

Salat Recitation as per Ahadith of Masomeen^{-asws}

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

Salat Recitation

Introduction:

Salat is an extremely important act of worship, as we all know, but its acceptance depends on adherence to the true faith. Therefore, rewards of offering Salat are subject to those conditions without which it will be of no benefit. The first and foremost is the 'The Wilayah' (a total submission to the Divine Orders of Allah^{-azwj}, Rasool-Allah^{-saww} and Imams^{-asws}, as explained by Masomeen^{-asws} in Ahadith).

This short article explains the Salat recitation. However, prior to reciting Salat, one must be 'Tahir' (clean) of body and clothes, in a place where it is permissible to offer Salat, Zakat having been paid or going to pay Zakat (Salat is not accepted without paying Zakat, which must be paid to a momin), have performed Wuzu. For detailed Ahadith on Salat please refer to two articles Salat Part 1&2 at www.hubeali.com (<http://hubeali.com/articles/Salat-and-its-Recognition-part-I.pdf>, <http://hubeali.com/articles/Salat%20Part%20II.pdf>) as well as Al-Kafi, Vol. 3 (chapters on Salat).

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ فَضِيلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ الْفَرِيضَةُ وَالنَّافِلَةُ أَحَدٌ وَخَمْسُونَ رُكْعَةً مِنْهَا رُكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِسًا تُعَدَّانِ بِرُكْعَةٍ وَهُوَ قَائِمٌ الْفَرِيضَةُ مِنْهَا سَبْعَةٌ عَشْرَ رُكْعَةً وَ النَّافِلَةُ أَرْبَعٌ وَثَلَاثُونَ رُكْعَةً .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Fuzeyl Bin Yasaar,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The Obligatory and the optional (*Salāts*) are fifty one *Rak'at* – from it are two *Rak'at* after the night (to be prayed) seated, counted as one *Rak'at* prayed while one is standing. The Obligatory from these are seventeen *Rak'at*, and the optional are thirty-four *Rak'at*'.¹ Please see Ahadith in the attached document 'Number of Raka'at.docx'

See appendix:

¹ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 2

Wuzu (Ablution) and Ghusal (Bathing):

Prior to Salat one must perform Wuzu – before Wuzu one must be clean, wear clean clothes. One should also know what makes Wuzu invalid. The maximum quality of water for Wuzu is (approx. 750ml) upon using more water Wuzu becomes invalid, whether to dry face and hands, please see Ahadith in the attached document 'Wuzu.docx'. Some Ahadith on Ghusal are also included in the attached

See Appendix:

Salat Niyah (Intention) and Recitation:

For offering Salat, one should have legitimate right to the place where one intends to offer Salat. The Salat recitation for men and women is the same but the standing, bowing and sitting postures are different. These are explained under a separate heading 'instructions for ladies Salat'. Prior to offering Salat, one may like to read, the attached documents, 'prerequisites of Salat.docx', and 'Salat Niyah and praying regularly.docx'.

Azan and Aqamah

و فِي رِوَايَةِ الْعَبَّاسِ بْنِ هِلَالٍ عَنْ أَبِي الْحَسَنِ الرِّضَا ع أَنَّهُ قَالَ: - مَنْ أَدَّنَ وَ أَقَامَ صَلَّى وَرَاءَهُ صَفَّانِ مِنَ الْمَلَائِكَةِ وَ إِنْ أَقَامَ بَعِيرٍ أَدَّانٍ صَلَّى عَنْ يَمِينِهِ وَاحِدٌ وَ عَنْ شِمَالِهِ وَاحِدٌ ثُمَّ قَالَ اعْتَنِمِ الصَّفَّيْنِ.

And it has been narrated from Al-Abbas Ibn Hilal that he has heard it from Abi Al-Hassan Al-Reza^{-asws} said: Whoever recites Salat after saying Azan and Aqamah, two rows of the angels recites Salat behind him but if he had recited Salat after only saying Aqamah then one angel will stand on his right side and one on his left side (to recite Salat) and then (Imam^{-asws}) said, 'It is best to settle for the two rows (of angels – meaning to recite both Azan and Aqamah).²

Further Ahadith on Azan and Aqamah are given in the attached file 'Excellence of Azan and Aqamah, see Appendix:

The Salat Starts with 'Takbir'

وَ عَنْهُ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا قُمْتَ فِي الصَّلَاةِ فَكَبَّرْتَ فَارْفَعْ يَدَيْكَ وَ لَا تُجَاوِزْ بِكَفَيْكَ أُذُنَيْكَ أَيَّ حَيْالٍ حَدَّيْكَ.

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

H. 888, من لا يحضره الفقيه، ج1، ص: 287²

'Abu Ja'far^{-asws} has said: 'When you stand up for Salat say Takbir (Allah^{-azwj} 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.'³

Salawat

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الرَّجُلِ يَذْكُرُ النَّبِيَّ (صلى الله عليه وآله) وَهُوَ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِمَّا رَاكِعًا وَ إِمَّا سَاجِدًا فَيُصَلِّي عَلَيْهِ وَهُوَ عَلَى تِلْكَ الْحَالِ فَقَالَ نَعَمْ إِنَّ الصَّلَاةَ عَلَى نَبِيِّ اللَّهِ (صلى الله عليه وآله) كَهَيْئَةِ التَّكْبِيرِ وَ التَّسْبِيحِ وَ هِيَ عَشْرُ حَسَنَاتٍ يَبْتَدِرُهَا ثَمَانِيَةَ عَشَرَ مَلَكًا أَيُّهُمْ يُبَلِّغُهَا إِلَيْهِ .

A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan, from Abdullah Bin Suleyman who said,

'I asked Abu Abdullah^{-asws} about the man who remembers the Prophet^{-saww} and it was during the Prescribed *Salāt*, either while in the Rukū, or while prostrating, whether he can send Blessings (Salawat) upon him^{-saww} and he while is upon that state'. So he^{-asws} said: 'Yes. The sending of Blessings (Salawat) upon the Prophet^{-saww} of Allah^{-azwj} is like the exclamation of *Takbīr* and the Glorification, and it is with ten Rewards. Eighteen Angels manage it to deliver it to him^{-saww}'.⁴

Several supplications before and after offering Salat are recommended by the Masomeen^{-asws}, find for example some in the Appendix:

Imam Jafar-e-Sadiq^{-asws} Started Salat by Saying 'الله أكبر'

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: 'الله أكبر', 'Allah is Great beyond description.'

Imam^{-asws} then recited Al-Hamd (the first Chapter of the Holy Quran) with clarity and fluency and Chapter 112 (Qul ho Wallah 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: 'الله أكبر' while still.

For more Ahadith on reciting Bismillah loudly and Al-Hamd, sura Inna Anzalna (Chapter 97) and Qul ho Wallah ho Ahad (as one has to say three time at the end of Qul ho Wallah (كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي)) please see the Appendix:

³ H. 2, الكافي (ط - الإسلامية)، ج3، ص: 309

⁴ Al Kafi V 3 – The Book of Salāt CH 25 H 5

Ruku (Hadith continues)

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^{-asws} 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**, 'سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ' (I praise my Allah^{-azwj}, the Great, Who is free of all defects).'

Additional reference:

(Amir-ul-Momineen Imam Ali^{-asws} says): Extend your neck when you bow down (Ruku) and offer your head to be chopped down for His^{-azwj} cause.⁵

Standing from Ruku (Hadith continues):

Imam^{-asws} then **stood up straight**. While standing straight Imam^{-asws} said:

'سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ' 'Allah^{-azwj} Hears all those who praise Him.' Imam^{-asws} then while standing raised his hands up to the sides of his face and said: 'اللَّهُ أَكْبَرُ'

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

Additional reference:

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When you raise your head from the *Rukū*, so straighten your back, for there is no *Salāt* for the one who does not straighten his back'.⁶

Performing of the 'Sajdah' (Hadith on Salat continues)

The Imam^{-asws} did not place any other part of his body on any other part thereof. He^{-asws} performed sajdah on eight parts of his^{-asws} limbs:

- his palms, (2)
- knees, (2)

⁵ 107 ص: 4، ج: 4، مستندرك الوسائل و مستنبط المسائل، see complete Hadith in Appendix (Interpretation of Salat).

⁶ Al Kafi V 3 – The Book of Salāt CH 24 H 6

- big toes of his feet, (2)
- his forehead and (1)
- his nose. (1)

The Imam^{-asws} said: 'Placing seven parts of these limbs 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.'

Additional reference: on the place of Sajdah

'Abu 'Abd Allah^{-asws} has said, 'You **must not** perform Sajdah on anything except for earth or on what grows from earth except for cotton and linen.'⁷

Additional reference: on Placing the Forehead on the Ground

Imam Abu Jafar^{-asws} said: 'The entire forehead, from the hairline to the eyebrows is for Sajdah, even if the part of this area that goes on the ground is the size of a dirham or is the size of a finger's tip, then that area is sufficient.'⁸

Sitting Posture between two 'Sajuds' (Hadith on Salat continues)

Imam^{-asws} then raised his head from sajdah. While moving into (sitting posture) Imam^{-asws} recited: **اللَّهُ أَكْبَرُ**. '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:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ (I seek forgiveness from Allah^{-azwj}, my Allah^{-azwj} and turn to Him^{-azwj} in repentance).'

Imam^{-asws} then said: **اللَّهُ أَكْبَرُ**. 'Then he^{-asws} bowed down for the second sajdah, saying therein what Imam^{-asws} had said in the first sajdah

'سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ' **three times**).

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.

⁷ Al-Kafi, Vol. 3, Chapt. On Salat, H. 5029 (h, 1)

⁸ Al-Kafi, Vol. 3, Chapt. On Salat, H. 5043 (h, 1)

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 Tashud⁹ in a sitting position (similar to sitting between two Sajuds-prostrations). When Imam^{-asws} finished saying the Tashud, Imam^{-asws} then read 'Salam' and ended the Salat.¹⁰ (see the complete Hadith in the Appendix).

Additional reference: (Amir-ul-Momineen Imam Ali^{-asws} says): 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.¹¹

Reciting Al-Qunut

Imam 'Abu 'Abd Allah^{-asws} (our 6th Imam^{-asws}) has said: 'It is sufficient for Al-Qunut to say,

اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَ عَافِنَا وَ اعْفُ عَنَّا فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"O Allah^{-azwj}, 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.'¹²

See additional Ahadith on Qunut in the Appendix.

Reciting Tashud

Additional reference: (Amir-ul-Momineen Imam Ali^{-asws} says): In the 'Tashud' we renew our 'Eman' and the resumption of Islam and approval of death and resurrection after death.¹³

اشهد ان لا اله الا الله وحده لا شريك له، واشهد ان محمدا عبده ورسوله، واشهد ان علي ولي الله اللهم صل على محمد وآل محمد السلام علينا وعلى عباد الله الصالحين ورحمته الله وبركاته

See a longer version of Tashud in the Appendix:

⁹ Giving Testimonies.

¹⁰ Al-Kafi, Vol. 3, h,8 الكافي 3 311 باب افتتاح الصلاة و الحد في التكبير

¹¹ see complete Hadith in Appendix (Interpretation of Salat), مستدرک الوسائل و مستنبط المسائل، ج4، ص: 107

¹² Al-Kafi, Vol. 3, Chapt. On Salat, H. 5083 (h, 12)

¹³ see complete Hadith in Appendix (Interpretation of Salat), مستدرک الوسائل و مستنبط المسائل، ج4، ص: 107

Standing after two Sajuds (after 1st and 3rd Rakat)

بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ يَعْقُوبَ بْنِ يَرِيدَ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ عَلِيِّ بْنِ الْحَزْرَوْرِ عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ قَعَدَ حَتَّى يَطْمَئِنَّ ثُمَّ يَقُومُ

By his chain, from Muhammad Bin Ahmad Bin Yahya, from Yaqoub Bin Yazeed, from Muhammad Bin Al Hassan Bin Ziyad, from Muhammad Bin Abu Hamza, from Ali Bin Al Hazawwir, from Al Asbagh Bin Nubata who said,

‘Amir-ul-Momineen^{-asws}, whenever he^{-asws} raised his^{-asws} head from the Sajdahs, he^{-asws} would (remain) seated until he^{-asws} was at rest, then he^{-asws} would be standing.

فَقِيلَ لَهُ يَا أَمِيرَ الْمُؤْمِنِينَ كَانَ مِنْ قَبْلِكَ أَبُو بَكْرٍ وَ عُمَرُ إِذَا رَفَعُوا رُءُوسَهُمْ مِنَ السُّجُودِ تَهَضُّوا عَلَى صُدُورِ أَقْدَامِهِمْ كَمَا تَنْهَضُ الْإِبِلُ

It was said to him^{-asws}, ‘O Amir-ul-Momineen^{-asws}! It so happened from before you^{-asws}, Abu Bakr and Umar, whenever they raised their heads from the Sajdahs, they arose upon the base of their feet just as the camel tends to rise’.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّمَا يَفْعَلُ ذَلِكَ أَهْلُ الْجَفَاءِ مِنَ النَّاسِ إِنَّ هَذَا مِنْ تَوْقِيرِ الصَّلَاةِ.

Amir-ul-Momineen^{-asws} said: ‘But rather, that is done by the people of aversion from the people. Verily this is from the dignity of the Salat.’¹⁴

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

(Amir-ul-Momineenasws says in a long Hadith) After the two Sajdahs of the Salat, you should sit until your organs repose (become stationary), then you may stand up. This is our^{-asws} practice.¹⁵

What to recite when standing up for the next Rakat:

وَ هَذَا الْإِسْنَادِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا قُمْتَ مِنَ الرَّكْعَةِ فَاعْتَمِدْ عَلَى كَفَيْكَ وَ قُلْ.

And by this chain, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al hazramy who said,

‘Abu Abdullah^{-asws} said: ‘When you stand from the (completed) *Rak’at*, so rely upon your palms and say,

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقْوَمُ وَ أَفْعَدُ

¹⁴ (2)- التهذيب 2- 82- 304، و الاستبصار 1- 328- 1230.

¹⁵ الخصال ج : 2 ص : 611 Imam Ali^{asws} Teaches 400 Golden Rules for the World and the Hereafter,

'By the Might of Allah^{-azwj} and His^{-azwj} Strength I am standing and sitting',

فَإِنَّ عَلِيًّا (عليه السلام) كَانَ يُفَعِّلُ ذَلِكَ

For Ali^{-asws} used to do that'.¹⁶

Salat Ends With Salam

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص افْتَتَاحُ الصَّلَاةِ الْوُضُوءُ وَتَحْرِيمُهَا التَّكْبِيرُ وَتَحْلِيلُهَا التَّسْلِيمُ.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ja'far Bin Muhammad Al Ashary, from Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Wuzu (*Ablution*) is the opening of the *Salaat* and Takbeer marks it (opening), and the greetings (saying Salam) end it'.¹⁷

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 (عليه السلام) كُلُّ مَا ذَكَرْتَ اللَّهُ بِهِ وَ النَّبِيِّ (صلى الله عليه وآله) فَهُوَ مِنَ الصَّلَاةِ وَإِنْ قُلْتَ السَّلَامَ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَقَدْ انْصَرَفْتَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Al Halby who said,

'Abu Abdullah^{-asws} said to me: 'Whatever you say of Allah^{-azwj} and His^{-azwj} Prophet^{-saww} is of *Salāt*. As soon as you say the phrase, 'The greetings be upon us and the righteous servants of Allah^{-azwj}', so you have ended (the *Salāt*)'.¹⁸

وَ هَذَا الْإِسْنَادِ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا كُنْتَ فِي صَفٍّ فَسَلِّمْ تَسْلِيمَةً عَنْ يَمِينِكَ وَ تَسْلِيمَةً عَنْ يَسَارِكَ لِأَنَّ عَنْ يَسَارِكَ مَنْ يُسَلِّمُ عَلَيْكَ وَ إِذَا كُنْتَ إِمَامًا فَسَلِّمْ تَسْلِيمَةً وَ أَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ .

And by this chain, from Ibn Muskan, from Abu Baseer who said,

'Abu Abdullah^{-asws} said: 'Whenever you were in a row, so greet (*Salām*) with a greeting from your right, and a greeting from your left, because on your left is the one who is greeting upon you; and when you were the prayer leader and you greet, so greet while you are facing the Qiblah'.¹⁹

¹⁶ Al Kafi V 3 – The Book of Salāt CH 30 H 10

¹⁷ H 2, الكافي (ط - الإسلامية)، ج 3، ص: 69

¹⁸ Al Kafi V 3 – The Book of Salāt CH 30 H 6

¹⁹ Al Kafi V 3 – The Book of Salāt CH 30 H 7

إذا انفتحت من صلاتك فعن يمينك

(Amir-ul-Momineen^{-asws} says in a long Hadith) Look (by only turning eyes) the right side when you finish from offering the Salat.²⁰

See Appendix.

Tasbih and supplications after the Salat:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ صَفْوَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي تَسْبِيحِ فَاطِمَةَ (صلوات الله عليها) يُبْدَأُ بِالتَّكْبِيرِ أَرْبَعًا وَ ثَلَاثِينَ ثُمَّ التَّحْمِيدِ ثَلَاثًا وَ ثَلَاثِينَ ثُمَّ التَّسْبِيحِ ثَلَاثًا وَ ثَلَاثِينَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhamad Bin Abdul Hameed, from Safwan, from Ibn Muskaabn, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'In the Glorification (*Tasbīh*) of Fatima^{-asws}, it is begun with the exclamation of *Takbīr* thirty four (times), then the Praise (The Praise is for Allah^{-azwj}) thirty three (times), then the Glorification (Glory be to Allah^{-azwj}) thirty three (times)'.²¹

Some Ahadith on supplications after Salat are included in the Appendix:

Sajdah-e-Shukr:

There are several Ahadith which recommend supplications in the Sajdah, some are included in the Appendix:

Standing and Sitting Manners in Salat for Men and Women:

Standing, sitting manners for women are different from those of men, see the Appendix for the 'Sitting and standing manners for women' and men':

Acceptance and elevation of Salat:

Some Ahadith are compiled to highlight what makes one's Salat accepted and how to elevate its status, see the Appendix:

²⁰ Imam Ali^{asws} Teaches 400 Golden Rules for the World and the Hereafter, 611 : ج 2 : ص

²¹ Al Kafi V 3 – The Book of Salāt CH 32 H 9

Appendix:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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Number of Rak'at in twenty-four (24) Hours:

مُحَمَّدٌ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ يَزِيدَ عَنْ حَنَانٍ 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 رَكَعَاتٍ الزُّوَالِ وَ أَرْبَعًا الْأُولَى وَ ثَمَانِي بَعْدَهَا وَ أَرْبَعًا الْعَصْرَ وَ ثَلَاثًا الْمَغْرِبَ وَ أَرْبَعًا بَعْدَ الْمَغْرِبِ وَ الْعِشَاءَ الْأَجْزَةَ أَرْبَعًا وَ ثَمَانِي صَلَاةَ اللَّيْلِ وَ ثَلَاثًا الْوُتْرَ وَ رَكْعَتِي الْفَجْرِ وَ صَلَاةَ الْعِدَاةِ رَكْعَتَيْنِ

Muhammad, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazi'e, from Hanan who said,

'Amro Bin Hureys asked Abu Abdullah^{-asws} and I was seated, so he said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Inform me about the *Salāt* of Rasool-Allah^{-saww}'. So he^{-asws} said: 'The Prophet^{-saww} used to pray eight *Rak'at* at midday, and four of the first (*Al-Zohr*) and eight (*Rak'at*) after it, and four (*Rak'at*) of *Al-Asr*, and three (*Rak'at* of *Maghrib*), and four (*Rak'at*) after *Al-Maghrib*, and *Al-Isha* the last being four (*Rak'at*), and eight (*Rak'at*) at night, and three (*Rak'at*) of *Al-Witr*, and two (*Rak'at*) of *Al-Fajr*, and the morning *Salāt* as two *Rak'at*'.

فُلْتُ جُعِلْتُ فِدَاكَ وَ إِنْ كُنْتُ أَقْوَى عَلَى أَكْثَرَ مِنْ هَذَا يُعَذِّبُنِي اللَّهُ عَلَى كَثْرَةِ الصَّلَاةِ فَقَالَ لَا وَ لَكِنْ يُعَذِّبُ عَلَى تَرْكِ السُّنَّةِ .

I said, 'May I be sacrificed for you^{-asws}! And if I was strong enough upon more than this, would Allah^{-azwj} Punish me upon the more *Salāts*?' So he^{-asws} said: 'No, but He^{-azwj} would Punish upon neglecting the Sunnah'.²²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ اسْتَغْفِرُ اللَّهَ فِي الْوُتْرِ سَبْعِينَ مَرَّةً .

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan, from Safwan Bin Yahya, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The seeking of Forgiveness in *Al-Witr* (Salāt) is seventy times'.²³

Summary of the number of Rak'at:

At midday (before Al-Zohr salat) =8 Rak'at

Al-Zohr= 4

After Al-Zohr =8

Al-Asr = 4

Al-Maghrib =3

After Al-Maghrib =4

Al-Issha = 4

Two rakkat sitting counted as one = 1

Night Salat = 8

Al-Vitar =3

Al-Fajr =2

After Al-Fajr = 2

Total = 51 Rak'at,

Facing the Al-Qiblah (Al-Kabah)

إذا قام أحدكم بين يدي الله فليتجاوز و ليقيم صلبه و لا ينحني

²² Al Kafi V 3 – The Book Of *Salāt* CH 84 H 5

²³ Al Kafi V 3 – The Book Of *Salāt* CH 84 H 33

(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.²⁴

Combining Two Salat

مُحَمَّدُ بْنُ يَحْيَى 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 الطُّهْرَ وَالْعَصْرَ جِئِينَ زَالَتِ الشَّمْسُ فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ الْمَغْرِبَ وَالْعِشَاءَ الْأَجْزَةَ قَبْلَ سُقُوطِ الشَّقَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِنَّمَا فَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِتَيْسِيرِ الْوُقُوفِ 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)²⁵ without any reason to do so. The Messenger of Allah^{-saww} did so to make it easier for his^{-saww} followers.'

Creating a Barrier for those who Distract a Praying Person

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ رَحْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) ذِرَاعًا وَ كَانَ إِذَا صَلَّى وَضَعَهُ بَيْنَ يَدَيْهِ يَسْتَنْتِرُ 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 Rasool Allah^{-saww} was one yard and he would place it in his front for a barrier between himself and people passing by.'

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) 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-Allah'²⁶ your speaking to Allah^{-azwj} in Salat is not harmful.'

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

²⁵ Disappearance of redness from the East is the time of al-Maghrib.

²⁶ Imam Ali^{asws} says We (Masomeen^{asws}) are 'Kalam-tul-Allah'.

لا يعبت 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).²⁷

Prayers Before Starting Salat:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) 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-Halaby from al-Harith ibn al-Mughirah who has said:

'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.'²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ التُّعْمَانِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ مَنْ قَالَ هَذَا الْقَوْلَ كَانَ مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِذَا قَامَ قَبْلَ أَنْ يَسْتَفْتِحَ الصَّلَاةَ

Muhammad Bin Yahya, from Ahmad Bin Muhamad Bin Isa, from Ali Bin Al Nu'man, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It was so that Amir Al-Momineen^{-asws} was saying: 'The one who says these words would be with Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, when he stands before beginning the Salat,

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقَدِّمُهُمْ بَيْنَ يَدَيَّ صَلَاتِي وَ أَتَقَرَّبُ بِهِمْ إِلَيْكَ فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ مَنْنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ فَاحْتِمِ لِي بِطَاعَتِهِمْ وَ مَعْرِفَتِهِمْ وَ وَلَايَتِهِمْ فَاتِّمَّ السَّعَادَةُ وَ اخْتِمِ لِي بِهَا فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'O Allah^{-azwj}! I divert towards You^{-azwj} by Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and I^{-asws} advance them^{-asws} in front of me in my Salat, and I come closer by them^{-asws} to You^{-azwj}, therefore Make me, by them^{-asws}, to be dignified in the world and the Hereafter, and to be from the ones of Proximity. You^{-azwj} have Favoured upon me with their^{-asws} recognition, therefore Conclude me to be in their^{-asws} obedience,

²⁷ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 ج : 2 ص :

²⁸ Al-Kafi, vol.3, section Salat

and their^{-asws} recognition, and their^{-asws} *Wilyah*, for it is the happiness, and Conclude me to be with it, for You^{-azwj} are Able upon everything'.²⁹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

الْهِدَايَةُ، الْوُضُوءُ مَرَّةً وَ هُوَ غَسَلُ الْوَجْهِ وَ الْيَدَيْنِ وَ مَسْحُ الرَّأْسِ وَ الْقَدَمَيْنِ وَ لَا يَجُوزُ أَنْ يُقَدَّمَ شَيْءٌ عَلَى شَيْءٍ يَبْدَأُ بِالْأَوَّلِ فَالْأَوَّلِ كَمَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ

(The book) 'Al Hidayah' –

'The Wud'u is once, and it is washing the face and the two hands, and wiping the head, and the feed, and it is not allowed to bring forward anything upon anything, beginning with the first. So, the first is like what Allah^{-azwj} Mighty and Majestic has Commanded.

وَ مَنْ تَوَضَّأَ مَرَّتَيْنِ لَمْ يُجْزَ وَ مَنْ تَوَضَّأَ ثَلَاثًا فَقَدْ أَبْدَعَ وَ مَنْ غَسَلَ الرَّجُلَيْنِ فَقَدْ خَالَفَ الْكِتَابَ وَ السُّنَّةَ وَ لَا يَجُوزُ الْمَسْحُ عَلَى الْعِمَامَةِ وَ الْمُجُوزِ وَ لَا تَقْيَّةً فِي ثَلَاثَةِ أَشْيَاءٍ فِي شُرْبِ الْمُسْكِرِ وَ الْمَسْحِ عَلَى الْخُفَّيْنِ وَ مُتْعَةِ الْحُجِّ

And the one who washes twice will not be Rewarded, and one who washes thrice, so he has innovated; and the one who washes the leg, he has opposed the Book and the Sunnah; and the wiping is not allowed upon the turban and the socks; and there is no Taqiyyah (dissimulation) in three things – in drinking the intoxicant, and the wiping upon the socks, and Mut'ah of the Hajj.

وَ حَدُّ الْوَجْهِ الَّذِي يَجِبُ أَنْ يُوضَّأَ مَا دَارَتْ عَلَيْهِ الْوُسْطَى وَ الْإِبْهَامُ وَ حَدُّ الْيَدَيْنِ إِلَى الْمِرْفَقَيْنِ وَ حَدُّ الرَّأْسِ مِقْدَارُ أَرْبَعِ أَصَابِعٍ مِنْ مُقَدِّمِهِ وَ الْمَسْحُ عَلَى الرَّجُلَيْنِ إِلَى الْكَعْبَيْنِ

And a limit of the face which is obligated to be washed is what the middle finger and the thumb rotates upon, and a limit of the hands is to the elbows, and a limit of the head is a measurement of four fingers from its front, and the wiping upon the legs is to the heels.

فَإِذَا تَوَضَّأَتِ الْمَرْءَةُ أَلْقَتْ قِنَاعَهَا مِنْ مَوْضِعِ مَسْحِ رَأْسِهَا فِي صَلَاةِ الْغَدَاةِ وَ الْمَغْرِبِ وَ تَمَسَّحَ عَلَيْهِ وَ يُجْزِيهَا فِي سَائِرِ الصَّلَوَاتِ أَنْ تُدْخَلَ إِصْبَعُهَا فَتَمَسَّحَ عَلَى رَأْسِهَا مِنْ غَيْرِ أَنْ تُلْقِيَ قِنَاعَهَا

²⁹ Kafi V-2 Page no 544

When the woman performs Wud'u, she should take off her scarf from place of wiping her head, in the morning Salat and Al Maghrib, and she should wipe upon it, and it would suffice her is rest of the Salats to insert her fingers, so she wipes upon her head from without taking off her scarf.

وَلَا بَأْسَ أَنْ يُصَلِّيَ الرَّجُلُ بِوَضُوئِهِ وَاحِدٍ صَلَوَاتِ اللَّيْلِ وَالنَّهَارِ كُلَّهَا مَا لَمْ يُحَدِّثْ.

And there is no problem with the man praying Salats with one Wud'u, night and day, all of them for as long as he does not break Wud'u".³⁰

Wuzu (Wudhu):

The teeth brushing

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ وَ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ مَيْمُونِ الْقَدَّاحِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ رَكْعَتَانِ بِالسِّوَاكِ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بغيرِ سِوَاكِ

Ali Bin Muhammad, from Sahl and Ali Bin Ibrahim, from his father, altogether from Ja'far Bin Muhammad Al Ashary, from Abdullah Bin Maymoun Al Qaddah,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Two Cycles (of *Salaat*) with brushing the teeth is superior to seventy (70) Rak'at (of *Salaat*) without brushing the teeth'.

عَلِيُّ بِإِسْنَادِهِ قَالَ أَدْنَى السِّوَاكِ أَنْ تَدْلُكَ بِإِصْبِعِكَ .

Ali, by his chain,

He^{-asws} said, 'The lowest of the brushing of the teeth is that you rub with your finger'.³¹

Use Very Little Water in Wuzu:

³⁰ Bihar Al-Anwaar V 76 – The Book Cleanliness – Ch 3 H 2 (Chapters on Wud'u)

³¹ Al Kafi – V 3 – The Book of Cleanliness Ch 15 H 5

قَالَ أَبُو الْحَسَنِ مُوسَى بْنُ جَعْفَرٍ ع - لِلْعَسَلِ صَاعٌ مِنْ مَاءٍ وَ لِلْوُضُوءِ مُدٌّ مِنْ مَاءٍ وَ صَاعُ النَّبِيِّ ص حَمْسَةُ أَمْدَادٍ وَ الْمُدُّ وَزْنٌ مَائَتَيْنِ وَ ثَمَانِينَ دِرْهَمًا وَ الدَّرْهَمُ سِتَّةُ دَوَانِيقَ وَ الدَّانِيقُ وَزْنٌ سِتِّ حَبَّاتٍ وَ الْحَبَّةُ وَزْنٌ حَبَّتَيْنِ مِنْ شَعِيرٍ مِنْ أَوْسَاطِ الْحَبِّ لَا مِنْ صِعَاوِهِ وَ لَا مِنْ كِبَارِهِ.

وَ قَالَ رَسُولُ اللَّهِ ص الْوُضُوءُ مُدٌّ وَ الْعَسَلُ صَاعٌ وَ سَيَأْتِي أَقْوَامٌ بَعْدِي يَسْتَقْبِلُونَ ذَلِكَ³² فَأُولَئِكَ عَلَى خِلَافِ سُنَّتِي وَ النَّبِإِثِ عَلَى سُنَّتِي مَعِي فِي حَظِيرَةِ الْقُدْسِ.

It is referred from Imam Abul Hassan Musa bin Jafar^{asws} (our 7th Imam) that one 'mud' (which is 750ml) of water is sufficient for performing ablutions. And Rasool Allah^{saww}, in another Hadith, said, 'there will be people among my followers, soon after me, who will consider this quantity of water too small and will act against my practices but those, who will follow to my practices, will be with me in the Paradise.'³³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ يَأْخُذُ أَحَدُكُمْ الرَّاحَةَ مِنَ الدَّهْنِ فَيَمْلَأُ بِهَا جَسَدَهُ وَ الْمَاءُ أَوْسَعُ مِنْ ذَلِكَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'One of you takes the comfort from the oil, so he fills his body with it (by massaging), but (consider) the water is more expansive than that'. (Meaning – use water as one applies oil).³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّمَا الْوُضُوءُ حَدٌّ مِنْ حُدُودِ اللَّهِ لِيَعْلَمَ اللَّهُ مَنْ يُطِيعُهُ وَ مَنْ يَعْصِيهِ وَ إِنَّ الْمُؤْمِنَ لَا يُنَجِّسُهُ شَيْءٌ إِنَّمَا يَكْفِيهِ مِثْلُ الدَّهْنِ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'But rather, the Ablution (Wuzu) is a Limit from the Limits of Allah^{-azwj} in order to Allah^{-azwj} to Know the one who obeys Him^{-azwj} and the one who disobeys Him^{-azwj}, and that the Believer

³² (1). استقله: عده قليلا. أى يعدون الصاع للغسل و المد للوضوء قليلا.

³³ 34. ص: 1, من لا يحضره الفقيه، ج 1، ص: 34, Ahadith, 69-70, Mulayahzarulfaqih, vol 1-Ahadith 69,70

³⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 1

cannot be polluted by anything. But rather, he would be suffice from the likes of the oil (from the water)'.³⁵

عَلِيُّ بْنُ مُحَمَّدٍ وَغَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ سَمُؤِيلٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِنَّ لِلَّهِ مَلَكًا يَكْتُبُ سَرَفَ الْوُضُوءِ كَمَا يَكْتُبُ عُذْوَانَهُ .

Ali Bin Ibrahim, from someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Hammad Bin isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there is an Angel who records the extravagance in the Ablution (*Wuzu*) just as he records his (other) transgressions'.³⁶

Description of Wuzu:

قَالَ أَبُو جَعْفَرٍ الْبَاقِرِ ع - أَلَا أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اللَّهِ ص فَقِيلَ لَهُ بَلَى فَدَعَا بِقَعْبٍ فِيهِ شَيْءٌ مِنْ مَاءٍ فَوَضَعَهُ بَيْنَ يَدَيْهِ ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ ثُمَّ عَمَسَ فِيهِ كَفَّهُ الْيُمْنَى ثُمَّ قَالَ هَذَا إِذَا كَانَتِ الْكَفُّ طَاهِرَةً ثُمَّ عَرَفَ مِائًا ثُمَّ وَضَعَهُ عَلَى جَبْهَتِهِ وَ قَالَ بِسْمِ اللَّهِ وَ سَبَّحَهُ عَلَى أَطْرَافِ لِحْيَتِهِ ثُمَّ أَمَرَ يَدَهُ عَلَى وَجْهِهِ وَ ظَاهِرِ جَبِينِهِ مَرَّةً وَاحِدَةً ثُمَّ عَمَسَ يَدَهُ الْيُسْرَى فَعَرَفَ بِهَا مِائًا ثُمَّ وَضَعَهُ عَلَى مِرْفَقِهِ الْيُمْنَى فَأَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ ثُمَّ عَرَفَ بِيَمِينِهِ مِائًا فَوَضَعَهُ عَلَى مِرْفَقِهِ الْأَيْسَرِ فَأَمَرَ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى الْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ وَ مَسَحَ عَلَى مُقَدِّمِ رَأْسِهِ وَ ظَهَرَ قَدَمَيْهِ بِبِلَّةٍ بَقِيَّةِ مَائِهِ.

Once **Imam Abu Jafar^{-asws} (Imam Mohammed Baqir^{-asws})** asked his companions, Shall I show you how Prophet Mohammed^{-saww} used to Perform Ablutions? Upon their request (which was yes, please), a big bowl containing little water was brought and presented to the Imam^{-asws}. The Imam^{-asws} then folded his^{-asws} sleeves and took a handful of water in his^{-asws} right hand and said: 'remember! Only take water like this if your hands are clean ('Tahir')'. Then Imam^{-asws} poured it onto his^{-asws} forehead while reciting 'Bismillah' and spread that water around his^{-asws} beard and wiped his^{-asws} hand in the open area between the face and the forehead. Then Imam^{-asws} took water in his^{-asws} left hand and poured water onto his^{-asws} right elbow and wiped it down with his^{-asws} hand so that water dropped out around the fingers of the Imam^{-asws}. The Imam^{-asws} then took out some water using his right hand and poured onto his left elbow

³⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 2

³⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 9

and wiped it with his^{-asws} right hand so that water dropped out around his^{-asws} fingers. This was followed by wiping the front of his^{-asws} head (from top to the end of hair line, upto forehead) with his^{-asws} right hand and then used both hands to wipe the surfaces of both feet using right hand for his^{-asws} right foot and left hand for the left foot. ³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِيَانَ وَجَمِيلٍ عَنْ زُرَّارَةَ قَالَ قَالَ حَكِي لَنَا أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَضُوءَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَدَعَا بِقَدْحٍ فَأَخَذَ كَفًّا مِنْ مَاءٍ فَاسْتَدْلَهُ عَلَى وَجْهِهِ ثُمَّ مَسَحَ وَجْهَهُ مِنَ الْجَانِبَيْنِ جَمِيعاً ثُمَّ أَعَادَ يَدَهُ الْيُسْرَى فِي الْإِنَاءِ فَاسْتَدْلَهَا عَلَى يَدِهِ الْيُمْنَى ثُمَّ مَسَحَ جَوَانِبَهَا ثُمَّ أَعَادَ الْيُمْنَى فِي الْإِنَاءِ فَصَبَّهَا عَلَى الْيُسْرَى ثُمَّ صَنَعَ بِهَا كَمَا صَنَعَ بِالْيُمْنَى ثُمَّ مَسَحَ بِمَا بَقِيَ فِي يَدِهِ رَأْسَهُ وَرِجْلَيْهِ وَ لَمْ يُعِدْهُمَا فِي الْإِنَاءِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Aban and Jameel, from Zurara who said,

'Abu Ja'far^{-asws} imitated for us an Ablution (*Wuzu*) of Rasool-Allah^{-saww}. So he^{-asws} called for a jug (of water) and took a handful of water and poured it upon his^{-asws} face. Then he^{-asws} wiped his^{-asws} face from both the sides together. Then he^{-asws} scooped (the water) by immersing his left hand into the vessel, so he^{-asws} poured it upon his right hand. Then he^{-asws} wiped its two sides. Then he^{-asws} scooped (the water) by immersing his right hand into the vessel, so he^{-asws} poured it upon his left hand. Then he^{-asws} did just as he^{-asws} had done with the right hand. Then he^{-asws} wiped with whatever remained in his^{-asws} hand, upon his^{-asws} head and his^{-asws} feet, and he^{-asws} did not immerse these two into the vessel'.³⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَتَوَضَّأُ أَيْبَطُنُ لِحْيَتَهُ قَالَ لَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Safwan, from Al A'ala, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{-asws}), said, 'I asked him^{-asws} about the man who performs Ablution (*Wuzu*), should he (wash) the interior of his beard?' He^{-asws} said: 'No'.³⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ النَّيْسَابُورِيِّ عَنْ مَعْمَرِ بْنِ عُمَرَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ يُجْزَى مِنَ الْمَسْحِ عَلَى الرَّأْسِ مَوْضِعُ ثَلَاثِ أَصَابِعٍ وَ كَذَلِكَ الرَّجُلُ .

A number of our companions, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel Al Neyshapouri, from Moammam Bin Umar,

³⁷ 36 H. 74 Mulayahzarulfaqih, vol 1- H. 74³⁷ من لا يحضره الفقيه، ج 1، ص: 36

³⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 17 H 1

³⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 18 H 2

(It has been narrated) from Abu Ja'far^{-asws} having said: 'It would suffice from the wiping upon the head, a place of three fingers, and similar to that is the leg'.⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ
الْأَذْنَانِ لَيْسَا مِنَ الْوَجْهِ وَ لَا مِنَ الرَّأْسِ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Ayoub, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The two ears are not from the face, nor from the head'.

قَالَ وَ ذَكَرَ الْمَسْحَ فَقَالَ امْسَحْ عَلَى مُقَدِّمِ رَأْسِكَ وَ امْسَحْ عَلَى الْقَدَمَيْنِ وَ ابْدَأْ بِالشِّقِّ الْأَيْمَنِ .

He (the narrator) said, 'And I mentioned the wiping, so he^{-asws} said: 'Wipe upon the front of your head, and wipe upon the two feet, and begin with the right side'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ شَادَانَ بْنِ الْخَلِيلِ عَنْ يُونُسَ عَنْ حَمَّادٍ عَنِ الْحُسَيْنِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) رَجُلٌ تَوَضَّأَ وَ هُوَ مُعْتَمٌ فَتَقَلَّ عَلَيْهِ نَزْعُ الْعِمَامَةِ لِمَكَانِ الْبَرْدِ فَقَالَ لِيُدْخَلَ إصْبَعَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Shazaan Bin Al Khaleel, from Yunus, from Hammad, from Al Husayn who said,

'I said to Abu Abdullah^{-asws}, 'A man performs Ablution (*Wuzu*) and he is wearing a turban, so it is heavy upon him that he removes the turban due to the cold'. So he^{-asws} said: 'Let him enter his fingers (under it for the wiping)'.⁴²

What breaks the Ablution (*Wuzu*) and what does not break it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سَهْلٍ عَنْ زَكَرِيَّا بْنِ أَدَمَ قَالَ سَأَلْتُ الرَّضَا (عَلَيْهِ السَّلَام) عَنِ النَّاسُورِ أَوْ يَنْفُضُ الْوُضُوءَ قَالَ إِنْ مَا يَنْفُضُ الْوُضُوءَ ثَلَاثُ الْبَوْلِ وَ الْغَائِطُ وَ الرِّيحُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sahl, from Zakariyya Bin Adam who said,

'I asked Al-Reza^{-asws} about the nose bleed, 'Does it break the Ablution (*Wuzu*)?' He^{-asws} said: 'But rather, three things break the Ablution (*Wuzu*) – the urine, and the faeces, and the wind'.⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّ الشَّيْطَانَ يَنْفُخُ فِي دُبُرِ الْإِنْسَانِ حَتَّى يُحَيِّلَ إِلَيْهِ أَنَّهُ قَدْ خَرَجَ مِنْهُ رِيحٌ فَلَا يَنْفُضُ الْوُضُوءَ إِلَّا رِيحٌ تَسْمَعُهَا أَوْ تَجِدُ رِيحَهَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar who said,

⁴⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 1

⁴¹ Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 2

⁴² Al Kafi – V 3 – The Book of Cleanliness Ch 19 H 3

⁴³ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 2

'Abu Abdullah^{-asws} said: 'The Satan^{-la} blows into the anus of the human being until it seems to him that a wind has come out from him. So, the Ablution (*Wuzu*) does not break except by wind which you hear, or find its smell'.⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ الْحَسَنِ بْنِ أَجِيٍّ فَضَيْلٍ عَنْ فَضَيْلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يَخْرُجُ مِنْهُ مِثْلُ حَبِّ الْقَرْعِ قَالَ لَيْسَ عَلَيْهِ وُضُوءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Al Hassan Bin Akhay Fuzayl, from Fuzayl, from,

(It has been narrated) from Abu Abdullah^{-asws} regarding the man from whom comes out similar to a seed. He^{-asws} said: 'There is no Ablution (*Wuzu*) upon him'.

وَ رُوِيَ إِذَا كَانَتْ مُلْطَخَةً بِالْعِذْرَةِ أَعَادَ الْوُضُوءَ .

And it is reported that when (such things) are stained with the faeces, repeat the Ablution (*Wuzu*)'.⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ وَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا يَنْفُضُ الْوُضُوءَ فَقَالَا مَا يَخْرُجُ مِنْ طَرَفَيْكَ الْأَسْفَلَيْنِ مِنَ الدُّبُرِ وَ الذَّكْرِ غَائِطٌ أَوْ بَوْلٌ أَوْ مَنِيٌّ أَوْ رِيحٌ وَ النَّوْمُ حَتَّى يُدْهِبَ الْعَقْلَ وَ كُلُّ النَّوْمِ يُكْرَهُ إِلَّا أَنْ تَكُونَ تَسْمَعُ الصَّوْتِ .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz who said,

'I said to Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, 'What breaks the Ablution (*Wuzu*)?' So they^{-asws} both said: 'Whatever comes out from your two lower ends, from the backside and the manhood, faeces or urine or semen or wind; and the sleep until the intellect goes (loose awareness). All sleep is disliked, except if you happens to hear the sounds' (in consciousness).⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْعَمْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَدْخِلَ الدَّوَاءَ ثُمَّ يُصَلِّيَ وَ هُوَ مَعَهُ أَيْ يَنْفُضُ الْوُضُوءَ قَالَ لَا يَنْفُضُ الْوُضُوءَ وَ لَا يُصَلِّيَ حَتَّى يَطْرَحَهُ .

Muhammad Bin Yahya, from Al Amraky,

(It has been narrated) from Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, said, 'I asked him^{-asws} about the man, 'Is it correct for him that he inserts the medicine, then he prays *Salaat* and it is with him. Would it break the Ablution (*Wuzu*)?' He^{-asws} said: 'It would not break the Ablution (*Wuzu*), and he should not pray *Salaat* until he removes it'.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَتَجَسَّأُ فَيَخْرُجُ مِنْهُ شَيْءٌ أَيْعِيدُ الْوُضُوءَ قَالَ لَا .

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al Husayn Bin Abu Al'ala who said,

⁴⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 3

⁴⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 5

⁴⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 6

⁴⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 7

'I asked Abu Abdullah^{-asws} about the man who belched, so something came out from him, 'Should he repeat the Ablution (*Wuzu*)?' He^{-asws} said: 'No'.⁴⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي أُسَامَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ الْقَيْءِ هَلْ يَنْقُضُ الْوُضُوءَ قَالَ لَا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Abu Asama who said,

'I asked Abu Abdullah^{-asws} about the vomit, 'Would it break the Ablution (*Wuzu*)?' So he^{-asws} said: 'No'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبِيَانَ عَنْ عُيَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا قَاءَ الرَّجُلُ وَ هُوَ عَلَى طَهْرٍ فَلْيَتَمَضَّمْ .

A number of our companions, from Ahmad Bin Muhammad, and Abu Dawood, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Ubeyd Bin Zurara,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the man vomits and he is upon purity, so let him rinse his mouth'.⁵⁰

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ بَحْيَةَ عَنِ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ الرَّجُلِ يَكُونُ عَلَى طَهْرٍ فَيَأْخُذُ مِنْ أَظْفَارِهِ أَوْ شَعْرِهِ أَوْ يُعِيدُ الْوُضُوءَ فَقَالَ لَا وَ لَكِنْ يَمْسَحُ رَأْسَهُ وَ أَظْفَارَهُ بِالْمَاءِ

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Al Halby who said,

'I asked Abu Abdullah^{-asws} about the man who happens to be upon purity, so he takes from his nails, or his hair, 'Should he repeat the Ablution (*Wuzu*)?' So he^{-asws} said: 'No, but he should wipe his head and his nails, with the water'.

قَالَ قُلْتُ فَإِنَّهُمْ يَزْعُمُونَ أَنَّ فِيهِ الْوُضُوءَ فَقَالَ إِنْ خَاصَمُوكُمْ فَلَا تُخَاصِمُوهُمْ وَ قُولُوا هَكَذَا السُّنَّةُ .

He (the narrator) said, 'I said, 'But they (people) are claiming that with regards to it is the Ablution (*Wuzu*)'. So he^{-asws} said: 'If they were to dispute with you, so do not dispute with them, and you should say, 'The Sunnah is like this'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أَبِي جَمِيلٍ عَنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ فِي الْقُبْلَةِ وَ لَا مَسِ الْفَرْجِ وَ لَا الْمُبَاشَرَةَ وَضُوءٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'It is not necessary to take (to repeat) Ablution (*Wuzu*) for the kissing, nor from touching the private parts, nor the contact (hugging etc.)'.⁵²

⁴⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 8

⁴⁹ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 9

⁵⁰ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 10

⁵¹ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 11

⁵² Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 12

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّعَافِ وَالْحِجَامَةِ وَكُلِّ دَمٍ سَائِلٍ فَقَالَ لَيْسَ فِي هَذَا وُضُوءٌ إِنَّمَا الْوُضُوءُ مِنْ طَرَفَيْكَ اللَّذَيْنِ أَنْعَمَ اللَّهُ تَعَالَى بِهِمَا عَلَيْكَ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked him^{-asws} about the nose bleed and the cupping, and every blood which flows. So he^{-asws} said: 'There is no Ablution (*Wuzu*) in this. But rather, the Ablution (*Wuzu*) is from your two lower ends which Allah^{-azwj} the Exalted has Favoured with these two upon you'.⁵³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُعَمَّرِ بْنِ خَلَادٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عليه السلام) عَنْ رَجُلٍ بِهِ عِلَّةٌ لَا يَدْرُ عَلَى الْإِضْطِجَاعِ وَالْوُضُوءِ يَشْتَدُّ عَلَيْهِ وَهُوَ قَاعِدٌ مُسْتَنَبِدٌ بِالْوَسَائِدِ فَرَبَّمَا أَعْفَى وَهُوَ قَاعِدٌ عَلَى تِلْكَ الْحَالِ قَالَ يَتَوَضَّأُ لَهُ إِنْ الْوُضُوءَ يَشْتَدُّ عَلَيْهِ لِحَالِ عِلَّتِهِ فَقَالَ إِذَا حَفِيَ عَلَيْهِ الصَّوْتُ فَقَدْ وَجِبَ الْوُضُوءُ عَلَيْهِ وَقَالَ يُؤَخَّرُ الظُّهْرَ وَيُصَلِّيَهَا مَعَ الْعَصْرِ يَجْمَعُ بَيْنَهُمَا وَكَذَلِكَ الْمَغْرِبَ وَالْعِشَاءَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Moammad Bin Khallad who said,

'I asked Abu Al-Hassan^{-asws} about a man with an illness, not be able upon the lying down, and the Ablution (*Wuzu*) is difficult upon him, and he sits leaning with the pillow. So sometimes he dozes off and he is seated upon that state. He^{-asws} said: 'When the sounds are concealed from him, the Ablution (*Wuzu*) is Obligated upon him'. And he^{-asws} said: 'He can delay Al-Zohr (*Salaat*) and pray with along with Al-Asr, gathering between the two, and similar to that is Al-Magrib and Al-Isha'.⁵⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْحَقْفَةِ وَالْحَقْفَتَيْنِ فَقَالَ مَا أَدْرِي مَا الْحَقْفَةُ وَالْحَقْفَتَانِ إِنْ اللَّهَ يَقُولُ بَلِ الْإِنْسَانُ عَلَى نَفْسِهِ بَصِيرَةٌ إِنْ عَلِيًّا (عليه السلام) كَانَ يَقُولُ مَنْ وَجَدَ طَعْمَ النَّوْمِ قَائِمًا أَوْ قَاعِدًا فَقَدْ وَجِبَ عَلَيْهِ الْوُضُوءُ .

Muhammad Bin Ismail, from Al Fazi Bin Shazaan, and Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan Bin Yahya, from Abdul Rahman Bin Al Hakkan who said,

'I asked Abu Abdullah^{-asws} about the (sleeping for) a heartbeat or two heartbeats. So he^{-asws} said: 'I^{-asws} do not know what is (sleeping for) the heartbeat or two heartbeats. Allah^{-azwj} is Saying [75:14] **But! The human being has an insight unto himself.** Ali^{-asws} was saying: 'The one who finds the taste of sleep while standing, or sitting, so the Ablution (*Wuzu*) is Obligated upon him'.⁵⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُمُهورٍ عَمَّنْ ذَكَرَهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ سَعْدِ بْنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ أُذُنَانِ وَ عَيْنَانِ تَنَامُ الْعَيْنَانِ وَ لَا تَنَامُ الْأُذُنَانِ وَ ذَلِكَ لَا يَنْقُضُ الْوُضُوءَ فَإِذَا نَامَتِ الْعَيْنَانِ وَ الْأُذُنَانِ انْتَقَضَ الْوُضُوءُ .

Ali Bin Muhammad, from Ibn Jamhour, from the one who mentioned it, from Ahmad Bin Muhammad, from Sa'ad,

⁵³ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 13

⁵⁴ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 14

⁵⁵ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 15

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘There are two ears and the two eyes – (if) the two eyes sleep and the two ears do not sleep, that does not break the Ablution (*Wuzu*). So when the two eyes sleep and the two ears (sleep as well), the Ablution (*Wuzu*) breaks’.⁵⁶

أَحْمَدُ بْنُ إِدْرِيسَ وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الرَّجُلُ يَقْرُضُ مِنْ شَعْرِهِ بِأَسْنَانِهِ أ يَمْسُخُهُ بِالْمَاءِ قَبْلَ أَنْ يُصَلِّيَ قَالَ لَا بَأْسَ إِنَّمَا ذَلِكَ فِي الْحَدِيدِ .

Ahmad Bin Idrees, and Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{-asws}, said: ‘The man cuts his hair with his teeth, should he wipe it with the water before he prays *Salaat*?’ He^{-asws} said: ‘There is no problem. But rather, that is regarding (cutting it with) the iron’.⁵⁷

Wiping face and hands after Wuzu:

مُحَمَّدُ بْنُ يَحْيَى عَنْ سَلَمَةَ بْنِ الْخَطَّابِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ النَّفِيِّ عَنْ عَلِيِّ بْنِ الْمُعَلَّى عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ حُمْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ تَوَضَّأَ فَتَمَنَّدَلْ كَانَتْ لَهُ حَسَنَةٌ وَإِنْ تَوَضَّأَ وَ لَمْ يَتَمَنَّدَلْ حَتَّى يَجِفَّ وَضُوؤُهُ كَانَتْ لَهُ ثَلَاثُونَ حَسَنَةً .

Muhammad Bin Yahya, from Salma Bin Al Khattab, from Ibrahim Bin Muhammad Al Saqafy, from Ali Bin Al Moalla, from Ibrahim Bin Muhammad Bin Humran,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘The one who performs Ablution (*Wuzu*) and wipes with a towel, for him would be one Reward; but if he performs Ablution (*Wuzu*) and does not wipe with a towel, (letting it naturally) dry his Ablution (*Wuzu*) (upon himself), for him would be thirty Rewards’.⁵⁸

(For more Ahadith on Wuzu see, Al-Kafi, Vol. 3, - THE BOOK OF CLEANLINESS

<https://www.hubeali.com/alkafivol3/>)

Addendum:

⁵⁶ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 16

⁵⁷ Al Kafi – V 3 – The Book of Cleanliness Ch 23 H 17

⁵⁸ Al Kafi – V 3 – The Book of Cleanliness Ch 46 H 4

المحاسن، في رواية حفص بن غياث عن أبي عبد الله ع قال: من أوى إلى فراشه فذكر أنه على غير طهرٍ وتيمم من دناره وثيابه كان في صلاة ما ذكر الله.

(The book) 'Al Mahasin' – In a report of Hafs Bin Giyas,

'From Abu Abdullah^{-asws} having said: 'One who shelters to his bed, then he remembers that he is not upon cleanliness, and he performs Tayammum from his blanket and his clothes, he would be in Salat for as long as he mentions Salat''.⁵⁹

عن الصادق ع أنه قال: من تطهر ثم أوى إلى فراشه بات و فراشه كمسجده فإن ذكر أنه ليس على وضوءٍ فبئس من دناره كائناً ما كان لم يزل في صلاة ما ذكر الله عز وجل.

From Al-Sadiq^{-asws} having said: 'One who purifies then shelters to his bed, spends the night and his bed is like his Majid. If he remembers that he isn't upon Wud'u, he can perform Tayammum from his blanket whatever it may be, regardless of whether he is still in Salat for as long as he mentions Allah^{-azwj} Mighty and Majestic''.⁶⁰

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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Ghusal (Cleaning body):

⁵⁹ Bihar Al-Anwaar V 76 – The Book Cleanliness – Ch 6 H 15 a (Chapters on Washing)

⁶⁰ Bihar Al-Anwaar V 76 – The Book Cleanliness – Ch 6 H 15 b (Chapters on Washing)

Water for bathing

قَالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ يَعْقُوبَ الْكَلْبِيِّ رَحِمَهُ اللَّهُ حَدَّثَنِي عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَاءُ يُطَهِّرُ وَلَا يُطَهَّرُ .

Abu Ja'far Muhammad Bin Yaqoub Al Kulayni, may Allah^{-azwj} have Mercy on him, said, 'It was narrated to me by Ali Bin Ibrahim Bin Hashim, from his father, from Al Nowfaly, from Al Sakuny, from

Abu Abdullah^{-asws} says that Rasool-Allah^{-saww} said: 'Rasool-Allah^{-saww} said: 'The water cleans and cannot (itself) be cleaned (by something else)'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ الْحُسَيْنِ اللَّوْلُؤِيِّ بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) الْمَاءُ كُلُّهُ طَاهِرٌ حَتَّى يُعْلَمَ أَنَّهُ قَدِرٌ .

Muhammad Bin Yahya, and someone else from Muhammad Bin Ahmad, from Al Hassan Bin Ali Husayn Al Lulu'ie, by his chain, said,

Abu Abdullah^{-asws} said: 'The water, all of it is (to be considered as) clean, until one knows that it is dirty'.⁶²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَارِ السَّابَاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ إِذَا أَرَادَ أَنْ يَسْتَنْجِيَ بِأَيِّمَا يَبْدَأُ بِالْمَقْعَدَةِ أَوْ بِالْإِخْلِيلِ فَقَالَ بِالْمَقْعَدَةِ ثُمَّ بِالْإِخْلِيلِ .

Ahmad Bin Idrees from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali, from Amro Bin Saeed, from Musaddaq Bin Sadaqa, from Ammar Al Sabaty,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I asked about the man when he intends to cleanse himself, with which of the two should he begin with, the back part or the front?' So he^{-asws} said: 'With the back part, then with the front part'.⁶³

Perform Ghusal on every Friday.

حَمَّادٌ عَنْ حَرِيزٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَا بُدَّ مِنْ غُسْلِ يَوْمِ الْجُمُعَةِ فِي الْحَضَرِ وَالسَّفَرِ فَمَنْ نَسِيَ فَلْيُعِدْ مِنَ الْعَدِ . وَرُوي فِيهِ رُحْصَةٌ لِلْعَلِيلِ .

Hammad has narrated from Hariz from certain persons of our people who has narrated the following:

⁶¹ Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 1

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Al Kafi – V 3 – The Book of Cleanliness Ch 1 H 2

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Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 4

Our 6th Imam^{-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.'⁶⁴

The Maximum Quantity of Water for Ghusal:

محمد بن الحسن بإسناده عن الحسين بن سعيد، عن حماد، عن حريز، عن زرارة، عن أبي جعفر (عليه السلام) قال: كان رسول الله (صلى الله عليه وآله) يتوضأ بمد، ويغتسل بصاع، والمد رطل ونصف، والصاع ستة أرطال.

1 – Muhammad b. al-Hasan by his isnad from al-Husayn b. Sa'id from Hammad from Hariz from Zurara from Abu Ja'far عليه السلام. He said: The Messenger of Allah صلى الله عليه وآله used to do wudu with a mudd (about 750 ml), and do ghusl with a saa`. And the mudd is a rotl and a half, and the saa` is six rotl (about 3.5 litres).⁶⁵

محمد بن علي بن الحسين قال: قال رسول الله (صلى الله عليه وآله): الوضوء مد والغسل صاع، وسيأتي أقوام بعدي يستقلون ذلك، فأولئك على خلاف سنتي، والثابت على سنتي معي في حظيرة القدس.

6 – Muhammad b. `Ali b. al-Husayn said: The Messenger of Allah صلى الله عليه وآله said: The wudu is a mudd and the ghusl is a saa`. And there will come groups after who will belittle that. So those ones are in opposition to my sunna. And the one who remains steady upon my sunna is with me in the abode of holiness.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ نَهَى رَسُولُ اللَّهِ (صلى الله عليه وآله) أَنْ يَسْتَنْجِيَ الرَّجُلُ بِيَمِينِهِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from one of our companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} forbade the man to cleanse himself with his right hand'.⁶⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ الْجُنُبُ مَا جَزَى عَلَيْهِ الْمَاءُ مِنْ جَسَدِهِ قَلِيلُهُ وَكَثِيرُهُ فَقَدْ أَجْرَاهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The one with sexual impurity, whatever water flows upon his body, be it little or a lot, so it has sufficed him'.⁶⁷

⁶⁴ Al-Kafi, Vol. 3, pg. 40 (Arabic Version)

⁶⁵ Manla Hazarul Fakkhi, Vol. 1.

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Al Kafi – V 3 – The Book of Cleanliness Ch 12 H 5

67

Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 4

عَلِيٌّ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ الرَّجُلُ يُجْنِبُ فَيَرْتَمِسُ فِي الْمَاءِ ارْتِمَاسَةً وَاحِدَةً فَيَخْرُجُ يُجْرِنُهُ ذَلِكَ مِنْ غُسْلِهِ قَالَ نَعَمْ .

Ali, from his father, from Al Nowfaly, from Al Sakuny,

(It has been narrated) from Abu Abdullah^{-asws}, said, 'I said to him^{-asws}, 'The man has sexual impurity, so he immerses himself into the water with one immersion, and he comes out, would that suffice him from his washing?' He^{-asws} said: 'Yes'.⁶⁸

عَلِيُّ بْنُ مُحَمَّدٍ وَعَبْدُ اللَّهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شَمُونَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ لِلَّهِ مَلَكًا يَكْتُبُ سَرَفَ الْوُضُوءِ كَمَا يَكْتُبُ غَدْوَانَهُ .

Ali Bin Ibrahim, from someone else, from Sahl Bin Ziyad, from Muhammad Bin Al Hassan Bin Shamoun, from Hammad Bin isa, from Hareyz,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there is an Angel who records the extravagance in the Ablution (*Wudhu*) just as he records his (other) transgressions'.⁶⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْجُنْبُ مَا جَرَى عَلَيْهِ الْمَاءُ مِنْ جَسَدِهِ قَلِيلُهُ وَكَثِيرُهُ فَقَدْ أَجْرَاهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The one with sexual impurity, whatever water flows upon his body, be it little or a lot, so it has sufficed him'.⁷⁰

Etiquette of Bathing (from Amir-ul-Momineen^{-asws} 400 Sayings)⁷¹

إذا أراد أحدكم الغسل فليبدأ بذراعيه فليغسلهما

If you want to wash yourselves, begin with the arms.

تنظفوا بالماء من الريح المنتنة و تعهدوا أنفسكم فإن الله يبيغض من عباده القاذورة الذي يتأفف به من جلس إليه

Remove malodours with water and keep your bodies clean, Allah^{-azwj} dislikes dirty servants and those who have malodours that disturb their associates.

إذا خرج أحدكم من الحمام فقال له أخوه طاب حميمك فليقل أنعم الله باللك و إذا قال له حياك الله بالسلام فليقل و أنت فحياك الله بالسلام و أحلك دار المقام

68 Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 8

69 Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 9

70 Al Kafi – V 3 – The Book of Cleanliness Ch 14 H 4

71 Imam Ali^{asws} Teaches 400 Golden Rules for the World and the Hereafter, 611 : ص 2 :

When you come out of bath and someone says to you, "Nice bathing," then answer him with: "Allah^{-azwj} may comfort your mind." But if your brother says to you, "Allah^{-azwj} Greets you with peace," you should answer him: "May Allah^{-azwj} Give you long life". You may then say: May Allah^{-azwj} Give you long life and lodge you in the Paradise."

Obligatory Bath

من مس جسد ميت بعد ما بيرد لزمه الغسل

It is obligatory upon those who touch a cold dead body to perform the obligatory 'Ghusal' (bathing).

من غسل مؤمنا فليغتسل بعد ما يلبسه أكفانه و لا يمسه بعد ذلك فيجب عليه الغسل

For those who wash corpses ceremoniously, they should perform the ritual bath after enshrouding the corpse. They should not touch the corpse lest; it will be obligatory upon them to perform the ritual bathing.

(For more Ahadith see, Al-Kafi, Vol. 3)

<https://www.hubeali.com/alkafivol3/>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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Facing the Al-Qiblah (Al-Kabah)

إذا قام أحدكم بين يدي الله فليتجاوز و ليقيم صلبه و لا ينحني

(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.⁷²

Covering Head:

عن الصادق عليه السلام قال: قال رسول الله صلى الله عليه و اله و سلم: رَحِمَ اللهُ عَبْدًا اسْتَحْيَى مِنْ رَبِّهِ، حَقُّ الْحَيَاءِ حِفْظُ الرَّأْسِ وَمَا حَوَى، وَالْبَطْنِ وَمَا وَعَى، وَذَكَرَ الْقَبْرَ وَالْبَلَى، وَذَكَرَ أَنَّ لَهُ فِي الْآخِرَةِ مُعَادًا.

Imam Sadiq^{-asws} quoted on the authority of Rasool Allah^{-saww}: "May Allah^{-azwj} Bless a servant who is shy before his Lord^{-azwj}. Real shyness is covering up the head, watching out what you eat, remembering the grave and affliction and remembering that there is a return to the Hereafter for us."⁷³

Combining Two Salat

مُحَمَّدُ بْنُ يَحْيَى 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 جَمْعًا فِي جَمَاعَةٍ مِنْ غَيْرِ عِلَّةٍ وَ صَلَّى بِهِمُ الْمَغْرِبَ وَالْعِشَاءَ الْأَجْزَةَ قَبْلَ سُفُوطِ الشَّفَقِ مِنْ غَيْرِ عِلَّةٍ فِي جَمَاعَةٍ وَ إِنَّمَا فَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِتَيْسِيرِ الْوُقُوفِ 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)⁷⁴ without any reason to do so. The Messenger of Allah^{-saww} did so to make it easier for his^{-saww} followers.'

Creating a Barrier for those who Distract a Praying Person

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ سِنَانٍ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ طُولُ رَحْلِ رَسُولِ اللَّهِ (صلى الله عليه وآله) ذِرَاعًا وَ كَانَ إِذَا صَلَّى وَضَعَهُ بَيْنَ يَدَيْهِ يَسْتَنْتِرُ 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 Rasool Allah^{-saww} was one yard and he would place it in his front for a barrier between himself and people passing by.'

⁷² <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص 2 ج : 2

⁷³ Miskat ul Anwar, H. 1389

⁷⁴ Disappearance of redness from the East is the time of al-Maghrib.

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 الْقَرِيضَةِ 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-Allah'⁷⁵ your speaking to Allah^{-azwj} in Salat is not harmful.'

لا يعبت 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).⁷⁶

و قال ع الإيمان قول مقبول و عمل معمول و عرفان بالمعقول

(Amir-ul-Momineen^{-asws} said): The Eman is nothing but to narrate the just (Ahadith), and regularly acts on these and to have a sound 'عرفان' knowledge of (Deen).⁷⁷

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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⁷⁵ Imam Ali^{asws} says We (Masomeen^{asws}) are 'Kalam-tul-Allah'.

⁷⁶ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

⁷⁷ Tuhaf al-Uqoul, pg. 258(English), no. 153, تحف العقول ص : 224

The Intention in Salat - the Niaya:

Prior to offering Salat one should have an intention (Niaya) in one's own mind for the Salat which is considered sufficient; see for example the following traditions:

قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) وَ إِنْ كُنْتَ قَدْ صَلَّىتَ الظُّهْرَ وَ قَدْ فَاتَتْكَ العُدَاةُ فَذَكَرْتَهَا فَصَلِّ العُدَاةُ أَيَّ سَاعَةٍ ذَكَرْتَهَا وَ لَوْ بَعْدَ العَصْرِ وَ مَتَى مَا ذَكَرْتِ صَلَاةَ فَاتَتْكَ صَلَاتُهَا وَ قَالَ إِنْ نَسِيتَ الظُّهْرَ حَتَّى صَلَّىتَ العَصْرَ فَذَكَرْتَهَا وَ أَنْتَ فِي الصَّلَاةِ أَوْ بَعْدَ فَرَاغِكَ فَانُوهَا الأُولَى ثُمَّ صَلِّ العَصْرَ

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 to be the first one (al-Zuhr which was missed) and then recite the al-Asr Salat.'⁷⁸

لا يلتفتن أحدكم في صلاته فإن العبد إذا التفت فيها قال الله له إلي عبيدي خير لك ممن تلتفت إليه

(Amir-ul-momineen says^{-asws}) Do not turn away your attention in Salat. Allah^{-azwj} will Say to the servant who turns his attention away in Salat: 'Be with Me, My servant, I am certainly better for you than that which you are turning to'.⁷⁹

وأما عبد التفت في صلاته، قال الله تعالى: يا عبيدي إلى أين تقصد؟ ومن تطلب؟ أربا غيري تريد؟ أو رقبيا سواي تطلب؟ أو جوادا خلالي تبتغي؟ أنا أكرم الأكرمين وأجود الأجودين، وأفضل المعطين، اثيبك ثوابا لا يحصى قدره، فأقبل علي، فاني عليك مقبل، وملانكتي عليك مقبلون. فان أقبل زال عنه إثم ما كان منه، وإن التفت بعد أعاد الله - له - مقالته، فان أقبل زال عنه اثم ما كان منه، وإن التفت ثالثة أعاد الله له مقالته، فان أقبل على صلاته غفر - الله - له ماتقدم من ذنبه. وإن التفت رابعة أعرض الله عنه، وأعرضت الملائكة عنه، ويقول: وليتك يا عبيدي ما توليت.

And when the servant diverts his attention from the Salat, Allah^{-azwj} Says to him: 'O My^{-azwj} servant! Where is your purpose? And from Whom do you seek? Do you want another Lord^{-azwj}? Or want a Protector other than Me^{-azwj}? Or some other Forgiver? I^{-azwj} am the Most Forgiving, and the Most Gracious, and the Best Giver. I^{-azwj} will Give to you Rewards which are beyond your imagination, so pay attention towards Me^{-azwj} and I^{-azwj} will Give you My^{-azwj} Attention, and the Angels will also turn their attention towards you'.

If he pays attention, then his sins that were committed due to negligence pass away from him, and if he diverts away again, then Allah^{-azwj} Speaks to him again, and then his sins of negligence pass away from him again. When he turns away for the third time, Allah^{-azwj} Speaks to him again, and Accepts his Salat from him, and Forgives his previous sins. When he diverts his attention away for the fourth time, Allah^{-azwj} Turns away from him and the Angels turn away from him and Says: 'Due to your turning away, O servant of Mine^{-azwj}, I^{-azwj} have Turned away'.⁸⁰

What is the Meanings of Praying Regularly?

⁷⁸ See hadith in section 'The One who Goes to Sleep Before Offering Salat or Forgets'

⁷⁹ <http://www.hubeali.com/khutbat/Sermon%20of%20Glorification.pdf>

⁸⁰ Ibid, H. 320

و عنه: عن أبي عبد الله (عليه السلام)، قال: «حدثني أبي، عن آبائه (عليهم السلام)، عن أمير المؤمنين (عليه السلام)، قال: لا يصلي الرجل نافلة في وقت فريضة إلا من عذر، و لكن يقضي بعد ذلك إذا أمكنه القضاء، قال الله تعالى: الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ الَّذِينَ يَقْضُونَ مَا فَاتَهُمْ مِنَ اللَّيْلِ بِالنَّهَارِ، وَ مَا فَاتَهُمْ مِنَ النَّهَارِ بِاللَّيْلِ، لَا تَقْضِي نَافِلَةً فِي وَقْتِ فَرِيضَةٍ، أَبَدًا بِالْفَرِيضَةِ ثُمَّ صَلَّ مَا بَدَا لَكَ».

And from him, the following:

'Abu Abdullah^{-asws} has said: 'My^{-asws} father^{-asws} narrated to me^{-asws}, from his^{-asws} forefathers^{-asws}, from Amir-ul-Momineen^{-asws} having said: 'The man should not Pray the optional during the time of the Obligatory except from an excuse. But, he should fulfil it after that if possible, the Qaza (القضاء). Allah^{-azwj} the High Said **[70:23] Those who are constant at their Prayer** the ones which have been missed from the night, by the day, and what have been missed from the day, by the night. Do not fulfil the option during the times of the obligatory. Begin by the obligatory, then Pray whatever you feel like'.⁸¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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Rewards of Reciting Azan and Aqamah

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا هَبَطَ جِبْرَائِيلُ (عليه السلام) بِالْأَذَانِ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) كَانَ رَأْسُهُ فِي جُزْرِ عَلِيٍّ (عليه السلام) فَأَذَّنَ جِبْرَائِيلُ (عليه السلام) وَ أَقَامَ فَلَمَّا انْتَبَهَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ يَا عَلِيُّ سَمِعْتُ قَالَ نَعَمْ قَالَ حَفِظْتُ قَالَ نَعَمْ قَالَ ادْعُ بِأَلَا فَعَلِمَهُ فَدَعَا عَلِيُّ (عليه السلام) بِأَلَا فَعَلِمَهُ . ثَلَاثُونَ حَرْفًا فَعَدَّ ذَلِكَ بِيَدِهِ وَاجِدًا وَاجِدًا الْأَذَانَ ثَمَانِيَةَ عَشَرَ حَرْفًا وَ الْإِقَامَةَ سَبْعَةَ عَشَرَ حَرْفًا .

⁸¹ Tafseer Al Burhan – H 11081 (.10 /628 الخصال)

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.

There is Relaxation in Reciting Azan:

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَصَّالَةَ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) 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:

"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 عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ لَا بَأْسَ أَنْ يُؤَدِّنَ الرَّجُلُ مِنْ غَيْرِ وُضُوءٍ وَ لَا يُعِيمُ إِلَّا وَ هُوَ عَلَى وُضُوءٍ .

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad from al-Halaby 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.

Iqamah is part of Salat:

مُحَمَّدُ بْنُ يَحْيَى عَنِ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنِ صَالِحِ بْنِ عُفْبَةَ عَنِ أَبِي هَارُونَ الْمُكْفُوفِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَا أَبَا هَارُونَ الْإِقَامَةُ مِنَ الصَّلَاةِ فَإِذَا أَقَمْتَهُ فَلَا تَتَكَلَّمُ وَ لَا 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.'

Reciting Supplications after Reciting Azan

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ الْحُسَيْنِ بْنِ أَسَدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ يَظَانَ رَفَعَهُ إِلَيْهِمْ (عَلَيْهِمُ السَّلَام) قَالَ يَقُولُ الرَّجُلُ إِذَا فَرَغَ مِنَ الْأَذَانِ وَجَلَسَ اللَّهُمَّ اجْعَلْ قَلْبِي بَارَأً وَ عَيْشِي قَارَأً وَ رِزْقِي دَارَأً وَ اجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَرَاراً وَ مُسْتَقَرّاً .

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,

اللَّهُمَّ اجْعَلْ قَلْبِي بَارَأً وَ عَيْشِي قَارَأً وَ رِزْقِي دَارَأً وَ اجْعَلْ لِي عِنْدَ قَبْرِ نَبِيِّكَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَرَاراً وَ مُسْتَقَرّاً

"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.'

(For more Ahadith see, Al-Kafi, Vol. 3,

<https://www.hubeali.com/alkafivol3/>)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

Supplications before and after Salat:

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُنْمَانَ عَنْ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفَيْكَ ثُمَّ انبَسْطْهُمَا بَسْطاً ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ قُلْ

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu' Umayr from Hammad ibn 'Uthman from al-Halabi 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,

اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي
فَاغْفِرْ لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ ثُمَّ قُلْ
لَبَّيْكَ وَ سَعْدَيْكَ وَ الْخَيْرُ فِي يَدَيْكَ وَ الشَّرُّ لَيْسَ إِلَيْكَ وَ الْمَهْدِيُّ مَنْ
هَدَيْتَ لَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ سُبْحَانَكَ وَ حَنَانِكَ تَبَارَكْتَ وَ تَعَالَيْتَ
سُبْحَانَكَ رَبَّ الْبَيْتِ ثُمَّ تُكَبِّرُ تَكْبِيرَتَيْنِ ثُمَّ تَقُولُ وَجَّهْتُ وَجْهِيَ لِلَّذِي
فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ حَنِيفاً مُسْلِماً وَ مَا أَنَا
مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا
شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ ثُمَّ تَعَوَّذُ مِنَ الشَّيْطَانِ
الرَّجِيمِ.

'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

ثُمَّ أَقْرَأْ فَاتِحَةَ الْكِتَابِ

Then read al-Fatihah.

Invocations Before/After Salat:

ثُمَّ سَنَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) النَّوَافِلَ أَرْبَعًا وَثَلَاثِينَ رُكْعَةً مِثْلِي الْفَرِيضَةَ فَأَجَازَ اللَّهُ عَزَّ وَجَلَّ لَهُ ذَلِكَ وَ الْفَرِيضَةَ وَ النَّافِلَةَ إِحْدَى وَ حَمْسُونَ رُكْعَةً مِنْهَا رُكْعَتَانِ بَعْدَ الْعَتَمَةِ جَالِسًا تُعَدُّ بِرُكْعَةٍ مَكَانَ الْوَتْرِ

Then Rasool-Allah^{-saww} made a Sunnah of the optional (*Salāt*) of thirty four Cycles, twice the like of the Obligatory. So Allah^{-azwj} Mighty and Majestic Allowed that for him^{-saww}. And the Obligatory and the optional are fifty-one (51) Cycles (in 24 hours)– from these are two Cycles after the (fall of) darkness, seated, counted as one Cycle in place of Al-Witr.⁸²

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 (عليه السلام) أَرْبَعُ رُكْعَاتٍ بَعْدَ الْمَغْرَبِ 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:

'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.'⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ مَنْ قَالَ هَذَا الْقَوْلَ كَانَ مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِذَا قَامَ قَبْلَ أَنْ يَسْتَفْتِحَ الصَّلَاةَ

Muhammad Bin Yahya, from Ahmad Bin Muhamad Bin Isa, from Ali Bin Al Nu'man, from one of his companions,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'It was so that Amir Al-Momineen^{-asws} was saying: 'The one who says these words would be with Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, when he stands before beginning the Salat,

اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقَدِّمُهُمْ بَيْنَ يَدَيَّ صَلَاتِي وَ أَتَقَرَّبُ بِهَمَّ إِلَيْكَ فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ

⁸² Al Kafi V 1 – The Book Of Divine Authority CH 52 H 4

⁸³ Al-Kafi, vol.3, section Salat

مَنْتَ عَلَيَّ بِمَعْرِفَتِهِمْ فَأَخْتِمَ لِي بِطَاعَتِهِمْ وَ مَعْرِفَتِهِمْ وَ وَلَايَتِهِمْ فَأَيُّهَا
السَّعَادَةُ وَ اخْتِمَ لِي بِهَا فَإِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘O Allah^{-azwj}! I divert towards You^{-azwj} by Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and I^{-asws} advance them^{-asws} in front of me in my *Salat*, and I come closer by them^{-asws} to You^{-azwj}, therefore Make me, by them^{-asws}, to be dignified in the world and the Hereafter, and to be from the ones of Proximity. You^{-azwj} have Favoured upon me with their^{-asws} recognition, therefore Conclude me to be in their^{-asws} obedience, and their^{-asws} recognition, and their^{-asws} *Wilyah*, for it is the happiness, and Conclude me to be with it, for You^{-azwj} are Able upon everything’.

ثُمَّ تُصَلِّي فَإِذَا انْصَرَفْتَ قُلْتَ.

Then you should pray *Salat*. So when you finish, say,

اللَّهُمَّ اجْعَلْنِي مَعَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي كُلِّ عَافِيَةٍ وَ بَلَاءٍ وَ اجْعَلْنِي مَعَ
مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي كُلِّ مَشْوَى وَ مُنْقَلَبٍ اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَاهُمْ وَ
مَمَاتِي مَمَاتَهُمْ وَ اجْعَلْنِي مَعَهُمْ فِي الْمَوَاطِنِ كُلِّهَا وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُمْ
إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘O Allah^{-azwj}! Make me to be with Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww} in every well-being and affliction, and Make me to be with Muhammad^{-azwj} and the Progeny^{-asws} of Muhammad^{-saww} in every lodgement and transfer. O Allah^{-azwj}! Make my life to be (like) their^{-asws} living, and my death to be (like) their^{-asws} passing away, and Make me to be with them^{-asws} in all the places, and not do Make a separation to be between me and them^{-asws}. You^{-azwj} are Able upon everything’.⁸⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ خَالِدٍ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ قَالَ تَمُؤَلُّ قَبْلَ دُخُولِكَ فِي الصَّلَاةِ.

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from one of our companions, raising it, said,

‘You should be saying before your entry into the *Salat*,

⁸⁴ Al Kafi V 2 – The Book Of Supplication CH 51 H 1

اللَّهُمَّ إِنِّي أُقَدِّمُ مُحَمَّدًا نَبِيَّكَ (صلى الله عليه وآله) بَيْنَ يَدَيَّ حَاجَتِي وَ
 أَتَوَجَّهُ بِهِ إِلَيْكَ فِي طَلِبَتِي فَاجْعَلْنِي بِهِمْ وَحِيهَا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنْ
 الْمُقَرَّبِينَ اللَّهُمَّ اجْعَلْ صَلَاتِي بِهِمْ مُتَقَبَّلَةً وَ ذَنْبِي بِهِمْ مَغْفُورًا وَ دُعَائِي بِهِمْ
 مُسْتَجَابًا يَا أَرْحَمَ الرَّاحِمِينَ

‘O Allah^{-azwj}! I give the lead to Muhammad^{-saww} Your^{-azwj} Prophet^{-saww} to be in front of my need, and I divert by him^{-saww} to You^{-azwj} regarding my seeking, therefore Make me to be dignified by them^{-asws} in the world and the Hereafter, and to be from the ones of Proximity. O Allah^{-azwj}! Make my *Salat* to be Acceptable due to them^{-asws}, and my sins to be Forgiven due to them^{-asws}, and my supplication to be Answered due to them^{-asws}, O Most Merciful of the merciful ones!’⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْفَرَجِ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا (عليه السلام) بِهَذَا الدُّعَاءِ وَعَلَّمَنِيهِ وَقَالَ مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا تَيَسَّرَتْ لَهُ وَكَفَاهُ اللَّهُ مَا أَهَمَّهُ

A number of our companions, from sahl Bin Ziyad, from one of our companions, from Muhammad Bin Al Faraj who said,

‘Abu Ja’far Ibn Al-Reza^{-asws} wrote to me with this supplication, and taught it and said: ‘The one who says this at the end of Al-Fajr *Salāt*, would not seek a need except it would be Eased for him, and Allah^{-azwj} would Suffice him for what worries him –

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ
 بَصِيرٌ بِالْعِبَادِ

‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and *Salawāt* be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and I delegate my matters to Allah^{-azwj}, that Allah^{-azwj} is All-seeing with his servants.

فَوَقَاهُ اللَّهُ سَيِّئَاتٍ مَا مَكَرُوا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْعَمِّ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسُّهُمْ سُوءٌ

[40:45] So Allah Saved him from the evil of what they planned [21:87] There is no god but You, Glory be to You; surely I am from the unjust ones [21:88] So We Answered him and Delivered him from the grief and thus do We Deliver the Believers [3:173]

⁸⁵ Al Kafi V 2 – The Book Of Supplication CH 51 H 2

Allah is Sufficient for us and most excellent is the Protector [3:174] So they returned with Favour from Allah and (His) Grace, no evil touched them

مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ لَا مَا
 شَاءَ النَّاسُ مَا شَاءَ اللَّهُ وَ إِن كَرِهَ النَّاسُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ
 الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ الَّذِي لَمْ يَزَلْ
 حَسْبِي مُنْذُ قَطُّ حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ
 الْعَرْشِ الْعَظِيمِ

Whatever Allah^{-azwj} so Desires. There is neither Might nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent, not what the people desire. Whatever Allah^{-azwj} so Desires and even if the people dislike it. Sufficient for me is the Lord^{-azwj} from the lords. Sufficient for me is the Creator from the created beings. Sufficient for me is the Sustainer from the sustained beings. Sufficient for me is the One Who will not cease to be. Sufficient for me since ever. Sufficient for me is Allah^{-azwj}, Who, there is no god except Allah^{-azwj}. He^{-azwj} is upon Whom I rely, and He^{-azwj} is the Lord^{-azwj} of the Magnificent Throne’.

وَ قَالَ إِذَا انْصَرَفْتَ مِنْ صَلَاةٍ مَكْتُوبَةٍ فُتُنْ

And he^{-asws} said: ‘When you finish from the Prescribed *Salāt*, so say,

رَضِيْتُ بِاللَّهِ رَبًّا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ بِفُلَانٍ
 وَ فُلَانٍ أَيْمَةً اللَّهُمَّ وَلِيَّكَ فُلَانٌ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ
 يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ وَ اْمُدِّدْ لَهُ فِي عُمُرِهِ وَ اجْعَلْهُ
 الْقَائِمَ بِأَمْرِكَ وَ الْمُنتَصِرَ لِدِينِكَ

‘I am pleased with Allah^{-azwj} as Lord^{-azwj}, and with Muhammad^{-saww} as Prophet^{-saww}, and with Al-Islam as Religion, and with Al-Quran as a Book, and with so and so, and so and so as Imams^{-asws}. O Allah^{-azwj}! So and so is a Guardian^{-asws} of Yours^{-azwj}, therefore Protect him from in front of him^{-asws}, and from behind him^{-asws}, and from his^{-asws} right, and from

his^{-asws} left, and from above him^{-asws}, and from beneath him^{-asws}, and Extend for him^{-asws} in his^{-asws} life-span, and Make him^{-asws} as the Rising One^{-asws} with Your^{-azwj} Command, and the helper for Your^{-azwj} Religion.

وَأَرِهِ مَا يُحِبُّ وَ مَا تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ وَ فِي أَهْلِهِ وَ مَالِهِ وَ فِي شِيعَتِهِ وَ فِي عَدُوِّهِ وَ أَرِهِمْ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهِ فِيهِمْ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ وَ اشْفِ صُدُورَنَا وَ صُدُورَ قَوْمِ مُؤْمِنِينَ

And Show him what he^{-asws} loves and what his^{-asws} eyes would be delighted with, in himself^{-asws}, and his^{-asws} offspring, and in his^{-asws} family, and his^{-asws} wealth, and in his^{-asws} Shias, and in his^{-asws} enemies, and Show them from him^{-asws} what they are bewareing, and Show him^{-asws} in them what he^{-asws} loves, and what his^{-asws} eyes would be delighted with, and Heal our chests and the chests of the group of *Momineen*'.

قَالَ وَ كَانَ النَّبِيُّ (صلى الله عليه وآله) يَقُولُ إِذَا فَرَغَ مِنْ صَلَاتِهِ

He^{-asws} said: 'And the Prophet^{-saww} was saying whenever he^{-saww} was free from his^{-saww} *Salāt*:

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ إِسْرَافِي عَلَى نَفْسِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللَّهُمَّ أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ بِعِلْمِكَ الْغَيْبِ وَ بِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي فَأَحْيِنِي وَ تَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي

'O Allah^{-azwj}! Forgive for me^{-saww} the sins (of my^{-saww} Shias), whatever has preceded, and whatever is delayed, and whatever was in secret, and whatever was in public, and whatever was extravagance upon myself^{-saww} and what You^{-azwj} are more Knowing with than I^{-saww} am. O Allah^{-azwj}! You^{-azwj} are the Preceding One^{-azwj} and I^{-saww} are the following one. There is no god except for You^{-azwj}. You^{-azwj}, with Your^{-azwj} Knowledge of the unseen and by Your^{-azwj} Power upon Your^{-azwj} creatures in their entirety Know the life which is better for me^{-saww}, therefore Cause me^{-saww} to live and Cause me^{-saww} to die when You^{-azwj} Know of a (manner of) dying which is better for me^{-saww}.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتِكَ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ كَلِمَةَ الْحَقِّ فِي الْغَضَبِ وَ الرِّضَا وَ الْقَصْدَ فِي الْفَقْرِ وَ الْغِنَى وَ أَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَ قُرَّةَ عَيْنٍ

لَا يَنْقَطِعُ وَ أَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَ بَرَكَةَ الْمَوْتِ بَعْدَ الْعَيْشِ وَ بَرْدَ
الْعَيْشِ بَعْدَ الْمَوْتِ وَ لَذَّةَ الْمَنْظَرِ إِلَى وَجْهِكَ وَ شَوْقًا إِلَى رُؤْيَيْكَ وَ
لِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَ لَا فِتْنَةٍ مَضَلَّةٍ

O Allah^{-azwj}! I^{-saww} ask You^{-azwj} for being fearful of You^{-azwj} during the privacy and publicly, and of (speaking the) word of truth during the anger, and the pleasure, and the moderation during the poverty and the riches. And I^{-saww} ask You^{-azwj} of bliss which does not run out, and a delight of the eyes which does not get cut-off. And I^{-saww} ask You^{-azwj} of the pleasure with the Ordainment and Blessings of the death after the life, and the coolness of the life after the death, and the pleasure of the looking at Your^{-azwj} Face, and desire to see You^{-azwj} and meet You^{-azwj}, from without being harmed by a harm nor a misleading strife.

اللَّهُمَّ زِينًا بِزِينَةِ الْإِيمَانِ وَ اجْعَلْنَا هُدَاةً مَهْدِيِّينَ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ
اللَّهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ الرَّشَادِ وَ الثَّبَاتِ فِي الْأَمْرِ وَ الرُّشْدِ وَ أَسْأَلُكَ
شُكْرَ نِعْمَتِكَ وَ حُسْنَ عَافِيَتِكَ وَ آدَاءَ حَقِّكَ وَ أَسْأَلُكَ يَا رَبِّ قَلْبًا
سَلِيمًا وَ لِسَانًا صَادِقًا وَ أَسْتَغْفِرُكَ لِمَا تَعْلَمُ وَ أَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَ
أَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ فَإِنَّكَ تَعْلَمُ وَ لَا نَعْلَمُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ .

O Allah^{-azwj}! Adorn us with the adornment of the *Eman*, and Make us to be calm Guided ones. O Allah^{-azwj}! Guide us to be among the ones You^{-azwj} Guided. O Allah^{-azwj}! I^{-saww} ask You^{-azwj} of the Determination of righteous reasoning, and the steadfastness in the matters and the reasoning. And I^{-saww} ask You^{-azwj} for thanking for Your^{-azwj} Bounties, and goodness of Your^{-azwj} health, and paying Your^{-azwj} right. And I^{-saww} ask You^{-azwj}, O Lord^{-azwj}, for the sound heart, and a truthful tongue, and seeking Forgiveness to what You^{-azwj} Know of. And I^{-saww} ask You^{-azwj} of the best of what You^{-azwj} Know of and I^{-saww} seek Refuge with You^{-azwj} from the evil of what You^{-azwj} Know, for You^{-azwj} Know what we do not know, and You^{-azwj} are the Knower of the unseen”.⁸⁶

⁸⁶ Al Kafi V 2 – The Book Of Supplication CH 52 H 6

Invocation After Zuhar Salāt:

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْهَمِيِّ عَنْ عَيْسَى بْنِ عَبْدِ اللَّهِ الْقُمَيْيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (صلوات الله عليه) يَقُولُ إِذَا فَرَغَ مِنَ الرَّوَالِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَكَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ بِكَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Abu Abdullah Al Narqy, from Isa Bin Abdullah Al Qummy,

(It has been narrated) from Abu Abdullah^{-asws} having said: ‘Amir Al-Momineen^{-asws} was saying whenever he^{-asws} was free from the noon time (Zuhar Salāt): ‘O Allah^{-azwj!} I^{-asws} come closer to You^{-azwj} by Your^{-azwj} Generosity and Your^{-azwj} Benevolence, and I^{-asws} come closer to You^{-azwj} by Muhammad^{-azwj} Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and I^{-asws} come closer to You^{-azwj} by Your^{-azwj} Angels of Proximity, and Your^{-azwj} Prophets^{-as}, the Mursileen, and By You^{-azwj}.

اللَّهُمَّ أَنْتَ الْعَنِي عَنِّي وَ بِي الْفَاقَةُ إِلَيْكَ أَنْتَ الْعَنِي وَ أَنَا الْفَقِيرُ إِلَيْكَ
أَقْلَتْنِي عَثْرَتِي وَ سَتَرْتَ عَلَيَّ ذُنُوبِي فَأَقْضِ لِي الْيَوْمَ حَاجَتِي وَ لَا تُعَذِّبْنِي
بِقَبِيحِ مَا تَعْلَمُ مِنِّي بَلْ عَفُوكَ وَ جُودِكَ يَسْعُنِي

O Allah^{-azwj!} You^{-azwj} are the One Needless from me, and with me is the need (requirement) to You^{-azwj}. You^{-saww} are the rich and I am the poor to You^{-azwj}. You^{-azwj} Discharge my traces (of errors), and Veil my sins upon me. So Fulfil my needs for me today and do not Punish me with ugliness what You^{-azwj} are more Knowing of than I am. But, Amplify upon me, Your^{-azwj} Pardon and Your^{-azwj} generosity’.

قَالَ ثُمَّ يَخْرُ سَاجِدًا وَ يَقُولُ.

He^{-asws} said: ‘Then he^{-asws} would perform Sajdah and he^{-asws} would be saying:

يَا أَهْلَ التَّقْوَى وَ يَا أَهْلَ الْمَغْفِرَةِ يَا بُرُّ يَا رَحِيمُ أَنْتَ أَبْرُّ لِي مِنْ أَبِي وَ
أُمِّي وَ مِنْ جَمِيعِ الْخَلَائِقِ اقْبَلْنِي بِقَضَاءِ حَاجَتِي مُجَابًا دُعَائِي مَرْحُومًا
صَوْتِي قَدْ كَشَفْتَ أَنْوَاعَ الْبَلَايَا عَنِّي

‘O the One rightful to be feared, and O the One rightful for the Forgiveness, O Righteous, O Merciful! You^{-azwj} are more Righteous with me than my father and my mother, and from the entirety of the creatures. Accept me by Fulfilling my need by

Answering my supplication, Merciful upon my voice as You^{-azwj} have Removed a variety of the afflictions from me”.⁸⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا صَلَّيْتَ الْمَغْرِبَ فَأَمِّرْ يَدَكَ عَلَى جَبْهَتِكَ وَ قُلْ. ثَلَاثَ مَرَّاتٍ

Al Husayn Bin Muhammad, from Ahmad Bin Is'haq, from Sa'dan, from Saeed Bin Yasaar who said,

'Abu Abdullah^{-asws} said: 'Whenever you prays Al-Maghrib *Salāt*, so pass your hand upon your face and say,

بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ
أَذْهِبْ عَنِّي الْهَمَّ وَالْغَمَّ وَالْحَزْنَ

'In the Name of Allah^{-azwj} Who, there is no god except Him, the Knower of the unseen and the seen, the Beneficent, the Merciful. O Allah^{-azwj}! Remove from me, the worries, and the gloom, and the grief', three times'.⁸⁸

عَنْهُ عَنْ عِدَّةٍ مِنْ أَصْحَابِنَا رَفَعُوهُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ كَانَ مِنْ دُعَاءِ أَبِي (عليه السلام) فِي الْأَمْرِ يَخْدُتُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ زَكِّ عَمَلِي وَ بَيِّرْ مُنْقَلَبِي وَ اهدِ قَلْبِي وَ آمِنْ حَوْفِي وَ عَافِنِي فِي عُمْرِي كُلِّهِ وَ تَبِّتْ حُجَّتِي وَ اغْفِرْ خَطَايَايَ وَ بَيِّضْ وَجْهِي وَ اعْصِمْنِي فِي دِينِي وَ سَهِّلْ مَطْلَبِي وَ وَسِّعْ عَلَيَّ فِي رِزْقِي فَإِنِّي ضَعِيفٌ وَ بَحَاوُزٌ عَنْ سَيِّئِي مَا عِنْدِي بِحُسْنِ مَا عِنْدَكَ وَ لَا تَفْجَعْنِي بِنَفْسِي وَ لَا تَفْجَعْ لِي حَمِيمًا

From him, from a number of our companions,

(It has been narrated) raising it to Abu Abdullah^{-asws} having said: 'It was from the supplications of my^{-asws} father^{-asws} regarding the newly-occurring matters: 'O Allah^{-azwj}! Send *Salawāt* upon Muhammad^{-saww} and the Progeny^{-asws} of Muhammad^{-saww}, and Forgive (my sins) for me, and Be Merciful to me, and Purify my deeds, and Ease my return, and Guide my heart, and Secure my fear, and Grant me good health in my life-time, all of it, and Affirm my proofs, and Forgive my mistakes, and Whiten my face, and Safeguard me in my Religion, and Ease my seeking (for livelihood), and Expand upon me regarding my sustenance for I am weak, and Overlook from my evil deeds what are with me by the Goodness with what is with You^{-azwj}, and do not Grieve me for myself nor Grieve me for my intimate friends.

وَ هَبْ لِي يَا إِلَهِي لِحَظَةً مِنْ لِحَظَاتِكَ تَكْشِفُ بِهَا عَنِّي جَمِيعَ مَا بِهِ ابْتَلَيْتَنِي وَ تَرُدُّ بِهَا عَلَيَّ مَا هُوَ أَحْسَنُ عَادَاتِكَ عِنْدِي فَقَدْ ضَعُفْتُ قُوَّتِي وَ قَلَّتْ حِيلَتِي وَ انْقَطَعَ مِنْ خَلْقِكَ رَجَائِي وَ لَمْ يَبْقَ إِلَّا رَجَاؤُكَ وَ تَوَكَّلْتُ عَلَيْكَ وَ قُدْرَتُكَ عَلَيَّ

⁸⁷ Al Kafi V 2 – The Book Of Supplication CH 52 H 1 (545: ص: ج2، ص: 545)

⁸⁸ Al Kafi V 2 – The Book Of Supplication CH 52 H 10

And Grant me, O my God, an opportunity from Your^{-azwj} Opportunities Removing with it from me the entirety of what I am afflicted with, and Return upon me what is better Ways with me, for my strength has weakened, and my reasons are scarce, and my hopes from You^{-azwj} creatures are cut off, and there does not remain except hoping in You^{-azwj}, and reliance upon You^{-azwj} and Your^{-azwj} Power upon me.

يَا رَبِّ أَنْ تَرْحَمَنِي وَتُعَافِيَنِي كَقُدْرَتِكَ عَلَيَّ أَنْ تُعَذِّبَنِي وَتَبْتَلِيَنِي إِلَهِي ذِكْرُ عَوَائِدِكَ يُؤْنِسُنِي وَ الرَّجَاءُ لِإِنْعَامِكَ يُقْوِينِي وَ لَمْ أَخْلُ مِنْ نِعَمِكَ مُنْذُ خَلَقْتَنِي وَ أَنْتَ رَبِّي وَ سَيِّدِي وَ مُفْرِعِي وَ مُلْجِئِي وَ الْحَافِظُ لِي وَ الذَّابُّ عَنِّي وَ الرَّحِيمُ بِي وَ الْمُسَكِّفُ بِرِزْقِي

O Lord^{-azwj}! If You^{-azwj} are Merciful to me and Grant good health to me, is like Your^{-azwj} Power upon me if You^{-azwj} were to Punish me and Afflict me. My God! Mentioning Your^{-azwj} Rewards comforts me, and the hoping for Your^{-azwj} Bounties strengthens me, and I have not been isolated from Your^{-azwj} Bounties since the day You^{-azwj} Created me, and You^{-azwj} are my Lord^{-azwj}, and my Master, and my Defender, and my Shelter, and the Protector for me, and the Lenient to me, and the Merciful with me, and the Guarantor of my sustenance.

وَ فِي فَضَائِكَ وَ قُدْرَتِكَ كُلُّ مَا أَنَا فِيهِ فَلْيَكُنْ يَا سَيِّدِي وَ مَوْلَايَ فِيمَا فَضَيْتَ وَ قَدَّرْتَ وَ حَتَمْتَ تَعَجِيلُ خَلَاصِي بِمَا أَنَا فِيهِ جَمِيعِهِ وَ الْعَافِيَةُ لِي فَلَيْتَ لَا أَجِدُ لِدَفْعِ ذَلِكَ أَحَدًا غَيْرَكَ وَ لَا أَعْتَمِدُ فِيهِ إِلَّا عَلَيْكَ

And in Your^{-azwj} Ordainment and Your^{-azwj} Power is everything what I am in, therefore let it happen to be, O my Chief and my Master, regarding what You^{-azwj} Judge, and You^{-azwj} Ordain, and You^{-azwj} Finalise, hasten my finishing from what I am in, the entirety of it, and the good health for me, for I cannot find anyone to repel that apart from You^{-azwj}, nor do I rely with regards to it upon anyone except You^{-azwj}.

فَكُنْ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ عِنْدَ أَحْسَنِ ظَنِّي بِكَ وَ رَجَائِي لَكَ وَ اِرْحَمْ تَضَرُّعِي وَ اسْتِكَانَتِي وَ ضَعْفَ رُكْنِي وَ ائْتِنُ بِذَلِكَ عَلَيَّ وَ عَلَيَّ كُلِّ دَاعٍ دَعَاكَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ آلِهِ .

Therefore be, O the One with the Majesty and the Benevolence, during the goodness of my thoughts with You^{-azwj}, my hope for you, and be Merciful on my desperation and my dependence, and the weakness of my (body) parts, and Favour with that upon me and upon every illness, Your^{-azwj} Cure, O Most Merciful of the merciful ones, and Send *Salawāt* upon Muahammad^{-saww} and his^{-saww} Progeny^{-asws} .⁸⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَعْيَنَ عَنْ بَشْرِ بْنِ مَسْلَمَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَام) يَقُولُ مَا أَبَالِي إِذَا قُلْتُ هَذِهِ الْكَلِمَاتِ لَوْ اجْتَمَعَ عَلَيَّ الْإِنْسُ وَ الْجِنُّ

Ali Ibrahim, from his father, from Ibn Abu Umeyr, from Muhammad Bin Ayn, from Bishr Bin Maslama,

⁸⁹ Al Kafi V 2 – The Book Of Supplication CH 55 H 8

(It has been narrated) from Abu Abdullah^{-asws} having said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was saying: 'I^{-asws} don't' care, when I^{-asws} say these words, if (all) the human beings and the Jinn were to gather against me^{-asws}:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَْ اللَّهِ وَ إِلَى اللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ
اللَّهِ (صلى الله عليه وآله) اللَّهُمَّ إِلَيْكَ أَسَلْتُ نَفْسِي وَ إِلَيْكَ وَجَّهْتُ
وَجْهِي وَ إِلَيْكَ أَلْجَأْتُ ظَهْرِي وَ إِلَيْكَ فَوَّضْتُ أَمْرِي
اللَّهُمَّ احْفَظْنِي بِحِفْظِ الْإِيمَانِ مِنْ بَيْنِ يَدَيَّ وَ مِنْ خَلْفِي وَ عَنْ يَمِينِي وَ
عَنْ شِمَالِي وَ مِنْ فَوْقِي وَ مِنْ تَحْتِي وَ مِنْ قَبْلِي وَ اذْفَعْ عَنِّي بِحَوْلِكَ وَ
قُوَّتِكَ فَإِنَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ .

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the Religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! To You^{-azwj} I submit myself, and to You^{-azwj} I divert my face, and to You^{-azwj} I seek my backing, and to You^{-azwj} I delegate my affairs.

O Allah^{-azwj}! Protect me by the protection of the *Eman* from in front of me, and from behind me, and from my right, and from my left, and from above me, and from beneath me, and from my face, and Repel from me by Your^{-azwj} Might and Your^{-azwj} Strength, for there is neither Mighty nor Strength except with You^{-azwj}'.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ ابْنِ أَبِي عُمَيْرٍ مِثْلَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr – similar to it.⁹⁰

(For more Ahadith on supplications see, Al-Kafi, Vol. 3, -

<https://www.hubeali.com/alkafivol3/>)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

⁹⁰ Al Kafi V 2 – The Book Of Supplication CH 55 H 10

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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Loud Recitation of Bismillah, Chapters 97 and 112:

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

'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.'

Reciting Bismillah Loudly in Salat when Sura is Recited Quietly

مُحَمَّدُ بْنُ الْحَسَنِ قَالَ رُوِيَ عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيِّ الْعَسْكَرِيِّ ع أَنَّهُ قَالَ: عَلَامَاتُ الْمُؤْمِنِ خَمْسٌ صَلَاةُ الْخَمْسِينَ وَ زِيَارَةُ الْأَرْبَعِينَ وَ التَّحَنُّمُ فِي الْيَمِينِ وَ تَعْفِيرُ الْجَبِينِ وَ الْجَهْرُ بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

Mohammed Ibn Al-Hassan says he heard from:

Abi Mohammed Al-Hassan^{-asws} Ibn Ali Al-Askari that a momin is recognized by the five signs: The signs of a Momin (believer) are five: praying fifty-one *Rak'at* [including mandatory and optional prayers], *Ziyarat Al-Arba'een*, wearing a ring in

the right hand, prostration on dirt, and saying '*Bismillah hir Rahman nir Raheem*' in a raised voice. (at the beginning of every Sura).⁹¹

Also in another Hadith:

A person performed Salat for many days in congregation led by Imam 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).⁹²

They 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.'⁹³

How to recite Qul ho Wal ho Ahdad?

حَدَّثَنَا عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرَانَ الدَّقَاقِ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ الْكُوفِيُّ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبَزْمَكِيِّ قَالَ حَدَّثَنِي الْحُسَيْنُ بْنُ الْحَسَنِ قَالَ حَدَّثَنِي بَكْرُ بْنُ زِيَادٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ الْمُهْتَدِيِّ قَالَ: سَأَلْتُ الرِّضَاعَ عَنِ التَّوْحِيدِ فَقَالَ كُلُّ مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ وَآمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِيدَ قُلْتُ كَيْفَ يَقْرُوهَا قَالَ كَمَا يَقْرُوهَا النَّاسُ وَزَادَ فِيهِ كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي ثَلَاثًا.

It has been narrated from Ali Ibn Ahmed Ibn Mohammed Ibn Imran who from Muhammad Bin Abu Abdullah, raising it from Abdul Al-Kufi, who said,

'I asked Al-Reza^{-asws} about the *Tawheed* (Oneness). So he^{-asws} said: 'The one who recites [112:1] **Say: He Allah is One** and believes in it, so he has recognised the *Tawheed* (Oneness)'. I said, 'How should one recite it?' He^{-asws} said: 'Just as the people are reciting it, and increase in it,

كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي كَذَلِكَ اللَّهُ رَبِّي

'Like that is Allah^{-azwj} my Lord^{-azwj}, like that is Allah^{-azwj} my Lord^{-azwj}, like that is Allah^{-azwj} my Lord^{-azwj}' (**three times**).⁹⁴

It is recommend to recite Chapter 97 in Salat:

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ زَاوِيَةَ عَنْ أَبِي عَلِيِّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ إِنَّكَ كَتَبْتَ إِلَى مُحَمَّدِ بْنِ الْفَرَجِ تُعَلِّمُهُ أَنْ أَفْضَلَ مَا تَقْرَأُ فِي الْقُرْآنِ بِنَا أَنْزَلْنَاهُ

⁹¹ H 19643, وسائل الشيعة، ج 14، ص: 478

⁹² Al-Kafi, Vol. 3, Chapt. On Salat, H. 20

⁹³ Al-Kafi, Vol. 3, Chapt. On Salat, H. 28

⁹⁴ H. 30, Al Kafi V 1 – The Book Of *Tawheed* (Oneness of Allah^{azwj}) عيون أخبار الرضا عليه السلام، ج 1، ص: 134
CH 7 H 4

وَقُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنْ صَدْرِي لَيُضِيقُ بِقِرَاءَتَيْهِمَا فِي الْفَجْرِ فَقَالَ (عليه السلام) لَا يَضِيقَنَّ صَدْرُكَ بِهِمَا فَإِنَّ الْفَضْلَ وَاللَّهُ فِيهِمَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Abdous, from Muhammad Bin Zawiya, from Abu Ali Bin Rashid who said,

'I said to Abu Al-Hassan -asws, 'May I be sacrificed for you-asws! You-asws wrote to Muhammad Bin Al-Faraj teaching him that the most superior of what one can recite during the Obligatory (Salāt) is with 'We-azwj Revealed it' (Chapter 97), and 'Say He-azwj Allah-azwj is One' (Chapter 112), and my chest is constricted by reciting these two during Al-Fajr (Salāt)'. So he-asws said: 'Do not constrict your chest by these two, for the merit, by Allah-azwj, is in these two'.⁹⁵

(For more Ahadith see, Al-Kafi, Vol. 3,

<https://www.hubeali.com/alkafivol3/>)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah-azwj the Beneficent, the Merciful. The Praise is for Allah-azwj Lord-azwj of the Worlds, and Blessing be upon our Chief Muhammad-saww and his-saww Purified Progeny-asws, and greetings with abundant greetings.

Imam -asws showed how to offer Salat:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) يَوْمًا يَا حَمَّادُ تَحْسُنُ أَنْ تُصَلِّيَ قَالَ فَقُلْتُ يَا سَيِّدِي أَنَا أَحْفَظُ كِتَابَ حَرِيرٍ فِي الصَّلَاةِ فَقَالَ لَا عَلَيْكَ يَا حَمَّادُ فَمَا فَصَلَّ قَالَ فَقُمْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهًا إِلَى الْقِبْلَةِ فَاسْتَفْتَحْتُ الصَّلَاةَ فَرَكَعْتُ وَ سَجَدْتُ فَقَالَ يَا حَمَّادُ لَا تَحْسُنُ أَنْ تُصَلِّيَ مَا أَقْبَحَ بِالرَّجُلِ مِنْكُمْ يَأْتِي عَلَيْهِ سِتُونَ سَنَةً أَوْ سَبْعُونَ سَنَةً فَلَا يُعِيمُ صَلَاةً وَاحِدَةً بِحُدُودِهَا تَامَةً قَالَ حَمَّادُ فَأَصَابَنِي فِي نَفْسِي الدُّلُّ فَقُلْتُ جُعِلْتُ فِدَاكَ فَعَلِمَنِي الصَّلَاةَ فَقَامَ أَبُو عَبْدِ اللَّهِ (عليه السلام) مُسْتَقْبِلَ الْقِبْلَةِ مُنْتَصِبًا فَأَرْسَلَ يَدَيْهِ جَمِيعًا عَلَى فَخْذَيْهِ قَدْ ضَمَّ أَصَابِعَهُ وَ قَرَّبَ بَيْنَ قَدَمَيْهِ حَتَّى كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثِ أَصَابِعٍ مُنْفَرَجَاتٍ وَ اسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعًا الْقِبْلَةَ لَمْ يُحَرِّفْهُمَا عَنِ الْقِبْلَةِ وَ قَالَ بِخُشُوعِ اللَّهِ أَكْبَرَ ثُمَّ قَرَأَ الْحَمْدَ بِتَرْتِيلٍ وَ قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ صَبَّرَ هُنَيْئَةً بِقَدْرِ مَا يَنْتَفُسُ وَ هُوَ قَائِمٌ ثُمَّ رَفَعَ يَدَيْهِ جِبَالَ وَجْهِهِ وَ قَالَ اللَّهُ أَكْبَرُ وَ هُوَ قَائِمٌ ثُمَّ رَكَعَ وَ مَلَأَ كَفَيْهِ مِنْ رُكْبَتَيْهِ مُنْفَرَجَاتٍ وَ رَدَّ رُكْبَتَيْهِ إِلَى خَلْفِهِ حَتَّى اسْتَوَى ظَهْرُهُ حَتَّى لَوْ صَبَّ عَلَيْهِ قَطْرَةٌ مِنْ مَاءٍ أَوْ دُهْنٍ لَمْ تَزَلْ لِاسْتِوَاءِ ظَهْرِهِ وَ مَدَّ عُنُقَهُ وَ غَمَضَ عَيْنَيْهِ ثُمَّ سَبَّحَ ثَلَاثًا بِتَرْتِيلٍ فَقَالَ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ ثُمَّ اسْتَوَى قَائِمًا فَلَمَّا اسْتَمَكَّنَ مِنَ الْقِيَامِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ كَبَّرَ وَ هُوَ قَائِمٌ وَ رَفَعَ يَدَيْهِ جِبَالَ وَجْهِهِ ثُمَّ سَجَدَ وَ بَسَطَ كَفَيْهِ مَضْمُومَتِي الْأَصَابِعِ بَيْنَ يَدَيْ رُكْبَتَيْهِ جِبَالَ وَجْهِهِ فَقَالَ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ وَ لَمْ يَضَعْ شَيْئًا مِنْ جَسَدِهِ عَلَى شَيْءٍ مِنْهُ وَ سَجَدَ عَلَى ثَمَانِيَةِ أَعْظَمِ الْكُفَّينَ وَ الرُّكْبَتَيْنِ وَ أَنَامِلِ إِبْهَامِي الرَّجْلَيْنِ وَ الْجَبْهَةِ وَ الْأَنْفِ وَ قَالَ سَبَعَةٌ مِنْهَا فَرَضَ يُسَجَّدُ عَلَيْهَا وَ هِيَ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ فَقَالَ وَ أَنْ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا وَ هِيَ الْجَبْهَةُ وَ الْكَفَّانِ وَ الرُّكْبَتَانِ وَ الْإِبْهَامَانِ وَ وَضَعُ الْأَنْفِ عَلَى الْأَرْضِ سَنَةً ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَلَمَّا اسْتَوَى جَالِسًا قَالَ اللَّهُ أَكْبَرُ ثُمَّ قَعَدَ عَلَى فَخْذِهِ الْأَيْسَرِ وَ قَدَّ وَضَعُ ظَاهِرِ قَدَمِهِ الْأَيْمَنِ عَلَى بَطْنِ قَدَمِهِ الْأَيْسَرِ وَ قَالَ اسْتَغْوِرْ اللَّهُ رَبِّي وَ اتُوبْ إِلَيْهِ ثُمَّ كَبَّرَ وَ هُوَ جَالِسٌ وَ سَجَدَ السَّجْدَةَ الثَّانِيَةَ وَ قَالَ كَمَا قَالَ

⁹⁵ Al Kafi V 3 – The Book of Salāt CH 21 H 19

فِي الْأُولَى وَ لَمْ يَصْنَعْ شَيْئاً مِنْ بَدَنِهِ عَلَى شَيْءٍ مِنْهُ فِي رُكُوعٍ وَ لَا سُجُودٍ وَ كَانَ مُجَبِّحاً وَ لَمْ يَصْنَعْ ذِرَاعَيْهِ عَلَى الْأَرْضِ فَصَلَّى رُكْعَتَيْنِ عَلَى هَذَا وَ يَدَاهُ مَضْمُومَتَا الْأَصَابِعِ وَ هُوَ جَالِسٌ فِي التَّشَهُدِ فَلَمَّا فَرَغَ مِنَ التَّشَهُدِ سَلَّمَ فَقَالَ يَا حَمَّادُ هَكَذَا صَلِّ .

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 Tashud⁹⁶ 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.'⁹⁷

(For more Ahadith on supplications see, Al-Kafi, Vol. 3,

<https://www.hubeali.com/alkafivol3/>)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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Qunut:

Qunut is compulsory in Salat, and is not fixed and one can recite other supplications and prayers for himself/herself as well as others. Some Ahadith are quoted here:

⁹⁶ Giving Testimonies.

⁹⁷ Al-Kafi, Vol. 3. h,8

عَلِيُّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) أَقْنُتُ فِي كُلِّ رَكْعَتَيْنِ فَرِيضَةً أَوْ نَافِلَةً قَبْلَ الرُّكُوعِ .

Ali, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muhammad Bin Al Fuzayl, from Al Haris Bin Al Mugheira who said,

'Abu Abdullah^{-asws} said: 'Perform *Qunut* in every two *Rak'at* (of *Salāt*), Obligatory or optional, before the *Rukū*'.⁹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ الْفَضْلِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) عَنِ الْقُنُوتِ وَ مَا يُقَالُ فِيهِ فَقَالَ مَا قَضَى اللَّهُ عَلَى لِسَانِكَ وَ لَا أَعْلَمُ لَهُ شَيْئاً مُوقْتاً .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Ismail Bin Al Fazl who said,

'I asked Abu Abdullah^{-asws} about the *Qunut* and what is to be said during it'. So he^{-asws} said: 'Whatever Allah^{-azwj} Ordains upon your tongue, and I^{-asws} do not know of anything fixed for it'.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ سَعْدِ بْنِ أَبِي خَلْفٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ يُجْرِيكَ فِي الْقُنُوتِ.

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,

اللَّهُمَّ اغْفِرْ لَنَا وَ ارْحَمْنَا وَ عَافِنَا وَ اعْفُ عَنَّا فِي الدُّنْيَا وَ الآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

"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.'

Hands after reciting *Qunut* will come down towards the knees and not to the face or chest:

أَحْمَدُ بْنُ عَلِيٍّ بْنِ أَبِي طَالِبٍ الطَّبْرَسِيُّ فِي الإِخْتِجَاجِ عَنِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الحِمَيْرِيِّ أَنَّهُ كَتَبَ إِلَى صَاحِبِ الزَّمَانِ ع 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 صفرًا بل يملؤهما من رحمته أم لا يجوز فإن بعض أصحابنا ذكر أنه عمل في الصلاة فأجاب ع رد

⁹⁸ Al Kafi V 3 – The Book of Salāt CH 31 H 3

⁹⁹ Al Kafi V 3 – The Book of Salāt CH 31 H 8

الْيَدَيْنِ مِنَ الْقُنُوتِ عَلَى الرَّأْسِ وَالْوَجْهِ غَيْرُ جَائِزٍ فِي الْفَرَائِضِ وَالَّذِي عَلَيْهِ الْعَمَلُ فِيهِ إِذَا رَجَعَ يَدُهُ فِي قُنُوتِ الْفَرِيضَةِ وَفَرَعَ مِنَ الدُّعَاءِ أَنْ يُرَدَّ بَطْنَ رَاِحَتَيْهِ مَعَ¹⁰⁰ صَدْرِهِ تَلْقَاءَ رُكْبَتَيْهِ عَلَى تَمَهُّلٍ وَ يُكَبِّرُ وَ يَرْكَعُ.

Mohamed Bin Abdullah Bin Jaafar Al Hemyari wrote a letter to Moulana Sahib Al-Zaman^{-asws} in which he asked Him^{-asws} about Qunut in the Daily Farz Namaz, he asked whether after the Qunut we should touch our 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 a new thing (bidath). Imam^{-ajfi} responded in his message (tauqee) that it is not permissible to bring down hands on the head and the face in obligatory prayers (wajib namaz) instead, upon finishing (Qunut) one should bring his palms down from the front of his chest slowly down till one's knees and say takbeer and go into bowing (rukuh).¹⁰¹.

Sending Laan in Qunut:

كِتَابُ مُحَمَّدِ بْنِ الْمُثَنَّى، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ قَالَ: قَالَ لَهُ الْحَارِثُ بْنُ الْمُغِيرَةِ النَّصْرِيُّ أَيُّ لَأْبِي عَبْدِ اللَّهِ عِ إِنَّ أَبَا مَعْقِلٍ الْمُزَنِّيَّ حَدَّثَنِي عَنْ أَمِيرِ الْمُؤْمِنِينَ ع أَنَّهُ صَلَّى بِالنَّاسِ الْمَغْرِبَ فَمَنْتَ فِي الرَّكْعَةِ الثَّانِيَةِ فَلَعَنَ مُعَاوِيَةَ وَ عَمْرَو بْنَ الْعَاصِ وَ أَبَا مُوسَى الْأَشْعَرِيَّ وَ أَبَا الْأَعْوَرِ السُّلَمِيَّ قَالَ الشَّيْخُ ع صَدَقَ فَالْعَنُهُمْ.

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}.¹⁰²

(For more Ahadith on supplications see, Al-Kafi, Vol. 3, -

<https://www.hubeali.com/alkafivol3/>)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ، وَ سَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

¹⁰⁰ (3) - في نسخة - على. هامش المخطوط.

وسائل الشيعة، ج 6، ص: 293 101

Masadurakal Wasail, vol. 4, page 410 مستدرک الوسائل و مستنبط المسائل، ج 4، ص: 410 102

Taushud and interpretation of Salat

Recitation of Taushud

- فَقَهُ الرَّضَا، ع: فَإِذَا تَشَهُدْتَ فِي الثَّانِيَةِ فَقُلْ- بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ وَ لَا تَزِيدُ عَلَى ذَلِكَ

Fiqh Al-Reza^{a-asws} – ‘So when you are performing Tashahhud in the second (Cycle), so say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and the Good Names, all of them are for Allah^{-azwj}. I testify that there is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}; and I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-saww} with the Truth as a giver of glad tidings and a warner up to the Day of Judgment’ – and do not increase upon that.

أَلَى أَنْ قَالَ ع فَإِذَا صَلَّيْتَ الرَّكْعَةَ الرَّابِعَةَ فَقُلْ فِي تَشَهُدِكَ- بِسْمِ اللَّهِ وَ بِاللَّهِ وَ الْحَمْدُ لِلَّهِ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ بَشِيرًا وَ نَذِيرًا بَيْنَ يَدَيِ السَّاعَةِ

Up to (the point) he^{a-asws} said: ‘So when you have prayed the fourth Cycle, say in your Tashahhud, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and the Good Names, all of them are for Allah^{-azwj}. I testify that there is no god except Allah^{-azwj}, Alone, there being no associates for Him^{-azwj}. And I testify that Muhammad^{-saww} is His^{-azwj} servant and His^{-azwj} Rasool^{-saww}. He^{-azwj} Sent him^{-azwj} with the Truth as a giver of glad tidings and a warner up to the establishment of the Hour.

التَّحِيَّاتُ [بِاللَّهِ] وَ الصَّلَوَاتُ الطَّيِّبَاتُ الرَّائِحَاتُ الْغَادِيَاتُ الرَّائِحَاتُ النَّامَاتُ النَّاعِمَاتُ الْمُبَارَكَاتُ الصَّالِحَاتُ لِلَّهِ مَا طَابَ وَ رَكِيَ وَ طَهَّرَ وَ نَمَى وَ خَلَصَ وَ مَا خَبَثَ فَلْيَعْبِرِ اللَّهُ

The greetings (are for Allah^{-azwj}), and the Salawat, the good things, the pure things the splendid, the pleasantries, the perfected things, the bounties, blessed things, the righteous things are for Allah^{-azwj} what is good, and pure, and clean, and flourishing, and sincere. And whatever is bad, so it is for other than Allah^{-azwj}.

أَشْهَدُ أَنَّكَ نِعْمَ الرَّبُّ وَ أَنَّ مُحَمَّدًا نِعْمَ الرَّسُولُ وَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ نِعْمَ الْوَلِيُّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ الْمَوْتَ حَقٌّ وَ الْبَعْثَ حَقٌّ وَ أَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ

I testify that You^{-azwj} are the best Lord^{-azwj}, and that Muhammad^{-saww} is the best of the Rasools^{-as}, and that Ali Bin Abu Talib^{a-asws} is the best of the Guardians^{a-asws}, and that the Paradise is true, and the Fire is true, and the death is true, and the Resurrection is true, and that the Hour would come, there is no doubt in it, and that Allah^{-azwj} would Resurrect the ones in the graves.

وَ الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ وَ ارْحَمْ مُحَمَّدًا وَ آلَ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ وَ بَارَكْتَ وَ رَحِمْتَ وَ تَرَحَّمْتَ وَ سَلَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

And the Praise is for Allah^{-azwj} **[7:43] All Praise is due to Allah Who Guided us to this, and we would not have found the Way had it not been that Allah had Guided us.** O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} and upon the Progeny^{a-asws} of Muhammad^{-saww}, and Bless upon Muhammad^{-saww} and upon the Progeny^{a-asws} of Muhammad^{-saww}, and be Merciful to Muhammad^{-saww} and the Progeny^{a-asws} of Muhammad, superior than what You^{-azwj} Sent Salawat and Blessed, and Mercied, and Greeted upon Ibrahim^{-as} and the progeny of Ibrahim^{-as} among the worlds, You^{-azwj} are the most-Praised One, the most-Glorified One!.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَ عَلِيِّ الْمُرْتَضَى وَ فَاطِمَةَ الرَّهْزَاءِ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلَى الْأَيْمَةِ الرَّاشِدِينَ مِنْ آلِ طِهٍ وَ عِيسَى النَّهْمِ صَلِّ عَلَى نُورِكَ الْأَنْوَرِ وَ عَلَى حَبْلِكَ الْأَطْوَلِ وَ عَلَى عُرْوَتِكَ الْأَوْثَقِ وَ عَلَى وَجْهِكَ الْكَرِيمِ وَ عَلَى جَنْبِكَ الْأَوْجِبِ وَ عَلَى بَابِكَ الْأَدْنَى وَ عَلَى (مَسَلِّكَ السِّرَاطِ)

O Allah^{-azwj}! Send Blessings upon Muhammad^{-saww} Al-Musatafa and Ali^{a-asws} Al-Murtaza, and Fatima^{a-asws} Al-Zahra, and Al-Hassan^{a-asws} and Al-Husayn^{a-asws}, and upon the Imams^{a-asws}, the Guiding ones from the Progeny^{a-asws} of TAHA, and YASEEN. O Allah^{-azwj}! Send Blessings upon Your^{-azwj} Light, the most radiating, and upon Your^{-azwj} lengthy Rope (Imams^{a-asws}), and upon Your^{-azwj} Firm Handle, and upon Your^{-azwj} Benevolent Face, and upon Your^{-azwj} Side, the most Obligatory, and upon Your^{-azwj} Door, the closest one, and upon Your^{-azwj} Path of travel.

اللَّهُمَّ صَلِّ عَلَى الْهَادِيْنَ الْمُهْدِيْنَ الرَّاشِدِيْنَ الْفَاضِلِيْنَ الطَّاهِرِيْنَ الْأَخْيَارِ الْأَبْرَارِ اللَّهُمَّ صَلِّ عَلَى جِبْرِيلَ وَ ميكَائيلَ وَ إِسْرَافيلَ وَ عِزْرَائِيلَ وَ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِيْنَ وَ أَنْبِيَائِكَ الْمُرْسَلِيْنَ وَ رُسُلِكَ أَجْمَعِيْنَ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِيْنَ وَ أَهْلِ طَاعَتِكَ أَكْتَعِيْنَ وَ الْخُصُصِ مُحَمَّدًا بِأَفْضَلِ الصَّلَاةِ وَ التَّسْلِيمِ.

O Allah^{-azwj}! Send Blessings upon the Guides, the Guided ones, the rightly guiding ones, the meritorious, the goodly, the clean, the best, the righteous. O Allah^{-azwj}! Send Blessings upon Jibraeel^{-as}, and Mikaeel^{-as}, and Istafeel^{-as}, and Izazeel^{-as}, and upon Your^{-azwj} Angels of Proximity, and Your^{-azwj} Mursil Prophets^{-as}, and Your^{-azwj} Rasools^{-as} altogether, from the inhabitants of the sky and the earths, and the people of Your^{-azwj} obedience, the higher status, and I particularise Muhammad^{-azwj} with the most superior of the Salawat and the greetings¹⁰³.

Interpretation of Salat:

H. 5237, مستدرک الوسائل و مستنبط المسائل، ج5، ص: 6¹⁰³

4252- الْبَحَارُ، وَجَدْتُ بِحِطِّ الشَّيْخِ مُحَمَّدِ بْنِ عَلِيِّ الْجُبَعِيِّ نَقْلًا مِنْ حِطِّ الشَّهِيدِ قَدَسَ اللَّهُ رُوحَهُمَا قَالَ رَوَى جَابِرُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: كُنْتُ مَعَ مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ عَ فَرَأَى رَجُلًا قَائِمًا يُصَلِّي فَقَالَ لَهُ يَا هَذَا أ تَعْرِفُ تَأْوِيلَ الصَّلَاةِ فَقَالَ يَا مَوْلَايَ وَ هَلْ لِلصَّلَاةِ تَأْوِيلٌ غَيْرُ الْعِبَادَةِ فَقَالَ إِي وَ الَّذِي بَعَثَ مُحَمَّدًا ص بِالنَّبُوَّةِ مَا بَعَثَ اللَّهُ نَبِيَّهُ بِأَمْرٍ مِنَ الْأُمُورِ إِلَّا وَ لَهُ تَشَابُهٌ وَ تَأْوِيلٌ وَ تَنْزِيلٌ وَ كُلُّ ذَلِكَ يَدُلُّ عَلَى التَّعْبُدِ فَقَالَ لَهُ عَلِمْنِي مَا هُوَ يَا مَوْلَايَ فَقَالَ تَأْوِيلُ تَكْبِيرَتِكَ الْأُولَى إِلَى إِحْرَامِكَ أَنْ تُحْطَرَ فِي نَفْسِكَ إِذَا قُلْتَ اللَّهُ أَكْبَرُ مِنْ أَنْ يُوصَفَ بِقِيَامٍ أَوْ قُعُودٍ وَ فِي الثَّانِيَةِ أَنْ يُوصَفَ بِحُجُودٍ أَوْ جُمُودٍ وَ فِي الثَّلَاثَةِ أَنْ يُوصَفَ بِجِسْمٍ أَوْ يُشَبَّهَ بِشِبْهِهِ أَوْ يُقَاسَ بِقِيَاسٍ وَ تُحْطَرُ فِي الرَّابِعَةِ أَنْ تَحُلَّهُ الْأَعْرَاضُ أَوْ تُؤْلِمَهُ الْأَمْرَاضُ وَ تُحْطَرُ فِي الْخَامِسَةِ أَنْ يُوصَفَ بِجَوْهَرٍ أَوْ عَرَضٍ أَوْ يَحُلَّ شَيْئًا أَوْ يَحُلَّ فِيهِ شَيْءٌ وَ تُحْطَرُ فِي السَّادِسَةِ أَنْ يَجُوزَ عَلَيْهِ مَا يَجُوزُ عَلَى الْمُحَدَّثِينَ مِنَ الرِّوَالِ وَ الْإِنْتِقَالِ وَ التَّعْيِيرِ مِنْ حَالٍ إِلَى حَالٍ وَ تُحْطَرُ فِي السَّابِعَةِ أَنْ تَحُلَّهُ الْحَوَاسُ الْخَمْسُ ثُمَّ تَأْوِيلُ مَدِّ عُنُقِكَ فِي الرُّكُوعِ تُحْطَرُ 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 تُحْطَرَ فِي نَفْسِكَ وَ أَنْتَ سَاجِدٌ مِنْهَا حَلَفْتَنِي وَ رَفْعِ رَأْسِكَ تَأْوِيلُهُ وَ مِنْهَا أَخْرَجْتَنِي وَ السَّجْدَةُ الثَّانِيَةُ وَ فِيهَا تُعِيدُنِي وَ رَفْعِ رَأْسِكَ تُحْطَرُ بِقَلْبِكَ وَ مِنْهَا تُخْرِجُنِي تَارَةً أُخْرَى وَ تَأْوِيلُ قُعُودِكَ عَلَى جَانِبِكَ الْأَيْسَرِ وَ رَفْعِ رِجْلِكَ الْيُمْنَى وَ طَرْحِكَ عَلَى الْيُسْرَى تُحْطَرُ بِقَلْبِكَ- اللَّهُمَّ إِنِّي أَقَمْتُ الْحَقَّ وَ أَمْتُ الْبَاطِلَ وَ تَأْوِيلُ تَشْهَدُكَ بِجَدِيدِ الْإِيمَانِ وَ مُعَاوَدَةَ الْإِسْلَامِ وَ الْإِقْرَارُ بِالْبَعْثِ بَعْدَ الْمَوْتِ وَ تَأْوِيلُ قِرَاءَةِ التَّحِيَّاتِ تَمَجِيدُ الرَّبِّ سُبْحَانَهُ وَ تَعْظِيمُهُ عَمَّا قَالَ الظَّالِمُونَ وَ نَعْتَهُ الْمُلْحِدُونَ وَ تَأْوِيلُ قَوْلِكَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ تَرْحُمُ عَنِ اللَّهِ سُبْحَانَهُ فَمَعْنَاهَا هَذِهِ أَمَانٌ لَكُمْ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ ثُمَّ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَ مَنْ لَمْ يَعْلَمْ تَأْوِيلَ صَلَاتِهِ هَكَذَا فَهِيَ خِدَاجٌ أَيْ نَاقِصَةٌ.

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-moumaneen^{-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-moumaneen^{-asws} replied, your exclaiming of 'Allah ho Akbar' in 'Taqbeer-tul-Ahram'¹⁰⁴, 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

¹⁰⁴ The first Allah ho Akbar when you start Salat. The first with Niat of Salat, there are seven Allah ho Akbar in two Rakat.

(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....'¹⁰⁵ 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 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} Forgiveness 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-moumaneen^{-asws}, finally said, if you do not know the interpretation of your prayers then your prayers are infirm and incomplete.¹⁰⁶

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

Salat Ends at Reciting Salam:

إذا انفتحت من صلاتك فعن يمينك

¹⁰⁵ Thank Allah^{-azwj} who listens to all and is praise worthy.

¹⁰⁶ مستدرک الوسائل و مستنبط المسائل، ج4، ص: 107

(In a long Hadith Amir-ul-Momineen^{-asws} says): Look (by only turning eyes to) the right side when you finish from offering the Salat.¹⁰⁷

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

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id, who from Fadalath 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, 'السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ' '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 عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا كُنْتَ فِي صَفٍّ فَسَلِّمْ تَسْلِيمَةً عَنْ
يَمِينِكَ وَ تَسْلِيمَةً عَنْ يَسَارِكَ لِأَنَّ عَنْ يَسَارِكَ مَنْ يُسَلِّمُ عَلَيْكَ وَ إِذَا كُنْتَ إِمَامًا فَسَلِّمْ تَسْلِيمَةً 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 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 عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ ابْنِ مُسْكَانَ
عَنْ عَنبَسَةَ بْنِ مُصْعَبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) 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 Fadalath 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.'

¹⁰⁷ Ibid

Reason for the greeting in the Prayer (at the end)

حدثنا علي بن أحمد بن محمد رضي الله عنه قال: حدثنا محمد بن أبي عبد الله الاسدي الكوفي قال: حدثنا محمد بن اسماعيل البرمكي عن علي بن ابن العباس قال: حدثنا القاسم بن الربيع الصحاف عن محمد بن سنان عن المفضل ابن عمر قال: سألت ابا عبد الله (ع) عن العلة التي من أجلها وجب التسليم في الصلاة قال لانه تحليل الصلاة قلت فلاى علة يسلم على اليمين ولا يسلم على اليسار قال لان الملك الموكل الذي يكتب الحسنات على اليمين والذي يكتب السيئات على اليسار والصلاة حسنات ليس فيها سيئات فلماذا يسلم على اليمين دون اليسار

Ali Bin Ahmad Bin Muhammad narrated to us, from Muhammad Bin Abu Abdullah Al Asady Al Kufy, from Muhammad Bin Ismail Al Barmakky, from Ali Bin Ibn Al Abbas, from Al Qasim Bin Al Rabie Al Sahaf, from Muhammad Bin Sinan, from Al Mufazzal Ibn Umar who said,

'I asked Abu Abdullah^{-asws} about the reason due to which the greeting is Obligated in the Prayer (at the end of it). He^{-asws} said: 'It is the legitimisation of the Prayer'. I said, 'So, for which reason one has to greet to the right and not to greet to the left?' He^{-asws} said: 'Because the Angel who has been Allocated to write the good deeds is upon the right, and the one who write the evil deeds is upon the left, and the Prayer is a good deed, with no evil deed being therein. Therefore, it is due to that, one has to greet to the right instead of the left'.

قلت فلم لا يقال السلام عليك والملك على اليمين واحد ولكن يقال السلام عليكم قال ليكون قد سلم عليه وعلى من على اليسار وفضل صاحب اليمين عليه بالايماء إليه قلت فلم لا يكون الايماء في التسليم بالوجه كله ولكن لا بالانف لمن يصلى وحده وبالعين لمن يصلى بقوم، قال: لان مقعد الملكين من ابن آدم الشدقين فصاحب اليمين على الشدق الايمن وتسليم المصلى عليه ليثبت له صلاته في صحيفته

I said, 'So why is it not said, 'Peace be upon you (Singular)', and the Angel upon the right is one, but it is said, 'Peace be upon you all (Plural)'?' He^{-asws} said: 'In order for there to be greetings upon him (on the right) and upon him on the left, and that is a merit of the one on the right by the gesture being towards him'. I said, 'So why did there not happen to be a gesture in the greeting with the face, all of it, but it is not with the nose for the one who Prays alone, and with the eye for the one who Prays with the people?' He^{-asws} said: 'Because the sitting of the two Angels is upon the two cheeks of the son of Adam^{-as}. So the one of the right is upon the right cheek and the greeting of the Praying one is upon him in order to affirm to him, his Prayer in his Parchment'.

قلت: فلم يسلم المأموم ثلاثا قال تكون واحدة ردا على الامام وتكون عليه وعلى ملكيه وتكون الثانية على من على يمينه والملكين الموكلين به وتكون الثالثة على من على يساره وملكيه الموكلين به ومن لم يكن على يساره أحد لم يسلم على يساره إلا أن يكون يمينه إلى الحائط ويساره إلى مصلى معه خلف الامام فيسلم على يساره

I said, 'So why does the follower greet thrice?' He^{-asws} said: 'One of these happens to be in response to the Prayer leader, and happens to be upon him, and upon his Angel; and the second one happens to be upon the one who is upon his right and the two Angels Allocated with him, and the third one happens to be upon the one who is upon his left and the two Angels Allocated with him. And the one who does not happen to have anyone upon his left, will not greet upon his left, except that he greets upon his right, up to the wall, and to his left up

to the Praying one who is with him, behind the Prayer leader. So he greets to his left’.

قلت فتسليم الامام على من؟ يقع قال على ملكيه والمأمومين يقول لملائكته اكتبنا سلامة صلاتي لما يفسدها ويقول لمن خلفه سلمتم وأمنتم من عذاب الله عزوجل

I said, ‘So the greeting of the Prayer leader, upon whom does it occur?’ He^{-asws} said: ‘Upon his two Angels, and the two following Angels are saying to his Angels: ‘Write greetings of my Prayer, what has been spoilt of it’; and are saying to the ones behinds him: ‘You are peaceful and secure from the Punishment of Allah^{-azwj} Mighty and Majestic’.

قلت: فلم صار تحليل الصلاة التسليم؟ قال: لانه تحية الملكين، وفي اقامة الصلاة بحدودها وركوعها وسجودها وتسليمها سلامة للعبد من النار وفي قبول صلاة العبد يوم القيامة قبول سائر اعماله فإذا سلمت له صلاته سلمت جميع اعماله، وان لم تسلم صلاته وردت عليه رد ما سواها من الاعمال الصالحة.

I said, ‘So how did the greeting come to be the legitimisation of the Prayer?’ He^{-asws} said: ‘Because it is a salutation to the two Angels, and in the establishment of the Prayer by its Limits, and its Bowings, and its Prostrations, and its Greetings, is a safety for the servant from the Fire, and in the Acceptance of the Prayer of the servant on the Day of Judgement is the Acceptance of the rest of his deeds. So if his Prayer is safe, the entirety of his deeds, and if his Prayer is not safe, what is besides it from the righteous deeds is returned back to him’.¹⁰⁸

Three Takbeer at the end of Salat are part of Supplication and not Salat:

حدثنا علي بن أحمد بن محمد رضى الله عنه قال: حدثنا حمزة بن القاسم العلوى قال حدثنا جعفر بن محمد بن مالك الفزارى الكوفى قال حدثنا محمد بن الحسين بن زيد الزيات قال حدثنا محمد بن سنان عن المفضل بن عمر قال: قلت لابي عبد الله (ع) لاي علة يكبر المصلي بعد التسليم ثلاثا يرفع بها يديه فقال لان النبي صلى الله عليه وآله لما فتح مكة صلى باصحابه الظهر عند الحجر الاسود فلما سلم رفع يديه وكبر ثلاثا وقال: لا إله إلا الله وحده، وحده أنجز وعده ونصر عبده واعز جنده وغلب الاحزاب وحده فله الملك وله الحمد يحيى ويميت ويحيى وهو على كل شى قدير،

Ali Bin Ahmad Bin Muhammad narrated to us, from Hamza Bin Al Qasim Al Alawy, from Ja’far Bin Muhammad Bin Malik Al Fazary Al Kufy, from Muhammad Bin Al Husayn Bin Zayd Al Ziyat, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar who said,

‘I said to Abu Abdullah^{-asws}, ‘For which reason does the Praying one exclaim after the Greeting (Salam), three (times) and his hands are raises?’ Because the Prophet^{-saww}, when he^{-saww} conquered Makkah, Prayed Al-Zohr with his^{-saww} companions near the (Black) Stone. So when he^{-saww} Greeted (Salkam - to end Salat), (then) raised both his^{-saww} hands and exclaimed (*Takbeer*) three times (without dropping them), and said: ‘There is no god except for Allah^{-azwj}, One, One, Fulfilled His^{-azwj} Promise, and Helped His^{-azwj} servant, and Strengthened His^{-azwj} army, and Overcame the allies (those allied against Him^{-azwj}) alone. For

¹⁰⁸ علل الشرائع، ج2، ص: 359 ILLAL AL SHARAIE – V 2 Ch 77 H 1,

Him^{-azwj} is the Kingdom, and for Him^{-azwj} is the Praise. He^{-azwj} Revives and Causes to die, and Causes to die and Revives, He^{-azwj} has Power over everything’.

ثم أقبل على أصحابه فقال: لا تدعوا هذا التكبير وهذا القول في دبر كل صلاة مكتوبة فان من فعل ذلك بعد التسليم، وقال هذا القول كان قد أدى ما يجب عليه من شكر الله تعالى ذكره على تقوية الاسلام وجنده.

Then he^{-saww} faced to his^{-saww} companions, so he^{-saww} said: Do not leave this exclamation, and this speech at the end of every Prescribed Prayer, for the one who does that after the Greeting (saying Salam at the end of Salat), and says this supplication, would have fulfilled what was Obligated upon him from thanking Allah^{-azwj}, Elevated is His^{-azwj} Mention, upon the Strengthening of Al-Islam and His^{-azwj} army’.¹⁰⁹

A Similar Hadith on raising Hands after Salat from Amir-ul-Momineen^{-asws}:

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

(In a long Hadith Amir-ul-Momineen^{-asws} says): When you finish your Salat, you should raise your hands upward for supplication and sit straight.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ مُحَمَّدٍ عَنْ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا جَلَسْتَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فَتَشَهَّدْتَ ثُمَّ قُمْتَ فَقُلْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ 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.¹¹¹

¹⁰⁹ ILLAL AL SHARAIE – V 2 Ch 78 H 1

¹¹⁰ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> 611 : ص 2 : الخصال

¹¹¹ Al-Kasail, vol. 2, pg. 611

الخصال ج : 2 : ص 611

Hadith 945 (من لا يحضره الفقيه) are Comments of Sheik Sadduq on three Takbeer:

وَقَالَ رَجُلٌ لِأَمِيرِ الْمُؤْمِنِينَ ع يَا ابْنَ عَمِّ خَيْرِ خَلْقِ اللَّهِ مَا مَعْنَى رَفْعِ رِجْلِكَ الْيُمْنَى وَ طَرْحِكَ الْيُسْرَى فِي التَّشَهُدِ قَالَ تَأْوِيلُهُ اللَّهُمَّ أَمِتِ الْبَاطِلَ وَ أَقِمِ الْحَقَّ قَالَ فَمَا مَعْنَى قَوْلِ الْإِمَامِ السَّلَامِ عَلَيْكُمْ فَقَالَ إِنَّ الْإِمَامَ يُتَرَجَّمُ عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ فِي تَرْجَمَتِهِ لِأَهْلِ الْجَمَاعَةِ أَمَانٌ لَكُمْ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ.

And a man said to Amir Al Momineen^{-asws}, 'O cousin of the best of the creatures of Allah^{-azwj}! What is the meaning of keeping your right leg above and stepping (over) your left (foot) during the Tashahhad?'

قَالَ تَأْوِيلُهُ اللَّهُمَّ أَمِتِ الْبَاطِلَ وَ أَقِمِ الْحَقَّ

He^{-asws} said: 'Its explanation is, 'O Allah^{-azwj}! I kill the falsehood and establish the Truth'.

قَالَ فَمَا مَعْنَى قَوْلِ الْإِمَامِ السَّلَامِ عَلَيْكُمْ

He said, 'So what is the meaning of the words of the prayer leader, 'The greeting be upon you?'

فَقَالَ إِنَّ الْإِمَامَ يُتَرَجَّمُ عَنِ اللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ فِي تَرْجَمَتِهِ لِأَهْلِ الْجَمَاعَةِ أَمَانٌ لَكُمْ مِنْ عَذَابِ اللَّهِ يَوْمَ الْقِيَامَةِ.

So he^{-asws} said: 'The prayer leader translates from Allah^{-azwj} Mighty and Majestic, and he is saying in his translation to the people of the congregation, 'There is safety for you all from the Punishment of Allah^{-azwj} on the Day of Judgment'.

Below is a comment from Sheikh Sadduq and is not part of the Hadith!¹¹²

فَإِذَا سَلَّمْتَ رَفَعْتَ يَدَيْكَ وَ كَبَّرْتَ ثَلَاثًا وَ قُلْتَ - لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ أَنْجَزَ وَعَدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ غَلَبَ الْأَحْزَابَ وَحْدَهُ فَ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

So when you have greeted (salam), raise your hands and exclaim three Takbeers, and say, 'There is no god except Allah^{-azwj} Alone, there being no

¹¹² A comment!! See the text colour changes below Hadith as from blue to black!! (acknowledge by several Ahadith compilers).

associates for Him^{-azwj}. He^{-azwj} Promise is Fulfilled and Helps His^{-azwj} servant, and His^{-azwj} army is strong, and the Overcomes the confederates Alone. For Him is the Kingdom and for Him is the Praise, and He is Able upon all things [64:1].¹¹³

The number of Takbir in five Salat are ninety five (95) in total that excludes the three Takbir some recite at the end of the Salat, those are part of the supplication, see Appendix at the end.

Salat is valid if Wuzu Breaks After Tashahhud:

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي الرَّجُلِ يُحَدِّثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ السُّجْدَةِ الْأَخِيرَةِ قَبْلَ أَنْ يَتَشَهَّدَ قَالَ يَنْصَرِفُ فَيَتَوَضَّأُ فَإِنْ شَاءَ رَجَعَ إِلَى الْمَسْجِدِ وَ إِنْ شَاءَ فَفِي بَيْتِهِ وَ إِنْ شَاءَ حَيْثُ شَاءَ يَفْعُدُ فَيَتَشَهَّدُ ثُمَّ يُسَلِّمُ وَ إِنْ كَانَ الْحَدِيثُ بَعْدَ التَّشَهُدِ فَقَدْ مَضَتْ صَلَاتُهُ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} regarding the man whose ablution breaks after him raising his head from the last *Sajdah*, before he performs *Tashahhud*. He^{-asws} said: 'He should leave and perform the ablution. So if he so desires to, he returns to the Masjid, and if he so desires to, so to his house, and if he so desires to, wherever he so desires to. He should sit and perform *Tashahhud*, then greet (*Salām*). And if it was so that the ablution broke after the *Tashahhud*, so his *Salāt* would have passed (completed)'.¹¹⁴

Manners of Moving Away from Praying Matt.

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) 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.'

H. 945, من لا يحضره الفقيه، ج1، ص: 320 113

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Supplication and Tasbeh after Salat:

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.¹¹⁵

أعط السمع أربعة في الدعاء الصلاة على النبي و آله و الطلب من ربك الجنة و التعوذ 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).¹¹⁶

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.¹¹⁷

The Tasbeeh after Salat:

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزُّهْرَاءِ (عَلَيْهَا السَّلَامُ) قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ مِنْ صَلَاةٍ أَفْرِضَةَ عَفَرَ اللَّهُ لَهُ وَ لِيُبَدَأَ بِالتَّكْبِيرِ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

'Abu Abdullah^{-asws} said: 'The one who Glorifies with the Glorification (*Tasbīh*) of Fatima Al-Zahra^{-asws} before bending his legs after (finishing) the Obligatory *Salāt*,

¹¹⁵ Ibid

¹¹⁶ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

¹¹⁷ <http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf> الخصال ج : 2 ص : 611

Allah^{-azwj} would Forgive (his sins) for him, and let him begin with the exclamation of *Takbir*.¹¹⁸

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ صَفْوَانَ عَنْ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي تَسْبِيحِ فَاطِمَةَ (صَلَوَاتُ اللَّهِ عَلَيْهَا) يَبْدَأُ بِالتَّكْبِيرِ أَرْبَعًا وَ ثَلَاثِينَ ثُمَّ التَّحْمِيدِ ثَلَاثًا وَ ثَلَاثِينَ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhamad Bin Abdul Hameed, from Safwan, from Ibn Muskaabn, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'In the Glorification (*Tasbīh*) of Fatima^{-asws}, it is begun with the exclamation of *Takbir* thirty four (times), then the Praise (The Praise is for Allah^{-azwj}) thirty three (times), then the Glorification (Glory be to Allah^{-azwj}) thirty three (times)'.¹¹⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنِ الْحَبِيبِيِّ عَنِ الْحُسَيْنِ بْنِ ثَوْبَانَ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ يَلْعَنُ فِي دُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةَ مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ فَلَانٌ وَ فَلَانٌ وَ مُعَاوِيَةُ وَ يُسَمِّيهِمْ وَ فَلَانَةٌ وَ فَلَانَةٌ وَ هِنْدٌ وَ أُمُّ الْحَكَمِ أُحْتُ مُعَاوِيَةَ .

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Al Khaybari, from Al Husayn Bin Suweyr, and Abu Salma Al Sarraj who both said,

'We heard Abu Abdullah^{-asws}, and he^{-asws} was sending '*Laan*' (asking for Allah^{-azwj}'s wrath) at the end of every Prescribed (*Salāt*), on four from the men and four from the women. So and so, and so and so, and so and so, and Muawiya', (and he^{-asws} named them), 'And so and so woman, and so and so woman, and Hinda, and Umm Al-Hakam - the sister of Muawiya'.¹²⁰

Appendix: Number of Takbir in Salat:

The number of Takbir in five Salat are ninety five (95) that excludes the three Takbir some recite at the end of the Salat, those are part of the supplication.

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ التَّكْبِيرُ فِي صَلَاةِ الْفَرَضِ الْخَمْسِ الصَّلَوَاتِ خَمْسٌ وَ تَسْعُونَ تَكْبِيرَةً مِنْهَا تَكْبِيرَاتُ الْفُتُوتِ خَمْسَةٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

¹¹⁸ Al Kafi V 3 – The Book of Salāt CH 32 H 6

¹¹⁹ Al Kafi V 3 – The Book of Salāt CH 32 H 9

¹²⁰ Al Kafi V 3 – The Book of Salāt CH 32 H 10

(It has been narrated) from Abu Abdullah^{-asws} having said: 'The exclamation of *Takbīr* regarding the five Obligatory *Salāts* are ninety five exclamations of *Takbīrs* – from these, the *Takbīrs* for the *Qunoot* are five'.¹²¹

وَرَوَاهُ أَيْضًا عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ وَفَسَّرَهُنَّ فِي الظُّهْرِ إِحْدَى وَ عَشْرِينَ تَكْبِيرَةً وَ فِي العَصْرِ إِحْدَى وَ عَشْرِينَ تَكْبِيرَةً وَ فِي المَغْرَبِ سِتَّةَ عَشْرَةَ تَكْبِيرَةً وَ فِي العِشَاءِ الأَخْرَةَ إِحْدَى وَ عَشْرِينَ تَكْبِيرَةً وَ فِي الفَجْرِ إِحْدَى عَشْرَةَ تَكْبِيرَةً وَ خَمْسَ تَكْبِيرَاتِ القُنُوتِ فِي خَمْسِ صَلَوَاتٍ .

And it is reported as well, from his father, from Abdullah Bin Al-Mugheira, 'And he^{-asws} explained these – In Al-Zohr there are twenty one exclamations of *Takbīr*, and in Al-Asr there are twenty one exclamations of *Takbīr*, and in Al-Maghrib there are sixteen exclamations of *Takbīr*, and in Al-Isha the last there are twenty one exclamations of *Takbīr*, and in Al-Fajr there are eleven exclamations of *Takbīr*, and there are five *Takbīrs* of the *Qunoot* in the five *Salāts*'.¹²²

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِیْنَ, وَ صَلَّى اللّٰهُ عَلٰی سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِیْنَ, وَسَلَّمْ تَسْلِیْمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

Supplications after Salat:

عَلِيُّ بْنُ اِبْرَاهِيْمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الدُّعَاءُ بَعْدَ الفَرِيضَةِ اَفْضَلُ مِنَ الصَّلَاةِ تَتَفُلًا .

Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'The supplication after the Obligatory (*Salāt*) is superior than the *Salāt* prayed voluntarily'.¹²³

الحُسَيْنُ بْنُ مُحَمَّدٍ الأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ سَبَّحَ تَسْبِيْحَ فَاطِمَةَ الزَّهْرَاءِ (عَلَيْهَا السَّلَام) قَبْلَ أَنْ يَنْتَهِيَ رَجُلُهُ مِنْ صَلَاةِ الفَرِيضَةِ عَفَرَ اللَّهُ لَهُ وَ لِيُبَدَأَ بِالتَّكْبِيرِ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Abdullah Bin Sinan who said,

¹²¹ Al Kafi V 3 – The Book of Salāt CH 20 H 5

¹²² Al Kafi V 3 – The Book of Salāt CH 20 H 6

¹²³ Al Kafi V 3 – The Book of Salāt CH 32 H 5

'Abu Abdullah^{-asws} said: 'The one who Glorifies with the Glorification (*Tasbīh*) of Fatima Al-Zahra^{-asws} before bending his legs from the Obligatory *Salāt*, Allah^{-azwj} would Forgive (his sins) for him, and let him begin with the exclamation of *Takbīr*'.¹²⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ رَفَعَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا شَكَّكَتَ فِي تَسْبِيحِ فَاطِمَةَ الزَّهْرَاءِ (عَلَيْهَا السَّلَام) فَأَعِدْ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, raising it, said,

'Abu Abdullah^{-asws} said: 'When you have a doubt in the Glorification (*Tasbīh*) of Syeda Fatima Al-Zahra^{-asws}, so repeat'.¹²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيْعٍ عَنِ الْخَبَرِيِّ عَنِ الْحُسَيْنِ بْنِ ثُوَيْرٍ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ هُوَ يَلْعَنُ فِي دُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةً مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ فَلَانَ وَ فَلَانَ وَ مُعَاوِيَةَ وَ يُسَمِّيهِمْ وَ فَلَانَهُ وَ فَلَانَهُ وَ هِنْدَ وَ أُمَّ الْحَكَمِ أَحْتُ مُعَاوِيَةَ .

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Muhammad Bin Ismail Bin Bazie, from Al Khaybari, from Al Husayn Bin Suweyr, and Abu Salma Al Sarraj who both said,

'We heard Abu Abdullah^{-asws}, and he^{-asws} was sending '*Laan*' (asking for Allah^{-azwj}'s wrath) at the end of every Prescribed (*Salāt*), on four from the men and four from the women. So and so, and so and so, and so and so, and Muawiya', (and he^{-asws} named them), 'And so and so woman, and so and so woman, and Hinda, and Umm Al-Hakam - the sister of Muawiya'.¹²⁶

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُحَمَّدِ بْنِ الْقَرَجِ قَالَ كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ ابْنُ الرِّضَا (عَلَيْهِ السَّلَام) بِهَذَا الدُّعَاءِ وَ عَلَّمَنِيهِ وَ قَالَ مَنْ قَالَ فِي دُبُرِ صَلَاةِ الْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلَّا تَيْسَّرَتْ لَهُ وَ كَفَاهُ اللَّهُ مَا أَهَمَّهُ

A number of our companions, from sahl Bin Ziyad, from one of our companions, from Muhammad Bin Al Faraj who said,

'Abu Ja'far Ibn Al-Reza^{-asws} wrote to me with this supplication, and taught it and said: 'The one who says this at the end of Al-Fajr *Salāt*, would not seek a need except it would be Eased for him, and Allah^{-azwj} would Suffice him for what worries him –

¹²⁴ Al Kafi V 3 – The Book of Salāt CH 32 H 6

¹²⁵ Al Kafi V 3 – The Book of Salāt CH 32 H 11

¹²⁶ Al Kafi V 3 – The Book of Salāt CH 32 H 10

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْوَضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ
بَصِيرٌ بِالْعِبَادِ

'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and *Salawāt* be upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and I delegate my matters to Allah^{-azwj}, that Allah^{-azwj} is All-seeing with his servants.

فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْغَمِّ وَ كَذَلِكَ نُنْجِي
الْمُؤْمِنِينَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَ فَضْلٍ لَمْ يَمَسُّهُمْ سُوءٌ

[40:45] So Allah Saved him from the evil of what they planned [21:87] There is no god but You, Glory be to You; surely I am from the unjust ones [21:88] So We Answered him and Delivered him from the grief and thus do We Deliver the Believers [3:173] Allah is Sufficient for us and most excellent is the Protector [3:174] So they returned with Favour from Allah and (His) Grace, no evil touched them

مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ مَا شَاءَ اللَّهُ لَا مَا
شَاءَ النَّاسُ مَا شَاءَ اللَّهُ وَ إِنْ كَرِهَ النَّاسُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ حَسْبِيَ
الْخَالِقُ مِنَ الْمَخْلُوقِينَ حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ حَسْبِيَ الَّذِي لَمْ يَزَلْ
حَسْبِيَ مُنْذُ قَطُّ حَسْبِيَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ
الْعَرْشِ الْعَظِيمِ

Whatever Allah^{-azwj} so Desires. There is neither Might nor Strength except with Allah^{-azwj}, the Exalted, the Magnificent, not what the people desire. Whatever Allah^{-azwj} so Desires and even if the people dislike it. Sufficient for me is the Lord^{-azwj} from the lords. Sufficient for me is the Creator from the created beings. Sufficient for me is the Sustainer from the sustained beings. Sufficient for me is the One Who will not cease to be. Sufficient for me since ever. Sufficient for me is Allah^{-azwj}, Who, there is no god except Allah^{-azwj}. He^{-azwj} is upon Whom I rely, and He^{-azwj} is the Lord^{-azwj} of the Magnificent Throne'.

وَ قَالَ إِذَا انْصَرَفْتَ مِنْ صَلَاةٍ مَكْتُوبَةٍ فَعُلْ

And he^{-asws} said: 'When you finish from the Prescribed *Salāt*, so say,

رَضِيتُ بِاللَّهِ رَبًّا وَ بِمُحَمَّدٍ نَبِيًّا وَ بِالْإِسْلَامِ دِينًا وَ بِالْقُرْآنِ كِتَابًا وَ بِفُلَانٍ
وَ فُلَانٍ أَيْمَةً اللّٰهُمَّ وَلِيَّكَ فُلَانٌ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ
يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ وَ اْمُدِّدْ لَهُ فِي عُمُرِهِ وَ اجْعَلْهُ
الْقَائِمَ بِأَمْرِكَ وَ الْمُنْتَصِرَ لِدِينِكَ

'I am pleased with Allah^{-azwj} as Lord^{-azwj}, and with Muhammad^{-saww} as Prophet^{-saww}, and with Al-Islam as Religion, and with Al-Quran as a Book, and with so and so, and so and so as Imams^{-asws}. O Allah^{-azwj}! So and so is a Guardian^{-asws} of Yours^{-azwj}, therefore Protect him from in front of him^{-asws}, and from behind him^{-asws}, and from his^{-asws} right, and from his^{-asws} left, and from above him^{-asws}, and from beneath him^{-asws}, and Extend for him^{-asws} in his^{-asws} life-span, and Make him^{-asws} as the Rising One^{-asws} with Your^{-azwj} Command, and the helper for Your^{-azwj} Religion.

وَ أَرِهِ مَا يُحِبُّ وَ مَا تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَ ذُرِّيَّتِهِ وَ فِي أَهْلِهِ وَ مَالِهِ وَ فِي
شِيعَتِهِ وَ فِي عَدُوِّهِ وَ أَرْهَمِ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهِ فِيهِمْ مَا يُحِبُّ وَ تَقَرُّ بِهِ
عَيْنُهُ وَ اشْفِ صُدُورَنَا وَ صُدُورَ قَوْمِ مُؤْمِنِينَ

And Show him what he^{-asws} loves and what his^{-asws} eyes would be delighted with, in himself^{-asws}, and his^{-asws} offspring, and in his^{-asws} family, and his^{-asws} wealth, and in his^{-asws} Shias, and in his^{-asws} enemies, and Show them from him^{-asws} what they are bewareing, and Show him^{-asws} in them what he^{-asws} loves, and what his^{-asws} eyes would be delighted with, and Heal our chests and the chests of the group of *Momineen*'.

قَالَ وَ كَانَ النَّبِيُّ (صلى الله عليه وآله) يَقُولُ إِذَا فَرَغَ مِنْ صَلَاتِهِ

He^{-asws} said: 'And the Prophet^{-saww} was saying whenever he^{-saww} was free from his^{-saww} *Salāt*:

اللّٰهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ إِسْرَافِي عَلَى نَفْسِي
وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اللّٰهُمَّ أَنْتَ الْمُقَدِّمُ وَ أَنْتَ الْمُؤَخِّرُ لَا إِلَهَ إِلَّا أَنْتَ بَعْلَمِكَ الْغَيْبُ
وَ بِقُدْرَتِكَ عَلَى الْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي فَأَحْيِنِي وَ تَوَفَّنِي إِذَا عَلِمْتَ
الْوَفَاةَ خَيْرًا لِي

'O Allah^{-azwj}! Forgive for me^{-saww} the sins (of my^{-saww} Shias), whatever has preceded, and whatever is delayed, and whatever was in secret, and whatever was in public, and whatever was extravagance upon myself^{-saww} and what You^{-azwj} are more Knowing with than I^{-saww} am. O Allah^{-azwj}! You^{-azwj} are the Preceding One^{-azwj} and I^{-saww} are the following one. There is no god except for You^{-azwj}. You^{-azwj}, with Your^{-azwj} Knowledge of the unseen and by Your^{-azwj} Power upon Your^{-azwj} creatures in their entirety Know the life which is better for me^{-saww}, therefore Cause me^{-saww} to live and Cause me^{-saww} to die when You^{-azwj} Know of a (manner of) dying which is better for me^{-saww}.

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتِكَ فِي السِّرِّ وَالْعَلَانِيَةِ وَكَلِمَةَ الْحَقِّ فِي الْغَضَبِ
وَالرِّضَا وَالْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَقُرَّةَ عَيْنٍ
لَا يَنْقَطِعُ وَأَسْأَلُكَ الرِّضَا بِالْقَضَاءِ وَبَرَكَاتِ الْمَوْتِ بَعْدَ الْعَيْشِ وَبَرْدَ
الْعَيْشِ بَعْدَ الْمَوْتِ وَلَذَّةَ الْمُنْظَرِ إِلَى وَجْهِكَ وَشَوْقًا إِلَى رُؤْيَيْكَ وَ
لِقَائِكَ مِنْ غَيْرِ ضَرَاءٍ مُضِرَّةٍ وَلَا فِتْنَةٍ مَضَلَّةٍ

O Allah^{-azwj}! I^{-saww} ask You^{-azwj} for being fearful of You^{-azwj} during the privacy and publicly, and of (speaking the) word of truth during the anger, and the pleasure, and the moderation during the poverty and the riches. And I^{-saww} ask You^{-azwj} of bliss which does not run out, and a delight of the eyes which does not get cut-off. And I^{-saww} ask You^{-azwj} of the pleasure with the Ordainment and Blessings of the death after the life, and the coolness of the life after the death, and the pleasure of the looking at Your^{-azwj} Face, and desire to see You^{-azwj} and meet You^{-azwj}, from without being harmed by a harm nor a misleading strife.

اللَّهُمَّ زِينًا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مَهْدِيِّينَ اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ
اللَّهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ الرَّشَادِ وَالسَّبَاتِ فِي الْأَمْرِ وَالرُّشْدِ وَأَسْأَلُكَ
شُكْرَ نِعْمَتِكَ وَحُسْنَ عَافِيَتِكَ وَأَدَاءَ حَقِّكَ وَأَسْأَلُكَ يَا رَبِّ قَلْبًا
سَلِيمًا وَلسَانًا صَادِقًا وَأَسْتَغْفِرُكَ لِمَا تَعَلَّمُ وَأَسْأَلُكَ خَيْرَ مَا تَعَلَّمُ وَ
أَعُوذُ بِكَ مِنْ شَرِّ مَا تَعَلَّمُ فَإِنَّكَ تَعَلَّمُ وَلَا نَعْلَمُ وَأَنْتَ عَلَّامُ الْغُيُوبِ .

O Allah^{-azwj}! Adorn us with the adornment of the *Eman*, and Make us to be calm Guided ones. O Allah^{-azwj}! Guide us to be among the ones You^{-azwj} Guided. O Allah^{-azwj}! I^{-saww} ask

You^{-azwj} of the Determination of righteous reasoning, and the steadfastness in the matters and the reasoning. And I^{-saww} ask You^{-azwj} for thanking for Your^{-azwj} Bounties, and goodness of Your^{-azwj} health, and paying Your^{-azwj} right. And I^{-saww} ask You^{-azwj}, O Lord^{-azwj}, for the sound heart, and a truthful tongue, and seeking Forgiveness to what You^{-azwj} Know of. And I^{-saww} ask You^{-azwj} of the best of what You^{-azwj} Know of and I^{-saww} seek Refuge with You^{-azwj} from the evil of what You^{-azwj} Know, for You^{-azwj} Know what we do not know, and You^{-azwj} are the Knower of the unseen”¹²⁷.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

Sajdah-e-Shukkar (Prostration of Thanks):

عن علي بن الحسين (عليهما السلام)، انه كان يقول في سجدة الشكر يضع خده الايمن على الارض ويقول

It is narrated from Ali^{-asws} bin Al-Hussain^{-asws}: When performing ‘Prostration of Thanks’ Put down your right cheek on the floor and recite:-

اللَّهُمَّ لَا تَسْلُبْنِي مَا أَنْعَمْتَ بِهِ، عَلَيَّ مِنْ وِلَايَتِكَ، وَوِلَايَةِ مُحَمَّدٍ وَآلِ مُحَمَّدٍ (عليه وعليهم السلام)

Ya Allah^{-azwj} do not take away from me, what You^{-azwj} have Bestowed onto me, - Your^{-azwj} Wilayath and Wilayath of Mohammad^{-saww} and Family^{-asws} of Muhammad^{-saww}.

-: ثم يضع خده الايسر على الارض، ويقول مثل ذلك هذا

Then put down your left cheek on the floor and reiterate the above.¹²⁸

حدثنا محمد بن ابراهيم بن اسحاق الطالقاني رضى الله عنه قال: حدثنا احمد بن محمد بن سعيد الكوفي قال حدثنا علي بن الحسن بن علي بن فضال، عن ابي الحسن الرضا (ع) قال: السجدة بعد الفريضة شكرا لله تعالى ذكره على ما وفق العبد من اداء فرضه وادنى ما يجزى فيها من القول ان يقال شكرا لله شكرا لله ثلاث مرات، قلت: فما معنى قوله شكرا لله؟ قال: يقول هذه السجدة منى شكرا لله على ما وفقني له من خدمته واداء فرضه والشكر موجب للزيادة فان كان في الصلاة تقصير تم بهذه السجدة.

¹²⁷ Al Kafi V 2 – The Book Of Supplication CH 52 H 6

¹²⁸ مستدرک الوسائل (Mustadarak ul Wasail), Vol-5 Page-134

Muhammad Bin Ibrahim Bin Is'haq Al Talaqany narrated to us, from Ahmad Bin Muhammad Bin Saeed Al Kufy, from Ali Bin Al Hassan Bin Ali Bin Fazaal,

Abu Al-Hassan Al-Reza^{-asws} has said: 'The Prostration after the Obligatory, is for thanking Allah^{-azwj}, Elevated is His^{-azwj} Mention, upon what the servant was inclined towards from the fulfilment of his Obligatory (Prayer) and the lowest of what suffices with regards to it from the speech is that he should say, 'Thanks be to Allah^{-azwj}! Thanks be to Allah^{-azwj}! – three times'. I said, 'So what is the Meaning of his words, 'Thanks be to Allah^{-azwj}?' He^{-asws} said: 'He would be saying, 'This is the Prostration from me, as thanks to Allah^{-azwj} upon what He^{-azwj} has Inclined me towards from serving Him^{-azwj}, and fulfilling His^{-azwj} Obligations'; and the thanks Obligates the increase, so if there was any deficiency in the Prayer, it would be completed by this Prostration'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ الْفَاسَانِيِّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ سُلَيْمَانَ بْنِ خَفْصِ الْمُرُوزِيِّ قَالَ كَتَبَ إِلَيَّ الرَّجُلُ (صلوات الله عليه) فِي سَجْدَةِ الشُّكْرِ مِائَةً مَرَّةً شُكْرًا شُكْرًا وَ إِن شِئْتَ عَفْوًا عَفْوًا .

Muhammad Bin Yahya and Ahmad Bin Idrees, from Muhamad Bin Ahmad, from Ali Bin Muhammad Al Qasany, from Muhammad Bin Isa, from Suleyman Bin Hafs Al Marouzy who said,

'A man^{-asws} wrote to me: 'In the *Sajdah-e-Shukr* (prostration of gratefulness), (say) one hundred times, 'Thanks! Thanks!', and if you so desire to, 'Pardon! Pardon!'¹³⁰

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

Sitting and standing manners for men in Salat

و قوله ع في صحبته الأخرى إياك و القعود على قدميك فتأذى بذلك و لا تكون قاعدا على الأرض فيكون إنما قعد بعضك على بعض فلا تصبر للتشهد و الدعاء.

And his^{-asws} words in his another 'Saheeh' (correct Hadeeth): 'Beware of doing 'Al-Iq'a' (sitting in thunderbolt position) upon your feet for you will be hurt with that, and do not

¹²⁹ ILLAL AL SHARAIE – V 2 Ch 79 H 1

¹³⁰ Al Kafi V 3 – The Book of Salāt CH 32 H 20

be seated upon the ground for you have been seated with part of you upon part and you will not be patient (comfortable) for the Tashahhud and the supplication”.

لَا تَقْرَأُ وَأَنْتَ زَاكِعٌ وَلَا أَنْتَ سَاجِدٌ وَلَا تُصَلِّيَ وَأَنْتَ عَاقِصٌ شَعْرَكَ فَإِنَّهُ كِفْلُ الشَّيْطَانِ وَلَا تُثْعَبُ بَيْنَ السَّجْدَتَيْنِ.

Do not recite (Quran) while you are in Ruk'u nor when you^{-asws} are in Sajdah, and do not pray Salat and you^{-asws} have plaited your^{-asws} hair, for it is a portion of Satan^{-la}, and do not do Al-Iq'a (sitting in thunderbolt pose) between the two Sajdah(s)”.

وَيُؤَيِّدُهُ مَا وَرَدَ فِي حَدِيثِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ وَلَا تُثْعَبُ عَلَى قَدَمَيْكَ.

And it is supported by what has been referred in a Hadeeth by Zurara, from Abu Ja'far^{-asws}: 'Do not do Al-Iq'a (sitting in thunderbolt pose) upon your feet”.

وَالدَّلِيلُ عَلَى أَنَّ النَّهْيَ لَيْسَ لِلتَّحْرِيمِ مَا رَوَاهُ عُبَيْدُ اللَّهِ الْحَلْبِيُّ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَا بَأْسَ بِالْإِقْعَاءِ فِي الصَّلَاةِ بَيْنَ السَّجْدَتَيْنِ.

And the evidence upon that the prohibition isn't forbiddance is what is reported by Ubedullah Al-Halby, from Abu Abdullah^{-asws} having said: 'There is no problem with Al-Iq'a (sitting in thunderbolt pose) between the two Sajdah(s)”.

زُرَّارَةَ عَنِ الْبَاقِرِ عَ كَرَاهِيَّتِهِ حَيْثُ قَالَ وَ إِيَّاكَ وَ التَّعْوُدَ عَلَى قَدَمَيْكَ فَتَنَازَى بِذَلِكَ.

Zurara from Al-Baqir^{-asws} is its abhorrence whereby he^{-asws} said: 'And beware of the sitting upon your feet for you will be hurt by that”.

وَ مِنْ طَرِيقِ الْأَصْحَابِ مَا رَوَاهُ أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: لَا تُثْعَبُ بَيْنَ السَّجْدَتَيْنِ.

And from the ways of the companions is what is reported by Abu Baseer, from Abdullah^{-asws} having said: 'Do not do Al-Iq'a (sitting in thunderbolt pose) between the two Sajdah(s)”.

وَ مِنْهُ نَقْلًا مِنْ كِتَابِ حَرِيزٍ قَالَ قَالَ أَبُو جَعْفَرٍ عَ لَا بَأْسَ بِالْإِقْعَاءِ فِيمَا بَيْنَ السَّجْدَتَيْنِ وَ لَا يَنْبَغِي الْإِقْعَاءُ بَيْنَ التَّسْبِيحِ فِي الْجُلُوسِ وَ إِنَّمَا التَّسْبِيحُ فِي الْجُلُوسِ وَ لَيْسَ الْمُرْتَعِبُ بِالْجَالِسِ.

And from him, copying from the book of Hareyz who said,

'Abu Ja'far^{-asws} said: 'There is no problem with Al-Iq'a (sitting in thunderbolt pose) in what is between the two Sajdahs, and Al-Iq'a is not appropriate between the Tashahhud

and the sitting, and rather the Tashahhud is in the sitting, and the one sitting in Al-Iq'a posture is no sitting".¹³¹

1- معاني الأخبار، عن أحمد بن زياد بن جعفر الهمداني عن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن عمرو بن ميمون قال قال أبو عبد الله ع لا بأس في الإقعاء في الصلاة بين السجدة الأولى والثانية وبين الركعة الثالثة والرابعة وإذا أجلسك الإمام في موضع يجب أن تقوم فيه فتجاف

(The book) 'Ma'any Al Akhbar' – from Ahmad Bin Ziyad Bin Ja'far Al Hamdany ,from Ali Bin Ibrahim, from his father, from Ibn Abu Umery, from Amro Bin Jumie who said,

'Abu Abdullah^{-asws} said: 'There is no problem in Al-Iq'a (sitting in thunderbolt pose) between the two Sajdah(s) and between the first Cycle and the second, and between the third and the fourth; and when the prayer leader makes you sit in a place obligating your standing in it, sit lightly.

و لا يجوز الإقعاء في موضع التشهدين إلا من علة لأن الموعى ليس يجالس إنما جلس بفضه على بعض الإقعاء أن يضع الرجل أليته على عقبه في تشهديه

And Al-Iq'a is not allowed in place of the two Tashahhud(s) except from an illness, because the one sitting (in Al-Iq'a posture) isn't sitting (Jalasa). But rather, sitting (Jalasa) is part of him upon part, while Al-Iq'a is the man placing his backside upon his heels in his Tashahhud.

فأما الأكل فإلا بأس به لأن رسول الله ص قد أكل موعياً.

As for eating while being in Al-Iq'a posture, there is no problem with it because Rasool-Allah^{-saww} had eaten in Al-Iq'a posture".¹³²

علي عن أبيه عن حماد بن عيسى و محمد بن إسماعيل عن الفضل بن شاذان عن حماد بن عيسى و محمد بن يحيى عن أحمد بن محمد عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر (عليه السلام) قال إذا قمت في الصلاة فلا تلصق قدمك بالأخرى دغ بينهما فصلاً أصبأ أقل ذلك إلى شبر أكثره و اسدل منكبتك و أرسل يديك و لا تشبك أصابعك و أنتكونا على فخذيك قبالة ركبتيك و ليكن نظرك إلى موضع سجودك

Ali, from his father, from Hammad Bin Isa, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, and Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja'far^{-asws} having said: 'When you stand in the *Salāt*, so do not join your foot with the other one. Leave a distance between the two toes, the least of that being up to an open palm's width and more; and drop your shoulders and send your hands without crossing your fingers for them to be upon your thighs, in front of the knees, and let your sight be towards the place of your *Sajdah*.

¹³¹ Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 5 c

¹³² Bihar Al-Anwaar V 82 – The Book Salat – Ch 53 H 1

فَإِذَا رَكَعْتَ فَصَنَّفْ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ وَ تُمْكِنُ رَاخَتَيْكَ 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 تُمْكِنَ كَفَيْكَ مِنْ رُكْبَتَيْكَ فَتَجْعَلَ أَصَابِعَكَ فِي عَيْنِ الرُّكْبَةِ وَ تَفَرِّجَ بَيْنَهُمَا وَ أَقِمَّ صَلْبَكَ وَ مَدَّ عُنُقَكَ وَ لِيَكُنْ نَظْرُكَ إِلَى مَا بَيْنَ قَدَمَيْكَ

So when you perform *Rukū*, form a row with your two feet making between them to be a distance of a measure of an open palm's width, and enable your palms upon your knees and place you right hand upon your right knee before the left, and the tips of your fingers should reach the eye (centre) of the knee, and separate you fingers when you place them upon your knees. So when the tips of your fingers arrive to your knees during your *Rukū*, that would suffice you. And the most beloved to me^{-asws} is that you enable your palms upon your knees, so you make your fingers to be upon the eye (centre) of your knee and separate between the two, and straighten your back, and extend your neck, and let your sight be towards what is between your feet.

فَإِذَا أَرَدْتَ أَنْ تَسْجُدَ فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ وَ خِرَّ سَاجِدًا وَ ابْدَأْ بِيَدَيْكَ فَضَعُهُمَا عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعُهُمَا مَعًا وَ لَا تَفْتَرِشْ ذِرَاعَيْكَ افْتِرَاشَ السَّبْعِ ذِرَاعِيهِ وَ لَا تَضَعَنَّ ذِرَاعَيْكَ عَلَى رُكْبَتَيْكَ وَ فَخَذَيْكَ وَ لَكِنْ تَجَنَّحْ بِمِرْفَقَيْكَ وَ لَا تُلْصِقْ كَفَيْكَ بِرُكْبَتَيْكَ وَ لَا تُدْنِهِمَا مِنْ وَجْهِكَ بَيْنَ ذَلِكَ حِيَالِ مَنْكَبَيْكَ وَ لَا تَجْعَلُهُمَا بَيْنَ يَدَيْ رُكْبَتَيْكَ وَ لَكِنْ نُحْرِفُهُمَا عَنْ ذَلِكَ شَيْئًا وَ ابْسُطْهُمَا عَلَى الْأَرْضِ بَسْطًا وَ أَفْبِضْهُمَا إِلَيْكَ قَبْضًا

So when you intend to perform *Sajdah*, raise your hand in the exclamation of *Takbīr* and fall down perform *Sajdah*, and begin with your hands and place these upon the ground before your knees, placing them both together and not squatting your forearms like the wild animals, nor placing your forearms upon your knees and your thighs, but forming wings with your elbows, not pasting your palm with your knees, nor them being too close to your face, displaying them parallel to your shoulders and not making them to be in front of your knees, but diverging them a little bit from that, and extend them upon the ground with an extensions, and pulling them a little towards you with a pulling.

وَ إِنْ كَانَ تَحْتَهُمَا ثَوْبٌ فَلَا يَضُرُّكَ وَ إِنْ أَفْضِيَتْ بِهِمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ وَ لَا تَفَرِّجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ وَ لَكِنْ ضُمَّهُنَّ جَمِيعًا

And if there was a cloth beneath them, it would not harm you, and if you were to lead with these two to the ground, so it would be superior. And do not separate between your fingers during your *Sajdah*, but keep them close together’.

قَالَ وَ إِذَا قَعَدْتَ فِي تَشَهُدِكَ فَأَلْصِقْ 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 إِهَامِكَ الْيُمْنَى عَلَى الْأَرْضِ وَ إِيَّاكَ وَ الْفُعُودَ عَلَى قَدَمَيْكَ فَتَتَأَدَّى بِذَلِكَ وَ لَا تُكُنْ قَاعِدًا عَلَى الْأَرْضِ فَتَكُونَ إِنَّمَا قَعَدَ بَعْضُكَ عَلَى بَعْضٍ فَلَا تَصْبِرْ لِالتَّشَهُدِ وَ الدُّعَاءِ .

He^{-asws} said: ‘And when you sit during your performing of the *Tashahhud* (three or more testimonies), so paste the two knees with the ground and separate between the two a bit, and let the back of your left foot be upon the ground and the back of your right foot be upon the inside of your left foot and your backside to be upon the ground, and the side of your right big toe to be upon the ground.

And beware of the sitting upon your two feet, for you would be hurt by that. And do not sit with part of you upon the (other) part but let yourself be sitting upon the ground, so you should rather happen to be sitting (comfortably), otherwise you would not be patient for the *Tashahhud* and the supplication'.¹³³

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ رَجُلٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ فَصَلِّ لِرَبِّكَ وَ
أَنْحَرْ قَالَ النَّحْرُ الْإِعْتِدَالُ فِي الْقِيَامِ أَنْ يُقِيمَ صُلْبَهُ وَ نَحْرَهُ

From him, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from a man,

(It has been narrated) from Abu Ja'far^{-asws}, said, 'I said to him^{-asws}, '(What about) **[108:2] Therefore pray Salāt to your Lord and make a sacrifice?**' He^{-asws} said: 'The moderation during the standing, that he should straighten his back and his face'.

و قَالَ لَا تُكْفِرْ فَإِنَّمَا يَصْنَعُ ذَلِكَ الْمُجْرُسُ وَ لَا تَلْتَمُّمٌ وَ لَا تَحْتَفِزٌ وَ لَا تُفْعُ عَلَى قَدَمَيْكَ وَ لَا تَفْتَرِشُ ذِرَاعَيْكَ .

And he^{-asws} said: 'Do not place one hand upon the other, that is what the Magians do, and neither veil your face, nor hold limbs tightly, nor fall upon your feet, nor spread out your arms'.¹³⁴

Amir-ul-Momineen^{-asws} Says:

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

The believers should not put one hand on the other while standing straight in prayers like the disbelievers (do).¹³⁵

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

¹³³ Al Kafi V 3 – The Book of Salāt CH 29 H 1

¹³⁴ Al Kafi V 3 – The Book of Salāt CH 29 H 9

¹³⁵ 611 ج : 2 ص : الخصال, 400 Saying of Amir-ul-Momineenasws

Sitting and standing manners for women in Salat

وَبِهَذِهِ الْأَسَانِيدِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ إِذَا قَامَتِ الْمَرْأَةُ فِي الصَّلَاةِ جَمَعَتْ بَيْنَ قَدَمَيْهَا وَلَا تُفَرِّجُ بَيْنَهُمَا وَتَضُمُّ يَدَيْهَا إِلَى صَدْرِهَا لِمَكَانِ تَضَمُّنِهَا فَإِذَا رَكَعَتْ وَضَعَتْ يَدَيْهَا فَوْقَ رُكْبَتَيْهَا عَلَى فُجْدَيْهَا لِئَلَّا تُطَاطَى كَثِيرًا فَتَرْتَفِعَ عَجِزَتُهَا فَإِذَا جَلَسَتْ فَعَلَى أَلْيَتَيْهَا لِيُسَّ كَمَا يَقْعُدُ الرَّجُلُ وَإِذَا سَقَطَتْ لِلسُّجُودِ بَدَأَتْ بِالْفُعُودِ بِالرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ ثُمَّ تَسْجُدُ لِاطْنَةِ الْأَرْضِ فَإِذَا كَانَتْ فِي جُلُوسِهَا صَمَّتْ فُجْدَيْهَا وَرَفَعَتْ رُكْبَتَيْهَا مِنَ الْأَرْضِ وَإِذَا نَهَضَتْ انْسَلَّتْ انْسِلَالًا لَا تَرْفَعُ عَجِزَتَهَا أَوْلًا .

And by this chain, from Hammad Bin Isa, from Hareyz, from Zurara who said,

'When the woman stands in the *Salāt*, she should gather her two feet and not have separation between the two, and she would clasp her hands to her chest in the place of her breasts. So when she *Rukū*, she should place her hands above her knees upon her thighs so as not to bend down very much to lift up her backside. So when she sits, so it should be upon her backside, not like the sitting of the man. And when she falls for the *Sajdah*, she should begin with the sitting with the two knees before the two hands, then she should perform *Sajdah*, pasting with the ground. So when she was in her sitting, she should clasp her thighs, and raise her knees from the ground. And when she stand she should do it stealthily, not raising her backside first'.¹³⁶

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

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Usman Bin Isa, from Ibn Muskaan, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{-asws} having said: 'When the woman perform *Sujūd* (*plural of Sajdah*), she should extend her forearms'.¹³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ قَالَ سَأَلْتُهُ عَنْ جُلُوسِ الْمَرْأَةِ فِي الصَّلَاةِ قَالَ تَضُمُّ فُجْدَيْهَا .

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

'I asked him^{-asws} about the sitting of the woman during the *Salāt*. He^{-asws} said: 'She would clasp her thighs (together)'.¹³⁸

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.

¹³⁶ Al Kafi V 3 – The Book of Salāt CH 29 H 2

¹³⁷ Al Kafi V 3 – The Book of Salāt CH 29 H 4

¹³⁸ Al Kafi V 3 – The Book of Salāt CH 29 H 7

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

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What Elevates the Status of Salat and What Ensures it's Acceptance:

مُحَمَّدُ بْنُ عَلِيِّ بْنِ شَهْرٍ أَشُوبٍ فِي الْمَنَاقِبِ، عَنْ أَبِي حَازِمٍ قَالَ قَالَ رَجُلٌ لِرَبِّينِ الْعَابِدِينَ ع تَعْرِفُ الصَّلَاةَ فَحَمَلْتُ عَلَيْهِ فَقَالَ ع مَهْلًا يَا أَبَا حَازِمٍ فَإِنَّ الْعُلَمَاءَ هُمُ الْخُلَمَاءُ الرَّحْمَاءُ ثُمَّ وَاجَهَ السَّائِلَ فَقَالَ نَعَمْ أَغْرَفُهَا فَسَأَلَهُ عَنْ أَفْعَالِهَا وَتُرُوكِهَا وَفَرَايِضِهَا وَنَوَافِلِهَا حَتَّى بَلَغَ قَوْلَهُ مَا أَفْتِيَا حَتَّى قَالَ التَّكْبِيرُ قَالَ مَا بُرْهَانُهَا قَالَ الْقِرَاءَةُ قَالَ مَا خُشُوعُهَا قَالَ النَّظَرُ إِلَى مَوْضِعِ السُّجُودِ قَالَ مَا تَحْرِيمُهَا قَالَ التَّكْبِيرُ قَالَ مَا تَحْلِيلُهَا قَالَ التَّسْلِيمُ قَالَ مَا جَوْهَرُهَا قَالَ التَّسْبِيحُ قَالَ مَا شِعَارُهَا قَالَ التَّعْقِيبُ

قَالَ مَا تَمَامُهَا قَالَ الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

قَالَ مَا سَبَبُ قَبُولِهَا قَالَ وَلَايَتُنَا وَالْبِرَاءَةُ مِنْ أَعْدَائِنَا فَقَالَ مَا تَرَكْتُ لِأَحَدٍ حُجَّةً ثُمَّ نَهَضَ يَقُولُ اللَّهُ أَعْلَمَ حَيْثُ يَجْعَلُ رِسَالَتَهُ وَتَوَارَى

Mohammed bin Ali bin Shhir Ashob reports in Manaqib, I heard it from the father of Hazam that once a person came to Imam Zain ul-Abadeen^{-asws} and asked:

Do you know something about the Salat?' I (the narrator) became furious and leapt forward to attack him but Imam^{-asws} intervened and said: O Abu Hazim! Stay where you are, people with knowledge show courage and are very kind. Imam^{-asws} looked toward the man and replied: 'Yes, I know about the Salat'. That person asked several questions on Salat from the Imam^{-asws}. Imam^{-asws} replied to his questions and in the end he asked:

He asked: 'What elevates the status of Salat?

Imam Zain ul-Abadeen^{-asws} replied: By sending the 'Salawat'¹³⁹ on Mohammed^{-saww} and his pious progeny^{-asws}.

He asked: What ensures the acceptance of Salat?

Imam^{-asws} replied: Adherence to our^{-asws} Wilayat and denouncing and rejecting our^{-asws} enemies, ensure acceptance of Salat.

¹³⁹ Blessings

After listening to the Divine reply he got up and said, you^{-asws} have removed all doubts and did not leave behind any excuses unturned. Indeed Allah^{-azwj} Knows who to entrust with His^{-azwj} Divine Message.¹⁴⁰

وأما قوله عزوجل: (أقيموا الصلوة) فهو أقيموا الصلاة بتمام ركوعها وسجودها و - حفظ - مواقيتها، وأداء حقوقها التي إذا لم تؤد لم يتقبلها رب الخلائق أتدرون ما تلك الحقوق؟ فهي إتباعها بالصلاة على محمد وعلي وآلهما (عليهم السلام) منطويًا على الاعتقاد بأنهم أفضل خيرة الله، والقوام بحقوق الله، والنصارى لدين الله.

In Tafseer Imam Hassan^{-asws} al-Askari^{-asws}, Imam^{-asws} says: 'As for the Words of the Almighty "**and keep up Salat**"- is the establishment of Salat with all the bowings and prostrations and keeping to its timings, and the fulfilment of **its rights** without which, the Lord^{-azwj} of creation does not Accept Prayers. (Imam^{-asws} asked): Do you know what those rights are? These are the salutations on Mohammed^{-saww} and Ali^{-asws} and their Progeny^{-asws} and to have belief that they^{-asws} are the best of the creation of Allah^{-azwj} and the establishers of the Rights of Allah^{-azwj} and the helpers of the religion of Allah^{-azwj}'.¹⁴¹

قال رسول الله (صلى الله عليه وآله): من صلى الخمس كفر الله عنه من الذنوب ما بين كل صلاتين، وكان كمن على بابه نهرجار يغتسل فيه كل يوم خمس مرات - و - لا يبقي عليه من الدرر شيئاً إلا الموبقات التي هي جحد النبوة و الامامة أو ظلم إخوانه المؤمنين أو ترك التقية حتى يضر نفسه وبأخوانه المؤمنين.

The Messenger of Allah^{-saww} said: 'One who Prays five times (Salat) a day, Allah^{-azwj} expiates his sins between the two Salat, as if there was a flowing river by his door and he bathes in it five times a day and there does not remain any filth on him except if he rejects the Prophet-hood and the Imamate or is unjust to his believing brother **or if he avoids Taqqiya (dissimulation) so that it affects him adversely and his believing brothers.**¹⁴²

ثم قال الله عزوجل لسائر اليهود والكافرين المظهرين: (واستعينوا بالصبر والصلوة) - أي بالصبر - عن الحرام - و - على تأدية الامانات، وبالصبر على الرئاسات الباطلة، وعلى الاعتراف لمحمد بنبوته وعلي بوصيته.

(واستعينوا بالصبر) على خدمتهما، وخدمة من يأمرانكم بخدمته على استحقاق الرضوان والغفران ودائم نعيم الجنان في جوار الرحمن، ومرافقة خيار المؤمنين، والتمتع بالنظر إلى عزة محمد سيد الأولين والآخرين، وعلي سيد الوصيين والسادة الاخيار المنتجبين، فان ذلك أقر لعيونكم، وأتم لسروركم، وأكمل لهدايتكم من سائر نعيم الجنان.

Then Allah^{-azwj} the Almighty Said to the other disbelievers who were present there: "**And seek assistance through patience and Salat**" Meaning, be patient by staying away from the prohibited and the fulfilment of trusts and by observing patience from the false governments and recognition of the Prophet-hood of Mohammed^{-saww} and the Master-ship of Ali^{-asws}.¹⁴³

"**And seek assistance through patience**" on serving them^{-asws} and serving those^{-asws} that they^{-asws} order you to do so as is their^{-asws} right, and you will be rewarded with Forgiveness and a life of eternal bliss in the Gardens in the vicinity of the

مستدرک الوسائل 4 112 5- باب نوادر ما يتعلق بابواب أفعال 140

141 Ibid, H. 253

142 Ibid, H. 111

143 Tafseer Imam Hassan Askari^{-asws} H. 115

Beneficent, and in the friendship of the true believers, and enjoy looking at the honour of Mohammed^{-saww} the Master of the former ones and the later ones, and at the Master of the Trustees and the Chief of the good chosen ones for that will be a coolness to your eyes and you will be in joy and complete bounty from all the other bounties of the Gardens.

واستعينوا أيضا بالصلوات الخمس، وبالصلاة على محمد وآله الطيبين (على قرب الوصول إلى جنات النعيم). (وإنها) أي هذه الفعلة من الصلوات الخمس، و - من - الصلاة على محمد وآله الطيبين مع الانقياد لأوامرهم والايمان بسرهم وعلايتهم وترك معارضتهم بلم؟ وكيف؟ (الكبيرة) - ل - عظيمة. (إلا على الخاشعين) الخائفين من عقاب الله في مخالفته في أعظم فرائضه.

And seek help by five Salat and by salutations of Mohammed^{-saww} and his^{-saww} blissful Progeny^{-asws}, to be near to the Gardens of Bliss. "*and most surely it*" Meaning these deeds from the five Salat and from the salutation on Mohammed^{-saww} and his^{-saww} blissful Progeny^{-asws} with obedience to their^{-asws} orders and belief in their^{-asws} secrets and what they proclaim and avoid objections like Why? How? "*is a hard thing*" a great thing "*except for the humble ones*" those who fear the retribution of Allah^{-azwj} for those who oppose the great obligations of His^{-azwj}.¹⁴⁴

What is the Essence of Salat:

قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ أَنْتُمْ الصَّلَاةُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ أَنْتُمْ الزَّكَاةُ وَ أَنْتُمْ الْحَجُّ فَقَالَ يَا دَاوُدُ نَحْنُ الصَّلَاةُ فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَ نَحْنُ الزَّكَاةُ وَ نَحْنُ الصِّيَامُ وَ نَحْنُ الْحَجُّ وَ نَحْنُ الشَّهْرُ الْحَرَامُ وَ نَحْنُ الْبَلَدُ الْحَرَامُ وَ نَحْنُ كَعْبَةٌ اللَّهِ وَ نَحْنُ قِبْلَةُ اللَّهِ وَ نَحْنُ وَجْهُ اللَّهِ قَالَ اللَّهُ تَعَالَى فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ وَ نَحْنُ الْآيَاتُ وَ نَحْنُ الْبَيِّنَاتُ وَ عَدُونَا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ

Imam Jafar-e-Sadiq^{-asws} said: '**We^{-asws} are the Salat which is mentioned in the Holy Quran, we^{-asws} are the Zakaat and we^{-asws} are the Soam, we^{-asws} are the Hajj, we^{-asws} are the sacred City, we^{-asws} are al-Kabah, we^{-asws} are the 'Face' of Allah^{-azwj}, we^{-asws} are Allah^{-azwj}'s Verses and we^{-asws} are His^{-azwj} Proofs (Aiat and Biyan)...¹⁴⁵.**

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنِ ابْنِ إِسْحَاقَ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنِ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنِ أَبِي عَبْدِ اللَّهِ عَ قَالَ نَحْنُ أَصْلُ كُلِّ خَيْرٍ وَ مِنْ فُرُوعِنَا كُلِّ بَرٍّ فَمِنَ الْبِرِّ التَّوْحِيدُ وَ الصَّلَاةُ وَ الصِّيَامُ

Imam Jafar-e-Sadiq^{-asws} says: '**We^{-asws} are the root of all virtues and we^{-asws} are the branches of all righteousness and through us^{-asws} is the (way) to 'Touheed' and 'Salat' and 'Soam....¹⁴⁶**

صلوا على النبي و آله صلى الله عليه و عليهم فإن الله يتقبل دعاءكم عند ذكره و رعايتكم له

(Amir-ul-Momineen says^{-asws}) Blessed is the Prophet^{-saww} and his pure progeny^{-asws}, Allah^{-azwj} will Accept your Salat when you mention Prophet^{-saww} and his family^{-asws} with due respect.¹⁴⁷

¹⁴⁴ Ibid, H. 115.

¹⁴⁵ بحار الأنوار 24 303 باب 66- أنهم الصلاة و الزكاة و الحج ¹⁴⁵

¹⁴⁶ الكافي 8 242 حديث القباب ص : 231 ¹⁴⁶

¹⁴⁷ الخصال ج : 2 ص : 611 http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf ¹⁴⁷

The Meanings of Establishing the Salat

نُؤَلِّمَنْ مِنْ حَطِّ الشَّهِيدِ رَهْ عَنْ أَبِي الْوَلِيدِ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ قَدْ قَامَتِ الصَّلَاةُ إِنَّمَا يَعْنِي بِهِ قِيَامَ الْقَائِمِ ع

Shaheed^{-ra} has reported a tradition of Imam Jafar-e-Sadiq^{-asws}, as narrated by Abu Walid, that Imam^{-asws} said: 'Qad qamatil Salat' (Salat has been established) refers to the establishment of the Imam^{-ajfj}.¹⁴⁸

"The Imam^{-asws} said, 'Such people will be those who did not believe in 'A'immah^{-asws} (Leaders with Divine Authority) about whom Allah^{-azwj}, has Said, **"The foremost ones will be the nearest ones to Allah."** (56:11) Have you not noticed that people call the one second to the lead in horseracing 'Al-Musalli' (also means the praying)? This, what is meant therein. "We did not pray" (74:43), means 'We did not follow the 'Al-Sabaqeen' the (Divine) leader^{-asws}.'¹⁴⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الرَّيَّانِ بْنِ الصَّلْتِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع كَثِيرًا مَا يَقُولُ فِي حُطْبَتِهِ يَا أَيُّهَا النَّاسُ دِينَكُمْ دِينَكُمْ فَإِنَّ السَّيِّئَةَ فِيهِ خَيْرٌ مِنَ الْحَسَنَةِ فِي غَيْرِهِ وَ السَّيِّئَةُ فِيهِ تُغْفَرُ وَ الْحَسَنَةُ فِي غَيْرِهِ لَا تُقْبَلُ

Ali bin Ibrahim narrates from his father, who heard it from Mohammed ibn al-Riyyan bin al-Sallat Rafa, who heard it from Abi Abd Allah^{-asws}:

Amir-ul-Momineen, Ali^{-asws} ibn abu Talib^{-asws}, would very often say in sermons about sins, 'O people, pay attention to your religion, pay attention to your religion. An evil deed in it (under our^{-asws} Wilayat) is better than a good deed under other than it (Wilayat). An evil deed in true religion can be forgiven (by means of repenting) but a good deed performed under other than Just (our Wilayat) will not be accepted.'¹⁵⁰

فِي جَنَّاتٍ يَتَسَاءَلُونَ (40) عَنِ الْمُجْرِمِينَ (41) مَا سَلَكْتُمْ فِي سَقَرٍ (42) قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ (74:43)

Those who will be in the paradise ask from the sinner what has brought you to the hell, they will reply: We were not among those who prayed.

قال حدثني جعفر بن محمد الفزاري معننا عن أبي عبد الله ع في قوله تعالى في جَنَّاتٍ يَتَسَاءَلُونَ عَنِ الْمُجْرِمِينَ مَا سَلَكْتُمْ فِي سَقَرٍ قَالُوا لَمْ نَكُ مِنَ الْمُصَلِّينَ يعني لم نك [يكونوا] من شيعة علي بن أبي طالب ع وَ لَمْ نَكُ نُطْعِمُ الْمَسْكِينِ وَ كُنَّا نَحْوِضُ مَعَ الْخَائِضِينَ وَ كُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ فذلِكَ [فذلِكَ] يوم القائم ع وَ هو يوم الدين حَتَّى أَتَانَا الْيَقِينُ أَيام القائم [ع] فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشَّافِعِينَ فَمَا تَنْفَعُهُمْ شَفَاعَةُ لِمَخْلُوقٍ وَ لَنْ يَشْفَعُ فِيهِمْ رَسُولُ اللَّهِ ص يَوْمَ الْقِيَامَةِ

It is narrated from Imam Hassan al-Askari^{-asws} in the explanation of the above Verses: The people of paradise will ask from the inhabitants of hell, what has brought you to the raging fire? They will reply: We were not among those who offered Salat, **meaning that we were not among the Shias of Ali**^{-asws}.¹⁵¹

¹⁴⁸ Binhar ul Anwar, vol. 51 pg. 149, Iqbal ul Amaal. 149 : ص : 51 ج :

¹⁴⁹ Al-Kafi, vol. 1, H 1115, Ch. 108, h 38

¹⁵⁰ Al-Kafi, vol. 2, pg. 349, (الكافي ج 2 : ص 464)

¹⁵¹ Tafseer-e-Furat, pg. 362. (Urdu), 516 : ص : تفسير فرات الكوفي

Salat is Unacceptable Without Paying Zakaat and Without Wilayat^{-asws}:

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهزيار عن الحسن بن سعيد عن حماد بن عيسى عن عمر بن أذينة عن زرارة و بكير و فضيل و محمد بن مسلم و بريد بن معاوية عن أبي جعفر ع و أبي عبد الله ع أنهما قالوا في الرجل يكون في بعض هذه الأهواء الحارورية و المرجنة و العثمانية و القدرية ثم يتوب و يعرف هذا الأمر و يحسن رأيه أ بعيد كل صلاة صلاها أو صوم أو زكاة أو حج قال ليس عليه إعادة شيء من ذلك غير الزكاة فإنه لا بد أن يؤديها لأنه وضع الزكاة في غير موضعها وإنما موضعها أهل الولاية

Mohammed bin Hassan reports from Mohammed bin Hassan al-Safar, who heard it from al-Abbas bin Mahroof, who from Ali bin Mahzyar, who from Al-Hassan bin Saeed, who from Hammad bin Isa, who from Ummer bin Azyana, who heard it from Zarrah and Bakeer and Fazeel and Mohammed bin Muslim and Bareed bin Muawiya who said that he has heard from:

Mohammed Baqir^{-asws} and Imam Jafar-e-Sadiq^{-asws} had said about a person who belonged to one of the Muslim sects, Harrawiya or Marhaba and/or Usmania or Qadari. But then he repented and recognised the 'Just' (Haq) Path and corrected his belief. The question was asked what would happen to his Salat, Soam, Zakaat and Hajj, which he had performed as per his previous beliefs. Does he need to repeat all those acts of worship? They^{-asws} replied: He will have to repay his Zakaat but there is no need to repeat the other acts of worship. This is due to the fact that he has paid his Zakaat to non-deserving ones whereas the real and legitimate recipients of the Zakaat will be those who adhere to our^{-asws} Wilayat.¹⁵²

قوله عزوجل: " وأقيموا الصلاة وآتوا الزكاة وما تقدموا لأنفسكم من خير تجدوه عند الله ان الله بما تعملون بصير "

The Words of the Almighty "And keep up Salat and pay the poor-rate and whatever good you send before for yourselves, you shall find it with Allah; surely Allah sees what you do" – VERSE 110

قال الامام (عليه السلام): (أقيموا الصلاة) باتمام وضوئها وتكبيراتها وقيامها وقرآنها وركوعها وسجوها وحدودها. (وآتوا الزكاة) مستحقيها، لا تؤتوها كافرين ولا مناصبا. قال رسول الله (صلى الله عليه وآله): " المتصدق على أعدائنا كالسارق في حرم الله ". (وما تقدموا لأنفسكم من خير) من مال تنفقونه في طاعة الله، فان لم يكن لكم مال، فمن جاهكم تبذلونه لآخوانكم المؤمنين، تجرون به إليهم المنافع، وتدفعون به عنهم المضار. (تجدوه عند الله) ينفعكم الله تعالى بجاه محمد وعلي وآلهما يوم القيامة فيحط به سيئاتكم، ويضاعف به حسناتكم، ويرفع به درجاتكم فقال: " تجدوه عند الله " (إن الله بما تعلمون بصير) عالم ليس يخفى عليه شيء: ظاهر فعل، ولا باطن ضمير، فهو يجازيكم على حسب اعتقادكم ونياتكم، وليس هو كملوك الدنيا الذي يلتبس على بعضهم، فينسب فعل بعضهم إلى غير فاعله، وجناية بعضهم إلى غير جانيه فيقع ثوابه وعقابه - بجعله بما لبس عليه - بغير مستحقه.

وقال رسول الله (صلى الله عليه وآله): مفتاح الصلاة الطهور، وتحريمها التكبير، وتحليلها التسليم، ولا يقبل الله صلاة بغير طهور، ولا صدقة من غلول. وإن أعظم طهور الصلاة - التي لا يقبل الصلاة إلا به، ولا شيء من الطاعات مع فقد - موالة محمد، وأنه سيد المرسلين، وموالة علي، وأنه سيد الوصيين وموالة أوليائهما، ومعاداة أعدائهما.

Imam Hassan Al-Askari^{-asws} said: "And keep up Salat" by completing its ablutions, and its Takbeers, and its standings, and its readings, and its bowings, and its prostrations and its limits. "And pay the poor-rate" to the deserving ones, not giving it to the infidels and the Nasibis.

The Messenger of Allah^{-saww} said: 'The **giver of charity to our enemies is like a thief stealing in the Kaaba**' (extract).¹⁵³

And the one who is miserly in the payment of Zakaat but Prays regularly, his Salat remains captive in the sky until such time as he gives Zakaat. (extract).¹⁵⁴

Sayings of Amir-ul-Momineen^{-asws} on Salat¹⁵⁵:

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

If the performers of Salat were aware of Allah^{-azwj}'s Mercy that covers them, they would never come to the end of the prayers and would never raise their heads after going into prostration.

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

One should not puff in prostration of the ritual prayers, nor in the food, drink or on amulet (Taweez).

لا يقوم الرجل في الصلاة متكاسلا و لا متقاعسا

One should not offer Salat in a state of laziness and tiredness.

لا يلتفتن أحدكم في صلاته فإن العبد إذا التفت فيها قال الله له إلي عبادي خير لك ممن تلتفت إليه

Do not turn away your attention in Salat. Allah^{-azwj} will Say to the servant who turns his attention away in Salat: 'Be with Me, My servant, I am certainly better for you than that which your are turning to'.

صلوا على النبي و آله صلى الله عليه و عليهم فإن الله يتقبل دعاءكم عند ذكره و رعايتكم له

¹⁵³ Tafseer Imam Hassan Askari^{asws}, H. 318

¹⁵⁴ Tafseer Imam Hassan Askari^{asws}, H. 39

¹⁵⁵ Imam Ali^{asws} Teaches 400 Golden Rules for the World and the Hereafter, 611 : ص 2

Blessed is the Prophet^{-saww} and his pure progeny^{-asws}, Allah^{-azwj} will accept your prayers when you mention Prophet^{-saww} and his family^{-asws} with due respect.

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

Depend upon Allah^{-azwj} after performing the two rak'as of the Fajr salat. The demands are settled during that Salat.

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

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.

أطيلوا السجود فمن أطاله أطاع و نجا

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

ليس من عمل أحب إلى الله من الصلاة لا تشغلنكم عن أوقاتها أمور الدنيا فإن الله ذم أقواما استهانوا بأوقاتها فقال الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهُونَ يعني غافلين

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 prayers. Allah^{-azwj} Says: **Woe to the prayers ones, who are ignorant of their prayers** (107:4-5).

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

The believers should not put one hand on the other while standing straight in prayers like the disbelievers (do).

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

If you notice a stinging worm after establishing Salat, you should bury, spit, or hold it in the dress until you finish the Salat.

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

Notable turning (around in salat) invalidates the Salat. If you turn your face notably in prayers, you should restart with the Azan, Iqama and Takbir.

تشمير الثياب طهور للصلاة قال الله تعالى وَ ثِيَابِكَ فَطَهِّرْ أَي فَشْمِر

To tuck up the clothes is purity for offering the prayers. Allah^{-azwj} Says: **Cleanse your clothes** (74:4). This means tuck up your clothes.

لا يقوم أحدكم بين يدي ربه جل و عز و عليه ثوب يصفه

You should not stand before your Lord the Majestic in Salat while you are wearing see-through clothes.

علموا صبيانكم الصلاة و خذوهم بها إذا بلغوا ثماني سنين

Teach your children how to pray. When they are eight years old, you should discipline them if they are negligent of their 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

'Saho' doubts is forbidden at five places, in the Witr of Salat, the first two Rakas of every obligatory Salat, in Fajr and Maghrib Salats, and every obligatory two-raka prayer as offered in travel.

تجزئ للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه و في القميص الصفيين يزره عليه

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.

لا يسجد الرجل على صورة و لا على بساط هي فيه و يجوز أن تكون الصورة تحت قدميه أو يطرح عليها ما يوارئها

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.

و لا يعقد الرجل الدرهم الذي فيه الصورة في ثوبه و هو يصلي و يجوز أن يكون الدرهم في هميان أو في ثوب إن كان ظاهراً

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.

لا يسجد الرجل على كدس حنطة و لا على شعير و لا على شيء مما يؤكل و لا على الخبز

It is unacceptable for men to prostrate themselves on a bag of wheat or barley, an eatable thing, or bread.

من أتى الصلاة عارفاً بحقها غفر الله له

Allah^{-azwj} will Forgive those who offer the Salat with full recognition of its worth.

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

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)

ثم قوموا فإن ذلك من فعلنا إذا قام أحدكم بين يدي الله جل جلاله فليرفع يده حذاء صدره و إذا كان أحدكم بين يدي الله جل جلاله فليتحرى بصدرة و ليقم صلبه و لا ينحني إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء و لينصب في الدعاء فقال عبد الله بن سبأ يا أمير المؤمنين أليس الله في كل

مكان قال بلى قال فلم يرفع العبد يديه إلى السماء قال أ ما تقرأ و في السماء رزقكم و ما تُوعَدُونَ
فمن أين يطلب الرزق إلا من موضعه و موضع الرزق و ما وعد الله عز و جل السماء

When someone among you finishes his Salat then he should raise his hands toward skies and ask for prayers, at this point abd Allah bin Sabah asked: Ya Amir-ul-Momaneen^{-asws}: Is it true that Allah^{-azwj} is everywhere? Then why one is required to raise his hands toward skies? Amir-ul-Momaneen^{-asws} replied: Did you read in the Holy Quran (51:22)¹⁵⁶ when Allah^{-azwj} has promised to give sustenance from its prescribed place and Allah^{-azwj} has Promised sustenance to descend from the skies.

لا تقضوا النافلة في وقت الفريضة و لكن ابدعوا بالفريضة ثم صلوا ما بدا لكم

Do not settle the 'nafilas' in the time of the obligatory prayers. You should offer the obligatory prayers first and then offer any other prayer.

الصلاة في الحرمين تعدل ألف صلاة

A single prayer in the two places 'Al-Harameen' is equal to one thousand prayers in other places.

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

You should show reverence/respect during offering the Salat. To show reverence in one rak'a means to have the whole prayer flawless.

القنوت في كل صلاة ثنائية قبل الركوع في الركعة الثانية إلا الجمعة فإن فيها قنوتين أحدهما قبل الركوع في الركعة الأولى و الآخر بعده في الركعة الثانية و القراءة في الجمعة في الركعة الأولى بسورة الجمعة بعد فاتحة الكتاب و إذا جاءك المنافقون

Qunut should be practiced before the kneeling of the second rak'a of every two-rak'a prayer except the Friday Prayer, which has two qunuts-one in the first rak'a and the other in the second. In the first rak'a of the Friday Prayer, you should recite Verses of Fatihah and

¹⁵⁶ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ (51:22)

And in heaven is your Sustenance, as (also) that which ye are promised.

Jumu'a. In the second, you should recite Verses of Fatihah and Munafiqun.

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

After the two sajdahs of the Salat, you should sit until your organs repose, then you may stand up. This is ourasws practice.

إذا افتتح أحدكم الصلاة فليرفع يديه بحذاء صدره

With the commencement of the prayers, raise your hands to the chest (level for falyada fah yadeen).

إذا قام أحدكم بين يدي الله فليتجوز و ليقم صلبه و لا ينحني

When you want to stand before your Lord^{-azwj} in the Salat, you should face the kiblah and stand straight without bending.

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

When you finish your prayers, you should raise your hands upward for supplication and sit straight.

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

Ibn Saba asked, "O Amir-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.

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

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.

إذا قام أحدكم إلى الصلاة فليصل صلاة مودع

You should regard every Salat as the last one.

لا يقطع الصلاة التبسم و تقطعها القهقهة

Smiling does not invalidate the Salat, while guffaw/laughter would terminate it.

إذا غلبتك عينك و أنت في الصلاة فاقطعها و نم فإنك لا تدري لعلك أن تدعو على نفسك

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.

إذا قرأتم قولوا آمنا بالله فقولوا آمنا بالله حتى تبلغوا إلى قوله وَ نَحْنُ لَهُ مُسْلِمُونَ

When you recited Allah's Saying: **“(Muslims), say: We believe in Allahthen say “We believe in Allah^{-azwj} as when you come to the ‘Muslamoon’.**

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

And Said, in the last tashahhud of the obligatory prayer, 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 Hisazwj servant and apostle, the Hour of the Resurrection is undoubtedly to come, and Allahazwj will resurrect them who are in the graves.”

ما عبد الله جل و عز بشيء هو أشد من المشي إلى الصلاة

Walking to the Salat is the best form of the worship of Allah^{-azwj}.

ليرفع الساجد مؤخره في الصلاة

In prostration of the prayers, keep your backs raised.

إذا صليت وحدك فأسمع نفسك القراءة و التكبير و التسبيح

If you offer a prayer alone, you should raise your voices with the Qira'a, Takbir, and Tasbih, so that you can hear it (what you recite).

إذا انفتلت من صلاتك فعن يمينك

Look (by only turning eyes) the right side when you finish from offering the Salat.

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

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).

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

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.

من شرب مسكرا لم تقبل صلاته أربعين ليلة

The prayers of those who consume intoxicants will not be accepted for forty nights.

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

When you prepare yourselves to offer a prayer, the Eblis comes to look at you enviously for he notices how Allah^{-azwj}'s mercy is covering you.

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

Anyone who waits for the prayer time after the Asr Prayer, it is like visiting Allah^{-azwj}. It is appropriate for Allah^{-azwj} to honour His visitors and respond to their needs.

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

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.

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

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).

لا يعبت أحدكم بلحيته في الصلاة و لا بما يشغله عنها

One should not play with his beard or anything else during Salat so that his attention is not preoccupied (offer undivided attention).

أعطوا كل سورة حقها من الركوع و السجود

In Salat, justify the sanctity of every Sura as well as kneeling and prostration.

إذا كنتم في الصلاة لا يصلي الرجل في قميص متوشحا به فإنه من فعال أهل لوط

Men should not offer the Salat wearing a sash (brief), because this was one of the people of Sodom's habits.

تجزى للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه و في القميص الصفيين يزره عليه

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.

Benefits of Night Prayers (Namaz-E-Shab)

قيام الليل مصحة للبدن و رضا للرب و تعرض للرحمة و تمسك بأخلاق النبيين

Standing at night (for Prayer) 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}.

من كانت له إلى الله حاجة فليطلبها في ثلاث ساعات ساعة من يوم الجمعة ساعة الزوال حين تهب الرياح و تفتح أبواب السماء و تنزل الرحمة و تصوت الطير و ساعة في آخر الليل عند طلوع الفجر فإن ملكين يناديان هل من تائب فأتوب عليه هل من سائل فيعطى هل من مستغفر فيغفر له هل من طالب حاجة

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?¹⁵⁷

¹⁵⁷ الخصال ج : 2 ص : 611 Imam Aljasws Teaches 400 Golden Rules for the World and the Hereafter,