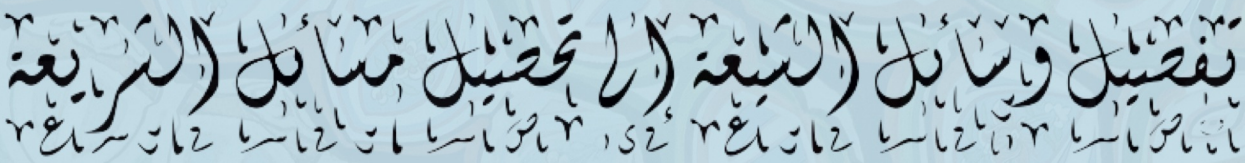
VOLUME 6



ENGLISH TRANSLATION WITH ARABIC TEXT

WASA'IL AL-SHIA

A Comprehensive Treasury Of
Islamic Jurisprudential Hadith

VOLUME 6

(1,364 Hadith)

COMPANION WEBSITE

WASAIL-AL-SHIA.NET

HADITH COMPILED BY

Shaykh Hurr Amili

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Translator's Preface

In the pursuit of divine knowledge in its purest form, the hadith (narrations) from the Ahlulbayt (the family of the Prophet Muhammad, peace be upon all of them) stands as an invaluable resource. The Ahlulbayt, recognized by Shia Islam as the true successors of Prophet Muhammad, are regarded as the divine guides and custodians of his knowledge and wisdom. Their narrations serve as a vital link to the Prophet's teachings, providing guidance on various aspects of Islamic jurisprudence, ethics, and spirituality. These narrations were preserved by their closest companions and transmitted in written form generation after generation.

Among the most comprehensive and authoritative collections of Shia hadith is "Tafseel Wasa'il al-Shia Ilaa Tahseel e Masaa'il al-Sharia" (Detailing the Means of the Shi'a to the Acquisition of the Matters of the Sharia) widely known as "Wasa'il al-Shia". It is a monumental work compiled by Shaykh Hurr Amili (1624-1693 CE), a prominent Shia scholar of the Safavid era. His scholarly rigor, commitment to authenticity and systematic organization are evident in the structure and content of Wasa'il al-Shia. This multi-volume compilation represents a culmination of centuries of hadith scholarship, bringing together tens of thousands of narrations on a wide range of topics relevant to Islamic law and practice.

Direct engagement with hadith literature isn't merely recommended but obligatory on every Shia believer, as it represents the purest form of connection with the Ahlulbayt's teachings. When the Prophet (peace be upon him and his family) emphasized that seeking knowledge (ilm) is obligatory upon every Muslim, he was primarily referring to these very narrations that preserve the words and guidance of the Ahlulbayt.

By approaching the hadith directly, we establish a direct and unmediated connection with our divinely appointed guides, ensuring our practices align perfectly with their intended teachings. This approach is foolproof because the Twelfth Imam (may Allah hasten his reappearance) himself has validated the reliability of authentic narrations, stating that there is "no excuse to doubt what our trustworthy representatives convey."

Individual engagement with hadith creates a personal bond with the Ahlulbayt that cannot be replicated through other means. The more one immerses themselves in hadith literature, the stronger their connection becomes, elevating their spiritual status and securing their position on the Day of Judgment. Any alternative approach that distances us from this direct connection risks deviation and misguidance, as it introduces potentially distorting intermediaries between the believer and the pure teachings of the Ahlulbayt.

The hadith of the Ahlulbayt were intended as direct guidance for all Shia believers, regardless of their educational or social standing. These narrations, predominantly comprising straightforward conversations between the Imams and their followers from diverse backgrounds, were deliberately conveyed in accessible, colloquial language. Our Imams, in fulfilling their divine responsibility, ensured that their guidance would reach every believer directly, using clear and simple language that addresses all significant aspects of religious life.

Allah has endowed each believer with the intellectual capacity to comprehend and implement these teachings. The notion that these teachings require a specialized scholarly class for interpretation undermines the very mission of the Ahlulbayt, who were tasked with providing clear guidance that would leave no room for excuse on the Day of Judgment. Why would our Imams, whose primary purpose was to guide and illuminate, speak in cryptic language requiring expert decoding? Such a proposition conflicts with our fundamental belief that all matters of religion have been thoroughly explained and conveyed to us in a manner accessible to every sincere seeker of truth.

The intricate nature of Islamic jurisprudence (fiqh), with its precise rules, specific sequences, and detailed prescriptions for both ordinary and exceptional circumstances, naturally raises questions about its preservation across generations. However, this very complexity underscores a crucial point: these teachings, being essential for salvation and the correct practice of faith, must have been meticulously preserved by divine providence through the Prophet (peace be upon him and his family) and the Imams (peace be upon them).

The preservation of these teachings wasn't merely incidental but fundamental to the mission of divine guidance. To suggest that these vital instructions were left vulnerable to corruption or loss would imply a serious deficiency in the prophetic mission and the divine plan itself. Such an implication is untenable, for how could the path to salvation be ordained yet left without reliable means of transmission? The very purpose of the Ahlulbayt's guidance necessitated a robust system of preservation and transmission.

This is powerfully affirmed in the profound message from the Twelfth Imam (may Allah hasten his reappearance) before his occultation: "None of our followers have any excuse to doubt what our trustworthy representatives (thiqaat) convey/narrate from us, as they are known to be those whom we entrust with our secrets and whom we task with delivering them (Hadith 61, Wasa'il al-Shia)." This statement fundamentally validates the reliability of the transmission process and places a serious responsibility upon the believers to accept and follow these teachings.

While some may point to apparently conflicting narrations or those issued under taqiyya (precautionary dissimulation) as grounds for skepticism, the Ahlulbayt

themselves provided clear methodological principles for resolving such conflicts. Moreover, even in cases where a believer might unknowingly follow a narration issued under taqiyya, they remain blameless in their sincere attempt at obedience.

Therefore, these hadith collections represent more than just historical records or legal references; they are the essential channels through which we maintain our connection to the Ahlulbayt and, by extension, to divine guidance itself. To approach them casually or to dismiss them lightly is to risk severing this crucial spiritual lifeline. The seriousness with which we must approach these teachings cannot be overstated, for they represent our path to salvation and our means of maintaining the covenant with Allah through obedience to His chosen representatives.

Fiqh should not be viewed as an exercise in mathematical precision, where minor deviations lead to failure. It is crucial to understand that the ultimate objective of fiqh is not the achievement of absolute certainty in every minute detail, but rather the establishment and maintenance of a state of obedience to the Ahlulbayt. The essence of fiqh lies in cultivating this very state of obedience. The path to salvation is paved by earnestly seeking their teachings and striving to implement them in our lives. Even if one unknowingly follows a narration issued under taqiyya, their sincere intention to obey preserves their spiritual standing and protects them from blame on the Day of Judgement.

This understanding transforms fiqh from a rigid academic pursuit into a living spiritual connection with our divinely appointed guides. Its ultimate aim is to help us live in accordance with divine guidance, not to burden us with an impossible quest for absolute perfectionism in every minute detail.

Now, we would like to mention some important translation notes. Translating religious texts, particularly those from Arabic to English, presents unique challenges. The nuanced nature of Arabic expressions and the depth of meaning in certain traditions often defy simple word-for-word translation. Our team has strived to strike a balance between literal accuracy and capturing the essence of the original text, ensuring that the intended message contained within these hadith is accessible to English readers. Where needed we have added brief translation notes to enhance the understanding where confusion could arise and often to explain arcane and antiquated terms.

In recognition of the sanctity and importance of the original Arabic text, we have included it alongside our English translation. This serves multiple purposes: it preserves the kalam (speech, words) of the Prophet and Ahlulbayt, helps readers with knowledge of Arabic to use it as a reference, and maintains full transparency in the translation process.

For the Arabic source we have used the second edition of the Beirut publication printed by Mu'assissat Aal-al-Bayt li Ihya al-Turath in 1994 (1414AH). The original Arabic version maintains a sequential numbering of the hadith which runs incrementally through the entire collection, starting from number 1 (in the first volume) and ending with number 35,868 (in the last volume). We have shown this same number next to each hadith.

It's worth noting that we have chosen not to include the chain of narrators (isnaad) in this book. This decision was made to keep the book more readable and focused on the main matn (text) of the hadith. We have approached this translation with diligence and respect for the original text. Every hadith has been translated with full fidelity, and no portions have been omitted or altered. Our commitment is to provide a complete and faithful rendering of the original work.

For those seeking to conduct further research, we invite you to visit our companion website: http://wasail-al-shia.net. Here, you can download the original Arabic texts, utilize search functions, and engage in more extensive study.

In presenting this translation, we hope to fulfill our duty of disseminating the teachings of the Ahlulbayt and making their guidance accessible to the faithful. This work represents not merely an academic endeavor, but a religious responsibility to ensure that these divine teachings reach those who seek them. We pray that this humble effort serves as a means for believers to strengthen their connection with the Ahlulbayt, enriches their understanding of Islamic jurisprudence, and helps them navigate their path to salvation.

May Allah accept this service, performed with the intention of pleasing Him and may it stand as a source of benefit for the community of believers until the day the Twelfth Imam (may Allah hasten his reappearance) manifests himself to establish divine justice throughout the world.

Shia Heritage Foundation
March 2025

CONTENTS

Section 1: Niyyah (Intention)

1	Obligation Of Intention In Prayer And Other Acts Of Worship And Its Rulings	1
2	Validity Of Prayer For One Who Intended An Obligatory Prayer Then Thought It Was Supererogatory And Vice Versa, If He Remembers His Initial Intention	2
3	Impermissibility Of Combining Two Prayers In One Intention Absolutely, Not Counting Supererogatory Prayers With Another Intention, And The Permissibility Of Changing The Intention Before Completion But Not After In Certain Situations	4

Section 2: Takbiratul Ihram And Iftitah (Commencement)

1	Its Obligation, How To Perform It, And What Suffices For A Mute Person	5
2	Invalidity Of Prayer By Omitting Takbiratul Ihram Even If Forgotten, And The Obligation To Repeat The Prayer With Certainty Of Omission, Not With Doubt	8
3	Insufficiency Of The Takbir Of Ruku In Place Of The Opening Takbir With Certainty Of Omission, And Its Sufficiency With Doubt	11
4	Sufficiency Of One Takbir For The Follower In A Tight Situation For Both The Takbiratul Ihram And The Takbir Of Ruku	12
5	Obligatory And Recommended Takbirs In The Five Prayers Being Ninety-five Takbirs, Including Five Takbirs For Qunut	13
6	Permissibility Of Advancing The Recommended Takbirs At The Beginning Of Prayer, And If One Forgets Some Of It, What Was Advanced Suffices	14
7	Recommendation Of Opening The Prayer With Seven Takbirs, The Permissibility Of Making The Intention With Any Of Them And Making It The Takbiratul Ihram, And The Permissibility Of Limiting To Five, Three, Or One	15
8	Recommendation Of Distributing The Seven Takbirs As Three, Then Two, Then Two, Raising The Hands With Each Takbir, Supplicating With The Narrated Prayers During And After Them, And Seeking Refuge After That	19
9	Recommendation Of Raising The Hands With The Obligatory And Recommended Takbir Up To The Cheeks Until They Are Parallel With The Ears, Facing The Qiblah With The Palms, And Emphasizing This Recommendation For The Imam	22

10	Dislike Of Exceeding In Raising The Hands With The Takbir Until They Pass The Ears	27
11	Recommendation Of Praising Seven Times, Glorifying Seven Times, Declaring The Oneness Of Allah Seven Times, Praising Allah And Extolling Him After The Opening Takbirs, And Reciting Ayat Al-kursi And The Mu'awwidhatayn After Beginning The Night Prayer	28
12	Recommendation For The Imam To Recite The Opening Takbir Aloud And Six Recommended Ones Quietly	29
13	Recommendation Of Supplicating With Transmitted Prayers When Rising From Sleep, Hearing The Rooster's Crow, Looking At The Sky, Making Ablution, And Standing For Night Prayer	31

Section 3: Qira'ah (Recitation) In Salat

1	Obligation Of Reciting Al-Fatiha In Two Rak'ah Prayers And In The First Two Of Others	33
2	The Opening Chapter (Al-Fatiha) Alone Is Sufficient In Obligatory Prayer During Necessity Not By Choice, And Is Absolutely Sufficient In Optional Prayer	35
3	That Whoever Cannot Recite Al-Fatiha Or Other Parts Of Quran Well And Cannot Learn Due To Time Constraints, It Suffices Him To Say Takbir And Tasbih, And Likewise For One Who Is In Hurry In Optional Prayer	37
4	Obligation Of Reciting A Surah After Al-Hamd For The One Who Chooses In The First Two Rak'ahs Of The Obligatory Prayer, The Impermissibility Of Dividing It Therein, Its Permissibility In The Supererogatory Prayer, And The Choice When There Is A Conflict Between Reciting The Surah And Standing On The Ground	38
5	Permissibility Of Dividing A Surah In Obligatory Prayer For Taqiyyah	41
6	It Is Permissible To Recite In The Second Rak'ah Of Obligatory And Supererogatory Prayers The Same Surah That Was Recited In The First Rak'ah, Though It Is Disliked If One Knows Another Surah	42
7	Permissibility Of Reciting Al-Hamd And At-Tawhid In Every Rak'ah Without Dislike	44
8	Impermissibility Of Combining Two Surahs In One Rak'ah Of Obligatory Prayer And Its Permissibility In Supererogatory Prayer	45
9	Permissibility Of Making Supplication In Prayer Using A Surah From The Quran	48
10	That Ad-Duha And Alam Nashrah Are One Surah, And Similarly Al-Feel And Li'ilaf, So When One Reads Either Of Them In A Rak'ah Of Obligatory Prayer, The Other Should Be Read With It	49

11	That Bismillah Is A Verse From Al-Fatiha And From Every Surah Except Bara'ah, And The Obligation Of Reciting It, And The Invalidity Of Prayer When Deliberately Leaving It	52
12	Permission To Omit Bismillah Due To Taqiyyah And Permission To Not Recite It Loudly In Places Of Silent Recitation And During Taqiyyah	55
13	What Is Recommended To Recite In The Supererogatory Prayers Of Midday And What To Say After Them	57
14	What Is Recommended To Recite In The Supererogatory Prayers After Maghrib	59
15	Recommendation Of Reciting Al-Tawhid And Al-Jahd (Al-Kafirun) In Seven Places	60
16	Emphasis Of Recommended Reading Of Surah Al-Kafirun Then Al-Tawhid In The Two Rak'ahs Of Fajr And The Permissibility Of Reading Any Two Surahs One Wishes	61
17	Impermissibility Of Saying 'Ameen' At The End Of Al-Hamd And The Recommendation For The Follower And Others To Say 'Alhamdulillahi Rabbil Aalameen'	62
18	Recommendation Of Reciting The Quran With Measured Pace, Avoiding Haste, Asking For Mercy And Seeking Refuge From Punishment When Encountering Verses Of Promise And Warning	64
19	Dislike Of Reciting Surah Al-Ikhlas In One Breath	65
20	What Is Recommended To Say After Reciting Surat Al-Ikhlas And In Specific Places In The Quran	66
21	Recommendation Of Reciting Bismillah Aloud In Places Of Silent Recitation And Its Emphasis For The Imam	70
22	Recommendation Of Reciting Loudly In Night Supererogatory Prayers And Quietly In Day Optional Prayers, And Permissibility Of The Opposite	73
23	Recommendation Of Reciting Surat Al-Qadr And Surat Al-Ikhlas In Obligatory Prayers Until Fajr, Preferring Them Over Others, Disliking Abandoning Them, And Having A Choice In Their Order.	74
24	Recommendation Of Reciting Surah Al-Jahd (Al-Kafirun) And Al-Tawhid In Obligatory Prayers And Dislike Of Abandoning Recitation Of Al-Tawhid In Prayer	76
25	Obligation Of Reciting Aloud For Men Specifically In The Morning Prayer And The First Two Rak'ahs Of The Evening Prayers, And Reciting Quietly In The Rest Except For The Basmala	78
26	Obligation To Repeat Prayer For One Who Intentionally Omits Reciting Loudly Or Quietly In Their Proper Places, And No Obligation To Repeat For One Who Omits Them Out Of Forgetfulness, Inattention, Or Ignorance	81

27	Obligation Of Repeating Prayer For One Who Deliberately Omits Recitation Or Part Of It, Not Out Of Forgetfulness	82
28	If Someone Forgets To Recite Al-Hamd Or The Surah And Remembers Before Ruku, They Must Recite It, And If They Remember After Ruku, They Continue Their Prayer	84
29	Not Having To Repeat Prayer For One Who Forgets The Recitation Or Part Of It Until Ruku, And That Making Up What Was Forgotten Is Not Required, Nor Are The Two Prostrations Of Forgetfulness, And That There Is No Obligation Upon One Who Recites In Other Than The Place Of Recitation Due To Forgetfulness	86
30	If One Forgets Recitation In First Two Rak'ahs, Recitation Is Not Obligatory In Last Two, And If Forgotten In First It's Not Required To Make Up In Second	88
31	Women Not Being Required To Recite Loudly And It Being Recommended For Her To Recite At A Volume That Can Be Heard When Leading Women In Prayer	90
32	Ruling On Repeating What Is Forgotten Or Doubted From Parts Of Recitation	91
33	Limit Of Lowering Voice Is To Hear Oneself And The Recommendation For The Imam To Make Those Behind Him Hear The Recitation In Audible Prayers As Long As It Does Not Reach Loudness Which Is Disliked For Him And Others	92
34	Obligation To Stop Recitation While Walking For One Who Wishes To Move Forward	94
35	Prohibition Of Changing From Surah Al-Kafirun And Al-Ikhlas In Prayer Even If Not Exceeding Half, Except What Is Exempted	95
36	Permissibility Of Switching From One Surah To Another As Long As One Has Not Exceeded Half, Except For Surat Al-Tawhid And Surat Al-Kafiroon	96
37	If One Recites A Verse Requiring Prostration In A Supererogatory Prayer, One Must Prostrate, Then Stand Up, Complete The Surah, And Bow	98
38	If One Prays Behind Someone Who Should Not Be Followed And He Recites A Verse Requiring Prostration But Does Not Prostrate, One Must Gesture For The Prostration	100
39	If Someone Recites A Surah Containing A Prostration Verse In A Supererogatory Prayer And Forgets To Prostrate For It, They Must Prostrate When They Remember, Whether During The Supererogatory Prayer Or After It.	101

40	Impermissibility Of Reciting A Surah Containing Obligatory Prostration In Obligatory Prayer, Its Permissibility In Supererogatory Prayer, And The Obligation To Change It If One Starts It Forgetfully In Obligatory Prayer	102
41	Ruling Of Reading From The Quran During Optional And Obligatory Prayers	104
42	The Option For The Worshipper In The Third And Fourth Rak'ahs Between Reciting Al-Hamd Alone Or The Four Glorifications, And The Recommendation To Repeat Them Thrice And Seek Forgiveness Afterwards	105
43	Recommendation Of Reciting Surah Al-Ikhlas (the Unity) For One Who Makes A Mistake In A Surah, And The Recommendation For The Follower To Alert The Imam If He Makes A Mistake	108
44	Prohibition Of Reciting A Surah In Prayer That Would Cause Missing The Prayer Time	109
45	Recommendation Of Reciting Surah Al-Waqi'ah And Al-Tawhid In The Optional Night Prayer, And Reciting Al-Waqi'ah Every Night	110
46	Permissibility Of The Worshipper Reciting Al-Fatihah And The Surah In One Breath, With Dislike, And Likewise For Al-ikhlas, And The Recommendation Of A Pause At The End Of Both Al-hamd And The Surah.	112
47	Permissibility Of Reciting Al-Mu'awwidhatayn, Rather Their Recommendation In Obligatory And Supererogatory Prayers, And That They Are From The Quran	113
48	What Is Recommended To Be Recited In The Obligatory Prayers From The Long, Medium, And Short Surahs	115
49	Recommendation Of Reciting Surat Al-Jumu'ah And Al-Munafiqun, Al-A'la And Al-Tawhid In The Prayer On Friday Night And Day	118
50	Recommendation Of Reciting "Has There Come" (Surah Insaan) And "Has There Reached You" (Surah Al-Ghashiyah) In The Morning Prayer Of Monday And Thursday	121
51	Recommendation Of Choosing Glorification Over Recitation In The Last Two Units, Whether As An Imam Or Individually, And If One Forgets To Recite In The First Two Units	122
52	Regarding Sufficiency Of Recitation Behind One Who Is Not Followed, That One Need Not Hear Himself But Rather Recite Like Inner Speech Even In Loud Prayers	127
53	Recommendation Of Reciting Surah Al-Insaan In The Eighth Rak'ah Of The Night Prayer	129
54	Recommendation Of Reciting Surah Al-ikhlas Thirty Times In Each Of The First Two Rak'ahs Of The Night Prayer	130

55	Permissibility Of Limiting Oneself To Al-Hamd In Supererogatory Prayers During Ease And Hardship, Whether Performed On Time Or As Make-up.	131
56	Recommendation Of Reciting Al-mu'awwidhatayn And Al-tawhid Three Times In Witr Prayer Or Nine Surahs	132
57	Recommendation Of Seeking Protection (From Satan) At The Beginning Of Prayer Before Recitation And How To Do It	135
58	Non-Obligation Of Seeking Refuge (Al-Isti'aazah)	137
59	It Is Sufficient For A Mute Person In Recitation, Tashahhud, And Other Forms Of Remembrance And Similar Acts To Move His Tongue, Intend In His Heart, And Gesture With His Finger.	138
60	Permissibility Of Delaying Some Recitation In Supererogatory Prayer And Completing It After The Tasleem	139
61	Recommendation Of Reciting Al-Tawhid (Surah Al-Ikhlas), Al-Qadr (Surah Al-Qadr), And Ayat Al-Kursi In Every Voluntary Prayer Rak'ah	140
62	Recommendation Of Reciting Long Surahs In Night Prayers And Others When There Is Ample Time	141
63	What Is Recommended To Recite In The Night Prayer On Friday Night	144
64	Recommendation Of Reading Surah Ad-Dukhan, Qaf, Al-Mumtahanah, As-Saff, Nun, Al-Haqqah, Nuh, Al-Muzzammil, Al-Infitar, Al-Inshiqaq, Al-A'la, Al-Ghashiyah, Al-Fajr, At-Tin, At-Takathur, Ara'ayta, Al-Kawthar, And An-Nasr In Obligatory And Supererogatory Prayers.	145
65	Recommendation Of Reciting The Hawamim, Ar-Rahman, Az-Zalzalah, And Al-Asr In Supererogatory Prayers	150
66	Recommendation Of Reciting Al-Hadid, Al-Mujadilah, At-Taghabun, At-Talaq, At-Tahrim, Al-Muddaththir, Al-Mutaffifin, Al-Buruj, Al-Balad, Al-Qadr, Al-Humazah, Al-Jahd, And At-Tawhid In Obligatory Prayers	152
67	Impermissibility Of Translating Recitations, Remembrances, And The Tashahhud Into Non-arabic Languages, And The Obligation To Learn Them When Possible.	155
68	Permissibility Of Repeating A Verse In Obligatory And Other Prayers, Crying During It, And Repeating A Surah In Supererogatory Prayers	156
69	Impermissibility Of Deviating From Surat Al-Ikhlas And At-Tawhid In Prayer After Starting, Except For Surat Al-Jumu'ah And Al-Munafiqun In Their Place Before Passing The Midpoint	157
70	Emphasis On Recommendation Of Reciting Surah Al-Jumu'ah And Al-Munafiqun On Friday In The Two Noon Prayers And Friday Prayer.	159
71	Non-Obligation Of Specifically Reciting Surat Al-Jumu'ah And Al-Munafiqun On Friday	162

72	Recommendation Of Repeating Friday Prayer And Dhuhr Prayer If One Prayed Them But Recited Other Than Surah Al-Jumu'ah And Al-Munafiqun, Or Changed The Intention To Supererogatory Prayer And Resumed The Obligatory Prayer With The Two Surahs After Completing Two Rak'ahs.	164
73	Recommendation Of Reciting Aloud In Dhuhr And Friday Prayer On Friday	165
74	Chapter 74: Obligation Of Reciting In Prayer And Other Occasions According To The Seven Mutawatir Readings And Not The Irregular Ones	168

Section 4: Recitation Of The Quran, Even Outside Of Salat

1	Collective Obligation To Learn And Teach The Quran, And Its Individual Recommendation	170
2	Obligation Of Honoring The Quran And The Prohibition Of Insulting It	175
3	Recommendation Of Reflecting On The Meanings Of The Qur'an, Its Parables, Promises, Warnings, And What Necessitates Consideration, Impact, Admonition, Asking For Paradise, And Seeking Refuge From The Fire When Encountering Their Respective Verses.	176
4	Prohibition Of Belittling And Insulting The People Of The Quran And The Obligation To Honor Them	180
5	Recommendation Of Memorizing The Quran And Enduring Hardship In Learning And Memorizing It	182
6	Recommendation Of Learning The Quran In Youth, Teaching It, Reading It Frequently, And Maintaining It	183
7	Recommendation Of Teaching Children The Quran	185
8	It Is Recommended For The Bearer Of The Quran To Adhere To Humility, Prayer, Fasting, Modesty, Forbearance, Contentment, And Action. Sincerity And Reverence For The Quran Are Obligatory For Him.	186
9	Whoever Enters Islam Willingly And Recites The Quran Openly Shall Receive Two Hundred Dinars Annually From The Public Treasury	191
10	Recommendation Of Teaching Women Surah An-Nur And Spinning, Rather Than Surah Yusuf And Writing	192
11	Recommendation Of Frequent Recitation Of The Quran In Prayer And Otherwise, In All Circumstances, Completing It, Beginning It, Listening To Its Recitation, And Preferring It Over Other Recommended Acts.	193
12	It Is Not Permissible To Abandon The Quran In A Way That Leads To Forgetting It	200
13	Recommendation Of Purification For Reciting The Quran And The Permissibility Of Recitation For The Ritually Impure, Menstruating, And Postpartum Women Except For The Verses Of Prostration	204

14	Recommendation Of Seeking Refuge When Reciting And How To Do It	205
15	Emphasis Of The Recommendation To Recite Fifty Verses Or More Every Day	206
16	Recommendation Of Reciting The Quran At Home, The Dislike Of Neglecting Prayer, Recitation, And Remembrance Of Allah, And The Recommendation Of Reciting The Quran In Mosques	207
17	Recommendation Of Reciting Something From The Quran Every Night	209
18	Recommendation Of Completing The Quran In Mecca And Increasing Its Recitation In The Month Of Ramadan	210
19	Recommendation Of Reciting From The Quran And Looking At The Quran Even If One Has Memorized It, And The Recommendation Of Looking At The Quran	211
20	Recommendation Of Keeping A Quran In The House And Hanging It, The Dislike Of Abandoning Its Recitation, And Rulings On Selling It, Buying It, Taking Payment For Writing It, Teaching It, Decorating It With Gold And Writing It With Gold	213
21	Recommendation Of Reciting The Quran With Tarteel (Careful Pronunciation) And The Dislike Of Rushing Through It	214
22	Recommendation Of Reciting With Sadness As If Addressing A Person	216
23	Permissibility Of Reciting Quietly And Loudly, And Preference For Reciting Quietly	217
24	Prohibition Of Singing In The Quran And The Recommendation Of Beautifying The Voice With It Without Singing, And Moderation In Raising The Voice	218
25	It Is Recommended For The Reciter And The Listener To Feel Tenderness And Fear Without Showing Unconsciousness And The Like	221
26	What Is Obligatory Regarding Listening To The Quran And Paying Attention To It	222
27	Recommendation To Complete The Quran Once Every Month, Or Every Seven Days, Or In Five Days, Or In Three Days, Or In One Night With Proper Recitation, And Asking For Paradise And Seeking Refuge From Hellfire When Reaching Their Respective Verses, And The Ruling On Completing The Quran In Ramadan	224
28	Recommendation Of Gifting The Reward Of Recitation To The Prophet And The Imams, Peace Be Upon Them, And To The Believers Among The Living And The Dead	228
29	Recommendation Of Crying Or Trying To Cry When Hearing The Quran	229
30	Obligation Of Learning Quranic Grammar And Permissibility Of Reading With Mistakes When Unable	230

31	Recommendation Of Frequently Reciting Surah Al-Ikhlas And Repeating It A Thousand Times Day And Night, And The Dislike Of Abandoning It	232
32	Recommendation Of Reciting The Musabbihat Before Sleep	236
33	Recommendation Of Reciting Surah Al-Tawhid One Hundred Times, Fifty Times, Or Eleven Times Before Sleeping	237
34	Recommendation Of Reciting The Mu'awwidhatayn Three Times, Al-Ikhlas And Al-Qadr Eleven Times, And Al-Takathur Before Sleep.	238
35	Recommendation Of Reciting The End Of Surah Al-Kahf Before Sleep	240
36	Recommendation Of Frequent Recitation Of Al-An'am	241
37	Recommendation Of Repeating Al-Hamd And Reciting It Seventy Times For Pain	242
38	Permissibility, Rather Recommendation Of Seeking Guidance (Istikhara) Through The Quran And The Dislike Of Using It For Omens	245
39	Recommendation Of Reciting Surah Al-Mulk Frequently Every Day And Night	246
40	Permissibility Of Writing The Quran Then Washing It And Drinking Its Water For Healing, And The Dislike Of Erasing It With Saliva Or Writing With It	248
41	Permissibility Of Amulets, Incantations, And Healing Spells If They Are From The Quran Or Remembrance Or Narrated From Them (Peace Be Upon Them) Rather Than Other Unknown Things, And The Permissibility Of Hanging Amulets From The Quran, Remembrance, And Supplication.	249
42	Obligation Of Sujud Al-Azeemah n In The Four Specific Surahs: Ha Mim Sajdah, Alif Lam Mim Sajdah, An-Najm And Iqra, And Non-Requirement Of Purification For It, And Recommendation Of Saying Takbir After Prostration Not Before It	253
43	Obligation Of Sujud Al-Tilawah For The Reciter And Attentive Listener, But Not For The Casual Hearer, And Its Recommendation For The Casual Hearer	256
44	Recommendation Of Sujud Al-Tilawah For The Listener, Attentive Listener, And Reciter In Non-Obligatory Surahs	258
45	Obligation Of Repeating The Sujud of Tilawah For Both Reciter And Listener With Repeated Recitation Of Prostration Verse (Aza'im) Even In One Sitting	259
46	Recommendation Of Supplicating With Transmitted Prayers In Sujud Al-Tilawah And The Non-Obligation Of Saying Takbir For It Absolutely	260
47	The Places Where It Is Not Appropriate To Recite The Quran	262
48	Recommendation Of Frequently Reciting Surah Yaseen	263

49	Permissibility Of Prostration On A Mount For Recitation Wherever It Faces Out Of Necessity	264
50	Dislike Of Traveling With The Quran To Enemy Territory And The Impermissibility Of Selling The Qur'an To A Disbeliever	265
51	Recommendation Of Reading Quranic Surahs One By One	266

Section 5: Qunut

1	Recommendation Of Qunut In Every Prayer, Whether Audible Or Silent, Obligatory Or Supererogatory, And The Dislike Of Abandoning It	277
2	On Emphasis Of The Recommendation Of Qunut In Audible Prayers, Witr, And Friday Prayer	281
3	Recommendation Of Qunoot In The Second Rak'ah Of Every Obligatory Or Optional Prayer, Even In The Two Rak'ahs Of Shaf' Before Ruku And After Recitation, Except For Friday Prayer.	283
4	Non-Obligation Of Qunut And The Permissibility Of Leaving It For Taqiyyah And Other Reasons	285
5	Recommendation Of Qunut In The First Rak'ah Of Friday Prayer Before Ruku, And In The Second Rak'ah After It, And In The Zuhr Prayer On Friday In The Second Rak'ah Before Ruku	286
6	It Is Sufficient In Qunut To Say Five Or Three Tasbihat Or Bismillah Three Times	289
7	Recommendation Of Supplication In Qunut With Transmitted (Narrated) Prayers	290
8	Recommendation Of Supplication In The Qunut Of Obligatory Prayers And Seeking Forgiveness In The Qunut Of Witr Prayer	292
9	Permissibility Of Supplication In Qunut With Whatever Comes To The Tongue	293
10	Recommendation Of Seeking Forgiveness Seventy Times Or More In The Qunut Of Witr Prayer, Seeking Refuge From Fire Seven Times, Saying "Al-Afw" Three Hundred Times, And Praying For The Believers Before Praying For Oneself	295
11	Recommendation Of Raising The Left Hand And Counting Dhikr With The Right Hand In Witr Prayer	298
12	Recommendation Of Raising Hands In Qunut Facing The Face Except In Taqiyyah, The Dislike Of Raising Them Above The Head, And The Desirability Of Saying Takbir When Raising Them	299
13	Permissibility Of Supplicating Against The Enemy In Qunut And Naming Them	301
14	Recommendation Of Mentioning The Imams, Peace Be Upon Them, And Naming Them Collectively In Qunut And Other Occasions	302

15 Non-obligation Of Making Up For Missed Prayer Or Qunut For One Who Forgets It Until Ruku, And The Recommendation To Return If Remembered Before The Hands Reach The Knees 303
16 Recommendation Of Facing The Qibla And Making Up For The Qunut If Forgotten And Then Remembered After Finishing, Even If On The Road 304
17 Recommendation For The Late-Comer To Perform Qunut With The Imam And Its Sufficiency For Him 305
18 Recommendation Of Making Up For Forgotten Qunut After Ruku, And The Ruling On Witr And Morning Prayer 306
19 Permissibility Of Qunut In Other Than Arabic When Necessary, And That One May Supplicate As They Wish, And The Permissibility Of Crying And Inducing Crying In Qunut And Other Acts Out Of Fear Of Allah 308
20 Permission To Recite Loudly Or Quietly In Qunut 310
21 Recommendation Of Reciting Qunut Loudly In Prayers Done Loudly And Others Except For The Follower 311
22 Recommendation Of Lengthening The Qunut Especially In Witr Prayer 312
23 Dislike Of Returning Hands From Qunut To The Head And Face In Obligatory Prayers, And Its Recommendation In Supererogatory Prayers Of Night And Day 313

Section 6: Ruku (Bowing)

1 The Manner And A Summary Of Its Rulings 314
2 Recommendation Of Raising Hands With Takbir During Ruku, Sujud And Rising From Them 315
3 Obligation Of Tranquility In Ruku And Sujud For The Duration Of Obligatory Remembrance 317
4 Obligation Of Remembrance In Ruku And Sujud, And That One Tasbih Is Sufficient While Three And Seven Are Recommended, And More Is Allowed, And Prayer Becomes Invalid By Deliberately Abandoning The Remembrance 318
5 Emphasizing The Recommendation Of Saying Tasbih Three Times In Ruku And Sujud And The Dislike Of Limiting To Less Than That 321
6 Recommendation Of Abundant Repetition Of Tasbih In Ruku And Sujud, And Prolonging Them As Much As Possible, Even For The Imam When Those Behind Him Can Bear The Extension 323
7 That Any Form Of Remembrance Suffices In Ruku And Sujud 326
8 There Is No Recitation In Ruku Or Sujud 327
9 Obligation Of Ruku And Sujud 329
10 Invalidation Of Prayer By Omitting Ruku Whether Intentionally Or Out Of Forgetfulness Until Performing Sujud, And The Obligation To Repeat 331

11	One Who Misses Ruku In Optional Prayer And Remembers After Two Sujud Should Discard Them And Perform Ruku, And If Remembered After Completion Should Make Up One Rak'ah And Perform Prostration Of Forgetfulness	333
12	The Obligation Of Performing Ruku When In Doubt Or Forgetfulness, And Before Performing Sujud	335
13	Prayer Is Not Invalidated By Doubting Ruku After Sujud And Returning To Ruku Is Not Obligatory	336
14	Invalidation Of Prayer By Adding An Extra Ruku Even If Done Forgetfully, And Non-invalidation By Adding One Extra Sujud Forgetfully	338
15	Prayer Is Not Invalidated By Unintentionally Omitting Dhikr In Ruku And Sujud, But Is Invalidated By Intentionally Omitting Both Or One Of Them	339
16	Obligation Of Raising The Head From Ruku And Standing Straight With Tranquility	340
17	Recommendation Of Saying "Allah Hears Those Who Praise Him" When Rising From Ruku And What Should Be Said At That Time	341
18	Recommendation For Men To Increase Bowing In Ruku Without Excess And To Spread Their Arms, And That This Is Not Recommended For Women	343
19	Dislike Of Lowering The Head And Shoulders, Stretching In Ruku, And The Recommendation Of Extending The Neck In It, Keeping The Back Straight, Pulling The Knees Back, Looking Between The Feet, And Keeping Them Apart By A Span Or Four Fingers	345
20	Permissibility And Recommendation Of Sending Blessings Upon Muhammad And His Family During Ruku And Sujud	346
21	Recommendation Of Choosing "Subhana Rabbi Al-Adheem Wa Bihamdihi" In Ruku And "Subhana Rabbi Al-A'la Wa Bihamdihi" In Sujud	348
22	Recommendation Of Spreading The Fingers During Ruku And Its Non-Obligation	349
23	Permissibility Of Raising Hands During Ruku And Sujud When Needed Then Returning Them	350
24	Obligation Of One Ruku And Two Sujud In Every Rak'ah Except In Eclipse Prayer	351
25	Permissibility Of Reciting Loudly Or Quietly In Ruku And Sujud Remembrance, And The Recommendation Of Reciting Loudly For The Imam And Its Dislike For The Followers	353
26	Recommendation Of Prolonging Ruku And Sujud And Supplication Equal To Or More Than The Duration Of Recitation, And Preferring This Over Prolonging The Recitation	354

27 Recommendation For The Imam To Prolong The Ruku For A Duration Equal To Two Ruku When Sensing Someone Wanting To Join The Congregation 356
28 Obligation Of Bowing In Ruku Until The Palms Reach The Knees, And The Recommendation Of Placing Them On The Knees, Starting With Placing The Right Hand On The Right Knee 357

Section 7: Sujud (Prostration)

1 Recommendation Of Placing The Hands Before The Knees During Sujud And Raising The Knees Before The Hands When Standing Up, And That This Is Not Obligatory 358
2 Recommendation Of Supplicating With Reported Prayers In Sujud And Between The Two Sujuds, And The Permissibility Of Reciting Aloud Or Silently In Remembrance During Them 360
3 Recommendation For Men Specifically To Keep Space Between The Body Parts In Sujud And Not To Place Any Part Of The Body On Another 363
4 Obligation Of Sujud On The Forehead, Palms, Knees, And Toes Of The Feet, And The Recommendation Of Placing The Nose On The Ground, And Some Rulings Of Sujud 365
5 Recommendation Of Sitting On The Left Side After The Second Sujud Of The First And Third Rak'ah And Being At Ease In It 368
6 Permissibility Of Sitting On The Heels (Iq'aa) Between And After The Two Sujud Despite Being Disliked 370
7 Dislike Of Blowing At The Place Of Sujud And Elsewhere In Prayer Without It Being Forbidden, And The Dislike Of Blowing During Ruqyah, On Food And Drink, And During Ta'widh 372
8 If One's Forehead Touches An Uneven Place Or A Place Where Sujud Is Not Permissible, One Must Move It To Another Place, And If Not Possible, It Is Permissible To Lift It Slightly And Then Place It 374
9 That The Minimum Requirement For Sujud With The Forehead Is The Area Between The Hairline And The Eyebrow, And It Is Recommended To Use The Entire Area Or To Place An Area The Size Of A Dirham, And It Is Not Permissible To Prostrate On A Barrier Such As A Turban Or Cap 376
10 Recommendation To Make The Place Of Prostration Level With The Standing Position And The Position Of The Hands, Dislike For The Place Of The Forehead To Be Higher Than Them 378
11 Permissibility Of The Forehead's Position Being Higher Or Lower Than The Standing Position By The Measure Of One Brick, Not More 379

12	If One Has A Boil Or Similar On The Forehead, One Must Dig A Hole So The Healthy Part Can Touch The Ground; Otherwise, One Must Prostrate On One Side Of The Forehead; Otherwise, On The Chin	380
13	It Is Recommended To Say When Rising From Sujud And From The Tashahhud: "By Allah's Might And Power I Stand, Sit, Bow And Prostrate" Or To Say The Takbir	382
14	If One Forgets A Sujud And Remembers Before Ruku, They Must Perform It; If Remembered After Ruku, They Continue The Prayer And Make Up The Sujud After Tasleem	385
15	If One Doubts About Prostration While Still In Its Position, One Must Perform It, But If One Doubts After Standing Up, One Should Continue The Prayer Without Needing To Perform The Prostrations Of Forgetfulness	389
16	Recommendation Of Making Up A Prostration After Tasleem If One Doubts About It And Has Passed Its Place	391
17	Permissibility Of Supplication In Sujud For Worldly And Afterlife Matters, Mentioning Specific Needs And Those Being Prayed For In Both Obligatory And Supererogatory Prayers, Despite Some Dislike Regarding Worldly Matters	392
18	Recommendation Of Wiping Dust From The Forehead After Sujud, Leveling Pebbles Before Prostrating, Removing Them From The Forehead When They Stick To It, And Placing Them On The Ground	394
19	Recommendation Of Supporting Oneself On The Open Palms, Not Clenched Fists, When Rising From Sujud	396
20	Regarding Those Unable To Bow For Ruku And Sujud, Gesturing Is Sufficient, And Raising What He Prostrates Upon If Possible	397
21	Recommendation Of Firmly Placing The Forehead And Limbs In Sujud	398
22	Permissibility Of Moving The Fingers In Sujud For Counting Tasbih And Similar Acts	399
23	Recommendation Of Prolonging Sujud As Much As Possible, Doing It Frequently, And Increasing Glorification And Remembrance During It	400
24	Recommendation Of Saying Takbir For Sujud	405
25	Dislike Of Not Raising The Hands From The Ground Between The Two Prostrations	406
26	Recommendation Of Placing The Palms Directly On The Ground In Sujud, That It Is Not Obligatory, And That It Is Obligatory To Place The Forehead Specifically On What Is Permissible For Sujud	407
27	Prohibition Of Sujud To Anyone Other Than Allah, And The Rulings On Sujud Of Recitation And Sajdah al-Shukr (Gratitude)	408

28 Invalidation Of Prayer By Omitting Two Prostrations From A Rak'ah Even If Forgetfully, Or By Adding Them Likewise, And The Obligation To Repeat The Prayer Accordingly 412

Section 8: Tashahhud

1 The Obligation Of Sitting For It, The Recommendation Of Being On The Left Side, Placing The Right Leg On The Left, That Women Should Keep Their Thighs Together, And The Dislike Of Squatting 413
2 The Permissibility Of Reciting Tashahhud While Standing Due To Necessity Of Taqiyyah And Other Reasons 415
3 The Method Of Tashahhud And Some Of Its Rulings 416
4 Obligation Of The Two Testimonies In The Tashahhud 420
5 Recommendation Of Praising Allah Before The Tashahhud And Supplicating Before And After It With Transmitted Prayers Or Whatever Is Easy 422
6 Recommendation Of The Imam Reciting The Tashahhud And All Adhkar Aloud, And The Dislike Of The Followers Reciting Aloud 423
7 Regarding The Non-Invalidation Of Prayer By Forgetting The Tashahhud Until One Performs Ruku In The Third Rak'ah, The Obligation To Make It Up After The Tasleem, The Requirement To Perform The Prostration Of Forgetfulness, And The Invalidation Of Prayer By Deliberately Omitting It 424
8 Permissibility Of Returning After Ruku In Witr Prayer For One Who Forgets The Tashahhud Until He Performs Ruku Then Stands To Complete 427
9 Obligation Of Sitting For The Tashahhud If One Forgets It And Then Remembers Before Ruku In The Third Rak'ah, And Performing The Prostrations Of Forgetfulness 428
10 Obligation Of Sending Blessings Upon Muhammad And His Family In The Tashahhud And The Invalidity Of Prayer When Deliberately Omitting It 430
11 Recommendation Of Saying "Subhan Allah" Seven Times After The First Tashahhud 432
12 Dislike Of Saying "Blessed Is Your Name And Exalted Is Your Majesty" In The Tashahhud And The Impermissibility Of Giving Salam Before Completion 433
13 The Ruling On One Who Forgets The Tashahhud Until He Invalidates His Ablution 434
14 It Is Recommended To Say When Rising From Tashahhud "By The Might And Power Of Allah I Stand And Sit" Or To Say Takbir 436

Section 9: Tasleem (Salam)

1	The Obligation Of Tasleem At The End Of Prayer	437
2	The Manner Of Tasleem By The Imam, The Follower, And The Solitary Prayer, And Who Should Be Intended With The Salam	441
3	The Ruling On Forgetting Or Omitting The Tasleem (Salam)	446
4	Manner Of Tasleem And Some Of Its Rulings	448

Section 10: Ta'qeeb (Follow-Up Supplications) And Related Matters

1	Recommendation And Emphasis Of Supplication After The Morning And Afternoon Prayers	450
2	Emphasis On The Recommendation For The Imam To Sit After The Tasleem, Refraining From Speech Until Everyone With Him Completes Their Prayer	454
3	Permissibility Of The Follower Leaving And Performing Supererogatory Prayers Before The Imam Finishes His Supplications	456
4	Preference Of Supplication After Obligatory Prayers Over Supplication After Supererogatory Prayers	457
5	Recommendation Of Choosing Supplication After The Obligatory Prayer Over Supererogatory Prayer	458
6	Recommendation Of Preferring Extended Supplication In Prayer And After It Over Extended Recitation	459
7	Emphasis On The Recommendation Of Reciting The Tasbih Of Al-Zahra, Peace Be Upon Her, Immediately After Prayer Before Moving One's Legs, Starting With Takbir And Following It With Tahlil	460
8	Recommendation Of Consistently Performing Tasbih Al-Zahra And Instructing Children To Do It	462
9	Recommendation Of Choosing Tasbih Al-Zahra (peace Be Upon Her) Over All Other Dhikr And Supererogatory Prayers	464
10	Method, Quantity, And Order Of Fatima's (peace Be Upon Her) Tasbih	465
11	Recommendation Of Tasbih Al-zahra (peace Be Upon Her) Before Sleep	467
12	Recommendation Of Supplicating With Transmitted (Narrated) Prayers At Bedtime And When Turning On One's Side	469
13	What Is Recommended To Recite Before Sleep From Surat Al-Ikhlas, Al-Kafirun, At-Takathur, And Others, And The Recommendation Of Reciting Tahlil And Istighfar One Hundred Times Each	473
14	Recommendation Of Raising The Hands Above The Head After Completing The Prayer, Saying Takbeer Three Times, And Supplicating With The Transmitted Invocations	475
15	Recommendation Of Reciting The Four Glorifications Thirty Or Forty Times After Every Obligatory Prayer	476

16	Recommendation Of Using A Rosary Made From The Soil Of Al-Hussain's Grave (Peace Be Upon Him), Glorifying With It And Rotating It	478
17	Recommendation To Remain In A State Of Purity During Ta'qeeb (Supplications After Prayer) And When Leaving For Those Who Are Busy With A Need That Prevents Them From Ta'qeeb, And The Recommendation To Avoid Anything That Harms Prayer During Ta'qeeb	481
18	Emphasis On The Recommendation Of Sitting After Fajr Prayer Until Sunrise	482
19	Recommendation Of Cursing The Enemies Of Religion By Their Names After Prayer	485
20	Recommendation Of The Two Testimonies And Acknowledging The Imams, Peace Be Upon Them, After Every Prayer	486
21	Recommendation Of Continuity In Tasbeeh Of Al-zahra (peace Be Upon Her), Not Interrupting It, Repeating It When In Doubt But Not When Exceeding, And The Permissibility Of Counting The Fingers' Precedence Over The Tongue	487
22	Recommendation To Consistently Ask For Paradise And Hur Al-'Ayn And Seeking Refuge From Hellfire And Sending Blessings Upon Muhammad And His Family After Every Prayer, And The Dislike Of Abandoning This	489
23	Recommendation Of Reciting Al-hamd, The Ayat Shahid Allah, Ayat Al-Kursi, And Ayat Al-Mulk After Every Obligatory Prayer, And Reciting Surah Al-Ikhlas In Times Of Fear Or One Hundred Verses	492
24	A Selection Of Recommended Supplications After Obligatory Prayers	494
25	A Selection Of What Is Recommended To Add After (Ta'qeeb) The Morning Prayer	500
26	Recommendation Of Supplication After The Noon Prayer With What Is Transmitted (narrated)	506
27	Recommendation Of Seeking Forgiveness Seventy Times Or More After Asr Prayer And Reciting Surah Al-Qadr Ten Times	507
28	A Selection Of What Is Recommended To Add After Maghrib And Isha Prayers	509
29	Recommendation Of Reciting Surat Al-Ikhlas Twelve Times After Every Obligatory Prayer, Extending The Hands And Raising Them To The Sky, And Supplicating With The Transmitted Supplications	511
30	Dislike Of Speaking Between Maghrib Prayer And Its Nafilah, And During The Nafilah	513
31	Permissibility Of Delaying Taqeeb And Sajdat Al-Shukr After The Maghrib Supererogatory Prayers, And Performing Them Before It, And The Recommendation Of Choosing To Perform Them Before The Supererogatory Prayers	514

32	Recommendation Of Lying Down After The Two Units Of Fajr Prayer And Supplicating With The Transmitted Prayers	517
33	Sufficiency Of Prostration, Standing, Sitting, And Speaking As A Substitute For Lying Down After The Two Rak'ahs Of Fajr, And If One Forgets Until The Iqamah Begins, One Should Not Return But The Salaam Suffices	518
34	Recommendation Of Sending Blessings Upon Muhammad And His Family, Glorification, Seeking Forgiveness One Hundred Times Each, And Reciting Surah Al-Ikhlas Forty Times Or Twenty-one Times Or Eleven Times Between The Two Rak'ahs Of Fajr And The Morning Prayer, Given Ample Time	520
35	Dislike Of Sleeping Between The Night Prayer And Dawn Prayer, And That It Is Not Prohibited	521
36	Dislike Of Sleeping Between Dawn And Sunrise, Its Non-Prohibition, And The Recommendation Of Engaging In Worship And Supplication During That Time	522
37	What Is Recommended To Do When One Sees Something Disliked In Their Dream	525
38	Recommendation Of Departing From Prayer To The Right	526
39	Recommendation Of Taking A Midday Nap	527
40	The Manner Of Sleeping And Some Of Its Rulings	528

Section 1

Niyyah (Intention)

CHAPTER 1

Obligation Of Intention In Prayer And Other Acts Of Worship And Its Rulings

[Hadith 7196 to 7199]

Hadith 7196

عن أبي حمزة عن علي بن الحسين (عليه السلام) قال لا عمل إلا بنية.

From Abu Hamza from Ali bin Al-Hussein (peace be upon him) who said: There is no deed except with intention.

Hadith 7197

محمد بن الحسن قال: روي عن النبي (صلى الله عليه وآله) أنه قال: إنما الأعمال بالنيات (وإنما لامرئ ما نوى).

Muhammad bin Al-Hassan said: It is narrated from the Prophet (peace be upon him and his family) that he said: Indeed, deeds are by intentions (and for every person is what he intended).

Hadith 7198

جعفر بن الحسن في (المعتبر) عن النبي (صلى الله عليه وآله) قال: إنما الأعمال بالنيات.

Ja'far bin Al-Hassan in (Al-Mu'tabar) from the Prophet (peace be upon him and his family) said: Indeed, deeds are by intentions.

Hadith 7199

وعن الرضا (عليه السلام) أنه قال: لا عمل إلا بنية.

And from Al-Ridha (peace be upon him) that he said: There is no deed except with intention.

CHAPTER 2

Validity Of Prayer For One Who Intended An Obligatory Prayer Then Thought It Was Supererogatory And Vice Versa, If He Remembers His Initial Intention

[Hadith 7200 to 7202]

Hadith 7200

عن عبد الله بن المغيرة قال في كتاب حريز أنه قال: إني نسيت أني في صلاة فريضة (حتى ركعت) وأنا أنويها تطوعا قال فقال (عليه السلام) هي التي قمت فيها إذا كنت قمت وأنت تنوي فريضة ثم دخلك الشك فأنت في الفريضة وإن كنت دخلت في نافلة فنويتها فريضة فأنت في النافلة وإن كنت دخلت في فريضة ثم ذكرت نافلة كانت عليك، فامض في الفريضة.

From Abdullah bin Al-Mughirah said in the book of Hareez that he said: I forgot that I was in an obligatory prayer (until I bowed) while I was intending it as voluntary. He (peace be upon him) said: It is what you stood for if you stood intending an obligatory prayer then doubt entered you, so you are in the obligatory prayer. And if you entered into a supererogatory prayer then intended it as obligatory, you are in the supererogatory prayer. And if you entered into an obligatory prayer then remembered a supererogatory prayer that was due on you, continue with the obligatory prayer.

Hadith 7201

عن معاوية قال سألت أبا عبد الله (عليه السلام) عن رجل قام في الصلاة المكتوبة فسها فظن أنها نافلة أو قام في النافلة فظن أنها مكتوبة؟ قال هي على ما افتتح الصلاة عليه.

From Mu'awiyah who said: I asked Abu Abdullah (peace be upon him) about a man who stood for an obligatory prayer and forgot, thinking it was supererogatory, or stood for a supererogatory prayer thinking it was obligatory? He said: It is based on what he started the prayer with.

Hadith 7202

عن عبد الله بن أبي يعفور عن أبي عبد الله (عليه السلام) قال سألته عن رجل قام في صلاة فريضة فصلى ركعة وهو ينوي أنها نافلة فقال هي التي قمت فيها ولها وقال إذا قمت وأنت تنوي الفريضة فدخلك الشك بعد فأنت في الفريضة على الذي قمت له وإن كنت دخلت فيها وأنت تنوي نافلة ثم إنك تنويها بعد فريضة فأنت في النافلة وإنما يحسب للعبد من صلاته التي ابتدأ في أول صلاته.

From Abdullah bin Abi Ya'fur from Abu Abdullah (peace be upon him) who said: I asked him about a man who stood for an obligatory prayer and prayed one rak'ah

while intending it as supererogatory. He said: It is what you stood for and for it. And he said: If you stood intending the obligatory prayer and doubt entered you afterwards, you are in the obligatory prayer based on what you stood for. And if you entered it intending supererogatory then you intended it afterwards as obligatory, you are in the supererogatory prayer. The servant is only counted for the prayer he began with at the start of his prayer.

CHAPTER 3

Impermissibility Of Combining Two Prayers In One Intention Absolutely, Not Counting Supererogatory Prayers With Another Intention, And The Permissibility Of Changing The Intention Before Completion But Not After In Certain Situations

[Hadith 7203 to 7204]

Hadith 7203

عن عمار عن أبي عبد الله (عليه السلام) في الرجل يريد أن يصلي ثمان ركعات فيصلي عشر ركعات ويحتسب بالركعتين من صلاة عليه ؟ قال لا إلا أن يصليها متعمدا فإن لم ينو ذلك فلا.

From Ammar from Abu Abdullah (peace be upon him) regarding a man who wants to pray eight rak'ahs but prays ten rak'ahs and counts the two rak'ahs for another prayer due on him? He said: No, unless he prays them intentionally. If he did not intend that, then no.

Translator: The man intends to pray eight rak'ahs but prays ten by mistake (i.e. he unintentionally prays two additional rak'ahs).

Hadith 7204

عن زرارة، عن أبي جعفر (عليه السلام) قال لا قران بين صومين ولا قران بين صلاتين ولا قران بين فريضة ونافلة.

From Zurarah, from Abu Ja'far (peace be upon him) who said: There is no combining between two fasts, no combining between two prayers, and no combining between an obligatory and a supererogatory act.

أقول: وتقدم ما يدل على جواز نقل النية في المواقيت ويأتي ما يدل عليه في الجمعة والقضاء إن شاء الله.

I (Hurr Amili) say: What has preceded indicates the permissibility of changing the intention in the prescribed times, and what will come indicates it in the Friday prayer and making up prayers, God willing.

Section 2

Takbiratul Ihram And Iftitah (Commencement)

CHAPTER 1

Its Obligation, How To Perform It, And What Suffices For A Mute Person

[Hadith 7205 to 7217]

Hadith 7205

عن زرارة عن أبي جعفر (عليه السلام) قال يجزيك في الصلاة من الكلام (و) التوجه - إلى أن قال - وتجزئك تكبيرة واحدة.

From Zurarah from Abu Ja'far (peace be upon him) who said: In prayer, it suffices you from speech and orientation - until he said - and one takbir suffices you.

Hadith 7206

عن زيد الشحام قال: قلت لأبي عبد الله (عليه السلام) الافتتاح، فقال: تكبيرة تجزئك قلت: فالسبع قال: ذلك الفضل.

From Zayd al-Shahham who said: I asked Abu Abdullah (peace be upon him) about the opening takbir, so he said: One takbir is sufficient for you. I said: What about seven? He said: That is the excellence.

Hadith 7207

عن ابن سنان عن أبي عبد الله (عليه السلام) قال: الإمام يجزئه تكبيرة واحدة ويجزئك ثلاثا مترسلا إذا كنت وحدك.

From Ibn Sinan from Abu Abdullah (peace be upon him) who said: For the Imam, one takbir is sufficient, and for you when you are alone, three takbirs performed slowly are sufficient.

Hadith 7208

عن محمد بن مسلم، عن أبي جعفر (عليه السلام) قال: التكبيرة الواحدة في افتتاح الصلاة تجزئ والثلاث أفضل والسبع أفضل كله.

From Muhammad bin Muslim, from Abu Ja'far (peace be upon him) who said: One takbir is sufficient for commencing the prayer, and three takbirs are better, and seven takbirs are the best of all.

Hadith 7209

عن أبي بصير قال: سألته عن أدنى ما يجزى في الصلاة من التكبير قال: تكبيرة واحدة.

From Abu Basir who said: I asked him about the minimum number of takbirs that suffices in prayer. He said: One takbir.

Hadith 7210

عن إسماعيل بن مسلم عن جعفر عن أبيه عن رسول الله صلى الله عليه وآله (في حديث) قال: ولكل شئ أنف وأنف الصلاة التكبير.

From Ismail bin Muslim from Ja'far from his father from the Messenger of Allah (peace be upon him and his family) who said in a hadith: Everything has a nose, and the nose of prayer is the takbir.

Hadith 7211

عن ناصح المؤذن عن أبي عبد الله (عليه السلام) (في حديث) قال: فإن مفتاح الصلاة التكبير.

From Nasih the Muezzin from Abu Abdullah (peace be upon him) who said in a hadith: The key to prayer is the takbir.

Hadith 7212

عن زرارة قال: أدنى ما يجزي من التكبير في التوجه تكبيرة واحدة وثلاث تكبيرات أحسن وسبع أفضل.

From Zurarah who said: The minimum that suffices for takbir in facing (the qiblah) is one takbir, and three takbirs is better, and seven is best.

Hadith 7213

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال إذا كنت إماما أجزأتك تكبيرة واحدة لأن معك ذا الحاجة والضعيف والكبير.

From Mu'awiya bin Ammar, from Abu Abdullah (peace be upon him), he said: When you are leading the prayer as an imam, one takbir is sufficient for you because behind you are those with needs, the weak, and the elderly.

Hadith 7214

عن ابن القداح عن أبي عبد الله (عليه السلام) قال قال رسول الله صلى الله عليه وآله افتتاح الصلاة الوضوء وتحريمها التكبير وتحليلها التسليم.

From Ibn al-Qaddah from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: The commencement of prayer is ablution, its sanctification is the takbir, and its completion is the tasleem.

Hadith 7215

محمد بن علي بن الحسين قال كان رسول الله صلى الله عليه وآله) أتم الناس صلاة وأوجزهم كان إذا دخل في صلاته قال: الله أكبر بسم الله الرحمن الرحيم.

Muhammad bin Ali bin Al-Husain said: The Messenger of Allah, peace be upon him and his family, had the most complete prayer among people while being the most concise. When he would begin his prayer, he would say: "Allahu Akbar, Bismillah Al-Rahman Al-Raheem."

Hadith 7216

وفي (المجالس) باسناده (في حديث) جاء نفر من اليهود إلى رسول الله صلى الله عليه وآله وأما قوله الله أكبر (إلى أن قال) لا تفتح الصلاة إلا بها.

In Al-Majalis with his chain (in a hadith): A group of Jews came to the Messenger of Allah, peace be upon him and his family, and regarding his saying "Allahu Akbar" (until he said) prayer is not commenced except with it.

Hadith 7217

محمد بن الحسين الرضي في (المجازات النبوية) عنه (عليه السلام) أنه قال لكل شئ وجه ووجه دينكم الصلاة ولكل شئ أنف وأنف الصلاة التكبير.

Muhammad bin Al-Hussein Al-Radhi in (Al-Majazat Al-Nabawiyyah) from him (peace be upon him) that he said: Everything has a face, and the face of your religion is prayer, and everything has a nose, and the nose of prayer is the takbir.

CHAPTER 2

Invalidity Of Prayer By Omitting Takbiratul Ihram Even If Forgotten, And The Obligation To Repeat The Prayer With Certainty Of Omission, Not With Doubt

[Hadith 7218 to 7229]

Hadith 7218

عن جميل عن زرارة قال سألت أبا جعفر (عليه السلام) عن الرجل ينسى تكبيرة الافتتاح؟ قال يعيد.

From Jamil from Zurarah who said: I asked Abu Ja'far (peace be upon him) about a man who forgets the opening takbir? He said: He should repeat [the prayer].

Hadith 7219

عن صفوان عن العلاء عن محمد عن أحدهما عليهما السلام في الذي يذكر أنه لم يكبر في أول صلاته فقال إذا استيقن أنه لم يكبر فليعد ولكن كيف يستيقن؟!

From Safwan from Al-Ala' from Muhammad from one of them (peace be upon them) regarding one who remembers that he did not say the takbir at the beginning of his prayer, he said: If he is certain that he did not say the takbir, he should repeat [the prayer], but how can he be certain?!

Hadith 7220

عن عبيد بن زرارة قال: سألت أبا عبد الله (عليه السلام) عن رجل أقام الصلاة فنسي أن يكبر حتى افتتح الصلاة قال يعيد الصلاة.

From Ubayd bin Zurarah who said: I asked Abu Abdullah (peace be upon him) about a man who stood for prayer and forgot to say the takbir until he started the prayer. He said: He should repeat the prayer.

Hadith 7221

عن ذريح بن محمد عن أبي عبد الله (عليه السلام) قال سألته عن الرجل ينسى أن يكبر حتى قرأ؟ قال: يكبر.

From Dharih bin Muhammad from Abu Abdullah (peace be upon him), he said: I asked him about a man who forgets to say takbir until after he has recited? He said: He should say takbir.

Hadith 7222

عن علي بن يقطين قال سألت أبا الحسن (عليه السلام) عن الرجل ينسى أن يفتتح الصلاة حتى يركع؟ قال يعيد الصلاة.

From Ali bin Yaqtin who said: I asked Abu Al-Hassan (peace be upon him) about a man who forgets to open the prayer until he bows? He said: He should repeat the prayer.

Hadith 7223

عن محمد بن سهل عن الرضا (عليه السلام) قال الامام يحمل أوهام من خلفه إلا تكبيرة الافتتاح.

From Muhammad bin Sahl from Al-Ridha (peace be upon him) who said: The imam bears the mistakes of those behind him except for the opening takbir.

Hadith 7224

عن مصدق عن عمار قال سألت أبا عبد الله (عليه السلام) عن رجل سها خلف الإمام فلم يفتتح الصلاة؟ قال يعيد الصلاة ولا صلاة بغير افتتاح.

From Musaddiq from Ammar who said: I asked Abu Abdullah (peace be upon him) about a man who became forgetful behind the imam and did not recite the opening takbir of prayer? He said: He must repeat the prayer, and there is no prayer without an opening takbir.

Hadith 7225

عن زرارة عن أبي جعفر (عليه السلام) قال قلت له الرجل ينسى أول تكبيرة من الافتتاح فقال إن ذكرها قبل الركوع كبر ثم قرأ ثم ركع وإن ذكرها في الصلاة كبرها في قيامه في موضع التكبير قبل القراءة وبعد القراءة قلت فان ذكرها بعد الصلاة؟ قال فليقضها ولا شئ عليه.

From Zurarah from Abu Ja'far (peace be upon him), he said: I asked him about a man who forgets the first takbir of the opening (of prayer). He said: If he remembers it before ruku, he should say the takbir, then recite, then perform ruku. And if he remembers it during the prayer, he should say it while standing in the position of takbir before recitation and after recitation. I asked: What if he remembers it after the prayer? He said: He should make it up and nothing is upon him.

ورواه الصدوق باسناده عن زرارة مثله. قال الشيخ قوله فليقضها يعني الصلاة. أقول وتقدم ما يدل على ذلك ويمكن حمله على غير تكبيرة الإحرام من تكبيرات الافتتاح والقضاء على الاستحباب.

Al-Saduq narrated it with his chain from Zurarah similarly. The Sheikh said: His saying "he should make it up" means the prayer. I (Hurr Amili) say: What has preceded indicates that, and it's possible to interpret it as other than the opening takbir from the opening takbirs, and making it up as recommended.

Hadith 7226

عن عبيد الله بن علي عن أبي عبد الله (عليه السلام) قال: سألته عن رجل نسي أن يكبر حتى دخل في الصلاة؟ فقال أليس كان من نيته أن يكبر؟ قلت نعم قال فليمض في صلاته.

From Ubaydullah bin Ali from Abu Abdullah (peace be upon him) who said: I asked him about a man who forgot to say the takbir until he entered the prayer? He said: Wasn't it his intention to say the takbir? I said: Yes. He said: Then he should continue in his prayer.

Hadith 7227

عن أبي بصير قال سألت أبا عبد الله (عليه السلام) عن رجل قام في الصلاة فنسي أن يكبر فبدأ بالقراءة؟ فقال إن ذكرها وهو قائم قبل أن يركع فليكبر وإن ركع فليمض في صلاته.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about a man who stood for prayer and forgot to say the takbir and began with recitation? He said: If he remembers while standing before ruku, he should say the takbir, and if he has performed ruku, he should continue in his prayer.

أقول حمله الشيخ على الشك في تكبيرة الافتتاح دون اليقين لما تقدم.

I (Hurr Amili) say: The Sheikh interpreted this as doubt about the opening takbir, not certainty, based on what has preceded.

Hadith 7228

محمد بن علي بن الحسين قال روي عن الصادق (عليه السلام) أنه قال الانسان لا ينسى تكبيرة الافتتاح.

Muhammad bin Ali bin Al-Hussein said: It is narrated from Al-Sadiq (peace be upon him) that he said: A person does not forget the opening takbir.

Hadith 7229

عن محمد بن يحيى رفعه عن الرضا (عليه السلام) قال الإمام يحمل أوهام من خلفه إلا تكبيرة الافتتاح.

From Muhammad bin Yahya, raising it to Al-Ridha (peace be upon him) who said: The Imam bears the mistakes/oversights of those behind him except for the opening takbir.

CHAPTER 3

Insufficiency Of The Takbir Of Ruku In Place Of The Opening Takbir With Certainty Of Omission, And Its Sufficiency With Doubt

[Hadith 7230 to 7231]

Hadith 7230

عن الفضل ابن عبد الملك عن أبي عبد الله (عليه السلام) أنه قال في الرجل يصلي فلم يفتتح بالتكبير هل تجزئه تكبيرة الركوع ؟ قال لا بل يعيد صلاته إذا حفظ أنه لم يكبر.

From Al-Fadl ibn Abdul Malik from Abu Abdullah (peace be upon him) that he said regarding a man who prays but does not begin with the takbir, will the takbir of ruku suffice him? He said: No, rather he must repeat his prayer if he remembers that he did not say the takbir.

Hadith 7231

عن أحمد بن محمد عن الرضا (عليه السلام) قال قلت له رجل نسي أن يكبر تكبيرة الإفتتاح حتى كبر للركوع فقال أجزأه.

From Ahmad bin Muhammad from Al-Ridha (peace be upon him) who said: I said to him, "A man forgot to say the opening takbir until he said takbir for ruku." He said: "It suffices him."

أقول حمله الشيخ على الشك دون اليقين لما تقدم في هذا الباب وغيره ويحتمل الحمل على المأموم لما يأتي

I (Hurr Amili) say: The Sheikh interpreted this as applying to doubt rather than certainty, based on what has preceded in this chapter and others, and it's possible to interpret it as applying to the one following the imam, based on what will come.

CHAPTER 4

Sufficiency Of One Takbir For The Follower In A Tight Situation For Both The Takbiratul Ihram And The Takbir Of Ruku

[Hadith 7232 to 7232]

Hadith 7232

عن عبد الله بن معاوية بن شريح عن أبيه قال سمعت أبا عبد الله (عليه السلام) يقول إذا جاء الرجل مبادرا والإمام راكع أجزأته تكبيرة واحدة لدخوله في الصلاة والركوع.

From Abdullah bin Mu'awiya bin Shuraih, from his father who said: I heard Abu Abdullah (peace be upon him) saying: When a man arrives hurriedly and finds the Imam in ruku, one takbir is sufficient for both entering the prayer and the ruku.

CHAPTER 5

Obligatory And Recommended Takbirs In The Five Prayers Being Ninety-five Takbirs, Including Five Takbirs For Qunut

[Hadith 7233 to 7235]

Hadith 7233

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال التكبير في الصلاة الفرض الخمس الصلوات خمس وتسعون تكبيرة منها تكبيرة القنوت خمسة.

From Mu'awiyah bin Ammar from Abu Abdullah (peace be upon him) who said: The takbirs in the obligatory five prayers are ninety-five takbirs, including five takbirs for qunut.

Hadith 7234

قال الكليني ورواه أيضا عن أبيه عن عبد الله بن المغيرة مثله وفسرهن في الظهر إحدى وعشرين تكبيرة وفي العصر إحدى وعشرين تكبيرة وفي المغرب ست عشرة تكبيرة وفي العشاء الآخرة إحدى وعشرين تكبيرة وفي الفجر إحدى عشرة تكبيرة وخمس تكبيرات القنوت في خمس صلوات.

Al-Kulayni said: It was also narrated from his father from Abdullah bin Al-Mughirah similarly, and he explained them as twenty-one takbirs in Dhuhr, twenty-one takbirs in Asr, sixteen takbirs in Maghrib, twenty-one takbirs in Isha, and eleven takbirs in Fajr, and five takbirs for qunut in five prayers.

Hadith 7235

عن الصباح المزني قال قال أمير المؤمنين (عليه السلام) خمس وتسعون تكبيرة في اليوم والليلة للصلوات منها تكبير القنوت.

From Al-Sabbah Al-Muzani who said: Amir al-Muminin (peace be upon him) said: Ninety-five takbirs in the day and night for the prayers, including the takbirs of qunut.

CHAPTER 6

Permissibility Of Advancing The Recommended Takbirs At The Beginning Of Prayer, And If One Forgets Some Of It, What Was Advanced Suffices

[Hadith 7236 to 7237]

Hadith 7236

عن زرارة قال قال أبو جعفر (عليه السلام) إذا كنت كبرت في أول صلاتك بعد الاستفتاح بإحدى وعشرين تكبيرة ثم نسيت التكبير كله ولم تكبر أجزأك التكبير الأول عن تكبير الصلاة كلها.

From Zurarah who said: Abu Ja'far (peace be upon him) said: If you have said twenty-one takbirs at the beginning of your prayer after the opening, then forgot all the takbirs and did not say takbir, the first takbirs suffice you for all the takbirs of the prayer.

Hadith 7237

عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن رجل دخل في صلاته فنسي أن يكبر حتى ركع وذكر حين ركع هل يجزيه ذلك وإن كان قد صلى ركعة أو ثنتين؟ وهل يعتد بما صلى؟ قال يعتد بما يفتتح به من التكبير.

From his brother Musa bin Jafar (peace be upon him) who said: I asked him about a man who entered his prayer and forgot to say takbir until he performed ruku, and remembered when he was in ruku - would that suffice him even if he had prayed one or two rak'ah? And would what he prayed count? He said: What counts is what he begins with from the takbir.

CHAPTER 7

Recommendation Of Opening The Prayer With Seven Takbirs, The Permissibility Of Making The Intention With Any Of Them And Making It The Takbiratul Ihram, And The Permissibility Of Limiting To Five, Three, Or One

[Hadith 7238 to 7246]

Hadith 7238

عن حفص يعني ابن البختري عن أبي عبد الله (عليه السلام) قال إن رسول الله صلى الله عليه وآله كان في الصلاة وإلى جانبه الحسين بن علي فكبر رسول الله صلى الله عليه وآله فلم يحر الحسين (عليه السلام) بالتكبير ثم كبر رسول الله صلى الله عليه وآله فلم يحر الحسين التكبير فلم يزل رسول الله صلى الله عليه وآله يكبر ويعالج الحسين (عليه السلام) التكبير فلم يحر حتى أكمل سبع تكبيرات فأحار الحسين (عليه السلام) التكبير في السابعة فقال أبو عبد الله (عليه السلام) فصارت سنة.

From Hafs, meaning Ibn al-Bakhtari, from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) was in prayer and beside him was Al-Hussein bin Ali. The Messenger of Allah (peace be upon him and his family) said takbir, but Hussein (peace be upon him) did not respond with takbir. Then the Messenger of Allah (peace be upon him and his family) said takbir again, but Hussein did not respond with takbir. The Messenger of Allah (peace be upon him and his family) continued saying takbir and trying to get Hussein (peace be upon him) to say takbir, but he did not respond until seven takbirs were completed. Then Hussein (peace be upon him) responded with takbir on the seventh. Abu Abdullah (peace be upon him) said: So it became a sunnah.

Hadith 7239

عن زرارة قال رأيت أبا جعفر (عليه السلام) أو قال سمعته استفتح الصلاة بسبع تكبيرات ولاء.

From Zurarah who said: I saw Abu Ja'far (peace be upon him) or he said I heard him open the prayer with seven consecutive takbirs.

Hadith 7240

عن علي عن أبي بصير عن أبي عبد الله (عليه السلام) قال إذا افتتحت الصلاة فكبر إن شئت واحدة وإن شئت ثلاثا وإن شئت خمسا وإن شئت سبعا وكل ذلك مجز عنك غير أنك إذا كنت إماما لم تجهر إلا بتكبيرة.

From Ali from Abu Basir from Abu Abdullah (peace be upon him) who said: When

you open the prayer, say takbir once if you wish, or three times if you wish, or five times if you wish, or seven times if you wish. All of that is sufficient for you, except that if you are an imam, you should not say loudly except one takbir.

Hadith 7241

عن زرارة عن أبي جعفر (عليه السلام) أنه قال خرج رسول الله صلى الله عليه وآله إلى الصلاة وقد كان الحسين (عليه السلام) أبطأ عن الكلام حتى تخوفوا أنه لا يتكلم وأن يكون به خرس فخرج به (عليه السلام) حامله على عاتقه وصف الناس خلفه فأقامه على يمينه.

From Zurarah from Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) went out to prayer, and Al-Hussein (peace be upon him) had been slow to speak until they feared he would not speak and that he might be mute. So he (peace be upon him) took him out, carrying him on his shoulder, and the people lined up behind him. He placed him on his right side.

فافتتح رسول الله صلى الله عليه وآله الصلاة فكبر الحسين (عليه السلام) فلما سمع رسول الله صلى الله عليه وآله تكبيره عاد فكبر فكبر الحسين (عليه السلام) حتى كبر رسول الله صلى الله عليه وآله سبع تكبيرات وكبر الحسين (عليه السلام) فجرت السنة بذلك.

The Messenger of Allah (peace be upon him and his family) opened the prayer and said takbir. Al-Hussein (peace be upon him) said takbir. When the Messenger of Allah (peace be upon him and his family) heard his takbir, he repeated the takbir, and Al-Hussein (peace be upon him) said takbir, until the Messenger of Allah (peace be upon him and his family) had said seven takbirs and Al-Hussein (peace be upon him) had said takbir. So this became the tradition.

Hadith 7242

عن هشام بن الحكم عن أبي الحسن (عليه السلام) أنه روي لذلك علة أخرى وهي أن النبي صلى الله عليه وآله لما أسري به إلى السماء قطع سبع حجب فكبر عند كل حجاب تكبيرة فأوصله الله عز وجل بذلك إلى منتهى الكرامة.

From Hisham bin Al-Hakam from Abu Al-Hassan (peace be upon him) that another reason was narrated for this, which is that when the Prophet (peace be upon him and his family) was taken on the night journey to the sky, he passed through seven veils, and he said takbir at each veil. So Allah, the Mighty and Majestic, brought him to the utmost honor through that.

Hadith 7243

عن الفضل بن شاذان عن الرضا (عليه السلام) قال إنما صارت التكبيرات في أول الصلاة سبعا لأن أصل الصلاة ركعتان واستفتاحهما بسبع تكبيرات تكبيرة الافتتاح وتكبيرة الركوع وتكبيرتي السجدتين وتكبيرة الركوع في الثانية وتكبيرتي السجدتين فإذا كبر الإنسان في أول الصلاة سبع تكبيرات ثم نسي شيئا من تكبيرات الاستفتاح من بعد أو سها عنها لم يدخل عليه نقص في صلاته.

From Al-Fadl bin Shadhan from Al-Ridha (peace be upon him) who said: The takbirs at the beginning of prayer became seven because the origin of prayer is two rak'ahs, and their opening is with seven takbirs: the opening takbir, the takbir of ruku, two takbirs for the two sajdahs, the takbir of ruku in the second rak'ah, and two takbirs for the two sajdahs. So if a person says seven takbirs at the beginning of prayer, then forgets something from the opening takbirs afterwards or is inattentive to them, no deficiency enters his prayer.

Hadith 7244

عن أبي الحسن موسى (عليه السلام) قال قلت له لأي علة صار التكبير في الافتتاح سبع تكبيرات أفضل (إلى أن قال) قال يا هشام إن الله خلق السماوات سبعا والأرضين سبعا والحجب سبعا

From Abu Al-Hassan Musa (peace be upon him) who said: I said to him: For what reason did the takbir in the opening become seven takbirs as best? (until he said) He said: O Hisham, Allah created seven heavens and seven earths and seven veils.

فلما أسرى بالنبي صلى الله عليه وآله فكان من ربه كقاب قوسين أو أدنى رفع له حجاب من حجبه فكبر رسول الله صلى الله عليه وآله وجعل يقول الكلمات التي تقال في الافتتاح فلما رفع له الثاني كبر فلم يزل كذلك حتى بلغ سبع حجب فكبر سبع تكبيرات فلذلك العلة يكبر للافتتاح في الصلاة سبع تكبيرات.

So when the Prophet (peace be upon him and his family) was taken on the night journey and was at a distance of two bow-lengths or nearer from his Lord, a veil from His veils was lifted for him. The Messenger of Allah (peace be upon him and his family) said takbir and began to say the words that are said in the opening. When the second was lifted for him, he said takbir. It continued like this until he reached seven veils, so he said seven takbirs. For this reason, seven takbirs are said for the opening in prayer.

Hadith 7245

عن الفضل ابن شاذان عن الرضا (عليه السلام) قال إنما بدئ في الاستفتاح والركوع والسجود والقيام والقعود بالتكبير للعلة التي ذكرناها في الأذان.

From Al-Fadl ibn Shadhan from Al-Ridha (peace be upon him) who said: The opening, ruku, sujud, standing, and sitting were begun with takbir for the reason we mentioned in the call to prayer.

Hadith 7246

عن زرارة عن أبي جعفر (عليه السلام) قال أدنى ما يجزي من التكبير في التوجه إلى الصلاة تكبيرة واحدة وثلاث تكبيرات وخمس وسبع أفضل.

From Zurarah from Abu Ja'far (peace be upon him) who said: The minimum that suffices of takbir in turning towards prayer is one takbir, and three takbirs and five and seven are better.

CHAPTER 8

Recommendation Of Distributing The Seven Takbirs As Three, Then Two, Then Two, Raising The Hands With Each Takbir, Supplicating With The Narrated Prayers During And After Them, And Seeking Refuge After That

[Hadith 7247 to 7249]

Hadith 7247

عن الحلبي عن أبي عبد الله (عليه السلام) قال إذا افتتحت الصلاة فارفع كفيك ثم ابسطهما بسطا ثم كبر ثلاث تكبيرات ثم قل " اللهم أنت الملك الحق لا إله إلا أنت سبحانك إني ظلمت نفسي فاغفر لي ذنبي إنه لا يغفر الذنوب إلا أنت

From Al-Halabi from Abu Abdullah (peace be upon him) who said: When you open the prayer, raise your palms then spread them out, then say three takbirs, then say: "O Allah, You are the True King, there is no god but You, Glory be to You, I have wronged myself, so forgive me my sin, for none forgives sins except You."

ثم تكبر تكبيرتين ثم قل: " لبيك وسعديك والخير في يديك والشر ليس إليك والمهدي من هديت لا ملجأ منك إلا إليك سبحانك وحنانيك تباركت وتعاليت سبحانك رب البيت "

Then say two takbirs, then say: "Here I am at Your service, all good is in Your hands, and evil is not attributed to You. The guided is whom You guide, there is no refuge from You except with You. Glory be to You and Your tenderness, Blessed and Exalted are You, Glory be to You, Lord of the House."

ثم تكبر تكبيرتين ثم تقول: وجهت وجهي للذي فطر السماوات والأرض عالم الغيب والشهادة حنيفا مسلما وما أنا من المشركين إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا من المسلمين ثم تعوذ من الشيطان الرجيم ثم اقرأ فاتحة الكتاب.

Then say two takbirs, then say: "I have turned my face to the One Who created the heavens and the earth, Knower of the unseen and the seen, as a true monotheist submitting to Him, and I am not of the polytheists. Indeed, my prayer, my rites, my living and my dying are for Allah, Lord of the worlds, no partner has He, and this I have been commanded, and I am of the Muslims." Then seek refuge from the accursed Satan, then recite the Opening of the Book.

Hadith 7248

عن زرارة عن أبي جعفر (عليه السلام) قال يجزيك في الصلاة من الكلام في التوجه إلى الله أن تقول " وجهت وجهي للذي فطر السماوات والأرض على ملة إبراهيم حنيفا مسلما وما أنا من المشركين إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا من المسلمين " ويجزيك تكبيرة واحدة.

From Zurarah from Abu Ja'far (peace be upon him) who said: It suffices you in prayer from the words in turning to Allah to say: "I have turned my face to the One Who created the heavens and the earth, following the religion of Abraham, inclining toward truth, and I am not of those who associate others with Allah. Indeed, my prayer, my rites, my living and my dying are for Allah, Lord of the worlds. No partner has He, and this I have been commanded, and I am of the Muslims." And one takbir suffices you.

Hadith 7249

أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) عن محمد بن عبد الله بن جعفر الحميري أنه كتب إلى صاحب الزمان (عليه السلام) يسأله عن التوجه للصلاة يقول " على ملة إبراهيم ودين محمد " فإن بعض أصحابنا ذكر أنه إذا قال " على دين محمد " فقد أبدع لأنه لم نجده في شئ من كتب الصلاة...

Ahmad bin Ali bin Abi Talib Al-Tabarsi in (Al-Ihtijaj) from Muhammad bin Abdullah bin Ja'far Al-Himyari that he wrote to the Master of the Time (peace be upon him) asking him about du'a al-tawajjuh (dua when starting/turning towards the prayer) saying "on the religion of Abraham and the religion of Muhammad," for some of our companions mentioned that if one says "on the religion of Muhammad," it is an innovation because we did not find it in any of the prayer books ...

...خلا حديثا واحدا في كتاب القاسم بن محمد عن جده الحسن بن راشد أن الصادق (عليه السلام) قال للحسن كيف تتوجه؟ فقال أقول " لبيك وسعديك " فقال له الصادق (عليه السلام) ليس عن هذا أسألك كيف تقول " وجهت وجهي للذي فطر السماوات والأرض حنيفا مسلما "؟ الحسن أقوله

...except one hadith in the book of Al-Qasim bin Muhammad from his grandfather Al-Hassan bin Rashid that Al-Sadiq (peace be upon him) said to Al-Hassan: "How do you do tawajjuh (turn/start prayer)?" He said: "I say 'Here I am at Your service.'" So Al-Sadiq (peace be upon him) said to him: "This is not what I'm asking about. How do you say 'I have turned my face to the One Who created the heavens and the earth, inclining toward truth, submitting'?" Al-Hassan said it.

فقال الصادق (عليه السلام) إذا قلت ذلك فقل على ملة إبراهيم (عليه السلام) ودين محمد ومنهاج علي بن أبي طالب والائتمام بآل محمد حنيفا مسلما وما أنا من المشركين.

So Al-Sadiq (peace be upon him) said: "When you say that, say 'on the religion of Abraham (peace be upon him) and the religion of Muhammad and the path of Ali bin Abi Talib and following the family of Muhammad, inclining toward truth, submitting,

and I am not of the polytheists.'"

فأجاب (عليه السلام) التوجه كله ليس بفريضة والسنة المؤكدة فيه التي كالاجماع الذي لا خلاف فيه:

He (peace be upon him) answered: "All of the (dua of) tawajjuh (starting/turning towards) is not obligatory, and the emphasized Sunnah in it, which is like the consensus that has no disagreement, is:

" وجهت وجهي للذي فطر السماوات والأرض حنيفا مسلما على ملة إبراهيم ودين محمد (صلى الله عليه وآله) وهدى علي أمير المؤمنين (عليه السلام) وما أنا من المشركين إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين لا شريك له وبذلك أمرت وأنا من المسلمين اللهم اجعلني من المسلمين أعوذ بالله السميع العليم من الشيطان الرجيم بسم الله الرحمن الرحيم. "

'I have turned my face to the One Who created the heavens and the earth, inclining toward truth, submitting, on the religion of Abraham and the religion of Muhammad (peace be upon him and his family) and the guidance of Ali, Amir al-Muminin (peace be upon him), and I am not of the polytheists. Indeed, my prayer, my rites, my living and my dying are for Allah, Lord of the worlds. No partner has He, and this I have been commanded, and I am of the Muslims. O Allah, make me of the Muslims. I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed Satan. In the name of Allah, the Most Gracious, the Most Merciful.'

ثم تقرأ الحمد.

Then you recite Al-Hamd (The Opening)."

CHAPTER 9

Recommendation Of Raising The Hands With The Obligatory And Recommended Takbir Up To The Cheeks Until They Are Parallel With The Ears, Facing The Qiblah With The Palms, And Emphasizing This Recommendation For The Imam

[Hadith 7250 to 7266]

Hadith 7250

عن صفوان بن مهران الجمال قال رأيت أبا عبد الله (عليه السلام) إذا كبر في الصلاة يرفع يديه حتى يكاد يبلغ اذنيه.

Safwan bin Mihran Al-Jamal said: I saw Abu Abdullah (peace be upon him) when he said the takbir in prayer, he would raise his hands until they almost reached his ears.

Hadith 7251

عن معاوية بن عمار قال رأيت أبا عبد الله (عليه السلام) حين افتتح الصلاة يرفع يديه أسفل من وجهه قليلا.

Mu'awiyah bin Ammar said: I saw Abu Abdullah (peace be upon him) when he began the prayer, he would raise his hands slightly below his face.

Hadith 7252

وعنه عن فضالة عن ابن سنان يعني عبد الله قال رأيت أبا عبد الله (عليه السلام) يصلي يرفع يديه حيال وجهه حين استفتح.

And from him, from Fadala, from Ibn Sinan, meaning Abdullah, who said: I saw Abu Abdullah (peace be upon him) praying, raising his hands to his face when he began.

Hadith 7253

وعنه عن النضر عن ابن سنان عن أبي عبد الله (عليه السلام) في قول الله عز وجل " فصل لربك وانحر " قال هو رفع يديك حذاء وجهك.

And from him, from Al-Nadr, from Ibn Sinan, from Abu Abdullah (peace be upon him) regarding the words of Allah Almighty "So pray to your Lord and sacrifice," he said: It is raising your hands parallel to your face.

Hadith 7254

عن أبي بصير قال قال أبو عبد الله (عليه السلام) (في حديث) إذا افتتحت الصلاة فكبرت فلا تجاوز أذنيك ولا ترفع يديك بالدعاء في المكتوبة تجاوز بهما رأسك.

Abu Basir said: Abu Abdullah (peace be upon him) said (in a hadith): When you begin the prayer and say the takbir, do not exceed your ears and do not raise your hands in supplication in the obligatory prayer beyond your head.

Hadith 7255

عن منصور بن حازم قال رأيت أبا عبد الله (عليه السلام) افتتح الصلاة فرفع يديه حيال وجهه واستقبل القبلة ببطن كفيه.

Mansur bin Hazim said: I saw Abu Abdullah (peace be upon him) begin the prayer and he raised his hands to his face and faced the qiblah with his palms.

Hadith 7256

عن موسى بن جعفر (عليه السلام) قال قال على الإمام أن يرفع يده في الصلاة ليس على غيره أن يرفع يده في الصلاة.

From Musa bin Ja'far (peace be upon him) who said: It is upon the imam to raise his hand in prayer; it is not upon others to raise their hand in prayer.

ورواه الحميري في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي بن جعفر إلا أنه قال في آخره أن يرفع يديه في التكبير. قال الشيخ المعنى أن فعل الإمام أشد تأكيدا وأكثر ثوابا واستدل بما مر.

And Al-Himyari narrated it in (Qurb Al-Isnad) from Abdullah bin Al-Hassan from his grandfather Ali bin Ja'far, except that he said at the end: to raise his hands in the takbir. The Sheikh said the meaning is that the imam's action is more emphasized and more rewarding, and he inferred from what has passed.

Hadith 7257

عن علي بن النعمان عن معاوية بن عمار عن أبي عبد الله (عليه السلام) (في وصية النبي صلى الله عليه وآله لعلي (عليه السلام) قال وعليك برفع يديك في صلاتك وتقليبهما.

From Ali bin Al-Nu'man from Mu'awiyah bin Ammar from Abu Abdullah (peace be upon him) (in the Prophet's advice, peace be upon him and his family, to Ali, peace be upon him) he said: And you should raise your hands in your prayer and turn them.

Hadith 7258

وباسناده الآتي عن إسماعيل بن جابر عن أبي عبد الله (عليه السلام) في رسالة طويلة كتبها إلى أصحابه (إلى أن قال) دعوا رفع أيديكم في الصلاة إلا مرة واحدة حين يفتتح الصلاة فان الناس قد شهروكم بذلك والله المستعان ولا حول ولا قوة إلا بالله.

And with his coming chain from Ismail bin Jabir from Abu Abdullah (peace be upon him) in a long letter he wrote to his companions (until he said): Leave raising your hands in prayer except once when beginning the prayer, for people have made you famous for that, and Allah is the one whose help is sought, and there is no power or strength except with Allah.

Shaykh Hurr Amili: This indicates the recommendation of raising hands in all takbirs except for taqiyyah.

Hadith 7259

محمد بن علي بن الحسين قال سأل رجل أمير المؤمنين (عليه السلام) فقال له يا بن عم خير الخلق ما معنى رفع يديك في التكبيرة الأولى؟ فقال معناه الله أكبر الواحد الأحد الذي ليس كمثله شئ لا يلمس بالأخماس ولا يدرك بالحواس.

Muhammad bin Ali bin Al-Hussein said: A man asked Amir al-Muminin (peace be upon him) and said to him: O cousin of the best of creation, what is the meaning of raising your hands in the first takbir? He said: Its meaning is Allah is Greater, the One, the Only, to whom nothing is like, who is not touched by the five senses nor perceived by the senses.

وفي (العلل) عن أحمد بن عبد الله عن أمير المؤمنين (عليه السلام) مثله إلا أنه قال: ليس كمثله شئ لا يقاس بشئ.

And in (Al-Ilal) from Ahmad bin Abdullah from Amir al-Muminin (peace be upon him) similar to it except that he said: Nothing is like Him, He is not compared to anything.

Hadith 7260

وفي (العلل وعيون الأخبار) بأسانيد تأتي عن الفضل بن شاذان عن الرضا (عليه السلام) قال إنما ترفع اليدان بالتكبير لأن رفع اليدين ضرب من الابتهال والتبتل والتضرع فأحب الله عز وجل أن يكون العبد في وقت ذكره له متبتلا متضرعا مبتهلا ولأن في رفع اليدين إحضار النية وإقبال القلب على ما قال.

And in (Al-Ilal and Uyun Al-Akhbar) with chains that will come from Al-Fadl bin Shadhan from Al-Ridha (peace be upon him) who said: The hands are raised with the takbir because raising the hands is a form of supplication, devotion, and humility, so Allah Almighty loves for the servant to be devoted, humble, and supplicating at the time of His remembrance, and because in raising the hands there is presence of intention and the heart's attentiveness to what he said.

وزاد في العلل وقصد لأن الفرض من الذكر إنما هو الاستفتاح وكل سنة فإنما تؤدى على جهة الفرض فلما أن كان في الاستفتاح الذي هو الفرض رفع اليدين أحب أن يؤدوا السنة على جهة ما يؤدى الفرض.

And he added in Al-Ilal: And it is intended because the obligation of remembrance is only the opening, and every Sunnah is performed in the manner of the obligation, so when in the opening, which is the obligation, there is raising of the hands, it is loved that they perform the Sunnah in the manner that the obligation is performed.

Hadith 7261

عن علقمة بن وائل عن أبيه قال صليت خلف النبي صلى الله عليه وآله فكبر حين افتتح الصلاة ورفع يديه حين أراد الركوع وبعد الركوع.

From Alqamah bin Wa'il from his father who said: I prayed behind the Prophet (peace be upon him and his family), and he said the takbir when he began the prayer and raised his hands when he wanted to perform ruku and after ruku.

Hadith 7262

عن الأصبغ بن نباتة عن علي بن أبي طالب (عليه السلام) قال لما نزلت على النبي صلى الله عليه وآله " فصل لربك وانحر " قال يا جبرئيل ما هذه النحيرة التي أمر بها ربي؟ قال يا محمد إنها ليست نحيرة ولكنها رفع الأيدي في الصلاة.

From Al-Asbagh bin Nubatah from Ali bin Abi Talib (peace be upon him) who said: When "So pray to your Lord and sacrifice" was revealed to the Prophet (peace be upon him and his family), he said: O Gabriel, what is this sacrifice that my Lord has commanded? He said: O Muhammad, it is not a sacrifice, but it is raising the hands in prayer.

Hadith 7263

الفضل بن الحسن بن الطبرسي في (مجمع البيان) عن مقاتل ابن حيان مثله إلا أنه قال ليست بنحيرة ولكنه يأمرك إذا تحرمت للصلاة أن ترفع يديك إذا كبرت وإذا ركعت وإذا رفعت رأسك من الركوع وإذا سجدت فإنه صلاتنا وصلاة الملائكة في السماوات السبع وإن لكل شئ زينة وإن زينة الصلاة رفع الأيدي عند كل تكبيرة.

Al-Fadl bin Al-Hassan bin Al-Tabarsi in (Majma' Al-Bayan) from Muqatil Ibn Hayyan similar to it except that he said: It is not a sacrifice, but He commands you when you enter into prayer to raise your hands when you say the takbir, when you perform ruku, when you raise your head from ruku, and when you perform sajdah, for it is our prayer and the prayer of the angels in the seven heavens, and for everything there is an adornment, and the adornment of prayer is raising the hands with every takbir.

Hadith 7264

وعن علي (عليه السلام) في قوله تعالى " فصل لربك وانحر " أن معناه ارفع يديك إلى النحر في الصلاة.

And from Ali (peace be upon him) regarding the Almighty's words "So pray to your Lord and sacrifice," that its meaning is raise your hands to the throat in prayer.

Hadith 7265

وعن عمر بن يزيد قال سمعت أبا عبد الله (عليه السلام) يقول في قوله تعالى " فصل لربك وانحر " قال هو رفع يديك حذاء وجهك.

And from Omar bin Yazid who said: I heard Abu Abdullah (peace be upon him) say regarding the Almighty's words "So pray to your Lord and sacrifice," he said: It is raising your hands parallel to your face.

Hadith 7266

وعن جميل قال سألت أبا عبد الله (عليه السلام) عن قوله عز وجل " فصل لربك وانحر " فقال بيده هكذا يعني استقبل بيديه حذو وجهه القبلة في افتتاح الصلاة.

And from Jamil who said: I asked Abu Abdullah (peace be upon him) about the words of the Almighty "So pray to your Lord and sacrifice," and he said with his hand like this, meaning face the qiblah with your hands parallel to your face at the beginning of the prayer.

CHAPTER 10

Dislike Of Exceeding In Raising The Hands With The Takbir Until They Pass The Ears

[Hadith 7267 to 7270]

Hadith 7267

عن جميل ابن دراج عن زرارة عن أحدهما (عليه السلام) قال ترفع يديك في افتتاح الصلاة قبالة وجهك ولا ترفعهما كل ذلك.

From Jamil ibn Darraj from Zurarah from one of them (peace be upon him) who said: Raise your hands at the beginning of the prayer in front of your face and do not raise them all that much.

Hadith 7268

عن زرارة عن أبي جعفر (عليه السلام) قال إذا قمت في الصلاة فكبرت فارفع يديك ولا تجاوز بكفيك اذنيك أي حيال خديك.

From Zurarah from Abu Ja'far (peace be upon him) who said: When you stand for prayer and say the takbir, raise your hands but do not exceed your ears with your palms, meaning parallel to your cheeks.

Hadith 7269

وقد تقدم في حديث أبي بصير عن أبي عبد الله (عليه السلام) قال إذا افتتحت الصلاة فكبرت ولا تجاوز اذنيك.

And it has preceded in the hadith of Abu Basir from Abu Abdullah (peace be upon him) who said: When you begin the prayer and say the takbir, do not exceed your ears.

Hadith 7270

جعفر بن الحسن المحقق في (المعتبر) والحسن بن يوسف العلامة في (المنتهى) عن علي (عليه السلام) أن النبي صلى الله عليه وآله مر برجل يصلي وقد رفع يديه فوق رأسه فقال مالي أرى قوما يرفعون أيديهم فوق رؤسهم كأنها آذان خيل شمس.

Ja'far bin Al-Hassan Al-Muhaqqiq in (Al-Mu'tabar) and Al-Hassan bin Yusuf Al-Allama in (Al-Muntaha) from Ali (peace be upon him) that the Prophet (peace be upon him and his family) passed by a man praying who had raised his hands above his head, so he said: What is it that I see people raising their hands above their heads as if they were the ears of restless horses?

CHAPTER 11

Recommendation Of Praising Seven Times, Glorifying Seven Times, Declaring The Oneness Of Allah Seven Times, Praising Allah And Extolling Him After The Opening Takbirs, And Reciting Ayat Al-kursi And The Mu'awwidhatayn After Beginning The Night Prayer

[Hadith 7271 to 7272]

Hadith 7271

عن زرارة عن أبي جعفر (عليه السلام) وذكر حديث تكبيرات الافتتاح ثم قال: قال زرارة فقلت لأبي جعفر (عليه السلام) فكيف نصنع؟ قال تكبر سبعا وتحمد سبعا وتسبح سبعا وتحمد الله وتثني عليه ثم تقرأ.

From Zurarah from Abu Ja'far (peace be upon him), mentioning the hadith of the opening takbirs, then he said: Zurarah said: I said to Abu Ja'far (peace be upon him), "So how do we do it?" He said: Say takbir seven times, praise seven times, glorify seven times, praise Allah and extol Him, then recite.

أقول وذكر هذا الحكم الشهيد في (الذكرى) ونقله عن ابن الجنيد وقال إنه نسبه إلى الأئمة عليهم السلام وزاد التهليل سبعا.

I (Hurr Amili) say: Al-Shahid mentioned this ruling in (Al-Dhikra) and quoted it from Ibn Al-Junayd, saying that he attributed it to the Imams (peace be upon them) and added declaring the oneness of Allah seven times.

Hadith 7272

عن كامل عن أبي جعفر (عليه السلام) قال إذا استفتحت صلاة الليل وفرغت من الاستفتاح فاقرأ آية الكرسي والمعوذتين ثم اقرأ فاتحة الكتاب وسورة.

From Kamil from Abu Ja'far (peace be upon him) who said: When you begin the night prayer and finish the opening, then recite Ayat al-Kursi and the two protective surahs (Al-Mu'awwidhatayn), then recite the Opening of the Book (Al-Fatiha) and a surah.

CHAPTER 12

Recommendation For The Imam To Recite The Opening Takbir Aloud And Six Recommended Ones Quietly

[Hadith 7273 to 7276]

Hadith 7273

عن الحلبي قال سألت أبا عبد الله (عليه السلام) عن أخف ما يكون من التكبير في الصلاة قال ثلاث تكبيرات فان كانت قراءة قرأت ب (قل هو الله أحد) و (قل يا أيها الكافرون) وإن كنت إماما فإنه يجزيك أن تكبر واحدة تجهر فيها وتسر ستا.

From Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about the minimum number of takbirs in prayer. He said: Three takbirs. If there is recitation, recite "Say: He is Allah, the One" [Quran 112:1] and "Say: O disbelievers" [Quran 109:1]. If you are an imam, it suffices you to say one takbir aloud and six quietly.

Hadith 7274

عن أبي علي الحسن بن راشد قال سألت أبا الحسن الرضا (عليه السلام) عن تكبيرة الافتتاح فقال سبع قلت روي عن النبي صلى الله عليه وآله أنه كان يكبر واحدة فقال إن النبي صلى الله عليه وآله كان يكبر واحدة يجهر بها ويسر ستا.

From Abu Ali Al-Hassan bin Rashid who said: I asked Abu Al-Hassan Al-Ridha (peace be upon him) about the opening takbir. He said: Seven. I said: It is narrated from the Prophet (peace be upon him and his family) that he would say one takbir. He replied: Indeed the Prophet (peace be upon him and his family) would say one takbir aloud and six quietly.

Hadith 7275

عن حماد عن الحلبي عن أبي عبد الله (عليه السلام) قال إذا كنت إماما فإنه يجزيك أن تكبر واحدة وتسر ستا.

From Hammad from Al-Halabi from Abu Abdullah (peace be upon him) who said: If you are leading the prayer as an imam, it suffices for you to say one takbir aloud and six silently.

Hadith 7276

وقد تقدم (في حديث) أبي بصير عن أبي عبد الله (عليهالسلام) قال إذا افتتحت الصلاة فكبر إن شئت واحدة وإن شئت ثلاثا وإن شئت خمسا وإن شئت سبعا فكل ذلك مجز عنك غير أنك إذا كنت إماما لم تجهر إلا بتكبيرة

And it was previously mentioned in the hadith of Abu Basir from Abu Abdullah (peace be upon him) who said: When you begin the prayer, you may say one takbir if you wish, or three if you wish, or five if you wish, or seven if you wish - all of that is sufficient for you. However, if you are an imam, you should not say loudly except one takbir.

CHAPTER 13

Recommendation Of Supplicating With Transmitted Prayers When Rising From Sleep, Hearing The Rooster's Crow, Looking At The Sky, Making Ablution, And Standing For Night Prayer

[Hadith 7277 to 7279]

Hadith 7277

عن أبي عبد الله (عليه السلام) (في حديث) قال ابدأ في صلاة الليل بالآيات تقرأ " إن في خلق السماوات والأرض (إلى قوله) إنك لا تخلف الميعاد " ويوم الجمعة تبدأ بالآيات قبل الركعتين اللتين قبل الزوال.

From Abu Abdullah (peace be upon him) in a hadith, he said: Begin the night prayer with the verses, recite "Indeed, in the creation of the heavens and the earth (until His words) Indeed, You never fail in Your promise" [Quran 3:190-194], and on Friday begin with the verses before the two rak'ahs that are before noon.

Hadith 7278

عن زرارة عن أبي جعفر (عليه السلام) قال إذا قمت بالليل من منامك فقل " الحمد لله الذي رد على روحي لأحمده وأعبده فإذا سمعت صوت الديوك (الديك) فقل " سبوح قدوس رب الملائكة والروح سبقت رحمتك غضبك لا إله إلا أنت وحدك لا شريك لك عملت سوءا وظلمت نفسي فاغفر لي وارحمني إنه لا يغفر الذنوب إلا أنت "

From Zurarah from Abu Ja'far (peace be upon him), he said: When you rise at night from your sleep, say "Praise be to Allah who returned my soul to me so that I may praise Him and worship Him." When you hear the rooster's crow, say "Most Glorified, Most Holy, Lord of the angels and the Spirit, Your mercy precedes Your anger, there is no god but You alone with no partner, I have done evil and wronged myself, so forgive me and have mercy on me, for none forgives sins except You."

فإذا قمت فانظر في آفاق السماء وقل " اللهم إنه لا يواري عنك ليل ساج ولا سماء ذات أبراج ولا أرض ذات مهاد ولا ظلمات بعضها فوق بعض ولا بحر لجي تدلج بين يدي المدلج من خلقك تعلم خائنة الأعين وما تخفي الصدور غارت النجوم ونامت العيون وأنت الحي القيوم لا تأخذك سنة ولا نوم سبحان رب العالمين وإله المرسلين والحمد لله رب العالمين "

When you stand and look at the horizons of the sky, say "O Allah, no dark night conceals from You, nor a sky with constellations, nor an earth with its expanse, nor darkness one above another, nor a deep sea. You know the treachery of eyes and what the hearts conceal from those who move in Your creation. The stars have set and eyes have slept, but You are the Ever-Living, the Self-Subsisting. Neither slumber nor sleep

overtakes You. Glory be to the Lord of the worlds and God of the messengers, and praise be to Allah, Lord of the worlds."

ثم اقرأ الخمس آيات من آخر آل عمران " إن في خلق السماوات والأرض (إلى قوله) إنك لا تخلف الميعاد " ثم استك وتوضأ فإذا وضعت يدك في الماء فقل " بسم الله وبالله اللهم اجعلني من التوابين واجعلني من المتطهرين " فإذا فرغت فقل " الحمد لله رب العالمين "

Then recite the five verses from the end of Al Imran "Indeed, in the creation of the heavens and the earth (until His words) Indeed, You never fail in Your promise" [Quran 3:190-194]. Then use the siwak (toothstick) and make ablution. When you put your hand in water, say "In the name of Allah and by Allah, O Allah make me among those who repent and make me among those who purify themselves." When you finish, say "Praise be to Allah, Lord of the worlds."

فإذا قمت إلى صلاتك فقل " بسم الله وبالله وإلى الله ومن الله ما شاء الله لا حول ولا قوة إلا بالله اللهم اجعلني من زوارك وعمار مساجدك وافتح لي باب توبتك وأغلق عني باب معصيتك وكل معصية الحمد لله الذي جعلني ممن يناجيه اللهم أقبل علي بوجهك جل ثناؤك " ثم افتتح الصلاة بالتكبير.

When you stand for prayer, say "In the name of Allah, by Allah, to Allah, and from Allah is what Allah wills. There is no power or strength except through Allah. O Allah, make me among Your visitors and those who maintain Your mosques, open for me the door of Your repentance, and close for me the door of Your disobedience and all disobedience. Praise be to Allah who made me among those who converse with Him. O Allah, turn to me with Your face, exalted be Your praise." Then begin the prayer with takbir.

Hadith 7279

محمد بن علي بن الحسين قال قال الصادق (عليه السلام) إذا سمعت صراخ الديك فقل " سبوح قدوس رب الملائكة والروح سبقت رحمتك غضبك لا إله إلا أنت سبحانك وبحمدك عملت سوءا وظلمت نفسي فاغفر لي إنه لا يغفر الذنوب إلا أنت.

Muhammad bin Ali bin Al-Husain narrated that Al-Sadiq (peace be upon him) said: When you hear the rooster crow, say: "Most Perfect, Most Holy, Lord of the angels and the Spirit, Your mercy precedes Your anger, there is no god but You, Glory be to You and praise be to You, I have done wrong and wronged myself, so forgive me for none forgives sins except You."

Section 3

Qira'ah (Recitation) In Salat

CHAPTER 1

Obligation Of Reciting Al-Fatiha In Two Rak'ah Prayers And In The First Two Of Others

[Hadith 7280 to 7285]

Hadith 7280

عن محمد بن مسلم عن أبي جعفر (عليه السلام) قال سألته عن الذي لا يقرأ بفاتحة الكتاب في صلاته قال لا صلاة له إلا أن يقرأ بها في جهر أو إخفات قلت أيما أحب إليك إذا كان خائفا أو مستعجلا يقرأ سورة أو فاتحة الكتاب؟ قال فاتحة الكتاب

From Muhammad bin Muslim from Abu Ja'far (peace be upon him) who said: I asked him about one who does not recite the Opening of the Book (Al-Fatiha) in his prayer. He said: His prayer is invalid unless he recites it whether aloud or quietly. I asked: Which is more beloved to you when one is fearful or in a hurry - to recite a surah or the Opening of the Book? He said: The Opening of the Book.

Hadith 7281

عن سماعة قال سألته عن الرجل يقوم في الصلاة فينسى فاتحة الكتاب (إلى أن قال) فليقرأها ما دام لم يركع فإنه لا قراءة حتى يبدء بها في جهر أو إخفات.

From Sama'a who said: I asked him about a man who stands in prayer and forgets the Opening of the Book (until he said): He should recite it as long as he has not performed ruku', for there is no valid recitation until he begins with it, whether aloud or quietly.

Hadith 7282

عن الفضل بن شاذان عن الرضا (عليه السلام) أنه قال امر الناس بالقراءة في الصلاة لئلا يكون القرآن مهجورا مضيعا وليكون محفوظا مدروسا فلا يضمحل ولا يجهل وإنما بدى بالحمد دون سائر السور لأنه ليس شئ من القرآن والكلام جمع فيه من جوامع الخير والحكمة ما جمع في سورة الحمد وذلك أن قوله عز وجل الحمد لله إنما هو أداء لما أوجب الله عز وجل على خلقه من الشكر.

From Al-Fadl ibn Shadhan from Al-Rida (peace be upon him) that he said: People were commanded to recite in prayer so that the Quran would not be abandoned and neglected, and so it would be preserved and studied, neither disappearing nor being

forgotten. The prayer begins with Al-Hamd (Surah Al-Fatiha) rather than other surahs because there is nothing from the Quran or speech that gathers the comprehensive good and wisdom as gathered in Surah Al-Hamd. This is because the words of the Mighty and Majestic "All praise belongs to Allah" is the fulfillment of what Allah the Mighty and Majestic has made obligatory upon His creation regarding gratitude.

Hadith 7283

قال وقال الرضا (عليه السلام) إنما جعل القراءة في الركعتين الأولتين والتسبيح في الأخيرتين للفرق بين ما فرض الله من عنده وبين ما فرضه رسول الله صلى الله عليه وآله.

And Al-Rida (peace be upon him) said: Recitation was made in the first two rak'ahs and tasbih in the last two to distinguish between what Allah prescribed directly and what was prescribed by the Messenger of Allah (peace be upon him and his family).

Hadith 7284

عن الحسن ابن علي بن أبي حمزة عن أبيه قال قال أبو عبد الله (عليه السلام) اسم الله الأعظم مقطع في أم الكتاب.

From Al-Hasan ibn Ali ibn Abi Hamza from his father who said: Abu Abdullah (peace be upon him) said: The Greatest Name of Allah is distributed in the Mother of the Book (Al-Fatiha).

Hadith 7285

محمد بن الحسين الرضي في (المجازات النبوية) قال قال (عليه السلام) كل صلاة لا يقرأ فيها بفاتحة الكتاب فهي خداج.

Muhammad bin Al-Hussein Al-Radi reported in (Al-Majazat Al-Nabawiyyah) that he (peace be upon him) said: Every prayer in which Al-Fatihah (the Opening Chapter) is not recited is deficient.

CHAPTER 2

The Opening Chapter (Al-Fatiha) Alone Is Sufficient In Obligatory Prayer During Necessity Not By Choice, And Is Absolutely Sufficient In Optional Prayer

[Hadith 7286 to 7291]

Hadith 7286

عن علي بن رئاب عن أبي عبد الله (عليه السلام) قال سمعته يقول إن فاتحة الكتاب تجوز وحدها في الفريضة.

From Ali bin Ri'ab from Abu Abdullah (peace be upon him) who said: I heard him saying that the Opening of the Book (Al-Fatiha) alone is permissible in obligatory prayer.

أقول حمله الشيخ وجماعة على الضرورة لما يأتي.

I (Hurr Amili) say: The Sheikh and a group interpreted this to apply to necessity based on what will come.

Hadith 7287

عن عبيد الله بن علي الحلبي عن أبي عبد الله (عليه السلام) قال لا بأس بأن يقرأ الرجل في الفريضة بفاتحة الكتاب في الركعتين الأولتين إذا ما أعجلت به حاجة أو تخوف شيئا.

From Ubaydullah bin Ali Al-Halabi from Abu Abdullah (peace be upon him) who said: There is no problem if a man recites only the Opening of the Book (Al-Fatiha) in the first two rak'ahs of obligatory prayer if he is rushed by a need or fears something.

Hadith 7288

عن الحلبي عن أبي عبد الله (عليه السلام) قال إن فاتحة الكتاب تجزي وحدها في الفريضة.

From Al-Halabi from Abu Abdullah (peace be upon him) who said: Indeed Surah Al-Fatihah alone is sufficient in obligatory prayer.

Hadith 7289

عن الحسن الصيقل قال قلت لأبي عبد الله (عليه السلام) أيجزي عني أن أقول في الفريضة فاتحة الكتاب وحدها إذا كنت مستعجلا أو أعجلني شئ؟ فقال لا بأس.

From Al-Hassan Al-Sayqal who said: I said to Abu Abdullah (peace be upon him): Is it sufficient for me to recite only Surah Al-Fatihah in obligatory prayer when I am in a hurry or something urgent comes up? He said: There is no problem with that.

Hadith 7290

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال يجوز للمريض أن يقرأ في الفريضة فاتحة الكتاب وحدها ويجوز للصحيح في قضاء الصلاة التطوع بالليل والنهار.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) who said: It is permissible for the sick person to recite only Surah Al-Fatihah in obligatory prayer, and it is permissible for the healthy person in making up missed prayers to offer voluntary prayers during day and night.

Hadith 7291

عن موسى بن جعفر (عليه السلام) قال سألته عن الرجل يكون مستعجلا يجزيه أن يقرأ في الفريضة بفاتحة الكتاب وحدها؟ قال لا بأس.

From Musa bin Jafar (peace be upon him), he said: I asked him about a man who is in a hurry, is it sufficient for him to recite only Al-Fatihah in the obligatory prayer? He said: There is no problem.

CHAPTER 3

That Whoever Cannot Recite Al-Fatiha Or Other Parts Of Quran Well And Cannot Learn Due To Time Constraints, It Suffices Him To Say Takbir And Tasbih, And Likewise For One Who Is In Hurry In Optional Prayer

[Hadith 7292 to 7293]

Hadith 7292

عن عبد الله بن سنان قال قال أبو عبد الله (عليه السلام) إن الله فرض من الصلاة الركوع والسجود ألا ترى لو أن رجلا دخل في الإسلام لا يحسن أن يقرأ القرآن أجزأه أن يكبر ويسبح ويصلي.

From Abdullah bin Sinan who said: Abu Abdullah (peace be upon him) said: Indeed Allah has made obligatory from prayer the ruku and sujud. Do you not see that if a man enters Islam and cannot recite the Quran well, it suffices him to say takbir and tasbih and pray.

Hadith 7293

عن علي بن أبي حمزة قال سألت أبا الحسن (عليه السلام) عن الرجل المستعجل ما الذي يجزيه في النافلة؟ قال ثلاث تسبيحات في القراءة وتسبيحة في الركوع وتسبيحة في السجود.

From Ali bin Abi Hamza who said: I asked Abu Al-Hassan (peace be upon him) about a man who is in hurry, what suffices him in optional prayer? He said: Three tasbihs in recitation, one tasbih in ruku, and one tasbih in sujud.

أقول ويدل على وجوب التعلم كل ما دل على وجوب الفاتحة وعدم إجزاء غيرها وما دل على وجوب تعلم الواجبات والأمر بتعلم القرآن وغير ذلك ويأتي أيضا ما يدل عليه.

I (Hurr Amili) say: What indicates the obligation of learning is everything that indicates the obligation of Al-Fatiha and that nothing else suffices, and what indicates the obligation of learning obligations and the command to learn the Quran and other things, and there will also come what indicates it.

CHAPTER 4

Obligation Of Reciting A Surah After Al-Hamd For The One Who Chooses In The First Two Rak'ahs Of The Obligatory Prayer, The Impermissibility Of Dividing It Therein, Its Permissibility In The Supererogatory Prayer, And The Choice When There Is A Conflict Between Reciting The Surah And Standing On The Ground

[Hadith 7294 to 7300]

Hadith 7294

عن محمد بن إسماعيل قال سألته قلت أكون في طريق مكة فننزل للصلاة في مواضع فيها الأعراب أنصلي المكتوبة على الأرض فنقرأ أم الكتاب وحدها أم يصلي على الراحلة فيقرأ فاتحة الكتاب والسورة؟ قال إذا خفت فصل على الراحلة المكتوبة وغيرها وإذا قرأت الحمد والسورة أحب إلى ولا أرى بالذي فعلت بأسا.

From Muhammad bin Ismail who said: I asked him saying: When we are on the road to Makkah and we stop for prayer in places where there are bedouins, should we pray the obligatory prayer on the ground reciting only the Fatiha, or should we pray on our riding animals reciting both the Fatiha and a surah? He replied: If you are afraid, then pray the obligatory prayer and other prayers on your riding animal. And if you recite the Fatiha and a surah, it is more beloved to me, and I see no harm in what you did.

أقول لولا وجوب السورة لما جاز لأجله ترك الواجب من القيام وغيره ووجه التخيير كون كل سورة مشتملة على ترك واجب ذكره بعض المحققين.

I (Hurr Amili) say: If the surah were not obligatory, it would not have been permissible to leave the obligation of standing and other things for its sake. The aspect of choice is that each surah includes leaving an obligation, as mentioned by some researchers.

Hadith 7295

عن منصور بن حازم قال قال أبو عبد الله (عليه السلام) لا تقرأ في المكتوبة بأقل من سورة ولا بأكثر.

From Mansur ibn Hazim who said: Abu Abdullah (peace be upon him) said: Do not recite less than a surah or more in the obligatory prayer.

Hadith 7296

عن محمد عن أحدهما (عليه السلام) قال سألته عن الرجل يقرأ السورتين في الركعة؟ فقال لا لكل ركعة سورة.

From Muhammad from one of them (peace be upon him), he said: I asked him about a man who recites two surahs in one rak'ah? He said: No, for each rak'ah there is one surah.

Hadith 7297

عن علي بن يقطين (في حديث) قال سألت أبا الحسن (عليه السلام) عن تبعيض السورة فقال أكره (ذلك) ولا بأس به في النافلة.

From Ali ibn Yaqtin (in a hadith) who said: I asked Abu al-Hasan (peace be upon him) about dividing the surah. He said: I dislike (that), but there is no harm in it for the supererogatory prayer.

أقول هذا محمول على التحريم لأنه أعم منه فلا بد من حمله عليه أو على التقية لما مضى ويأتي.

I (Hurr Amili) say: This is interpreted as prohibition because it is more general than it, so it must be interpreted as such or as taqiyyah based on what has passed and what will come.

Hadith 7298

عن أبان ابن عثمان عمن أخبره عن أحدهما عليهما السلام قال سألته هل تقسم السورة في ركعتين؟ قال نعم أقسمها كيف شئت.

From Aban ibn Uthman, from someone who informed him, from one of them (peace be upon them), who said: I asked him, can the surah be divided between two rak'ahs? He said: Yes, divide it however you wish.

أقول هذا محمول على النافلة أو على التقية.

I (Hurr Amili) say: This is interpreted as referring to supererogatory prayer or as taqiyyah.

Hadith 7299

عن أبي الحسن الرضا (عليه السلام) قال سألته عن رجل قرأ في ركعة الحمد ونصف سورة هل يجزيه في الثانية أن لا يقرأ الحمد ويقرأ ما بقي من السورة؟ فقال يقرأ الحمد ثم يقرأ ما بقي من السورة.

From Abu al-Hasan al-Ridha (peace be upon him) who said: I asked him about a man who recited Al-Hamd and half a surah in one rak'ah, is it sufficient for him not to recite Al-Hamd in the second and to recite what remains of the surah? He said: He should recite Al-Hamd then recite what remains of the surah.

Hadith 7300

عن زرارة قال قلت لأبي جعفر (عليه السلام) رجل قرأ سورة في ركعة فغلط أيدع المكان الذي غلط فيه ويمضي في قراءته أو يدع تلك السورة ويتحول منها إلى غيرها؟ فقال كل ذلك لا بأس به وإن قرا آية واحدة فشاء أن يركع بها ركع.

From Zurarah who said: I said to Abu Ja'far (peace be upon him): A man recited a surah in a rak'ah and made a mistake. Should he leave the place where he made the mistake and continue his recitation, or should he leave that surah and switch to another? He said: All of that is permissible, and if he recites one verse and wishes to bow with it, he may bow.

أقول حمله الشيخ على النوافل دون الفرائض لما مر من اختصاص إجزاء الحمد وحدها بالمضطر ويأتي ما يدل على ذلك ويأتي ما ظاهره المنافاة وحمله الشيخ وغيره على التقية.

I (Hurr Amili) say: The Sheikh (Saduq) interpreted this as referring to supererogatory prayers, not obligatory ones, based on what has been mentioned about the sufficiency of Al-Hamd alone for the one in need, and what will come that indicates this, and what will come that apparently contradicts it, which the Sheikh and others interpreted as taqiyyah.

CHAPTER 5

Permissibility Of Dividing A Surah In Obligatory Prayer For Taqiyyah

[Hadith 7301 to 7303]

Hadith 7301

عن إسماعيل بن الفضل قال صلى بنا أبو عبد الله (عليه السلام) أو أبو جعفر عليه السلام فقرأ بفاتحة الكتاب وآخر سورة المائدة فلما سلم التفت إلينا فقال أما اني أردت أن أعلمكم.

From Ismail bin Al-Fadl who said: Abu Abdullah (peace be upon him) or Abu Jafar (peace be upon him) led us in prayer and he recited Surah Al-Fatiha and the end of Surah Al-Maida. When he gave the salam, he turned to us and said: I wanted to teach you.

Hadith 7302

عن أبي بصير عن أبي عبد الله (عليه السلام) أنه سئل عن السورة أيصلي بها الرجل في ركعتين من الفريضة؟ قال نعم إذا كانت ست آيات قرأ بالنصف منها في الركعة الأولى والنصف الآخر في الركعة الثانية أقول حمله الشيخ على التقية لما مر.

From Abu Basir from Abu Abdullah (peace be upon him) that he was asked about a surah - can a man pray with it in two rak'ahs of obligatory prayer? He said: Yes, if it has six verses, he can recite half of them in the first rak'ah and the other half in the second rak'ah. I (Hurr Amili) say: The Sheikh attributed this to taqiyyah based on what preceded.

Hadith 7303

عن سليمان بن أبي عبد الله قال صليت خلف أبي جعفر (عليه السلام) فقرأ بفاتحة الكتاب وآي من البقرة فجاء أبي فسئل فقال يا بني إنما صنع ذا ليفقهكم ويعلمكم.

From Sulaiman bin Abi Abdullah who said: I prayed behind Abu Ja'far (peace be upon him) and he recited the Opening of the Book (Al-Fatiha) and verses from Al-Baqarah. Then my father came and was asked about it, so he said: O my son, he only did this to teach you and make you understand.

CHAPTER 6

It Is Permissible To Recite In The Second Rak'ah Of Obligatory And Supererogatory Prayers The Same Surah That Was Recited In The First Rak'ah, Though It Is Disliked If One Knows Another Surah

[Hadith 7304 to 7307]

Hadith 7304

عن موسى ابن جعفر (عليه السلام) قال سألته عن الرجل يقرأ سورة واحدة في الركعتين من الفريضة وهو يحسن غيرها فإن فعل فما عليه؟ قال إذا أحسن غيرها فلا يفعل وإن لم يحسن غيرها فلا بأس.

From Musa ibn Ja'far (peace be upon him), he said: I asked him about a man who recites one surah in both rak'ahs of the obligatory prayer while he knows another surah - if he does this, what is upon him? He said: If he knows another surah, he should not do it, and if he does not know another surah, then there is no problem.

Hadith 7305

ورواه الحميري في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي ابن جعفر مثله وزاد وإن فعل فلا شئ عليه ولكن لا يعود.

And it was narrated by Al-Himyari in (Qurb al-Isnad) from Abdullah ibn Al-Hassan from his grandfather Ali ibn Ja'far similar to it, and he added: And if he does it, there is nothing upon him but he should not repeat it.

Hadith 7306

عن عمر بن يزيد قال قلت لأبي عبد الله (عليه السلام) أيقرأ الرجل السورة الواحدة في الركعتين من الفريضة؟ قال لا بأس إذا كانت أكثر من ثلاث آيات.

From Umar bin Yazid who said: I asked Abu Abdullah (peace be upon him): Can a man recite one surah in the two rak'ahs of the obligatory prayer? He said: There is no problem if it is more than three verses.

Hadith 7307

عن سعيد بن يسار قال قلت لأبي عبد الله (عليه السلام) سليم مولاك ذكر أنه ليس معه من القرآن إلا سورة يس فيقوم من الليل فينفد ما معه من القرآن أيعيد ما قرأ؟ قال نعم لا بأس.

From Sa'eed bin Yasar who said: I said to Abu Abdullah (peace be upon him): Your servant Sulaim mentioned that he only knows Surah Ya-Sin from the Quran, so when

he stands at night for prayer and finishes what he knows from the Quran, can he repeat what he has recited? He said: Yes, there is no problem.

CHAPTER 7

Permissibility Of Reciting Al-Hamd And At-Tawhid In Every Rak'ah Without Dislike

[Hadith 7308 to 7311]

Hadith 7308

عن صفوان الجمال قال سمعت أبا عبد الله (عليه السلام) يقول قل هو الله أحد تجزي في خمسين صلاة.

From Safwan Al-Jamal who said: I heard Abu Abdullah (peace be upon him) say: "Qul huwa Allahu ahad" suffices in fifty prayers.

Hadith 7309

عن زرارة قال قلت لأبي جعفر (عليه السلام) أصلي بقل هو الله أحد؟ فقال نعم قد صلى رسول الله (صلى الله عليه وآله) في كلتا الركعتين بقل هو الله أحد لم يصل قبلها ولا بعدها ب (قل هو الله أحد) أتم منها.

From Zurarah who said: I said to Abu Ja'far (peace be upon him), "Can I pray with 'Qul huwa Allahu ahad'?" He said: "Yes, the Messenger of Allah (peace be upon him and his family) prayed in both rak'ahs with 'Qul huwa Allahu ahad'. He did not pray before or after it with anything more complete than 'Qul huwa Allahu ahad'."

Hadith 7310

عن صفوان الجمال قال سمعت أبا عبد الله (عليه السلام) يقول صلاة الأوابين الخمسون كلها بقل هو الله أحد.

From Safwan Al-Jamal who said: I heard Abu Abdullah (peace be upon him) say: The prayer of the penitent ones is fifty (rak'ahs), all of them with "Qul huwa Allahu ahad".

Hadith 7311

عن عمران بن الحصين أن النبي صلى الله عليه وآله بعث سرية واستعمل عليها عليا (عليه السلام) فلما رجعوا سألهم فقالوا كل خير غير أنه قرأ بنا في كل الصلوات بقل هو الله أحد فقال يا علي لم فعلت هذا؟ فقال لحبي ب (قل هو الله أحد) فقال النبي صلى الله عليه وآله ما أحببتها حتى أحبك الله.

From Imran bin Al-Husayn that the Prophet (peace be upon him and his family) sent a detachment and appointed Ali (peace be upon him) over them. When they returned, he asked them, and they said: "All good, except that he recited for us in all prayers 'Qul huwa Allahu ahad'." So he said: "O Ali, why did you do this?" He said: "Because of my love for 'Qul huwa Allahu ahad'." The Prophet (peace be upon him and his family) said: "You did not love it until Allah loved you."

CHAPTER 8

Impermissibility Of Combining Two Surahs In One Rak'ah Of Obligatory Prayer And Its Permissibility In Supererogatory Prayer

[Hadith 7312 to 7324]

Hadith 7312

عن محمد عن أحدهما عليهما السلام قال سألته عن الرجل يقرأ السورتين في الركعة ؟ فقال لا لكل سورة ركعة.

From Muhammad, from one of them (peace be upon them), he said: I asked him about a man reciting two surahs in one rak'ah? He said: No, each surah has its own rak'ah.

Hadith 7313

عن زرارة قال قال أبو جعفر (عليه السلام) إنما يكره أن يجمع بين السورتين في الفريضة فأما النافلة فلا بأس.

From Zurarah who said: Abu Ja'far (peace be upon him) said: It is disliked to combine two surahs in obligatory prayer, but there is no problem in supererogatory prayer.

Hadith 7314

عن زرارة قال سألت أبا عبد الله (عليه السلام) عن الرجل يقرن بين السورتين في الركعة فقال إن لكل سورة حقا فأعطها حقها من الركوع والسجود قلت فيقطع السورة ؟ فقال لا بأس.

From Zurarah who said: I asked Abu Abdullah (peace be upon him) about a man who joins between two surahs in one rak'ah. He said: Every surah has a right, so give it its right of ruku and sujud. I said: Should he cut off the surah? He said: There is no problem.

Hadith 7315

عن محمد بن القاسم قال سألت عبدا صالحا هل يجوز أن يقرأ في صلاة الليل بالسورتين والثلاث فقال ما كان من صلاة الليل فاقرأ بالسورتين والثلاث وما كان من صلاة النهار فلا تقرأ إلا بسورة سورة.

From Muhammad bin Al-Qasim who said: I asked a righteous servant: Is it permissible to recite two or three surahs in the night prayer? He said: Whatever is from the night prayer, recite two or three surahs, but whatever is from the day prayer, do not recite except one surah at a time.

Hadith 7316

عن عمر بن يزيد قال قلت لأبي عبد الله (عليه السلام) أقرأ سورتين في ركعة قال نعم قلت أليس يقال أعط كل سورة حقها من الركوع والسجود؟ فقال ذلك في الفريضة فأما النافلة فليس به بأس.

From Umar bin Yazid who said: I asked Abu Abdullah (peace be upon him), "Can I recite two surahs in one rak'ah?" He said, "Yes." I said, "Isn't it said that each surah should be given its due right of ruku and sujud?" He replied, "That is for the obligatory prayers, but for the supererogatory prayers there is no problem with it."

Hadith 7317

عن زرارة قال (زرارة:) قال أبو جعفر (عليه السلام) إنما يكره أن يجمع بين السورتين في الفريضة فأما النافلة فلا بأس.

From Zurarah who said: Abu Ja'far (peace be upon him) said: It is disliked to combine between two surahs in the obligatory prayer, but in the supererogatory prayer there is no problem.

Hadith 7318

عن عبد الله بن أبي يعفور عن أبي عبد الله (عليه السلام) قال لا بأس أن تجمع في النافلة من السور ما شئت.

From Abdullah ibn Abi Ya'fur from Abu Abdullah (peace be upon him) who said: There is no problem in combining as many surahs as you wish in the supererogatory prayer.

Hadith 7319

عن أبي الجارود عن أبي عبد الله (عليه السلام) قال سمعته يقول كان علي (عليه السلام) يوتر بتسع سور.

From Abu Al-Jarud from Abu Abdullah (peace be upon him) who said: I heard him say that Ali (peace be upon him) would perform Witr prayer with nine surahs.

Hadith 7320

عن علي بن يقطين قال سألت أبا الحسن (عليه السلام) عن القران بين السورتين في المكتوبة والنافلة قال لا بأس. أقول حمله الشيخ على ضرب من الرخصة ويمكن حمله على التقية.

From Ali ibn Yaqtin who said: I asked Abu Al-Hasan (peace be upon him) about combining two surahs in obligatory and supererogatory prayers. He said: There is no problem.

Shaykh Hurr Amili: The Sheikh (Saduq) interpreted this as a form of concession, and it can be interpreted as taqiyyah.

Hadith 7321

محمد بن علي بن الحسين في (الخصال) بأسناده الآتي عن علي (عليه السلام) (في حديث الأربعمائة) قال أعطوا كل سورة حقها من الركوع والسجود إذا كنتم في الصلاة.

Muhammad ibn Ali ibn Al-Husayn in (Al-Khisal) with his coming chain from Ali (peace be upon him) (in the hadith of the four hundred) said: Give each surah its right of ruku and sujud when you are in prayer.

Hadith 7322

عن زرارة عن أبي جعفر (عليه السلام) قال لا تقرنن بين السورتين في الفريضة في ركعة فإنه أفضل.

From Zurarah from Abu Ja'far (peace be upon him) who said: Do not combine two surahs in one rak'ah of obligatory prayer, for it is better.

Hadith 7323

وعنه وعن أبي جعفر (عليه السلام) قال لا قران بين السورتين في ركعة ولا قران بين أسبوعين في فريضة ونافلة ولا قران بين صومين.

And from him and from Abu Ja'far (peace be upon him) who said: There is no combining between two surahs in one rak'ah, nor combining between two sets of seven (*) in obligatory and supererogatory (* tawaaf), nor combining between two fasts (fast consecutively for two days).

Translator: * In this context, "Usbuayn" (literally two weeks) is likely referring to the practice of performing Tawaf around the Kaaba. One complete set of seven circuits around the Kaaba is called an □□□□□ (week). So, the hadith is advising against combining two sets of Tawaf (14 circuits) into one continuous act, whether it's for obligatory or voluntary purposes. Allah knows best.

Hadith 7324

عن موسى بن جعفر (عليه السلام) قال سألته عن رجل قرأ سورتين في ركعة قال إذا كانت نافلة فلا بأس وأما الفريضة فلا يصلح.

From Musa ibn Ja'far (peace be upon him) who said: I asked him about a man who recited two surahs in one rak'ah. He said: If it is supererogatory prayer, there is no problem, but for obligatory prayer, it is not proper.

CHAPTER 9

Permissibility Of Making Supplication In Prayer Using A Surah From The Quran

[Hadith 7325 to 7325]

Hadith 7325

عن عبيد بن زرارة قال سألت أبا عبد الله (عليه السلام) عن ذكر السورة من الكتاب يدعو بها في الصلاة مثل قل هو الله أحد قال إذا كنت تدعو بها فلا بأس.

From Ubayd ibn Zurarah who said: I asked Abu Abdullah (peace be upon him) about mentioning a surah from the Book to supplicate with it in prayer, like "Say: He is Allah, the One" [Quran 112:1]. He said: If you are supplicating with it, then there is no problem.

CHAPTER 10

That Ad-Duha And Alam Nashrah Are One Surah, And Similarly Al-Feel And Li'ilaf, So When One Reads Either Of Them In A Rak'ah Of Obligatory Prayer, The Other Should Be Read With It

[Hadith 7326 to 7335]

Hadith 7326

عن زيد الشحام قال صلى بنا أبو عبد الله (عليه السلام) الفجر فقرأ الضحى وألم نشرح في ركعة.

From Zayd al-Shahham who said: Abu Abdullah (peace be upon him) led us in the Fajr prayer and he recited Ad-Duha and Alam Nashrah in one rak'ah.

Hadith 7327

عن زيد الشحام قال صلى بنا أبو عبد الله (عليه السلام) فقرأ بنا بالضحى وألم نشرح. أقول حمله الشيخ على أنه قرأهما في ركعة لما مر.

From Zayd al-Shahham who said: Abu Abdullah (peace be upon him) led us in prayer and recited Ad-Duha and Alam Nashrah. I (Hurr Amili) say: The Sheikh interpreted this to mean he recited them in one rak'ah based on what was previously mentioned.

Hadith 7328

عن زيد الشحام قال صلى بنا أبو عبد الله (عليه السلام) فقرأ في الأولى الضحى وفي الثانية ألم نشرح لك صدرك. أقول حمله الشيخ على النافلة قال لأن هاتين السورتين سورة واحدة عند آل محمد عليهم السلام انتهى.

From Zayd Al-Shahham who said: Abu Abdullah (peace be upon him) led us in prayer and he recited in the first rak'ah Surah Al-Duha and in the second rak'ah Surah Al-Sharh. I (Hurr Amili) say: The Sheikh interpreted this as a supererogatory prayer, saying because these two surahs are considered one surah according to the family of Muhammad (peace be upon them).

Hadith 7329

الفضل بن الحسن الطبرسي في (مجمع البيان) قال روى أصحابنا أن الضحى وألم نشرح سورة واحدة وكذا سورة ألم تر كيف ولإيلاف قريش.

Al-Fadl ibn Al-Hasan Al-Tabarsi said in (Majma' Al-Bayan): Our companions have narrated that Al-Duha and Alam Nashrah are one surah, and likewise Alam Tara Kayfa and Li'ilaf Quraysh are one surah.

Hadith 7330

عن المفضل بن صالح عن أبي عبد الله (عليه السلام) قال سمعته يقول لا تجمع بين سورتين في ركعة واحدة إلا الضحى وألم نشرح وألم تر كيف ولإيلاف قريش. أقول يحتمل كون الاستثناء منقطعا ويحتمل التقية وعلى كل حال فالحكم هنا واحد.

From Al-Mufaddal ibn Salih from Abu Abdullah (peace be upon him) who said: I heard him saying: Do not combine two surahs in one rak'ah except Al-Duha with Alam Nashrah, and Alam Tara Kayfa with Li'ilaf Quraysh. I (Hurr Amili) say: The exception could be discontinuous or could be due to taqiyyah, and in either case the ruling here is the same.

Hadith 7331

وعن أبي العباس عن أحدهما (عليه السلام) قال ألم تر كيف فعل ربك ولإيلاف قريش سورة واحدة.

From Abu Al-Abbas from one of them (peace be upon him), he said: Alam Tara Kayfa and Li'ilaf Quraysh are one surah.

Hadith 7332

قال وروي أن أبي بن كعب لم يفصل بينهما في مصحفه.

He said it is narrated that Ubayy ibn Ka'b did not separate between them in his mushaf.

Hadith 7333

عن أبي بصير عن أبي عبد الله (عليه السلام) قال من قرأ في فرايضه ألم تر كيف فعل ربك شهد له يؤمن القيامة كل سهل وجبل ومدر بأنه كان من المصلين وينادي له يوم القيامة مناد صدقتم على عبدي قد قبلت شهادتكم له وعليه أدخلوه الجنة ولا تحاسبوه فإنه ممن أحبه وأحب عمله. قال الصدوق من قرأ سورة الفيل فليقرأ معها لإيلاف قريش فإنهما جميعا سورة واحدة.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites Alam Tara Kayfa in their obligatory prayers, every plain, mountain and clod of earth will testify for them on the Day of Resurrection that they were among those who prayed. A caller will call out on the Day of Resurrection: "You have spoken truth about My servant. I have accepted your testimony for him. Let him enter Paradise without reckoning, for he is among those whom I love and whose deeds I love." Al-Saduq said: Whoever recites Surat Al-Feel should recite with it Li'ilaf Quraysh for they are together one surah.

Hadith 7334

جعفر بن الحسن بن سعيد المحقق في (الشرايع) قال روى أصحابنا أن الضحى وألم نشرح سورة واحدة وكذا الفيل ولإيلاف.

Ja'far ibn Al-Hasan ibn Sa'id Al-Muhaqqiq said in Al-Shara'i: Our companions narrated that Ad-Duha and Ash-Sharh are one surah, and likewise Al-Feel and Quraysh are one surah.

Hadith 7335

سعيد بن هبة الله الراوندي في (الخرائج والجرائح) عن داود الرقي عن أبي عبد الله (عليه السلام) (في حديث) قال فلما طلع الفجر قام فأذن وأقام وأقامني عن يمينه وقرأ في أول ركعة الحمد والضحى وفي الثانية بالحمد وقال هو الله أحد ثم قنت ثم سلم ثم جلس. أقول قد عرفت أن الضحى وألم نشرح سورة واحدة.

Said bin Hibatullah Al-Rawandi in (Al-Kharaij wal-Jaraih) from Dawood Al-Raqqi from Abu Abdullah (peace be upon him) in a hadith: When dawn broke, he stood up, gave the adhan and iqamah, and made me stand on his right. He recited in the first rak'ah Al-Fatiha and Ad-Duha, and in the second rak'ah Al-Fatiha and Al-Ikhlas, then he performed qunut, then gave salam and sat down. I (Hurr Amili) say: You should know that Ad-Duha and Ash-Sharh are one surah.

CHAPTER 11

That Bismillah Is A Verse From Al-Fatiha And From Every Surah Except Bara'ah, And The Obligation Of Reciting It, And The Invalidity Of Prayer When Deliberately Leaving It

[Hadith 7336 to 7347]

Hadith 7336

عن صفوان قال صليت خلف أبي عبد الله (عليه السلام) أياما فكان يقرأ في فاتحة الكتاب ببسم الله الرحمن الرحيم فإذا كانت صلاة لا يجهر فيها بالقراءة جهر ببسم الله الرحمن الرحيم وأخفى ما سوى ذلك.

From Safwan: I prayed behind Abu Abdullah (peace be upon him) for several days. He would recite "Bismillah al-Rahman al-Raheem" in the opening of the Book. When it was a prayer where the recitation is not to be done loudly, he would recite "Bismillah al-Rahman al-Raheem" loudly and lower his voice for everything else.

Hadith 7337

عن محمد بن مسلم قال سألت أبا عبد الله (عليه السلام) عن السبع المثاني والقرآن العظيم أهي الفاتحة؟ قال نعم قلت بسم الله الرحمن الرحيم من السبع؟ قال نعم هي أفضلهن.

From Muhammad bin Muslim: I asked Abu Abdullah (peace be upon him) about the seven oft-repeated verses and the great Quran, is it Al-Fatiha? He said: Yes. I asked: Is "Bismillah al-Rahman al-Raheem" one of the seven? He said: Yes, it is the most excellent of them.

Hadith 7338

عن عبد الله بن يحيى الكاهلي عن أبي عبد الله (عليه السلام) عن أبيه قال بسم الله الرحمن الرحيم أقرب إلى اسم الله الأعظم من ناظر العين إلى بياضها.

From Abdullah bin Yahya Al-Kahili from Abu Abdullah (peace be upon him) from his father who said: Bismillah al-Rahman al-Raheem (In the name of Allah, the Most Beneficent, the Most Merciful) is closer to Allah's Greatest Name than the pupil of the eye is to its white.

Hadith 7339

وبالإسناد عن الكاهلي قال صلى بنا أبو عبد الله (عليه السلام) في مسجد بني كاهل فجهر مرتين ببسم الله الرحمن الرحيم وقنت في الفجر وسلم واحدة مما يلي القبلة.

And with the same chain from Al-Kahili who said: Abu Abdullah (peace be upon him)

led us in prayer in Bani Kahil mosque and recited Bismillah al-Rahman al-Raheem loudly twice, performed qunut in the fajr prayer, and gave one tasleem (salam) facing the qiblah.

Hadith 7340

عن معاوية بن عمار قال قلت لأبي عبد الله (عليه السلام) إذا قمت للصلاة أقرأ بسم الله الرحمن الرحيم في فاتحة القرآن؟ قال نعم قلت فإذا قرأت فاتحة القرآن أقرأ بسم الله الرحمن الرحيم مع السورة؟ قال نعم.

From Muawiyah bin Ammar who said: I asked Abu Abdullah (peace be upon him): When I stand for prayer, should I recite Bismillah al-Rahman al-Raheem with Fatihat al-Quran? He said: Yes. I asked: And when I recite Fatihat al-Quran, should I recite Bismillah al-Rahman al-Raheem with the surah? He said: Yes.

Hadith 7341

عن يحيى بن أبي عمران قال كتبت إلى أبي جعفر (عليه السلام) جعلت فداك ما تقول في رجل ابتدأ ببسم الله الرحمن الرحيم في صلاته وحده في أم الكتاب فلما صار إلى غير أم الكتاب من السورة تركها؟ فقال العباسي: ليس بذلك بأس فكتب بخطه يعيدها مرتين على رغم أنفه يعني العباسي.

From Yahya ibn Abi Imran who said: I wrote to Abu Ja'far (peace be upon him): May I be sacrificed for you, what do you say about a man who begins with Bismillah al-Rahman al-Raheem in his prayer while praying alone in Surah al-Fatiha, but when he reaches another surah besides al-Fatiha, he leaves it out? Al-Abbasi said: There is nothing wrong with that. So he wrote in his handwriting: He should repeat it twice despite Al-Abbasi's objection.

Translator: "Al-Abbasi" likely refers to a person associated with the Abbasid dynasty. Al-Abbasi said there's no problem with this practice (leaving out Bismillah in the second surah). The Imam wrote in his own handwriting that the person should repeat it (Bismillah) twice, despite what al-Abbasi said (literally, "in spite of his nose," an Arabic expression meaning "against his will" or "despite his opinion").

Hadith 7342

عن هارون عن أبي عبد الله (عليه السلام) قال قال لي كتموا بسم الله الرحمن الرحيم فنعم والله الأسماء كتموها.

From Harun from Abu Abdullah (peace be upon him) who said to me: They concealed Bismillah al-Rahman al-Raheem, and by Allah, what excellent names they concealed.

Hadith 7343

عن فرات بن أحنف عن أبي جعفر (عليه السلام) قال سمعته يقول أول كل كتاب نزل من السماء بسم الله الرحمن الرحيم فإذا قرأت بسم الله الرحمن الرحيم فلا تبالي أن لا تستعيذ وإذا قرأت بسم الله الرحمن الرحيم سترتك فيما بين السماء والأرض.

From Furat ibn Ahnaf from Abu Ja'far (peace be upon him) who said: I heard him say: The first of every book that descended from heaven was Bismillah al-Rahman al-Raheem. When you recite Bismillah al-Rahman al-Raheem, you need not worry about seeking refuge. And when you recite Bismillah al-Rahman al-Raheem, it veils you between the heaven and earth.

Hadith 7344

عن أبويهما عن الحسن بن علي العسكري عن آبائه عن أمير المؤمنين عليهم السلام (في حديث) أنه قال بسم الله الرحمن الرحيم آية من فاتحة الكتاب وهي سبع آيات تمامها بسم الله الرحمن الرحيم.

From their fathers from Al-Hassan bin Ali Al-Askari from his forefathers from Amir Al-Mu'mineen peace be upon them (in a hadith) that he said: "Bismillah al-Rahman al-Raheem is a verse from the Opening of the Book (Al-Fatiha), and it is seven verses complete with Bismillah al-Rahman al-Raheem."

Hadith 7345

وفي (عيون الأخبار) بهذا السند قال قيل لأمير المؤمنين (عليه السلام) أخبرنا عن بسم الله الرحمن الرحيم أهي من فاتحة الكتاب؟ قال فقال نعم كان رسول الله صلى الله عليه وآله يقرأها ويعدها آية منها ويقول فاتحة الكتاب هي السبع المثاني.

And in (Uyun Al-Akhbar) with this chain of transmission: It was said to Amir Al-Mu'mineen (peace be upon him): "Tell us about Bismillah al-Rahman al-Raheem, is it from the Opening of the Book?" He said: "Yes, the Messenger of Allah (peace be upon him and his family) used to recite it and count it as a verse from it, and he would say 'The Opening of the Book is the Seven Oft-Repeated Verses.'"

Hadith 7346

عن محمد بن سنان عن الرضا (عليه السلام) قال بسم الله الرحمن الرحيم أقرب إلى اسم الله الأعظم من بياض العين إلى سوادها.

From Muhammad bin Sinan from Al-Ridha (peace be upon him) who said: "Bismillah al-Rahman al-Raheem is closer to Allah's Greatest Name than the white of the eye is to its black."

Hadith 7347

عن صفوان الجمال عن أبي عبد الله (عليه السلام) قال ما نزل كتاب من السماء إلا أوله بسم الله الرحمن الرحيم.

From Safwan al-Jammal from Abu Abdullah (peace be upon him) who said: No book has descended from the heavens except that it begins with "Bismillah al-Rahman al-Raheem."

CHAPTER 12

Permission To Omit Bismillah Due To Taqiyyah And Permission To Not Recite It Loudly In Places Of Silent Recitation And During Taqiyyah

[Hadith 7348 to 7352]

Hadith 7348

عن أبي جرير زكريا بن إدريس القمي قال سألت أبا الحسن الأول (عليه السلام) عن الرجل يصلي بقوم يكرهون أن يجهر ببسم الله الرحمن الرحيم فقال لا يجهر.

From Abu Jarir Zakariya bin Idris al-Qummi who said: I asked Abu al-Hasan the First (peace be upon him) about a man who prays with people who dislike reciting "Bismillah al-Rahman al-Raheem" loudly. He said: He should not recite it loudly.

Hadith 7349

عن محمد بن علي الحلبي، عن أبي عبد الله (عليه السلام) أنهما سألاه عمن يقرأ بسم الله الرحمن الرحيم حين يريد يقرأ فاتحة الكتاب قال نعم إن شاء سرا وإن شاء جهرا فقالا أفيقرأها مع السورة الأخرى؟ فقال لا.

From Muhammad bin Ali al-Halabi, from Abu Abdullah (peace be upon him): They both asked him about one who recites "Bismillah al-Rahman al-Raheem" when he wants to recite the Opening of the Book (Al-Fatiha). He said: Yes, if he wishes silently and if he wishes loudly. They asked: Should he recite it with the other surah? He said: No.

Hadith 7350

عن محمد بن مسلم عن أبي جعفر (عليه السلام) قال سألته عن الرجل يفتتح القراءة في الصلاة أو يقرأ ببسم الله الرحمن الرحيم؟ قال نعم إذا استفتح الصلاة فليقلها في أول ما يفتتح ثم يكفيه ما بعد ذلك.

From Muhammad bin Muslim from Abu Ja'far (peace be upon him) who said: I asked him about a man beginning the recitation in prayer, should he recite Bismillah al-Rahman al-Raheem? He said: Yes, when he begins the prayer he should say it at the first beginning, then what comes after that is sufficient for him.

Hadith 7351

عن مسمع البصري قال صليت مع أبي عبد الله عليه السلام فقرأ بسم الله الرحمن الرحيم الحمد لله رب العالمين ثم قرأ السورة التي بعد الحمد ولم يقرأ بسم الله الرحمن الرحيم ثم قام في الثانية فقرأ الحمد ولم يقرأ ببسم الله الرحمن الرحيم ثم قرأ بسورة أخرى.

From Misma' Al-Basri who said: I prayed with Abu Abdullah (peace be upon him) and he recited Bismillah al-Rahman al-Raheem, Alhamdulillahi Rabbil Alameen, then he recited the surah after Al-Hamd without reciting Bismillah al-Rahman al-Raheem. Then he stood for the second rak'ah and recited Al-Hamd without reciting Bismillah al-Rahman al-Raheem, then he recited another surah.

Hadith 7352

عن محمد بن مسلم قال سألت أبا عبد الله (عليه السلام) عن الرجل يكون إماما يستفتح بالحمد ولا يقرأ بسم الله الرحمن الرحيم فقال لا يضره ولا بأس به.

From Muhammad bin Muslim who said: I asked Abu Abdullah (peace be upon him) about a man who is an imam who begins with Al-Hamd without reciting Bismillah al-Rahman al-Raheem. He said: It does not harm him and there is no problem with it.

أقول ذكر الشيخ وغيره أن هذه الأحاديث محمولة على التقية والقرائن في بعضها ظاهرة أو على عدم الجهر بها في محل الإخفات أو على عدم سماع الراوي لها لبعده أو على النافلة لجواز تبعيض السورة فيها بل تركها ويأتي ما يدل على الجهر بالبسملة وبعض ما تقدم يحتمل الحمل على الإنكار.

I (Hurr Amili) say: The Sheikh and others mentioned that these hadiths are interpreted as being due to taqiyyah, and the context in some of them is apparent, or refers to not reciting it loudly in places of quiet recitation, or the narrator not hearing it due to distance, or refers to optional prayers where partial recitation of surahs or leaving them is permissible. Evidence for reciting the Basmala loudly will come later, and some of what preceded could be interpreted as denial.

CHAPTER 13

What Is Recommended To Recite In The Supererogatory Prayers Of Midday And What To Say After Them

[Hadith 7353 to 7355]

Hadith 7353

عن محسن الميثمي عن أبي عبد الله (عليه السلام) قال يقرأ في صلاة الزوال في الركعة الأولى الحمد وقل هو الله أحد وفي الركعة الثانية الحمد وقل يا أيها الكافرون وفي الركعة الثالثة الحمد وقل هو الله أحد وآية الكرسي وفي الركعة الرابعة الحمد وقل هو الله أحد وآخر البقرة " آمن الرسول " إلى آخرها

From Muhsin al-Maithami from Abu Abdullah (peace be upon him) who said: In the midday prayer, recite in the first rak'ah Al-Hamd and Qul Huwa Allahu Ahad, in the second rak'ah Al-Hamd and Qul Ya Ayyuha Al-Kafirun, in the third rak'ah Al-Hamd and Qul Huwa Allahu Ahad and Ayat Al-Kursi, in the fourth rak'ah Al-Hamd and Qul Huwa Allahu Ahad and the end of Al-Baqarah "Amana Al-Rasul" to its end,

وفي الركعة الخامسة الحمد وقل هو الله أحد والخمس آيات من آل عمران " إن في خلق السماوات والأرض " إلى قوله " إنك لا تخلف الميعاد " وفي الركعة السادسة الحمد وقل هو الله أحد وثلاث آيات السخرة " إن ربكم الله الذي خلق السماوات والأرض " إلى قوله " إن رحمة الله قريب من المحسنين "

In the fifth rak'ah Al-Hamd and Qul Huwa Allahu Ahad and the five verses from Al Imran "Indeed, in the creation of the heavens and the earth" to His saying "Indeed, You do not fail in Your promise", in the sixth rak'ah Al-Hamd and Qul Huwa Allahu Ahad and three verses of As-Sakhrah "Indeed, your Lord is Allah, who created the heavens and the earth" to His saying "Indeed, the mercy of Allah is near to the doers of good",

وفي الركعة السابعة الحمد وقل هو الله أحد والآيات من سورة الأنعام " وجعلوا لله شركاء الجن " إلى قوله " وهو اللطيف الخبير " وفي الركعة الثامنة الحمد وقل هو الله أحد وآخر سورة الحشر من قوله " لو أنزلنا هذا القرآن على جبل " إلى آخرها

In the seventh rak'ah Al-Hamd and Qul Huwa Allahu Ahad and the verses from Surah Al-An'am "And they have attributed to Allah partners - the jinn" to His saying "And He is the Subtle, the Acquainted", and in the eighth rak'ah Al-Hamd and Qul Huwa Allahu Ahad and the end of Surah Al-Hashr from His saying "If We had sent down this Qur'an upon a mountain" to its end.

فإذا فرغت فقل اللهم مقلب القلوب والأبصار ثبت قلبي على دينك ولا تزغ قلبي بعد إذ هديتني وهب لي من لدنك رحمة إنك أنت الوهاب سبع مرات ثم تقول أستجير بالله من النار سبع مرات.

When you finish, say "O Allah, Turner of the hearts and eyes, make my heart firm upon Your religion and do not let my heart deviate after You have guided me. And grant me from Yourself mercy. Indeed, You are the Bestower" seven times, then say "I seek refuge in Allah from the Fire" seven times.

Hadith 7354

ورواه في (المصباح) مرسلا وزاد: وروي أنه تستحب أن تقرأ في كل ركعة الحمد وإنا أنزلناه وقل هو الله أحد وآية الكرسي.

And it was narrated in (Al-Misbah) as mursal with addition: And it is narrated that it is recommended to recite in each rak'ah Al-Hamd (Surah Al-Fatiha), Inna Anzalnahu (Surah Al-Qadr), Qul Huwa Allahu Ahad (Surah Al-Ikhlas), and Ayat Al-Kursi.

Hadith 7355

عن أبي هارون المكفوف قال سأل رجل أبا عبد الله (عليه السلام) وأنا حاضر كم يقرأ في الزوال؟ فقال ثمانين آية فخرج الرجل فقال يا أبا هارون هل رأيت شيخا أعجب من هذا الذي سألني عن شئ فأخبرته ولم يسألني عن تفسيره؟! هذا الذي يزعم أهل العراق أنه عاقلهم يا أبا هارون إن الحمد سبع آيات وقل هو الله أحد ثلاث آيات فهذه عشر آيات والزوال ثمان ركعات فهذه ثمانون آية.

From Abu Harun al-Makfuf who said: A man asked Abu Abdullah (peace be upon him) while I was present, "How much should one recite in the midday prayer?" He said, "Eighty verses." The man left, and he (Abu Abdullah) said, "O Abu Harun, have you seen an old man stranger than this one who asked me about something, and I informed him, but he did not ask me about its explanation?! This is the one whom the people of Iraq claim is their wisest. O Abu Harun, indeed Al-Hamd is seven verses, and Qul Huwa Allahu Ahad is three verses, so this is ten verses, and the midday prayer is eight rak'ahs, so this is eighty verses."

CHAPTER 14

What Is Recommended To Recite In The Supererogatory Prayers After Maghrib

[Hadith 7356 to 7357]

Hadith 7356

محمد بن الحسن في (المصباح) قال روي أنه يقرأ في الركعة الأولى من نافلة المغرب سورة الجحد وفي الثانية سورة الإخلاص وفيما عداه ما اختار.

Muhammad bin Al-Hassan reported in (Al-Misbah): It has been narrated that in the first rak'ah of the maghrib supererogatory prayer, one recites Surat Al-Kafirun, and in the second rak'ah Surat Al-Ikhlas, and in other prayers whatever one chooses.

Hadith 7357

قال وروي أن أبا الحسن العسكري (عليه السلام) كان يقرأ في الركعة الثالثة الحمد وأول الحديد إلى قوله: (إنه عليم بذات الصدور) وفي الرابعة الحمد وآخر الحشر.

It was narrated that Abu al-Hasan al-Askari (peace be upon him) used to recite in the third rak'ah Surah al-Fatiha and the beginning of Surah al-Hadid up to His saying "Indeed, He is Knowing of that within the breasts" [Quran 57:6], and in the fourth rak'ah Surah al-Fatiha and the end of Surah al-Hashr.

CHAPTER 15

Recommendation Of Reciting Al-Tawhid And Al-Jahd (Al-Kafirun) In Seven Places

[Hadith 7358 to 7359]

Hadith 7358

عن معاذ بن مسلم عن أبي عبد الله (عليه السلام) أنه قال لا تدع أن تقرأ ب (قل هو الله أحد) و (قل يا أيها الكافرون) في سبع مواطن في الركعتين قبل الفجر وركعتي الزوال والركعتين بعد المغرب وركعتين من أول صلاة الليل وركعتي الإحرام والفجر إذا أصبحت بها وركعتي الطواف.

From Mu'adh ibn Muslim, from Abu Abdullah (peace be upon him) that he said: Do not neglect to recite "Say: He is Allah, the One" (Surah Al-Ikhlas) and "Say: O disbelievers" (Surah Al-Kafirun) in seven places: in the two rak'ahs before Fajr, two rak'ahs of Zuhr, two rak'ahs after Maghrib, two rak'ahs at the beginning of the night prayer, two rak'ahs of Ihram, Fajr when you wake up with it, and two rak'ahs of Tawaf.

Hadith 7359

قال الشيخ والكليني وفي رواية أخرى أنه يبدأ في هذا كله بقل هو الله أحد. وفي الثانية بقل يا أيها الكافرون إلا في الركعتين قبل الفجر فإنه يبدء ب (قل يا أيها الكافرون) ثم يقرأ في الركعة الثانية ب (قل هو الله أحد.

The Sheikh and Al-Kulayni said: In another narration, he begins in all of these with "Say: He is Allah, the One" and in the second rak'ah with "Say: O disbelievers," except in the two rak'ahs before Fajr where he begins with "Say: O disbelievers" then recites "Say: He is Allah, the One" in the second rak'ah.

CHAPTER 16

Emphasis Of Recommended Reading Of Surah Al-Kafirun Then Al-Tawhid In The Two Rak'ahs Of Fajr And The Permissibility Of Reading Any Two Surahs One Wishes

[Hadith 7360 to 7361]

Hadith 7360

عن ابن سنان عن أبي عبد الله (عليه السلام) قال اقرأ في ركعتي الفجر بأي سورتين أحببت وقال أما أنا فأحب أن أقرأ فيهما ب (قل هو الله أحد) وقل يا أيها الكافرون.

From Ibn Sinan from Abu Abdullah (peace be upon him) who said: Read in the two rak'ahs of Fajr any two surahs you like. And he said: As for me, I love to read in them "Qul Huwa Allahu Ahad" and "Qul Ya Ayyuhal Kafirun."

Hadith 7361

عن يعقوب بن مسلم البزاز قال: قال أبو عبد الله (عليه السلام) صلهما بعد الفجر واقرأ فيهما في الأولى قل يا أيها الكافرون وفي الثانية قل هو الله أحد.

From Yaqub bin Muslim Al-Bazzaz who said: Abu Abdullah (peace be upon him) said: Pray them after Fajr and read in them in the first "Qul Ya Ayyuhal Kafirun" and in the second "Qul Huwa Allahu Ahad."

CHAPTER 17

Impermissibility Of Saying 'Ameen' At The End Of Al-Hamd And The Recommendation For The Follower And Others To Say 'Alhamdulillahi Rabbil Aalameen'

[Hadith 7362 to 7367]

Hadith 7362

عن جميل عن أبي عبد الله (عليه السلام) قال إذا كنت خلف إمام فقرأ الحمد وفرغ من قراءتها فقل أنت الحمد لله رب العالمين ولا تقل: آمين.

From Jameel from Abu Abdullah (peace be upon him) who said: When you are behind an imam and he recites Al-Hamd and finishes reciting it, you should say "Alhamdulillahi Rabbil Aalameen" and do not say "Ameen."

Hadith 7363

عن معاوية بن وهب قال قلت لأبي عبد الله (عليه السلام) أقول آمين إذا قال الأمام غير المغضوب عليهم ولا الضالين قال: هو اليهود والنصارى ولم يجب في هذا.

From Muawiya bin Wahb who said: I asked Abu Abdullah (peace be upon him): Should I say 'Ameen' when the imam says "Ghairil maghdoobi alaihim wa lad daalleen"? He said: That refers to the Jews and Christians, and he did not answer regarding this matter.

أقول عدوله عن الجواب للتقية دليل على عدم الجواز لا الكراهة وإلا لأفتى بالرخصة ذكره بعض علمائنا.

I (Hurr Amili) say: His avoidance of answering was due to taqiyyah, which indicates prohibition rather than mere dislike, otherwise he would have given permission, as mentioned by some of our scholars.

Hadith 7364

عن محمد الحلبي قال سألت أبا عبد الله (عليه السلام) أقول إذا فرغت من فاتحة الكتاب آمين؟ قال لا.

From Muhammad al-Halabi who said: I asked Abu Abdullah (peace be upon him): Should I say 'Ameen' after completing Surah al-Fatiha? He said: No.

Hadith 7365

وقد تقدم في كيفية الصلاة حديث زرارة عن أبي جعفر (عليه السلام) قال ولا تقولن إذا فرغت من قراءتك آمين فان شئت قلت الحمد لله رب العالمين.

And previously in the description of prayer, in the hadith of Zurara from Abu Ja'far

(peace be upon him) who said: Do not say 'Ameen' when you finish your recitation. If you wish, say 'Alhamdulillahi Rabbil Alameen'.

Hadith 7366

وعنه عن ابن أبي عمير عن جميل قال سألت أبا عبد الله (عليه السلام) عن قول الناس في الصلاة جماعة حين يقرأ فاتحة الكتاب آمين قال ما أحسنها واخفض الصوت بها.

And from him from Ibn Abi Umayr from Jamil who said: I asked Abu Abdullah (peace be upon him) about people saying 'Ameen' in congregational prayer when al-Fatiha is recited. He said: How good it is, but lower your voice with it.

أقول حمله الشيخ وغيره على التقية لاجماع الطائفة على ترك العمل به.

I (Hurr Amili) say: The Shaykh and others interpreted this as taqiyyah due to the consensus of the sect on not acting upon it.

Hadith 7367

عن فضيل بن يسار عن أبي عبد الله (عليه السلام) قال إذا قرأت الفاتحة ففرغت من قراءتها وأنت في الصلاة فقل الحمد لله رب العالمين.

From Fudayl bin Yasar from Abu Abdullah (peace be upon him) who said: When you recite al-Fatiha and finish reciting it while you are in prayer, say "Alhamdulillahi Rabbil Aalameen".

CHAPTER 18

Recommendation Of Reciting The Quran With Measured Pace, Avoiding Haste, Asking For Mercy And Seeking Refuge From Punishment When Encountering Verses Of Promise And Warning

[Hadith 7368 to 7370]

Hadith 7368

عن محمد بن أبي عمير جميعا، عن بعض أصحابنا عن أبي عبد الله (عليه السلام) قال ينبغي للعبد إذا صلى أن يرتل في قراءته فإذا مر بآية فيها ذكر الجنة وذكر النار سأل الله الجنة وتعوذ بالله من النار وإذا مر بأيها الناس ويا أيها الذين آمنوا يقول لبيك ربنا.

From Muhammad ibn Abi Umayr collectively, from some of our companions, from Abu Abdullah (peace be upon him) who said: It is befitting for the servant when he prays to recite with deliberation in his recitation. When he passes by a verse mentioning Paradise and Fire, he should ask Allah for Paradise and seek refuge with Allah from the Fire. And when he passes by 'O mankind' or 'O you who believe', he should say 'At Your service, our Lord'.

Hadith 7369

عن سماعة قال قال أبو عبد الله (عليه السلام) ينبغي لمن قرأ القرآن إذا مر بآية من القرآن فيها مسألة أو تخويف أن يسأل عند ذلك خير ما يرجو ويسأل العافية من النار ومن العذاب.

From Sama'a who said: Abu Abdullah (peace be upon him) said: It is appropriate for one who recites the Quran, when passing by a verse containing a request or warning, to ask at that point for the best of what they hope for and ask for protection from the Fire and from punishment.

Hadith 7370

عن حماد عن الحلبي عن أبي عبد الله (عليه السلام) قال سألته عن الرجل يكون مع الإمام فيمر بالمسألة أو بآية فيها ذكر جنة أو نار؟ قال لا بأس بأن يسأل عند ذلك ويتعوذ من النار ويسأل الله الجنة.

From Hammad from Al-Halabi from Abu Abdullah (peace be upon him) who said: I asked him about a man who is with the imam and comes across a supplication or a verse mentioning Paradise or Hell? He said: There is no harm in making supplication at that time and seeking refuge from Hell and asking Allah for Paradise.

CHAPTER 19

Dislike Of Reciting Surah Al-Ikhlas In One Breath

[Hadith 7371 to 7372]

Hadith 7371

عن محمد بن الفضيل قال قال أبو عبد الله (عليه السلام) يكره أن تقرأ قل هو الله أحد (في نفس) واحد.

From Muhammad bin Al-Fadil who said: Abu Abdullah (peace be upon him) said: It is disliked to recite "Qul Huwa Allahu Ahad" (Say: He is Allah, the One) in one breath.

Hadith 7372

وعن محمد بن يحيى عن أبي عبد الله (عليه السلام) قال يكره أن يقرأ قل هو الله أحد في نفس واحد.

And from Muhammad bin Yahya from Abu Abdullah (peace be upon him) who said: It is disliked to recite "Qul Huwa Allahu Ahad" in one breath.

CHAPTER 20

What Is Recommended To Say After Reciting Surat Al-Ikhlas And In Specific Places In The Quran

[Hadith 7373 to 7383]

Hadith 7373

عن عبد العزيز بن المهتدي قال سألت الرضا (عليه السلام) عن التوحيد؟ فقال كل من قرأ قل هو الله أحد وآمن بها فقد عرف التوحيد قلت كيف يقرؤها؟ قال كما يقرأ الناس وزاد فيها كذلك الله ربي كذلك الله ربي.

Abdul Aziz ibn al-Muhtadi said: I asked al-Ridha (peace be upon him) about tawhid (oneness of God). He said: Whoever recites "Say: He is Allah, the One" (Surah Ikhlas) and believes in it has understood tawhid. I asked: How should one recite it? He said: As people recite it, and add to it "Kazaalik Allaha Rabbi, Kazaalik Allaha Rabbi" (Such is Allah, my Lord. Such is Allah, my Lord).

Hadith 7374

عن عبد الرحمن بن الحجاج عن أبي عبد الله (عليه السلام) (في حديث) أن أبا جعفر (عليه السلام) كان يقرأ قل هو الله أحد فإذا فرغ منها قال كذلك الله أو كذلك الله ربي.

Abdur-Rahman ibn al-Hajjaj narrated from Abu Abdullah (peace be upon him) in a hadith that Abu Ja'far (peace be upon him) would recite "Say: He is Allah, the One" and when he finished it he would say "Kazaalik Allah" (Such is Allah) or "Kazaalik Allaha Rabbi" (Such is Allah, my Lord).

Hadith 7375

عن عمار بن موسى عن أبي عبد الله (عليه السلام) (في حديث) قال الرجل إذا قرأ والشمس وضحيها فيختمها يقول صدق الله وصدق رسوله والرجل إذا قرأ (أألله خير أما يشركون) يقول الله خير الله خير. الله أكبر

From Ammar bin Musa, from Abu Abdullah (peace be upon him) (in a hadith), he said: When a man recites "By the sun and its brightness" and completes it, he should say: "Allah has spoken the truth and His Messenger has spoken the truth." And when a man recites "Is Allah better or what they associate" [Quran 27:59], he should say: "Allah is better, Allah is better, Allah is greatest."

وإذا قرأ " ثم الذين كفروا بربهم يعدلون " أن يقول كذب العادلون بالله والرجل إذا قرأ " الحمد لله الذي لم يتخذ ولدا ولم يكن له شريك في الملك ولم يكن له ولي من الذل وكبره تكبيرا " أن يقول الله أكبر الله أكبر الله أكبر.

And when he recites "Yet those who disbelieve equate others with their Lord" [Quran 6:1], he should say: "Those who ascribe equals to Allah have lied." And when a person recites "All praise is due to Allah, who has not taken a son and has no partner in His dominion and has no protector out of weakness, and magnify Him with all magnificence" [Quran 17:111], he should say: "Allah is Great, Allah is Great, Allah is Great."

قلت فإن لم يقل الرجل شيئا من هذا إذا قرأ؟ قال ليس عليه شئ.

I asked: What if a man does not say any of this when he recites? He said: There is no obligation upon him.

Hadith 7376

عن حماد بن عثمان قال سمعت أبا عبد الله (عليه السلام) يقول يستحب أن يقرأ في دبر الغداة يوم الجمعة الرحمن ثم تقول كلما قلت فبأي آلاء ربكما تكذبان قلت لا بشئ من آلائك رب اكذب.

Hammad ibn Uthman said: I heard Abu Abdullah (peace be upon him) say: It is recommended to recite Surat ar-Rahman after the morning prayer on Friday, then say after each verse "Then which of the favors of your Lord will you deny?": "I do not deny any of Your favors, my Lord."

Hadith 7377

محمد بن علي بن الحسين (في الخصال) باسناده الآتي عن علي (عليه السلام) (في حديث الأربعمائة) قال إذا فرغتم من المسبحات الأخيرة فقولوا سبحان الله الأعلى وإذا قرأتم إن الله وملائكته يصلون على النبي فصلوا عليه في الصلاة كنتم أو في غيرها إذا قرأتم والتين فقولوا في آخرها ونحن على ذلك من الشاهدين وإذا قرأتم قولوا آمنا بالله فقولوا آمنا بالله حتى تبلغوا إلى قوله مسلمون.

Muhammad bin Ali bin Al-Husain (in Al-Khisal) with his forthcoming chain from Ali (peace be upon him) (in the hadith of four hundred) said: When you finish from the last tasbih, say 'Glory be to Allah, the Most High', and when you recite "Indeed, Allah and His angels send blessings upon the Prophet" [Quran 33:56], then send blessings upon him whether you are in prayer or not, and when you recite Surah At-Tin, say at its end 'and we are among those who bear witness to this', and when you recite "Say: We believe in Allah", say 'We believe in Allah' until you reach His words "Muslims".

Hadith 7378

عن هشام أو بعض أصحابنا عمن حدثه عن أبي عبد الله (عليه السلام) قال من قرأ سورة الرحمن فقال عند كل فبأي آلاء ربكما تكذبان لا بشئ من آلائك رب اكذب فان قرأها ليلا ثم مات مات شهيدا وإن قرأها نهارا ثم مات مات شهيدا.

From Hisham or some of our companions from whoever narrated to him from Abu Abdullah (peace be upon him) who said: Whoever recites Surah Al-Rahman and says

at every "Then which of the favors of your Lord will you deny": "I do not deny any of Your favors, my Lord", if he recites it at night and then dies, he dies as a martyr, and if he recites it during the day and then dies, he dies as a martyr.

Hadith 7379

عن بعض أصحابه عن أبي عبد الله (عليه السلام) قال إذا قرأتم تبت يدا أبي لهب فادعوا على أبي لهب فإنه كان من المكذبين الذين يكذبون بالنبي صلى الله عليه وآله وبما جاء به من عند الله.

From some of his companions from Abu Abdullah (peace be upon him) who said: When you recite "The hands of Abu Lahab be ruined" [Quran 111:1], then curse Abu Lahab for he was among those who denied and belied the Prophet peace be upon him and what he brought from Allah.

Hadith 7380

وفي (عيون الأخبار) عن تميم بن عبد الله بن تميم عن أبيه عن أحمد بن علي الأنصاري عن رجاء بن أبي الضحاك عن الرضا (عليه السلام) في حديث أنه كان إذا قرأ قل هو الله أحد قال سرا هو الله أحد فإذا فرغ منها قال كذلك الله ربنا ثلاثا

In Uyun al-Akhbar, from Tamim ibn Abdullah ibn Tamim, from his father, from Ahmad ibn Ali al-Ansari, from Raja' ibn Abi al-Dahhak, from al-Ridha (peace be upon him) in a hadith: When he would recite "Say: He is Allah, the One", he would say secretly "He is Allah, the One." When he finished it, he would say "Such is Allah, our Lord" three times.

وكان إذا قرأ سورة الجحد قال في نفسه سرا يا أيها الكافرون فإذا فرغ منها قال الله ربي وديني الإسلام ثلاثا وكان إذا قرأ والتين والزيتون قال عند الفراغ منها بلى وأنا على ذلك من الشاهدين وكان إذا قرأ لا اقسم بيوم القيامة قال عند الفراغ منها سبحانك اللهم وبلى إلى أن قال

When he recited Surat al-Kafirun, he would say to himself secretly "O disbelievers." When he finished it, he would say "Allah is my Lord and Islam is my religion" three times. When he recited Surah At-Teen (The Fig), he would say at its end "Yes, and I am among those who bear witness to that." When he recited Surah Al-Qiyamah (The Day of Resurrection), he would say at its end "Glory be to You, O Allah, and yes..." until he said:

وكان إذا فرغ من الفاتحة قال الحمد لله رب العالمين وإذا قرأ سبح اسم ربك الأعلى قال سرا سبحان ربي الأعلى وإذا قرأ يا أيها الذين آمنوا قال لبيك اللهم لبيك سرا.

And when he finished al-Fatihah, he would say "Praise be to Allah, Lord of the worlds." When he recited "Glorify the name of your Lord, the Most High", he would say secretly "Glory be to my Lord, the Most High." When he recited "O you who have believed", he would say "At Your service, O Allah, at Your service" secretly.

Hadith 7381

عن الفضيل بن يسار قال أمرني أبو جعفر (عليه السلام) أن أقرأ قل هو الله أحد وأقول إذا فرغت منها كذلك الله ربي ثلاثا.

Al-Fudayl ibn Yasar said: Abu Ja'far (peace be upon him) ordered me to recite "Say: He is Allah, the One" and say when I finish it "Kazalik Allahu Rabbi" (Such is Allah, my Lord) three times.

Hadith 7382

وعن داود بن الحصين عن أبي عبد الله (عليه السلام) قال إذا قرأت قل يا أيها الكافرون فقل يا أيها الكافرون وإذا قلت لا أعبد ما تعبدون فقل أعبد الله وحده وإذا قلت لكم دينكم ولي دين فقل ربي الله ودیني الاسلام.

Dawud ibn al-Husayn narrated from Abu Abdullah (peace be upon him): He said: When you recite "Say: O disbelievers", say "O disbelievers." When you say "I do not worship what you worship", say "I worship Allah alone." When you say "For you is your religion, and for me is my religion", say "My Lord is Allah and my religion is Islam."

Hadith 7383

وعن البراء بن عازب قال لما نزلت هذه الآية " أليس ذلك بقادر على أن يحيي الموتى " قال رسول الله صلى الله عليه وآله سبحانك اللهم وبلى.

From Al-Bara' bin 'Azib who said: When this verse was revealed "Is He who does this not able to bring the dead to life?" [Quran 75:40], the Messenger of Allah peace be upon him and his family said: Glory be to You O Allah, and yes indeed.

CHAPTER 21

Recommendation Of Reciting Bismillah Aloud In Places Of Silent Recitation And Its Emphasis For The Imam

[Hadith 7384 to 7391]

Hadith 7384

عن صفوان الجمال قال صليت خلف أبي عبد الله (عليه السلام) أياما فكان إذا كانت صلاة لا يجهر فيها جهر ببسم الله الرحمن الرحيم وكان يجهر في السورتين جميعا.

Safwan al-Jammal said: I prayed behind Abu Abdullah (peace be upon him) for days, and when it was a prayer where he did not recite aloud, he would recite "Bismillah al-Rahman al-Rahim" aloud, and he would recite aloud in both surahs.

Hadith 7385

عن هارون عن أبي عبد الله (عليه السلام) قال قال لي كتموا بسم الله الرحمن الرحيم فنعم والله الأسماء كتموها كان رسول الله صلى الله عليه وآله إذا دخل إلى منزله واجتمعت عليه قريش يجهر ببسم الله الرحمن الرحيم ويرفع بها صوته فتولى قريش فرارا فأنزل الله عز وجل في ذلك وإذا ذكرت ربك في القرآن وحده ولوا على أدبارهم نفورا.

From Harun from Abu Abdullah (peace be upon him) who said to me: They concealed 'Bismillah Al-Rahman Al-Raheem'. By Allah, what excellent names they concealed! When the Messenger of Allah (peace be upon him and his family) would enter his home and the Quraysh gathered around him, he would recite 'Bismillah al-Rahman al-Raheem' loudly and raise his voice with it. The Quraysh would turn away fleeing. So Allah, the Mighty and Majestic, revealed regarding that: "And when you mention your Lord alone in the Quran, they turn their backs in aversion" [Quran 17:46]

Hadith 7386

عن حنان بن سدير قال صليت خلف أبي عبد الله (عليه السلام) فتعوذ باجهار ثم جهر ببسم الله الرحمن الرحيم. ورواه عبد الحميد وعبد الصمد بن محمد مثله إلا أنه قال: صليت المغرب

Hanan bin Sadir said: I prayed behind Abu Abdullah (peace be upon him), and he sought refuge aloud, then recited "Bismillah al-Rahman al-Rahim" aloud. Abdul Hamid and Abdul Samad bin Muhammad narrated similarly, except they said: I prayed Maghrib.

Hadith 7387

عن أبي حمزة قال قال علي بن الحسين (عليه السلام) يا ثمالي إن الصلاة إذا أقيمت جاء الشيطان إلى قرين الإمام فيقول: هل ذكر ربه؟ فان قال نعم ذهب وإن قال لا ركب على كتفيه فكان إمام القوم حتى ينصرفوا قال فقلت جعلت فداك. ليس يقرأون القرآن؟ قال بلى ليس حيث تذهب يا ثمالي إنما هو الجهر ببسم الله الرحمن الرحيم.

Abu Hamza said: Ali bin Al-Hussein (peace be upon him) said: O Thumali, when the prayer is established, Satan comes to the companion of the imam and says: "Did he mention his Lord?" If he says yes, he leaves. If he says no, he rides on his shoulders and becomes the imam of the people until they finish. I said: May I be sacrificed for you, don't they recite the Quran? He said: Yes, but it's not as you think, O Thumali. It is reciting "Bismillah al-Rahman al-Rahim" aloud.

Hadith 7388

عن الأعمش عن جعفر بن محمد (عليهما السلام) (في حديث شرايع الدين) قال: والاجهار ببسم الله الرحمن الرحيم في الصلاة واجب.

Al-A'mash narrated from Ja'far bin Muhammad (peace be upon them both) in a hadith about the laws of religion, he said: And reciting "Bismillah al-Rahman al-Rahim" aloud in prayer is obligatory.

Hadith 7389

وفي (عيون الأخبار) عن الفضل بن شاذان عن الرضا (عليه السلام) في كتابه إلى المأمون قال والإجهار ببسم الله الرحمن الرحيم في جميع الصلوات سنة.

In Uyun al-Akhbar, from Al-Fadl bin Shadhan from Al-Ridha (peace be upon him) in his letter to Al-Ma'mun, he said: And reciting "Bismillah al-Rahman al-Rahim" aloud in all prayers is Sunnah.

Hadith 7390

وبالاسناد السابق عن رجاء بن أبي الضحاك عن الرضا (عليه السلام) أنه كان يجهر ببسم الله الرحمن الرحيم في جميع صلواته بالليل والنهار.

With the previous chain from Raja' bin Abi Al-Dahhak from Al-Ridha (peace be upon him), he used to recite "Bismillah al-Rahman al-Rahim" aloud in all his prayers by night and day.

Hadith 7391

عن أبي حفص الصائغ قال صليت خلف جعفر بن محمد (عليه السلام) فجهر ببسم الله الرحمن الرحيم أقول وتقدم ما يدل على ذلك هنا وفي أحاديث المسح على الخفين وغير ذلك ويأتي ما يدل عليه في زيارة الأربعين.

Abu Hafs Al-Sa'igh said: I prayed behind Ja'far bin Muhammad (peace be upon him), and he recited "Bismillah al-Rahman al-Rahim" aloud.

CHAPTER 22

Recommendation Of Reciting Loudly In Night Supererogatory Prayers And Quietly In Day Optional Prayers, And Permissibility Of The Opposite

[Hadith 7392 to 7394]

Hadith 7392

عن يعقوب بن سالم أنه سأل أبا عبد الله (عليه السلام) عن الرجل يقوم من آخر الليل فيرفع صوته بالقرآن فقال ينبغي للرجل إذا صلى في الليل أن يسمع أهله لكي يقوم القائم ويتحرك المتحرك.

From Yaqub bin Salim that he asked Abu Abdullah (peace be upon him) about a man who stands in the last part of the night and raises his voice with the Quran. He said: It is appropriate for a man when he prays in the night to let his family hear, so that one who would stand may stand and one who would move may move.

Hadith 7393

عن الحسن بن علي بن فضال عن بعض أصحابنا عن أبي عبد الله (عليه السلام) قال السنة في صلاة النهار بالإخفات والسنة في صلاة الليل بالإجهار.

From Al-Hassan bin Ali bin Fadhal from some of our companions from Abu Abdullah (peace be upon him) who said: The sunnah in day prayers is to recite quietly and the sunnah in night prayers is to recite loudly.

Hadith 7394

عن سماعة عن أبي عبد الله (عليه السلام) قال سألته عن الرجل هل يجهر بقراءته في التطوع بالنهار؟ قال نعم.

From Sama'ah from Abu Abdullah (peace be upon him), he said: I asked him about a man - should he recite loudly in voluntary prayers during the day? He said: Yes.

أقول هذا يدل على الجواز ولا ينافي الأول لأنه على الاستحباب والأفضلية وتقدم أيضا ما يدل على ذلك ويأتي ما يدل عليه.

I (Hurr Amili) say: This indicates permissibility and does not contradict the first because that was about recommendation and preference, and what was mentioned before also indicates this, and what will come will indicate it.

CHAPTER 23

Recommendation Of Reciting Surat Al-Qadr And Surat Al-Ikhlas In Obligatory Prayers Until Fajr, Preferring Them Over Others, Disliking Abandoning Them, And Having A Choice In Their Order.

[Hadith 7395 to 7399]

Hadith 7395

عن أبي علي ابن راشد قال قلت لأبي الحسن (عليه السلام) جعلت فداك إنك كتبت إلى محمد بن الفرج تعلمه أن أفضل ما يقرأ في الفرائض إنا أنزلناه وقل هو الله أحد وإن صدري ليضيق بقراءتهما في الفجر فقال (عليه السلام) لا يضيقن صدرك بهما فإن الفضل والله فيهما.

From Abu Ali ibn Rashid who said: I said to Abu al-Hasan (peace be upon him): May I be sacrificed for you, you wrote to Muhammad ibn al-Faraj informing him that the best recitation in obligatory prayers is "Indeed, We have sent it down" [Quran 97:1] and "Say, He is Allah, the One" [Quran 112:1], but my chest feels constricted when reciting them in Fajr prayer. He (peace be upon him) said: Do not let your chest be constricted by them, for by Allah, the excellence is in them.

Hadith 7396

وقد تقدم في كيفية الصلاة حديث عمر بن أذينة وغيره عن أبي عبد الله (عليه السلام) إن الله أوحى إلى نبيه صلى الله عليه وآله ليلة الإسراء في الركعة الأولى أن اقرأ قل هو الله أحد فإنها نسبتي ونعمتي ثم أوحى إليه في الثانية بعد ما قرأ الحمد أن اقرأ إنا أنزلناه في ليلة القدر فإنها نسبتك ونسبة أهل بيتك إلى يوم القيامة.

Previously mentioned regarding the method of prayer is the hadith of Umar bin Udhaynah and others from Abu Abdullah (peace be upon him): Indeed Allah revealed to His Prophet peace be upon him and his family on the night of Isra, in the first rak'ah: "Recite Qul Huwa Allahu Ahad [Quran 112:1], for it is My attribute and My blessing." Then He revealed to him in the second rak'ah after reciting Al-Hamd: "Recite Inna Anzalnahu fi Laylatul Qadr [Quran 97:1], for it is your attribute and the attribute of your household until the Day of Resurrection."

Hadith 7397

محمد بن علي بن الحسين قال حكى من صحب الرضا (عليه السلام) إلى خراسان أنه كان يقرأ في الصلوات في اليوم والليلة في الركعة الأولى الحمد وإنا أنزلناه وفي الثانية الحمد وقل هو الله أحد.

Muhammad ibn Ali ibn Al-Hussain said: Those who accompanied Al-Ridha (peace be upon him) to Khurasan narrated that in his prayers during the day and night, he

would recite in the first rak'ah Al-Hamd (Al-Fatiha) and Inna Anzalnahu (Al-Qadr), and in the second rak'ah Al-Hamd (Al-Fatiha) and Qul Huwa Allahu Ahad (Al-Ikhlas).

Hadith 7398

عن الحسين بن أبي العلاء عن أبي عبد الله (عليه السلام) قال من قرأ إنا أنزلناه في فريضة من الفرائض نادى مناد يا عبد الله قد غفر الله لك ما مضى فاستأنف العمل.

From Al-Husayn ibn Abi Al-'Ala from Abu Abdullah (peace be upon him) who said: Whoever recites "Indeed, We sent it down" [Quran 97:1] in an obligatory prayer, a caller calls out: O servant of Allah, Allah has forgiven your past sins, so resume your deeds.

Hadith 7399

الطبرسي في (الاحتجاج) عن صاحب الزمان (عليه السلام) أنه كتب إلى محمد بن عبد الله بن جعفر الحميري في جواب مسائله حيث سأله عما روي في ثواب القرآن في الفرائض وغيرها أن العالم عليه السلام قال عجبا لمن لم يقرأ في صلاته إنا أنزلناه في ليلة القدر كيف تقبل صلاته؟

Al-Tabarsi in (Al-Ihtijaj) from the Master of Time (peace be upon him) that he wrote to Muhammad bin Abdullah bin Jafar al-Himyari in response to his questions when he asked about what was narrated regarding the rewards of reciting Quran in obligatory prayers and other matters, that the Scholar (peace be upon him) said: How strange it is for one who does not recite "Indeed, We sent it down in the Night of Decree" [Quran 97:1] in his prayer - how is his prayer accepted?

وروي ما زكت صلاة لم يقرأ فيها قل هو الله أحد وروي أن من قرأ في فرائضه الهمزة أعطي من الثواب قدر الدنيا فهل يجوز أن يقرأ الهمزة ويدع هذه السور التي ذكرناها مع ما قد روي أنه لا تقبل صلاة ولا تزكو إلا بهما؟

And it was narrated that no prayer is purified without reciting "Say, He is Allah, the One" in it. And it was narrated that whoever recites Surah Al-Humazah in his obligatory prayers will be given rewards equivalent to the world. So is it permissible to recite Al-Humazah and leave these surahs we mentioned, given what has been narrated that prayer is neither accepted nor purified except with these two?

التوقيع: الثواب في السور على ما قد روي وإذا ترك سورة مما فيها الثواب وقرأ قل هو الله أحد وإنا أنزلناه لفضلهما أعطي ثواب ما قرأ وثواب السور التي ترك ويجوز أن يقرأ غير هاتين السورتين وتكون صلاته تامة ولكنه يكون قد ترك الأفضل.

The reply: The rewards for the surahs are as narrated, and if one leaves a surah that has rewards and instead recites "Say, He is Allah, the One" and "Indeed, We sent it down" due to their virtue, he will be given the reward of what he recited and the reward of the surahs he left. It is permissible to recite other than these two surahs and his prayer will be complete, but he will have left what is superior.

CHAPTER 24

Recommendation Of Reciting Surah Al-Jahd (Al-Kafirun) And Al-Tawhid In Obligatory Prayers And Dislike Of Abandoning Recitation Of Al-Tawhid In Prayer

[Hadith 7400 to 7405]

Hadith 7400

عن يعقوب بن شعيب عن أبي عبد الله (عليه السلام) قال كان أبي يقول قل هو الله أحد تعدل ثلث القرآن وقل يا أيها الكافرون ربع القرآن.

From Yaqub bin Shuaib from Abu Abdullah (peace be upon him) who said: My father used to say that "Say: He is Allah, the One" (Surah al-Ikhlas) equals one-third of the Quran, and "Say: O disbelievers" (Surah al-Kafirun) equals one-fourth of the Quran.

Hadith 7401

عن منصور بن حازم عن أبي عبد الله (عليه السلام) قال من مضى به يوم واحد فصلى فيه بخمس صلوات ولم يقرأ فيها ب قل هو الله أحد، قيل له يا عبد الله لست من المصلين.

From Mansur bin Hazim from Abu Abdullah (peace be upon him) who said: Whoever passes a single day praying five prayers without reciting "Say: He is Allah, the One" (Surah al-Ikhlas) in them, it will be said to him: O servant of Allah, you are not among those who pray.

Hadith 7402

عن محمد بن أبي طلحة عن أبي عبد الله (عليه السلام) قال قرأت في صلاة الفجر ب قل هو الله أحد وقل يا أيها الكافرون وقد فعل ذلك رسول الله (صلى الله عليه وآله).

From Muhammad bin Abi Talha from Abu Abdullah (peace be upon him) who said: I recited in the Fajr prayer "Say: He is Allah, the One" (Surah al-Ikhlas) and "Say: O disbelievers" (Surah al-Kafirun), and the Messenger of Allah (peace be upon him and his family) had done the same.

Hadith 7403

عن الحارث قال سمعته يعني أبا عبد الله (عليه السلام) وهو يقول قل هو الله أحد ثلث القرآن وقل يا أيها الكافرون تعدل ربعه.

From Al-Harith who said: I heard him, meaning Abu Abdullah (peace be upon him), saying: "Say: He is Allah, the One" (Surah al-Ikhlas) equals one-third of the Quran,

and "Say: O disbelievers" (Surah al-Kafirun) equals one-fourth of it.

Hadith 7404

عن الحسين بن أبي العلاء عن أبي عبد الله عليه السلام قال من قرأ قل يا أيها الكافرون وقل هو الله أحد في فريضة من الفرايض غفر الله له ولوالديه وما ولدا وإن كان شقيا محي من ديوان الأشقياء وأثبت في ديوان السعداء وأحياه الله سعيدا وأماته شهيدا وبعثه شهيدا.

From Al-Husayn bin Abi Al-'Ala from Abu Abdullah (peace be upon him) who said: Whoever recites "Say: O disbelievers" (Surah al-Kafirun) and "Say: He is Allah, the One" (Surah al-Ikhlas) in an obligatory prayer, Allah will forgive him, his parents, and their children. And if he was written among the wretched, he will be removed from the register of the wretched and recorded in the register of the blessed, and Allah will grant him a blessed life, cause him to die as a martyr, and resurrect him as a martyr.

Hadith 7405

وفي (عيون الأخبار) بأسانيد تقدمت في إسباغ الوضوء عن الرضا (عليه السلام) عن آبائه عن علي (عليهم السلام) قال صلى بنا رسول الله صلى الله عليه وآله صلاة السفر فقرأ في الأولى الجحد وفي الثانية التوحيد ثم قال قرأت لكم ثلث القرآن وربعه.

In (Uyun al-Akhbar) with chains of transmission previously mentioned regarding performing complete ablution, from Al-Ridha peace be upon him, from his forefathers, from Ali peace be upon them, who said: The Messenger of Allah peace be upon him and his family led us in the prayer of travel, and he recited in the first rak'ah Surat al-Kafirun (al-Jahd) and in the second rak'ah Surat al-Ikhlas, then he said: I have recited for you one-third and one-fourth of the Quran.

CHAPTER 25

Obligation Of Reciting Aloud For Men Specifically In The Morning Prayer And The First Two Rak'ahs Of The Evening Prayers, And Reciting Quietly In The Rest Except For The Basmala

[Hadith 7406 to 7411]

Hadith 7406

عن الفضل بن شاذان عن الرضا (عليه السلام) في حديث أنه ذكر العلة التي من أجلها جعل الجهر في بعض الصلوات دون بعض أن الصلوات التي يجهر فيها إنما هي في أوقات مظلمة فوجب أن يجهر فيها ليعلم المار أن هناك جماعة فإن أراد أن يصلي صلى. لأنه إن لم ير جماعة علم ذلك من جهة السماع والصلاتان اللتان لا يجهر فيهما إنما هما بالنهار في أوقات مضيئة فهي من جهة الرؤية لا يحتاج فيها إلى السماع.

From Al-Fadl ibn Shadhan from Al-Rida (peace be upon him) in a hadith that he mentioned the reason why recitation is done loudly in some prayers and not in others, that the prayers in which recitation is done loudly are in times of darkness, so it became necessary to recite loudly so that passersby would know there is a congregation there, so if one wants to pray they can pray, because if they do not see the congregation they would know of it through hearing. And the two prayers in which recitation is not done loudly are during daytime in bright times, so they are known through sight and do not need to be heard.

Hadith 7407

وبإسناده عن محمد بن عمران أنه سأل أبا عبد الله (عليه السلام) فقال لأي علة يجهر في صلاة الجمعة وصلاة المغرب وصلاة العشاء الآخرة وصلاة الغداة وسائر الصلوات الظهر والعصر لا يجهر فيهما؟

With his chain from Muhammad ibn Imran that he asked Abu Abdullah (peace be upon him): "For what reason does one recite aloud in the Friday prayer, Maghrib prayer, Isha prayer and morning prayer, while in the rest of the prayers - Dhuhr and Asr - one does not recite aloud?"

(إلى أن قال) فقال لأن النبي صلى الله عليه وآله لما أسري به إلى السماء كان أول صلاة فرض الله عليه الظهر يوم الجمعة فأضاف الله عز وجل إليه الملائكة تصلي خلفه وأمر نبيه صلى الله عليه وآله أن يجهر بالقراءة ليبين لهم فضله ثم فرض عليه العصر ولم يضف إليه أحدا من الملائكة وأمره أن يخفي القراءة لأنه لم يكن وراءه أحد ثم فرض عليه المغرب وأضاف إليه الملائكة فأمره بالإجهار وكذلك العشاء الآخرة فلما كان قرب الفجر نزل ففرض الله عليه الفجر فأمره بالإجهار ليبين للناس فضله كما بين للملائكة فلهذه العلة يجهر فيها.

(Until he said) He said that when the Prophet, peace be upon him and his family, was

taken on the night journey to heaven, the first prayer Allah obligated upon him was Dhuhr on Friday. Allah Almighty gathered the angels to pray behind him and commanded His Prophet, peace be upon him and his family, to recite aloud to show them his virtue. Then He obligated Asr prayer upon him and did not gather any angels with him, so He commanded him to recite quietly since no one was behind him. Then He obligated Maghrib prayer and gathered the angels with him, so He commanded him to recite aloud, and similarly for Isha prayer. When it was near dawn, he descended and Allah obligated Fajr prayer upon him and commanded him to recite aloud to show the people his virtue just as it was shown to the angels. This is the reason for reciting aloud in these prayers.

Hadith 7408

وبإسناده عن يحيى بن أكثم القاضي أنه سأل أبا الحسن الأول عن صلاة الفجر لم يجهر فيها بالقراءة وهي من صلوات النهار وإنما يجهر في صلاة الليل؟ فقال لأن النبي صلى الله عليه وآله كان يغلس بها فقربها من الليل.

And with his chain of narration from Yahya bin Aktham the judge that he asked Abu al-Hasan the First about the Fajr prayer, why is the recitation done aloud in it when it is from the daytime prayers, while loud recitation is only for night prayers? He said: Because the Prophet peace be upon him and his family used to pray it in darkness, so it is closer to night.

Hadith 7409

وفي (المجالس) باسناده قال جاء نفر من اليهود إلى رسول الله (صلى الله عليه وآله) فسألوه عن مسائل (إلى أن قال) وسألوه عن سبع خصال منها الإجهار في ثلاث صلوات فقال أما الإجهار فإنه يتباعد لهب النار منه بقدر ما يبلغ صوته ويجوز على الصراط ويعطى السرور حتى يدخل الجنة.

In (Al-Majalis) with his chain, he said: A group of Jews came to the Messenger of Allah (peace be upon him and his family) and asked him about various matters (until he said) and they asked him about seven characteristics, among them the reciting aloud in three prayers. He said: As for reciting aloud, the flames of fire distance themselves from him by the extent his voice reaches, and he will pass over the Sirat, and he will be given happiness until he enters Paradise.

Hadith 7410

عن رجاء بن أبي الضحاك عن الرضا (عليه السلام) أنه كان يجهر بالقراءة في المغرب والعشاء الآخرة وصلاة الليل والشفع والوتر والغداة ويخفي القراءة في الظهر والعصر.

From Raja' bin Abi al-Dahhak from Al-Ridha (peace be upon him): He would recite audibly in Maghrib, Isha, night prayer, Shaf', Witr, and Fajr prayers, and would recite silently in Dhuhr and Asr prayers.

Hadith 7411

عن موسى بن القاسم عن علي بن جعفر عن أخيه موسى قال سألته عن الرجل يصلي من الفريضة ما يجهر فيه بالقراءة هل عليه أن لا يجهر؟ قال إن شاء جهر وإن شاء لم يفعل.

From Musa bin Al-Qasim from Ali bin Ja'far from his brother Musa: I asked him about a man who prays an obligatory prayer where recitation is to be loud, does he have to recite loudly? He said: If he wishes he can recite loudly and if he wishes he need not do so.

أقول حمله الشيخ على التقية لأنه موافق للعامة وحمله بعض علمائنا على الجهر العالي بمعنى رفع الصوت وزيادة على أقل الجهر لما مضى ويأتي، إن شاء الله وتقدم ما يدل على استحباب الجهر بالبسملة في موضع الإخفات.

I (Hurr Amili) say: The Shaikh interpreted this as taqiyyah because it agrees with the Aammah (general non-Shia muslims). Some of our scholars interpreted it as referring to very loud recitation, meaning raising the voice more than the minimum required for reciting aloud, based on what has preceded and what will come, God willing. What has preceded indicates the recommendation of reciting the basmala aloud in places of quiet recitation.

CHAPTER 26

Obligation To Repeat Prayer For One Who Intentionally Omits Reciting Loudly Or Quietly In Their Proper Places, And No Obligation To Repeat For One Who Omits Them Out Of Forgetfulness, Inattention, Or Ignorance

[Hadith 7412 to 7413]

Hadith 7412

عن زرارة عن أبي جعفر (عليه السلام) في رجل جهر فيما لا ينبغي الإجهار فيه وأخفى فيما لا ينبغي الإخفاء فيه فقال أي ذلك فعل متعمدا فقد نقض صلاته وعليه الإعادة فإن فعل ذلك ناسيا أو ساهيا أو لا يدري فلا شئ عليه وقد تمت صلاته.

From Zurarah from Abu Jafar (peace be upon him) regarding a man who recited loudly where loud recitation is not appropriate and recited quietly where quiet recitation is not appropriate. He said: Whichever of these he did intentionally, his prayer is invalidated and he must repeat it. But if he did that out of forgetfulness or inattention or lack of knowledge, then nothing is required of him and his prayer is complete.

Hadith 7413

عن زرارة، عن أبي جعفر (عليه السلام) قال قلت له: رجل جهر بالقراءة فيما لا ينبغي الجهر فيه وأخفى فيما لا ينبغي الإخفاء فيه وترك القراءة فيما ينبغي القراءة فيه أو قرأ فيما لا ينبغي القراءة فيه، فقال: أي ذلك فعل ناسيا أو ساهيا فلا شئ عليه.

From Zurarah from Abu Jafar (peace be upon him), he said: I asked him about a man who recited loudly where loud recitation is not appropriate, and quietly where quiet recitation is not appropriate, and omitted recitation where recitation is required, or recited where recitation is not required. He said: Whichever of these he did out of forgetfulness or inattention, nothing is required of him.

CHAPTER 27

Obligation Of Repeating Prayer For One Who Deliberately Omits Recitation Or Part Of It, Not Out Of Forgetfulness

[Hadith 7414 to 7418]

Hadith 7414

عن زرارة، عن أحدهما (عليه السلام) قال: إن الله تبارك وتعالى فرض الركوع والسجود والقراءة سنة، فمن ترك القراءة متعمدا أعاد الصلاة، ومن نسي فلا شئ عليه.

From Zurarah, from one of them (peace be upon him) who said: Indeed Allah, blessed and exalted, made ruku and sujud obligatory while recitation is sunnah. So whoever deliberately leaves recitation must repeat the prayer, and whoever forgets then nothing is upon him.

Hadith 7415

عن محمد بن مسلم، عن أحدهما (عليهما السلام) مثله إلا أنه قال ومن نسي القراءة فقد تمت صلاته ولا شئ عليه.

From Muhammad ibn Muslim, from one of them (peace be upon them both) similar to it except that he said: And whoever forgets the recitation then his prayer is complete and nothing is upon him.

Hadith 7416

عن يحيى بن عمران الهمداني قال كتبت إلى أبي جعفر (عليه السلام) جعلت فداك ما تقول في رجل ابتدأ ببسم الله الرحمن الرحيم في صلاته وحده في أم الكتاب، فلما صار إلى غير أم الكتاب من السورة تركها فقال العباسي: ليس بذلك بأس؟ فكتب بخطه يعيدها مرتين على رغم أنفه يعني العباسي.

From Yahya bin Imran al-Hamdani who said: I wrote to Abu Ja'far (peace be upon him): May I be sacrificed for you, what do you say about a (Abbasid) man who begins with Bismillah al-Rahman al-Raheem in his prayer alone in Umm al-Kitab (Surah al-Fatiha), but when he reaches other than Umm al-Kitab from the surah, he leaves it? The Abbasid said: There is no problem with that. So he (the Imam) wrote in his handwriting: He should repeat it twice despite his (the Abbasid's) objection.

Hadith 7417

عن محمد بن مسلم عن أبي جعفر (عليه السلام) قال سألته عن الذي لا يقرأ بفاتحة الكتاب في صلاته قال لا صلاة له إلا أن يقرأ بها في جهر أو إخفات.

From Muhammad bin Muslim from Abu Ja'far (peace be upon him) who said: I asked him about one who does not recite the Opening of the Book (Al-Fatiha) in his prayer. He said: His prayer is invalid unless he recites it whether in loud or quiet prayer.

Hadith 7418

علي بن جعفر في كتابه عن أخيه موسى بن جعفر (عليه السلام) قال سألته عمن ترك قراءة القرآن ما حاله؟ قال إن كان متعمدا فلا صلاة له وإن كان نسي فلا بأس.

Ali bin Ja'far in his book from his brother Musa bin Ja'far (peace be upon him) who said: I asked him about one who leaves reciting the Quran, what is his status? He said: If it was intentional, his prayer is invalid, and if he forgot, there is no problem.

CHAPTER 28

If Someone Forgets To Recite Al-Hamd Or The Surah And Remembers Before Ruku, They Must Recite It, And If They Remember After Ruku, They Continue Their Prayer

[Hadith 7419 to 7422]

Hadith 7419

عن أبي بصير قال سألت أبا عبد الله (عليه السلام) عن رجل نسي أم القرآن قال إن كان لم يركع فليعد أم القرآن.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about a man who forgot Umm al-Quran (Al-Fatiha). He said: If he has not bowed, he should repeat Umm al-Quran.

Hadith 7420

عن سماعة قال: سألته عن الرجل يقوم في الصلاة فينسى فاتحة الكتاب قال فليقل: أستعيذ بالله من الشيطان الرجيم إن الله هو السميع العليم ثم ليقرأها ما دام لم يركع فإنه لا صلاة له حتى يقرأ بها في جهر أو إخفات فإنه إذا ركع أجزأه إن شاء الله.

From Sama'a who said: I asked him about a man who stands in prayer and forgets the Opening of the Book (Al-Fatiha). He said: He should say 'I seek refuge in Allah from the accursed Satan, indeed Allah is the All-Hearing, All-Knowing' then he should recite it as long as he has not bowed, for there is no prayer for him until he recites it whether aloud or quietly. If he has already bowed, it suffices him, God willing.

Hadith 7421

علي بن جعفر في كتابه عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن الرجل يفتتح سورة فيقرأ بعضها ثم يخطي ويأخذ في غيرها حتى يختمها ثم يعلم أنه قد أخطأ هل له أن يرجع في الذي افتتح وإن كان قد ركع وسجد؟ قال إن كان لم يركع فليرجع إن أحب، وإن ركع فليمض.

Ali ibn Jafar in his book from his brother Musa ibn Jafar (peace be upon him) said: I asked him about a man who begins a surah and recites part of it, then makes a mistake and takes to another one until he completes it, then realizes he made a mistake - can he go back to what he began with even if he has performed ruku and sujud? He said: If he has not performed ruku, he may go back if he wishes, but if he has performed ruku, he should continue.

Hadith 7422

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن، عن جده علي بن جعفر، عن أخيه موسى بن جعفر (عليهما السلام) قال سألته عن رجل افتتح الصلاة فقرأ سورة قبل فاتحة الكتاب ثم ذكر بعد ما فرغ من السورة قال يمضي في صلاته ويقرأ فاتحة الكتاب فيما يستقبل.

Abdullah ibn Jafar in Qurb al-Isnad from Abdullah ibn al-Hasan from his grandfather Ali ibn Jafar from his brother Musa ibn Jafar (peace be upon them both) said: I asked him about a man who begins the prayer and recites a surah before the Fatiha, then remembers after finishing the surah. He said: He should continue his prayer and recite the Fatiha in what remains.

أقول هذا محمول على من ذكر بعد الركوع لما تقدم من التفصيل، وتقدم ما يدل على المقصود ويأتي ما يدل عليه.

I (Hurr Amili) say: This applies to one who remembers after ruku based on the previous detail, and what was mentioned before indicates the intended meaning and what follows will also indicate it.

CHAPTER 29

Not Having To Repeat Prayer For One Who Forgets The Recitation Or Part Of It Until Ruku, And That Making Up What Was Forgotten Is Not Required, Nor Are The Two Prostrations Of Forgetfulness, And That There Is No Obligation Upon One Who Recites In Other Than The Place Of Recitation Due To Forgetfulness

[Hadith 7423 to 7427]

Hadith 7423

محمد بن علي بن الحسين باسناده، عن زرارة عن أحدهما عليهما السلام (في حديث) قال من ترك القراءة متعمدا أعاد الصلاة، ومن نسي فلا شئ عليه.

Muhammad ibn Ali ibn Al-Husayn with his chain, from Zurarah from one of them (peace be upon them) said in a hadith: Whoever intentionally leaves out the recitation must repeat the prayer, and whoever forgets, there is nothing upon him.

Hadith 7424

عن منصور بن حازم قال قلت لأبي عبد الله (عليه السلام) إني صليت المكتوبة فنسيت أن أقرأ في صلاتي كلها فقال أليس قد أتممت الركوع والسجود؟ قلت بلى قال: قد تمت صلاتك إذا كان نسيانا.

From Mansur ibn Hazim who said: I said to Abu Abdullah (peace be upon him): I prayed the obligatory prayer and forgot to recite in all of my prayer. He said: Did you not complete the ruku and sujud? I said: Yes. He said: Your prayer is complete if it was due to forgetfulness.

Hadith 7425

عن سماعة عن أبي بصير عن أبي عبد الله (عليه السلام) قال إن نسي أن يقرأ في الأولى والثانية أجزأه تسبيح الركوع والسجود وإن كانت الغداة فنسي أن يقرأ فيها فليمض في صلاته.

From Sama'ah from Abu Basir from Abu Abdullah (peace be upon him) who said: If one forgets to recite in the first and second rak'ah, the glorification in ruku and sujud suffices. And if it is the morning prayer and one forgets to recite in it, they should continue their prayer.

Hadith 7426

عن جده علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن رجل افتتح الصلاة فقرأ السورة ولم يقرأ بفاتحة الكتاب معها أيجزيه أن يفعل ذلك متعمدا لعجلة كانت؟ قال لا يتعمد ذلك فان نسي فقرأ في الثانية أجزأه وسألته عن ترك قراءة أم القرآن قال إن كان متعمدا فلا صلاة له، وإن كان ناسيا فلا بأس.

From his grandfather Ali bin Ja'far from his brother Musa bin Ja'far (peace be upon him) who said: I asked him about a man who begins the prayer and recites the surah without reciting the Opening of the Book (Fatiha) with it - is it permissible for him to do this intentionally due to being in a hurry? He said: He should not do this intentionally. If he forgets and recites it in the second rak'ah, it suffices. And I asked him about leaving out the recitation of the Mother of the Quran (Fatiha). He said: If it was intentional, his prayer is invalid. If he forgot, there is no problem.

Hadith 7427

عن زرارة عن أبي جعفر (عليه السلام) أنه قال لا تعاد الصلاة إلا من خمسة: الطهور والوقت والقبلة والركوع والسجود ثم قال القراءة سنة والتشهد سنة ولا تنقض السنة الفريضة.

From Zurarah from Abu Ja'far (peace be upon him) that he said: The prayer is not repeated except for five things: purification, time, qiblah, ruku, and sujud. Then he said: The recitation is sunnah and the tashahhud is sunnah, and the sunnah does not invalidate the obligation.

أقول هذا محمول على الترك سهوا أو نسيانا أو جهلا وقد تقدم ما يدل على ذلك ويأتي ما يدل عليه.

I (Hurr Amili) say: This applies to leaving it out due to forgetfulness, absentmindedness or ignorance, as indicated by what was mentioned before and what will be mentioned later.

CHAPTER 30

If One Forgets Recitation In First Two Rak'ahs, Recitation Is Not Obligatory In Last Two, And If Forgotten In First It's Not Required To Make Up In Second

[Hadith 7428 to 7433]

Hadith 7428

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال: قلت الرجل يسهو عن القراءة في الركعتين الأولتين فيذكر في الركعتين الآخرتين أنه لم يقرأ قال أتم الركوع والسجود؟ قلت: نعم، قال: إني أكره أن أجعل آخر صلاتي أولها.

From Muawiyah bin Ammar from Abu Abdullah (peace be upon him), he said: I asked about a man who forgets the recitation in the first two rak'ahs and remembers during the last two rak'ahs that he did not recite. He said: Did he complete the ruku and sujud? I said: Yes. He said: I dislike making the end of my prayer its beginning.

Hadith 7429

عن زيد بن علي (عليهما السلام) قال صليت مع أبي المغرب فنسي فاتحة الكتاب في الركعة الأولى فقرأها في الثانية. أقول يحتمل كون زيد لم يسمع فاتحة الكتاب لبعده وعدم رفع أبيه صوته كما رفعه في الثانية وإلا فمقام العصمة ينزه عن السهو كما حققناه في رسالة مفردة.

From Zayd bin Ali (peace be upon them both), he said: I prayed Maghrib with my father and he forgot Al-Fatiha in the first rak'ah, so he recited it in the second rak'ah. I (Hurr Amili) say: It's possible that Zayd did not hear Al-Fatiha due to distance and his father not raising his voice as he did in the second rak'ah. Otherwise, the position of infallibility is above forgetfulness as we have verified in a separate treatise.

Hadith 7430

عن الحسين بن حماد عن أبي عبد الله (عليه السلام) قال قلت له أسهو عن القراءة في الركعة الأولى قال اقرأ في الثانية قلت، أسهو في الثانية قال اقرأ في الثالثة قلت: أسهو في صلاتي كلها قال إذا حفظت الركوع والسجود فقد تمت صلاتك.

From Al-Hussein bin Hammad from Abu Abdullah (peace be upon him) who said: I said to him "If I forget the recitation in the first rak'ah?" He said "Recite in the second." I said "If I forget in the second?" He said "Recite in the third." I said "If I forget in all my prayer?" He said "If you preserved the ruku and sujud then your prayer is complete."

قال الشيخ إنما أراد يقرأ في الثانية والثالثة ما يخصهما من القراءة فأما الأولى فقد مضى حكمها.

The Sheikh said he meant to recite in the second and third what is specific to them from recitation, as for the first its ruling has passed.

Hadith 7431

عن عمار عن أبي عبد الله (عليه السلام) في الرجل ينسى حرفا من القرآن فيذكر وهو راكع هل يجوز له أن يقرأه؟ قال لا ولكن إذا سجد فليقرأه.

From Ammar from Abu Abdullah (peace be upon him) regarding a man who forgets a letter from the Quran then remembers while in ruku - is it permissible for him to recite it? He said "No, but when he performs sajdah he should recite it."

أقول: هذا محمول على الاستحباب لما مر ويأتي ما يدل على أنه لا قراءة في ركوع ولا سجود ويأتي وجه الجمع.

I (Hurr Amili) say: This is interpreted as recommended based on what passed and what will come indicating there is no recitation in ruku or sujud, and the reconciliation will come.

Hadith 7432

عن معاوية بن وهب قال سألت أبا عبد الله (عليه السلام) عن الرجل يدرك آخر صلاة الإمام وهي أول صلاة الرجل فلا يمهله حتى يقرأ فيقضي القراءة في آخر صلاته؟ قال نعم.

From Muawiyah bin Wahb who said: I asked Abu Abdullah (peace be upon him) about a man who catches the last rak'ah of the imam's prayer while it is the man's first rak'ah, and the imam doesn't give him time to recite - can he make up the recitation in his last rak'ah? He said "Yes."

Hadith 7433

عن زرارة عن أبي جعفر (عليه السلام) قال قلت له رجل نسي القراءة في الأولتين فذكرها في الأخيرتين فقال يقضي القراءة والتكبير والتسبيح الذي فاته في الأولتين ولا شئ عليه.

From Zurarah from Abu Ja'far (peace be upon him), he said: I asked him about a man who forgot the recitation in the first two rak'ahs and remembered it in the last two rak'ahs. He said: He should make up the recitation, takbir, and tasbih that he missed in the first two rak'ahs and there is nothing else upon him.

أقول هذا محمول على استحباب القضاء بعد التسليم لما تقدم في هذا الباب وغيره.

I (Hurr Amili) say: This is interpreted as recommending making up what was missed after the tasleem based on what was previously mentioned in this chapter and others.

CHAPTER 31

Women Not Being Required To Recite Loudly And It Being Recommended For Her To Recite At A Volume That Can Be Heard When Leading Women In Prayer

[Hadith 7434 to 7436]

Hadith 7434

عن علي بن يقطين عن أبي الحسن الماضي (عليه السلام) قال سألته عن المرأة تؤم النساء ما حد رفع صوتها بالقراءة والتكبير؟ فقال بقدر ما تسمع.

From Ali bin Yaqtin from Abu Al-Hasan Al-Madi (peace be upon him): I asked him about a woman leading women in prayer - what is the limit for raising her voice in recitation and takbir? He said: To the extent that it can be heard.

Hadith 7435

عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن المرأة تؤم النساء ما حد رفع صوتها بالقراءة أو التكبير؟ قال: قدر ما تسمع.

From Ali bin Jafar from his brother Musa bin Jafar (peace be upon him): I asked him about a woman leading women in prayer - what is the limit for raising her voice in recitation or takbir? He said: To the extent that it can be heard.

Hadith 7436

عن عبد الله بن الحسن عن جده علي بن جعفر عن أخيه مثله وزاد قال وسألته عن النساء هل عليهن الجهر بالقراءة في الفريضة؟ قال لا إلا أن تكون امرأة تؤم النساء فتجهر بقدر ما تسمع قراءتها.

From Abdullah bin Al-Hassan from his grandfather Ali bin Ja'far from his brother similarly and he added: I asked him about women, is it required for them to recite aloud in obligatory prayer? He said: No, except if it is a woman leading other women in prayer, then she recites loud enough for them to hear her recitation.

CHAPTER 32

Ruling On Repeating What Is Forgotten Or Doubted From Parts Of Recitation

[Hadith 7437 to 7438]

Hadith 7437

عن معاوية بن وهب قال قلت لأبي عبد الله (عليه السلام) أقرأ سورة فأسهو فأنتبه وأنا في آخرها فأرجع إلى أول السورة أو أمضي؟ قال بل امض.

From Muawiya bin Wahb who said: I asked Abu Abdullah (peace be upon him): If I recite a surah and I forget, then become aware while I am at its end, should I go back to the beginning of the surah or continue? He said: Rather continue.

Hadith 7438

عن بكر بن أبي بكر قال قلت لأبي عبد الله (عليه السلام) إني ربما شككت في السورة فلا أدري قرأتها أم لا فأعيدها؟ قال إن كانت طويلة فلا وإن كانت قصيرة فأعدها.

From Bakr bin Abi Bakr who said: I said to Abu Abdullah (peace be upon him): Sometimes I doubt about the surah and I don't know whether I recited it or not, should I repeat it? He said: If it is long then no, and if it is short then repeat it.

CHAPTER 33

Limit Of Lowering Voice Is To Hear Oneself And The Recommendation For The Imam To Make Those Behind Him Hear The Recitation In Audible Prayers As Long As It Does Not Reach Loudness Which Is Disliked For Him And Others

[Hadith 7439 to 7445]

Hadith 7439

عن زرارة عن أبي جعفر (عليه السلام) قال لا يكتب من القراءة والدعاء إلا ما أسمع نفسه.

From Zurarah from Abu Ja'far (peace be upon him) who said: Nothing is recorded from recitation and supplication except what one makes himself hear.

Hadith 7440

عن سماعة قال سألته عن قول الله عز وجل ولا تجهر بصلاتك ولا تخافت بها قال المخافتة ما دون سمعك والجهر أن ترفع صوتك شديدا.

From Sama'ah who said: I asked him about the words of Allah the Mighty and Majestic "And do not speak your prayer loudly or too quietly" [Quran 17:110], he said: The low voice is what is below your hearing and loudness is that you raise your voice strongly.

Hadith 7441

عن عبد الله بن سنان قال قلت لأبي عبد الله (عليه السلام) على الإمام أن يسمع من خلفه وإن كثروا فقال: ليقرأ قراءة وسطا يقول الله تبارك وتعالى ولا تجهر بصلاتك ولا تخافت بها.

From Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him): Should the imam make those behind him hear even if they are many? He said: He should recite with moderate voice. Allah, the Blessed and Exalted, says "And do not recite too loudly in your prayer nor too quietly" [Quran 17:110].

Hadith 7442

عن الحلبي قال سألت أبا عبد الله (عليه السلام) هل يقرأ الرجل في صلاته وثوبه على فيه؟ قال لا بأس بذلك إذا أسمع اذنيه الهمهمة.

From Al-Halabi who said: I asked Abu Abdullah (peace be upon him): Can a man recite in his prayer while his garment is over his mouth? He said: There is no problem with that if he makes his ears hear the humming.

Hadith 7443

عن موسى بن جعفر (عليه السلام) قال سألته عن الرجل يصلح له أن يقرأ في صلاته ويحرك لسانه بالقراءة في لهواته من غير أن يسمع نفسه؟ قال لا بأس أن لا يحرك لسانه يتوهم توهما.

From Musa bin Jafar (peace be upon him): I asked him about a man - is it correct for him to recite in his prayer and move his tongue with recitation in his mouth without making himself hear? He said: There is no problem if he does not move his tongue and just imagines the recitation.

أقول: حمله الشيخ على من يصلي خلف من لا يقتدي به لما يأتي.

I (Hurr Amili) say: The Sheikh interpreted this as applying to one who prays behind someone he does not follow, based on what will come later.

Hadith 7444

عن إسحاق بن عمار عن أبي عبد الله (عليه السلام) في قوله عز وجل ولا تجهر بصلاتك ولا تخافت بها قال الجهر بها رفع الصوت والتخافت ما لم تسمع نفسك. واقرأ ما بين ذلك.

From Ishaq ibn Ammar from Abu Abdullah (peace be upon him) regarding Allah's words "And do not recite your prayer with too loud a voice, nor too low" [Quran 17:110], he said: Reciting loudly means raising the voice, and reciting quietly means when you cannot hear yourself, so recite between these two levels.

Hadith 7445

قال وروي أيضا عن أبي جعفر الباقر (عليه السلام) قال الإجهار أن ترفع صوتك تسمعه من بعد عنك والإخفات أن لا تسمع من معك إلا يسيرا.

And it was also narrated from Abu Ja'far al-Baqir (peace be upon him) who said: Loud recitation means raising your voice so those far from you can hear it, and quiet recitation means those with you can only hear a little bit.

CHAPTER 34

Obligation To Stop Recitation While Walking For One Who Wishes To Move Forward

[Hadith 7446 to 7446]

Hadith 7446

عن السكوني عن أبي عبد الله (عليه السلام) أنه قال في الرجل يصلي في موضع ثم يريد أن يتقدم قال: يكف عن القراءة في مشيه حتى يتقدم إلى الموضع الذي يريد ثم يقرأ.

From Al-Sakuni from Abu Abdullah (peace be upon him) regarding a man who prays in a place then wishes to move forward, he said: He should stop recitation while walking until he reaches the place he wants, then he should recite.

CHAPTER 35

Prohibition Of Changing From Surah Al-Kafirun And Al-Ikhlas In Prayer Even If Not Exceeding Half, Except What Is Exempted

[Hadith 7447 to 7449]

Hadith 7447

عن عمرو بن أبي نصر قال: قلت لأبي عبد الله (عليه السلام) الرجل يقوم في الصلاة فيريد أن يقرأ سورة فيقرأ قل هو الله أحد وقل يا أيها الكافرون فقال: يرجع من كل سورة إلا من قل هو الله أحد وقل يا أيها الكافرون.

From Amr bin Abi Nasr who said: I said to Abu Abdullah (peace be upon him): A man stands in prayer wanting to recite a surah, but he recites Qul Huwa Allahu Ahad and Qul Ya Ayyuhal Kafirun? He said: One may change from any surah except from Qul Huwa Allahu Ahad and Qul Ya Ayyuhal Kafirun.

Hadith 7448

عن الحلبي قال: قلت لأبي عبد الله (عليه السلام) رجل قرأ في الغداة سورة قل هو الله أحد قال لا بأس، ومن افتتح سورة ثم بدا له أن يرجع في سورة غيرها فلا بأس إلا قل هو الله أحد ولا يرجع منها إلى غيرها وكذلك قل يا أيها الكافرون.

From Al-Halabi who said: I said to Abu Abdullah (peace be upon him): A man recited Qul Huwa Allahu Ahad in the morning prayer. He said: There is no problem. And if one begins a surah then decides to change to another surah, there is no problem except with Qul Huwa Allahu Ahad - one should not change from it to another, and likewise with Qul Ya Ayyuhal Kafirun.

Hadith 7449

عن عبد الله بن الحسن عن علي بن جعفر عن أخيه (عليه السلام) قال سألته عن الرجل أراد سورة فقرأ غيرها هل يصلح له أن يقرأ نصفها ثم يرجع إلى السورة التي أراد؟ قال نعم ما لم تكن قل هو الله أحد أو قل يا أيها الكافرون.

From Abdullah bin Al-Hassan from Ali bin Ja'far from his brother (peace be upon him), he said: I asked him about a man who intended to recite a surah but recited another one instead - is it permissible for him to recite half of it then return to the surah he originally intended? He said: Yes, as long as it is not Qul Huwa Allahu Ahad or Qul Ya Ayyuhal Kafirun.

CHAPTER 36

Permissibility Of Switching From One Surah To Another As Long As One Has Not Exceeded Half, Except For Surat Al-Tawhid And Surat Al-Kafiroon

[Hadith 7450 to 7453]

Hadith 7450

عن زرارة قال قلت لأبي جعفر (عليه السلام) رجل قرأ سورة في ركعة فغلط أيدع المكان الذي غلط فيه ويمضي في قراءته؟ أو يدع تلك السورة ويتحول منها إلى غيرها فقال: كل ذلك لا بأس به وإن قرأ آية واحدة فشاء أن يركع بها ركع.

Zurarah said: I asked Abu Ja'far (peace be upon him) about a man who recited a surah in a rak'ah and made a mistake. Should he leave the place where he made the mistake and continue his recitation? Or should he leave that surah and switch to another? He said: All of that is permissible, and if he recites one verse and wishes to bow with it, he may bow.

Hadith 7451

عن عبيد بن زرارة عن أبي عبد الله (عليه السلام) في الرجل يريد أن يقرأ السورة فيقرأ غيرها قال له أن يرجع ما بينه وبين أن يقرأ ثلثيها. أقول الظاهر أن مراده تجاوز النصف وقد تقدم ما يدل على ذلك.

From Ubayd ibn Zurarah, from Abu Abdullah (peace be upon him), regarding a man who wants to recite a surah but recites another, he said: He may return as long as he has not recited two-thirds of it.

Shaykh Hurr Amili: It appears that he means exceeding half, and evidence for this has preceded.

Hadith 7452

محمد بن مكي الشهيد في (الذكرى) نقلا من كتاب البزنطي عن أبي العباس في الرجل يريد أن يقرأ السورة فيقرأ في أخرى قال يرجع إلى التي يريد وإن بلغ النصف. أقول: هذا لا يشمل من تجاوز عن النصف.

Muhammad bin Makki Al-Shaheed reported in (Al-Dhikra), quoting from the book of Al-Bazanti, from Abu Al-Abbas regarding a man who wants to recite a surah but recites another one, he said: He should return to the surah he wants even if he has reached half.

Shaykh Hurr Amili: This does not include one who has exceeded half.

Hadith 7453

عن أبي بصير عن أبي عبد الله (عليه السلام) في الرجل يقرأ في المكتوبة بنصف السورة ثم ينسي فيأخذ في أخرى حتى يفرغ منها ثم يذكر قبل أن يركع قال يركع ولا يضره.

From Abu Basir from Abu Abdullah (peace be upon him) regarding a man who recites half of a surah in the obligatory prayer then forgets and starts another surah until he completes it, then remembers before ruku. He said: He should perform ruku and it does not harm him.

CHAPTER 37

If One Recites A Verse Requiring Prostration In A Supererogatory Prayer, One Must Prostrate, Then Stand Up, Complete The Surah, And Bow

[Hadith 7454 to 7456]

Hadith 7454

عن الحلبي عن أبي عبد الله (عليه السلام) أنه سئل عن الرجل يقرأ بالسجدة في آخر السورة قال يسجد ثم يقوم فيقرأ فاتحة الكتاب ثم يركع ويسجد.

From Al-Halabi from Abu Abdullah (peace be upon him) that he was asked about a man who recites a verse requiring prostration at the end of the surah. He said: He should prostrate, then stand and recite the Opening of the Book (Al-Fatiha), then bow and prostrate.

Hadith 7455

عن عثمان بن عيسى عن سماعة قال: من قرأ إقرأ باسم ربك فإذا ختمها فليسجد فإذا قام فليقرأ فاتحة الكتاب وليركع قال: وإذا ابتليت بها مع إمام لا يسجد فيجزيك الإيماء والركوع.

From Uthman bin Isa from Sama'ah who said: Whoever recites "Read in the name of your Lord" [Quran 96:1], when he completes it he should prostrate, and when he stands he should recite the Opening of the Book and perform ruku. He said: And if you are tested with it with an imam who does not prostrate, then nodding (gesturing) and (performing) ruku is sufficient.

Hadith 7456

عن أبي البختري وهب بن وهب عن أبي عبد الله (عليه السلام) عن أبيه عن علي عليهم السلام أنه قال: إذا كان آخر السورة السجدة أجزأك أن تركع بها.

From Abu Al-Bakhtari Wahb ibn Wahb, from Abu Abdullah (peace be upon him), from his father, from Ali (peace be upon them) that he said: If the sajdah is at the end of the surah, it is sufficient for you to perform the ruku with it.

أقول حمله الشيخ على من لم يتمكن من السجود فأومى لما يأتي، ويمكن حمله على من سجد للتلاوة وقام فأراد أن يركع من غير قراءة الفاتحة لأن ما مضى محمول على الاستحباب.

I (Hurr Amili) say: The Sheikh interpreted this as applying to one who is unable to prostrate, so he gestures, as will be explained. It can also be interpreted as applying to one who prostrated for recitation and stood up, then wanted to bow without reciting

Al-Fatiha, because what preceded is understood as a recommendation.

CHAPTER 38

If One Prays Behind Someone Who Should Not Be Followed And He Recites A Verse Requiring Prostration But Does Not Prostrate, One Must Gesture For The Prostration

[Hadith 7457 to 7458]

Hadith 7457

عن أبي بصير عن أبي عبد الله (عليه السلام) قال: إن صليت مع قوم فقرأ الإمام إقرأ باسم ربك الذي خلق أو شيئا من العزائم وفرغ من قراءة ولم يسجد فأوم إيماء والحائض تسجد إذا سمعت السجدة.

From Abu Basir from Abu Abdullah (peace be upon him) who said: If you pray with people and the imam recites "Read in the name of your Lord who created" [Quran 96:1] or something from the verses requiring prostration, and he finishes reciting but does not prostrate, then make a gesture, and a menstruating woman should prostrate when she hears the prostration verse.

Hadith 7458

عن عمار عن أبي عبد الله (عليه السلام) (في حديث) قال وعن الرجل يصلي مع قوم لا يقتدي بهم فيصلي لنفسه وربما قرأوا آية من العزائم فلا يسجدون فيها فكيف يصنع؟ قال: لا يسجد.

From Ammar from Abu Abdullah (peace be upon him) in a hadith, he was asked about a man who prays with people whom he does not follow, so he prays for himself, and sometimes they recite a verse requiring prostration but they do not prostrate for it, what should he do? He said: He should not prostrate.

أقول: المراد أنه يؤمي ايماءا لما مر ويمكن حمله على الإنكار لكن مع فرض القدرة على السجود بحيث لا يعلمون به لتأخره أو يعلمون ولا ينكرون أو مخصوص بالسماع دون الاستماع وتقدم ما يدل على المقصود.

I (Hurr Amili) say: The meaning is that he should gesture as mentioned before. It could also mean denial, but assuming one can prostrate without them knowing due to being behind them, or they know but don't deny it, or it specifically applies to hearing rather than listening attentively. Previous narrations indicate the intended meaning.

CHAPTER 39

If Someone Recites A Surah Containing A Prostration Verse In A Supererogatory Prayer And Forgets To Prostrate For It, They Must Prostrate When They Remember, Whether During The Supererogatory Prayer Or After It.

[Hadith 7459 to 7459]

Hadith 7459

عن صفوان عن العلاء عن محمد عن أحدهما عليهما السلام قال سألته عن الرجل يقرأ السجدة فينساها حتى يركع ويسجد قال يسجد إذا ذكر إذا كانت من العزائم.

From Safwan from Al-Ala from Muhammad from one of them (peace be upon them), he said: I asked him about a man who recites a prostration verse but forgets it until he bows and prostrates. He said: He should prostrate when he remembers if it was from the obligatory prostration verses.

CHAPTER 40

Impermissibility Of Reciting A Surah Containing Obligatory Prostration In Obligatory Prayer, Its Permissibility In Supererogatory Prayer, And The Obligation To Change It If One Starts It Forgetfully In Obligatory Prayer

[Hadith 7460 to 7464]

Hadith 7460

عن زرارة عن أحدهما عليهما السلام قال لا تقرأ في المكتوبة بشئ من العزائم فان السجود زيادة في المكتوبة.

From Zurarah, from one of them (peace be upon them), he said: Do not recite anything from the surahs with obligatory prostration in the obligatory prayer, for prostration is an addition to the obligatory prayer.

Hadith 7461

وعنه عن عثمان بن عيسى عن سماعة قال: من قرأ إقرأ باسم ربك فإذا ختمها فليسجد (إلى أن قال:) لا تقرأ في الفريضة اقرأ في التطوع.

From him from Uthman bin Isa from Sama'a who said: Whoever recites "Read in the name of your Lord" [Quran 96:1], when he completes it, he should prostrate (then he said:) Do not recite it in the obligatory prayer, recite it in the voluntary prayer.

Hadith 7462

عن مصدق عن عمار عن أبي عبد الله (عليه السلام) قال في الرجل يسمع السجدة في الساعة التي لا تستقيم الصلاة فيها قبل غروب الشمس وبعد صلاة الفجر فقال لا يسجد وعن الرجل يقرأ في المكتوبة سورة فيها سجدة من العزائم فقال إذا بلغ موضع السجدة فلا يقرأها وإن أحب أن يرجع فيقرأ سورة غيرها ويدع التي فيها السجدة فيرجع إلى غيرها.

From Musaddiq, from Ammar, from Abu Abdullah (peace be upon him), he said regarding a man who hears the prostration verse at a time when prayer is not appropriate, before sunset and after dawn prayer: He said he should not prostrate. And regarding a man who recites in the obligatory prayer a surah containing an obligatory prostration, he said: When he reaches the place of prostration, he should not recite it, and if he wishes to return and recite another surah and leave the one with prostration, he may return to another.

Hadith 7463

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي بن جعفر عن أخيه قال سألته عن الرجل يقرأ في الفريضة سورة النجم أيركع بها أو يسجد ثم يقوم فيقرأ بغيرها؟ قال يسجد ثم يقوم فيقرأ بفاتحة الكتاب ويركع وذلك زيادة في الفريضة ولا يعود يقرأ في الفريضة بسجدة.

Abdullah bin Ja'far in (Qurb al-Isnad) from Abdullah bin al-Hasan from his grandfather Ali bin Ja'far from his brother, he said: I asked him about a man who recites Surah an-Najm in the obligatory prayer, should he bow with it or prostrate then stand and recite another? He said: He should prostrate, then stand and recite the Opening of the Book and bow, and that is an addition to the obligatory prayer, and he should not return to reciting a surah with prostration in the obligatory prayer.

Hadith 7464

وبالاسناد قال: وسألته عن إمام يقرأ السجدة فأحدث قبل أن يسجد كيف يصنع؟ قال يقدم غيره فيسجد ويسجدون وينصرف وقد تمت صلاتهم.

And with the chain, he said: And I asked him about an imam who recites the prostration verse and experiences a ritual impurity before prostrating, what should he do? He said: He should put someone else forward to prostrate, and they prostrate, and he leaves, and their prayer is complete.

أقول السجود في المكتوبة محمول على التقية لما مر.

I (Hurr Amili) say: The prostration in the obligatory prayer is interpreted as taqiyyah based on what has passed.

CHAPTER 41

Ruling Of Reading From The Quran During Optional And Obligatory Prayers

[Hadith 7465 to 7466]

Hadith 7465

عن الحسن بن زياد الصيقل قال قلت لأبي عبد الله (عليه السلام) ما تقول في الرجل يصلي وهو ينظر في المصحف يقرأ فيه يضع السراج قريبا منه فقال لا بأس بذلك.

From Al-Hasan bin Ziyad Al-Sayqal who said: I asked Abu Abdullah (peace be upon him): What do you say about a man who prays while looking at the Quran reading from it, placing a lamp close to him? He said: There is no problem with that.

Hadith 7466

عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن الرجل والمرأة يضع المصحف أمامه ينظر فيه ويقرأ ويصلي قال: لا يعتد بتلك الصلاة.

From Ali bin Ja'far from his brother Musa bin Ja'far (peace be upon him), he said: I asked him about a man and woman who place the mushaf (Quran) in front of them, looking into it and reciting while praying. He said: That prayer is not counted.

أقول هذا محمول على الفريضة مع الحفظ والأول على النافلة أو مع عدمه ذكره بعض علمائنا.

I (Hurr Amili) say: This is interpreted regarding the obligatory prayer with memorization, and the first (Hadith 7465) regarding supererogatory prayer or without memorization, as mentioned by some of our scholars.

CHAPTER 42

The Option For The Worshipper In The Third And Fourth Rak'ahs Between Reciting Al-Hamd Alone Or The Four Glorifications, And The Recommendation To Repeat Them Thrice And Seek Forgiveness Afterwards

[Hadith 7467 to 7474]

Hadith 7467

عن عبيد بن زرارة قال سألت أبا عبد الله (عليه السلام) عن الركعتين الأخيرتين من الظهر قال تسبح وتحمد الله وتستغفر لذنبك وإن شئت فاتحة الكتاب فإنها تحميد ودعاء.

From Ubayd ibn Zurarah who said: I asked Abu Abdullah (peace be upon him) about the last two rak'ahs of Dhuhr prayer. He said: You glorify and praise Allah and seek forgiveness for your sin, and if you wish, recite the Opening of the Book, for it is praise and supplication.

Hadith 7468

عن معاوية بن عمار قال سألت أبا عبد الله (عليه السلام) عن القراءة خلف الإمام في الركعتين الأخيرتين فقال الإمام يقرأ بفاتحة الكتاب ومن خلفه يسبح فإذا كنت وحدك فاقرأ فيهما وإن شئت فسبح.

From Mu'awiyah ibn Ammar who said: I asked Abu Abdullah (peace be upon him) about reciting behind the imam in the last two rak'ahs. He said: The imam recites the Opening of the Book, and those behind him glorify. When you are alone, recite in them, and if you wish, glorify.

Hadith 7469

عن علي بن حنظلة عن أبي عبد الله (عليه السلام) قال سألته عن الركعتين الأخيرتين ما أصنع فيهما؟ فقال إن شئت فاقرأ فاتحة الكتاب وإن شئت فاذكر الله فهو سواء قال قلت فأي ذلك أفضل؟ فقال هما والله سواء إن شئت سبحت وإن شئت قرأت. أقول: المراد التساوي في الأجزاء لما يأتي من الترجيح للتسبيح.

From Ali ibn Hanzalah from Abu Abdullah (peace be upon him) who said: I asked him about what to do in the last two rak'ahs. He said: If you wish, recite the Opening of the Book, and if you wish, remember Allah, they are the same. I said: Which is better? He said: By Allah, they are the same. If you wish, glorify, and if you wish, recite.

Shaykh Hurr Amili: The intended meaning is equality in parts, as will come in the preference for glorification.

Hadith 7470

عن جميل بن دراج قال: سألت أبا عبد الله (عليه السلام) عما يقرأ الإمام في الركعتين في آخر الصلاة فقال: بفاتحة الكتاب ولا يقرأ الذين خلفه ويقرأ الرجل فيهما إذا صلى وحده بفاتحة الكتاب.

From Jamil bin Darraj who said: I asked Abu Abdullah (peace be upon him) about what the imam recites in the last two rak'ahs of prayer. He said: The Opening of the Book, and those behind him do not recite, and when a person prays alone he recites the Opening of the Book in both of them.

Hadith 7471

عن حريز عن زرارة قال قلت لأبي جعفر (عليه السلام) ما يجزئ من القول في الركعتين الأخيرتين؟ قال: أن تقول: سبحان الله والحمد لله ولا إله إلا الله والله أكبر وتكبر وتركع.

From Hareez from Zurarah who said: I asked Abu Ja'far (peace be upon him): What is sufficient to say in the last two rak'ahs? He said: That you say "Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is Greatest" then you say the takbeer and bow.

Hadith 7472

عن زرارة عن أبي جعفر (عليه السلام) قال عشر ركعات ركعتان من الظهر وركعتان من العصر وركعتا الصبح وركعتا المغرب وركعتا العشاء الآخرة لا يجوز فيهن الوهم (إلى أن قال) وهي الصلاة التي فرضها الله (عز وجل على المؤمنين في القرآن) وفوض إلى محمد صلى الله عليه وآله فزاد النبي صلى الله عليه وآله في الصلاة سبع ركعات هي سنة ليس فيهن قراءة إنما هو تسبيح وتهليل وتكبير ودعاء فالوهم إنما هو فيهن.

From Zurarah from Abu Ja'far (peace be upon him) who said: Ten rak'ahs: two rak'ahs from Dhuhr, two rak'ahs from Asr, two rak'ahs of Fajr, two rak'ahs of Maghrib, and two rak'ahs of Isha - forgetfulness is not permissible in them (until he said) and this is the prayer that Allah (mighty and majestic) made obligatory upon the believers in the Quran, and He delegated to Muhammad, peace be upon him and his family, so the Prophet, peace be upon him and his family, added seven rak'ahs to the prayer which are sunnah, there is no recitation in them, rather it is tasbih, tahlil, takbir and dua, so forgetfulness is only in these (additional rak'ahs).

Hadith 7473

عن أبي بصير عن أبي عبد الله (عليه السلام) قال أدنى ما يجزي من القول في الركعتين الأخيرتين ثلاث تسبيحات أن تقول سبحان الله سبحان الله سبحان الله. أقول هذا محمول على الضرورة.

From Abu Basir from Abu Abdullah (peace be upon him) who said: The minimum that suffices of words in the last two rak'ahs is three glorifications, that you say: Glory be to Allah, Glory be to Allah, Glory be to Allah.

Shaykh Hurr Amili: This applies in cases of necessity.

Hadith 7474

عن رجاء بن أبي الضحاك أنه صحب الرضا (عليه السلام) من المدينة إلى مرو فكان يسبح في الأخراوين يقول سبحان الله والحمد لله ولا إله إلا الله والله أكبر ثلاث مرات ثم يركع.

From Raja' ibn Abi al-Dahhak that he accompanied Al-Ridha (peace be upon him) from Medina to Merv, and he would glorify Allah in the last two rak'ahs saying "Glory be to Allah, and praise be to Allah, and there is no god except Allah, and Allah is greater" three times, then he would bow.

CHAPTER 43

Recommendation Of Reciting Surah Al-Ikhlas (the Unity) For One Who Makes A Mistake In A Surah, And The Recommendation For The Follower To Alert The Imam If He Makes A Mistake

[Hadith 7475 to 7477]

Hadith 7475

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال: من غلط في سورة فليقرأ قل هو الله أحد ثم ليركع.

From Mu'awiyah ibn Ammar, from Abu Abdullah (peace be upon him), he said: Whoever makes a mistake in a Surah, let him recite "Qul huwa Allahu ahad" (Surah al-Ikhlas), then let him bow.

Hadith 7476

عن زرعة عن سماعة قال: سألته عن الإمام إذا أخطأ في القرآن فلا يدري ما يقول قال يفتح عليه بعض من خلفه.

From Zur'ah, from Sama'ah, he said: I asked him about the Imam if he makes a mistake in the Quran and doesn't know what to say. He said: Someone behind him should prompt him.

Hadith 7477

عن محمد بن مسلم قال سئل أبو عبد الله (عليه السلام) عن الرجل يؤم القوم فيغلط قال: يفتح عليه من خلفه.

From Muhammad ibn Muslim, he said: Abu Abdullah (peace be upon him) was asked about a man who leads people in prayer and makes a mistake. He said: Someone behind him should prompt him.

CHAPTER 44

Prohibition Of Reciting A Surah In Prayer That Would Cause Missing The Prayer Time

[Hadith 7478 to 7479]

Hadith 7478

عن عامر بن عبد الله قال: سمعت أبا عبد الله (عليه السلام) يقول من قرأ شيئا من (ال حم) في صلاة الفجر فاته الوقت.

From Amir bin Abdullah who said: I heard Abu Abdullah (peace be upon him) saying: Whoever recites anything from (Ha Mim) surahs in the Fajr prayer will miss its time.

Hadith 7479

عن أبي بكر الحضرمي قال قال أبو عبد الله (عليه السلام) في حديث لا تقرأ في الفجر شيئا من ال حميم.

From Abu Bakr Al-Hadrami who said: Abu Abdullah (peace be upon him) said in a hadith: Do not recite anything from Ha Mim surahs in Fajr prayer.

CHAPTER 45

Recommendation Of Reciting Surah Al-Waqi'ah And Al-Tawhid In The Optional Night Prayer, And Reciting Al-Waqi'ah Every Night

[Hadith 7480 to 7484]

Hadith 7480

عن ابن أبي عمير قال كان أبو عبد الله (عليه السلام) يقرأ في الركعتين بعد العتمة الواقعة وقل هو الله أحد.

From Ibn Abi Umayr who said: Abu Abdullah (peace be upon him) used to recite Surah Al-Waqi'ah and Surah Al-Ikhlas in the two rak'ahs after the night prayer.

Hadith 7481

عن عبد الخالق عن أبي عبد الله (عليه السلام) أنه كان يقرأ في الركعتين بعد العتمة بالواقعة وقل هو الله أحد.

From Abdul Khaliq from Abu Abdullah (peace be upon him) that he used to recite Surah Al-Waqi'ah and Surah Al-Ikhlas in the two rak'ahs after the night prayer.

Hadith 7482

عن أبي بصير عن أبي عبد الله (عليه السلام) قال من قرأ في كل ليلة جمعة سورة الواقعة أحبه الله وأحبه الناس أجمعين ولم ير في الدنيا بؤسا أبدا ولا فقرا ولا فاقة ولا آفة من آفات الدنيا وكان من رفقاء أمير المؤمنين (عليه السلام) وهذه السورة لأمير المؤمنين (عليه السلام) خاصة لم يشركه فيها أحد.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites Surah Al-Waqi'ah every Friday night, Allah will love him and all people will love him, and he will never see misery, poverty, destitution, or any worldly affliction in this world, and he will be among the companions of Amir al-Mu'minin (peace be upon him). This surah is exclusively for Amir al-Mu'minin (peace be upon him), no one shares it with him.

Hadith 7483

عن محمد بن حمزة قال: قال الصادق (عليه السلام) من اشتاق إلى الجنة وصفتها فليقرأ الواقعة ومن أحب أن ينظر إلى صفة النار فليقرأ سجدة لقمان.

From Muhammad bin Hamza who said: Al-Sadiq (peace be upon him) said: Whoever longs for Paradise and its description should recite Al-Waqi'ah, and whoever wants to look at the description of Hell should recite the prostration of Luqman.

Hadith 7484

عن زيد الشحام عن أبي عبد الله (عليه السلام) قال من قرأ الواقعة كل ليلة قبل أن ينام لقى الله ووجهه كالقمر ليلة البدر.

From Zayd al-Shahham from Abu Abdullah (peace be upon him) who said: Whoever recites Surah al-Waqi'ah every night before sleeping will meet Allah with his face shining like the full moon.

CHAPTER 46

Permissibility Of The Worshipper Reciting Al-Fatihah And The Surah In One Breath, With Dislike, And Likewise For Al-ikhlas, And The Recommendation Of A Pause At The End Of Both Al-hamd And The Surah.

[Hadith 7485 to 7487]

Hadith 7485

عن العمركي عن علي بن جعفر عن أخيه موسى (عليه السلام) قال سألته عن الرجل يقرأ في الفريضة بفاتحة الكتاب وسورة أخرى في النفس الواحد قال إن شاء قرأ في نفس وإن شاء في غيره.

From Al-Amraki from Ali bin Ja'far from his brother Musa (peace be upon him), he said: I asked him about a man who recites Al-Fatihah and another Surah in one breath during the obligatory prayer. He said: If he wishes, he can recite in one breath, and if he wishes, in more than one.

Hadith 7486

عن إسحاق بن عمار عن جعفر عن أبيه (عليه السلام) أن رجلين من أصحاب رسول الله صلى الله عليه وآله اختلفا في صلاة رسول الله صلى الله عليه وآله فكتبا إلى أبي بن كعب كم كانت لرسول الله صلى الله عليه وآله من سكتة ؟ قال كانت له سكتتان إذا فرغ من أم القرآن وإذا فرغ من السورة.

From Ishaq bin Ammar from Ja'far from his father (peace be upon him): Two men from the companions of the Messenger of Allah (peace and blessings be upon him) disagreed about the prayer of the Messenger of Allah (peace and blessings be upon him), so they wrote to Ubayy bin Ka'b: How many pauses did the Messenger of Allah (peace and blessings be upon him) have? He said: He had two pauses, when he finished Umm Al-Quran (Al-Fatihah) and when he finished the Surah.

Hadith 7487

عن محمد بن يحيى عن أبي عبد الله (عليه السلام) قال يكره أن تقرأ قل هو الله أحد في نفس واحد.

From Muhammad bin Yahya from Abu Abdullah (peace be upon him), he said: It is disliked to recite "Say: He is Allah, the One" (Surah al-Ikhlas) in one breath.

CHAPTER 47

Permissibility Of Reciting Al-Mu'awwidhatayn, Rather Their Recommendation In Obligatory And Supererogatory Prayers, And That They Are From The Quran

[Hadith 7488 to 7493]

Hadith 7488

عن صفوان الجمال قال: صلى بنا أبو عبد الله (عليه السلام) المغرب فقرأ بالمعوذتين في الركعتين.

From Safwan Al-Jammal who said: Abu Abdullah (peace be upon him) led us in the Maghrib prayer and he recited Al-Mu'awwidhatayn in the two rak'ahs.

Hadith 7489

عن صابر مولى بسام قال أمنا أبو عبد الله (عليه السلام) في صلاة المغرب فقرأ المعوذتين ثم قال هما من القرآن.

From Sabir, the freed slave of Bassam, who said: Abu Abdullah (peace be upon him) led us in the Maghrib prayer and recited Al-Mu'awwidhatayn, then said: They are from the Quran.

Hadith 7490

عن منصور ابن حازم قال أمرني أبو عبد الله (عليه السلام) أن أقرأ المعوذتين في المكتوبة.

From Mansur ibn Hazim who said: Abu Abdullah (peace be upon him) ordered me to recite Al-Mu'awwidhatayn in the prescribed prayer.

Hadith 7491

عن يعقوب بن يقطين قال: سألت العبد الصالح (عليه السلام) عن القراءة في الوتر وقلت: إن بعضا روى قل هو الله أحد في الثلاث وبعضا روى المعوذتين وفي الثالثة قل هو الله أحد فقال: اعمل بالمعوذتين وقل هو الله أحد.

From Ya'qub bin Yaqteen who said: I asked Al-Abd Al-Salih (peace be upon him) about recitation in Al-Witr prayer and said: Some have narrated "Qul Huwa Allahu Ahad" in all three, and some have narrated Al-Mu'awwidhatayn and in the third "Qul Huwa Allahu Ahad". He said: Act upon Al-Mu'awwidhatayn and "Qul Huwa Allahu Ahad".

Hadith 7492

الحسن بن بسطام في (طب الأئمة) عن أبي عبد الله (عليه السلام) أنه سئل عن المعوذتين أهما من القرآن؟ فقال الصادق (عليه السلام) هما من القرآن فقال الرجل إنهما ليستا من القرآن في قراءة ابن مسعود ولا في مصحفه فقال أبو عبد الله (عليه السلام) أخطأ ابن مسعود أو قال: كذب ابن مسعود وهما من القرآن فقال الرجل فأقرأ بهما في المكتوبة؟ فقال: نعم.

Al-Hassan bin Bastam in (Tibb Al-A'immah) from Abu Abdullah (peace be upon him) that he was asked about Al-Mu'awwidhatayn, are they from the Quran? Al-Sadiq (peace be upon him) said: They are from the Quran. The man said: They are not from the Quran in Ibn Mas'ud's recitation nor in his Mushaf. Abu Abdullah (peace be upon him) said: Ibn Mas'ud erred, or he said: Ibn Mas'ud lied, and they are from the Quran. The man said: Should I recite them in the prescribed prayer? He said: Yes.

Hadith 7493

عن أبي بكر الحضرمي قال قلت لأبي جعفر (عليه السلام) إن ابن مسعود كان يمحو المعوذتين من المصحف فقال كان أبي يقول: إنما فعل ذلك ابن مسعود برأيه وهما من القرآن.

From Abu Bakr Al-Hadrami who said: I said to Abu Ja'far (peace be upon him): Indeed Ibn Mas'ud used to erase the Mu'awwidhatayn from the mushaf. He said: My father used to say: Ibn Mas'ud only did that based on his own opinion, and they are from the Quran.

CHAPTER 48

What Is Recommended To Be Recited In The Obligatory Prayers From The Long, Medium, And Short Surahs

[Hadith 7494 to 7496]

Hadith 7494

عن عيسى بن عبد الله القمي عن أبي عبد الله (عليه السلام) قال كان رسول الله (صلى الله عليه وآله) يصلي الغداة بعم يتساءلون وهل أتاك حديث الغاشية ولا اقسم بيوم القيامة وشبهها

From Isa bin Abdullah Al-Qummi from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) used to pray the dawn prayer with "About what are they asking one another?" (Surah Naba) and "Has there reached you the narration of the Overwhelming Event?" (Surah Ghashiyah) and "I swear by the Day of Resurrection" (Surah Qiyamah) and similar surahs.

وكان يصلي الظهر بسبح اسم والشمس وضحاها وهل أتاك حديث الغاشية وشبهها

And he used to pray the noon prayer with "Glorify the name of your Lord, the Most High" (Surah Aala) and "By the sun and its brightness" (Surah Shams) and "Has there reached you the narration of the Overwhelming Event?" (Surah Ghashiyah) and similar surahs.

وكان يصلي المغرب بقل هو الله أحد وإذا جاء نصر الله والفتح وإذا زلزلت وكان يصلي العشاء الآخرة بنحو ما يصلي في الظهر والعصر بنحو من المغرب.

And he used to pray the sunset prayer with "Say, 'He is Allah, [who is] One'" (Surah Ikhlas) and "When the victory of Allah has come and the conquest" (Surah Nasr) and "When the earth is shaken with its [final] earthquake" (Surah Zilzal). And he used to pray the night prayer similar to what he prayed in the noon and afternoon prayers, and the afternoon prayer similar to the sunset prayer.

Hadith 7495

عن محمد بن مسلم في حديث قال قلت لأبي عبد الله (عليه السلام) أي السور تقرأ في الصلوات؟ قال أما الظهر والعشاء الآخرة تقرأ فيهما سواء والعصر والمغرب سواء وأما الغداة فأطول

From Muhammad bin Muslim in a hadith, he said: I said to Abu Abdullah (peace be upon him), "Which surahs are recited in the prayers?" He said: "As for the noon and night prayers, they are recited the same, and the afternoon and sunset prayers are the same. As for the dawn prayer, it is longer.

وأما الظهر والعشاء الآخرة ف (سبح اسم ربك الأعلى) والشمس وضحاها ونحوها وأما العصر والمغرب ف (إذا

جاء نصر الله وألهاكم التكاثر ونحوها

As for the noon and night prayers, it is 'Glorify the name of your Lord, the Most High' (Surah Aala) and 'By the sun and its brightness' (Surah Shams) and similar surahs. As for the afternoon and sunset prayers, it is 'When the victory of Allah has come' (Surah Nasr) and 'Competition in [worldly] increase diverts you' (Surah Takathur) and similar surahs.

وأما الغداة ف (عم يتساءلون) وهل أتاك حديث الغاشية ولا اقسم بيوم القيامة وهل أتى على الإنسان حين من الدهر.

As for the dawn prayer, it is 'About what are they asking one another?' (Surah Naba) and 'Has there reached you the narration of the Overwhelming Event?' (Surah Ghashiyah) and 'I swear by the Day of Resurrection' (Surah Qiyamah) and 'Has there [not] come upon man a period of time?' (Surah Insaan)"

Hadith 7496

محمد بن علي بن الحسين قال أفضل ما يقرأ في الصلوات في اليوم والليلة في الركعة الأولى الحمد وإنا أنزلناه وفي الثانية الحمد وقل هو الله أحد إلا في صلاة العشاء الآخرة ليلة الجمعة فإن الأفضل أن يقرأ في الأولى منها الحمد وسورة الجمعة وفي الثانية الحمد وسبح اسم

Muhammad bin Ali bin Al-Hussein said: The best to be recited in the prayers during the day and night in the first rak'ah is Al-Fatihah and "Indeed, We have sent it down" (Surah Qadr), and in the second rak'ah Al-Fatihah and "Say, 'He is Allah, [who is] One' (Surah Ikhlas)", except in the night prayer on Thursday night, for it is better to recite in the first rak'ah Al-Fatihah and Surah Al-Jumu'ah, and in the second rak'ah Al-Fatihah and "Glorify the name" (Surah Aala).

وفي صلاة الغداة والظهر والعصر يوم الجمعة في الأولى الحمد وسورة الجمعة وفي الثانية الحمد وسورة المنافقين (إلى أن قال) وفي صلاة الغداة يوم الاثنين ويوم الخميس في الركعة الأولى الحمد وهل أتى على الإنسان وفي الثانية الحمد وهل أتاك حديث الغاشية

And in the dawn, noon, and afternoon prayers on Friday, in the first rak'ah Al-Fatihah and Surah Al-Jumu'ah, and in the second rak'ah Al-Fatihah and Surah Al-Munafiqun (until he said) and in the dawn prayer on Monday and Thursday in the first rak'ah Al-Fatihah and "Has there [not] come upon man" (Surah Insaan), and in the second rak'ah Al-Fatihah and "Has there reached you the narration of the Overwhelming Event? (Surah Ghashiyah)".

فان من قرأهما في صلاة الغداة يوم الاثنين ويوم الخميس وقاه الله شر اليومين قال وحكى من صحب الرضا (عليه السلام) إلى خراسان لما أشخص إليها أنه كان يقرأ في صلاته بالسور التي ذكرناها.

For whoever recites them in the dawn prayer on Monday and Thursday, Allah will protect him from the evil of these two days. He said: And it was narrated from those

who accompanied Al-Ridha (peace be upon him) to Khurasan when he was summoned there that he used to recite in his prayers the surahs we mentioned.

CHAPTER 49

Recommendation Of Reciting Surat Al-Jumu'ah And Al-Munafiqun, Al-A'la And Al-Tawhid In The Prayer On Friday Night And Day

[Hadith 7497 to 7506]

Hadith 7497

عن محمد بن مسلم قال قلت لأبي عبد الله (عليه السلام) القراءة في الصلاة فيها شئ موقت؟ قال: لا إلا الجمعة تقرأ فيها بالجمعة والمنافقين.

Muhammad ibn Muslim said: I asked Abu Abdullah (peace be upon him) about recitation in prayer, is there something specific? He said: No, except Friday where you recite Surat Al-Jumu'ah and Al-Munafiqun.

Hadith 7498

عن أبي بصير قال قال أبو عبد الله (عليه السلام) اقرأ في ليلة الجمعة بالجمعة وسبح اسم ربك الأعلى وفي الفجر سورة الجمعة وقل هو الله أحد وفي الجمعة سورة الجمعة والمنافقين.

Abu Basir said: Abu Abdullah (peace be upon him) said: On Friday night, recite Surat Al-Jumu'ah and "Glorify the name of your Lord, the Most High" (Sura Al-Aala), and in Fajr prayer Surat Al-Jumu'ah and "Say: He is Allah, the One" (Surah Al-Ikhlas), and in Friday prayer Surat Al-Jumu'ah and Al-Munafiqun.

Hadith 7499

عن حريز وربعي رفعاه إلى أبي جعفر (عليه السلام) قال إذا كانت ليلة الجمعة يستحب أن يقرأ في العتمة سورة الجمعة وإذا جاءك المنافقون وفي صلاة الصبح مثل ذلك وفي صلاة الجمعة مثل ذلك وفي صلاة العصر مثل ذلك.

Hariz and Rib'i narrated, raising it to Abu Ja'far (peace be upon him), who said: On Friday night, it is recommended to recite in Isha prayer Surat Al-Jumu'ah and Al-Munafiqun, and the same in Fajr prayer, Friday prayer, and Asr prayer.

Hadith 7500

عن أبي الصباح الكناني قال: قال أبو عبد الله (عليه السلام) إذا كان ليلة الجمعة فاقرأ في المغرب سورة الجمعة وقل هو الله أحد وإذا كان في العشاء الآخرة فاقرأ سورة الجمعة وسبح اسم ربك الأعلى فإذا كان صلاة الغداة يوم الجمعة فاقرأ سورة الجمعة وقل هو الله أحد فإذا كان صلاة الجمعة فاقرأ سورة الجمعة والمنافقين، وإذا كان صلاة العصر يوم الجمعة فاقرأ بسورة الجمعة وقل هو الله أحد.

Abu Al-Sabah Al-Kinani said: Abu Abdullah (peace be upon him) said: On Friday night, recite in Maghrib prayer Surat Al-Jumu'ah and "Say: He is Allah, the One", and in Isha prayer recite Surat Al-Jumu'ah and "Glorify the name of your Lord, the Most High" (Surah Al-Aala). In Fajr prayer on Friday, recite Surat Al-Jumu'ah and "Say: He is Allah, the One" (Surah Al-Ikhlas). In Friday prayer, recite Surat Al-Jumu'ah and Al-Munafiqun. In Asr prayer on Friday, recite Surat Al-Jumu'ah and "Say: He is Allah, the One" (Surah Al-Ikhlas).

Hadith 7501

محمد بن علي بن الحسين قال حكى من صحب الرضا (عليه السلام) إلى خراسان لما أشخص إليها أنه كان يقرأ في العشاء الآخرة ليلة الجمعة في الأولى منها الحمد وسورة الجمعة وفي الثانية الحمد وسبح اسم، وفي صلاة الغداة والظهر والعصر في الأولى الحمد وسورة الجمعة وفي الثانية الحمد وسورة المنافقين.

Muhammad ibn Ali ibn Al-Hussein said: It was narrated by those who accompanied Al-Rida (peace be upon him) to Khurasan when he was summoned there, that in Isha prayer on Friday night, he would recite Al-Fatihah and Surat Al-Jumu'ah in the first rak'ah, and Al-Fatihah and "Glorify the name of your Lord" (Surah Al-Aala) in the second. In Fajr, Dhuhr, and Asr prayers, he would recite Al-Fatihah and Surat Al-Jumu'ah in the first rak'ah, and Al-Fatihah and Surat Al-Munafiqun in the second.

Hadith 7502

عن زرارة عن أبي جعفر (عليه السلام) في حديث طويل يقول: اقرأ سورة الجمعة والمنافقين فان قراءتهما سنة يوم الجمعة في الغداة والظهر والعصر ولا ينبغي لك أن تقرأ بغيرهما في صلاة الظهر يعني يوم الجمعة إماما كنت أو غير إمام.

Zurarah narrated from Abu Ja'far (peace be upon him) in a long hadith saying: Recite Surat Al-Jumu'ah and Al-Munafiqun, for reciting them is Sunnah on Friday in Fajr, Dhuhr, and Asr prayers. It is not appropriate for you to recite anything else in Dhuhr prayer on Friday, whether you are an imam or not.

Hadith 7503

وفي (الخصال) باسناده عن علي (عليه السلام) في (حديث الأربعمائة) قال: القنوت في صلاة الجمعة قبل الركوع ويقرأ في الأولى الحمد والجمعة وفي الثانية الحمد والمنافقين.

In Al-Khisal, with its chain of narrators from Ali (peace be upon him) in the "Hadith of Four Hundred", he said: The Qunut in Friday prayer is before ruku, and one recites Al-Fatihah and Al-Jumu'ah in the first rak'ah, and Al-Fatihah and Al-Munafiqun in the second.

Hadith 7504

عن منصور بن حازم عن أبي عبد الله (عليه السلام) قال الواجب على كل مؤمن إذا كان لنا شيعة أن يقرأ في ليلة الجمعة بالجمعة وسبح اسم ربك الأعلى وفي صلاة الظهر بالجمعة والمنافقين فإذا فعل ذلك فكأنما يعمل بعمل رسول الله صلى الله عليه وآله وكان جزاؤه وثوابه على الله الجنة. أقول: هذا محمول على الاستحباب المؤكد لما مضى ويأتي.

Mansur ibn Hazim narrated from Abu Abdullah (peace be upon him) who said: It is obligatory for every believer, if he is our Shia, to recite on Friday night Surat Al-Jumu'ah and "Glorify the name of your Lord, the Most High" (Surah Al-Aala), and in Dhuhr prayer Surat Al-Jumu'ah and Al-Munafiqun. If he does so, it is as if he is following the practice of the Messenger of Allah (peace be upon him and his family), and his reward from Allah will be Paradise.

Shaykh Hurr Amili: This is interpreted as a strongly emphasized recommendation based on what has preceded and what will follow.

Hadith 7505

عن عبد الله بن الحسن عن علي بن جعفر عن أخيه قال: قال: يا علي بما تصلي في ليلة الجمعة؟ قلت بسورة الجمعة وإذا جاءك المنافقون فقال رأيت أبي يصلي ليلة الجمعة بسورة الجمعة وقل هو الله أحد وفي الفجر بسورة الجمعة وسبح اسم ربك الأعلى وفي الجمعة بسورة الجمعة وإذا جاءك المنافقون.

Abdullah ibn Al-Hassan narrated from Ali ibn Ja'far from his brother who said: He said: O Ali, what do you recite in Friday night prayer? I said: Surat Al-Jumu'ah and Al-Munafiqun. He said: I saw my father praying on Friday night with Surat Al-Jumu'ah and "Say: He is Allah, the One" (Surah Al-Ikhlas), and in Fajr with Surat Al-Jumu'ah and "Glorify the name of your Lord, the Most High" (Surah Al-Aala), and in Friday prayer with Surat Al-Jumu'ah and Al-Munafiqun.

Hadith 7506

عن الحسين بن أبي حمزة قال: قلت: لأبي عبد الله (عليه السلام) بما أقرأ في صلاة الفجر في يوم الجمعة؟ فقال اقرأ في الأولى بسورة الجمعة وفي الثانية بقل هو الله أحد ثم اقنت حتى يكونا سواء. أقول: ويأتي ما يدل على ذلك وفي الأحاديث كما ترى اختلاف محمول على التخيير.

Al-Hussein ibn Abi Hamzah said: I asked Abu Abdullah (peace be upon him): What should I recite in Fajr prayer on Friday? He said: Recite Surat Al-Jumu'ah in the first rak'ah and "Say: He is Allah, the One" (Surah Al-Ikhlas) in the second, then perform Qunut until they are equal.

Shaykh Hurr Amili: There will come what indicates this, and in the hadiths, as you see, there are differences that are interpreted as giving a choice.

CHAPTER 50

Recommendation Of Reciting "Has There Come" (Surah Insaan) And "Has There Reached You" (Surah Al-Ghashiyah) In The Morning Prayer Of Monday And Thursday

[Hadith 7507 to 7508]

Hadith 7507

محمد بن علي بن الحسين قال حكى من صحب الرضا (عليه السلام) إلى خراسان أنه كان يقرأ في صلاة الغداة يوم الاثنين ويوم الخميس في الركعة الأولى الحمد وهل أتى على الإنسان وفي الثانية الحمد وهل أتاك حديث الغاشية، فان من قرأهما في صلاة الغداة يوم الاثنين ويوم الخميس وقاه الله شر اليومين.

Muhammad bin Ali bin Al-Hussein said that those who accompanied Al-Ridha (peace be upon him) to Khorasan narrated that he used to recite in the morning prayer on Monday and Thursday, in the first rak'ah Al-Fatihah and "Has there come upon man" (Surah Al-Insaan), and in the second rak'ah Al-Fatihah and "Has there reached you the story of the overwhelming" (Surah Al-Ghashiyah). Whoever recites these two in the morning prayer on Monday and Thursday, Allah will protect him from the evil of these two days.

Hadith 7508

عن عمرو بن جبير العرزمي عن أبيه عن أبي جعفر (عليه السلام) قال من قرأ هل أتي على الانسان في كل غداة خميس زوجه الله من الحور العين ثمان مائة عذراء وأربعة آلاف ثيب وحوراء من الحور العين وكان مع محمد صلى الله عليه وآله).

From Amr bin Jubair al-Arzami from his father from Abu Ja'far (peace be upon him) who said: Whoever recites "Has there come upon man" (Surah Al-Insan) every Thursday morning, Allah will wed him to eight hundred virgins and four thousand previously married women and maidens from the houris, and he will be with Muhammad (peace be upon him and his family).

CHAPTER 51

Recommendation Of Choosing Glorification Over Recitation In The Last Two Units, Whether As An Imam Or Individually, And If One Forgets To Recite In The First Two Units

[Hadith 7509 to 7522]

Hadith 7509

عن زرارة عن أبي جعفر (عليه السلام) أنه قال لا تقرأن في الركعتين الأخيرتين من الأربع الركعات المفروضات شيئا إماما كنت أو غير إمام قال قلت فما أقول فيهما؟ قال إذا كنت إماما أو وحدك فقل سبحان الله والحمد لله ولا إله إلا الله ثلاث مرات تكمله تسع تسبيحات ثم تكبر وتركع.

From Zurarah from Abu Ja'far (peace be upon him) that he said: Do not recite anything in the last two rak'ahs of the four obligatory rak'ahs, whether you are an imam or not. I said: Then what should I say in them? He said: When you are an imam or praying alone, say 'Subhan Allah wa alhamdu lillah wa la ilaha illa Allah' three times to complete nine glorifications, then say takbir and go into ruku.

Hadith 7510

ورواه في أول (السرائر) أيضا نقلا من كتاب حريز مثله إلا أنه قال فقل سبحان الله والحمد لله ولا إله إلا الله والله أكبر ثلاث مرات ثم تكبر وتركع.

And it was narrated in the beginning of (Al-Sara'ir) also quoted from the book of Hareez similarly except that he said: say "Subhan Allah, wal-hamdulillah, wa la ilaha illa Allah, wa Allahu akbar" three times, then say takbeer and bow down.

أقول لا يبعد أن يكون زرارة سمع الحديث مرتين مرة تسع تسبيحات ومرة اثنتي عشرة تسبيحة وأورده حريز أيضا في كتابه مرتين.

I (Hurr Amili) say: It is not unlikely that Zurarah heard the hadith twice, once with nine glorifications and once with twelve, and Hariz also mentioned it twice in his book.

Hadith 7511

عن محمد بن عمران في حديث أنه سأل أبا عبد الله (عليه السلام) فقال لأي علة صار التسبيح في الركعتين الأخيرتين أفضل من القراءة؟ قال إنما صار التسبيح أفضل من القراءة في الأخيرتين لأن النبي صلى الله عليه وآله لما كان في الأخيرتين ذكر ما رأى من عظمة الله عز وجل فدهش فقال سبحان الله والحمد لله ولا إله إلا الله والله أكبر فلذلك صار التسبيح أفضل من القراءة.

From Muhammad bin Imran in a hadith that he asked Abu Abdullah (peace be upon

him): For what reason did tasbeeh become more virtuous than recitation in the last two rak'ahs? He said: Tasbih became more virtuous than recitation in the last two because when the Prophet peace be upon him and his family was in the last two rak'ahs, he remembered what he saw of Allah's greatness mighty and majestic, and he was overwhelmed, so he said: Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is greater. Therefore tasbih became more virtuous than recitation.

Hadith 7512

قال: وقال الرضا (عليه السلام) إنما جعل القراءة في الركعتين الأولتين والتسبيح في الأخيرتين للفرق بين ما فرضه الله تعالى من عنده وبين ما فرضه الله من عند رسوله صلى الله عليه وآله.

Al-Rida (peace be upon him) said: Indeed the recitation was established in the first two rak'ahs and the tasbih in the last two to distinguish between what Allah the Exalted prescribed directly and what Allah prescribed through His Messenger, peace be upon him and his family.

Hadith 7513

جعفر بن الحسن المحقق في (المعتبر) عن علي (عليه السلام) أنه قال اقرأ في الأولتين وسبح في الأخيرتين.

Al-Muhaqqiq Ja'far bin Al-Hasan in (Al-Mu'tabar) from Ali (peace be upon him) that he said: Recite in the first two rak'ahs and glorify in the last two.

Hadith 7514

عن زرارة عن أبي جعفر (عليه السلام) قال: كان الذي فرض الله على العباد من الصلاة عشر ركعات وفيهن القراءة وليس فيهن وهم يعني سهوا فزاد رسول الله صلى الله عليه وآله سبعا وفيهن الوهم وليس فيهن قراءة.

From Zurarah from Abu Ja'far (peace be upon him) who said: What Allah made obligatory upon the servants from prayer was ten rak'ahs, and in them was recitation and there was no forgetfulness in them, meaning mistakes. Then the Messenger of Allah (peace be upon him and his family) added seven, and in them was forgetfulness and there was no recitation in them.

Hadith 7515

عن عبيد الله بن علي الحلبي عن أبي عبد الله (عليه السلام) قال إذا قمت في الركعتين الأخيرتين لا تقرأ فيهما فقل: الحمد لله وسبحان الله والله أكبر.

From Ubaydullah bin Ali al-Halabi from Abu Abdullah (peace be upon him) who said: When you stand in the last two rak'ahs, do not recite in them but say: All praise is due to Allah, glory be to Allah, and Allah is the greatest.

Hadith 7516

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال قلت الرجل بسهو عن القراءة في الركعتين الأولتين فيذكر في الركعتين الأخيرتين أنه لم يقرأ قال أتم الركوع والسجود؟ قلت نعم قال لي إني أكره أن أجعل آخر صلاتي أولها.

From Muawiyah bin Ammar from Abu Abdullah (peace be upon him) who said: I asked him about a man who forgetfully omits the recitation in the first two rak'ahs and then remembers in the last two rak'ahs that he did not recite. He said: Did he complete the ruku and sujud? I said: Yes. He said to me: I dislike making the end of my prayer its beginning.

Hadith 7517

عن محمد بن قيس عن أبي جعفر (عليه السلام) قال كان أمير المؤمنين (عليه السلام) إذا صلى يقرأ في الأولتين من صلاته الظهر سرا ويسبح في الأخيرتين من صلاته الظهر على نحو من صلاته العشاء وكان يقرأ في الأولتين من صلاته العصر سرا ويسبح في الأخيرتين على نحو من صلاته العشاء.

From Muhammad bin Qais from Abu Ja'far (peace be upon him) who said: When Amir al-Mu'minin (peace be upon him) would pray, he would recite silently in the first two rak'ahs of his Dhuhr prayer and would glorify Allah in the last two rak'ahs of his Dhuhr prayer similar to his Isha prayer, and he would recite silently in the first two rak'ahs of his Asr prayer and would glorify Allah in the last two rak'ahs similar to his Isha prayer.

Hadith 7518

عن محمد بن حكيم قال سألت أبا الحسن (عليه السلام) أيما أفضل القراءة في الركعتين الأخيرتين أو التسبيح؟ فقال القراءة أفضل.

From Muhammad bin Hakim who said: I asked Abu Al-Hasan (peace be upon him), which is better - recitation in the last two rak'ahs or glorification? He said: Recitation is better.

أقول: هذا محمول على التقية على السائل لاختلاطه بالعامة وإنكارهم التسبيح والله أعلم.

I (Hurr Amili) say: This is interpreted as dissimulation to the questioner due to his mixing with the common people and their denial of glorification, and Allah knows best.

Hadith 7519

عن منصور ابن حازم عن أبي عبد الله (عليه السلام) قال إذا كنت إماما فاقرأ في الركعتين الأخيرتين بفاتحة الكتاب وإن كنت وحدك فيسعك فعلت أو لم تفعل.

From Mansur ibn Hazim from Abu Abdullah (peace be upon him) who said: When

you are the prayer leader, recite Surah al-Fatihah in the last two rak'ahs, but if you are praying alone, you have the choice to either do it or not.

Hadith 7520

عن ابن سنان عن أبي عبد الله (عليه السلام) قال إن كنت خلف الإمام في صلاة لا يجهر فيها بالقراءة حتى يفرغ وكان الرجل مأمونا على القرآن فلا تقرأ خلفه في الأولتين وقال: يجزيك التسبيح في الأخيرتين قلت أي شئ تقول أنت؟ قال أقرأ فاتحة الكتاب.

From Ibn Sinan from Abu Abdullah (peace be upon him) who said: If you are behind the imam in a prayer where he does not recite loudly and the man is trustworthy regarding the Quran, then do not recite behind him in the first two rak'ahs. And he said: Glorification (tasbih) suffices you in the last two rak'ahs. I said: What do you say yourself? He said: I recite the Opening of the Book (Fatiha).

Shaykh Hurr Amili: Apparently this is specific to the follower, and it may be interpreted as dissimulation (taqiyah).

Hadith 7521

عن سالم بن أبي خديجة عن أبي عبد الله (عليه السلام) قال إذا كنت إمام قوم فعليك أن تقرأ في الركعتين الأولتين وعلى الذين خلفك أن يقولوا سبحان الله والحمد لله ولا إله إلا الله والله أكبر وهم قيام فإذا كان في الركعتين الأخيرتين فعلى الذين خلفك أن يقرؤا فاتحة الكتاب وعلي الامام أن يسبح مثل ما يسبح القوم في الركعتين الأخيرتين.

From Salim bin Abi Khadija from Abu Abdullah (peace be upon him) who said: When you are the imam of a group, you must recite in the first two rak'ahs, and those behind you should say 'Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is greater' while standing. And in the last two rak'ahs, those behind you should recite the Opening of the Book (Al-Fatiha), and the imam should glorify (Allah) just as the people glorify in the last two rak'ahs.

Hadith 7522

في (الاحتجاج) عن محمد بن عبد الله الحميري عن صاحب الزمان (عليه السلام) أنه كتب إليه يسأله عن الركعتين الأخيرتين قد كثرت فيهما الروايات فبعض يرى أن قراءة الحمد وحدها أفضل وبعض يرى أن التسبيح فيهما أفضل فالفضل لأيهما لنستعمله؟ فأجاب (عليه السلام) قد نسخت قراءة أم الكتاب في هاتين الركعتين التسبيح والذي نسخ التسبيح قول العالم (عليه السلام) كل صلاة لا قراءة فيها فهي خداج إلا للعليل أو من يكثر عليه السهو فيتخوف بطلان الصلاة عليه.

In Al-Ihtijaj from Muhammad bin Abdullah al-Himyari from the Master of Time (peace be upon him) that he wrote to him asking about the last two rak'ahs as there are many narrations about them - some view that reciting Al-Hamd alone is better and some view that tasbih in them is better, so which is more virtuous for us to

practice? He (peace be upon him) answered: The recitation of Umm al-Kitab (Al-Fatiha) in these two rak'ahs has abrogated the tasbih, and what abrogated the tasbih is the saying of the scholar (peace be upon him): Every prayer without recitation is deficient except for the sick person or one who frequently forgets and fears invalidation of his prayer.

أقول: هذا يمكن حمله على وقت التقية وظاهر أن النسخ مجازي لأنه لا نسخ بعد النبي صلى الله عليه وآله ويحتمل إرادة ترجيح القراءة في الأخيرتين لمن نسيها في الأولتين وقرينته ظاهرة أو المبالغة في جواز القراءة لئلا يظن وجوب التسبيح عينا وتقدم ما يدل على مضمون الباب ويأتي ما يدل عليه.

I (Hurr Amili) say: This can be interpreted as being during taqiyyah and it is apparent that the abrogation is metaphorical since there is no abrogation after the Prophet (peace be upon him and his family). It possibly means preferring recitation in the last two rak'ahs for one who forgot it in the first two, with clear context, or emphasizing the permissibility of recitation lest one think tasbeeh is specifically obligatory. Previous and upcoming narrations support the content of this chapter.

CHAPTER 52

Regarding Sufficiency Of Recitation Behind One Who Is Not Followed, That One Need Not Hear Himself But Rather Recite Like Inner Speech Even In Loud Prayers

[Hadith 7523 to 7526]

Hadith 7523

عن علي بن يقطين قال سألت أبا الحسن (عليه السلام) عن الرجل يصلي خلف من لا يقتدي بصلاته والإمام يجهر بالقراءة قال: اقرأ لنفسك وإن لم تسمع نفسك فلا بأس.

From Ali bin Yaqtin: I asked Abu Al-Hassan (peace be upon him) about a man who prays behind someone whose prayer he does not follow, while the imam recites loudly. He said: Recite for yourself, and if you do not hear yourself there is no problem.

Hadith 7524

عن العمركي عن علي ابن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن الرجل يصلح له أن يقرأ في صلاته ويحرك لسانه بالقراءة في لهواته من غير أن يسمع نفسه قال: لا بأس أن لا يحرك لسانه يتوهم توهما. أقول حمله الشيخ على القراءة خلف من لا يقتدي به لما مضى ويأتي.

From Al-Amraki from Ali ibn Jafar from his brother Musa bin Jafar (peace be upon him): I asked him about whether it is appropriate for a man to recite in his prayer and move his tongue with recitation in his mouth without hearing himself. He said: There is no problem if he does not move his tongue and imagines the recitation mentally. I (Hurr Amili) say: The Sheikh interpreted this regarding recitation behind one who is not followed, based on what preceded and what will come.

Hadith 7525

عن محمد بن أبي حمزة عمن ذكره عن أبي عبد الله (عليه السلام) قال يجزيك من القراءة معهم مثل حديث النفس.

From Muhammad ibn Abi Hamza from someone he mentioned from Abu Abdullah (peace be upon him) who said: When praying with them, it suffices you to recite like inner speech (speaking to the self).

Hadith 7526

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) أنه سأله عن الرجل يقرأ في صلاته هل يجزيه أن لا يحرك لسانه وأن يتوهم توهما؟ قال لا بأس.

Abdullah ibn Jafar in (Qurb al-Isnad) from Abdullah ibn al-Hassan from Ali ibn Jafar from his brother Musa ibn Jafar (peace be upon him) that he asked him about a man reciting in his prayer - is it sufficient for him not to move his tongue and to merely imagine the recitation? He said: There is no problem with that.

CHAPTER 53

Recommendation Of Reciting Surah Al-Insaan In The Eighth Rak'ah Of The Night Prayer

[Hadith 7527 to 7527]

Hadith 7527

عن أبي مسعود الطائي عن أبي عبد الله (عليه السلام) أن رسول الله (صلى الله عليه وآله) كان يقرأ في آخر صلاة الليل هل أتى على الإنسان.

From Abu Masud al-Tai from Abu Abdullah (peace be upon him) that the Messenger of Allah (peace and blessings be upon him and his family) used to recite "Has there come upon man" (Surah Al-Insan) in the last rak'ah of the night prayer.

CHAPTER 54

Recommendation Of Reciting Surah Al-ikhlas Thirty Times In Each Of The First Two Rak'ahs Of The Night Prayer

[Hadith 7528 to 7529]

Hadith 7528

محمد بن الحسن قال: روي أن من قرأ في الركعتين الأولتين من صلاة الليل في كل ركعة الحمد مرة وقل هو الله أحد ثلاثين مرة انفتل وليس بينه وبين الله ذنب إلا غفر له.

Muhammad bin Al-Hassan said: It is narrated that whoever recites in the first two rak'ahs of the night prayer in each rak'ah Al-Fatihah once and Qul Huwa Allahu Ahad (Surah Al-Ikhlas) thirty times, he will finish and there will be no sin between him and Allah except that it will be forgiven.

Hadith 7529

عن زيد الشحام عن أبي عبد الله الصادق (عليه السلام) قال من قرأ في الركعتين الأولتين من صلاة الليل ستين مرة قل هو الله أحد في كل ركعة ثلاثين مرة انفتل وليس بينه وبين الله ذنب.

From Zayd Al-Shahham from Abu Abdullah Al-Sadiq (peace be upon him) who said: Whoever recites in the first two rak'ahs of the night prayer sixty times Qul Huwa Allahu Ahad, thirty times in each rak'ah, he will finish and there will be no sin between him and Allah.

CHAPTER 55

Permissibility Of Limiting Oneself To Al-Hamd In Supererogatory Prayers During Ease And Hardship, Whether Performed On Time Or As Make-up.

[Hadith 7530 to 7531]

Hadith 7530

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال يجوز للمريض أن يقرأ في الفريضة فاتحة الكتاب وحدها ويجوز للصحيح في قضاء صلاة التطوع بالليل والنهار.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), he said: It is permissible for the sick person to recite only the opening of the Book (Surah Al-Fatihah) in the obligatory prayer, and it is permissible for the healthy person in making up voluntary night and day prayers.

Hadith 7531

عن إسماعيل بن جابر أو عبد الله ابن سنان قال: قلت لأبي عبد الله (عليه السلام) إني أقوم آخر الليل وأخاف الصبح فقال: اقرأ الحمد واعجل واعجل.

From Ismail bin Jabir or Abdullah bin Sinan, he said: I said to Abu Abdullah (peace be upon him), I stand at the end of the night and fear the morning, so he said: Recite Al-Hamd and hasten, hasten.

CHAPTER 56

Recommendation Of Reciting Al-mu'awwidhatayn And Al-tawhid Three Times In Witr Prayer Or Nine Surahs

[Hadith 7532 to 7541]

Hadith 7532

عن يونس عن ابن سنان قال: سألت أبا عبد الله (عليه السلام) عن الوتر ما يقرأ فيهن جميعا؟ فقال بقل هو الله أحد فقلت في ثلاثتهن؟ قال: نعم.

From Yunus from Ibn Sinan who said: I asked Abu Abdullah (peace be upon him) about what to recite in all of the Witr prayers? He said: Say, "He is Allah, [who is] One." I said: In all three? He said: Yes.

Hadith 7533

عن عبد الرحمن بن الحجاج قال سألت أبا عبد الله (عليه السلام) عن القراءة في الوتر فقال كان بيني وبين أبي باب فكان إذا صلى يقرأ في الوتر ب (قل هو الله أحد في ثلاثتهن وكان يقرأ قل هو الله أحد فإذا فرغ منها قال كذلك الله أو كذلك الله ربي.

From Abdul Rahman bin Al-Hajjaj who said: I asked Abu Abdullah (peace be upon him) about recitation in Witr prayer. He said: There was a door between me and my father. When he prayed, he would recite in Witr "Say, 'He is Allah, [who is] One'" in all three. He would recite "Say, 'He is Allah, [who is] One'" and when he finished it he would say: "Kazaalik Allah" (Thus is Allah), or "Kazaalik Allaha Rabbi" (Thus is Allah, my Lord).

Hadith 7534

عن الحارث بن مغيرة عن أبي عبد الله (عليه السلام) قال كان أبي (عليه السلام) يقول قل هو الله أحد تعدل ثلث القرآن وكان يحب أن يجمعها في الوتر ليكون القرآن كله.

From Al-Harith bin Mughirah from Abu Abdullah (peace be upon him) who said: My father (peace be upon him) used to say "Say, 'He is Allah, [who is] One'" equals one-third of the Quran, and he liked to combine it in Witr to have the whole Quran.

Hadith 7535

وعنه عن علي بن النعمان عن الحارث مثله وزاد وقل يا أيها الكافرون تعدل ربعه.

And from him from Ali bin Al-Nu'man from Al-Harith similar to it, and added: And "Say, O disbelievers" (Surah Kafirun) equals a quarter of it.

Hadith 7536

وعنه عن يعقوب بن يقطين قال سألت العبد الصالح (عليه السلام) عن القراءة في الوتر وقلت إن بعضا روى قل هو الله أحد في الثلاث وبعضا روى (في الأولتين) المعوذتين وفي الثالثة قل هو الله أحد فقال: اعمل بالمعوذتين وقل هو الله أحد.

And from him from Yaqub bin Yaqtin who said: I asked the righteous servant (peace be upon him) about recitation in Witr prayer and said: Some have narrated "Say, 'He is Allah, [who is] One'" in the three, and some have narrated (in the first two) Al-Mu'awwidhatayn and in the third "Say, 'He is Allah, [who is] One'". He said: Act upon Al-Mu'awwidhatayn and "Say, 'He is Allah, [who is] One'".

Hadith 7537

وعنه عن عثمان بن عيسى عن ابن مسكان عن سليمان ابن خالد عن أبي عبد الله (عليه السلام) قال: الوتر ثلاث ركعات تفصل بينهن وتقرأ فيهن جميعا بقل هو الله أحد.

And from him from Uthman bin Isa from Ibn Muskan from Sulaiman ibn Khalid from Abu Abdullah (peace be upon him) who said: Witr is three rak'ahs separated between them, and you recite in all of them "Say, 'He is Allah, [who is] One'".

Hadith 7538

وعنه عن حماد بن عيسى وفضالة عن معاوية بن عمار قال قال لي: اقرأ في الوتر في ثلاثتهن بقل هو الله أحد.

And from him from Hammad bin Isa and Fadala from Muawiyah bin Ammar who said: He said to me: Recite in Witr in all three "Say, 'He is Allah, [who is] One'".

Hadith 7539

عن أبي عبيدة الحذاء عن أبي جعفر (عليه السلام) قال من أوتر بالمعوذتين وقل هو الله أحد قيل له يا عبد الله أبشر فقد قبل الله وترك.

From Abu Ubaydah Al-Hadhdha from Abu Ja'far (peace be upon him) who said: Whoever performs Witr with Al-Mu'awwidhatayn and "Say, 'He is Allah, [who is] One'", it is said to him: O servant of Allah, rejoice for Allah has accepted your Witr.

Hadith 7540

محمد بن الحسن في (المصباح) قال روي أنه يقرأ في الأولى من ركعتي الشفع الحمد وقل أعوذ برب الفلق وفي الثانية الحمد وقل أعوذ برب الناس.

Muhammad bin Al-Hassan in (Al-Misbah) said: It is narrated that in the first of the two rak'ahs of Shaf' one recites Al-Fatihah and "Say, 'I seek refuge in the Lord of daybreak'", and in the second Al-Fatihah and "Say, 'I seek refuge in the Lord of mankind'".

Hadith 7541

قال وروي أن النبي صلى الله عليه وآله كان يصلي الثلاث ركعات بتسع سور في الأولى ألهيكم التكاثر وإنا أنزلناه وإذا زلزلت وفي الثانية الحمد والعصر وإذا جاء نصر الله وإنا أعطيناك الكوثر وفي المفردة من الوتر قل يا أيها الكافرون وتبت وقل هو الله أحد.

He said: And it is narrated that the Prophet (peace be upon him and his family) used to pray the three rak'ahs with nine surahs: in the first "Competition in [worldly] increase diverts you" (Surah Takathur), "Indeed, We have sent it down" (Surah Al Qadr), and "When the earth is shaken" (Surah Zilzaal); in the second Al-Fatihah, "By time" (Surah Asr), "When the victory of Allah has come" (Surah Nasr), and "Indeed, We have granted you, [O Muhammad], al-Kawthar" (Surah Kawthar); and in the single rak'ah of Witr "Say, O disbelievers" (Surah Kafiroon), "May the hands of Abu Lahab be ruined" (Surah Lahab), and "Say, 'He is Allah, [who is] One' (Surah Ikhlaas)".

أقول وتقدم ما يدل على ذلك في أعداد الفرائض ونوافلها وما في هذه الأخبار من الاختلاف محمول على التخيير أو الجمع كما في حديث يعقوب ابن يقطين.

I (Hurr Amili) say: What has preceded indicates this in the numbers of obligatory and supererogatory prayers, and the differences in these reports are interpreted as choice or combination as in the hadith of Yaqub ibn Yaqtin.

CHAPTER 57

Recommendation Of Seeking Protection (From Satan) At The Beginning Of Prayer Before Recitation And How To Do It

[Hadith 7542 to 7548]

Hadith 7542

عن الحلبي عن أبي عبد الله (عليه السلام) وذكر دعاء التوجه بعد تكبيرة الإحرام ثم قال ثم تعوذ من الشيطان الرجيم ثم اقرأ فاتحة الكتاب.

From Al-Halabi from Abu Abdullah (peace be upon him): He mentioned the supplication of Tawajjah (orientation) after the opening takbir, then said: Then seek protection from the accursed Satan, then recite the Opening of the Book (Al-Fatiha).

Hadith 7543

عن صفوان قال: صليت خلف أبي عبد الله (عليه السلام) أياما وكان يقرأ في فاتحة الكتاب بسم الله الرحمن الرحيم وإذا كان صلاة لا يجهر فيها بالقراءة جهر ببسم الله الرحمن الرحيم وأخفى ما سوى ذلك.

From Safwan who said: I prayed behind Abu Abdullah (peace be upon him) for several days, and he would recite "In the name of Allah, the Most Merciful, the Most Compassionate" in the Opening of the Book, and when it was a prayer where recitation is not done loudly, he would recite "In the name of Allah, the Most Merciful, the Most Compassionate" loudly and lower his voice for everything else.

Hadith 7544

عن سماعة قال سألته عن الرجل يقوم في الصلاة فينسى فاتحة الكتاب قال فليقل أستعيذ بالله من الشيطان الرجيم إن الله هو السميع العليم ثم ليقرأها ما دام لم يركع.

From Sama'ah who said: I asked him about a man who stands in prayer and forgets the Opening of the Book (Al-Fatiha). He said: He should say 'I seek refuge with Allah from the accursed Satan, indeed Allah is the All-Hearing, All-Knowing' then he should recite it as long as he has not performed ruku'.

Hadith 7545

عن حنان بن سدير قال صليت خلف أبي عبد الله (عليه السلام) فتعوذ باجهار ثم جهر ببسم الله الرحمن الرحيم.

From Hanan bin Sadeer who said: I prayed behind Abu Abdullah (peace be upon him) and he sought refuge loudly then recited 'In the name of Allah, the Most Beneficent,

the Most Merciful' loudly.

Hadith 7546

عن حنان بن سدير قال صليت خلف أبي عبد الله (عليه السلام) المغرب فتعوذ باجهار أعوذ بالله السميع العليم من الشيطان الرجيم وأعوذ بالله أن يحضرون.

From Hanan bin Sadeer who said: I prayed Maghrib prayer behind Abu Abdullah (peace be upon him) and he sought refuge loudly saying 'I seek refuge with Allah, the All-Hearing, All-Knowing from the accursed Satan, and I seek refuge with Allah from their presence.'

Hadith 7547

عن أبي سعيد الخدري عن النبي صلى الله عليه وآله أنه كان يقول قبل القراءة أعوذ بالله من الشيطان الرجيم.

From Abu Sa'id al-Khudri from the Prophet peace be upon him and his family that he used to say before recitation: "I seek refuge in Allah from the accursed Satan."

Hadith 7548

عن معاوية بن عمار عن الصادق (عليه السلام) في الاستعاذة قال: أعوذ بالله السميع العليم من الشيطان الرجيم. أقول: وتقدم ما يدل على ذلك ويأتي ما يدل عليه في قراءة القرآن.

From Mu'awiya bin Ammar from Al-Sadiq peace be upon him regarding seeking refuge, he said: "I seek refuge in Allah, the All-Hearing, the All-Knowing, from the accursed Satan."

CHAPTER 58

Non-Obligation Of Seeking Refuge (Al-Isti'aazah)

[Hadith 7549 to 7550]

Hadith 7549

عن فرات بن أحنف عن أبي جعفر (عليه السلام) قال: سمعته يقول (في حديث) فإذا قرأت بسم الله الرحمن الرحيم فلا تبالي أن لا تستعيذ.

From Furat ibn Ahnaf, from Abu Ja'far (peace be upon him) who said: I heard him say (in a hadith): When you recite "In the name of Allah, the Most Beneficent, the Most Merciful," then you need not worry about seeking refuge (with Allah).

Hadith 7550

محمد بن علي بن الحسين قال كان رسول الله صلى الله عليه وآله أتم الناس صلاة وأوجزهم كان إذا دخل في صلاته قال الله أكبر بسم الله الرحمن الرحيم.

Muhammad ibn Ali ibn Al-Hussain said: The Messenger of Allah, peace and blessings be upon him and his family, had the most complete prayer among people while being the most concise. When he would enter his prayer, he would say "Allahu Akbar, Bismillah Al-Rahman Al-Raheem."

CHAPTER 59

It Is Sufficient For A Mute Person In Recitation, Tashahhud, And Other Forms Of Remembrance And Similar Acts To Move His Tongue, Intend In His Heart, And Gesture With His Finger.

[Hadith 7551 to 7552]

Hadith 7551

عن السكوني عن أبي عبد الله (عليه السلام) قال تلبية الأخرس وتشهده وقراءته القرآن في الصلاة تحريك لسانه وإشارته بإصبعه

From Al-Sakooni, from Abu Abdullah (peace be upon him), he said: "The talbiyah, tashahhud, and Quran recitation in prayer for a mute person is by moving his tongue and gesturing with his finger."

Hadith 7552

عن مسعدة بن صدقة قال سمعت جعفر بن محمد (عليه السلام) يقول إنك قد ترى من المحرم من العجم لا يراد منه ما يراد من العالم الفصيح وكذلك الأخرس في القراءة في الصلاة والتشهد وما أشبه ذلك فهذا بمنزلة العجم والمحرم لا يراد منه ما يراد من العاقل المتكلم الفصيح.

From Mas'adah bin Sadaqah who said: I heard Ja'far bin Muhammad (peace be upon him) saying: You may see among those in ihram some non-Arabs who are not required what is required from the eloquent knowledgeable one, and likewise the mute person regarding recitation in prayer and tashahhud and what is similar to that. So this is like the non-Arab and the one in ihram - they are not required what is required from the rational, speaking, eloquent person.

CHAPTER 60

Permissibility Of Delaying Some Recitation In Supererogatory Prayer And Completing It After The Tasleem

[Hadith 7553 to 7553]

Hadith 7553

محمد بن إدريس في آخر (السرائر) نقلا من كتاب الجامع لأحمد بن محمد بن أبي نصر البزنطي صاحب الرضا (عليه السلام) قال سألته عن رجل أراد أن يقرأ مائة آية أو أكثر في نافلة فتخوف أن يضعف ويكسل هل يصلح أن يقرأها وهو جالس؟ قال ليصل ركعتين بما أحب ثم لينصرف فليقرأ ما بقي عليه مما أراد قراءته فإن ذلك يجزيه مكان قراءته وهو قائم فإن بدا له أن يتكلم بعد التسليم من الركعتين فليقرأ فلا بأس.

Muhammad ibn Idris in the end of (Al-Sara'ir), transmitting from the book Al-Jami' by Ahmad ibn Muhammad ibn Abi Nasr Al-Bazanti, companion of Al-Ridha (peace be upon him), said: I asked him about a man who wanted to recite one hundred verses or more in a supererogatory prayer but feared he would become weak and tired - is it permissible for him to recite while sitting? He said: Let him pray two rak'ah with whatever he wishes, then after completing let him recite what remains of what he intended to recite, for that will suffice in place of reciting while standing. And if he wishes to speak after the tasleem of the two rak'ah before reciting, then let him recite after that and there is no problem.

CHAPTER 61

Recommendation Of Reciting Al-Tawhid (Surah Al-Ikhlas), Al-Qadr (Surah Al-Qadr), And Ayat Al-Kursi In Every Voluntary Prayer Rak'ah

[Hadith 7554 to 7554]

Hadith 7554

عن أبي الحسن العبدي قال قال أبو عبد الله (عليه السلام) من قرأ قل هو الله أحد و إنا أنزلناه في ليلة القدر وآية الكرسي في كل ركعة من تطوعه فقد فتح الله له بأفضل أعمال الآدميين إلا من أشبهه أو زاد عليه.

From Abu Al-Hassan Al-Abdi who said: Abu Abdullah (peace be upon him) said: Whoever recites "Say: He is Allah, the One" (Surah Al-Ikhlas), "Indeed, We have revealed it in the Night of Decree" (Surah Al-Qadr), and Ayat Al-Kursi in every rak'ah of their voluntary prayers, Allah will open for them the best of human deeds except for those who are similar to them or surpass them.

CHAPTER 62

Recommendation Of Reciting Long Surahs In Night Prayers And Others When There Is Ample Time

[Hadith 7555 to 7556]

Hadith 7555

عن إسحاق بن عمار عن أبي عبد الله (عليه السلام) قال من قرأ مائة آية يصلي بها في ليلة كتب الله له بها قنوت ليلة ومن قرأ مائتي آية في غير صلاة لم يحاجه القرآن يوم القيامة ومن قرأ خمسمائة آية في يوم وليلة في صلاة النهار والليل كتب الله له في اللوح المحفوظ قنطارا من حسنات والقنطار ألف ومائتا أوقية والأوقية أعظم من جبل أحد.

From Ishaq bin Ammar from Abu Abdullah (peace be upon him) who said: Whoever recites one hundred verses in prayer at night, Allah will record for him the devotion of a night. Whoever recites two hundred verses outside of prayer, the Quran will not argue against him on the Day of Judgment. Whoever recites five hundred verses in a day and night in day and night prayers, Allah will record for him in the Preserved Tablet a qintar of good deeds. A qintar is one thousand two hundred ounces, and an ounce is greater than Mount Uhud.

Hadith 7556

عن جابر بن إسماعيل عن جعفر بن محمد عن أبيه عليهما السلام أن رجلا سأل علي بن أبي طالب (عليه السلام) عن قيام الليل بالقرآن فقال له أبشر من صلى من الليل عشر ليله لله مخلصا ابتغاء ثواب الله قال الله تبارك وتعالى لملائكته اكتبوا لعبدي هذا من الحسنات عدد ما أنبت في الليل من حبة وورقة وشجرة وعدد كل قصبة وخوص ومرعى

From Jabir bin Ismail from Ja'far bin Muhammad from his father, peace be upon them both, that a man asked Ali bin Abi Talib (peace be upon him) about night prayers with the Quran. He said to him: Rejoice, whoever prays at night for a tenth of the night sincerely for Allah seeking His reward, Allah Blessed and Exalted says to His angels: "Write for this servant of Mine good deeds equal to the number of seeds, leaves, trees, reeds, palm fronds, and pastures that grow at night."

ومن صلى تسع ليله أعطاه الله عشر دعوات مستجابات وأعطاه الله كتابه بيمينه ومن صلى ثمن ليله أعطاه الله أجر شهيد صابر صادق النية وشفع في أهل بيته ومن صلى سبع ليله خرج من قبره يوم يبعث ووجهه كالقمر ليلة البدر حتى يمر على الصراط مع الآمنين

Whoever prays for nine-tenths of the night, Allah will grant him ten answered supplications and give him his book in his right hand. Whoever prays for eight-tenths

of the night, Allah will give him the reward of a patient and sincere martyr and allow him to intercede for his family. Whoever prays for seven-tenths of the night will emerge from his grave on the Day of Resurrection with his face like the full moon until he passes over the bridge with those who are safe.

ومن صلى سدس ليله كتب في الأوابين وغفر له ما تقدم من ذنبه وما تأخر ومن صلى خمس ليله زاحم إبراهيم خليل الرحمن في قبته ومن صلى ربع ليله كان في (أول) الفائزين حتى يمر على الصراط كالريح العاصف ويدخل الجنة بغير حساب ومن صلى ثلث ليله لم يبق ملك إلا غبطه بمنزلته من الله وقيل له ادخل من أي أبواب الجنة الثمانية شئت

Whoever prays for a sixth of the night will be written among the penitent, and his past and future sins will be forgiven. Whoever prays for five-tenths of the night will crowd Abraham, the Friend of the Most Merciful, in his dome. Whoever prays for a quarter of the night will be among the first of the successful until he passes over the bridge like a strong wind and enters Paradise without reckoning. Whoever prays for a third of the night, no angel will remain except that it will envy his position with Allah, and it will be said to him: "Enter through whichever of the eight gates of Paradise you wish."

ومن صلى نصف ليله فلو أعطي ملء الأرض ذهبا سبعين ألف مرة لم يعدل جزاءه وكان له بذلك عند الله أفضل من سبعين رقبة يعتقها من ولد إسماعيل ومن صلى ثلثي ليله كان له من الحسنات قدر رمل عالج أدناها حسنة أثقل من جبل أحد عشر مرات

Whoever prays for half the night, if he were given the earth full of gold seventy thousand times, it would not equal his reward, and he would have with Allah better than seventy slaves freed from the children of Ishmael. Whoever prays for two-thirds of the night will have good deeds equal to the sand of Aalij, the least of which is a good deed heavier than Mount Uhud ten times.

ومن صلى ليله تامة تاليا لكتاب الله عز وجل راكعا وساجدا وذاكرا أعطي من الثواب ما أدناه يخرج من الذنوب كيوم ولدته أمه ويكتب له عدد ما خلق الله عز وجل من الحسنات ومثلها درجات ويثبت النور في قبره وينزع الإثم والحسد من قلبه ويجار من عذاب القبر ويعطى براءة من النار ويبعث مع الآمنين

Whoever prays the entire night reciting the Book of Allah Mighty and Majestic, performing ruku, performing sajdah, and remembering, will be given a reward, the least of which is that he will emerge from sins as the day his mother bore him, and there will be written for him good deeds equal to the number of all that Allah Mighty and Majestic has created, and the same number of degrees. Light will be established in his grave, sin and envy will be removed from his heart, he will be protected from the torment of the grave, given immunity from the Fire, and resurrected with those who are safe.

ويقول الرب تبارك وتعالى لملائكته يا ملائكتي انظروا إلى عبدي أحيي ليله ابتغاء مرضاتي اسكنوه الفردوس

وله فيها مائة ألف مدينة في كل مدينة جميع ما تشتهي الأنفس وتلذ الأعين ولم يخطر على بال سوى ما أعددت له من الكرامة والمزيد والقربة.

The Lord Blessed and Exalted will say to His angels: "O My angels, look at My servant who spent his night seeking My pleasure. Settle him in Firdaus, where he will have a hundred thousand cities, in each city all that souls desire and eyes delight in, and what has not occurred to any mind, in addition to what I have prepared for him of honor, increase, and nearness."

CHAPTER 63

What Is Recommended To Recite In The Night Prayer On Friday Night

[Hadith 7557 to 7557]

Hadith 7557

محمد بن الحسن في (المصباح) عن أبي عبد الله (عليه السلام) أنه قال إذا أردت صلاة الليل ليلة الجمعة فاقرأ في الركعة الأولى الحمد وقل هو الله أحد وفي الثانية الحمد وقل يا أيها الكافرون وفي الثالثة الحمد والم السجدة وفي الرابعة الحمد ويا أيها المدثر وفي الخامسة الحمد وحم السجدة وفي السادسة الحمد وسورة الملك وفي السابعة الحمد ويس وفي الثامنة الحمد والواقعة ثم توتر بالمعوذتين والإخلاص.

Muhammad ibn al-Hasan reported in (Al-Misbah) from Abu Abdullah (peace be upon him) that he said: When you want to perform the night prayer on Friday night, recite in the first rak'ah Al-Fatihah and Surah Al-Ikhlas, in the second rak'ah Al-Fatihah and Surah Al-Kafirun, in the third rak'ah Al-Fatihah and Surah As-Sajdah, in the fourth rak'ah Al-Fatihah and Surah Al-Muddaththir, in the fifth rak'ah Al-Fatihah and Surah Fussilat, in the sixth rak'ah Al-Fatihah and Surah Al-Mulk, in the seventh rak'ah Al-Fatihah and Surah Ya-Sin, in the eighth rak'ah Al-Fatihah and Surah Al-Waqi'ah, then perform Witr with Al-Mu'awwidhatayn and Al-Ikhlas.

CHAPTER 64

Recommendation Of Reading Surah Ad-Dukhan, Qaf, Al-Mumtahanah, As-Saff, Nun, Al-Haqqah, Nuh, Al-Muzzammil, Al-Infitar, Al-Inshiqaq, Al-A'la, Al-Ghashiyah, Al-Fajr, At-Tin, At-Takathur, Ara'ayta, Al-Kawthar, And An-Nasr In Obligatory And Supererogatory Prayers.

[Hadith 7558 to 7574]

Hadith 7558

عن أبي حمزة قال قال أبو جعفر (عليه السلام) من قرأ سورة الدخان في فرائضه ونوافله بعثه الله من الآمنين يوم القيامة وأظله الله تحت عرشه وحاسبه حسابا يسيرا وأعطاه كتابه بيمينه.

Abu Hamza narrated that Abu Ja'far (peace be upon him) said: Whoever recites Surah Ad-Dukhan in their obligatory and supererogatory prayers, Allah will resurrect them among the secure ones on the Day of Judgment, shade them under His Throne, give them an easy reckoning, and give them their book in their right hand.

Hadith 7559

وبالإسناد عن الحسن بن علي عن أبي المغرا عن أبي حمزة الثمالي عن أبي جعفر (عليه السلام) قال من أدمن في فرائضه ونوافله قراءة سورة ق وسع الله عليه في رزقه وأعطاه الله كتابه بيمينه وحاسبه حسابا يسيرا.

Through the same chain from Al-Hassan bin Ali from Abu Al-Maghra from Abu Hamza Al-Thumali from Abu Ja'far (peace be upon him) who said: Whoever regularly recites Surah Qaf in their obligatory and supererogatory prayers, Allah will expand their provision and give them their book in their right hand and give them an easy reckoning.

Hadith 7560

وعنه عن عاصم الخياط عن أبي حمزة الثمالي عن علي ابن الحسين (عليه السلام) قال من قرأ سورة الممتحنة في فرائضه ونوافله امتحن الله قلبه للإيمان ونور له بصره ولا يصيبه فقر أبدا ولا جنون في بدنه ولا في ولده.

From him from Asim Al-Khayyat from Abu Hamza Al-Thumali from Ali ibn Al-Hussein (peace be upon him) who said: Whoever recites Surah Al-Mumtahanah in their obligatory and supererogatory prayers, Allah will test their heart for faith, illuminate their vision, and they will never be afflicted with poverty, madness in their body or in their children.

Hadith 7561

وعنه عن أبيه عن علي بن أبي حمزة عن أبي بصير عن أبي جعفر (عليه السلام) قال من قرأ سورة الصف وأدمن قراءتها في فرائضه ونوافله صفه الله مع ملائكته وأنبيائه المرسلين إن شاء الله.

From him from his father from Ali bin Abi Hamza from Abu Basir from Abu Ja'far (peace be upon him) who said: Whoever recites Surah As-Saff and regularly recites it in their obligatory and supererogatory prayers, Allah will align them with His angels and sent prophets, if Allah wills.

Hadith 7562

عن علي بن ميمون الصائغ قال قال أبو عبد الله (عليه السلام) من قرأ سورة ن والقلم في فريضة أو نافلة آمنه الله أن يصيبه فقر أبدا وأعاذه الله إذا مات من ضمة القبر إن شاء الله.

From Ali bin Maymun As-Sa'igh who said Abu Abdullah (peace be upon him) said: Whoever recites Surah Nun wal-Qalam in an obligatory or supererogatory prayer, Allah will protect them from ever being afflicted with poverty and will protect them from the squeeze of the grave when they die, if Allah wills.

Hadith 7563

عن جابر عن أبي جعفر (عليه السلام) قال أكثروا من قراءة الحاقة فإن قراءتها في الفرائض والنوافل من الإيمان بالله ورسوله لأنها إنما نزلت في أمير المؤمنين (عليه السلام) ومعاوية ولم يسلب قاريها دينه حتى يلقى الله عز وجل.

From Jabir from Abu Ja'far (peace be upon him) who said: Recite Surah Al-Haqqah abundantly, for its recitation in obligatory and supererogatory prayers is part of faith in Allah and His Messenger, as it was revealed about Amir Al-Mu'minin (peace be upon him) and Mu'awiyah, and the one who recites it will not be stripped of their religion until they meet Allah, the Mighty and Majestic.

Hadith 7564

وعنه عن الحسين بن هاشم عن أبيه عن أبي عبد الله (عليه السلام) قال من كان يؤمن بالله ويقرأ كتابه فلا يدع قراءة سورة إنا أرسلنا نوحا إلى قومه فأي عبد قرأها محتسبا صابرا في فريضة أو نافلة أسكنه الله مساكن الأبرار وأعطاه ثلاث جنان مع جنته كرامة من الله وزوجه مائتي حوراء وأربعة آلاف ثيب إن شاء الله.

From him, from Al-Hussein bin Hashim, from his father, from Abu Abdullah (peace be upon him) who said: Whoever believes in Allah and recites His book should not neglect reading Surah "Indeed, We sent Noah to his people" (Surah Nuh). For any servant who recites it, seeking reward and being patient, whether in an obligatory or supererogatory prayer, Allah will settle him in the dwellings of the righteous, grant him three gardens in addition to his own garden as an honor from Allah, and marry him to two hundred houris and four thousand previously married women, if Allah

wills.

Hadith 7565

عن منصور بن حازم عن أبي عبد الله (عليه السلام) قال من قرأ سورة المزمل في العشاء الآخرة أو في آخر الليل كان له الليل والنهار شاهدين مع سورة المزمل وأحياه الله حياة طيبة وأماته ميتة طيبة.

From Mansur bin Hazim from Abu Abdullah (peace be upon him) who said: Whoever recites Surah Al-Muzzammil in the night prayer or at the end of the night, the night and day will be witnesses for them along with Surah Al-Muzzammil, and Allah will grant them a good life and a good death.

Hadith 7566

وعنه عن الحسين بن أبي العلاء قال سمعت أبا عبد الله (عليه السلام) يقول من قرأ هاتين السورتين وجعلهما نصب عينه في صلاته الفريضة والنافلة إذا السماء انفطرت وإذا السماء انشقت لم يحجبه من الله حاجب ولم يحجزه من الله حاجز ولم يزل ينظر الله إليه حتى يفرغ من حساب الناس.

From him from Al-Hussein bin Abi Al-Ala'a who said: I heard Abu Abdullah (peace be upon him) saying: Whoever recites these two surahs and makes them a focus in their obligatory and supererogatory prayers - "When the sky is cleft asunder" (Al-Infitar) and "When the sky is split asunder" (Al-Inshiqaq) - no veil will hide them from Allah, no barrier will separate them from Allah, and Allah will continue to look at them until He finishes the reckoning of people.

Hadith 7567

وعنه عن أبيه عن أبي بصير عن أبي عبد الله (عليه السلام) قال من قرأ سبح اسم ربك الأعلى في فريضة أو نافلة قيل له يوم القيامة ادخل الجنة من أي أبواب الجنة شئت إن شاء الله.

From him from his father from Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites "Glorify the name of your Lord, the Most High" (Al-A'la) in an obligatory or supererogatory prayer, it will be said to them on the Day of Resurrection: Enter Paradise through whichever gate you wish, if Allah wills.

Hadith 7568

وعنه عن أبي المغرا عن أبي بصير عن أبي عبد الله (عليه السلام) قال من أدمن قراءة هل أتاك حديث الغاشية في فريضة أو نافلة غشاه الله برحمته في الدنيا والآخرة وآتاه الأمن يوم القيامة من عذاب النار.

From him from Abu Al-Maghra from Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever regularly recites "Has there come to you the narration of the overwhelming" (Al-Ghashiyah) in an obligatory or supererogatory prayer, Allah will cover them with His mercy in this world and the Hereafter and give them security on the Day of Resurrection from the torment of the Fire.

Hadith 7569

وعنه عن صندل عن داود بن فرقد عن أبي عبد الله (عليه السلام) قال اقرأوا سورة الفجر في فرائضكم ونوافلكم فإنها سورة الحسين بن علي (عليه السلام) من قرأها كان مع الحسين بن علي (عليه السلام) يوم القيامة في درجته من الجنة إن الله عزيز حكيم.

From him from Sandal from Dawud bin Farqad from Abu Abdullah (peace be upon him) who said: Recite Surah Al-Fajr in your obligatory and supererogatory prayers, for it is the surah of Al-Hussein bin Ali (peace be upon him). Whoever recites it will be with Al-Hussein bin Ali (peace be upon him) on the Day of Resurrection in his level of Paradise. Indeed, Allah is Mighty and Wise.

Hadith 7570

وعنه، عن شعيب العقرقوفي عن أبي عبد الله (عليه السلام) قال من قرأ والتين في فرائضه ونوافله أعطي من الجنة حيث يرضى إن شاء الله.

From him, from Shu'ayb Al-Aqarqufi from Abu Abdullah (peace be upon him) who said: Whoever recites "By the fig" (At-Tin) in their obligatory and supererogatory prayers will be given from Paradise whatever pleases them, if Allah wills.

Hadith 7571

وعنه، عن شعيب، عن أبي عبد الله (عليه السلام) قال: من قرأ سورة ألهيكم التكاثر في فريضة كتب الله له ثواب أجر مائة شهيد، ومن قرأها في نافلة كتب الله له ثواب خمسين شهيدا، وصلى معه في فريضته أربعون صفا من الملائكة إن شاء الله.

From him, from Shu'ayb, from Abu Abdullah (peace be upon him) who said: Whoever recites Surah At-Takathur in an obligatory prayer, Allah will write for them the reward of a hundred martyrs, and whoever recites it in a supererogatory prayer, Allah will write for them the reward of fifty martyrs, and forty rows of angels will pray with them in their obligatory prayer, if Allah wills.

Hadith 7572

وعنه عن إسماعيل بن زبير عن عمرو بن ثابت عن أبي جعفر (عليه السلام) قال: من قرأ أرأيت الذي يكذب بالدين في فرائضه ونوافله كان فيمن قبل الله صلاته وصيامه ولم يحاسبه بما كان منه في الحياة الدنيا.

From him from Isma'il bin Zubayr from Amr bin Thabit from Abu Ja'far (peace be upon him) who said: Whoever recites "Have you seen the one who denies the Recompense?" (Ara'ayta) in their obligatory and supererogatory prayers will be among those whose prayer and fasting Allah accepts, and He will not hold them accountable for what they did in the worldly life.

Hadith 7573

وعنه عن الحسين بن أبي العلاء عن أبي بصير عن أبي عبد الله (عليه السلام) قال من كانت قراءته إنا أعطيناك الكوثر في فرائضه ونوافله سقاه الله من الكوثر يوم القيامة وكان متحدثه عند رسول الله صلى الله عليه وآله في أصل طوبى.

From him from Al-Hussein bin Abi Al-Ala'a from Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever regularly recites "Indeed, We have granted you Al-Kawthar" in their obligatory and supererogatory prayers, Allah will give them to drink from Al-Kawthar on the Day of Resurrection, and they will converse with the Messenger of Allah (peace be upon him and his family) at the root of Tuba.

Hadith 7574

عن كرام الخثعمي عن أبي عبد الله (عليه السلام) قال من قرأ إذا جاء نصر الله والفتح في نافلة أو فريضة نصره الله على جميع أعدائه وجاء يوم القيامة ومعه كتاب ينطق قد أخرجه الله من خوف قبره فيه أمان من جسر جهنم ومن النار ومن زفير جهنم.

From Kiram Al-Khath'ami from Abu Abdullah (peace be upon him) who said: Whoever recites "When the victory of Allah has come and the conquest" (An-Nasr) in a supererogatory or obligatory prayer, Allah will grant them victory over all their enemies. On the Day of Resurrection, they will come with a speaking book that Allah has brought out from the fear of their grave, containing security from the bridge over Hell, from the Fire, and from the exhalation of Hell.

فلا يمر على شئ يوم القيامة إلا بشره وأخبره بكل خير حتى يدخل الجنة ويفتح له في الدنيا من أسباب الخير ما لم يتمن ولم يخطر على قلبه.

They will not pass by anything on the Day of Resurrection except that it will give them glad tidings and inform them of every good until they enter Paradise. And in this world, means of goodness will be opened for them that they never wished for or occurred to their heart.

CHAPTER 65

Recommendation Of Reciting The Hawamim, Ar-Rahman, Az-Zalzalah, And Al-Asr In Supererogatory Prayers

[Hadith 7575 to 7579]

Hadith 7575

عن أبي بصير عن أبي عبد الله (عليه السلام) قال الحواميم ريحان القرآن فإذا قرأتموها فاحمدوا الله واشكروه كثيرا بحفظها وتلاوتها إن العبد ليقوم يقرأ الحواميم فيخرج من فيه أطيب من المسك الأذفر والعنبر وإن الله عز وجل ليرحم تاليها وقارئها ويرحم جيرانه وأصدقاءه ومعارفه وكل حميم أو قريب له وإنه في القيامة ليستغفر له العرش والكرسي وملائكة الله المقربون.

From Abu Basir from Abu Abdullah (peace be upon him) who said: The Hawamim (*) are the fragrance of the Quran, so when you recite them, praise Allah and thank Him greatly for preserving and reciting them. Indeed, when a servant stands to recite the Hawamim, what comes out of his mouth is more fragrant than the finest musk and ambergris. Allah, the Mighty and Majestic, shows mercy to its reciter and reader, and shows mercy to his neighbors, friends, acquaintances, and all who are close or related to him. On the Day of Resurrection, the Throne, the Chair, and Allah's close angels will seek forgiveness for him.

Translator: * Al-Hawamim refers to a group of seven consecutive Surahs (40 to 46) n the Quran that all begin with the Arabic letters حم (Ha Mim). The Surahs are: Ghafir, Fussilat, Shura, Zukhruf, Dukhan, Jathiyah, Ahqaf.

Hadith 7576

عن أبي بصير عن أبي عبد الله (عليه السلام) قال لا تدعوا قراءة سورة الرحمن والقيام بها فإنها لا تقر في قلوب المنافقين وتأتي بها يوم القيامة في صورة آدمي في أحسن صورة وأطيب ريح حتى تقف من الله موقفا لا يكون أحد أقرب إلى الله منها.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Do not abandon reciting Surah Ar-Rahman and standing with it, for it does not settle in the hearts of the hypocrites. On the Day of Resurrection, it will come in the form of a human in the most beautiful appearance and with the most pleasant fragrance, until it stands before Allah in a position where no one is closer to Allah than it.

فيقول لها من الذي كان يقوم بك في الحياة الدنيا ويدمن قراءتك؟ فتقول يا رب فلان وفلان فتبيض وجوههم فيقول لهم اشفعوا فيمن أجبتم فيشفعون حتى لا يبقى لهم غاية ولا أحد يشفعون له فيقول لهم ادخلوا الجنة وأسكنوا فيها حيث شئتم.

He will say to it, "Who used to stand with you in the worldly life and constantly recite

you?" It will say, "O Lord, so-and-so and so-and-so." Then their faces will brighten, and He will say to them, "Intercede for those you wish." They will intercede until there is no limit left for them and no one left to intercede for. Then He will say to them, "Enter Paradise and dwell therein wherever you wish."

Hadith 7577

عن علي بن معبد عن أبيه عن أبي عبد الله (عليه السلام) قال لا تملوا من قراءة إذا زلزلت الأرض فان من كانت قراءته في نوافله لم يصبه الله بزلزلة أبدا ولم يمت بها ولا بصاعقة ولا بآفة من آفات الدنيا فإذا مات امر به إلى الجنة فيقول الله عز وجل عبدي أبحتك جنتي فأسكن منها حيث شئت وهويت لا ممنوعا ولا مدفوعا عنه.

From Ali ibn Ma'bad, from his father, from Abu Abdullah (peace be upon him) who said: Do not tire of reciting "When the earth is shaken" (Surah Az-Zalzalah), for whoever recites it in his supererogatory prayers, Allah will never afflict him with an earthquake, nor will he die by it, nor by a thunderbolt, nor by any worldly calamity. When he dies, he will be ordered to Paradise, and Allah, the Mighty and Majestic, will say, "My servant, I have made My Paradise permissible for you, so dwell in it wherever you wish and desire, without restriction or prevention."

Hadith 7578

ورواه الكليني عن علي بن معبد عن أبيه عمن ذكره عن أبي عبد الله (عليه السلام) نحوه وزاد ثم يشيع روحه إلى الجنة سبعون ألف ملك يبتدرون بها إلى الجنة.

Al-Kulayni narrated it from Ali ibn Ma'bad, from his father, from someone who mentioned it, from Abu Abdullah (peace be upon him), similarly, and added (*): Then seventy thousand angels will escort his soul to Paradise, hastening with it to Paradise.

Translator: * Added to Hadith 7577.

Hadith 7579

وبالإسناد عن الحسن عن الحسين بن أبي العلاء عن أبي عبد الله (عليه السلام) قال: من قرأ والعصر في نوافله بعثه الله يوم القيامة مشرقا وجهه ضاحكا سنه قريرا عينه حتى يدخل الجنة.

And by the chain of narration from Al-Hassan, from Al-Hussein ibn Abi Al-Ala', from Abu Abdullah (peace be upon him) who said: Whoever recites "By the time" (Surah Al-Asr) in his supererogatory prayers, Allah will resurrect him on the Day of Judgment with a radiant face, a smiling mouth, and a contented eye, until he enters Paradise.

CHAPTER 66

Recommendation Of Reciting Al-Hadid, Al-Mujadilah, At-Taghabun, At-Talaq, At-Tahrim, Al-Muddaththir, Al-Mutaffifin, Al-Buruj, Al-Balad, Al-Qadr, Al-Humazah, Al-Jahd, And At-Tawhid In Obligatory Prayers

[Hadith 7580 to 7590]

Hadith 7580

عن الحسين بن أبي العلاء عن أبي عبد الله (عليه السلام) قال: من قرأ سورة الحديد والمجادلة في صلاة فريضة أدمنهما لم يعذبه الله حين يموت أبدا ولا يرى في نفسه ولا في أهله سوءا أبدا ولا خصاصة في بدنه.

From Al-Husayn bin Abi Al-'Ala from Abu Abdullah (peace be upon him) who said: Whoever recites Surah Al-Hadid and Al-Mujadilah regularly in obligatory prayer, Allah will never punish him when he dies, and he will never see any evil in himself or his family, nor any deficiency in his body.

Hadith 7581

عن أبي بصير عن أبي عبد الله (عليه السلام) قال: من قرأ التغابن في فريضة كانت شفيعة له يوم القيامة وشاهد عدل عند من يجيز شهادتها ثم لا يفارقها حتى يدخل الجنة.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites At-Taghabun in an obligatory prayer, it will be an intercessor for him on the Day of Judgment and a just witness with those who allow its testimony, and it will not leave him until he enters Paradise.

Hadith 7582

عن أبي بصير عن أبي عبد الله (عليه السلام) قال من قرأ سورة الطلاق والتحريم في فرائضه أعاذه الله من أن يكون يوم القيامة ممن يخاف أو يحزن وعوفي من النار وأدخله الله الجنة بتلاوته إياهما ومحافظته عليهما لأنهما للنبي صلى الله عليه وآله.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites Surah At-Talaq and At-Tahrim in his obligatory prayers, Allah will protect him from being among those who fear or grieve on the Day of Judgment, and he will be saved from the Fire and Allah will admit him to Paradise for reciting them and preserving them, because they are for the Prophet, peace be upon him and his family.

Hadith 7583

عن محمد بن مسلم عن أبي جعفر محمد الباقر (عليه السلام) قال: من قرأ في الفريضة سورة المدثر كان حقا على الله عز وجل أن يجعله مع محمد صلى الله عليه وآله في درجته ولا يدركه في الحياة الدنيا شقاء أبدا إن شاء الله.

From Muhammad bin Muslim from Abu Ja'far Muhammad Al-Baqir (peace be upon him) who said: Whoever recites Surah Al-Muddaththir in an obligatory prayer, it is Allah's duty to place him with Muhammad, peace be upon him and his family, in his rank, and he will never experience misery in this worldly life, if Allah wills.

Hadith 7584

وعنه عن صفوان الجمال عن أبي عبد الله (عليه السلام) قال من قرأ في الفريضة بويل للمطففين أعطاه الله الأمان يوم القيامة من النار، ولم تره ولم يرها ولم يمر على جسر جهنم ولا يحاسب يوم القيامة.

And from him from Safwan Al-Jammal from Abu Abdullah (peace be upon him) who said: Whoever recites "Woe to those who give less" (Surah Al-Mutaffifin) in an obligatory prayer, Allah will grant him safety from the Fire on the Day of Judgment, and he will not see it nor will it see him, and he will not pass over the bridge of Hell, nor will he be held accountable on the Day of Judgment.

Hadith 7585

عن يونس بن ظبيان عن أبي عبد الله (عليه السلام) قال من قرأ والسماء ذات البروج في فرائضه فإنها سورة النبيين كان محشره وموقفه مع النبيين والمرسلين والصالحين.

From Yunus bin Zabyan from Abu Abdullah (peace be upon him) who said: Whoever recites "By the sky containing great stars" (Surah Buruj) in his obligatory prayers, for it is the Surah of the Prophets, his gathering and standing place will be with the Prophets, Messengers, and the righteous.

Hadith 7586

وعنه عن أبيه عن معلى بن خنيس عن أبي عبد الله (عليه السلام) قال من كانت قراءته في فرائضه بالسماء والطارق كان له عند الله يوم القيامة جاه ومنزلة وكان من رفقاء النبيين وأصحابهم في الجنة.

And from him from his father from Mu'alla bin Khunays from Abu Abdullah (peace be upon him) who said: Whoever's recitation in his obligatory prayers includes "By the sky and the night comer," (Surah At-Tariq) he will have status and rank with Allah on the Day of Judgment and will be among the companions of the Prophets and their associates in Paradise.

Hadith 7587

عن أبي بصير عن أبي عبد الله (عليه السلام) قال من كانت قراءته في فريضة لا اقسم بهذا البلد كان في الدنيا معروفا أنه من الصالحين وكان في الآخرة معروفا أن له من الله مكانا وكان يوم القيامة من رفقاء النبيين والشهداء والصالحين.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever's recitation in an obligatory prayer includes "I swear by this city," (Surah Balad) he will be known in this world as one of the righteous, and in the Hereafter, he will be known to have a place with Allah, and on the Day of Judgment, he will be among the companions of the Prophets, martyrs, and the righteous.

Hadith 7588

وعنه عن أبيه عن الحسين بن أبي العلاء عن أبي عبد الله (عليه السلام) قال: من قرأ إنا أنزلناه في ليلة القدر في فريضة من الفرائض نادى مناد يا عبد الله قد غفر الله لك ما مضى فاستأنف العمل.

And from him from his father from Al-Husayn bin Abi Al-'Ala from Abu Abdullah (peace be upon him) who said: Whoever recites "Indeed, We have revealed it in the Night of Decree" (Surah Qadr) in one of the obligatory prayers, a caller will call out: O servant of Allah, Allah has forgiven your past sins, so resume your deeds.

Hadith 7589

عن أبي بصير عن أبي عبد الله (عليه السلام) قال: من قرأ ويل لكل همزة في فرائضه بعد عنه الفقر وجلب عليه الرزق ويدفع عنه ميتة السوء.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites "Woe to every scorner and mocker" (Surah Humaza) in his obligatory prayers, poverty will be distanced from him, sustenance will be brought to him, and a bad death will be repelled from him.

Hadith 7590

عن الحسين بن أبي العلاء عن أبي عبد الله (عليه السلام) قال من قرأ قل يا أيها الكافرون وقل هو الله أحد في فريضة من الفرائض غفر الله له ولوالديه وما ولدا وإن كان شقيا محي من ديوان الأشقياء وأثبت في ديوان السعداء وأحياه الله سعيدا وأماته شهيدا وبعثه شهيدا.

From Al-Husayn bin Abi Al-'Ala from Abu Abdullah (peace be upon him) who said: Whoever recites "Say, O disbelievers" (Surah Kafirun) and "Say, He is Allah, [who is] One" (Surah Ikhlas) in one of the obligatory prayers, Allah will forgive him, his parents, and their children. If he was destined to be miserable, he will be erased from the record of the miserable and recorded in the book of the fortunate. Allah will give him a happy life, cause him to die as a martyr, and resurrect him as a martyr.

CHAPTER 67

Impermissibility Of Translating Recitations, Remembrances, And The Tashahhud Into Non-arabic Languages, And The Obligation To Learn Them When Possible.

[Hadith 7591 to 7592]

Hadith 7591

عن الحجال عمن ذكره عن أحدهما (عليهما السلام) قال: سألته عن قول الله عز وجل بلسان عربي مبين قال يبين الألسن ولا تبينه الألسن.

From Al-Hajjal, from whoever mentioned it, from one of them (peace be upon them both), he said: I asked him about Allah's saying "in clear Arabic language" [Quran 26:195], he said: It clarifies the languages but languages do not clarify it.

Hadith 7592

عن مسعدة بن صدقة قال سمعت جعفر بن محمد (عليه السلام) يقول إنك قد ترى من المحرم من العجم لا يراد منه ما يراد من العالم الفصيح وكذلك الأخرس في القراءة في الصلاة والتشهد وما أشبه ذلك فهذا بمنزلة العجم والمحرم لا يراد منه ما يراد من العاقل المتكلم الفصيح

From Mas'adah bin Sadaqah who said: I heard Ja'far bin Muhammad (peace be upon him) saying: You may see among those in ihram some non-Arabs who are not required what is required from the eloquent scholar, and likewise the mute person regarding recitation in prayer and tashahhud and similar matters, so this is like the non-Arab and the one in ihram - they are not required what is required from the rational, speaking, eloquent person.

ولو ذهب العالم المتكلم الفصيح حتى يدع ما قد علم أنه يلزمه ويعمل به وينبغي له أن يقوم به حتى يكون ذلك منه بالنبطية والفارسية فحيل بينه وبين ذلك بالأدب حتى يعود إلى ما قد علمه وعقله قال ولو ذهب من لم يكن في مثل حال الأعجم المحرم ففعل فعال الأعجمي والأخرس على ما قد وصفنا إذا لم يكن أحد فاعلا لشئ من الخير ولا يعرف الجاهل من العالم.

If a knowledgeable, articulate scholar were to abandon what he knows is obligatory upon him, what he should practice, and what he should establish, to the point where he communicates in Nabataean or Persian, then propriety would prevent him from doing so until he returns to what he already knows and understands. And if someone who is not in the same condition as a non-Arab in ihram were to act like a non-Arab or a mute person in the manner we described, then no one would be doing any good, and the ignorant could not be distinguished from the knowledgeable.

CHAPTER 68

Permissibility Of Repeating A Verse In Obligatory And Other Prayers, Crying During It, And Repeating A Surah In Supererogatory Prayers

[Hadith 7593 to 7595]

Hadith 7593

عن الزهري (في حديث) قال: كان علي بن الحسين (عليه السلام) إذا قرأ ملك يوم الدين يكررها حتى يكاد أن يموت.

From Al-Zuhri (in a hadith) he said: Ali ibn Al-Hussein (peace be upon him) used to repeat "Master of the Day of Judgment" until he would nearly die when he recited it.

Hadith 7594

عن سعد بن يسار قال قلت لأبي عبد الله (عليه السلام) سليم مولاك ذكر أنه ليس معه من القرآن إلا سورة يس فيقوم من الليل فينفذ ما معه من القرآن أيعيد ما قرأ؟ قال نعم لا بأس.

From Sa'd ibn Yasar, he said: I said to Abu Abdullah (peace be upon him), "Your client Sulaym mentioned that he only knows Surah Yasin from the Quran, so he stands at night and goes through what he knows of the Quran. Should he repeat what he has recited?" He said, "Yes, there is no problem."

Hadith 7595

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن الرجل يصلي له أن يقرأ في الفريضة فتمر الآية فيها التخويف فيبكي ويردد الآية؟ قال يردد القرآن ما شاء وإن جاءه البكاء فلا بأس.

Abdullah ibn Ja'far in (Qurb al-Isnad) from Abdullah ibn Al-Hassan from his grandfather Ali ibn Ja'far from his brother Musa ibn Ja'far (peace be upon him), he said: I asked him about a man praying, is it permissible for him to recite in the obligatory prayer, and when he passes by a verse containing a warning, he cries and repeats the verse? He said: He may repeat the Quran as he wishes, and if he is moved to tears, there is no problem.

CHAPTER 69

Impermissibility Of Deviating From Surat Al-Ikhlas And At-Tawhid In Prayer After Starting, Except For Surat Al-Jumu'ah And Al-Munafiqun In Their Place Before Passing The Midpoint

[Hadith 7596 to 7599]

Hadith 7596

عن محمد بن مسلم عن أحدهما (عليه السلام) في الرجل يريد أن يقرأ سورة الجمعة في الجمعة فيقرأ قل هو الله أحد قال: يرجع إلى سورة الجمعة.

From Muhammad ibn Muslim, from one of them (peace be upon him), regarding a man who wants to recite Surat Al-Jumu'ah on Friday but recites Qul Huwa Allahu Ahad instead, he said: He should return to Surat Al-Jumu'ah.

Hadith 7597

عن الحلبي عن أبي عبد الله (عليه السلام) قال: إذا افتتحت صلاتك بقل هو الله أحد وأنت تريد أن تقرأ بغيرها فامض فيها ولا ترجع إلا أن تكون في يوم الجمعة فإنك ترجع إلى الجمعة والمنافقين منها.

From Al-Halabi, from Abu Abdullah (peace be upon him), he said: If you begin your prayer with Qul Huwa Allahu Ahad while intending to recite something else, continue with it and do not go back, unless it is Friday, in which case you return to Al-Jumu'ah and Al-Munafiqun from it.

Hadith 7598

عن عبيد بن زرارة قال سألت أبا عبد الله (عليه السلام) عن رجل أراد أن يقرأ في سورة فأخذ في أخرى قال فليرجع إلى السورة الأولى إلا أن يقرأ بقل هو الله أحد قلت: رجل صلى الجمعة فأراد أن يقرأ سورة الجمعة فقرأ قل هو الله أحد قال: يعود إلى سورة الجمعة.

From Ubayd ibn Zurarah, he said: I asked Abu Abdullah (peace be upon him) about a man who intended to recite one surah but began another. He said: He should return to the first surah unless he recites Qul Huwa Allahu Ahad. I asked: A man prayed on Friday intending to recite Surat Al-Jumu'ah but recited Qul Huwa Allahu Ahad instead. He said: He should return to Surat Al-Jumu'ah.

Hadith 7599

عبد الله بن جعفر الحميري في (قرب الإسناد) عن عبد الله ابن الحسن عن جده علي بن جعفر عن أخيه موسى بن جعفر قال سألته عن القراءة في الجمعة بما يقرأ؟ قال: سورة الجمعة وإذا جاءك المنافقون وإن أخذت في غيرها وإن كان قل هو الله أحد فاقطعها من أولها وارجع إليها.

Abdullah ibn Ja'far al-Himyari in (Qurb al-Isnad) from Abdullah ibn al-Hasan from his grandfather Ali ibn Ja'far from his brother Musa ibn Ja'far, he said: I asked him about what to recite in the Friday prayer. He said: Surat Al-Jumu'ah and Idha Ja'aka Al-Munafiqun, and if you begin with another, even if it is Qul Huwa Allahu Ahad, cut it from its beginning and return to it.

CHAPTER 70

Emphasis On Recommendation Of Reciting Surah Al-Jumu'ah And Al-Munafiqun On Friday In The Two Noon Prayers And Friday Prayer.

[Hadith 7600 to 7610]

Hadith 7600

عن منصور بن حازم عن أبي عبد الله (عليه السلام) قال ليس في القراءة شئ موقت إلا الجمعة يقرأ بالجمعة والمنافقين.

From Mansur bin Hazim, from Abu Abdullah (peace be upon him), he said: There is nothing specified in recitation except for Friday, where one recites Surah Al-Jumu'ah and Al-Munafiqun.

Hadith 7601

قال الكليني وروي أنه لا بأس في السفر أن يقرأ بقل هو الله أحد.

Al-Kulayni said: It is narrated that there is no harm in reciting Qul Huwa Allahu Ahad during travel.

Hadith 7602

عن محمد بن مسلم عن أبي جعفر (عليه السلام) قال إن الله أكرم بالجمعة المؤمنين فسنها رسول الله صلى الله عليه وآله بشارة لهم والمنافقين توبيخا للمنافقين ولا ينبغي تركها فمن تركهما متعمدا فلا صلاة له.

From Muhammad bin Muslim, from Abu Ja'far (peace be upon him), he said: Indeed Allah honored the believers with Friday, so the Messenger of Allah (peace be upon him and his family) made it a tradition as glad tidings for them and Al-Munafiqun as a rebuke to the hypocrites. It should not be abandoned, and whoever deliberately abandons them has no prayer.

Hadith 7603

عن الحلبي عن أبي عبد الله (عليه السلام) (في حديث) قال: اقرأ بسورة الجمعة والمنافقين في يوم الجمعة.

From Al-Halabi, from Abu Abdullah (peace be upon him), in a hadith, he said: Recite Surah Al-Jumu'ah and Al-Munafiqun on Friday.

Hadith 7604

عن محمد بن مسلم، قال قلت لأبي عبد الله (عليه السلام) القراءة في الصلاة فيها شئ موقت؟ قال لا، إلا الجمعة يقرأ بالجمعة والمنافقين.

From Muhammad bin Muslim, he said: I asked Abu Abdullah (peace be upon him) if there is anything specified in the recitation during prayer? He said: No, except for Friday where one recites Al-Jumu'ah and Al-Munafiqun.

Hadith 7605

عن سليمان بن خالد (في حديث) أنه سأل أبا عبد الله (عليه السلام) عن الجمعة فقال القراءة في الركعة الأولى بالجمعة وفي الثانية بالمنافقين.

From Sulayman bin Khalid, in a hadith, that he asked Abu Abdullah (peace be upon him) about Friday prayer. He said: The recitation in the first rak'ah is Al-Jumu'ah and in the second is Al-Munafiqun.

Hadith 7606

وعنه عن الحسين (الحسن) بن عبد الملك الأحول عن أبيه عن أبي عبد الله (عليه السلام) قال من لم يقرأ في الجمعة بالجمعة والمنافقين فلا جمعة له.

And from him, from Al-Husayn (Al-Hasan) bin Abdul Malik Al-Ahwal, from his father, from Abu Abdullah (peace be upon him), he said: Whoever does not recite Al-Jumu'ah and Al-Munafiqun in the Friday prayer has no Friday prayer.

Hadith 7607

عن عبد الله بن أبي رافع أن أمير المؤمنين (عليه السلام) كان يقرأ في الجمعة في الأولى الجمعة وفي الثانية المنافقين.

From Abdullah bin Abi Rafi' that Amir al-Muminin (peace be upon him) used to recite in the Friday prayer Al-Jumu'ah in the first rak'ah and Al-Munafiqun in the second.

Hadith 7608

وبالإسناد عن ابن أبي رافع عن أبي هريرة أن رسول الله صلى الله عليه وآله كان يقرأ بهما في الجمعة.

And with the chain of narration from Ibn Abi Rafi', from Abu Hurayrah that the Messenger of Allah (peace be upon him and his family) used to recite them both in the Friday prayer.

Hadith 7609

عن رجاء بن أبي الضحاك عن الرضا (عليه السلام) أنه كانت قراءته في جميع المفروضات في الأولى الحمد وإنا أنزلناه وفي الثانية الحمد وقل هو الله أحد إلا في الغداة والظهر والعصر يوم الجمعة فإنه كان يقرأ فيها الحمد وسورة الجمعة والمنافقين وكان يقرأ في العشاء الآخرة ليلة الجمعة في الأولى الحمد وسورة الجمعة وفي الثانية الحمد وسبح اسم.

From Raja' bin Abi Al-Dahhak, from Al-Ridha (peace be upon him) that his recitation in all obligatory prayers was Al-Hamd and Inna Anzalnahu (Surah Qadr) in the first rak'ah, and Al-Hamd and Qul Huwa Allahu Ahad in the second, except for the morning, noon, and afternoon prayers on Friday, where he would recite Al-Hamd and Surah Al-Jumu'ah and Al-Munafiqun. And he would recite in the last night prayer on Thursday night Al-Hamd and Surah Al-Jumu'ah in the first rak'ah, and Al-Hamd and Sabbih Isma (Surah A'ala) in the second.

Hadith 7610

عن أحمد بن محمد بن أبي نصر عن الرضا (عليه السلام) قال: تقرأ في ليلة الجمعة سورة الجمعة وسبح اسم ربك الأعلى وفي الغداة الجمعة وقل هو الله أحد وفي الجمعة الجمعة والمنافقين والقنوت في الركعة الأولى قبل الركوع.

From Ahmad bin Muhammad bin Abi Nasr, from Al-Ridha (peace be upon him), he said: Recite on Thursday night Surah Al-Jumu'ah and Sabbih Isma Rabbika Al-A'la, and in the morning Al-Jumu'ah and Qul Huwa Allahu Ahad, and in the Friday prayer Al-Jumu'ah and Al-Munafiqun, with Qunut in the first rak'ah before ruku.

CHAPTER 71

Non-Obligation Of Specifically Reciting Surat Al-Jumu'ah And Al-Munafiqun On Friday

[Hadith 7611 to 7617]

Hadith 7611

عن أخيه الحسين بن علي بن يقطين عن أبيه قال: سألت أبا الحسن الأول (عليه السلام) عن الرجل يقرأ في صلاة الجمعة بغير سورة الجمعة متعمدا قال لا بأس بذلك.

From his brother Al-Husayn bin Ali bin Yaqtin, from his father who said: I asked Abu Al-Hasan the First (peace be upon him) about a man who deliberately recites something other than Surat Al-Jumu'ah in the Friday prayer. He said: There is no problem with that.

Hadith 7612

عن علي بن يقطين قال: سألت أبا الحسن (عليه السلام) عن الجمعة في السفر ما أقرأ فيهما؟ قال اقرأهما بقل هو الله أحد ورواه الصدوق باسناده عن صفوان بن يحيى عن علي بن يقطين مثله.

From Ali bin Yaqtin who said: I asked Abu Al-Hasan (peace be upon him) about what to recite in the Friday prayer while traveling. He said: Recite them with "Qul Huwa Allahu Ahad" (Surat Al-Ikhlas). Al-Saduq narrated it with his chain from Safwan bin Yahya from Ali bin Yaqtin similarly.

Hadith 7613

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال سمعته يقول في صلاة الجمعة لا بأس بأن تقرأ فيها بغير الجمعة والمنافقين إذا كنت مستعجلا.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) who said: I heard him say regarding the Friday prayer: There is no problem with reciting something other than Al-Jumu'ah and Al-Munafiqun if you are in a hurry.

Hadith 7614

عن محمد بن سهل عن أبيه قال سألت أبا الحسن (عليه السلام) عن الرجل يقرأ في صلاة الجمعة بغير سورة الجمعة متعمدا قال لا بأس.

From Muhammad bin Sahl from his father who said: I asked Abu Al-Hasan (peace be upon him) about a man who deliberately recites something other than Surat Al-Jumu'ah in the Friday prayer. He said: There is no problem.

Hadith 7615

عن أبان عن يحيى الأزرق قال سألت أبا الحسن (عليه السلام) قلت له رجل صلى الجمعة فقرأ سبح اسم ربك الأعلى وقل هو الله أحد قال: أجزأه.

From Aban from Yahya Al-Azraq who said: I asked Abu Al-Hasan (peace be upon him), I said to him: A man prayed Friday and recited "Sabbih isma rabbika al-a'la" (Surat Al-A'la) and "Qul huwa Allahu ahad" (Surat Al-Ikhlas). He said: It suffices him.

Hadith 7616

محمد بن علي بن الحسين قال: قد رويت رخصة في القراءة في صلاة الظهر بغير سورة الجمعة والمنافقين.

Muhammad bin Ali bin Al-Husayn said: A concession has been narrated regarding reciting something other than Surat Al-Jumu'ah and Al-Munafiqun in the Dhuhr prayer.

Hadith 7617

قال وما روي من الرخص في قراءة غير الجمعة والمنافقين في صلاة الظهر يوم الجمعة فهي للمريض والمستعجل والمسافر.

He said: What has been narrated of concessions in reciting other than Al-Jumu'ah and Al-Munafiqun in the Dhuhr prayer on Friday is for the sick, the one in a hurry, and the traveler.

CHAPTER 72

Recommendation Of Repeating Friday Prayer And Dhuhr Prayer If One Prayed Them But Recited Other Than Surah Al-Jumu'ah And Al-Munafiqun, Or Changed The Intention To Supererogatory Prayer And Resumed The Obligatory Prayer With The Two Surahs After Completing Two Rak'ahs.

[Hadith 7618 to 7619]

Hadith 7618

عن عمر بن يزيد قال قال أبو عبد الله (عليه السلام) من صلى الجمعة بغير الجمعة والمنافقين أعاد الصلاة في سفر أو حضر.

From Umar bin Yazid who said: Abu Abdullah (peace be upon him) said: Whoever prays Friday prayer without reciting Surah Al-Jumu'ah and Al-Munafiqun should repeat the prayer, whether traveling or resident.

Hadith 7619

عن صباح بن صبيح قال قلت لأبي عبد الله (عليه السلام): رجل أراد أن يصلي الجمعة فقرأ بقل هو الله أحد قال: يتمها ركعتين ثم يستأنف.

From Sabah bin Subaih who said: I asked Abu Abdullah (peace be upon him): A man wanted to pray Friday prayer but recited Surah Al-Ikhlas. He said: He should complete two rak'ahs then start over.

أقول: حمله الشيخ وغيره على الاستحباب وكذا الذي قبله لما مر.

I (Hurr Amili) say: The Sheikh and others interpreted this and the previous one as recommendation, based on what has been mentioned before.

CHAPTER 73

Recommendation Of Reciting Aloud In Dhuhr And Friday Prayer On Friday

[Hadith 7620 to 7629]

Hadith 7620

عن عمران الحلبي قال: سئل أبو عبد الله (عليه السلام) عن الرجل يصلي الجمعة أربع ركعات أيجهر فيها بالقراءة؟ قال: نعم والقنوت في الثانية.

From Imran al-Halabi who said: Abu Abdullah (peace be upon him) was asked about a man who prays Friday prayer as four rak'ahs, should he recite aloud in it? He said: Yes, and the qunut is in the second rak'ah.

Hadith 7621

وباسناده عن زرارة عن أبي جعفر (عليه السلام) (في حديث) في الجمعة قال: والقراءة فيها بالجهر.

And by his chain from Zurarah from Abu Ja'far (peace be upon him) (in a hadith) regarding Friday prayer, he said: And the recitation in it is to be done aloud.

Hadith 7622

عن حماد عن الحلبي قال سألت أبا عبد الله (عليه السلام) عن القراءة في الجمعة إذا صليت وحدي أربعا أجهر بالقراءة؟ فقال: نعم وقال: اقرأ سورة الجمعة والمنافقين في يوم الجمعة.

From Hammad from Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about recitation in Friday prayer when praying four rak'ah alone, should I recite loudly? He said: Yes. And he said: Recite Surah Al-Jumu'ah and Al-Munafiqun on Friday.

Hadith 7623

عن عمر بن يزيد عن أبي عبد الله (عليه السلام) (في حديث - قال ليقعد قعدة بين الخطبتين ويجهر بالقراءة.

From Umar bin Yazid from Abu Abdullah (peace be upon him) in a hadith - he said: He should sit between the two sermons and recite loudly.

Hadith 7624

عن عبد الرحمن العرزمي عن أبي عبد الله (عليه السلام) قال: إذا أدركت الإمام يوم الجمعة وقد سبقك بركعة فأضف إليها ركعة أخرى وأجهر فيها.

From Abdul Rahman Al-Arzami from Abu Abdullah (peace be upon him) who said: If

you catch up with the Imam on Friday when he has preceded you by one rak'ah, then add another rak'ah to it and recite loudly in it.

Hadith 7625

عن محمد بن مسلم عن أبي عبد الله (عليه السلام) قال قال لنا: صلوا في السفر صلاة الجمعة جماعة بغير خطبة وأجهروا بالقراءة فقلت: إنه ينكر علينا الجهر بها في السفر فقال: أجهروا بها.

From Muhammad bin Muslim from Abu Abdullah (peace be upon him) who said to us: Pray the Friday prayer in congregation while traveling without a sermon and recite loudly. I said: People criticize us for reciting loudly during travel. He said: Recite loudly.

Hadith 7626

عن محمد بن مروان قال سألت أبا عبد الله (عليه السلام) عن صلاة الظهر يوم الجمعة كيف نصليها في السفر فقال: تصليها في السفر ركعتين والقراءة فيها جهرا.

From Muhammad bin Marwan who said: I asked Abu Abdullah (peace be upon him) about how to pray the noon prayer on Friday while traveling. He said: Pray it as two rak'ah while traveling with loud recitation.

Hadith 7627

وعنه عن ابن أبي عمير عن جميل قال: سألت أبا عبد الله (عليه السلام) عن الجماعة يوم الجمعة في السفر فقال يصنعون كما يصنعون في غير يوم الجمعة في الظهر ولا يجهر الإمام فيها بالقراءة إنما يجهر إذا كانت خطبة.

From him from Ibn Abi Umayr from Jamil who said: I asked Abu Abdullah (peace be upon him) about congregational prayer on Friday while traveling. He said: They should do as they do for noon prayer on days other than Friday, and the imam should not recite loudly. Loud recitation is only when there is a sermon.

Hadith 7628

وعنه عن العلاء عن محمد بن مسلم قال: سألته عن صلاة الجمعة في السفر فقال: تصنعون كما تصنعون في الظهر ولا يجهر الامام فيها بالقراءة وإنما يجهر إذا كانت خطبة.

From him from Al-'Ala from Muhammad bin Muslim who said: I asked him about the Friday prayer during travel, so he said: You do as you do in the noon prayer and the imam does not recite loudly in it, he only recites loudly when there is a sermon.

قال الشيخ: المراد بهذين الحديثين حال التقية والخوف أقول: ويحتمل أن يكون المراد نفى تأكد الاستحباب في الظهر وإثباته في الجمعة.

The Sheikh said: What is meant by these two hadiths is the state of taqiyyah and fear.

I (Hurr Amili) say: It's possible that what is meant is negating the emphatic recommendation in the noon prayer and affirming it in the Friday prayer.

Hadith 7629

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن رجل صلى العيدين وحده والجمعة هل يجهر فيهما بالقراءة؟ قال لا يجهر إلا الإمام.

Abdullah bin Ja'far in (Qurb al-Isnad) from Abdullah bin Al-Hassan from his grandfather Ali bin Ja'far from his brother Musa bin Ja'far (peace be upon him) said: I asked him about a man who prayed the two Eid prayers and Friday prayer alone, should he recite loudly in them? He said: Only the imam recites loudly.

Shaykh Hurr Amili: The aspect of this has preceded, and what indicates the recommendation has also preceded.

CHAPTER 74

Chapter 74: Obligation Of Reciting In Prayer And Other Occasions According To The Seven Mutawatir Readings And Not The Irregular Ones

[Hadith 7630 to 7635]

Hadith 7630

عن سالم أبي سلمة قال قرأ رجل على أبي عبد الله (عليه السلام) وأنا أستمع حروفا من القرآن ليس على ما يقرأها الناس فقال أبو عبد الله (عليه السلام) كف عن هذه القراءة اقرأ كما يقرأ الناس حتى يقوم القائم فإذا قام القائم قرأ كتاب الله على حده وأخرج المصحف الذي كتبه علي (عليه السلام).

From Salim Abi Salamah who said: A man recited some verses from the Quran to Abu Abdullah (peace be upon him) while I was listening, in a way different from how people recite. Abu Abdullah (peace be upon him) said: Refrain from this recitation, recite as people recite until the Qa'im rises. When the Qa'im rises, he will recite the Book of Allah in its proper form and will bring forth the manuscript that Ali (peace be upon him) wrote.

Hadith 7631

عن بعض أصحابه عن أبي الحسن (عليه السلام) قال قلت له جعلت فداك إنا نسمع الآيات من القرآن ليس هي عندنا كما نسمعها ولا نحسن أن نقرأها كما بلغنا عنكم فهل نأثم؟ فقال لا اقرؤا كما تعلمتم فسيجيئكم من يعلمكم.

From some of his companions from Abu Al-Hassan (peace be upon him) who said: I said to him, may I be sacrificed for you, we hear verses from the Quran that are not with us as we hear them, and we cannot recite them well as has reached us from you. Are we sinning? He said: No. Recite as you have learned, for someone will come to you who will teach you.

Hadith 7632

عن سفيان بن السمط قال سألت أبا عبد الله (عليه السلام) عن تنزيل القرآن فقال: اقرؤا كما علمتم.

From Sufyan bin al-Simt who said: I asked Abu Abdullah (peace be upon him) about the revelation of the Quran, so he said: Recite as you have been taught.

Hadith 7633

عن داود بن فرقد والمعلى بن خنيس جميعا قالا: كنا عند أبي عبد الله (عليه السلام) فقال إن كان ابن مسعود لا يقرأ على قراءتنا فهو ضال ثم قال أما نحن فنقرؤه على قراءة أبى.

From Dawud bin Farqad and Al-Mu'alla bin Khunays who both said: We were with Abu Abdullah (peace be upon him) and he said: If Ibn Mas'ud does not recite according to our recitation then he is misguided. Then he said: As for us, we recite it according to Ubayy's recitation.

Hadith 7634

عن الشيخ الطوسي قال روى عنهم عليهم السلام جواز القراءة بما اختلف القراء فيه.

From Sheikh al-Tusi who said: It has been narrated from them (peace be upon them) that it is permissible to recite with what the reciters have differed in.

Hadith 7635

عن عيسى بن عبد الله الهاشمي عن أبيه عن آبائه عليهم السلام قال: قال رسول الله صلى الله عليه وآله أتاني آت من الله فقال: إن الله يأمرك أن تقرأ القرآن على حرف واحد فقلت: يا رب وسع على أمتي فقال: إن الله يأمرك أن تقرأ القرآن (على حرف واحد فقلت: يا رب وسع على أمتي فقال إن الله يأمرك أن تقرأ القرآن) على سبعة أحرف.

From Isa bin Abdullah Al-Hashimi, from his father, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace and blessings be upon him and his family) said: A messenger came to me from Allah and said: Allah commands you to recite the Quran in one Harf (*). So I said: O Lord, make it easier for my nation. He said: Allah commands you to recite the Quran in one Harf. So I said: O Lord, make it easier for my nation. He said: Allah commands you to recite the Quran in seven Ahruf (plural of Harf).

Translator: * The term harf (plural ahruf) literally means "letter" or "edge".

Section 4

Recitation Of The Quran, Even Outside Of Salat

CHAPTER 1

Collective Obligation To Learn And Teach The Quran, And Its Individual Recommendation

[Hadith 7636 to 7651]

Hadith 7636

عن سعد الخفاف عن أبي جعفر (عليه السلام) قال: يا سعد تعلموا القرآن فان القرآن يأتي يوم القيامة في أحسن صورة نظر إليها الخلق (إلى أن قال) حتى ينتهي إلى رب العزة فيناديه تبارك وتعالى يا حجتي في الأرض وكلامي الصادق الناطق ارفع رأسك وسل تعط واشفع تشفع كيف رأيت عبادي؟

From Sa'd al-Khaffaf, from Abu Ja'far (peace be upon him), he said: O Sa'd, learn the Quran, for on the Day of Resurrection, the Quran will come in the most beautiful form that creation has ever seen (until he said) until it reaches the Lord of Glory. The Blessed and Exalted will call out (to the Quran): "O My proof on earth and My truthful, speaking words! Raise your head, ask and you shall be given, intercede and your intercession will be accepted. How did you find My servants?"

فيقول: يا رب منهم من صانني وحافظ علي ولم يضيع شيئا ومنهم من ضيعني واستخف بحقي وكذب بي وأنا حجتك على جميع خلقك فيقول الله عز وجل وعزتي وجلالي وارتفاع مكاني لأثيبن عليك اليوم أحسن الثواب ولأعاقبن عليك اليوم أليم العقاب (إلى أن قال)

It will say: "O Lord, some of them protected me, preserved me, and did not neglect anything of me, while others neglected me, belittled my right, and denied me. I am Your proof against all Your creation." Allah, the Mighty and Majestic, will say: "By My might, My majesty, and My exalted position, I will surely reward you today with the best reward, and I will surely punish on your account today with the most painful punishment." (Until he said)...

فيأتي الرجل من شيعتنا فيقول ما تعرفني أنا القرآن الذي أسهرت ليلك وأنصبت عيشك فينطلق به إلى رب العزة فيقول يا رب عبدك قد كان نصبا بي مواظبا على يعادي بسببي ويحب في ويبغض فيقول الله عز وجل ادخلوا عبدي جنتي واكسوه حلة من حلل الجنة وتوجوه بتاج

Then a man from our Shia will come, and it will say: "Don't you recognize me? I am the Quran that kept you awake at night and exhausted your life." It will take him to the Lord of Glory and say: "O Lord, Your servant was devoted to me, persevering with me. He would make enemies for my sake, love for me, and hate for me." Allah, the

Mighty and Majestic, will say: "Admit My servant to My Paradise, clothe him with a garment from the garments of Paradise, and crown him with a crown."

فإذا فعل ذلك به عرض على القرآن فيقال له هل رضيت بما صنع بوليك؟ فيقول يا رب إني أستقل هذا له فزده مزيد الخير كله فيقول: وعزتي وجلالي وعلوي وارتفاع مكاني لأنحلن له اليوم خمسة أشياء مع المزيد له ولمن كان بمنزلته ألا إنهم شباب لا يهرمون وأصحاء لا يسقمون وأغنياء لا يفتقرون وفرحون لا يحزنون وأحياء لا يموتون.

When this is done for him, it will be presented to the Quran, and it will be said: "Are you satisfied with what has been done for your friend?" It will say: "O Lord, I consider this too little for him. Give him more of all good." He will say: "By My might, My majesty, My loftiness, and My exalted position, I will surely grant him five things today, along with increase for him and for those of his status: They will be young and never grow old, healthy and never fall ill, rich and never become poor, joyful and never grieve, and alive and never die."

Hadith 7637

عن جابر عن أبي جعفر (عليه السلام) قال يجئ القرآن يوم القيامة في أحسن منظور إليه صورة (إلى أن قال) حتى ينتهي إلى رب العزة فيقول يا رب فلان بن فلان أظمأت هواجره وأسهرت ليله في دار الدنيا وفلان بن فلان لم أظم هواجره ولم أسهر ليله.

From Jabir, from Abu Ja'far (peace be upon him), he said: On the Day of Resurrection, the Quran will come in the most beautiful form ever seen (until he said) until it reaches the Lord of Glory. It will say: "O Lord, so-and-so son of so-and-so, I made his middays thirsty and his nights sleepless in the worldly life, and so-and-so son of so-and-so, I did not make his middays thirsty nor his nights sleepless."

فيقول تبارك وتعالى أدخلهم الجنة على منازلهم فيقوم فيتبعونه فيقول للمؤمن اقرأ وارقه قال فيقرأ ويرقى حتى يبلغ كل رجل منهم منزلته التي هي له فينزلها.

The Blessed and Exalted will say: "Admit them to Paradise according to their ranks." It will stand, and they will follow it. It will say to the believer: "Read and ascend." He said: So he will read and ascend until each man among them reaches his station that is for him, and he will settle in it.

Hadith 7638

عن يونس بن عمار قال قال: أبو عبد الله (عليه السلام) في حديث يدعى ابن آدم المؤمن للحساب فيتقدم القرآن أمامه في أحسن صورة فيقول: يا رب أنا القرآن وهذا عبدك المؤمن قد كان يتعب نفسه بتلاوتي ويطيل ليله بترتيلي وتفيض عيناه إذا تهجد فأرضه كما أرضاني

From Yunus bin Ammar, he said: Abu Abdullah (peace be upon him) said in a hadith: The believing son of Adam will be called for reckoning, and the Quran will advance

before him in the most beautiful form. It will say: "O Lord, I am the Quran, and this is Your believing servant who used to tire himself by reciting me, lengthen his night by reciting me slowly, and his eyes would overflow when he would stay up at night. So please him as he pleased me."

قال: فيقول العزيز الجبار: عبدي ابسط يمينك فيملأها من رضوان الله ويملأ شماله من رحمة الله ثم يقال: هذه الجنة مباحة لك فاقرأ واصعد فإنا قرأ آية صعد درجة.

He said: The Mighty, the Compeller will say: "My servant, extend your right hand." He will fill it with Allah's pleasure and fill his left hand with Allah's mercy. Then it will be said: "This is Paradise, permissible for you. So read and ascend." Whenever he reads a verse, he will ascend a degree.

Hadith 7639

عن سليم الفراء عن أبي عبد الله (عليه السلام) قال ينبغي للمؤمن أن لا يموت حتى يتعلم القرآن أو أن يكون في تعليمه.

From Sulaym al-Farra', from Abu Abdullah (peace be upon him), he said: It is befitting for a believer not to die until he learns the Quran or is in the process of learning it.

Hadith 7640

عن عقبة بن عمار قال قال رسول الله صلى الله عليه وآله لا يعذب الله قلبا وعى القرآن.

From Uqbah bin Amir, he said: The Messenger of Allah (peace be upon him and his family) said: Allah does not punish a heart that has retained the Quran.

Hadith 7641

عن النعمان بن سعد عن علي (عليه السلام) أن النبي صلى الله عليه وآله قال خياركم من تعلم القرآن وعلمه.

From an-Nu'man bin Sa'd, from Ali (peace be upon him) that the Prophet (peace be upon him and his family) said: The best among you are those who learn the Quran and teach it.

Hadith 7642

محمد بن الحسين الرضي الموسوي في (نهج البلاغة) عن أمير المؤمنين (عليه السلام) أنه قال: في خطبة له وتعلموا القرآن فإنه ربيع القلوب واستشفوا بنوره فإنه شفاء الصدور وأحسنوا تلاوته فإنه أنفع القصص فان العالم العامل بغير علمه كالجاهل الحائر الذي لا يستفيق من جهله بل الحجة عليه أعظم والحسرة له ألزم وهو عند الله ألوم.

Muhammad bin al-Husayn al-Radi al-Musawi in (Nahj al-Balagha) from Amir al-Muminin (peace be upon him) that he said in one of his sermons: Learn the Quran, for it is the spring of hearts. Seek healing from its light, for it is the cure for breasts.

Recite it beautifully, for it is the most beneficial of narrations. Indeed, the knowledgeable one who does not act upon his knowledge is like the ignorant, bewildered one who does not awaken from his ignorance. Rather, the proof against him is greater, the regret more binding for him, and he is more blameworthy before Allah.

Hadith 7643

الفضل بن الحسن الطبرسي في (مجمع البيان) عن معاذ قال سمعت: رسول الله صلى الله عليه وآله يقول: ما من رجل علم ولده القرآن إلا توج الله أبويه يوم القيامة بتاج الملك وكسيا حلتين لم ير الناس مثلهما.

Al-Fadl bin al-Hasan al-Tabarsi in (Majma' al-Bayan) from Mu'adh, he said: I heard the Messenger of Allah (peace be upon him and his family) say: There is no man who teaches his child the Quran except that Allah will crown his parents on the Day of Resurrection with the crown of kingship and clothe them with two garments that people have never seen the like of.

Hadith 7644

وعن النبي صلى الله عليه وآله قال أهل القرآن هم أهل الله وخاصته.

And from the Prophet (peace be upon him and his family), he said: The people of the Quran are the people of Allah and His special ones.

Hadith 7645

وعنه (عليه السلام) أفضل العبادة قراءة القرآن.

And from him (peace be upon him): The best worship is reciting the Quran.

Hadith 7646

وعنه (عليه السلام) القرآن غنى لا غنى دونه ولا فقر بعده.

And from him (peace be upon him): The Quran is wealth, there is no wealth without it, and no poverty after it.

Hadith 7647

وعنه (عليه السلام) أشراف أمتي حملة القرآن وأصحاب الليل.

And from him (peace be upon him): The nobles (Ashraaf) of my nation are the bearers of the Quran and the people of the night (prayers).

Hadith 7648

وعنه (عليه السلام) أن هذا القرآن مأدبة الله فتعلموا مأدبته ما استطعتم إن هذا القرآن حبل الله وهو النور البين والشفاء النافع عصمة لمن تمسك به ونجاة لمن تبعه.

And from him (peace be upon him): This Quran is Allah's banquet, so learn from His banquet as much as you can. Indeed, this Quran is Allah's rope, it is the clear light and the beneficial cure, a protection for those who hold fast to it and a salvation for those who follow it.

Hadith 7649

وعنه (عليه السلام) من قرأ القرآن حتى يستظهره ويحفظه أدخله الله الجنة وشفعه في عشرة من أهل بيته كلهم قد وجبت لهم النار.

And from him (peace be upon him): Whoever recites the Quran until he masters it and memorizes it, Allah will admit him to Paradise and allow him to intercede for ten of his family members, all of whom had become deserving of the Fire.

Hadith 7650

وعنه (عليه السلام) قال: حملة القرآن في الدنيا عرفاء أهل الجنة يوم القيامة.

And from him (peace be upon him), he said: The bearers of the Quran in this world are the nobles of the people of Paradise on the Day of Resurrection.

Hadith 7651

وعنه (عليه السلام) قال: إذا قال المعلم للصبي قل بسم الله الرحمن الرحيم فقال الصبي بسم الله الرحمن الرحيم كتب الله براءة للصبي وبراءة لأبويه وبراءة للمعلم.

From him (peace be upon him) who said: When the teacher tells the child to say 'In the name of Allah, the Most Merciful, the Most Compassionate' and the child says 'In the name of Allah, the Most Merciful, the Most Compassionate', Allah writes freedom/acquittal (from hellfire) for the child, freedom/acquittal (from hellfire) for his parents, and freedom/acquittal (from hellfire) for the teacher.

CHAPTER 2

Obligation Of Honoring The Quran And The Prohibition Of Insulting It

[Hadith 7652 to 7654]

Hadith 7652

عن إسحاق بن غالب قال قال أبو عبد الله (عليه السلام) إذا جمع الله عز وجل الأولين والآخرين إذا هم بشخص قد أقبل لم ير قط أحسن صورة منه فإذا نظر إليه المؤمنون وهو القرآن قالوا: هذا منا هذا أحسن شئ رأينا فإذا انتهى إليهم جازهم (إلى أن قال:) حتى يقف عن يمين العرش فيقول الجبار عز وجل: وعزتي وجلالي وارتفاع مكاني لأكرمن اليوم من أكرمك ولأهينن من أهانك.

From Ishaq bin Ghalib who said: Abu Abdullah (peace be upon him) said: When Allah, the Mighty and Majestic, gathers the first and the last, a person will approach whom they have never seen anyone more beautiful. When the believers look at him, and he is the Quran, they will say: "This is from us, this is the most beautiful thing we have ever seen." When he reaches them, he will pass them (until he said:) until he stands at the right of the Throne. Then the Almighty, the Compeller will say: "By My might, My majesty, and My elevated position, I will today honor those who honored you and humiliate those who humiliated you."

Hadith 7653

عن أبي الجارود قال قال أبو جعفر (عليه السلام) قال رسول الله صلى الله عليه وآله أنا أول وافد على العزيز الجبار يوم القيامة وكتابه وأهل بيتي ثم أمتي ثم أسألهم ما فعلتم بكتاب الله وأهل بيتي.

From Abu Al-Jaroud who said: Abu Ja'far (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said: I am the first to approach the Mighty, the Compeller on the Day of Resurrection, and His Book and my Ahl al-Bayt, then my nation. Then I will ask them: "What did you do with the Book of Allah and my Ahl al-Bayt?"

Hadith 7654

الفضل بن الحسن الطبرسي في (مجمع البيان) عن النبي صلى الله عليه وآله أنه قال: من قرأ القرآن فظن أن أحدا أعطي أفضل مما أعطي فقد حقر ما عظم الله وعظم ما حقر الله.

Al-Fadl bin Al-Hassan Al-Tabarsi in (Majma' Al-Bayan) from the Prophet (peace be upon him and his family) that he said: Whoever recites the Quran and thinks that someone has been given something better than what he has been given, has belittled what Allah has magnified and magnified what Allah has belittled.

CHAPTER 3

Recommendation Of Reflecting On The Meanings Of The Qur'an, Its Parables, Promises, Warnings, And What Necessitates Consideration, Impact, Admonition, Asking For Paradise, And Seeking Refuge From The Fire When Encountering Their Respective Verses.

[Hadith 7655 to 7662]

Hadith 7655

عن طلحة بن زيد عن أبي عبد الله (عليه السلام) قال: إن هذا القرآن فيه منار الهدى ومصابيح الدجى فليجل جال بصره ويفتح للضياء نظره فان التفكر حياة قلب البصير كما يمشي المستنير في الظلمات بالنور.

From Talhah bin Zaid from Abu Abdullah (peace be upon him) who said: Indeed this Quran contains beacons of guidance and lamps for darkness, so let one who seeks polish his vision and open his sight to the light, for contemplation/reflection is life to the heart of the insightful one, just as one seeking light walks in darkness with illumination.

Hadith 7656

عن سماعة قال: قال أبو عبد الله (عليه السلام) ينبغي لمن قرأ القرآن إذا مر بآية من القرآن فيها مسألة أو تخويف أن يسأل الله عند ذلك خير ما يرجو ويسأله العافية من النار ومن العذاب.

From Sama'a who said: Abu Abdullah (peace be upon him) said: It is befitting for one who reads the Qur'an, when he comes across a verse containing a request or a warning, to ask Allah at that moment for the best of what he hopes for and to ask Him for protection from the Fire and from punishment.

Hadith 7657

عن السكوني عن أبي عبد الله عن آبائه عليهم السلام قال قال رسول الله صلى الله عليه وآله (في حديث) إذا التبست عليكم الفتن كقطع الليل المظلم فعليكم بالقرآن فإنه شافع مشفع وما حل مصدق.

From Al-Sakuni, from Abu Abdullah, from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said (in a hadith): When trials become confusing to you like pieces of a dark night, then hold fast to the Qur'an. For it is an intercessor whose intercession is accepted, and a plaintiff whose claim is believed.

ومن جعله أمامه قاده إلى الجنة ومن جعله خلفه ساقه إلى النار وهو الدليل يدل على خير سبيل وهو كتاب

فيه تفصيل وبيان وتحصيل وهو الفصل ليس بالهزل وله ظهر وبطن فظاهره حكم وباطنه علم ظاهره أنيق وباطنه عميق،

Whoever places it in front of him, it will lead him to Paradise, and whoever puts it behind him, it will drive him to the Fire. It is the guide that leads to the best path. It is a book containing elaboration, clarification, and attainment. It is the decisive word and not a jest. It has an apparent meaning and an inner meaning. Its apparent is wisdom and its inner is knowledge. Its exterior is elegant and its interior is deep.

له نجوم وعلى نجومه نجوم لا تحصى عجائبه ولا تبلى غرائبه فيه مصابيح الهدى ومنار الحكمة ودليل على المعرفة لمن عرف الصفة

It has stars, and upon its stars are more stars. Its wonders are innumerable and its marvels do not wear out. In it are the lamps of guidance, the lighthouse of wisdom, and the guide to knowledge for one who knows its attributes.

فليجل جال بصره وليبلغ الصفة نظره ينج من عطب ويتخلص من نشب فإن التفكر حياة قلب البصير كما يمشي المستنير في الظلمات بالنور فعليكم بحسن التلخص وقلة التربص.

Let one raise their gaze and let their vision reach description, they will be saved from ruin and freed from entanglement. For contemplation is the life of the insightful heart, just as one who seeks light walks in darkness with light. So upon you is to have good extraction (proper derivation) and little hesitation (not delaying in acting upon the guidance).

Hadith 7658

عن ميمون القداح عن أبي جعفر (عليه السلام) (في حديث) - قال: قال رسول الله صلى الله عليه وآله إني لأعجب كيف لا أشيب إذا قرأت القرآن.

From Maymun al-Qaddah from Abu Ja'far (peace be upon him) (in a hadith) - he said: The Messenger of Allah (peace be upon him and his family) said: Indeed I wonder how I do not turn grey-haired when I recite the Quran.

Hadith 7659

عن ابن عباس قال قال أبو بكر يا رسول الله أسرع إليك الشيب قال شيبتني هود والواقعة والمرسلات وعم يتساءلون.

From Ibn Abbas who said: Abu Bakr said, "O Messenger of Allah, old age has hastened to you." He said, "Hud, Al-Waqi'ah, Al-Mursalat, and 'Amma Yatasa'alun (Surah An-Naba) have made me gray."

Hadith 7660

عن جعفر ابن محمد عن أبيه عن أمير المؤمنين عليه السلام في كلام طويل في وصف المتقين قال أما الليل فصافون أقدامهم تالين لأجزاء القرآن يرتلونه ترتيلا يحزنون به أنفسهم ويستثيرون به تهيج أحزانهم بكاء على ذنوبهم ووجع كلوم جراحهم

From Ja'far ibn Muhammad, from his father, from Amir al-Muminin (peace be upon him) in a long speech describing the pious, he said: As for the night, they stand on their feet, reciting portions of the Qur'an. They recite it with measured recitation, through it they grieve themselves and stir up the agitation of their sorrows, weeping over their sins and the pain of their wound's incisions.

وإذا مروا بآية فيها تخويف أصغوا إليها مسامع قلوبهم وأبصارهم فاقشعرت منها جلودهم ووجلت قلوبهم فظنوا أن صهيل جهنم وزفيرها وشهيقها في أصول آذانهم وإذا مروا بآية فيها تشويق ركنوا إليها طمعا وتطلعت أنفسهم إليها شوقا وظنوا أنها نصب أعينهم.

When they pass by a verse containing a warning, they incline the ears of their hearts and eyes towards it. Their skin trembles from it, and their hearts become fearful. They imagine that the neighing of Hell, its exhalation and inhalation are in the roots of their ears. When they pass by a verse containing encouragement, they lean towards it hopefully, and their souls aspire to it longingly, thinking it is before their eyes.

Hadith 7661

عن أبي حمزة الثمالي عن أبي جعفر (عليه السلام) قال قال أمير المؤمنين (عليه السلام) ألا أخبركم بالفقيه حقا؟ من لم يقنط الناس من رحمة الله ولم يؤمنهم من عذاب الله ولم يرخص في معاصي الله ولم يترك القرآن رغبة عنه إلى غيره.

From Abu Hamza Al-Thumali, from Abu Ja'far (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: Shall I not inform you of the true faqih (*)? He who does not make people despair of Allah's mercy, does not make them feel safe from Allah's punishment, does not give them license for disobedience to Allah, and does not leave the Qur'an desiring something else instead of it.

ألا لا خير في علم ليس فيه تفهم ألا لا خير في قراءة ليس فيها تدبر ألا لا خير في عبادة ليس فيها تفقه.

Indeed, there is no good in knowledge without understanding. Indeed, there is no good in recitation without contemplation. Indeed, there is no good in worship without comprehension.

Translator: * One who has a good knowledge and understanding of the hadith (ilm).

Hadith 7662

الفضل بن الحسن الطبرسي في (مجمع البيان) عن أبي عبد الله (عليه السلام) قال إذا مررت بآية فيها ذكر الجنة فاسأل الله الجنة وإذا مررت بآية فيها ذكر النار فتعوذ بالله من النار.

Al-Fadl ibn Al-Hasan Al-Tabarsi in (Majma' Al-Bayan) from Abu Abdullah (peace be upon him) who said: When you pass by a verse mentioning Paradise, ask Allah for Paradise, and when you pass by a verse mentioning the Fire, seek refuge with Allah from the Fire.

CHAPTER 4

Prohibition Of Belittling And Insulting The People Of The Quran And The Obligation To Honor Them

[Hadith 7663 to 7666]

Hadith 7663

عن السكوني عن أبي عبد الله (عليه السلام) قال: قال رسول الله صلى الله عليه وآله إن أهل القرآن في أعلى درجة من الآدميين ما خلا النبيين والمرسلين فلا تستضعفوا أهل القرآن حقوقهم فإن لهم من الله العزيز الجبار لمكانا (عليا).

As-Sakuni narrated from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Indeed, the people of the Quran are at the highest level among humans except for the prophets and messengers. So do not belittle the rights of the people of the Quran, for they have a lofty status with Allah, the Mighty and Compeller.

Hadith 7664

محمد بن علي بن الحسين عن عبد الله بن عباس عن رسول الله صلى الله عليه وآله قال أشراف أمتي حملة القرآن وأصحاب الليل.

Muhammad ibn Ali ibn Al-Hussein, from Abdullah ibn Abbas, from the Messenger of Allah (peace be upon him and his family) who said: The nobles of my nation are the bearers of the Quran and those who pray at night.

Hadith 7665

عن أبي سعيد الخدري قال قال رسول الله صلى الله عليه وآله حملة القرآن عرفاء أهل الجنة.

From Abu Sa'eed Al-Khudri who said: The Messenger of Allah (peace be upon him and his family) said: The bearers of the Quran are the leaders of the people of Paradise.

Hadith 7666

الحسن العسكري (عليه السلام) في تفسيره عن آبائه عن النبي صلى الله عليه وآله قال: حملة القرآن المخصوصون برحمة الله الملبسون نور الله المعلمون كلام الله المقربون عند الله من والاهم فقد والى الله ومن عاداهم فقد عادى الله

Al-Hasan Al-Askari (peace be upon him) in his Tafsir, from his forefathers, from the Prophet (peace be upon him and his family) who said: The bearers of the Quran are specially blessed with Allah's mercy, clothed in Allah's light, taught Allah's speech, and

brought near to Allah. Whoever befriends them has befriended Allah, and whoever shows enmity towards them has shown enmity towards Allah.

يدفع الله عن مستمع القرآن بلوى الدنيا وعن قارئه بلوى الآخرة والذي نفس محمد بيده لسامع آية من كتاب الله وهو معتقد (إلى أن قال) أعظم أجرا من ثبير ذهبا يتصدق به ولقارئ آية من كتاب الله معتقدا أفضل مما دون العرش إلى أسفل التخوم.

Allah protects the listener of the Quran from worldly afflictions and protects its reciter from afflictions of the hereafter. By Him in whose hand is Muhammad's soul, for one who listens to a verse from Allah's Book while believing (until he said) has a greater reward than Mount Thabir in gold given in charity, and for one who recites a verse from Allah's Book while believing has a reward better than what is between the Throne and the lowest depths.

CHAPTER 5

Recommendation Of Memorizing The Quran And Enduring Hardship In Learning And Memorizing It

[Hadith 7667 to 7669]

Hadith 7667

عن الفضيل بن يسار عن أبي عبد الله (عليه السلام) قال الحافظ للقرآن العامل به مع السفرة الكرام البررة.

From Al-Fudayl bin Yasar, from Abu Abdullah (peace be upon him), he said: The one who memorizes the Quran and acts upon it is with the noble, righteous scribes.

Hadith 7668

وبهذا الإسناد عن أبي عبد الله (عليه السلام) قال سمعته يقول إن الذي يعالج القرآن ويحفظه بمشقة منه وقلة حفظ له أجران.

With this chain of narration from Abu Abdullah (peace be upon him) who said: I heard him say: Indeed the one who struggles with the Quran and memorizes it with difficulty and poor retention will have two rewards.

Hadith 7669

عن الصباح بن سيابة قال: سمعت أبا عبد الله (عليه السلام) يقول من شدد عليه القرآن كان له أجران ومن يسر عليه كان مع الأولين.

From Al-Sabah bin Siyabah who said: I heard Abu Abdullah (peace be upon him) saying: Whoever finds the Quran difficult will have two rewards, and whoever finds it easy will be with the foremost ones.

CHAPTER 6

Recommendation Of Learning The Quran In Youth, Teaching It, Reading It Frequently, And Maintaining It

[Hadith 7670 to 7673]

Hadith 7670

عن منهال القصاب عن أبي عبد الله (عليه السلام) قال من قرأ القرآن وهو شاب مؤمن اختلط القرآن بلحمه ودمه وجعله الله مع السفرة الكرام البررة وكان القرآن حجيزا عنه يوم القيامة يقول يا رب إن كل عامل قد أصاب أجر عمله غير عاملي فبلغ به أكرم عطائك.

From Minhal al-Qassab from Abu Abdullah (peace be upon him) who said: Whoever reads the Quran while he is a young believer, the Quran mixes with his flesh and blood, and Allah places him with the noble and righteous scribes. The Quran will be a barrier for him on the Day of Judgment, saying: "O Lord, every worker has received the reward for his work except for my worker, so grant him Your most generous gift."

قال: فيكسوه الله العزيز الجبار حلتين من حلل الجنة ويوضع على رأسه تاج الكرامة ثم يقال له: هل أرضيناك فيه؟ فيقول القرآن يا رب قد كنت أرغب له فيما هو أفضل من هذا قال فيعطي الأمن بيمينه والخلد بيساره ثم يدخل الجنة.

He said: Then Allah, the Mighty and Majestic, will clothe him with two garments from the garments of Paradise and place a crown of honor on his head. Then it will be said to him: "Have We pleased you regarding him?" The Quran will say: "O Lord, I had desired for him something better than this." He said: Then he will be given security in his right hand and eternity in his left hand, then he will enter Paradise.

فيقال له: اقرأ آية فاصعد درجة ثم يقال له هل بلغنا به وأرضيناك؟ فيقول نعم قال: ومن قرأه كثيرا وتعاهده بمشقة من شدة حفظه أعطاه الله عز وجل أجر هذا مرتين.

It will be said to him: "Read a verse and ascend a degree." Then it will be said to him: "Have we reached with him and pleased you?" He will say: "Yes." He said: And whoever reads it frequently and maintains it with difficulty due to the intensity of memorizing it, Allah, the Mighty and Majestic, will give him the reward of this twice.

Hadith 7671

عن أبان بن تغلب عن أبي عبد الله (عليه السلام) قال (في حديث) من أوتي القرآن والإيمان فمثله مثل الأترجة ريحها طيب وطعمها طيب وأما الذي لم يؤت القرآن ولا الإيمان فمثله كمثل الحنظلة طعمها مر ولا ريح لها.

From Aban ibn Taghlib from Abu Abdullah (peace be upon him) who said (in a

hadith): The one who is given the Quran and faith is like a citron (*) - its fragrance is good and its taste is good. As for the one who is not given the Quran nor faith, he is like a colocynth (*)- its taste is bitter and it has no fragrance.

Translator: * 1. Al-utrujjah refers to the citron fruit, which is known for its pleasant fragrance and taste. Al-handhalah refers to the colocynth or bitter apple, known for its extremely bitter taste.

Hadith 7672

عن معاوية بن عمار قال قال لي أبو عبد الله (عليه السلام) من قرأ القرآن فهو غنى لا فقر بعده وإلا ما به غنى.

From Mu'awiyah ibn Ammar, who said: Abu Abdullah (peace be upon him) said to me: Whoever recites the Quran is wealthy with no poverty after it, and if not, then there is no wealth with him.

Hadith 7673

عن السكوني عن أبي عبد الله (عليه السلام) قال قال رسول الله صلى الله عليه وآله حملة القرآن عرفاء أهل الجنة

From al-Sakuni from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace and blessings be upon him) said: The bearers of the Quran are the chiefs of the people of Paradise.

CHAPTER 7

Recommendation Of Teaching Children The Quran

[Hadith 7674 to 7675]

Hadith 7674

عن الفضيل بن يسار عن أبي عبد الله (عليه السلام) قال قال رسول الله صلى الله عليه وآله تعلموا القرآن فإنه يأتي يوم القيامة صاحبه في صورة شاب جميل شاحب اللون فيقول له أنا القرآن الذي كنت أسهرت ليلك وأظمأت هواجرك وأجففت ريقك وأسبلت دمعتك

From Al-Fudayl ibn Yasar, from Abu Abdullah (peace be upon him), who said: The Messenger of Allah (peace be upon him and his family) said: Learn the Quran, for on the Day of Resurrection it will come to its companion in the form of a handsome, pale-faced young man. It will say to him: "I am the Quran that kept you awake at night, made you thirsty during the midday heat, dried your saliva, and made your tears flow."

(إلى أن قال) فأبشر فيؤتي بتاج فيوضع على رأسه ويعطى الأمان بيمينه والخلد في الجنان بيساره ويكسى حلتين ثم يقال له اقرأ وارقأ فكلما قرأ آية صعد درجة ويكسى أبواه حلتين إن كانا مؤمنين ثم يقال لهما هذا لما علمتماه القرآن.

(Then he said:) "So rejoice!" Then a crown will be brought and placed on his head, and he will be given security in his right hand and eternal life in Paradise in his left hand. He will be clothed in two garments, then it will be said to him: "Read and ascend." For every verse he reads, he will ascend one degree. His parents will be clothed in two garments if they were believers, then it will be said to them: "This is because you taught him the Quran."

Hadith 7675

عن الأصبغ بن نباتة قال قال أمير المؤمنين (عليه السلام) إن الله ليهم بعذاب أهل الأرض جميعا؟ حتى لا يحاشي منهم أحدا إذا عملوا بالمعاصي واجترحوا السيئات فإذا نظر إلى الشيب ناقلي أقدامهم إلى الصلوات والولدان يتعلمون القرآن رحمهم فأخر ذلك عنهم.

From Al-Asbagh ibn Nubatah, who said: Amir al-Muminin (peace be upon him) said: Indeed, Allah intends to punish all the people of the earth, without sparing anyone among them, when they commit sins and do evil deeds. But when He looks at the elderly dragging their feet to prayers and the children learning the Quran, He shows them mercy and delays that punishment from them.

CHAPTER 8

It Is Recommended For The Bearer Of The Quran To Adhere To Humility, Prayer, Fasting, Modesty, Forbearance, Contentment, And Action. Sincerity And Reverence For The Quran Are Obligatory For Him.

[Hadith 7676 to 7684]

Hadith 7676

عن عمرو بن جميع عن أبي عبد الله (عليه السلام) قال: قال رسول الله صلى الله عليه وآله إن أحق الناس بالتخشع في السر والعلانية لحامل القرآن وإن أحق الناس في السر والعلانية بالصلاة والصوم لحامل القرآن.

From Amr ibn Jami' from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: The most deserving of people to be humble in private and public is the bearer (haamil) of the Quran, and the most deserving of people in private and public to pray and fast is the bearer (haamil) of the Quran.

ثم نادى بأعلى صوته يا حامل القرآن تواضع به يرفعك الله ولا تعزز به فيذلك الله يا حامل القرآن تزين به لله يزينك الله به ولا تزين به للناس فيشينك الله به.

Then he called out in his loudest voice: O bearer (haamil) of the Quran, be humble with it and Allah will elevate you, and do not seek honor with it lest Allah humiliate you. O bearer (haamil) of the Quran, adorn yourself with it for Allah and Allah will adorn you with it, and do not adorn yourself with it for people lest Allah disgrace you with it.

من ختم القرآن فكأنما أدرجت النبوة بين جنبيه ولكنه لا يوحي إليه ومن جمع القرآن فنوله لا يجهل مع من يجهل عليه ولا يغضب فيمن يغضب عليه ولا يجد فيمن يجد ولكنه يعفو ويصفح ويغفر ويحلم لتعظيم القرآن.

Whoever completes the Quran, it is as if prophethood has been inserted between his sides, but he is not receiving revelation. Whoever memorizes the Quran should not act ignorantly with those who act ignorantly towards him, nor get angry with those who anger him, nor be harsh with those who are harsh to him. Rather, he should pardon, forgive, overlook and be forbearing out of reverence for the Quran.

ومن أوتي القرآن فظن أحدا من الناس أوتي أفضل مما أوتي فقد عظم ما حقر الله وحقر ما عظم الله.

Whoever is given the Quran and thinks that anyone has been given something better than what he has been given has magnified what Allah has belittled and belittled what Allah has magnified.

Hadith 7677

عن يعقوب الأحمر عن أبي عبد الله (عليه السلام) في حديث قال: إن من الناس من يقرأ القرآن ليقال فلان قارئ ومنهم من يقرأ القرآن ليطلب به الدنيا ولا خير في ذلك ومنهم من يقرأ القرآن لينتفع به في صلاته وليله ونهاره.

From Ya'qub al-Ahmar from Abu Abdullah (peace be upon him) in a hadith he said: Among the people are those who recite the Quran so it will be said "So-and-so is a reciter", and among them are those who recite the Quran seeking worldly gain through it and there is no good in that, and among them are those who recite the Quran to benefit from it in their prayers and their nights and days.

Hadith 7678

عن عبيس بن هشام عمن ذكره عن أبي جعفر (عليه السلام) قال قراء القرآن ثلاثة رجل قرأ القرآن فاتخذه بضاعة واستدر به المملوك واستطال به على الناس ورجل قرأ القرآن فحفظ حروفه وضيع حدوده وأقامه إقامة القدح فلا كثر الله هؤلاء من حملة القرآن

From 'Ubays ibn Hisham, from someone he mentioned, from Abu Ja'far (peace be upon him), who said: The reciters of the Qur'an are of three types: A man who recites the Qur'an and uses it as a commodity, seeking to gain worldly benefits through it and to exalt himself over people. A man who recites the Qur'an, memorizing its letters but neglecting its boundaries, and recites it as if setting up an arrow. May Allah not increase the number of such bearers of the Qur'an.

ورجل قرأ القرآن فوضع دواء القرآن على داء قلبه فأسهر به ليله وأظمأ به نهاره وقام به في مساجده وتجافى به عن فراشه فبأولئك يدفع الله البلاء وبأولئك يديل الله من الأعداء وبأولئك ينزل الله الغيث من السماء فوالله لهؤلاء في قراء القرآن أعز من الكبريت الأحمر.

And a man who recites the Quran and applies the remedy of the Quran to the ailment of his heart, staying up at night with it, thirsting during his day with it, standing with it in his mosques, and forsaking his bed for it. It is through such people that Allah repels calamities, it is through such people that Allah grants victory over enemies, and it is through such people that Allah sends down rain from the sky. By Allah, these among the reciters of the Quran are rarer than red sulfur (*).

Translator: * Red sulphur, also known as "philosopher's stone" in alchemy, was historically considered extremely rare and valuable. It was believed to have the power to transform base metals into gold and was sought after by alchemists for centuries. Due to its perceived scarcity and value, it became a common metaphor in Arabic literature to describe something extremely rare, precious, or hard to find.

Hadith 7679

عن الحسين بن زيد عن الصادق عن آبائه عن النبي صلى الله عليه وآله في (حديث المناهي) قال من قرأ القرآن ثم شرب عليه حراما أو آثر عليه حب الدنيا وزينتها استوجب عليه سخط الله إلا أن يتوب ألا وإنه إن مات على غير توبة حاجه يوم القيامة فلا يزايله إلا مدحوضا.

From Al-Husayn ibn Zayd from Al-Sadiq from his forefathers from the Prophet (peace be upon him and his family) in the hadith of prohibitions, he said: Whoever recites the Quran then drinks what is forbidden upon it, or prefers love of this world and its adornments over it, has made himself deserving of Allah's wrath unless he repents. Indeed, if he dies without repentance, the Quran will dispute with him on the Day of Resurrection and will not leave him until he is refuted.

Hadith 7680

عن هشام بن سالم عن أبي عبد الله (عليه السلام) قال القراء ثلاثة: قارئ قرأ القرآن ليستدر به الملوك ويستطيل به على الناس فذاك من أهل النار وقارئ قرأ القرآن فحفظ حروفه وضيع حدوده فذاك من أهل النار

From Hisham ibn Salim from Abu Abdullah (peace be upon him) who said: The reciters are three: A reciter who recites the Quran to attract kings and exalt himself over people - that one is from the people of Hell. A reciter who recites the Quran memorizing its letters but neglecting its limits - that one is from the people of Hell.

وقارئ قرأ القرآن فاستتر به تحت برنسه فهو يعمل بمحكمه ويؤمن بمتشابهه ويقيم فرائضه ويحل حلاله ويحرم حرامه فهذا ممن ينقذه الله من مضلات الفتن وهو من أهل الجنة ويشفع فيمن يشاء.

And a reciter who recites the Quran and conceals himself under his cloak, acting upon its clear verses, believing in its ambiguous verses, establishing its obligations, making lawful what it makes lawful and making unlawful what it makes unlawful - this is among those whom Allah saves from the misguidance of trials, and he is from the people of Paradise and will intercede for whomever he wishes.

Hadith 7681

عن إسماعيل بن أبي زياد عن الصادق عن آبائه (عليهم السلام) قال قال رسول الله صلى الله عليه وآله صنفان من أمتي إذا صلحا صلحت أمتي وإذا فسدا فسدت الأمراء والقراء.

From Isma'il ibn Abi Ziyad from Al-Sadiq from his forefathers (peace be upon them) who said: The Messenger of Allah (peace be upon him and his family) said: Two groups from my nation, when they are righteous my nation is righteous and when they are corrupt my nation is corrupt - the rulers and the reciters.

Hadith 7682

عن النوفلي عن السكوني عن أبي عبد الله عن أبيه عن آبائه (عليهم السلام) قال من قرأ القرآن يأكل به الناس جاء يوم القيامة ووجهه عظم لا لحم فيه.

From Al-Nawfali from Al-Sakuni from Abu Abdullah from his father from his forefathers (peace be upon them) who said: Whoever recites the Quran to exploit people will come on the Day of Resurrection with his face as bone with no flesh on it.

Hadith 7683

وبإسناده تقدم في عيادة المريض عن رسول الله صلى الله عليه وآله في حديث قال: من تعلم القرآن فلم يعمل به وآثر عليه حب الدنيا وزينتها استوجب سخط الله وكان في الدرجة مع اليهود والنصارى الذين ينبذون كتاب الله وراء ظهورهم

And by his chain mentioned previously in visiting the sick, from the Messenger of Allah (peace be upon him and his family) in a hadith he said: Whoever learns the Quran but does not act upon it and prefers love of this world and its adornments over it has made himself deserving of Allah's wrath and will be in the same rank as the Jews and Christians who cast the Book of Allah behind their backs.

ومن قرأ القرآن يريد به سمعة والتماس الدنيا لقى الله يوم القيامة ووجهه عظم ليس عليه لحم وزج القرآن في قفاه حتى يدخله النار ويهوي فيها مع من هوى

And whoever recites the Quran seeking fame and worldly gain will meet Allah on the Day of Resurrection with his face as bone with no flesh on it, and the Quran will be thrust into the back of his neck until it throws him into the Fire where he will fall with those who fall.

ومن قرأ القرآن ولم يعمل به حشره الله يوم القيامة أعمى فيقول: يا رب لم حشرتني أعمى وقد كنت بصيرا قال كذلك أتتك آياتنا فنسيتها وكذلك اليوم تنسى فيؤمر به إلى النار

And whoever recites the Quran but does not act upon it, Allah will resurrect him blind on the Day of Resurrection. He will say: "My Lord, why have you resurrected me blind when I used to see?" He will say: "Thus did Our signs come to you, but you forgot them; and thus will you, this Day, be forgotten." Then he will be ordered to the Fire.

ومن قرأ القرآن ابتغاء وجه الله وتفقها في الدين كان له من الثواب مثل جميع ما أعطي الملائكة والأنبياء والمرسلون

And whoever recites the Quran seeking Allah's pleasure and to gain understanding in religion will have a reward like all that is given to the angels, prophets and messengers.

ومن تعلم القرآن يريد به رياءا وسمعة ليماري به السفهاء ويباهي به العلماء ويطلب به الدنيا بدد الله عظامه يوم القيامة ولم يكن في النار أشد عذابا منه وليس نوع من أنواع العذاب إلا سيعذب به من شدة غضب الله

عليه وسخطه

And whoever learns the Quran seeking to show off and gain fame, to argue with the foolish and compete with the scholars, and to seek worldly gain through it, Allah will scatter his bones on the Day of Resurrection and there will be no one in the Fire more severely punished than him. There will be no type of punishment that he will not be punished with due to the severity of Allah's anger and wrath against him.

ومن تعلم القرآن وتواضع في العلم وعلم عباد الله وهو يريد ما عند الله لم يكن في الجنة أعظم ثوابا منه ولا أعظم منزلة منه ولم يكن في الجنة منزل ولا درجة رفيعة ولا نفيسة إلا وكان له فيها أوفر النصيب وأشرف المنازل.

And whoever learns the Quran and is humble in knowledge and teaches Allah's servants seeking what is with Allah, there will be no one in Paradise with a greater reward than him or a higher rank than him. There will be no dwelling or lofty degree or precious rank in Paradise except that he will have the most abundant share in it and the most noble of dwellings.

Hadith 7684

ورام في كتابه عن النبي صلى الله عليه وآله قال إن في جهنم واديا يستغيث أهل النار كل يوم سبعين ألف مرة منه (إلى أن قال) فقيل له: لمن يكون هذا العذاب؟ قال لشارب الخمر من أهل القرآن وتارك الصلاة.

And Warram in his book from the Prophet (peace be upon him and his family) said: In Hell there is a valley from which the people of the Fire seek refuge seventy thousand times every day (until he said) It was said to him: For whom will this punishment be? He said: For the drinker of wine from among the people of the Quran and the one who abandons prayer.

CHAPTER 9

Whoever Enters Islam Willingly And Recites The Quran Openly Shall Receive Two Hundred Dinars Annually From The Public Treasury

[Hadith 7685 to 7685]

Hadith 7685

عن أبي الأشهب النخعي قال: قال علي بن أبي طالب (عليه السلام) من دخل في الاسلام طائعا وقرأ القرآن ظاهرا فله في كل سنة مائتا دينار في بيت مال المسلمين وإن منع في الدنيا أخذها يوم القيامة وافية أحوج ما يكون إليها.

From Abu al-Ashab al-Nakha'i who said: Ali ibn Abi Talib (peace be upon him) said: Whoever enters Islam willingly and recites the Quran openly shall receive two hundred dinars annually from the Muslims' public treasury, and if denied in this world, he will receive it in full on the Day of Resurrection when he needs it most.

CHAPTER 10

Recommendation Of Teaching Women Surah An-Nur And Spinning, Rather Than Surah Yusuf And Writing

[Hadith 7686 to 7686]

Hadith 7686

محمد بن علي بن الحسين قال قال أبو عبد الله (عليه السلام) لا تنزلوا النساء الغرف ولا تعلموهن الكتابة ولا تعلموهن سورة يوسف وعلموهن المغزل وسورة النور.

Muhammad bin Ali bin Al-Hussain said: Abu Abdullah (peace be upon him) said: Do not lodge/house women in upper rooms (*), do not teach them writing (**), do not teach them Surah Yusuf, and teach them spinning and Surah An-Nur.

Translator * The word "ghuraf" refers to upper rooms or chambers. Upper rooms were often more exposed to viewing from neighboring buildings. They were also typically more isolated, which could pose security concerns.

Translator: ** Writing is associated with public roles and official positions, which are predominantly male domains.

CHAPTER 11

Recommendation Of Frequent Recitation Of The Quran In Prayer And Otherwise, In All Circumstances, Completing It, Beginning It, Listening To Its Recitation, And Preferring It Over Other Recommended Acts.

[Hadith 7687 to 7707]

Hadith 7687

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) في وصية النبي (صلى الله عليه وآله) لعلي (عليه السلام) قال: وعليك بتلاوة القرآن على كل حال.

From Mu'awiyah ibn Ammar from Abu Abdullah (peace be upon him) in the Prophet's (peace be upon him and his family) advice to Ali (peace be upon him), he said: You must recite the Quran in all circumstances.

Hadith 7688

عن الزهري قال قلت لعلي بن الحسين (عليه السلام) أي الأعمال أفضل؟ قال الحال المرتحل قلت وما الحال المرتحل؟ قال فتح القرآن وختمه كلما جاء بأوله ارتحل في آخره وقال قال رسول الله صلى الله عليه وآله من أعطاه الله القرآن فرأى أن رجلا أعطي أفضل ما أعطي فقد صغر عظيما وعظم صغيرا.

From al-Zuhri, he said: I said to Ali ibn al-Husayn (peace be upon him), "Which deeds are best?" He said, "Al Haal Al Murtahil (*)" I said, "What is Al Haal Al Murtahil?" He said, "Opening the Quran and completing it. Whenever he reaches its beginning, he departs to its end." And he said the Messenger of Allah (peace be upon him and his family) said, "Whoever Allah gives the Quran to, and he sees that a man has been given something better than what he was given, has belittled something great and magnified something small."

Translator: * This means "Opening the Quran and completing it, such that whenever one reaches its beginning, they travel to its end." This practice describes a continuous cycle of Quran recitation, where the person starts reading from the beginning of the Quran, continues reading until the end, and immediately starts again from the beginning. This constant cycle of recitation is likened to a traveler who is always on the move (murtahil) but also settled (haal) in their practice.

Shaykh Hurr Amili: Al-Saduq narrated it in Ma'ani al-Akhbar except he said "Whenever he settles at its beginning, he departs at its end."

Hadith 7689

عن حفص قال سمعت موسى بن جعفر (عليه السلام) يقول (في حديث) إن درجات الجنة على قدر آيات القرآن يقال له اقرأ وارقأ فيقرأ ثم يرقى.

From Hafs, he said: I heard Musa ibn Ja'far (peace be upon him) say (in a hadith): The levels of Paradise are according to the verses of the Quran. It will be said to him: "Recite and ascend." So he will recite, then ascend.

Hadith 7690

عن عبد الله بن سليمان عن أبي جعفر (عليه السلام) قال من قرأ القرآن قائما في صلاته كتب الله له بكل حرف مائة حسنة ومن قرأه في صلاته جالسا كتب الله له بكل حرف خمسين حسنة ومن قرأه في غير صلاته كتب الله له بكل حرف عشر حسنات.

From Abdullah ibn Sulayman from Abu Ja'far (peace be upon him), he said: Whoever recites the Quran standing in his prayer, Allah will write for him 100 good deeds for each letter. Whoever recites it sitting in his prayer, Allah will write for him 50 good deeds for each letter. Whoever recites it outside of prayer, Allah will write for him 10 good deeds for each letter.

Hadith 7691

عن بشير بن غالب الأسدي عن الحسين بن علي (عليه السلام) قال من قرأ آية من كتاب الله عز وجل في صلاته قائما يكتب الله له بكل حرف مائة حسنة فإذا قرأها في غير صلاة كتب الله له بكل حرف عشر حسنات.

From Bashir ibn Ghalib al-Asadi from al-Husayn ibn Ali (peace be upon him), he said: Whoever recites a verse from the Book of Allah Almighty in his prayer while standing, Allah will write for him 100 good deeds for each letter. If he recites it outside of prayer, Allah will write for him 10 good deeds for each letter.

وإن استمع القرآن كتب الله له بكل حرف حسنة وإن ختم القرآن ليلا صلت عليه الملائكة حتى يصبح وإن ختمه نهارا صلت عليه الحفظة حتى يمسي.

If he listens to the Quran, Allah will write for him one good deed for each letter. If he completes the Quran at night, the angels will pray for him until morning. If he completes it during the day, the guardian angels will pray for him until evening.

وكانت له دعوة مجابة وكان خيرا له مما بين السماء إلى الأرض قلت هذا لمن قرأ القرآن فمن لم يقرأه؟ قال يا أخا بنى أسد إن الله جواد ماجد كريم إذا قرأ ما معه أعطاه الله ذلك.

He will have an answered supplication, and it will be better for him than what is between the heavens and earth. I said: This is for one who recites the Quran, but what about one who does not recite it? He said: O brother of Bani Asad, Allah is generous,

glorious, and noble. If he recites what he knows, Allah will give him that.

Hadith 7692

عن محمد بن بشير عن علي بن الحسين (عليه السلام) وقد روي هذا الحديث عن أبي عبد الله (عليه السلام) قال من استمع حرفا من كتاب الله من غير قراءه كتب الله له حسنة ومحا عنه سيئة ورفع له درجة ومن قرأ نظرا من غير صلاة كتب الله له بكل حرف حسنة ومحا عنه سيئة ورفع له درجة

From Muhammad ibn Bashir from Ali ibn al-Husayn (peace be upon him), and this hadith has been narrated from Abu Abdullah (peace be upon him), he said: Whoever listens to a letter from the Book of Allah without reciting, Allah will write for him a good deed, erase a bad deed from him, and raise him a degree. Whoever recites by looking without being in prayer, Allah will write for him a good deed for each letter, erase a bad deed from him, and raise him a degree.

ومن تعلم منه حرفا ظاهرا كتب الله له عشر حسنات ومحا عنه عشر سيئات ورفع له عشر درجات قال لا أقول بكل آية ولكن بكل حرف باء أو تاء أو شبههما قال ومن قرأ حرفا وهو جالس في صلاة كتب الله له به خمسين حسنة ومحا عنه خمسين سيئة ورفع له خمسين درجة

Whoever learns an apparent letter from it, Allah will write for him 10 good deeds, erase 10 bad deeds from him, and raise him 10 degrees. He said: I do not say for each verse, but for each letter - ba, ta, or similar to them. He said: Whoever recites a letter while sitting in prayer, Allah will write for him 50 good deeds, erase 50 bad deeds from him, and raise him 50 degrees.

ومن قرأ حرفا وهو قائم في صلاته كتب الله له مائة حسنة ومحا عنه مائة سيئة ورفع له مائة درجة ومن ختمه كانت له دعوة مستجابة مؤخرة أو معجلة قال قلت: جعلت فداك ختمه كله؟ قال: ختمه كله.

Whoever recites a letter while standing in his prayer, Allah will write for him 100 good deeds, erase 100 bad deeds from him, and raise him 100 degrees. Whoever completes it will have an answered supplication, delayed or hastened. I said: May I be sacrificed for you, completing all of it? He said: Completing all of it.

Hadith 7693

وبهذا الإسناد عن منصور عن أبي عبد الله (عليه السلام) قال سمعت أبي يقول قال رسول الله صلى الله عليه وآله ختم القرآن إلى حيث يعلم.

And by this chain from Mansur from Abu Abdullah (peace be upon him), he said: I heard my father say: The Messenger of Allah (peace be upon him and his family) said: Complete the Quran to where you know.

Hadith 7694

عن عمرو بن أبي المقدام عن أبي عبد الله (عليه السلام) (في حديث) قال ما من عبد من شيعتنا يتلو القرآن في صلاته قائما إلا وله بكل حرف مائة حسنة ولا قرأ في صلاته جالسا إلا وله بكل حرف خمسون حسنة ولا في غير صلاته إلا وله بكل حرف عشر حسنات.

From Amr ibn Abi al-Miqdam from Abu Abdullah (peace be upon him) (in a hadith), he said: There is no servant from our Shia who recites the Quran in his prayer while standing except that he has 100 good deeds for each letter, nor does he recite in his prayer while sitting except that he has 50 good deeds for each letter, nor outside his prayer except that he has 10 good deeds for each letter.

Hadith 7695

عن السكوني عن أبي عبد الله (عليه السلام) قال قيل يا رسول الله أي الرجال خير؟ قال الحال المرتحل قيل يا رسول الله وما الحال المرتحل؟ قال الفاتح الخاتم الذي يقرأ القرآن ويختمه فله عند الله دعوة مستجابة.

From al-Sakuni from Abu Abdullah (peace be upon him), he said: It was said, "O Messenger of Allah, which men are best?" He said, "The departing traveler." It was said, "O Messenger of Allah, what is the departing traveler?" He said, "The one who opens and completes, who recites the Quran and finishes it. He has an answered supplication with Allah."

Hadith 7696

عن المفضل بن عمر عن الصادق (عليه السلام) (في حديث) أنه قال عليكم بتلاوة القرآن فإن درجات الجنة على عدد آيات القرآن فإذا كان يوم القيامة يقال لقاري القرآن اقرأ وارق فكلما قرأ آية يرقى درجة.

From al-Mufaddal ibn Umar from al-Sadiq (peace be upon him) (in a hadith), he said: You must recite the Quran, for the levels of Paradise are according to the number of verses in the Quran. On the Day of Resurrection, it will be said to the reciter of the Quran: "Recite and ascend." So every time he recites a verse, he will ascend a degree.

Hadith 7697

عن إسحاق بن عمار عن أبي عبد الله (عليه السلام) قال من قرأ مائة آية يصلي بها في ليلة كتب الله له بها قنوت ليلة ومن قرأ مائتي آية في ليلة في غير صلاة الليل كتب الله له في اللوح المحفوظ قنطارا من الحسنات والقنطار ألف ومائتا أوقية والأوقية أعظم من جبل أحد.

From Ishaq ibn Ammar from Abu Abdullah (peace be upon him), he said: Whoever recites 100 verses praying with them at night, Allah will write for him the standing of a night. Whoever recites 200 verses at night outside of the night prayer, Allah will write for him in the Preserved Tablet a qintar of good deeds. A qintar is 1200 ounces, and an ounce is greater than Mount Uhud.

Hadith 7698

عن أنس قال قال رسول الله (صلى الله عليه وآله) من قرأ مائة آية لم يكتب من الغافلين ومن قرأ مائتي آية كتب من القانتين ومن قرأ ثلاثمائة آية لم يحاجه القرآن يعنى من حفظ قدر ذلك من القرآن يقال قد قرأ الغلام القرآن إذا حفظه.

From Anas, he said: The Messenger of Allah (peace be upon him and his family) said: Whoever recites 100 verses will not be written among the heedless. Whoever recites 200 verses will be written among the devoutly obedient. Whoever recites 300 verses, the Quran will not argue against him - meaning whoever memorizes that amount of the Quran. It is said, "The boy has recited the Quran" when he has memorized it.

Hadith 7699

عن الحسن بن علي العسكري عن آبائه عليهم السلام (في حديث) قال إن فاتحة الكتاب أشرف ما في كنوز العرش (إلى أن قال) ألا فمن قرأها معتقدا لموالاة محمد وآله أعطاه الله بكل حرف منها حسنة كل واحدة منها أفضل له من الدنيا وما فيها من أصناف أموالها وخيراتها ومن استمع إلى قارئ يقرؤها كان له قدر ما للقارئ فليستكثر أحدكم من هذا الخير.

From al-Hasan ibn Ali al-Askari from his forefathers (peace be upon them) (in a hadith), he said: The Opening of the Book is the noblest thing in the treasures of the Throne (until he said) Whoever recites it believing in the guardianship of Muhammad and his family, Allah will give him for each letter a good deed, each of which is better for him than the world and what it contains of types of wealth and goodness. Whoever listens to a reciter reciting it will have the same as the reciter. So let each of you increase in this goodness.

Hadith 7700

عن عبد الله بن عمرو بن أبي المقدام عن أبيه عن أبي جعفر (عليه السلام) قال إنما شيعة علي الناحلون الشاحبون الذابلون ذابلة شفاههم من الصيام (إلى أن قال) كثيرة صلاتهم كثيرة تلاوتهم للقرآن يفرح الناس ويحزنون.

From Abdullah ibn Amr ibn Abi al-Miqdam from his father from Abu Ja'far (peace be upon him), he said: The Shia of Ali are the emaciated, pale, withered ones, their lips withered from fasting (until he said) frequent in their prayers, frequent in their recitation of the Quran. People rejoice while they grieve.

Hadith 7701

الفضل بن الحسن الطبرسي في (مجمع البيان) عن النبي صلى الله عليه وآله قال أفضل العبادة قراءة القرآن.

Al-Fadl ibn al-Hasan al-Tabarsi in Majma' al-Bayan from the Prophet (peace be upon him and his family), he said: The best worship is reciting the Quran.

Hadith 7702

وعنه (عليه السلام) أنه قال (في حديث) إن هذا القرآن حبل الله وهو النور المبين والشفاء النافع (إلى أن قال) فاتلوه فإن الله يأجركم على تلاوته بكل حرف عشر حسنات أما إني لا أقول ألم عشر ولكن الف عشر ولام عشر وميم عشر.

And from him (peace be upon him), he said (in a hadith): This Quran is the rope of Allah, and it is the clear light and beneficial cure (until he said) So recite it, for Allah will reward you for its recitation with 10 good deeds for each letter. I do not say Alif Lam Mim is ten, but Alif is ten, Lam is ten, and Mim is ten.

Hadith 7703

وعنه (عليه السلام) أنه قال: يقال لصاحب القرآن اقرأ وارقه ورتل كما كنت ترتل في الدنيا فإن منزلك عند آخر آية تقرؤها.

And from him (peace be upon him), he said: It will be said to the companion of the Quran: "Recite and ascend, and recite slowly as you used to recite in the world, for your station is at the last verse you recite."

Hadith 7704

وعنه (عليه السلام) قال: من قرأ القرآن فكأنما أدرجت النبوة بين جنبيه إلا أنه لا يوحى إليه.

And from him (peace be upon him), he said: Whoever recites the Quran, it is as if prophethood has been inserted between his sides, except that he is not given revelation.

Hadith 7705

عن بكر بن عبد الله أن عمر دخل على النبي صلى الله عليه وآله وهو موقوذ أو قال محموم فقال له يا رسول الله ما أشد وعكك أو حماك؟ فقال له: ما منعني ذلك أن قرأت الليلة ثلاثين سورة فيهن السبع الطول فقال يا رسول الله غفر الله لك ما تقدم من ذنبك وما تأخر وأنت تجتهد هذا الاجتهاد؟ فقال أفلا أكون عبدا شكورا.

From Bakr ibn Abdullah that Umar entered upon the Prophet (peace be upon him and his family) while he was exhausted or feverish. He said to him, "O Messenger of Allah, how severe is your pain or fever?" He said to him, "That did not prevent me from reciting thirty surahs last night, including the seven long ones." Umar said, "O Messenger of Allah, Allah has forgiven you what preceded of your sin and what will follow, and you exert yourself with this exertion?" He said, "Should I not be a grateful servant?"

Hadith 7706

أحمد بن فهد في (عدة الداعي) عن النبي صلى الله عليه وآله قال قال الله تبارك وتعالى من شغل بقراءة القرآن عن دعائي ومسئلتي أعطيته أفضل ثواب الشاكرين.

Ahmad ibn Fahd in Uddat al-Da'i from the Prophet (peace be upon him and his family), he said: Allah Blessed and Exalted said: Whoever is occupied with reciting the Quran from supplicating to Me and asking Me, I will give him the best reward of those who are grateful.

Hadith 7707

عن محمد بن إسماعيل رفعه إلى أبي عبد الله (عليه السلام) (في وصية النبي صلى الله عليه وآله لعلي (عليه السلام)) قال وعليك بقراءة القرآن على كل حال.

From Muhammad ibn Ismail, raising it to Abu Abdullah (peace be upon him) (in the Prophet's advice to Ali, peace be upon them), he said: You must recite the Quran in all circumstances.

CHAPTER 12

It Is Not Permissible To Abandon The Quran In A Way That Leads To Forgetting It

[Hadith 7708 to 7715]

Hadith 7708

عن يعقوب الأحمر قال: قلت لأبى عبد الله (عليه السلام) جعلت فداك إني كنت قرأت القرآن فتفلت مني فادع الله عز وجل أن يعلمنيه قال: فكأنه فزع لذلك فقال علمك الله هو وإيانا جميعا وقال: ونحن نحو من عشرة ثم قال السورة تكون مع الرجل قد قرأها ثم تركها فتأتيه يوم القيامة في أحسن صورة وتسلم عليه فيقول: من أنت؟ فتقول: أنا سورة كذا وكذا فلو أنك تمسكت بي وأخذت بي لأنزلتك هذه الدرجة فعليكم بالقرآن.

From Ya'qub al-Ahmar who said: I said to Abu Abdullah (peace be upon him), "May I be sacrificed for you, I used to recite the Quran but it slipped away from me, so pray to Allah Almighty to teach it to me." He said: It seemed as if he was alarmed by that and said: "May Allah teach it to you and all of us" - and we were about ten people - then he said: "The surah that a man has recited then abandoned will come to him on the Day of Resurrection in the most beautiful form and greet him. He will say: 'Who are you?' It will say: 'I am such-and-such surah. If you had held on to me and taken me, I would have elevated you to this rank.' So hold fast to the Quran."

Hadith 7709

عن أبي بصير قال: قال أبو عبد الله (عليه السلام): من نسي سورة من القرآن مثلت له في صورة حسنة ودرجة رفيعة في الجنة فإذا رآها قال: ما أنت؟ فما أحسنك؟ ليتك لي فتقول أما تعرفني؟ أنا سورة كذا وكذا ولو لم تنسني لرفعتك إلى هذا المكان.

From Abu Basir who said: Abu Abdullah (peace be upon him) said: "Whoever forgets a surah from the Quran, it will be embodied for him in a beautiful form and a high rank in Paradise. When he sees it, he will say: 'What are you? How beautiful you are! I wish you were mine.' It will say: 'Don't you recognize me? I am such-and-such surah. If you had not forgotten me, I would have raised you to this place.'"

Hadith 7710

عن يعقوب الأحمر قال: قلت لأبى عبد الله (عليه السلام) إن على دينا كثيرا وقد دخلني ما كاد القرآن يتفلت مني فقال أبو عبد الله (عليه السلام): القرآن القرآن إن الآية من القرآن والسورة لتجئ يوم القيامة حتى تصعد ألف درجة يعني في الجنة فتقول: لو حفظتني لبلغت بك هاهنا.

From Ya'qub al-Ahmar who said: I said to Abu Abdullah (peace be upon him), "I have a lot of debt and what has happened to me has almost made the Quran slip away from me." Abu Abdullah (peace be upon him) said: "The Quran, the Quran! Indeed, a verse from the Quran and a surah will come on the Day of Resurrection until it ascends a thousand ranks - meaning in Paradise - and it will say: 'If you had memorized me, I would have brought you here.'"

Hadith 7711

عن يعقوب الأحمر قال: قلت لأبى عبد الله (عليه السلام) جعلت فداك إنه أصابتني هموم وأشياء لم يبق شئ من الخير إلا وقد تفلت مني منه طائفة حتى القرآن لقد تفلت منى طائفة منه

From Ya'qub al-Ahmar who said: I said to Abu Abdullah (peace be upon him), "May I be sacrificed for you, worries and things have afflicted me so that nothing good remains except that a portion of it has slipped away from me, even the Quran - a portion of it has slipped away from me."

قال: ففزع عند ذلك حين ذكرت القرآن ثم قال: إن الرجل لينسي السورة من القرآن فتأتيه يوم القيامة حتى تشرف عليه من درجة من بعض الدرجات فتقول: السلام عليك، فيقول: وعليك السلام من أنت؟ فتقول: أنا سورة كذا وكذا ضيعتني وتركتني أما لو تمسكت بي لبلغت بك هذه الدرجة

He said: He was alarmed when I mentioned the Quran, then he said: "Indeed, a man forgets a surah from the Quran, and it comes to him on the Day of Resurrection until it looks down upon him from a rank among the ranks and says: 'Peace be upon you.' He says: 'And peace be upon you. Who are you?' It says: 'I am such-and-such surah. You lost me and abandoned me. If you had held on to me, I would have brought you to this rank.'

ثم أشار بأصبعه ثم قال: عليكم بالقرآن فتعلموه فإن من الناس من يتعلم القرآن ليقال: فلان قارئ ومنهم من يتعلمه فيطلب به الصوت فيقال فلان حسن الصوت وليس في ذلك خير ومنهم من يتعلمه فيقوم به في ليله ونهاره لا يبالي من علم ذلك ومن لم يعلمه.

Then he pointed with his finger and said: 'Hold fast to the Quran and learn it. For among people is one who learns the Quran so it can be said: So-and-so is a reciter. And among them is one who learns it seeking a good voice with it, so it is said: So-and-so has a good voice, and there is no good in that. And among them is one who learns it and stands with it in his night and day, not caring who knows that and who doesn't.'"

Hadith 7712

عن ابن أبي يعفور قال: سمعت أبا عبد الله (عليه السلام) يقول: إن الرجل إذا كان يعلم السورة ثم نسيها أو تركها ودخل الجنة أشرفت عليه من فوق في أحسن صورة فتقول: تعرفني؟ فيقول: لا فتقول أنا سورة كذا وكذا لم تعمل بي وتركتني أما والله لو عملت بي لبلغت بك هذه الدرجة وأشارت بيدها إلى ما فوقها.

From Ibn Abi Ya'fur who said: I heard Abu Abdullah (peace be upon him) saying: "Indeed, when a man knew a surah then forgot it or abandoned it and entered Paradise, it will look down upon him from above in the most beautiful form and say: 'Do you recognize me?' He will say: 'No.' It will say: 'I am such-and-such surah. You did not act upon me and abandoned me. By Allah, if you had acted upon me, I would have brought you to this rank.' And it pointed with its hand to what was above it."

Hadith 7713

عن سعيد بن عبد الله الأعرج قال: سألت أبا عبد الله (عليه السلام) عن الرجل يقرأ القرآن ثم ينساه ثم يقرأه ثم ينساه أعليه فيه حرج؟ فقال لا أقول ويأتي وجهه.

From Sa'id bin Abdullah al-A'raj who said: I asked Abu Abdullah (peace be upon him) about a man who recites the Quran then forgets it, then recites it then forgets it, is there any blame on him for that? He said: "No, I say it will come to his face."

Hadith 7714

عن أبي كهمس الهيثم بن عبيد قال: سألت أبا عبد الله (عليه السلام) عن رجل قرأ القرآن ثم نسيه فرددت عليه ثلاثا أعليه فيه حرج؟ فقال لا أقول هذا محمول على من نسي بغير تفريط ولا تقصير ولم يكن سببه الترك والتهاون كما مر.

From Abu Kahmas al-Haitham bin Ubaid who said: I asked Abu Abdullah (peace be upon him) about a man who recited the Quran then forgot it. I repeated it to him three times: Is there any blame on him for that? He said: "No." I say this applies to one who forgot without negligence or shortcoming, and the cause was not abandonment and carelessness, as has been mentioned.

Hadith 7715

عن شعيب بن واقد عن الحسين بن زيد عن الصادق عن آبائه في (حديث المناهي) أن رسول الله صلى الله عليه وآله قال: ألا ومن تعلم القرآن ثم نسيه لقي الله يوم القيامة مغلولا يسلط الله عليه بكل آية منها حية تكون قرينه إلى النار إلا أن يغفر له وفي (عقاب الأعمال) باسناد تقدم في عيادة المريض مثله إلا أنه قال: ثم نسيه متعمدا.

From Shu'aib bin Waqid from al-Husayn bin Zaid from al-Sadiq from his forefathers in (the hadith of prohibitions) that the Messenger of Allah (peace and blessings be upon him) said: "Beware, whoever learns the Quran then forgets it will meet Allah on

the Day of Resurrection shackled. Allah will set upon him for each verse a snake that will be his companion to the Fire, unless He forgives him." And in (Punishment of Deeds) with a chain of narration that preceded in visiting the sick, similar to it except that he said: "then forgot it intentionally."

CHAPTER 13

Recommendation Of Purification For Reciting The Quran And The Permissibility Of Recitation For The Ritually Impure, Menstruating, And Postpartum Women Except For The Verses Of Prostration

[Hadith 7716 to 7718]

Hadith 7716

عن محمد بن الفضيل عن أبي الحسن (عليه السلام) قال: سألته أقرأ المصحف ثم يأخذني البول فأقوم فأبول وأستنجي وأغسل يدي وأعود إلى المصحف فأقرأ فيه؟ قال لا حتى تتوضأ للصلاة.

From Muhammad bin Al-Fadil from Abu Al-Hassan (peace be upon him), he said: I asked him, "Can I read the Quran, then when I need to urinate, I stand up, urinate, clean myself, wash my hands, and return to the Quran to read it?" He said, "No, not until you perform ablution for prayer."

Hadith 7717

محمد بن علي بن الحسين في (الخصال) عن علي (عليه السلام) (في حديث الأربعمائة) قال: لا يقرأ العبد القرآن إذا كان على غير طهور حتى يتطهر.

Muhammad bin Ali bin Al-Hussein in (Al-Khisal) from Ali (peace be upon him) (in the hadith of the four hundred) said: A servant should not recite the Quran when he is not in a state of purity until he purifies himself.

Hadith 7718

أحمد بن فهد في (عدة الداعي) قال: قال (عليه السلام): لقارئ القرآن بكل حرف يقرأه في الصلاة قائما مائة حسنة وقاعدا خمسون حسنة متطهرا في غير صلاة خمس وعشرون حسنة وغير متطهر عشر حسنات أما إني لا أقول: المر بل بالألف عشر وباللام عشر وبالميم عشر وبالراء عشر.

Ahmad bin Fahd in (Uddat Al-Da'i) said: He (peace be upon him) said: For the reciter of the Quran, for each letter he recites in prayer while standing, there are one hundred good deeds, and while sitting, fifty good deeds. When purified outside of prayer, twenty-five good deeds, and without purification, ten good deeds. I do not say: Alif Lam Mim Ra, but for Alif ten, for Lam ten, for Mim ten, and for Ra ten.

CHAPTER 14

Recommendation Of Seeking Refuge When Reciting And How To Do It

[Hadith 7719 to 7720]

Hadith 7719

الحسن بن علي العسكري في تفسيره قال: أما قوله الذي ندبك الله إليه وأمرك به عند قراءة القرآن أعوذ بالله السميع العليم من الشيطان الرجيم فان أمير المؤمنين (عليه السلام) قال إن قوله: أعوذ بالله أي أمتنع بالله (إلى أن قال:)

Al-Hasan bin Ali al-Askari said in his exegesis: As for His saying which Allah has encouraged you to do and commanded you with when reading the Quran, "I seek refuge with Allah, the All-Hearing, the All-Knowing, from the accursed Satan," Amir al-Muminin (peace be upon him) said that the statement "I seek refuge with Allah" means "I protect myself with Allah" (until he said:)

والاستعاذة هي ما قد أمر الله به عباده عند قراءتهم القرآن بقوله: وإذا قرأت القرآن فاستعذ بالله من الشيطان الرجيم ومن تأدب بأدب الله أداه إلى الفلاح الدائم.

And seeking refuge is what Allah has commanded His servants to do when they recite the Quran, by His saying: "When you recite the Quran, seek refuge with Allah from the accursed Satan." And whoever adopts the etiquette of Allah, it will lead him to eternal success.

ثم ذكر حديثا طويلا عن رسول الله صلى الله عليه وآله يقول فيه إن أردت أن لا يصيبك شرهم ولا يبدأك مكروههم فقل إذا أصبحت أعوذ بالله من الشيطان الرجيم فان الله يعيذك من شرهم.

Then he mentioned a long hadith from the Messenger of Allah (peace be upon him and his family) in which he says: If you want their evil not to afflict you and their harm not to reach you, then say when you wake up in the morning: "I seek refuge with Allah from the accursed Satan," for Allah will protect you from their evil.

Hadith 7720

عن الحلبي عن أبي عبد الله (عليه السلام) قال سألته عن التعوذ من الشيطان عند كل سورة يفتتحها قال: نعم فتعوذ بالله من الشيطان الرجيم.

From Al-Halabi, from Abu Abdullah (peace be upon him), he said: I asked him about seeking refuge from Satan before every surah one begins. He said: Yes, so seek refuge with Allah from the accursed Satan.

CHAPTER 15

Emphasis Of The Recommendation To Recite Fifty Verses Or More Every Day

[Hadith 7721 to 7723]

Hadith 7721

عن حريز عن أبي عبد الله (عليه السلام) قال: القرآن عهد الله إلى خلقه فقد ينبغي للمرء المسلم أن ينظر في عهده وأن يقرأ منه في كل يوم خمسين آية.

From Hareez from Abu Abdullah (peace be upon him) who said: The Quran is Allah's covenant to His creation, so it is fitting for a Muslim person to look into His covenant and to read fifty verses of it every day.

Hadith 7722

عن حفص بن غياث عن الزهري قال: سمعت علي بن الحسين (عليه السلام) يقول: آيات القرآن خزائن فكلما فتحت خزانة ينبغي لك أن تنظر ما فيها.

From Hafs bin Ghiyath from Al-Zuhri who said: I heard Ali bin Al-Hussein (peace be upon him) saying: The verses of the Quran are treasures, so whenever you open a treasure, you should look at what is in it.

Hadith 7723

عن معمر بن خلاد عن الرضا (عليه السلام) قال: سمعته يقول: ينبغي للرجل إذا أصبح أن يقرأ بعد التعقيب خمسين آية.

From Muammar bin Khallad from Al-Ridha (peace be upon him) who said: I heard him saying: It is fitting for a man when he wakes up to recite fifty verses after the post-prayer (At-Ta'qeeb) supplications.

CHAPTER 16

Recommendation Of Reciting The Quran At Home, The Dislike Of Neglecting Prayer, Recitation, And Remembrance Of Allah, And The Recommendation Of Reciting The Quran In Mosques

[Hadith 7724 to 7729]

Hadith 7724

عن عبد الأعلى مولى آل سام عن أبي عبد الله (عليه السلام) قال: إن البيت إذا كان فيه المسلم يتلو القرآن يترايا أهل السماء كما يترايا أهل الدنيا الكواكب الدري في السماء.

From Abdul A'la, the freed slave of the family of Sam, from Abu Abdullah (peace be upon him), he said: When a Muslim in a house recites the Quran, the people of heaven see it as the people of earth see the bright stars in the sky.

Hadith 7725

عن ابن القداح عن أبي عبد الله (عليه السلام) قال: قال أمير المؤمنين (عليه السلام) البيت الذي يقرأ فيه القرآن ويذكر الله عز وجل فيه تكثر بركته وتحضره الملائكة وتهجره الشياطين ويضئ لأهل السماء كما تضئ الكواكب لأهل الأرض وإن البيت الذي لا يقرأ فيه القرآن ولا يذكر الله عز وجل فيه تقل بركته وتهجره الملائكة وتحضره الشياطين.

From Ibn al-Qaddah from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: The house in which the Quran is recited and Allah the Mighty and Majestic is remembered, its blessings increase, angels attend it, devils abandon it, and it shines for the inhabitants of heaven as stars shine for the inhabitants of earth. And the house in which the Quran is not recited and Allah the Mighty and Majestic is not remembered, its blessings decrease, angels abandon it, and devils attend it.

Hadith 7726

وبهذا الإسناد عن أبي عبد الله (عليه السلام) عن أبيه (في حديث) قال: كان يجمعنا فيأمرنا بالذكر حتى تطلع الشمس ويأمر بالقراءة من كان يقرأ منا ومن كان لا يقرأ منا أمره بالذكر والبيت الذي يقرأ فيه القرآن ويذكر الله عز وجل فيه تكثر بركته وذكر نحوه.

And with this chain of narration from Abu Abdullah (peace be upon him), from his father (in a hadith), he said: He used to gather us and order us to remember [Allah] until sunrise, and he would order those among us who could read to recite, and those who couldn't read, he would order them to remember [Allah]. And the house in

which the Quran is recited and Allah, the Mighty and Majestic, is remembered, its blessings increase, and he mentioned something similar.

Hadith 7727

عن ليث بن أبي سليم قال: قال النبي صلى الله عليه وآله: نوروا بيوتكم بتلاوة القرآن ولا تتخذوها قبورا كما فعلت اليهود والنصارى صلوا في الكنائس والبيع وعطلوا بيوتهم فإن البيت إذا كثر فيه تلاوة القرآن كثر خيره واتسع أهله وأضاء لأهل السماء كما تضئ نجوم السماء لأهل الدنيا.

From Layth bin Abi Sulaym he said: The Prophet (peace be upon him and his family) said: Illuminate your houses with the recitation of the Quran and do not turn them into graves as the Jews and Christians did, praying in churches and synagogues while neglecting their houses. For when the recitation of the Quran increases in a house, its goodness increases, its inhabitants prosper, and it shines for the people of heaven as the stars of the sky shine for the people of earth.

Hadith 7728

أحمد بن فهد في (عدة الداعي) عن الرضا (عليه السلام) يرفعه إلى النبي صلى الله عليه وآله قال: اجعلوا لبيوتكم نصيبا من القرآن فإن البيت إذا قرى فيه القرآن يسر على أهله وكثر خيره وكان سكانه في زيادة وإذا لم يقرأ فيه القرآن ضيق على أهله وقل خيره وكان سكانه في نقصان.

Ahmad bin Fahd in (Uddat al-Da'i) from Al-Ridha (peace be upon him), raising it to the Prophet (peace and blessings be upon him and his family), said: Allocate a portion of the Quran for your homes, for when the Quran is recited in a house, it brings ease to its inhabitants, increases its goodness, and its residents prosper. And when the Quran is not recited in it, it becomes constrained for its inhabitants, its goodness decreases, and its residents decline.

Hadith 7729

عن أبي هارون قال كنت ساكنا دار الحسن بن الحسين فلما علم انقطاعي إلى أبي جعفر وأبي عبد الله (عليه السلام) أخرجني من داره قال فمر بي أبو عبد الله (عليه السلام) فقال يا أبا هارون بلغني أن هذا أخرجك من داره؟ قلت نعم قال بلغني أنك كنت تكثر فيها تلاوة كتاب الله والدار إذا تلي فيها كتاب الله كان لها نور ساطع في السماء وتعرف من بين الدور.

From Abu Harun who said: I was living in the house of Al-Hassan bin Al-Hussein. When he learned of my dedication to Abu Ja'far and Abu Abdullah (peace be upon him), he evicted me from his house. He said: Abu Abdullah (peace be upon him) passed by me and said: O Abu Harun, I heard that this person evicted you from his house? I said: Yes. He said: I heard that you used to recite the Book of Allah frequently in it, and when the Book of Allah is recited in a house, it has a brilliant light in the sky and is distinguished among other houses.

CHAPTER 17

Recommendation Of Reciting Something From The Quran Every Night

[Hadith 7730 to 7731]

Hadith 7730

عن الفضيل بن يسار عن أبي عبد الله (عليه السلام) قال ما يمنع التاجر منكم المشغول في سوقه إذا رجع إلى منزله أن لا ينام حتى يقرأ سورة من القرآن فيكتب له مكان كل آية يقرؤها عشر حسنات وتمحا عنه عشر سيئات.

From Al-Fadl bin Yasar, from Abu Abdullah (peace be upon him), he said: What prevents the merchant among you who is busy in his market, when he returns to his home, from not sleeping until he recites a surah from the Quran, so that ten good deeds are written for him for each verse he recites, and ten bad deeds are erased from him.

Hadith 7731

عن سعد بن طريف عن أبي جعفر (عليه السلام) قال قال رسول الله (صلى الله عليه وآله):

From Sa'd bin Tarif, from Abu Ja'far (peace be upon him), he said: The Messenger of Allah (peace and blessings be upon him and his family) said:

من قرأ عشر آيات في ليلة لم يكتب من الغافلين ومن قرأ خمسين آية كتب من الذاكرين ومن قرأ مائة آية كتب من القانتين ومن قرأ مائتي آية كتب من الخاشعين ومن قرأ ثلاثمائة آية كتب من الفائزين ومن قرأ خمسمائة آية كتب من المجتهدين ومن قرأ ألف آية كتب له قنطار من تبر

Whoever recites ten verses in a night will not be written among the heedless, and whoever recites fifty verses will be written among those who remember, and whoever recites one hundred verses will be written among the devoutly obedient, and whoever recites two hundred verses will be written among the humble, and whoever recites three hundred verses will be written among the successful, and whoever recites five hundred verses will be written among the diligent, and whoever recites a thousand verses will have a qintar of gold written for him.

والقنطار خمسة عشر ألف مثقال من ذهب المثقال أربعة وعشرون قيراطا أصغرها مثل جبل أحد وأكبرها ما بين السماء والأرض.

And the qintar is fifteen thousand mithqals of gold, the mithqal being twenty-four carats, the smallest of which is like Mount Uhud, and the largest of which is what is between the heaven and the earth.

CHAPTER 18

Recommendation Of Completing The Quran In Mecca And Increasing Its Recitation In The Month Of Ramadan

[Hadith 7732 to 7733]

Hadith 7732

عن أبي حمزة الثمالي عن أبي جعفر (عليه السلام) قال من ختم القرآن بمكة من جمعة إلى جمعة أو أقل من ذلك أو أكثر وختمه في يوم الجمعة كتب الله له من الأجر والحسنات من أول جمعة كانت في الدنيا إلى آخر جمعة تكون فيها وإن ختمه في سائر الأيام فكذلك.

From Abu Hamza Al-Thumali from Abu Ja'far (peace be upon him) who said: Whoever completes the Quran in Makkah from one Friday to another Friday, or less than that or more than that, and completes it on Friday, Allah will record for him rewards and good deeds from the first Friday that was in this world until the last Friday that will be in it, and if he completes it on any other days, it is likewise.

Hadith 7733

عن جابر عن أبي جعفر (عليه السلام) أنه قال لكل شئ ربيع وربيع القرآن شهر رمضان.

From Jabir, from Abu Ja'far (peace be upon him) that he said: Everything has its spring, and the spring of the Quran is the month of Ramadan.

CHAPTER 19

Recommendation Of Reciting From The Quran And Looking At The Quran Even If One Has Memorized It, And The Recommendation Of Looking At The Quran

[Hadith 7734 to 7739]

Hadith 7734

عن يعقوب بن يزيد رفعه إلى أبي عبد الله (عليه السلام) قال من قرأ القرآن في المصحف متع ببصره وخفف على والديه وإن كانا كافرين.

From Yaqub ibn Yazid, raising it to Abu Abdullah (peace be upon him), he said: Whoever recites the Quran while looking at the mushaf (written copy), his eyesight will be strengthened and the burden will be lightened from his parents even if they were disbelievers.

Hadith 7735

ورواه الصدوق في (ثواب الأعمال) عن العوام رفعه مثله إلا أنه قال في المصحف نظرا وزاد وبهذا الإسناد رفعه إلى النبي صلى الله عليه وآله قال ليس شئ أشد على الشيطان من القراءة في المصحف نظرا.

And Al-Saduq narrated it in (Thawab Al-A'mal) from Al-Awwam raising it similarly except that he said "looking in the Mushaf" and added with this chain of transmission raising it to the Prophet peace be upon him and his family who said: There is nothing harder on Satan than reading the Quran while looking in the Mushaf.

Translator: In the original Arabic Hadith 7734 and 7735 are combined into a single entry.

Hadith 7736

عن جده عن أبي عبد الله (عليه السلام) قال قراءة القرآن في المصحف تخفف العذاب عن الوالدين ولو كانا كافرين.

From his grandfather from Abu Abdullah (peace be upon him) who said: Reading the Quran while looking at the mushaf (written copy) lightens the punishment of the parents even if they were disbelievers.

Hadith 7737

عن إسحاق بن عمار عن أبي عبد الله (عليه السلام) قال قلت له جعلت فداك إني أحفظ القرآن على ظهر قلبي فاقرؤه على ظهر قلبي أفضل أو أنظر في المصحف؟ قال فقال لي بل اقرأه وانظر في المصحف فهو أفضل أما علمت أن النظر في المصحف عبادة.

From Ishaq bin Ammar from Abu Abdullah (peace be upon him), he said: I said to him, may I be sacrificed for you, I have memorized the Quran by heart, so is reciting it from memory better or looking in the mushaf (written Quran)? He said to me: Rather, recite it while looking in the mushaf for that is better. Don't you know that looking in the mushaf is an act of worship.

Hadith 7738

عن حجر المدري عن أبي ذر (في حديث) قال سمعت رسول الله صلى الله عليه وآله يقول النظر إلى علي بن أبي طالب عبادة والنظر إلى الوالدين برأفة ورحمة عبادة والنظر في الصحيفة يعني صحيفة القرآن عبادة والنظر إلى الكعبة عبادة.

From Hajar al-Madari, from Abu Dharr who said: I heard the Messenger of Allah, peace be upon him and his family, say: Looking at Ali ibn Abi Talib is worship, looking at parents with kindness and mercy is worship, looking at the scripture, meaning the scripture of the Quran, is worship, and looking at the Ka'bah is worship.

Hadith 7739

محمد بن علي بن الحسين قال: روي أن النظر إلى الكعبة عبادة (إلى أن قال) والنظر إلى المصحف من غير قراءة عبادة.

Muhammad bin Ali bin Al-Husain said: It has been narrated that looking at the Ka'bah is worship (until he said) and looking at the Mushaf (of the Quran) without reading is worship.

CHAPTER 20

Recommendation Of Keeping A Quran In The House And Hanging It, The Dislike Of Abandoning Its Recitation, And Rulings On Selling It, Buying It, Taking Payment For Writing It, Teaching It, Decorating It With Gold And Writing It With Gold

[Hadith 7740 to 7742]

Hadith 7740

عن حماد بن عيسى عن أبي عبد الله (عليه السلام) عن أبيه قال: إنه ليعجبني أن يكون في البيت مصحف يطرد الله عز وجل به الشياطين.

From Hammad bin Isa from Abu Abdullah (peace be upon him) from his father who said: It pleases me that there should be a Quran in the house by which Allah the Mighty and Majestic drives away the devils.

Hadith 7741

عن ابن فضال عمن ذكره عن أبي عبد الله (عليه السلام) قال ثلاثة يشكون إلى الله عز وجل: مسجد خراب لا يصلي فيه أهله وعالم بين جهال ومصحف معلق قد وقع عليه الغبار لا يقرأ فيه.

From Ibn Faddal from whoever mentioned it from Abu Abdullah (peace be upon him) who said: Three things complain to Allah the Mighty and Majestic: A ruined mosque where its people do not pray, a scholar among ignorant people, and a hanging Quran covered in dust that no one recites from.

Hadith 7742

عن الحسين بن علوان عن جعفر عن أبيه أنه كان يستحب أن يعلق المصحف في البيت يتقي به من الشياطين قال: ويستحب أن لا يترك من القراءة فيه.

From Al-Husayn bin Alwan from Jafar from his father that he preferred to hang the Quran in the house to protect against devils. He said: And it is preferred not to abandon reading from it.

CHAPTER 21

Recommendation Of Reciting The Quran With Tarteel (Careful Pronunciation) And The Dislike Of Rushing Through It

[Hadith 7743 to 7747]

Hadith 7743

عن واصل بن سليمان عن عبد الله بن سليمان: قال سألت أبا عبد الله (عليه السلام) عن قول الله عز وجل " ورتل القرآن ترتيلا " قال: قال أمير المؤمنين (عليه السلام) " بينه تبيانا ولا تهذه هذا لشعر ولا تنثره نثر الرمل " ولكن اقرعوا به قلوبكم القاسية ولا يكن هم أحدكم آخر السورة.

From Wasil bin Sulaiman from Abdullah bin Sulaiman: He said I asked Abu Abdullah (peace be upon him) about the words of Allah the Mighty and Majestic "and recite the Quran with measured recitation" [Quran 73:4]. He said: Amir al-Muminin (peace be upon him) said: "Recite it with clear pronunciation, and do not rush through it like poetry, and do not scatter it like scattered sand. Rather, use it to affect your hardened hearts, and let not any of you make reaching the end of the surah your only concern."

Hadith 7744

عن سليم الفراء عمن أخبره عن أبي عبد الله (عليه السلام) قال: أعرب القرآن فإنه عربي.

From Sulaim al-Farra from one who informed him from Abu Abdullah (peace be upon him): He said: Give proper Arabic pronunciation to the Quran for it is in Arabic.

Hadith 7745

عن محمد بن الفضيل قال:: قال أبو عبد الله (عليه السلام) يكره أن يقرأ قل هو الله أحد في نفس واحد.

From Muhammad ibn al-Fadil who said: Abu Abdullah (peace be upon him) said: It is disliked to recite Qul Huwa Allahu Ahad in one breath.

Hadith 7746

الفضل بن الحسن الطبرسي في (مجمع البيان) عن أبي بصير عن أبي عبد الله في قوله تعالى " ورتل القرآن ترتيلا " قال هو أن تتمكث فيه و تحسن به صوتك.

Al-Fadl ibn al-Hasan al-Tabarsi in (Majma' al-Bayan) from Abu Basir from Abu Abdullah regarding the words of the Almighty "and recite the Quran with measured recitation" [Quran 73:4], he said: It means to be deliberate in it and to beautify your voice with it.

Hadith 7747

وعن أم سلمة أنها قالت: كان النبي صلى الله عليه وآله يقطع قراءته آية آية.

From Umm Salamah who said: The Prophet peace be upon him and his family would recite by pausing at each verse, one verse at a time.

CHAPTER 22

Recommendation Of Reciting With Sadness As If Addressing A Person

[Hadith 7748 to 7750]

Hadith 7748

عن ابن أبي عمير عمن ذكره عن أبي عبد الله (عليه السلام) قال إن القرآن نزل بالحزن فاقرأوه بالحزن.

From Ibn Abi Umayr, from someone who mentioned it, from Abu Abdullah (peace be upon him), he said: Indeed, the Quran was revealed with sadness, so recite it with sadness.

Hadith 7749

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال إن الله عز وجل أوحى إلى موسى بن عمران (عليه السلام) إذا وقفت بين يدي فقف موقف الذليل الفقير وإذا قرأت التوراة فأسمعنيها بصوت حزين.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), he said: Indeed, Allah, the Mighty and Majestic, revealed to Moses son of Imran (peace be upon him): When you stand before Me, stand as a humble, poor person, and when you recite the Torah, let Me hear it in a sad voice.

Hadith 7750

عن سليمان بن داود المنقري عن حفص قال: ما رأيت أحدا أشد خوفا على نفسه من موسى بن جعفر (عليه السلام) ولا أرجى للناس منه وكانت قراءته حزنا فإذا قرأ فكأنه يخاطب إنسانا.

From Sulaiman bin Dawud Al-Minqari, from Hafs, he said: I have not seen anyone more fearful for himself than Musa bin Ja'far (peace be upon him), nor anyone more hopeful for people than him. His recitation was sad, and when he recited, it was as if he was addressing a person.

CHAPTER 23

Permissibility Of Reciting Quietly And Loudly, And Preference For Reciting Quietly

[Hadith 7751 to 7753]

Hadith 7751

عن سيف بن عميرة عن أبي جعفر (عليه السلام) قال من قرأ إنا أنزلناه في ليلة القدر يجهر بها صوته كان كالشاهر سيفه في سبيل الله ومن قرأها سرا كان كالمتشحط بدمه في سبيل الله ومن قرأها عشر مرات مرت له على نحو ألف ذنب من ذنوبه.

From Sayf bin Umayrah from Abu Ja'far (peace be upon him) who said: Whoever recites "Indeed, We sent it down in the Night of Decree" (Surah Al-Qadr) loudly is like one who unsheathes his sword in the way of Allah, and whoever recites it quietly is like one who rolls in his blood in the way of Allah, and whoever recites it ten times, a thousand of his sins are forgiven.

Hadith 7752

عن معاوية بن عمار قال: قلت لأبي عبد الله (عليه السلام): الرجل لا يرى أنه صنع شيئا في الدعاء وفي القراءة حتى يرفع صوته فقال: لا بأس إن علي بن الحسين (عليه السلام) كان أحسن الناس صوتا بالقرآن وكان يرفع صوته حتى يسمعه أهل الدار وإن أبا جعفر (عليه السلام) كان أحسن الناس صوتا بالقرآن وكان إذا قام من الليل وقرأ رفع صوته فيمر به مار الطريق من الساقين وغيرهم فيقومون فيستمعون إلى قراءته.

From Mu'awiyah ibn Ammar who said: I said to Abu Abdullah (peace be upon him): A man does not feel he has done anything in supplication and recitation until he raises his voice. He said: There is no problem. Ali ibn al-Hussein (peace be upon him) had the best voice among people when reciting the Quran, and he would raise his voice until the people of the house could hear him. And Abu Ja'far (peace be upon him) had the best voice among people when reciting the Quran, and when he would stand at night and recite, he would raise his voice so that passersby on the road, including water-carriers and others, would stop and listen to his recitation.

Hadith 7753

عن أبي ذر عن النبي صلى الله عليه وآله في وصيته له قال: يا أبا ذر أخفض صوتك عند الجنائز وعند القتال وعند القرآن.

From Abu Dharr, from the Prophet (peace be upon him and his family) in his advice to him, said: O Abu Dharr, lower your voice at funerals, during battle, and when reciting the Quran.

CHAPTER 24

Prohibition Of Singing In The Quran And The Recommendation Of Beautifying The Voice With It Without Singing, And Moderation In Raising The Voice

[Hadith 7754 to 7760]

Hadith 7754

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله) اقرأوا القرآن بألحان العرب وأصواتها وإياكم ولحون أهل الفسق وأهل الكبائر فإنه سيجئ من بعدي أقوام يرجعون القرآن ترجيع الغناء والنوح والرهبانية لا يجوز تراقيهم قلوبهم مقلوبة وقلوب من يعجبه شأنهم.

From Abdullah bin Sinan narrated from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Recite the Quran with the melodies and voices of the Arabs, and beware of the melodies of the people of immorality and those who commit major sins. For after me, there will come people who will chant the Quran like singing, lamenting, and monasticism. It will not go beyond their throats. Their hearts are inverted, as are the hearts of those who admire their ways.

Hadith 7755

عن علي بن محمد النوفلي عن أبي الحسن (عليه السلام) قال ذكرت الصوت عنده فقال إن علي بن الحسين (عليه السلام) كان يقرأ فربما به المار فصعق من حسن صوته.

On the authority of Ali bin Muhammad Al-Nawfali from Abu Al-Hassan (peace be upon him) who said: The voice was mentioned in his presence, so he said: Indeed, Ali bin Al-Hussein (peace be upon him) used to recite, and sometimes a passerby would faint from the beauty of his voice.

Hadith 7756

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال: قال النبي (صلى الله عليه وآله) لكل شئ حلية وحلية القرآن الصوت الحسن.

On the authority of Abdullah bin Sinan from Abu Abdullah (peace be upon him) who said: The Prophet (peace be upon him and his family) said: Everything has an ornament, and the ornament of the Quran is a beautiful voice.

Hadith 7757

عن علي بن عقبة عن رجل عن أبي عبد الله (عليه السلام) قال: كان علي بن الحسين (عليه السلام) أحسن الناس صوتا بالقرآن وكان السقاءون يمرون فيقفون ببابه يستمعون قراءته.

On the authority of Ali bin Uqbah from a man from Abu Abdullah (peace be upon him) who said: Ali bin Al-Hussein (peace be upon him) had the most beautiful voice in reciting the Quran, and the water carriers would pass by and stop at his door to listen to his recitation.

Hadith 7758

عن أبي بصير قال قلت لأبي جعفر (عليه السلام) إذا قرأت القرآن فرفعت به صوتي جاءني الشيطان فقال: إنما ترائي بهذا أهلك والناس فقال: يا أبا محمد اقرأ قراءة ما بين القراءتين تسمع أهلك ورجع بالقرآن صوتك فان الله عز وجل يحب الصوت الحسن يرجع فيه ترجيعا.

On the authority of Abu Basir who said: I said to Abu Ja'far (peace be upon him), "When I recite the Quran and raise my voice with it, Satan comes to me and says: 'You are only showing off to your family and people with this.'" He said: "O Abu Muhammad, recite in a manner between the two recitations. Let your family hear you and beautify your voice with the Quran, for Allah, the Mighty and Majestic, loves a beautiful voice that is beautified."

أقول هذا محمول على التقية لما ذكرنا من معارضة الخاص وهو الحديث الأول والعام وهو كثير جدا قد تجاوز حد التواتر ويأتي في التجارة ويمكن الحمل على ما دون الغناء.

I (Hurr Amili) say this is interpreted as taqiyyah due to what we mentioned about the contradiction of the specific, which is the first hadith, and the general, which is very abundant and has exceeded the level of tawatur (mass narration). It will come in trade, and it can be interpreted as what is less than singing.

Hadith 7759

عن الحسن بن عبد الله التميمي عن أبيه عن الرضا (عليه السلام) قال قال رسول الله صلى الله عليه وآله حسنوا القرآن بأصواتهم فإن الصوت الحسن يزيد القرآن حسنا.

On the authority of Al-Hassan bin Abdullah Al-Tamimi from his father from Al-Ridha (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Beautify the Quran with your voices, for a beautiful voice increases the beauty of the Quran.

Hadith 7760

عن دارم بن قبيصة عن الرضا عن آبائه عليهم السلام مثله وزاد: وقرأ يزيد في الخلق ما يشاء.

On the authority of Darim bin Qabisah from Al-Ridha from his forefathers (peace be upon them) similar to it, and he added: And he recited, "He increases in creation what He wills."

أقول: ما يخفى على منصف أن تحسين الصوت لا يستلزم كونه غناء فلا بد من تقييده بما لا يصل إلى حد الغناء لما مضى ويأتي.

I (Hurr Amili) say: It is not hidden from a fair person that beautifying the voice does not necessitate it being singing, so it must be restricted to what does not reach the level of singing, as has passed and will come.

CHAPTER 25

It Is Recommended For The Reciter And The Listener To Feel Tenderness And Fear Without Showing Unconsciousness And The Like

[Hadith 7761 to 7761]

Hadith 7761

عن جابر عن أبي جعفر (عليه السلام) قال: قلت إن قوما إذا ذكروا شيئا من القرآن أو حدثوا به صعق أحدهم حتى يرى أن أحدهم لو قطعت يده أو رجلاه لم يشعر بذلك فقال: سبحان الله ذاك من الشيطان ما بهذا نعتوا إنما هو اللين والرقة والدمعة والوجل.

On the authority of Jabir, from Abu Ja'far (peace be upon him), he said: I said that when some people mention something from the Quran or narrate it, one of them falls unconscious to the point that if his hand or leg were cut off, he would not feel it. He said: Glory be to Allah, that is from Satan. This is not how they were described. It is only gentleness, tenderness, tears, and fear.

ورواه الصدوق في (المجالس) مثله إلا أنه قال: ما بهذا أمروا.

And it was narrated by al-Saduq in (al-Majalis) similar to it, except that he said: This is not what they were commanded to do.

CHAPTER 26

What Is Obligatory Regarding Listening To The Quran And Paying Attention To It

[Hadith 7762 to 7767]

Hadith 7762

الفضل بن الحسن الطبرسي في (مجمع البيان) قال قيل إن الوقت المأمور فيه بالإنصات للقرآن والاستماع له في الصلاة خاصة خلف الامام الذي يؤتم به إذا سمعت قراءته وروي ذلك عن أبي جعفر (عليه السلام).

Al-Fadl ibn al-Hasan al-Tabarsi said in (Majma' al-Bayan) that it was said that the time commanded for paying attention (*) to the Quran and listening (*) to it is specifically in prayer behind the imam who is being followed when his recitation is heard, and this was narrated from Abu Ja'far (peace be upon him).

Translator: * The hadith in this chapter discuss the concept of listening to the Quran specifically mentioning two related terms: al-insaat and al-istimaa. While both terms are related to the act of listening, they have subtle differences in meaning and usage. Al-insaat refers to attentive and focused listening while al-istimaa is a broader term that can include both attentive and casual listening.

Hadith 7763

قال وروي عن أبي عبد الله (عليه السلام) أنه قال يجب الإنصات للقرآن في الصلاة وغيرها قال: الطبرسي وقال الشيخ: وذلك على سبيل الاستحباب.

It was narrated from Abu Abdullah (peace be upon him) that he said: It is obligatory to listen attentively to the Quran during prayer and at other times. Al-Tabarsi said: And the Sheikh said: And that is on the basis of recommendation.

Hadith 7764

عن أبي كهمس عن أبي عبد الله (عليه السلام) قال قرأ ابن الكوا خلف أمير المؤمنين عليه السلام لئن أشركت ليحبطن عملك ولتكونن من الخاسرين فأنصت له أمير المؤمنين عليه السلام.

From Abu Kahmas from Abu Abdullah (peace be upon him), he said: Ibn al-Kawa recited behind Amir al-Muminin (peace be upon him): "If you associate [anything with Allah], your work would surely become worthless, and you would surely be among the losers." So Amir al-Muminin (peace be upon him) listened attentively to him.

Hadith 7765

وعن عبد الله بن أبي يعفور عن أبي عبد الله (عليه السلام) قال قلت له الرجل يقرأ القرآن أيجب على من سمعه الإنصات له والاستماع ؟ قال نعم إذا قرأ عندك القرآن وجب عليك الإنصات والاستماع.

From Abdullah ibn Abi Ya'fur from Abu Abdullah (peace be upon him), he said: I said to him: If a man recites the Quran, is it obligatory upon those who hear it to pay attention and listen? He said: Yes, if the Quran is recited in your presence, it is obligatory upon you to pay attention and listen.

Hadith 7766

وعن زرارة قال قال أبو جعفر (عليه السلام) وإذا قرئ القرآن في الفريضة خلف الإمام فاستمعوا له وانصتوا لعلكم ترحمون.

From Zurara, he said: Abu Ja'far (peace be upon him) said: And when the Quran is recited in the obligatory prayer behind the imam, then listen to it and pay attention that you may receive mercy.

Hadith 7767

وعن زرارة قال سمعت أبا عبد الله (عليه السلام) يقول يجب الإنصات للقرآن في الصلاة وغيرها وإذا قرئ عندك القرآن وجب عليك الإنصات والاستماع.

From Zurara, he said: I heard Abu Abdullah (peace be upon him) saying: Paying attention to the Quran is obligatory in prayer and other situations, and if the Quran is recited in your presence, it is obligatory upon you to pay attention and listen.

CHAPTER 27

Recommendation To Complete The Quran Once Every Month, Or Every Seven Days, Or In Five Days, Or In Three Days, Or In One Night With Proper Recitation, And Asking For Paradise And Seeking Refuge From Hellfire When Reaching Their Respective Verses, And The Ruling On Completing The Quran In Ramadan

[Hadith 7768 to 7776]

Hadith 7768

عن محمد بن عبد الله قال: قلت لأبي عبد الله (عليه السلام) أقرأ القرآن في ليلة؟ فقال: لا يعجبني أن تقرأه في أقل من شهر.

From Muhammad bin Abdullah who said: I said to Abu Abdullah (peace be upon him): Should I read the Quran in one night? He said: I do not like that you read it in less than a month.

Hadith 7769

عن حسين بن خالد عن أبي عبد الله (عليه السلام) قال قلت له: في كم أقرأ القرآن فقال اقرأه أخماسا اقرأه أسباعا أما إن عندي مصحفا مجزءا أربعة عشر جزءا.

From Hussain bin Khalid from Abu Abdullah (peace be upon him) who said: I asked him: In how much time should I read the Quran? He said: Read it in five parts, read it in seven parts. Indeed I have a mushaf divided into fourteen parts.

Hadith 7770

عن علي بن أبى حمزة قال: سأل أبو بصير أبا عبد الله (عليه السلام) وأنا حاضر فقال له جعلت فداك أقرأ القرآن في ليلة؟ فقال لا فقال ففي ليلتين؟ فقال لا حتى بلغ ست ليال فأشار بيده فقال: ها.

From Ali bin Abi Hamza who said: Abu Basir asked Abu Abdullah (peace be upon him) while I was present and said to him, "May I be sacrificed for you, can I recite the Quran in one night?" He said, "No." He asked, "In two nights?" He said, "No." This continued until he reached six nights, then he gestured with his hand and said, "Yes."

ثم قال يا با محمد إن من كان قبلكم من أصحاب محمد كان يقرأ القرآن في شهر وأقل إن القرآن لا يقرأ هذرمة ولكن يرتل ترتيلا إذا مررت بآية فيها ذكر النار وقفت عندها وتعوذت بالله من النار.

Then he said, "O Abu Muhammad, those who were before you from the companions of Muhammad would recite the Quran in a month or less. The Quran should not be

recited hastily, but should be recited with proper pronunciation. When you come across a verse mentioning the Fire, stop at it and seek refuge with Allah from the Fire."

فقال أبو بصير أقرأ القرآن في رمضان في ليلة؟ فقال: لا فقال ففي ليلتين؟ فقال: لا فقال: ففي ثلاث؟ فقال: ها وأومأ بيده نعم شهر رمضان لا يشبهه شئ من الشهور له حق وحرمة أكثر من الصلاة ما استطعت.

Abu Basir said: "May I recite the Quran in one night during Ramadan?" He said: "No." He said: "Then in two nights?" He said: "No." He said: "Then in three?" He said: "Yes," and he gestured with his hand. "The month of Ramadan is unlike any other month. It has rights and sanctity. Pray as much as you can."

Hadith 7771

وعن عدة من أصحابنا عن سهل بن زياد عن بعض أصحابه عن علي بن أبي حمزة قال: دخلت على أبي عبد الله (عليه السلام) فقال له أبو بصير: جعلت فداك أقرأ القرآن في شهر رمضان في ليلة؟ فقال: لا قال: ففي ليلتين؟ فقال: لا فقال: ففي ثلاث؟ فقال: ها وأشار بيده.

From a number of our companions from Sahl bin Ziyad from some of his companions from Ali bin Abi Hamza who said: I entered upon Abu Abdullah (peace be upon him) and Abu Basir said to him: May I be sacrificed for you, can I read the Quran in the month of Ramadan in one night? He said: No. He asked: In two nights? He said: No. He asked: In three nights? He gestured with his hand indicating yes.

ثم قال: يا أبا محمد إن لرمضان حقا وحرمة لا يشبهه شئ من الشهور وكان أصحاب محمد صلى الله عليه وآله يقرأ أحدهم القرآن في شهر أو أقل إن القرآن لا يقرأ هذرمة ولكن يرتل ترتيلا وإذا مررت بآية فيها ذكر الجنة فقف عندها وسل الله الجنة وإذا مررت بآية فيها ذكر النار فقف عندها وتعوذ بالله من النار.

Then he said: O Abu Muhammad, Ramadan has rights and sanctity unlike any other month. The companions of Muhammad (peace be upon him and his family) would read the Quran in a month or less. The Quran should not be read hastily, but should be recited with proper recitation. When you pass by a verse mentioning Paradise, stop at it and ask Allah for Paradise, and when you pass by a verse mentioning the Fire, stop at it and seek refuge with Allah from the Fire.

Hadith 7772

عن رجاء بن أبي الضحاك عن الرضا (عليه السلام) أنه كان يكثر بالليل في فراشه من تلاوة القرآن فإذا مر بآية فيها ذكر جنة أو نار بكى وسأل الله الجنة وتعوذ به من النار.

From Raja bin Abi al-Dahhak from Al-Ridha (peace be upon him) that he would frequently recite the Quran at night in his bed, and when he passed by a verse mentioning Paradise or Fire, he would weep and ask Allah for Paradise and seek refuge with Him from the Fire.

Hadith 7773

عن إبراهيم بن العباس قال ما رأيت الرضا (عليه السلام) سئل عن شئ قط إلا علمه ولا رأيت أعلم منه بما كان في الزمان الأول إلى وقته وعصره وكان المأمون يمتحنه بالسؤال عن كل شئ فيجيب فيه وكان كلامه كله وجوابه وتمثله انتزاعات من القرآن وكان يختمه في كل ثلاث ويقول لو أردت أن أختمه في أقرب من ثلاث لختمت ولكني ما مررت بآية قط إلا فكرت فيها وفي أي شئ أنزلت وفي أي وقت فلذلك صرت أختم في كل ثلاثة.

From Ibrahim ibn al-Abbas who said: I never saw al-Rida (peace be upon him) being asked about anything except that he knew it, and I never saw anyone more knowledgeable than him about what happened from ancient times until his time and era. Al-Ma'mun used to test him with questions about everything, and he would answer them. All his speech, answers and examples were derived from the Quran. He would complete the Quran every three days and say: If I wanted to complete it in less than three days I could, but whenever I come across a verse, I reflect upon it, what it was revealed about, and when it was revealed, that is why I complete it every three days.

Hadith 7774

الفضل بن الحسن الطبرسي في (مجمع البيان) عن الصادق (عليه السلام) في قوله تعالى " والذين آتيناهم الكتاب يتلونه حق تلاوته قال حق تلاوته هو الوقوف عند ذكر الجنة والنار يسأل في الأولى ويستعيذ من الأخرى.

Al-Fadl ibn al-Hasan al-Tabarsi reported in (Majma' al-Bayan) from al-Sadiq (peace be upon him) regarding the words of the Almighty "Those to whom We have given the Book recite it as it should be recited" [Quran 2:121]. He said: The proper recitation is to pause at the mention of Paradise and Hell, asking for the former and seeking refuge from the latter.

Hadith 7775

عن وهب بن حفص عن أبي عبد الله (عليه السلام) قال سألته في كم يقرأ القرآن؟ قال: في ست فصاعدا قلت في شهر رمضان؟ قال في ثلاث فصاعدا.

From Wahb ibn Hafs from Abu Abdullah (peace be upon him) who said: I asked him in how many days should one recite the Quran? He said: In six days or more. I said: In the month of Ramadan? He said: In three days or more.

Hadith 7776

وعن جعفر بن قولويه باسناده إلى أبي عبد الله (عليه السلام) قال: لا يعجبني أن يقرأ القرآن في أقل من شهر.

From Ja'far bin Qulawayh, through his chain to Abu Abdullah (peace be upon him), he said: I do not like the Quran to be recited in less than a month.

CHAPTER 28

Recommendation Of Gifting The Reward Of Recitation To The Prophet And The Imams, Peace Be Upon Them, And To The Believers Among The Living And The Dead

[Hadith 7777 to 7777]

Hadith 7777

عن علي بن المغيرة عن أبي الحسن (عليه السلام) قال: قلت له: إن أبي سأل جدك عن ختم القرآن في كل ليلة فقال له جدك في كل ليلة فقال له في شهر رمضان فقال له جدك في شهر رمضان فقال له أبي نعم ما استطعت فكان أبي يختمه أربعين ختمة في شهر رمضان ثم ختمته بعد أبي فربما زدت وربما نقصت على قدر فراغي وشغلي ونشاطي وكسلي.

From Ali bin Al-Mughirah, from Abu Al-Hassan (peace be upon him), he said: I said to him: My father asked your grandfather about completing the Quran every night, so your grandfather said to him "every night." Then he said to him "in the month of Ramadan," so your grandfather said to him "in the month of Ramadan." My father said to him, "Yes, as much as I can." So my father would complete it forty times in the month of Ramadan. Then I completed it after my father, sometimes increasing and sometimes decreasing according to my free time, business (or occupation), energy, and laziness.

فإذا كان في يوم الفطر جعلت لرسول الله صلى الله عليه وآله ختمة ولعلي (عليه السلام) أخرى ولفاطمة عليها السلام أخرى ثم للأئمة عليهم السلام حتى انتهيت إليك فصيرت لك واحدة منذ صرت في هذه الحال فأي شئ لي بذلك؟ قال لك بذلك أن تكون معهم يوم القيامة قلت الله أكبر فلي بذلك؟ قال نعم ثلاث مرات.

When it was the day of Eid al-Fitr, I dedicated one complete recitation to the Messenger of Allah (peace be upon him and his family), another to Ali (peace be upon him), another to Fatima (peace be upon her), then to the Imams (peace be upon them) until I reached you, and I dedicated one to you since I have been in this state. So what do I get for that? He said: For that, you will be with them on the Day of Resurrection. I said: Allah is the Greatest! Is that for me? He said: Yes, three times.

CHAPTER 29

Recommendation Of Crying Or Trying To Cry When Hearing The Quran

[Hadith 7778 to 7778]

Hadith 7778

عن سليمان بن خالد عن الصادق (عليه السلام) قال إن رسول الله (صلى الله عليه وآله) أتى شبابا من الأنصار فقال إني أريد ان اقرأ عليكم فمن بكى فله الجنة فقرأ آخر الزمر " وسيق الذين كفروا إلى جهنم زمرا " إلى آخر السورة.

From Sulaiman bin Khalid from Al-Sadiq (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) came to some youth from the Ansar and said: I want to recite to you, and whoever cries will have Paradise. He then recited the end of Surah Al-Zumar "And those who disbelieved will be driven to Hell in groups" [Quran 39:71] until the end of the surah.

فبكى القوم جميعا إلا شابا فقال يا رسول الله قد تباكيت فما قطرت عيني قال إني معيد عليكم فمن تباكى فله الجنة قال فأعاد عليهم فبكى القوم وتباكى الفتى فدخلوا الجنة جميعا.

All the people cried except for one youth who said: O Messenger of Allah, I tried to cry but my eyes did not shed tears. He said: I will repeat it for you, and whoever tries to cry will have Paradise. He then repeated it to them, and the people cried and the youth tried to cry, so they all entered Paradise.

CHAPTER 30

Obligation Of Learning Quranic Grammar And Permissibility Of Reading With Mistakes When Unable

[Hadith 7779 to 7782]

Hadith 7779

عن عمرو بن جميع عن جعفر بن محمد عن أبيه عن آبائه عليهم السلام قال قال رسول الله صلى الله عليه وآله تعلموا القرآن بعربيته وإياكم والنبر فيه يعني الهمز.

From Amr bin Jami', from Ja'far bin Muhammad, from his father, from his forefathers peace be upon them who said: The Messenger of Allah peace be upon him and his family said: Learn the Quran in its Arabic form and beware of an-nabr in it - meaning excessive hamza.

قال الصادق (عليه السلام) الهمز زيادة في القرآن إلا الهمز الأصلي مثل قوله " ألا يسجدوا لله الذي يخرج الخبء " في السماوات والأرض وقوله " لكم فيها دفء " وقوله وإذ قتلتم نفسا فادرءتم فيها.

Al-Sadiq peace be upon him said: Hamza is an addition in the Quran except for the original hamza like His saying "Will they not prostrate to Allah who brings forth what is hidden" [Quran 27:25] in the heavens and earth, and His saying "wherein is warmth for you" [Quran 16:5], and His saying "And when you killed a soul and disputed over it" [Quran 2:72].

Hadith 7780

وفي (الخصال) عن البزنطي عن رجل عن أسلمي عن أبيه عن أبي عبد الله (عليه السلام) قال تعلموا العربية فإنها كلام الله الذي كلم به خلقه ونطق به للماضين.

In Al-Khisal: From Al-Bazanti, from a man, from Aslami, from his father, from Abu Abdullah peace be upon him who said: Learn Arabic for it is the speech of Allah by which He spoke to His creation and addressed those who came before.

Hadith 7781

أحمد بن فهد في (عدة الداعي) عن أبي جعفر الجواد (عليه السلام) قال ما استوى رجلان في حسب ودين قط إلا كان أفضلهما عند الله عز وجل آدابهما قال قلت: قد علمت فضله عند الناس في النادي والمجلس فما فضله عند الله؟ قال بقراءة القرآن كما انزل ودعائه من حيث لا يلحن وذلك الدعاء الملحون لا يصعد إلى الله.

Ahmad bin Fahd in (Uddat al-Da'i) from Abu Jafar al-Jawad (peace be upon him) said: No two men were ever equal in lineage and religion except that the one with better

manners was more virtuous before Allah the Mighty and Majestic. I said: I know his virtue among people in gatherings and assemblies, but what is his virtue before Allah? He said: By reciting the Quran as it was revealed and by his supplication without grammatical errors, for indeed the grammatically incorrect supplication does not ascend to Allah.

Hadith 7782

عن السكوني عن أبي عبد الله (عليه السلام) قال قال النبي صلى الله عليه وآله إن الرجل الأعجمي من أمتي ليقرأ القرآن بعجمية فترفعه الملائكة على عربيته.

From al-Sakuni from Abu Abdullah (peace be upon him) who said: The Prophet (peace be upon him and his family) said: Indeed a non-Arab man from my nation may recite the Quran with non-Arab pronunciation, but the angels raise it (to Allah) in its Arabic form.

CHAPTER 31

Recommendation Of Frequently Reciting Surah Al-Ikhlas And Repeating It A Thousand Times Day And Night, And The Dislike Of Abandoning It

[Hadith 7783 to 7793]

Hadith 7783

عن محمد بن مروان عن أبي جعفر (عليه السلام) قال من قرأ قل هو الله أحد مرة بورك عليه من قرأها مرتين بورك عليه وعلى أهله ومن قرأها ثلاث مرات بور ك عليه وعلى جيرانه ومن قرأها اثنتي عشرة مرة بنى الله له اثنى عشرة قصرا في الجنة فتقول الحفظة اذهبوا بنا إلى قصور أخينا (فلان) فننظر إليها

From Muhammad bin Marwan from Abu Ja'far (peace be upon him) who said: Whoever recites "Qul huwa Allahu ahad" (Surah al-Ikhlas) once will be blessed. Whoever recites it twice will be blessed along with his family. Whoever recites it thrice will be blessed along with his neighbors. Whoever recites it twelve times, Allah will build for him twelve palaces in Paradise, and the guardian angels will say: "Let us go see the palaces of our brother so-and-so."

ومن قرأها مائة مرة غفرت له ذنوب خمسة وعشرين سنة ما خلا الدماء والأموال ومن قرأها أربعمائة مرة كان له أجر أربعمائة شهيد كلهم قد عقر جواده وأريق دمه ومن قرأها ألف مرة في يوم وليلة لم يمت حتى يرى مقعده من الجنة أو ترى له.

Whoever recites it one hundred times will be forgiven the sins of twenty-five years except those related to bloodshed and property. Whoever recites it four hundred times will receive the reward of four hundred martyrs whose horses were wounded and whose blood was spilled. Whoever recites it one thousand times during a day and night will not die until they see their place in Paradise or it is shown to them.

Hadith 7784

عن السكوني عن أبي عبد الله (عليه السلام) أن النبي صلى الله عليه وآله صلى على سعد بن معاذ فقال لقد وافى من الملائكة سبعون ألفا ومنهم جبرئيل يصلون عليه فقلت له يا جبرئيل بم يستحق صلاتكم عليه؟ فقال بقراءته قل هو الله أحد قائما وقاعدا وراكبا وماشيا وذاهبا وجائيا.

From al-Sakuni from Abu Abdullah (peace be upon him): The Prophet (peace be upon him and his family) prayed over Sa'd bin Mu'adh and said: Seventy thousand angels including Gabriel came to pray over him. I asked him: O Gabriel, what made him deserve your prayers over him? He replied: His recitation of "Qul huwa Allahu ahad" (Surah al-Ikhlas) while standing, sitting, riding, walking, coming and going.

Hadith 7785

عن يعقوب بن شعيب عن أبي عبد الله (عليه السلام) قال كان أبي (عليه السلام) يقول قل هو الله أحد ثلث القرآن وقل يا أيها الكافرون ربع القرآن.

From Yaqub bin Shuaib from Abu Abdullah (peace be upon him) who said: My father (peace be upon him) used to say: "Qul huwa Allahu ahad" (Surah al-Ikhlas) is one-third of the Quran, and "Qul ya ayyuhal kafirun" (Surah al-Kafirun) is one-fourth of the Quran.

Hadith 7786

عن مفضل بن عمر قال قال أبو عبد الله عليه السلام يا مفضل احتجز من الناس كلهم ببسم الله الرحمن الرحيم وبقل هو الله أحد اقرأها عن يمينك وعن شمالك ومن بين يديك ومن خلفك ومن فوقك ومن تحتك فإذا دخلت على سلطان جائر فاقرأها حين تنظر إليه ثلاث مرات واعقد بيدك اليسرى ثم لا تفارقها حتى تخرج من عنده.

From Mufaddal bin Umar who said: Abu Abdullah (peace be upon him) said: O Mufaddal, protect yourself from all people with Bismillah al-Rahman al-Raheem and with "Qul huwa Allahu ahad" (Surah al-Ikhlas). Recite it on your right, on your left, in front of you, behind you, above you, and below you. When you enter upon an unjust ruler, recite it three times when you see him, make a knot with your left hand, and do not release it until you leave his presence.

Hadith 7787

عن أبي بصير عن الصادق عن آبائه عليهم السلام (في حديث) عن سلمان أنه قال سمعت حبيبي رسول الله صلى الله عليه وآله يقول من قرأ قل هو الله أحد مرة فقد قرأ ثلث القرآن ومن قرأها مرتين فقد قرأ ثلثي القرآن ومن قرأها ثلاثا فقد ختم القرآن.

From Abu Basir from Al-Sadiq from his forefathers (peace be upon them) in a hadith from Salman that he said: I heard my beloved Messenger of Allah (peace be upon him and his family) say: Whoever recites "Qul huwa Allahu ahad" (Surah al-Ikhlas) once has recited one-third of the Quran, whoever recites it twice has recited two-thirds of the Quran, and whoever recites it thrice has completed the Quran.

Hadith 7788

عن الحسن بن علي عن أبي عبد الله عن إسحاق بن عمار عن أبي عبد الله (عليه السلام) قال من مضت له جمعة ولم يقرأ فيها بقل هو الله أحد ثم مات مات على دين أبي لهب.

From Al-Hasan ibn Ali from Abu Abdullah from Ishaq ibn Ammar from Abu Abdullah (peace be upon him) who said: Whoever lets a Friday pass without reciting "Qul huwa Allahu ahad" (Surah al-Ikhlas) and then dies, dies following the religion of

Abu Lahab.

أقول: هذا وأمثاله محمول على من تركها استخفافا بها أو جحودا لفضلها.

I (Hurr Amili) say: This and similar reports are interpreted as referring to one who abandons it out of belittling it or denying its virtue.

Hadith 7789

عن هارون بن خارجة قال سمعت أبا عبد الله (عليه السلام) يقول من أصابه مرض أو شدة لم يقرأ في مرضه أو شدته قل هو الله أحد ثم مات في مرضه أو في تلك الشدة التي نزلت به فهو من أهل النار.

From Harun ibn Kharijah who said: I heard Abu Abdullah (peace be upon him) saying: Whoever is afflicted with an illness or hardship and does not recite "Qul huwa Allahu ahad" (Surah al-Ikhlas) during his illness or hardship, then dies during that illness or hardship that befell him, is among the people of the Fire.

Hadith 7790

عن حفص بن غياث قال سمعت أبا عبد الله (عليه السلام) يقول لرجل: أتحب البقاء في الدنيا؟ قال: نعم: قال: ولم؟ قال: لقراءة قل هو الله أحد فسكت عنه ثم قال لي بعد ساعة: يا حفص من مات من أوليائنا وشيعتنا ولم يحسن القرآن علم في قبره ليرفع الله به في درجته فان درجات الجنة على قدر عدد آيات القرآن فيقال لقارئ القرآن: اقرأ وأرقا.

From Hafs ibn Ghiyath who said: I heard Abu Abdullah (peace be upon him) saying to a man: Do you love remaining in this world? He said: Yes. He said: Why? He said: To recite "Qul huwa Allahu ahad" (Surah al-Ikhlas). He remained silent, then said to me after a while: O Hafs, whoever among our friends and followers dies without having mastered the Quran will be taught in his grave so Allah may raise his rank through it, for the levels of Paradise are according to the number of verses in the Quran. It will be said to the reciter of the Quran: Recite and ascend.

Hadith 7791

عن سليمان بن خالد قال: سمعت أبا عبد الله (عليه السلام) يقول: من مضت به ثلاثة أيام ولم يقرأ فيها قل هو الله أحد فقد خذل ونزع ربقة الإيمان من عنقه وإن مات في هذه الثلاثة كان كافرا بالله العظيم.

From Sulayman ibn Khalid who said: I heard Abu Abdullah (peace be upon him) saying: Whoever passes three days without reciting "Qul huwa Allahu ahad" (Surah al-Ikhlas) has been abandoned and the bond of faith has been removed from his neck. If he dies during these three days, he has died as a disbeliever in Allah the Almighty.

Hadith 7792

عن أبي بصير عن أبي عبد الله (عليه السلام) قال: من قرأ قل هو الله أحد مرة واحدة فكأنما قرأ ثلث القرآن وثلث التوراة وثلث الإنجيل وثلث الزبور.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites "Qul huwa Allahu ahad" (Surah al-Ikhlas) once, it is as if he has recited one-third of the Quran, one-third of the Torah, one-third of the Gospel, and one-third of the Psalms.

Hadith 7793

عن عبد الله بن مسعود قال: قال رسول الله صلى الله عليه وآله أيعجز أحدكم أن يقرأ كل ليلة ثلث القرآن؟ قالوا ومن يطيق ذلك؟ قال: قل هو الله أحد ثلث القرآن.

From Abdullah ibn Masud who said: The Messenger of Allah (peace be upon him and his family) said: Is any of you unable to recite one-third of the Quran every night? They said: Who has the ability for that? He said: "Qul huwa Allahu ahad" (Surah al-Ikhlas) is one-third of the Quran.

CHAPTER 32

Recommendation Of Reciting The Musabbihat Before Sleep

[Hadith 7794 to 7794]

Hadith 7794

عن جابر قال: سمعت أبا جعفر (عليه السلام) يقول من قرأ المسبحات كلها قبل أن ينام لم يمت حتى يدرك القائم وإن مات كان في جوار محمد صلى الله عليه وآله.

Jabir said: I heard Abu Ja'far (peace be upon him) say: Whoever recites all the Musabbihat (*) before sleeping will not die until he meets the Qa'im, and if he dies, he will be in the company of Muhammad, peace be upon him and his family.

Translator: * Al-Musabbihat refers to the group of surahs (chapters) in the Quran that all begin with words that glorify Allah. The surahs that are typically included in Al-Musabbihat are: Surah Al-Isra (17), Surah Al-Hadid (57), Surah Al-Hashr (59), Surah As-Saff (61), Surah Al-Jumu'ah (62), Surah At-Taghabun (64), Surah Al-A'la (87).

CHAPTER 33

Recommendation Of Reciting Surah Al-Tawhid One Hundred Times, Fifty Times, Or Eleven Times Before Sleeping

[Hadith 7795 to 7797]

Hadith 7795

عن أبي أسامة عن أبي عبد الله (عليه السلام) قال: سمعته يقول: من قرأ قل هو الله أحد مائة مرة حين يأخذ مضجعه غفر الله له ما عمل قبل ذلك خمسين عاما.

From Abu Usamah from Abu Abdullah (peace be upon him) who said: I heard him say: Whoever recites "Qul huwa Allahu ahad" (Surah al-Ikhlas) one hundred times when he goes to bed, Allah will forgive him for what he has done in the past fifty years.

Hadith 7796

عن عبد الله بن طلحة عن جعفر قال قال رسول الله صلى الله عليه وآله من قرأ قل هو الله أحد مائة مرة حين يأخذ مضجعه غفر الله له ذنوب خمسين سنة

From Abdullah bin Talha from Ja'far who said: The Messenger of Allah (peace be upon him and his family) said: Whoever recites "Qul huwa Allahu ahad" (Surah al-Ikhlas) one hundred times when he goes to bed, Allah will forgive him the sins of fifty years.

عن عيسى بن عبد الله عن علي (عليه السلام) مثله إلا أنه أسقط في (الأمالي) قوله مائة مرة.

From Isa bin Abdullah Al-Hashimi from Ali (peace be upon him) narrated similar to it except that in (Al-Amali) he omitted the phrase "one hundred times".

Hadith 7797

عن قيس بن ربيع عن أبي عبد الله (عليه السلام) قال من آوى إلى فراشه فقرأ قل هو الله إحدى عشر مرة حفظ في داره وفي دويرات حوله.

From Qais bin Rabee from Abu Abdullah (peace be upon him) who said: Whoever retires to his bed and recites "Qul huwa Allahu ahad" (Surah al-Ikhlas) eleven times, he will be protected in his house and in the surrounding dwellings.

CHAPTER 34

Recommendation Of Reciting The Mu'awwidhatayn Three Times, Al-Ikhlas And Al-Qadr Eleven Times, And Al-Takathur Before Sleep.

[Hadith 7798 to 7801]

Hadith 7798

عن سليمان الجعفري عن أبي الحسن (عليه السلام) قال سمعته يقول ما من أحد في حد الصبي يتعهد في كل ليلة قراءة قل أعوذ برب الفلق وقل أعوذ برب الناس كل واحدة ثلاث مرات و قل هو الله أحد مائة مرة فإن لم يقدر فخمسين إلا صرف الله عنه كل لمم أو عرض من أعراض الصبيان والعطاش وفساد المعدة وبدور الدم أبدا ما تعوهد بهذا حتى يبلغه الشيب فان تعهد نفسه بذلك أو تعوهد كان محفوظا إلى يوم يقبض الله عز وجل نفسه.

From Sulaiman Al-Ja'fari from Abu Al-Hassan (peace be upon him), he said: I heard him say: There is no one in the age of childhood who commits to reciting every night "Say: I seek refuge with the Lord of the Daybreak" (Surah al-Falak) and "Say: I seek refuge with the Lord of Mankind" (Surah al-Nas) three times each, and "Say: He is Allah, the One" (Surah al-Ikhlas) one hundred times, and if unable then fifty times, except that Allah will avert from him every evil or symptom of childhood illnesses, thirst, stomach upset, and blood disorders, as long as he maintains this practice until he reaches old age. If he maintains this for himself or is maintained in it, he will be protected until the day Allah, the Mighty and Majestic, takes his soul.

Hadith 7799

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) أنه قال من قرأ إذا آوى إلى فراشه قل يا أيها الكافرون وقل هو الله أحد كتب الله له براءة من الشرك.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) that he said: Whoever recites when he retires to his bed "Say: O disbelievers" (Surah al-Kafirun) and "Say: He is Allah, the One" (Surah al-Ikhlas), Allah will write for him immunity from polytheism.

Hadith 7800

عن درست عن أبي عبد الله (عليه السلام) قال قال رسول الله صلى الله عليه وآله من قرأ ألهيكم التكاثر عند النوم وقي فتنة القبر.

From Durust, from Abu Abdullah (peace be upon him), who said: The Messenger of

Allah (peace be upon him and his family) said: Whoever recites "The mutual rivalry for piling up (the good things of this world) diverts you" (Surah al-Takathur) before sleeping will be protected from the trial of the grave.

Hadith 7801

وعن أبي الحسن موسى (عليه السلام) أنه قال يستحب أن يقرأ الانسان عند النوم إحدى عشر مرة إنا أنزلناه في ليلة القدر.

From Abu al-Hasan Musa (peace be upon him) that he said: It is recommended for a person to recite eleven times before sleep, "Indeed, We sent it down during the Night of Decree" (Surah al-Qadr).

CHAPTER 35

Recommendation Of Reciting The End Of Surah Al-Kahf Before Sleep

[Hadith 7802 to 7804]

Hadith 7802

عن عامر بن عبد الله بن جذاعة عن أبي عبد الله (عليه السلام) قال ما من عبد يقرأ آخر الكهف حين ينام إلا استيقظ في الساعة التي يريد.

From Amir bin Abdullah bin Judha'a from Abu Abdullah (peace be upon him) who said: No servant recites the end of Surah al-Kahf when going to sleep except that he wakes up at the time he wants.

Hadith 7803

قال وروي عن النبي صلى الله عليه وآله أنه قال: من قرأ عند منامه قل إنما أنا بشر مثلكم يوحى إلي الآية سطع له نور إلى المسجد الحرام حشو ذلك النور ملائكة يستغفرون له حتى يصبح.

He said it is narrated from the Prophet (peace be upon him and his family) that he said: Whoever recites before sleep "Say, I am only a human being like you, to whom revelation has come" [Surah al-Kahf 18:110], a light will shine for him to the Sacred Mosque, that light being filled with angels seeking forgiveness for him until morning.

Hadith 7804

عن أحمد بن محمد عن أبيه عن محمد بن هلال عن أبيه عن جده عن أمير المؤمنين (عليه السلام) قال ما من عبد يقرأ " قل إنما أنا بشر مثلكم " إلى آخر السورة إلا كان له نور من مضجعه إلى بيت الله الحرام فان من كان له نور إلى بيت الله الحرام كان له نور إلى بيت المقدس.

From Ahmad bin Muhammad from his father from Muhammad bin Hilal from his father from his grandfather from Amir al-Muminin (peace be upon him) who said: There is no servant who recites "Say, 'I am only a human being like you'"[Quran, 18:110] to the end of the chapter, except that he will have a light from his resting place to the Sacred House of Allah. And whoever has a light to the Baytullah al-Haram (Sacred House of Allah) will have a light to Bayt al-Muqaddas (Jerusalem).

CHAPTER 36

Recommendation Of Frequent Recitation Of Al-An'am

[Hadith 7805 to 7805]

Hadith 7805

عن الحسن بن علي بن أبي حمزة قال أبو عبد الله (عليه السلام) إن سورة الأنعام نزلت جملة شيعها سبعون ألف ملك حتى أنزلت على محمد صلى الله عليه وآله فعظموها وبجلوها فان اسم الله عز وجل فيها في سبعين موضعا ولو يعلم الناس ما في قراءتها ما تركوها.

From Al-Hassan bin Ali bin Abi Hamza, Abu Abdullah (peace be upon him) said: Indeed Surah al-An'am was revealed all at once, accompanied by seventy thousand angels until it was revealed to Muhammad, peace be upon him and his family. So glorify it and revere it, for indeed the name of Allah, the Mighty and Majestic, is mentioned in it in seventy places. If people knew what benefit lies in its recitation, they would not abandon it.

CHAPTER 37

Recommendation Of Repeating Al-Hamd And Reciting It Seventy Times For Pain

[Hadith 7806 to 7815]

Hadith 7806

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال لو قرأت الحمد على ميت سبعين مرة ثم ردت فيه الروح ما كان ذلك عجبا.

From Mu'awiya bin Ammar from Abu Abdullah (peace be upon him), he said: If you were to recite Al-Hamd over a dead person seventy times and then the soul returned to him, it would not be surprising.

Hadith 7807

عن محمد بن إسماعيل بن بزيع عن عبد الله بن الفضل النوفلي رفعه قال ما قرئت الفاتحة على وجع سبعين مرة إلا سكن.

From Abdullah bin Al-Fadl Al-Nawfali, raising it (to the Imam), he (peace be upon him) said: The Fatiha is not recited seventy times over a pain except that it subsides.

Hadith 7808

عن سلمة بن محرز قال سمعت أبا جعفر (عليه السلام) يقول من لم تبرئه الحمد لم يبرئه شئ.

From Salama bin Muhriz, he said: I heard Abu Ja'far (peace be upon him) saying: Whoever is not cured by Al-Hamd, nothing will cure him.

Hadith 7809

عن السكوني عن أبي عبد الله (عليه السلام) قال كان رسول الله صلى الله عليه وآله إذا كسل أو أصابته عين أو صداع بسط يديه فقرأ فاتحة الكتاب والمعوذتين ثم يمسح بهما وجهه فيذهب عنه ما كان يجده.

From Al-Sakuni from Abu Abdullah (peace be upon him), he said: When the Messenger of Allah (peace be upon him and his family) felt lazy or was afflicted by the evil eye or a headache, he would spread his hands and recite the Opening of the Book and the two Mu'awwidhatayn, then wipe his face with them, and what he was feeling would go away.

Hadith 7810

عن سلمة بن (محرز) عن الباقر (عليه السلام) قال: كل من لم تبرئه سورة الحمد وقل هو الله أحد لم يبرئه شئ وكل علة تبرأ بهاتين السورتين.

From Salama bin Muhriz from Al-Baqir (peace be upon him), he said: Everyone who is not cured by Surat Al-Hamd and Qul Huwa Allahu Ahad (Surah al-Ikhlas), nothing will cure him, and every illness is cured by these two surahs.

Hadith 7811

عن النوفلي عبد الله بن الفضل عن أحدهم عليهم السلام قال ما قرئت الحمد على وجع سبعين مرة إلا سكن بإذن الله وإن شئتم فجربوا ولا تشكوا.

From Al-Nawfali Abdullah bin Al-Fadl from one of them (peace be upon them), he said: The Hamd is not recited seventy times over a pain except that it subsides by Allah's permission, and if you wish, try it and do not doubt.

Hadith 7812

عن المنصوري عن عم أبيه عن الإمام علي بن محمد عن آبائه عليهم السلام قال الصادق (عليه السلام) من نالته علة فليقرأ في جيبه الحمد سبع مرات فان ذهب العلة وإلا فليقرأها سبعين مرة وأنا الضامن له العافية.

From Al-Mansuri, from his paternal uncle, from Imam Ali bin Muhammad, from his forefathers, peace be upon them, Al-Sadiq (peace be upon him) said: Whoever is afflicted with an illness should recite Al-Hamd (Surah Al-Fatihah) seven times into his collar. If the illness goes away, then that is it. If not, then he should recite it seventy times, and I guarantee him recovery.

Hadith 7813

الفضل بن الحسن الطبرسي في (مجمع البيان) نقلا من كتاب محمد بن مسعود العياشي باسناده أن النبي صلى الله عليه وآله قال لجابر ألا أعلمك أفضل سورة أنزلها الله في كتابه؟ قال بلى علمنيها فعلمه الحمد أم الكتاب ثم قال هي شفاء من كل داء إلا السام والسام الموت.

Al-Fadl bin Al-Hasan Al-Tabarsi in (Majma' Al-Bayan), quoting from the book of Muhammad bin Mas'ud Al-Ayyashi with his chain that the Prophet (peace be upon him and his family) said to Jabir: Shall I teach you the best surah Allah has revealed in His book? He said: Yes, teach it to me. So he taught him Al-Hamd, the Mother of the Book, then said: It is a cure for every disease except death, and death is inevitable.

Hadith 7814

وعن سلمة بن محرز عن الصادق (عليه السلام) قال من لم تبرئه الحمد لم يبرئه شئ.

And from Salama bin Muhriz from Al-Sadiq (peace be upon him), he said: Whoever is not cured by Al-Hamd, nothing will cure him.

Hadith 7815

وعن النبي صلى الله عليه وآله أن فاتحة الكتاب أشرف ما في كنوز العرش الحديث وذكر لها ثوابا عظيما وأجرا جزيلا.

And from the Prophet (peace be upon him and his family): The Opening of the Book is the noblest thing in the treasures of the Throne. The hadith mentions great rewards and abundant recompense for it.

CHAPTER 38

Permissibility, Rather Recommendation Of Seeking Guidance (Istikhara) Through The Quran And The Dislike Of Using It For Omens

[Hadith 7816 to 7817]

Hadith 7816

عن اليسع القمي قال قلت لأبي عبد الله (عليه السلام) أريد الشئ وأستخير الله فيه فلا يوفق فيه الرأي (إلى أن قال) فقال افتتح المصحف فانظر إلى أول ما ترى فخذ به إن شاء الله.

Al-Yasa' al-Qummi said: I said to Abu Abdullah (peace be upon him): I want something and seek guidance from Allah about it, but the opinion is not favorable for it (until he said), so he said: Open the Mushaf and look at the first thing you see and take it, if Allah wills.

Hadith 7817

عن محمد بن عيسى عن بعض رجاله عن أبي عبد الله (عليه السلام) قال لا تتفأل بالقرآن.

From Muhammad bin Isa from some of his men from Abu Abdullah (peace be upon him) who said: Do not use the Quran for omens.

أقول الاستخارة طلب الخيرة ومعرفة الخير في ترجيح أحد الفعلين على الآخر ليعمل به والتفاؤل معرفة عواقب الأمور وأحوال غائب ونحو ذلك.

I (Hurr Amili) say: Istikhara means seeking what is best and knowing what is good in preferring one of two actions over the other to act upon it, while seeking omens means knowing the outcomes of matters and conditions of the absent and similar things.

CHAPTER 39

Recommendation Of Reciting Surah Al-Mulk Frequently Every Day And Night

[Hadith 7818 to 7819]

Hadith 7818

عن سدير عن أبي جعفر (عليه السلام) قال: سورة الملك هي المانعة تمنع من عذاب القبر وهي مكتوبة في التوراة سورة الملك ومن قرأها في ليلته فقد أكثر وأطاب ولم يكتب من الغافلين وإني لأركع بها بعد عشاء الآخرة وأنا جالس.

From Sadeer, from Abu Ja'far (peace be upon him), he said: Surah Al-Mulk is the protector; it protects from the torment of the grave. It is written in the Torah as Surah Al-Mulk. Whoever recites it in his night has done much good and will not be written among the heedless. Indeed, I perform rukoo' with it after the last evening prayer while sitting.

وان والدي (عليه السلام) كان يقرؤها في يومه وليلته ومن قرأها إذا دخل عليه في قبره ناكر ونكير من قبل رجليه قالت رجلاه لهما ليس لكما إلى ما قبلي سبيل قد كان هذا العبد يقوم علي فيقرأ سورة الملك في كل يوم وليلة.

And my father (peace be upon him) used to recite it during his day and night, and whoever recites it when Nakir and Munkar enter his grave from the direction of his feet, his feet will say to them, "You have no way to approach me, for this servant used to stand on me and recite Surah Al-Mulk every day and night."

وإذا أتياه من قبل جوفه قال لهما: ليس لكما إلى ما قبلي سبيل قد كان العبد أوعاني سورة الملك وإذا أتياه من قبل لسانه قال لهما ليس لكما إلى ما قبلي سبيل قد كان هذا العبد يقرأ بي في كل يوم وليلة سورة الملك.

And when they approached him from his abdomen, he said to them: "You have no way to what is before me. The servant used to contain within me Surat Al-Mulk." And when they approached him from his tongue, he said to them: "You have no way to what is before me. This servant used to recite with me Surat Al-Mulk every day and night."

Hadith 7819

عن أبي بصير عن أبي عبد الله (عليه السلام) قال: من قرأ تبارك الذي بيده الملك في المكتوبة قبل أن ينام لم يزل في أمان الله حتى يصبح وفي أمانه يوم القيامة حتى يدخل الجنة إن شاء الله.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: Whoever recites

"Blessed is He in Whose hand is dominion" [Surah Al-Mulk (67):1] in the prescribed prayer before sleeping will remain under Allah's protection until morning, and under His protection on the Day of Resurrection until he enters Paradise, if Allah wills.

CHAPTER 40

Permissibility Of Writing The Quran Then Washing It And Drinking Its Water For Healing, And The Dislike Of Erasing It With Saliva Or Writing With It

[Hadith 7820 to 7821]

Hadith 7820

عن الأصبغ بن نباتة عن أمير المؤمنين (عليه السلام) في حديث إن رجلا قال له إن في بطني ماء أصفر فهل من شفاء؟ فقال نعم بلا درهم ولا دينار ولكن اكتب على بطنك آية الكرسي وتغسلها وتشربها وتجعلها ذخيرة في بطنك فتبرأ بإذن الله.

From Al-Asbagh bin Nubata, from Amir al-Muminin (peace be upon him) in a hadith: A man said to him, "I have yellow water in my stomach. Is there any cure?" He replied, "Yes, without a dirham or dinar. But write the Verse of the Throne [Ayat al-Kursi] (Surah 2, Verse 255) on your stomach, then wash it off and drink it, and make it a treasure in your stomach. You will be cured by Allah's permission."

Hadith 7821

عن الحسين بن زيد عن الصادق عن آبائه عليهم السلام في (حديث المناهي) قال نهى رسول الله (صلى الله عليه وآله) أن يمحى شئ من كتاب الله بالبزاق أو يكتب به.

From Al-Hussein bin Zaid, from Al-Sadiq, from his forefathers (peace be upon them) in (the hadith of prohibitions) he said: "The Messenger of Allah (peace be upon him and his family) forbade erasing anything from the Book of Allah with saliva or writing with it."

CHAPTER 41

Permissibility Of Amulets, Incantations, And Healing Spells If They Are From The Quran Or Remembrance Or Narrated From Them (Peace Be Upon Them) Rather Than Other Unknown Things, And The Permissibility Of Hanging Amulets From The Quran, Remembrance, And Supplication.

[Hadith 7822 to 7833]

Hadith 7822

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال سألته عن رقية العقرب والحية والنشرة ورقية المجنون والمسحور الذي يعذب فقال: يا بن سنان لا بأس بالرقية والعوذة والنشرة إذا كانت من القرآن ومن لم يشفه القرآن فلا شفاه الله

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), who said: I asked him about the ruqyah (incantation) for scorpion and snake bites, the nushrah (a form of treatment to undo magic), and the ruqyah for the possessed and the bewitched who are tormented. He said: O Ibn Sinan, there is no harm in ruqyah, ta'widh (amulets), and nushrah if they are from the Quran. And whoever is not cured by the Quran, may Allah not cure him.

وهل شئ أبلغ في هذه الأشياء من القرآن؟ أليس الله يقول: " وننزل من القرآن ما هو شفاء ورحمة للمؤمنين "؟ أليس يقول الله جل ثناؤه " لو أنزلنا هذا القرآن على جبل لرأيته خاشعا متصدعا من خشية الله "؟ وسلونا نعلمكم ونوفقكم على قوارع القرآن لكل داء.

Is there anything more effective in these matters than the Quran? Does not Allah say "And We send down of the Quran that which is healing and mercy for the believers" [Quran 17:82]? Does not Allah, exalted be His praise, say "If We had sent down this Quran upon a mountain, you would have seen it humbled and breaking apart from fear of Allah" [Quran 59:21]? Ask us and we will teach you and guide you to the striking verses of the Quran for every ailment.

Hadith 7823

عن أبي بصير عن أبي عبد الله (عليه السلام) قال لا بأس بالرقى من العين والحمى والضرس وكل ذات هامة لها حمة إذا علم الرجل ما يقول لا يدخل في رقيته وعوذته شيئا لا يعرفه.

Narrated by Abu Basir from Abu Abdullah (peace be upon him), who said: There is no harm in using incantations for the evil eye, fever, toothache, and every venomous creature with a sting, provided the person knows what he is saying and does not

include anything he does not understand in his incantation or amulet.

Hadith 7824

عن محمد بن مسلم قال: سألت أبا جعفر (عليه السلام) أنتعوذ بشئ من هذه الرقي؟ قال لا إلا من القرآن إن عليا (عليه السلام) كان يقول إن كثيرا من الرقى والتمايم من الاشراك.

From Muhammad ibn Muslim who said: I asked Abu Ja'far (peace be upon him), "Should we seek protection with any of these incantations?" He said, "No, except from the Quran. Indeed, Ali (peace be upon him) used to say that many incantations and amulets are forms of polytheism."

Hadith 7825

عن القاسم قال قال أبو عبد الله (عليه السلام) إن كثيرا من التمايم شرك.

From Al-Qasim who said: Abu Abdullah (peace be upon him) said: Indeed, many of the amulets are polytheism.

Hadith 7826

عن زرارة بن أعين قال سألت أبا جعفر (عليه السلام) عن المريض هل يعلق عليه تعويذ أو شئ من القرآن قال: نعم لا بأس به إن قوارع القرآن تنفع فاستعملوها.

Zurarah bin A'yan said: I asked Abu Ja'far (peace be upon him) about hanging an amulet or something from the Quran on a sick person. He said: Yes, there is no harm in it. The striking verses of the Quran are beneficial, so use them.

Hadith 7827

عن إسحاق بن عمار عن أبي عبد الله (عليه السلام) في الرجل تكون به العلة فيكتب له القرآن فيعلق عليه أو يكتب له فيغسله ويشربه قال لا بأس به كله.

Ishaq bin Ammar narrated from Abu Abdullah (peace be upon him) regarding a man who has an illness, so the Quran is written for him and hung on him, or written for him, then washed and drunk. He said: There is no harm in all of that.

Hadith 7828

عن عنبسة بن مصعب عن أبي عبد الله (عليه السلام) قال: لا بأس بالتعويذ أن يكون على الصبي والمرأة.

Anbasah bin Mus'ab narrated from Abu Abdullah (peace be upon him) that he said: There is no harm in an amulet being on a child or woman.

Hadith 7829

عن الحلبي قال سألت جعفر بن محمد (عليه السلام) هل نعلق شيئا من القرآن والرقى على صبياننا ونسائنا؟ فقال: نعم إذا كان في أديم تلبسه الحائض وإذا لم يكن في أديم لم تلبسه المرأة.

Al-Halabi said: I asked Ja'far bin Muhammad (peace be upon him): Can we hang something from the Quran and ruqyah on our children and women? He said: Yes, if it is in leather that a menstruating woman can wear, and if it is not in leather, then a woman should not wear it.

Hadith 7830

عن عبد الرحمن بن أبي عبد الله قال سألت أبا عبد الله (عليه السلام) عن المريض هل يعلق عليه شئ من القرآن أو التعويذ؟ فقال لا بأس قلت ربما أصابتنا الجنابة قال إن المؤمن ليس ينجس ولكن المرأة لا تلبسه إذا لم يكن في أديم وأما الرجل والصبي فلا بأس.

Abdur-Rahman bin Abi Abdullah said: I asked Abu Abdullah (peace be upon him) about hanging something from the Quran or an amulet on a sick person. He said: There is no harm. I said: Sometimes we become in a state of major ritual impurity. He said: A believer does not become impure, but a woman should not wear it if it is not in leather. As for a man or child, there is no harm.

Hadith 7831

عن الحسين بن علوان عن جعفر عن أبيه (عليه السلام) قال أصاب رجل لرجل بالعين فذكر ذلك لرسول الله صلى الله عليه وآله فقال رسول الله (صلى الله عليه وآله): التمسوا له من يرقيه.

From Al-Husayn ibn 'Alwan, from Ja'far, from his father (peace be upon him), who said: A man afflicted another man with the evil eye, and this was mentioned to the Messenger of Allah (peace be upon him and his family). The Messenger of Allah (peace be upon him and his family) said: "Seek someone to perform ruqyah (spiritual healing) for him."

Hadith 7832

وبالإسناد عن جعفر عن أبيه أن عليا (عليه السلام) سئل عن التعويذ يعلق على الصبيان فقال علقوا ما شئتم إذا كان فيه ذكر الله.

And with the chain of narration from Ja'far, from his father, that Ali (peace be upon him) was asked about hanging amulets on children. He said: Hang whatever you wish if it contains the remembrance of Allah.

Hadith 7833

وعن عبد الله بن الحسن عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن المريض يكوى أو يسترقى قال لا بأس إذا استرقى بما يعرفه.

From Abdullah bin Al-Hassan from Ali bin Ja'far from his brother Musa bin Ja'far (peace be upon him) who said: I asked him about a sick person being cauterized or having ruqyah (spiritual healing) performed on him. He said: There is no problem if ruqyah is performed with what is known.

CHAPTER 42

Obligation Of Sujud Al-Azeemah n In The Four Specific Surahs: Ha Mim Sajdah, Alif Lam Mim Sajdah, An-Najm And Iqra, And Non-Requirement Of Purification For It, And Recommendation Of Saying Takbir After Prostration Not Before It

[Hadith 7834 to 7843]

Hadith 7834

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال: إذا قرأت شيئا من العزائم التي يسجد فيها فلا تكبر قبل سجودك ولكن تكبر حين ترفع رأسك والعزائم أربعة حم السجدة وتنزيل والنجم واقرأ باسم ربك.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) who said: When you recite anything from the verses of Aza'im in which prostration is required, do not say takbir before your prostration, but say takbir when you raise your head. The Aza'im are four: Ha Mim Sajdah (41:37), Tanzil (32:15), An-Najm (53:62), and Iqra bismi rabbik (96:19).

Hadith 7835

عن أبي بصير قال: قال إذا قرئ بشئ من العزائم الأربع فسمعتها فاسجد وإن كنت على غير وضوء وإن كنت جنبا وإن كانت المرأة لا تصلي وسائر القرآن أنت فيه بالخيار إن شئت سجدت وإن شئت لم تسجد.

From Abu Basir who said: He said: When any of the four verses of Aza'im (*) are recited and you hear them, then prostrate even if you are without ablution, or in state of major ritual impurity, or if it is a woman who is not praying. As for the rest of the Quran, you have the choice - if you wish you may prostrate, and if you wish you may not prostrate.

Translator: * See Hadith 7834 for definition of Aza'im.

Hadith 7836

وعنه عن الحسن عن زرعة عن سماعة قال قال أبو عبد الله عليه السلام إذا قرأت السجدة فاسجد ولا تكبر حتى ترفع رأسك.

From him from Al-Hassan from Zur'ah from Sama'ah who said: Abu Abdullah, peace be upon him, said: When you recite the prostration verse, prostrate and do not say takbir until you raise your head.

Hadith 7837

عن موسى بن القاسم عن علي بن جعفر عن أخيه موسى بن جعفر عليهما السلام قال سألته عن إمام قرأ السجدة فأحدث قبل أن يسجد كيف يصنع ؟ قال يقدم غيره فيتشهد ويسجد وينصرف هو وقد تمت صلاتهم.

From Musa bin Al-Qasim from Ali bin Ja'far from his brother Musa bin Ja'far, peace be upon them both, said: I asked him about an imam who recited the prostration verse then invalidated his ablution before prostrating, what should he do? He said: He should put forward someone else who will recite the tashahhud and prostrate, and he (the imam) leaves while their prayer is complete.

Hadith 7838

عن الوليد بن صبيح عن أبي عبد الله عليه السلام قال من قرأ السجدة وعنده رجل على غير وضوء قال يسجد.

From Al-Walid bin Sabeeh from Abu Abdullah, peace be upon him, said: Whoever recites the prostration verse while there is someone with him without ablution, he said: he should prostrate.

Hadith 7839

وعن علي بن رئاب عن الحلبي قال قلت لأبي عبد الله عليه السلام يقرأ الرجل السجدة وهو على غير وضوء قال يسجد إذا كانت من العزائم.

From Ali bin Ri'ab from al-Halabi who said: I asked Abu Abdullah (peace be upon him): Should a man recite the prostration verse when he does not have ablution? He said: He should prostrate if it is from the Aza'im (obligatory prostration verses).

Hadith 7840

عن داود بن سرحان عن أبي عبد الله عليه السلام قال إن العزائم أربع اقرأ باسم ربك الذي خلق والنجم وتنزيل السجدة وحم السجدة.

From Dawud bin Sarhan from Abu Abdullah (peace be upon him) who said: The Aza'im (obligatory prostration verses) are four: Iqra bismi rabbik (96:19), An-Najm (53:62), Tanzil As-Sajdah (32:15), and Ha Mim As-Sajdah (41:37).

Hadith 7841

الفضل بن الحسن الطبرسي في (مجمع البيان) عن أئمتنا عليهم السلام أن السجود في سورة فصلت عند قوله إن كنتم إياه تعبدون.

Al-Fadl bin al-Hasan al-Tabarsi in (Majma' al-Bayan) from our Imams (peace be upon them) that the prostration in Surah Fussilat is at His saying "if it is Him you worship" [Quran 41:37].

Hadith 7842

وعن عبد الله بن سنان عن أبي عبد الله عليه السلام قال العزائم ألم تنزيل وحم السجدة والنجم واقرأ باسم ربك وما عداها في جميع القرآن مسنون وليس بمفروض.

From Abdullah bin Sinan from Abu Abdullah peace be upon him who said: The Aza'im (obligatory prostration verses) are in Alif Lam Mim Tanzil (32:15), Ha Mim Sajdah (41:37), An-Najm (53:62), and Iqra bismi rabbik (96:19). All other prostration verses in the Quran are recommended and not obligatory.

Hadith 7843

عن محمد بن مسلم عن أبي جعفر عليه السلام فيمن يقرأ السجدة من القرآن من العزائم فلا يكبر حين يسجد ولكن يكبر حين يرفع رأسه.

From Muhammad bin Muslim from Abu Ja'far peace be upon him regarding one who recites a prostration verse from the Aza'im (obligatory prostration verses) of the Quran: He should not say takbir when he prostrates, but should say takbir when he raises his head.

CHAPTER 43

Obligation Of Sujud Al-Tilawah For The Reciter And Attentive Listener, But Not For The Casual Hearer, And Its Recommendation For The Casual Hearer

[Hadith 7844 to 7847]

Hadith 7844

عن عبد الله بن سنان قال سألت أبا عبد الله عليه السلام عن رجل سمع السجدة تقرأ قال لا يسجد إلا أن يكون منصتا لقراءته مستمعا لها أو يصلي بصلاته فأما أن يكون يصلي في ناحية وأنت تصلى في ناحية أخرى فلا تسجد لما سمعت.

From Abdullah bin Sinan who said: I asked Abu Abdullah (peace be upon him) about a man who hears a verse of prostration being recited. He said: He should not prostrate unless he is listening attentively to its recitation or praying with him. But if you are praying in one area and he is praying in another area, then do not prostrate for what you heard.

Shaykh Hurr Amili: The prohibition is interpreted as negating obligation.

Hadith 7845

عن عمار الساباطي عن أبي عبد الله عليه السلام في الرجل يسمع السجدة في الساعة التي لا تستقيم الصلاة فيها قبل غروب الشمس وبعد صلاة الفجر فقال لا يسجد (إلى أن قال) وعن الرجل يصلي مع قوم لا يقتدي بهم فيصلي لنفسه وربما قرأوا آية من العزائم فلا يسجدون فيها فكيف يصنع؟ قال لا يسجد.

From Ammar al-Sabati from Abu Abdullah (peace be upon him) regarding a man who hears a verse of prostration at a time when prayer is not proper, before sunset and after Fajr prayer. He said: He should not prostrate. And about a man who prays with a group but does not follow them as their imam, rather praying by himself, and they sometimes recite verses from the Aza'im but do not prostrate for them - what should he do? He said: He should not prostrate.

Hadith 7846

علي بن جعفر في كتابه عن أخيه عليه السلام قال سألته عن الرجل يكون في صلاة جماعة فيقرأ إنسان السجدة كيف يصنع؟ قال يؤمي برأسه.

Ali bin Jafar in his book from his brother peace be upon him said: I asked him about a man who is in congregational prayer and someone recites a verse requiring prostration, what should he do? He said: He should gesture with his head.

Hadith 7847

قال وسألته عن الرجل يكون في صلاته فيقرأ آخر السجدة فقال يسجد إذا سمع شيئا من العزائم الأربع ثم يقوم فيتم صلاته إلا أن يكون في فريضة فيؤمي برأسه إيماء.

And I asked him about a man who is in his prayer and another person recites a verse requiring prostration. He said: He should prostrate when he hears any of the four Aza'im, then stand up and complete his prayer, unless he is in an obligatory prayer in which case he should gesture with his head.

أقول وتقدم ما يدل على ذلك ويأتي ما يدل عليه وتقدم ما ظاهره وجوب السجود على السامع هنا وفي القراءة في الصلاة وهو محمول على الاستحباب أو على أن المراد بالسامع المستمع.

I (Hurr Amili) say: What indicates this has preceded and what indicates it will come, and what has preceded apparently indicates the obligation of prostration upon the listener here and in recitation during prayer, and this is interpreted as recommended or that what is meant by listener is the one who is actively listening.

CHAPTER 44

Recommendation Of Sujud Al-Tilawah For The Listener, Attentive Listener, And Reciter In Non-Obligatory Surahs

[Hadith 7848 to 7849]

Hadith 7848

عن جابر عن أبي جعفر عليه السلام قال إن أبي علي بن الحسين عليه السلام ما ذكر لله نعمة عليه إلا سجد ولا قرأ آية من كتاب الله عز وجل فيها سجدة إلا سجد (إلى أن قال) فسمي السجاد لذلك.

From Jabir, from Abu Ja'far peace be upon him who said: Indeed my father Ali bin Al-Hussein peace be upon him would not mention a blessing from Allah upon him except that he prostrated, and he would not read a verse from the Book of Allah the Mighty and Majestic containing a prostration except that he prostrated (until he said) and for this reason he was named Al-Sajjad.

Hadith 7849

عن محمد بن مسلم قال سألته عن الرجل يقرأ بالسورة فيها السجدة فينسي فيركع ويسجد سجدتين ثم يذكر بعد قال يسجد إذا كانت من العزائم والعزائم أربع ألم تنزيل وحم السجدة والنجم واقرأ باسم ربك وكان علي بن الحسين عليه السلام يعجبه أن يسجد في كل سورة فيها سجدة.

From Muhammad bin Muslim who said: I asked him about a man who recites a surah containing prostration but forgets and performs ruku and two prostrations, then remembers afterwards. He said: He should prostrate if it was from the obligatory ones. The obligatory ones are four: Alim Tanzeel (32:15), Ha Mim Sajdah (41:37), An-Najm (53:62), and Iqra Bismi Rabbik (96:19). And Ali bin Al-Hussein (peace be upon him) used to like prostrating in every surah containing prostration.

CHAPTER 45

Obligation Of Repeating The Sujud of Tilawah For Both Reciter And Listener With Repeated Recitation Of Prostration Verse (Aza'im) Even In One Sitting

[Hadith 7850 to 7850]

Hadith 7850

عن محمد بن مسلم عن أبي جعفر عليه السلام قال سألته عن الرجل يعلم السورة من العزائم فتعاد عليه مرارا في المقعد الواحد قال عليه أن يسجد كلما سمعها وعلى الذي يعلمه أيضا أن يسجد.

From Muhammad bin Muslim from Abu Ja'far (peace be upon him), he said: I asked him about a man who teaches a surah containing the verses of Aza'im (in which prostration is required), and it is repeated multiple times in one sitting. He said: He must prostrate every time he hears it, and the one who teaches it must also prostrate.

Translator: * See Hadith 7834 for definition of Aza'im.

CHAPTER 46

Recommendation Of Supplicating With Transmitted Prayers In Sujud Al-Tilawah And The Non-Obligation Of Saying Takbir For It Absolutely

[Hadith 7851 to 7853]

Hadith 7851

عن أبي عبيدة عن أبي عبد الله عليه السلام قال إذا قرأ أحدكم السجدة من العزائم فليقل في سجوده سجدت لك تعبدا ورقا لا مستكبرا عن عبادتك ولا مستنكفا ولا مستعظما بل أنا عبد ذليل خائف مستجير.

From Abu Ubaidah from Abu Abdullah (peace be upon him) who said: When one of you reads a verse requiring prostration from the verses of Aza'im, he should say in his prostration: "I prostrate to You in worship and submission, not being arrogant about worshipping You, nor disdainful, nor considering it too great. Rather, I am a humble, fearful, seeking refuge servant."

Hadith 7852

محمد بن علي قال روي أنه يقول في سجدة العزائم لا إله إلا الله حقا حقا لا إله إلا الله إيمانا وتصديقا لا إله إلا الله عبودية ورقا سجدت لك يا رب تعبدا ورقا لا مستنكفا ولا مستكبرا بل أنا عبد ذليل خائف مستجير ثم يرفع رأسه ثم يكبر.

Muhammad bin Ali said it is narrated that one should say in the sajdah al-Azaim (verses in which prostration is required): "There is no god but Allah, truly truly. There is no god but Allah, in faith and affirmation. There is no god but Allah, in servitude and submission. I prostrate to You O Lord in worship and submission, not being disdainful nor arrogant. Rather, I am a humble, fearful, seeking refuge servant." Then he raises his head and says takbir.

Hadith 7853

عن عمار قال سئل أبو عبد الله عليه السلام عن الرجل إذا قرأ العزائم كيف يصنع؟ قال ليس فيها تكبير إذا سجدت ولا إذا قمت ولكن إذا سجدت قلت ما تقول في السجود أقول وجه الجمع التخيير ويأتي ما يدل على إجزاء مطلق الذكر في السجود.

From Ammar who said: Abu Abdullah (peace be upon him) was asked about what a man should do when he recites the verses of Aza'im (that require prostration). He said: There is no takbir when you prostrate or when you get up, but when you prostrate say what you normally say in prostration. I (Hurr Amili) say: The collective interpretation is that there is a choice, and there will come what indicates the

sufficiency of any dhikr in prostration.

CHAPTER 47

The Places Where It Is Not Appropriate To Recite The Quran

[Hadith 7854 to 7854]

Hadith 7854

عن السكوني عن جعفر بن محمد عن آبائه عن علي عليهم السلام قال سبعة لا يقرأون القرآن الراكع والساجد وفي الكنيف وفي الحمام والجنب والنفساء والحائض.

From As-Sakooni, from Ja'far bin Muhammad, from his forefathers, from Ali (peace be upon them), he said: Seven should not recite the Quran: the one in ruku, the one in sajdah, the one in the latrine/privy, the one in the bathroom, the one in a state of major ritual impurity, the woman in postpartum period, and the menstruating woman.

قال الصدوق هذا على الكراهة لا على النهى وذلك أن الجنب والحائض والنفساء مطلق لهم قراءة القرآن إلا العزائم الأربع وقد جاء الاطلاق للرجل في قراءة القرآن في الحمام ما لم يرد به الصوت إذا كان عليه مئزر وأما الركوع والسجود فلا يقرأ فيهما لأن الموظف فيهما التسبيح إلا ما ورد في صلاة الحاجة وأما الكنيف فيجب أن يصان القرآن عن أن يقرأ فيه انتهى.

As-Sadooq said: This is based on dislike, not prohibition, because those in a state of major ritual impurity, menstruating women, and women in postpartum period are allowed to recite the Quran except for the four verses of prostration. It has been permitted for a man to recite the Quran in the bathroom as long as he does not raise his voice and is wearing a loincloth. As for ruku and sujud, one should not recite in them because the prescribed act in them is glorification, except what has been reported in the prayer of need. As for the latrine/privy, the Quran must be protected from being recited there. End quote.

أقول وتقدم ما يدل على ذلك مفصلا ويأتي ما يدل على حكم الركوع والسجود.

I (Hurr Amili) say: What has been mentioned earlier indicates this in detail, and what is to come will indicate the ruling on ruku and sujud.

CHAPTER 48

Recommendation Of Frequently Reciting Surah Yaseen

[Hadith 7855 to 7856]

Hadith 7855

عن أبي بصير عن أبي عبد الله عليه السلام قال إن لكل شئ قلبا وإن قلب القرآن يس من قرأها قبل أن ينام أو في نهاره قبل أن يمسي كان في نهاره من المحفوظين والمرزوقين حتى يمسي ومن قرأها في ليلة قبل أن ينام وكل الله به مائة ألف ملك يحفظونه من كل شيطان رجيم ومن كل آفة وإن مات في يومه أدخله الله الجنة. الحديث وهو طويل يتضمن ثوابا جزيلا.

From Abu Basir from Abu Abdullah, peace be upon him, who said: Everything has a heart, and the heart of the Quran is Ya-Sin. Whoever recites it before sleeping or during their day before evening, they will be among those protected and provided for until evening. And whoever recites it at night before sleeping, Allah will assign one hundred thousand angels to protect them from every accursed devil and from every affliction. And if they die that day, Allah will admit them to Paradise. The hadith is long and includes great rewards.

Hadith 7856

عن جابر الجعفي عن أبي جعفر عليه السلام قال من قرأ يس في عمره مرة واحدة كتب الله له بكل خلق في الدنيا وكل خلق في الآخرة وفي السماء بكل واحد ألفي ألف حسنة ومحا عنه مثل ذلك ولم يصبه فقر ولا غرم ولا هدم ولا نصب ولا جنون ولا جذام ولا وسواس ولا داء يضره.

From Jabir al-Jufi from Abu Jafar peace be upon him who said: Whoever recites Surah Ya-Sin once in their lifetime, Allah will write for them for every creation in this world and every creation in the hereafter and in the heavens two million good deeds for each one, and erase from them the same amount of sins. They will not be afflicted with poverty, debt, loss, fatigue, insanity, leprosy, whispers, or any harmful disease.

وخفف الله عنه سكرات الموت وأهواله وتولى قبض روحه وكان ممن يضمن الله له السعة في معيشته والفرج عند لقائه والرضا بالثواب في آخرته وقال الله تعالى لملائكته أجمعين من في السماوات ومن في الأرض قد رضيت عن فلان فاستغفروا له.

Allah will ease for them the agonies and terrors of death, and will personally take charge of taking their soul. They will be among those whom Allah guarantees abundance in their livelihood, relief at meeting Him, and satisfaction with the reward in their hereafter. And Allah the Exalted will say to all His angels in the heavens and earth: I am pleased with so-and-so, so seek forgiveness for them.

CHAPTER 49

Permissibility Of Prostration On A Mount For Recitation Wherever It Faces Out Of Necessity

[Hadith 7857 to 7857]

Hadith 7857

عن الحلبي عن أبي عبد الله عليه السلام قال سألته عن الرجل يقرأ السجدة وهو على ظهر دابته قال يسجد حيث توجهت به فان رسول الله صلى الله عليه وآله كان يصلي على ناقته وهو مستقبل المدينة يقول الله عز وجل فأينما تولوا فثم وجه الله.

From Al-Halabi from Abu Abdullah, peace be upon him, who said: I asked him about a man who recites a verse requiring prostration while he is on the back of his mount. He said: He should prostrate wherever it faces, for indeed the Messenger of Allah, peace be upon him and his family, used to pray on his she-camel while facing Madinah. Allah, the Mighty and Majestic, says "So wherever you turn, there is the Face of Allah" [Quran 2:115].

CHAPTER 50

Dislike Of Traveling With The Quran To Enemy Territory And The Impermissibility Of Selling The Qur'an To A Disbeliever

[Hadith 7858 to 7858]

Hadith 7858

عن نافع عن ابن عمر أن النبي صلى الله عليه وآله نهى أن يسافر بالقرآن إلى أرض العدو مخافة أن يناله العدو.

From Nafi' from Ibn Umar that the Prophet peace be upon him and his family forbade traveling with the Quran to enemy territory out of fear that the enemy would get hold of it.

أقول وتقدم ما يدل على تحريم إهانة القرآن وبيعه من الكافر به إهانة والسفر به إلى أرض العدو تعريض للإهانة.

I (Hurr Amili) say, and it has been previously mentioned what indicates the prohibition of disrespecting the Quran and selling it to a disbeliever as it is disrespectful, and traveling with it to enemy territory exposes it to disrespect.

CHAPTER 51

Recommendation Of Reading Quranic Surahs One By One

[Hadith 7859 to 7900]

Hadith 7859

عن أبي بصير عن أبي عبد الله (عليه السلام) قال من قرأ البقرة وآل عمران جاء يوم القيامة تظلانه على رأسه مثل الغمامتين أو مثل الغيايتين.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites Al-Baqarah and Al-Imran will come on the Day of Resurrection with them shading his head like two clouds or two canopies.

Hadith 7860

عن عمرو بن جميع رفعه إلى علي بن الحسين (عليه السلام) قال قال رسول الله صلى الله عليه وآله من قرأ أربع آيات من أول البقرة وآية الكرسي وآيتين بعدها وثلاث آيات من آخرها لم ير في نفسه وماله شيئا يكرهه ولا يقربه الشيطان ولا ينسى القرآن.

From Amr bin Jami', raising it to Ali bin Al-Hussein (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever recites four verses from the beginning of Al-Baqarah, Ayat Al-Kursi, two verses after it, and three verses from its end, will not see anything he dislikes in himself or his wealth, Satan will not approach him, and he will not forget the Quran.

Hadith 7861

عن أبي الجارود عن أبي جعفر عليه السلام قال من قرأ سورة المائدة في كل خميس لم يلبس إيمانه بظلم ولم يشرك به أبدا.

From Abu Al-Jaroud from Abu Ja'far (peace be upon him) who said: Whoever recites Surat Al-Ma'idah every Thursday, his faith will not be mixed with injustice and he will never associate partners with Allah.

Hadith 7862

عن أبي بصير عن أبي عبد الله عليه السلام قال من قرأ سورة الأنفال وسورة براءة في كل شهر لم يدخله نفاق أبدا وكان من شيعة أمير المؤمنين عليه السلام.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites Surat Al-Anfal and Surat Bara'ah (At-Tawbah) every month will never be affected by hypocrisy and will be among the followers of Amir Al-Mu'minin (peace be upon him).

Hadith 7863

عن فضيل الرسان عن أبي عبد الله عليه السلام قال من قرأ سورة يونس في كل شهرين أو ثلاثة لم يخف عليه أن يكون من الجاهلين وكان يوم القيامة من المقربين

From Fudayl Al-Rassan from Abu Abdullah (peace be upon him) who said: Whoever recites Surat Yunus every two or three months will not fear being among the ignorant and will be among those brought near [to Allah] on the Day of Resurrection.

Hadith 7864

عن أبي بصير عن أبي عبد الله عليه السلام قال من قرأ سورة يوسف في كل يوم أو في كل ليلة بعثه الله يوم القيامة وجماله مثل جمال يوسف عليه السلام ولا يصيبه فزع يوم القيامة وكان من خيار عباد الله الصالحين وقال إنها كانت في التوراة مكتوبة

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever recites Surat Yusuf every day or every night, Allah will resurrect him on the Day of Resurrection with beauty like that of Yusuf (peace be upon him), he will not be frightened on the Day of Resurrection, and he will be among the best of Allah's righteous servants. He said it was written in the Torah.

Hadith 7865

عن الحسين بن أبي العلاء عن أبي عبد الله عليه السلام أنه قال من أكثر قراءة سورة الرعد لم يصبه الله بصاعقة أبدا ولو كان ناصبا وإذا كان مؤمنا ادخل الجنة بلا حساب ويشفع في جميع من يعرف من أهل بيته وإخوانه.

From Al-Hussein bin Abi Al-Ala from Abu Abdullah (peace be upon him) who said: Whoever frequently recites Surat Ar-Ra'd, Allah will never strike him with lightning, even if he were an enemy [of Ahl al-Bayt]. If he is a believer, he will enter Paradise without reckoning and will intercede for all those he knows among his family and brothers.

Hadith 7866

عن محمد بن مسلم عن أبي جعفر عليه السلام قال من قرأ سورة النحل في كل شهر كفى المغرم في الدنيا وسبعين نوعا من أنواع البلايا أهونها الجنون والجذام والبرص وكان مسكنه في جنة عدن وهي وسط الجنان

From Muhammad bin Muslim from Abu Ja'far (peace be upon him) who said: Whoever recites Surat An-Nahl every month will be protected from debt in this world and seventy types of afflictions, the least of which are insanity, leprosy, and vitiligo. His dwelling will be in the Garden of Eden, which is in the middle of Paradise.

Hadith 7867

عن عمر بن أبان عن أبي عبد الله عليه السلام قال من أدمن قراءة سورة مريم لم يمت حتى يصيب منها ما يغنيه في نفسه وماله وولده وكان في الآخرة من أصحاب عيسى بن مريم وأعطي في الآخرة مثل ملك سليمان بن داود في الدنيا.

From Umar bin Aban from Abu Abdullah (peace be upon him) who said: Whoever persists in reciting Surat Maryam will not die until he achieves self-sufficiency in himself, his wealth, and his children. In the Hereafter, he will be among the companions of Jesus son of Mary and will be given in the Hereafter the equivalent of Solomon son of David's kingdom in this world.

Hadith 7868

عن إسحاق بن عمار عن أبي عبد الله عليه السلام قال لا تدعوا قراءة سورة طه فان الله يحبها ويحب من قرأها ومن أدمن قراءتها أعطاه الله يوم القيامة كتابه بيمينه ولم يحاسبه بما عمل في الإسلام وأعطي في الآخرة من الأجر حتى يرضى.

From Ishaq bin Ammar from Abu Abdullah (peace be upon him) who said: Do not abandon reciting Surat Ta-Ha, for Allah loves it and loves those who recite it. Whoever persists in reciting it, Allah will give him his book in his right hand on the Day of Resurrection, will not hold him accountable for what he did in Islam, and will give him rewards in the Hereafter until he is satisfied.

Hadith 7869

عن فضيل الرسان عن أبي عبد الله عليه السلام قال من قرأ سورة الأنبياء حبا لها كان ممن رافق النبيين أجمعين في جنات النعيم وكان مهيبا في أعين الناس في الحياة الدنيا.

From Fudayl al-Rassan, from Abu Abdullah (peace be upon him), he said: Whoever recites Surat al-Anbiya out of love for it will be among those who accompany all the prophets in the Gardens of Bliss and will be awe-inspiring in the eyes of people in this worldly life.

Hadith 7870

عن علي بن سورة عن أبيه عن أبي عبد الله عليه السلام قال من قرأ سورة الحج في كل ثلاثة أيام لم تخرج سنة حتى يخرج إلى بيت الله الحرام وإن مات في سفره دخل الجنة قلت فإن كان مخالفا قال يخفف عنه بعض ما هو فيه.

From Ali bin Surah from his father from Abu Abdullah, peace be upon him, who said: Whoever recites Surah Al-Hajj every three days, a year will not pass until he departs for the Sacred House of Allah, and if he dies during his journey, he will enter Paradise. I said: What if he was a opponent/dissenter? He said: Some of his suffering will be

lightened.

Hadith 7871

عن ابن مسكان عن أبي عبد الله عليه السلام قال حصنوا أموالكم وفروجكم بتلاوة سورة النور وحصنوا بها نساءكم فان من أدمن قراءتها في كل يوم أو في كل ليلة لم يزن أحد من أهل بيته أبدا حتى يموت فإذا هو مات شيعه إلى قبره سبعون ألف ملك كلهم يدعون ويستغفرون الله له حتى يدخل إلى قبره.

From Ibn Muskan, from Abu Abdullah (peace be upon him), he said: Fortify your wealth and your private parts by reciting Surat an-Nur, and fortify your women with it. For whoever persists in reciting it every day or every night, no one from his household will ever commit adultery until he dies. When he dies, seventy thousand angels will accompany him to his grave, all of them supplicating and seeking forgiveness for him from Allah until he enters his grave.

Hadith 7872

عن إسحاق بن عمار عن أبي الحسن عليه السلام قال يا بن عمار لا تدع قراءة سورة تبارك الذي نزل الفرقان على عبده فان من قرأها في كل ليلة لم يعذبه الله أبدا ولم يحاسبه وكان منزله في الفردوس الأعلى.

From Ishaq ibn Ammar, from Abu al-Hasan (peace be upon him), he said: O Ibn Ammar, do not neglect reciting Surat al-Furqan, for whoever recites it every night, Allah will never punish him and will not hold him accountable, and his dwelling will be in the highest Paradise.

Hadith 7873

عن عمرو بن جبير العرزمي عن أبي جعفر عليه السلام قال من قرأ سورة لقمان في كل ليلة وكل الله به في ليلته ملائكة يحفظونه من إبليس وجنوده حتى يصبح فإذا قرأها بالنهار لم يزالوا يحفظونه من إبليس وجنوده حتى يمسي.

From Amr ibn Jubayr al-Arzami, from Abu Ja'far (peace be upon him), he said: Whoever recites Surat Luqman every night, Allah will appoint angels to protect him from Iblis and his troops until morning. And if he recites it during the day, they will continue to protect him from Iblis and his troops until evening.

Hadith 7874

وعنه عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال من كان كثير القراءة لسورة الأحزاب كان يوم القيامة في جوار محمد صلى الله عليه وآله وأزواجه.

From him, from Abdullah ibn Sinan, from Abu Abdullah (peace be upon him), he said: Whoever frequently recites Surat al-Ahzab will be in the company of Muhammad (peace be upon him and his family) and his wives on the Day of Resurrection.

Hadith 7875

عن ابن أذينة عن أبي عبد الله عليه السلام قال من قرأ الحمدين جميعا حمد سبأ وحمد فاطر من قرأهما في ليلة واحدة لم يزل في ليلته في حفظ الله وكلائته ومن قرأهما في نهاره لم يصبه في نهاره مكروه وأعطي من خير الدنيا وخير الآخرة ما لم يخطر على قلبه ولم يبلغ مناه.

From Ibn Udhaynah from Abu Abdullah, peace be upon him, who said: Whoever recites the two Hamds - Hamd of Saba and Hamd of Fatir - whoever recites them in one night will remain throughout his night in Allah's protection and care, and whoever recites them during his day will not face any difficulty in his day, and he will be given from the good of this world and good of the hereafter what has not crossed his heart nor reached his aspirations.

Hadith 7876

عن هارون بن خارجة عن أبي عبد الله عليه السلام قال من قرأ سورة الزمر أستخفها من لسانه أعطاه الله من شرف الدنيا والآخرة وأعزه بلا مال ولا عشيرة حتى يهابه من يراه وحرم جسده على النار وبنى له في الجنة ألف مدينة الحديث وفيه ثواب جزيل.

From Harun ibn Kharijah, from Abu Abdullah (peace be upon him), he said: Whoever recites Surat az-Zumar, memorizing it by heart, Allah will grant him honor in this world and the Hereafter, and will honor him without wealth or tribe until those who see him will be in awe of him. His body will be forbidden to the Fire, and a thousand cities will be built for him in Paradise. The hadith includes abundant rewards.

Hadith 7877

عن أبي الصباح عن أبي جعفر عليه السلام قال من قرأ حم المؤمن في كل ليلة غفر الله له ما تقدم من ذنبه وما تأخر وألزمه كلمة التقوى وجعل الآخرة خيرا له من الدنيا.

From Abu al-Sabbah, from Abu Ja'far (peace be upon him), he said: Whoever recites Ha Mim al-Mu'min every night, Allah will forgive him for his past and future sins, make him adhere to the word of piety, and make the Hereafter better for him than this world.

Hadith 7878

عن ذريح المحاربي قال قال أبو عبد الله (عليه السلام) من قرأ حم السجدة كانت له نورا يوم القيامة مد بصره وسرورا وعاش في الدنيا محمودا مغبوطا.

From Dharih al-Muharibi, he said: Abu Abdullah (peace be upon him) said: Whoever recites Ha Mim as-Sajdah, it will be a light for him on the Day of Resurrection as far as his sight can reach, and a joy, and he will live in this world praised and envied.

Hadith 7879

عن سيف بن عميرة عن أبي عبد الله عليه السلام قال من قرأ سورة حم عسق بعثه الله يوم القيامة ووجهه كالثلج أو كالشمس حتى يقف بين يدي الله فيقول عبدي أدمت قراءة حم عسق (إلى أن قال) أدخلوه الجنة.

From Sayf ibn Umayrah, from Abu Abdullah (peace be upon him), he said: Whoever recites Surah Ha Mim Ayn Sin Qaf, Allah will resurrect him on the Day of Judgment with his face like snow or like the sun until he stands before Allah. Then He will say: "My servant, you persisted in reciting Ha Mim Ayn Sin Qaf" (until he said) "Enter him into Paradise."

Hadith 7880

عن أبي بصير قال قال أبو جعفر عليه السلام من أدمن قراءة حم الزخرف آمنه الله في قبره من هوام الأرض ومن ضمة القبر حتى يقف بين يدي الله ثم جاءت حتى تكون هي التي تدخله الجنة بأمر الله.

From Abu Basir who said: Abu Ja'far, peace be upon him, said: Whoever regularly recites Ha Mim Al-Zukhruf, Allah will protect him in his grave from the vermin of the earth and from the pressure of the grave until he stands before Allah. Then it will come until it becomes the one that makes him enter Paradise by Allah's command.

Hadith 7881

عن أبي بصير عن أبي عبد الله عليه السلام قال من قرأ سورة الجاثية كان ثوابها أن لا يرى النار أبدا ولا يسمع زفير جهنم ولا شهيقها وهو مع محمد صلى الله عليه وآله.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: Whoever recites Surah Al-Jathiyah, its reward will be that he will never see the Fire, nor hear the exhalation of Hell or its inhalation, and he will be with Muhammad (peace be upon him and his family).

Hadith 7882

عن أبي بصير عن أبي عبد الله عليه السلام قال من قرأ سورة الذين كفروا لم يذنب أبدا ولم يدخله شك في دينه أبدا ولم يبتله الله بفقر أبدا ولا خوف من سلطان أبدا.

From Abu Basir from Abu Abdullah, peace be upon him, who said: Whoever recites Surah Al-Kafirun will never commit a sin, will never have doubt in his religion, Allah will never afflict him with poverty, and he will never fear from any authority.

Hadith 7883

عن عبد الله بن بكير عن أبيه قال قال أبو عبد الله عليه السلام حصنوا أموالكم ونساءكم وما ملكت أيمانكم من التلف بقراءة إنا فتحنا لك فإنه إذا كان ممن يدمن قراءتها نادى مناد يوم القيامة حتى يسمع الخلائق أنت من عبادي المخلصين ألحقوه بالصالحين.

From Abdullah bin Bukair from his father who said Abu Abdullah peace be upon him said: Protect your wealth, your women, and what your right hands possess from destruction by reciting "Indeed, We have granted you a clear conquest" (Surah al-Fath), for whoever regularly recites it, a caller will call out on the Day of Resurrection until all creation hears: "You are among My sincere servants, join the righteous ones."

Hadith 7884

عن الحسين بن أبي العلاء عن أبي عبد الله عليه السلام قال من قرأ سورة الحجرات في كل ليلة أو في كل يوم كان من زوار محمد صلى الله عليه وآله.

From Al-Husayn ibn Abi Al-'Ala, from Abu Abdullah (peace be upon him), he said: Whoever recites Surah al-Hujurat every night or every day will be among the visitors of Muhammad (peace be upon him and his family).

Hadith 7885

عن داود بن فرقد عن أبي عبد الله عليه السلام قال من قرأ سورة والذاريات في يومه أو في ليلته أصلح الله له معيشته وأتاه برزق واسع ونور له في قبره بسراج يزهر إلى يوم القيامة.

From Dawud ibn Farqad, from Abu Abdullah (peace be upon him), he said: Whoever recites Surah Adh-Dhariyat in his day or his night, Allah will improve his livelihood, bring him abundant provision, and illuminate his grave with a lamp that shines until the Day of Resurrection.

Hadith 7886

عن محمد بن مسلم عن أبي جعفر وأبي عبد الله عليهما السلام قال من قرأ سورة الطور جمع الله له خير الدنيا والآخرة.

From Muhammad ibn Muslim, from Abu Ja'far and Abu Abdullah (peace be upon them), he said: Whoever recites Surah At-Tur, Allah will gather for him the good of this world and the Hereafter.

Hadith 7887

عن يزيد بن خليفة عن أبي عبد الله عليه السلام قال من كان يدمن قراءة والنجم في كل يوم أو في كل ليلة عاش محمودا بين يدي الناس وكان مغفورا له وكان محبوبا بين الناس.

From Yazid bin Khalifah, from Abu Abdullah (peace be upon him), who said: Whoever regularly recites Surah An-Najm (Chapter 53) every day or every night will live praised among people, will be forgiven, and will be beloved among people.

Hadith 7888

عن يزيد بن خليفة عن أبي عبد الله عليه السلام قال من قرأ سورة اقتربت الساعة أخرجه الله من قبره على ناقة من نوق الجنة.

From Yazid bin Khalifa from Abu Abdullah, peace be upon him, who said: Whoever recites Surah "The Hour has come near" (Surah Al-Qamar, 54), Allah will raise him from his grave on a she-camel from the she-camels of Paradise.

Hadith 7889

عن أبي بن كعب عن النبي صلى الله عليه وأقال من قرأ سورة الحشر لم يبق جنة ولا نار ولا عرش ولا كرسي ولا الحجب والسماوات السبع ولا الأرضون السبع والهواء والريح والطير والشجر والجبال والشمس والقمر والملائكة إلا صلوا عليه واستغفروا له وإن مات في يومه أو في ليلته مات شهيدا.

From Ubayy ibn Ka'b, from the Prophet (peace be upon him), he said: Whoever recites Surah Al-Hashr, there will not remain a paradise, nor a hell, nor a throne, nor a chair, nor the veils, nor the seven heavens, nor the seven earths, nor the air, nor the wind, nor the birds, nor the trees, nor the mountains, nor the sun, nor the moon, nor the angels, except that they will pray for him and seek forgiveness for him. And if he dies on that day or that night, he will die a martyr.

Hadith 7890

عن جابر عن أبي عبد الله عليه السلام قال أكثروا من قراءة سأل سائل فان من أكثر قراءتها لم يسأله الله عز وجل يوم القيامة عن ذنب عمله وأسكنه الجنة مع محمد صلى الله عليه وآله (وأهل بيته) إن شاء الله.

From Jabir from Abu Abdullah (peace be upon him) who said: Recite frequently 'A questioner asked' (Surah al-Ma'arij), for whoever recites it abundantly, Allah the Mighty and Majestic will not question him on the Day of Resurrection about any sin he committed, and He will make him dwell in Paradise with Muhammad (peace be upon him and his family) (and his household) if Allah wills.

Hadith 7891

عن حنان بن سدير عن أبي عبد الله عليه السلام قال من أكثر قراءة قل أوحي إلى لم يصبه في الحياة الدنيا شئ من أعين الجن ولا نفثهم ولا سحرهم ولا من كيدهم وكان مع محمد صلى الله عليه وآله فيقول يا رب لا أريد به بدلا ولا أريد أن أبغي عنه حولا.

From Hanan bin Sadir from Abu Abdullah peace be upon him who said: Whoever frequently recites Surah "Say: It has been revealed to me" (Surah al-Jinn) will not be afflicted in this worldly life by anything from the eyes of the jinn, nor their spells, nor their magic, nor their plots, and he will be with Muhammad peace be upon him and his family, saying: "O Lord, I do not want any substitute for him, nor do I want to seek any alternative to him."

Hadith 7892

عن أبي بصير عن أبي جعفر عليه السلام قال من أدمن قراءة سورة لا أقسم وكان يعمل بها بعثه الله عز وجل مع رسول الله (صلى الله عليه وآله) من قبره في أحسن صورة ويبشره ويضحك في وجهه حتى يجوز على الصراط والميزان.

From Abu Basir from Abu Ja'far peace be upon him who said: Whoever regularly recites Surah La Uqsim (Surah al-Balad) and acts according to it, Allah the Mighty and Majestic will resurrect him from his grave with the Messenger of Allah peace be upon him and his family in the most beautiful form, giving him glad tidings and smiling in his face until he passes over the Sirat (Bridge) and the Mizan (Scale).

Hadith 7893

وعنه عن الحسين بن عمر الرماني عن أبيه عن أبي عبد الله عليه السلام قال من قرأ والمرسلات عرفا عرف الله بينه وبين محمد صلى الله عليه وآله ومن قرأ عم يتساءلون لم تخرج سنته إذا كان يدمنها في كل يوم حتى يزور بيت الله الحرام إن شاء الله تعالى ومن قرأ والنازعات لم يمت إلا ريانا ولم يبعثه الله إلا ريانا ولم يدخله الجنة إلا ريانا.

From him from Al-Hussein bin Omar Al-Rummani from his father from Abu Abdullah peace be upon him who said: Whoever recites Surah Al-Mursalat, Allah will establish recognition between him and Muhammad peace be upon him and his family. And whoever recites Surah An-Naba, his year will not end, if he regularly recites it daily, until he performs ziyarah of the Sacred House of Allah, if Allah the Exalted wills. And whoever recites Surah An-Naziat will not die except quenched, and Allah will not resurrect him except quenched, and will not enter him into Paradise except quenched.

Hadith 7894

عن معاوية بن وهب عن أبي عبد الله عليه السلام قال من قرأ عبس وتولى وإذا الشمس كورت كان تحت جناح الله من الجنان وفي ظلل الله وكرامته في جنانه ولا يعظم ذلك على الله إن شاء الله.

From Muawiyah bin Wahb from Abu Abdullah peace be upon him who said: Whoever recites "He frowned and turned away" (Surah al-Abasa) and "When the sun is wrapped up" (Surah al-Takwir) will be under Allah's wing in the gardens and in Allah's shade and His honor in His gardens, and this is not difficult for Allah if Allah wills.

Hadith 7895

وعنه عن معاوية بن عمار عن أبي عبد الله عليه السلام قال من أكثر قراءة والشمس وضحيها والليل إذا يغشى والضحى وألم نشرح في يومه وليلته لم يبق شئ بحضرته إلا شهد له يوم القيامة حتى شعره وبشره ولحمه ودمه وعروقه وعصبه وعظامه وجميع ما أقلت الأرض منه ويقول الرب تبارك وتعالى قبلت شهادتكم لعبدي و أجزتها له انطلقوا به إلى جناتي حتى يتخير منها حيث أحب فاعطوه من غير من مني ولكن رحمة مني وفضلا عليه فهنيئا هنيئا لعبدي.

From him, from Muawiyah bin Ammar, from Abu Abdullah, peace be upon him, who said: Whoever frequently recites "By the sun and its brightness" (Surah al-Shams) and "By the night when it covers" (Surah al-Layl) and "By the morning brightness" (Surah al-Dhuha) and "Have We not expanded" (Surah Al-Sharh) during his day and night, everything in his presence will testify for him on the Day of Resurrection, including his hair, skin, flesh, blood, veins, nerves, bones, and all that the earth carried of him. The Lord, Blessed and Exalted, will say: "I have accepted your testimony for My servant and approved it for him. Take him to My gardens until he chooses from them whatever he likes. Give him without obligation from Me, but out of My mercy and grace upon him. So congratulations, congratulations to My servant."

Hadith 7896

عن سليمان بن خالد عن أبي عبد الله عليه السلام قال من قرأ في يومه أو ليلته اقرأ باسم ربك ثم مات في يومه أو في ليلته مات شهيدا وبعثه الله شهيدا وأحياه شهيدا وكان كمن ضرب بسيفه في سبيل الله مع رسول الله (صلى الله عليه وآله).

From Sulaiman bin Khalid from Abi Abdullah peace be upon him who said: Whoever recites "Read in the name of your Lord" [Quran 96:1] in his day or night, then dies in that day or night, will die as a martyr, and Allah will resurrect him as a martyr, and give him life as a martyr, and he will be like one who struck with his sword in the path of Allah alongside the Messenger of Allah peace be upon him and his family.

Hadith 7897

عن أبي بكر الحضرمي عن أبي جعفر عليه السلام قال من قرأ سورة لم يكن كان بريئا من الشرك وأدخل في دين محمد صلى الله عليه وآله وبعثه الله عز وجل مؤمنا وحاسبه حاسبا يسيرا.

Abu Bakr al-Hadrami reported from Abu Ja'far, peace be upon him, who said: Whoever recites Surah Lam Yakun (Surah Al-Bayyinah) will be free from polytheism, will be admitted into the religion of Muhammad, peace be upon him and his family, and Allah, the Mighty and Majestic, will resurrect him as a believer and judge him with an easy reckoning.

Hadith 7898

عن سليمان بن خالد عن أبي عبد الله عليه السلام قال من قرأ سورة العاديات وأدمن قراءتها بعثه الله عز وجل مع أمير المؤمنين عليه السلام يوم القيامة خاصة وكان في حجره ورفقائه.

From Sulayman ibn Khalid, from Abu Abdullah (peace be upon him), who said: Whoever recites Surat Al-'Adiyat and persists in reciting it, Allah the Mighty and Majestic will resurrect him with Amir al-Muminin (peace be upon him) on the Day of Judgment specifically, and he will be among his close companions and associates.

Hadith 7899

عن عمرو بن ثابت عن أبي جعفر عليه السلام قال من قرأ وأكثر من قراءة القارعة آمنه الله من فتنة الدجال أن يؤمن به ومن فيح جهنم يوم القيامة إن شاء الله.

From Amr bin Thabit, from Abu Ja'far (peace be upon him) who said: Whoever recites and frequently recites Al-Qari'ah, Allah will protect him from the trial of the Dajjal, from believing in him, and from the heat of Hell on the Day of Resurrection, if Allah wills.

Hadith 7900

عن أبي بصير عن أبي عبد الله عليه السلام قال من أكثر قراءة لإيلاف قريش بعثه الله يوم القيامة على مركب من مراكب الجنة حتى يقعد على موائد النور يوم القيامة.

From Abu Basir, from Abu Abdullah, peace be upon him, who said: Whoever frequently recites "For the accustomed security of Quraysh" [Quran 106:1], Allah will raise him on the Day of Resurrection upon one of the mounts of Paradise until he sits at the tables of light on the Day of Resurrection.

Shaykh Hurr Amili: And what has preceded indicates the recommendation of reciting the rest of the surahs in general and in detail, and what follows indicates some of the intended, and there are many hadiths on this as well, narrated in Majma' Al-Bayan and others.

Section 5

Qunut

CHAPTER 1

Recommendation Of Qunut In Every Prayer, Whether Audible Or Silent, Obligatory Or Supererogatory, And The Dislike Of Abandoning It

[Hadith 7901 to 7913]

Hadith 7901

عن زرارة عن أبي جعفر عليه السلام أنه قال القنوت في كل الصلوات.

From Zurarah, from Abu Ja'far (peace be upon him), that he said: Qunut is in all prayers.

Hadith 7902

عن محمد بن مسلم عن أبي جعفر عليه السلام أنه قال القنوت في كل ركعتين في التطوع والفريضة.

From Muhammad ibn Muslim, from Abu Ja'far (peace be upon him), that he said: Qunut is in every two rak'ahs in voluntary and obligatory prayers.

Hadith 7903

عن صفوان الجمال قال صليت خلف أبي عبد الله عليه السلام أياما فكان يقنت في كل صلاة يجهر فيها أولا يجهر.

From Safwan al-Jammal who said: I prayed behind Abu Abdullah peace be upon him for several days, and he would perform Qunut in every prayer, whether he recited aloud or quietly.

Hadith 7904

عن الفضل بن شاذان عن الرضا عليه السلام في كتابه إلى المأمون قال والقنوت سنة واجبة في الغداة والظهر والعصر والمغرب والعشاء الآخرة.

From Al-Fadl ibn Shadhan, from Al-Ridha (peace be upon him) in his letter to Al-Ma'mun, he said: And Qunut is an obligatory Sunnah in the morning, noon, afternoon, sunset, and night prayers.

Hadith 7905

عن الفضل بن شاذان عن الرضا عليه السلام قال في (حديث العلل) وإنما جعل الدعاء في الركعة الأولى قبل القراءة وجعل القنوت في الثانية بعد القراءة لأنه أحب أن يفتتح قيامه لربه وعبادته بالتحميد والتقديس والرغبة والرهبة ويختمه بمثل ذلك ليكون في القيام عند القنوت طول فأحرى أن يدرك المدرك الركوع فلا تفوته الركعة في الجماعة.

From Al-Fadl ibn Shadhan from Al-Rida peace be upon him who said in (Hadith Al-Ilal): The supplication was made in the first rak'ah before recitation and Qunut was made in the second rak'ah after recitation because He (Allah) loves that one begins their standing before their Lord and worship with praise, glorification, desire and fear, and ends it with the same. And so that standing during Qunut would be longer, making it more likely for one who arrives late to catch the ruku and not miss the rak'ah in congregational prayer.

Hadith 7906

عن الأعمش عن جعفر بن محمد عليه السلام في (حديث شرايع الدين) قال والقنوت في جميع الصلوات سنة واجبة في الركعة الثانية قبل الركوع وبعد القراءة.

From Al-A'mash, from Ja'far ibn Muhammad (peace be upon him) in (Hadith Shara'i Al-Din), he said: And Qunut in all prayers is an obligatory Sunnah in the second rak'ah before ruku and after recitation.

Hadith 7907

عن محمد بن مسلم قال سألت أبا جعفر عليه السلام عن القنوت في الصلوات الخمس فقال اقنت فيهن جميعا قال وسألت أبا عبد الله عليه السلام بعد ذلك عن القنوت فقال لي أما ما جهرت به فلا تشك.

From Muhammad bin Muslim who said: I asked Abu Ja'far, peace be upon him, about Qunut in the five prayers. He said: Perform Qunut in all of them. He said: And after that I asked Abu Abdullah, peace be upon him, about Qunut, so he said to me: As for what you recite loudly, do not doubt.

Hadith 7908

عن عبد الرحمن بن الحجاج عن أبي عبد الله عليه السلام قال سألته عن القنوت فقال في كل صلاة فريضة ونافلة.

From Abdul Rahman ibn Al-Hajjaj, from Abu Abdullah (peace be upon him), he said: I asked him about Qunut, so he said: In every obligatory and supererogatory prayer.

Hadith 7909

عن الحارث بن المغيرة قال قال أبو عبد الله عليه السلام اقنت في كل ركعتين فريضة أو نافلة قبل الركوع.

From Al-Harith ibn Al-Mughirah, he said: Abu Abdullah (peace be upon him) said: Perform Qunut in every two rak'ahs, obligatory or supererogatory, before ruku.

Hadith 7910

عن أبي بصير قال سألت أبا عبد الله عليه السلام عن القنوت فقال فيما يجهر فيه بالقراءة قال فقلت له إني سألت أباك عن ذلك فقال في الخمس كلها فقال رحم الله أبي إن أصحاب أبي أتوه فسألوه فأخبرهم بالحق ثم أتوني شكاكا فأفتيتهم بالتقية.

From Abu Basir who said: I asked Abu Abdullah, peace be upon him, about the Qunut. He said it is in prayers where recitation is done aloud. I said to him: I asked your father about that and he said it is in all five prayers. He said: May Allah have mercy on my father. The companions of my father came to him and asked him, so he informed them of the truth. Then they came to me with doubts, so I gave them a fatwa (verdict) based on taqiyyah.

Hadith 7911

عن وهب بن عبد ربه عن أبي عبد الله عليه السلام قال من ترك القنوت رغبة عنه فلا صلاة له.

From Wahb ibn Abd Rabbih, from Abu Abdullah (peace be upon him) who said: Whoever abandons the Qunut out of aversion to it, there is no prayer for him.

Hadith 7912

عن محمد بن مسلم قال قال القنوت في كل صلاة في الفريضة والتطوع.

From Muhammad bin Muslim who said: Qunut is in every prayer, in the obligatory and the voluntary.

Hadith 7913

وقد تقدم في القبلة حديث زرارة أنه سأل أبا جعفر عليه السلام عن الفرض في الصلاة فقال الوقت والطهور والقبلة والتوجه والركوع والسجود والدعاء قلت ما سوى ذلك؟ قال سنة في فريضة.

Previously mentioned in the chapter of Qiblah was the hadith of Zurarah that he asked Abu Jafar peace be upon him about what is obligatory in prayer. He said: The time, purification, qiblah, facing it, ruku, sujud, and supplication. I said: What about other than that? He said: They are sunnah within an obligation.

أقول استدل بهذا من ذهب إلى وجوب القنوت وحمله الأكثر على تأكد الاستحباب وعلى أن المراد بالدعاء القراءة أو الأذكار الواجبة لوجود معنى الدعاء فيها ويأتي ما يدل أيضا على الاستحباب وعلى نفي الوجوب.

I (Hurr Amili) say: This is used as evidence by those who believe in the obligation of

Qunut, while the majority interpret it as emphasizing its recommendation, and that what is meant by supplication is recitation or obligatory remembrances because they contain the meaning of supplication. There will also come what indicates its recommendation and the negation of its obligation.

CHAPTER 2

On Emphasis Of The Recommendation Of Qunut In Audible Prayers, Witr, And Friday Prayer

[Hadith 7914 to 7922]

Hadith 7914

عن سماعة قال سألته عن القنوت في أي صلاة هو؟ فقال كل شئ يجهر فيه بالقراءة ففيه قنوت.

From Sama'a, he said: I asked him about the Qunut, in which prayer is it? He said: In every prayer where the recitation is done aloud, there is Qunut.

Hadith 7915

عن وهب عن أبي عبد الله عليه السلام قال القنوت في الجمعة والعشاء والعتمة والوتر والغداة فمن ترك القنوت رغبة عنه فلا صلاة له.

From Wahb from Abu Abdullah, peace be upon him, he said: The Qunut is in the Friday prayer, the night prayer, the late night prayer, the Witr prayer, and the dawn prayer. Whoever abandons the Qunut out of dislike for it, his prayer is not valid.

Hadith 7916

عن محمد بن مسلم عن أبي جعفر عليه السلام قال القنوت في كل ركعتين في التطوع أو الفريضة.

From Muhammad bin Muslim, from Abu Ja'far, peace be upon him, he said: The Qunut is in every two rak'ahs in voluntary or obligatory prayers.

Hadith 7917

عن زرارة عن أبي جعفر عليه السلام قال القنوت في كل الصلوات.

From Zurarah, from Abu Ja'far, peace be upon him, he said: The Qunut is in all prayers.

Hadith 7918

قال محمد بن مسلم فذكرت ذلك لأبي عبد الله عليه السلام فقال أما مالا يشك فيه فما جهر فيه بالقراءة.

Muhammad bin Muslim said: I mentioned that to Abu Abdullah (peace be upon him), and he said: As for that which there is no doubt about, it is what is recited aloud in the prayer.

Hadith 7919

عن أبي الحسن الرضا عليه السلام قال سألته عن القنوت هل يقنت في الصلوات كلها أم فيما يجهر فيه بالقراءة؟ قال ليس القنوت إلا في الغداة والجمعة والوتر والمغرب.

From Abu Al-Hassan Al-Ridha, peace be upon him, he said: I asked him about the Qunut, should one perform Qunut in all prayers or only in those where recitation is done aloud? He said: The Qunut is only in the dawn prayer, Friday prayer, Witr prayer, and Maghrib prayer.

Hadith 7920

عن يونس بن يعقوب قال سألت أبا عبد الله عليه السلام عن القنوت في أي الصلوات أقنت؟ فقال لا تقنت إلا في الفجر.

From Yunus bin Ya'qub, he said: I asked Abu Abdullah, peace be upon him, about the Qunut, in which prayers should I perform Qunut? He said: Do not perform Qunut except in the dawn prayer.

أقول حملهما الشيخ على تأكد الاستحباب تارة وعلى التقية أخرى لما مر.

I (Hurr Amili) say: The Sheikh (Saduq) interpreted these two as emphasizing recommendation at times and as taqiyyah at other times, as mentioned before.

Hadith 7921

عن علي وأبي بكر وعمر وابن عباس قال كلهم قنت في الفجر وعثمان أيضا قنت في الفجر.

From Ali, Abu Bakr, Umar, and Ibn Abbas, he said: They all performed Qunut in the dawn prayer, and Uthman also performed Qunut in the dawn prayer.

Hadith 7922

وقد تقدم حديث الكاهلي قال صلى بنا أبو عبد الله (عليه السلام) (إلى أن قال:) وقنت في الفجر.

The hadith of Al-Kahili has already been mentioned, he said: Abu Abdullah (peace be upon him) led us in prayer (until he said:) and he performed Qunut in the dawn prayer.

CHAPTER 3

Recommendation Of Qunoot In The Second Rak'ah Of Every Obligatory Or Optional Prayer, Even In The Two Rak'ahs Of Shaf' Before Ruku And After Recitation, Except For Friday Prayer.

[Hadith 7923 to 7930]

Hadith 7923

عن زرارة عن أبي جعفر (عليه السلام) قال: القنوت في كل صلاة في الركعة الثانية قبل الركوع.

From Zurarah from Abu Ja'far (peace be upon him) who said: Qunut is in every prayer in the second rak'ah before ruku.

Hadith 7924

عن فضالة عن ابن سنان عن أبي عبد الله (عليه السلام) قال: القنوت في المغرب في الركعة الثانية وفي العشاء والغداة مثل ذلك وفي الوتر في الركعة الثالثة.

From Fadalah from Ibn Sinan, from Abu Abdullah (peace be upon him) who said: The Qunut in Maghrib prayer is in the second rak'ah, and similarly in Isha and Fajr prayers, and in Witr prayer it is in the third rak'ah.

أقول: المراد أن القنوت المؤكد في الوتر الذي يستحب إطالته في الثالثة لاستحبابه في الثانية أيضا. وتقدم ما يدل عليه في عدد الفرائض والنوافل مع أن هذا غير صريح في الحصر.

I (Hurr Amili) say: The meaning is that the emphasized qunoot in Witr, which is recommended to be prolonged, is in the third, although it is also recommended in the second. What indicates this has preceded in the number of obligatory and optional prayers, although this is not explicit in limitation.

Hadith 7925

عن سماعة قال سألته عن القنوت في أي صلاة هو؟ فقال كل شئ يجهر فيه بالقراءة فيه قنوت والقنوت قبل الركوع وبعد القراءة.

From Sama'ah who said: I asked him about the Qunut - in which prayer is it performed? He said: In every prayer where the recitation is done loudly there is Qunut, and the Qunut is before the ruku and after the recitation.

Hadith 7926

عن إسماعيل الجعفي ومعمر بن يحيى عن أبي جعفر (عليه السلام) قال القنوت قبل الركوع وإن شئت فبعد.

From Ismail al-Ju'fi and Ma'mar bin Yahya from Abu Ja'far (peace be upon him) who said: Qunut is before ruku, and if you wish, then after.

قال الشيخ هذا محمول على حال القضاء أو التقية على مذهب بعض العامة في الغداة.

The Sheikh said: This is interpreted as applying to the state of making up prayers or taqiyyah according to the doctrine of some of the Aammah (general non-Shia) regarding Fajr.

Hadith 7927

عن يعقوب بن يقطين قال سألت عبدا صالحا (عليه السلام) عن القنوت في الوتر والفجر وما يجهر فيه قبل الركوع أو بعده قال قبل: الركوع حين تفرغ من قراءتك.

From Yaqub bin Yaqtin who said: I asked a righteous servant (peace be upon him) about the Qunut in witr and fajr prayers and what is recited loudly in it, whether before the ruku or after it. He said: Before the ruku when you finish your recitation.

Hadith 7928

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال ما أعرف قنوتا إلا قبل الركوع.

From Mu'awiyah bin Ammar from Abu Abdullah (peace be upon him) who said: I do not know of any Qunut except before ruku.

Hadith 7929

عن أبي الحسن الرضا (عليه السلام) قال: سألته عن القنوت في الفجر والوتر قال: قبل الركوع.

From Abu al-Hasan al-Rida (peace be upon him) who said: I asked him about Qunut in Fajr and Witr. He said: Before ruku.

Hadith 7930

الحسن بن علي بن شعبة في (تحف العقول) عن الرضا (عليه السلام) في كتابه إلى المأمون قال كل القنوت قبل الركوع وبعد القراءة.

Al-Hasan bin Ali bin Shu'bah in (Tuhaf al-Uqul) from al-Rida (peace be upon him) in his letter to al-Ma'mun said: All Qunut is before ruku and after recitation.

Shaykh Hurr Amili: What indicates this has preceded and what indicates it and the ruling for Friday will come.

CHAPTER 4

Non-Obligation Of Qunut And The Permissibility Of Leaving It For Taqiyyah And Other Reasons

[Hadith 7931 to 7932]

Hadith 7931

عن أحمد بن محمد بن أبي نصر عن أبي الحسن الرضا (عليه السلام) قال: قال أبو جعفر (عليه السلام) في القنوت إن شئت فاقنت وإن شئت فلا تقنت قال أبو الحسن (عليه السلام) وإذا كان التقية فلا تقنت وأنا أتقلد هذا.

From Ahmad bin Muhammad bin Abi Nasr, from Abu Al-Hasan Al-Rida (peace be upon him) who said: Abu Ja'far (peace be upon him) said regarding the Qunut: If you wish, perform Qunut, and if you wish, do not perform Qunut. Abu Al-Hasan (peace be upon him) said: And when there is taqiyyah, do not perform Qunut, and I take responsibility for this.

وباسناده عن أحمد بن محمد أنه قال قال لي أبو جعفر (عليه السلام) وذكر مثله إلا أنه قال: القنوت في الفجر.

And by his chain from Ahmad ibn Muhammad, that he said: Abu Ja'far (peace be upon him) said to me - and he mentioned similar to it, except that he said: Qunut in the Fajr prayer.

Hadith 7932

عن عبد الملك بن عمرو قال سألت أبا عبد الله (عليه السلام) عن القنوت قبل الركوع أو بعده قال لا قبله ولا بعده

From Abdul Malik bin Amr who said: I asked Abu Abdullah (peace be upon him) about the Qunut, if it is before the ruku or after it. He said: Neither before it nor after it.

أقول هذا محمول على التقية أو نفي الوجوب ذكره الشيخ وغيره وقد تقدم ما يدل على ذلك ويأتي ما يدل عليه.

I (Hurr Amili) say: This is interpreted as taqiyyah or negation of obligation. The Sheikh and others have mentioned it, and what indicates this has preceded, and what indicates it will come.

CHAPTER 5

Recommendation Of Qunut In The First Rak'ah Of Friday Prayer Before Ruku, And In The Second Rak'ah After It, And In The Zuhr Prayer On Friday In The Second Rak'ah Before Ruku

[Hadith 7933 to 7944]

Hadith 7933

عن معاوية بن عمار قال سمعت أبا عبد الله (عليه السلام) يقول في قنوت الجمعة: إذا كان إماما قنت في الركعة الأولى وإن كان يصلي أربعا ففي الركعة الثانية قبل الركوع.

From Mu'awiyah bin Ammar, he said: I heard Abu Abdullah (peace be upon him) say about the Qunut of Friday: If he is an imam, he performs Qunut in the first rak'ah, and if he prays four rak'ahs, then in the second rak'ah before ruku.

Hadith 7934

عن أبي بصير عن أبي عبد الله (عليه السلام) قال القنوت قنوت يوم الجمعة في الركعة الأولى بعد القراءة.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: The Qunut on Friday is in the first rak'ah after recitation.

Hadith 7935

عن عمران الحلبي قال سئل أبو عبد الله (عليه السلام) عن الرجل يصلي الجمعة أربع ركعات أيجهر فيها بالقراءة قال نعم والقنوت في الثانية.

From Imran al-Halabi, he said: Abu Abdullah (peace be upon him) was asked about a man who prays Friday prayer as four rak'ahs, should he recite loudly? He said: Yes, and the Qunut is in the second rak'ah.

Hadith 7936

عن زرارة عن أبي جعفر (عليه السلام) في حديث قال قال على الإمام فيها أي في الجمعة قنوتان قنوت في الركعة الأولى قبل الركوع وفي الركعة الثانية بعد الركوع ومن صلاها وحده فعليه قنوت واحد في الركعة الأولى قبل الركوع.

From Zurarah, from Abu Ja'far (peace be upon him) in a hadith, he said: The imam has two Qunuts in it, meaning in Friday prayer - a Qunut in the first rak'ah before ruku and in the second rak'ah after ruku. And whoever prays it alone should do one Qunut in the first rak'ah before ruku.

Hadith 7937

عن عمر بن حنظلة قال قلت لأبي عبد الله (عليه السلام): القنوت يوم الجمعة فقال أنت رسولي إليهم في هذا إذا صليتم في جماعة ففي الركعة الأولى وإذا صليتم وحدانا ففي الركعة الثانية.

From Umar bin Hanzalah, he said: I said to Abu Abdullah (peace be upon him): The Qunut on Friday? He said: You are my messenger to them in this - when you pray in congregation, it's in the first rak'ah, and when you pray individually, it's in the second rak'ah.

Hadith 7938

عن سليمان بن خالد عن أبي عبد الله (عليه السلام) أن القنوت يوم الجمعة في الركعة الأولى.

From Sulayman bin Khalid, from Abu Abdullah (peace be upon him), that the Qunut on Friday is in the first rak'ah.

Hadith 7939

عن أبي بصير قال القنوت في الركعة الأولى قبل الركوع.

From Abu Basir, he said: The Qunut is in the first rak'ah before ruku.

Hadith 7940

عن سماعة قال سألته عن القنوت في الجمعة فقال أما الإمام فعليه القنوت في الركعة الأولى بعد ما يفرغ من القراءة قبل أن يركع وفي الثانية بعد ما يرفع رأسه من الركوع قبل السجود (إلى أن قال) ومن شاء قنت في الركعة الثانية قبل أن يركع وإن شاء لم يقنت وذلك إذا صلى وحده.

From Sama'ah, he said: I asked him about the Qunut in Friday prayer, so he said: As for the imam, he should perform Qunut in the first rak'ah after finishing the recitation and before ruku, and in the second rak'ah after raising his head from ruku and before sujud. (He said) And whoever wishes can perform Qunut in the second rak'ah before ruku, and if he wishes, he need not perform Qunut, and that is when he prays alone.

Hadith 7941

عن عبد الملك بن عمرو قال قلت لأبي عبد الله (عليه السلام) قنوت الجمعة في الركعة الأولى قبل الركوع وفي الثانية بعد الركوع؟ فقال لي: لا قبل ولا بعد.

From Abdul Malik bin Amr, he said: I said to Abu Abdullah (peace be upon him): Is the Qunut of Friday prayer in the first rak'ah before ruku and in the second rak'ah after ruku? He said to me: Neither before nor after.

Hadith 7942

عن داود بن الحصين قال سمعت معمر بن أبي رئاب يسأل أبا عبد الله (عليه السلام) وأنا حاضر عن القنوت في الجمعة فقال ليس فيها قنوت.

From Dawud bin al-Husayn, he said: I heard Ma'mar bin Abi Ri'ab ask Abu Abdullah (peace be upon him) while I was present about the Qunut in Friday prayer, and he said: There is no Qunut in it.

أقول ذكر الشيخ أن هذا وما قبله محمولان على نفي الوجوب أو على نفي تعيين دعاء فيه ويحتمل الحمل على التقية لما تقدم.

I (Hurr Amili) say: The Sheikh mentioned that this and what came before it are interpreted as negating obligation or negating the specification of a particular supplication in it, and it's possible to interpret it as taqiyyah based on what preceded.

Hadith 7943

عن عمر بن يزيد عن أبي عبد الله (عليه السلام) (في حديث) قال وليقعد قعدة بين الخطبتين ويجهر فيها بالقراءة ويقنت في الركعة منهما قبل الركوع.

From Umar bin Yazid, from Abu Abdullah (peace be upon him) (in a hadith), he said: And he should sit between the two sermons, and recite loudly in it, and perform Qunut in the rak'ah of each of them before ruku.

Hadith 7944

عن أبي بصير عن أبي عبد الله (عليه السلام) قال سأله بعض أصحابنا وأنا عنده عن القنوت في الجمعة فقال له في الركعة الثانية فقال له قد حدثنا به بعض أصحابنا إنك قلت له في الركعة الأولى فقال في الأخيرة.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: One of our companions asked him while I was with him about the Qunut in Friday prayer. He said to him: In the second rak'ah. Then he said to him: Some of our companions have narrated to us that you said to him in the first rak'ah. So he said: In the last one.

وكان عنده ناس كثير فلما رأى غفلة منهم قال يا أبا محمد في الأولى والأخيرة فقال له أبو بصير بعد ذلك قبل الركوع أو بعده؟ فقال له أبو عبد الله (عليه السلام) كل قنوت قبل الركوع إلا في الجمعة فان الركعة الأولى القنوت فيها قبل الركوع والأخيرة بعد الركوع.

And there were many people with him. When he saw their inattention, he said: O Abu Muhammad, in the first and the last. Then Abu Basir asked him after that: Before or after the ruku? Abu Abdullah (peace be upon him) said to him: Every Qunut is before the ruku except in Friday prayer, for in the first rak'ah the Qunut is before the ruku, and in the last one after the ruku.

Shaykh Hurr Amili: And what indicates this has preceded in the recitation.

CHAPTER 6

It Is Sufficient In Qunut To Say Five Or Three Tasbihat Or Bismillah Three Times

[Hadith 7945 to 7948]

Hadith 7945

عن أبي بصير قال سألت أبا عبد الله (عليه السلام) عن أدنى القنوت فقال خمس تسبيحات.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about the minimum Qunut, so he said: Five Tasbihat.

Hadith 7946

عن حريز عن بعض أصحابنا عن أبي جعفر (عليه السلام) قال: يجزيك من القنوت خمس تسبيحات في ترسل.

From Hariz from some of our companions from Abu Ja'far (peace be upon him) who said: Five Tasbihat in a slow manner are sufficient for you in Qunut.

Hadith 7947

عن أبي بكر بن أبي سماك عن أبي عبد الله (عليه السلام) في حديث قال يجزي من القنوت ثلاث تسبيحات.

From Abu Bakr bin Abi Sammak from Abu Abdullah (peace be upon him) in a hadith, he said: Three Tasbihat are sufficient for Qunut.

Hadith 7948

عن علي بن محمد بن سليمان قال كتبت إلى الفقيه أسأله عن القنوت فكتب إذا كانت ضرورة شديدة فلا ترفع اليدين وقل ثلاث مرات بسم الله الرحمن الرحيم.

From Ali bin Muhammad bin Sulayman who said: I wrote to the Faqih (*) asking him about Qunut, so he wrote: If there is severe necessity, do not raise your hands and say "Bismillah Al-Rahman Al-Rahim" three times.

Translator: * Faqih was an epithet/alias frequently used by the Shias to refer to the Imam (peace be upon him), likely due to taqiyyah. Literally it means a person with good knowledge and understanding of hadith.

CHAPTER 7

Recommendation Of Supplication In Qunut With Transmitted (Narrated) Prayers

[Hadith 7949 to 7954]

Hadith 7949

عن سعد بن أبي خلف عن أبي عبد الله (عليه السلام) قال يجزيك في القنوت اللهم اغفر لنا وارحمنا وعافنا واعف عنا في الدنيا والآخرة إنك على كل شئ قدير.

From Sa'd ibn Abi Khalaf from Abu Abdullah (peace be upon him), he said: It suffices you in the Qunut to say: "O Allah, forgive us, have mercy on us, grant us well-being, and pardon us in this world and the hereafter. Indeed, You have power over all things."

Hadith 7950

عن زرارة عن أبي جعفر (عليه السلام) في حديث قال تقول في قنوت الفريضة في الأيام كلها إلا في الجمعة اللهم إني أسألك لي ولوالدي ولولدي وأهل بيتي وإخواني المؤمنين فيك اليقين والعفو والمعافاة والرحمة والمغفرة والعافية في الدنيا والآخرة.

From Zurarah from Abu Ja'far (peace be upon him) in a hadith, he said: You say in the Qunut of the obligatory prayer on all days except Friday: "O Allah, I ask You for myself, my parents, my children, my household, and my believing brothers in You, for certainty, pardon, well-being, mercy, forgiveness, and health in this world and the hereafter."

Hadith 7951

وبإسناده عن أبي بكر بن أبي سماك قال صليت خلف أبي عبد الله (عليه السلام) الفجر فلما فرغ من قراءته في الثانية جهر بصوته نحوا مما كان يقرأ وقال اللهم اغفر لنا وارحمنا وعافنا واعف عنا في الدنيا والآخرة إنك على كل شئ قدير.

And by his chain from Abu Bakr ibn Abi Sammak, he said: I prayed the dawn prayer behind Abu Abdullah (peace be upon him). When he finished his recitation in the second rak'ah, he raised his voice similar to how he was reciting and said: "O Allah, forgive us, have mercy on us, grant us well-being, and pardon us in this world and the hereafter. Indeed, You have power over all things."

Hadith 7952

عن أبي بصير عن أبي عبد الله (عليه السلام) قال القنوت (قنوت) يوم الجمعة في الركعة الأولى بعد القراءة تقول في القنوت لا إله إلا الله الحليم الكريم لا إله إلا الله العلي العظيم لا إله إلا الله رب السماوات السبع ورب الأرضين السبع وما فيهن وما بينهن ورب العرش العظيم والحمد لله رب العالمين اللهم صل على محمد كما هديتنا به اللهم صل على محمد كما أكرمتنا به اللهم اجعلنا ممن اخترت لدينك وخلقته لجنتك اللهم لا تزغ قلوبنا بعد إذ هديتنا وهب لنا من لدنك رحمة إنك أنت الوهاب.

From Abu Basir from Abu Abdullah (peace be upon him), he said: The Qunut on Friday is in the first rak'ah after the recitation. You say in the Qunut: "There is no god but Allah, the Forbearing, the Generous. There is no god but Allah, the Most High, the Magnificent. There is no god but Allah, Lord of the seven heavens and Lord of the seven earths and what is in them and between them, and Lord of the Mighty Throne. And praise be to Allah, Lord of the worlds. O Allah, bless Muhammad as You have guided us through him. O Allah, bless Muhammad as You have honored us through him. O Allah, make us among those You have chosen for Your religion and created for Your Paradise. O Allah, do not cause our hearts to deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Bestower."

Hadith 7953

عن أبي بكر بن أبي سماك عن أبي عبد الله (عليه السلام) قال قال لي في قنوت الوتر اللهم اغفر لنا وارحمنا وعافنا واعف عنا في الدنيا والآخرة وقال يجزي في القنوت ثلاث تسبيحات.

From Abu Bakr ibn Abi Sammak from Abu Abdullah (peace be upon him), he said to me regarding the Qunut of Witr: "O Allah, forgive us, have mercy on us, grant us well-being, and pardon us in this world and the hereafter." And he said: Three glorifications suffice in the Qunut.

Hadith 7954

عن أبي الحسن علي بن محمد بن الرضا (عليه السلام) يعني الثالث قال: قال: لا تقل في صلاة الجمعة في القنوت وسلام على المرسلين.

From Abu Al-Hasan Ali bin Muhammad bin Al-Ridha (peace be upon him), meaning the third, who said: Do not say in the Friday prayer during the Qunut: "And peace be upon the Messengers."

Shaykh Hurr Amili: The supplications in the Qunut are very numerous, and evidence for this will come.

CHAPTER 8

Recommendation Of Supplication In The Qunut Of Obligatory Prayers And Seeking Forgiveness In The Qunut Of Witr Prayer

[Hadith 7955 to 7955]

Hadith 7955

عن عبد الرحمن بن أبي عبد الله عن الصادق (عليه السلام) أنه قال القنوت في الوتر الاستغفار وفي الفريضة الدعاء.

From Abdul Rahman bin Abi Abdullah, from Al-Sadiq (peace be upon him), that he said: The Qunut in Witr prayer is for seeking forgiveness, and in the obligatory prayer it is for supplication.

CHAPTER 9

Permissibility Of Supplication In Qunut With Whatever Comes To The Tongue

[Hadith 7956 to 7960]

Hadith 7956

عن إسماعيل بن الفضل قال سألت أبا عبد الله (عليه السلام) عن القنوت وما يقال فيه فقال ما قضى الله على لسانك ولا أعلم فيه شيئا موقتا.

From Isma'il bin Al-Fadl who said: I asked Abu Abdullah (peace be upon him) about the Qunut and what is said in it. He said: Whatever Allah decrees upon your tongue, and I do not know of anything specific in it.

Hadith 7957

عن الحلبي عن أبي عبد الله (عليه السلام) عن القنوت في الوتر هل فيه شئ موقت يتبع ويقال؟ فقال لا أثن على الله عز وجل وصل على النبي صلى الله عليه وآله واستغفر لذنبك العظيم ثم قال كل ذنب عظيم.

From Al-Halabi from Abu Abdullah (peace be upon him) about the Qunut in Witr prayer, is there anything specific to be followed and said? He said: No, praise Allah the Mighty and Majestic, send blessings upon the Prophet, peace be upon him and his family, and seek forgiveness for your great sin. Then he said: Every sin is great.

Hadith 7958

عن إسماعيل بن الفضل قال سألت أبا عبد الله (عليه السلام) عما أقول في وتري فقال ما قضى الله على لسانك وقدره.

From Isma'il bin Al-Fadl who said: I asked Abu Abdullah (peace be upon him) about what I should say in my Witr prayer. He said: Whatever Allah decrees upon your tongue and ordains.

Hadith 7959

عن الحلبي عن أبي عبد الله (عليه السلام) أنه سأله عن القنوت فيه قول معلوم فقال أثن على ربك وصل على نبيك واستغفر لذنبك.

From Al-Halabi from Abu Abdullah (peace be upon him) that he asked him about the Qunut, if there is a known saying in it. He said: Praise your Lord, send blessings upon your Prophet, and seek forgiveness for your sin.

Hadith 7960

عن محمد بن إسماعيل بن بزيع عن أبي جعفر (عليه السلام) قال سبعة مواطن ليس فيها دعاء موقت الصلاة على الجنائز والقنوت والمستجار والصفا والمروة والوقوف بعرفات وركعتا الطواف.

From Muhammad ibn Ismail ibn Bazi, from Abu Jafar (peace be upon him) who said: There are seven places where there is no fixed supplication: prayer over the deceased, Qunut, Al-Mustajar (a specific place near the Ka'bah), Safa, Marwah, standing at Arafat, and the two rak'ahs of tawaf (circumambulation).

CHAPTER 10

Recommendation Of Seeking Forgiveness Seventy Times Or More In The Qunut Of Witr Prayer, Seeking Refuge From Fire Seven Times, Saying "Al-Afw" Three Hundred Times, And Praying For The Believers Before Praying For Oneself

[Hadith 7961 to 7969]

Hadith 7961

عن عبد الله بن أبي يعفور عن أبي عبد الله (عليه السلام) قال استغفر الله في الوتر سبعين مرة.

From Abdullah ibn Abi Ya'fur, from Abu Abdullah (peace be upon him), he said: Seek forgiveness from Allah in the Witr prayer seventy times.

Hadith 7962

وبإسناده عن عمر بن يزيد عن أبي عبد الله (عليه السلام) أنه قال: من قال في وتره إذا أوتر: أستغفر الله ربي وأتوب إليه سبعين مرة وواظب على ذلك حتى تمضي سنة كتبه الله عنده من المستغفرين بالأسحار ووجبت له المغفرة من الله عز وجل.

And with his chain from Umar bin Yazid from Abu Abdullah (peace be upon him) that he said: Whoever says in his Witr prayer when performing Witr: "I seek forgiveness from Allah my Lord and I turn to Him in repentance" seventy times and maintains this consistently until a year passes, Allah will record him as among those who seek forgiveness in the pre-dawn hours, and forgiveness from Allah, the Mighty and Majestic, becomes obligatory for him.

Hadith 7963

ورواه في (ثواب الأعمال وفي الخصال) عن عمر بن يزيد لا أعلمه إلا عن أبي عبد الله (عليه السلام) مثله. وزاد بعد قوله سبعين مرة وهو قائم.

He narrated it in (Thawab al-A'mal and in Al-Khisal) from Umar ibn Yazid, I don't know except from Abu Abdullah (peace be upon him) similarly. And he added after his saying "seventy times" the words "while standing."

Translator: In the original Arabic version, Hadith 7962 and 7963 are combined into a single entry.

Hadith 7964

قال وكان رسول الله صلى الله عليه وآله يستغفر الله في الوتر سبعين مرة ويقول هذا مقام العائذ بك من النار سبع مرات.

He said: The Messenger of Allah (peace be upon him and his family) used to seek forgiveness from Allah in the Witr prayer seventy times and say "This is the position of one seeking refuge with You from the Fire" seven times.

Hadith 7965

قال وكان علي بن الحسين سيد العابدين (عليه السلام) يقول العفو العفو ثلاثمائة مرة في الوتر في السحر.

He said: Ali ibn Al-Hussein, the Master of Worshippers (peace be upon him), used to say "Al-Afw, Al-Afw" (Pardon, Pardon) three hundred times in the Witr prayer during the pre-dawn hours.

Hadith 7966

وبإسناده عن معروف بن خربوذ عن أحدهما يعني أبا جعفر وأبا عبد الله عليهما السلام قال قل في قنوت الوتر وذكر دعاءا طويلا ثم قال: واستغفر الله سبعين مرة.

And by his chain from Ma'ruf ibn Kharboudh, from one of them, meaning Abu Ja'far and Abu Abdullah (peace be upon them), he said: Say in the Qunut of Witr, and he mentioned a long supplication, then said: And seek forgiveness from Allah seventy times.

Hadith 7967

عن معاوية بن عمار قال سمعت أبا عبد الله (عليه السلام) يقول في قول الله عز وجل وبالأسحار هم يستغفرون في الوتر في آخر الليل سبعين مرة.

From Muawiyah bin Ammar who said: I heard Abu Abdullah (peace be upon him) say regarding the words of Allah the Mighty and Majestic "And in the hours before dawn they seek forgiveness" [Quran 51:18], it refers to seeking forgiveness seventy times during Witr prayer at the end of the night.

ورواه الصدوق في (العلل) عن أبيه عن علي بن إبراهيم عن أبيه عن الحسن بن محبوب عن معاوية بن عمار مثله إلا أنه قال وبالأسحار هم يستغفرون قال كانوا يستغفرون الله في آخر الوتر في آخر الليل سبعين مرة.

Al-Saduq narrated it in (Al-'Ilal) from his father, from Ali ibn Ibrahim, from his father, from Al-Hassan ibn Mahbub, from Mu'awiya ibn Ammar similarly, except that he said: "And in the pre-dawn hours they would seek forgiveness," he said: They used to seek forgiveness from Allah at the end of the Witr prayer at the end of the night seventy times.

Hadith 7968

عن منصور عن أبي عبد الله (عليه السلام) قال قال لي استغفر الله في الوتر سبعين مرة.

From Mansur, from Abu Abdullah (peace be upon him), he said: He said to me: Seek forgiveness from Allah in the Witr prayer seventy times.

Hadith 7969

وعنه عن فضالة عن حسين بن عثمان عن سماعة عن أبي بصير قال: قلت له المستغفرين بالأسحار فقال استغفر رسول الله صلى الله عليه وآله في وتره سبعين مرة.

From him from Fadalah from Husayn bin Uthman from Sama'ah from Abu Basir who said: I asked him about those who seek forgiveness in the pre-dawn hours, so he said: The Messenger of Allah peace be upon him and his family sought forgiveness seventy times in his Witr prayer.

أقول وتقدم ما يدل على ذلك ويأتي ما يدل علي استحباب الدعاء للمؤمنين ولأربعين من المؤمنين قبل دعائه لنفسه. وزاد بعد قوله سبعين مرة وهو قائم

I (Hurr Amili) say: What has preceded indicates this, and what will come indicates the desirability of praying for the believers and for forty believers before praying for oneself. And he added after his saying "seventy times" the words "while standing."

CHAPTER 11

Recommendation Of Raising The Left Hand And Counting Dhikr With The Right Hand In Witr Prayer

[Hadith 7970 to 7971]

Hadith 7970

عن عبد الله بن أبي يعفور عن أبي عبد الله (عليه السلام) قال استغفر الله في الوتر سبعين مرة تنصب يدك اليسرى وتعد باليمنى الاستغفار.

From Abdullah bin Abi Ya'fur from Abu Abdullah (peace be upon him) who said: Seek forgiveness from Allah seventy times in Witr prayer, raise your left hand and count the istighfar (seeking of forgiveness) with your right hand.

Hadith 7971

عن محمد بن مسلم قال سمعت أبا عبد الله (عليه السلام) يقول مر بي رجل وأنا أدعو في صلاتي بيساري فقال يا عبد الله بيمينك فقلت يا عبد الله إن لله تبارك وتعالى حقا على هذه كحقه على هذه.

From Muhammad bin Muslim who said: I heard Abu Abdullah (peace be upon him) saying: A man passed by me while I was supplicating in my prayer with my left hand, so he said: O servant of Allah, use your right hand! I replied: O servant of Allah, indeed Allah blessed and exalted has a right upon this one just as He has a right upon this one.

CHAPTER 12

Recommendation Of Raising Hands In Qunut Facing The Face Except In Taqiyyah, The Dislike Of Raising Them Above The Head, And The Desirability Of Saying Takbir When Raising Them

[Hadith 7972 to 7977]

Hadith 7972

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) (في حديث) قال ترفع يديك في الوتر حيال وجهك وإن شئت تحت ثوبك.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) (in a hadith) he said: You raise your hands in Witr prayer in front of your face, and if you wish, under your garment.

Hadith 7973

عن عمار الساباطي قال قلت لأبي عبد الله (عليه السلام) أخاف أن أقنت وخلفي مخالفون فقال رفعك يديك يجزي يعني رفعهما كأنك تركع.

From Ammar al-Sabati who said: I said to Abu Abdullah (peace be upon him): I fear to perform Qunut while there are mukhaalifun (*) (opponents) behind me. He said: Raising your hands is sufficient, meaning raising them as if you are about to bow.

Translator: * Those who opposed the Imams of Ahlul Bayt.

Hadith 7974

عن علي بن محمد بن سليمان قال: كتبت إلى الفقيه (عليه السلام) أسأله عن القنوت فكتب إذا كانت ضرورة شديدة فلا ترفع اليدين وقل ثلاث مرات بسم الله الرحمن الرحيم.

From Ali bin Muhammad bin Sulaiman who said: I wrote to the Faqih (*) (peace be upon him) asking him about the Qunut, so he wrote: If there is severe necessity, do not raise the hands and say three times: In the name of Allah, the Most Beneficent, the Most Merciful.

Translator: * Faqih was an epithet/alias frequently used by the Shias to refer to the Imam (peace be upon him), likely due to taqiyyah. Literally it means a person with good knowledge and understanding of hadith.

Hadith 7975

عن أبي بصير قال قال أبو عبد الله (عليه السلام) (في حديث): لا ترفع يديك بالدعاء في المكتوبة تجاوز بهما رأسك.

From Abu Basir who said: Abu Abdullah (peace be upon him) said (in a hadith): Do not raise your hands in supplication during the obligatory prayer above your head.

Hadith 7976

عن أبي جعفر وأبي عبد الله عليهما السلام في قوله تعالى " وتبتل إليه تبتيلا " أن التبتل هنا رفع اليدين في الصلاة.

From Abu Ja'far and Abu Abdullah, peace be upon them both, regarding His words: "And devote yourself to Him with complete devotion" [Quran 73:8], that the devotion here is raising the hands in prayer.

Hadith 7977

قال وفي رواية أبي بصير هو رفع يدك إلى الله وتضرعك إليه.

And in the narration of Abu Basir, it is raising your hands to Allah and humbling yourself before Him.

أقول وتقدم ما يدل على استحباب التكبير عند رفع اليدين بالقنوت في تكبيرة الاحرام.

I (Hurr Amili) say: And it has been previously mentioned what indicates the desirability of saying Takbir when raising the hands for Qunut in the opening Takbir.

CHAPTER 13

Permissibility Of Supplicating Against The Enemy In Qunut And Naming Them

[Hadith 7978 to 7980]

Hadith 7978

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال: تدعو في الوتر على العدو وإن شئت سميتهم وتستغفر.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), he said: You can supplicate against the enemy in the Witr prayer, and if you wish, you can name them and seek forgiveness.

Hadith 7979

عن عبد الله بن هلال عن أبي عبد الله (عليه السلام) (في حديث) قال إن رسول الله صلى الله عليه وآله قد قنت ودعا على قوم بأسمائهم وأسماء آبائهم وعشائرهم وفعله علي (عليه السلام) بعده.

From Abdullah bin Hilal, from Abu Abdullah (peace be upon him), in a hadith, he said: Indeed, the Messenger of Allah (peace be upon him and his family) performed Qunut and supplicated against a people by their names, their fathers' names, and their tribes, and Ali (peace be upon him) did the same after him.

Hadith 7980

عن إبراهيم بن عقبة قال: كتبت إليه يعنى أبا الحسن (عليه السلام) جعلت فداك قد عرفت بعض هؤلاء الممطورة فأقنت عليهم في صلاتي؟ قال نعم اقنت عليهم في صلاتك.

From Ibrahim bin Uqbah who said: I wrote to him, meaning Abu Al-Hasan (peace be upon him): May I be sacrificed for you, I have come to know some of these Mamturah people, should I perform Qunut against them in my prayer? He said: Yes, perform Qunut against them in your prayer.

أقول: الواقفية كانوا يعرفون بين الشيعة بالممطورة أي الكلاب التي أصابها المطر لشدة اجتنابهم لهم ذكره بعض علمائنا وتقدم ما يدل على ذلك. ويأتي ما يدل عليه في قواطع الصلاة.

I (Hurr Amili) say: The Waqifiyyah were known among the Shia as the Mamturah ("rain-soaked ones") meaning dogs that have been struck by rain, due to how strongly they were avoided. This was mentioned by some of our scholars and evidence for this has preceded, and evidence for it will come in the section on things that invalidate prayer.

CHAPTER 14

Recommendation Of Mentioning The Imams, Peace Be Upon Them, And Naming Them Collectively In Qunut And Other Occasions

[Hadith 7981 to 7982]

Hadith 7981

محمد بن علي بن الحسين بإسناده عن الحلبي عن أبي عبد الله (عليه السلام) أنه قال له: أسمي الأئمة في الصلاة؟ فقال أجملهم.

Muhammad bin Ali bin Al-Hussein, with his chain from Al-Halabi from Abu Abdullah (peace be upon him), that he asked him: Should I name the Imams in prayer? He said: Name them collectively.

Hadith 7982

عن أبان عن عبيد الله الحلبي قال في قنوت الجمعة اللهم صل على محمد وعلى أئمة المؤمنين اللهم اجعلني ممن خلقته لدينك وممن خلقت لجنتك قلت أسمي الأئمة؟ قال سمهم جملة.

From Aban from Ubaidullah Al-Halabi who said regarding the Friday Qunut: "O Allah, send blessings upon Muhammad and upon the Imams of the believers. O Allah, make me among those whom You created for Your religion and whom You created for Your paradise." I asked: Should I name the Imams? He said: Name them collectively.

CHAPTER 15

Non-obligation Of Making Up For Missed Prayer Or Qunut For One Who Forgets It Until Ruku, And The Recommendation To Return If Remembered Before The Hands Reach The Knees

[Hadith 7983 to 7985]

Hadith 7983

عن محمد بن سهل عن أبيه قال سألت أبا الحسن (عليه السلام) عن رجل نسي القنوت في المكتوبة قال لا إعادة عليه.

Muhammad ibn Sahl narrated from his father who said: I asked Abu al-Hasan (peace be upon him) about a man who forgot the Qunut in the obligatory prayer. He said: He does not have to repeat it.

Hadith 7984

عن مصدق بن صدقة عن عمار عن أبي عبد الله (عليه السلام) عن الرجل ينسى القنوت في الوتر أو غير الوتر فقال ليس عليه شئ وقال إن ذكره وقد أهوى إلى الركوع قبل أن يضع يديه على الركبتين فليرجع قائما وليقنت ثم ليركع وإن وضع يده على الركبتين فليمض في صلاته وليس عليه شئ.

Musaddaq ibn Sadaqah narrated from Ammar from Abu Abdullah (peace be upon him) regarding a man who forgets the Qunut in the witr prayer or other than witr. He said: There is nothing upon him. And he said: If he remembers it when he has begun to bow but before placing his hands on his knees, he should return to standing, perform the Qunut, then bow. If he has placed his hands on his knees, he should continue his prayer and there is nothing upon him.

Hadith 7985

عن عمار عن أبي عبد الله (عليه السلام) قال إن نسي الرجل القنوت في شئ من الصلاة حتى يركع فقد جازت صلاته وليس عليه شئ وليس له أن يدعه متعمدا. أقول ويأتي ما يدل على استحباب قضاء القنوت ولا ينافي عدم الوجوب.

Ammar narrated from Abu Abdullah (peace be upon him) who said: If a man forgets the Qunut in any part of the prayer until he bows, his prayer is valid and there is nothing upon him. But he should not leave it intentionally.

Shaykh Hurr Amili: And there will come what indicates the recommendation of making up for the qunut, which does not contradict its non-obligation.

CHAPTER 16

Recommendation Of Facing The Qibla And Making Up For The Qunut If Forgotten And Then Remembered After Finishing, Even If On The Road

[Hadith 7986 to 7987]

Hadith 7986

عن زرارة قال قلت لأبي جعفر)عليه السلام(رجل نسي القنوت فذكره) ١(وهو في بعض الطريق فقال: يستقبل القبلة، ثم ليقله، ثم قال: إني لأكره للرجل أن يرغب عن سنة رسول الله صلى الله عليه وآله أو يدعها.

From Zurarah, who said: I asked Abu Ja'far (peace be upon him) about a man who forgot the Qunut and remembered it while he was on the road. He said: He should face the Qibla, then recite it. Then he said: I dislike for a man to turn away from a Sunnah of the Messenger of Allah, peace be upon him and his family, or to abandon it.

Hadith 7987

عن أبي بصير قال: سمعته يذكر عند أبي عبد الله)عليه السلام(قال في الرجل إذا سها في القنوت قنت بعد ما ينصرف وهو جالس.

From Abu Basir, who said: I heard it mentioned in the presence of Abu Abdullah (peace be upon him) regarding a man who forgets the Qunut. He said: He should perform the Qunut after he finishes while sitting.

CHAPTER 17

Recommendation For The Late-Comer To Perform Qunut With The Imam And Its Sufficiency For Him

[Hadith 7988 to 7988]

Hadith 7988

عن عبد الرحمن بن أبي عبد الله عن أبي عبد الله (عليه السلام) في الرجل يدخل الركعة الأخيرة من الغداة مع الإمام فقنت الامام أيقنت معه؟ قال: نعم ويجزيه من القنوت لنفسه.

From Abdul Rahman ibn Abi Abdullah, from Abu Abdullah (peace be upon him), regarding a man who joins the last rak'ah of the morning prayer with the Imam, and the Imam performs Qunut, should he perform Qunut with him? He said: Yes, and it suffices him for his own Qunut.

CHAPTER 18

Recommendation Of Making Up For Forgotten Qunut After Ruku, And The Ruling On Witr And Morning Prayer

[Hadith 7989 to 7994]

Hadith 7989

عن محمد بن مسلم وزرارة بن أعين قالا سألنا أبا جعفر (عليه السلام) عن الرجل ينسى القنوت حتى يركع قال: يقنت بعد الركوع فإن لم يذكر فلا شئ عليه.

From Muhammad ibn Muslim and Zurarah ibn A'yan, they said: We asked Abu Ja'far (peace be upon him) about a man who forgets the Qunut until he performs ruku. He said: He should perform Qunut after ruku, and if he doesn't remember, there is nothing upon him.

Hadith 7990

عن محمد بن مسلم قال سألت أبا عبد الله (عليه السلام) عن القنوت ينساه الرجل فقال: يقنت بعد ما يركع فإن لم يذكر حتى ينصرف فلا شئ عليه.

From Muhammad ibn Muslim, he said: I asked Abu Abdullah (peace be upon him) about the Qunut if a man forgets it. He said: He should perform Qunut after he bows, and if he doesn't remember until he finishes, there is nothing upon him.

Hadith 7991

عن عبيد بن زرارة قال: قلت لأبي عبد الله (عليه السلام) الرجل ذكر أنه لم يقنت حتى ركع قال: فقال: يقنت إذا رفع رأسه.

From Ubayd ibn Zurarah, he said: I said to Abu Abdullah (peace be upon him): A man remembered that he did not perform Qunut until he bowed. He said: He should perform Qunut when he raises his head.

Hadith 7992

عن معاوية بن عمار قال: سألته عن الرجل ينسى القنوت حتى يركع أيقنت؟ قال لا. أقول: حمله الشيخ على نفى الوجوب تارة وعلى التقية أخرى لما مر.

From Mu'awiyah ibn Ammar, he said: I asked him about a man who forgets the Qunut until he bows, should he perform Qunut? He said: No. I (Hurr Amili) say: The Sheikh interpreted this as negating obligation at times and as taqiyyah at other times, as mentioned before.

Hadith 7993

عن معاوية بن عمار أنه سأل أبا عبد الله (عليه السلام) عن القنوت في الوتر قال قبل الركوع قال فإن نسيت أقنت إذا رفعت رأسي؟ قال لا.

From Mu'awiyah ibn Ammar, that he asked Abu Abdullah (peace be upon him) about the Qunut in Witr prayer. He said: Before ruku. He asked: If I forget, should I perform Qunut when I raise my head? He said: No.

قال الصدوق إنما منع الصادق (عليه السلام) من ذلك في الوتر والغداة خلافا للعامة لأنهم يقنتون فيهما بعد الركوع وإنما أطلق ذلك في سائر الصلوات لأن جمهور العامة لا يرون القنوت فيها.

Al-Saduq said: The Sadiq (peace be upon him) only prohibited this in Witr and morning prayer in opposition to the general public, because they perform Qunut in these two after ruku. He only permitted it in other prayers because the majority of the general public do not consider Qunut in them.

Hadith 7994

علي بن جعفر في كتابه عن أخيه قال سألته عن رجل نسي القنوت حتى ركع ما حاله؟ قال تمت صلاته ولا شئ عليه.

Ali ibn Ja'far in his book, from his brother, he said: I asked him about a man who forgot the Qunut until he bowed, what is his situation? He said: His prayer is complete and there is nothing upon him.

CHAPTER 19

Permissibility Of Qunut In Other Than Arabic When Necessary, And That One May Supplicate As They Wish, And The Permissibility Of Crying And Inducing Crying In Qunut And Other Acts Out Of Fear Of Allah

[Hadith 7995 to 7998]

Hadith 7995

عن علي بن مهزيار قال سألت أبا جعفر (عليه السلام) عن الرجل يتكلم في صلاة الفريضة بكل شئ يناجي ربه عز وجل؟ قال: نعم.

From Ali bin Mahziyar who said: I asked Abu Jafar (peace be upon him) about a man speaking during the obligatory prayer with anything by which he converses with his Lord, the Mighty and Majestic? He said: Yes.

Hadith 7996

محمد بن علي بن الحسين قال قال أبو جعفر الثاني (عليه السلام): لا بأس أن يتكلم الرجل في صلاة الفريضة بكل شئ يناجي به ربه عز وجل.

Muhammad bin Ali bin Al-Husain said: Abu Jafar the Second (peace be upon him) said: There is no problem for a man to speak during the obligatory prayer with anything by which he converses with his Lord, the Mighty and Majestic.

Hadith 7997

وقال الصادق (عليه السلام) كل شئ مطلق حتى يرد فيه نهى.

And Al-Sadiq (peace be upon him) said: (Consider) everything to be permissible (mutlaq) until (knowledge that makes it) prohibited (nahy) comes (to you) regarding it.

ناشر: لا دلالة في الحديث على حجية الأصل لما يأتي في القضاء (منه - قده - في هامش المخطوط).

Manuscript note: There is no indication in the hadith of the authority (hujjiyah) of the principle (al-asl) for what is to come in judicial matters (al-qadha) (from him - may his soul be sanctified - in the margin of the manuscript)."

Translator: This hadith can be further understood in the light of Hadith 22053 (Volume 17, Section 2, Chapter 4). The manuscript note hints at the fact that this hadith does not establish a broad principle of bara'ah (presumption of permissibility), which essentially says "everything is permitted unless explicitly prohibited." Hadith 22053 provides important context and limitations and shows that the principle isn't absolute but rather contextual. It suggests that permissibility isn't a blank check but requires careful consideration of circumstances. A more cautious and nuanced approach is required to determine permissibility and that precaution is necessary in cases of doubt.

Hadith 7998

قال وقال الصادق (عليه السلام): كل ما ناجيت به ربك في الصلاة فليس بكلام.

And Al-Sadiq (peace be upon him) said: Whatever you privately converse with your Lord in prayer is not considered speech.

أقول وتقدم ما يدل على ذلك ويأتي ما يدل عليه في قواطع الصلاة وتقدمت ما يدل على حكم البكاء والتباكي وعلى جواز قنوت الأعجم بغير العربية في القراءة ويأتي ما يدل عليه.

I (Hurr Amili) say: What indicates this has preceded, and what indicates it will come in the invalidators of prayer, and what preceded indicates the ruling on crying and pretending to cry, and the permissibility of non-Arab's supplication in non-Arabic has preceded in the chapter of recitation, and what indicates it will come.

CHAPTER 20

Permission To Recite Loudly Or Quietly In Qunut

[Hadith 7999 to 8000]

Hadith 7999

عن علي بن يقطين قال: سألت أبا الحسن الماضي (عليه السلام) عن الرجل هل يصلح له أن يجهر بالتشهد والقول في الركوع والسجود والقنوت فقال إن شاء جهر وإن شاء لم يجهر.

From Ali bin Yaqtin who said: I asked Abu al-Hasan al-Madi (peace be upon him) about whether it is permissible for a man to recite loudly the tashahhud and the sayings in ruku, sujud and qunut. He said: If he wishes he may recite loudly, and if he wishes he may not recite loudly.

Hadith 8000

عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن الرجل له أن يجهر بالتشهد والقول في الركوع والسجود والقنوت فقال: إن شاء جهر وإن شاء لم يجهر.

From Ali bin Jafar from his brother Musa bin Jafar (peace be upon him) who said: I asked him about whether it is permissible for a man to recite loudly the tashahhud and the sayings in ruku, sujud and qunut. He said: If he wishes he may recite loudly, and if he wishes he may not recite loudly.

CHAPTER 21

Recommendation Of Reciting Qunut Loudly In Prayers Done Loudly And Others Except For The Follower

[Hadith 8001 to 8002]

Hadith 8001

عن زرارة قال: قال أبو جعفر (عليه السلام) القنوت كله جهار.

From Zurarah who said: Abu Ja'far (peace be upon him) said: All Qunut is to be recited loudly.

Hadith 8002

عن أبي بكر بن أبي سماك قال: صليت خلف أبي عبد الله (عليه السلام) الفجر فلما فرغ من قراءته في الثانية جهر بصوته نحوا مما كان يقرأ قال اللهم اغفر لنا وارحمنا وعافنا واعف عنا في الدنيا والآخرة إنك على كل شئ قدير.

From Abu Bakr ibn Abi Sammak who said: I prayed the dawn prayer behind Abu Abdullah (peace be upon him). When he finished his recitation in the second rak'ah, he raised his voice similar to how he was reciting and said: "O Allah, forgive us and have mercy on us and grant us well-being and pardon us in this world and the hereafter, indeed You have power over all things."

CHAPTER 22

Recommendation Of Lengthening The Qunut Especially In Witr Prayer

[Hadith 8003 to 8006]

Hadith 8003

محمد بن علي بن الحسين قال: قال النبي صلى الله عليه وآله أطولكم قنوتا في الوتر في دار الدنيا أطولكم راحة يوم القيامة في الموقف.

Muhammad bin Ali bin Al-Hussain said: The Prophet, peace be upon him and his family, said: The one among you who has the longest Qunut in witr prayer in this worldly life will have the longest rest on the Day of Resurrection in the standing place.

Hadith 8004

عن أبي بصير عن أبي عبد الله عن آبائه عليهم السلام عن أبي ذر قال قال رسول الله صلى الله عليه وآله أطولكم قنوتا في دار الدنيا أطولكم راحة يوم القيامة في الموقف.

From Abu Basir from Abu Abdullah from his forefathers, peace be upon them, from Abu Dharr who said: The Messenger of Allah, peace be upon him and his family, said: The one among you who has the longest Qunut in this worldly life will have the longest rest on the Day of Resurrection in the standing place.

Hadith 8005

محمد بن مكي قال ورد عنهم عليهم السلام أفضل الصلاة ما طال قنوتها.

Muhammad bin Makki said: It has been narrated from them (peace be upon them): The best prayer is that which has the longest Qunut.

Hadith 8006

عن علي بن إسماعيل عن الصادق (عليه السلام) قال: صل يوم الجمعة الغداة بالجمعة والاخلاص واقنت في الثانية بقدر ما قمت في الركعة الأولى.

From Ali bin Ismail Al-Maythami, from Al-Sadiq (peace be upon him) who said: On Friday, pray the morning prayer with Surah Al-Jumu'ah and Al-Ikhlas, and perform Qunut in the second rak'ah for as long as you stood in the first rak'ah.

أقول: والقنوتات المروية عنهم عليهم السلام المشتملة على الأدعية الطويلة كثيرة جدا.

I (Hurr Amili) say: And the Qunuts narrated from them (peace be upon them) containing long supplications are very numerous.

CHAPTER 23

Dislike Of Returning Hands From Qunut To The Head And Face In Obligatory Prayers, And Its Recommendation In Supererogatory Prayers Of Night And Day

[Hadith 8007 to 8007]

Hadith 8007

أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) عن محمد بن عبد الله بن جعفر الحميري أنه كتب إلى صاحب الزمان (عليه السلام) يسأله عن القنوت في الفريضة إذا فرغ من دعائه أن يرد يديه على وجهه وصدره للحديث الذي روي أن الله جل جلاله أجل من أن يرد يدي عبد صفرا بل يملؤهما من رحمته أم لا يجوز فان بعض أصحابنا ذكر أنه عمل في الصلاة.

Ahmad bin Ali bin Abi Talib al-Tabarsi in (al-Ihtijaj) from Muhammad bin Abdullah bin Jafar al-Himyari that he wrote to the Master of the Time (peace be upon him) asking about the Qunut in obligatory prayer, whether after finishing his supplication he should return his hands to his face and chest, due to the hadith which narrates that Allah, Majestic is His Glory, is too generous to return a servant's hands empty, rather He fills them with His mercy, or is it not permissible, as some of our companions mentioned that it is an action in prayer.

فأجاب (عليه السلام) رد اليدين من القنوت على الرأس والوجه غير جائز في الفرائض والذي عليه العمل فيه إذا رجع يده من قنوت الفريضة وفرغ من الدعاء أن يرد بطن راحتيه مع صدره تلقاء ركبتيه على تمهل ويكبر ويركع.

He (peace be upon him) replied: Returning the hands from Qunut to the head and face is not permissible in obligatory prayers. What should be done when returning hands from Qunut of obligatory prayer after finishing supplication is to return the palms of his hands against his chest facing his knees slowly, then say takbir and bow.

والخبر صحيح وهو في نوافل النهار والليل دون الفرائض والعمل به فيها أفضل أقول ويأتي الحديث المذكور في السؤال في أحاديث الدعاء.

The narration is authentic and it applies to supererogatory prayers of day and night, not obligatory prayers, and acting upon it in optional prayers is better. I (Hurr Amili) say: The hadith mentioned in the question will come in the chapters of supplication.

Section 6

Ruku (Bowing)

CHAPTER 1

The Manner And A Summary Of Its Rulings

[Hadith 8008 to 8008]

Hadith 8008

عن زرارة عن أبي جعفر (عليه السلام) قال إذا أردت أن تركع فقل وأنت منتصب الله أكبر ثم اركع وقل " اللهم لك ركعت ولك أسلمت وبك آمنت وعليك توكلت وأنت ربي خشع لك قلبي وسمعي وبصري وشعري وبشري ولحمي ودمي ومخي وعصبي وعظامي وما أقلته قدماي غير مستنكف ولا مستكبر ولا مستحسر سبحان ربي العظيم وبحمده " ثلاث مرات في ترتيل.

From Zurarah from Abu Ja'far (peace be upon him) who said: When you want to perform ruku, say while standing straight "Allahu Akbar" then bow and say: "O Allah, to You I bow, to You I submit, in You I believe, upon You I rely, and You are my Lord. My heart, hearing, sight, hair, skin, flesh, blood, brain, nerves, bones and whatever my feet carry are humbled to You, without disdain, arrogance, or weariness. Glory be to my Lord, the Greatest, and praise be to Him" three times in slow measured pace.

وتصف في ركوعك بين قدميك تجعل بينهما قدر شبر وتمكن راحتيك من ركبتيك وتضع يدك اليمنى على ركبتك اليمنى قبل اليسرى وبلغ بأطراف أصابعك عين الركبة وفرج أصابعك إذا وضعتها على ركبتيك وأقم صلبك ومد عنقك وليكن نظرك بين قدميك.

And in your ruku arrange your feet with a span's distance between them, and firmly place your palms on your knees, and place your right hand on your right knee before the left, and let your fingertips reach the center of the knee, and spread your fingers when placing them on your knees, and straighten your back, and extend your neck, and let your gaze be between your feet.

ثم قل " سمع الله لمن حمده " وأنت منتصب قائم " الحمد لله رب العالمين أهل الجبروت والكبرياء والعظمة لله رب العالمين " تجهر بها صوتك ثم ترفع يديك بالتكبير وتخر ساجدا.

Then say "Allah hears those who praise Him" while standing upright, "All praise is due to Allah, Lord of the worlds, possessor of might, pride and grandeur, Lord of the worlds" saying it loudly with your voice, then raise your hands with takbir and fall into prostration.

CHAPTER 2

Recommendation Of Raising Hands With Takbir During Ruku, Sujud And Rising From Them

[Hadith 8009 to 8016]

Hadith 8009

عن زرارة قال: قال أبو جعفر (عليه السلام) إذا أردت أن تركع وتسجد فارفع يديك وكبر ثم اركع واسجد.

From Zurarah who said: Abu Ja'far (peace be upon him) said: When you want to bow and prostrate, raise your hands and say takbir, then bow and prostrate.

Hadith 8010

عن معاوية بن عمار قال رأيت أبا عبد الله (عليه السلام) يرفع يديه إذا ركع وإذا رفع رأسه من الركوع وإذا سجد وإذا رفع رأسه من السجود وإذا أراد أن يسجد الثانية.

From Mu'awiyah bin Ammar who said: I saw Abu Abdullah (peace be upon him) raising his hands when he bowed, when he raised his head from ruku, when he prostrated, when he raised his head from prostration, and when he wanted to perform the second prostration.

Hadith 8011

عن ابن مسكان عن أبي عبد الله (عليه السلام) قال: في الرجل يرفع يده كلما أهوى للركوع والسجود وكلما رفع رأسه من ركوع أو سجود قال: هي العبودية.

From Ibn Muskan from Abu Abdullah (peace be upon him) who said regarding a man who raises his hands every time he goes down for ruku and sujud and every time he raises his head from ruku or sujud: This is servitude.

Hadith 8012

عن زرارة قال: قال أبو عبد الله (عليه السلام) رفعك يديك في الصلاة زينتها.

From Zurarah who said: Abu Abdullah (peace be upon him) said: Raising your hands in prayer is its adornment.

Hadith 8013

وقد تقدم في حديث معاوية بن عمار أن التبكير في الصلوات الخمس خمس وتسعون تكبيرة.

And it was previously mentioned in the hadith of Muawiyah bin Ammar that the takbirs in the five prayers are ninety-five takbirs.

Hadith 8014

وفي حديث آخر في كل رباعية إحدى وعشرون تكبيرة وفي المغرب ستة عشر والفجر إحدى عشرة وخمس تكبيرات القنوت.

In another hadith: In every four-rak'ah prayer there are twenty-one takbirs, in Maghrib prayer sixteen, in Fajr prayer eleven, and five takbirs for Qunut.

Hadith 8015

ويأتي في السجود عن محمد بن عبد الله بن جعفر الحميري عن المهدي (عليه السلام) (في حديث) قال إذا انتقل من حالة إلى أخرى فعليه التكبير.

From Muhammad bin Abdullah bin Jafar al-Himyari from al-Mahdi (peace be upon him) in a hadith: He said when moving from one position to another, one must say the takbir.

Hadith 8016

روى الحسين بن سعيد في كتابه عن علي (عليه السلام) بإسناده رفع اليدين في التكبير هو العبودية.

Al-Husain bin Sa'eed narrated in his book from Ali (peace be upon him) through his chain: Raising the hands during takbir is an act of worship.

CHAPTER 3

Obligation Of Tranquility In Ruku And Sujud For The Duration Of Obligatory Remembrance

[Hadith 8017 to 8017]

Hadith 8017

عن زرارة عن أبي جعفر (عليه السلام) قال بينا رسول الله صلى الله عليه وآله جالس في المسجد إذا دخل رجل فقام يصلي فلم يتم ركوعه ولا سجوده فقال رسول الله صلى الله عليه وآله نقر كنقر الغراب لئن مات هذا وهكذا صلاته ليموتن على غير ديني.

From Zurarah from Abu Ja'far (peace be upon him) who said: While the Messenger of Allah (peace be upon him and his family) was sitting in the mosque, a man entered and stood to pray. He did not complete his ruku and sujud properly. The Messenger of Allah (peace be upon him and his family) said: He pecks like the pecking of a crow. If this person dies while praying like this, he will die following other than my religion.

CHAPTER 4

Obligation Of Remembrance In Ruku And Sujud, And That One Tasbih Is Sufficient While Three And Seven Are Recommended, And More Is Allowed, And Prayer Becomes Invalid By Deliberately Abandoning The Remembrance

[Hadith 8018 to 8026]

Hadith 8018

عن القاسم بن عروة عن هشام بن سالم قال: سألت أبا عبد الله (عليه السلام) عن التسبيح في الركوع والسجود فقال: تقول في الركوع سبحان ربي العظيم وفي السجود سبحان ربي الأعلى الفريضة من ذلك تسبيحة والسنة ثلاث والفضل في سبع.

From Al-Qasim bin Urwah, from Hisham bin Salim who said: I asked Abu Abdullah (peace be upon him) about the tasbih in ruku and sujud. He said: You say in ruku "Subhana Rabbiya al-Adheem" (Glory be to my Lord, the Magnificent) and in sujud "Subhana Rabbiya al-A'la" (Glory be to my Lord, the Most High). The obligation is one tasbih, the sunnah is three, and excellence is in seven.

Hadith 8019

عن زرارة عن أبي جعفر (عليه السلام) قال قلت له ما يجزي من القول في الركوع والسجود؟ فقال ثلاث تسبيحات في ترسل وواحدة تامة تجزي.

From Zurarah from Abu Ja'far (peace be upon him) who said: I said to him, "What suffices of words in ruku and sujud?" He said: "Three tasbihs said slowly, and one complete tasbih suffices."

Hadith 8020

عن علي بن يقطين عن أبي الحسن الأول (عليه السلام) قال سألته عن الركوع والسجود كم يجزي فيه من التسبيح؟ فقال ثلاثة وتجزئك واحدة إذا أمكنت جبهتك من الأرض.

From Ali bin Yaqtin from Abu al-Hasan the First (peace be upon him) who said: I asked him about ruku and sujud, how many times of tasbih is sufficient? He said: Three times, and one time is sufficient when you place your forehead on the ground.

Hadith 8021

عن أخيه الحسين بن علي بن يقطين عن أبيه عن أبي الحسن الأول (عليه السلام) قال سألته عن الرجل يسجد كم يجزئه من التسبيح في ركوعه وسجوده؟ فقال ثلاث وتجزئه واحدة.

From his brother Al-Hussein bin Ali bin Yaqtin from his father from Abu al-Hasan the First (peace be upon him) who said: I asked him about a man who prostrates, how many times of tasbih is sufficient in his ruku and sujud? He said: Three times, and one time is sufficient.

Hadith 8022

عن أبي بكر الحضرمي قال قلت لأبي جعفر (عليه السلام) أي شئ حد الركوع والسجود؟ قال تقول " سبحان ربي العظيم وبحمده " ثلاثا في الركوع وسبحان ربي الأعلى وبحمده " ثلاثا في السجود فمن نقص واحدة نقص ثلث صلاته ومن نقص اثنتين نقص ثلثي صلاته ومن لم يسبح فلا صلاة له.

From Abu Bakr al-Hadrami, he said: I asked Abu Ja'far (peace be upon him), what is the limit of ruku and sujud? He said: You say "Subhana Rabbiya al-Adheem Wa Bihamdihi" (Glory be to my Lord, the Magnificent, and praise be to Him) three times in ruku, and "Subhana Rabbiya al-A'la Wa Bihamdihi" (Glory be to my Lord, the Most High, and praise be to Him) three times in prostration. Whoever reduces one, loses a third of his prayer, and whoever reduces two, loses two-thirds of his prayer, and whoever does not glorify has no prayer.

Hadith 8023

عن الفضل بن شاذان عن الرضا (عليه السلام) قال إنما جعل التسبيح في الركوع والسجود لعلل: منها أن يكون العبد مع خضوعه وخشوعه وتعبده وتورعه واستكانته وتذلله وتواضعه وتقربه إلى ربه مقدسا له ممجدا مسبحا معظما شاكرا لخالقه ورازقه ولا تستعمل التسبيح والتحميد كما استعمل التكبير والتهليل وليشغل قلبه وذهنه بذكر الله فلا يذهب به الفكر والأماني إلى غير الله.

From Al-Fadl bin Shadhan, from Al-Rida (peace be upon him), he said: The tasbih was made in ruku and sujud for reasons: Among them is that the servant, with his humility, submissiveness, worship, piety, meekness, humbleness, modesty, and nearness to his Lord, sanctifies Him, glorifies Him, exalts Him, magnifies Him, and thanks his Creator and Provider. And tasbih and tahmid are not used as takbir and tahlil are used, and to occupy his heart and mind with the remembrance of Allah so that his thoughts and desires do not go to other than Allah.

Hadith 8024

عن أبي بكر الحضرمي قال قال أبو جعفر (عليه السلام) تدري أي شئ حد الركوع والسجود؟ قلت لا قال سبح في الركوع ثلاث مرات " سبحان ربي العظيم وبحمده " وفي السجود " سبحان ربي الأعلى وبحمده " ثلاث مرات فمن نقص واحدة نقص ثلث صلاته ومن نقص ثنتين نقص ثلثي صلاته ومن لم يسبح فلا صلاة له.

From Abu Bakr al-Hadrami, he said: Abu Ja'far (peace be upon him) said: Do you know what the limit of ruku and sujud is? I said: No. He said: Glorify in ruku three times "Subhana Rabbiya al-Adheem wa bihamdihi" (Glory be to my Lord, the Magnificent, and praise be to Him) and in sujud "Subhana Rabbiya al-A'la wa bihamdihi" (Glory be to my Lord, the Most High, and praise be to Him) three times. Whoever reduces one, loses a third of his prayer, and whoever reduces two, loses two-thirds of his prayer, and whoever does not glorify has no prayer.

Hadith 8025

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال: قلت له أدنى ما يجزئ المريض من التسبيح في الركوع والسجود قال: تسبيحة واحدة.

From Mu'awiya ibn Ammar from Abu Abdullah (peace be upon him): I said to him: What is the minimum glorification sufficient for a sick person in ruku and sujud? He said: One tasbih.

Hadith 8026

عن علي بن أبي حمزة قال: سألت أبا الحسن (عليه السلام) عن الرجل المستعجل ما الذي يجزئه في النافلة؟ قال ثلاث تسبيحات في القراءة وتسبيحة في الركوع وتسبيحة في السجود.

From Ali bin Abi Hamzah, he said: I asked Abu al-Hasan (peace be upon him) about the man in a hurry, what suffices him in the supererogatory prayer? He said: Three tasbihs in recitation, one tasbih in ruku, and one tasbih in sujud.

CHAPTER 5

Emphasizing The Recommendation Of Saying Tasbih Three Times In Ruku And Sujud And The Dislike Of Limiting To Less Than That

[Hadith 8027 to 8032]

Hadith 8027

عن مسمع أبي سيار عن أبي عبد الله (عليه السلام) قال يجزيك من القول في الركوع والسجود ثلاث تسبيحات أو قدرهن مترسلا وليس له ولا كرامة أن يقول سبح سبح سبح.

From Misma' Abu Sayyar from Abu Abdullah (peace be upon him) who said: It suffices you to say in ruku and sujud three tasbihs or their equivalent unhurriedly, and it is not proper or honorable to say 'sabbih sabbih sabbih'.

Hadith 8028

عن معاوية بن عمار قال قلت لأبي عبد الله (عليه السلام) أخف ما يكون من التسبيح في الصلاة قال ثلاث تسبيحات مترسلا تقول سبحان الله سبحان الله سبحان الله.

From Mu'awiyah ibn Ammar who said: I asked Abu Abdullah (peace be upon him) about the minimum amount of tasbih in prayer. He said: Three unhurried tasbihs saying 'Subhan Allah, Subhan Allah, Subhan Allah'.

Hadith 8029

عن سماعة قال سألته عن الركوع والسجود هل نزل في القرآن؟ قال نعم قول الله تعالى " يا أيها الذين آمنوا اركعوا واسجدوا " قلت كيف حد الركوع والسجود؟ فقال أما ما يجزيك من الركوع فثلاث تسبيحات تقول " سبحان الله سبحان الله سبحان الله " ثلاثا.

From Sama'ah who said: I asked him about ruku and sujud, are they mentioned in the Quran? He said: Yes, in the words of Allah Almighty "O you who believe, bow down and prostrate" [Quran 22:77]. I said: What is the proper way of ruku and sujud? He said: As for what suffices you in ruku, it is three tasbih saying "Subhan Allah, Subhan Allah, Subhan Allah" three times.

Hadith 8030

عن مسمع عن أبي عبد الله (عليه السلام) قال: لا يجزي الرجل في صلاته أقل من ثلاث تسبيحات أو قدرهن.

From Misma' from Abu Abdullah (peace be upon him) who said: It is not sufficient for a man in his prayer to do less than three tasbihs or their equivalent.

Hadith 8031

عن داود الأبزاري عن أبي عبد الله (عليه السلام) قال أدنى التسبيح ثلاث مرات وأنت ساجد لا تعجل بهن.

From Dawud al-Abzari from Abu Abdullah (peace be upon him) who said: The minimum tasbih while prostrating is three times, do not rush through them.

Hadith 8032

عن أبي بصير قال سألته عن أدنى ما يجزي من التسبيح في الركوع والسجود قال ثلاث تسبيحات.

From Abu Basir who said: I asked him about the minimum amount that suffices for tasbih in ruku and sujud. He said: Three tasbihs.

CHAPTER 6

Recommendation Of Abundant Repetition Of Tasbih In Ruku And Sujud, And Prolonging Them As Much As Possible, Even For The Imam When Those Behind Him Can Bear The Extension

[Hadith 8033 to 8040]

Hadith 8033

عن أبان بن تغلب قال: دخلت على أبي عبد الله (عليه السلام) وهو يصلي فعددت له في الركوع والسجود ستين تسبيحة.

From Aban ibn Taghlib who said: I entered upon Abu Abdullah (peace be upon him) while he was praying, and I counted sixty tasbihs in his ruku and sujud.

Hadith 8034

عن حمزة بن حمران والحسن بن زياد قالا: دخلنا على أبي عبد الله (عليه السلام) وعنده قوم فصلى بهم العصر وقد كنا صلينا فعددنا له في ركوعه سبحان ربي العظيم أربعا أو ثلاثا وثلاثين مرة. وقال أحدهما في حديثه وبحمده في الركوع والسجود.

From Hamza ibn Humran and Al-Hassan ibn Ziyad who said: We entered upon Abu Abdullah (peace be upon him) while people were with him, and he led them in Asr prayer. We had already prayed, so we counted his recitation of "Subhana Rabbi Al-Adheem" in his ruku thirty-three or thirty-four times. One of them added in his narration "wa bihamdihi" in the ruku and sujud.

أقول حمله الشيخ والكليني والبزنطي وغيرهم على كون الجماعة الذين خلفه يطيقون الإطالة ويريدونها لما يأتي.

I (Hurr Amili) say: Al-Shaykh, Al-Kulayni, Al-Bazanti and others interpreted this as applying when the congregation behind him can bear the extension and desire it, as will be explained later.

Hadith 8035

قال الكليني وذلك أنه روي أن الفضل للإمام أن يخفف ويصلي بصلاة أضعف القوم.

Al-Kulayni said it is narrated that it is preferable for the imam to be brief and pray according to the capacity of the weakest among the congregation.

Hadith 8036

عن زرعة عن سماعة قال: سألته عن الركوع والسجود هل نزل في القرآن؟ قال نعم (إلى أن قال) ومن كان يقوى على أن يطول الركوع والسجود فليطول ما استطاع يكون ذلك في تسبيح الله وتحميده وتمجيده والدعاء والتضرع فإن أقرب ما يكون العبد إلى ربه وهو ساجد.

From Zur'ah from Sama'ah who said: I asked him about ruku and sujud - are they mentioned in the Quran? He said yes (then he said): Whoever has the ability to prolong ruku and sujud should prolong them as much as possible through glorifying Allah, praising Him, magnifying Him, supplicating and imploring, for indeed a servant is closest to his Lord when in sujud.

فأما الإمام فإنه إذا قام بالناس فلا ينبغي أن يطول بهم فان في الناس الضعيف ومن له الحاجة فان رسول الله (صلى الله عليه وآله) كان إذا صلى بالناس خف بهم.

As for the imam, when he leads people in prayer, he should not prolong it for them because among the people are the weak and those who have needs. Indeed the Messenger of Allah (peace be upon him and his family) would be brief when leading people in prayer.

Hadith 8037

عن زرارة قال سمعت أبا عبد الله (عليه السلام) يقول ثلاثة إن تعلمهن المؤمن كانت زيادة في عمره وبقاء النعمة عليه فقلت: وما هن؟ فقال تطويله في ركوعه وسجوده في صلاته وتطويله لجلوسه على طعامه إذا طعم على مائدته واصطناعه المعروف إلى أهله.

From Zurarah who said: I heard Abu Abdullah (peace be upon him) say: There are three things that if a believer learns them, they will increase his lifespan and preserve blessings upon him. I asked: What are they? He said: Prolonging his ruku and sujud in his prayer, sitting longer at his table when eating food, and doing good to his family.

Hadith 8038

عن سعيد بن جناح قال: كنت عند أبي جعفر (عليه السلام) في منزله بالمدينة فقال مبتدئا من أتم ركوعه وسجوده لم تدخله وحشة في القبر.

From Saeed bin Janah who said: I was with Abu Ja'far (peace be upon him) in his house in Medina when he initiated saying: Whoever completes their ruku and sujud will not experience loneliness in the grave.

Hadith 8039

عن أبي أسامة قال سمعت أبا عبد الله (عليه السلام) يقول: عليكم بتقوى الله إلى أن قال وعليكم بطول الركوع والسجود فان أحدكم إذ أطال الركوع والسجود هتف إبليس من خلفه وقال يا ويلتا أطاعوا وعصيت وسجدوا وأبيت.

From Abu Usama who said: I heard Abu Abdullah (peace be upon him) saying: You must have taqwa of Allah - until he said - and you must lengthen the ruku and sujud, for when one of you lengthens the ruku and sujud, Iblis calls out from behind them saying: "Woe to me! They obeyed while I disobeyed, and they prostrated while I refused."

Hadith 8040

عن زرارة عن أبي عبد الله (عليه السلام) في حديث قال قلت له بما استوجب إبليس من الله أن أعطاه ما أعطاه؟ فقال: بشئ كان منه شكره الله عليه قلت وما كان منه جعلت فداك؟ قال ركعتين ركعهما في السماء في أربعة آلاف سنة.

From Zurara from Abu Abdullah (peace be upon him) in a hadith, he said: I asked him, "What did Iblis do to deserve what Allah gave him?" He said: "For something he did that Allah thanked him for." I said: "May I be sacrificed for you, what was it that he did?" He said: "Two rak'ah he prayed in the heaven over four thousand years."

CHAPTER 7

That Any Form Of Remembrance Suffices In Ruku And Sujud

[Hadith 8041 to 8042]

Hadith 8041

عن هشام بن الحكم عن أبي عبد الله (عليه السلام) قال قلت له يجزي أن أقول مكان التسبيح في الركوع والسجود لا إله إلا الله والحمد لله والله أكبر؟ فقال نعم كل هذا ذكر الله.

From Hisham bin Al-Hakam, from Abu Abdullah (peace be upon him), he said: I said to him: Is it sufficient if I say instead of tasbih in ruku and sujud: "There is no god but Allah, and praise be to Allah, and Allah is greatest"? He said: Yes, all of this is remembrance of Allah.

Hadith 8042

عن هشام بن سالم عن أبي عبد الله (عليه السلام) مثله وقال سألته يجزي عني أن أقول: مكان التسبيح في الركوع والسجود لا إله إلا الله والله أكبر؟ قال نعم.

From Hisham bin Salim, from Abu Abdullah (peace be upon him), similar to it, and he said: I asked him: Is it sufficient for me to say instead of tasbih in ruku and sujud: "There is no god but Allah and Allah is greatest"? He said: Yes.

CHAPTER 8

There Is No Recitation In Ruku Or Sujud

[Hadith 8043 to 8048]

Hadith 8043

عن الحلبي عن أبي عبد الله (عليه السلام) قال: قال علي (عليه السلام) نهاني رسول الله صلى الله عليه وآله ولا أقول: نهاكم عن التختم بالذهب وعن الثياب القسي وعن مآثر الأرجوان وعن الملاحف المقدمة وعن القراءة وأنا راكع. قال الصدوق ثياب القسي هي ثياب يؤتي بها من مصر يخالطها الحرير.

From Al-Halabi from Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) forbade me - and I do not say he forbade you - from wearing gold rings, from wearing Qassi garments, from using purple saddle cushions (*), from wearing decorated cloaks, and from reciting while I am in ruku. Al-Saduq said: Qassi garments are clothes brought from Egypt mixed with silk.

Translator: * Riding equipment of the non-Arabs (Persians) - purple or crimson colored and made of silk brocade or silk. The prohibition specifically targeted them as they were symbols of luxury and imitation of non-Muslim practices at that time.

Hadith 8044

عن أبي عبيد القاسم بن سلام بأسانيد متصلة إلى النبي صلى الله عليه وآله قال: إني قد نهيت عن القراءة في الركوع والسجود فأما الركوع فعظموا الله فيه وأما السجود فأكثروا فيه الدعاء فإنه قمن أن يستجاب لكم أي جدير؟ وحري أن يستجاب لكم.

From Abu Ubaid Al-Qasim bin Salam through connected chains to the Prophet (peace be upon him and his family) who said: I have forbidden recitation during ruku and sujud. As for ruku, glorify Allah in it, and as for sujud, increase in supplication in it for it is likely to be answered for you - meaning worthy and appropriate to be answered for you.

Hadith 8045

وقد تقدم حديث عمار عن أبي عبد الله (عليه السلام) في الرجل ينسى حرفا من القرآن فيذكره وهو راكع هل يجوز أن يقرأه في الركوع؟ قال لا ولكن إذا سجد فليقرأه ورواه علي بن جعفر في كتابه عن أخيه نحوه.

The previously mentioned hadith from Ammar from Abu Abdullah (peace be upon him) regarding a man who forgets a letter from the Quran and remembers it while in ruku - is it permissible to recite it during ruku? He said: No, but when he performs sujud he should recite it. And Ali ibn Jafar narrated similar to it in his book from his

brother.

أقول: هذا محمول على قراءة ذلك الحرف بعد السجود للعطف بالفاء أو على النافلة أو الرخصة بعد ذكر السجود.

I (Hurr Amili) say: This refers to reciting that letter after sujud due to the connecting particle 'fa' (then), or it applies to voluntary prayers, or it is a concession after mentioning sujud.

Hadith 8046

عن أبي البختري عن جعفر عن أبيه أن عليا (عليه السلام) كان يقول: لا قراءة في ركوع ولا سجود إنما فيهما المدحة لله عز وجل ثم المسألة. فابتدئوا قبل المسألة بالمدحة لله عز وجل ثم اسألوا بعده.

From Abu al-Bakhtari from Jafar from his father that Ali (peace be upon him) used to say: There is no recitation in ruku or sujud. In them there is only praise of Allah the Mighty and Majestic then supplication. So begin with praise of Allah the Mighty and Majestic before supplication, then make your requests after it.

Hadith 8047

عن جده علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال: سألته عن الرجل هل يصلح له وهو في ركوعه أو سجوده يبقى عليه الشئ من السورة يكون يقرأها ثم يأخذ في غيرها قال أما الركوع فلا يصلح له وأما السجود فلا بأس.

From his grandfather Ali ibn Jafar from his brother Musa ibn Jafar (peace be upon him): I asked him about a man - is it proper for him while in his ruku or sujud if something remains from the surah he was reciting to then switch to another? He said: As for ruku it is not proper, but in sujud there is no problem.

Hadith 8048

وعنه عن علي بن جعفر قال سألته عن الرجل قرأ في ركوعه من سورة غير السورة التي كان يقرؤها قال إن كان قد فرغ فلا بأس في السجود وأما في الركوع فلا يصلح. أقول: هذا محمول على النافلة لما مضى ويأتي.

From him from Ali ibn Jafar who said: I asked him about a man who recited in his ruku from a surah other than the surah he was reciting. He said: If he had finished then there is no harm in sujud, but in ruku it is not proper. I (Hurr Amili) say: This is interpreted as referring to supererogatory prayer based on what has preceded and what follows.

CHAPTER 9

Obligation Of Ruku And Sujud

[Hadith 8049 to 8055]

Hadith 8049

عن الحلبي عن أبي عبد الله (عليه السلام) قال الصلاة ثلاثة أثلاث: ثلث طهور وثلث ركوع وثلث سجود.

From Al-Halabi from Abu Abdullah (peace be upon him) who said: Prayer consists of three parts: one-third is purification, one-third is ruku, and one-third is sujud.

Hadith 8050

عن محمد بن مسلم عن أحدهما (عليهما السلام) قال: إن الله فرض الركوع والسجود.

From Muhammad bin Muslim from one of them (peace be upon them) who said: Indeed Allah has made ruku and sujud obligatory.

Hadith 8051

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال إن الله فرض من الصلاة الركوع والسجود.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) who said: Indeed Allah has made obligatory from the prayer the ruku and sujud.

Hadith 8052

عن زرارة عن أحدهما (عليه السلام) قال إن الله فرض الركوع والسجود والقراءة سنة.

From Zurarah from one of them (peace be upon him) who said: Indeed Allah has made obligatory the ruku and sujud, and the recitation is sunnah.

Hadith 8053

عن زرارة قال: سألت أبا جعفر (عليه السلام) عن الفرض في الصلاة فقال: الوقت والطهور والقبلة والتوجه والركوع والسجود والدعاء قلت ما سوى ذلك؟ قال: سنة في فريضة.

From Zurarah who said: I asked Abu Ja'far (peace be upon him) about what is obligatory in prayer. He said: The time, purification, facing the qiblah, orientation, ruku, sujud and supplication. I said: What about other than that? He said: They are sunnah within an obligation.

Hadith 8054

عن محمد بن قيس عن أبي جعفر (عليه السلام) في حديث أن أمير المؤمنين (عليه السلام) كان يقول إن أول صلاة أحدكم الركوع.

From Muhammad bin Qais from Abu Ja'far (peace be upon him) in a hadith that Amir al-Mu'minin (peace be upon him) used to say: The first prayer of one of you is the ruku.

Hadith 8055

وقد تقدم في حديث سماعة قال سألته عن الركوع والسجود هل نزل في القرآن؟ قال: نعم قول الله عز وجل يا أيها الذين آمنوا اركعوا واسجدوا.

And it was previously mentioned in the hadith of Sama'a who said: I asked him about ruku and sujud, was it revealed in the Quran? He said: Yes, the words of Allah the Mighty and Majestic: O you who believe, bow down and prostrate [Quran 22:77]

CHAPTER 10

Invalidation Of Prayer By Omitting Ruku Whether Intentionally Or Out Of Forgetfulness Until Performing Sujud, And The Obligation To Repeat

[Hadith 8056 to 8060]

Hadith 8056

عن فضالة عن رفاعة عن أبي عبد الله (عليه السلام) قال سألته عن رجل ينسى أن يركع حتى يسجد ويقوم قال يستقبل.

From Fadalah from Rifa'ah from Abu Abdullah (peace be upon him), he said: I asked him about a man who forgets to perform ruku until he performs sujud and stands up. He said: He should start over.

Hadith 8057

عن إسحاق بن عمار قال سألت أبا إبراهيم (عليه السلام) عن الرجل ينسى أن يركع قال يستقبل حتى يضع كل شئ من ذلك موضعه.

From Ishaq bin Ammar, he said: I asked Abu Ibrahim (peace be upon him) about a man who forgets to perform ruku. He said: He should start over until he puts everything in its proper place.

Hadith 8058

وعنه عن صفوان عن أبي بصير عن أبي عبد الله (عليه السلام) قال إذا أيقن الرجل أنه ترك ركعة من الصلاة وقد سجد سجدتين وترك الركوع استأنف الصلاة.

From him from Safwan from Abu Basir from Abu Abdullah (peace be upon him) who said: If a man becomes certain that he missed a rak'ah from the prayer and he performed two sujuds but missed the ruku, he should restart the prayer.

Hadith 8059

عن أبي بصير قال: سألت أبا جعفر (عليه السلام) عن رجل نسي أن يركع قال عليه الإعادة.

From Abu Basir who said: I asked Abu Ja'far (peace be upon him) about a man who forgot to perform ruku. He said: He must repeat [the prayer].

Hadith 8060

وبإسناده عن زرارة عن أبي جعفر (عليه السلام) أنه قال لا تعاد الصلاة إلا من خمسة الطهور والوقت والقبلة والركوع والسجود.

And by his chain from Zurarah from Abu Ja'far (peace be upon him) that he said: The prayer is not repeated except for five things: purification, time, qiblah, ruku and sujud.

أقول: وتقدم ما يدل على ذلك ويأتي ما يدل عليه ويأتي ما ظاهره المنافاة وأنه محمول على النافلة.

I (Hurr Amili) say: What was mentioned before indicates this, and what comes after indicates it, and what appears to contradict it is interpreted as referring to supererogatory prayers.

CHAPTER 11

One Who Misses Ruku In Optional Prayer And Remembers After Two Sujud Should Discard Them And Perform Ruku, And If Remembered After Completion Should Make Up One Rak'ah And Perform Prostration Of Forgetfulness

[Hadith 8061 to 8063]

Hadith 8061

عن حكم بن حكيم قال سألت أبا عبد الله (عليه السلام) عن رجل ينسى من صلاته ركعة أو سجدة أو الشئ منها فقال يقضي ذلك بعينه فقلت أيعيد الصلاة ؟ قال لا.

From Hakam bin Hakeem who said: I asked Abu Abdullah (peace be upon him) about a man who forgets a rak'ah or sujud or something from his prayer. He said: He should make up exactly what he missed. I asked: Should he repeat the prayer? He said: No.

Hadith 8062

عن محمد بن مسلم عن أبي جعفر (عليه السلام) في رجل شك بعد ما سجد أنه لم يركع قال فان استيقن فليلق السجدتين اللتين لا ركعة لهما فيبنى على صلاته على التمام وإن كان لم يستيقن إلا بعد ما فرغ وانصرف فليقم فليصل ركعة وسجدتين ولا تثنى عليه.

From Muhammad bin Muslim from Abu Ja'far (peace be upon him) regarding a man who doubts after performing sujud that he did not perform ruku. He said: If he is certain, he should discard the two sujud that had no ruku and continue his prayer to completion. If he becomes certain only after finishing and leaving, he should stand and pray one rak'ah and two sujud, and it does not count against him.

Hadith 8063

عن العيص بن القاسم قال سألت أبا عبد الله (عليه السلام) عن رجل نسي ركعة من صلاته حتى فرغ منها ثم ذكر أنه لم يركع قال يقوم فيركع ويسجد سجدتي السهو.

From Al-Ais bin Al-Qasim who said: I asked Abu Abdullah (peace be upon him) about a man who forgot a rak'ah from his prayer until he finished it, then remembered that he had not performed ruku. He said: He should stand up, perform ruku, and perform two prostrations of forgetfulness.

أقول: هذه الأحاديث محمولة على النافلة وبعضها على نسيان مجموع الركعة لما مر ولما يأتي في الخلل الواقع في الصلاة وحملها الشيخ على الأخيرتين وخالفه أكثر الأصحاب لأن الأحاديث المشار إليها أكثر وأوضح دلالة وأوثق وأحوط والعمل بها أشهر.

I (Hurr Amili) say: These hadiths are interpreted regarding supererogatory prayers and some regarding forgetting the entire rak'ah based on what has passed and what will come regarding defects occurring in prayer. The Sheikh interpreted them regarding the last two rak'ahs, but most companions disagreed with him because the referenced hadiths are more numerous, clearer in indication, more reliable, more precautionary, and acting upon them is more well-known.

CHAPTER 12

The Obligation Of Performing Ruku When In Doubt Or Forgetfulness, And Before Performing Sujud

[Hadith 8064 to 8067]

Hadith 8064

عن عمران الحلبي قال قلت: الرجل يشك وهو قائم فلا يدري أركع أم لا قال: فليركع.

From Imran al-Halabi, he said: I asked: A man is in doubt while standing, and he does not know whether he has performed ruku or not. He (the Imam) said: He should perform ruku.

Hadith 8065

عن ابن مسكان عن أبي بصير قال سألت أبا عبد الله (عليه السلام) عن رجل شك وهو قائم فلا يدري أركع أم لم يركع قال يركع ويسجد.

From Ibn Muskan, from Abu Basir, he said: I asked Abu Abdullah (peace be upon him) about a man who is in doubt while standing, and he does not know whether he has performed ruku or not. He said: He should perform ruku and sujud.

Hadith 8066

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال إذا نسيت شيئا من الصلاة ركوعا أو سجودا أو تكبيرا ثم ذكرت فاصنع الذي فاتك سواء.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) who said: If you forget something from the prayer - ruku or sujud or takbir - and then remember it, perform what you missed exactly the same way.

Hadith 8067

عن أبي بصير يعني المرادي والحلبي جميعا في الرجل لا يدري أركع أم لم يركع قال يركع.

From Abu Basir, meaning Al-Muradi and Al-Halabi together, regarding a man who does not know whether he has performed ruku or not. He (the Imam) said: He should perform ruku.

CHAPTER 13

Prayer Is Not Invalidated By Doubting Ruku After Sujud And Returning To Ruku Is Not Obligatory

[Hadith 8068 to 8074]

Hadith 8068

عن حماد بن عثمان قال قلت لأبي عبد الله (عليه السلام) أشك وأنا ساجد فلا أدري ركعت أم لا قال امض.

From Hammad ibn Uthman who said: I said to Abu Abdullah (peace be upon him): I doubt while in sujud and I don't know if I performed ruku or not. He said: Continue.

Hadith 8069

عن حماد بن عثمان قال قلت لأبي عبد الله (عليه السلام) أشك: وأنا ساجد فلا أدري ركعت أم لا فقال قد ركعت امضه.

From Hammad ibn Uthman who said: I said to Abu Abdullah (peace be upon him): I doubt while in sujud and I don't know if I performed ruku or not. He said: You have performed ruku, continue.

Hadith 8070

عن الفضيل بن يسار قال قلت لأبي عبد الله (عليه السلام) أستتم قائما فلا أدري ركعت أم لا قال بلى قد ركعت فامض في صلاتك فإنما ذلك من الشيطان.

From Al-Fudhayl bin Yasar who said: I said to Abu Abdullah (peace be upon him): I stood completely but I don't know if I performed ruku or not. He said: Yes, you did perform ruku, so continue in your prayer, for that is from Satan.

قال الشيخ إنما أراد استتم قائما من السجود إلى ركعة أخرى فيكون شك في الركوع وقد دخل في حال أخرى فيمضي في صلاته لما مضى ويأتي. أقول ويمكن الحمل على كثير السهو بقرينة آخره.

The Sheikh said: He meant he stood completely after sujud to another rak'ah, then doubted about the ruku while he had entered another state, so he should continue his prayer based on what passed and what is coming. I (Hurr Amili) say: It's possible to interpret this for someone who forgets frequently based on the context of its end.

Hadith 8071

عن عبد الله بن المغيرة عن إسماعيل بن جابر قال قال أبو جعفر (عليه السلام) إن شك في الركوع بعد ما سجد فليمض وإن شك في السجود بعد ما قام فليمض كل شئ شك فيه مما قد جاوزه ودخل في غيره فليمض عليه.

From Abdullah bin Al-Mughirah from Ismail bin Jabir who said: Abu Ja'far (peace be upon him) said: If one doubts about ruku after performing sujud, he should continue, and if one doubts about sujud after standing, he should continue. Anything one doubts about after having passed it and entered into something else, he should continue.

Hadith 8072

عن محمد بن مسلم عن أحدهما (عليه السلام) قال سألته عن رجل شك بعد ما سجد أنه لم يركع قال يمضي في صلاته.

From Muhammad bin Muslim from one of them (peace be upon him) who said: I asked him about a man who doubted after performing sujud that he had not performed ruku. He said: He should continue in his prayer.

Hadith 8073

عن عبد الرحمن بن أبي عبد الله قال قلت لأبي عبد الله (عليه السلام) رجل أهوى إلى السجود فلم يدر أركع أم لم يركع قال: قد ركع.

From Abdul Rahman bin Abi Abdullah who said: I asked Abu Abdullah (peace be upon him) about a man who went down for sujud but did not know if he had performed ruku or not. He said: He has performed ruku.

Hadith 8074

عن محمد بن مسلم عن أبي جعفر (عليه السلام) في رجل شك بعد ما سجد أنه لم يركع فقال: يمضي في صلاته حتى يستيقن.

From Muhammad bin Muslim from Abu Jafar (peace be upon him) regarding a man who doubted after performing sujud whether he had performed ruku. He said: He should continue his prayer until he becomes certain.

ال حسن ابن محبوب عن العلاء مثله إلا أنه قال: يمضي على شكه ولا شئ عليه.

Al-Hassan ibn Mahbub from Al-'Ala, similarly except that he said: He should continue despite his doubt and there is nothing upon him.

CHAPTER 14

Invalidation Of Prayer By Adding An Extra Ruku Even If Done Forgetfully, And Non-invalidation By Adding One Extra Sujud Forgetfully

[Hadith 8075 to 8077]

Hadith 8075

عن زرارة عن أبي جعفر (عليه السلام) قال إذا استيقن أنه قد زاد في الصلاة المكتوبة ركعة لم يعتد بها واستقبل الصلاة استقبالا إذا كان قد استيقن يقينا.

From Zurarah from Abu Ja'far (peace be upon him) who said: If one becomes certain that they have added an extra rak'ah in an obligatory prayer, they should not count it and should restart the prayer from the beginning if they are absolutely certain.

Hadith 8076

عن منصور بن حازم عن أبي عبد الله (عليه السلام) قال سألته عن رجل صلى فذكر أنه زاد سجدة قال لا يعيد صلاة من سجدة ويعيدها من ركعة.

From Mansur bin Hazim from Abu Abdullah (peace be upon him) who said: I asked him about a man who prayed and then remembered that he added an extra sujud. He replied: One does not repeat the prayer due to an extra sujud, but must repeat it due to an extra rak'ah.

Hadith 8077

عن عبيد بن زرارة قال سألت أبا عبد الله (عليه السلام) عن رجل شك فلم يدر أسجد ثنتين أم واحدة فسجد أخرى ثم استيقن أنه قد زاد سجدة فقال لا والله لا تفسد الصلاة بزيادة سجدة وقال: لا يعيد صلاته من سجدة ويعيدها من ركعة.

From Ubayd ibn Zurarah who said: I asked Abu Abdullah (peace be upon him) about a man who doubted and did not know whether he performed two sujuds or one, so he performed another sujud, then became certain that he had done an extra sujud. He said: No, by Allah, the prayer is not invalidated by an extra sujud. And he said: One does not repeat their prayer due to an extra sujud, but repeats it due to an extra rak'ah.

CHAPTER 15

Prayer Is Not Invalidated By Unintentionally Omitting Dhikr In Ruku And Sujud, But Is Invalidated By Intentionally Omitting Both Or One Of Them

[Hadith 8078 to 8080]

Hadith 8078

عن عبد الله بن القداح عن جعفر عن أبيه أن عليا (عليه السلام) سئل عن رجل ركع ولم يسبح ناسيا قال تمت صلاته.

From Abdullah ibn al-Qaddah from Jafar from his father that Ali (peace be upon him) was asked about a man who performed ruku but forgot to glorify Allah. He said: His prayer is complete.

Hadith 8079

عن علي بن يقطين قال سألت أبا الحسن الأول (عليه السلام) عن رجل نسي تسبيحة في ركوعه وسجوده قال لا بأس بذلك.

From Ali ibn Yaqtin who said: I asked Abu al-Hasan the First (peace be upon him) about a man who forgot glorification in his ruku and sujud. He said: There is no problem with that.

Hadith 8080

وقد تقدم حديث أبي بكر الحضرمي عن أبي جعفر (عليه السلام) قال سبح في الركوع ثلاث مرات وفي السجود ثلاث مرات فمن نقص واحدة نقص ثلث صلاته ومن نقص ثنتين نقص ثلثي صلاته ومن لم يسبح فلا صلاة له.

From Abu Bakr Al-Hadrami from Abu Ja'far (peace be upon him) who said: Glorify three times in ruku and three times in sujud. Whoever reduces one reduces a third of his prayer, and whoever reduces two reduces two-thirds of his prayer, and whoever does not glorify has no prayer.

CHAPTER 16

Obligation Of Raising The Head From Ruku And Standing Straight With Tranquility

[Hadith 8081 to 8083]

Hadith 8081

عن أبي بصير يعني المرادي عن أبي عبد الله (عليه السلام) قال قال أمير المؤمنين (عليه السلام) من لم يقم صلبه في الصلاة فلا صلاة له.

From Abu Basir al-Muradi from Abu Abdullah (peace be upon him) who said: Amir al-Muminin (peace be upon him) said: Whoever does not straighten their spine in prayer has no prayer.

Hadith 8082

عن أبي بصير عن أبي عبد الله (عليه السلام) قال إذا رفعت رأسك من الركوع فأقم صلبك فإنه لا صلاة لمن لا يقيم صلبه.

From Abu Basir from Abu Abdullah (peace be upon him) who said: When you raise your head from ruku, straighten your spine, for there is no prayer for one who does not straighten their spine.

Hadith 8083

وقد سبق حديث أبي بصير عن أبي عبد الله (عليه السلام) قال إذا رفعت رأسك من الركوع فأقم صلبك حتى ترجع مفاصلك.

Abu Basir narrated from Abu Abdullah (peace be upon him) who said: When you raise your head from ruku, straighten your spine until your joints return to their position.

Shaykh Hurr Amili: What indicates this has already been mentioned in the description of prayer, in completing the prayer and establishing it, and elsewhere.

CHAPTER 17

Recommendation Of Saying "Allah Hears Those Who Praise Him" When Rising From Ruku And What Should Be Said At That Time

[Hadith 8084 to 8087]

Hadith 8084

عن جميل بن دراج قال سألت أبا عبد الله (عليه السلام) قلت: ما يقول الرجل خلف الإمام إذا قال سمع الله لمن حمده؟ قال يقول الحمد لله رب العالمين ويخفض من الصوت.

From Jamil bin Darraj who said: I asked Abu Abdullah (peace be upon him), I said: What should a person say behind the imam when he says "Allah hears those who praise Him"? He said: He should say "All praise is due to Allah, Lord of the worlds" and lower his voice.

Hadith 8085

عن المفضل قال قلت لأبي عبد الله (عليه السلام) جعلت فداك علمني دعاء جامعا فقال لي احمد الله فإنه لا يبقى أحد يصلي إلا دعا لك يقول سمع الله لمن حمده.

From Al-Mufaddal who said: I said to Abu Abdullah (peace be upon him): May I be sacrificed for you, teach me a comprehensive supplication. He said to me: Praise Allah, for no one who prays remains except that he supplicates for you when saying "Allah hears those who praise Him."

Hadith 8086

بإسناده إلى أبي بصير عن الصادق (عليه السلام) أنه كان يقول بعد رفع رأسه سمع الله لمن حمده الحمد لله رب العالمين الرحمن الرحيم بحول الله وقوته أقوم وأقعد أهل الكبرياء والعظمة والجبروت.

Through his chain to Abu Basir from Al-Sadiq (peace be upon him) that he would say after raising his head: "Allah hears those who praise Him. All praise is due to Allah, Lord of the worlds, the Most Merciful, the Most Compassionate. By Allah's might and power I stand and sit, the One of Pride, Greatness and Power."

Hadith 8087

قال وبإسناده الصحيح عن محمد بن مسلم عن أبي عبد الله (عليه السلام) قال: إذا قال الإمام سمع الله لمن حمده قال من خلفه ربنا لك الحمد وإن كان وحده إماما أو غيره قال سمع الله لمن حمده الحمد لله رب العالمين.

Through his authentic chain from Muhammad bin Muslim from Abu Abdullah (peace be upon him) who said: When the imam says "Allah hears those who praise Him," those behind him should say "Our Lord, to You belongs all praise." And if one is alone, whether as imam or otherwise, they should say "Allah hears those who praise Him, all praise is due to Allah, Lord of the worlds."

CHAPTER 18

Recommendation For Men To Increase Bowing In Ruku Without Excess And To Spread Their Arms, And That This Is Not Recommended For Women

[Hadith 8088 to 8093]

Hadith 8088

عن محمد بن إسماعيل بن بزيع قال رأيت أبا الحسن (عليه السلام) يركع ركوعا أخفض من ركوع كل من رأيته يركع وكان إذا ركع جنح بيديه.

From Muhammad ibn Ismail ibn Bazi', he said: I saw Abu al-Hasan (peace be upon him) performing ruku with a lower bow than anyone I had seen performing ruku, and when he would perform ruku he would spread his arms.

Hadith 8089

وقد تقدم حديث زرارة عن أبي جعفر (عليه السلام) قال المرأة إذا قامت في الصلاة جمعت بين قدميها وتضم يديها إلى صدرها لمكان ثدييها فإذا ركعت وضعت يديها فوق ركبتيها على فخذيها لئلا تطأطأ كثيرا فترتفع عجيزتها.

The previous hadith of Zurarah from Abu Ja'far (peace be upon him) stated: When a woman stands for prayer, she should keep her feet together and hold her hands to her chest due to her breasts. When she performs ruku, she should place her hands above her knees on her thighs so that she does not bow too low causing her back to rise up.

Hadith 8090

عن القاسم بن سلام رفعه عن النبي صلى الله عليه وآله أنه نهى أن يدبح الرجل في الصلاة كما يدبح الحمار قال: ومعناه أن يطأطئ الرجل رأسه في الركوع حتى يكون أخفض من ظهره.

From Al-Qasim bin Salam who raised it to the Prophet peace be upon him and his family that he prohibited that a man should bow in prayer like a donkey bows. He said: Its meaning is that a man lowers his head in ruku until it becomes lower than his back.

Hadith 8091

وبالإسناد قال: وكان (عليه السلام) إذا ركع لم يضرب رأسه ولم يقنعه قال: ومعناه أنه لم يكن يرفعه حتى يكون أعلى من جسده ولكن بين ذلك والاقناع رفع الرأس وإشخاصه قال الله تعالى مهطعين مقنعي رؤوسهم.

And with the same chain he said: And he (peace be upon him) when he would

perform ruku, he would neither drop his head nor raise it up. He said: Its meaning is that he would not raise it until it becomes higher than his body, but between that and raising, there is lifting the head and raising it up, as Allah the Exalted said "Racing ahead with necks outstretched and heads uplifted" [Quran 14:43].

Hadith 8092

وبالإسناد قال وكان رسول الله صلى الله عليه وآله إذا ركع لو صب على ظهره ماء لاستقر.

And with the same chain he said: When the Messenger of Allah peace be upon him and his family would perform ruku, if water was poured on his back it would stay still.

Hadith 8093

قال: وقال الصادق (عليه السلام) لا صلاة لمن لم يقم صلبه في ركوعه وسجوده.

Al-Sadiq (peace be upon him) said: There is no prayer for one who does not straighten his spine in his ruku and sujud.

CHAPTER 19

Dislike Of Lowering The Head And Shoulders, Stretching In Ruku, And The Recommendation Of Extending The Neck In It, Keeping The Back Straight, Pulling The Knees Back, Looking Between The Feet, And Keeping Them Apart By A Span Or Four Fingers

[Hadith 8094 to 8096]

Hadith 8094

عن علي بن عقبة قال رآني أبو الحسن (عليه السلام) بالمدينة وأنا أصلي وأنكس برأسي وأتمدد في ركوعي فأرسل إلي لا تفعل.

From Ali bin Uqbah who said: Abu Al-Hassan (peace be upon him) saw me in Medina while I was praying and I was lowering my head and stretching in my ruku, so he sent word to me saying: Do not do that.

Hadith 8095

محمد بن علي بن الحسين قال سأل رجل أمير المؤمنين (عليه السلام) فقال يا بن عم خير خلق الله ما معنى مد عنقك في الركوع ؟ فقال تأويله آمنت بالله ولو ضربت عنقي.

Muhammad bin Ali bin Al-Hussein said: A man asked Amir Al-Muminin (peace be upon him) saying: O cousin of the best of Allah's creation, what is the meaning of extending your neck in ruku? He replied: Its interpretation is that I believe in Allah even if my neck were to be struck.

Hadith 8096

عن إسحاق بن عمار عن أبي عبد الله (عليه السلام) أن عليا كان يعتدل في الركوع مستويا حتى يقال لو صب الماء على ظهره لاستمسك وكان يكره أن يحدر رأسه ومنكبيه في الركوع ولكن يعتدل.

From Ishaq ibn Ammar, from Abu Abdullah (peace be upon him), that Ali would maintain a straight and balanced position in ruku until it was said that if water was poured on his back it would stay in place, and he disliked lowering his head and shoulders in ruku, but rather he would stay balanced.

CHAPTER 20

Permissibility And Recommendation Of Sending Blessings Upon Muhammad And His Family During Ruku And Sujud

[Hadith 8097 to 8100]

Hadith 8097

عن عبد الله بن سنان قال: سألت أبا عبد الله (عليه السلام) عن الرجل يذكر النبي صلى الله عليه وآله وهو في الصلاة المكتوبة إما راكعا وإما ساجدا فيصلي عليه وهو على تلك الحال؟ فقال نعم إن الصلاة على نبي الله صلى الله عليه وآله كهيئة التكبير والتسبيح وهي عشر حسنات يبتدرها ثمانية عشر ملكا أيهم يبلغها إياه.

From Abdullah ibn Sinan who said: I asked Abu Abdullah (peace be upon him) about a man who remembers the Prophet, peace be upon him and his family, while he is in an obligatory prayer, either in ruku or sujud - can he send blessings upon him in that state? He said: Yes, indeed sending blessings upon the Prophet of Allah, peace be upon him and his family, is like saying takbir and tasbih, and it counts as ten good deeds which eighteen angels race to deliver to him.

Hadith 8098

عن أبي بصير قال قلت لأبي عبد الله (عليه السلام) أصلي على النبي صلى الله عليه وآله وأنا ساجد؟ فقال نعم هو مثل سبحان الله والله أكبر.

From Abu Basir who said: I said to Abu Abdullah (peace be upon him): Can I send blessings upon the Prophet, peace be upon him and his family, while I am in sujud? He said: Yes, it is like saying 'Glory be to Allah' and 'Allah is Greatest'.

Hadith 8099

عن محمد بن أبي حمزة عن أبيه قال قال أبو جعفر (عليه السلام) من قال في ركوعه وسجوده وقيامه صلى الله على محمد وآله كتب الله له بمثل الركوع والسجود والقيام.

From Muhammad ibn Abi Hamza from his father who said: Abu Ja'far (peace be upon him) said: Whoever says in his ruku, sujud, and standing "May Allah's blessings be upon Muhammad and his family," Allah will record for him the like of the ruku, sujud and standing.

ورواه الصدوق عن محمد بن يحيى مثله إلا أنه قال اللهم صل على محمد وآل محمد كتب الله له ذلك بمثل.

And Al-Saduq narrated from Muhammad ibn Yahya similar to it except that he said "O Allah send blessings upon Muhammad and the family of Muhammad," Allah will

record for him the like of that.

Hadith 8100

عن الحلبي قال قال أبو عبد الله عليه السلام كل ما ذكرت الله عز وجل به والنبي صلى الله عليه وآله فهو من الصلاة.

From Al-Halabi who said: Abu Abdullah (peace be upon him) said: Everything by which you remember Allah the Mighty and Majestic and the Prophet (peace be upon him and his family) is from prayer.

CHAPTER 21

Recommendation Of Choosing "Subhana Rabbi Al-Adheem Wa Bihamdihi" In Ruku And "Subhana Rabbi Al-A'la Wa Bihamdihi" In Sujud

[Hadith 8101 to 8102]

Hadith 8101

عن عقبة بن عامر الجهني أنه قال لما نزلت فسبح باسم ربك العظيم قال لنا رسول الله صلى الله عليه وآله اجعلوها في ركوعكم فلما نزلت سبح اسم ربك الأعلى قال لنا رسول الله صلى الله عليه وآله اجعلوها في سجودكم.

From Uqbah bin Amir al-Juhani that he said: When "So glorify the name of your Lord, the Most Great" [Quran 56:74] was revealed, the Messenger of Allah peace be upon him and his family said to us: "Make it in your ruku." And when "Glorify the name of your Lord, the Most High" [Quran 87:1] was revealed, the Messenger of Allah peace be upon him and his family said to us: "Make it in your sujud."

Hadith 8102

عن هشام بن الحكم عن أبي الحسن موسى (عليه السلام) (في حديث) قال قلت له: لأي علة يقال في الركوع: سبحان ربي العظيم وبحمده؟ ويقال في السجود سبحان ربي الأعلى وبحمده؟

From Hisham ibn al-Hakam from Abu al-Hasan Musa (peace be upon him) in a hadith, he said: I asked him: For what reason do we say in ruku "Subhana Rabbi al-Adheem wa Bihamdihi" and say in sujud "Subhana Rabbi al-A'la wa Bihamdihi"?

قال يا هشام إن رسول الله صلى الله عليه وآله لما أسري به وصلى وذكر ما رأى من عظمة الله ارتعدت فرائصه فابترك على ركبتيه وأخذ يقول: سبحان ربي العظيم وبحمده فلما اعتدل من ركوعه قائما نظر إليه في موضع أعلى من ذلك الموضع خر على وجهه وهو يقول سبحان ربي الأعلى وبحمده فلما قالها سبع مرات سكن ذلك الرعب فلذلك جرت به السنة.

He said: O Hisham, when the Messenger of Allah peace be upon him and his family was taken on the night journey and prayed and remembered what he saw of Allah's greatness, his limbs trembled and he fell to his knees saying "Subhana Rabbi al-Adheem wa Bihamdihi". When he stood straight from his ruku, he looked at Him in a position higher than that position, so he fell on his face saying "Subhana Rabbi al-A'la wa Bihamdihi". When he said it seven times, that awe subsided, and thus the sunnah continued with it.

CHAPTER 22

Recommendation Of Spreading The Fingers During Ruku And Its Non-Obligation

[Hadith 8103 to 8104]

Hadith 8103

عن علي بن أبي بصير عن أبي عبد الله (عليه السلام) (في حديث) قال وإذا سجدت فابسط كفيك على الأرض وإذا ركعت فألقم ركبتيك كفيك.

From Ali ibn Abi Basir from Abu Abdullah (peace be upon him) in a hadith, he said: When you perform sujud, spread your palms on the ground, and when you perform ruku, place your palms on your knees.

Hadith 8104

عن جده علي بن جعفر عن أخيه موسى بن جعفر (عليهما السلام) قال سألته عن تفريج الأصابع في الركوع أسنة هو؟ قال من شاء فعل ومن شاء ترك.

From his grandfather Ali ibn Jafar from his brother Musa ibn Jafar (peace be upon them both), he said: I asked him about spreading the fingers during ruku, is it a sunnah? He said: Whoever wishes may do it and whoever wishes may leave it.

CHAPTER 23

Permissibility Of Raising Hands During Ruku And Sujud When Needed Then Returning Them

[Hadith 8105 to 8105]

Hadith 8105

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي بن جعفر عن أخيه موسى بن جعفر (عليهما السلام) قال سألته عن الرجل يكون راكعا أو ساجدا فيحكه بعض جسده هل يصلح له أن يرفع يده من ركوعه أو سجوده فيحكه مما حكه؟ قال لا بأس إذا شق عليه أن يحكه والصبر إلى أن يفرغ أفضل.

Abdullah ibn Jafar in (Qurb al-Isnad) from Abdullah ibn al-Hasan from his grandfather Ali ibn Jafar from his brother Musa ibn Jafar (peace be upon them both): I asked him about a man who is in ruku or sujud and some part of his body itches - is it permissible for him to raise his hand from his ruku or sujud to scratch where it itches? He said: There is no problem if it is difficult for him, though being patient until finishing is better.

CHAPTER 24

Obligation Of One Ruku And Two Sujud In Every Rak'ah Except In Eclipse Prayer

[Hadith 8106 to 8109]

Hadith 8106

عن الفضل بن شاذان عن الرضا (عليه السلام) قال في كيفية صلاة الكسوف إنما جعل فيها سجود لأنه لا تكون صلاة فيها ركوع إلا وفيها سجود وإنما جعلت أربع سجدات لأن كل صلاة نقص سجودها عن أربع سجدات لا تكون صلاة لأن أقل الفرض من السجود في الصلاة لا يكون إلا أربع سجدات.

From Al-Fadl ibn Shadhan from Al-Rida (peace be upon him) who said regarding the method of eclipse prayer: Sujud was made in it because there cannot be a prayer containing ruku without containing sujud. Four sujud were made because any prayer with less than four sujud is not considered a prayer, as the minimum obligation of sujud in prayer cannot be less than four sujud.

Hadith 8107

ورواه في (العلل) و (عيون الأخبار) بأسانيد تأتي وزاد: وإنما جعلت الصلاة ركعة وسجدتين لأن الركوع من فعل القيام والسجود من فعل القعود وصلاة القاعد على النصف من صلاة القائم فضوعف السجود ليستوي بالركوع فلا يكون بينهما تفاوت لأن الصلاة إنما هي ركوع وسجود.

This was narrated in (Al-Ilal) and (Uyun al-Akhbar) with chains that will come, with this addition: The prayer was made with one ruku and two sujud because ruku is performed from standing position and sujud is performed from sitting position, and the prayer of one sitting is half of the prayer of one standing. So sujud was doubled to equal ruku so there would be no disparity between them, because prayer is essentially ruku and sujud.

Hadith 8108

قال وسأل رجل أمير المؤمنين (عليه السلام) ما معنى السجدة الأولى؟ فقال: تأويلها اللهم منها خلقتنا يعني من الأرض وتأويل رفع رأسك ومنها أخرجتنا والسجدة الثانية وإليها تعيدنا ورفع رأسك ومنها تخرجنا تارة أخرى.

A man asked Amir al-Muminin (peace be upon him) about the meaning of the first sujud. He said: Its interpretation is [when we say] "O Allah, from it You created us" meaning from the earth. And the interpretation of raising your head is "and from it You will bring us out." And the second sujud means "and to it You will return us" and raising your head means "and from it You will bring us out another time." [Quran

20:55]

Hadith 8109

وبإسناده عن أبي بصير أنه سأل أبا عبد الله (عليه السلام) عن الصلاة كيف صارت ركعتين وأربع سجدات فقال لأن ركعة من قيام بركعتين من جلوس.

And by his chain from Abu Basir that he asked Abu Abdullah (peace be upon him) about the prayer, why it became two rak'ahs and four sujuds. He said: Because one rak'ah from standing equals two rak'ahs from sitting.

CHAPTER 25

Permissibility Of Reciting Loudly Or Quietly In Ruku And Sujud Remembrance, And The Recommendation Of Reciting Loudly For The Imam And Its Dislike For The Followers

[Hadith 8110 to 8110]

Hadith 8110

عن العمركي عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن الرجل هل يجهر بالتشهد والقول في الركوع والسجود والقنوت؟ قال إن شاء جهر وإن شاء لم يجهر.

From Al-Amraki from Ali ibn Ja'far from his brother Musa ibn Ja'far (peace be upon him): I asked him about a man - should he recite loudly the tashahhud and the sayings in ruku and sujud and qunut? He said: If he wishes he may recite loudly, and if he wishes he may not recite loudly.

CHAPTER 26

Recommendation Of Prolonging Ruku And Sujud And Supplication Equal To Or More Than The Duration Of Recitation, And Preferring This Over Prolonging The Recitation

[Hadith 8111 to 8113]

Hadith 8111

عن أبي حمزة عن أبي عبد الله (عليه السلام) قال كان رسول الله صلى الله عليه وآله يقرأ في كل ركعة خمس عشرة آية ويكون ركوعه مثل قيامه وسجوده مثل ركوعه ورفع رأسه من الركوع والسجود سواء.

From Abu Hamza from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) would recite fifteen verses in each rak'ah, and his ruku would be equal to his standing, and his sujud would be equal to his ruku, and raising his head from ruku and sujud would be equal.

Hadith 8112

عن معاوية بن وهب عن أبي عبد الله (عليه السلام) (في حديث) أن رسول الله صلى الله عليه وآله كان يقوم بالليل فيركع أربع ركعات على قدر قراءة ركوعه وسجوده على قدر ركوعه يركع حتى يقال متى يرفع رأسه ويسجد حتى يقال متى يرفع رأسه؟

From Muawiyah bin Wahb from Abu Abdullah (peace be upon him) in a hadith: The Messenger of Allah (peace be upon him and his family) would stand at night and pray four rak'ahs, with his ruku equal to the duration of his recitation, and his sujud equal to his ruku. He would remain in ruku until it was said "When will he raise his head?" and would remain in sujud until it was said "When will he raise his head?"

Hadith 8113

عن بريد العجلي قال: قلت لأبي جعفر (عليه السلام) أيهما أفضل في الصلاة كثرة القرآن أو طول اللبث في الركوع والسجود في الصلاة؟ فقال كثرة اللبث في الركوع والسجود في الصلاة أفضل أما تسمع لقول الله عز وجل فاقرؤا ما تيسر منه وأقيموا الصلاة إنما عنى بإقامة الصلاة طول اللبث في الركوع والسجود.

From Burayd Al-Ijli who said: I asked Abu Ja'far (peace be upon him): Which is better in prayer - reciting more Quran or staying longer in ruku and sujud during prayer? He said: Staying longer in ruku and sujud during prayer is better. Have you not heard the words of Allah, the Mighty and Majestic: "So recite what is easy from it and establish prayer" [Quran 73:20]. By establishing prayer, He meant staying long in ruku and sujud.

قلت فأيهما أفضل كثرة القراءة أو كثرة الدعاء فقال كثرة الدعاء أفضل أما تسمع لقول الله تعالى لنبيه (صلى الله عليه وآله) قل ما يعبؤا بكم ربي لولا دعاؤكم.

I asked: Which is better - more recitation or more supplication? He said: More supplication is better. Have you not heard the words of Allah the Exalted to His Prophet (peace be upon him and his family): "Say: What would my Lord care for you if not for your supplication" [Quran 25:77].

CHAPTER 27

Recommendation For The Imam To Prolong The Ruku For A Duration Equal To Two Ruku When Sensing Someone Wanting To Join The Congregation

[Hadith 8114 to 8114]

Hadith 8114

عن بعض أصحابه عن أبي جعفر (عليه السلام) قال قلت له إني إمام مسجد الحي فأركع بهم فأسمع خفقان نعالهم وأنا راكع فقال اصبر ركوعك ومثل ركوعك فإن انقطع وإلا فانتصب قائما.

From some of his companions from Abu Ja'far (peace be upon him), he said: I said to him: I am the imam of the neighborhood mosque and when I perform ruku with them, I hear the sound of their sandals while I am in ruku. He said: Hold your ruku and an equal duration of your ruku, then if the sound stops proceed, otherwise stand up straight.

CHAPTER 28

Obligation Of Bowing In Ruku Until The Palms Reach The Knees, And The Recommendation Of Placing Them On The Knees, Starting With Placing The Right Hand On The Right Knee

[Hadith 8115 to 8116]

Hadith 8115

عن زرارة عن أبي جعفر (عليه السلام) قال وإذا ركعت فصف في ركوعك بين قدميك وتمكن راحتيك من ركبتيك وتضع يدك اليمنى على ركبتك اليمنى قبل اليسرى وبلغ أطراف أصابعك عين الركبة فإن وصلت أطراف أصابعك في ركوعك إلى ركبتيك أجزأك ذلك وأحب إلي أن تمكن كفيك من ركبتيك.

From Zurarah from Abu Ja'far (peace be upon him) who said: When you perform ruku, align your feet during your ruku, place your palms firmly on your knees, and place your right hand on your right knee before the left, and let your fingertips reach the middle of the knee. If your fingertips reach your knees during your ruku, that suffices, though I prefer that you place your palms firmly on your knees.

Hadith 8116

وروى المحقق في (المعتبر) والعلامة في (المنتهى) عن معاوية بن عمار وابن مسلم والحلبي قالوا وبلغ بأطراف أصابعك عين الركبة.

Al-Muhaqqiq in (Al-Mu'tabar) and Al-Allamah in (Al-Muntaha) narrated from Mu'awiyah bin Ammar, Ibn Muslim, and Al-Halabi who said: Let your fingertips reach the middle/top of the knee.

Section 7

Sujud (Prostration)

CHAPTER 1

Recommendation Of Placing The Hands Before The Knees During Sujud And Raising The Knees Before The Hands When Standing Up, And That This Is Not Obligatory

[Hadith 8117 to 8123]

Hadith 8117

عن فضالة عن العلاء عن محمد قال: رأيت أبا عبد الله (عليه السلام) يضع يديه قبل ركبتيه إذا سجد وإذا أراد أن يقوم رفع ركبتيه قبل يديه.

From Fudalah from Al-Ala from Muhammad who said: I saw Abu Abdullah (peace be upon him) place his hands before his knees when he went into sujud, and when he wanted to stand up, he raised his knees before his hands.

Hadith 8118

عن محمد بن مسلم قال سئل عن الرجل يضع يديه على الأرض قبل ركبتيه؟ قال نعم يعني في الصلاة.

From Muhammad bin Muslim who said: He was asked about a man placing his hands on the ground before his knees? He said: Yes, meaning in prayer.

Hadith 8119

عن عبد الرحمن بن أبي عبد الله عن أبي عبد الله (عليه السلام) قال سألته عن الرجل إذا ركع ثم رفع رأسه أيبدأ فيضع يديه على الأرض أم ركبتيه قال لا يضره بأي ذلك بدأ هو مقبول منه.

From Abdur Rahman bin Abi Abdullah from Abu Abdullah (peace be upon him), he said: I asked him about a man when he does ruku then raises his head, should he start by placing his hands on the ground or his knees? He said: It does not harm him whichever he starts with, it is accepted from him.

Hadith 8120

وعنه عن القاسم بن محمد عن الحسين بن أبي العلاء قال سألت أبا عبد الله (عليه السلام) عن الرجل يضع يديه قبل ركبتيه في الصلاة؟ قال: نعم.

From him from Al-Qasim bin Muhammad from Al-Husain bin Abi Al-Ala who said: I asked Abu Abdullah (peace be upon him) about a man placing his hands before his

knees in prayer? He said: Yes.

Hadith 8121

وعنه عن فضالة عن حسين عن سماعة عن أبي بصير عن أبي عبد الله (عليه السلام) قال لا بأس إذا صلى الرجل أن يضع ركبتيه على الأرض قبل يديه. أقول حمله الشيخ على الضرورة والأقرب الحمل على نفي الوجوب.

From him from Fadala from Husain from Sama'a from Abu Basir from Abu Abdullah (peace be upon him) who said: There is no harm if when a man prays that he places his knees on the ground before his hands. I (Hurr Amili) say: The Sheikh interpreted this as applying to necessity, but it is closer to indicating lack of obligation.

Hadith 8122

عن طلحة السلمي أنه سأل أبا عبد الله (عليه السلام) لأي علة توضع اليدان على الأرض في السجود قبل الركبتين؟ قال لأن اليدين هما مفتاح الصلاة.

From Talha Al-Sulami that he asked Abu Abdullah (peace be upon him): For what reason are the hands placed on the ground before the knees in sujud? He said: Because the hands are the key to prayer.

أقول وتقدم ما يدل على اختصاص هذا الحكم بالرجل ومخالفة المرأة له فيه.

I (Hurr Amili) say: And it was previously mentioned what indicates this ruling is specific to men and women differ from them in this.

Hadith 8123

عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن القيام من التشهد من الركعتين الأولتين والأخيرتين كيف يضع؟ يضع ركبتيه ويديه على الأرض ثم ينهض أو كيف يصنع؟ قال ما شاء وضع ولا بأس به.

From Ali bin Jafar from his brother Musa bin Jafar (peace be upon him): He said I asked him about standing up from the tashahhud in the first two and last two rak'ahs, how should one place? Should he place his knees and hands on the ground then rise, or how should he do it? He said: However he wishes to place them, there is no problem with it.

أقول وتقدم في كيفية الصلاة ما يدل على اختصاص هذا الحكم بالرجل ومخالفة المرأة له فيه.

I (Hurr Amili) say: And it was previously mentioned in the manner of prayer what indicates this ruling is specific to men and women differ from them in this.

CHAPTER 2

Recommendation Of Supplicating With Reported Prayers In Sujud And Between The Two Sujuds, And The Permissibility Of Reciting Aloud Or Silently In Remembrance During Them

[Hadith 8124 to 8127]

Hadith 8124

عن الحلبي عن أبي عبد الله (عليه السلام) قال إذا سجدت فكبر وقل: اللهم لك سجدت وبك آمنت ولك أسلمت وعليك توكلت وأنت ربي سجد وجهي للذي خلقه وشق سمعه وبصره الحمد لله رب العالمين تبارك الله أحسن الخالقين.

From Al-Halabi from Abu Abdullah (peace be upon him) who said: When you perform sujud, say takbir and say: "O Allah, to You I prostrate, in You I believe, to You I submit, upon You I rely, and You are my Lord. My face prostrates to Him Who created it and made its hearing and sight. All praise be to Allah, Lord of the worlds, blessed is Allah, the Best of creators."

ثم قل سبحان ربي الأعلى وبحمده ثلاث مرات فإذا رفعت رأسك فقل بين السجدتين اللهم اغفر لي وارحمني واجبرني وادفع عني إني لما أنزلت إلى من خير فقير تبارك الله رب العالمين.

Then say "Subhana Rabbi al-A'la wa bihamdihi" (Glory be to my Lord, the Most High, and praise be to Him) three times. When you raise your head, say between the two sujuds: "O Allah, forgive me, have mercy on me, make amends for me, and protect me. Indeed, I am in need of whatever good You send down to me. Blessed is Allah, Lord of the worlds."

Hadith 8125

عن أبي عبيدة الحذاء قال سمعت أبا جعفر (عليه السلام) يقول وهو ساجد أسألك بحق حبيبك محمد صلى الله عليه وآله إلا بدلت سيئاتي حسنات وحاسبتني حسابا يسيرا.

From Abu Ubaydah Al-Hadha who said: I heard Abu Jafar (peace be upon him) saying while in sujud: "I ask You by the right of Your beloved Muhammad, peace be upon him and his family, to change my bad deeds into good deeds and to make my reckoning easy."

ثم قال في الثانية أسألك بحق حبيبك محمد صلى الله عليه وآله إلا كفيتني مؤنة الدنيا وكل هول دون الجنة.

Then he said in the second: "I ask You by the right of Your beloved Muhammad, peace be upon him and his family, to suffice me against the burdens of this world and every horror before Paradise."

وقال في الثالثة أسألك بحق حبيبك محمد صلى الله عليه وآله لما غفرت لي الكثير من الذنوب والقليل وقبلت من عملي اليسير.

And he said in the third: "I ask You by the right of Your beloved Muhammad, may Allah's blessings be upon him and his family, to forgive me for my many sins and few, and to accept from me my small deeds."

ثم قال في الرابعة أسألك بحق حبيبك محمد صلى الله عليه وآله لما أدخلتني الجنة وجعلتني من سكانها ولما نجيتني من سفعات النار برحمتك وصلى الله على محمد وآله.

Then he said in the fourth: "I ask You by the right of Your beloved Muhammad, may Allah's blessings be upon him and his family, to admit me into Paradise and make me among its dwellers, and to save me from the scorching of the Fire by Your mercy. And may Allah's blessings be upon Muhammad and his family."

Hadith 8126

عن جميل بن دراج عن أبي عبد الله (عليه السلام) قال أقرب ما يكون العبد من ربه إذا دعا ربه وهو ساجد فأي شئ تقول إذا سجدت؟ قلت علمني جعلت فداك ما أقول؟

From Jamil bin Darraj from Abu Abdullah (peace be upon him) who said: The closest a servant can be to his Lord is when he supplicates to his Lord while in sujud, so what do you say when you perform sujud? I said: Teach me, may I be sacrificed for you, what should I say?

قال قل يا رب الأرباب ويا ملك الملوك ويا سيد السادات ويا جبار الجبابرة ويا إله الآلهة صل على محمد وآل محمد وافعل بي كذا وكذا ثم قل فإني عبدك ناصيتي بيدك.

He said: Say "O Lord of lords, O King of kings, O Master of masters, O Compeller of compellers, O God of gods, send blessings upon Muhammad and the family of Muhammad, and do such-and-such for me." Then say "For I am Your servant, my forelock is in Your hand."

ثم ادع بما شئت وسله فإنه جاد ولا يتعاظمه شئ.

Then supplicate for whatever you wish and ask Him, for He is generous and nothing is too great for Him.

Hadith 8127

عن إسحاق بن عمار عن أبي عبد الله (عليه السلام) في حديث أنه سمع أباه يقول في سجوده سبحانك اللهم أنت ربي حقا حقا سجدت لك يا رب تعبدا ورقا اللهم إن عملي ضعيف فضاعفه لي اللهم قني عذابك يوم تبعث عبادك وتب علي إنك أنت التواب الرحيم.

From Ishaq bin Ammar from Abu Abdullah (peace be upon him) in a hadith that he heard his father saying in his sujud: "Glory be to You O Allah, You are my Lord truly

truly, I prostrate to You O Lord in worship and submission. O Allah my deeds are weak so multiply them for me. O Allah protect me from Your punishment on the day You resurrect Your servants and accept my repentance, surely You are the Oft-returning, the Merciful."

CHAPTER 3

Recommendation For Men Specifically To Keep Space Between The Body Parts In Sujud And Not To Place Any Part Of The Body On Another

[Hadith 8128 to 8132]

Hadith 8128

عن حفص الأعور عن أبي عبد الله (عليه السلام) قال كان علي عليه السلام إذا سجد يتخوى كما يتخوى البعير الضامر يعني بروكه.

From Hafs Al-Awar from Abu Abdullah (peace be upon him) who said: When Ali (peace be upon him) performed sujud, he would hollow out his sides like a lean camel hollows out when kneeling.

Hadith 8129

عن ابن أبي يعفور عن أبي عبد الله عليه السلام قال إذا سجدت المرأة بسطت ذراعيها.

From Ibn Abi Yafur from Abu Abdullah (peace be upon him) who said: When a woman performs sujud, she should spread her forearms.

Hadith 8130

عن ابن بكير عن بعض أصحابنا قال المرأة إذا سجدت تضممت والرجل إذا سجد تفتح.

From Ibn Bukayr from some of our companions who said: When a woman performs sujud, she keeps her limbs close together, while when a man performs sujud, he spreads them apart.

Hadith 8131

عن حريز عن رجل عن أبي جعفر عليه السلام أنه قال في حديث ولا تلثم ولا تحتفز ولا تقع على قدميك ولا تفترش ذراعيك.

From Hariz from a man from Abu Ja'far (peace be upon him) who said in a hadith: Do not cover your mouth, do not gather yourself tightly, do not rest on your feet, and do not spread your forearms on the ground.

Hadith 8132

قال صاحب الصحاح وفي الحديث عن أمير المؤمنين علي بن أبي طالب (عليه السلام) إذا صلت المرأة فلتحتفز أي تتضام إذا جلست وإذا سجدت ولا تتخوى كما يتخوى الرجل.

The author of Al-Sihah said: And in a hadith from Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him): When a woman prays, she should gather herself together, meaning she should keep close together when sitting and in sujud, and should not hollow out her back as men do.

CHAPTER 4

Obligation Of Sujud On The Forehead, Palms, Knees, And Toes Of The Feet, And The Recommendation Of Placing The Nose On The Ground, And Some Rulings Of Sujud

[Hadith 8133 to 8141]

Hadith 8133

عن محمد بن مصادف قال سمعت أبا عبد الله عليه السلام يقول إنما السجود على الجبهة وليس على الأنف سجود.

From Muhammad bin Musadif who said: I heard Abu Abdullah (peace be upon him) saying: Indeed sujud is on the forehead, and there is no sujud on the nose.

Hadith 8134

عن زرارة قال قال أبو جعفر عليه السلام قال رسول الله (صلى الله عليه وآله) السجود على سبعة أعظم الجبهة واليدين والركبتين والابهامين من الرجلين وترغم بأنفك إرغاما أما الفرض فهذه السبعة وأما الإرغام بالأنف فسنة من النبي صلى الله عليه وآله.

From Zurarah who said: Abu Ja'far (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said: Sujud is on seven bones: the forehead, the two hands, the two knees, and the two big toes of the feet, and you should place your nose on the ground. As for the obligation, it is these seven, and as for placing the nose on the ground, it is a sunnah from the Prophet (peace be upon him and his family).

Hadith 8135

عن طلحة بن زيد عن جعفر عن أبيه عليه السلام قال إن عليا عليه السلام كره تنظيم الحصى في الصلاة وكان يكره أن يصلي على قصاص شعره حتى يرسله إرسالا.

From Talha bin Zaid from Ja'far from his father (peace be upon him) who said: Ali (peace be upon him) disliked arranging pebbles during prayer, and he disliked praying while his hair was tied until he would let it loose.

Hadith 8136

عن عمار عن جعفر عن أبيه قال قال علي عليه السلام لا تجزى صلاة لا يصيب الأنف ما يصيب الجبين. أقول حمله الشيخ على الكراهة دون الفرض لما مر.

From Ammar from Ja'far from his father who said: Ali (peace be upon him) said: A prayer is not sufficient if the nose does not touch what the forehead touches. I (Hurr

Amili) say: The Sheikh interpreted this as a disliked act rather than an obligation based on what was previously mentioned.

Hadith 8137

عن هارون بن خارجة عن أبي عبد الله عليه السلام قال رأيته وهو ساجد وقد رفع قدميه من الأرض وإحدى قدميه على الأخرى.

From Harun bin Kharija from Abu Abdullah (peace be upon him) who said: I saw him in sujud while he had raised his feet from the ground with one foot over the other.

أقول حمله الشيخ على الضرورة وحمله بعضهم على التقية ويحتمل الحمل على السجود المندوب كسجدة الشكر وعلى رفع القدمين سوى الابهامين.

I (Hurr Amili) say: The Sheikh interpreted this as being due to necessity, and some interpreted it as taqiyyah. It could also be interpreted as referring to recommended sujud like the prostration of gratitude, and that raising the feet excludes the big toes.

Hadith 8138

عن إسماعيل بن مسلم عن الصادق (عليه السلام) عن أبيه عليه السلام أنه قال إذا سجد أحدكم فليباشر بكفيه الأرض لعل الله يدفع عنه الغل يوم القيامة.

From Ismail bin Muslim from Al-Sadiq (peace be upon him) from his father (peace be upon him) that he said: When one of you performs sujud, he should place his palms directly on the ground, perhaps Allah will remove spite from him on the Day of Resurrection.

Hadith 8139

عن علي بن إبراهيم عن أبيه عن عبد الله بن المغيرة عمن سمع أبا عبد الله عليه السلام يقول لا صلاة لمن لم يصب أنفه ما يصيب جبينه.

From Ali bin Ibrahim from his father from Abdullah bin Al-Mughirah from who heard Abu Abdullah (peace be upon him) saying: There is no prayer for one whose nose does not touch what his forehead touches.

Hadith 8140

عن عبد الله بن ميمون القداح عن جعفر بن محمد عليه السلام قال يسجد ابن آدم على سبعة أعظم يديه ورجليه وركبتيه وجبهته.

From Abdullah bin Maymun Al-Qaddah from Ja'far bin Muhammad (peace be upon him) who said: The son of Adam prostrates on seven bones - his hands, feet, knees, and forehead.

Hadith 8141

الفضل بن الحسن الطبرسي في (مجمع البيان) قال روي أن المعتصم سأل أبا جعفر محمد بن علي بن موسى الرضا عليه السلام عن قوله " وأن المساجد لله فلا تدعوا مع الله أحدا " فقال هي الأعضاء السبعة التي يسجد عليها.

Al-Fadl ibn al-Hasan al-Tabarsi reported in (Majma' al-Bayan) that Al-Mu'tasim asked Abu Ja'far Muhammad ibn Ali ibn Musa al-Rida, peace be upon him, about His saying "And the mosques are for Allah, so do not invoke anyone along with Allah" [Quran 72:18]. He said: These are the seven parts of the body on which one performs sujud.

أقول وتقدم ما يدل على ذلك على جملة من أحكام السجود في الركوع وفي كيفية الصلاة وغير ذلك ويأتي ما يدل عليه في جهاد النفس في الفروض على الجوارح.

I (Hurr Amili) say: What has preceded indicates this in several rulings about sujud during ruku and in the manner of prayer and other matters, and what will come indicates this in the chapter on self-struggle regarding obligations upon the limbs.

CHAPTER 5

Recommendation Of Sitting On The Left Side After The Second Sujud Of The First And Third Rak'ah And Being At Ease In It

[Hadith 8142 to 8147]

Hadith 8142

عن عبد الحميد بن عواض عن أبي عبد الله عليه السلام قال رأيته إذا رفع رأسه من السجدة الثانية من الركعة الأولى جلس حتى يطمئن ثم يقوم.

From Abdul Hamid bin Awad from Abu Abdullah peace be upon him who said: I saw him when he raised his head from the second sujud of the first rak'ah, he sat until he was at ease then he stood up.

Hadith 8143

عن زرارة قال رأيت أبا جعفر وأبا عبد الله عليهما السلام إذا رفعا رؤوسهما من السجدة الثانية نهضا ولم يجلسا.

From Zurarah who said: I saw Abu Ja'far and Abu Abdullah peace be upon them both when they raised their heads from the second sujud, they rose and did not sit.

أقول حمله الشيخ وغيره على نفي الوجوب لما مضى ويأتي ويمكن الحمل على التقية لما يأتي.

I (Hurr Amili) say: The Sheikh and others interpreted this as negating obligation based on what was mentioned before and what will come, and it can be interpreted as taqiyyah based on what will come.

Hadith 8144

عن أبي بصير قال قال أبو عبد الله عليه السلام إذا رفعت رأسك في السجدة الثانية من الركعة الأولى حين تريد أن تقوم فاستو جالسا ثم قم.

From Abu Basir who said: Abu Abdullah, peace be upon him, said: When you raise your head from the second sujud in the first rak'ah when you want to stand up, sit upright completely then stand.

Hadith 8145

عن أبي بصير عن أبي عبد الله عليه السلام قال إذا جلست في الصلاة فلا تجلس على يمينك واجلس على يسارك.

From Abu Basir from Abu Abdullah, peace be upon him, who said: When you sit in prayer, do not sit on your right side but sit on your left side.

Hadith 8146

عن الأصبغ بن نباتة قال كان أمير المؤمنين عليه السلام إذا رفع رأسه من السجود قعد حتى يطمئن ثم يقوم فقيل له يا أمير المؤمنين كان من قبلك أبو بكر وعمر إذا رفعوا رؤوسهم من السجود نهضوا على صدور أقدامهم كما تنهض الإبل فقال أمير المؤمنين عليه السلام إنما يفعل ذلك أهل الجفا من الناس إن هذا من توقير الصلاة.

From Al-Asbagh bin Nubatah who said: When Amir al-Mu'minin, peace be upon him, would raise his head from sujud, he would sit until he was settled, then stand. It was said to him: "O Amir al-Mu'minin, those before you - Abu Bakr and Umar - when they raised their heads from sujud, they would rise on the balls of their feet like camels rise." So Amir al-Mu'minin, peace be upon him, said: "That is what the coarse people do. This (sitting first) is from showing reverence to prayer."

Hadith 8147

عن رحيم قال قلت لأبي الحسن الرضا (عليه السلام) جعلت فداك أراك إذا صليت فرفعت رأسك من السجود في الركعة الأولى والثالثة تستوي جالسا ثم تقوم فنصنع كما تصنع؟ فقال لا تنظروا إلى ما أصنع أنا اصنعوا ما تؤمرون.

From Raheem who said: I said to Abu Al-Hasan Al-Ridha (peace be upon him): May I be sacrificed for you, I see when you pray and raise your head from sujud in the first and third rak'ah, you sit up straight then stand - should we do as you do? He said: Do not look at what I do, do what you are commanded to do.

أقول وأول الحديث يدل على الاستحباب وآخره على نفي الوجوب كما ذكره الشيخ ويحتمل التقية لما مر.

I (Hurr Amili) say: The beginning of the hadith indicates recommendation, and its end indicates lack of obligation as mentioned by the Sheikh, and it possibly indicates taqiyyah as previously discussed.

CHAPTER 6

Permissibility Of Sitting On The Heels (Iq'aa) Between And After The Two Sujud Despite Being Disliked

[Hadith 8148 to 8154]

Hadith 8148

عن أبي بصير عن أبي عبد الله عليه السلام قال لا تقع بين السجدتين إقعاءا.

From Abu Basir from Abu Abdullah, peace be upon him, who said: Do not sit between the two sujuds in the iq'aa position (sitting on heels).

Hadith 8149

وبأسانيده عن معاوية بن عمار وابن مسلم والحلبي قالوا لا تقع في الصلاة بين السجدتين كاقعاء الكلب.

From Muawiyah ibn Ammar, Ibn Muslim, and al-Halabi, they said: Do not sit between the two sujud in prayer like the sitting of a dog.

Hadith 8150

عن عبيد الله بن علي الحلبي عن أبي عبد الله عليه السلام قال لا بأس بالاقعاء في الصلاة فيما بين السجدتين.

From Ubaydullah bin Ali al-Halabi from Abu Abdullah peace be upon him who said: There is no problem with sitting on the heels between the two sujuds in prayer.

Hadith 8151

عن سعيد بن عبد الله أنه قال لجعفر بن محمد عليه السلام إني أصلي في المسجد الحرام فأقعد على رجلي اليسرى من أجل الندى فقال اقعد على أليتيك وإن كنت في الطين.

From Sa'id ibn Abdullah that he said to Ja'far ibn Muhammad (peace be upon him): I pray in the Masjid al-Haram (Sacred Mosque) and I sit on my left foot because of the moisture. He said: Sit on your buttocks even if you are in mud.

Hadith 8152

عن حريز عن رجل عن أبي جعفر عليه السلام (في حديث) قال لا تلثم ولا تحتفز ولا تقع على قدميك ولا تفترش ذراعيك.

From Hariz from a man from Abu Ja'far (peace be upon him) in a hadith he said: Do not cover your mouth, do not sit tightly drawn together, do not sit on your feet, and do not spread your forearms on the ground.

Hadith 8153

عن عمرو بن جميع قال قال أبو عبد الله عليه السلام لا بأس بالاقعاء في الصلاة بين السجدتين وبين الركعة الأولى والثانية وبين الركعة الثالثة والرابعة وإذا أجلسك الإمام في موضع يجب أن تقوم فيه تتجافى

From Amr bin Jami' who said: Abu Abdullah, peace be upon him, said: There is no problem with sitting on heels (iq'aa) in prayer between the two sujuds, between the first and second rak'ah, and between the third and fourth rak'ah. When the imam makes you sit in a position where you should stand, you should rise.

ولا يجوز الاقعاء في موضع التشهدين إلا من علة لأن المقعي ليس بجالس إنما جلس بعضه على بعض.

It is not permissible to sit on heels during the two tashahhuds except due to illness, because one who sits on heels is not properly sitting, rather part of him is sitting on another part.

والاقعاء أن يضع الرجل أليتيه على عقبيه في تشهديه فأما الأكل مقعيا فلا بأس به لأن رسول الله صلى الله عليه وآله قد أكل مقعيا.

Sitting on heels means placing one's buttocks on one's heels during the two tashahhuds. As for eating while sitting on heels, there is no problem with it because the Messenger of Allah, peace be upon him and his family, ate while sitting on heels.

Hadith 8154

عن زرارة عن أبي جعفر عليه السلام قال لا بأس بالاقعاء فيما بين السجدتين.

From Zurarah, from Abu Ja'far peace be upon him, who said: There is no problem with sitting on heels between the two sujuds.

CHAPTER 7

Dislike Of Blowing At The Place Of Sujud And Elsewhere In Prayer Without It Being Forbidden, And The Dislike Of Blowing During Ruqyah, On Food And Drink, And During Ta'widh

[Hadith 8155 to 8163]

Hadith 8155

عن محمد بن مسلم عن أبي عبد الله عليه السلام قال قلت له الرجل ينفخ في الصلاة موضع جبهته ؟ فقال لا.

From Muhammad bin Muslim, from Abu Abdullah (peace be upon him), he said: I asked him about a man blowing at the place of his forehead during prayer? He said: No.

Hadith 8156

عن أبي محمد الحجال عن أبي إسحاق عن أبي بكر الحضرمي عن أبي عبد الله عليه السلام قال لا بأس بالنفخ في الصلاة في موضع السجود ما لم يؤذ أحدا.

From Abu Muhammad Al-Hajjal, from Abu Ishaq, from Abu Bakr Al-Hadrami, from Abu Abdullah (peace be upon him), he said: There is no harm in blowing at the place of sujud during prayer as long as it does not disturb anyone.

Hadith 8157

عن إسحاق بن عمار عن رجل قال سألت أبا عبد الله عليه السلام عن المكان يكون عليه الغبار أفأنفخه إذا أردت السجود ؟ فقال لا بأس.

From Ishaq ibn Ammar from a man who said: I asked Abu Abdullah (peace be upon him) about a place that has dust on it - should I blow it away when I want to do sujud? He said: There is no problem with that.

Hadith 8158

قال وروي عن الصادق عليه السلام أنه قال إنما يكره ذلك خشية أن يؤذي من إلى جانبه.

It was narrated from Al-Sadiq (peace be upon him) that he said: That is only disliked out of fear of disturbing those beside him.

Hadith 8159

عن الحسين بن زيد عن الصادق عليه السلام عن آبائه عن النبي صلى الله عليه وآله (في حديث المناهي) قال ونهى أن ينفخ في طعام أو شراب وأن ينفخ في موضع السجود.

From Al-Husayn ibn Zayd from Al-Sadiq (peace be upon him) from his forefathers from the Prophet (peace be upon him and his family) in the hadith of prohibitions, he said: And he prohibited blowing on food or drink and blowing on the place of sujud.

Hadith 8160

وفي (العلل) عن ليث المرادي قال قلت لأبي عبد الله عليه السلام الرجل يصلي فينفخ في موضع جبهته قال ليس به بأس إنما يكره ذلك أن يؤذي من إلى جانبه.

In Al-Ilal from Layth Al-Muradi who said: I asked Abu Abdullah (peace be upon him) about a man who blows on the spot of his forehead during prayer. He said: There is no problem with it, it is only disliked to disturb those beside him.

Hadith 8161

عن عبد الله بن الحسين بن زيد بن علي عن أبيه عن الصادق عن آبائه قال قال رسول الله صلى الله عليه وآله إن الله كره لكم أيتها الأمة أربعا وعشرين خصلة ونهاكم عنها (إلى أن قال) وكره النفخ في الصلاة.

From Abdullah bin Al-Hussein bin Zayd bin Ali from his father from Al-Sadiq from his forefathers who said: The Messenger of Allah (peace be upon him and his family) said: Allah has disliked twenty-four characteristics for you, O nation, and has forbidden you from them... (until he said) and He disliked blowing during prayer.

Hadith 8162

عن الحسين بن مصعب قال قال أبو عبد الله عليه السلام يكره النفخ في الرقي والطعام وموضع السجود.

From Al-Hussein bin Mus'ab who said: Abu Abdullah (peace be upon him) said: It is disliked to blow during ruqyah (*) (spiritual healing), on food, and at the spot of sujud.

Translator: * Al-ruqyah refers to religious incantations or supplications used for healing or protection. These are typically Quranic verses or prayers recited for someone who is ill or seeking protection from harm.

Hadith 8163

وبإسناده عن علي عليه السلام (في حديث الأربعمائة) قال لا يتفل المؤمن في القبلة فإن فعل ذلك ناسيا يستغفر الله لا ينفخ الرجل في موضع سجوده ولا ينفخ في طعامه ولا في شرابه ولا في تعويذه.

From Ali, peace be upon him, (in the hadith of four hundred) he said: A believer should not spit in the direction of qibla. If he does that forgetfully, he should seek forgiveness from Allah. A man should not blow on his place of sujud, nor should he blow on his food, nor on his drink, nor on his amulet.

CHAPTER 8

If One's Forehead Touches An Uneven Place Or A Place Where Sujud Is Not Permissible, One Must Move It To Another Place, And If Not Possible, It Is Permissible To Lift It Slightly And Then Place It

[Hadith 8164 to 8169]

Hadith 8164

عن معاوية بن عمار قال قال أبو عبد الله عليه السلام إذا وضعت جبهتك على نبكة فلا ترفعها ولكن جرها على الأرض.

From Mu'awiyah bin 'Ammar who said: Abu Abdullah (peace be upon him) said: If you place your forehead on a mound, do not lift it up, but drag it along the ground.

Hadith 8165

عن حسين بن حماد عن أبي عبد الله عليه السلام قال قلت له أضع وجهي للسجود فيقع وجهي على حجر أو على موضع مرتفع أحول وجهي إلى مكان مستو؟ فقال نعم جر وجهك على الأرض من غير أن ترفعه.

From Husain bin Hammad from Abu Abdullah (peace be upon him), he said: I asked him, "If I place my face for sujud and my face falls on a stone or on an elevated place, should I move my face to a level place?" He said, "Yes, drag your face on the ground without lifting it."

Hadith 8166

عن علي بن جعفر عن أخيه موسى بن جعفر عليهما السلام قال سألته عن الرجل يسجد على الحصى فلا يمكن جبهته من الأرض قال يحرك جبهته حتى يتمكن فينحي الحصى عن جبهته ولا يرفع رأسه.

From Ali bin Jafar from his brother Musa bin Jafar, peace be upon them both, he said: I asked him about a man who prostrates on pebbles and his forehead cannot touch the ground. He said: He should move his forehead until it rests firmly, clearing the pebbles from his forehead without raising his head.

Hadith 8167

عن الحسن بن حماد قال قلت لأبي عبد الله عليه السلام أسجد فتقع جبهتي على الموضع المرتفع فقال ارفع رأسك ثم ضعه.

From Al-Hassan bin Hammad who said: I said to Abu Abdullah, peace be upon him, "I prostrate and my forehead falls on an elevated spot." He said: "Raise your head then

place it down."

Hadith 8168

عن الحسين بن حماد قال سألت أبا عبد الله عليه السلام عن الرجل يسجد على الحصى قال يرفع رأسه حتى يستمكن.

From Al-Hussein bin Hammad who said: I asked Abu Abdullah, peace be upon him, about a man who prostrates on pebbles. He said: "He should raise his head until he can place it firmly."

قال الشيخ هذا محمول على الاضطرار حيث لا يتأتى ذلك إلا مع رفع الرأس واستدل بما مضى وباستلزامه زيادة سجود عمدا وهو مبطل لما يأتي.

The Sheikh said: This applies in cases of necessity where this cannot be accomplished except by raising the head, and he cited as evidence what has preceded and that it would necessitate deliberately adding to the prostration, which invalidates it as will be explained later.

Hadith 8169

أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) عن محمد بن عبد الله بن جعفر الحميري عن صاحب الزمان عليه السلام أنه كتب إليه يسأله عن المصلي يكون في صلاة الليل في ظلمة فإذا سجد يغلط بالسجادة ويضع جبهته على مسح أو نطع فإذا رفع رأسه وجد السجادة هل يعتد بهذه السجدة أم لا يعتد بها؟ فكتب إليه في الجواب ما لم يستو جالسا فلا شئ عليه في رفع رأسه لطلب الخمرة.

Ahmad bin Ali bin Abi Talib al-Tabarsi in (al-Ihtijaj) from Muhammad bin Abdullah bin Ja'far al-Himyari from the Master of the Time [Imam Mahdi], peace be upon him, that he wrote to him asking about one who prays during the night prayer in darkness, and when he prostrates, he makes a mistake with the prayer mat and places his forehead on a cloth or leather mat. Then when he raises his head, he finds the prayer mat. Should this prostration be counted or not? He wrote back in response: As long as he has not sat up completely, there is no issue if he raises his head to seek the prayer mat.

CHAPTER 9

That The Minimum Requirement For Sujud With The Forehead Is The Area Between The Hairline And The Eyebrow, And It Is Recommended To Use The Entire Area Or To Place An Area The Size Of A Dirham, And It Is Not Permissible To Prostrate On A Barrier Such As A Turban Or Cap

[Hadith 8170 to 8174]

Hadith 8170

عن زرارة عن أحدهما عليهما السلام قال قلت الرجل يسجد وعليه قلنسوة أو عمامة فقال إذا مس جبهته الأرض فيما بين حاجبه وقصاص شعره فقد أجزأ عنه.

From Zurarah from one of them (peace be upon them), he said: I asked, "Can a man prostrate while wearing a cap or a turban?" He replied, "If his forehead touches the ground in the area between his eyebrow and his hairline, then it is sufficient for him."

Hadith 8171

عن زرارة عن أبي جعفر عليه السلام قال سألته عن حد السجود قال ما بين قصاص الشعر إلى موضع الحاجب ما وضعت منه أجزأك.

From Zurarah, from Abu Ja'far (peace be upon him), he said: I asked him about the limit of sujud. He said: "It is from the hairline to the area of the eyebrow. Whichever part of it you place [on the ground] will suffice you."

Hadith 8172

عن بريد عن أبي جعفر (عليه السلام) قال الجبهة إلى الأنف أي ذلك أصبت به الأرض في السجود أجزأك والسجود عليه كله أفضل.

From Burayd from Abu Ja'far (peace be upon him) who said: The forehead to the nose, whichever part of it touches the ground in sujud is sufficient for you, though placing the entire area on the ground is better.

Hadith 8173

عن عمار الساباطي عن أبي عبد الله عليه السلام مثله إلا أنه قال فما أصاب الأرض منه فقد أجزأك.

From Ammar al-Sabati from Abu Abdullah (peace be upon him) similar to it except that he said: Whatever part of it touches the ground is sufficient for you.

Hadith 8174

عن زرارة عن أبي جعفر عليه السلام قال الجبهة كلها من قصاص شعر الرأس إلى الحاجبين موضع السجود فأيما سقط من ذلك إلى الأرض أجزأك مقدار الدرهم أو مقدار طرف الأنملة.

From Zurarah from Abu Ja'far (peace be upon him) who said: The entire forehead from the hairline to the eyebrows is the place of sujud, so whichever part of it touches the ground is sufficient for you, even if it's the size of a dirham or the tip of a fingertip.

CHAPTER 10

Recommendation To Make The Place Of Prostration Level With The Standing Position And The Position Of The Hands, Dislike For The Place Of The Forehead To Be Higher Than Them

[Hadith 8175 to 8178]

Hadith 8175

عبد الله بن سنان قال سألت أبا عبد الله عليه السلام عن موضع جبهة الساجد أيكون أرفع من مقامه؟ فقال لا ولكن ليكن مستويا.

Abdullah ibn Sinan said: I asked Abu Abdullah (peace be upon him) about the place of the forehead of the one prostrating, can it be higher than his standing place? He said: No, but it should be level.

Hadith 8176

عن أبي بصير قال سألت أبا عبد الله عليه السلام عن الرجل يرفع موضع جبهته في المسجد فقال إني أحب أن أضع وجهي في موضع قدمي وكرهه.

From Abu Basir who said: I asked Abu Abdullah (peace be upon him) about a man who raises the place of his forehead in the mosque. He said: I prefer to place my face in the same position as my feet, and he disliked it.

Hadith 8177

عن إسماعيل بن مسلم عن أبي عبد الله عليه السلام عن أبيه عن آبائه عليهم السلام أن النبي صلى الله عليه وآله قال ضعوا اليدين حيث تضعون الوجه فإنهما يسجدان كما يسجد الوجه.

From Ismail bin Muslim from Abu Abdullah, peace be upon him, from his father, from his forefathers, peace be upon them, that the Prophet, peace be upon him and his family, said: "Place the hands where you place the face, for they prostrate in sujud just as the face prostrates."

Hadith 8178

عن محمد بن عبد الله عن الرضا عليه السلام أنه سأله عمن يصلي وحده فيكون موضع سجوده أسفل من مقامه فقال إذا كان وحده فلا بأس.

From Muhammad bin Abdullah from al-Ridha, peace be upon him, that he was asked about someone who prays alone and the place of his sujud is lower than where he is standing. He said: "If he is alone, then there is no problem."

CHAPTER 11

Permissibility Of The Forehead's Position Being Higher Or Lower Than The Standing Position By The Measure Of One Brick, Not More

[Hadith 8179 to 8181]

Hadith 8179

عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال سألته عن السجود على الأرض المرتفع فقال إذا كان موضع جبهتك مرتفعا عن موضع يديك قدر لبنة فلا بأس.

From Abdullah ibn Sinan, from Abu Abdullah (peace be upon him): I asked him about making sujud on elevated ground. He said, "If the place of your forehead is elevated from the place of your hands by the height of a brick, then there is no problem."

Hadith 8180

عن مصدق عن عمار عن أبي عبد الله عليه السلام قال سألته عن المريض أيحل له أن يقوم على فراشه ويسجد على الأرض؟ قال فقال إذا كان الفراش غليظا قدر آجرة أو أقل استقام له أن يقوم عليه ويسجد على الأرض وإن كان أكثر من ذلك فلا.

From Musaddaq from Ammar from Abu Abdullah (peace be upon him), he said: I asked him about the sick person, is it permissible for him to stand on his bed and perform sujud on the ground? He replied: If the bed is thick, about the thickness of a brick or less, it is permissible for him to stand on it and perform sujud on the ground, but if it is thicker than that, then no.

Hadith 8181

قال الكليني (وفي حديث آخر) في السجود على الأرض المرتفعة قال إذا كان موضع جبهتك مرتفعا عن رجليك قدر لبنة فلا بأس.

Al-Kulayni said: (And in another hadith) regarding sujud on elevated ground, he said: If the place of your forehead is elevated above your feet by the measure of one brick, then there is no problem.

CHAPTER 12

If One Has A Boil Or Similar On The Forehead, One Must Dig A Hole So The Healthy Part Can Touch The Ground; Otherwise, One Must Prostrate On One Side Of The Forehead; Otherwise, On The Chin

[Hadith 8182 to 8184]

Hadith 8182

عن مصادف قال خرج بي دمل فكنت أسجد على جانب فرأى أبو عبد الله عليه السلام أثره فقال ما هذا؟ فقلت لا أستطيع أن أسجد من أجل الدمل فإنما أسجد منحرفا فقال لي لا تفعل ذلك ولكن احفر حفيرة واجعل الدمل في الحفيرة حتى تقع جبهتك على الأرض.

From Musadif who said: I had a boil, so I would prostrate on my side. Abu Abdullah (peace be upon him) saw its mark and said, "What is this?" I said, "I cannot prostrate because of the boil, so I prostrate to the side." He said to me, "Do not do that. Instead, dig a hole and put the boil in the hole so that your forehead touches the ground."

Hadith 8183

وعن علي بن محمد قال سئل أبو عبد الله عليه السلام عمن بجبهته علة لا يقدر على السجود عليها قال يضع ذقنه على الأرض إن الله تعالى يقول ويخرون للأذقان سجدا. أقول حمله الشيخ على العجز عن الحفيرة المذكورة.

From Ali ibn Muhammad who said: Abu Abdullah (peace be upon him) was asked about someone who has an ailment on his forehead and cannot prostrate on it. He said: He should place his chin on the ground. Indeed, Allah the Exalted says, "And they fall on their chins in prostration." [Quran 17:107] I (Hurr Amili) say: The Sheikh interpreted this as applying when one is unable to dig the aforementioned hole.

Hadith 8184

عن إسحاق بن عمار عن أبي عبد الله (في حديث) قال قلت له رجل بين عينيه قرحة لا يستطيع أن يسجد قال يسجد ما بين طرف شعره فإن لم يقدر سجد على حاجبه الأيمن قال فإن لم يقدر فعلى حاجبه الأيسر فإن لم يقدر فعلى ذقنه قلت على ذقنه؟ قال نعم أما تقرأ كتاب الله عز وجل يخرون للأذقان سجدا.

From Ishaq bin Ammar from Abu Abdullah (in a hadith), he said: I asked him about a man who has a wound between his eyes and cannot perform sujud. He said: He should prostrate with the edge of his hair. If he cannot do that, then he should prostrate on his right eyebrow. If he cannot do that, then on his left eyebrow. If he cannot do that,

then on his chin. I said: On his chin? He said: Yes. Have you not read the Book of Allah, the Mighty and Majestic: "They fall down on their chins in prostration" [Quran 17:107].

CHAPTER 13

It Is Recommended To Say When Rising From Sujud And From The Tashahhud: "By Allah's Might And Power I Stand, Sit, Bow And Prostrate" Or To Say The Takbir

[Hadith 8185 to 8192]

Hadith 8185

عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال إذا قمت من السجود قلت اللهم ربي بحولك وقوتك أقوم وأقعد وإن شئت قلت وأركع وأسجد.

From Abdullah ibn Sinan from Abu Abdullah (peace be upon him) who said: When you rise from sujud, say: "O Allah, my Lord, by Your might and power I stand and sit," and if you wish, say: "and I bow and prostrate."

Hadith 8186

عن محمد بن مسلم عن أبي عبد الله عليه السلام قال إذا قام الرجل من السجود قال بحول الله أقوم وأقعد.

From Muhammad ibn Muslim from Abu Abdullah (peace be upon him) who said: When a man rises from sujud, he should say: "By Allah's might and power I stand and sit."

Hadith 8187

عن محمد بن مسلم عن أبي عبد الله عليه السلام قال إذا جلست في الركعتين الأوليين فتشهدت ثم قمت فقل بحول الله وقوته أقوم وأقعد.

From Muhammad bin Muslim from Abu Abdullah, peace be upon him, who said: When you sit in the first two rak'ahs and perform the tashahhud, then stand up, say: "By the might and power of Allah I stand and I sit."

Hadith 8188

عن رفاعة بن موسى قال سمعت أبا عبد الله عليه السلام يقول كان علي عليه السلام إذا نهض من الركعتين الأولتين قال بحولك وقوتك أقوم وأقعد.

From Rifa'ah bin Musa who said: I heard Abu Abdullah, peace be upon him, saying: Ali, peace be upon him, when he would rise from the first two rak'ahs, would say: "By Your might and Your power I stand and I sit."

Hadith 8189

وعنه عن فضالة عن سيف عن أبي بكر الحضرمي قال قال أبو عبد الله عليه السلام إذا قمت من الركعتين الأولتين فاعتمد على كفيك وقل " بحول الله أقوم وأقعد " فإن عليا عليه السلام كان يفعل ذلك.

And from him, from Fadalah, from Sayf, from Abu Bakr al-Hadrami who said: Abu Abdullah, peace be upon him, said: When you stand up from the first two rak'ahs, support yourself on your palms and say: "By the might of Allah I stand and I sit," for Ali, peace be upon him, used to do that.

Hadith 8190

عن عبد الله بن سنان عن أبي عبد الله عليه السلام قال إذا قمت من السجود قلت اللهم بحولك وقوتك أقوم وأقعد وأركع وأسجد.

From Abdullah bin Sinan from Abu Abdullah, peace be upon him, who said: When you rise from sujud, say: "O Allah, by Your might and power I stand, sit, bow in ruku, and prostrate in sujud."

Hadith 8191

عن سعد الجلاب عن أبي عبد الله عليه السلام قال كان أمير المؤمنين عليه السلام يبرأ من القدرية في كل ركعة ويقول بحول الله أقوم وأقعد.

From Sa'd al-Jallab from Abu Abdullah, peace be upon him, who said: Amir al-Muminin, peace be upon him, would disavow the Qadarites in every rak'ah and would say: "By Allah's might I stand and sit."

Hadith 8192

أحمد بن علي بن أبي طالب الطبرسي في (كتاب الاحتجاج) في جواب مكاتبة محمد بن عبد الله بن جعفر الحميري إلى صاحب الزمان عليه السلام يسألني بعض الفقهاء عن المصلي إذا قام من التشهد الأول إلى الركعة الثالثة هل يجب عليه أن يكبر فإن بعض أصحابنا قال لا يجب عليه التكبير ويجزيه أن يقول بحول الله وقوته أقوم وأقعد.

Ahmad bin Ali bin Abi Talib al-Tabarsi in (Kitab al-Ihtijaj) in response to a letter from Muhammad bin Abdullah bin Ja'far al-Himyari to the Master of the Age, peace be upon him: Some jurists ask me about the one who prays when he rises from the first tashahhud to the third rak'ah, is it obligatory for him to say the takbir? For some of our companions have said it is not obligatory for him to say the takbir, and it is sufficient for him to say: "By Allah's might and power I stand and sit."

فكتب عليه السلام في الجواب أن فيه حديثين أما أحدهما فإنه إذا انتقل من حالة إلى حالة أخرى فعليه التكبير وأما الآخر فإنه روي إذا رفع رأسه من السجدة الثانية وكبر ثم جلس ثم قام فليس عليه في القيام بعد القعود تكبير وكذلك التشهد الأول يجري هذا المجرى وبأيهما أخذت من جهة التسليم كان صوابا.

He, peace be upon him, wrote in response: There are two traditions about this. As for one of them, it states that when one moves from one position to another, the takbir is obligatory upon him. As for the other, it is narrated that when one raises his head from the second prostration and says the takbir, then sits, then stands, there is no takbir required for standing after sitting. Likewise, the first tashahhud follows this pattern. Whichever of these you follow with submission will be correct.

CHAPTER 14

If One Forgets A Sujud And Remembers Before Ruku, They Must Perform It; If Remembered After Ruku, They Continue The Prayer And Make Up The Sujud After Tasleem

[Hadith 8193 to 8201]

Hadith 8193

عن إسماعيل بن جابر عن أبي عبد الله عليه السلام في رجل نسي أن يسجد السجدة الثانية حتى قام فذكر وهو قائم أنه لم يسجد قال فليسجد ما لم يركع فإذا ركع فذكر بعد ركوعه أنه لم يسجد فليمض على صلاته حتى يسلم ثم يسجدها فإنها قضاء.

From Ismail bin Jabir from Abu Abdullah, peace be upon him, regarding a man who forgot to perform the second sujud until he stood up, then remembered while standing that he had not performed sujud. He said: He should perform sujud as long as he has not entered ruku. If he has performed ruku and remembers after his ruku that he did not perform sujud, he should continue his prayer until he says the tasleem, then perform the sujud as it is a makeup.

وقال أبو عبد الله عليه السلام إن شك في الركوع بعد ما سجد فليمض وإن شك في السجود بعد ما قام فليمض.

Abu Abdullah, peace be upon him, said: If one doubts about the ruku after having performed sujud, he should continue, and if he doubts about the sujud after having stood up, he should continue.

Hadith 8194

عن عمار عن أبي عبد الله عليه السلام (في حديث) أنه سأل عن رجل نسي سجدة فذكرها بعد ما قام وركع قال يمضي في صلاته ولا يسجد حتى يسلم فإذا سلم سجد مثل ما فاته قلت فإن لم يذكر إلا بعد ذلك؟ قال يقضي ما فاته إذا ذكره.

From Ammar from Abu Abdullah, peace be upon him, (in a hadith) that he asked about a man who forgot a sujud and remembered it after he had stood up and performed ruku. He said: He should continue his prayer and not perform sujud until he says the tasleem. After saying tasleem, he should perform sujud for what he missed. I asked: What if he does not remember until later? He said: He should make up what he missed when he remembers it.

Hadith 8195

عن أحمد بن محمد بن أبي نصر قال سألت أبا الحسن عليه السلام عن رجل يصلي ركعتين ثم ذكر في الثانية وهو راكع أنه ترك السجدة في الأولى. قال كان أبو الحسن عليه السلام يقول إذا ترك السجدة في الركعة الأولى فلم يدر أواحدة أو ثنتين استقبلت حتى يصح لك ثنتان وإذا كان في الثالثة والرابعة فتركت سجدة بعد أن تكون قد حفظت الركوع أعدت السجود.

From Ahmad ibn Muhammad ibn Abi Nasr who said: I asked Abu al-Hasan (peace be upon him) about a man who prays two rak'ahs, then remembers during the second rak'ah while in ruku that he had omitted a prostration in the first rak'ah. He said: Abu al-Hasan (peace be upon him) used to say: If you omit a prostration in the first rak'ah and do not know whether it was one or two [rak'ahs], then restart [the prayer] until you have completed two valid rak'ahs. But if you are in the third or fourth [rak'ah] and you omitted a prostration after having properly performed the ruku, then repeat the prostration.

أقول لعل المراد أنه شك بين الركعتين الأولتين وترك سجدة فيستأنف الصلاة فالمراد بالواحدة والثنتين الركعات لا السجدات بقرينة قوله بعد أن تكون قد حفظت الركوع ولما يأتي في حديث المعلى وغيره وبه يجمع بين الأحاديث هنا.

I (Hurr Amili) say: Perhaps what is meant is that if one doubts between the first two rak'ahs and has omitted a prostration, then one should resume the prayer from the beginning. So what is meant by "one or two" refers to rak'ahs, not prostrations, as indicated by his statement "after having properly performed the ruku" and by what will come in the hadith of al-Mu'alla and others, and with this the various hadiths here can be reconciled.

Hadith 8196

عن ابن مسكان عن أبي بصير قال سألته عمن نسي أن يسجد سجدة واحدة فذكرها وهو قائم قال يسجدها إذا ذكرها ما لم يركع فإن كان قد ركع فليمض على صلاته فإذا انصرف قضاها وليس عليه سهو.

From Ibn Muskan from Abu Basir who said: I asked him about someone who forgot to perform one prostration and remembered it while standing. He said: He should perform it when he remembers it as long as he has not yet entered into ruku. But if he has already performed ruku, then he should continue with his prayer, and when he finishes, he should make up for it, and there is no [need for] prostration of forgetfulness upon him.

ورواه الصدوق بإسناده عن ابن مسكان عن أبي بصير يعني المرادي قال سألت أبا عبد الله عليه السلام وذكر مثله قال الشيخ هذا محمول على أنه خارج عن حد السهو لأنه قد ذكر ما فاته وقضاه وحكم بوجوب سجود السهو لما يأتي.

Al-Saduq narrated it with his chain from Ibn Muskan from Abu Basir, meaning al-

Muradi, who said: I asked Abu Abdullah (peace be upon him), and he mentioned the same. The Shaykh said: This is to be understood as being outside the scope of forgetfulness, because he has remembered what he missed and made up for it, and the ruling requiring the prostration of forgetfulness will come later.

Hadith 8197

عن معلى بن خنيس قال سألت أبا الحسن الماضي عليه السلام في الرجل ينسى السجدة من صلاته قال إذا ذكرها قبل ركوعه سجدها وبنى على صلاته ثم سجد سجدتي السهو بعد انصرافه وإن ذكرها بعد ركوعه أعاد الصلاة ونسيان السجدة في الأولتين والأخيرتين سواء.

From Mu'alla ibn Khunays who said: I asked Abu al-Hasan al-Madi (peace be upon him) about a man who forgets a prostration in his prayer. He said: If he remembers it before his ruku, he should perform the prostration and continue his prayer, then perform two prostrations of forgetfulness after completing his prayer. But if he remembers it after his ruku, he should repeat the prayer. Forgetting a prostration in the first two or last two rak'ahs is the same.

أقول حمله الشيخ على من ترك السجدتين معا لما مضى ويأتي.

I (Hurr Amili) say: The Shaykh interpreted this as referring to someone who omitted both prostrations together, based on what has preceded and what will come.

Hadith 8198

عن محمد بن منصور قال سألته عن الذي ينسى السجدة الثانية من الركعة الثانية أو شك فيها فقال إذا خفت أن لا تكون وضعت وجهك إلا مرة واحدة فإذا سلمت سجدت سجدة واحدة وتضع وجهك مرة واحدة وليس عليك سهو.

From Muhammad ibn Mansur who said: I asked him about someone who forgot the second prostration of the second rak'ah or doubted about it. He said: If you fear that you may have prostrated only once, then after you give the final salutation, prostrate once and place your face down once, and you do not need to perform the prostrations of forgetfulness.

أقول قضاء السجدة في صورة النسيان واجب وفي صورة الشك مستحب وعدم وجوب سجدتي السهو مخصوص بحال الشك بل ظاهر الجواب الاختصاص بصورة الشك وعدم التعرض لصورة العلم للعلم بها أو غير ذلك.

I (Hurr Amili) say: Making up the prostration in the case of forgetfulness is obligatory, and in the case of doubt it is recommended. The absence of obligation for the two prostrations of forgetfulness is specific to the state of doubt. Rather, the apparent answer is specific to the case of doubt, and not addressing the case of certainty due to it being known or for other reasons.

Hadith 8199

أحمد بن محمد البرقي في (المحاسن) عن أبيه رفعه عن جعفر بن بشير وعن محمد بن الحسين عن جعفر بن بشير قال سئل أحدهم عن رجل ذكر أنه لم يسجد في الركعتين الأولتين إلا سجدة وهو في التشهد الأول قال فليسجدها ثم ينهض وإذا ذكره وهو في التشهد الثاني قبل أن يسلم فليسجدها ثم يسلم ثم يسجد سجدتي السهو.

Ahmad ibn Muhammad al-Barqi in (al-Mahasin) from his father, raising it from Ja'far ibn Bashir, and from Muhammad ibn al-Husayn from Ja'far ibn Bashir who said: One of them was asked about a man who remembered that he had prostrated only once in the first two rak'ahs while he was in the first tashahhud. He said: He should prostrate it then stand up. And if he remembers it while he is in the second tashahhud before giving the salam, he should prostrate it, then give the salam, then perform the two prostrations of forgetfulness.

Hadith 8200

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن علي بن جعفر عن أخيه موسى بن جعفر عليه السلام قال سألته عن الرجل يذكر أن عليه السجدة يريد أن يقضيها وهو راكع في بعض صلاته كيف يصنع ؟ قال يمضي في صلاته فإذا فرغ سجدها.

Abdullah ibn Ja'far in (Qurb al-Isnad) from Abdullah ibn al-Hasan from Ali ibn Ja'far from his brother Musa ibn Ja'far, peace be upon him, who said: I asked him about a man who remembers that he owes a prostration and wants to make it up while he is in ruku in part of his prayer. How should he proceed? He said: He should continue his prayer, and when he finishes, he should prostrate it.

Hadith 8201

وعنه عن علي بن جعفر قال وسألته عن رجل سها وهو في السجدة الأخيرة من الفريضة قال يسلم ثم يسجد وفي النافلة مثل ذلك.

Ali ibn Ja'far said: I asked him about a man who forgot while in the final sujud of an obligatory prayer. He said: He should say the salutation (salam) then prostrate. And in the supererogatory prayer, it is likewise.

Shaykh Hurr Amili: What indicates this will come in the section on errors occurring in prayer, God willing.

CHAPTER 15

If One Doubts About Prostration While Still In Its Position, One Must Perform It, But If One Doubts After Standing Up, One Should Continue The Prayer Without Needing To Perform The Prostrations Of Forgetfulness

[Hadith 8202 to 8207]

Hadith 8202

عن الحلبي قال سئل أبو عبد الله عليه السلام عن رجل سها فلم يدر سجدة سجد أم ثنتين قال يسجد أخرى وليس عليه بعد انقضاء الصلاة سجدتا السهو.

From Al-Halabi who said: Abu Abdullah (peace be upon him) was asked about a man who forgot and did not know whether he had performed one prostration or two. He said: He should perform another prostration, and he does not need to perform the two prostrations of forgetfulness after completing the prayer.

Hadith 8203

عن زيد الشحام عن أبي عبد الله عليه السلام في رجل شبه عليه فلم يدر واحدة سجد أو ثنتين قال فليسجد أخرى.

From Zayd Al-Shahham from Abu Abdullah (peace be upon him) regarding a man who was confused and did not know whether he had performed one prostration or two. He said: He should perform another prostration.

Hadith 8204

عن أبي بصير قال سألت أبا عبد الله عليه السلام عن رجل شك فلم يدر سجدة سجد أم سجدتين قال يسجد حتى يستيقن أنهما سجدتان.

From Abu Basir who said: I asked Abu Abdullah, peace be upon him, about a man who doubted and did not know whether he performed one sujud or two sujuds. He said: He should perform sujud until he is certain that he has done two sujuds.

Hadith 8205

عن إسماعيل بن جابر عن أبي عبد الله عليه السلام (في حديث) قال إن شك في الركوع بعد ما سجد فليمض وإن شك في السجود بعد ما قام فليمض كل شئ شك فيه مما قد جاوزه ودخل في غيره فليمض عليه.

From Ismail bin Jabir from Abu Abdullah, peace be upon him, (in a hadith) he said: If

one doubts about the ruku after having done the sujud, he should continue. And if one doubts about the sujud after having stood up, he should continue. Anything one doubts about after having passed it and entered into something else, he should continue.

Hadith 8206

وبالإسناد عن إسماعيل بن جابر عن أبي عبد الله عليه السلام (في حديث) قال وإن شك في السجود بعد ما قام فليمض.

And by the chain from Ismail bin Jabir from Abu Abdullah, peace be upon him, (in a hadith) he said: And if one doubts about the sujud after having stood up, he should continue.

Hadith 8207

عن عبد الرحمن بن أبي عبد الله قال قلت لأبي عبد الله عليه السلام رجل رفع رأسه عن السجود فشك قبل أن يستوي جالسا فلم يدر أسجد أم لم يسجد قال يسجد قلت فرجل نهض من سجوده فشك قبل أن يستوي قائما فلم يدر أسجد أم لم يسجد قال يسجد.

From Abd al-Rahman ibn Abi Abdullah who said: I asked Abu Abdullah (peace be upon him) about a man who raised his head from sujud and doubted before he sat up properly, not knowing whether he had performed sujud or not. He said: "He should perform sujud." I asked: And what about a man who rose from his sujud and doubted before standing up completely, not knowing whether he had performed sujud or not? He said: "He should perform sujud."

أقول وروي ما ظاهره المنافاة ويأتي في محله وهو مخصوص بكثرة السهو بل صريح فيه وقد تقدم ما يدل على المقصود.

I (Hurr Amili) say: And it has been narrated what appears to contradict this, which will come in its place, and it is specific to frequent forgetfulness, rather it is explicit in it, and what has been mentioned earlier indicates the intended meaning.

CHAPTER 16

Recommendation Of Making Up A Prostration After Tasleem If One Doubts About It And Has Passed Its Place

[Hadith 8208 to 8208]

Hadith 8208

عن ابن أبي يعفور عن أبي عبد الله عليه السلام قال إذا نسي الرجل سجدة وأيقن أنه قد تركها فليسجدها بعد ما يقعد قبل أن يسلم وإن كان شاكا فليسلم ثم يسجدها وليتشهد تشهدا خفيفا ولا يسميها نقرة فان النقرة نقرة الغراب.

From Ibn Abi Ya'fur, from Abu Abdullah (peace be upon him) who said: If a man forgets a prostration and is certain that he has missed it, he should perform it after he sits, before giving the tasleem (final salam). However, if he is in doubt, he should first give the tasleem, then perform the prostration, followed by a brief tashahhud. And do not call it a peck, for pecking is what a crow does.

أقول وتقدم ما يدل على ذلك وما تضمنه من قضاء السجدة قبل التسليم محمول إما على التقية أو على النافلة أو على كونها من الركعة الأخيرة أو على أن المراد بالتسليم ما يترتب عليه من الكلام والانصراف ونحوهما كما مر في أحاديث الوتر لما مضى ويأتي.

I (Hurr Amili) say: What has preceded indicates this, and what it includes of making up the prostration before the tasleem is interpreted either as taqiyyah, or as referring to supererogatory prayer, or as being from the last rak'ah, or that what is meant by tasleem is what follows it of speech and leaving, and similar things, as has passed in the hadiths of witr prayer for what has gone before and what will come.

CHAPTER 17

Permissibility Of Supplication In Sujud For Worldly And Afterlife Matters, Mentioning Specific Needs And Those Being Prayed For In Both Obligatory And Supererogatory Prayers, Despite Some Dislike Regarding Worldly Matters

[Hadith 8209 to 8213]

Hadith 8209

عن محمد بن مسلم قال صلى بنا أبو بصير في طريق مكة فقال وهو ساجد وقد كانت ضاعت ناقة لجمالهم: اللهم رد على فلان ناقته قال محمد فدخلت على أبي عبد الله عليه السلام فأخبرته فقال وفعل؟ فقلت نعم قال وفعل؟ قلت نعم قال فسكت قلت فأعيد الصلاة؟ قال لا.

From Muhammad ibn Muslim who said: Abu Basir led us in prayer on the road to Mecca. While in prostration, he said - after a camel belonging to their camel-herders had been lost - "O Allah, return to so-and-so his camel." Muhammad said: I went to Abu Abdullah (peace be upon him) and informed him of this. He asked, "Did he really do that?" I replied, "Yes." He asked again, "Did he really do that?" I said, "Yes." He remained silent. I asked, "Should the prayer be repeated?" He said, "No."

Hadith 8210

عن عبد الرحمن بن سيابة قال قلت لأبي عبد الله عليه السلام ادعوا وأنا ساجد؟ قال نعم فادع للدنيا والآخرة فإنه رب الدنيا والآخرة.

From Abdul Rahman ibn Siyabah who said: I asked Abu Abdullah (peace be upon him), "Should I supplicate while I am in prostration?" He replied, "Yes, supplicate for worldly matters and the hereafter, for He is the Lord of both the world and the hereafter."

Hadith 8211

عن عبد الله بن هلال قال شكوت إلى أبي عبد الله عليه السلام تفرق أموالنا وما دخل علينا فقال عليك بالدعاء وأنت ساجد فإن أقرب ما يكون العبد إلى الله وهو ساجد قال قلت فأدعو في الفريضة وأسمي حاجتي؟ فقال نعم قد فعل ذلك رسول الله صلى الله عليه وآله فدعا على قوم بأسمائهم وأسماء آبائهم وفعله علي عليه السلام بعده.

From Abdullah bin Hilal who said: I complained to Abu Abdullah (peace be upon him) about the dispersion of our wealth and what had befallen us. He said: You should supplicate while in sujud, for the closest a servant is to Allah is when he is in sujud. I

asked: Should I supplicate in the obligatory prayer and mention my specific need? He said: Yes. The Messenger of Allah (peace be upon him and his family) did that - he supplicated against people by their names and their fathers' names, and Ali (peace be upon him) did the same after him.

Hadith 8212

عن زيد الشحام عن أبي جعفر عليه السلام قال ادع في طلب الرزق في المكتوبة وأنت ساجد يا خير المسؤولين ويا خير المعطين ارزقني وارزق عيالي من فضلك فإنك ذو الفضل العظيم.

From Zayd al-Shahham from Abu Ja'far (peace be upon him) who said: Supplicate for seeking provision in the prescribed prayer while you are in sujud: "O Best of those who are asked, O Best of those who give, provide for me and provide for my dependents from Your bounty, for You possess great bounty."

Hadith 8213

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي بن جعفر عن أخيه موسى بن جعفر عليه السلام قال سألته عن الرجل يقول في صلاته اللهم رد علي مالي وولدي هل يقطع ذلك صلاته؟ قال لا يفعل ذلك أحب إلي.

Abdullah bin Ja'far in (Qurb al-Isnad) from Abdullah bin al-Hasan from his grandfather Ali bin Ja'far from his brother Musa bin Ja'far (peace be upon him): I asked him about a man who says in his prayer, "O Allah, return to me my wealth and my child." Does that invalidate his prayer? He said: I prefer that one not do that.

Shaykh Hurr Amili: What has preceded indicates some of the intended meaning, and what will come will indicate it in the chapter on supplication, God willing. And what will come will indicate the last ruling in the chapter on Friday prayer.

CHAPTER 18

Recommendation Of Wiping Dust From The Forehead After Sujud, Leveling Pebbles Before Prostrating, Removing Them From The Forehead When They Stick To It, And Placing Them On The Ground

[Hadith 8214 to 8218]

Hadith 8214

عن عبيد الله بن علي الحلبي عن أبي عبد الله عليه السلام قال سألته أيمسح الرجل جبهته في الصلاة إذا لصق بها تراب؟ فقال نعم قد كان أبو جعفر عليه السلام يمسح جبهته في الصلاة إذا لصق بها التراب.

From Ubaydullah bin Ali al-Halabi from Abu Abdullah (peace be upon him): I asked him, "Should a man wipe his forehead during prayer when dust sticks to it?" He said, "Yes, Abu Ja'far (peace be upon him) used to wipe his forehead during prayer when dust stuck to it."

Hadith 8215

عن يونس بن يعقوب قال رأيت أبا عبد الله عليه السلام يسوي الحصى في موضع سجوده بين السجدتين.

From Yunus bin Ya'qub who said: I saw Abu Abdullah (peace be upon him) leveling the pebbles at the place of his prostration between the two prostrations.

Hadith 8216

وبإسناده عن علي بن بجيل أنه قال رأيت جعفر بن محمد عليه السلام كلما سجد فرفع رأسه أخذ الحصى من جبهته فوضعه على الأرض.

With its chain of transmission from Ali bin Bujail who said: I saw Ja'far bin Muhammad, peace be upon him, whenever he performed sujud and raised his head, he would take the pebbles from his forehead and place them on the ground.

Hadith 8217

عن عبد الملك بن عمرو قال رأيت أبا عبد الله (عليه السلام) سوى الحصى حين أراد السجود.

From Abdul Malik bin Amr who said: I saw Abu Abdullah (peace be upon him) leveling the pebbles when he wanted to perform sujud.

Hadith 8218

محمد بن إدريس في (آخر السرائر) نقلا من كتاب جامع البزنطي صاحب الرضا عليه السلام قال سألته عن الرجل يمسح جبهته من التراب وهو في صلاته قبل أن يسلم قال لا بأس.

Muhammad bin Idris in (the end of al-Sarair) transmitted from the book of Jami' al-Bazanti, a companion of al-Rida peace be upon him, who said: I asked him about a man who wipes the dust from his forehead while he is in his prayer before saying the tasleem (final salam). He said: There is no problem with that.

CHAPTER 19

Recommendation Of Supporting Oneself On The Open Palms, Not Clenched Fists, When Rising From Sujud

[Hadith 8219 to 8220]

Hadith 8219

عن الحلبي عن أبي عبد الله عليه السلام قال إذا سجد الرجل ثم أراد أن ينهض فلا يعجن بيديه في الأرض ولكن يبسط كفيه من غير أن يضع مقعدته على الأرض.

From al-Halabi from Abu Abdullah (peace be upon him) who said: When a man performs sujud and then wants to rise, he should not knead with his hands on the ground, but should spread his palms open without placing his buttocks on the ground.

Hadith 8220

وبإسناده عن علي عن أبي بصير عن أبي عبد الله عليه السلام في حديث قال إذا سجدت فابسط كفيك على الأرض.

And by his chain from Ali from Abu Basir from Abu Abdullah (peace be upon him) in a hadith he said: When you perform sujud, spread your palms on the ground.

CHAPTER 20

Regarding Those Unable To Bow For Ruku And Sujud, Gesturing Is Sufficient, And Raising What He Prostrates Upon If Possible

[Hadith 8221 to 8223]

Hadith 8221

عن إبراهيم بن أبي زياد الكرخي قال قلت لأبي عبد الله عليه السلام رجل شيخ لا يستطيع القيام إلى الخلاء ولا يمكنه الركوع والسجود فقال ليوم برأسه ايماءا وإن كان له من يرفع الخمرة فليسجد فإن لم يمكنه ذلك فليوم برأسه نحو القبلة إيماءا.

From Ibrahim bin Abi Ziyad al-Karkhi who said: I asked Abu Abdullah (peace be upon him) about an elderly man who cannot go to the latrine/privy by himself and cannot perform ruku and sujud. He said: He should gesture with his head, and if he has someone who can raise the prayer mat for him, he should prostrate. If that is not possible for him, then he should gesture with his head toward the qiblah.

Hadith 8222

عن عمار قال سألت أبا عبد الله عليه السلام عن الرجل يومئ في المكتوبة والنوافل إذا لم يجد ما يسجد عليه ولم يكن له موضع يسجد فيه قال إذا كان هكذا فليوم في الصلاة كلها.

From Ammar who said: I asked Abu Abdullah (peace be upon him) about a man who gestures in the obligatory and supererogatory prayers when he cannot find anything to prostrate upon and has no place to perform sujud. He said: If that is the case, then he should gesture throughout the entire prayer.

Hadith 8223

عن ليث المرادي عن أبي عبد الله عليه السلام قال سألته عن المرعف يرعف زوال الشمس حتى يذهب الليل قال يومئ ايماء برأسه عند كل صلاة وعن رجل استفرغه بطنه قال يومئ برأسه.

From Layth Al-Muradi from Abu Abdullah (peace be upon him): I asked him about a person who has a nosebleed from the sun's zenith until nightfall. He said: He should gesture with his head for every prayer. And about a man who has severe diarrhea, he said: He should gesture with his head.

CHAPTER 21

Recommendation Of Firmly Placing The Forehead And Limbs In Sujud

[Hadith 8224 to 8227]

Hadith 8224

عن السكوني عن أبي عبد الله عليه السلام قال قال علي عليه السلام إني لأكره للرجل أن أرى جبهته جلحاء ليس فيها أثر السجود.

From al-Sakuni from Abu Abdullah (peace be upon him) who said: Ali (peace be upon him) said: I dislike seeing a man whose forehead is smooth with no trace of sujud on it.

Hadith 8225

عن جابر عن أبي جعفر عليه السلام قال إن أبي علي بن الحسين عليه السلام كان أثر السجود في جميع مواضع سجوده فسمي السجاد لذلك.

From Jabir from Abu Ja'far (peace be upon him) he said: My father Ali ibn al-Husayn (peace be upon him) had marks of sujud on all his places of prostration, so he was called "al-Sajjad" (the one who prostrates frequently) for that reason.

Hadith 8226

عن الباقر عليه السلام قال كان لأبي عليه السلام في موضع سجوده آثار ناتئة وكان يقطعها في السنة مرتين في كل مرة خمس ثفنات فسمي (ذا الثفنات) لذلك.

From al-Baqir, peace be upon him, who said: My father, peace be upon him, had protruding marks at the place of his sujud, and he would cut them twice a year, five calluses each time, so he was called "Dhu al-Thafanat" (The One with Calluses) for that reason.

Hadith 8227

عن عبد الله بن الفضل عن أبيه أنه دخل على أبي الحسن موسى بن جعفر عليه السلام قال فإذا أنا بغلام أسود بيده مقص يأخذ اللحم من جبينه وعرنين أنفه من كثرة سجوده.

From Abdullah bin al-Fadl, from his father, that he entered upon Abu al-Hasan Musa bin Jafar, peace be upon him. He said: I saw a black boy with scissors in his hand cutting flesh from his forehead and the bridge of his nose due to his frequent prostration.

CHAPTER 22

Permissibility Of Moving The Fingers In Sujud For Counting Tasbih And Similar Acts

[Hadith 8228 to 8228]

Hadith 8228

عن محمد بن إسماعيل قال رأيت أبا الحسن عليه السلام إذا سجد يحرك ثلاث أصابع من أصابعه واحدة بعد واحدة تحريكا خفيفا كأنه يعد التسبيح ثم رفع رأسه.

From Muhammad ibn Isma'il who said: I saw Abu al-Hasan (peace be upon him) when he prostrated, he would move three of his fingers one after another with a slight movement, as if he was counting the tasbih. Then he raised his head.

ورواه الصدوق كما مر في حديث زيادة الانحناء في الركوع.

Al-Saduq narrated this as previously mentioned in the hadith about increasing the bowing in ruku.

CHAPTER 23

Recommendation Of Prolonging Sujud As Much As Possible, Doing It Frequently, And Increasing Glorification And Remembrance During It

[Hadith 8229 to 8244]

Hadith 8229

عن زيد الشحام عن أبي عبد الله عليه السلام في حديث قال إن العبد إذا سجد فأطال السجود نادى إبليس يا ويله أطاعوا وعصيت وسجدوا وأبيت.

From Zayd al-Shahham from Abu Abdullah (peace be upon him) in a hadith, he said: When a servant prostrates and prolongs the sujud, Iblis cries out: "Woe to me! They obeyed while I disobeyed, they prostrated while I refused."

Hadith 8230

عن عبد الله بن سنان عن أبي عبد الله عليه السلام أنه قال مر بالنبي صلى الله عليه وآله رجل وهو يعالج بعض حجراته فقال يا رسول الله ألا أكفيك فقال شأنك فلما فرغ قال له رسول الله صلى الله عليه وآله حاجتك قال الجنة فأطرق رسول الله صلى الله عليه وآله ثم قال نعم فلما ولي قال له يا عبد الله أعنا بطول السجود.

From Abdullah bin Sinan from Abu Abdullah (peace be upon him) that he said: A man passed by the Prophet (peace be upon him and his family) while he was working on one of his rooms. The man said, "O Messenger of Allah, shall I help you?" He replied, "Go ahead." When he finished, the Messenger of Allah (peace be upon him and his family) said to him, "What is your need?" He said, "Paradise." The Messenger of Allah (peace be upon him and his family) lowered his head, then said, "Yes." As the man was leaving, he said to him, "O servant of Allah, help us by prolonging your sujud."

Hadith 8231

عن عبد الحميد بن أبي العلاء قال دخلت المسجد الحرام (إلى أن قال) فإذا أنا بأبي عبد الله (عليه السلام) ساجدا فانتظرته طويلا فطال سجوده على فقمت فصليت ركعات وانصرفت وهو بعد ساجد فسألت مولاه متى سجد؟ فقال من قبل أن تأتينا فلما سمع كلامي رفع رأسه.

From Abdul Hamid bin Abi Al-Ala who said: I entered the Masjid al-Haram (Sacred Mosque) (until he said) and there was Abu Abdullah (peace be upon him) in sujud. I waited for him for a long time, but his sujud became too long for me, so I stood up and prayed some rak'ahs and left while he was still in sujud. I asked his servant,

"When did he prostrate?" He said, "Before you came to us." When he heard my words, he raised his head.

Hadith 8232

عن زياد القندي (في حديث) أن أبا الحسن (عليه السلام) كتب إليه إذا صليت فأطل السجود.

From Ziyad Al-Qundi (in a hadith) that Abu Al-Hasan (peace be upon him) wrote to him: When you pray, prolong the sujud.

Hadith 8233

وعنه عن سهل بن زياد عن الوشاء قال سمعت الرضا (عليه السلام) يقول أقرب ما يكون العبد من الله تعالى وهو ساجد وذلك قوله تعالى: واسجد واقترب.

From him, from Sahl bin Ziyad, from Al-Washsha who said: I heard Al-Ridha (peace be upon him) saying: The closest a servant is to Allah the Exalted is when he is in sujud, and that is His saying: "And prostrate and draw near" [Quran 96:19].

Hadith 8234

عن حفص بن غياث قال رأيت أبا عبد الله (عليه السلام) يتخلل بساتين الكوفة فانتهى إلى نخلة فتوضأ عندها ثم ركع وسجد فأحصيت في سجوده خمسمائة تسبيحة ثم استند إلى النخلة فدعا بدعوات ثم قال يا حفص إنها النخلة التي قال الله لمريم وهزي إليك بجذع النخلة تساقط عليك رطبا جنيا.

From Hafs bin Ghiyath who said: I saw Abu Abdullah (peace be upon him) walking through the gardens of Kufa until he came to a palm tree. He performed ablution there, then performed ruku and sujud. I counted five hundred glorifications (tasbihat) in his sujud. Then he leaned against the palm tree and made supplications, then said: "O Hafs, this is the palm tree about which Allah said to Maryam: 'And shake toward you the trunk of the palm tree; it will drop upon you ripe, fresh dates.'" [Quran 19:25]

Hadith 8235

عن يعقوب بن يزيد عن الحسن بن علي الوشاء قال سمعت الرضا (عليه السلام) يقول إذا نام العبد وهو ساجد قال الله تعالى عبدي قبضت روحه وهو في طاعتي.

From Yaqub bin Yazid from Al-Hassan bin Ali Al-Washsha who said: I heard Al-Ridha (peace be upon him) saying: "When a servant falls asleep while in prostration, Allah Almighty says: 'My servant, I took his soul while he was in obedience to Me.'"

Hadith 8236

عن معاوية بن عمار قال سمعت أبا عبد الله (عليه السلام) وهو يقول إن العبد إذا أطال السجود حيث لا يراه أحد قال الشيطان يا ويلاه أطاعوا وعصيت وسجدوا وأبيت.

From Muawiyah bin Ammar who said: I heard Abu Abdullah (peace be upon him) saying: "When a servant lengthens his prostration where no one sees him, Satan says: 'Woe to me! They obeyed while I disobeyed, they prostrated while I refused.'"

Hadith 8237

عن زيد الشحام قال: قال أبو عبد الله (عليه السلام) أقرب ما يكون العبد إلى الله وهو ساجد.

From Zayd al-Shahham who said: Abu Abdullah (peace be upon him) said: The closest a servant is to Allah is when he is in sujud.

Hadith 8238

عن كليب الصيداوي عن أبي عبد الله عليه السلام عن آبائه قال قال رسول الله صلى الله عليه وآله من سجد سجدة حط عنه بها خطيئة ورفع له بها درجة.

From Kulayb al-Saydawi from Abu Abdullah (peace be upon him) from his forefathers who said: The Messenger of Allah (peace be upon him and his family) said: Whoever performs one sujud, a sin is removed from him because of it and he is raised one degree.

Hadith 8239

وفي (الخصال) بإسناده عن علي (عليه السلام) في حديث الأربعمائة قال لا تستصغروا قليل الآثام فإن القليل يحصى ويرجع إلى الكثير وأطيلوا السجود فما من عمل أشد على إبليس من أن يرى ابن آدم ساجدا لأنه أمر بالسجود فعصى وهذا أمر بالسجود فأطاع فنجا.

And in (Al-Khisal) with his chain to Ali (peace be upon him) in the hadith of the four hundred, he said: Do not consider minor sins as insignificant, for the minor will be counted and will accumulate into much. And prolong your sujud, for there is no action more severe upon Iblis than when he sees the son of Adam in prostration, because he was commanded to prostrate but disobeyed, while this one was commanded to prostrate and obeyed, so he was saved.

Hadith 8240

وفي (العلل) عن محمد بن الحسن عن الصفار عن العباس عن سعدان ابن مسلم عن أبي بصير قال قال أبو عبد الله (عليه السلام) يا أبا محمد عليك بطول السجود فإن ذلك من سنن الأوابين.

In (Al-'Ilal) from Muhammad bin Al-Hassan from Al-Saffar from Al-Abbas from Sa'dan bin Muslim from Abu Basir who said: Abu Abdullah (peace be upon him) said:

O Abu Muhammad, you should prolong the sujud, for this is from the practices of those who frequently return to Allah.

Hadith 8241

عن أبي بصير عن أبي عبد الله (عليه السلام) عن آبائه أن رسول الله صلى الله عليه وآله قال أطيلوا السجود فما من عمل أشد على إبليس من أن يرى ابن آدم ساجدا لأنه أمر بالسجود فعصى وهذا أمر بالسجود فأطاع فيما أمر.

From Abu Basir from Abu Abdullah (peace be upon him) from his forefathers that the Messenger of Allah (peace be upon him and his family) said: Prolong the sujud, for there is no action more severe upon Iblis than when he sees the son of Adam in prostration, because he [Iblis] was commanded to prostrate but disobeyed, while this one [human] was commanded to prostrate and obeyed what he was commanded.

Hadith 8242

عن مسعدة بن صدقة عن جعفر بن محمد (عليه السلام) قال كان أبي يصلي في جوف النهار فيسجد السجدة فيطيل السجود حتى يقال إنه راقد.

From Mas'ada bin Sadaqa from Ja'far bin Muhammad (peace be upon him) who said: My father used to pray in the middle of the day and would perform sujud and prolong it until it would be said that he was asleep.

Hadith 8243

علي بن موسى بن طاوس في كتاب (الملهوف على قتلى الطفوف) عن علي بن الحسين (عليه السلام) أنه برز إلى الصحراء فتبعه مولى له فوجده ساجدا على حجارة خشنة فأحصى عليه ألف مرة لا إله إلا الله حقا حقا لا إله إلا الله تعبدا ورقا لا إله إلا الله إيمانا وصدقا ثم رفع رأسه.

Ali bin Musa bin Tawus in his book (Al-Malhuf Ala Qatla Al-Tufuf) narrates from Ali bin Al-Husayn (peace be upon him) that he went out to the desert and one of his servants followed him. The servant found him in sujud on rough stones, and counted him saying one thousand times: "There is no god but Allah, truly, truly. There is no god but Allah, in worship and servitude. There is no god but Allah, in faith and sincerity." Then he raised his head.

Hadith 8244

عن عامر عن أبي جعفر (عليه السلام) قال قال رسول الله صلى الله عليه وآله إن الله عز وجل حين هبط آدم من الجنة أمره أن يحرث بيده فيأكل من كدها بعد نعيم الجنة فجعل يجأر ويبكي على الجنة مائتي سنة ثم إنه سجد لله سجدة فلم يرفع رأسه ثلاثة أيام ولياليها.

From Amir from Abu Ja'far (peace be upon him) who said: The Messenger of Allah

(peace be upon him and his family) said: When Allah, the Mighty and Majestic, sent Adam down from Paradise, He commanded him to till the soil with his own hand and eat from his labor after the bliss of Paradise. Adam began to cry and weep over Paradise for two hundred years. Then he prostrated to Allah in sujud and did not raise his head for three days and nights.

CHAPTER 24

Recommendation Of Saying Takbir For Sujud

[Hadith 8245 to 8246]

Hadith 8245

عن الحلبي عن أبي عبد الله (عليه السلام) قال: إذا سجدت فكبر وقل اللهم لك سجدت.

From Al-Halabi from Abu Abdullah (peace be upon him) who said: When you prostrate, say "Allahu Akbar" (God is Greatest) and say "O Allah, to You I prostrate."

Hadith 8246

عن معلى بن خنيس قال: سمعت أبا عبد الله (عليه السلام) يقول كان علي بن الحسين (عليه السلام) إذا أهوى ساجدا انكب وهو يكبر.

From Mu'alla bin Khunays who said: I heard Abu Abdullah (peace be upon him) saying: Ali bin Al-Hussein (peace be upon him) would bend down into prostration while saying the takbir.

CHAPTER 25

Dislike Of Not Raising The Hands From The Ground Between The Two Prostrations

[Hadith 8247 to 8247]

Hadith 8247

محمد بن إدريس في آخر (السرائر) نقلا من كتاب جامع البزنطي صاحب الرضا (عليه السلام) قال سألته عن الرجل يسجد ثم لا يرفع يديه من الأرض بل يسجد الثانية هل يصلح له ذلك؟ قال ذلك نقص في الصلاة.

Muhammad ibn Idris at the end of (al-Sara'ir), quoting from the book Jami' al-Bazanti, a companion of al-Ridha (peace be upon him), said: I asked him about a man who prostrates and then does not raise his hands from the ground but performs the second prostration, is that permissible for him? He said: That is a deficiency in the prayer.

أقول هذا محمول على عدم منافاته لتمام الرفع والطمأنينة بين السجدتين وإلا لم يجز لما تقدم ويمكن أن يراد منه المنع من ذلك فيحمل على منافاته للطمأنينة الواجبة لما مر في كيفية الصلاة وغيرها.

I (Hurr Amili) say: This is interpreted as not contradicting the complete raising and tranquility between the two prostrations, otherwise it would not be permissible based on what has preceded. It is possible that it means prohibition of this action, so it would be interpreted as contradicting the obligatory tranquility as has passed in the description of prayer and elsewhere.

CHAPTER 26

Recommendation Of Placing The Palms Directly On The Ground In Sujud, That It Is Not Obligatory, And That It Is Obligatory To Place The Forehead Specifically On What Is Permissible For Sujud

[Hadith 8248 to 8249]

Hadith 8248

عن السكوني عن جعفر بن محمد (عليه السلام) عن آبائه قال قال أمير المؤمنين (عليه السلام) إذا سجد أحدكم فليباشر بكفيه الأرض لعل الله أن يصرف عنه الغل يوم القيامة.

From al-Sakuni from Ja'far bin Muhammad (peace be upon him) from his forefathers who said: Amir al-Muminin (peace be upon him) said: When one of you performs sujud, let him place his palms directly on the ground, perhaps Allah will remove rancor from him on the Day of Resurrection.

Hadith 8249

وقد تقدم في حديث زرارة عن أبي جعفر (عليه السلام) قال إذا أردت أن تسجد فابدأ بيديك فضعهما على الأرض وإن كان تحتهما ثوب فلا يضرك وإن أفضيت بهما إلى الأرض فهو أفضل.

And it has already been mentioned in the hadith of Zurarah from Abu Ja'far (peace be upon him) who said: When you want to perform sujud, begin with your hands and place them on the ground. If there is a cloth beneath them, it does not harm you, but if you place them directly on the ground, it is better.

Shaykh Hurr Amili: What has been mentioned earlier indicates this and the rulings of what is permissible to prostrate upon in its proper place.

CHAPTER 27

Prohibition Of Sujud To Anyone Other Than Allah, And The Rulings On Sujud Of Recitation And Sajdah al-Shukr (Gratitude)

[Hadith 8250 to 8256]

Hadith 8250

عن عبد الرحمن بن كثير عن أبي عبد الله (عليه السلام) قال كان رسول الله صلى الله عليه وآله يوما قاعدا في أصحابه إذ مر به بعير فجاء حتى ضرب بجرانه الأرض ورغا فقال رجل: يا رسول الله أسجد لك هذا البعير فنحن أحق أن نفعل؟ قال فقال لا بل اسجدوا لله ثم قال لو أمرت أحدا أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها.

From Abdul Rahman bin Kathir from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) was sitting one day with his companions when a camel passed by, then came and placed its neck on the ground and made a noise. A man said: "O Messenger of Allah, this camel prostrates to you, so we are more deserving to do so." He replied: "No, rather prostrate to Allah." Then he said: "If I were to command anyone to prostrate to anyone, I would command a woman to prostrate to her husband."

Hadith 8251

سعد بن عبد الله في (بصائر الدرجات) عن الحسن بن موسى الخشاب مثله إلى قوله فقال لا بل اسجدوا لله إن هذا الجمل يشكو أربابه ثم ذكر قصة الجمل ثم قال وذكر أبو بصير أن عمر قال أنت تقول ذلك؟ فقال رسول الله (صلى الله عليه وآله) لو أمرت أحدا أن يسجد لأحد لأمرت المرأة أن تسجد لزوجها.

Sa'd bin Abdullah in (Basa'ir al-Darajat) from al-Hasan bin Musa al-Khashab narrates something similar up to where he says: "No, rather prostrate to Allah. This camel is complaining about its owners." Then he mentioned the story of the camel. Then Abu Basir mentioned that Umar said: "Do you say that?" So the Messenger of Allah (peace be upon him and his family) said: "If I were to command anyone to prostrate to anyone, I would command a woman to prostrate to her husband."

Hadith 8252

أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) بإسناده عن العسكري (عليه السلام) في احتجاج النبي صلى الله عليه وآله على مشركي العرب أنه قال لهم: لم عبدتم الأصنام من دون الله؟

Ahmad bin Ali bin Abi Talib al-Tabarsi in (al-Ihtijaj) with his chain from al-Askari (peace be upon him) regarding the argument of the Prophet, peace be upon him and his family, against the polytheists of the Arabs, that he said to them: Why do you

worship idols instead of Allah?

قالوا نتقرب بذلك إلى الله وقال بعضهم إن الله لما خلق آدم وأمر الملائكة بالسجود له فسجدوا له تقربا لله كنا نحن أحق بالسجود لآدم من الملائكة ففاتنا ذلك فصورنا صورته فسجدنا لها تقربا إلى الله كما تقربت الملائكة بالسجود لآدم إلى الله وكما أمرتم بالسجود بزعمكم إلى جهة مكة ففعلتم ثم نصبتم بأيديكم في غير ذلك البلد محاريب فسجدتم إليها.

They said: We seek to draw closer to Allah through this. And some of them said: When Allah created Adam and ordered the angels to prostrate to him, and they prostrated to him to draw closer to Allah, we were more deserving to prostrate to Adam than the angels. Since we missed that opportunity, we created his image and prostrated to it to draw closer to Allah, just as the angels drew closer to Allah by prostrating to Adam. And just as you were ordered to prostrate toward the direction of Mecca as you claim, and you did so, then you set up prayer niches with your own hands in other lands and prostrated toward them.

فقال رسول الله صلى الله عليه وآله أخطأتم الطريق وضللتم (إلى أن قال) أخبروني عنكم إذا عبدتم صور من كان يعبد الله فسجدتم له أو صليتم ووضعتم الوجوه الكريمة على التراب بالسجود بها فما الذي بقيتم لرب العالمين؟

The Messenger of Allah, peace be upon him and his family, said: You have missed the path and gone astray. (Then he said) Tell me, when you worship images of those who used to worship Allah, and you prostrate to them or pray to them and place your noble faces on the ground in prostration to them, what have you left for the Lord of the Worlds?

أما علمتم أن من حق من يلزمه من يلزم تعظيمه وعبادته أن لا يساوي عبيده؟ أرأيتم ملكا أو عظيما إذا سويتموه بعبيده في حق التعظيم والخشوع والخضوع أيكون في ذلك وضع من حق الكبير كما يكون زيادة في تعظيم الصغير؟

Don't you know that it is the right of one whose glorification and worship is obligatory that his servants not be made equal to him? Don't you see that if you equate a king or a great person with his servants in terms of glorification, humility, and submission, wouldn't that diminish the right of the greater one just as it exaggerates the glorification of the lesser one?

قالوا: نعم قال: أفلا تعلمون أنكم من حيث تعظمون الله بتعظيم صور عباده المطيعين له تزرون على رب العالمين إلى أن قال والله عز وجل حيث أمر بالسجود لآدم لم يأمر بالسجود لصورته التي هي غيره فليس لكم أن تقيسوا ذلك عليه؟ لأنكم لا تدرون لعله يكره ما تفعلون إذ لم يأمركم به؟

They said: Yes. He said: Don't you know that by glorifying Allah through glorifying images of His obedient servants, you are detracting from the Lord of the Worlds? (Then he said) And when Allah, the Mighty and Majestic, ordered prostration to

Adam, He did not order prostration to his image which is other than him. So you have no right to make analogies based on that, because you do not know, perhaps He dislikes what you are doing since He did not command you to do it.

ثم قال أرأيتم لو أذن لكم رجل بدخول داره يوما بعينه ألكم أن تدخلوها بعد ذلك بغير أمره؟ أو لكم أن تدخلوا له دارا أخرى مثلها بغير أمره؟ قالوا لا قال فالله أولى أن لا يتصرف في ملكه بغير إذنه فلم فعلتم؟ ومتى أمركم أن تسجدوا لهذه الصور؟

Then he said: Do you see if a man permits you to enter his house on a specific day, do you have the right to enter it afterward without his permission? Or do you have the right to enter another similar house of his without his permission? They said: No. He said: Then Allah has more right that one not act in His dominion without His permission. So why did you do it? And when did He command you to prostrate to these images?

Hadith 8253

وعن أبي عبد الله (عليه السلام) في حديث طويل إن زنديقا قال له أيصلح السجود لغير الله؟ قال لا قال فكيف أمر الله الملائكة بالسجود لآدم؟ فقال إن من سجد بأمر الله فقد سجد لله فكان سجوده لله إذا كان عن أمر الله.

From Abu Abdullah (peace be upon him) in a long hadith, a heretic asked him: Is it permissible to prostrate to other than Allah? He said: No. He said: Then how did Allah command the angels to prostrate to Adam? He said: Whoever prostrates by Allah's command has prostrated to Allah, so his prostration was for Allah when it was by Allah's command.

Hadith 8254

الفضل بن الحسن الطبرسي في (مجمع البيان) في قوله تعالى " وخروا له سجدا " قال قيل إن السجود كان لله شكرا له كما يفعل الصالحون عند تجدد النعم والهاء في قوله له عائدة إلى الله أي اسجدوا لله على هذه النعمة وتوجهوا في السجود إليه كما يقال صلى للقبلة ويراد به استقبالها وهو المروي عن أبي عبد الله (عليه السلام).

Al-Fadl bin al-Hasan al-Tabarsi in (Majma' al-Bayan) regarding the words of the Almighty "and they fell down in prostration to him," said: It was said that the prostration was to Allah in gratitude to Him, as righteous people do when blessings are renewed. The pronoun "him" in "to him" refers to Allah, meaning prostrate to Allah for this blessing and direct yourselves in prostration toward him, as it is said "he prayed toward the qiblah," meaning he faced it. And this is narrated from Abu Abdullah (peace be upon him).

Hadith 8255

عن مسائل فعرضت على أبي الحسن علي بن محمد (عليه السلام) فكان أحدها أن قال له أخبرني عن يعقوب وولده اسجدوا ليوسف وهم أنبياء؟ فأجاب أبو الحسن (عليه السلام) أما سجود يعقوب وولده فإنه لم يكن ليوسف إنما كان ذلك منهم طاعة لله وتحية ليوسف كما كان السجود من الملائكة لآدم كان ذلك منهم طاعة لله وتحية لآدم فسجد يعقوب وولده ويوسف معهم شكرا لله لاجتماع شملهم ألا ترى أنه يقول في شكره في ذلك الوقت رب قد آتيتني من الملك الآية؟.

From questions presented to Abu al-Hasan Ali bin Muhammad (peace be upon him), one of which was: "Tell me about Jacob and his sons prostrating to Joseph while they were prophets?" Abu al-Hasan (peace be upon him) answered: "As for the prostration of Jacob and his sons, it was not to Joseph himself. Rather, it was an act of obedience to Allah and a greeting to Joseph, just as the prostration of the angels to Adam was an act of obedience to Allah and a greeting to Adam. So Jacob and his sons, with Joseph among them, prostrated in gratitude to Allah for their reunion. Do you not see that he says in his gratitude at that time: 'My Lord, You have given me of sovereignty...' [Quran 12:101] the verse?"

Hadith 8256

الحسن بن علي العسكري (عليه السلام) في تفسيره عن آبائه عن النبي صلى الله عليه وآله قال لم يكن سجودهم يعني الملائكة لآدم إنما كان آدم قبلة لهم يسجدون نحوه لله عز وجل وكان بذلك معظما مبجلا ولا ينبغي لأحد أن يسجد لأحد من دون الله يخضع له كخضوعه لله ويعظمه بالسجود له كتعظيمه لله.

Al-Hassan bin Ali Al-Askari (peace be upon him) in his Tafsir, from his fathers, from the Prophet (peace be upon him and his family) said: The angels' prostration was not to Adam himself; rather, Adam was their Qibla (direction) towards which they prostrated to Allah, the Mighty and Majestic. Through this, he was honored and revered. It is not appropriate for anyone to prostrate to another besides Allah, submitting to them as they submit to Allah, or glorifying them through prostration as they glorify Allah.

ولو أمرت أحدا أن يسجد هكذا لغير الله لأمرت ضعفاء شيعتنا وسائر المكلفين من متبعينا أن يسجدوا لمن توسط في علوم علي وصي رسول الله صلى الله عليه وآله ومحض وداد خير خلق الله علي (عليه السلام) بعد محمد رسول الله (صلى الله عليه وآله).

If I were to command anyone to prostrate like this to other than Allah, I would have commanded our weak followers and the rest of our responsible followers to prostrate to those who are well-versed in the knowledge of Ali, the successor of Allah's Messenger (peace be upon him and his family), and who show pure love for the best of Allah's creation, Ali (peace be upon him), after Muhammad, the Messenger of Allah (peace be upon him and his family).

CHAPTER 28

Invalidation Of Prayer By Omitting Two Prostrations From A Rak'ah Even If Forgetfully, Or By Adding Them Likewise, And The Obligation To Repeat The Prayer Accordingly

[Hadith 8257 to 8258]

Hadith 8257

عن زرارة عن أبي جعفر (عليه السلام) قال لا تعاد الصلاة إلا من خمسة الطهور والوقت والقبلة والركوع والسجود.

From Zurarah from Abu Ja'far (peace be upon him) who said: The prayer is not repeated except for five things: purification, time, the qiblah, the ruku, and the sujud.

Hadith 8258

عن الحلبي عن أبي عبد الله (عليه السلام) قال الصلاة ثلاثة أثلاث ثلث طهور وثلث ركوع وثلث سجود.

From al-Halabi from Abu Abdullah (peace be upon him) who said: The prayer consists of three thirds: one third is purification, one third is ruku, and one third is sujud.

Section 8
Tashahhud

CHAPTER 1
The Obligation Of Sitting For It, The Recommendation Of Being On The Left Side, Placing The Right Leg On The Left, That Women Should Keep Their Thighs Together, And The Dislike Of Squatting

[Hadith 8259 to 8262]

Hadith 8259

عن زرارة قال قال أبو جعفر (عليه السلام) لا بأس بالاقعاء فيما بين السجدتين ولا ينبغي الاقعاء في موضع التشهد إنما التشهد في الجلوس وليس المقعي بجالس.

From Zurarah who said: Abu Ja'far (peace be upon him) said: There is no problem with squatting (*) between the two prostrations, but squatting should not be done in the place of tashahhud. The tashahhud is done while sitting, and the one who is squatting is not sitting.

Translator: * To crouch or sit with one's knees bent and one's heels close to or touching one's buttocks or the back of one's thighs.

Hadith 8260

عن عبد الرحمن بن أبي عبد الله قال سألته عن جلوس المرأة في الصلاة قال تضم فخذيها.

From Abdul Rahman ibn Abi Abdullah who said: I asked him about how a woman should sit in prayer. He said: She should keep her thighs together.

Hadith 8261

وبإسناده عن علي عن أبي بصير عن أبي عبد الله (عليه السلام) قال إذا جلست في الصلاة فلا تجلس على يمينك واجلس على يسارك.

And by his chain from Ali from Abu Basir from Abu Abdullah (peace be upon him) who said: When you sit in prayer, do not sit on your right side, but sit on your left side.

Hadith 8262

محمد بن علي بن الحسين قال قال رجل لأمير المؤمنين (عليه السلام) يا بن عم خير خلق الله ما معنى رفع رجلك اليمنى وطرحك اليسرى في التشهد؟ قال تأويله اللهم أمت الباطل وأقم الحق.

Muhammad ibn Ali ibn Al-Hussein said: A man said to Amir Al-Mu'minin (peace be upon him): O cousin of the best of Allah's creation, what is the meaning of raising your right leg and placing your left in the tashahhud? He said: Its interpretation is: O Allah, cause falsehood to perish and establish the truth.

Shaykh Hurr Amili: What indicates this has been mentioned earlier in the manner of prayer and elsewhere, and what indicates it will come later.

CHAPTER 2

The Permissibility Of Reciting Tashahhud While Standing Due To Necessity Of Taqiyyah And Other Reasons

[Hadith 8263 to 8263]

Hadith 8263

عن عبد الله بن حبيب بن جندب قال قلت لأبي عبد الله (عليه السلام) إني أصلي المغرب مع هؤلاء فأعيدها فأخاف أن يتفقدوني فقال: إذا صليت الثالثة فمكن في الأرض أليتيك ثم انهض وتشهد وأنت قائم ثم اركع واسجد فإنهم يحسبون أنها نافلة.

From Abdullah bin Habib bin Jundub who said: I said to Abu Abdullah (peace be upon him): I pray Maghrib with these people then I repeat it, but I fear they might notice me. He said: When you pray the third rak'ah, firmly place your buttocks on the ground, then rise and recite the tashahhud while standing, then perform ruku and sujud, for they will think it is a supererogatory prayer.

أقول وتقدم ما يدل على التشهد من قيام لمن صلى في الماء والطين في مكان المصلي ويأتي ما يدل علي ذلك بعمومه وإطلاقه في أحاديث التقية.

I (Hurr Amili) say: What has preceded indicates the permissibility of reciting tashahhud while standing for one who prays in water and mud in the place of prayer. What follows will indicate this in its general and absolute sense in the hadiths of taqiyyah.

CHAPTER 3

The Method Of Tashahhud And Some Of Its Rulings

[Hadith 8264 to 8271]

Hadith 8264

عن عبد الملك بن عمرو الأحول عن أبي عبد الله (عليه السلام) قال التشهد في الركعتين الأولتين الحمد لله أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله اللهم صل على محمد وآل محمد وتقبل شفاعته وارفع درجته.

From Abdul-Malik bin Amr Al-Ahwal, from Abu Abdullah (peace be upon him), he said: The tashahhud in the first two rak'ahs is: "Praise be to Allah. I bear witness that there is no god but Allah, alone without partner, and I bear witness that Muhammad is His servant and messenger. O Allah, bless Muhammad and the family of Muhammad, accept his intercession and raise his rank."

Hadith 8265

عن أبي بصير عن أبي عبد الله (عليه السلام) قال إذا جلست في الركعة الثانية فقل:

From Abu Basir, from Abu Abdullah (peace be upon him), he said: When you sit in the second rak'ah, say:

بسم الله وبالله وخير الأسماء لله أشهد أن لا إله إلا الله وحده لا شريك له وأن محمدا عبده ورسوله أرسله بالحق بشيرا ونذيرا بين يدي الساعة أشهد أنك نعم الرب وأن محمدا نعم الرسول اللهم صل على محمد وآل محمد وتقبل شفاعته في أمته وارفع درجته.

"In the name of Allah, and by Allah, and the best names belong to Allah. I bear witness that there is no god but Allah, alone without partner, and that Muhammad is His servant and messenger. He sent him with the truth as a bearer of good news and a warner before the Hour. I bear witness that You are the best Lord and that Muhammad is the best messenger. O Allah, bless Muhammad and the family of Muhammad, accept his intercession for his nation and raise his rank."

ثم تحمد الله مرتين أو ثلاثا ثم تقوم فإذا جلست في الرابعة قلت:

Then praise Allah twice or thrice, then stand. When you sit in the fourth rak'ah, say:

بسم الله وبالله والحمد لله وخير الأسماء لله أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله أرسله بالحق بشيرا ونذيرا بين يدي الساعة أشهد أنك نعم الرب وأن محمدا نعم الرسول.

"In the name of Allah, and by Allah, and praise be to Allah, and the best names belong to Allah. I bear witness that there is no god but Allah, alone without partner, and I

bear witness that Muhammad is His servant and messenger. He sent him with the truth as a bearer of good news and a warner before the Hour. I bear witness that You are the best Lord and that Muhammad is the best messenger.

التحيات لله والصلوات الطاهرات الطيبات الزاكيات الغاديات الرائحات السابغات الناعمات لله ما طاب وزكا وطهر وخلص وسفا فلله وأشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله أرسله بالحق بشيرا ونذيرا بين يدي الساعة.

Greetings, pure prayers, good deeds, blessings, morning and evening salutations, abundant and pleasant things belong to Allah. What is good, pure, clean, sincere and fine belongs to Allah. I bear witness that there is no god but Allah, alone without partner, and I bear witness that Muhammad is His servant and messenger. He sent him with the truth as a bearer of good news and a warner before the Hour.

أشهد أن ربي نعم الرب وأن محمدا نعم الرسول وأشهد أن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله الحمد لله رب العالمين.

I bear witness that my Lord is the best Lord and that Muhammad is the best messenger. I bear witness that the Hour is coming, there is no doubt about it, and that Allah will resurrect those in the graves. Praise be to Allah who has guided us to this, and we would not have been guided if Allah had not guided us. Praise be to Allah, Lord of the worlds.

اللهم صل على محمد وعلى آل محمد وبارك على محمد وعلى آل محمد وسلم على محمد وعلى آل محمد وترحم على محمد وعلى آل محمد كما صليت وباركت وترحمت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد اللهم صل على محمد وعلى آل محمد واغفر لنا ولإخواننا الذين سبقونا بالايمان ولا تجعل في قلوبنا غلا للذين آمنوا.

O Allah, bless Muhammad and the family of Muhammad, and send blessings upon Muhammad and the family of Muhammad, and grant peace to Muhammad and the family of Muhammad, and have mercy on Muhammad and the family of Muhammad, as You blessed, sent blessings, and had mercy on Ibrahim and the family of Ibrahim. Indeed, You are Praiseworthy and Glorious. O Allah, bless Muhammad and the family of Muhammad, and forgive us and our brothers who preceded us in faith, and do not place in our hearts any resentment toward those who have believed.

ربنا إنك رؤوف رحيم اللهم صل على محمد وآل محمد وامنن علي بالجنة وعافني من النار اللهم صلى على محمد وآل محمد واغفر للمؤمنين والمؤمنات ولمن دخل بيتي مؤمنا ولا تزد الظالمين إلا تبارا.

Our Lord, indeed You are Kind and Merciful. O Allah, bless Muhammad and the family of Muhammad, and grant me Paradise and protect me from the Fire. O Allah, bless Muhammad and the family of Muhammad, and forgive the believing men and believing women, and those who have entered my house as believers, and do not increase the wrongdoers except in destruction."

ثم قل السلام عليك أيها النبي ورحمة الله وبركاته السلام على أنبياء الله ورسله السلام على جبرئيل وميكائيل والملائكة المقربين السلام على محمد بن عبد الله خاتم النبيين لا نبي بعده والسلام علينا وعلى عباد الله الصالحين ثم تسلم.

Then say: "Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon the prophets of Allah and His messengers. Peace be upon Gabriel, Michael, and the angels brought near. Peace be upon Muhammad bin Abdullah, the seal of the prophets, there is no prophet after him. And peace be upon us and upon the righteous servants of Allah." Then you give the salam.

Hadith 8266

عن عبد الله بن بكير عن أبي عبد الله (عليه السلام) قال التشهد في النافلة بعض تشهد الفريضة.

From Abdullah bin Bukayr, from Abu Abdullah (peace be upon him) who said: The tashahhud in supererogatory prayers is a portion of the tashahhud in obligatory prayers.

Hadith 8267

عن عبد الرحمن بن أبي عبد الله قال قلت لأبي عبد الله (عليه السلام) ما معنى قول الرجل التحيات لله؟ قال الملك لله.

Abd al-Rahman ibn Abi Abdullah said: I asked Abu Abdullah (peace be upon him): "What is the meaning when a person says 'Al-Tahiyyat Lillah' (All greetings are for Allah)?" He replied: "It means all sovereignty belongs to Allah."

Hadith 8268

عن يعقوب بن شعيب قال قلت لأبي عبد الله (عليه السلام) أقرأ في التشهد ما طاب لله وما خبث فلغيره فقال هكذا كان يقول علي (عليه السلام).

From Ya'qub bin Shu'ayb, he said: I said to Abu Abdullah (peace be upon him), "Should I recite in the tashahhud 'What is good belongs to Allah, and what is bad belongs to other than Him'?" He said: "This is how Ali (peace be upon him) used to say it."

Hadith 8269

عن الفضل بن شاذان عن الرضا (عليه السلام) قال وإنما جعل التشهد بعد الركعتين لأنه كما قدم قبل الركوع والسجود من الأذان والدعاء والقراءة فكذلك أيضا أخر بعدها التشهد والتحية والدعاء.

From Al-Fadl bin Shadhan from Al-Ridha (peace be upon him) who said: The tashahhud was established after the two rak'ahs because just as one performs before the ruku and sujud the adhan, supplication, and recitation, likewise after them one

performs the tashahhud, greetings, and supplication.

Hadith 8270

عن عبد الله بن الفضل الهاشمي قال قلت لأبي عبد الله (عليه السلام) ما معنى قول المصلي في تشهده لله ما طاب وطهر وما خبث فلغيره؟ قال ما طاب وطهر كسب الحلال من الرزق وما خبث فالربا.

From Abdullah bin al-Fadl al-Hashimi, he said: I asked Abu Abdullah (peace be upon him), "What is the meaning of the statement of the person praying in his tashahhud: 'For Allah is what is good and pure, and what is impure is for other than Him'?" He said, "What is good and pure is lawful earning from provision, and what is impure is usury."

Hadith 8271

عن موسى بن جعفر (عليه السلام) قال سألته عن القيام من التشهد من الركعتين الأولتين كيف يضع يده على الأرض ثم ينهض أو كيف يصنع؟ قال ما شاء صنع ولا بأس.

From Musa bin Ja'far (peace be upon him), he said: I asked him about standing up from the tashahhud after the first two rak'ahs, how does one place their hand on the ground then rise, or how should one do it? He said: One may do as they wish, and there is no problem with it.

أقول وتقدم ما يدل على جملة من أحكام التشهد في كيفية الصلاة وغيرها وعلى جواز الجهر والإخفات في التشهد وفي الركوع وعلى عدم جواز ترجمته مع القدرة في قراءة الصلاة في حديث الأخرس ويأتي ما يدل على وجوب التشهد مرة في الثنائية ومرتين في الثلاثية والرباعية في عدة.

I (Hurr Amili) say: What has preceded indicates some rulings of the tashahhud in the manner of prayer and other matters, and the permissibility of reciting aloud or silently in the tashahhud and in ruku, and the impermissibility of translating it when able to recite in prayer in the hadith of the mute, and what will come indicates the obligation of tashahhud once in the two-rak'ah prayer and twice in the three and four-rak'ah prayers in several narrations.

CHAPTER 4

Obligation Of The Two Testimonies In The Tashahhud

[Hadith 8272 to 8277]

Hadith 8272

عن زرارة قال قلت لأبي جعفر (عليه السلام) ما يجزي من القول في التشهد في الركعتين الأولتين؟ قال أن تقول أشهد أن لا إله إلا الله وحده لا شريك له قلت فما يجزي من تشهد الركعتين الأخيرتين؟ فقال الشهادتان.

From Zurarah who said: I asked Abu Ja'far (peace be upon him), "What is sufficient to say in the tashahhud in the first two rak'ahs?" He said, "That you say: 'I bear witness that there is no god but Allah, alone with no partner.'" I said, "What is sufficient for the tashahhud in the last two rak'ahs?" He said, "The two testimonies (shahadas)."

Hadith 8273

عن ومحمد بن مسلم عن أبي جعفر (عليه السلام) قال إذا فرغ من الشهادتين فقد مضت صلاته فإن كان مستعجلا في أمر يخاف أن يفوته فسلم وانصرف أجزأه.

Muhammad ibn Muslim narrated from Abu Ja'far (peace be upon him) who said: When one completes the two testimonies (shahadatayn), his prayer has been fulfilled. So if he is in a hurry for a matter that he fears missing, he may give the salam and leave, and it is sufficient for him.

أقول هذا وما قبله محمولان على أن ما عدا الشهادتين والتسليم مستحب وهو الزيادات السابقة في حديث أبي بصير وغيره وأما الصلاة على محمد وآل محمد فقد تقدم ما يدل على وجوبها ويأتي ما يدل عليه.

I (Hurr Amili) say: This and what precedes it are interpreted to mean that what is beyond the two testimonies and the salaam is recommended, which are the previous additions in the hadith of Abu Basir and others. As for the salawat upon Muhammad and the family of Muhammad, what indicates its obligation has preceded and what indicates it will come.

Hadith 8274

عن أحمد بن محمد بن أبي نصر قال قلت لأبي الحسن (عليه السلام) جعلت فداك التشهد الذي في الثانية يجزي أن أقول في الرابعة؟ قال نعم.

Ahmad ibn Muhammad ibn Abi Nasr said: I said to Abu Al-Hassan (peace be upon him), "May I be sacrificed for you, is it sufficient to recite in the fourth rak'ah the tashahhud which is recited in the second rak'ah?" He said: "Yes."

Hadith 8275

عن محمد بن مسلم قال قلت لأبي عبد الله (عليه السلام) التشهد في الصلاة قال مرتين قال قلت كيف مرتين؟ قال إذا استويت جالسا فقل أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله ثم تنصرف قال قلت قول العبد التحيات لله والصلوات الطيبات لله قال هذا اللطف من الدعاء يلطف العبد ربه.

From Muhammad bin Muslim, he said: I asked Abu Abdullah (peace be upon him) about the tashahhud in prayer. He said: "Twice." I said: "How twice?" He said: "When you sit upright, say: 'I bear witness that there is no god but Allah, alone with no partner, and I bear witness that Muhammad is His servant and messenger.' Then you finish." I said: "What about the servant saying 'All greetings are for Allah, and all prayers and all good things are for Allah'?" He said: "This is a subtlety of supplication with which the servant addresses his Lord."

Shaykh Hurr Amili: It appears that what is meant by leaving is the salaam, as will come.

Hadith 8276

عن يعقوب بن شعيب عن أبي عبد الله (عليه السلام) قال التشهد في كتاب علي شفع.

From Ya'qub ibn Shu'ayb, from Abu Abdullah (peace be upon him) who said: The tashahhud in the book of Ali is even.

Hadith 8277

عن سورة بن كليب قال سألت أبا جعفر (عليه السلام) عن أدنى ما يجزئ من التشهد قال الشهادتان.

Surah ibn Kulayb said: I asked Abu Ja'far (peace be upon him) about the minimum that is sufficient for the tashahhud. He said: The two testimonies (shahadas).

أقول هذه الأحاديث مع ما تقدم ويأتي تدل على وجوب الشهادتين ولا تنافي وجوب الصلاة على محمد وآله لأن الغرض بيان ما يجب من التشهد وإنما يصدق حقيقة على الشهادتين مع احتمال الحمل على التقية وعلى كون ترك الصلاة على محمد وآله للعلم بوجوبها أو لعدم اختصاص وجوبها بالتشهد بل بوقت ذكره عليه السلام لما يأتي.

I (Hurr Amili) say: These hadiths, along with what has preceded and what will come, indicate the obligation of the two testimonies and do not negate the obligation of salawat upon Muhammad and his family, because the purpose is to explain what is obligatory from the tashahhud, and it only truly applies to the two testimonies, with the possibility of interpreting it as taqiyyah or that leaving the salawat upon Muhammad and his family is due to knowledge of its obligation or because its obligation is not specific to the tashahhud but to the time of mentioning him (peace be upon him), as will come.

CHAPTER 5

Recommendation Of Praising Allah Before The Tashahhud And Supplicating Before And After It With Transmitted Prayers Or Whatever Is Easy

[Hadith 8278 to 8280]

Hadith 8278

عن بكر بن حبيب قال قلت لأبي جعفر (عليه السلام) أي شئ أقول في التشهد والقنوت؟ قال قل بأحسن ما علمت فإنه لو كان موقتا لهلك الناس.

From Bakr ibn Habib who said: I asked Abu Ja'far (peace be upon him), "What should I say in the tashahhud and qunut?" He said, "Say the best of what you know, for if it were fixed [with specific wording], people would perish."

Hadith 8279

عن حبيب الخثعمي عن أبي جعفر (عليه السلام) قال: إذا جلس الرجل للتشهد فحمد الله أجزأه.

From Habib al-Khath'ami from Abu Ja'far (peace be upon him) who said: "When a man sits for the tashahhud and praises Allah, it suffices him."

أقول: حمله الشيخ على التقية لما سبق من وجوب الشهادتين.

I (Hurr Amili) say: The Shaykh interpreted this as taqiyyah due to the previous narration about the obligation of the two testimonies.

Hadith 8280

عن بكر بن حبيب قال سألت أبا جعفر (عليه السلام) عن التشهد فقال لو كان كما يقولون واجبا على الناس هلكوا إنما كان القوم يقولون أيسر ما يعلمون إذا حمدت الله أجزأ عنك.

From Bakr bin Habib who said: I asked Abu Ja'far (peace be upon him) about the tashahhud. He said: If it were obligatory upon people as they say, they would have perished. The people would say the easiest of what they knew. If you praise Allah, it suffices you.

أقول قد حمله الشهيد في (الذكرى) على التقية وذكر أنه موافق لكثير من العامة.

I (Hurr Amili) say: Al-Shahid has interpreted this in (Al-Dhikra) as being said out of taqiyya (dissimulation), and he mentioned that it conforms with the view of many of the Aammah (Sunnis).

CHAPTER 6

Recommendation Of The Imam Reciting The Tashahhud And All Adhkar Aloud, And The Dislike Of The Followers Reciting Aloud

[Hadith 8281 to 8283]

Hadith 8281

عن حفص بن البختري عن أبي عبد الله (عليه السلام) قال ينبغي للإمام أن يسمع من خلفه التشهد ولا يسمعونه شيئا.

Hafs ibn al-Bakhtari narrated from Abu Abdullah (peace be upon him) that he said: The imam should make those behind him hear the tashahhud, and they should not make him hear anything.

Hadith 8282

عن أبي بصير عن أبي عبد الله (عليه السلام) قال ينبغي للإمام أن يسمع من خلفه كل ما يقول ولا ينبغي لمن خلف الإمام أن يسمعه شيئا مما يقول.

Abu Basir narrated from Abu Abdullah (peace be upon him) that he said: The imam should make those behind him hear everything he says, and those behind the imam should not make him hear anything they say.

Hadith 8283

عن أبي بصير قال صليت خلف أبي عبد الله (عليه السلام) فلما كان في آخر تشهده رفع صوته حتى أسمعنا فلما انصرف قلت كذا ينبغي للإمام أن يسمع تشهده من خلفه؟ قال نعم.

Abu Basir said: I prayed behind Abu Abdullah (peace be upon him), and when he was in his last tashahhud, he raised his voice until we heard him. When he finished, I said: Is this how the imam should make those behind him hear his tashahhud? He said: Yes.

CHAPTER 7

Regarding The Non-Invalidation Of Prayer By Forgetting The Tashahhud Until One Performs Ruku In The Third Rak'ah, The Obligation To Make It Up After The Tasleem, The Requirement To Perform The Prostration Of Forgetfulness, And The Invalidation Of Prayer By Deliberately Omitting It

[Hadith 8284 to 8291]

Hadith 8284

عن زرارة عن أبي جعفر (عليه السلام) أنه قال لا تعاد الصلاة إلا من خمسة الطهور والوقت والقبلة والركوع والسجود ثم قال القراءة سنة والتشهد سنة ولا تنقض السنة الفريضة.

From Zurarah from Abu Ja'far (peace be upon him) that he said: The prayer is not repeated except for five [reasons]: purification, time, direction (qiblah), ruku, and sujud. Then he said: Recitation is a sunnah and tashahhud is a sunnah, and the sunnah does not invalidate the obligation.

Hadith 8285

عن محمد عن أحدهما (عليه السلام) في الرجل يفرغ من صلاته وقد نسي التشهد حتى ينصرف فقال إن كان قريبا رجع إلى مكانه فتشهد وإلا طلب مكانا نظيفا فتشهد فيه وقال إنما التشهد سنة في الصلاة أقل المراد بالسنة ما علم وجوبه من جهة السنة لا من القرآن لما تقدم ويأتي ويحتمل التقية.

From Muhammad from one of them (peace be upon him) regarding a man who completes his prayer having forgotten the tashahhud until he concludes [the prayer]. He said: If he is still nearby, he should return to his place and perform the tashahhud, and if not, he should seek a clean place and perform the tashahhud there. And he said: The tashahhud is only a sunnah in prayer. The least that is meant by sunnah is what is known to be obligatory from the perspective of the sunnah, not from the Quran, as has preceded and will come, and it may be a case of taqiyyah.

Hadith 8286

عن سليمان بن خالد قال سألت أبا عبد الله (عليه السلام) عن رجل نسي أن يجلس في الركعتين الأولتين فقال إن ذكر قبل أن يركع فليجلس وإن لم يذكر حتى يركع فليتم الصلاة حتى إذا فرغ فليسلم وليسجد سجدتي السهو.

From Sulayman bin Khalid who said: I asked Abu Abdullah (peace be upon him) about a man who forgot to sit after the first two rak'ahs. He said: If he remembers before going into ruku, he should sit, but if he doesn't remember until after he has entered

ruku, he should complete the prayer, and when he finishes, he should say the tasleem and perform two prostrations of forgetfulness.

Hadith 8287

عن ابن أبي يعفور قال سألت أبا عبد الله (عليه السلام) عن الرجل يصلي الركعتين من المكتوبة فلا يجلس فيهما حتى يركع فقال يتم صلاته ثم يسلم ويسجد سجدتي السهو وهو جالس قبل أن يتكلم.

From Ibn Abi Ya'fur who said: I asked Abu Abdullah (peace be upon him) about a man who prays two rak'ahs of the obligatory prayer and does not sit in them until he performs ruku. He said: He should complete his prayer, then say the tasleem and perform two prostrations of forgetfulness while sitting before speaking.

وبإسناده عن عبد الله بن أبي يعفور مثله وزاد فيه: فقال: إن كان ذكر وهو قائم في الثالثة فليجلس...

And by the same chain of narration from Abdullah bin Abi Ya'fur similar to it with this addition: He said: If he remembers while standing in the third rak'ah, he should sit...

ورواه الصدوق بإسناده عن عبد الله بن أبي يعفور إلا أنه قال فقال إن ذكر وهو قائم في الثالثة فليجلس وإن لم يذكر حتى يركع فليتم صلاته ثم يسجد سجدتين وهو جالس قبل أن يتكلم.

And al-Saduq narrated it through his chain from Abdullah bin Abi Ya'fur except that he said: He said if he remembers while standing in the third rak'ah, he should sit, and if he doesn't remember until he performs ruku, he should complete his prayer, then perform two prostrations while sitting before speaking.

Hadith 8288

عن الحسين بن أبي العلاء قال سألت أبا عبد الله (عليه السلام) وذكر مثله إلا أنه قال حتى يركع الثالثة.

From Al-Husayn bin Abi al-'Ala who said: I asked Abu Abdullah (peace be upon him), and he mentioned similar to it except that he said: until he performs ruku in the third rak'ah.

Hadith 8289

عن أبي بصير قال سألته عن الرجل ينسى أن يتشهد قال يسجد سجدتين يتشهد فيهما.

From Abu Basir who said: I asked him about a man who forgets to recite the tashahhud. He said: He should perform two prostrations (sujud) and recite the tashahhud in them.

Hadith 8290

عن عمار عن أبي عبد الله (عليه السلام) قال إن نسي الرجل التشهد في الصلاة فذكر أنه قال بسم الله فقط فقد جازت صلاته وإن لم يذكر شيئا من التشهد أعاد الصلاة.

From Ammar from Abu Abdullah (peace be upon him) who said: If a man forgets the tashahhud in prayer and then remembers that he only said "Bismillah," his prayer is valid. And if he did not remember anything from the tashahhud, he should repeat the prayer.

قال الشيخ: المراد جازت صلاته ولا يعيدها ويقضي التشهد وإذا لم يذكر شيئا أعاد الصلاة إذا كان تركه عمدا.

The Shaykh said: What is meant is that his prayer is valid and he does not have to repeat it, but he must make up the tashahhud. And if he did not remember anything, he repeats the prayer if he omitted it deliberately.

Hadith 8291

عن موسى بن جعفر (عليه السلام) قال سألته عن رجل ترك التشهد حتى سلم كيف يصنع؟ قال إن ذكر قبل أن يسلم فليتشهد وعليه سجدتا السهو وإن ذكر أنه قال أشهد أن لا إله إلا الله أو بسم الله أجزأه في صلاته وإن لم يتكلم بقليل ولا كثير حتى يسلم أعاد الصلاة.

From Musa bin Ja'far (peace be upon him) who said: I asked him about a man who left the tashahhud until he said the salaam, what should he do? He said: If he remembers before saying the salaam, he should recite tashahhud and he must do two prostrations of forgetfulness. If he remembers that he said "I bear witness that there is no god but Allah" or "Bismillah", it suffices in his prayer. And if he does not speak little or much until he says the salaam, he should repeat the prayer.

أقول تقدم الوجه في مثله ويمكن حمل الاجزاء على صورة الشك دون تيقن الترك وحمل الإعادة على الاستحباب أو تعمد الترك كما مر. ويأتي ما يدل على ذلك هنا وفي السهو.

I (Hurr Amili) say: The explanation for similar cases has preceded, and it's possible to interpret the sufficiency as applying to cases of doubt rather than certainty of omission, and to interpret the repetition as recommended or for intentional omission as mentioned before, and what indicates this will come here and in the chapter on forgetfulness.

CHAPTER 8

Permissibility Of Returning After Ruku In Witr Prayer For One Who Forgets The Tashahhud Until He Performs Ruku Then Stands To Complete

[Hadith 8292 to 8292]

Hadith 8292

عن الحسن الصيقل عن أبي عبد الله (عليه السلام) قال قلت له الرجل يصلي الركعتين من الوتر ثم يقوم فينسى التشهد حتى يركع ويذكر وهو راكع قال يجلس من ركوعه يتشهد ثم يقوم فيتم.

From Al-Hassan Al-Sayqal from Abu Abdullah (peace be upon him): I said to him, "A man prays the two rak'ahs of witr then stands up forgetting the tashahhud until he performs ruku and remembers while he is in ruku." He said, "He should sit from his ruku, perform the tashahhud, then stand and complete his prayer."

قلت أليس قلت في الفريضة إذا ذكره بعد ما ركع مضى في صلاته ثم سجد سجدتي السهو بعد ما ينصرف يتشهد فيهما؟ قال ليس النافلة مثل الفريضة.

I said, "Didn't you say regarding the obligatory prayer that if he remembers after performing ruku, he should continue his prayer then perform two prostrations of forgetfulness after he completes his prayer, performing tashahhud in them?" He said, "The supererogatory prayer is not like the obligatory prayer."

CHAPTER 9

Obligation Of Sitting For The Tashahhud If One Forgets It And Then Remembers Before Ruku In The Third Rak'ah, And Performing The Prostrations Of Forgetfulness

[Hadith 8293 to 8296]

Hadith 8293

عن الفضيل بن يسار عن أبي جعفر (عليه السلام) قال في الرجل يصلي الركعتين من المكتوبة ثم ينسى فيقوم قبل أن يجلس بينهما قال فليجلس ما لم يركع وقد تمت صلاته وإن لم يذكر حتى ركع فليمض في صلاته فإذا سلم سجد سجدتين وهو جالس.

From Al-Fudayl bin Yasar from Abu Ja'far (peace be upon him) who said regarding a man who prays two rak'ahs of an obligatory prayer and then forgets to sit between them and stands up: "He should sit as long as he has not performed ruku, and his prayer is complete. If he does not remember until after he has performed ruku, he should continue his prayer, and when he says the tasleem (final salam), he should perform two prostrations while sitting."

Hadith 8294

ورواه الصدوق في (المقنع) عن الفضيل بن يسار نحوه ثم قال وفي رواية زرارة ليس عليك شئ.

This was narrated by Al-Saduq in (Al-Muqni') from Al-Fudayl bin Yasar similarly, and then he said: And in the narration of Zurarah: "There is nothing upon you."

Hadith 8295

عن الحلبي عن أبي عبد الله (عليه السلام) قال إذا قمت في الركعتين من الظهر أو غيرها فلم تتشهد فيهما فذكرت ذلك في الركعة الثالثة قبل أن تركع فاجلس فتشهد وقم فأتم صلاتك وإن أنت لم تذكر حتى تركع فامض في صلاتك حتى تفرغ فإذا فرغت فاسجد سجدتي السهو بعد التسليم قبل أن تتكلم.

From Al-Halabi from Abu Abdullah (peace be upon him) who said: If you stand up after the first two rak'ahs of Dhuhr prayer or any other prayer without performing the tashahhud, and you remember this in the third rak'ah before going into ruku, then sit down, recite the tashahhud, stand up and complete your prayer. If you do not remember until after you have performed ruku, then continue your prayer until you finish, and when you finish, perform the two prostrations of forgetfulness (sajdatay al-sahw) after the tasleem before speaking.

Hadith 8296

عن محمد بن علي الحلبي قال: سألت أبا عبد الله (عليه السلام) عن الرجل يسهو في الصلاة فينسى التشهد قال يرجع فيتشهد قلت أيسجد سجدتي السهو؟ فقال لا ليس في هذا سجدتا السهو.

From Muhammad ibn Ali Al-Halabi who said: I asked Abu Abdullah (peace be upon him) about a man who makes a mistake in prayer and forgets the tashahhud. He said: He should return and recite the tashahhud. I asked: Should he perform the two prostrations of forgetfulness? He said: No, the two prostrations of forgetfulness are not required for this.

أقول وتقدم ما يدل على ذلك ويأتي ما يدل عليه وينبغي حمل نفي سجود السهو على ما إذا ذكر قبل تمام القيام أو على نفي الوجوب لما مر.

I (Hurr Amili) say: What has preceded indicates this, and what will come supports it, and the negation of the prostration of forgetfulness should be understood as referring to when one remembers before completely standing up, or as negating the obligation based on what has passed.

CHAPTER 10

Obligation Of Sending Blessings Upon Muhammad And His Family In The Tashahhud And The Invalidity Of Prayer When Deliberately Omitting It

[Hadith 8297 to 8299]

Hadith 8297

عن أبي بصير وزرارة جميعا قالا في حديث قال أبو عبد الله (عليه السلام) إن الصلاة على النبي صلى الله عليه وآله من تمام الصلاة إذا تركها متعمدا فلا صلاة له إذا ترك الصلاة على النبي صلى الله عليه وآله.

From Abu Basir and Zurara together, they said in a hadith: Abu Abdullah (peace be upon him) said: "Sending blessings upon the Prophet, peace be upon him and his family, is part of the completion of prayer. If one deliberately omits it, his prayer is invalid if he abandons sending blessings upon the Prophet, peace be upon him and his family."

Hadith 8298

عن أبي بصير وزرارة جميعا عن أبي عبد الله (عليه السلام) أنه قال من تمام الصوم إعطاء الزكاة كما أن الصلاة على النبي (صلى الله عليه وآله) من تمام الصلاة ومن صام ولم يؤدها فلا صوم له إذا تركها متعمدا ومن صلى ولم يصل على النبي صلى الله عليه وآله وترك ذلك متعمدا فلا صلاة له إن الله تعالى بدأ بها فقال قد أفلح من تزكى وذكر اسم ربه فصلى.

From Abu Basir and Zurara together, from Abu Abdullah (peace be upon him) that he said: "Giving zakat is part of the completion of fasting, just as sending blessings upon the Prophet (peace be upon him and his family) is part of the completion of prayer. Whoever fasts but does not give zakat, his fast is invalid if he deliberately omits it. And whoever prays but does not send blessings upon the Prophet, peace be upon him and his family, and deliberately omits that, his prayer is invalid. Indeed, Allah the Exalted began with it saying, 'Successful indeed is he who purifies himself, and mentions the name of his Lord, then prays' [Quran 87:14-15]."

Hadith 8299

عن محمد بن هارون عن أبي عبد الله (عليه السلام) قال إذا صلى أحدكم ولم يذكر النبي صلى الله عليه وآله في صلاته يسلك بصلاته غير سبيل الجنة قال وقال رسول الله (صلى الله عليه وآله) من ذكرت عنده فلم يصل على فدخل النار فأبعده الله قال وقال صلى الله عليه وآله من ذكرت عنده فنسي الصلاة على خطئ به طريق الجنة.

From Muhammad ibn Haroun from Abu Abdullah (peace be upon him) who said: When one of you prays and does not mention the Prophet, peace be upon him and his family, in his prayer, his prayer will be directed away from the path to Paradise. He also said: The Messenger of Allah (peace be upon him and his family) said: Whoever I am mentioned before and does not send blessings upon me, then enters the Fire, may Allah distance him. He also said (peace be upon him and his family): Whoever I am mentioned before and forgets to send blessings upon me, has missed the path to Paradise.

CHAPTER 11

Recommendation Of Saying "Subhan Allah" Seven Times After The First Tashahhud

[Hadith 8300 to 8300]

Hadith 8300

عن عمرو بن حريث قال قال لي أبو عبد الله (عليه السلام) قل في الركعتين الأولتين بعد التشهد قبل أن تنهض سبحان الله سبحان الله سبع مرات.

From Amr bin Huraith who said: Abu Abdullah (peace be upon him) said to me: Say in the first two rak'ahs after the tashahhud before you rise: "Subhan Allah, Subhan Allah" seven times.

CHAPTER 12

Dislike Of Saying "Blessed Is Your Name And Exalted Is Your Majesty" In The Tashahhud And The Impermissibility Of Giving Salam Before Completion

[Hadith 8301 to 8303]

Hadith 8301

عن ميسر عن أبي جعفر (عليه السلام) قال شيئان يفسد الناس بهما صلاتهم قول الرجل تبارك اسمك وتعالى جدك ولا إله غيرك وإنما هو شئ قالته الجن بجهالة فحكى الله عنهم وقول الرجل السلام علينا وعلى عباد الله الصالحين.

From Muyassir from Abu Ja'far (peace be upon him) who said: There are two things by which people invalidate their prayers: A man saying "Blessed is Your name and exalted is Your majesty, and there is no god but You" - this is something the jinn said out of ignorance and Allah related it from them; and a man saying "Peace be upon us and upon the righteous servants of Allah."

Hadith 8302

محمد بن علي بن الحسين قال قال الصادق (عليه السلام) أفسد ابن مسعود على الناس صلاتهم بشيئين بقوله (تبارك اسم ربك وتعالى جدك) وهذا شئ قالته الجن بجهالة فحكى الله عنها وبقوله السلام علينا وعلى عباد الله الصالحين يعني في التشهد الأول.

Muhammad bin Ali bin al-Husayn said: Al-Sadiq (peace be upon him) said: Ibn Mas'ud corrupted people's prayers with two things: By his saying "Blessed is the name of your Lord and exalted is His majesty" - and this is something the jinn said out of ignorance and Allah related it from them; and by his saying "Peace be upon us and upon the righteous servants of Allah," meaning in the first tashahhud.

Hadith 8303

عن الفضل بن شاذان عن الرضا (عليه السلام) في كتابه إلى المأمون قال ولا يجوز أن تقول في التشهد الأول السلام علينا وعلى عباد الله الصالحين لأن تحليل الصلاة التسليم فإذا قلت هذا فقد سلمت.

From al-Fadl ibn Shadhan, from al-Rida (peace be upon him) in his letter to al-Ma'mun, he said: It is not permissible to say in the first tashahhud "Peace be upon us and upon the righteous servants of Allah," because the tasleem (saying salam) marks the end of the prayer, so if you say this, you have already given the salam (thereby completing the prayer).

CHAPTER 13

The Ruling On One Who Forgets The Tashahhud Until He Invalidates His Ablution

[Hadith 8304 to 8308]

Hadith 8304

عن زرارة عن أبي جعفر (عليه السلام) في الرجل يحدث بعد أن يرفع رأسه في السجدة الأخيرة وقبل أن يتشهد قال ينصرف فيتوضأ فإن شاء رجع إلى المسجد وإن شاء ففي بيته وإن شاء حيث شاء قعد فيتشهد ثم يسلم وإن كان الحدث بعد الشهادتين فقد مضت صلاته.

From Zurarah from Abu Ja'far (peace be upon him) regarding a man who invalidates his ablution after raising his head from the last prostration and before reciting the tashahhud, he said: He should leave, perform ablution, then if he wishes he can return to the mosque, or if he wishes he can do it in his home, or wherever he wishes he can sit and recite the tashahhud then say the tasleem. If the invalidation occurred after the two testimonies, then his prayer is complete.

ورواه الكليني عن علي بن إبراهيم عن أبيه عن ابن أبي عمير مثله إلا أنه قال وإن كان الحدث بعد التشهد.

Al-Kulayni narrated it from Ali ibn Ibrahim from his father from Ibn Abi Umayr similarly, except he said: If the invalidation occurred after the tashahhud.

Hadith 8305

عن عبيد بن زرارة قال قلت لأبي عبد الله (عليه السلام) الرجل يحدث بعد ما يرفع رأسه من السجود الأخير فقال تمت صلاته وأما التشهد سنة في الصلاة فيتوضأ ويجلس مكانه أو مكانا نظيفا فيتشهد.

From Ubayd ibn Zurarah who said: I said to Abu Abdullah (peace be upon him): A man invalidates his ablution after raising his head from the last prostration. He said: His prayer is complete, and as for the tashahhud, it is a sunnah in the prayer, so he should perform ablution and sit in his place or in a clean place and recite the tashahhud.

Hadith 8306

عن ابن مسكان عن أبي عبد الله (عليه السلام) قال سئل عن رجل صلى الفريضة فلما رفع رأسه من السجدة الثانية من الركعة الرابعة أحدث فقال أما صلاته فقد مضت وأما التشهد فسنة في الصلاة فليتوضأ وليعد إلى مجلسه أو مكان نظيف فيتشهد.

From Ibn Muskan from Abu Abdullah (peace be upon him) who said: He was asked about a man who prayed the obligatory prayer, then when he raised his head from the

second prostration of the fourth rak'ah, he invalidated his ablution. He said: As for his prayer, it is complete, and as for the tashahhud, it is a sunnah in the prayer, so he should perform ablution and return to his place or a clean place and recite the tashahhud.

أقول هذه الأحاديث محمولة على نسيان التشهد دون التعمد وقد تقدم ما يدل على ذلك ويمكن أن يكون المراد ما زاد عن التشهد الواجب قاله الشيخ ويحتمل الحمل على التقية لما تقدم في النواقض ولما يأتي في قواطع الصلاة من الأحاديث المعارضة.

I (Hurr Amili) say: These hadiths are interpreted as referring to forgetting the tashahhud, not intentionally omitting it, and evidence for this has preceded. It's possible that what is meant is what exceeds the obligatory tashahhud, as the Sheikh said. It may also be interpreted as taqiyyah based on what preceded regarding invalidators and what will come regarding prayer interruptions from contradictory hadiths.

Hadith 8307

عن عبيد بن زرارة عن أبي عبد الله (عليه السلام) قال سألته عن رجل صلى الفريضة فلما فرغ ورفع رأسه من السجدة الثانية من الركعة الرابعة أحدث فقال أما صلاته فقد مضت وبقي التشهد وإنما التشهد سنة في الصلاة فليتوضأ وليعد إلى مجلسه أو مكان نظيف فيتشهد.

From Ubayd ibn Zurarah from Abu Abdullah (peace be upon him) who said: I asked him about a man who prayed the obligatory prayer, then when he finished and raised his head from the second prostration of the fourth rak'ah, he invalidated his ablution. He said: As for his prayer, it is complete, and the tashahhud remains, and the tashahhud is only a sunnah in the prayer, so he should perform ablution and return to his place or a clean place and recite the tashahhud.

Hadith 8308

محمد بن علي بن الحسين في (الخصال) بإسناده الآتي عن علي (عليه السلام) (في حديث الأربعمائة) قال إذا قال العبد في التشهد الأخير وهو جالس: أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله وأن الساعة آتية لا ريب فيها وأن الله يبعث من في القبور ثم أحدث حدثا فقد تمت صلاته.

Muhammad bin Ali bin Al-Hussain in (Al-Khisal), through his forthcoming chain of narrators from Ali (peace be upon him) in (the Hadith of Four Hundred) said: When a servant says in the final tashahhud while sitting: "I bear witness that there is no god but Allah alone with no partner, and I bear witness that Muhammad is His servant and messenger, and that the Hour is coming without doubt, and that Allah will resurrect those in the graves," then if he nullifies his ablution after this, his prayer is complete.

CHAPTER 14

It Is Recommended To Say When Rising From Tashahhud "By The Might And Power Of Allah I Stand And Sit" Or To Say Takbir

[Hadith 8309 to 8309]

Hadith 8309

عن محمد بن مسلم عن أبي عبد الله (عليه السلام) قال إذا جلست في الركعتين الأولتين فشهدت ثم قمت فقل بحول الله وقوته أقوم وأقعد.

From Muhammad ibn Muslim, from Abu Abdullah (peace be upon him), he said: When you sit in the first two rak'ahs and recite the tashahhud, then stand up and say: "By the might and power of Allah I stand and sit."

Section 9

Tasleem (Salam)

CHAPTER 1

The Obligation Of Tasleem At The End Of Prayer

[Hadith 8310 to 8322]

Hadith 8310

عن القداح عن أبي عبد الله (عليه السلام) قال قال رسول الله صلى الله عليه وآله افتتاح الصلاة الوضوء وتحريمها التكبير وتحليلها التسليم.

From al-Qaddah from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: The commencement of prayer is ablution, its prohibition is the takbir, and its tahleel (* conclusion) is the tasleem.

Translator: (*) The word "tahleel" means "to make permissible" or "to conclude" or "to dissolve". It signifies the act of ending the prayer and returning to a state where actions that were prohibited during prayer become permissible (halal) again.

Hadith 8311

عن علي بن أسباط عنهم عليهم السلام قال فيما وعظ الله به عيسى (عليه السلام) يا عيسى أنا ربك ورب آبائك وذكر الحديث بطوله (إلى أن قال:) ثم أوصيك يا بن مريم البكر البتول بسيد المرسلين وحبيبي فهو أحمد (إلى أن قال) يسمي عند الطعام ويفشي السلام ويصلي والناس نيام له كل يوم خمس صلوات متواليات ينادي إلى الصلاة كنداء الجيش بالشعار ويفتتح بالتكبير ويختم بالتسليم.

From Ali ibn Asbat, from them (peace be upon them) who said: Among what Allah advised Jesus (peace be upon him) was: O Jesus, I am your Lord and the Lord of your fathers. He mentioned the long hadith (until he said): Then I advise you, O son of Mary, the virgin, the pure, about the master of the messengers and my beloved, for he is Ahmad (until he said): He mentions the name of Allah before eating, spreads the greeting of peace, and prays while people are asleep. He has five consecutive prayers every day, calls to prayer like the army's call to arms, begins with takbeer, and ends with tasleem.

Hadith 8312

عن عبد الحميد بن عواض عن أبي عبد الله (عليه السلام) قال إن كنت تؤم قوما أجزأك تسليمة واحدة.

Abdul Hamid ibn Awwad narrated from Abu Abdullah (peace be upon him) who said: If you lead people in prayer, one tasleem is sufficient for you.

Hadith 8313

عن سماعة عن أبي بصير قال سمعت أبا عبد الله (عليه السلام) يقول في رجل صلى الصبح فلما جلس في الركعتين قبل أن يتشهد رعف قال فليخرج فليغسل أنفه ثم ليرجع فليتم صلاته فإن آخر الصلاة التسليم.

Sama'ah narrated from Abu Basir who said: I heard Abu Abdullah (peace be upon him) say about a man who prayed the morning prayer, and when he sat after the two rak'ahs before saying the tashahhud, he had a nosebleed. He said: He should go out, wash his nose, then return and complete his prayer, for the end of the prayer is the tasleem.

Hadith 8314

عن محمد بن مسلم عن أبي جعفر (عليه السلام) قال إذا فرغ من الشهادتين فقد مضت صلاته فإن كان مستعجلا في أمر يخاف أن يفوته فسلم وانصرف أجزأه.

From Muhammad ibn Muslim, from Abu Ja'far (peace be upon him) who said: When one finishes the two testimonies, his prayer has passed. If he is in a hurry for something he fears he might miss, he can say the tasleem and leave, and it is sufficient.

Hadith 8315

عن عبيد الله الحلبي عن أبي عبد الله (عليه السلام) في الرجل يكون خلف الإمام فيطيل الامام التشهد فقال يسلم من خلفه ويمضي في حاجته إن أحب.

From Ubaidallah Al-Halabi, from Abu Abdullah (peace be upon him) regarding a man who is behind the Imam and the Imam prolongs the Tashahhud. He said: Those behind him may say the Salam and proceed to their needs if they wish.

Hadith 8316

عن عمار قال سألت أبا عبد الله (عليه السلام) عن التسليم ما هو؟ فقال هو إذن.

From Ammar, who said: I asked Abu Abdullah (peace be upon him) about the tasleem, what is it? He said: It is permission.

Hadith 8317

محمد بن علي بن الحسين قال قال أمير المؤمنين (عليه السلام) افتتاح الصلاة الوضوء وتحريمها التكبير وتحليلها التسليم.

Muhammad ibn Ali ibn Al-Husayn said: Amir al-Muminin (peace be upon him) said: The opening of prayer is ablution, its prohibition is the takbeer, and its tahleel (conclusion) is the tasleem.

Hadith 8318

قال وقال رجل لأمير المؤمنين (عليه السلام) ما معنى قول الإمام السلام عليكم؟ فقال إن الإمام يترجم عن الله عز وجل ويقول في ترجمته لأهل الجماعة أمان لكم من عذاب الله يوم القيامة.

He said: A man said to Amir al-Muminin (peace be upon him): What is the meaning of the imam saying "As-salamu alaykum"? He said: The imam is translating on behalf of Allah, the Mighty and Sublime, and in his translation to the congregation, he is saying: You have safety from Allah's punishment on the Day of Resurrection.

Hadith 8319

وفي (العلل وعيون الأخبار) بإسناد يأتي عن الفضل بن شاذان عن الرضا (عليه السلام) قال: إنما جعل التسليم تحليل الصلاة ولم يجعل بدلها تكبيرا أو تسبيحا أو ضربا آخر لأنه لما كان الدخول في الصلاة تحريم الكلام للمخلوقين والتوجه إلى الخالق كان تحليلها كلام المخلوقين والانتقال عنها وابتداء المخلوقين في الكلام أولا بالتسليم.

In (Al-Ilal and Uyun al-Akhbar) with a chain that will come from Al-Fadl ibn Shadhan from Al-Rida (peace be upon him) who said: The tasleem was made the permissibility of prayer, and takbeer or tasbih or another act was not made its substitute because when entering prayer is the prohibition of speaking to creation and turning to the Creator, its tahleel (conclusion) is speaking to creation and transitioning from it, and beginning speech with creation first with the tasleem.

Hadith 8320

عن المفضل بن عمر قال سألت أبا عبد الله (عليه السلام) عن العلة التي من أجلها وجب التسليم في الصلاة قال لأنه تحليل الصلاة (إلى أن قال) قلت فلم صار تحليل الصلاة التسليم؟ قال لأنه تحية الملكين وفي إقامة الصلاة بحدودها وركوعها وسجودها وتسليمها سلامة للعبد من النار وفي قبول صلاة العبد يوم القيامة قبول سائر أعماله فإذا سلمت له صلاته سلمت جميع أعماله وإن لم تسلم صلاته وردت عليه رد ما سواها من الأعمال الصالحة.

Al-Mufaddal bin Umar narrated that he asked Abu Abdullah (peace be upon him): "What is the reason for making the tasleem (saying salam) obligatory in prayer?" He replied: "Because it is the act that concludes the prayer." (Then he said) I asked: "Why has tasleem become the concluding act of prayer?" He replied: "Because it is a greeting to the two angels. And in establishing the prayer with its limits, its ruku, its sujud, and its tasleem lies safety for the servant from the Fire. And in the acceptance of a servant's prayer on the Day of Resurrection lies the acceptance of all his deeds. So if his prayer is accepted, all his deeds are accepted, and if his prayer is rejected, all his other good deeds are rejected as well."

Hadith 8321

وفي (عيون الأخبار) بإسناده عن الفضل بن شاذان عن الرضا (عليه السلام) في كتابه إلى المأمون قال تحليل الصلاة التسليم.

And in (Uyun al-Akhbar) with its chain of narrators from Al-Fadl ibn Shadhan from Al-Rida (peace be upon him) in his letter to Al-Ma'mun, he said: The tahleel (conclusion) of prayer is the tasleem (saying of salaam).

Hadith 8322

عن عبد الله بن الفضل الهاشمي قال سألت أبا عبد الله (عليه السلام) عن معنى التسليم في الصلاة فقال التسليم علامة الأمن وتحليل الصلاة قلت وكيف ذلك جعلت فداك؟

From Abdullah ibn Al-Fadl Al-Hashimi who said: I asked Abu Abdullah (peace be upon him) about the meaning of tasleem in prayer. He said: The tasleem is a sign of safety and the tahleel (conclusion) of prayer. I said: How is that, may I be sacrificed for you?

قال كان الناس فيما مضى إذا سلم عليهم وارد أمنوا شره وكانوا إذا ردوا عليه أمن شرهم وإن لم يسلم لم يأمنوه وإن لم يردوا على المسلم لم يأمنهم وذلك خلق في العرب

He said: In the past, when someone arrived and greeted people with salaam, they felt safe from his harm. And when they returned his greeting, he felt safe from their harm. If he didn't greet them, they wouldn't feel safe from him. And if they didn't return the greeting of the one who greeted, he wouldn't feel safe from them. This was a custom among the Arabs.

فجعل التسليم علامة للخروج من الصلاة وتحليلا للكلام وأمنا من أن يدخل في الصلاة ما يفسدها والسلام اسم من أسماء الله عز وجل وهو واقع من المصلي على ملكي الله الموكلين.

So the tasleem was made a sign for exiting the prayer and permitting speech, and safety from anything entering the prayer that would invalidate it. And "As-Salaam" (Peace) is one of the names of Allah, the Mighty and Majestic, and it is uttered by the one praying upon the angels of Allah assigned to him.

أقول وتقدم ما يدل على ذلك في الوضوء وفي تكبيرة الاحرام وفي كيفية الصلاة وغيرها ويأتي إن شاء الله ما يدل عليه في أحاديث كثيرة ويأتي في قواطع الصلاة ما ظاهره المنافاة وهو يحتمل الحمل على التقية وغيرها من التأويلات مع مخالفته للاحتياط وقلته بالنسبة إلى معارضه وغير ذلك.

I (Hurr Amili) say: What indicates this has preceded in the sections on ablution, the opening takbeer, the manner of prayer, and others. And there will come, God willing, what indicates it in many hadiths. And there will come in the section on what invalidates prayer what apparently contradicts this, which can be interpreted as taqiyyah and other interpretations, despite its contradiction with precaution, its scarcity compared to its opposing evidence, and other factors.

CHAPTER 2

The Manner Of Tasleem By The Imam, The Follower, And The Solitary Prayer, And Who Should Be Intended With The Salam

[Hadith 8323 to 8339]

Hadith 8323

عن أبي بصير هو ليث المرادي قال قال أبو عبد الله (عليه السلام) إذا كنت في الصف فسلم تسليمة عن يمينك وتسليمة عن يسارك لأن عن يسارك من يسلم عليك وإذا كنت إماما فسلم تسليمة وأنت مستقبل القبلة.

From Abu Basir, who is Layth al-Muradi, he said: Abu Abdullah (peace be upon him) said: When you are in the row (of prayer), give one salam to your right and one salam to your left, because on your left there are those who return the salam to you. And when you are an imam, give one salam while facing the qiblah.

Hadith 8324

عن علي بن جعفر قال: رأيت إخوتي موسى وإسحاق ومحمد بني جعفر (عليه السلام) يسلمون في الصلاة عن اليمين والشمال السلام عليكم ورحمة الله السلام عليكم ورحمة الله.

From Ali bin Ja'far who said: I saw my brothers Musa, Ishaq and Muhammad, sons of Ja'far (peace be upon him), giving salam in prayer to the right and left saying: "Peace be upon you and the mercy of Allah, peace be upon you and the mercy of Allah."

Hadith 8325

عن عبد الحميد بن عواض عن أبي عبد الله (عليه السلام) قال إن كنت تؤم قوما أجزأك تسليمة واحدة عن يمينك وإن كنت مع إمام فتسليمتين وإن كنت وحدك فواحدة مستقبل القبلة.

From Abdul Hamid bin Awad from Abu Abdullah (peace be upon him), he said: If you are leading people in prayer, one tasleem to your right is sufficient for you. If you are with an imam, then two tasleems. And if you are alone, then one tasleem facing the qiblah.

Hadith 8326

عن منصور قال قال أبو عبد الله (عليه السلام) الإمام يسلم واحدة ومن وراءه يسلم اثنتين فإن لم يكن عن شماله أحد يسلم واحدة.

Mansur said: Abu Abdullah (peace be upon him) said: The Imam makes one tasleem (saying salam at the end of prayer), and those behind him make two tasleems. If there

is no one to his left, he makes one tasleem.

Hadith 8327

عن معمر بن يحيى عن أبي جعفر (عليه السلام) قال: يسلم تسليمة واحدة إماما كان أو غيره.

From Ma'mar bin Yahya, from Abu Ja'far (peace be upon him), he said: One gives a single tasleem whether one is an imam or not.

قال الشيخ يعني إذا لم يكن على يساره أحد أقول: ويحتمل الحمل على الاجتزاء فإن ما زاد مستحب.

The Sheikh said: This means when there is no one to his left. I (Hurr Amili) say: It is possible to interpret this as sufficiency, for what is more is recommended.

Hadith 8328

عن عنبسة بن مصعب قال: سألت أبا عبد الله (عليه السلام) عن رجل يقوم في الصف خلف الإمام وليس على يساره أحد كيف يسلم؟ قال تسليمة عن يمينه.

From Anbasah bin Mus'ab who said: I asked Abu Abdullah (peace be upon him) about a man who stands in the row behind the imam and there is no one on his left, how should he say the salam? He said: One salam to his right.

Hadith 8329

وفي رواية أخرى تسليمة واحدة عن يمينه.

And in another narration: One tasleem to his right.

Hadith 8330

عن أبي بصير عن أبي عبد الله (عليه السلام) قال إذا كنت إماما فإنما التسليم أن تسلم على النبي عليه وآله السلام وتقول: السلام علينا وعلى عباد الله الصالحين فإذا قلت ذلك فقد انقطعت الصلاة ثم تؤذن القوم فتقول: وأنت مستقبل القبلة السلام عليكم.

From Abu Basir from Abu Abdullah (peace be upon him) who said: When you are an imam, the tasleem is that you send peace upon the Prophet, peace be upon him and his family, and you say: "Peace be upon us and upon the righteous servants of Allah." When you have said that, the prayer has ended. Then you inform the people by facing the qiblah and saying: "Peace be upon you."

وكذلك إذا كنت وحدك تقول السلام علينا وعلى عباد الله الصالحين مثل ما سلمت وأنت إمام فإذا كنت في جماعة فقل مثل ما قلت وسلم على من على يمينك وشمالك فإن لم يكن على شمالك أحد فسلم على الذين على يمينك ولا تدع التسليم على يمينك إن لم يكن على شمالك أحد.

Likewise, when you are alone, you say "Peace be upon us and upon the righteous servants of Allah" just as you would say when you are an imam. If you are in a

congregation, say the same as you have said and give salam to those on your right and your left. If there is no one on your left, then give salam to those on your right, and do not neglect giving salam to your right if there is no one on your left.

Hadith 8331

عن أبي بكر الحضرمي قال: قلت له: إني أصلي بقوم فقال سلم واحدة ولا تلتفت قل: السلام عليك أيها النبي ورحمة الله وبركاته السلام عليكم.

From Abu Bakr al-Hadrami who said: I said to him: I pray leading a group. He said: Make one tasleem and do not turn to the side. Say: "Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon you."

Hadith 8332

وعنه عن عثمان بن عيسى عن سماعة عن أبي عبد الله (عليه السلام) قال إذا انصرفت من الصلاة فانصرف عن يمينك.

From him, from Uthman bin Isa, from Sama'ah, from Abu Abdullah (peace be upon him) who said: When you finish the prayer, turn to your right.

Hadith 8333

عن عبد الله بن أبي يعفور قال سألت أبا عبد الله (عليه السلام) عن تسليم الإمام وهو مستقبل القبلة قال: يقول: السلام عليكم.

Abdullah bin Abi Ya'fur said: I asked Abu Abdullah (peace be upon him) about the imam giving the tasleem while facing the qiblah. He said: He says, "Peace be upon you."

Hadith 8334

عن أبي بصير قال قال أبو عبد الله (عليه السلام) إذا كنت وحدك فسلم تسليمة واحدة عن يمينك.

From Abu Basir who said: Abu Abdullah (peace be upon him) said: If you are alone, give one salaam to your right.

Hadith 8335

عن محمد بن مسلم عن أبي جعفر (عليه السلام) قال إذا انصرفت من الصلاة فانصرف عن يمينك.

From Muhammad bin Muslim from Abu Ja'far (peace be upon him) who said: When you finish the prayer, turn to your right.

Hadith 8336

عن الزهري عن أنس أن رسول الله صلى الله عليه وآله كان يسلم تسليمة واحدة.

From Al-Zuhri from Anas that the Messenger of Allah (peace be upon him and his family) used to give one salaam.

Hadith 8337

وفي (العلل) بالإسناد السابق عن المفضل بن عمر في حديث قال: سألت أبا عبد الله (عليه السلام) لأي علة يسلم على اليمين ولا يسلم على اليسار؟ قال لأن الملك الموكل يكتب الحسنات على اليمين والذي يكتب السيئات على اليسار والصلاة حسنات ليس فيها سيئات فلهذا يسلم على اليمين دون اليسار.

In Al-'Ilal with the previous chain of narration from Al-Mufaddal bin Umar in a hadith, he said: I asked Abu Abdullah (peace be upon him), "For what reason does one give salam to the right and not to the left?" He replied, "Because the angel assigned to record good deeds is on the right, and the one who records bad deeds is on the left. Prayer consists of good deeds with no bad deeds in it, so for this reason, the salam is given to the right and not to the left."

قلت فلم لا يقال السلام عليك والملك على اليمين واحد ولكن يقال السلام عليكم؟ قال ليكون قد سلم عليه وعلى من على اليسار وفضل صاحب اليمين عليه بالايماء إليه.

I asked, "Why isn't it said 'Peace be upon you' (singular) when there is only one angel on the right, but instead 'Peace be upon you all' is said?" He replied, "So that one has greeted both him and those on the left, while giving preference to the one on the right through the gesture."

قلت فلم لا يكون الإيماء في التسليم بالوجه كله ولكن كان بالأنف لمن يصلي وحده وبالعين لمن يصلي بقوم؟ قال: لأن مقعد الملكين من ابن آدم الشدقين وصاحب اليمين على الشدق الأيمن ويسلم المصلي عليه ليثبت له صلاته في صحيفته.

I asked: Why isn't the gesture in tasleem made with the whole face, but rather with the nose for one who prays alone and with the eye for one who leads a congregation in prayer? He said: Because the two angels' position with the son of Adam is at the corners of the mouth, with the angel of the right being at the right corner of the mouth, and the one praying gives salam to him so that his prayer may be recorded in his book of deeds.

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

I asked, "Why does the follower in prayer give three salams?" He replied, "One is in

response to the imam, directed to him and his two angels; the second is to his right and the two angels assigned to him; and the third is to those on his left and their two assigned angels. If there is no one on his left, he doesn't give salam to the left unless his right side faces a wall and his left faces those praying with him behind the imam, in which case he gives salam to his left."

قلت فتسليم الإمام على من يقع؟ قال على ملكيه والمأمومين يقول لملكيه اكتبا سلامة صلاتي مما يفسدها ويقول لمن خلفه سلمتم وآمنتم من عذاب الله عز وجل.

I asked, "To whom does the imam's salam extend?" He replied, "To his angels and those praying behind him. He says to his angels, 'Record the soundness of my prayer from what invalidates it,' and he says to those behind him, 'You are safe and secure from Allah's punishment.'"

Hadith 8338

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن تسليم الرجل خلف الإمام في الصلاة كيف؟ قال تسليمة واحدة عن يمينك إذا كان على يمينك أحد أو لم يكن.

Abdullah bin Ja'far in (Qurb al-Isnad) from Abdullah bin al-Hasan from his grandfather Ali bin Ja'far from his brother Musa bin Ja'far (peace be upon him), he said: I asked him about the salaam of a man behind the Imam in prayer, how is it? He said: One salaam to your right whether there is someone on your right or not.

Hadith 8339

وقد تقد حديث الكاهلي قال صلى بنا أبو عبد الله (عليه السلام) (إلى أن قال) وقنت في الفجر وسلم واحدة مما يلي القبلة. أقول الاختلاف هنا محمول على التخيير.

The hadith of Al-Kahili has preceded, he said: Abu Abdullah (peace be upon him) led us in prayer (until he said) and he performed qunut in the dawn prayer and gave one salaam towards the qibla.

Shaykh Hurr Amili: The difference here is interpreted as a matter of choice.

CHAPTER 3

The Ruling On Forgetting Or Omitting The Tasleem (Salam)

[Hadith 8340 to 8345]

Hadith 8340

عن أبي بصير عن أبي عبد الله (عليه السلام) قال إذا نسي الرجل أن يسلم فإذا ولى وجهه عن القبلة وقال السلام علينا وعلى عباد الله الصالحين فقد فرغ من صلاته.

From Abu Basir, from Abu Abdullah (peace be upon him) who said: If a man forgets to say the tasleem, and then turns his face away from the qiblah and says "Peace be upon us and upon the righteous servants of Allah," then he has completed his prayer.

Hadith 8341

عن زرارة عن أبي جعفر (عليه السلام) قال سألته عن الرجل يصلي ثم يجلس فيحدث قبل أن يسلم قال تمت صلاته وإن كان مع إمام فوجد في بطنه أذى فسلم في نفسه وقام فقد تمت صلاته.

From Zurarah from Abu Ja'far (peace be upon him) who said: I asked him about a man who prays then sits and speaks before saying the tasleem. He said: His prayer is complete. And if he is with an imam and finds discomfort in his stomach, and says the tasleem to himself and stands up, then his prayer is complete.

أقول هذا محمول على النسيان لبعض التسليمات أو للجميع فيقضي التسليم لما مضى ويأتي ويحتمل التقية.

I (Hurr Amili) say: This is to be understood as referring to forgetting some or all of the tasleem, so he makes up for the tasleem for what has passed and continues. It may also be understood as taqiyyah.

Hadith 8342

عن الحلبي عن أبي عبد الله (عليه السلام) قال إذا نسي أن يسلم خلف الإمام أجزأه تسليم الإمام.

From Al-Halabi from Abu Abdullah (peace be upon him), he said: If one forgets to say the tasleem behind the imam, the imam's tasleem suffices for him.

Hadith 8343

عن الحلبي عن أبي عبد الله (عليه السلام) قال إذا التفت في صلاة مكتوبة من غير فراغ فأعد الصلاة إذا كان الالتفات فاحشا وإن كنت قد تشهدت فلا تعد.

Al-Halabi narrated from Abu Abdullah (peace be upon him) who said: If one turns excessively in an obligatory prayer before finishing it, he should repeat the prayer. But

if you have already recited the tashahhud, do not repeat it.

أقول يأتي حكم الالتفات في محله ويمكن حمله هنا على ما لا يوجب الإعادة وحملها على الاستحباب ويمكن كون الحكم خاصا بالالتفات لأنه مطلوب في التسليم منهي عنه قبل محله أو يحمل الالتفات بعد التشهد على التسليم.

I (Hurr Amili) say that the ruling on turning [the head] comes in its place, and it can be interpreted here as not requiring repetition [of the prayer], and it is to be considered as recommended. It is possible that the ruling is specific to turning [the head] because it is required in the tasleem and forbidden before its proper place, or the turning after the tashahhud can be interpreted as the tasleem.

Hadith 8344

عن يونس بن يعقوب قال قلت لأبي الحسن (عليه السلام) صليت بقوم صلاة فقعدت للتشهد ثم قمت ونسيت أن أسلم عليهم فقالوا ما سلمت علينا فقال ألم تسلم وأنت جالس؟ قلت بلى قال فلا بأس عليك ولو نسيت حين قالوا لك ذلك استقبلتهم بوجهك وقلت السلام عليكم.

From Yunus ibn Ya'qub who said: I said to Abu Al-Hassan (peace be upon him): "I led a group in prayer, and I sat for the tashahhud, then stood up and forgot to say the salam to them. They said to me 'You didn't say salam to us.'" He said: "Didn't you say salam while you were sitting?" I said: "Yes." He said: "Then there is no problem upon you. And if you had forgotten when they told you that, you could have turned your face towards them and said 'Assalamu alaikum.'"

Hadith 8345

عن غالب بن عثمان عن أبي عبد الله (عليه السلام) قال سألته عن الرجل يصلي المكتوبة فيقضي صلاته ويتشهد ثم ينام قبل أن يسلم قال تمت صلاته وإن كان رعافا غسله ثم رجع فسلم.

From Ghalib bin Uthman from Abu Abdullah (peace be upon him): I asked him about a man who prays the obligatory prayer, completes his prayer and recites the tashahhud, then falls asleep before saying the tasleem. He said: His prayer is complete. And if he had a nosebleed, he should wash it then return and say the tasleem.

CHAPTER 4

Manner Of Tasleem And Some Of Its Rulings

[Hadith 8346 to 8351]

Hadith 8346

عن الحلبي قال قال أبو عبد الله (عليه السلام) كل ما ذكرت الله عز وجل به والنبي صلى الله عليه وآله فهو من الصلاة وإن قلت السلام علينا وعلى عباد الله الصالحين فقد انصرفت.

From Al-Halabi who said: Abu Abdullah (peace be upon him) said: Everything with which you remember Allah, the Mighty and Majestic, and the Prophet, peace be upon him and his family, is part of the prayer. And if you say "Peace be upon us and upon the righteous servants of Allah," then you have concluded [your prayer].

Hadith 8347

عن أبي كهمس عن أبي عبد الله (عليه السلام) قال سألته عن الركعتين الأولتين إذا جلست فيهما للتشهد فقلت وأنا جالس السلام عليك أيها النبي ورحمة الله وبركاته انصراف هو؟ قال لا ولكن إذا قلت السلام علينا وعلى عباد الله الصالحين فهو الانصراف.

From Abu Kahmas from Abu Abdullah (peace be upon him): I asked him about the first two rak'ahs when I sit for the tashahhud and say while sitting, "Peace be upon you, O Prophet, and the mercy of Allah and His blessings," is this a conclusion [of the prayer]? He said: No, but when you say "Peace be upon us and upon the righteous servants of Allah," that is the conclusion.

Hadith 8348

عن أبي بكر عن أبي عبد الله (عليه السلام) قال قلت له إني أصلي بقوم؟ فقال تسلم واحدة ولا تلتفت قل السلام عليك أيها النبي ورحمة الله وبركاته السلام عليكم.

From Abu Bakr from Abu Abdullah (peace be upon him), he said: I said to him, "I pray leading a group?" He said: "Give one salam and do not turn. Say 'Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon you.'"

Hadith 8349

محمد بن علي بن الحسين قال قال رجل لأمير المؤمنين (عليه السلام) ما معنى قول الإمام السلام عليكم؟ فقال إن الإمام يترجم عن الله عز وجل ويقول في ترجمته لأهل الجماعة أمان لكم من عذاب الله يوم القيامة.

Muhammad bin Ali bin Al-Hussain said: A man said to Amir al-Muminin (peace be upon him), "What is the meaning of the Imam saying 'Peace be upon you'?" He said:

"The Imam translates on behalf of Allah, the Mighty and Majestic, and says in his translation to the people of the congregation: 'You have security from Allah's punishment on the Day of Resurrection.'"

Hadith 8350

وقد تقدم حديث أبي بصير عن أبي عبد الله (عليه السلام) قال إذا ولى وجهه عن القبلة وقال السلام علينا وعلى عباد الله الصالحين فقد فرغ من الصلاة.

And previously came the hadith of Abu Basir from Abu Abdullah (peace be upon him) who said: "When he turns his face away from the qiblah and says 'Peace be upon us and upon the righteous servants of Allah,' he has completed the prayer."

Hadith 8351

وحديث ميسر عن أبي جعفر (عليه السلام) قال شيئان يفسد الناس بهما صلاتهم أحدهما قول الرجل السلام علينا وعلى عباد الله الصالحين يعني في التشهد الأول.

A narration from Maysir, from Abu Ja'far (peace be upon him), who said: "There are two things by which people spoil their prayer. One of them is when a person says 'Peace be upon us and upon the righteous servants of Allah' - meaning in the first tashahhud."

Section 10

Ta'qeeb (Follow-Up Supplications) And Related Matters

CHAPTER 1

Recommendation And Emphasis Of Supplication After The Morning And Afternoon Prayers

[Hadith 8352 to 8366]

Hadith 8352

عن الوليد بن صبيح عن أبي عبد الله (عليه السلام) قال التعقيب أبلغ في طلب الرزق من الضرب في البلاد يعني بالتعقيب الدعاء بعقب الصلاة.

From Al-Walid bin Sabeeh from Abi Abdullah (peace be upon him) who said: The ta'qeeb is more effective in seeking provision than traveling throughout the lands. By ta'qeeb he means supplication after prayer.

Hadith 8353

عن عبد الله بن محمد عن أبي عبد الله (عليه السلام) قال ما عالج الناس شيئا أشد من التعقيب.

From Abdullah bin Muhammad, from Abu Abdullah (peace be upon him), who said: People have not struggled with anything more difficult than ta'qeeb (supplication after prayer).

Hadith 8354

عن جابر عن أبي جعفر (عليه السلام) قال قال رسول الله صلى الله عليه وآله قال الله عز وجل يا بن آدم اذكرني بعد الفجر ساعة واذكرني بعد العصر ساعة أكفك ما أهمك.

From Jabir, from Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: "Allah, the Mighty and Majestic, said: 'O son of Adam, remember Me for an hour after dawn (Fajr) and remember Me for an hour after afternoon (Asr), I will take care of what concerns you.'"

Hadith 8355

عن أبي العباس الفضل البقباق قال قال أبو عبد الله (عليه السلام) يستجاب الدعاء في أربعة مواطن في الوتر وبعد الفجر وبعد الظهر وبعد المغرب.

From Abu Al-Abbas Al-Fadl Al-Baqbaq, who said: Abu Abdullah (peace be upon him) said: Supplication is answered in four situations: in Witr prayer, after dawn prayer,

after noon prayer, and after sunset prayer.

Hadith 8356

عن منصور بن يونس عن أبي عبد الله (عليه السلام) قال من صلى صلاة فريضة وعقب إلى أخرى فهو ضيف الله وحق على الله أن يكرم ضيفه.

From Mansur bin Yunus from Abu Abdullah (peace be upon him) who said: Whoever prays an obligatory prayer and then stays for another, he is a guest of Allah, and it is a right upon Allah to honor His guest.

Hadith 8357

عن حماد بن عيسى عن أبي عبد الله (عليه السلام) قال إن الله فرض عليكم الصلوات الخمس في أفضل الساعات فعليكم بالدعاء في أدبار الصلوات.

From Hammad bin Isa, from Abu Abdullah (peace be upon him), who said: Allah has prescribed for you the five prayers at the best hours, so you should supplicate following the prayers.

Hadith 8358

عن مسعدة بن صدقة عن أبي عبد الله (عليه السلام) قال كان أبي يقول في قول الله تبارك وتعالى فإذا فرغت فانصب وإلى ربك فارغب إذا قضيت الصلاة بعد أن تسلم وأنت جالس فانصب في الدعاء من أمر الدنيا والآخرة فإذا فرغت من الدعاء فارغب إلى الله عز وجل أن يتقبلها منك.

From Mas'ada bin Sadaqa, from Abu Abdullah (peace be upon him) who said: My father used to say regarding the words of Allah, Blessed and Exalted, "So when you have finished [your duties], then stand up [for worship], And to your Lord direct [your] longing" [Surah Al-Sharh 94:7-8]: When you have completed the prayer after giving the salam and while you are sitting, then exert yourself in supplication concerning the affairs of this world and the hereafter. And when you have finished your supplication, then turn eagerly to Allah, the Mighty and Majestic, that He may accept it from you.

Hadith 8359

أحمد بن فهد في (عدة الداعي) عن الصادق (عليه السلام) قال إن الله فرض الصلوات في أحب الأوقات فاسألوا حوائجكم عقيب فرائضكم.

Ahmad bin Fahd in (Uddat Al-Da'i) from Al-Sadiq (peace be upon him), who said: Allah has prescribed the prayers at the most beloved times, so ask for your needs following your obligatory prayers.

Hadith 8360

قال وقال رسول الله صلى الله عليه وآله من أدى لله مكتوبة فله في أثرها دعوة مستجابة.

He said: And the Messenger of Allah (peace be upon him and his family) said: Whoever performs an obligatory prayer for Allah, he has after it a supplication that will be answered.

Hadith 8361

عن علي بن محمد الهادي عن آبائه قال: قال رسول الله صلى الله عليه وآله من أدى لله مكتوبة فله في أثرها دعوة مستجابة.

From Ali bin Muhammad Al-Hadi, from his forefathers, who said: The Messenger of Allah (peace be upon him and his family) said: Whoever performs an obligatory prayer for Allah, he has an answered supplication following it.

Hadith 8362

عن عبد الله بن أحمد بن عامر الطائي عن أبيه عن الرضا عن آبائه عليهم السلام قال قال رسول الله صلى الله عليه وآله من أدى فريضة فله عند الله دعوة مستجابة.

From Abdullah bin Ahmad bin Amir Al-Ta'i, from his father, from Al-Ridha, from his forefathers (peace be upon them), who said: The Messenger of Allah (peace be upon him and his family) said: Whoever performs an obligatory prayer has an answered supplication with Allah.

Hadith 8363

أحمد بن أبي عبد الله البرقي في (المحاسن) عن موسى بن القاسم عن علي بن جعفر عن أخيه موسى بن جعفر عن أبي عبد الله (عليه السلام) قال ما من مؤمن يؤدي فريضة من فرائض الله إلا كان له عند أدائها دعوة مستجابة.

Ahmad ibn Abi Abdullah al-Barqi in (Al-Mahasin) from Musa ibn al-Qasim from Ali ibn Ja'far from his brother Musa ibn Ja'far from Abu Abdullah (peace be upon him) said: There is no believer who performs an obligation from Allah's obligations except that he has an answered supplication when performing it.

Hadith 8364

عن الحسن بن صالح بن حي قال سمعت أبا عبد الله (عليه السلام) يقول من توضأ فأحسن الوضوء ثم صلى ركعتين فأتم ركوعها وسجودها ثم جلس فأثنى علي الله وصلى على رسول الله صلى الله عليه وآله ثم سأل الله حاجته فقد طلب الخير في مظانه ومن طلب الخير في مظانه لم يخب.

From Al-Hassan ibn Salih ibn Hayy who said: I heard Abu Abdullah (peace be upon him) saying: Whoever performs ablution and does it well, then prays two rak'ahs

completing their ruku and sujud, then sits and praises Allah and sends blessings upon the Messenger of Allah (peace be upon him and his family), then asks Allah for his need, has indeed sought good in its proper place, and whoever seeks good in its proper place will not be disappointed.

Hadith 8365

الفضل بن الحسن الطبرسي بإسناده في صحيفة الرضا (عليه السلام) عن آبائه عن النبي صلى الله عليه وآله قال لا يزال الشيطان ذعرا من المؤمن ما حافظ على الصلوات الخمس فإذا ضيعهن تجرأ عليه وأوقعه في العظائم.

Al-Fadl ibn Al-Hassan Al-Tabarsi with his chain of narration in Sahifat Al-Ridha (peace be upon him) from his forefathers from the Prophet (peace be upon him and his family) said: Satan remains frightened of the believer as long as he maintains the five prayers. But when he neglects them, Satan becomes bold against him and causes him to fall into major sins.

Hadith 8366

وبإسناده قال قال رسول الله صلى الله عليه وآله من صلى فريضة فله عند الله دعوة مستجابة.

And with his chain of narration, he said: The Messenger of Allah, peace be upon him and his family, said: Whoever performs an obligatory prayer, has a supplication that will be answered by Allah.

CHAPTER 2

Emphasis On The Recommendation For The Imam To Sit After The Tasleem, Refraining From Speech Until Everyone With Him Completes Their Prayer

[Hadith 8367 to 8374]

Hadith 8367

عن حفص بن البختري عن أبي عبد الله (عليه السلام) قال: ينبغي للإمام أن يجلس حتى يتم كل من خلفه صلاتهم.

Hafs ibn al-Bakhtari narrated from Abu Abdullah (peace be upon him) that he said: The imam should sit until everyone behind him completes their prayer.

Hadith 8368

عن الحلبي عن أبي عبد الله (عليه السلام) قال: لا ينبغي للإمام أن يتنفل إذا سلم حتى يتم من خلفه الصلاة.

Al-Halabi narrated from Abu Abdullah (peace be upon him) that he said: The imam should not perform supererogatory prayers after he says the tasleem until those behind him complete the prayer.

Hadith 8369

عن أبي بصير عن أبي عبد الله (عليه السلام) قال أيما رجل أم قوما فعليه أن يقعد بعد التسليم ولا يخرج من ذلك الموضع حتى يتم الذين خلفه الذين سبقوا صلاتهم ذلك على كل إمام واجب إذا علم أن فيهم مسبوقا فإن علم أن ليس فيهم مسبوق بالصلاة فليذهب حيث شاء. أقول هذا محمول على الاستحباب المؤكد لما يأتي.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Any man who leads people in prayer should remain seated after the tasleem and not leave that place until those behind him who were late to join the prayer complete their prayer. This is obligatory upon every imam if he knows there are people who joined late. If he knows there is no one who joined the prayer late, then he may go wherever he wishes.

Shaykh Hurr Amili: This is understood as a strongly emphasized recommendation based on what will come.

Hadith 8370

عن إسماعيل بن عبد الخالق قال سمعته يقول لا ينبغي للإمام أن يقوم إذا صلى حتى يقضي كل من خلفه ما فاته من الصلاة.

From Ismail bin Abdul Khaliq who said: I heard him saying: The Imam should not

stand up after completing the prayer until everyone behind him has completed whatever they missed from their prayer.

Hadith 8371

عن أبي بكر قال قال أبو عبد الله (عليه السلام) إذا صليت بقوم فاقعد بعد ما تسلم هنيئة.

Abu Bakr said: Abu Abdullah (peace be upon him) said: When you lead people in prayer, sit for a while after you say the tasleem.

Hadith 8372

عن سماعة قال: ينبغي للإمام أن يلبث قبل أن يكلم أحدا حتى يرى أن من خلفه قد أتموا الصلاة ثم ينصرف هو.

From Sama'ah who said: It is recommended for the Imam to wait before speaking to anyone until he sees that those behind him have completed their prayer, then he may leave.

Hadith 8373

عن عمار قال سألت أبا عبد الله (عليه السلام) عن الرجل يصلي بقوم فيدخل قوم في صلاته بقدر ما قد صلى ركعة أو أكثر من ذلك فإذا فرغ من صلاته وسلم أيجوز له وهو إمام أن يقوم من موضعه قبل أن يفرغ من دخل في صلاته؟ قال: نعم.

From Ammar who said: I asked Abu Abdullah (peace be upon him) about a man who leads people in prayer, then some people join his prayer after he has already prayed one rak'ah or more. When he completes his prayer and says the tasleem, is it permissible for him as the imam to stand up from his place before those who joined his prayer have completed their prayer? He said: Yes.

Hadith 8374

عن علي بن جعفر عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن حد قعود الإمام بعد التسليم ما هو؟ قال يسلم ولا ينصرف ولا يلتفت حتى يعلم أن كل من دخل معه في صلاته قد أتم صلاته ثم ينصرف.

From Ali ibn Ja'far from his brother Musa ibn Ja'far (peace be upon him) said: I asked him about the limit of the imam's sitting after the tasleem, what is it? He said: He says the tasleem and does not leave or turn until he knows that everyone who joined him in his prayer has completed their prayer, then he may leave.

CHAPTER 3

Permissibility Of The Follower Leaving And Performing Supererogatory Prayers Before The Imam Finishes His Supplications

[Hadith 8375 to 8377]

Hadith 8375

عن الحلبي عن أبي عبد الله (عليه السلام) (في حديث) قال سألته عن الرجل يؤم في الصلاة هل ينبغي له أن يعقب بأصحابه بعد التسليم؟ فقال يسبح ويذهب من شاء لحاجته ولا يعقب رجل لتعقيب الإمام.

Al-Halabi narrated from Abu Abdullah (peace be upon him) in a hadith, saying: I asked him about a man who leads the prayer - should he remain seated with his followers after the tasleem (final salam)? He replied: He should glorify Allah, and whoever wishes may leave for their needs, and no man should remain seated simply because the Imam is still seated.

Hadith 8376

عبد الله بن جعفر في (قرب الإسناد) عن عبد الله بن الحسن عن جده علي بن جعفر عن أخيه قال: سألته عن قوم صلوا خلف إمام هل يصلح لهم أن ينصرفوا والإمام قاعد؟ قال إذا سلم الإمام فليقم من أحب.

Abdullah bin Jafar in (Qurb al-Isnad) from Abdullah bin al-Hasan from his grandfather Ali bin Jafar from his brother, who said: I asked him about a group who prayed behind an imam, is it permissible for them to leave while the imam is still sitting? He said: When the imam gives the salam (concluding the prayer), then whoever wishes may stand up.

Hadith 8377

وعنه عن علي بن جعفر عن أخيه قال سألته عن رجل يصلي خلف إمام بقوم فإذا سلم الإمام يصلي والإمام قاعد قال لا بأس.

From him from Ali bin Ja'far from his brother, he said: I asked him about a man who prays behind an imam with a group, then when the imam gives the salam, he continues to pray while the imam is sitting. He said: There is no problem with it.

CHAPTER 4

Preference Of Supplication After Obligatory Prayers Over Supplication After Supererogatory Prayers

[Hadith 8378 to 8379]

Hadith 8378

عن محمد بن مسلم عن أحدهما عليه السلام قال الدعاء دبر المكتوبة أفضل من الدعاء دبر التطوع كفضل المكتوبة على التطوع.

From Muhammad ibn Muslim, from one of them (peace be upon him), who said: Supplication after the prescribed prayer is better than supplication after the voluntary prayer, just as the prescribed prayer is superior to the voluntary prayer.

Hadith 8379

عن الحسن بن المغيرة أنه سمع أبا عبد الله (عليه السلام) يقول إن فضل الدعاء بعد الفريضة على الدعاء بعد النافلة كفضل الفريضة على النافلة.

From Al-Hasan ibn Al-Mughirah, who heard Abu Abdullah (peace be upon him) saying: Indeed, the superiority of supplication after the obligatory prayer over supplication after the supererogatory prayer is like the superiority of the obligatory prayer over the supererogatory prayer.

CHAPTER 5

Recommendation Of Choosing Supplication After The Obligatory Prayer Over Supererogatory Prayer

[Hadith 8380 to 8382]

Hadith 8380

محمد بن علي بن الحسين عن زرارة قال سمعت أبا جعفر (عليه السلام) يقول الدعاء بعد الفريضة أفضل من الصلاة تنفلا وبذلك جرت السنة.

Muhammad bin Ali bin al-Husayn, from Zurarah who said: I heard Abu Ja'far (peace be upon him) saying: Supplication after the obligatory prayer is better than performing supererogatory prayer, and this is how the Sunnah has been established.

Hadith 8381

عن زرارة عن أبي جعفر عليه السلام) قال الدعاء بعد الفريضة أفضل من الصلاة تنفلا.

Zurara narrates from Abu Ja'far (peace be upon him) who said: Supplication after the obligatory prayer is superior to offering supererogatory prayers.

Hadith 8382

عن عبيد بن زرارة عن أبي عبد الله (عليه السلام) أنه سأله عن رجلين قام أحدهما يصلي حتى أصبح والآخر جالس يدعو أيهما أفضل؟ قال الدعاء أفضل.

From Ubayd ibn Zurarah from Abu Abdullah (peace be upon him) that he asked him about two men - one of them stood praying until dawn and the other sat making supplication - which of them is better? He said: Supplication is better.

CHAPTER 6

Recommendation Of Preferring Extended Supplication In Prayer And After It Over Extended Recitation

[Hadith 8383 to 8383]

Hadith 8383

عن معاوية بن عمار قال قلت لأبي عبد الله (عليه السلام) رجلان افتتحا الصلاة في ساعة واحدة فتلا هذا القرآن فكانت تلاوته أكثر من دعائه ودعا هذا أكثر فكان دعاؤه أكثر من تلاوته ثم انصرفا في ساعة واحدة أيهما أفضل؟ قال كل فيه فضل كل حسن

From Mu'awiyah ibn 'Ammar who said: I asked Abu Abdullah (peace be upon him): "Two men began prayer at the same time. One recited the Quran such that his recitation was more than his supplication, while the other supplicated more such that his supplication was more than his recitation. Then they both finished at the same time. Which of them is better?" He said: "Both have excellence, both are good."

قلت إني قد علمت أن كلا حسن وأن كلا فيه فضل فقال الدعاء أفضل أما سمعت قول الله عز وجل " وقال ربكم ادعوني أستجب لكم إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين " هي والله العبادة هي والله أفضل هي والله أفضل أليست هي العبادة هي والله العبادة هي والله العبادة أليست هي أشدهن؟ هي والله أشدهن هي والله أشدهن.

I said: "I know that both are good and both have excellence." So he said: "Supplication is better. Have you not heard the words of Allah, the Mighty and Majestic: 'And your Lord says: Call upon Me, I will answer you. Indeed, those who disdain My worship will enter Hell humiliated.' [Quran, 40:60]" By Allah, it is worship. By Allah, it is better. By Allah, it is better. Is it not worship? By Allah, it is worship. By Allah, it is worship. Is it not the most intense of acts? By Allah, it is the most intense. By Allah, it is the most intense.

CHAPTER 7

Emphasis On The Recommendation Of Reciting The Tasbih Of Al-Zahra, Peace Be Upon Her, Immediately After Prayer Before Moving One's Legs, Starting With Takbir And Following It With Tahlil

[Hadith 8384 to 8389]

Hadith 8384

عن فضالة بن أيوب عن عبد الله بن سنان قال: قال أبو عبد الله (عليه السلام) من سبح تسبيح فاطمة عليها السلام قبل أن يثنى رجله من صلاة الفريضة غفر الله له ويبدأ بالتكبير.

From Fadala bin Ayub, from Abdullah bin Sinan, who said: Abu Abdullah (peace be upon him) said: Whoever recites the Tasbih of Fatima (peace be upon her) before moving his legs after the obligatory prayer, Allah will forgive him, and he should start with Takbir.

Hadith 8385

عن محمد بن مسلم قال سألت أبا جعفر (عليه السلام) عن التسبيح فقال ما علمت شيئا موظفا غير تسبيح فاطمة وعشر مرات بعد الفجر.

Muhammad bin Muslim said: I asked Abu Ja'far (peace be upon him) about tasbih. He said: I do not know of any obligatory tasbih except Tasbih of Fatima and ten times after Fajr.

Hadith 8386

عن ابن أبي نجران عن رجل عن أبي عبد الله (عليه السلام) قال من سبح الله في دبر الفريضة تسبيح فاطمة المائة مرة وأتبعها بلا إله إلا الله مرة غفر له.

From Ibn Abi Najran, from a man, from Abu Abdullah (peace be upon him) who said: Whoever glorifies Allah after the obligatory prayer with the Tasbih of Fatima one hundred times and follows it with "There is no god but Allah" once, will be forgiven.

Hadith 8387

محمد بن علي بن الحسين قال: روي عن الصادق (عليه السلام) أنه قال من سبح تسبيح فاطمة الزهراء عليها السلام في دبر الفريضة قبل أن يثني رجليه غفر الله له.

Muhammad bin Ali bin Al-Hussein said: It is narrated from Al-Sadiq (peace be upon him) that he said: Whoever recites the Tasbih of Fatima Al-Zahra (peace be upon her)

after the obligatory prayer before moving his legs, Allah will forgive him.

Hadith 8388

عن إسماعيل الجعفي عن أبي عبد الله (عليه السلام) قال من سبح تسبيح فاطمة عليها السلام منكم قبل أن يثني رجله من المكتوبة غفر له.

From Ismail Al-Ju'fi, from Abu Abdullah (peace be upon him) who said: Whoever among you recites the Tasbih of Fatima (peace be upon her) before moving his leg after the obligatory prayer will be forgiven.

Hadith 8389

عن مسعدة بن صدقة قال: قال أبو عبد الله (عليه السلام) من سبح تسبيح فاطمة عليها السلام قبل أن يثني رجليه بعد انصرافه من صلاة الغداة غفر له ويبدأ بالتكبير ثم قال أبو عبد الله (عليه السلام). لحمزة بن حمران حسبك بها يا حمزة.

From Mas'ada bin Sadaqa who said: Abu Abdullah (peace be upon him) said: Whoever recites the Tasbih of Fatima (peace be upon her) before moving his legs after finishing the morning prayer will be forgiven, and he should start with Takbir. Then Abu Abdullah (peace be upon him) said to Hamza bin Humran: This is sufficient for you, O Hamza.

CHAPTER 8

Recommendation Of Consistently Performing Tasbih Al-Zahra And Instructing Children To Do It

[Hadith 8390 to 8395]

Hadith 8390

عن زرارة بن أعين عن أبي عبد الله (عليه السلام) قال تسبيح فاطمة الزهراء عليها السلام من الذكر الكثير الذي قال الله عز وجل واذكروا الله ذكرا كثيرا.

From Zurarah ibn A'yan, from Abu Abdullah (peace be upon him), who said: The tasbih of Fatima al-Zahra (peace be upon her) is from the abundant remembrance which Allah, the Mighty and Majestic, mentioned: "And remember Allah with abundant remembrance" [Al-Ahzab, 33:41].

Hadith 8391

عن أبي هارون المكفوف عن أبي عبد الله (عليه السلام) قال يا أبا هارون إنا نأمر صبياننا بتسبيح فاطمة عليها السلام كما نأمرهم بالصلاة فألزمه فإنه لم يلزمه عبد فشقي.

From Abu Harun al-Makfuf, from Abu Abdullah (peace be upon him), who said: O Abu Harun, we instruct our children to perform the tasbih of Fatima (peace be upon her) just as we instruct them to pray. So adhere to it, for no servant has adhered to it and then become wretched.

Hadith 8392

عن أبي الصباح بن نعيم العائذي عن محمد بن مسلم قال قال أبو جعفر (عليه السلام): من سبح تسبيح فاطمة عليها السلام ثم استغفر غفر له وهي مائة باللسان وألف في الميزان وتطرد الشيطان وترضي الرحمن.

From Abu al-Sabah bin Nu'aim al-'A'idhi from Muhammad bin Muslim who said: Abu Ja'far (peace be upon him) said: Whoever recites the tasbih of Fatima, peace be upon her, and then seeks forgiveness, he will be forgiven. It is one hundred by the tongue, a thousand in the scale of deeds, it drives away Satan, and it pleases the Most Merciful.

Hadith 8393

عن محمد بن مسلم (في حديث) يقول في آخره تسبيح فاطمة عليها السلام من ذكر الله الكثير الذي قال الله عز وجل اذكروني أذكركم.

From Muhammad bin Muslim (in a hadith) saying at its end: The tasbih of Fatima,

peace be upon her, is among the abundant remembrance of Allah which Allah, the Mighty and Majestic, referred to when He said: "Remember Me, and I will remember you" [Al-Baqarah, 2:152].

Hadith 8394

قال وقد روي في خبر آخر عن الصادق (عليه السلام) أنه سئل عن قول الله عز وجل (اذكروا الله ذكرا كثيرا) ما هذا الذكر الكثير؟ فقال من سبح تسبيح فاطمة عليها السلام فقد ذكر الله الذكر الكثير.

He said: And it has been reported in another narration from al-Sadiq (peace be upon him) that he was asked about the saying of Allah, the Mighty and Majestic, "Remember Allah with abundant remembrance" [Al-Ahzab, 33:41], what is this abundant remembrance? He said: Whoever recites the tasbih of Fatima, peace be upon her, has remembered Allah with abundant remembrance.

Hadith 8395

عن زرارة وحمران ابني أعين عن أبي عبد الله (عليه السلام) قال: من سبح تسبيح فاطمة عليها السلام فقد ذكر الله ذكرا كثيرا.

From Zurarah and Humran, the sons of A'yan, from Abu Abdullah (peace be upon him), he said: Whoever recites the Tasbih of Fatima, peace be upon her, has indeed remembered Allah with abundant remembrance.

CHAPTER 9

Recommendation Of Choosing Tasbih Al-Zahra (peace Be Upon Her) Over All Other Dhikr And Supererogatory Prayers

[Hadith 8396 to 8397]

Hadith 8396

عن صالح بن عقبة عن أبي جعفر (عليه السلام) قال ما عبد الله بشئ من التحميد أفضل من تسبيح فاطمة عليها السلام ولو كان شئ أفضل منه لنحله رسول الله (صلى الله عليه وآله) فاطمة عليها السلام.

From Salih bin Uqbah, from Abu Ja'far (peace be upon him), he said: Allah has not been worshipped with any form of praise better than the tasbih of Fatima (peace be upon her). If there had been anything better than it, the Messenger of Allah (peace be upon him and his family) would have given it to Fatima (peace be upon her).

Hadith 8397

وبالإسناد عن صالح بن عقبة عن أبي خالد القماط قال: سمعت أبا عبد الله (عليه السلام) يقول تسبيح فاطمة عليها السلام في كل يوم في دبر كل صلاة أحب إلي من صلاة ألف ركعة في كل يوم.

And by the same chain, from Salih bin Uqbah, from Abu Khalid al-Qammat, he said: I heard Abu Abdullah (peace be upon him) saying: The tasbih of Fatima (peace be upon her) every day after every prayer is more beloved to me than praying a thousand rak'ahs every day.

CHAPTER 10

Method, Quantity, And Order Of Fatima's (peace Be Upon Her) Tasbih

[Hadith 8398 to 8400]

Hadith 8398

عن محمد بن عذافر قال دخلت مع أبي على أبي عبد الله (عليه السلام) فسأله أبي عن تسبيح فاطمة عليها السلام فقال: الله أكبر حتى أحصى أربعا وثلاثين مرة ثم قال الحمد لله حتى بلغ سبعا وستين ثم قال سبحان الله حتى بلغ مائة يحصيها بيده جملة واحدة.

From Muhammad ibn Athafir who said: I entered with my father to Abu Abdullah (peace be upon him), and my father asked him about the Tasbih of Fatima (peace be upon her), so he said: [Say] "Allahu Akbar" until counting thirty-four times, then [say] "Alhamdulillah" until reaching sixty-seven, then [say] "Subhan Allah" until reaching one hundred, counting them with his hand all at once.

Hadith 8399

عن أبي بصير عن أبي عبد الله (عليه السلام) قال في تسبيح فاطمة عليها السلام تبدأ بالتكبير أربعا وثلاثين ثم التحميد ثلاثا وثلاثين، ثم التسبيح ثلاثا وثلاثين.

Abu Basir narrated from Abu Abdullah (peace be upon him) who said regarding the Tasbih of Fatima (peace be upon her): Begin with 34 Takbir (saying Allahu Akbar), then 33 Tahmid (saying Alhamdulillah), then 33 Tasbih (saying Subhanallah).

Hadith 8400

عن مفضل بن عمر عن أبي عبد الله (عليه السلام) (في حديث نافلة شهر رمضان) قال سبح تسبيح فاطمة عليها السلام وهو الله أكبر أربعا وثلاثين مرة وسبحان الله ثلاثا وثلاثين مرة والحمد لله ثلاثا وثلاثين مرة فوالله لو كان شئ أفضل منه لعلمه رسول الله (صلى الله عليه وآله) إياها.

From Mufaddal ibn Umar from Abu Abdullah (peace be upon him) (in a hadith about the supererogatory prayer of the month of Ramadan) who said: Glorify with the tasbih of Fatima (peace be upon her), which is "Allahu Akbar" thirty-four times, "Subhan Allah" thirty-three times, and "Alhamdulillah" thirty-three times. By Allah, if there were anything better than it, the Messenger of Allah (peace be upon him and his family) would have taught it to her.

أقول الواو لمطلق الجمع كما تقرر فيجب حمله هنا على تقديم التحميد على التسبيح كما مر وعليه عمل الطائفة وتقدم ما يدل على تقديم التكبير ويأتي ما يدل على الترتيب ويأتي أيضا ما ظاهره المنافاة وقد عرفت

وحمه.

I (Hurr Amili) say: The "and" is for general combination as established, so it must be interpreted here as placing the tahmid before the tasbih as mentioned earlier, and this is the practice of the sect. What has been mentioned earlier indicates the precedence of the takbir, and what will come indicates the order. There will also come what appears to be contradictory, but you have known its aspect.

CHAPTER 11

Recommendation Of Tasbih Al-zahra (peace Be Upon Her) Before Sleep

[Hadith 8401 to 8404]

Hadith 8401

عن محمد بن مسلم قال: قال لي أبو جعفر (عليه السلام) إذا توسد الرجل يمينه فليقل بسم الله (إلى أن قال) ثم يسبح تسبيح الزهراء فاطمة عليها السلام.

From Muhammad ibn Muslim who said: Abu Ja'far (peace be upon him) said to me: When a man lays his head on his right side, he should say "In the name of Allah" (until he said) then he should recite the Tasbih of Al-Zahra Fatima (peace be upon her).

Hadith 8402

قال وروي أن أمير المؤمنين (عليه السلام) قال لرجل من بني سعد وذكر حديثا يقول فيه إن رسول الله صلى الله عليه وآله قال له ولفاطمة ألا أعلمكما ما هو خير لكما من الخادم؟ إذا أخذتما منامكما فكبرا أربعا وثلاثين تكبيرة وسبحا ثلاثا وثلاثين تسبيحة واحمدا ثلاثا وثلاثين تحميدة فقالت فاطمة رضيت عن الله وعن رسوله.

He said: And it is narrated that Amir al-Muminin (peace be upon him) said to a man from Bani Sa'd, mentioning a hadith in which he says: The Messenger of Allah (peace be upon him and his family) said to him and Fatima: Shall I not teach you something that is better for you than a servant? When you go to bed, say "Allahu Akbar" (Allah is the Greatest) thirty-four times, "Subhan Allah" (Glory be to Allah) thirty-three times, and "Alhamdulillah" (Praise be to Allah) thirty-three times. Fatima said: I am pleased with Allah and His Messenger.

Hadith 8403

عن أبي الورد بن تمامة عن علي (عليه السلام) مثله إلا أنه قال إذا أخذتما مضاجعكما فسبحا ثلاثا وثلاثين واحمدا ثلاثا وثلاثين وكبرا أربعا وثلاثين.

From Abu Al-Ward ibn Tamama from Ali (peace be upon him) similar to it, except that he said: When you go to bed, say "Subhan Allah" thirty-three times, "Alhamdulillah" thirty-three times, and "Allahu Akbar" thirty-four times.

أقول هذا غير صريح في منافاة ما سبق لما عرفت ولاحتماله للنسخ لتقدمه وللتخصيص بوقت النوم وللتقية في الرواية وله نظائر كثيرة وللإشارة إلى الجواز وعدم وجوب الترتيب فيرجع إلى التخيير.

I (Hurr Amili) say: This is not explicitly contradicting what came before, as you know,

and it is possible that it was abrogated due to its earlier date, or specified for the time of sleep, or due to taqiyyah in the narration, and it has many similar examples, or it indicates permissibility and that the order is not obligatory, so it returns to choice.

Hadith 8404

الفضل بن الحسن الطبرسي في (مجمع البيان) عن أبي عبد الله (عليه السلام) أنه قال من بات على تسبيح فاطمة عليها السلام كان من الذاكرين الله كثيرا والذاكرات.

Al-Fadl ibn Al-Hasan Al-Tabarsi in (Majma' Al-Bayan) from Abu Abdullah (peace be upon him) that he said: Whoever goes to sleep after reciting the Tasbih of Fatima (peace be upon her) will be among those who remember Allah much, both men and women.

CHAPTER 12

Recommendation Of Supplicating With Transmitted (Narrated) Prayers At Bedtime And When Turning On One's Side

[Hadith 8405 to 8414]

Hadith 8405

عن محمد بن مسلم قال قال لي أبو جعفر (عليه السلام) إذا توسد الرجل يمينه فليقل:

Muhammad ibn Muslim narrated that Abu Ja'far (peace be upon him) said to me: When a man lays his head on his right side, he should say:

بسم الله اللهم إني أسلمت نفسي إليك ووجهت وجهي إليك وفوضت أمري إليك وألجأت ظهري إليك وتوكلت عليك رهبة منك ورغبة إليك لا ملجأ ولا منجأ منك إلا إليك آمنت بكتابك الذي أنزلت وبرسولك الذي أرسلت.

In the name of Allah, O Allah, I submit myself to You, and I turn my face to You, and I entrust my affairs to You, and I take refuge in You, and I rely upon You, in fear of You and in hope of You. There is no refuge and no escape from You except to You. I believe in Your Book which You have revealed and in Your Prophet whom You have sent.

ثم سبح تسبيح الزهراء فاطمة ومن أصابه فزع عند منامه فليقرأ إذا آوى إلى فراشه المعوذتين وآية الكرسي.

Then he should glorify Allah with the tasbih of Zahra Fatima. And whoever experiences fear during his sleep should recite the Mu'awwidhatayn (last two suras of the Quran) and Ayat al-Kursi when he goes to bed.

Hadith 8406

وعنه عن محمد بن مسلم عن أحدهما عليهما السلام قال لا يدع الرجل أن يقول عند منامه (أُعِيذُ نَفْسِي وَذُرِّيَّتِي وَأَهْلَ بَيْتِي وَمَا لِي بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ) فذلك الذي عوذ به جبرئيل الحسن والحسين عليهما السلام.

On the authority of Muhammad bin Muslim, from one of them (i.e., Imam Al-Baqir or Imam Al-Sadiq), peace be upon them both, who said: A man should not abandon saying at bedtime: "I seek protection for myself, my offspring, my household, and my property with Allah's perfect words from every devil and poisonous creature, and from every harmful eye." This is what Jibreel used to seek protection with for Al-Hasan and Al-Husayn, peace be upon them both.

Hadith 8407

وبإسناده عن بكر بن محمد عن أبي عبد الله (عليه السلام) قال من قال حين يأخذ مضجعه ثلاث مرات " الحمد لله الذي علا فقهر والحمد لله الذي بطن فخبر والحمد لله الذي ملك فقدر والحمد لله الذي يحيي الموتى ويميت الأحياء وهو على كل شئ قدير " خرج من ذنوبه كيوم ولدته أمه.

Bakr ibn Muhammad narrated from Abu Abdullah (peace be upon him) who said: Whoever says three times when going to bed: "Praise be to Allah who is exalted and overpowering, praise be to Allah who is hidden and aware, praise be to Allah who owns and has power, praise be to Allah who gives life to the dead and causes the living to die, and He has power over all things" - he will be free from his sins as the day his mother bore him.

Hadith 8408

وبإسناده عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال إذا خفت الجنابة فقال في فراشك اللهم إني أعوذ بك من الاحتلام ومن سوء الأحلام ومن أن يتلاعب بي الشيطان في اليقظة والمنام.

Mu'awiyah ibn Ammar narrated from Abu Abdullah (peace be upon him) who said: If you fear a wet dream, say in your bed: "O Allah, I seek refuge in You from wet dreams, from evil dreams, and from Satan playing with me in wakefulness and sleep."

Hadith 8409

عن سعد الإسكاف عن أبي جعفر (عليه السلام) أنه قال من قال هذه الكلمات فأنا ضامن أن لا يصيبه عقرب ولا هامة حتى يصبح أعوذ بكلمات الله التامات التي لا يجاوزهن بر ولا فاجر من شر ما ذرأ ومن شر ما برأ ومن شر كل دابة هو آخذ بناصيتها إن ربي على صراط مستقيم.

From Sa'd al-Iskaf, from Abu Ja'far (peace be upon him) that he said: Whoever says these words, I guarantee that neither scorpion nor poisonous creature will harm him until morning: "I seek refuge in Allah's perfect words which neither the righteous nor the wicked can transgress, from the evil of what He has scattered, from the evil of what He has created, and from the evil of every creature He holds by its forelock. Indeed my Lord is on a straight path." (Surah Hud 11:56)

Hadith 8410

عن العباس بن هلال عن أبي الحسن الرضا عن أبيه عليهما السلام قال لم يقل أحد قط إذا أراد أن ينام " إن الله يمسك السماوات والأرض أن تزولا ولئن زالتا أن أمسكهما " إلى آخر الآية فسقط عليه البيت.

From Al-Abbas bin Hilal from Abu Al-Hassan Al-Ridha from his father, peace be upon them both, who said: No one who intended to sleep ever recited "Indeed, Allah holds the heavens and earth, lest they cease. And if they should cease, no one could hold them after Him" [Surah Fatir: 41] to the end of the verse, and then had their house collapse upon them.

Hadith 8411

عن سلام بن غانم عن أبي عبد الله (عليه السلام) قال من قال حين يأوى إلى فراشه لا إله إلا الله مائة مرة بنى الله له بيتا في الجنة ومن استغفر الله حين يأوى إلى فراشه مائة مرة تحاتت ذنوبه كما يسقط ورق الشجر.

Salam ibn Ghanim narrated from Abu Abdullah (peace be upon him) who said: Whoever says "There is no god but Allah" one hundred times when he goes to bed, Allah will build him a house in Paradise. And whoever seeks forgiveness from Allah one hundred times when he goes to bed, his sins will fall off like leaves fall from a tree.

Hadith 8412

عن أبي بصير عن أبي جعفر (عليه السلام) قال " كانوا قليلا من الليل ما يهجعون " قال كان القوم ينامون ولكن كلما انقلب أحدهم قال الحمد لله ولا إله إلا الله والله أكبر.

Abu Basir narrated from Abu Ja'far (peace be upon him) regarding "They used to sleep but little of the night" [Surah Al-Dhariyat 51:17], he said: The people would sleep, but whenever any one of them turned over, they would say "All praise be to Allah, there is no deity except Allah, and Allah is the Greatest."

Hadith 8413

عن داود بن فرقد عن أخيه أن شهاب بن عبد ربه سألنا أن نسأل أبا عبد الله (عليه السلام) وقال قل له إن امرأة تفزعني في المنام بالليل فقال: قل له: هجعل مسباحا، وكبر الله أربعا وثلاثين تكبيرة، وسبح الله ثلاثا وثلاثين، واحمد الله ثلاثا وثلاثين.

Narrated from Dawud ibn Farqad from his brother that Shihab ibn Abd Rabbih asked us to ask Abu Abdullah (peace be upon him) and said: Tell him that a woman frightens me in my sleep at night. So he (Abu Abdullah) said: Tell him to keep a rosary, and say 'Allahu Akbar' thirty-four times, 'Subhan Allah' thirty-three times, and 'Alhamdulillah' thirty-three times,

وقل " لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت ويميت ويحيى وهو حي لا يموت بيده الخير وله اختلاف الليل والنهار وهو على كل شئ قدير " عشر مرات.

And recite ten times: "None has the right to be worshipped but Allah alone, Who has no partner. His is the kingdom and His is the praise, He gives life and causes death, and He causes death and gives life. He is Ever Living and dies not. In His Hand is all good, and He has power over the alternation of night and day, and He is able to do all things."

Hadith 8414

عن هشام بن سالم عن أبي عبد الله (عليه السلام) قال تسبيح فاطمة الزهراء عليها السلام إذا أخذت مضجعك فكبر الله أربعا وثلاثين واحمده ثلاثا وثلاثين وسبحه ثلاثا وثلاثين وتقرأ آية الكرسي والمعوذتين وعشر آيات من أول والصافات وعشرا من آخرها.

From Hisham bin Salim, from Abu Abdullah (peace be upon him) who said: The Tasbih of Fatima Al-Zahra (peace be upon her) when you take to your bed is to say "Allahu Akbar" thirty-four times, "Alhamdulillah" thirty-three times, and "Subhanallah" thirty-three times, and recite Ayat al-Kursi [2:255], the two protectors (Al-Falaq and An-Nas) [113, 114], ten verses from the beginning of Surat As-Saffat, and ten verses from its end.

CHAPTER 13

What Is Recommended To Recite Before Sleep From Surat Al-Ikhlas, Al-Kafirun, At-Takathur, And Others, And The Recommendation Of Reciting Tahlil And Istighfar One Hundred Times Each

[Hadith 8415 to 8418]

Hadith 8415

عن عبد الله بن سنان عن أبي عبد الله (عليه السلام) قال: اقرأ قل هو الله أحد وقل يا أيها الكافرون عند منامك فإنها براءة من الشرك وقل هو الله أحد نسبة الرب عز وجل.

From Abdullah bin Sinan, from Abu Abdullah (peace be upon him), he said: Recite "Qul Huwa Allahu Ahad" (Surat Al-Ikhlas) and "Qul Ya Ayyuha Al-Kafirun" (Surat Al-Kafirun) before your sleep, for they are a disavowal from polytheism, and "Qul Huwa Allahu Ahad" is the lineage of the Lord, Mighty and Majestic.

Hadith 8416

عن سلام الحناط عن أبي عبد الله (عليه السلام) قال من استغفر الله مائة مرة حين ينام بات وقد تحات عنه الذنوب كلها كما يتحات الورق من الشجر ويصبح وليس عليه ذنب.

From Salam Al-Hannat, from Abu Abdullah (peace be upon him), he said: Whoever seeks forgiveness from Allah one hundred times when going to sleep, spends the night with his sins falling off him like leaves fall from trees, and he wakes up with no sin upon him.

Hadith 8417

عن أبي أسامة قال: سمعت أبا عبد الله (عليه السلام) يقول: من قرأ قل هو الله أحد مائة مرة حين يأخذ مضجعه غفر له ما قبل ذلك خمسين عاما قال يحيى فسألت سماعة عن ذلك فقال حدثني أبو بصير قال سمعت أبا عبد الله (عليه السلام) يقول ذلك وقال: يا أبا محمد أما إنك إن جربته وجدته سديدا.

Abu Usama narrated: I heard Abu Abdullah (peace be upon him) saying: Whoever recites Surah Al-Ikhlas one hundred times when going to bed, his sins of the previous fifty years will be forgiven. Yahya said: I asked Sama'a about this, and he said: Abu Basir told me that he heard Abu Abdullah (peace be upon him) saying this, and he added: O Abu Muhammad, if you try it, you will find it to be true.

Hadith 8418

عن جعفر بن محمد بن بشير عن عبيد الله الدهقان عن درست عن أبي عبد الله (عليه السلام) قال قال رسول الله صلى الله عليه وآله من قرأ ألهيكم التكاثر عند النوم وقي فتنة القبر.

From Ja'far bin Muhammad bin Bashir, from Ubaidullah al-Dahqan, from Durust, from Abi Abdullah (peace be upon him), who said: The Messenger of Allah (peace be upon him and his family) said: Whoever recites Surat Al-Takathur [102] before sleeping will be protected from the trial of the grave.

CHAPTER 14

Recommendation Of Raising The Hands Above The Head After Completing The Prayer, Saying Takbeer Three Times, And Supplicating With The Transmitted Invocations

[Hadith 8419 to 8420]

Hadith 8419

عن صفوان بن مهران الجمال قال رأيت أبا عبد الله (عليه السلام) إذا صلى وفرغ من صلاته يرفع يديه فوق رأسه.

From Safwan bin Mihran Al-Jammal who said: I saw Abu Abdullah (peace be upon him) when he prayed and finished his prayer, he would raise his hands above his head.

Hadith 8420

عن المفضل بن عمر قال قلت لأبي عبد الله (عليه السلام) لأي علة يكبر المصلي بعد التسليم ثلاثا يرفع بها يديه؟ فقال لأن النبي صلى الله عليه وآله لما فتح مكة صلى بأصحابه الظهر عند الحجر الأسود فلما سلم رفع يديه وكبر ثلاثا وقال:

From Al-Mufaddal bin Umar who said: I asked Abu Abdullah (peace be upon him), "For what reason does the one praying say takbeer three times after the tasleem, raising his hands with it?" He said, "Because when the Prophet (peace and blessings be upon him and his family) conquered Mecca, he prayed Dhuhr with his companions at the Black Stone. When he gave the tasleem, he raised his hands and said takbeer three times and said,

" لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَأَعَزَّ جُنْدَهُ وَغَلَبَ الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

"There is no god but Allah alone, alone. He fulfilled His promise, granted victory to His servant, strengthened His soldiers, and defeated the confederates alone. To Him belongs the dominion and to Him belongs the praise. He gives life and causes death, and He is over all things competent."

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

Then he turned to his companions and said, 'Do not abandon this takbeer and these words after every obligatory prayer, for whoever does this after the tasleem and says these words has fulfilled what is obligatory upon him of gratitude to Allah the Exalted for strengthening Islam and its soldiers.'"

CHAPTER 15

Recommendation Of Reciting The Four Glorifications Thirty Or Forty Times After Every Obligatory Prayer

[Hadith 8421 to 8426]

Hadith 8421, 8422

عن أبي بصير قال قال أبو عبد الله (عليه السلام) إن رسول الله صلى الله عليه وآله قال لأصحابه ذات يوم أرأيتم لو جمعتم ما عندكم من الثياب والآنية ثم وضعتم بعضه على بعض أترونه يبلغ السماء؟ قالوا لا يا رسول الله صلى الله عليه وآله.

From Abu Basir who said: Abu Abdullah (peace be upon him) said: The Messenger of Allah (peace be upon him and his family) said to his companions one day: "Do you think if you gathered all the clothes and vessels that you have, then piled them one on top of another, would they reach the sky?" They said: "No, O Messenger of Allah (peace be upon him and his family)."

فقال يقول أحدكم إذا فرغ من صلاته " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " ثلاثين مرة وهن يدفعن الهدم والغرق والحرق والتردي في البئر وأكل السبع وميتة السوء والبلية التي نزلت على العبد في ذلك اليوم.

He said: When one of you completes his prayer, he should say "Subhan Allah, wa'l-hamdu lillah, wa la ilaha illa Allah, wa Allahu akbar" (Glory be to Allah, all praise is due to Allah, there is no god but Allah, and Allah is the Greatest) thirty times. These words avert collapse, drowning, burning, falling into a well, being devoured by wild beasts, evil death, and calamity that would descend upon the servant on that day.

Translator: In the original arabic version, Hadith 8421 and 8422 are combined into a single entry.

Hadith 8423

وعنه عن صفوان عن ابن بكير قال قلت لأبي عبد الله (عليه السلام) قول الله عز وجل " اذكروا الله ذكرا كثيرا " ماذا (أدنى) الذكر الكثير؟ قال أن تسبح في دبر المكتوبة ثلاثين مرة.

From him, from Safwan, from Ibn Bukayr who said: I said to Abu Abdullah (peace be upon him) regarding the saying of Allah, the Mighty and Sublime, "Remember Allah with much remembrance" [Al-Ahzab, 33:41], what is the (minimum of) "much remembrance"? He said: That you glorify Allah after the obligatory prayer thirty times.

Hadith 8424

الفضل بن الحسن الطبرسي في (مجمع البيان) قال روي عن أئمتنا عليهم السلام أن من قال " سبحان الله والحمد الله ولا إله إلا الله والله أكبر " ثلاثين مرة فقد ذكر الله ذكرا كثيرا.

Al-Fadl ibn al-Hasan al-Tabarsi said in (Majma' al-Bayan): It is narrated from our Imams, peace be upon them, that whoever says "Subhan Allah, wal-hamdu lillah, wa la ilaha illa Allah, wa Allahu akbar" [Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is the Greatest] thirty times has indeed remembered Allah with much remembrance.

Hadith 8425

عن هشام بن سالم عن أبي عبد الله (عليه السلام) قال من صلى صلاة مكتوبة ثم سبح في دبرها ثلاثين مرة لم يبق شئ من الذنوب على بدنه إلا تناثر.

From Hisham bin Salim from Abu Abdullah (peace be upon him) who said: Whoever performs an obligatory prayer and then glorifies [Allah] thirty times after it, no sin will remain on his body except that it will fall away.

Hadith 8426

عن الحارث بن المغيرة قال سمعت أبا عبد الله (عليه السلام) يقول من قال " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " أربعين مرة في دبر كل صلاة فريضة قبل أن يثني رجليه ثم سأل الله أعطي ما سأل.

From Al-Harith bin Al-Mughirah who said: I heard Abu Abdullah (peace be upon him) saying: Whoever says "Subhan Allah, wal-hamdulillah, wa la ilaha illa Allah, wallahu akbar" (Glory be to Allah, and praise be to Allah, and there is no god but Allah, and Allah is the Greatest) forty times after every obligatory prayer before folding his legs [changing position], and then asks Allah, he will be given what he asks for.

CHAPTER 16

Recommendation Of Using A Rosary Made From The Soil Of Al-Hussain's Grave (Peace Be Upon Him), Glorifying With It And Rotating It

[Hadith 8427 to 8433]

Hadith 8427

روى إبراهيم بن محمد الثقفي أن فاطمة بنت رسول الله صلى الله عليه وآله كانت سبحتها من خيوط صوف مفتل معقود عليه عدد التكبيرات فكانت عليها السلام تديرها بيدها تكبر وتسبح إلى أن قتل حمزه بن عبد المطلب رضي الله عنه سيد الشهداء فاستعملت تربته وعملت التسابيح فاستعملها الناس فلما قتل الحسين (عليه السلام) عدل إليه بالأمر فاستعملوا تربته لما فيها من الفضل والمزية.

Ibrahim bin Muhammad Al-Thaqafi narrated that Fatima, daughter of the Messenger of Allah (peace be upon him and his family), had a rosary made of twisted wool threads with knots marking the number of takbirs. She (peace be upon her) would rotate/turn it in her hand for takbir and tasbih (glorification), until Hamza bin Abdul Muttalib (may Allah be pleased with him), the master of martyrs, was killed. Then she used his soil and made rosaries (prayer beads), and people adopted this practice. When Al-Hussain (peace be upon him) was martyred, people switched to using his soil for its virtue and distinction.

Hadith 8428

قال وفي كتاب الحسن بن محبوب أن أبا عبد الله (عليه السلام) سئل عن استعمال التربتين من طين قبر حمزة والحسين (عليهما السلام) والتفاضل بينهما فقال (عليه السلام) السبحة التي من طين قبر الحسين (عليه السلام) تسبح بيد الرجل من غير أن يسبح.

And in the book of Al-Hassan bin Mahboob, Abu Abdullah (peace be upon him) was asked about using the two turbahs from the clay of the graves of Hamza and Al-Husayn (peace be upon them) and the preference between them. He (peace be upon him) said: The rosary (prayer beads) made from the clay of Al-Husayn's grave (peace be upon him) glorify [Allah] in the hand of a man without him having to recite the glorification.

Hadith 8429

قال وروي أن الحور العين إذا بصرن بواحد من الأملاك يهبط إلى الأرض لأمر ما يستهدين منه المسبح والتراب من قبر الحسين (عليه السلام).

It is reported that when the Hur al-'Ayn (maidens of Paradise) see one of the angels descending to the earth for some matter, they ask to be gifted tasbih beads and dust from the grave of al-Husayn (peace be upon him).

Hadith 8430

وعن الصادق (عليه السلام) قال من أدار سبحة من تربة الحسين (عليه السلام) مرة واحدة بالاستغفار أو غيره كتب الله له سبعين مرة وأن السجود عليها يخرق الحجب السبع.

From Al-Sadiq (peace be upon him) who said: Whoever rotates a rosary made from the soil of Al-Husayn (peace be upon him) once with seeking forgiveness or other forms of remembrance, Allah will record for him seventy times the reward. And sujud on it pierces the seven veils.

Hadith 8431

عن أبي الحسن موسى (عليه السلام) قال: لا يخلو المؤمن من خمسة سواك ومشط وسجادة وسبحة فيها أربع وثلاثون حبة وخاتم عقيق.

From Abu Al-Hassan Musa (peace be upon him): A believer should not be without five things: a toothbrush, a comb, a prayer mat, a rosary with thirty-four beads, and an agate ring.

Hadith 8432

وعن الصادق (عليه السلام) أن من أدار الحجر من تربة الحسين (عليه السلام) فاستغفر به مرة واحدة كتب الله له سبعين مرة وإن أمسك السبحة بيده ولم يسبح بها ففي كل حبة منها سبع مرات.

From al-Sadiq (peace be upon him): Whoever rotates a rosary (prayer beads) made from the soil of al-Husayn (peace be upon him) and seeks forgiveness with it once, Allah will record for him seventy times. And if one holds the rosary in one's hand without using them for glorification, then for each bead there are seven times [of reward].

Hadith 8433

عن محمد بن عبد الله بن جعفر الحميري أنه كتب إلى صاحب الزمان (عليه السلام) يسأله هل يجوز أن يسبح الرجل بطين القبر؟ وهل فيه فضل؟ فأجاب عليه السلام يجوز أن يسبح به فما من شئ من السبح أفضل منه ومن فضله أن المسبح ينسى التسبيح ويدير السبحة فيكتب له التسبيح وفي نسخة يجوز ذلك وفيه الفضل.

From Muhammad bin Abdullah bin Ja'far al-Himyari that he wrote to the Master of the Time (peace be upon him) asking him: "Is it permissible for a man to use a rosary (prayer beads) made from the clay of the grave? And is there any virtue in it?" He (peace be upon him) answered: "It is permissible to use it for glorification, for there is nothing among the means of glorification more virtuous than it. Among its virtues is that if one forgets to glorify while turning the beads, the glorification is still recorded for him." And in another version: "It is permissible and there is virtue in it."

CHAPTER 17

Recommendation To Remain In A State Of Purity During Ta'qeeb (Supplications After Prayer) And When Leaving For Those Who Are Busy With A Need That Prevents Them From Ta'qeeb, And The Recommendation To Avoid Anything That Harms Prayer During Ta'qeeb

[Hadith 8434 to 8437]

Hadith 8434

عن هشام قال قلت لأبي عبد الله (عليه السلام) إني أخرج في الحاجة وأحب أن أكون معقبا فقال إن كنت على وضوء فأنت معقب.

From Hisham who said: I said to Abu Abdullah (peace be upon him), "I go out for a need and I would like to be in a state of ta'qeeb (engaged in after-prayer supplications)." He said, "If you are in a state of wudu, then you are in ta'qeeb."

Hadith 8435

قال وقال الصادق (عليه السلام) المؤمن معقب ما دام على وضوئه.

He said: And al-Sadiq (peace be upon him) said, "The believer is in a state of ta'qeeb as long as he maintains his wudu."

Hadith 8436

عن حماد بن عثمان (في حديث) أنه قال لأبي عبد الله (عليه السلام) تكون للرجل الحاجة يخاف فوتها فقال: يدلج وليذكر الله عز وجل فإنه في تعقيب ما دام على وضوئه.

From Hammad bin Uthman (in a hadith) that he said to Abu Abdullah (peace be upon him): "A man might have a need he fears missing." He said: "Let him set out early and remember Allah, the Mighty and Majestic, for he is in a state of ta'qeeb (post-prayer devotion) as long as he maintains his wudu."

Hadith 8437

وقال الشيخ بهاء الدين في (مفتاح الفلاح) وروي أن ما يضر بالصلاة يضر بالتعقيب.

Sheikh Baha al-Din said in (Miftah al-Falah): "It is narrated that whatever invalidates the prayer also invalidates the ta'qeeb (post-prayer devotion)."

CHAPTER 18

Emphasis On The Recommendation Of Sitting After Fajr Prayer Until Sunrise

[Hadith 8438 to 8448]

Hadith 8438

عن السكوني عن أبي عبد الله (عليه السلام) عن أبيه عن الحسن بن علي (عليهم السلام) أنه قال: من صلى فجلس في مصلاه إلى طلوع الشمس كان له سترا من النار.

From Al-Sakuni, from Abu Abdullah (peace be upon him), from his father, from Al-Hassan bin Ali (peace be upon them) that he said: Whoever performs prayer and remains seated in his prayer place until sunrise will have a protection from hellfire.

Hadith 8439

عن الحسن بن علي قال: سمعت أبي علي بن أبي طالب (عليه السلام) يقول قال: رسول الله صلى الله عليه وآله أيما امرئ مسلم جلس في مصلاه الذي صلى فيه الفجر يذكر الله حتى تطلع الشمس كان له من الأجر كحاج رسول الله وغفر له. فإن جلس فيه حتى تكون ساعة تحل فيها الصلاة فصلى ركعتين أو أربعا غفر له ما سلف وكان له من الأجر كحاج بيت الله.

Al-Hasan ibn Ali narrated: I heard my father Ali ibn Abi Talib (peace be upon him) saying that the Messenger of Allah (peace be upon him and his family) said: Any Muslim who sits in his prayer place where he performed the dawn prayer, remembering Allah until sunrise, will receive a reward equivalent to that of performing Hajj with the Messenger of Allah, and he will be forgiven. And if he remains seated until the time when prayer becomes permissible, then prays two or four rak'ahs, his past sins will be forgiven, and he will receive a reward equivalent to performing Hajj to the House of Allah.

Hadith 8440

قال وقال الصادق (عليه السلام) الجلوس بعد صلاة الغداة في التعقيب والدعاء حتى تطلع الشمس أبلغ في طلب الرزق من الضرب في الأرض.

Sadiq (peace be upon him) said: Sitting after the morning prayer engaged in ta'qeeb (post-prayer remembrance) and supplication until sunrise is more effective in seeking provision than traveling through the land for business.

Hadith 8441

قال: وقال رسول الله صلى الله عليه وآله من جلس في مصلاه من صلاة الفجر إلى طلوع الشمس ستره الله من النار.

He said: And the Messenger of Allah, peace be upon him and his family, said: Whoever remains seated in his prayer place after the Fajr prayer until sunrise, Allah will shield him from the Hellfire.

Hadith 8442

عن معمر بن خلاد عن أبي الحسن الرضا (عليه السلام) قال وكان هو بخراسان إذا صلى الفجر جلس في مصلاه إلى أن تطلع الشمس ثم يؤتى بخريطة فيها مساويك فيستاك بها واحدا بعد واحد ثم يؤتى بكندر فيمضغه ثم يدع ذلك فيؤتى بالمصحف فيقرأ فيه.

From Ma'mar bin Khallad from Abu al-Hasan al-Ridha (peace be upon him) who said: While he was in Khorasan, when he prayed Fajr, he would sit in his prayer place until sunrise. Then a bag containing miswaks would be brought to him, and he would use them one after another. Then frankincense would be brought to him, and he would chew it. Then he would leave that, and the Quran would be brought to him, and he would recite from it.

Hadith 8443

وبإسناده عن عبد الله بن أبي يعفور أنه قال للصادق (عليه السلام): جعلت فداك يقال: ما استنزل الرزق بشئ مثل التعقيب فيما بين طلوع الفجر إلى طلوع الشمس فقال أجل.

And by his chain from Abdullah bin Abi Ya'four that he said to As-Sadiq (peace be upon him): May I be sacrificed for you, it is said that nothing brings down provision like supplication between Fajr and sunrise. He said: Indeed.

Hadith 8444

عن رجاء بن أبي الضحاك قال كان الرضا (عليه السلام) إذا أصبح صلى الغداة فإذا سلم جلس في مصلاه يسبح الله ويحمده ويكبره ويهلله ويصلي على النبي صلى الله عليه وآله حتى تطلع الشمس.

Raja' bin Abi Ad-Dahhak said: When Ar-Ridha (peace be upon him) would wake up, he would pray the morning prayer. When he finished, he would sit in his prayer place glorifying Allah, praising Him, magnifying Him, declaring His oneness, and sending blessings upon the Prophet (peace be upon him and his family) until sunrise.

Hadith 8445

عن مسعود عن أنس (في حديث) قال: قال رسول الله صلى الله عليه وآله لعثمان بن مظعون من صلى صلاة الفجر في جماعة ثم جلس يذكر الله حتى تطلع الشمس كان له في الفردوس سبعون درجة بعد ما بين كل درجتين كحضر الفرس الجواد المضمر سبعين سنة.

From Masood from Anas (in a hadith) who said: The Messenger of Allah, peace be upon him and his family, said to Uthman bin Mazoon: Whoever prays the Fajr prayer in congregation, then sits remembering Allah until the sun rises, will have seventy levels in Paradise (Firdaus), with the distance between each two levels like the running of a trained swift horse for seventy years.

Hadith 8446

عن عمير بن ميمون قال رأيت الحسن بن علي (عليه السلام) يقعد في مجلسه حتى يصلي الفجر حتى تطلع الشمس وسمعته يقول سمعت رسول الله صلى الله عليه وآله يقول من صلى الفجر ثم جلس في مجلسه يذكر الله حتى تطلع الشمس ستره الله من النار ستره الله من النار ستره الله من النار.

From Umair bin Maymun who said: I saw Al-Hasan bin Ali (peace be upon him) sitting in his place after praying Fajr until the sun rose, and I heard him say: I heard the Messenger of Allah, peace be upon him and his family, saying: "Whoever prays Fajr then remains seated in his place remembering Allah until the sun rises, Allah will shield him from the Fire, Allah will shield him from the Fire, Allah will shield him from the Fire."

Hadith 8447

وفي (الخصال) بإسناده الآتي عن علي (عليه السلام) (في حديث الأربعمائة) قال الجلوس في المسجد بعد طلوع الفجر إلى طلوع الشمس أسرع في طلب الرزق من الضرب في الأرض.

In (al-Khisal) with his forthcoming chain of transmission from Ali (peace be upon him) (in the hadith of the four hundred) he said: Sitting in the mosque after the break of dawn until sunrise is more effective in seeking provision than traveling through the land.

Hadith 8448

عن حماد بن عثمان قال سمعت أبا عبد الله (عليه السلام) يقول لجلوس الرجل في دبر صلاة الفجر إلى طلوع الشمس أنفذ في طلب الرزق من ركوب البحر.

From Hammad bin Uthman who said: I heard Abu Abdullah (peace be upon him) saying: A man sitting after the Fajr prayer until sunrise is more effective in seeking provision than sailing the sea.

CHAPTER 19

Recommendation Of Cursing The Enemies Of Religion By Their Names After Prayer

[Hadith 8449 to 8450]

Hadith 8449

عن الحسين بن ثوير وأبي سلمة السراج قالا سمعنا أبا عبد الله (عليه السلام) وهو يلعن في دبر كل مكتوبة أربعة من الرجال وأربعا من النساء فلان وفلان ويسميهم ومعاوية وفلانة وفلانة وهندا وأم الحكم أخت معاوية.

From Al-Husayn bin Thuwayr and Abu Salamah Al-Sarraj, they said: We heard Abu Abdullah (peace be upon him) cursing after every obligatory prayer four men and four women. He would name so-and-so, so-and-so, so-and-so, and Mu'awiyah, and so-and-so woman, so-and-so woman, Hind, and Umm Al-Hakam, the sister of Mu'awiyah.

Hadith 8450

عن ابن جميل عن جابر عن أبي جعفر (عليه السلام) قال إذا انحرفت عن صلاة مكتوبة فلا تنحرف إلا بانصراف لعن بني أمية.

From Ibn Jamil, from Jabir, from Abu Ja'far (peace be upon him), he said: When you complete an obligatory prayer, do not turn away except with a departure cursing Bani Umayyah.

CHAPTER 20

Recommendation Of The Two Testimonies And Acknowledging The Imams, Peace Be Upon Them, After Every Prayer

[Hadith 8451 to 8451]

Hadith 8451

عن محمد بن سليمان الديلمي قال سألت أبا عبد الله (عليه السلام) فقلت له: جعلت فداك إن شيعتك تقول: إن الايمان مستقر ومستودع فعلمني شيئا إذا قلته استكملت الايمان قال: قل في دبر كل صلاة فريضة:

From Muhammad ibn Sulaiman Al-Daylami who said: I asked Abu Abdullah (peace be upon him) saying: May I be sacrificed for you, your followers say that faith is of two types - permanent and temporary, so teach me something which if I say it, my faith would be complete. He said: Say after every obligatory prayer:

" رَضِيتُ بِاللهِ رَبّاً وَبِمُحَمَّدٍ نَبِيّاً وَبِالْإِسْلَامِ دِينَاً وَبِالْقُرْآنِ كِتَاباً وَبِالْكَعْبَةِ قِبْلَةً وَبِعَلِيٍّ وَلِيّاً وَإِمَاماً وَبِالْحَسَنِ وَالْحُسَيْنِ وَالْأَئِمَّةِ صَلَوَاتُ اللهِ عَلَيْهِمْ اللَّهُمَّ إِنِّي رَضِيتُ بِهِمْ أَئِمَّةً فَارْضَنِي لَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ "

"I am pleased with Allah as Lord, and with Muhammad as Prophet, and with Islam as religion, and with the Quran as book, and with the Kaaba as qibla, and with Ali as guardian and Imam, and with Al-Hassan and Al-Hussain and the Imams, may Allah's blessings be upon them. O Allah, I am pleased with them as Imams, so be pleased with me for them. Indeed, You have power over all things."

CHAPTER 21

Recommendation Of Continuity In Tasbeeh Of Al-zahra (peace Be Upon Her), Not Interrupting It, Repeating It When In Doubt But Not When Exceeding, And The Permissibility Of Counting The Fingers' Precedence Over The Tongue

[Hadith 8452 to 8455]

Hadith 8452

عن محمد بن جعفر عن أبي عبد الله (عليه السلام) أنه كان يسبح تسبيح فاطمة (عليها السلام) فيصله ولا يقطعه.

From Muhammad bin Ja'far, from Abu Abdullah (peace be upon him), that he would recite the Tasbih of Fatima (peace be upon her) continuously without interruption.

Hadith 8453

عن محمد بن أحمد رفعه قال قال أبو عبد الله (عليه السلام) إذا شككت في تسبيح فاطمة عليها السلام فأعد.

From Muhammad ibn Ahmad, who raised it, who said: Abu Abdullah (peace be upon him) said: If you doubt in the Tasbih of Fatima (peace be upon her), then repeat it.

Hadith 8454

عن سماعة بن مهران عن أبي عبد الله (عليه السلام) قال من سبقت أصابعه لسانه حسب له.

From Sama'ah bin Mihran, from Abu Abdullah (peace be upon him), he said: Whoever's fingers precede his tongue [in counting], it will be counted for him.

Hadith 8455

عن محمد بن عبد الله بن جعفر الحميري عن صاحب الزمان (عليه السلام) أنه كتب إليه يسأله عن تسبيح فاطمة عليها السلام من سها فجاز التكبير أكثر من أربع وثلاثين هل يرجع إلى أربع وثلاثين أو يستأنف؟ وإذا سبح تمام سبعة وستين هل يرجع إلى ست وستين أو يستأنف؟ وما الذي يجب في ذلك؟

From Muhammad bin Abdullah bin Ja'far Al-Himyari, from the Master of Time (peace be upon him), that he wrote to him asking about the Tasbeeh of Fatima, peace be upon her: If one forgets and exceeds the Takbir more than thirty-four times, should he return to thirty-four or start over? And if he completes sixty-seven Tasbeeh, should he return to sixty-six or start over? And what is obligatory in that?

فأجاب (عليه السلام) إذا سها في التكبير حتى تجاوز أربعا وثلاثين عاد إلى ثلاث وثلاثين ويبني عليها وإذا

سها في التسبيح فتجاوز سبعا وستين تسبيحة عاد إلى ستة وستين ويبني عليها وإذا جاوز التحميد مائة فلا شئ عليه.

He (peace be upon him) replied: If one forgets in saying takbir until exceeding thirty-four, one should return to thirty-three and build upon it. And if one forgets in saying tasbih until exceeding sixty-seven, one should return to sixty-six and build upon it. And if one exceeds one hundred in saying tahmid, then there is nothing upon them.

CHAPTER 22

Recommendation To Consistently Ask For Paradise And Hur Al-'Ayn And Seeking Refuge From Hellfire And Sending Blessings Upon Muhammad And His Family After Every Prayer, And The Dislike Of Abandoning This

[Hadith 8456 to 8462]

Hadith 8456

عن زرارة قال: قال أبو جعفر (عليه السلام) لا تنسوا الموجبتين أو قال عليكم بالموجبتين في دبر كل صلاة قلت وما الموجبتان؟ قال تسأل الله الجنة وتعوذ بالله من النار.

From Zurarah who said: Abu Ja'far (peace be upon him) said: Do not forget the two obligations, or he said: You must perform the two obligations after every prayer. I asked: And what are the two obligations? He said: Asking Allah for Paradise and seeking refuge with Allah from the Fire.

Hadith 8457

عن داود العجلي قال سمعت أبا عبد الله (عليه السلام) يقول: ثلاث أعطين سمع الخلائق الجنة والنار والحور العين. فإذا صلى العبد فقال: اللهم أعتقني من النار وأدخلني الجنة وزوجني من الحور العين قالت النار يا رب إن عبدك قد سألك أن تعتقه مني فأعتقه قالت الجنة يا رب إن عبدك قد سألك إياي فأسكنه وقالت الحور العين يا رب إن عبدك قد خطبنا إليك فزوجه منا، فإن هو انصرف من صلاته ولم يسأل الله شيئا من هذا قلن الحور العين: إن هذا العبد فينا لزاهد وقالت الجنة إن هذا العبد في لزاهد وقالت النار إن هذا العبد بي لجاهل.

From Dawud al-'Ijli who said: I heard Abu Abdullah (peace be upon him) saying: Three things have been given hearing among creation: Paradise, Hellfire, and the Hur al-'Ayn. When a servant prays and then says: "O Allah, free me from the Fire, admit me into Paradise, and wed me to the Hur al-'Ayn," the Fire says: "O Lord, Your servant has asked You to free him from me, so free him." Paradise says: "O Lord, Your servant has asked You for me, so let him dwell in me." And the Hur al-'Ayn say: "O Lord, Your servant has proposed to us through You, so wed him to us." But if he leaves his prayer without asking Allah for any of this, the Hur al-'Ayn say: "This servant is disinterested in us," and Paradise says: "This servant is disinterested in me," and the Fire says: "This servant is ignorant about me."

Hadith 8458

عن عائذ الأحمسي عن أبي عبد الله (عليه السلام) قال أربعة أعطوا سمع الخلائق النبي صلى الله عليه وآله وحور العين والجنة والنار. فما من عبد يصلي على النبي صلى الله عليه وآله أو يسلم عليه إلا بلغه ذلك وسمعه وما من أحد قال اللهم زوجني من الحور العين إلا سمعنه وقلن يا ربنا إن فلانا قد خطبنا إليك فزوجنا منه وما من أحد يقول اللهم أدخلني الجنة إلا قالت الجنة اللهم أسكنه في وما من أحد يستجير بالله من النار إلا قالت النار يا رب أجره مني.

From A'idh al-Ahmasi from Abu Abdullah (peace be upon him) who said: Four are given hearing of all creatures: the Prophet, peace be upon him and his family, the Hur al-'Ayn of Paradise, Paradise, and Hellfire. There is no servant who sends blessings upon the Prophet, peace be upon him and his family, or greets him except that it reaches him and he hears it. And there is no one who says, "O Allah, marry me to the Hur al-'Ayn of Paradise," except that they hear him and say, "O our Lord, indeed so-and-so has proposed to us through You, so marry us to him." And there is no one who says, "O Allah, admit me to Paradise," except that Paradise says, "O Allah, settle him in me." And there is no one who seeks refuge with Allah from the Fire except that the Fire says, "O Lord, protect him from me."

Hadith 8459

عن أبي حمزة قال: سمعت أبا عبد الله (عليه السلام) يقول إذا قام المؤمن في الصلاة بعث الله الحور العين حتى يحدقن به فإذا انصرف ولم يسأل الله منهن شيئا انصرفن متعجبات.

From Abu Hamza who said: I heard Abu Abdullah (peace be upon him) saying: When a believer stands in prayer, Allah sends the Hur al-'Ayn until they surround him. When he completes his prayer without asking Allah for any of them, they leave in astonishment.

Hadith 8460

عن درست عن رجل عن أبي عبد الله (عليه السلام) قال: لو أن حوراء من حور الجنة أشرفت على أهل الدنيا وأبدت ذؤابة من ذوائبها لافتتن بها أهل الدنيا وإن المصلى ليصلي فإن لم يسأل ربه أن يزوجه من الحور العين قلن: ما أزهد هذا فينا؟.

From Durust from a man from Abu Abdullah (peace be upon him) who said: If a single Huri from the Huris of Paradise were to look upon the people of this world and reveal just one lock of her hair, the people of this world would be enchanted by her. And indeed when a person prays, if he does not ask his Lord to marry him to the Houris of Paradise, they say: "How disinterested this one is in us?"

Hadith 8461

أحمد بن فهد في (عدة الداعي) عن أمير المؤمنين (عليه السلام) قال أعطي السمع أربعة النبي صلى الله عليه وآله والجنة والنار والحور العين فإذا فرغ العبد من صلاته فليصل على النبي صلى الله عليه وآله وليسأل الله الجنة وليستجير بالله من النار ويسأل الله أن يزوجه الحور العين.

Ahmad bin Fahd in (Uddat al-Da'i) from Amir al-Mu'minin (peace be upon him) said: Four are given hearing: the Prophet, peace be upon him and his family, Paradise, Hellfire, and the Hur al-'Ayn. So when a servant completes his prayer, he should send blessings upon the Prophet, peace be upon him and his family, and ask Allah for Paradise, seek refuge with Allah from the Fire, and ask Allah to marry him to the Hur al-'Ayn.

فإنه من صلى على النبي صلى الله عليه وآله رفعت دعوته ومن سأل الله الجنة قالت الجنة يا رب أعط عبدك ما سأل ومن استجار بالله من النار قالت النار يا رب أجر عبدك مما استجارك منه ومن سأل الحور العين قلن: يا رب أعط عبدك ما سأل.

For whoever sends blessings upon the Prophet, peace be upon him and his family, his supplication is raised. And whoever asks Allah for Paradise, Paradise says: "O Lord, grant Your servant what he has asked for." And whoever seeks refuge with Allah from the Fire, the Fire says: "O Lord, protect Your servant from what he seeks protection from." And whoever asks for the Hur al-'Ayn, they say: "O Lord, grant Your servant what he has asked for."

Hadith 8462

وعنه (عليه السلام) قال لا ينفتل العبد من صلاته حتى يسأل الله الجنة ويستجير به من النار وأن يزوجه الحور العين.

And from him (peace be upon him) he said: A servant should not conclude his prayer until he asks Allah for Paradise, seeks refuge with Him from the Fire, and asks Him to marry him to the Hur al-'Ayn.

CHAPTER 23

Recommendation Of Reciting Al-hamd, The Ayat Shahid Allah, Ayat Al-Kursi, And Ayat Al-Mulk After Every Obligatory Prayer, And Reciting Surah Al-Ikhlas In Times Of Fear Or One Hundred Verses

[Hadith 8463 to 8464]

Hadith 8463

عن يعقوب بن شعيب عن أبي عبد الله (عليه السلام) قال لما أمر الله هذه الآيات أن يهبطن إلى الأرض تعلقن بالعرش وقلن: أي رب إلى أين تهبطنا إلى أهل الخطايا والذنوب؟

From Ya'qub bin Shu'ayb, from Abu Abdullah (peace be upon him), who said: When Allah commanded these verses to descend to Earth, they clung to the Throne and said: "O Lord, to where are You sending us down, to the people of sins and transgressions?"

فأوحى الله عز وجل إليهن أهبطن فو عزتي وجلالي لا يتلوكن أحد من آل محمد وشيعتهم في دبر ما افترضت عليه إلا نظرت إليه بعيني المكنونة في كل يوم سبعين نظرة أقضي له في كل نظرة سبعين حاجة وقبلته على ما كان فيه من المعاصي

Then Allah, the Mighty and Majestic, revealed to them [the verses]: "Descend! For by My Might and Majesty, no one from the family of Muhammad and their followers (Shia) recites you after performing what I have made obligatory upon them, except that I will look at them with My hidden eyes seventy times each day, and in each look, I will fulfill seventy of their needs, and I will accept them despite whatever sins they may have committed."

وهي أم الكتاب وشهد الله أنه لا إله إلا هو والملائكة وأولوا العلم وآية الكرسي وآية الملك.

The Mother of the Book (Al-Fatiha), and "Shahida Allahu annahu la ilaha illa huwa wal-mala'ikatu wa ulu al-'ilm" [Quran 3:18] (Allah's testimony that there is no deity except Him along with the angels and those of knowledge), and Ayat al-Kursi [Quran 2:255], and Ayat al-Mulk [Quran 3:26].

Hadith 8464

عن إبراهيم بن مهزم عن رجل سمع أبا الحسن (عليه السلام) يقول من قرأ آية الكرسي عند منامه لم يخف الفالج إن شاء الله ومن قرأها في دبر كل فريضة لم يضره ذو حمة

From Ibrahim bin Mahzam, from a man who heard Abu Al-Hassan (peace be upon him) saying: Whoever recites Ayat al-Kursi before sleeping will not fear paralysis, if Allah wills, and whoever recites it after each obligatory prayer will not be harmed by

any venomous creature.

وقال من قدم قل هو الله أحد بينه وبين جبار منعه الله عز وجل منه يقرؤها من بين يديه ومن خلفه وعن يمينه وعن شماله فإذا فعل ذلك رزقه الله عز وجل خيره ومنعه من شره وقال إذا خفت أمرا فاقرأ مائة آية من القرآن من حيث شئت ثم قل اللهم اكشف عني البلاء ثلاث مرات.

He said: Whoever recites Surah Al-Ikhlas between himself and a tyrant, Allah the Mighty and Majestic will protect him from that tyrant. One should recite it from his front, his back, his right, and his left. When he does this, Allah the Mighty and Majestic will grant him its goodness and protect him from its evil. And he said: When you fear something, recite one hundred verses from the Quran from wherever you wish, then say "O Allah, remove this affliction from me" three times.

CHAPTER 24

A Selection Of Recommended Supplications After Obligatory Prayers

[Hadith 8465 to 8478]

Hadith 8465

عن زرارة عن أبي جعفر (عليه السلام) قال: أقل ما يجزيك من الدعاء بعد الفريضة أن تقول:

From Zurarah, from Abu Ja'far (peace be upon him), he said: The minimum sufficient supplication after the obligatory prayer is to say:

اللهم إني أسألك من كل خير أحاط به علمك وأعوذ بك من كل شر أحاط به علمك اللهم إني أسألك عافيتك في أموري كلها وأعوذ بك من خزي الدنيا وعذاب الآخرة.

"O Allah, I ask You for all good that Your knowledge encompasses, and I seek refuge in You from all evil that Your knowledge encompasses. O Allah, I ask You for wellbeing in all my affairs, and I seek refuge in You from the disgrace of this world and the punishment of the Hereafter."

Hadith 8466

عن معاوية بن عمار قال من قال في دبر الفريضة " يا من يفعل ما يشاء ولا يفعل ما يشاء أحد غيره " ثلاثا ثم سأل أعطي ما سأل.

From Muawiyah bin Ammar who said: Whoever says after the obligatory prayer "O You Who does what He wills, and none besides Him can do what they will" three times, then asks [for something], will be given what they ask for.

Hadith 8467

عن محمد الواسطي قال سمعت أبا عبد الله (عليه السلام) يقول لا تدع في دبر كل صلاة أعيذ نفسي وما رزقني ربي بالله الواحد الصمد حتى تختمها وأعيذ نفسي وما رزقني ربي برب الفلق حتى تختمها وأعيذ نفسي وما رزقني ربي برب الناس حتى تختمها.

Muhammad Al-Wasiti said: I heard Abu Abdullah (peace be upon him) saying: Do not abandon after every prayer saying: "I seek refuge for myself and what my Lord has provided me with Allah, the One, the Self-Sufficient" until you complete it, and "I seek refuge for myself and what my Lord has provided me with the Lord of daybreak" until you complete it, and "I seek refuge for myself and what my Lord has provided me with the Lord of mankind" until you complete it.

Hadith 8468

عن الحسين بن حماد عن أبي جعفر (عليه السلام) قال: من قال في دبر صلاة الفريضة قبل أن يثني رجليه (أستغفر الله الذي لا إله إلا هو الحي القيوم ذا الجلال والاكرام وأتوب إليه) ثلاث مرات غفر الله له ذنوبه ولو كانت مثل زبد البحر.

From Al-Husayn ibn Hammad, from Abu Ja'far (peace be upon him), he said: Whoever says after the obligatory prayer before moving his legs "I seek forgiveness from Allah, there is no god but He, the Living, the Self-Subsisting, Possessor of Majesty and Honor, and I turn to Him in repentance" three times, Allah will forgive his sins even if they were like the foam of the sea.

Hadith 8469

عن بكر بن محمد عمن رواه عن أبي عبد الله (عليه السلام) قال: من قال هذه الكلمات عند كل صلاة مكتوبة حفظ في نفسه وداره وماله وولده:

From Bakr ibn Muhammad, from whoever narrated it, from Abu Abdullah (peace be upon him), he said: Whoever says these words after every prescribed prayer will be protected in himself, his house, his wealth, and his children:

أجير نفسي ومالي وولدي وأهلي وداري وكل ما هو مني بالله الواحد الأحد الصمد إلى آخرها وأجير نفسي ومالي وولدي وكل ما هو مني برب الفلق من شر ما خلق إلى آخرها وبرب الناس إلى آخرها وآية الكرسي إلى آخرها.

I seek protection for myself, my wealth, my children, my family, my home and everything pertaining to me through Allah, the One, the Only, the Eternal Refuge [until its end], and I seek protection for myself, my wealth, my children and everything pertaining to me through the Lord of daybreak from the evil of what He created [until its end], and through the Lord of mankind [until its end], and the Verse of the Throne [until its end].

Hadith 8470

عن عبد الملك القمي عن إدريس أخيه قال سمعت أبا عبد الله (عليه السلام) يقول: إذا فرغت من صلاتك فقال:

From Abdul Malik al-Qummi, from his brother Idris, he said: I heard Abu Abdullah (peace be upon him) saying: When you finish your prayer, say:

اللهم إني أدينك بطاعتك وولايتك وولاية رسولك وولاية الأئمة من أولهم إلى آخرهم وتسميهم ثم قل:

"O Allah, I profess my religion through obedience to You, loyalty to You, loyalty to Your Messenger, and loyalty to the Imams from the first to the last of them" and name them, then say

اللهم إني أدينك بطاعتك وولايتهم والرضا بما فضلتهم به غير متكبر ولا مستكبر على معنى ما أنزلت في

كتابك على حدود ما أتانا فيه وما لم يأتنا مؤمن مقر مسلم بذلك راض بما رضيت به يا رب

"O Allah, I profess my religion through obedience to You, loyalty to them, and satisfaction with what You have favored them with, without being arrogant or proud, according to the meaning of what You have revealed in Your Book, within the limits of what has come to us in it and what has not come to us, as a believer, acknowledging, submitting to that, satisfied with what You are satisfied with, O Lord.

أريد به وجهك والدار الآخرة مرهوبا ومرغوبا إليك فيه فأحيني ما أحييتني على ذلك وأمتني إذا أمتني على ذلك وابعثني إذا بعثتني على ذلك، وإن كان مني تقصير فيما مضى فإني أتوب إليك منه وأرغب إليك فيما عندك،

I desire by this Your Face and the Hereafter, fearing and hoping in You for it. So keep me alive as long as You keep me alive upon that, and cause me to die when You cause me to die upon that, and resurrect me when You resurrect me upon that. And if there has been any shortcoming from me in what has passed, I repent to You from it and desire what is with You.

وأسألك أن تعصمني من معاصيك ولا تكلني إلى نفسي طرفة عين أبدا ما أحييتني، لا أقل من ذلك ولا أكثر إن النفس لأمارة بالسوء إلا ما رحمت يا أرحم الراحمين وأسألك أن تعصمني بطاعتك حتى تتوفاني عليها وأنت عني راض وأن تختم لي بالسعادة ولا تحولني عنها أبدا ولا قوة إلا بك.

I ask You to protect me from disobeying You and not to leave me to myself for the blink of an eye ever, as long as You keep me alive, not less than that nor more. Indeed, the soul is prone to evil except what You have mercy upon, O Most Merciful of the merciful. And I ask You to protect me through obedience to You until You cause me to die upon it while You are pleased with me, and to seal for me with happiness and not to turn me away from it ever, and there is no power except through You."

Hadith 8471

وعن علي بن محمد عن سهل بن زياد عن علي بن مهزيار قال كتب محمد بن إبراهيم إلى أبي الحسن (عليه السلام) إن رأيت يا سيدي أن تعلمني دعاءا أدعو به في دبر صلواتي يجمع الله لي به خير الدنيا والآخرة فكتب (عليه السلام) تقول:

And from Ali ibn Muhammad, from Sahl ibn Ziyad, from Ali ibn Mahziyar, he said: Muhammad ibn Ibrahim wrote to Abu al-Hasan (peace be upon him): "If you see fit, my master, to teach me a supplication I can say after my prayers by which Allah will gather for me the good of this world and the Hereafter." So he (peace be upon him) wrote: Say:

أعوذ بوجهك الكريم وعزتك التي لا ترام وقدرتك التي لا يمتنع منها شئ من شر الدنيا والآخرة وشر الأوجاع كلها.

"I seek refuge in Your Noble Face, Your Might which cannot be overpowered, and Your Power from which nothing can be protected, from the evil of this world and the

Hereafter, and from the evil of all pains."

Hadith 8472

وعن علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حماد بن عثمان عن سيف بن عميرة قال: سمعت أبا عبد الله (عليه السلام) يقول: جاء جبرئيل إلى يوسف وهو في السجن فقال له يا يوسف قل في دبر كل صلاة:

And from Ali ibn Ibrahim, from his father, from Ibn Abi Umayr, from Hammad ibn Uthman, from Sayf ibn Umayrah, he said: I heard Abu Abdullah (peace be upon him) saying: Gabriel came to Joseph while he was in prison and said to him, "O Joseph, say after every prayer:

اللهم اجعل لي من أمري فرجا ومخرجا وارزقني من حيث أحتسب ومن حيث لا أحتسب.

O Allah, make for me from my affair relief and a way out, and provide for me from where I expect and from where I do not expect."

ورواه في (المجالس) عن مسمع أبي سيار عن أبي عبد الله (عليه السلام) مثله إلا أنه قال كل صلاة مفروضة وقال في آخره ثلاث مرات.

And it is narrated in (Al-Majalis) from Misma' Abu Sayyar, from Abu Abdullah (peace be upon him) similarly, except that he said "every obligatory prayer" and said at the end "three times."

Hadith 8473

عن أبي بصير عن أبي عبد الله (عليه السلام) قال قل بعد التسليم الله أكبر لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو حي لا يموت بيده الخير وهو على كل شئ قدير لا إله إلا الله وحده صدق وعده ونصر عبده وهزم الأحزاب وحده اللهم اهدني لما اختلف فيه من الحق بإذنك إنك تهدي من تشاء إلى صراط مستقيم.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: Say after the tasleem (final salam): "Allah is the Greatest, there is no god but Allah alone, He has no partner, to Him belongs the kingdom and to Him belongs all praise, He gives life and causes death, and He is Living and does not die, in His hand is all good, and He has power over all things. There is no god but Allah alone, He fulfilled His promise, supported His servant, and defeated the confederates alone. O Allah, guide me to what is disagreed upon of the truth by Your permission, indeed You guide whom You will to a straight path."

Hadith 8474

عن سلام المكي عن أبي جعفر (عليه السلام) قال أتى رجل إلى النبي صلى الله عليه وآله يقال له شيبة الهذيلي فقال يا رسول الله علمني كلاما ينفعني الله به وخفف علي إلى أن قال فقال تقول في دبر كل صلاة:

From Salam al-Makki, from Abu Ja'far (peace be upon him), he said: A man called

Shaybah al-Hudhali came to the Prophet (peace and blessings be upon him) and said, "O Messenger of Allah, teach me words by which Allah will benefit me and make it easy for me." Then he said, Say after every prayer:

اللهم اهدني من عندك وأفض علي من فضلك وانشر علي من رحمتك وأنزل علي من بركاتك.

"O Allah, guide me from You, bestow upon me from Your bounty, spread over me from Your mercy, and send down upon me from Your blessings."

ثم قال النبي صلى الله عليه وآله أما إنه إن وافى بها يوم القيامة لم يدعها متعمدا فتح الله له ثمانية أبواب من أبواب الجنة يدخل من أيها شاء.

Then the Prophet (peace and blessings be upon him) said, "Indeed, if he comes with it on the Day of Resurrection, not having left it intentionally, Allah will open for him eight gates of Paradise, he may enter from whichever he wishes."

Hadith 8475

محمد بن علي بن الحسين قال قال أمير المؤمنين (عليه السلام) من أراد أن يكتال بالمكيال الأوفى فليكن آخر قوله سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين فإن له من كل مسلم حسنة.

Muhammad bin Ali bin al-Husayn said: Amir al-Muminin (peace be upon him) said: Whoever wishes to measure with the fullest measure, let his final words be "Glory be to your Lord, the Lord of Honor, above what they describe, and peace be upon the messengers, and praise be to Allah, Lord of the worlds" [Quran, 37:180-182], for he will receive a good deed from every Muslim.

Hadith 8476

عن إسحاق بن عمار قال قال أبو عبد الله (عليه السلام) من قال بعد فراغه من الصلاة قبل أن تزول ركبته عشر مرات:

From Ishaq bin Ammar, he said: Abu Abdullah (peace be upon him) said: Whoever says (the following) ten times after finishing the prayer, before moving his knee:

أَشْهَدُ أَنْ لَا إِلٰهَ إِلّا اللّٰهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلٰهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وَلَدًا

"I bear witness that there is no god but Allah, alone without any partner, One God, Unique, Eternal, who has not taken a wife or a child"

محا الله عنه أربعين ألف ألف سيئة وكتب له أربعين ألف ألف حسنة وكان مثل من قرأ القرآن اثنتي عشرة مرة ثم التفت إلي فقال أما أنا فلا تزول ركبتي حتى أقولها مائة مرة وأما أنتم فقولوها عشر مرات.

Allah will erase forty million sins from him and write for him forty million good deeds, and it will be as if he has read the Quran twelve times. Then he turned to me and said: As for me, I do not move my knee until I say it a hundred times, but as for

you, say it ten times.

Hadith 8477

عبد الله بن جعفر الحميري في (قرب الإسناد) عن الحسن بن ظريف عن الحسين بن علوان عن جعفر عن أبيه قال قال رسول الله (صلى الله عليه وآله) لعلي (عليه السلام) يا علي عليك بتلاوة آية الكرسي في دبر صلاة المكتوبة فإنه لا يحافظ عليها إلا نبي أو صديق أو شهيد.

Abdullah bin Jafar Al-Himyari in (Qurb Al-Isnad) from Al-Hassan bin Zarif from Al-Hussein bin Ulwan from Jafar from his father, he said: The Messenger of Allah (peace be upon him and his family) said to Ali (peace be upon him): O Ali, you should recite Ayat Al-Kursi after the obligatory prayer, for no one persists in it except a prophet, a truthful one, or a martyr.

Hadith 8478

عن أحمد بن محمد بن أبي نصر عن أبي الحسن الرضا (عليه السلام) قال قلت له: كيف الصلاة على رسول الله صلى الله عليه وآله في دبر الفريضة فكيف السلام عليه؟ فقال عليه السلام تقول:

From Ahmad bin Muhammad bin Abi Nasr, from Abu Al-Hassan Al-Ridha (peace be upon him), he said: I asked him: How is the prayer upon the Messenger of Allah (peace be upon him and his family) after the obligatory prayer, and how is the greeting upon him? He (peace be upon him) said: You say:

السلام عليك يا رسول الله ورحمة الله وبركاته السلام عليك يا محمد بن عبد الله السلام عليك يا خيرة الله السلام عليك يا حبيب الله السلام عليك يا صفوة الله السلام عليك يا أمين الله أشهد أنك رسول الله وأشهد أنك محمد بن عبد الله وأشهد أنك قد نصحت لأمتك وجاهدت في سبيل ربك وعبدته حتى أتاك اليقين فجزاك الله يا رسول الله أفضل ما جزى نبيا عن أمته اللهم صل على محمد وآل محمد أفضل ما صليت على إبراهيم وآل إبراهيم إنك حميد مجيد.

Peace be upon you, O Messenger of Allah, and the mercy of Allah and His blessings. Peace be upon you, O Muhammad bin Abdullah. Peace be upon you, O best of Allah's creation. Peace be upon you, O beloved of Allah. Peace be upon you, O chosen one of Allah. Peace be upon you, O trustee of Allah. I bear witness that you are the Messenger of Allah, and I bear witness that you are Muhammad bin Abdullah, and I bear witness that you have advised your nation, and strived in the path of your Lord, and worshipped Him until certainty came to you. May Allah reward you, O Messenger of Allah, with the best reward a prophet has been given for his nation. O Allah, send blessings upon Muhammad and the family of Muhammad, the best of what You have sent upon Ibrahim and the family of Ibrahim, indeed You are Praiseworthy and Glorious.

CHAPTER 25

A Selection Of What Is Recommended To Add After (Ta'qeeb) The Morning Prayer

[Hadith 8479 to 8495]

Hadith 8479

محمد بن الحسن بالإسناد السابق (في حديث شيبة الهذلي أنه قال يا رسول الله علمني كلاما ينفعني الله به وخفف علي فقال إذا صليت الصبح فقل عشر مرات:

Muhammad ibn al-Hasan with the previous chain (in the hadith of Shaybah al-Hudhali that he said: O Messenger of Allah, teach me words that Allah will benefit me by and make it easy for me. So he said: When you pray the morning prayer, say ten times:

" سبحان الله العظيم وبحمده ولا حول ولا قوة إلا بالله العلي العظيم "

"Glory be to Allah, the Magnificent, and praise be to Him. There is no power or strength except with Allah, the Most High, the Magnificent."

فإن الله يعافيك بذلك من العمى والجنون والجذام والفقر والهرم.

Indeed, Allah will protect you through that from blindness, madness, leprosy, poverty, and senility.

Hadith 8480

عن معمر بن خلاد عن الرضا (عليه السلام) قال سمعته يقول ينبغي للرجل إذا أصبح أن يقرأ بعد التعقيب خمسين آية.

From Ma'mar ibn Khallad from al-Rida (peace be upon him), he said: I heard him say: It is appropriate for a man when he wakes up to recite after the Taqeeb (post-prayer supplications) fifty verses (from the Quran).

Hadith 8481

عن إبراهيم بن صالح عن رجل من الجعفريين قال: كان بالمدينة عندنا رجل يكنى أبا القمقام وكان محارفا فأتى أبا الحسن عليه السلام فشكى إليه حرفته وأخبره أنه لا يتوجه في حاجة فتقضي له فقال له أبو الحسن (عليه السلام): قل في آخر دعائك من صلاة الفجر عشر مرات:

From Ibrahim ibn Salih from a man of the Ja'faris who said: There was a man with us in Medina known as Abu al-Qamqam who was in financial difficulty. He came to Abu al-Hasan (peace be upon him) and complained to him about his situation and informed him that he does not set out for any need and have it fulfilled. So Abu al-

Hasan (peace be upon him) said to him: Say at the end of your supplication after the dawn prayer ten times:

" سبحان الله العظيم أستغفر الله وأسأله من فضله "

"Glory be to Allah, the Magnificent. I seek forgiveness from Allah and ask Him from His bounty."

قال أبو القمقام: فلزمت ذلك فوالله ما لبثت إلا قليلا حتى ورد علي قوم من البادية فأخبروني أن رجلا من قومي مات ولم يعرف له وارث غيري فانطلقت فقبضت ميراثه وأنا مستغن.

Abu al-Qamqam said: So I adhered to that, and by Allah, it was only a short time until some people from the desert came to me and informed me that a man from my people had died and no heir was known for him other than me. So I went and took possession of his inheritance, and I became self-sufficient.

Hadith 8482

عن محمد بن مسلم قال: سألت أبا جعفر (عليه السلام) عن التسبيح فقال: ما علمت شيئا موظفا غير تسبيح فاطمة عليها السلام وعشر مرات بعد الغداة تقول:

From Muhammad ibn Muslim who said: I asked Abu Ja'far (peace be upon him) about glorification (tasbih). He said: I do not know of anything prescribed other than the glorification of Fatima (peace be upon her) and ten times after the morning prayer saying:

" لا إله إلا الله وحده لا شريك له، له الملك وله الحمد يحيى ويميت ويميت ويحيى بيده الخير وهو على كل شئ قدير "

"There is no god but Allah, alone without partner. To Him belongs the kingdom and to Him belongs praise. He gives life and causes death, and causes death and gives life. In His hand is all good, and He has power over all things."

ولكن الانسان يسبح ما شاء تطوعا.

But a person can glorify as much as he wishes voluntarily.

Hadith 8483

عن هلقام بن أبي هلقام قال: أتيت أبا إبراهيم (عليه السلام) فقلت له: جعلت فداك علمني دعاءا جامعا للدنيا والآخرة وأوجز فقال قل في دبر الفجر إلى أن تطلع الشمس:

From Halqam ibn Abi Halqam who said: I came to Abu Ibrahim (peace be upon him) and said to him: May I be sacrificed for you, teach me a comprehensive supplication for this world and the hereafter, and be brief. So he said: Say after the dawn prayer until the sun rises:

" سبحان الله العظيم وبحمده استغفر الله وأسأله من فضله "

"Glory be to Allah, the Magnificent, and praise be to Him. I seek forgiveness from Allah and ask Him from His bounty."

قال هلقام: لقد كنت من أسوأ أهل بيتي حالا فما علمت حتى أتاني ميراث من قبل رجل ما ظننت أن بيني وبينه قرابة وإني اليوم لمن أيسر أهل بيتي وما ذاك إلا بما علمني مولاي العبد الصالح (عليه السلام).

Halqam said: I used to be in the worst situation among my family. Before I knew it, an inheritance came to me from a man I did not think there was any relationship between me and him. And today I am among the wealthiest of my family. And that is only due to what my master, the righteous servant (peace be upon him), taught me.

Hadith 8484

عن عمر بن محمد عن أبي عبد الله (عليه السلام) قال: قال رسول الله صلى الله عليه وآله من صلى الغداة فقال قبل أن ينقض ركبتيه عشر مرات:

From Umar ibn Muhammad from Abu Abdullah (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: Whoever prays the morning prayer and says before moving his knees ten times:

" لا إله إلا الله وحده لا شريك له، له الملك وله الحمد يحيي ويميت ويميت ويحيي وهو حي لا يموت بيده الخير وهو على كل شئ قدير "

"There is no god but Allah, alone without partner. To Him belongs the kingdom and to Him belongs praise. He gives life and causes death, and causes death and gives life. And He is living and does not die. In His hand is all good, and He has power over all things."

وفي المغرب مثلها لم يلق الله عز وجل عبد بعمل أفضل من عمله إلا من جاء بمثل عمله.

And similarly in the evening prayer, no servant will meet Allah Almighty with a better deed than his deed except one who comes with a similar deed.

Hadith 8485

عن أبي بصير ليث المرادي عن عبد الكريم بن عتبة عن أبي عبد الله (عليه السلام) قال سمعته يقول: من قال عشر مرات قبل أن تطلع الشمس وقبل غروبها:

From Abu Basir Layth al-Muradi from Abdul Karim ibn Utbah from Abu Abdullah (peace be upon him) who said: I heard him say: Whoever says ten times before sunrise and before sunset:

" لا إله إلا الله وحده لا شريك له، له الملك وله الحمد يحيى ويميت، ويميت ويحيى وهو حي لا يموت بيده الخير وهو على كل شئ قدير "

"There is no god but Allah, alone without partner. To Him belongs the kingdom and to Him belongs praise. He gives life and causes death, and causes death and gives life.

And He is living and does not die. In His hand is all good, and He has power over all things."

كانت كفارة لذنوبه ذلك اليوم.

It will be an expiation for his sins of that day.

Hadith 8486

عن حماد بن عثمان قال: سمعت أبا عبد الله (عليه السلام) يقول من قال ما شاء الله كان لا حول ولا قوة إلا بالله العلي العظيم مائة مرة حين يصلي الفجر لم ير يومه ذلك شيئا يكرهه.

From Hammad ibn Uthman who said: I heard Abu Abdullah (peace be upon him) say: Whoever says "What Allah wills happens, there is no power or strength except with Allah, the Most High, the Magnificent" one hundred times when he prays the dawn prayer will not see anything he dislikes that day.

Hadith 8487

عن أبي بصير عن أبي عبد الله (عليه السلام) قال: من قال في دبر صلاة الفجر وفي دبر صلاة المغرب سبع مرات " بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم " دفع الله عز وجل عنه سبعين نوعا من أنواع البلاء أهونه الريح والبرص والجنون وإن كان شقيا محي من الشقاء وكتب في السعداء.

From Abu Basir from Abu Abdullah (peace be upon him) who said: Whoever says after the dawn prayer and after the sunset prayer seven times: "In the name of Allah, the Merciful, the Compassionate. There is no power or strength except with Allah, the Most High, the Magnificent." Allah Almighty will repel from him seventy types of affliction, the least of which are wind, leprosy, and madness. And if he was destined for misfortune, it would be erased from misfortune and written among the fortunate.

قال الكليني وفي رواية سعدان عن أبي بصير عن أبي عبد الله (عليه السلام) مثله إلا أنه قال: أهونه الجنون والجذام والبرص وإن كان شقيا رجوت أن يحوله الله تعالى إلى السعادة.

Al-Kulayni narrated, and in a narration by Sa'dan from Abu Basir from Abu Abdullah (peace be upon him) similar to it except that he said: The least of it is insanity, leprosy, and vitiligo, and if one was destined to be miserable, I hope that Allah the Most High would transform him to happiness.

Hadith 8488

عن الحسن بن الجهم عن أبي الحسن (عليه السلام) مثله إلا أنه قال: يقولها ثلاث مرات حين يصبح وثلاث مرات حين يمسي لم يخف شيطانا ولا سلطانا ولا برصا ولا جذاما ولم يقل سبع مرات قال أبو الحسن (عليه السلام) وأنا أقولها مائة مرة.

From al-Hasan ibn al-Jahm from Abu al-Hasan (peace be upon him) similarly, except that he said: He should say it three times in the morning and three times in the

evening. He will not fear a devil, nor a ruler, nor leprosy, nor leprosy. And he did not say seven times. Abu al-Hasan (peace be upon him) said: And I say it one hundred times.

Hadith 8489

عن سماعة عن أبي عبد الله (عليه السلام) قال: إذا صليت الغداة والمغرب فقل " بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم سبع مرات فإنه من قالها لم يصبه جنون ولا جذام ولا برص ولا سبعون نوعا من أنواع البلاء.

From Sama'ah from Abu Abdullah (peace be upon him) who said: When you pray the morning and evening prayers, say: "In the name of Allah, the Merciful, the Compassionate. There is no power or strength except with Allah, the Most High, the Magnificent" seven times. For whoever says it will not be afflicted with madness, nor leprosy, nor vitiligo, nor seventy types of affliction.

Hadith 8490

عن سعيد بن زيد قال قال أبو الحسن (عليه السلام) إذا صليت المغرب فلا تبسط رجلك ولا تكلم أحدا حتى تقول مائة مرة " بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم ومائة مرة في الغداة فمن قالها دفع عنه مائة نوع من أنواع البلاء أدنى نوع منها البرص والجذام والشيطان والسلطان.

From Sa'id bin Zaid who said: Abu al-Hasan (peace be upon him) said: When you pray Maghrib, do not stretch your leg and do not speak to anyone until you say one hundred times: "In the name of Allah, the Most Gracious, the Most Merciful. There is no power or strength except with Allah, the High, the Great," and one hundred times in the morning. Whoever says this, one hundred types of afflictions will be repelled from him, the least of which are leprosy, elephantiasis, Satan, and the ruler.

Hadith 8491

عن أبي أيوب عن الصباح بن سيابة عن أبي عبد الله (عليه السلام) قال ألا أعلمك شيئا يقي الله به وجهك من حر جهنم؟ قال قلت بلى قال قل بعد الفجر " اللهم صل على محمد وآل محمد " مائة مرة يقي الله بها وجهك من حر جهنم.

From Abu Ayyub from al-Sabbah bin Siyabah from Abu Abdullah (peace be upon him) who said: Shall I teach you something by which Allah will protect your face from the heat of Hell? I said: Yes. He said: Say after Fajr "O Allah, send blessings upon Muhammad and the family of Muhammad" one hundred times. Allah will protect your face from the heat of Hell by it.

Hadith 8492

عن عبد الله بن حر قال سمعت أمير المؤمنين (عليه السلام) يقول من قرأ قل هو الله أحد. أحد عشر مرة في دبر الفجر لم يتبعه في ذلك اليوم ذنب وإن رغم أنف الشيطان.

Abdullah bin Hur said: I heard Amir al-Muminin (peace be upon him) say: Whoever recites "Qul Huwa Allahu Ahad" (Surah Al-Ikhlas) eleven times after the Fajr prayer, no sin will follow him that day, even if Satan detests it.

Hadith 8493

عن هارون بن خارجة عن جابر الجعفي عن أبي جعفر (عليه السلام) قال: من استغفر الله بعد صلاة الفجر سبعين مرة غفر الله له ولو عمل ذلك اليوم أكثر من سبعين ألف ذنب ومن عمل أكثر من سبعين ألف ذنب فلا خير فيه.

From Haroon bin Kharijah, from Jabir Al-Ju'fi, from Abu Ja'far (peace be upon him) who said: Whoever seeks forgiveness from Allah seventy times after the Fajr (dawn) prayer, Allah will forgive him even if he committed more than seventy thousand sins that day. And whoever commits more than seventy thousand sins, there is no goodness in him.

Hadith 8494

وفي رواية سبعمائة ذنب.

In another narration: seven hundred sins.

Hadith 8495

عن محمد بن مسلم عن أبي عبد الله (عليه السلام) قال: من قال بعد صلاة الصبح قبل أن يتكلم

From Muhammad bin Muslim from Abu Abdullah (peace be upon him) who said: Whoever says after the morning prayer before speaking:

" بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم " يعيدها سبع مرات دفع الله عنه سبعين نوعا من أنواع البلاء ومن قالها إذا صلى المغرب قبل أن يتكلم دفع عنه سبعين نوعا من أنواع البلاء أهونها الجذام والبرص.

"In the name of Allah, the Most Gracious, the Most Merciful. There is no power or strength except with Allah, the High, the Great," repeating it seven times, Allah will repel seventy types of afflictions from him. And whoever says it after praying Maghrib before speaking, seventy types of afflictions will be repelled from him, the least of which are elephantiasis and leprosy.

CHAPTER 26

Recommendation Of Supplication After The Noon Prayer With What Is Transmitted (narrated)

[Hadith 8496 to 8496]

Hadith 8496

عن عيسى بن عبد الله القمي عن أبي عبد الله (عليه السلام) قال كان أمير المؤمنين (عليه السلام) يقول إذا فرغ من الزوال:

From Isa bin Abdullah al-Qummi, from Abu Abdullah (peace be upon him), who said: Amir al-Muminin (peace be upon him) used to say when he finished the noon prayer:

" اللهم إني أتقرب إليك بجودك وكرمك وأتقرب إليك بمحمد عبدك ورسولك وأتقرب إليك بملائكتك المقربين وأنبيائك المرسلين وبك اللهم أنت الغني عني وبي الفاقة أنت الغني وأنا الفقير إليك أقلتني عثرتي وسترت علي ذنوبي فاقض اليوم حاجتي ولا تعذبني بقبيح ما تعلم مني بل عفوك وجودك يسعني "

"O Allah, I seek nearness to You through Your generosity and Your nobility, and I seek nearness to You through Muhammad, Your servant and Your messenger, and I seek nearness to You through Your close angels and Your sent prophets, and through You, O Allah. You are Self-Sufficient from me, and I am in need of You. You are Rich, and I am poor to You. You have pardoned my stumble and concealed my sins, so fulfill my need today and do not punish me for the ugly deeds You know of me. Rather, Your pardon and Your generosity encompass me."

قال ثم يخر ساجدا فيقول " يا أهل التقوى يا أهل المغفرة يا بر يا رحيم أنت أبر بي من أبي وأمي ومن جميع الخلائق اقلبني بقضاء حاجتي مجابا دعائي مرحوما صوتي قد كشفت أنواع البلاء عني. "

Then he would fall prostrate and say: "O People of piety, O People of forgiveness, O Benevolent, O Merciful. You are more kind to me than my father and my mother and all creatures. Turn me back with my need fulfilled, my supplication answered, my voice shown mercy. You have removed various types of affliction from me."

CHAPTER 27

Recommendation Of Seeking Forgiveness Seventy Times Or More After Asr Prayer And Reciting Surah Al-Qadr Ten Times

[Hadith 8497 to 8500]

Hadith 8497

عن عمرو بن خالد عن أخيه سفيان عن أبي عبد الله (عليه السلام) قال: من استغفر الله بعد العصر سبعين مرة غفر الله له ذلك اليوم سبعمائة ذنب فإن لم يكن له فلأبيه فإن لم يكن لأبيه فلأمه فإن لم يكن لأمه فلأخيه فإن لم يكن لأخيه فلأخته فإن لم يكن لأخته فللأقرب فالأقرب.

From Amr ibn Khalid from his brother Sufyan from Abu Abdullah (peace be upon him) who said: Whoever seeks forgiveness from Allah seventy times after Asr prayer, Allah will forgive him seven hundred sins on that day. If he does not have any sins, then it will be for his father. If not for his father, then for his mother. If not for his mother, then for his brother. If not for his brother, then for his sister. If not for his sister, then for the nearest relative and then the next nearest.

Hadith 8498

محمد بن الحسن في (المصباح) عن أبي عبد الله (عليه السلام) أنه قال من استغفر الله بعد صلاة العصر سبعين مرة غفر الله له سبعمائة ذنب.

Muhammad ibn al-Hasan in (al-Misbah) from Abu Abdullah (peace be upon him) that he said: Whoever seeks forgiveness from Allah seventy times after Asr prayer, Allah will forgive him seven hundred sins.

Hadith 8499

وعن أبي جعفر الثاني (عليه السلام) أنه قال: من قرأ إنا أنزلناه في ليلة القدر بعد العصر عشر مرات مرت له على مثل أعمال الخلائق يوم القيامة.

From Abu Ja'far the Second (peace be upon him) that he said: Whoever recites "Indeed, We sent it down on the Night of Decree" [Surah al-Qadr] ten times after Asr prayer, it will be recorded for him on the Day of Judgment as equivalent to the deeds of all creation.

Hadith 8500

عن محمد بن أصيل الصيرفي عن علي بن موسى الرضا (عليه السلام) عن آبائه في حديث أن النبي صلى الله عليه وآله قال لرجل إذا صليت العصر فاستغفر الله سبعا وسبعين مرة يحط عنك عمل سبع وسبعين سنة.

From Muhammad bin Usayl al-Sayrafi from Ali bin Musa al-Ridha (peace be upon him) from his forefathers in a hadith that the Prophet (peace be upon him and his family) said to a man: When you pray Asr, seek forgiveness from Allah seventy-seven times, and the sins of seventy-seven years will be removed from you.

قال مالي سبع وسبعون سنة قال له رسول الله صلى الله عليه وآله فاجعلها لك ولأبيك قال مالي ولأبي سبع وسبعون سنة قال اجعلها لك ولأبيك وأمك، قال: يا رسول الله مالي ولأبي وأمي سبع وسبعون سنة قال اجعلها لك ولأبيك ولأمك ولقرابتك.

The man said: I have not lived for seventy-seven years. The Messenger of Allah (peace be upon him and his family) said: Then make it for yourself and your father. He said: Neither my father nor I have lived for seventy-seven years. He said: Make it for yourself, your father, and your mother. He said: O Messenger of Allah, neither I, nor my father, nor my mother have lived for seventy-seven years. He said: Make it for yourself, your father, your mother, and your relatives.

CHAPTER 28

A Selection Of What Is Recommended To Add After Maghrib And Isha Prayers

[Hadith 8501 to 8505]

Hadith 8501

عن الصباح بن سيابة عن أبي عبد الله (عليه السلام) قال من قال إذا صلى المغرب ثلاث مرات " الحمد لله الذي يفعل ما يشاء ولا يفعل ما يشاء غيره " أعطي خيرا كثيرا.

Al-Sabah ibn Sayabah narrated from Abu Abdullah (peace be upon him) who said: Whoever recites three times after the Maghrib prayer "All praise be to Allah who does what He wills, and none other than Him can do what they will", will be granted abundant good.

Hadith 8502

عن أحمد بن محمد بن خالد عن أبيه رفعه قال: تقول بعد العشائين:

From Ahmad bin Muhammad bin Khalid, from his father, raising it, he said: Say after the two night prayers (Maghrib and Isha):

" اللهم بيدك مقادير الليل والنهار وبيدك ومقادير الدنيا والآخرة ومقادير الموت والحياة ومقادير الشمس والقمر ومقادير النصر والخذلان ومقادير الغنى والفقر اللهم بارك لي في ديني ودنياي وفي جسدي وأهلي وولدي اللهم ادرأ عني فسقة العرب والعجم والجن والانس واجعل منقلبي إلى خير دائم ونعيم لا يزول "

"O Allah, in Your hand are the measures of night and day, and in Your hand are the measures of this world and the hereafter, and the measures of death and life, and the measures of the sun and moon, and the measures of victory and abandonment, and the measures of wealth and poverty. O Allah, bless me in my religion and worldly affairs, and in my body, family and children. O Allah, ward off from me the wickedness of Arabs and non-Arabs, jinn and humans, and make my return to perpetual goodness and unceasing bliss."

ورواه الشيخ والصدوق مرسلا إلا أنهما قالا روي عن الصادق (عليه السلام) أنه قال: تقول بين العشاءين.

And it was narrated by Al-Sheikh and Al-Saduq as mursal, except that they said it was narrated from Al-Sadiq (peace be upon him) that he said: Say between the two night prayers.

Hadith 8503

عن أبي بصير عن أبي عبد الله (عليه السلام) قال إذا صليت المغرب والغداة فقل بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم سبع مرات فإنه من قالها لم يصبه جذام ولا برص ولا جنون ولا سبعون نوعا من أنواع البلاء.

From Abu Basir, from Abu Abdullah (peace be upon him), he said: When you pray Maghrib and Fajr, say "In the name of Allah, the Most Gracious, the Most Merciful. There is no power nor strength except with Allah, the High, the Great" seven times. Whoever says this will not be afflicted with leprosy, vitiligo, insanity, or seventy types of calamities.

Hadith 8504

عن سعيد بن يسار قال قال أبو عبد الله (عليه السلام) إذا صليت المغرب فأمر يدك على جبهتك وقل " بسم الله الذي لا إله إلا هو عالم الغيب والشهادة الرحمن الرحيم اللهم اذهب عني الهم والحزن ثلاث مرات.

From Sa'id bin Yasar, he said: Abu Abdullah (peace be upon him) said: When you pray Maghrib, pass your hand over your forehead and say "In the name of Allah, there is no god but He, the Knower of the unseen and the witnessed, the Most Gracious, the Most Merciful. O Allah, remove from me worry and sadness" three times.

Hadith 8505

عن محمد الجعفي عن أبيه عن أبي عبد الله (عليه السلام) قال: كنت كثيرا ما اشتكى عيني فشكوت ذلك إلى أبي عبد الله (عليه السلام) فقال ألا أعلمك دعاءا لدنياك وآخرتك وبلاغا لوجع عينك؟ قلت بلى قال تقول في دبر الفجر ودبر المغرب:

From Muhammad Al-Ju'fi, from his father, from Abu Abdullah (peace be upon him), he said: I often complained about my eyes, so I complained about that to Abu Abdullah (peace be upon him). He said: Shall I teach you a supplication for your worldly affairs and your hereafter, and a remedy for your eye pain? I said: Yes. He said: Say after Fajr and after Maghrib:

اللهم إني أسألك بحق محمد وآل محمد عليك صل على محمد وآل محمد واجعل النور في بصري والبصيرة في ديني واليقين في قلبي والاخلاص في عملي والسلامة في نفسي والسعة في رزقي والشكر لك أبدا ما أبقيتني.

"O Allah, I ask You by the right of Muhammad and the family of Muhammad upon You, send blessings upon Muhammad and the family of Muhammad, and place light in my sight, insight in my religion, certainty in my heart, sincerity in my deeds, safety in myself, abundance in my provision, and gratitude to You forever as long as You keep me alive."

CHAPTER 29

Recommendation Of Reciting Surat Al-Ikhlas Twelve Times After Every Obligatory Prayer, Extending The Hands And Raising Them To The Sky, And Supplicating With The Transmitted Supplications

[Hadith 8506 to 8509]

Hadith 8506

محمد بن علي بن الحسين قال قال أمير المؤمنين (عليه السلام) من أحب أن يخرج من الدنيا وقد تخلص من الذنوب كما يتخلص الذهب الذي لا كدر فيه ولا يطلبه أحد بمظلمة فليقل في دبر الصلوات الخمس نسبة الرب تبارك وتعالى اثنتي عشر مرة ثم يبسط يديه فيقول:

Muhammad ibn Ali ibn Al-Hussein narrated that Amir al-Muminin (peace be upon him) said: Whoever wishes to depart from this world cleansed of sins as pure gold is cleansed of impurities, and with no one seeking retribution from him for any injustice, then let him recite after the five daily prayers the glorification of the Lord, Blessed and Exalted, twelve times, then spread his hands and say:

" اللهم إني أسألك باسمك المكنون المخزون الطهر الطاهر المبارك وأسألك باسمك العظيم وسلطانك القديم أن تصلي على محمد وآل محمد يا واهب العطايا يا مطلق الأسارى يا فكاك الرقاب من النار أسألك أن تصلي على محمد وآل محمد وأن تعتق رقبتي من النار وأن تخرجني من الدنيا آمنا وتدخلني الجنة سالما وأن تجعل دعائي أوله فلاحا وأوسطه نجاحا وآخره صلاحا إنك أنت علام الغيوب "

"O Allah, I ask You by Your hidden, stored, pure, clean, and blessed name, and I ask You by Your great name and Your eternal authority to send blessings upon Muhammad and the family of Muhammad. O Bestower of gifts, O Releaser of captives, O Liberator of necks from the Fire, I ask You to send blessings upon Muhammad and the family of Muhammad, to free my neck from the Fire, to let me leave this world in safety, to admit me into Paradise in peace, and to make the beginning of my supplication success, its middle achievement, and its end righteousness. Indeed, You are the Knower of the unseen."

ثم قال أمير المؤمنين (عليه السلام) هذا من المختار مما علمني رسول الله صلى الله عليه وآله وأمرني أن أعلمه الحسن والحسين عليهما السلام.

Then Amir al-Muminin (peace be upon him) said: This is from the chosen supplications that the Messenger of Allah (peace be upon him and his family) taught me and ordered me to teach Al-Hassan and Al-Husayn (peace be upon them).

Hadith 8507

عن الأصبغ بن نباتة عن أمير المؤمنين (عليه السلام) مثله إلا أنه قال نسبة الله عز وجل قال هو الله أحد وقال في آخره هذا من المنجيات.

From Al-Asbagh bin Nubatah, from the Commander of the Faithful (peace be upon him), similar to it except that he said: The lineage of Allah, the Mighty and Majestic, is "He is Allah, the One." [Surah al-Ikhlas] And he said at the end: "This is from the things that lead to salvation."

Hadith 8508

وفي (ثواب الأعمال) بإسناد تقدم في القراءة عن الحسن بن علي عن سيف عن أبي بكر الحضرمي عن أبي عبد الله (عليه السلام) قال: من كان يؤمن بالله واليوم الآخر فلا يدع أن يقرأ في دبر الفريضة بقل هو الله أحد فإن من قرأها جمع الله له خير الدنيا والآخرة وغفر له ولوالديه وما ولدا.

In (Thawab al-A'mal) with a chain of narration previously mentioned in the recitation, from Al-Hassan bin Ali, from Sayf, from Abu Bakr Al-Hadrami, from Abu Abdullah (peace be upon him) who said: Whoever believes in Allah and the Last Day should not leave reciting Surah Al-Ikhlas (Qul Huwa Allahu Ahad) after the obligatory prayer, for whoever recites it, Allah will gather for him the goodness of this world and the hereafter, and forgive him, his parents, and their children.

Hadith 8509

عن أبي بصير عن أبي عبد الله (عليه السلام) عن آبائه، أن أمير المؤمنين عليه السلام قال إذا فرغ أحدكم من الصلاة فليرفع يديه إلى السماء ولينصب في الدعاء فقال ابن سبا يا أمير المؤمنين أليس الله في كل مكان؟

From Abu Basir from Abu Abdullah (peace be upon him) from his forefathers, that Amir al-Muminin (peace be upon him) said: When one of you finishes the prayer, let him raise his hands to the sky and be earnest in supplication. Ibn Saba said: O Amir al-Muminin, isn't Allah in every place?

قال بلى قال فلم يرفع يديه إلى السماء فقال أما تقرأ " وفي السماء رزقكم وما توعدون " فمن أين يطلب الرزق إلا من موضعه وموضع الرزق وما وعد الله السماء.

He (the Imam) said: Yes. He asked: Then why raise the hands to the sky? He replied: Don't you read "And in the heaven is your provision and whatever you are promised"? So from where should one seek provision except from its place? And the place of provision and what Allah has promised is the sky.

CHAPTER 30

Dislike Of Speaking Between Maghrib Prayer And Its Nafilah, And During The Nafilah

[Hadith 8510 to 8511]

Hadith 8510

عن أبي الفوارس قال نهاني أبو عبد الله (عليه السلام) أن أتكلم بين الأربع ركعات التي بعد المغرب.

From Abu Al-Fawaris, he said: Abu Abdullah (peace be upon him) forbade me from speaking between the four rak'ahs after Maghrib.

Hadith 8511

عن أبي العلاء الخفاف عن جعفر بن محمد (عليه السلام) قال من صلى المغرب ثم عقب ولم يتكلم حتى يصلي ركعتين كتبتا له في عليين فإن صلى أربعا كتبت له حجة مبرورة.

From Abu al-'Alaa al-Khaffaf, from Ja'far bin Muhammad (peace be upon him) who said: Whoever prays Maghrib then stays afterward without speaking until he prays two rak'ahs, they will be recorded for him in 'Illiyyin. And if he prays four rak'ahs, a blessed Hajj will be recorded for him.

Shaykh Hurr Amili: And what indicates this has preceded in the numbers of obligatory prayers and their nafilah.

CHAPTER 31

Permissibility Of Delaying Taqeeb And Sajdat Al-Shukr After The Maghrib Supererogatory Prayers, And Performing Them Before It, And The Recommendation Of Choosing To Perform Them Before The Supererogatory Prayers

[Hadith 8512 to 8515]

Hadith 8512

عن حفص الجوهري قال صلى بنا أبو الحسن علي بن محمد (عليه السلام) صلاة المغرب فسجد سجدة الشكر بعد السابعة فقلت له كان آباؤك يسجدون بعد الثلاثة فقال ما كان أحد من آبائي يسجد إلا بعد (السبعة).

From Hafs al-Jawhari who said: Abu al-Hasan Ali ibn Muhammad (peace be upon him) led us in the Maghrib prayer and performed the sajdat al-shukr (prostration of gratitude) after the seventh [rak'ah]. I said to him, "Your forefathers used to prostrate after the three [rak'ahs]." He replied, "None of my forefathers prostrated except after (the seventh)."

أقول يمكن أن يراد من عدا أبا الحسن موسى بن جعفر (عليه السلام) لما يأتي وأن يكون التأخير لأجل الاخفاء تقية أو لبيان الجواز.

I (Hurr Amili) say: It is possible that he meant those other than Abu al-Hasan Musa ibn Ja'far (peace be upon him) based on what will come, and that the delay was for the purpose of concealment out of dissimulation or to demonstrate permissibility.

Hadith 8513

عن جهم بن أبي جهيمة قال: رأيت أبا الحسن موسى بن جعفر (عليه السلام) وقد سجد بعد الثلاث ركعات من المغرب فقلت له جعلت فداك رأيتك سجدت بعد الثلاث قال ورأيتني؟ فقلت نعم قال فلا تدعها فان الدعاء فيها مستجاب.

From Jahm bin Abi Juhaymah who said: I saw Abu al-Hasan Musa bin Ja'far (peace be upon him) and he had prostrated after the three rak'ahs of Maghrib prayer. So I said to him, "May I be sacrificed for you, I saw you prostrate after the three." He said, "You saw me?" I said, "Yes." He said, "Do not abandon it, for supplication in it is answered."

Hadith 8514

أحمد بن علي بن أبي طالب الطبرسي في (الاحتجاج) عن محمد بن عبد الله بن جعفر الحميري عن صاحب الزمان (عليه السلام) أنه كتب إليه يسأله عن سجدة الشكر بعد الفريضة فإن بعض أصحابنا ذكر أنها بدعة فهل يجوز أن يسجدها الرجل بعد الفريضة؟ وإن جاز ففي صلاة المغرب هي بعد الفريضة أو بعد الأربع ركعات النافلة؟

Ahmad ibn Ali ibn Abi Talib al-Tabarsi in (al-Ihtijaj) from Muhammad ibn Abdullah ibn Ja'far al-Himyari from the Master of the Time (peace be upon him) that he wrote to him asking about the sajdat al-shukr (prostration of gratitude) after the obligatory prayer, as some of our companions mentioned that it is an innovation. Is it permissible for a man to prostrate after the obligatory prayer? And if permissible, in the Maghrib prayer is it after the obligatory prayer or after the four rak'ahs of the supererogatory prayer?

فأجاب (عليه السلام) سجدة الشكر من ألزم السنن وأوجبها ولم يقل إن هذه السجدة بدعة إلا من أراد أن يحدث في دين الله بدعة.

He (peace be upon him) answered: The sajdat al-shukr (prostration of gratitude) is among the most necessary and obligatory Sunnahs, and no one says that this sajdah is an innovation except someone who wants to introduce an innovation in the religion of Allah.

فأما الخبر المروي فيها بعد صلاة المغرب والاختلاف في أنها بعد الثلاث أو بعد الأربع فإن فضل الدعاء والتسبيح بعد الفرائض على الدعاء بعد النوافل كفضل الفرائض على النوافل والسجدة دعاء وتسبيح فالأفضل أن يكون بعد الفرض وإن جعلت بعد النوافل أيضا جاز.

As for the narration regarding it after Maghrib prayer and the difference of opinion whether it is after three or four units, indeed the virtue of supplication and glorification after obligatory prayers compared to supplication after supererogatory prayers is like the virtue of obligatory prayers over supererogatory prayers. And since prostration is both supplication and glorification, it is better to perform it after the obligatory prayer, though it is also permissible to do it after supererogatory prayers.

Hadith 8515

محمد بن محمد بن النعمان المفيد في (الإرشاد) عن أبي جعفر الثاني (عليه السلام) أنه لما تزوج بنت المأمون وحملها قاصدا إلى المدينة صار إلى شارع باب الكوفة والناس معه يشيعونه فانتهى إلى دار المسيب عند مغيب الشمس فنزل ودخل المسجد وكان في صحنه نبقة لم تحمل بعد فدعا بكوز فيه ماء فتوضأ في أصل النبقة

Muhammad ibn Muhammad ibn al-Nu'man al-Mufid in (al-Irshad) from Abu Ja'far the Second (peace be upon him): When he married the daughter of al-Ma'mun and took her, heading to Medina, he came to the street of Bab al-Kufa with people

accompanying him. He reached the house of al-Musayyab at sunset, so he dismounted and entered the mosque. In its courtyard was a lote tree that had not yet borne fruit. He called for a jug of water and performed ablution at the base of the lote tree.

وقام فصلى بالناس صلاة المغرب فقرأ في الأولى الحمد وإذا جاء نصر الله والفتح وقرأ في الثانية الحمد وقل هو الله أحد وقنت قبل ركوعه فيها وصلى الثالثة وتشهد وسلم.

He stood and led the people in Maghrib prayer. In the first rak'ah, he recited Al-Fatiha and "When the victory of Allah has come and the conquest" [Surah Nasr]. In the second rak'ah, he recited Al-Fatiha and "Say, He is Allah, the One" [Surah Ikhlas], and he performed qunut before his ruku' in it. Then he prayed the third rak'ah, recited the tashahhud, and gave the salam.

ثم جلس هنيئة يذكر الله وقام من غير أن يعقب فصلى النوافل أربع ركعات وعقب بعدها وسجد سجدتي الشكر ثم خرج.

Then he sat for a short time, remembering Allah, and stood up without reciting supplications after prayer. He performed four rak'ahs of supererogatory prayers, then recited supplications after them, performed sajdatay al-shukr (two prostrations of gratitude), and then left.

فلما انتهى الناس إلى النبقة رآها الناس وقد حملت حملا جنيا فتعجبوا من ذلك وأكلوا منها فوجدوه نبقا حلوا لا عجم له فودعوه ومضى.

When people reached the lote tree, they saw it had borne ripe fruit. They were amazed by this and ate from it, finding it sweet and seedless. They bid him farewell and he departed.

أقول: وفي حديث أبي العلاء الخفاف دلالة على تقديم تعقيب المغرب على نافلتها وقد تقدم تقدم أيضا أن الدعاء بعد الفريضة أفضل من الدعاء بعد النافلة.

I (Hurr Amili) say: In the hadith of Abu al-'Ala' al-Khaffaf, there is evidence for performing the post-prayer invocations of Maghrib before its supererogatory prayer. It has also been mentioned before that supplication after the obligatory prayer is better than supplication after the supererogatory prayer.

CHAPTER 32

Recommendation Of Lying Down After The Two Units Of Fajr Prayer And Supplicating With The Transmitted Prayers

[Hadith 8516 to 8516]

Hadith 8516

عن سليمان بن خالد قال سألته عما أقول إذا اضطجعت على يميني بعد ركعتي الفجر فقال أبو عبد الله (عليه السلام) اقرأ الخمس آيات التي في آخر آل عمران إلى إنك لا تخلف الميعاد وقل:

From Sulayman bin Khalid, who said: I asked him what I should say when I lie down on my right side after the two rak'ahs of Fajr. So Abu Abdullah (peace be upon him) said: Recite the five verses at the end of Surah Aal Imran until "Indeed, You do not break Your promise" [Quran, 3:194] and say:

استمسكت بعروة الله الوثقى التي لا انفصام لها واعتصمت بحبل الله المتين وأعوذ بالله من شر فسقة العرب والعجم آمنت بالله وتوكلت على الله ألجأت ظهري إلى الله فوضت أمري إلى الله من يتوكل على الله فهو حسبه إن الله بالغ أمره قد جعل الله لكل شئ قدرا حسبي الله ونعم الوكيل اللهم من أصبحت حاجته إلى مخلوق فإن حاجتي ورغبتي إليك الحمد لرب الصباح الحمد لفالق الاصباح ثلاثا.

I hold fast to Allah's firm handle that has no break in it, and I hold tight to Allah's strong rope. I seek refuge in Allah from the evil of the corrupt ones among Arabs and non-Arabs. I believe in Allah and rely upon Allah. I entrust my back to Allah. I delegate my affairs to Allah. Whoever relies upon Allah, then He is sufficient for him. Indeed, Allah will accomplish His purpose. Allah has already set for everything a measure. Allah is sufficient for me, and He is the best Disposer of affairs. O Allah, while others may have their needs directed towards created beings this morning, my need and desire are directed towards You. Praise be to the Lord of the morning, praise be to the Cleaver of daybreak (repeat three times).

CHAPTER 33

Sufficiency Of Prostration, Standing, Sitting, And Speaking As A Substitute For Lying Down After The Two Rak'ahs Of Fajr, And If One Forgets Until The Iqamah Begins, One Should Not Return But The Salaam Suffices

[Hadith 8517 to 8523]

Hadith 8517

عن إبراهيم بن أبي البلاد قال صليت خلف الرضا (عليه السلام) في المسجد الحرام صلاة الليل فلما فرغ جعل مكان الضجعة سجدة.

Ibrahim bin Abi al-Bilad narrated: I prayed the night prayer behind Al-Ridha (peace be upon him) in the Masjid al-Haram (Sacred Mosque). When he finished, he performed a prostration instead of lying down.

Hadith 8518

عن رجل عن أبي عبد الله (عليه السلام) قال يجزيك من الاضطجاع بعد ركعتي الفجر القيام والقعود والكلام بعد ركعتي الفجر.

From a man from Abu Abdullah (peace be upon him) who said: Standing, sitting, and speaking after the two rak'ahs of Fajr suffice you instead of lying down after the two rak'ahs of Fajr.

Hadith 8519

عن موسى بن القاسم وأبي قتادة عن علي بن جعفر عن أخيه موسى (عليه السلام) قال سألته عن رجل نسي أن يضطجع على يمينه بعد ركعتي الفجر فذكر حين أخذ في الإقامة كيف يصنع؟ قال يقيم ويصلي ويدع ذلك فلا بأس.

From Musa bin Al-Qasim and Abu Qatadah, from Ali bin Ja'far, from his brother Musa (peace be upon him), he said: I asked him about a man who forgot to lie down on his right side after the two rak'ahs of Fajr, and he remembered when he started the Iqamah, what should he do? He said: He should establish the prayer and pray, and leave that [lying down], there is no harm.

Hadith 8520

ورواه الحميري في (قرب الإسناد) عن علي بن جعفر عن أخيه مثله وزاد قال وسألته عن الرجل هل يصلح له أن يتكلم إذا سلم في الركعتين قبل الفجر قبل أن يضطجع على يمينه؟ قال: نعم.

Al-Humairi narrated in (Qurb Al-Isnad) from Ali bin Ja'far from his brother similarly, and he added: I asked him about a man, is it permissible for him to speak after giving salam in the two rak'ahs before Fajr, before lying down on his right side? He said: Yes.

Hadith 8521

عن عمر بن يزيد قال: قال أبو عبد الله (عليه السلام) إن خفت الشهرة في التكأة فقد يجزيك أن تضع يدك على الأرض ولا تضطجع وأومأ بأطراف أصابعه من كفه اليمنى فوضعها في الأرض قليلا وحكى أبو جعفر (عليه السلام) ذلك.

Umar ibn Yazid reported that Abu Abdullah (peace be upon him) said: If you fear becoming conspicuous due to reclining, then it suffices you to place your hand on the ground without lying down - and he gestured with the tips of his fingers from his right palm by placing them slightly on the ground. And Abu Ja'far (peace be upon him) related the same.

Hadith 8522

محمد بن علي بن الحسين قال: افصل بين ركعتي الفجر وبين الغداة باضطجاع ويجزيك التسليم فقد قال الصادق (عليه السلام) أي قطع أقطع من السلام؟! وفي نسخة التسليم.

Muhammad ibn Ali ibn Al-Hussain said: Separate between the two rak'ahs of Fajr and the dawn prayer by lying down, and the tasleem (saying salam) is sufficient for you, for Al-Sadiq (peace be upon him) said: "What cut is more cutting than the salam?!" And in another version: "the tasleem."

Hadith 8523

عن إبراهيم بن أبي البلاد قال صلى أبو الحسن الأول (عليه السلام) صلاة الليل في المسجد الحرام وأنا خلفه فصلى الثمان وأوتر وصلى الركعتين ثم جعل مكان الضجعة سجدة.

From Ibrahim bin Abi Al-Bilad who said: Abu Al-Hasan the First (peace be upon him) performed the night prayer in the Masjid al-Haram (Sacred Mosque), and I was behind him. He prayed the eight rak'ahs, performed the witr, then prayed the two rak'ahs. Then, instead of lying down [for rest], he prostrated.

CHAPTER 34

Recommendation Of Sending Blessings Upon Muhammad And His Family, Glorification, Seeking Forgiveness One Hundred Times Each, And Reciting Surah Al-Ikhlas Forty Times Or Twenty-one Times Or Eleven Times Between The Two Rak'ahs Of Fajr And The Morning Prayer, Given Ample Time

[Hadith 8524 to 8525]

Hadith 8524

محمد بن علي بن الحسين قال روي أن من صلى على محمد وآل محمد مائة مرة بين ركعتي الفجر وركعتي الغداة وقى الله وجهه حر النار ومن قال مائة مرة سبحان ربي العظيم وبحمده أستغفر الله ربي وأتوب إليه بنى الله له بيتا في الجنة ومن قرأ إحدى وعشرين مرة قل هو الله أحد بنى الله له بيتا في الجنة فإن قرأها أربعين مرة غفر الله له.

Muhammad ibn Ali ibn Al-Husayn said: It is narrated that whoever sends blessings upon Muhammad and the family of Muhammad one hundred times between the two rak'ahs of Fajr and the two rak'ahs of the morning prayer, Allah will protect his face from the heat of the Fire. And whoever says one hundred times "Glory be to my Lord, the Most Great, and praise be to Him; I seek forgiveness from Allah, my Lord, and I repent to Him," Allah will build for him a house in Paradise. And whoever recites "Say: He is Allah, the One" [Surah al-Ikhlas] twenty-one times, Allah will build for him a house in Paradise. And if he recites it forty times, Allah will forgive him.

Hadith 8525

عن جعفر بن محمد قال قال علي (عليه السلام) من صلى الفجر ثم قرأ قل هو الله أحد أحد عشر مرة لم يتبعه في ذلك اليوم ذنب وإن رغم أنف الشيطان.

From Ja'far bin Muhammad who said: Ali (peace be upon him) said: Whoever prays the Fajr prayer, then recites "Say: He is Allah, the One" [Surah al-Ikhlas] eleven times, no sin will follow him that day, even if Satan's nose is rubbed in dust.

CHAPTER 35

Dislike Of Sleeping Between The Night Prayer And Dawn Prayer, And That It Is Not Prohibited

[Hadith 8526 to 8527]

Hadith 8526

عن سليمان بن حفص المروزي قال قال أبو الحسن الأخير (عليه السلام) إياك والنوم بين صلاة الليل والفجر ولكن ضجعة بلا نوم فإن صاحبه لا يحمد على ما قدم من صلاته.

From Sulayman ibn Hafs Al-Marwazi who said: Abu Al-Hassan the Last (peace be upon him) said: Beware of sleeping between the night prayer and dawn prayer, but you may lie down without sleeping, for one who sleeps will not be praised for the prayer he performed.

Hadith 8527

عن زرارة عن أبي جعفر (عليه السلام) قال إنما على أحدكم إذا انتصف الليل أن يقوم فيصلي صلاته جملة واحدة ثلاث عشر ركعة ثم إن شاء جلس فدعا وإن شاء نام وإن شاء ذهب حيث شاء.

From Zurarah from Abu Ja'far (peace be upon him) who said: It is only upon one of you when half the night has passed to stand and pray his prayer all at once, thirteen rak'ahs, then if he wishes he may sit and supplicate, and if he wishes he may sleep, and if he wishes he may go wherever he wants.

Shaykh Hurr Amili: This indicates permissibility, and what preceded indicates dislike, so there is no contradiction. The Sheikh and others have mentioned this.

CHAPTER 36

Dislike Of Sleeping Between Dawn And Sunrise, Its Non-Prohibition, And The Recommendation Of Engaging In Worship And Supplication During That Time

[Hadith 8528 to 8538]

Hadith 8528

عن محمد بن مسلم عن أحدهما (عليه السلام) قال سألته عن النوم بعد الغداة فقال إن الرزق يبسط تلك الساعة فأنا أكره أن ينام الرجل تلك الساعة.

Muhammad ibn Muslim narrated from one of them (peace be upon him) that he said: I asked him about sleeping after the morning prayer. He said: Indeed, sustenance is distributed at that hour, so I dislike for a man to sleep at that hour.

Hadith 8529

قال وقال الصادق (عليه السلام) نوم الغداة شؤم يحرم الرزق ويصفر اللون.

Al-Sadiq (peace be upon him) said: Sleeping in the early morning is ominous; it deprives one of sustenance and makes the complexion pale.

Hadith 8530

قال وقال الصادق (عليه السلام) نومة الغداة مشؤومة تطرد الرزق وتصفر اللون وتقبحه وتغيره وهو نوم كل مشوم إن الله تعالى يقسم الأرزاق ما بين طلوع الفجر إلى طلوع الشمس فإياكم وتلك النومة.

And Al-Sadiq (peace be upon him) said: Sleeping in the early morning is inauspicious; it repels sustenance, turns the complexion yellow, makes it unsightly and changes it. It is the sleep of every unfortunate person. Indeed, Allah the Exalted distributes sustenance between the break of dawn and sunrise, so beware of that sleep.

Hadith 8531

قال وكان المن والسلوى ينزل على بني إسرائيل ما بين طلوع الفجر إلى طلوع الشمس فمن نام تلك الساعة لم ينزل نصيبه وكان إذا انتبه فلا يرى نصيبه احتاج إلى السؤال والطلب.

He said: And manna and quails used to descend upon the Children of Israel between dawn and sunrise. Whoever slept at that hour would not receive his share, and when he woke up and did not see his share, he would need to ask and seek.

Hadith 8532

وبإسناده عن جابر عن أبي جعفر (عليه السلام) قال إن إبليس إنما يبث جنود الليل من حين تغيب الشمس إلى مغيب الشفق ويبث جنود النهار من حين تطلع الفجر إلى مطلع الشمس وذكر أن نبي الله (عليه السلام) كان يقول أكثروا ذكر الله عز وجل في هاتين الساعتين وتعوذوا بالله عز وجل من شر إبليس وجنوده وعوذوا صغاركم في هاتين الساعتين فإنهما ساعتا غفلة.

Through his chain from Jabir from Abu Ja'far (peace be upon him) who said: Indeed Iblis dispatches his night forces from sunset until the disappearance of twilight, and dispatches his day forces from dawn until sunrise. And he mentioned that the Prophet of Allah (peace be upon him) used to say: Increase the remembrance of Allah, the Mighty and Majestic, during these two times, and seek refuge with Allah, the Mighty and Majestic, from the evil of Iblis and his forces, and protect your children during these two times for they are times of heedlessness.

Hadith 8533

قال وقال الرضا (عليه السلام) في قول الله عز وجل " فالمقسمات أمرا " قال الملائكة تقسم أرزاق بني آدم ما بين طلوع الفجر إلى طلوع الشمس فمن نام فيما بينهما نام عن رزقه.

And Al-Ridha (peace be upon him) said regarding the words of Allah, Mighty and Majestic, "And those who distribute by command" [Quran, 51:4], he said: The angels distribute the sustenance of the children of Adam between the time of dawn and sunrise. So whoever sleeps during this period sleeps away from his sustenance.

Hadith 8534

عن سليمان بن حفص البصري عن جعفر بن محمد (عليه السلام) قال قال رسول الله صلى الله عليه وآله ما عجت الأرض إلى ربها عز وجل كعجيجها من ثلاثة من دم حرام يسفك عليها أو اغتسال من زنا أو النوم عليها قبل طلوع الشمس.

Sulayman ibn Hafs al-Basri narrated from Ja'far ibn Muhammad (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said: The earth does not cry out to its Lord, the Mighty and Majestic, as it cries out from three things: unlawful blood spilled upon it, bathing after fornication, or sleeping on it before sunrise.

Hadith 8535

عن معمر بن خلاد قال: أرسل إلى أبو الحسن الرضا (عليه السلام) في حاجة فدخلت عليه فقال انصرف فإذا كان غدا فتعال ولا تجئ إلا بعد طلوع الشمس فإني أنام إذا صليت الفجر.

From Ma'mar bin Khallad who said: Abu al-Hasan al-Ridha (peace be upon him) sent for me regarding a need. I went to him, and he said, "Leave, and come back tomorrow,

but do not come except after sunrise, for I sleep after I pray the Fajr prayer."

Hadith 8536

عن سالم أبي خديجة عن أبي عبد الله (عليه السلام) قال سأله رجل وأنا أسمع فقال إني أصلي الفجر ثم أذكر الله بكل ما أريد أن أذكره مما يجب علي فأريد أن أضع جنبي فأنام قبل طلوع الشمس فأكره ذلك؟ قال ولم؟ قال أكره أن تطلع الشمس من غير مطلعها قال ليس بذلك خفاء انظر من حيث يطلع الفجر فمن ثم تطلع الشمس ليس عليك من حرج أن تنام إذا كنت قد ذكرت الله عز وجل.

From Salim Abi Khadeejah, from Abu Abdullah (peace be upon him) who said: A man asked him while I was listening, saying: I pray Fajr then I remember Allah with all that I want to remember Him with from what is obligatory upon me, then I want to lay on my side and sleep before sunrise, but I dislike doing that? He (the Imam) said: Why? The man said: I dislike that the sun might rise from other than its rising place. He (the Imam) said: There is no ambiguity in this matter. Look at where the dawn breaks, for from there the sun rises. There is no blame upon you to sleep if you have already remembered Allah, the Mighty and Majestic.

Shaykh Hurr Amili: This indicates permissibility, and what preceded indicates dislike, so there is no contradiction. The Sheikh and others mentioned this.

Hadith 8537

علي بن جعفر في كتابه عن أخيه موسى بن جعفر (عليه السلام) قال سألته عن قول الله عز وجل اذكروا الله ذكرا كثيرا قال قلت من ذكر الله مائتي مرة كثير هو؟ قال نعم قال وسألته عن النوم بعد الغداة قال لا حتى تطلع الشمس.

Ali ibn Ja'far in his book, from his brother Musa ibn Ja'far (peace be upon him), said: I asked him about the words of Allah, the Mighty and Majestic, "Remember Allah with much remembrance." I said: Is remembering Allah two hundred times considered much? He said: Yes. And I asked him about sleeping after the morning prayer. He said: No, not until the sun rises.

Hadith 8538

عن أبي حمزة عن علي بن الحسين (عليه السلام) (في حديث) قال لا تنامن قبل طلوع الشمس فإني أكرهها لك إن الله يقسم في ذلك الوقت أرزاق العباد على أيدينا يجريها.

From Abu Hamza from Ali bin Al-Husayn (peace be upon him) (in a hadith) he said: Do not sleep before sunrise, for I dislike it for you. Indeed, Allah distributes the sustenance of His servants at that time through our (*) hands, making them flow.

Translator: * Meaning through the hands of the one who is engaged in supplication during that time.

CHAPTER 37

What Is Recommended To Do When One Sees Something Disliked In Their Dream

[Hadith 8539 to 8540]

Hadith 8539

عن معاوية بن عمار عن أبي عبد الله (عليه السلام) قال إذا رأى الرجل ما يكره في منامه فليتحول عن شقه الذي كان عليه نائما وليقل إنما النجوى من الشيطان ليحزن الذين آمنوا وليس بضارهم شيئا إلا بإذن الله " ثم ليقل عذت بما عاذت به ملائكة الله المقربون وأنبياؤه المرسلون وعباده الصالحون من شر ما رأيت ومن شر الشيطان الرجيم.

From Muawiyah bin Ammar from Abu Abdullah (peace be upon him) who said: If a person sees something disliked in their dream, they should turn from the side on which they were sleeping and say: "Indeed, secret talk is only from Satan that he may grieve those who have believed, but he will not harm them at all except by permission of Allah." [Quran, 58:10] Then they should say: "I seek refuge with what the close angels of Allah, His messenger prophets, and His righteous servants sought refuge with, from the evil of what I saw and from the evil of the accursed Satan."

Hadith 8540

عن أبي الورد عن أبي جعفر (عليه السلام) قال قال رسول الله (صلى الله عليه وآله) لفاطمة عليها السلام في رؤياها التي رأتها قولي " أعوذ بما عاذت به ملائكة الله المقربون وأنبياؤه المرسلون وعباده الصالحون من شر كل ما رأيت في ليلتي هذه أن يصيبني منه سوء أو شئ أكرهه " ثم اتفلي عن يسارك ثلاث مرات.

From Abu al-Ward from Abu Ja'far (peace be upon him) who said: The Messenger of Allah (peace be upon him and his family) said to Fatima (peace be upon her) regarding a dream she saw: "Say: I seek refuge with what the close angels of Allah, His messenger prophets, and His righteous servants sought refuge with, from the evil of everything I saw in this night of mine, that it may bring me harm or something I dislike." Then spit lightly to your left three times.

CHAPTER 38

Recommendation Of Departing From Prayer To The Right

[Hadith 8541 to 8543]

Hadith 8541

عن محمد بن مسلم عن أبي جعفر (عليه السلام) قال إذا انصرفت من الصلاة فانصرف عن يمينك.

From Muhammad ibn Muslim from Abu Ja'far (peace be upon him) who said: When you depart from the prayer, depart to your right.

Hadith 8542

وفي (الخصال) بإسناده الآتي عن علي (عليه السلام) في (حديث الأربعمائة) قال إذا انفتلت من الصلاة فانفتل عن يمينك.

And in (Al-Khisal) with his forthcoming chain of transmission from Ali (peace be upon him) in (The Hadith of Four Hundred) he said: When you turn away (finish) from the prayer, turn to your right.

Hadith 8543

عن سماعة عن أبي عبد الله (عليه السلام) قال إذا انصرفت عن الصلاة فانصرف عن يمينك.

From Sama'a from Abu Abdullah (peace be upon him), he said: When you finish your prayer, turn away to your right.

CHAPTER 39

Recommendation Of Taking A Midday Nap

[Hadith 8544 to 8547]

Hadith 8544

محمد بن علي بن الحسين قال أتى أعرابي إلى النبي صلى الله عليه وآله فقال يا رسول الله إني كنت ذكورا وإني صرت نسيا فقال أكنت تقيل قال نعم قال وتركت ذلك ؟ قال نعم قال عد فعاد فرجع إليه ذهنه.

Muhammad ibn Ali ibn al-Husayn said: A Bedouin came to the Prophet, peace be upon him and his family, and said, "O Messenger of Allah, I used to have a good memory, but now I have become forgetful." He asked, "Did you used to take a midday nap?" The man said, "Yes." He asked, "And you abandoned that?" The man said, "Yes." He said, "Resume it." So he resumed it, and his memory returned to him.

Hadith 8545

قال وروي قيلوا فإن الله يطعم الصائم في منامه ويسقيه.

It is also narrated: "Take a midday nap, for Allah feeds and gives drink to the fasting person during his sleep."

Hadith 8546

قال وروي قيلوا فإن الشياطين لا تقيل.

He said: It is narrated "Take a midday nap, for Satan does not nap."

Hadith 8547

عن مسعدة بن صدقة عن جعفر بن محمد عن أبيه عن النبي صلى الله عليه وآله أن أعرابيا أتاه فقال: يا رسول الله إني كنت رجلا ذكورا فصرت منساءا فقال له رسول الله صلى الله عليه وآله لعلك اعتدت القائلة فتركتها قال نعم فقال له رسول الله صلى الله عليه وآله فعد يرجع إليك حفظك إن شاء الله.

From Mas'adah bin Sadaqah from Ja'far bin Muhammad from his father from the Prophet, peace be upon him and his family: A Bedouin came to him and said, "O Messenger of Allah, I used to have a good memory but now I forget things." The Messenger of Allah, peace be upon him and his family, said to him, "Perhaps you used to take a midday nap but have abandoned it?" He said, "Yes." The Messenger of Allah, peace be upon him and his family, said to him, "Resume it and your memory will return, God willing."

CHAPTER 40

The Manner Of Sleeping And Some Of Its Rulings

[Hadith 8548 to 8559]

Hadith 8548

عن أحمد بن إسحاق قال: دخلت على أبي محمد (عليه السلام) (إلى أن قال) فقلت يا سيدي روي لنا عن آبائك أن نوم الأنبياء على أقفيتهم ونوم المؤمنين على أيمانهم ونوم المنافقين على شمائلهم ونوم الشياطين على وجوههم فقال (عليه السلام) كذلك هو.

Ahmad ibn Ishaq said: I entered upon Abu Muhammad (peace be upon him) [and after some discussion] I said: O my master, it has been narrated to us from your forefathers that the Prophets sleep on their backs, and the believers sleep on their right sides, and the hypocrites sleep on their left sides, and the devils sleep on their faces. He (peace be upon him) said: That is correct.

فقلت يا سيدي إني أجهد أن أنام على يميني فما يمكنني ولا يأخذني النوم عليها فسكت ساعة ثم قال يا أحمد ادن مني فدنوت منه فقال أدخل يدك تحت ثيابك فأدخلتها فأخرج يده من تحت ثيابه وأدخلها تحت ثيابي فمسح بيده اليمنى على جانبي الأيسر وبيده اليسرى على جانبي الأيمن ثلاث مرات قال أحمد فما أقدر أن أنام على يساري منذ فعل ذلك بي (عليه السلام) وما يأخذني نوم عليها أصلا.

I said: "O my master, I try hard to sleep on my right side but I cannot, and sleep does not come to me on it." He remained silent for a moment, then said: "O Ahmad, come closer to me." So I moved closer to him. He said: "Put your hand under your clothes," so I did. Then he took out his hand from under his clothes and put it under my clothes, and wiped with his right hand on my left side and with his left hand on my right side three times. Ahmad said: Since he (peace be upon him) did that to me, I cannot sleep on my left side at all, and sleep does not come to me on it.

Hadith 8549

عن معمر بن خلاد قال سمعت أبا الحسن (عليه السلام) يقول ربما رأيت الرؤيا فأعبرها والرؤيا على ما تعبر.

From Ma'mar bin Khallad who said: I heard Abu Al-Hassan (peace be upon him) saying: Sometimes I see a dream and interpret it, and the dream manifests according to how it is interpreted.

Hadith 8550

عن الحسن بن جهم قال سمعت أبا الحسن (عليه السلام) يقول الرؤيا على ما تعبر.

From Al-Hassan bin Jahm who said: I heard Abu Al-Hassan (peace be upon him) saying: Dreams manifest (come true) according to their interpretation.

Hadith 8551

محمد بن علي بن الحسين قال قال الباقر (عليه السلام) النوم أول النهار خرق والقائلة نعمة والنوم بعد العصر حمق والنوم بين العشاءين يحرم الرزق.

Muhammad ibn Ali ibn al-Husayn said: Al-Baqir (peace be upon him) said: Sleeping at the beginning of the day is foolishness, the midday nap is a blessing, sleeping after Asr prayer is stupidity, and sleeping between the two night prayers (Maghrib and Isha) deprives one of sustenance.

Hadith 8552

عن حماد بن عمر عن جعفر بن محمد عن أبيه في وصية النبي صلى الله عليه وآله لعلي (عليه السلام) قال يا علي النوم أربعة نوم الأنبياء على أقفيتهم ونوم المؤمنين على أيمانهم ونوم الكفار والمنافقين على يسارهم ونوم الشياطين على وجوههم ورواه أيضا مرسلا إلا أنه قال على أقفيتهم لمناجاة الوحي.

From Hammad bin Umar from Ja'far bin Muhammad from his father regarding the advice of the Prophet, peace be upon him and his family, to Ali (peace be upon him). He said: "O Ali, sleep is of four types: the sleep of the Prophets on their backs, the sleep of the believers on their right sides, the sleep of the disbelievers and hypocrites on their left sides, and the sleep of the devils on their faces." And it was also narrated in mursal form (without complete chain), except that it said "on their backs for receiving revelation."

Hadith 8553

قال وقال (عليه السلام) من رأيتموه نائما على وجهه فأنبهوه.

He said: And he (peace be upon him) said: "Whoever you see sleeping on his face [lying face down], wake him up."

Hadith 8554

قال وقال (عليه السلام) ثلاث فيهن المقت من الله عز وجل نوم من غير سهر وضحك من غير عجب وأكل على الشبع.

He said: And he (peace be upon him) said: "There are three things that incur hatred from Allah, the Mighty and Sublime: sleep without [prior] staying awake [in worship], laughter without any cause for amazement, and eating upon being already

full."

Hadith 8555

عن الحسين بن زيد عن جعفر بن محمد عن آبائه في (حديث المناهي) قال نهى رسول الله صلى الله عليه وآله أن يكذب الرجل في رؤياه متعمدا وقال يكلفه الله يوم القيامة أن يعقد شعيرة وما هو بعاقدها.

From Al-Hussein bin Zaid, from Ja'far bin Muhammad, from his forefathers in (Hadith of Prohibitions), he said: The Messenger of Allah, peace be upon him and his family, prohibited that a man deliberately lie about his dream, and said: "Allah will compel him on the Day of Resurrection to tie a knot in a barley grain, but he will not be able to tie it."

Hadith 8556

عن جابر بن عبد الله قال قال رسول الله صلى الله عليه وآله قالت أم سليمان بن داود لسليمان إياك وكثرة النوم بالليل فإن كثرة النوم بالليل تدع الرجل فقيرا يوم القيامة.

Fom Jabir bin Abdullah who said: The Messenger of Allah (peace be upon him and his family) said: The mother of Solomon son of David said to Solomon: "Beware of excessive sleep at night, for excessive sleep at night will leave a man poor on the Day of Resurrection."

Hadith 8557

عن منصور عن خيثمة عن عبد الله عن رسول الله صلى الله عليه وآله قال لا سهر بعد العشاء الآخرة إلا لأحد رجلين مصل أو مسافر.

From Mansur from Khaithamah from Abdullah from the Messenger of Allah, peace and blessings be upon him, who said: There should be no staying awake after the night prayer ('Isha) except for one of two men: one who prays or a traveler.

Hadith 8558

عن عبد الله بن أحمد بن عامر الطائي عن أبيه عن الرضا (عليه السلام) عن آبائه (في حديث) أن رجلا سأل عليا (عليه السلام) عن النوم على كم وجه هو؟ قال النوم على أربعة أوجه:

From Abdullah ibn Ahmad ibn Amer Al-Ta'i, from his father, from Al-Rida (peace be upon him), from his forefathers (in a hadith), that a man asked Ali (peace be upon him) about sleep, in how many forms does it occur? He replied: Sleep occurs in four forms.

الأنبياء تنام على أقفيتهم مستلقين وأعينها لا تنام متوقعة لوحي الله عز وجل والمؤمن ينام على يمينه مستقبل القبلة والملوك وأبناؤها ينام على شمائلهم ليستمرؤا ما يأكلون، وإبليس مع إخوانه وكل مجنون وذو عاهة ينام على وجهه منبطحا.

The Prophets sleep on their backs, lying down, and their eyes do not sleep, anticipating the revelation from Allah, Mighty and Sublime. The believer sleeps on his right side facing the Qibla. Kings and their children sleep on their left sides to better digest what they eat. And Iblis (Satan) along with his brothers, and every insane person and disabled person sleeps on their face, lying flat.

Hadith 8559

وبإسناده الآتي عن علي (عليه السلام) في (حديث الأربعمائة) قال لا ينام الرجل على وجهه ومن رأيتموه نائما على وجهه فأنبهوه إلى أن قال ليس في البدن أقل شكرا من العين فلا تعطوها سؤلها فتشغلكم عن ذكر الله عز وجل.

And with his forthcoming chain of narration from Ali (peace be upon him) in (the Four Hundred Hadith), he said: A man should not sleep on his face, and whoever you see sleeping on his face, wake him up... until he said: There is no part of the body less grateful than the eye, so do not give it what it asks for, lest it distract you from the remembrance of Allah, the Mighty and Majestic.

إذا نام أحدكم فليضع يده اليمنى تحت خده الأيمن فإنه لا يدري أينتبه من رقدته أم لا.

When any of you lies down to sleep, let him place his right hand under his right cheek, for he does not know whether he will wake up from his sleep or not.

أقول وتقدم ما يدل على جملة من أحكام النوم ويأتي جملة أخرى منها ويأتي ما يدل على كراهة كثرة النوم في التجارة وتقدم ما يدل على جواز إيقاظ النائم في أعداد الفرائض ونوافلها وفي الجهر في نوافل الليل وغير ذلك ويأتي ما يدل عليه في قواطع الصلاة وغيرها إن شاء الله.

I (Hurr Amili) say: What has preceded indicates a number of rulings on sleep, and another set of them will come, and what indicates the dislike of excessive sleep in trade will come, and what has preceded indicates the permissibility of waking the sleeper in the numbers of obligatory and supererogatory prayers, and in reciting aloud in the night's supererogatory prayers and other things, and what indicates this will come in the invalidators of prayer and others, God willing.

END OF VOLUME 6

A Note To Our Readers

Dear Reader,

As we conclude Volume 6 of the English translation of Wasa'il al-Shia, we want to express our sincere gratitude for your interest in this important work of Islamic jurisprudential hadith.

We have undertaken this translation project with the utmost diligence and fidelity to the original Arabic text. Our team has worked tirelessly to ensure that the nuances and depth of meaning are preserved while making the content accessible to English-speaking readers.

For those interested in further research or additional resources related to this work, we invite you to visit our companion website at http://wasail-al-shia.net. There, you will find supplementary materials, updates, and a platform for scholarly discussion.

Your support and feedback are invaluable to us. We encourage you to share your thoughts, suggestions, or questions about this translation. Your input will help us improve our future work and enhance the overall quality of this project.

Thank you for being a part of this journey. May this work serve as a source of knowledge, inspiration, and guidance for generations to come.

With sincere appreciation,
Shia Heritage Foundation

About Wasa'il al-Shia

Wasa'il al-Shia is one of the most notable and comprehensive collection of shia jurisprudential hadith, rigorously covering every area of religious law. It comprises of approximately 36,000 hadith organized into 30 volumes. The hadiths were collected and compiled by Shaykh Hurr Amili (d. 1693).

In his introduction to the book, Shaykh Hurr Amili emphasizes the supreme importance of the knowledge of hadith and explains his motivation for compiling this collection, describing how he challenged himself to compose a comprehensive book that would serve as a reliable reference for both knowledge and practice in Shia jurisprudence.

Shaykh Hurr Amili gathered hadiths exclusively from reliable and *mutawatir* (mass transmitted) Shia sources, organizing them systematically by topic. While acknowledging the prominence of the four canonical books of hadith (*kutub-e-araba*), he expanded his sources to include other reliable compilations by trusted scholars.

This work by Shaykh Hurr Amili is a significant contribution to the preservation and dissemination of Shia hadiths. Above all, Wasa'il al-Shia is the best source and the greatest gift to those of the Shia who wish to base their *deen* (religion) firmly on the teachings of Ahl al-Bayt (peace be upon them).

Scope Of Volume 6

Volume 6 consists of the foundational components of Islamic prayer, from the spiritual intention (Niyyah) to the physical acts of bowing (Ruku) and prostration (Sujud). It presents comprehensive guidance on proper recitation, supplications during Qunut, the testimonies of faith in Tashahhud, and concluding elements of prayer.

About Shia Heritage Foundation

The Shia Heritage Foundation, based in Texas, USA, is dedicated to translating Shi'i hadith texts from Arabic to English. Our team of language experts, scholars, and volunteers aims to make these valuable sources of *ilm* (knowledge) accessible to English-speaking audiences. We employ a rigorous, collaborative translation process that combines traditional scholarship with modern technology to ensure accuracy, authenticity, and readability in our work.

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