AL-KAFI

Volume 3

Of the majestic narrator and the scholar, the jurist, the Sheykh Muhammad Bin Yaqoub Al-Kulayni

Well known as ‘The trustworthy of Al-Islam Al-Kulayni’

Who died in the year 329 H

THE BOOK OF SALĀT (2)
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In the Name of Allah, the Beneficent, the Merciful. The Praise is for Allah, Lord of the Worlds, and Blessing be upon our Chief Muhammad and his Purified Progeny, and greetings with abundant greetings.

Chapter 16 – The humbleness during the Salāt and abhorrence of the frivolities

And neither stand to the Salāt sluggishly, nor in a slumber, nor heavy, for these are from the traits of the hypocrisy. Thus, Allah, Glorious is He, Forbade the Believers that they should be standing to the Salāt and they are intoxicated – Meaning the intoxication of the sleep, and Said for the hypocrites [4:142] and when they stand up for the Prayer they stand up sluggishly; they do it only to be seen of men and (they – the hypocrites) do not remember Allah except for a little.¹

¹ Al Kafi V 3 – The Book of Salāt CH 16 H 1
(It has been narrated) from Abu Abdullah asws that ‘Rasool-Allah saww said: ‘Allah azwj Dislikes for you, O community, twenty four characteristics, and Forbidden you from it. He azwj Dislikes for you the frivolities (playfulness) during the Salāt’.²

عليُّ بنُ إبراهِيمَ عَنْ أبيهِ عَنْ مَعِيذُ عَنْ حَمَّادِ عَنِ أَبِي عَبْدِ اللهِ ( عَلِيُّ السَّلَامِ) قَالَ إِذَا كُنْتُ دَخَلْتَ فِي صَلاَةَ فَخَلَتْ بِتَخْشُعَ الْحَمْلَةَ وَ الْإِقلَابِ عَلَى صَلاَةَ الْمَكَّةَ قَالَ اللََّهُ عَزَّ وَ جَلَّ يُقُولُ الَّذِينَ يَقُولُونَ فَإِنَّ اللََّهَ عَزَّ وَ جَلَّ يُقُولُ الَّذِينَ هُمْ فِي صَلاَتِهِمْ خَاشِعُونَ.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah asws having said: ‘Whenever you enter into your Salāt, so upon you is to be with the humbleness and the devotion upon your Salāt, for Allah azwj Mighty and Majestic is Saying [23:2] Who are humble in their Prayers’.³

عِدٌََّ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ جَمِيعاً عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ أَبِي جَهْمَةَ عَنْ جَهْمِ بْنِ حُمَيْدِ ( عليه السلام )ََالَ كَانَ أَبِي ( عليه السلام ) يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( صلوات اللَّ عليه ) إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ بِوَجْهِكَ فَلاَ تُقَلِّبْ وَجْهَكَ عَنِ الْقِبْلَةِ فَتَفْسُدَ صَلاَتُكَ فَإِنَّ اللَََّّ عٍََّ وَ جَلَّ يَقُولُ الَّذِينَ هُمْ فِي صَلاَتِهِمْ خَاشِعُونَ.

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, altogether from Al Husayn Bin Saeed, from Ali Bin Abu Jahmat, from Jaham Bin Humeyd,

(It has been narrated) from Abu Abdullah asws having said: ‘My asws father asws was saying: ‘It was so that whenever Ali asws Bin Al-Husayn asws stood regarding the Salāt, his asws colour changed. So when he asws performed Sajdah, did not raise his asws head until he asws perspired profusely’.⁴

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَ عَنْ رِبْعِيِّ بْنِ عَبْدِ اللَّهِ ( عليه السلام ) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ( صلوات اللَّ عليه ) إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ فَإِذَا سَجَدَ لَمْ يَرْفَعْ رَأْسَهُ حَتَّى يَرْفَضَّ عَرَىً.

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Rabie Bin Abdullah, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Abdullah asws having said: ‘It was that whenever Ali asws Bin Al-Husayn asws stood regarding the Salāt, his asws colour changed. So when he asws performed Sajdah, did not raise his asws head until he asws perspired profusely’.⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أبيهِ عَنْ مَعِيذُ عَنْ حَمَّادِ عَنِ أَبِي عَبْدِ اللهِ ( عَلِيُّ السَّلَامِ) قَالَ إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ بِوَجْهِكَ فَلاَ تُقَلِّبْ وَجْهَكَ عَنَّ اجْلَامَ عَنْ أَبِي جَعْفَرٍ ( عليه السلام ) قَالَ الْمَسْجِدُ الْحَرامُ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرامِ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَ اخْشَعْ بِبَصَرِكَ وَ لَّ تَرْفَعْهُ إِلَّا مَاءَ وَ لْيَكُنْ حِذَاءَ وَجْهِكَ فِي مَوْضِعِ سُجُودِكَ.

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

(It has been narrated) from Abu Ja’far asws having said: ‘Whenever you turn towards the Qiblah with your face, do not turn your face away from the Qiblah, as you would spoil your Salāt, for Allah azwj Mighty and Majestic Said to His azwj Prophet saww

² Al Kafi V 3 – The Book of Salāt CH 16 H 2
³ Al Kafi V 3 – The Book of Salāt CH 16 H 3
⁴ Al Kafi V 3 – The Book of Salāt CH 16 H 4
⁵ Al Kafi V 3 – The Book of Salāt CH 16 H 5
regarding the Obligatory (Salāts) [2:144] turn then your face towards the Sacred Masjid, and wherever you are, turn your face towards it; and be humble with your eyes (look down) and do not raise it towards the sky, but fix your face towards the place of your Sajdah'.

الْحُسَيْنُ بْنُ مُحَمَّد  عَنْ مُعَلَّ  بْنِ مُحَمَّد  عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ يَسَار  عَنْ أَحَدِهِمَا (عليهما السلام ) أنَّهُ ََالَ فِي الرَّجُلِ يَتَثَاءَبُ وَ يَتَمَطَّ  فِي الصَّلاََِ ََالَ هُوَ مِنَ الشَّيْطَانِ وَ لََ يَمْلِكُهُ .

(It has been narrated) from one of the two (5th or 6th Imam asws having said regarding the man who yawns and stretches during the Salāt. He asws said: 'It is from the Satan and he has no control'.

مُحَمَّدُ بْنُ يَحْيَ  عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَ  رَفَعَهُ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) إِذَا حَبِبَكَ فَلاَ تَعْبَثْ بِلِحْيَتِكَ وَ لََ بِرَأْسِكَ وَ لََ تَعْبَثْ بِالْحَصَ  وَ أَنْتَ تُصَلِّي إِلََّ أَنْ تُسَوِّي حَيْثُ تَسْجُدُ فَإِنَّهُ لََ بَأْسَ .

(It has been narrated) from Abu Abdullah asws having said: 'Whenever you stand regarding the Salāt, so neither play around with your beard, nor with your head, nor with the pebbles while you are praying Salāt, unless you prepare (pebbles) as you are about to do Sajdah, so it is not a problem.'

باب البَكَاءِ وَ الدُّعَاءِ فِي الصَّلاَةِ

Chapter 17 – The weeping and the supplication during the Salāt

مُحَمَّدُ بْنُ يَحْيَ  عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَ  عَنْ سَمَاعَةَ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) يَنْبَغِي لِمَنْ يَقْرَأُ الْقُرْآنَ إِذَا مَرَّ بِآيَةٍ مِنَ الْقُرْآنِ فِيهَا مَسْأَلَةٌ أَوْ تَخْوِيفٌ أَنْ يَسْأَلَ اللَََّّ عِنْدَ ذَلِكَ خَيْرَ مَا يَرْجُو وَ يَسْأَلَهُ الْعَافِيَةَ مِنَ النَّارِ وَ مِنَ الْعَذَابِ .

6 Al Kafi V 3 – The Book of Salāt CH 16 H 6
7 Al Kafi V 3 – The Book of Salāt CH 16 H 7
8 Al Kafi V 3 – The Book of Salāt CH 16 H 8
9 Al Kafi V 3 – The Book of Salāt CH 16 H 9
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘Abu Abdullah asws said: ‘It is befitting for the one who recites the Quran that when he passes by a Verse from the Quran wherein is a question or a caution, he should ask Allah azwj during that for goodness he hopes for, and ask Him azwj for the well-being, from the Fire and from the Punishment’.10

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Hammad Bin Usman, from Saeed Baya’a Al Sabiry who said,

‘I said to Abu Abdullah asws, ‘Can the man weep during the Salāt?’ So he asws said: ‘Congratulations! Congratulations, and even though it (tears) may be the like of the head of a fly’.11

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah asws, said, ‘I asked him asws about the man who happens to be with the prayer-leader who passes by the question or by a Verse wherein is the Mention of the Paradise or Fire. He asws said: ‘There is no problem with it if he were to ask during that and seek Refuge from the Fire during the Salāt, and ask Allah azwj for the Paradise’.12

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeyd Bin Zurara who said,

‘I asked Abu Abdullah asws about mentioning the Chapter from the Book to supplicate with during the Salāt, like [112:1] Say: He Allah is One (Chapter 112)’. So he asws said: ‘When you were supplicating by it, so there is no problem’.13

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from one of his companions,

(It has been narrated) from Abu Abdullah asws having said: ‘Everything what you speak to Allah azwj with during an Obligatory Salāt, so there is no problem’.14
Chapter 18 – The Azān (Call to the Salāt), and the Iqamah (Call to the establishment of the Salāt), and their merits and their Rewards

علي بن إبراهيم عن أبيه عن ابن أبي عثمان عن عمر بن أُذَيْنَة عن زرارة و الفضل عن أبي جعفر (عليه السلام) قال لما أمر بين رسول الله (صلى الله عليه وآله) إلى السماء فبلغ النبي المغفور و حضرت الصلاة فأخذ جبريل و أقام فقدم رسول الله (صلى الله عليه وآله) و صف الملاكية و النبيون خلف محق (صلى الله عليه وآله).

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

(It has been narrated) from Abu Ja’farasws having said: ‘When Rasool-Allahsaww was Ascended with to the sky, so heasww reached [52:4] the frequented House (Bayt Al-Mamour), and the Salāt presented itself, Jibraeelas called the Azān and the Iqamah. So Rasool-Allahsaww moved forward (to lead), and the Angels and the Prophetsas formed rows behind Muhammadasww.

علي بن إبراهيم عن أبيه عن ابن أبي عثمان عن عمر بن أُذَيْنَة عن زرارة و الفضل عن أبي جعفر (عليه السلام) قال لما هبط جبريل (عليه السلام) بِالْذَانِ عَلَى رَسُولِ الله (صلى الله عليه وآله) كان رأسه في حجر علي (عليه السلام) فأخذ جبريل (عليه السلام) و أقام فلمكن النبي المغفور (صلى الله عليه وآله) فقال يا علياَّ سمعت قال فقم فحفظت قال نعم قال إذ بلأَّا فعلت فدعا علياَّ فدعا (عليه السلام) بلاَّلال فعلت.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Mansour Bin Hazim,

(It has been narrated) from Abu Abdullahasws having said: ‘When Jibraeelas descended with the Azān upon Rasool-Allahsaww, hissaww head was on the lap of Aliasws. So Jibraeelas called the Azān and the Iqamah, Rasool-Allahsaww took notice and said: ‘O Aliasws! Did youasws hear?’ Heasws said: ‘Yes’. Heasws said: ‘Did youasws memorise?’ Heasws said: ‘Yes’. Heasww said: ‘Call Bilal and teach him’. So Aliasws called Bilal and taught him.

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّد  عَنِ الْحُسَيْنِ بْنِ سَعِيد  عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ (عليه السلام) يَقُولُ الَْْذَانُ وَ الََِْْامَةُ خَمْسَةٌ وَ ثَلاَثُونَ حَرْفاً فَعَدَّ ذَلِكَ بِيَدِهِ واحِداً واحِداً الَْْذَانَ ثَمَانِيَةَ عَشَرَ حَرْفاً وَ الََِْْامَةَ سَبْعَةَ عَشَرَ حَرْفاً.

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus, from Aban Bin Usman, from Ismail Al Ju’fy who said,

‘I heard Abu Ja’farasws saying: ‘The Azān and the Iqamah are thirty five letters (sentences), and heasws numbered these by hisasws hand, one by one, the Azān being of eighteen letters (sentences), and the Iqamah being of seventeen letters (sentences).’

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّد  عَنِ الْحُسَيْنِ بْنِ سَعِيد  عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ (عليه السلام) يقول الأذان و الإقامة خمسة و ثلاثون حرفًا فعَدَّ ذلك بينه واحداً واحداً والأذان ثمانية عشر حرفاً و الإقامة سبع عشر حرفاً.

14 Al Kafi V 3 – The Book of Salāt CH 17 H 5
15 Al Kafi V 3 – The Book of Salāt CH 18 H 1
16 Al Kafi V 3 – The Book of Salāt CH 18 H 2
17 Al Kafi V 3 – The Book of Salāt CH 18 H 3
Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Ibn Abu Najran, from Saifwan Al Jammal who said,

‘I heard Abu Abdullah asws saying: ‘The Azān is twice by twice, and the Iqamah is twice by twice’.  

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَ  عَنْ حَرِيٍ  عَنْ أَبِي جَعْفَر  ( عليه السلام ) ََالَ يَا ٍُرَارََُ تَفْتَتِحُ الَْْذَانَ بِأَرْبَعِ تَكْبِيرَات  وَ تَخْتِمُهُ بِتَكْبِيرَتَيْنِ وَ تَهْلِيلَتَيْنِ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Hareyz, from Zurara,

(It has been narrated) from Abu Ja’far asws having said: ‘O Zurara! Open the Azān with exclamations of four Takbīrs, and end it with exclamations of two Takbīrs and two Extollations (of Oneness)’.  

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيسَ  عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهْب  ََالَ سَأَلْتُ أَبَا عَبْدِ اللََِّّ ( عليه السلام ) عَنِ التَّثْوِيبِ فِي الَْْذَانِ وَ الََِْْامَةِ فَقَالَ مَا نَعْرِفُهُ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Wahab who said,

‘I asked Abu Abdullah asws about the yawning during the Azān and the Iqamah, so he asws said: ‘We asws do not recognise (experience) it’.  

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ أَبِي عُمَيْر  عَنِ حَمَّاد  عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) إِذَا أَذَّنْتَ فَأَفْصِحْ بِالَْْلِفِ وَ الْهَاءِ وَ صَلِّ عَلَ  النَّبِيِّ كُلَّمَا ذَكَرْتَهُ أَوْ ذَكَرَهُ ذَاكِرٌ فِي أَذَان  وَ غَيْرِهِ .

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

‘Abu Ja’far asws said: ‘When you recite the Azān, so be eloquent with the ‘Alif’ and the ‘Ha’ (two letters of the Arabic Alphabet), and send Blessings upon the Prophet saww every time you mention it, or a mentioner mentions it during an Azān or an Iqamah’.  

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْر  عَنِ حَمَّاد  عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) إِذَا أَذَّنْتَ وَ أَََمْتَ صَلَّ  خَلْفَكَ صَفَّانِ مِنَ الْمَلاَئِكَةِ وَ إِذَا أَََمْتَ صَلَّ  خَلْفَكَ صَفٌّ مِنَ الْمَلاَئِكَةِ .

From him, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah asws having said: ‘Whenever you recite an Azān and an Iqamah, two rows of Angels pray Salāt behind you, and when you recite an Iqamah, one row of the Angels pray Salāt behind you’.  

مُحَمَّدُ بْنُ يَحْيَ  عَنْ أَحْمَدَ بْنِ مُحَمَّد  عَنِ الْحُسَيْنِ بْنِ سَعِيد  عَنِ الْقَاسِمِ بْنِ مُحَمَّد  عَنْ عَلِيٍّ بْنِ أَبِي حَمٍَََْ عَنْ أَحَدِهِمَا ( عليهما السلام ) سَأَلْتُهُ أَ يُجٍِْئُ أَذَانٌ وَاحِدٌ وَ إِنْ صَلَّيْتَ جَمَاعَةً لَمْ يُجٍِْئْ إِلََّ أَذَانٌ وَ إِمَامَةٌ وَ إِنْ كُنْتَ وَحْدَكَ تُبَادِرُ أَمْراً تَخَافُ أَنْ يَفُ تَكَ يُجٍِْئُكَ إِلََّ الْفَجْرَ وَ الْمَغْرِبَ فَإِنَّهُ يَنْبَغِي أَنْ تَُْذِّنَ فِيهِمَا وَ تُقِيمَ مِنْ أَجْلِ أَنَّهُ لََ يَقْصُرُ فِيهِمَا كَمَّا يَقْصُرُ فِي سَائِرِ الصَّلَوَاتِ .

18 Al Kafi V 3 – The Book of Salāt CH 18 H 4
19 Al Kafi V 3 – The Book of Salāt CH 18 H 5
20 Al Kafi V 3 – The Book of Salāt CH 18 H 6
21 Al Kafi V 3 – The Book of Salāt CH 18 H 7
22 Al Kafi V 3 – The Book of Salāt CH 18 H 8
(It has been narrated) from one of the two (5th or 6th Imam asws, said, ‘I asked him asws, ‘Would one Azān suffice me?’ He asws said: ‘When you are praying Salāt in a Jam’at, it would not suffice you except for an Azān and an Iqamah; but if you were alone initiating a matter fearing that it (Salāt) would be missed out by you, an Iqamah would suffice you, except for Al-Fajr and Al-Maghrib, for it is befitting that you recite an Azān regarding these two and an Iqamah due to the reason that there is no shortening in these two just as you would shorten in the rest of the Salāts.’

23

Abu Dawood, from Al Husayn Bin Saeed, from Fazalat, from Al Husayn Bin Usman, from Amro Bin Nasr who said,

‘I said to Abu Abdullah asws, ‘Can the man speak during the Azān?’ He asws said: ‘No problem’. I said, ‘During the Iqamah?’ He asws said: ‘No’.

24

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hammad, from Al Halby who said,

‘There is no problem if the man were to recite the Azān without being in ablution, but he cannot recite an Iqamah unless he was upon an ablution’.

25

Ali Bin Ibrahim, from his father, from Salih Bin Saeed, from Yunus, from Ibn Muskan, from Abu Baseer who said,

‘I asked him asws about the man who ends up to the prayer leader when he is greeting. He asws said: ‘It is not upon him that he should repeat the Azān. So let him enter along with them in their Azān. So if he were to find them to have dispersed, he should repeat the Azān’.

26

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Abu Baseer,

23 Al Kafi V 3 – The Book of Salāt CH 18 H 9
24 Al Kafi V 3 – The Book of Salāt CH 18 H 10
25 Al Kafi V 3 – The Book of Salāt CH 18 H 11
26 Al Kafi V 3 – The Book of Salāt CH 18 H 12
(It has been narrated) from Abu Abdullah asws, said, ‘He asws was asked about the Azān, 'Is it allowed if it happens to be from someone without understanding?’ He asws said: 'No! The Azān is not correct, and it is not allowed that the Azān be recited except by an understanding Muslim man. So if he knows the Azān, so he can recite with it, but if he does not happen to be understanding, his Azān is not allowed, nor is his Iqamah, nor should he be followed with (in the Jam'atal Salāt)'.

And he asws was asked about the man who recites an Azān and an Iqamah in order to pray Salāt alone. So another man comes over and is saying to him, 'We should pray together'. So is it allowed that he should pray Salāt with that Azān and the Iqamah?’ He asws said: 'No, but he should recite an Azān and an Iqamah'.

And he asws was asked about the man who forgets the Azān and the Iqamah until he enters into the Salāt. He asws said: 'If he remembers before he recites, so let him send Blessings upon the Prophet saww and let him recite Iqamah; and if it was so that he had already (started the) recitation, so let him complete his Salāt'.

(The one who errs in the Azān, so he brings forward or delays (a sentence), he should return to the former which he had delayed until he completes upon its ending').

The man can recite the Azān while he is seated, but he cannot recite the Iqamah until he is standing; and
you can recite the Azān while you are riding but you cannot recite Iqamah until you are upon the ground’.  

("علَّيُّ بنَ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْر  عَنْ حَمَّاد  عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللََِّّ ( عليه السلام ) قالَ قَلْتُ لَهُ يُؤْثِرُ الرَّجُلُ وَ هُوَ عَلَى غَيْرِ الْقِبْلَةِ قَالَ إِذَا كَانَ التَّشَهُّدُ مُسْتَقْبِلُ الْقِبْلَةِ فَلاَ بَأْسَ ."

Ali Bin Ibrahim, from his father, from Hammad, from Al Halby,

(It has been narrated) from Abu Abdullah asws said, ‘I said to him asws ‘Can the man recite the Azān and he is upon other than the Qiblah?’ He asws said: ‘If it was so that the testimonies were borne facing the Qiblah, there would be no problem’.

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْر  عَنْ جَمِيلِ بْنِ دَرَّاج

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah asws about the woman, ‘Is there a recitation of an Azān and an Iqamah upon her?’ He asws said: ‘No’.

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّد  عَنِ الْحُسَيْنِ بْنِ سَعِيد  عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانِ بْنِ عُثْمَانَ عَنْ أَبِي مَرْيَمَ الَْْنصَارِيِّ

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban Bin Usman, from Abu Maryam Al Ansary who said,

‘I heard Abu Abdullah asws saying: ‘An Iqamah of the woman is that she exclaims Takbīr and testifies that there is no god except for Allah azwj and that Muhammad saww is His azimuth servant and His azimuth Rasool saww’.  

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haroun Al Makfouf who said,

‘Abu Abdullah asws said: ‘O Abu Haroun! The Iqamah is from the Salāt. So when you establish it, so neither speak nor gesture with your hands’.

And by this chain, from Salih Bin Uqba, from Suleyman Bin Salih,
(It has been narrated) from Abu Abdullahasws having said: ‘None of you should recite an Iqamah for the Salāt while he is walking, nor while riding, nor lying down, unless he happens to be sick; and let him be able upon regarding the Iqamah just as he is able upon regarding the Salāt. So when he takes to the Iqamah, so he is in the Salāt’.

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Abu Umayr, from Abu Ayyub, from Muawiya Bin Kaseer,

(It has been narrated) from Abu Abdullahasws having said: ‘When the man enters the Masjid and he is not accomplishing it with his companions, and there remains upon the prayer-leader, either a Verse or two Verses, so he fears that if he were to recite an Azān and an Iqamah, he (the prayer-leader) would go into Rukū( a bowing), so let him say, ‘The Salāt has been established! Allahazwj is the Greatest! Allahazwj is the Greatest! There is no god except for Allahazwj’, and let him enter into the Salāt’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Yahya Bin Imran Bin Ali Al Halby who said,

‘I asked Abu Abdullahasws about the Azān before Al-Fajr, so heasws said: ‘When it was in a Jam’at, so no, and when he was alone, so there is no problem’.

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, from Ahmad Bin Muhamed Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassanasws having said: ‘There is sitting between the Azān and the Iqamah in all Salāts, provided other Salāt is not performed before Iqamah’.

Ali Bin Ibrahim, from his father, from Ali Bin Mahziyar, from one of our companions, from Ismail Bin Jabir that,
'Abu Abdullah

would recite an Azān, and someone else would recite the Iqamah, and he said, ‘When he recited the Iqamah, someone else would recite the Azān’.39

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Sinan, from Al Hassan Bin Al Sariy,

(It has been narrated) from Abu Abdullah

having said: ‘The Azān is recited slowly, but the Iqamah, flowingly’.40

He

said: ‘On the Day of Judgement, three would be upon dunes of Musk – one of them a Muezzin reciting Azān in anticipation (of the Rewards of Allah).’41

I heard Abu Abdullah

saying: ‘The Muezzin, there would seek Forgiveness for him (everything) up to the extent of his voice, and there would testify for him everything which hears it’.42

(It has been narrated) from Abu Ja’far

having said: ‘Rasool-Allah whenever he heard a Muezzin, recited Azān (along with him), saying to what he was saying, in everything’.43

39 Al Kafi V 3 – The Book of Salāt CH 18 H 25
40 Al Kafi V 3 – The Book of Salāt CH 18 H 26
41 Al Kafi V 3 – The Book of Salāt CH 18 H 27
42 Al Kafi V 3 – The Book of Salāt CH 18 H 28
43 Al Kafi V 3 – The Book of Salāt CH 18 H 29
Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Jameel Bin Salih, from Al Haris Bin Al Mugheira Al Nazary, (It has been narrated) from Abu Abdullah asws having said: ‘The one who hears a Muezzin saying, ‘I testify that there is no god except for Allahazwj, and I testify that Muhammad saww is Rasool-Allah saww’, so he says, ratifying, anticipating (Rewards), ‘And I testify that there is no god except for Allahazwj, and I testify that Muhammad saww is Rasool-Allah saww, and I suffice with these two from the ones who refuse and fight against, and I view with these two (testimonies)’. 

من أقرّ و شهد كان له من الأخر عددٍ من أنكر و جحد و مثل عددٍ من أقرّ و عرف.

The one who acknowledges and testifies, would have for him from the Recompense, the number of the ones who denied and rejected, and (as well as) the likes of the number of the ones who acknowledged and recognised.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Mahboub, from Abdullah Bin Sinan, (It has been narrated) from Abu Abdullah asws having said: ‘The height of the wall of Masjid of Rasool-Allah saww was of one stature. So he saww was saying to Bilal: ‘When the time comes, O Bilal, climb above the wall and raise your voice with the Azān, for Allahazwj has Allocated a wind with the Azān raising it to the sky, and that the Angels, when they are hearing the Azān from the inhabitants of the earth, they are saying: ‘Voices of the community of Muhammad saww (affirming) the Oneness of Allahazwj Mighty and Majestic’, and they are seeking Forgiveness for the community of Muhammad saww until they are free from that Salāt.’

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Asad, from Ja’far Bin Muhammad Bin Yaqzaan, (It has been narrated) raising it to themasws having said: ‘The man should be saying when he is free from reciting the Azān and is seated, ‘O Allahazwj! Make my heart to be righteous, and my livelihood to be constant, and my sustenance to be continuous, and Make for me, in the presence of your Prophetas, a dwelling and a rest.’

44 Al Kafi V 3 – The Book of Salāt CH 18 H 30
45 Al Kafi V 3 – The Book of Salāt CH 18 H 31
46 Al Kafi V 3 – The Book of Salāt CH 18 H 32
Ali Bin Mahziyar, from Muhammad Bin Rashid who said,

‘Hisham Bin Ibrahim narrated to me that he complained to Abu Al-Hassan Al-Reza\textsuperscript{asws} of an illness and there is child being born for him. So he\textsuperscript{asws} ordered him that he should raise his voice in the Azān in his house. He said, ‘I did so, and Allah\textsuperscript{azwj} Removed my illness from me and my children were many’.

Muhammad Bin Rashid (the narrator) said, ‘And I used to be with the illness all the time not having benefitted from it myself and a group of my servant and my family members. So when I heard that from Hisham, I acted upon it and Allah\textsuperscript{azwj} Removed the illness from me and from my family members’.\textsuperscript{47}

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘If a Muezzin were to repeat in the testimonies, and in ‘Hasten to the Salāt’, or ‘Hasten to the success’, twice or thrice, and more from that, when it was so that he intended by it the gathering of the people in order to gather them (more), there would be no problem with it’.\textsuperscript{48}

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Suleyman Al Ja’fary who said,

‘I hear him\textsuperscript{asws} saying: ‘Recite Azān in your house for it would repel the Satan\textsuperscript{la}, and it is recommended for the reason of the children’.’\textsuperscript{49}

Chapter 19 – The words (to be spoken) during entering the Masjid and exiting from it

Ali Bin Ibrahim, from his father, from Salih Bin Saeed Al Rashidy, from Yunus,

\textsuperscript{47} Al Kafi V 3 – The Book of Salāt CH 18 H 33
\textsuperscript{48} Al Kafi V 3 – The Book of Salāt CH 18 H 34
\textsuperscript{49} Al Kafi V 3 – The Book of Salāt CH 18 H 35
(It has been narrated) from them asws having said: ‘The superior act during entering the Masjid is that you begin with your right foot when you enter, and with your left foot when you exit’.

And from him, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullahasws having said: ‘Whenever you enter the Masjid, so send Blessings (Salawat) upon the Prophetasws; and when you exit, so do that (as well)’.

And from him, from his father, from Al Husayn Bin Saeed, from Fazalat, from Aban and Muawiyah Bin Wahab who both said,

‘Abu Abdullahasws said: ‘When you stand to the Salāt, so say, ‘O Allahazwj! I consider Muhammadasws in front of me in Yourazwj Presence along with me wishes and needs and I turn to You through themasws, therefore Make it for me a valid reason in Yourazwj Presence, in the world and in the Hereafter, to be of the ones of proximity. Make my Salāt to be Acceptable through himasws, and my sins to be Forgiven through himasws, and my supplications to be Answered through himasws, Youazwj are the Forgiver, Merciful’.

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ja’far Bin Muhammad Al Hashimy, from Abu Hafs Al Attar, a Sheykh from the people of Al Medina who said,

‘I heard Abu Abdullahasws saying: ‘Rasool-Allahsaww said: ‘Whenever one of you prays the Prescribed Salāt and exits from the Masjid, so let him pause by the door, then let him say, ‘O Allahazwj! Youazwj Called me, so I answered Yourazwj Call, and I prayed the Prescribed Salāts, and I spread out in spread out in Yourazwj earth just as Youazwj Commanded me. So I ask Youazwj from Yourazwj Grace, the working in Yourazwj obedience, and keeping aside from Yourazwj Anger, and sufficiency of the sustenance by Yourazwj Mercy’.

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50 Al Kafi V 3 – The Book of Salāt CH 19 H 1  
51 Al Kafi V 3 – The Book of Salāt CH 19 H 2  
52 Al Kafi V 3 – The Book of Salāt CH 19 H 3  
53 Al Kafi V 3 – The Book of Salāt CH 19 H 4
Chapter 20 – Commencing the Salāt and the limit regarding the exclamations of Takbīr, and what is to be said during that

(It has been narrated) from one of the two (5th or 6th Imamasws) having said: ‘Raise your hands during the opening of the Salāt opposite your face but do not raise them all the way’.  

And from him, from his father, from Hammad, from Hareyz, from Zurara who said,

‘The lowest of what would suffice from the exclamation of Takbīr during the direction, is one Takbīr; and three Takbīrs are better, and seven would be superior’.  

From him, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,

Al Kafi V 3 – The Book of Salāt CH 20 H 1
Al Kafi V 3 – The Book of Salāt CH 20 H 2
Al Kafi V 3 – The Book of Salāt CH 20 H 3
Al Kafi V 3 – The Book of Salāt CH 20 H 4
(It has been narrated) from Abu Abdullah asws having said: ‘The exclamation of Takbīr regarding the five Obligatory Salātāt are ninety five exclamations of Takbīrs – from these, the Takbīrs for the Qunoot are five’.58

وَ رَوَاهُ أَيْضاً عَنْ أَبِيهِ عَنْ عَبْدِ اللََِّّ بْنِ الْمُغِيرََِ وَ فَسَّرَهُنَّ فِي الظُّهْرِ إِحْدَى وَ عِشْرِينَ تَكْبِيرًََ وَ فِي الْعَصْرِ إِحْدَى وَ عِشْرِينَ تَكْبِيرًََ وَ فِي الْمَغْرِبِ سِتَّ عَشْرَََ تَكْبِيرًََ وَ فِي الْعِشَاءِ الْْخِرََِ إِحْدَى وَ عِشْرِينَ تَكْبِيرًََ وَ فِي الْفَجْرِ إِحْدَى عَشْرَََ تَكْبِيرًََ وَ تَكْبِيرَاتِ الْقُنُوتِ فِي خَمْسِ صَلَوَات  .

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 Salātāt’.59

(Its has been narrated) from Abu Abdullah asws having said: ‘When you open the Salāt, so raise your palms, then extend them with an extension. Then exclaim three Takbīrs, then say, ‘O Allah azwj! You azwj are the King, the Truth. There is no god except for You azwj. Glory be to You azwj. I have been unjust to myself, therefore Forgive my sins for me, for no one forgives the sins except for You azwj’. Then exclaim two Takbīrs, then say, ‘Here I am and at Your azwj service, and the goodness is in Your azwj Hands, and the evil is not to You azwj, and the Guided one is the one whom You azwj Guide. There is no Shelter (apart) from You azwj except for You azwj. Glory be to You azwj, and Tender are You azwj, and Blessed, and Exalted. Glory be to You azwj, Lord azwj of the House!’

Then exclaim two Takbīrs, then you should be saying, ‘I divert my face to the One Who Originated the skies and the earth, Knower of the unseen and the seen, with uprightness and submissiveness, and I am not from the Polytheists. My Salāt, and my rituals, and my life, and my death are for Allah azwj, Lord azwj of the worlds. There is no associate for You azwj, and by that I am Commanded, and I am from the Muslims’. Then exclaim two Takbīrs, then you should be saying, ‘I divert my face to the One Who Originated the skies and the earth, Knower of the unseen and the seen, with uprightness and submissiveness, and I am not from the Polytheists. My Salāt, and my rituals, and my life, and my death are for Allah azwj, Lord azwj of the worlds. There is no associate for You azwj, and by that I am Commanded, and I am from the Muslims’.

58 Al Kafi V 3 – The Book of Salāt CH 20 H 5
59 Al Kafi V 3 – The Book of Salāt CH 20 H 6
Then seek Refuge from the Pelted Satan\(^{60}\), then recite the Opening of the Book (Chapter 1)'.

\(^{60}\) Al Kafi V 3 – The Book of Salāt CH 20 H 7

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

‘Abu Abdullah\(^{}\) asws said to me one day: ‘O Hammad! Are you good in your Salāt?’ So I said, ‘I have memorised the book of Hayrzy (a companion) regarding the Salāt’. So he\(^{}\) asws said: '(That) is not upon you, O Hammad! Stand and pray Salāt'. So I stood in front of him, facing towards the Qiblah, and I commenced the Salāt, and I performed Rukū and I performed Sajdah. So he\(^{}\) asws said: ‘O Hammad! You are not good in your Salāt. How ugly it is with the man from you, sixty or seventy years having had come upon him, and he does not establish (even) one Salāt along with its complete limits'.

Hammad said, ‘So I was hit with disgrace within myself, so I said, ‘May I be sacrificed for you\(^{}\) asws! So teach me the Salāt’. So Abu Abdullah\(^{}\) asws arose facing the Qiblah upright, and he\(^{}\) asws sent both his\(^{}\) asws hands to be upon his\(^{}\) asws thighs having had joined his\(^{}\) asws fingers and brought his\(^{}\) asws feet closer to the extent that there was between the two feet a measurement of three fingers diverged, and faced the toes of his\(^{}\) asws legs towards the Qiblah together, not turning these away from Qiblah, and said with humbleness: ‘Allah\(^{}\) azwj is the Greatest!'

Then he\(^{}\) asws recited Al-Hamd (Chapter 1) with clarity, and ‘Say He\(^{}\) azwj Allah\(^{}\) azwj is One’ (Chapter 112). Then he\(^{}\) asws waited for a moment by a measurement of what it takes to breathe, and he\(^{}\) asws was standing. Then he\(^{}\) asws raised his\(^{}\) asws hands parallel to his\(^{}\) asws face and said: ‘Allah\(^{}\) azwj is the Greatest!’, and he\(^{}\) asws was standing.

Then he\(^{}\) asws performed Rukū and filled his\(^{}\) asws palms with his\(^{}\) asws two knees being divergent and returned his two knees backwards until his\(^{}\) asws back was even, to the extent that if a drop of water or oil were to be poured upon it, it would not spill due to the evenness of his\(^{}\) asws back; and he\(^{}\) asws extended his\(^{}\) asws neck (forward) and lowered his\(^{}\) asws eyes, then Glorified three times with clarity, so he\(^{}\) asws said:

\(سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ\)
‘Glorious is my asws Lordazwj the Magnificent and by Hisazwj Praise’.

ثُمَّ اسْتَوَى ََائِماً فَلَمَّا اسْتَمْكَنَ مِنَ الْقِيَامِ ََالَ سَمِعَ اللََُّّ لِمَنْ حَمِدَهُ ثُمَّ كَبَّرَ وَ هُوَ ََائِ مٌ وَ رَفَعَ يَدَيْهِ حِيَالَ وَجْهِه

Then heasws stood upright. So when heasws was standing straight, heasws said: ‘Allahazwj Hears the one who Praises Himazwj’. Then heasws exclaimed a Takbīr and heasws was standing, and raised hisasws hands parallel to hisasws face.

ثَمَّ سَجَدَ وَ بَسَطَ كَفَّيْهِ مَضْمُومَتَيِ الَْْصَابِعِ بَيْنَ يَدَيْ رُكْبَتَيْهِ حِيَالَ وَجْهِه فَقَالَ

Then heasws performed Sajdah and extended hisasws neck and extended hisasws palms, the finger being closed in front of hisasws knees, parallel to hisasws face, and heasws said:

سُبْحَانَ رَبِّي الَْْعْلَ  وَ بِحَمْدِهِ

‘Glorious is myasws Lordazwj, the Exalted, and by Hisazwj Praise’

ثالَثَ مَرَّاتَ وَ لَمْ يَضَعْ شَيْئاً مِنْ جَسَدِهِ عَلَ  شَيْءٍ مِنْهُ –

Three times, and did not place anything from hisasws body upon anything from it.

وَ سَجَدَ عَلَ  ثَمَانِيَةَ أَعْظُمَ الْكَفَّيْنِ وَ الرُّكْبَتَيْنِ وَ أَنَامِلِ إِبْهَامَيِ الرِّجْلَيْنِ وَ الْجَبْهَةَ وَ الَْْنْفِ وَ ََالَ سَبْعَةٌ مِنْهَا فَرْضٌ يُسْجَدُ عَلَيْهَا وَ هِيَ الَّتِي ذَكَرَهَا اللََُّّ فِي كِتَابِهِ فَقَالَ وَ أَنَّ الْمَساجِدَ لِلَِِّّ فَلا تَدْعُوا مَعَ اللََِّّ أَحَداً وَ هِيَ الَْْجَبْهَةُ وَ الْكَفَّانِ وَ الرُّكْبَتَانِ وَ الِْْبْهَامَانِ وَ وَضْعُ الَْْنْفِ عَلَ  الَْْرْضِ سُنَّةٌ

And heasws performed Sajdah upon eight body parts – the two palms, and the two knees, and the two big toes of the two feet, and the forehead, and the nose, and said: ‘Seven of these are Obligatory for one to perform Sajdah upon, and these are which Allahazwj has Mentioned in Hisazwj Book, so Heazwj Said [72:18] And that the Masjids (places of Sajdah) are Allah’s, therefore call not upon any one with Allah – and these are the forehead, and the two palms, and the two knees, and the two big toes, and placing of the nose upon the ground is a Sunnah’.

ثُمَّ رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَلَمَّا اسْتَوَى جَالِساً ََالَ

Then heasws raised hisasws head from the Sajdah. So when heasws sat up straight, said:

اللََُّّ أَكْبَرُ

‘Allahazwj is the Greatest!’

ثُمَّ فَعَلَ عَلَى فَخِذِهِ الَْْيْسَرِ وَ فَظَعَ ظَاهِرَ ََدَمِهِ الَْْيْمَنِ عَلَ  بَطْنِ ََدَمِهِ الَْْيْسَرِ وَ ََالَ

Then heasws sat upon his left thigh, and heasws placed the back of hisasws right foot upon the inside of hisasws left foot, and said:

أَسْتَغْفِرُ اللَََّ رَبِّي وَ أَتُوبُ إِلَيْهِ
Then he asws exclaimed Takbîr and he asws was seated, and he asws performed Sajdah the second Sajdah and said just as he asws had said during the first, and did not place anything from his asws body upon anything from it, neither during Rukū nor a Sajdah, and he asws was winged (i.e. his asws arms being in a posture as if they were two wings), and he asws did not place his asws arms (but only palms) upon the ground.

فَصَلَّ رَكْعَتَيْنِ عَلَى هَذَا وَ يَدَاهُ مَضْمُومَتَا الَّصَابِعِ وَ هُوَ جَالِسٌ فِي التَّشَهُّدِ فَلَمَّا فَرَغَ مِنَ التَّشَهُّدِ سَلَّمَ فَقَالَ يَا هَمَّادُ هَكَذَا صَلِّ.

So he prayed Salāt upon this, and his asws two hands were with closed fingers, and he asws was seated during the bearing of the testimonies (Tashahhud). So when he asws was free from the Tashahhud, he asws greeted (offered Salām). Then he asws said: ‘O Hammad! This is how Salāt is prayed’.61

Chapter 21 – Recitation of the Quran

علي بن إبراهيم عن مهدي بن يونس عن معاوية بن عمارة (عليه السلام) إذما فئت للصلاة أنت بسم الله الرحمن الرحيم في فاتحة القرآن فلئت بالسورة فأنت بسم الله الرحمن الرحيم مع السورة فقال: سل.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muawiya Bin Ammar who said,

‘I said to Abu Abdullah asws, ‘When I stand for the Salāt, should I recite ‘In the Name of Allah azwj the Beneficent, the Merciful’ in the Opening of the Quran (Surah Al-Fatiha)?’ He asws said: ‘Yes’. I said, ‘So when I have recited the Opening of the Quran (Surah Al-Fatiha), should I recite ‘In the Name of Allah azwj the Beneficent, the Merciful with the (other) Chapter?’ He asws said: ‘Yes’.62

عُلِيُ بن إبراهيم عن أحمد بن محمد عن علي بن مهدي بن أبى عمران الهدائدني كان كتب إلى أبي جعفر عليه السلام. بَعَدَتْ ذلِكَ مَا لَقَوْنَ في رَجَل أُنْبَأَ بَيْنَ الله الرحمن الرحيم في صلاته حَتَّى أَيْمَ أَلْكَبَ فلما صار إلى غير أَيْمَ أَلْكَبَ من السورة تركها فقال العباسي ليس بذلك بأنَّ فكتبه بطمعه يُعْدِه مَرِينينّ على رَغْم أنَّهُ يقبِل العباسي.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Mahziyar, from Yahya Bin Abu Imran Al Hamdany who said,

‘I wrote to Abu Ja’far asws, ‘May I be sacrificed for you asws! What are you asws saying regarding a man who begins with ‘In the Name of Allah azwj the Beneficent, the Merciful’ in his Salāt only in the Mother of the Book (Surah Al-Fatiha). So when he comes to the other than the Mother of the Book (Surah Al-Fatiha) from the Chapters, he neglects it’. So the Abbaside said, ‘There is no problem with that’. So he asws wrote

61 Al Kafi V 3 – The Book of Salāt CH 20 H 8
62 Al Kafi V 3 – The Book of Salāt CH 21 H 1
by his\textsuperscript{asws} own handwriting: ‘Repeat it twice notwithstanding his nose (pride)’ - meaning the Abbaside.\textsuperscript{63}

\begin{quote}
(\textit{It has been narrated}) from Abu Ja’far\textsuperscript{asws}, said, ‘I heard him\textsuperscript{asws} saying: ‘The beginning of every Book Revealed from the sky was ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful’. So when you recited ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful’, so it does not matter if you do not seek Refuge (recite ‘I seek Refuge with Allah\textsuperscript{azwj} from the Pelted Satan\textsuperscript{la}); and when you recite ‘In the Name of Allah\textsuperscript{azwj} the Beneficent, the Merciful, it would veil you regarding what is between the sky and the earth’.\textsuperscript{64}

\textit{Al Kufi V 3 – The Book of Salāt CH 21 H 2}
\textit{Al Kufi V 3 – The Book of Salāt CH 21 H 3}
\textit{Al Kufi V 3 – The Book of Salāt CH 21 H 4}
\textit{Al Kufi V 3 – The Book of Salāt CH 21 H 5}
\end{quote}

\textit{Al Kufi V 3 – The Book of Salāt CH 21 H 5}
(It has been narrated) from Abu Ja’far asws having said: ‘There is nothing Prescribed from the recitations and the supplication except for what one hears himself.’

أبو داود عن الحسن بن سعيد عن محمد بن سنان عن ابن مسكل عن حسن الصنفية قال فلت لأبي عبد الله ( عليه السلام ) أجزئ على أن أقرأ في الفرائدة فاتحة الكتاب وخذها إذا كنت تستعجل أو أغبى شيء فقال لا بأس.

Abu Dawood, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Hasan Al Sayqal who said,

‘I said to Abu Abdullah asws, ‘Would it suffice from me if I were to recite during the Obligatory (Salāt), the Opening of the Book (Chapter 1) only when I was in haste or something was hastening me?’ So he asws said: ‘There is no problem.’

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Ibn Abu Najran, from Safwan Al Jammal who said,

‘Abu Abdullah asws prayed Al Maghrib Salāt with us, so he asws recited with the Mawazatatayn (Chapters 113 & 114) during the two Rak’at (Rak’ats).

علي بن إبراهيم عن محمد بن الحسين عن صفوان عن أبي عبد الله ( عليه السلام ) قال يجوز للمريض أن يقرأ في الفرائدة فاتحة الكتاب وخذها ويجوز للصحيح في فضاء صلة التطوُّع بالليل و النهار.

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah asws having said: ‘It is allowed for the sick person that he recites in the Obligatory (Salāt), the Opening of the Book (Chapter 1) only, and it is (also) allowed for the healthy one regarding the payback of the outstanding Salāt, the Optional one at night and during the day’.

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Safwan, from Ibn Bukeyr, from Zurara,

(It has been narrated) from Abu Ja’far asws having said: ‘But rather, it is disliked that one should gather between the two Chapters during the Obligatory (Salāt). But, as for the Optional (Salāt), so there is no problem’.

Muhammad Bin Yahya, by a chain of his,
(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘it is disliked if one were to recite ‘Say He\textsuperscript{azwj} Allah\textsuperscript{azwj} is One’ (Chapter 112) in one breath’.\footnote{Al Kafi V 3 – The Book of Salāt CH 21 H 11} 

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْهَمِيْدِ عَنْ سَيْفِ بْنِ عَمِيرَََ عَنْ مَنْصُورِ بْنِ حَازِمِ قَالَ أَبُو عُبَيْدَ اللهَ ( عَلِيَّهِ الصَّلَاةُ وَالسَّلاَمُ ) لَنْ تُقْرَأُ فِي الْمَكْتُوبَةِ بِأَََلَّ مِنْ سُورََ  وَ لََ بِأَكْثَرَ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Muhammad Bin Abdul Hameed, from Sayf Bin Ameyra, from Mansour bin Hazim who said,

‘Abu Abdullah\textsuperscript{asws} said: ‘You should neither recite in an obligatory (Salāt) with less than one Chapter, nor with more’.\footnote{Al Kafi V 3 – The Book of Salāt CH 21 H 12}

أَبُو دَاوُدَ عَنْ عَلِيِّ بْنِ مَهْيَارَ بِإِسْنَادِهِ عَنْ صَفْوَانَ الْجَمَّالِ َََََََ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهَ ( عليه السلام ) يَقُولُ صَلاََُ الَْْوَّابِينَ

Abu Dawood, from Ali Bin Mahziyar, by his chain, from Safwan Al Jammal who said,

‘I heard Abu Abdullah\textsuperscript{asws} saying: ‘The Salāt\textsuperscript{s} of the repentant are fifty, all of them being with ‘Say He\textsuperscript{azwj} Allah\textsuperscript{azwj} is One’ (Chapter 112)’.\footnote{Al Kafi V 3 – The Book of Salāt CH 21 H 13}

مُحَمَّدُ بْنُ يَحْيَ  عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوب  عَنِ ابْنِ رِئَاب  عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهَ ( عليه السلام ) ََََََََ سَأَلْتُهُ هَلْ يَقْرَأُ

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, from Muhammad Bin Ismail, from Salih Bin Uqba, from Abu Haroun Al Makfouf who said,

‘A man asked Abu Abdullah\textsuperscript{asws} and I was present, ‘How much should one recite during the midday?’ So he\textsuperscript{asws} said: ‘Eighty Verses’. So the man went out, and he\textsuperscript{asws} said: ‘O Abu Haroun! Have you ever seen a Sheykh more strange than this one who asked me\textsuperscript{asws} about something, so I\textsuperscript{asws} informed him, and he did not ask me\textsuperscript{asws} about its explanation? This is the one whom the people of Al-Iraq are claiming to be their most intellectual one. O Abu Haroun! Al-Hamd (Chapter 1) is of seven Verses, and ‘Say He\textsuperscript{azwj} Allah\textsuperscript{azwj} is One’ (Chapter 112) is of three Verses. So these are ten Verses, and (for) the midday there are eight Rak‘at. Thus these are eighty Verses’.\footnote{Al Kafi V 3 – The Book of Salāt CH 21 H 14}

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوب  عَنِ ابْنِ رِئَاب  عَنِ الْحَلَبِيِّ عَنْ أَبِي عَبْدِ اللَّهَ ( عليه السلام ) قَالَ سَأَلَهُ الْرَّجُلُ فِي صَلاَتِهِ وَ ثَوْبُهُ عَلَ  فِي

From him, from Muhammad Bin Al Husayn, from Ibn Mahboub, from Ibn Raib, from Al Halby,

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I asked him\textsuperscript{asws}, ‘Should the man recite during his\textsuperscript{asws} Salāt and his clothes are upon his mouth?’ He\textsuperscript{asws} said: ‘There is no problem with that, when his ears can hear his own humming’.\footnote{Al Kafi V 3 – The Book of Salāt CH 21 H 15}
Ahmad Bin Idrrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Hamza, from the one who mentioned it who said,

‘Abu Abdullah asws said: ‘It would suffice you from the recitation with them (people) the like of talking to yourself’.77

(It has been narrated) from Abu Abdullah asws having said: ‘A Talbiyya (during the Hajj) of the mute, and his testimony, and his recitation of the Quran during the Salāt is the movement of his tongue, and the gesturing by his fingers’.78

And from him, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed Al Dairy, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

(It has been narrated) from Abu Abdullah asws having said regarding the man who forgets a letter (sentence) from the Quran, and he remembers while in Rukū. Is it allowed for him that he recites during the Rukū? He asws said: ‘No, but when he perform Sajdahs, so let him recite (what he forgot)’.79

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

And from him, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed Al Dairy, from Musaddaq Bin Sadaqa, from Ammar Bin Musa,

‘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’.80

77 Al Kafi V 3 – The Book of Salāt CH 21 H 16
78 Al Kafi V 3 – The Book of Salāt CH 21 H 17
79 Al Kafi V 3 – The Book of Salāt CH 21 H 18
80 Al Kafi V 3 – The Book of Salāt CH 21 H 19
Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Safwan Al Jammal who said,

‘I prayed Salāt behind Abu Abdullah asws for days, and it was so that whenever it was a Salāt wherein is no loud recitation, he asws recited loudly with ‘In the Name of Allah, the Beneficent, the Merciful’; and he asws used to recite loudly during both the two Chapters’.

And from him, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at who said,

‘I asked him asws about the Words of Allah azwj Mighty and Majestic [17:110] and do not utter your Salāt loudly nor be silent with it. He asws said: ‘The ‘silent’ is what is less than what you can hear (yourself), and the ‘loudly’ is that you raise your voice intensely’.

Ali Bin Ibrahim, from his father, from Abdullah Bin Al Mugheira who said, ‘Muaz Bin Muslim narrated to me,

(It has been narrated) from Abu Abdullah asws that he asws said: ‘Do not leave reciting with ‘Say He azwj Allah azwj is One’ (Chapter 112), and ‘Say: O you Infidels!’ (Chapter 109) in seven places – in the two Rak’at before Al-Fajr (Salāt), and the two Rak’at at midday, and two Rak’at after Al-Maghrib, and two Rak’at from the beginning of the night Salāt, and the two Rak’at of the (wearing of) Ihram, and Al-Fajr (Salāt) when you begin the morning with it, and the two Rak’at of the Tawaaf (of the Kabah)’.

And in another report: ‘It should begun in all of these with ‘Say He azwj Allah azwj is One’ (Chapter 112), and in the second Rak’at with ‘Say: O you Infidels!’ (Chapter 109), except in the two Rak’at before Al-Fajr, for it should be begun with ‘Say: O you Infidels!’ (Chapter 109), then it should be recited in the second Rak’at with ‘Say He azwj Allah azwj is One’ (Chapter 112)’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A’ala Bin Razeyn, from Muhammad Bin Muslim who said,
'Abu Abdullah\textsuperscript{asws} was asked about the man leading the people in Salāt, so he commits a mistake'. He\textsuperscript{asws} said: 'He would correct him, the one behind him'.\textsuperscript{84}

\textit{Al Plugin: Volume 3 – The Book of Salāt CH 21 H 23}

\textsuperscript{85} Al Kafi V 3 – The Book of Salāt CH 21 H 24

\begin{itemize}
  \item \textsuperscript{86} Al Kafi V 3 – The Book of Salāt CH 21 H 25
  \item \textsuperscript{87} Al Kafi V 3 – The Book of Salāt CH 21 H 26
\end{itemize}
moderate recitation. The Blessed and High is saying [17:110] and do not utter your Prayer loudly nor be silent with it, and seek a way between that.\textsuperscript{88}

\noindent Ali, from Muhammad Bin Isa, from Yunus, from Al A’ala, from Muhammad Bin Muslim who said,

'I asked him\textsuperscript{asws} about the one who does not recite the Opening of the Book (Chapter 1) in his Salāt. He\textsuperscript{asws} said: ‘There is no Salāt for him, unless if he were to begin with it, whether it be loudly or silently’. I said, ‘Which of the two is more beloved to you\textsuperscript{asws}, when he was fearful or in haste, should he recite with one Chapter or Opening of the Book (Chapter 1)?’ He\textsuperscript{asws} said: ‘Opening of the Book (Chapter 1)’.\textsuperscript{89}

\section*{Chapter 22 – The determined Verses of Sujūd (plural of Sajdah)}

\textsuperscript{88}Al Kafi V 3 – The Book of Salāt CH 21 H 27

\textsuperscript{89}Al Kafi V 3 – The Book of Salāt CH 21 H 28

\textsuperscript{90}Al Kafi V 3 – The Book of Salāt CH 22 H 1
are with the choice therein, if you so desire to, you perform Sajdah, and if you so desire to, you do not perform Sajdah'.

'I asked Abu Abdullah

asws

about a man who heard the Sajdah (Verse) being recited. He

asws

said: 'He should not perform Sajdah unless if he happens to be (deliberately) listening to its recitation, listening intently to it, or he is praying a Salāt with his Salāt. So if he happens to be praying Salāt in a corner and you are praying Salāt in another corner, so you do not perform Sajdah to what you hear'.

(It has been narrated) from Abu Abdullah

asws

having said: 'If you are praying Salāt with a group of people and the prayer leader recites [96:1] Read in the name of your Lord Who created (Chapter 96), or something from the determined Verses and is free from reciting it, and did not perform Sajdah, so indicate (a Sajdah) with a gesture; and the menstruating woman should perform Sajdah when she hears the Sajdah (Verse)'.

(It has been narrated) from Abu Abdullah

asws

having been asked about the man who recites the Sajdah Verse in the last Chapter. He

asws

said: 'He should perform Sajdah, then stand, and he should recite the Opening of the Book (Chapter 1), then perform Rukū and perform Sajdah'.

91 Al Kafi V 3 – The Book of Salāt CH 22 H 2
92 Al Kafi V 3 – The Book of Salāt CH 22 H 3
93 Al Kafi V 3 – The Book of Salāt CH 22 H 4
94 Al Kafi V 3 – The Book of Salāt CH 22 H 5
(It has been narrated) from one of the two (5th or 6th) Imam asws having said: ‘Do not recite in the Prescribed Salāt with anything from the determined Verses, or the Sajdah would be an increase in the Prescribed Salāt’.95

باب القراءة في الزكعتين للأخرتين و التسبيح فيهما

Chapter 23 – The recitation in the two last Rak‘at and the Glorification (Tasbeeh) in these two

الْحَسَنُ بْنُ مَحْمُودَ عِنْ عَبْدِ اللَّهِ عِنْ عَلَيِّ عِنْ عَلِيْ مَهْيَارَ عِنْ النَّضْرِ عِنْ مُحَمَّدَ بْنِ أَبِي حَمْزَةَ عِنْ مُعَاوِيَةَ بْنِ أَبِي حَمْزَةَ بْنِ إِسْحَاقَ بْنِ أَبِي سَكْبَةَ بْنِ الْمَغْزُولِ وَ مِنْ خَلْفَهُ بِي جَعْفَرَ ( عليه السلام ) فَقَالَ الْمَامُ يَقْرَأُ بِالْفَاتِحَةِ الْكِتَابَ وَ مَنْ خَلْفَهُ يُسَبِّحُ فَإِذَا كُنْتَ وَحْدَكَ فَاَرَأْ فِيهِمَا وَ إِنْ شَيْتَ فَسَبِّحْ.

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suweyid, from Muhammad Bin Abu Hamza, from Muawiya Bin Ammar who said,

‘I asked Abu Abdullah asws about the recitation behind the prayer leader in the last two Rak‘at, so he asws said: ‘The prayer leader recites the Opening of the Book (Chapter 1), and the ones behind him should Glorify. So when you were alone, then you can recite in these two (Rak‘at), and if you so desire to, so you Glorify’.96

مُحَمَّدُ بْنُ يَحْيَ  عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَ  عَنْ حَمَّادِ بْنِ عِيسَ  عَنْ حَرِيٍ  عَنْ ٍُرَارَََ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّاد عَنْ حَرِيٍ  عَنْ ٍُرَارَََ عَنْ أَبِي جَعْفَرَ ( عليه السلام ) فَإِذَا أرَدتُّ أَنْ تَرْكُعَ فَقُلْ وَ أَنْتُ مُنْتَصِبٌ اللَّهُ أَكْبَرُ ثُمَّ ارْكَعْ وَ َُلِ اللَّهُمَّ لَكَ رَكَعْتُ وَ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْ تَ رَبِّي خَشَعَ لَكَ ََلْبِي وَ سَمْعِي وَ بَصَرِي وَ شَعْرِي وَ يَشْرِي وَ لَحْمِي وَ دَمِي وَ مُخِّي وَ عِظَامِي وَ عِصَابِي وَ مَا أَََلَّتْهُ ََدَمَايَ غَيْرَ مُسْتَنْكِف  وَ لََ مُسْتَكْبِرُ وَ لََ مُسْتَحْسِرُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِ هِ ثَلاَثَ مَرَّاتِ فِي تَرْتِيل

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘I said to Abu Ja‘far asws, ‘What suffices from the words during the last two Rak‘at?’ He asws said: ‘Your saying, ‘Glorious be to Allah azwj, and the Praise is for Allah azwj, and there is no god except for Allah azwj, and Allah azwj is the Greatest’, and you exclaim a Takbīr, and you perform Rukū’.97

باب الزكعوع وما يقال فيه من التسبيح و الدعاء فيه و إذا رفع الرأس مثله

Chapter 24 – The Rukū and what is said during it from the Glorification, and the supplication during it, and when the head is raised from it

مُحَمَّدُ بْنُ يَحْيَ  عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَ  عَنْ حَمَّادِ بْنِ عِيسَ  عَنْ حَرِيٍ  عَنْ ٍُرَارَََ وَ عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّاد عَنْ حَرِيٍ  عَنْ ٍُرَارَََ عَنْ أَبِي جَعْفَرَ ( عليه السلام ) فَإِذَا أرَدتُّ أَنْ تَرْكُعَ فَقُلْ وَ أَنْتُ مُنْتَصِبٌ اللَّهُ أَكْبَرُ ثُمَّ ارْكَعْ وَ َُلِ اللَّهُمَّ لَكَ رَكَعْتُ وَ لَكَ أَسْلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْ تَ رَبِّي خَشَعَ لَكَ ََلْبِي وَ سَمْعِي وَ بَصَرِي وَ شَعْرِي وَ يَشْرِي وَ لَحْمِي وَ دَمِي وَ مُخِّي وَ عِظَامِي وَ عِصَابِي وَ مَا أَََلَّتْهُ ََدَمَايَ غَيْرَ مُسْتَنْكِف  وَ لََ مُسْتَكْبِرُ وَ لََ مُسْتَحْسِرُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِ هِ ثَلاَثَ مَرَّاتِ فِي تَرْتِيل

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Hammad Bin Isa, from Hareyz, from Zurara and Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

95 Al Kafi V 3 – The Book of Salāt CH 22 H 6
96 Al Kafi V 3 – The Book of Salāt CH 23 H 1
97 Al Kafi V 3 – The Book of Salāt CH 23 H 2
(It has been narrated) from Abu Ja’far\textsuperscript{asws} having said: ‘When you intend to perform \textit{Rukū}, so say while you are upright, ‘Allah\textsuperscript{azwj} is the Greatest!’ Then performing \textit{Rukū} and say, ‘O Allah\textsuperscript{azwj}! To You\textsuperscript{azwj} I go in \textit{Rukū}, and to You\textsuperscript{azwj} I submit, and upon You\textsuperscript{azwj} I rely, and You\textsuperscript{azwj} are my Lord\textsuperscript{azwj}. Humble to You\textsuperscript{azwj} is my heart, and my hearing, and my vision, and my hair, and my skin, and my flesh, and my blood, and my brain, and my bones, and my nerves, and what my feet are bearing, without neither an objection, nor arrogance, nor tiredness. Glorious is my Lord\textsuperscript{azwj} the Magnificent, and by His\textsuperscript{azwj} Praise’ – three times with clarity.

And line up your feet in your \textit{Rukū}, making to be between them a distance of an open palm’s width, and enabling your palms from your knees and placing your right hand upon your right knee before the left one, and placing your fingertips on the side of the knees, and separate your fingers when you place them upon your knee, and straighten your back and extend your neck, and let your sight be between your two feet, then say, ‘Allah\textsuperscript{azwj} Hears the one who Praises him’, and you are standing straight. The Praise is for Allah\textsuperscript{azwj} Lord\textsuperscript{azwj} of the worlds, the rightful with Compulsion, and the Greatness and the Magnificence is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds’.

\textit{Tjheer} bii \textit{Sa'owat} \textit{thum} n't\textit{fqu} bii \textit{thikhir} \textit{n'huw} \textit{Sajda}.\footnote{Al Kafi V 3 – The Book of \textit{Salāt} CH 24 H 1}

Raise your voice with it, then raise your hand with the exclamation of \textit{Takbīr}, and fall down perform \textit{Sajdah}.

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Ibn Abu Umeyr, from Jameel Bin Darraj who said,

‘I asked Abu Abdullah\textsuperscript{asws}, so I said, ‘What should the man be saying behind the prayer leader when he says, ‘Allah\textsuperscript{azwj} Hears the one who praises Him’?\textsuperscript{azwj}’. He\textsuperscript{asws} said: ‘He should be saying, ‘The Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds’, and he should lower his voice’.

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Hareyz, from Zurara who said,\footnote{Al Kafi V 3 – The Book of \textit{Salāt} CH 24 H 2}
'Abu Ja'far** asws** said: ‘When you intend to go into Ṕruku and perform Sajdah, so raise your hands and exclaim Takbîr, then go into Ṕruku and perform Sajdah'.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abu Al Magra, from Abu Baseer,

(It has been narrated) from Abu Abdullah** asws** having said: ‘Amir Al-Momineen** asws** said: ‘The one who does not straighten his back during the Salāt, so there is no Salāt for him’.

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Ismail Bin Bazi’e who said,

'I saw Abu Al-Hassan** asws** performing Ṕruku with a bow lower than the bowing of every one I ever saw performing Ṕruku, and it was so that whenever he** asws** performing Ṕruku, formed wings by his** asws** hands (spreading them)'.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from a man, from Abu Baseer,

(It has been narrated) from Abu Abdullah** asws** having said: ‘When you raise your head from the Ṕruku, so straighten your back, for there is no Salāt for the one who does not straighten his back’.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Sindy Bin Al Rabie, from Saeed Bin Janah who said,

'I was in the presence of Abu Ja'far** asws** in his** asws** house in Al-Medina, so he** asws** said initiating: ‘The one who completes his Ṕruku, loneliness would not enter into him in the grave’.

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

**Al Kafi V 3 – The Book of Salāt CH 24 H 4**

**Al Kafi V 3 – The Book of Salāt CH 24 H 5**

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

**Al Kafi V 3 – The Book of Salāt CH 24 H 7**
Muhammad Bin yahya, from Muhammad Bin Al Husayn, from Ja’far Bin Bashir, from Hammad, from Hisham who said,

‘I asked Abu Abdullah\textsuperscript{asws}, ‘Would it suffice me if I were to say in place of the Glorification during the Rukū and the Sajdah, ‘There is no god except for Allah\textsuperscript{azwj} and Allah\textsuperscript{azwj} is the Greatest’? He\textsuperscript{asws} said: ‘Yes’.\textsuperscript{105}

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يٍَِيدَ عَنِ ابْنِ أَبِي عُمَيْر  عَنْ عَلِيِّ بْنِ عُقْبَةَ ( عليه السلام ) بِالْمَدِينَةِ وَ أَنَا أُصَلِّي وَ أَنْكُسُ بِرَأْسِي وَ أَتَمَدَّدُ فِي رُكُوعِي فَأَرْسَلَ إِلَيَّ لََتَفْعَلْ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ali Bin Uqba who said,

‘Abu Al-Hassan\textsuperscript{asws} saw me in Al-Medina and I was praying Salāt, and I bent my head and I extended in my Rukū, so he\textsuperscript{asws} sent a message to me: ‘Do not do it’\textsuperscript{106}.

باب السُّجُودِ وَ التَّسْبِيحِ وَ الدُّعَاءِ فِيهِ فِي الْفَرَائِضِ وَ النَّوَافِلِ وَ مَا يُقَالُ بَيْنَ السَّجْدَتَيْنِ

Chapter 25 – The Sajdah, and the Glorifications, and the supplications during the Obligatory and the Optional (Salāts), and what is to be said between the two Sajdah

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘When you perform Sajdah, so exclaim a Takbir and say, ‘O Allah\textsuperscript{azwj}! To You\textsuperscript{azwj} I perform Sajdah, and in You\textsuperscript{azwj} I believe, and to You\textsuperscript{azwj} I submit, and upon You\textsuperscript{azwj} I rely, and You\textsuperscript{azwj} are my Lord\textsuperscript{azwj}. My face perform Sajdahs to the One\textsuperscript{azwj} Who Created it, and Cleaved its hearing and its vision. The Praise is for Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds. Blessed is Allah\textsuperscript{azwj}, the best of the creators’.\textsuperscript{105}

ثمَّ قِلْ سَجَدَانِ رَبُّي الْأَظُلُّ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ فَقُلْ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ أَجِرْنِي وَ ادْفَعْ عَنِّي إِلَّا لَمْ آذَّنْتَ إِلَيْهِ مَنْ خَيْرُ فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ تَبَارَكَ اللَّهُ الْحَمْدُ لِلَّهِ يَا أَيُّهَا النَّبِيُّ سَعْبَةَ الْبَعْرَةِ أَنتَ رَبُّ الْعَالَمِينَ.

Then say, Glorious is my Lord\textsuperscript{azwj} the Exalted and by His\textsuperscript{azwj} Praise’ – three times. So when you raise your head, say in between the two Sajdah, ‘O Allah\textsuperscript{azwj}! Forgive me, and be Merciful to me, and Recompense me, and Defend me [28:24] Surely I stand in need of whatever good You may Send down upon me. Blessed is Allah\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds’\textsuperscript{107}.

\textsuperscript{105} Al Kafi V 3 – The Book of Salāt CH 24 H 8
\textsuperscript{106} Al Kafi V 3 – The Book of Salāt CH 24 H 9
\textsuperscript{107} Al Kafi V 3 – The Book of Salāt CH 25 H 1
A group, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Abdullah Bin Sinan, from Hafs Al Awr,

(If it has been narrated) from Abu Abdullah asws having said: 'It was so that whenever Ali asws performed Sajdah, he asws postured (went down) like the posture of the slender camel, meaning his asws going down'.108

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Muhammad Bin Ismail who said,

'I saw Abu Al-Hassan asws when he asws performed Sajdah, moved three fingers from his asws fingers, one after the other, with a slight movement as if he asws was counting the Glorifications, then raised his asws head'.109

Muhammad Bin Yahya, from Ahmad Bin Muhammad, and Muhammad Bin Al Husayn, from Al Hassan Bin Mahboub, from Abu Ja'far Al Ahowl, from Abu Ubeyda Al Haza’a who said,

'I heard Abu Ja'far asws saying while he asws was in Sajdah: 'I ask You azwj by the right of Your azwj Beloved Muhammad saww to Exchange my (Shias') sins to Rewards and Reckon me with an easy Reckoning'.

Then he asws said during the second (Sajdah): 'I ask You azwj by the right of Your azwj Beloved Muhammad saww to Suffice me with the provisions of the world and (from) every horror before the Paradise'.

And he asws said during the third: 'I ask You azwj by the right of Your azwj Beloved Muhammad saww to Forgive the numerous of the sins of my (Shias) and the little ones, and Accept from me my deeds easily'.

Then he asws said during the fourth: 'I ask You azwj by the right of Your azwj Muhammad saww to Enter me into the Paradise, and Make me to be from its dwellers,

and Rescue my (Shias) from the blasts of the Fire by Yourazwj Mercy. And Blessings of Allahazwj be upon Muhammadasww and hisasww Progenyasws.

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 Abdullahasws about the man who remembers the Prophetasww and it was during the Prescribed Salāt, either while in the Rukū, or while prostrating, whether he can send Blessings upon himasww and he is upon that state’. So heasws said: ‘Yes. The sending of Blessings upon the Prophetasww of Allahazwj is like the exclamation of Takbīr and the Glorification, and it is with ten Rewards. Eighteen Angels manage it to deliver it to himasww.’

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Sayabat who said,

‘I said to Abu Abdullahasws, ‘Can I supplicate while I am in a Sajdah?’ So heasws said: ‘Yes, supplicate for the world and the Hereafter, for Heazwj is the Lordazwj of the world and the Hereafter’.

(It has been narrated) from Abu Abdullahasws having said: ‘The closest of what the servant can happen to be to his Lordazwj is when he supplicates to his Lordazwj while he performs Sajdah (perform Sajdahs). So, which thing are you saying when you perform Sajdah?’ I said, ‘Teach me, may I be sacrificed for youasws!’ Heasws said: ‘Say,’

‘O Lordazwj of the lords, and O King of the kings, and O Chief of the chiefs, and O Compeller of the compellers, and O God of the gods! Send Blessings upon Muhammadasww and the Progenyasws of Muhammadasww, and Do such and such with me’.

110 Al Kafi V 3 – The Book of Salāt CH 25 H 4
111 Al Kafi V 3 – The Book of Salāt CH 25 H 5
112 Al Kafi V 3 – The Book of Salāt CH 25 H 6
Then say, ‘I am Your servant, my forelock being in Your Grip’. Then supplicate with whatever you so desire to, and ask Him, for He is the most Benevolent. Nothing is too big for Him.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

‘Abu Baseer prayed Salāt with us in a street of Makkah, and he said while he was prostrating, and a she-camel of their cameleer had strayed, ‘O Allah! Return to so and so, his camel’.

Muhammad (the narrator) said, ‘So I went over to Abu Abdullah and informed him. He said: ‘And he did so?’ I said, ‘Yes’. So he remained silent. I said, ‘So, should he repeat the Salāt?’ He said: ‘No’.

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Ibn Mahboub, from Is’haq Bin Ammar who said,

‘Abu Abdullah said to me: ‘used to even out the bed for my father until he would come. So when he would lie down upon his bed and sleep, I would arise to go to my own bed. One night he was delayed, so I went over to the Masjid seeking him, and that was after the people had dispersed.

So there was in the Masjid, prostrating, and there was no one in the Masjid apart from him, and I heard his yearning and he was saying: ‘O Allah! You are my Lord, truly, truly. I am prostrating to You, as a servant and a slave. O Allah! My deeds are weak, so Increase these for me. O Allah! Save me (my Shias) from Your Punishment on the Day You will be Resurrecting Your servants, and Turn towards me (with Mercy) for You are the Oft-Turning, Merciful’.  

113 Al Kafi V 3 – The Book of Salāt CH 25 H 7  
114 Al Kafi V 3 – The Book of Salāt CH 25 H 8  
Ahmad, from Ibn Mahboub, from Abu Jareer Al Rawwasy who said,

'I heard Abu Al-Hassan Musa\textsuperscript{asws}, and he\textsuperscript{asws} was saying: ‘O Allah\textsuperscript{azwj}! I\textsuperscript{asws} ask You\textsuperscript{azwj} for the rest during the death, and Pardoning during the Reckoning’ – repeatedly’\textsuperscript{116}.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Abdullah Bin Muhammad, from Sa'albat Bin Maymoun, from Abdullah Bin Hilal who said,

'I complained to Abu Abdullah\textsuperscript{asws} of the separation of our wealth and what had entered upon us (as a result of it)’. So he\textsuperscript{asws} said: ‘It is upon you with the supplication while you are prostrating, for the closest of what the servant can happen to be to Allah\textsuperscript{azwj} is when he is prostrating’.

He (the narrator) said, ‘I said, ‘So shall I supplicate during the Obligatory (\textit{Salāt}) and specify my need?’ So he\textsuperscript{asws} said: ‘Yes. Rasool-Allah\textsuperscript{saww} had done that, and he\textsuperscript{saww} supplicated against a people with their names and the names of their fathers; and Ali\textsuperscript{saww} did so after him\textsuperscript{saww}’\textsuperscript{117}.

A group of our companions, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Qasim Bin Muhammad, from Ali Bin Abu Hamza,

(\textit{It has been narrated} from Abu Baseer, from Abu Ja'far\textsuperscript{asws} having said: ‘Rasool-Allah\textsuperscript{saww} was with Ayesha one night, and he\textsuperscript{saww} arose to pray the Optional \textit{Salāt}. So Ayesha woke up and she struck by her hand, but did not find him\textsuperscript{saww}. So she thought that he\textsuperscript{saww} had gone to her slave girl. So she stood up circling upon him\textsuperscript{saww} and she trampled upon his\textsuperscript{saww} neck, and he\textsuperscript{saww} was prostrating, weeping, saying: ‘I\textsuperscript{saww} perform \textit{Sajdah} to You\textsuperscript{saww} in my\textsuperscript{saww} mourning garments and my\textsuperscript{saww} views, and I\textsuperscript{saww} believe in You\textsuperscript{azwj} with my\textsuperscript{saww} heart acknowledging to You\textsuperscript{azwj} of my\textsuperscript{saww} Blessings, and acknowledging to You\textsuperscript{azwj} with the great sin, evil deed and being unjust to myself\textsuperscript{saww} (on behalf of my\textsuperscript{saww} nation).}

\textsuperscript{116} \textit{Al Kafi V 3 – The Book of \textit{Salāt} CH 25 H 10}
\textsuperscript{117} \textit{Al Kafi V 3 – The Book of \textit{Salāt} CH 25 H 11}
Therefore, Forgive my (nation) there being no Forgiver of the great sins except for You (nation). I hereby seek Refuge with Your (nation) Pardoning. I cannot deservedly deliver Your (nation) Praise and Laudation upon You (nation). You (nation) are as You (nation) Praised upon Yourself (nation). I seek Forgiveness from You (nation) and I hereby seek Refuge with Your (nation) Pardoning, and I hereby seek Refuge with Your (nation) Pleasure from Your (nation) Anger, and I hereby seek Refuge with Your (nation) Mercy from Your (nation) Curse, and I hereby seek Refuge with You (nation) from You (nation). I cannot deservingly deliver Your (nation) Praise and Laudation upon You (nation).

So when he finished, said: ‘O Ayesha! You have inflicted pain upon my neck. Which thing did you fear, that I have stood up to go to your slave girl?’

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from his father, from the one who mentioned it, from Muhammad Bin Abu Hamza, from his father who said,

‘Abu Ja’far (nation) said: ‘The one who says in his Rukū (bowing) and his Sajdah, and his standing: ‘May Allah (nation) Send Blessings upon Muhammad (nation) and the Progeny (nation) of Muhammad (nation). Allah (nation) would Write for him (Rewards) the like of his Rukū, and his Sajdah, and the standing’.

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ja’far Bin Ali who said,

‘I saw Abu Al-Hassan (nation) and he (nation) was prostrating after the Salāt. So he (nation) spread out his (nation) arms upon the ground and paste his (nation) chest upon the ground’.

Ali Bin Ibrahim, from Yahya Bin Abdul Rahman Bin Khaqan who said,

‘I saw Abu Al-Hassan (nation) the 3rd prostrating the Sajdah of gratitude, and he (nation) spread out his (nation) arms and touched his (nation) chest and his (nation) belly with the ground. So I asked him (nation) about that, and he (nation) said: ‘Such is how we (nation) love to do’.

If you intend to forgive me, will you forgive me for a whit of my fault? Or will you, by your mercy, absolve me? I have nothing to say in my defense except for my submissiveness and my acknowledgment of your goodness.

If you forgive me a fault which I have committed in this world, may Allah forgive me a fault which I committed in the world of the Hereafter.
It was so that whenever Abu Al-Hassan asws the 1st raised his asws head from the last Rak’at of Al-Witr (Salāt), said: ‘This is a place of the one whose good deeds are a Bounty from Youazwj and his gratitude is weak, and his sins are great, and it is not for him except for Yourazwj Defence and Yourazwj Mercy, for Youazwj Said in Yourazwj Book Revealed upon Youazwj Dispatched Prophet saww [51:17] They used to sleep but little in the night. [51:18] And in the morning they sought Forgiveness. And little is my asws standing, and this is the morning and Iasws am seeking Forgiveness from Youazwj for sins of myasws (Shias) and seeking of the Forgiveness of the one who can neither find for himself a harm, nor a benefit, nor death, nor life, nor Resurrection’.

‘Then fall down in the Sajdah’.122

O Allahazwj! I adjure Youazwj as a Witness, and keep as a witness Youazwj Angels, and Yourazwj Prophetsas and Yourazwj Mursil Prophetsas, and the entirety of Yourazwj creature that Youazwj are Allahazwj my Lordazwj, and Al-Islam is my Religion, and Muhammad saww is my Prophet saww, and Aliasws and so and so, up to the last of them asws they asws are my Imamsasws. With them asws I befriend and from their asws enemies I disavow.

O Allahazwj! I adjure Youazwj by the blood of the oppressed (Imam Husayn asws) – three times. O Allahazwj! I adjure Youazwj with Yourazwj Promise upon Yourselfazwj of Making Yourazwj Guardiansasws victorious upon Yourazwj enemies and their asws enemies, that Youazwj Send Blessings upon Muhammad saww and the upon the weak ones from the

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122 Al Kafi V 3 – The Book of Salāt CH 25 H 16
Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asw}. O Allah\textsuperscript{azwj}! I ask You\textsuperscript{azwj} for the ease after the difficulties’ – three times.

ثم ضع خذلك الأيمن على الأرض وقولوا يا كهفي حين تعبئة المذاهب وتصيض عليه الأرض بما رحبت ويا بارئ خلق رحمته بي ومقدّم على على المستخفين من آل مهد.

Then place your right cheek upon the ground and you should be saying, ‘O my Cave where the doctrines wear me down and the earth is straitened upon me with what I wish for, and O Initiator of my creation, be Merciful with me, and You\textsuperscript{azwj} were needless of my creation, Send Blessings upon Muhammad\textsuperscript{asw} and upon the weak ones from the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{asw}.

ثُمَّ ضَعْ خَدَّكَ الَْْيْسَرَ وَ تَقُولُ يَا مُذِلَّ كُلِّ جَبَّار  وَ يَا مُعٍَِّ كُلِّ ذَلِيل ََدْ وَ عٍَِّتِكَ بَلَغَ بِي مَجْهُودِي ثَلاَثاً،

O Humiliator of every tyrant, and O Honourer of every humiliated one. And I swear by Your\textsuperscript{azwj} Might that my striving has reached its end’ – three times.

ثُمَّ تَعُودُ لِلسُّجُودِ فَتَقُولُ مِائَةَ مَرََّ  شُكْراً شُكْراً ثُمَّ تَسْأَلُ حَاجَتَكَ إِنْ شَاءَ اللََُّّ تَعَالَ  ،

Then return to the \textit{Sajdah}, and you should be saying one hundred times, ‘Thank You\textsuperscript{azwj} Thank You\textsuperscript{azwj}! Then you should ask for your need, Allah\textsuperscript{azwj} Willing’.\textsuperscript{123}

علي بن إبراهيم عن علي بن محمّد الفارسي عن سليمان بن حفص المروزي قال كتبني الى أبي الحسن موسى بن جعفر ( عليه السلام ) في سجدة الشكر كتب إلى مانة مرّة شكرًا و إن شئت عفواً عفواً .

Ali Bin Ibrahim, from Ali Bin Muhammad Al Qasany, from Suleyman Bin Hafs Al Marouzy who said,

‘I wrote to Abu Al-Hassan Musa\textsuperscript{asws} Bin Ja’far\textsuperscript{asws} regarding the \textit{Sajdah-e-Shukr} (Sajdah of gratitude). So he\textsuperscript{asws} wrote to me: ‘One hundred times (saying) ‘Thank You\textsuperscript{azwj}! and if you so desire, (saying), ‘Excuse me! Excuse me!’ (one hundred times).’\textsuperscript{124}

عددٌ من أصحابنا عن أحمد بن محمّد بن ابي ابي الحسن موسى بن جعفر ( عليه السلام ) إلى بعض أمواله قالن إلى صلاة الظهر فلمّا فرغ خرج الله ساجدا فسمعته يقول بصوتٍ حزينٍ و تعزَّرَعَّ نموعة زاب عصيئينه بلسانى ولو شئت و عزى لأخرستني.

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Muhammad Bin Suleyman, from his father who said,

\textsuperscript{123} Al Kafi V 3 – The Book of Salāt CH 25 H 17

\textsuperscript{124} Al Kafi V 3 – The Book of Salāt CH 25 H 18
I went along with Abu Al-Hassan Musa asws Bin Ja’far asws to one of his asws properties. So he asws stood for Al-Zohr Salāt. So when he asws was free, he asws fell down in Sajdah to Allah azwj, and I heard him asws saying in a grief-laden voice and his asws tears flowing profusely: ‘Lord azwj! asws disobeyed You azwj with my asws tongue, and had You azwj Desired to, by Your azwj Mighty, You azwj would have Muted me asws. And I asws disobeyed You azwj with my asws vision, and had You azwj so Desired to, by Your azwj Mighty, You azwj would have Blinded me asws; and I asws disobeyed You azwj with my asws ears, and had You azwj so Desired to, by Your azwj Mighty, You azwj would have Deafened me asws; and I asws disobeyed You azwj with my asws hands, and had You azwj so Desired to, by Your azwj Mighty, You azwj Crippled me asws. And I asws disobeyed You azwj with my asws legs, and had You azwj so Desired to, by Your azwj Mighty, I would have Disabled me; and I asws disobeyed You azwj with my asws private part, and had You azwj so Desired to, by Your azwj Mighty, You azwj would have Sterilised me asws; and I asws disobeyed You azwj with the entirety of my asws body parts which You azwj Favoured upon me asws with, and this is not You azwj recompense from me asws. He (the narrator) said, ‘Then I counted for him asws a thousand times, and he asws was saying: ‘The Pardon! The Pardon!’ Then he asws pasted his right cheek with the ground and I heard him asws saying in a grief-laden voice: ‘I asws turn to You azwj with my asws sins, evil deeds, having been unjust to myself, therefore Forgive me asws, for no one Forgives the sins apart from You azwj, O my azwj Master azwj!’ – three times.

Then he asws pasted his asws left cheek upon the ground, and I heard him asws saying: ‘Be Merciful to the one who had done evil, and committed (sins), and refreshed himself and acknowledged’ – three times. Then he asws raised his asws head.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,
‘I said to Abu Abdullah\textsuperscript{asws}, ‘May I be sacrificed for you\textsuperscript{asws}! This, which has appeared in my face, the people are alleging that Allah\textsuperscript{azwj} would never Afflict a servant with it, in whom He\textsuperscript{azwj} has a need for’. So he\textsuperscript{asws} said: ‘No. It was so that the Believer of the people of the Pharaoh\textsuperscript{a} was of crippled fingers, so he was speaking like this’, and he\textsuperscript{asws} extended his hand, and he was saying [36:20] \textit{O people! Follow the Rasools}.

He (the narrator) said, ‘Then he\textsuperscript{asws} said to me: ‘When it is the last third of the night during its beginning, so perform ablution, then stand for your Salāt which you tend to pray. So when you are in the last Sajdah from the first two Rak‘at, so say while you are prostrating, ‘O Exalted, O Magnificent, O Beneficent, O Merciful, O Hearer of the supplications, O Giver of goodness! Send Blessings upon Muhammad\textsuperscript{saww} and the People\textsuperscript{asws} of the Household of Muhammad\textsuperscript{saww}, and Give me from the goodness of the world and the Hereafter, whatever You\textsuperscript{azwj} deem to be rightful, and Exchange from me from the evil of the world and the Hereafter what I am deserving of, and Remove from me this pain’ – and you specify it – ‘for it has anguished me and grieved me’ – and insist in the supplication’.

He (the narrator) said, ‘So I did it, and I had not even arrived in Al Kufa until Allah\textsuperscript{azwj} had Removed all of it from me’.\textsuperscript{126}

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Muhammad Bin Ali, from Sa‘dan, from a man,

\textit{(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘He\textsuperscript{asws} was saying in his \textsuperscript{asws} Sajdah: ‘My\textsuperscript{asws} obsoleste face is prostrating to Your\textsuperscript{azwj} Remaining Face, the Ever-Lasting, the Magnificent. My\textsuperscript{asws} disgraced face is prostrating to Your\textsuperscript{azwj} Honourable Face. My\textsuperscript{asws} poor face is prostrating to my\textsuperscript{asws} Lord\textsuperscript{azwj}, the Needless, the Benevolent, the Exalted, the Magnificent!}

أَسْتَغْفِرُكَ مِمَّا كَانَ وَ أَسْتَغْفِرُكَ مِمَّا يَكُونُ رَبِّ لََ تُجْهِدْ بَلاَئِي رَبِّ لََ تُشْمِتْ بِي أَعْدَائِي رَبِّ إِنَّهُ لََ دَافِعَ وَ لََ مَانِعَ إِلََّ أَنْتَ صَلِّ عَلَ  مُحَمَّد  وَ آلِ مُحَمَّد  بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ عَلَ  مُحَمَّد  وَ آلِ مُحَمَّد  بِأَفْضَلِ بَرَكَاتِكَ

I\textsuperscript{asws} seek Your\textsuperscript{azwj} Forgiveness from what has happened and I\textsuperscript{asws} seek Your\textsuperscript{azwj} Forgiveness is going to happen. Lord\textsuperscript{azwj}! Do not Overload my\textsuperscript{asws} afflictions. Lord\textsuperscript{azwj}! Do not let my enemies gloat upon me. Lord\textsuperscript{azwj}! Do not let my\textsuperscript{asws} Ordainment be bad. Lord\textsuperscript{azwj}! There is neither a Defender nor a Preventer except for You\textsuperscript{azwj}. Send

\textsuperscript{126} Al Kafi V 3 – The Book of Salāt CH 25 H 20
Blessings upon Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} with the most superior of Your\textsuperscript{azwj} Blessings, and Bless upon Muhammad\textsuperscript{saww} and the Progeny\textsuperscript{asws} of Muhammad\textsuperscript{saww} with the most superior of Your\textsuperscript{azwj} Blessings'.

\begin{hangindent}[0.5cm]
\textit{اللهم} إني أعوذك من سخطك و أعوذك من جمع عصبيك و سخطك سلبتك لا إله إلا أنت رب العالمين
\end{hangindent}

O Allah\textsuperscript{azwj} I seek Refuge with You\textsuperscript{azwj} Seizures, and I seek Refuge with You\textsuperscript{azwj} from the entirety of Your\textsuperscript{azwj} Angers and Harshness. Glory be to You\textsuperscript{azwj}. There is no God except for You\textsuperscript{azwj}, Lord\textsuperscript{azwj} of the worlds'.

And Amir Al-Momineen\textsuperscript{asws} was saying while he\textsuperscript{asws} was prostrating: 'Be Merciful upon my\textsuperscript{asws} humbleness in front of You\textsuperscript{azwj} and my\textsuperscript{asws} petition to You\textsuperscript{azwj}, and my\textsuperscript{asws} loneliness from the people, and Comfort me\textsuperscript{asws} with You\textsuperscript{azwj}, O Benevolent!'

And he\textsuperscript{asws} was saying as well: 'You\textsuperscript{azwj} Advised me\textsuperscript{asws} but \textsuperscript{asws} did not heed, and You\textsuperscript{azwj} Deterred me\textsuperscript{asws} but \textsuperscript{asws} was not deterred, and You\textsuperscript{azwj} Filled me\textsuperscript{asws} with You\textsuperscript{azwj} Aid but \textsuperscript{asws} was not grateful. Your\textsuperscript{azwj} Pardon! Your\textsuperscript{azwj} Pardon! O Benevolent! I ask You\textsuperscript{azwj} of the rest during the death, and I ask You\textsuperscript{azwj} of the Pardoning during the Reckoning'.

And Abu Ja'far\textsuperscript{asws} was saying while he\textsuperscript{asws} was prostrating: 'There is no God except for You\textsuperscript{azwj}, truly, truly! \textsuperscript{asws} am prostrating to You\textsuperscript{azwj}, O Lord\textsuperscript{azwj}, as a servant and a slave. O Magnificent! My\textsuperscript{asws} deeds are weak, so Multiply these for me\textsuperscript{asws}, O Benevolent! O Gracious! Forgive my\textsuperscript{asws} sins for me\textsuperscript{asws}, and my\textsuperscript{asws} crimes, and Accept my\textsuperscript{asws} deeds, O Benevolent! O Compeller! I seek Refuge with You\textsuperscript{azwj} from failure or bearing injustice. O Allah\textsuperscript{azwj}!'

From You\textsuperscript{azwj} are the Bounties and You\textsuperscript{azwj} Grace its gratefulness, and upon You\textsuperscript{azwj} happens to be the Rewards of whatever You\textsuperscript{azwj} Grace with You\textsuperscript{azwj} Prolonged Grace, and with Benevolence of Your\textsuperscript{azwj} Assistance'.

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Bin Marwan who said,

\begin{hangindent}[0.5cm]
\textsuperscript{127} Al Kafi V 3 – The Book of Salāt CH 25 H 21
\end{hangindent}
‘Abu Al-Hassan\textsuperscript{asws} saying in his\textsuperscript{asws} Sajdah: ‘I\textsuperscript{asws} seek Refuge with You\textsuperscript{asws} from a Fire, its heat not being extinguished; and I seek Refuge with You\textsuperscript{azwj} from a Fire, its renewal not wearing out; and I\textsuperscript{asws} seek Refuge with You\textsuperscript{azwj} from a Fire, its thirst not been quenched; and I\textsuperscript{asws} seek Refuge with You\textsuperscript{azwj} from a Fire, its bareness not being coated’.\textsuperscript{128}

\begin{quote}
\textsuperscript{128}Al Kafi V 3 – The Book of Salāt CH 25 H 22
\end{quote}

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Mahboub, from Ibn Raib, from Abu Ubeyda Al Haza’a,

(It has been narrated) from Abu Abdullah\textsuperscript{asws} having said: ‘Whenever one of you recites the Sajdah Verse from the determines ones, so let him say in his Sajdah, ‘I perform Sajdah to You\textsuperscript{azwj} as a servant and a slave, not being too arrogant from worshipping You\textsuperscript{azwj}, nor too principled, nor too exalted, but I am a humble servant, fearful, seeking refuge’.\textsuperscript{129}

\begin{quote}
\textsuperscript{129}Al Kafi V 3 – The Book of Salāt CH 25 H 23
\end{quote}

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Al Rayyan, from one of our companions,

(It has been narrated) from Abu Abdullah\textsuperscript{asws}, said, ‘I complained to him\textsuperscript{asws} of an illness which seized a mother of my child. So he\textsuperscript{asws} said: ‘Say to her, ‘You should be saying in the Sajdah at the end of each Prescribed Salāt, ‘O my Lord\textsuperscript{azwj}! O my Chief! Send Blessings upon Muhammad\textsuperscript{asws} and upon the Progeny\textsuperscript{asws} of muhammad\textsuperscript{asws}, and Grant me good health from such and such (an illness), for by this Ja’far Bin Suleyman was Rescued from the Fire’,

\begin{quote}
\textsuperscript{130}Al Kafi V 3 – The Book of Salāt CH 25 H 24
\end{quote}

Ali Bin Muhammad, from one of our companions, from Ibn Abu Umeyr, from Ziyad Al Qindy who said,

‘I wrote to Abu Al-Hassan\textsuperscript{asws} the 1st, ‘Teach me a supplication, for I have been afflicted with something’ – and he had been imprisoned in Baghdad where he was

\begin{quote}
\textsuperscript{130}Al Kafi V 3 – The Book of Salāt CH 25 H 24
\end{quote}
accused of their wealth. So he wrote to him: ‘Whenever you pray Salāt, so prolong your Sajdah, then say, ‘O One for Whom there is no one’, until you run out of breath. Then say, ‘O One Who is not increased by the frequency of the supplications except with more benevolence and Generousity’, until you run out of breath. Then say, ‘O Lord of the lords! You! You! You! You are the One. I have cut-off my hopes except from You. O Exalted! O Magnificent!’.

Ziyad said, ‘So I supplicated with it, So Allah Relieved it from me and Freed my way’. 131

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