

الكافي

AL-KAFI

ج 3

Volume 3

للمحدّث الجليل والعالم الفقيه الشيخ محمد بن يعقوب الكليني المعروف بثقة
الإسلام الكليني المتوفى سنة 329 هجرية

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 (7)

TABLE OF CONTENTS

THE BOOK OF <i>SALĀT</i> (7)	1
Chapter 89 – <i>Salāt</i> for the rain	3
Chapter 90 – <i>Salāt</i> of the eclipse	5
Chapter 91 – <i>Salāt</i> of the Glorification (<i>Tasbeeh</i>)	8
Chapter 92 – <i>Salāt</i> of Syeda Fatima ^{asws} , and others from the <i>Salāt</i> of exhortation	11
Chapter 93 – <i>Salāt</i> of <i>Istikhara</i> (Seeking Allahs ^{zwj} 's Choice)	14
Chapter 94 – The <i>Salāt</i> regarding seeking of the livelihood.....	18
Chapter 95 – <i>Salāt</i> for the needs	22
Chapter 96 – <i>Salāt</i> of the one who fears an abhorrence	28
Chapter 97 – The <i>Salāt</i> of the one who intends a journey.....	29
Chapter 98 – <i>Salāt</i> of gratefulness	29
Chapter 99 – <i>Salāt</i> of the one who intends to sleep with his wife, and the one who intends to get married	30
Chapter 100 – The Miscellaneous.....	32
Chapter 101 – Masjids of Al-Kufa	42
Chapter 102 – The merit of the Grand Masjid of Al-Kufa, and the merit of the <i>Salāt</i> performed therein, and the beloved places in it.....	43
Chapter 103 – Masjid Al-Sahla	47

بسم الله الرحمن الرحيم الحمد لله رب العالمين، وصلى الله على سيدنا محمد وآله الطاهرين، وسلم تسليماً.

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.

باب صلاة الاستسقاء

Chapter 89 – Salāt for the rain

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ يُونُسَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ غَامِرٍ عَنْ عَلِيِّ بْنِ مَهْزِيَارٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ جَمِيعاً عَنْ مَرَّةَ مَوْلَى مُحَمَّدِ بْنِ خَالِدٍ قَالَ صَاحَ أَهْلُ الْمَدِينَةِ إِلَى مُحَمَّدِ بْنِ خَالِدٍ فِي الْإِسْتِسْقَاءِ فَقَالَ لِي أَنْطَلِقُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَسَلُّهُ مَا رَأَيْكَ فَإِنَّ هَؤُلَاءِ قَدْ صَاحُوا إِلَيَّ فَأَتَيْتُهُ فَقُلْتُ لَهُ فَقَالَ لِي قُلْ لَهُ فَلْيَخْرُجْ قُلْتُ لَهُ مَتَى يَخْرُجُ جُعِلْتُ فِدَاكَ قَالَ يَوْمَ الْاِثْنَيْنِ قُلْتُ كَيْفَ يَصْنَعُ

Ali Bin Ibrahim, from Muhammad Bin Isa, from Yunus, from Muhammad Bin Muslim and Al-Husayn Bin Muhammad, from Abdullah Bin Aamir, from Ali Bin Mahziyar, from Fazalat Bin Ayoub, from Ahmad Bin Suleyman, altogether from Murra, a slave of Muhammad Bin Khalid who said,

‘The people of Al-Medina cried before Muhammad Binn Khalid regarding the (lack of) rain. So he said to me, ‘Go to Abu Abdullah^{asws} and ask him^{asws}, ‘What is your^{asws} view, for they have cried before me, so I came to you’. So I said it to him^{asws}, and he^{asws} said to me: ‘Tell him, so let him come out’. I said to him^{asws}, ‘When should he go out, may I be sacrificed for you^{asws}?’ He^{asws} said: ‘On the day of Monday’. I said, ‘How should he deal with it?’

قَالَ يُخْرَجُ الْمُنْبَرِ ثُمَّ يَخْرُجُ يَمْشِي كَمَا يَمْشِي يَوْمَ الْعِيدَيْنِ وَ بَيْنَ يَدَيْهِ الْمُؤَذِّنُونَ فِي أَيْدِيهِمْ عَزْرُهُمْ حَتَّى إِذَا انْتَهَى إِلَى الْمُصَلَّى يُصَلِّي بِالنَّاسِ رَكَعَتَيْنِ بَعِيرِ أَذَانٍ وَ لَا إِقَامَةٍ ثُمَّ يَصْعَدُ الْمُنْبَرِ فَيَقْلِبُ رِدَاءَهُ فَيَجْعَلُ الَّذِي عَلَى يَمِينِهِ عَلَى يَسَارِهِ وَ الَّذِي عَلَى يَسَارِهِ عَلَى يَمِينِهِ

He^{asws} said: ‘He should take out the pulpit, then go out walking just as he would walk on the day of the two Eids, and in front of him would be the *Muezzins*, in their hands being their walking sticks, until when he ends up to the praying place, where he would pray two Rak’at of *Salāt* with the people, without an *Azan* or an *Iqamah*. Then he would ascend the pulpit, and overturn his cloak, so that he would make that which is upon his right to be upon his left, and that which is upon his left to be upon his right.

ثُمَّ يَسْتَقْبِلُ الْقِبْلَةَ فَيَكْبُرُ اللَّهُ مِائَةَ تَكْبِيرَةٍ رَافِعاً بِهَا صَوْتَهُ ثُمَّ يَلْتَفِتُ إِلَى النَّاسِ عَنْ يَمِينِهِ فَيَسْبِّحُ اللَّهُ مِائَةَ تَسْبِيحَةٍ رَافِعاً بِهَا صَوْتَهُ ثُمَّ يَلْتَفِتُ إِلَى النَّاسِ عَنْ يَسَارِهِ فَيَهْلِلُ اللَّهُ مِائَةَ تَهْلِيلَةٍ رَافِعاً بِهَا صَوْتَهُ ثُمَّ يَسْتَقْبِلُ النَّاسَ فَيَحْمَدُ اللَّهُ مِائَةَ تَحْمِيدَةٍ ثُمَّ يَرْفَعُ يَدَيْهِ فَيَدْعُو ثُمَّ يَدْعُونَ فَإِنِّي لَأَرْجُو أَنْ لَا يَخِيبُوا

Then he should face the Qiblah, and he would exclaim one hundred *Takbīr*’s, raising his voice with it. Then he would turn towards the people on his right, so he would Glorify Allah^{azwj} with one hundred Glorifications raising his voice with it. Then he would turn towards the people on his left, so he would extoll the Oneness of Allah^{azwj} raising his voice with it. Then he would face the people, so he would Praise Allah^{azwj} with one hundred Praises. Then he would raise his hands, and he would supplicate. Then they would be supplicating, so I^{asws} hope that they would not be unsuccessful’.

قَالَ فَفَعَلَ فَلَمَّا رَجَعْنَا جَاءَ الْمَطَرُ قَالُوا هَذَا مِنْ تَعْلِيمِ جَعْفَرٍ .

He (the narrator) said, 'He did so. So when we returned, the rain came, and they said, 'This is from the teaching of Ja'far^{asws}'.

وَفِي رِوَايَةٍ يُؤْنَسُ فَمَا رَجَعْنَا حَتَّى أَهْمَنْتُنَا أَنْفُسَنَا .

And in a report of Yunus, '(He (the narrator) said): 'So we had not returned until we were drenched'.¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ الْحَكَمِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ صَلَاةِ الْإِسْتِسْقَاءِ فَقَالَ مِثْلَ صَلَاةِ الْعِيدَيْنِ يَقْرَأُ فِيهَا وَ يُكَبِّرُ فِيهَا كَمَا يَقْرَأُ وَ يُكَبِّرُ فِيهَا يَخْرُجُ الْإِمَامُ وَ يَبْرُرُ إِلَى مَكَانٍ نَظِيفٍ فِي سَكِينَةٍ وَ وَقَارٍ وَ خُشُوعٍ وَ مَسْكَنَةٍ وَ يَبْرُرُ مَعَهُ النَّاسُ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Al-Hakam,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I asked him^{asws} about the *Salāt* for the rain, so he^{asws} said: 'Similar to the *Salāt* of the two Eids. He would recite in it and exclaim *Takbīr*' in it just as he would recite and exclaim *Takbīr*' in those. The prayer leader would come out and go to a clean place in tranquillity, and dignity, and humbleness, and submissiveness, and the people would go out along with him.

فَيَحْمَدُ اللَّهَ وَ يُمَجِّدُهُ وَ يُثْنِي عَلَيْهِ وَ يَجْتَهِدُ فِي الدُّعَاءِ وَ يُكْثِرُ مِنَ التَّسْبِيحِ وَ التَّهْلِيلِ وَ التَّكْبِيرِ وَ يُصَلِّي مِثْلَ صَلَاةِ الْعِيدَيْنِ رَكَعَتَيْنِ فِي دُعَاءٍ وَ مَسْأَلَةٍ وَ اجْتِهَادٍ

So he would Praise Allah^{azwj}, and Glorify Him^{azwj}, and Laud upon Him^{azwj}, and strive in the supplication, and frequent from the Glorifications and the Extollations of Oneness, and the exclamations of *Takbīr*', and he would pray a *Salāt* similar to the *Salāt* of the two Eids, being two Rak'at in a supplication and asking and striving.

فَإِذَا سَلَّمَ الْإِمَامُ قَلْبَ تَوْبَةٍ وَ جَعَلَ الْجَانِبَ الَّذِي عَلَى الْمُنْكَبِ الْأَيْمَنِ عَلَى الْأَيْسَرِ وَ الَّذِي عَلَى الْأَيْسَرِ عَلَى الْأَيْمَنِ فَإِنَّ النَّبِيَّ (صلى الله عليه وآله) كَذَلِكَ صَنَعَ .

So when the prayer leader recites *Salām* (at the end of *Salāt*), he would overturn his cloth and make the side which is upon the right shoulder to be upon the left, and that which is upon the left to be upon the right, for the Prophet^{saww} did it like that'.²

مُحَمَّدُ بْنُ يَحْيَى رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَأَلْتُهُ عَنْ تَحْوِيلِ النَّبِيِّ (صلى الله عليه وآله) رِدَاءَهُ إِذَا اسْتَسْقَى فَقَالَ عَلَامَةٌ بَيْنَهُ وَ بَيْنَ أَصْحَابِهِ يُحَوِّلُ الْجَدْبُ خُصْبًا .

Muhammad Bin Yahya, raising it,

(It has been narrated) Abu Abdullah^{asws}, said, 'I asked him^{asws} about the overturning by the Prophet^{saww} of his^{saww} cloak when he^{saww} (prayed the *Salāt* for the) rain. So he^{asws} said: 'A sign between him^{saww} and his^{saww} companions of the overturning of the aridity (dryness) into fertility' (growth).³

¹ Al Kafi V 3 – The Book Of *Salāt* CH 89 H 1

² Al Kafi V 3 – The Book Of *Salāt* CH 89 H 2

³ Al Kafi V 3 – The Book Of *Salāt* CH 89 H 3

و فِي رَوَايَةِ ابْنِ الْمُغِيرَةِ قَالَ يُكَبِّرُ فِي صَلَاةِ الْإِسْتِسْقَاءِ كَمَا يُكَبِّرُ فِي الْعِيدَيْنِ فِي الْأُولَى سَبْعًا وَ فِي الثَّانِيَةِ خَمْسًا وَ يُصَلِّي قَبْلَ الْخُطْبَةِ وَ يَجْهَرُ بِالْقِرَاءَةِ وَ يَسْتَسْقِي وَ هُوَ قَاعِدٌ .

And in a report of Ibn Al-Mugheira,

‘He^{asws} said: ‘One would exclaim *Takbīr*’ in a *Salāt* for the rain just as one would exclaim *Takbīr*’ in (the *Salāt* of the) two Eids – seven in the first (Rak’at), and five in the second (Rak’at), and he would pray *Salāt* before the sermon, and be loud with the recitation, and he would supplicate for the rain while he is seated’.⁴

باب صَلَاةِ الْكُسُوفِ

Chapter 90 – *Salāt* of the eclipse

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبَا الْحَسَنِ مُوسَى (عَلَيْهِ السَّلَام) يَقُولُ إِنَّهُ لَمَّا فُيْضَ إِبْرَاهِيمُ بْنُ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) جَرَتْ فِيهِ ثَلَاثُ سُنَنِ أَمَّا وَاحِدَةٌ فَإِنَّهُ لَمَّا مَاتَ انْكَسَفَتِ الشَّمْسُ فَقَالَ النَّاسُ انْكَسَفَتِ الشَّمْسُ لِفَقْدِ ابْنِ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Ali Bin Abdullah who said,

‘I heard Abu Al-Hassan Musa^{asws} saying: ‘When Ibrahim^{as}, the son^{as} of Rasool-Allah^{saww} passed away, three Sunnahs flowed regarding it. As for one, so when he^{as} passed away, the sun was eclipsed. So the people said, ‘The sun eclipsed due to the loss of the son^{as} of Rasool-Allah^{saww}’.

فَصَعِدَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) الْمِنْبَرَ فَحَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ يَا أَيُّهَا النَّاسُ إِنَّ الشَّمْسَ وَ الْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللَّهِ تَجْرِيَانِ بِأَمْرِهِ مُطِيعَانِ لَهُ لَا تَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَ لَا لِحَيَاتِهِ فَإِذَا انْكَسَفَا أَوْ وَاحِدَهُ مِنْهُمَا فَصَلُّوا ثُمَّ نَزَلَ فَصَلَّى بِالنَّاسِ صَلَاةَ الْكُسُوفِ .

So Rasool-Allah^{saww} ascended the Pulpit, and he^{saww} Praised Allah^{azwj} and Lauded upon Him^{azwj}, then said: ‘O you people! The sun and the moon are two signs from the signs of Allah^{azwj}, both flowing by His^{azwj} Command, Obedient to Him^{azwj}. They do not get eclipsed for the death of anyone, nor for his life. So whenever they both get eclipsed, or one of the two, so pray *Salāt*’. Then he^{saww} descended and prayed *Salāt* with the people, a *Salāt* of the eclipse’.⁵

عَلِيُّ عَنْ أَبِيهِ وَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ جَمِيعًا عَنْ حَمَّادِ بْنِ عِيسَى عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَا سَأَلْنَا أَبَا جَعْفَرٍ (عَلَيْهِ السَّلَام) عَنْ صَلَاةِ الْكُسُوفِ كَمْ هِيَ رَكْعَةٌ وَ كَيْفَ نُصَلِّيْهَا فَقَالَ عَشْرُ رَكَعَاتٍ وَ أَرْبَعُ سَجَدَاتٍ تَفْتَتِحُ الصَّلَاةَ بِنَكْبِيرَةٍ وَ تَرْكَعُ بِنَكْبِيرَةٍ وَ تَرْفَعُ رَأْسَكَ بِنَكْبِيرَةٍ إِلَّا فِي الْخَامِسَةِ الَّتِي تَسْجُدُ فِيهَا وَ تَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَ تَقْنَتُ فِي كُلِّ رَكَعَتَيْنِ قَبْلَ الرُّكُوعِ وَ تُطِيلُ الْقُنُوتَ وَ الرُّكُوعَ عَلَى قَدْرِ الْقِرَاءَةِ وَ الرُّكُوعَ وَ السُّجُودَ

Ali, from his father and Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan , altogether from Hammad Bin Isa, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

‘We asked Abu Ja’far^{asws} about the *Salāt* of the eclipse, ‘How many Rak’at it is, and how is to be prayed’. Ten Rak’at and four *Sajdahs*. You would commence the *Salāt* with a *Takbīr*’ and you would perform *Rukū* with a *Takbīr*’, and raise your head with a *Takbīr*’ except in the fifth in which you would perform *Sajdah* (prostrate) in, and you

⁴ Al Kafi V 3 – The Book Of *Salāt* CH 89 H 4

⁵ Al Kafi V 3 – The Book Of *Salāt* CH 90 H 1

should be saying, 'Allah^{azwj} Hears the one who Praises Him^{azwj}', and you should perform *Iqamah* in every two Rak'at before the *Rukū*, and you should prolong the *Qunoot* and the *Rukū* upon a measurement of the recitation, and the *Rukū* and the *Sajdah*.

فَإِنْ فَرَغْتَ قَبْلَ أَنْ يَنْجَلِيَ فَأَقْعُدْ وَادْعُ اللَّهَ عَزَّ وَجَلَّ حَتَّى يَنْجَلِيَ وَإِنْ انْجَلَى قَبْلَ أَنْ تَفْرُغَ مِنْ صَلَاتِكَ فَأَتِمَّ مَا بَقِيَ وَتَجَهَّرْ بِالْقِرَاءَةِ

So if you are free before it clears, be seated and supplicate to Allah^{azwj} Mighty and Majestic until it does clear; and if it clears before you are free from your *Salāt*, so complete whatever remains and be loud with the recitation'.

قَالَ قُلْتُ كَيْفَ الْقِرَاءَةُ فِيهَا فَقَالَ إِنْ قَرَأْتَ سُورَةً فِي كُلِّ رَكْعَةٍ فَأَقْرَأْ فَاتِحَةَ الْكِتَابِ وَإِنْ نَقَصْتَ مِنَ السُّورَةِ شَيْئًا فَأَقْرَأْ مِنْ حَيْثُ نَقَصْتَ وَلَا تَقْرَأْ فَاتِحَةَ الْكِتَابِ

He (the narrator) said, 'I said, 'How is the recitation in it?' So he^{asws} said: 'If you were to recite a Chapter in every Rak'at, so recite the Opening of the Book (Chapter 1); and if you reduce anything from the Chapter, so recite from wherever you had reduced, and do not recite the Opening of the Book'.

قَالَ وَكَانَ يَسْتَحِبُّ أَنْ يَقْرَأَ فِيهَا بِالْكَهْفِ وَالْحَجْرِ إِلَّا أَنْ يَكُونَ إِمَامًا يَشُقُّ عَلَى مَنْ خَلْفَهُ وَإِنْ اسْتَطَعْتَ أَنْ تَكُونَ صَلَاتُكَ بَارِزًا لَا يَجْنُكَ بَيْتٌ فَأَفْعَلْ وَصَلَاةُ كُسُوفِ الشَّمْسِ أَطْوَلُ مِنْ صَلَاةِ كُسُوفِ الْقَمَرِ وَهُمَا سَوَاءٌ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ .

He^{asws} said: 'And it was always a recommendation if one were to recite therein with (Surah) Al-Kahf, and (Surah) Al-Hijr, except if there happens to be a prayer leader, it being difficult upon the ones behind him; and if you have the capacity that your *Salāt* be out in the open, a house not shielding you, then do so; and a *Salāt* of an eclipse of the sun is longer than a *Salāt* for an eclipse of the moon, and they are both the same in the recitation, and the *Rukū*, and the *Sajdah*'.⁶

حَمَّادٌ عَنْ حَرِيزٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ قَالَا قُلْنَا لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) هَذِهِ الرِّيَّاحُ وَالظُّلُمُ اللَّيْلِي تَكُونُ هَلْ يُصَلِّي لَهَا فَقَالَ كُلُّ أَخَاوَيْفِ السَّمَاءِ مِنْ ظُلْمَةٍ أَوْ رِيحٍ أَوْ فَرْعٍ فَصَلِّ لَهُ صَلَاةَ الْكُسُوفِ حَتَّى يَسْكُنَ .

Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim who both said,

'We said to Abu Ja'far^{asws}, 'These (strong) winds and the darkness which occur, should one pray *Salāt* for it?' So he^{asws} said: 'Every fear of the sky, from a darkness, or a wind, or a terror, so pray *Salāt* for it, *Salāt* of the eclipse, until it settles'.⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ وَقَفْتُ صَلَاةَ الْكُسُوفِ فِي السَّاعَةِ الَّتِي تَنْكَسِفُ عِنْدَ طُلُوعِ الشَّمْسِ وَ عِنْدَ غُرُوبِهَا قَالَ وَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) هِيَ قَرِيبَةٌ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jameel Bin Darraj,

⁶ Al Kafi V 3 – The Book Of *Salāt* CH 90 H 2

⁷ Al Kafi V 3 – The Book Of *Salāt* CH 90 H 3

(It has been narrated) Abu Abdullah^{asws} having said: 'A time for *Salāt* of the eclipse among the timing which it eclipses, (be it) at the emergence of the sun, and at its setting'. And Abu Abdullah^{asws} said: 'It is Obligatory'.⁸

عَنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ الْأَعْلَاءِ بْنِ رَزِينَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا (عَلَيْهِمَا السَّلَام) قَالَ سَأَلْتُهُ عَنْ صَلَاةِ الْكُسُوفِ فِي وَقْتِ الْفَرِيضَةِ فَقَالَ ابْدَأْ بِالْفَرِيضَةِ فَقِيلَ لَهُ فِي وَقْتِ صَلَاةِ اللَّيْلِ فَقَالَ صَلِّ صَلَاةَ الْكُسُوفِ قَبْلَ صَلَاةِ اللَّيْلِ .

From him, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from Al-A'ala Bin Razeyn, from Muhammad Bin Muslim,

(It has been narrated) from one of the two (5th or 6th Imam^{asws}), said, 'I asked him^{asws} about *Salāt* of the eclipse during a time of the Obligatory (*Salāt*). So he^{asws} said: 'Begin with the Obligatory (*Salāt*)'. So it was said to him^{asws}, '(Supposing it was) at the time of the night *Salāt*?' So he^{asws} said: 'Pray the *Salāt* of the eclipse before the night *Salāt*'.⁹

عَنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرِيرٍ عَنْ زُرَّارَةَ وَ مُحَمَّدٍ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا انْكَسَفَتِ الشَّمْسُ كُلُّهَا وَ اخْتَرَقَتْ وَ لَمْ تَعْلَمْ ثُمَّ عُلِمَتْ بَعْدَ ذَلِكَ فَعَلَيْكَ الْقَضَاءُ وَ إِنْ لَمْ تَخْتَرِقْ كُلُّهَا فَلَيْسَ عَلَيْكَ قَضَاءٌ .

From him, from Ahmad Bin Muhammad, from Hammad, from Hareyz, from Zurara and Muhammad Bin Muslim,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When the sun is eclipsed totally and it smoulders, and you did not know, then you came to know after that, so upon you is the fulfilment (of the *Salāt* missed out); and if all of it did not get eclipsed, so there is no fulfilment (of the *Salāt* missed out) upon you'.

وَ فِي رِوَايَةٍ أُخْرَى إِذَا عَلِمَ بِالْكَسُوفِ وَ نَسِيَ أَنْ يُصَلِّيَ فَعَلَيْهِ الْقَضَاءُ وَ إِنْ لَمْ يَعْلَمْ بِهِ فَلَا قَضَاءَ عَلَيْهِ هَذَا إِذَا لَمْ يَخْتَرِقْ كُلَّهُ .

And in another report, '(he^{asws} said): 'When one knows of the eclipse and forgets to pray *Salāt*, so upon him would be the fulfilment (of the *Salāt* missed out); and if he did not know of it, so there is no fulfilment (of the *Salāt* missed out) upon him. This is when the whole of it is not eclipsed'.¹⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ عِمْرَانَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ عَنْ عَلِيِّ بْنِ الْفَضْلِ الْوَاسِطِيِّ قَالَ كَتَبْتُ إِلَيْهِ إِذَا انْكَسَفَتِ الشَّمْسُ أَوْ الْقَمَرُ وَ أَنَا رَاكِبٌ لَا أَقْدِرُ عَلَى النُّزُولِ قَالَ فَكُتِبَ إِلَيَّ صَلِّ عَلَى مَرْكَبِكَ الَّذِي أَنْتَ عَلَيْهِ .

Muhammad Bin yahya, from Imran Bin Musa, from Muhammad Bin Abdul Hameed, from Ali Bin Al-Fazl Al-Wasity who said,

'I wrote to him^{asws}, 'When either the sun or the moon is eclipsed and I am riding, I am not able upon the dismounting'. So he^{asws} wrote to me: 'Pray *Salāt* upon your ride which you are upon'.¹¹

⁸ Al Kafi V 3 – The Book Of *Salāt* CH 90 H 4

⁹ Al Kafi V 3 – The Book Of *Salāt* CH 90 H 5

¹⁰ Al Kafi V 3 – The Book Of *Salāt* CH 90 H 6

¹¹ Al Kafi V 3 – The Book Of *Salāt* CH 90 H 7

باب صَلَاةِ التَّسْبِيحِ

Chapter 91 – *Salāt* of the Glorification (*Tasbeeh*)

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) لِيَجْعَلَ يَا جَعْفَرُ أَلَا أَمْنُكَ أَلَا أُعْطِيكَ أَلَا أَحْبُوكَ فَقَالَ لَهُ جَعْفَرُ بَلَى يَا رَسُولَ اللَّهِ قَالَ فَظَنَّ النَّاسُ أَنَّهُ يُعْطِيهِ ذَهَبًا أَوْ فِضَّةً فَتَشَرَّفَ النَّاسُ لِذَلِكَ

Ali Bin Ibrahim, from his father, from Ibn Abu Umeir, from Yahya Al-Halby, from Haroun Bin Jariya, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said to Ja'far^{as} (Bin Abu Talib^{as}): 'O Ja'far^{as}! Shall I^{saww} confer upon you^{as}, shall I^{saww} give you^{as}, shall I gift you^{as} (something)?' So Ja'far^{as} said to him^{saww}: 'Yes, O Rasool-Allah^{saww}! He^{asws} said: 'So the people thought that he^{saww} would give him^{as} some gold or silver, and the people anticipated for that.

فَقَالَ لَهُ إِنِّي أُعْطِيكَ شَيْئًا إِنْ أَنْتَ صَنَعْتَهُ فِي كُلِّ يَوْمٍ كَانَ خَيْرًا لَكَ مِنَ الدُّنْيَا وَمَا فِيهَا وَإِنْ صَنَعْتَهُ بَيْنَ يَوْمَيْنِ غُفِرَ لَكَ مَا بَيْنَهُمَا أَوْ كُلِّ جُمُعَةٍ أَوْ كُلِّ شَهْرٍ أَوْ كُلِّ سَنَةٍ غُفِرَ لَكَ مَا بَيْنَهُمَا

So he^{saww} said to him^{asws}: 'I^{saww} am giving you^{as} something, if you^{as} were to act upon it during every day, it would be better for you^{as} than the world and whatever is in it, and if you^{as} were to do it in between two days, Allah^{azwj} would Forgive for you^{as} whatever (you^{as} committed) what is between the two (days), or every Friday, or every month, or every year, (your^{as} sins) would be Forgive for you^{as} whatever (you^{as} committed) between the two.

تُصَلِّي أَرْبَعَ رَكَعَاتٍ تَبْدِئُ فَتَقْرَأُ وَتَقُولُ إِذَا فَرَغْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ تَقُولُ ذَلِكَ خَمْسَ عَشْرَةَ مَرَّةً بَعْدَ الْفَرَاعَةِ إِذَا رَكَعْتَ فَلْتُهُ عَشْرَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ الرُّكُوعِ فَلْتُهُ عَشْرَ مَرَّاتٍ فَإِذَا سَجَدْتَ فَلْتُهُ عَشْرَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السُّجُودِ فَقُلْ بَيْنَ السَّجْدَتَيْنِ عَشْرَ مَرَّاتٍ فَإِذَا سَجَدْتَ الثَّانِيَةَ فَقُلْ عَشْرَ مَرَّاتٍ فَإِذَا رَفَعْتَ رَأْسَكَ مِنَ السَّجْدَةِ الثَّانِيَةِ فَلْتُ عَشْرَ مَرَّاتٍ وَأَنْتَ قَاعِدٌ قَبْلَ أَنْ تَقُومَ

You^{as} should pray four Rak'at. You^{as} should begin reciting and you^{as} should be saying, when you^{as} are free: 'Glory be to Allah^{azwj}, and the Praise is for Allah^{azwj}, and there is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest'. You should say that fifteen times after the recitation. So when you^{as} go down into *Rukū* say it ten times. So when you^{as} raise your^{as} head from the *Rukū*, say it ten times. So when you^{as} perform *Sajdah*, say it ten times. So when you^{as} raise your^{as} head from the *Sajdah*, say it ten times between the two *Sajdahs*. So when you^{as} perform *Sajdah* the second (*Sajdah*) say it ten times. So when you^{as} raise your^{as} head from the second *Sajdah* say it ten times, while you^{as} are seated, before you^{as} stand.

فَذَلِكَ خَمْسٌ وَسَبْعُونَ تَسْبِيحَةً فِي كُلِّ رَكَعَةٍ ثَلَاثُمِائَةٍ تَسْبِيحَةٍ فِي أَرْبَعِ رَكَعَاتٍ أَلْفٌ وَمِائَتَا تَسْبِيحَةٍ وَتَهْلِيلَةٍ وَتَكْبِيرَةٍ وَتَحْمِيدَةٍ إِنْ شِئْتَ صَلَّيْتَهَا بِالنَّهَارِ وَإِنْ شِئْتَ صَلَّيْتَهَا بِاللَّيْلِ .

So that would be seventy-five Glorifications during every Rak'at, being three hundred Glorification in four Rak'at. In four (Rak'at) there would be one thousand two hundred Glorifications, and Extollations of Oneness, and exclamations of *Takbīr*'s, and Praises. If you^{as} so desire to, pray it during the day, and if you^{as} so desire to, pray it at night'.

وَفِي رَوَايَةٍ إِبْرَاهِيمَ بْنِ عَبْدِ الْحَمِيدِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَامُ) تَقْرَأُ فِي الْأُولَى إِذَا زُلْزِلَتْ وَ فِي الثَّانِيَةِ وَ الْعَادِيَاتِ وَ فِي الثَّلَاثَةِ إِذَا جَاءَ نَصْرُ اللَّهِ وَ فِي الرَّابِعَةِ يَقُولُ هُوَ اللَّهُ أَحَدٌ قُلْتُ فَمَا ثَوَابُهَا قَالَ لَوْ كَانَ عَلَيْهِ مِثْلُ رَمْلِ عَالِجٍ ذُنُوبًا غَفَرَ اللَّهُ لَهُ ثُمَّ نَظَرَ إِلَيَّ فَقَالَ إِنَّمَا ذَلِكَ لَكَ وَ لِأَصْحَابِكَ .

And in a report of Ibrahim Bin Abdul Hameed,

(It has been narrated) from Abu Al-Hassan^{asws} (having said): 'You should recite in the first (Rak'at) **[99:1] When the earth is shaken** (Chapter 99), and in the second (Rak'at) **[100:1] I swear by the runners** (Chapter 100), and in the third (Rak'at) **[110:1] When there comes the help of Allah** (Chapter 110), and in the fourth (Rak'at) **[112:1] Say He Allah is One** (Chapter 112)'. I said, 'So what are its Rewards?' He^{asws} said: 'If there were upon him sin like the grains of sand, Allah^{azwj} would Forgive them for him'. Then he^{asws} looked at me, so he^{asws} said: 'But rather, that is for you and for your companions (The Shias)'.¹²

وَرُوِيَ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ يَحْيَى بْنِ عُمَرَ النَّحْلِيِّ عَنْ ذَرِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ تُصَلِّيْهَا بِاللَّيْلِ وَ تُصَلِّيْهَا فِي السَّفَرِ بِاللَّيْلِ وَ النَّهَارِ وَ إِنْ شِئْتَ فَاجْعَلْهَا مِنْ نَوَافِلِكَ .

And in a report (It has been narrated) from Ibn Abu Umeyr, from Yahya Bin Imran Al-Halby, from Zareeh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'You can pray it (*Salāt* of Ja'far^{as}) at night, and you can pray it during the journey at night and the day, and if you so desire to, so hasten it from your optional (*Salāts*)'.¹³

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ مُحَسِّنِ بْنِ أَحْمَدَ عَنْ أَبَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ كَانَ مُسْتَعِجِلًا يُصَلِّي صَلَاةَ جَعْفَرٍ مُجَرَّدَةً ثُمَّ يَقْضِي النَّسِيحَ وَ هُوَ ذَاهِبٌ فِي حَوَائِجِهِ .

Ali Bin Ibrahim, from his father, from Muhassin Bin Ahmad, from Aban who said,

'I heard Abu Abdullah^{asws} saying: 'The one who was in a hurry, can pray the *Salāt* of Ja'far^{as} in brief, then he can fulfil the Glorifications while he is going regarding his needs'.¹⁴

أَحْمَدُ بْنُ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ قَالَ كَتَبْتُ إِلَى الرَّجُلِ (عَلَيْهِ السَّلَامُ) مَا تَقُولُ فِي صَلَاةِ النَّسِيحِ فِي الْمَحْمَلِ فَكَتَبَ (عَلَيْهِ السَّلَامُ) إِذَا كُنْتَ مُسَافِرًا فَصَلِّ .

Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ali Bin Suleyman who said,

'I wrote to the man^{asws}, 'What are you^{asws} saying regarding the *Salāt* of the Glorification (prayed) in the carriage?' So he^{asws} wrote: 'When you were travelling, so pray'.¹⁵

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ ابْنِ مَحْبُوبٍ رَفَعَهُ قَالَ قَالَ تَقُولُ فِي آخِرِ رُكْعَةٍ مِنْ صَلَاةِ جَعْفَرٍ (عَلَيْهِ السَّلَامُ) يَا مَنْ لَيْسَ الْعِزُّ وَ الْوَقَارُ يَا مَنْ تَعَطَّفَ بِالْمَجْدِ وَ تَكَرَّمَ بِهِ يَا مَنْ لَا يَنْبَغِي النَّسِيحُ إِلَّا لَهُ يَا مَنْ أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ يَا ذَا

¹² Al Kafi V 3 – The Book Of *Salāt* CH 91 H 1

¹³ Al Kafi V 3 – The Book Of *Salāt* CH 91 H 2

¹⁴ Al Kafi V 3 – The Book Of *Salāt* CH 91 H 3

¹⁵ Al Kafi V 3 – The Book Of *Salāt* CH 91 H 4

النُّعْمَةِ وَالطَّوْلِ يَا ذَا الْمَنْ وَالْفَضْلِ يَا ذَا الْقُدْرَةِ وَالْكَرَمِ أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَبِمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَبِاسْمِكَ الْأَعْظَمِ الْأَعْلَى وَكَلِمَاتِكَ الثَّامَةِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا .

Ali Bin Muhammad, from one of our companions, from Ibn Mahboub, raising it, said,

'He^{asws} said: 'You should be saying in the last Rak'at from the *Salāt* of Ja'far^{as}, 'O One Who is Clothed in Honour and Dignity! O One Who Grants with the Glory and is Prestiged with it! O One Who, the Glorification is not befitting except for Him^{azwj}! O One Who Reckons everything in His^{azwj} Knowledge! O One with the Bounties and the Abundance! O One with the Favours and the Grace! O One with the Power and the Benevolence! I ask You^{azwj} by the Honourable Splendour from Your^{azwj} Throne, and by the peak of the Mercy from Your^{azwj} Book, and by Your^{azwj} Magnificent Name, the Exalted, and Your^{azwj} complete Speech, that You^{azwj} Send Blessings upon Muhammad and the Progeny^{asws} of Muhammad^{saww}, and that You^{azwj} should do such and such with me'.¹⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْقَاسِمِ ذَكَرَهُ عَنْ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْمَدَائِنِيِّ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) أَلَا أَعْلَمُكَ شَيْئًا تَقُولُهُ فِي صَلَاةِ جَعْفَرٍ فَقُلْتُ بَلَى فَقَالَ إِذَا كُنْتَ فِي آخِرِ سَجْدَةٍ مِنَ الْأَرْبَعِ رَكَعَاتٍ فَقُلْ إِذَا فَرَعْتَ مِنْ تَسْبِيحِكَ سُبْحَانَ مَنْ لَيْسَ الْعِزُّ وَالْوَقَارُ سُبْحَانَ مَنْ تَعَطَّفَ بِالْمَجْدِ وَتَكَرَّمَ بِهِ سُبْحَانَ مَنْ لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ سُبْحَانَ مَنْ أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ سُبْحَانَ ذِي الْمَنْ وَالنَّعَمِ سُبْحَانَ ذِي الْقُدْرَةِ وَالْكَرَمِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Abdullah Bin Abu Al-Qasim, mentioning it from the one who narrated it, from Abu Saeed Al-Madainy who said,

'Abu Abdullah^{asws} said to me: 'Shall I^{asws} teach you something you should be saying in the *Salāt* of Ja'far^{as}?' So I said, 'Yes'. So he^{asws} said: 'When you were in the last *Sajdah* from the fourth Rak'at, say when you are free from your Glorification, 'Glorious is the One Who is Clothed in Honour and the Dignity! Glorious is the One Who Gives with the Glory and is Prestiged with it! Glorious is the One, the Glorification not being befitting for anyone except for Him^{azwj}! Glorious is the One Who Reckons everything in His^{azwj} Knowledge! Glorious is the One with the Favours, and the Bounties! Glorious is the One with the Power and the Benevolence!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَعَاقِدِ الْعِزِّ مِنْ عَرْشِكَ وَبِمُنْتَهَى الرَّحْمَةِ مِنْ كِتَابِكَ وَبِاسْمِكَ الْأَعْظَمِ وَكَلِمَاتِكَ الثَّامَةِ الَّتِي تَمَّتْ صِدْقًا وَعَدْلًا صَلَّ عَلَى مُحَمَّدٍ وَآهْلِ بَيْتِهِ وَافْعَلْ بِي كَذَا وَكَذَا .

O Allah^{azwj}! I ask You^{azwj} by the Honourable Splendour from Your^{azwj} Throne, and the peak of the Mercy from Your^{azwj} Book, and Your^{azwj} Magnificent Name, and Your^{azwj} complete Speech which is complete Truth, and Just. Send Blessings upon Muhammad^{saww} and the People^{asws} of His^{azwj} Household, and Do such and such with me'.¹⁷

مُحَمَّدُ بْنُ الْحَسَنِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) مَنْ صَلَّى صَلَاةَ جَعْفَرٍ كَتَبَ اللَّهُ عَزَّ وَجَلَّ لَهُ مِنَ الْأَجْرِ مِثْلَ مَا قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لِجَعْفَرٍ قَالَ إِي وَ اللَّهِ .

Muhammad Bin Al-Hassan, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Al-Hakam Bin Miskeen, from Is'haq Bin Ammar who said,

¹⁶ Al Kafi V 3 – The Book Of *Salāt* CH 91 H 5

¹⁷ Al Kafi V 3 – The Book Of *Salāt* CH 91 H 6

'I said to Abu Abdullah^{asws}, 'The one who prays a *Salāt*, the *Salāt* of Ja'far^{as}, Allah^{azwj} would Write for him, from the Recompense, the like of what Rasool-Allah^{saww} said to Ja'far^{asws}?' He^{asws} said: 'Yes, by Allah^{azwj}, 18

بَاب صَلَاةِ فَاطِمَةَ (عَلَيْهَا السَّلَام) وَ غَيْرَهَا مِنْ صَلَاةِ التَّرْغِيبِ

Chapter 92 – *Salāt* of Syeda Fatima^{asws}, and others from the *Salāt* of exhortation

عَلِيُّ بْنُ مُحَمَّدٍ وَ غَيْرُهُ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ مُتَنَّى الْحَنَاطِ عَنْ أَبِي بصير قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) يَقُولُ مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ بِمَائَتِي مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ رَكَعَةٍ خَمْسُونَ مَرَّةً لَمْ يَنْفُتِلْ وَ بَيَّنَّهُ وَ بَيَّنَّ اللَّهُ دَنْبٌ إِلَّا غُفِرَ لَهُ .

Ali Bin Muhammad and someone else, from Sahl Bin Ziyad, from Ali Bin Al-Hakam, from Musa Al-Hannat, from Abu Baseer who said,

'I heard Abu Abdullah^{asws} saying: 'The one who prays *Salāt* of four Rak'at with two hundred times reciting **[112:1] Say He Allah is One** (Chapter 112) – that is (reciting) fifty times in each Rak'at, would not wrap up (finish), and there would be between him and Allah^{azwj} a sin, except that it would have been Forgiven for him'. 19

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبَرْقِيِّ عَنْ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكَعَةٍ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسِينَ مَرَّةً لَمْ يَنْفُتِلْ وَ بَيَّنَّهُ وَ بَيَّنَّ اللَّهُ دَنْبٌ .

A number of our companions, from Ahmad Bin Muhammad, from Al-Barqy, from Sa'dan, from Abdullah Bin Sinan,

(It has been narrated) Abu Abdullah^{asws} having said: 'The one who prays a *Salāt* of four Rak'at, reciting in every Rak'at **[112:1] Say He Allah is One** (Chapter 112) fifty times, would not wrap up (finish), and there would be a sin (remaining) between him and Allah^{azwj}, 20

مُحَمَّدُ بْنُ يَحْيَى بِإِسْنَادِهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ صَلَّى رَكَعَتَيْنِ يَقُلْ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ رَكَعَةٍ سِتِّينَ مَرَّةً أَنْفَقَلَ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ دَنْبٌ .

Muhammad Bin Yahya, by his chain,

(It has been) raising it from Abu Abdullah^{asws} having said: 'The one who prays four Rak'at of *Salāt* with **[112:1] Say He Allah is One** (Chapter 112) sixty times in every Rak'at, would wrap up (finish), and there would not be a sin (remaining) between him and Allah^{azwj}, 21

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) قَالَ مَنْ صَلَّى الْمَغْرِبَ وَ بَعْدَهَا أَرْبَعَ رَكَعَاتٍ وَ لَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ عَشْرَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكَعَةٍ بِالْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ كَانَتْ عِدْلَ عَشْرِ رِقَابٍ .

Ali Bin Muhammad, from one of our companions,

¹⁸ Al Kafi V 3 – The Book Of *Salāt* CH 91 H 7

¹⁹ Al Kafi V 3 – The Book Of *Salāt* CH 92 H 1

²⁰ Al Kafi V 3 – The Book Of *Salāt* CH 92 H 2

²¹ Al Kafi V 3 – The Book Of *Salāt* CH 92 H 3

(It has been narrated) from Abu Al-Hassan Al-Reza^{asws} having said: 'The one who prays the Maghrib *Salāt*, and four Rak'at after it, and does not speak until he has prayed ten Rak'at, reciting in each Rak'at with Al-Hamd (Chapter 1), and **[112:1] Say He Allah is One** (Chapter 112), it would equate to (freeing) ten necks (slaves)'.²²

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيْسَى عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ كُرْدُوسٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) قَالَ مَنْ تَطَهَّرَ ثُمَّ أَوَى إِلَى فِرَاشِهِ بَاتَ وَفِرَاشُهُ كَمَسْجِدِهِ فَإِنْ قَامَ مِنَ اللَّيْلِ فَذَكَرَ اللَّهَ تَنَاقَرَتْ عَنْهُ خَطَايَاهُ فَإِنْ قَامَ مِنْ آخِرِ اللَّيْلِ فَتَطَهَّرَ وَصَلَّى رُكْعَتَيْنِ وَحَمِدَ اللَّهَ وَآتَى عَلَيْهِ وَصَلَّى عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمْ يَسْأَلِ اللَّهَ شَيْئًا إِلَّا أَعْطَاهُ إِمَّا أَنْ يُعْطِيَهُ الَّذِي يَسْأَلُهُ بِعَيْنِهِ وَإِمَّا أَنْ يَدَّخِرَ لَهُ مَا هُوَ خَيْرٌ لَهُ مِنْهُ .

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ibn Abu Umeyr, from Muhammad Bin Kurdous,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who cleans himself, then lies down upon his bed overnight, his bed is like his Masjid. So if he was to stand at night and mention Allah^{azwj}, his sins would scatter away from him. So if he was to stand at the end of the night, and cleans himself and prays two Rak'at of *Salāt*, and Praises Allah^{azwj} and Lauds upon Him^{azwj}, and sends Blessings upon the Prophet^{saww}, would not ask Allah^{azwj} for anything, except that He^{azwj} would Grant it. Either He^{azwj} would Grant it what which he had asked for, exactly, or He^{azwj} would Treasure it for him what is better for him than it'.²³

عَلَيْ بْنِ مُحَمَّدٍ بِإِسْنَادِهِ عَنْ بَعْضِهِمْ (عَلَيْهِمُ السَّلَامُ) فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً قَالَ هِيَ رُكْعَتَانِ بَعْدَ الْمَغْرِبِ تَقْرَأُ فِي أَوَّلِ رُكْعَةٍ بِفَاتِحَةِ الْكِتَابِ وَعَشْرٌ مِنْ أَوَّلِ الْبَقَرَةِ وَآيَةِ السُّحُورَةِ وَمِنْ قَوْلِهِ وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ. إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ إِلَى قَوْلِهِ لآيَاتٍ لِقَوْمٍ يَعْلَمُونَ وَ خَمْسَ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ

Ali Bin Muhammad, by his chain,

(It has been narrated) from one of them^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[73:6] Surely the rising by night is the firmest way to tread and the best speech**. He^{asws} said: 'These are the two Rak'at of *Salāt* after Al-Maghrib. You should recite in the first Rak'at with the Opening of the Book (Chapter 1), and then (Verses) from the beginning of (Surah) Al-Baqarah, and Al-Sakhra Verse (Ch 7:54), and from His^{azwj} Words **[2:163] And your God is one God! There is no god but He; He is the Beneficent, the Merciful [2:164] Surely in the Creation of the skies and the earth – up to His^{azwj} Words - there are signs for a people who understand**, And fifteen times **[112:1] Say He Allah is One** (Chapter 112).

وَ فِي الرَّكْعَةِ الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ آخِرَ الْبَقَرَةِ مِنْ قَوْلِهِ اللَّهُ مَا فِي السَّمَاوَاتِ وَ مَا فِي الْأَرْضِ إِلَى أَنْ تَخْتِمَ السُّورَةَ وَ خَمْسَ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ ادْعُ بَعْدَ هَذَا بِمَا شِئْتَ

And in the second Rak'at, Opening of the Book (Chapter 1), and the Verse of the Throne (Ch 2:255), and the end part of (Surah) Al-Baqarah, from His^{azwj} Words **[2:284] Whatever is in the skies and whatever is in the earth is for Allah – up to the end of the Chapter, and fifteen times [112:1] Say He Allah is One** (Chapter 112). Then, after this, supplicate with whatever you so desire to'.

²² Al Kafi V 3 – The Book Of *Salāt* CH 92 H 4

²³ Al Kafi V 3 – The Book Of *Salāt* CH 92 H 5

قَالَ وَمَنْ وَاظَبَ عَلَيْهِ كُتِبَ لَهُ بِكُلِّ صَلَاةٍ سِتْمِائَةُ أَلْفِ حَجَّةٍ .

He^{asws} said: 'The one who persevered upon it, there would be Written for him, with each *Salāt*, six hundred thousand performances of Hajj'.²⁴

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا كَانَ النِّصْفُ مِنْ شَعْبَانَ فَصَلِّ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ وَقُلْ هُوَ اللَّهُ أَحَدٌ مِائَةً مَرَّةً فَإِذَا فَرَغْتَ فَقُلِ اللَّهُمَّ إِنِّي إِلَيْكَ فَقِيرٌ وَإِنِّي عَائِدُ بِكَ وَمِنْكَ خَائِفٌ وَبِكَ مُسْتَجِيرٌ رَبِّ لَا تُبَدِّلْ اسْمِي رَبِّ لَا تُغَيِّرْ جِسْمِي رَبِّ لَا تُجْهِدْ بِلَايِي أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِرَحْمَتِكَ مِنْ عَذَابِكَ وَأَعُوذُ بِكَ مِنْكَ جَلَّ تَنَائُوكَ أَنْتَ كَمَا أَتَنَيْتَ عَلَى نَفْسِكَ وَفَوْقَ مَا يَقُولُ الْقَائِلُونَ

Ali Bin Muhammad, raising it,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever it is from the middle of Shabaan, so pray four Rak'at of *Salāt*, reciting in each Rak'at Al-Hamd (Chapter 1) and **[112:1] Say He Allah is One** (Chapter 112) one hundred times, So when you are free, say, 'O Allah^{azwj}! I am needy to You^{azwj}, and I seek Refuge with You^{azwj}, and fearful from You^{azwj}, and Sanctuary with You^{azwj}. Lord^{azwj}! Do not Change my name. Lord^{azwj}! Do not Change my body. Lord^{azwj}! Do not Overload my afflictions. I seek Refuge with Your^{azwj} Pardon; and I seek Refuge with Your^{azwj} Pleasure from Your^{azwj} Wrath; and I seek Refuge with Your^{azwj} Mercy from Your^{azwj} Punishment; and I seek Refuge with You^{azwj} from You^{azwj}. Masjestic is Your^{azwj} Praise. You^{azwj} are just as You^{azwj} Praised Yourself^{azwj}, and above what the speakers are saying'.

قَالَ وَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) يَوْمَ سَبْعَةِ وَعِشْرِينَ مِنْ رَجَبٍ نُبَيِّ فِيهِ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَنْ صَلَّى فِيهِ أَيُّ وَفَتٍ شَاءَ أَتَنَيْتُ عَشْرَةَ رَكَعَةٍ يقرأ فِي كُلِّ رَكَعَةٍ بِأَمِّ الْقُرْآنِ وَ سُورَةَ مَا تَبَيَّرَ فَإِذَا فَرَغَ وَ سَلَّمَ جَلَسَ مَكَانَهُ ثُمَّ قَرَأَ أَمَّ الْقُرْآنِ أَرْبَعَ مَرَّاتٍ وَ الْمُعَوَّذَاتِ الثَّلَاثَ كُلَّ وَاحِدَةٍ أَرْبَعَ مَرَّاتٍ فَإِذَا فَرَغَ وَ هُوَ فِي مَكَانِهِ قَالَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ الْحَمْدُ لِلَّهِ وَ سُبْحَانَ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَرْبَعَ مَرَّاتٍ ثُمَّ يَقُولُ اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً أَرْبَعَ مَرَّاتٍ ثُمَّ يَدْعُو فَلَا يَدْعُو بِشَيْءٍ إِلَّا اسْتَجِيبَ لَهُ فِي كُلِّ حَاجَةٍ إِلَّا أَنْ يَدْعُو فِي جَائِحَةٍ قَوْمٍ أَوْ قَطِيعَةٍ رَحِمَ .

He (the narrator) said, 'Abu Abdullah^{asws} said: 'On the day of the twenty seventh of Rajab, Rasool-Allah^{saww} gave the news during it: 'The one who prays a *Salāt* of twelve Rak'at during it, whichever time he so desires to, reciting in each Rak'at with the Mother of the Book (Chapter 1) and a Chapter what is easy, so when he is free and *Salām*, sits in his place, then recites the Mother of the Quran (Chapter 1) four times, and Al-Mawizat (Chapters 112, 113 & 114), each one four times, so when he is free and he is in his place, says, 'There is no god except for Allah^{azwj}, and Allah^{azwj} is the Greatest, and the Praise is for Allah^{azwj}, and Glorious is Allah^{azwj}, and there is neither a Might nor Strength except with Allah^{azwj}, four times, then he is saying, 'Allah^{azwj}! Allah^{azwj} is my Lord^{azwj}. There is nothing which associates with Him^{azwj}, four times, then supplicates, so he would not supplicate with anything except that it would be Answered for him regarding every need, except if he were to supplicate regarding a catastrophe (to befall upon a) people, or cutting-off of a relationship'.²⁵

²⁴ Al Kafi V 3 – The Book Of *Salāt* CH 92 H 6

²⁵ Al Kafi V 3 – The Book Of *Salāt* CH 92 H 7

بَاب صَلَاةِ الْإِسْتِخَارَةِ**Chapter 93 – Salāt of Istikhara (Seeking Allahs^{zwj}'s Choice)**

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ خَالِدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنْ يَحْيَى الْحَلْبِيِّ عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) صَلِّ رَكَعَتَيْنِ وَاسْتَخِرِ اللَّهَ فَوَ اللَّهُ مَا اسْتَخَارَ اللَّهُ مُسْلِمٌ إِلَّا خَارَ لَهُ الْبَيْتَةُ .

Muhammad Bin yahya, from Ahmad Bin Muhammad, from Muhammad Bin Khalid, from Al-Nazar Bin Suweyd, from Yahya Al-Halby, from Amro Bin Hureys who said,

'Abu Abdullah^{asws} said: 'Pray a Salāt of two Rak'at, and leave the choice to Allah^{azwj}, so by Allah^{azwj}, Allah^{azwj} will not Choose for a Muslim except what is better for him, always'.²⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عُثْمَانَ بْنِ عِيسَى عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ (صلوات الله عليه) إِذَا هَمَّ بِأَمْرٍ حَجَّ أَوْ عُمَرَةً أَوْ بَيْعَ أَوْ شِرَاءَ أَوْ عَتَقَ تَطَهَّرَ ثُمَّ صَلَّى رَكَعَتَيِ الْإِسْتِخَارَةِ فَقَرَأَ فِيهِمَا بِسُورَةِ الْحَشْرِ وَبِسُورَةِ الرَّحْمَنِ ثُمَّ يَقْرَأُ الْمُعَوِّذَتَيْنِ وَفَلَّ هُوَ اللَّهُ أَحَدٌ إِذَا فَرَغَ وَهُوَ جَالِسٌ فِي دُبُرِ الرَّكَعَتَيْنِ

Ali Bin Ibrahim, from his father, from Usman Bin Isa, from Amro Bin Shimr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'It was so that whenever Ali^{asws} Bin Al-Husayn^{asws} thought of the matter of a Hajj, or an Umra, or selling, or buying, or emancipating (a slave), would clean himself^{asws}, then pray two Rak'at of Salāt of Al-Istikhara. So he^{asws} would recite in these two with Surah Al-Hashr (Chapter 59) and Surah Al-Rahmaan (Chapter 55). Then he^{asws} recite the Mawazatayn (Chapter 113 & 114) and **[112:1] Say He Allah is One** (Chapter 112) when he^{asws} was free, and he^{asws} was seated at the end of the two Rak'at.

ثُمَّ يَقُولُ اللَّهُمَّ إِنْ كَانَ كَذَا وَكَذَا خَيْرًا لِي فِي دِينِي وَدُنْيَايَ وَعَاجِلِ أَمْرِي وَآجِلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَيسِّرْهُ لِي عَلَى أَحْسَنِ الْوُجُوهِ وَاجْمَلِهَا اللَّهُمَّ وَ إِنْ كَانَ كَذَا وَكَذَا شَرًّا لِي فِي دِينِي وَدُنْيَايَ وَآخِرَتِي وَعَاجِلِ أَمْرِي وَآجِلِهِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاصْرِفْهُ عَنِّي رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعِزِّمْ لِي عَلَى رُسُدي وَ إِنْ كَرِهْتَ ذَلِكَ أَوْ أَبْتَهَ نَفْسِي .

Then he^{asws} was saying: 'O Allah^{azwj}! If it was so that such and such was better for me^{asws} in my^{asws} Religion, and my^{asws} world, and the immediacy of my^{asws} matters and it's later, so Send Blessings upon Muhammad^{asws} and his^{saww} Progeny^{asws}, Make it easy for me to be upon the best of its aspects and its beauties. And if it was so that it was evil for me^{asws}, in my^{asws} Religion, and my^{asws} world, and my^{asws} Hereafter, and the immediacy of my matter and its later, so Send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and Exchange it from me^{asws}. Lord^{azwj}! Send Blessings upon Muhammad^{saww} and his^{saww} Progeny^{asws} and Cause me^{asws} to be determined upon my^{asws} rightful Guidance, and even if I^{asws} were to dislike that, or if my^{asws} self refuses'.²⁷

غَيْرُ وَاحِدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ الْبَصْرِيِّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ الْهَاشِمِيِّ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ إِذَا أَرَدْتَ أَمْرًا فَخُذْ سِتَّ رِقَاعٍ فَكُتُبْ فِي ثَلَاثٍ مِنْهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَيْرَةً مِنْ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانٍ بِنِ فُلَانَةٍ أَوْ فِي ثَلَاثٍ مِنْهَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ خَيْرَةً مِنْ اللَّهِ الْعَزِيزِ الْحَكِيمِ لِفُلَانٍ بِنِ فُلَانَةٍ لَا تَفْعَلْ

²⁶ Al Kafi V 3 – The Book Of Salāt CH 93 H 1

²⁷ Al Kafi V 3 – The Book Of Salāt CH 93 H 2

Someone else, from Sahl Bin Ziyad, from Ahmad Bin Muhammad Al-Basry, from Al-Qasim Bin Abdul Rahman Al-Hashimy, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you intend a matter, so take six papers and write in three of them 'In the Name of Allah^{azwj} the Beneficent, the Merciful. Goodness is from Allah^{azwj} the Mighty, the Wise, for so and so. Do it'; and in three of them (write), 'In the Name of Allah^{azwj} the Beneficent, the Merciful. Goodness is from Allah^{azwj} the Mighty, the Wise, for so and so. Do not do '.

ثُمَّ ضَعَهَا تَحْتَ مُصَلَّاكَ ثُمَّ صَلَّ رَكَعَتَيْنِ فَإِذَا قَرَعْتَ فَاسْجُدْ سَجْدَةً وَ قُلْ فِيهَا مِائَةَ مَرَّةٍ أَسْتَخِيرُ اللَّهَ بِرَحْمَتِهِ خَيْرَةً فِي عَافِيَةٍ ثُمَّ اسْتَوِ جَالِسًا وَ قُلِ اللَّهُمَّ خِرْ لِي وَ اخْتِرْ لِي فِي جَمِيعِ أُمُورِي فِي يُسْرِ مِنْكَ وَ عَافِيَةٍ

Then place these beneath your prayer mat, then pray two Rak'at of *Salāt*. So when you are free, perform a *Sajdah*, and say one hundred times, 'I leave the choice to Allah^{azwj} to Choose by His^{azwj} Mercy, good in safety'. Then sit straight and say, 'O Allah^{azwj}! Pick for me and Choose for me in the entirety of my affairs in ease from You^{azwj} and safety'.

ثُمَّ اضْرِبْ بِيَدِكَ إِلَى الرَّقَاعِ فَشَوِّشْهَا وَ أَخْرِجْ وَاحِدَةً فَإِنْ خَرَجَ ثَلَاثُ مُتَوَالِيَاتٍ أَفْعَلْ فَافْعَلِ الْأَمْرَ الَّذِي تُرِيدُهُ وَ إِنْ خَرَجَ ثَلَاثُ مُتَوَالِيَاتٍ لَا تَفْعَلْ فَلَا تَفْعَلْهُ وَ إِنْ خَرَجَتْ وَاحِدَةٌ أَفْعَلْ وَ الْأُخْرَى لَا تَفْعَلْ فَأَخْرِجْ مِنَ الرَّقَاعِ إِلَى خُمْسٍ فَإِنْ أَنْظَرَهَا فَأَعْمَلْ بِهِ وَ دَعْ السَّادِسَةَ لَا تَحْتَاجُ إِلَيْهَا.

Then strike with your hand to the papers, and jumble them up, and extract one. So if the 'do it' comes up three times consecutively, so do the matter which you intended to; and if 'don't do' comes up three times consecutively, so do not do it; and if one 'do it' comes up and the other two are 'don't do', then extract from the papers up to five, and look at the majority of it and act upon it, and leave the sixth, as you are not needy to it'.²⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ قَالَ سَأَلَ الْحَسَنُ بْنُ الْجَهْمِ أَبَا الْحَسَنِ (عَلَيْهِ السَّلَام) لِابْنِ أَسْبَاطٍ فَقَالَ مَا تَرَى لَهُ وَ ابْنُ أَسْبَاطٍ حَاضِرٌ وَ نَحْنُ جَمِيعًا يَرْكَبُ الْبَرَّ أَوْ الْبَحْرَ إِلَى مِصْرَ فَأَخْبَرَهُ بِخَيْرِ طَرِيقِ الْبَرِّ فَقَالَ الْبَرُّ وَ أَنْتَ الْمَسْجِدَ فِي غَيْرِ وَقْتِ صَلَاةِ الْفَرِيضَةِ فَصَلَّ رَكَعَتَيْنِ وَ اسْتَخِيرِ اللَّهَ مِائَةَ مَرَّةٍ ثُمَّ أَنْظِرْ أَيُّ سَيِّئٍ يَقَعُ فِي قَلْبِكَ فَأَعْمَلْ بِهِ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ibn Fazzal who said,

'Al-Hassan Bin Al-Jahm asked Abu Al-Hassan^{asws} for Ibn Asbaat, so he said, 'What is your^{asws} view for him', and Ibn Asbaat was present with all of us, 'if he were to ride the land or (sail) the sea to Egypt, so inform him with the best road by land'. So he^{asws} said: 'The land, and go over to the Masjid (of Rasool-Allah^{saww}) in other than a time for the Obligatory *Salāt*. So you should pray two Rak'at of *Salāt* and leave the choice to Allah^{azwj}, one hundred times, then look at which thing occurs in your heart, so act upon it'.

وَ قَالَ لَهُ الْحَسَنُ الْبَرُّ أَحَبُّ إِلَيَّ لَهُ قَالَ وَ إِلَيَّ .

And he^{asws} said to him: 'And the superiority of the land is more beloved to me^{asws}, for him'. He said, 'And to me'.²⁹

²⁸ Al Kafi V 3 – The Book Of *Salāt* CH 93 H 3

²⁹ Al Kafi V 3 – The Book Of *Salāt* CH 93 H 4

عَلَيْ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَسْبَاطٍ وَ مُحَمَّدٍ بْنِ أَحْمَدَ عَنْ مُوسَى بْنِ الْقَاسِمِ الْجَلِّيِّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ قَالَ قُلْتُ لِأَبِي الْحَسَنِ الرِّضَا (عَلَيْهِ السَّلَام) جُعِلَتْ فِدَاكَ مَا تَرَى أَخَذَ بَرًّا أَوْ بَحْرًا فَإِنْ طَرِيقًا مَخُوفٌ شَدِيدُ الْخَطَرِ فَقَالَ أَخْرُجْ بَرًّا وَلَا عَلَيْكَ أَنْ تَأْتِيَ مَسْجِدَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ تُصَلِّيَ رُكْعَتَيْنِ فِي غَيْرِ وَفَتْ فَرِيضَةٍ ثُمَّ لَتَسْتَخِيرُ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً ثُمَّ تَنْتَظِرُ

Ali Bin Ibrahim, from his father, from Ibn Asbaat and Muhammad Bin Ahmad, from Musa Bin Al-Qasim Al-Bajaly, from Ali Bin Asbaat who said,

'I said to Abu Abu Al-Hassan Al-Reza^{asws}, 'What is your^{asws} view of taking the road or the sea, for our ways are frightening with intense danger. So he^{asws} said: 'Go out by land and it is upon you that you go over to the Masjid of Rasool-Allah^{saww} and pray two Rak'at of *Salāt* therein in a time other than of an Obligatory *Salāt*. Then you should seek Allah^{azwj}'s Choice one hundred and one times, then wait.

فَإِنْ عَزَمَ اللَّهُ لَكَ عَلَى الْبَحْرِ فَقُلِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ قَالَ ارْكَبُوا فِيهَا بِسْمِ اللَّهِ مَجْرَاهَا وَ مُرْسَاهَا إِنْ رَبِّي لَغَفُورٌ رَحِيمٌ فَإِنْ اضْطَرَّ بِكَ الْبَحْرُ فَاتَّكِ عَلَى جَانِبِكَ الْأَيْمَنِ وَ قُلْ بِسْمِ اللَّهِ اسْكُنْ بِسَكِينَةِ اللَّهِ وَ قِرْ بِوَقَارِ اللَّهِ وَ اهْذَأْ بِإِذْنِ اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

So if Allah^{azwj} has Determined for you (to travel) upon the sea, so say **[11:41] And he said: Embark in it, in the Name of Allah be its sailing and its anchoring; surely my Lord is Forgiving, Merciful.** So if the sea is restless with you, so lean upon your right side and say, 'In the Name of Allah^{azwj}, Settle with the Tranquillity of Allah^{azwj}, and be dignified with the Dignity of Allah^{azwj}, and calm down by the Permission of Allah^{azwj}. And there is neither a Might nor Strength except with Allah^{azwj}.

فَلَمَّا أَصْلَحَكَ اللَّهُ مَا السَّكِينَةُ رِيحٌ تَخْرُجُ مِنَ الْجَنَّةِ لَهَا صُورَةٌ كَصُورَةِ الْإِنْسَانِ وَ رَائِحَةٌ طَيِّبَةٌ وَ هِيَ الَّتِي نَزَلَتْ عَلَى إِبْرَاهِيمَ فَأَقْبَلَتْ تَدُورُ حَوْلَ أَرْكَانِ الْبَيْتِ وَ هُوَ يَضَعُ الْأَسَاطِينَ

We said, 'May Allah^{azwj} Keep you^{asws} well! What is the tranquillity?' (He^{asws} said): 'It is a wind which comes out from the Paradise. For it is an image like an image of the human being, and an aromatic fragrance, and it is which descended upon Ibrahim^{as}. So it came circling around the corners of the House (Kabah), while he^{as} was placing the foundations'.

قِيلَ لَهُ هِيَ مِنَ الَّتِي قَالَ اللَّهُ عَزَّ وَ جَلَّ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَ بَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى وَ آلُ هَارُونَ قَالَ تِلْكَ السَّكِينَةُ فِي الثَّابُوتِ وَ كَانَتْ فِيهِ طُشْتُ تُغَسَّلُ فِيهَا قُلُوبُ الْأَنْبِيَاءِ وَ كَانَ الثَّابُوتُ يَدُورُ فِي بَنِي إِسْرَائِيلَ مَعَ الْأَنْبِيَاءِ ثُمَّ أَقْبَلَ عَلَيْنَا

It was said to him^{asws}, 'Is it from that which Allah^{azwj} Mighty and Majestic Said **[2:248] in which there is tranquillity from your Lord and remnants of what the children of Musa and the children of Haroun have left?** He^{asws} said: 'That is the tranquillity in the box, and therein was a tray in which the heart of the Prophets^{as} had been washed, and the box was going around (in turns) among the Children of Israel with the Prophets^{as}. Then it came to us^{asws}.

فَقَالَ مَا تَأْبِؤُكُمْ فَلَمَّا السَّلَاحُ قَالَ صَدَقْتُمْ هُوَ تَأْبِؤُكُمْ وَ إِنْ خَرَجْتَ بَرًّا فَقُلِ الَّذِي قَالَ اللَّهُ عَزَّ وَ جَلَّ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَ مَا كُنَّا لَهُ مُقْرِنِينَ. وَ إِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ يَقُولُهَا عِنْدَ رُكُوبِهِ فَيَفْعَ مِنْ بَعِيرٍ أَوْ دَابَّةٍ فَيُصِيبُهُ شَيْءٌ بِإِذْنِ اللَّهِ

So he^{asws} said: 'So what are your boxes?' We said, 'The weapons'. He^{asws} said: 'You speak the truth. These are your boxes, and if you were to go out in the land, so say that which Allah^{azwj} Mighty and Majestic has Said: "[43:13] **Glory be to Him Who Made this subservient to us and we were not able to do it [43:14] And surely to our Lord we must return**", for there is none from a servant who says it during his embarkation, so he would fall from a camel or an animal, so anything would hit him by the Permission of Allah^{azwj}.

ثُمَّ قَالَ فَإِذَا خَرَجْتَ مِنْ مَنَزْلِكَ فَقُلْ بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَإِنَّ الْمَلَائِكَةَ تَضْرِبُ وُجُوهَ الشَّيَاطِينِ وَيَقُولُونَ قَدْ سَمِيَ اللَّهُ وَآمَنَ بِاللَّهِ وَتَوَكَّلَ عَلَى اللَّهِ وَقَالَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ .

Then he^{asws} said: 'So when you go out from your house, so say, 'In the Name of Allah^{azwj}. I believe in Allah^{azwj}. I rely upon Allah^{azwj}. There is neither a Might or Strength except with Allah^{azwj}, so the Angels would strike the faces of the devils and they would be saying: 'He has Named Allah^{azwj}, and believed in Allah^{azwj}, and relied upon Allah^{azwj}, and said 'There is neither a Mighty nor Strength except with Allah^{azwj},³⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ حَبِيبٍ عَنْ مُرَازِمٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عليه السلام) إِذَا أَرَادَ أَحَدُكُمْ شَيْئًا فَلْيُصَلِّ رَكَعَتَيْنِ ثُمَّ لِيُحَمِّدِ اللَّهَ وَلْيُثْنِ عَلَيْهِ وَلْيُصَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَيَقُولَ اللَّهُمَّ إِنْ كَانَ هَذَا الْأَمْرُ خَيْرًا لِي فِي دِينِي وَ دُنْيَايَ فَيَسِّرْهُ لِي وَ أَقْدِرْهُ وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Hadeed, from Murazam who said,

'Abu Abdullah^{asws} said to me: 'Whenever one of you intends something, so let him pray two Rak'at of *Salāt*, then let him Praise Allah^{azwj} and let him Laud upon Him^{azwj}, and let him send Blessings upon Muhammad^{saww} and the People^{asws} of his^{saww} Household, and he should be saying, 'O Allah^{azwj}! If this matter was good for me in my Religion, and my world, so Make it easier for me; and if it was other than that, so Exchange it from me'.

فَسَأَلْتُهُ أَيَّ شَيْءٍ أَقْرَأُ فِيهِمَا فَقَالَ أَقْرَأْ فِيهِمَا مَا شِئْتَ وَ إِنْ شِئْتَ قَرَأْتَ فِيهِمَا قُلْ هُوَ اللَّهُ أَحَدٌ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ .

So I asked him^{asws}, 'Which thing should I recite in these two?' So he^{asws} said: 'Recite in these two whatever you so desire to, and if you so desire to, recite in these two **[112:1] Say He Allah is One** (Chapter 112) and **[109:1] Say: O you unbelievers!** Chapter 109)'.³¹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَمْرِو بْنِ إِبْرَاهِيمَ عَنْ خَلْفِ بْنِ حَمَادٍ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قُلْتُ لَهُ رَبِّمَا أَرَدْتُ الْأَمْرَ يَفْرُقُ بَيْنِي وَ بَيْنَ قَرِيبَانِ أَحَدُهُمَا يَأْمُرُنِي وَ الْآخَرُ يَنْهَانِي قَالَ فَقَالَ إِذَا كُنْتَ كَذَلِكَ فَصَلِّ رَكَعَتَيْنِ وَ اسْتَخِرِ اللَّهَ مِائَةَ مَرَّةٍ وَ مَرَّةً ثُمَّ انْظُرْ الْأَمْرَيْنِ لَكَ فَافْعَلْهُ فَإِنَّ الْخَيْرَ فِيهِ إِنْ شَاءَ اللَّهُ وَ تَكُنْ اسْتَخَارَتُكَ فِي عَاقِبَةِ فَإِنَّهُ رَبِّمَا خَيْرٌ لِلرَّجُلِ فِي قَطْعِ يَدِهِ وَ مَوْتِ وَلَدِهِ وَ ذَهَابِ مَالِهِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Isa, from Amro Bin Ibrahim, from Khalaf Bin Hammad, from Is'haq Bin Ammar,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I said to him^{asws}, 'Sometimes I intend the matter, so there separate for me two views, one of the two instructs me

³⁰ Al Kafi V 3 – The Book Of *Salāt* CH 93 H 5

³¹ Al Kafi V 3 – The Book Of *Salāt* CH 93 H 6

and the other one forbids me'. So he^{asws} said: 'Whenever you are like that, so pray two Rak'at of *Salāt*, and seek the Choice of Allah^{azwj} one hundred and one times, then look at the most determined of the two matters for you, so do it, and the goodness would be in it, Allah^{azwj} Willing and your *Istikhara* would be in safety, for sometimes there is goodness for the man in the cutting-off of his hand, and a death of his child, and the loosing of his wealth'.³²

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ عَنْهُمْ (عَلَيْهِمُ السَّلَام) أَنَّهُ قَالَ لِبَعْضِ أَصْحَابِهِ وَ قَدْ سَأَلَهُ عَنِ الْأَمْرِ يَمْضِي فِيهِ وَ لَا يَجِدُ أَحَدًا يُشَاوِرُهُ فَكَيْفَ يَصْنَعُ قَالَ شَاوِرَ رَبِّكَ قَالَ فَقَالَ لَهُ كَيْفَ

Ali Bin Muhammad,

(It has been narrated) raising it, from them^{asws} that he^{asws} said to one of his^{asws} companions, and he had asked him^{asws} about the matter to continue in it, and he could not find anyone to consult, so how should he be dealing with it?' He^{asws} said: 'Consult your Lord^{azwj}'. So he said to him^{asws}, 'How?'

قَالَ لَهُ اأَنْوِ الْحَاجَةَ فِي نَفْسِكَ ثُمَّ اكْتُبْ رُفْعَتَيْنِ فِي وَاحِدَةٍ لَا وَ فِي وَاحِدَةٍ نَعَمْ وَ اجْعَلُهُمَا فِي بُنْدَقَتَيْنِ مِنْ طِينٍ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ اجْعَلُهُمَا تَحْتَ ذَنْبِكَ وَ قُلْ يَا اللَّهُ إِنِّي أَشَاوَرُكَ فِي أَمْرِي هَذَا وَ أَنْتَ خَيْرُ مُسْتَشَارٍ وَ مُشِيرٍ فَأَشِيرْ عَلَيَّ بِمَا فِيهِ صَلَاحٌ وَ حُسْنٌ عَاقِبَةٍ ثُمَّ ادْخُلْ يَدَكَ فَإِنْ كَانَ فِيهَا نَعَمْ فَافْعَلْ وَ إِنْ كَانَ فِيهَا لَا لَا تَفْعَلْ هَكَذَا شَاوِرَ رَبِّكَ .

He^{asws} said to him: 'Intend the need within yourself, then write out two pieces of paper, in one, 'No', and in one, 'Yes', and make these two to be inside two balls of clay, then pray two Rak'at of *Salāt*, and make these two to be behind you, and say, 'O Allah^{azwj}! I hereby consult You^{azwj} in this matter of mine, and You^{azwj} are the best of the consultants and advisers, therefore advise me with what is correct for me in it and the best safety'. Then insert your hand, so if it was 'Yes', so do it, and it is was 'No', do not do it. This is how you consult your Lord^{azwj}.³³

باب الصَّلَاةِ فِي طَلَبِ الرِّزْقِ

Chapter 94 – The *Salāt* regarding seeking of the livelihood

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شاذَانَ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ ابْنِ مُسْكَانَ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الْحَلْبِيِّ قَالَ شَكََا رَجُلٌ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) الْفَقَاةَ وَ الْحُرَفَةَ فِي التَّجَارَةِ بَعْدَ بَسَارٍ قَدْ كَانَ فِيهِ مَا يَتَوَجَّهُ فِي حَاجَةٍ إِلَّا ضَاقَتْ عَلَيْهِ الْمَعِيشَةُ فَأَمَرَهُ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) أَنْ يَأْتِيَ مَقَامَ رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) بَيْنَ الْقَبْرِ وَ الْمُنْبَرِ فَيُصَلِّي رَكْعَتَيْنِ وَ يَقُولَ مِائَةَ مَرَّةٍ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقُوَّتِكَ وَ قُدْرَتِكَ وَ بِعِزَّتِكَ وَ مَا أَحَاطَ بِهِ عِلْمُكَ أَنْ تُبَيِّرَ لِي مِنَ التَّجَارَةِ أَوْسَعَهَا رِزْقًا وَ أَعْمَهَا فَضْلًا وَ خَيْرَهَا عَاقِبَةً

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan , from Safwan Bin Yahya, from Ibn Muskan, from Muhammad Bin Ali Al-Halby who said,

'A man complained to Abu Abdullah^{asws} of the poverty and the difficulties in the trading after affluence, and it had been so that he had not diverted anywhere for his needs except that the livelihood was constrained upon him. So Abu Abdullah^{asws} ordered him that he should go to the place of Rasool-Allah^{saww}, between the grave and the Pulpit, so he should pray two Rak'at of *Salāt* and he should be saying one hundred times, 'O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Power and by Your^{azwj} Honour,

³² Al Kafi V 3 – The Book Of *Salāt* CH 93 H 7

³³ Al Kafi V 3 – The Book Of *Salāt* CH 93 H 8

and whatever Your^{azwj} Knowledge encompasses, that You^{saww} should Facilitate to me from the trading Expanding the livelihood, and Grace, and of its best consequence’.

قَالَ الرَّجُلُ فَفَعَلْتُ مَا أَمَرَنِي بِهِ فَمَا تَوَجَّهْتُ بَعْدَ ذَلِكَ فِي وَجْهِ إِلَّا رَزَقَنِي اللَّهُ .

The man said, ‘So I did what I had been ordered with, so I did not divert myself after that in a direction except that Allah^{azwj} Graced me’.³⁴

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عِيسَى عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ أَبِي حَمَزَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ذُو عِيَالٍ وَ عَلَيَّ دَيْنٌ وَ قَدْ اشْتَدَّتْ حَالِي فَعَلِّمْنِي دُعَاءً إِذَا دَعَوْتُ بِهِ رَزَقَنِي اللَّهُ مَا أَقْضِي بِهِ دَيْنِي وَ أَسْتَعِينُ بِهِ عَلَى عِيَالِي

A number of our companions, from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Abu Dawood, from Abu Hamza,

(It has been narrated) from Abu Ja’far^{asws} having said: ‘A man came over to the Prophet^{saww} and he said, ‘O Rasool-Allah^{saww}! I am with dependants, and upon me are debts, and my state has become difficult, so teach me a supplication when I supplicate with it, Allah^{azwj} would Grace me what I can payback my debts with, and assist my dependants with it’.

فَقَالَ يَا عَبْدَ اللَّهِ تَوَضَّأْ وَ أَسْبِغْ وُضُوءَكَ ثُمَّ صَلِّ رَكَعَتَيْنِ تَتِمُّ الرُّكُوعَ وَ السُّجُودَ فِيهِمَا ثُمَّ قُلْ يَا مَاجِدُ يَا وَاحِدُ يَا كَرِيمُ اُتَوَجَّهُ إِلَيْكَ بِمُحَمَّدٍ نَبِيِّ الرَّحْمَةِ يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي اُتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّ كُلِّ شَيْءٍ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ عَلَى أَهْلِ بَيْتِهِ وَ أَسْأَلُكَ نَفْحَةً مِنْ نَفَحَاتِكَ وَ فَتْحًا يَسِيرًا وَ رِزْقًا وَاسِعًا اَللَّهُمَّ بِهِ شَعْنِي وَ أَقْضِي بِهِ دَيْنِي وَ أَسْتَعِينُ بِهِ عَلَى عِيَالِي.

So he^{saww} said: ‘O servant of Allah^{saww}! Perform the *Wuzu* and the extensive *Wuzu*, then pray two Rak’at of *Salāt*, completing the *Rukū* and the *Sajdah* in them, then say, ‘O Glorious! O One! O Benevolent! I diver to You^{azwj} by Muhammad^{saww} Your^{azwj} Prophet^{saww}, a Prophet^{saww} of the Mercy! O Muhammad^{saww}! O Rasool-Allah^{saww}! I divert by you^{saww} to Allah^{azwj}, your^{saww} Lord^{azwj}, and the Lord^{azwj} of everything, that You^{azwj} should Send Blessings upon Muhammad^{saww} and upon the People^{asws} of his^{saww} Household, and I ask You^{azwj} for a gift from Your^{azwj} gifts, and easy openings, and extensive livelihood I can gather my affairs with, and fulfil my debts with, and assist my dependants with’.³⁵

عَدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي نَجْرَانَ عَنْ صَبَّاحِ الْحَدَّاءِ عَنْ ابْنِ الطَّيَّارِ قَالَ قُلْتُ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِنَّهُ كَانَ فِي يَدَيَّ شَيْءٌ تَفَرَّقَ وَ ضَيِّقْتُ ضَيْقًا شَدِيدًا فَقَالَ لِي أَلَا لَكَ حَانُوتٌ فِي السُّوقِ قُلْتُ نَعَمْ وَ قَدْ تَرَكْتُهُ فَقَالَ إِذَا رَجَعْتَ إِلَى الْكُوفَةِ فَأَقْعُدْ فِي حَانُوتِكَ وَ اُكْنَسُهُ فَإِذَا أَرَدْتَ أَنْ تَخْرُجَ إِلَى سُوقِكَ فَصَلِّ رَكَعَتَيْنِ أَوْ أَرْبَعَ رَكَعَاتٍ ثُمَّ قُلْ فِي ذُبُرِ صَلَاتِكَ

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Sabbah Al-Haza’a, from Ibn Al-Tayyar who said,

‘I said to Abu Abdullah^{asws}, ‘There was something in my hand which has separated from me, and I am constricted with intense constriction’. So he^{asws} said to me: ‘Have you got a shop in the market?’ I said, ‘Yes, and I have neglected it’. So he^{asws} said:

³⁴ Al Kafi V 3 – The Book Of *Salāt* CH 94 H 1

³⁵ Al Kafi V 3 – The Book Of *Salāt* CH 94 H 2

'When you return to Al-Kufa, so sit in your shop, and sweep it (clean). So when you intend to go out to your market, so pray two Rak'at of *Salāt* or four Rak'at of *Salāt*, then say at the end of your *Salāt*,

تَوَجَّهْتُ بِلاَ حَوْلٍ مِنِّي وَ لَا قُوَّةٍ وَ لَكِنْ بِحَوْلِكَ وَ قُوَّتِكَ أَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَ الْقُوَّةِ إِلَّا بِكَ فَأَنْتَ حَوْلِي وَ مِنْكَ قُوَّتِي اللَّهُمَّ
فَارْزُقْنِي مِنْ فَضْلِكَ الْوَاسِعِ رِزْقاً كَثِيراً طَيِّباً وَ أَنَا خَافِضٌ فِي عَافِيَتِكَ فَإِنَّهُ لَا يَمْلِكُهَا أَحَدٌ غَيْرُكَ

'I have diverted, without any might from myself nor any strength, but by Your^{azwj} Mighty and Your^{azwj} Strength, having disavowed to You^{azwj} from the might and the strength except with You^{azwj}, for You^{azwj} are my mighty and You^{azwj} is my strength. O Allah^{azwj}! So grace me from Your^{azwj} Grace, the extensive livelihood, abundant, goodly, and I am free from anxiety in Your^{azwj} well-being for it no one controls it apart from You^{azwj}'.

قَالَ فَفَعَلْتُ ذَلِكَ وَ كُنْتُ أَخْرُجُ إِلَى دُكَّانِي حَتَّى خِفْتُ أَنْ يَأْخُذَنِي الْجَابِي بِأَجْرَةِ دُكَّانِي وَ مَا عِنْدِي شَيْءٌ قَالَ فَجَاءَ جَالِبُ
بِمَتَاعٍ فَقَالَ لِي تُكْرِينِي نَصْفَ بَيْتِكَ فَأَكْرِيتُهُ نَصْفَ بَيْتِي بِكَرَى الْبَيْتِ كُلِّهِ

He (the narrator) said, 'So I did that, and I was going out to my shop until I feared that the collector would seize me for rent and there was nothing with me. Then an importer came over with goods and he said to me, 'Can you hire out to me half of your room?' So I rented it out half of my room to him by the rent of the room, the whole of it'.

قَالَ وَ عَرَضَ مَتَاعَهُ فَأَعْطَيْتُ بِهِ شَيْئاً لَمْ يَبِعْهُ فَقُلْتُ لَهُ هَلْ لَكَ إِلَيَّ خَيْرٌ تَبِيعُنِي عِدْلاً مِنْ مَتَاعِكَ هَذَا أَبِيعُهُ وَ أَخُذْ فَضْلَهُ وَ
أَدْفَعْ إِلَيْكَ ثَمَنَهُ قَالَ وَ كَيْفَ لِي بِذَلِكَ قَالَ قُلْتُ وَ لَكَ اللَّهُ عَلَيَّ بِذَلِكَ

He (the narrator) said, 'And he displayed his goods and asked something (a price) for it but could not sell it. So I said to him, 'If you think there is goodness for you to me, sell me a bundle of these goods of yours. I shall sell it (at a higher price) and keep the extra and hand over to you its price'. He said, 'How is that going to work out for me?' I said, 'And for you is Allah^{azwj} upon me, with that'.

قَالَ فَخُذْ عِدْلاً مِنْهَا فَأَخَذْتُهُ وَ رَفَعْتُهُ وَ جَاءَ بَرْدٌ شَدِيدٌ فَبِعْتُ الْمَتَاعَ مِنْ يَوْمِي وَ دَفَعْتُ إِلَيْهِ الثَّمَنَ وَ أَخَذْتُ الْفَضْلَ فَمَا زِلْتُ
أَخُذُ عِدْلاً عِدْلاً فَأَبِيعُهُ وَ أَخُذْ فَضْلَهُ وَ أَرُدُّ عَلَيْهِ مِنْ رَأْسِ الْمَالِ حَتَّى رَكِبْتُ الدَّوَابَّ وَ اشْتَرَيْتُ الرِّقِيقَ وَ بَنَيْتُ الدُّورَ .

He said, 'So take a bundle from it'. So I took it, and priced it, and the cold became extreme. So I sold the goods on the same day and handed over the price to him and I kept the extra. And I did not cease to take bundle after bundle, selling it and taking its extra and returning to him the capital to the extent that I rode the animals, and I bought the slaves, and I built the houses'.³⁶

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ ابْنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ
السَّلَامُ) يَا وَلِيدُ أَنْتَ حَانُوتُكَ مِنَ الْمَسْجِدِ فَقُلْتُ عَلَى بَابِهِ فَقَالَ إِذَا أَرَدْتَ أَنْ تَأْتِيَ حَانُوتَكَ فَابْدَأْ بِالْمَسْجِدِ فَصَلِّ فِيهِ رَكَعَتَيْنِ أَوْ
أَرْبَعاً ثُمَّ قُلْ عَدَوْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ وَ لَا قُوَّةَ بِلَا حَوْلٍ مِنِّي وَ قُوَّتِكَ يَا رَبِّ اللَّهُمَّ إِنِّي عَبْدُكَ أَلْتَمَسُ
مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي فَيَسِّرْ لِي ذَلِكَ وَ أَنَا خَافِضٌ فِي عَافِيَتِكَ .

Ali Bin Ibrahim, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ibn Al-Waleed Bin Sabeeh, from his father who said,

³⁶ Al Kafi V 3 – The Book Of *Salāt* CH 94 H 3

'Abu Abdullah^{asws} said: 'O Waleed! Where is your shop from the Masjid?' So I said, 'By its door'. So he^{asws} said: 'Whenever you intend to go to your shop, so begin with the Masjid, and pray two Rak'at therein, or four, then say, 'I came with the Might of Allah^{azwj} and His^{azwj} Strength, and I came without any might from me nor strength, but, by You^{azwj} Mighty and Your^{azwj} Strength, O Lord^{azwj} of the worlds. I am Your^{azwj} servant seeking from Your^{azwj} Grace just as You^{azwj} Commanded me, therefore Make that to be easy for me, and I am free from anxiety in Your^{azwj} well-being'.³⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنِ الْبُرْقِيِّ عَنْ أَبِيهِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الْعَطَّارِ عَنْ رَجُلٍ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَا فُلَانُ أَمَا تَغْدُو فِي الْحَاجَةِ أَمَا تَمُرُّ بِالْمَسْجِدِ الْأَعْظَمِ عِنْدَكُمْ بِالْكُوفَةِ قُلْتُ بَلَى قَالَ فَصَلِّ فِيهِ أَرْبَعَ رَكَعَاتٍ قُلْ فِيهِنَّ غَدَوْتُ بِحَوْلِ اللَّهِ وَ قُوَّتِهِ غَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ وَ لَكِنْ بِحَوْلِكَ يَا رَبِّ وَ قُوَّتِكَ أَسْأَلُكَ بَرَكَهَ هَذَا الْيَوْمِ وَ بَرَكَهَ أَهْلِهِ وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ حَلَالًا طَيِّبًا تَسُوِّفُهُ إِلَيَّ بِحَوْلِكَ وَ قُوَّتِكَ وَ أَنَا خَافِضٌ فِي عَافِيَتِكَ .

A number of our companions, from Al-Barqy, from his father, from Safwan Bin Yahya, from Muhammad Bin Al-Hassan Al-Attar, from a man from our companions,

(It has been narrated) from Abu Abdullah^{asws} having said to me: 'O so and so! Do you not come regarding the need? Do you not pass by the great (central) Masjid with you in Al-Kufa?' I said, 'Yes'. He^{asws} said: 'So pray four Rak'at of *Salāt* in it, saying in these, 'I come with the Might of Allah^{azwj} and His^{azwj} Strength, without any might from me, nor strength, but with Your^{azwj} Mighty, O Lord^{azwj}, and Your^{azwj} Strength. I ask for Blessings of this day and Blessings of its people; and I ask You^{azwj} if You^{azwj} could (Grant) sustenance to me from Your^{azwj} Grace, Permissible, goodly, being ushered towards me with Your^{azwj} Mighty and Your^{azwj} Strength, and I am free from anxiety in Your^{azwj} well-being'.³⁸

عَلِيُّ بْنُ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عُرْوَةَ ابْنِ أُخْتِ شُعَيْبِ الْعَقَرَفِيِّ عَنْ خَالِهِ شُعَيْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مَنْ جَاعَ فَلْيَتَوَضَّأْ وَ لْيُصَلِّ رَكَعَتَيْنِ ثُمَّ يَقُولَ يَا رَبِّ إِنِّي جَائِعٌ فَأَطْعِمْنِي فَإِنَّهُ يُطْعَمُ مِنْ سَاعَتِهِ .

Ali, from Muhammad Bin Abdullah, from Ibrahim Bin Is'haq, from Abdullah Bin Ahmad, from Al-Hassan Bin Urwat a son of the sister of Shuayb Al-Aqarquqy, from his maternal uncle Shuayb who said,

'Abu Abdullah^{asws} said: 'The one who is hungry, so let him perform *Wuzu*, and let him pray two Rak'at of *Salāt*, then he should be saying, 'O Lord^{azwj}! I am hungry, so Feed me', so he would be fed from that very moment'.³⁹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنِ الْوَلِيدِ بْنِ صَبِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا غَدَوْتَ فِي حَاجَتِكَ بَعْدَ أَنْ تَجِبَ الصَّلَاةُ فَصَلِّ رَكَعَتَيْنِ فَإِذَا فَرَغْتَ مِنَ التَّشَهُُّدِ قُلْتُ

Ali Bin Ibrahim, from his father, from Abdulah Bin Al-Mugheira, from Al-Waleed Bin Sabeeh,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When you go regarding your needs after having performed the Obligatory *Salāt*, so pray two Rak'at of *Salāt*, and when you are free from the *Tashahhud*, say,

³⁷ Al Kafi V 3 – The Book Of *Salāt* CH 94 H 4

³⁸ Al Kafi V 3 – The Book Of *Salāt* CH 94 H 5

³⁹ Al Kafi V 3 – The Book Of *Salāt* CH 94 H 6

اللَّهُمَّ إِنِّي عَدَوْتُ أَلْتَمِسُ مِنْ فَضْلِكَ كَمَا أَمَرْتَنِي فَارْزُقْنِي رِزْقاً حَلَالاً طَيِّباً وَ أَعْطِنِي فِيمَا رَزَقْتَنِي الْعَافِيَةَ
تُعِيدُهَا ثَلَاثَ مَرَّاتٍ

‘O Allah^{azwj}! I am going out seeking from Your^{azwj} Grace just as You^{azwj} Commanded me to, therefore Sustain me with a Permissible goodly sustenance and Grant me in what would sustain my well-being’ – repeating it three times.

ثُمَّ تُصَلِّي رَكْعَتَيْنِ أُخْرَاوَيْنِ فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ قُلْتَ.

Then you should pray two other Rak’at of *Salāt*. So when you are free from the *Tashahhud*, say,

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ عَدَوْتُ بِغَيْرِ حَوْلٍ مِنِّي وَ لَا قُوَّةَ وَ لَكِنْ بِحَوْلِكَ يَا رَبِّ وَ قُوَّتِكَ وَ أَبْرَأُ إِلَيْكَ مِنَ الْحَوْلِ وَ الْقُوَّةِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بَرَكَهَ هَذَا الْيَوْمِ وَ بَرَكَهَ أَهْلِهِ وَ أَسْأَلُكَ أَنْ تَرْزُقَنِي مِنْ فَضْلِكَ رِزْقاً وَاسِعاً طَيِّباً حَلَالاً تَسُوقُهُ إِلَيَّ بِحَوْلِكَ وَ قُوَّتِكَ وَ أَنَا خَافِضٌ فِي عَافِيَتِكَ تَقُولُهَا ثَلَاثاً

‘By the Might of Allah^{azwj} and His^{azwj} Strength I am going, without there being any might from me nor strength, but by Your^{azwj} Might, O Lord^{azwj}! I ask You^{azwj} for Blessings of this day and Blessings of its people, and I ask You^{azwj} if You^{azwj} could Sustain me from Your^{azwj} Grace with extensive goodly Permissible sustenance, ushered towards me by Your^{azwj} Might and Your^{azwj} Strength, and I am free from anxiety in Your^{azwj} well-being’ – saying it thrice’.⁴⁰

باب صَلَاةِ الْحَوَائِجِ

Chapter 95 – *Salāt* for the needs

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ زِيَادِ الْقَنْدِيِّ عَنْ عَبْدِ الرَّجِيمِ الْقَصِيرِ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي اخْتَرَعْتُ دُعَاءً قَالَ دَعْنِي مِنْ اخْتِرَاعِكَ إِذَا نَزَلَ بِكَ أَمْرٌ فَأَفْرَعُ إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) وَ صَلَّي رَكْعَتَيْنِ تَهْدِيهِمَا إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) قُلْتُ كَيْفَ أَصْنَعُ قَالَ تَغْتَسِلُ وَ تُصَلِّي رَكْعَتَيْنِ تَسْتَفْتِحُ بِهِمَا أَفْتِتَاحَ الْفَرِيضَةِ وَ تَشْهَدُ تَشَهُّدَ الْفَرِيضَةِ

Ali Bin Ibrahim, from Ahmad Bin Muhammad Bin Abu Abdullah, from Ziyad Al-Qandy, from Abdul Rahman Al-Qaseyr who said,

‘I went over to Abu Abdullah^{asws}, and I said, ‘May I be sacrificed for you^{asws}! I invented a supplication’. He^{asws} said: ‘Leave me^{asws} from your invention. When a matter descends with you, so panic towards Rasool-Allah^{saww} and pray two Rak’at of *Salāt* gifting them both to Rasool-Allah^{saww}’. I said, ‘How should I do it’. He^{asws} said: ‘You should wash and pray two Rak’at of *Salāt*, beginning both of these (like) the beginning of the Obligatory *Salāt*, and perform a *Tashahhud* (like the) *Tashahhud* of the Obligatory *Salāt*.

فَإِذَا فَرَغْتَ مِنَ التَّشَهُّدِ وَ سَلَّمْتَ قُلْتَ

So when you are free from the *Tashahhud* and offered *Salām*, say,

⁴⁰ Al Kafi V 3 – The Book Of *Salāt* CH 94 H 7

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ إِلَيْكَ يَرْجِعُ السَّلَامُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْ رُوحَ مُحَمَّدٍ مِنِّي السَّلَامَ وَ أَرْوَاحَ الْأَيِّمَةِ الصَّادِقِينَ سَلَامِي وَ ارْزُدْ عَلَيَّ مِنْهُمْ السَّلَامَ وَ السَّلَامَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

‘O Allah^{azwj}! You^{azwj} are the Safety, and from You^{azwj} is the safety, and to You^{azwj} does the safety return to. O Allah^{azwj}! Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and deliver the greetings from me to the soul of Muhammad^{saww}, and the souls of the Imams^{asws}, the truthful ones my greetings, and Return upon me the greetings from them^{asws}, and the greetings be upon them^{asws} and the Mercy of Allah^{azwj} and His^{azwj} Blessings.

اللَّهُمَّ إِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى رَسُولِ اللَّهِ (صلى الله عليه وآله) فَأَتَيْنِي عَلَيْهِمَا مَا أَمَلْتُ وَ رَجَوْتُ فِيكَ وَ فِي رَسُولِكَ يَا وَلِيَّ الْمُؤْمِنِينَ ثُمَّ تَخَرَّ سَاجِدًا وَ تَقُولُ

O Allah^{azwj}! These two Rak’at of *Salāt* are a gift from me to Rasool-Allah^{saww}, Reward me upon these two what I wish for and hope in You^{azwj} and in Your^{azwj} Rasool^{saww}, O Guardian of the Believers!’ Then fall down to *Sajdah* and you should be saying,

يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ أَرْبَعِينَ مَرَّةً

‘O Living! O Eternal! O Living Who does not die! O Living. There is no god except for You^{azwj}. O the One with the Majesty and the Benevolence. O the most Merciful of the merciful ones!’ – forty times.

ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ فَتَقُولُهَا أَرْبَعِينَ مَرَّةً ثُمَّ ضَعْ خَدَّكَ الْأَيْسَرَ فَتَقُولُهَا أَرْبَعِينَ مَرَّةً ثُمَّ تَرْفَعْ رَأْسَكَ وَ تَمُدُّ يَدَكَ وَ تَقُولُ أَرْبَعِينَ مَرَّةً ثُمَّ تَرُدُّ يَدَكَ إِلَى رَقَبَتِكَ وَ تَلُوذُ بِسَبَابَتِكَ وَ تَقُولُ ذَلِكَ أَرْبَعِينَ مَرَّةً ثُمَّ خُذْ لِحْيَتَكَ بِيَدِكَ الْيُسْرَى وَ ابْكُ أَوْ تَبَاكَ وَ قُلْ

Then place your right cheek (on the ground) and say it forty times. Then place your left cheek (on the ground) and say it forty times. Then raise your head and extend your hand and you should say it forty times. Then return your hand to your neck and place your index finger and say it forty times. Then grab your beard with your left hand and weep or wail and say,

يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ أَشْكُو إِلَى اللَّهِ وَ إِلَيْكَ حَاجَتِي وَ إِلَى أَهْلِ بَيْتِكَ الرَّاشِدِينَ حَاجَتِي وَ بِكُمْ أَتَوَجَّهُ إِلَى اللَّهِ فِي حَاجَتِي

‘O Muhammad^{saww}! O Rasool-Allah^{saww}! I complain to Allah^{azwj} and to you^{saww} of my need, and to the People^{asws} of your^{saww} Household, the rightly Guided ones, of my need, and through all of you^{asws} I turn to Allah^{azwj} with regards to my need’.

ثُمَّ تَسْجُدُ وَ تَقُولُ

Then perform *Sajdah*, and you should be saying;

يَا اللَّهُ يَا اللَّهُ حَتَّى يَنْقَطِعَ نَفْسُكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي كَذَا وَ كَذَا

O Allah^{azwj}! O Allah^{azwj}! until your breath is cut off, ‘Send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and Do such and such for me’.

قَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) فَأَنَا الضَّامِنُ عَلَى اللَّهِ عَزَّ وَ جَلَّ أَنْ لَا يَبْرَحَ حَتَّى تُقْضَى حَاجَتُهُ .

Abu Abdullah^{asws} said: 'So I^{asws} am a guarantor upon Allah^{azwj} Mighty and Majestic that he would not depart until his need is Fulfilled'.⁴¹

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ بَعْضِ أَصْحَابِنَا رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الرَّجُلِ يَحْزُنُهُ الْأَمْرُ أَوْ يُرِيدُ الْحَاجَةَ قَالَ يُصَلِّي رَكْعَتَيْنِ يَقْرَأُ فِي إِحْدَاهُمَا قُلْ هُوَ اللَّهُ أَحَدٌ أَلْفَ مَرَّةٍ وَ فِي الْأُخْرَى مَرَّةً ثُمَّ يَسْأَلُ حَاجَتَهُ .

Ali Bin Ibrahim, from his father, from one of our companions,

(It has been narrated) raising it to Abu Abdullah^{asws} having said regarding the man whose matter has grieved him or he wants the need, said: 'He should pray two Rak'at of *Salāt*, reciting in one of the two **[112:1] Say He Allah is One** (Chapter 112) a thousand times, and in the other one, once. Then he should ask his need'.⁴²

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ دُوَيْلٍ عَنْ مُقَاتِلِ بْنِ مُقَاتِلٍ قَالَ قُلْتُ لِلرَّضَا (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ عَلَّمْنِي دُعَاءَ لِقَضَاءِ الْحَوَائِجِ فَقَالَ إِذَا كَانَتْ لَكَ حَاجَةٌ إِلَى اللَّهِ عَزَّ وَ جَلَّ مَهْمَةٌ فَاغْتَسِلْ وَ الْبَسْ أَنْظِفْ ثِيَابَكَ وَ شَمِّ شَيْئاً مِنَ الطَّيِّبِ ثُمَّ ابْرُزْ تَحْتَ السَّمَاءِ فَصَلِّ رَكْعَتَيْنِ تَقْتَبِحُ الصَّلَاةَ فَتَقْرَأُ فَاتِحَةَ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Duweyl, from Muqatil Bin Muqat who said,

'I said to Al-Reza^{asws}, 'May I be sacrificed for you^{asws}! Teach me a supplication for fulfilling the needs'. So he^{asws} said: 'When there was an important need for you to Allah^{azwj} Mighty and Majestic, so wash, and wear the cleanest of your clothes, and apply something from the perfume, then go out beneath the sky and pray two Rak'at of *Salāt*. You should commence the *Salāt* by reciting the Opening of the Book (Chapter 1), and **[112:1] Say He Allah is One** (Chapter 112) fifteen times.

ثُمَّ تَرَكَعْ فَتَقْرَأْ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تُتِمُّهَا عَلَى مِثَالِ صَلَاةِ التَّسْبِيحِ غَيْرَ أَنَّ الْقِرَاءَةَ خَمْسَ عَشْرَةَ مَرَّةً فَإِذَا سَلَّمْتَ فَافْرَأْهَا خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَسْجُدُ فَتَقُولُ فِي سُجُودِكَ.

Then you should go down into *Rukū* and recite it fifteen times, then complete them both like the *Salāt* of the Glorification (*Tasbeeh*), apart from that the recitation is fifteen times. So when you *Salām*, so recite it fifteen times. Then perform *Sajdah* and you should be saying in your *Sajdah*,

اللَّهُمَّ إِنَّ كُلَّ مَعْبُودٍ مِنْ لَدُنْ عَرْشِكَ إِلَى قَرَارِ أَرْضِكَ فَهُوَ بَاطِلٌ سِوَاكَ فَإِنَّكَ أَنْتَ اللَّهُ الْحَقُّ الْمُبِينُ أَفْضِلْ لِي حَاجَةً كَذَا وَ كَذَا السَّاعَةَ السَّاعَةَ وَ تَلِحْ فِيمَا أَرَدْتَ

'O Allah^{azwj}! It is false whatever is worshipped besides You^{azwj}, from Your^{azwj} Throne down to the settlement of Your^{azwj} earth, (Worship is only) for You^{azwj}, You^{azwj} are Allah^{azwj}, The Evident Truth. Fulfil such and such a need of mine, at this moment, at this moment!' and beg for what you want'.⁴³

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ أَبِي عَلِيٍّ الْخَزَّازِ قَالَ حَضَرْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَأَتَاهُ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أَخِي بِهِ بَلِيَّةٌ أَسْتَحْيِي أَنْ أَدْكُرَهَا فَقَالَ لَهُ اسْتَزِرْ ذَلِكَ وَ قُلْ لَهُ بِصُومِ يَوْمِ الْأَرْبَعَاءِ وَ الْخَمِيسِ وَ الْجُمُعَةِ وَ يَخْرُجُ إِذَا زَالَتِ الشَّمْسُ وَ يَلْبَسُ ثَوْبَيْنِ إِمَّا جَدِيدَيْنِ وَ إِمَّا غَسِيلَيْنِ حَيْثُ لَا يَرَاهُ أَحَدٌ

⁴¹ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 1

⁴² Al Kafi V 3 – The Book Of *Salāt* CH 95 H 2

⁴³ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 3

A number of our companions, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Abu Ali Al-Khazzaz who said,

'I was present with Abu Abdullah^{asws} and a man came over to him, so he said to him^{asws}, 'May I be sacrificed for you^{asws}! My brother suffers from something taht I feel embarrassed to mention'. So he^{asws} said to him: 'Conceal that and say to him that he should be Fasting on the day of Wednesday and the Thursday, and the Friday; and he should go out, when the sun (starts to) decline) and he should be wearing two clothes, either both being new ones or both being washed, where no one can see him.

فَيُصَلِّي وَيَكْشِفُ عَنْ رُكْبَتَيْهِ وَيَتَمَطَّى بِرَأْسِهِ الْأَرْضَ وَجَنْبَيْهِ وَيَقْرَأُ فِي صَلَاتِهِ فَاتِحَةَ الْكِتَابِ عَشْرَ مَرَّاتٍ وَقُلْ هُوَ اللَّهُ أَحَدٌ عَشْرَ مَرَّاتٍ فَإِذَا رَكَعَ قَرَأَ خَمْسَ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا سَجَدَ قَرَأَهَا عَشْرًا فَإِذَا رَفَعَ رَأْسَهُ قَبْلَ أَنْ يَسْجُدَ قَرَأَهَا عَشْرِينَ مَرَّةً يُصَلِّي أَرْبَعَ رَكَعَاتٍ عَلَى مِثْلِ هَذَا

Then he should pray and uncover from his knees and stretch his palms and his forehead upon the ground, and he should recite in his *Salāt*, the Opening of the Book (Chapter 1), ten times, and **[112:1] Say He Allah is One** (Chapter 112) ten times. So when he performs *Rukū*, he should recite fifteen times **[112:1] Say He Allah is One** (Chapter 112), and when he performs *Sajdah*, he should recite it ten (times). So when he raises his head after his *Sajdah*, he should recite it twenty times. He should pray four Rak'at of *Salāt* upon the likes of this.

فَإِذَا فَرَغَ مِنَ التَّشَهُّدِ قَالَ.

So when he is free from the *Tashahhud*, he says,

يَا مَعْرُوفًا بِالْمَعْرُوفِ يَا أَوَّلَ الْأَوَّلِينَ يَا آخِرَ الْآخِرِينَ يَا ذَا الْقُوَّةِ الْمَتِينِ يَا رَازِقَ الْمَسَاكِينِ يَا أَرْحَمَ الرَّاحِمِينَ إِنِّي اشْتَرَيْتُ نَفْسِي مِنْكَ بِثُلُثِ مَا أَمْلِكُ فَاصْرِفْ عَنِّي شَرَّ مَا ابْتُلَيْتُ بِهِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'O the One Well-Known with the Fame! O the First of the former ones! O Last of the later ones! O the One with the Robust Strength! O the Sustainer of the poor ones! O the most Merciful of the merciful ones! I have bought myself from You^{azwj} with one-third of what I own, so Exchange from me the evil what I am afflicted with. You^{azwj} are Able upon everything'.⁴⁴

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) يَقُولُ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ وَصَلَّى رَكَعَتَيْنِ فَأَتَمَّ رُكُوعَهُمَا وَسُجُودَهُمَا ثُمَّ جَلَسَ فَأَتَنَّى عَلَى اللَّهِ عَزَّ وَجَلَّ وَصَلَّى عَلَى رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ سَأَلَ اللَّهَ حَاجَتَهُ فَقَدْ طَلَبَ الْخَيْرَ فِي مَطَانِهِ وَمَنْ طَلَبَ الْخَيْرَ فِي مَطَانِهِ لَمْ يَخْبُ .

And by this chain, from Ahmad Bin Muhammad, from Ibn Mahboub, from Al Hassan Bin Salih who said,

'I heard Abu Abdullah^{asws} saying: 'The one who performs *Wuzu*, so he perfects the *Wuzu* and prays two Rak'at of *Salāt*, completing their *Rukūs* and their *Sajud* (plural of *Sajdah*), then sits, so he Lauds upon Allah^{azwj} Mighty and Majestic and sends Blessings upon Rasool-Allah^{saww}, then asks Allah^{azwj} for his needs, so he has sought

⁴⁴ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 4

the goodness from its habitat; and the one who seeks the goodness in its habitat would never be unsuccessful'.⁴⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ عَنْ عُثْمَانَ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ عَبْدِ اللَّهِ بْنِ وَضَّاحٍ وَ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنْ إِسْمَاعِيلَ بْنِ الْأَرْقَطِ وَأُمِّهِ أُمِّ سَلَمَةَ أُخْتِ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَرَضْتُ فِي شَهْرِ رَمَضَانَ مَرَضًا شَدِيدًا حَتَّى تَقُلْتُ وَ اجْتَمَعَتْ بَنُو هَاشِمٍ لَيْلًا لِلْجَنَازَةِ وَ هُمْ يَرَوْنَ أَنِّي مَيِّتٌ فَجَزَعَتْ أُمِّي عَلَيَّ فَقَالَ لَهَا أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) خَالِي اصْعَدِي إِلَى فَوْقِ النَّبْتِ فَأَبْرِزِي إِلَى السَّمَاءِ وَ صَلِّي رَكَعَتَيْنِ فَإِذَا سَلِمْتَ فَقُولِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abdullah Bin Usman Abu Ismail Al-Sarraj, from Abdullah Bin Wazzah, and Ali Bin Abu Hamza,

(It has been narrated) from Ismail Bin Al-Arqat and his mother Umm Salma, a sister of Abu Abdullah^{asws} who said, 'I fell ill in a Month of Ramazan with an extreme illness to the extent that I was heavy (could not get up), and the Clan of Hashim^{as} gathered at night for the funeral, and they were viewing that I was dead. So my mother panicked over me, and Abu Abdullah^{asws} said to her: 'My^{asws} aunt! Ascend to the top of the house and go out to the open sky and pray two Rak'at of *Salāt*. So when you say *Salām*, say,

اللَّهُمَّ إِنَّكَ وَهَبْتَهُ لِي وَ لَمْ يَكُ شَيْئًا اللَّهُمَّ وَ إِنِّي أَسْتَوْهِبُكَ مُبْدِنًا فَأَعْرِضْهُ

'O Allah^{azwj}! You^{azwj} Give it to me when he was not anything, O Allah^{azwj}, gift him to You^{azwj}, so Lend it to me'.

قَالَ فَفَعَلْتُ فَأَقْبَلْتُ وَ قَعَدْتُ وَ دَعَوْتُ بِسُحُورٍ لَهُمْ هَرِيَسَةً فَتَسَحَّرُوا بِهَا وَ تَسَحَّرْتُ مَعَهُمْ .

So she did it, and I woke up and sat up straight, and called for the pre-dawn meal for them, Hareysa (minced meat with cereal). So they partook the pre-dawn meal with it, and I participated with them'.⁴⁶

وَ بِهِذَا الْإِسْنَادَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ ابْنِ مُسْكَانَ عَنْ شُرَحْبِيلَ الْكُنْدِيِّ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَدْتَ أَمْرًا تَسْأَلُهُ رَبَّكَ فَتَوَضَّأْ وَ أَحْسِنِ الْوُضُوءَ ثُمَّ صَلِّ رَكَعَتَيْنِ وَ عَظِّمِ اللَّهَ وَ صَلِّ عَلَى النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) وَ قُلْ بَعْدَ التَّسْلِيمِ

And by this chain, from Abu Ismail Al-Sarraj, from Ibn Muskan, from Shurahbeyl Al-Kindy,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Whenever you intend a matter to ask your Lord^{azwj} for it, so perform extended *Wuzu* (including the Sunnah part). Then pray two Rak'at of *Salāt* and Magnify Allah^{azwj} and send Blessings upon the Prophet^{saww}, and say after the *Salām*,

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّكَ مَلِكٌ وَ أَنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مُقْتَدِرٌ وَ بِأَنَّكَ مَا تَشَاءُ مِنْ أَمْرٍ يَكُونُ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ نَبِيِّ الرَّحْمَةِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ)

'O Allah^{azwj}! I ask You^{azwj} as You^{azwj} are the King and You^{azwj} are Able upon everything, All-Powerful, and that whatever matter You^{azwj} Desire for, occurs. O Allah^{azwj}! I divert myself to You^{azwj} by Your^{azwj} Prophet^{saww} Muhammad^{saww}, the Prophet^{saww} of Mercy.

⁴⁵ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 5

⁴⁶ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 6

يَا مُحَمَّدُ يَا رَسُولَ اللَّهِ إِنِّي أَتَوَجَّهُ بِكَ إِلَى اللَّهِ رَبِّكَ وَ رَبِّي لِئُنْجِحَ لِي طَلِبَتِي اللَّهُمَّ بِنَبِيِّكَ أَنْجِحْ لِي طَلِبَتِي بِمُحَمَّدٍ ثُمَّ سَلْ حَاجَتَكَ .

O Muhammad^{saww}! O Rasool-Allah^{saww}! I diverted by you^{saww} towards Allah^{azwj}, your^{saww} Lord^{azwj} and my Lord^{azwj} in order to achieve my need. O Allah^{azwj}! By Your^{azwj} Prophet^{saww} Make me achieve my need by Muhammad^{saww}. Then ask for your need'.⁴⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ وَ أَبُو دَاوُدَ عَنْ الْحُسَيْنِ بْنِ سَعِيدٍ عَنْ فَضَالَةَ بْنِ أَيُّوبَ عَنْ مُعَاوِيَةَ بْنِ وَهَبٍ عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ فِي الْأَمْرِ يُطْلَبُ الْطَّالِبُ مِنْ رَبِّهِ قَالَ تَصَدَّقْ فِي يَوْمِكَ عَلَى سِتِّينَ مَسْكِينًا عَلَى كُلِّ مَسْكِينٍ صَاعٌ بِصَاعِ النَّبِيِّ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) فَإِذَا كَانَ اللَّيْلُ اغْتَسَلْتَ فِي الثَّلَاثِ الْبَاقِي وَ لَبِستُ أَدْنَى مَا يَلْبَسُ مَنْ تَعُولُ مِنَ النَّيَابِ إِلَّا أَنْ عَلَيْكَ فِي تِلْكَ النَّيَابِ إِزَارًا

A number of our companions, from Ahmad Bin Muhammad and Abu Dawood, from Al-Husayn Bin Saeed, from Fazalat Bin Ayoub, from Muawiyah Bin Wahab, from Zurara,

(It has been narrated) from Abu Abdullah^{asws} having said regarding the matter sought by the seeker, from his Lord^{azwj}, said: 'Give charity during your day upon sixty poor ones, upon each poor one being one Sa'a (approx. 3kg.) of the Sa'a of the Prophet^{saww}. So when it is the night-time, what during the remaining third (of the night) and wear the least one can wear from the clothes except that upon you, from those clothes, should be a loin cloth.

ثُمَّ نُصَلِّي رَكْعَتَيْنِ فَإِذَا وَضَعْتَ جَبْهَتَكَ فِي الرُّكْعَةِ الْآخِرَةِ لِلْسُّجُودِ هَلَلْتَ اللَّهَ وَ عَظَمْتَهُ وَ قَدَّسْتَهُ وَ مَجَّدْتَهُ وَ ذَكَرْتَ ذُنُوبَكَ فَأَقْرَرْتَ بِمَا تَعْرِفُ مِنْهَا مُسَمًّى ثُمَّ رَفَعْتَ رَأْسَكَ

Then you should pray two Rak'at of *Salāt*. So when you place your forehead during the last Rak'at for the *Sajdah*, you should Extol Allah^{azwj}, and His^{azwj} Magnificence, and His^{azwj} Holiness, and His^{azwj} Glory, and mention your sins, and acknowledge with what you recognise from these, specifically, then raise your head.

ثُمَّ إِذَا وَضَعْتَ رَأْسَكَ لِلْسَّجْدَةِ الثَّانِيَةِ اسْتَخَرْتَ اللَّهَ مِائَةً مَرَّةً اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ ثُمَّ تَدْعُو اللَّهَ بِمَا شِئْتَ وَ تَسْأَلُهُ إِيَّاهُ وَ كُلَّمَا سَجَدْتَ فَأَقْضِ بِرُكْبَتَيْكَ إِلَى الْأَرْضِ ثُمَّ تَرَفَّعِ الْإِزَارَ حَتَّى تَكْشِفَهُمَا وَ اجْعَلِ الْإِزَارَ مِنْ خَلْفِكَ بَيْنَ أَلْيَتَيْكَ وَ بَاطِنِ سَاقَيْكَ .

When you place your head for the second *Sajdah*, seek the Choice of Allah^{azwj} one hundred times, 'O Allah^{azwj}! I seek Your^{saww} Choice'. Then supplicate to Allah^{azwj} with whatever you so desire to, and ask Him^{azwj} of it; and every time you perform *Sajdah*, so expose your knees to touch the ground, and secure the loincloth from behind between his legs'.⁴⁸

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبِيَانَ عَنْ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا كَانَتْ لَكَ حَاجَةٌ فَتَوَضَّأْ وَ صَلِّ رَكْعَتَيْنِ ثُمَّ احْمَدِ اللَّهَ وَ أَثْنِ عَلَيْهِ وَ اذْكُرْ مِنَ الْآيَةِ ثُمَّ ادْعُ تُجِبْ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Aban, from Al-Haris Bin Al-Mugheira,

(It has been narrated) from Abu Abdullah^{asws} having said: 'When there is a need for you, so perform *Wuzu* and pray two Rak'at of *Salāt*. Then Praise Allah^{azwj} and Laud

⁴⁷ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 7

⁴⁸ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 8

upon Him^{azwj}, and mention from the Verses (of the Holy Quran), you will be Answered'.⁴⁹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنِ الْحَارِثِ بْنِ الْمُغِيرَةِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِذَا أَرَدْتَ حَاجَةً فَصَلِّ رَكْعَتَيْنِ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ سَلْ تُعْطَهُ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Fazzal, from Sa'alba Bin Maymoun, from Al-Haris Bin Al-Mugheira,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Whenever you want a need, so pray two Rak'at of *Salāt*, and send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}, and ask, you would be Given it'.⁵⁰

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ جَمِيلٍ قَالَ كُنْتُ عِنْدَ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) فَدَخَلْتُ عَلَيْهِ امْرَأَةً وَذَكَرْتُ أَنَّهَا تَرَكَتْ ابْنَهَا وَ قَدْ قَالَتْ بِالْمِلْحَفَةِ عَلَى وَجْهِهِ مَيْتًا فَقَالَ لَهَا لَعَلَّهُ لَمْ يَمُتْ فَقُومِي فَأَذْهَبِي إِلَى بَيْتِكَ فَأَغْتَسِلِي وَ صَلِّي رَكْعَتَيْنِ وَ ادْعِي وَ قُولِي

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Jameel who said,

'I was in the presence of Abu Abdullah^{asws}, so a woman came over to him^{asws} and she mentioned that she had neglected her son and she had said, 'With a quilt upon his face, dead'. So he^{asws} said to her: 'Perhaps he did not die. Therefore, arise and go to your house, wash and pray two Rak'at of *Salāt* and supplicate, and say,

يَا مَنْ وَهَبَهُ لِي وَ لَمْ يَكُ شَيْئًا جَدَّدَ هِبَتَهُ لِي ثُمَّ حَرَّكِيهِ وَ لَا تُخْبِرِي بِذَلِكَ أَحَدًا قَالَتْ فَفَعَلْتُ فَحَرَّكْنَاهُ فَإِذَا هُوَ قَدْ بَكَى .

'O the One Who Endowed him to me when there was nothing, Renew the Endowment to me'. Then move him, and do not inform anyone with that'. She said, 'So I did it, and moved him, so there he was, crying'.⁵¹

بَاب صَلَاةٍ مَنْ خَافَ مَكْرُوهًا

Chapter 96 – *Salāt* of the one who fears an abhorrence

مُحَمَّدُ بْنُ إِسْمَاعِيلَ عَنِ الْفَضْلِ بْنِ شَاذَانَ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ شُعَيْبِ بْنِ الْعَقْرِ قُوفِيٍّ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ كَانَ عَلَيَّ (عَلَيْهِ السَّلَام) إِذَا هَالَهُ شَيْءٌ فَرَعَ إِلَى الصَّلَاةِ ثُمَّ تَلَا هَذِهِ الْآيَةَ وَ اسْتَعِينُوا بِالصَّبْرِ وَ الصَّلَاةِ .

Muhammad Bin Ismail, from Al-Fazl Bin ShAzaan , from Hammad Bin Isa, from Shuayb Al-Aqarquy, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'It was so that whenever something dismayed Ali^{asws}, he^{asws} hastened to the *Salāt*, then recited this Verse [2:45] **And seek Assistance through the patience and the *Salāt***'.⁵²

⁴⁹ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 9

⁵⁰ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 10

⁵¹ Al Kafi V 3 – The Book Of *Salāt* CH 95 H 11

⁵² Al Kafi V 3 – The Book Of *Salāt* CH 96 H 1

الْحُسَيْنُ بْنُ مُحَمَّدٍ عَنْ مُعَلَّى بْنِ مُحَمَّدٍ عَنِ الْوَشَاءِ عَنْ أَبَانَ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ اتَّخِذْ مَسْجِداً فِي بَيْتِكَ فَإِذَا خِفْتَ شَيْئاً فَالْبَسْ ثَوْبَيْنِ غَلِيظَيْنِ مِنْ أَعْلَى تِيَابِكَ وَصَلِّ فِيهِمَا ثُمَّ اجْثُ عَلَى رُكْبَتَيْكَ فَاصْرُخْ إِلَى اللَّهِ وَسَلِّهِ الْجَنَّةَ وَتَعَوِّذْ بِاللَّهِ مِنْ شَرِّ الَّذِي تَخَافُهُ وَإِيَّاكَ أَنْ يَسْمَعَ اللَّهُ مِنْكَ كَلِمَةً بَغْيٍ وَإِنْ أَغْجَبَتْكَ نَفْسُكَ وَغَشِيرَتُكَ .

Al-Husayn Bin Muhammad, from Moalla Bin Muhammad, from Al-Washa, from Aban, from Hareyz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Take a Masjid to be in your house. So whenever you fear something, wear two thick clothes, from the thickest of your clothes, and pray *Salāt* in these two. Then leap upon your knees and shriek to Allah^{azwj}, and ask Him^{azwj} for the Paradise, and seek Refuge with Allah^{azwj} from the evil of that which you fear. And beware of Having Allah^{azwj} to hear from you rebellious words even though you may feel very proud of yourself or your tribe'.⁵³

بَاب صَلَاةٍ مَنْ أَرَادَ سَفَرًا

Chapter 97 – The *Salāt* of the one who intends a journey

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) مَا اسْتَخْلَفَ عَبْدٌ عَلَى أَهْلِهِ بِخِلَافَةٍ أَفْضَلَ مِنْ رُكْعَتَيْنِ يَرْكُعُهُمَا إِذَا أَرَادَ سَفَرًا يَقُولُ .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'Rasool-Allah^{saww} said: 'A servant (of Allah) is not able to leave a successor among his people in his absence better than two *Rak'at Salāt*. He should be saying, 'O Allah^{azwj}!

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ نَفْسِي وَ أَهْلِي وَ مَالِي وَ دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ أَمَانَتِي وَ خَوَاتِيمَ عَمَلِي إِلَّا أَعْطَاهُ اللَّهُ مَا سَأَلَ

I Entrust myself with You^{azwj}, and my family, and my wealth, and my Religion, and my world, and my Hereafter, and my entrustment, and the accomplishment of my deeds', except that Allah^{azwj} would Give him whatever he asks for'.⁵⁴

بَاب صَلَاةِ الشُّكْرِ

Chapter 98 – *Salāt* of gratefulness

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ فِي صَلَاةِ الشُّكْرِ إِذَا أَنْعَمَ اللَّهُ عَلَيْكَ بِنِعْمَةٍ فَصَلِّ رُكْعَتَيْنِ تَقْرَأُ فِي الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ تَقْرَأُ فِي الثَّانِيَةِ بِفَاتِحَةِ الْكِتَابِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ تَقُولُ فِي الرُّكْعَةِ الْأُولَى فِي رُكُوعِكَ وَ

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismail Al-Sarraj, from Haroun Bin Kharijat,

(It has been narrated) from Abu Abdullah^{asws} having said regarding '*صَلَاةِ الشُّكْرِ*' the *Salāt* of gratefulness: 'Whenever Allah^{azwj} Favours upon you with a Bounty, so pray two *Rak'at* of *Salāt*, reciting in the first with the Opening of the Book (Chapter 1) and [112:1] Say He Allah is One (Chapter 112); and recite in the second with the

⁵³ Al Kafi V 3 – The Book Of *Salāt* CH 96 H 2

⁵⁴ Al Kafi V 3 – The Book Of *Salāt* CH 97 H 1

Opening of the Book (Chapter 1) and [109:1] **Say: O you unbelievers!** Chapter 109); and you should be saying in the first Rak'at during your *Rukū* and your *Sajdah*,

سُجُودِكَ الْحَمْدُ لِلَّهِ شُكْرًا شُكْرًا وَحَمْدًا وَتَقُولُ فِي الرَّكْعَةِ الثَّانِيَةِ فِي رُكُوعِكَ وَ سُجُودِكَ الْحَمْدُ لِلَّهِ الَّذِي اسْتَجَابَ دُعَائِي وَ أَعْطَانِي مَسْأَلَتِي.

'The Praise for Allah^{azwj}. Thanks! Thanks and Praise!'; and you should be saying in the second Rak'at during your *Rukū* and your *Sajdah*, 'The Praise is for Allah^{azwj} Whom Answered my supplication and Gave me what I asked for".⁵⁵

باب صَلَاةٍ مَنْ أَرَادَ أَنْ يَدْخُلَ بِأَهْلِهِ وَمَنْ أَرَادَ أَنْ يَتَزَوَّجَ

Chapter 99 – *Salāt* of the one who intends to sleep with his wife, and the one who intends to get married

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ أَبِي بَصِيرٍ قَالَ سَمِعْتُ رَجُلًا وَهُوَ يَقُولُ لِأَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) جُعِلْتُ فِدَاكَ إِنِّي رَجُلٌ قَدْ أَسْنَنْتُ وَ قَدْ تَزَوَّجْتُ امْرَأَةً بَكْرًا صَغِيرَةً وَ لَمْ أَدْخُلْ بِهَا وَ أَنَا أَخَافُ إِذَا أَدْخُلْتُ بِهَا عَلَى فِرَاشِي أَنْ تُكَرِّهَنِي لِخِضَابِي وَ كِبَرِي

A number of our companions, from Ahmad Bin Muhammad, from Ibn Mahboub, from Jameel Bin Salih, from Abu Baseer who said,

'I heard a man and he was saying to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}! I am a man who has aged, and I have married a young virgin and have not slept with her, and I fear that when I do sleep with her upon my bed, she would dislike me due to my (hair) dye and my old age'.

فَقَالَ أَبُو جَعْفَرٍ (عَلَيْهِ السَّلَام) إِذَا دَخَلْتَ فَمُرْهُمْ قَبْلَ أَنْ تَصِلَ إِلَيْكَ أَنْ تَكُونَ مُتَوَضِّئَةً ثُمَّ أَنْتَ لَا تَصِلُ إِلَيْهَا حَتَّى تَتَوَضَّأَ وَ تَصَلِّيَ رَكْعَتَيْنِ ثُمَّ مَجِدِ اللَّهَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ ثُمَّ ادْعُ اللَّهَ وَ مُرْ مَنْ مَعَهَا أَنْ يُؤْمِنُوا عَلَى دُعَائِكَ وَ

So Abu Ja'far^{asws} said: 'When you go over, so instruct them before they send her to you that she should happen to be in *Wuzu*, then you (as well) should not go to her until you have performed *Wuzu*; and you should pray two Rak'at of *Salāt*, then Glorify Allah^{azwj}, and send Blessings upon Muhammad^{saww} and the Progeny^{asws} of Muhammad^{saww}. Then supplicate to Allah^{azwj} and instruct the one who is with her than she should say 'Ameen' upon your supplication, and say,

قُلِ اللَّهُمَّ ارْزُقْنِي إِلْفَهَا وَ وُدَّهَا وَ رِضَاهَا وَ رِضْنِي بِهَا ثُمَّ اجْمَعْ بَيْنَنَا بِأَحْسَنِ اجْتِمَاعٍ وَ أَسْرَّ اتِّلَافٍ فَإِنَّكَ تُحِبُّ الْحَلَالَ وَ تُكَرَهُ الْحَرَامَ

'O Allah^{azwj}! Grace me her kindness, and her cordiality, and her pleasure, and my pleasure with her. Then Gather between us with the best of the gathering, and the most joyful of the coalitions, for You^{azwj} Love the Permissible and You^{azwj} Dislike the Prohibited'.

ثُمَّ قَالَ وَ اعْلَمْ أَنَّ الْإِلْفَ مِنَ اللَّهِ وَ الْفَرْكَ مِنَ الشَّيْطَانِ لِيُكَرَّهَ مَا أَحَلَّ اللَّهُ .

⁵⁵ Al Kafi V 3 – The Book Of *Salāt* CH 98 H 1

Then he^{asws} said: 'And know, that the union is from Allah^{azwj} and the separation is from the Satan^{la}, (so people) abhor that which Allah^{azwj} has Permitted'.⁵⁶

وَبِهَذَا الْإِسْنَادِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْقَاسِمِ بْنِ بَجِيٍّ عَنْ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا تَزَوَّجَ أَحَدُكُمْ كَيْفَ يَصْنَعُ قُلْتُ لَا أَدْرِي قَالَ إِذَا هُمْ بِذَلِكَ فَلْيُصَلِّ رَكَعَتَيْنِ وَيَحْمَدُ اللَّهَ ثُمَّ يَقُولُ

And by this chain, from Ahmad Bin Muhammad, from Al-Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer who said,

'Abu Abdullah^{asws} said to me: 'Whenever one of you (wants to) gets married how does he do it?' I said, 'I don't know'. He^{asws} said: 'When he thinks of that, so let him pray two Rak'at of *Salāt*, and he should Praise Allah^{azwj}, then he should be saying,

اللَّهُمَّ إِنِّي أُرِيدُ أَنْ أَتَزَوَّجَ فَقَدِّرْ لِي مِنَ النِّسَاءِ أَعْفَهْنَ فَرْجاً وَأَحْفَظَهُنَّ لِي فِي نَفْسِهَا وَفِي مَالِي وَ أَوْسَعَهُنَّ رِزْقاً وَأَعْظَمَهُنَّ بَرَكَهً وَ قَدِّرْ لِي وَلِداً طَيِّباً تَجْعَلُهُ خَلِفاً صَالِحاً فِي حَيَاتِي وَ بَعْدَ مَمَاتِي .

'O Allah^{azwj}! I intend to get married, so Ordain for me from the women, the one who is the most preserving of her private part, and the most protective for me with regards to herself, and regarding my wealth, and one of extensive sustenance, and the greatest of Blessings; and Ordain for me a good child making him to be a righteous successor during my lifetime and after my death'.⁵⁷

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَجُلٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ مَنْ أَرَادَ أَنْ يُحْبَلَ لَهُ فَلْيُصَلِّ رَكَعَتَيْنِ بَعْدَ الْجُمُعَةِ يُطِيلُ فِيهِمَا الرُّكُوعَ وَ السُّجُودَ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا سَأَلَكَ بِهِ زَكَرِيَّا إِذْ قَالَ.

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from a man, from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'The one who wants that there should be a pregnancy for him, so let him pray two Rak'at of *Salāt* after the Friday, prolonging in these two (Rak'at), the *Rukū* and the *Sajud* (plural of *Sajdah*). Then he should be saying,

رَبِّ لَا تَذَرْنِي فَرْداً وَ أَنْتَ خَيْرُ الْوَارِثِينَ اللَّهُمَّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ اللَّهُمَّ بِاسْمِكَ اسْتَحْلَلْتُهَا وَ فِي أَمَانَتِكَ أَخَذْتُهَا فَإِنْ قَضَيْتَ فِي رَحِمِهَا وَلِداً فَاجْعَلْهُ غُلَاماً وَ لَا تَجْعَلْ لِلشَّيْطَانِ فِيهِ نَصِيباً وَ لَا شُرْكَاً

'O Allah^{azwj}! I ask You^{azwj} with what Zakariyya^{as} had asked with when he^{as} said **[21:89] Lord! Do not leave me alone; and You are the Best of inheritors.** O Allah^{azwj}! Gift unto me a goodly child, You^{azwj} are the Hearer of the supplication. O Allah^{azwj}! By Your^{azwj} Name I have made her Permissible, and in Your^{azwj} Safety I take her. So if You^{azwj} were to Judge a child for in her womb, so Make it to be a boy, and do not Make in it a share for the Satan^{la}, nor a participation'.⁵⁸

⁵⁶ Al Kafi V 3 – The Book Of *Salāt* CH 99 H 1

⁵⁷ Al Kafi V 3 – The Book Of *Salāt* CH 99 H 2

⁵⁸ Al Kafi V 3 – The Book Of *Salāt* CH 99 H 3

باب النوادر

Chapter 100 – The Miscellaneous

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ ابْنِ أُذَيْنَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ قَالَ مَا تَرَوِي هَذِهِ النَّاصِبَةُ فَقُلْتُ جُعِلَتْ فِدَاكَ فِيمَاذَا فَقَالَ فِي أَذَانِهِمْ وَرُكُوعِهِمْ وَسُجُودِهِمْ فَقُلْتُ إِنَّهُمْ يَقُولُونَ إِنَّ أَبِي بْنَ كَعْبٍ رَأَاهُ فِي النَّوْمِ فَقَالَ كَذَبُوا فَإِنَّ دِينَ اللَّهِ عَزَّ وَجَلَّ أَعَزُّ مِنْ أَنْ يُرَى فِي النَّوْمِ

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'What are these Hostile Ones (Nasibis) reporting?' So I said, 'May I be sacrificed for you^{asws}! With regards to what?' So he^{asws} said: Regarding their *Azans*, and their *Rukū* and their *Sajud* (plural of *Sajdah*). So I said, 'They are saying that Abayy Bin Ka'ab saw it during the sleep (dream)'. So he^{asws} said: 'They are lying, for the Religion of Allah^{azwj} Mighty and Majestic is more Honourable than for it to be seen during the sleep (dream)'.

قَالَ فَقَالَ لَهُ سَدِيرُ الصَّيْرِفِيِّ جُعِلَتْ فِدَاكَ فَأَحَدْتُ لَنَا مِنْ ذَلِكَ ذِكْرًا فَقَالَ أَبُو عَبْدِ اللَّهِ (عليه السلام) إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا عَرَجَ بَنِيَّهِ (صلى الله عليه وآله) إِلَى سَمَاوَاتِهِ السَّبْعِ أَمَّا أَوْلَاهُنَّ فَبَارَكَ عَلَيْهِ وَالثَّانِيَةَ عَلَّمَهُ فَرَضَهُ فَأَنْزَلَ اللَّهُ مَحْمِلًا مِنْ نُورٍ فِيهِ أَرْبَعُونَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ كَانَتْ مُحَدِّقَةً بِعَرْشِ اللَّهِ تَغْشَى أَبْصَارَ النَّاطِرِينَ

He (the narrator) said, 'So Sudeyr Al-Sayrafi said to him^{asws}, 'May I be sacrificed for you^{asws}! So narrate to us a reminder of that'. So Abu Abdullah^{asws} said: 'When Allah^{azwj} Mighty and Majestic Ascended His^{azwj} Prophet^{saww} to the seven skies, so as for the first of these, He^{azwj} Blessed upon him^{saww}, and (in) the second, Taught him^{saww} his^{saww} Obligations. So Allah^{azwj} Sent down a carriage of Light wherein were forty varieties from the varieties of Light which engulf the Throne of Allah^{azwj}, overwhelming the sights of the onlookers.

أَمَّا وَاحِدٌ مِنْهَا فَاصْفَرُ فَمِنْ أَجْلِ ذَلِكَ اصْفَرَّتِ الصُّفْرَةُ وَوَاحِدٌ مِنْهَا أَحْمَرُ فَمِنْ أَجْلِ ذَلِكَ أَحْمَرَّتِ الْحُمْرَةُ وَوَاحِدٌ مِنْهَا أَبْيَضُ فَمِنْ أَجْلِ ذَلِكَ أَبْيَضَ الْبَيَاضُ وَالْبَاقِي عَلَى سَائِرِ عَدَدِ الْخَلْقِ مِنَ النُّورِ وَالْأَلْوَانِ فِي ذَلِكَ الْمَحْمِلِ خَلْقٌ وَسَلَاسِلٌ مِنْ فِصَّةٍ

As for one of these, so it was yellow, and due to that is the yellowness of the yellow; and one of these was red, and due to that is the redness of the red; and one of these was white, and due to that is the whiteness of the white; and the remainder were upon the number of the rest of the creatures of light; and the colours in that carriage, the ring, and the chain were from silver.

ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ فَفَرَزَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَخَرَّتْ سُجَّدًا وَقَالَتْ سُبُّوحٌ قُدُّوسٌ مَا أَشَبَهُ هَذَا النُّورَ بَنُورِ رَبَّنَا فَقَالَ جِبْرِئِيلُ (عليه السلام) اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ ثُمَّ فَتَحَتْ أَبْوَابُ السَّمَاءِ وَاجْتَمَعَتِ الْمَلَائِكَةُ فَسَلَّمَتْ عَلَى النَّبِيِّ (صلى الله عليه وآله) أَفْوَاجًا وَقَالَتْ يَا مُحَمَّدُ كَيْفَ أَخُوكَ إِذَا نَزَلْتَ فَأَقْرَبُهُ السَّلَامَ قَالَ النَّبِيُّ (صلى الله عليه وآله) أَ فَتَعْرِفُونَهُ قَالُوا وَكَيْفَ لَا نَعْرِفُهُ وَقَدْ أَخَذَ مِيثَاقَكَ وَمِيثَاقَهُ مِنَّا وَمِيثَاقَ شَيْعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَإِنَّا لَنَتَصَفَّحُ وَجْهَهُ شَيْعَتِهِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ خَمْسًا يَعْثُونَ فِي كُلِّ وَقْتٍ صَلَاةٍ وَإِنَّا لَنُصَلِّي عَلَيْكَ وَعَلَيْهِ

Then he^{saww} was ascended with to the sky, so the Angels alienated towards the horizons of the sky and fell down in *Sajdah* and said, 'Glorious One! Holy One! How resembling is this light with the Light of our Lord^{azwj}!' So Jibraeel^{as} said: 'Allah^{azwj} is the Greatest!' Then the door of the sky were opened and the Angels gathered around. So they greeted upon the Prophet^{saww} in droves, and said, 'O

Muhammad^{saww}! How is your^{saww} brother^{as}? When you^{saww} descend, so convey the greetings to him^{asws}. The Prophet^{saww} said: 'Do you all recognise him^{asws}? They said, 'And how can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant and his^{saww} own Covenant from us, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of his^{asws} Shias five times during every day and night, meaning during every time for *Salāt*, and we send Blessings upon you^{saww} and upon him^{asws}.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا يُشَبِّهُهُ النُّورُ الْأَوَّلُ وَ زَادَنِي حَلَقًا وَ سَلَاسِلَ وَ عَرَجَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَلَمَّا قَرُبْتُ مِنْ بَابِ السَّمَاءِ الثَّانِيَةِ نَفَرَتِ الْمَلَائِكَةُ إِلَى أَطْرَافِ السَّمَاءِ وَ خَرَّتْ سُجَّدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا أَشَبَّهُ هَذَا النُّورَ بِنُورِ رَبِّنَا فَقَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ يَا جِبْرَائِيلُ مَنْ هَذَا مَعَكَ قَالَ هَذَا مُحَمَّدٌ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) قَالُوا وَ قَدْ بُعِثَ قَالَ نَعَمْ

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased for me^{saww} forty types from the verities of the Light, non resembling the earlier Lights (Given to me^{saww} before), and Increased me^{saww} with a ring, and chain, and Ascended with me to the second sky. So when I^{saww} was near to the door of the second sky, the Angels alienated towards the horizons of the sky and fell down in *Sajdah*, and said: 'Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! How resembling is this light with the Light of our Lord^{azwj}! So Jibraeel^{as} said: 'I testify that there is no god except for Allah^{azwj}'. So the Angels gathered around and said, 'O Jibraeel^{as}! Who is this one with you^{as}? He^{as} said: 'This is Muhammad^{saww}. They said: 'And he^{saww} has (already) been sent (with the Prophet-hood)?' He^{as} said: 'Yes'.

قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فَخَرَجُوا إِلَيَّ شَبَّهَ الْمَعَانِيْقِ فَسَلَّمُوا عَلَيَّ وَ قَالُوا أَقْرَأَ أَخَاكَ السَّلَامَ قُلْتُ أَ تَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ أَخَذَ مِيثَاقَكَ وَ مِيثَاقَهُ وَ مِيثَاقَ شِيعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ عَلَيْنَا وَ إِنَّا لَنَنْصَفُحُ وَجْوهَ شِيعَتِهِ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يَعْنُونَ فِي كُلِّ وَقْتٍ صَلَاةٍ

The Prophet^{saww} said: 'So they came out towards me^{saww} resembling the swarms. So they greeted upon me^{saww} and said: 'Convey the greetings to your^{saww} brother^{asws}'. I^{saww} said: 'Do you all recognise him^{asws}? They said: 'How can we not recognise him^{asws}, and he^{asws} has taken your^{saww} Covenant, and his^{asws} own Covenant, and the Covenant of his^{asws} Shias upon us up to the Day of Judgement, and we browse through the faces of the Shias five times during every day and night, meaning during every time for *Salāt*.

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشَبِّهُهُ الْأَنْوَارُ الْأُولَى ثُمَّ عَرَجَ بِي إِلَى السَّمَاءِ الثَّالِيَةِ فَفَرَّتِ الْمَلَائِكَةُ وَ خَرَّتْ سُجَّدًا وَ قَالَتْ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ مَا هَذَا النُّورُ الَّذِي يُشَبِّهُهُ نُورُ رَبِّنَا فَقَالَ جِبْرَائِيلُ (عَلَيْهِ السَّلَام) أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ أَشْهَدُ أَنْ مُحَمَّدًا رَسُولُ اللَّهِ قَالَ فَاجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ مَرْحَبًا بِالْأَوَّلِ وَ مَرْحَبًا بِالْآخِرِ وَ مَرْحَبًا بِالْحَاشِرِ وَ مَرْحَبًا بِالنَّاشِرِ مُحَمَّدٌ خَيْرُ النَّبِيِّينَ وَ عَلَيَّ خَيْرُ الْوَصِيِّينَ

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased me with forty types from the varieties of the Light, non resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the third sky. So the Angels alienated and fell down *Sajdah*, and said: 'Glorious One! Holy One! Lord^{azwj} of the Angels and the Spirit! What is this light which resembles the Light of our Lord^{azwj}? So Jibraeel^{as} said: 'I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! I^{as} testify that Muhammad^{saww} is Rasool-Allah^{saww}! So the Angels gathered around and said: 'Welcome to the first one! And welcome to the last one! And welcome to the Resurrector (of souls)! And welcome to

the Publisher (of the deeds), Muhammad^{saww}, the best of the Prophets^{as}, and Ali^{asws} the best of the successors^{as}.

قَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) ثُمَّ سَلَّمُوا عَلَيَّ وَ سَأَلُونِي عَنْ أَخِي قُلْتُ هُوَ فِي الْأَرْضِ أَ فَتَعْرِفُونَهُ قَالُوا وَ كَيْفَ لَا نَعْرِفُهُ وَ قَدْ نَحَجَّ النَّبِيَّ الْمَعْمُورَ كُلَّ سَنَةٍ وَ عَلَيْهِ رَقٌّ أُنْبِضُ فِيهِ اسْمُ مُحَمَّدٍ وَ اسْمُ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ (عَلَيْهِمُ السَّلَام) وَ شَبَّعْتَهُمْ إِلَى يَوْمِ الْقِيَامَةِ وَ إِنَّا لَنُبَارِكُ عَلَيْهِمْ كُلَّ يَوْمٍ وَ لَيْلَةٍ خَمْسًا يُعْنُونَ فِي وَفْتِ كُلِّ صَلَاةٍ وَ يَمْسَحُونَ رُءُوسَهُمْ بِأَيْدِيهِمْ

The Prophet^{saww} said: 'Then they greeted upon me^{saww} and asked me^{asws} about my^{saww} brother^{asws}. I^{saww} said: 'He^{asws} is in the earth. Do you all recognise him^{asws}?'. They said: 'And how can we not recognise him^{asws} and we perform the Hajj of the Bayt Al-Mamour (The Oft-frequented House) every year, and upon it is a while Parchment wherein is the name of Muhammad^{saww}, and name of Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imams^{asws}, and their^{asws} Shias up to the Day of Judgement, and we Bless upon them five times during every day and night, during the time for every *Salāt*, and we wipe their heads by their hands' (while performing *Wuzu*).

قَالَ ثُمَّ زَادَنِي رَبِّي أَرْبَعِينَ نَوْعًا مِنْ أَنْوَاعِ النُّورِ لَا تُشْبِهُ تِلْكَ الْأَنْوَارَ الْأُولَى ثُمَّ عَرَجَ بِي حَتَّى ائْتَنَيْتُ إِلَى السَّمَاءِ الرَّابِعَةِ فَلَمْ تَقُلْ الْمَلَائِكَةُ شَيْئًا وَ سَمِعْتُ دَوِيًّا كَأَنَّهُ فِي الصُّدُورِ فَاجْتَمَعَتِ الْمَلَائِكَةُ فَفَتَحَتْ أَبْوَابَ السَّمَاءِ وَ خَرَجَتْ إِلَيَّ شِبْهُ الْمَعَانِيْقِ فَقَالَ جِبْرِئِيلُ (عَلَيْهِ السَّلَام)

He^{saww} said: 'Then my^{saww} Lord^{azwj} Increased for me forty types from the varieties of Light non resembling the earlier Lights (Given to me^{saww} before). Then I^{saww} was ascended with to the sky until I^{saww} ended up to the fourth sky. Where the Angels were quiet, and I heard a vibration as if it is in the chests. So the Angels gathered around, and the doors of the sky were open, and they came out towards me^{saww} resembling the hordes. So Jibraeel^{as} said:

حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ فَقَالَتِ الْمَلَائِكَةُ صَوْتَانِ مَعْرُوفَانِ فَقَالَ جِبْرِئِيلُ (عَلَيْهِ السَّلَام) قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ فَقَالَتِ الْمَلَائِكَةُ هِيَ لِشَبَّعَتِهِ إِلَى يَوْمِ الْقِيَامَةِ

'Hasten to the *Salāt*! Hasten to the *Salāt*! Hasten to the success! Hasten to the success!'. So the Angels said: 'These two voices are paired and well-known'. So Jibraeel^{as} said: 'The *Salāt* has been established! The *Salāt* has been established!' So the Angels said: 'It is for his^{saww} Shias up to the Day of Judgement'.

ثُمَّ اجْتَمَعَتِ الْمَلَائِكَةُ وَ قَالَتْ كَيْفَ تَرَكْتَ أَخَاكَ فَقُلْتُ لَهُمْ وَ تَعْرِفُونَهُ قَالُوا نَعْرِفُهُ وَ شَبَّعَتَهُ وَ هُمْ نُورٌ حَوْلَ عَرْشِ اللَّهِ وَ إِنَّ فِي النَّبِيِّ الْمَعْمُورِ لَرَقًّا مِنْ نُورٍ فِيهِ كِتَابٌ مِنْ نُورٍ فِيهِ اسْمُ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ الْأَئِمَّةِ وَ شَبَّعْتَهُمْ إِلَى يَوْمِ الْقِيَامَةِ لَا يَزِيدُ فِيهِمْ رَجُلٌ وَ لَا يَنْقُصُ مِنْهُمْ رَجُلٌ وَ إِنَّهُ لَمِثَاقُنَا وَ إِنَّهُ لَيُفْرَأُ عَلَيْنَا كُلَّ يَوْمٍ جُمُعَةٍ

The Angels gathered around and said: 'How did you^{saww} leave your^{saww} brother^{asws}?'. So I^{saww} said to them: 'And you all recognise him^{asws}?'. They said: 'We recognise him^{asws}, and his^{asws} Shias when they were lights around the Throne of Allah^{azwj}, and in the Bayt Al-Mamour (The Oft-Frequented House) is a Parchment of light wherein is writing of light, in which are names of Muhammad^{saww}, and Ali^{asws}, and Al-Hassan^{asws}, and Al-Husayn^{asws}, and the Imam^{asws}, after the Imam^{asws}, and their^{asws} Shias up to the Day of Judgement. Neither is a man increased among them nor is a man reduced from them; and it is our Covenant which is read out to us every Friday'.

ثُمَّ قِيلَ لِي ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ فَرَفَعْتُ رَأْسِي فَإِذَا أَطْبَاقُ السَّمَاءِ قَدْ خُرِقَتْ وَ الْحُجُبُ قَدْ رُفِعَتْ ثُمَّ قَالَ لِي طَاطِئُ رَأْسِكَ أَنْظُرْ مَا تَرَى فَطَاطَأْتُ رَأْسِي فَتَنَظَّرْتُ إِلَى بَيْتٍ مِثْلَ بَيْتِكُمْ هَذَا وَ حَرَمٍ مِثْلَ حَرَمِ هَذَا الْبَيْتِ لَوْ أَلْقَيْتُ شَيْئاً مِنْ يَدِي لَمْ يَقَعْ إِلَّا عَلَيْهِ

Then it was Said to me^{saww}: “O Muhammad^{saww}! Raise your^{saww} head!” So I^{saww} raised my^{saww} head, and there were the layers of the sky which had been pierced and the veils had been raised. Then He^{azwj} Said to me^{saww}: “Lower your^{saww} head, look! What do you^{saww} see?” So I^{saww} lowered my^{saww} head and looked at a house similar to these houses of yours, and a Sanctuary like the Sanctuary of this House (Kabah). If I^{saww} had thrown something from my^{saww} hand, it would not have fallen except upon it.

فَقِيلَ لِي يَا مُحَمَّدُ إِنَّ هَذَا الْحَرَمَ وَ أَنْتَ الْحَرَامُ وَ لِكُلِّ مِثْلٍ مِثَالٌ ثُمَّ أَوْحَى اللَّهُ إِلَيَّ يَا مُحَمَّدُ ادْنُ مِنْ صَادٍ فَأَغْسِلْ مَسَاجِدَكَ وَ طَهِّرْهَا وَ صَلِّ لِرَبِّكَ

So it was Said to me^{saww}: “O Muhammad^{saww}! This is the Sanctuary and you^{saww} are the sanctimonious, and for every like there is a like”. Then Allah^{azwj} Revealed unto me^{saww}: “O Muhammad^{saww}! Approach Sa’ad (a river) and wash your^{saww} places of *Sajdah*, and clean these, and pray *Salāt* to your^{saww} Lord^{azwj}”.

فَدَنَا رَسُولُ اللَّهِ (صلى الله عليه وآله) مِنْ صَادٍ وَ هُوَ مَاءٌ يَسِيلُ مِنْ سَاقِ الْعَرْشِ الْأَيْمَنِ فَتَلَقَّى رَسُولُ اللَّهِ (صلى الله عليه وآله) الْمَاءَ بِيَدِهِ الْيُمْنَى فَمِنْ أَجْلِ ذَلِكَ صَارَ الْوُضُوءُ بِالْيُمْنَى

So Rasool-Allah^{saww} approached Sa’ad (a river), and it is water which flows from the right Pillar of the Throne. So Rasool-Allah^{saww} scooped the water with his^{saww} right hand, and due to that the *Wuzu* came to be performed with the right hand.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ أَنْ اغْسِلْ وَجْهَكَ فَإِنَّكَ تَنْظُرُ إِلَى عَظَمَتِي ثُمَّ اغْسِلْ ذِرَاعَيْكَ الْيُمْنَى وَ الْيُسْرَى فَإِنَّكَ تَلْقَى بِيَدِكَ كَلَامِي ثُمَّ امْسَحْ رَأْسَكَ بِفَضْلِ مَا بَقِيَ فِي يَدَيْكَ مِنَ الْمَاءِ وَ رِجْلَيْكَ إِلَى كَعْبَتِكَ فَإِنِّي أَبَارِكُ عَلَيْكَ وَ أَوْطِنُكَ مَوْطِنًا لَمْ يَطْهَأْ أَحَدٌ غَيْرُكَ فَهَذَا عِلَّةُ الْأَذَانِ وَ الْوُضُوءِ

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Wash your^{saww} face for you^{saww} would be looking at My^{azwj} Magnificence. Then wash your^{saww} right arm and the left for you^{saww} would be receiving My^{azwj} Speech with your^{saww} hands. Then wipe your head with the remnants of what remain in your hands from the water, and the feet up to your ankles, for I^{azwj} would Bless upon you^{saww}, and Make you^{saww} to tread upon a place where not one had trod upon before apart from you”. Thus this is the reason for the *Azan* and the *Wuzu*’.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ يَا مُحَمَّدُ اسْتَقْبِلِ الْحَجَرَ الْأَسْوَدَ وَ كَبِّرْنِي عَلَى عَدَدِ حُجْبِي فَمِنْ أَجْلِ ذَلِكَ صَارَ التَّكْبِيرُ سَبْعاً لِأَنَّ الْحُجُبَ سَبْعٌ فَافْتَتَحَ عِنْدَ انْقِطَاعِ الْحُجُبِ فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ سَبْعاً وَ الْحُجُبُ مُتَطَابِقَةٌ بَيْنَهُنَّ بِحَارِ الثَّوَرِ وَ ذَلِكَ النُّورُ الَّذِي أَنْزَلَهُ اللَّهُ عَلَى مُحَمَّدٍ (صلى الله عليه وآله) فَمِنْ أَجْلِ ذَلِكَ صَارَ الْإِفْتِتَاحُ ثَلَاثَ مَرَّاتٍ لِإِفْتِتَاحِ الْحُجُبِ ثَلَاثَ مَرَّاتٍ فَصَارَ التَّكْبِيرُ سَبْعاً وَ الْإِفْتِتَاحُ ثَلَاثاً

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “O Muhammad^{saww}! Face the Black Stone and exclaim My^{azwj} Greatness upon the number of My^{azwj} Veils”. So due to that, the exclamations of *Takbīr* came to be seven, because the Veils are seven. So he^{saww} commenced at the intermission of the Veils, and due to that the commencement came to be a Sunnah; and the Veils are layered, there being oceans of Light between them, and that is the Light which descended unto Muhammad^{saww},

and due to that, the commencement is three times because of the opening of the Veils three times. Thus the exclamations of the *Takbīr*'s (altogether before commencement) came to be seven, and the commencement, three.

فَلَمَّا فَرَغَ مِنَ التَّكْبِيرِ وَ الْإِفْتِتَاحِ أَوْحَى اللَّهُ إِلَيْهِ سَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ أَحْمَدُنِي فَلَمَّا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ قَالَ النَّبِيُّ فِي نَفْسِهِ شُكْرًا فَأَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ قَطَعْتَ حَمْدِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ فِي الْحَمْدِ الرَّحْمَنِ الرَّحِيمِ مَرَّتَيْنِ

So when you are free from the exclamations of *Takbīr*' and the commencement, Allah^{azwj} Revealed unto him^{saww}: "Name Me^{azwj} by My^{azwj} Name". So due to that, 'In the Name of Allah^{azwj} the Beneficent, the Merciful' is in the first Chapter. Then Allah^{azwj} Revealed unto him^{saww}: "Praise Me^{azwj}". So when he^{saww} said: 'The Praise is for Allah^{azwj} Lord^{azwj} of the worlds', the Prophet^{saww} said within himself^{saww}: 'Thanks'. So Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name". So due to that 'The Beneficent, the Merciful' was Made to be twice in Al-Hamd (Chapter 1).

فَلَمَّا بَلَغَ وَ لَا الضَّالِّينَ قَالَ النَّبِيُّ (صلى الله عليه وآله) الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ شُكْرًا فَأَوْحَى اللَّهُ إِلَيْهِ قَطَعْتَ ذِكْرِي فَسَمِّ بِاسْمِي فَمِنْ أَجْلِ ذَلِكَ جُعِلَ بِسْمُ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فِي أَوَّلِ السُّورَةِ

So when he^{saww} reached 'nor of those who has strayed', the Prophet^{saww} said: 'The Praise is for Allah^{azwj} the Lord^{azwj} of the worlds, thanks'. So Allah^{azwj} Revealed unto him^{saww}: "Revealed unto him^{saww}: "Now you discontinued speaking of Me^{azwj}. Call Me^{azwj} by My^{azwj} Name". So due to that, 'In the Name of Allah^{azwj} the Beneficent, the Merciful was made to be in the first Chapter.

ثُمَّ أَوْحَى اللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اقْرَأْ يَا مُحَمَّدُ نِسْبَةَ رَبِّكَ تَبَارَكَ وَ تَعَالَى قُلْ هُوَ اللَّهُ أَحَدٌ. اللَّهُ الصَّمَدُ. لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) الْوَاحِدُ الْأَحَدُ الصَّمَدُ فَأَوْحَى اللَّهُ إِلَيْهِ لَمْ يَلِدْ وَ لَمْ يُولَدْ. وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ .

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: "Read, O Muhammad^{saww}, a Relationship of your^{saww} Lord^{azwj} Blessed and High. Read [112:1] **Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him**". Then the *Wahi* (Revelation) was Withheld from him, so Rasool-Allah^{saww} said: 'The Alone, the One, the Depended'. So Allah^{azwj} Revealed until him^{saww}: "[112:1] **Say: He, Allah, is One. [112:2] Allah is He on Whom all depend. [112:3] He begets not, nor is He begotten. [112:4] And none is like Him**".

ثُمَّ أَمْسَكَ عَنْهُ الْوَحْيَ فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وآله) كَذَلِكَ اللَّهُ كَذَلِكَ اللَّهُ رَبُّنَا فَلَمَّا قَالَ ذَلِكَ أَوْحَى اللَّهُ إِلَيْهِ ارْكَعْ لِرَبِّكَ يَا مُحَمَّدُ فَارْكَعْ فَأَوْحَى اللَّهُ إِلَيْهِ وَ هُوَ رَاكِعٌ قُلْ سُبْحَانَ رَبِّيَ الْعَظِيمِ فَقَعَلَ ذَلِكَ ثَلَاثًا

Then the *Wali* (Revelation) was Withheld from him^{saww}, so Rasool-Allah^{saww} said: 'Like that is our Lord^{azwj}! Like that is our Lord^{azwj}!'. So when he^{saww} said that, Allah^{azwj} Revealed unto him^{saww}: "Perform *Rukū* to your^{saww} Lord^{azwj}, O Muhammad^{saww}!" So he^{saww} went down into *Rukū*, and Allah^{azwj} Revealed unto him^{saww}: "Say Glorious is my^{saww} Lord^{azwj}, the Magnificent". So he^{saww} did that three (times).

ثُمَّ أَوْحَى إِلَيْهِ أَنْ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ فَفَعَلَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَقَامَ مُنْتَصِباً فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ اسْجُدْ لِرَبِّكَ يَا مُحَمَّدُ فَخَرَّ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَاجِداً فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ قُلْ سُبْحَانَ رَبِّيَ الْأَعْلَى فَفَعَلَ ذَلِكَ ثَلَاثاً

Then Allah^{azwj} Revealed unto him^{saww}: “Raise your^{saww} head, O Muhammad^{saww}!” So Rasool-Allah^{saww} stood upright and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Perform *Sajdah* to your^{saww} Lord^{azwj}, O Muhammad^{saww}!” So Rasool-Allah^{saww} fell down in *Sajdah*, and Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Say: Glorious is my^{saww} Lord^{azwj}, the Exalted”. So he^{saww} did that three (times).

ثُمَّ أَوْحَى إِلَيْهِ اسْتَوْ جَالِساً يَا مُحَمَّدُ فَفَعَلَ فَلَمَّا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ وَاسْتَوَى جَالِساً نَظَرَ إِلَى عَظَمَتِهِ تَجَلَّتْ لَهُ فَخَرَّ سَاجِداً مِنْ تَلْقَاءِ نَفْسِهِ لَا لِأَمْرِ أَمْرٍ بِهِ فَسَبَّحَ أَيْضاً ثَلَاثاً فَأَوْحَى إِلَيْهِ انْتَصِبْ قَائِماً فَفَعَلَ فَلَمْ يَرَ مَا كَانَ رَأَى مِنَ الْعَظَمَةِ فَمِنْ أَجْلِ ذَلِكَ صَارَتِ الصَّلَاةُ رُكْعَةً وَ سَجْدَتَيْنِ

Then Allah^{azwj} Revealed unto him^{saww}: “Sit upright, O Muhammad^{saww}!” So he^{saww} did. So when he^{saww} raised his^{saww} head from his *Sajdah* and sat upright, he^{saww} looked at His^{azwj} Magnificence being Manifested to him^{saww}, so he^{saww} fell down in *Sajdah* from his own self, not to a Command he^{saww} been Commanded with, and he Glorified three (times) as well. So Allah^{azwj} Revealed unto him^{as}: “Stand upright!” So he^{saww} did, but could not see what he^{saww} had seen from the Magnificence. Thus, from the reason of that, the *Salāt* came to be with one *Rukū* and two *Sajdud* (plural of *Sajdah*).

ثُمَّ أَوْحَى إِلَيْهِ عَزَّ وَجَلَّ إِلَيْهِ أَقْرَأْ بِالْحَمْدِ لِلَّهِ فَقَرَأَهَا مِثْلَ مَا قَرَأَ أَوَّلًا ثُمَّ أَوْحَى إِلَيْهِ أَقْرَأْ إِنَّا أَنْزَلْنَاهُ فَإِنَّهَا نَسِيتُكَ وَ نَسَبُهُ أَهْلُ بَيْتِكَ إِلَى يَوْمِ الْقِيَامَةِ وَ فَعَلَ فِي الرُّكُوعِ مِثْلَ مَا فَعَلَ فِي الْمَرَّةِ الْأُولَى ثُمَّ سَجَدَ سَجْدَةً وَاحِدَةً فَلَمَّا رَفَعَ رَأْسَهُ تَجَلَّتْ لَهُ الْعَظَمَةُ فَخَرَّ سَاجِداً مِنْ تَلْقَاءِ نَفْسِهِ لَا لِأَمْرِ أَمْرٍ بِهِ فَسَبَّحَ أَيْضاً

Then Allah^{azwj} Mighty and Majestic Revealed unto him^{saww}: “Read the Praise for Allah^{azwj}”. So he^{saww} recited it similar to what he^{saww} had recited firstly. Then Allah^{azwj} Mighty and Majestic Revealed unto him: “Read **[97:1] We have indeed revealed it** (Chapter 97), for it is your^{saww} relationship and the relationship of the People^{asws} of your^{saww} Household, up to the Day of Judgement”. And he^{saww} did in the *Rukū* the like of what he^{saww} had done the first time. Then he went down (and performed) one *Sajdah*. So when he^{saww} raised his^{saww} head, the Magnificence Manifested to him^{saww}, so he^{saww} fell down in *Sajdah* from his^{saww} own self, not to a Command he^{saww} had been Commanded with. So he^{saww} Glorified, as well.

ثُمَّ أَوْحَى إِلَيْهِ ارْفَعْ رَأْسَكَ يَا مُحَمَّدُ تَبَيَّنَكَ رَبُّكَ فَلَمَّا ذَهَبَ لِيَقُومَ قِيلَ يَا مُحَمَّدُ اجْلِسْ فَجَلَسَ فَأَوْحَى إِلَيْهِ يَا مُحَمَّدُ إِذَا مَا أَنْعَمْتُ عَلَيْكَ فَسَمِّ بِاسْمِي فَأَلْهِمَ أَنْ قَالَ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ الْأَسْمَاءُ الْحُسْنَى كُلُّهَا لِلَّهِ

Then Allah^{azwj} Revealed unto him^{saww}: “Raise your^{saww} head, O Muhammad^{saww}, your^{saww} Lord^{azwj} has Affirmed you^{saww}”. So when he^{saww} went on to stand, He^{azwj} Said: “O Muhammad^{saww}! Be seated”. So he^{saww} sat, and Allah^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! Whenever I^{azwj} Favour upon you^{saww}, so Name Me^{azwj} by My^{azwj} Name”. So he^{saww} was inspired that he^{saww} should say: ‘In the Name of Allah^{azwj}, and by Allah^{azwj}, and there is no god except for Allah^{azwj}, and the beautiful Names, all of them are for Allah^{azwj}’.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ يَا مُحَمَّدُ صَلِّ عَلَى نَفْسِكَ وَ عَلَى أَهْلِ بَيْتِكَ فَقَالَ صَلَّى اللَّهُ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي وَ قَدْ فَعَلْتُ ثُمَّ انْتَفَتَ فَإِذَا بِصُفُوفٍ مِنَ الْمَلَائِكَةِ وَ الْمُرْسَلِينَ وَ النَّبِيِّينَ فَقِيلَ يَا مُحَمَّدُ سَلِّمْ عَلَيْهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ

Then Allah^{azwj} Revealed unto him^{saww}: “O Muhammad^{saww}! Send Blessings upon yourself^{saww} and upon the People^{asws} of your^{saww} Household”. So he^{saww} said: ‘May Allah^{azwj} Send Blessings upon me^{saww} and upon the People^{asws} of my^{saww} Household’, and it had been done. Then he^{saww} turned, and he^{saww} was with rows of Angels, and the Mursil Prophets^{as}, and the Prophets^{as}. So it was said: “O Muhammad^{saww}! Greet upon them!” So he^{saww} said: ‘The greetings be upon you, and the Mercy of Allah^{azwj} and His^{azwj} Blessings’.

فَأَوْحَى اللَّهُ إِلَيْهِ أَنَّ السَّلَامَ وَ التَّحِيَّةَ وَ الرَّحْمَةَ وَ الْبَرَكَاتِ أَنْتَ وَ ذُرِّيَّتُكَ

So Allah^{azwj} Revealed unto him^{saww}: “The greetings, and the salutation, and the Mercy, and the Blessings, are you^{saww} and your^{saww} children^{asws}”.

ثُمَّ أَوْحَى اللَّهُ إِلَيْهِ أَنْ لَا يَلْتَفِتَ يَسَاراً وَ أَوَّلُ آيَةٍ سَمِعَهَا بَعْدَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ آيَةً أَصْحَابِ الْيَمِينِ وَ أَصْحَابِ الشِّمَالِ فَمِنْ أَجْلِ ذَلِكَ كَانَ السَّلَامُ وَاحِدَةً تَجَاهُ الْقِبْلَةَ وَ مِنْ أَجْلِ ذَلِكَ كَانَ التَّكْبِيرُ فِي السُّجُودِ شُكْراً وَ قَوْلُهُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ لِأَنَّ النَّبِيَّ (صلى الله عليه وآله) سَمِعَ ضَجَّةَ الْمَلَائِكَةِ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّهْلِيلِ فَمِنْ أَجْلِ ذَلِكَ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ وَ مِنْ أَجْلِ ذَلِكَ صَارَتِ الرُّكْعَتَانِ الْأُولَيَانِ كُلَّمَا أَخَذَتْ فِيهِمَا حَدَّثًا كَانَ عَلَى صَاحِبَيْهِمَا إِعَادَتُهُمَا فَهَذَا الْفَرْضُ الْأَوَّلُ فِي صَلَاةِ الزَّوَالِ يَغْنِي صَلَاةَ الظُّهْرِ .

Then Allah^{azwj} Revealed unto him^{saww}: “Do not turn towards the left!”; and the first Verse he^{saww} heard after [112:1] **Say He Allah is One** (Chapter 112) and [97:1] **We have indeed revealed it** (Chapter 97), was the Verse of the companions of the right and the companions of the left (Chapter 56). Thus, it was due to that, the *Salām* is one with you facing the Qiblah, and due to that the exclamation of *Takbīr* in the *Sajdah* is the thanks, and His^{azwj} Words: “Allah^{azwj} Hears the one who Praise Him^{azwj}”, is because the Prophet^{saww} heard the sounds of the Angels with the Glorifications, and the Praises, and the Extolation of Holiness. Thus, it was due to that He^{azwj} Said: “Allah^{azwj} Hears the one who Praises Him^{azwj}”; and it was due to that the first two Rak’at of *Salāt* came to be such that every time your *Wuzu* breaks in these two, it would be upon its performer that he repeats it. So this is the first necessity during *Salāt* of midday, meaning *Salāt Al-Zohr*.⁵⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ رَبِيعِ بْنِ مُحَمَّدٍ الْمُسَلِّيِّ عَنْ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ الْعَامِرِيِّ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ لَمَّا عَرِجَ بِرَسُولِ اللَّهِ (صلى الله عليه وآله) نَزَلَ بِالصَّلَاةِ عَشْرَ رَكَعَاتٍ رَكَعَتَيْنِ رَكَعَتَيْنِ فَلَمَّا وُلِدَ الْحَسَنُ وَ الْحُسَيْنَ زَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) سَبْعَ رَكَعَاتٍ شُكْراً لِلَّهِ فَأَجَارَ اللَّهُ لَهُ ذَلِكَ وَ تَرَكَ الْفَجْرَ لَمْ يَزِدْ فِيهَا لِصِيقِ وَقْتِهَا لِأَنَّهُ تَحَضَّرَهَا مَلَائِكَةُ اللَّيْلِ وَ مَلَائِكَةُ النَّهَارِ

Ali Bin Muhammad, from one of our companions, from Ali Bin Al-Hakam, from Rabi'e Bin Muhammad Al-Muslay, from Abdullah Bin Suleyman Al-Aamiry,

(It has been narrated) from Abu Ja'far^{asws} having said: ‘When they ascended with Rasool-Allah^{saww}, the *Wahi* (Revelation) came with the *Salāt* as being ten Rak’at - two Rak’at, two Rak’at (five times). So when (Ahl Al-Bayt^{asws}) were Blessed with Al-Hassan^{asws} and Al-Husayn^{asws}, Rasool-Allah^{saww} increased seven Rak’at as gratefulness to Allah^{azwj}. So Allah^{azwj} Allowed that for him^{saww}; and he^{saww} left Al-Fajr

⁵⁹ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 1

(as was) and did not increase in it due to the time constraint in it, because it is attended by the Angels of the night and the Angels of the day.

فَلَمَّا أَمَرَهُ اللَّهُ بِالتَّقْصِيرِ فِي السَّفَرِ وَضَعَ عَنْ أُمَّتِهِ سِتَّ رَكَعَاتٍ وَ تَرَكَ الْمَغْرِبَ لَمْ يَنْقُصْ مِنْهَا شَيْئاً وَ إِنَّمَا يَجِبُ السَّهْوُ فِيمَا زَادَ رَسُولُ اللَّهِ (صلى الله عليه وآله) فَمَنْ شَكَّ فِي أَصْلِ الْفَرْضِ فِي الرُّكْعَتَيْنِ الْأُولَتَيْنِ اسْتَقْبَلَ صَلَاتَهُ .

So when Allah^{azwj} Commanded him^{saww} with the reduction during the journey, he^{saww} dropped six Rak'at for his^{saww} community, and left Al-Maghrib as it was, not reducing anything from it; and rather, the omission can be whatever Rasool-Allah^{saww} increased. Thus, the one who doubts in the original Obligation during the first two Rak'at, would re-commence his *Salāt*.⁶⁰

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنْ عَائِذِ الْأَحْمَسِيِّ قَالَ دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ (عليه السلام) وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْ صَلَاةِ اللَّيْلِ فَقُلْتُ السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ فَقَالَ وَ عَلَيْكَ السَّلَامُ إِي وَ اللَّهِ إِنَّا لَوْلَدُهُ وَ مَا نَحْنُ بِدُيُ قَرَابَتِهِ ثَلَاثَ مَرَّاتٍ قَالَهَا ثُمَّ قَالَ مَنْ غَيْرِ أَنْ أَسْأَلَهُ إِذَا لَقِيتَ اللَّهَ بِالصَّلَوَاتِ الْخَمْسِ الْمَفْرُوضَاتِ لَمْ يَسْأَلْكَ عَمَّا سِوَى ذَلِكَ .

Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Jameel Bin Darraj, from Aiz Al-Ahmasy who said,

'I went over to Abu Abdullah^{asws} and I wanted to ask him^{asws} about the night *Salāt*. So I said, 'The greetings be upon you^{asws}, O son^{asws} of Rasool-Allah^{saww}! So he^{asws} said: 'And upon you be the greetings. Yes, by Allah^{azwj}! I^{asws} am indeed of his^{saww} sons^{asws}, and we^{asws} are not with his^{saww} relatives' – three times he^{asws} said it. Then he^{asws} said without me asking him^{asws}: 'When you meet Allah^{azwj} with (having prayed) the five Obligatory *Salāts*, He^{azwj} would not ask you of besides that'.⁶¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنْ هَارُونَ بْنِ خَارِجَةَ قَالَ ذَكَرْتُ لِأَبِي عَبْدِ اللَّهِ (عليه السلام) رَجُلًا مِنْ أَصْحَابِنَا فَأَحْسَنْتُ عَلَيْهِ التَّنَاءَ فَقَالَ لِي كَيْفَ صَلَاتُهُ .

Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Abu Ismai Al-Sarraj, from Haroun Bin Kharjat who said,

'I mentioned to Abu Abdullah^{asws}, a man from our companions, and I praised him well. So he^{asws} said to me: 'What is the status of his *Salāt*?'⁶²

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنِ السَّيَّارِيِّ عَنِ الْفَضْلِ بْنِ أَبِي قُرَّةٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ سِئِلَ عَنِ الْخُمْسِيِّنِ وَ الْوَاحِدِ رَكَعَةً فَقَالَ إِنَّ سَاعَاتِ النَّهَارِ اثْنَتَا عَشْرَةَ سَاعَةً وَ سَاعَاتِ اللَّيْلِ اثْنَتَا عَشْرَةَ سَاعَةً وَ مِنْ طُلُوعِ الْفَجْرِ إِلَى طُلُوعِ الشَّمْسِ سَاعَةٌ وَ مِنْ غُرُوبِ الشَّمْسِ إِلَى غُرُوبِ الشَّفَقِ عَشَقٌ وَ لِكُلِّ سَاعَةٍ رَكَعَتَانِ وَ لِلْعَشَقِ رَكَعَةٌ .

Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Al-Sayyari, from Al-Fazl Bin Abu Qurra, raising it,

(It has been narrated) from Abu Abdullah^{asws}, said, 'He^{asws} was asked about the fifty one Rak'at (of daily *Salāt*). So he^{asws} said: 'The hours of the day are twelve hours, and the hours of the night are twelve hours; and from the emergence of the dawn to the emergence of the sun is an hour, and from the setting of the sun to the setting of

⁶⁰ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 2

⁶¹ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 3

⁶² Al Kafi V 3 – The Book Of *Salāt* CH 100 H 4

the twilight is darkness, and for every two hours are two Rak'at, and for the darkness, one Rak'at'.⁶³

عَلِيُّ بْنُ مُحَمَّدٍ رَفَعَهُ قَالَ قِيلَ لِأَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) لِمَ صَارَ الرَّجُلُ يُنَحْرِفُ فِي الصَّلَاةِ إِلَى الْيَسَارِ فَقَالَ لِأَنَّ لِلْكَعْبَةِ سِتَّةَ حُدُودٍ أَرْبَعَةٌ مِنْهَا عَنْ يَسَارِكَ وَاثْنَانِ مِنْهَا عَلَى يَمِينِكَ فَمِنْ أَجْلِ ذَلِكَ وَقَعَ التَّحْرِيفُ إِلَى الْيَسَارِ .

Ali Bin Muhammad, raising it, said,

'It was said to Abu Abdullah^{asws}, 'Why did it become so that the man should be inclining towards the left during the *Salāt*?' So he^{asws} said: 'Because for the Kabah there are six limits (boundaries) – four of these are on your left, and two of these are upon your right. Thus, it is due to that, the inclination occurs towards the left'.⁶⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ النَّوْفَلِيِّ عَنِ السَّكُونِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ مَنْ تَنَفَّلَ مَا بَيْنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ خَمْسِمِائَةَ رَكْعَةٍ فَلَهُ عِنْدَ اللَّهِ مَا شَاءَ إِلَّا أَنْ يَتَمَنَّى مُحَرَّمًا .

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'The one who voluntarily prays five hundred Rak'at of *Salāt* between the Friday to the (next) Friday, so for him, in the Presence of Allah^{azwj}, would be whatever he so desires for, except if he were to covet a Prohibition'.⁶⁵

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ الْعَبْدَ يَقُومُ فَيَقْضِي النَّافِلَةَ فَيُعَجِّبُ الرَّبُّ مَلَائِكَتَهُ مِنْهُ فَيَقُولُ يَا مَلَائِكَتِي عَبْدِي يَقْضِي مَا لَمْ أَفْتَرِضْ عَلَيْهِ .

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Najran, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'If the servant stand to fulfil (outstanding) Optional *Salāt*, so the Lord^{azwj} is Astounded to His^{azwj} Angels due to it, so He^{azwj} is Saying: "O My^{azwj} Angels! My^{azwj} servant is fulfilling what I^{azwj} did not Obligate upon him".⁶⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ سَعْدَانَ بْنِ مُسْلِمٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عِزُّ الْمُؤْمِنِ كُفُّهُ عَنْ أَعْرَاضِ النَّاسِ .

Muhammad Bin Yahya, from Ahmad Bin Is'haq, from Sa'dan Bin Muslim, from Abdullah Bin Sinan,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A nobility of the Believer is his *Salāt* at night, and an honour of the Believer is his restraint from the vanities of the people'.⁶⁷

أَبُو عَلِيٍّ الْأَشْعَرِيُّ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْجَبَّارِ عَنْ صَفْوَانَ بْنِ بَحْبَحَى عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الصَّلَاةُ وَكُلُّ بِهَا مَلَكٌ لَيْسَ لَهُ عَمَلٌ غَيْرُهَا فَإِذَا فُرِعَ مِنْهَا قَبِضَهَا تَمَّ صَعْدُ بِهَا فَإِنْ كَانَتْ مِمَّا تَقْبَلُ قُبِلَتْ وَ إِنْ كَانَتْ مِمَّا لَا تَقْبَلُ قِيلَ لَهُ رُدَّهَا عَلَى عَبْدِي فَيَنْزِلُ بِهَا حَتَّى يَضْرِبَ بِهَا وَجْهَهُ ثُمَّ يَقُولُ أَفْ لَكَ مَا يَزَالُ لَكَ عَمَلٌ يَعْزِينِي .

⁶³ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 5

⁶⁴ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 6

⁶⁵ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 7

⁶⁶ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 8

⁶⁷ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 9

Abu Ali Al-Ashary, from Muhammad in Abdul Jabbar, from Safwan Bin Yahya, from Haroun Bin Kharjat,

(It has been narrated) from Abu Abdullah^{asws} having said: 'The *Salāt* is such that an Angel has been Allocated with it, not having any work for him apart from it. So when he (the one praying it) is free from it, he (the Angel) captures it, then ascends with it. So if it was from what is acceptable, it is Accepted, and if it was from what is not acceptable, it is said to him: 'Return it to My^{azwj} servant!. So he descend with it until he strikes with it upon his face, then he is saying: 'Uff to you! You do not cease to produce (those) deeds which only tire me'.⁶⁸

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

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

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to the Prophet^{saww}, so he said, 'O Rasool-Allah^{saww}! Advise me'. So he^{saww} said: 'Do not leave the *Salāt* deliberately, for the one who neglects it deliberately, so the nation of Al-Islam is disavowed from him'.⁶⁹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي الْحَسَنِ (عَلَيْهِ السَّلَام) فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ قَالَ صَلَاةُ اللَّيْلِ .

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Ali Bin Asbaar, from Muhammad Bin Ali Bin Abdullah,

(It has been narrated) from Abu Al-Hassan^{asws} regarding the Words of Allah^{azwj} Mighty and Majestic **[57:27] and (as for) monasticism, they innovated it - We did not prescribe it to them - only to seek Allah's pleasure.** He^{asws} said: 'The night *Salāt*'.⁷⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ بَعْضِ الطَّالِبِينَ يُقَبُّ بِرَأْسِ الْمَدْرِيِّ قَالَ سَمِعْتُ الرِّضَا (عَلَيْهِ السَّلَام) يَقُولُ أَفْضَلُ مَوْضِعِ الْقَدَمَيْنِ لِلصَّلَاةِ النَّعْلَانِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al-Husayn, from one of the students teknonymed as Rais Al-Madary who said,

'I heard Al-Reza^{asws} saying: 'The best place for the two feet for the *Salāt* is the two slippers' (clean Arabic shoes).⁷¹

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ قَالَ رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَجَبْرَيْلُ (عَلَيْهِ السَّلَام) يَا جَبْرَيْلُ أَيُّ الْبِقَاعِ أَحَبُّ إِلَى اللَّهِ عَزَّ وَ جَلَّ قَالَ الْمَسَاجِدُ وَ أَحَبُّ أَهْلِهَا إِلَى اللَّهِ أَوْلَهُمْ دُخُولًا وَ آخِرُهُمْ خُرُوجًا مِنْهَا .

⁶⁸ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 10

⁶⁹ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 11

⁷⁰ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 12

⁷¹ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 13

A number of our companions, from Ahmad Bin Muhammad, from Ibn Abu Umeyr, from Jabir,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Rasool-Allah^{saww} said to Jibraeel^{as}: 'O Jibraeel^{as}! Which spot is the most Beloved to Allah^{azwj} Mighty and Majestic?' He^{as} said: 'The Masjid, and the most Beloved of its people to Allah^{azwj} is the first of them to enter it and the last of them to exit from it'.⁷²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عليه السلام) قَالَ مَا مِنْ يَوْمٍ سَحَابٌ يَخْفَى فِيهِ عَلَى النَّاسِ وَفُتُّ الزَّوَالِ إِلَّا كَانَ مِنَ الْإِمَامِ لِلشَّمْسِ زَجْرَةٌ حَتَّى تَبْدُو فَيُحْتَجَّ عَلَى أَهْلِ كُلِّ قَرْيَةٍ مِنْ اهْتِمٍّ بِصَلَاتِهِ وَمِنْ ضَيَعِهَا .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Muhammad Bin Al-Hassan Bin Shamoun, from Abdullah Bin Abdul Rahman, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws} having said: 'There is none from a cloudy day during which the time of midday is concealed from the people, except that there would be a rebuke by the Imam^{asws} to the sun until it appears, so it would be a proof upon the people of every town, the ones who attend its *Salāt* and the ones who waste it'.⁷³

باب مَسَاجِدِ الْكُوفَةِ

Chapter 101 – Masjids of Al-Kufa

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَدَّافٍ عَنْ أَبِي حَمْرَةَ أَوْ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ (عليه السلام) قَالَ إِنَّ بِالْكُوفَةِ مَسَاجِدَ مَلْعُونَةٍ وَ مَسَاجِدَ مُبَارَكَةٍ فَأَمَّا الْمُبَارَكَةُ فَمَسْجِدُ غَنِيٍّ وَ اللَّهِ إِنَّ قِبْلَتَهُ لِقَاسِطَةٌ وَ إِنَّ طِبْنَتهَ لَطَيِّبَةٌ وَ لَقَدْ وَضَعَهُ رَجُلٌ مُؤْمِنٌ وَ لَا تَذْهَبُ الدُّنْيَا حَتَّى تَقْجَرَ مِنْهُ عَيْنَانِ وَ تَكُونَ عَنْدهُ جَنَّتَانِ وَ أَهْلُهُ مَلْعُونُونَ وَ هُوَ مَسْلُوبٌ مِنْهُمْ وَ مَسْجِدُ بَنِي ظَفَرٍ وَ هُوَ مَسْجِدُ السَّهْلَةِ وَ مَسْجِدُ بِالْخَمْرَاءِ وَ مَسْجِدُ جُعْفَى وَ لَيْسَ هُوَ الْيَوْمَ مَسْجِدَهُمْ قَالَ دَرَسَ

Ali Bin Ibrahim, from his father, from Amro Bin Usman, from Muhammad Bin Uzafir, from Abu Hamza, or from Muhammad Bin Muslim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'In Al-Kufa there are accursed Masjids and Blessed Masjids. So, as for the Blessed, so it is Masjid Ghaniyyin. By Allah^{azwj}! Its (direction of) Qiblah is balanced and just and as its clay (is good), and a Believing man has established (founded) it, and before the end of world two fountains will gush out from it and two gardens happen to be in its presence. However, the people around it are condemned and the Masjid is taken away from them. And the Masjid of the Clan of Zafar (is another such) Masjid, And another Masjid is in Al-Khamra'a, and Masjid Ju'fy, and it is not their Masjid today'. He^{asws} said: 'It is extinct'.

فَأَمَّا الْمَسَاجِدُ الْمَلْعُونَةُ فَمَسْجِدُ ثَقِيفٍ وَ مَسْجِدُ الْأَشْعَثِ وَ مَسْجِدُ جَرِيرٍ وَ مَسْجِدُ سِمَاكِ وَ مَسْجِدُ بِالْخَمْرَاءِ بَنِي عَلَى قَبْرِ فِرْعَوْنَ مِنَ الْفِرَاعَةِ .

⁷² Al Kafi V 3 – The Book Of *Salāt* CH 100 H 14

⁷³ Al Kafi V 3 – The Book Of *Salāt* CH 100 H 15

So, as for the accursed Masjids, so it is Masjid Saaqeef, and Masjid Al-Ash'as, and Masjid Jareer, and Masjid Simak, and Masjid at Al-Khamra'a built upon a grave of a Pharaoh from the Pharaohs'.⁷⁴

مُحَمَّدُ بْنُ يَحْيَى عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّهِ عَنْ عُبَيْسِ بْنِ هِشَامٍ عَنْ سَالِمٍ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَام) قَالَ جُدِّدَتْ أَرْبَعَةُ مَسَاجِدَ بِالْكُوفَةِ فَرَحًا لِقَتْلِ الْحُسَيْنِ (عَلَيْهِ السَّلَام) مَسْجِدُ الْأَشْعَثِ وَ مَسْجِدُ جَرِيرٍ وَ مَسْجِدُ سِمَاكِ وَ مَسْجِدُ شَبَّابِ بْنِ رَبِيعٍ .

Muhammad Bin Yahya, from Al-Hassan Bin Ali Bin Abdullah, from Ubeys Bin Hisham, from Salim,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Four Masjids were renewed in Al-Kufa in happiness of the killing of Al-Husayn^{asws} – Masjid Al-Ash'as, and Masjid Jareyr, and Masjid Simak, and Masjid Shabas Bin Rabie'.⁷⁵

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ صَفْوَانَ بْنِ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ إِنَّ أَمِيرَ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) نَهَى بِالْكُوفَةِ عَنِ الصَّلَاةِ فِي خَمْسَةِ مَسَاجِدَ مَسْجِدَ الْأَشْعَثِ بْنِ قَيْسٍ وَ مَسْجِدَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ وَ مَسْجِدَ سِمَاكِ بْنِ مَخْرَمَةَ وَ مَسْجِدَ شَبَّابِ بْنِ رَبِيعٍ وَ مَسْجِدَ النَّيْمِ .

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Safwan Bin Yahya, from one of our companions,

(It has been narrated) from Abu Abdullah^{asws} having said: 'Amir Al-Momineen^{asws} forbade in Al-Kufa from performing *Salāt* in five Masjids – Masjid Al-Ash'as Bin Qays, and Masjid Jareyr Bin Abdullah Bin Al-Bajal, and Masjid Simak Bin Makhrama, and Masjid Shabas Bin Rabie, and Masjid Al-Taym'.

وَ فِي رِوَايَةِ أَبِي بَصِيرٍ مَسْجِدَ بَنِي السَّيِّدِ وَ مَسْجِدَ بَنِي عَبْدِ اللَّهِ بْنِ دَارِمٍ وَ مَسْجِدَ غَنِيٍّ وَ مَسْجِدَ سِمَاكِ وَ مَسْجِدَ تَقِيْفٍ وَ مَسْجِدَ الْأَشْعَثِ .

And in a report of Abu Baseer, 'Masjid of Clan of Sayyid, and Masjid of the Clan of Abdullah Bin Darim, and Masjid Ghaniyyin, and Masjid Simak, and Masjid Saaqeef, and Masjid Al-Ash'as'.⁷⁶

باب فضل المسجد الأعظم بالكوفة و فضل الصلاة فيه و المواضع المحبوبة فيه

Chapter 102 – The merit of the Grand Masjid of Al-Kufa, and the merit of the *Salāt* performed therein, and the beloved places in it

مُحَمَّدُ بْنُ الْحَسَنِ وَ عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخَزَّازِ عَنْ هَارُونَ بْنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ لِي يَا هَارُونَ بْنُ خَارِجَةَ كَمْ بَيْتَكَ وَ بَيْنَ مَسْجِدِ الْكُوفَةِ يَكُونُ مِيلًا قُلْتُ لَا قَالَ فَتَصَلِّي فِيهِ الصَّلَوَاتِ كُلَّهَا قُلْتُ لَا فَقَالَ أَمَا لَوْ كُنْتُ بِحَضْرَتِهِ لَرَجَوْتُ أَلَّا تَقُولَنِي فِيهِ صَلَاةٌ وَ تَذْرِي مَا فَضَّلْتُ ذَلِكَ الْمَوْضِعَ مَا مِنْ عَبْدٍ صَالِحٍ وَ لَا نَبِيٍّ إِلَّا وَ قَدْ صَلَّى فِي مَسْجِدِ كُوفَانَ حَتَّى إِنَّ رَسُولَ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) لَمَّا أَسْرَى اللَّهُ بِهِ قَالَ لَهُ جَبْرِئِيلُ (عَلَيْهِ السَّلَام) تَذْرِي أَيْنَ أَنْتَ يَا رَسُولَ اللَّهِ السَّاعَةَ أَنْتَ مُقَابِلُ مَسْجِدِ كُوفَانَ قَالَ فَاسْتَأْذِنَ لِي رَبِّي حَتَّى أَتِيَهُ فَأَصَلِّيَ فِيهِ رَكَعَتَيْنِ

Muhammad Bin Al-Hassan, and Ali Bin Muhammad, from Sahl Bin Ziyad, from Amro Bin Usman, from Muhammad Bin Abdullah Al-Khazzaz, from Haroun Bin Kharjat who said,

⁷⁴ Al Kafi V 3 – The Book Of *Salāt* CH 101 H 1

⁷⁵ Al Kafi V 3 – The Book Of *Salāt* CH 101 H 2

⁷⁶ Al Kafi V 3 – The Book Of *Salāt* CH 101 H 3

Abu Abdullah^{asws} said to me: 'O Haroun Bin Kharjat! How much (distance) is there between you and Masjid Al-Kufa, would it happen to be a mile?' I said, 'No'. He^{asws} said: 'So you pray all of the *Salāts* in it?' I said, 'No'. So he^{asws} said: 'But, if I^{asws} was in its vicinity, I^{asws} would have wished that not a *Salāt* would have been missed out by me^{asws} in it, and do you know what is the merit of that place? There is none from a righteous servant, nor a Prophet^{as} except that he has prayed *Salāt* in Masjid of Kufa, to the extent that Rasool-Allah^{saww}, when Allah^{saww} ascended him^{saww}, Jibraeel^{as} said to him^{saww}: 'Do you^{saww} know where you^{saww} are at the moment, O Rasool-Allah^{saww}? You^{saww} are facing Masjid of Kufa'. He^{saww} said: 'So ask my^{saww} Lord^{azwj} to Permit for me^{saww}, until I^{saww} go over to it, and prayed two Rak'at therein'.

فَاسْتَأْذَنَ اللَّهَ عَزَّ وَ جَلَّ فَأْذَنَ لَهُ وَ إِنَّ مَيْمَنَتَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ وَسْطَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ مُوْخَرَهُ لَرَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ إِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ لَتَعْدِلُ أَلْفَ صَلَاةٍ وَ إِنَّ النَّافِلَةَ فِيهِ لَتَعْدِلُ خَمْسَمِائَةِ صَلَاةٍ وَ إِنَّ الْجُلُوسَ فِيهِ بِغَيْرِ تِلَاوَةٍ وَ لَا ذِكْرِ لِعِبَادَةٍ وَ لَوْ عَلِمَ النَّاسُ مَا فِيهِ لَأَتَوْهُ وَ لَوْ حَبُوءًا

So he^{as} sought Permission of Allah^{azwj} Mighty and Majestic, and He^{azwj} Permitted for him^{saww}. And one the right of it is a garden from the Gardens of the Paradise, and in the middle of it is a garden from the Gardens of the Paradise, and at the back of it is a garden from the Gardens of the Paradise; and an *Obligatory Salāt* performed therein equates to a thousand *Salāts*, and the optional (*Salāt*) performed therein equates to five hundred *Salāts*; and the sitting in it without a recitation or a mention is worship; and had the people known what is therein, they would go to it, even if they had to crawl'.

قَالَ سَهْلٌ وَ رَوَى لِي غَيْرُ عَمْرٍو أَنَّ الصَّلَاةَ فِيهِ لَتَعْدِلُ بِحَجَّةٍ وَ أَنَّ النَّافِلَةَ فِيهِ لَتَعْدِلُ بِعُمْرَةٍ .

Sahl (the narrator) said, 'And it was reported to me from someone other than Amro that the (Obligatory) *Salāt* in it equates to one Hajj, and that the optional (*Salāt*) in it equates to an Umra'.⁷⁷

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَبِي يُوسُفَ يَعْقُوبَ بْنِ عَبْدِ اللَّهِ مِنْ وَلَدِ أَبِي فَاطِمَةَ عَنْ إِسْمَاعِيلَ بْنِ زَيْدٍ مَوْلَى عَبْدِ اللَّهِ بْنِ يَحْيَى الْكَاهِلِيِّ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) وَ هُوَ فِي مَسْجِدِ الْكُوفَةِ فَقَالَ السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ رَحِمَهُ اللَّهُ وَ بَرَكَاتُهُ فَرَدَّ عَلَيْهِ فَقَالَ جُعِلَتْ فِدَاكَ إِنِّي أَرَدْتُ الْمَسْجِدَ الْأَفْصَى فَأَرَدْتُ أَنْ أَسْلَمَ عَلَيْكَ وَ أودَّعَكَ فَقَالَ لَهُ وَ أَيَّ شَيْءٍ أَرَدْتُ بِذَلِكَ فَقَالَ الْفَضْلُ جُعِلَتْ فِدَاكَ

A number of our companions, from Ahmad Bin Muhammad, from Abu Yusuf Yaqoub Bin Abdullah Bin Wulid Abu Fatima, from Ismail Bin Zayd, a slave of Abdullah Bin Yahya Al Kahily,

(It has been narrated) from Abu Abdullah^{asws} having said: 'A man came over to Amir Al-Momineen^{asws}, and he^{asws} was in Masjid Al-Kufa. So he said, 'The greetings be upon you^{asws}, O Amir Al-Momineen^{asws}, and the Mercy of Allah^{azwj} and His^{azwj} Blessings'. So he^{asws} returned (the greeting). So he said, 'May I be sacrificed for you^{asws}! I intend (to go to) Masjid Al-Aqsa, so I wanted to greet upon you^{asws}, and bid you^{asws} farewell'. So he^{asws} said to him: 'And which thing do you want with that?' So he said, 'The merit, may I be sacrificed for you^{asws}'.

⁷⁷ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 1

قَالَ فَبِعِ رَاحِلَتِكَ وَ كُلِّ زَادِكَ وَ صَلِّ فِي هَذَا الْمَسْجِدِ فَإِنَّ الصَّلَاةَ الْمَكْتُوبَةَ فِيهِ حَاجَةٌ مَبْرُورَةٌ وَ النَّافِلَةُ عُمْرَةٌ مَبْرُورَةٌ وَ الْبَرَكَةُ فِيهِ عَلَى اثْنَيْ عَشَرَ مِيلًا يَمِينُهُ يُمْنٌ وَ يَسَارُهُ مَكْرٌ وَ فِي وَسْطِهِ عَيْنٌ مِنْ دُهْنٍ وَ عَيْنٌ مِنْ لَبَنٍ وَ عَيْنٌ مِنْ مَاءٍ شَرَابٍ لِلْمُؤْمِنِينَ وَ عَيْنٌ مِنْ مَاءٍ طَهْرٍ لِلْمُؤْمِنِينَ مِنْهُ

He^{asws} said: 'So sell your riding animal and all of your provisions, and go to this Masjid Grand Mosque of Al-Kufa, for the *Obligatory Salāt* therein (equates to) a correct Hajj, and the optional (*Salāt* equates to) a correct Umra, and the Blessings in it are upon twelve miles to its right, but its left is disliked, and in the middle of it is a spring of oil, and a spring of milk, and a spring of water, being a drink for the Believers, and a spring of water for the Believers to clean from.

سَارَتْ سَفِينَةُ نُوحٍ وَ كَانَ فِيهِ نَسْرٌ وَ يَعُوثٌ وَ يَعُوقُ وَ صَلَّى فِيهِ سَبْعُونَ نَبِيًّا وَ سَبْعُونَ وَصِيًّا أَنَا أَحَدُهُمْ

The ship of Noah^{as} sailed from here. And (unfortunately) in it were (placed the idols of) Nasr, and Yagous, and Yaouq and seventy Prophets^{as} prayed *Salāt* therein, and seventy successors^{as}. I^{asws} am one of them^{as}.

وَ قَالَ بِيَدِهِ فِي صَدْرِهِ مَا دَعَا فِيهِ مَكْرُوبٌ بِمَسْأَلَةٍ فِي حَاجَةٍ مِنَ الْحَوَائِجِ إِلَّا أَجَابَهُ اللَّهُ وَ فَرَجَ عَنْهُ كُرْبَتَهُ .

And he^{asws} said with his^{as} hand upon his^{asws} chest: 'A worried one will not supplicate in it with asking for a need from the needs except that Allah^{azwj} would Answer him and Relive him from his worries'.⁷⁸

مُحَمَّدُ بْنُ يَحْيَى عَنْ بَعْضِ أَصْحَابِنَا عَنْ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ سَمِعْتُهُ يَقُولُ نَعَمْ الْمَسْجِدُ مَسْجِدُ الْكُوفَةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ وَ مِنْهُ قَارُ النَّوْرِ وَ فِيهِ نُجْرَتِ السَّفِينَةِ مَيْمَنَتُهُ رِضْوَانُ اللَّهِ وَ وَسْطُهُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ وَ مَيْسَرَتُهُ مَكْرٌ

Muhammad Bin Yahya, from one of our companions, from Al-Hassan Bin Ali Bin Abu Hamza, from Abu Baseer,

(It has been narrated) from Abu Abdullah^{asws}, said, 'I heard him^{asws} saying: 'The best of the Masjids is Masjid of Al-Kufa. A thousand Prophets^{as} have prayed *Salāt* in it, and a thousand successors^{as}, and from it did the oven of Noah^{as} burst out, and therein was the ship of Noah^{as} built. On its right is the Pleasure of Allah^{azwj}, and in its middle is a garden from the Gardens of the Paradise, and its left flanis disliked'.

فَقُلْتُ لِأَبِي بَصِيرٍ مَا بَعْثِي بِقَوْلِهِ مَكْرٌ قَالَ يَعْني مَنَازِلَ السُّلْطَانِ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يَقُومُ عَلَى بَابِ الْمَسْجِدِ ثُمَّ يَرْمِي بِسَهْمِهِ فَيَقَعُ فِي مَوْضِعِ التَّمَارِينَ فَيَقُولُ ذَلِكَ مِنَ الْمَسْجِدِ

So I said to Abu Baseer, 'What did he^{asws} mean by his^{asws} word: 'Disliked'? He said, 'He^{asws} meant the house of the Sultan (ruling authority), and Amir Al-Momineen^{asws} had stood at the door of the Masjid, then he^{asws} shot with his^{asws} arrow, and it fell in a place of the date-sellers. So he^{asws} was saying: 'That is from the Masjid (part of its area) '.

وَ كَانَ يَقُولُ قَدْ نَقَصَ مِنَ أَسَاسِ الْمَسْجِدِ مِثْلُ مَا نَقَصَ فِي تَرْبِيعِهِ .

⁷⁸ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 2

And he^{asws} was saying: 'And there has been reduced from the foundation of the Masjid the like of what was reduced regarding its four corners'.⁷⁹

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ عَلِيِّ بْنِ أَصْبَاطٍ عَنْ عَلِيِّ بْنِ شَجَرَةَ عَنْ بَعْضِ وَلَدِ مَيْثَمَ قَالَ كَانَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَام) يُصَلِّي إِلَى الْأُسْطُوَانَةِ السَّابِعَةِ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ وَبَيْنَ السَّابِعَةِ مَقْدَارُ مَمَرٍّ عَنَزٍ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ali Bin Asbaat, from Ali Bin Shajara, from one of the sons of Misam who said,

'Amir Al-Momineen^{asws} used to pray *Salāt* by the seventh pillar from what follows the doors of Kinda, and between him^{asws} and the seventh (pillar) was a measurement of what a goat could pass by from'.⁸⁰

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَصْبَاطٍ قَالَ وَ حَدَّثَنِي غَيْرُهُ أَنَّهُ كَانَ يَنْزِلُ فِي كُلِّ لَيْلَةٍ سِتُّونَ أَلْفَ مَلَكٍ يُصَلُّونَ عِنْدَ السَّابِعَةِ ثُمَّ لَا يَعُودُ مِنْهُمْ مَلَكٌ إِلَى يَوْمِ الْقِيَامَةِ .

Ali Bin Muhammad, from Sahl Bin Ziyad, from Ibn Asbaat who said,

'And someone else narrated it to me that it is so that sixty thousand Angels descend to pray *Salāt* by the eleventh pillar, then no Angel from them would return up to the Day of Judgement'.⁸¹

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ وَ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ سُفْيَانَ بْنِ السَّمُطِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) إِذَا دَخَلْتَ مِنَ الْبَابِ الثَّانِي فِي مَيْمَنَةِ الْمَسْجِدِ فَعَدَّ خَمْسَ أَسَاطِينٍ ثِنْتَيْنِ مِنْهَا فِي الظَّلَالِ وَ ثَلَاثَةً فِي الصَّحْنِ فَعِنْدَ الثَّلَاثَةِ مُصَلَّى إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَ هِيَ الْخَامِسَةُ مِنَ الْحَائِطِ

Muhammad Bin Yahya, from Muhammad Bin Ismail and Ahmad Bin Muhammad, from Al-iBin Al-Hakam, from Sufyan Bin Al-Simti who said,

'Abu Abdullah^{asws} said: 'Whenever you enter from the second door in the right flank of the Masjid, so count five pillars, two from these in the shade, and three in the courtyard, so by the third is the praying place of Ibrahim^{as}, and it is the fifth (pillar) from the wall'.

قَالَ فَلَمَّا كَانَ أَيَّامُ أَبِي الْعَبَّاسِ دَخَلَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) مِنْ بَابِ الْفِيلِ فَتَنَاسَرَ حِينَ دَخَلَ مِنَ الْبَابِ فَصَلَّى عِنْدَ الْأُسْطُوَانَةِ الرَّابِعَةِ وَ هِيَ بِجِذَاءِ الْخَامِسَةِ فَقُلْتُ أَ فَنِلَاكَ أُسْطُوَانَةُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) فَقَالَ لِي نَعَمْ .

He (the narrator) said, 'So when it was the days of the Clan of Abbas, Abu Abdullah^{asws} entered from the door of Al-Feel, so he^{asws} went left from where he^{asws} entered from the door, and he prayed *Salāt* by the fourth pillar, and it was parallel to the fifth. So I said, 'Is that not the pillar of Ibrahim^{as}?' So he^{asws} said to me: 'Yes'.⁸²

عَلِيُّ بْنُ مُحَمَّدٍ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ ابْنِ أَصْبَاطٍ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ الْأُسْطُوَانَةُ السَّابِعَةُ مِمَّا يَلِي أَبْوَابَ كِنْدَةَ فِي الصَّحْنِ مَقَامُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَ الْخَامِسَةُ مَقَامُ جَبْرِئِيلَ (عَلَيْهِ السَّلَام) .

Ali Bin Muhammad, from Sahl, from Ibn Asbaat, raising it,

⁷⁹ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 3

⁸⁰ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 4

⁸¹ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 5

⁸² Al Kafi V 3 – The Book Of *Salāt* CH 102 H 6

(It has been narrated) from Abu Abdullah^{asws} having said: 'The seventh pillar is from what follows the doors of Kinda in the courtyard, being a place of Ibrahim^{as}, and the fifth place of Jibraeel^{as}'.⁸³

مُحَمَّدُ بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ قَالَ قَالَ مُعَاوِيَةُ بْنُ وَهَبٍ وَأَخَذَ بِيَدِي وَقَالَ قَالَ لِي أَبُو حَمَزَةَ وَأَخَذَ بِيَدِي قَالَ وَقَالَ لِي الْأَصْبَغُ بْنُ نُبَاتَةَ وَأَخَذَ بِيَدِي فَأَرَانِي الْأُسْطُوَانَةَ السَّابِعَةَ فَقَالَ هَذَا مَقَامُ أَمِيرِ الْمُؤْمِنِينَ (صَلَوَاتُ اللَّهِ عَلَيْهِ) قَالَ وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ (عَلَيْهِ السَّلَامُ) يُصَلِّي عِنْدَ الْخَامِسَةِ فَإِذَا غَابَ أَمِيرُ الْمُؤْمِنِينَ (عَلَيْهِ السَّلَامُ) صَلَّى فِيهَا الْحَسَنُ (عَلَيْهِ السَّلَامُ) وَهِيَ مِنْ بَابِ كِنْدَةَ.

Muhammad Bin Yahya, from Muhammad Bin Al-Husayn, from Muhammad Bin Ismail Bin Bazie, from Abu Ismai Al-Sarraj who said,

'Muawiya bin Wahab grabbed my hand and said, 'Abu Hamza said to me, and he grabbed my hand, and said, 'Al-Asbagh Bin Nubata grabbed my hand and showed me the seventh pillar, so he said, 'This is a place of Amir Al-Momineen^{asws}, and Al-Husayn Bin Ali^{asws} used to pray *Salāt* by the fifth. So when Amir Al-Momineen^{asws} was absent, Al-Hassan^{asws} prayed *Salāt* therein, and it if from the door of Kinda'.⁸⁴

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ صَالِحِ بْنِ السَّنْدِيِّ عَنْ جَعْفَرِ بْنِ بَشِيرٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحَدَّاءِ عَنْ أَبِي أَسَامَةَ عَنْ أَبِي عُيَيْدَةَ عَنْ أَبِي جَعْفَرٍ (عَلَيْهِ السَّلَامُ) قَالَ مَسْجِدُ كُوفَانَ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ سَبْعُونَ نَبِيًّا وَ مِائَتُهُ رَحْمَةٌ وَ مِيسَرَتُهُ مَكْرٌ فِيهِ عَصَا مُوسَى وَ شَجَرَةُ يُفْطِينِ وَ خَاتَمُ سُلَيْمَانَ وَ مِنْهُ قَارُ التَّنُورِ وَ نُجْرَتِ السَّفِينَةِ وَ هِيَ صُرَّةُ بَابِلَ وَ مَجْمَعُ الْأَنْبِيَاءِ (عَلَيْهِمُ السَّلَامُ).

Ali Bin Ibrahim, from Salih Bin Al-Sindy, from Ja'far Bin Bashir, from Abu Abdul Rahman Al-Haza'a, from Abu Asama, from Abu Ubeyda,

(It has been narrated) from Abu Ja'far^{asws} having said: 'Masjid of Kufa is a garden from the Gardens of the Paradise. A thousand and seventy Prophets^{as} have prayed *Salāt* therein, and its right flank is a mercy, and its left flank is disliked. In it is the staff of Musa^{as}, and in it is the gourd plant (37:146 – of Prophet Yunus^{as}), and a ring of Suleyman^{as}, and from it burst out the over (of Noah^{as}), and the ship (of Noah^{as} was built), and it is the hub of Babylon and a gathering of the Prophets'.⁸⁵

باب مَسْجِدِ السَّهْلَةِ

Chapter 103 – Masjid Al-Sahla

عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ أَبِي دَاوُدَ عَنْ عَبْدِ اللَّهِ بْنِ أَبَانَ قَالَ دَخَلْنَا عَلَى أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) فَسَأَلْنَا أَيْكُمْ أَحَدٌ عِنْدَهُ عِلْمٌ عَمِّي زَيْدُ بْنُ عَلِيٍّ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ أَنَا عِنْدِي عِلْمٌ مِنْ عَمِّكَ كُنَّا عِنْدَهُ ذَاتَ لَيْلَةٍ فِي دَارِ مُعَاوِيَةَ بْنِ إِسْحَاقَ الْأَنْصَارِيِّ إِذْ قَالَ انْطَلِقُوا بِنَا نَصَلِّي فِي مَسْجِدِ السَّهْلَةِ فَقَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامُ) وَفَعَلَ فَقَالَ لَا جَاءَهُ أَمْرٌ فَشَغَلَهُ عَنِ الدَّهَابِ

A number of our companions, from Ahmad Bin Muhammad, from Ahmad Bin Abu Dawood, from Abdullah Bin Aban who said,

'We went over to Abu Abdullah^{asws}, so he^{asws} asked us: 'Is there anyone among you who has knowledge with him of my^{asws} uncle Ziyad Bin Ali?' So a man from the group

⁸³ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 7

⁸⁴ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 8

⁸⁵ Al Kafi V 3 – The Book Of *Salāt* CH 102 H 9

said, 'I do. With me is knowledge from the knowledge of your^{asws} uncle. We were with him one night by the door of Muawiya Bin Is'haq Al-Ansary when he said, 'Come with me so that we pray *Salāt* in Masjid Al-Sahla'. So Abu Abdullah^{asws} said: 'And did he?' So he said, 'No. A matter came up, so it pre-occupied him from the going'.

فَقَالَ أَمَا وَاللَّهِ لَوْ أَعَادَ اللَّهُ بِهِ حَوْلًا لَأَعَادَهُ أَمَا عَلِمْتَ أَنَّهُ مَوْضِعُ بَيْتِ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَ الَّذِي كَانَ يَخِيطُ فِيهِ وَ مِنْهُ سَارَ إِبْرَاهِيمُ (عَلَيْهِ السَّلَام) إِلَى الْيَمَنِ بِالْعَمَالِقَةِ وَ مِنْهُ سَارَ دَاوُدُ إِلَى جَالُوتَ وَ إِنَّ فِيهِ لَصَخْرَةً خَضِرَاءَ فِيهَا مِثَالُ كُلِّ نَبِيٍّ وَ مِنْ تَحْتِ تِلْكَ الصَّخْرَةِ أَخَذْتُ طِينَهُ كُلَّ نَبِيٍّ وَ إِنَّهُ لَمُنَاحُ الرَّكَّابِ قِيلَ وَ مِنَ الرَّكَّابِ قَالَ الْخَصِرُ (عَلَيْهِ السَّلَام) .

So he^{asws} said: 'But, by Allah^{azwj}! Had he sought refuge with Allah^{azwj} with it for a year, He^{azwj} would have Sheltered him. But, do you not know that it is the place of the house of Idrees^{as} the Prophet^{as}, and in which he^{as} used to sew? And from it did Ibrahim^{as} go to Al-Yemen with Al-Amaaliqa, and from it did Dawood^{as} go against Goliath; and that in it is the green stone in which is a resemblance of every Prophet^{as}; and it is from beneath that very stone the clay of every Prophet^{as} was taken, and it is a disembarkation of the rider'. It was said, 'And who is the rider?' He^{asws} said: 'Al-Khizr^{as}'.⁸⁶

مُحَمَّدُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عُثْمَانَ عَنْ صَالِحِ بْنِ أَبِي الْأَسْوَدِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) وَ ذَكَرَ مَسْجِدَ السَّهْلَةِ فَقَالَ أَمَا إِنَّهُ مَنْزِلُ صَاحِبِنَا إِذَا قَامَ بِأَهْلِهِ .

Muhammad Bin Yahya, from Ali Bin Al-Hassan Bin Ali, from Usman, from Salih Bin Abu Aswad who said,

'Abu Abdullah^{asws} said, and Masjid Al-Sahla was mentioned, he^{asws} said: 'But, it would be an encampment for our^{asws} companions (Al-Qaim^{asws}) when he^{asws} arises with his^{asws} people'.⁸⁷

عَنْهُ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ حُسَيْنِ بْنِ بَكْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ الْخَزَّازِ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَام) قَالَ قَالَ بِالْكُوفَةِ مَسْجِدٌ يُقَالُ لَهُ مَسْجِدُ السَّهْلَةِ لَوْ أَنَّ عَمِّي زَيْدًا أَتَاهُ فَصَلَّى فِيهِ وَ اسْتَجَارَ اللَّهُ لِأَجَارِهِ عَشْرِينَ سَنَةً فِيهِ مُنَاحُ الرَّكَّابِ وَ بَيْتُ إِبْرَاهِيمَ (عَلَيْهِ السَّلَام) وَ مَا أَتَاهُ مَكْرُوبٌ قَطْ فَصَلَّى فِيهِ بَيْنَ الْعِشَاءَيْنِ وَ دَعَا اللَّهَ إِلَّا فَرَّجَ اللَّهُ كَرْبَتَهُ .

From him, from Amro Bin Usman, from Husayn Bin Bakr, from Abdul Rahman Bin Saeed Al-Khazzaz,

(It has been narrated) from Abu Abdullah^{asws} having said: 'In Al-Kufa there is a Masjid called Masjid Al-Sahla. Had my^{asws} uncle Zayd gone over to it and prayed *Salāt* therein and sought the Shelter of Allah^{azwj}, He^{azwj} would have Sheltered him for twenty years. In it is a disembarkation of the rider (Prophet Khizr^{as}), and a house of Idrees^{as}, the Prophet^{as}; and not worried one would come over to it at all and pray *Salāt* therein between the two Isha (*Salāts*), and supplicate to Allah^{azwj}, except that Allah^{azwj} would Relieve him from his worries'.

وَ رُوِيَ أَنَّ مَسْجِدَ السَّهْلَةِ حُدُّهُ إِلَى الرُّوحَاءِ .

And it is reported that Masjid Al-Sahla, its boundary it up to Al-Rawha.⁸⁸

هَذَا آخِرُ كِتَابِ الصَّلَاةِ مِنْ كِتَابِ الْكَافِي لِلشَّيْخِ أَبِي جَعْفَرٍ مُحَمَّدَ بْنِ يَعْقُوبَ الْكَلِينِي رَحِمَهُ اللَّهُ عَلَيْهِ وَ يَتْلُوهُ كِتَابُ الرِّكَاءِ .

⁸⁶ Al Kafi V 3 – The Book Of *Salāt* CH 103 H 1

⁸⁷ Al Kafi V 3 – The Book Of *Salāt* CH 103 H 2

⁸⁸ Al Kafi V 3 – The Book Of *Salāt* CH 103 H 3

This is the end of the Book of *Salāt* from the Book Al-Kafi of the Sheykh Abu Ja'far Muhammad Bin Yaqoub Al-Kulayni, may Allah^{azwj} have Mercy upon him; and it would be followed by the Book of Zakaat.