَإِذَا صَلَّى الْعَبْدُ وَ قَالَ اللَّهُمَّ أَعْتِقْنِي مِنَ النَّارِ وَ أَدْخِلْنِي الْجَنَّةَ وَ زَوِّجْنِي مِنَ الْحُورِ الْعَيْنِ قَالَتِ النَّارُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ أَنْ تُعْتِقَهُ مِنِّي فَأَعْتَقَهُ وَ قَالَتِ الْجَنَّةُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ إِيَّايَ فَأَسْكِنَهُ فِيَّ وَ قَالَتِ الْحُورُ الْعَيْنُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ خَطَبَنَا إِلَيْكَ فَزَوِّجْهُ مِنَّا فَإِنْ هُوَ انْصَرَفَ مِنْ صَلَاتِهِ وَ لَمْ يَسْأَلِ اللّٰهَ شَيْئًا مِنْ هَذِهِ فُلْنِ الْحُورُ الْعَيْنُ إِنَّ هَذَا الْعَبْدَ فِيْنَا لَزَاهِدٌ وَ قَالَتِ الْجَنَّةُ إِنَّ هَذَا الْعَبْدَ فِيَّ لَزَاهِدٌ وَ قَالَتِ النَّارُ إِنَّ هَذَا الْعَبْدَ فِيَّ لَجَاهِلٌ .

A number of our people have narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from Dawud al-jiliy Mawla' of abu al-Mighra' who has said the following:

'I heard abu 'Abd Allah^{asws} say, 'Three things are awarded (by Allah^{azwj}) after listening to creature's hearing. They are paradise, the fire and al-Hur al-'Ayn. When a servant of Allah^{azwj} completes his Salat then pleads and says, "O Allah, set me free from the fire, admit me in paradise and join me as a pair with al-Hur al-'Ayn." The fire then says, "O Allah, Your servant has pleaded before You^{azwj} to set him free from me, so please set him free." Paradise will say, "O Allah, Your servant has prayed to You^{azwj} to make me his dwelling so please make his wish to come true." Al-Hur al-'Ayn will say, "O Allah, Your^{azwj} servant has prayed to be joined in pairs with us so please make his wish to come true." But if he goes away after completing his Salat without praying to Allah^{azwj} for any of these things, al-Hur al-'Ayn will say, "This servant of Allah^{azwj} has abstained from being joined in pairs with us.'

⁷⁰ الاحتجاج ج : 2 ص : 492

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ عَلِيِّ بْنِ شَجْرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ تَمَسَّحُ بِيَدِكَ الْيُمْنَى عَلَى جَبْهَتِكَ وَ وَجْهَكَ فِي ذُبُرِ الْمَغْرِبِ وَ الصَّلَوَاتِ وَ تَقُولُ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَ الْحَزَنِ وَ السُّقْمِ وَ الْعُذْمِ وَ الصَّغَارِ وَ الدَّلِّ وَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn 'Isma'il from abu 'Isma'il al-Sarraj from Ali ibn Shajarah from Mohammed ibn Marwan who has said the following:

'Abu' Abd Allah^{asws} has said: 'Wipe with your right hand your forehead after Maghrib Salat after Sunset and other Salawat (prayers) and say, "In the name of Allah besides whom no one deserves to be worshipped. He^{azwj} has the Knowledge of the unseen and seen, the Beneficent, the Merciful. O Allah^{azwj}, I seek refuge with You^{azwj} against anxiety, sadness, illness, deficiencies, lowliness, humiliation and the apparent and concealed indecencies.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ التَّسْبِيحِ فَقَالَ مَا عَلِمْتُ شَيْئًا مَوْفُوقًا غَيْرَ تَسْبِيحِ فَاطِمَةَ (صلوات الله عليها) وَ عَشْرَ مَرَّاتٍ بَعْدَ الْعِدَاةِ تَقُولُ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُمِيتُ وَ يُحْيِي بِيَدِهِ الْخَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَكِنَّ الْإِنْسَانَ يُسْبِحُ مَا شَاءَ تَطَوُّعًا .

Ali ibn Ibrahim has narrated from his father from al-Hussain ibn Sa'id from Fadalah from al-'Ala' from Mohammed ibn Muslim who has said the following:

'I asked abu Ja'far^{asws} about Tasbih. The Imam^{asws} replied, 'I do not know of any Tasbih in a prescribed manner except Tasbih of Fatimah al-Zahra^{asws} and to say ten times after the morning, "No one deserves to be worshipped except Allah alone Who has no partner. To Him^{azwj} belongs the kingdom and He^{azwj} deserves all Praise. He^{azwj} Gives life and causes death causes death and gives life. In His^{azwj} hand is all good and He^{azwj} has power over all things," but one may say as many Tasbih as one likes.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ إِلَى أَبِي الْحَسَنِ (عليه السلام) إِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي دُعَاءً أَدْعُو بِهِ فِي ذُبُرِ صَلَوَاتِي يَجْمَعُ اللَّهُ لِي بِهِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ فَكْتُبْ (عليه السلام) تَقُولُ أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَ عَزَّتِكَ الْتِي لَا تُرَامُ وَ فَدْرَتِكَ الْتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ شَرِّ الْاَوْجَاعِ كُلِّهَا .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ali ibn Mahziyar who has said the following:

'Mohammed ibn Ibrahim wrote to abu al-Hassan^{asws}, 'My master, if you deem it proper, teach me a prayer that I can read after every Salat so Allah^{azwj} will Grant me good, both in this and the next life.' The Imam^{asws} wrote to him, 'Say, O Allah, I seek refuge with Your^{azwj} gracious presence, Your^{azwj} unassailable Majesty and Your^{azwj} unstoppable Power, against the evil of this World as well as those in the next life and against the misfortune of all illnesses.'

Supplications for Relieving Pain after Salat

أَحْمَدُ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) دُعَاءً يُدْعَى بِهِ فِي ذُبُرِ كُلِّ صَلَاةٍ تُصَلِّيَهَا فَإِنْ كَانَ بِكَ دَاءٌ مِنْ سَقَمٍ وَ وَجَعٍ فَإِذَا قَضَيْتَ صَلَاتَكَ فَأَمْسَحْ بِيَدِكَ عَلَى مَوْضِعِ سُجُودِكَ مِنَ الْأَرْضِ وَ اذْعُ بِهَذَا الدُّعَاءِ وَ أَمْرٌ بِيَدِكَ عَلَى مَوْضِعِ وَجَعِكَ سَبْعَ مَرَّاتٍ تَقُولُ يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا وَ ارزُقني كَذَا وَ كَذَا وَ عَافني من كَذَا وَ كَذَا .

Ahmad ibn Mohammed has narrated in a marfu manner a prayer that can be said after every Salat:

"Abu' Abd Allah^{asws} has said that if one has an illness or pain somewhere in his body he, after completing a Salat, should touch the place of his sajdah with his hand. He should say this prayer and wipe, seven times, on the painful or ailing part of his body. "(O Allah, it is You), O the One who has pressed the earth upon the water, held the air in the sky, chosen for Himself^{azwj} the most beautiful names. - Allahu Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allah grant Mohammed and his family a compensation worthy of their serving Your^{azwj} cause), - please make my such and such wishes to come true and grant me good health in such and such conditions.'

Sending Laan on Enemies of Ahlul Bayt^{asws} after Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنِ الْخَبْرِيِّ عَنِ الْحُسَيْنِ بْنِ ثَوْبَانَ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عليه السلام) وَ هُوَ يَلْعَنُ فِي ذُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةَ مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ فُلَانٌ وَ فُلَانٌ وَ مُعَاوِيَةَ وَ يُسَمِّيهِمْ وَ فُلَانَةٌ وَ فُلَانَةٌ وَ هِنْدٌ وَ أُمُّ الْحَكَمِ أَخْتُ مُعَاوِيَةَ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn Isma'il ibn Bazi' from al-Khaybariy from al-Hussain ibn Thuwayr and abu Salmah al-Sarraj who have said the following:

'We heard abu 'Abd Allah^{asws} invoking curses on four men and four women after every obligatory Salat naming so and so and so on and Mu'awiyah, Hind and 'Umm al-Hakam, sister of Mu'awiyah.'

If Wuzu Becomes Invalidated Before Al-Taslim (Salam)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي الرَّجُلِ يُحَدِّثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ السَّجْدَةِ الْأَخْيَرَةِ قَبْلَ أَنْ يَنْتَهِدَ قَالَ يَنْصَرِفُ فَيَنْوُضًا فَإِنْ شَاءَ رَجَعَ إِلَى الْمَسْجِدِ وَ إِنْ شَاءَ فِي بَيْتِهِ وَ إِنْ شَاءَ حَيْثُ شَاءَ يَفْعَلُ فَيَنْتَهِدُ ثُمَّ يُسَلِّمُ وَ إِنْ كَانَ الْحَدِيثُ بَعْدَ التَّشَهُدِ فَقَدْ مَضَتْ صَلَاتُهُ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Zurarah who has said the following:

'Wuzu' of a man may become invalid after he raises his head from the last Sajdah before Tashahhud. Abu Ja'far^{asws} has said: 'He moves to take Wuzu' and if he wants to return to Masjid or if he wants in his house sits down to say Tashahhud and the phrase of offering greeting of peace. If his Wuzu' becomes invalid after Tashahhud, his Salat is valid.'

Mistakes in Opening of Salat

لا يجوز السهو في خمس الوتر و الركعتين الأوليين من كل صلاة مفروضة التي تكون فيهما القراءة و الصبح و المغرب و كل ثنائية مفروضة و إن كانت سفرا

(Amir-ul-Momineen^{asws} says): 'Saho' doubts is forbidden at five places, in the Witr of Salat, the first two Rakas of every obligatory Salat, in Fajr and Maghrib Salat, and every obligatory two-raka Salat as offered in travel.⁷¹

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَنْسَى تَكْبِيرَةَ الْإِفْتِتَاحِ قَالَ يُعِيدُ .

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu 'Umayr from Jamil and Mohammed ibn 'Isma'il from al-Fadl ibn Shadhan from ibn abu 'Umayr from Jamil ibn Darraj from Zurarah who has said the following:

'I once asked abu Ja'far^{asws} about one who forgets the opening Takbir (Allah is Great beyond description). Imam^{asws} said: 'He should say it again.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ أَوْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي فَلَمْ يَفْتَحِ بِالتَّكْبِيرِ هَلْ نُجِزُهُ تَكْبِيرَةَ الرَّكُوعِ قَالَ لَا بَلْ يُعِيدُ صَلَاتَهُ إِذَا حَفِظَ أَنَّهُ لَمْ يُكَبِّرْ .

Al-Hussain ibn Mohammed al-Ash'ariy has narrated from' Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalath from Aban from al- Fadalath 'Abd al-Malik or ibn abu Ya'fur who has said the following:

"About a man who perform Salat but forgets to say the opening Takbir (Allah is Great beyond description) or Takbir (Allah is great beyond description) for Ruku' (bowing down on one's knees) is it sufficient? Abu 'Abd Allah^{asws} has said: 'It is not sufficient. He performs Salat again when he finds out that he has not said the Takbir.'

Mistakes in Recitation

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِنَّ اللَّهَ فَرَضَ الرَّكُوعَ وَ السُّجُودَ وَ الْقِرَاءَةَ سُنَّةً فَمَنْ تَرَكَ الْقِرَاءَةَ مُتَعَمِّدًا أَعَادَ الصَّلَاةَ وَ مَنْ نَسِيَ الْقِرَاءَةَ فَقَدْ نَمَتَ صَلَاتَهُ وَ لَا شَيْءَ عَلَيْهِ .

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rib'iy ibn 'Abd Allah from Mohammed ibn Muslim who has said the following:

'One of the two Imam^{asws}, has said: 'Allah has made Ruku' (bowing down on one's knees) and Sujud (prostrations) obligatory. Recitation is Sunnah. Whoever omits recitation wilfully performs Salat again. Whoever forgets recitation, his Salat is complete and he is not obligated for anything in this matter.'

⁷¹ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ نَسِيَ أُمَّ الْقُرْآنِ قَالَ إِنْ كَانَ لَمْ يَرْكَعْ فَلْيَعِدْ أُمَّ الْقُرْآنِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed, from Ali ibn abu Hamzah from abu Basir, from who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who forgets 'Umm al-Quran (al-Fatihah). Imam^{asws} said: 'If he has not yet reached Ruku position, he recites it again.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنْ يُونُسَ بْنِ يَعْقُوبَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ فُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِنِّي صَلَّيْتُ الْمَكْتُوبَةَ فَنَسِيتُ أَنْ أَقْرَأَ فِي صَلَاتِي كُلَّهَا فَقَالَ أَلَيْسَ فَمَا أَتَمَمْتَ الرُّكُوعَ وَ السُّجُودَ فُلْتُ بَلَى قَالَ فَمَا تَمَّتْ صَلَاتُكَ إِذَا كَانَ نِسْيَانًا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from Yunus ibn Yaqub from Mansur ibn Hazim who has said the following:

'I once said to abu 'Abd Allah^{asws} 'I performed the obligatory Salat but forgot the recitation in all of my Salat. Imam^{asws} asked, 'Did you complete Ruku' (bowing down on one's knees) and Sujud (prostrations)?' I replied, 'Yes, I did so.' The Imam said: 'Your Salat is complete if it was because of forgetfulness.'

Mistake in Ruku

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَّالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَشْكُ وَ هُوَ قَائِمٌ لَمْ يَدْرِ رَكَعَ أَمْ لَمْ يَرْكَعْ قَالَ يَرْكَعْ وَ يَسْجُدُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id from Fadalah ibn Ayyub from al-Hussain ibn 'Uthman from ibn Muskan from abu Basir who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who in a standing position doubts and does not know if he has performed Ruku' (bowing down on one's knees) or not. Imam^{asws} said: 'He performs Ruku' and Sajdah.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَرْكَعَ حَتَّى يَسْجُدَ وَ يَوْمَ قَالَ يَسْتَقْبَلُ .

Ali ibn Ibrahim has narrated from his father, who from Mohammed ibn 'Ismail, who from al-Fadl ibn Shadhan all from ibn abu 'Umayr from Rifa'ah who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who forgets performing Ruku' until he performs Sajdah and stands up. The Imam^{asws} said: 'He performs Salat again.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اسْتَيْقَنَ أَنَّهُ قَدْ زَادَ فِي الصَّلَاةِ الْمَكْتُوبَةِ رَكَعَةً لَمْ يَعْنَدْ بِهَا وَ اسْتَقْبَلَ الصَّلَاةَ اسْتِقْبَالَ إِذَا كَانَ قَدْ اسْتَيْقَنَ يَقِينًا .

All ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Zurarah who has said the following:

"Abu Ja'far^{asws} has said: 'If one is certain that he has increased one Rak'at in an obligatory Salat he disregards it and performs that Salat again if he was absolutely sure about it.'

Mistake in Sujud

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ سَهَا فَلَمْ يَدْرُ سَجْدَةً سَجَدَ أَمْ ثِنْتَيْنِ قَالَ يَسْجُدُ أُخْرَى وَ لَيْسَ عَلَيْهِ بَعْدَ انْقِضَاءِ الصَّلَاةِ سَجْدَتَا السَّهْوِ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabi who has said the following:

"Abu 'Abd Allah^{asws} was asked about a man who becomes confused and does not know if he has done one or two Sajdah (prostrations). The Imam^{asws} said: 'He performs another Sajdah and after completion of Salat two Sajdah because of mistake are not required.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ شَكَّ فَلَمْ يَدْرُ سَجْدَةً سَجَدَ أَمْ سَجْدَتَيْنِ قَالَ يَسْجُدُ حَتَّى يَسْتَيَقِنَ أَنَّهُمَا سَجْدَتَانِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Mohammed ibn Sinan from ibn Muskan from abu Basir from who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who doubts and does not know if he has performed one or two Sajdah. Imam^{asws} said: 'He performs Sajdah to ascertain that it is two Sajdah (prostrations).'

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ وَ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى رَكْعَةً ثُمَّ ذَكَرَ وَ هُوَ فِي الثَّانِيَةِ وَ هُوَ رَاكِعٌ أَنَّهُ تَرَكَ سَجْدَةً مِنَ الْأُولَى فَقَالَ كَانَ أَبُو الْحَسَنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ إِذَا تَرَكَتَ السَّجْدَةَ فِي الرُّكْعَةِ الْأُولَى وَ لَمْ تَدْرُ وَاحِدَةً أَمْ ثِنْتَيْنِ اسْتَقْبَلْتَ الصَّلَاةَ حَتَّى يَصِحَّ لَكَ أَنَّهُمَا اثْنَتَانِ

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed from Ahmad ibn Mohammed ibn abu Nasr and Ali ibn Mohammed from Sabl ibn Ziyad from Ahmad ibn Mohammed ibn abu Nasr who has said the following:

'I once asked abu al-Hassan^{asws} about a man who performs one Rak'at of Salat and then he remembers in the second Rak'at in Ruku' position that he has omitted one Sajdah of the first Rak'at. He said: 'Abu al-Hassan^{asws} would say that if you omit Sajdah in the first Rak'at and do not know if it is one or two; perform Salat again until it is correct to say that two Sajdah (prostrations) are performed.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ الْخَزَّازِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ شَبَّهَ عَلَيْهِ وَ لَمْ يَدْرُ وَاحِدَةً سَجَدَ أَمْ ثِنْتَيْنِ قَالَ فَلْيَسْجُدْ أُخْرَى .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Amr ibn 'Uthman al-Khazzaz from al-Mufaddal ibn Salih from Zayd al-Shahham who has said the following:

"About a man who doubts and does not know if he has performed one or two Sajdah, abu 'Abd Allah^{asws} has said: 'He performs one more Sajdah'.

Mistake in the First Two Rakat

مُحَمَّدُ بْنُ الْحَسَنِ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنْ عَنبَسَةَ بْنِ مُصْعَبٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا شَكَّكَتَ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ فَأَعِدْ .

Mohammed ibn al-Hassan and others have narrated from Sahl ibn Ziyad from Mohammed ibn Sinan from ibn Muskan from 'Anbasah ibn Mus'ab who has said the following:

'Once, abu 'Abd Allah^{asws} said to me, 'If you doubt in the first two Rak'at, perform your Salat again.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ قَالَ إِذَا سَهَا الرَّجُلُ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ مِنَ الظُّهْرِ وَالْعَصْرِ وَالْعَتَمَةِ وَلَمْ يَذُرْ أَوْ وَاحِدَةً صَلَّى أَوْ تِنْتَيْنِ فَعَلَيْهِ أَنْ يُعِيدَ الصَّلَاةَ .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from al-Hussain ibn Sa'id from Zur'ah ibn Mohammed from Sama'ah who has said the following:

'The Imam^{asws} has said: 'If one doubts in the first two Rak'at of al-Zuhr, al-'Asr and al-'Atmah and does not know he has performed one or two, he must perform his Salat again.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ جَمِيعًا عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيرِ بْنِ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قُلْتُ لَهُ رَجُلٌ لَا يَذُرِي وَاحِدَةً صَلَّى أَوْ تِنْتَيْنِ قَالَ يُعِيدُ قَالَ قُلْتُ لَهُ رَجُلٌ لَمْ يَذُرْ أَوْ تِنْتَيْنِ صَلَّى أَوْ ثَلَاثًا فَقَالَ إِنْ دَخَلَهُ الشَّكُّ بَعْدَ دُخُولِهِ فِي الثَّلَاثَةِ مَضَى فِي الثَّلَاثَةِ ثُمَّ صَلَّى الْآخِرَى وَ لَا شَيْءَ عَلَيْهِ وَ يُسَلِّمُ قُلْتُ فَإِنَّهُ لَمْ يَذُرْ فِي تِنْتَيْنِ هُوَ أَوْ فِي أَرْبَعٍ قَالَ يُسَلِّمُ وَ يَوْمٌ فَيُصَلِّي رَكَعَتَيْنِ ثُمَّ يُسَلِّمُ وَ لَا شَيْءَ عَلَيْهِ .

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan and Ali ibn Ibrahim has narrated from his father from Ali from Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

'I once said to one of the two Imam^{asws} 'There is a man who does not know if he has performed one or two (Rakat). The Imam^{asws} said: 'He performs his Salat again.' I then asked, 'There is a man who does not know if he has performed two or three. The Imam^{asws} said: 'If he doubts after entering the third Rak'at, he continues his Salat, then performs one more (Rak'at); and he is not obligated for anything in this matter and he says the phrase of offering greeting of peace.' I then asked, 'One does not know if it is the second or fourth (Rak'at).' The Imam^{asws} replied: He says the phrase of offering greeting of peace (says Salam at 2nd rakat) and performs two Rakat, says the phrase of offering greeting of peace and he is not obligated for anything in this matter.'

Mistake in Al-Fajr, Al-Magrib and Friday Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَقِصِ بْنِ الْبَحْتَرِيِّ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا شَكَّكَتَ فِي الْمَغْرِبِ فَأَعِدْ وَ إِذَا شَكَّكَتَ فِي الْفَجْرِ فَأَعِدْ .

Ali ibn Ibrahim has narrated from his father, who from Mohammed ibn 'Isma'il, who from al-Fadl ibn Shadhan Ali from ibn abu 'Umayr, who from Hafs ibn al-Bakhtariy and others who have said the following:

'Abu 'Abd Allah^{asws} has said: 'If you doubt in al-Magrib Salat perform it again. If you doubt in the morning Salat perform it again.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يُصَلِّي وَ لَا يَدْرِي وَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ قَالَ يَسْتَقْبَلُ حَتَّى يَسْتَيْقِنَ أَنَّهُ قَدْ أَتَمَّ وَ فِي الْجُمُعَةِ وَ فِي الْمَغْرِبِ وَ فِي الصَّلَاةِ فِي السَّفَرِ .

Ali ibn Ibrahim has narrated from his father, who from Hammad, who from Hariz, who from Mohammed ibn Muslim, who has narrated the following:

'I once asked abu 'Abd Allah^{asws} about a man who performs Salat but does not know if he has performed one or two (Rak'at). The Imam^{asws} said: 'He performs it again to ascertain that he has completed it and also is the same applies to Friday, al-Maghib and Salat on a journey.'

Mistake in Third and Fourth Rakat

وَ عَنْهُ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ إِنْ اسْتَوَى وَ هُمُ فِي الثَّلَاثِ وَ الْأَرْبَعِ سَلَّمَ وَ صَلَّى رَكَعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ بِفَاتِحَةِ الْكِتَابِ وَ هُوَ جَالِسٌ يَقْصِدُ فِي التَّسْبِيحِ .

It is a narration from him (narrator of previous Hadith) by Ahmad ibn al-Hussain, who from Fadalah, who from al-Hussain ibn abu al-'Ala' who has said the following:

'Abu 'Abd Allah^{asws} has said: 'If one's guess settles on his performing three or four Rak'at, he says the phrase of offering greeting of peace, then performs two Rak'at and four Sujud (prostrations) with al-Fatihah al-Kitab in a sitting position and says Tashahhud.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عليهما السلام) قَالَ قُلْتُ لَهُ مَنْ لَمْ يَدْرِ فِي أَرْبَعٍ هُوَ أَمْ فِي ثِنْتَيْنِ وَ قَدْ أَحْرَزَ الثَّنَيْنِ قَالَ يَرْكَعُ رَكَعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ هُوَ قَائِمٌ بِفَاتِحَةِ الْكِتَابِ وَ يَتَسَبَّهٌ وَ لَا شَيْءَ عَلَيْهِ وَ إِذَا لَمْ يَدْرِ فِي ثَلَاثٍ هُوَ أَوْ فِي أَرْبَعٍ وَ قَدْ أَحْرَزَ الثَّلَاثَ قَامَ فَأَضَافَ إِلَيْهَا أُخْرَى وَ لَا شَيْءَ عَلَيْهِ وَ لَا يَنْفُضُ الْيَقِينَ بِالشَّكِّ وَ لَا يُدْخِلُ الشَّكَّ فِي الْيَقِينِ وَ لَا يَخْلُطُ أَحَدُهُمَا بِالْأُخْرَى وَ لَكِنَّهُ يَنْفُضُ الشَّكَّ بِالْيَقِينِ وَ يُبْنِ عَلَى الْيَقِينِ فَيَبْنِي عَلَيْهِ وَ لَا يَعْتَدُ بِالشَّكِّ فِي حَالٍ مِنَ الْحَالَاتِ .

Ali ibn Ibrahim has narrated from his father and Mohammed ibn 'Isma'il from al -Fadl ibn Shadhan all from Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

'I once asked one of the two Imam^{asws} about a man who performs Salat but does not know if he is in the second or fourth Rak'at but he knows that he has

performed two Rak'at. The Imam^{asws} said: 'He performs two Rak'at and four Sujud. He does it in a standing position with al-Fatihah al-Kitab and Tashahhud and he is not obligated for anything in this matter.

If he does not know he is in the third or fourth and if he has secured three Rak'at, he stands up to perform one more Rak'at and he is not obligated for anything in this matter. He should not destroy his certainty with doubt and doubt should not enter into certainty. No one of them mixes with the other but doubt is destroyed by certainty and he completes with certainty, based on certainty and does not depend on doubt in no condition whatsoever.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ وَ أَبِي الْعَبَّاسِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا لَمْ تَدْرُ ثَلَاثًا صَلَّيْتَ أَوْ أَرْبَعًا وَقَعَ رَأْيُكَ عَلَى الثَّلَاثِ فَأَبْنِ عَلَى الثَّلَاثِ وَإِنْ وَقَعَ رَأْيُكَ عَلَى الرَّابِعِ فَسَلِّمْ وَ انصَرَفْ وَ إِنْ اعْتَدَلَ وَ هُمَكَ فَانصَرَفْ وَ صَلِّ رَكَعَيْنِ وَ أَنْتَ جَالِسٌ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Fadalah ibn Ayyub from Aban from 'Abd al-Rahman ibn Sayabah and abu al-Abbas who has said the following:

'Abu 'Abd Allah^{asws} has said: 'If you do not know whether you have performed three or four Rak'at and your thought settles on three, then consider it three. If your thought settles on four, say Salam (the phrase of offering greeting of peace) and end Salat. If your guess is equal; end Salat, then perform two Rak'at in a sitting position.'

Mistake about Fourth or Fifth Rakat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كُنْتَ لَا تَدْرِي أَرْبَعًا صَلَّيْتَ أَوْ خَمْسًا فَاسْجُدْ سَجْدَتِي السَّهْوِ بَعْدَ تَسْلِيمِكَ ثُمَّ سَلِّمْ بَعْدَهُمَا .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus ibn 'Abd al-Rahman from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah^{asws} has said: 'If you do not know whether you have performed four or five; then perform two Sujud because of mistake after Salam and after the two Sujud say Salam.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ عُثْمَانَ بْنِ عِيْسَى عَنْ سَمَاعَةَ قَالَ قَالَ مَنْ حَفِظَ سَهْوَهُ وَ أَنْمَهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ إِذَا سَلَّمَ عَلَى مَنْ لَمْ يَدْرُ زَادَ أَمْ نَقَصَ مِنْهَا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from 'Uthman ibn 'Isa from Sama'ah who has said the following:

'The Imam^{asws} has said: 'If one knows the kind of mistake he has made and completes it then Sajdah for mistake is not necessary for him. Sajdah for mistake is upon one who does not know if he has increased or decreased something in Salat.'

Speaking Salat or Turning Away before Completion

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا قُمْتَ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ وَ لَمْ تَتَسَهَّدْ فَذَكَرْتَ قَبْلَ أَنْ تُرْكَعَ فَاقْعُدْ فَتَسَهَّدْ وَ إِنْ لَمْ تَذْكُرْ حَتَّى تُرْكَعَ فَاْمُضْ فِي صَلَاتِكَ كَمَا أَنْتَ فَإِذَا انْصَرَفْتَ سَجَدْتَ سَجْدَتَيْنِ لَا رُكُوعَ فِيهِمَا ثُمَّ تَسَهَّدَ التَّسَهَّدَ الَّذِي قَاتَكَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed from Ali ibn abu Hamzah who has said the following:

'Abu 'Abd Allah^{asws} has said: 'If you stand up in the first two Rak'at without saying Tashahhud, then remember before Ruku', you must sit down. You must say Tashahhud. In case, if you do not remember until Ruku', then continue your Salat as you are. When you end, perform two Sajdah without Ruku', then say Tashahhud which you had missed.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا قُمْتَ فِي الرَّكَعَتَيْنِ مِنَ الظُّهْرِ أَوْ غَيْرِهِمَا وَ لَمْ تَتَسَهَّدْ فِيهِمَا فَذَكَرْتَ ذَلِكَ فِي الرَّكَعَةِ الثَّلَاثَةِ قَبْلَ أَنْ تُرْكَعَ فَاجْلِسْ فَتَسَهَّدْ وَ ثُمَّ قَائِمٌ صَلَاتِكَ فَإِنْ أَنْتَ لَمْ تَذْكُرْ حَتَّى تُرْكَعَ فَاْمُضْ فِي صَلَاتِكَ حَتَّى تُفْرُغَ فَإِذَا فَرَعْتَ فَاسْجُدْ سَجْدَتَيْ السُّهُوِّ بَعْدَ التَّسْلِيمِ قَبْلَ أَنْ تَتَكَلَّمَ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from Hammad ibn 'Uthman, who from al-Halabiy, who has said the following:

'Abu 'Abd Allah^{asws} has stated this Hadith. The Imam^{asws} has said: 'You may stand up in the two Rak'at of al-Zuhr or others without saying Tashahhud and remember it in the third Rak'at before Ruku', you must sit down, then say Tashahhud, then stand up and complete your Salat. In case, if you do not remember until Ruku', then continue your Salat until the end. When you complete it, and then perform two Sajdah because of mistake after Salam and before speaking.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَسْهُو فَيَقُومُ فِي حَالِ قُعُودٍ أَوْ يَفْعُدُ فِي حَالِ قِيَامٍ قَالَ يَسْجُدُ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ وَ هُمَا الْمُرْغَمَتَانِ تُرْغِمَانِ الشَّيْطَانَ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Mu'awiyah ibn 'Ammar who has said the following:

"I once asked the Imam^{asws} about a man who mistakenly stands up whereas he was supposed to sit or sits down whereas he was supposed to stand up. The Imam^{asws} said: 'He performs two Sajdah after Salam which are destroyers for the accursed Satan.'

Facing Multiple Doubts in Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَيْسَى عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنْ سَعْدِ بْنِ سَعْدٍ عَنْ صَفْوَانَ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ إِنْ كُنْتَ لَا تَدْرِي كَمْ صَلَّيْتَ وَ لَمْ يَقَعْ وَهْمُكَ عَلَى شَيْءٍ فَأَعِدِ الصَّلَاةَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Khalid from Saa'd ibn Saa'd, who from Safwan has said the following:

'Abu al-Hassan^{asws} has said: 'If you do not know how many Rak'at you have performed and your guess does not settle anywhere, perform your Salat again.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ وَ أَبِي بَصِيْرٍ قَالَا فَلْنَا لَهُ الرَّجُلُ يَشْكُ كَثِيْرًا فِي صَلَاتِهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى وَ لَا مَا بَقِيَ عَلَيْهِ قَالَ يُعِيدُ فَلْنَا لَهُ فَإِنَّهُ يَكْثُرُ عَلَيْهِ ذَلِكَ كُلَّمَا عَادَ شَكَ قَالَ يَمْضِي فِي شَكِّهِ ثُمَّ قَالَ لَا تُعَوِّدُوا الْخَبِيْثَ مِنْ أَنْفُسِكُمْ بِنَقْضِ الصَّلَاةِ فَتَطْمَعُوهُ فَإِنَّ الشَّيْطَانَ خَبِيْثٌ يَعْتَادُ لِمَا عُوِّدَ فَلْيَمْضِ أَحَدُكُمْ فِي الْوَهْمِ وَ لَا يُكْثِرَنَّ نَقْضَ الصَّلَاةِ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ مَرَّاتٍ لَمْ يَعُدْ إِلَيْهِ الشُّكُّ قَالَ زُرَّارَةُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ الْخَبِيْثُ أَنْ يُطَاعَ فَإِذَا عُصِيَ لَمْ يَعُدْ إِلَى أَحَدِكُمْ .

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn 'Isa and Mohammed ibn 'Isma'il from al-Fadl ibn Shadban from Hammad ibn 'Isa from Hariz from Zurarah and abu Basir who have said the following:

'We once asked the Imam^{asws} about a man who doubts very often and does not know how many Rak'at he has performed and how many Rak'at remain. Imam^{asws} said: 'He performs again.' We then asked, 'It becomes a great many on him, because every time he performs again he doubts.' Imam^{asws} said: 'He continues with his doubts.' The Imam^{asws} then said: 'You must not allow the filth to mix with your souls by discontinuing your Salat to feed him. Satan, the filthy gets used to whatever habit he is allowed. One of you may continue with his guess and do not discontinue Salat very often. If one does so several times, doubt does not return to him. Zurarah has said that the Imam^{asws} then said: 'The filthy wants to be obeyed. If he is disobeyed, he does not come back to anyone of you.'

حَمَّادٌ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ إِذَا شَكَّكَتَ فَلَمْ تَدْرُ أ فِي ثَلَاثٍ أَنْتَ أَمْ فِي اثْنَيْنِ أَمْ فِي وَاحِدَةٍ أَمْ فِي أَرْبَعٍ فَأَعِدْ وَ لَا تَمْضِ عَلَى الشُّكِّ .

Hammad has narrated from ibn abu Ya'fur who has said the following:

'Abu 'Abd Allah^{asws} has said: 'If you doubt and do not know if you have performed three or two or one or four, perform Salat again and do not continue with doubt.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَتَى رَجُلٌ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَشْكُو إِلَيْكَ مَا أَلْفَى مِنَ الْوَسْوَسَةِ فِي صَلَاتِي حَتَّى لَا أَدْرِي مَا صَلَّيْتُ مِنْ زِيَادَةٍ أَوْ نَقْصَانٍ فَقَالَ إِذَا دَخَلْتَ فِي صَلَاتِكَ فَاطْعَنْ فَحَذِّكَ الْتَائِسَرَ بِإِصْبَعِكَ الْيُمْنَى الْمُسَبَّحَةَ ثُمَّ قُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ فَإِنَّكَ تَنْحَرُهُ وَ تَطْرُدُهُ .

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Once a man came to the Holy Prophet^{saww}, and said: "O Messenger of Allah^{saww}, I complain before you against misgiving I face in my Salat so much so that I do not know how much I have performed, increased or decreased. The Messenger of Allah^{saww} said: 'When you begin your Salat hit your left thigh with your right forefinger and say, 'In the name of Allah^{azwj}, I choose Allah^{azwj}, the all-Knowing and all-Hearing as my attorney against Satan, condemned to be stoned, thus, you slaughter and repel him.'

Doubts in Recommended Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ السَّهْوِ فِي النَّافِلَةِ فَقَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus fro, al-'Ala' ibn Razin from Mohammed ibn Muslim who has said the following:

"I once asked one of the two Imam^{asws} about mistakes in recommended Salat. The Imam^{asws} said: 'There is not anything upon him.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَثُرَ عَلَيْكَ السَّهْوُ فَاْمُضْ فِي صَلَاتِكَ فَإِنَّهُ يُوشِكُ أَنْ يَدْعَكَ إِيمًا هُوَ مِنَ الشَّيْطَانِ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan from al-'Ala' from Mohammed ibn Muslim who has said the following:

'Abu Ja'far^{asws} has said: 'If mistakes become many on you then continue in your Salat, eventually it may leave you alone; it is from Satan.'

A Summary of Doubts in Salat by Yaqub al-Kulayni is given in Appendix III.

Acceptance of Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا مَا أَدَّى الرَّجُلُ صَلَاةً وَاحِدَةً تَامَةً فَلَيْتَ جَمِيعُ صَلَاتِهِ وَ إِنْ كُنَّ غَيْرَ تَامَاتٍ وَ إِنْ أَفْسَدَهَا كُلُّهَا لَمْ يُقْبَلْ مِنْهُ شَيْءٌ مِنْهَا وَ لَمْ يُحْسَبْ لَهُ نَافِلَةٌ وَ لَا فَرِيضَةٌ وَ إِنْمَا تُقْبَلُ النَّافِلَةُ بَعْدَ قَبُولِ الْفَرِيضَةِ وَ إِذَا لَمْ يُؤَدِّ الرَّجُلُ الْفَرِيضَةَ لَمْ يُقْبَلْ مِنْهُ النَّافِلَةُ وَ إِنْمَا جُعِلَتِ النَّافِلَةُ لِيَتِمَّ بِهَا مَا أَفْسَدَ مِنَ الْفَرِيضَةِ

Ali ibn Ibrahim has narrated from his father from Hammad and Mohammed ibn Yahya from Ahmad ibn Mohammed from Hammad ibn Isa from Hariz from Zurarah who has said the following:

Abu Jafar^{asws} has said: When a person completes one Salat properly, all of his other prayers are accepted; even though they may not be complete. If he loses them, altogether, none of his Salat is accepted, and not even his recommended or obligatory Salat are counted. Recommended Salat are accepted only after obligatory Salat are accepted. If one does not perform obligatory Salat, recommended prayers are not accepted; they are to complete therewith the shortcomings of the obligatory ones.

وَ عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ رَجُلٌ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا أَسْمَعُ جُعِلْتُ فِدَاكَ إِنِّي كَثِيرُ السَّهْوِ فِي الصَّلَاةِ فَقَالَ وَ هَلْ يَسَلِّمُ مِنْهُ أَحَدٌ فَقُلْتُ مَا أَظُنُّ أَحَدًا أَكْثَرَ سَهْوًا مِنِّي فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَبَا مُحَمَّدٍ إِنَّ الْعَبْدَ يُرْفَعُ لَهُ ثَلَاثُ صَلَاتِهِ وَ نِصْفُهَا وَ ثَلَاثَةٌ أَرْبَاعُهَا وَ أَقْلُ وَ أَكْثَرُ عَلَى قَدْرِ سَهْوِهِ فِيهَا لَكِنَّهُ يَتِمُّ لَهُ مِنْ النَّوَافِلِ قَالَ فَقَالَ لَهُ أَبُو بَصِيرٍ مَا أَرَى النَّوَافِلَ يَنْبَغِي أَنْ تُشْرَكَ عَلَى حَالٍ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَجَلٌ لَا .

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed from Ali ibn abu Uamzah from abu Basir from who has said the following:

'Once, when I was present, a man said to abu' Abd Allah^{asws}, 'I pray to Allah^{azwj} to keep my soul in service for your cause, I make a great number of mistakes in my Salat.' The Imam^{asws} said: 'Has anyone remained safe thereby?' I (the narrator) then said: 'I think no one makes as many mistakes as I do.' Abu 'Abd Allah^{asws} then said to him, 'O abu Mohammed, sometimes Salat of a servant (of Allah^{azwj}) one-third is raised, sometimes one-half or three-fourth or less or more depending upon the quantity of one's mistakes in that Salat. However, it is completed with his recommended Salat.' Abu Basir then said to him (the Imam^{asws}), 'I think, recommended Salat should not be omitted in any condition.' Abu 'Abd Allah^{asws} then said: 'Yes, it should not be omitted.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنِ الْفَضْلِ بْنِ يَسَّارَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُمَا قَالَا إِنَّمَا لَكَ مِنْ صَلَاتِكَ مَا أَقْبَلْتَ عَلَيْهِ مِنْهَا فَإِنْ أَوْهَمَهَا كُلُّهَا أَوْ غَفَلَ عَنْ أَدَائِهَا لَفَتْ فَضْرَبَ بِهَا وَجْهَ صَاحِبِهَا .

Ali ibn Ibrahim has narrated from his father and Mohammed ibn 'Isma'il from al -Fadl ibn Shadhan all from Hammad ibn 'Isa from Hariz from Fudayl ibn Yasar who has said the following:

'Abu Ja'far, and abu 'Abd Allah^{asws} have said: 'Of your Salat only that much is for you which you have performed with love. If one instils delusion in Salat or omits it altogether, then such Salat is rolled up and is struck against the face of its recitor.'

إذا صليت وحدك فأسمع نفسك القراءة و التكبير و التسبيح

(Amir-ul-Momineen^{asws} says): If you offer a Salat alone, you should raise your voices with the Qira'a, Takbir, and Tasbih, so that you can hear it (what you recite).⁷²

Those that Invalidate Salat

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَخِيهِ الْحَسَنِ عَنْ زُرْعَةَ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الضَّحِكِ هَلْ يَقْطَعُ الصَّلَاةَ قَالَ أَمَّا التَّبَسُّمُ فَلَا يَقْطَعُ الصَّلَاةَ وَ أَمَّا الْفَهْفَهَةُ فَهِيَ تَقْطَعُ الصَّلَاةَ .

وَ رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ .

A group has narrated from Ahmad ibn Mohammed ibn 'Isa, from al-Hussain ibn Sa'id, from his brother al-Hassan, from Zur'ah, from Sama'ah who has said the following:

'I once asked Imam^{asws} about laughing, if it destroys Salat. Imam^{asws} said: 'Smile does not destroy Salat but laughing loudly destroys it.'

The above Hadith is also narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Sama'ah."

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصِيبُهُ الرُّعَافُ وَ هُوَ فِي الصَّلَاةِ فَقَالَ إِنْ قَدَرَ عَلَى مَاءٍ عِنْدَهُ يَمِينًا أَوْ شِمَالًا أَوْ بَيْنَ يَدَيْهِ وَ هُوَ مُسْتَقْبِلُ

⁷² <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from Hammad, who from al-Halabiy, who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who experiences nostril bleeding in Salat. The Imam^{asws} said: 'If it is possible for him to reach on his right, left or forward while still facing al-Qiblah, he washes it clean, then completes the remaining of his Salat. If he cannot find water without turning away from al-Qiblah, his Salat is discontinued.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُصِيبُهُ الْعَمْرُ فِي بَطْنِهِ وَهُوَ يَسْتَطِيعُ أَنْ يَصْبِرَ عَلَيْهِ أَوْ يُصَلِّيَ عَلَى تِلْكَ الْحَالِ أَوْ لَا يُصَلِّيَ قَالَ فَقَالَ إِنْ احْتَمَلَ الصَّبْرَ وَ لَمْ يَخَفْ إِعْجَالًا عَنِ الصَّلَاةِ فَلْيَصِلْ وَ لِيَصْبِرْ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan ibn Yahya from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once asked abu al-Hassan^{asws} about a man who feels something in his abdomen and he is able to bear it. Can he perform Salat in that condition or not? The Imam^{asws} said: 'If he can remain patient without fear of hastening his Salat, he completes his Salat and exercise patience.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مَتَّصُورِ بْنِ يُوسُفَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُمَا كَانَا يَقُولَانِ لَا يَقْطَعُ الصَّلَاةَ إِلَّا أَرْبَعَةٌ الْخَلَاءُ وَ الْبَوْلُ وَ الرَّيْحُ وَ الصَّوْتُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed and Mohammed ibn al-Hussain, who from Mohammed ibn 'Isma'il ibn Bazi' from Mansur ibn Yunus from abu Bakr al-Hadramiy who has said the following:

Abu Ja'far^{asws}, and abu 'Abd Allah^{asws}, would say: 'only four things discontinue Salat: defecation, urination, gas and sound.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُوسُفَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) فِي الرَّجُلِ يَمَسُّ أَنْفَهُ فِي الصَّلَاةِ فَيَرَى دَمًا كَيْفَ يَصْنَعُ أَوْ يَنْصَرِفُ فَقَالَ إِنْ كَانَ يَابِسًا فَلْيَرَمْ بِهِ وَ لَا بِأَسَ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from al-'Ala' from Mohammed ibn Muslim who has said the following:

About a man who during Salat touches his nose and finds blood; one of the two Imam^{asws}, abu Ja'far^{asws} or abu 'Abd Allah^{asws} has said: 'If it is dry he throws it away and it is not harmful.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْقَهْقَهَةُ لَا تَنْفُضُ الْوُضُوءَ وَ تَنْفُضُ الصَّلَاةَ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from Jamil ibn Darraj, who from Zurarah, who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Laughing does not invalidate Wuzu' but it invalidates Salat.'

عَنْهُ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنِ الرَّجُلِ يُرِيدُ الْحَاجَةَ وَهُوَ فِي الصَّلَاةِ فَقَالَ يُومِي بِرَأْسِهِ وَيُسِيرُ بِيَدِهِ وَيُسَبِّحُ وَالْمَرْأَةُ إِذَا أَرَادَتِ الْحَاجَةَ وَهِيَ تُصَلِّي تَصَفَّقُ بِيَدِهَا .

It is a narration from him (narrator of previous Hadith) by ibn abu 'Umayr, who from Hammad from al-Halabiy, who has said the following:

'Once abu 'Abd Allah^{asws} was asked about one who, while in Salat, needs something. The Imam^{asws} said: 'He can make a gesture with his head and with his hand or say Tasbih (Allah is free of all defects), and a woman under similar condition can clap her hand.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرَبَارٍ عَنْ فَضَالَةَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَأْخُذُهُ الرُّعَافُ وَالْقَيْءُ فِي الصَّلَاةِ كَيْفَ يَصْنَعُ قَالَ يَنْقَلِبُ فَيَغْسِلُ أَنْفَهُ وَيَعُودُ فِي صَلَاتِهِ فَإِنْ تَكَلَّمَ فَلْيَعِدْ صَلَاتَهُ وَ لَيْسَ عَلَيْهِ وَضوءٌ .

Al-Hussain ibn Mohammed has narrated from' Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah from al-'Ala' from Mohammed ibn Muslim who has said the following:

'I once asked abu Ja'far^{asws} about a man who experiences nose bleeding and vomiting while in Salat. What shall he do? The Imam^{asws} said: 'He may wash his nose and come back to his Salat. If he has spoken, he must perform his Salat again, but he does not need to re-do Wuzu.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ أَوْ يَفْطَعُ صَلَاتَهُ شَيْءٌ مِمَّا بَيْنَ يَدَيْهِ فَقَالَ لَا يَفْطَعُ صَلَاةَ الْمُسْلِمِ شَيْءٌ وَ لَكِنْ ادْرَأْ مَا اسْتَنْطَعْتَ قَالَ وَ سَأَلْتُهُ عَنِ رَجُلٍ رَعَفَ فَلَمْ يَرَقْ رُعَافُهُ حَتَّى دَخَلَ وَفَتَ الصَّلَاةَ قَالَ يَحْسُو أَنْفَهُ بِشَيْءٍ ثُمَّ يُصَلِّي وَ لَا يُطِيلُ إِنْ حَسَبِيَ أَنْ يَسْبِقَهُ الدَّمُ قَالَ وَ قَالَ إِذَا التَّقَّتْ فِي صَلَاةٍ مَكْتُوبَةٍ مِنْ غَيْرِ فَرَاغَ فَأَعِدِ الصَّلَاةَ إِذَا كَانَ الْبَائِغَاتُ فَاحْشَأْ وَ إِنْ كُنْتَ قَدْ تَشَهَّدْتَ فَلَا تُعُدْ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from Hammad, who from al-Halabiy, who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man whose Salat is discontinued because of something passing in front of him. The Imam^{asws} said: 'Salat of a Muslim does not become discontinued by anything; however, protect it as much as you can.'

'He (the narrator) has said: 'I then asked the Imam^{asws} about a man who experiences nose bleeding which does not stop until the time of Salat. The Imam^{asws} said: 'He fills his nose up with something, then performs Salat, but does not take a long time if he fears bleeding (starting again).' He (the narrator) has said that the Imam^{asws} said: 'If he experiences nose bleeding in obligatory Salat without break he performs his Salat again if he has turned away from al-Qiblah before completing it. If he has said Tashahhud, then he is not required to perform Salat again.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَّارٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ سَلَمَةَ بْنِ أَبِي حَفْصٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّ عَلِيًّا (صَلَوَاتُ اللَّهِ عَلَيْهِ) كَانَ يَقُولُ لَا يَقْطَعُ الصَّلَاةَ الرُّعَافُ وَلَا النَّفْيُ وَلَا الدَّمُ فَمَنْ وَجَدَ أَرَا فَلَْيَأْخُذْ بِيَدِ رَجُلٍ مِنَ الْقَوْمِ مِنَ الصَّفِّ فَلْيَقْدِّمَهُ يَعْنِي إِذَا كَانَ إِمَامًا .

Al-Hussain ibn Mohammed al-Ash'ariy has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah from Aban from Salmah ibn abu Hafs, who has said the following:

'Abu' Abd Allah^{asws} has said: 'Ali^{asws} would say: 'Salat is not spoiled due to nose bleeding, neither vomiting, nor bleeding. If one feels a pinch he can hold another man's hand of the people in the rows to come forward, if he is an Imam, to lead'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَلْتَفِتُ فِي الصَّلَاةِ قَالَ لَا وَ لَا يَنْفُضُ أَصَابِعَهُ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan from al-'Ala' from Mohammed ibn Muslim who has said the following:

'I once asked abu Ja'far^{asws} if a man in Salat can turn around. The Imam^{asws} said: 'No, and he should neither crack his fingers.'

Replying To Salam and Sneeze in Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُسَلِّمُ عَلَيْهِ وَ هُوَ فِي الصَّلَاةِ قَالَ يَرُدُّ سَلَامًا عَلَيْكُمْ وَ لَا يَقُولُ وَ عَلَيْكُمْ السَّلَامُ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَانَ قَائِمًا يُصَلِّي فَمَرُّ بِهِ عَمَارُ بْنُ يَاسِرٍ فَسَلَّمَ عَلَيْهِ عَمَارٌ فَرَدَّ عَلَيْهِ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) هَكَذَا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Sama'ah who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who has been sent 'Salam' (the phrase of offering greeting of peace) while he was performing Salat. The Imam^{asws} said: 'He responds saying, "Salamun 'Alaykum," but he does not say, 'Alaykum al-Salam'. The Messenger of Allah^{saww} once was standing in Salat when 'Ammar ibn Yasir passed by and offered Salam (the phrase of offering greeting of peace). The Holy Prophet^{saww} responded in this way.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا عَطَسَ الرَّجُلُ فِي صَلَاتِهِ فَلْيَحْمَدِ اللَّهَ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabi who has said the following:

'Abu 'Abd Allah^{asws} has said: 'In case of sneezing in Salat one should say, 'Tahmid, (all praise belongs to Allah)'.
'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَالٍ عَنْ مَعْلَى أَبِي عُثْمَانَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَسْمَعُ الْعَطْسَةَ وَ أَنَا فِي الصَّلَاةِ فَأَحْمَدُ اللَّهَ وَ أَصَلِّي عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ نَعَمْ وَ إِذَا عَطَسَ أَحَدُكُمْ وَ أَنْتَ فِي الصَّلَاةِ قُلْ الْحَمْدُ لِلَّهِ وَ صَلِّ عَلَى النَّبِيِّ وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَ صَاحِبِكَ النَّيْمُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from Mu'alla' abu 'Uthman from abu Basir who has said the following:

'I once asked abu 'Abd Allah^{asws} 'In Salat I hear sneezing, can I then praise Allah^{azwj} and say, "O Allah, grant compensation to Mohammed and his family worthy of their services to Your^{azwj} cause?' The Imam^{asws} replied, 'Yes, when your brother (in belief) sneezes while you are in Salat say, 'All praise belongs to Allah^{azwj}. O Allah^{azwj} Grant compensation to Mohammed and his family worthy of their services to Your^{azwj} cause; even if there is an ocean between you and your friend, say, 'O Allah^{azwj}, Grant compensation to Mohammed^{saww} and his^{saww} family^{asws} worthy of their services to Your^{azwj} cause.'

Dealing with Insects and Poisonous Species

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ الرَّجُلِ يَكُونُ فِي الصَّلَاةِ فَيَرَى الْحَيَّةَ أَوْ الْعَقْرَبَ يَقْتُلُهُمَا إِنْ أَذْيَاهُ قَالَ نَعَمْ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, from Hammad from Hariz from Mohammed ibn Muslim who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who in Salat sees a snake or scorpion; can he kill it if it is hurting? The Imam^{asws} said: 'Yes, he can do so.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يَقْتُلُ الْبَقَّةَ وَالْبُرْعُوثَ وَالْقُمَّلَةَ وَالذُّبَابَ فِي الصَّلَاةِ أَوْ يَفْضُصُ صَلَاتَهُ وَوُضُوءَهُ قَالَ لَا .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from al-Halabiy, who has said the following:

"I once asked abu' Abd Allah^{asws} about a man who kills, a bug, flea, lice or a fly while in Salat, does it invalidate his Salat and Wuzu? The Imam^{asws} said: 'No, it does not.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ قَائِمًا فِي الصَّلَاةِ الْفَرِيضَةِ فَيَنَسِي كَيْسَهُ أَوْ مَنَاعًا يَتَخَوَّفُ ضَيْعَتَهُ أَوْ هَلَاكَهُ قَالَ يَفْطَعُ صَلَاتَهُ وَ يُجْرزُ مَنَاعَهُ ثُمَّ يَسْتَقْبِلُ الصَّلَاةَ فَلْتُ فَيَكُونُ فِي الْفَرِيضَةِ فَتَقَلَّتْ عَلَيْهِ دَابَّةٌ أَوْ تَقَلَّتْ دَابَّتُهُ فَيَخَافُ أَنْ تَذْهَبَ أَوْ يُصِيبَ مِنْهَا عَنَّا فَقَالَ لَا بَأْسَ بَأَنْ يَفْطَعُ صَلَاتَهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from and Mohammed ibn al-Hussain from 'Uthman ibn 'Isa from Sama'ah who has said the following:

'I once asked him (the Imam^{asws}) about a man who is standing in obligatory Salat when he remembers his valuables or property and he is afraid of loss or destruction of such items. The Imam^{asws} said: 'He can discontinue his Salat to secure such items and then perform his Salat again. I then asked the Imam^{asws}, 'What happens if he is in an obligatory Salat when a stumper (animal) or his stumper escapes and he is afraid of its getting lost or causing him difficulties?' The Imam^{asws} said: 'It is not harmful if he discontinues his Salat.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كُنْتَ فِي صَلَاةِ الْفَرِيضَةِ فَرَأَيْتَ غُلَامًا لَكَ قَدْ أَبَقَ أَوْ غَرِيمًا لَكَ عَلَيْهِ مَالٌ أَوْ حَيَّةٌ تَخَافُهَا عَلَى نَفْسِكَ فَاقْطَعْ الصَّلَاةَ وَاتَّبِعِ الْغُلَامَ أَوْ غَرِيمًا لَكَ وَاقْتُلِ الْحَيَّةَ .

Mohammed- ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Hariz from those who narrated to him who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When you are in obligatory Salat and see your slave escaping or your debtor who owes you a certain amount of property, or a snake because of which you are afraid for your life, you can discontinue your Salat follow the slave or debtor or kill the snake.'

Issues related to Masjid

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ مَنْ بَنَى مَسْجِدًا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ قَالَ أَبُو عُبَيْدَةَ فَمَرَّ بِي أَبُو عَبْدِ اللَّهِ (عليه السلام) فِي طَرِيقِ مَكَّةَ وَ قَدْ سَوَّيْتُ بِأَحْجَارٍ مَسْجِدًا فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ نَرَجُو أَنْ يَكُونَ هَذَا مِنْ ذَلِكَ فَقَالَ نَعَمْ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr, from Hisham ibn al-Hakam, from au 'Ubaydah al-Hadhdha', who has said the following:

'I heard abu 'Abd Allah^{asws} say, 'If one builds a Masjid, Allah^{azwj} Builds for him a house in paradise.' Abu 'Ubaydah has said: 'Abu 'Abd Allah^{asws} once passed by on the way to Makkah and I had built a Masjid with stones and asked him, 'I pray to Allah^{azwj} to keep my souls in the service of your cause, I hope this will be of those (houses in paradise). The Imam^{asws} said: "Yes, it will be so.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ نَصْرِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنْ أَبِي الْجَارُودِ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الْمَسْجِدِ يَكُونُ فِي الْبَيْتِ فَيُرِيدُ أَهْلُ الْبَيْتِ أَنْ يَتَوَسَّعُوا بِطَائِفَةٍ مِنْهُ أَوْ يُحَوَّلُوهُ إِلَى غَيْرِ مَكَانِهِ قَالَ لَا بَأْسَ بِذَلِكَ قَالَ وَ سَأَلْتُهُ عَنِ الْمَكَانِ يَكُونُ خَبِيثًا ثُمَّ يُنْظَفُ وَ يُجْعَلُ مَسْجِدًا قَالَ يُطْرَحُ عَلَيْهِ مِنَ التُّرَابِ حَتَّى يُوَارِيَهُ فَهُوَ أَطْهَرُ .

Ah ibn Mohammed has narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr from Aban 'Uthman from abu al-Jarud who has said the following:

'I once asked abu Ja'far^{asws} about the case of a Masjid which is in a house and the people of the house want to expand it to a certain extent or relocate it in another place. The Imam^{asws} said: 'It is not harmful.' He (the narrator) has said that he then asked the Imam^{asws} about a place which is filthy, then it is cleansed and is converted into a Masjid. The Imam^{asws} said: 'Soil is poured on it until it is covered; it is more clean.'

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ عَنِ الْعِيصِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْبَيْعِ وَ الْكُنَائِسِ هَلْ يَصْلُحُ نَقْضُهُمَا لِإِنِّاءِ الْمَسَاجِدِ فَقَالَ نَعَمْ .

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Safwan from al-'Isa who has said the following:

'I once asked abu 'Abd Allah^{asws} about al-Fiya' and churches if they can be changed into Masjid. The Imam^{asws} said: 'Yes, it is permissible.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَسَاجِدِ الْمُظَلَّلَةِ أَوْ يُكْرَهُ الصَّلَاةُ فِيهَا قَالَ نَعَمْ وَ لَكِنْ لَا يَضُرُّكُمْ الْيَوْمَ وَ لَوْ قَدْ كَانَ الْعَدْلُ لَرَأَيْتُمْ كَيْفَ يُصْنَعُ فِي ذَلِكَ قَالَ وَ سَأَلْتُهُ أَوْ يُعَلَّقُ الرَّجُلُ السَّلَاحَ فِي الْمَسْجِدِ قَالَ نَعَمْ وَ أَمَّا فِي الْمَسْجِدِ الْأَكْبَرِ فَلَا فَإِنَّ جَدِّي نَهَى رَجُلًا يَبْرِي مَشْفُوعًا فِي الْمَسْجِدِ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Isa from al-Halabiy who has said the following:

'Abu 'Abd Allah^{asws} once was asked about Masjid, which is constructed to also provide a shadow (with a roof), if performing Salat therein is undesirable. The Imam^{asws} said: 'Yes, it is as such but today it is not harmful for you. Had there been justice you would see how it is dealt with.' He (the narrator) has said that he then asked, 'Can weapons be hanged in Masjid? The Imam^{asws} said: 'Yes, it is permissible; however, it is not permissible in the Grand Masjid; my grandfather prohibited a man trimming an arrow in the Masjid.'

مُحَمَّدُ بْنُ بَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ جَعْفَرِ بْنِ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ سَمِعْتُمْهُ يُنْشِدُ الشَّعْرَ فِي الْمَسَاجِدِ فَقُولُوا فَضْلَ اللَّهِ فَالْكَ إِنَّمَا نُصِبَتْ الْمَسَاجِدُ لِلْقُرْآنِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj from Ja'far ibn Ibrahim who has said the following:

'Ali ibn al-Hussain^{asws} has said that the Messenger of Allah^{saww} has said: 'If you hear someone reciting poems in Masjid say to him, "May Allah^{azwj} tear your mouth, Masjid is built only for al-Quran (to read).'

لا يسجد الرجل على صورة و لا على بساط هي فيه و يجوز أن تكون الصورة تحت قدميه أو يطرح عليها ما يواربها

(Amir-ul-Momineen^{asws} says): It is unacceptable for men to prostrate themselves on pictures or pictured rug. It is, however, allowed when the picture is under his feet and covered up by something.⁷³

و لا يعقد الرجل الدرهم الذي فيه الصورة في ثوبه و هو يصلي و يجوز أن يكون الدرهم في هميان أو في ثوب

(Amir-ul-Momineen^{asws} says): It is not permitted for men to put pictured 'Dirhams' (coins) in their pocket while offering Salat. It is, however, allowed to put the dirham in a bag or a thick cloth, i.e., money belt.⁷⁴

لا يسجد الرجل على كدس حنطة و لا على شعير و لا على شيء مما يؤكل و لا على الخبز

(Amir-ul-Momineen^{asws} says): It is unacceptable for men to prostrate themselves on a bag of wheat or barley, an eatable thing, or bread.⁷⁵

⁷³ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : 2 ص :

⁷⁴ Ibid

⁷⁵ Ibid

الحسن بن عليّ العلويّ عن سهل بن جمهور عن عبد العظيم بن عبد الله العلويّ عن الحسن بن الحسين العرنبيّ عن عمرو بن جُمَيْع قال سألتُ أبا جَعْفَر (عليه السلام) عن الصلَاة في المساجد المصوّرة فقال أكره ذلك ولكن لا يضرُّكم ذلك اليوم ولو قد قام العدل رأيتكم كيف يصنع في ذلك .

Al-Hussain ibn Ali al-'Alaviy has narrated from al-Hassan ibn al-Hussain al'Uranii from 'Amr ibn Jumay' who has said the following:

'I once asked abu Ja'far^{asws} if it is permissible to perform Salat in a Masjid with pictures. The Imam said: 'I dislike it, however, today it is not harmful to you. Had justice been established you would see how it is dealt with.'

عليّ بن محمّد عن سهل بن زياد عن محمّد بن الحسن بن شُمون عن عبد الله بن عبد الرحمن عن مسمع أبي سيار عن أبي عبد الله (عليه السلام) قال نهى رسول الله (صلى الله عليه وآله) عن رطانة الأعاجم في المساجد

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Mohammed ibn al-Hussain ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman from Misma' abu Sayyar who has said the following:

'Abu 'Abd Allah^{asws} has said: 'The Messenger of Allah^{saww} has prohibited speaking jargon language in Masjid (expressions understood by some or a group only).'

عليّ بن إبراهيم عن محمّد بن عيسى عن يونس عن معاوية بن وهب قال سألتُ أبا عبد الله (عليه السلام) عن النوم في المسجد الحرام والمسجد النبويّ (صلى الله عليه وآله) قال نعم فأين ينام الناس .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa, who from Yunus from Mu'awiyah ibn Wahab, who has said the following:

"I once asked abu' Abd Allah^{asws} about sleeping in Masjid al-Haram and Masjid of the Holy Prophet^{saww}. The Imam^{asws} replied: 'Yes, they can do so, where else can people sleep (otherwise)?'

جماعة عن أحمد بن محمّد عن الحسين بن سعيد عن محمّد بن مهران الكرخيّ عن عبد الله بن سينان عن أبي عبد الله (عليه السلام) قال قلتُ له الرجلُ يكونُ في المسجد في الصلاة فيريدُ أن يبزقَ فقال عن يساره وإن كان في غير صلاةٍ فلا يبزقُ جِزاء القبلة ويبزقُ عن يمينه ويساره .

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Mohammed ibn Mehran al-Karkhiy from 'Abd Allah ibn Sinan, who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who is in Masjid in Salat and wants to spit away. The Imam^{asws} said: 'He can do it toward his left and if he is not in Salat; he must not do so in front of al-Qiblah but do so toward his left or right sides.'

محمّد بن يحيى عن أحمد بن محمّد عن حماد بن عيسى عن الحسين بن المختار عن أبي أسامة زييد الشحام قال قلتُ لأبي عبد الله (عليه السلام) قولُ الله عزَّ وجلَّ لا تقرُّبوا الصلاة وأنتم سُكَّارى فقال سُكَّرُ النُّوم .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad ibn 'Isa from al-Hussain ibn al-Mukhtar from abu Usamah Zayd al-Shahham who has said the following:

'I once asked abu' Abd Allah^{asws} about the words of Allah^{azwj}, **'You must not go near Salat while you are drunk.'** (4:46). The Imam^{asws} said: 'It is a reference to sleep.'

إذا غلبتك عينك و أنت في الصلاة فاقطعها و نم فإنك لا تدري لعلك أن تدعو على نفسك

(Amir-ul-Momineen^{asws} says): If sleep overcomes you during the Salat, you should terminate it and go to sleep, because you may, inattentively, supplicate to Allah^{azwj} against yourself.⁷⁶

إذا قال العبد في التشهد الأخير من الصلاة المكتوبة أشهد أن لا إله إلا الله وحده لا شريك له و أن محمدا عبده و رسوله و أن الساعة آتية لا ريب فيها و أن الله يبعث من في القبور ثم أحدث حدثا فقد تمت صلاته

(Amir-ul-Momineen^{asws} says): And Said: in the last Tashahhud of the obligatory Salat, one can still continue his Salat even if one's ablutions terminates, if he had already recited the followings. "I declare there is no god but Allah^{azwj} exclusively without any associate, Mohammed^{saww} is His^{azwj} servant and apostle, the Hour of the Resurrection is undoubtedly to come, and Allah^{azwj} will resurrect those who are in the graves."⁷⁷

من شرب مسكرا لم تقبل صلاته أربعين ليلة

(Amir-ul-Momineen^{asws} says): The Salat of those who consume intoxicants will not be accepted for forty nights.⁷⁸

Issues related to Congregational Salat

ما عبد الله جل و عز بشيء هو أشد من المشي إلى الصلاة

(Amir-ul-Momineen^{asws} says): Walking toward the Salat (Masjid) is the best form of the worship of Allah^{azwj}.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا يَرُوي النَّاسُ أَنَّ الصَّلَاةَ فِي جَمَاعَةٍ أَفْضَلُ مِنْ صَلَاةِ الرَّجُلِ وَحْدَهُ بِخَمْسٍ وَ عَشْرِينَ صَلَاةً فَقَالَ صَدَقُوا فَقُلْتُ الرَّجُلَانِ يَكُونَانِ جَمَاعَةً فَقَالَ نَعَمْ وَ يَفُومُ الرَّجُلُ عَنْ يَمِينِ الْإِمَامِ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umar from 'Umar ibn 'Udhaynah from Zurarah who has said the following:

"I asked abu 'Abd Allah^{asws} 'People say that performing Salat in congregation is more virtuous than twenty-five Salat performed alone. Is this true?' The Imam^{asws} replied, 'What they say is right. I then asked, 'Can two people be considered a congregation?' The Imam^{asws} said: 'Yes, but one (the follower) should stand on the right side of the prayer leader.'

⁷⁶ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص 2 ج : الخصال

⁷⁷ Ibid

⁷⁸ Ibid

⁷⁹ Ibid

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْجُهَنِيَّ أَتَى النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أَكُونُ فِي الْبَادِيَةِ وَمَعِيَ أَهْلِي وَوُلْدِي وَغَلْمَتِي فَأُؤَدِّنُ وَأُقِيمُ وَأُصَلِّي بِهِمْ أَفَجَمَاعَةٌ نَحْنُ فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الْغَلْمَةَ يَتَّبِعُونَ قَطْرَ السَّحَابِ وَأَبْقَى أَنَا وَأَهْلِي وَوُلْدِي فَأُؤَدِّنُ وَأُقِيمُ وَأُصَلِّي بِهِمْ فَجَمَاعَةٌ نَحْنُ فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ فَإِنَّ وُلْدِي يَتَفَرَّقُونَ فِي الْمَاشِيَةِ وَأَبْقَى أَنَا وَأَهْلِي فَأُؤَدِّنُ وَأُقِيمُ وَأُصَلِّي بِهِمْ أَفَجَمَاعَةٌ أَنَا فَقَالَ نَعَمْ فَقَالَ يَا رَسُولَ اللَّهِ إِنَّ الْمَرْأَةَ تَذْهَبُ فِي مَصْلَحَتِهَا فَأَبْقَى أَنَا وَوَلَدِي فَأُؤَدِّنُ وَأُقِيمُ فَأُصَلِّي أَفَجَمَاعَةٌ أَنَا فَقَالَ نَعَمْ الْمُؤْمِنُ وَحَدَّةُ جَمَاعَةٍ .

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Hammad ibn 'Isa from Mohammed ibn Yusuf, who from his father, who has said the following:

"I heard abu Ja'far^{asws} say, 'Al-Juhaniy came to the Holy Prophet^{saww} and asked, "O Messenger of Allah^{saww}, I live in an open land (unpopulated) with my family, children, and slaves. I say Azan and Iqamah and lead them in Salat. Are we considered a congregation?" The Messenger of Allah^{saww} replied, "Yes, you are a congregation."

He then asked, "O Messenger of Allah^{saww}, sometimes the slaves follow the drops from the cloud; then my family, children and I remain home. I say Azan and Iqamah and lead them in Salat. Are we considered a congregation? The Messenger of Allah^{saww} replied, "Yes, you are a congregation. He then asked, "O Messenger of Allah^{saww}, sometimes my children go out after the cattle, only then my family and I remain home. I then say Azan and Iqamah and lead them in Salat. Am I a congregation? The Messenger of Allah^{saww} replied, "Yes, you are a congregation." He then asked, "O Messenger of Allah^{saww}, the female (his wife) goes for her things to do and I then remain by myself. I then say Azan and Iqamah and perform Salat. Am I a congregation?" The Messenger of Allah^{saww} replied, "Yes, the believer, by himself is a congregation.'

حَمَّادٌ عَنْ حَرِيرِ بْنِ زُرَّارَةَ وَ الْفَضِيلِ قَالَا قُلْنَا لَهُ الصَّلَاةُ فِي جَمَاعَةٍ فَرِيضَةٌ هِيَ فَقَالَ الصَّلَاةُ فَرِيضَةٌ وَ لَيْسَ الْجَمَاعَةُ بِمَقْرُوضٍ فِي الصَّلَاةِ كُلِّهَا وَ لَكِنَّهَا سُنَّةٌ وَ مَنْ تَرَكَهَا رَغْبَةً عَنْهَا وَ عَنْ جَمَاعَةِ الْمُؤْمِنِينَ مِنْ غَيْرِ عِلَّةٍ فَلَا صَلَاةَ لَهُ .

Hammad has narrated from Hafiz from Zurarah and al-Fudayl who have said the following:

"We once asked Imam^{asws}, 'Is Salat in congregation obligatory?' The Imam^{asws} said: 'Salat is obligatory but congregating for it in general is not obligatory; however, it is of the Sunnah. Whoever omits it in disregard and in disregard of the group of believers without a good reason, his Salat is not anything of value.'

وَ رُوِيَ أَنَّ مَنْ صَلَّى بِأَذَانٍ وَ إِقَامَةٍ صَلَّى خَلْفَهُ صَفَّانِ مِنَ الْمَلَائِكَةِ وَ مَنْ صَلَّى بِإِقَامَةٍ بغيرِ أَذَانٍ صَلَّى خَلْفَهُ صَفًّا وَاحِدًا وَ حَدُّ الصَّفِّ مَا بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ

It is narrated that when a Momin offers Salat after reciting 'Azan' and 'Aqama', two rows of angels offer Salat behind him but when he offers Salat after reciting only 'Aqama' but without 'Azan' then only one row of angels

stand behind him. The length of the row of angels is the distance between the East and West.⁸⁰

Offering Salat behind that who is Unqualified

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِنَّ مَوَالِيكَ قَدْ اخْتَلَفُوا فَأَصَلِّي خَلْفَهُمْ جَمِيعًا فَقَالَ لَا تُصَلِّ إِلَّا خَلْفَ مَنْ تَتَّقُ بِدِينِهِ ثُمَّ قَالَ وَ لِي مَوَالٍ قُلْتُ أَصْحَابُ فَقَالَ مُبَادِرًا قَبْلَ أَنْ أَسْتَتِمَّ ذَكَرَهُمْ لَا يَأْمُرُكَ عَلِيُّ بْنُ حَدِيدٍ بِهَذَا أَوْ هَذَا مِمَّا يَأْمُرُكَ بِهِ عَلِيُّ بْنُ حَدِيدٍ قُلْتُ نَعَمْ .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ali ibn Mahziyar from Ali ibn Rashid who has said the following:

"I said to abu Ja'far^{asws} 'You have different friends, thus, I perform Salat behind every one of them.' The Imam^{asws} replied, 'Do not perform Salat behind anyone whom you cannot trust in matters of his religion.'

He^{asws} then said: 'I^{asws} have many friends.' I said: 'You^{asws} have many companions.' He^{asws} then immediately, before I could mention their names, said: 'No, (do not mention their names). Ali ibn Hadid requires you to do this. Is this what Ali ibn Hadid commands you to do?' I replied, 'Yes, that is correct.'

It is Haram to take Wages for Reciting Adhan and Leading Prayers:

وَبِهَذَا الْإِسْنَادِ عَنْ أَبِي جَعْفَرٍ قَالَ لَا يُصَلِّي خَلْفَ مَنْ يَبْتَغِي عَلَى النَّادَانِ وَالصَّلَاةِ الْأَجْرَ وَلَا تُقْبَلُ شَهَادَتُهُ

It is narrated through the previous chain of narrators that Abu Abd Allah^{asws} said: 'Neither offer Salat behind the one who take wages for reciting Adhan and (leading) Salat nor accept his testimony'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِهِ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ جَمِيعًا عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ حُمْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع وَرَأَيْتَ رِيَّاحَ الْمُنَافِقِينَ وَ أَهْلَ النَّفَاقِ قَائِمَةً وَ رِيَّاحَ أَهْلِ الْحَقِّ لَا تَحْرُكَ وَ رَأَيْتَ النَّادَانَ بِالْأَجْرِ وَ الصَّلَاةَ بِالْأَجْرِ وَ رَأَيْتَ الْمَسَاجِدَ مُحْتَشِيَةً مِمَّنْ لَا يَخَافُ اللَّهَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed who from certain of his people and Ali ibn Ibrahim has narrated from his father who from ibn Abu Umayr all from Mohammed ibn Abu Hamzah who from Humran who has narrated the following:

Abu Abd Allah^{asws} once said: 'You will see people of hypocrisy and hypocrites on the rise and people of truth do not move, when you see taking wages for Adhan and Salat, when you see Masjid full of those who do not fear Allah...' An extract from a long hadith.⁸²

⁸⁰ Manla Yazar ul Faqi, vol. 1, h. 887

⁸¹ Al-Kafi, Vol. 7, H. 14192, Ch. 17, h, 11

⁸² Al-Kafi, Vol. 8, H. 14455, h, 7 الكافي ج : 8 ص : 37

The Undesirable Leader in Salat

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ خَمْسَةٌ لَا يُؤْمُونَ النَّاسَ عَلَى كُلِّ حَالٍ الْمَجْدُومُ وَالنَّابِرِصُ وَالْمَجْنُونُ وَالزَّنَّاءُ وَالْأَعْرَابِيُّ .

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Fadalah ibn Ayyub from al-Hussain ibn 'Uthman from ibn Muskan, from abu Basir, who has said the following:

'Abu' Abd Allah^{asws} has said: 'Five kinds of people are not to lead other people in Salat in all circumstances: People suffering from leprosy, insanity, one born outside of wedlock and al-A'ra'biy Arab of desert.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) لَا يُؤْمُ الْمُقَيَّدُ الْمُطْلَقِينَ وَلَا يُؤْمُ صَاحِبُ الْفَالِجِ الْأَصْحَاءُ وَلَا صَاحِبُ النَّيْمِ الْمُتَوَضِّئِينَ وَلَا يُؤْمُ الْأَعْمَى فِي الصَّحْرَاءِ إِلَّا أَنْ يُوجَّهَ إِلَى الْقِبْلَةِ .

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu 'Abd Allah^{asws} has said that 'Amir al-Momaneen^{asws} said: 'One bonded cannot lead in Salat those who are free, one with physical condition (paralysed) cannot lead those in good health, one with Tayammum cannot lead those with Wuzu, a blind cannot lead others in the wilderness unless directed to al-Qiblah.'

Men Leading Salat for Women

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي الْعَبَّاسِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يُؤْمُ الْمَرْأَةَ فِي بَيْتِهِ فَقَالَ نَعَمْ تَقُومُ وَرَاءَهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan from ibn Muskan from abu al-' Abbas who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who leads the woman in his house in Salat. The Imam^{asws} said: 'Yes, he can do so but she stands behind him.'

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ حَمَّادِ بْنِ عُثْمَانَ عَنِ إِبْرَاهِيمَ بْنِ مَيْمُونٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يُؤْمُ النِّسَاءَ لَيْسَ مَعَهُنَّ رَجُلٌ فِي الْفَرِيضَةِ قَالَ نَعَمْ وَإِنْ كَانَ مَعَهُ صَبِيٌّ فَلْيَقُمْ إِلَى جَانِبِهِ .

Ahmad ibn al-Hussain has narrated from Fadalah from Hammad ibn 'Uthman from Ibrahim ibn Maymun who has said the following:

"I once asked abu 'Abd Allah^{asws} about a man who leads women in obligatory Salat where **there are no other men**. The Imam^{asws} said: 'Yes, he can do so and if there is a child he stands up on his side.'

A Woman cannot lead other Women in Salat

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ ابْنِ سِنَانَ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرْأَةِ تَوَمُّ النَّسَاءَ فَقَالَ إِذَا كُنَّ جَمِيعًا أُمَّتَهُنَّ فِي النَّافِلَةِ فَأَمَّا الْمَكْتُوبَةُ فَلَا وَ لَا تَقْدَمُهُنَّ وَ لَكِنْ تَقُومُ وَسَطًا مِنْهُنَّ .

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Fadalah from ibn Sinan from Sulayman ibn Khalid who has said the following:

'I once asked abu 'Abd Allah^{asws} about a woman's leading other women in Salat. The Imam^{asws} said: 'She can do so if they all follow her in recommended Salat, **but not in obligatory Salat, and she is not to lead them, instead she stands up in their middle.**'

Performing Salat behind a Qualified Person

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَامُ) عَنِ الْإِمَامِ يَضْمَنُ صَلَاةَ الْقَوْمِ قَالَ لَا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Ali ibn Hadid, who from Jamil Darray from Zurarah who has said the following:

I once asked one of the two Infallible Imams^{asws} if the Imam is responsible for Salat of the people. Imam^{asws} replied: No, 'he is not responsible.'

مُحَمَّدُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) كَانَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) يَقُولُ مَنْ قَرَأَ خَلْفَ إِمَامٍ يَأْتُمُّ بِهِ فَمَاتَ بَعْثَ عَلَى غَيْرِ الْفِطْرَةِ .

Mohammed ibn Ahmad has narrated from Mohammed ibn Isa, who from Hariz from Zurarah, from Mohammed ibn Muslim who has said the following:

Abu Jafar^{asws} has said that Amir-ul-Momineen^{asws} would say, 'One who recites when performing Salat behind an Imam who he follows and dies, he has died in a religion other than Fitrah (Islam).'

Moving Backwards in Salat is Forbidden

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لَهُ الرَّجُلُ يَتَأَخَّرُ وَ هُوَ فِي الصَّلَاةِ قَالَ لَا قُلْتُ فَيَتَقَدَّمُ قَالَ نَعَمْ مَا شَاءَ إِلَى الْقِبْلَةِ .

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Rib'l, who from Mohammed ibn Muslim, who has said the following:

'I once asked the Imam^{asws} 'Can a man move backward in Salat?' The Imam^{asws} said: 'No, he cannot do so.' I then asked, 'Can he move forward?' The Imam said: 'Yes, as much as he wants toward al-Qiblah.'

He who has already offered Salat but Wants to Join Others

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ الرَّجُلِ يَأْتِي الصَّلَاةَ فَلَا يَجِدُ فِي الصَّفِّ مَقَامًا أَوْ يَوْمًا وَحَدَّهُ حَتَّى يَفْرُغَ مِنْ صَلَاتِهِ قَالَ نَعَمْ لَا بَأْسَ أَنْ يَقُومَ بِحِذَاءِ الْإِمَامِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa, who from Sa'id al-A'raj who has said the following:

"I once asked abu' Abd Allah^{asws} about a man who comes to Salat and does not find a place in the rows. Can he stand up alone until Salat is complete? The Imam^{asws} said: 'Yes, it is not an offence to stand parallel to the Imam.'

Performing Salat in Kabah, Churches and other Places

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّلَاةِ فِي الْبَيْعِ وَالْكَنَائِسِ فَقَالَ رُشٌّ وَصَلٌّ قَالَ وَسَأَلْتُهُ عَنْ بُيُوتِ الْمَجُوسِ فَقَالَ رُشَّتْهَا وَصَلٌّ .

Ali ibn Ibrahim has narrated from his father from Mohammed ibn 'Isa from Yunus from 'Abd Allah ibn Sinan who has said the following:

"I once asked abu' Abd Allah^{asws} about performing Salat in al-Biya' and churches. The Imam^{asws} said: 'Spatter, then perform Salat.' He (the narrator) has said that he then asked him (the Imam) about the houses of Zoroastrians. The Imam^{asws} said: 'Spatter and perform Salat.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ فَقَالَ إِنْ تَخَوَّفْتَ الضَّيْعَةَ عَلَى مَتَاعِكَ فَالْكُؤْسُ وَ النُّضْحَةُ وَ لَا بَأْسَ بِالصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad ibn 'Isa from Hariz from Mohammed ibn Muslim who has said the following:

'I once asked abu' Abd Allah^{asws} about performing Salat in camel's barn. The Imam^{asws} said: 'If you are afraid of affecting you, sweep it and wash it. However, it is not harmful to perform Salat in sheep barns.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمْرٍو عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي مَرَابِضِ الْعَنَمِ فَقَالَ صَلِّ فِيهَا وَ لَا تُصَلِّ فِي أَعْطَانِ الْإِبِلِ إِلَّا أَنْ تَخَافَ عَلَى مَتَاعِكَ الضَّيْعَةَ فَالْكُؤْسُ وَ رُشَّتْهُ بِالْمَاءِ وَ صَلِّ فِيهِ وَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي ظَهْرِ الطَّرِيقِ فَقَالَ لَا بَأْسَ أَنْ تُصَلِّيَ فِي الظَّوَاهِرِ الَّتِي بَيْنَ الْجَوَادِّ قَامًا عَلَى الْجَوَادِّ فَلَا تُصَلِّ فِيهَا قَالَ وَ كَرَّةَ الصَّلَاةِ فِي السَّبْحَةِ إِلَّا أَنْ يَكُونَ مَكَانًا لَيْنًا تَقَعُ عَلَيْهِ الْجَبْهَةُ مُسْتَوِيَةً قَالَ وَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي الْبَيْعَةِ فَقَالَ إِذَا اسْتَقْبَلْتَ الْفَيْلَةَ فَلَا بَأْسَ بِهِ قَالَ وَ رَأَيْتُهُ فِي الْمَنَازِلِ الَّتِي فِي طَرِيقِ مَكَّةَ يَرُشُّ أَحْيَانًا مَوْضِعَ جَبْهَتِهِ ثُمَّ يَسْجُدُ عَلَيْهِ رَطْبًا كَمَا هُوَ وَ رَبَّمَا لَمْ يَرُشَّ الَّذِي يَرَى أَنَّهُ طَيِّبٌ قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَخُوضُ الْمَاءَ فَنَدْرِكُهُ الصَّلَاةُ فَقَالَ إِنْ كَانَ فِي حَرْبٍ فَإِنَّهُ يُجْزئُهُ الْإِيمَاءُ وَ إِنْ كَانَ تَاجِرًا فَلْيَتِمَّ وَ لَا يَدْخُلُهُ حَتَّى يُصَلِّيَ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halaby who has said the following:

"I once asked abu' Abd Allah^{asws} about the barn of sheep. The Imam^{asws} said: 'You can perform Salat there but do not perform Salat in the place where

camels are kept, unless you are afraid for loss of your property, in which case, you can sweep and sprinkle water on it, then perform Salat there.'

I then asked abu 'Abd Allah^{asws} about performing Salat on a roadside. The Imam^{asws} said: 'It is not an offence to perform Salat in such place but not in the middle of a road.'

The Imam said: 'It is undesirable to perform Salat on salt grounds unless there is a soft area on which the forehead can rest in a level manner.' He (the narrator) has said that he then asked the Imam^{asws} about performing Salat in al-Bi'ah (Church). The Imam^{asws} replied, 'If you can face al-Qiblah, then it is not an offence to perform Salat there.' He (the narrator) has said that I saw him (the Imam^{asws}) in rest areas on the road to Makkah sometimes sprinkle water on the place for his forehead during Sajdah, and perform Sajdah when still wet, as The Imam^{asws} sometimes would not sprinkle water if it was fine.

'He (the narrator) has said that he asked the Imam^{asws} about a man who sails in water and time for Salat arrives. The Imam^{asws} said: 'If he is in a war only making gestures for Salat is sufficient but if he is a merchant, he is not to sail before performing Salat.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي جَمِيلَةَ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا تُصَلِّ فِي بَيْتٍ فِيهِ مَجُوسِيٌّ وَلَا بَأْسَ بِأَنْ تُصَلِّيَ وَفِيهِ يَهُودِيٌّ أَوْ نَصْرَانِيٌّ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Abd al-Majid from abu Jamilah from abu 'Usamah who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Do not perform Salat in a house in which there is a Zoroastrian, but it is not an offence if there is a Jew or a Christian.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) إِنَّا كُنَّا فِي الْبَيْدَاءِ فِي آخِرِ اللَّيْلِ فَتَوَضَّأْتُ وَاسْتَكْنْتُ وَأَنَا أَهْمٌ بِالصَّلَاةِ ثُمَّ كَانَهُ دَخَلَ قَلْبِي شَيْءٌ فَهَلْ يُصَلِّي فِي الْبَيْدَاءِ فِي الْمَحْمِلِ فَقَالَ لَا تُصَلِّ فِي الْبَيْدَاءِ قُلْتُ وَ أَيْنَ حَدُّ الْبَيْدَاءِ فَقَالَ كَانَ أَبُو جَعْفَرٍ (عليه السلام) إِذَا بَلَغَ ذَاتَ الْجَيْشِ جَدًّا فِي السَّيْرِ ثُمَّ لَا يُصَلِّي حَتَّى يَأْتِيَ مَعْرَسَ النَّبِيِّ (صلى الله عليه وآله) قُلْتُ وَ أَيْنَ ذَاتُ الْجَيْشِ فَقَالَ دُونَ الْحَفِيرَةِ بِثَلَاثَةِ أَمْيَالٍ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ahmad ibn Mohammed from ibn abu Nasr who has said the following:

'I once said to abu al-Hassan^{asws} 'We were in al-Bayda' (name of a place) toward the end of the night. I took Wuzu brushed my teeth and I intended to perform Salat, then it occurred to me. Is it permissible to perform Salat, in al-Bayda' in the carriage? The Imam^{asws} said: 'Do not perform Salat in al-Bayda'. I then asked, 'What are the limits of al-Bayda?' The Imam^{asws} said: 'Abu Ja'far^{asws} would on reaching Dhat al-Jaysh travel faster. The Imam^{asws} would not perform Salat until reaching Mu'arras of the Holy Prophet^{saww}.' I then asked, 'Where is Dhat al-Jaysh?' The Imam^{asws} said: 'It is three miles before al-Hafirah.'

It is forbidden to Offer Salat on a Road which is In Use

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ قَالَ قَالَ الرَّضَا (عَلَيْهِ السَّلَام) كُلُّ طَرِيقٍ يُوطَأُ وَ يُطَّرَقُ كَانَتْ فِيهِ جَادَةٌ أَوْ لَمْ تَكُنْ لَا يَتَّبِعِي الصَّلَاةَ فِيهِ فَلَنْتُ قَائِنَ أُصَلِّي قَالَ يَمْنَةً وَ يَسْرَةً .

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed from Mohammed ibn al-Fadl who has said the following:

'Al-Reza^{asws} has said: 'Do not perform Salat on any road which is used, regardless, it has a main path or not. It is not proper to perform Salat on it.' I then asked, 'Where then one can perform Salat?' The Imam^{asws} said: 'On its right or left sides.'

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ الْبَرَقِيِّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ عَشْرَةٌ مَوَاضِعَ لَا يُصَلِّي فِيهَا الطَّيْنُ وَ الْمَاءُ وَ الْحَمَامُ وَ الْقُبُورُ وَ مَسَانُ الطَّرِيقِ وَ فَرَى النَّمْلِ وَ مَعَاظِنُ الْإِبِلِ وَ مَجْرَى الْمَاءِ وَ السَّبِيحُ وَ النَّلْجُ .

Ali ibn Mohammed ibn 'Abd Allah has narrated from ibn al-Barqiy from his father from 'Abd Allah ibn al-Fadl from those who narrated to him has said the following:

"Abu 'Abd Allah^{asws} has said: 'Salat is not performed in ten places, such as in clay, water, bath houses, on graves, on main roads, ant's colonies, camel's barns, water beds, salt grounds and on snow.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ حَدِّ الطَّيْنِ الَّذِي لَا يُسْجَدُ فِيهِ مَا هُوَ قَالَ إِذَا غَرَقَ الْجَبْهَةُ وَ لَمْ تَثْبُتْ عَلَى الْأَرْضِ وَ عَنِ الرَّجُلِ يُصَلِّي بَيْنَ الْقُبُورِ قَالَ لَا يَجُوزُ ذَلِكَ إِلَّا أَنْ يَجْعَلَ بَيْنَهُ وَ بَيْنَ الْقُبُورِ إِذَا صَلَّى عَشْرَةَ أَدْرُعَ مِنْ بَيْنَ يَدَيْهِ وَ عَشْرَةَ أَدْرُعَ مِنْ خَلْفِهِ وَ عَشْرَةَ أَدْرُعَ عَنْ يَمِينِهِ وَ عَشْرَةَ أَدْرُعَ عَنْ يَسَارِهِ ثُمَّ يُصَلِّي إِنْ شَاءَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ahmad ibn al-Hassan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabatiy who has said the following:

"I once asked abu 'Abd Allah^{asws} about what is clay on which Sajdah cannot be performed. The Imam^{asws} said: 'Clay is that on which one's forehead sinks lower and lower without remaining in one place on earth.' I asked about a man who performs Salat on graves. The Imam^{asws} said: 'It is not permissible unless he places something between himself and the graves when performing Salat, like a distance of ten yards from his front side and from his back side, ten yards from the right and ten yards from the left; then he can perform Salat if he wanted.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَمْرَانَ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابَّاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ مُصْحَفٌ مَفْتُوحٌ فِي قِبْلَتِهِ قَالَ لَا فَلَنْتُ فَإِنْ كَانَ فِي غِلَافٍ قَالَ نَعَمْ وَ قَالَ لَا يُصَلِّي الرَّجُلُ وَ فِي قِبْلَتِهِ نَارٌ أَوْ حَدِيدٌ وَ عَنِ الرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ قَنْدِيلٌ مُعَلَّقٌ وَ فِيهِ نَارٌ إِلَّا أَنَّهُ بِحَيَالِهِ قَالَ إِذَا ارْتَفَعَ كَانَ شَرًّا لَا يُصَلِّي بِحَيَالِهِ .

Mohammed ibn Yahya has narrated from 'Imran ibn Musa and Mohammed ibn Ahmad from Ahmad ibn al-Hassan ibn Ali from 'Arm ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabatiy who has said the following:

"I once asked abu 'Abd Allah^{asws} about a man who performs Salat and in front of him there is an open copy of Quran. The Imam^{asws} said: 'No, it is not permissible.' I then asked, 'What happens if it is in a cover?' The Imam^{asws} said: 'Yes, it is permissible.' The Imam^{asws} said: 'One is not to perform Salat with a fire in front of him, or iron.' The Imam^{asws} was asked about a man who performs Salat with a chandelier hanging in his front with fire in it except that it is his view. The Imam^{asws} said: 'When it is higher it is evil. One is not to perform Salat with it in one's view.'

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَحَدَهُمَا (عَلَيْهِمَا السَّلَامُ) عَنِ التَّمَاثِيلِ فِي الْبَيْتِ فَقَالَ لِمَا بَأْسَ إِذَا كَانَتْ عَنْ يَمِينِكَ وَ عَنْ شِمَالِكَ وَ عَنْ خَلْفِكَ أَوْ تَحْتَ رَجُلَيْكَ وَ إِنْ كَانَتْ فِي الْقُبْلَةِ فَأَلْتَقِ عَلَيْهَا تَوْبًا .

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Safwan ibn Yahya from al-'Ala', who from Mohammed ibn Muslim who has said the following:

'I once asked one of the two Imam^{asws} about pictures in the house. The Imam^{asws} said: 'There is no offence in it if it is on your right, left, behind you or under your feet. If it is in the direction of al-Qiblah, then cover it with a piece of cloth.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي التَّمَاثِيلِ يَكُونُ فِي الْبَسَاطِ فَتَقَعُ عَلَيْكَ عَلَيْهِ وَ أَنْتَ تُصَلِّي قَالَ إِنْ كَانَ يَعْينَ وَاحِدَةً فَلَا بَأْسَ وَ إِنْ كَانَ لَهُ عَيْنَانِ فَلَا .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain persons of his people who has said the following:

"Abu 'Abd Allah^{asws}, about pictures on furnishings which come in one's view, has said: 'If there is one eye for it, it is not harmful but if it has two eyes then it is not permissible.'

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ زُرَّارَةَ وَ حَدِيدٍ قَالَا فُلْنَا لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) السَّطْحُ يُصِيبُهُ الْبَوْلُ أَوْ يُبَالُ عَلَيْهِ أَوْ يُصَلَّى فِي ذَلِكَ الْمَكَانِ فَقَالَ إِنْ كَانَ تُصِيبُهُ الشَّمْسُ وَ الرِّيحُ وَ كَانَ جَافًا فَلَا بَأْسَ بِهِ إِلَّا أَنْ يَكُونَ يُتَّخَذُ مَبَالًا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, from Hammad from Hariz from Zurarah and Ali ibn Hadid who have said the following:

'We once asked abu 'Abd Allah^{asws} about a roof on which there is urine. Can one perform Salat there? The Imam^{asws} said: 'If Sun rays and wind can reach it and it is dry, there is no offence in it unless it is used as a urinating place.'

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لِمَا يُصَلَّى فِي بَيْتٍ فِيهِ خَمْرٌ أَوْ مُسْكِرٌ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ahmad ibn al-Hassan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabatiy who has said the following:

'Abu' Abd Allah^{asws} has said: 'Salat is not performed in a house where wine and intoxicating items exist.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ حَمَّادٍ عَنْ عَامِرِ بْنِ نُعَيْمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ هَذِهِ الْمَنَازِلِ الَّتِي يَنْزِلُهَا النَّاسُ فِيهَا أَبْوَالُ الدَّوَابِّ وَ السَّرَجِينُ وَ يَدْخُلُهَا الْيَهُودُ وَ النَّصَارَى كَيْفَ يُصَلِّي فِيهَا قَالَ صَلَّى عَلَى ثَوْبِكَ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Hammad from 'Amir ibn Nu'aym, who has said the following:

'I once asked abu 'Abd Allah^{asws} about the case of these houses where people lodge, in which there is urine of animals and dung, where Jews and Christians enter. How is one to perform Salat? The Imam^{asws} said: 'Perform Salat on your clothes.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانَ عَنْ عَمْرٍو بْنِ خَالِدٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ جَبْرَائِيلُ (عَلَيْهِ السَّلَامُ) يَا رَسُولَ اللَّهِ إِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ صُورَةٌ إِنْسَانٍ وَ لَا بَيْتًا يُبَالُ فِيهِ وَ لَا بَيْتًا فِيهِ كَلْبٌ .

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Hassan ibn Ali al-Washsha' from Aban from 'Amr ibn Khalid who has said the following:

'Abu Ja'far^{asws} has said: 'Gibril said: "O Messenger of Allah^{saww}, we do not enter into a house in which there are pictures of a human being, or a house used for urinating or a house where a dog exists.'

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ جَبْرَائِيلَ (عَلَيْهِ السَّلَامُ) أَتَانِي فَقَالَ إِنَّا مَعْشَرَ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَ لَا تَمْتَالُ جَسَدٍ وَ لَا إِنَاءٌ يُبَالُ فِيهِ .

Abu Ali a-Ash'ariy has narrated from Mohammed ibn 'Abd al-Jabbar, who from Safwan from ibn Muskan from Mohammed Marwan who has said the following:

'Abu 'Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: Gabriel came to me and said: "We the community of angels do not enter into a house in which a dog exists, or there is a statue of a body or there is a pot with urine in it.'

It is forbidden to Offer Salat in One Piece of Cloth

تجزئ للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه و في القميص الصفيين يزره عليه

(Amir-ul-Momineen^{asws} says): It is acceptable for men to offer the Salat wearing one dress by knotting the two martins on the neck. It is also acceptable to offer the Salat wearing a thick shirt by buttoning it up.⁸³

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ يُصَلِّي فِي سَرَاوِيلٍ لَيْسَ مَعَهُ غَيْرُهُ قَالَ يَجْعَلُ النَّكَّةَ عَلَى عَاتِقِهِ .

Ali ibn Mohammed in a marfu manner has narrated the following:

⁸³ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

'About a man, who performs Salat wearing a pant (pyjama) with no other clothes, abu 'Abd Allah^{asws} has said: 'He is to secure it with a drawstring to his shoulder.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يَنْبَغِي أَنْ تَتَوَشَّحَ بِإِزَارٍ فَوْقَ الْقَمِيصِ وَأَنْتَ تُصَلِّي وَ لَا تَنْزُرُ بِإِزَارٍ فَوْقَ الْقَمِيصِ إِذَا أَنْتَ صَلَّيْتَ فَإِنَّهُ مِنْ زِيِّ الْجَاهِلِيَّةِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from Hisham ibn Salim from abu Basir from who has said the following:

'Abu 'Abd Allah^{asws} has said: 'It is not proper to throw a loincloth over a shirt when performing Salat or use a loincloth on a shirt when performing Salat; it is of the manner of dressing in the pre-Islamic age of darkness.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ ابْنِ مُسْكَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) تُصَلِّي الْمَرْأَةُ فِي ثَلَاثَةِ أَثْوَابٍ إِزَارٍ وَ دِرْعٍ وَ خِمَارٍ وَ لَا يَضُرُّهَا بِأَنْ تُفَعَّعَ بِالْخِمَارِ فَإِنْ لَمْ تَجِدْ قَتَوْبَيْنِ تَنْزُرُ بِأَحَدِهِمَا وَ تُفَعَّعُ بِالْآخَرِ فَلْتُ فَإِنْ كَانَ دِرْعٌ وَ مِلْحَفَةٌ لَيْسَ عَلَيْهَا مِقْنَعَةٌ فَقَالَ لَا بَأْسَ إِذَا تَفَعَّعْتَ بِالْمِلْحَفَةِ فَإِنْ لَمْ تَكْفِهَا فَلْتَلْبَسْهَا طَوْلًا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from ibn Muskan from ibn abu Ya'fur who has said the following:

"Abu 'Abd Allah^{asws} has said: 'Women perform Salat in three pieces of clothes: Loincloth, an outer garment with sleeves, and a yashmak. It is not harmful if she uses the Yashmak as a veil and if she does not find, she can use two pieces of clothes using one as loincloth and the other as a veil. I (the narrator) then asked, 'Can she use an outer garment and a sheet without a head scarf?' The Imam^{asws} said: 'It is not an offence if she uses the sheet as a head scarf and if it is not enough, she can wear it lengthwise.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرِ بْنِ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) رَجُلٌ خَرَجَ مِنْ سَفِينَةٍ عَرِيَانًا أَوْ سَلْبَ نِيَابُهُ وَ لَمْ يَجِدْ شَيْئًا يُصَلِّي فِيهِ فَقَالَ يُصَلِّي إِيمَاءً فَإِنْ كَانَتْ امْرَأَةٌ جَعَلَتْ يَدَهَا عَلَى فَرْجِهَا وَ إِنْ كَانَ رَجُلًا وَضَعَ يَدَهُ عَلَى سَوَاتِهِ ثُمَّ يَجْلِسَانِ فَيُؤْمِنَانِ إِيمَاءً وَ لَا يَسْجُدَانِ وَ لَا يَرْكَعَانِ فَيَبْدُو مَا خَلْفَهُمَا تَكُونُ صَلَاتُهُمَا إِيمَاءً بِرُءُوسِهِمَا قَالَ وَ إِنْ كَانَا فِي مَاءٍ أَوْ بَحْرٍ لَجِيٍّ لَمْ يَسْجُدَا عَلَيْهِ وَ مَوْضُوعٌ عَنْهُمَا التَّوَجُّهُ فِيهِ يُؤْمِنَانِ فِي ذَلِكَ إِيمَاءً رَفَعُهُمَا تَوَجُّهُ وَ وَضَعُهُمَا .

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

'I once asked abu Ja'far^{asws} about a man who sails in a boat while naked or his clothes are looted and he does not find anything to perform Salat with. The Imam^{asws} said: 'He performs Salat by making gestures and a woman in such condition places her hand over her front, and if a man, he places his hand over his private part. They sit and make gestures and do not perform Sajdah or Ruku' (bowing down on one's knees) so their back is not exposed. Their Salat is by gestures by their heads.' The Imam^{asws} said: 'If they are in water or sea with waves they do not perform Sajdah and they are exempt from facing (the direction of al-Qiblah). They make gestures: their rising and lowering is by gestures.'

تشمير الثياب ظهور للصلاة قال الله تعالى وَثِيَابَكَ فَطَهِّرْ أَي فشم

(Amir-ul-Momineen^{asws} says): To tuck up the clothes is purity for offering the Salat. Allah^{azwj} Says: **Cleanse your clothes** (74:4). This means tuck up your clothes.⁸⁴

Kinds of Cloths in Which Salat is Prohibited

لا يقوم أحدكم بين يدي ربه جل و عز و عليه ثوب يصفه

(Amir-ul-Momineen^{asws} says): You should not stand before your Lord the Majestic in Salat while you are wearing see-through clothes.⁸⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ بُكَيْرٍ قَالَ سَأَلَ زُرَّارَةَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الصَّلَاةِ فِي الثَّعَالِبِ وَالْفَنَاقِ وَالسَّنَجَابِ وَغَيْرِهِ مِنَ الْوَبْرِ فَأَخْرَجَ كِتَابًا زَعَمَ أَنَّهُ إِمْلَاءُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَنَّ الصَّلَاةَ فِي وَبَرٍ كُلِّ شَيْءٍ حَرَامٌ أَكَلُهُ فَالصَّلَاةُ فِي وَبَرِهِ وَشَعْرِهِ وَجُلْدِهِ وَبَوْلِهِ وَرَوْتِهِ وَالْبَانِيهِ وَكُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ لَا تُفْعَلُ بِتِلْكَ الصَّلَاةِ حَتَّى تُصَلِّيَ فِي غَيْرِهِ مِمَّا أَحَلَّ اللَّهُ أَكْلَهُ ثُمَّ قَالَ يَا زُرَّارَةُ هَذَا عَنْ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَاحْفَظْ ذَلِكَ يَا زُرَّارَةَ فَإِنَّ كَانَ مِمَّا يُؤْكَلُ لَحْمُهُ فَالصَّلَاةُ فِي وَبَرِهِ وَبَوْلِهِ وَشَعْرِهِ وَرَوْتِهِ وَالْبَانِيهِ وَكُلِّ شَيْءٍ مِنْهُ جَائِزَةٌ إِذَا عَلِمْتَ أَنَّهُ ذَكَئٌ قَدْ ذَكَاهُ الذَّبْحُ فَإِنَّ كَانَ غَيْرَ ذَلِكَ مِمَّا قَدْ نُهِيتَ عَنْ أَكْلِهِ وَحَرَّمَ عَلَيْكَ أَكْلَهُ فَالصَّلَاةُ فِي كُلِّ شَيْءٍ مِنْهُ فَاسِدَةٌ ذَكَاهُ الذَّبْحُ أَوْ لَمْ يُذَكَّهِ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn Bukar who has said the following:

'Zurarah once asked abu 'Abd Allah^{asws} about foxes, fennec and squirrel and so on of hair. The Imam^{asws} then took out a book that the Imam^{asws} had containing the dictations of the Messenger of Allah^{saww} and it said: 'Salat performed with hair of everything of inedible flesh is unlawful. Thus, Salat performed with the fur, hair, skin, urine, dung, milk and with everything from such animals is invalid and unacceptable until one performs with something else which Allah^{azwj} has made of edible flesh. The Imam^{asws} then said: 'O Zurarah, this is from the Messenger of Allah^{saww}; preserve it. O Zurarah, if it is from edible animal, performing Salat with its fur, urine, hair, dung, milk and everything from it is permissible, if you know that proper slaughtering has taken place, which makes it clean. If it is from something which is not made lawful for you to consume as food but is made unlawful, performing Salat with it is invalid, regardless if slaughtered properly or not.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعُلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنِ عَيْمِ بْنِ أَسْلَمِ النَّجَاشِيِّ عَنْ أَبِي بصيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الصَّلَاةِ فِي الْفِرَاءِ قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) رَجُلًا صَرَدًا لَا تُدْفِنُهُ فِرَاءُ الْحِجَازِ لِأَنَّ دِبَاعَتَهَا بِالْقَرْطِ فَكَانَ يَبْعَثُ إِلَى الْعِرَاقِ فَيُؤْتِي مِمَّا قَبْلَهُمْ بِالْقَرْطِ فَيَلْبَسُهُ إِذَا حَضَرَتِ الصَّلَاةُ أَفْقَاهُ وَ أَلْقَى الْقَمِيصَ الَّذِي تَحْتَهُ الَّذِي يَلْبَسُهُ فَيَسْأَلُ عَنْ ذَلِكَ فَقَالَ إِنَّ أَهْلَ الْعِرَاقِ يَسْتَحْبُونَ لِبَاسَ الْجُلُودِ الْمَيَّتَةِ وَ يَزْعُمُونَ أَنَّ دِبَاعَهُ ذَكَائَةٌ .

Ali ibn Mohammed ibn 'Abd Allah has narrated from Ishaq al-'Alaviy from al-Hassan ibn Ali from Mohammed ibn Sulayman al-Daylamiy from 'Aytham ibn Aslam al-Najashiy from abu Basir who has said the following:

⁸⁴ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

⁸⁵ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

'I once asked abu' Abd Allah^{asws} about Salat with furs. The Imam^{asws} said: 'Ali ibn al-Hussain^{asws}, was sensitive to cold and fur from Hijaz was not sufficient for him because tanning is by the pod of a species of a tree. He would send for fur from Iraq and the Imam^{asws} used it, but during Salat removed it as well as the shirt underneath the fur. When asked about it, the Imam^{asws} answered, 'People of Iraq consider the skins of dead animals as lawful. They think tanning makes them clean'.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ نُكْرَهُ الصَّلَاةَ فِي الْفُرَاءِ إِلَّا مَا صُنِعَ فِي أَرْضِ الْحِجَازِ أَوْ مِمَّا عَلِمْتُ مِنْهُ ذِكَاةً .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad from al-Halabi, who has said the following:

'Abu 'Abd Allah^{asws} has said: 'It is undesirable to perform Salat in fur except those made in al-Hijaz or that you know is properly slaughtered.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ إِسْحَاقَ الْعَلَوِيِّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ هِلَالٍ عَنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي أَدْخُلُ سُوقَ الْمُسْلِمِينَ أَعْنِي هَذَا الْخَلْقَ الَّذِينَ يَدْعُونَ الْإِسْلَامَ فَأَسْتَتِرِي مِنْهُمْ الْفُرَاءَ لِلتَّجَارَةِ فَأَقُولُ لِصَاحِبِهَا أَلَيْسَ هِيَ ذَكِيَّةٌ فَيَقُولُ بَلَى فَهَلْ يَصْلِحُ لِي أَنْ أُبَيْعَهَا عَلَى أَنَّهَا ذَكِيَّةٌ فَقَالَ لَا وَ لَكِنْ لَا بَأْسَ أَنْ تُبَيْعَهَا وَ تَقُولَ قَدْ شَرَطْتُ لِي الَّذِي اشْتَرَيْتُهَا مِنْهُ أَنَّهَا ذَكِيَّةٌ قُلْتُ وَ مَا أَفْسَدَ ذَلِكَ قَالَ اسْتَحْلَالَ أَهْلُ الْعِرَاقِ لِلْمَيْتَةِ وَ زَعَمُوا أَنَّ دِبَاعَ جِلْدِ الْمَيْتَةِ ذَكَاةٌ ثُمَّ لَمْ يَرْضَوْا أَنْ يَكْذِبُوا فِي ذَلِكَ إِلَّا عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) .

Ali ibn Mohammed has narrated from 'Abd Allah ibn Ishaq al-'Alaviy from al-Hassan ibn Ali from Mohammed ibn 'Abd Allah ibn Hilal from' Abd al-Rahman ibn al-Hajjaj who has said the following:

'I once said to abu 'Abd Allah^{asws} 'I enter al-Suq (market place) of Muslims, meaning thereby these people who are called Muslims and buy from them fur for business purposes. I ask the owner; 'Is it of properly slaughtered animals?' He says, 'Yes, it is of properly slaughtered animals.' Can I sell it as that from properly slaughtered animals? The Imam^{asws} said: 'No, you cannot do so; however, it is not an offence to sell it and say that the one from whom you purchased has said that it is from properly slaughtered animals.' I then asked, 'What has destroyed it?' The Imam^{asws} said: 'It is because people of Iraq consider dead animals as clean, thinking that tanning makes it lawful and it is its properly slaughtering and then they do not remain satisfied without saying that it is from the Messenger of Allah^{sawww}.'

مُحَمَّدُ بْنُ يَحْيَى وَ غَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ عَلِيِّ بْنِ الْمُغِيرَةِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) جُعِلَتْ فِدَاكَ الْمَيْتَةُ يُنْتَفَعُ بِشَيْءٍ مِنْهَا قَالَ لَا قُلْتُ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَرَّ بِشَاةٍ مَيْتَةٍ فَقَالَ مَا كَانَ عَلَى أَهْلِ هَذِهِ النَّشَاةِ إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَابِهَا قَالَ تِلْكَ شَاةٌ لِسُودَةَ بِنْتِ زَمْعَةَ زَوْجِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ كَانَتْ شَاةً مَهْرُؤَ لَهَا يُنْتَفَعُ بِلَحْمِهَا فَتَرَكُوها حَتَّى مَاتَتْ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَا كَانَ عَلَى أَهْلِهَا إِذْ لَمْ يَنْتَفِعُوا بِلَحْمِهَا أَنْ يَنْتَفِعُوا بِإِهَابِهَا أَنْ تُدَكَّى .

Mohammed ibn Yahya and others has narrated from Ahmad ibn Mohammed from ibn Mahbub from' Asem ibn Humayd from Ali ibn al-Mighra' who has said the following:

'I once asked abu 'Abd Allah^{asws} about the case of dead animals if any benefit thereby is permissible. The Imam^{asws} said: 'No, there is no lawful benefit in it.'

I then said: 'We are told that the Messenger of Allah^{saww} once passed by the dead body of a goat and said: 'What has happened to the owners of this goat? If they could not benefit from its flesh, they could benefit from its skin. The Imam^{asws} said: 'That goat belonged to Sawdah, daughter of Zam'ah, wife of the Holy Prophet^{saww}. It was an emaciated ewe and its flesh was not useable, so they left it until it died. Thus, the Holy Prophet^{saww}, said: 'If the owners could not benefit from its flesh why did they not benefit from its skin after slaughtering it properly.'

عَلِيُّ بْنُ مَهْزِيَارٍ قَالَ كَتَبَ إِلَيْهِ إِبْرَاهِيمُ بْنُ عُقْبَةَ عِدْنَا جَوَارِبُ وَ تَكَتْ تَعْمَلُ مِنْ وَبَرِ الْأَرَانِبِ فَهَلْ تَجُوزُ الصَّلَاةُ فِي وَبَرِ الْأَرَانِبِ مِنْ غَيْرِ ضَرُورَةٍ وَ لَا تَقِيَّةٍ فَكَتَبَ (عليه السلام) لَا تَجُوزُ الصَّلَاةُ فِيهَا .

Ali ibn Mahziyar from has said the following:

'Ibrahim ibn 'Uqbah once wrote to the Imam^{asws} asking, 'People here make socks and waistband from the fur of foxes. Is it permissible to perform Salat with it without Taqiyah⁸⁶ or necessity? The Imam^{asws} wrote with his hand writing, 'It is not permissible to perform Salat with it.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنِ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ قَالَ كَتَبْتُ إِلَى أَبِي مُحَمَّدٍ (عليه السلام) أَسْأَلُهُ هَلْ يُصَلَّى فِي قَلَنْسُوَةٍ حَرِيرٍ مَخْضٍ أَوْ قَلَنْسُوَةٍ دِيبَاجٍ فَكَتَبَ (عليه السلام) لَا تَحِلُّ الصَّلَاةُ فِي حَرِيرٍ مَخْضٍ .

Ahmad ibn Idris has narrated from Mohammed ibn 'Abd al-Jabbar who has said the following:

'I once wrote to abu Mohammed^{asws}, asking if it is permissible to perform Salat with a cap of pure silk or silk brocade. The Imam^{asws} wrote: 'It is not lawful to perform Salat with pure silk.'

مُحَمَّدُ بْنُ يَحْيَى عَنِ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ عُقْبَةَ عَنْ مُوسَى بْنِ أَكْبِيلِ التَّمِيمِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ وَ مَعَهُ السَّكِّينُ فِي حُفِّهِ لَا يَسْتَعْنِي عَنْهَا أَوْ فِي سِرَاوِيلِهِ مَشْدُوداً وَ الْمُقْتَاخُ يَخَافُ عَلَيْهِ الضَّنِيْعَةَ أَوْ فِي وَسْطِهِ الْمِنْطَقَةَ فِيهَا حَدِيدٌ قَالَ لَا بَأْسَ بِالسَّكِّينِ وَ الْمِنْطَقَةَ لِلْمُسَافِرِ فِي وَقْتِ ضَرُورَةٍ وَ كَذَلِكَ الْمُقْتَاخُ يَخَافُ عَلَيْهِ أَوْ فِي النَّسِيَانِ وَ لَا بَأْسَ بِالسَّيْفِ وَ كَذَلِكَ آلَةُ السَّلَاحِ فِي الْحَرْبِ وَ فِي غَيْرِ ذَلِكَ لَا تَجُوزُ الصَّلَاةُ فِي شَيْءٍ مِنَ الْحَدِيدِ فَإِنَّهُ نَجَسٌ مَسْمُوحٌ .

Mohammed ibn Yahya has narrated from certain persons of our people from Ali ibn 'Uqbah from Musa ibn 'Ukayl al-Numayriy who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who on a journey has a knife in his slipper without which he cannot do anything or it is in his pants, and a key which he is afraid of losing it, or that around his midsection is a belt in which there is iron. The Imam^{asws} said: 'It is not an offence to have a knife, or a belt for a traveller in case he needs them as well as a key for which one is afraid of forgetting it. It is not an offence to have a sword or weapons during a war and in other times. It is not permissible to perform Salat with iron; it is Najis (unclean) and fused.'

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عليه السلام) مَا تَقُولُ فِي الْفِرَاءِ أَيُّ شَيْءٍ يُصَلَّى فِيهِ فَقَالَ أَيُّ الْفِرَاءِ قُلْتُ الْفَنَكُ وَ السُّنْجَابُ وَ السَّمُورُ

⁸⁶ Dissimulation in belief.

Ali ibn Mohammed and Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad from Ali ibn Mahziyar from abu Ali ibn Rashid who has said the following:

"I once asked abu Ja'far al-Thaniy^{asws} about furs if performing Salat with it is permissible. The Imam^{asws} asked, 'Which kind of fur is it?' I replied, 'Fennec, squirrel and sable, The Imam^{asws} said: 'You can perform Salat with fennec and squirrel. Do not perform Salat with the fur of sable.' I then asked about foxes. The Imam^{asws} said: 'No, you cannot perform Salat with it but you can wear it after Salat. I then asked, 'Can I perform Salat with the layer of clothes next to it?' The Imam said: 'No, you cannot do so.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَرِهَ أَنْ يُصَلِّيَ وَ عَلَيْهِ تَوْبٌ فِيهِ تَمَائِيلٌ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from 'Abd Allah ibn Sinan who has said the following:

'Abu 'Abd Allah^{asws} disliked to perform Salat with clothes that had portraits on them.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ حَمَّادِ بْنِ عَثْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الدَّرَاهِمِ السُّودِ الَّتِي فِيهَا التَّمَائِيلُ أَوْ يُصَلِّي الرَّجُلُ وَ هِيَ مَعَهُ فَقَالَ لَا بَأْسَ إِذَا كَانَتْ مُوَارَاءً .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah ibn Ayyub from Hammad ibn 'Uthman who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who performs Salat with black dirhams which have portraits on them. The Imam^{asws} said: 'It is not an offence if they are hidden.'

وَ فِي رِوَايَةِ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْهُ قَالَ قَالَ لَا بُدَّ لِلنَّاسِ مِنْ حِفْظِ بَضَائِعِهِمْ فَإِنْ صَلَّى وَ هِيَ مَعَهُ فَلْيَتَّكِنْ مِنْ خَلْفِهِ وَ لَا يَجْعَلْ شَيْئًا مِنْهَا بَيْنَهُ وَ بَيْنَ الْقِبْلَةِ .

In the narration of 'Abd al-Rahman ibn al-Hajjaj narrated from him (the Imam) who has said the following:

The Imam^{asws} has said: 'People must protect their properties. When performing Salat with their belongings around, such things are kept behind them but are not placed between them and al-Qiblah.'

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لَا تُصَلِّ فِيمَا شَفَّ أَوْ سُفَّ يَعْنِي التَّوْبَ الْمُصَيَّقَلَ وَ رُوِيَ لَا تُصَلِّ فِي تَوْبٍ أَسْوَدَ فَأَمَّا الْخُفُّ أَوْ الْكِسَاءُ أَوْ الْعِمَامَةُ فَلَا بَأْسَ .

Mohammed ibn Yahya in a marfu ' manner has said the following:

'Abu 'Abd Allah^{asws} has said: 'You must not perform Salat in cloths that are shaffa or suffa, that is, that which is painted.'

"In another Hadith it is said: 'Do not perform Salat in black clothes; however, black socks, cloak or turban is not harmful.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي الْفَضْلِ الْمَدَائِنِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَا يُصَلِّ الرَّجُلُ وَفِي تَكْتَبِهِ مِفْتَاحُ حَدِيدٍ .

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Mohammed from abu al-Fadl al-Mada'iniy from those who narrated to him who has said the following:

Abu 'Abd Allah^{asws} has said: 'A man does not perform Salat with a waistband which has an iron key.'

عَلِيُّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لَا يُصَلِّ الرَّجُلُ وَفِي يَدِهِ خَاتَمٌ حَدِيدٍ . وَرُوي إِذَا كَانَ الْمِفْتَاحُ فِي غِلَافٍ فَلَا بَأْسَ .

Ali has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu 'Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'A man does not perform Salat wearing an iron ring. It is narrated that if a key is inside cover then it is not an offence.'

إذا كنتم في الصلاة لا يصلي الرجل في قميص متوشحا به فإنه من فعال أهل لوط

(Amir-ul-Momineen^{asws} says): Men should not offer the Salat wearing a sash (brief), because this was one of the people of Sodom's habits.⁸⁷

تجزى للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه و في القميص الصفيين يزره عليه

(Amir-ul-Momineen^{asws} says): It is acceptable for men to offer the Salat wearing one dress by knotting the two martins on the neck. It is also acceptable to offer the Salat wearing a thick shirt by buttoning it up.⁸⁸

Issues related to Salat Performed in Unclean Cloths

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدَ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ بَعْضِ مَنْ رَوَاهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَصَابَ ثَوْبَكَ خَمْرٌ أَوْ نَبِيذٌ مُسَكَّرٌ فَأَغْسِلْهُ إِنْ عَرَفْتَ مَوْضِعَهُ فَإِنْ لَمْ تَعْرِفْ مَوْضِعَهُ فَأَغْسِلْهُ كُلَّهُ وَ إِنْ صَلَّيْتَ فِيهِ فَأَعِدْ صَلَاتَكَ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from certain persons of who narrated to him who has said the following:

'Abu 'Abd Allah^{asws} has said: 'If your clothes come in contact with wine or intoxicating al-Nabidh (a kind of wine), you must wash it, if you know the area but if you do not know the area then wash all of that clothe and if you have performed Salat with it, perform it again.'

⁸⁷ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص 2 ج : 2

⁸⁸ Ibid

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ قَالَ بَعَثْتُ بِمَسْأَلَةٍ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) مَعَ إِبْرَاهِيمَ بْنِ مَيْمُونٍ قُلْتُ سَلُّهُ عَنِ الرَّجُلِ يَبُولُ فَيُصِيبُ فَخِذَهُ قَدْرُ نُكْتَةٍ مِنْ بَوْلِهِ فَيُصَلِّي وَ يَذْكُرُ بَعْدَ ذَلِكَ أَنَّهُ لَمْ يَغْسِلْهَا قَالَ يَغْسِلْهَا وَ يُعِيدُ صَلَاتَهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan from ibn Muskan who has said the following:

'I once sent a question to abu 'Abd Allah^{asws} through Ibrahim ibn Maymun and told him to ask the Imam^{asws} about the case of a drop of urine found on one's thigh but he performs Salat and then remembers that he has not washed it. The Imam^{asws} said: 'He is required to perform his Salat again.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَتَّقِي فِي ثَوْبِهِ يَجُوزُ أَنْ يُصَلِّيَ فِيهِ وَ لَا يَغْسِلُهُ قَالَ لَا بَأْسَ بِهِ .

Ahmad ibn Idris has narrated from Mohammed ibn Ahmad from Ahmad ibn al-Hassan ibn Ali, who from 'Aml' ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who vomits in his clothes, if he can perform Salat in them without washing. The Imam^{asws} said: It is not an offence to do so.

Salat of a Man with Long Hair

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ مُصَادِفٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) فِي رَجُلٍ صَلَّى فَرِيضَةً وَ هُوَ مَعْصُصُ الشَّعْرِ قَالَ يُعِيدُ صَلَاتَهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Maub, who from Musadif, who has said the following:

'Abu' Abd Allah^{asws}, about a man who bundles his hairs on the top of his head, has said: 'He is required to perform his Salat again.'

Salat for Children

علموا صبيانكم الصلاة و خذوهم بها إذا بلغوا ثمانى سنين

(Amir-ul-Momineen^{asws} says): Teach your children how to pray. When they are eight years old, you should discipline them if they are negligent of their Salat.⁸⁹

عَلِيٌّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِيهِ (عليهما السلام) قَالَ إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلَاةِ إِذَا كَانُوا بَنِي خَمْسِ سِنِينَ فَمُرُوا صِبْيَانَكُمْ بِالصَّلَاةِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ وَ نَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصَّوْمِ إِذَا كَانُوا بَنِي سَبْعِ سِنِينَ بِمَا أَطَافُوا مِنْ صِيَامِ الْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ النَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ الْعَطَشُ وَ الْعَرْتُ أَفْطَرُوا حَتَّى يَبْعُدُوا الصَّوْمَ وَ يَطِيفُوهُ فَمُرُوا صِبْيَانَكُمْ إِذَا كَانُوا بَنِي تِسْعِ سِنِينَ بِالصَّوْمِ مَا اسْتَطَاعُوا مِنْ صِيَامِ الْيَوْمِ فَإِذَا غَلَبَهُمُ الْعَطَشُ أَفْطَرُوا .

⁸⁹ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn al-Halabiy who has said the following:

'Abu 'Abd Allah^{asws} has said: 'We instruct our children to perform Salat when they are five years old. Instruct your children to perform Salat when they are seven years old. We instruct our children to fast when they are seven years old if they can endure fasting even up to midday, or more than this or less. When thirst and hunger bothers them, they discontinue the fast. This is to familiarise them with fasting and to build their endurance to fast. So instruct your children to fast when they are nine years old and for as much of the day they can fast. When thirst bothers them, then you should allow them to discontinue their fast.'

(الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الصَّبِيَّانِ إِذَا صَفُّوا فِي الصَّلَاةِ الْمَكْتُوبَةِ قَالَ لَا تُؤَخِّرُوهُمَ عَنِ الصَّلَاةِ الْمَكْتُوبَةِ وَفَرَّقُوا بَيْنَهُمْ .

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Washsha' from al-Mufaddal ibn Salih from Jabir who has said the following:

'I once asked abu Ja'far^{asws} about children when they line-up for obligatory Salat (for Jamat). The Imam^{asws} said: 'Do not push them back from obligatory Salat but separate them from each other (children).'

Salat of a Weak/Patient

(عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا حَدُّ الْمَرِيضِ الَّذِي يُصَلِّي قَاعِدًا فَقَالَ إِنَّ الرَّجُلَ لِيُوَعَكَ وَيَحْرَجُ وَ لِكِنَّهُ هُوَ أَعْلَمُ بِنَفْسِهِ وَ لَكِنْ إِذَا قَوِيَ فَلْيَقُمْ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

'I once asked abu' Abd Allah^{asws} about a man who suffers from an illness. In what condition he is allowed to perform Salat in a sitting position? The Imam^{asws} said: 'If a man is unwell and experiences anguish; however, he knows better about himself when he is able he must stand up.'

(مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيرِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ وَ الْمَرَأَةِ يَذْهَبُ بَصَرُهُ فَيَأْتِيهِ الْأَطْيَاءُ فَيَقُولُونَ نَدَاوَيْكَ شَهْرًا أَوْ أَرْبَعِينَ لَيْلَةً مُسْتَلْقِيًا كَذَلِكَ يُصَلِّي فَرَحَّصَ فِي ذَلِكَ وَ قَالَ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَ لَا عَادٍ فَلَا إِثْمَ عَلَيْهِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad ibn 'Isa from Hariz from Mohammed ibn Muslim who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man and a woman who lose their eyesight. Physicians say that they can treat them within a month or forty nights while they remain lying down on their back. Can they perform Salat in this condition? The Imam^{asws} gave permission by reciting (Verse from Holy Quran), '**(Permission is granted to) those who are compelled and they are not rebels and transgressors. It is not a sin on them (2:168)**'

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ رَفَعَهُ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْمَرِيضُ يُؤْمَى إِيْمَاءً .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir in a marfu,' manner from Jamil ibn Darraj from Zurarah who has said the following:

'Abu Ja'far^{asws} has said: 'People suffering from illness can make gestures in their Salat.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَبِي نَصْرٍ عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عليه السلام) عَنِ الْمَبْطُونِ فَقَالَ يَبْنِي عَلَى صَلَاتِهِ .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad ibn abu Nasr from ibn Bukayr from Mohammed ibn Muslim who has said the following:

'I once asked abu Ja'far^{asws} about the case of one who suffers from an internal illness because of which is not able to control anal discharge. The Imam^{asws} said: 'He continues his Salat wherever in Salat he is.'

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْرِيَارٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ قُلْتُ الرَّجُلُ يُصَلِّي وَهُوَ قَاعِدٌ فَيَقْرَأُ السُّورَةَ فَإِذَا أَرَادَ أَنْ يَخْتِمَهَا قَامَ فَرَكَعَ بِأَخْرَافِهَا قَالَ صَلَاتُهُ صَلَاةُ الْقَائِمِ .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah from Aban from Zurarah who has said the following:

'I once asked abu Ja'far^{asws} about a man who performs Salat in a sitting position. He recites Surah (from Holy Quran). When he wants to complete it he stands up then performs Ruku' (bowing down on one's knees). The Imam^{asws} said: 'His Salat is like that of the one who performs it in a standing position.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ سَمَاعَةَ قَالَ سُئِلَ عَنِ الْأَسِيرِ يَأْسِرُهُ الْمُشْرِكُونَ فَتَحَضَّرُ الصَّلَاةَ وَيَمْتَنِعُهُ الَّذِي أَسْرَهُ مِنْهَا قَالَ يُؤْمَى إِيْمَاءً .

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from Sama'ah who has said the following:

'The Imam^{asws} was asked about the captive of the pagans. It becomes time for Salat and the captor does not allow him to perform Salat. The Imam^{asws} replied: 'He performs Salat by making gestures.'

عَلِيُّ عَنْ أَبِيهِ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَفُجُودًا وَعَلَى جُنُوبِهِمْ قَالَ الصَّحِيحُ يُصَلِّي قَائِمًا وَفُجُودًا الْمَرِيضُ يُصَلِّي جَالِسًا وَعَلَى جُنُوبِهِمُ الَّذِي يَكُونُ أَوْضَعًا مِنَ الْمَرِيضِ الَّذِي يُصَلِّي جَالِسًا .

Ali has narrated from his father, who from ibn Mahbub from abu Hamzah who has said the following:

'About the words of Allah^{azwj}: **Those who speak of Allah, standing, sitting and while lying their sides....'** (32:15) Abu Ja'far^{asws} has said: A healthy person performs Salat standing. One suffering from an illness performs Salat

sitting, and 'on their sides' is for one who is weaker than a patient who performs Salat in a sitting position.'

عَلِيٌّ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ يُصَلِّي الْمَرِيضُ قَاعِدًا فَإِنْ لَمْ يَقْدِرْ صَلَّى مُسْتَلْقِيًا يُكَبِّرُ ثُمَّ يَهْرَأُ فَإِذَا أَرَادَ الرُّكُوعَ غَمَضَ عَيْنَيْهِ ثُمَّ سَبَّحَ ثُمَّ يَفْتَحُ عَيْنَيْهِ فَيَكُونُ فَنَحْ عَيْنَيْهِ رَفَعَ رَأْسِهِ مِنَ الرُّكُوعِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَضَ عَيْنَيْهِ ثُمَّ سَبَّحَ فَإِذَا سَبَّحَ فَنَحْ عَيْنَيْهِ فَيَكُونُ فَنَحْ عَيْنَيْهِ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ ثُمَّ يَنْشَهُدُ وَيُنْصَرِفُ .

Ali has narrated from his father from those who narrated to him who has said the following:

'Abu' Abd Allah^{asws} has said: 'One suffering from an illness performs Salat in a sitting position; if one cannot do this also, one does so while lying on one's back, says Takbir (Allah is great beyond description) then recites. For Ruku' (bowing down on one's knees) closes his eyes, then says Tasbih (Allah is free of all defects), then opens his eyes. Opening one's eyes is considered standing up from Ruku'. For Sajdah one closes one's eyes, then says Tasbih and then opens one's eyes, which is considered raising one's head from Sajdah. Then one says Tashahhud and ends Salat.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الْمَرِيضِ أَوْ يَجِلُّ لَهُ أَنْ يَقُومَ عَلَى فِرَاشِهِ وَيَسْجُدَ عَلَى الْأَرْضِ قَالَ فَقَالَ إِذَا كَانَ الْفِرَاشُ غَلِيظًا قَدْرَ أَجْرَةٍ أَوْ أَقَلَّ اسْتَقَامَ لَهُ أَنْ يَقُومَ عَلَيْهِ وَيَسْجُدَ عَلَى الْأَرْضِ وَإِنْ كَانَ أَكْثَرَ مِنْ ذَلِكَ فَلَا .

Ahmad ibn Idris has narrated from Mohammed ibn Ahmad from Ahmad ibn Hassan from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah who has said the following:

'I once asked abu 'Abd Allah^{asws} about a person who suffers from an illness: if it is permissible to stand up on floor furnishing and perform Sajdah on earth.

Imam^{asws} said: 'If the furnishing is thick of the size of a brick or less, he can stand up on it and perform Sajdah on earth, but if it is more than that, then it is not permissible.'

Salat of a Fainted or Terminally-ill Person

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَازِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرِيضِ لَا يَقْدِرُ عَلَى الصَّلَاةِ قَالَ فَقَالَ كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ فَالْتَهُ أَوْلَى بِالْعُدْرِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali Hadid from Murazim who has said the following:

'I once asked abu' Abd Allah^{asws} about the case of one who is ill and is not able to perform Salat. The Imam^{asws} said: 'One whom Allah^{azwj} has overpowered, then Allah^{azwj} is the first to pardon.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ مَعْمَرِ بْنِ عُمَرَ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الْمَرِيضِ يَقْضِي الصَّلَاةَ إِذَا أُغْمِيَ عَلَيْهِ فَقَالَ لَا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hajjaj from Tha'labah ibn Maymun from Ma'mar ibn 'Umar who has said the following:

'I once asked abu Ja'far^{asws} about one suffering from illness if one is required to perform one's Salat again which is missed during the time of fainting condition. The Imam^{asws} said: 'No, one is not required to perform such Salat again.'

عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ ابْنِ رَبِابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْمَرِيضِ يُعْمَى عَلَيْهِ ثُمَّ يُفِيقُ كَيْفَ يَفْضِي صَلَاتَهُ قَالَ يَفْضِي الصَّلَاةَ الَّتِي أُدْرِكَ وَقْتَهَا .

Ali ibn Mohammed and Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from abu Basir who has said the following:

'I once asked one of the two Imam^{asws}, about a patient who faints and then gains consciousness, if he is required to perform his Salat again. The Imam^{asws} said: 'He is required to perform only those Salat again for which there was still time after his gaining consciousness.'

The Excellence of Friday and Friday Eve

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ مُوسَى عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ لَهُ رَجُلٌ كَيْفَ سُمِّيَتِ الْجُمُعَةُ قَالَ إِنَّ اللَّهَ عَزَّ وَ جَلَّ جَمَعَ فِيهَا خَلْقَهُ لَوْلَايَةِ مُحَمَّدٍ وَ وَصِيَّهِ فِي الْمِيثَاقِ فَسَمَّاهُ يَوْمَ الْجُمُعَةِ لِجَمْعِهِ فِيهِ خَلْقَهُ .

Mohammed ibn Yahya has narrated from Mohammed ibn Musa from al-'Abbas ibn the Ma'rufu from ibn abu Najran from 'Abd Allah ibn Sinan from ibn abu Ya'fur from abu Hamzah who has said the following:

'Abu Ja'far^{asws} has said: in answer to a question, 'How was Friday called Friday?' The Imam^{asws} said: 'Allah^{azwj} brought His^{azwj} creatures under the Divine Authority of Mohammed^{asws} and the Executor of his^{saww} will (Ali bin Abi Talib^{asws}) during 'the Divine Covenant session', and that session was called 'al-Jumu'ah' (the assembly) because of His^{azwj} calling His^{azwj} creatures together.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ تَنَقَّلَ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ حَمْسِمِائَةَ رَكْعَةٍ فَلَهُ عِنْدَ اللَّهِ مَا شَاءَ إِلَّا أَنْ يَتَمَنَّى مُحَرَّمًا .

Ali ibn Ibrahim has narrated from his father who has narrated from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu 'Abd Allah^{asws} has said that whoever performs five hundred Rak'at recommended Salat from one Friday to the next Friday, he can ask Allah^{azwj} whatever he wants except a wish for unlawful matters.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ عَمْرِ بْنِ زَيْدٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَا عَمْرُ إِنَّهُ إِذَا كَانَ لَيْلَةُ الْجُمُعَةِ نَزَلَ مِنَ السَّمَاءِ مَلَائِكَةٌ بَعَدَدِ الدَّرِّ فِي أَيْدِيهِمْ أَقْلَامُ الذَّهَبِ وَ قَرَاتِيسُ الْفِضَّةِ لَا تَكْتُبُونَ إِلَى لَيْلَةِ السَّبْتِ إِلَّا الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَكْثِرْ مِنْهَا

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from ' Amr ibn 'Uthman from Mohammed ibn 'Adhafir from 'Umar ibn Yazid who has said the following:

'Abu 'Abd Allah^{asws} said to me: 'O 'Umar, on Friday nights angels by the number of grains come to earth with pens of gold and papers of silver in their hands. They write no other thing until Saturday except about Allah Humma Salli Ala Mohammed in wa Ali Mohammed^{asws}, I pray to Allah^{azwj} to Grant them such rewards. You should say Allah Huma Salli Ala Mohammed wa Alay Ahlul Bayt a great number of times. The Imam^{asws} also said: O Umer, it is of the Sunnah to say Allahhumma Salli Ala Mohammed wa Alay Mohammed every Friday one thousand times and one hundred times on other days.'

و عن إبراهيم بن أبي محمود قال قلت للرضا ع يا ابن رسول الله ما تقول في الحديث الذي يرويه الناس عن رسول الله ص أن الله تبارك و تعالى ينزل كل ليلة إلى السماء الدنيا فقال ع لعن الله المحرفين الكلم عن مواضعه و الله ما قال ع كذلك إنما قال ع إن الله تبارك و تعالى ينزل ملكا إلى السماء كل ليلة في الثالث الأخير و ليلة الجمعة في أول الليل فيأمره فينادي أ هل من سائل فأعطيه هل من تائب فأتوب عليه هل من مستغفر فأغفر له يا طالب الخير فأقبل يا طالب الشر أقصر فلا يزال ينادي بهذا حتى يطلع الفجر فإذا طلع الفجر عاد إلى محله من ملكوت السماء حدثني بذلك أبي عن جدي عن أبائه عن رسول الله

Ibrahim bin Abi Mahmood asked from Imam Ali Reza^{asws}: O Son of Prophet^{asws}! What do you^{asws} say about the hadith, which they quote, 'Allah^{azwj} Descends on the earth from the skies on every night? Imam Ali Reza^{asws} said: May Allah^{azwj} Curse those who have modified the Words of Allah^{azwj}. By Allah^{azwj}, His Prophet^{saww} never said something like this. But Prophet^{saww} said: 'Allah^{azwj} Sends an angel, from the skies, during the last 1/3 part of every night but particularly in early hours on Friday night, and Allah^{azwj} Asks him (the angel^{as}) to announce, Allah^{azwj} will Bless those who are praying for their needs, Forgive those who are seeking forgiveness, will accept repentance of those are pleading guilty. O seeker of 'Al-Khar'⁹⁰ come and find refuge, O trouble maker, be warned, to abstain from it. The angel^{as} keeps on repeating these (statements) until the time of al-Fajr. After the onset of Al-Fajr, the angel^{as} returns back to the heavens. This hadith has been like this and was narrated to me by my father, who heard it from my forefather, who heard it like this from Prophet^{saww}.⁹¹

Ghusal on Friday is Compulsory

حَمَّادٌ عَنْ حَرِيْزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ لَمْ يَدْ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي الْحَضَرِ وَ السَّفَرِ فَمَنْ نَسِيَ فَلْيُعِدْ مِنَ الْعَدَى . وَ رُوِيَ فِيهِ رُخْصَةٌ لِلْعَلِيلِ .

Hammad has narrated from Hariz from certain persons of our people who has narrated the following:

⁹⁰ One of Mola Ali^{asws}'s Names.

⁹¹ الاحتجاج ج : 2 : ص : 411

Ahtijaj-e-Tabrasy, vol. 2, pg. 227

Abu Ja'far^{asws} has said: 'Taking Ghusal (bath) on Friday is obligatory, regardless of whether one is at home or on a journey. **If one forgets, one must take Ghusal the next day.** In the case of a person suffering from an illness it is permissible not to take a Ghusal.'

Recitations on Friday and Friday Eve

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي بصير قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) اِقْرَأْ فِي لَيْلَةِ الْجُمُعَةِ بِالْجُمُعَةِ وَ سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي الْفَجْرِ بِسُورَةِ الْجُمُعَةِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الْجُمُعَةِ بِالْجُمُعَةِ وَ الْمُنَافِقِينَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from and Mohammed ibn al-Hussain from 'Uthman ibn 'Isa from Sama'ah from abu Basir who has said the following:

'Abu 'Abd Allah^{asws} has said: 'On Friday night recite Surah al-Jumu'ah (62:1-11) and Sabbih Isma Rabbika al-'A'la' (87:1). In Friday morning recite Surah al-Jumu'ah (62) and Qul ho (112), and in Friday Salat recite Surah al-Jumu'ah and al-Munafiqun (63).'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنْ الْقِرَاءَةِ فِي الْجُمُعَةِ إِذَا صَلَّيْتُ وَحْدِي أَرْبَعًا أَجْهَرُ بِالْقِرَاءَةِ فَقَالَ نَعَمْ وَ قَالَ اِقْرَأْ بِسُورَةِ الْجُمُعَةِ وَ الْمُنَافِقِينَ فِي يَوْمِ الْجُمُعَةِ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

'I once asked abu 'Abd Allah^{asws} about recitation on Friday when I perform Salat alone a four Rak'at. Can I recite aloud? The Imam^{asws} said: 'Yes, you can recite aloud.' The Imam^{asws} said: 'Recite Surah al-Jumu'ah and al-Munafi'qun on Friday.'

Qunut in Friday Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَى عَنْ يُونُسَ عَنْ أَبَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ عَنْ عُمَرَ بْنِ حَنْظَلَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) الْفُتُوتُ يَوْمَ الْجُمُعَةِ فَقَالَ أَنْتَ رَسُولِي إِلَيْهِمْ فِي هَذَا إِذَا صَلَّيْتُمْ فِي جَمَاعَةٍ فِي الرَّكْعَةِ الْأُولَى وَ إِذَا صَلَّيْتُمْ وَحْدَانًا فِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرَّكُوعِ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Aban from 'Isma'il al-Ju'fiy from 'Umar ibn Hanzalah who has said the following:

'I once asked abu 'Abd Allah^{asws} about Qunut (supplication after recitation) on Friday. The Imam^{asws} said: 'You are my messenger to them in this matter. When performing in congregation, it is in the first Rak'at, but when performing alone, it is in the second Rak'at before Ruku.'

Congregational Salat on Friday (Salat-e-Jummah)

Most of Muslims believe that Salat-e-Jummah (Friday congregational) are compulsory, as per Sura-e-Jummah and consider Jummah as a special day. The condition of the Just Imam^{asws} (Ul'il Amr) is the most important condition and accepted condition, since two Rakat Salat is replaced by the Sermon from the most knowledgeable and well-versed Imam. However, Sunnis would

take any Muslim/non-Muslim ruler as Ul'il Amr but the twelve Immami (Shias) only take Allah^{azwj}'s appointed representative (Prophet or Imam) as Ul'il Amr. Therefore, these days, Sunnis declare Salat-e-Jumma compulsory, whereas Shia scholars find it difficult to pronounce it 'Wajib', during the major occultation of Imam-e-Zamana^{ajfi}. However, out of an extreme desire and to remain together with other Muslims, they have devised an innovative term 'Wajib-e-Tahrri' by twisting and turning their own principles (Fiqh), a term unfound in any tradition of Masomeen^{asws}. The term means that Jumma prayers are 'not wajib' but 'Near-wajib', as one says so-called Imams or Niab-e-Imam is not entirely 'Hujjat' on Shias but 'Near-Hujjat'. This is the general perspective, among most of Usooli shia scholars and their followers.

There are, of course exceptions, some shia scholars have declared Jumma prayers (in the absence of Imam-e-Zaman^{ajfi}) void. Whereas some have stretch the fabric of 'Near-Wajib' to 'Just Wajib', through coming up with various definitions of their nearness to Imam-e-Zaman^{ajfi}, i.e., Wali-e-Faqi, Wali-al-Amr-wal-muslameen.⁹²

Against all this background, we present brief review on Salat-e-Jumma, in the light of traditions of masomeen^{asws}, explaining the Sura-e-Jumma and strive to gain more insight into the validity of Salat-e-Jumma during the major occultation of Imam-e-Zaman^{ajfi}. A more detailed account on Salat-e-Jumma can be found at: <http://hubeali.com/articles/JummaArticle.pdf>

عن جعفر بن محمد (عليهما السلام) أنه قال: لا جمعة إلا مع امام عدل تقي
Jaffar Bin Mohammed^{asws} said: There is no Jumma, without the presence of Just and Taqi Imam^{asws}.⁹³

وعن علي (عليه السلام) أنه قال: لا يصلح الحكم ولا الحدود ولا الجمعة، إلا بإمام عدل

Ali^{asws} said: The judgement, penalties and Friday Prayer are not in order except executed by the Just Imam^{asws}.⁹⁴

وعن أبي جعفر (عليه السلام) أنه قال: (صلاة الجمعة فريضة، والاجتماع إليها مع الامام العدل فريضة، فمن ترك ثلاث جمع على هذا، فقد ترك ثلاث فرائض، ولا يترك ثلاث فرائض من غير علة ولا عذر إلا منافق

Imam Mohammed Baqir^{asws} said: Friday Prayers are compulsory but with Imam-e-Adil^{asws}. Skipping three 'Jumma' (in a row) means disregarding three compulsory 'Wajib', unless due to illness or any other reasonable excuse, no one but a hypocrite would (stay away from Jumma for three consecutive assemblies).⁹⁵

وعن جعفر عليه السلام أنه قال: أتى رسول الله صلى الله عليه وآله بخمس وثلاثين صلاة في كل سبعة أيام، منها صلاة لا يسع أحدا أن يتخلف عنها إلا خمسة: المرأة والصبي و المسافر والمريض والمملوك، يعني صلاة الجمعة مع الامام العدل

⁹² See for example, ' (<http://www.leader.ir/langs/en/index.php?p=bio>).

⁹³ Mustadrak ul Wasil Vol-6 Page-13

⁹⁴ Mustadrak ul Wasil Vol-6 Page-14

⁹⁵ Wasail ul Shia, vol. 7, pg. 498

Imam Jaffar^{asws} said: The Messenger of Allah^{asws} came with thirty five prayers in every seven days. All should offer them except the following five: the woman, the boy and the passenger and the patient and the slave, however, the Friday Prayer is with the Imam-e-Al Adil^{asws}.⁹⁶

Salat in Travel

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ مُسَافِراً ثُمَّ يَفْتَدِمُ فَيَدْخُلُ بُيُوتَ الْكُوفَةِ أَيْمُ الصَّلَاةِ أَمْ يَكُونُ مُقْصِراً حَتَّى يَدْخُلَ أَهْلَهُ قَالَ بَلْ يَكُونُ مُقْصِراً حَتَّى يَدْخُلَ أَهْلَهُ .

Ahmad ibn Idris has narrated from Mohammed ibn 'Abd al-Jabbar and Mohammed ibn 'Isma'il from al-Fadi ibn Shadhan all from Safwan ibn Yahya from Ishaq ibn 'Ammar who has said the following:

I once asked abu Ibrahim^{asws} about a man who is on a journey, returns and arrives among the houses of al-Kufah. Is he required to perform his Salat complete or as reduced until he comes to his family? The Imam^{asws} replied: 'He is required to perform his Salat as reduced until he comes to his family.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعِيسَى بْنِ الْقَاسِمِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ رَجُلٍ صَلَّى وَ هُوَ مُسَافِرٌ فَأَتَمَّ الصَّلَاةَ قَالَ إِنْ كَانَ فِي وَقْتِ فَلْيُعِدْ وَ إِنْ كَانَ الْوَقْتُ قَدْ مَضَى فَلَا .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan, who from 'Ismail ibn al-Qasim who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who on a journey performs Salat in complete form. The Imam^{asws} said: 'If there is time for it he is required to perform his Salat again, otherwise, it is permitted.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيرِ بْنِ زُرَّارَةَ قَالَ قُلْتُ لَهُ رَجُلٌ فَاتَتْهُ صَلَاةٌ مِنْ صَلَاةِ السَّفَرِ فَذَكَرَهَا فِي الْحَضَرِ قَالَ يَفْضِي مَا فَاتَهُ كَمَا فَاتَهُ إِنْ كَانَتْ صَلَاةِ السَّفَرِ أَذَاهَا فِي الْحَضَرِ مِثْلَهَا وَ إِنْ كَانَتْ صَلَاةِ الْحَضَرِ فَلْيَفْضِ فِي السَّفَرِ صَلَاةَ الْحَضَرِ كَمَا فَاتَتْهُ .

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

'I once asked the Imam^{asws} about a man who misses a Salat while on a journey and remembers it when he is at home. The Imam^{asws} said: 'He performs Qaza' (compensatory prayer) for it just as it was missed, if missed on a journey the compensatory prayer for it, at home is as reduced but if it is missed at home, the Qaza Salat for it, if performed on a journey, is in full.'

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عَمِيرٍ عَنْ عَلِيِّ بْنِ يَظِينَ عَنِ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ خَرَجَ فِي سَفَرٍ ثُمَّ تَبَدُّو لَهُ الْإِقَامَةُ وَ هُوَ فِي صَلَاتِهِ قَالَ يُتِمُّ إِذَا بَدَتْ لَهُ الْإِقَامَةُ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ali ibn Yaqtin who has said the following:

⁹⁶ Bihar-ul-Anwar, vol. 86, pg. 455.

'I once asked abu Al-Hassan^{asws} about a man who is on a journey and during performing a Salat he decides to stay there for ten days. The Imam^{asws} said: 'If he decides to stay for ten days, he is required to perform his Salat in full form.'

Travel on Friday and Friday Eve

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدٌ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيْسَى عَنْ حَرِيْزِ بْنِ عَبْدِ اللَّهِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ أَرَأَيْتَ مَنْ قَدِمَ بَلَدَهُ إِلَى مَتَى يَنْبَغِي لَهُ أَنْ يَكُونَ مُقَصِّراً وَ مَتَى يَنْبَغِي لَهُ أَنْ يُنِمَّ قَالَ إِذَا دَخَلْتَ أَرْضاً فَأَيُّفَنْتَ أَنْ لَكَ بِهَا مَقَاماً عَشْرَةَ أَيَّامٍ فَأَتَيْتَ الصَّلَاةَ وَ إِنْ لَمْ تَدْرَ مَا مَقَامُكَ بِهَا نَقُولُ غَدًا أَوْ بَعْدَ غَدٍ فَقَصِّرْ مَا بَيْنَكَ وَ بَيْنَ أَنْ يَمْضِيَ شَهْرٌ فَإِذَا نَمَّ لَكَ شَهْرٌ فَأَتَيْتَ الصَّلَاةَ وَ إِنْ أَرَدْتَ أَنْ تَخْرُجَ مِنْ سَاعَتِكَ .

Ali ibn Ibrahim has narrated from his father and Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa and Mohammed ibn 'Isma'il from al-Fadl ibn Shadhan all from Hammad ibn 'Isa from Hariz ibn 'Abd Allah from Zurarah who has said the following:

'I once asked abu Ja'far^{asws} about a man who returns home from a journey. To what time is he required performing his Salat as reduced, and when is he required to perform his Salat in full? The Imam said: 'If he enters a land and he becomes certain of staying there for ten days, and then perform his Salat as full. If he does not know for how long he is going to stay there and thinks that he may leave from there by tomorrow or the next day, then he should perform his Salat, as reduced up to a month. However, when a month passes in such condition, then he should perform his Salat in full even if he decides to leave at that hour.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ ابْنِ فَضَّالٍ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ الرَّجُلِ يَكُونُ بِالْبَصْرَةِ وَ هُوَ مِنْ أَهْلِ الْكُوفَةِ لَهُ بِهَا دَارٌ وَ مَنْزِلٌ فَيَمُرُّ بِالْكُوفَةِ وَ إِذَا هُوَ مُجْتَارٌ لَا يُرِيدُ الْمَقَامَ إِلَّا بِقَدْرِ مَا يَتَجَهَّزُ يَوْمًا أَوْ يَوْمَيْنِ قَالَ يُقِيمُ فِي جَانِبِ الْمِصْرِ وَ يُعَصِّرُ قُلْتُ فَإِنْ دَخَلَ أَهْلُهُ قَالَ عَلَيْهِ السَّلَامُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from ibn Faddal from ' Abd Allah ibn Bukayr who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who is in al-Basra and he is from al-Kufah. He has a house there and he passes by al-Kufah just as a passer-by without an intention to stay there except for picking up supplies within one or two days. The Imam^{asws} said: 'He is required to stay in one side of the city and perform his Salat as reduced.' I then asked, 'What is he required to do if he visits his family?' The Imam^{asws} said: 'He is required to perform his Salat in full.'

Qasr and Qasr Distance⁹⁷:

محمد بن الحسن باسناده عن محمد بن علي بن محبوب، عن علي بن السندي، وعثمان بن عيسى، عن سماعة قال: قال أبو عبدالله عليه السلام - في حديث -: وليس يفترق التقصير والافطار، فمن قصر فليطهر.

⁹⁷ To reduce, decrease, four part Salat to two-part.

Imam Abu Abdullah^{asws} said: 'Qasr and Iftar' are connected to each other, hence, who offers Qasr Salat, he should break his 'Soam' (fast).⁹⁸

محمد بن علي بن الحسين باسناده عن الفضل بن شاذان، عن الرضا (عليه السلام) أنه سمعه يقول: إنما وجب التقصير في ثمانية فراسخ لا أقل من ذلك ولا أكثر، لأن ثمانية فراسخ مسيرة يوم للعامة والقوافل والاثقال، فوجب التقصير في مسيرة يوم، يوم يكون بعد هذا اليوم فانما هو نظير هذا اليوم، فلو لم يجب في هذا اليوم فما وجب في نظيره إذا كان نظيره مثله لا فرق بينهما.

It is referred to Imam Ali Reza^{asws} that it is mandatory, without increasing or decreasing it, to 'Qasr' Salat at a distance of 'Eight Farsak'⁹⁹ (27.3 miles) because this is the usual travelling distance of ordinary people (as per their walking speed) in a day so this is the limit for 'Qasr' if one does not take it as 'Qasr' then one thousand years' travel is not enough for 'Qasr' as the next day will be the same as the previous day.¹⁰⁰

ورواه في (العلل وعيون الاخبار) باسناده يأتي، وزاد: وقد يختلف المسير فسير البقر إنما هو أربعة فراسخ، وسير الفرس عشرون فرسخا وإنما جعل مسير يوم ثمانية فراسخ، لأن ثمانية فراسخ هو سير الجمال والقوافل وهو الغالب على المسير، وهو أعظم المسير الذي يسيره الجمالون والمكاريون.

The same tradition is also reported in 'Illul Shara' and 'Ayon-ul-Akbar' with the addition that Mola^{asws} commented on the variation of the travelling speed, as cattle driven cart makes 4 'Farsak' in a day whereas a horse rider goes for 20 'Farsak' but for 'Qasr' Allah^{azwj} has fixed 8 Farsak (27.3 miles) as this is the distance which would mostly be covered by people on foot and riding on camels or those who would ride on donkeys and mules.¹⁰¹

وباسناده عن عبد الله بن يحيى الكاهلي أنه سمع الصادق (عليه السلام) يقول في التقصير في الصلاة بريد في بريد أربعة وعشرون ميلا، ثم قال: كان أبي يقول: إن التقصير لم يوضع على البغلة السفواء والداية الناجية، وإنما وضع على سير القطار. ورواه الشيخ باسناده عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن عبد الله بن يحيى الكاهلي، مثله، إلى قوله: ميلا. ورواه أيضا بهذا السند إلى آخره. أقول: المراد أن ما ورد من تحديد المسافة بمسير يوم مخصوص بسير القطار وهو واضح.

Abdullah bin Yahiya Kahili reports from Imam Jafar-e-Sadiq^{asws} that Salat is 'Qasr' at two 'Bareed' (27.3 miles) and also added my father (Imam Mohammed Baqir^{asws}) used to say that this distance is not related to racing horses rather on walking speed, i.e., of camels.¹⁰²

وباسناده عن الصفار، عن محمد بن عيسى، عن سليمان بن حفص المروزي قال: قال الفقيه (عليه السلام): التقصير في الصلاة بريدان أو بريد ذاهبا وجائيا، والبريد ستة أميال وهو فرسخان، والتقصير في أربعة فراسخ، فإذا خرج الرجل من منزله بريد اثني عشر ميلا وذلك أربعة فراسخ ثم بلغ فرسخين ونيته الرجوع أو فرسخين آخرين قصر، وإن رجع عما نوى عند بلوغ فرسخين وأراد المقام فعليه التمام، وإن كان قصر ثم رجع

⁹⁸ Wasail-ul-Shia, vol. 7, tradition 2, pp. 124.

⁹⁹ One Farsak is 3 Hashimi miles, which are slightly more than the English miles, 1 Sashami mile = 2000 yard, 1m=1760 miles (so 8 Farsak will be 27.2727 miles or 43.88 km), see, <http://www.dailynews.lk/2007/10/13/fea30.asp>

¹⁰⁰ Wasail-ul-Shia, vol. 5, tradition 1, pp. 407.

¹⁰¹ Wasail-ul-Shia, vol. 5, tradition 2, pp. 407.

¹⁰² Wasail-ul-Shia, vol. 5, tradition 3, pp. 407.

Salman bin Hafeez Maruzi narrates from Imam Musa Kazim^{asws} that Salat is 'Qasr' at the distance of two 'Bareed' one Bareed in going away and one Bareed in returning. So the 'Qasr' is after 4 'Farsak'. Thus if one travels 4 Farsak from home and intends to return back to home then he should offer 'Qasr' prayers but if he travels 2 Farsak further and abandons the idea of returning back to home and decides to stay there (which is now at a distance of 6 Farsak), he needs to offer full prayers. If he however, has offered 'Qasr' prayers before changing his mind to stay, he needs to repeat his Salat.¹⁰³

Salat in Short-Term Residency:

عدة من أصحابنا، عن أحمد بن محمد، عن الحسين بن سعيد، عن القاسم بن محمد؛ عن ابن أبي حمزة، عن أبي بصير قال: إذا قدمت أرضاً وأنت تريد أن تقم بها عشرة أيام فصم وأتم وإن كنت تريد أن تقم أقل من عشرة أيام فأفطر ما بينك وبين شهر فإذا بلغ الشهر فأتم الصلاة والصيام وإن قلت: أرتحل غدوة.

Imam Abu Abdullah^{asws} said: If one intends to stay at a place from the time of his arrival then he should fast and offer full Salat. However, if he planned to stay there for less than 10 days then he should not fast and only offer 'Kar' Salat but if he ends-up extending his stay due to some uncertainty, few days at a time, he should only start fasting and offering full Salat after residing for one complete month-even though he had to leave on the next day (after 31 days).¹⁰⁴

محمد بن يحيى، عن العمركي بن علي، عن علي بن جعفر، عن أخيه أبي الحسن (عليه السلام) قال: سألته عن الرجل يدركه شهر رمضان في السفر فيقيم الأيام في المكان عليه صوم؟ قال: لا حتى يجمع على مقام عشرة أيام وإذا أجمع على مقام عشرة أيام صام وأتم الصلاة، قال: وسألته عن الرجل يكون عليه أيام من شهر رمضان وهو مسافر يقضي إذا أقام في المكان؟ قال: لا حتى يجمع على مقام عشرة أيام.

I asked from Imam Abu Hassan^{asws} What should a person do if month of Ramazan falls during his travel? Shall he fast if he stays at some place for few days? Imam^{asws} replied, no, he should not and wait until he spends ten days there before fasting and offering full Salat. I asked, how about if he fasts for the lapsed fasts after staying at a place? Imam^{asws} replied; he should not until after spending 10 days there.¹⁰⁵

Salat of Sailors and Frequent Travellers

مُحَمَّدُ بْنُ الْحَسَنِ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَخْرُجُ إِلَى ضَيْعَتِهِ وَ يُقِيمُ الْيَوْمَ وَالْيَوْمَيْنِ وَالثَّلَاثَةَ أَوْ يُقَصِّرُ أَمْ يُتِمُّ قَالَ يُتِمُّ الصَّلَاةَ كُلَّمَا أَتَى ضَيْعَةً مِنْ ضَيْعَاتِهِ .

¹⁰³ Wasail-ul-Shia, vol. 5, tradition 4, pp. 410.

¹⁰⁴ Faroo-e-Kafi, tradition 1, vol. 3, pp. 302.

¹⁰⁵ Faroo-e-Kafi, tradition 2, vol. 3, pp. 303.

Mohammed ibn al-Hassan and others have narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr who has said the following:

'I once asked al-Reza^{asws} about a man who has a country estate where he goes and stays for one, two or three days. Is he required to perform his Salat in full or in reduced form? The Imam^{asws} said: 'He is required to perform his Salat in full whenever he is there.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ عَبْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَخْرُجُ إِلَى الصَّيْدِ أَوْ يَقْصِرُ أَمْ يُنِمْ قَالَ يُنِمْ لِأَنَّهُ لَيْسَ بِمَسِيرٍ حَقًّا .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from ibn Bukayr from 'Ubayd ibn Zurarah who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who goes for hunting. Can he perform his Salat as reduced? The Imam^{asws} said: 'He is required to perform his Salat in full, because it is not a journey in the way of Haq (truth).'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ سَأَلْتُهُ عَنِ الْمَلَّاحِينَ وَالْأَعْرَابِ هَلْ عَلَيْهِمْ تَقْصِيرٌ قَالَ لَا يُبُونُهُمْ مَعَهُمْ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Ishaq ibn 'Ammar who has said the following:

'I once asked the Imam^{asws} about the case of sailors and desert dwelling Arabs. Can they perform their Salat as reduced? The Imam^{asws} said: 'No, they cannot do so because their homes are with them.'

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرَانَ بْنِ مُحَمَّدٍ عَنْ عَمْرَانَ الْقُمِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ الرَّجُلُ يَخْرُجُ إِلَى الصَّيْدِ مَسِيرَةَ يَوْمٍ أَوْ يَوْمَيْنِ يَقْصِرُ أَوْ يُنِمْ فَقَالَ إِنْ خَرَجَ لِقُوْتِهِ وَ قُوْتِ عِيَالِهِ فَلْيُفْطِرْ وَ لْيُقْصِرْ وَ إِنْ خَرَجَ لِطَلْبِ الْفُضُولِ فَلَا وَ لَا كِرَامَةَ .

A number of our people have narrated from Ahmad ibn Mohammed from 'Imran ibn Mohammed from 'Imran al-Qummiy from certain persons of our people who has said the following:

'I once asked the Imam^{asws} about a man who goes on hunting to a place which is one or two day's journey away. Is he required to perform his Salat in full or in reduced? The Imam^{asws} said: 'If he goes to provide for his family (sustenance), he is not required to fast, and performs his Salat as reduced. If he goes in search for useless reasons then he cannot perform his Salat as reduced and it is not honourable.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ جَزْكَ قَالَ كُنْتُ إِتِيهِ جُعِلْتُ فِدَاكَ إِنَّ لِي جَمَالًا وَ لِي قَوْمًا عَلَيْهَا وَ قَدْ أَخْرَجُ فِيهَا إِلَى طَرِيقِ مَكَّةَ لِرَغْبَةٍ فِي الْحَجِّ أَوْ فِي النَّدْوَةِ إِلَى بَعْضِ الْمَوَاضِعِ فَهَلْ يَجِبُ عَلَيَّ التَّقْصِيرُ فِي الصَّلَاةِ وَ الصِّيَامِ فَوَقَعَ (عليه السلام) إِنْ كُنْتُ لَا تَلْزَمُهَا وَ لَا تَخْرُجُ مَعَهَا فِي كُلِّ سَفَرٍ إِنَّا إِلَى مَكَّةَ فَعَلَيْكَ تَقْصِيرٌ وَ فُطُورٌ .

Mohammed ibn Yahya has narrated from 'Abd Allah ibn Ja'far from Mohammed ibn Jazzak who has said the following:

'I once wrote to the Imam^{asws} 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause. I have a few camels and I have a caretaker for them. At certain times I go to them on the way to Makkah because of desire for Hajj or for al-Nadrah (rarely) in certain places. Is it necessary to perform my Salat in full and fast, or as reduced? The Imam^{asws} wrote in answer, 'If you are not always with them and do not go on the journey with them all the time except for the journey to Makkah, you must perform your Salat as reduced and do not fast.'

Salat of a Traveller behind a Stationary Person

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الْمُسَافِرِ يُصَلِّي خَلْفَ الْمُقِيمِ قَالَ يُصَلِّي رَكَعَتَيْنِ وَيَمْضِي حَيْثُ شَاءَ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy, who has said the following:

'I once asked abu 'Abd Allah^{asws} about a traveller if he can perform Salat behind a non-traveller. The Imam^{asws} said: 'After performing two Rak'at, he then can move away whenever he wants.'

On Recommended Salat in Travel

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ زُرْعَةَ بْنِ مُحَمَّدٍ عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّفَرِ قَالَ رَكَعَتَيْنِ لَيْسَ قَبْلَهُمَا وَلَا بَعْدَهُمَا شَيْءٌ إِلَّا أَنَّهُ يَنْبَغِي لِلْمُسَافِرِ أَنْ يُصَلِّيَ بَعْدَ الْمَغْرِبِ أَرْبَعَ رَكَعَاتٍ وَ لِيَتَطَوَّعَ بِاللَّيْلِ مَا شَاءَ إِنْ كَانَ نَازِلًا وَإِنْ كَانَ رَاكِبًا فَلْيُصَلِّ عَلَى دَابَّتِهِ وَ هُوَ رَاكِبٌ وَ لَتَكُنْ صَلَاتُهُ إِيْمَاءً وَ لِيَكُنْ رَأْسُهُ حَيْثُ يُرِيدُ السُّجُودَ أَحْفَظَ مِنْ رُكُوعِهِ .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from al-Hussain ibn Sa'id from Zur'ah ibn Mohammed from Sama'ah who has said the following:

'I once asked the Imam^{asws} about Salat on a journey. The Imam^{asws} said: 'It is a two Rak'at without anything before or thereafter, except that it is appropriate for a traveller to perform four Rak'at after al-Maghrib and recommended Salat during the night as much as he wants, if a traveller is on foot; but if riding he can perform Salat on his stumper. His Salat is in the form of making gestures and bowing down his head for Sujud lower than that for Ruku.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ لَا تَدْعُهُنَّ فِي حَضْرٍ وَلَا سَفَرٍ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabiy from al-Harith ibn al-Mughirah who has said the following:

'Abu 'Abd Allah^{asws} has said: 'There are four Rak'at after al-Maghrib. You must not omit them, regardless of being on a journey or while at home.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ صَلَاةِ النَّافِلَةِ عَلَى الْبَعِيرِ وَ الدَّابَّةِ فَقَالَ نَعَمْ حَيْثُمَا كُنْتَ مُتَوَجِّهًا قَالَ فَقُلْتُ عَلَى الْبَعِيرِ وَ الدَّابَّةِ قَالَ نَعَمْ (عَلَيْهِ السَّلَام)

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan from ibn Muskan from al-Halabiy who has said the following:

'I once asked abu 'Abd Allah^{asws} about performing recommended Salat on the back of a camel or stumper. The Imam^{asws} said: 'Yes, you can do so as your face is.' I then asked, 'Am I required to face al-Qiblah when saying Takbir (Allah is great beyond description)? The Imam^{asws} said: 'No, you are not required but say Takbir as your face is and that is how the Messenger of Allah^{saww} had done.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُصَلِّيَ النَّوَافِلَ فِي الْمُمْصَارِ وَهُوَ عَلَى دَابَّتِهِ حَيْثُ تَوَجَّهَتْ بِهِ فَقَالَ نَعَمْ لَا بَأْسَ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who performs recommended Salat in the cities while on the stumper and to whatever direction it faces. The Imam^{asws} said: 'Yes, it is not harmful.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَنَّهُ لَمْ يَكُنْ يَرَى بَأْسًا أَنْ يُصَلِّيَ الْمَاشِي وَهُوَ يَمْشِي وَ لَكِنْ لَا يَسُوقُ الْإِبِلَ .

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from those whom he has mentioned who has said the following:

'Abu Ja'far^{asws} did not consider it harmful to perform Salat while walking, but he must not be driving a camel.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ صَلَاةِ الْفَيْتَةِ فِي الْقُبُلِ وَ الْوُثْرِ فِي أَوَّلِ اللَّيْلِ وَ الْوُثْرِ فِي أَوَّلِ اللَّيْلِ إِذَا تَخَوَّفْتَ الْبَرْدَ وَ كَانَتْ عَلَيْهِ فَقَالَ لَا بَأْسَ أَنَا أَفْعَلُ ذَلِكَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan from ibn Muskan from al-Halabiy, who has said the following:

'I once asked abu' Abd Allah^{asws} about nightly Salat and al-Witr in the beginning of the night on a journey if one is afraid of cold or not feeling well. The Imam^{asws} said: 'It is not harmful and I do it so.'

Salat on a Ship

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُسْأَلُ عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَيَقُولُ إِنْ اسْتَطَعْتُمْ أَنْ تَخْرُجُوا إِلَى الْجِدَدِ فَاخْرُجُوا فَإِنْ لَمْ تَقْدِرُوا فَصَلُّوا قِيَامًا فَإِنْ لَمْ تَسْتَطِيعُوا فَصَلُّوا فَعُودًا وَ تَحَرَّوْا الْقِبْلَةَ .

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa who has said the following:

'I once heard abu 'Abd Allah^{asws} being asked about Salat in the ship. The Imam^{asws} said: 'If you can come out to hard ground, you must do so; but if you cannot do so, then perform Salat while standing, if you cannot do so, then perform Salat while sitting and try to make it toward al-Qiblah.'

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ جَمِيعاً عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عَثْمَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ سُئِلَ عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَقَالَ يَسْتَقْبَلُ الْقِبْلَةَ إِذَا دَارَتْ وَ اسْتَطَاعَ أَنْ يَتَوَجَّهَ إِلَى الْقِبْلَةِ فَلْيَفْعَلْ وَ إِلَّا فَلْيُصَلِّ حَيْثُ تَوَجَّهَتْ بِهِ قَالَ فَإِنْ أَمَكَّنَهُ الْقِيَامُ فَلْيُصَلِّ قَائِماً وَ إِلَّا فَلْيَقْعُدْ ثُمَّ لْيُصَلِّ .

Ali has narrated from his father and Mohammed ibn Yahya from Ahmad ibn Mohammed all from ibn abu 'Umayr from Hammad ibn 'Uthman who has said the following:

'Abu' Abd Allah^{asws} was asked about performing Salat in ships. The Imam^{asws} said: 'One must face al-Qiblah and when it makes a turn, if one is able to face al-Qiblah one must do so, otherwise, it is whichever direction it faces.' The Imam^{asws} said: 'If one can perform in a standing position, it must be done so, otherwise, and one can sit down to perform his Salat.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ يَزِيدَ بْنِ إِسْحَاقَ عَنْ هَارُونَ بْنِ حَمَزَةَ الْعَنْوِيُّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الصَّلَاةِ فِي السَّفِينَةِ فَقَالَ إِذَا كَانَتْ مُحَمَّلَةً ثَقِيلَةً إِذَا قُمْتَ فِيهَا لَمْ تَحْرُكْ فَصَلِّ قَائِماً وَ إِنْ كَانَتْ خَفِيفَةً تَكْفَأُ فَصَلِّ قَاعِداً .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Yazid ibn Ishaq from Harun ibn Hamzah al-Ghanawiy who has said the following:

'I once asked abu' Abd Allah^{asws} about the case of Salat in the ship. The Imam^{asws} said: 'If it is heavily loaded and when you stand up it does not shake, perform Salat in a standing position, but if it is light and it can turn upside down, then perform Salat in a sitting position.'

عَلِيٌّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَبِي هَاشِمِ الْجَعْفَرِيِّ قَالَ كُنْتُ مَعَ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) فِي السَّفِينَةِ فِي رَجُلَةٍ فَحَضَرَتِ الصَّلَاةُ فَقُلْتُ جُعِلَتْ فِدَاكَ نُصَلِّي فِي جَمَاعَةٍ قَالَ فَقَالَ لَا نُصَلِّ فِي بَطْنِ وَادٍ جَمَاعَةً .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from abu Hashim al-Ja'fariy who has said the following:

'One abu al-Hassan^{asws} and I were in a ship in Tigris. It became time for Salat and I said: 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, can we perform Salat in congregation? The Imam^{asws} said: 'No, we perform Salat in the valley in congregation.'

The Recommended Salat

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ قَالَ نَخَلْتُ عَلَى أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) وَ أَنَا شَابٌّ فَوَصَفَ لِي النَّطْوُوعَ وَ الصَّوْمَ فَرَأَى ثِقَلَ ذَلِكَ فِي وَجْهِهِ فَقَالَ لِي إِنَّ هَذَا لَيْسَ كَالْفَرِيضَةِ مَنْ تَرَكَهَا هَلَكَ إِنَّمَا هُوَ النَّطْوُوعُ إِنْ شَغَلَتْ عَنْهُ أَوْ تَرَكْتَهُ فَضَيَّبْتَهُ إِنَّهُمْ كَانُوا يَكْرَهُونَ أَنْ تُرْفَعَ أَعْمَالُهُمْ يَوْمَ تَأْمَأُ وَ يَوْمَ نَاقِصاً إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ وَ كَانُوا يَكْرَهُونَ أَنْ يُصَلُّوا حَتَّى يَزُولَ النَّهَارُ إِنْ أَبْوَابَ السَّمَاءِ تُفْتَحُ إِذَا زَالَ النَّهَارُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Fadal from ibn Bukayr from Zurarah who has said the following:

'I went to visit abu Ja'far^{asws}. I was a young person. The Imam^{asws} described for me recommended Salawat (prayers) and fasting and Imam^{asws} noticed from my face that I considered it heavy. Imam^{asws} then said to me. 'This is not like obligatory Salat, so that on neglecting, one is destroyed. It is recommended and if you cannot do on time, you can compensatory prayer for it. They disliked that their deeds are taken up one day complete and one day incomplete. Allah^{azwj} Says, **"Those who perform their Salat all the time" (71:23)**. They (true Muslims) disliked continuing Salat until Sun declines on midday to the west; the doors of heaven open on such time.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْيَةَ عَنْ فَضَيْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْفَرِيضَةُ وَالنَّافِلَةُ أَحَدٌ وَخَمْسُونَ رَكْعَةً مِنْهَا رَكْعَتَانِ بَعْدَ الْعِنْمَةِ جَالِسًا تُعَدَّانِ بِرَكْعَةٍ وَهُوَ قَائِمٌ الْفَرِيضَةُ مِنْهَا سَبْعَةٌ عَشْرَ رَكْعَةً وَالنَّافِلَةُ أَرْبَعٌ وَثَلَاثُونَ رَكْعَةً .

Ali ibn Ibrahim has narrated from his father, from abu 'Umayr from ibn 'Udhaynah from ibn Faddal ibn Yasar who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Obligatory and recommended Salat are fifty-one Rak'at, of which there are two Rak'at after al- 'Atmah (Isha) in a sitting position which are counted as one Rak'at in a standing position. Obligatory Salat are seventeen Rak'at and recommended Salat are thirty-four Rak'at.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْيَةَ عَنْ الْفَضِيلِ بْنِ يَسَارٍ وَالْفَضْلِ بْنِ عَبْدِ الْمَلِكِ وَبُكَيْرٍ قَالُوا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُصَلِّي مِنَ النَّطْوُعِ مِثْلِي الْفَرِيضَةَ وَيَصُومُ مِنَ النَّطْوُعِ مِثْلِي الْفَرِيضَةَ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from ibn Fudayl ibn Yasar and al-Fadl ibn 'Abd al-Malik and Bukayr who have said the following:

'We heard abu 'Abd Allah^{asws} saying that the Messenger of Allah^{saww} would perform recommended Salat twice as much as obligatory Salat, and Fast of recommended Fast twice as much as the obligatory one.'

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ حَنَانَ قَالَ سَأَلَ عَمْرُو بْنُ حُرَيْثٍ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا جَالِسٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ كَانَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) يُصَلِّي ثَمَانِي رَكْعَاتٍ الزَّوَالَ وَ أَرْبَعًا الْأُولَى وَ ثَمَانِي بَعْدَهَا وَ أَرْبَعًا الْعَصْرَ وَ ثَلَاثًا الْمَغْرِبَ وَ أَرْبَعًا بَعْدَ الْمَغْرِبِ وَ الْعِشَاءَ الْأَخْرَجَةَ أَرْبَعًا وَ ثَمَانِي صَلَاةَ اللَّيْلِ وَ ثَلَاثًا الْوَتْرَ وَ رَكْعَتِي الْفَجْرِ وَ صَلَاةَ الْغَدَاةِ رَكْعَتَيْنِ فَلْتُ جُعِلْتُ فِدَاكَ وَ إِن كُنْتُ أَقْوَى عَلَى أَكْثَرٍ مِنْ هَذَا يُعَذِّبُنِي اللَّهُ عَلَى كَثْرَةِ الصَّلَاةِ فَقَالَ لَا وَ لَكِنْ يُعَذِّبُ عَلَى تَرْكِ السُّنَّةِ .

Mohammed has narrated from Mohammed ibn al-Hussain from Mohammed ibn 'Isma'il ibn Bazi', who from Hanan, who has said the following:

'Once, when I was present, 'Amr ibn Hurayth asked abu 'Abd Allah^{asws} saying, 'I pray to Allah^{azwj} to keep my soul in service for your cause, tell me about Salat of the Messenger of Allah.'

The Imam^{asws} said: 'The Holy Prophet^{saww} performed eight Rak'at of Zawal (declining of the sun toward the west at noontime). He (the Messenger of Allah^{saww}) performed the first four, then eight thereafter, then four of al-Al-Asr. Prophet^{saww} performed three of al-Maghrib, four after al-Maghrib, four of

al-'Isha' al-Akhirah, eight of nightly Salat, three of al-Witr, two Rak'at at dawn and the morning Salat of two Rak'at.'

I then said: 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, if I can do more than this, will Allah^{azwj} punish me because of a great deal of Salat?' The Imam^{asws} said: 'No, however, Allah^{azwj} punishes because of omitting Sunnah.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنِ الْحُسَيْنِ بْنِ سَيْفٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ حَجَّاجِ الْخَشَّابِ عَنْ أَبِي الْفَوَارِسِ قَالَ نَهَانِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْ أَتَكَلَّمَ بَيْنَ الرَّابِعِ رَكَعَاتِ الَّتِي بَعْدَ الْمَغْرِبِ .

Mohammed ibn Yahya has narrated from Salmah ibn al-Khattab from al-Hussain ibn Sayf from Mohammed ibn Yahya from Hajjaj al-Kilashshab from abu al-Fawaris who has said the following:

'Abu' Abd Allah^{asws} prohibited me from speaking between the four Rak'at after al-Maghrib.'

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) إِنَّ أَصْحَابَنَا يَخْتَلِفُونَ فِي صَلَاةِ التَّطَوُّعِ بَعْضُهُمْ يُصَلِّي أَرْبَعًا وَ أَرْبَعِينَ وَ بَعْضُهُمْ يُصَلِّي خَمْسِينَ فَأَخْبَرْتَنِي بِالَّذِي تَعْمَلُ بِهِ أَنْتَ كَيْفَ هُوَ حَتَّى أَعْمَلَ بِمِثْلِهِ فَقَالَ أَصَلِّي وَاحِدَةً وَ خَمْسِينَ ثُمَّ قَالَ أَمْسِكْ وَ عَقِدْ بِيَدَيْهِ الرَّوَالِ ثَمَانِيَةَ وَ أَرْبَعًا بَعْدَ الظُّهْرِ وَ أَرْبَعًا قَبْلَ الْعَصْرِ وَ رَكَعَتَيْنِ بَعْدَ الْمَغْرِبِ وَ رَكَعَتَيْنِ قَبْلَ عِشَاءِ الْآخِرَةِ وَ رَكَعَتَيْنِ بَعْدَ الْعِشَاءِ مِنْ فَعُودِ تُعَدَّانِ بِرَكَعَةٍ مِنْ قِيَامٍ وَ ثَمَانِيَةَ صَلَاةِ اللَّيْلِ وَ الْوَيْتْرَ ثَلَاثًا وَ رَكَعَتِي الْفَجْرِ وَ الْفَرَائِضَ سَبْعَ عَشْرَةَ فَذَلِكَ أَحَدٌ وَ خَمْسُونَ .

Mohammed ibn al-Hassan has narrated from Sahl from Ahmad ibn Mohammed from ibn abu Nasr who has said the following:

'I once said to abu al-Hassan^{asws} that our people have differences about recommended Salat. Certain ones among them say it is forty-four and others perform fifty. Please tell me about what you perform and how is it, so I can do similarly. The Imam^{asws} said: 'I perform fifty-one Rak'at.' The Imam^{asws} then said: 'Hold on to it.' The Imam^{asws} counted with his hand saying, 'Zawal (declining of the sun toward the west at noontime) is eight. There are four after al-Zuhr, four before al-'Asr, two after al-Maghrib, two before al-Isha, two after al-Isha' in a sitting position which are counted as one Rak'at in a standing position. There are eight Rak'at of nightly Salat, three of al-Witr and two at dawn. Obligatory Salat is seventeen Rak'at and this becomes fifty-one Rak'at.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ حَرِيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ فَقُلْ الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدِهِ وَ أَعْبَدَهُ فَإِذَا سَمِعْتَ صَوْتَ الدُّبُوكِ فَقُلْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ وَ حَذِّكَ لَا شَرِيكَ لَكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي وَ ارْحَمْنِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَإِذَا قُمْتَ فَانظُرْ فِي آفَاقِ السَّمَاءِ وَ قُلِ اللَّهُمَّ إِنَّهُ لَا يُرَارِي عَنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا ظِلْمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ وَ لَا بَحْرٌ لَجِيٌّ تُدَلِّجُ بَيْنَ يَدَيْهِ الْمُدَلِّجِ مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ سُبْحَانَ رَبِّ الْعَالَمِينَ وَ إِلَهَ الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ثُمَّ اقْرَأِ الْخَمْسَ آيَاتِ مِنْ آخِرِ آلِ عِمْرَانَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ إِنَّكَ لَا تُخَلِّفُ الْمِيعَادَ ثُمَّ اسْتَئْذِنِ وَ تَوَضَّأْ فَإِذَا وَضَعْتَ يَدَكَ فِي الْمَاءِ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ فَإِذَا فَرَّغْتَ فَقُلْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا قُمْتَ إِلَى صَلَاتِكَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ مِنَ اللَّهِ وَ مَا شَاءَ اللَّهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Harah who has said the following:

'Abu Ja'far^{asws} has said: 'At the time you wake up, at night for prayer (Tahajjud) then say, "All praise belongs to Allah^{azwj} who has returned my spirit so I can praise and worship Him^{azwj}." When you hear the rooster crow, recite:

'He^{azwj} is free of all defects. He is most Holy. He^{azwj} is the Allah of angels and the spirit. His^{azwj} mercy comes before His^{azwj} anger. No one, other than You (Allah^{azwj}), deserves worship. You^{azwj} do not have any partner. I have done bad deeds and have done injustice to my own soul, so forgive me and grant me mercy; no one, other than You^{azwj}, is able to forgive sins.'

When you get-up, look to the sky and say: 'O Allah, the dark night cannot curtain You^{azwj}, nor the sky with its constellations, nor the vast expanse of earth, nor the darkness one over the other, nor the ocean with its giant waves that curtain Your creatures from each other. You^{azwj} Know whatever eyes steal or the chests hide. The stars have disappeared, eyes have gone to sleep, You^{azwj} are the living guardian whom sleeps, and slumber cannot overtake. Free from all defects is the Cherisher of the worlds, Allah of the Messengers^{asws} and all Praise belongs to Allah^{azwj}, The Cherisher of the worlds." Then read five verses from Chapter Three: ***"The creation of the heavens and the earth and the alternation of the day and the night are evidence (of the existence of Allah) for people of reason (3:190).*** It is these who commemorate Allah while standing, sitting, or resting on their sides and who think about the creation of the heavens and the earth and say, 'Allah, you have not created all this without reason. Glory be to You^{azwj}. ***Allah, save us from the torment of the fire.' (3: 191). Our Allah, those whom You^{azwj} consign to the fire are certainly disgraced. There is no helper for the unjust. (3: 192)***

'Allah, we have heard the person calling to the faith and have accepted his call. Forgive our sins, expiate our bad deeds, and allow us to die with the righteous ones. (3: 193) Allah, Grant us the victory that You have promised Your Messenger and do not disgrace us on the Day of Judgment; You are the One who never ignores His promise." (3:194).

'Thereafter brush your teeth; and make Wuzu '. When placing your hand in water say, "(I begin) by the name of Allah^{azwj}, and with the power of Allah. O Allah, make me of the repenting ones and of those who purify themselves."

When you complete Wuzu' say, "All praise belongs to Allah^{azwj}, Cherisher of the worlds." When you stand up for Salat say, "(I begin) in the name of Allah, with (the power of) Allah^{azwj}, to Allah^{azwj}, from Allah^{azwj} and with the will of Allah^{azwj} and there is no means or power except the Power and Means of Allah^{azwj}. O Allah, make me of the visitors of Your house and of the builders of Masjids, please open for me the door to repent before You^{azwj} and close to

me the door of disobedience to You^{azwj} and all sins. All praise belongs to Allah^{azwj} who has made me of those who speak to Him^{azwj}. O Allah, turn to me with Your^{azwj} face, the majestic in praise." Then begin your Salat with the first Takbir.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ قَالَ حَدَّثَنِي إِسْمَاعِيلُ بْنُ سَعْدِ الْأَخْوَصِ قَالَ قُلْتُ لِلرِّضَا (عَلَيْهِ السَّلَامُ) كَمْ الصَّلَاةُ مِنْ رَكْعَةٍ فَقَالَ إِحْدَى وَخَمْسُونَ رَكْعَةً . مُحَمَّدُ بْنُ أَحْمَدَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ عَيْسَى مِثْلَهُ .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus who has said that narrated to him 'Isma'il ibn Sa'd al-Ahwas who has said the following:

'I asked al-Reza^{asws}: 'Of how many Rak'at does Salat consist?' Imam^{asws} replied: 'There are fifty-one Rak'at (every day).' Mohammed ibn Ahmad ibn Yahya has narrated from Mohammed ibn 'Isa a similar Hadith.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا قَالَ يَعْنِي بِقَوْلِهِ وَأَقْوَمُ قِيلًا قِيَامَ الرَّجُلِ عَنْ فِرَاشِهِ يُرِيدُ بِهِ اللَّهُ لَا يُرِيدُ بِهِ غَيْرَهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn abu Ummar from Hisham ibn Salim who has said the following:

'About the words of Allah^{azwj}: **'Nightly initiation is of strong impression and of strongest words' (73:7)** Abu 'Abd Allah^{asws} has said: "Strongest words" means a man's getting up from his bed just for the sake of Allah^{azwj} and for no other considerations.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ الْخَرَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ الْعَبْدَ يُوقِظُ ثَلَاثَ مَرَّاتٍ مِنَ اللَّيْلِ فَإِنْ لَمْ يَقُمْ أَتَاهُ الشَّيْطَانُ فَيَبَالُ فِي أُذُنِهِ قَالَ وَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ قَالَ كَانُوا أَقَلَّ اللَّيَالِي تَفْوُتُهُمْ لَا يَقُومُونَ فِيهَا .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umyr from Ayyub al -Khazzaz from Mohammed ibn Muslim who has said the following:

'I heard abu 'Abd Allah^{asws} saying, 'A servant (of Allah) wakes up three times at night and if he still is not up (for Salat) Satan comes and urinates in his ears.' I then asked about the words of Allah, the Most Majestic, the Most Glorious, **'They would sleep very little at night'. (51: 18)**. The Imam^{asws} replied, 'There were few nights in which they would miss getting up for Salat).'

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُذَيْنَةَ عَنْ عُمَرَ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنَّ فِي اللَّيْلِ لَسَاعَةً مَا يُرَافِقُهَا عَبْدٌ مُسَلِّمٌ يُصَلِّي وَ يَدْعُو اللَّهَ فِيهَا إِلَّا اسْتُجِيبَ لَهُ فِي كُلِّ لَيْلَةٍ قُلْتُ أَصَلَّحَكَ اللَّهُ فَأَيُّ سَاعَةٍ هِيَ مِنَ اللَّيْلِ قَالَ إِذَا مَضَى نِصْفُ اللَّيْلِ فِي السُّدُسِ الْأَوَّلِ مِنَ النَّصْفِ الْبَاقِي .

It is narrated from him (narrator of previous Hadith) by his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from 'Umar ibn Yazid, say the following:

'I heard abu 'Abd Allah^{asws} say: 'In the night there is an hour in which if a Muslim performs Salat and appeals before Allah^{azwj} for a wish; his prayer is answered every night. I (the narrator) then asked saying, 'I pray to Allah^{azwj} to

keep you well, which hour is it?' The Imam^{asws} replied: 'It is in the first one-sixth of the second half of the night.'

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنَّ رَجُلًا مِنْ مَوَالِيكَ مِنْ صَلَحَائِهِمْ شَكَأَ إِلَيَّ مَا يَلْقَى مِنَ النَّوْمِ وَ قَالَ إِنِّي أُرِيدُ الْقِيَامَ إِلَى الصَّلَاةِ بِاللَّيْلِ فَيَغْلِبُنِي النَّوْمُ حَتَّى أَصْبِحَ وَ رَبَّمَا قَضَيْتُ صَلَاتِي السَّهْرَ مُتَتَابِعًا وَ الشَّهْرَيْنِ أَصْبِرُ عَلَى ثِقَلِهِ فَقَالَ فَرُّهُ عَيْنٌ لَهُ وَ اللَّهُ قَالَ وَ لَمْ يُرَخَّصْ لَهُ فِي الصَّلَاةِ فِي أَوَّلِ اللَّيْلِ وَ قَالَ الْقَضَاءُ بِالنَّهَارِ أَفْضَلُ قُلْتُ فَإِنَّ مِنْ نِسَائِنَا أَبْكَارًا الْجَارِيَةَ تُحِبُّ الْخَيْرَ وَ أَهْلَهُ وَ تَحْرُسُ عَلَى الصَّلَاةِ فَيَغْلِبُهَا النَّوْمُ حَتَّى رُبَّمَا قَضَتْ وَ رُبَّمَا ضَعُفَتْ عَنْ قَضَائِهِ وَ هِيَ تَفْوَى عَلَيْهِ أَوَّلَ اللَّيْلِ فَرَخَّصَ لِهِنَّ فِي الصَّلَاةِ أَوَّلَ اللَّيْلِ إِذَا ضَعُفْنَ وَ ضَيَعْنَ الْقَضَاءَ .

A number of our people have narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Hammad ibn 'Isa from Mu'awiyah ibn Wahab who has said the following:

'I once said to abu' Abd Allah^{asws} 'A man of your followers, of their virtuous ones complained before me against sleep. He said that he wants to get up for the nightly recommended Salat but sleep overcomes him until it is morning. Sometimes he performs the compensatory prayer for a whole month of missed Salat or two months and bears with its heaviness.'

The Imam^{asws} said: 'It is the delight for his eyes, by Allah^{azwj}.' He (the narrator) has said that the Imam^{asws} did not give him permission to perform his nightly recommended Salat in the beginning of the night, saying, 'To compensatory prayer for them during the day is better.' I (the narrator) then said: 'Of our young girls there are those who love good and people of goodness. They try to perform Salat but sleep overcomes them, and perhaps they may perform the compensatory prayer for what is missed and perhaps face weakness in performing the compensatory prayer for what is missed, but she is able to perform in the beginning of the night. The Imam^{asws} granted them permission to perform Salat in the beginning of the night if they feel weakness and loose performing the compensatory prayer for what is missed.'

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ عَنِ ابْنِ بُكَيْرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَا كَانَ يُحْمَدُ الرَّجُلُ أَنْ يَفُومَ مِنْ آخِرِ اللَّيْلِ فَيُصَلِّيَ صَلَاتَهُ ضَرْبَةً وَاحِدَةً ثُمَّ يَنَامَ وَ يَذْهَبَ .

Ahmad ibn Idris has narrated from Mohammed ibn 'Abd al-Jabbar from Safwan from ibn Bukayr who has said the following:

'Abu 'Abd Allah^{asws} has said: 'A man who gets up in the end of the night to perform his nightly recommended Salat, all of them at one time and goes away to sleep, is not very praiseworthy.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَسَنِ الصَّقَّيْلِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ الرَّجُلُ يُصَلِّي الرُّكْعَتَيْنِ مِنَ الْوُثْرِ ثُمَّ يَفُومُ فَيَنْسَى التَّسْبِيحَ حَتَّى يَرْكَعَ وَ يَذْكُرُ وَ هُوَ رَاكِعٌ قَالَ يَجْلِسُ مِنْ رُكُوعِهِ فَيَتَسَبَّحُ ثُمَّ يَفُومُ فَيَنْسَى قَالَ قُلْتُ أَلَيْسَ قُلْتُ فِي الْفَرِيضَةِ إِذَا ذَكَرَهُ بَعْدَ مَا رَكَعَ مَضَى ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ بَعْدَ مَا يُنْصَرَفُ وَ يَنْسَى فِيهِمَا قَالَ لَيْسَ النَّافِلَةُ مِثْلَ الْفَرِيضَةِ .

Ali ibn Ibrahim has narrated from his father from ' Abd Allah ibn al-Mughirah from ibn Muskan from al-Hassan al-Sayqal who has said the following:

'I once said to abu' Abd Allah^{asws} about a man who performs two Rak'at of al-Witr, then stands up and forgets saying Tashahhud until he performs Ruku',

then remembers when he is in Ruku. The Imam^{asws} said: 'He is required to sit down from Ruku say Tashahhud, then stand up and complete (Salat).' The narrator has said that he asked, 'Have you not said that in obligatory Salat if one remembers after Ruku', one continues, then performs two Sajdah because of mistake after ending Salat in which one says Tashahhud?' The Imam^{asws} said: 'Recommended Salat is not like the obligatory one.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ وَحَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ أَفْضَلِ سَاعَاتِ الْوُتْرِ فَقَالَ الْفَجْرُ أَوَّلُ ذَلِكَ .

Al-Hussain ibn Mohammed al-Ash'ariy has narrated from 'Abd Allah ibn 'Amir Ali ibn Mahziyar from Fadalah ibn Ayyub and Hammad ibn 'Isa from Mu'awiyah ibn Wahab who has said the following:

'I once asked abu' Abd Allah^{asws} about the most excellent time for al-Witr. The Imam^{asws} said: 'Dawn, in the beginning of it.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ بَرِيدٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَوْمُهُ مِنْ آخِرِ اللَّيْلِ وَهُوَ يَخْشَى أَنْ يَفْجَأَهُ الصُّبْحُ أَيْبَدًا بِالْوُتْرِ أَوْ يُصَلِّيَ الصَّلَاةَ عَلَى وَجْهَيْهَا حَتَّى يَكُونَ الْوُتْرُ آخِرَ ذَلِكَ قَالَ بَلْ يَبْدَأُ بِالْوُتْرِ وَ قَالَ أَنَا كُنْتُ فَاعْمَلْ ذَلِكَ .

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah ibn Ayyub from al-Qasim ibn Yazid from Mohammed ibn Muslim who has said the following:

'I once asked abu Ja'far^{asws} about a man who gets up in the end of the night and he is afraid of coming of dawn (before completing). Should he begin with al-Witr or perform Salat as normal so that al-Witr becomes the last item?' The Imam^{asws} said: 'He begins with al-Witr. The Imam^{asws} said: 'I have done so.'

Recitations Recommended Salat before or after Offering Qaza Salat

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ سَأَلَ إِسْمَاعِيلُ بْنُ جَابِرٍ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ أَصْلَحَكَ اللَّهُ إِنَّ عَلِيَّ تَوَافَلَ كَثِيرَةً فَكَيْفَ أَصْنَعُ فَقَالَ أَقْضِيهَا فَقَالَ لَهُ إِنَّهَا أَكْثَرُ مِنْ ذَلِكَ قَالَ أَقْضِيهَا فَلَنْتُ لَهَا أَحْصِيهَا قَالَ تَوَخَّ قَالَ مُرَازِمٌ وَ كُنْتُ مَرَضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَنْتَقِلْ فِيهَا فَلَنْتُ أَصْلَحَكَ اللَّهُ وَ جُعِلْتُ فِدَاكَ مَرَضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَصَلْ نَافِلَةً فَقَالَ لَيْسَ عَلَيْكَ قَضَاءٌ إِنَّ الْمَرِيضَ لَيْسَ كَالصَّحِيحِ كُلُّ مَا غَلَبَ اللَّهُ عَلَيْهِ فَالْتَمِمْ أَوْلَى بِالْعُذْرِ فِيهِ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Murazim who has said the following:

'Isma'il ibn Jabir once asked abu 'Abd Allah^{asws} saying: 'I pray to Allah^{asws} to keep you well, there is a great deal of recommended Salat upon me. What should I do? The Imam^{asws} said: 'Perform the compensatory prayer for them.'

He said: 'They are of a great number.' The Imam^{asws} said: 'Perform the compensatory prayer for them.' He said: 'I cannot count them.' The Imam^{asws} said: 'Try to perform them'. I said: 'I pray to Allah to keep you^{asws} well, I pray to Allah to keep my soul in service for your^{asws} cause, I fell ill for four months and I could not perform any recommended Salat.' The Imam^{asws} said: 'There

is no compensatory prayer for them upon you; one suffering from illness is not like one in good health. Whoever is overpowered by Allah^{azwj}, for him, Allah^{azwj} is the first to pardon.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِي بَنْ عُمَانَ عَنْ إِسْمَاعِيلَ الْجَعْفِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) أَفْضَلُ قَضَاءِ النَّوَافِلِ قَضَاءُ صَلَاةِ اللَّيْلِ بِاللَّيْلِ وَ صَلَاةِ النَّهَارِ بِالنَّهَارِ فَلْتُ فَيَكُونُ وَتَرَانِ فِي لَيْلَةٍ قَالَ لَا فُلْتُ وَ لَمْ تُأْمُرْنِي أَنْ أُوتِرَ وَتَرَيْنِ فِي لَيْلَةٍ فَقَالَ (عَلَيْهِ السَّلَامُ) أَحَدُهُمَا قَضَاءٌ .

Mohammed ibn Yahya has narrated from 'Abd Allah ibn Mohammed from Ali ibn al-Hakam from Aban ibn 'Uthman from 'Isma'il al-Ju'fiy who has said the following:

'Abu Ja'far^{asws} has said: 'The best compensatory prayer for a Salat missed is the compensatory prayer during the night for what is missed during the night and what is missed during the day is made during the day.'

I then said: 'So there will be two al-Witr in one night.' The Imam^{asws} said: 'No, there will not be two al-Witr.' I then said: 'How it is that you instruct me to perform two al-Witr in one night?' The Imam^{asws} said: 'One of them is a compensatory prayer for what is missed.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ نَفَوْتُهُ صَلَاةَ النَّهَارِ قَالَ يُصَلِّيهَا إِنْ شَاءَ بَعْدَ الْمَغْرِبِ وَإِنْ شَاءَ بَعْدَ الْعِشَاءِ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan ibn Yahya from al-'Ala' from Mohammed ibn Muslim who has said the following:

'I once asked abu 'Abd Allah^{asws} about a man who misses Salat to be performed during the day. The Imam^{asws} said: 'He can perform them whenever he wants. He can perform them after al-Maghrib or after al- 'Isha'.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ وَ الْفَضِيلِ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ (صَلَوَاتُ اللَّهِ عَلَيْهِمَا) أَنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالَ صَلَاةُ الضُّحَى بَدْعَةٌ .

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurarah and al-Fudayl who has said the following:

'Abu Ja'far^{asws} and abu 'Abd Allah^{asws} have said that the Messenger of Allah^{saww} has said: 'Salat of al-Duha' (recommended Salat at noontime before Zawal (declining of the sun toward the west at noontime) is heresy.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ فُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) رَجُلٌ عَلَيْهِ مِنْ صَلَاةِ النَّوَافِلِ مَا لَا يَدْرِي مَا هُوَ مِنْ كَثْرَتِهِ كَيْفَ يَصْنَعُ قَالَ فَلْيُصَلِّ حَتَّى لَا يَدْرِي كَمْ صَلَّى مِنْ كَثْرَتِهِ فَيَكُونُ قَدْ قَضَى بِقَدْرِ عِلْمِهِ فُلْتُ فَإِنَّهُ لَا يَقْدِرُ عَلَى الْقَضَاءِ مِنْ كَثْرَةِ شُغْلِهِ فَقَالَ إِنْ كَانَ شُغْلُهُ فِي طَلَبِ مَعِيشَةٍ لَا يَدُّ مِنْهَا أَوْ حَاجَةٍ لِأَخٍ مُؤْمِنٍ فَلَا شَيْءَ عَلَيْهِ وَ إِنْ كَانَ شُغْلُهُ لِدُنْيَا تَشَاغَلَ بِهَا عَنِ الصَّلَاةِ فَعَلَيْهِ الْقَضَاءُ وَ إِلَّا لَقِيَ اللَّهُ مُسْتَخْفًا مُتَهَوِّنًا مُضْطَبًّا لِسُنَّةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فُلْتُ فَإِنَّهُ لَا يَقْدِرُ عَلَى الْقَضَاءِ فَهَلْ يَصْلِحُ لَهُ أَنْ يَتَصَدَّقَ فَسَكَتَ مَلِيًّا ثُمَّ قَالَ نَعَمْ فَلْيَتَصَدَّقْ بِصَدَقَةٍ فُلْتُ وَ مَا يَتَصَدَّقُ فَقَالَ يَقْدِرُ طَوِيلَهُ وَ أَدْنَى ذَلِكَ مَدُّ لِكُلِّ مَسْكِينٍ مَكَانَ كُلِّ صَلَاةٍ فُلْتُ وَ كَمِ الصَّلَاةِ الَّتِي تَجِبُ عَلَيْهِ فِيهَا مَدُّ لِكُلِّ مَسْكِينٍ فَقَالَ لِكُلِّ رَكَعَتَيْنِ مِنْ صَلَاةِ اللَّيْلِ وَ كُلِّ رَكَعَتَيْنِ مِنْ صَلَاةِ النَّهَارِ فَقُلْتُ لَا يَقْدِرُ فَقَالَ مَدُّ لِكُلِّ أَرْبَعِ رَكَعَاتٍ فَقُلْتُ لَا يَقْدِرُ فَقَالَ مَدُّ لِكُلِّ صَلَاةِ اللَّيْلِ وَ مَدُّ لِكُلِّ صَلَاةِ النَّهَارِ وَ الصَّلَاةِ أَفْضَلُ وَ الصَّلَاةِ أَفْضَلُ .

Ali ibn Ibrahim has narrated from his father from 'Amr ibn 'Uthman from Ali ibn 'Abd Allah from 'Abd Allah ibn Sinan who has said the following:

'I once asked abu' Abd Allah^{asws} about a man on whom there is Qaza' (compensatory prayer for) recommended Salat so much that he does not know how many because of its great number. What is he required to do?' The Imam^{asws} said: 'He performs so many that cannot say how many is performed. In this way he has performed Qaza' (compensatory prayer for) what is missed according to his knowledge.' I then said: 'He is not able to perform all the Qaza' (compensatory prayer for) what is missed because of his business.' The Imam^{asws} said: 'If his business is for his living which is necessary or it is for the needs of his brother in belief, then he is not obligated for anything in this matter. However, if his business is for the worldly matters which keeps him away from his Salat, then it is necessary for him to perform the Qaza' (compensatory prayer), otherwise, he will meet Allah^{azwj} as one considered neglectful, humiliated and destroying the Sunnah of the Messenger of Allah^{saww}.'

I then said: 'He is not able to perform the Qaza' (compensatory prayer). Can he pay charity?' The Imam^{asws} remained quiet for a while then said: 'Yes, he can give charity.' I then asked, 'How much charity he must pay?' The Imam^{asws} said: 'As much as he can afford. The minimum is one handful of food to a destitute for every Salat.' I then asked, 'For how many Salat one handful of food to a destitute is sufficient?' The Imam^{asws} said: 'It is for every two Rak'at of nightly Salat and every two Rak'at of Salat during the day.' I then said: 'He is not able to do so.' The Imam^{asws} said: 'It is one handful for four Rak'at.' I said: 'He cannot give that much.' The Imam^{asws} said: 'It is one handful for Salat of every night and one handful for Salat of every day but Salat is better, Salat is better.'

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا أَنَّ أَبَا الْحَسَنِ الْأَوَّلَ (عَلَيْهِ السَّلَام) كَانَ إِذَا اهْتَمَّ تَرَكَ النَّافِلَةَ .

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from Ali ibn Asbat from a number of our people who has said the following:

'Abu al-Hassan-the first^{asws} whenever distressed would not perform recommended Salat.'

وَعَنْهُ عَنْ عَلِيِّ بْنِ مَعْبُدٍ أَوْ غَيْرِهِ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قَالَ النَّبِيُّ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) إِنَّ لِلْقُلُوبِ إِقْبَالَ وَإِدْبَارًا فَإِذَا أَقْبَلَتْ فَتَنَقَّلُوا وَإِذَا أَدْبَرَتْ فَعَلَيْكُمْ بِالْفَرِيضَةِ .

It is a narration from him (narrator of previous Hadith) by ibn Ma'bad or someone other than him who has said the following:

'One of the two Imam^{asws} have said that the Holy Prophet^{saww} has said: 'Hearts work with interest or with hatred. When they are interested, perform recommended Salat but when they have abhorrence then hold to obligatory Salat.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبِيبٍ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَامُ) يَكُونُ عَلَيَّ الصَّلَاةُ النَّافِلَةُ مِنِّي أَفْضِيهَا فَكَتَبَ (عَلَيْهِ السَّلَامُ) آيَةً سَاعَةً شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ .

Mohammed ibn Yahya has narrated from Mohammed ibn al-Husayn from Mohammed ibn Yahya ibn Habib who has said the following:

'I once wrote to abu al-Hassan, al-Reza^{asws} asking, 'There is recommended Salat on me, when should I perform Qaza' (compensatory prayer for such missed Salat?)' The Imam^{asws} wrote to me in answer, 'you can perform them whenever you like, during the day or night.'

وَ بِهَذَا الْإِسْنَادِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ السَّرَّادِ قَالَ سَأَلَ أَبُو كَهْمَسٍ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقَالَ يُصَلِّي الرَّجُلُ نَوَافِلَهُ فِي مَوْضِعٍ أَوْ يُفَرِّقُهَا فَقَالَ لَا بَلْ يُفَرِّقُهَا هَاهُنَا وَ هَاهُنَا فَإِنَّهَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ .

Through the same chain of narrators as that of the previous Hadith it is narrated from Mohammed ibn al-Hussain from al-Hakam ibn Miskin from 'Abd Allah ibn Ali al-Sarrad who has said the following:

'Once, abu Kahmas asked abu 'Abd Allah^{asws} 'Should a man perform his recommended Salat in one or in different places?' The Imam^{asws} said: 'No, one should perform them here and there because they testify in one's favour on the Day of Judgment.'

Benefits of Night Salat (Namaz-E-Shab)

قيام الليل مصحة للبدن و رضا للرب و تعرض للرحمة و تمسك بأخلاق النبيين

(Amir-ul-Momineen^{asws} says): Standing at night (for Salat) is healthy for the body and pleases the Lord^{azwj} and brings about the Mercy and is adherence to the ethics of the Prophets^{saww} 106 .

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ شَرَفَ الْمُؤْمِنُ صَلَاتَهُ بِاللَّيْلِ وَ عَزَّ الْمُؤْمِنُ كَفَّهُ عَنْ أَعْرَاضِ النَّاسِ .

Mohammed ibn Yahya has narrated from Ahmad ibn Ishaq from Sa'dan ibn Muslim from 'Abd Allah ibn Sinan who has said the following:

'Abu' Abd Allah^{asws} has said that nobility of a man is in his Salat during the night and his honour is in his keeping away from unsettling people's confidentiality.'

¹⁰⁶ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

من كانت له إلى الله حاجة فليطلبها في ثلاث ساعات ساعة من يوم الجمعة ساعة الزوال حين تهب الريح و تفتح

Anyone who has a need to ask from Allah^{azwj}, should choose one of three hours; an hour on Fridays, an instance on midday when the wind blows, the portals of the heavens are open, the Mercy is descended, and the birds are singing, and an instance in the later part of night when Fajr time emerges. At this time, two angels are calling (on Allah^{azwj}'s Command): Is there a repentant to be accepted? Are there needy to be awarded? Is there a seeker of forgiveness to be pardoned? Is there a deprived making a wish?

Salat to be Recited under Fear

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ صَلَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) بِأَصْحَابِهِ فِي غَزْوَةِ ذَاتِ الرَّقَاعِ صَلَاةَ الْخَوْفِ فَفَرَّقَ أَصْحَابَهُ فَرَفَّقَيْنِ أَقَامَ فِرْقَةٌ بِإِزَاءِ الْعَدُوِّ وَ فِرْقَةٌ خَلْفَهُ فَكَبَّرَ وَ كَبَّرُوا فَقَرَأَ وَ أَنْصَتُوا وَ رَكَعَ فَرَكَعُوا وَ سَجَدَ فَسَجَدُوا ثُمَّ اسْتَتَمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَائِمًا وَ صَلَّى لِأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ ثُمَّ خَرَجُوا إِلَى أَصْحَابِهِمْ فَفَامُوا بِإِزَاءِ الْعَدُوِّ وَ جَاءَ أَصْحَابُهُمْ فَفَامُوا خَلْفَ رَسُولِ اللَّهِ (صلى الله عليه وآله) فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ تَشَهَّدَ وَ سَلَّمَ عَلَيْهِمْ فَفَامُوا فَصَلُّوا لِأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ .

Mohammed ibn Yahya has narrated from 'Abd Allah ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Aban from 'Abd al-Rahman ibn abu 'Abd Allah, who has said the following:

'Abu' Abd Allah^{asws} has said that the Messenger of Allah^{saww} performed Salat with his followers during the armed expedition at 'Dhat al-Riqqa' in a fearful condition. The Messenger of Allah^{saww} divided his companions in two groups. One group was made to stand up facing the enemy and the other group behind him to offer Salat. He^{saww} said Takbir (Allah is great beyond description) and they also did so. The Prophet^{saww} recited and they remained silent. He^{saww} performed Ruku' and they also did so. He^{saww} performed Sajdah and they also did so. The Messenger of Allah^{saww} in order to complete remained standing but they performed one Rak'at for themselves, then they said Salam to each other. They then went to stand guard in place of the group facing the enemy. This group stood behind the Messenger of Allah who performed one Rak'at with them, then said Tashahhud and Salam to them. They then stood up to perform the remaining one Rak'at for themselves, and then said Salam to each other.'

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَسَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ إِنْ كُنْتَ فِي أَرْضٍ مَخَافَةَ فَخَشِيَّتِ لِصًّا أَوْ سَبْعًا فَصَلِّ عَلَى دَابَّتِكَ .

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Hassan ibn Ali al-Washsha' from Hammad ibn 'Uthaman from abu Basir who has said the following:

'I once heard abu' Abd Allah^{asws} say, 'If you are in a land where you are afraid of thieves or beasts, perform Salat on your stumper.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ سَأَلْتُهُ قُلْتُ أَكُونُ فِي طَرِيقٍ مَكَّةَ فَتَنْزِلُ لِلصَّلَاةِ فِي مَوَاضِعٍ فِيهَا الْأَعْرَابُ أَوْ نُصَلِّي الْمَكْتُوبَةَ عَلَى الْأَرْضِ فَفَقَرَأَ أَمْ الْكِتَابِ وَحَدَّثَهَا أَمْ نُصَلِّي عَلَى الرَّاحِلَةِ فَفَقَرَأَ

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn 'Isma'il who has said the following:

'I once asked the Imam^{asws} about my travelling between Makkah and al-Madinah and in the time of Salat, we disembark where Arabs are found. Can we perform the obligatory Salat on the ground and recite just al-Fatihah, or perform it when riding and recite al-Fatihah al-Kitab and a Surah (after al-Fatihah) as well? The Imam^{asws} said: 'If you are afraid, then perform the obligatory Salat and other Salat on your stumper. If you recite al-Fatihah and a Surah it is more beloved to me and I do not see anything harmful in what you have done.'

أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا كَيْفَ يُصَلِّي وَ مَا يَقُولُ إِذَا خَافَ مِنْ سَيْعٍ أَوْ لِصٍّ كَيْفَ يُصَلِّي قَالَ يُكَبِّرُ وَ يَوْمِيْ إِيْمَاءً بِرَأْسِهِ .

Ahmad ibn Mohammed has narrated from Ali ibn al-Hakam from Aban from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

'I once asked abu 'Abd Allah^{asws} about the words of Allah^{azwj}: ***If you are afraid then it is on foot or riding. . . ,'(2:240)***, 'How is this Salat performed and what do you say if one is afraid of beasts or thieves?' The Imam^{asws} said: 'He says Takbir (Allah is great beyond description) and makes gestures with his head as gestures are made.'

Performing Salat in Battlefield

عَلِيُّ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ وَ فُضَيْلٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ فِي صَلَاةِ الْخَوْفِ عِنْدَ الْمُطَارَدَةِ وَ الْمُنَاوَسَةِ يُصَلِّي كُلُّ إِنْسَانٍ مِنْهُمْ بِالْإِيْمَاءِ حَيْثُ كَانَ وَجْهُهُ وَ إِنْ كَانَتْ الْمُسَايِفَةُ وَ الْمُعَانَقَةُ وَ تَلَاخُمُ الْقِتَالِ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) صَلَّى لَيْلَةَ صِفِّينَ وَ هِيَ لَيْلَةُ الْهَرِيرِ لَمْ تَكُنْ صَلَاتُهُمْ الظُّهْرُ وَ الْعَصْرُ وَ الْمَغْرِبُ وَ الْعِشَاءُ عِنْدَ وَقْتِ كُلِّ صَلَاةٍ إِلَّا التَّكْبِيرَ وَ التَّهْلِيلَ وَ التَّسْبِيْحَ وَ التَّحْمِيدَ وَ الدُّعَاءَ فَكَانَتْ تِلْكَ صَلَاتُهُمْ لَمْ يَأْمُرْهُمْ بِإِعَادَةِ الصَّلَاةِ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Zurarah and Fudayl and Mohammed ibn Muslim, who has said the following:

'Abu Ja'far^{asws} was asked about performing Salat in frightening conditions during pursuits and the skirmishes. Imam^{asws} replied: 'Every one of them perform Salat by making gestures to whatever direction they face, even if swords work neck and neck and the fight goes on in a hand-to-hand manner. 'Amir al-Mu'minin^{asws} performed Salat during the night of Siffin which is called 'Lilatu al-Harir'. Their Salat of al-Zuhr, al-Asr, al-Maghrib and al-Isha' were only Takbir (Allah is great beyond description), Tahlil, (no one deserves worship except Allah^{azwj}), Tasbih (Allah is free of all defects), Tahmid (all praise belongs to Allah^{azwj}) and supplications. It was their Salat and they were not commanded to perform Salat again.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ صَلَاةِ الْقِتَالِ فَقَالَ إِذَا تَقَرَّرُوا فَاقْتُلُوا فَإِنَّ الصَّلَاةَ حِينَئِذٍ التَّكْبِيرُ وَإِنْ كَانُوا وَفُوقًا لَا يَقْدِرُونَ عَلَى الْجَمَاعَةِ فَالصَّلَاةُ إِيْمَاءٌ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Sama'ah who has said the following:

'I once asked the Imam^{asws}, about Salat during fighting. The Imam^{asws} said: 'If they meet (the armies) and kill each other, then Salat in such time is Takbir (Allah^{azwj} is great beyond description), but if they are standing and are not able to overpower the group, then it is in the form of gestures.'

Salat for Eid and with Sermon

For the brevity of the article only few ahadith on Salat of Eid-e-Zuha and Fitre are presented here, for detailed article please visit: <http://hubeali.com/images/newimg/what-to-do-on-Eid.pdf>

الحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنْ مَعْمَرِ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا صَلَاةَ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَّا مَعَ إِمَامٍ .

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Washsha' from Hammad ibn 'Utban from Ma'mar ibn Yabya who has said the following:

'Abu Ja'far^{asws} has said: 'There is not any Salat on the day of al-Fitr or al-Adha' except with an Imam^{asws}.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ مُحَمَّدٍ بْنِ عِيسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ قَالَ سَأَلْتُهُ عَنْ صَلَاةِ الْعِيدَيْنِ فَقَالَ رَكَعَتَانِ لَيْسَ قَبْلَهُمَا وَلَا بَعْدَهُمَا شَيْءٌ وَلَا إِيْمَاءٌ فِيهِمَا أَذَانٌ وَلَا إِقَامَةٌ يُكْبَرُ فِيهِمَا اثْنَتَيْ عَشْرَ تَكْبِيرَةً بِنِدَاءٍ فَيُكْبَرُ وَيَقْتَبِحُ الصَّلَاةَ ثُمَّ يَقْرَأُ فَاتِحَةَ الْكِتَابِ ثُمَّ يَقْرَأُ وَالشَّمْسُ وَضُحْيُهَا ثُمَّ يُكْبَرُ خَمْسَ تَكْبِيرَاتٍ ثُمَّ يُكْبَرُ وَيَرْكَعُ فَيَكُونُ يَرْكَعٌ بِالسَّابِعَةِ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ ثُمَّ يَقُومُ فَيَقْرَأُ فَاتِحَةَ الْكِتَابِ وَهَلْ أَتَيْكَ حَدِيثُ الْعَاشِيَةِ ثُمَّ يُكْبَرُ أَرْبَعَ تَكْبِيرَاتٍ وَيَسْجُدُ سَجْدَتَيْنِ وَيَنْتَهِدُ وَيُسَلِّمُ قَالَ وَكَذَلِكَ صَنَعَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَالْخُطْبَةُ بَعْدَ الصَّلَاةِ إِنَّمَا أُحْدِثَ الْخُطْبَةُ قَبْلَ الصَّلَاةِ عُثْمَانُ وَإِذَا خَطَبَ الْإِمَامُ فَلْيَقْعُدْ بَيْنَ الْخُطْبَتَيْنِ قَلِيلًا وَيَنْبَغِي لِلْإِمَامِ أَنْ يَلْبَسَ يَوْمَ الْعِيدَيْنِ بُرْدًا وَيَعْتَمَّ شَاتِيًا كَانَ أَوْ قَائِظًا وَيَخْرُجُ إِلَى الْبَرِّ حَيْثُ يُنْظَرُ إِلَى آفَاقِ السَّمَاءِ وَلَا يُصَلِّيَ عَلَى حَصِيرٍ وَلَا يَسْجُدُ عَلَيْهِ وَكَذَلِكَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) يَخْرُجُ إِلَى الْبَيْعِ فَيُصَلِّيُ بِالنَّاسِ .

Ali ibn Mohammed has narrated from Mohammed ibn 'Isa from Yunus from Mu'awiyah who has said the following:

'I once asked the Imam^{asws} about Salat of both Eid. The Imam^{asws} said: 'It is a two Rak'at and there is not anything before or after them. Azan or 'Iqamah is not required. There are twelve Takbir (Allah is great beyond description). When Takbir is said and Salat is commenced, he then recites al-Fatihah al-Kitab, then wa al-Shams and Duha'ha' (Chapter 91), then says five Takbir. After saying Takbir (Allah is great beyond description) he performs Ruku', so he performs Ruku' after the seventh Takbir. He then performs two Sajdah, then stands up and recites al-Fatihah al-Kitab and Hal Ataka Hadith al-Ghashiyah (chapter 88), then says four Takbir, performs two Sajdah, says Tashahhud and Salam.

The Imam^{asws} said: 'This is how the Messenger of Allah^{saww} did. The sermon is after Salat. 'Uthman was the one who innovated it (Sermon) before Salat. When the Imam delivers the sermon he sits down between the two sermons for a short time. It is proper for the Imam to wear burd (a certain kind of gown) on both Eid days and a shatiy turban or Qa'iz (certain kinds of fabrics). He goes out in the open so he can see the horizons of the sky. He does not perform Salat on a mat or Sajdah on it. The Messenger of Allah^{saww} would go to al-Baqi' and perform Salat with people.'

Salat for Eclipses

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) يَقُولُ إِنَّهُ لَمَّا فُيْضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَرَتْ فِيهِ ثَلَاثُ سُنَنٍ أَمَّا وَاحِدَةٌ فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ فَقَالَ النَّاسُ انْكَسَفَتِ الشَّمْسُ لِقَدْرِ ابْنِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَصَعِدَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمُنْبَرُ فَحَمِدَ اللَّهَ وَآثَنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتَانِ مِنْ آيَاتِ اللَّهِ تَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ لَا تَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا انْكَسَفَتَا أَوْ وَاحِدَةٌ مِنْهُمَا فَصَلُّوا ثُمَّ نَزَلَ فَصَلَّى بِالنَّاسِ صَلَاةَ الْكُسُوفِ .

Ali ibn Ibrahim has narrated from his father from 'Amr ibn 'Uthman from Ali ibn 'Abd Allah who has said the following:

'I heard abu al-Hassan Musa^{asws} saying, 'When Ibrahim son of the Messenger of Allah^{saww} passed away three traditions were established. One tradition is that on that day a sun eclipse took place and people said that it is because of the death of the son of the Messenger of Allah^{saww}. The Messenger of Allah went on the pulpit, praised Allah and glorified Him, then said: "O people, the Sun and the Moon are two signs of the signs of Allah which move because of His^{azwj} Command and in obedience to Him^{azwj}. Their eclipse is not because of the death or life of anyone. If one or both of them eclipse perform Salat for eclipse." He^{saww} climbed down the pulpit and performed Salat because of eclipse with the people.'

عَلِيٌّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا سَأَلْنَا أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ صَلَاةِ الْكُسُوفِ كَمْ هِيَ رُكْعَةٌ وَ كَيْفَ تُصَلِّي بِهَا فَقَالَ عَشْرُ رُكْعَاتٍ وَ أَرْبَعُ سَجَدَاتٍ تَقْتَبِحُ الصَّلَاةَ بِتَكْبِيرَةٍ وَ تَرْكِعُ بِتَكْبِيرَةٍ وَ تَرْفَعُ رَأْسَكَ بِتَكْبِيرَةٍ إِلَّا فِي الْخَامِسَةِ الَّتِي تَسْجُدُ فِيهَا وَ تَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَ تَقْنُتُ فِي كُلِّ رُكْعَتَيْنِ قَبْلَ الرُّكُوعِ وَ تُطِيلُ الْقُنُوتَ وَ الرُّكُوعَ عَلَى قَدْرِ الْقِرَاءَةِ وَ الرُّكُوعَ وَ السُّجُودَ فَإِنْ فَرَعْتَ قَبْلَ أَنْ يَبْجَلِيَ فَافْعُدْ وَ ادْعُ اللَّهَ عَزَّ وَ جَلَّ حَتَّى يَبْجَلِيَ وَ إِنْ أَعْجَلِيَ قَبْلَ أَنْ تَفْرُعَ مِنْ صَلَاتِكَ فَأَيْمٌ مَا بَقِيَ وَ تَجْهَرُ بِالْقِرَاءَةِ قَالَ فُلْتُ كَيْفَ الْقِرَاءَةُ فِيهَا فَقَالَ إِنْ قَرَأْتَ سُورَةً فِي كُلِّ رُكْعَةٍ فَافْرَأْ فَاتِحَةَ الْكِتَابِ وَ إِنْ نَقَصْتَ مِنَ السُّورَةِ شَيْئاً فَافْرَأْ مِنْ حَيْثُ نَقَصْتَ وَ لَا تَقْرَأْ فَاتِحَةَ الْكِتَابِ قَالِ وَ كَانَ يَسْتَحِبُّ أَنْ يَقْرَأَ فِيهَا بِالْكَهْفِ وَ الْحَجْرِ إِلَّا أَنْ يَكُونَ إِمَاماً يَشْتَقُّ عَلَى مَنْ خَلْفَهُ وَ إِنْ اسْتَطَعْتَ أَنْ تَكُونَ صَلَاتِكَ بَارِزاً لَا يَجُوكَ بَيْتٌ فَافْعَلْ وَ صَلَاةُ كُسُوفِ الشَّمْسِ أَطْوَلُ مِنْ صَلَاةِ كُسُوفِ الْقَمَرِ وَ هُمَا سَوَاءٌ فِي الْقِرَاءَةِ وَ الرُّكُوعِ وَ السُّجُودِ .

Ali has narrated from his father and Mohammed ibn 'Isma'il from al-Fadl ibn Shadhan all from Hammad ibn 'Isa from Hariz from Zurarah from Mohammed ibn Muslim who has said the following:

'We once asked abu Ja'far^{asws} about Salat because of eclipse. How many Rak'at has it and how we perform it? The Imam^{asws} said: 'It has ten Ruku' and four Sajadat. Salat commences with Takbir, Ruku' is performed with Takbir and you raise your head with Takbir, except the fifth Takbir, after which you perform Sajdah and say Allah^{azwj} Hears those who praise Him^{azwj}. Say Qunut

in every two Rak'at before Ruku' and prolong Qunut and Ruku' equal to the time for recitation, Ruku' and Sajdah. If you finish before it (sun or moon) is cleared, sit down and pray before Allah^{azwj} until it is cleared. 'If it clears before you finish Salat, complete the remaining. Make the recitation loud.' I then asked, 'How is recitation in this Salat?' The Imam^{asws} said: 'If you recite Surah (a chapter) in every Rak'at, recite al-Fatihah al-Kitab, but if you reduce from Surah something, then recite from where you left and do not recite al-Fatihah al-Kitab.' The Imam^{asws} said: 'It is desirable to recite al-Kahf (Chapter 18) and al-Hijr (Chapter 15), unless one is the Imam and is afraid of causing difficulties for people behind him. Your Salat should be in the open, without being covered by a house, if you can do so. Salat because of Sun eclipse should be given more time than that because of Moon eclipse, but Salat because of both is equal in Ruku' and Sajdah.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ وَقَتُ صَلَاةِ الْكُسُوفِ فِي السَّاعَةِ الَّتِي تَنْكَسِفُ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هِيَ فَرِيضَةٌ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

'I once asked abu' Abd Allah^{asws} about the time of Salat because of eclipse at Sunrise and Sunset if it can be performed at such time. Abu' Abd Allah^{asws} said: 'It is obligatory.'

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدَ بْنَ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا انْكَسَفَتِ الشَّمْسُ كُلُّهَا وَ احْتَرَقَتْ وَ لَمْ تَعْلَمْ نَمَّ عَلِمْتَ بَعْدَ ذَلِكَ فَعَلَيْكَ الْقَضَاءُ وَ إِنْ لَمْ يَحْتَرِقْ كُلُّهَا فَلَيْسَ عَلَيْكَ قَضَاءٌ . وَ فِي رِوَايَةٍ أُخْرَى إِذَا عَلِمَ بِالْكَسُوفِ وَ نَسِيَ أَنْ يُصَلِّيَ فَعَلَيْهِ الْقَضَاءُ وَ إِنْ لَمْ يَعْلَمْ بِهِ فَلَا قَضَاءَ عَلَيْهِ هَذَا إِذَا لَمْ يَحْتَرِقْ كُلُّهُ .

It is narrated from him (narrator of previous Hadith) Ahmad ibn Mohammed from Hammad from Hariz from Zurarah and Mohammed ibn Muslim who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When a total Sun eclipse takes place but you do not notice it and come to know about it later, you must perform Qaza' (compensatory prayer for) Salat (for eclipse), but if it is not a total eclipse, you are not required to perform anything.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيِّ بْنِ الْفَضْلِ الْوَاسِطِيِّ قَالَ كَتَبْتُ إِلَيْهِ إِذَا انْكَسَفَتِ الشَّمْسُ أَوْ الْقَمَرُ وَ أَنَا رَاكِبٌ لَا أَقْدِرُ عَلَى النُّزُولِ قَالَ فَكَتَبَ إِلَيَّ صَلَّى عَلَى مَرَكَبِكَ الَّذِي أَنْتَ عَلَيْهِ .

Mohammed ibn Yahya has narrated from 'Imran ibn Musa from Mohammed ibn 'Abd al-Majid from Ali ibn al-Fadl al-Wasitiy who has said the following:

'I once wrote to the Imam^{asws} asking, 'If a Sun or Moon eclipse takes place and I am riding and unable to dismount what must I do? The Imam^{asws} wrote to me: 'Perform Salat on your stumper which you ride.'

Salat-e-Jafar with Tasbih

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) (لِيَجْعَلَ يَا جَعْفَرُ أَلَا أَمْنُكَ أَلَا أُعْطِيكَ أَلَا أَحْبُوكَ فَقَالَ لَهُ جَعْفَرُ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَظَنَّ النَّاسُ أَنَّهُ يُعْطِيهِ ذَهَبًا أَوْ فِضَّةً فَتَشَرَّفَ النَّاسُ لِذَلِكَ فَقَالَ لَهُ إِيَّيَ أُعْطِيكَ شَيْئًا إِنْ أَنْتَ صَنَعْتَهُ فِي كُلِّ يَوْمٍ كَانَ خَيْرًا لَكَ مِنَ الدُّنْيَا وَمَا فِيهَا وَإِنْ صَنَعْتَهُ بَيْنَ يَوْمَيْنِ غُفِرَ لَكَ مَا بَيْنَهُمَا أَوْ كُلِّ جُمُعَةٍ أَوْ كُلِّ شَهْرٍ أَوْ كُلِّ سَنَةٍ غُفِرَ لَكَ مَا بَيْنَهُمَا نُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَبْنَدِي قَنَقَرًا وَ تَقُولُ إِذَا فَرَعْتَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ تَقُولُ ذَلِكَ خَمْسَ عَشْرَةَ مَرَّةً بَعْدَ الْقِرَاءَةِ إِذَا رَكَعْتَ فَلْتَهُ عَشْرَ مَرَّاتٍ إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ فَلْتَهُ عَشْرَ مَرَّاتٍ إِذَا سَجَدْتَ فَلْتَهُ عَشْرَ مَرَّاتٍ إِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ فَقُلْ بَيْنَ السُّجُودَيْنِ عَشْرَ مَرَّاتٍ إِذَا سَجَدْتَ الثَّانِيَةَ فَقُلْ عَشْرَ مَرَّاتٍ إِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ الثَّانِيَةِ فَلْتَهُ عَشْرَ مَرَّاتٍ وَ أَنْتَ قَاعِدٌ قِيلَ أَنْ تَقُومَ فَذَلِكَ خَمْسٌ وَ سَبْعُونَ تَسْبِيحَةً فِي كُلِّ رَكَعَةٍ ثَلَاثِمِائَةَ تَسْبِيحَةٍ فِي أَرْبَعِ رَكَعَاتٍ أَلْفٌ وَ مِائَتًا تَسْبِيحَةً وَ تَهْلِيلَةً وَ تَكْبِيرَةً وَ تَحْمِيدَةً إِنْ شِئْتَ صَلَّيْتُهَا بِالنَّهَارِ وَ إِنْ شِئْتَ صَلَّيْتُهَا بِاللَّيْلِ وَ فِي رِوَايَةٍ إِبْرَاهِيمَ بْنُ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) تَقْرَأُ فِي الْأُولَى إِذَا زُلْزِلَتْ وَ فِي الثَّانِيَةِ وَ الْعَادِيَاتِ وَ فِي الثَّلَاثَةِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ فِي الرَّابِعَةِ بَقُلْ هُوَ اللَّهُ أَحَدٌ فَلْتَهُ فَمَا تَوَابَهَا قَالَ لَوْ كَانَ عَلَيْهِ مِثْلُ رَمْلِ عَالِجِ دُنُوبًا غَفَرَ اللَّهُ لَهُ ثُمَّ نَظَرَ إِلَيَّ فَقَالَ إِنَّمَا ذَلِكَ لَكَ وَ لِأَصْحَابِكَ .

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Yahya al-Halabiy from Harun ibn Kharijah from abu Basir who has said the following:

'Abu Abd Allah^{asws} has said that the Messenger of Allah^{saww} once said to Ja'far: 'O Ja'far, should I grant you and give an award to you or a gift?' Ja'far then said: 'Yes, O Messenger of Allah^{saww}, please do so. 'The narrator has said that people thought the Messenger of Allah^{saww} might give him gold or silver. People remained anticipating. The Messenger of Allah^{saww} said: 'I give you something and if you practice every day, it will be better for you than the whole World and all that it contains. If you practice it every two days, Allah^{azwj} Forgives you during the time in between. For your practicing it every Friday or every month or every year, Allah^{azwj} Grants you forgiveness during the time in between.

Perform four Rak'at Salat. Begin the Salat complete the recitations and then say: 'Allah^{azwj} is free of defects, all praise belongs to Allah, no one, other than Allah^{azwj} deserves to be worshiped and Allah^{azwj} is Great fifteen times. In Ruku' position, say it ten times. After Ruku', when standing, say it ten times.

In the first sajdah say it ten times. When sitting between the two sajdah say it ten times. In the second sajdah say it ten times. After the second sajdah before standing-up for the second Rak'at say it ten times. This amounts to seventy-five Tasbihah, which makes it three hundred Tasbihah in one Rak'at and in four Rak'at Salat it becomes one thousand two hundred Tasbihah, Tahlilah, Tahmidah and Takbirah. You may perform this Salat during the day or night as you wish.'

'It is in a Hadith from Ibrahim ibn 'Abd al-Hamid and abu al-Hassan^{asws} has said the following. 'In the first Rak'at after the first Chapter of the Holy Quran recite Chapter 99. In the second Rak'at you should recite Chapter 100, in the third Rak'at recite Chapter 110 and in the fourth Rak'at read Chapter 112 of the Holy Quran.' I then asked, 'What is the reward for this Salat?' The Imam^{asws} replied, 'If his sins are as many as grains of sand in a pile, Allah^{azwj}

forgives him. 'Imam^{asws} then looked at me and said: 'This is for you and your people only.'

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ صَلَّى صَلَاةَ جَعْفَرٍ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِجَعْفَرٍ قَالَ إِي وَ اللَّهِ .

Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Hakam ibn Miskin from Ishaq ibn 'Ammar who has said the following:

'I asked abu' Abd Allah^{asws} 'If one performs Salat of Ja'far, does Allah^{azwj}, the Grants him a reward like that which the Messenger of Allah^{saww} mentioned for Ja'far?' The Imam^{asws} said: 'Yes, by Allah^{azwj}, He does so.'

Salat of Syeda Fatimah al-Zahra^{asws}

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ مُتَنَّى الْحَنَاطِ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ صَلَّى مِنْ صَلَاتِي بِمَائَتِي مَرَّةً فَلَهُ اللَّهُ أَحَدٌ فِي كُلِّ رَكْعَةٍ خَمْسُونَ مَرَّةً لَمْ يُقْبَلْ وَبَيْنَهُ وَبَيْنَ اللَّهِ ذَنْبٌ إِلَّا غُفِرَ لَهُ .

Ali ibn Mohammed and others have narrated from Sahl ibn Ziyad from Ali ibn Hakam from Muthanna al-Hannat from abu Basir who has said the following:

'I heard abu' Abd Allah^{asws} saying: 'One who performs, four Rak'at Salat and reads two hundred times Qul Ho wallah Ho (Chapter 112 of the Holy Quran), fifty times in each Rak'at, does not move away with any of his sins before Allah^{azwj} without being forgiven.'

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كَانَ النَّصْفُ مِنْ سَعْبَانَ فَصَلِّ أَرْبَعَ رَكْعَاتٍ تَقْرَأُ فِي كُلِّ رَكْعَةٍ الْحَمْدَ وَفُلَّ اللَّهُ أَحَدٌ مِائَةً مَرَّةً فَإِذَا فَرَغْتَ فَقُلِ اللَّهُمَّ إِنِّي إِلَيْكَ فَاقِرٌ وَإِنِّي عَائِدُ بِكَ وَمِنْكَ خَائِفٌ وَبِكَ مُسْتَجِيرٌ رَبِّ لَا تُبَدِّلْ اسْمِي رَبِّ لَا تُغَيِّرْ جِسْمِي رَبِّ لَا تُجْهَدْ بِلَايِي أَعُوذُ بِعَفَاكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ وَأَعُوذُ بِكَ مِنْكَ جَلَّ تَنَائُوكَ أَنْتَ كَمَا أَتَنَيْتَ عَلَيَّ نَفْسِكَ وَفَوْقَ مَا يَقُولُ الْفَائِلُونَ قَالَ وَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَوْمَ سَبْعَةِ وَعَشْرِينَ مِنْ رَجَبٍ نُبِّيَ فِيهِ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) مَنْ صَلَّى فِيهِ أَيَّ وَقْتٍ شَاءَ اثْنَتَيْ عَشْرَةَ رَكْعَةً يَقْرَأُ فِي كُلِّ رَكْعَةٍ بِأَمِّ الْقُرْآنِ وَ سُورَةَ مَا تَبَسَّرَ فَإِذَا فَرَغَ وَ سَلَّمَ جَلَسَ مَكَانَهُ ثُمَّ قَرَأَ أَمَّ الْقُرْآنِ أَرْبَعَ مَرَّاتٍ وَ الْمُعَوِّذَاتِ الثَّلَاثِ كُلِّ وَاحِدَةٍ أَرْبَعَ مَرَّاتٍ فَإِذَا فَرَغَ وَ هُوَ فِي مَكَانِهِ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَرْبَعَ مَرَّاتٍ

ثُمَّ يَقُولُ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئًا أَرْبَعَ مَرَّاتٍ ثُمَّ يَدْعُو فَلَا يَدْعُو بِشَيْءٍ إِلَّا اسْتَجِيبَ لَهُ فِي كُلِّ حَاجَةٍ إِلَّا أَنْ يَدْعُوَ فِي جَانِحَةِ قَوْمٍ أَوْ قَطِيعَةِ رَحِمٍ .

Ali ibn Mohammed has narrated in a marfu manner who has said the following:

'Abu' Abd Allah^{asws} has said that on the night of the middle of the month of Sha'ban perform four Rak'at Salat. In every Rak'at read al-Fatihah and Qul Ho wallah Ho (Chapter 112) one hundred times. After completing say, 'O Allah, I have needs from You. I seek protection with You^{azwj} and I am afraid of Your^{azwj} (Wrath). I plead before You^{azwj} for Your^{azwj} Protection. O Allah^{azwj}, do not replace my name and do not Change my body. O my Allah^{azwj}, do not Make my trial extremely hard.

I seek your protection with Your^{azwj} pardon against Your^{azwj} punishment, I seek protection with Your^{azwj} Pleasure against Your Wrath, I seek protection with Your^{azwj} mercy against Your^{azwj} punishment, I seek protection with You^{azwj} from You^{azwj}. Your^{azwj} Praise is exalted. You^{azwj} are just as You^{azwj} have said You^{azwj} are and beyond what others say. 'The narrator has said that abu 'Abd Allah^{asws} then said this, 'On the twenty-seventh of the month of Rajab the Messenger of Allah^{saww} gave people this information.

It said: "One can perform a Salat, any time he wants, of twelve Rak'at. In each Rak'at he can recite al-Fatihah and another chapter from the Holy Quran. After completing and saying Salam, sits in his place, then reads al-Fatihah four times, chapters 112, 113 and 114 four times each. After completing while still in his place says four times, 'No one, other than Allah^{azwj}, deserves worship, Allah^{azwj} is Great, all Praise belongs to Allah^{azwj}, Allah^{azwj} is free of all defects and there is no means and power other than the power and means of Allah^{azwj}.' Then says four times, 'O Allah^{azwj}, (be a witness that) Allah^{azwj} is my Allah. I do not consider anyone as His^{azwj} partner.' Then he may ask for his wishes. His wishes will be made to come true about everything except for the destruction of a people or the destruction of good relations with relatives.'

Salat for Istikharah

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلَبِيِّ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) صَلَّى رَكَعَتَيْنِ وَاسْتَخَرَّ اللَّهَ فَوَّ اللَّهُ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Khalid from al-Nadr ibn al-Suwayd from Yahya al-Halabiy from 'Amr ibn Hurayth who has said the following:

'Abu 'Abd Allah^{asws} has said: 'Perform two Rak'at Salat and ask Allah^{azwj} to choose for you what is good. By Allah^{azwj}, if a Muslim asks Allah^{azwj} to Choose for him what is good, He^{azwj} certainly chooses for him as such.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ شَيْمِرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا هَمَّ بِأَمْرٍ حَجَّ أَوْ عُمَرَةَ أَوْ بَيْعَ أَوْ شِرَاءً أَوْ عَثِقَ تَطَهَّرَ ثُمَّ صَلَّى رَكَعَتَيِ الْإِسْتِخَارَةِ فَقَرَأَ فِيهِمَا بِسُورَةِ الْحَشْرِ وَبِسُورَةِ الرَّحْمَنِ ثُمَّ يَفْرَأُ الْمُعَوِّذَيْنِ وَفَلَّ هُوَ اللَّهُ أَحَدًا إِذَا فَرَغَ وَهُوَ جَالِسٌ فِي دُبُرِ الرَّكَعَتَيْنِ ثُمَّ يَقُولُ اللَّهُمَّ إِنْ كَانَ كَذَا وَكَذَا خَيْرًا لِي فِي دِينِي وَدُنْيَايَ وَعَاجِلِ أَمْرِي وَآجِلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَيَسِّرْهُ لِي عَلَى أَحْسَنِ الْوُجُوهِ وَاجْمَلِهَا اللَّهُمَّ وَ إِنْ كَانَ كَذَا وَكَذَا شَرًّا لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي وَعَاجِلِ أَمْرِي وَآجِلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاصْرِفْهُ عَنِّي رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْزِمْ لِي عَلَى رُشْدِي وَ إِنْ كَرِهْتَ ذَلِكَ أَوْ أَبَيْتَهُ نَفْسِي .

Ali ibn Ibrahim has narrated from his father from 'Uthman ibn 'Isa from 'Amr ibn Shimr from Jabir who has said the following:

'Abu Ja'far^{asws} has said: 'Whenever Ali ibn al-Hussain^{asws} would think of performing Hajj, 'Umrah or buying, selling or setting free a slave, he would first cleanse himself (take Wuzu' or bath), then perform two Rak'at Salat for Istikharah in which he read chapters 55 and 59. After completing Salat Imam^{asws} would read chapters 113, 114 and 112 while still in a sitting position. He^{asws} then say, 'O Allah^{azwj}, if such and such thing is good for me in this

world and for my religion, immediately or later, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allah^{azwj} Grant Mohammed and his family a compensation worthy of their serving Your^{azwj} cause), please Make it easy for me in the best manner and make it come beautiful. O Allah, if such and such thing is bad for my religion and my worldly matters immediately or later, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allah^{azwj} Grant Mohammed and his family a compensation worthy of their^{asws} serving Your^{azwj} cause), please keep it away from me. O Allah^{azwj}, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allah^{azwj} Grant Mohammed^{saww} and his family^{asws} a compensation worthy of their serving Your^{azwj} cause), please Grant me determination with guidance even if I dislike it and my soul refuses.'

Salat for Sustenance

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ صَفْوَانَ بْنِ بَحْيَى عَنِ ابْنِ مُسْكَانَ عَنِ مُحَمَّدِ بْنِ عَلِيِّ الْحَلْبِيِّ قَالَ شَكَرًا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْفَاقَةَ وَالْحُرْفَةَ فِي التَّجَارَةِ بَعْدَ بَسَارٍ قَدْ كَانَ فِيهِ مَا يَتَوَجَّهُ فِي حَاجَةِ إِبْرَاهِيمَ عَلَيْهِ الْمَعِيشَةُ فَأَمَرَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنْ يَأْتِيَ مَقَامَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَيْنَ الْقَبْرِ وَالْمِنْبَرِ فَيُصَلِّي رَكَعَتَيْنِ وَيَقُولُ مِائَةَ مَرَّةٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ وَفِدْرَتِكَ وَبِعِزَّتِكَ وَمَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُبَيِّسَ لِي مِنَ التَّجَارَةِ أَوْسَعَهَا رِزْقًا وَأَعْمَهَا فَضْلًا وَخَيْرَهَا عَاقِبَةً قَالَ الرَّجُلُ فَقَعَلْتُ مَا أَمَرْتَنِي بِهِ فَمَا تَوَجَّهْتُ بَعْدَ ذَلِكَ فِي وَجْهِ إِبْرَاهِيمَ رِزْقِي اللَّهُ .

Mohammed ibn Isma'il has narrated from al-Fadl ibn Shadhan from Safwan ibn Yahya from ibn Muskan from Mohammed ibn Ali al-Halabiy who has said the following:

'A man complained before abu 'Abd Allah^{asws} against his poverty and deprivation in business after being affluent and that in whatever way he moves to make a living, he faces difficulties. Abu' Abd Allah^{asws} commanded him to go to the special place of the Messenger of Allah^{saww} which is between his grave and pulpit. 'Perform two Rak'at Salat there and say, one hundred times, 'O Allah^{azwj}, I appeal to You^{azwj} through Your^{azwj} power, Your^{azwj} Determination, Your^{azwj} Majesty and through whatever Your^{azwj} Knowledge has Encompassed, please facilitate my business and increase it for my sustenance in a way that is better and of good consequences.' The man has said that thereafter in whichever way I moved for business Allah^{azwj} Granted me benefits.'

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ أَبِي حَمْرَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ذُو عِيَالٍ وَعَلَيَّ دَيْنٌ وَقَدْ اسْتَدْتُّ حَالِي فَعَلِمْتَنِي دُعَاءً إِذَا دَعَوْتُ بِهِ رِزْقِي اللَّهُ مَا أَقْضِي بِهِ دَيْنِي وَأَسْتَعِينُ بِهِ عَلَى عِيَالِي فَقَالَ يَا عَبْدَ اللَّهِ تَوَضَّأْ وَاسْبُغْ وَضوءَكَ ثُمَّ صَلِّ رَكَعَتَيْنِ نِيْمَ الرُّكُوعِ وَالسُّجُودِ فِيهِمَا ثُمَّ قُلْ يَا مَاجِدُ يَا وَاحِدُ يَا كَرِيمُ اتَّوَجَّهْتُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّكَ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي اتَّوَجَّهْتُ بِكَ إِلَى اللَّهِ رَبِّكَ وَرَبِّ كُلِّ شَيْءٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِهِ وَأَسْأَلُكَ نَفْحَةً مِنْ نَفْحَاتِكَ وَفَتْحًا يَسِيرًا وَرِزْقًا وَاسِعًا أَلْمُ بِهِ شِعْنِي وَأَقْضِي بِهِ دَيْنِي وَأَسْتَعِينُ بِهِ عَلَى عِيَالِي .

A number of our people have narrated from Ahmad ibn Mohammed ibn 'Isa from Ahmad ibn abu Dawud from abu Hamzah who has said the following:

'Abu Ja'far^{asws} has said that a man came to the Holy Prophet^{saww} and said: 'O Messenger of Allah^{saww}, I am a man with (a large) family, indebted; and my condition has become difficult. Please teach me a prayer through which Allah^{azwj} will provide me enough to pay my debts and help my family.' The

Messenger of Allah^{saww} said: 'Take Wuzu' properly, then perform two Rak'at Salat with complete Ruku' and sajdah in both Rak'at. Thereafter say, "O owner of Glory, O the only One, O gracious, I turn to You^{azwj} through Mohammed^{saww}, Your^{azwj} Prophet, the Prophet^{saww} of mercy. O Mohammed^{saww}, O Messenger of Allah^{saww}, I have turned through you^{saww} to Allah^{azwj}, your Allah^{azwj} and the Allah^{azwj} of all things. Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed (O Allah grant Mohammed^{saww} and his family^{asws} compensation worthy of their serving Your^{azwj} cause). I appeal to You^{azwj} for relief from that with which You^{azwj} Grant relief, an easy success and vast sustenance with which I can overcome my difficulties, pay my debts and help my family.'

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عُرْوَةَ ابْنِ أَخْتِ شُعَيْبِ الْعَقْرُقُوفِيِّ عَنْ خَالِهِ شُعَيْبِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ جَاعَ فَلْيَتَوَضَّأْ وَ لْيُصَلِّ رَكَعَتَيْنِ ثُمَّ يَقُولُ يَا رَبِّ إِنِّي جَائِعٌ فَأَطْعِمْنِي فَإِنَّهُ يُطْعَمُ مِنْ سَاعَتِهِ .

Ali ibn Mohammed has narrated from ' Abd Allah, who from Ibrahim ibn Ishaq from 'Abd Allah ibn Ahmad from al-Hassan ibn 'Urwah son of the sister of Shu'ayb al-'Aqarqufiy from his maternal uncle, Shu'ayb, who has said the following:

'Abu 'Abd Allah^{asws} said to me, 'If one feels hungry he should perform Wuzu' and recite two Rak'at Salat, and then say, "O my Allah^{azwj}, I am hungry. Please feed me." He will be fed within the same hour.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا عَدَوْتُ فِي حَاجَتِكَ بَعْدَ أَنْ تَجِبَ الصَّلَاةَ فَصَلِّ رَكَعَتَيْنِ فَإِذَا فَرَغْتَ مِنَ التَّسْبِيحِ قُلْتَ اللَّهُمَّ إِنِّي عَدَوْتُ أَلْتَمِسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي فَارْزُقْنِي رِزْقًا حَلَالًا طَيِّبًا وَ أَعْطِنِي فِيمَا رَزَقْتَنِي الْعَاقِبَةَ تُعِيدُهَا ثَلَاثَ مَرَّاتٍ ثُمَّ تُصَلِّي رَكَعَتَيْنِ أُحْرَاوِينَ فَإِذَا فَرَغْتَ مِنَ التَّسْبِيحِ قُلْتَ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ عَدَوْتُ بَعِيرَ حَوْلِ مَنِّي وَ لَا قُوَّةَ وَ لَكِنْ بِحَوْلِكَ يَا رَبِّ وَ قُوَّتِكَ وَ أَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَ الْقُوَّةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَكَّةِ هَذَا الْيَوْمِ وَ بَرَكَةِ أَهْلِهِ وَ أَسْأَلُكَ أَنْ تَرْزُقْنِي مِنْ فَضْلِكَ رِزْقًا وَاسِعًا طَيِّبًا حَلَالًا تُسَوِّفُهُ إِلَيَّ بِحَوْلِكَ وَ قُوَّتِكَ وَ أَنَا خَافِضٌ فِي عَاقِبَتِكَ تَقُولُهَا ثَلَاثًا .

Ali ibn Ibrahim has narrated from his father, who from ' Abd Allah ibn al-Mughirah from al-Walid ibn Sabih, who has said the following:

'Abu 'Abd Allah^{asws} has said that when you in the morning, after Salat, want to go to work, perform two Rak'at Salat. After saying the Tashhud say, 'O Allah^{azwj}, I have attended this morning and I seek favour through Your^{azwj} Generosity, as You^{azwj} have Commanded, in the form of lawful and fine sustenance with which, You^{azwj} will Grant me good health. 'Say it three times.

Then perform another two Rak'at Salat. At the end of Tashhud say, 'By the Power and Means of Allah^{azwj}, I attend this morning not by my own power and means, but by Your^{azwj} Power and Means, O Allah^{azwj}, and I disassociate from all powers and means. O Allah^{azwj}, I appeal to You^{azwj} for the blessings of this day and the blessings of the people of this day. I appeal before You^{azwj} to Grant me through Your^{azwj} generosity vast, fine and lawful sustenance which You^{azwj} will send to me by Your^{azwj} Means and Power so I can live affluently in good health.' Say it three times.'

Salat for One's Needs

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ زِيَادِ الْقُنْدِيِّ عَنْ عَبْدِ الرَّحِيمِ الْقَصِيرِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ جَعَلْتُ فِدَاكَ إِنِّي اخْتَرَعْتُ دُعَاءً قَالَ دَعْنِي مِنْ اخْتِرَاعِكَ إِذَا نَزَلَ بِكَ أَمْرٌ فَأَفْرَعْ إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَصَلِّ رَكَعَتَيْنِ تُهْدِيهِمَا إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قُلْتُ كَيْفَ أَصْنَعُ قَالَ تَغْتَسِلُ وَتُصَلِّي رَكَعَتَيْنِ تَسْتَفْتِحُ بِهِمَا افْتِتَاحَ الْفَرِيضَةِ وَتَشْهَدُ تَشْهَدَ الْفَرِيضَةِ فَإِذَا فَرَعْتَ مِنَ التَّشْهَدِ وَسَلَّمْتَ قُلْتَ اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَرْجِعُ السَّلَامُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْ رُوحَ مُحَمَّدٍ مِنِّي السَّلَامَ وَ أَرْوَاحَ الْأَيِّمَةِ الصَّادِقِينَ سَلَامِي وَ ارْزُقْ عَلَيَّ مِنْهُمْ السَّلَامَ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكَعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَتَيْنِي عَلَيْهِمَا مَا أَمَلْتُ وَ رَجَوْتُ فِيكَ وَ فِي رَسُولِكَ يَا وَلِيَّ الْمُؤْمِنِينَ ثُمَّ تَخَرُّ سَاجِدًا وَ تَقُولُ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ أَرْبَعِينَ مَرَّةً ثُمَّ ضَعَّ خَدَّكَ الْأَيْمَنَ فَنَقُولُهَا أَرْبَعِينَ مَرَّةً ثُمَّ ضَعَّ خَدَّكَ الْأَيْسَرَ فَنَقُولُهَا أَرْبَعِينَ مَرَّةً ثُمَّ تَرْفَعُ رَأْسَكَ وَ تَمُدُّ يَدَكَ وَ تَقُولُ أَرْبَعِينَ مَرَّةً ثُمَّ تَرُدُّ يَدَكَ إِلَى رِقَبَتِكَ وَ تَلُوذُ بِسَبَابَتِكَ وَ تَقُولُ ذَلِكَ أَرْبَعِينَ مَرَّةً ثُمَّ خُذْ لِحْيَتَكَ بِيَدِكَ الْيُسْرَى وَ ابْنِكْ أَوْ تَبَاكٍ وَ قُلْ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ أَشْكُو إِلَى اللَّهِ وَ إِلَيْكَ حَاجَتِي وَ إِلَى أَهْلِ بَيْتِكَ الرَّاشِدِينَ حَاجَتِي وَ بِكُمْ أُنَوِّجُهُ إِلَى اللَّهِ فِي حَاجَتِي ثُمَّ تَسْجُدُ وَ تَقُولُ يَا اللَّهُ يَا اللَّهُ حَتَّى يَقْطَعَ نَفْسُكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَأَنَا الضَّامِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ لَا يَبْرَحَ حَتَّى تُفْضَى حَاجَتُهُ .

Ali ibn Ibrahim has narrated from Ahmad ibn Mohammed from abu' Abd Allah from Ziyad al-Qandiy, who from 'Abd al-Rahim al-Qasir who has said the following:

'I visited abu 'Abd Allah^{asws} and said: 'I pray to Allah^{azwj} to keep my soul in service for your cause; I have invented a prayer.' Imam^{asws} said: 'Keep your invention away from me. When you face a difficult condition, seek asylum with the Messenger of Allah^{saww}, perform two Rak'at Salat, as a present to the Messenger of Allah^{saww}.' I then asked, 'How should I do it?' Imam^{asws} said: 'Take a bath, perform two Rak'at Salat, begin just as you do in obligatory Salat and read the Tashud just as you do in obligatory Salat.

At the end of Tashhud and Salam recite, "O Allah^{azwj}, You^{azwj} are Salam, from You^{azwj} comes safety, to You^{azwj} returns safety, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed (O Allah^{azwj} Grant Mohammed^{saww} and his family^{asws} a compensation worthy of their serving Your^{azwj} cause). Deliver my salutation to Mohammed^{saww} and the Spirits of truthful 'A'immah^{asws} and may salam be upon myself from them^{asws} as well as the Blessing of Allah^{azwj}. O Allah^{azwj}, these two (Rak'at Salat) are my gift to the Messenger of Allah^{saww}. Please Grant to me the reward that I wished and about which I placed my hopes before You^{azwj} and Your Messenger^{saww}, O Guardian of the believers."

Then go into sajdah and say, "O the Living One^{azwj}, the Guardian, the Living who never dies, O the Living One^{azwj}, no one other than You^{azwj}, deserves worship, O the owner of glory, and grace, O merciful above all merciful ones"- forty times.

Then place the right side of your face on the ground and say the above forty times. Then place the left side of your face on the ground and say the same forty times. Raise thereafter your head, stretch your hands and say the above forty times. Then hold your beard with your left hand, weep or make a weeping face and say, "O Mohammed, the Messenger of Allah^{saww}, I complain before Allah^{azwj} and before you^{saww} about my needs as well as

before your AhlalBayt (members of your family), the right guides about my needs, through you I turn to Allah^{azwj} about my needs."

Then make sajdah and say, "O Allah^{azwj}, O Allah^{azwj}," for a full breath, Allahumma Salli Ala Mohammed wa 'Ali Mohammed (O Allah^{azwj} Grant Mohammed^{saww} and his family^{asws} a compensation worthy of their serving Your^{azwj} cause).' Please grant my wishes and needs.'

'Abu 'Abd Allah^{asws} has said: 'I guarantee from Allah^{azwj} that He^{azwj} will not leave your needs and wishes without being met and fulfilled.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الرَّجُلِ يَحْزَنُهُ الْأَمْرُ أَوْ يُرِيدُ الْحَاجَةَ قَالَ يُصَلِّي رَكَعَتَيْنِ يقرأ فِي إِحْدَاهُمَا قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الْأُخْرَى مَرَّةً ثُمَّ يَسْأَلُ حَاجَتَهُ

Ali ibn Ibrahim has narrated from his father from certain individuals of our people in a marfu' manner who has said the following:

'Abu' Abd Allah^{asws} has said that if a man is sad and depressed about something or because of an unfulfilled wish, he should perform two Rak'at Salat. In one he should recite Qul Ho Wallah Ho (Chapter 112 of the Holy Quran) one thousand times and in the second Rak'at once, then ask for his wish.'

Salat for One who is Afraid

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَّاءِ عَنْ أَبَانَ عَنْ حَرِيرِ بْنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ اتَّخَذَ مَسْجِدًا فِي بَيْتِكَ فَإِذَا خِفْتَ شَيْئًا فَالْبَسْ ثَوْبَيْنِ غَلِيظَيْنِ مِنْ أَعْلَظِ ثِيَابِكَ وَ صَلِّ فِيهِمَا ثُمَّ اجْثُ عَلَى رُكْبَتَيْكَ فَاصْرُخْ إِلَى اللَّهِ وَ سَلِّ الْجَنَّةَ وَ تَعَوَّذْ بِاللَّهِ مِنْ شَرِّ الَّذِي تَخَافُهُ وَ إِيَّاكَ أَنْ يَسْمَعَ اللَّهُ مِنْكَ كَلِمَةً بَعْثِي وَ إِنْ أُعْجِبَكَ نَفْسُكَ وَ عَشِيرَتُكَ .

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Washsha' from Aban from Hariz who has said the following:

'Abu 'Abd Allah^{asws} has said to assign a place in your home as Masjid. If something frightens you, dress in two pieces of your roughest clothes and perform Salat with them. Thereafter rise on your knees and call for help, cry out before Allah^{azwj}, ask Him^{azwj} for paradise, beg Him^{azwj} for protection against whatever has frightened you. Beware of having Allah^{azwj} to hear from you rebellious words (about yourself) even though you may feel very proud of yourself or your tribe.'

Salat of the One who intends to Travel

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا اسْتَخْلَفَ عَبْدٌ عَلَى أَهْلِهِ بِخِلَافَةٍ أَفْضَلَ مِنْ رَكَعَتَيْنِ يَرْكَعُهُمَا إِذَا أَرَادَ سَفْرًا يَقُولُ اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ أَمَانَتِي وَ خَوَاتِيمَ عَمَلِي إِلَّا أَعْطَاهُ اللَّهُ مَا سَأَلَ .

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy, from al-Sakuniy who has said the following:

'Abu 'Abd Allah^{asws} has said that the Messenger of Allah^{saww} has said: 'A servant (of Allah^{azwj}) is not able to leave a successor among his people in his absence better than two Rak'at Salat. It is a Salat that he performs when leaving for a journey. He should say, "O Allah^{azwj}, I leave myself, my family, my properties, my religion, and my worldly affairs, the affairs of my next life, my trust and the consequences of my deeds in Your^{azwj} trust." He^{azwj} Grants him what he has asked.'

Salat for Thanksgiving

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ فِي صَلَاةِ الشُّكْرِ إِذَا أَنْعَمَ اللَّهُ عَلَيْكَ بِنِعْمَةٍ فَصَلِّ رَكَعَتَيْنِ تَقْرَأُ فِي الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَفَلَّ هُوَ اللَّهُ أَحَدٌ وَتَقْرَأُ فِي الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَفَلَّ يَا أَيُّهَا الْكَافِرُونَ وَتَقُولُ فِي الرَّكَعَةِ الْأُولَى فِي رُكُوعِكَ وَسُجُودِكَ الْحَمْدُ لِلَّهِ شُكْرًا شُكْرًا وَحَمْدًا وَتَقُولُ فِي الرَّكَعَةِ الثَّانِيَةِ فِي رُكُوعِكَ وَسُجُودِكَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَجَابَ دُعَائِي وَأَعْطَانِي مَسْأَلَتِي .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Ismail from abu Isma'il al-Sarraj from Hamn ibn Kharijah who has said the following:

'Abu 'Abd Allah^{asws} has said that when Allah^{azwj} Grants you a bounty, you should perform two Rak'at Salat. In the first Rak'at recite al-Fatihah al-Kitab and Chapter 112 of the Holy Quran. In the second Rak'at recite al-Fatihah al-Kitab and Chapter 109 of the Holy Quran. In Ruku' and Sajdah of the first Rak'at say, 'All praise belongs to Allah^{azwj}, with thanks, a great deal of thanks and praise.' In Ruku' and Sajdah of the second Rak'at, say, 'All praise belongs to Allah^{azwj} who Answers my prayers and Grants my wishes.'

Salat for the One who Wants to get Married

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ رَجُلًا وَهُوَ يَقُولُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ إِنِّي رَجُلٌ قَدْ أَسْنَنْتُ وَقَدْ تَزَوَّجْتُ امْرَأَةً بَكَرًا صَغِيرَةً وَ لَمْ أَدْخُلْ بِهَا وَ أَنَا أَخَافُ إِذَا أَدْخُلْتُ بِهَا عَلَى فِرَاشِي أَنْ تَكْرَهَنِي لِخِضَابِي وَ كِبَرِي فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذَا دَخَلْتَ فَمَرُّهُمْ قَبْلَ أَنْ تَصِلَ إِلَيْكَ أَنْ تَكُونَ مُتَوَضِّئَةً ثُمَّ أَنْتَ لَا تَصِلُ إِلَيْهَا حَتَّى تَتَوَضَّأَ وَ تُصَلِّيَ رَكَعَتَيْنِ ثُمَّ مَجِدُ اللَّهُ وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ ادْعُ اللَّهَ وَ مَرُّ مِنْ مَعَهَا أَنْ يُؤْمِنُوا عَلَى دُعَائِكَ وَ فَلَ اللَّهُمَّ ارْزُقْنِي إِنْهَا وَ وُدَّهَا وَ رِضَاهَا وَ رِضْنِي بِهَا ثُمَّ اجْمَعْ بَيْنَنَا بِأَحْسَنِ اجْتِمَاعٍ وَ أَسْرَّ انْتِثَابٍ فَإِنَّكَ تُحِبُّ الْحَلَالَ وَ تَكْرَهُ الْحَرَامَ ثُمَّ قَالَ وَ اعْلَمْ أَنَّ الْإِلْفَ مِنَ اللَّهِ وَ الْفِرْكَ مِنَ الشَّيْطَانِ لِيُكْرَهُ مَا أَحَلَّ اللَّهُ .

A number of our people have narrated from Ahmad ibn Mohammed from ibn Mahbub from Jamil ibn Salih from abu Basir who has said the following:

'I heard a man saying to abu Ja'far^{asws} 'I pray to Allah^{azwj} to keep my soul in service for your cause, I am an aged man. I have married a young girl. I have not gone near her yet. I am afraid when I go near her she is going to find out of my old age and that I dye on my beard she may dislike me.' Abu Ja'far^{asws} said: 'When you are there, ask her before approaching you to take Wuzu'. You also, should not approach her before taking Wuzu' and performing two Rak'at Salat. Thereafter, speak of glory of Allah^{azwj} and say, 'Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed' (O Allah^{azwj} Grant Mohammed^{saww} and his family^{asws} compensation worthy of their serving Your^{azwj} cause). Thereafter ask her and others present with her to say A'min (O Allah^{azwj} Grant his wishes). Thereafter say, "O Allah^{azwj}, provide her enough reasons to be kind

to me, love me and be happy with me and grant me enough reason to be happy with her, bring us together in the best form of gathering, and the happiest kindness; You love lawfulness and dislike unlawfulness.' The Imam^{asws} then said: 'You must bear in mind that kindness comes from Allah^{azwj} and hate comes from Satan so that people dislike what Allah^{azwj} has made lawful.'

و بهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا تَزَوَّجَ أَحَدُكُمْ كَيْفَ يَصْنَعُ قُلْتُ لَا أُدْرِي قَالَ إِذَا هَمَّ بِذَلِكَ فَلْيُصَلِّ رَكَعَتَيْنِ وَ يَحْمَدُ اللَّهَ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ فَقَدِّرْ لِي مِنَ النِّسَاءِ أَعْهَنَ فَرْجًا وَ أَحْفَظْهُنَّ لِي فِي نَفْسِهِنَّ وَ فِي مَالِي وَ أَوْسَعَهُنَّ رِزْقًا وَ أَعْظَمَهُنَّ بَرَكَهً وَ قَدِّرْ لِي وَلَدًا طَيِّبًا تَجْعَلُهُ خَلْفًا صَالِحًا فِي حَيَاتِي وَ بَعْدَ مَمَاتِي .

Through the same chain of narrators as that of the previous Hadith from Ahmad ibn Mohammed from al-Qasim ibn Yahya from his grandfather, al-Hassan ibn Rashid from abu Basir who has said the following:

'Abu' Abd Allah^{asws} once said to me, 'When anyone of you likes to get married, what does he need to do?' I replied, 'I do not know.' The Imam^{asws} then said: 'When one of you has such intention, he should first perform two Rak'at Salat and praise Allah. Thereafter, say, "O Allah^{azwj}, I like to get married. Determine for me of women the most protective of her privacy, the most chaste in conjugal matters, protective of myself and my property and of a vast share of sustenance, of the greatest in blessing, and determine for me a fine son who will succeed me as a virtuous one in my lifetime and when I die.'

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ أَرَادَ أَنْ يُحْبَلَ لَهُ فَلْيُصَلِّ رَكَعَتَيْنِ بَعْدَ الْجُمُعَةِ يُطِيلُ فِيهِمَا الرُّكُوعَ وَ السُّجُودَ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ زَكَرِيَّا إِذْ قَالَ رَبِّ لَا تَذَرْنِي فَرْدًا وَ أَنْتَ خَيْرُ الْوَارِثِينَ اللَّهُمَّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ اللَّهُمَّ بِاسْمِكَ اسْتَحَلَّهَا وَ فِي أَمَانَتِكَ أَخَذْتُهَا فَإِنْ قَضَيْتَ فِي رَحْمَتِكَ وَلَدًا فَاجْعَلْهُ غُلَامًا وَ لَا تَجْعَلْهُ لِلشَّيْطَانِ فِيهِ نَصِيبًا وَ لَا شِرْكَاءَ .

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from a man from Mohammed ibn Muslim who has said the following:

'Abu Ja'far^{asws} has said: 'If one wants that his wife become pregnant, he should perform two Rak'at Salat after Friday Salat. In this Salat he should prolong his Ruku' and sajdah and then say, "O Allah^{azwj}, I ask You^{azwj} just what Zakariah^{as} asked You^{azwj} for, O my Allah^{azwj}, (rabbi) do not leave me lonely (childless) while You are the best (provider of) heir. O Allah^{azwj}, Grant me virtuous offspring. You^{azwj} hear (all prayers and appeals). O Allah^{azwj} through Your^{azwj} name she has become lawful for me and as Your^{azwj} trust, I have taken her as my wife. If You^{azwj} will decree a child in her womb, please make the child to be a righteous (honourable one, an intelligent) son and do not allow Satan to have a part or share in him.'

The Salat and Walayat of Amir-ul-Momineen^{asws}

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ مَا تَرَوِي هَذِهِ النَّاصِبَةَ قُلْتُ جُعِلَتْ فِدَاكَ فِيمَا دَا فَقَالَ فِي أَدَانِهِمْ وَ رُكُوعِهِمْ وَ سُجُودِهِمْ قُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّ أَبِيَّ بْنَ كَعْبٍ رَأَى فِي النَّوْمِ فَقَالَ كَذَبُوا فَإِنَّ دِينَ اللَّهِ عَزَّ وَ جَلَّ أَعَزُّ مِنْ أَنْ يُرَى فِي النَّوْمِ قَالَ فَقَالَ لَهُ سَدِيرُ الصَّيْرِقِيِّ جُعِلَتْ

ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَذَلِكَ اللَّهُ كَذَلِكَ اللَّهُ رَبُّنَا فَلَمَّا قَالَ ذَلِكَ أَوْحَى اللَّهُ إِلَيْهِ ارْكَعْ لِرَبِّكَ يَا مُحَمَّدُ فَرَكَعَ فَأَوْحَى اللَّهُ إِلَيْهِ وَهُوَ رَاكِعٌ فَلِ سُبْحَانَ رَبِّيَ الْعَظِيمِ فَفَعَلَ ذَلِكَ ثَلَاثًا ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ فَفَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَامَ مُنْتَصِبًا فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ فَخَرَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَاجِدًا فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ فَلِ سُبْحَانَ رَبِّيَ الْأَعْلَى فَفَعَلَ ذَلِكَ ثَلَاثًا ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ اسْتَوِ جَالِسًا يَا مُحَمَّدُ فَفَعَلَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَاسْتَوَى جَالِسًا نَظَرَ إِلَى عَظْمَتِهِ تَجَلَّتْ لَهُ فَخَرَّ سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ لَأَمْرٍ بِهِ فَسَبَّحَ أَيْضًا ثَلَاثًا فَأَوْحَى اللَّهُ إِلَيْهِ انْتَصِبْ قَائِمًا فَفَعَلَ فَلَمَّ يَرَى مَا كَانَ رَأَى مِنَ الْعَظْمَةِ فَمِنْ أَجْلِ ذَلِكَ صَارَتْ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ اقرَأْ بِالْحَمْدِ لِلَّهِ فَقرَأَهَا مِثْلَ مَا قرَأَ أَوْلًا ثُمَّ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ اقرَأْ إِنَّا أَنْزَلْنَاهُ فَإِنَّهَا نِسْبَتُكَ وَ نِسْبَةُ أَهْلِ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ فَعَلَ فِي الرُّكُوعِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً فَلَمَّا رَفَعَ رَأْسَهُ تَجَلَّتْ لَهُ الْعَظْمَةُ فَخَرَّ سَاجِدًا مِنْ تَلْقَاءِ نَفْسِهِ لَأَمْرٍ بِهِ فَسَبَّحَ أَيْضًا ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ بَيْتَكَ رَبُّكَ فَلَمَّا ذَهَبَ لِيَوْمِ قِيَلِ يَا مُحَمَّدُ اجْلِسْ فَجَلَسَ فَأَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ إِذَا مَا أَعَمَّتْ عَلَيْكَ قَسَمٌ بِاسْمِي فَأَلْهِمْ أَنْ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ صَلِّ عَلَى نَفْسِكَ وَ عَلَى أَهْلِ بَيْتِكَ فَقَالَ صَلَّى اللَّهُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي وَ قَدْ فَعَلَ ثُمَّ انْفَتَحَ فَإِذَا بِصُوفٍ مِنَ الْمَلَائِكَةِ وَ الْمُرْسَلِينَ وَ النَّبِيِّينَ قِيَلِ يَا مُحَمَّدُ سَلِّمْ عَلَيْهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَأَوْحَى اللَّهُ إِلَيْهِ أَنْ السَّلَامُ وَ التَّحِيَّةُ وَ الرَّحْمَةُ وَ الْبَرَكَاتُ أَنْتَ وَ ذُرِّيَّتُكَ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ لَا يَلْتَفِتَ بَسَارًا وَ أَوْلَى آيَةٍ سَمِعَهَا يَعُدُّ فَلِ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ آيَةً أَصْحَابِ الْيَمِينِ وَ أَصْحَابِ الشَّمَالِ فَمِنْ أَجْلِ ذَلِكَ كَانَ السَّلَامُ وَاحِدَةً تَجَاهُ الْقِبْلَةِ وَ مِنْ أَجْلِ ذَلِكَ كَانَ التَّكْبِيرُ فِي السُّجُودِ شُكْرًا وَ قَوْلُهُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لِأَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ ضَجَّةَ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّهْلِيلِ فَمِنْ أَجْلِ ذَلِكَ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَ مِنْ أَجْلِ ذَلِكَ صَارَتْ الرُّكْعَتَانِ الْأُولَيَانِ كَلِمًا أَحَدَتَ فِيهِمَا حَدَّثًا كَانَ عَلَى صَاحِبَيْهِمَا إِعَادَتُهُمَا فَهَذَا الْفَرَضُ الْأَوَّلُ فِي صَلَاةِ الزَّوَالِ يَعْنِي صَلَاةَ الظُّهْرِ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from ibn Udhaynah who has said the following:

Abu 'Abd Allah^{asws} asked me, 'What does the enemy narrate?' I then asked, 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, what kind of narration do you mean?' He said: 'It is about their Azan, Ruku and sajdah?'

I then said: they say: 'Ubay ibn Ka'b has seen them in a dream.' The Imam^{asws} said: 'They have spoken a lie. The religion of Allah^{azwj} is by far more exalted than being seen in a dream.'

The narrator has said that Sadir al-Sayrafiy then said: 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, please enlighten us about it.' Abu' Abd Allah^{asws} then said: 'When Allah^{azwj} took His Prophet^{saww} for a journey to His seven heavens; in the first heaven He^{azwj} granted him^{saww} blessing and in the second one He^{azwj} taught him^{saww} his obligations. Allah^{azwj} sent down a carriage that was made of light with forty types of various kinds of light therein, surrounded by the Throne of Allah^{azwj} that covers the eyesight of the on-lookers. One of those lights is yellow from which lowness is yellow. Another one is red because of which redness is red, yet another one is white because of which whiteness is white. The rest of them are like the number of the creatures in form of light and colours.'

In that carriage, there are rings and lines of silver. Thereafter He^{azwj} took him up in the heaven. The angels moved in all directions of the heaven and fell down in prostration saying, 'He is free of all defects and Most Holy. How similar is this light to the light of our Allah!' Jibril then said: 'Allah is Greater than can be described, Allah^{azwj} is Greater than can be described.' Then the doors of the Heaven opened, the angels gathered and saluted to the Holy

Prophet^{saww} in large groups saying, "O Mohammed, how is your brother? When you go back to earth tell that we salute him^{asws}." The Holy Prophet^{saww} asked them, "Do you know him^{asws}?" They replied, how can we forget him^{asws}? We were made (by Allah^{azwj}) to establish covenant and commitment to (follow and) support him; support you and his followers until the Day of Judgment.

We look the faces of his^{asws} followers five times every day - meaning thereby during the five times Salat. We say, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed (O Allah^{azwj} Grant Mohammed and his family compensation worthy of their serving Your^{azwj} cause).' The Messenger of Allah^{saww} thereafter has said: "Then my Allah^{azwj} granted me forty kinds of kinds of light of which no one resembled the ones given to me before. He^{azwj} Gave more rings and chains and took me to the second heaven.

When I arrived near the second heaven's door, the angels moved to all directions of the heaven and fell down in prostration saying, 'Free of all defects and Most Holy is the Allah^{azwj} of the angels and the spirit. How similar is this light to the light of our Allah^{azwj}!' Jibril^{as} then said: 'I testify that no one, other than Allah^{azwj}, deserves to be worshipped.' The angels^{as} then gathered asking, 'O Jibril^{as}, who is this with you?' He^{as} replied, 'This is Mohammed^{saww}.'

They then asked: 'Is he already commissioned to serve as the Messenger of Allah^{saww}?' He^{as} replied, 'Yes, he^{saww} is commissioned.'" The Holy Prophet^{saww} has said that they then came to me: Welcoming with Salutations and saying, "Tell your brother we salute him^{asws}." I^{saww} asked them, "Do you know him?" They replied, "How can we forget him? We were made (by Allah^{azwj}) to establish a covenant and commitment to (follow and) support him^{asws}; support you^{saww} and his followers until the Day of Judgment. We look on the faces of his^{asws} followers five times every day" - meaning thereby during the five times Salat.

'The Messenger of Allah^{saww} has said: "My Allah then gave me another forty kinds of the kinds of light of which no one was similar to the light given to me before, and increased the number of rings and chains. Then He^{azwj} took me up to the second heaven. The angels moved to all directions in the heaven and fell down in prostration saying, 'Free of all defects and Most Holy is the Allah^{azwj} of the angels and the spirit. What is this light that is so similar to the light of our Allah^{azwj}?' Jibril then said twice, 'I testify that only Allah deserves worship. The angels gathered and said: 'O Jibril, who is he^{saww} with you?' He^{as} (Jibril) replied, 'He is Mohammed^{saww}.' They asked, 'Is he commissioned (as messenger of Allah^{saww})?' Jibril^{as} answered, 'Yes, he is commissioned.'" The Holy Prophet^{saww} has said: "They (angels^{as}) came to me as if wanting to hold me in their arms and saluted me and said: 'Convey our salutations to you brother^{asws}.' I asked, 'Do you know him^{asws}?' They^{as} replied, 'Why we would not know him^{asws}? We are made to establish a solemn covenant of support in your^{saww} favour, in his^{asws} favour and in favour of his^{asws} followers until the Day of Judgment. We look at the faces of his^{asws} followers five times every day and night.' They meant thereby the times of each of five daily Salat.'

The Messenger of Allah^{saww} has said: "My Allah^{azwj} then gave me another forty different kinds of light of which no one was similar to the lights given to me^{saww} before. Then He^{azwj} took me up to the third Heaven. The angels moved to all directions in the Heaven and fell down in prostration saying, 'Free of all defects and Most Holy is the Allah^{azwj} of the angels and the spirit. What is this light that is so similar to the light of our Allah^{azwj}?' Jibril^{as} then said twice, 'I testify that Mohammed^{saww} is the Messenger of Allah^{azwj}.'

The angels^{as} all gathered and said: 'Welcome, we greet you^{saww}, O the first. Welcome, O the last, welcome, O the one who brings about resurrection and welcome the one who brings about distribution (distributor of Heavens and hell (one of the title of Imam Ali), Mohammed is the best of the Prophets^{saww} and Ali^{asws} is the best of the executors of the wills of the Prophets of Allah^{as}.'

'The Holy Prophet^{saww} has said: "They then saluted me and asked about my brother^{asws} and I said: 'He^{asws} is on earth. Do you know him^{asws}?' They replied, 'How can we forget him? We every year perform Hajj of Bayt al-Ma'mur where there is a white board on which there are the names of Mohammed^{saww}, Ali^{asws}, al-Hassan^{asws}, al-Hussain^{asws}, all A'immah and their followers until the Day of Judgment. We congratulate them every day and night five times' - meaning thereby the five times Salat - **'and they wipe their heads with their hands.'**

The Holy Prophet^{saww} has said: "My Allah then increased the number of the different types of lights for me by another forty kinds of light of which no one resembled the ones given to me before. He^{azwj} then took me higher until I^{saww} reached the fourth heaven where the angels did not say anything. I heard a low intensity sound as if vibrating inside the chests. The angels then gathered, the doors of the heaven opened and they came to welcome me^{saww}. Jibril then said: 'Come for Salat, come for Salat. Come to wellbeing, come to wellbeing.' The angels then said: 'They are two very familiar sounds.' Jibril then said: 'Salat is about to be performed, Salat is about to be performed.' The angels said: 'It is for his^{saww} followers until the Day of Judgment.' The angels then gathered and asked where is your brother^{asws}? I^{saww} replied, 'Do you know him^{asws}?' They replied, 'We know him^{asws} and his^{asws} followers. There are lights around Throne of Allah and in al-Bayt al-Ma'mur, there is a board light [on which there is a writing of light] and in this writing there are the names of Mohammed^{saww}, Ali^{asws}, al-Hassan^{asws}, al-Hussain^{asws}, A'immah^{asws} and their followers until the Day of Judgment from whom not even one man is increased or decreased.

This (written document) is our covenant and a document of commitment which is read to us every Friday.' Thereafter it was said to me; raise your head, O Mohammed^{saww}. I^{saww} raised my head, I^{saww} saw the levels of the heaven opened up, and the curtains rose. I^{saww} then was told, 'Look downward.' I^{saww} looked downward and I^{saww} saw a house like your house, this one, and a sacred precinct like this holy precinct. If I^{saww} were to drop something down from my hand, it would only fall on this house but not on another place. It then was said me, 'O Mohammed, this is the holy place and you are the Holy person; for every similitude there is something similar.'

Allah^{azwj} then sent Wahy (Inspiration) to me, 'O Mohammed go near the S'ad (a fountain at the foot of the Throne) wash the parts of your body that are used during sajdah, cleanse them and perform Salat) for the sake of your Allah.'

The Messenger of Allah^{saww} then went near the S'ad, the water that flows at the right foot of the Throne. The Messenger of Allah^{saww} touched the water with his right hand and for this reason Wuzu' is with the right hand.

Allah^{azwj} then sent 'Wahy' to him^{saww}, "Wash your face; you look to My^{azwj} Greatness, then wash your right arm and then your left arm; you receive my words (book) in your hand. Thereafter wipe your^{saww} head with your hand while still moist with the water of Wuzu' and your^{saww} feet up to your ankles; I^{azwj} like to bless you and allow you to step where no one, other than you, has ever stepped.' **This is the reason for 'Adan and Wuzu.'**

Then Allah^{azwj} Sent 'Wahy' to him^{saww}, 'O Mohammed, face the direction of the black-stone and speak of My^{azwj} Greatness an equal number of times as the number of My Curtains.' For this reason, the number of Takbir is seven, equal to the number of seven curtains. At the end of the Takbir, he^{saww} commenced Salat for this reason; commencement became a Sunnah (a noble tradition). The curtains are of parallel levels and in between every two level, there are oceans of light. This is the light, which Allah^{azwj} sent to Mohammed^{saww}, O Allah^{azwj} Grant compensation to Mohammed and his family worthy of their services to your cause.

For this reason, the number of (Takbir for) commencement is three because of the opening of the curtains three times. The number of Takbir, (altogether before commencement), are seven and the number of commencement three times.

When he^{saww} completed all Takbir and (takbir of) commencement, Allah^{azwj} sent him 'Wahy' to call Him^{azwj} by His^{azwj} name 'Bismillah...' and for this reason, the phrase the name of Allah, the Beneficent, and the Merciful" is placed before every Chapter of the Holy Quran.

Then Allah^{azwj} sent him^{saww} 'Wahy' to praise Him^{azwj}. When he^{saww} said: "All praise belongs to Allah, Lord of the worlds," the Holy Prophet^{saww} to himself said: "My thanks (to Allah)." Allah^{azwj} Sent him^{saww} 'Wahy' saying, "You just discontinued my praise. Call Me by My name." For this reason the phrase 'Alhamdu lil hay' most Beneficent' the most Merciful has come twice in al-Hamd. When the Holy Prophet reached the last word in al-Hamd he^{saww} said: "All praise belongs to Allah, Lord of the worlds all thanks.

Allah^{azwj} then sent him^{saww} 'Wahy', "You discontinued speaking of Me. Call Me by My name." For this reason, at the beginning of every Chapter there is the phrase, 'Bismillah Irrahman....-In the name of Allah, the Beneficent, and the Merciful." Thereafter Allah, the Most Majestic, the Most Glorious, sent him^{saww} 'Wahy', "O Mohammed, read about the relationship of your Allah, the most Holy, and the most High."**(I begin) in the Name of Allah, the Beneficent,**

the Merciful (112:1) (O Mohammed,) you must say, "He is Allah, Who is one only (112:2). Allah is Absolute (112:3). He does not have any child nor is He a child of others (112:4). There is no one equal to Him. (112:5)."

Then the 'Wahy' was held back from him^{saww} and the Messenger of Allah^{saww} said: "One the only one who is self-sufficient." Allah then sent him 'Wahy', ***"He does not have any child nor is He a child of others (112:4). There is no one equal to Him. (112:5)."*** Then Wahy was held back from him and the Messenger of Allah^{saww} said: "Thus is Allah. Thus is Allah, our Lord." When he said this Allah sent him 'Wahy', "Kneel down for Ruku' for the sake of your Allah, O Mohammed." He^{saww} knelt down for Ruku'. Allah^{azwj} then sent Wahy, while he was in Ruku' position, to say, "My Allah, the Great, is free of all defects." He^{saww} said this three times, Then Allah^{azwj} sent him Wahy, "Raise your head, O Mohammed." The Messenger of Allah^{saww} did as he was told to do and stood up straight. Allah^{azwj} sent Wahy, "Bow down in prostration for the sake of your Allah^{azwj}, O Mohammed." The Messenger of Allah^{saww} bowed down in prostration, and then Allah^{azwj} sent Wahy, say, "My Allah^{azwj} is free of all defects." He^{saww} said it three times. Then Allah^{azwj} sent Wahy, "Sit upright, O Mohammed^{saww}." He^{saww} did as he^{saww} was told. When he^{saww} sat upright he^{saww} looked at (signs of) His Greatness that appeared to him^{saww}, then, on his own he bowed down in prostration without anyone's command. He^{saww} said three times, "Allah is free of all defects." Allah then sent 'Wahy' that said: "Stand up straight." He^{saww} obeyed but he did not see (of the signs) of Greatness that had seen before and for this reason in Salat every Rak'at has one Ruku' and two sajdah.

Allah^{azwj}, then sent Wahy, "Read All praise belong to Allah, Cherisher of the worlds" (the first Chapter of the Holy Quran) and he^{saww} read as he^{saww} had done before. Allah^{azwj} then sent Wahy, "Read Chapter 97 of the Holy Quran; this Chapter speaks, of your relationship and the relationship of your family, until the Day of Judgment." In Ruku' he did just as he had done before, then he^{saww} did one sajdah. When he^{saww} raised his head (signs of) Greatness appeared to him^{saww}, he^{saww} then bowed down in prostration by his^{saww} own choice, without anyone's command and again he said: "Allah is free of all defects.

Allah^{azwj} sent Wahy: 'Raise your head, O Mohammed, your Allah has made you steadfast.' When he^{saww} wanted to stand up, he was told, "Sit down in your place, O Mohammed." He then sat down. Allah^{azwj} sent Wahy, "O Mohammed^{saww}, when I^{azwj} Grant you^{saww} a favour, you should call me by My name.' He^{saww} was inspired to say, "In the name of Allah, with (the help of) Allah, no one, other than Allah, deserves to be worshipped, and all beautiful names belong to Allah." Then Allah^{azwj} sent Wahy, "O Mohammed, ask compensation for yourself and say, 'Allahilmma Salli 'Ala Mohammed wa Ali Mohammed (O Allah Grant Mohammed and his family a compensation worthy of their serving Your^{azwj} cause)' which he^{saww} did as he^{saww} was told. He^{saww} then noticed rows of angels and messenger and Prophets of Allah^{as} and it was said to him, "O Mohammed, say Salam to them." He^{saww} then said: "I pray to Allah to Grant you peace, mercy blessings." Allah^{azwj} then sent

Wahy "You and your descents are the peace, salutations, mercy and blessing." Allah^{azwj} then Wahy "Do not pay any attention to the left." The first verse he^{saww} heard after Chapter 112 and 97 of the Holy Quran was the verse about the people of the right hand and people of the left hand. For this reason one salutation is toward the direction of Qiblah and for this reason there is Shukr (expression of thanks) in sajdah for Takbir and his saying, 'Allah listens to all those who praise Him' because the Holy Prophet heard a great deal of voices of angels saying al-Tasbih, al-Tahmid and al-Tahlil. For this reason he said: "Allah listens to all of those who praise Him." For this reason, in the first and second Rak'at if something invalidating Wuzu' takes place, one needs to perform them all over again. This is the first obligation in the prayer at noontime, that is, Salat at noontime.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدِ الْمُسَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الْعَامِرِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَمَّا عُرِجَ بِرَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) نَزَلَ بِالصَّلَاةِ عَشْرَةَ رَكَعَاتٍ رَكَعَتَيْنِ رَكَعَتَيْنِ فَلَمَّا وُلِدَ الْحَسَنُ وَ الْحُسَيْنُ زَادَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) سَبْعَ رَكَعَاتٍ شُكْرًا لِلَّهِ فَأَجَازَ اللَّهُ لَهُ ذَلِكَ وَ تَرَكَ الْفَجْرَ لَمْ يَزِدْ فِيهَا لِضَيْقٍ وَ قَبِيهَا لِأَنَّهُ تَحَضَّرُهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ فَلَمَّا أَمَرَهُ اللَّهُ بِالتَّقْصِيرِ فِي السَّفَرِ وَضَعَ عَنْ أُمَّتِهِ سِتَّ رَكَعَاتٍ وَ تَرَكَ الْمَعْرَبَ لَمْ يَنْقُصْ مِنْهَا شَيْئًا وَ إِنَّمَا يَجِبُ السَّهُوُ فِيمَا زَادَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَمَنْ شَكَ فِي أَصْلِ الْفَرُضِ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ اسْتَقْبَلَ صَلَاتَهُ .

Ali ibn Mohammed has narrated from certain individuals of our people from Ali ibn al-Hakam from Rabi' ibn Mohammed al-Musliyy from 'Abd Allah ibn Sulayal-'Amiry who has said the following:

'Abu Ja'far^{asws} has said: 'When the Messenger Allah^{saww} was taken up (to heavens) he was commanded to perform Salat and he^{saww} returned with ten Rak'at Salat for every day. Each Salat consisted of two Rak'at. When al-Hassan^{asws} and al-Hussain^{asws} came to this World, the Messenger of Allah^{saww} increased seven more Rakat in thanksgiving to Allah^{azwj} and Allah^{azwj} Granted him^{saww} permission to do so. He did not increase anything to the Morning Salat due to the short duration of its time in which time the angels of the night and day, also attend it. When Allah^{azwj} commanded him^{saww} to shorten Salat while on a journey, he decreased six Rak'at and did not decrease anything from Maghrib (soon after Sunset) Salat. The rules of how to deal with mistakes in Salat apply to the Rak'at that was increased by the Messenger of Allah^{saww}. **Thus, if one faces doubts during the first and second Rak'at, he has to re-do his Salat from the beginning.'**

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنِ الْفَضْلِ بْنِ أَبِي فُرَّةَ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سُئِلَ عَنِ الْخَمْسِينَ وَ الْوَاحِدِ رَكَعَةً فَقَالَ إِنَّ سَاعَاتِ النَّهَارِ اثْنَا عَشْرَةَ سَاعَةً وَ سَاعَاتِ اللَّيْلِ اثْنَا عَشْرَةَ سَاعَةً وَ مِنْ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَاعَةٌ وَ مِنْ غُرُوبِ الشَّمْسِ إِلَى غُرُوبِ الشَّفَقِ عَسَقٌ وَ لِكُلِّ سَاعَةٍ رَكَعَتَانِ وَ لِلْعَسَقِ رَكَعَةٌ .

Mohammed ibn Yahya has narrated from Mohammed ibn Ahmad from al- Sayyariy from al-Fadl ibn abu Qurrah in a in a marfu' manner who has said the following:

'Abu 'Abd Allah^{asws} was asked about fifty-one Rak'at Salat daily. He^{asws} replied, 'There are twelve hours in the day and twelve in the night. There is one hour between dawn and Sunrise. From Sunset to disappearing of western brightness is darkness. For every hour there are two Rak'at and one Rak'at for darkness.'

Salat in Masjid of Kufa

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُدَّافِرٍ عَنْ أَبِي حَمْرَةَ أَوْ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ بِالْكُوفَةِ مَسَاجِدَ مَلْعُونَةً وَمَسَاجِدَ مُبَارَكَةً فَأَمَّا الْمُبَارَكَةُ فَمَسْجِدُ غَنِيِّ وَاللَّهُ إِنَّ قِبْلَتَهُ لِقَاسِطَةٌ وَإِنَّ طِينَتَهُ لَطَيِّبَةٌ وَلَقَدْ وَضَعَهُ رَجُلٌ مُؤْمِنٌ وَلَا تَذْهَبُ الدُّنْيَا حَتَّى تَقْجَرَ مِنْهُ عَيْنَانِ وَتَكُونَ عِنْدَهُ جَنَّتَانِ وَأَهْلُهُ مَلْعُونُونَ وَهُوَ مَسْجِدُ بَنِي ظَفَرٍ وَهُوَ مَسْجِدُ السَّهْلَةِ وَمَسْجِدُ الْخَمْرَاءِ وَمَسْجِدُ جُعْفِيِّ وَلَيْسَ هُوَ الْيَوْمَ مَسْجِدَهُمْ قَالَ دَرَسَ فَأَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ فَمَسْجِدُ تَقِيْفٍ وَمَسْجِدُ الْأَشْعَثِ وَمَسْجِدُ جَرِيرٍ وَمَسْجِدُ سِمَاكِ وَمَسْجِدُ الْخَمْرَاءِ بَنِي عَلِيٍّ قَبْرُ فِرْعَوْنَ مِنَ الْفِرَاعِنَةِ .

Ali ibn Ibrahim has narrated from his father from 'Amr ibn 'Uthman from Mummad ibn 'Adhafir from abu Hamzah or from Mohammed ibn Muslim who said the following:

'In Kufa there are condemned Masjids and blessed Masjids. One of the blessed Masjids is the Masjid of Ghany. By Allah^{azwj} direction of Qiblah thereof is balanced and just and its soil is blessed. A believing man established it and before the end of the World, two fountains will gush forth from there with two gardens nearby. However, the people around it are condemned and the Masjid is taken away from them. Banu Zafar's, al-Sahlah Masjid, is another such Masjid. Another Masjid is in al-Khumrah and yet another one is Al-Ju'fiy Masjid and today it does not exist, as he has been destroyed.'

Other condemned Masjids are Saqif, al-Ash'ath and Jarir Masjid. There is also Sammak Masjid in al-Khumrah which is built on the grave of a pharaoh of the pharaohs.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُيَيْسِ بْنِ هِشَامٍ عَنْ سَالِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ جُدِدَتْ أَرْبَعَةٌ مَسَاجِدَ بِالْكُوفَةِ فَرَحًا لِقَتْلِ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) مَسْجِدُ الْأَشْعَثِ وَمَسْجِدُ جَرِيرٍ وَمَسْجِدُ سِمَاكِ وَمَسْجِدُ شَبَثِ بْنِ رَبِيعٍ .

Muhammad ibn Yahya has narrated from al-Hassan ibn Ali Ibn 'Abd Allah from 'Ubays Ibn Hisham from Salim who has said the following:

'Abu Ja'far^{asws} has said: 'Four Masjids were rebuilt in Kufa to express happiness for the killing of al-Hussain^{asws}: Al-Ash'ath and Jarir Masjids, Sammak and Shabath ibn Rib'iy's Masjids.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) نَهَى بِالْكُوفَةِ عَنِ الصَّلَاةِ فِي خَمْسَةِ مَسَاجِدَ الْأَشْعَثِ بْنِ قَيْسٍ وَمَسْجِدِ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ وَمَسْجِدِ سِمَاكِ بْنِ مَخْرَمَةَ وَمَسْجِدِ شَبَثِ بْنِ رَبِيعٍ وَمَسْجِدِ اللَّيْمِ وَفِي رِوَايَةٍ أَبِي بَصِيرٍ مَسْجِدِ بَنِي السَّبِيدِ وَمَسْجِدِ بَنِي عَبْدِ اللَّهِ بْنِ دَارِمٍ وَمَسْجِدِ غَنِيِّ وَمَسْجِدِ سِمَاكِ وَمَسْجِدِ تَقِيْفٍ وَمَسْجِدِ الْأَشْعَثِ .

Muhammad ibn Yahya has narrated from al-Hussain ibn Safwan ibn Yahya from certain individuals of our people who has said the following:

'Abu' Abd Allah^{asws} has said that Amir al-Mu'minin^{asws} prohibited performing Salat in five Masjids in Kufah, such as al-Ash'ath ibn Qays' Masjid, Jarir ibn 'Abd Allah al-Bajaliy's Masjid, Sammak ibn Makhrama's Masjid, Shabath ibn

Rib'iy's Masjid and al-Taym's Masjid." According to a Hadith from abu Basir, one such Masjid is banu al-Sayyid Masjid, banu 'Abd Allah ibn Darime Masjid, Ghany Masjid, Sammak' Masjid, Thaqifs Masjid and al-Ash'ath's Masjid.'

The Virtues of Offering Salat in Masjid of Kufa

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَزَّازِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ لِي يَا هَارُونَ بْنَ خَارِجَةَ كَمْ بَيْنَكَ وَ بَيْنَ مَسْجِدِ الْكُوفَةِ يَكُونُ مِيلًا فَلْتُ لَمْ قَالَ فَتُصَلِّي فِيهِ الصَّلَوَاتِ كُلَّهَا فَلْتُ لَمْ فَقَالَ أَمَا لَوْ كُنْتُ بِحَضْرَتِهِ لَرَجَوْتُ أَلَّا تُفَوِّتَنِي فِيهِ صَلَاةً وَ تُذَرِّي مَا فَضَّلْتُ ذَلِكَ الْمَوْضِعَ مَا مِنْ عَبْدٍ صَالِحٍ وَ لَا نَبِيٍّ إِلَّا وَ قَدْ صَلَّى فِي مَسْجِدِ كُوفَانَ حَتَّى إِنْ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمَّا أَسْرَى اللَّهُ بِهِ قَالَ لَهُ جِبْرِئِيلُ (عَلَيْهِ السَّلَامُ) تُذَرِّي أَيْنَ أَنْتَ يَا رَسُولَ اللَّهِ السَّاعَةَ أَنْتَ مُقَابِلُ مَسْجِدِ كُوفَانَ قَالَ فَاسْتَأْذَنُ لِي رَبِّي حَتَّى آتِيَهُ فَأُصَلِّي فِيهِ رَكْعَتَيْنِ فَاسْتَأْذَنَ اللَّهُ عَزَّ وَ جَلَّ فَأَذِنَ لَهُ وَ إِنَّ مَيْمَنَتَهُ لِرَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ وَسْطَهُ لِرَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ مُوَحَّرَهُ لِرَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ لَتُعَدُّ أَلْفَ صَلَاةٍ وَ إِنَّ النَّافِلَةَ فِيهِ لَتُعَدُّ خَمْسَمِائَةَ صَلَاةٍ وَ إِنَّ الْجُلُوسَ فِيهِ بِغَيْرِ تِلَاوَةٍ وَ لَا ذِكْرٍ لِعِبَادَةٍ وَ لَوْ عَلِمَ النَّاسُ مَا فِيهِ لَأَتَوْهُ وَ لَوْ حَبُوءًا قَالَ سَهْلٌ وَ رَوَى لِي غَيْرُ عَمْرٍو أَنَّ الصَّلَاةَ فِيهِ لَتُعَدُّ بِحَبَّةٍ وَ أَنَّ النَّافِلَةَ فِيهِ لَتُعَدُّ بِعُمْرَةٍ .

Mohammed ibn al-Hassan and Ali ibn Mohammed have narrated from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Mohammed ibn 'Abd Allah al-Khazzaz from Hamn ibn Kharijah who has said the following:

'Once abu' Abd Allah^{asws} asked me, 'O Harun ibn Kharijah, how far away do you live from the Masjid of Kufah'? Is it one mile?' I replied, 'No, it is less than a mile.' He^{asws} then asked, 'Do you perform all Salat there?' I replied, 'No, I do not perform all Salat there.' He^{asws} then said: 'If I were nearby I hope I would not miss performing any Salat therein. Do you know what the virtues of Salat performed therein are? There is no believer of good deeds or Prophet^{as} who has not performed Salat in the Masjid of Kufa. Even when the Messenger of Allah^{saww} was on his night journey, Jibriil^{as} asked him^{saww}, "Do you know where your are, O Messenger of Allah^{saww}? At this hour you are across the Masjid of Kufah." He^{saww} said: "Ask my Allah for permission so I can go there and perform two Rak'at Salat therein.' He^{as} asked Allah^{azwj}, for permission, which was granted.

On the right side of this Masjid, there is a garden of the gardens of Paradise, in the middle of it, there is a garden of the gardens of Paradise and behind it, and there is a garden of the gardens of Paradise. Performing one obligatory Salat in it is equal to one thousand Salat. One recommended Salat in it is equal to five hundred Salat. Sitting in it without performing any Salat or speaking of Allah^{azwj} is worshipping. Had people known its excellence they would go to it even crawling.' Sahl has said that narrators other than Masomeen^{saww} have said that performing obligatory Salat in it is equal to performing Hajj and performing recommended Salat is equal to 'Umrah.'

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يُوسُفَ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ مِنْ وُلْدِ أَبِي فَاطِمَةَ عَنْ إِسْمَاعِيلَ بْنِ زَيْدِ مَوْلَى عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) وَ هُوَ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ فَرَدَّ عَلَيْهِ فَقَالَ جُعِلَتْ فِدَاكَ إِنِّي أَرَدْتُ الْمَسْجِدَ الْأَقْصَى فَأَرَدْتُ أَنْ أَسْلَمَ عَلَيْكَ وَ أَدْعَكَ فَقَالَ لَهُ وَ أَيَّ شَيْءٍ أَرَدْتُ بِذَلِكَ فَقَالَ الْفَضْلُ جُعِلَتْ فِدَاكَ قَالَ فَبِعِ رَأْسِكَ وَ كُلِّ زَادَكَ وَ صَلَّى فِي هَذَا الْمَسْجِدِ فَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ حَبَّةٌ مَبْرُورَةٌ وَ النَّافِلَةُ عُمْرَةٌ مَبْرُورَةٌ وَ الْبِرْكَةُ فِيهِ عَلَى اثْنَيْ عَشَرَ مِيلًا يَمِينُهُ يَمُنُّ وَ يَسَارُهُ مَكْرٌ وَ فِي وَسْطِهِ عَيْنٌ مِنْ دُهْنٍ وَ عَيْنٌ مِنْ

A number of our people have narrated from Ahmad ibn Muhammad from Yusuf Ya'qub ibn 'Abd Allah from the sons of abu Fatimah from Isma'il ibn Zayd, Mawla 'Abd Allah ibn al-Kahiliy who has said the following:

'Once, a man came to 'Amir al-Mu'minin^{saww}, when he was in the Masjid of Kufah. He said: 'You are an Alayhi al-Salam, His^{azwj} Mercy and blessing, O 'Amir al-Mu'minin^{asws}.' 'Amir al-Mu'minin responded to his salutation. The man then said: 'I pray to Allah^{azwj} keep my soul in service for your cause, I want to visit al-Aqsa Masjid so I have come to say farewell to you.' The Imam^{asws} asked: 'What do you think you will receive from your visit?' He replied, 'I pray to Allah^{azwj} to keep my soul in service for your^{asws} cause, I expect to receive excellence.' The Imam^{asws} then said: 'Sell your horse, use your supplies and perform Salat in this Masjid; performing one obligatory Salat in it is equal to one accepted Hajj. Performing one recommended Salat in it is equal to performing one accepted 'Umrah. The goodness from there reaches up to twelve miles. Its right side houses goodness but its left side lodges wickedness. At its centre, there is a fountain in of oil, a fountain of milk, a fountain of water for believers to drink and a fountain of purifying water for believing people. From there the Ark of Noah set sail. Also, (unfortunately) Nasr, Yaghuth and Ya'uq were placed there. Seventy Prophets^{as} and seventy successors of Prophets^{as}, of whom one is myself (he pointed to his own chest), performed Salat there. Every person, suffering from hardship, appealed for his wish to come true and has found Allah^{azwj} make his wishes come true and removed his hardships.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ نِعَمَ الْمَسْجِدِ الْمَسْجِدُ الْكُوفَةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ وَ مِنْهُ فَارَ النَّوْرُ وَ فِيهِ نُجْرَتِ السَّوْبِيَّةِ مَبْمَنَّتُهُ رِضْوَانُ اللَّهِ وَ وَسَطُهُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَيْسَرَتُهُ مَكْرٌ قَفَلْتُ لِأَبِي بَصِيرٍ مَا يَعْنِي بِقَوْلِهِ مَكْرٌ قَالَ يَعْنِي مَنَازِلَ السُّلْطَانِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُومُ عَلَى بَابِ الْمَسْجِدِ ثُمَّ يَرْمِي بِسَهْمِهِ فَيَقَعُ فِي مَوْضِعِ التَّمَارِينَ فَيَقُولُ ذَلِكَ مِنَ الْمَسْجِدِ وَ كَانَ يَقُولُ قَدْ نُقِصَ مِنْ أَسَاسِ الْمَسْجِدِ مِثْلُ مَا نُقِصَ فِي تَرْبِيعِهِ .

Mohammad ibn Yahya has narrated from certain individuals of our people from Hassan ibn Ali from ibn abu Hamzah from abu Basir who have said the following:

'I heard abu' Abd Allah^{asws} saying: 'The Masjid of Kufah is a very blessed Masjid. One thousand Prophets^{as} and one thousand executors of the wills of the Prophets^{as} have performed Salat in it. The oven (of Noah) was there where from water gushed forth and the Ark was carved there-from. Its right side houses the matters of the pleasure of Allah^{azwj}, its centre houses a garden of the gardens of Paradise and its left side lodges evil planners.' I (the narrator) asked abu Basir, 'What is meant by evil-planning?' He replied, 'It is a reference to the houses of the sultans (kings). 'Amir al-Mu'minin, would stand at the door of the Masjid then throw an arrow, which would reach the places of the sellers of dates and then say: 'That is part of the Masjid.'" He^{asws} would also say, "What is reduced from the basis of the Masjid is like what is reduced from its square.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ شَجْرَةَ عَنْ بَعْضِ وَلَدِ مَيْثَمٍ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) يُصَلِّي إِلَى الْأُسْطُوَانَةِ السَّابِعَةِ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ وَ بَيْنَهُ وَ بَيْنَ السَّابِعَةِ مَقْدَارُ مَمْرٍ عَنَرُ

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ali ibn Asbat from ibn Shajarah from certain individuals of sons of Mitham who has said the following:

'Amir al-Momineen^{asws} would perform Salat toward the seventh pillar which is before al-Kindah door with a remaining distance of the size of a goat between him and that pillar.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَصْبَاطٍ قَالَ وَ حَدَّثَنِي غَيْرُهُ أَنَّهُ كَانَ يَنْزِلُ فِي كُلِّ لَيْلَةٍ سِتُونَ أَلْفَ مَلَكٍ يُصَلُّونَ عِنْدَ السَّابِعَةِ ثُمَّ لَا يَعُودُ مِنْهُمْ مَلَكٌ إِلَى يَوْمِ الْقِيَامَةِ .

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from ibn Asbat who has said that someone other than the narrator of the above Hadith narrated to me the following:

The Imam^{asws} has said: 'Every night sixty thousand angels descend down to the seventh pillar to perform Salat, of which no one up to the Day of Judgment returns again.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَفْيَانَ بْنِ السَّمُطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا دَخَلْتَ مِنَ الْبَابِ الثَّانِي فِي مَيْمَنَةِ الْمَسْجِدِ فَعُدَّ خَمْسَ أَسَاطِينٍ تَنْتَهِنُ مِنْهَا فِي الظَّلَالِ وَ ثَلَاثَةَ فِي الصَّحْنِ فَعِنْدَ الثَّلَاثَةِ مُصَلَّى إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ هِيَ الْخَامِسَةُ مِنَ الْحَائِطِ قَالَ فَلَمَّا كَانَ أَيَّامَ أَبِي الْعَبَّاسِ دَخَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مِنْ بَابِ الْفَيْلِ فَتَنَاسَرَ حِينَ دَخَلَ مِنَ الْبَابِ فَصَلَّى عِنْدَ الْأُسْطُوَانَةِ الرَّابِعَةِ وَ هِيَ بِجِذَاءِ الْخَامِسَةِ فَقُلْتُ أ فَتِلْكَ أُسْطُوَانَةُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) فَقَالَ لِي نَعَمْ .

Mohammed ibn Yahya has narrated from Mohammed ibn Isma'il and Ahmad ibn Mohammed from Ali ibn al-Hakam from Sufyan al-Simt who has said the following:

'Abu 'Abd Allah^{asws} has said: 'When you enter the Masjid through the second door on the right of the Masjid, count five pillars, two in shadow and three in the open compound, near the third is the station of Ibrahim^{as}, Allah^{azwj} has Granted him peace. It is the fifth from the wall.' He (narrator) has said: 'During the rule of abu al-'Abbas, abu 'Abd Allah^{asws}, entered through fifth door, bore to the left on entering the door and performed Salat near the fourth pillar which is opposite to the fifth pillar.' I then asked, 'Is this the pillar of Ibrahim^{as}?' He^{asws} replied, 'Yes, it is.'

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَصْبَاطٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْأُسْطُوَانَةُ السَّابِعَةُ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ فِي الصَّحْنِ مَقَامُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَامُ) وَ الْخَامِسَةُ مَقَامُ جِبْرِئِيلَ (عَلَيْهِ السَّلَامُ) .

Ali ibn Mohammed has narrated from Sahl, who from ibn Asbat in a marfu manner who has said the following:

'Abu 'Abd Allah^{asws} has said that the seventh pillar counting from Kindah doors in the compound is the station of Ibrahim^{as} and the fifth is the station of Jibril^{as} (Gabriel), Allah^{azwj} has granted him peace.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ قَالَ قَالَ مُعَاوِيَةُ بْنُ وَهَبٍ وَ أَخَذَ بِيَدِي وَ قَالَ قَالَ لِي أَبُو حَمْرَةَ وَ أَخَذَ بِيَدِي قَالَ وَ قَالَ لِي الْأَصْبَعُ بْنُ نُبَاتَةَ وَ أَخَذَ بِيَدِي فَأَرَانِي

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn Isma'il ibn Bazi'a from abu Isma'il al-Sanaj who has said the following:

'Mu'awiyah ibn Wahab, holding my hand, said to me, 'Abu Hamzah holding my hand said to me, "Asbagh ibn Nubatah holding my hand showed me the seventh pillar and said: 'This is the station of 'Amir al-Mu'minin^{asws}.' He (the narrator) has said: 'Al-Hassan ibn Ali^{asws} would perform Salat near the fifth pillar. When 'Amir al-Mu'minin met Shahadat, al-Hassan^{asws} performed Salat at that place and it is from the side of Kindah door.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحَدَّاءِ عَنْ أَبِي أُسَامَةَ عَنْ أَبِي عُبَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَسْجِدُ كُوفَانَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ سَبْعُونَ نَبِيًّا وَ مِائَتُهُ رَحْمَةٌ وَ مَيْسَرَتُهُ مَكْرٌ فِيهِ عَصَا مُوسَى وَ شَجَرَةُ يَفُطِينَ وَ خَاتَمُ سُلَيْمَانَ وَ مِنْهُ قَارَ التَّنُّورُ وَ نُجِرَتِ السَّفِينَةُ وَ هِيَ صُرَّةُ بَابِلَ وَ مَجْمَعُ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَامُ) .

Ali ibn Ibrahim has narrated from Salih al-Sindiyy from Ja'far ibn Bashir from abu 'Abd al-Rahman al-Hadhaha' from abu 'Usamah from abu 'Ubaydah who has said the following:

'Abu Ja'far^{asws} has said: 'The Masjid of Kufan is a garden of the gardens of paradise. One thousand seventy Prophets performed Salat in it. Its right side houses blessing and its left side lodges wickedness. In it are the staff of Moses, the squash plant (mentioned in the holy Quran) and the ring of Sulayman (Solomon). The oven of Noah from which water gushed forth was there and the Ark was carved there from. It is the centre of Babylon and the gathering place of Prophets^{as}.'

Salat in Masjid of Al-Sahlah

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَسَأَلْنَا أَيْكُمْ أَحَدٌ عِنْدَهُ عِلْمٌ عَمِّي زَيْدُ بْنُ عَلِيٍّ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا عِنْدِي عِلْمٌ مِنْ عِلْمِ عَمِّكَ كُنَّا عِنْدَهُ ذَاتَ لَيْلَةٍ فِي دَارِ مُعَاوِيَةَ بْنِ إِسْحَاقَ الْأَنْصَارِيِّ إِذْ قَالَ أَنْطَلِفُوا بِنَا نُصَلِّي فِي مَسْجِدِ السَّهْلَةِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ فَعَلَ فَقَالَ لِمَا جَاءَهُ أَمْرٌ فَشَغَلَهُ عَنِ الدَّهَابِ فَقَالَ أَمَا وَاللَّهِ لَوْ أَعَادَ اللَّهُ بِهِ حَوْلًا لَأَعَادَهُ أَمَا مَا عَلِمْتَ أَنَّهُ مَوْضِعٌ بَنِي إِدْرِيسَ النَّبِيِّ (عَلَيْهِ السَّلَامُ) وَ الَّذِي كَانَ يَحْبِطُ فِيهِ وَ مِنْهُ سَارَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَامُ) إِلَى الْيَمَنِ بِالْعَمَالِقَةِ وَ مِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ وَ إِنَّ فِيهِ لَصَخْرَةً خَضْرَاءَ فِيهَا مِثَالُ كُلِّ نَبِيٍّ وَ مِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أَخَذْتُ طِينَهُ كُلَّ نَبِيٍّ وَ إِنَّهُ لَمُنَاخُ الرَّكِيبِ قِيلَ وَ مَنْ الرَّكِيبُ قَالَ الْخَضِيرُ (عَلَيْهِ السَّلَامُ) .

A number of our people have narrated from Ahmad ibn Mohammed from Ahmad ibn abu Dawud from 'Abd Allah ibn Aban who has said the following:

'Once, we visited abu' Abd Allah^{asws} and he asked us, 'Does anyone of you have anything of the knowledge of my uncle, Zayd ibn Ali?' A man from the group said: 'I have something of the knowledge of your uncle. Once, we were in the presence of Imam one night in the house of Mu'awiyah ibn q al-Ansariyy when he said: "Allow us to visit al-Sahlah Masjid to perform Salat.' Abu' Abd Allah^{asws}, then asked, 'Did he do so?' He (the man) replied, something came up that prevented him from visiting al-Sahlah Masjid.' The Imam^{asws} then said: 'By Allah^{azwj}, had he sought refuge with Allah^{azwj} therein for a year he would

have given him such refuge. You should take notice that it is the house of prophet Idris. Therein he did his sewing works. From this place Ibrahim^{as} started his journey to Yemen, where al-'Amaliqah people has settled down.

Dawud^{as} began his move against Jalut (Goliath) from this place. In it, there is the green stone on which every Prophet's picture exists. From under this stone the clay of every Prophet was taken and it is the place where the rider disembarks for rest.' It was asked, 'Who is the rider?' The Imam^{asws} replied, 'He is al-Khadir.'

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ ذَكَرَ مَسْجِدَ السَّهْلَةِ فَقَالَ أَمَا إِنَّهُ مَنْزِلُ صَاحِبِنَا إِذَا قَامَ بِأَهْلِهِ .

Mohammed ibn Yahya has narrated from Ali ibn al-Hassan ibn Ali from Uthman from Salih ibn abu al-Aswad who has said the following:

'Abu 'Abd Allah^{asws} when al-Sahlah Masjid was mentioned, said: 'It is the dwelling of our companion when he^{ajfj} rises (with Divine Authority).'

عَنْهُ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ حُسَيْنِ بْنِ بَكْرِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدِ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ بِالْكَوْفَةِ مَسْجِدٌ يُقَالُ لَهُ مَسْجِدُ السَّهْلَةِ لَوْ أَنَّ عَمِّي زَيْدًا أَنَا فَصَلَّى فِيهِ وَ اسْتَجَارَ اللَّهُ لِأَجَارِهِ عَشْرِينَ سَنَةً فِيهِ مَنَاحُ الرَّأكِبِ وَ بَيْتُ إِدْرِيسَ النَّبِيِّ (عَلَيْهِ السَّلَام) وَ مَا أَنَا مَكْرُوبٌ قَطُّ فَصَلَّى فِيهِ بَيْنَ الْعِشَاءَيْنِ وَ دَعَا اللَّهَ إِنَّا فَرَجَ اللَّهُ كُرْبَتَهُ وَ رُوِيَ أَنَّ مَسْجِدَ السَّهْلَةِ حُدَّهُ إِلَى الرَّوْحَاءِ .

It is narrated from him (narrator of previous Hadith) by 'Amr ibn 'Uthman Hassan ibn Bakr from 'Abd al-Rahman ibn Sa'id al-Khazzaz who has said following:

Abu 'Abd Allah^{asws} has said that in al-Kufah there is a Masjid called al-Sahlah Masjid. 'Had my uncle, Zayd, visited it to perform Salat and asked Allah^{azwj} to Grant him refuge, He^{azwj} would have granted him refuge for twenty years.

In it is the place where the rider disembarks for rest and the house of Prophet Idris^{as}. There has never been anyone suffering hardships who visited this, performed two Rak'at Salat between the two Salat after Sunset and appealed to Allah^{azwj} for help whose wishes Allah did not make to come true and remove his hardships.'

It is narrated that the limits of al-Sahlah Masjid extend up to al-Rawha.'

Salat on the Nouroz-Day (the Ali-Day)¹⁰⁷

There are many traditions of Masomeen^{asws} highlighting and verifying the grand and elevated status of Nouroz Day, which are compiled in a separate article (<http://hubeali.com/images/newimg/Nouroz-Day.pdf>). However, with reference to Salat, which is highly recommended, a tradition is presented below:

¹⁰⁷ Name of Mola Ali^{asws} in Persia.

مُحَمَّدُ بْنُ الْحَسَنِ فِي الْمِصْبَاحِ عَنِ الْمُعَلَّى بْنِ خُنَيْسٍ عَنْ مَوْلَانَا الصَّادِقِ ع فِي يَوْمِ النَّيْرُوزِ قَالَ إِذَا كَانَ يَوْمُ النَّيْرُوزِ فَاعْتَسِلْ وَ النَّبَسُ أَنْظِفَ ثِيَابَكَ وَ تَطَيَّبْ بِأَطْيَبِ طَيِّبِكَ وَ تَكُونُ ذَلِكَ الْيَوْمَ صَائِمًا فَإِذَا صَلَّيْتَ النَّوَافِلَ وَ الظُّهْرَ وَ الْعَصْرَ فَصَلِّ بَعْدَ ذَلِكَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي أَوَّلِ كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَ عَشْرَ مَرَّاتٍ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ عَشْرَ مَرَّاتٍ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّلَاثَةِ فَاتِحَةَ الْكِتَابِ وَ عَشْرَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الرَّابِعَةِ فَاتِحَةَ الْكِتَابِ وَ عَشْرَ مَرَّاتٍ الْمُعَوِّذَتَيْنِ وَ تَسْجُدُ بَعْدَ قِرَاغِكَ مِنَ الرَّكَعَاتِ سَجْدَةَ الشُّكْرِ وَ تَدْعُو فِيهَا يُعْفَرُ لَكَ ذُنُوبُ خَمْسِينَ سَنَةً

Mohammed bin Al-Hassan writes in 'Almasbah', and reports on behalf of Al-Moula bin Khanesse who has narrated the following:

Imam Jafar-e-Sadiq^{asws} said: On Nouroz day take a bath and wear your cleanest garments and apply the best perfume. Observe fast, after praying Zoher and Asar and Nawafeel. Pray four rak'ah (two-rak'ah by two-rak'ah), In all first Rakath recite the Al-Hamd followed by ten (10) times sura Qader, and in the second Al-Hamd with Ten (10) times Ya-iuhul Kaferoon, and in the third Al-Hamd and ten (10) times sura Tauheed. And in the fourth the Al-Hamd followed by reciting 10 times both 'Al-Mu`azateen'¹⁰⁸ and after your completion of the rak'ah. You make your wishes in the prostration of thanksgiving 'Sajjadah-e-Sukr', upon doing so your fifty years sins will be forgiven.¹⁰⁹

Salat and Amaal on Eid-e-Ghadeer

The Day of Eid-e-Ghadeer is the day when Islam was completed with the Walayat of Amir-ul-Mommaneen^{asws}, ahadith on celebrations of Eid-e-Ghadeer are presented elsewhere (<http://hubeali.com/articles/Eid-e-Ghadeer-09.pdf>), for the of brevity of this article, only instructions of Masomeen^{asws} related to Salat are given below:

Hussain Bin Hassan has narrated from Mohammed Bin Musa Al-Hamadani who narrated from Ali Bin Al-Wasati who narrated from Ali Bin Al-Hussain Al-Abdi who has said that I heard from Abu Abdullah^{asws} saying that **fasting on the day of Gadheer-e-Khum is equal to fasting for the whole life**. In return Allah^{azwj} will grant the reward of one hundred Hajj and one hundred Umra. This is the greatest EID. Who prayed two Rakat after taking bath before half hour of Zohar prayer; Allah^{azwj} will grant the reward of one hundred thousand Hajj, one hundred thousand Umra and fulfill all the wishes of this world and the world hereafter. Giving One dirham in charity on this day is equal to one thousand dirham.

In every Rakat recite

Sura-e-AL-HAMD (Once)

Sura-e-TAUHEED (Ten Times)

¹⁰⁸ 'Qul Auzo bil Rabay Nace and Qul Auzo bil Falaq'
¹⁰⁹ Wasail-U-Shia Vol-8,Page-172

AYTAL –KURSI, (Ten Times)
Sura-e-QADER (Ten Times)

After Praying Two Rakats Recite This Dua¹¹⁰

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ
الْأَبْرَارِ رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ثُمَّ تَقُولُ بَعْدَ ذَلِكَ اللَّهُمَّ إِنِّي
أَشْهَدُكَ وَ كَفَى بِكَ شَهِيدًا وَ أَشْهَدُ مَلَائِكَتَكَ وَ حَمَلَةَ عَرْشِكَ وَ سَكَانَ سَمَاوَاتِكَ وَ أَرْضِكَ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ
إِلَّا أَنْتَ الْمَعْبُودُ الَّذِي لَيْسَ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ مَعْبُودٌ يُعْبَدُ سِوَاكَ إِلَّا بِاطِلٌ مُضْمَلٌ غَيْرٌ وَجْهَكَ
الْكَرِيمَ لَا إِلَهَ إِلَّا أَنْتَ الْمَعْبُودُ فَلَا مَعْبُودَ سِوَاكَ تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا وَ أَشْهَدُ أَنْ مُحَمَّدًا ص
عَبْدُكَ وَ رَسُولُكَ وَ أَشْهَدُ أَنْ عَلِيًّا صَلَوَاتُ اللَّهِ عَلَيْهِ أَمِيرُ الْمُؤْمِنِينَ وَ وَلِيُّهُمْ وَ مَوْلَاهُمْ رَبَّنَا إِنَّا سَمِعْنَا بِالنِّدَاءِ وَ
صَدَقْنَا الْمُنَادِي رَسُولَ اللَّهِ ص إِذَا نَادَى بِنِدَائِكَ بِالَّذِي أَمَرْتَهُ بِهِ أَنْ يُبْلَغَ مَا أَنْزَلْتَ إِلَيْهِ مِنْ وَكَايَةِ وَلِيٍّ أَمْرًا
فَقَدَرْتَهُ وَ أَنْذَرْتَهُ إِنْ لَمْ يُبْلَغَ أَنْ تَسْخَطَ عَلَيْهِ وَ أَنَّهُ إِنْ بَلَغَ رِسَالَتَكَ عَصَمْتَهُ مِنَ النَّاسِ فَنَادَى مُبَلِّغًا وَحَيْكَ وَ
رِسَالَتِكَ أَلَا مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ وَ مَنْ كُنْتُ وَلِيًّا فَعَلِيٌّ وَلِيُّهُ وَ مَنْ كُنْتُ نَبِيًّا فَعَلِيٌّ أَمِيرُهُ رَبَّنَا فَقَدْ أَحْبَبْنَا
دَاعِيَكَ النَّذِيرَ الْمُنذِرَ مُحَمَّدًا ص عِبْدَكَ وَ رَسُولَكَ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ ع الَّذِي أَنْعَمْتَ عَلَيْهِ وَ جَعَلْتَهُ مَثَلًا لِبَنِي
إِسْرَائِيلَ إِنَّهُ أَمِيرُ الْمُؤْمِنِينَ وَ مَوْلَاهُمْ وَ وَلِيُّهُمْ إِلَى يَوْمِ الْقِيَامَةِ يَوْمَ الَّذِينَ فَاتَكَ فَلْتَ إِنْ هُوَ إِلَّا عَبْدٌ أَنْعَمْنَا عَلَيْهِ وَ
جَعَلْنَاهُ مَثَلًا لِبَنِي إِسْرَائِيلَ رَبَّنَا آمَنَّا وَ اتَّبَعْنَا مَوْلَانَا وَ وَلِيَّنَا وَ هَادَيْنَا وَ دَاعَيْنَا وَ دَاعِيَ الْأَنَامِ وَ صِرَاطَكَ الْمُسْتَقِيمَ
السَّوِيِّ وَ حُجَّتَكَ وَ سَبِيلَكَ الدَّاعِي إِلَيْكَ عَلَى بَصِيرَةٍ هُوَ وَ مَنْ اتَّبَعَهُ وَ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ بَوْلَايَتِهِ وَ بِمَا
يُحْدِثُونَ بِاتِّخَاذِ الْوَلَايَةِ دُونَهُ فَأَشْهَدُ يَا إِلَهِي أَنَّهُ الْإِمَامُ الْهَادِي الْمُرْشِدُ الرَّشِيدُ عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ الَّذِي ذَكَرْتَهُ فِي
كِتَابِكَ فَقُلْتَ وَ إِنَّهُ فِي أَمِّ الْكِتَابِ لَدُنِنَا لَعَلِّي حَكِيمٌ لَا أُشْرِكُ مَعَهُ إِمَامًا وَ لَا أَتَّخِذُ مِنْ دُونِهِ وَ لِيَجْهَ اللَّهُمَّ فَإِنَّا نَشْهَدُ أَنَّهُ
عَبْدُكَ الْهَادِي مِنْ بَعْدِ نَبِيِّكَ النَّذِيرِ الْمُنذِرِ وَ صِرَاطِكَ الْمُسْتَقِيمِ وَ أَمِيرُ الْمُؤْمِنِينَ وَ قَائِدُ الْعُرِّ الْمُحَجَّلِينَ وَ حُجَّتِكَ
الْبَالِغَةِ وَ لِسَانِكَ الْمُعَبَّرِ عَنكَ فِي خَلْقِكَ وَ الْقَائِمِ بِالْقِسْطِ مِنْ بَعْدِ نَبِيِّكَ وَ دِيَّانِ دِينِكَ وَ خَازِنِ عِلْمِكَ وَ مَوْضِعِ سِرِّكَ
وَ عَيْنِيهِ عِلْمِكَ وَ أَمِينِكَ الْمَأْمُونِ الْمَأْخُودِ مِيثَاقَهُ مَعَ مِيثَاقِ رَسُولِكَ ص مِنْ جَمِيعِ خَلْقِكَ وَ بَرِيَّتِكَ شَهَادَةَ بِالْإِخْلَاصِ
لَكَ بِالْوَحْدَانِيَّةِ بِأَنَّكَ أَنْتَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا أَنْتَ وَ أَنْ مُحَمَّدًا عِبْدُكَ وَ رَسُولُكَ وَ عَلِيًّا أَمِيرُ الْمُؤْمِنِينَ وَ أَنْ الْإِقْرَارَ
بَوْلَايَتِهِ تَمَامَ تَوْحِيدِكَ وَ الْإِخْلَاصِ بُوْحْدَانِيَّتِكَ وَ كَمَالِ دِينِكَ وَ تَمَامِ نِعْمَتِكَ وَ فَضْلِكَ عَلَى جَمِيعِ خَلْقِكَ وَ بَرِيَّتِكَ فَإِنَّكَ
قُلْتَ وَ قَوْلِكَ الْحَقُّ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَ أَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَ رَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا اللَّهُمَّ فَكَلِّمْنَا عَلَى
مَا مَنَنْتَ بِهِ عَلَيْنَا مِنَ الْإِخْلَاصِ لَكَ بُوْحْدَانِيَّتِكَ إِذْ هَدَيْتَنَا لِمَوْلَاةِ وَلِيِّكَ الْهَادِي مِنْ بَعْدِ نَبِيِّكَ الْمُنذِرِ وَ رَضِيْتُ لَنَا
الْإِسْلَامَ دِينًا بِمَوْلَاتِهِ وَ أَتَمَمْتُ عَلَيْنَا نِعْمَتَكَ الَّتِي جَدَّدْتَ لَنَا عَهْدَكَ وَ مِيثَاقَكَ وَ ذَكَرْتَنَا ذَلِكَ وَ جَعَلْتَنَا مِنْ أَهْلِ
الْإِخْلَاصِ وَ التَّصَدِيقِ بِعَهْدِكَ وَ مِيثَاقِكَ وَ مِنْ أَهْلِ الْوَقْفَاءِ بِذَلِكَ وَ لَمْ تَجْعَلْنَا مِنَ النَّاكِثِينَ وَ الْجَاحِدِينَ وَ الْمُكَذِّبِينَ
بِيَوْمِ الدِّينِ وَ لَمْ تَجْعَلْنَا مِنْ أَتْبَاعِ الْمُغَيَّرِينَ وَ الْمُبَدِّلِينَ وَ الْمُحْرِفِينَ وَ الْمُبْتَكِينَ أَذَانَ التَّائِعَامِ

وَ الْمُغَيَّرِينَ خَلَقَ اللَّهُ وَ مِنَ الَّذِينَ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ وَ صَدَّهُمْ عَنِ السَّبِيلِ وَ عَنِ الصِّرَاطِ
الْمُسْتَقِيمِ وَ أَكْثَرَ مِنْ قَوْلِكَ فِي يَوْمِكَ وَ لَيْلَتِكَ أَنْ تَقُولَ اللَّهُمَّ الْعَنِ الْجَاحِدِينَ وَ النَّاكِثِينَ وَ الْمُغَيَّرِينَ وَ الْمُكَذِّبِينَ بِيَوْمِ
الدِّينِ مِنَ الْأَوْلِيَيْنِ وَ الْآخِرِينَ اللَّهُمَّ فَكَلِّمْنَا عَلَى إِعْطَاكَ عَلَيْنَا بِالَّذِي هَدَيْتَنَا إِلَى وَكَايَةِ وَلَاةِ أَمْرِكَ مِنْ بَعْدِ نَبِيِّكَ
الْأَيُّمَةَ الْهُدَاةِ الرَّاشِدِينَ الَّذِينَ جَعَلْتَهُمْ أَرْكَانًا لِتَوْحِيدِكَ وَ أَعْلَامَ الْهُدَى وَ مَنَارَ التَّقْوَى وَ الْعُرْوَةَ الْوُثْقَى وَ كَمَالَ دِينِكَ
وَ تَمَامَ نِعْمَتِكَ فَكَلِّمْنَا بِكَ وَ صَدَقْنَا بِنَبِيِّكَ وَ اتَّبَعْنَا مِنْ بَعْدِهِ النَّذِيرَ الْمُنذِرَ وَ الْوَلِيَّ وَلِيُّهُمْ وَ عَادَيْنَا عَدْوَهُمْ وَ
بَرَّئْنَا مِنَ الْجَاحِدِينَ وَ النَّاكِثِينَ وَ الْمُكَذِّبِينَ إِلَى يَوْمِ الدِّينِ اللَّهُمَّ فَكَمَا كَانَ مِنْ شَأْنِكَ يَا صَادِقَ الْوَعْدِ يَا مَنْ لَا يُخْلِفُ
الْمِيعَادَ يَا مَنْ هُوَ كُلُّ يَوْمٍ فِي شَأْنِ أَنْ أَنْعَمْتَ عَلَيْنَا بِمَوْلَاةِ أَوْلِيَانِكَ الْمَسْئُولِ عَنْهَا عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلِكَ الْحَقُّ
ثُمَّ لِنَسْتَلْ يَوْمَئِذٍ عَنِ النَّعِيمِ وَ قُلْتَ وَ قَوْلُهُمْ إِنَّهُمْ مَسْئُولُونَ وَ مَنَنْتَ عَلَيْنَا بِشَهَادَةِ الْإِخْلَاصِ لَكَ بِمَوْلَاةِ أَوْلِيَانِكَ الْهُدَاةِ
مِنْ بَعْدِ النَّذِيرِ الْمُنذِرِ وَ السَّرَاحِ الْمُنِيرِ وَ أَكْمَلْتَ الدِّينَ بِمَوْلَاتِهِمْ وَ الْبِرَاءَةَ مِنْ عَدْوِهِمْ وَ أَتَمَمْتَ عَلَيْنَا النِّعْمَةَ الَّتِي
جَدَّدْتَ لَنَا عَهْدَكَ وَ ذَكَرْتَنَا مِيثَاقَكَ الْمَأْخُودَ مِمَّا فِي مُبَدَّلِ خَلْقِكَ إِنِّي أَنَا وَ جَعَلْتَنَا مِنْ أَهْلِ الْإِجَابَةِ وَ ذَكَرْتَنَا الْعَهْدَ وَ
الْمِيثَاقَ وَ لَمْ تُنْسِنَا ذِكْرَكَ فَإِنَّكَ قُلْتَ وَ إِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ أَشْهَدَهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ
بِرَبِّكُمْ قَالُوا بَلَى اللَّهُمَّ بَلَى شَهِدْنَا بِمَنِّكَ وَ لَطْفِكَ بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبَّنَا وَ مُحَمَّدٌ عَبْدُكَ وَ رَسُولُكَ نَبِيُّنَا وَ
عَلِيُّ أَمِيرُ الْمُؤْمِنِينَ وَ الْحُجَّةُ الْعُظْمَى وَ آيَتُكَ الْكُبْرَى وَ النَّبِيُّ الْعَظِيمُ الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ اللَّهُمَّ فَكَمَا كَانَ مِنْ
شَأْنِكَ أَنْ أَنْعَمْتَ عَلَيْنَا بِالْهُدَايَةِ إِلَى مَعْرِفَتِهِمْ فَلْيَكُنْ مِنْ شَأْنِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُبَارِكَ لَنَا فِي
يَوْمِنَا هَذَا الَّذِي ذَكَرْتَنَا فِيهِ عَهْدَكَ وَ مِيثَاقَكَ وَ أَكْمَلْتَ دِينَنَا وَ أَتَمَمْتَ عَلَيْنَا نِعْمَتَكَ وَ جَعَلْتَنَا مِنْ أَهْلِ الْإِجَابَةِ وَ
الْإِخْلَاصِ بُوْحْدَانِيَّتِكَ وَ مِنْ أَهْلِ الْإِيمَانِ وَ التَّصَدِيقِ بَوْلَايَةِ أَوْلِيَانِكَ وَ الْبِرَاءَةِ مِنْ أَعْدَائِكَ وَ أَعْدَاءِ أَوْلِيَانِكَ

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الْجَادِدِينَ الْمُكَدِّبِينَ بِيَوْمِ الدِّينِ وَ أَنْ لَا تَجْعَلَنَا مِنَ الْعَاوِينَ وَ لَا تُلْحِقْنَا بِالْمُكَدِّبِينَ بِيَوْمِ الدِّينِ وَ اجْعَلْ لَنَا قَدَمَ صِدْقِ
مَعَ النَّبِيِّينَ وَ تَجْعَلْ لَنَا مَعَ الْمُتَّقِينَ إِمَامًا إِلَى يَوْمِ الدِّينِ يَوْمَ يُدْعَى كُلُّ نَاسٍ بِإِمَامِهِمْ وَ احْسُرْنَا فِي زُمْرَةِ الْهُدَاةِ
الْمَهْدِيِّينَ وَ أَحِينَا مَا أَحْيَيْتَنَا عَلَى الْوَفَاءِ بِعَهْدِكَ وَ مِيثَاقِكَ الْمَأْخُوذِ مِنَّا وَ عَلَيْنَا لَكَ وَ اجْعَلْ لَنَا مَعَ الرَّسُولِ سَبِيلًا وَ
تَبِّتْ لَنَا قَدَمَ صِدْقِ فِي الْهَجْرَةِ اللَّهُمَّ وَ اجْعَلْ مَحِيَانًا خَيْرَ الْمَحْيَا وَ مَمَاتًا خَيْرَ الْمَمَاتِ وَ مُنْقَلَبًا خَيْرَ الْمُنْقَلَبِ حَتَّى
تُوفِّقَنَا وَ أَنْتَ عَنَّا رَاضٍ قَدْ أُوجِبْتَ لَنَا حُلُولَ جَنَّتِكَ بِرَحْمَتِكَ وَ الْمَثْوَى فِي دَارِكَ وَ الْإِنَابَةَ إِلَى دَارِ الْمَقَامَةِ مِنْ
فَضْلِكَ لَا يَمَسُّنَا فِيهَا نَصَبٌ وَ لَا يَمَسُّنَا فِيهَا لُغُوبٌ رَبَّنَا إِنَّكَ أَمَرْتَنَا بِطَاعَةٍ وَ لَأَا أَمْرُكَ وَ أَمَرْتَنَا أَنْ نَكُونَ مَعَ
الصَّادِقِينَ فَقُلْتَ أَطِيعُوا اللَّهَ وَ أَطِيعُوا الرَّسُولَ وَ أُولِي الْأَمْرِ مِنْكُمْ وَ قُلْتَ اتَّقُوا اللَّهَ وَ كُونُوا مَعَ الصَّادِقِينَ فَسَمِعْنَا
وَ أَطَعْنَا رَبَّنَا فَتُبَّتْ أَقْدَامُنَا وَ تَوَفَّقْنَا مُسْلِمِينَ مُصَدِّقِينَ لِأَوْلِيَائِكَ وَ لَا تُزِعْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْحَقِّ الَّذِي جَعَلْتَهُ عِنْدَهُمْ وَ بِالَّذِي فَضَّلْتَهُمْ عَلَى الْعَالَمِينَ جَمِيعًا أَنْ
تُبَارِكَ لَنَا فِي يَوْمِنَا هَذَا الَّذِي أَكْرَمْتَنَا فِيهِ وَ أَنْ تُبَيِّنَ عَلَيْنَا نِعْمَتَكَ وَ تَجْعَلَهُ عِنْدَنَا مُسْتَقْرًا وَ لَا تَسْلُبْنَاهُ أَبَدًا وَ لَا تَجْعَلَهُ
مُسْتَوْدَعًا فَإِنَّكَ قُلْتَ فَمُسْتَقْرٌ وَ مُسْتَوْدَعٌ فَاجْعَلْهُ مُسْتَقْرًا وَ لَا تَجْعَلْهُ مُسْتَوْدَعًا وَ ارزُقْنَا نَصْرَ دِينِكَ مَعَ وَلِيِّ هَادٍ
مَنْصُورٍ مِنْ أَهْلِ بَيْتِ نَبِيِّكَ وَ اجْعَلْنَا مَعَهُ وَ تَحْتَ رَأْيِهِ شُهَدَاءَ صِدِّيقِينَ فِي سَبِيلِكَ وَ عَلَى نُصْرَةِ دِينِكَ ثُمَّ تَسْأَلُ
بَعْدَهَا حَاجَتَكَ لِلدُّنْيَا وَ الْآخِرَةِ فَإِنَّهَا وَ اللَّهُ مَقْضِيَةٌ فِي هَذَا الْيَوْمِ

Appendix I: Azan and Aqamah

Azan

4x	الله اكبر Allahu Akbar	Allah is the Greatest beyond description
2x	اشهد ان لا اله الا الله āsh'hadu ān lā ilaha illā-llah	I testify that there is no God except for Allah
2x	اشهد ان محمدا رسول الله āsh'hadu ānna mūhammadār rasūlu-llah	I testify that Mohammed is a Messenger of Allah
2x	اشهد ان عليا ولي الله Ash-hadu anna Aliyan wali-ul-lah	I testify that Ali is a Vicegerent of God
2x	حي على الصلاة Hayya 'alas-salāh	Come to prayer
2x	حي على الفلاح Hayya 'alal-falāh	Come to success
2x	حي على خير العمل Hayya- ala Khair al amal	The time for the best of deeds has come
2x	الله اكبر Allah-u Akbar	God is greater than any description
2x	لا اله الا الله Lā ilāha illallāh	There is no god but Allah

Aqamah

Recital	Arabic	Transliteration	Translation
2x	الله اكبر	Allahu Akbar	Allah is the Greatest beyond description
2x	اشهد ان لا اله الا الله	āsh'hadu ān lā ilaha illā-llah	I assert that there is no god but Allah,
2x	اشهد ان محمد رسول الله	āsh'hadu ānna mūhammadār rasūlu-llah	I assert that Mohammed is the Messenger of Allah,
2x	اشهد ان عليا ولي الله	Ash-hadu anna Aliyan wali-ul-lah	I testify that Ali is a Vicegerent of God
2x	حي على الصلاة	hayyā `alā-s-Salat	Come to prayer,
2x	حي على الفلاح	hayyā `alā-l-falāh	Come to worship,
2x	حي على خير العمل	Hayya- ala Khair al amal	The time for the best of deeds has come
2x	قد قامت الصلاة	qad qāma tis-salaat	Prayer has begun,
2x	الله اكبر	Allahu Akbar	God is Greatest beyond description,
1x	لا اله الا الله	Lā ilāha illallāh	There is no god but Allah

Appendix II: Explanation of Salat by Amir-ul-Momineen^{asws}

البحار، وَجَدْتُ بِحَظِّ السَّيِّخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَعِيِّ نَفَلًا مِنْ حَظِّ الشَّهِيدِ فَدَسَّ اللَّهُ رُوحَهُمَا قَالَ رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ النَّصَارِيُّ قَالَ كُنْتُ مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَ فَرَأَى رَجُلًا قَائِمًا يُصَلِّي فَقَالَ لَهُ يَا هَذَا أَتَعْرِفُ تَأْوِيلَ الصَّلَاةِ فَقَالَ يَا مَوْلَايَ وَ هَلْ لِلصَّلَاةِ تَأْوِيلٌ غَيْرُ الْعِبَادَةِ فَقَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالنُّبُوَّةِ مَا بَعَثَ اللَّهُ نَبِيَّهُ بِأَمْرٍ مِنَ الْأُمُورِ إِلَّا وَ لَهُ تَشَابُهٌ وَ تَأْوِيلٌ وَ تَنْزِيلٌ وَ كُلُّ ذَلِكَ يُذَلُّ عَلَى التَّعْبُدِ فَقَالَ لَهُ عَلْمَنِي مَا هُوَ يَا مَوْلَايَ فَقَالَ تَأْوِيلُ تَكْبِيرَتِكَ الْأُولَى إِلَى إِحْرَامِكَ أَنْ تُحْطِرَ فِي نَفْسِكَ إِذَا قُلْتَ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ بِقِيَامٍ أَوْ فُعُودٍ وَ فِي الثَّانِيَةِ أَنْ يُوصَفَ بِحَرَكَةٍ أَوْ جُمُودٍ وَ فِي الثَّلَاثَةِ أَنْ يُوصَفَ بِجِسْمٍ أَوْ يُشَبَّهَ بِشَيْءٍ أَوْ يُقَاسَ بِقِيَاسٍ وَ تُحْطِرَ فِي الرَّابِعَةِ أَنْ تَحُلَّهُ الْأَعْرَاضُ أَوْ تُؤَلِّمَهُ الْأَمْرَاضُ وَ تُحْطِرَ فِي الْخَامِسَةِ أَنْ يُوصَفَ بِجَوْهَرٍ أَوْ عَرَضٍ أَوْ يَحُلَّ شَيْئًا أَوْ يَحُلَّ فِيهِ شَيْءٌ وَ تُحْطِرَ فِي السَّادِسَةِ أَنْ يَجُوزَ عَلَيْهِ مَا يَجُوزُ عَلَى الْمُحَدَّثِينَ مِنَ الرِّزَالِ وَ الْبَاتِقَالِ وَ التَّغْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَ تُحْطِرَ فِي السَّابِعَةِ أَنْ تَحُلَّهُ الْحَوَاسُ الْخَمْسُ ثُمَّ تَأْوِيلُ مَدِّ عُنُقِكَ فِي الرُّكُوعِ تُحْطِرُ فِي نَفْسِكَ أَمَنْتُ بِكَ وَ لَوْ ضَرَبْتَ عُنُقِي ثُمَّ تَأْوِيلُ رَفْعِ رَأْسِكَ مِنَ الرُّكُوعِ إِذَا قُلْتَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَأْوِيلُهُ الَّذِي أَخْرَجَنِي مِنَ الْعَدَمِ إِلَى الْوُجُودِ وَ تَأْوِيلُ السَّجْدَةِ الْأُولَى أَنْ تُحْطِرَ فِي نَفْسِكَ وَ أَنْتَ سَاجِدٌ مِنْهَا خَلَقْتَنِي وَ رَفَعِ رَأْسِكَ تَأْوِيلُهُ وَ مِنْهَا أَخْرَجْتَنِي وَ السَّجْدَةَ الثَّانِيَةَ وَ فِيهَا تُعِيدُنِي وَ رَفَعِ رَأْسِكَ تُحْطِرُ بِقَلْبِكَ وَ مِنْهَا تُخْرَجُنِي ثَارَةً أُخْرَى وَ تَأْوِيلُ فُعُودِكَ عَلَى جَانِبِكَ الْأَيْسَرِ وَ رَفَعِ رِجْلِكَ الْيُمْنَى وَ طَرَجِكَ عَلَى الْيُسْرَى تُحْطِرُ بِقَلْبِكَ اللَّهُمَّ إِنِّي أَقْمُتُ الْحَقَّ وَ أَمُتُ الْبَاطِلَ وَ تَأْوِيلُ تَشْهَدُكَ تَجْدِيدُ الْإِيمَانِ وَ مُعَاوَدَةُ الْإِسْلَامِ وَ الْإِقْرَارُ بِالْبَعْثِ بَعْدَ الْمَوْتِ وَ تَأْوِيلُ قِرَاءَةِ الْحَيَّاتِ تَمْجِيدُ الرَّبِّ سُبْحَانَهُ وَ تَعْظِيمُهُ عَمَّا قَالَ الظَّالِمُونَ وَ نَعْتَهُ الْمُلْحَدُونَ وَ تَأْوِيلُ قَوْلِكَ السَّلَامَ عَلَيْكُمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتِهِ تَرْحَمُ عَنِ اللَّهِ سُبْحَانَهُ فَمَعْنَاهَا هَذِهِ أَمَانٌ لَكُمْ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ مَنْ لَمْ يَعْلَمْ تَأْوِيلَ صَلَاتِهِ هَكَذَا فَهِيَ خِدَاجٌ أَيَّ نَاقِصَةٍ

I was with Amir-ul-moumaneen^{asws} when my mola^{asws} saw a man praying, and asked him, do you understand the interpretation of your prayers? He replied, O my master! Is the interpretation of prayers not included in the acts of worship? Amir-ul-momineen^{asws} then said Allah^{azwj} sent down Prophet Mohammed^{saww} as well as other Prophets (in the past) in order to explain the true essence and interpretation, reasons behind Divine revelations and the way to proclaim each act of worship. He then said; please teach me O my master; what is the interpretation of Salat? Amir-ul-momineen^{asws} replied, your exclaiming of 'Allah ho Akbar' in 'Taqbeer-tul-Ahram'¹¹¹, it means Allah is Greatest, beyond our comprehension, in the second Takbeer (Allah ho Akbar) we admit His greatness and also it cannot be described by the means of signs (i.e., by hands). We (recite it) third time to admit He^{azwj} is beyond our perception to give Him^{azwj} Profile or create His^{azwj} Image. In the fourth one we admit He has been before the start of the time and can never be influenced by any deterioration or decay. In the fifth Takbeer we admit His^{azwj} essence is unrecognisable and He^{azwj} is everywhere without being part of something or something being dwelled into Him^{azwj}. In the sixth one we recognise His attributes neither subject to variations nor evolution with the passage of time. In the seventh one we admit our failure in His recognition through our six senses. Extend your neck when you bow down (Rukku) and offer your head to be chopped down for His^{azwj} cause. Upon lifting our head and standing up we recite 'Samay.....'¹¹² and thank Allah who brought us into Life out of non-existence. And upon performing the first prostration, we offer our prostration to You^{azwj} and acknowledge He^{azwj} has created us out of dust and thank Him^{azwj} (when raising our head after prostration) that He^{azwj} has extracted us out of earth. Upon performing the second prostration we admit we will die and become part of dust and upon raising our heads (after prostration) we

¹¹¹ The first Allah ho Akbar when you start Salat. The first with Niat of Salat, there are seven Allah ho Akbar in two Rakat.

¹¹² Thank Allah who listens to all and is praise worthy.

recognise He^{azwj} will resurrect us. And when you sit on your left hand side while your right foot crosses the sole of your left foot, we symbolically indicate that we have established the righteous path and have annihilated the falsehood. In the 'Taushud' we renew our 'Eman' and the resumption of Islam and approval of death and resurrection after death. In the 'Aihata...' we praise Allah^{azwj}, and ask for His^{azwj} forgiven and protection against the cruel oppressors and their deadly traps and the interpretation of 'Salama...' is to pray, may Allah^{azwj} protect us from the torture of the Doom' day and bless us with peace.

Amir-ul-momineen^{asws}, finally said: if you do not know the interpretation of your prayers then your prayers are infirm and incomplete.¹¹³

كتاب سليم بن قيس الهلالي: قال: قلت لامير المؤمنين عليه السلام: قال: أما الايمان ؟ قال: من عرفه الله نفسه ونبيه وإمامه ثم أقر بطاعته فهو مؤمن

Salim Bin Qais Al-Helali narrates a tradition in his book: One man came to Amir-ul-momineen^{asws} and asked: What is the essence of belief (Eman)? Imam^{asws} replied: A momin will have Eman if he recognises Allah^{azwj} and Prophet^{saww} and Imam^{asws} and then commits to their submission.

Appendix III: Summary of Mistakes as Compiled by al-Kulayni^{ra}

"All the cases of mistakes are seventeen in number. In seven of them it is necessary to perform Salat again. (1) One case is when one forgets the opening Takbir (Allah is great beyond description) which one does not remember until Ruku' (bowing down on one's knees) (2) The second case is when one forgets Ruku' (bowing down on one's knees) and Sujud (prostrations). (3) The third case is when one forgets and does not know if he has performed one or two Rak'at. (4) The fourth case is when one forgets something in al-Maghrib and in the morning Salat. (5) It is when one increases something in his Salat. (6) It is when one does not know if he has increased or decreased and his guess does not settle anywhere. (7) It is when one moves away from Salat before completing.

"There are those conditions in which performing Salat again is not necessary. Only two Sajdah because of mistake is necessary. Of such cases is: (1) when one says Salam (the phrase of offering greeting of peace) in two Rak'at then speaks before moving away his face from al-Qiblah (al-Ka'bah). He completes his Salat, and then performs two Sajdah because of mistake. (2) One who forgets Tashahhud and does not sit down in two Rak'at and it is missed until Ruku' (bowing down on one's knees) in the third Rak'at. He performs two Sajdah because of mistake and makes up for Tashahhud,

الفضائل 170 بحار الأنوار 81 253 باب 16- آداب الصلاة ص : 226 , مستدرک الوسائل ج : 4 ص : 108 ¹¹³
و في ذكر اللوح المحفوظ الذي نزل به

which is missed. (3) One who does not know if he has performed four or five has to perform two Sajdah because of mistake. (4) One who by mistake speaks in his Salat improperly, like commanding or prohibiting because of forgetfulness and not in a wilful manner. He performs two Sajdah. Sajdah is necessary in these four cases. Of such cases are where performing Salat again is not necessary as well as Sajdah because of mistake. (1) One is he who corrects his mistake before it is late like one who is to stand up but instead sits down or is to sit down but stands up then remembers it before entering in another condition, in such case he is to perform Qaza' (perform a compensatory) for it. (2) Another is he who says Salam (the phrase of offering greeting of peace) in the first two Rak'at then remembers. He completes before he speaks in which case the rules for mistake is not applicable to his case. (3) The rule for mistake does apply to the case of one behind an Imam who remembers and (4) as well as to the case of an Imam if people behind him remember. (5) The rule for mistake does not apply to mistake in a mistake. (6) The rule for mistake does not apply to a mistake in recommended Salat and the rule for mistake does not apply to a repeat in recommended Salat. These are six cases where repeat is not necessary as well as two Sajdah because of mistake.

"One who doubts about the opening Takbir (Allah is great beyond description) and does not know if he has said it or not, he is to say it when he remembers before Ruku', then does the recitation then Ruku. If one doubts in Ruku' and does not know if he has said the opening Takbir (Allah is great beyond description) or not he, continues his Salat and he is not obligated for anything in this matter. If he becomes certain of not saying the opening Takbir (Allah is great beyond description), he performs his Salat again. If one doubts when he is standing and he does not know if he has performed Ruku or not, he performs Ruku to ascertain his performing Ruku. If one performs Ruku', then remembers that he has already performed Ruku " he sends down himself to Sajdah without raising his head from Ruku' in Ruku. If he continues and raises his head from Ruku', then remembers that he has already performed Ruku', he performs his Salat again; he has increased in his Salat one Rak'at. One who performs Sajdah and because of doubt does not know if one has performed Ruku' or not, one continues his Salat and he is not obligated for anything in this matter, because of his doubt unless one becomes certain that one has not performed Ruku. In this case one performs his Salat again. If one performs Sajdah and does not know if one has performed one or two Sajdah, one is to perform another Sajdah to ascertain performing two Sajdah.

If one performs Sajdah and remembers that he has already performed two Sajdah, he has to perform his Salat again, because of increase in his Salat by one Sajdah. If one still has doubts after standing and does not know if one has performed one or two Sajdah one is to continue his Salat and he is not obligated for anything in this matter. If one is certain that one has performed only one Sajdah, one is to perform another Sajdah and he is not obliged for anything in this matter. If one reads Surah and then remembers that one has performed only one Sajdah, one is to perform another Sajdah, then stand up to complete the recitation and perform Ruku and he is not obligated for anything in this matter. If one performs Ruku and becomes certain that one

has not performed any Sajdah but only one Sajdah or has not performed any Sajdah at all, one is to perform Salat again.'

Mistakes in Tashahhud (testimonies of belief)

"If one by mistake stands up before Tashahhud (testimonies of belief) in two Rak'at, he is to sit down and say Tashahhud, if he has not reached in Ruku' (bowing down on one's knees), then stand up and continues his Salat and he is not obligated for anything in this matter. If one has assumed Ruku' and learns that one has not said Tashahhud, continues one's Salat and when one ends his Salat performs two Sajdah because of mistake and he is not obligated for anything in the condition of doubt as long one is not certain."

Mistakes about Two or Four Rak'at

"One who doubts and does not know if one has performed two or four Rak'at, if one's guess settles on four, one says Salam (the phrase of offering greeting of peace) and he is not obligated for anything in this matter. If one's guess settles on one's performing two Rak'at, one performs two more Rak'at and he is not obligated for anything in this matter if one's guess is equal, one says Salam (the phrase of offering greeting of peace), then performs two Rak'at in a standing position with al-Fatihah al-Kitab. If, in fact, one has performed two Rak'at these two Rak'at complete the four and if, in fact, one has performed four Rak'at these two become recommended Salat.

Mistake about Two or Three Rak'at

"One who doubts and does not know if one has performed two or three Rak'at and his guess settles on the side of two Rak'at, one is to perform two more Rak'at and he is not obligated for anything in this matter. If one's guess settles on the side of three, one then is to perform one more Rak'at and he is not obligated for anything in this matter. If one's guess does not settle on either side and one is certain of performing two Rak'at, one is to perform one Rak'at in a standing position, then say Salam (the phrase of offering greeting of peace) and performs two Rak'at in a sitting position with al-Fatihah al-Kitab. If one, in fact, has performed two Rak'at, the two Rak'at performed in a standing position before Salam (the phrase of offering greeting of peace) complete the four Rak'at. The two Rak'at in a sitting position are in place of one Rak'at and his Salat is complete. If one has performed three Rak'at the one Rak'at performed in a standing position completes the four Rak'at and the two Rak'at one has performed in a sitting position are counted as recommended Salat.

Mistakes about Four or Three Rak'at

"One who doubts and does not know if one has performed three or four and his guess settles on the side of three Rak'at, one is to perform one Rak'at, then say Salam (the phrase of offering greeting of peace) and he is not obligated for anything in this matter. If one's guess settles on the side of four, one says Salam and he is not obligated for anything in this matter. If one's guess settles on three and four, one says Salam with his doubtful condition and performs two Rak'at in a sitting position with al-Fatihah al-Kitab. If one has performed three the two Rak'at are counted as one to complete the four, and if one has performed four Rak'at these two are counted as recommended Salat in one's favour.

Mistakes about Four or Five Rak'at

"One who doubts and does not know if one has performed four or five Rak'at, if one's guess settles on the side of four, one is to say Salam (the phrase of offering greeting of peace) and he is not obligated for anything in this matter. If one's guess settles on five one performs his Salat again. If one's guess about both sides are equal one is to say Salam, then perform two Sajdah because of mistake which are destroyers (of Satan).