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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

كِتَابُ الصَّلَاةِ

THE BOOK OF SALĀT (2)

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ 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.

بَابُ الْخُشُوعِ فِي الصَّلَاةِ وَكَرَاهِيَةِ الْعَبَثِ

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا قُمْتَ فِي الصَّلَاةِ فَعَلَيْكَ بِالْإِقْبَالِ عَلَى صَلَاتِكَ فَإِنَّمَا يُحْسَبُ لَكَ مِنْهَا مَا أَقْبَلْتَ عَلَيْهِ وَ لَا تَعَبْتَ فِيهَا بِيَدِكَ وَ لَا بِرَأْسِكَ وَ لَا بِلِحْيَتِكَ وَ لَا تُحَدِّثْ نَفْسَكَ وَ لَا تَتَنَاءَبْ وَ لَا تَتَمَطَّ وَ لَا تَكْفُرْ فَإِنَّمَا يَفْعَلُ ذَلِكَ الْمَجُوسُ وَ لَا تَلْتَمَّ وَ لَا تَحْتَفِرْ وَ لَا تَفْرَجْ كَمَا يَفْرَجُ الْبَعِيرُ وَ لَا تُفْعِ عَلَى قَدَمَيْكَ وَ لَا تَفْتَرِشْ ذِرَاعَيْكَ وَ لَا تَفْرُقْ أَصَابِعَكَ فَإِنَّ ذَلِكَ كُلَّهُ نَفْسَانٌ مِنَ الصَّلَاةِ

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin ShAzān, altogether from Hammad Bin Isa, from Hareyz, from Zurara who said,

‘Abu Ja’far^{asws} said: ‘When you stand regarding the *Salāt*, so upon you is to be with the devotion upon your *Salāt*, for it would be Reckoned for you from it, whatever you were devoted upon; and neither play around with your hands during it, nor with your head, nor with your beard, nor speak to yourself, nor yawn, nor stretch, nor fold hands, for rather it is the Magians who do that. And do not disguise yourself, nor keep feet wide apart like the camels, nor fall upon your feet, nor stretchout your arms, nor crack your fingers, for all of that is detrimental to the *Salāt*.

وَ لَا تُفْعِ إِلَى الصَّلَاةِ مُتَكَاسِلاً وَ لَا مُتَنَاعِساً وَ لَا مُتَنَاقِلاً فَإِنَّهَا مِنْ خِلَالِ النَّفَاقِ فَإِنَّ اللَّهَ سُبْحَانَهُ نَهَى الْمُؤْمِنِينَ أَنْ يَفُومُوا إِلَى الصَّلَاةِ وَ هُمْ سُكَارَى يَعْنِي سُكْرَ النَّوْمِ وَ قَالَ لِلْمُنَافِقِينَ وَ إِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كُسَالَى يُرَاوُنَ النَّاسَ وَ لَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلاً .

And neither stand to the *Salāt* sluggishly, nor in a slumber, nor heavy, for these are from the traits of the hypocrisy. Thus, Allah^{azwj}, Glorious is He^{azwj}, 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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَبِي الْحَسَنِ الْفَارِسِيِّ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِنَّ اللَّهَ كَرِهَ لَكُمْ آيْتَهَا الْأُمَّةُ أَرْبَعًا وَ عِشْرِينَ خَصْلَةً وَ نَهَاكُمْ عَنْهَا كَرِهَ لَكُمْ الْعَبَثُ فِي الصَّلَاةِ .

Ali Bin Ibrahim, from his father, from Al Hassan Bin Abu Al Hassan Al Farsy, from the one who narrated it,

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كُنْتَ دَخَلْتَ فِي صَلَاتِكَ فَعَلَيْكَ بِالتَّخَشُّعِ وَ الإِقْبَالِ عَلَى صَلَاتِكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَائِعُونَ .

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

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

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 Humejd,

(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*, he^{asws} was as if like the trunk of a tree; nothing from him moved except what the breeze moved from him^{asws}'.⁴

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

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 أَبِيهِ عَنِ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ بِوَجْهِكَ فَلَا تُقَلِّبْ وَجْهَكَ عَنِ الْقِبْلَةِ فَتَفْسُدَ صَلَاتُكَ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ لِنَبِيِّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الْفَرِيضَةِ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ حَيْثُ مَا كُنْتُمْ قُولُوا وَجُوهَكُمْ شَطْرَهُ وَ اخْسَعْ بِبَصْرِكَ وَ لَا تَرْفَعْهُ إِلَى السَّمَاءِ وَ لِيَكُنْ جِذَاءً وَجْهَكَ 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, so 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*.⁶

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَائِ عَنْ أَبَانَ بْنِ عُثْمَانَ عَنِ الْفُضَيْلِ بْنِ يَسَارٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) أَنَّهُ قَالَ فِي الرَّجُلِ يَنْتَابُ وَيَمْتَطِي فِي الصَّلَاةِ قَالَ هُوَ مِنَ الشَّيْطَانِ وَلَا يَمْلِكُهُ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa, from Aban Bin Usman, from Al Fuzayl Bin Yasaar,

(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^{la} and he has no control'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْوَلِيدِ قَالَ كُنْتُ جَالِسًا عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسَأَلَهُ نَاجِيَةٌ أَبُو حَبِيبٍ فَقَالَ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ إِنَّ لِي رَحَى أَطْحَنُ فِيهَا قَرِيبًا قُمْتُ فِي سَاعَةٍ مِنَ اللَّيْلِ فَأَعْرِفُ مِنَ الرَّحَى أَنَّ الْعَلَامَ قَدْ نَامَ فَأَضْرِبُ الْحَائِطَ لِأَوْقِظَهُ قَالَ نَعَمْ أَنْتَ فِي طَاعَةِ اللَّهِ عَزَّ وَجَلَّ تَطْلُبُ رِزْقَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Abu Al Waleed who said,

'I was seated in the presence of Abu Abdullah^{asws}, and Najiya Abu Habeeb asked him^{asws} saying, 'May Allah^{azwj} Make me to be sacrificed for you^{asws}! For me there is a mill wherein I grind (flour). So sometimes I stand during a time from the night, and I know from the mill that the slave has slept, so I strike the wall to wake him up'. He^{asws} said: 'Yes, you are within obedience of Allah^{azwj} Mighty and Majestic, seeking His^{azwj} Grace'.⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَلَا تَعْبَثْ بِلِحْيَتِكَ وَلَا بِرَأْسِكَ وَلَا تَعْبَثْ بِالْحَصَى وَأَنْتَ تُصَلِّي إِلَّا أَنْ تُسَوِّيَ حَيْثُ تَسْجُدُ فَإِنَّهُ لَا بَأْسَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, raising it,

(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'.⁹

باب الْبُكَاءِ وَالدَّعَاءِ فِي الصَّلَاةِ

Chapter 17 – The weeping and the supplication during the *Salāt*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُثْمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَنْبَغِي لِمَنْ يَفْرَأُ الْقُرْآنَ إِذَا مَرَّ بِآيَةٍ مِنَ الْقُرْآنِ فِيهَا مَسْأَلَةٌ أَوْ تَحْوِيفٌ أَنْ يُسْأَلَ اللَّهُ عِنْدَ ذَلِكَ خَيْرَ مَا يَرْجُو وَيَسْأَلُهُ 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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ سَعِيدِ بْنِ يَاسَعِ السَّابِرِيِّ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيْتَابُكَ الرَّجُلُ فِي الصَّلَاةِ فَقَالَ بَخَّ وَ بَخَّ وَ لَوْ مِثْلَ رَأْسِ الذَّبَابِ .

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

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

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ ذِكْرِ السُّورَةِ مِنَ الْكُتَابِ يَدْعُو بِهَا فِي الصَّلَاةِ مِثْلَ قُلْ هُوَ اللَّهُ أَحَدٌ فَقَالَ إِذَا كُنْتَ تَدْعُو بِهَا فَلَا بَأْسَ .

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

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

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

¹⁰ Al Kafi V 3 – The Book of Salāt CH 17 H 1

¹¹ Al Kafi V 3 – The Book of Salāt CH 17 H 2

¹² Al Kafi V 3 – The Book of Salāt CH 17 H 3

¹³ Al Kafi V 3 – The Book of Salāt CH 17 H 4

بابُ بَدْءِ الْأَذَانِ وَ الْإِقَامَةِ وَ فَضْلِهِمَا وَ ثَوَابِهِمَا

Chapter 18 – The *Azān* (Call to the *Salāt*), and the *Iqamah* (Call to the establishment of the *Salāt*), and their merits and their Rewards

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنْ زُرَّارَةَ وَ الْفَضْلِ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا أَسْرَى بِرَسُولِ اللَّهِ (صلى الله عليه وآله) إِلَى السَّمَاءِ فَبَلَغَ النَّبِيتَ الْمُعْمُورَ وَ حَضَرَتِ الصَّلَاةُ فَأَذَّنَ جِبْرَائِيلُ وَ أَقَامَ فَتَقَدَّمَ رَسُولُ اللَّهِ (صلى الله عليه وآله) وَ صَفَّ الْمَلَائِكَةُ وَ النَّبِيُّونَ خَلْفَ مُحَمَّدٍ (صلى الله عليه وآله) .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'When Rasool-Allah^{saww} was Ascended with to the sky, so he^{saww} reached [52:4] **the frequented House** (Bayt Al-Mamour), and the *Salāt* presented itself, Jibraeel^{as} called the *Azān* and the *Iqamah*. So Rasool-Allah^{saww} moved forward (to lead), and the Angels and the Prophets^{as} formed rows behind Muhammad^{saww},¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ لَمَّا هَيَّطَ جِبْرَائِيلُ (عليه السلام) بِالْأَذَانِ عَلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) كَانَ رَأْسُهُ فِي حِجْرِ عَلِيٍّ (عليه السلام) فَأَذَّنَ جِبْرَائِيلُ (عليه السلام) وَ أَقَامَ فَلَمَّا أَنْتَبَهَ رَسُولُ اللَّهِ (صلى الله عليه وآله) قَالَ يَا عَلِيُّ سَمِعْتَ قَالَ نَعَمْ قَالَ حَفِظْتَ قَالَ نَعَمْ قَالَ ادْعُ بِلَالًا فَعَلَّمَهُ فَدَعَا عَلِيٌّ (عليه السلام) بِبِلَالٍ فَعَلَّمَهُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When Jibraeel^{as} descended with the *Azān* upon Rasool-Allah^{saww}, his^{saww} head was on the lap of Ali^{asws}. So Jibraeel^{as} called the *Azān* and the *Iqamah*, Rasool-Allah^{saww} took notice and said: 'O Ali^{asws}! Did you^{asws} hear?' He^{asws} said: 'Yes'. He^{saww} said: 'Did you^{asws} memorise?' He^{asws} said: 'Yes'. He^{saww} said: 'Call Bilal and teach him'. So Ali^{asws} called Bilal and taught him'.¹⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى بْنِ عُبَيْدٍ عَنْ يُونُسَ عَنْ أَبَانَ بْنِ عَثْمَانَ عَنْ إِسْمَاعِيلَ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عليه السلام) يَقُولُ الْأَذَانُ وَ الْإِقَامَةُ خَمْسَةٌ وَ ثَلَاثُونَ حَرْفًا فَعَدَّ ذَلِكَ بِيَدِهِ وَاحِدًا وَاحِدًا الْأَذَانُ ثَمَانِيَةَ عَشَرَ حَرْفًا وَ الْإِقَامَةَ سَبْعَةَ عَشَرَ حَرْفًا .

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'far^{asws} saying: 'The *Azān* and the *Iqamah* are thirty five letters (sentences)', and he^{asws} numbered these by his^{asws} hand, one by one, the *Azān* being of eighteen letters (sentences), and the *Iqamah* being of seventeen letters (sentences)'.¹⁷

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ الْأَذَانُ مِثْنِي مِثْنِي وَ الْإِقَامَةُ مِثْنِي مِثْنِي .

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 Safwan Al Jammal who said,

'I heard Abu Abdullah^{asws} saying: 'The *Azān* is twice by twice, and the *Iqamah* is twice by twice'.¹⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ يَا زُرَّارَةُ تَفْتِيحُ الْأَذَانِ بِأَرْبَعِ تَكْبِيرَاتٍ وَتَخْتِمُهُ بِتَكْبِيرَتَيْنِ وَتَهْلِيلَتَيْنِ .

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)'.¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ النَّثْوِيِّ فِي الْأَذَانِ وَالْإِقَامَةِ 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'.²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذَا أُذِّنْتَ فَأَفْصِحْ بِالْأَلِفِ وَالْهَاءِ وَصَلِّ عَلَى النَّبِيِّ كُلَّمَا ذَكَرْتَهُ أَوْ ذَكَرَهُ ذَاكِرٌ فِي أَذَانٍ وَغَيْرِهِ .

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*'.²¹

عَنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أُذِّنْتَ وَ أَقَمْتَ صَلَّى خَلْفَكَ صَفَّانِ مِنَ الْمَلَائِكَةِ وَ إِذَا أَقَمْتَ صَلَّى خَلْفَكَ صَفًّا مِنَ الْمَلَائِكَةِ .

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'.²²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمَزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ أُجْزِي أَذَانَ وَاحِدًا قَالَ إِنْ صَلَّيْتَ جَمَاعَةً لَمْ يُجْزِي إِلَّا أَذَانَ وَ إِقَامَةً وَ إِنْ كُنْتَ وَحْدَكَ تُبَادِرُ أَمْرًا تَخَافُ أَنْ يَفُوتَكَ يُجْزِيكَ إِقَامَةٌ إِلَّا الْفَجْرَ وَ الْمَغْرِبَ فَإِنَّهُ يَنْبَغِي أَنْ تُؤَدِّنَ فِيهِمَا وَ تُقِيمَ مِنْ أَجْلِ أَنَّهُ لَا يَقْصُرُ فِيهِمَا كَمَا 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

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,

(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

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ أَبِي نَصْرِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَيْتَكَلَّمُ الرَّجُلُ فِي الْأَذَانِ قَالَ لَا بَأْسَ قُلْتُ فِي الْإِقَامَةِ قَالَ لَا .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ لَا بَأْسَ أَنْ يُؤَدِّنَ الرَّجُلُ مِنْ غَيْرِ وُضُوءٍ وَ لَا يُقِيمُ إِلَّا وَ هُوَ عَلَى وُضُوءٍ .

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ سَعِيدٍ عَنْ يُونُسَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يَنْتَهِي إِلَى الْإِمَامِ حِينَ يُسَلِّمُ قَالَ لَيْسَ عَلَيْهِ أَنْ يُعِيدَ الْأَذَانَ فَلْيَدْخُلْ مَعَهُمْ فِي أَدَانِهِمْ فَإِنْ وَجَدَهُمْ قَدْ تَفَرَّقُوا أَعَادَ الْأَذَانَ .

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

مُحَمَّدُ بْنُ بَحْبِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنْ مُصَدِّقِ بْنِ صَدَقَةَ عَنْ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سُئِلَ عَنِ الْأَذَانِ هَلْ يَجُوزُ أَنْ يَكُونَ مِنْ غَيْرِ عَارِفٍ قَالَ لَا يَسْتَقِيمُ الْأَذَانُ وَ لَا يَجُوزُ أَنْ يُؤَدِّنَ بِهِ إِلَّا رَجُلٌ مُسَلِّمٌ عَارِفٌ فَإِنْ عَلِمَ الْأَذَانَ فَادَّنَ بِهِ وَ إِنْ لَمْ يَكُنْ عَارِفًا لَمْ يُجْزِ أَدَانُهُ وَ لَا إِقَامَتُهُ وَ لَا يُقْتَدَى بِهِ

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

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*)'.

وَسُئِلَ عَنِ الرَّجُلِ يُؤَدِّنُ وَيُقِيمُ لِيُصَلِّيَ وَحْدَهُ فَيَجِيءُ رَجُلٌ آخَرَ فَيَقُولُ لَهُ نُصَلِّيَ جَمَاعَةً فَهَلْ يَجُوزُ أَنْ يُصَلِّيَا بِذَلِكَ الْأَذَانَ وَ الْإِقَامَةَ قَالَ لَا وَ لَكِنْ يُؤَدِّنُ وَ يُقِيمُ .

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*'.²⁷

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ بْنِ رَزِينِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى الْأَذَانَ وَ الْإِقَامَةَ حَتَّى يَدْخُلَ فِي الصَّلَاةِ قَالَ إِنْ كَانَ ذَكَرَ قَبْلَ أَنْ يَقْرَأَ فَلْيُصَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ يُقِيمُ وَ إِنْ كَانَ قَدْ قَرَأَ فَلْيُتِمِّ صَلَاتَهُ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Safwan, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said regarding 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*'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ سَهَا فِي الْأَذَانَ فَقَدَّمَ أَوْ آخَرَ عَادَ عَلَى الْأَوَّلِ الَّذِي آخَرَهُ حَتَّى يَمْضِيَ عَلَى آخِرِهِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said: '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'.²⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ يُؤَدِّنُ الرَّجُلُ وَ هُوَ جَالِسٌ وَ لَا يُعْمَ إِلَّا وَ هُوَ قَائِمٌ وَ تُؤَدِّنُ وَ أَنْتَ رَاكِبٌ وَ لَا تُعْمَ إِلَّا وَ أَنْتَ عَلَى الْأَرْضِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'The man can recite the *Azān* while he is seated, but he cannot recite the *Iqamah* until he is standing; and

²⁷ Al Kafi V 3 – The Book of Salāt CH 18 H 13

²⁸ Al Kafi V 3 – The Book of Salāt CH 18 H 14

²⁹ Al Kafi V 3 – The Book of Salāt CH 18 H 15

you can recite the *Azān* while you are riding but you cannot recite *Iqamah* until you are upon the ground'.³⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ يُؤَدِّنُ الرَّجُلُ وَهُوَ عَلَى غَيْرِ الْقِبْلَةِ قَالَ إِذَا كَانَ التَّشَهُدُ مُسْتَقْبِلَ الْقِبْلَةِ فَلَا بَأْسَ .

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 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'.³¹

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

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'.³²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِيَانَ بْنِ عُثْمَانَ عَنْ أَبِي مَرْزَبِمِ الْأَنْصَارِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِقَامَةُ الْمَرْأَةِ أَنْ تُكَبِّرَ وَتَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ .

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^{azwj} servant and His^{azwj} Rasool^{saww}'.³³

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

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'.³⁴

وَبِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ سُلَيْمَانَ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَا يُقَمُّ أَحَدُكُمْ الصَّلَاةَ وَهُوَ مَأْسٍ وَلَا رَاكِبٌ وَلَا مُصْطَجِعٌ إِلَّا أَنْ يَكُونَ مَرِيضًا وَ لَيْتَمَكُنَّ فِي الْإِقَامَةِ كَمَا يَتَمَكَّنُ فِي الصَّلَاةِ فَإِنَّهُ إِذَا أَخَذَ فِي الْإِقَامَةِ فَهُوَ فِي الصَّلَاةِ .

And by this chain, from Salih Bin Uqba, from Suleyman Bin Salih,

³⁰ Al Kafi V 3 – The Book of Salāt CH 18 H 16

³¹ Al Kafi V 3 – The Book of Salāt CH 18 H 17

³² Al Kafi V 3 – The Book of Salāt CH 18 H 18

³³ Al Kafi V 3 – The Book of Salāt CH 18 H 19

³⁴ Al Kafi V 3 – The Book of Salāt CH 18 H 20

(It has been narrated) from Abu Abdullah^{asws} 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*'.³⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي أَيُّوبَ عَنْ مُعَاذِ بْنِ كَثِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا دَخَلَ الرَّجُلُ الْمَسْجِدَ وَهُوَ لَا يَأْتُمُّ بِصَاحِبِهِ وَ قَدْ بَقِيَ عَلَى الْإِمَامِ آيَةٌ أَوْ آيَتَانِ فَخَشِيَ أَنْ يَرْكَعَ فَلْيُقَلِّدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَ لِيَدْخُلْ فِي الصَّلَاةِ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Abu Umeyr, from Abu Ayoub, from Muawiya Bin Kaseer,

(It has been narrated) from Abu Abdullah^{asws} 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! Allah^{azwj} is the Greatest! Allah^{azwj} is the Greatest! There is no god except for Allah^{azwj}}!', and let him enter into the *Salāt*'.³⁶

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

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 Abdullah^{asws} about the *Azān* before Al-Fajr, so he^{asws} said: 'When it was in a *Jam'at*, so no, and when he was alone, so there is no problem'.³⁷

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ أَبِي نَصْرٍ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) قَالَ الْفَعُودُ بَيْنَ الْأَذَانِ وَ الْإِقَامَةِ فِي الصَّلَاةِ كُلِّهَا إِذَا لَمْ يَكُنْ قَبْلَ الْإِقَامَةِ صَلَاةٌ يُصَلِّيَهَا .

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

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'There is sitting between the *Azān* and the *Iqamah* in all *Salāts*, provided other *Salāt* is not performed before *Iqamah*'.³⁸

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

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

³⁵ Al Kafi V 3 – The Book of Salāt CH 18 H 21

³⁶ Al Kafi V 3 – The Book of Salāt CH 18 H 22

³⁷ Al Kafi V 3 – The Book of Salāt CH 18 H 23

³⁸ Al Kafi V 3 – The Book of Salāt CH 18 H 24

'Abu Abdullah^{asws} would recite an *Azān*, and someone else would recite the *Iqamah*, and he said, 'When he^{asws} recited the *Iqamah*, someone else would recite the *Azān*'.³⁹

جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْحَسَنِ بْنِ السَّرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ الْأَذَانَ تَرْتِيلٌ وَ الْإِقَامَةَ حَذْرٌ .

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^{asws} having said: 'The *Azān* is recited slowly, but the *Iqamah*, flowingly'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ رَفَعَهُ قَالَ قَالَ ثَلَاثَةٌ يَوْمَ الْقِيَامَةِ عَلَى كُتُبَانِ الْمِسْكِ أَحَدُهُمْ مُؤَدِّنُ الْأَذَنِ اِحْتِسَابًا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Najran, raising it,

'He^{asws} 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^{azwj})'.⁴¹

مُحَمَّدٌ عَنْ أَحْمَدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ يَحْيَى بْنِ عِمْرَانَ الْحَلْبِيِّ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ الْمُؤَدِّنُ يُغْفَرُ لَهُ مَدَى صَوْتِهِ وَ يَشْهَدُ لَهُ كُلُّ شَيْءٍ سَمِعَهُ .

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

'I heard Abu Abdullah^{asws} 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

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا سَمِعَ الْمُؤَدِّنَ يُؤَدِّنُ قَالَ مِثْلَ مَا يَقُولُهُ فِي كُلِّ شَيْءٍ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww}, whenever he^{saww} heard a Muezzin, recited *Azān* (along with him), saying similar to what he was saying, in everything'.⁴³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ النَّضْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ سَمِعَ الْمُؤَدِّنَ يَقُولُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ فَقَالَ مُصَدِّقًا مُحْتَسِبًا وَ أَنَا أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ أَكْتَفِي بِهِمَا عَمَّنْ أَبِي وَ جَدِّ وَ أُعِينُ بِهِمَا

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 Allah^{azwj}, 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 Allah^{azwj}, 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).'

مَنْ أَقْرَأَ وَ شَهِدَ كَانَ لَهُ مِنَ الْأَجْرِ عَدَدُ مَنْ أَنْكَرَ وَ جَحَدَ وَ مِثْلُ عَدَدِ مَنْ أَقْرَأَ وَ عَرَفَ .

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'.⁴⁴

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ طُولُ حَائِطِ مَسْجِدِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَامَةً فَكَانَ يَقُولُ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِيَلَالُ إِذَا دَخَلَ الْوَقْتُ يَا بِلَالُ اءَلُ فَوْقَ الْجِدَارِ وَ اءَرَفَعَ صَوْتَكَ بِالْأَذَانِ فَإِنَّ اللَّهَ قَدْ وَكَّلَ بِالْأَذَانِ رِيحًا تَرْفَعُهُ إِلَى السَّمَاءِ وَ إِنَّ الْمَلَائِكَةَ إِذَا سَمِعُوا الْأَذَانَ مِنْ أَهْلِ الْأَرْضِ قَالُوا هَذِهِ أَصْوَاتُ أُمَّةٍ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بِتَوْجِيهِ اللَّهِ عَزَّ وَجَلَّ وَ يَسْتَغْفِرُونَ لِأُمَّةٍ مُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) حَتَّى يَفْرَغُوا مِنْ تِلْكَ الصَّلَاةِ .

Ali Bin Muhammd, 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 Allah^{azwj} 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 Allah^{azwj} Mighty and Majestic', and they are seeking Forgiveness for the community of Muhammad^{saww} until they are free from that *Salāt*'.⁴⁵

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

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 them^{asws} having said: 'The man should be saying when he is free from reciting the *Azān* and is seated, 'O Allah^{azwj}! 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^{azwj} Prophet^{saww}, a dwelling and a rest'.⁴⁶

عَلِيُّ بْنُ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ قَالَ حَدَّثَنِي هِشَامُ بْنُ إِبْرَاهِيمَ أَنَّهُ شَكَاَ إِلَى أَبِي الْحَسَنِ الرَّضَا (عَلَيْهِ السَّلَامُ) سُقْمَهُ وَ أَنَّهُ لَا يُؤَلِّدُ لَهُ وَ لَدَّ فَأَمَرَهُ أَنْ يَرْفَعَ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ قَالَ فَفَعَلْتُ فَأَذْهَبَ اللَّهُ عَنِّي سُقْمِي وَ كَثُرَ وَلَدِي

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^{asws} of an illness and there is child being born for him. So he^{asws} ordered him that he should raise his voice in the *Azān* in his house. He said, 'I did so, and Allah^{azwj} Removed my illness from me and my children were many'.

قَالَ مُحَمَّدُ بْنُ رَاشِدٍ وَ كُنْتُ دَائِمَ الْعِلَّةِ مَا أَنْفَكُ مِنْهَا فِي نَفْسِي وَ جَمَاعَةِ خَدَمِي وَ عِيَالِي فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ هِشَامٍ عَمَلْتُ بِهِ فَأَذْهَبَ اللَّهُ عَنِّي وَ عَنِ عِيَالِي الْعِلَّةَ .

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^{azwj} Removed the illness from me and from my family members'.⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَوْ أَنَّ مُؤَدِّنَا أَعَادَ فِي الشَّهَادَةِ وَ فِي حَيِّ عَلَى الصَّلَاةِ أَوْ حَيِّ عَلَى الْفَلَاحِ الْمَرَّتَيْنِ وَ الثَّلَاثِ وَ أَكْثَرَ مِنْ ذَلِكَ إِذَا كَانَ إِنَّمَا يُرِيدُ بِهِ جَمَاعَةَ الْقَوْمِ لِيَجْمَعَهُمْ لَمْ يَكُنْ بِهِ بَأْسٌ .

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^{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'.⁴⁸

جَمَاعَةً عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ سُلَيْمَانَ الْجَعْفَرِيِّ قَالَ سَمِعْتُهُ يَقُولُ أَدْنُ فِي بَيْتِكَ فَإِنَّهُ يَطْرُدُ الشَّيْطَانَ وَ يُسْتَحَبُّ مِنْ أَجْلِ الصَّبِيَّانِ .

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

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

بَابُ الْقَوْلِ عِنْدَ دُخُولِ الْمَسْجِدِ وَ الْخُرُوجِ مِنْهُ

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

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

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

⁴⁷ Al Kafi V 3 – The Book of Salāt CH 18 H 33

⁴⁸ Al Kafi V 3 – The Book of Salāt CH 18 H 34

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'.⁵⁰

عَلِيٌّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا دَخَلْتَ الْمَسْجِدَ فَصَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَإِذَا خَرَجْتَ فَافْعَلْ ذَلِكَ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you enter the Masjid, so send Blessings (Salawat) upon the Prophet^{saww}; and when you exit, so do that (as well)'.⁵¹

وَعَنْهُ عَنْ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ أَبَانَ وَ مُعَاوِيَةَ بْنِ وَهَبٍ قَالَا قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا قُمْتَ إِلَى الصَّلَاةِ فَقُلِ اللَّهُمَّ إِنِّي أَقْدَمُ إِلَيْكَ مُحَمَّداً (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَيْنَ يَدَيِ حَاجَتِي وَ أَتَوَجَّهُ بِهِ إِلَيْكَ فَاجْعَلْنِي بِهِ وَجِيباً عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ اجْعَلْ صَلَاتِي بِهِ مَقْبُولَةً وَ ذَنْبِي بِهِ مَغْفُوراً وَ دُعَائِي بِهِ مُسْتَجَاباً إِنَّكَ أَنْتَ الْعَفُورُ الرَّحِيمُ .

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

'Abu Abdullah^{asws} said: 'When you stand to the *Salāt*, so say, 'O Allah^{azwj}! I consider Muhammad^{saww} in front of me in Your^{azwj} Presence along with me wishes and needs and I turn to You through them^{asws}. therefore Make it for me a valid reason in Your^{azwj} Presence, in the world and in the Hereafter, to be of the ones of proximity. Make my *Salāt* to be Acceptable through him^{saww}, and my sins to be Forgiven through him^{saww}, and my supplications to be Answered through him^{saww}, You^{azwj} are the Forgiver, Merciful'.⁵²

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الْهَاشِمِيِّ عَنْ أَبِي حَفْصِ الْعَطَّارِ سَنِيحٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) إِذَا صَلَّى أَحَدُكُمْ الْمَكْتُوبَةَ وَ خَرَجَ مِنَ الْمَسْجِدِ فَلْيَقِفْ بِنَابِ الْمَسْجِدِ ثُمَّ لِيُقَلِّ اللَّهُمَّ دَعَوْتِي فَاجِبْتُ دَعْوَتَكَ وَ صَلَّيْتُ مَكْتُوبَتَكَ وَ انْتَشَرْتُ فِي أَرْضِكَ كَمَا أَمَرْتَنِي فَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَمَلِ بِطَاعَتِكَ وَ اجْتِنَابِ سَخَطِكَ وَ الْكَفَافِ مِنَ الرِّزْقِ بِرَحْمَتِكَ .

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 Abdullah^{asws} saying: 'Rasool-Allah^{saww} 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 Allah^{azwj}! You^{azwj} Called me, so I answered Your^{azwj} Call, and I prayed the Prescribed *Salāts*, and I spread out in spread out in Your^{azwj} earth just as You^{azwj} Commanded me. So I ask You^{azwj} from Your^{azwj} Grace, the working in Your^{azwj} obedience, and keeping aside from Your^{azwj} Anger, and sufficiency of the sustenance by Your^{azwj} Mercy'.⁵³

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

بابُ افْتِتَاحِ الصَّلَاةِ وَ الْحَدِّ فِي التَّكْبِيرِ وَ مَا يُقَالُ عِنْدَ ذَلِكَ

Chapter 20 – Commencing the *Salāt* and the limit regarding the exclamations of *Takbīr*, and what is to be said during that

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ تَرَفَّعَ يَدَيْكَ فِي افْتِتَاحِ الصَّلَاةِ قُبَالَةَ وَجْهِكَ وَ لَا تَرَفَّعَهُمَا كُلَّ ذَلِكَ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Raise your hands during the opening of the *Salāt* opposite your face but do not raise them all the way'.⁵⁴

وَ عَنْهُ عَنِ أَبِيهِ عَنِ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَكَبَّرْتَ فَارْفَعْ يَدَيْكَ وَ لَا تُجَاوِزَ بِكَفَيْكَ أَدْنِيكَ أَيْ حِيَالَ خَدَيْكَ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'When you stand regarding the *Salāt* and you exclaim *Takbīr*, so raise your hands, and your palms should not exceed your ears, i.e. parallel to your cheeks'.⁵⁵

عَنْهُ عَنِ أَبِيهِ عَنِ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ أَدْنَى مَا يُجْزَى مِنَ التَّكْبِيرِ فِي التَّوَجُّهِ تَكْبِيرَةٌ وَاحِدَةٌ وَ ثَلَاثُ تَكْبِيرَاتٍ أَحْسَنُ وَ سَبْعٌ أَفْضَلُ .

From him, from his father, from Hammad Bin Isa, 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'.⁵⁶

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كُنْتَ إِمَامًا أَجْزَأُكَ تَكْبِيرَةٌ وَاحِدَةٌ لِأَنَّ مَعَكَ ذَا الْحَاجَةِ وَ الضَّعِيفَ وَ الْكَبِيرَ .

Muhammad Bin Ismail, from Al Fazl Bin ShAzān, from Hammad Bin Isa, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you are a prayer-leader, one exclamation of *Takbīr* would suffice you, because there would be with you ones with the need, and the weakness, and the old age'.⁵⁷

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

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

⁵⁴ Al Kafi V 3 – The Book of Salāt CH 20 H 1

⁵⁵ Al Kafi V 3 – The Book of Salāt CH 20 H 2

⁵⁶ Al Kafi V 3 – The Book of Salāt CH 20 H 3

⁵⁷ 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 *Salāts* are ninety five exclamations of *Takbīrs* – from these, the *Takbīrs* for the *Qunoot* are five’.⁵⁸

وَرَوَاهُ أَيْضاً عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ وَفَسَّرَهُنَّ فِي الظُّهْرِ إِحْدَى وَعَشْرِينَ تَكْبِيرَةً وَفِي الْعَصْرِ إِحْدَى وَعَشْرِينَ تَكْبِيرَةً وَفِي الْمَغْرِبِ سِتَّ عَشْرَةَ تَكْبِيرَةً وَفِي الْعِشَاءِ الْآخِرَةِ إِحْدَى وَعَشْرِينَ تَكْبِيرَةً وَفِي الْفَجْرِ إِحْدَى عَشْرَةَ تَكْبِيرَةً وَخَمْسَ تَكْبِيرَاتِ الْقُنُوتِ 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*’.⁵⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا افْتَتَحْتَ الصَّلَاةَ فَارْفَعْ كَفَيْكَ ثُمَّ اِسْطُهِمَا بَسْطاً ثُمَّ كَبِّرْ ثَلَاثَ تَكْبِيرَاتٍ ثُمَّ قُلِ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

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

(It 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}’.

ثُمَّ تَكْبِّرُ 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

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 to 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!’

ثُمَّ تَكْبِّرُ تَكْبِيرَتَيْنِ ثُمَّ تَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضَ 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

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’.

ثُمَّ تَعَوَّذُ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ اقْرَأْ فَاتِحَةَ الْكِتَابِ .

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^{la}, then recite the Opening of the Book (Chapter 1).⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَوْمًا يَا حَمَّادُ تُحْسِنُ أَنْ تُصَلِّيَ قَالَ فَقُلْتُ يَا سَيِّدِي أَنَا أَحْفَظُ كِتَابَ حَرِيْزٍ فِي الصَّلَاةِ فَقَالَ لَا عَلَيْكَ يَا حَمَّادُ فَمُ فَصَلِّ قَالَ فَقُمْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهًا إِلَى الْقِبْلَةِ فَأَسْتَفْتَحْتُ الصَّلَاةَ فَرَكِعْتُ وَ سَجَدْتُ فَقَالَ يَا حَمَّادُ لَا تُحْسِنُ أَنْ تُصَلِّيَ مَا أَقْبَحَ بِالرَّجُلِ مِنْكُمْ يَأْتِي عَلَيْهِ سِتُونَ سَنَةً أَوْ سَبْعُونَ سَنَةً فَلَا يُقِيمُ صَلَاةً وَاحِدَةً بِحُدُودِهَا تَامَةً

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 Hareyz (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’.

قَالَ حَمَّادٌ فَأَصَابَنِي فِي نَفْسِي الذُّلُّ فَقُلْتُ جُعِلْتُ فِدَاكَ فَعَلَّمَنِي الصَّلَاةَ فَقَامَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مُسْتَقْبِلَ الْقِبْلَةِ مُنْتَصِبًا فَأَرْسَلَ يَدَيْهِ جَمِيعًا عَلَى فَخْذَيْهِ فَذَمَّ أَصَابِعَهُ وَ قَرَّبَ بَيْنَ قَدَمَيْهِ حَتَّى كَانَ بَيْنَهُمَا قَدْرُ ثَلَاثِ أَصَابِعِ مُنْفَرَجَاتٍ وَ اسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعًا الْقِبْلَةَ أَمْ يَحْرَفُهُمَا عَنِ الْقِبْلَةِ وَ قَالَ بِخُشُوعِ اللَّهِ أَكْبَرُ

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!’

ثُمَّ قَرَأَ الْحَمْدَ بِنَزْوِيلٍ وَ قُلَّ هُوَ اللَّهُ أَحَدٌ ثُمَّ صَبَرَ هُنَيْئَةً بِقَدْرِ مَا يَتَنَفَّسُ وَ هُوَ قَائِمٌ ثُمَّ رَفَعَ يَدَيْهِ حِيَالًا وَجْهَهُ وَ قَالَ اللَّهُ أَكْبَرُ وَ هُوَ قَائِمٌ

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.

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 تَنْزَلْ لِاسْتِوَاءِ ظَهْرِهِ وَ مَدَّ عُنُقَهُ وَ غَمَضَ عَيْنَيْهِ ثُمَّ سَبَّحَ ثَلَاثًا بِنَزْوِيلٍ فَقَالَ

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

⁶⁰ Al Kafi V 3 – The Book of Salāt CH 20 H 7

'Glorious is my^{asws} Lord^{azwj} the Magnificent and by His^{azwj} Praise'.

ثُمَّ اسْتَوَى قَائِمًا فَلَمَّا اسْتَمَكَّنَ مِنَ الْقِيَامِ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ كَبَّرَ وَ هُوَ قَائِمٌ وَ رَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ

Then he^{asws} stood upright. So when he^{asws} was standing straight, he^{asws} said: 'Allah^{azwj} Hears the one who Praises Him^{azwj}'. Then he^{asws} exclaimed a *Takbīr* and he^{asws} was standing, and raised his^{asws} hands parallel to his^{asws} face.

ثُمَّ سَجَدَ وَ بَسَطَ كَفْيَهُ مَضْمُومَتِي الْأَصَابِعِ بَيْنَ يَدَيْ رُكْبَتَيْهِ حِيَالَ وَجْهِهِ فَقَالَ

Then he^{asws} performed *Sajdah* and extended his^{asws} neck and extended his^{asws} palms, the finger being closed in front of his^{asws} knees, parallel to his^{asws} face, and he^{asws} said:

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

'Glorious is my^{asws} Lord^{azwj}, the Exalted, and by His^{azwj} Praise'

ثَلَاثَ مَرَّاتٍ وَ لَمْ يَضَعْ شَيْئًا مِنْ جَسَدِهِ عَلَى شَيْءٍ مِنْهُ

– Three times, and did not place anything from his^{asws} body upon anything from it.

وَ سَجَدَ عَلَى ثَمَانِيَةِ أَعْظُمِ الْكَفَّيْنِ وَ الرُّكْبَتَيْنِ وَ أَنْامِلِ إِبْهَامِي الرَّجُلَيْنِ وَ الْجَبْهَةِ وَ الْأَنْفِ وَ قَالَ سَبْعَةٌ مِنْهَا فَرَضٌ يُسَجَدُ عَلَيْهَا وَ هِيَ الَّتِي ذَكَرَهَا اللَّهُ فِي كِتَابِهِ فَقَالَ وَ أَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تُدْعَوُا مَعَ اللَّهِ أَحَدًا وَ هِيَ الْجَبْهَةُ وَ الْكَفَّانِ وَ الرُّكْبَتَانِ وَ الْإِبْهَامَانِ وَ وَضَعَ الْأَنْفَ عَلَى الْأَرْضِ سُنَّةً

And he^{asws} 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 Allah^{azwj} has Mentioned in His^{azwj} Book, so He^{azwj} 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 جَالِسًا قَالَ

Then he^{asws} raised his^{asws} head from the *Sajdah*. So when he^{asws} sat up straight, said:

اللَّهُ أَكْبَرُ

'Allah^{azwj} is the Greatest!'

ثُمَّ قَعَدَ عَلَى فَخْذِهِ الْأَيْسَرِ وَ قَدَّ وَضَعَ ظَاهِرَ قَدَمِهِ الْأَيْمَنِ عَلَى بَطْنِ قَدَمِهِ الْأَيْسَرِ وَ قَالَ

Then he^{asws} sat upon his left thigh, and he^{asws} placed the back of his^{asws} right foot upon the inside of his^{asws} left foot, and said:

أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ

‘I^{asws} seek Forgiveness of Allah^{azwj}, my^{asws} Lord^{azwj}, and I^{asws} repent to Him^{azwj}’.

ثُمَّ كَبَّرَ وَ هُوَ جَالِسٌ وَ سَجَدَ السَّجْدَةَ الثَّانِيَةَ وَ قَالَ كَمَا قَالَ فِي الْأُولَى وَ لَمْ يَضَعْ شَيْئاً مِنْ بَدَنِهِ عَلَى شَيْءٍ مِنْهُ فِي رُكُوعٍ وَ لَا سُجُودٍ وَ كَانَ مُجْتَحِئاً وَ لَمْ يَضَعْ ذِرَاعِيهِ عَلَى الْأَرْضِ

Then he^{asws} exclaimed *Takbīr* 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.

فَصَلَّى رُكْعَتَيْنِ عَلَى هَذَا وَ يَدَاهُ مَضْمُومَتَا الْأَصَابِعِ وَ هُوَ جَالِسٌ فِي التَّشَهُدِ فَلَمَّا فَرَغَ مِنَ التَّشَهُدِ سَلَّمَ فَقَالَ يَا حَمَّادُ هَكَذَا صَلَّ .

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

باب قِرَاءَةِ الْقُرْآنِ

Chapter 21 – Recitation of the Quran

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عِيْسَى عَنْ يُونُسَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا قُمْتُ لِلصَّلَاةِ أَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي فَاتِحَةِ الْقُرْآنِ قَالَ نَعَمْ قُلْتُ فَإِذَا قَرَأْتُ فَاتِحَةَ الْقُرْآنِ أَقْرَأُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مَعَ السُّورَةِ قَالَ نَعَمْ .

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

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

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^{asws} own handwriting: 'Repeat it twice notwithstanding his nose (pride)' - meaning the Abbaside'.⁶³

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحَسَنِ بْنِ عَلِيٍّ عَنْ عَبْدِ بْنِ يَعْقُوبَ عَنْ عَمْرِو بْنِ مُصْعَبٍ عَنْ فُرَاتِ بْنِ أَحْنَفَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ أَوَّلُ كُلِّ كِتَابٍ نَزَلَ مِنَ السَّمَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَإِذَا قَرَأْتَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَلَا تُبَالِي أَلَّا تَسْتَعِيدَ وَإِذَا قَرَأْتَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سَتَرْتُكَ فِيمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ .

Muhammad Bin Yahya, from Ali Bin Al Hassan Bin Ali, from Abbad Bin Yaquob, from Amro Bin Musa'ab, from Furat Bin Ahnaf,

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

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي أَيُّوبَ الْخَزَّازِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْقِرَاءَةُ فِي الصَّلَاةِ فِيهَا شَيْءٌ مَوْقُوتٌ قَالَ لَا إِلَّا الْجُمُعَةُ تَقْرَأُ فِيهَا الْجُمُعَةُ وَالْمُنَافِقِينَ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abu Ayoub Al Khazzaz, from Muhammad Bin Muslim who said,

'I said to Abu Abdullah^{asws}, 'The recitation in the *Salāt*, is there something fixed therein?' He^{asws} said: 'No, except for the Friday *Salāt*. You should recite during it, the (Surah) Jumma (Chapter 62) and the (Surah) Munafiqeen (Chapter 63)'.⁶⁵

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا كُنْتَ خَلْفَ إِمَامٍ فَقَرَأَ الْحَمْدَ وَفَرَعَ مِنْ قِرَائَتِهَا فَقُلْ أَنْتَ .

Ali, from his father, from Abdullah Bin Al Mugheira, from Jameel,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you are behind a prayer-leader, so he recites Al-Hamd (Chapter 1) from its recitations, so say,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ لَا تَقُلْ آمِينَ

'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds', but you should not say, 'Ameen'.⁶⁶

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

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

⁶³ Al Kafi V 3 – The Book of Salāt CH 21 H 2

⁶⁴ Al Kafi V 3 – The Book of Salāt CH 21 H 3

⁶⁵ Al Kafi V 3 – The Book of Salāt CH 21 H 4

⁶⁶ Al Kafi 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'.⁶⁷

أَبُو دَاوُدَ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ ابْنِ مُسْكَانَ عَنْ حَسَنِ الصَّقِيلِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَوْ يُجْزَى عَنِّي أَنْ أَقْرَأَ فِي الْفَرِيضَةِ فَاتِحَةَ الْكِتَابِ وَحَدَّهَا إِذَا كُنْتُ مُسْتَعْجِلًا أَوْ أَعْجَلَنِي شَيْءٌ فَقَالَ لَا بَأْسَ .

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'.⁶⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّى بِنَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الْمَغْرِبَ فَقَرَأَ بِالْمُعَوَّدَتَيْنِ فِي الرَّكَعَتَيْنِ .

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 *Mawazatayn* (Chapters 113 & 114) during the two *Rak'at* (*Rak'ats*).⁶⁹

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

Ali 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'.⁷⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ ابْنِ بُكَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِنَّمَا يُكْرَهُ أَنْ يُجْمَعَ بَيْنَ السُّورَتَيْنِ فِي الْفَرِيضَةِ فَأَمَّا النَّافِلَةُ فَلَا بَأْسَ .

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'.⁷¹

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

Muhammad Bin Yahya, by a chain of his,

⁶⁷ Al Kafi V 3 – The Book of *Salāt* CH 21 H 6

⁶⁸ Al Kafi V 3 – The Book of *Salāt* CH 21 H 7

⁶⁹ Al Kafi V 3 – The Book of *Salāt* CH 21 H 8

⁷⁰ Al Kafi V 3 – The Book of *Salāt* CH 21 H 9

⁷¹ Al Kafi V 3 – The Book of *Salāt* CH 21 H 10

(It has been narrated) from Abu Abdullah^{asws} having said: 'it is disliked if one were to recite 'Say He^{azwj} Allah^{azwj} is One' (Chapter 112) in one breath'.⁷²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ مَنْصُورِ بْنِ حَازِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) لَا تُقْرَأُ فِي الْمَكْتُوبَةِ بِأَقْلٍ مِنْ سُورَةٍ وَلَا بِأَكْثَرٍ .

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

'Abu Abdullah^{asws} said: 'You should neither recite in an obligatory (*Salāt*) with less than one Chapter, nor with more'.⁷³

أَبُو دَاوُدَ عَنْ عَلِيِّ بْنِ مَهْزِيَّارَ بِإِسْنَادِهِ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ صَلَاةَ الْأَوَائِبِينَ الْخَمْسُونَ كُلَّهَا بِقُلِّ هُوَ اللَّهُ أَحَدٌ .

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

'I heard Abu Abdullah^{asws} saying: 'The *Salāts* of the repentant are fifty, all of them being with 'Say He^{azwj} Allah^{azwj} is One' (Chapter 112)'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمُكْفُوفِ قَالَ سَأَلَ رَجُلٌ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ أَنَا حَاضِرٌ كَمْ يُقْرَأُ فِي الرُّوَالِ فَقَالَ ثَمَانِينَ آيَةً فَخَرَجَ الرَّجُلُ فَقَالَ يَا أَبَا هَارُونَ هَلْ رَأَيْتَ شَيْخًا أَعْجَبَ مِنْ هَذَا الَّذِي سَأَلَنِي عَنْ شَيْءٍ فَأَخْبَرْتُهُ وَ لَمْ يَسْأَلْنِي عَنْ تَفْسِيرِهِ هَذَا الَّذِي يَزْعُمُ أَهْلُ الْعِرَاقِ أَنَّهُ عَاقَلُهُمْ يَا أَبَا هَارُونَ إِنَّ الْحَمْدَ سَبْعُ آيَاتٍ وَ قُلُّ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ آيَاتٍ فَهَذِهِ عَشْرُ آيَاتٍ وَ الرُّوَالُ ثَمَانُ رَكَعَاتٍ فَهَذِهِ ثَمَانُونَ آيَةً .

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^{asws} and I was present, 'How much should one recite during the midday?' So he^{asws} said: 'Eighty Verses'. So the man went out, and he^{asws} said: 'O Abu Haroun! Have you ever seen a Sheykh more strange than this one who asked me^{asws} about something, so I^{asws} informed him, and he did not ask me^{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^{azwj} Allah^{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'.⁷⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ هَلْ يُقْرَأُ الرَّجُلُ فِي صَلَاتِهِ وَ تَوْبُهُ عَلَى فِيهِ قَالَ لَا بَأْسَ بِذَلِكَ إِذَا أَسْمَعَ أذُنَيْهِ الْهَمَّهُمَةَ .

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

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws}, 'Should the man recite during his^{asws} *Salāt* and his clothes are upon his mouth?' He^{asws} said: 'There is no problem with that, when his ears can hear his own humming'.⁷⁶

⁷² Al Kafi V 3 – The Book of Salāt CH 21 H 11

⁷³ Al Kafi V 3 – The Book of Salāt CH 21 H 12

⁷⁴ Al Kafi V 3 – The Book of Salāt CH 21 H 13

⁷⁵ Al Kafi V 3 – The Book of Salāt CH 21 H 14

⁷⁶ Al Kafi V 3 – The Book of Salāt CH 21 H 15

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ عَنْ ذَكَرَهُ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يُجْزِيكَ مِنَ الْفِرَاءَةِ مَعَهُمْ مِثْلَ حَدِيثِ النَّفْسِ .

Ahmad Bin Idrees, 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

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ تَلْيِيَةُ الْأَخْرَسِ وَ تَشَهُدُهُ وَ قِرَاءَتُهُ لِلْقُرْآنِ فِي الصَّلَاةِ تَحْرِيكُ لِسَانِهِ وَ إِشَارَتُهُ بِأَصْبَعِهِ .

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

(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

وَ عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنِ عَمْرِو بْنِ سَعِيدِ الْمَدَائِنِيِّ عَنِ مُصَدِّقِ بْنِ صَدَقَةَ عَنِ عَمَّارِ بْنِ مُوسَى عَنِ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَنَّهُ قَالَ فِي الرَّجُلِ يَنْسَى حَرْفًا مِنَ الْقُرْآنِ فَيَذْكُرُ وَ هُوَ رَاكِعٌ هَلْ يَجُوزُ لَهُ أَنْ يَقْرَأَ فِي الرُّكُوعِ قَالَ لَا وَ لَكِنْ إِذَا سَجَدَ فَلْيَقْرَأْ .

And from him, from Muhammad Bin Ahmad, from Ahmad Bin Al Hassan Bin Ali Bin Fazzal, from Amro Bin Saeed Al Dainy, 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

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ سَوْسٍ عَنْ مُحَمَّدِ بْنِ زَاوِيَةَ عَنْ أَبِي عَلِيٍّ بْنِ رَاشِدٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ (عليه السلام) جُعِلَتْ فِدَاكَ إِنَّكَ كَتَبْتَ إِلَى مُحَمَّدِ بْنِ الْفَرَجِ تَعَلَّمَهُ أَنْ أَفْضَلَ مَا تَقْرَأُ فِي الْفَرَائِضِ بَ إِنَّا أَنْزَلْنَاهُ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّ صَدْرِي لَيَضِيقُ بِقِرَاءَتِهِمَا فِي الْفَجْرِ فَقَالَ (عليه السلام) لَا يَضِيقُ صَدْرُكَ بِهِمَا فَإِنَّ الْفَضْلَ وَ اللَّهُ 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’.⁸⁰

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ (عليه السلام) أَيَّامًا فَكَانَ إِذَا كَانَتْ صَلَاةٌ لَا يُجْهَرُ فِيهَا جَهْرَ بِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ كَانَ يَجْهَرُ فِي السُّورَتَيْنِ جَمِيعًا .

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 Muhmmad, 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^{azwj} the Beneficent, the Merciful'; and he^{asws} used to recite loudly during both the two Chapters'.⁸¹

وَعَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ لَا تَجْهَرُ بِصَلَاتِكَ وَ لَا تُخَافِتُ بِهَا قَالَ الْمُخَافِتَةُ مَا دُونَ سَمْعِكَ وَ الْجَهْرُ أَنْ تَرْفَعَ صَوْتَكَ شَدِيدًا .

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'.⁸²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةَ قَالَ حَدَّثَنِي مُعَاذُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ لَا تَدْعُ أَنْ تَقْرَأَ بِقُلِّ هُوَ اللَّهُ أَحَدٌ وَ قُلِّ يَا أَيُّهَا الْكَافِرُونَ فِي سَبْعِ مَوَاطِنَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ وَ رَكْعَتِي الزَّوَالِ وَ رَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَ رَكْعَتَيْنِ مِنْ أَوَّلِ صَلَاةِ اللَّيْلِ وَ رَكْعَتِي الْإِحْرَامِ وَ الْفَجْرِ إِذَا أَصْبَحْتَ بِهَا وَ رَكْعَتِي الطَّوَافِ .

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)'.⁸³

وَ فِي رِوَايَةٍ أُخْرَى أَنَّهُ يُبْدَأُ فِي هَذَا كُلِّهِ بِ قُلِّ هُوَ اللَّهُ أَحَدٌ وَ فِي الرَّكْعَةِ الثَّانِيَةِ بِ قُلِّ يَا أَيُّهَا الْكَافِرُونَ إِلَّا فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ فَإِنَّهُ يُبْدَأُ بِ قُلِّ يَا أَيُّهَا الْكَافِرُونَ ثُمَّ يُقْرَأُ فِي الرَّكْعَةِ الثَّانِيَةِ بِ قُلِّ هُوَ اللَّهُ أَحَدٌ .

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)'.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سُئِلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يَوْمَ الْقَوْمِ فَيَغْلُطُ قَالَ يَفْتَحُ عَلَيْهِ مَنْ خَلْفَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Al A'ala Bin Razeyn, from Muhammad Bin Muslim who said,

⁸¹ Al Kafi V 3 – The Book of *Salāt* CH 21 H 20

⁸² Al Kafi V 3 – The Book of *Salāt* CH 21 H 21

⁸³ Al Kafi V 3 – The Book of *Salāt* CH 21 H 22

'Abu Abdullah^{asws} was asked about the man leading the people in *Salāt*, so he commits a mistake'. He^{asws} said: 'He would correct him, the one behind him'.⁸⁴

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

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

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man who is praying *Salāt* in a place, then he intends to move forward'. He^{asws} said: 'He should pause from the recitation during his walking until he goes forwards to the place which he intended to, then he should recite'.⁸⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ عَمْرِو بْنِ أَبِي نَصْرٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) الرَّجُلُ يَقُومُ فِي الصَّلَاةِ فَيُرِيدُ أَنْ يَقْرَأَ سُورَةَ فَيَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ فَقَالَ يَرْجِعُ مِنْ كُلِّ سُورَةٍ إِلَّا مِنْ قُلْ هُوَ اللَّهُ أَحَدٌ وَ مِنْ قُلْ يَا أَيُّهَا الْكَافِرُونَ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Amro Bin Abu Nazr who said,

'I said to Abu Abdullah^{asws}, 'The man is standing during the *Salāt*, and he intends to recite a Chapter, so he recites 'Say He^{azwj} Allah^{azwj} is One' (Chapter 112) and 'Say: O you Infidels!' (Chapter 109)'. So he^{asws} said: 'He can return from every Chapter except from 'Say He^{azwj} Allah^{azwj} is One' (Chapter 112) and 'Say: O you Infidels!' (Chapter 109)'.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ دَاوُدَ بْنِ فَرْقِدٍ عَنْ صَابِرِ مَوْلَى بَسَّامٍ قَالَ أَمَّا أَبُو عَبْدِ اللَّهِ فِي الصَّلَاةِ الْمَعْرَبِ فَقَرَأَ الْمُعَوِّذَيْنِ ثُمَّ قَالَ هُمَا مِنَ الْقُرْآنِ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Sayf Bin Aameyra, from Dawood Bin Farqad, from Sabir, a slave of Saam who said,

'Abu Abdullah^{asws} led us in the Maghrib *Salāt*, and he^{asws} recited *Al-Mawazatayn* (Chapters 113 & 114), then said: 'These are both from the Quran'.⁸⁷

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

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{asws}, 'Is it upon the prayer leader that the ones behind him should hear, even though they may be numerous?' So he^{asws} said: 'Let him recite a

⁸⁴ Al Kafi V 3 – The Book of *Salāt* CH 21 H 23

⁸⁵ Al Kafi V 3 – The Book of *Salāt* CH 21 H 24

⁸⁶ Al Kafi V 3 – The Book of *Salāt* CH 21 H 25

⁸⁷ Al Kafi V 3 – The Book of *Salāt* CH 21 H 26

moderate recitation. The Blessed and High is Sayin [17:110] and do not utter your Prayer loudly nor be silent with it, and seek a way between that'.⁸⁸

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

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

'I asked him^{asws} about the one who does not recite the Opening of the Book (Chapter 1) in his *Salāt*. He^{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^{asws}, when he was fearful or in haste, should he recite with one Chapter or Opening of the Book (Chapter 1)?' He^{asws} said: 'Opening of the Book (Chapter 1)'.⁸⁹

بَابُ عَزَائِمِ السُّجُودِ

Chapter 22 – The determined Verses of Sujūd (plural of Sajdah)

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا قَرَأْتَ شَيْئًا مِنَ الْعَزَائِمِ الَّتِي يُسَجَّدُ فِيهَا فَلَا تُكَبِّرُ قَبْلَ سُجُودِكَ وَ لَكِنْ تُكَبِّرُ حِينَ تَرْفَعُ رَأْسَكَ وَالْعَزَائِمُ أَرْبَعُ حَمِ السَّجْدَةِ وَ تَنْزِيلِ وَ النَّجْمِ وَ أَقْرَأُ بِاسْمِ رَبِّكَ .

A group, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you recite anything from the determined (Verses) in which there is a *Sajdah*, so do not exclaim *Takbīr* before your *Sajdah*, but, exclaim *Takbīr* when you raise your head; and the determined Verses of *Sajdah* are four – Ha Meem *Sajdah* (Chapter 32:15), and Tanzeel (Chapter 41:38), and Al-Najm (Chapter 53:62), and Iqra Bi Ism Rabbik (Chapter 96:19)'.⁹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ إِذَا قُرِئَ شَيْءٌ مِنَ الْعَزَائِمِ الْأَرْبَعِ فَسَمِعْتَهَا فَاسْجُدْ وَ إِنْ كُنْتَ عَلَى غَيْرِ وُضُوءٍ وَ إِنْ كُنْتَ جُنْبًا وَ إِنْ كَانَتْ الْمَرْأَةُ لَا تُصَلِّي وَ سَائِرِ الْقُرْآنِ أَنْتَ فِيهِ بِالْخِيَارِ إِنْ شِئْتَ سَجَدْتَ وَ إِنْ شِئْتَ لَمْ تَسْجُدْ .

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 who said,

'He^{asws} said: 'When something from the four determined Verses (32:15, or 41:38, or 53:62 or 96:19) is recited, so perform *Sajdah*, and even though you might be without an ablution, and even if you were with a sexual impurity, and even if you were a woman not praying *Salāt* (due to menstruation etc.); and the rest of the Quran, you

⁸⁸ Al Kafi V 3 – The Book of Salāt CH 21 H 27

⁸⁹ Al Kafi V 3 – The Book of Salāt CH 21 H 28

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*.⁹¹

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

Ali Bin Ibrahim, from Muhammad Bin Isa Bin Ubeyd, from Yunus Bin Abdul Rahman, from Abdullah Bin Sinan who said,

'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) listen 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'.⁹²

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

Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer,

(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)'.⁹³

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

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

(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*'.⁹⁴

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Al Qasim Bi Urwa, from Ibn Bukeyr, from Zurara,

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

بَابُ الْقِرَاءَةِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ وَالتَّسْبِيحِ فِيهِمَا

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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمَزَةَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الْقِرَاءَةِ خَلْفَ الْإِمَامِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فَقَالَ الْإِمَامُ يَقْرَأُ فَاتِحَةَ الْكِتَابِ وَمَنْ خَلَفَهُ يُسَبِّحُ فَإِذَا كُنْتَ وَحْدَكَ فَاقْرَأْ فِيهِمَا وَإِنْ شِئْتَ فَسَبِّحْ .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Nazar Bin Suweyd, 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 إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَا يَجْزِي مِنْ الْقَوْلِ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ قَالَ أَنْ تَقُولَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ نُكْبِرُ وَ تَرْكَعُ .

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

بَابُ الرُّكُوعِ وَ مَا يُقَالُ فِيهِ مِنَ التَّسْبِيحِ وَ الدُّعَاءِ فِيهِ وَ إِذَا رَفَعَ الرَّأْسَ مِنْهُ

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 يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ عَنْ حَرِيْزِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَرَدْتَ أَنْ تَرْكَعَ فَقُلْ وَ أَنْتَ مُنْتَصِبٌ اللَّهُ أَكْبَرُ ثُمَّ ارْكَعْ وَ قُلِ اللَّهُمَّ لَكَ رَكَعْتُ وَ لَكَ أَسْلَمْتُ وَ بِكَ أَمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي خَشَعْتُ لَكَ قَلْبِي وَ سَمِعِي وَ بَصَرِي وَ شَعْرِي وَ بَشَرِي وَ لَحْمِي وَ دَمِي وَ مَخِي وَ عِظَامِي وَ عَصَبِي وَ مَا أَقْلَنَّهُ قَدَمَايَ غَيْرَ مُسْتَنْكِبٍ وَ لَا مُسْتَكْبِرٍ وَ لَا مُسْتَحْسِرٍ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فِي تَرْتِيلٍ

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^{asws} having said: 'When you intend to perform *Rukū*, so say while you are upright, 'Allah^{azwj} is the Greatest!' Then performing *Rukū* and say, 'O Allah^{azwj}! To You^{azwj} I go in *Rukū*, and to You^{azwj} I submit, and in You^{azwj} I believe, and upon You^{azwj} I rely, and You^{azwj} are my Lord^{azwj}. Humble to You^{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^{azwj} the Magnificent, and by His^{azwj} Praise' – three times with clarity.

وَصَفُّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرٍ وَ تُمَكِّنُ رِاحَتَيْكَ مِنْ رُكُوبَتِكَ وَ تَضَعُ يَدَكَ الْيُمْنَى عَلَى رُكْبَتِكَ الْيُمْنَى قَبْلَ الْيُسْرَى وَ بَلِّغْ بِأَطْرَافِ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ وَ فَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ وَ أَقِمْ صُلْبَكَ وَ مَدِّ عُنُقَكَ وَ لِيَكُنْ تَطْرُقُ بَيْنَ قَدَمَيْكَ تَمَّ قُلْ سَمِعَ اللهُ لِمَنْ حَمِدَهُ وَ أَنْتَ مُنْتَصِبٌ قَائِمٌ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَهْلَ الْجَبْرُوتِ وَ الْكِبْرِيَاءِ وَ الْعِظَمَةِ لِلَّهِ رَبِّ الْعَالَمِينَ

And line up your feet in your *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^{azwj} Hears the one who Praises him', and you are standing straight. The Praise is for Allah^{azwj} Lord^{azwj} of the worlds, the rightful with Compulsion, and the Greatness and the Magnificence is for Allah^{azwj}, Lord^{azwj} of the worlds'.

تَجَهَّرُ بِهَا صَوْتَكَ ثُمَّ تَرْفَعُ يَدَيْكَ بِالتَّكْبِيرِ وَ تَخْرُ سَاجِدًا .

Raise your voice with it, then raise your hand with the exclamation of *Takbīr*, and fall down perform *Sajdah*'.⁹⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَقُلْتُ مَا يَقُولُ الرَّجُلُ خَلْفَ الْإِمَامِ إِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ قَالَ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ يَخْفِضُ مِنْ صَوْتِهِ .

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

'I asked Abu Abdullah^{asws}, so I said, 'What should the man be saying behind the prayer leader when he says, 'Allah^{azwj} Hears the one who praises Him^{azwj}?'. He^{asws} said: 'He should be saying, 'The Praise is for Allah^{azwj}, Lord^{azwj} of the worlds', and he should lower his voice'.⁹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِذَا أَرَدْتَ أَنْ تَرْكَعَ وَ تَسْجُدَ فَارْفَعْ يَدَيْكَ وَ كَبِّرْ ثُمَّ ارْكَعْ وَ اسْجُدْ .

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

⁹⁸ Al Kafi V 3 – The Book of Salāt CH 24 H 1

⁹⁹ Al Kafi V 3 – The Book of Salāt CH 24 H 2

'Abu Ja'far^{asws} said: 'When you intend to go into *Rukū* and perform *Sajdah*, so raise your hands and exclaim *Takbīr*, then go into *Rukū* and perform *Sajdah*'.¹⁰⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي الْمُغْرَاءِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) مَنْ لَمْ يُقِمَّ صَلَاتَهُ فِي الصَّلَاةِ فَلَا صَلَاةَ لَهُ .

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'.¹⁰¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيحٍ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) يَرْكَعُ رُكُوعًا أَخْفَضَ مِنْ رُكُوعِ كُلِّ مَنْ رَأَيْتُهُ يَرْكَعُ وَكَانَ إِذَا رَكَعَ جَنَحَ بِيَدَيْهِ .

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 *Rukū* with a bow lower than the bowing of every one I ever saw performing *Rukū*, and it was so that whenever he^{asws} performing *Rukū*, formed wings by his^{asws} hands (spreading them)'.¹⁰²

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ رَجُلٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ فَأَقِمَّ صَلَاتَكَ فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَا يُقِيمُ صَلَاتَهُ .

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 *Rukū*, so straighten your back, for there is no *Salāt* for the one who does not straighten his back'.¹⁰³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ السُّنْدِيِّ بْنِ الرَّبِيعِ عَنْ سَعِيدِ بْنِ جَنَاحٍ قَالَ كُنْتُ عِنْدَ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) فِي مَنْزِلِهِ بِالْمَدِينَةِ فَقَالَ مُبْتَدِئًا مَنْ أَنْتُمْ رُكُوعَهُ لَمْ تَدْخُلْهُ وَحَشَةُ فِي الْقَبْرِ .

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 *Rukū*, loneliness would not enter into him in the grave'.¹⁰⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ حَمَادٍ عَنْ هِشَامٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يُجْزِي عَنِّي أَنْ أَقُولَ مَكَانَ التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ قَالَ نَعَمْ .

¹⁰⁰ Al Kafi V 3 – The Book of Salāt CH 24 H 3

¹⁰¹ Al Kafi V 3 – The Book of Salāt CH 24 H 4

¹⁰² Al Kafi V 3 – The Book of Salāt CH 24 H 5

¹⁰³ Al Kafi V 3 – The Book of Salāt CH 24 H 6

¹⁰⁴ 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^{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^{azwj} and Allah^{azwj} is the Greatest?' He^{asws} said: 'Yes'.¹⁰⁵

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ بَزِيدَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَلِيِّ بْنِ عُقْبَةَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) بِالْمَدِينَةِ وَأَنَا أَصَلِّي وَأَنْكَسُ بِرَأْسِي وَأَتَمَدَّدُ فِي رُكُوعِي فَأَرْسَلَ إِلَيَّ لَا تَفْعَلْ .

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

'Abu Al-Hassan^{asws} saw me in Al-Medina and I was praying *Salāt*, and I bent my head and I extended in my *Rukū* (bowing), so he^{asws} sent a message to me: 'Do not do it'.¹⁰⁶

باب السُّجُودِ وَالتَّسْبِيحِ وَالدُّعَاءِ فِيهِ فِي الْفَرَائِضِ وَالنَّوَافِلِ وَمَا 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*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا سَجَدْتَ فَكَبِّرْ وَقُلِ اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَ لَكَ أَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ رَبِّي سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَ شَقَّ سَمْعَهُ وَ بَصَرَهُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ تَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ

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

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

ثُمَّ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ فَقُلْ بَيْنَ السَّجْدَتَيْنِ اللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اجْرِنِي وَ ادْفَعْ عَنِّي إِنِّي لِمَا أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ .

Then say, Glorious is my Lord^{azwj} the Exalted and by His^{azwj} Praise' – three times. So when you raise your head, say in between the two *Sajdah*, 'O Allah^{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^{azwj}, Lord^{azwj} of the worlds'.¹⁰⁷

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ حَفْصِ الْأَعْوَرِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ عَلِيٌّ (صَلَوَاتُ اللَّهِ عَلَيْهِ) إِذَا سَجَدَ يَتَخَوَّى كَمَا يَتَخَوَّى الْبَعِيرُ الضَّامِرُ يَعْنِي بُرُوكَهُ .

¹⁰⁵ Al Kafi V 3 – The Book of Salāt CH 24 H 8

¹⁰⁶ Al Kafi V 3 – The Book of Salāt CH 24 H 9

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,

(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

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِذَا سَجَدَ يُحْرِكُ ثَلَاثَ أَصَابِعٍ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِيكًا خَفِيفًا كَأَنَّهُ يُعَدُّ التَّسْبِيحَ ثُمَّ رَفَعَ رَأْسَهُ .

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ الْحَسَنِ بْنِ مَخْبُوبٍ عَنْ أَبِي جَعْفَرٍ الْأَحْوَلِ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَقُولُ وَ هُوَ سَاجِدٌ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ إِلَّا بَدَأْتَ سَيِّئَاتِي حَسَنَاتٍ وَ حَاسِبْتَنِي حِسَابًا يَسِيرًا

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'.

ثُمَّ قَالَ فِي الثَّانِيَةِ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ إِلَّا كَفَيْتَنِي مَوْنَةَ الدُّنْيَا وَ كُلَّ هَوْلٍ دُونَ الْجَنَّةِ

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'.

وَ قَالَ فِي الثَّالِثَةِ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ لَمَّا غَفَرْتَ لِي الْكَثِيرَ مِنَ الذُّنُوبِ وَ الْقَلِيلَ وَ قَبِلْتَ مِنِّي عَمَلِي الْيَسِيرَ

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'.

ثُمَّ قَالَ فِي الرَّابِعَةِ أَسْأَلُكَ بِحَقِّ حَبِيبِكَ مُحَمَّدٍ لَمَّا أَدْخَلْتَنِي الْجَنَّةَ وَ جَعَلْتَنِي مِنْ سُكَّانِهَا وَ لَمَّا نَجَّيْتَنِي مِنْ سَفَعَاتِ النَّارِ بِرَحْمَتِكَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ .

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,

¹⁰⁸ Al Kafi V 3 – The Book of Salāt CH 25 H 2

¹⁰⁹ Al Kafi V 3 – The Book of Salāt CH 25 H 3

and Rescue my (Shias) from the blasts of the Fire by Your^{azwj} Mercy. And Blessings of Allah^{azwj} be upon Muhammad^{saww} and his^{saww} Progeny^{asws}.¹¹⁰

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُؤَيْدٍ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَذْكُرُ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَهُوَ فِي الصَّلَاةِ الْمَكْتُوبَةِ إِمَّا رَاكِعًا وَ إِمَّا سَاجِدًا فَيُصَلِّي عَلَيْهِ وَ هُوَ عَلَى تِلْكَ الْحَالِ فَقَالَ نَعَمْ إِنَّ الصَّلَاةَ عَلَى نَبِيِّ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) كَهَيْئَةِ التَّكْبِيرِ وَ النَّسْبِ 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 upon him^{saww} and he is upon that state'. So he^{asws} said: 'Yes. The sending of Blessings 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}'.¹¹¹

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ فَضَالَةَ عَنِ أَبَانَ عَنِ عَبْدِ الرَّحْمَنِ بْنِ سَيَّابَةَ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَدْعُو وَ أَنَا سَاجِدٌ فَقَالَ نَعَمْ فَادْعُ لِلدُّنْيَا وَ الْآخِرَةِ فَإِنَّهُ رَبُّ الدُّنْيَا وَ الْآخِرَةِ .

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

'I said to Abu Abdullah^{asws}, 'Can I supplicate while I am in a *Sajdah*?' So he^{asws} said: 'Yes, supplicate for the world and the Hereafter, for He^{azwj} is the Lord^{azwj} of the world and the Hereafter'.¹¹²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ جَمِيلِ بْنِ دَرَّاجٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ إِذَا دَعَا رَبَّهُ وَ هُوَ سَاجِدٌ فَأَيُّ شَيْءٍ نَقُولُ إِذَا سَجَدْتَ قُلْتُ عَلَّمَنِي جُعِلْتُ فِدَاكَ مَا أَقُولُ قَالَ قُلْ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The closest of what the servant can happen to be to his Lord^{azwj} is when he supplicates to his Lord^{azwj} 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 you^{asws}!' He^{asws} said: 'Say,

يَا رَبِّ الْأَرْبَابِ وَ يَا مَلِكَ الْمُلُوكِ وَ يَا سَيِّدَ السَّادَاتِ وَ يَا جَبَّارَ الْجَبَابِرَةِ وَ يَا إِلَهَ الْأَلِهَةِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي كَذَا وَ كَذَا

'O Lord^{azwj} 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 Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, 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

ثُمَّ قُلْ فَإِنِّي عَبْدُكَ نَاصِيَتِي فِي قَبْضَتِكَ ثُمَّ ادْعُ بِمَا شِئْتَ وَ اسْأَلْهُ فَإِنَّهُ جَوَادٌ وَ لَا يَتَعَاظَمُهُ شَيْءٌ .

Then say, 'I am Your^{azwj} servant, my forelock being in Your^{azwj} Grip'. Then supplicate with whatever you so desire to, and ask Him^{azwj}, for He^{azwj} is the most Benevolent. Nothing is too big for Him^{azwj}.¹¹³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ صَلَّى بِنَا أَبُو بَصِيرٍ فِي طَرِيقِ مَكَّةَ فَقَالَ وَ هُوَ سَاجِدٌ وَ قَدْ كَانَتْ ضَلَّتْ نَاقَهُ لِجَمَالِهِمْ اللَّهُمَّ رُدَّ عَلَيَّ قُلَانِ نَاقَتَهُ

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^{azwj}! Return to so and so, his camel'.

قَالَ مُحَمَّدٌ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَخْبَرْتُهُ قَالَ وَ فَعَلَ قُلْتُ نَعَمْ قَالَ وَ فَعَلَ قُلْتُ نَعَمْ قَالَ فَسَكَتَ قُلْتُ فَأَعِيدُ الصَّلَاةَ قَالَ لَا .

Muhammad (the narrator) said, 'So I went over to Abu Abdullah^{asws} and informed him^{asws}. He^{asws} said: 'And he did so?' I said, 'Yes'. So he^{asws} remained silent. I said, 'So, should he repeat the *Salāt*?' He^{asws} said: 'No'.¹¹⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنِّي كُنْتُ أَمْهَدُ لِأَبِي فِرَاشِهِ فَأَنْتَظِرُهُ حَتَّى يَأْتِيَ فَإِذَا أَوَى إِلَى فِرَاشِهِ وَ نَامَ قُمْتُ إِلَى فِرَاشِي وَ إِنَّهُ أَبْطَأَ عَلَيَّ ذَاتَ لَيْلَةٍ فَأَتَيْتُ الْمَسْجِدَ فِي طَلَبِهِ وَ ذَلِكَ بَعْدَ مَا هَدَأَ النَّاسُ

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

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

فَإِذَا هُوَ فِي الْمَسْجِدِ سَاجِدٌ وَ لَيْسَ فِي الْمَسْجِدِ غَيْرُهُ فَسَمِعْتُ حَبِينَهُ وَ هُوَ يَقُولُ سُبْحَانَكَ اللَّهُمَّ أَنْتَ رَبِّي حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُدًا وَ رِقًا اللَّهُمَّ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِفْهُ لِي اللَّهُمَّ قِنِي عَذَابَكَ يَوْمَ تَبْعَثُ عِبَادَكَ وَ تُنَبِّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ .

So there he^{asws} was in the Masjid, prostrating, and there was no one in the Masjid apart from him^{asws}, and I^{asws} heard his^{asws} yearning and he^{asws} was saying: 'O Allah^{azwj}! You^{azwj} are my Lord^{azwj}, truly, truly. I^{asws} am prostrating to You^{azwj}, O Lord^{azwj}, as a servant and a slave. O Allah^{azwj}! My^{asws} deeds are weak, so Increase these for me^{asws}. O Allah^{azwj}! Save me^{asws} (my^{asws} Shias) from Your^{azwj} Punishment on the Day You^{azwj} will be Resurrecting Your^{azwj} servants, and Turn towards me (with Mercy) for You^{azwj} are the Oft-Turning, Merciful'.¹¹⁵

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

¹¹⁵ Al Kafi V 3 – The Book of Salāt CH 25 H 9

أَحْمَدُ عَنِ ابْنِ مَحْبُوبٍ عَنْ أَبِي جَرِيرِ الرَّوَاسِيِّ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عليه السلام) وَ هُوَ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ يُرَدِّدُهَا .

Ahmad, from Ibn Mahboub, from Abu Jareer Al Rawwasy who said,

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

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ عَنْ تَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ هِلَالٍ قَالَ شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) تَفَرُّقَ أَمْوَالِنَا وَ مَا دَخَلَ عَلَيْنَا فَقَالَ عَلَيْنِكَ بِالْأَدْعَاءِ وَ أَنْتَ سَاجِدٌ فَإِنَّ أَقْرَبَ مَا يَكُونُ الْعَبْدُ إِلَى اللَّهِ وَ هُوَ سَاجِدٌ

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^{asws} of the separation of our wealth and what had entered upon us (as a result of it)'. So he^{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^{azwj} is when he is prostrating'.

قَالَ قُلْتُ فَأَدْعُو فِي الْقَرِيضَةِ وَ أَسْمِي حَاجَتِي فَقَالَ نَعَمْ قَدْ فَعَلَ ذَلِكَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَدَعَا عَلَى قَوْمٍ بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ وَ فَعَلَهُ عَلِيٌّ (عليه السلام) بَعْدَهُ .

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

جَمَاعَةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ رَسُولُ اللَّهِ (صلى الله عليه وآله) عِنْدَ عَائِشَةَ ذَاتَ لَيْلَةٍ فَقَامَ يَتَنَقَّلُ فَاسْتَبَقَطَتْ عَائِشَةُ فَضَرَبَتْ بِيَدِهَا فَلَمْ تَجِدْهُ فَظَنَّتْ أَنَّهُ قَدْ قَامَ إِلَى جَارِيَّتِهَا فَقَامَتْ تَطُوفُ عَلَيْهِ فَوَطِئَتْ عُنُقَهُ (صلى الله عليه وآله) وَ هُوَ سَاجِدٌ بَاكٍ يَقُولُ سَجَدَ لَكَ سَوَادِي وَ خِيَالِي وَ أَمِنْ بَكَ فُوَادِي أَبُوءُ إِلَيْكَ بِالنِّعَمِ وَ أَعْتَرِفُ لَكَ بِالذَّنْبِ الْعَظِيمِ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي

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,

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

¹¹⁶ Al Kafi V 3 – The Book of *Salāt* CH 25 H 10

¹¹⁷ Al Kafi V 3 – The Book of *Salāt* CH 25 H 11

فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذَّنْبَ الْعَظِيمَ إِلَّا أَنْتَ أَعُوذُ بِعَفْوِكَ مِنْ عُقُوبَتِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ نِقْمَتِكَ وَ أَعُوذُ بِكَ مِنْكَ لَا أَبْلُغُ مَدْحَكَ وَ التَّنَاءَ عَلَيْكَ أَنْتَ كَمَا أَنْتَ عَلَى نَفْسِكَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

Therefore, Forgive my^{asws} (nation) there being no Forgiver of the great sins except for You^{azwj}. I^{saww} hereby seek Refuge with Your^{azwj} Pardoning, and I^{saww} seek Refuge with Your^{azwj} Pleasure from Your^{azwj} Anger, and I^{saww} seek Refuge with Your^{azwj} Mercy from Your^{azwj} Curse, and I^{saww} seek Refuge with You^{azwj} from You^{azwj}. I^{saww} cannot deservingly deliver Your^{azwj} Praise and Laudation upon You^{azwj}. You^{azwj} are as You^{azwj} Praised upon Yourself^{saww}. I seek Forgiveness from You^{azwj} and I^{saww} turn to You^{azwj}.

فَلَمَّا أَنْصَرَفَ قَالَ يَا عَائِشَةُ أَقَدْ أَوْجَعْتَ عُنُقِي أَيَّ شَيْءٍ خَشِيتُ أَنْ أَقُومَ إِلَى جَارِيَتِكَ .

So when he^{saww} finished, said: 'O Ayesha! You have inflicted pain upon my^{saww} neck. Which thing did you fear, that I^{saww} have stood up to go to your slave girl?'¹¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ عَنْ أَبِيهِ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) مَنْ قَالَ فِي رُكُوعِهِ وَ سُجُودِهِ وَ قِيَامِهِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَتَبَ اللَّهُ لَهُ بِمِثْلِ الرُّكُوعِ وَ السُّجُودِ وَ الْقِيَامِ .

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^{asws} said: 'The one who says in his *Rukū* (bowing) and his *Sajdah*, and his standing: 'May Allah^{azwj} Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, Allah^{azwj} would Write for him (Rewards) the like of his *Rukū*, and his *Sajdah*, and the standing'.¹¹⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ جَعْفَرِ بْنِ عَلِيٍّ قَالَ رَأَيْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) وَ قَدْ سَجَدَ بَعْدَ الصَّلَاةِ فَبَسَطَ ذِرَاعَيْهِ عَلَى الْأَرْضِ وَ أَلْصَقَ جُجُوهَهُ بِالْأَرْضِ فِي دُعَائِهِ .

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

'I saw Abu Al-Hassan^{asws} and he^{asws} was prostrating after the *Salāt*. So he^{asws} spread out his^{asws} arms upon the ground and paste his^{asws} chest upon the ground'.¹²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ خَاقَانَ قَالَ رَأَيْتُ أَبَا الْحَسَنِ الثَّلَاثِ (عَلَيْهِ السَّلَامُ) سَجَدَ سَجْدَةَ الشُّكْرِ فَافْتَرَشَ ذِرَاعَيْهِ فَالْصَقَ جُجُوهَهُ وَ بَطْنَهُ بِالْأَرْضِ فَسَأَلْتُهُ عَنْ ذَلِكَ فَقَالَ كَذَا نُحِبُّ .

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

'I saw Abu Al-Hassan^{asws} the 3rd prostrating the *Sajdah* of gratitude, and he^{asws} spread out his^{asws} arms and touched his^{asws} chest and his^{asws} belly with the ground. So I asked him^{asws} about that, and he^{asws} said: 'Such is how we^{asws} love to do'.¹²¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ كَانَ أَبُو الْحَسَنِ الْأَوَّلُ (عَلَيْهِ السَّلَامُ) إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ رُكُوعِهِ الْوُثْرِ قَالَ هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ وَ شُكْرُهُ ضَعِيفٌ وَ ذَنْبُهُ عَظِيمٌ وَ لَيْسَ لَهُ إِلَّا دَفْعُكَ

¹¹⁸ Al Kafi V 3 – The Book of Salāt CH 25 H 12

¹¹⁹ Al Kafi V 3 – The Book of Salāt CH 25 H 13

¹²⁰ Al Kafi V 3 – The Book of Salāt CH 25 H 14

¹²¹ Al Kafi V 3 – The Book of Salāt CH 25 H 15

وَرَحْمَتِكَ فَإِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ
بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ طَالَ هُجُوعِي وَ قَلَّ قِيَامِي وَ هَذَا السَّحَرُ وَ أَنَا أَسْتَغْفِرُكَ لِذُنُوبِي اسْتِغْفَارَ مَنْ لَمْ يَجِدْ لِنَفْسِهِ ضَرًّا وَ لَا
نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا

Ali Bin Muhammad, from Sahl, from Ahmad Bin Abdul Aziz who said, 'One of our companions narrate to be saying,

'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 You^{azwj} and his gratitude is weak, and his sins are great, and it is not for him except for Your^{azwj} Defence and Your^{azwj} Mercy, for You^{azwj} Said in Your^{azwj} Book Revealed upon Your^{azwj} 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 I^{asws} am seeking Forgiveness from You^{azwj} for sins of my^{asws} (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'.

ثُمَّ يَخْرُ سَاجِدًا (صَلَوَاتِ اللهُ عَلَيْهِ) .

Then fall down in the *Sajdah*'.¹²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جُنْدَبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ الْمَاضِي (عَلَيْهِ السَّلَام) عَمَّا أَقُولُ فِي سَجْدَةِ الشُّكْرِ
فَقَدِ اخْتَلَفَ أَصْحَابُنَا فِيهِ فَقَالَ قُلْ وَ أَنْتَ سَاجِدٌ

Ali Bin Ibrahim, from his father, from Abdullah Bin Jundab who said,

'I asked Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}) about what I should be saying during a *Sajdah* of gratitude, for our companions have differed with regards to it'. So he^{asws} said: 'Say while you are in *Sajdah*,

اللَّهُمَّ إِنِّي أَشْهَدُكَ وَ أَشْهَدُ مَلَائِكَتَكَ وَ أَنْبِيََاءَكَ وَ رُسُلَكَ وَ جَمِيعَ خَلْقِكَ أَنَّكَ اللهُ رَبِّي وَ الْإِسْلَامَ دِينِي وَ مُحَمَّدًا نَبِيِّي وَ عَلِيًّا وَ
فَلَانًا وَ فَلَانًا إِلَى آخِرِهِمْ أَمْنِي بِهِمْ أَتَوَلَّى وَ مِنْ عَدُوِّهِمْ أَنْتَبِرُ

'O Allah^{azwj}! I keep You^{azwj} as a Witness, and keep as a witness Your^{azwj} Angels, and Your^{azwj} Prophets^{as}, and Your^{azwj} Mursil Prophets^{as}, and the entirety of Your^{azwj} creature that You^{azwj} are Allah^{azwj} my Lord^{azwj}, and Al-Islam is my Religion, and Muhammad^{saww} is my Prophet^{saww}, and Ali^{asws} and so and so, up to the last of them^{asws}, they^{asws} are my Imams^{asws}. With them^{asws} I befriend and from their^{asws} enemies I disavow.

اللَّهُمَّ إِنِّي أُنشِدُكَ دَمَ الْمَظْلُومِ ثَلَاثًا اللَّهُمَّ إِنِّي أُنشِدُكَ بِإِبْرَائِيمَ عَلَى نَفْسِكَ لِأَوْلِيَانِكَ لِتُظْفِرَنَّهُمْ بِعَدُوِّكَ وَ عَدُوِّهِمْ أَنْ تُصَلِّيَ عَلَيَّ
مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ الْبَيْسَ بَعْدَ الْعُسْرِ ثَلَاثًا

O Allah^{azwj}! I adjure You^{azwj} by the blood of the oppressed' (Imam Husayn^{asws}) – three times. O Allah^{azwj}! I adjure You^{azwj} with Your^{azwj} Promise upon Yourself^{azwj} of Making Your^{azwj} Guardians^{asws} victorious upon Your^{azwj} enemies and their^{asws} enemies, that You^{azwj} Send Blessings upon Muhammad^{saww} and the upon the weak ones from the

¹²² Al Kafi V 3 – The Book of Salāt CH 25 H 16

Progeny^{asws} of Muhammad^{saww}. O Allah^{azwj}! I ask You^{azwj} for the ease after the difficulties' – three times.

ثُمَّ ضَعَّ خَدَّكَ الْإَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ يَا كَهْفِي حِينَ تُعِينِنِي الْمَدَاهِبُ وَ تَضِيقُ عَلَيَّ الْأَرْضُ بِمَا رَحِبْتُ وَ يَا بَارِيَّ خَلَقِي رَحْمَةً بِي وَ قَدْ كَانَ عَن خَلْقِي غَنِيًّا صَلَّى عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ الْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ

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^{azwj} were needless of my creation, Send Blessings upon Muhammad^{saww} and upon the weak ones from the Progeny^{asws} of Muhammad^{saww} .

ثُمَّ ضَعَّ خَدَّكَ الْإَيْسَرَ وَ تَقُولُ

Then place your left cheek (upon the ground) and you should be saying,

يَا مُذِلَّ كُلِّ جَبَّارٍ وَ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ عَزَّتْكَ بَلَعُ بِي مَجْهُودِي ثَلَاثًا

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

ثُمَّ تَقُولُ يَا حَنَّانُ يَا مَنَّانُ يَا كَاشِفَ الْكُرْبِ الْعِظَامِ ثَلَاثًا

Then you should be saying, 'O Affectionate, O Bestower, O Remover of the great worries! – three times.

ثُمَّ تَعُودُ لِلسُّجُودِ فَتَقُولُ مِائَةً مَرَّةً شُكْرًا شُكْرًا ثُمَّ تَسْأَلُ حَاجَتَكَ إِنْ شَاءَ اللَّهُ تَعَالَى .

Then return to the *Sajdah*, and you should be saying one hundred times, 'Thank You^{azwj}! Thank You^{azwj}!' Then you should ask for your need, Allah^{azwj} Willing'.¹²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْقَاسَانِيِّ عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْزُوقِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي سَجْدَةِ الشُّكْرِ فَكَتَبَ إِلَيَّ مِائَةً مَرَّةً شُكْرًا شُكْرًا وَ إِنْ شِئْتَ عَفْوًا عَفْوًا .

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

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ عَنْ أَبِيهِ قَالَ خَرَجْتُ مَعَ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) إِلَى بَعْضِ أَمْوَالِهِ فَقَامَ إِلَى صَلَاةِ الظُّهْرِ فَلَمَّا فَرَغَ خَرَّ لِلَّهِ سَاجِدًا فَسَمِعْتُهُ يَقُولُ بِصَوْتِ حَزِينٍ وَ تَعَرَّغَ دُمُوعُهُ رَبِّ عَصِيْبَتِكَ بِلِسَانِي وَ لَوْ شِئْتُ وَ عَزَّتْكَ لِأَخْرَسْتَنِي

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,

¹²³ Al Kafi V 3 – The Book of Salāt CH 25 H 17

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}! I^{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}.

وَ عَصَيْتُكَ بِبَصْرِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَأَكْمَهْتَنِي وَ عَصَيْتُكَ بِسَمْعِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَأَصْمَمْتَنِي وَ عَصَيْتُكَ بِبِيَدِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَكَتَعْتَنِي

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}.

وَ عَصَيْتُكَ بِرِجْلِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَجَدَمْتَنِي وَ عَصَيْتُكَ بِفَرْجِي وَ لَوْ شِئْتَ وَ عَزَّتْكَ لَعَقَمْتَنِي وَ عَصَيْتُكَ بِجَمِيعِ جَوَارِحِي الَّتِي أَنْعَمْتَ بِهَا عَلَيَّ وَ لَيْسَ هَذَا جَزَاءَكَ مِنِّي

And I^{asws} disobeyed You^{azwj} with my^{asws} legs, and had You^{azwj} so Desire to, by Your^{azwj} Mighty, would have Disabled me; and I^{asws} disobeyed You^{azwj} with my^{asws} private part, and had You^{azwj} 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 Your^{azwj} recompense from me^{asws}.

قَالَ ثُمَّ أَحْصَيْتُ لَهُ أَلْفَ مَرَّةٍ وَ هُوَ يَقُولُ الْعَفْوُ الْعَفْوُ قَالَ ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْمَنَ بِالْأَرْضِ فَسَمِعْتُهُ وَ هُوَ يَقُولُ بِصَوْتٍ حَزِينٍ بُؤْتُ إِلَيْكَ بِذُنُوبِي عَمَلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرُكَ يَا مَوْلَايَ ثَلَاثَ مَرَّاتٍ

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} and he^{asws} was saying in a grief-laden voice: 'I^{asws} turn to You^{azwj} with my^{asws} sins, evil deeds, having been unjust to myself^{asws}, therefore Forgive me^{asws}, for no one Forgives the sins apart from You^{azwj}, O my^{asws} Master^{azwj},' – three times.

ثُمَّ أَلْصَقَ خَدَّهُ الْأَيْسَرَ بِالْأَرْضِ فَسَمِعْتُهُ يَقُولُ ارْحَمْ مَنْ أَسَاءَ وَ اقْتَرَفَ وَ اسْتَكَانَ وَ اعْتَرَفَ ثَلَاثَ مَرَّاتٍ ثُمَّ رَفَعَ رَأْسَهُ .

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'.¹²⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مَالِكِ بْنِ عَطِيَّةَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) جُعِلَتْ فِدَاكَ هَذَا الَّذِي ظَهَرَ بِوَجْهِهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ لَمْ يَبْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ فَقَالَ لَا قَدْ كَانَ مُؤْمِنًا أَلِ فَرَعُونَ مَكْتَعِ الْأَصَابِعِ فَكَانَ يَقُولُ هَكَذَا وَ يَمُدُّ يَدَهُ وَ يَقُولُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Malik Bin Atiyya, from Yunus Bin Ammar who said,

¹²⁵ Al Kafi V 3 – The Book of Salāt CH 25 H 19

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}! This, which has appeared in my face, the people are alleging that Allah^{azwj} would never Afflict a servant with it, in whom He^{azwj} has a need for'. So he^{asws} said: 'No. It was so that the Believer of the people of the Pharaoh^{la} was of crippled fingers, so he was speaking like this', and he^{asws} extended his hand, and he was saying [36:20] **O people! Follow the Rasools'**

قَالَ ثُمَّ قَالَ لِي إِذَا كَانَ الثَّلَاثُ الْآخِرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ ثُمَّ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيَهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْآخِرَةِ مِنَ الرُّكْعَتَيْنِ الْأُولَتَيْنِ فَقُلْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ أَهْلِ بَيْتِ مُحَمَّدٍ وَ أَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَ الْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَ اصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ مَا أَنَا أَهْلُهُ وَ أَذْهَبْ عَنِّي هَذَا الْوَجَعُ وَ تُسَمِّيهِ فَإِنَّهُ قَدْ غَاطَبَنِي وَ أَحْزَنَنِي وَ أَلَحَّ فِي الدَّعَاءِ

He (the narrator) said, 'Then he^{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^{saww} and the People^{asws} of the Household of Muhammad^{saww}, and Give me from the goodness of the world and the Hereafter, whatever You^{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'.

قَالَ فَفَعَلْتُ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى أَذْهَبَ اللَّهُ عَنِّي كُلَّهُ .

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

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ سَعْدَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ كَانَ يَقُولُ فِي سَجُودِهِ سَجْدَ وَجْهِهِ الْبَالِي لَوَجْهِكَ الْبَاقِي الدَّائِمِ الْعَظِيمِ سَجْدَ وَجْهِهِ الدَّلِيلُ لَوَجْهِكَ الْعَزِيزِ سَجْدَ وَجْهِهِ الْفَقِيرِ لَوَجْهِ رَبِّي الْغَنِيِّ الْكَرِيمِ الْعَلِيِّ الْعَظِيمِ رَبِّ

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

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

أَسْتَغْفِرُكَ مِمَّا كَانَتْ وَ أَسْتَغْفِرُكَ مِمَّا يَكُونُ رَبِّ لَا تُجْهِدْ بِلَايِي رَبِّ لَا تُسَمِّتْ بِي أَعْدَائِي رَبِّ لَا تُسَيِّ قَضَائِي رَبِّ إِنَّهُ لَا دَافِعَ وَ لَا مَانِعَ إِلَّا أَنْتَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ بِأَفْضَلِ بَرَكَاتِكَ

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

¹²⁶ Al Kafi V 3 – The Book of Salāt CH 25 H 20

Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} with the most superior of Your^{azwj} Blessings, and Bless upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww} with the most superior of Your^{azwj} Blessings’.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ سَطَوَاتِكَ وَأَعُوذُ بِكَ مِنْ جَمِيعِ غَضَبِكَ وَسَخَطِكَ سُبْحَانَكَ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ

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

وَكَانَ أَمِيرُ الْمُؤْمِنِينَ (عليه السلام) يَقُولُ وَهُوَ سَاجِدٌ أَرْحَمَ دَلِي بَيْنَ يَدَيْكَ وَتَضَرُّعِي إِلَيْكَ وَوَحْشَتِي مِنَ النَّاسِ وَ
أَنِسْنِي بِكَ يَا كَرِيمُ

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

وَكَانَ يَقُولُ أَيْضاً وَعَظَّمْتَنِي فَلَمْ أَنْعِظْ وَزَجَرْتَنِي عَنْ مَحَارِمِكَ فَلَمْ أَنْزَجِرْ وَعَمَّرْتَنِي أَيَادِيكَ فَمَا شَكَرْتُ عَفْوِكَ عَفْوِكَ يَا
كَرِيمُ أَسْأَلُكَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَأَسْأَلُكَ الْعَفْوَ عِنْدَ الْحِسَابِ

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

وَكَانَ أَبُو جَعْفَرٍ (عليه السلام) يَقُولُ وَهُوَ سَاجِدٌ لَا إِلَهَ إِلَّا أَنْتَ حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُدًا وَرِقًّا يَا عَظِيمُ إِنَّ عَمَلِي
ضَعِيفٌ فَضَاعِفُهُ لِي يَا كَرِيمُ يَا حَنَّانُ اغْفِرْ لِي ذُنُوبِي وَجُرْمِي وَتَقَبَّلْ عَمَلِي يَا كَرِيمُ يَا جَبَّارُ أَعُوذُ بِكَ مِنْ أَنْ أُخَيَّبَ أَوْ
أَحْمَلَ ظُلْمًا

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

اللَّهُمَّ مِنْكَ التَّعَمُّةُ وَأَنْتَ تَرْزُقُ شُكْرَهَا وَ عَلَيْكَ يَكُونُ ثَوَابُ مَا تَفَضَّلْتَ بِهِ مِنْ ثَوَابِهَا بِفَضْلِ طَوْلِكَ وَ بِكَرِيمِ عَائِدَتِكَ .

O Allah^{azwj}! From You^{azwj} are the Bounties and You^{azwj} Grace its gratefulness, and upon You^{azwj} happens to be the Rewards of whatever You^{azwj} Grace with Your^{azwj} Prolonged Grace, and with Benevolence of Your^{azwj} Assistance’.¹²⁷

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ زِيَادِ بْنِ مَرْوَانَ قَالَ كَانَ أَبُو الْحَسَنِ (عليه السلام) يَقُولُ فِي
سُجُودِهِ أَعُوذُ بِكَ مِنْ نَارِ حَرُّهَا لَا يُطْفَأُ وَأَعُوذُ بِكَ مِنْ نَارِ جَدِيدِهَا لَا يَبْلَى وَأَعُوذُ بِكَ مِنْ نَارِ عَطَشِهَا لَا يَرْوَى وَأَعُوذُ
بِكَ مِنْ نَارِ مَسْلُوبِهَا لَا يَكْسَى .

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

¹²⁷ Al Kafi V 3 – The Book of Salāt CH 25 H 21

'Abu Al-Hassan^{asws} saying in his^{asws} *Sajdah*: 'I^{asws} seek Refuge with You^{asws} from a Fire, its heat not being extinguished; and I seek Rfuge with You^{azwj} from a Fire, its renewal not wearing out; and I^{asws} seek Refuge with You^{azwj} from a Fire, its thirst not been quenched; and I^{asws} seek Refuge with You^{azwj} from a Fire, its bareness not being coated'.¹²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ مَحْبُوبٍ عَنِ ابْنِ رَبَائِبٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا قَرَأَ أَحَدُكُمْ السَّجْدَةَ مِنَ الْعَرَائِمِ فَلْيَقُلْ فِي سُجُودِهِ سَجَدْتُ لَكَ تَعْبُدًا وَرِقًا لَا مُسْتَكْبِرًا عَنْ عِبَادَتِكَ وَ لَا مُسْتَنْكِفًا وَ لَا مُعْظَمًا بَلْ أَنَا عَبْدٌ ذَلِيلٌ خَائِفٌ مُسْتَجِيرٌ .

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^{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^{azwj} as a servant and a slave, not being too arrogant from worshipping You^{azwj}, nor too principled, nor too exalted, but I am a humble servant, fearful, seeking refuge'.¹²⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ شَكَّوتُ إِلَيْهِ عِلَّةً أَمْ وَلَدٌ لِي أَخَذْتَهَا فَقَالَ قُلْ لَهَا تَقُولُ فِي السُّجُودِ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ يَا رَبِّي يَا سَيِّدِي صَلِّ عَلَيَّ مُحَمَّدٍ وَ عَلَيَّ آلِ مُحَمَّدٍ وَ عَافِيٍّ مِنْ كَذَا وَ كَذَا فِيهَا نَجَا جَعْفَرُ بْنُ سُلَيْمَانَ مِنَ النَّارِ

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

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

قَالَ فَعَرَضْتُ هَذَا الْحَدِيثَ عَلَى بَعْضِ أَصْحَابِنَا فَقَالَ أَعْرِفُ فِيهِ يَا رَعُوفُ يَا رَحِيمُ يَا رَبِّي يَا سَيِّدِي أَفْعَلْ بِي كَذَا وَ كَذَا .

He (the narrator) said, 'So I presented this Hadeeth to one of our companions, so he said, 'I know that therein is, 'O Kind, O Merciful, O my Lord^{azwj}, of my Chief! Do such and such with me'.¹³⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ زِيَادِ الْقُنْدِيِّ قَالَ كَتَبْتُ إِلَى أَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) عَلَّمَنِي دُعَاءً فَإِنِّي قَدْ بُلَيْتُ بِشَيْءٍ وَ كَانَ قَدْ حَبَسَ بَبْغَدَادَ حَيْثُ أَتَيْتُهُمْ بِأَمْوَالِهِمْ فَكَتَبَ إِلَيْهِ إِذَا صَلَّيْتَ فَأَطِلِ السُّجُودَ ثُمَّ قُلْ يَا أَحَدٌ مَنْ لَا أَحَدَ لَهُ حَتَّى تَنْقَطِعَ النَّفْسُ ثُمَّ قُلْ يَا مَنْ لَا يَزِيدُهُ كَثْرَةُ الدُّعَاءِ إِلَّا جُودًا وَ كَرَمًا حَتَّى تَنْقَطِعَ نَفْسُكَ ثُمَّ قُلْ يَا رَبَّ الْأَرْبَابِ أَنْتَ أَنْتَ الَّذِي أَنْقَطَعَ الرَّجَاءُ إِلَّا مِنْكَ يَا عَلِيُّ يَا عَظِيمُ

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

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

¹²⁸ Al Kafi V 3 – The Book of Salāt CH 25 H 22

¹²⁹ Al Kafi V 3 – The Book of Salāt CH 25 H 23

¹³⁰ Al Kafi V 3 – The Book of Salāt CH 25 H 24

accused of their wealth. So he^{asws} 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 Generosity', until you run out of breath. Then say, 'O Lord^{azwj} of the lords! You^{azwj}! You^{azwj}! You^{azwj} are the One. I have cut-off my hopes except from You^{azwj}. O Exalted! O Magnificent!'

قَالَ زِيَادٌ فَدَعَوْتُ بِهِ فَفَرَّجَ اللَّهُ عَنِّي وَ خَلَّى سَبِيلِي .

Ziyad said, 'So I supplicated with it, So Allah^{azwj} Relieved it from me and Freed my way'.¹³¹

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