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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 (3)

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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 أَذْنَى مَا يُجْزَى مِنَ التَّسْبِيحِ فِي الرُّكُوعِ وَالسُّجُودِ وَ أَكْثَرُهُ

Chapter 26 – The least of what would suffice from the Glorification (*Tasbīh*) during the *Rukū* and the *Sajdah*, and the most of it

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) تَدْرِي أَيُّ شَيْءٍ حَدُّ الرُّكُوعِ وَالسُّجُودِ قُلْتُ لَا قَالَ تُسَبِّحُ فِي الرُّكُوعِ ثَلَاثَ مَرَّاتٍ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Usman Bin Abdul Malik, from Abu Bakr Al Hazramy who said,

‘Abu Ja’far^{asws} said: ‘Do you know which thing is the limit of the *Rukū* (bowing) and the *Sajdah* (prostration)?’ I said, ‘No’. He^{asws} said: ‘The Glorification during the *Rukū* is three times,

سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

‘Glorious is my Lord^{azwj} the Magnificent, and by His^{azwj} Praise’;

وَ فِي السُّجُودِ

And during the *Sajdah*,

سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ ثَلَاثَ مَرَّاتٍ

‘Glorious is my Lord^{azwj} the Exalted, and by His^{azwj} Praise’ - three times.

فَمَنْ نَقَصَ وَاحِدَةً نَقَصَ ثَلَاثَ صَلَاتِهِ وَ مَنْ نَقَصَ ثِنْتَيْنِ نَقَصَ ثُلُثِي صَلَاتِهِ وَ مَنْ لَمْ يُسَبِّحْ فَلَا صَلَاةَ لَهُ .

Thus, the one who reduces one, so he has reduced a third of his *Salāt*; and the one who reduces two, so he has reduced two-thirds of his *Salāt*; and the one who does not Glorify, so there is no *Salāt* for him’.¹

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنِ ابْنِ فَضَّالٍ عَنْ أَحْمَدَ بْنِ عُمَرَ الْحَلْبِيِّ عَنْ أَبِيهِ عَنْ أَبَانَ بْنِ تَغْلِبٍ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ يُصَلِّي فَعَدَدْتُ لَهُ فِي الرُّكُوعِ وَالسُّجُودِ سِتِّينَ تَسْبِيحَةً .

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Ibn Fazzal, from Ahmad Bin Umar Al Halby, from his father, from Aban Bin Taghlab who said,

‘I went over to Abu Abdullah^{asws} and he^{asws} was praying *Salāt*. So I numbered for him^{asws} saying during the *Rukū* and the *Sajdah*, sixty Glorifications’.²

¹ Al Kafi V 3 – The Book of *Salāt* CH 26 H 1

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ حَمْرَةَ بْنِ حُمْرَانَ وَ الْحَسَنِ بْنِ زِيَادٍ قَالَا دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ عِنْدَهُ قَوْمٌ فَصَلَّى بِهِمُ الْعَصْرَ وَ قَدْ كُنَّا صَائِنًا فَعَدَدْنَا لَهُ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ أَرْبَعًا وَ ثَلَاثِينَ أَوْ ثَلَاثًا وَ ثَلَاثِينَ مَرَّةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Hamza Bin Humran and Al Hassan Bin Ziyad who both said,

'We both went over to Abu Abdullah^{asws}, and in his^{asws} presence was a group of people. So he^{asws} prayed Al-Asr *Salāt* with them (leading them), and we both had already prayed. So we counted for him^{asws}, during his^{asws} *Rukū*, 'Glorious is my Lord^{azwj} the Magnificent', thirty four or thirty three times'.

وَ قَالَ أَحَدُهُمَا فِي حَدِيثِهِ وَ بَحْمِدِهِ فِي الرُّكُوعِ وَ السُّجُودِ سِوَاءَ هَذَا لِأَنَّهُ عَلِمَ (عَلَيْهِ السَّلَام) اِحْتِمَالَ الْقَوْمِ لَطُولِ رُكُوعِهِ وَ سُجُودِهِ وَ ذَلِكَ أَنَّهُ رُوِيَ أَنَّ الْفَضْلَ لِلْإِمَامِ أَنْ يُخَفِّفَ وَ يُصَلِّيَ بِأَضْعَفِ الْقَوْمِ .

And one of them said in a Hadeeth of his, 'And his^{asws} praise during the *Rukū* and the *Sajdah* was the same. This is because he^{asws} knew the capacity of the people of prolonging his^{asws} *Rukū* and his^{asws} *Sajdah*, and that is because it is reported that the best (thing to do) for the prayer leader is that he should lighten when he is praying *Salāt* with the weak people'.³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قُلْتُ لَهُ أَدْنَى مَا يُجْزِي الْمَرِيضَ مِنَ التَّسْبِيحِ فِي الرُّكُوعِ وَ السُّجُودِ قَالَ تَسْبِيحَةً وَاحِدَةً .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus Bin Abdul Rahman, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'What is the least of what would suffice the sick, from the Glorification during the *Rukū* and the *Sajdah*?' He^{asws} said, 'One Glorification'.⁴

عَلِيُّ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ هِشَامِ بْنِ الْحَكَمِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَا مِنْ كَلِمَةٍ أَخَفَّ عَلَى اللِّسَانِ مِنْهَا وَ لَا أْبْلَغَ مِنْ سُبْحَانَ اللَّهِ قَالَ قُلْتُ يُجْزِيْنِي فِي الرُّكُوعِ وَ السُّجُودِ أَنْ أَقُولَ مَكَانَ التَّسْبِيحِ لَا إِلَهَ إِلَّا اللَّهُ وَ الْحَمْدُ لِلَّهِ وَ اللَّهُ أَكْبَرُ قَالَ نَعَمْ كُلُّ دَا ذَكَرُ اللَّهُ

Ali, from his father, from Abdullah Bin Al Mugheira, from Hisham Bin Al Hakam who said,

'Abu Abdullah^{asws} said: 'There is no word lighter upon the tongue than it, nor any more eloquent than 'Glory be to Allah^{azwj}'. I said, 'Would it suffice me during the *Rukū* and the *Sajdah* if I was saying in place of the Glorification, 'There is no god except for Allah^{azwj}, and the Praise is for Allah^{azwj}, and Allah^{azwj} is the Greatest?' He^{asws} said: 'Yes. All that is the Mention of Allah^{azwj}'.

قَالَ قُلْتُ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ قَدْ عَرَفْنَا هُمَا فَمَا تَفْسِيرُ سُبْحَانَ اللَّهِ قَالَ أَنْفَعُ لِلَّهِ أَمَا تَرَى الرَّجُلَ إِذَا عَجِبَ مِنَ الشَّيْءِ قَالَ سُبْحَانَ اللَّهِ .

He (the narrator) said, 'I said, '(The sentences) 'The praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}', we understand these two. So what is the interpretation

² Al Kafi V 3 – The Book of Salāt CH 26 H 2

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

⁴ Al Kafi V 3 – The Book of Salāt CH 26 H 4

of 'Glory be to Allah^{azwj}?' He^{asws} said: 'A sense of respect for Allah^{azwj}. Do you not see that when the man is astounded from something, he says, 'سُبْحَانَ اللَّهِ' 'Glory be to Allah^{azwj}!?'⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ مَرْوَكِ بْنِ عُبَيْدٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ إِنِّي إِمَامٌ مَسْجِدِ الْحَيِّ فَأَرْكَعُ بِهِمْ فَأَسْمَعُ حَقْفَانَ نِعَالِهِمْ وَأَنَا رَاكِعٌ فَقَالَ اصْبِرْ رُكُوعَكَ وَ مِثْلَ رُكُوعِكَ فَإِنْ انْقَطَعَ وَ إِلَّا فَانْتَصِبْ قَائِمًا .

Alli Bin Muhammad, from one of our companions, from Marwak Bin Ubeyd, from one of his companions,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'I am a prayer leader of a district Masjid. So I perform *Rukū* (bow) with them, and I hear the footsteps of their slippers while I am in *Rukū*'. So he^{asws} said: 'Wait in your *Rukū* (for a time) similar to your *Rukū*. So if (the sounds are) cut off, or else, straighten up in standing'.⁶

بَاب مَا يُسْجَدُ عَلَيْهِ وَ مَا يُكْرَهُ

Chapter 27 – What one can perform *Sajdah* upon and what is disliked

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid and Al Husayn Bin Saeed, from Al Qasim Bin Urwat, from Abu Al Abbas Al Fazeyl Bin Abdul Malik who said,

'Abu Abdullah^{asws} said: 'Do no perform *Sajdah* except upon the earth or what grows from the earth, except for the cotton and the flax (linen)'.⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعًا عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ قُلْتُ لَهُ أَسْجُدُ عَلَى الرَّفْتِ يَعْني الْقَيْرَ فَقَالَ لَا وَ لَا عَلَى الثَّوْبِ الْكُرْسُفِ وَ لَا عَلَى الصُّوفِ وَ لَا عَلَى شَيْءٍ مِنَ الْحَيَوَانِ وَ لَا عَلَى طَعَامٍ وَ لَا عَلَى شَيْءٍ مِنْ ثَمَارِ الْأَرْضِ وَ لَا عَلَى شَيْءٍ مِنَ الرِّيشِ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Hammad Bin Isa, from Zurara,

(It has been narrated) from Abu Ja'far^{asws}, said, 'I said to him^{asws}, 'Can I perform *Sajdah* upon the asphalt, meaning the synthetic fabric (plastic/petroleum based)?'. So he^{asws} said: 'No, and neither upon the cloth, nor the cotton pads, nor upon the wool, nor upon anything from the animals, nor upon food, nor upon anything from the fruits of the earth, nor upon anything from the feathers'.⁸

⁵ Al Kafi V 3 – The Book of Salāt CH 26 H 5

⁶ Al Kafi V 3 – The Book of Salāt CH 26 H 6

⁷ Al Kafi V 3 – The Book of Salāt CH 27 H 1

⁸ Al Kafi V 3 – The Book of Salāt CH 27 H 2

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مَحْبُوبٍ قَالَ سَأَلْتُ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَامُ) عَنِ الْجِصِّ يُوقَدُ عَلَيْهِ بِالْعِزْرَةِ وَ عِظَامِ الْمَوْتَى ثُمَّ يُجَصَّصُ بِهِ الْمَسْجِدُ أَيْسَجْدُ عَلَيْهِ فَكَتَبَ (عَلَيْهِ السَّلَامُ) إِلَيَّ بِخَطِّهِ إِنَّ الْمَاءَ وَ النَّارَ قَدْ طَهَّرَاهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hassan Bin Mahboub who said,

'I asked Abu Al-Hassan^{asws} about the lime inflamed upon it by the faeces and the bones of the dead, then the Masjid is plastered with it. Can one perform *Sajdah* upon it?' So he^{asws} wrote to me in his^{asws} own handwriting: 'The water and the fire have already purified it'.⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنْ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) دَعَا أَبِي بِالْخُمْرَةِ فَأَبْطَأَتْ عَلَيْهِ فَأَخَذَ كَفًّا مِنْ حَصَى فَجَعَلَهُ عَلَى الْبِسَاطِ ثُمَّ سَجَدَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Sinan, from Ibn Muskan, from Al Halbi who said,

'Abu Abdullah^{asws} said: 'My^{asws} father^{asws} called for the 'Khumra' (a small piece of flax to perform *Sajdah* upon), but I^{asws} was slow upon it, so he^{asws} grabbed a handful of pebbles and made these to be upon the carpet, then perform *Sajdah*'.¹⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَمْرِو بْنِ أُذَيْنَةَ عَنِ الْفَضِيلِ بْنِ يَسَارٍ وَ بَرِيدِ بْنِ مُعَاوِيَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ لَا بَأْسَ بِالْقِيَامِ عَلَى الْمَصْلَى مِنَ الشَّعْرِ وَ الصُّوفِ إِذَا كَانَ يُسَجَّدُ عَلَى الْأَرْضِ فَإِنْ كَانَ مِنْ نَبَاتِ الْأَرْضِ فَلَا بَأْسَ بِالْقِيَامِ عَلَيْهِ وَ السُّجُودِ عَلَيْهِ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar, and Bureyd Bin Muawiya,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'There is no problem with the standing upon the prayer mat (made) from the hair and the wool, when you were performing *Sajdah* upon the ground. So if it was (made) from the growth of the earth, then there is no problem with the standing and the performing *Sajdah* upon it'.¹¹

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

Ahmad Bin Idrees, and someone else, from Ahmad Bin Muhammad, from Ali Bin Ismail, from Muhammad Bin Amro Bin Saeed,

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'Neither perform *Sajdah* upon the asphalt, nor upon *Al-Sarouj* (construction material like cement)'.¹²

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الرَّيَّانِ قَالَ كَتَبَ بَعْضُ أَصْحَابِنَا إِلَيْهِ بِيَدِ إِبْرَاهِيمَ بْنِ عُقْبَةَ يَسْأَلُهُ يَعْني أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَامُ) عَنِ الصَّلَاةِ عَلَى الْخُمْرَةِ الْمَدِينِيَّةِ فَكَتَبَ صَلَّ فِيهَا مَا كَانَ مَعْمُولًا بِخِيُوطَةٍ وَ لَا تُصَلَّ عَلَى مَا كَانَ مَعْمُولًا بِسَيُورَةٍ

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad, from Ali Bin Al Rayyan who said,

⁹ Al Kafi V 3 – The Book of Salāt CH 27 H 3

¹⁰ Al Kafi V 3 – The Book of Salāt CH 27 H 4

¹¹ Al Kafi V 3 – The Book of Salāt CH 27 H 5

¹² Al Kafi V 3 – The Book of Salāt CH 27 H 6

'One of our companions wrote to him^{asws} by the hand of Ibrahim Bin Uqba, asking him^{asws}, meaning Abu Ja'far^{asws}, about the *Salāt* upon the 'Khumra' (a small piece of flax to perform *Sajdah* upon) of Al-Medina. So he^{asws} wrote: 'Pray *Salāt* in whatever was woven with threads, but do not pray *Salāt* upon whatever was woven with (leather) stripes'.

قَالَ فَتَوَقَّفْتُ أَصْحَابِنَا فَأَنشَدْتُهُمْ بَيْتَ شِعْرِ لِنَابِطِ شَرِّ الْعَدَوَانِيِّ . كَأَنَّهَا خُيُوطَةٌ مَارِيٌّ تُعَارُ وَ تُقْتَلُ وَ مَارِيٌّ كَانَ رَجُلًا حَبَالًا
كَانَ يَعْمَلُ الْخُيُوطَ .

He (the narrator) said, 'Our companions differed, so I composed a poem of Taabat Al-Adwany – It is like the threads of Marie twisted and attached'. And Marie was a man who was a weaver, and used to work with the threads'.¹³

مُحَمَّدُ بْنُ يَحْيَى بِإِسْنَادِهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) السُّجُودُ عَلَى الْأَرْضِ فَرِيضَةٌ وَ عَلَى الْخُمْرَةِ سُنَّةٌ .

Muhammad Bin Yahya, by his chain who said,

'Abu Abdullah^{asws} said: 'The *Sujūd* (*plural of Sajdah*) upon the earth is Obligatory, and upon the 'Khumra' (a small piece of flax to perform *Sajdah* upon), is a Sunnah'.¹⁴

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

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al Waleed, from Yunus Bin Yaqoub,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Neither perform *Sajdah* upon the gold, nor the silver'.¹⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ غِيَاثِ بْنِ إِبْرَاهِيمَ عَنْ جَعْفَرِ بْنِ أَبِيهِ عَنْ عَلِيٍّ (عَلَيْهِ السَّلَامُ) قَالَ لَا
يَسْجُدُ الرَّجُلُ عَلَى شَيْءٍ لَيْسَ عَلَيْهِ سَائِرُ جَسَدِهِ .

Ali Bin Ibrahim, from his father, from Muhammad Bin Yahya, from Giyas Bin Ibrahim,

(It has been narrated) from Ja'far^{asws}, from his^{asws} father^{asws}, from Ali^{asws} having said: 'The man cannot perform *Sajdah* upon anything which the rest of his body is not upon'.¹⁶ (p.s. – According to a footnote, this Hadeeth is in dissimulation)

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

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah, from Humran,

(It has been narrated) from one of the two (5th or 6th Imam^{asws} having said: 'My^{asws} father^{asws} used to pray upon the 'Khumra' (a small piece of flax to perform *Sajdah*

¹³ Al Kafi V 3 – The Book of Salāt CH 27 H 7

¹⁴ Al Kafi V 3 – The Book of Salāt CH 27 H 8

¹⁵ Al Kafi V 3 – The Book of Salāt CH 27 H 9

¹⁶ Al Kafi V 3 – The Book of Salāt CH 27 H 10

upon), making it to be upon the carpet, and he^{asws} would perform *Sajdah* upon it. So when there did not happen to be a 'Khumra' (a small piece of flax to perform *Sajdah* upon), he^{asws} would make pebbles to be upon the carpet where he^{asws} perform *Sajdah*'.¹⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ كَرِهَ أَنْ يُسْجَدَ عَلَى قِرْطَاسٍ عَلَيْهِ كِتَابَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Jameel Bin Darraj,

(It has been narrated) from Abu Abdullah^{asws} having disliked to perform *Sajdah* upon a paper upon which there is writing'.¹⁸

مُحَمَّدُ بْنُ يَحْيَى عَنِ الْعَمْرِكِيِّ النَّيْسَابُورِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى بْنِ جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي عَلَى الرُّطْبَةِ النَّابِتَةِ قَالَ فَقَالَ إِذَا أَلْصَقَ جَبْهَتَهُ بِالْأَرْضِ فَلَا بَأْسَ

Muhammad Bin Yahya, from Al Amraky Al Neyshapouri,

(It has been narrated) from Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws} Bin Ja'far^{asws}, said, 'I asked him^{asws} about the man who prays *Salāt* upon the wet growth. So he^{asws} said: 'When his forehead touches the ground, so there is no problem'.

وَعَنِ الْحَشِيشِ النَّابِتِ النَّيْلِ وَهُوَ يُصِيبُ أَرْضًا جَدَدًا قَالَ لَا بَأْسَ .

And (I asked him^{asws}) about the lawn grass and he hits the new ground. He^{asws} said: 'No problem'.¹⁹

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

Muhammad Bin Yahya, from Muhammad Bin Al Husayn that,

'One of our companions wrote to Abu Al-Hassan Al-Maazy^{asws} (7th Imam^{asws}) asking him^{asws} about the *Salāt* upon the glass. He said: 'So when my letter was implemented to go to him^{asws}, I thought and said (to myself), 'It (glass) is from what the earth grows and it is not for me that I should be asking him^{asws} about it'. So he^{asws} wrote to me: 'You cannot pray *Salāt* upon the glass, and that you discussed it with yourself (thought about), it is from what the earth grows, but, it is from the salt and the sand, and they have both been metamorphosed'.²⁰

¹⁷ Al Kafi V 3 – The Book of Salāt CH 27 H 11

¹⁸ Al Kafi V 3 – The Book of Salāt CH 27 H 12

¹⁹ Al Kafi V 3 – The Book of Salāt CH 27 H 13

²⁰ Al Kafi V 3 – The Book of Salāt CH 27 H 14

باب وَضْعِ الْجَبْهَةِ عَلَى الْأَرْضِ

Chapter 28 – Placing of the forehead upon the ground

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الْجَبْهَةُ كُلُّهَا مِنْ قُصَاصِ شَعْرِ الرَّأْسِ إِلَى الْحَاجِبَيْنِ مَوْضِعُ السُّجُودِ فَأَيَّمَا سَقَطَ مِنْ ذَلِكَ إِلَى الْأَرْضِ أَجْزَأُكَ مِقْدَارُ الدَّرْهَمِ وَ مِقْدَارُ طَرْفِ الْأَنْمَلَةِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The forehead is all of it, from the beginning of the hair of the head up to the two eyebrows, is a place for the *Sajdah*. So, whichever (part) from that falls to the ground, it would suffice you, the measurement of a Dirham (coin), and the measurement of the finger-tip'.²¹

عَنْهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغْبِرَةِ قَالَ أَخْبَرَنِي مَنْ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ لَا صَلَاةَ لِمَنْ لَمْ يُصِْبْ أَنْفُهُ مَا يُصِيبُ جَبْهَتَهُ .

From it, from his father, from Abdullah Bin Al Mugheira who said,

'I was informed by the one who heard Abu Abdullah^{asws} saying: 'There is no *Salāt* for the one whose nose did not hit what his forehead had hit'.²²

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا وَضَعْتَ جَبْهَتَكَ عَلَى نَبْكَةٍ فَلَا تَرْفَعَهَا وَ لَكِنْ جَرِّهَا عَلَى الْأَرْضِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Muawiya Bin Ammar who said,

'Abu Abdullah^{asws} said: 'When you place your forehead upon a mound, so do not raise it, but drag it upon the ground (towards the place of *Sajdah*)'.²³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ مَوْضِعِ جَبْهَةِ السَّاجِدِ يَكُونُ أَرْفَعُ مِنْ قِيَامَتِهِ قَالَ لَا وَ لَكِنْ يَكُونُ مُسْتَوِيًّا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the place for the forehead of the one performing *Sajdah*. Can it happen to be higher than the (place of) standing?' He^{asws} said: 'No, but it should happen to be even'.

وَ فِي حَدِيثٍ آخَرَ فِي السُّجُودِ عَلَى الْأَرْضِ الْمُرْتَفِعَةِ قَالَ إِذَا كَانَ مَوْضِعُ جَبْهَتِكَ مُرْتَفِعًا عَنْ رِجْلَيْكَ قَدْرَ لَبْنَةٍ فَلَا بَأْسَ .

And in another Hadeeth regarding the *Sujūd* (plural of *Sajdah*) upon the raised ground, he^{asws} said: 'If it was so that the place of your forehead was higher than (the place of) your legs of the measurement of a brick, so there is no problem'.²⁴

²¹ Al Kafi V 3 – The Book of Salāt CH 28 H 1

²² Al Kafi V 3 – The Book of Salāt CH 28 H 2

²³ Al Kafi V 3 – The Book of Salāt CH 28 H 3

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ مُصَادِفٍ قَالَ خَرَجَ بِي ثَمَلٌ فَكُنْتُ أَسْجُدُ عَلَى جَانِبٍ فَرَأَى أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَتْرَهُ فَقَالَ مَا هَذَا فَقُلْتُ لَا أَسْتَطِيعُ أَنْ أَسْجُدَ مِنْ أَجْلِ الثَّمَلِ فَإِنَّمَا أَسْجُدُ مُنْحَرِفًا فَقَالَ لِي لَا تَفْعَلْ وَ لَكِنْ أَحْفِرْ حُفِيرَةً فَاجْعَلِ الثَّمَلَ فِي الْحُفْرَةِ حَتَّى تَقَعَ جِبْهَتُكَ عَلَى الْأَرْضِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Safwan Bin Yahya, from Is'haq Bin Ammar, from one of his companions, from Musadif who said,

'(Once) I had a boil (upon my forehead), so I was performing *Sajdah* upon a side. So Abu Abdullah^{asws} saw its effect, so he^{asws} said: 'What is this?' So I said, 'I am unable to perform *Sajdah* due to the boil, so rather I am performing *Sajdah* sideways'. So he^{asws} said: 'Do not do so, but dig out a hole and make the boil to be in the hole until your forehead falls upon the ground'.²⁵

عَلِيُّ بْنُ مُحَمَّدٍ بِإِسْنَادٍ لَهُ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَمَّنْ بَجَبْهَتِهِ عِلَّةٌ لَا يَفْعُرُ عَلَى السُّجُودِ عَلَيْهَا قَالَ يَضَعُ ذَقْنَهُ عَلَى الْأَرْضِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَجْرُونَ لِلْأَذْقَانِ سُجْدًا .

Ali Bin Muhammad, by a chain of his, said,

'Abu Abdullah^{asws} was asked about the one who has an illness in his forehead, not being able upon performing *Sajdah* upon it. He^{asws} said: 'He should place his chin upon the ground. Allah^{azwj} Mighty and Majestic is Saying [17:107] **they are falling down upon their chins in Sajdah**'.²⁶

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عَمْرٍو قَالَ رَأَيْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) سَوَى الْحَصَى حِينَ أَرَادَ السُّجُودَ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Safwan Bin Yahya, from Is'haq Bin Ammar, from Abdul Malik Bin Amro who said,

'I saw Abu Abdullah^{asws} evening out the pebbles where he^{asws} intended the *Sajdah* to be'.²⁷

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

Muhammad, from Al Fazl, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Can the man blow in the place of his forehead during the *Salāt*'. So he^{asws} said: 'No'.²⁸

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

²⁴ Al Kafi V 3 – The Book of Salāt CH 28 H 4

²⁵ Al Kafi V 3 – The Book of Salāt CH 28 H 5

²⁶ Al Kafi V 3 – The Book of Salāt CH 28 H 6

²⁷ Al Kafi V 3 – The Book of Salāt CH 28 H 7

²⁸ Al Kafi V 3 – The Book of Salāt CH 28 H 8

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah who said,

'I asked Abu Abdullah^{asws} about the man who is performing *Sajdah* and upon him is the turban, his face is not hitting the ground'. He^{asws} said: 'That would not suffice him until his forehead arrives to the ground'.²⁹

باب الْقِيَامِ وَالْقُعُودِ فِي الصَّلَاةِ

Chapter 29 – The standing and the sitting during the *Salāt*

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا قُمْتَ فِي الصَّلَاةِ فَلَا تُلْصِقُ قَدَمَكَ بِالْأُخْرَى دَعْ بَيْنَهُمَا فَصَلًّا إصْبَعًا أَقْلُ ذَلِكَ إِلَى شِبْرِ أَكْثَرُهُ وَ أَسْدِلْ مَنْكَبِيكَ وَ أَرْسِلْ يَدَيْكَ وَ لَا تُشَبِّكْ أَصَابِعَكَ وَ لَتَكُونَا عَلَى فَخْدَيْكَ قِبَالَ رُكْبَتَيْكَ وَ لِيَكُنْ نَظْرُكَ إِلَى مَوْضِعِ سُجُودِكَ

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

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

فَإِذَا رَكَعْتَ فَصَفِّ فِي رُكُوعِكَ بَيْنَ قَدَمَيْكَ تَجْعَلُ بَيْنَهُمَا قَدْرَ شِبْرِ وَ تُمَكِّنُ رَاحَتَيْكَ مِنْ رُكْبَتَيْكَ وَ تَضَعُ يَدَكَ الَّتِي عَلَى رُكْبَتِكَ الَّتِي قَبْلَ الْيَسْرَى وَ بَلِّغْ أَطْرَافَ أَصَابِعِكَ عَيْنَ الرُّكْبَةِ وَ فَرِّجْ أَصَابِعَكَ إِذَا وَضَعْتَهَا عَلَى رُكْبَتَيْكَ فَإِذَا وَصَلَتْ أَطْرَافُ أَصَابِعِكَ فِي رُكُوعِكَ إِلَى رُكْبَتَيْكَ أَجْزَأَكَ ذَلِكَ وَ أَحَبُّ إِلَيَّ أَنْ تُمَكِّنَ كَفَيْكَ مِنْ رُكْبَتَيْكَ فَتَجْعَلَ أَصَابِعَكَ فِي عَيْنِ الرُّكْبَةِ وَ تُفَرِّجَ بَيْنَهُمَا وَ أَقْمِ صَلْبَكَ وَ مَدِّ عُنُقَكَ وَ لِيَكُنْ نَظْرُكَ إِلَى مَا بَيْنَ قَدَمَيْكَ

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

فَإِذَا أَرَدْتَ أَنْ تَسْجُدَ فَارْفَعْ يَدَيْكَ بِالتَّكْبِيرِ وَ حَزْرًا سَاجِدًا وَ اِبْدَأْ بِيَدَيْكَ فَضَعَّهُمَا عَلَى الْأَرْضِ قَبْلَ رُكْبَتَيْكَ تَضَعُهُمَا مَعًا وَ لَا تَفْتَرِشْ ذِرَاعَيْكَ افْتَرِشَ السَّبْعِ ذِرَاعِيهِ وَ لَا تَضَعَنَّ ذِرَاعَيْكَ عَلَى رُكْبَتَيْكَ وَ فَخْدَيْكَ وَ لَكِنْ تَجْنَحْ بِمِرْفَقَيْكَ وَ لَا تُلْصِقْ كَفَيْكَ بِرُكْبَتَيْكَ وَ لَا تُدْنِيَهُمَا مِنْ وَجْهِكَ بَيْنَ ذَلِكَ حِيَالَ مَنْكَبَيْكَ وَ لَا تَجْعَلُهُمَا بَيْنَ يَدَيْ رُكْبَتَيْكَ وَ لَكِنْ تُحَرِّفُهُمَا عَنْ ذَلِكَ شَيْئًا وَ اِبْسُطْهُمَا عَلَى الْأَرْضِ بَسْطًا وَ اَقْبِضْهُمَا إِلَيْكَ قَبْضًا

So when you intend to perform *Sajdah*, raise your hand in the exclamation of *Takbīr* and fall down perform *Sajdah*, and begin with your hands and place these upon the

²⁹ Al Kafi V 3 – The Book of *Salāt* CH 28 H 9

ground before your knees, placing them both together and not squatting your forearms like the wild animals, nor placing your forearms upon your knees and your thighs, but forming wings with your elbows, not pasting your palm with your knees, nor them being too close to your face, displaying them parallel to your shoulders and not making them to be in front of your knees, but diverging them a little bit from that, and extend them upon the ground with an extensions, and pulling them a little towards you with a pulling.

وَإِنْ كَانَ تَحْتَهُمَا ثَوْبٌ فَلَا يَضُرُّكَ وَ إِنْ أَفْضَيْتَ بِهِمَا إِلَى الْأَرْضِ فَهُوَ أَفْضَلُ وَ لَا تُفَرِّجَنَّ بَيْنَ أَصَابِعِكَ فِي سُجُودِكَ وَ لَكِنَّ
ضُمَّهُنَّ جَمِيعاً

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

قَالَ وَ إِذَا فَعَدْتَ فِي تَشَهُدِكَ فَالْصِيقُ رُكْبَتَيْكَ بِالْأَرْضِ وَ فَرِّجْ بَيْنَهُمَا شَيْئاً وَ لِيَكُنْ ظَاهِرُ قَدَمِكَ الْيُسْرَى عَلَى الْأَرْضِ وَ ظَاهِرُ قَدَمِكَ الْيُمْنَى عَلَى بَاطِنِ قَدَمِكَ الْيُسْرَى وَ الْيَتِيَاكَ عَلَى الْأَرْضِ وَ طَرَفُ إِهَامِكَ الْيُمْنَى عَلَى الْأَرْضِ وَ إِيَّاكَ وَ الْقُعُودَ عَلَى قَدَمَيْكَ فَتَتَأَدَّى بِذَلِكَ وَ لَا تَكُنْ قَاعِداً عَلَى الْأَرْضِ فَتَكُونَ إِمَّماً فَعَدَّ بَعْضُكَ عَلَى بَعْضٍ فَلَا تَصْبِرْ لِلتَّشَهُدِ وَ الدُّعَاءِ .

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

And beware of the sitting upon your two feet, for you would be hurt by that. And do not sit with part of you upon the (other) part but let yourself be sitting upon the ground, so you should rather happen to be sitting (comfortably), otherwise you would not be patient for the *Tashahhud* and the supplication’.³⁰

وَ بِهِذِهِ الْأَسَانِيدِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ إِذَا قَامَتِ الْمَرْأَةُ فِي الصَّلَاةِ جَمَعَتْ بَيْنَ قَدَمَيْهَا وَ لَا تُفَرِّجُ بَيْنَهُمَا وَ تَضُمُّ يَدَيْهَا إِلَى صَدْرِهَا لِمَكَانٍ تَدْبِيهَا فَإِذَا رَكَعَتْ وَضَعَتْ يَدَيْهَا فَوْقَ رُكْبَتَيْهَا عَلَى فَخْدَيْهَا لِئَلَّا تُطَاطَى كَثِيراً فَتَرْتَفِعَ عَجِيزَتُهَا فَإِذَا جَلَسَتْ فَعَلَى الْيَتِيَتَاكَ لَيْسَ كَمَا يَقْعُدُ الرَّجُلُ وَ إِذَا سَقَطَتْ لِلسُّجُودِ بَدَأَتْ بِالْقُعُودِ بِالرُّكْبَتَيْنِ قَبْلَ الْيَدَيْنِ ثُمَّ تَسْجُدُ لِاطْنَةَ بِالْأَرْضِ فَإِذَا كَانَتْ فِي جُلُوسِهَا ضَمَّتْ فَخْدَيْهَا وَ رَفَعَتْ رُكْبَتَيْهَا مِنَ الْأَرْضِ وَ إِذَا نَهَضَتْ أَسَلَّتْ أَنْسِلَا لا تَرْفَعُ عَجِيزَتَهَا أَوْ لا .

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

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

³⁰ Al Kafi V 3 – The Book of Salāt CH 29 H 1

ground. And when she stand she should do it stealthily, not raising her backside first'.³¹

جَمَاعَةٌ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا تُفْعَلُ بَيْنَ السَّجْدَتَيْنِ إِقْعَاءً .

A group, from Ahmad Bin Muhammad Bin Isa, 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: 'You should not fall between the two Sujūd (*plural of Sajdah*) with a falling'. (i.e. – do it methodically).³²

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the woman perform Sujūd (*plural of Sajdah*), she should extend her forearms'.³³

أَحْمَدُ بْنُ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ مُعَلَّى أَبِي عُثْمَانَ عَنِ مُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَمِعْتُهُ يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (عَلَيْهِ السَّلَامُ) إِذَا هَوَى سَاجِدًا انْكَبَّ وَهُوَ يُكْبِرُ .

Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Moalla Abu Usman, from Moalla Bin Khunays,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'Ali^{asws} Bin Al-Husayn^{asws} while going down for *Sajdah*, would was exclaim *Takbir*'.³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا سَجَدَ الرَّجُلُ ثُمَّ أَرَادَ أَنْ يَنْهَضَ فَلَا يَعْجُرْ بِبَدْيِهِ فِي الْأَرْضِ وَ لَكِنْ يَبْسُطُ كَفَّيْهِ مِنْ غَيْرِ أَنْ يَضَعَ مَقْعَدَتَهُ عَلَى الْأَرْضِ .

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 the man perform Sujūd (*plural of Sajdah*), then intends that he stands, so he should not knead with his hands in the ground, but he should extend his palm from without placing his posterior upon the ground'.³⁵

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

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

³¹ Al Kafi V 3 – The Book of Salāt CH 29 H 2

³² Al Kafi V 3 – The Book of Salāt CH 29 H 3

³³ Al Kafi V 3 – The Book of Salāt CH 29 H 4

³⁴ Al Kafi V 3 – The Book of Salāt CH 29 H 5

³⁵ Al Kafi V 3 – The Book of Salāt CH 29 H 6

'I asked him^{asws} about the sitting of the woman during the *Salāt*. He^{asws} said: 'She would clasp her thighs (together)'.³⁶

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from one of our companions who said,

'The woman, when she perform *Sujūd* (*plural of Sajdah*), should be clasped, and the man when he perform *Sujūd*, should be open'.³⁷

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

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

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

وَ قَالَ لَا تُكْفِّرْ فَإِنَّمَا يَصْنَعُ ذَلِكَ الْمُجُوسُ وَ لَا تَلْتَمَّ وَ لَا تَحْتَفِزْ وَ لَا تُنْعِ عَلَى قَدَمَيْكَ وَ لَا تَفْتَرِشْ ذِرَاعَيْكَ .

And he^{asws} said: 'Do not place one hand upon the other, that is what the Magians do, and neither veil your face, nor hold limbs tightly, nor fall upon your feet, nor spread out your arms'.³⁸

باب التَّشَهُدِ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ وَ الرَّابِعَةِ وَ التَّسْلِيمِ

Chapter 30 –The performing of the *Tashahhud* (testimonies) during the first two *Rak'at*, and the fourth, and the greeting (*Salām*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ مَنْصُورِ بْنِ حَازِمٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ النَّشْهِدِ فَقَالَ لَوْ كَانَ كَمَا يَقُولُونَ وَاجِباً عَلَى النَّاسِ هَلَكُوا إِنَّمَا كَانَ الْقَوْمُ يَقُولُونَ أَيْسَرَ مَا يَعْلَمُونَ إِذَا حَمِدْتَ اللَّهَ أَجْزَأَ عَنكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhajmmad Bin Isa, from Al Husayn Bin Saeed, from Usman Bin Isa, from Mansour Bin Hazim, from Bakr Bin Habeeb who said,

'I asked Abu Ja'far^{asws} about the *Tashahhud*, so he^{asws} said: 'Had it been as you are saying it to be to be, an Obligation upon the people, they would have been destroyed. But rather, the people are saying the easier of what they are doing. If you were to Praise Allah^{azwj}, it would suffice from you'.³⁹

³⁶ Al Kafi V 3 – The Book of *Salāt* CH 29 H 7

³⁷ Al Kafi V 3 – The Book of *Salāt* CH 29 H 8

³⁸ Al Kafi V 3 – The Book of *Salāt* CH 29 H 9

³⁹ Al Kafi V 3 – The Book of *Salāt* CH 30 H 1

و فِي رَوَايَةٍ أُخْرَى عَنْ صَفْوَانَ عَنْ مَنْصُورٍ عَنْ بَكْرِ بْنِ حَبِيبٍ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) أَيُّ شَيْءٍ أَقُولُ فِي التَّشَهُدِ وَ الْقُنُوتِ قَالَ قُلْ بِأَحْسَنِ مَا عَلِمْتَ فَإِنَّهُ لَوْ كَانَ مُوقَفًا لَهَلَكَ النَّاسُ .

And in another report from Safwan, from Mansour, from Bakr Bin Habeen who said,

'I said to Abu Ja'far^{asws}, 'Which thing should I be saying during the *Tashahhud* and the *Qunut*?' He^{asws} said: 'With the best of what you know, for had it been fixed, the people would be destroyed'.⁴⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَجَّالِ عَنِ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ يَحْيَى بْنِ طَلْحَةَ عَنْ سَوْرَةَ بْنِ كُثَيْبٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ أَدْنَى مَا يُجْزَى مِنَ التَّشَهُدِ فَقَالَ الشَّهَادَتَانِ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Hajjal, from Sa'albat Bin Maymoun, from Yahya Bin Talha, from Sowrat Bin Kuleyb who said,

'I asked Abu Ja'far^{asws} about the least of what would suffice from the *Tashahhud*, so he^{asws} said: 'The two testimonies'.⁴¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ دَاوُدَ بْنِ فَرَاقٍ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَقْرَأَ فِي التَّشَهُدِ مَا طَابَ فَلَهُ وَ مَا خَبُثَ فَلِغَيْرِهِ فَقَالَ هَكَذَا كَانَ يَقُولُ عَلِيُّ (عَلَيْهِ السَّلَام) .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al Nu'man, from Dawood Bin Farqad, from Yaqoub Bin Shuayb who said,

'I said to Abu Abdullah^{asws}, 'Recite in the *Tashahhud*, 'Whatever is good, so it is for Allah^{azwj}, and whatever is bad, so it is for others?' So he^{asws} said: 'Like this is what Ali^{asws} was saying'.⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ يَنْبَغِي لِلْإِمَامِ أَنْ يُسْمَعَ مِنْ خَلْفِهِ التَّشَهُدُ وَ لَا يُسْمَعُونَ هُمْ شَيْئًا .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It is befitting for the prayer leader that he makes the ones behind him to listen to the *Tashahhud*, and they should not make him listen to anything'.⁴³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عَثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) كُلُّ مَا ذَكَرْتُ اللَّهَ بِهِ وَ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَهُوَ مِنَ الصَّلَاةِ وَ إِنِّي قُلْتُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ فَقَدْ أَنْصَرَفْتُ .

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

'Abu Abdullah^{asws} said to me: 'Whatever you say of Allah^{azwj} and His^{azwj} Prophet^{saww} is of *Salāt*. As soon as you say the phrase, 'The greetings be upon us and the righteous servants of Allah^{azwj}', so you have ended (the *Salāt*)'.⁴⁴

⁴⁰ Al Kafi V 3 – The Book of Salāt CH 30 H 2

⁴¹ Al Kafi V 3 – The Book of Salāt CH 30 H 3

⁴² Al Kafi V 3 – The Book of Salāt CH 30 H 4

⁴³ Al Kafi V 3 – The Book of Salāt CH 30 H 5

وَبِهَذَا الْإِسْنَادِ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا كُنْتَ فِي صَفٍّ فَسَلِّمْ تَسْلِيمَةً عَنْ يَمِينِكَ وَتَسْلِيمَةً عَنْ يَسَارِكَ لِأَنَّ عَنْ يَسَارِكَ مَنْ يُسَلِّمُ عَلَيْكَ وَإِذَا كُنْتَ إِمَامًا فَسَلِّمْ تَسْلِيمَةً وَأَنْتَ مُسْتَقْبِلُ الْقِبْلَةِ .

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

‘Abu Abdullah^{asws} said: ‘Whenever you were in a row, so greet (*Salām*) with a greeting from your right, and a greeting from your left, because on your left is the one who is greeting upon you; and when you were the prayer leader and you greet, so greet while you are facing the Qiblah’.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ إِذَا أَنْصَرَفْتَ مِنَ الصَّلَاةِ فَأَنْصَرِفْ عَنْ يَمِينِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Usman Bin Isa, from Sama’at,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When you exit from the *Salāt*, so exit from your right’.⁴⁶

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Al Husayn Bin Usman, from Ibn Muskan, from Anbasa Bin Mus’ab who said,

‘I asked Abu Abdullah^{asws} about the man who is standing in the row behind the prayer leader, and there is no one on his left. How should he greet (*Salām*)?’ He^{asws} said: ‘He should greet once on his right’.⁴⁷

وَبِهَذَا الْإِسْنَادِ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْحَضْرَمِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا قُمْتَ مِنَ الرَّكْعَةِ فَاغْتَمِدْ عَلَى كَفَيْكَ وَ قُلْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقْوَمُ وَ أَقْعُدُ فَإِنَّ عَلَيَّ (عَلَيْهِ السَّلَامُ) كَانَ يَفْعَلُ ذَلِكَ .

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

‘Abu Abdullah^{asws} said: ‘When you stand from the (completed) *Rak’at*, so rely upon your palms and say, ‘By the Might of Allah^{azwj} and His^{azwj} Strength I am standing and sitting’, for Ali^{asws} used to do that’.⁴⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) إِذَا جَلَسْتَ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ فَتَشَهَّدْتَ ثُمَّ قُمْتَ فَقُلْ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقْوَمُ وَ أَقْعُدُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Hareyz, from Muhammad Bin Muslim who said,

⁴⁴ Al Kafi V 3 – The Book of Salāt CH 30 H 6

⁴⁵ Al Kafi V 3 – The Book of Salāt CH 30 H 7

⁴⁶ Al Kafi V 3 – The Book of Salāt CH 30 H 8

⁴⁷ Al Kafi V 3 – The Book of Salāt CH 30 H 9

⁴⁸ Al Kafi V 3 – The Book of Salāt CH 30 H 10

'Abu Abdullah^{asws} said: 'Whenever you sit during the first two *Rak'at*, so you perform *Tashahhud*, then stand, so say, 'By the Might of Allah^{azwj} and His^{azwj} Strength I am standing and sitting'.⁴⁹

بَابُ الْقُنُوتِ فِي الْفَرِيضَةِ وَالنَّافِلَةِ وَمَتَى هُوَ وَمَا يُجْزَى فِيهِ

Chapter 31 – The *Qunut* during the Obligatory and the optional *Salāt*, and when is it (to be done) and what would suffice regarding it

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ وَصَفْوَانَ بْنِ يَحْيَى عَنِ ابْنِ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنِ الْقُنُوتِ فِي الصَّلَاةِ الْخَمْسِ فَقَالَ أَقْنَتْ فِيهِنَّ جَمِيعاً قَالَ

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, and Safwan Bin Yahya, from Ibn Bukeyr, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the *Qunut* during the five (Obligatory) *Salāts*. So he^{asws} said: 'Perform *Qunut* in the entirety of these'.

وَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) بَعْدَ ذَلِكَ عَنِ الْقُنُوتِ فَقَالَ لِي أَمَا مَا جَهَرْتَ فَلَا تَشْكُ .

He (the narrator) said, 'And I asked Abu Abdullah^{asws} after that, about the *Qunut*, so he^{asws} said to me: 'As for what you say it loudly, so you would not be in doubt'.⁵⁰

أَحْمَدُ عَنِ الْحُسَيْنِ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ صَفْوَانَ الْجَمَّالِ قَالَ صَلَّى خَلْفَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَيَّاماً فَكَانَ يَقْنُتُ فِي كُلِّ صَلَاةٍ يَجْهَرُ فِيهَا وَ لَا يَجْهَرُ فِيهَا .

Ahmad, from Al Husayn, from Ibn Abu Najran, from Safwan Al Jammal who said,

'I prayed *Salāt* behind Abu Abdullah^{asws} for days, and he^{asws} used to perform *Qunut* in every *Salāt*, the ones in which is loud recitation, and in those wherein is no loud recitation'.⁵¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنِ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الْقُنُوتِ فَقَالَ فِيمَا يُجْهَرُ فِيهِ بِالْقِرَاءَةِ قَالَ فَقُلْتُ لَهُ إِنِّي سَأَلْتُ أَبَاكَ عَنْ ذَلِكَ فَقَالَ فِي الْخَمْسِ كُلِّهَا فَقَالَ رَحِمَ اللَّهُ أَبِي إِنَّ أَصْحَابَ أَبِي أَنَّهُمْ فَسَأَلُوهُ فَأَخْبَرَهُمْ بِالْحَقِّ ثُمَّ أَنُوْنِي شُكَاكًا فَأَقْنَيْتُهُمْ بِالنَّوْبَةِ .

Ali Bin Ibrahim, from his father, from Ibn Fazzal, from Ibn Bukeyr, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about the *Qunut*, so he^{asws} said: 'In what you have to be loud with the recitation'. So I said, 'I asked your^{asws} father^{asws} about that, so he^{asws} said: 'In the five (Obligatory) *Salāt*, all of them'. So he^{asws} said: 'May Allah^{azwj} have Mercy on my^{asws} father^{asws}. The companions of my^{asws} father^{asws} came to him^{asws} and

⁴⁹ Al Kafi V 3 – The Book of Salāt CH 30 H 11

⁵⁰ Al Kafi V 3 – The Book of Salāt CH 31 H 1

⁵¹ Al Kafi V 3 – The Book of Salāt CH 31 H 2

asked him^{asws}, so he^{asws} informed them with the truth. Then they come to me^{asws} as doubtful, so I^{asws} issued a Fatwa to them with 'بِالتَّقِيَةِ' the dissimulation'.⁵²

عَلِيٌّ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمَنِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ بْنِ الْحَارِثِ بْنِ الْمُغِيرَةِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَقْنُتُ فِي كُلِّ رَكْعَتَيْنِ فَرِيضَةً أَوْ نَافِلَةً قَبْلَ الرُّكُوعِ .

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

'Abu Abdullah^{asws} said: 'Perform *Qunut* in every two *Rak'at* (of *Salāt*), Obligatory or optional, before the *Ruku'*'.⁵³

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

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Abdul Rahman Bin Al Hajjaj,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the *Qunut*, so he^{asws} said: '(recite) in every *Salāt*, Obligatory as well in the optional'.⁵⁴

وَ بِهَذَا الْإِسْنَادِ عَنْ يُونُسَ عَنْ وَهْبِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ تَرَكَ الْقُنُوتَ رَغْبَةً عَنْهُ فَلَا صَلَاةَ لَهُ .

And by this chain, from Yunus, from Wahab Bin Abd Rabbih,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who neglects the *Qunut* turning away from it, so there is no *Salāt* for him'.⁵⁵

عَلِيٌّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ الْقُنُوتُ فِي كُلِّ صَلَاةٍ فِي الرَّكْعَةِ الثَّانِيَةِ قَبْلَ الرُّكُوعِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The *Qunut* is to be in every *Salāt*, in the second *Rak'at*, before the *Ruku'*'.⁵⁶

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

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

'I asked Abu Abdullah^{asws} about the *Qunut* and what is to be said during it'. So he^{asws} said: 'Whatever Allah^{azwj} Ordains upon your tongue, and I^{asws} do not know of anything fixed for it'.⁵⁷

⁵² Al Kafi V 3 – The Book of Salāt CH 31 H 3

⁵³ Al Kafi V 3 – The Book of Salāt CH 31 H 3

⁵⁴ Al Kafi V 3 – The Book of Salāt CH 31 H 5

⁵⁵ Al Kafi V 3 – The Book of Salāt CH 31 H 6

⁵⁶ Al Kafi V 3 – The Book of Salāt CH 31 H 7

بِهَذَا الْإِسْنَادِ عَنْ فَضَالَةَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْقُنُوتُ فِي الْفَرِيضَةِ الدُّعَاءُ وَ فِي الْوُتْرِ الْإِسْتِغْفَارُ .

By this chain, from Fazalat, from Aban, from Abdul Rahman Bin Abu Abdullah,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Qunut* in the Obligatory (*Salāt*) is the supplication, and in the Witr (*Salāt*), it is the seeking of Forgiveness'.⁵⁸

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قُلْتُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) رَجُلٌ نَسِيَ الْقُنُوتَ فَذَكَرَهُ وَ هُوَ فِي بَعْضِ الطَّرِيقِ فَقَالَ يَسْتَقْبِلُ الْقِبْلَةَ ثُمَّ لَيْفُلُهُ

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

'I said to Abu Ja'far^{asws}, 'A man forgets the *Qunut*, so he remembers it while he is in one of the roads'. So he^{asws} said: 'He should face towards the Qiblah, then let him say it'.

ثُمَّ قَالَ إِنِّي لَأَكْرَهُ لِلرَّجُلِ أَنْ يَرْعَبَ عَنْ سُنَّةِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَوْ يَدَعَهَا .

Then he^{asws} said: 'My^{asws} father^{asws} used to dislike it for the man that he should turn away from a Sunnah of Rasool-Allah^{saww}, or he leaves it'.⁵⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنْ أَدْنَى الْقُنُوتِ فَقَالَ خَمْسُ تَسْبِيحَاتٍ .

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,

'I asked Abu Abdullah^{asws} about the least (recitation in) the *Qunut*. So he^{asws} said: 'Five Glorifications'.⁶⁰

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

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Sa'ad Bin Abu Khalaf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It would suffice you in the *Qunut* (saying),

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

'O Allah^{azwj}! Forgive us, and be Merciful to us, and Grant us health, and Pardon us in the world and the Hereafter. You^{azwj} are Able upon everything'.⁶¹

⁵⁷ Al Kafi V 3 – The Book of Salāt CH 31 H 8

⁵⁸ Al Kafi V 3 – The Book of Salāt CH 31 H 9

⁵⁹ Al Kafi V 3 – The Book of Salāt CH 31 H 10

⁶⁰ Al Kafi V 3 – The Book of Salāt CH 31 H 11

⁶¹ Al Kafi V 3 – The Book of Salāt CH 31 H 12

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنِ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَا أَعْرِفُ قُنُوتًا إِلَّا قَبْلَ الرُّكُوعِ .

Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Muawiya Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws} having said: 'I^{asws} do not recognise a *Qunut* except before the *Rukū*'.⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنِ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ قَالَ حَدَّثَنِي يَعْقُوبُ بْنُ يَظِينَ قَالَ سَأَلْتُ عَبْدًا صَالِحًا (عَلَيْهِ السَّلَامُ) عَنِ الْقُنُوتِ فِي الْوُتْرِ وَالْفَجْرِ وَمَا يُجْهَرُ فِيهِ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ فَقَالَ قَبْلَ الرُّكُوعِ حِينَ تَفْرُغُ مِنْ قِرَاءَتِكَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed who said, 'Yaqoub Bin Yaqteen narrated to me saying,

'I asked Abu Al-Salih^{asws} (7th Imam^{asws}) about the *Qunut* during Al-Witr (*Salāt*), and Al-Fajr (*Salāt*), and what is to be said loudly in it, before the *Rukū* and after it'. So he^{asws} said: 'Before the *Rukū* when you are free from your recitation'.⁶³

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ دُرُسْتٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ الْقُنُوتُ فِي كُلِّ صَلَاةٍ فِي الْفَرِيضَةِ وَالنَّطَوُوعِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Yaqoub Bin Yazeed, from Ziyad Al Qindy, from Dorost, from Muhammad Bin Muslim who said,

'The *Qunut* is to be in every *Salāt*, in the Obligatory and the optional'.⁶⁴

بَابُ التَّعْقِيبِ بَعْدَ الصَّلَاةِ وَالِدُّعَاءِ

Chapter 32 – The follow up after the *Salāt* and the supplication

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَادٍ عَنِ الْحَلْبِيِّ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ لَا يَنْبَغِي لِلْإِمَامِ أَنْ يَنْتَقِلَ إِذَا سَلَّمَ حَتَّى يُتِمَّ مِنْ خَلْفِهِ الصَّلَاةَ

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: 'It is not befitting for the prayer leader that he should turn when he has greeted (*Salām*) until the ones behind him have completed the *Salāt*'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَوْمًا فِي الصَّلَاةِ هَلْ يَنْبَغِي لَهُ أَنْ يُعَقَّبَ بِأَصْحَابِهِ بَعْدَ التَّسْلِيمِ فَقَالَ يُسَبِّحُ وَ يَذْهَبُ مَنْ شَاءَ لِحَاجَتِهِ وَ لَا يُعَقَّبُ رَجُلٌ لِتَعْقِيبِ الْإِمَامِ .

He (the narrator) said, 'And I asked him^{asws} about the man who leads (a *Jam'at*) in the *Salāt*, 'Is it befitting for him that he does a follow up with his companions after the greeting (*Salām*)?' So he^{asws} said: 'He can Glorify, and he can go wherever he so

⁶² Al Kafi V 3 – The Book of *Salāt* CH 31 H 13

⁶³ Al Kafi V 3 – The Book of *Salāt* CH 31 H 14

⁶⁴ Al Kafi V 3 – The Book of *Salāt* CH 31 H 15

desires to for his need, and a man should not do a follow up to the follow up of the prayer leader'.⁶⁵

عَلِيٌّ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ أَبِي بَصِيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ أَيُّمَا رَجُلٍ أَمَّ قَوْمًا فَعَلَيْهِ أَنْ يَقْعُدَ بَعْدَ التَّسْلِيمِ وَ لَا يَخْرُجَ مِنْ ذَلِكَ الْمَوْضِعِ حَتَّى يُتِمَّ الَّذِينَ خَلْفَهُ الَّذِينَ سُبِقُوا صَلَاتَهُمْ ذَلِكَ عَلَى كُلِّ إِمَامٍ وَاجِبٌ إِذَا عَلِمَ أَنَّ فِيهِمْ مَسْبُوقًا وَ إِنْ عَلِمَ أَنْ لَيْسَ فِيهِمْ مَسْبُوقٌ بِالصَّلَاةِ فَلْيَذْهَبْ حَيْثُ شَاءَ .

Ali, from his father, from Hammad, from Hareyz, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whichever man leads a group (in *Salāt*), so upon him is that he sits after the greeting (*Salām*), and he does not go out from that place until those behind him have completed, those who preceded their *Salāts*. That is an Obligation upon every prayer leader when he knows that among them are preceded ones, and if he knows that there aren't any preceded ones among them with the *Salāt*, so let him go wherever he so desires to'.⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ مَنْصُورِ بْنِ يُوسُفَ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ صَلَّى صَلَاةً فَرِيضَةً وَ عَقَبَ إِلَى أُخْرَى فَهُوَ ضَيْفُ اللَّهِ وَ حَقٌّ عَلَى اللَّهِ أَنْ يُكْرِمَ ضَيْفَهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Mansour Bin Yunus, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one prays an Obligatory *Salat* and follows up to another, so he is a guest of Allah^{azwj}, and has a right upon Allah^{azwj} that He^{azwj} be Benevolent with His^{azwj} guest'.⁶⁷

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِيَانَ بْنِ عُمَانَ عَنِ الْحَسَنِ بْنِ الْمُغْبِرَةِ أَنَّهُ سَمِعَ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ إِنْ فَضَّلَ الدُّعَاءَ بَعْدَ الْفَرِيضَةِ عَلَى الدُّعَاءِ بَعْدَ النَّافِلَةِ كَفَضَّلَ الْفَرِيضَةَ عَلَى النَّافِلَةِ

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban Bin Usman, from Al Hassan Bin Al Mugheira that,

'He heard Abu Abdullah^{asws} saying: 'The superiority of the supplication after the Obligatory (*Salāt*) over the supplication after the optional (*Salāt*), is like the superiority of the Obligatory (*Salāt*) over the optional (*Salāt*)'.

قَالَ ثُمَّ قَالَ ادْعُهُ وَ لَا تَقُلْ قَدْ فُرِعَ مِنَ الْأَمْرِ فَإِنَّ الدُّعَاءَ هُوَ الْعِبَادَةُ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ وَ قَالَ ادْعُونِي أَسْتَجِبْ لَكُمْ

He (the narrator) said, 'Then he^{asws} said: 'Supplicate to Him^{azwj} and do not say that you are free from the matter, for the supplication, it is the worship. Allah^{azwj} Mighty and Majestic is Saying [40:60] **surely those who are too proud to worship Me shall soon enter Hell abased**, and Said [40:60] **Call upon Me, I will Answer you**.

وَ قَالَ إِذَا أَرَدْتَ أَنْ تَدْعُو اللَّهَ فَمَجِّدْهُ وَ أَحْمِدْهُ وَ سَبِّحْهُ وَ هَلِّلْهُ وَ أَثْنِ عَلَيْهِ وَ صَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) ثُمَّ سَلِّ تَعْظُ .

⁶⁵ Al Kafi V 3 – The Book of *Salāt* CH 32 H 1

⁶⁶ Al Kafi V 3 – The Book of *Salāt* CH 32 H 2

⁶⁷ Al Kafi V 3 – The Book of *Salāt* CH 32 H 3

And he^{asws} said: 'Whenever you intend to Supplicate to Allah^{azwj}, so Praise Him^{azwj}, and Glorify Him^{azwj}, and Extol His^{azwj} Holiness, and Laud upon Him^{azwj}, and send Blessings upon the Prophet^{azwj}. Then ask, you would be Given'.⁶⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ الدُّعَاءُ بَعْدَ الْفَرِيضَةِ أَفْضَلُ مِنَ الصَّلَاةِ تَنْفَلًا .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The supplication after the Obligatory (*Salāt*) is superior than the *Salāt* prayed voluntarily'.⁶⁹

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ (عَلَيْهَا السَّلَام) قَبْلَ أَنْ يَنْتَهِيَ رِجْلَيْهِ مِنْ صَلَاةِ الْفَرِيضَةِ غَفَرَ اللَّهُ لَهُ وَ لِيَبْدَأَ بِالتَّكْبِيرِ .

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

'Abu Abdullah^{asws} said: 'The one who Glorifies with the Glorification (*Tasbīh*) of Fatima Al-Zahra^{asws} before bending his legs from the Obligatory *Salāt*, Allah^{azwj} would Forgive (his sins) for him, and let him begin with the exclamation of *Takbir*'.⁷⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ يَحْيَى بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ النُّعْمَانَ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ سَبَّحَ اللَّهَ فِي دُبْرِ الْفَرِيضَةِ تَسْبِيحَ فَاطِمَةَ الزَّهْرَاءِ (عَلَيْهَا السَّلَام) الْمِائَةَ مَرَّةً وَ اتَّبَعَهَا بِإِلَهِ إِلَهَ إِلَّا اللَّهُ غَفَرَ اللَّهُ لَهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from Yahya Bin Muhammad, from Ali Bin Al Numan, from Ibn Abu Najran, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who Glorifies Allah^{azwj} at the end of the Obligatory (*Salāt*) with the Glorification (*Tasbīh*) of Fatima Al-Zahra^{asws}, one hundred times, and follows it up with (saying) 'There is no god except for Allah^{azwj}', Allah^{azwj} would Forgive (his sins) for him'.⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَمْرٍو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ غَدَافِرٍ قَالَ دَخَلْتُ مَعَ أَبِي عَلِيٍّ عَلَيْهِ السَّلَامُ (عَلَيْهِ السَّلَام) فَسَأَلَهُ أَبِي عَنْ تَسْبِيحِ فَاطِمَةَ (صَلَوَاتُ اللَّهِ عَلَيْهَا) فَقَالَ اللَّهُ أَكْبَرُ حَتَّى أَحْصَاهَا أَرْبَعًا وَ ثَلَاثِينَ مَرَّةً ثُمَّ قَالَ الْحَمْدُ لِلَّهِ حَتَّى بَلَغَ سَبْعًا وَ سِتِّينَ ثُمَّ قَالَ سُبْحَانَ اللَّهِ حَتَّى بَلَغَ مِائَةً يُحْصِيهَا بِيَدَيْهِ جُمْلَةً وَاحِدَةً .

A number of our companions, from Ahmad Bin Muhammad, from Amro Bin Usman, from Muhammad Bin Uzafir who said,

'I went over with my father to Abu Abdullah^{asws}. So my father asked him^{asws} about the Glorification (*Tasbīh*) of Syeda Fatima^{asws}. So he^{asws} said: 'اللَّهُ أَكْبَرُ', Allah^{azwj} is the Greatest', until I counted it as thirty four times. Then he^{asws} said: 'الْحَمْدُ لِلَّهِ', 'The Praise is for Allah^{azwj}', until it reached sixty seven (i.e., thirty three times). Then he^{asws} said:

⁶⁸ Al Kafi V 3 – The Book of Salāt CH 32 H 4

⁶⁹ Al Kafi V 3 – The Book of Salāt CH 32 H 5

⁷⁰ Al Kafi V 3 – The Book of Salāt CH 32 H 6

⁷¹ Al Kafi V 3 – The Book of Salāt CH 32 H 7

‘سُبْحَانَ اللَّهِ’ ‘Glory be to Allah^{azwj}’, until it reached one hundred. He counted it with his hand as one total’.⁷²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ صَفْوَانَ بْنِ مَسْكَانٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ فِي تَسْبِيحِ فَاطِمَةَ (صَلَوَاتُ اللَّهِ عَلَيْهَا) يُبَدَأُ بِالتَّكْبِيرِ أَرْبَعًا وَثَلَاثِينَ ثُمَّ التَّحْمِيدِ ثَلَاثًا وَثَلَاثِينَ ثُمَّ التَّسْبِيحِ ثَلَاثًا وَثَلَاثِينَ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: ‘In the Glorification (*Tasbīh*) of Fatima^{asws}, it is begun with the exclamation of *Takbīr* thirty four (times), then the Praise (The Praise is for Allah^{azwj}) thirty three (times), then the Glorification (Glory be to Allah^{azwj}) thirty three (times)’.⁷³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنِ الْخَبَرِيِّ عَنِ الْحُسَيْنِ بْنِ نُؤَيْرٍ وَ أَبِي سَلَمَةَ السَّرَّاجِ قَالَا سَمِعْنَا أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَ هُوَ يُلْعَنُ فِي دُبُرِ كُلِّ مَكْتُوبَةٍ أَرْبَعَةَ مِنَ الرِّجَالِ وَ أَرْبَعًا مِنَ النِّسَاءِ فَلَانَ وَ فَلَانٌ وَ مُعَاوِيَةَ وَ يُسَمِّيهِمْ وَ فَلَانُهُ وَ فَلَانُهُ وَ هِنْدٌ وَ أُمُّ الْحَكَمِ أُخْتُ مُعَاوِيَةَ .

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

‘We heard Abu Abdullah^{asws}, and he^{asws} was sending ‘*Laan*’ (asking for Allah^{azwj}’s wrath) at the end of every Prescribed (*Salāt*), on four from the men and four from the women. So and so, and so and so, and so and so, and Muawiya’, (and he^{asws} named them), ‘And so and so woman, and so and so woman, and Hinda, and Umm Al-Hakam - the sister of Muawiya’.⁷⁴

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

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

‘Abu Abdullah^{asws} said: ‘When you have a doubt in the Glorification (*Tasbīh*) of Syeda Fatima Al-Zahra^{asws}, so repeat’.⁷⁵

عَنْهُ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ عَمَّنْ ذَكَرَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ كَانَ يُسَبِّحُ تَسْبِيحَ فَاطِمَةَ (صَلَوَاتُ اللَّهِ عَلَيْهَا) فَيَصِلُهُ وَ لَا يَقْطَعُهُ .

From him, from Muhammad Bin Ahmad, from Yaqoub Bin Yazeed, from Muhammad Bin Ja’far, from the one who mentioned it,

(It has been narrated) from Abu Abdullah^{asws} that he^{asws} used to Glorify by the Glorification (*Tasbīh*) of Syeda Fatima^{asws}, so he^{asws} would recite it without interruption’.⁷⁶

⁷² Al Kafi V 3 – The Book of Salāt CH 32 H 8

⁷³ Al Kafi V 3 – The Book of Salāt CH 32 H 9

⁷⁴ Al Kafi V 3 – The Book of Salāt CH 32 H 10

⁷⁵ Al Kafi V 3 – The Book of Salāt CH 32 H 11

⁷⁶ Al Kafi V 3 – The Book of Salāt CH 32 H 12

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ أَبِي هَارُونَ الْمَكْفُوفِ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ يَا أَبَا هَارُونَ إِنَّا نَأْمُرُ صَبِيَّانَا بِتَسْبِيحِ فَاطِمَةَ (عليها السلام) كَمَا نَأْمُرُهُمْ بِالصَّلَاةِ فَأَلْزِمُهُ فَإِنَّهُ لَمْ يُلْزِمُهُ عَبْدٌ فَسَقِيَ .

Muhammad Bin Yahya, from Muhamad Bin Al Husayn, from Mughammad Bin Ismail Bin Bazie, from Salih Bin Uqba, from Abu Haroun Al Makfouf,

(It has been narrated) from Abu Abdullah^{asws} having said: 'O Abu Haroun! We^{asws} instruct our^{asws} children with the Glorification (*Tasbīh*) of Syeda Fatima^{asws} just as we^{asws} instruct them with the Obligatory *Salāt*, for a servant who does not necessitate it, is a wretch'.⁷⁷

وَبِهَذَا الْإِسْنَادِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عُقْبَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ مَا عَبْدَ اللَّهُ بِشَيْءٍ مِنَ التَّحْمِيدِ أَفْضَلَ مِنْ تَسْبِيحِ فَاطِمَةَ (عليها السلام) وَ لَوْ كَانَ شَيْءٌ أَفْضَلَ مِنْهُ لَنَحَلَهُ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَاطِمَةَ (عليها السلام).

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'A servant cannot worship Allah^{azwj} with anything from the Praising, superior than the Glorification (*Tasbīh*) of Syeda Fatima^{asws}, and had there been anything superior than it, Rasool-Allah^{saww} would have conferred (bestowed) it upon Fatima^{asws}'.⁷⁸

وَعَنْهُ عَنْ أَبِي خَالِدٍ الْقَمَاطِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عليه السلام) يَقُولُ تَسْبِيحُ فَاطِمَةَ (عليها السلام) فِي كُلِّ يَوْمٍ فِي دُبُرِ كُلِّ صَلَاةٍ أَحَبُّ إِلَيَّ مِنْ صَلَاةِ أَلْفِ رَكْعَةٍ فِي كُلِّ يَوْمٍ .

And from him, from Abu Khalid Al Qammat who said,

'I asked Abu Abdullah^{asws} saying: 'The Glorification (*Tasbīh*) of Fatima^{asws} during every day at the end of every *Salāt* is more beloved to me than a *Salāt* of a thousand *Rak'at* during every day'.⁷⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ أَقَلُّ مَا يُجْزِيكَ مِنَ الدُّعَاءِ بَعْدَ الْفَرِيضَةِ أَنْ تَقُولَ

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'The least of what would suffice you from the supplication after the Obligatory (*Salāt*) is that you should be saying,

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَ أَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ عَافِيَتَكَ فِي أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خِزْيِ الدُّنْيَا وَ عَذَابِ الآخِرَةِ .

'O Allah^{azwj}! I ask You^{azwj} of every goodness encompassed by Your^{azwj} Knowledge, and I seek Refuge with You^{azwj} from every evil encompassed by Your^{azwj} Knowledge. O Allah^{azwj}! I ask You^{azwj} of Your^{azwj} Granting good health in my affairs, all of them,

⁷⁷ Al Kafi V 3 – The Book of *Salāt* CH 32 H 13

⁷⁸ Al Kafi V 3 – The Book of *Salāt* CH 32 H 14

⁷⁹ Al Kafi V 3 – The Book of *Salāt* CH 32 H 15

and I seek Refuge with You^{azwj} from the disgrace of the world and the Punishment of the Hereafter'.⁸⁰

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ خَالِدٍ عَنْ أَبِيهِ عَنِ الْقَاسِمِ بْنِ عُرْوَةَ عَنْ أَبِي الْعَبَّاسِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يُسْتَجَابُ الدُّعَاءُ فِي أَرْبَعَةِ مَوَاطِنَ فِي الْوُتْرِ وَ بَعْدَ الْفَجْرِ وَ بَعْدَ الظُّهْرِ وَ بَعْدَ الْمَغْرِبِ .

A number of our companions, from Ahmad Bin Muhammad Bin Khalid, from his father, from Al Qasim Bin Urwa, from Abu Al Abbas Al Fazl Bin Abdul Malik who said,

'Abu Abdullah^{asws} said: 'The supplication would be Answered in four places – in Al-Witr (*Salāt*), and after Al-Fajr (*Salāt*), and after Al-Zohr (*Salāt*), and after Al-Maghrib'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ أَبِيهِ عَنِ الْوَاسِطِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا تَدْعُ فِي دُبُرِ كُلِّ صَلَاةٍ .

Muhammad Bin Yahya, from Abdullah Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Aban, from Muhammad Al Wasity who said,

'I heard Abu Abdullah^{asws} saying: 'Do not leave (saying) at the end of every *Salāt*,

أُعِيدُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ حَتَّى تَخْتِمَهَا وَ أُعِيدُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ الْفَلَقِ حَتَّى تَخْتِمَهَا وَ أُعِيدُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ حَتَّى تَخْتِمَهَا

'I seek Refuge for myself and for whatever my Lord^{azwj} has Graced me, with Allah^{azwj}, the One, the Last' – until you complete it (Chapter 112), and, 'I seek Refuge for myself and whatever my Lord^{azwj} has Graced me, with the Lord^{azwj} of the Falaq (a Chasm of Fire)' – until you complete it (Chapter 113), and , I seek Refuge for myself and whatever Allah^{azwj} has Grace me, with my Lord^{azwj}, the Lord^{azwj} of the people' – until you complete it (Chapter 114).⁸²

عَلِيُّ بْنُ إِبرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَامُ) لَا تَنْسُوا الْمُوجِبَاتِ أَوْ قَالَ عَلَيْكُمْ بِالْمُوجِبَاتِ فِي دُبُرِ كُلِّ صَلَاةٍ قُلْتُمْ وَ مَا الْمُوجِبَاتِ قَالَ تَسْأَلُ اللَّهُ الْجَنَّةَ وَ تَعُوذُ بِاللَّهِ مِنَ النَّارِ .

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

'Abu Ja'far^{asws} said: 'Do not forget the two duties', or said: 'It is upon you with the two duties at the end of every *Salāt*'. I said, 'And what are the two duties?' He^{asws} said: 'Your asking Allah^{azwj} for the Paradise, and seeking Refuge with Allah^{azwj} from the Fire'.⁸³

مُحَمَّدُ بْنُ يَحْيَى وَ أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْقَاسِمِ عَنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ سُلَيْمَانَ بْنِ حَفْصِ الْمَرْوَزِيِّ قَالَ كَتَبَ إِلَيَّ الرَّجُلُ (صَلَوَاتُ اللَّهِ عَلَيْهِ) فِي سَجْدَةِ الشُّكْرِ مِائَةَ مَرَّةٍ شُكْرًا شُكْرًا وَ إِنَّ شِئْتَ عَفْوًا عَفْوًا .

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

⁸⁰ Al Kafi V 3 – The Book of Salāt CH 32 H 16

⁸¹ Al Kafi V 3 – The Book of Salāt CH 32 H 17

⁸² Al Kafi V 3 – The Book of Salāt CH 32 H 18

⁸³ Al Kafi V 3 – The Book of Salāt CH 32 H 19

'A man^{asws} wrote to me: 'In the *Sajdah-e-Shukr* (prostration of gratefulness), (say) one hundred times, 'Thanks! Thanks!', and if you so desire to, 'Pardon! Pardon!'.⁸⁴

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ بِإِسْنَادِهِ عَنْ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ سَبَّحَتْ أَصَابِعُهُ لِسَانَهُ حُسْبًا لَهُ .

Muhammad Bin Al Hassan, from Sahl Bin Ziyad, by his chain, from Sama'at Bin Mihran,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one whose fingers move faster than his tongue, so (he will be) counted in his favour'.⁸⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ دَاوُدَ الْعَجَلِيِّ مَوْلَى أَبِي الْمَعْرَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ ثَلَاثٌ أُعْطِينَ سَمْعَ الْخَلَائِقِ الْجَنَّةُ وَ النَّارُ وَ الْحُورُ الْعِينُ فَإِذَا صَلَّى الْعَبْدُ وَ قَالَ اللَّهُمَّ اغْنِنِي مِنَ النَّارِ وَ ادْخُلْنِي الْجَنَّةَ وَ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ قَالَتِ النَّارُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ أَنْ تُعَقِّقَهُ مِنِّي فَأَعْتَقَهُ وَ قَالَتِ الْجَنَّةُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ سَأَلَكَ إِيَّايَ فَأَسْكِنَهُ فِيَّ وَ قَالَتِ الْحُورُ الْعِينُ يَا رَبِّ إِنَّ عَبْدَكَ قَدْ خَطَبَنَا إِلَيْكَ فَزَوِّجْهُ مِنَّا

A number of our companions, from Ahmad Bin Muhammad, from Ali Bin Al Hakam, from Dawood Al Ajaly a slave of Abu Al Magra'a who said,

'I heard Abu Abdullah^{asws} saying: 'Three have been Given (the power to) hear the creatures – the Paradise, and the Fire and the Maiden Houries. So when the servant prays a *Salāt* and says, 'O Allah^{azwj}! Liberate me from the Fire and Enter me into the Paradise and Marry the Maiden Houries to me', the Fire says: 'O Lord^{azwj}! Your^{azwj} servant has asked You^{azwj} to Emancipate him from me, so Emancipate him'; and the Paradise says: 'O Lord^{azwj}! Your^{azwj} servant has asked You^{azwj} for me, so Settle him in me'; and the Maiden Houries say: 'O Lord^{azwj}! Your^{azwj} servant has proposed to You^{azwj} for us, so Marry from us to him'.

فَإِنَّ هُوَ انْصَرَفَ مِنْ صَلَاتِهِ وَ لَمْ يَسْأَلِ اللَّهَ شَيْئًا مِنْ هَذِهِ قُلْنَ الْحُورُ الْعِينُ إِنَّ هَذَا الْعَبْدَ فِينَا لَزَاهِدٌ وَ قَالَتِ الْجَنَّةُ إِنَّ هَذَا الْعَبْدَ فِي لَزَاهِدٍ وَ قَالَتِ النَّارُ إِنَّ هَذَا الْعَبْدَ فِي لَجَاهِلٍ .

So if he finishes from his *Salāt* and did not ask Allah^{azwj} for anything from this, the Maiden Houries say: 'This servant is being an ascetic from us'; and the Paradise says: 'This servant is being an ascetic regarding me'; and the Fire says, 'This servant is ignorant regarding me'.⁸⁶

أَحْمَدُ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) دُعَاءٌ يُدْعَى بِهِ فِي دُبُرِ كُلِّ صَلَاةٍ تُصَلِّيَهَا فَإِنْ كَانَ بِكَ دَاءٌ مِنْ سَقَمٍ وَ وَجَعٍ فَإِذَا قَضَيْتَ صَلَاتَكَ فَامْسَحْ بِيَدِكَ عَلَى مَوْضِعِ سُجُودِكَ مِنَ الْأَرْضِ وَ ادْعُ بِهِذَا الدُّعَاءِ وَ أَمْرٌ بِيَدِكَ عَلَى مَوْضِعِ وَجَعِكَ سَبْعَ مَرَّاتٍ تَقُولُ .

Ahmad Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah^{asws}, 'A supplication to supplicate with at the end of every *Salāt* you pray, if there was an illness with you from a disease and pain, so when you accomplish your *Salāt*, wipe your hand upon the place of your *Sajdah* from the ground, and supplicate with this supplication, and pass your hand upon the place of pain, seven times, saying,

⁸⁴ Al Kafi V 3 – The Book of Salāt CH 32 H 20

⁸⁵ Al Kafi V 3 – The Book of Salāt CH 32 H 21

⁸⁶ Al Kafi V 3 – The Book of Salāt CH 32 H 22

يَا مَنْ كَبَسَ الْأَرْضَ عَلَى الْمَاءِ وَ سَدَّ الْهَوَاءَ بِالسَّمَاءِ وَ اخْتَارَ لِنَفْسِهِ أَحْسَنَ الْأَسْمَاءِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلَ بِي كَذَا وَ كَذَا وَ ارزُقْنِي كَذَا وَ كَذَا وَ عَافِنِي مِنْ كَذَا وَ كَذَا

'O the One^{azwj} Who Compressed the earth upon the water, and Filled the atmosphere with the sky, and Chose for Himself^{azwj} the best of the Names! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and do such and such with me, and Grace me with such and such, and Grant me good health from such and such (pain)'.⁸⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيْسَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ مُحَمَّدِ بْنِ مَرْوَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنَّهُ قَالَ تَمَسَّحُ بِبَيْدِكَ الْيُمْنَى عَلَى جَبْهَتِكَ وَ وَجْهِكَ فِي دُبُرِ الْمَغْرِبِ وَ الصَّلَوَاتِ وَ تَقُولُ بِسْمِ اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمِ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَ الْحَزَنِ وَ السُّقْمِ وَ الْعُذْمِ وَ الصَّغَارِ وَ الذَّلِّ وَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Ismail, from Abu Ismail Al Sarraj, from Ali Bin Shajara, from Muhammad Bin Marwan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Wipe your right hand upon your forehead and your face at the end of Al-Maghrib (*Salāt*), and (other) *Salāts*, and you should be saying, 'In the Name of Allah^{azwj} Who, there is no god except for Him^{azwj}, the Knower of the hidden and the apparent, the Beneficent, the Merciful! O Allah^{azwj}! I seek Refuge with You^{azwj} from the worries, and the grief, and the sickness, and the deficiencies, and lowliness, and the disgrace, and the immoralities, whatever is apparent from these and what is hidden'.⁸⁸

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

Ali Bin Ibrahim, from his father, from Al Husayn Bin Saeed, from Fazalat, from Al A'ala, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{asws} about the Glorification. So he^{asws} said: 'I^{asws} do not know of anything assigned apart from the Glorification (*Tasbīh*) of Syeda Fatima^{asws}, and ten times after the morning you should be saying, 'There is no god except for Allah^{azwj}, Alone, there being no associates for Him^{azwj}, the King, and for Him^{azwj} is the Praise. He^{azwj} Revives and (Causes to) dies, (Causes to) die and Revives. In His^{azwj} Hand is the goodness, and He^{azwj} Able upon everything', but the human being Glories whatever he so desires to, voluntarily'.⁸⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ سِنَانَ عَنْ عَبْدِ الْمَلِكِ الْقُمِّيِّ عَنْ إِدْرِيسَ أَخِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ إِذَا فَرَعْتَ مِنْ صَلَاتِكَ فَقُلْ

Muhammad Bin Yahya, from Muhammad, from Muhammad Bin Sinan, from Abdul Malik Al Qummy, from Idrees his brother who said,

⁸⁷ Al Kafi V 3 – The Book of Salāt CH 32 H 23

⁸⁸ Al Kafi V 3 – The Book of Salāt CH 32 H 24

⁸⁹ Al Kafi V 3 – The Book of Salāt CH 32 H 25

'I heard Abu Abdullah^{asws} saying: 'When you are free from your *Salāt*, say,

اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَوَلَايَتِكَ وَوَلَايَةِ رَسُولِكَ وَوَلَايَةِ الْأَيَّمَةِ (عَلَيْهِمُ السَّلَام) مِنْ أَوْلِهِمْ إِلَى آخِرِهِمْ وَتُسْمِيِهِمْ

'O Allah^{azwj}! I follow Your^{azwj} Religion by Your^{azwj} obedience, and obedience, and Your^{azwj} Wilayah, and Wilayah of Your^{azwj} Rasool^{saww}, and Wilayah of the Imams^{asws}, from their^{asws} first one to their^{asws} last one', and name them^{asws}.

نُفُ

Then say,

اللَّهُمَّ إِنِّي أَدِينُكَ بِطَاعَتِكَ وَوَلَايَتِهِمْ وَالرِّضَا بِمَا فَضَّلْتَهُمْ بِهِ غَيْرَ مُتَكَبِّرٍ وَ لَا مُسْتَكْبِرٍ عَلَى مَعْنَى مَا أَنْزَلْتَ فِي كِتَابِكَ عَلَى حُدُودِ مَا آتَانَا فِيهِ وَ مَا لَمْ يَأْتِنَا مِنْ مُعَرِّ مُسَلَّمٍ بِذَلِكَ رَاضٍ بِمَا رَضِيَتْ بِهِ

'O Allah^{azwj}! I follow Your^{azwj} Religion by Your^{azwj} obedience and their^{asws} Wilayah, and the pleasure with what You^{azwj} have Preferred them^{asws} with without any arrogance nor being arrogant against the Meaning of what You^{azwj} Revealed in Your^{azwj} Book upon the limits of what reached us regarding it, and what did not reach us, believing, accepting, submitting to that, being pleased with whatever You^{azwj} are Pleased with.

يَا رَبِّ أُرِيدُ بِهِ وَجْهَكَ وَ الدَّارَ الْآخِرَةَ مَرْهُوباً وَ مَرْغُوباً إِلَيْكَ فِيهِ فَأُحْيِي مَا أَحْيَيْتَنِي عَلَى ذَلِكَ وَ أَمُتِي إِذَا أَمُتَنِي عَلَى ذَلِكَ وَ أُبْعَثَنِي إِذَا بَعَثْتَنِي عَلَى ذَلِكَ وَ إِنْ كَانَ مِنِّي تَفْصِيرٌ فِيمَا مَضَى فَإِنِّي أَنُوبُ إِلَيْكَ مِنْهُ وَ أَرْغَبُ إِلَيْكَ فِيمَا عِنْدَكَ

O Lord^{azwj}! I intend Your^{azwj} Face and the House of the Hereafter by it, fearing, desiring to You^{azwj} with regards to it. So Keep me alive upon that whatever (duration) You^{azwj} Cause to me live, and Cause me to die upon that whenever You^{azwj} Cause me to die, and Resurrect me upon that whenever You^{azwj} Resurrect me; and if there was a deficiency from me in what is past, so I repent to You^{azwj} from it and wish to You regarding what is in Your^{azwj} Presence.

وَ أَسْأَلُكَ أَنْ تُعْصِمَنِي مِنْ مَعْصِيَتِكَ وَ لَا تُكَلِّبَنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ أَبَداً مَا أَحْيَيْتَنِي لَا أَقَلَّ مِنْ ذَلِكَ وَ لَا أَكْثَرَ إِنَّ النَّفْسَ لِأَمَارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمْتَ يَا أَرْحَمَ الرَّاحِمِينَ

And I ask You^{azwj} that You^{azwj} Safeguard me from being disobedient to You^{azwj}, and do not Leave me to depend on myself even for the blink of an eye, ever, neither Letting me to live any less than that nor more. The self is prone to evil except what You^{azwj} are Merciful with, O most Merciful of the merciful ones.

وَ أَسْأَلُكَ أَنْ تُعْصِمَنِي بِطَاعَتِكَ حَتَّى تَتَوَقَّأَنِي عَلَيْهَا وَ أَنْتَ عَنِّي رَاضٍ وَ أَنْ تَخْتِمَ لِي بِالسَّعَادَةِ وَ لَا تُحَوِّلَنِي عَنْهَا أَبَداً وَ لَا قُوَّةَ إِلَّا بِكَ .

And I ask You^{azwj} You^{azwj} to Safeguard me from being disobedient to You^{azwj} until You^{azwj} Cause me to die upon it and You^{asws} are Pleased with me. And if Your^{azwj} Ending for me is with the happiness, so do not Change me from it, ever! There is no Strength except with You^{azwj},⁹⁰

⁹⁰ Al Kafi V 3 – The Book of Salāt CH 32 H 26

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ مُحَمَّدِ الْوَاسِطِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ لَا تَدْعُ فِي دُبُرِ كُلِّ صَلَاةٍ .

Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Washa, from Aban, from Muhammad Al Wasity who said,

‘I heard Abu Abdullah^{asws} saying: ‘Do not leave (saying) at the end of every *Salāt*,

أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِاللَّهِ الْوَاحِدِ الصَّمَدِ حَتَّى تَخْتِمَهَا وَ أُعِيذُ نَفْسِي وَ مَا رَزَقَنِي رَبِّي بِرَبِّ النَّاسِ حَتَّى تَخْتِمَهَا

‘I seek Refuge for myself and for whatever my Lord^{azwj} has Graced me, with Allah^{azwj}, the One, the Last’ – until you end it (Chapter 112); ‘and I seek Refuge for myself and whatever my Lord^{azwj} has Graced me, with the Lord^{azwj} of *Al-Falaq* (a chasm of Fire)’ – until you end it (Chapter 113); ‘and I seek Refuge for myself and whatever my Lord^{azwj} has Grace me, with the Lord^{azwj} of the people’ – until you end it (Chapter 114)’.⁹¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ قَالَ كَتَبَ مُحَمَّدُ بْنُ إِبْرَاهِيمَ إِلَى أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) إِنْ رَأَيْتَ يَا سَيِّدِي أَنْ تُعَلِّمَنِي دُعَاءً أَدْعُو بِهِ فِي دُبُرِ صَلَوَاتِي يَجْمَعُ اللَّهُ لِي بِهِ خَيْرَ الدُّنْيَا وَ الْآخِرَةِ فَكُتِّبَ (عَلَيْهِ السَّلَامُ) تَقُولُ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Mahziyar who said,

‘Muhammad Bin Ibrahim wrote to Abu Al-Hassan^{asws} that, ‘What is your^{asws} view, O my Master^{asws}, if you^{asws} were to teach me a supplication I can supplicate with at the end of my *Salāt* due to which Allah^{azwj} would Gather for me the goodness of the world and the Hereafter’. So he^{asws} wrote: ‘You should be saying,

أَعُوذُ بِوَجْهِكَ الْكَرِيمِ وَ عِزَّتِكَ الَّتِي لَا تُرَامُ وَ قُدْرَتِكَ الَّتِي لَا يَمْتَنِعُ مِنْهَا شَيْءٌ مِنْ شَرِّ الدُّنْيَا وَ الْآخِرَةِ وَ مِنْ شَرِّ الْأَوْجَاعِ كُلِّهَا

‘I seek Refuge with Your^{azwj} Benevolent Face, and Your^{azwj} Might which cannot be assailed, and Your^{azwj} Power, nothing from which can be prevented by the evil of the world and the Hereafter, and from the evil of the pains, all of them’.⁹²

بَابُ مَنْ أَخَذَتْ قَبْلَ التَّسْلِيمِ

Chapter 33 – The one whose ablution breaks before *Salām* (the greeting at the end of *Salāt*)

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ بْنِ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى الْفَرِيضَةَ فَلَمَّا فَرَغَ وَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ مِنَ الرُّكْعَةِ الرَّابِعَةِ أَحْدَثَ فَقَالَ أَمَا صَلَاتُهُ فَقَدْ مَضَتْ وَ بَقِيَ التَّشَهُدُ وَ إِنَّمَا التَّشَهُدُ سُنَّةٌ فِي الصَّلَاةِ فَلْيَتَوَضَّأْ وَ لْيُعِدْ إِلَى مَجْلِسِهِ أَوْ مَكَانٍ نَظِيفٍ فَيَتَشَهُدْ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Fazalat, from Ibn Bukeyr, from Ubeyd Bin Zurara,

⁹¹ Al Kafi V 3 – The Book of *Salāt* CH 32 H 27

⁹² Al Kafi V 3 – The Book of *Salāt* CH 32 H 28

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about a man who prayed the Obligatory *Salāt*. So when he was free and raised his head from the second *Sajdah* of the fourth *Rak'at*, his ablution was invalidated'. So he^{asws} said: 'As for his *Salāt*, so it has passed, and there remains the bearing of the *Tashahhud* (three or more testimonies); and rather, the *Tashahhud* is a Sunnah in the *Salāt*, therefore let him perform an ablution and let him return to his seat or a clean place, so he should recite *Tashahhud* (bear three or more testimonies)'.⁹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) فِي الرَّجُلِ يُحَدِّثُ بَعْدَ مَا يَرْفَعُ رَأْسَهُ مِنَ السَّجْدَةِ الْأَخِيرَةِ قَبْلَ أَنْ يَنْشَهَدَ قَالَ يَنْصَرِفُ فَيَتَوَضَّأُ فَإِنْ شَاءَ رَجَعَ إِلَى الْمَسْجِدِ وَإِنْ شَاءَ فَبِيَّتِهِ وَإِنْ شَاءَ حَيْثُ شَاءَ يَفْعُدُ فَيَنْشَهَدُ ثُمَّ يُسَلِّمُ وَإِنْ كَانَ الْحَدِيثُ بَعْدَ التَّشَهُدِ فَقَدْ مَضَتْ صَلَاتُهُ .

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

(It has been narrated) from Abu Ja'far^{asws} regarding the man whose ablution breaks after him raising his head from the last *Sajdah*, before he performs *Tashahhud*. He^{asws} said: 'He should leave and perform the ablution. So if he so desires to, he returns to the Masjid, and if he so desires to, so to his house, and if he so desires to, wherever he so desires to. He should sit and perform *Tashahhud*, then greet (*Salām*). And if it was so that the ablution broke after the *Tashahhud*, so his *Salāt* would have passed (completed)'.⁹⁴

باب السُّهُوِّ فِي افْتِتَاحِ الصَّلَاةِ

Chapter 34 – The mistake during the commencement of the *Salāt*

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

Ali Bin Ibrahim Bin Hashim, from his father, from Ibn Abu Umeyr, from Jameel, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Zurara who said,

'I asked Abu Ja'far^{asws} about the man who forgets the exclamation of *Takbīr* in the beginning. He^{asws} said: 'He should repeat'.⁹⁵

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ عَنْ أَبَانَ عَنِ الْفَضْلِ بْنِ عَبْدِ الْمَلِكِ أَوْ ابْنِ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَنَّهُ قَالَ فِي الرَّجُلِ يُصَلِّي فَلَمْ يَفْتَتِحْ بِالتَّكْبِيرِ هَلْ تُجْزِئُهُ تَكْبِيرَةُ الرُّكُوعِ قَالَ لَا بَلْ يُعِيدُ صَلَاتَهُ إِذَا حَفِظَ أَنَّهُ لَمْ يُكَبِّرْ .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat, from Aban, from Al Fazl Bin Abdul Malik, or Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the man who prays a *Salāt* but did not open it with the exclamation of *Takbīr*, would the

⁹³ Al Kafi V 3 – The Book of *Salāt* CH 33 H 1

⁹⁴ Al Kafi V 3 – The Book of *Salāt* CH 33 H 2

⁹⁵ Al Kafi V 3 – The Book of *Salāt* CH 34 H 1

exclamation of *Takbīr* of the *Rukū* suffice him?' He^{asws} said: 'No, but he should repeat his *Salāt* when he remembers that he did not exclaim *Takbīr*'.⁹⁶

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنِ الرَّضَا (عَلَيْهِ السَّلَام) قَالَ الْإِمَامُ يَحْمِلُ أَوْهَامَ مَنْ خَلْفَهُ إِلَّا تَكْبِيرَةَ الْإِفْتِتَاحِ .

Muhammad Bin Yahya,

(It has been narrated) raising it from Al-Reza^{asws} having said: 'The prayer leader would bear the imaginations of the ones behind him except for the opening *Takbīr*'.⁹⁷

باب السَّهْوِ فِي الْقِرَاءَةِ

Chapter 35 – The mistake during the recitation

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ رَبِيعِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ إِنَّ اللَّهَ فَرَضَ الرُّكُوعَ وَ السُّجُودَ وَ الْقِرَاءَةَ سُنَّةً فَمَنْ تَرَكَ الْقِرَاءَةَ مُنْعَمًا أَعَادَ الصَّلَاةَ وَ مَنْ نَسِيَ الْقِرَاءَةَ فَقَدْ تَمَّتْ صَلَاتُهُ وَ لَا شَيْءَ عَلَيْهِ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}) having said: 'Allah^{azwj} Necessitated the *Rukū* and the *Sajdah*, and the recitation is a Sunnah. So the one who neglects the recitation deliberately should repeat the *Salāt*, and the one who forgets the recitation, so he has completed his *Salāt* and there is nothing upon him'.⁹⁸

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

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,

'I asked Abu Abdullah^{asws} about a man who forgets the Mother of the Quran (Chapter 1). He^{asws} said: 'If it was so that he has not gone into the *Rukū* (Rukū), so let him repeat the Mother of the Quran (Chapter 1)'.⁹⁹

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Yunus Bin Yaqoub, from Mansour Bin Hazim who said,

'I said to Abu Abdullah^{asws}, 'I prayed the Prescribed *Salāt*, but I forgot to recite in my *Salāt*, all of it'. So he^{asws} said: 'Is it no so that you had completed the *Rukū* and the

⁹⁶ Al Kafi V 3 – The Book of Salāt CH 34 H 2

⁹⁷ Al Kafi V 3 – The Book of Salāt CH 34 H 3

⁹⁸ Al Kafi V 3 – The Book of Salāt CH 35 H 1

⁹⁹ Al Kafi V 3 – The Book of Salāt CH 35 H 2

Sajdah? I said, 'Yes'. He^{asws} said: 'You have completed your *Salāt*, when it was out of forgetfulness'.¹⁰⁰

باب السهو في الركوع

Chapter 36 – The mistake during the *Rukū*

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنِ ابْنِ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَشْكُ وَهُوَ قَائِمٌ لَا يَدْرِي رَكَعَ أَمْ لَمْ يَرَكَعَ قَالَ يَرَكَعُ وَ يَسْجُدُ .

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

'I asked Abu Abdullah^{asws} about the man who doubted and he was standing, not knowing whether he had performed the *Rukū* or not. He^{asws} said: 'He should perform *Rukū* and perform *Sajdah*'.¹⁰¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ رِفَاعَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَرَكَعَ حَتَّى يَسْجُدَ وَ يُقَوْمَ قَالَ يَسْتَقْبِلُ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Rifa'at,

(It has been narrated) from Abu Abdulah^{asws}, said, 'I asked him^{asws} about a man who forgot that he performed the *Rukū* until he perform *Sajdah*, and he was standing. He^{asws} said: 'He should begin again'.¹⁰²

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

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'When you are convinced that a *Rak'at* has been increased in the Prescribed *Salāt*, he should not rely with it, and he should begin the *Salāt* from the beginning, when he was certain with conviction'.¹⁰³

باب السهو في السجود

Chapter 37 – The omission in the *Sajdah*

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ قَالَ سَأَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنْ رَجُلٍ سَهَا فَلَمْ يَدْرِ سَجْدَةً سَجَدَ أَمْ تَنْتَهَيْنِ قَالَ يَسْجُدُ أُخْرَى وَ لَيْسَ عَلَيْهِ بَعْدَ انْقِضَاءِ الصَّلَاةِ سَجْدَتَا السُّهُوِ .

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

¹⁰⁰ Al Kafi V 3 – The Book of Salāt CH 35 H 3

¹⁰¹ Al Kafi V 3 – The Book of Salāt CH 36 H 1

¹⁰² Al Kafi V 3 – The Book of Salāt CH 36 H 2

¹⁰³ Al Kafi V 3 – The Book of Salāt CH 36 H 3

'Abu Abdullah^{asws} was asked about a man who erred, so he did not know whether he had perform *Sajdah* with one *Sajdah* or two. He^{asws} said: 'He should perform *Sajdah* another, and it is not upon him, after the accomplishment of the *Salāt*, to perform a *Sajdah* for the omission'.¹⁰⁴

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Muhammad Bin Sinan, from Ibn Muskan, from Abu Baseer who said,

'I asked Abu Abdullah^{asws} about a man who doubted, so he did not know whether he had perform *Sajdah* with one *Sajdah* or two *Sajdahs*'. He^{asws} said: 'He should perform *Sajdah* until he is convinced that these are two *Sajdahs*'.¹⁰⁵

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

From him, from Ahmad Bin Muhammad, from Ahmad Bin Muhammad Bin Abu Nasr and Ali Bin Muhammad, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Bin Abu Nasr,

(It has been narrated) from Abu Al-Hassan^{asws}, said, 'I asked him^{asws} about a man who prays one *Rak'at* of *Salāt*, then remembers when he is in the second and he is *Rukū*, that he had left out one *Sajdah* from the first (*Rak'at*). So he^{asws} said: 'Abu Al-Hassan^{asws} was saying: 'When you leave the *Sajdah* in the first *Rak'at* and do not know whether it was one or two, you should re-commence the *Salāt* until it is correct for you that these were two (*Sajdahs*)'.¹⁰⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرٍو بْنِ عُمَانَ الْخَزَّازِ عَنِ الْمُفَضَّلِ بْنِ صَالِحٍ عَنْ زَيْدِ السَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فِي رَجُلٍ شَبَّهَ عَلَيْهِ وَ لَمْ يَدْرِ وَاحِدَةً سَجَدَ أَمْ ثِنْتَيْنِ قَالَ فَلْيَسْجُدْ أُخْرَى .

Ali Bin Ibrahim, from his father, from Amro Bin Usman Al Khazzaz, from Al Mufazzal Bin Salih, from Zayd Al Shahaam,

(It has been narrated) from Abu Abdullah^{asws} regarding a man upon whom it was doubtful and he did not know whether he perform *Sajdah* once or twice'. He^{asws} said: 'So let him perform *Sajdah* another'.¹⁰⁷

باب السُّهُو فِي الرُّكْعَتَيْنِ الْأُولَتَيْنِ

Chapter 38 – The omission in the two first *Rak'at*

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

¹⁰⁴ Al Kafi V 3 – The Book of Salāt CH 37 H 1

¹⁰⁵ Al Kafi V 3 – The Book of Salāt CH 37 H 2

¹⁰⁶ Al Kafi V 3 – The Book of Salāt CH 37 H 3

¹⁰⁷ Al Kafi V 3 – The Book of Salāt CH 37 H 4

Muhamad Bin Al Hassan and someone else, from Sahl Bin Ziyad, from Muhammad Bin Sinan, from Ibn Muskan, from Anbasa Bin Mus'ab who said,

'Abu Abdullah^{asws} said to me: 'When you doubt in the first two *Rak'at*, so repeat'.¹⁰⁸

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

Al Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Al Husayn Bin Saeed, from Zur'at Bin Muhammad, from Sama'at who said,

'He^{asws} said: 'When the man forgets in the first two *Rak'at* from Al-Zohr, and Al-Asr, and the Isha (*Salāts*) and does not know whether he had prayed one or two, so upon him is that he repeats the *Salāt*'.¹⁰⁹

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ وَ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ جَمِيعاً عَنْ حَمَادِ بْنِ عِيسَى عَنْ حَرِيزِ بْنِ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ قُلْتُ لَهُ رَجُلٌ لَا يَدْرِي وَاحِدَةً صَلَّى أَمْ تَنْتَنِينَ قَالَ يُعِيدُ قَالَ قُلْتُ لَهُ رَجُلٌ لَمْ يَدْرِ أَمْ تَنْتَنِينَ صَلَّى أَمْ ثَلَاثًا فَقَالَ إِنْ دَخَلَهُ الشُّكُّ بَعْدَ دُخُولِهِ فِي الثَّالِثَةِ مَضَى فِي الثَّالِثَةِ ثُمَّ صَلَّى الْآخَرَى وَ لَا شَيْءَ عَلَيْهِ وَ يُسَلِّمُ فَإِنَّهُ لَمْ يَدْرِ فِي تَنْتَنِينَ هُوَ أَمْ فِي أَرْبَعٍ قَالَ يُسَلِّمُ وَ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ ثُمَّ يُسَلِّمُ وَ لَا شَيْءَ عَلَيْهِ .

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I said to him^{asws}, 'A man does not know whether he has prays one (*Rak'at*) or two'. He^{asws} said: 'He should repeat (the *Salāt*)'. I said to him, 'A man did not know whether he had prayed two or three (*Rak'at*)'. So he^{asws} said: 'When the doubt enters after his entry into the second, he should go into the third, then pray another (*Rak'at*), and there would be nothing upon him, and he would offer *Salām* (greet)'. I said, 'So if he does not know whether he was in the second or the fourth?' He^{asws} said: 'He should offer *Salām* (greet), and stand, so he should pray two *Rak'at*, then offer *Salām* (greet), and there would be nothing upon him'.¹¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ عَلِيٍّ الْوَشَّاءِ قَالَ قَالَ لِي أَبُو الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) الْإِعَادَةُ فِي الرَّكَعَتَيْنِ الْأُولَتَيْنِ وَ السَّهُوُ فِي الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ .

Muhammad Bin Yahya, from Ahman Bin Muhammad, from Al Hassan Bin Ali Al Washa, and Al Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al Hassan Bin Ali Al Washa who said,

'Abu Al-Hassan Al-Reza^{asws} said: 'The repeating is regarding the first two *Rak'at*, and the omission is (allowed) during the last two *Rak'at*' (i.e. no need to repeat).¹¹¹

¹⁰⁸ Al Kafi V 3 – The Book of Salāt CH 38 H 1

¹⁰⁹ Al Kafi V 3 – The Book of Salāt CH 38 H 2

¹¹⁰ Al Kafi V 3 – The Book of Salāt CH 38 H 3

¹¹¹ Al Kafi V 3 – The Book of Salāt CH 38 H 4

باب السُّهُو فِي الْفَجْرِ وَالْمَغْرِبِ وَالْجُمُعَةِ

Chapter 39 – The omission in Al-Fajr, and Al-Maghrib and the Friday (*Salāts*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبَخْتَرِيِّ وَ غَيْرِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا شَكَّكَتَ فِي الْمَغْرِبِ فَأَعِدْ وَ إِذَا شَكَّكَتَ فِي الْفَجْرِ فَأَعِدْ .

Ali Bin Ibrahim, from his father, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary and someone else,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘When you doubt in Al-Maghrib (*Salāt*), so repeat, and when you doubt in Al-Fajr (*Salāt*), so repeat’.¹¹²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ الرَّجُلِ يُصَلِّي وَ لَا يَدْرِي وَاحِدَةً صَلَّى أَمْ ثِنْتَيْنِ قَالَ يَسْتَقْبِلُ حَتَّى يَسْتَقْبِلَ أَنَّهُ قَدْ أَتَمَّ وَ فِي الْجُمُعَةِ وَ فِي الْمَغْرِبِ وَ فِي الصَّلَاةِ فِي السَّفَرِ .

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

‘I asked Abu Abdullah^{asws} about the man who prays a *Salāt* and he does not know whether he has prayed one or two (*Rak’at*). He^{asws} said: ‘He should re-commence until he is convinced that he has completed – and in the Friday (*Salāt*), and in Al-Maghrib, and in the *Salāt* during the journey’.¹¹³

الْحُسَيْنُ بْنُ مُحَمَّدٍ الْأَشْعَرِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ سَيْفِ بْنِ عَمِيرَةَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ صَلَّيْتُ بِأَصْحَابِي الْمَغْرِبَ فَلَمَّا أَنْ صَلَّيْتُ رَكَعَتَيْنِ سَلَّمْتُ فَقَالَ بَعْضُهُمْ إِنَّمَا صَلَّيْتُ رَكَعَتَيْنِ فَأَعَدْتُ فَأَخْبَرْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَقَالَ لَعَلَّكَ أَعَدْتَ فَلْتِ نَعَمْ قَالَ فَضَحِكَ ثُمَّ قَالَ إِنَّمَا يُجْزِيكَ أَنْ تَقُومَ فَتَرَكَعَ رَكَعَةً .

Al Husayn Bin Muhammad Al Ashary, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Sayf Bin Ameyra, from Abu Bakr Al Hazramy who said,

‘I prayed the Maghrib *Salāt* with my companions. So when I had prayed two *Rak’at*, I greeted. So one of them said, ‘But rather you (only) prayed two *Rak’at*, therefore repeat’. So I informed Abu Abdullah^{asws}, and he^{asws} said: ‘Perhaps you repeated?’ I said, ‘Yes’. He (the narrator) said, ‘So he^{asws} smiled, then said: ‘But rather, it would have suffice you if you had stood and prayed a *Rak’at*’.¹¹⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ فِي الْمَغْرِبِ وَالْفَجْرِ سُهُوٌ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullah^{asws} having said: ‘There are no omissions (allowed) in Al-Maghrib and Al-Fajr (*Salāts*)’.¹¹⁵

¹¹² Al Kafi V 3 – The Book of Salāt CH 39 H 1

¹¹³ Al Kafi V 3 – The Book of Salāt CH 39 H 2

¹¹⁴ Al Kafi V 3 – The Book of Salāt CH 39 H 3

¹¹⁵ Al Kafi V 3 – The Book of Salāt CH 39 H 4

باب السُّهُو فِي الثَّلَاثِ وَالْأَرْبَعِ

Chapter 40 – The omission in the third and the fourth (*Rak'at*)

مُحَمَّدُ بْنُ يَحْيَى وَغَيْرُهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ عَنْ سَمَاعَةَ عَنْ أَبِي بَصِيرٍ قَالَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى فَلَمْ يَدْرِ أ فِي الثَّلَاثَةِ هُوَ أَمْ فِي الرَّابِعَةِ قَالَ فَمَا ذَهَبَ وَهَمُّهُ إِلَيْهِ إِنْ رَأَى أَنَّهُ فِي الثَّلَاثَةِ وَ فِي قَلْبِهِ مِنَ الرَّابِعَةِ شَيْءٌ سَلَّمَ بَيْنَهُ وَ بَيْنَ نَفْسِهِ ثُمَّ يُصَلِّي رَكَعَتَيْنِ يَفْرَأُ فِيهِمَا بِفَاتِحَةِ الْكِتَابِ .

Muhammad Bin Yahya, and someone else, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat, from Al Husayn Bin Usman, from Sama'at, from Abu Baseer who said,

'I asked him^{asws} about a man who prays but he does not know whether he is in the third or in the fourth (*Rak'at*). He^{asws} said: 'If he according to his guess thinks it is the third or fourth, he accepts it along with his soul. Then he should pray two *Rak'at*, reciting in these two with the Opening of the Book (Chapter 1)'.¹¹⁶

وَ عَنْهُ عَنِ أَحْمَدَ عَنِ الْحُسَيْنِ عَنِ فَضَالَةَ عَنِ الْحُسَيْنِ بْنِ أَبِي الْعَلَاءِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ قَالَ إِنْ اسْتَوَى وَ هَمُّهُ فِي الثَّلَاثِ وَالْأَرْبَعِ سَلَّمَ وَ صَلَّى رَكَعَتَيْنِ وَ أَرْبَعِ سَجَدَاتٍ بِفَاتِحَةِ الْكِتَابِ وَ هُوَ جَالِسٌ يَقْصِدُ فِي التَّشَهُّدِ .

From him, from Ahmad, from Al Husayn, from Fazalat, from Al Husayn Bin Abu Al A'ala,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If his imagination is established regarding the third and the fourth, he should greet (complete the *Salāt*), and he should pray two *Rak'at* of *Salāt*, and four *Sajdah* with the Opening of the Book while he is seated, intending in the *Tashahhud*'.¹¹⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ جَمِيعاً عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَامُ) قَالَ قُلْتُ لَهُ مَنْ لَمْ يَدْرِ فِي أَرْبَعٍ هُوَ أَمْ فِي ثَلَاثٍ هُوَ أَوْ فِي أَرْبَعٍ وَ قَدْ أَحْرَزَ الثَّلَاثَ قَامَ فَاصْطَفَ إِلَيْهَا أُخْرَى وَ لَا شَيْءَ عَلَيْهِ

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

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I said to him^{asws}, 'The one who does not know whether he is in a fourth or in the second, and he has accomplished two'. He^{asws} said: 'He should perform two *Rak'at* and four *Sajdahs* while he is standing, with the Opening of the Book (Chapter 1), and he should perform *Tashahhud* and there would be nothing upon him; and when he does not know whether he was in a third or in a fourth (*Rak'at*), and he has accomplished three, he would stand and increase upon it by another, and there would be nothing upon him.

وَ لَا يَنْفُضُ الْبَيِّنَ بِالشَّكِّ وَ لَا يَدْخُلُ الشَّكُّ فِي الْبَيِّنِ وَ لَا يَخْلُطُ أَحَدُهُمَا بِالْأُخْرَى وَ لَكِنَّهُ يَنْفُضُ الشَّكَّ بِالْبَيِّنِ وَ يَتِمُّ عَلَى الْبَيِّنِ فَيَبِينُ عَلَيْهِ وَ لَا يَعْتَدُ بِالشَّكِّ فِي حَالٍ مِنَ الْحَالَاتِ .

And neither can the conviction be invalidated by the doubt nor can the doubt enter into the conviction, nor can one of the two get mixed up with the other, but, the doubt

¹¹⁶ Al Kafi V 3 – The Book of Salāt CH 40 H 1

¹¹⁷ Al Kafi V 3 – The Book of Salāt CH 40 H 2

would be invalidated by the conviction, and he would complete (the *Salāt*) upon the conviction. Thus, he would build upon it and he would not repeat with the doubt in any state from the states'.¹¹⁸

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ ابْنِ مُسْكَانَ عَنْ ابْنِ أَبِي يَعْفُورٍ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ)
عَنِ الرَّجُلِ لَا يَذْرِي رَكَعَتَيْنِ صَلَّى أَمْ أَرْبَعًا قَالَ يَتَشَهَّدُ وَيُسَلِّمُ ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ يَفْرَأُ فِيهِمَا بِفَاتِحَةِ
الْكِتَابِ ثُمَّ يَتَشَهَّدُ وَيُسَلِّمُ وَ إِنْ كَانَ صَلَّى أَرْبَعًا كَانَتْ هَاتَانِ نَافِلَةً وَ إِنْ كَانَ صَلَّى رَكَعَتَيْنِ كَانَتْ هَاتَانِ تَمَامَ الْأَرْبَعِ وَ إِنْ
تَكَلَّمَ فَلْيَسْجُدْ سَجْدَتِي السَّهْوِ .

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Ibn Muskan, from Ibn Abu Yafour who said,

'I asked Abu Abdullah^{asws} about the man who does not know whether he has prayed two *Rak'at* of *Salāt* or four. He^{asws} said: 'He would perform *Tashahhud*, then he would stand and pray two *Rak'at* and four *Sajdahs*, reciting in these two with the Opening of the Book. Then he would perform *Tashahhud* and *Salām* (greet)' And if it was so that he had prayed four *Rak'at*, these two would be (counted as) optional, and if it was so that he had prayed two *Rak'at*, these two would complete the four. And if he speaks, so let him perform *Sajdah* with the *Sajdah* of the omission'.¹¹⁹

حَمَّادٌ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ إِنَّمَا السَّهْوُ مَا بَيْنَ الثَّلَاثِ وَ الْأَرْبَعِ وَ فِي الْإِثْنَيْنِ وَ فِي الْأَرْبَعِ بِتِلْكَ الْمَنْزِلَةِ وَ مَنْ
سَهَا وَ لَمْ يَذِرْ ثَلَاثًا صَلَّى أَمْ أَرْبَعًا وَ اعْتَدَلَ سَكُّهُ قَالَ يَقُومُ فَيَتِمُّ ثُمَّ يَجْلِسُ فَيَتَشَهَّدُ وَيُسَلِّمُ وَيُصَلِّي رَكَعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ وَ
هُوَ جَالِسٌ

Hammad, from Hareyz, from Muhammad Bin Muslim who said,

'But rather, the omission is what is between the third and the fourth, and in the second and the fourth is of that very status. And the one who forgets and does not know whether he has prayed three or four and his doubt is equal, he should stand and he would complete (the *Salāt*), then he should be seated, so he would perform the *Tashahhud*, and he would offer *Salām* (greet), and he would pray two *Rak'at*, and four *Sajdahs* while he is seated.

فَإِنْ كَانَ أَكْثَرَ وَهَمِهِ إِلَى الْأَرْبَعِ تَشَهَّدَ وَ سَلَّمَ ثُمَّ قَرَأَ فَاتِحَةَ الْكِتَابِ وَ رَكَعَ وَ سَجَدَ ثُمَّ قَرَأَ وَ سَجَدَ سَجْدَتَيْنِ وَ تَشَهَّدَ وَ سَلَّمَ وَ
إِنْ كَانَ أَكْثَرَ وَهَمِهِ إِلَى الْإِثْنَيْنِ نَهَضَ فَصَلَّى رَكَعَتَيْنِ وَ تَشَهَّدَ وَ سَلَّمَ .

So if his imagination was more towards the four (*Rak'at* having been prayed), he should perform *Tashahhud* and greet. Then he should recite the Opening of the Book (Chapter 1), and he should perform *Rukū* and *Sajdah*. Then he should recite and perform *Sajdah* with two *Sujūd* (plural of *Sajdah*), and one *Tashahhud*, and greet (*Salām*). And if it was so that his imagination was more towards the two (*Rak'at* having been prayed), he should arise and pray two *Rak'at*, and one *Tashahhud*, and offer *Salām* (greet)'.¹²⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ بَعْضِ أَصْحَابِهِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فِي رَجُلٍ صَلَّى فَلَمْ يَذِرْ أ
ثْنَيْنِ صَلَّى أَمْ ثَلَاثًا أَمْ أَرْبَعًا قَالَ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ مِنْ قِيَامٍ وَ يُسَلِّمُ ثُمَّ يُصَلِّي رَكَعَتَيْنِ مِنْ جُلُوسٍ وَ يُسَلِّمُ فَإِنْ كَانَتْ أَرْبَعَ
رَكَعَاتٍ كَانَتْ الرُّكَعَاتِ نَافِلَةً وَ إِلَّا تَمَّتْ الْأَرْبَعُ .

¹¹⁸ Al Kafi V 3 – The Book of *Salāt* CH 40 H 3

¹¹⁹ Al Kafi V 3 – The Book of *Salāt* CH 40 H 4

¹²⁰ Al Kafi V 3 – The Book of *Salāt* CH 40 H 5

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from one of his companions,

(It has been narrated) from Abu Abdullah^{asws} regarding a man who prays but he does not know whether he has prayed two or three or four. He^{asws} said: 'He should stand and pray two *Rak'at* from a standing, then offer *Salām*, then he should pray two *Rak'at* from sitting and she should offer *Salām*. So if it was so that (he had prayed) four *Rak'at*, the two *Rak'at* would be (counted as) optional, or else the four would be complete'.¹²¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَيَابَةَ وَ أَبِي الْعَبَّاسِ عَنِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا لَمْ تَدْرِ ثَلَاثًا صَلَّيْتَ أَوْ أَرْبَعًا وَ وَقَعَ رَأْيُكَ عَلَى الثَّلَاثِ فَأَبْنِ عَلَى الثَّلَاثِ وَ إِنْ وَقَعَ رَأْيُكَ عَلَى الْأَرْبَعِ فَسَلِّمْ وَ أَنْصِرْفَ وَ إِنْ اعْتَدَلَ وَ هُمُكَ فَانْصِرْفَ وَ صَلِّ رَكْعَتَيْنِ وَ أَنْتَ جَالِسٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al Husayn Bin Saeed, from Fazalat Bin Ayoub, from Aban, from Abdul Rahman Bin Sayabat and Abu Al Abbas,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you do not know whether you have prayed three (*Rak'at*) or four, and your view falls upon the third, so build upon the third, and if your view falls upon the fourth, so offer *Salām* and complete. And if your imagination was equal, so complete and pray two *Rak'at* while you are seated'.¹²²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُثْمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا لَمْ تَدْرِ ثِنْتَيْنِ صَلَّيْتَ أَمْ أَرْبَعًا وَ لَمْ يَذْهَبْ وَ هُمُكَ إِلَى شَيْءٍ فَتَشْهَدْ وَ سَلِّمْ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ أَرْبَعِ سَجَدَاتٍ تَقْرَأُ فِيهِمَا بِأَمِّ الْقُرْآنِ ثُمَّ تَشْهَدْ وَ سَلِّمْ فَإِنْ كُنْتَ إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ كَانَتَا هَاتَانِ تَمَامَ الْأَرْبَعِ وَ إِنْ كُنْتَ صَلَّيْتَ أَرْبَعًا كَانَتَا هَاتَانِ نَافِلَةً

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 do not know whether you have prayed two (*Rak'at*) or four and your imagination does not go to anything, so perform *Tashahhud* and offer *Salām*. Then pray two *Rak'at* (of *Salāt*) and four *Sujūd* (plural of *Sajdah*), reciting in both of these with the Mother of the Quran (Chapter 1), then perform *Tashahhud* and offer *Salām*. So if it was so, that rather you had prayed two *Rak'at*, these two would complete the four, and if you had prayed four, these two would be (counted as) optional (*Salāt*).

وَ إِنْ كُنْتَ لَا تَدْرِ ثَلَاثًا صَلَّيْتَ أَمْ أَرْبَعًا وَ لَمْ يَذْهَبْ وَ هُمُكَ إِلَى شَيْءٍ فَسَلِّمْ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ أَنْتَ جَالِسٌ تَقْرَأُ فِيهِمَا بِأَمِّ الْكِتَابِ وَ إِنْ ذَهَبَ وَ هُمُكَ إِلَى الثَّلَاثِ فَقُمْ فَصَلِّ الرَّكْعَةَ الرَّابِعَةَ وَ لَا تَسْجُدْ سَجْدَتِي السَّهْوِ فَإِنْ ذَهَبَ وَ هُمُكَ إِلَى الْأَرْبَعِ فَتَشْهَدْ وَ سَلِّمْ ثُمَّ اسْجُدْ سَجْدَتِي السَّهْوِ .

And if you did not know whether you had prayed three or four, and your imagination does not go towards anything, so offer *Salām*, then pray two *Rak'at* while you are seated, reciting in these two with the Mother of the Book (Chapter 1). And if your imagination goes towards the three (*Rak'at* having been prayed), so stand and pray the fourth *Rak'at* and do not perform *Sajdah* with the *Sajdah* of the omission. So if your imagination goes towards the four (*Rak'at* having been prayed), so perform

¹²¹ Al Kafi V 3 – The Book of Salāt CH 40 H 6

¹²² Al Kafi V 3 – The Book of Salāt CH 40 H 7

Tashahhud and offer *Salām*, then perform *Sajdah* with the *Sajdah* of the omission'.¹²³

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَدِيدٍ عَنْ جَمِيلٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ فِي مَنْ لَا يَدْرِي أَمْثَلًا صَلَّى أَمْ أَرْبَعًا وَوَهْمُهُ فِي ذَلِكَ سَوَاءٌ قَالَ إِذَا اعْتَدَلَ الْوَهْمُ فِي الثَّلَاثِ وَالْأَرْبَعِ فَهُوَ بِالْخِيَارِ إِنْ شَاءَ صَلَّى رَكْعَةً وَهُوَ قَائِمٌ وَإِنْ شَاءَ صَلَّى رَكْعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ وَهُوَ جَالِسٌ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Jameel, from one of our companions,

from Abu Abdullah^{asws} having said regarding the one who does not know whether he had prayed three (*Rak'at*) or four, and his imagination with regards to that is equal, said: 'When the imagination is equated regarding the third and the fourth, so he is with the choice, if he so desires to he prays one *Rak'at* while he is standing, and if he so desires to he prays two *Rak'at* and four *Sujūd* (plural of *Sajdahs*) while he is seated'.

وَقَالَ فِي رَجُلٍ لَمْ يَدْرِ أَمْثَلًا صَلَّى أَمْ أَرْبَعًا وَوَهْمُهُ يَذْهَبُ إِلَى الْأَرْبَعِ أَوْ إِلَى الرَّكْعَتَيْنِ فَقَالَ يُصَلِّي رَكْعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ وَقَالَ إِنْ ذَهَبَ وَهْمُكَ إِلَى رَكْعَتَيْنِ وَأَرْبَعِ فَهُوَ سَوَاءٌ وَ لَيْسَ الْوَهْمُ فِي هَذَا الْمَوْضِعِ مِثْلَهُ فِي الثَّلَاثِ وَالْأَرْبَعِ .

And he^{asws} said regarding a man who does not know whether he had prayed two (*Rak'at*) or four, and his imagination goes towards the four, or towards the two *Rak'at*. So he^{asws} said: 'He should pray two *Rak'at* and four *Sujūd* (plural of *Sajdahs*). And he^{asws} said: 'If his imagination goes towards the two *Rak'at* and the four *Rak'at*, so it is the same, and the imagination in this place is not similar to regarding the three and the four'.¹²⁴

باب مَنْ سَهَا فِي الْأَرْبَعِ وَالْخَمْسِ وَلَمْ يَدْرِ زَادَ أَوْ نَقَصَ أَوْ اسْتَيْقَنَ أَنَّهُ زَادَ

Chapter 41 – The one who omits in the fourth and the fifth and does not know he has exceeded or is deficient, or he is convinced that he has exceeded

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا جَعْفَرَ (عليه السلام) يَقُولُ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ زَادَ أَمْ نَقَصَ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ وَسَمَاهُمَا رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمُرْغَمَتَيْنِ .

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

'I heard Abu Ja'far^{asws} saying: 'Rasool-Allah^{saww} said: 'Whenever one of you doubts in his *Salāt*, so he does not know whether he has increased or is deficient, so let him perform *Sajdah* with two *Sajdahs* while he is seated, and Rasool-Allah^{saww} named these as *Al-Murghimatayn* (The two compelled ones)'.¹²⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنِ ابْنِ أُدَيْنَةَ عَنْ زُرَّارَةَ وَبُكَيْرِ ابْنِ أَبِي عَيْنٍ عَنْ أَبِي جَعْفَرَ (عليه السلام) قَالَ إِذَا اسْتَيْقَنَ أَنَّهُ زَادَ فِي صَلَاتِهِ الْمَكْتُوبَةَ لَمْ يَعْتَدْ بِهَا وَاسْتَقْبَلَ صَلَاتَهُ اسْتِقْبَالًا إِذَا كَانَ قَدْ اسْتَيْقَنَ يَقِينًا .

¹²³ Al Kafi V 3 – The Book of Salāt CH 40 H 8

¹²⁴ Al Kafi V 3 – The Book of Salāt CH 40 H 9

¹²⁵ Al Kafi V 3 – The Book of Salāt CH 41 H 1

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Ibn Azina, from Zurara and Bukeyr two sons of Ayn,

(It has been narrated) from Abu Ja'far^{asws} having said: 'When one is convinced that he has increased in his Prescribed *Salāt*, he should not rely with it and he should recommence his *Salāt* with a commencement, when it was so that he was convinced with a certainty'.¹²⁶

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'When it was so that you did not know whether you had prayed four (*Rak'at*) or five, so perform *Sajdah* with two *Sujūd* of the omission after your offering *Salām*, then offer *Salām* (again) after it'.¹²⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ سَمَاعَةَ قَالَ قَالَ مَنْ حَوَظَ سَهْوَهُ وَ أَنْمَهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ إِنَّمَا السَّهْوُ عَلَى مَنْ لَمْ يَدْرِ زَادَ أَمْ نَقَصَ مِنْهَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Sama'at who said,

'The one who safeguards his omission and completes it, so there are no two *Sujūd* of the omission (*Sajd Al-Sah'w*) upon him. But rather, the omission is upon the one who does not know whether he increased or reduced from it'.¹²⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزَبَانَ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَبِي بَانَ بْنِ عُثْمَانَ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ زَادَ فِي صَلَاتِهِ فَعَلَيْهِ الْإِعَادَةُ .

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

'Abu Abdullah^{asws} said: 'The one who increases in his *Salāt*, so upon him is the repeating'.¹²⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَادِ بْنِ عِيسَى عَنْ شُعَيْبٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا لَمْ تَدْرِ خَمْسًا صَلَّيْتَ أَمْ أَرْبَعًا فَاسْجُدْ سَجْدَتِي السَّهْوِ بَعْدَ تَسْلِيمِكَ وَ أَنْتَ جَالِسٌ ثُمَّ سَلِّمْ بَعْدَهُمَا .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Hammad Bin Isa, from Shuayb, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you do not know whether you have prayed five (*Rak'at*) or four, so perform *Sajdah* with two *Sujūd* of

¹²⁶ Al Kafi V 3 – The Book of Salāt CH 41 H 2

¹²⁷ Al Kafi V 3 – The Book of Salāt CH 41 H 3

¹²⁸ Al Kafi V 3 – The Book of Salāt CH 41 H 4

¹²⁹ Al Kafi V 3 – The Book of Salāt CH 41 H 5

the omission (*Sajd Al-Sah'w*) after your offering *Salām*, while you are seated. Then offer *Salām* (again) after these two (*Sujūd*).¹³⁰

بَاب مَنْ تَكَلَّمَ فِي صَلَاتِهِ أَوْ انْصَرَفَ قَبْلَ أَنْ يُتِمَّهَا أَوْ يَقُومَ فِي مَوْضِعِ الْجُلُوسِ

Chapter 42 – The one who speaks during his *Salāt*, or leaves before he completes it, or stands in place of the sitting

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عَيْسَى عَنْ عُمَانَ بْنِ عَيْسَى عَنْ سَمَاعَةَ بْنِ مِهْرَانَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ حَفِظَ سَهْوَهُ فَأَتَمَّهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا السَّهْوِ فَإِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) صَلَّى بِالنَّاسِ الظُّهْرَ رُكْعَتَيْنِ ثُمَّ سَهَا فَسَلَّمَ فَقَالَ لَهُ ذُو الشَّمَالَيْنِ يَا رَسُولَ اللَّهِ أُنزِلَ فِي الصَّلَاةِ شَيْءٌ فَقَالَ وَمَا ذَلِكَ قَالَ إِنَّمَا صَلَّيْتُ رُكْعَتَيْنِ فَقَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) أَتَقُولُونَ مِثْلَ قَوْلِهِ قَالُوا نَعَمْ فَقَامَ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَأَتَمَّ بِهِمُ الصَّلَاةَ وَسَجَدَ بِهِمْ سَجْدَتِي السَّهْوِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Usman Bin Isa, from Sama'at Bin Mihran who said,

'Abu Abdullah^{asws} said: 'The one who safeguards his omission and he completes, so upon him are the two *Sujūd* for the omission (*Sajda Al-Sah'w*), for Rasool-Allah^{saww} prayed Al-Zohr *Salāt* with the people as two *Rak'at*, then omitted, so he^{saww} offered *Salām*. So Zul-Shimalayn said to him^{saww}, 'O Rasool-Allah^{saww}! Has anything (new) been Revealed with regards to the *Salāt*?' So he^{saww} said: 'And what is that?' He said, 'But rather you^{saww} prayed two *Rak'at*'. So Rasool-Allah^{saww} said: 'Are you all saying the like of his words?' They said, 'Yes'. So he^{saww} completed the *Salāt* with them and perform *Sajdah* with them the two *Sajdahs* of omission'.

قَالَ قُلْتُ أَرَأَيْتَ مَنْ صَلَّى رُكْعَتَيْنِ وَظَنَّ أَنَّهُمَا أَرْبَعٌ فَسَلَّمَ وَانْصَرَفَ ثُمَّ ذَكَرَ بَعْدَ مَا ذَهَبَ أَنَّهُ إِنَّمَا صَلَّى رُكْعَتَيْنِ قَالَ يَسْتَقْبِلُ الصَّلَاةَ مِنْ أَوْلَاهَا

He (the narrator) said, 'I said, 'What is your^{asws} view of the one who prays two *Rak'at* and thinks that these two were four, so he greets and leaves. Then he remembers after having gone then he (remembers), rather, had prayed two *Rak'at*?' He^{asws} said: 'He should re-commence the *Salāt* from its beginning'.

قَالَ قُلْتُ فَمَا بَالُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمْ يَسْتَقْبِلِ الصَّلَاةَ وَ إِنَّمَا أَتَمَّ بِهِمْ مَا بَقِيَ مِنْ صَلَاتِهِ فَقَالَ إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمْ يَبْرُخْ مِنْ مَجْلِسِهِ فَإِنْ كَانَ لَمْ يَبْرُخْ مِنْ مَجْلِسِهِ فَلَيْتَمَّ مَا نَقَصَ مِنْ صَلَاتِهِ إِذَا كَانَ قَدْ حَفِظَ الرَّكْعَتَيْنِ الْأُولَتَيْنِ .

He (the narrator) said, 'I said, 'So what was the matter Rasool-Allah^{saww} did not re-commence the *Salāt*, and rather he^{saww} completed it with them what had remained from his^{saww} *Salāt*?' So he^{asws} said: 'Rasool-Allah^{saww} had not departed from his^{saww} seat. So if he had not departed from his seating, then let him complete what was deficient from his *Salāt*, when it was so that he had safeguarded the first to *Rak'at*.¹³¹

¹³⁰ Al Kafi V 3 – The Book of *Salāt* CH 41 H 6

¹³¹ Al Kafi V 3 – The Book of *Salāt* CH 42 H 1

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عُمَرَ بْنِ أَدِينَةَ عَنِ الْفَضْلِ بْنِ بَسَّارٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ فِي الرَّجُلِ يُصَلِّي رُكْعَتَيْنِ مِنَ الْمَكْتُوبَةِ ثُمَّ يَنْسَى فَيَقُومُ قَبْلَ أَنْ يَجْلِسَ بَيْنَهُمَا قَالَ فَلْيَجْلِسْ مَا لَمْ يَرْكَعْ وَ قَدْ تَمَّتْ صَلَاتُهُ فَإِنْ لَمْ يَذْكُرْ حَتَّى يَرْكَعْ فَلْيَمِضْ فِي صَلَاتِهِ فَإِذَا سَلَّمَ سَجَدَ سَجْدَتَيْنِ وَ هُوَ جَالِسٌ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Umar Bin Azina, from Al Fuzayl Bin Yasaar,

(It has been narrated) from Abu Ja'far^{asws} having said regarding the man who prays two *Rak'at* from the Prescribed ones, then he forgets, so he stands before he had seated between the two. He^{asws} said: 'So let him sit for as long as he has not performed *Rukū*, and he would have completed his *Salāt*. So if he does not remember until he performs *Rukū*, so let him accomplish his *Salāt*. So when he has offered *Salām*, he should perform *Sajdah* the two *Sujūd* (of omission) while he is seated'.¹³²

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَرْقِيِّ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ عَنْ عَمْرِو بْنِ سَعِيدٍ عَنِ الْحَسَنِ بْنِ صَدَقَةَ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الْأَوَّلِ (عَلَيْهِ السَّلَامُ) أَسَلَّمَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي الرُّكْعَتَيْنِ الْأُولَتَيْنِ فَقَالَ نَعَمْ قُلْتُ وَ حَالَهُ حَالَهُ قَالَ إِنَّمَا أَرَادَ اللَّهُ عَزَّ وَ جَلَّ أَنْ يُفَفِّهَهُمْ .

A number of our companions, from Ahmad Bin Muhammad Al Barqy, from Mansour Bin Al Abbas, from Amro Bin Saeed, from Al Hassan Bin Sadaqa who said,

'I said to Abu Al-Hassan^{asws} the 1st, 'Did Rasool-Allah^{saww} offered *Salām* in the first two *Rak'at*?' So he^{asws} said: 'Yes'. I said, 'And his^{saww} state was what it was?' He^{asws} said: 'But rather Allah^{azwj} Mighty and Majestic Wanted them to understand'.¹³³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَادَانَ جَمِيعاً عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) عَنِ الرَّجُلِ يَتَكَلَّمُ نَاسِياً فِي الصَّلَاةِ يَقُولُ أَفِيمُوا صُفُوفَكُمْ فَقَالَ يَنْبَغُ صَلَاتُهُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ فَقُلْتُ سَجَدْنَا السُّهُوَ قَبْلَ التَّسْلِيمِ هُمَا أَوْ بَعْدَ قَالَ بَعْدُ .

Muhammad Bin Yahya, from Muhammad Bin Al Husayn, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Safwan Bin Yahya, from Abdul Rajman Bin Al Hajjaj who said,

'I asked Abu Abdullah^{asws} about the man who talks forgetfully during the *Salāt* saying, 'Straighten your rows!' So he^{asws} said: 'He should complete his *Salāt*, then he should perform *Sajdah* with two *Sujūd*'. So I said, 'The two *Sujūd* for the omission, are these two before or after the offering *Salām*?' He^{asws} said: 'After'.¹³⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تَقُولُ فِي سَجْدَتِي السُّهُوَ

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: 'You should be saying in the two *Sujūd* for the omission,

بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

¹³² Al Kafi V 3 – The Book of Salāt CH 42 H 2

¹³³ Al Kafi V 3 – The Book of Salāt CH 42 H 3

¹³⁴ Al Kafi V 3 – The Book of Salāt CH 42 H 4

'In the Name of Allah^{azwj}, and by Allah^{azwj}. O Allah^{azwj}! Send Blessings upon Muhammad and the Progeny^{asws} of Muhammad^{saww}'.

قَالَ الْحَلْبِيُّ وَ سَمِعْتُهُ مَرَّةً أُخْرَى يُقُولُ.

Al-Halby said, 'And I heard him another times saying,

بِسْمِ اللَّهِ وَ بِاللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

'In the Name of Allah^{azwj}, and by Allah^{azwj}. Greetings be upon you O Prophet^{saww}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings'.¹³⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ عِيسَى عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ سَعِيدِ الْأَعْرَجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ صَلَّى رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ سَلَّمَ فِي رُكْعَتَيْنِ فَسَأَلَهُ مَنْ خَلْفَهُ يَا رَسُولَ اللَّهِ أَ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ قَالَ وَ مَا ذَلِكَ قَالُوا إِنَّمَا صَلَّيْتَ رُكْعَتَيْنِ فَقَالَ أ كَذَلِكَ يَا ذَا الْيَدَيْنِ وَ كَانَ يُدْعَى ذَا الشَّمَالَيْنِ فَقَالَ نَعَمْ فَبَنَى عَلَى صَلَاتِهِ فَأَتَمَّ الصَّلَاةَ أَرْبَعًا.

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Nu'man, from Saeed Al A'araj who said,

'I heard Abu Abdullah^{asws} saying: 'Send Blessings upon Rasool-Allah^{azwj}, then offer *Salām* in the two *Rak'at*. So the one behind him^{saww} asked him^{saww}, 'O Rasool-Allah^{saww}! Did something new occurred regarding the *Salāt*?' He^{saww} said: 'And what is that?' They said, 'But rather you^{saww} prayed two *Rak'at*'. So he^{saww} said: 'Was it like that, O Zal Yadaeyn?' And he used to be called Zal Shimaleyn. So he said, 'Yes'. So he^{saww} built upon his^{saww} *Salāt*, and completed the *Salāt* with four (*Rak'at*)'.

وَ قَالَ إِنَّ اللَّهَ هُوَ الَّذِي أَنْسَاهُ رَحْمَةً لِلْأُمَّةِ أ لَا تَرَى لَوْ أَنَّ رَجُلًا صَنَعَ هَذَا لَعِيرَ وَ قِيلَ مَا تُفْعِلُ صَلَاتُكَ فَمَنْ دَخَلَ عَلَيْهِ النُّيُومَ ذَلِكَ قَالَ قَدْ سَنَّ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ صَارَتْ أُسُوةً وَ سَجَدَ سَجْدَتَيْنِ لِمَكَانِ الْكَلَامِ

And he^{asws} said: 'Allah^{azwj}, He^{azwj} is the One^{azwj} Who Cause him^{saww} to omit as a Mercy for the community. Do you not see that if a man were to do this he would be faulted and it would be said, 'Your *Salāt* is not Acceptable'? So the one upon whom that enters, it would be said, 'Rasool-Allah^{saww} had established a Sunnah and has become an example, and perform *Sajdah* two *Sujūd* in place of the speech (for talking)'.¹³⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الْحُسَيْنِ بْنِ سَعِيدِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا قُمْتَ فِي الرُّكْعَتَيْنِ الْأُولَتَيْنِ وَ لَمْ تَنْسَهَدْ فَذَكَرْتَ قَبْلَ أَنْ تُرْكَعَ فَاقْعُدْ فَتَسَهَدْ وَ إِنْ لَمْ تَذْكُرْ حَتَّى تُرْكَعَ فَأَمُضْ فِي صَلَاتِكَ كَمَا أَنْتَ فَإِذَا أَنْصَرَفْتَ سَجَدْتَ سَجْدَتَيْنِ لَا رُكُوعَ فِيهِمَا ثُمَّ تَسَهَّدَ التَّسَهَّدَ الَّذِي فَاتَكَ .

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

'Abu Abdullah^{asws} said: 'When you stand during the first to *Rak'at* and do not perform *Tashahhud*, so you remember it before you perform *Rukū*, then sit down and perform *Tashahhud*; and if you do not remember until (after) you have *Rukū*, so continue in your *Salāt* just as you were. So when you complete, perform *Sajdah* two *Sujūd* there

¹³⁵ Al Kafi V 3 – The Book of Salāt CH 42 H 5

¹³⁶ Al Kafi V 3 – The Book of Salāt CH 42 H 6

not being any *Rukū* in these two, then perform *Tashahhud* which you missed out on'.¹³⁷

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا قُمْتَ فِي الرَّكَعَتَيْنِ مِنَ الظُّهْرِ أَوْ غَيْرِهِمَا وَ لَمْ تَتَسَهَّدْ فِيهِمَا فَذَكَرْتَ ذَلِكَ فِي الرَّكَعَةِ الثَّلَاثَةِ قَبْلَ أَنْ تَرْكَعَ فَاجْلِسْ فَتَسَهَّدْ وَ قُمْ فَأَتِمَّ صَلَاتَكَ فَإِنْ أَنْتَ لَمْ تَذْكُرْ حَتَّى تَرْكَعَ فَاْمُضِ فِي صَلَاتِكَ حَتَّى تَفْرُغَ فَإِذَا فَرَعْتَ فَاسْجُدْ سَجْدَتَيْ السَّهْوِ بَعْدَ التَّسْلِيمِ قَبْلَ أَنْ تَتَكَلَّمَ .

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 stand in the two *Rak'at* from Al Zohr (*Salāt*) or other than these two and do not perform *Tashahhud*, and you remember that in the third *Rak'at* before you perform *Rukū*, so sit down and perform *Tashahhud*, and stand to complete your *Salāt*. So if you do not remember until you have *Rukū*, so continue in your *Salāt* until you are free. So when you are free, then perform *Sajdah* two *Sujūd* for the omission after the greeting, before you speak (say anything else)'.¹³⁸

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

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

'I asked him^{asws} about the man who errs so he stands during a state of sitting or sits during a state of standing. He^{asws} said: 'He should perform *Sajdah* two *Sujūd* after the offering *Salām*, and these two are the two constrictors, they constrain the Satan'^{la, 139}

بَاب مَنْ شَكَ فِي صَلَاتِهِ كُلِّهَا وَ لَمْ يَدْرِ زَادَ أَوْ نَقَصَ وَ مَنْ كَثُرَ عَلَيْهِ السَّهْوُ وَ السَّهْوُ فِي النَّافِلَةِ وَ سَهْوُ الْإِمَامِ وَ مَنْ خَافَهُ

Chapter 43 – The one who doubts in his *Salāt*, all of it, and does not know whether he has increased or reduced, and the one upon whom the omissions are numerous, and the omissions in the optional (*Salāts*), and the omission of the prayer leader, and the one behind him

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

Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, from Muhammad Bin Khalid, from Sa'ad Bin Sa'ad, from Safwan,

¹³⁷ Al Kafi V 3 – The Book of *Salāt* CH 42 H 7

¹³⁸ Al Kafi V 3 – The Book of *Salāt* CH 42 H 8

¹³⁹ Al Kafi V 3 – The Book of *Salāt* CH 42 H 9

(It has been narrated) from Abu Al-Hassan^{asws} having said: 'If it was so that you did not know how many (*Rak'at*) you have prayed and your imagination does not fall upon anything, so repeat the *Salāt*'.¹⁴⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيزِ
عَنْ زُرَّارَةَ وَ أَبِي بَصِيرٍ قَالَا قُلْنَا لَهُ الرَّجُلُ يَشْكُ كَثِيرًا فِي صَلَاتِهِ حَتَّى لَا يَدْرِي كَمْ صَلَّى وَ لَا مَا بَقِيَ عَلَيْهِ قَالَ يُعِيدُ قُلْنَا
لَهُ فَإِنَّهُ يَكْتُرُ عَلَيْهِ ذَلِكَ كُلَّمَا عَادَ شَكَّ قَالَ يَمْضِي فِي شَكِّهِ

Ali Bin Ibrahim, from his father, from Hammad Bin Isa, and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, from Hammad Bin Isa, from Hareyz, from Zurara and Abu Baseer who both said,

'We both said to him, 'The man for whom are a lot of doubts in his *Salāt* to the extent that he does not know how many (*Rak'at*) he has prayed nor what remains upon him'. He^{asws} said: 'He should repeat'. We said to him^{asws}, 'But that is frequently upon him. Every time he repeats, he doubts (again)'. He^{asws} said: 'He should continue in his doubt'.

ثُمَّ قَالَ لَا تُعَوِّدُوا الْخَبِيثَ مِنْ أَنْفُسِكُمْ بِنَقْضِ الصَّلَاةِ فَتَطْمَعُوهُ فَإِنَّ الشَّيْطَانَ خَبِيثٌ يَعْتَادُ لِمَا عَوَّدَ فَلْيَمِضْ أَحَدُكُمْ فِي الْوَهْمِ وَ
لَا يَكْتُرَنَّ نَقْضَ الصَّلَاةِ فَإِنَّهُ إِذَا فَعَلَ ذَلِكَ مَرَّاتٍ لَمْ يَعُدْ إِلَيْهِ الشُّكُّ

Then he^{asws} said: 'Do not assist the wicked one (Satan)^{la} from yourselves by breaking the *Salāt*, so you would be feeding him^{la}, for the Satan^{la} is wicked, getting used to whatever he^{la} is assisted by. Therefore, let one of you continue in the imagination and should not frequently break the *Salāt*, for if that (continuing) is done time and again, the doubt would not return to him'.

قَالَ زُرَّارَةُ ثُمَّ قَالَ إِنَّمَا يُرِيدُ الْخَبِيثُ أَنْ يُطَاعَ فَإِذَا عُصِيَ لَمْ يَعُدْ إِلَى أَحَدِكُمْ .

Zurara said, 'Then he^{asws} said: 'But rather the wicked one^{la} wants to be obeyed. So when he^{la} is disobeyed, would not return to one of you'.¹⁴¹

حَمَّادُ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ إِذَا شَكَّكَتَ فَلَمْ تَدْرِ أَمْ فِي ثَلَاثٍ أَنْتَ أَمْ فِي اثْنَتَيْنِ أَمْ فِي
وَاحِدَةٍ أَمْ فِي أَرْبَعٍ فَأَعِدْ وَ لَا تَمْضِ عَلَى الشُّكِّ .

Hammad, from Ibn Abu Yafour,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you doubt, so you do not know whether you are in the third (*Rak'at*) or in the second, or in the first, or in the fourth, so repeat and do not continue upon the doubt'.¹⁴²

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ أَتَى رَجُلٌ النَّبِيَّ (صَلَّى اللَّهُ عَلَيْهِ
وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ أَشْكُو إِلَيْكَ مَا أَلْقَى مِنَ الْوَسْوَسَةِ فِي صَلَاتِي حَتَّى لَا أَدْرِي مَا صَلَّيْتُ مِنْ زِيَادَةٍ أَوْ نَقْصَانٍ فَقَالَ
إِذَا دَخَلْتَ فِي صَلَاتِكَ فَاطْعُنْ فَخِذَكَ الْأَيْسَرَ بِإِصْبِعِكَ الْيُمْنَى الْمُسَبَّحَةَ ثُمَّ قُلْ .

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

¹⁴⁰ Al Kafi V 3 – The Book of Salāt CH 43 H 1

¹⁴¹ Al Kafi V 3 – The Book of Salāt CH 43 H 2

¹⁴² Al Kafi V 3 – The Book of Salāt CH 43 H 3

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww} and he said, 'O Rasool-Allah^{saww}! I complain to you of what I face from the uncertainty during my *Salāt* to the extent that I do not know what I prayed from an increase or decrease'. So he^{saww} said: 'When you enter into your *Salāt*, so stab your left thigh with your right forefinger, then say,

بِسْمِ اللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ

'In the Name of Allah^{azwj} and by Allah^{azwj}. I rely upon Allah^{azwj}. I seek Refuge with Allah^{azwj}, the All-Hearing, the All-Knowing, from the Pelted Satan^{la},

فَأَبْكَ تَنْحَرُهُ وَ تَطْرُدُهُ

So you would slaughter him^{la} and repel him^{la}.¹⁴³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنِ الْإِمَامِ يُصَلِّي بِأَرْبَعَةِ أَنْفُسٍ أَوْ خَمْسَةِ أَنْفُسٍ وَ يُسَبِّحُ اثْنَانِ عَلَى أَنَّهُمْ صَلَّوْا ثَلَاثًا وَ يُسَبِّحُ ثَلَاثَةً عَلَى أَنَّهُمْ صَلَّوْا أَرْبَعًا وَ يَقُولُ هُوَ لِأَنَّ قَوْمًا وَ يَقُولُ هُوَ لِأَنَّ الْإِمَامَ مَائِلٌ مَعَ أَحَدِهِمَا أَوْ مُعْتَدِلٌ أَوْهُمَ فَمَا يَجِبُ عَلَيْهِ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from a man,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the prayer leader praying with four persons or five persons, and two of them form a consensus upon that they had prayed three (*Rak'at*), and three form a consensus upon that they had prayed four (*Rak'at*), and these ones are saying, 'Stand', and those ones are saying, 'Sit', and the prayer leader is inclined with one of the two or is equal (with both) with the imagination. So what is Obligated upon him?'

قَالَ لَيْسَ عَلَى الْإِمَامِ سَهْوٌ إِذَا حَفِظَ عَلَيْهِ مَنْ خَلْفَهُ سَهْوَهُ بِإِيقَانٍ مِنْهُمْ وَ لَيْسَ عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ إِذَا لَمْ يَسْهُوَ الْإِمَامُ وَ لَا سَهْوٌ فِي سَهْوٍ وَ لَيْسَ فِي الْمَغْرِبِ وَ الْفَجْرِ سَهْوٌ وَ لَا فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ مِنْ كُلِّ صَلَاةٍ وَ لَا فِي نَافِلَةٍ إِذَا اِخْتَلَفَ عَلَى الْإِمَامِ مَنْ خَلْفَهُ فَعَلَيْهِ وَ عَلَيْهِمْ فِي الْإِحْتِيَاظِ الْإِعَادَةُ وَ الْأَخْذُ بِالْحُزْمِ .

He^{asws} said: 'He^{asws} said: 'There is no omission upon the prayer leader when the one behind him safeguards his omission; and there is no omission upon the one behind the prayer leader when the prayer leader does not omit; and there is no omission in an omission; and there is no omission in Al-Maghrib and Al-Fajr, nor in the first two *Rak'at* from every *Salāt*, nor in an optional (*Salāt*). So when there is a differing against the prayer leader by the ones behind him, so upon him and upon them in the precaution, the repeating, and taking by the surety'.¹⁴⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنِ الْعَلَاءِ بْنِ رَزِينٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنِ السَّهْوِ فِي النَّافِلَةِ فَقَالَ لَيْسَ عَلَيْهِ شَيْءٌ .

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

¹⁴³ Al Kafi V 3 – The Book of *Salāt* CH 43 H 4

¹⁴⁴ Al Kafi V 3 – The Book of *Salāt* CH 43 H 5

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about the omission during the optional (*Salāt*). So he^{asws} said: 'There is nothing upon him',¹⁴⁵

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعاً عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَفْصِ بْنِ الْبُخْتَرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ لَيْسَ عَلَى الْإِمَامِ سَهْوٌ وَ لَا عَلَى مَنْ خَلْفَ الْإِمَامِ سَهْوٌ وَ لَا عَلَى الْإِعَادَةِ إِعَادَةٌ .

Ali Bin Ibrahim, from his father and Muhammad Bin Ismail, from Al Fazl Bin Shazaan, altogether from Ibn Abu Umeyr, from Hafs Bin Al Bakhtary,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is no omission upon the prayer leader, nor is there an omission upon the one behind the prayer leader, nor is there an omission upon the omission, nor a repeating upon the repeating'.¹⁴⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا كَثُرَ عَلَيْكَ السَّهْوُ فَاْمُضْ فِي صَلَاتِكَ فَإِنَّهُ يُوشِكُ أَنْ يَدْعَكَ إِيمًا هُوَ مِنَ الشَّيْطَانِ .

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

(It has been narrated) from Abu Ja'far^{asws} having said: 'When the omissions are numerous upon you, so continue in your *Salāt*, for it is on the verge of leaving you. But rather, it is from the Satan^{la'}.¹⁴⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ فَضَّالٍ عَنِ ابْنِ بُكَيْرٍ عَنْ عُبَيْدِ اللَّهِ الْحَلْبِيِّ قَالَ سَأَلْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) عَنِ السَّهْوِ فَإِنَّهُ يَكْثُرُ عَلَيَّ فَقَالَ أَدْرِجْ صَلَاتَكَ إِدْرَاجًا قُلْتُ فَأَيُّ سَيِّءٍ الْإِدْرَاجُ قَالَ ثَلَاثُ تَسْبِيحَاتٍ فِي الرُّكُوعِ وَ السُّجُودِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal, from Ibn Bukeyr, from Ubeydullah Al Halby who said,

'I asked Abu Abdullah^{asws} about the omission, for it was quite frequent upon me'. So he^{asws}. So he^{asws} said: 'Insert into your *Salāt* with an insertion'. I said, 'So which thing would be the insertion?' He^{asws} said: 'Three Glorifications during the *Rukū* and the *Sajdah*'.

وَ رَوَى أَنَّهُ إِذَا سَهَا فِي النَّافِلَةِ بَنَى عَلَى الْأَقَلِّ .

And it is reported that when there is an omission during the optional (*Salāt*), it would be built on, upon the lesser (number of *Rak'at*).¹⁴⁸

¹⁴⁵ Al Kafi V 3 – The Book of *Salāt* CH 43 H 6

¹⁴⁶ Al Kafi V 3 – The Book of *Salāt* CH 43 H 7

¹⁴⁷ Al Kafi V 3 – The Book of *Salāt* CH 43 H 8

¹⁴⁸ Al Kafi V 3 – The Book of *Salāt* CH 43 H 9