Salat and Its Recognition-Part II
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Salat and Its Implications-Part II

Introduction:

Salat is one of the five pillars of Islam, Imam AbiJaffarasws said: Islam was built on five pillars: the Salat, the Zakat, the Pilgrimage, the Soam (Fasting) and the Walayat. Zrara asked: What is more important among these five pillars? Imamasws responded: Walayat is the most important, because it is the soul and Hisazwj ‘Wali’ are the evidence on them (the worshipers). In addition, as per several traditions of Masomeenasws, Salat is not accept until Zakat is accepted (ref. footnote 45, also see www.khums and Zaqt).

In Salat and its implications Part II, ahadith on various aspects of performing Salat are compiled so that our acts of worship are performed in accordance with the Commands of Allahazwj as demonstrated and narrated to us by Hisazwj Divine representativesasws -The Ahul Baytasws.

I heard Abu Abd Allahasws say: Whoever loves to have a complete ‘Eman’ (faith) must say: ‘Everything that I say is from the family of Mohammedasws whatever theyasws kept secret or made public, whatever has reached me from them and all that which has not reached me.’

Faith is Worthless unless One Acts upon what One Believes

Ahmed bin Mohammed bin Isa, who from Adam bin Ishaq, who from Hashaam, who from Al-Haitham al-Tamini, who has said the following:

Abu Abdullahasws said: ‘O Mithm Al-Tamimi! Those people who superficially believe but disbelieve from their hearts will not get any benefits (from their faith). However, those who believe from hearts but do not practice it will not get any benefit either. Therefore, one has no belief if it’s only exoteric (Zahir) unless he also has it esoterically (Batin) and similarly one has no faith if its

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1 Al-Kafi Vol. 2 Pg. 18.
only esoteric (Batin) without having it exoterically executed (demonstrating it).³

Prerequisites of Salat:

The most important one is to have firm belief (Eman) on Allahazwj and His Divine Representativesasws, has paid the due Zakat to deserving momins (believers), is in state of ‘Taharah’ (pure) and have clean cloths and body, the place of Salat is not usurped, or one has the permission to offer Salat at a place which is not owned by him and is with Wuzu (Ablution), ahadith on these topic will be presented in relevant sections, we also recommend our readers to visit www.hubeali.com/islamic-practices, for more information..

The Importance of Salat

(Amir-ul-Momaneenasws says): Allahazwj will Forgive those who offer the Salat with full recognition of its worth.⁴

عليّ بن إبراهيم بن موحّد بن عيسي بن يونسّ بن هارونّ بن خارجة بن يزيد الشخّامّ بن أبي عبد الله (عليه السلام) قال: سمعت أبا الحسن أحمد بن وهب يقول: أخبرت النبي صلى الله عليه وسلم أنّ عليه ركعتين أو توضأ في صلاة الفجر ثمّ يبنجح حينما يراه آية يُبُرِّرُ عليه وَهوَ راكٍ أو ساجدٍ أن العين إذا سجّد فاطر السجد نادى إبليس يا وَبِثَاءٌ أَطَاعَ وَعَصَيْتَ وَسَجَدْ وَأَنْتَ.

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Harun ibn Kharijah from Zayd al-Shahham who has said the following:

"I heard abu' Abd Allahasws, say, 'The most beloved deed in the sight of Allahazwj, is Salat'. Prayer is the last item in the wills of the Prophetsas. How nice it is of a man who takes a shower or Wuzu⁵ properly and then moves away where no one can notice his presence when he is in Ruku⁶ or Sajdah⁷. When a servant of Allahazwj prolongs his sajdah, Iblis⁸ (Satan) will cry and proclaim, "Woe is on me, he (this servant of Allahazwj) obeys Himazwj but Ila disobeyed, he is performing Sajdah but I refused to do".⁹

لا يعرف رأسه من السجدة

(Amir-ul-Momaneenasws says): If the performers of Salat were aware of Allahazwj’s Mercy that covers them, they would never come to the end of Salat and would never raise their heads after going into prostration.¹⁰

³ Bihar ul Anwar from Basair ul Darjat 24-30 ـ أنهم الصلاة والزكاة والحج
⁵ Praying
⁶ Ablution
⁷ Bowling down in Prayers
⁸ Prostration, putting forehead down on earth.
⁹ Al-Kafi, vol.3, Salat (note: references are not included for those Ahadith which are taken from al-Kafi, vol. 3, section Salat)
The Rewards for Salat

During the nights that eliminate his bad deeds he has performed during the deeds' (11:116)

It is a narration from him (narrator of previous Hadith) by al-Hussain ibn Sa'id from Safwan ibn Yahya from ibn Muskan from Isma'il ibn 'Ammar from Abu Basir who has said the following:

'Abu 'Abd Allahasws has said, 'Performing an obligatory Salat is more virtuous than performing one Hajj. Performing one Hajj is more virtuous than giving in charity one whole house full of gold.'

Mohammed ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Ibrahim ibn 'Umar al-Yamaniy from those who narrated to him the following:

'Abu Abd Allahasws, about the words of Allahazwj, 'Good deeds eliminate bad deeds' (11:116) has said, 'It is a reference to the Salat of a believing person during the nights that eliminate his bad deeds he has performed during the day.'

The Rewards for Salat

If you turn towards the east or west, it is not you who you turn towards, but Allah. He answers your turn towards good.

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And when he lifts his hands and says: 'Allah is Great!', and starts extolling Allah, Allah Says to the Angels: 'O My! Angels! Do you see this servant of Mine, how he has cut himself off from all the people and has come to Me and hopes for My Mercy and Generosity and Forgiveness? Be My Witnesses that I have singled him out for My Mercy and My Honour'.

When he says: 'In the Name of Allah, the Beneficent, the Merciful. Praise be to Allah, the Lord of the worlds!' reads the Opening of the Book and another Chapter (of Holy Quran), Allah Says to the Angels: 'Do you see this servant of Mine, how he is pleasurably reciting My Words? Be My witnesses O My Angels, it will be said to him on the Day of Judgment: 'Read in My Paradise'. And he will achieve levels in accordance with every single letter of his recitation – a level of gold, a level of silver, a level of pearls, a level of jewels, a level of green diamonds, a level of green emeralds, and a level of the Light of the Lord of the worlds'.

When he bows, Allah Says to the Angels: 'O My! Angels, do you see how he has humbled himself to the Majesty of My Greatness? Be My witness for I will Make him to be great in the house of My Greatness and My Majesty'. When he raises his head from having completed the bowing, Allah Says: 'Do you see him, O My! Angels, how he is saying: 'I will raise myself against Your enemies as I have humbled myself to Your friends, and been in their service'? Be My witness, O My Angels, I will Make him got to a beautiful ending and Grant him a place in My Paradise'.

When he prostrates, Allah Says to His Angels: 'O My! Angels! Do you see how he has humbled himself after having raised himself and is saying: 'Although I was majestic in Your world, I have humbled myself in front of
the Truth which has been made apparent to me? I^{azwj} will soon Raise him with truth, and dispel by him falsehood’. When he lifts his head from the first prostration, Allah^{azwj} says: ‘O My^{azwj} Angels! Do you see how he is saying: ‘Although I have paid reverence to You^{azwj}, I am lifting my head in disgrace in front of You^{azwj}.’ When he goes back into prostration for the second time, Allah^{azwj} the Almighty says: ‘O My^{azwj} Angels! Do you see how this servant of Mine^{azwj} has humbled himself to Me^{azwj}? I^{azwj} will repeat My mercy on him’.

When he raises his head and stands up, Allah^{azwj} says: ‘O My^{azwj} Angels! I^{azwj} will Elevate him due to his reverence, as he has lifted in his Salat’. Then, Allah^{azwj} does not stop Saying all this for each and every cycle of the Salat.

When he sits, after reciting the first and the second part of ‘Tashhud’, Allah^{azwj} says: ‘O My^{azwj} Angels! He has completed his service to Me^{azwj} and worship to Me^{azwj}, and is sitting for Praising Me^{azwj}, and is sending salutations upon Mohammed^{asws}, My^{azwj} Prophet^{asws}, I^{azwj} will also Send Praises on him in the kingdoms of the heavens and the earth, and Salutations upon his soul from among the souls’.

When he sends salutations upon the Commander of the Faithful^{asws} in his Salat, Allah^{azwj} says to him: I^{azwj} Send Salutations upon you just like you have sent salutations upon him^{asws}, and Make him^{asws} to be your intercessor as you have sought it by him^{asws}.

When he sends greetings in his Salat, Allah^{azwj} Sends to him greetings, and the Angles send to him greetings.11

**Those Who Preserve Salat and Those Who Lose**

على إبراهيم بن مُحَمَّد بن عيسى عن يُوسُف بن عبد الرحمن بن الحجَاج عن أبان بن تغلب
قال كنت صلنت فلله أبي عبد الله (عليه السلام) بالمرضية فلما سألته فقال: يا أبان الصنوات الخمسة المرفوضات من أقم خذوهن وحافظ على مواقيتين لفقه الله يوم القيامة وله عينه عندك يدخله به الجنة و من لم يقم خذوهن و لم يحافظ على مواقيتين لفقه الله و لا عينه له إن شاء عنة و إن شاء عفر له.

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunis ibn 'Abd al-Rahman from 'Abel al-Rahman ibn al-Hajaj from Aban ibn Taghib who has said the following:

"Once I performed Salat with Abu Abd Allah^{asws}, in Muzdalifah (a place in Makkah). When he^{asws} completed Salat he^{asws} turned to me and said, ‘O Aban, the five times Salat every day is obligatory. Those who properly observe the rules about these prayers and perform them in their designated times they, on the Day of Judgment, will come in the presence of Allah^{azwj} with their established covenant before Him^{azwj}, because of which they will be admitted in paradise. Those who ignore the rules about Salat and ignore the times designated for them, they will come in the presence of Allah^{azwj} without having any established covenant with Him^{azwj}. He^{azwj} then will decide about them. He^{azwj} may punish or forgive them as He^{azwj} will wish.”

11 Tafseer Imam Hassan Askari^{asws}, H. 319

www.hubeali.com
Ali ibn Ibrahim has narrated from Mohammad ibn Isa, who from Yunus ibn 'Abd al-Rahman from Yunus ibn 'Ammar who has said the following:

"Someone asked abu Abd Allah\textsuperscript{asws}, while I was present, 'What is the rule about a man who is in Salat free of negative feelings but then he feels self-importance? Imam\textsuperscript{asws} replied: If in the beginning his intention was only for his Allah\textsuperscript{azwj}, then such feeling does not affect his prayers negatively, he should continue his Salat and Satan is humiliated.

A man entered the Masjid when the Messenger of Allah\textsuperscript{swaw} was present. He began to perform Salat without properly doing Ruku and Sajdah. The Prophet\textsuperscript{swaw} said: 'He acted like a crow picking up grain from the ground. If he dies with his Salat of such conditions, he dies in a religion other than my religion.

It is also narrated by the previous narrator by his father from Hammad from Haiz from Zurrarah who has said the following:

Abu Jafar\textsuperscript{asws} has said: 'you must not consider your Salat insignificant; the Holy Prophet said when he was about to leave this World, "Those who consider their Salat insignificant are not of my people, as well as those who drink intoxicating liquor. They will not be able to come to me at the pond of al-Kawthar, certainly not.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammad ibn Isa from al-Hussain ibn Said from Safwan ibn Yahya from Isa ibn al-Qasim who has said the following:

Abu Abd Allah\textsuperscript{asws} has said: 'A man may become fifty years old, but Allah\textsuperscript{azwj} has accepted not even one Salat from him. What can be more serious than this? By Allah\textsuperscript{azwj}, you may also find someone in your neighbourhood who performs Salat with you, but it is not accepted from him due to his considering
it insignificant. Allahazwj does not accept anything other than what is good. How then Heazwj will accept what that person considers insignificant?

وَ بِهذَا الإِسْتِنَادُ عَنْ خَرِيزٍ عَنْ الْفِصْلِ يَقَالُ: أَبَا جَعْفِرٍ ( عَلِيُّهُ السَّلَامُ) عَنْ قُوَّةِ اللَّهِ عَزِيزٍ وَ جَلِيلِ الْعَظْمِيَّةِ هُمْ عَلَى صَلَائِهِم مَيْدَانُهُمْ الْكَافِهُ.

It is narrated from the same chain of narrators from Hariz from al-Fudayl who has said the following:

I asked Abu Jafarasws about the words of Allahazwj, ‘Those who are protective of their Salat (23:9). The Imam said: ‘It means obligatory prayers.’ I then asked about, ‘Those who are ever observing their Salat (70:23). The Imamasws said: ‘It means recommended Salat.’

مُحَمَّدُ بنُ يَحْيَى عَنْ أَحْمَدٍ بنَ مُحَمَّدٍ عَنْ الحُسَينِ بنُ سَعْيِدٍ عَنْ فَضْلِيَّةِ بنِ يَوْبُ عَنْ دَاوُدَ بْنَ فَلَقَّةَ قَالَ لِبَلِيِّ عَبْدِ اللَّهِ ( عَلِيُّهُ السَّلَامُ) قَالَ تَعَالَيْ إِنَّ الصَّلَاةَ كَانَتَ مَعَ الْمُؤْمِنِينَ كَبِرَةَ فَلَمْ يَكُونَ أَحَدُ الْمُؤْمِنِينَ يُقِلَّ قِيلَةً إِلَّا أَزْلَى قَالَ لِلَّهِ عَزِيزٍ وَ جَلِيلٍ يَقُولُ لَفْوَى ما أَذَاعُوا الصَّلَاةَ وَ أَلْبَغَوا الْشُّهَوَاتِ فَسُوفُ يَقْفُونُ عَلَيْهَا.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Said from Fadalah ibn Ayyub from Dawud ibn Farqad who has said the following:

I asked from Abu Abd Allahasws about the words of Allahazwj, ‘Salat was made obligatory in designated times’ (4:105). The Imamasws replied, ‘It is an established obligation. If you performed earlier or delayed a little, it is not harmful as long as you did not lose them altogether. Allahazwj Says about some people, ‘They lost Salat and followed their lustful desires so they face deviation (19:60).

أَوْ عَلَى الْعَصِيرِيَّ عَنْ مُحَمَّدٍ بنَ عَبْدِ الْجَبارَ عَنْ صَفْوَانِ بنِ يَحْيَى عَنْ هَارُوُنَ بنِ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلِيُّهُ السَّلَامُ) قَالَ الْصَّلَاةُ كَانَتَ مَعَ الْمُؤْمِنِينَ كَبِرَةَ فَلَمْ يَكُونَ أَحَدُ الْمُؤْمِنِينَ يُقِلَّ قِيلَةً إِلَّا أَزْلَى قَالَ لِلَّهِ عَزِيزٍ وَ جَلِيلٍ يَقُولُ لَفْوَى ما أَذَاعُوا الصَّلَاةَ وَ أَلْبَغَوا الْشُّهَوَاتِ فَسُوفُ يَقْفُونُ عَلَيْهَا.

Abu Ali al-Ash’ariy has narrated from Mohammed ibn ‘Abd al-Jabbar from Safwan ibn Yahya from Harun ibn Kharijiah who has said the following:

‘Abu’ Abd Allahasws has said that for Salat an angel is assigned and he has no other task to perform. When one completes a Salat, the angel takes it and ascends to heaven. If it is of the kind that is accepted, it then is accepted, but if it is of unacceptable kind, it then is said to him, ‘Return it to my servant.’ He then descends down with that Salat and strikes it against his face saying, "Woe is upon you. You continue to have such deeds that make me tired.’

مُحَمَّدُ بْنُ الْحُسَينِ عَنْ سَهِيلٍ بْنِ زَيَادٍ عَنْ جَعْفِرٍ بْنِ مُحَمَّدٍ الْعَصِيرِيَّ عَنْ القَدْحَةِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلِيُّهُ السَّلَامُ) قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ ( صَلَّى الله عَلَيْهِ وَ سَلَّمَ) فَقَالَ بَا رَكُونَ اللَّهُ أَوْصَيْنِي قَالَ فَقَالَ لَدَعِ الصَّلَاةَ مَتَعَدَّا فَإِنَّ مَنْ تَرَكَهَا مَتَعَدَّا فَقَدْ بَرَزَتْ مَنَةُ مَلَةِ الْإِسْلَامِ .

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Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad from Ja'far ibn Mohammed al-Ash'ariy from al-Qaddah who has said the following:

‘Abu 'Abd Allahasws has said that a man came to the Holy Prophetasw, asking, ‘O Messenger of Allahasw, give me a good advice.' Heasw said, ‘You must not give up Salat intentionally; the community of Islam is free from an obligations toward one who gives up Salat intentionally.’

مُحَمَّد بن يَحْيِي بن مَحَمَّد بن الحسنَينُ عن عليَّ بن أبي سلطان عن مُحَمَّد بن عليَّ بن أبي عبد الله عن أبي الحسن
(عليه السلام) في قول الله عز وجل وجعل رعبانًا أدركها ما كتبًا عليهم إلا اتباع رضوان الله قال صلاة الليل.

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Ali ibn Asbat from Mohammed ibn Ali ibn abu 'Abd Allah from abu al-Hassan asws who has said the following:

‘About the words of Allahazwj: They invented monkish manners, even though We had not made it obligatory on them, except to seek the pleasure of Allah’ (57: 26), the Imam asws said that it (pleasure of Allahazwj) is a reference to Salat during the night.’

لا يقوم الرجل في الصلاة متكاسلا ولا منتقعًا

(Amir-ul-Momaneen asws says): One should not offer Salat in a state of laziness and tiredness.12

Salat is Made Obligatory

علي بن إبراهيم بن أبي بن حماد بن عيسى ومحمد بن يحيى بن أحمد بن محمد بن عيسى ومحمد بن إسماعيل بن الفضل بن شاذان جميعا عن حماد بن عيسى عن حريز عن زراعة قال صلى الله عليه وآله (عليه السلام) فمساء الليل فما من الصلاة قائل خمس صلاتات في الليل والنهار ففليس فيدمن ويندهن في كتبنا قال تعالى قال الله تعالى فينبس (صلى الله عليه وآله) أتى الصلاة فأتتنا خمس صلاتات في الليل فما من الصلاة قائل خمس صلاتات في الليل والنهار ففليس فيدمن ويندهن في كتبنا قال تعالى قال الله تعالى فينبس (صلى الله عليه وآله) أتى الصلاة فأتتنا خمس صلاتات في الليل وفليس فيدمن ويندهن في كتبنا قال تعالى قال الله تعالى فينبس (صلى الله عليه وآله) أتى الصلاة فأتتنا خمس صلاتات في الليل وفليس فيدمن ويندهن في كتبنا قال تعالى قال الله تعالى فينبس (صلى الله عليه وآله) أتى الصلاة فأتتنا خمس صلاتات في الليل وفليس فيدمن ويندهن.

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn 'Isa and Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa and Mohammed ibn Ismail from al-Fadi ibn Shadhan all Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

"I once asked abu Ja'farasws about how much of Salat Allahazwj has made obligatory. The Imamasws said, 'During one day and night five Salat are made

obligatory.' I then asked, 'Has He named and explained them in His book?' The Imam, said, 'Yes, Allah has said to His Holy Prophet, "Perform Salat after the sun declines to the west, on midday until the darkness of the night." (7:78) The sun declines on midday. There are four Salat between midday and the darkness of the night. Allah has named, explained and timed them. Darkness of night is in midnight. He has then Said, "... and the recitation (performing Salat) at dawn and recitation at dawn was witnessed (attended by the angels of the day and those of the nights)."

These are five Salat (prayers). Allah, about this issue has Said, "Perform Salat on both ends of the day, [which is sunset and morning], and in a part of the night." (11:116) This is al-'Isha' Salat He has added on 'Asr Salat. Middle Salat is Al-ASR Salat." About the words of Allah, in some of the recitations it is said, "Preserve Salawat (prayers) and the recitation (performing Salat) at dawn and recitation at dawn darkness of the night." (17:78)

It is in the middle of two Salat during the day, the morning and al- 'Asr Salat. In some of the recitations it is said, "Preserve Salawat (prayers) and the middle Salat." Middle Salat is Al-ASR Salat.' About the words of Allah, "Stand up praying before Allah." The Imam said, 'This verse was revealed on Friday when the Messenger of Allah was on a journey. The Messenger of Allah prayed before Allah on Friday and adapted it as it is during a journey or when at home. For those at home he added two Rak'ats. He reduced two Rak'at which the Holy Prophet, had added on Friday for people when at home, because of the two sermons which a prayer leader delivers. Those who perform Friday prayer without congregation, they perform it four Rak'at like al-Zuhr Salat in other days.

Hammad has narrated from Hariz from Zurarah who has said the following:

'I once asked abu Ja'far about what is obligatory in Salat. Imam said, (these are) 'the time, being al-Tahur (cleansing), facing al-Qiblah (al-Ka'bah), paying attention, al-Ruku and al-Sujud and recitation. The rest are recommended in an obligatory.'

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Zurarah who has said the following:
"Abu Ja'far asws has said, 'There is ten Rak'at in Salat. There are two for al-Zuhr, two for al-Asr, two Rak'at of Morning, two Rak'at of al-Maghrib and two Rak'at of al-'Isha' al-Akhirah.

In this number of Salats, mistakes are not acceptable. If one faces mistakes in such Salat, the person (offering it) performs it again. There are Salat which Allah azwj, made obligatory on believers in al-Quran. He azwj Delegated Mohammed sAWw, and the Holy Prophet sAWw increased seven Rak'ats. There are six of them, which have no recitations. They have Tasbih (Allah azwj is free of all defects), Tahlil, (no one deserves worship except Allah azwj) Takbir (Allah azwj is great beyond description), and prayer. Mistakes within these Rak'at, are dealt within accordance to certain rules. The Messenger of Allah sAWw increased two Rak'at for those at home in al-Zuhr, al-'Asr, al-'Isha ‘al-Akhirah and one Rak'at to al-Maghrib for those at home as well as for those on a journey.'

(Amir-ul-Momaneen asws says): When you prepare yourselves to offer a Salat, the Eblis comes to look at you enviously for he notices how Allah azwj's mercy is covering you. 13

The Rewards For Wuzu (Ablution)

Ahadith on how to perform Wuzu (Ablution) are presented elsewhere, see for example www.hubeali.com/islamic-practices. Here a rare hadith of Imam Hassan Askari asws, on rewards of performing Wuzu is included:

وقال رسول الله ﷺ (صلى الله عليه وآله): إن العبد إذا توضأ فغضب وجهه، تنأيت عنه - ذنوب وجهه. وإذا غسل يديه إلى المرفقين تنأيت عنه ذنوب يديه. وإذا تسخن برأسه تنأيت عنه ذنوب رأسه. وإذا مسح رجله - أو غسله للفقيه - تنأيت عنه ذنوب رجله. وإن قال في أول وضعته وغضبه من الجنازة: "سبيحتك اللهم وابعثني إني أعذبك أنه لا إله إلا أنت أستغفرك وأتوب إليك، وأشهد أن محمد عبدك ورسولك، وأشهد أن علما وليك وخلقك بعد نبيك على خلقته، وإن أبضاءه وأوصياء خلقه. " تحثت عليه ذنوب كلاها كما تحثات ورق الشرج، وخلق الله بعد كل قطرة من قطرات وضوته أو غسله ملكا بسبب الله وبهلهه ويكمره، وصلى على محمد وآله الطيبين، وثواب ذلك لهذا المتوضئ، ثم يأمر الله بوضوته أو غسله فيختم عليه حبات من حواتم روب الغزوة، ثم يرفع تحت العرش حيث لا تتاح الصواعق، ولا يلبسه السوس ولا يفسده الأعداء، حتى يبدع عليه ويسلم إليه، أو في ماهو أحوذ، وأقفر ما يكون إليه، فيعطي ذلك في الجنة مالا يحصيه العادون ولا يعي عليه الحافظين، ويغفر الله جميع ذنوبه حتى تكون صلاتنا نافلة.

The Messenger of Allah sAWw said: 'When a servant washes his face during ablution, the sins of his face fall away. And when he washes his hands to the elbows, the sins of his hands fall away. And when he wipes his head, the sins of his head fall away. And when he wipes his feet, or washes them due to dissimulation, the sins of his feet fall away.'

And, if he says at the inception of the ablution, "In the Name of Allahazwj the Beneficent, the Merciful", all his body parts get purified from sins. And if he says at the end of the ablution or the greater ablution (Janabat), "Glory be to Youazwj, our Lordazwj and Praise be to Youazwj. I bear witness that there is no god except for Youazwj. I seek forgiveness from Youazwj and repent to Youazwj. And I bear witness that Mohammedsaww is Yourazwj Servant and Yourazwj Messengerasws. And I bear witness that Aliasws is a Guardian from Youazwj, and Yourazwj Caliph after Yourazwj Prophetasws to Yourazwj Caliphate. And theirasws friends and Trustees are Yourazwj Caliphs", all his sins shed off like the shedding of the leaves from a tree, and Allahazwj Creates for every drop from the drops used by him in his ablution and his washing, Angels who glorify Allahazwj and extol Hisazwj Holiness and Greatness, and send salutations on Mohammedsaww and his saww goodly Progenyasws, and the rewards of that are for this performer of the ablution.

Then Allahazwj Orders, for his ablution or washing, a seal from among the seals of the Mighty Lordazwj, which is then taken to the bottom of the Throne, from where neither can a thief steal it, nor termites infect upon it, and nor does it get spoilt by the enemies, until it returns safely back to him at a time when he is needy and the poorest in the universe. He is then given for that in paradise, the like of which the counters cannot calculate and nor can the memorizers memorise them. And then Heazwj Forgives all his sins to the extent that it gets included in his non-obligatory Salat’.14

The Time of Fazilat15 for Salat

لئن من عمل أحب إلى الله من الصلاة لا تشعثكم عن أوقاتها أمور الدنيا فإن الله ذم أقوام اشتدا بأوقاتها فقال الذين فهم عن صلاتها هم أعمى غافلين

Salat is the most favourable deed to Allahazwj. The worldly pleasures should never distract you from offering the Salat on their proper times. Allahazwj has rebuked those who disregarded the times of their Salat. Allahazwj Says: Woe to the Salat ones, who are ignorant of their Salat (107:4-5).16

A number of our people have narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn al-Hassan ibn 'Allan from Hammad ibn 'Isa and from Safwan ibn Yahya from Rib'iy ibn 'Abd Allah from al-Fudayl ibn Yasar who has said the following:

“Abu Ja'farasws has said, ‘Of the things certain ones are of a longer timing and others are of shorter timing. Salat is of longer timing. It can be performed earlier and later. Friday Salat is of a short timing. On Friday its time is a Sa’ah

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14 Tafseer Imam Hassan Askariasws, H. 319
15 The best time to offer Salat within its time frame
16 http://hubeali.com/images/newimg/Mola-All-azws-400-Ahadith.pdf
which then vanishes. The time for al-Asr Salat on Friday is the time for al-Zuhur on other days."

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Zurarah who has said the following:

"I once said to abu Ja'far asws: 'I pray to Allahazwj to keep you well, of the timing for Salat, what portion is better? Is it the beginning, the middle or the end of time?' The Imam asws said, 'It is the beginning of it; the Messenger of Allahsaww has said, "Allahazwj Loves of good things, the most that which is done earlier.'"

(Amir-ul-Momaneen asws says): Avoid offering a recommendable Salat in the time of an obligatory one. You should not leave offering the 'Nafillas' unless there is an accepted excuse. You may set the missed ‘nafils’ afterwards.

Allahazwj Says: *The persistent in their Salat are those who settle their Salat that they missed at night in day and settle the Salat that they missed in the day at night.* (70:23).17

The Time-Span of Al-Zuhar and Al-Asr Salat

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Yazid ibn Khalilah who has said the following:

"I once said to abu 'Abd Allahasws that 'Umar ibn Hanzalah has reported to us from you about timing (for Salat). Imam Abu Abd Allahasws asked: If this is so then he does not ascribe lies to us. I then said he quotes your statements. He says the first Salat which Allahazwj made obligatory on His Prophetasww was al-Zuhur Salat. Allahazwj Says: *'Perform Salat from the time of declining of the Sun toward the West at noontime (17:78).'* So when the Sun declines toward the West at noon time, there is no other obstacle except your 'Nafil'18. This time continues until the shadow of an object becomes equal to its length and that is the end of this time. When the shadow of an object becomes equal to its length, it is the time for al-Asr Salat which continues until the shadow of an object becomes double its length and that is evening. (Upon listen to this, Imamasws) said: 'He narrated the truth.'

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18 Recommended Salat
The Time-Span of Maghrib and Isha Salat

Ali ibn Ibrahim has narrated from Mohammed ibn Isa, who from Yunus from Yazid ibn Khalifah who has the following:

"I once said to Abu 'Abd Allah asws that 'Umar ibn Hanzalah has reported something from you about the timing. Abu 'Abd Allah asws said, 'Rest assured, he does not forge untrue reports from us asws.' I said that he has said, 'It is the time of Sunset when the dusk disappears (Sunset takes place) except that the Messenger of Allah asws when tired on a journey delayed al-Maghrib and performed both of them together with al-Isha'. Imam asws said, 'He has spoken the truth.' Imam asws said that the time of al-Isha is from when brightness
disappears, up to one-third of the night and the time for dawn Salat is from when it is clear up till the rays come out.”

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn ’Isa from ibn Faddal who has said the following:

"Ali ibn Asbat once asked abu al-Hassan asws when we were listening, about the brightness if it is redness or whiteness. Imam asws said, 'It is the redness; in the case of the condition of whiteness, it (virtuous time for al-Maghrib) remains up to one third of the night'.

Mohammed ibn Yahya has narrated from Salmah ibn al-Khattab from Mohammed ibn al-Walid from Aban ibn ‘Uthman from ‘Umar ibn Yazid who has said the following:

"Abu' Abd Allah asws, has said, 'the time for al-Maghrib Salat on a journey remains until passing of one-fourth of the night'.

**The Time-Span for Al-Fajr**

"I once asked abu 'Abd Allah asws to teach me about the most excellent time for the morning Salat. Imam asws said, 'About the coming of dawn, Allah asw Says, ‘You must perform Salat and the recitation at dawn. The recitation at dawn certainly was witnessed (17:78).’ It is a reference to the morning Salat which is witnessed (attended) by the angels of the night and the angels of the day. Then a servant of Allah asw performs Salat at dawn, it is written in his favour twice: once by the angels of the night and once by the angels of the day.

Ali has narrated from his father ibn abu 'Umayr from Hammad al-Halabiy who has said the following:

‘Abu' Abd Allah asws has said, 'The time for morning Salat begins when dawn opens, until morning (with rays) brightens the sky. It is not proper to delay
purposely; however, there is time for those who are preoccupied, forget or are sleeping.'

علي بن إبراهيم عن علي بن محمد القاسمي عن سليمان بن خلف المرزوقي عن أبي الحسن العسكري (عليه السلام) قال: إذا انقطع الليل ظهر بيضان في وسط السماء ثقيلاً عمود من حديد تقوس له الثلث فكون ساعة ثم يذهب و يظهر فإذا بقي ثلث الليل ظهر بيضان من قبل المشترق فأضاءت له الثلثا فكون ساعة ثم يذهب وهو وقت صلات الليل ثم يظهر قبل الفجر ثم يطلع الفجر الصادق من قبل المشترق قال ومن أراد أن يصلي صلاة الليل في صنع الليل فذلك.

Ali ibn Ibrahim has narrated from Ali ibn Mohammed al-Qasaniy from Sulaman ibn Hafs al-Marwaziy who has said the following:

"Abu al-Hassan, al-'Askar [asws] has said, 'At midnight a white spot appears in the middle of the sky like pillar of iron, because of which it gives light in the world. It's there for an hour, then it goes out and it becomes dark. It is when there is one-third of the night left, whiteness appears in the East which gives light to the World and after an hour it goes out. This is the time for Salat of night. It then becomes dark before dawn, and then the true dawn appears from the East.' The Imam [asws] said, 'Those who like to perform Salat of night at midnight that is for them.

توكوا على الله عند ركعتي الفجر بعد فراغكم منها فعليها تعطى الرغائب

(Amir-ul-Momaneen [asws] says): Depend upon Allah [azwj] after performing the two rak'as of the Fajr Salat. The demands are settled during that Salat."

س في المسجد بعد طلع الفجر إلى طلع الشمس أسرع في طلب الرزق من الضرب في الأرض

(Amir-ul-Momaneen [asws] says): Sitting in mosques from start of Fajr until sunrise is better for the acquisition of sustenance rather than running around in the world (to earn wages).

**Facing the al-Qiblah (al-Kabah)**

إذا قام أحدكم بين يدي الله فليتوجه و ليقم صليه ولا يضني

(Amir-ul-Momaneen [asws] says): When you want to stand before your Lord [azwj] in the Salat, you should face the kiblah and stand straight without bending.

محمود بن يحيى بن محمد بن الحسين بن عثمان بن عيسى عن سماحة قال سألته عن الصلاة بالليل والنهار إذا لم نزل الشمس ولا القمر ولا النجوم قال اتجهوا أراك و تعمد القبطة جيداً.

Mohammed ibn Yahya has narrated from Mohammed ibn Hussain from 'Uthman ibn 'Isa from Sama'ah, who has said the following:

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21 Ibid.

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"I once asked him (the Imam) about performing Salat during the night and during the day when the Sun, the Moon and stars cannot be seen. Imam  said, 'Strive to come up with your best opinion about al-Qiblah.'

Ali ibn Mohammed has narrated in a marfu’ manner the following:

"Abu 'Abd Allah was asked this question: 'Why is man told to incline toward the left when facing the direction of Qiblah?' He replied, 'Ka’bah has six limits, four on the left and two on the right; for this reason inclination is toward the left.'"

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir, who from Ali ibn Mahziyar from Fadalah ibn Ayyub, who from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

‘Abu 'Abd Allah has said, 'If you have performed a Salat without facing al-Qiblah (by mistake). You must perform it again, only if you realize it in time. If the time is gone, it is not obligatory for you to perform it again.'

Through the same chain of narrators as that of the previous Hadith it is narrated from Fadalah from Aban from Zurarah who has said the following:

"Abu Ja’far said about a man who performs the morning Salat during the night mistakenly because of moon light and then goes to sleep until sunrise and he then is informed of having performed his morning Salat during the night, that: 'He must perform it again.'

Mohammed ibn Yahya has narrated from Salmah ibn al-Khattab, from Yahya ibn Ibrahim ibn abu al-Bilad from his father from abu Basir, who has said the following:

"Abu' Abd Allah has said, 'One who performs a Salat before its time; his Salat is not valid.'"

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad from Hariz from Zurarah who has said the following:
Abu Ja'far asws has said: ‘An investigation is always sufficient in determining the direction of al-Qiblah.’

‘Abu' Abd Allah asws has said that a man may perform a Salat without facing proper al-Qiblah. He may realise it before completing the Salat. If his face is within one hundred eighty degrees of the al-Qiblah he must turn to al-Qiblah as soon as he realises. If his back is toward al-Qiblah, he must discontinue the Salat, then turn to al-Qiblah and begin the Salat again.’

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn abu 'Umayr from Hisham ibn Salim from Sulayman ibn Khalid who has said the following:

‘I once asked abu 'Abd Allah asws about a man who is in unpopulated land on a cloudy day and performs Salat facing a wrong direction, Clouds then clear and he finds out about his Salat having been performed facing a wrong direction. What he must do? The Imam asws said, “If there is still time, he must recite his Salat again but if the time has passed, then whatever investigation he had done (previously) was sufficient.”

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(Amir-ul-Momaneen asws says): Do not go to the Holy ‘Al-Harm’ with your swords. Do not offer Salat while a sword/weapon is put before you, for the Kiblah is sanctuary/security.

(Amir-ul-Momaneen asws says): A single Salat in the two places ‘Al-Harameen’ is equal to one thousand Salat in other places.

(Amir-ul-Momaneen asws says): You should show reverence/respect during offering the Salat. To show reverence in one rak’a means to have the whole Salat flawless.

24 Ibid
25
Combining Two Salat

‘Abu Abd Allah asws has said, ‘The Messenger of Allah sallallahu alaihi wasallam performed al-Zuhur and al-‘Asr Salat when the Sun declined (toward the west at noon-time) in congregation without any reason. He asws also performed al-Maghrib and al-‘Isha’ Salat in congregation before disappearing of al-Shafaq (redness from the West)25 without any reason to do so. The Messenger of Allah sallallahu alaihi wasallam did so to make it easier for his followers.’

Ali bin Mohammed has narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr from ‘Abd Allah ibn Sinan who has said the following:

‘I once was present in the Masjid of the Messenger of Allah sallallahu alaihi wasallam, during the time of al-Maghrib Salat on a rainy evening. When it was near al-Shafaq (redness), they said Azan (call for Salat) and performed Salat of al-Maghrib. People were given time to perform two Rak‘at Salat, then the Moizin (Caller) stood in his place in Masjid, said the Azan and they performed al-Isha’ Salat. People then left for their homes. I asked abu ’Abd Allah asws about it. Imam asws replied, ‘yes, the Messenger of Allah sallallahu alaihi wasallam had certainly done so.’

Ali ibn Mohammed has narrated from al-Fadl ibn Mohammed ibn Yahya ibn Zakariya from Aban from Safwan al-Jammal who has said the following:

“Abu ’Abd Allah asws performed with us al-Zuhur and al-Asr Salat after the sun declined (toward the West at noontime), with one Azan and two ‘Iqamahe, and said, ‘I need something to do, so you can perform recommended Salat (if you want).”

25 Ibid
26 Disappearance of redness from the East is the time of al-Maghrib.

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"My belongings and associates were scattered and I complained about it before Abu Mohammed asws. The Imam asws replied: ‘Perform al-Zuhr and al-'Asr Salat soon after the other; you will see whatever you love.’

**Salat Without Time-Span Restrictions**

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus ibn Hashim ibn Sa'id al-Mukariy from abu Basir who has said the following:

‘Abu 'Abd Allah asws has said, ‘There are five Salat which you can perform anytime you want. Such Salat are because of an eclipse; for a deceased; for 'Ihram; for making up a missed one; and for Tawaf (Kabah) from dawn to sunrise and after al-Asr until night.’

Mohammed ibn 'Isa'll has narrated from al-Fadl ibn Shadhan and Ahmad ibn Idris from Mohammed ibn 'Abd al-Jabbar all from Safwan ibn Yahya Mu'awiyah ibn 'Ammar who has said the following:

‘Abu Abd Allah asws has said, ‘Five Salat are not neglected in any condition. Such Salat are after performing Tawaf; when you are about to put on an Ihram, for an eclipse, to make up when remembering one forgotten and Salat for a deceased.’

**Choosing Between the Lapsed and Obligatory Salat**

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from 'Uthman ibn 'Isa from Sama'ah who has said the following:

"I once asked the Imam asws about a man who comes to Masjid when people there have completed their Salat. Should he begin the obligatory or recommended before the obligatory (Salat which people have already completed)? Imam asws replied: ‘If it is a good time it is not harmful to perform recommended Salat before obligatory. However, if he fears that the time may
end, he must begin the obligatory, which is the right of Allahazwj then perform recommended Salat whenever he wants.

The time for recommended Salat is longer. One can perform the recommended Salat in the beginning of the time for obligatory Salat, unless one is afraid of passing of the time of obligatory Salat. It is better when one performs alone to begin with obligatory Salat, if it is time for it, so that it is performed during the excellent time which is in the beginning of time. It is not prohibited to perform recommended Salat at the beginning of time up to near the end of the time of obligatory Salat.’

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from Ishaq ibn 'Ammar who has said the following:

“I once asked the Imamasws: ‘Can I perform recommended Salat in the time for obligatory one?’ Imam asws replied, ‘Yes, you can do so in the beginning of time if you are with the Imam who leads you in Salat. If you are alone, then perform the obligatory first.’

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udryah who from a number of our people, who have said the following:

“They had heard Abu Ja'farasws say, “Amir al-Momaneenasws would not perform Salat during the day until Zawal (declining of the Sun toward the west at noontime). During the night he asws would not perform any Salat after al-Isha' up until midnight. It means that it is not time for obligatory or recommended Salat; the Messenger of Allahazwj has defined these times. However, to perform a make-up for obligatory or performing recommended Salat before or after is not harmful.

The One who Goes to Sleep Before Offering Salat or Forgets

 عليهِ بن إبراهيم عن أبيه وَ مَحْمُود بن إِسْمَاعِيل عن الفضل بن شاذان جميعا عن حماد بن عيسى عن حريز عن

زارةٍ بن إبراهيم عن أبيه عن أبي عمير عن عمر بن أَدْبَنَة عن عَمْر بن حماد بن فركان (عليه السلام) قال إذا نسبت صلاةً أو صمتها بغير وضوء و كان على قضاء صلات

فاذنا بأولهنّ فاذنا لها وأوهم ثمّ صلتها ثمّ صلنا ما بعدها بإلقاء إقامة لكلّ صلاة وكان قال: فأنى أجرف (عليه السلام) و إنّ كنا قد صلبتنا الظهر و قد كانت الغدّة فذكرناها فعلصصها فإنه حسبنا صلاةً و إنّ كنا قد صلبتنا الظهر و إنّ كنا قد صلبتنا الظهر.

فؤادها الأولى ثمّ صلصُ العصر فإنا يأجّن مكان أرجى فإنّ ذكرت أليك لم تصلّ الأولوي و إنّ بفاطمة صلصُ العصر

و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين و قد صلبتنا فؤادها الأولى لم تصلّ العصر الباقين.

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"Abu Ja'far asws has said, 'If you forget to perform Salat or perform it without Wuzu or miss your Salat which you must have performed, begin with what is first. Say 'Azan and 'lqamah' then perform it; thereafter perform what is after this with just 'lqamah for every Salat.' Abu Ja'far asws has said, 'If you have already performed al-Zuhr, then remembered that you have missed the morning Salat, perform the morning Salat in whatever hour you remember even if it is after al-Asr. Whenever you remember a Salat that you have missed, perform it. Abu Ja'far asws has said, 'If you forget to perform al-Zuhr until you perform al-Asr, then remember in the middle of Salat or after you complete a Salat consider it the first one (al-Zuhr which is missed). Then perform al-Asr; it is a four Rak'at in place of another four Rak'at. If you remember that you have not performed the first one and you are in the middle of al-Asr from which you have performed only two Rak'at consider it the first (al-Zuhr), then perform the two remaining Rak'at. Then stand up and perform al'Asr. If you remember that you have not performed al-'Asr until it is time of al-Maghrib and you are not afraid of running short of its time, perform al'Asr, and thereafter perform al-Maghrib. If you have performed al-Maghrib, stand up to perform al-'Asr. If you have performed Rack'at of al-Maghrib, then you remember that you have missed al-'Asr; consider it al-'Asr then complete it with another two Rack'at, say Salam and thereafter perform al-Maghrib.

If you have performed al-'Isha' al-Akhirah, but you have forgotten al-Maghrib, stand up to perform al-Maghrib. If you remember when you have performed the two Rack'at of al-'Isha' al-Akhirah or you just have stood up for the third Rack'at, consider it al-Maghrib then say your Salam and thereafter perform al-'Isha' al-Akhirah. If you forget Salat al-'Isha' al-Akhirah until you perform the morning Salat, perform al-'Isha' al-Akhirah thereafter.

If you remember in the first Rack'at or in the second Rack'at of the morning Salat, consider it al-'Isha'; thereafter perform the morning Salat, say Azan and 'lqamah. If both al-Maghrib and al-'Isha' al-Akhirah are missed, begin with these ones first before the morning Salat, first al-Maghrib and then al-'Isha' al-Akhirah. If you are afraid of running short of the time of the morning Salat if you perform the two first, begin with al-Maghrib, then the morning Salat, then al-'Isha'. If you are afraid of running short of the time of the morning Salat, prior to offering the al-Maghrib, begin with the morning Salat then offer al-Maghrib and al-'Isha'. Begin with the first one because it is a Qaza'. Start
whichever you want. You must not perform Salat except after the rising of sun rays.' I (the narrator) then asked, 'Why is that?' The Imam<sup>asws</sup> said, 'because you are not afraid of missing them.'

Ali ibn Mohammed has narrated from Sahl ibn Ziyad who from Mohammed ibn Sinan, who from ibn Muskan who from abd Basil', who has said the following:

'I once asked the Imam<sup>asws</sup>, about a man who forgets al-Zuhr until it is time of al- 'Asr. The Imam said, 'He begins with al-Zuhr and so also one begins with Salat which is forgotten, unless one is afraid of running the short time of the Salat, in which case one begins with that for which there is still time, thereafter performs what one has forgotten.'

Al-Hussain ibn Mohammed has narrated from Mohammed al-Ash'ariy from Mu'alla' ibn Mohammed from al-Washsha' from Aban ibn 'Uthman from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

'I once asked abu 'Abd Allah<sup>asws</sup> about a man who has forgotten a Salat until the time for next Salat. The Imam<sup>asws</sup> said, 'If one misses a Salat because of forgetting or sleep, he must perform it as soon as he remembers. If he remembers it during performing another Salat, he begins with that which is forgotten. If he remembers while performing Salat of al-Maghrib behind an Imam, he completes it with an additional Rak'at, thereafter performs al-Maghrib and then al-'Atmah, (al-'Isha' al-A khirah) thereafter. If he is performing al-Atmah alone and two Rak'at of it are complete when he remembers that he has forgotten al-Maghrib, he completes it with one more Rak'at to finish its three Rak'at for al-Maghrib, then performs al-'Atmah thereafter.'

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from those who has mentioned the following:

'I once asked abu 'Abd Allah<sup>asws</sup> about a man who remains sleeping during the time of al-'Atmah (Ishah) and does not wake up until after midnight. The Imam<sup>asws</sup> said, 'He performs that Salat and remains fasting until the morning.'
Creating a Barrier for those who Distract a Praying Person

A number of our people have narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id, who from ibn Sinan, who from ibn Muskan, who from abu Basir, who has said the following:

‘Abu’ Abd Allah asws has said, ‘The length of the staff of the Messenger of Allah saws was one yard and he would place it in his front for a barrier between himself and people passing by.’

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from ibn Muskan from ibn abu Ya'fur who has said the following:

‘I once asked abu’ Abd Allah asws about a man who’s Salat was discontinued because of something moving in front of him. The Imam asws said, ‘Things do not discontinue Salat of a believer, but guard it as much as you can.’

‘In the narration of ibn Muskan from Abu Basir from Abu’ Abd Allah asws it is said that things do not discontinue Salat, not a dog, donkey and woman, but one is better off to place a barrier in front of himself (while praying), of the size of one yard high above ground, that would be sufficient.’

Ali ibn Ibrahim has narrated from his father in a marfu’ manner from Mohammed ibn Muslim who has said the following:

"Once, abu Hanifah went to see abu’ Abd Allah asws. On his arrival he said, 'I saw your son Musa perform Salat while people passed by in front of him; but he did not stop them and it is questionable.' Abu’ Abd Allah asws, asked to call Musa asws. He asws was called and Imam asws asked, 'Son, abu Hanifah says that you were performing Salat and people passed by in front of you, but you did not stop them.' He asws replied, 'Yes, O father, the One aswj for whom I asws was performing Salat was closer to me asws than people passing by in front of me asws. Allah aswj Says, "We are closer to him than the jugular vein."' (50:16) The narrator has said that the Imam asws then embraced him asws and then
said, 'I pray to Allahazwj to keep me and my mother in service for your cause, a reservoir of secrets.'

إذا قام أحدكم إلى الصلاة فليصل صلاة مودع

(Amir-ul-Momaneenasws says): You should regard every Salat as the last one.27

Home is the Best Place to Offer Salat for Ladies

و رؤی َ ان خییر مساجد النساء الیویت و صلاة المرأة فی بیتیا أفضل من صلاتیا فی صفحات الیویت و صلاتیا فی صفحات الیویت تأثیری خاتمیا من صلاتیا فی سطح بیتیا و لکرلا للمرأة الصلاة في سطح غير محجر

Imamasws said: The best Masjid for a lady is her own home, and a woman’s Salat in her own room is far more rewarding than if she prays in her corridor, her offering Salat under her own ceiling is far better than her praying in her courtyard, whereas her Salat at her courtyard is much more rewarding than her offering Salat at her rooftop. But her Salat on a rooftop which has no covered area is forbidden.28

یا علياً ليصل على النساء جمعاً و لاجماعة و لا آدن و لا آدان و لا عبادة مرض و لا الباع جنزة و لا هزواً بين الصفا و المردو و لا استلام الجحر و لا حق و لا تسليم الفضاء و لا استصاح و لا تنظیح إلی عند الوضوء و لا تجهیز بالتبثية و لا تقيم عند قبر و لا تسمع الخطاية و لا تتولی التزويج ونفسها و لا تخرج من بیت زوجها إذا وانتی فیا َ خرجت بغهر إلیبتها لله و جزیرتها و میکائیل و لا تعطی من بیت زوجها نسباً إلی بابتها و لا تبث و زوجها عليها ساخط و إن كان ظالمها لها يا علي الیسالم غیرین خلق الحیا و زینتة الفواحة و ضرورة العمل و عدل النساء و منصی عبالو اشیاء النساء و أساس الیسالم ِن عالی بیتیا يا علي نجا المخون يا علي من كنث علی متعددا فلیتيموا مقعدنا من الیس

Prophet Mohammedasws said (as part of a long hadith): O Aliasws. On Women, there is neither Jummah Salat, nor Salat in congregations, nor Azan and Qamah, nor visiting a patience, nor accompany a coffin, nor Harwalla29 between Safa and Marwa, nor kissing Hajr-e-Aswad, nor loudly reciting Talbih, no cutting hair (Taqseer), nor responsibility of decision making or giving advice, nor sacrificing an animal (unless in emergency), nor standing near a grave, nor listening to sermon, nor reciting her own Nikah, nor going out of her house without her Husband’s permission, nor taking anything from husband’s house without his prior permission, and she should not spend a single night away from her house even if her husband is cruel to her.30

حدثنا محمد بن الحسن قال حدثنا محمد بن الحسن الصفار عن العباس بن معروف عن علي بن مهیار عن فضائل عن أيبین عن الفضل عن أبي جعفر قال إلیما سميته مكة بکة لأنه يکب بها الرجال و النساء و المرأة تصلی بين بیدک و عن

28 Manlah Hazul Faqi, Haith1088
29 Walking fast between hill of Safa and Marwa next to Kaaba.
30 من لا يحضر بالأفیة ج 4 ص 364 (Manlah Hazul Faqi-Haith 5762,-74section),
Aban bin Fazel has narrated from Imam Mohammed Baqir\textsuperscript{asws} that Imam\textsuperscript{asws} said: Mecca is called Becca due to the fact that a large number of men and women co-exist there and women offer prayers along your right hand side, left hand side and in front of you and behind you, which is only allowed for Mecca whereas it is denounced for other cities.\textsuperscript{31}

Mohammed bin Muslim asked from Imam Mohammed Baqir\textsuperscript{asws}: Is a woman allowed to offer Salat near a man (when he is offering Salat)? Imam\textsuperscript{asws} replied, no, until there is a barrier (i.e., curtain/wall) between the two.\textsuperscript{32}

**A Lady's Salat Restrictions from a Mehram**

 علي بن إبراهيم عن أبيه عن حماد عن حريز عن أبي عبيد الله ( عليه السلام ) في المراة تصلن إلى جنب الرجل قريبا مثلما قال إذا كان بينهما موضوع رحل فلا بأس.

Ali ibn Ibrahim has narrated from his father from Hammad, who from Hariz who has said the following:

"I once asked abu 'Abd Allah\textsuperscript{asws}, about the case of a wife who performs Salat on the side of her husband nearby. The Imam\textsuperscript{asws} said, 'If there is a distance of one Rahl (yard), it is not harmful.

الحسن بن محمد عن معلى بن محمد عن الوصان عن أبي بن عثمان عن أبي مرحبان بن أبي عبد الله قال سالت ابا عبد الله ( عليه السلام ) عن الرجل يصلي في المراة يحاء بيعة أو سنة قال لا بأس به إذا كانت لا تصلن

Al-Hussain ibn Mohammed has narrated from Mu'allia' ibn Mohammed from al-Washsha' from Aban ibn 'Uthman from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

'I once asked abu 'Abd Allah\textsuperscript{asws} about a man who performs Salat when his wife is parallel with him on the right or left. The Imam said, 'It is not harmful if she is not performing Salat.'

علي بن محمد عن سهل بن زياد عن أحمد بن مسلم بن أبي نصر عن العلاء عن محمد بن مسلم عن أحمدما (عليهما السلام ) قال سالت عن الرجل يصلي في زاوية الحجابة و المراة أو بيعة يصلي بحاء في الزاوية الأخرى فقال لا ينفعه له ذلك فإن كان بينهما شير أجزاء قال ز السالت عن الرجل و المراة يترامان في المحمل يصليان جميعا فقال لا و لكن يصلي الرجل إذا صلى سالت المراة.

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr from al-'Ala' who from Mohammed ibn Muslim who has said the following:

"I once asked one of the two Imam's\textsuperscript{asws} about a man who performs Salat in one corner of the room and his wife or daughter parallel with him in another comer of the room. Imam\textsuperscript{asws} replied: 'He should not do so. If there is a


\textsuperscript{32} Al tahzeeb, Masail Bihar, wasail Shai, vol. 3, pp. 336, Urdu
distance of one shibr (one meter) between them it is enough for him.' I asked Imam\textsuperscript{asws} about a man and his wife who share ride in a carriage and perform Salat at the same time. The Imam said, 'No, man performs Salat first, then his wife. '"

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hassan from Ja'far ibn Bashir from Hammad ibn 'Uthman from Idris ibn 'Abd Allah al-Qummii who has said the following:

"I once asked abu 'Abd Allah\textsuperscript{asws} about a man who performs Salat and his wife is in his view, standing on furnishing on his side. Imam\textsuperscript{asws} replied: 'If she is sitting, it is not harmful, but if she is performing Salat, then it is not acceptable.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from ibn Bukayr from those who he has mentioned the following:

"I once asked abu' Abd Allah\textsuperscript{asws} about a wife who performs Salat on the side or parallel with her man. The Imam said, 'If her Sujud is with his Ruku' (bowing down on one's knees), it is not harmful. '"

Mohammed ibn 'isma'il has narrated from al-Fadl ibn Shadhan from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

'I once asked abu' Abd Allah\textsuperscript{asws} if a woman is required to say Azan and 'Iqamah. The Imam said, 'No, she is not required to do so.'

One should Not Engage in Playfulness during Salat

Liʿl al-'aʿlā (Amir-ul-Momaneen\textsuperscript{asws} says): One should not engage his mind elsewhere while standing in front of his Lord\textsuperscript{azwj} (in Salat), since the accepted parts of one's Salat are only those which are offered attentively.\textsuperscript{33}

\textsuperscript{33} http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf
A number of our people have narrated from Ahmad ibn Mohammed and abu Dawud all from al-Hussain ibn Sa'id, who from Ali ibn abu Jahmah from Jahm ibn Hamid who has said the following:

‘Abu 'abd Allah\textsuperscript{asws} has said that Imam’s\textsuperscript{asws} father has said that when Ali ibn al-Hussain\textsuperscript{asws} would stand up for Salat, he seemed like the trunk of a tree. Not anything of his body would move except what the wind would move.’

\[
\text{مَحَّلَتْ بَنِى إِسْرَائِيلُ عَنَّ الفَضْلِ بِنَ شَدَاذَانَ عَنْ حَمَادَ بْن عَيْسَى عَنْ رَجُعٍ بْن عَبْدِ اللَّهِ عَنْ الفَضْلِ بِنَ سَارَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامَ) قَالَ كَانَ عَلَيْنِ بَنِى الْحَسَنِ (صَلَواتُ اللَّهِ عَلَيْهِ) إِذَا قَامَ فِي الصَّلَاةِ تَغَيَّرَ لُوْنُهُ فَإِذَا سَجَدَ لَمْ يَقْفَ رَأسُهُ حَتَّى يُقَضَّ عَرْقًا .}
\]

Mohammed ibn Isma'il has narrated from al-Fadi ibn Shadhan who from Hammad ibn Isa from Rib'i'y ibn 'Abd Allah from al-Fudayl ibn Wasar who has said the following:

"Abu 'abd Allah\textsuperscript{asws} has said that when Ali ibn al-Hussain\textsuperscript{asws} would stand up for Salat, the colour of his\textsuperscript{asws} face change and in sajdah he remained so long until (his\textsuperscript{asws} face) became drenched with perspiration (and tears)."

\[
\text{عَلَيْنِ بَنِى إِسْرَائِيلُ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ حَمَادَ عَنْ حَرِيزَ عَنْ زَرَارَةَ عَنْ أَبِي جَعُفْرٍ (عَلَيْهِ السَّلَامَ) قَالَ إِذَا أَسْتَقْلَتَ الْقَبْلَةُ بَوجَهَكَ رَأَيْتُ وَجَهَكَ مِنَ الْقَبْلَةِ فَقَدَ صَنَدَكَ فَإِنَّ اللَّهَ عَزَّ وُلَدَ جَلَّ لَبِينَيْنَ (صَلَواتُ اللَّهِ عَلَيْهِ) فِي الْفُرْيقَةِ وَقَدْ وَجَهَكَ مَنْ ضَرَبَ الْحَرَامَ وَحَيْثَ مَا كَتَبْتُمْ فَوَالْوَجَهَكَ سَنَّمَا وَأَحْجِمْ بِبَكْرِكَ وَلَا تَرَقِعُ إِلَى الْسِّمَاءِ وَلَبِّنْ جَذَا وَجَهَكَ فِي مَوْضِعٍ سَجُودٍ .}
\]

Ali ibn Ibrahim has narrated from his father from Hammad, who from Hariz from Zurarah who has narrated the following:

‘Abu Ja'far\textsuperscript{asws} has said that when you face the direction of al-Qiblah you must not turn your face away from it; it destroys your Salat. Allah\textsuperscript{azwj} has said to His Holy Prophet\textsuperscript{saww} about the obligatory Salat. 'You must turn your face to the Masjid al-Haram (the Sacred Masjid). Wherever you are you must turn your faces toward it." (2:144). Your eyes must be cast down instead of being raised to the sky and your eyes must remain before your face on the place for your Sujud (prostrations).'

\[
\text{الْحَسَنِ بَنِينَ مَحَّلُتْ عَنْ مَعَيْنِ بَنِينَ مَحَّلُتْ عَنْ الْحَسَنِ بَنِينَ عَلَيْهِ الْوَتَّاءَ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ الفَضْلِ بِنَ سَارَ عَنْ أَحْدَهُمَا (صَلَواتُ اللَّهِ عَلَيْهِ) قَالَ فِي الْرَّجُلِ يَتَأَمَّرُ وَيَنْمَى فِي الصَّلَاةِ فَلَوْ هَوَّ عُقِبَةً مَّتِينَةً وَلَا يَمْلُكَهَا .}
\]

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Hassan ibn Ali al-Washsha' from Aban ibn 'Uthman from al-Fudayl ibn Wasar from one of the two Imam’s\textsuperscript{saww} who has said the following:

"About a man’s yawning and stretching during Salat the Imam\textsuperscript{asws} has said, ‘It comes from Satan over which he has no control (but one should control things that cause it to happen).”

\[
\text{لا يَقْطَعُ الصَّلَاةُ التَّيَمَّمَ وَتَقْطَعُهَا القَمِيقَةَ}
\]
(Amir-ul-Momaneen<sup>asws</sup> says): Smiling does not invalidate the Salat, while guffaw/laughter would terminate it.<sup>34</sup>

(Ibn-e-Abd Allah<sup>asws</sup> said): One should not play with his beard or anything else during Salat so that his attention is not preoccupied (offer undivided attention).<sup>35</sup>

**Weeping and Appealing for Needs in Salat**

عليّ بن إبراهيم عن أبيه عن ابن أبي عمير عن حماد عن الحلفي عن أبي عبد الله ( عليه السلام) قال سألت الله بعده عن الرجال يكون مع الإمام فينفر بالمشاية أو بابية فيها ذكرت فتحة وأذن قال لا تبت أبان يسأل عن ذلك ويتبع في الصلاة من النار ويسأل الله الجلة.

Ali ibn Ibrahim has narrated from his father, who from ibn Abu 'Umayr from Hammad from al-Halabiyy who has said the following:

"I asked Abu 'Abd Allah<sup>asws</sup>: 'What should a man who performs Salat with an Imam, if they come across a verse that speaks of paradise or fire?' The Imam<sup>asws</sup> said, 'In such case (during prayer) he may ask Allah<sup>azwj</sup> for protection against fire or for admission in paradise.'"

عليّ بن إبراهيم عن أبيه عن حماد بن عيسى عن بعض أصحابه عن أبي عبد الله ( عليه السلام) قال كلما كملت الله به في صلاة الفريقة فلان بأس.

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from certain persons of his people who has said the following:

‘Abu 'Abd Allah<sup>asws</sup> has said, 'Whatever (words) with which recite 'Kalam-tul-Allah'<sup>36</sup> your speaking to Allah<sup>azwj</sup> in Salat is not harmful.'

**Rewards of Reciting Azan and Aqamah**

عليّ بن إبراهيم عن أبيه عن ابن أبي عمير عن حماد عن مصهر من حازم عن أبي عبد الله ( عليه السلام) قال لما هبط جبريل ( عليه السلام) بالاذان على رسول الله ( صلى الله عليه وسلم) كان رأسه في حفر على ( عليه السلام) فلما هبط جبريل ( عليه السلام) و أقام غلبته عليه رسول الله ( صلى الله عليه وسلم) قال بيا على سمعت قال نعم قال حلفت قال نعم قال اذع فدعا على ( عليه السلام) بالاذان فتلمذت فأخبرت فدعا على وذكرت من حركتها فدعا عليها وأذن بوسام في الجهة ردت فأخبرت فدعا على ذلك يدفع واحدة واحده الذانين ثمانية عشر حركة الإفشاء سنة عشر حركا.

Ali ibn Ibrahim has narrated from his father who from ibn Abu 'Umayr from Hammad from Mansur ibn Hazim who has said the following:

‘Abu 'Abd Allah<sup>asws</sup> has said that when Gabreil<sup>as</sup> (Gabriel) descended with Azan to the Messenger of Allah<sup>asws</sup>, he<sup>as</sup> was resting and his head was on Amir al-Mu'minin Al<sup>asws</sup>'s lap. Jibril then read Azan and Iqamah. When the Messenger of Allah woke up he asked, 'O Ali, did you hear it?' Ali<sup>asws</sup> replied,

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<sup>34</sup> Ibid


<sup>36</sup> Imam Ali<sup>asws</sup> says We (Masomeen<sup>asws</sup>) are Kalam-tul-Allah.
'Yes, I did.' The Messenger of Allah ﷺ asked, 'Do you remember it?' Amir ul Momaneen ﷺ replied, 'Yes, I do.' The Prophet ﷺ then said, 'Call Bilal and teach him.' Ali ﷺ then called Bilal and taught him Azan and Iqamah.' See Appendix I on recitation of Azan and Iqamah.

Abu Dawud has narrated from al-Hussain ibn Sa'id from Fadalah from al-Hussain ibn 'Uthman from 'AmI' ibn abu NasI' who has said the following:

"I once asked Abu 'Abd Allah ﷺ 'Can a man speak during Azan?' The Imam ﷺ said, 'It is not harmful.' I then asked, about 'Iqamah. The Imam said, 'No, it is forbidden.'

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حماد عن الحليبي قال لا يدلي أن يؤذن الرجل من غير وصوو و لا يقيم إلا وهو على وصوو.

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad from al-Halabiyy who has said the following:

'The Imam ﷺ has said, 'It is not harmful if a man says Azan without Wuzu' but he should not say 'Iqamah without it.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from ibn al-Hassan ibn Ali from 'AmI' ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabatiyy who has said the following:

"Once abu 'Abd Allah ﷺ was asked about Azan if one who is not well versed can say Azan. The Imam ﷺ said, 'Azan does not come right and it is not permissible to say Azan unless one is a Muslim man and knowledgeable. If he knows Azan he says it, if he is not well versed it is not permissible for him to say it or the 'Iqamah. One is not permitted to assign him to lead in Salat.' He ﷺ was asked about a man who says Azan and 'Iqamah so he can perform Salat alone, and then another man comes and says, 'Allow us to perform Salat in congregation.' Is it permissible that they perform Salat with that Azan and 'Iqamah?' He ﷺ said, 'No, but he says Azan and 'Iqamah (again).'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad from Hariz from Zurarah who has said the following:
‘Abu ’Abd Allah\textsuperscript{asws} has said, ‘If one by mistake, mixes up the Azan he should repeat (in order) to correct the mix up all the way to the end.’

عليٌّ يُؤذن الزُّجل وَ هوُ جَالِسٌ وَ لاَ يَقُمُّ إِلَّا وَ هوُ قَامٌ وَ تُؤُذن وَ أنتُ راكِبٌ وَ لاَ تُقُمُّ إِلَّا وَ أنتُ عَلَى الْأَرْضِ.

Ali ibn Mohammed has narrated from Sahil ibn Ziyad from Ahmad ibn Mohammed from ibn abu Nasr who has said the following:

“Abu al-Hassan\textsuperscript{asws} has said, ‘A man may say Azan while sitting but does not say ’Iqamah unless he is standing. One can say Azan when riding but do not say ’Iqamah unless one is on the ground.’

مُحمَّدٌ بْنِ إسْمَاعِيلٍ عَنِ الضُّفَالِ بْنِ شَادَانَ عَنِ ابْنِ أَبِي عَمَيْرٍ عَنْ جَمِيلٍ بْنِ دِراَجٍ قَالَ سَأَلَتْ أَبَا عَبْدِ اللَّهِ (عَلِيِّهِ السَّلَامِ) عَنِ المَرَأَةِ عَلَيْهَا أَذَانٌ وَ إِقَامَةٌ قَالَ لَّا.

Mohammed ibn ‘isma’il has narrated from al-Fadl ibn Shadhan, who from ibn abu ’Umayr, who from Jamil ibn Darraj who has said the following:

‘I once asked abu’ Abd Allah\textsuperscript{asws} if a woman is required to say Azan and ’Iqamah. The Imam\textsuperscript{asws} said, ‘No, she is not required.’

مُحمَّدٌ بْنِ يَحْيَى عَنِ مُحمَّدٍ بْنِ الْحَمْسِي عَنِ مُحمَّدٍ بْنِ إسْمَاعِيلٍ عَنِ صَالِحٍ عَنْ عَلِيِّ بْنِ مَهَارُونِ المَكْفُوفِ قَالَ أَبُو عَبْدِ اللَّهِ (عَلِيِّهِ السَّلَامِ) يَا أَبَا مَهَارُونَ الإِقَامَةُ مِنَ الصَّلَاةِ فَإِذَا أَقْتَلَتْ فَلا تَكَلَّمُ وَ لَا تَوَصَّلْ بِذَٰلِكَ.

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn ‘Isma’il, who from Salih ibn ‘Uqbah, who from abu Harun al-Makfuf, who has said the following:

‘Abu ’Abd Allah\textsuperscript{asws} has said, ‘O abu Harun, ’Iqamah is part of Salat. When you say it do not speak or point with your hands.’

وَ بِذَا الْبَسْتَادِ عَنْ صَالِحٍ عَنْ عَلِيِّ بْنِ مَهَارُونِ بْنِ صَالِحِ عَنِ ابْنِ أَبِي عَبْدِ اللَّهِ (عَلِيِّهِ السَّلَامِ) قَالَ لَّا يَقُمَّ أَحْذَكُمْ الصَّلَاةِ وَ هُوَ مَسُوحٌ وَ لاَ رَاكِبٌ وَ لَا مَضْطَجِعٌ إِلَّا أَنْ يَكُونَ مَرِيضًا وَ لَنْ يَكُنْ فِي الْإِقَامَةِ كَمَا يَكُنْ فِي الصَّلَاةِ قَالَ إِذَا أَقْتَلَتْ فَلا تَكَلَّمُ وَ لَا تَوَصَّلْ بِذَٰلِكَ.

Through the same chain of narrators as that of the previous Hadith the following is narrated from Salih ibn ‘Uqbah from Sulayman ibn Salih who has said the following:

‘Abu ’Abd Allah\textsuperscript{asws} has said, ‘No one among you should say ’Iqamah for Salat when walking, riding or resting unless one is ill. One remains well placed during ’Iqamah like in Salat. In ’Iqamah one is (already) in Salat.’

مُحمَّدٌ بْنِ يَحْيَى عَنْ أَحْمَدٍ بْنِ مُحمَّدٍ بْنِ عَبْسٍ عَنْ الْحَمْسِي عَنْ سَعْبَيْنَ عَنْ الْبَصَارَ بْنِ سُؤُودٍ عَنْ يَحْيَى بْنِ عُمْرَانَ بْنِ عُلِيِّ الْحَلَٰبِي قَالَ سَأَلَتْ أَبَا عَبْدِ اللَّهِ (عَلِيِّهِ السَّلَامِ) عَنْ النَّذَانِ قَالَ إِنَّهُمَا لَفَعَلَا إِذَا كَانَ فِي جَمِيعَةٍ فَلاَ وَإِذَا كَانَ وَاحِدَةٌ فَلَا بَعْدَ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hussain ibn Sa'id from al-Nadr ibn Suwayd from Yahya ibn 'Imran ibn Ali al-Halabi who has said the following:
"I once asked abu' Abd Allah asws about Azan before dawn. He asws said, 'If it is for congregation, it is not acceptable, but if one is alone, then it is not harmful.

علي بن إبراهيم عن أبيه عن علي بن مهدي بن الحسن بن عبد الله (عليه السلام) كان يُقيم و يُقيامُ. قال كان يُقيم وقد أتى قد يُقيام.

Ali ibn Ibrahim has narrated from his father, who from Ali ibn Mahziyar, who from certain persons of our people, who from 'Isma'il ibn Jabir who has said the following:

‘Abu 'Abd Allah asws would say Azan and someone else would say 'Iqamah.' He (the narrator) has said that Abu' Abd Allah asws would say 'Iqamah and someone else would say Azan.'

Reciting Supplications after Reciting Azan

الحسن بن محمد بن علي بن مهدي بن الحسن بن أسد بن جعفر بن محمد بن تقيان رفعه إلىهم (عليهم السلام) قال يقول الرجل إذا فرغ من الأذان و جلس الله بهم اجتغل بارا و عيشي فارا و رزقي دارا و اجتغل لي عند قبر النبي (صلى الله عليه و آله) فارا و مستقرأ.

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from al-Husayn ibn Asad from Ja'far ibn Mohammed ibn Yaqzan in a marfu, manner from the Imam who has said the following:

‘The Imam asws has said, 'When one completes reciting Azan and sits down he should say, 'O Allah, make my heart virtuous, my livelihood constant, my sustenance to come continuously and assign for me a place near the grave of your Prophet asaww to rest and dwell.'

علي بن مهدي بن الحسن بن محمد بن راشد قال حديثي هشام بن إبراهيم أن الله شكا إلى أبي الحسن الرضا بعليه السلام سمعه وأهل دل ولد فأمره أن يرفع صوته بالاذان في منزله قال ففعلت فأذهب الله عليه سمعي و كثر ودلي قال مهدي بن راشد و كنت دائم العلة ما أفقه منها في نفسه و جماعة حكمي و عيالي فلما سمعت ذلك من هشام عملت به فأذهب الله علي و عن عيالي العلة.

Ali ibn Mahziyar has narrated from Mohammed ibn Rashid who has said that narrated to me Hisham ibn Ibrahim who has said the following:

"I complained before abu al-Hassan al-Rida asws against an illness and that I do not have any child. He asws commanded me, 'Recite Azan in your home loudly.' I followed Imam aswss instructions. The illness was gone and my children became numerous." Mohammed ibn Rashid has said, 'I was always ill, myself, along with a group of my servants and my family. When I heard the above Hadith from Hisham, I practised it. Allah asaw removed the illness from me and my family altogether.

جماعة عن أحمد بن محمد بن يحيى بن الحسن بن سعيد بن سليمان الجعفري قال سمعته يقول آنفة في بيتك فإنه يطرد الشرطان و يُستحب من أجل الصبيان.

A group has narrated from Ahmad ibn Mohammed ibn 'Isa who from al-Hussain ibn Sa'id from Sulayman al-Jafari who has said the following:
"I once heard him (the Imam)\textsuperscript{asws} say, 'Say Azan in your house; it repels Satan and it is a beloved thing to do for the sake of children.'

Etiquettes of Entering and Leaving a Masjid

علي بن إبراهيم عن أبيه عن صالح بن سعيد الراغبي عن فؤود عنهم (عليهم السلام) قال قال الفضل في
دُخُول المسجد أن تبدأ بركلك اليمنى إذا دخلت و باليسرى إذا خرجت.

Ali ibn Ibrahim has narrated from his father, who from Salih ibn Sa'id al-Rashidiy, who from Yunus who has said the following:

'A'immah\textsuperscript{asws} have said, 'When entering a Masjid, it is better to step in with the right foot and when leaving the Masjid it is better to step out with left foot.'

الحسين بن مُحمَّد بن عبد الله بن عامر بن علي بن مَهْرِيْرَةَ بن جعفر بن مُحمَّد المهيمي عن أبي محصن
العطار شيخ من أهل المدينة قال سمعت أنا عبد الله (عليه السلام) يقول قال رسول الله (صلى الله عليه وسلم)
إذا صلى أهله الكتاتب و خرج من المسجد فليغف بباب المسجد ثم ليقف اللهم دعوتك فليغف دعوتك و صلبتت
كتاتب و انشترت في أرضك كما أمرتني فأسكأس من فضلك العمل بطاعتك و احتدب سخطك و الكافه من
الرَّزق برحمة الله.

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Ja'far ibn Mohammed al-Hashimi from Abu Hafs al-'Attar Shaykh of the people of Madinah who has said the following:

'I heard abu 'Abd Allah\textsuperscript{asws} say: 'The Messenger of Allah\textsuperscript{saww} has said, "When anyone of you, after completing an obligatory Salat, wants to leave a Masjid he should stand at the door and say, 'O Allah\textsuperscript{azwj} You\textsuperscript{azwj} called me and I answered Your\textsuperscript{azwj} call. I performed my obligatory Salat. I want to move in to Your\textsuperscript{azwj} land as You\textsuperscript{azwj} have commanded me. Now, I ask You\textsuperscript{azwj} to help me to act in Your\textsuperscript{azwj} obedience, avoid making You\textsuperscript{azwj} angry with me and suffice me in matters of my sustenance through Your\textsuperscript{azwj} Mercy.'

Prayers Before Standing for Salat

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن النعمان، عن بعض أصحابه، عن أبي عبد الله (عليه
السلام) قال: كان أمير المؤمنين (عليه السلام) يقول: من قال هذا القول كان مع محمد و بلال إذا قال أن
بعتح المسلاة: " اللهم إني أتوجه إليك بمحمد و بلال محمد و إني أتوجه إليك بمحمد و إني أتوجه إليك
وجيهي في الدنيا و الآخرة و من المقربين، منيت علي بمعرفتهم فاحترم لي بطاعتهم و معرفتهم و ولائهم، فإنها
السعادة و أختملي بها، فإنك علي كشي قدير

Mohammed bin Yahya narrates from Ahmed bin Mohammad bin Isa, who from Ali bin Alnauman who from some companions of Abu Abd Allah\textsuperscript{asws} that Amir-ul-Momaneen\textsuperscript{asws} said: 'He who would recite the following prior to standing up for prayers will, on the Day of Judgement, be in the company of Mohammed\textsuperscript{saww} and Aly-Mohammed\textsuperscript{saww}:

O Allah\textsuperscript{azwj}! I stand before You\textsuperscript{azwj} through intercession of Mohammed\textsuperscript{saww} and Aly Mohammed\textsuperscript{saww}. I give them preference over my prayers and seek your closeness through them\textsuperscript{asws}. For their\textsuperscript{asws} sake, reward me with respect in this world as well as in the hereafter. Bless me, as your obedient servant; favour me through awarding Ahlul Bayt\textsuperscript{asws}'s recognition. May my life be finished in
their asws obedience, recognition and Walayat. This would indeed be a significant achievement for me. You aszw have all the authority and control, in every respect. (After reciting these prayers), then proceed with your Salat.  

The Recitation in Salat

وَ عَلَىٰ نَفْسِهِ عَنْ أُبِي عَمِّي عَنْ حَمَادٍ عَنْ غُفُرٍ ( عَلِيَّ الْسَّلَامَ ) قَالَ إِذَا فَمَنَّ فِي الصَّلَاةِ فَكَبِّرْتُ.  

It is a narration from him (narrator of previous Hadith) by his father from Hammad from Hariz from Zuraarah who has said the following:

‘Abu Ja’far asws has said, ‘When you stand up for Salat say Takbir (Allah is great beyond description) and raise your hands. But do not allow your palms (hands) to rise higher than your ears. Keep them on the sides of your face.’

لا يجعل المؤمن يديه في الصلاة وهو قائم يشبه بأهل الكفر

(Amir-ul-Momaneen asws says): The believers should not put one hand on the other while standing straight in Salat like the disbelievers (do).  

إذا أصاب أحدكم في الصلاة الدابة فليقفها. و ينقل عليها أو يضمها في ثوبه حتى يصرف

(Amir-ul-Momaneen asws says): If you notice a stinging worm after establishing Salat, you should bury, spit, or hold it in the dress until you finish the Salat.  

إذا افتح أحدكم الصلاة فليرفع يديه بحذاه صدره

(Amir-ul-Momaneen asws says): With the commencement of the Salat, raise your hands to the chest (level for falyada fah yadeen).  

علي بن إبراهيم بن هاشم عن أبيه عن ابن أبي عمير عن حماد بن غفر عن أبي عبد الله (عليه السلام) قال إذا أفتتحت الصلاة فكبّرت ثم أبطحت بهما سبعًا ثم كبر ثلاث تكبيرات ثم قل اللهم أنت الملك الحق، لا إله إلا أنت سماحتاك إلى أن تطمئن نفسك فأغفر لي ذنبي إن لا يغفر إلاكربه. إذا أدت ثم كبرتين ثم قلت لكما و سماحتك و الحنفية في يديك و السجدة ليسملك إلاكربه. إن كنت سماحتك و جهلك فتبارك و تعالى سماحتك و كنتيما ثلاث تكبيرات ثم قلت لكما و سماحتك و جهلك و رفع السماوات و الأرض. و بالله علامة ثم دكما و سماحتك و جهلك و السماوات و الأرض. و بالله علامة ثم دكما و سماحتك و جهلك و السماوات و الأرض. و بالله علامة ثم دكما و سماحتك و جهلك و السماوات و الأرض. و بالله علامة ثم دكما و سماحتك.

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu’ Umayr from Hammad ibn ‘Uthman from al-Halabiy who has said the following:

"Abu ’Abd Allah asws has said: Initiate Salat by raising your hands and by opening them, then saying three times, ‘Allah is great and then say, ‘O Allah aszw, You are the True owner. No one other than You aszw Deserves to be worshipped. You aszw are Free of all defects. I have wronged myself so forgive

37 Kafi V-2 Page no 544, also see kafi (Urdu) v-5 page no 182
39 Ibid
40 Ibid
my sins; no one other than You are Able to forgive sins.' Then say two times, 'Allah is Great.' Then say, 'O Allah, here I am to obey Your Command and I am pleading help from You (to accomplish my duty); all good is in You Hands and evil has no way toward You. Guided are those whom You have Granted guidance. There is no place of refuge other than You. You are free of all defects and compassionate, the most Blessed, the most High. You are free of all defects and You are the Lord of the House.' Then say two times, 'Allah is Great.' Then say, 'I have turned my face toward the One who has Created the skies and the earth. You have knowledge of the unseen and the seen. I am humble before and submitted to the will of Allah and I am not one of the pagans. My Salat, my practices, my life and my death are all for the sake of Allah. Cherisher of the worlds. He has no partner. I am commanded to speak as such and I am from the Muslims.' Then seek refuge with Allah against Satan, who is subject tostoning and then read al-Fatihah.

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa who has said the following:

"Abu' Abd Allah asws one day asked me, 'Do you know how to perform Salat properly?' I said, 'I keep the book of Hariz with me in Salat.' The Imam asws said, 'Never mind, O Hammad. Stand up and perform Salat.' The narrator has said, 'I then stood up in his asws presence, facing the direction of Qiblah (Makkah). I began performing Salat, with Ruku' and Sajdah.' Imam asws then said, 'O Hammad, you do not know how to perform Salat properly. It is a shame for a man of your people who at the age of sixty or seventy cannot even perform one Salat according to its complete rules and manners.'

Hammad has said, 'I belittled myself very much at this point. I then asked Imam asws saying, 'I pray to Allah to keep my soul in service for your cause teach me how to perform Salat properly.'
Abu 'Abdullah

stood up straight facing the direction of Qiblah. Imam

allowed his hands to rest on his thighs, with his fingers close side by side, kept his feet near each other, only leaving between them a distance of three fingers opened up, with his toes facing the direction of Qiblah without allowing them to deviate from this direction and with humbleness said, 'Allah is Great.'

Imam then recited al-Hamd (the first Chapter of the Holy Quran) with clarity and fluency and Chapter 112 (Qul ho Willah ho Ahad) of the Holy Quran. Imam paused for a breath while still standing and raised his hands up to the sides of his face and said, 'Allah is Great,' while still.

Imam then bent down for Ruku' (kneeling). Imam then placed his palms over his knees allowing them to be filled up with his knees that were separate from each other, and pressed them backward until his back became so straight level that even had there been a drop of water or oil it would not flow to any side. He stretched his neck forward, lowered his eyes and then said with clarity and fluency three times, 'I praise my Allah, the Great, Who is free of all defects.' Imam then stood up straight. While standing straight Imam said, 'Allah hears all those who praise Him.' Imam then while standing raised his hands up to the sides of his face and said, 'Allah is Great.'

Then Imam bowed down for sajdah. Imam opened his palms with his fingers close side by side, placed them near his knees on the sides next to his face and said, 'I praise my Allah, the most High who is free of all defects,' three times. He did not place any other part of his body on any other part thereof. He performed sajdah on eight parts of his bones: his palms, knees, big toes of his feet, his forehead and his nose. The Imam said, 'Placing seven parts of these bones on the ground is obligatory during sajdah but one of them (the nose) is not obligatory. This is what Allah has spoken of in the Quran, "The parts of the body to be placed on the ground during sajdah belong to Allah, you then must not worship anyone other than Allah" (72: 17). Such parts are forehead, palms, knees and big toes of feet. Placing one's nose on the ground is optional.'

Imam then raised his head from sajdah. When he sat up straight, Imam then said, 'Allah is Great.' Imam then sat on his left thigh placing the back of his right foot over the sole of his left foot and then said, 'I seek forgiveness from Allah, my Allah and turn to Him in repentance.' Imam then said, 'Allah is Great.' Then he bowed down for the second sajdah, saying therein what Imam had said in the first sajdah.

Imam did not place any other part of his body on any other part during Ruku' or sajdah. Imam spread his elbows and did not place his arms on the ground. In this way, Imam performed two Rak'ats of Salat. Imam kept the fingers of his hands close side by side when reciting Tashud in a sitting position. When Imam finished saying the Tashud, Imam then read Salam and said, 'O Hammad, you must perform Salat like this.'

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41 Giving Testimonies.
(Amir-ul-Momaneen asws says): In Salat, justify the sanctity of every Sura as well as kneeling and prostration.\(^{42}\)

**Quran Recitation in Salat**

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn Mahziyar from Yahya ibn abu 'Imran al-Hamdaniy who has said the following:

'I once wrote to abu Ja'far asws and asked, 'I pray to Allah azwj to keep my soul in service for your cause, what do you say about a man who says "In the name of Allah, most Beneficent, most Merciful" in the beginning of 'Umm al-Kitab, (Al-hamm) when performing Salat alone. After completing 'Umm al-Kitab he does not say it before the chapter (112\(^{nd}\) surah from Quran, i.e., Qul Ho Wall)\(^{43}\) and the al'Abbasi says that it is not harmful'? The Imam asws wrote with his own handwriting, 'He should read it again; he reads it again twice to emphasise against al-'Abbasi.'

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus ibn 'Abd al-Rahman from abu Ayub al-Khazzazz from Mohammed ibn Muslim who has said the following:

'I once asked abu 'Abd Allah asws 'Is there any exceptionary recitation in Salat? The Imam asws replied, 'No, except Friday in which you recite al-Jumu'ah, and al-Munafiqun, (Chapters 62 and 63).'\(^{44}\)

**Do Not Say ‘Amen’ in Congregational Salat at the End of Al-Hamd**

Ali has narrated from his father from 'Abd Allah ibn al-Mughirah from Jamil who has said the following:

'Abu 'Abd Allah asws has said, 'If you are behind an Imam when he completes reading al-Hamd you say, 'all praise belongs to Allah, Cherisher of the worlds,' and do not say ‘Amen.'

\(^{42}\) [www.hubeali.com](http://www.hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf)

\(^{43}\) Skipping Bismillah before reciting 2\(^{nd}\) Verse from Quran.
Parts of Salat Which are Accepted

علي بن إبراهيم عن أبيه عن ابن أبي عمرو عن عمر بن عبد أن دينه و أبن بكير عن زرارة عن أبي ح欠缺 ( عليه السلام) قال لا يكتب من القراءة والدعاء إلا ما سمع نفسه.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah and ibn Bukayr from Zurarah who has said the following:

‘Abu Ja'far asws has said, ‘Of recitations and prayers, only such recitations and prayers are counted which one has made his own-self to hear.’

On Reciting Quran in Salat

علي بن إبراهيم عن محمد بن أبي سفيان عن يوسل عن عبد الله بن س้าน عن أبي عبد الله ( عليه السلام) قال يجوز للمريض أن يقرأ في الفريضة فاتحة الكتاب وحدثا و يجوز للصحيح في قضاء صلاة التطوّع بالليل و الليل.

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from 'Abd Allah ibn Sinan who has said the following:

‘Abu 'Abd Allah asws has said, 'It is permissible for one suffering from illness to recite just al-Fatiha in an obligatory Salat as well as for one in good health in Qaza’ (compensatory prayer) of recommended Salat missed during the day or night.'

محمد بن يحيى بن سلام ( عليه السلام) قال يقرأ كل من هو أضحى في نفس واحد.

Mohammed ibn Yahya through a chain of his narrators has said the following:

‘Abu 'Abd Allah asws has said that it is not desirable to recite all of Qur'ho Walla ho Ahhad (Chapter 112) in one breath.’

عنة عن محمد بن الحسن عن ابن محليوب عن ابن رضوان عن الحسن عن أبي عبد الله ( عليه السلام) قال سائعاً هل يقرأ الرجل في صلاة و ثابت عليه قال لا بل يجب إذا أسمع أذنه الفهم.

It is a narration from him (narrator of previous Hadith) by Mohammed ibn al-Hussain from ibn Mahbub from ibn Ri'ab from al-Halabiya who has said the following:

‘I once asked abu 'Abd Allah asws ‘Can one recite in Salat while his clothes are covering his mouth? The Imam asws said, 'It is not harmful if his ears can hear his humming.’

أحمد بن إدريس عن محمد بن أحمد عن يعقوب بن يزيد عن محمد بن أبي حسنة عن عمر تذكره قال قال أبو عبد الله ( عليه السلام) يجوز ذلك من القراءة معهين مثل حديث النفس.

Ahmad ibn Idris has narrated from Mohammed ibn Ahmad from Ya'qub ibn Yazid from Mohammed ibn abu Hamzah from those whom he has mentioned who has said the following:

‘Abu 'Abd Allah asws has said, 'When performing Salat with them (other people) it is sufficient to recite like speaking to one’s soul.'
Reciting Bismillah Loudly in Salat when Sura is Recited Quietly

علي بن إبراهيم بن أبي نور بن الطوقلي بن السكنري بن أبي عبد الله (عليه السلام) قال: تلبيته الأحرس و تصبحة قراءة القرآن في الصلاة تحريك لسانه و إشارة بإصبعه.

Ali ibn Ibrahim has narrated from his father, who from al-Nawfali, who from al-Sakuniy, who has said the following:

‘Abu 'Abd Allah asws has said, ‘The recitation of a speechless person in Talbiyah, Tashahhud and readings from al-Quran in Salat is by moving his tongue and pointing with his finger.’

و عن علي بن محمد بن أحمد بن الحسن بن علي بن وصطفان بن عمو بن سعيد المدائني عن مصداق بن صدقة عن عمرو بن موسى عن أبي عبد الله (عليه السلام) أنه قال في الرجل ينسى حركا من القرآن فتبتكر و هو رأكع هن يجوز له أن يقرأ في الركوع قال لا ولن إذا سجد فيصرا.

It is a narration from him (narrator of previous Hadith) by Mohammed ibn Ahmad from Ahmad ibn al-Hassan Ali ibn Faddal from 'Amr ibn Sa'id al-Mada'iniy, who from Musaddiq ibn Sadaqah, who from 'Ammar ibn Musa who has said the following:

‘I once asked abu Abd Allah asws about a man who forgets a letter of the recitation and remembers it in Ruku’ (bowing down on one’s knees); is it permissible for him to recite it in Ruku? The Imam asws said, 'No, it is not permissible but he recites it in Sujud (prostration).'

The Best Verses of Quran to be Recited in Salat

علي بن محمد بن سهل بن زياد بن أحمد بن علي بن علي بن راشد قال: قلت للاي الحسن (عليه السلام) يا بكليّتك الله كتبته إلى محمد بن الفرج معلمان أن أفضل ما تقرأ في القرآن ب إذا الزمانا و قل هو الله أحد و إن صدري لضيقي بقراءتهم في الفجر قال (عليه السلام) لا يضبطون صدركم بهما فإن أفضل لله فيهما.

Ali ibn Mohammed has narrated from Sahl ibn Ziyad, who from Ahmad ibn 'Ubdus, who from Mohammed ibn Zawiyah, who from Abu Ali ibn Rashid who has said the following:

‘I said to abu al-Hassan asws ‘May Allah aszw keep my soul in service for you asws cause, you asws have written to Mohammed ibn al-Faraj telling him that the most excellent recitation in obligatory Salat are Inna Anzanna and Qul ho Walla ho Ahhad (chapters 97 and 112 of the Holy Quran, respectively). I feel uneasy reciting them in the morning Salat.’ The Imam asws said, 'You should not feel uneasy in reciting them, by Allah, excellence is in reciting these two chapters.'

Reciting Bismillah Loudly in Salat when Sura is Recited Quietly

محمّد بن يحيى بن أحمد بن الحسن بن نسيب بن شعير بن الناصي بن محكم بن أحمد بن صقوان الجبال قال: صلى الله خلفت أبي عبد الله (عليه السلام) أما إذا كننت صلناً لا يجهز فيها جهري بسمع الله الرحمن الرحيم.

Can I jejeh in the surahs together?

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id, who from al-Qasim ibn Mohammed, who from Safwan al-Jamal, who has said the following:
‘I performed Salat for many days in congregation led by Abu 'Abd Allah asws and in Salat which is not recited loudly, he would read Bismillah, (in the name of Allah, most Beneficent, most Merciful) aloud in both Surah (chapters).’

Do not be loud in your Salat nor very quiet.’ (17:110) The Imam asws said: ‘The quiet is when even you (yourself) do not hear it, and loud is when you raise your voice very loud.’

‘Abu 'Abd Allah asws has said that a man may stand up in a certain place to perform Salat. He then wants to move forward. He in such case, stops reading when he is walking forward, until he reaches the place that he wants, he then carry on with recitation.’

I once said to Abu 'Abd Allah asws ‘Is it necessary for an Imam to read so that people behind him can hear his reading even if they are many?’ The Imam asws said, ‘He reads moderately; Allah aswj has said, ’Do not be very loud in your Salat nor very quiet.’ (17:110)’

I once asked the Imam asws about one who does not read al-Fatihah in his Salat. The Imam asws replied, ‘His Salat is not valid.

He must begin with it (al-Fatihah), which is read either aloud or quietly.’ I then asked, ‘Which one is more beloved to you: if one is afraid or in a hurry, is it...
reading a Surah or al-Fatiha of al-Kitab?’ The Imam asws replied: ‘Al-Fatiha of al-Kitab is more beloved.’

**Reciting Those Verse of Quran Which Require Obligatory Sajadah**

A group has narrated from Ahmad ibn Mohammed ibn Isa from al-Hussain ibn Sa’id from al-Nadr ibn Suwayd ‘Abd Allah ibn Sinan, who has said the following:

"Abu ‘Abd Allah asws has said, 'If you read of al-'Azam something for which there is Sajdah, do not say Takbir (Allah is Great beyond description) before Sajdah but say it when raising your head from Sajdah. Al-Azam are four: Ha mim al-Sajdah, Tanzil, al-Najm and' Iqra' bisme rabbik.' (Chapters 32, 41, 53 and 96)

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa’id from al-Qasim ibn Mohammed, who from Ali ibn Abu Hamzah, who from Abu Basir, who has said the following:

"The Imam asws has said, 'If anything of the four al-Azam is read and you hear them, perform Sajdah, even if you are not with a valid Wuzu or in Janub, even if a woman cannot perform Salat44. In the case of the rest of al-Quran, it is up to you either perform Sajadah or skip it."

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from 'Ubayd ibn Yunus ibn 'Abd al-Rahman from ‘Abd Allah ibn Sinan who has said the following:

‘I once asked abu ‘Abd Allah asws about a man who has not heard (the Imam) when he was reading in Sajdah. The Imam asws said, ‘He is not required to perform Sajdah unless he is quiet and listening to the reading or performs Salat with his Salat (the reader of the Chapter with Sajdah being the Imam). If one reads Sajdah when performing Salat in one side and you are performing Salat in another side, you do not do Sajdah even on hearing such recitation.’

44 Due to Hayd.
Ahmad ibn Idris from Ahmad ibn Mohammed from al-Hussain ibn Sa‘id from Fadalah ibn ‘Uthman from Sama‘ah from Abu Basir from who has said the following:

‘Abu ‘Abd Allahasws has said that if you perform Salat with a people and the Imam reads bism e rabbiik (Chapter 96) or something of al-Aza’im, completes his reading and does not do to Sajdah, you just make a gesture for it. A woman experiencing Hayd (menses) must perform Sajdah when listening to such reading.’

عليّ بن إبراهيم بن أبي أيوب بن عمري بن حماد بن سعيد بن الحسين بن يزيد بن جعفر بن عليّ بن أبي طالب (عليه السلام) أنه سئل عن الرجُل يقرأ بالسجدة في آخر السورة قال، ليس جندًا لم يُقوم فيقرأ فاضحة الكتاب لم يركب وسَجَدُ.

Ali Ibn Ibrahim has narrated from his father from ibn abu ‘Umarr from Hammad from al-Halabi who has said the following:

‘Abu ‘Abd Allahasws was asked about a man who reads (verses) Sajdah in the last Surah. The Imamasws said, ‘He must perform Sajdah then stand up, read al-Fatihah al-Kitab, then perform Ruku’ (bowing down on one’s knees) and Sajdah.’

مُحَمَّدُ بن يِحْبُلِي بن عَيْبَة، مُحَمَّدُ بن الحسِنِي بن سَعِيدُ بن النَّاسِمِي بن عَوْة، يُبْكِرُ عن زُرَارةٍ، (عليه السلام) قال لا تقرأ في المكتوبة بشيء من الأعذار فإن السجود زيادة في المكتوبة.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa‘id from al-Qasim ibn ‘Urwah from ibn Bukayr from Zurarah who has said the following:

‘One of the two Imam’sasws has said, ‘You must not read any of al-Azain in any of obligatory Salat; as Sajdah becomes an addition in an obligatory Salat.’

أطيلوا السجود فمن أطاع ونجا

Prostrate for extended duration in Allahasws’s obedience in order to achieve salvation.45

Recitation in the Last Two Rakat of Salat

الحَسِينِيِّ بن مُحَمَّدِ بن عَيْبَةِ، عَيْبَةَ بن عَمَّارِ بن عَيْبَةِ بن عَيْبَةِ بن مُحَمَّدِ بن أبي حُمَيْدَةَ، مُحَمَّدِيِّ بن عَيْبَةِ بن عَمَّارِ قال سأَلَتُ أنا، عَيْبَةَ، ( عليّ بن أبي طالب) فَعَلَى الْبَيٰمَةِ حَفَّلَ الْيَمَامَ فِي الْرَّكْبَتَيْنِ الْأَخِيَرَيْنِ فَقَالَ الْبَيٰمَةِ يُقَرِّرُ فَاضِحَةً الْكِتَابِ مُنْ فِي حَفَّلَةِ يُسْتَبِحُّ فَإِذَا كَتَبَ وَمَا قَالَ فَأَقْرَأَ فِي مِثْمَ لِيْثْ.46

Al-Hussain ibn Mohammed has narrated from Abu ‘Abd Allah ‘Amir from Ali ibn Mahziyar from al-Nadr ibn Suwayd from Mohammed ibn Abu Hamzah from Mu’awiyah ibn ‘Ammar who has said the following:

“I once asked Abu ‘Abd Allahasws about reading in the case of one who performs behind an Imam in last two Rak‘at. The Imamasws said, ‘He reads al-Fatihah al-Kitab and everyone behind him reads Tasbih. When performing

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الخصال ج: 2 ص: 611
Great', then assume Ruku' position and say, 'O Allah, I have knelt down for
Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Hariz from Zurarah and Ali ibn Ibrahim has narrated from his father from Hammod from Hariz from Zurarah who has said the following:

"Abu Ja’far,asws has said, 'When you want to kneel for Ruku' say, 'Allah is Great', then assume Ruku' position and say, 'O Allah, I have knelt down for You. I am submitted to You, I believe in You, and I plead before You to be my attorney. You are my Allah. My heart, my ears, my eyes, my hairs, my skin, my flesh, my blood, my bone marrow, my bones, my nerves and all that my legs support of me are humble before You without reservations, arrogance or tiredness.' Say three times, 'My Allah, the Great, is free of all defects and I praise Him,' with clarity and fluency. In Ruku' position you should level up your feet with a distance of one shibr (6-8 inches) between them, place your palms over your knees, first your right palm on the right knee, and then the left palm over your left knee. Open your fingers and make them to hold the sides of your knees, keep your back straight, stretch your neck forward and keep your eyes to look between your feet.

Then, while standing straight, say, 'Allah Hears all who Praise Him. All Praise Belongs to Allah, All Praise belongs to the worlds, the owner of Might and Majesty. Greatness belongs to Allah, All of the worlds,' raise your voice when saying this, then raise your hands for saying 'Allah is Great' and then bow down for sajdah.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Fadalah ibn Ayyub from Abu al-Mighra from Abu Basir who has said the following:

‘Abu 'Abd Allah,asws has said that ‘Amir al-Mu'mininasws has said, 'One who does not straighten his back during Salat, his Salat is not valid.'

Mohammed ibn Yahya
Ahmad ibn Idris has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa’id from al-Qasim ibn Mohammed from a man from abu Basir from who has said the following:

‘Abu 'Abd Allah\textsuperscript{asws} has said, 'When you stand up straight after Ruku' (bowing down on one’s knees), make your back (bones) stand straight (vertically), otherwise, one’s Salat becomes invalid.’

**Sajdah and Recitation**

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حمّام بن عثمان عن الخليبي عن أبي عبد الله (عليه السلام)

قال إذا سجنت فكّر و قل اللهم سجنت و بك أنت و نكل أسلمت و عليك توكلت و أنت ربي سجد و جهني

للذي خلقه و ضعف سمعة و بصيرة الحمّان لله ربّا العالمين شكر الله أحسن الخلفين ثمّ قال سجّن ربي الأعلى

يحمده ثلاث مرات فإذا رفعت رأسك قلق بين السجّانين اللهم اغفر لي و ارحمني و أجزني و افقع علي إلى لما

أنزلت إلى من خير فين تبارك الله ربّ العالمين.

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad ibn ‘Uthman from al-Halabiy who has said the following:

‘Abu’ Abd Allah\textsuperscript{asws} has said that when you bow down for sajdah say, 'Allah is Great,' then say, 'O Allah, I have bowed down to prostrate before You\textsuperscript{azwj}, I believe in You\textsuperscript{azwj}, submitted myself to You\textsuperscript{azwj}, have appealed to You\textsuperscript{azwj} to be my attorney and You\textsuperscript{azwj} are my Allah\textsuperscript{azwj}. My face has prostrated before the One\textsuperscript{azwj} who has created it, who has cut out for it a hearing means and a seeing means (ears and eyes). All praise belongs to Allah\textsuperscript{azwj}, the Allah of the worlds. Allah\textsuperscript{azwj} is most Blessed and the best Creator.' Then say, 'My Allah, the most High, is free of all defects,' three times. (Then raise your head and) while sitting straight between the two prostrations, say, 'O Allah, Forgive me, Grant me mercy, Grant me protection, and Defend me against my enemies. I am in great need of the good that You\textsuperscript{azwj} have sent to me. Blessed is Allah\textsuperscript{azwj}, Allah of the worlds.'

الخليبي بن مُحْمَّد بن عبد الله بن غامر عن علي بن مَهْيَارٍ عن حمَّام بن إسماِعٍ، قال رأيت أبا الحسن عليه السلام (إذا سجّن يحرك ثلاث أصابع من أصابعه واحدة بعد واحدة تتحريك خفيفًا كأنه يَبُعد الشبيح ثم يرفع رأسه.

Al-Busayn ibn Mohammed has narrated from' Abd Allah ibn 'Amir from Ali ibn Mahziyar from Mohammed ibn Isma'il who has said the following:

'I saw abu al-Hassan\textsuperscript{asws} when prostrating, move three of his fingers one after the other slightly as if counting rosary and then raise his head from prostration.'

مُحْمَّد بن إسماِعٍ عن الفضل بن شاذان عن ابن أبي عمَّيَر عن جميل بن نزار عن أبي عبد الله (عليه السلام) قال أقوام ما يكونون معدّن من ربي إذا دعا ربي وهو ساجد فأتي شيء تقول إذا سجنت قلت علمي جعلت فذلك ما أقول قال قل يا ربّا أرني و يا يا ملك الملوك و يا يا سيد السادات و يا يا جبار الجبارة و يا يا الله مصلى على محمّد و يا يا محمّد و يا يا أتي أليمك و يا كذا ثم قلت قلّ فليست إني ناصبي في قضئنت لا يدّعو بما شئت و اسلئلاً فإني جواه و لا يتعلّم على شيءة.

Mohammed ibn ‘Isma’il has narrated from Fadl ibn Shadan, who from ibn abu ‘Umayr from Jamil ibn Darraj who has said the following:
‘Abu 'Abd Allah asws once said that a position nearest to Allah aswj during one's Salat is the position of prostration. ‘What do you say during your prostration?’ I said, 'May Allah keep my soul in service for your cause; teach me what I should say.' The Imam asws told me to say, 'O Lord of lords, O King of kings, O Master of masters, O Mightier than mighty ones, and O Allah of those who are worshipped, O Allah aswj Grant Mohammed asw and his asw family asws a compensation worthy of their serving Your asw cause, please Grant my such and such wishes.' Then say, 'I am Your asw servant and my forehead is in Your asw Service'; then ask for your wishes that you like; Allah aswj is generous and nothing seems great before him.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed al-Hajaj from 'Abd Allah ibn Mohammed from Tha'labah ibn Maymun from 'Abd Allah ibn Hilal who has said the following:

'I once complained before abu' Abd Allah asws about the difficulties we faced and deprivation from our belongings. The Imam asws said, 'You must plead (before Allah) when you are in Sajdah position; the nearest position to Allah for a servant of Allah asw is one's position in Sajdah.' I then asked, 'Can I plead (before Allah asw) in obligatory Salat and mention my needs?' The Imam asws replied, 'Yes, you can do so; the Messenger of Allah aswj had done so. He asw pleaded (before Allah asw) against a people and mentioned their names and the names of their fathers. After him All asws also had done so.'

Sajdah of Thanksgiving

علي بن إبراهيم بن علي بن محمّد القاسميَّ عن سليمان بن حفص الموظريِّ قال كنتا إلى أبي الحسن موسى بن مُجَافَر (عَلِيّ الْسَلامِ) في سجدة الشكر فكتب إلى ماه مرتّة شكرًا شكرًا وإن شئت عقولًا.

Ali ibn Ibrahim has narrated from Ali ibn Mohammed al-Qasaniy from Sulayman ibn Hafs al-Marwaziy who has said the following:

"I wrote to abu al-Hassan Musa ibn Ja'far asws about prostration for thanksgiving. Imam asws wrote back to me. 'It is one hundred times 'Shukran' (O Allah, I thank You asw), or if you like, say 'Afwan' (O Allah, I beg forgiveness from You asw) one hundred times.'"

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A number of our people have narrated from Ahmad ibn Mohammed ibn 'Isa from Ali ibn al-Hakam from Mohammed ibn Sulayman from his father who has said the following:

"Once I accompanied abu al-Hassan, Musa ibn Ja'far asws to see some of his properties. Imam asws had prepared himself for noon-time Salat. When he asws finished he asws bowed down to prostrate before Allah azwj. I heard him saying with a sad voice and tears causing an unevenness of sound in his throat, 'O Allah, I have disobeyed You azwj with my tongue. Had You azwj wanted, I swear by Your azwj majesty, You azwj could have made it dumb.

I have disobeyed You azwj with my eyes. Had You azwj wanted, I swear by Your azwj majesty, You azwj could have made them blind.

I have disobeyed You azwj with my ears. Had You azwj wanted, I swear by Your azwj majesty, You azwj could have made them deaf.

I have disobeyed You azwj with my hands. Had You azwj wanted, I swear by Your azwj majesty, You azwj could have crippled them.

I have disobeyed You azwj with my legs. Had You azwj wanted, I swear by Your azwj majesty, You azwj could have paralysed them.

I have disobeyed You azwj with my genital organ. Had You azwj wanted, I swear by Your azwj majesty, You azwj could have made it barren.

I have disobeyed You azwj with all parts of my body which You azwj have gifted me with and this is not the way I should have returned Your azwj favours.'

The narrator has said that I counted his saying 'al-afw' one thousand times. Imam asws then made the right side of his face touch the ground and I heard him saying in a sad voice, 'I have come to You azwj with sin and bad deeds, I have done injustice to myself so please forgive me; no one is able to forgive sins except You azwj, O my Allah'- three times.

Then Imam asws made the left side of his face touch the ground and I heard him say, '(O Allah azwj), forgive the one who has bad deeds and has accumulated sins but is humble and has confessed his sins' - three times. Then he asws raised his head."

**Minimum and Maximum Tasbih in Ruku and Sajdah**

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from 'Uthman ibn 'Abd al-Malik from abu Bakr al-Hadraniy who has said the following:
'Abu Ja'far\textsuperscript{asws} once asked me, 'Do you know what the limits of Ruku' (bowing down on one's knees) and Sujud are?' I replied, 'No, I do not know them.' The Imam\textsuperscript{asws} said, 'Say Tasbih (my Allah) the most Great, is free of all defects and I praise Him\textsuperscript{asw} in Ruku' \textbf{repeat three times}. In Sujud position say, 'My Allah the most High is free of all defects and I praise Him\textsuperscript{asw} \textbf{repeat three times}. One who reduces one of these Tasbih has reduced one-third of his Salat. One who has reduced two of them has reduced two-thirds of his Salat and one who does not say Tasbih has lost all (of) his Salat.'

علي بن إبراهيم عن أبيه عن بن عبيد الرحمن عن معاوية بن عمر عن أبي عبد الله (ع) السلام
قال قلت له أنت ما يجعل المريض من السبب في الزكوة والسجود. قال شبيحة وحيدة.

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa, who from Yunus ibn 'Abd al-Rahman, who from Mu'awiyah ibn 'Ammar, who has said the following:

'I once asked Abu Abd Allah\textsuperscript{asws} 'How many Tasbih is sufficient in Ruku' (bowing down on one's knees) and in Sujud in the case of one suffering from illness?'. The Imam\textsuperscript{asws} said, 'One Tasbih is sufficient.'

\textbf{Sajdah of Thanksgiving}

محمود بن يحيى بن أحمد بن محمد بن علي بن الحسن بن علي بن المبارك قال قال أبو عبد الله (عليه السلام) لا تسجد إلا إذا كان الأرض أو ما أثبت الأرض إلا القطن والكبان.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn Khalid and al-Hussain ibn Sa'd from al-Qasim ibn 'Urwan from Abu Al-'Abbas Al-Fadl ibn "Abd Al-Malik who has said the following:

'Abu 'Abd Allah\textsuperscript{asws} has said, 'You must not perform Sujud on anything except earth or on what grows from earth except cotton and linen.'

علي بن إبراهيم عن أبيه و محمد بن إسماعيل عن الفضل بن سعدان جميعا عن حماد بن علي بن علي بن زارارة عند
أبي جعفر (عليه السلام) قال قلت له أستدعا على الزكاة يبيع القيصر قال لا و لا على اللؤلؤ الكروست و لا على الصوف ولا على شيء من الحيوان ولا على طعام ولا على شيء من ثمر الأرض ولا على شيء من الرحيش.

Ali ibn Ibrahim has narrated from his father, who from Mohammed ibn 'Isa'ıl from Al-Fadl ibn Shadhan all from Hammad ibn 'Isa from Zurarah who has said the following:

'I once asked Abu Ja'far\textsuperscript{asws} 'Can I perform Sajdah on asphalt? The Imam\textsuperscript{asws} said, 'No, also not on cotton, wool, anything from animals, food, fruits of earth and not on anything of clothing.'

علي بن إبراهيم عن أبيه عن ابن أبي عمرو بن أبى داود عن الفضل بن يسار و بردين بن معاوية عند
أحمد بن (عليه السلام) قال لا تسلبالقيام على المصلية من الشعر و الصوف إذا كان يسجد على الأرض فإن
كان من ثمر الأرض فلا يسجد بالقيام عليه و السجود عليه.

Ali ibn Ibrahim has narrated from his father, who from ibn Abu 'Umayr from 'Umar ibn .Udhaynah from Fudayl ibn Yasar and Burayd ibn Mu'awiyah who has said the following:
‘One of the two Imams asws has said, 'It is not harmful to stand on prayer mat made of hairs and wool if one performs Sajdah on earth, but if it is of the plants of earth, it is not harmful to stand on it and perform Sajdah on it.'

‘Abu al-Hassan asws has said, 'You must not perform Sajdah on graves and on a mix of lime and construction compound.'

"Abu' Abd Allah asws has said, 'You must neither perform Sajdah on gold nor on silver.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Said from Fadalah from Jamil ibn Darraj who has said the following:

‘One of the two Imam, (abu Jafar asws or Abu Abd Allah asws), has said, ‘My father asws would perform Sajdah on prayer mat. He asws would place it on tanfash (carpet) and perform Sajdah on it. If there was no prayer mat, he placed pebbles on Tanfash and performed Sajdah on it.’

Mohammed ibn Yahya has narrated from al-Amrakey al-Naysaburiy from Ali ibn Jafar from his brother Musa ibn Jafar asws, has said the following:

‘I once asked the Imam asws, about a man who performs Sajdah on wet growing items. Imam asws said: ‘If your forehead touches the ground it is not harmful.’ I asked about stationary grass on the ground and dry leaves while he touches the ground. Imam asws replied: ‘There is no harm in it.’
Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain who has said the following:

'Certain ones of our people wrote to abu al-Hassan asws, asking about Salat on glass. The narrator says when I finished the letter, I reconsidered it said to myself that it is something that grows from earth, so I do not need to write and ask the Imam asws. The Imam asws wrote to me, 'You must not perform Salat on glass even though your soul has spoken to you that it is of what earth grows. However, it is from salt and sand and they both are metamorphosed/transformed.'

**Placing the Forehead on the Ground**

عليُّ بن إبراهيم عن أبيه عن حماد بن عيسى عن حريز عن زرارة عن أبي جعفر ( عليه السلام ) قال الجنّة كلها من قصاص شعر الرأس إلى الحائبين موضع السجود فايمًا سقط من ذلك إلى الأرض أجزاً كمقدار الثرّه و مقدار طرف اللثة.

Ali ibn Ibrahim has narrated from his father, who from Hammad ibn Isa, who from Hariz, who from Zurarah, who has said the following:

Abu Jafar asws said: 'The entire forehead, from the hairline to the eyebrows is for Sajdah whatever of this area falls on the ground of the size of a dirham or of the size of a finger’s tip is sufficient.'

عليُّ بن إبراهيم عن أبيه عن ابن أبي عمير عن عبد الله بن سبيان عن أبي عبد الله ( عليه السلام ) قال سأئله عن موضع جبهة الساجد يكون أرفع من قيامة قال لا و لكن يكون مستويًا . و في حديث أخر في السجود على الأرض المرتقبة قال إذا كان موضع جبهتك مرتفعًا عن رجليك فلن يجعلهblaً ناس.

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from 'Abd Allah ibn Sinan, who has said the following:

'I once asked abu 'Abd Allah asws about the place of Sujud if it can be higher than the place where one stands, The Imam asws said, 'No, it must be level.' In another Hadith about the place of Sujud which is higher than the place on which one stands, it is said that if it is of the height of a brick it is not harmful.'

محمَّد بن يحيى عن أحمد بن محمد بن الحسن بن معين بن سعيد بن صوان بن يحيى عن إسحاق بن عمران عن بعض أصحابه عن مصادر قال خرج بي ذُمن فقلت إسجد على جانب فرأى أبو عبد الله ( عليه السلام ) أثرًا فقال ما هذا فقالت لاستطيع أن أسجد من أجل النّمَل فانما أسجد من هكذا فقال لي لا تفعل و لكن احفز فهَنُئذٍ فاستعد النّمَل في الخفَرة حتى تقع جبهتك على الأرض.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Safwan ibn Yahya from Ishaq ibn 'Ammar from certain persons of his people, who from Musadif who has said the following:

‘On my forehead there was a pimple so I would perform Sajdah on one side, Abu’ Abd Allah asws noticed it and asked, 'What is this?' I replied, 'I cannot perform Sajdah because of the pimple so I perform Sajdah on one side.' The Imam asws said, ‘You must not do so, instead make a dent, then place the pimple in the dent area so your forehead touches the ground.'
Ahmad ibn Mohammed through a chain of his narrators has said the following:

"Abu 'Abd Allah\textsuperscript{asws} was asked about the case of one on whose forehead there is something because of which he is not able to perform Sajdah on it. The Imam\textsuperscript{asws} said, 'He places his chin on the ground; Allah\textsuperscript{asws}, the most Majestic, the most Glorious, has said, "They fall down on their chins prostrating,"' (17: 107).

Mohammed has narrated from al-Fadl from Hammad ibn 'Isa from Hariz from Mohammed ibn Muslim who has said the following:

'I once asked Abu 'Abd Allah\textsuperscript{asws} 'Can one blow at the place where he places his forehead for prostration?' The Imam\textsuperscript{asws} replied, 'No, he cannot do so.'

(Amir-ul-Momaneen\textsuperscript{asws} says): One should not puff in prostration of the ritual Salat, nor in the food, drink or on an amulet (Taweez).\textsuperscript{46}

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id, who from Fadalah from Aban from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

'I once asked Abu 'Abd Allah\textsuperscript{asws} about a man who performs Sajdah wearing a turban which prevents his face from falling on the earth. Imam\textsuperscript{asws} said, 'No, it is not sufficient until his forehead touches the earth.'

(Amir-ul-Momaneen\textsuperscript{asws} says): Notable turning invalidates the Salat. If you turn your face notably in Salat, you should restart with the Azan, Iqama and Takbir.\textsuperscript{47}

\textsuperscript{46} http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf

\textsuperscript{47} http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf
Standing and Sitting Manners in Salat

Ali has narrated from his father, who from Hammad ibn ‘Isa and Mohammed ibn Isma’il from al-Fadl ibn Shadhan from Hammad ibn ‘Isa and Mohammed ibn Yahya from Ahmad ibn Mohammed from Hammad ibn ‘Isa from Hariz, who from Zurarah who has said the following:

"Abu Ja’far [asws] has said, ‘When you stand up for Salat do not allow one foot to touch the other, leave between them a distance of one finger at the least and one Shibir (about 8 inches) at the most. Allow your shoulders to relax and leave your hands alone. Do not criss-cross your fingers. Instead they should be kept on your thighs on its front side and your eyes should look at the place for prostration.

During Ruku’ position line up your feet with a distance of one shibir in between them, allow your fingers to hold on to your knees. Place your right palm on your right knee before placing the left palm on your left knee. Allow your fingers to reach to the sides of your knees and stretch your hands when placed on your knees. If during Ruku the tips of your fingers reach your knees it is sufficient but I like that your palm should rest on your knees so you can allow your finger to hold to your knees while they (knees) are kept apart. Your back should be straight, your neck stretched forward and your eyes should be looking between your feet.

"When you are ready for prostration, raise your hands for saying "Allah is Great", then bow down for prostration. First your hands should be placed on the ground, before your knees, together but do not place your forearms on the ground as beasts do. You must not place your forearms on your knees or thighs but open them up as wings with your elbows. You must not touch your knees with your palms and do not place them very close to your face. Place them in between level with your shoulders.
You must not place them in front of your knees. Place them a little out, extend them on the ground and keep them a little toward you. If there is some cloth underneath, it does not matter, and if you allow them to be placed on the ground it is better. You must not keep your fingers apart from each other during your sajdah but keep them close side by side.'

The Imam ﷺ said, 'When you sit up straight for reading the Tashud, keep your knees touching the ground and a little apart from each other. The back of your left foot should be on the ground, the back of your right foot should be placed on the bottom of your left foot and both hips should be placed on the ground as well as the tip of the big toe of your right foot. You should never sit on both your feet; it may hurt you. You should not sit so that way some parts of you are sitting on the others on the ground and you cannot bear sitting this way for reading the Tashud and supplications.

Through the same chain of narrators as that of the previous Hadith, it is narrated Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

‘The Imam ﷺ has said, 'When a woman stands up for Salat she should place her feet close to each other and should not keep them apart from each other. She should keep her hands over her chest to the place of her breast. In Ruku' position she should place her hands above her knees on her thighs so as not to bend down very much to lift up her rear end.

When sitting, she should sit on her posteriors unlike a man. When bowing down for prostration she should first bring down her knees before her hands, and then place herself on the ground. When sitting she should keep her thighs together and raise her knees from the ground. When moving to stand up a woman should rise upward without allowing her rear end to be seen being lifted up first.'

A group has narrated it from Ahmad ibn Mohammed ibn 'Isa al-Hussain ibn Sa'id, who from Fadalah ibn Ayyub, who from al-Hussain ibn 'Ultman, who from Sama'ah from Abu Basir who has said the following:

‘Abu 'Abd Allah ﷺ has said, 'You must not sit, between the two sajdah, placing your hips on your heels.'

Ahamd ibn Mohammed ibn al-Hussain ibn 'Abd Allah (ع) said: ‘When a woman stands up for Salat, she should place her feet close to each other and should not keep them apart from each other. She should keep her hands over her chest to the place of her breast. In Ruku' position she should place her hands above her knees on her thighs so as not to bend down very much to lift up her rear end.

When sitting, she should sit on her posteriors unlike a man. When bowing down for prostration she should first bring down her knees before her hands, and then place herself on the ground. When sitting she should keep her thighs together and raise her knees from the ground. When moving to stand up a woman should rise upward without allowing her rear end to be seen being lifted up first.'

A group has narrated it from Ahmad ibn Mohammed ibn 'Isa al-Hussain ibn Sa'id, who from Fadalah ibn Ayyub, who from al-Hussain ibn 'Ultman, who from Sama'ah from Abu Basir who has said the following:

‘Abu 'Abd Allah ﷺ has said, 'You must not sit, between the two sajdah, placing your hips on your heels.'

Ahamd ibn Mohammed ibn al-Hussain ibn 'Abd Allah (ع) said: ‘When a woman stands up for Salat, she should place her feet close to each other and should not keep them apart from each other. She should keep her hands over her chest to the place of her breast. In Ruku' position she should place her hands above her knees on her thighs so as not to bend down very much to lift up her rear end.

When sitting, she should sit on her posteriors unlike a man. When bowing down for prostration she should first bring down her knees before her hands, and then place herself on the ground. When sitting she should keep her thighs together and raise her knees from the ground. When moving to stand up a woman should rise upward without allowing her rear end to be seen being lifted up first.'
Ahmad ibn Mohammed has narrated from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from ibn Muskan from ibn abu Ya'fur, who has said the following:

‘Abu 'Abd Allahasws has said, 'When a woman performs Sajdah she must stretch her arms.'

أحَمْدَ بْنُ مُحَمَّدٍ عَنِ الحَسَنِ بْنِ سَيِّدِي عَنْ فَضَّالَةَ بْنِ أَبِي عَبْدِ اللَّهِ عَنَّمٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنْ أَبِي عَبْدِ اللَّهِ ( عَلِيَّهُ السَّلَامَ) قَالَ لَمْ أَرَأَ أَنَّ يَلِمَ فَهَا يَلِمُ بِذَٰلِكَ فِي الْأَرْضِ وَلَكِنْ يَبْسُطُ كَثِيِّرٍ مِنْ غَيْرِ أَنْ يَسْتَقِيمَ مَقْعُدَتَهُ عَلَى الْأَرْضِ.

Ahmad ibn Mohammed has narrated from al-Hussain ibn Sa'id, who from Fadalah ibn Ayyub, who from Mu'alla' abu 'Uthman, who from Mu'alla' ibn Khunayth, who has said the following:

‘I once heard abu 'Abd Allahasws say, 'Ali ibn al-Hussainasws while bowing down for Sajdah would say Takbir (Allah is Great beyond description).'

عَلَىٰ بْنِ إِبْرَاهِيمٍ عَنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ سَيِّدِي عَنْ الْحَلِيبِي عَنْ أَبِي عَبْدِ اللَّهِ ( عَلِيَّهُ السَّلَامَ) قَالَ إِذَا سَجَدَ الْرَّجَلُ ثُمَّ أَرَادَ أَنْ يَلْمَ فَلَا يَلِمُ فَا يَلِمُ بِذَٰلِكَ فِي الْأَرْضِ وَلَكِنْ يَبْسُطُ كَثِيِّرٍ مِنْ غَيْرِ أَنْ يَسْتَقِيمَ مَقْعُدَتَهُ عَلَى الْأَرْضِ.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from al-Halabiy who has said the following:

“Abu 'Abd Allahasws has said, 'When one is in prostration position and wants to stand up, he should not turn his hand into a fist placed on the ground, instead he should open his palms without placing his posteriors on the ground.'

مُحَمَّدٌ بْنُ يَحْيَيَ عَنْ أَحْمَدٍ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اللَّهِ عَنِ الْحَلِيبِي عَنْ الْحَسَنِ بْنِ سَيِّدِي عَنْ الْحَلَّبِي عَنْ أَبِي عَبْدِ اللَّهِ ( عَلِيَّهُ السَّلَامَ) قَالَ تَسْمَعْتُ وَالْرَّجَلَ إِذَا سَجَدَ تَلْحِجُ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Bukayr, who from certain persons from our people, who has narrated the following:

‘The Imamasws has said that woman when performing Sajdah should not spread herself and man should spread himself on the ground.’

عَلَىٰ أَحْمَدٍ بْنُ مُحَمَّدٍ عَنْ حَمَّادٍ عَنْ حَرْيَزَ عَنْ رَجُلٍ عَنِ أَبِي جَعْفَرٍ ( عَلِيَّهُ السَّلَامَ) قَالَ فُلِّتْنَا لَهُ فَصَلَّنَا لَهُ رَكِبٌ وَالْجَرْبُ قَالَ الْجَرْبُ نَعْضُادَةَ فِي الْفَيْضِ أَنْ يَقِيمَ صَلَّيْهَا وَنَحْرُهَا وَقَالَ لَكُمَا أَنْ يَقِيمَا فَإِذَا قَدْ مَرَّ الْمَجْهُوسُ وَلَكِنْ لَا تَهْتَفَزُّ وَلَا تَقْفُعُ وَلَا تَفْرُخُ وَلَا تَأْمُسُهَا.

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed, who from Hammad, who from Hariz, who from a man who has said the following:

‘I once asked abu Ja'farasws about the words of Allah, 'Perform Salat for the sake of your Allah and offer sacrifice....'(108:2) The Imamasws said, 'Offering sacrifice' is a reference to standing in a level posture by keeping one's back and neck level.' The Imamasws said, 'You must not place your hand on your other hand; Majus (Zoroastrians) people would do so. You must not cover your mouth, do not hold your limbs tightly together and do not squat (sit on one's heels) and do not place your arms flat on the ground.'

اجلسوا بعد السجدين حتى تسكن جواهركم ثم قوموا فإن ذلك من فعلن.
(Amir-ul-Momaneen asws says): After the two sajdas of the Salat, you should sit still until your organs repose, then you may stand up. This is our asws practice.48

**Tashhud and Salam of Salat**

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from Mansur ibn Hazim from Bakr ibn Habib who has said the following:

"I once asked abu Ja'far asws about Tashahhud (the testimony of belief). The Imam asws said, 'Had it been as they say that it was obligatory people would have been destroyed. People only said what was easy of what they knew. If you praise Allah aswj it is sufficient."

It is sufficient.

In another Hadith it is said that it is narrated from Safwan from Mansur from Bakr ibn Habib who has said the following:

"I once asked abu Ja'far asws 'What should I say in Tashahhud and Qunut (supplication after recitation in second Rak'at)?' The Imam asws said, 'Say of the best you know; had it been something definite people would have been destroyed."

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al -Nu'man from Dawud ibn Farqad from Ya'qub ibn Shu'ayb who has said the following:

‘I once asked abu' Abd Allah asws 'Can I say in Tashahhud, 'Whatever is good is for Allah and whatever is evil is for those other than Allah aswj?" The Imam asws said, 'That is what Ali asws would say.'

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umar, who from Hafs ibn al-Bakhtary who has said the following:

‘Abu 'abd Allah asws has said, 'It is proper for the Imam to make people behind him hear Tashahhud and they must not make him to hear anything from them.'


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The Recitation of Shahadat in Tashahud

As per a tradition of Imam Jafar-e-Sadiq asws, one should immediately recite ‘Ali asws Amir-ul-Momaneen asws whenever reciting the first two testimonies).

It is narrated from Imam Reza asws that recite in Tashahud of Rakat the following: In the name of Allah azwj, and Allah azwj, thank Allah azwj, and all greatest names belong to Allah azwj, I testify that there is no god but Allah azwj alone and without any partner, I certify that Mohammed Abduh asbaww, and the messenger of Allah aswj, was sent to inform the right and forbid the evil – In fourth Rakat, in Tashahud say: Name of Allah azwj, the door to Allah azwj, thank Allah azwj, and all good names belong to Allah azwj, I testify that there is no god but Allah azwj alone and has no partner, I certify that Mohammed Abduh asbaww, and the messenger was sent as a Righteous Prophet to reveal the blessings of Allah azwj with greetings (Allah azwj and to (offer) pious prayers, (to establish) Zakat and comfort of life, commitments to the ‘Al-naamat’ to shower righteousness, Allah azwj is Zaki and cleansed and enlightened us that enemy of Allah aswj is destined for destruction, and to give witness to the bounties of the Lord azwj and give witness that Prophet is Mohammed asbaww, and Ali bin Abi Talib asws is your guardian, and surely Paradise and hellfire exit, as well as the life and death and all creatures will be resurrected, and that Allah azwj will reveal His ‘Aiyat’ (signs) and bring back people from their graves, and thank Allah azwj for (giving me this belief). Pray to Allah azwj and Mohammed asbaww and Ali asws and progeny of Mohammed asws, and the merciful Mohammed asws, who are the best Salat and source of Mercy and Blessings and Protection,

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49 Al-Ihtijaj al-Tabarsi – vol. 1 pg. 230

50 Al-Naamat means the Walayat-e-Amir-ul-momaneen asws
Ibrahim and Al-e-Ibrahim, in the words ‘Hamid Majid’. Pray to Allahazwj to Mohammed Mustafaasws, and to Ali-Murtadaasws, and to Fatima al-Zahraasws, al-Hassanasws and al-Hussainasws, and to righteous Imamsasws who are in the progeny ‘Taha and Yaseen’, ‘O Noor and al-Noor and Creator of Al-Noor, who encompasses the entire domain, O Ourfal-Wusqa, O very kind, O Janabul-Al Wajib, O Ala Babaq Aldana, O Creator of Righteousness.

Pray to Allahazwj the Provider of the Truth the Saviour from the wrong, the Righteousness, Divine good, (giving us recognition to) Righteous and Infalliblesasws, send blessings to Gabrielas and Michaelas and Asrafas and Ezraelas, and the anglesas of proximity, Prophets ‘Mursils’51, and all other Prophetsas and all the messengers, the people of the heavens and earth, and the people who submitted, and I send Peace and prayers to Mohammedasws.

Amir-ul-Momaneenasws in the explanation of Salat Said: In the ‘Taushud’ we renew our ‘Eman’ and the resumption of Islam and approval of death and resurrection after death (Appendix II).

**Salat Ends With Salam**


“Abu ’Abd Allahasws once said to me, ‘whatever you say of Allahazwj and the Holy prophet is of Salat. As soon as you say the phrase, ‘I appeal before Allahazwj to send peace on us and on the virtuous servants of Allahazwj’, you have ended Salat.’”

Wu bahda al-Mustanq ‘an ‘Abdun Muslin, ‘an ‘Abdun Muskan, ‘an Halabi who has said the following:

“Abu ’Abd Allahasws has said, ‘When you are in the row (of people performing Salat, say the phrase of offering greeting of peace, one to your right side and one to your left side, because from your left someone says the phrase of offering greeting of peace to you. If you are the Imam, then say Salam (the phrase of offering greeting of peace) facing al-Qiblah.’

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51 Prophetsas who brought Divine Books
Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn Isa, who from Sama'ah who has said the following:

‘Abu 'Abd Allah asws has said, 'When you want to move away after completing Salat move to your right side.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id from Fadalah ibn Ayyub from Al-Hussain ibn 'Uthman, who from ibn Muskan, who from 'Anbasab ibn Mus'ab, who has said the following:

'I once asked abu' Abd Allah asws about a man who performs Salat behind an Imam and there is no one on his left side; how he says the phrase of offering greeting of peace?’ The Imam asws said, 'He says the phrase of offering greeting of peace only once to his right side.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Hammad ibn 'Isa, who from Hariz, who from Mohammed ibn Muslim, who has said the following:

‘Abu 'Abd Allah asws has said: 'When you sit up straight after the first two Rak'at, say Tashahhud, then during standing up say, 'By the means of Allah and His power I stand up and sit down.'

(Amir-ul-Momaneen asws says): When you finish your prayers, you should raise your hands upward for supplication and sit straight. Ibn Saba asked, "O Amirul-ul-Momaneen asws, it is true that Allah azwj is everywhere, is it not?" "Yes, it is true," answered Imam Ali asws. "Why do we then raise our hands to the heavens?" Wondered Ibn Saba. The Imam asws answered him by reciting Allah azwj’s saying: In the heavens there is your sustenance and (it is) that which you were promised. We should seek the sustenance from its source. It is that of which Allah azwj promises in the heavens.53

53 Al-Kasail, vol. 2, pg. 611
(Amir-ul-Momaneen asws says): When you finish your Salat, you should raise your hands upward for supplication and sit straight.\textsuperscript{54}

لا تقبل من عبد صلاة حتى يسأل الله الجنة و يستجير به من النار و يسأله أن يزوجه من الحور العين

(Amir-ul-Momaneen asws says): A person should not stand after finishing Salat until asking from Allah azwj to place him in Paradise, protect him against Hell, and give him the women of Paradise in marriage.\textsuperscript{55}

إذا انفتلت من صلاتك فعن يمينك

(Amir-ul-Momaneen asws says): Look (by only turning eyes) the right side when you finish from offering the Salat.\textsuperscript{56}

أعط السمع أربعة في الدعاء الصلاة على النبي و آله و الطالب من ربك الجنة و التعود من النار و سؤالك إياه الحور العين

(Amir-ul-Momaneen asws says): In supplication, raise the voice in four matters; blessing the Prophet sallallahu alaihi wa sallam and his family asws, asking Allah azwj for Paradise, seeking His azwj protection against Hell, and asking for marrying you with ‘Al-hoor’ (the women of Paradise).\textsuperscript{57}

وليس الله الجنة و يستجير به من النار و يسأله أن يزوجه الحور العين فإنه من لم يصل على النبي رجعت دعوته و من سأل الله الجنة سمعت الجنة فقابلت يا رب أعط عبدي ما سأل و من استجار به من النار قالت النار يا رب أجز عبدي مما استجار منه و من سأل الحور العين سمعت الحور العين فقالت أعط عبدي ما سأل

(Amir-ul-Momaneen asws says): Paradise will hear the servant who asks it from Allah azwj, and will plead Allah azwj to respond to him. Hell will also hear the servant who supplicates to Allah azwj to save him from it, and will plead Allah azwj to protect that servant from it. Likewise, women of Paradise will hear the servant who asks Allah azwj to give them to him in marriage, and will plead Allah azwj to give him what he asks.\textsuperscript{58}

Al-Qunut in Obligatory and Recommended Salat

مَّحَمَّدُ بِنْ حَبْلِي وَ عِبَادٌ عَنْ أَبِي حَمَدٍ بْنِ عِيسِي عَنْ الْحَسَنِ بْنِ سَبِيعٍ عَنْ أَبِي عَمَيْرٍ وَ سَفَوْانِ بْنِ حَبْلِي عَنْ أَبِنَ بْنِ يَزَةِرْ عَنْ مُحَمَّدِ بْنِ مَسْلِمٍ قَالَ سَلَّمَ أَبَا جَعْفِرُ ( عَلَيْهِ السَّلَامُ) عَنْ الْقَوْلِ فِي الْمَلَائِمَةِ الْحَسَنَ فَقَالَ أَفْلَّى فِيْنَ جِيُّصَا قَالَ وَ سَلَّمَ أَبَا عَبْدُ اللَّهِ ( عَلَيْهِ السَّلَامُ) فِي ذَلِكَ عَنْ الْقَوْلِ فِيْنَ لَيْ لِلَّهِ مَا جَهُورُتْ فَلَا نَذَاكَ

Mohammed ibn Yahya and others have narrated from Ahmad ibn Mohammed ibn 'Isa from al-Hussain ibn Sa'id, who from ibn Abu 'Umayr, who from Safwan ibn Yahya from ibn Bukyr from Mohammed ibn Muslim who has said the following:

\textsuperscript{54} http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf 611
\textsuperscript{55} Ibid
\textsuperscript{56} Ibid
\textsuperscript{57} http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf 611
\textsuperscript{58} http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf 611
I once asked abu Ja’far\textsuperscript{asws} about Qunut (supplication after recitation in second Rak’at) in the five daily Salat. The Imam\textsuperscript{asws} said, ‘Say Qunut in all of them.’ I afterwards asked abu ‘Abd Allah\textsuperscript{asws} about Qunut. Imam said, ‘You must not have any doubt about (the need for Qunut) in whatever you say aloud.’

أحمد بن الحسن بن عن ابن أبي نجوان عن سعد بن ذرّة قال: سمعت خلف بن أبي عبد الله (عليه السلام) يقول: فكان يقلت في كل صلاة يبكي فيها ولا يبكي فيها.

Ahmad has narrated from al-Hussain from ibn abu Najran from Safwan al-Jamal who has said the following:

‘Whenever I performed Salat led by abu’ Abd Allah\textsuperscript{asws}, I found the Imam\textsuperscript{asws} say Qunut (supplication after recitation in second Rak’at) in every Salat; those which are said aloud as well as those said silently.’

محمد بن إسماعيل عن الفضل بن شاذان عن ابن أبي أميَّة عن عبد الرحمن بن الحجاج عن أبي عبد الله (عليه السلام) قال: سألت أبا عبد الله (عليه السلام) عن القول و ما يقال فيه قال: ما قال فيه موفقٌ.

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan, from ibn abu 'Umayr, who from 'Abd al-Rahman ibn Hajjaj, who has said the following:

"I once asked abu 'Abd Allah\textsuperscript{asws} about Qunut (supplication after recitation in second Rak'at). Imam\textsuperscript{asws} said, ‘It is in every Salat; (regardless if it is) obligatory or optional.’"

محمد بن يحيى عن أحمد بن محمد بن الحسن بن سعيد عن فضالة بن أبو بكر عن أبي إسحاق بن الفضل قال سألت أبا عبد الله (عليه السلام) عن القول و ما يقال فيه قال ما قال فيه موفق.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain" ibn Sa'id, who from Fadalah ibn Ayyub, who from Aban ibn 'Isma'il ibn al-Fadl, who has said the following:

‘I once asked abu ‘Abd Allah\textsuperscript{asws} about Qunut (supplication after recitation in second Rak'at) and what is said in it. Imam\textsuperscript{asws} replied: ‘Say whatever Allah\textsuperscript{asws} makes to come out from your tongue. I do not know of anything definite for it.’

محمد بن إسحاق بن الفضل بن شاذان عن حمّام بن عيسى بن حريز عن زرارة قال: فلتّ بأبي جعفر (عليه السلام) رجل نسي القول فذكره وهو في بعض الطريق فقال يستقبل الفتنة ثم يلغبها ثم قال: إني لأذكر للرجل أن يزغب عن سنة رسول الله (صلى الله عليه وآله) أو يколها.

Mohammed ibn Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

‘I asked abu Ja'far\textsuperscript{asws} about a man who has forgotten al-Qunut then remembers somewhere on the way. The Imam\textsuperscript{asws} said, ‘He should turn toward Qiblah and say it.’ He\textsuperscript{asws} then said, ‘I do not like a man's ignoring traditions of the Messenger of Allah\textsuperscript{asws} or abandoning them altogether.’"
Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed from Ali ibn abu Hamzah, who from abu Basir, who has said the following:

'I asked abu 'Abd Allah asws about the minimum form of al-Qunut. Imam asws replied: 'It is five times saying, 'Allah is free of all defects.'

علي بن إبراهيم عن أبي عن ابن أبي عمير عن سعد بن أبي ذكر كلف عن أبي عبد اللوه قال يُبْتَجُلُ في الفَقْعَةَ اللهِ وَقَرْنَاهَا وَغَفِّرَ عَنِ الْأَنْفُسِ وَالْأَخْطَرِ ّيَكُونُ كُلِ الشِّرْبِ قَبْرٌ.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Saa'd ibn ibnu Khalaf, who has said the following:

'Abu 'Abd Allah asws has said, 'It is sufficient for al-Qunut to say, 'O Allah, Forgive us, Grant us Mercy, good health and Pardon us in this world and in the next life; You aszw have power over all things.'

محمد بن عبد الله بن جعفر الحميري أنه كتب إلى صاحب الزمان (عليه السلام) يسأله عن الفَقْعَةَ في الفَرِيضة إذا قرر من دعاه أن يرد بديله علَى وجهه وصدره للحديث الذي روي عن الله جليل جلالة أجر من أن يرد بديه عبد صغرًا بن بمؤدها من رحمته أم لا يجوز فإن بعض أصحابنا كَذَكَ أن عمل في الصلاة فاحب (عليه السلام) رد اليدتين من الفَقْعَةَ على الرأس ووجه غير جائز في الفَرِيضة والذي عليه العمل فيه إذا رجع به من فَقْعَةَ في الفَرِيضة وفرغ من الدعاء أن يرد بطن راحتيه مع صدره تلقفه رافيته على تمهيل ويكيب ويركع.

Mohammed Bin Abdullah Bin Jaafar Al-Hemyari wrote a letter to Moulana Sahib Al-Zaman aswj in which he asked Him asws about Qunut in the daily obligatory Salat, he asked whether after the Qunut one should touch his face and chest? Because of one hadith that says: Allah aszw never returns hands empty and fills them from His aszw mercy. But some among us say it is not applicable here (Qunut), because it is an innovation (bidath). Imam aswj responded in his aswj message (taqwe) that it is not permissible to bring hands on the head and the face in obligatory Salat instead upon finishing (qunut) one should bring his palms down from the front of his chest slowly to the level of one’s knees and say takbeer and go into bowing (ruku).

أي لا يبي عبد الله (عليه السلام) - إن ابا معقل المنزلي، حدثنني عن أمير المؤمنين (عليه السلام) إنه صلى بالندس المغرب، فاقت في الركعة الثانية، فلعن معاوية وعمر بن العاص وأبا موسي الأشعري وأبا الأعور السلمي، Amir-ul-Momaneen asws, while offering Magrib prayers, cursed the followings in Qunut, curse be upon Mowaiya as, Amr Bin Al-Ass la and Aba Mousa Al-Ashari la and Aba Al-Awar Al-Selmi la.

الفَقْعَةَ في كل صلاة تانية قبل الركوع في الركعة الثانية إلا الجمعه فإن فيها فقوعا أخدهما قبل الركوع في الركعة الأولى والآخر بعده في الركعة الثانية وقراء في الجمعه في الركعة الأولى بسورة الجمعه بعد فاتحة الكتاب وإذا جاءت المنافقون

59 Wasail–u–Shia Vol 6 page 293
60 Masadurakal Wasail, vol. 4, page 410
Qunut should be practised before the kneeling of the second rak'a of every two-rak'a Salat except the Friday Salat, which has two qunuts—one in the first rak'a and the other in the second. In the first rak'a of the Friday Salat, you should recite Verses of Fatihah and Jumu'a. In the second, you should recite Verses of Fatihah and Munafiqun.⁶¹

**Prayers after Salat**

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Ali ibn Hadid, who from Mansur ibn Yunus, who from those whom be has mentioned who have said the following:

‘Abu ‘Abd Allah⁵⁹ has said, ‘If after completing an obligatory Salat, one remains in his place for ta'qib (praying and speaking to Allah⁶⁰) up to the time of the next Salat, he is a guest of Allah⁵⁹ and it is a right in his favour before Allah⁵⁹ to honour His⁶⁰ guest.’

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Washsha' from Aban ibn 'Uthman from al-Hassan ibn al-Mughirah who has said the following:

“I heard Abu ‘Abd Allah⁵⁹ say, ‘The excellence of prayer, after an obligatory Salat, over prayers after non-obligatory Salat, is like the excellence of obligatory Salat over non-obligatory Salat.’

The Imam then said, ‘Pray to Allah⁶⁰ and do not say that matters are settled. Prayer is worshipping. Allah⁶⁰ has said: “Those who belittle worshipping Me will go to hell in humiliation.” He has also said, “Pray to Me. I answer your prayers.”’ (40:60.


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"Abu Ja'far asws has said: ' (Asking for ) prayer after an obligatory Salat is better than after non-obligatory Salat.'

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah ibn Ayyub from 'Abd Allah ibn Sinan who has said the following:

"Abu 'Abd Allah asws has said, 'One who reads Tasbih of Fatimah al-Zahra asws 62 after an obligatory Salat and before moving his legs away from his position Allah azwj Forgives him and he should begin with al-Takbir (Allahu Akbar).'

A number of our people have narrated from Ahmad ibn Mohammed ibn Khalid, who from Yahya ibn Mohammed, who from Ali ibn al-Nu'man, who from ibn abu Najran, who from a man who had said the following:

‘Abu' Abd Allah asws has said, 'If one speaks of the Glory of Allah after completing an obligatory Salat in the form of Tasbih of Fatimah al-Zahra asws, and following this says, one hundred times, 'No one deserves to be worshipped except Allah azwj,' Allah azwj Forgives him.'

Ahmad ibn Idris from Mohammed ibn Ahmad in a marfu manner has said the following:

‘Abu 'Abd Allah asws has said, 'If you face uncertainty about Tasbih of Fatimah al-Zahra asws, say it again.'

A question was asked, among several questions, from Imam-e-Zaman[67], Imam[67] wrote back in a letter (Touqi):

Question: What if one recites more than 34 times ‘Allah'Akbr’ in Tasbih of Fatimah al-Zahra asws by mistake, does he need to go back and restart the Tasbih or revert back to no. 34 and continue from there? How about if one

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[62] Reciting Allah ho Akbar 34 time, Al-Hamdollillah 33 time and Subhan Allah 33 times (100 in total).
has gone up to 67 (34+33 - instead of saying ‘Alhamd’ Allah’ but kept on saying Allah’Akbr), does he restart the Tasbih or revert back? What shall one do under these mistakes?

Answer of Imam al-Jili. In mistake of Allah’Akbr, one should go back 33 and start from there (Alhamd’ Allah); but if mistake is in ‘Subhan Allah’ and has gone more than 67 then go back to 66 and then start from there. However, if mistake is ‘Alhamd’ Allah’ and has even reach 100, then there is no harm in it.  

عليّ بن إبراهيم عن أبيه عن حماد بن عمسي عن حريز عن زرارة قال: أبو جعفر (عليه السلام) لما تمنى الموحدين أن قال عليهما بالموحدين في ذكر كن صلاة قلتُ و ما الموحدين قال شهاد الله الجنة و تعود بالله من التأري.

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa from Hariz from Zurarah, who has said the following:

"Abu Ja'far asws has said, 'Do not forget' - or that he said 'you must not forget appealing before Allah aswj after every obligatory Salat about the two essential matters. 'I then asked, 'What are the two essential matters?' The Imam asws replied, 'Appealing before Allah aswj for paradise and seeking refuge with Allah against the fire."

عددًا من أصحابنا عن أحمد بن محمد بن عن علي بن الحكيم عن داود العجلي مؤئلي أبي المغزاء قال: سمعت ابن عبد الله (عليه السلام) يقول: ثلاثة أتعينين سمع الخلفاء الجلة و النار و الحور العين. فإذا صلى البناء و قال: اللهم أعفني من النار و أغفني الجنة و رضواني من الحور العين. قالت الآية: يا رب. إن عذبك قد ساءك أن تعفني عليك فأغفني. فإن عذبك قد رضيتني إليه فزروجنا ما فإن هو الصدف من صلاته و لم يسأل الله شيئا من هذه قل النحو العرين إن هذا العين فيما لزاهد و قالت الجلة إن هذا العين في لزاهد و قالت الآية: إن هذا العين في لزاهد."

A number of our people have narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from Dawud al-Jili Mawla' of Abu al-Mighra' who has said the following:

'I heard Abu 'Abd Allah asws say, 'Three things are awarded (by Allah aswj) after listening to creature's hearing. They are paradise, the fire and al-Hur al-Ayn. When a servant of Allah aswj completes his Salat then pleads and says, "O Allah, set me free from the fire, admit me in paradise and join me as a pair with al-Hur al-Ayn." The fire then says, "O Allah, Your servant has pleaded before You aswj to set him free from me, so please set him free." Paradise will say, "O Allah, Your servant has prayed to You aswj to make me his dwelling so please make his wish to come true." Al-Hur al'Ayn will say, "O Allah, Your aswj servant has prayed to be joined in pairs with us so please make his wish to come true." But if he goes away after completing his Salat without praying to Allah aswj for any of these things, al-Hur al-'Ayn will say, "This servant of Allah aswj has abstained from being joined in pairs with us.'

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Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from Mohammed ibn 'Isma'il from Abu 'Isma'il al-Sarraj from Ali ibn Shaharah from Mohammed ibn Marwan who has said the following:

‘Abu’ Abd Allah asws has said, 'Wipe with your right hand your forehead after Maghrib Salat after Sunset and other Salawat (prayers) and say, "In the name of Allah besides whom no one deserves to be worshipped. He aswj has the Knowledge of the unseen and seen, the Beneficent, the Merciful. O Allah aswj, I seek refuge with You aswj against anxiety, sadness, illness, deficiencies, lowliness, humiliation and the apparent and concealed incendencies.'

Ali ibn Ibrahim has narrated from his father from al-Hussain ibn Sa'id from Fadalah from al-'Ala' from Mohammed ibn Muslim who has said the following:

'I asked abu Ja'far asws about Tasbih. The Imam asws replied, 'I do not know of any Tasbih in a prescribed manner except Tasbih of Fatimah al-Zahra asws, and to say ten times after the morning. "No one deserves to be worshipped except Allah alone Who has no partner. To Him aswj belongs the kingdom and He aswj deserves all Praise. He aswj Gives life and causes death causes death and gives life. In His aswj hand is all good and He aswj has power over all things," but one may say as many Tasbih as one likes.'

Ali ibn Mohammad has narrated from Sahl ibn Ziyad from Ali ibn Mahziyar who has said the following:

'Mohammed ibn Ibrahim wrote to abu al-Hassan asws, 'My master, if you deem it proper, teach me a prayer that I can read after every Salat so Allah aswj will Grant me good, both in this and the next life.' The Imam asws wrote to him, 'Say, O Allah, I seek refuge with Your aswj gracious presence, Your aswj unassailable Majesty and Your aswj unstoppable Power, against the evil of this World as well as those in the next life and against the misfortune of all illnesses.'
Supplications for Relieving Pain after Salat

"Abu' Abd Allah\textsuperscript{asws} has said that if one has an illness or pain somewhere in his body he, after completing a Salat, should touch the place of his sajdah with his hand. He should say this prayer and wipe, seven times, on the painful or ailing part of his body. "(O Allah, it is You), O the One who has pressed the earth upon the water, held the air in the sky, chosen for Himself\textsuperscript{asws} the most beautiful names. - Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allah grant Mohammed and his family a compensation worthy of their serving Your\textsuperscript{asws} cause), - please make my such and such wishes to come true and grant me good health in such and such conditions."

Sending Laan on Enemies of Ahlul Bayt\textsuperscript{asws} after Salat

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Mohammed ibn Isma'il ibn Bazi' from al-Khaybaryi from al-Hussain ibn Thuwayr and abu Salmah al-Sarraj who have said the following:

'We heard Abu 'Abd Allah\textsuperscript{asws} express condemnations against four men and four women after every obligatory Salat naming so and so and so on and Mu'awiyah, Hind and 'Umm al-Hakam, sister of Mu'awiyah.'

If Wuzu Becomes Invalidated Before Al-Taslim (Salam)

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umrayr from 'Umar ibn 'Udhaynah from Zurarah who has said the following:

"Wuzu' of a man may become invalid after he raises his head from the last Sajdah before Tashahhud. Abu Ja'far\textsuperscript{asws} has said, 'He moves to take Wuzu' and if he wants to return to Masjid or if he wants in his house sits down to say Tashahhud and the phrase of offering greeting of peace. If his Wuzu' becomes invalid after Tashahhud, his Salat is valid.
Mistakes in Opening of Salat

(Amir-ul-Momaneen asws says): ‘Saho’ doubts is forbidden at five places, in the Witr of Salat, the first two Rakas of every obligatory Salat, in Fajr and Maghrib Salat, and every obligatory two-raka Salat as offered in travel.64

علي بن إبراهيم بن هاشم عن أبيه عن ابن أبي عمير عن جميل ومحمد بن إسمايعيل عن الفضل بن شاذان عن
ابن أبي عمير عن جميل بن ذراح عن زارارة قال سألت أبا جعفر ( عليه السلام ) عن الرجل بنسي كريرته
الافتتاح قال بعدي.

Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu ‘Umayr from Jamil and Mohammed ibn ‘Isma’il from al-Fadl ibn Shadhan from ibn abu ‘Umayr from Jamil ibn Darraj from Ali ibn Ibrahim ibn Hashim has narrated from his father from ibn abu ‘Umayr from Jamil and

'I once asked abu Ja‘far asws about one who forgets the opening Takbir (Allah is Great beyond description). Imam asws said, ‘He should say it again.’

الحسين بن موحَّد الكاتبوري عن عبد الله بن عامر عن علي بن مهزيار عن فضالة عن أبان عن الفضل بن عبد
الملك أو ابن أبي بعث عن عن أبي عبد الله ( عليه السلام ) أن الله قال في الرجل صلى فلم يثبت بالتكبير هل تكبيره
الركوع قال لا بل يعيد صلاة إذا حفظ الله ليمكّر.

Al-Hussain ibn Mohammed al-Ash'ariy has narrated from’ Abd Allah ibn ‘Amir from Ali ibn Mahziyar from Fadalah from Aban from al-Fadalah ‘Abd al-Malik or ibn abu Ya'fur who has said the following:

"About a man who perform Salat but forgets to say the opening Takbir (Allah is Great beyond description) or Takbir (Allah is great beyond description) for Ruku' (bowing down on one's knees) is it sufficient? Abu 'Abd Allah asws has said, 'It is not sufficient. He performs Salat again when he finds out that he has not said the Takbir.'

Mistakes in Recitation

مَحْمُود بن إسْمَاعِيل عن الفضل بن شاذان عن جميك بن عيسى بن رحمة بن عبد الله عن مَحْمُود بن مَسْلَم عن
أحدهما (عليهما السلام) قال أن الله فرض الركوع والسجود والقراءة ستة فن تُرك القراءة متعدداً أعاد
الصلاة ونَسِي القراءة فقد تمت صلاة و لا شيء عليه.

Mohammed ibn ‘Isma’i has narrated from al-Fadl ibn Shadhan from Hammad ibn ‘Isa from Rib’i’y ibn ‘Abd Allah from Mohammed ibn Muslim who has said the following:

‘One of the two Imam asws has said, 'Allah has made Ruku' (bowing down on one's knees) and Sujud (prostrations) obligatory. Recitation is Sunnah. Whoever omits recitation wilfully performs Salat again. Whoever forgets recitation, his Salat is complete but he is not obligated for this matter.'


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Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed, from Ali ibn abu Hamzah from abu Basir, from who has said the following:

'I once asked abu' Abd Allah\(^{asws}\) about a man who forgets 'Umm al-Quran (al-Fatihah). Imam\(^{asws}\) said, 'If he has not yet reached Ruku position, he recites it again.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from Yunus ibn Yaqub from Mansur ibn Hazim who has said the following:

'I once said to abu 'Abd Allah\(^{asws}\) 'I performed the obligatory Salat but forgot the recitation in all of my Salat. Imam\(^{asws}\) asked, 'Did you complete Ruku' (bowing down on one's knees) and Sujud (prostrations)?' I replied, 'Yes, I did so.' The Imam said, 'Your Salat is complete if it was because of forgetfulness.'

**Mistake in Ruku**

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from al-Hussain ibn Sa'id from Fadalah ibn Ayyub from al-Hussain ibn 'Uthman from ibn Muskan from abu Basir who has said the following:

'I once asked abu 'Abd Allah\(^{asws}\) about a man who in a standing position doubts and does not know if he has performed Ruku' (bowing down on one's knees) or not. Imam\(^{asws}\) said, 'He performs Ruku and Sajdah.'

Ali ibn Ibrahim has narrated from his father, who from Mohammed ibn 'Ismail, who from al-Fadl ibn Shadhan all from ibn abu 'Umray from Rif'a'ah who has said the following:

"I once asked abu' Abd Allah\(^{asws}\) about a man who forgets performing Ruku' until he performs Sajdah and stands up. The Imam\(^{asws}\) said, 'He performs Salat again.'

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All ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Umar ibn 'Udhaynah from Zurarah who has said the following:

"Abu Ja'far asws has said, 'If one is certain that he has increased one Rak'at in an obligatory Salat he disregards it and performs that Salat again if he was absolutely sure about it.'

Mistake in Sujud

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن حماد عن الحليبي قال سنن أبو عبيد الله (عليه السلام) عن رجل كان راكعه تراكعت سجدة فلم ينضج، قال يسجح أخر، و ليس عليه بعد الإقضاء الصلاة سجدة السهو.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy who has said the following:

"Abu 'Abd Allah asws was asked about a man who becomes confused and does not know if he has done one or two Sajdah (prostrations). The Imam asws said, 'He performs another Sajdah and after completion of Salat two Sajdah because of mistake are not required.'

محمد بن ثيبي عن أحمد بن م-document removed due to character limit-

Sulaiman أبا عبيد الله (عليه السلام) عن رجل شخذ قلب ورجل سجدة سجدة أم سجديتين قال يسجح حتى يثبتين أنهما سجديتان.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Mohammed ibn Sinan from ibn Muskan from abu Basir from who has said the following:

'I once asked abu 'Abd Allah asws about a man who doubts and does not know if he has performed one or two Sajdah. Imam asws said, 'He performs Sajdah to ascertain that it is two Sajdah (prostrations).'"

شخل قلب ورجل سجدة سجدة أم سجديتين قال يسجح حتى يثبتين أنهما سجديتان.

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed from Ahmad ibn Mohammed ibn abu Nasr and Ali ibn Mohammed from Sabil ibn Ziyad from Ahmad ibn Mohammed ibn abu Nasr who has said the following:

'I once asked abu al-Hassan asws about a man who performs one Rak'at of Salat and then he remembers in the second Rak'at in Ruku' position that he has omitted one Sajdah of the first Rak'at. He said, 'Abu al-Hassan asws would say that if you omit Sajdah in the first Rak'at and do not know if it is one or two; perform Salat again until it is correct to say that two Sajdah (prostrations) are performed.'

علي بن إبراهيم عن أبيه عن عمرو بن عثمان الخزاز عن المفضل بن صالح عن زياد النخاب عن أبي عبيد الله (عليه السلام) في رجل مثل عليه ولم ينضج ورجل سجدة أم سجديتين قال يسجح أخر.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from 'Amr ibn 'Uthman al-Khazzaz from al-Mufaddal ibn Salih from Zayd al-Shahham who has said the following:

Salat and Its Recognition-Part II
“About a man who doubts and does not know if he has performed one or two Sajdah, Abu 'Abd Allah\textsuperscript{asws} has said, 'He performs one more Sajdah.

**Mistake in the First Two Rakat**

Mohammed ibn al-Hassan and others have narrated from Sahl ibn Ziyad from Mohammed ibn Sinan from ibn Muskan from 'Anbasah ibn Mus'ab who has said the following:

‘Once, Abu ‘Abd Allah\textsuperscript{asws} said to me, 'If you doubt in the first two Rak'at, perform your Salat again.'

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from al-Hussain ibn Sa'id from Zur'ah ibn Mohammed from Sama'ah who has said the following:

‘The Imam\textsuperscript{asws} has said, 'If one doubts in the first two Rak'at of al-Zuhr, al-'Asr and al-'Atmah and does not know he has performed one or two, he must perform his Salat again.'

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan and Ali ibn Ibrahim has narrated from his father from Ali from Hammad ibn 'Isa from Hariz from Zurarah who has said the following:

'I once said to one of the two Imam\textsuperscript{asws}, 'There is a man who does not know if he has performed one or two (Rakat). The Imam\textsuperscript{asws} said, 'He performs his Salat again.' I then asked, 'There is a man who does not know if he has performed two or three. The Imam\textsuperscript{asws} said, 'If he doubts after entering the third Rak'at, he continues his Salat, then performs one more (Rak'at); and he is not obligated for anything in this matter and he says the phrase of offering greeting of peace.' I then asked, 'One does not know if it is the second or fourth (Rak'at)'. The Imam\textsuperscript{asws} replied: He says the phrase of offering greeting of peace (says Salam at 2\textsuperscript{nd} rakat) and performs two Rakat, says the phrase of offering greeting of peace and he is not obligated for anything in this matter.'

**Mistake in Al-Fajr, Al-Magrib and Friday Salat**

Mohammed ibn 'Abd rahim has narrated from Al-Fadl ibn Zayd: He said: 'The Imam\textsuperscript{asws} has said, 'If a man doubts whether he has performed one or two Sajdah, he says: 'I have performed one (Sajdah).’ Then he performs the Salat, then performs the same number of Sajdahs, or if he is not sure, he says: 'I have performed two (Sajdahs).’ Then he performs the Salat in the same way twice, and if he is uncertain, he says: 'I have performed three (Sajdahs).’ Then he performs the Salat in the same way three times.}

*Salam*
'Abu 'Abd Allah asws has said, 'If you doubt in al-Maghrib Salat perform it again. If you doubt in the morning Salat perform it again.'

علي بن إبراهيم عن أبيه وعلى محمد بن إسماعيل عن القطب بن أبي الداين جماعة على أحمد بن عيسى عن حريز عن زرارة عن أحمد (عليه السلام) قال قلت له من لم ينذر في أربع هو أم في ثلاثين و أحرز الثلاثين قال يرتكب ركعتين و أربع سجادات وهو قال فتأتيه الكتاب و يشتهيه و لا شيء عليه وإذا لم ينذر في ثلاث هو أو في أربع وقد أحرز الثلاثيات قام فأضاف إليها أخرى ولما صلى عليه و لا ينقص البيتين بالشاث ولا يدخل الشاذ في البيتين و لا يخلط أحدهما بالأخرى و لكنه ينقص الشاذ بالبيتين و يرمى على البيتين فين البيتين عليه و لا يعتقد بالشاذ في حال من الحالات.

It is a narration from him (narrator of previous Hadith) by Ahmad ibn al-Hussain, who from Fadalah, who from al-Hussain ibn abu al-'Ala' who has said the following:

‘I once asked Abu 'Abd Allah asws about a man who performs Salat but does not know if he has performed one or two (Rak'at). The Imam asws said, 'He performs it again to ascertain that he has completed it and also is the same applies to Friday, al-Maghrib and Salat on a journey.'

Mistake in Third and Fourth Rakat

و عنة عن أحمد بن الحسن بن قضاة عن أحمد بن أبي الداين عن أبي عبد الله (عليه السلام) قال قال إن استوى و منه في الثلاثة وأربع سلم و صلى ركعتين و أربع سجادات بفاتحه الكتاب وهو جالس يقصده في الشهد.

It is a narration from his father, who from Hammad, who from Hariz, who from Mohammed ibn Muslim, who has narrated the following:

‘I once asked one of the two Imam asws about a man who performs Salat but does not know if he is in the second or fourth Rak'at but he knows that he has performed two Rak'at. The Imam asws said, 'He performs two Rak'at and four Sujud. He does it in a standing position with al-Fatiha al-Kitab and Tashahhud and he is not obligated for anything in this matter.

If he does not know he is in the third or fourth and if he has secured three Rak'at, he stands up to perform one more Rak'at and he is not obligated for
anything in this matter. He should not destroy his certainty with doubt and
doubt should not enter into certainty. No one of them mixes with the other but
doubt is destroyed by certainty and he completes with certainty, based on
certainty and does not depend on doubt in no condition whatsoever.’

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa’id from Fadalah ibn Ayyub from Aban from ‘Abd al-Rahman ibn Sayabah and abu al-Abbas who has said the following:

‘Abu ’Abd Allah asws has said, 'If you do not know whether you have performed three or four Rak'at and your thought settles on three, then consider it three. If your thought settles on four, say Salam (the phrase of offering greeting of peace) and end Salat. If your guess is equal; end Salat, then perform two Rak'at in a sitting position.'

**Mistake about Fourth or Fifth Rakat**

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus ibn 'Abd al-Rahman from' Abd Allah ibn Sinan who has said the following:

"Abu ’Abd Allah asws has said, 'If you do not know whether you have performed four or five; then perform two Sujud because of mistake after Salam and after the two Sujud say Salam.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from 'Uthman ibn 'Isa from Sama’ah who has said the following:

‘The Imam asws has said, 'If one knows the kind of mistake he has made and completes it then Sajdah for mistake is not necessary for him. Sajdah for mistake is upon one who does not know if he has increased or decreased something in Salat.'

**Speaking Salat or Turning Away before Completion**

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from 'Uthman ibn 'Isa from Sama’ah who has said the following:

‘The Imam asws has said, 'If one knows the kind of mistake he has made and completes it then Sajdah for mistake is not necessary for him. Sajdah for mistake is upon one who does not know if he has increased or decreased something in Salat.'
Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed from Ali ibn Abu Hamzah who has said the following:

‘Abu ‘Abd Allah asws has said, 'If you stand up in the first two Rak'at without saying Tashahhud, then remember before Ruku', you must sit down. You must say Tashahhud. In case, if you do not remember until Ruku, then continue your Salat as you are. When you end, perform two Sajdah without Ruku', then say Tashahhud which you had missed.'

علي بن إبراهيم عن أبيه عن ابن أبي عمیر عن حماد بن عثمان عن الحلتی عن أبي عبد الله ( عليه السلام ) قال إذا قمت في الرکعتين من الظهر أو غيرهما ولم تنشد فيهما فذكرت ذلك في الرکعة الثالثة قبل أن تركع فاعلم أنك لم تذكر حتى تركع فامض في صلاتك حتى تفرغ فإذا فرغت فاسجد سجنا السهو بعد السلم قبل أن تتكمل.

Ali ibn Ibrahim has narrated from his father, who from ibn abu ‘Umayr, who from Hammad ibn 'Uthman, who from al-Halabiy, has said the following:

‘Abu ‘Abd Allah asws has stated this Hadith. The Imam asws has said, 'You may stand up in the two Rak'at of al-Zuhr or others without saying Tashahhud and remember it in the third Rak'at before Ruku', you must sit down, then say Tashahhud, then stand up and complete your Salat. In case, if you do not remember until Ruku', then continue your Salat until the end. When you complete it, and then perform two Sajdah because of mistake after Salam and before speaking.'

علي بن إبراهيم عن محمد بن عيسى عن يوسف عن محمد بن عثمان قال سألون عن الرجل يسلم يفوتم في حال فعوم أو يقف في حال قام يسجند سجندان بعد السلم و هما المجرمنتان لرجل الصائن.

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Mu'awiya ibn 'Ammar who has said the following:

"I once asked the Imam asws about a man who mistakenly stands up whereas he was supposed to sit or sits down whereas he was supposed to stand up. The Imam asws said, 'He performs two Sajdah after Salam which are destroyers for the cursed Satan.'

Facing Multiple Doubts in Salat

له محمد بن محيي بن أحمد بن محمد بن عيسى عن محمد بن خالد عن محمد بن سعد عن شفان عن أبي الحسن ( عليه السلام ) قال إن كنت لا تذكر كم صلى و لم يقع وهكذا على شئ فأعد الصلاة.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn Khalid from Saad ibn Saad, who from Safwan has said the following:

‘Abu al-Hassan asws has said, 'If you do not know how many Rak'at you have performed and your guess does not settle anywhere, perform your Salat again.'

علي بن إبراهيم عن أبيه عن حماد بن عيسى و محمد بن إسماعيل عن القضي بن شاذان عن حماد بن عسي عن حريز عن زرارة وأبي بصرة قالا فلما هب الرجل يمتلك كبراه في صلاتي حتى لا يدري كم صلى ولا ما تقي عليه قال يعذب قلنا له فإله بكفر على ذلك كلهما عاد شئك قال يمضى في شئك ثم قال لا تعودوا الحبيب من النفس.

Salat and Its Recognition-Part II
Ali ibn Ibrahim has narrated from his father, who from Hammad ibn 'Isa and Mohammed ibn 'Isma'il from al-Fadl ibn Shadban from Hammad ibn 'Isa from Hariz from Zurarah and Abu Basir who have said the following:

'We once asked the Imam asws about a man who doubts very often and does not know how many Rak'at he has performed and how many Rak'at remain. Imam asws said, 'He performs again.' We then asked, 'It becomes a great many on him, because every time he performs again he doubts.' Imam asws said, 'He continues with his doubts.' The Imam asws then said, 'You must not allow the filth to mix with your souls by discontinuing your Salat to feed him. Satan, the filthy gets used to whatever habit he is allowed. One of you may continue with his guess and do not discontinue Salat very often. If one does so several times, doubt does not return to him. Zurarah has said that the Imam asws then said, 'The filthy wants to be obeyed. If he is disobeyed, he does not come back to anyone of you.'

Hamad has narrated from ibn Abu Ya'fur who has said the following:

'Abu 'Abd Allah asws has said, 'If you doubt and do not know if you have performed three or two or one or four, perform Salat again and do not continue with doubt.'

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

'Abu 'Abd Allah asws has said, 'Once a man came to the Holy Prophet saww and said, "O Messenger of Allah saww, I complain before you against misgiving I face in my Salat so much so that I do not know how much I have performed, increased or decreased. The Messenger of Allah saww said, 'When you begin your Salat hit your left thigh with your right forefinger and say, 'In the name of Allah asw, I choose Allah asw, the all-Knowing and all-Hearing as my attorney against Satan, condemned to be stoned, thus, you slaughter and repel him.'

**Doubts in Recommended Salat**

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus fro, al-'Ala' ibn Razin from Mohammed ibn Muslim who has said the following:
"I once asked one of the two Imam\textsuperscript{asws} about mistakes in recommended Salat. The Imam\textsuperscript{asws} said: 'There is not anything upon him.'

Mohammed ibn Yahya has narrated from Mohammed ibn Hussain from Safwan from al-'Ala' from Mohammed ibn Muslim who has said the following:

‘Abu Ja'far\textsuperscript{asws} has said, 'If mistakes become many on you then continue in your Salat, eventually it may leave you alone; it is from Satan.'

A Summary of Doubts in Salat by Yaqub al-Kulayni is given in Appendix III.

**Acceptance of Salat**

Ali ibn Ibrahim has narrated from his father from Hammad ibn Mohammed from Ahmad ibn Mohammed from Hammad ibn Isa from Hariz from Zurarah who has said the following:

Abu Ja'far\textsuperscript{asws} has said: When a person completes one Salat properly, all of his other prayers are accepted; even though they may not be complete. If he loses them, altogether, none of his Salat is accepted, and not even his recommended or obligatory Salat are counted. Recommended Salat are accepted only after obligatory Salat are accepted. If one does not perform obligatory Salat, recommended prayers are not accepted; they are to complete therewith the shortcomings of the obligatory ones.

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Qasim ibn Mohammed from Ali ibn Abu Uamzah from Abu Basir from who has said the following:

'Once, when I was present, a man said to abu' Abd Allah\textsuperscript{asws}, 'I pray to Allah\textsuperscript{asws} to keep my soul in service for your cause, I make a great number of mistakes in my Salat.' The Imam\textsuperscript{asws} said, 'Has anyone remained safe thereby?' I (the narrator) then said, 'I think no one makes as many mistakes as I do.' Abu 'Abd Allah\textsuperscript{asws} then said to him, 'O abu Mohammed, sometimes Salat of a servant (of Allah\textsuperscript{asws}) one-third is raised, sometimes one-half or
three-fourth or less or more depending upon the quantity of one's mistakes in that Salat. However, it is completed with his recommended Salat.' Abu Basir then said to him (the Imam\textsuperscript{asws}), 'I think, recommended Salat should not be omitted in any condition.' Abu 'Abd Allah\textsuperscript{asws} then said, 'Yes, it should not be omitted.'

 علي بن إبراهيم عن أبيه و محمّد بن إسماعيل عن الفضل بن شاذل جمعًا عن حمّاد بن عيسى عن حريز عن الفضلي بن يسار عن أبي جعفر و أبي عبد الله ( عليه السلام) أنهما قالا إما ما كن صلحتا ما أقبلت عليه منها فإن أوهامها كثيرة أو غفل عن آداتها لفت فسادها بiphers بها ووجّه صاحبيها.

Ali ibn Ibrahim has narrated from his father and Mohammed ibn 'Isma'il from al -Fadl ibn Shadhan all from Hammad ibn 'Isa from Hariz from Fudayl ibn Yasar who has said the following:

‘Abu Ja'far, and Abu 'Abd Allah\textsuperscript{asws} have said, 'Of your Salat only that much is for you which you have performed with love. If one instills delusion in Salat or omits it altogether, then such Salat is rolled up and is struck against the face of its recitor.'

إذا صلبت وحذك فأسمع نفس القراءة و التكبير و التسبيح

(Amir-ul-Momaneen\textsuperscript{asws} says): If you offer a Salat alone, you should raise your voices with the Qira'a, Takbir, and Tasbih, so that you can hear it (what you recite).\textsuperscript{65}

Those that Invalidate Salat

جماعّة عن أحمد بن محمّد بن عيسى عن الحسن بن سعيد عن أخيه الحسن عن زرعه عن سامعه قال سالثة

وعرواء أحمد بن محمّد عن عثمان بن عيسى عن سامعه.

A group has narrated from Ahmad ibn Mohammed ibn 'Isa, from al-Hussain ibn Sa'id, from his brother al-Hassan, from Zur'ah, from Sama'ah who has said the following:

"I once asked Imam\textsuperscript{asws} about laughing, if it destroys Salat. Imam\textsuperscript{asws} said, 'Smile does not destroy Salat but laughing loudly destroys it.'

The above Hadith is also narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Sama'ah."

علي بن إبراهيم عن أبيه عن ابن أبي عمّر عن حمّاد عن الحسن البيوتي عن أبي عبد الله ( عليه السلام) قال سالثة عن الرجل بصبيحة الرئف و هو في الصلاة قال إن قدر على مااء جدها بن عيسى أو شامال أو بنّ بنيّ أو هو مستقيلّ القيثارة فليغضب ألا نصلى ما بقي من صلاته و إن لم يقدر على مااء حتى ينصرفا بوجهه أو يتكلم هذا قطع صلاته.

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from Hammad, who from al-Halabiy, who has said the following:

\textsuperscript{65}http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf

الخصائص ج: 2 ص: 611
‘I once asked Abu 'Abd Allah asws about a man who experiences nostril bleeding in Salat. The Imam asws said, ‘If it is possible for him to reach on his right, left or forward while still facing al-Qiblah, he washes it clean, then completes the remaining of his Salat. If he cannot find water without turning away from al-Qiblah, his Salat is discontinued.’

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan ibn Yahya from ‘Abd al-Rahman ibn al-Hajaj who has said the following:

"I once asked Abu al-Hassan asws about a man who feels something in his abdomen and he is able to bear it. Can he perform Salat in that condition or not? The Imam asws said, ‘If he can remain patient without fear of hastening his Salat, he completes his Salat and exercise patience.’

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed and Mohammed ibn al-Hussain, who from Mohammed ibn 'Isma'il ibn Baz' from Mansur ibn Yunus from Abu Bakr al-Hadramiyad who has said the following:

Abu Ja'far asws, and Abu 'Abd Allah asws, would say: ‘only four things discontinue Salat: defecation, urination, gas and sound.’

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from al-'Ala from Mohammed ibn Muslim who has said the following:

About a man who during Salat touches his nose and finds blood; one of the two Imam asws, Abu Ja'far asws or Abu 'Abd Allah asws has said, ‘If it is dry he throws it away and it is not harmful.’

Ali ibn Ibrahim has narrated from his father, who from ibn Abu 'Umayr, who from Jamil ibn Darraj, who from Zurarah, who has said the following:

‘Abu 'Abd Allah asws has said, ‘Laughing does not invalidate Wuzu' but it invalidates Salat.'
It is a narration from him (narrator of previous Hadith) by ibn abu 'Umayr, who from Hammad from al-Halabiy, who has said the following:

‘Once abu 'Abd Allah\textsuperscript{saws} was asked about one who, while in Salat, needs something. The Imam\textsuperscript{saws} said, ‘He can make a gesture with his head and with his hand or say Tasbih (Allah is free of all defects), and a woman under similar condition can clap her hand.’

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah from al-’A’la from Mohammed ibn Muslim who has said the following:

‘I once asked abu Ja’far\textsuperscript{saws} about a man who experiences nose bleeding and vomiting while in Salat. What shall he do? The Imam\textsuperscript{saws} said, ‘He may wash his nose and come back to his Salat. If he has spoken, he must perform his Salat again, but he does not need to re-do Wuzu.’

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr, who from Hammad, who from al-Halabiy, who has said the following:

'I once asked abu 'Abd Allah\textsuperscript{saws} about a man whose Salat is discontinued because of something passing in front of him. The Imam\textsuperscript{saws} said, 'Salat of a Muslim does not become discontinued by anything; however, protect it as much as you can.'

'He (the narrator) has said, 'I then asked the Imam\textsuperscript{saws} about a man who experiences nose bleeding which does not stop until the time of Salat. The Imam\textsuperscript{saws} said, 'He fills his nose up with something, then performs Salat, but does not take a long time if he fears bleeding (starting again).’ He (the narrator) has said that the Imam\textsuperscript{saws} said, 'If he experiences nose bleeding in obligatory Salat without break he performs his Salat again if he has turned away from al-Qiblah before completing it. If he has said Tashahhud, then he is not required to perform Salat again.'

Al-Hussain ibn Mohammed al-Ash'ari\textsuperscript{y} has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah from Aban from Salmah ibn abu Hafs, who has said the following:

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’Abu Abd Allah asws has said, 'Alasw would say, ’Salat is not spoiled due to nose bleeding, neither vomiting, nor bleeding. If one feels a pinch he can hold another man’s hand of the people in the rows to come forward, if he is an Imam, to lead.

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan from al-'Ala’ from Mohammed ibn Muslim who has said the following:

‘I once asked abu Ja’far asws if a man in Salat can turn around. The Imam asws said, 'No, and he should neither crack his fingers.’

**Replying To Salam and Sneeze in Salat**

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Sama'ah who has said the following:

"I once asked abu' Abd Allah asws about a man who has been sent ‘Salam’ (the phrase of offering greeting of peace) while he was performing Salat. The Imam asws said, 'He responds saying, "Salamun 'Alaykum," but he does not say, ‘Alaykum al-Salam’. The Messenger of Allah asw once was standing in Salat when 'Ammar ibn Yasir passed by and offered Salam (the phrase of offering greeting of peace). The Holy Prophet asw responded in this way."

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabi who has said the following:

"Abu 'Abd Allah asws has said, 'In case of sneezing in Salat one should say, 'Tahmid, (all praise belongs to Allah).'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from Mu'alla' abu 'Uthman from abu Basir who has said the following:

"I once asked abu 'Abd Allah asws 'In Salat I hear sneezing, can I then praise Allahazwj and say, "O Allah, grant compensation to Mohammed and his filimly worthy of their services to Yourazwj cause?' The Imamasws replied, 'Yes, when your brother (in belief) sneezes while you are in Salat say, 'All praise belongs
to Allahazwj. O Allahazwj, Grant compensation to Mohammed and his family worthy of their services to Yourazwj cause; even if there is an ocean between you and your friend, say, ‘O Allahazwj, Grant compensation to Mohammedasws and hisasws familyasws worthy of their services to Yourazwj cause.’

Dealing with Insects and Poisonous Species

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, from Hammad from Hariz from Mohammed ibn Muslim who has said the following:

‘I once asked abu’ Abd Allahasws about a man who in Salat sees a snake or scorpion; can he kill it if it is hurting? The Imamasws said, ‘Yes, he can do so.’

علي بن إبراهيم بن أبي يحيى عن حماد بن شازان عن الحسن بن أنس بن عيينة عن الحضري عن أبي عبد الله ( عليه السلام) في الرجل يخطب امرأة في الصلاة فحرف عيناً أو عاجز من حالته قال يقطع صلاتها ويحرم مناقية فمن اتى في الصلاة فقد فتقعت عليه دابة أو فتقلت دابة فخاف أن يدهس أو يصيب منها عيناً قال لا يقطع صلاتها.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Uthman from al-Halabiy, who has said the following:

"I once asked abu’ Abd Allahasws about a man who kills, a bug, flea, lice or a fly while in Salat, does it invalidate his Salat and Wuzu? The Imamasws said, 'No, it does not.'

علي بن إبراهيم بن أبي يحيى عن حماد بن شازان عن عيينة بن عيسى عن ستأة قال سألت عليه في الصلاة في فتى كسرة أو متاعاً يبخوّص ضيقه أو من حالته قال يقطع صلاة أو يحرم مناقية فلما يبتغ فيها فتكعت عليه دابة أو فتقلت دابة فيخاف أن يدهس أو يصيب منها عيناً فقال لا يقطع صلاة.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from and Mohammed ibn al-Hussain from 'Uthman ibn 'Isa from Sama'ah who has said the following:

‘I once asked him (the Imamasws) about a man who is standing in obligatory Salat when he remembers his valuables or property and he is afraid of loss or destruction of such items. The Imamasws said, 'He can discontinue his Salat to secure such items and then perform his Salat again. I then asked the Imamasws, 'What happens if he is in an obligatory Salat when a stumper (animal) or his stumper escapes and he is afraid of its getting lost or causing him difficulties?’ The Imamasws said, 'It is not harmful if he discontinues his Salat.'

علي بن إبراهيم بن أبي يحيى عن حماد بن شازان عن حماد بن عيسى عن حضري عن أبى عبد الله ( عليه السلام) قال إذا كانت في الصلاة فقرأت غلاة ذلك قد أتى أو غريماً لك تهلك أو عيناً كذا فك التوافره فيها وأوقف الصلاة أو أوقف عيناً كذا أو أوقف الصلاة.

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhan from Hammad ibn 'Isa from Hariz from those who narrated to him who has said the following:
‘Abu 'Abd Allah\textsuperscript{asws} has said, 'When you are in obligatory Salat and see your slave escaping or your debtor who owes you a certain amount of property, or a snake because of which you are afraid for your life, you can discontinue your Salat follow the slave or debtor or kill the snake.’

**Issues related to Masjid**

 عليّ بن إبراهيم عن أبيه عن ابن أبي عمَّار عن حسان بن الحكم عن أبي عبيدة الحذاء قال سمعته أبو عبد الله

عليه السلام) يقول من بني مسجد بني الله له بيتا في الجنة فان أبو عبيدة فمر به أبو عبد الله ( عليه السلام)

في طريق مكة وقد سوّيت بأحجار مسجدا فلقد له جعلت فذاك نزلَ أن يكون هذا من ذلك فقال يَبْعَثُ مَا يَأْمُرُ بِهِ من رِيحٍ

Ali ibn Ibrahim has narrated from his father from ibn Abu 'Umayr, from Hisam ibn al-Hakam, from au 'Ubaydah al-Hadhdhha', who has said the following:

'I heard abu 'Abd Allah\textsuperscript{asws} say, 'If one builds a Masjid, Allah\textsuperscript{azwj} Builds for him a house in paradise.' Abu 'Ubaydah has said, 'Abu 'Abd Allah\textsuperscript{asws} once passed by on the way to Makkah and I had built a Masjid with stones and asked him, 'I pray to Allah\textsuperscript{azwj} to keep my souls in the service of your cause, I hope this will be of those (houses in paradise). The Imam\textsuperscript{asws} said, 'Yes, it will be so.'

عليّ بن مَحْمَد بن زياد عن أحمد بن محمَّد بن أبي نصر عن أبي بن عثمان عن أبي الجارود قال

سالتُ آيةٌ جَعِفْرَةٌ (عليه السلام) عن المساجد يكونون في البيت فبريد أهل البيت أن يتوسعوا بطائفة مثله أو يحلوُهُ إلى غير مكانه قال لا لأن ذلك قال و سائلا عن مكان يكون حييًا لم يَنْطَفَ و يجعل مسجدا قال يطَرُّج عليه

من الثراب حتى يوراية فهو أَطُهَرُ.

Ah ibn Mohammed has narrated from Sahal ibn Ziyad from Ahmad ibn Mohammed from ibn Abu Nasr from Aban 'Uthman from Abu al-Jarud who has said the following:

'I once asked abu Ja'far\textsuperscript{asws} about the case of a Masjid which is in a house and the people of the house want to expand it to a certain extent or relocate it in another place. The Imam\textsuperscript{asws} said, 'It is not harmful.' He (the narrator) has said that he then asked the Imam\textsuperscript{asws} about a place which is filthy, then it is cleansed and is converted into a Masjid. The Imam\textsuperscript{asws} said, 'Soil is poured on it until it is covered; it is more clean.'

مَحْمَد بن إسماعيل بن الفضل بن شاذان عن صوان عن العباس قال سالتُ آيةٌ عبد الله (عليه السلام) عن

البيع و الكفَّان عَلَى مَسْجِدَه مغْطَيْنَا لَيْتَ سَيْلُهُ وَاحْدُ الحَيَاةِ الأخِيْرَةِ فَقَالَ مَعْنَا وَأَمَامَ في المسجد المعين فلا يَكُونُ جَدَّيْ نَهْيٌ يَبْعَثُ مَسْجِدًا مَسْجِدً.

Mohammed ibn 'Isma'il has narrated from al-Fadi ibn Shadhan from Safwan from al-'Isa who has said the following:

'I once asked abu 'Abd Allah\textsuperscript{asws} about al-Fiya' and churches if they can be changed into Masjid. The Imam\textsuperscript{asws} said, 'Yes, it is permissible.'

عليّ بن إبراهيم عن أبيه عن ابن أبي عمَّار عن حسان بن عثمان عن الحليش قال سُئِلَ أبو عبد الله (عليه السلام)

عن المساجد المطللة أَكْرَهَ الصلَّة وِيَأْسِرُ فِيهَا قال نَعَمْ وَلَكِنَّ لا يَضَرُّكُمْ الْيَوْمُ وَلَوْ كَانَ مَعَنا لَرَفَّأْنَكُمْ كَيْفْ يَقْضَىْ في ذلك قال و سائلاً كَيْفَ أَعْلِقُ الْرُّجَلِ السَّلَاح فِي المَسْجِد قَالَ نَعَمْ وَأَمَامًا في المسجد المعين فلا يَكُونُ جَدَّيْ نَهْيٌ يَبْعَثُ مَسْجِدًا مَسْجِدً.

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Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn 'Isa from al-Halabiyy who has said the following:

‘Abu 'Abd Allah\textsuperscript{asws} once was asked about Masjid, which is constructed to also provide a shadow (with a roof), if performing Salat therein is undesirable. The Imam\textsuperscript{asws} said, ‘Yes, it is as such but today it is not harmful for you. Had there been justice you would see how it is dealt with.’ He (the narrator) has said that he then asked, ‘Can weapons be hanged in Masjid? The Imam\textsuperscript{asws} said, ‘Yes, it is permissible; however, it is not permissible in the Grand Masjid; my grandfather prohibited a man trimming an arrow in the Masjid.’

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Mahbub from 'Abd al-Rahman ibn al-Hajjaj from Ja'far ibn Ibrahim who has said the following:

‘Ali ibn al-Hussain\textsuperscript{asws} has said that the Messenger of Allah\textsuperscript{asww} has said, ‘If you hear someone reciting poems in Masjid say to him, “May Allah\textsuperscript{asw} tear your mouth, Masjid is built only for al-Quran (to read).’

\begin{itemize}
  \item [(Amir-ul-Momaneen\textsuperscript{asws})] says: It is unacceptable for men to prostrate themselves on pictures or pictured rug. It is, however, allowed when the picture is under his feet and covered up by something.\textsuperscript{66}
  \item [(Amir-ul-Momaneen\textsuperscript{asws})] says: It is not permitted for men to put pictured ‘Dirhams’ (coins) in their pocket while offering Salat. It is, however, allowed to put the dirham in a bag or a thick cloth, i.e., money belt.\textsuperscript{67}
  \item [(Amir-ul-Momaneen\textsuperscript{asws})] says: It is unacceptable for men to prostrate themselves on a bag of wheat or barley, an eatable thing, or bread.\textsuperscript{68}
\end{itemize}

Al-Hussain ibn Ali al-'Alaviyy has narrated from al-Hassan ibn al-Hussain al'Uraniy from 'Amr ibn Jumay' who has said the following:

\begin{itemize}
  \item [Ibid]
  \item [67] Ibid
  \item [68] Ibid
\end{itemize}
‘I once asked abu Ja’far\textsuperscript{asws} if it is permissible to perform Salat in a Masjid with pictures. The Imam said, 'I dislike it, however, today it is not harmful to you. Had justice been established you would see how it is dealt with.’

عليَّ بنُ مُحَمَّد بنُ مُحَمَّد بنُ الحسن بنُ مُحَمَّد بنُ وَلِدَ اللهَ بنُ عِبَّاد الرَّحْمَنِ بنُ سَمِّعُ أبي سِبَأَرَ عن أبي عبد اللهِ (عليه السلام) قالَ: نَهَى الرَّجُلُ اللَّهُ (صلى الله عليه وآله) عن زِيَاة الأعاجم في المساجد.

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Mohammed ibn al-Hussain ibn Shammun from 'Abd Allah ibn 'Abd al-Rahman from Misma' abu Sayyar who has said the following:

‘Abu 'Abd Allah\textsuperscript{asws} has said: ‘The Messenger of Allah\textsuperscript{saww} has prohibited speaking jargon language in Masjid (expressions understood by some or a group only).’

عليَّ بنُ إبْرَاهِيم بن عيسى عن يوْسَن عن مَعْوَى بن وَهْبِ قالَ: سَأَلَنَّ أَبَى عَبْد اللَّهِ (عليه السلام) عن اللَّوْمِ في المَسْجِدِ الحَرَامِ وَ مَسْجِدِ النُّبِيِّ (صلى الله عليه وآله) قالَ: نَعَمْ فَلْيَنْبَيِّنَ اللَّاثَمَ.

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isha, who from Yunus from Mu’awiyyah ibn Wahab, who has said the following:

"I once asked abu’ Abd Allah\textsuperscript{asws} about sleeping in Masjid al-Haram and Masjid of the Holy Prophet\textsuperscript{saww}. The Imam\textsuperscript{asws} replied: ‘Yes, they can do so, where else can people sleep (otherwise)?’

جمَاعَةَ عَنْ ابْنِ أَحْمَدِ وَ حَسَنِيَّةِ بنُ مَعْوَى بنُ مَهْرَانَ الْكَرْخَيَّيْ عَنْ عَبْد اللَّهِ بْنِ سَانَانِ عَنْ أَبِي عَبْد اللَّهِ (عليه السلام) قالَ قَلْتُ لِلرَّجُلِ يَكُونُ في الْمَسْجِدِ فِي الصَّلَاةِ فَسَرَّدْ أَنِّى يَنْزِرْ قَالَ عَنْ يَسَارِهْ وَ إِنَّكَ فِي غَيْبِ صَلَاةِ قَلْتُ لَهُ يَنْبِرْ جَانِبَةَ الْقِبَابِ وَ يَنْبِرْ عَنْ يَمِينِهِ وَ يَسَارِهِ.

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa’id from Mohammed ibn Mehran al-Karkhiy from 'Abd Allah ibn Sinan, who has said the following:

‘I once asked abu’ Abd Allah\textsuperscript{asws} about a man who is in Masjid in Salat and wants to spit away. The Imam\textsuperscript{asws} said, 'He can do it toward his left and if he is not in Salat; he must not do so in front of al-Qiblah but do so toward his left or right sides.

مُحَمَّد بن عِبَّاد الْلَّهِ (عليه السلام) قَالَ: وَ جَلِّ لَا تَرْبُّوا الْصَّلَاةَ وَ أَتْمُّمُ سُكَارَى فَقَالَ سِكْرُ اللَّوْمَ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad ibn 'Isa from al-Hussain ibn al-Mukhtar from abu Usamah Zayd al-Shahham who has said the following:

‘I once asked abu’ Abd Allah\textsuperscript{asws} about the words of Allah\textsuperscript{azwj}, 'You must not go near Salat while you are drunk.' (4:46). The Imam\textsuperscript{asws} said, 'It is a reference to sleep.’

إِذَا غَلِيَتْ عِيْكَ وَ أَنْتِ فِي الصَّلَاةِ فَأَقْطَعْهَا وَ نِمْ فَإِنَّكَ لَا تَدْرِي لِعَلَّكَ أَنْ تَدْعُ عَلَى نَفْسِكَ
(Amir-ul-Momaneen asws says): If sleep overcomes you during the Salat, you should terminate it and go to sleep, because you may, inattentively, supplicate to Allah azwj against yourself.  

إذا قال العبد في التشهد الأخير من الصلاة المكتوبة أشهد أن لا إله إلا الله وحده لا شريك له و أن محمداً عرده و رسوله و أن الساعة آتية لا زيت فيها و آن الله يبعث من في الفجر ثم أحدث حديثاً فقد سميت صلاته

(Amir-ul-Momaneen asws says): And Said, in the last Tashahhud of the obligatory Salat, one can still continue his Salat even if one’s ablutions terminates, if he had already recited the followings. “I declare there is no god but Allah azwj exclusively without any associate, Mohammed asaw is Hisazwj servant and apostle, the Hour of the Resurrection is undoubtedly to come, and Allah azwj will resurrect them who are in the graves.”

من شرب مسكرًا لم تقبل صلاته أربعين ليلة

(Amir-ul-Momaneen asws says): The Salat of those who consume intoxicants will not be accepted for forty nights.

Issues related to Congregational Salat

ما عبد الله جل و عز يشيء هو أشد من المشي إلى الصلاة

(Amir-ul-Momaneen asws says): Walking toward the Salat (Masjid) is the best form of the worship of Allah azwj.

علي بن إبراهيم عن أبيه عن ابن أبي عمور عن عمّ بن أختيتي عن زرارة قال قلت لبني عبد الله ( عليه السلام) ما يروي الناس أن الصلاة في جماعة أفضل من صلاة الجماعة وحدها بخمس و عشرين صلاة فقال صدقوا فقلت الرجّلان يكونان جماعة فقال نعم و يقوم الرجل عن يمين اليمام.

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umar from 'Umar ibn 'Udhaynah from Zurrarah who has said the following:

"I asked abu 'Abd Allah asws 'People say that performing Salat in congregation is more virtuous than twenty-five Salat performed alone. Is this true?' The Imam asws replied, 'What they say is right. I then asked, 'Can two people be considered a congregation?' The Imam asws said, 'Yes, but one (the follower) should stand on the right side of the prayer leader.'

جماعة عن أحمد بن محمد بن الصقّي بن سعيد بن محمّد بن عيسى بن محمد بن يوسف عن أبيه قال سمحت آنّا جعفر ( عليه السلام ) يقول إن الجماعة أي الليب ( صلى الله عليه وآله ) فقال يا رسول الله إن كلمته في العبادة و معه أهل و ولي و علماء ياؤون و أقيم وأصلي بهم أجمعهم فقلت فقلت نعم يا رسول الله إن العلماء يبتغون قطر السحاب و أبقى أذى و أصلي و أخيل ياؤون و أقيم و أصلي بهم أجمعهم فقلت نعم يا رسول الله فإن ولي يبتغون في الماشية و أبقى أذى و أخيل ياؤون و أقيم وأصلي بهم أجمعهم فقلت نعم يا رسول الله إن المرأة تذهب في مصلحتها فأذى أذى و ولي ياؤون و أقيم فأصلي بهم أجمعهم فقلت نعم يا رسول الله إن الجمع عن اللسان من وحدة جماعة.

70 Ibid
71 Ibid
72 Ibid
A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sа’іd from Hammad ibn ’Isa from Mohammed ibn Yusuf, who from his father, who has said the following:


He then asked, “O Messenger of Allahasww, sometimes the slaves follow the drops from the cloud; then my family, children and I remain home. I say Azan and ‘Iqamah and lead them in Salat. Are we considered a congregation? The Messenger of Allahasww replied, “Yes, you are a congregation. He then asked, “O Messenger of Allahasww, sometimes my children go out after the cattle, only then my family and I remain home. I then say Azan and ‘Iqamah and lead them in Salat. Am I a congregation? The Messenger of Allahasww replied, “Yes, you are a congregation.” He then asked, “O Messenger of Allahasww, the female (his wife) goes for her things to do and I then remain by myself. I then say Azan and ‘Iqamah and perform Salat. Am I a congregation?” The Messenger of Allahasww replied, “Yes, the believer, by himself is a congregation.’

‘الله يهدي الذين يهده و يزورون دار الخالق يلقونه في صلاتهم و ممن تركها رغبة علیها و من جماعة المؤمنین من غير علیها فاق صلاة له.

Hammad has narrated from Hafiz from Zurarah and al-Fudayl who have said the following:

“We once asked Imamasws, ‘Is Salat in congregation obligatory?’ The Imamasws said, ‘Salat is obligatory but congregating for it in general is not obligatory; however, it is of the Sunnah. Whoever omits it in disregard and in disregard of the group of believers without a good reason, his Salat is not anything of value.’

و روى أَنْ مِنْ الصَّلَاةَ أَبَا ذَانٍ وَ إِنَّهُ مَالِكٌ خَلَقَهَا صَفَّانَ مِنْ المَلَاكَةَ وَ مِنْ سُلَيْمٍ إِنَّهُ أَبَا ذَانٍ صَلَّى خَلَقَهَا صَفَّاً وَاحِدٌ وَ حَدَّ الصَّفَّانَ مَا بَيْنَ الْمَشْرَقِ وَ الْمَغْرِبِ

It is narrated that when a Momin offers Salat after reciting ‘Azan’ and ‘Aqama’, two rows of angels offer Salat behind him but when he offers Salat after reciting only ‘Aqama’ but without ‘Azan’ then only one row of angels stand behind him. The length of the row of angels is the distance between the East and West.73

Offering Salat behind that who is Unqualified

عليٍّ بن مَعَّامَرٍ عَنْ سَهِيلٍ بْنِ زَيْدٍ عَنْ عَيْبٍ بْنِ مَهْزُوْرٍ عَنْ عَيْبٍ عَيْبٍ بْنِ رَاِشِدٍ قَالَ قَلْتُ لِيْبِي جَعْفَرٍ ( عَلِيُّ السَّلَامُ) إِنَّ مَوْظُفَينِ كَذَلِكَ خُلِقَتَا خَلِيفَتَا جِمِيعًا فَقَالُوا لَنَصِلْ إِلَّا خَلِيفَتَا مَنْ تَنَالَ فِي نَقْلَهُ بِدْيِهِ ثُمَّ قَالَ وَ لِيْ مَوَّالٍ فَقَلَتْ أَشْخَاصُ فَقَالَ مَنْ بَاِدِرًا قَالَ أَنْ أَسْتَنْتَ ذَكَرْنِهِمْ لَا يَمْرِكُ عَلَيْنِ بَنْ حَنْعَبُ بِهِ وَ هَذَا مَا يَمْرِكُ يَمْرِكُ بِهِ عَلَيْنِ بَنْ حَنْعَبُ قَلْتُ نَعْمًا.

73 Manla Yazar ul Faqi, vol. 1, h. 887
Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ali ibn Mahziyar from Ali ibn Rashid who has said the following:

"I said to abu Ja'far asws 'You have different friends, thus, I perform Salat behind every one of them.' The Imam asws replied, 'Do not perform Salat behind anyone whom you cannot trust in matters of his religion.

He then said: 'I have many friends.' I said, 'You have many companions.' He then immediately, before I could mention their names, said, 'No, (do not mention their names). Ali ibn Hadid requires you to do this. Is this what Ali ibn Hadid commands you to do?' I replied, 'Yes, that is correct.'

The Undesirable Leader in Salat

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Fadalah ibn Ayub from al-Hussain ibn 'Uthman from ibn Muskan, from abu Basir, who has said the following:

'Abu' Abd Allah asws has said, 'Five kinds of people are not to lead other people in Salat in all circumstances: People suffering from leprosy, insanity, one born out of wedlock and al-A'ra'biy Arab of desert.'

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy from al-Sakuniy who has said the following:

"Abu 'Abd Allah asws has said that 'Amir al-Momaneen asws said, 'One bonded cannot lead in Salat those who are free, one with physical condition (paralysed) cannot lead those in good health, one with Tayammum cannot lead those with Wuzu, a blind cannot lead others in the wilderness unless directed to al-Qiblah.'

Men Leading Salat for Women

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan from ibn Muskan from abu al-' Abbas who has said the following:

'I once asked abu 'Abd Allah asws about a man who leads the woman in his house in Salat. The Imam asws said, 'Yes, he can do so but she stands behind him.'
Moving Backwards in Salat is Forbidden

Ibn Hud has narrated from al-Fadl ibn Shadhah from Hammad ibn 'Isa from Rib', who from Mohammed ibn Muslim, who has said the following:

أَحْمَدَ الْحَسَنِيَّ الْجَانِبَيْنَ بْنِ حَمَادَ بْنِ عَلِيَّ بْنِ مُحَمَّدَ بْنِ عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامَ) فِي الرَّجُلِ يَوْمَ الْيَومِ الْعَالِمِيِّ لَيْسَ مَعْهُ رَجُلٌ فِي الفََرْضِيَّةِ قَالَ لَمْ أَقْلِمْ إِنْ كَانَ مَعْهُ صَبِيبٌ فَلِيَّمُ لِجَانِبِهِ.

Ahmad ibn al-Hussain has narrated from Fadalah from Hammad ibn 'Uthaman from Ibrahim ibn Maymun who has said the following:

"I once asked Abu 'Abd Allah asws about a man who leads women in obligatory Salat where there are no other men. The Imam asws said, 'Yes, he can do so and if there is a child he stands up on his side.'

A Woman cannot lead other Women in Salat

جَمْعَةَ عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ الحَسَنِيَّ بْنِ سَعْيَدَ عَنِ الحَسَنِيَّ بْنِ سُعْيَدَ عَنِ فِضْلَةَ عَنِ أَبِي سَبُانَ عَنِ السَّلَامَانَ بْنِ خَالِدَ قَالَ سُأَلَ أَبَا عُبَيْدَ اللَّهِ (عَلَيْهِ السَّلَامَ) عَنِ الْمَرَأَةِ تَوْمَّمُ النِّسَاءَ فَقَالَ إِنَّ جَمِيعَ اسْتَمِتُّنَّ فِي النَّافِثَةِ فَلَا مَكْتُوبَةَ فَلاَ لَتَقْدِمُنَّ وَلَا تَلْقَمُنَّ حَيَّةً.

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Fadalah from Ibn Sinan from Sulayman ibn Khalid who has said the following:

'I once asked Abu 'Abd Allah asws about a woman's leading other women in Salat. The Imam asws said, 'She can do so if they all follow her in recommended Salat, but not in obligatory Salat, and she is not to lead them, instead she stands up in their middle.'

Performing Salat behind a Qualified Person

مُحَمَّدَ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ عَنِ الْبَيْتِ مَحْمُودَ عَنْ عَلِيِّ بْنِ حَبْذِي عَنِ جَمِيعِ عَنِ الزَّوْرَاءَ قَالَ سُأَلَّهُمَا أَحْدَحَمَا (عَلَيْهِمَا السَّلَامَ) عَنِ الْبَيْتِ يَضْمِنُ سَلَاةَ الْقُوْمِ قَالُوا لَّا.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, who from Ali ibn Hadid, who from Jamil Darray from Zurarah who has said the following:

I once asked one of the two Infallible Imams asws if the Imam is responsible for Salat of the people. Imam asws replied: No, he is not responsible.

مُحَمَّدَ بْنُ أَحْمَدَ بْنُ مُحَمَّدَ بْنُ حَمَادَ بْنُ عَبْدِ اللَّهِ عَنِ حُرَيْبَ عَنِ الزَّوْرَاءَ وَ مُحَمَّدَ بْنُ مُسْلِمَ قَالَ أَبُو بُعْثِرِرُ (عَلَيْهِ السَّلَامَ) كَانَ أَمْيَرُ الْمُؤْمِنِينَ (صَوَاةُ اللَّهِ عَلَيْهِ) يَقْلُ مَنْ قَرِئَ كَلِفْتُ إِمَامًا يَأْتِمُهُ مَيْلًا بِهِ مِنَ الْجَرْطَةِ.

Mohammed ibn Ahmad has narrated from Mohammed ibn Isa, who from Hariz from Zurarah, from Mohammed ibn Muslim who has said the following:

Abu Jafar asws has said that Amir-ul-Momaneen asws would say, 'One who recites when performing Salat behind an Imam who he follows and dies, he has died in a religion other than Fitrah (Islam).'

Moving Backwards in Salat is Forbidden

مُحَمَّدَ بْنُ إِسْمَاعِيلَ عَنْ الْقَضَّالِ بْنِ شَابِثَ عَنِ حُمَادَ بْنِ عَبْدِ اللَّهِ عَنِ رَبِيعِي عَنِ مُحَمَّدَ بْنِ مُسْلِمَ قَالَ قَلِّتَ لَهُ الرَّجُلُ يَتَأْخَرُ وَ هُوَ فِي الصَّلاةِ قَالَ لَقَلِتْ فِي تَقْذِمٍ قَالَ نُمَّمَ مَا شَاذُّ إِلَى الْبَيْنِةَ.

Mohammed ibn 'Isma'il has narrated from al-Fadl ibn Shadhah from Hammad ibn 'Isa from Rib', who from Mohammed ibn Muslim, who has said the following:
I once asked the Imam⁵⁸⁸ˢʷˢ 'Can a man move backward in Salat?' The Imam⁵⁸⁸ˢʷ{s} said, 'No, he cannot do so.' I then asked, 'Can he move forward?' The Imam said, 'Yes, as much as he wants toward al-Qiblah.'

He who has already offered Salat but Wants to Join Others

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa, who from Sa'id al-A'raj who has said the following:

"I once asked abu 'Abd Allah⁵⁸⁸ˢʷˢ about a man who comes to Salat and does not find a place in the rows. Can he stand up alone until Salat is complete? The Imam⁵⁸⁸ˢʷ{s} said, 'Yes, it is not an offence to stand parallel to the Imam.'

Performing Salat in Kabah, Churches and other Places

Ali ibn Ibrahim has narrated from his father from Mohammed ibn 'Isa from Yunus from 'Abd Allah ibn Sinan who has said the following:

"I once asked abu 'Abd Allah⁵⁸⁸ˢʷ{s} about performing Salat in al-Biya' and churches. The Imam⁵⁸⁸ˢʷ{s} said, 'Spatter, then perform Salat.' He (the narrator) has said that he then asked him (the Imam) about the houses of Zoroastrians. The Imam⁵⁸⁸ˢʷ{s} said, 'Spatter and perform Salat.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammud ibn 'Isa from Hariz from Mohammed ibn Muslim who has said the following:

"I once asked abu 'Abd Allah⁵⁸⁸ᵖˢʷˢ about performing Salat in camel's barn. The Imam⁵⁸⁸ˢʷ{s} said, 'If you are afraid of affecting you, sweep it and wash it. However, it is not harmful to perform Salat in sheep barns.'

Salat and Its Recognition-Part II
"I once asked abu 'Abd Allah asws about the barn of sheep. The Imam asws said, 'You can perform Salat there but do not perform Salat in the place where camels are kept, unless you are afraid for loss of your property, in which case, you can sweep and sprinkle water on it, then perform Salat there.'

I then asked abu 'Abd Allah asws about performing Salat on a roadside. The Imam asws said, 'It is not an offence to perform Salat in such place but not in the middle of a road.'

The Imam said, 'It is undesirable to perform Salat on salt grounds unless there is a soft area on which the forehead can rest in a level manner.' He (the narrator) has said that he then asked the Imam asws about performing Salat in al-Bi'ah (Church). The Imam asws replied, 'If you can face al-Qiblah, then it is not an offence to perform Salat there.' He (the narrator) has said that I saw him (the Imam asws) in rest areas on the road to Makkah sometimes sprinkle water on the place for his forehead during Sajdah, and perform Sajdah when still wet, as The Imam asws sometimes would not sprinkle water if it was fine.

'He (the narrator) has said that he asked the Imam asws about a man who sails in water and time for Salat arrives. The Imam asws said, 'If he is in a war only making gestures for Salat is sufficient but if he is a merchant, he is not to sail before performing Salat.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Abd al-Majid from abu Jamilah from abu 'Usamah who has said the following:

'Abu 'Abd Allah asws has said, 'Do not perform Salat in a house in which there is a Zoroastrian, but it is not an offence if there is a Jew or a Christian.'

'I once said to abu al-Hassan asws 'We were in al-Bayda' (name of a place) toward the end of the night. I took Wuzu brushed my teeth and I intended to perform Salat, then it occurred to me. Is it permissible to perform Salat, in al-Bayda' in the carriage? The Imam asws said, 'Do not perform Salat in al-Bayda.' I then asked, 'What are the limits of al-Bayda?' The Imam asws said,
'Abu Ja'far\textsuperscript{asws} would on reaching Dhat al-Jaysh travel faster. The Imam\textsuperscript{asws} would not perform Salat until reaching Mu'arras of the Holy Prophet\textsuperscript{saww}.' I then asked, 'Where is Dhat al-Jaysh?' The Imam\textsuperscript{asws} said, 'It is three miles before al-Hafirah.'

**It is forbidden to Offer Salat on a Road which is In Use**

It is a narration from him (narrator of previous Hadith) by Ahmad ibn Mohammed from Mohammed ibn al-Fadl who has said the following:

'Al-Recîs\textsuperscript{as} has said, 'Do not perform Salat on any road which is used, regardless, it has a main path or not. It is not proper to perform Salat on it.' I then asked, 'Where then one can perform Salat?' The Imam\textsuperscript{asws} said, 'On its right or left sides.'

Ali ibn Mohammed ibn 'Abd Allah has narrated from ibn al-Barqiy from his father from 'Abd Allah ibn al-Fadl from those who narrated to him has said the following:

'Abu 'Abd Allah\textsuperscript{asws} has said, 'Salat is not performed in ten places, such as in clay, water, bath houses, on graves, on main roads, ant's colonies, camel's barns, water beds, salt grounds and on snow.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ahmad ibn al-Hassan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabatî who has said the following:

'I once asked abu 'Abd Allah\textsuperscript{asws} about what is clay on which Sajdah cannot be performed. The Imam\textsuperscript{asws} said, 'Clay is that on which one's forehead sinks lower and lower without remaining in one place on earth.' I asked about a man who performs Salat on graves. The Imam\textsuperscript{asws} said, 'It is not permissible unless he places something between himself and the graves when performing Salat, like a distance of ten yards from his front side and from his back side, ten yards from the right and ten yards from the left; then he can perform Salat if he wanted.'
Mohammed ibn Yahya has narrated from 'Imran ibn Musa and Mohammed ibn Ahmad from Ahmad ibn al-Hassan ibn Ali from 'Arm ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar al-Sabatiy who has said the following:

"I once asked abu 'Abd Allah asws about a man who performs Salat and in front of him there is an open copy of Quran. The Imam asws said, 'No, it is not permissible.' I then asked, 'What happens if it is in a cover?' The Imam asws said, 'Yes, it is permissible.' The Imam asws said, 'One is not to perform Salat with a fire in front of him, or iron.' The Imam asws was asked about a man who performs Salat with a chandelier hanging in his front with fire in it except that it is his view. The Imam asws said, 'When it is higher it is evil. One is not to perform Salat with it in one's view.'

A group has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Safwan ibn Yahya from al-'Ala', who from Mohammed ibn Muslim who has said the following:

'I once asked one of the two Imam asws about pictures in the house. The Imam asws said, 'There is no offence in it if it is on your right, left, behind you or under your feet. If it is in the direction of al-Qiblah, then cover it with a piece of cloth.'

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from certain persons of his people who has said the following:

"Abu 'Abd Allah asws, about pictures on furnishings which come in one's view, has said, 'If there is one eye for it, it is not harmful but if it has two eyes then it is not permissible.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed, from Hammad from Hariz from Zurarah and Ali ibn Hadid who have said the following:

'We once asked abu 'Abd Allah asws about a roof on which there is urine. Can one perform Salat there? The Imam asws said, 'If Sun rays and wind can reach it and it is dry, there is no offence in it unless it is used as a urinating place.'
Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ahmad ibn al-Hassan ibn Ali from 'Amr ibn Sa'id from Musaddiq ibn Sadaqa from 'Ammar al-Sabatiy who has said the following:

"Abu' Abd Allah asws has said, 'Salat is not performed in a house where wine and intoxicating items exist.'

عليّ بن إبراهيم بن عيسى بن يونس بن عمار بن لجيم قال: سألتُ أنا عن عمل الله (عهد السلام) عن هذه المنازل التي ينزلها الناس فيها أبوالذّنوب و السّرّحين و يدخلها اليهود و المشرّيّين كثيفًا يُصلّون فيها قال: نصب عليه توبك.

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Hammad from 'Amir ibn Nu'aym, who has said the following:

'I once asked Abu' Abd Allah asws about the case of these houses where people lodge, in which there is urine of animals and dung, where Jews and Christians enter. How is one to perform Salat? The Imam asws said, 'Perform Salat on your clothes.'

الحسن بن محمد بن عليّ بن الحسن بن عليّ بن أبي عامر بن خالد بن أبي جعفر (عليه السلام) قال: قال جبريل (عليه السلام) قال: رسول الله ﷺ إذا لم تدخل بيتًا فيه صورة إنسان ولا يبتئال فيه و لا يبتئال فيه و لا يبتئال فيه و لا يبتئال فيه.

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Hassan ibn Ali al-Washsha' from Aban from 'Amr ibn Khalid who has said the following:

'Abu Ja'far asws has said, 'Gibril said, 'O Messenger of Allah saww, we do not enter into a house in which there are pictures of a human being, or a house used for urinating or a house where a dog exists.'

أبو عليّ الأثربي عن محمد بن عبد الجبار عن صفوان عن ابن مسكان عن محمد بن مروان عن أبي عبد الله (عليه السلام) قال: قال رسول الله ﷺ صلى الله عليه وسلم إن جبريل (عليه السلام) أتاني فقال إذا معشر الملائكة لا تدخل بيتًا فيه س.redacted

Abu Ali a-Ash'ariy has narrated from Mohammed ibn 'Abd al-Jabbar, who from Safwan from ibn Muskan from Mohammed Marwan who has said the following:

'Abu 'Abd Allah asws has said that the Messenger of Allah saww has said, Gabriel came to me and said, 'We the community of angels do not enter into a house in which a dog exists, or there is a statue of a body or there is a pot with urine in it.'

It is forbidden to Offer Salat in One Piece of Cloth

تجزي للرجل الصلاة في ثوب واحد يعقد طرفه على عنقه و في القميص الصغير يزره عليه

(Amir-ul-Momaneen asws says): It is acceptable for men to offer the Salat wearing one dress by knotting the two martins on the neck. It is also acceptable to offer the Salat wearing a thick shirt by buttoning it up.74


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Ali ibn Mohammed in a marfu manner has narrated the following:

‘About a man, who performs Salat wearing a pant (pyjama) with no other clothes, Abu 'Abd Allah\textsuperscript{asws} has said, 'He is to secure it with his drawstring to his shoulder.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn al-Hakam from Hisham ibn Salim from Abu Basir from who has said the following:

‘Abu 'Abd Allah\textsuperscript{asws} has said, 'It is not proper to throw a loincloth over a shirt when performing Salat or use a loincloth on a shirt when performing Salat; it is of the manner of dressing in the pre-Islamic age of darkness.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from 'Uthman ibn 'Isa from ibn Muskan from ibn Abu Ya'fur who has said the following:

"Abu 'Abd Allah\textsuperscript{asws} has said, ‘Women perform Salat in three pieces of clothes: Loincloth, an outer garment with sleeves, and a yashmak. It is not harmful if she uses the Yashmak as a veil and if she does not find, she can use two pieces of clothes using one as loincloth and the other as a veil. I (the narrator) then asked, ‘Can she use an outer garment and a sheet without a head scarf?’ The Imam\textsuperscript{asws} said, ‘It is not an offence if she uses the sheet as a head scarf and if it is not enough, she can wear it lengthwise.'

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

"I once asked Abu Ja'far\textsuperscript{asws} about a man who sails in a boat while naked or his clothes are looted and he does not find anything to perform Salat with. The Imam\textsuperscript{asws} said, ‘He performs Salat by making gestures and a woman in such condition places her hand over her front, and if a man, he places his hand over his private part. They sit and make gestures and do not perform Sajdah or Ruku’ (bowing down on one's knees) so their back is not exposed."
Their Salat is by gestures by their heads.' The Imam\textsuperscript{asws} said, 'If they are in water or sea with waves they do not perform Sajdah and they are exempt from facing (the direction of al-Qiblah). They make gestures: their rising and lowering is by gestures.'

(Amir-ul-Momaneen\textsuperscript{asws} says): To tuck up the clothes is purity for offering the Salat. Allah\textsuperscript{asw} Says: 

\textit{Cleanse your clothes} (74:4). This means tuck up your clothes.\textsuperscript{75}

\section*{Kinds of Cloths in Which Salat is Prohibited}

(Amir-ul-Momaneen\textsuperscript{asws} says): You should not stand before your Lord the Majestic in Salat while we are wearing see-through clothes.\textsuperscript{76}

Ali ibn Ibraheem has narrated from his father from ibn abu 'Umayr from ibn Bukar who has said the following:

'Zurarah once asked abu 'Abd Allah\textsuperscript{asws} about foxes, fennec and squirrel and so on of hair. The Imam\textsuperscript{asws} then took out a book that the Imam\textsuperscript{asws} had containing the dictations of the Messenger of Allah\textsuperscript{saww} and it said, 'Salat performed with hair of everything of inedible flesh is unlawful. Thus, Salat performed with the fur, hair, skin, urine, dung, milk and with everything from such animals is invalid and unacceptable until one performs with something else which Allah\textsuperscript{asw} has made of edible flesh. The Imam\textsuperscript{asws} then said, 'O Zurarah, this is from the Messenger of Allah\textsuperscript{saww}; preserve it. O Zurarah, if it is from edible animal, performing Salat with its fur, urine, hair, dung, milk and everything from it is permissible, if you know that proper slaughtering has taken place, which makes it clean. If it is from something which is not made lawful for you to consume as food but is made unlawful, performing Salat with it is invalid, regardless if slaughtered properly or not.'

\textsuperscript{75} \url{http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadih.pdf}

\textsuperscript{76} \url{http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadih.pdf}
Ali ibn Mohammed ibn 'Abd Allah asws has narrated from Ishaq al-'Alaviy from al-Hassan ibn Ali from Mohammed ibn Sulayman al-Daylami from 'Ayitham ibn Aslam al-Najashiy from Abu Basir who has said the following:

"I once asked abu 'Abd Allahasws about Salat with furs. The Imamasws said, 'Ali ibn al-Hussainasws, was sensitive to cold and fur from Hijaz was not sufficient for him because tanning is by the pod of a species of a tree. He would send for fur from Iraq and the Imamasws used it, but during Salat removed it as well as the shirt underneath the fur. When asked about it, the Imamasws answered, 'People of Iraq consider of skins of dead animals as lawful. They think tanning makes them clean.'"

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from Hammad from al-Halabiy, who has said the following:

"Abu 'Abd Allahasws has said, 'It is undesirable to perform Salat in fur except those made in al-Hijaz or that you know is properly slaughtered.'"

Ali ibn Mohammed has narrated from 'Abd Allah ibn Ishaq al-'Alaviy from al-Hassan ibn Ali from Mohammed ibn 'Abd Allah ibn Hilal from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

"I once said to abu 'Abd Allahasws 'I enter al-Suq (market place) of Muslims, meaning thereby these people who are called Muslims and buy from them fur for business purposes. I ask the owner; 'Is it of properly slaughtered animals?' He says, 'Yes, it is of properly slaughtered animals.' Can I sell it as that from properly slaughtered animals? The Imamasws said, 'No, you cannot do so; however, it is not an offence to sell it and say that the one from whom you purchased has said that it is from properly slaughtered animals.' I then asked, 'What has destroyed it?' The Imamasws said, 'It is because people of Iraq consider dead animals as clean, thinking that tanning makes it lawful and it is its properly slaughtering and then they do not remain satisfied without saying that it is from the Messenger of Allahasws.'"
‘I once asked abu 'Abd Allah asws about the case of dead animals if any benefit thereby is permissible. The Imam asws said, 'No, there is no lawful benefit in it.' I then said, 'We are told that the Messenger of Allah asws passed by the dead body of a goat and said, 'What has happened to the owners of this goat? If they could not benefit from its flesh, they could benefit from its skin. The Imam asws said, ‘That goat belonged to Sawdah, daughter of Zam’ah, wife of the Holy Prophet asws. It was an emaciated ewe and its flesh was not useable, so they left until it died. Thus, the Holy Prophet asws, said: ‘If the owners could not benefit from its flesh why did they not benefit from its skin after slaughtering it properly.’

على بين مهرباء قال كتب إليه إبراهيم بن عفية عذنا جواب و نكت ثم عجم من بير الأرانب فهين نجوز السنة في بير الأرانب من غير ضرورة و لا تقيئة فكتب ( عليه السلام) لا نجوز السنة فيها.

Ali ibn Mahziyar from has said the following:

‘Ibrahim ibn 'Uqbah once wrote to the Imam asws asking, 'People here make socks and waistband from the fur of foxes. Is it permissible to perform Salat with it without Taqiyah or necessity? The Imam asws wrote with his hand writing, 'It is not permissible to perform Salat with it.'

أحذى بن إدريس بن موحَّد بن عبد الجبار قال كنت إلى أبي موحَّد ( عليه السلام) أستاذه هن يصلي في قلسوة حرير محض أو قلسوة ديباج فكتب ( عليه السلام) لا نجوز السنة في حرير محض.

Ahmad ibn Idris has narrated from Mohammed ibn ‘Abd al-Jabbar who has said the following:

‘I once wrote to abu Mohammed asws, asking if it is permissible to perform Salat with a cap of pure silk or silk brocade. The Imam asws wrote: ‘It is not lawful to perform Salat with pure silk.’

مُوحَّد بن يحيى بن يُحَبّ عين بعض أصحابنا عن علي بن عفية عن موسى بن أكيل المبهري عن أبي عبد الله ( عليه السلام) قال سأله عن الرجل يكون في السفر و المعة السكين في يده لا يستغني عنه أو في سراييه مكنودو و الميقات يخفى عليه المخصصة أو في وسطه المنطة فيها حديث قال لا يباس بالسكين و المنطة للمسفار في وقت ضرورة و كذلك الميقات يخفى عليه أو في السفر و لا يباس بالسَّبَف و كذلك آل السلاح في الحرب في غير ذلك لا نجوز السنة في شيء من الحديث فإنه نجوم ممنوع.

Mohammed ibn Yahya has narrated from certain persons of our people from Ali ibn 'Uqbah from Musa ibn 'Ukayl al-Numayriy who has said the following:

"I once asked abu 'Abd Allah asws about a man who on a journey has a knife in his slipper without which he cannot do anything or it is in his pants, and a key which he is afraid of losing it, or that around his midsection is a belt in which there is iron. The Imam asws said, 'It is not an offence to have a knife, or a belt for a traveller in case he needs them as well as a key for which one is afraid of forgetting it. It is not an offence to have a sword or weapons during a war and in other times. It is not permissible to perform Salat with iron; it is Najis (unclean) and fused.'

77 Dissimulation in belief.
In the narration of 'Abd al-Rahman ibn al-Hajjaj narrated from him (the Imam) who has said:

"I once asked Abu Ja'far al-Thani asws about furs if performing Salat with it is permissible. The Imam asws asked, 'Which kind of fur is it?' I replied, 'Fennec, squirrel and sable, The Imam asws said, 'You can perform Salat with fennec and squirrel. Do not perform Salat with the fur of sable.' I then asked about foxes. The Imam asws said, 'No, you cannot perform Salat with it but you can wear it after Salat. I then asked, 'Can I perform Salat with the layer of clothes next to it?' The Imam said, 'No, you cannot do so.'

Ali ibn ibn Ibrahim has narrated from Mohammed ibn 'Isa from 'Abd Allah ibn Sinan who has said the following:

'Abu 'Abd Allah asws disliked to perform Salat with clothes that had portraits on them.'

Al-Hussain ibn Mohammed has narrated limn 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah ibn Ayyub from Hammad ibn 'Uthman who has said the following:

'I once asked Abu 'Abd Allah asws about a man who performs Salat with black dirhams which have portraits on them. The Imam asws said, 'It is not an offence if they are hidden.'

In the narration of 'Abd al-Rahman ibn al-Hajjaj narrated from him (the Imam) who has said the following:

The Imam asws has said: 'People must protect their properties. When performing Salat with their belongings around, such things are kept behind them but are not placed between them and al-Qiblah.'

Mohammed ibn Yahya in a marfu' manner has said the following:

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‘Abu 'Abd Allah\textsuperscript{asws} has said, 'You must not perform Salat in cloths that are shaffa or suffa, that is, that which is painted.'

"In another Hadith it is said, 'Do not perform Salat in black clothes; however, black socks, cloak or turban is not harmful."

علي بن إبراهيم عن أبي بن أحمد بن مصطفى بن أبي الفضل المذباني عن حنثة عن أبي عبد الله (عليه السلام) قال لا ي صلى الرجل في قميص متوشحا به فإنه من فعل أهل لوط.

Ali ibn Ibrahim has narrated from his father from Ahmad ibn Mohammed from abu al-Fadl al-Mada’iny from those who narrated to him who has said the following:

Abu 'Abd Allah\textsuperscript{asws} has said, 'A man does not perform Salat with a waistband which has an iron key.'

علي بن إبراهيم عن حنثة عن رسل الله (صلى الله عليه وسلم) قال إن رسل الله (صلى الله عليه وسلم) لا ي صلى الرجل في قميص متوشحا به فإنه من فعل أهل لوط.

Ali has narrated from his father from al-Nawfally from al-Sakuniy who has said the following:

‘Abu 'Abd Allah\textsuperscript{asws} has said that the Messenger of Allah\textsuperscript{asw} has said, 'A man does not perform Salat wearing an iron ring. It is narrated that if a key is inside cover then it is not an offence.'

إذا كنتم في الصلاة لا ي صلى الرجل في قميص متوشحا به فإنه من فعل أهل لوط (Amir-ul-Momaneen\textsuperscript{asws} says): Men should not offer the Salat wearing a sash (brief), because this was one of the people of Sodom’s habits.\textsuperscript{78}

تجزي للرجل الصلاة في ثوب واحد يعقد طرفيه على عنقه و في القميص الصفرين يزرع عليه (Amir-ul-Momaneen\textsuperscript{asws} says): It is acceptable for men to offer the Salat wearing one dress by knotting the two martins on the neck. It is also acceptable to offer the Salat wearing a thick shirt by buttoning it up.\textsuperscript{79}

Issues related to Salat Performed in Unclean Cloths

علي بن إبراهيم عن رسل الله (صلى الله عليه وسلم) قال إذا أصبَح توبك خمر أو نبيذ مسكت فاغضِلها إن عرفت موضعة فإن لم تعرف موضعة فاغضِلها كثيرا و إن صلب فيك فاعذ صلاتك.

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from certain persons of who narrated to him who has said the following:

‘Abu 'Abd Allah\textsuperscript{asws} has said, 'If your clothes come in contact with wine or intoxicating al-Nabidh (a kind of wine), you must wash it, if you know the area but if you do not know the area then wash all of that clothe and if you have performed Salat with it, perform it again.'

\textsuperscript{78} http://hubeali.com/images/newimg/Mola-Ali-asws-400-Ahadith.pdf
\textsuperscript{79} Ibid

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Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan from ibn Muskan who has said the following:

"I once sent a question to Abu 'Abd Allah asws through Ibrahim ibn Maymun and told him to ask the Imam asws about the case of a drop of urine found on one's thigh but he performs Salat and then remembers that he has not washed it. The Imam asws said, 'He is required to perform his Salat again.'

Ahmad ibn Idris has narrated from Mohammed ibn Ahmad from Ahmad ibn al-Hassan ibn Ali, who from 'Amr ibn Sa'id from Musaddiq ibn Sadaqah from 'Ammar who has said the following:

"I once asked Abu 'Abd Allah asws about a man who vomits in his clothes, if he can perform Salat in them without washing. The Imam asws said: It is not an offence to do so.

### Salat of a Man with Long Hair

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Maub, who from Musadif, who has said the following:

'Abu' Abd Allah asws, about a man who bundles his hairs on the top of his head, has said, 'He is required to perform his Salat again.'

### Salat for Children

(Amir-ul-Momaneen asws says): Teach your children how to pray. When they are eight years old, you should discipline them if they are negligent of their Salat.


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Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad ibn al-Halabiy who has said the following:

"Abu 'abd Allah asws has said: 'We instruct our children to perform Salat when they are five years old. Instruct your children to perform Salat when they are seven years old. We instruct our children to fast when they are seven years old if they can endure fasting even up to midday, or more than this or less. When thirst and hunger bothers them, they discontinue the fast. This is to familiarise them with fasting and to build their endurance to fast. So instruct your children to fast when they are nine years old and for as much of the day they can fast. When thirst bothers them, then you should allow them to discontinue their fast.'

Al-Hussain ibn Mohammed has narrated from Mu'allab' ibn Mohammed from al-Washsha' from al-Mufaddal ibn Salih from Jabir who has said the following:

'I once asked abu Ja'far asws about children when they line-up for obligatory Salat (for Jamat). The Imam asws said, 'Do not push them back from obligatory Salat but separate them from each other (children).'

Salat of a Weak/Patient

عليّ بن إبراهيم بن أبى عمّر بن جميل بن ذراح أنّ الله سأله أبا عبد الله ( عليّ بن إبراهيم ) ما حدد المرتضى الذي يَنصّلي كافداً قالّ إنّ الرّجل يَوعّد ويُخرّج وَلَكِنَّهُ هو أعلم بنفسي وَلَكِنْ إذا قوي فليِقْيمُ.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Jamil ibn Darraj who has said the following:

'I once asked abu' Abd Allah asws about a man who suffers from an illness. In what condition he is allowed to perform Salat in a sitting position? The Imam asws said, 'If a man is unwell and experiences anguish; however, he knows better about himself when he is able he must stand up.'

محمّد بن يحيى بن أحمد بن محمّد بن حماد بن عيسى عن حريز عن محمّد بن سلمان قال سأله أبا عبد الله ( عليّ بن إبراهيم ) عن الرّجل وَالمرّأة يَدهَا بصرهُ فِيهاَكَهُما الفِينِيَّاتِ فَقِيلُونَ نَداوِيَ نّشَاهراً أوّرَبعين ليلةَ مستلقيةٌ. كذلك يَنصّلي فَرْخصُ في ذلك وَقَالَ فَمَن اضطِرَّ غَيِّرًا بَاغًا وَلا عادَ فَلا إِلَّهِ عَليهِ.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Hammad ibn 'Isa from Hariz from Mohammed ibn Muslim who has said the following:

'I once asked abu 'Abd Allah asws about a man and a woman who lose their eyesight. Physicians say that they can treat them within a month or forty nights while they remain lying down on their back. Can they perform Salat in this condition? The Imam asws gave permission by reciting (Verse from Holy Quran), (Permission is granted to) those who are compelled and they are not rebels and transgressors. It is not a sin on them (2:168)
Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir in a marfu,' manner from Jamil ibn Darraj from Zurarah who has said the following:

‘Abu Ja'far asws has said, 'People suffering from illness can make gestures in their Salat.'

عليّ بن محمد عن سبل بن زياد عن ابن أبي نصر عن ابن يُبَكِّر عن محمد بن مسلم قال سألتُ أبا جعفر ( عليه السلام) عني المبتور فقال بني على صلاتِه.

Ali ibn Mohammed has narrated from Sahl ibn Ziyad ibn abu Nasr from ibn Bukayr from Mohammed ibn Muslim who has said the following:

'I once asked abu Ja'far asws about the case of one who suffers from an internal illness because of which is not able to control anal discharge. The Imam asws said, 'He continues his Salat wherever in Salat he is.'

الحسين بن محمد عن عبد الله بن عامر عن علي بن مُحَذّر عن فضالة عن ابن يُبَكِّر عن زُرارة عن أبي جعفر ( عليه السلام) قال قالت الرجُل يصلى وهو قاعد فقوم السُّوَّة فإذا أراد أن يبتديها قام فركّع بأخيرها قال صلاتها صلاة القيام.

Al-Hussain ibn Mohammed has narrated from' Abd Allah ibn 'Amir from Ali ibn Mahziyar from Fadalah from Aban from Zurarah who has said the following:

"I once asked abu Ja'far asws about a man who performs Salat in a sitting position. He recites Surah (from Holy Quran). When he wants to complete it he stands up then performs Ruku' (bowing down on one's knees). The Imam asws said, 'His Salat is like that of the one who performs it in a standing position.'

عليّ بن إبراهيم عن أبي على محمد بن المُغَفِّر عن سماحة قال سبل عن الأسير يُسراً المشركون فتحضرُ الصلاة و ينفعه الذي أسره منها قال يوميّ إيمان.

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from Sama'ah who has said the following:

'The Imam asws was asked about the captive of the pagans. It becomes time for Salat and the captor does not allow him to perform Salat. The Imam asws replied: 'He performs Salat by making gestures.'

عليّ بن إبراهيم عن ابن مُحَذّر عن أبي حمزة عن أبي جعفر ( عليه السلام) في قول الله عز و جلّ الدين يذكرُون الله قياماً و قعودًا و على خشوعهم قال الصحيح يصلي قياماً و قعوداً المريض يصلي جالساً و على خشوعهم الذي يكون أضعف من المريض الذي يصلي جالساً

Ali has narrated from his father, who from ibn Mahbub from abu Hamzah who has said the following:

"About the words of Allah aswj: Those who speak of Allah, standing, sitting and while lying their sides....' (32:15) Abu Ja'far asws has said: A healthy person performs Salat standing. One suffering from an illness performs Salat
sitting, and 'on their sides' is for one who is weaker than a patient who performs Salat in a sitting position.'

Ali has narrated from his father from those who narrated to him who has said the following:

"Abu' Abd Allah asws has said, 'One suffering from an illness performs Salat in a sitting position; if one cannot do this also, one does so while lying on one's back, says Takbir (Allah is great beyond description) then recites. For Ruku' (bowing down on one's knees) closes his eyes, then says Tasbih (Allah is able to perform Salat. The Imam

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali Hadid from Murazim who has said the following:

'I once asked abu' Abd Allah asws about the case of one who is ill and is not able to perform Salat. The Imam asws said: 'One whom Allah aswz has over powered, then Allah aswz is the first to pardon.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hajaj from Tha'labah ibn Maymun from Ma'mar ibn 'Umar who has said the following:

Salat and Its Recognition-Part II

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'I once asked Abu Ja'far asws about one suffering from illness if one is required to perform one’s Salat again which is missed during the time of fainting condition. The Imam asws said, 'No, one is not required to perform such Salat again.'

Ali ibn Mohammed and Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad from ibn Mahbub from ibn Ri'ab from Abu Basir who has said the following:

"I once asked one of the two Imam asws, about a patient who faints and then gains consciousness, if he is required to perform his Salat again. The Imam asws said, 'He is required to perform only those Salat again for which there was still time after his gaining consciousness.'

**The Excellence of Friday and Friday Eve**

مُحَمَّدُ بنُ يَخْيَبٍ عِنْ مُحَمَّدٍ بنُ مُوسَى عِنْ العَبَّاسٍ بِنَ مُعَزِّ أبَي حَمْزَةْ عِنْ أَبِي جَعْفَرٍ (عَلِيهِ الْسَّلَامُ) قَالَ: لَهُ رَجُلُ كَفَى سَمَّيَّتُ الْجَمِعَةُ قَالَ إِنَّ اللَّهَ عَزِّ وَ جَلَّ جَعَمَ مِنْهَا حَلَقَةً لُوْلَاةَ مُحَمَّدٍ وَ وَضَىْهُ فِي الْمِيثَاقِ قَسْمًا يَوْمَ الْجَمِعَةِ لَجَعَمَهُ فِيهَا حَلَقَةٌ.

Mohammed ibn Yahya has narrated from Mohammed ibn Musa from al-'Abbas ibn the Ma'rufu from ibn Abu Najran from 'Abd Allah ibn Sinan from ibn Abu Ya'fur from Abu Hamzah who has said the following:

‘Abu Ja'far asws has said, in answer to a question, 'How was Friday called Friday?' The Imam asws said, 'Allah asw called His creatures under the Divine Authority of Mohammed asws and the Executor of his asw will (Ali bin Abi Talib asws) during 'the Divine Covenant session', and that session was called 'al-Jum'ah' (the assembly) because of His asw calling His asw creatures together.'

عليَّ نَفَرُوا بَيْنَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ حَجَّرَهُمْ أَبَي جَعْفَرٍ (عَلِيهِ الْسَّلَامُ) فَقَالَ: مَنْ نَفَرَ مِنْهَا بَيْنَ الْجَمِعَةِ إِلَى الْجَمِعَةِ حَمَّامًا رُكَّةً قَلِلًا عَنْ اللَّهِ مَا شَاءَ إِلَّا أَنْ يَتَّمَيْحُ مَحْرَماً.

Ali ibn Ibrahim has narrated from his father who has narrated from al-Nawfally from al-Sakuniy who has said the following:

"Abu 'Abd Allah asws has said that whoever performs five hundred Rak'at recommended Salat from one Friday to the next Friday, he can ask Allah asw whatever he wants except a wish for unlawful matters.'

عليَّ نَفَرُوا بَيْنَ أَبِي عَبْدِ اللَّهِ عَلَيْهِ الْسَّلَامُ حَجَّرَهُمْ أَبَي جَعْفَرٍ (عَلِيهِ الْسَّلَامُ) فَقَالَ: مَنْ نَفَرَ مِنْهَا بَيْنَ الْجَمِعَةِ إِلَى الْجَمِعَةِ حَمَّامًا رُكَّةً قَلِلًا عَنْ اللَّهِ مَا شَاءَ إِلَّا أَنْ يَتَّمَيْحُ مَحْرَماً.\
Abu 'Abd Allahasws said to me: 'O 'Umar, on Friday nights angels by the number of grains come to earth with pens of gold and papers of silver in their hands. They write no other thing until Saturday except about Allah Humma Salli Ala Mohammed in wa Ali Mohammedasws, I pray to Allahazwj to Grant them such rewards. You should say Allah Huma Salli Ala Mohammed wa Alay Ahlul Bayt a great number of times. The Imamasws also said: O Umer, it is of the Sunnah to say Allahhumma Salli Ala Mohammed wa Alay Mohammed every Friday one thousand times and one hundred thousand times on other days.'

Ibrahim bin Abi Mahmood asked from Imam Ali Rezasws, O Son of Prophetasws! What do youasws say about the hadith, which they quote, 'Allahazwj Descends on the earth from the skies on every night? Imam Ali Rezasws said: May Allahazwj Curse those who have modified the Words of Allahazwj. By Allahazwj, His Prophetasws never said something like this. But Prophetasws said: 'Allahazwj Sends an angel, from the skies, during the last 1/3 part of every night but particularly in early hours on Friday night, and Allahazwj Asks him (the angelas) to announce, Allahazwj will Bless those who are praying for their needs, Forgive those who are seeking forgiveness, will accept repentance of those are pleading guilty. O seeker of 'Al-Khar'81 come and find refuge, O trouble maker, be warned, to abstain from it. The angelsas keeps on repeating these (statements) until the time of al-Fajr. After the onset of Al-Fajr, the angelsas returns back to the heavens. This hadith has been like this and was narrated to me by my father, who heard it from my forefather, who heard it like this from Prophetasw.82

Ghusal on Friday is Compulsory

Hammad asws narrated from Hariz from certain persons of our people who has narrated the following:

81 One of Mola Ali's Names.
Abu Ja'farasws has said, 'Taking Ghusal (bath) on Friday is obligatory, regardless of whether one is at home or on a journey. If one forgets, one must take Ghusal the next day. In the case of a person suffering from an illness it is permissible not to take a Ghusal.'

Recitations on Friday and Friday Eve

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from and Mohammed ibn al-Hussain from 'Uthman ibn 'Isa from Sama'ah from Abu Basir who has said the following:

‘Abu 'Abd Allahasws has said, 'On Friday night recite Surah al-Jumu'ah (62:1-11) and Sabbih Isma Rabbika al-'A'la' (87:1). In Friday morning recite Surah al-Jumu'ah (62) and Qul ho (112), and in Friday Salat recite Surah al-Jumu'ah and al-Munafiqun (63).’

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabi who has said the following:

'I once asked abu 'Abd Allahasws about recitation on Friday when I perform Salat alone a four Rak'at. Can I recite aloud? The Imamasws said, 'Yes, you can recite aloud.' The Imamasws said, 'Recite Surah al-Jumu'ah and al-Munafiqun on Friday.'

Qunut in Friday Salat

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus from Aban from 'Isa'il al-Ju'fiy from 'Umar ibn Hanzalah who has said the following:

'I once asked abu 'Abd Allahasws about Qunut (supplication after recitation) on Friday. The Imamasws said: 'You are my messenger to them in this matter. When performing in congregation, it is in the first Rak'at, but when performing alone, it is in the second Rak'at before Ruku.'

Congregational Salat on Friday (Salat-e-Jummah)

Most of Muslims believe that Salat-e-Jummah (Friday congregational) are compulsory, as per Sura-e-Jummah and consider Jummah as a special day. The condition of the Just Imamasws (Ull Amr) is the most important condition and accepted condition, since two Rakat Salat is replaced by the Sermon from the most knowledgeable and well-versed Imam. However, Sunnis would
take any Muslim/non-Muslim ruler as Ul’il Amr but the twelve Immami (Shias) only take Allah’s appointed representative (Prophet or Imam) as Ul’il Amr. Therefore, these days, Sunnis declare Salat-e-Jummah compulsory, whereas Shia scholars find it difficult to pronounce it ‘Wa jib’, during the major occultation of Imam-e-Zaman[as]. However, out of an extreme desire and to remain together with others Muslims, they have devised an innovative term ‘Wajib-e-Tahri’ by twisting and turning their own principles (Fiqh), a term unfound in any tradition of Masomeen[as]. The term means that Jummah prayers are 'not wajib' but 'Near-wajib', as one says so-called Imams or Niab-e-Imam is not entirely 'Hujjat' on Shias but 'Near-Hujjat'. This is the general perspective, among most of Usooli shia scholars and their followers.

There are, of course exceptions, some shia scholars have declared Jummah prayers (in the absence of Imam-e-Zaman[as]) void. Whereas some have stretch the fabric of 'Near-Wajib' to 'Just Wajib', through coming up with various definitions of their nearness to Imam-e-Zaman[as], i.e., Wali-e-Faqi, Wali-al-Amr-wal-muslameen.  

Against all this background, we present brief review on Salat-e-Jummah, in the light of traditions of masomeen[as], explaining the Sura-e-Jummah and strive to gain more insight into the validity of Salat-e-Jummah during the major occultation of Imam-e-Zaman[as]. A more detailed account on Salat-e-Jummah can be found at: http://hubeali.com/articles/JummahArticle.pdf

www.hubeali.com

Jaffar Bin Mohammed[as] said: There is no Jumma, without the presence of Just and Taqi Imam[as].

Ali[as] said: The judgement, penalties and Friday Prayer are not in order except executed by the Just Imam[as].

Imam Mohammed Baqri[as] said: Friday Prayers are compulsory but with Imam-e-Adil[as]. Skipping three ‘Jummah’ (in a row) means disregarding three compulsory ‘Wajib’, unless due to illness or any other reasonable excuse, no one but a hypocrite would (stay away from Jummah for three consecutive assemblies).

84 Mustadrak ul Wasil Vol-6 Page-13
85 Mustadrak ulWasil Vol-6 Page-14
86 Wasail ul Shia, vol. 7, pg. 498
Imam Jaffar asws said: The Messenger of Allah asws came with thirty-five prayers in every seven days. All should offer them except the following five: the woman, the boy and the passenger and the patient and the slave, however, the Friday Prayer with the Imam-e-Al Adil asws.

Salat in Travel

أحمد بن إبراهيم عن محمد بن عبيد الجبار و محمد بن إسماعيل عن الفضل بن شاذان جميعا عن صفوان بن يحيى عن إسحاق بن عمر عن أبي إبراهيم ( عليه السلام ) قال سأله عن الرجل يكون محترفا ثم يُقدم فيدخل بيوت الكوفة أينم الصلاة أم يكون محترفا حتى يدخل أهله قال بني يكون محترفا حتى يدخل أهله.

Ahmad ibn Idris has narrated from Mohammed ibn 'Abd-al-Jabbar and Mohammed ibn 'Isam'il from al-Fadi ibn Shadhan all from Safwan ibn Yahya from Ishaq ibn 'Ammar who has said the following:

I once asked abu Ibrahim asws about a man who is on a journey, returns and arrives among the houses of al-Kufah. Is he required to perform his Salat complete or as reduced until he comes to his family? The Imam asws replied: 'He is required to perform his Salat as reduced until he comes to his family.'

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan, who from 'Isma'il ibn al-Qasim who has said the following:

'I once asked abu 'Abd Allah asws about a man who on a journey performs Salat in complete form. The Imam asws said, 'If there is time for it he is required to perform his Salat again, otherwise, it is permitted.'

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Zurarah who has said the following:

'I once asked the Imam asws about a man who misses a Salat while on a journey and remembers it when he is at home. The Imam asws said, 'He performs Qaza (compensatory prayer) for it just as it was missed, if missed on a journey the compensatory prayer for it, at home is as reduced but if it is missed at home, the Qaza Salat for it, if performed on a journey, is in full.'

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Ali ibn Yaqtin who has said the following:

Travel on Friday and Friday Eve

'I once asked Abu Al-Hassanasws about a man who is on a journey and during performing a Salat he decides to stay there for ten days. The Imamasws said, 'If he decides to stay for ten days, he is required to perform his Salat in full form.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa and Mohammed ibn 'Isma'il from al-Fadl ibn Shadhan all from Hammad ibn 'Isa from Hariz ibn 'Abd Allah from Zurarah who has said the following:

'I once asked Abu Jafarasws about a man who returns home from a journey. To what time is he required performing his Salat as reduced, and when is he required to perform his Salat in full? The Imam said, 'If he enters a land and he becomes certain of staying there for ten days, and then perform his Salat as full. If he does not know for how long he is going to stay there and thinks that he may leave from there by tomorrow or the next day, then he should perform his Salat, as reduced up to a month. However, when a month passes in such condition, then he should perform his Salat in full even if he decides to leave at that hour.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed ibn 'Isa from ibn Faddal from' Abd Allah ibn Bukayr who has said the following:

"I once asked Abu 'Abd Allahasws about a man who is in al-Basra and he is from al-Kufah. He has a house there and he passes by al-Kufah just as a passer-by without an intention to stay there except for picking up supplies within one or two days. The Imamasws said, 'He is required to stay in one side of the city and perform his Salat as reduced.' I then asked, 'What is he required to do if he visits his family?' The Imamasws said, 'He is required to perform his Salat in full.'

Qasr and Qasr Distance

Mohammed bin al-husayn bin bin al-mujab, bin al-mujab, bin al-mujab, bin al-mujab, bin al-mujab, bin al-mujab, bin al-mujab, bin al-mujab, bin al-mujab, bin al-mujab.

Qasr and Qasr Distance

Qasr and Qasr Distance

88 To reduce, decrease, four part Salat to two-part.
Imam Abu Abdullah asws said, ‘Qasr and Iftar are connected to each other, hence who offers Qasr Salat, he should break his ‘Soam’ (fast).’

محمد بن علي بن الحسن بن باسندان، عن الفضل بن شاذان، عن الرضأ (عليه السلام) أنه سمعه يقول: إنا وجب التقصير في ثمانية فرسخ لا أقل من ذلك ولا أكثر، فإن ثمانية فرسخ سبعة أيام للعامة والقوافل والألقاح، فوجب التقصير في مسيرة يوم، يوم يكون بعد هذا اليوم قاصد هو نظر إلى هذا اليوم، قل لا يجب في هذا اليوم قما وجب في نظيره إلا كان نظيره مثله لا فرق بينهما.

It is referred to Imam Ali Reza asws that it is mandatory, without increasing or decreasing it, to ‘Qasr’ Salat at a distance of ‘Eight Farsak’ (27.3 miles) because this is the usual travelling distance of ordinary people (as per their walking speed) in a day so this is the limit for ‘Qasr’ if one does not take it as ‘Qasr’ then one thousand years’ travel is not enough for ‘Qasr’ as the next day will be the same as the previous day.

رواه في (العلل وعيون الأخبار) باسندان باني. وزاد: وقد خلاف الصغر في ترتيب، فإنه هو أربعة فرسخ، وسسر القدور عشرون فرسخا وثناة جعل بسر يوم ثمانية فرسخ، لأن ثمانية فرسخ هو سير الجمال والقوافل وهو الغالب على المسير، وهو أعظم المسير الذي يسير الجهان والمالكين.

The same tradition is also reported in ‘Illul Shara’ and ‘Ayon-ul-Akbar’ with the addition that Mola asws commented on the variation of the travelling speed, as cattle driven cart makes 4 ‘Farsak’ in a day whereas a horse rider goes for 20 ‘Farsak’ but for ‘Qasr’ (Allah asw) has fixed 8 Farsak (27.3 miles) as this is the distance which would mostly be covered by people on foot and riding on camels or those who would ride on donkeys and mules.

وباسنندان عن عبد الله بن يحيى الكاهلي أننا سمع الصادق (عليه السلام) يقول في التقصير في السلمة بريد في أربعة وعشرون ميلا، قال: كان أبو يقول: إن التقصير لم يوضع على البعثة الطوفاء والدام الناجية، وإنما وضع على سير القطار. ورواه الشيخ باسندان عن أحمد بن محمد بن عيبي، عن علي بن الحماد، عن عبد الله بن يحيى الكاهلي، مثله، إلى قوله: هملا. ورواه أيضا بهذا السند إلى آخره. أقول: المراد أن ما ورد من تحديد المسافة بسير يوم مخصوص بسير القطار وهو واضح.

Abdullah bin Yahiya Kahili reports from Imam Jafar-e-Sadiq asws that Salat is ‘Qasr’ at two ‘Bareed’ (27.3 miles) and also added my father (Imam Mohammed Baqi asws) used to say that this distance is not related to racing horses rather on walking speed, i.e., of camels.

وباسنندان عن الصفار، عن محمد بن عيبي، عن سليمان بن حفص المرزوي قال: قال الفقيه (عليه السلام) التقصير في السلمة بريدان أو بريد ذاهبا وناجيا، والبريد ستة أميل وهو فرسخان، والتقصير في أربعة فرسخ، فإذا خرج الرجل من منزله بريد أثنتي عشر ميلا وذلك أربعة فرسخ ثم بلغ فرسخين وتبنيه الرجوع أو فرسخين أخرين قصر، وإن رجع عما نوى عند يلو فرسخين وأراده المقام عليه التمام، وإن كان قصر ثم رجع

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90 One Farsak is 3 Hashimi miles, which are slightly more than the English miles, 1 Sashami mile = 2000 yard, 1m = 1760 miles (so 8 Farsak will be 27.2727 miles or 43.88 km), see, http://www.dailynews lk/2007/10/13/lea30.asp
Salman bin Hafeez Maruzi narrates from Imam Musa Kazim\textsuperscript{asws} that Salat is ‘Qasr’ at the distance of two ‘Bareed’ one Bareed in going away and one Bareed in returning. So the ‘Qasr’ is after 4 ‘Farsak’. Thus if one travels 4 Farsak from home and intends to return back to home then he should offer ‘Qasr’ prayers but if he travels 2 Farsak further and abandons the idea of returning back to home and decides to stay there (which is now at a distance of 6 Farsak), he needs to offer full prayers. If he however, has offered ‘Qasr’ prayers before changing his mind to stay, he needs to repeat his Salat.\textsuperscript{94}

\textbf{Salat in Short-Term Residency:}

I asked from Imam Abu Hassan\textsuperscript{asws} What should a person do if month of Ramazan falls during his travel? Shall he fast if he stays at some place for few days? Imam\textsuperscript{asws} replied, no, he should not and wait until he spends ten days there before fasting and offering full Salat. I asked, how about if he fasts for the lapsed fasts after staying at a place? Imam\textsuperscript{asws} replied; he should not until after spending 10 days there.\textsuperscript{96}

\textbf{Salat of Sailors and Frequent Travellers}

I asked from Imam Abu Hassan\textsuperscript{asws} What should a person do if month of Ramazan falls during his travel? Shall he fast if he stays at some place for few days? Imam\textsuperscript{asws} replied, no, he should not and wait until he spends ten days there before fasting and offering full Salat. I asked, how about if he fasts for the lapsed fasts after staying at a place? Imam\textsuperscript{asws} replied; he should not until after spending 10 days there.\textsuperscript{96}

\textsuperscript{94} Wasail-ul-Shia, vol. 5, tradition 4, pp. 410.

\textsuperscript{95} Faroo-e-Kafi, tradition 1, vol. 3, pp. 302.

\textsuperscript{96} Faroo-e-Kafi, tradition 2, vol. 3, pp. 303.
Mohammed ibn al-Hassan and others have narrated from Sahl ibn Ziyad from Ahmad ibn Mohammed from ibn Abu Nasr who has said the following:

‘I once asked al-Reza asws about a man who has a country estate where he goes and stays for one, two or three days. Is he required to perform his Salat in full or in reduced form? The Imam asws said, ‘He is required to perform his Salat in full whenever he is there.’

Mohammed ibn Yahya has narrated from ‘Abd Allah ibn Ja’far from Mohammed ibn Jazak.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Faddal from ibn Bukayr from ‘Ubayd ibn Zurarah who has said the following:

‘I once asked Abu ‘Abd Allah asws about a man who goes for hunting. Can he perform his Salat as reduced? The Imam asws said, ‘He is required to perform his Salat in full, because it is not a journey in the way of Haq (truth).’

Ali ibn Ibrahim has narrated from Mohammed ibn ‘Isa from Yunus from Ishaq ibn ‘Ammar who has said the following:

‘I once asked the Imam asws about the case of sailors and desert dwelling Arabs. Can they perform their Salat as reduced? The Imam asws said, ‘No, they cannot do so because their homes are with them.’

A number of our people have narrated from Ahmad ibn Mohammed from ‘Imran ibn Mohammed from ‘Imran al-Qummiy from certain persons of our people who has said the following:

‘I once asked the Imam asws about a man who goes on hunting to a place which is one or two day’s journey away. Is he required to perform his Salat in full or in reduced? The Imam asws said, ‘If he goes to provide for his family (sustenance), he is not required to fast, and performs his Salat as reduced. If he goes in search for useless reasons then he cannot perform his Salat as reduced and it is not honourable.’

Mohammed ibn Yahya has narrated from ‘Abd Allah ibn Ja’far from Mohammed ibn Jazzak who has said the following:
'I once wrote to the Imam\textsuperscript{asws} 'I pray to Allah\textsuperscript{asw}\text{ } to keep my soul in service for your\textsuperscript{asws} cause. I have a few camels and I have a caretaker for them. At certain times I go to them on the way to Makkah because of desire for Hajj or for al-Nadrah (rarely) in certain places. Is it necessary to perform my Salat in full and fast, or as reduced? The Imam\textsuperscript{asws} wrote in answer, 'If you are not always with them and do not go on the journey with them all the time except for the journey to Makkah, you must perform your Salat as reduced and do not fast.'

### Salat of a Traveller behind a Stationary Person

علي بن إبراهيم عن أبيه عن ابن أبي عمير عن محدث عن الخليلي عن أبي عبد الله ( عليه السلام) في المُسافر يُصلي خلف المُقيم قال يصلي ركعتين و يمضي حيث شاء.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Hammad from al-Halabiy, who has said the following:

'I once asked abu 'Abd Allah\textsuperscript{asws} about a traveller if he can perform Salat behind a non-traveller. The Imam\textsuperscript{asws} said, 'After performing two Rak'at, he then can move away whenever he wants.'

### On Recommended Salat in Travel

الخليلي بن محمد عن عبد الله بن عامر عن علي بن مهريار عن الحسين بن سعيد عن زرعة بن محمد عن

سماحة قال سأله عن الصلاة في السفر تسعتين ركعتين ليس قبلاً و لا بعدما ذهب ثم إذا ألا ابن تبغي للمُسافر أن

يصلي بعد المغرب أربع ركعتين وينتظر بالليل لما شاء إلقان نازلاً و إن كان راكباً فليصلى على دابة و هو راكب و لكن صلاته إيماء و لين رأسه حيث يريد السجود أخفض من ركوعه.

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir from Ali ibn Mahziyar from al-Hussain ibn Sa'id from Zur'ah ibn Mohammed from Sama'ah who has said the following:

'I once asked the Imam\textsuperscript{asws} about Salat on a journey. The Imam\textsuperscript{asws} said, 'It is a two Rak'at without anything before or thereafter, except that it is appropriate for a traveller to perform four Rak'at after al-Maghrib and recommended Salat during the night as much as he wants, if a traveller is on foot; but if riding he can perform Salat on his stumper. His Salat is in the form of making gestures and bowing down his head for Sujud lower than that for Ruku.'

مُحمد بن يحيى عن أحمد بن محمد عن الحسين بن سعيد عن المنذر بن سُفيان عن يحيى الخليلي عن الحارث بن

المغيرة قال قال أبو عبد الله ( عليه السلام) أربع ركعتين بعد المغرب لا تدغَّين في حضرة ولا سفر.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from al-Nadr ibn Suwayd from Yahya al-Halabiy from al-Harith ibn al-Mughirah who has said the following:

‘Abu 'Abd Allah\textsuperscript{asws} has said: 'There are four Rak'at after al-Maghrib. You must not omit them, regardless of being on a journey or while at home.'

مُحمد بن يحيى عن أحمد بن محمد بن سعيد عن الحسين بن سعيد عن المنذر بن سُفيان عن يحيى الخليلي عن الحارث بن

الصلاة النافذة على البعير و الذابة قال فسألتما كلهما لم تؤكيا قال فلقنت الحب على البعير و الذابة قال فتم

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Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan from ibn Muskan from al-Halabiy who has said the following:

"I once asked abu 'Abd Allah\textsuperscript{asws} about performing recommended Salat on the back of a camel or stumper. The Imam\textsuperscript{asws} said, 'Yes, you can do so as your face is.' I then asked, 'Am I required to face al-Qiblah when saying Takbir (Allah is great beyond description)? The Imam\textsuperscript{asws} said, 'No, you are not required but say Takbir as your face is and that is how the Messenger of Allah\textsuperscript{asaww} had done.'

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from 'Abd al-Rahman ibn al-Hajjaj who has said the following:

'I once asked abu 'Abd Allah\textsuperscript{asws} about a man who performs recommended Salat in the cities while on the stumper and to whatever direction it faces. The Imam\textsuperscript{asws} said, 'Yes, it is not harmful.'

Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from those whom he has mentioned who has said the following:

"Abu Ja'far\textsuperscript{asws} did not consider it harmful to perform Salat while walking, but he must not be driving a camel.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Sinan from ibn Muskan from al-Halabiy, who has said the following:

'I once asked abu' Abd Allah\textsuperscript{asws} about nightly Salat and al-Witr in the beginning of the night on a journey if one is afraid of cold or not feeling well. The Imam\textsuperscript{asws} said, 'It is not harmful and I do it so.'

**Salat on a Ship**

Ali ibn Ibrahim has narrated from his father from Hammad ibn 'Isa who has said the following:
I once heard Abu 'Abd Allah asws being asked about Salat in the ship. The Imam asws said, 'If you can come out to hard ground, you must do so; but if you cannot do so, then perform Salat while standing, if you cannot do so, then perform Salat while sitting and try to make it toward al-Qiblah.'

Ali has narrated from his father and Mohammed ibn Yahya from Ahmad ibn Mohammed all from ibn Abu 'Umayr from Hammad ibn 'Uthman who has said the following:

'Abu' Abd Allah asws was asked about performing Salat in ships. The Imam asws said, 'One must face al-Qiblah and when it makes a turn, if one is able to face al-Qiblah one must do so, otherwise, it is whichever direction it faces.' The Imam asws said, 'If one can perform in a standing position, it must be done so, otherwise, and one can sit down to perform his Salat.'

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Yazid ibn Ishaq from Harun ibn Hamzah al-Ghanawiy who has said the following:

'I once asked Abu' Abd Allah asws about the case of Salat in the ship. The Imam asws said, 'If it is heavily loaded and when you stand up it does not shake, perform Salat in a standing position, but if it is light and it can turn upside down, then perform Salat in a sitting position.'

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from abu Hashim al-Ja'fari who has said the following:

‘One abu al-Hassan asws and I were in a ship in Tigris. It became time for Salat and I said, 'I pray to Allah aswj to keep my soul in service for you asws cause, can we perform Salat in congregation? The Imam asws said, 'No, we perform Salat in the valley in congregation.'

The Recommended Salat

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn Fadal from ibn Bukayr from Zurarah who has said the following:
"I went to visit Abu Ja’far asws. I was a young person. The Imam asws described for me recommended Salawat (prayers) and fasting and Imam asws noticed from my face that I considered it heavy. Imam asws then said to me, 'This is not like obligatory Salat, so that on neglecting, one is destroyed. It is recommended and if you cannot do on time, you can compensatory prayer for it. They disliked that their deeds are taken up one day complete and one day incomplete. Allah asws Says, "Those who perform their Salat all the time" (71:23). They (true Muslims) disliked continuing Salat until Sun declines on midday to the west; the doors of heaven open on such time.'

Ali ibn Ibrahim has narrated from his father, from Abu 'Umrayr from Ibn 'Udhaynah from Ibn Faddal ibn Yasar who has said the following:

"Abu 'Abd Allah asws has said, 'Obligatory and recommended Salat are fifty-one Rak’at, of which there are two Rak’at after al- 'Atmah (Isha) in a sitting position which are counted as one Rak’at in a standing position. Obligatory Salat are seventeen Rak’at and recommended Salat are thirty-four Rak’at.'

Ali ibn Ibrahim has narrated from his father from ibn Abu 'Umrayr from ibn 'Udhaynah from ibn Fudayl ibn Yasar and al-Fadl ibn 'Abd al-Malik and Bukayr who have said the following:

'We heard Abu 'Abd Allah asws saying that the Messenger of Allah saww would perform recommended Salat twice as much as obligatory Salat, and Fast of recommended Fast twice as much as the obligatory one.'

Mohammed has narrated from Mohammad ibn al-Hussain from Mohammed ibn 'Isma'il ibn Bazi', who from Hanan, who has said the following:

'Once, when I was present, 'Amr ibn Hurayth asked Abu 'Abd Allah asws saying, 'I pray to Allah aszw to keep my soul in service for your cause, tell me about Salat of the Messenger of Allah.'

The Imam asws said, 'The Holy Prophet saww performed eight Rak’at of Zawal (declining of the sun toward the west at noontime). He (the Messenger of Allah saww) performed the first four, then eight thereafter, then four of al-Al-Asr. Prophet saww performed three of al-Maghrib, four after al-Maghrib, four of
al-'Isha' al-Akhirah, eight of nightly Salat, three of al-Witr, two Rak'at at dawn and the morning Salat of two Rak'at.'

I then said, 'I pray to Allahazwj to keep my soul in service for you^asws cause, if I can do more than this, will Allahazwj punish me because of a great deal of Salat? The Imam^asws said, 'No, however, Allahazwj punishes because of omitting Sunnah.'

Mohammed ibn Yahya has narrated from Salmah ibn al-Khattab from al-Hussain ibn Sayf from Mohammed ibn Yahya from Hajjaj al-Kilashshab from abu al-Fawaris who has said the following:

'Abu' Abd Allah^asws prohibited me from speaking between the four Rak'at after al-Maghrib.'

Mohammed ibn al-Hassan has narrated from Sahl from Ahmad ibn Mohammad from ibn abu Nasr who has said the following:

'I once said to abu al-Hassan^asws that our people have differences about recommended Salat. Certain ones among them say it is forty-four and others perform fifty. Please tell me about what you perform and how it is, so I can do similarly. The Imam^asws said, 'I perform fifty-one Rak'at.' The Imam^asws then said, 'Hold on to it.' The Imam^asws counted with his hand saying, 'Zawal (declining of the sun toward the west at noontime) is eight. There are four after al-Zuhur, four before al-'Asr, two after al-Maghrib, two before al-Isha, two after al-Isha' in a sitting position which are counted as one Rak'at in a standing position. There are eight Rak'at of nightly Salat, three of al-Witr and two at dawn. Obligatory Salat is seventeen Rak'at and this becomes fifty-one Rak'at.'

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Ali ibn Ibrahim has narrated from his father from Hammad from Hariz from Harah who has said the following:

"Abu Ja'far asws has said, 'At the time you wake up, at night for prayer (Tahajjud) then say, "All praise belongs to Allah azwj who has returned my spirit so I can praise and worship Him azwj." When you hear the rooster crow, recite:

‘He azwj is free of all defects. He is most Holy. He azwj is the Allah of angels and the spirit. His azwj mercy comes before His azwj anger. No one, other than You (Allah azwj), deserves worship. You azwj do not have any partner. I have done bad deeds and have done injustice to my own soul, so forgive me and grant me mercy; no one, other than You azwj, is able to forgive sins.'

When you get-up, look to the sky and say, "O Allah, the dark night cannot curtain You azwj, nor the sky with its constellations, nor the vast expanse of earth, nor the darkness one over the other, nor the ocean with its giant waves that curtain Your creatures from each other. You azwj Know whatever eyes steal or the chests hide. The stars have disappeared, eyes have gone to sleep, You azwj are the living guardian whom sleeps, and slumber cannot overtake. Free from all defects is the Cherisher of the worlds, Allah of the Messengers asws and all Praise belongs to Allah azwj, The Cherisher of the worlds." Then read five verses from Chapter Three: "The creation of the heavens and the earth and the alternation of the day and the night are evidence (of the existence of Allah) for people of reason (3:190). It is these who commemorate Allah while standing, sitting, or resting on their sides and who think about the creation of the heavens and the earth and say, 'Allah, you have not created all this without reason. Glory be to You azwj. Allah, save us from the torment of the fire.' (3: 191). Our Allah, those whom You azwj consign to the fire are certainly disgraced. There is no helper for the unjust. (3: 192)

"Allah, we have heard the person calling to the faith and have accepted his call. Forgive our sins, expiate our bad deeds, and allow us to die with the righteous ones. (3: 193) Allah, Grant us the victory that You have promised Your Messenger and do not disgrace us on the Day of Judgment; You are the One who never ignores His promise." (3:194).

'Thereafter brush your teeth; and make Wuzu '. When placing your hand in water say, "(I begin) by the name of Allah azwj, and with the power of Allah. O Allah, make me of the repenting ones and of those who purify themselves."

When you complete Wuzu' say, "All praise belongs to Allah azwj, Cherisher of the worlds." When you stand up for Salat say, "(I begin) in the name of Allah, with (the power of) Allah azwj to Allah azwj, from Allah azwj and with the will of Allah azwj and there is no means or power except the Power and Means of Allah azwj. O Allah, make me of the visitors of Your house and of the builders of Masjids, please open for me the door to repent before You azwj and close to
me the door of disobedience to You⁴⁾ and all sins. All praise belongs to Allah⁴⁾ who has made me of those who speak to Him⁴⁾. O Allah, turn to me with Your⁴⁾ face, the majestic in praise.' Then begin your Salat with the first Takbir.'

علي بن إبراهيم عن محمد بن عيسى عن يوسف قال حدثني إسماعيل بن محمد الأخوس قال قلت للرضا (عليه السلام) كم السرعة فقال إحدى وخمسون سرعة. محمد بن إبراهيم بن عيسى عن محمد بن عيسى مثله .

Ali ibn Ibrahim has narrated from Mohammed ibn 'Isa from Yunus who has said that narrated to him 'Isma'il ibn Sa'd al-Ahwas who has said the following:

'I asked al-Reza⁴⁾: 'Of how many Rak'at does Salat consist?' Imam⁴⁾ replied: 'There are fifty-one Rak'at (every day).’ Mohammed ibn Ahmad ibn Yahya has narrated from Mohammed ibn 'Isa a similar Hadith.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn abu Ummar from Hisham ibn Salim who has said the following:

'About the words of Allah⁴⁾: Nightly initiation is of strong impression and of strongest words' (73:7) Abu ‘Abd Allah⁴⁾ has said: "Strongest words" means a man’s getting up from his bed just for the sake of Allah⁴⁾ and for no other considerations.

علي بن إبراهيم عن أبيه عن ابن أبي عامر عن ابن أبي أرباب الخرائط عن محمد بن سلمان سمعت أنا عبد الله (عليه السلام) يقول إن العباد يوقظ ثلاث مرات من الليل فإن لم يقم آنامه الشيطان فينال في أذنه قال و سائلة عن

قول الله عز و جل كأنا قلما من الليل ما يعجعون قال كنا أفل الليلى نقويهم لا يقومون فيها.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umyr from Ayub al-Khazzaz from Mohammed ibn Muslim who has said the following:

'I heard abu 'Abd Allah⁴⁾ saying, 'A servant (of Allah) wakes up three times at night and if he still is not up (for Salat) Satan comes and urinates in his ears.’ I then asked about the words of Allah, the Most Majestic, the Most Glorious, 'They would sleep very little at night'. (51:18). The Imam⁴⁾ replied, 'There were few nights in which they would miss getting up for Salat.)'

علو علي بن إبراهيم عن أبيه عن ابن أبي عامر عن عمير بن أبي النَّبِيّة عن عمر بن يزيد الله سمعنا أنا عبد الله (عليه السلام) يقول إن في الليل لساعة ما يوقظه عبد الله يصلي و يدفعو الله فيه إذا استجاب له في كل ليلة ثلاث أصلح بالله فأتي ساعة هي من الليل قال إذا مضى نصف الليل في السداس الأول من الصفي الباقٍ.

It is narrated from him (narrator of previous Hadith) by his father from ibn abu 'Umayr from 'Umar ibn 'Uthaynah from 'Umar ibn Yazid, say the following:

'I heard abu 'Abd Allah⁴⁾ say: 'In the night there is an hour in which a Muslim performs Salat and appeals before Allah⁴⁾ for a wish; his prayer is answered every night. I (the narrator) then asked saying, 'I pray to Allah⁴⁾ to

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keep you well, which hour is it?' The Imam asws replied: 'It is in the first one-sixth of the second half of the night.'

A number of our people have narrated from Ahmad ibn Mohammed from al-Hussain ibn Sa'id from Hammad ibn 'Isa from Mu'awiyah ibn Wahab who has said the following:

'I once said to abu' Abd Allah asws 'A man of your followers, of their virtuous ones complained before me against sleep. He said that he wants to get up for the nightly recommended Salat but sleep overcomes him until it is morning. Sometimes he performs the compensatory prayer for a whole month of missed Salat or two months and bears with its heaviness.'

The Imam asws said, 'It is the delight for his eyes, by Allah azwj. He (the narrator) has said that the Imam asws did not give him permission to perform his nightly recommended Salat in the beginning of the night, saying, 'To compensatory prayer for them during the day is better.' I (the narrator) then said: 'Of our young girls there are those who love good and people of goodness. They try to perform Salat but sleep overcomes them, and perhaps they may perform the compensatory prayer for what is missed and perhaps face weakness in performing the compensatory prayer for what is missed, but she is able to perform in the beginning of the night. The Imam asws granted them permission to perform Salat in the beginning of the night if they feel weakness and loose performing the compensatory prayer for what is missed.'

Ahmad ibn Idris has narrated from Mohammed ibn 'Abd al-Jabbar from Safwan from ibn Bukayr who has said the following:

‘Abu ‘Abd Allah asws has said, 'A man who gets up in the end of the night to perform his nightly recommended Salat, all of them at one time and goes away to sleep, is not very praiseworthy.'

Ali ibn Ibrahim has narrated from his father from 'Abd Allah ibn al-Mughirah from ibn Muskan from al-Hassan al-Sayqal who has said the following:

'I once said to abu' Abd Allah asws about a man who performs two Rak’at of al-Witr, then stands up and forgets saying Tashahhud until he performs Ruku',

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then remembers when he is in Ruku. The Imam\textsuperscript{asws} said: 'He is required to sit down from Ruku say Tashahhud, then stand up and complete (Salat).' The narrator has said that he asked, 'Have you not said that in obligatory Salat if one remembers after Ruku', one continues, then performs two Sa'dah because of mistake after ending Salat in which one says Tashahhud?' The Imam\textsuperscript{asws} said, 'Recommended Salat is not like obligatory one.'

Al-Hussain ibn Mohammed al-As'hari has narrated from 'Abd Allah ibn 'Amir Ali ibn Mahziyar from Fadalah ibn Ayyub and Hammad ibn 'Isa from Mu'awiyah ibn Wahab who has said the following:

'I once asked abu' Abd Allah\textsuperscript{asws} about the most excellent time for al-Witr. The Imam\textsuperscript{asws} said, 'Dawn, in the beginning of it.'

Al-Hussain ibn Mohammed has narrated from 'Abd Allah ibn 'Amir Ali ibn Mahziyar from Fadalah ibn Ayyub from al-Qasim ibn Yazid from Mohammed ibn Muslim who has said the following:

'I once asked abu Ja'far\textsuperscript{asws} about a man who gets up in the end of the night and he is afraid of coming of dawn (before completing). Should he begin with al-Witr or perform Salat as normal so that al-Witr becomes the last item?' The Imam\textsuperscript{asws} said, 'He begins with al-Witr. The Imam\textsuperscript{asws} said, 'I have done so.'

\textbf{Recitations Recommended Salat before or after Offering Qaza Salat}

\begin{itemize}
  \item \textsuperscript{asws} Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from Murazim who has said the following:
  \item 'Isma'il ibn Jabir once asked abu 'Abd Allah\textsuperscript{asws} saying: 'I pray to Allah\textsuperscript{asws} to keep you well, there is a great deal of recommended Salat upon me. What should I do?' The Imam\textsuperscript{asws} said, 'Perform the compensatory prayer for them.'
  \end{itemize}

He said, 'They are of a great number.' The Imam\textsuperscript{asws} said: 'Perform the compensatory prayer for them.' He said, 'I cannot count them.' The Imam\textsuperscript{asws} said, 'Try to perform them.' I said, 'I pray to Allah to keep you\textsuperscript{asws} well, I pray to Allah to keep my soul in service for your\textsuperscript{asws} cause, I fell ill for four months and I could not perform any recommended Salat.' The Imam\textsuperscript{asws} said, 'There
is no compensatory prayer for them upon you; one suffering from illness is not like one in good health. Whoever is overpowered by Allah\textsuperscript{asws}, for him, Allah\textsuperscript{aswj} is the first to pardon.'

Mohammed ibn Yahya has narrated from 'Abd Allah ibn Mohammed from Ali ibn al-Hakam from Aban ibn 'Uthman from 'Isma'il al-Ju'fiy who has said the following:

"Abu Ja'far\textsuperscript{asws} has said, 'The best compensatory prayer for a Salat missed is the compensatory prayer during the night for what is missed during the night and what is missed during the day is made during the day.'

I then said, 'So there will be two al-Witr in one night.' The Imam\textsuperscript{asws} said, 'No, there will not be two al-Witr.' I then said, 'How it is that you instruct me to perform two al-Witr in one night?' The Imam\textsuperscript{asws} said, 'One of them is a compensatory prayer for what is missed.'

Mohammed ibn Yahya has narrated from Mohammed ibn al-Hussain from Safwan ibn Yahya from al-‘Ala’ from Mohammed ibn Muslim who has said the following:

'I once asked Abu 'Abd Allah\textsuperscript{asws} about a man who misses Salat to be performed during the day. The Imam\textsuperscript{asws} said, 'He can perform them whenever he wants. He can perform them after al-Maghrib or after al-‘Isha.’

Ali ibn Ibrahim has narrated from his father from Hammad ibn ‘Isa from Hariz from Zurarah and al-Fudayl who has said the following:

'Abu Ja'far\textsuperscript{asws} and Abu ‘Abd Allah\textsuperscript{asws} have said that the Messenger of Allah\textsuperscript{asw} has said, 'Salat of al-Duha’ (recommended Salat at noontime before Zawal (declining of the sun toward the west at noontime) is heresy.

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I then said, 'He is not able to perform the Qaza' (compensatory prayer). Can he pay charity?' The Imam recommended Salat.

I then asked, 'For how many Salat one is required to perform the Qaza' (compensatory prayer) for what is missed according to his knowledge.' I then said, 'He is not able to perform the Qaza' (compensatory prayer) for what is missed because of his business.' The Imam said, 'If his business is for his living which is necessary or it is for the needs of his brother in belief, then he is not obligated for anything in this matter. However, if his business is for the worldly matters which keeps him away from his Salat, then it is necessary for him to perform the Qaza' (compensatory prayer), otherwise, he will meet Allah as one considered neglectful, humiliated and destroying the Sunnah of the Messenger of Allah.

I then said, 'He is not able to perform the Qaza' (compensatory prayer). Can he pay charity?' The Imam remained quiet for a while then said, 'Yes, he can give charity.' I then asked, 'How much charity he must pay?' The Imam said, 'As much as he can afford. The minimum is one handful of food to a destitute for every Salat.' I then asked, 'For how many Salat one handful of food to a destitute is sufficient?' The Imam said, 'It is for every two Rak'at of Salat and every two Rak'at of Salat during the day.' I then said, 'He is not able to do so.' The Imam said, 'It is one handful for four Rak'at.' I said, 'He cannot give that much.' The Imam said, 'It is one handful for Salat of every night and one handful for Salat of every day but Salat is better, Salat is better.'

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from Ali ibn Asbat from a number of our people who has said the following:

‘Abu al-Hassan-the first whenever distressed would not perform recommended Salat.'

It is a narration from him (narrator of previous Hadith) by ibn Ma'bad or someone other than him who has said the following:

‘One of the two Imam have said that the Holy Prophet has said, 'Hearts work with interest or with hatred. When they are interested, perform recommended Salat but when they have abhorrence then hold to obligatory Salat.'
Mohammed ibn Yahya has narrated from Mohammed ibn al-Husayn from Mohammed ibn Yahya ibn Habib who has said the following:

‘I once wrote to abu al-Hassan, al-Reza asws asking, ‘There is recommended Salat on me, when should I perform Qaza’ (compensatory prayer for such missed Salat)?’ The Imam asws wrote to me in answer, ‘you can perform them whenever you like, during the day or night.’

Through the same chain of narrators as that of the previous Hadith it is narrated from Mohammed ibn al-Hussain from al-Hakam ibn Miskin from ‘Abd Allah ibn Ali al-Sarrad who has said the following:

‘Once, abu Kahmas asked abu ‘Abd Allah asws ‘Should a man perform his recommended Salat in one or in different places?’ The Imam asws said, ‘No, one should perform them here and there because they testify in one’s favour on the Day of Judgment.’

**Benefits of Night Salat (Namaz-E-Shab)**

-Qiyam ul lil (Standing at Night) is healthy for the body and please the Lord (asws) and brings about the mercy and is adherence to the ethics of the Prophets asws. **97**

Mohammed ibn Yahya has narrated from Ahmad ibn Ishaq from Sa’dan ibn Muslim from ‘Abd Allah ibn Sinan who has said the following:

‘Abu’ Abd Allah asws has said that nobility of a man is in his Salat during the night and his honour is in his keeping away from unsettling people’s confidentiality.’

Anyone who has a need to ask from Allahazwj, should choose one of three hours; an hour on Fridays, an instance on midday when the wind blows, the portals of the heavens are open, the Mercy is descended, and the birds are singing, and an instance in the later part of night when Fajr time emerges. At this time, two angels are calling (on Allahazwj’s Command): Is there a repentant to be accepted? Are there needy to be awarded? Is there a seeker of forgiveness to be pardoned? Is there a deprived making a wish?

Salat to be Recited under Fear

مَهَدَدَ الْرَّحْمَٰنَ مَهَدَدَ الْعَلِيَّ مَهَدَدَ الْبَيْعَةَ، مَهَدَدَ الْأَيَّامَ مَهَدَدَ الْيَوْمَ الْيَمِينَ مَهَدَدَ الْمَهَدَّةَ مَهَدَدَ الْمَغْرِبَ مَهَدَدَ الْبَايِدَةَ مَهَدَدَ الْخَيْرَةَ، مَهَدَدَ الْأَرْضَ مَهَدَدَ الْجَنَّةَ مَهَدَدَ الْجَحِّيرَ مَهَدَدَ الْعَسَأَرَ مَهَدَدَ الْأَمَلَ مَهَدَدَ الْمَجَالَ مَهَدَدَ الْإِنْقَسَامَ مَهَدَدَ الْمَقْعَدَةَ مَهَدَدَ الْشَّكِّرَ، مَهَدَدَ الْبَلَاغَ مَهَدَدَ الْيَسَىَ مَهَدَدَ الاِْفْتِاءَ مَهَدَدَ الْآمِنَ مَهَدَدَ الْإِلَهَ مَهَدَدَ الْمَلَّةَ مَهَدَدَ الْغَلَّ مَهَدَدَ الْقُلُوبَ مَهَدَدَ الْأَصَابُعَ، مَهَدَدَ الْأَرْمَى مَهَدَدَ الْمِلَّةَ مَهَدَدَ الْإِنْفَرَاضَ، مَهَدَدَ الْمَهَدَّةَ مَهَدَدَ الْمَغْرِبَ مَهَدَدَ الْبَايِدَةَ مَهَدَدَ الْخَيْرَةَ، مَهَدَدَ الْأَرْضَ مَهَدَدَ الْجَنَّةَ مَهَدَدَ الْجَحِّيرَ مَهَدَدَ الْعَسَأَرَ مَهَدَدَ الْأَمَلَ مَهَدَدَ الْمَجَالَ مَهَدَدَ الْإِنْقَسَامَ مَهَدَدَ الْمَقْعَدَةَ مَهَدَدَ الْشَّكِّرَ، مَهَدَدَ الْبَلَاغَ مَهَدَدَ الْيَسَىَ مَهَدَدَ الاِْفْتِاءَ مَهَدَدَ الْآمِنَ مَهَدَدَ الْإِلَهَ مَهَدَدَ الْمَلَّةَ مَهَدَدَ الْغَلَّ مَهَدَدَ الْقُلُوبَ مَهَدَدَ الْأَرْمَى مَهَدَدَ الْمِلَّةَ مَهَدَدَ الْإِنْفَرَاضَ.

Mohammed ibn Yahya has narrated from 'Abd Allah ibn Muhammad ibn 'Isa from Ali ibn al-Hakam from Aban from 'Abd al-Rahman ibn abu 'Abd Allah, who has said the following:

‘Abu’ Abd Allahasws has said that the Messenger of Allahsaww performed Salat with his followers during the armed expedition at ‘Dhat al-Riqa’ in a fearful condition. The Messenger of Allahsaww divided his companions in two groups. One group was made to stand up facing the enemy and the other group behind him to offer Salat. Heasws said Takbir (Allah is great beyond description) and they also did so. The Prophetasws recited and they remained silent. Heasws performed Ruku’ and they also did so. Heasws performed Sajdah and they also did so. The Messenger of Allahasws in order to complete remained standing but they performed one Rak’at for themselves, then they said Salam to each other. They then went to stand guard in place of the group facing the enemy. This group stood behind the Messenger of Allah who performed one Rak’at with them, then said Tashahhud and Salam to them. They then stood up to perform the remaining one Rak’at for themselves, and then said Salam to each other.'

Al-Hussain ibn Mohammed has narrated from Mu’alla’ ibn Mohammed from al-Hassan ibn Ali al-Washsha’ from Hammad ibn ‘Uthaman from Abu Basir who has said the following:

‘I once heard abu’ Abd Allahasws say, ‘If you are in a land where you are afraid of thieves or beasts, perform Salat on your stumper.’
Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn 'Isma'il who has said the following:

'I once asked the Imam\textsuperscript{asws} about my travelling between Makkah and al-Madinah and in the time of Salat, we disembark where Arabs are found. Can we perform the obligatory Salat on the ground and recite just al-Fatihah, or perform it when riding and recite al-Fatihah al-Kitab and a Surah (after al-Fatihah) as well? The Imam\textsuperscript{asws} said, 'If you are afraid, then perform the obligatory Salat and other Salat on your stumper. If you recite al-Fatihah and a Surah it is more beloved to me and I do not see anything harmful in what you have done.'

'Ahmad ibn Mohammed has narrated from Ali ibn al-Hakam from Aban from 'Abd al-Rahman ibn abu 'Abd Allah who has said the following:

"I once asked Abu 'Abd Allah\textsuperscript{asws} about the words of Allah\textsuperscript{azwj}: \textit{If you are afraid then it is on foot or riding...}, (2:240), 'How is this Salat performed and what do you say if one is afraid of beasts or thieves?' The Imam\textsuperscript{asws} said, 'He says Takbir (Allah is great beyond description) and makes gestures with his head as gestures are made.'

\textbf{Performing Salat in Battlefield}

علي بن أبي عامر عن أبي بكر الصديق عن ابن أبي أُذني عن مَلَك بن مُحَمَّد بن مُسَطَّم بن أبي جعفر ( عليه السلام ) قال في صلاة الخوف عند المطاعردة، و المعاففة، و صلاة يصلي كل إنسان منهم بال같ة، حيث كان رجاله، و إن كانت الصوابية، و المعاففة، و تلشاخ القائل فإن أمير المؤمنين ( صلى الله عليه وسلم ) صلى ليالي صفين، و هي ليالي الظهر، لم تكن صلاتهم الطيور، و العصر، و المغرب، و العشاء، عند وقت كل صلاة إلّا التكبير، و التهليل، و الشهيد، و التحميد، و الدعاء فكانت تلك صلاتهم لم يأمركهم بإعادة الصلاة.

Ali ibn Ibrahim has narrated from his father from ibn abu 'Umayr from ibn 'Udhaynah from Zurarah and Fudayl and Mohammed ibn Muslim, who has said the following:

'Abu Ja'far\textsuperscript{asws} was asked about performing Salat in frightening conditions during pursuits and the skirmishes. Imam\textsuperscript{asws} replied: 'Every one of them perform Salat by making gestures to whatever direction they face, even if swords work neck and neck and the fight goes on in a hand-to-hand manner. Amir al-Mu'minin\textsuperscript{asws} performed Salat during the night of Siffin which is called 'Lilatu-al-Harir'. Their Salat of al-Zuhur, al-'Asr, al-Maghrib and al-Isha' were only Takbir (Allah is great beyond description), Tahliil, (no one deserves worship except Allah\textsuperscript{azwj}), Tasbih (Allah is free of all defects), Tahmid (all praise belongs to Allah\textsuperscript{azwj}) and supplications. It was their Salat and they were not commanded to perform Salat again.'
Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from 'Uthman ibn 'Isa from Sama'ah who has said the following:

"I once asked the Imam^asws, about Salat during fighting. The Imam^asws said, 'If they meet (the armies) and kill each other, then Salat in such time is Takbir (Allah^asw is great beyond description), but if they are standing and are not able to overpower the group, then it is in the form of gestures.'

**Salat for Eid and with Sermon**

For the brevity of the article only few hadith on Salat of Eid-e-Zuha and Fitre are presented here, for detailed article please visit: [http://hubeali.com/images/newimg/what-to-do-on-Eid.pdf](http://hubeali.com/images/newimg/what-to-do-on-Eid.pdf)

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Washsha' from Hammad ibn Ma'mar ibn Yabya who has said the following:

‘Abu Ja'far^asws has said, 'There is not any Salat on the day of al-Fitr or al-Adha except with an Imam^asws.'

Ali ibn Mohammed has narrated from Mohammed ibn 'Isa from Yunus from Mu'awiyah who has said the following:

"I once asked the Imam^asws about Salat of both Eid. The Imam^asws said, 'It is a two Rak'at and there is not anything before or after them. Azan or 'Iqamah is not required. There are twelve Takbir (Allah is great beyond description). When Takbir is said and Salat is commenced, he then recites al-Fatihah al-Kitab, then wa al-Shams and Duha'ha' (Chapter 91), then says five Takbir. After saying Takbir (Allah is great beyond description) he performs Ruku', so he performs Ruku' after the seventh Takbir. He then performs two Sajdah, then stands up and recites al-Fatihah al-Kitab and Hal Ataka Hadith al-Ghashiyah (chapter 88), then says four Takbir, performs two Sajdah, says Tashahhud and Salam.

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The Imam\textsuperscript{asws} said, 'This is how the Messenger of Allah\textsuperscript{saww} did. The sermon is after Salat. 'Uthman was the one who innovated it (Sermon) before Salat. When the Imam delivers the sermon he sits down between the two sermons for a short time. It is proper for the Imam to wear burd (a certain kind of gown) on both Eid days and a shat’i turban or Qa’iz (certain kinds of fabrics). He goes out in the open so he can see the horizons of the sky. He does not perform Salat on a mat or Sajdah on it. The Messenger of Allah\textsuperscript{saww} would go to al-Baqi’ and perform Salat with people.'

**Salat for Eclipses**

علي بن إبراهيم عن أبيه عن عمرو بن عثمان عن علي بن عبد الله قال سمعت أبي الحسن موسي (عليه السلام) يقول: إنما قام إبراهيم بن رسول الله (صلى الله عليه وسلم) جرت فيه ثلاث سنين واحدة فإنه لما مات الكفنت الشمس فقال الناس الكفنت الشمس لقد أتى رسول الله (صلى الله عليه وسلم) على الله وعنه (النبي فحمد الله وثني عليه ثم قال يا أيها الناس إن الشمس و القمر إشان من أيت الله تجريان بأمره طبطوان له لا تتكونان نموذ أحد و لا نحيتان إذا الكفنتنا أو واحدة منهما فصلوا لم ننزل فصلنا بالناس صلالة الكسوف.

Ali ibn Ibrahim has narrated from his father from 'Amr ibn 'Uthman from Ali ibn 'Abd Allah who has said the following:

'I heard abu al-Hassan Musa\textsuperscript{asws} saying, 'When Ibrahim son of the Messenger of Allah\textsuperscript{saww} passed away three traditions were established. One tradition is that on that day a sun eclipse took place and people said that it is because of the death of the son of the Messenger of Allah\textsuperscript{saww}. The Messenger of Allah went on the pulpit, praised Allah and glorified Him, then said: "O people, the Sun and the Moon are two signs of the signs of Allah which move because of His\textsuperscript{azwj} Command and in obedience to Him\textsuperscript{azwj}. Their eclipse is not because of the death of life or anyone. If one or both of them eclipse perform Salat for eclipse." He\textsuperscript{saww} climbed down the pulpit and performed Salat because of eclipse with the people.'

علي بن إبراهيم وgetContext ابن إسماعيل عن الفضل بن شاذان جميعا عن حنبد بن عيسى عن حمزه عن زرارة و حمدد بن مسلم قال سلناء إسحاق (عليه السلام) عن صلاة الكسوف كم هي ركعه و كيف تصلبها فقال عنها ركعتان وأربع سجادات تنفيذ صلاة أني خففنا و تركنا بكيرة و تركنا بكيرة إذا في الخمسة التي نشجح فيها و نقول سمع الله بحمده و تلقين في كل ركعتين قبل الزكوع و تطيل الفوتو و الزكوع على قدر القراءة و الزكوع و السجود فإن قررت قبل أن يتجلى فاعلق و أدع الله غر و جعل خلي يتجلى و إن يتجلى قبل أن يقرأ من صلاتك فتمنى ما يبي و تتجلى بالقراءة قال كنت كفيف القراءة في حال قرأت سورة في كل ركعة تلقى فيها السورة تمامًا فان قرأك أن يتجلى فاعلق و لا تقرأ فتحة القول وكان يتحسس أن يقرأ فيها الكفيف و الحجر إلا أن يكون إمامًا يقز على من خلفه فإنه استضف إلى أن تكون صلاتك بارزة لما ينكل بنيت فافعل و صلاة الكسوف الشمس أطول من صلاة الكسوف القمر و فما سواء في القراءة و الزكوع و السجود.

Ali has narrated from his father and Mohammed ibn 'Isa'il from al-Fadi ibn Shadhan all from Hammad ibn 'Isa from Hariz from Zarahar from Mohammed ibn Muslim who has said the following:

"We once asked abu Ja'far\textsuperscript{asws} about Salat because of eclipse. How many Rak'at has it and how we perform it? The Imam\textsuperscript{asws} said, 'It has ten Ruku' and four Sajadat. Salat commences with Takbir, Ruku' is performed with Takbir and you raise your head with Takbir, except the fifth Takbir, after which you perform Sajdah and say Allah\textsuperscript{azwj} Hears those who praise Him\textsuperscript{azwj}. Say Qunut"
in every two Rak'at before Ruku' and prolong Qunut and Ruku' equal to the
time for recitation, Ruku' and Sajdah. If you finish before it (sun or moon) is
clered, sit down and pray before Allahazwj until it is cleared. 'If it clears before you
finish Salat, complete the remaining. Make the recitation loud.' I then
asked, 'How is recitation in this Salat?' The Imamasws said, 'If you recite Surah
(a chapter) in every Rak'at, recite al-Fatihah al-Kitab, but if you reduce from
Surah something, then recite from where you left and do not recite al-Fatihah
al-Kitab.' The Imamasws said, 'It is desirable to recite al-Kahf (Chapter 18) and
al-Hijr (Chapter 15), unless one is the Imam and is afraid of causing
difficulties for people behind him. Your Salat should be in the open, without
being covered by a house, if you can do so. Salat because of Sun eclipse
should be given more time than that because of Moon eclipse, but Salat
because of both is equal in Ruku' and Sajdah.'

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from ibn abu 'Umayr from
Jamil ibn Darraj who has said the following:

'I once asked abu' Abd Allahasws about the time of Salat because of eclipse at
Sunrise and Sunset if it can be performed at such time. Abu' Abd Allahasws
said: 'It is obligatory.'

It is narrated from him (narrator of previous Hadith) Ahmad ibn Mohammed from Hammad
from Hariz from Zurarah and Mohammed ibn Muslim who has said the following:

'Abu 'Abd Allahasws has said, 'When a total Sun eclipse takes place but you
do not notice it and come to know about it later, you must perform Qaza'
(compensatory prayer for) Salat (for eclipse), but if it is not a total eclipse, you
are not required to perform anything.'

Mohammed ibn Yahya has narrated from 'Imran ibn Musa from Mohammed ibn 'Abd al-Majid
from Ali ibn al-Fadl al-Wasiti who has said the following:

'I once wrote to the Imamasws asking, 'If a Sun or Moon eclipse takes place
and I am riding and unable to dismount what must I do? The Imamasws wrote
to me: 'Perform Salat on your stumper which you ride.'
Salat-e-Jafar with Tasbih

‘Abu Abd Allah\textsuperscript{asws} has said that the Messenger of Allah\textsuperscript{asaww} once said to Ja’far: ‘O Ja’far, should I grant you and give an award to you or a gift?’ Ja’far then said: ‘Yes, O Messenger of Allah\textsuperscript{asaww}, please do so.’ The narrator has said that people thought the Messenger of Allah\textsuperscript{asaww} might give him gold or silver. People remained anticipating. The Messenger of Allah\textsuperscript{asaww} said: ‘I give you something and if you practice every day, it will be better for you than the whole World and all that it contains. If you practice it every two days, Allah\textsuperscript{azwj} Forgives you during the time in between. For your practicing it every Friday or every month or every year, Allah\textsuperscript{azwj} Grants you forgiveness during the time in between.

Perform four Rak’at Salat. Begin the Salat complete the recitations and then say: ‘Allah\textsuperscript{azwj} is free of defects, all praise belongs to Allah, no one, other than Allah\textsuperscript{azwj} deserves to be worshiped and Allah\textsuperscript{azwj} is Great fifteen times. In Ruku’ position, say it ten times. After Ruku’, when standing, say it ten times.

In the first sajdah say it ten times. When sitting between the two sajdah say it ten times. In the second sajdah say it ten times. After the second sajdah before standing-up for the second Rak’at say it ten times. This amounts to seventy-five Tasbihah, which makes it three hundred Tasbihah in one Rak’at and in four Rak’at Salat it becomes one thousand two hundred Tasbihah, Tahllilah, Tahmidah and Takbirah. You may perform this Salat during the day or night as you wish.’

‘It is in a Hadith from Ibrahim ibn ‘Abd al-Hamid and abu al-Hassan\textsuperscript{asws} has said the following. ‘In the first Rak’at after the first Chapter of the Holy Quran recite Chapter 99. In the second Rak’at you should recite Chapter 100, in the third Rak’at recite Chapter 110 and in the fourth Rak’at read Chapter 112 of the Holy Quran.’ I then asked, ‘What is the reward for this Salat?’ The Imam\textsuperscript{asws} replied, ‘If his sins are as many as grains of sand in a pile, Allah\textsuperscript{azwj}
forgives him. ‘Imam\textsuperscript{aww} then looked at me and said, ‘This is for you and your people only.’

Mohammed ibn al-Hassan has narrated from Sahl ibn Ziyad from Ali ibn Asbat from al-Hakam ibn Miskin from Ishaq ibn 'Ammar who has said the following:

‘I asked abu' Abd Allah\textsuperscript{asws} if one performs Salat of Ja'far, does Allah\textsuperscript{azwj}, the Grants him a reward like that which the Messenger of Allah\textsuperscript{aww} mentioned for Ja'far?’ The Imam\textsuperscript{asws} said, ‘Yes, by Allah\textsuperscript{azwj}, He does so.’

\textbf{Salat of Syeda Fatimah al-Zahra\textsuperscript{asws}}

علي بن محمد و عيسى بن زيد بن علي بن الحكيم بن مصيني من الحنافي على أبو بكر صديق قاتل سمعته أبا عبد الله (ع) يقول من صلى أربع ركعات بجناحيّ مره قيل هو الله أحد في كل ركعة خشوش مره لم يلققق و بينه وبين الله ذنب أطف فهو.

Ali ibn Mohammed and others have narrated from Sahl ibn Ziyad from Ali ibn Hakam from Muthanna al-Hannat from Abu Basir who has said the following:

‘I heard abu' Abd Allah\textsuperscript{asws} saying, 'One who forms, four Rak'at Salat and reads two hundred times Qul Ho wallah Ho (Chapter 112 of the Holy Quran), fifty times in each Rak'at, does not move away with any of his sins before Allah\textsuperscript{azwj} without being forgiven.’

علي بن محمد رفعة عبن أبي عبد الله (ع) قال إذا كان النصف من سنة فضل أربع ركعات نقل في كل ركعة الحداد و قال كل من الله أحد خاتم مره فإنه فرغت قيل الله نقل الله إلى إبلى قبر و إلى عزاiah بن وملك خائف و بكر مستحضر ربة لا تذكّر اسمه ربة لا يغيب حسني ربة لا يغيب بغيك فأعبا و أعبى برضاك من سماخلا و لمع و أمع برضاك من عناقاك و أمع برضاك من عناقاك و أمع برضاك الذي رأى ذلك كما أثبت ربك و نفتا و فقو ما يقول القائلون قال و قال أبو عبد الله (ع) ينوي سماخلا و سماخلا من رجاء لله فيه رسول الله (صلى الله عليه و سلم) أنه به ما كان صلى فيه وقت شاه بما على ركعة فقرو في كل ركعة بحمال القرآن و سورة ما ليس فيها فرغ و سلم جلب مكانة ثم قرأ دائم القرآن أربع مرات و المعيونات الثلاث كل واحد أربع مرات فإنه فرغ و هو في مكانه قال بالله إلا الله هو الحمد لله و سبحان الله و لا حول و لاقوة إلا بالله أربع مرات.

ثم يقول الله ربي لأشدكم ثم أربع مرات ثم يدعو ثم يدعو يستجيب له في كل حاجة إلا أن يدعو في جائحة فوره و قطيعة رحم.

Ali ibn Mohammed has narrated in a marfu manner who has said the following:

"Abu' Abd Allah\textsuperscript{asws} has said that on the night of the middle of the month of Sha‘ban perform four Rak’at Salat. In every Rak’at read al-Fatihah and Qul Ho wallah Ho (Chapter 112) one hundred times. After completing say, ‘O Allah, I have needs from You. I seek protection with You\textsuperscript{azwj} and I am afraid of Your\textsuperscript{azwj} (Wrath). I plead before You\textsuperscript{azwj} for Your\textsuperscript{azwj} Protection. O Allah\textsuperscript{azwj}, do not replace my name and do not Change my body. O my Allah\textsuperscript{azwj}, do not Make my trial extremely hard."
I seek your protection with Your\textsuperscript{azwj} pardon against Your\textsuperscript{azwj} punishment, I seek protection with Your\textsuperscript{azwj} Pleasure against Your Wrath, I seek protection with Your\textsuperscript{azwj} mercy against Your\textsuperscript{azwj} punishment, I seek protection with You\textsuperscript{azwj} from You\textsuperscript{azwj}. You\textsuperscript{azwj} Praise is exalted. You\textsuperscript{azwj} are just as You\textsuperscript{azwj} have said You\textsuperscript{azwj} are and beyond what others say. The narrator has said that Abu 'Abd Allah\textsuperscript{asws} then said this, 'On the twenty-seventh of the month of Rajab the Messenger of Allah\textsuperscript{asws} gave people this information.'

It said, "One can perform a Salat, any time he wants, of twelve Rak'at. In each Rak'at he can recite al-Fatihah and another chapter from the Holy Quran. After completing and saying Salam, sits in his place, then reads al-Fatihah four times, chapters 112, 113 and 114 four times each. After completing while still in his place says four times, 'No one, other than Allah\textsuperscript{azwj}, deserves worship, Allah\textsuperscript{azwj} is Great, all Praise belongs to Allah\textsuperscript{azwj}, Allah\textsuperscript{azwj} is free of all defects and there is no means and power other than the power and means of Allah\textsuperscript{azwj}'. Then says four times, 'O Allah\textsuperscript{azwj}, (be a witness that) Allah\textsuperscript{azwj} is my Allah. I do not consider anyone as His\textsuperscript{azwj} partner.' Then he may ask for his wishes. His wishes will be made to come true about everything except for the destruction of a people or the destruction of good relations with relatives.'

**Salat for Istikharah**

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Khalid from al-Nadr ibn al-Suwayd from Yahya al-Halabiyy from 'Amr ibn Hurayth who has said the following:

‘Abu 'Abd Allah\textsuperscript{asws} has said, 'Perform two Rak'at Salat and ask Allah\textsuperscript{azwj} to choose for you what is good. By Allah\textsuperscript{azwj}, if a Muslim asks Allah\textsuperscript{azwj} to Choose for him what is good, He\textsuperscript{azwj} certainly chooses for him as such.'

Ali ibn Ibrahim has narrated from his father from 'Uthman ibn 'Isa from 'Amr ibn Shimr from Jabir who has said the following:

‘Abu Ja'far\textsuperscript{asws} has said, 'Whenever Ali ibn al-Hussain\textsuperscript{asws} would think of performing Hajj, 'Umrah or buying, selling or setting free a slave, he would first cleanse himself (take Wuzu' or bath), then perform two Rak'at Salat for Istikharah in which he read chapters 55 and 59. After completing Salat Imam\textsuperscript{asws} would read chapters 113, 114 and 112 while still in a sitting position. He\textsuperscript{asws} then say, 'O Allah\textsuperscript{azwj}, if such and such thing is good for me in this...'}
world and for my religion, immediately or later, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allahazwj Grant Mohammed and his family a compensation worthy of their serving Yourazwj cause), please Make it easy for me in the best manner and make it come beautiful. O Allah, if such and such thing is bad for my religion and my worldly matters immediately or later, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allahazwj Grant Mohammed and his family a compensation worthy of theirazwj serving Yourazwj cause), please keep it away from me. O Allahazwj, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed, (O Allahazwj Grant Mohammedsaww and his familyazwj a compensation worthy of their serving Yourazwj cause), please Grant me determination with guidance even if I dislike it and my soul refuses.'

Salat for Sustenance

Muhmmad bin Isma’ul bin Shadhan from Sa’fwan bin Yahya from ibn Muskan from Mohammed ibn Ali al-Halabi who has said the following:

‘A man complained before Abu ‘Abd Allahasws against his poverty and deprivation in business after being affluent and that in whatever way he moves to make a living, he faces difficulties. Abu’ Abd Allahasws commanded him to go to the special place of the Messenger of Allahsaww which is between his grave and pulpit. ‘Perform two Rak’at Salat there and say, one hundred times, ‘O Allahazwj, I appeal to Youazwj through Yourazwj power, Yourazwj Determination, Yourazwj Majesty and through whatever Youazwj Knowledge has Encompassed, please facilitate my business and increase it for my sustenance in a way that is better and of good consequences.’ The man has said that thereafter in whichever way I moved for business Allahazwj Granted me benefits.’

A number of our people have narrated from Ahmad ibn Mohammed ibn ‘Isa from Ahmad ibn Abu Dawud from Abu Hamzah who has said the following:

‘Abu Ja’farasws has said that a man came to the Holy Prophetasaww and said, ‘O Messenger of Allahsaww, I am a man with (a large) family, indebted; and my condition has become difficult. Please teach me a prayer through which Allahazwj will provide me enough to pay my debts and help my family.’ The
Messager of Allah\textsuperscript{asws} said, ‘Take Wuzu’ properly; then perform two Rak’at Salat with complete Ruku’ and sajdah in both Rak’at. Thereafter say, “O owner of Glory, O the only One, O gracious, I turn to You\textsuperscript{azwj} through Mohammed\textsuperscript{as}, Your Prophet, the Prophet of mercy. O Mohammed\textsuperscript{as}, O Messenger of Allah\textsuperscript{as}, I have turned through you\textsuperscript{as} to Allah\textsuperscript{azwj}, your Allah\textsuperscript{azwj} and the Allah\textsuperscript{azwj} of all things. Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed (O Allah grant Mohammed\textsuperscript{as} and his family\textsuperscript{as} compensation worthy of their serving Your\textsuperscript{azwj} cause). I appeal to You\textsuperscript{azwj} for relief from that with which You\textsuperscript{azwj} Grant relief, an easy success and vast sustenance with which I can overcome my difficulties, pay my debts and help my family.’

Ali ibn Mohammed has narrated from’ Abd Allah, who from Ibrahim ibn Ishaq from ‘Abd Allah ibn Ahmad from al-Hassan ibn ‘Urwah son of the sister of Shu‘ayb al-‘Aqarqufiy from his maternal uncle, Shu‘ayb, who has said the following:

‘Abu ‘Abd Allah\textsuperscript{asws} said to me, ‘If one feels hungry he should perform Wuzu’ and recite two Rak’at Salat, and then say, 'O my Allah\textsuperscript{azwj}, I am hungry. Please feed me.' He will be fed within the same hour.’

Ali ibn Ibrahim has narrated from his father, who from’ Abd Allah ibn al-Mughirah from al-Walid ibn Sabih, who has said the following:

"Abu ‘Abd Allah\textsuperscript{asws} has said that when you in the morning, after Salat, want to go to work, perform two Rak’at Salat. After saying the Tashhud say, 'O Allah\textsuperscript{azwj}, I have attended this morning and I seek favour through You\textsuperscript{azwj} generosity, as You\textsuperscript{azwj} have Commanded, in the form of lawful and fine sustenance with which, You\textsuperscript{azwj} will Grant me good health. ‘Say it three times.

Then perform another two Rak’at Salat. At the end of Tashhud say, 'By the Power and Means of Allah\textsuperscript{azwj}, I attend this morning not by my own power and means, but by Your\textsuperscript{azwj} Power and Means, O Allah\textsuperscript{azwj} and I disassociate from all powers and means. O Allah\textsuperscript{azwj}, I appeal to You\textsuperscript{azwj} for the blessings of this day and the blessings of the people of this day. I appeal before You\textsuperscript{azwj} to Grant me through Your\textsuperscript{azwj} generosity vast, fine and lawful sustenance which You\textsuperscript{azwj} will send to me by Your\textsuperscript{azwj} Means and Power so I can live affluent in good health.' Say it three times.'
Salat for One’s Needs

Ali ibn Ibrahim has narrated from Ahmad ibn Mohammed from abu ‘Abd Allah from Ziyad al-Qandiyi, who from ‘Abd al-Rahim al-Qasir who has said the following:

“I visited Abu ‘Abd Allah asws and said, ‘I pray to Allah azwj to keep my soul in service for your cause; I have invented a prayer.’ Imam asws said, ‘Keep your invention away from me. When you face a difficult condition, seek asyrim with the Messenger of Allah saww, perform two Rak’at Salat, as a present to the Messenger of Allah saww.’ I then asked, ‘How should I do it?’ Imam asws said, ‘Take a bath, perform two Rak’at Salat, begin just as you do in obligatory Salat and read the Tashhud just as you do in obligatory Salat.

At the end of Tashhud and Salam recite, “O Allah azwj, You azwj are Salam, from You azwj comes safety, to You azwj returns safety, Allahumma Salli ‘Ali Mohammed wa ‘Ali Mohammed (O Allah azwj) Grant Mohammed saww and his family saww a compensation worthy of their serving You azwj cause). Deliver my salutation to Mohammed saww and the Spirits of truthful ‘A’immah saws and may salam be upon myself from them saws as well as the Blessing of Allah azwj. O Allah azwj, these two (Rak’at Salat) are my gift to the Messenger of Allah saww. Please Grant me the reward that I wished and about which I placed my hopes before You azwj and Your Messenger saww, O Guardian of the believers.”

Then go into sajdah and say, “O the Living One azwj, the Guardian, the Living who never dies, O the Living One azwj, no one other than You azwj, deserves worship, O the owner of glory, and grace, O merciful above all merciful ones”- forty times.

Then place the right side of your face on the ground and say the above forty times. Then place the left side of your face on the ground and say the same forty times. Raise thereafter your head, stretch your hands and say the above forty times. Then hold your beard with your left hand, weep or make a weeping face and say, “O Mohammed, the Messenger of Allah saww, I complain before Allah azwj and before You saww about my needs as well as
before your AhlalBayt (members of your family), the right guides about my needs, through you I turn to Allah azwj about my needs."

Then make sajdah and say, "O Allah azwj, O Allah azwj," for a full breath, Allahumma Salli Ala Mohammed wa 'Ali Mohammed (O Allah azwj Grant Mohammed asw and his family asws a compensation worthy of their serving Your azwj cause). Please grant my wishes and needs.'

‘Abu 'Abd Allah asws has said, 'I guarantee from Allah azwj that He azwj will not leave your needs and wishes without being met and fulfilled.'

Ali ibn Ibrahim has narrated from his father from certain individuals of our people in a marfu’ manner who has said the following:

‘Abu' Abd Allah asws has said that if a man is sad and depressed about something or because of an unfulfilled wish, he should perform two Rak’at Salat. In one he should recite Qul Ho Wallah Ho (Chapter 112 of the Holy Qur'an) one thousand times and in the second Rak’at once, then ask for his wish.'

Salat for One who is Afraid

Al-Hussain ibn Mohammed has narrated from Mu'alla' ibn Mohammed from al-Washsha' from Aban from Hariz who has said the following:

"Abu 'Abd Allah asws has said to assign a place in your home as Masjid. If something frightens you, dress in two pieces of your roughest clothes and perform Salat with them. Thereafter rise on your knees and call for help, cry out before Allah azwj, ask Him azwj for paradise, beg Him azwj for protection against whatever has frightened you. Beware of having Allah azwj to hear from you rebellious words (about yourself) even though you may feel very proud of yourself or your tribe.'

Salat of the One who intends to Travel

Ali ibn Ibrahim has narrated from his father from al-Nawfaliy, from al-Sakuniy who has said the following:

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‘Abu 'Abd Allah asws has said that the Messenger of Allah saww has said: ‘A servant (of Allah aszw) is not able to leave a successor among his people in his absence better than two Rak'at Salat. It is a Salat that he performs when leaving for a journey. He should say, ‘O Allah aszw, I leave myself, my family, my properties, my religion, and my worldly affairs, the affairs of my next life, my trust and the consequences of my deeds in Your azwj trust.’ He aszw Grants him what he has asked.’

Salat for Thanksgiving

مُحَمَّدُ بْنُ يَحْيَى عَنْ أَبِي ْحَدَّيْبَةَ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلٍ السَّرَّاجِ عَنْ هَارُوُنَ بْنُ خَارِجَةَ عَنْ أَبِي عَبْدِ اللَّهِ (عَلَيْهِ السَّلَامَ) قَالَ فَالْكِتَابَ فِي سِنَةِ الْمَلِكَةِ إِذَا أَنَعَ اللَّهُ عَلَيْهِ بِعَمَلٍ فَصِلَ رَعْقَتَيْنِ فَقَرَأَ فِي الْاِلْوَلِي فَبِقَاطَةَ الْكِتَابَ وَقَلَّ نِيَّةَ الْكِتَابِ وَقَلَّ فِي الْرَّكْعَةِ الْأَوْلِيَةِ فِي رَكْعَةٍ وَسَجُودٍ حَلَّ اللَّهُ مَنْ تَرْكَ ذَٰلِكَ حَالًا وَحَمِدَ وَتَفَوَّلَ فِي الْرَّكْعَةِ الْثانِيَةِ فِي رَكْعَةٍ وَسَجُودَةٍ الحَلَّ اللَّهُ الَّذِي أَسْتَجَابَ ذَٰلِكَ وَأَغْطَانَ مَسْلَمَتِي.

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Mohammed ibn Ismail from Abu Isma'il al-Sarraj from Hamn ibn Kharjiah who has said the following:

‘Abu 'Abd Allah asws has said that when Allah aszw Grants you a bounty, you should perform two Rak'at Salat. In the first Rak'at recite al-Fatihah al-Kitab and Chapter 112 of the Holy Quran. In the second Rak'at recite al-Fatihah al-Kitab and Chapter 109 of the Holy Quran. In Ruku' and Sajdah of the first Rak'at say, 'All praise belongs to Allah aszw, with thanks, a great deal of thanks and praise.' In Ruku and Sajdah of the second Rak'at, say, 'All praise belongs to Allah aszw who Answers my prayers and Grants my wishes.'

Salat for the One who Wants to get Married

عَدَّةٌ مِنْ أَسْمَاعًا عَنْ أَبِي ْحَدَّيْبَةَ بْنِ مُحَمَّدٍ عَنْ أَبِي مُحَمَّدٍ عَنْ أَبِي جُعْفَرٍ (عَلَيْهِ السَّلَامَ) قَالَ فَالْكِتَابَ فِي سِنَةِ الْمَلِكَةِ إِذَا أَنَعَ اللَّهُ عَلَيْهِ بِعَمَلٍ فَصِلَ رَعْقَتَيْنِ فَقَرَأَ فِي الْاِلْوَلِي فَبِقَاطَةَ الْكِتَابِ وَقَلَّ نِيَّةَ الْكِتَابِ وَقَلَّ فِي الْرَّكْعَةِ الْأَوْلِيَةِ فِي رَكْعَةٍ وَسَجُودٍ حَلَّ اللَّهُ مَنْ تَرْكَ ذَٰلِكَ حَالًا وَحَمِدَ وَتَفَوَّلَ فِي الْرَّكْعَةِ الْثانِيَةِ فِي رَكْعَةٍ وَسَجُودَةٍ حَلَّ اللَّهُ الَّذِي أَسْتَجَابَ ذَٰلِكَ وَأَغْطَانَ مَسْلَمَتِي.

A number of our people have narrated from Ahmad ibn Mohammed from ibn Mahbub from Jamil ibn Salih from Abu Basir who has said the following:

"I heard a man saying to Abu Ja'far asws 'I pray to Allah aszw to keep my soul in service for your cause, I am an aged man. I have married a young girl. I have not gone near her yet. I am afraid when I go near her she is going to find out of my old age and that I dye on my beard she may dislike me.' Abu Ja'far asws said, 'When you are there, ask her before approaching you to take Wuzu'. You also, should not approach her before taking Wuzu and performing two Rak'at Salat. Thereafter, speak of glory of Allah aszw and say, 'Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed' (O Allah aszw Grant Mohammed asws and his family asws compensation worthy of their serving Your aszw cause). Thereafter ask her and others present with her to say A'min (O Allah aszw Grant his wishes). Thereafter say, 'O Allah aszw, provide her enough reasons to be kind

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to me, love me and be happy with me and grant me enough reason to be happy with her, bring us together in the best form of gathering, and the happiest kindness; You love lawfulness and dislike unlawfulness.’ The Imam asws then said, ‘You must bear in mind that kindness comes from Allah azwj and hate comes from Satan so that people dislike what Allah azwj has made lawful.’

Abu' Abd Allah asws once said to me, ‘When anyone of you likes to get married, what does he need to do?’ I replied, ‘I do not know.’ The Imam asws then said, ‘When one of you has such intention, he should first perform two Rak'at Salat and praise Allah. Thereafter, say, “O Allah azwj, I like to get married. Determine for me of women the most protective of her privacy, the most chaste in conjugal matters, protective of myself and my property and of a vast share of sustenance, of the greatest in blessing, and determine for me a fine son who will succeed me as a virtuous one in my lifetime and when I die.”’

Mohammed ibn Yahya has narrated from Ahmad ibn Mohammed from Ali ibn Al Hakam from a man from Mohammed ibn Muslim who has said the following:

‘Abu Ja'far asws has said, ‘If one wants that his wife become pregnant, he should perform two Rak'at Salat after Friday Salat. In this Salat he should prolong his Ruku' and sajdah and then say, “O Allah azwj, I ask You azwj just what Zakariah as asked You azwj for, O my Allah azwj, (rabi) do not leave me lonely (childless) while You are the best (provider of) heir. O Allah azwj, Grant me virtuous offspring. You azwj hear (all prayers and appeals). O Allah azwj through Your azwj name she has become lawful for me and as You azwj trust, I have taken her as my wife. If You azwj will decree a child in her womb, please make the child to be a righteous (honourable one, an intelligent) son and do not allow Satan to have a part or share in him.”

The Salat and Walayat of Amir-ul-Momaneen asws

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Then Allah made a carriage that was made of light with forty types of various kinds of light therein, surrounded by the Throne of Allah which covers the eyesight of the on-lookers. One of those lights is yellow which is lowness is white. Another one is red because of which redness is red, yet another one is white because of which whiteness is white. The rest of them are like the number of the creatures in form of light and colours.

In that carriage, there are rings and lines of silver. Thereafter He took him up in the heaven. The angels moved in all directions of the heaven and fell down in prostration saying, ‘He is free of all defects and Most Holy. How similar is this light to the light of our Allah!’ Jibril then said, ‘Allah is Greater than can be described, Allah is Greater than can be described.’ Then the doors of the Heaven opened, the angels gathered and saluted to the Holy

Ali ibn Ibrahim has narrated from his father, who from ibn abu 'Umayr from ibn Udhaynah who has said the following:

Abu 'Abd Allahasws asked me, 'What does the enemy narrate?' I then asked, 'I pray to Allahazwj to keep my soul in service for yourasws cause, what kind of narration do you mean?' He said, 'It is about their Azan, Ruku and sajdah?'

I then said, they say: 'Ubay ibn Ka'b has seen them in a dream.' The Imamazws said, 'They have spoken a lie. The religion of Allahazwj is by far more exalted than being seen in a dream.'

The narrator has said that Sadir al-Sayrufi then said, 'I pray to Allahazwj to keep my soul in service for yourasws cause, please enlighten us about it.' Abu' Abd Allahasws then said, 'When Allahazwj took His Prophetasws for a journey to His seven heavens; in the first heaven Hazwj granted himasws blessing and in the second one Hazwj taught himasws his obligations. Allahazwj sent down a carriage that was made of light with forty types of various kinds of light therein, surrounded by the Throne of Allahazwj which covers the eyesight of the on-lookers. One of those lights is yellow which is lowness is white. Another one is red because of which redness is red, yet another one is white because of which whiteness is white. The rest of them are like the number of the creatures in form of light and colours.
Prophet saww in large groups saying, "O Mohammed, how is your brother? When you go back to earth tell that we salute him asws." The Holy Prophet saww asked them, "Do you know him asws?" They replied, how can we forget him asws? We were made (by Allah azwj) to establish covenant and commitment to (follow and) support him; support you and his followers until the Day of Judgment.

We look the faces of his asws followers five times every day - meaning thereby during the five times Salat. We say, Allahumma Salli 'Ala Mohammed wa 'Ali Mohammed (O Allah azwj Grant Mohammed and his family compensation worthy of their serving Your azwj cause).’ The Messenger of Allah saww thereafter has said, "Then my Allah azwj granted me forty kinds of kinds of light of which no one resembled the ones given to me before. He azwj gave more and chains and took me to the second heaven.

When I arrived near the second heaven's door, the angels moved to all directions of the heaven and fell down in prostration saying, 'Free of all defects and Most Holy is the Allah azwj of the angels and the spirit. How similar is this light to the light of our Allah azwj Jibril as then said, 'I testify that no one, other than Allah azwj, deserves to be worshipped.' The angels as then gathered asking, 'O Jibril as, who is this with you?' He as replied, 'This is Mohammed saww.'

They then asked: 'Is he already commissioned to serve as the Messenger of Allah saww?' He as replied, 'Yes, he saww is commissioned.'" The Holy Prophet saww has said that they then came to me: Welcoming with Salutations and saying, "Tell your brother we salute him asws." I saww asked them, "Do you know him?" They as replied, "How can we forget him? We were made (by Allah azwj) to establish a covenant and commitment to (follow and) support him asws; support you saww and his followers until the Day of Judgment. We look on the faces of his asws followers five times every day" - meaning thereby during the five times Salat.

'The Messenger of Allah saww has said, 'My Allah then gave me another forty kinds of kinds of light of which no one was similar to the light given to me before, and increased the number of rings and chains. Then He azwj took me up to the second heaven. The angels moved to all directions in the heaven and fell down in prostration saying, 'Free of all defects and Most Holy is the Allah azwj of the angels and the spirit. What is this light that is so similar to the light of our Allah azwj?' Jibril then said twice, 'I testify that only Allah deserves worship. The angels gathered and said, 'O Jibril, who is he saww with you?' He as (Jibril) replied, 'He is Mohammed saww.' They asked, 'Is he commissioned (as messenger of Allah saww)?' Jibril as answered, 'Yes, he is commissioned.'" The Holy Prophet saww has said, "They (angels as) came to me as if wanting to hold me in their arms and saluted me and said, 'Convey our salutations to you brother asws.' I asked, 'Do you know him asws?' They as replied, 'Why would not know him asws? We are made to establish a solemn covenant of support in your saww favour, in his asws favour and in favour of his asws followers until the Day of Judgment. We look at the faces of his asws followers five times every day and night.' They meant thereby the times of each of five daily Salat.'
The Messenger of Allah ﷺ has said, "My Allah ﷻ then gave me another forty different kinds of light of which no one was similar to the lights given to me ﷺ before. Then He ﷻ took me up to the third Heaven. The angels moved to all directions in the Heaven and fell down in prostration saying, 'Free of all defects and Most Holy is the Allah ﷻ of the angels and the spirit. What is this light that is so similar to the light of our Allah ﷻ?' Jibril ﷺ then said twice, 'I testify that Mohammed ﷺ is the Messenger of Allah ﷻ.'

The angels ﷺ all gathered and said, 'Welcome, we greet you ﷺ, O the first. Welcome, O the last, welcome, O the one who brings about resurrection and welcome the one who brings about distribution (distributed of Heavens and hell (one of the title of Imam Ali), Mohammed is the best of the Prophets ﷺ and Ali ﷺ is the best of the executors of the wills of the Prophets of Allah ﷺ.'

"The Holy Prophet ﷺ has said, "They then saluted me and asked about my brother ﷺ and I said, 'He ﷺ is on earth. Do you know him ﷺ?' They replied, 'How can we forget him? We every year perform Hajj of Bayt al-Ma’mur where there is a white board on which there are the names of Mohammed ﷺ, Ali ﷺ, al-Hassan ﷺ, al-Hussain ﷺ, all A’immah and their followers until the Day of Judgment. We congratulate them every day and night five times' - meaning thereby the five times Salat - ‘and they wipe their heads with their hands.’"

The Holy Prophet ﷺ has said, "My Allah then increased the number of the different types of lights for me by another forty kinds of light of which no one resembled the ones given to me before. He ﷻ then took me higher until I saww reached the fourth heaven where the angels did not say anything. I heard a low intensity sound as if vibrating inside the chests. The angels then gathered, the doors of the heaven opened and they came to welcome me saww. Jibril then said, 'Come for Salat, come for Salat. Come to wellbeing, come to wellbeing.' The angels then said, 'They are two very familiar sounds.' Jibril then said, 'Salat is about to be performed, Salat is about to be performed.' The angels said, 'It is for his followers until the Day of Judgment.' The angels then gathered and asked where is your brother ﷺ? I saww replied, 'Do you know him ﷺ?' They replied, 'We know him ﷺ and his followers. There are lights around Throne of Allah and in al-Ba‘y al-Ma’mur, there is a board light [on which there is a writing of light] and in this writing there are the names of Mohammed ﷺ, Ali ﷺ, al-Hassan ﷺ, al-Hussain ﷺ, all A’immah and their followers until the Day of Judgment from whom not even one man is increased or decreased.

This (written document) is our covenant and a document of commitment which is read to us every Friday.’ Thereafter it was said to me; raise your head, O Mohammed saww. I saww raised my head, I saww saw the levels of the heaven opened up, and the curtains rose. I saww then was told, 'Look downward.' I saww looked downward and I saww saw a house like your house, this one, and a sacred precinct like this holy precinct. If I saww were to drop something down from my hand, it would only fall on this house but not on another place. It then was said me, ‘O Mohammed, this is the holy place and you are the Holy person; for every similitude there is something similar.’
Allah\textsuperscript{azwj} then sent Wahy (Inspiration) to me, 'O Mohammed go near the S'ad (a fountain at the foot of the Throne) wash the parts of your body that are used during sajdah, cleanse them and perform Salat) for the sake of your Allah.'

The Messenger of Allah\textsuperscript{saww} then went near the S'ad, the water that flows at the right foot of the Throne. The Messenger of Allah\textsuperscript{saww} touched the water with his right hand and for this reason Wuzu' is with the right hand.

Allah\textsuperscript{azwj} then sent ‘Wahy’ to him\textsuperscript{saww}, "Wash your face; you look to My\textsuperscript{azwj} Greatness, then wash your right arm and then your left arm; you receive my words (book) in your hand. Thereafter wipe your\textsuperscript{saww} head with your hand while still moist with the water of Wuzu' and your\textsuperscript{saww} feet up to your ankles; I\textsuperscript{azwj} like to bless you and allow you to step where no one, other than you, has ever stepped.' This is the reason for 'Adan and Wuzu.'

Then Allah\textsuperscript{azwj} sent ‘Wahy’ to him\textsuperscript{saww}, ‘O Mohammed, face the direction of the black-stone and speak of My\textsuperscript{azwj} Greatness an equal number of times as the number of My Curtains.’ For this reason, the number of Tukbir is seven, equal to the number of seven curtains. At the end of the Tukbir, he\textsuperscript{saww} commenced Salat for this reason; commencement became a Sunnah (a noble tradition). The curtains are of parallel levels and in between every two level, there are oceans of light. This is the light, which Allah\textsuperscript{azwj} sent to Mohammed\textsuperscript{saww}, O Allah\textsuperscript{azwj} Grant compensation to Mohammed and his family worthy of their services to your cause.

For this reason, the number of (Takbir for) commencement is three because of the opening of the curtains three times. The number of Takbir, (altogether before commencement), are seven and the number of commencement three times.

When he\textsuperscript{saww} completed all Takbir and (takbir of) commencement, Allah\textsuperscript{azwj} sent him ‘Wahy’ to call Him\textsuperscript{azwj} by His\textsuperscript{azwj} name ‘Bismillah...’ and for this reason, the phrase the name of Allah, the Beneficent, and the Merciful is placed before every Chapter of the Holy Quran.

Then Allah\textsuperscript{azwj} sent him\textsuperscript{saww} ‘Wahy’ to praise Him\textsuperscript{azwj}. When he\textsuperscript{saww} said, "All praise belongs to Allah, Lord of the worlds," the Holy Prophet\textsuperscript{saww} to himself said, "My thanks (to Allah)." Allah\textsuperscript{azwj} Sent him\textsuperscript{saww} ‘Wahy’ saying, "You just discontinued my praise. Call Me by My name." For this reason the phrase ‘Alhamdu lil hay’ most Beneficent’ the most Merciful has come twice in al-Hamd. When the Holy Prophet reached the last word in al-Hamd he\textsuperscript{saww} said, "All praise belongs to Allah, Lord of the worlds all thanks.

Allah\textsuperscript{azwj} then sent him\textsuperscript{saww} ‘Wahy’, "You discontinued speaking of Me. Call Me by My name." For this reason, at the beginning of every Chapter there is the phrase, ‘Bismillah Irrahman...-In the name of Allah, the Beneficent, and the Merciful.” Thereafter Allah, the Most Majestic, the Most Glorious, sent him\textsuperscript{saww} ‘Wahy’, ‘O Mohammed, read about the relationship of your Allah, the most Holy, and the most High.’(I begin) in the Name of Allah, the Beneficent,
Then the ‘Wahy’ was held back from him and the Messenger of Allah said, "One the only one who is self-sufficient." Allah then sent him ‘Wahy’, "He does not have any child nor is He a child of others (112:4). There is no one equal to Him. (112:5)."

Then Wahy was held back from him and the Messenger of Allah said, "Thus is Allah. Thus is Allah, our Lord." When he said this Allah sent him ‘Wahy’, "Kneel down for Ruku' for the sake of your Allah, O Mohammed." He knelt down for Ruku'. Allah then sent Wahy, while he was in Ruku' position, to say, "My Allah, the Great, is free of all defects." He said this three times, Then Allah sent him Wahy, "Raise your head, O Mohammed." The Messenger of Allah did as he was told to do and stood up straight. Allah sent Wahy, "Bow down in prostration for the sake of your O Mohammed." The Messenger of Allah bowed down in prostration, and then Allah sent Wahy, say, "My Allah is free of all defects." He said it three times. Then Allah sent Wahy, "Sit upright, O Mohammed." He did as he was told. When he sat upright he looked at (signs of) His Greatness that appeared to him, then, on his own he bowed down in prostration without anyone's command. He said three times, "Allah is free of all defects." Allah then sent 'Wahy' that said, "Stand up straight." He obeyed but he did not see (of the signs) of Greatness that had seen before and for this reason in Salat every Rak'at has one Ruku' and two sajdah.

Allah, then sent Wahy, "Read All praise belong to Allah, Cherisher of the worlds" (the first Chapter of the Holy Quran) and he read as he had done before. Allah then sent Wahy, "Read Chapter 97 of the Holy Quran; this Chapter speaks, of your relationship and the relationship of your family, until the Day of Judgment." In Ruku' he did just as he had done before, then did one sajdah. When he raised his head (signs of) Greatness appeared to him, he bowed down in prostration by his own choice, without anyone's command and again he said, "Allah is free of all defects.

Allah sent Wahy: 'Raise your head, O Mohammed, your Allah has made you steadfast.' When he wanted to stand up, he was told, "Sit down in your place, O Mohammed." He then sat down. Allah sent Wahy, "O Mohammed, when Grant you a favour, you should call me by My name.' He was inspired to say, "In the name of Allah, with (the help of) Allah, no one, other than Allah, deserves to be worshipped, and all beautiful names belong to Allah." Then Allah sent Wahy, "O Mohammed, ask compensation for yourself and say, 'Allahllma Salli 'Ala Mohammed wa Ali Mohammed (O Allah Grant Mohammed and his family a compensation worthy of their serving Your cause)' which he did as he was told. He then noticed rows of angels and messenger and Prophets of Allah and it was said to him, "O Mohammed, say Salam to them." He then said, "I pray to Allah to Grant you peace, mercy blessings." Allah then sent
Wahy "You and your descents are the peace, salutations, mercy and blessing." Allah asw then Wahy "Do not pay any attention to the left." The first verse he asw heard after Chapter 112 and 97 of the Holy Quran was the verse about the people of the right hand and people of the left hand. For this reason one salutation is toward the direction of Qiblah and for this reason there is Shukr (expression of thanks) in sajda for Takbir and his saying, ‘Allah listens to all those who praise Him’ because the Holy Prophet heard a great deal of voices of angels saying al-Tasbih, al-Tahmid and al-Tahlil. For this reason he said, "Allah listens to all of those who praise Him." For this reason, in the first and second Rak’at if something invalidating Wuzu’ takes place, one needs to perform them all over again. This is the first obligation in the prayer at noontime, that is, Salat at noontime.

Ali ibn Mohammed has narrated from certain individuals of our people from Ali ibn al-Hakam from Rabil ibn Mohammed al-Musliy from ‘Abd Allah ibn Sulayyal-Amiriy who has said the following:

‘Abu Ja’far asws has said, ‘When the Messenger Allah asw was taken up (to heavens) he was commanded to perform Salat and he asw returned with ten Rak’at Salat for every day. Each Salat consisted of two Rak’at. When al-Hassan asws and al-Hussain asws came to this World, the Messenger of Allah asw increased seven more Rakat in thanksgiving to Allah asw and Allah asw. Granted him asw permission to do so. He did not increase anything to the Morning Salat due to the short duration of its time in which time the angels of the night and day, also attend it. When Allah asw commanded him asw to shorten Salat while on a journey, he decreased six Rak’at and did not decrease anything from Maghrib (soon after Sunset) Salat. The rules of how to deal with mistakes in Salat apply to the Rak’at that was increased by the Messenger of Allah asw. Thus, if one faces doubts during the first and second Rak’at, he has to re-do his Salat from the beginning.’

Mohammed ibn Yahya has narrated from Mohammed ibn Ahmad from al- Sayyariy from al-Fadi ibn abu Qurrah in a in a marfu’ manner who has said the following:

‘Abu ‘Abd Allah asws was asked about fifty-one Rak’at Salat daily. He asws replied, ‘There are twelve hours in the day and twelve in the night. There is one hour between dawn and Sunrise. From Sunset to disappearing of western brightness is darkness. For every hour there are two Rak’at and one Rak’at for darkness.’

Salat and Its Recognition-Part II

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Salat in Masjid of Kufa

علي بن إبراهيم عن أبيه عن عمرو بن عثمان عن محمد بن عامر عن أبي حنظلة أو عن محمد بن سلمة عن أبي جعفر (عليه السلام) قال إن بالكوفة مساجد ملؤون ومساجد مباركة فأمام المباركة فمسجد غني وله إن قبلة لفاسية وإن طبنته طيبة وله وضعة رجل مؤمن لا تذهب الدنيا حتی ينجرف على غياب وله وضعة جهنم وله إهال مملوكون وله وضعة بن طيء وهو مسجد المهلة ومسجد الجرحاء ومسجد جهنم وله وضعة بن طيء وهو مسجد المكاب ومسجد بالخمراء ومسجد جهنم.

Ali ibn Ibrahim has narrated from his father from 'Amr ibn 'Uthman from Mummad ibn 'Adhafir from Abu Hamzah or from Mohammed ibn Muslim who said the following:

In Kufa there are condemned Masjids and blessed Masjids. One of the blessed Masjids is the Masjid of Ghany. By Allahazwj direction of Qiblah thereof is balanced and just and its soil is blessed. A believing man established it and before the end of the World, two fountains will gush forth from there with two gardens nearby. However, the people around it are condemned and the Masjid is taken away from them. Banu Zafar's, al-Salah Masjid, is another such Masjid. Another Masjid is in al-Khumrah and yet another one is Al-Ju'fiy Masjid and today it does not exit, as he has been destroyed.'

Other condemned Masjids are Saqif, al-As'ath and Jarir Masjid. There is also Sammak Masjid in al-Khumrah which is built on the grave of a pharaoh of the pharaohs.'

Muhammad ibn Yahya has narrated from al-Hassan ibn Ali Ibn 'Abd Allah from 'Ubays ibn Hisham from Salim who said the following:

"Abu Ja'farasws has said, 'Four Masjids were rebuilt in Kufa to express happiness for the killing of al-Hussainasws: Al-As'ath and Jarir Masjids, Sammak and Shabath ibn Ribiy's Masjids.'

Muhammad ibn Yahya has narrated from al-Hassan ibn Safwan ibn Yahya from certain individuals of our people who has said the following:

‘Abu' Abd Allahasws has said that Amir al-Mu'mininasws prohibited performing Salat in five Masjids in Kufah, such as al-As'ath ibn Qays' Masjid, Jarir ibn 'Abd Allah al-Bajaliy's Masjid, Sammak ibn Makhiruma's Masjid, Shabath ibn
The Virtues of Offering Salat in Masjid of Kufa

Mohammed ibn al-Hassan and Ali ibn Mohammed have narrated from Sahl ibn Ziyad from 'Amr ibn 'Uthman from Mohammed ibn 'Abd Allah al-Khazzaz from Hamn ibn Kharijah who has said the following:

"Once abu' Abd Allahasws asked me, 'O Harun ibn Kharijah, how far away do you live from the Masjid of Kufah'? Is it one mile?' I replied, 'No, it is less than a mile.' Heasws then asked, 'Do you perform all Salat there?' I replied, 'No, I do not perform all Salat there.' Heasws then said, 'If I were nearby I hope I would not miss performing any Salat therein. Do you know what the virtues of Salat performed therein are? There is no believer of good deeds or Prophetas who has not performed Salat in the Masjid of Kufa. Even when the Messenger of Allahsaww was on his night journey, Jibriласws asked himsaww, "Do you know where your are, O Messenger of Allahsaww? At this hour you are across the Masjid of Kufah." Heasw said, "Ask my Allah for permission so I can go there and perform two Raka'at Salat therein." Heasw asked Allahazwj, for permission, which was granted.

On the right side of this Masjid, there is a garden of the gardens of Paradise, in the middle of it, there is a garden of the gardens of Paradise and behind it, and there is a garden of the gardens of Paradise. Performing one obligatory Salat in it is equal to one thousand Salat. One recommended Salat in it is equal to five hundred Salat. Sitting in it without performing any Salat or speaking of Allahazwj is worshipping. Had people known its excellence they would go to it even crawling. 'Sahih has said that narrators other than Masomeenasaw have said that performing obligatory Salat in it is equal to performing Hajj and performing recommended Salat is equal to 'Umrah.'
A number of our people have narrated from Ahmad ibn Muhammad from Yusuf Ya'qub ibn 'Abd Allah from the sons of Abu Fatimah from Isma'il ibn Zayd, Mawla 'Abd Allah ibn al-Kahlili who has said the following:

"Once, a man came to 'Amir al-Mu'minin asws, when he was in the Masjid of Kufah. He said, "You are an Alayhi al-Salam, His asws, Mercy and blessing, O 'Amir al-Mu'minin asws, 'Amir al-Mu'minin responded to his salutation. The man then said, 'I pray to Allah aswj to keep my soul in service for your cause, I want to visit Al-Aqsa Masjid so I have come to say farewell to you.' The Imam asws asked: 'What do you think you will receive from your visit?' He replied, 'I pray to Allah aswj to keep my soul in service for your asws, I expect to receive excellence.' The Imam asws then said, 'Sell your horse, use your supplies and perform Salat in this Masjid; performing one obligatory Salat in it is equal to one accepted Hajj. Performing one recommended Salat in it is equal to performing one accepted 'Umrah. The goodness from there reaches up to twelve miles. Its right side houses goodness but its left side lodges wickedness. At its centre, there is a fountain in oil, a fountain of milk, a fountain of water for believers to drink and a fountain of purifying water for believing people. From there the Ark of Noah set sail. Also, (unfortunately) Nasr, Yaghuth and Ya'qub were placed there. Seventy Prophets as and seventy successors of Prophets as, of whom one is myself (he pointed to his own chest), performed Salat there. Every person, suffering from hardship, appealed for his wish to come true and has found Allah aswj make his wishes come true and removed his hardships.'

Muhammad ibn Yahya has narrated from certain individuals of our people from Hassan ibn Ali from Abu Hamzah from Abu Basir who have said the following:

"I heard Abu Abd Allah asws saying, 'The Masjid of Kufah is a very blessed Masjid. One thousand Prophets as and one thousand executors of the wills of the Prophets as have performed Salat in it. The oven (of Noah) was there where from water gushed forth and the Ark was carved there-from. Its right side houses the matters of the pleasure of Allah aswj, its centre houses a garden of the gardens of Paradise and its left side lodges evil planners.' I (the narrator) asked Abu Basir, 'What is meant by evil-planning?' He replied, 'It is a reference to the houses of the sultans (kings).' 'Amir al-Mu'minin, would stand at the door of the Masjid then throw an arrow, which would reach the places of the sellers of dates and then say, 'That is part of the Masjid.' He asws would also say, 'What is reduced from the basis of the Masjid is like what is reduced from its square.'

Salat and Its Recognition-Part II
Ali ibn Mohammed has narrated from Sahl ibn Ziyad from Ali ibn Asbat from ibn Shajararah from certain individuals of sons of Mitham who has said the following:

‘Amir al-Mu’minin asws would perform Salat toward the seventh pillar which is before al-Kindah door with a remaining distance of the size of a goat between him and that pillar.’

Ali ibn Mohammed has narrated from Sahl ibn Ziyad from ibn Asbat who has said that someone other than the narrator of the above Hadith narrated to me the following:

The Imam asws has said, ’Every night sixty thousand angels descend down to the seventh pillar to perform Salat, of which no one up to the Day of Judgment returns again.

Mohammed ibn Yahya has narrated from Mohammed ibn Isma’il and Ahmad ibn Mohammed from Ali ibn al-Hakam from Sufyan al-Simt who has said the following:

"Abu 'Abd Allah asws has said, 'When you enter the Masjid through the second door on the right of the Masjid, count five pillars, two in shadow and three in the open compound, near the third is the station of Ibrahim as, Allah asw has Granted him peace. It is the fifth from the wall.' He (narrator) has said, 'During the rule of abu al-'Abbas, abu 'Abd Allah asws, entered through fifth door, bore to the left on entering the door and performed Salat near the fourth pillar which is opposite to the fifth pillar.' I then asked, 'Is this the pillar of Ibrahim as?' He asws replied, 'Yes, it is.'

Ali ibn Mohammed has narrated from Sahl, who from ibn Asbat in a marfu manner who has said the following:

‘Abu 'Abd Allah asws has said that the seventh pillar counting from Kindah doors in the compound is the station of Ibrahim as and the fifth is the station of Jibril as (Gabriel), Allah asw has granted him peace.'
Mu'awiyah ibn Wahab, holding my hand, said to me, 'Abu Hamzah holding my hand said to me, 'Asbagh ibn Nubatah holding my hand showed me the seventh pillar, and said, 'This is the station of 'Amir al-Mu'minin asws.' He (the narrator) has said, 'Al-Hassan ibn Ali asws would perform Salat near the fifth pillar. When 'Amir al-Mu'minin met Shahadat, al-Hassan asws performed Salat at that place and it is from the side of Kindah door.'

Ali ibn Ibrahim has narrated from Salih al-Sindiy from Ja'far ibn Bashir from Abu 'Abd al-Rahman al-Hadhdha from Abu 'Usamah from Abu 'Ubaydah who has said the following:

'Abu Ja'far asws has said, 'The Masjid of Kufan is a garden of the gardens of paradise. One thousand seventy Prophets performed Salat in it. Its right side houses blessing and its left side lodges wickedness. In it are the staff of Moses, the squash plant (mentioned in the holy Quran) and the ring of Sulayman (Solomon). The oven of Noah from which water gushed forth was there and the Ark was carved there from. It is the centre of Babylon and the gathering place of Prophets asws.'

Salat in Masjid of Al-Sahlah

A number of our people have narrated from Ahmad ibn Mohammed from Ahmad ibn abu Dawud from 'Abd Allah asws and he asked us, 'Does anyone of you have anything of the knowledge of my uncle, Zayd ibn Ali?' A man from the group said, 'I have something of the knowledge of your uncle. Once, we were in the presence of Imam one night in the house of Mu'awiyah ibn q al-Ansary when he said, 'Allow us to visit al-Sahlah Masjid to perform Salat.' Abu' Abd Allah asws, then asked, 'Did he do so?' He (the man) replied, something came up that prevented him from visiting al-Sahlah Masjid.' The Imam asws then said, 'By Allah azwj, had he sought refuge with Allah azwj therein for a year he would
have given him such refuge. You should take notice that it is the house of prophet Idris. Therein he did his sewing works. From this place Ibrahim\textsuperscript{as} started his journey to Yemen, where al-\textsuperscript{Amaliqah} people has settled down.

Dawud\textsuperscript{as} began his move against Jalut (Goliath) from this place. In it, there is the green stone on which every Prophet's picture exists. From under this stone the clay of every Prophet was taken and it is the place where the rider disembarks for rest.' It was asked, 'Who is the rider?' The Imam\textsuperscript{asw} replied, He is al-Khadir.'

Mohammed ibn Yahya has narrated from Ali ibn al-Hassan ibn Ali from Uthman from Salih ibn abu al-Aswad who has said the following:

‘Abu 'Abd Allah\textsuperscript{asw} when al-Sahlah Masjid was mentioned, said: 'It is the dwelling of our companion when he\textsuperscript{as} rises (with Divine Authority).'

It is narrated from him (narrator of previous Hadith) by 'Amr ibn 'Uthman Hassan ibn Bakr from 'Abd al-Rahman ibn Sa'id al-Khazzaz who has said following:

Abu 'Abd Allah\textsuperscript{asw} has said that in al-Kufah there is a Masjid called al-Sahlah Masjid. 'Had my uncle, Zayd, visited it to perform Salat and asked Allah\textsuperscript{awj} to Grant him refuge, He\textsuperscript{awj} would have granted him refuge for twenty years.

In it is the place where the rider disembarks for rest and the house of Prophet Idris\textsuperscript{as}. There has never been anyone suffering hardships who visited this, performed two Rak'at Salat between the two Salat after Sunset and appealed to Allah\textsuperscript{awj} for help whose wishes Allah did not make to come true and remove his hardships.'

It is narrated that the limits of al-Sahlah Masjid extend up to al-Rawha.'

**Salat on the Nouroz-Day (the Ali-Day)**\textsuperscript{98}

There are many traditions of Masomeen\textsuperscript{asw} highlighting and verifying the grand and elevated status of Nouroz Day, which are compiled in a separate article \textcopyright{http://hubeali.com/images/newimg/Nouroz-Day.pdf}. However, with reference to Salat, which is highly recommended, a tradition is presented below:

\textsuperscript{98} Name of Mola Ali\textsuperscript{as} in Persia.
Imam Jafar-e-Sadiq\textsuperscript{asws} said: On Nowruz day take a bath and wear your cleanest garments and apply the best perfume. Observe fast, after praying Zoher and Asar and Nawafeel. Pray four rak’ah (two-rak’ah by two-rak’ah), In all first Rakath recite the Al-Hamd followed by ten (10) times sura Qader, and in the second Al-Hamd with Ten (10) times Ya-iuhul Kaferoon, and in the third Al-Hamd and ten (10) times sura Tauheed. And in the fourth the Al-Hamd followed by reciting 10 times both ‘Al-Mu’azateen’\textsuperscript{99} and after your completion of the rak’ah. You make your wishes in the prostration of thanksgiving ‘Sajjadah-e-Sukr’, upon doing so your fifty years sins will be forgiven.\textsuperscript{100}

Salat and Aamaal on Eid-e-Ghadeer

The Day of Eid-e-Ghadeer is the day when Islam was completed with the Walayat of Amir-ul-Mommaneen\textsuperscript{asws}, ahadith on celebrations of Eid-e-Ghadeer are presented elsewhere (http://hubeali.com/articles/Eid-e-Ghadeer-09.pdf), for the of brevity of this article, only instructions of Masomeen\textsuperscript{asws} related to Salat are given below:

Hussain Bin Hassan has narrated from Mohammed Bin Musa Al-Hamadani who narrated from Ali Bin Al-Wasati who narrated from Ali Bin Al-Hussain Al-Abdi who has said that I heard from Abu Abdullah\textsuperscript{asws} saying that fasting on the day of Gadheer-e-Khum is equal to fasting for the whole life. In return Allah\textsuperscript{azwj} will grant the reward of one hundred Hajj and one hundred Umra. This is the greatest EID. Who prayed two Rakat after taking bath before half hour of Zohar prayer; Allah\textsuperscript{azwj} will grant the reward of one hundred thousand Hajj, one hundred thousand Umra and fulfill all the wishes of this world and the world hereafter. Giving One dirham in charity on this day is equal to one thousand dirham.

In every Rakat recite
Sura-e-AL-HAMD (Once)
Sura-e-TAUHEED (Ten Times)
AYTAL –KURSI, (Ten Times)

\textsuperscript{99} ‘Qul Auzo bil Rabay Nace and Qul Auzo bil Falaq’
\textsuperscript{100} Wasail-U-Shia Vol-8,Page-172
After Praying Two Rakats Recite This Dua

سرت-QADER (Ten Times)

من يشاء أعمل، فلإن رزقه فعال من كله، فلكن أعمل، فلن أكن من كلا ضعفاء، فإنما نفعله أن نعمل، إنما كن من أثراء جميع ضعفاء، وإنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن ن عمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرةجميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن نعمل، إنما كن من آثرة جميع ضعفاء، فإنما نفعله أن N


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Salat and Its Recognition-Part II

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الحاديين المكثفين بِيَوم الْذِّينِ وَ أَنَّ لَا نَجْعَلُنَّ آنَامَ حَيَاةَ أَضُلُّ وَ أَجْعَلُنَّ لَهُمْ صَبَقٌ مِّنَ اللَّهِ وَ لَا نَجْعَلُنَّ لَهُمْ آنَامَ بِأَمْرِهِمْ وَ لَا نَجْعَلُنَّ لَهُمْ خَيْرًا مِّنَ الْعَذَابَ الْعَالِمِ وَ أَجْعَلُنَّ لَهُمْ فَنَجْعَلُنَّهُمْ فِي رَحْمَةِ الْبَلَاءِ وَ مَعَ الْمُتَّقِينِ إِنَّمَا هُمُ الْمُنتِّقُينَ بِيَوْمِ الْذِّينِ وَ لَا نَجْعَلُنَّ لَهُمْ خَيْرًا وَ لَا نَجْعَلُنَّ لَهُمْ عِزَاً وَ لَا نَجْعَلُنَّ لَهُمْ فَنَجْعَلُنَّهُمْ فِي مَيْمَانَةِ سُنَنٍ وَ لَا نَجْعَلُنَّ لَهُمْ رَزْقًا مُّبَارَكًا وَ لَا نَجْعَلُنَّ لَهُمْ جَنَّةً وَ لَا نَجْعَلُنَّ لَهُمْ أَرْضًا وَ لَا نَجْعَلُنَّ لَهُمْ خَيْرًا مِّنَ الْعَذَابَ الْعَالِمِ وَ لَا نَجْعَلُنَّ لَهُمْ حَيَاةً مُّسْتَقِيمَةً وَ لَا نَجْعَلُنَّ لَهُمْ صَحِيحًا وَ لَا نَجْعَلُنَّ لَهُمْ خَيْرًا مِّنَ الْعَذَابَ الْعَالِمِ وَ لَا نَجْعَلُنَّ لَهُمْ حَيَاةً مُّسْتَقِيمَةً وَ لَا نَجْعَلُنَّ لَهُمْ صَحِيحًا وَ لَا نَجْعَلُنَّ لَهُمْ خَيْرًا مِّنَ الْعَذَابَ الْعَالِمِ وَ لَا نَجْعَلُنَّ لَهُمْ حَيَاةً مُّسْتَقِيمَةً وَ لَا نَجْعَلُنَّ لَهُمْ صَحِيحًا وَ لَا نَجْعَلُنَّ لَهُمْ خَيْرًا مِّنَ الْعَذَابَ الْعَالِمِ وَ لَا نَجْعَلُنَّ لَهُمْ حَيَاةً مُّسْتَقِيمَةً وَ لَا نَجْعَلُنَّ لَهُمْ صَحِيحًا وَ لَا نَجْعَلُنَّ لَهُمْ خَيْرًا مِّنَ الْعَذَابَ الْعَالِمِ وَ لَا نَجْعَلُنَّ لَهُمْ حَيَاةً مُّسْتَقِيمَةً وَ لَا نَجْعَلُنَّ لَهُمْ صَحِيحًا وَ لَا نَجْعَلُنَّ لَهُمْ خَيْرًا مِّنَ الْعَذَابَ الْعَالِمِ وَ لَا نَجْعَلُنَّ لَهُمْ حَيَا...
## Appendix I: Azan and Aqamah

### Azan

<table>
<thead>
<tr>
<th>Recital</th>
<th>Arabic</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>4x</td>
<td>الله أكبر</td>
<td>Allahu Akbar</td>
<td>Allah is the Greatest beyond description</td>
</tr>
<tr>
<td>2x</td>
<td>أشهد ان لا إله إلا الله</td>
<td>āsh’hadu ān lā ilaha illā-llah</td>
<td>I testify that there is no God except for Allah</td>
</tr>
<tr>
<td>2x</td>
<td>أشهد أن محمدا رسول الله</td>
<td>āsh’hadu ānna mūhammadār rasūlu-llah</td>
<td>I testify that Mohammed is a Messenger of Allah</td>
</tr>
<tr>
<td>2x</td>
<td>الله أكبر</td>
<td>Allah-u Akbar</td>
<td>God is greater than any description</td>
</tr>
<tr>
<td>2x</td>
<td>لا إله إلا الله</td>
<td>Lā ilāha illallāh</td>
<td>There is no god but Allah</td>
</tr>
</tbody>
</table>

### Aqamah

<table>
<thead>
<tr>
<th>Recital</th>
<th>Arabic</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>2x</td>
<td>الله أكبر</td>
<td>Allahu Akbar</td>
<td>Allah is the Greatest beyond description</td>
</tr>
<tr>
<td>2x</td>
<td>أشهد ان لا إله إلا الله</td>
<td>āsh’hadu ān lā ilaha illā-llah</td>
<td>I assert that there is no god but Allah,</td>
</tr>
<tr>
<td>2x</td>
<td>أشهد أن محمدا رسول الله</td>
<td>āsh’hadu ānna mūhammadār rasūlu-llah</td>
<td>I assert that Mohammed is the Messenger of Allah,</td>
</tr>
<tr>
<td>2x</td>
<td>أشهد ان عليا ولي الله</td>
<td>Ash-hadu anna Aliyan wali-ul-lah</td>
<td>I testify that Ali is a Vicegerent of God</td>
</tr>
<tr>
<td>2x</td>
<td>حي على الصلاة</td>
<td>Hayyā ‘alās-salāḥ</td>
<td>Come to prayer</td>
</tr>
<tr>
<td>2x</td>
<td>حي على الفلاح</td>
<td>Hayyā ‘alāl-falāḥ</td>
<td>Come to success</td>
</tr>
<tr>
<td>2x</td>
<td>حي على خير العمل</td>
<td>Hayya- ala Khair al amal</td>
<td>The time for the best of deeds has come</td>
</tr>
<tr>
<td>2x</td>
<td>الله أكبر</td>
<td>Allah-u Akbar</td>
<td>God is greater than any description</td>
</tr>
<tr>
<td>2x</td>
<td>لا إله إلا الله</td>
<td>Lā ilāha illallāh</td>
<td>There is no god but Allah</td>
</tr>
<tr>
<td>2x</td>
<td>قد قام الله</td>
<td>qad qāma tās-salāt</td>
<td>Prayer has begun,</td>
</tr>
<tr>
<td>2x</td>
<td>الله أكبر</td>
<td>Allahu Akbar</td>
<td>God is Greatest beyond description,</td>
</tr>
<tr>
<td>1x</td>
<td>لا إله إلا الله</td>
<td>Lā ilāha illallāh</td>
<td>There is no god but Allah</td>
</tr>
</tbody>
</table>
Appendix II: Explanation of Salat by Amir-ul-Momaneen**asws**

I was with Amir-ul-momaneen**asws** when my mola**asws** saw a man praying, and asked him, do you understand the interpretation of your prayers? He replied, O my master! Is the interpretation of prayers not included in the acts of worship? Amir-ul-momineen**asws** then said Allah**azwj** sent down Prophet Mohammed**asws** as well as other Prophets (in the past) in order to explain the true essence and interpretation, reasons behind Divine revelations and the way to proclaim each act of worship. He then said; please teach me O my master; what is the interpretation of Salat? Amir-ul-momineen**asws** replied, your exclaiming of ‘Allah ho Akbar’ in ‘Taqbeer-tul-Ahram’**102**, it means Allah is Greatest, beyond our comprehension, in the second Takbeer (Allah ho Akbar) we admit His greatness and also it cannot be described by the means of signs (i.e., by hands). We (recite it) third time to admit He**azwj** is beyond our perception to give Him**azwj** Profile or create His**azwj** Image. In the fourth one we admit He has been before the start of the time and can never be influenced by any deterioration or decay. In the fifth Takbeer we admit His**azwj** essence is unrecognisable and He**azwj** is everywhere without being part of something or something being dwelled into Him**azwj**. In the sixth one we recognise His attributes neither subject to variations nor evolution with the passage of time. In the seventh one we admit our failure in His recognition through our six senses. Extend your neck when you bow down (Ruku) and offer your head to be chopped down for His**azwj** cause. Upon lifting our head and standing up we recite ‘Samay.....’**103** and thank Allah who brought us into Life out of non-existence. And upon performing the first prostration, we offer our prostration to You**azwj** and acknowledge He**azwj** has created us out of dust and thank Him**azwj** (when raising our head after prostration) that He**azwj** has extracted us out of earth. Upon performing the second prostration we admit we will die and

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**102** The first Allah ho Akbar when you start Salat. The first with Niat of Salat, there are seven Allah ho Akbar in two Rakat.

**103** Thank Allah who listens to all and is praise worthy.
become part of dust and upon raising our heads (after prostration) we recognise He\textsuperscript{azwj} will resurrect us. And when you sit on your left hand side while your right foot crosses the sole of your left foot, we symbolically indicate that we have established the righteous path and have annihilated the falsehood. In the ‘Taushud’ we renew our ‘Eman’ and the resumption of Islam and approval of death and resurrection after death. In the ‘Aihata…’ we praise Allah\textsuperscript{azwj}, and ask for His\textsuperscript{azwj} forgiven and protection against the cruel oppressors and their deadly traps and the interpretation of ‘Salama…’ is to pray, may Allah\textsuperscript{azwj} protect us from the torture of the Doom’ day and bless us with peace.

Amir-ul-momineen\textsuperscript{asws}, finally said, if you do not know the interpretation of your prayers then your prayers are infirm and incomplete.\textsuperscript{104}

Salim Bin Qais Al-Helali narrates a tradition in his book: One man came to Amir-ul-momineen\textsuperscript{asws} and asked: What is the essence of belief (Eman)? Imam\textsuperscript{asws} replied: A momin will have Eman if he recognises Allah\textsuperscript{azwj} and Prophet\textsuperscript{aswn} and Imam\textsuperscript{asws} and then commits to their submission.

**Appendix III: Summary of Mistakes as Compiled by al-Kulaynira**

“All the cases of mistakes are seventeen in number. In seven of them it is necessary to perform Salat again. (1) One case is when one forgets the opening Takbir (Allah is great beyond description) which one does not remember until Ruku’ (bowing down on one’s knees) (2) The second case is when one forgets Ruku’ (bowing down on one’s knees) and Sujud (prostrations). (3) The third case is when one forgets and does not know if he has performed one or two Rak’at. (4) The fourth case is when one forgets something in al-Maghrib and in the morning Salat. (5) It is when one increases something in his Salat. (6) It is when one does not know if he has increased or decreased and his guess does not settle anywhere. (7) It is when one moves away from Salat before completing.

“There are those conditions in which performing Salat again is not necessary. Only two Sajdah because of mistake is necessary. Of such cases is: (1) when one says Salam (the phrase of offering greeting of peace) in two Rak’at then speaks before moving away his face from al-Qiblah (al-Ka’bah). He completes his Salat, and then performs two Sajdah because of mistake. (2) One who forgets Tashahhud and does not sit down in two Rak’at and it is missed until Ruku’ (bowing down on one's knees) in the third Rak’at. He

\textsuperscript{104}الفضائل 170 بحار النور 81:226. مسيرات الأوانfal 108:4 ص: 253 ص 16، أدب الصلاة...
performs two Sajdah because of mistake and makes up for Tashahhud, which is missed. (3) One who does not know if he has performed four or five has to perform two Sajdah because of mistake. (4) One who by mistake speaks in his Salat improperly, like commanding or prohibiting because of forgetfulness and not in a wilful manner. He performs two Sajdah. Sajdah is necessary in these four cases. Of such cases are where performing Salat again is not necessary as well as Sajdah because of mistake. (1) One is he who corrects his mistake before it is late like one who is to stand up but instead sits down or is to sit down but stands up then remembers it before entering in another condition, in such case he is to perform Qaza’ (perform a compensatory) for it. (2) Another is he who says Salam (the phrase of offering greeting of peace) in the first two Rak’at then remembers. He completes before he speaks in which case the rules for mistake is not applicable to his case. (3) The rule for mistake does apply to the case of one behind an Imam who remembers and (4) as well as to the case of an Imam if people behind him remember. (5) The rule for mistake does not apply to mistake in a mistake. (6) The rule for mistake does not apply to a mistake in recommended Salat and the rule for mistake does not apply to a repeat in recommended Salat. These are six cases where repeat is not necessary as well as two Sajdah because of mistake.

"One who doubts about the opening Takbir (Allah is great beyond description) and does not know if he has said it or not, he is to say it when he remembers before Ruku’, then does the recitation then Ruku. If one doubts in Ruku’ and does not know if he has said the opening Takbir (Allah is great beyond description) or not he, continues his Salat and he is not obligated for anything in this matter. If he becomes certain of not saying the opening Takbir (Allah is great beyond description), he performs his Salat again. If one doubts when he is standing and he does not know if he has performed Ruku or not, he performs Ruku to ascertain his performing Ruku. If one performs Ruku’, then remembers that he has already performed Ruku’ he sends down himself to Sajdah without raising his head from Ruku’ in Ruku. If he continues and raises his head from Ruku’, then remembers that he has already performed Ruku’, he performs his Salat again; he has increased in his Salat one Rak’at. One who performs Sajdah and because of doubt does not know if one has performed Ruku’ or not, one continues his Salat and he is not obligated for anything in this matter, because of his doubt unless one becomes certain that one has not performed Ruku. In this case one performs his Salat again. If one performs Sajdah and does not know if one has performed one or two Sajdah, one is to perform another Sajdah to ascertain performing two Sajdah.

If one performs Sajdah and remembers that he has already performed two Sajdah, he has to perform his Salat again, because of increase in his Salat by one Sajdah. If one still has doubts after standing and does not know if one has performed one or two Sajdah one is to continue his Salat and he is not obligated for anything in this matter. If one is certain that one has performed only one Sajdah, one is to perform another Sajdah and he is not obligated for anything in this matter. If one reads Surah and then remembers that one has performed only one Sajdah, one is to perform another Sajdah, then stand up to complete the recitation and perform Ruku and he is not obligated for
anything in this matter. If one performs Ruku and becomes certain that one has not performed any Sajdah but only one Sajdah or has not performed any Sajdah at all, one is to perform Salat again.

**Mistakes in Tashahhud (testimonies of belief)**

"If one by mistake stands up before Tashahhud (testimonies of belief) in two Rak'at, he is to sit down and say Tashahhud, if he has not reached in Ruku' (bowing down on one's knees), then stand up and continues his Salat and he is not obligated for anything in this matter. If one has assumed Ruku' and learns that one has not said Tashahhud, continues one's Salat and when one ends his Salat performs two Sajdah because of mistake and he is not obligated for anything in the condition of doubt as long one is not certain."

**Mistakes about Two or Four Rak'at**

"One who doubts and does not know if one has performed two or four Rak'at, if one's guess settles on four, one says Salam (the phrase of offering greeting of peace) and he is not obligated for anything in this matter. If one's guess settles on one's performing two Rak'at, one performs two more Rak'at and he is not obligated for anything in this matter if one's guess is equal, one says Salam (the phrase of offering greeting of peace), then performs two Rak'at in a standing position with al-Fatihah al-Kitab. If, in fact, one has performed two Rak'at these two Rak'at complete the four and if, in fact, one has performed four Rak'at these two become recommended Salat.

**Mistake about Two or Three Rak'at**

"One who doubts and does not know if one has performed two or three Rak'at and his guess settles on the side of two Rak'at, one is to perform two more Rak'at and he is not obligated for anything in this matter. If one’s guess settles on the side of three, one then is to perform one more Rak'at and he is not obligated for anything in this matter. If one's guess does not settle on either side and one is certain of performing two Rak'at, one is to perform one Rak'at in a standing position, then say Salam (the phrase of offering greeting of peace) and performs two Rak'at in a sitting position with al-Fatihah al-Kitab. If one, in fact, has performed two Rak'at, the two Rak'at performed in a standing position before Salam (the phrase of offering greeting of peace) complete the four Rak'at. The two Rak'at in a sitting position are in place of one Rak'at and his Salat is complete. If one has performed three Rak'at the one Rak'at performed in a standing position completes the four Rak'at and the two Rak'at one has performed in a sitting position are counted as recommended Salat."
Mistakes about Four or Three Rak'at

"One who doubts and does not know if one has performed three or four and his guess settles on the side of three Rak'at, one is to perform one Rak'at, then say Salam (the phrase of offering greeting of peace) and he is not obligated for anything in this matter. If one's guess settles on the side of four, one says Salam and he is not obligated for anything in this matter. If one's guess settles on three and four, one says Salam with his doubtful condition and performs two Rak'at in a sitting position with al-Fatihah al-Kitab. If one has performed three the two Rak'at are counted as one to complete the four, and if one has performed four Rak'at these two are counted as recommended Salat in one's favour.

Mistakes about Four or Five Rak'at

"One who doubts and does not know if one has performed four or five Rak'at, if one's guess settles on the side of four, one is to say Salam (the phrase of offering greeting of peace) and' he is not obligated for anything in this matter. If one's guess settles on five one performs his Salat again. If one's guess about both sides are equal one is to say Salam, then perform two Sajdah because of mistake which are destroyers (of Satan).