ENGLISH TRANSLATION

مَنْ لَا يَحْضُرُهُ الْفَقِيهُ

Man La Yahduruhu Al-Faqih

لِلشَّيْخِ الصَّدُوقِ

Al-Shaykh Al-Saduq

VOLUME 1

TRANSLATION: HAYDAR ALI SHAYKH

BAB UL QAIM
PUBLICATIONS

ENGLISH TRANSLATION OF

مَنْ لَا يَحْضُرُهُ الْفَقِيهُ

MAN LA YAHDURUHU AL-FAQIH

أَبِي جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ بَابَوَيْهِ الْقُمِّيُّ

Shaykh Al-Saduq

Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi

VOLUME 1



مُتَرْجِم . حَيْدَر عَلِيّ الشَّيْخ بْنُ مُحَمَّد

TRANSLATOR: HAYDAR ALI SHAYKH IBN MUHAMMAD

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۞ إِنَّمَا وَلِيُّكُمُ ٱللَّهُ وَرَسُولُهُ وَٱلَّذِينَ ءَامَنُواْ ٱلَّذِينَ يُقِيمُونَ ٱلصَّلَوٰةَ وَيُؤۡتُونَ ٱلزَّكَوٰةَ وَهُمۡ رَٰكِعُونَ ۞

But rather, your Guardian is Allah, and His Rasool, and those who are believers, those who establish the Salat and are giving the Zakat while they are performing Ruku (Surah Al Maida 5:55)

"(It is narrated) from Imam Ali ibn Al-Hussein {a.s} and Imam Al-Baqir {a.s} having said (about) [5:55]: 'It was revealed regarding Ameerul Momineen Imam Ali ibn Abi Talib {a.s}."

(Tafseer Abu Hamza Al Thumali)

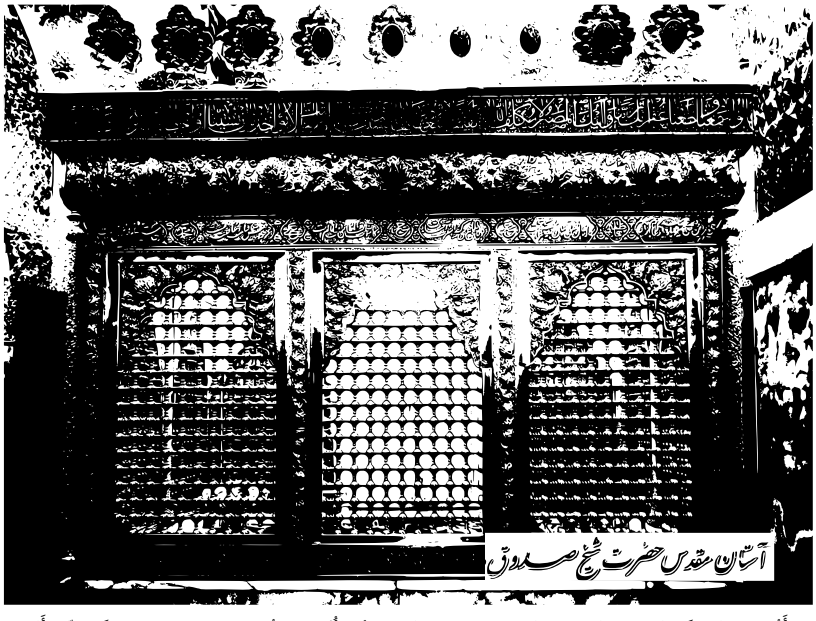


﴿ وَ قَالَ صَلَّى ٱللَّهُ عَلَيۡهِ وَ آلِهِ :فَاطِمَةُ بَضۡعَةٌ مِنِّي مَنۡ آذَاهَا فَقَدۡ آذَانِي وَ مَنۡ آذَانِي فَقَدۡ آذَى ٱللَّهَ ﴾

The Prophet {saws} said: "Fatima {s.a} is a part of Me; whoever harms her, has harmed Me, and thus whoever harms Me; has harmed Allah {SWT}".

(Bihar Al-Anwar, Vol. 30, p. 353)





السَّلَامُ عَلَيْكَ أَيُّهَا العَبْدُ الصَّالِحُ وَالعَالِمُ الفَاضِلُ وَالوَلِيُّ النَّاصِحُ، شَيْخُ الأُمَّةِ وَثِقَةُ الحَدِيثِ وَالمَاضِي إِلَى رَبِّهِ، أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ بَابَوَيْهِ القُمِّيُّ، رَحِمَكَ اللَّهُ وَرَضِيَ عَنْكَ وَجَزَاكَ اللهُ عَنْ الإِسْلَامِ وَأَهْلِهِ خَيْرَ الجَزَاءِ.

Peace be upon you, O righteous servant, virtuous scholar, and sincere guardian. O Sheikh of the Ummah, trustworthy transmitter of Hadith, and one who departed towards his Lord, Abu Ja'far Muhammad ibn 'Ali ibn Babawayh al-Qummi. May Allah have mercy on you, be pleased with you, and reward you with the best recompense on behalf of Islam and its people.

السَّلَامُ عَلَيْكَ يَا شَيْخَنَا الصَّدُوقُ وَحَافِظُ دِينِ اللهِ، وَمُبَلِّغُ أَحَادِيثِ آلِ مُحَمَّدٍ، وَأَمِينُ الإِمَامِ القَائِمِ فِي زَمَانِهِ، وَنَاصِرُ أَحْكَامِ الدِّينِ، وَدَفَّاعُ عَنْ شَرِيعَةِ سَيِّدِ المُرْسَلِينَ.

Peace be upon you, O our Sheikh Al-Saduq, the preserver of Allah's religion, the conveyer of the traditions of the family of Muhammad, the trustee of the Imam al-Qa'im in his time, the supporter of the rulings of religion, and the defender of the sacred law of the Master of the Messengers.

أَشْهَدُ أَنَّكَ قَدْ بَذَلْتَ جُهْدَكَ فِي نُصْرَةِ دِينِ اللهِ، وَأَفْنَيْتَ عُمُرَكَ فِي خِدْمَةِ الحَدِيثِ وَالعِلْمِ، وَكَانَتْ أَيَّامُكَ مَجْمَعًا لِلرِّوَايَةِ وَالإِفَادَةِ، وَأَنَّكَ كُنْتَ عَلَى بَصِيرَةٍ مِنْ أَمْرِكَ وَمِنْ أَمْرِ أَئِمَّتِكَ الطَّاهِرِينَ.

I bear witness that you exerted your utmost effort in the service of Allah's religion, dedicated your life to the preservation of Hadith and knowledge, and that your days were filled with narration and guidance. I bear witness that you were upon insight regarding your affair and the affair of your purified Imams.

فَرَحِمَكَ اللَّهُ يَا شَيْخَنَا، وَجَعَلَكَ فِي أَعْلَى عِلِّيِّينَ مَعَ الأَئِمَّةِ الهُدَاةِ المَهْدِيِّينَ، وَأَلْحَقَنَا بِكَ فِي دَارِ الكَرَامَةِ وَالرِّضْوَانِ.

May Allah have mercy on you, O our Sheikh, and grant you the highest station in 'Illiyyin alongside the guiding and rightly guided Imams. May He join us with you in the abode of honor and divine pleasure.

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِزِيَارَةِ وَلِيِّكَ، وَأَسْأَلُكَ بِحُرْمَتِهِ عِنْدَكَ وَبِجَاهِهِ أَنْ تَغْفِرَ لِي ذُنُوبِي، وَتَرْزُقَنِي زِيَارَةَ مَوَالِيَّ الطَّاهِرِينَ، وَأَنْ تَجْمَعَنِي مَعَهُمْ فِي جَنَّاتِ النَّعِيمِ .السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

O Allah, I seek closeness to You through the visitation of Your wali (beloved servant), and I ask You, by his status in Your presence and his esteemed position, to forgive my sins, grant me the opportunity to visit my pure masters, and to unite me with them in the gardens of bliss. Peace be upon you, and the mercy and blessings of Allah.

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INTRODUCTION

The Book of 'Man La Yahduruhu Al-Faqih', was authored by the esteemed Shaykh Al Jaleel, Shaykh Al-Saduq Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi [d.381 AH]. The translation of this work into English has been done by a humble servant of the Ahlulbayt {a.s}, Haydar Ali Shaykh ibn Muhammad. BAB UL QAIM PUBLICATIONS (B.U.Q) is the publishing house of this book, dedicated to providing unrestricted academic access to this valuable work, and making its content free to all. B.U.Q mission is to foster a culture of learning Hadiths, ensuring that everyone has the opportunity to access and share this knowledge. B.U.Q aims to spread this wisdom and teachings widely, as knowledge of the Ahlulbayt {a.s} is a legacy for all of humanity.

In the name of Allah {SWT}, the Most Gracious, the Most Merciful.

Praise be to Allah {SWT}, O' One who clarified the path to the standards of Islam and made Sunnah a guide to the laws and rulings. He sent His beloved Messenger {saws} amongst the creation as extension of his utmost mercy to all of humanity. He revealed the Qur'an as an explanation for everything, concluding his Hujjah through it, and enlightening the path for all people.

Allah {SWT} then illuminated the Infallible lanterns through our Prophet Muhammad {saws}, peace and blessings be upon him and his family, and through his brother, successor and comprehensive inheritor, Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, and his infallible progeny {a.s}, who are the fountains of knowledge of the Sovereign Exalted Allah {SWT}. They are the foundations of the religion and the pillars of certainty. Through them, we have come to know the boundaries of lawful and unlawful and the acts of devotion, and through them alone, we are saved from the brink of eternal ruin, incomprehensible in magnitude and grandeur. Through them alone, we may live a worthy, fulfilling, and elevated life, far from humiliation, misery, and destruction, and so that we may not live in disgrace like exploited cattle or neglectful beasts.

May Allah's {SWT} blessings be upon His trustworthy Messenger {saws} and his pure progeny {a.s}, who are the custodians of the religion, within whom are the comprehensive treasures of the Qur'an and the secrets of the Most Merciful. When they speak; they are the unfathomable knowledge, When they are silent; they are the inimitable truth, When they walk, they are unparalleled, When they rest, they are unrivalled and supreme. In every hardship, they are the solace and strength that sooth our pain; for every illness, they are the everlasting and mending cure; and in every darkness, they stand alone, radiant and unwavering; the beacons of salvations that guide us. None is created like them, and they are created like none – absolutely matchless in their complete embodiment, secondary only to the sole supreme dominion of the One Allah {SWT}, the Al-Mutakabbir and Al-Adheem.

As for this book, 'Man La Yahduruhu al-Faqih', it is known by the scholars and the common folk. It is like the full moon, untouched by the hands of detractors, and few works can compare to it or approach it. Whoever traverses its paths and plains, finds refuge in the stronghold and fortress of Ahlulbayt {a.s}. The reader, no matter how much they delve into the vastness of its ocean and immerse themselves in the sweetness of its words and meanings, will find therein their sought-after aim and fulfilled desire. The one confused by conflicting statements seeks refuge in the firm pillars of this book, from misguidance and calamities.

So, blessed is the one who is guided by the light of its guidance, and how honoured is the one who follows its path – the true path of the Ahlulbayt {a.s}. Such a person will ease their journey of the hereafter, effortlessly picking at the fruits of the gardens and drink from the pure springs on the Day of Resurrection. The companion of this book will find grace on the day of their departure and true happiness when they rest, by Allah's {SWT} will. It will shield them from the troubles of their day and protect them from the dangers of the night. Through it, one will rise in the ascents of dignity and reside in the delight of Imaan and unfathomable eternal bliss.

The author, Shaykh Al Jaleel Al Saduq - may Allah's {SWT} abundant mercy be upon him - compiled this book with his tireless diligence, accurate judgment, sharp intellect, profound knowledge of narrations, extensive awareness of subtleties, keen perception of hidden aspects, deep understanding of jurisprudence and rulings, matters of the lawful and unlawful, and mastery in the discipline. He avoided error and doubt, composed the book skillfully, and conveyed it effectively. He derived his knowledge from its purest sources and obtained light from its niches and infallible lanterns of guidance. He followed the pure Infallible Imams {a.s}; guided by the Prophet {saws} and his family {a.s}, drawing from their infinite universe of knowledge, enlightened by their guidance, and clinging to the rope of their allegiance, never straying from their light.

Therefore, the seeker, delving through the folds of the cherished and eternal pages of this book, finds a clear methodology, evidence-backed jurisprudence, a solid foundation, wise and prudent reasoning, the correct school of thought, the straight truth, deep wisdom, bright proofs, eloquent speech, proper logic, along with landmarks, knowledge, exquisite insights, fascinating anecdotes, light, beauty, wisdom, and noble traditions, all guiding to the only true path and leading to the straight way – only through the Infallible Ahlulbayt {a.s}.

My motivations behind unbridling this ocean of knowledge for the believers was many fold. To compile this book in the manner that you see, my unwavering inspirations to endure the adversity and effort in its preparation was; foremost, the service to my master - Imam al-Zaman, Imam Muhammad ibn Hassan Al-Mahdi; Al-Qa'im; Al-Hujjah; Al-Muntazar; Al-Khalaf al-Salih; Al-Maw'ud; Baqiyatullah; Sahib al-Zaman and satisfaction of His Infallible Forefathers {a.s}.

Secondly, I wanted leave behind this ocean of knowledge as a legacy in honor of my parents and the believers, that they may find guidance, wisdom, and strength in its pages. May it serve as a source of enlightenment, guiding them through the trials of life and helping them to grow in virtue and understanding. This work was a means of investment into my eternal life, and may this serve as mediation for the many sins of myself, my parents and the believers – that we may not remain bereft of the intercession of the Ahlulbayt {a.s} and the famed mercy of Allah {SWT}. My aim was to unlock this treasure and share its knowledge and wisdom, for it to be a means of seeking elevated Imaan, spreading the light of guidance and forgiveness for the sins, an offering of charity that may echo beyond the grave, bringing mercy and peace to the souls of my parents and believers.

Lastly, the effort behind these works stems from the inspiration I have drawn from my esteemed teachers and role models, both past and present, whose dedication to knowledge has ignited a lasting flame within me - may Allah {SWT} extend his mercy over them. Their shining commitment serves as a beacon, encouraging me to undertake projects of this magnitude despite my own felt inadequacies. I have reflected deeply and considered at length, finding this task immense and myself insufficient, and I have often feared my capacity to be deficient for the scale of the task. Yet, as a service to the Ahlulbayt {a.s}, I remain steadfast and eager to

serve their cause until my last, striving to spread their boundless knowledge using every tool at my disposal. I acknowledge the challenges and complexities inherent in such work and apologize for any errors that may arise. The burden is heavy, requiring sacrifice, extensive time, and diligence, but with determination and reliance on His divine support, I have taken on this task. My goal is to grow progressively more comprehensive and precise, piecing together these efforts to form a unified and expansive contribution - may Allah {SWT} reward us for the efforts we expend for the Truth and allows this work to be a source of benefit for generations to come.

I firmly believe in the immense greatness and profound significance of this book. It is a work that truly warrants translation and widespread dissemination among the masses, ideally undertaken by scholars far more learned and capable than myself. Yet, for now, such a pivotal text must rely on the humble efforts of servants like myself. Insha'Allah, it will receive the justice it rightfully deserves in due time. Perhaps by this effort, we will inscribe a new page in the annals of loyalty to our great Infallible Imams {a.s}, and to their teachings.

I supplicate to Allah {SWT} that He grants me the gratitude for the guidance and success He has bestowed, keeps me away from misguidance and error, and allows me to complete this work as a tribute to Shaykh Abu Ja'far al-Saduq - may Allah {SWT} be pleased with him - for he is a true genius scholar, as shown by exemplary effort he expended in authoring this book.

We humbly requests all Momineen to recite Surah Al-Fatiha for the souls of our dearly departed Marhoomeen. May Allah {SWT} elevate their status in Alam-e-Barzakh, surround them with His boundless mercy, and forgive their sins. We also pray that Allah {SWT} bestows His infinite mercy upon our parents and teachers, who inspired and guided us to follow the noble Path of the AhlulBayt {a.s} and encouraged us to dedicate ourselves to spreading their timeless teachings.

A heartfelt dua request for the soul of Marhoom Muhammad Hanif Shaykh ibn Ghulam Abbas, May Allah {SWT} shower him with everlasting mercy and fill his resting place with light.



﴿ إمامُ جَعفَرِ بنِ مُحَمَّدٍ الصّادِقِ عليه السَّلامُ قالَ : سِتَّةٌ يَلْحَقْنَ اَلْمُؤمِنَ بَعْدَ وَفَاتِهِ وَلَدٌ يَسْتَغْفِرُ لَهُ وَ مُصْحَفٌ يُخَلِّفُهُ وَ غَرْسٌ يَغْرِسُهُ وَ صَدَقَةُ مَاءٍ يُجْرِيهِ وَ قَلِيبٌ يَحْفِرُهُ وَ سُنَّةٌ يُؤْخَذُ بِهَا مِنْ بَعْدِهِ ﴾

Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Six things follow a believer after his death: a child who seeks forgiveness for him, a Quran he leaves behind, a tree he plants, a charity of water he provides, a well he digs, and a good tradition acted upon after him.".
Man La Yahduruhu Al-Faqih, Volume. 1 (Hadith.555)

TRANSLATOR'S FOREWORD

In the name of Allah {SWT}, the Most Gracious, the Most Merciful.

It is with profound gratitude and humility that I present this translation of Man La Yahduruhu Al-Faqih, a cornerstone of Shia Islamic jurisprudence authored by the esteemed Sheikh Al-Saduq (may Allah {SWT} sanctify his soul). This monumental work, deeply rooted in the wisdom of the Ahlulbayt {a.s}, serves as a timeless guide for believers in their faith, worship, and daily life.

The task of translating such a pivotal text was both an honor and a responsibility. Sheikh Al-Saduq's intent in compiling this '*Man La Yahduruhu Al-Faqih*' book was to provide a practical and accessible reference for those who may not have direct access to a jurist. Recognizing its enduring relevance, I undertook this translation with the hope of bringing its profound teachings to a broader audience, ensuring that the divine guidance it encapsulates reaches those who seek it, removing the language barriers.

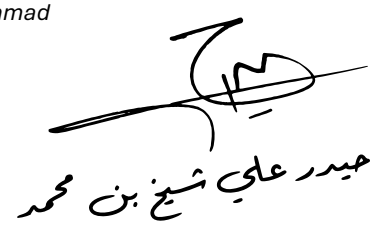
This translation is the result of meticulous study and careful effort. I relied on original Arabic manuscripts to ensure authenticity and accuracy of text, cross-referencing multiple editions of translations of the text to capture its depth and nuances. To enhance the reliability of the translation, I referred to classical Arabic dictionaries and lexical works to clarify complex terms and their contextual meanings. Additionally, I benefited from other notable translational works and other modern tools at our disposal today, comparing them with the original text to maintain integrity and consistency.

Throughout the process, I endeavoured to remain faithful to the original text, preserving the depth and essence of Sheikh Al-Saduq's words while rendering them in a manner accessible to contemporary readers. Where necessary, I have included only little clarifications and annotations to provide context for certain terms and concepts, always with the utmost respect for the original work.

I am also profoundly aware of my own limitations and the challenges inherent in such a task. Any shortcomings or errors are mine alone, and I ask for forgiveness of both Allah {SWT} and the readers. I humbly invite readers to share their feedback, corrections, or insights, as this translation is not an end but a step toward a greater understanding of this revered work.

May this effort, however small, serve as a source of guidance and benefit for all who engage with it. I pray that Allah {SWT} accepts this humble contribution, and that it earns the approval of the Ahlulbayt {a.s}.

With sincere gratitude,
Haydar Ali Shaykh bin Muhammad
[November, 2024]





BACKGROUND OF SHAYKH AL-SADUQ

The distinguished Shaykh Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Babawayh al-Qummi, widely recognized as "Al-Saduq", is renowned for his profound religious influence during the fourth century of the Islamic era, his prominence was unanimously acknowledged by the Muslim community, and he was deeply revered and respected.

Shaykh al-Tusi, may Allah {SWT} have mercy on him, mentioned him in "Al-Fihrist" and "Al-Rijal," noting: "Muhammad ibn Ali ibn al-Husayn was a master of hadith memorization, well-versed in jurisprudence and the science of narrators, and a meticulous critic of narrations. Among the scholars of Qom, none were equal to him in terms of memory and extensive knowledge."

The renowned scholar Abu al-Abbas al-Najashi stated: "Abu Ja'far resided in Ray, where he was a leading elder and jurist, a prominent figure among the community in Khurasan. He visited Baghdad and was heard by the scholars of the community during his youth."

Many other notable figures, including Ibn Idris in "Al-Sara'ir," Ibn Shahrashub in "Al-Ma'alim," al-Muhaqqiq al-Hilli in "Al-Mu'tabar," Ibn Tawus in "Iqbal al-A'mal," al-Allamah in "Al-Khulasah," and Ibn Dawud in his "Rijal," praised him. His name was also mentioned by historians like al-Khatib al-Baghdadi in "Tarikh Baghdad" and al-Zarkali in "Al-A'lam."

Born and raised in Qom, he later travelled to various regions, such as Ray, Sitarabad, Gorgan, Nishapur, Mashhad (at the shrine of Imam Ali ibn Musa Ar-Ridha {a.s}), Marw al-Rudh, Sarakhs, Ilak, Samarqand, Farghana, Balkh (beyond the river), Hamadan, Baghdad, Kufa, Fid, Mecca, and Medina.

His father, Ali ibn al-Husayn - may Allah {SWT} have mercy on them both - was a prominent figure among the scholars of Qom, known for his leadership and high standing. During a time when Qom was home to numerous eminent scholars and narrators, he stood out. Despite his scholarly prominence, he lived modestly as a merchant, trading in the market with humility and self-sufficiency. Al-Tusi and al-Najashi documented his numerous works across various subjects, and Ibn al-Nadim mentioned him in their works.

Al-Saduq was born in response to a supplication by Imam Muhammad ibn Hassan al-Mahdi {a.s}, according to historical sources, which attested to his blessed and virtuous character. No praise could truly capture his stature, for even the esteemed Mulla Muhammad Taqi al-Majlisi remarked; "He is a pillar of religion." It is unsurprising that jurists regard his words as akin to transmitted texts and reliable reports. He authored approximately three hundred works, as documented by Shaykh al-Tusi and others. Regrettably, most have been lost over time, with "Madinat al-Ilm" being one of the greatest among them, now lost. Scholars like al-Majlisi searched for it in vain.

Our Scholarly heritage is rich, yet much has been lost to time due to neglect. It is our duty to preserve, revive, and disseminate these treasures to counter the claims of those who question the legacy of our religious scholarship. May we awaken to this task and honor our scholarly heritage with renewed dedication.

SEGMENTS AND SYMBOLS

عَلَيْهِ اَلسَّلاَم	Main Arabic Text	This is the original Arabic text from Shaykh Al-Saduq's book, presented with full tashkil and harakat (diacritical marks) to enhance readability and accessibility for the reader.
۞ بِسْمِ اللهِ ۞	Quranic Ayah	A verse from the Quran Al-Majeed, whether presented in full or partially, is accompanied by its original Arabic text, along with the Surah name and Ayah number for reference.
Hadith.[1] – Main hadith text.	**Hadith Number** & Hadith Text	This is provided to assist readers and researchers in locating the relevant Hadith, with the numbering aligned to the original book for ease of reference.
[AL SADUQ] Commentary	Commentary of Al Saduq	This is the direct translation of the commentary by the esteemed Shaykh Al-Jaleel, Al-Saduq.
[REFERENCES]	**Referenced Hadiths**	This section identifies similar or repeated Hadiths found within the corpus of Shia Hadith literature. It serves as a tool for verifying the accuracy and reliability of the translation.
{ SWT }	Subhanahu wa ta'ala	Islamic honorific that translates to "The Most Glorified, The Most High". It is used when mentioning Allah directly or referring to Him through pronouns such as "He" or "Him," as a way of showing reverence and exalting His divine status
{ AZJ }	Azzawajal	Islamic honorific that translates to "The Mighty and The Majestic". It is used when referring to Allah by titles such as "Lord" or "Rabb," to honor His greatness and majesty.
{ saws }	Sallallahu Alayhi wa Alayhi Wasallam	Islamic honorific that translates to "Peace be upon Him and His Family". It is exclusively for Prophet Muhammad {saws} as a mark of respect and admiring him and his purified family {saws}.
{ a.s }	Alayhis Salam	Islamic honorific that translates to "Peace be upon them". It is used to honor the Infallible Imams of the AhlulBayt {a.s}, the Infallible Prophets {a.s}, and the Angels of Allah {SWT}.

PRELUDE

قالَ الشَّيخُ الإمامُ السَّعيدُ الفَقيهُ [نَزيلُ الرِّيّ] أَبُو جَعفَرٍ مُحَمَّدُ بنُ عَلِيِّ بنِ الحُسَينِ بنِ مُوسَى بنِ بابَوَيْهِ القُمِّيُّ مُصَنِّفُ هذا الكِتابِ - قَدَّسَ اللّهُ رُوحَهُ:-

أَمّا بَعدُ فَإِنَّهُ لَمّا ساقَني القَضاءُ إِلى بِلادِ الغُربَةِ، وحَصَّلَني القَدَرُ مِنها بِأَرضِ بَلقِ مِن قَصبَةِ إيلاك وَرَدَها الشَّريفُ الدِّينُ أَبُو عَبدِ اللّهِ المَعرُوفُ بِنعمَةِ - وَهوَ مُحَمَّدُ بنُ الحَسَنِ بنِ إسحَاقَ بنِ [الحَسَنِ بنِ] الحُسَينِ بنِ إسحَاقَ بنِ مُوسَى بنِ جَعفَرَ بنِ مُحَمَّدٍ بنِ عَلِيِّ بنِ الحُسَينِ بنِ عَلِيِّ بنِ أَبِي طالِبٍ عَلَيهِمُ السَّلامُ.

فَدامَ بِمُجالَسَتِهِ سُرُورِي وَانشَرَحَ بِذَاكِرَتِهِ صَدرِي وَعَظُمَ بِمَوَدَّتِهِ تَشَرُّفِي، لِأَخلاقٍ قَد جَمَعَها إِلى شَرَفِهِ مِن سِترٍ وَصَلاحٍ، وَسَكِينَةٍ وَوَقارٍ وَدِيَانَةٍ وَعَفافٍ، وَتَقوًى وَإِخبَاتٍ.

فَذاكَرَنِي بِكِتابٍ صَنَّفَهُ مُحَمَّدُ بنُ زَكرِيّا المُتَطَبِّبُ الرَّازِي وَتَرجَمَهُ بِكِتابٍ "مَن لا يَحضُرُهُ الطَّبِيبُ" وَذَكَرَ أَنَّهُ شافٍ في مَعناهُ، وَسَأَلَنِي أَن أُصَنِّفَ لَهُ كِتابًا في الفِقهِ وَالحَلالِ وَالحَرامِ، وَالشَّرائِعِ وَالأَحكامِ، مُوفِيًا عَلى جَمِيعِ ما صَنَّفتُ في مَعناهُ وَأُتَرجِمُهُ بكتاب "مَن لا يَحضُرُهُ الفَقيهُ" لِيَكونَ إِلَيهِ مَرجِعُهُ وَعَلَيهِ مُعتَمَدُهُ، وَبِهِ أَخذُهُ، وَيَشتَرِكُ في أَجرِهِ مَن يَنظُرُ فيهِ، وَيَنسَخُهُ وَيَعمَلُ بِمَودَعِهِ، هذا مَعَ نَسخِهِ لِأَكثَرِ ما صَحِبَنِي مِن مُصَنَّفَاتِي وَسَماعِهِ لَها، وَرِوايَتِها عَنِّي، وَوُقوفِهِ عَلى جُملَتِها، وَهِيَ مِائَتا كِتابٍ وَخَمسَةٌ وَأَربَعونَ كِتابًا.

فَأَجَبتُهُ - أَدامَ اللّهُ تَوفيقَهُ - إِلى ذلكَ لِأَنِّي وَجَدتُهُ أَهلًا لَهُ، وَصَنَّفتُ لَهُ هذا الكِتابَ بِحَذفِ الأَسانيدِ لِئَلّا تَكثُرَ طُرُقُهُ وَإِن كَثُرَت فَوائِدُهُ، وَلَم أَقصِد فيهِ قَصدَ المُصَنِّفينَ في إِيرادِ جَمِيعِ ما رَوَوهُ، بَل قَصدتُ إِلى إِيرادِ ما أُفتِي بِهِ وَأَحكُمُ بِصِحَّتِهِ وَأَعتَقِدُ فيهِ أَنَّهُ حُجَّةٌ فيما بَينِي وَبَينَ رَبِّي - تَقَدَّسَ ذِكرُهُ وَتَعالَت قُدرَتُهُ .وَجَميعُ ما فيهِ مُستَخرَجٌ مِن كُتُبٍ مَشهورةٍ، عَلَيها المُعَوَّلُ وَإِلَيها المَرجِعُ، مِثلَ كِتابِ حَرِيزِ بنِ عَبدِ اللّهِ السِّجِستانِيِّ وَكِتابِ عُبَيدِ اللّهِ بنِ عَلِيٍّ الحَلَبِيِّ وَكُتُبِ عَلِيِّ بنِ مهزيار الأَهوَازِيِّ، وَكُتُبِ الحُسَينِ بنِ سَعِيدٍ، وَنَوادِرِ أَحمَدَ بنِ مُحَمَّدِ بنِ عِيسَى وَكِتابِ نَوادِرِ الحِكمَةِ تَصنِيفِ مُحَمَّدِ بنِ أَحمَدَ بنِ يَحيى بنِ عِمرانَ الأَشعَرِيِّ وَكِتابِ الرَّحمَةِ لِسَعدِ بنِ عَبدِ اللّهِ وَجامِعِ شَيخِنا مُحَمَّدِ بنِ الحَسَنِ بنِ الوَلِيدِ رَضِيَ اللّهُ عَنهُ وَنَوادِرِ مُحَمَّدِ بنِ أَبِي عُمَيرٍ وَكُتُبِ المُحاسِنِ لِأَحمَدَ بنِ أَبِي عَبدِ اللّهِ البَرقِيِّ وَرِسالَةِ أَبِي - رَضِيَ اللّهُ عَنهُ - إِلَي غَيرِها مِن الأُصولِ وَالمُصَنَّفاتِ الَّتي طُرُقِي إِلَيها مَعرُوفَةٌ في فِهرِسِ الكُتُبِ الَّتي رَوَيتُها عَن مَشايِخِي وَأَسلافي - رَضِيَ اللّهُ عَنهُم.

وَبالَغتُ في ذلكَ جُهدِي، مُستَعِينًا بِاللّهِ، وَمُتَوَكِّلًا عَلَيهِ، وَمُستَغفِرًا مِن التَّقصِيرِ، وَما تَوفِيقِي إِلّا بِاللّهِ عَلَيهِ تَوَكَّلتُ وَإِلَيهِ أُنيبُ، وَهوَ حَسبِي وَنِعمَ الوَكيلُ.

[AL SADUQ]

The honourable Shaykh Al Jaleel, and jurist, Abu Ja'far Muhammad ibn Ali ibn al-Husayn ibn Musa ibn Babawayh al-Qummi, the author of this book - may Allah {SWT} sanctify his soul - wrote:

After praise to Allah {SWT}, it happened that fate drove me to the lands of exile, and destiny brought me to the land of Balkh, specifically the town of Ilaq. There arrived the noble Sharif al-Din Abu Abdullah, known as Ni'mah - Muhammad ibn al-Hasan ibn Ishaq ibn [al-Hasan ibn] al-Husayn ibn Ishaq ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn al-Husayn ibn Ali ibn Abi Talib (peace be upon them all).

With his companionship, my happiness was prolonged, my heart was comforted by his memory, and my honor was elevated by his affection, due to his noble character combined with virtues such as modesty, piety, calmness, dignity, religiosity, chastity, godliness, and humility.

He mentioned to me a book authored by Muhammad ibn Zakariya al-Razi, the physician, titled *Man La Yahduruhu al-Tabeeb* (For Him Who Has No Access to a Doctor), which he found to be effective in its purpose. He requested that I compile for him a book on jurisprudence, covering lawful and unlawful matters, and the statutes and rulings, comprehensively surpassing all I had previously written on the subject, and title it *Man La Yahduruhu al-Faqih* (For Him Who Has No Access to a Jurist). The intention was for it to serve as his reference, foundation, and guide - one through which he could achieve reward, along with those who read, copy, or act upon its contents.

This was in addition to his copying most of what I carried with me from my works, listening to them, narrating them from me, and familiarizing himself with their entirety, which amounted to two hundred and forty-five books.

I agreed to his request (may Allah {SWT} grant him continuous success) because I found him deserving of it. I compiled this book by omitting the chains of narration to avoid excessive length, while ensuring its benefits were plentiful. I did not intend to follow the approach of other compilers who include all they have narrated. Instead, I included only what I issue fatwas upon, deem to be authentic, and believe to be a proof between me and my Lord {AZJ} - exalted be His remembrance and elevated be His power.

Everything in this book is derived from well-known books that are relied upon and referenced, such as the book of Hariz ibn Abdullah al-Sijistani, the book of Ubaydullah ibn Ali al-Halabi, the works of Ali ibn Mahziyar al-Ahwazi, the books of al-Husayn ibn Sa'id, the *Nawadir* of Ahmad ibn Muhammad ibn Isa, the *Nawadir al-Hikmah* compiled by Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, the *Kitab al-Rahmah* by Sa'd ibn Abdullah, the compilation of our Sheikh Muhammad ibn al-Hasan ibn al-Walid (may Allah {SWT} be pleased with them), the *Nawadir* of Muhammad ibn Abi Umayr, the books of al-Muhasin by Ahmad ibn Abi Abdullah al-Barqi, the letters of my father (may Allah be pleased with them), and other foundational texts and compilations.

The paths to these works are well-known in the catalog of books I have narrated from my teachers and predecessors (may Allah {SWT} be pleased with them). I have exerted my utmost effort in this task, seeking Allah's {SWT} assistance, placing my trust in Him, and asking forgiveness for any shortcomings. My success is only through Allah {SWT}. Upon Him I rely, and to Him I turn. He is sufficient for me, and He is the best trustee.

CHAPTER 1 - WATER; ITS PURITY AND IMPURITY

باب - المياه; وطهرها ونجاستها

HADITH 1 – 35

قال الشيخ السعيد الفقيه أبو جعفر محمد بن علي بن الحسين بن موسى بن بابويه القمي مصنف هذا الكتاب رحمة الله عليه: إن الله تبارك وتعالى يقول: "۞ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا ۞.

ويقول عز وجل: "۞ وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءًۢ بِقَدَرٍ فَأَسْكَنَّٰهُ فِى ٱلْأَرْضِ ۖ وَإِنَّا عَلَىٰ ذَهَابٍۭ بِهِۦ لَقَٰدِرُونَ ۞.

ويقول عز وجل: "۞ وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ ۞.

فأصل الماء كله من السماء وهو طهور كله، وماء البحر طهور، وماء البئر طهور.

[AL SADUQ]

The virtuous scholar, jurist Abu Ja'far Muhammad ibn Ali ibn al-Hussain ibn Musa ibn Babawayh al-Qummi, the author of this book, may God have mercy on him, said:
"Indeed, Allah {SWT}, Blessed and Exalted, says:
'And We sent down from the sky pure water' (Surah Al Furqan 25:48).
And Allah {SWT}, Mighty and Majestic, says:
'And We sent down from the sky water in due measure, and We settled it in the earth, and indeed We are able to take it away' (Surah Al Mu'minun 23:18).
And Allah {SWT}, Mighty and Majestic, says:
'And He sent down upon you water from the sky to purify you with it' (Surah Al-Anfal 8:11).
Thus, all water originates from the sky, and all of it is purifying. Sea water is pure, and well water is pure."

HADITH

1 - وَقَالَ اَلصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ: «كُلُّ مَاءٍ طَاهِرٌ إِلاَّ مَا عَلِمْتَ أَنَّهُ قَذِرٌ.

H.1 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"All water is pure except for that which you know to be impure."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 133 • Al-Fusul al-Muhimmah, Part 2, p. 7

HADITH

2 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَاءُ يُطَهِّرُ وَ لاَ يُطَهَّرُ.

فمتى وجدت ماء ولم تعلم فيه نجاسة فتوضأ منه واشرب، وإن وجدت فيه ما ينجسه فلا تتوضأ منه ولا تشرب إلا في حال الاضطرار فتشرب منه ولا تتوضأ منه وتيمم إلا أن يكون الماء كرا فلا بأس بأن تتوضأ منه وتشرب، وقع فيه شئ أو لم يقع، ما لم يتغير ريح الماء، فإن تغير فلا تشربه ولا تتوض منه. والكر ما يكون ثلاثة أشبار طولا، في عرض ثلاثة أشبار، في عمق ثلاثة أشبار. وبالوزن ألف ومائتا رطل بالمدني

H.2 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Water purifies, but is not purified itself".

[AL SADUQ]

So when you find water and are unsure of its impurity, you may perform ablution from it and drink. However, if you find something (within it) that contaminates it, do not perform ablution or drink from it unless in a state of necessity.
In that case, you may drink from it but not perform ablution, but instead perform Tayammum unless the water is abundant, in which case it is permissible to both perform ablution and drink from it - regardless if something has fallen into it or not, as long as the smell of the water has not changed.
If it has changed, do not drink from it or perform ablution with it.
Measure of one Kurr is three spans long, three spans wide, and three spans deep. It is weighing one thousand two hundred Ratl in Madina terms.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al Mahasin, Part 2, p. 570 • Al-Kafi, Volume 3, p. 1 • Al-Ash'athiyat, Part 1, p. 11 • Tahdhib Al-Ahkam, Part 1, p. 215 • Al-Wadar (Lil-Rawandi) Vol. 1, p. 39 • Awaali al-La'aali, Part 3, p. 21 • Al-Wafi, Vol. 6, p. 17 • Wasa'il Al-Shi'a, vol. 1, p. 133 • Wasa'il Al-Shi'a, vol. 1, p. 134

HADITH

3 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا كَانَ اَلْمَاءُ قَدْرَ قُلَّتَيْنِ لَمْ يُنَجِّسْهُ شَيْءٌ وَ اَلْقُلَّتَانِ جَرَّتَانِ.

ولا بأس بالوضوء والغسل من الجنابة والاستياك بماء الورد والماء الذي تسخنه الشمس لا تتوضأ به، ولا تغتسل به من الجنابة، ولا تعجن به لأنه يورث البرص. ولا بأس بأن يتوضأ الرجل بالماء الحميم الحار. ولا يفسد الماء إلا ما كانت له نفس سائلة. وكل ما وقع في الماء مما ليس له دم فلا بأس باستعماله والوضوء منه مات فيه أو لم يمت. فإن كان معك إناءان فوقع في أحدهما ما ينجس الماء ولم تعلم في أيهما وقع فأهرقهما جميعا وتيمم. ولو أن ميزابين سالا: ميزاب بول وميزاب ماء فاختلطا ثم أصاب ثوبك منه لم يكن به بأس.

H.3 - Imam Jafar ibn Muhammad Al-Sadiq {a.s}, said:
"If the water is the amount of two qullas, nothing can make it impure, and two qullas are (equal to) two jars".

[AL SADUQ]

There is no harm in performing ablution, washing after major impurity (*ghusl*), or using rose water for cleansing. However, do not use water heated by the sun for ablution, washing after major impurity, or kneading dough, as it is said to cause leprosy. There

is no harm in performing ablution with hot water. Water is only corrupted (rendered impure) by substances that have a flowing soul (i.e., those that bleed). Any object that falls into water and does not have blood may still be used for ablution and other uses, regardless of whether it died in the water or not.

If you have two containers and something that makes water impure falls into one of them, but you do not know which, pour out both and perform *tayammum* (dry ablution). If water from two drainpipes flows down, one with urine and the other with pure water, and they mix and get on your clothes, there is no harm.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Istibsar, Part 1, p. 7 • Al-Wafi, Vol. 6, p. 33 • Wasa'il Al-Shi'a, vol. 1, p. 166

HADITH

4 - وَ سَأَلَ هِشَامُ بْنُ سَالِمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلسَّطْحِ يُبَالُ عَلَيْهِ فَتُصِيبُهُ اَلسَّمَاءُ فَيَكِفُ فَيُصِيبُ اَلثَّوْبَ فَقَالَ «لاَ بَأْسَ بِهِ مَا أَصَابَهُ مِنَ اَلْمَاءِ أَكْثَرُ مِنْهُ.

H.4 - Hisham ibn Salim asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man urinating on a roof, then rain falls on it causing water to drip onto clothes.
Imam {a.s} said: "There is no harm in it as long as the water that hits it is more than the urine".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

5 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ: عَنْ طِينِ اَلْمَطَرِ يُصِيبُ اَلثَّوْبَ فِيهِ اَلْبَوْلُ وَ اَلْعَذِرَةُ وَ اَلدَّمُ فَقَالَ «طِينُ اَلْمَطَرِ لاَ يُنَجِّسُ.

H.5 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about rain-soaked mud that gets on clothes, which may contain urine, feces, and blood.
Imam {a.s} said: "Rain-soaked mud does not make (the clothes) impure".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 47

HADITH

6 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْبَيْتِ يُبَالُ عَلَى ظَهْرِهِ وَ يُغْتَسَلُ مِنَ اَلْجَنَابَةِ ثُمَّ يُصِيبُهُ اَلْمَطَرُ أَ يُؤْخَذُ مِنْ مَائِهِ فَيُتَوَضَّأُ بِهِ لِلصَّلاَةِ فَقَالَ «إِذَا جَرَى فَلاَ بَأْسَ بِهِ.

H.6 - Ali ibn Ja'far asked his brother, Imam Al-Kadhim {a.s} about a roof where people urinate and perform ritual washing after major impurity (ghusl), and then it rains.
He asked: "Can the water that flows from it be used for ablution (wudu) for prayer?"
Imam {a.s} said: "If it flows, there is no harm in it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Qurb al-Isnad, Part 1, p. 177 • Bihar Al-Anwar, Vol. 77, p. 11

HADITH

7 - وَ سَأَلَهُ عَنِ اَلرَّجُلِ يَمُرُّ فِي مَاءِ اَلْمَطَرِ وَ قَدْ صُبَّ فِيهِ خَمْرٌ فَأَصَابَ ثَوْبَهُ هَلْ يُصَلِّي فِيهِ قَبْلَ أَنْ يَغْسِلَهُ فَقَالَ «لاَ يَغْسِلُ ثَوْبَهُ وَ لاَ رِجْلَهُ وَ يُصَلِّي فِيهِ وَ لاَ بَأْسَ بِهِ.

H.7 - Ali ibn Ja'far asked Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a man who walks through rainwater into which wine has been poured in and it gets on his clothes. Should he wash it before praying in those clothes?
Imam {a.s} said: "He does not need to wash his clothes or his feet, and he may pray in them, and there is no harm in it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Qurb al-Isnad, Part 1, p. 191 • Bihar Al-Anwar, Vol. 77, p. 11

HADITH

8 - وَ سَأَلَ عَمَّارٌ اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْقَيْءِ يُصِيبُ اَلثَّوْبَ فَلاَ يُغْسَلُ فَقَالَ «لاَ بَأْسَ بِهِ.

H.8 - Ammar al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about vomit that gets on clothing and is not washed off.
Imam {a.s} said: "There is no harm in it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 423 • Al-Wafi, Vol. 6, p. 235

HADITH

9 - وقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «كُلُّ شَيْءٍ يَجْتَرُّ فَسُؤْرُهُ حَلاَلٌ وَ لُعَابُهُ حَلاَلٌ.

H.9 - The Messenger of Allah {saws}, said:
"Everything that chews the cud - its leftover water and saliva are permissible."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 228 • Al-Wafi, Vol. 6, p. 75 • Wasa'il Al-Shi'a, vol. 1, p. 232 • Wasa'il Al-Shi'a, vol. 3, p. 414

HADITH

10 - وأَتَى أَهْلُ اَلْبَادِيَةِ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالُوا يَا رَسُولَ اَللَّهِ إِنَّ حِيَاضَنَا هَذِهِ تَرِدُهَا اَلسِّبَاعُ وَ اَلْكِلاَبُ وَ اَلْبَهَائِمُ فَقَالَ لَهُمْ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «لَهَا مَا أَخَذَتْ أَفْوَاهُهَا وَ لَكُمْ سَائِرُ ذَلِكَ.

وإن شرب من الماء دابة أو حمار أو بغل أو شاة أو بقرة أو بعير فلا بأس باستعماله والوضوء منه. فإن وقع وزغ في إناء فيه ماء أهريق ذلك الماء. وإن ولغ فيه كلب أو شرب منه أهريق الماء وغسل الإناء ثلاث مرات: مرة بالتراب ومرتين بالماء ثم يجفف. وأما الماء الآجن فيجب التنزه عنه إلا أن يكون لا يوجد غيره. ولا بأس بالوضوء بماء يشرب منه السنور، ولا بأس بشربه.

H.10 - The people of the desert came to the Messenger of Allah {saws} and said:
"O' Messenger of Allah {saws}, our water reservoirs are frequented by wild animals, dogs, and livestock."
He {saws} said: "What they take with their mouths is for them, and rest is for you".

[AL SADUQ]
If a beast, donkey, mule, sheep, cow, or camel drinks from water, there is no harm in using it and performing ablution with it. However, if a lizard falls into a vessel of water, the water should be poured out. If a dog licks the vessel or drinks from it, the water should be poured out, and the vessel washed three times: once with earth and twice with water, then dried.
As for stagnant water with an unpleasant odor, it is best to avoid it, unless no other water is available. There is no harm in performing ablution with water from which a cat has drunk, and there is no harm in drinking it.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 414 • Al-Wafi, Vol. 6, p. 28 • Wasa'il Al-Shi'a, vol. 1, p. 161

HADITH

11 - وقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنِّي لاَ أَمْتَنِعُ مِنْ طَعَامٍ طَعِمَ مِنْهُ اَلسِّنَّوْرُ وَ لاَ مِنْ شَرَابٍ شَرِبَ مِنْهُ.

ولا يجوز الوضوء بسؤر اليهودي والنصراني وولد الزنا والمشرك وكل من خالف الاسلام، وأشد من ذلك سؤر الناصب. وماء الحمام سبيله سبيل الماء الجاري إذا كانت له مادة.

H.11 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"I do not refrain from food that a cat has tasted, nor from drink that it has sipped."

[AL SADUQ]
It is not permissible to perform ablution with the leftover water of a Jew, a Christian, someone born out of wedlock, a polytheist, or anyone who opposes Islam. Even more prohibited is the leftover water of a *nasibi* (one hostile to the family of the Prophet). The water of a public bath is treated like flowing water if it has a continuous source.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 228

HADITH

12 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: فِي اَلْمَاءِ اَلَّذِي تَبُولُ فِيهِ اَلدَّوَابُّ وَ تَلَغُ فِيهِ اَلْكِلاَبُ وَ يَغْتَسِلُ فِيهِ اَلْجُنُبُ «إِنَّهُ إِذَا كَانَ قَدْرَ كُرٍّ لَمْ يُنَجِّسْهُ شَيْءٌ.

H.12 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Regarding water into which animals urinate, dogs drink, or someone performs *ghusl* (ritual washing after major impurity): "If it reaches the amount of a *kurr* (a specific measure), then nothing can make it impure".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

13 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كَانَ بَنُو إِسْرَائِيلَ إِذَا أَصَابَ أَحَدَهُمْ قَطْرَةُ بَوْلٍ قَرَضُوا لُحُومَهُمْ بِالْمَقَارِيضِ وَ قَدْ وَسَّعَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْكُمْ بِأَوْسَعِ مَا بَيْنَ اَلسَّمَاءِ وَ اَلْأَرْضِ وَ جَعَلَ لَكُمُ اَلْمَاءَ طَهُوراً فَانْظُرُوا كَيْفَ تَكُونُونَ.

فإن دخلت حية في حب ماء وخرجت منه صب من الماء ثلاث أكف، و استعمل الباقي، وقليله وكثيره بمنزلة واحدة. ولا بأس بأن يستقى الماء بحبل أتخذ من شعر الخنزير.

H.13 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The Children of Israel, if a drop of urine touched them, they would cut away the affected flesh with scissors. But Allah {SWT}, Mighty and Exalted, has granted you vast leniency - wider than the space between the heavens and the earth - and has made water purifying for you. So, consider how you conduct yourselves (at removing impurities)".

[AL SADUQ]
If a snake enters a water container and then exits, pour out three handfuls of the water and use the rest; a small or large amount of water is treated the same.
There is also no harm in drawing water with a rope made from pig hair.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 356 • Al-Wafi, Vol. 6, p. 16 • Wasa'il Al-Shi'a, vol. 1, p. 133

HADITH

14 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنْ جِلْدِ اَلْخِنْزِيرِ يُجْعَلُ دَلْواً يُسْتَقَى بِهِ اَلْمَاءُ فَقَالَ «لاَ بَأْسَ بِهِ.

H.14 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the use of pig skin to make a bucket for drawing water.
Imam {a.s} said: "There is no harm in it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

15 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنْ جُلُودِ اَلْمَيْتَةِ يُجْعَلُ فِيهَا اَللَّبَنُ وَ اَلْمَاءُ وَ اَلسَّمْنُ مَا تَرَى فِيهِ فَقَالَ «لاَ بَأْسَ بِأَنْ تَجْعَلَ فِيهَا مَا شِئْتَ مِنْ مَاءٍ أَوْ لَبَنٍ أَوْ سَمْنٍ وَ تَتَوَضَّأَ مِنْهُ وَ تَشْرَبَ وَ لَكِنْ لاَ تُصَلِّ فِيهَا.

لا بأس بالوضوء بفضل الجنب والحائض ما لم يوجد غيره، وإن توضأ رجل من الماء المتغير أو اغتسل أو غسل ثوبه فعليه إعادة الوضوء والغسل والصلاة وغسل الثوب وكل آنية صب فيها ذلك الماء. فإن دخل رجل الحمام ولم يكن عنده ما يغرف به ويداه قذرتان ضرب يده في الماء وقال: بسم الله وهذا مما قال الله عز وجل:

"﴿ كُمْ وَمَا جَعَلَ عَلَيْكُمْ فِى ٱلدِّينِ مِنْ حَرَجٍ ۚ ﴾.

وكذلك الجنب إذا انتهى إلى الماء القليل فالطريق ولم يكن معه إناء يغرف به ويداه قذرتان يفعل مثل ذلك

H.15 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the skins of dead animals used to hold milk, water, or clarified butter.
Imam {a.s} said: "There is no harm in putting whatever you like in them - water, milk, or clarified butter - and using it for ablution and drinking. However, do not pray in it (i.e., in clothes made from it)".

[AL SADUQ]

It is permissible to perform ablution with the leftover water of someone in a state of major impurity (junub) or a menstruating woman, if no other water is available. If a man performs ablution or washing with impure water or washes his clothes with it, he must repeat the ablution, washing, prayer, and the washing of the clothes, as well as any vessel into which the water was poured. If someone enters a public bath without a clean scoop and his hands are impure, he may dip his hand in the water while saying, "In the name of Allah {SWT}."
This aligns with what Allah {SWT}, the Mighty and Exalted, says: "*And He has not placed upon you in the religion any hardship*" (Surah Al Hajj 22:78).
Similarly, if a person in a state of major impurity (junub) reaches a small amount of water on the road without a clean container to draw it and has impure hands, he should do the same.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 19, p. 104 • Wasa'il Al-Shi'a, vol. 3, p. 463

HADITH

16 - وَ سُئِلَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ أَ يُتَوَضَّأُ مِنْ فَضْلِ وَضُوءِ جَمَاعَةِ اَلْمُسْلِمِينَ أَحَبُّ إِلَيْكَ أَوْ يُتَوَضَّأُ مِنْ رَكْوٍ أَبْيَضَ مُخَمَّرٍ فَقَالَ «لاَ بَلْ مِنْ فَضْلِ وَضُوءِ جَمَاعَةِ اَلْمُسْلِمِينَ فَإِنَّ أَحَبَّ دِينِكُمْ إِلَى اَللَّهِ اَلْحَنِيفِيَّةُ اَلسَّمْحَةُ اَلسَّهْلَةُ.

فإن اجتمع مسلم مع ذمي في الحمام اغتسل المسلم من الحوض قبل الذمي. ولا يجوز التطهير بغسالة الحمام لأنه يجتمع في غسالة اليهودي والمجوسي والنصراني والمبغض لآل محمد عليهم السلام وهو أشرهم.

H.16 - Ameerul Momineen Imam Ali ibn Abi Talib {a.s} was asked: "Is it better to perform ablution from the leftover water of a group of Muslims, or from a covered white jug?"
Imam {a.s} said: "No, rather from the leftover water of the group of Muslims, for the most beloved aspect of your religion to Allah {SWT} is the tolerant and agreeable monotheism."

[AL SADUQ]

If a Muslim and a *dhimmi* (non-Muslim under protection) are together in a public bath, the Muslim should wash from the pool before the *dhimmi*.
It is not permissible to purify with leftover water of the public bath, as it includes the washings of Jews, Zoroastrians, Christians, and those who harbor enmity toward the family of Muhammad {a.s}, the last of whom are the worst of them.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 69 • Wasa'il Al-Shi'a, vol. 1, p. 210

HADITH

17 - وَ سُئِلَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ مُجْتَمَعِ اَلْمَاءِ فِي اَلْحَمَّامِ مِنْ غُسَالَةِ اَلنَّاسِ يُصِيبُ اَلثَّوْبَ مِنْهُ فَقَالَ «لاَ بَأْسَ بِهِ.

ولا بأس بالوضوء بالماء المستعمل، وكان النبي صلى الله عليه وآله إذا توضأ أخذ الناس ما يسقط من وضوئه فيتوضؤوا به. والماء الذي يتوضأ به الرجل في شئ نظيف فلا بأس أن يأخذه غيره فيتوضأ به، فأما الماء الذي يغسل به الثوب أو يغتسل به من الجنابة أو تزال به نجاسة فلا يتوضأ به.

H.17 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about the collected water in a public bath from people's washings, which may get onto clothes.
Imam {a.s} said: "There is no harm in it".

[AL SADUQ]

There is also no harm in performing ablution with used water. When The Prophet {saws} performed ablution, people would take the leftover water from his ablution to perform their own. If a person performs ablution in a clean vessel, it is no harm if someone else using that water for ablution.
However, water used to wash clothes, to wash after major impurity (ghusl), or to remove impurities should not be used for ablution.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 15 • Tahdhib Al-Ahkam, Part 1, p. 379 • Al-Wafi, Vol. 6, p. 51 • Wasa'il Al-Shi'a, vol. 1, p. 213

HADITH

18 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنْ مَاءٍ شَرِبَتْ مِنْهُ دَجَاجَةٌ فَقَالَ «إِنْ كَانَ فِي مِنْقَارِهَا قَذَرٌ لَمْ يُتَوَضَّأْ مِنْهُ وَ لَمْ تَشْرَبْ وَ إِنْ لَمْ يُعْلَمْ فِي مِنْقَارِهَا قَذَرٌ تَوَضَّأْ مِنْهُ وَ اِشْرَبْ.

وكل ما أكل لحمه فلا بأس بالوضوء والشرب من ماء شرب منه، ولا بأس بالوضوء من ماء شرب منه باز أو صقر أو عقاب ما لم ير في منقاره دم، فان رئي في منقاره دم لم يتوضأ منه ولم يشرب. فإن رعف رجل فامتخط فصار ذلك الدم قطرا صغارا فأصاب إناءه ولم يستبن ذلك في الماء فلا بأس بالوضوء منه، وإن كان شئ بين فيه لم يجز الوضوء منه. والدجاجة والطير وأشباههما إذا وطئ شئ منها العذرة ثم دخل الماء فلا يجوز الوضوء منه إلا أن يكون الماء كرا. فإن سقط في راوية ماء فأرة أو جرذ أو صعوة ميتة فتفسخ فيها لم يجز شربه ولا الوضوء منه، وإن كان غير متفسخ فلا بأس بشربه والوضوء منه وتطرح الميتة إذا خرجت طرية، وكذلك الجرة وحب الماء والقربة وأشباه ذلك من أوعية الماء.فإن وقعت فارة أو غيرها من الدواب في بئر ماء فماتت فعجن من مائها فلا بأس بأكل ذلك الخبز إذا أصابته النار

H.18 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about water from which a chicken had drunk.
Imam {a.s} said: "If there is known dirt on its beak, do not perform ablution with it or drink from it. But if there is no known dirt on its beak, you may perform ablution with it and drink from it."

[AL SADUQ]

Any animal whose meat is lawful to eat does not render water impure by drinking from it, so ablution and drinking from it are permitted. Ablution with water from which a hawk, falcon, or eagle has drunk is also permissible, provided there is no visible blood on its beak. If blood is seen on its beak, do not use the water for ablution or drinking.

If a person has a nosebleed, and a few small drops of blood fall into their container without visibly affecting the water, ablution from it is allowed. However, if the blood is clearly noticeable in the water, it is not permissible to use it for ablution.

If a chicken, bird, or similar animal steps on dung and then enters water, ablution with that water is not allowed unless it is a large quantity (kurr).

If a dead mouse, rat, or small bird falls into a water container and decays, it is not permitted to drink from or use that water for ablution. If the animal has not decayed, there is no harm in drinking from or using the water for ablution; simply remove the dead animal if it is still fresh. This applies to containers like jars, water pitchers, or skins.

If a mouse or similar animal falls into a well and dies, and bread is kneaded with that well's water, it is permissible to eat the bread if it has been baked in fire.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 153 • Wasa'il Al-Shi'a, vol. 1, p. 231

HADITH

19 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَكَلَتِ اَلنَّارُ مَا فِيهِ.

فإن وقعت فارة في خابية فيها سمن أو زيت أو عسل وكان جامدا أخذت الفارة مع ما حولها واستعمل الباقي وأكل، وكذلك إذا وقعت في الدقيق وأشباهه، فإن وقعت الفارة في دهن غير جامد فلا بأس أن يستصبح به، فإن وقعت فارة في حب دهن فأخرجت منه قبل أن تموت فلا بأس بأن يدهن منه ويباع من مسلم.

H.19 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The fire consumes what is within it."

[AL SADUQ]

If a mouse falls into a container of solidified fat, oil, or honey, remove the mouse along with some of the surrounding substance, and the rest can be used and eaten. The same applies if a mouse falls into flour or similar substances. However, if a mouse falls into liquid oil, it is permissible to use that oil as a fuel for lighting. If a mouse falls into a container of oil but is removed before it dies, it is permissible to use that oil for anointing or to sell it to a Muslim.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Bihar Al-Anwar, Vol. 77, p. 156

HADITH

20 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنْ بِئْرٍ اُسْتُقِيَ مِنْهَا فَتُوُضِّئَ بِهِ وَ غُسِلَ بِهِ اَلثِّيَابُ وَ عُجِنَ بِهِ ثُمَّ عُلِمَ أَنَّهُ كَانَ فِيهَا مَيْتَةٌ فَقَالَ «لاَ بَأْسَ وَ لاَ يُغْسَلُ اَلثَّوْبُ مِنْهُ وَ لاَ تُعَادُ مِنْهُ اَلصَّلاَةُ.

والفأرة والكلب إذا أكلا من الخبز أو شماه فإنه يترك ما شماه ويؤكل ما بقي. ولا بأس بالوضوء من الحياض التي يبال فيها إذا غلب لون الماء البول، وإن غلب لون البول الماء فلا يتوضأ منها. ولا يجوز التوضؤ باللبن لان الوضوء إنما هو بالماء أو الصعيد. ولا بأس بالتوضؤ بالنبيذ لان النبي ص قد توضأ به وكان ذلك ماء قد نبذت فيه تميرات وكان صافيا فوقها فتوضأ به، فإذا غير التمر لون الماء لم يجز الوضوء به والنبيذ الذي يتوضأ وأحل شربه هو الذي ينبذ بالغداة ويشرب بالعشي، أو ينبذ بالعشي ويشرب بالغداة. فإن اغتسل الرجل في وهدة وخشي أن يرجع ما ينصب عنه إلى الماء الذي يغتسل منه أخذ كفا وصبه أمامه وكفا عن يمينه وكفا عن يساره وكفا من خلفه واغتسل منه. فإن انتضح على ثياب الرجل أو على بدنه من الماء الذي يستنجى به فلا بأس بذلك. فإن ترشش من يده في الاناء أو انصب في الأرض فوقع في الاناء فلا بأس به وكذلك في الاغتسال من الجنابة. وإن وقعت ميتة في ماء جار فلا بأس بالوضوء من الجانب الذي ليس فيه الميتة.

H.20 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a well from which water was drawn for ablution, washing clothes, and kneading dough, and then it was discovered that there was a dead animal in it.
Imam {a.s} said: "There is no harm, and the clothes do not need to be washed again, nor does the prayer need to be repeated".

[AL SADUQ]

If a mouse or dog has eaten or sniffed a piece of bread, set aside the part that was sniffed or eaten and consume the rest. There is no harm in performing ablution with water from reservoirs in which urine has been introduced if the color of the water overpowers the urine. However, if the urine overpowers the water, it should not be used for ablution. It is not permissible to perform ablution with milk, as ablution should be done with water or clean earth (tayammum).
It is permissible to perform ablution with *nabidh* (a drink), as The Prophet {saws} performed ablution with it. This was water in which a few dates were soaked, leaving a clear liquid on top. If the dates change the color of the water, it should not be used for ablution. The type of *nabidh* allowed for ablution and drinking is one in which dates are soaked in the morning and drunk in the evening, or soaked in the evening and drunk in the morning. If a person performs *ghusl* (ritual washing) in a low area and fears that water will flow back into the area from which they are washing, they should pour one handful of water in front of them, one to their right, one to their left, and one behind them, then proceed with the washing.
If water splashes onto a person's clothes or body from the water used for cleansing (istinja), there is no harm (for ablution). If water splashes from one's hand into a container or spills onto the ground and then falls into the container, there is no harm. The same applies during *ghusl* from major impurity.
If a dead animal falls into flowing water, there is no harm in performing ablution from the side of the water that is free of the dead animal.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Mustadrak Al-Wasail, Part 1, p. 201

HADITH

21 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَاءِ اَلسَّاكِنِ تَكُونُ فِيهِ اَلْجِيفَةُ قَالَ «يُتَوَضَّأُ مِنَ اَلْجَانِبِ اَلْآخَرِ وَ لاَ يُتَوَضَّأُ مِنْ جَانِبِ اَلْجِيفَةِ.

H.21 - Imam Al-Sadiq {a.s} was asked about stagnant water that contains a dead animal. Imam {a.s} said: "Perform ablution from the other side and not from the side of the dead animal".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 161

HADITH

22 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ عَنْ غَدِيرٍ فِيهِ جِيفَةٌ فَقَالَ «إِنْ كَانَ اَلْمَاءُ قَاهِراً لَهَا لاَ تُوجَدُ اَلرِّيحُ مِنْهُ فَتَوَضَّأْ وَ اِغْتَسِلْ.

ومن أجنب في سفر [هـ] فلم يجد إلا الثلج فلا بأس بأن يغتسل به، ولا بأس بأن يتوضأ به أيضا يدلك به جلده. ولا بأس أن يغرف الجنب الماء من الحب بيده. وإن اغتسل الجنب فنزا الماء من الأرض فوقع في الاناء، أو سال من بدنه في الاناء فلا بأس به. ولا بأس بأن يغتسل الرجل والمرأة من إناء واحد، ولكن تغتسل بفضله ولا يغتسل بفضلها.

وأكبر ما يقع في البئر الانسان فيموت فيها فينزح منها سبعون دلوا وأصغر ما يقع فيها الصعوة فينزح منها دلو واحد، وفيما بين الانسان والصعوة على قدر ما يقع فيها، فإن وقع فيها فارة ولم تتفسخ ينزح منها دلو واحد، وإذا انفسخت فسبع دلاء وإن وقع فيها حمار ينزح منها كر من ماء، وإن وقع فيها كلب نزح منها ثلاثون دلوا إلى أربعين دلوا، وإن وقع فيها سنور نزح منها سبعة دلاء، وإن وقع فيها دجاجة أو حمامة نزح منها سبعة دلاء وإن وقع فيها بعير أو ثور أو صب فيها خمر نزح الماء كله، وإن قطر فيها قطرات من دم استقي منها دلاء، وإن بال فيها رجل استقى منها أربعون دلوا، وان فيها صبي قد اكل الطعام استقى منها ثلاث دلاء، وإن كان رضيعا استقى منها دلو واحد، فإن وقع في البئر زبيل من عذرة رطبة أو يابسة أو زبيل من سرقين فلا بأس بالوضوء منها ولا ينزح منها شئ هذا إذا كانت في زبيل ولم ينزل منه شئ في البئر، ومتى وقعت في البئر عذرة استقي منها عشرة دلاء فإن ذابت فيها استقي انها أربعون دلوا إلى خمسين دلوا.

والبئر إذا كان إلى جانبها كنيف فإن كانت الأرض صلبة فينبغي أن يكون بينهما خمسة أذرع وإن كانت رخوة فسبعة أذرع.

H.22 - Imam Al-Sadiq {a.s} was asked about a pond with a dead animal in it. Imam {a.s} said: "If the water overpowers it so that no odor is detectable, then perform ablution and *ghusl* with it".

[AL SADUQ]

If one becomes ritually impure (junub) while traveling and only has snow, it is permissible to perform *ghusl* with it, as well as ablution by rubbing it on the skin. It is also permissible for a person in a state of major impurity to scoop water from a container with his hand.

If he performs *ghusl* and water splashes from the ground into a container, or runs from his body into a container, there is no harm in it.

It is also permissible for a man and woman to perform *ghusl* from the same container, but She should use his leftover water, and he should not use hers.

The most significant impurity that may fall into a well is a human who dies in it, requiring seventy buckets of water to be drawn. The smallest is a small bird, requiring one bucket. For other cases, the amount depends on the item:
If a mouse falls in and does not decay, draw one bucket; if decayed, draw seven (and discard).
If a donkey falls in, draw a *kurr* (large quantity) of water (and discard).
If a dog falls in, draw thirty to forty buckets (and discard).
If a cat falls in, draw seven buckets (and discard).
If a chicken or pigeon falls in, draw seven buckets (and discard).
If a camel, cow, or wine is poured in, the entire well's water must be drawn out (and discard).
If a few drops of blood fall in, a few buckets are sufficient (and discard).
If a man urinates in the well, forty buckets should be drawn (and discard).
If a child who has eaten solid food urinates, draw three buckets; if an infant, draw one bucket.
If a basket of fresh or dry feces or manure falls in, there is no harm in using the well for ablution, provided no contents spilled into the water. If feces fall in directly, draw ten buckets ; if it dissolves, draw forty to fifty buckets needs to be drawn from it.
If a well is near a cesspit, the minimum distance of the well should be five arm-lengths if the ground is solid. If the ground is soft, then it will be minimum distance of seven arm-lengths.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

23 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «لَيْسَ يُكْرَهُ مِنْ قُرْبٍ وَ لاَ بُعْدٍ بِئْرٌ يُغْتَسَلُ مِنْهَا وَ يُتَوَضَّأُ مَا لَمْ يَتَغَيَّرِ اَلْمَاءُ.

H.23 - Imam Ali ibn Musa Ar-Ridha {a.s} said:
"A well from which water is used for *ghusl* (ritual washing) and ablution is not disliked, whether it is near or far, as long as the water does not change (in smell, color, or taste)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

24 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ أَنَّهُ قَالَ: نَزَلْنَا فِي دَارٍ فِيهَا بِئْرٌ إِلَى جَنْبِهَا بَالُوعَةٌ لَيْسَ بَيْنَهُمَا إِلاَّ نَحْوٌ مِنْ ذِرَاعَيْنِ فَامْتَنَعُوا مِنَ اَلْوُضُوءِ مِنْهَا فَشَقَّ ذَلِكَ عَلَيْهِمْ فَدَخَلْنَا عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَأَخْبَرْنَاهُ فَقَالَ «تَوَضَّئُوا مِنْهَا فَإِنَّ لِتِلْكَ اَلْبَالُوعَةِ مَجَارِيَ تُصَبُّ فِي وَادٍ يَنْصَبُّ فِي اَلْبَحْرِ.

ومتى وقع في البئر شئ فتغير ريح الماء وجب أن ينزح الماء كله، وإن كان كثيرا وصعب نزحه فالواجب أن يتكارى عليه أربعة رجال يستقون منها على التراوح من الغدوة إلى الليل. وأما ماء الحمآت فإن النبي صلى الله عليه وآله نما نهى أن يستشفى بها ولم ينه عن التوضؤ بها وهي المياه الحارة التي تكون في الجبال يشم منها رائحة الكبريت.

H.24 - It was narrated from Abu Basir that Imam {a.s} said:
"We stayed in a house with a well beside a drain, with only about two arm-lengths between them. The people refrained from performing ablution from it, which caused them difficulty. So we went to Abu Abdullah {a.s} and informed him.
Imam {a.s} said: 'Perform ablution from it, for that drain has channels that flow into a valley, which leads to the sea.'".

[AL SADUQ]
If something falls into a well and changes the smell of the water, all the water must be drawn out. If the amount is large and difficult to draw, it is obligatory to hire four men to draw from it in turns from morning until evening.
As for water from sulfur springs, The Prophet {saws} forbade using it for medicinal purposes but did not prohibit ablution with it. These are hot waters found in the mountains that have a sulfur smell.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 98 • Wasa'il Al-Shi'a, vol. 1, p. 199

HADITH

25 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ.»

وإن قطر خمر أو نبيذ في عجين فقد فسد فلا بأس ببيعه من اليهود والنصارى بعد أن يبين لهم والفقاع مثل ذلك.

H.25 - Imam Al-Sadiq {a.s} said: ""Indeed, it (hot water) is from the heat of Hell."

[AL SADUQ]
If wine or *nabidh* (fermented drink) falls into dough, it becomes impure and spoiled. However, it is permissible to sell it to Jews and Christians after informing them of the impurity. The same rule applies to *fuqqa'* (a type of fermented drink).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

26 - وَ سَأَلَ عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَجِدُ فِي إِنَائِهِ فَأْرَةً وَ قَدْ تَوَضَّأَ مِنْ ذَلِكَ اَلْإِنَاءِ مِرَاراً وَ اِغْتَسَلَ مِنْهُ أَوْ غَسَلَ ثِيَابَهُ وَ قَدْ كَانَتِ اَلْفَأْرَةُ مُنْسَلِخَةً فَقَالَ «إِنْ كَانَ رَآهَا فِي اَلْإِنَاءِ قَبْلَ أَنْ يَغْتَسِلَ أَوْ يَتَوَضَّأَ أَوْ يَغْسِلَ ثِيَابَهُ ثُمَّ فَعَلَ ذَلِكَ بَعْدَ مَا رَآهَا فِي اَلْإِنَاءِ فَعَلَيْهِ أَنْ يَغْسِلَ ثِيَابَهُ وَ يَغْسِلَ كُلَّ مَا أَصَابَهُ ذَلِكَ اَلْمَاءُ وَ يُعِيدَ اَلْوُضُوءَ وَ اَلصَّلاَةَ وَ إِنْ كَانَ إِنَّمَا رَآهَا بَعْدَ مَا فَرَغَ مِنْ ذَلِكَ وَ فِعْلِهِ فَلاَ يَمَسَّ مِنَ اَلْمَاءِ شَيْئاً وَ لَيْسَ عَلَيْهِ شَيْءٌ لِأَنَّهُ لاَ يَعْلَمُ مَتَى سَقَطَتْ فِيهِ» ثُمَّ قَالَ «لَعَلَّهُ أَنْ يَكُونَ إِنَّمَا سَقَطَتْ فِيهِ تِلْكَ اَلسَّاعَةَ اَلَّتِي رَآهَا.

H.26 - Ammar ibn Musa al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who finds a dead mouse in his container after having used it multiple times for ablution, *ghusl* (ritual washing), or washing his clothes, and it was already decayed.
Imam {a.s} said: "If he saw it in the container before performing ablution, *ghusl*, or washing his clothes, and still used the water afterward, then he must wash his clothes, wash everything that came into contact with that water, and repeat his ablution and prayer.
However, if he only noticed the mouse after he had finished, then he should avoid using the water, but he is not required to repeat anything, as he does not know when it fell into the container."
Imam {a.s} said: "It is possible that it only fell into the container at the moment he saw it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 418 • Al-Istibsar, Part 1, p. 32

HADITH

27 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ اَلْجُنُبِ هَلْ يُجْزِيهِ عَنْ غُسْلِ اَلْجَنَابَةِ أَنْ يَقُومَ فِي اَلْمَطَرِ حَتَّى يُغْسَلَ رَأْسُهُ وَ جَسَدُهُ وَ هُوَ يَقْدِرُ عَلَى مَاءٍ سِوَى ذَلِكَ فَقَالَ «إِذَا غَسَلَهُ اِغْتِسَالَهُ بِالْمَاءِ أَجْزَأَهُ ذَلِكَ.

H.27 - Ali ibn Ja'far asked his brother Imam Musa Al-Kadhim {a.s} about a man in a state of major ritual impurity (*junub*) : Would it suffice for him to stand in the rain until his head and body are washed, if he also has access to other water?
Imam {a.s} said: "If the rain washes him completely as it would with water for *ghusl*, then that suffices."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Masa'il Ali ibn Ja'far, Part 1, p. 348

HADITH

28 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ كَانَ يَقُولُ: «لاَ بَأْسَ بِسُؤْرِ اَلْفَأْرَةِ إِذَا شَرِبَتْ مِنَ اَلْإِنَاءِ أَنْ تَشْرَبَ مِنْهُ أَوْ تَتَوَضَّأَ مِنْهُ.

والوزغة إذ وقعت في البئر نزح منها ثلاث دلاء. وإذا ذبح رجل طيرا مثل دجاجة أو حمامة فوقع بدمه في البئر نزح منها دلاء.

H.28 - Ishaq ibn Ammar reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that Imam Muhammad ibn Ali Al-Baqir {a.s} used to say:
"There is no harm in using the leftover water from which a mouse has drunk, for drinking or performing ablution."

[AL SADUQ]

If a lizard falls into a well, three buckets should be drawn from it.
If a man slaughters a bird, such as a chicken or a pigeon, and its blood falls into a well, a few buckets should be drawn from the well (and discarded).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 419 • Al-Istibsar, Part 1, p. 26 • Awaali al-La'aali, Part 4, p. 53 • Al-Wafi, Vol. 6, p. 76 • Wasa'il Al-Shi'a, vol. 1, p. 239

HADITH

29 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ ذَبَحَ شَاةً فَاضْطَرَبَتْ فَوَقَعَتْ فِي بِئْرِ مَاءٍ وَ أَوْدَاجُهَا تَشْخُبُ دَماً هَلْ يُتَوَضَّأُ مِنْ تِلْكَ اَلْبِئْرِ قَالَ «يُنْزَحُ مِنْهَا مَا بَيْنَ ثَلاَثِينَ دَلْواً إِلَى أَرْبَعِينَ دَلْواً ثُمَّ يَتَوَضَّأُ مِنْهَا.

H.29 - Ali ibn Ja'far asked his brother Imam Musa Al-Kadhim {a.s} about a man who slaughtered a sheep, which then convulsed and fell into a well while its veins were still bleeding. He asked if one could perform ablution from that well.
Imam {a.s} said: "Between thirty and forty buckets should be drawn from it, and then it may be used for ablution."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Masa'il Ali ibn Ja'far, Part 1, p. 203 • Qurb al-Isnad, Part 1, p. 179

HADITH

30 - وَ سَأَلَ يَعْقُوبُ بْنُ عُثَيْمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: بِئْرُ مَاءٍ فِي مَائِهَا رِيحٌ يَخْرُجُ مِنْهَا قِطَعُ جُلُودٍ فَقَالَ «لَيْسَ بِشَيْءٍ لِأَنَّ اَلْوَزَغَ رُبَّمَا طَرَحَ جِلْدَهُ إِنَّمَا يَكْفِيكَ مِنْ ذَلِكَ دَلْوٌ وَاحِدٌ.

H.30 - Ya'qub ibn 'Uthaym asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a well of water that had a smell, and pieces of skin were coming out of it.
Imam {a.s} said: "It is nothing (to worry about) because a lizard may sometimes shed its skin. Drawing one bucket is sufficient for that."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 6 • Tahdhib Al-Ahkam, Part 1, p. 419 • Al-Wafi, Vol. 6, p. 86 • Wasa'il Al-Shi'a, vol. 1, p. 189

HADITH

31 - وَ سَأَلَ جَابِرُ بْنُ يَزِيدَ اَلْجُعْفِيُّ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلسَّامِّ أَبْرَصَ يَقَعُ فِي اَلْبِئْرِ فَقَالَ «لَيْسَ بِشَيْءٍ حَرِّكِ اَلْمَاءَ بِالدَّلْوِ.

H.31 - Jabir ibn Yazid al-Ju'fi about a gecko falling into a well.
Imam {a.s} said: "It is nothing (to worry about); stir the water with a bucket."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 5 • Al-Wafi, Vol. 6, p. 86

HADITH

32 - وَ سَأَلَهُ يَعْقُوبُ بْنُ عُتَيْمٍ عَنْ سَامٍّ أَبْرَصَ وَجَدْنَاهُ فِي اَلْبِئْرِ قَدْ تَفَسَّخَ فَقَالَ «إِنَّمَا عَلَيْكَ أَنْ تَنْزَحَ مِنْهَا سَبْعَةَ دِلاَءٍ فَقَالَ لَهُ فَثِيَابُنَا قَدْ صَلَّيْنَا فِيهَا نَغْسِلُهَا وَ نُعِيدُ اَلصَّلاَةَ قَالَ لاَ.

والعظاية إذا وقعت في اللبن حرم اللبن ويقال: إن فيها السم. وإن وقعت شاة وما أشبهها في بئر ينزح منها تسعة دلاء إلى عشرة دلاء.

H.32 - Yaqub ibn Uthaym asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a gecko that was found decayed in a well.
Imam {a.s} said: "You only need to draw seven buckets from it."
Ya'qub then asked: "Our clothes that we prayed in - do we need to wash them and repeat the prayer?"
Imam {a.s} said: "No."

[AL SADUQ]
If a lizard falls into milk, the milk becomes forbidden to consume, as it is said to contain poison. If a sheep or a similar animal falls into a well, nine to ten buckets should be drawn (to discard).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

33 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كَانَتْ فِي اَلْمَدِينَةِ بِئْرٌ فِي وَسَطِ مَزْبَلَةٍ فَكَانَتِ اَلرِّيحُ تَهُبُّ فَتُلْقِي فِيهَا اَلْقَذَرَ وَ كَانَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَتَوَضَّأُ مِنْهَا.

H.33 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There was a well in Medina in the middle of a garbage dump. The wind would blow filth into it, yet The Prophet {saws} used to perform ablution from it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 41 • Wasa'il Al-Shi'a, vol. 1, p. 176

HADITH

34 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْبِئْرِ تَقَعُ فِيهَا اَلْمَيْتَةُ فَقَالَ «إِنْ كَانَ لَهَا رِيحٌ نُزِحَ مِنْهَا عِشْرُونَ دَلْواً.

H.34 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a dead animal that falls into a well.
Imam {a.s} said: "If it has an odor, twenty buckets should be drawn from it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

35 - وَ سَأَلَ كُرْدَوَيْهِ اَلْهَمْدَانِيُّ أَبَا اَلْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ بِئْرٍ يَدْخُلُهَا مَاءُ اَلطَّرِيقِ فِيهِ اَلْبَوْلُ وَ اَلْعَذِرَةُ وَ أَبْوَالُ اَلدَّوَابِّ وَ أَزْوَاثُهَا وَ خُزْءُ اَلْكِلاَبِ فَقَالَ «يُنْزَحُ مِنْهَا ثَلاَثُونَ دَلْواً وَ إِنْ كَانَتْ مُبْخِرَةً».

ولا يجوز أن يبول الرجل في ماء راكد، فأما الماء الجاري فلا بأس أن يبول فيه ولكن يتخوف عليه من الشيطان.

وقد روي " أن البول في الماء الراكد يورث النسيان.

H.35 - Kurdawiyah al-Hamdani asked Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} about a well into which water from the road flows, containing urine, feces, animal urine and droppings, and dog excrement.

Imam {a.s} said: "Thirty buckets should be drawn from it, especially if it has a bad odor".

[AL SADUQ]

It is not permissible for a man to urinate in stagnant water. However, there is no harm in urinating in flowing water, though it is advised to be cautious of potential harm from the devil.

It is also narrated that urinating in stagnant water causes forgetfulness.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 2 - SEEKING PLACE TO RELIEVE ONESELF AND MANNERS OF ENTER AND EXIT

باب - ارتياد المكان للحدث والسنة في دخوله والآداب فيه إلى الخروج منه

HADITH 36 – 65

36 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَشَدَّ اَلنَّاسِ تَوَقِّياً لِلْبَوْلِ حَتَّى أَنَّهُ كَانَ إِذَا أَرَادَ اَلْبَوْلَ عَمَدَ إِلَى مَكَانٍ مُرْتَفِعٍ مِنَ اَلْأَرْضِ أَوْ مَكَانٍ يَكُونُ فِيهِ اَلتُّرَابُ اَلْكَثِيرُ كَرَاهِيَةَ أَنْ يَنْضَحَ عَلَيْهِ اَلْبَوْلُ.

H.36 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The Messenger of Allah {saws} was the most cautious of people regarding urine, to the extent that when he intended to relieve himself, he would go to an elevated spot of land or a place with abundant soil to avoid any splashing of urine onto himself."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Ilal al-Sharai' Vol. 1, p. 278 • Tahdhib Al-Ahkam, Part 1, p. 33 • Al-Wafi, Vol. 6, p. 105 • Wasa'il Al-Shi'a, vol. 1, p. 338 • Bihar Al-Anwar, Vol. 77, p. 168

HADITH

37 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا أَرَادَ دُخُولَ اَلْمُتَوَضَّإِ قَالَ « اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ اَلرِّجْسِ اَلنَّجْسِ اَلْخَبِيثِ اَلْمُخْبِثِ اَلشَّيْطَانِ اَلرَّجِيمِ اَللَّهُمَّ أَمِتْ عَنِّي اَلْأَذَى وَ أَعِذْنِي مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ »
وَ إِذَا اِسْتَوَى جَالِساً لِلْوُضُوءِ قَالَ « اَللَّهُمَّ أَذْهِبْ عَنِّي اَلْقَذَى وَ اَلْأَذَى وَ اِجْعَلْنِي مِنَ اَلْمُتَطَهِّرِينَ » وَ إِذَا تَزَحَّرَ قَالَ - « اَللَّهُمَّ كَمَا أَطْعَمْتَنِيهِ طَيِّباً فِي عَافِيَةٍ فَأَخْرِجْهُ مِنِّي خَبِيثاً فِي عَافِيَةٍ.

H.37 - When the Messenger of Allah {saws} intended to enter the place of ablution (lavatory), He would say:
"O' Allah {SWT}, I seek refuge in You from the unclean, impure, evil, defiling devil, the accursed. O' Allah {SWT}, remove harm from me and protect me from the accursed devil."
When He {saws} would sit down to perform ablution, He {saws} would say:
"O' Allah {SWT}, remove from me impurities and harm, and make me among those who are purified"
And when He {saws} strained to relieve himself, He {saws} would say:
"O' Allah {SWT}, as You provided this to me as pure sustenance and in good health, so allow it to leave me as impurity in good health."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 307

HADITH

38 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «مَا مِنْ عَبْدٍ إِلاَّ وَ بِهِ مَلَكٌ مُوَكَّلٌ يُلَوِّي عُنُقَهُ حَتَّى يَنْظُرَ إِلَى حَدَثِهِ ثُمَّ يَقُولُ لَهُ اَلْمَلَكُ يَا اِبْنَ آدَمَ هَذَا رِزْقُكَ فَانْظُرْ مِنْ أَيْنَ أَخَذْتَهُ وَ إِلَى مَا صَارَ فَيَنْبَغِي لِلْعَبْدِ عِنْدَ ذَلِكَ أَنْ يَقُولَ: اَللَّهُمَّ اُرْزُقْنِي اَلْحَلاَلَ وَ جَنِّبْنِي اَلْحَرَامَ.

ولم ير للنبي صلى الله عليه وآله قط نجو لان الله تبارك وتعالى وكل الأرض بابتلاع ما يخرج منه.

H.38 - Imam Ali ibn Abi Talib {a.s} used to say:
"There is no servant (of Allah {SWT}) except that there is an angel appointed to turn his head to look at his excrement, and then the angel says to him:
'O' child of Adam, this is your provision, so reflect from where you took it and what it has turned.'
It is appropriate for the servant at that moment to say:
'O' Allah {SWT}, grant me lawful provision and keep me away from the unlawful.'"

[AL SADUQ]
It is also narrated that The Prophet {saws} never left excrement, as Allah {SWT}, the Blessed and Exalted, commanded the earth to absorb whatever left his body.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Majmu'at Warram, Part 2, p. 26 • Wasa'il Al-Shi'a, vol. 1, p. 333 • Bihar Al-Anwar, Vol. 77, p. 164

HADITH

39 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ إِذَا أَرَادَ اَلْحَاجَةَ وَقَفَ عَلَى بَابِ اَلْمَذْهَبِ ثُمَّ اِلْتَفَتَ عَنْ يَمِينِهِ وَ عَنْ يَسَارِهِ إِلَى مَلَكَيْهِ فَيَقُولُ «أَمِيطَا عَنِّي فَلَكُمَا اَللَّهُ عَلَيَّ أَنْ لاَ أُحَدِّثَ بِلِسَانِي شَيْئاً حَتَّى أَخْرُجَ إِلَيْكُمَا.

H.39 - And when The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} intended to relieve himself, He would stand at the entrance to the restroom, then turn to his right and left toward his two angels, saying:
"Step aside from me, and I vow before Allah {SWT} that I will not speak with my tongue until I return to you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Majmu'at Warram, Part 2, p. 26

HADITH

40 - وَ كَانَ عَلَيْهِ اَلسَّلاَمُ إِذَا دَخَلَ اَلْخَلاَءَ يَقُولُ: « اَلْحَمْدُ لِلَّهِ اَلْحَافِظِ اَلْمُؤَدِّي » فَإِذَا خَرَجَ مَسَحَ بَطْنَهُ وَقَالَ - « اَلْحَمْدُ لِلَّهِ اَلَّذِي أَخْرَجَ عَنِّي أَذَاهُ وَ أَبْقَى فِيَّ قُوَّتَهُ فَيَا لَهَا مِنْ نِعْمَةٍ لاَ يَقْدِرُ اَلْقَادِرُونَ قَدْرَهَا.

H.40 - When Imam Ali {a.s} would enter the restroom, he would say:
"Praise be to Allah {SWT}, the Preserver and the One who brings all matters to their fulfilment."
Upon exiting, he would wipe his abdomen and say:
"Praise be to Allah {SWT}, who has removed harm from me and left within me strength. What a blessing it is, one whose value cannot be fully appreciated by any capable of appreciation.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Majmu'at Warram, Part 2, p. 26 • Wasa'il Al-Shi'a, vol. 1, p. 308

HADITH

41 - وَ كَانَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ إِذَا دَخَلَ اَلْخَلاَءَ يُقَنِّعُ رَأْسَهُ وَ يَقُولُ فِي نَفْسِهِ: « بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ رَبِّ أَخْرِجْ عَنِّي اَلْأَذَى سَرْحاً بِغَيْرِ حِسَابٍ وَ اِجْعَلْنِي لَكَ مِنَ اَلشَّاكِرِينَ فِيمَا تَصْرِفُهُ عَنِّي مِنَ اَلْأَذَى وَ اَلْغَمِّ اَلَّذِي لَوْ حَبَسْتَهُ عَنِّي هَلَكْتُ لَكَ اَلْحَمْدُ اِعْصِمْنِي مِنْ شَرِّ مَا فِي هَذِهِ اَلْبُقْعَةِ وَ أَخْرِجْنِي مِنْهَا سَالِماً وَ حُلْ بَيْنِي وَ بَيْنَ طَاعَةِ اَلشَّيْطَانِ اَلرَّجِيمِ.

وينبغي للرجل إذا دخل الخلاء أن يغطي رأسه إقرارا بأنه غير مبرء نفسه من العيوب، ويدخل رجله اليسرى قبل اليمنى فرقا بين دخول الخلاء ودخول المسجد، ويتعوذ بالله من الشيطان الرجيم، لان الشيطان أكثر ما يهم بالانسان إذا كان وحده، وإذا خرج من الخلاء أخرج رجله اليمنى قبل اليسرى.

H.41 - Imam Al-Sadiq {a.s} would enter the restroom, and would cover his head and say privately:
"In the name of Allah {SWT} and by Allah {SWT}. There is no god but Allah {SWT}. O' Lord {AZJ}, remove harm from me completely without difficulty, and make me among those who are grateful for the relief You grant me from harm and distress, which, if You withheld, would cause my destruction. Praise be to You. Protect me from the evil of what may be in this place, and let me leave safely. Place a barrier between me and obedience to the accursed devil."

[AL SADUQ]
It is recommended that a person cover his head when entering the restroom as an acknowledgment of his own imperfections, and enter with the left foot before the right to distinguish between entering the restroom and entering the mosque. He should seek refuge in Allah {SWT} from the accursed devil, as the devil is most likely to trouble a person when they are alone. Upon leaving the restroom, he should step out with his right foot before his left.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 308

HADITH

42 - وَ وَجَدْتُ بِخَطِّ سَعْدِ بْنِ عَبْدِ اَللَّهِ حَدِيثاً أَسْنَدَهُ إِلَى اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ كَثُرَ عَلَيْهِ اَلسَّهْوُ فِي اَلصَّلاَةِ فَلْيَقُلْ إِذَا دَخَلَ اَلْخَلاَءَ: بِسْمِ اَللَّهِ وَ بِاللَّهِ أَعُوذُ بِاللَّهِ مِنَ اَلرِّجْسِ اَلنَّجْسِ اَلْخَبِيثِ اَلْمُخْبِثِ اَلشَّيْطَانِ اَلرَّجِيمِ.

H.42 - I found in the handwriting of Sa'd ibn Abdullah a narration attributed to Imam Al-Sadiq {a.s}, in which He said:
"Whoever experiences frequent forgetfulness in prayer should say, upon entering the restroom:
'In the name of Allah {SWT} and by Allah {SWT}. I seek refuge in Allah {SWT} from the unclean, impure, evil, defiling devil, the accursed.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Masbah (Lalkafami) Vol. 1, p. 199 • Al-Wafi, Vol. 6, p. 119 • Wasa'il Al-Shi'a, vol. 1, p. 308

HADITH

43 - وَقَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا اِنْكَشَفَ أَحَدُكُمْ لِبَوْلٍ أَوْ لِغَيْرِ ذَلِكَ فَلْيَقُلْ: بِسْمِ اَللَّهِ فَإِنَّ اَلشَّيْطَانَ يَغُضُّ بَصَرَهُ عَنْهُ حَتَّى يَفْرُغَ.

H.43 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"When one of you uncovers himself to urinate or for any other reason, let him say, 'In the name of Allah {SWT},' for then the devil will lower his gaze from him until he is finished."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Part 1, p. 15 • Al-Wafi, Vol. 6, p. 119 • Wasa'il Al-Shi'a, vol. 1, p. 308 • Bihar Al Anwar, Vol. 60, p. 201 • Bihar Al-Anwar, Vol. 77, p. 176

HADITH

44 - وَقَالَ رَجُلٌ لِعَلِيِّ بْنِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ أَيْنَ يَتَوَضَّأُ اَلْغُرَبَاءُ فَقَالَ «يَتَّقُونَ شُطُوطَ اَلْأَنْهَارِ وَ اَلطُّرُقَ اَلنَّافِذَةَ وَ تَحْتَ اَلْأَشْجَارِ اَلْمُثْمِرَةِ وَ مَوَاضِعَ اَللَّعْنِ» فَقِيلَ لَهُ وَ أَيْنَ مَوَاضِعُ اَللَّعْنِ قَالَ « أَبْوَابُ اَلدُّورِ.

H.44 - A man asked Imam Ali ibn Al-Hussain {a.s}: "Where should strangers relieve themself?"
Imam {a.s} said: "They should avoid the banks of rivers, public pathways, under fruit-bearing trees, and places of cursing (where excreta will cause agitation to people)'.
He was then asked: "What are places of cursing? (that cause agitation)"
Imam {a.s} said: 'The entrances of houses'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 15 • Ma'ani al-Akhbar, Part 1, p. 368 • Tahdhib Al-Ahkam, Part 1, p. 30 • Al-Wafi, Vol. 6, p. 106 • Wasa'il Al-Shi'a, vol. 1, p. 324 • Bihar Al-Anwar, Vol. 77, p. 171

HADITH

45 - وَ فِي خَبَرٍ آخَرَ: «لَعَنَ اَللَّهُ اَلْمُتَغَوِّطَ فِي ظِلِّ اَلنُّزُلِ وَ اَلْمَانِعَ اَلْمَاءَ اَلْمُنْتَابَ وَ اَلسَّادَّ اَلطَّرِيقَ اَلْمَسْلُوكَ.

H.45 - In another report, it states that "May Allah {SWT} curse the one who defecates in the shade of a resting place, the one who prevents access to flowing water, and the one who obstructs a frequently used pathway".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

46 - وَ فِي خَبَرٍ آخَرَ: «مَنْ سَدَّ طَرِيقاً بَتَرَ اَللَّهُ عُمُرَهُ.

H.46 - In a narration, it states: "Whoever blocks a pathway, Allah {SWT} will cut short his life."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

47 - وَ سُئِلَ اَلْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ مَا حَدُّ اَلْغَائِطِ قَالَ «لاَ تَسْتَقْبِلِ اَلْقِبْلَةَ وَ لاَ تَسْتَدْبِرْهَا وَ لاَ تَسْتَقْبِلِ اَلرِّيحَ وَ لاَ تَسْتَدْبِرْهَا.

H.47 - Imam Hasan ibn Ali {a.s} was asked about the proper etiquette for relieving oneself.
Imam {a.s} said: "Do not face the Qibla (direction of prayer) or turn your back to it, and do not face the wind or turn your back to it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 326

HADITH

48 - وَ فِي خَبَرٍ آخَرَ: «لاَ تَسْتَقْبِلِ اَلْهِلاَلَ وَ لاَ تَسْتَدْبِرْهُ.

ومن استقبل القبلة في بول أو غائط ثم ذكر فتحرف عنها إجلالا للقبلة لم يقم من موضعه حتى يغفر الله له.

H.48 - In another narration, it is stated:
"Do not face the crescent moon, nor turn your back to it (whilst relieving oneself)."

[AL SADUQ]
Furthermore, if someone does face the Qibla while urinating or relieving themselves and then remembers, they should shift away from it out of respect for the Qibla. They will not rise from that position until Allah {SWT} forgives them.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

49 - وَ دَخَلَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ اَلْخَلاَءَ فَوَجَدَ لُقْمَةَ خُبْزٍ فِي اَلْقَذَرِ فَأَخَذَهَا وَ غَسَلَهَا وَ دَفَعَهَا إِلَى مَمْلُوكٍ كَانَ مَعَهُ فَقَالَ «تَكُونُ مَعَكَ لِآكُلَهَا إِذَا خَرَجْتُ» فَلَمَّا خَرَجَ عَلَيْهِ اَلسَّلاَمُ قَالَ لِلْمَمْلُوكِ «أَيْنَ اَللُّقْمَةُ» قَالَ أَكَلْتُهَا يَا اِبْنَ رَسُولِ اَللَّهِ ' فَقَالَ «إِنَّهَا مَا اِسْتَقَرَّتْ فِي جَوْفِ أَحَدٍ إِلاَّ وَجَبَتْ لَهُ اَلْجَنَّةُ ' فَاذْهَبْ فَأَنْتَ حُرٌّ فَإِنِّي أَكْرَهُ أَنْ أَسْتَخْدِمَ رَجُلاً مِنْ أَهْلِ اَلْجَنَّةِ.

H.49 - Imam Muhammad ibn Ali Al-Baqir {a.s} entered the restroom and found a piece of bread in the filth. He took it, washed (purified) it, and handed it to a servant who was with Him, saying: 'Keep it with you for me, to eat when I come out.'
When he emerged, he asked the servant: 'Where is the piece of bread?'
(The Servant) replied: "I have eaten it, O' son of the Messenger of Allah {saws}."
Imam {a.s} said: "It has not settled in the stomach of anyone except that Paradise is obligatory for him. Go, for you are free, as I dislike to employ a man from the people of Paradise".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Awaali al-La'aali, Part 2, p. 188 • Al-Wafi, Vol. 19, p. 273 • Wasa'il Al-Shi'a, vol. 1, p. 361 • Wasa'il Al-Shi'a, vol. 23, p. 53

HADITH

50 - وَ نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنْ يُطَمِّحَ اَلرَّجُلُ بِبَوْلِهِ فِي اَلْهَوَاءِ مِنَ اَلسَّطْحِ أَوْ مِنَ اَلشَّيْءِ اَلْمُرْتَفِعِ.

H.50 - The Messenger of Allah {saws} prohibited a man from directing his urine into the air from a rooftop or any elevated place.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 352

HADITH

51 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلْبَوْلُ قَائِماً مِنْ غَيْرِ عِلَّةٍ مِنَ اَلْجَفَاءِ وَ اَلاِسْتِنْجَاءُ بِالْيَمِينِ مِنَ اَلْجَفَاءِ.

H.51 - Imam {a.s} said:
"Urinating while standing without a reason is from rudeness, and using the right hand for cleansing is also from rudeness."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Khasal, Part 1, p. 54 • Wasa'il Al-Shi'a, vol. 1, p. 322 • Bihar Al-Anwar, Vol. 77, p. 174 • Bihar Al Anwar, Vol. 77, p. 201

HADITH

52 - وَ قَدْ رُوِيَ: «أَنَّهُ لاَ بَأْسَ إِذَا كَانَ اَلْيَسَارُ مُعْتَلَّةً.

H.52 - It has been narrated: "There is no harm if the left hand is incapacitated (or missing)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 321

HADITH

53 - وَ سَأَلَ هِشَامُ بْنُ سَالِمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: أَغْتَسِلُ مِنَ اَلْجَنَابَةِ وَ غَيْرِ ذَلِكَ فِي اَلْكَنِيفِ اَلَّذِي يُبَالُ فِيهِ وَ عَلَيَّ نَعْلٌ سِنْدِيَّةٌ فَأَغْتَسِلُ وَ عَلَيَّ اَلنَّعْلُ كَمَا هِيَ فَقَالَ «إِنْ كَانَ اَلْمَاءُ اَلَّذِي يَسِيلُ مِنْ جَسَدِكَ يُصِيبُ أَسْفَلَ قَدَمَيْكَ فَلاَ تَغْسِلْ أَسْفَلَ قَدَمَيْكَ.

وكذلك إذا اغتسل الرجل في حفرة وجرى الماء تحت رجليه لم يغسلهما، وإن كانت رجلاه مستنقعتين في الماء غسلهما.

H.53 - Hisham ibn Salim asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} saying:
"Is it permissible for me to perform *ghusl* (ritual washing) from major impurity (junub) and other reasons in a restroom where people urinate, while wearing Sindhi sandals?"
Imam {a.s} said: "If the water flowing from your body reaches the soles of your feet, then do not wash the soles of your feet".

[AL SADUQ]
Similarly, if a man performs *ghusl* in a pit and the water flows beneath his feet, he should not wash his feet.
However, if his feet are submerged in the water, he should wash them.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 44 • Tahdhib Al-Ahkam, Part 1, p. 133 • Al-Wafi, Vol. 6, p. 506 • Wasa'il Al-Shi'a, vol. 1, p. 214 • Wasa'il Al-Shia, vol. 2, p. 234 • Bihar Al Anwar, Vol. 78, p. 55

HADITH

54 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ إِذَا أَرَادَ أَنْ يَسْتَنْجِيَ كَيْفَ يَقْعُدُ قَالَ «كَمَا يَقْعُدُ لِلْغَائِطِ.

H.54 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about how a man should sit when he wants to perform *istinja* (cleaning oneself after using the toilet).
Imam {a.s} said: "As he would sit for relieving himself."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

55 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِذَا بَالَ اَلرَّجُلُ فَلاَ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ.

H.55 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"When a man urinates, he should not touch his private parts with his right hand."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 322

HADITH

56 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «طُولُ اَلْجُلُوسِ عَلَى اَلْخَلاَءِ يُورِثُ اَلْبَاسُورَ.

H.56 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Prolonged sitting in the restroom causes hemorrhoids".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Khisal, Part 1, p. 18 • Ilal al-Sharai' Vol. 1, p. 278 • Wasa'il Al-Shi'a, vol. 1, p. 336 • Bihar Al-Anwar, Vol. 77, p. 173 • Bihar Al-Anwar, Vol. 77, p. 186 • Mustadrak Al-Wasail, Part 1, p. 268

HADITH

57 - وَ سَأَلَ عُمَرُ بْنُ يَزِيدَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّسْبِيحِ فِي اَلْمَخْرَجِ وَ قِرَاءَةِ اَلْقُرْآنِ فَقَالَ «لَمْ يُرَخِّصْ فِي اَلْكَنِيفِ أَكْثَرَ مِنْ آيَةِ اَلْكُرْسِيِّ وَ يَحْمَدَ اَللَّهَ أَوْ آيَةِ «اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعٰالَمِينَ.

ومن سمع الاذان فليقل كما يقول المؤذن ولا يمتنع من الدعاء والتحميد من أجل أنه على الخلاء فإن ذكر الله تعالى حسن على كل حال.

H.57 - Omar ibn Yazid asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the recitation of supplications in the restroom and reading the Qur'an.
Imam {a.s} said: "It is not permitted to recite more than the Ayat al-Kursi or to praise Allah {SWT} (by saying) 'All praise is due to Allah {SWT}, the Lord {AZJ} of the worlds' while in the restroom."

[AL SADUQ]
And whoever hears the call to prayer (adhan) should respond as the caller does and should not refrain from making supplications and praising Allah {SWT} just because he is in the restroom, for remembering Allah {SWT} is commendable in every situation.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

58 - وَ لَمَّا نَاجَى اَللَّهُ مُوسَى بْنَ عِمْرَانَ [عَلَى نَبِيِّنَا وَ] عَلَيْهِ اَلسَّلاَمُ قَالَ مُوسَى: يَا رَبِّ أَ بَعِيدٌ أَنْتَ مِنِّي فَأُنَادِيَكَ أَمْ قَرِيبٌ فَأُنَاجِيَكَ فَأَوْحَى اَللَّهُ جَلَّ جَلاَلُهُ إِلَيْهِ «أَنَا جَلِيسُ مَنْ ذَكَرَنِي » فَقَالَ مُوسَى عَلَيْهِ اَلسَّلاَمُ يَا رَبِّ إِنِّي أَكُونُ فِي أَحْوَالٍ أُجِلُّكَ أَنْ أَذْكُرَكَ فِيهَا فَقَالَ «يَا مُوسَى اُذْكُرْنِي عَلَى كُلِّ حَالٍ».

ولا يجوز للرجل أن يدخل إلى الخلاء ومعه خاتم عليه اسم الله أو مصحف فيه القرآن، فإن دخل وعليه خاتم عليه اسم الله فليحوله عن يده اليسرى إذا أراد الاستنجاء وكذلك إن كان عليه خاتم فصه من حجارة زمزم نزعه عند الاستنجاء فإذا فرغ الرجل من حاجته فليقل: " الحمد لله الذي أماط عني الأذى وهنأني طعامي [وشرابي] وعافاني من البلوى. والاستنجاء بثلاثة أحجار، ثم بالماء فإن اقتصر على الماء أجزأه.

ولا يجوز الاستنجاء بالروث والعظم،

لِأَنَّ وَفْدَ اَلْجَانِّ جَاءُوا إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالُوا يَا رَسُولَ اَللَّهِ مَتِّعْنَا فَأَعْطَاهُمُ اَلرَّوْثَ وَ اَلْعَظْمَ.

فلذلك لا ينبغي أن يستنجي بهما.

H.58 - When Allah {SWT} spoke to Musa ibn Imran {a.s}, Musa {a.s} asked:
"O' Lord {AZJ}, are You far from me that I call to You, or are You near that I may converse with You?"
Allah {SWT}, Glorious and Exalted, revealed to him: "I am with the one who remembers Me"
Musa {a.s} then said: "O' Lord {AZJ}, there are circumstances in which I hold You in such reverence that I would not mention You."
Allah {SWT} said: "O' Musa, remember Me in all circumstances."

[AL SADUQ]

And it is not permissible for a man to enter the restroom with a ring bearing the name of Allah {SWT} or with a Qur'an. If he enters while wearing a ring with Allah's {SWT} name, he should switch it to his left hand when he wants to perform *istinja* (cleaning oneself). Similarly, if the ring is made of Zamzam stone, he should remove it while performing *istinja*. Once a man has finished relieving himself, he should say, "Praise be to Allah {SWT}, who has removed harm from me and provided me with sustenance and granted me relief from affliction."
Istinja should be done with three stones and then with water ; if one uses only water, that suffices.
It is not permissible to use dung or bones for istinja, as the delegation of jinn came to the Messenger of Allah {saws} and requested sustenance, and he gave them dung and bones.

[AL SADUQ]

Therefore, it is inappropriate to use these for *istinja*.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Monotheism, Part 1, p. 182 • Uyūn al-Akhbār, Part 1, p. 127 • Kashf al-Ghummah, Part 2, p. 285 • Al-Wafi, Vol. 6, p. 120 • Wasa'il Al-Shi'a, vol. 1, p. 311 • The Kulliyat Hadith Qudsi, vol. 1, p. 106 • Al-Fusul al-Muhimmah, Part 3, p. 276 • Bihar Al Anwar, Vol. 3, p. 329 • Bihar Al-Anwar, Vol. 13, p. 347

HADITH

59 - وَ كَانَ اَلنَّاسُ يَسْتَنْجُونَ بِالْأَحْجَارِ فَأَكَلَ رَجُلٌ مِنَ اَلْأَنْصَارِ طَعَاماً فَلاَنَ بَطْنُهُ فَاسْتَنْجَى بِالْمَاءِ فَأَنْزَلَ اَللَّهُ تَبَارَكَ وتَعَالَى فِيهِ: «۞ إِنَّ اَللَّهَ يُحِبُّ اَلتَّوَّابِينَ وَ يُحِبُّ اَلْمُتَطَهِّرِينَ ۞» فَدَعَاهُ رَسُولُ اَللَّهِ صَ فَخَشِيَ اَلرَّجُلُ أَنْ يَكُونَ قَدْ نَزَلَ فِيهِ أَمْرٌ يَسُوؤُهُ فَلَمَّا دَخَلَ قَالَ لَهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «هَلْ عَمِلْتَ فِي يَوْمِكَ هَذَا شَيْئاً» قَالَ نَعَمْ يَا رَسُولَ اَللَّهِ أَكَلْتُ طَعَاماً فَلاَنَ بَطْنِي فَاسْتَنْجَيْتُ بِالْمَاءِ فَقَالَ لَهُ «أَبْشِرْ فَإِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى قَدْ أَنْزَلَ فِيكَ: «إِنَّ اَللَّهَ يُحِبُّ اَلتَّوَّابِينَ وَ يُحِبُّ اَلْمُتَطَهِّرِينَ» فَكُنْتَ أَنْتَ أَوَّلَ اَلتَّوَّابِينَ وَ أَوَّلَ اَلْمُتَطَهِّرِينَ.

ويقال: إن هذا الرجل كان البراء بن معرور الأنصاري. ومن أراد الاستنجاء فليمسح بإصبعه من عند المقعدة إلى الأنثيين ثلاث مرات ثم ينتر ذكره ثلاث مرات، فإذا صب الماء على يده للاستنجاء فليقل: " الحمد لله الذي جعل الماء طهورا ولم يجعله نجسا " ويصب على إحليله من الماء مثلي ما عليه من البول، يصبه مرتين هذا أدنى ما يجزي، ثم يستنجي من الغائط ويغسل حتى ينقي ماثمة، والمستنجي يصب الماء إذا انقطعت درة البول. ومن صلى فذكر بعد ما صلى أنه لم يغسل ذكره فعليه أن يغسل ذكره ويعيد الوضوء والصلاة، ومن نسي أن يستنجي من الغائط حتى صلى لم يعد الصلاة، و يجزي في الغائط الاستنجاء بالحجارة والخزف والمدر.

H.59 - People used to perform istinja (cleaning after relieving oneself) with stones, and a man from the Ansar ate some food, which upset his stomach. He then performed istinja with water. Allah {SWT}, Blessed and Exalted, revealed: "*Indeed, Allah {SWT} loves those who repent and loves those who purify themselves*." (Surah Al Baqarah 2:222).
The Messenger of Allah {saws} called him, and the man feared that something negative had been revealed about him. When he entered, the Prophet asked him, "Have you done anything today?"
He replied: "Yes, O' Messenger of Allah {saws}, I ate some food, which upset my stomach, so I performed *istinja* with water."
The Prophet then said:
"Rejoice! For Allah {SWT}, Blessed and Exalted, has revealed concerning you: 'Indeed, Allah {SWT} loves those who repent and loves those who purify themselves.' You are among the first to repent and among the first to purify themselves."

[AL SADUQ]
It is said that this man was Al-Bara' ibn Ma'rur al-Ansari.
Furthermore, when one wishes to perform istinja, he should wipe from the area of the anus to the testicles three times, then shake the private part three times. When pouring water over his hand for istinja, he should say, "Praise be to Allah {SWT}, who made water purifying and did not make it impure." He should pour on his private part twice the amount of water that was on it from urine; this is the minimum required. Then he should perform istinja for feces and wash until clean. The person performing istinja should pour water when the flow of urine has stopped.
If someone prays and remembers afterward that he did not wash his private part, he must wash it and repeat his ablution and prayer. However, if he forgets to perform istinja after relieving himself and prays, he does not need to repeat the prayer.
For feces, it is sufficient to perform istinja with stones, pottery, or soil (apart from water).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 129 • Wasa'il Al-Shi'a, vol. 1, p. 354

HADITH

60 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «فِي اَلاِسْتِنْجَاءِ يُغْسَلُ مَا ظَهَرَ عَلَى اَلشَّرْجِ وَ لاَ يُدْخَلُ فِيهِ اَلْأَنْمُلَةُ.

ولا يجوز الكلام على الخلاء لنهي النبي صلى الله عليه وآله عن ذلك.

H.60 - Imam Ali ibn Musa Ar-Ridha {a.s} said: "In *istinja*, what appears on the anal area should be washed, but the fingers should not be inserted into it."

[AL SADUQ]
It is not permissible to speak while in the restroom, as The Prophet {saws} prohibited that.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 17 • Tahdhib Al-Ahkam, Part 1, p. 45 • Al-Istibsar, Part 1, p. 51 • Awaali al-La'aali, Part 4, p. 45 • Al-Wafi, Vol. 6, p. 124 • Wasa'il Al-Shi'a, vol. 1, p. 347 • Wasa'il Al-Shi'a, vol. 3, p. 437

HADITH

61 - وَ رُوِيَ: «أَنَّ مَنْ تَكَلَّمَ عَلَى اَلْخَلاَءِ لَمْ تُقْضَ حَاجَتُهُ.

H.61 - It is narrated "Whoever speaks while in the restroom will not have his needs fulfilled".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

62 - وَ إِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِبَعْضِ نِسَائِهِ: «مُرِي اَلنِّسَاءَ اَلْمُؤْمِنَاتِ أَنْ يَسْتَنْجِينَ بِالْمَاءِ وَ يُبَالِغْنَ فَإِنَّهُ مَطْهَرَةٌ لِلْحَوَاشِي وَ مَذْهَبَةٌ لِلْبَوَاسِيرِ.

ولا يجوز التغوط في فيئ النزال وتحت الأشجار المثمرة، والعلة في ذلك:

H.62 - The Prophet, said to some of his wives:
"Tell the believing women to perform *istinja* with water and to be thorough in it, for it is a means of purification for the private parts and helps prevent hemorrhoids."

[AL SADUQ]
It is not permissible to relieve oneself in shaded areas or under fruit-bearing trees. The reasoning for this is: (continues to next Hadith)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

63 - مَا قَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ لِلَّهِ تَبَارَكَ وتَعَالَى مَلاَئِكَةً وَكَّلَهُمْ بِنَبَاتِ اَلْأَرْضِ مِنَ اَلشَّجَرِ وَ اَلنَّخْلِ فَلَيْسَ مِنْ شَجَرَةٍ وَ لاَ نَخْلَةٍ إِلاَّ وَ مَعَهَا مِنَ اَللَّهِ عَزَّ وَ جَلَّ مَلَكٌ يَحْفَظُهَا وَ مَا كَانَ مِنْهَا وَ لَوْ لاَ أَنَّ مَعَهَا مَنْ يَمْنَعُهَا لَأَكَلَتْهَا اَلسِّبَاعُ وَ هَوَامُّ اَلْأَرْضِ إِذَا كَانَ فِيهَا ثَمَرَتُهَا.

H.63 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Indeed, Allah {SWT}, Blessed and Exalted, has appointed angels to protect the vegetation of the earth, including trees and palm trees. There is no tree or palm except that there is an angel with it from Allah {SWT}, Mighty and Majestic, who guards it. If it were not for the presence of those angels to protect them, wild animals and pests would consume their fruits."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Bihar Al-Anwar, Vol. 56, p. 239

HADITH

64 - وَ إِنَّمَا نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنْ يَضْرِبَ أَحَدٌ مِنَ اَلْمُسْلِمِينَ خَلاَءَهُ تَحْتَ شَجَرَةٍ أَوْ نَخْلَةٍ قَدْ أَثْمَرَتْ لِمَكَانِ اَلْمَلاَئِكَةِ اَلْمُوَكَّلِينَ بِهَا» قَالَ «وَ لِذَلِكَ يَكُونُ اَلشَّجَرُ وَ اَلنَّخْلُ أُنْساً إِذَا كَانَ فِيهِ حَمْلُهُ لِأَنَّ اَلْمَلاَئِكَةَ تَحْضُرُهُ.

ومن لا ينقطع بوله ويغلبه فالله أولى بالعذر فليتق علته ما استطاع وليتخذ خريطة.

ومن بال ولم يتغوط فليس عليه الاستنجاء وإنما عليه غسل ذكره، ومن تغوط ولم يبل فليس عليه أن يغسل ذكره وإنما عليه أن يستنجي.

ومن توضأ ثم خرجت منه ريح فليس عليه الاستنجاء وإنما عليه إعادة الوضوء.

H.64 – (Imam Muhammad ibn Ali Al-Baqir {a.s}) has narrated: "The Messenger of Allah {saws} prohibited any Muslim from relieving himself under a tree or palm that has borne fruit due to the presence of the angels assigned to them. Imam {a.s} said:
'That is why trees and palms seem luster when they bear fruit, for the angels are present there.'".

[AL SADUQ]

For one who suffers from a continual inability to control their urine, Allah {SWT} is more deserving of the excuse. They should take precautions as much as they can and should use a cloth (to protect themselves). (means to prevent urine from spreading).
If someone urinates but does not defecate, they are not required to perform *istinja*; they only need to wash their private part. If someone defecates but does not urinate, they are not required to wash their private part, but they must perform *istinja*.
If someone performs ablution and then passes gas, they are not required to perform *istinja*; they only need to repeat their ablution.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 327

HADITH

65 - وَ رُوِيَ: أَنَّ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ كَانَ يَسْتَيْقِظُ مِنْ نَوْمِهِ فَيَتَوَضَّأُ وَ لاَ يَسْتَنْجِي وَقَالَ كَالْمُتَعَجِّبِ مِنْ رَجُلٍ سَمَّاهُ «بَلَغَنِي أَنَّهُ إِذَا خَرَجَتْ مِنْهُ رِيحٌ اِسْتَنْجَى.

H.65 - It was narrated that Abu Al-Hasan Imam Ali ibn Musa Ar-Ridha {a.s} would awaken from his sleep, perform ablution, and not perform *istinja*.
He expressed astonishment at a man whom he referred to, saying, "I have heard that when he passes gas, he performs *istinja*."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 44 • Al-Wafi, Vol. 6, p. 135 • Wasa'il Al-Shi'a, vol. 1, p. 345

CHAPTER 3 - SECTIONS OF SALAT

باب - اأقسام الصلاة

HADITH 66

66 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلصَّلاَةُ ثَلاَثَةُ أَثْلاَثٍ ثُلُثٌ طَهُورٌ وَ ثُلُثٌ رُكُوعٌ وَ ثُلُثٌ سُجُودٌ.

H.66 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The prayer consists of three parts: one-third is for purification, one-third is for bowing (ruku), and one-third is for prostration (sujud) "

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 273 • Tahdhib Al-Ahkam, Part 2, p. 140 • Al-Wafi, Vol. 6, p. 365 • Al-Wafi, Vol. 7, p. 42 • Wasa'il Al-Shi'a, vol. 1, p. 366 • Wasa'il Al-Shi'a, vol. 6, p. 310 • Wasa'il Al-Shi'a, vol. 6, p. 389 • Al-Fusul al-Muhimmah, Part 2, p. 20 • Bihar Al Anwar, Vol. 80, p. 162

CHAPTER 4 - THE TIMES WHEN PURIFICATION IS AN OBLIGATION

باب - وقت وجوب الطهور

HADITH 67

67 - قَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا دَخَلَ اَلْوَقْتُ وَجَبَ اَلطُّهُورُ وَ اَلصَّلاَةُ وَ لاَ صَلاَةَ إِلاَّ بِطَهُورٍ.

H.67 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"When the time for prayer enters, purification (ablution) and the prayer become obligatory, and there is no prayer without purification."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 2, p. 140 • Al-Wafi, Vol. 7, p. 43 • Wasa'il Al-Shi'a, vol. 1, p. 372 • Wasa'il Al-Shi'a, vol. 2, p. 203

CHAPTER 5 - THE INITIATION OF SALAT, ITS PROHIBITIONS AND DISSOLUTION

باب - افتتاح الصلاة وتحريمها وتحليلها

HADITH 68

68 - قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ: «اِفْتِتَاحُ اَلصَّلاَةِ اَلْوُضُوءُ وَ تَحْرِيمُهَا اَلتَّكْبِيرُ وَ تَحْلِيلُهَا اَلتَّسْلِيمُ.

H.68 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, said:
"The initiation of prayer is purification (ablution), its prohibition is the takbir (saying 'Allahu Akbar'), and its permissibility is the Tasleem (saying 'Assalamu Alaikum')."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 69 • Al-Wafi, Vol. 6, p. 365 • Al-Wafi, Vol. 7, p. 43 • Wasa'il Al-Shi'a, vol. 1, p. 366 • Wasa'il Al-Shi'a, vol. 6, p. 11 • Wasa'il Al-Shi'a, vol. 6, p. 415 • Wasa'il Al-Shi'a, vol. 6, p. 417

CHAPTER 6 - OBLIGATIONS OF SALAT

باب - فرائض الصلاة

HADITH -

فرائض الصلاة سبعة: الوقت، والطهور، والتوجه، والقبلة، والركوع، والسجود، والدعاء

[AL SADUQ]

The obligations of Salat are seven: timing, purification, attention, facing the Qibla, bowing (Rukuh), prostration (Sujood) and supplication.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 7 - THE AMOUNT OF WATER FOR ABLUTION AND GHUSL

باب - مقدار الماء للوضوء والغسل

HADITH 69 – 73

69 - قَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «لِلْغُسْلِ صَاعٌ مِنْ مَاءٍ وَ لِلْوُضُوءِ مُدٌّ مِنْ مَاءٍ وَ صَاعُ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ خَمْسَةُ أَمْدَادٍ وَ اَلْمُدُّ وَزْنُ مِائَتَيْنِ وَ ثَمَانِينَ دِرْهَماً وَ اَلدِّرْهَمُ سِتَّةُ دَوَانِيقَ وَ اَلدَّانِقُ وَزْنُ سِتِّ حَبَّاتٍ وَ اَلْحَبَّةُ وَزْنُ حَبَّتَيْنِ مِنْ شَعِيرٍ مِنْ أَوْسَاطِ اَلْحَبِّ لاَ مِنْ صِغَارِهِ وَ لاَ مِنْ كِبَارِهِ.

H.69 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"For *ghusl* (ritual washing), a *saa'* of water is required, and for *wudu* (ablution), a *mud* of water is sufficient.
The *saa'* of The Prophet {saws} is five *amdad* (measures), and the *mud* weighs two hundred and eighty dirhams. One dirham is six *danaq* (small units), and one *danaq* weighs six grains.
The grain should be from medium-quality barley, not from the small or large types".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Ma'ani al-Akhbar, Part 1, p. 249 • Tahdhib Al-Ahkam, Part 1, p. 135 • Al-Istibsar, Part 1, p. 121 • Al-Wafi, Vol. 6, p. 314 • Wasa'il Al-Shi'a, vol. 1, p. 481 • Bihar Al-Anwar, Vol. 77, p. 350

HADITH

70 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلْوُضُوءُ مُدٌّ وَ اَلْغُسْلُ صَاعٌ وَ سَيَأْتِي أَقْوَامٌ بَعْدِي يَسْتَقِلُّونَ ذَلِكَ فَأُولَئِكَ عَلَى خِلاَفِ سُنَّتِي وَ اَلثَّابِتُ عَلَى سُنَّتِي مَعِي فِي حَظِيرَةِ اَلْقُدْسِ.

H.70 - The Messenger of Allah {saws} said:
"Ablution (*wudu*) is a *mud* (a specific measure), and *ghusl* (ritual washing) is a *saa'* (a larger measure). There will come people after me who will underestimate these amounts, and those will be contrary to my Sunnah.
The one who adheres to my Sunnah will be with me in the enclosure of holiness (Paradise)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Ash'athiyat, Part 1, p. 16 • Al-Wadar (Lil-Rawandi) Vol. 1, p. 44 • Al-Wafi, Vol. 6, p. 313 • Wasa'il Al-Shi'a, vol. 1, p. 483 • Mustadrak Al-Wasail, Part 1, p. 347

HADITH

71 - وَ سُئِلَ أَبُو اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ اِحْتَاجَ إِلَى اَلْوُضُوءِ لِلصَّلاَةِ وَ لَمْ يَقْدِرْ عَلَى اَلْمَاءِ فَوَجَدَ مَاءً بِقَدْرِ مَا يَتَوَضَّأُ بِهِ بِمِائَةِ دِرْهَمٍ هَلْ يَجِبُ عَلَيْهِ أَنْ يَشْتَرِيَهُ وَ يَتَوَضَّأَ بِهِ أَوْ يَتَيَمَّمَ فَقَالَ «بَلْ يَشْتَرِي قَدْ أَصَابَنِي مِثْلُ ذَلِكَ فَاشْتَرَيْتُ وَ تَوَضَّأْتُ وَ مَا يَسُوؤُنِي بِذَلِكَ مَالٌ كَثِيرٌ.

H.71 - Abu Al-Hasan Imam Ali ibn Musa Ar-Ridha {a.s} was asked about a man who needed to perform *wudu* for prayer but could not find water, except for a quantity of water worth a hundred dirhams. Should he buy it to perform *wudu* or should he perform *tayammum* (dry ablution)?
Imam {a.s} said: ""Rather, he should buy it. I have experienced a similar situation, and I bought it and performed *wudu* and I would not mind having that money".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 370 • Muskkin al-Fu'ād, Part 1, p. 141 • Al-Wafi, Vol. 6, p. 523 • Wasa'il Al-Shia, vol. 2, p. 243 • Bihar Al-Anwar, Vol. 77, p. 356

HADITH

72 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «اِغْتَسَلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ هُوَ وَ زَوْجَتُهُ مِنْ خَمْسَةِ أَمْدَادٍ مِنْ إِنَاءٍ وَاحِدٍ» فَقَالَ لَهُ زُرَارَةُ كَيْفَ صَنَعَ فَقَالَ «بَدَأَ هُوَ فَضَرَبَ يَدَهُ فِي اَلْمَاءِ قَبْلَهَا فَأَنْقَى فَرْجَهُ ثُمَّ ضَرَبَتْ هِيَ فَأَنْقَتْ فَرْجَهَا ثُمَّ أَفَاضَ هُوَ وَ أَفَاضَتْ هِيَ عَلَى نَفْسِهَا حَتَّى فَرَغَا وَ كَانَ اَلَّذِي اِغْتَسَلَ بِهِ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثَلاَثَةَ أَمْدَادٍ وَ اَلَّذِي اِغْتَسَلَتْ بِهِ مُدَّيْنِ وَ إِنَّمَا أَجْزَأَ عَنْهُمَا لِأَنَّهُمَا اِشْتَرَكَا فِيهِ جَمِيعاً وَ مَنِ اِنْفَرَدَ بِالْغُسْلِ وَحْدَهُ فَلاَ بُدَّ لَهُ مِنْ صَاعٍ.

ولابد للوضوء من ثلاثة أكف [ملاء] من ماء: كف للوجه، وكفان للذراعين فمن لم يقدر إلا على مقدار كف واحد فرقه ثلاث فرق.

H.72 - Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The Messenger of Allah {saws} and his wife performed *ghusl* using five *amdad* from one container."
Zurarah then asked how it was done.
Imam {a.s} said: "He started by immersing his hand in the water before hers and cleansed his private part. Then She did the same and cleansed her private part. After that, he poured water over himself, and She poured water over herself until they were finished. The amount that the Prophet used for *ghusl* was three *amdad*, while She used two *mud*s. This was sufficient for both of them because they shared the same water. However, for someone who performs *ghusl* alone, they must use a *saa'*."

[AL SADUQ]
For *wudu*, three handfuls of water are required: one for the face and two for the arms. If someone can only manage one handful of water, they should divide it into three parts.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

73 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلرَّجُلَ لَيَعْبُدُ اَللَّهَ أَرْبَعِينَ سَنَةً وَ مَا يُطِيعُهُ فِي اَلْوُضُوءِ لِأَنَّهُ يَغْسِلُ مَا أَمَرَ اَللَّهُ عَزَّ وَ جَلَّ بِمَسْحِهِ.

H.73 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"A man may worship Allah {SWT} for forty years but does not truly obey Him in *wudu* (ablution) because he washes what Allah {SWT}, Mighty and Majestic, commanded him to wipe."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 295 • Tafsir al-Safi, Part 2, p. 17 • Wasa'il Al-Shi'a, vol. 1, p. 422

CHAPTER 8 - THE DESCRIPTION OF THE ABLUTION OF THE MESSENGER OF ALLAH {saws}

باب - صفة وضوء رسول الله صلى الله عليه وآله

HADITH 74 – 83

74 - قَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «أَ لاَ أَحْكِي لَكُمْ وُضُوءَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » فَقِيلَ لَهُ بَلَى فَدَعَا بِقَعْبٍ فِيهِ شَيْءٌ مِنْ مَاءٍ فَوَضَعَهُ بَيْنَ يَدَيْهِ ثُمَّ حَسَرَ عَنْ ذِرَاعَيْهِ ثُمَّ غَمَسَ فِيهِ كَفَّهُ اَلْيُمْنَى ثُمَّ قَالَ «هَذَا إِذَا كَانَتِ اَلْكَفُّ طَاهِرَةً» ثُمَّ غَرَفَ مِلْأَهَا مَاءً ثُمَّ وَضَعَهُ عَلَى جَبْهَتِهِ وَقَالَ « بِسْمِ اَللَّهِ » وَ سَيَّلَهُ عَلَى أَطْرَافِ لِحْيَتِهِ ثُمَّ أَمَرَّ يَدَهُ عَلَى وَجْهِهِ وَ ظَاهِرِ جَبِينَيْهِ مَرَّةً وَاحِدَةً ثُمَّ غَمَسَ يَدَهُ اَلْيُسْرَى فَغَرَفَ بِهَا مِلْأَهَا ثُمَّ وَضَعَهُ عَلَى مِرْفَقِهِ اَلْيُمْنَى فَأَمَرَّ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى اَلْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ ثُمَّ غَرَفَ بِيَمِينِهِ مِلْأَهَا فَوَضَعَهُ عَلَى مِرْفَقِهِ اَلْأَيْسَرِ فَأَمَرَّ كَفَّهُ عَلَى سَاعِدِهِ حَتَّى جَرَى اَلْمَاءُ عَلَى أَطْرَافِ أَصَابِعِهِ وَ مَسَحَ عَلَى مُقَدَّمِ رَأْسِهِ وَ ظَهْرِ قَدَمَيْهِ بِبِلَّةِ بَقِيَّةِ مَائِهِ.

H.74 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Shall I not describe the ablution of the Messenger of Allah {saws} to you?"
They replied: "Yes."
Imam {a.s} then called for a bowl containing some water and placed it in front of him.
He rolled up his sleeves, dipped his right hand into the water, and said: "This is if the hand is pure."
Imam {a.s} then scooped a full handful of water, placed it on his forehead, "In the name of Allah {SWT}," allowing the water to flow over the edges of his beard.
Then Imam {a.s} passed his hand over his face and the front of his temples once.
Imam {a.s} dipped his left hand into the water, scooped a full handful, and placed it on his right elbow, running his hand along his forearm until the water flowed over the tips of his fingers.
Imam {a.s} then scooped with his right hand again and placed it on his left elbow, running his hand along his forearm until the water flowed over the tips of his fingers.
He then wiped front of his head and the tops of his feet with the leftover moisture from the water.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

75 - وَ رُوِيَ: «أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ تَوَضَّأَ ثُمَّ مَسَحَ عَلَى نَعْلَيْهِ فَقَالَ لَهُ اَلْمُغِيرَةُ أَ نَسِيتَ يَا رَسُولَ اَللَّهِ قَالَ «بَلْ أَنْتَ نَسِيتَ هَكَذَا أَمَرَنِي رَبِّي».

H.75 - The Messenger of Allah {saws} performed *wudu* and then wiped over his sandals.
Al-Mughirah said to him: "Did you forget, O' Messenger of Allah {saws}?"
He {saws} replied: "No, rather it is you who has forgotten. This is how my Lord {AZJ} commanded me."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 286 • Wasa'il Al-Shi'a, vol. 1, p. 460

HADITH

76 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «وَ اَللَّهِ مَا كَانَ وُضُوءُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلاَّ مَرَّةً مَرَّةً وَ تَوَضَّأَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مَرَّةً مَرَّةً» فَقَالَ «هَذَا وُضُوءٌ لاَ يَقْبَلُ اَللَّهُ اَلصَّلاَةَ إِلاَّ بِهِ.

فأما الاخبار التي رويت في أن الوضوء مرتين مرتين:

H.76 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"By Allah {SWT}, the ablution of the Messenger of Allah {saws} was performed only once for each part, and The Prophet {saws} performed *wudu* once for each action."
Imam {a.s} said: "This is an ablution that Allah {SWT} does not accept the prayer without it".

[AL SADUQ]
As for the reports that have been narrated about performing *wudu* twice for each action: (continues to next hadith)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 318 • Wasa'il Al-Shi'a, vol. 1, p. 438

HADITH

77 - بِإِسْنَادٍ مُنْقَطِعٍ يَرْوِيهِ أَبُو جَعْفَرٍ اَلْأَحْوَلُ ذَكَرَهُ عَمَّنْ رَوَاهُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «فَرَضَ اَللَّهُ اَلْوُضُوءَ وَاحِدَةً وَاحِدَةً وَ وَضَعَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِلنَّاسِ اِثْنَتَيْنِ اِثْنَتَيْنِ.

وهذا على جهة الانكار، لا على جهة الاخبار، كأنه عليه السلام يقول: حد الله حدا فتجاوزه رسول الله صلى الله عليه وآله وتعداه وقد قال الله تعالى: "۞ وَمَن يَتَعَدَّ حُدُودَ اَللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ۞.

H.77 - In a broken chain of narration, Abu Ja'far al-Ahwal recounts from those who narrated from Abu Abdullah {a.s} who said: "Allah {SWT} made ablution (wudu) obligatory once for each action, but the Messenger of Allah {saws} prescribed it twice for the people".

[AL SADUQ]

The chain of narration is disconnected, and this is in the form of denial (that Prophet 'exceeded' the limit of Allah {SWT}), and not informing (of the limit being exceeded). Imam Al-Sadiq {a.s} recalled this report is in the context to refute it, and not to 'report' it.

This is stated in a manner of condemnation, rather than mere reporting, as if He {a.s} is saying: 'Allah {SWT} has set a limit, and the Messenger of Allah {saws} has 'exceeded' it? (How can this be?) when Allah {SWT}, the Exalted, has said: *"And whoever transgresses the limits of Allah {SWT} has certainly wronged himself."'* (Surah At Talaq 65:1)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 318 • Wasa'il Al-Shi'a, vol. 1, p. 439

HADITH

78 - وَ قَدْ رُوِيَ: «أَنَّ اَلْوُضُوءَ حَدٌّ مِنْ حُدُودِ اَللَّهِ لِيَعْلَمَ اَللَّهُ مَنْ يُطِيعُهُ وَ مَنْ يَعْصِيهِ وَ أَنَّ اَلْمُؤْمِنَ لاَ يُنَجِّسُهُ شَيْءٌ وَ إِنَّمَا يَكْفِيهِ مِثْلُ اَلدِّهْنِ.

H.78 - It has been narrated (by Imam Muhammad ibn Ali Al-Baqir {a.s}) that:
"Ablution is a limit set by Allah {SWT} so that He may know who obeys Him and who disobeys Him. And a believer is not made impure by anything ; rather, something like oil is sufficient for him".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 21 • Ilal al-Sharai' Vol. 1, p. 279 • Tahdhib Al-Ahkam, Part 1, p. 138 • Al-Wafi, Vol. 6, p. 309 • Wasa'il Al-Shi'a, vol. 1, p. 438 • Wasa'il Al-Shi'a, vol. 1, p. 484 • Bihar Al-Anwar, Vol. 77, p. 127 • Bihar Al-Anwar, Vol. 77, p. 288

HADITH

79 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ تَعَدَّى فِي وُضُوئِهِ كَانَ كَنَاقِضِهِ.

H.79 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever exceeds the prescribed limits in his ablution (wudu) is like one who nullifies it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 313 • Wasa'il Al-Shi'a, vol. 1, p. 438

HADITH

80 - وَ فِي ذَلِكَ حَدِيثٌ آخَرُ بِإِسْنَادٍ مُنْقَطِعٍ رَوَاهُ عَمْرُو بْنُ أَبِي اَلْمِقْدَامِ قَالَ حَدَّثَنِي مَنْ سَمِعَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنِّي لَأَعْجَبُ مِمَّنْ يَرْغَبُ أَنْ يَتَوَضَّأَ اِثْنَتَيْنِ اِثْنَتَيْنِ وَ قَدْ تَوَضَّأَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اِثْنَتَيْنِ اِثْنَتَيْنِ فَإِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يُجَدِّدُ اَلْوُضُوءَ لِكُلِّ فَرِيضَةٍ وَ لِكُلِّ صَلاَةٍ.

فمعنى الحديث هو اني لأعجب ممن يرغب عن تجديد الوضوء وقد جدده النبي صلى الله عليه وآله، والخبر الذي روي " أن من زاد على مرتين لم يؤجر " يؤكد ما ذكرته ومعناه أن تجديده بعد التجديد لا أجر له كالاذان، من صلى الظهر والعصر بأذان وإقامتين أجزأه ومن أذن للعصر كان أفضل، والاذان الثالث بدعة لا أجر له، وكذلك ما روي أن مرتين أفضل معناه التجديد، وكذلك ما روي مرتين أنه إسباغ.

H.80 - In another narration with a broken chain, Amr ibn Abi al-Miqdam said: "I was informed by someone who heard Abu Abdullah {a.s} say: 'I am amazed at those who prefer to perform wudu twice, while the Messenger of Allah {saws} performed it twice. The Prophet {saws} would renew his ablution for each obligatory prayer and each prayer.'"

[AL SADUQ]

The meaning of this narration is that I am astonished at those who neglect to renew their ablution when the Prophet did so. The report that states "Whoever exceeds twice will not be rewarded" supports what I have mentioned. It means that renewing *wudu* after it has already been done does not carry a reward, similar to the call to prayer (adhan). For instance, one who prays Dhuhr and Asr with one adhan and two *iqamah* suffices, and it is better to call the adhan for Asr as well. The third call to prayer is an innovation with no reward. The reports indicating that twice is better imply the renewal of *wudu*, and those mentioning two times indicate its thoroughness (i.e., performing it well).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

81 - وَ رُوِيَ: «أَنَّ تَجْدِيدَ اَلْوُضُوءِ لِصَلاَةِ اَلْعِشَاءِ يَمْحُو لاَ وَ اَللَّهِ وَ بَلَى وَ اَللَّهِ.

H.81 – (Imam Ali ibn Musa Ar-Ridha {a.s}) narrated that:

"Renewing *wudu* for the *Isha* prayer erases sins, by Allah {SWT}, indeed it does, by Allah {SWT}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Part 1, p. 17 • Al-Wafi, Vol. 6, p. 366 • Wasa'il Al-Shi'a, vol. 1, p. 377 • Bihar Al-Anwar, Vol. 77, p. 303

HADITH

82 - وَ رُوِيَ فِي خَبَرٍ آخَرَ: «أَنَّ اَلْوُضُوءَ عَلَى اَلْوُضُوءِ نُورٌ عَلَى نُورٍ وَ مَنْ جَدَّدَ وُضُوءَهُ مِنْ غَيْرِ حَدَثٍ آخَرَ جَدَّدَ اَللَّهُ عَزَّ وَ جَلَّ تَوْبَتَهُ مِنْ غَيْرِ اِسْتِغْفَارٍ.

وقد فوض الله عز وجل إلى نبيه عليه السلام أمر دينه ولم يفوض إليه تعدي حدوده.

H.82 - (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) narrated in another report that:
"Ablution (wudu) upon *wudu* is light upon light, and whoever renews their wudu without having incurred a new state of impurity, Allah {SWT}, Mighty and Majestic, renews their repentance without requiring further forgiveness."

[AL SADUQ]
Allah {SWT} Almighty has entrusted the Prophet {saws} with matters of religion, but He did not entrust him with transgressing the established boundaries set by divine law.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 367

HADITH

83 - وَ قَوْلُ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: «مَنْ تَوَضَّأَ مَرَّتَيْنِ لَمْ يُؤْجَرْ.

يعني به أنه أتى بغير الذي أمر به ووعد الاجر عليه فلا يستحق الاجر وكذلك كل أجير إذا فعل غير الذي استؤجر عليه لم يكن له أجرة.

H.83 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} has narrated;
"Whoever performs *wudu* twice will not be rewarded."

[AL SADUQ]
This means that by performing *wudu* in a manner different from what has been prescribed, one does not earn the reward that was promised for proper adherence to the ritual. The comparison is made to a worker who does not perform the task they were hired for; they would not receive payment for not fulfilling the terms of their agreement.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 318 • Al-Wafi, Vol. 6, p. 321 • Wasa'il Al-Shi'a, vol. 1, p. 438

CHAPTER 9 - THE DESCRIPTION OF THE ABLUTION OF THE AMEER UL MOMINEEN

باب - صفة وضوء أمير المؤمنين عليه السلام

HADITH 84 – 87

84 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «بَيْنَا أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ ذَاتَ يَوْمٍ جَالِسٌ مَعَ مُحَمَّدِ بْنِ اَلْحَنَفِيَّةِ إِذْ قَالَ لَهُ «يَا مُحَمَّدُ اِئْتِنِي بِإِنَاءٍ مِنْ مَاءٍ أَتَوَضَّأُ لِلصَّلاَةِ» فَأَتَاهُ مُحَمَّدٌ بِالْمَاءِ فَأَكْفَأَ بِيَدِهِ اَلْيُمْنَى عَلَى يَدِهِ اَلْيُسْرَى ثُمَّ قَالَ « بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي جَعَلَ اَلْمَاءَ طَهُوراً وَ لَمْ يَجْعَلْهُ نَجِساً - » قَالَ «ثُمَّ اِسْتَنْجَى فَقَالَ» « اَللَّهُمَّ حَصِّنْ فَرْجِي وَ أَعِفَّهُ وَ اُسْتُرْ عَوْرَتِي وَ حَرِّمْنِي عَلَى اَلنَّارِ » قَالَ «ثُمَّ تَمَضْمَضَ فَقَالَ - « اَللَّهُمَّ لَقِّنِّي حُجَّتِي يَوْمَ أَلْقَاكَ وَ أَطْلِقْ لِسَانِي بِذِكْرِكَ وَ شُكْرِكَ » ثُمَّ اِسْتَنْشَقَ فَقَالَ - « اَللَّهُمَّ لاَ تُحَرِّمْ عَلَيَّ رِيحَ اَلْجَنَّةِ وَ اِجْعَلْنِي مِمَّنْ يَشَمُّ رِيحَهَا وَ رَوْحَهَا وَ طِيبَهَا - » » قَالَ «ثُمَّ غَسَلَ وَجْهَهُ فَقَالَ - « اَللَّهُمَّ بَيِّضْ وَجْهِي يَوْمَ تَسْوَدُّ فِيهِ اَلْوُجُوهُ وَ لاَ تُسَوِّدْ وَجْهِي يَوْمَ تَبْيَضُّ فِيهِ اَلْوُجُوهُ» ثُمَّ غَسَلَ يَدَهُ اَلْيُمْنَى فَقَالَ - « اَللَّهُمَّ أَعْطِنِي كِتَابِي بِيَمِينِي وَ اَلْخُلْدَ فِي اَلْجِنَانِ بِيَسَارِي وَ حَاسِبْنِي حِسَاباً يَسِيراً»» ثُمَّ غَسَلَ يَدَهُ اَلْيُسْرَى فَقَالَ - « اَللَّهُمَّ لاَ تُعْطِنِي كِتَابِي بِيَسَارِي وَ لاَ تَجْعَلْهَا مَغْلُولَةً إِلَى عُنُقِي وَ أَعُوذُ بِكَ رَبِّي مِنْ مُقَطَّعَاتِ اَلنِّيرَانِ » ثُمَّ مَسَحَ رَأْسَهُ فَقَالَ - « اَللَّهُمَّ غَشِّنِي بِرَحْمَتِكَ وَ بَرَكَاتِكَ وَ عَفْوِكَ » ثُمَّ مَسَحَ رِجْلَيْهِ فَقَالَ - « اَللَّهُمَّ ثَبِّتْنِي عَلَى اَلصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ اَلْأَقْدَامُ وَ اِجْعَلْ سَعْيِي فِيمَا يُرْضِيكَ عَنِّي يَا ذَا اَلْجَلاَلِ وَ اَلْإِكْرَامِ » ثُمَّ رَفَعَ رَأْسَهُ فَنَظَرَ إِلَى مُحَمَّدٍ فَقَالَ «يَا مُحَمَّدُ مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي وَقَالَ مِثْلَ قَوْلِي خَلَقَ اَللَّهُ تَبَارَكَ وتَعَالَى مِنْ كُلِّ قَطْرَةٍ مَلَكاً يُقَدِّسُهُ وَ يُسَبِّحُهُ وَ يُكَبِّرُهُ فَيَكْتُبُ اَللَّهُ عَزَّ وَ جَلَّ ثَوَابَ ذَلِكَ لَهُ إِلَى يَوْمِ اَلْقِيَامَةِ.

H.84 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"One day, The Commander of the Faithful {a.s} was sitting with Muhammad ibn al-Hanafiyyah when He said to him: 'O' Muhammad, bring me a container of water so I can perform *wudu* for prayer.'
Muhammad brought him water.
Imam {a.s} poured it with his right hand onto his left hand, then said:
'In the name of Allah {SWT} and by Allah {SWT}, and all praise is due to Allah {SWT} who made water purifying and did not make it impure.'
He then performed *istinja* and said:
'O' Allah {SWT}, protect my private part and keep it chaste; cover my private areas and forbid me from the Fire.'.
Then He rinsed his mouth and said:
'O' Allah {SWT}, grant me the ability to present my arguments on the Day I meet You, and loosen my tongue to remember You and to thank You.'.
He then sniffed water and said:
'O' Allah {SWT}, do not make me forbidden from the fragrance of Paradise, and make me among those who can smell its scent and enjoy its sweetness.'.

He washed his face and said:
'O' Allah {SWT}, make my face white on the Day when faces are darkened, and do not make my face dark on the Day when faces are made luminous.'.
He then washed his right hand and said:
'O' Allah {SWT}, grant me my book in my right hand and grant me eternity in Paradise with my left hand, and hold me accountable with an easy account.'
He then washed his left hand and said:
'O' Allah {SWT}, do not grant me my book in my left hand, and do not make it tied around my neck. I seek refuge in You, O' my Lord {AZJ}, from the torments of the Fire.'
He then wiped his head and said:
'O' Allah {SWT}, envelop me in Your mercy, blessings, and forgiveness.'
He then wiped his feet and said:
'O' Allah {SWT}, keep me steadfast on the Straight Path on the Day when the feet may slip, and make my efforts pleasing to You, O' Lord {AZJ} of Glory and Honor.'
He then raised his head and looked at Muhammad and said:
'O' Muhammad, whoever performs *wudu* like my *wudu* and recites like my recitations, Allah {SWT}, Blessed and Exalted, will create an angel from every drop [of water] that purifies him, and that angel will glorify and praise Allah {SWT}, and Allah {SWT}, Mighty and Majestic, will record the reward for him until the Day of Resurrection.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 16 • Al-Amali (by Al-Saduq) Vol. 1, p. 554 • Tahdhib Al-Ahkam, Part 1, p. 53 • Al-Waezin School, Vol. 2, p. 305 • Falah Al-Sael, Part 1, p. 52 • Meftah al-Falah, Part 1, p. 28 • Wasa'il Al-Shi'a, vol. 1, p. 401 • Bihar Al-Anwar, Vol. 77, p. 318

HADITH

85 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ إِذَا تَوَضَّأَ لَمْ يَدَعْ أَحَداً يَصُبُّ عَلَيْهِ اَلْمَاءَ فَقِيلَ لَهُ يَا أَمِيرَ اَلْمُؤْمِنِينَ لِمَ لاَ تَدَعُهُمْ يَصُبُّونَ عَلَيْكَ اَلْمَاءَ فَقَالَ «لاَ أُحِبُّ أَنْ أُشْرِكَ فِي صَلاَتِي أَحَداً وَقَالَ اَللَّهُ تَبَارَكَ وَ تَعَالَى:
«﴿ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً وَ لاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً ﴾.

H.85 - It was noted that The Commander of the Faithful {a.s} would not allow anyone to pour water on him while performing *wudu*.
When he was asked: "O' Commander of the Faithful, why do you not let them pour water on you?"
Imam {a.s} said: "I do not like to share my prayer with anyone".
He also recited the verse of Allah {SWT}, Blessed and Exalted:
"*And whoever expects to meet his Lord {AZJ}, let him do righteous work and not associate anyone in the worship of his Lord {AZJ}.*" (Surah Al Kahf 18:110).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 330 • Wasa'il Al-Shi'a, vol. 1, p. 477

HADITH

86 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَسَحَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ عَلَى اَلنَّعْلَيْنِ وَ لَمْ يَسْتَبْطِنِ اَلشِّرَاكَيْنِ.

H.86 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The Commander of the Faithful {a.s} wiped over his sandals and did not remove the straps".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 415

HADITH

87 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ إِذَا تَوَضَّأَ قَالَ - « بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ خَيْرُ اَلْأَسْمَاءِ لِلَّهِ وَ أَكْبَرُ اَلْأَسْمَاءِ لِلَّهِ وَ قَاهِرٌ لِمَنْ فِي اَلسَّمَاءِ وَ قَاهِرٌ لِمَنْ فِي اَلْأَرْضِ اَلْحَمْدُ لِلَّهِ اَلَّذِي جَعَلَ مِنَ اَلْمَاءِ كُلَّ شَيْءٍ حَيٍّ وَ أَحْيَا قَلْبِي بِالْإِيمَانِ اَللَّهُمَّ تُبْ عَلَيَّ وَ طَهِّرْنِي ' وَ اِقْضِ لِي بِالْحُسْنَى وَ أَرِنِي كُلَّ اَلَّذِي أُحِبُّ وَ اِفْتَحْ لِي بِالْخَيْرَاتِ مِنْ عِنْدِكَ يَا سَمِيعَ اَلدُّعَاءِ.

H.87 - It is narrated that Commander of the Faithful {a.s}, when performing *wudu*, would say:
"In the name of Allah {SWT} and by Allah {SWT}, and the best names for Allah {SWT} and the greatest names for Allah {SWT}, who is the Dominant over those in the heavens and the Dominant over those on the earth. All praise is due to Allah {SWT}, who has made from water every living thing and has revived my heart with faith. O' Allah {SWT}, accept my repentance and purify me. Grant me goodness and show me all I love, and open for me the avenues of good from You, O' Hearer of Supplication."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 328 • Wasa'il Al-Shi'a, vol. 1, p. 424

CHAPTER 10 - THE LIMITS OF ABLUTION, ITS ORDER AND REWARD

باب - حد الوضوء وترتيبه وثوابه

HADITH 88 – 107

88 - قَالَ زُرَارَةُ بْنُ أَعْيَنَ لِأَبِي جَعْفَرٍ اَلْبَاقِرِ عَلَيْهِ اَلسَّلاَمُ: أَخْبِرْنِي عَنْ حَدِّ اَلْوَجْهِ اَلَّذِي يَنْبَغِي أَنْ يُوَضَّأَ اَلَّذِي قَالَ اَللَّهُ عَزَّ وَ جَلَّ فَقَالَ «اَلْوَجْهُ اَلَّذِي قَالَ اَللَّهُ وَ أَمَرَ اَللَّهُ عَزَّ وَ جَلَّ بِغَسْلِهِ اَلَّذِي لاَ يَنْبَغِي لِأَحَدٍ أَنْ يَزِيدَ عَلَيْهِ وَ لاَ يَنْقُصَ مِنْهُ إِنْ زَادَ عَلَيْهِ لَمْ يُؤْجَرْ وَ إِنْ نَقَصَ مِنْهُ أَثِمَ مَا دَارَتْ عَلَيْهِ اَلْوُسْطَى وَ اَلْإِبْهَامُ مِنْ قُصَاصِ شَعْرِ اَلرَّأْسِ إِلَى اَلذَّقَنِ وَ مَا جَرَتْ عَلَيْهِ اَلْإِصْبَعَانِ مُسْتَدِيراً فَهُوَ مِنَ اَلْوَجْهِ وَ مَا سِوَى ذَلِكَ فَلَيْسَ مِنَ اَلْوَجْهِ» فَقَالَ لَهُ اَلصُّدْغُ مِنَ اَلْوَجْهِ فَقَالَ «لاَ» قَالَ زُرَارَةُ قُلْتُ لَهُ أَ رَأَيْتَ مَا أَحَاطَ بِهِ اَلشَّعْرُ فَقَالَ «كُلُّ مَا أَحَاطَ بِهِ مِنَ اَلشَّعْرِ فَلَيْسَ عَلَى اَلْعِبَادِ أَنْ يَطْلُبُوهُ وَ لاَ يَبْحَثُوا عَنْهُ وَ لَكِنْ يُجْرَى عَلَيْهِ اَلْمَاءُ.

وحد غسل اليدين من المرفق إلى أطراف الأصابع، وحد مسح الرأس أن تمسح بثلاث أصابع مضمومة من مقدم الرأس، وحد مسح الرجلين أن تضع كفيك على أطراف أصابع رجليك وتمدهما إلى الكعبين فتبدأ بالرجل اليمنى في المسح قبل اليسرى ويكون ذلك بما بقي في اليدين من النداوة من غير أن تجدد له ماء، ولا ترد الشعر في غسل اليدين ولا في مسح الرأس والقدمين.

H.88 – Zurarah bin A'yan said to Imam Muhammad ibn Ali Al-Baqir {a.s}:
"Inform me about the limits of the face that one should wash, as mentioned by Allah {SWT}, Mighty and Majestic."
Imam {a.s} said: "The face that Allah {SWT} has commanded to be washed is that which no one should add to or subtract from. If someone adds to it, they will not be rewarded, and if they subtract from it, they will sin. The area includes from the hairline of the head to the chin, and what is encompassed by the thumbs (when making a circle with the fingers) is considered part of the face. Anything outside of that is not considered part of the face".
Zurarah asked: "What about the temples?"
Imam {a.s} said: "No."
Zurarah then said: "What if it is surrounded by hair?"
Imam {a.s} said: "Whatever is surrounded by hair is not required for the servants to seek or look for; however, water should flow over it."

[AL SADUQ]
Regarding the washing of the hands, it extends from the elbows to the tips of the fingers. The limit for wiping the head is to wipe with three joined fingers from the front of the head. The limit for wiping the feet is to place your hands at the tips of your toes and extend them to the ankles, starting with the right foot before the left, and this should be done with what remains of moisture on the hands without renewing the water. There should be no hair returned during the washing of the hands or the wiping of the head and feet.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

89 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «تَابِعْ بَيْنَ اَلْوُضُوءِ كَمَا قَالَ اَللَّهُ عَزَّ وَ جَلَّ اِبْدَأْ بِالْوَجْهِ ثُمَّ بِالْيَدَيْنِ ثُمَّ اِمْسَحْ بِالرَّأْسِ وَ اَلرِّجْلَيْنِ وَ لاَ تُقَدِّمَنَّ شَيْئاً بَيْنَ يَدَيْ شَيْءٍ تُخَالِفْ مَا أُمِرْتَ بِهِ فَإِنْ غَسَلْتَ اَلذِّرَاعَ قَبْلَ اَلْوَجْهِ فَابْدَأْ بِالْوَجْهِ وَ أَعِدْ عَلَى اَلذِّرَاعِ وَ إِنْ مَسَحْتَ اَلرِّجْلَ قَبْلَ اَلرَّأْسِ فَامْسَحْ عَلَى اَلرَّأْسِ ثُمَّ أَعِدْ عَلَى اَلرِّجْلِ اِبْدَأْ بِمَا بَدَأَ اَللَّهُ بِهِ.

H.89 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Follow the sequence of *wudu* as Allah {SWT}, Mighty and Majestic, has commanded. Start with the face, then the hands, then wipe the head and the feet. Do not precede anything before what you are commanded.
If you wash the arm before the face, start with the face and then repeat on the arm. If you wipe the foot before the head, then wipe the head and then repeat on the foot. Begin with what Allah {SWT} has started with."
Similarly, in the adhan to Salat and the iqamah, start with the first (shahada) and then the second (shahada) and so forth.
If you say: 'Hasten to prayer (Hayya allas'Salat)' before the testimonies, then you will again start with the testimonies and then repeat 'Hasten to prayer.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 34 • Tahdhib Al-Ahkam, Part 1, p. 97 • Al-Istibsar, Part 1, p. 73 • Fiqh al-Qur'ān, Part 1, p. 28 • Awaali al-La'aali, Part 2, p. 197 • Al-Wafi, Vol. 6, p. 343 • Wasa'il Al-Shi'a, vol. 1, p. 448 • Bihar Al-Anwar, Vol. 77, p. 362 • Tafsir Nur Al-Thaqalayn, Part 1, p. 599

HADITH

90 - وَ رُوِيَ فِي حَدِيثٍ آخَرَ: «فِيمَنْ بَدَأَ بِغَسْلِ يَسَارِهِ قَبْلَ يَمِينِهِ أَنَّهُ يُعِيدُ عَلَى يَمِينِهِ ثُمَّ يُعِيدُ عَلَى يَسَارِهِ » وَ قَدْ رُوِيَ «أَنَّهُ يُعِيدُ عَلَى يَسَارِهِ.

H.90 - It has been narrated in another report: "In the case of someone who starts washing their left arm before their right, they should wash their right arm again and then wash their left arm again".
It has also been reported, "that they should wash their left arm again".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 344 • Wasa'il Al-Shi'a, vol. 1, p. 453

HADITH

91 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اِغْسِلْ يَدَكَ مِنَ اَلْبَوْلِ مَرَّةً وَ مِنَ اَلْغَائِطِ مَرَّتَيْنِ وَ مِنَ اَلْجَنَابَةِ ثَلاَثاً.

H.91 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Wash your hand after urine once, after defecation twice, and after *janabah* (ritual impurity) three times."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 332 • Wasa'il Al-Shi'a, vol. 1, p. 428

HADITH

92 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اِغْسِلْ يَدَكَ مِنَ اَلنَّوْمِ مَرَّةً.

ومن كان وضؤوه من النوم ونسي [أن يغسل يده] فأدخل يده الماء قبل أن يغسلها فعليه أن يصب ذلك الماء ولا يستعمله فإن أدخلها في الماء من حدث البول والغائط قبل أن يغسلها ناسيا فلا بأس به. إلا أن يكون في يده قذر ينجس الماء. والوضوء مرة مرة، ومن توضأ مرتين لم يؤجر ومن توضأ ثلاثا فقد أبدع، ومن مسح باطن قدميه فقد تبع وسواس الشيطان.

H.92 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When you wake up from your sleep, wash your hands once".

[AL SADUQ]

He added that if someone performed *wudu* after sleeping and forgot to wash their hand before putting it in the water, they must pour that water out and not use it for ablution.

However, if they put their hand in the water after using the bathroom (urine or defecation) before washing it while forgetting, it is permissible. This is unless there is something impure on their hand that would make the water impure.

Furthermore, *wudu* should be performed once for each action, and whoever performs it twice will not be rewarded. If someone performs *wudu* three times, they have innovated, and whoever wipes the soles of their feet is following the whispers of Satan.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 332 • Wasa'il Al-Shi'a, vol. 1, p. 428

HADITH

93 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «لَوْ لاَ أَنِّي رَأَيْتُ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَمْسَحُ ظَاهِرَ قَدَمَيْهِ لَظَنَنْتُ أَنَّ بَاطِنَهُمَا أَوْلَى بِالْمَسْحِ مِنْ ظَاهِرِهِمَا.

ومن كان به في المواضع التي يجب عليها الوضوء قرحة أو جراحة أو دماميل ولم يؤذه حلها، فليحلها وليغسلها، وإن أضر به حلها، فليمسح يده على الجبائر والقروح ولا يحلها ولا يعبث بجراحته.

H.93 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"If I had not seen the Messenger of Allah {saws} wiping over the tops of his feet, I would have thought that the soles of the feet should be wiped instead of the tops".

[AL SADUQ]

If someone has sores, wounds, or boils in the places where *wudu* is required, and removing them does not harm them, they should remove them and wash the affected areas.

If removing them would cause harm, they should wipe over the bandages and sores without removing them or tampering with their wounds.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 292 • Wasa'il Al-Shi'a, vol. 1, p. 416

HADITH

94 - وَ قَدْ رُوِيَ: فِي اَلْجَبَائِرِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ «يَغْسِلُ مَا حَوْلَهَا.

ولا يجوز المسح على العمامة ولا على القلنسوة ولا على الخفين والجوربين إلا في حال التقية والخيفة من العدو أو في ثلج يخاف فيه على الرجلين، تقام الخفان مقام الجبائر فيمسح عليهما.

H.94 - It has been narrated about bandages from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:

Imam {a.s} said: "Wash that which is around them."

[AL SADUQ]

It is not permissible to wipe over a turban (Amamah), a cap (qalansuwah), or leather socks (khuffs) and stockings (jawrab) except in cases of necessity, such as during fear of an enemy or in snow where there is a risk to the feet.
The leather socks can be treated like bandages, and one can wipe over them.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 464

HADITH

95 - وَقَالَ اَلْعَالِمُ عَلَيْهِ اَلسَّلاَمُ: «ثَلاَثَةٌ لاَ أَتَّقِي فِيهَا أَحَداً شُرْبُ اَلْمُسْكِرِ وَ اَلْمَسْحُ عَلَى اَلْخُفَّيْنِ وَ مُتْعَةُ اَلْحَجِّ.

H.95 - The scholar, Imam Jafar ibn Muhammad Al-Sadiq {a.s}, said:
"There are three things in which I do not fear anyone (taqiyya): drinking intoxicants, wiping over the leather socks (khuffs), and the Hajj Tamattu'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Bihar Al-Anwar, Vol. 77, p. 292

HADITH

96 - وَ رَوَتْ عَائِشَةُ عَنِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: «أَشَدُّ اَلنَّاسِ حَسْرَةً يَوْمَ اَلْقِيَامَةِ مَنْ رَأَى وُضُوءَهُ عَلَى جِلْدِ غَيْرِهِ.

H.96 - Aisha narrated from the Prophet {saws}, that He said:
"The people with the most regret on the Day of Resurrection will be those who sees his *wudu* (ablution) on the skin of someone else".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 306 • Tafsir al-Safi, Part 2, p. 15 • Wasa'il Al-Shi'a, vol. 1, p. 461 • Bihar Al Anwar, Vol. 10, p. 399 • Bihar Al Anwar, Vol. 31, p. 37 • Tafsir Kanz al-Daqa'iq, Part 4, p. 50

HADITH

97 - وَ رُوِيَ عَنْهَا أَنَّهَا قَالَتْ: «لَأَنْ أَمْسَحَ عَلَى ظَهْرِ عَيْرٍ بِالْفَلَاةِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَمْسَحَ عَلَى خُفَّيِ.

ولم يعرف للنبي صلى الله عليه وآله خف إلا خفا أهداه له النجاشي، وكان موضع ظهر القدمين منه مشقوقا، فمسح النبي صلى الله عليه وآله على رجليه وعليه خفاه، فقال الناس: إنه مسح على خفيه على أن الحديث في ذلك غير صحيح الاسناد.

H.97 - It was narrated from Aisha that The Prophet {saws} narrated:
"I would prefer to wipe over the back of a donkey in the wilderness than to wipe over my leather socks (khuffs)."

[AL SADUQ]
It is noted that the Prophet Muhammad {saws} did not possess any leather socks except for a pair that was gifted to him by the Negus (the king of Abyssinia). These socks had a split in the area covering the tops of the feet.
The Prophet wiped over his feet while wearing these socks.
When people saw this, they said he had wiped over his leather socks (but he had not).
However, the authenticity of this narration is not confirmed.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Bihar Al Anwar, Vol. 31, p. 38

HADITH

98 - وَ سُئِلَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَكُونُ خُفُّهُ مُخَرَّقاً فَيُدْخِلُ يَدَهُ وَ يَمْسَحُ ظَهْرَ قَدَمَيْهِ أَ يُجْزِيهِ فَقَالَ «نَعَمْ.

H.98 - Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a man whose leather socks (khuffs) are torn, and he puts his hand in and wipes over the tops of his feet. Is this sufficient?
Imam {a.s} said: "Yes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

99 - وَ سُئِلَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ قُطِعَتْ يَدُهُ مِنَ اَلْمِرْفَقِ كَيْفَ يَتَوَضَّأُ قَالَ «يَغْسِلُ مَا بَقِيَ مِنْ عَضُدِهِ. وَ كَذَلِكَ رُوِيَ: فِي قَطْعِ اَلرِّجْلِ «وَ إِذَا تَوَضَّأَتِ، اَلْمَرْأَةُ أَلْقَتْ قِنَاعَهَا عَنْ مَوْضِعِ مَسْحِ رَأْسِهَا فِي صَلاَةِ اَلْغَدَاةِ وَ اَلْمَغْرِبِ وَ تَمْسَحُ عَلَيْهِ وَ يُجْزِيهَا فِي سَائِرِ اَلصَّلَوَاتِ أَنْ تُدْخِلَ إِصْبَعَهَا فَتَمْسَحَ عَلَى رَأْسِهَا مِنْ غَيْرِ أَنْ تُلْقِيَ عَنْهَا قِنَاعَهَا.

H.99 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}, was asked about a man whose hand was cut off at the elbow. How should he perform *wudu*?
Imam {a.s} said: "He should wash what remains of his forearm."
And similarly, it was narrated regarding the amputation of the leg.
When a woman performs *wudu*, She should remove her head covering (niqab) from the area where She wipes her head during the Fajr and Maghrib prayers, and She can wipe over it. In all other prayers, She may insert her finger to wipe over her head without having to remove her head covering.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Masa'il Ali ibn Ja'far, Part 1, p. 208 • Al-Kafi, Volume 3, p. 29 • Tahdhib Al-Ahkam, Part 1, p. 360 • Al-Wafi, Vol. 6, p. 363 • Wasa'il Al-Shi'a, vol. 1, p. 479

HADITH

100 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى اَلنَّاسِ فِي اَلْوُضُوءِ أَنْ تَبْدَأَ اَلْمَرْأَةُ بِبَاطِنِ ذِرَاعِهَا وَ اَلرَّجُلُ بِظَاهِرِ اَلذِّرَاعِ.

H.100 - Imam Ali ibn Musa Ar-Ridha {a.s} said: "Allah {SWT}, Mighty and Majestic, has prescribed for people in *wudu* that a woman should begin with the inner part of her arm, while a man should begin with the outer part of his arm".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 467

HADITH

101 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ ذَكَرَ اِسْمَ اَللَّهِ عَلَى وُضُوئِهِ فَكَأَنَّمَا اِغْتَسَلَ.

H.101 - Imam Al-Sadiq {a.s} said: 'Whoever mentions the name of Allah {SWT} while performing wudu (ablution) is as if they have taken a full bath (ghusl).'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Part 1, p. 15 • Tahdhib Al-Ahkam, Part 1, p. 358 • Al-Istibsar, Part 1, p. 67 • Al-Wafi, Vol. 6, p. 327 • Wasa'il Al-Shi'a, vol. 1, p. 423 • Wasa'il Al-Shi'a, vol. 1, p. 425 • Bihar Al-Anwar, Vol. 77, p. 315

HADITH

102 - وَ رُوِيَ: «أَنَّ مَنْ تَوَضَّأَ فَذَكَرَ اِسْمَ اَللَّهِ طَهُرَ جَمِيعُ جَسَدِهِ وَ كَانَ اَلْوُضُوءُ إِلَى اَلْوُضُوءِ كَفَّارَةً لِمَا بَيْنَهُمَا مِنَ اَلذُّنُوبِ وَ مَنْ لَمْ يُسَمِّ لَمْ يَطْهُرْ مِنْ جَسَدِهِ إِلاَّ مَا أَصَابَهُ اَلْمَاءُ.

H.102 - It is narrated: 'Whoever performs ablution and mentions the name of Allah {SWT}, all of his body becomes pure, and the ablution performed between two ablutions serves as atonement for the sins committed between them.
And whoever does not mention [the name of Allah {SWT}] will not purify his body except for what the water touches.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Part 1, p. 15 • Ilal al-Sharai' Vol. 1, p. 289 • Rawdat al-Wa'izin, Vol. 2, p. 306 • Jami' al-Akhbar, Part 1, p. 63 • Al-Wafi, Vol. 6, p. 328 • Wasa'il Al-Shi'a, vol. 1, p. 425 • Bihar Al-Anwar, Vol. 77, p. 314

HADITH

103 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَنْ تَوَضَّأَ لِلْمَغْرِبِ كَانَ وُضُوؤُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي نَهَارِهِ مَا خَلاَ اَلْكَبَائِرَ وَ مَنْ تَوَضَّأَ لِصَلاَةِ اَلصُّبْحِ كَانَ وُضُوؤُهُ ذَلِكَ كَفَّارَةً لِمَا مَضَى مِنْ ذُنُوبِهِ فِي لَيْلَتِهِ إِلاَّ اَلْكَبَائِرَ.

H.103 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
'Whoever performs ablution for the Maghrib prayer, his ablution serves as atonement for the sins he committed during the day, except for the major sins.
And whoever performs ablution for the Fajr prayer, his ablution serves as atonement for the sins he committed during the night, except for the major sins.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 70 • Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Part 1, p. 17 • Rawdat al-Wa'izin, Vol. 2, p. 306 • Jami' al-Akhbar, Part 1, p. 64 • Al-Wafi, Vol. 6, p. 366 • Wasa'il Al-Shi'a, vol. 1, p. 376 • Bihar Al Anwar, Vol. 77, p. 231

HADITH

104 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اِفْتَحُوا عُيُونَكُمْ عِنْدَ اَلْوُضُوءِ لَعَلَّهَا لاَ تَرَى نَارَ جَهَنَّمَ.

H.104 - The Messenger of Allah {saws} said:
"'Open your eyes during ablution, so that they may not see the fire of Hell.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Part 1, p. 17 • Ilal al-Sharai' Vol. 1, p. 280 • Jami' al-Akhbar, Part 1, p. 64 • Miftāḥ al-Falāḥ, Part 1, p. 24 • Al-Wafi, Vol. 6, p. 334 • Wasa'il Al-Shi'a, vol. 1, p. 486 • Bihar Al-Anwar, Vol. 77, p. 336 • Bihar Al-Anwar, Vol. 77, p. 346 • Tafsir Nur Al-Thaqalayn, Part 3, p. 270

HADITH

105 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ تَوَضَّأَ وَ تَمَنْدَلَ كَتَبَ اَللَّهُ لَهُ حَسَنَةً وَ مَنْ تَوَضَّأَ وَ لَمْ يَتَمَنْدَلْ حَتَّى يَجِفَّ وَضُوؤُهُ كَتَبَ اَللَّهُ لَهُ ثَلاَثُونَ حَسَنَةً.

وبأس بأن يصلي الرجل بوضوء واحد صلوات الليل والنهار كلها ما لم يحدث وكذلك بتيمم واحد ما لم يحدث أو يصب ماء.

H.105 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'Whoever performs ablution and wipes himself (with a towel) will have a good deed written for him. And whoever performs ablution and does not wipe himself until his ablution dries, Allah {SWT} will write for him thirty good deeds.'.

[AL SADUQ]

And it is permissible for a man to pray with one ablution for all the prayers of the night and day as long as he does not break his ablution, and the same applies to a single tayammum (dry ablution) as long as he does not break it or find water.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Rawdat al-Wa'izin, Vol. 2, p. 306

HADITH

106 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا تَوَضَّأَ اَلرَّجُلُ فَلْيَصْفِقْ وَجْهَهُ بِالْمَاءِ فَإِنَّهُ إِنْ كَانَ نَاعِساً فَزِعَ وَ اِسْتَيْقَظَ وَ إِنْ كَانَ اَلْبَرْدُ فَزِعَ فَلَمْ يَجِدِ اَلْبَرْدَ.

فإذا كان مع الرجل خاتم فليدوره في الوضوء، ويحوله عند الغسل.

H.106 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:

"'When a man performs ablution, let him splash his face with water, for if he is drowsy, it will awaken him, and if it is cold, he will not feel the cold.'".

[AL SADUQ]

If a man has a ring, he should rotate it during ablution and remove it during a wash (ghusl).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Ilal al-Sharai' Vol. 1, p. 281 • Tahdhib Al-Ahkam, Part 1, p. 357 • Al-Istibsar, Part 1, p. 68 • Al-Wafi, Vol. 6, p. 333 • Wasa'il Al-Shi'a, vol. 1, p. 434 • Bihar Al-Anwar, Vol. 77, p. 337

HADITH

107 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «وَ إِنْ نَسِيتَ حَتَّى تَقُومَ مِنَ اَلصَّلاَةِ فَلاَ آمُرُكَ أَنْ تُعِيدَ».

وإذا استيقظ الرجل من نومه ولم يبل فلا يدخل يده في الاناء حتى يغسلها فإنه لا يدري أين باتت يده. وزكاة الوضوء أن يقول المتوضي: " اللهم إني أسألك تمام الوضوء وتمام الصلاة وتمام رضوانك والجنة " فهذا زكاة الوضوء.

H.107 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:

"And if you forget (to rotate your ring in ablution) until you stand in Salat, then I do not command you to repeat it (Salat)."

[AL SADUQ]

And if a man wakes up from his sleep and has not relieved himself, he should not put his hand in the vessel until he washes it, for he does not know where his hand has been during the night.

The supplication of ablution is for the person performing it to say: supplication of ablution is for the one performing it to say:

'O' Allah {SWT}, I ask You for the completion of my ablution, the completion of my prayer, Your pleasure, and Paradise.'

This is the supplication of ablution.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 281

CHAPTER 11 - THE CHAPTER OF SIWAK

باب - السواك

HADITH 108 – 126

108 - قَالَ رَسُولُ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ: «مَا زَالَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ يُوصِينِي بِالسِّوَاكِ حَتَّى خَشِيتُ أَنْ أُحْفِيَ أَوْ أَدْرَدَ وَ مَا زَالَ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُوَرِّثُهُ وَ مَا زَالَ يُوصِينِي بِالْمَمْلُوكِ حَتَّى ظَنَنْتُ أَنَّهُ سَيَضْرِبُ لَهُ أَجَلاً يُعْتَقُ فِيهِ. وَ فِي خَبَرٍ آخَرَ: «وَ مَا زَالَ يُوصِينِي بِالْمَرْأَةِ حَتَّى ظَنَنْتُ أَنَّهُ لاَ يَنْبَغِي طَلاَقُهَا.

H.108 - The Messenger of Allah {saws} said: "Archangel Jibril {a.s} kept advising me about the miswak until I feared I might wear down my teeth or make them fall out.
And Archangel Jibril {a.s} continued to advise me about the neighbor until I thought he would make him an heir.
And Archangel Jibril {a.s} continued to advise me about servants until I thought he would set a term for them to be freed."
In another report, "And Archangel Jibril {a.s} continued to advise me about women until I thought that divorce would not be appropriate for them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 48 • Wasa'il Al-Shia, vol. 2, p. 7 • Al-Wafi, Vol. 5, p. 515

HADITH

109 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «نَزَلَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ بِالسِّوَاكِ وَ اَلْحِجَامَةِ وَ اَلْخِلاَلِ.

H.109 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: 'Archangel Jibril {a.s} brought down the practices of using the miswak, cupping (hijama), and flossing (khilal).'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al Mahasin, Part 2, p. 558 • Al-Ādāb al-Dīniyyah, Part 1, p. 71 • Al-Ādāb al-Dīniyyah, Part 1, p. 89 • Makarim Al-Akhlaq, vol. 1, p. 51 • Al-Wafi, Vol. 6, p. 677 • Bihar Al-Anwar, Vol. 59, p. 117 • Bihar Al-Anwar, Vol. 63, p. 439 • Bihar Al-Anwar, Vol. 73, p. 130 • Bihar Al-Anwar, Vol. 73, p. 138

HADITH

110 - وَقَالَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «أَكْلُ اَلْأُشْنَانِ يُذِيبُ اَلْبَدَنَ وَ اَلتَّدَلُّكُ بِالْخَزَفِ يُبْلِي اَلْجَسَدَ وَ اَلسِّوَاكُ فِي اَلْخَلاَءِ يُورِثُ اَلْبَخَرَ.

H.110 - Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"Consuming *ushnan* (a type of cleansing herb) melts the body, scrubbing with pottery wears out the body, and using a siwak in the bathroom causes bad breath".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 32 • Makarim Al-Akhlaq, vol. 1, p. 48 • Makarim Al-Akhlaq, vol. 1, p. 51 • Al-Wafi, Vol. 6, p. 122 • Wasa'il Al-Shi'a, vol. 1, p. 337 • Bihar Al-Anwar, Vol. 73, p. 135 • Bihar Al-Anwar, Vol. 73, p. 138

HADITH

111 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَرْبَعٌ مِنْ سُنَنِ اَلْمُرْسَلِينَ اَلتَّعَطُّرُ وَ اَلسِّوَاكُ وَ اَلنِّسَاءُ وَ اَلْحِنَّاءُ.

H.111 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Four practices are from the traditions of the messengers: applying fragrance, using *siwak* (toothstick), having relations with women, and using *henna*."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 677 • Wasa'il Al-Shi'a, vol. 2, p. 10 • Bihar Al-Anwar, Vol. 73, p. 135

HADITH

112 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ أَفْوَاهَكُمْ طُرُقُ اَلْقُرْآنِ فَطَهِّرُوهَا بِالسِّوَاكِ.

H.112 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Your mouths are the pathways of the Quran, so purify them with *siwak* (toothstick)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Majmu'at Warram, Part 1, p. 7 • Al-Wafi, Vol. 6, p. 676 • Wasa'il Al-Shia, vol. 2, p. 23

HADITH

113 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي وَصِيَّتِهِ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ: «يَا عَلِيُّ عَلَيْكَ بِالسِّوَاكِ عِنْدَ وُضُوءِ كُلِّ صَلاَةٍ.

H.113 - The Prophet {saws}, said in his will to Imam Ali ibn Abi Talib {a.s}:
"O' Ali {a.s}, make sure to use *siwak* (toothstick) before *wudu* (ablution) for every prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shia, vol. 2, p. 17

HADITH

114 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلسِّوَاكُ شَطْرُ اَلْوُضُوءِ.

H.114 - Imam Ali ibn Abi Talib {a.s} said: "*Siwak* (tooth cleaning) is half of *wudu* (ablution)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 49 • Al-Wafi, Vol. 6, p. 676 • Wasa'il Al-Shia, vol. 2, p. 17 • Bihar Al-Anwar, Vol. 73, p. 136 • Bihar Al-Anwar, Vol. 77, p. 343 • Bihar Al-Anwar, Vol. 77, p. 346 • Mustadrak Al-Wasail, Part 1, p. 364

HADITH

115 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لَمَّا دَخَلَ اَلنَّاسُ فِي اَلدِّينِ أَفْوَاجاً أَتَتْهُمُ اَلْأَزْدُ أَرَقَّهَا قُلُوباً وَ أَعْذَبَهَا أَفْوَاهاً فَقِيلَ يَا رَسُولَ اَللَّهِ ، هَذَا أَرَقُّهَا قُلُوباً عَرَفْنَاهُ فَلِمَ صَارَتْ أَعْذَبَهَا أَفْوَاهاً فَقَالَ «إِنَّهَا كَانَتْ تَسْتَاكُ فِي اَلْجَاهِلِيَّةِ.

H.115 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said :
"When people entered the religion in large numbers, the tribe of Azd came among them with the softest hearts and the sweetest mouths.
It was asked: 'O' Messenger of Allah {saws}, we understand why they have the softest hearts, but why do they have the sweetest mouths?'
He {saws} said: 'They used to use *siwak* (toothstick) even in the pre-Islamic period.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 676 • Wasa'il Al-Shi'a, vol. 2, p. 10 • Bihar Al Anwar, Vol. 22, p. 312 • Bihar Al-Anwar, Vol. 73, p. 136

HADITH

116 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «لِكُلِّ شَيْءٍ طَهُورٌ وَ طَهُورُ اَلْفَمِ اَلسِّوَاكُ.

H.116 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Everything has a means of purification, and the means of purification for the mouth is the *siwak* (tooth cleaning)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 49 • Al-Wafi, Vol. 6, p. 677 • Wasa'il Al-Shi'a, vol. 2, p. 10 • Bihar Al Anwar, Vol. 22, p. 312 • Bihar Al-Anwar, Vol. 73, p. 136

HADITH

117 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يُكْثِرُ اَلسِّوَاكَ وَ لَيْسَ بِوَاجِبٍ فَلاَ يَضُرُّكَ تَرْكُهُ فِي فَرْطِ اَلْأَيَّامِ.

ولا بأس أن يستاك الصائم في شهر رمضان أي النهار شاء. ولا بأس بالسواك للمحرم، ويكره السواك في الحمام لأنه يورث وباء الأسنان، والسواك من الحنيفية وهي عشر سنن: خمس في الرأس وخمس في الجسد، فأما التي في الرأس فالمضمضة، والاستنشاق، و السواك، وقص الشارب والفرق لمن طول شعر رأسه، ومن لم يفرق شعر رأسه فرقه الله يوم القيامة بمنشار من نار. وأما التي في الجسد: فالاستنجاء، والختان، وحلق العانة، وقص الأظفار ونتف الإبطين.

H.117 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Indeed, the Messenger of Allah {saws} frequently used *siwak* (tooth cleaning), but it is not obligatory, so it will not harm you if you leave it for a few days".

[AL SADUQ]
is permissible for a fasting person to use *siwak* at any time of the day in Month of Ramadan, and for someone in a state of *ihram* (pilgrim's state) to use *siwak*. However, using *siwak* in the bathhouse is discouraged, as it is believed to harm the teeth.
The siwak is part of the Hanifye Ibraheem sunnah, which consists of ten Sunnahs: five for the head and five for the body.

As for those related to the head, they are; rinsing the mouth, cleaning the nose, using *siwak*, trimming the mustache, and parting the hair. Those who do not part their hair will have it parted by a saw of fire on the Day of Judgment.
As for those related to the body, they are; Cleansing after relieving oneself (*istinja*), circumcision, shaving the pubic hair, clipping the nails, and plucking the armpit hair.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al Mahasin, Part 2, p. 563 • Al-Wafi, Vol. 6, p. 677 • Wasa'il Al-Shia, vol. 2, p. 11 • Bihar Al-Anwar, Vol. 73, p. 134

HADITH

118 - وَقَالَ اَلْبَاقِرُ وَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «صَلاَةُ رَكْعَتَيْنِ بِسِوَاكٍ أَفْضَلُ مِنْ سَبْعِينَ رَكْعَةً بِغَيْرِ سِوَاكٍ.

H.118 - Imam Muhammad ibn Ali Al-Baqir {a.s} and Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Two units of prayer performed with *siwak* (tooth cleaning) are better than seventy units of prayer without *siwak*."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Ādāb al-Dīniyyah, Part 1, p. 72 • Makarim Al-Akhlaq, vol. 1, p. 50 • Bihar Al-Anwar, Vol. 73, p. 137

HADITH

119 - وَقَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: فِي اَلسِّوَاكِ «لاَ تَدَعْهُ فِي كُلِّ ثَلاَثَةِ أَيَّامٍ وَ لَوْ أَنْ تُمِرَّهُ مَرَّةً وَاحِدَةً.

H.119 - Imam Muhammad ibn Ali Al-Baqir {a.s} said about the siwak:
"Do not neglect it for more than three days, even if you use it just once."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 50 • Bihar Al-Anwar, Vol. 73, p. 137

HADITH

120 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اِكْتَحِلُوا وَتْراً وَ اِسْتَاكُوا عَرْضاً.

H.120 - The Prophet {saws} said: "Apply kohl in an odd number of strokes and use *siwak* (tooth cleaning) across the width of the mouth".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Ādāb al-Dīniyyah, Part 1, p. 80 • Al-Wafi, Vol. 6, p. 678 • Wasa'il Al-Shia, vol. 2, p. 23 • Wasa'il Al-Shi'a, vol. 2, p. 101

HADITH

121 - وَ تَرَكَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ اَلسِّوَاكَ قَبْلَ أَنْ يُقْبَضَ بِسَنَتَيْنِ وَ ذَلِكَ أَنَّ أَسْنَانَهُ ضَعُفَتْ.

H.121 - It is reported that Imam Jafar ibn Muhammad Al-Sadiq {a.s} stopped using *siwak* two years before he passed away, as his teeth had weakened.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 678 • Wasa'il Al-Shia, vol. 2, p. 25 • Bihar Al-Anwar, Vol. 73, p. 127

HADITH

122 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَسْتَاكُ مَرَّةً بِيَدِهِ إِذَا قَامَ إِلَى صَلاَةِ اَللَّيْلِ وَ هُوَ يَقْدِرُ عَلَى اَلسِّوَاكِ فَقَالَ «إِذَا خَافَ اَلصُّبْحَ فَلاَ بَأْسَ بِهِ.

H.122 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} bout a man who uses his hand to clean his teeth when he gets up for the night prayer (Salat Al Layl), even though he has access to *siwak*.
Imam {a.s} said: "If he fears that dawn is approaching, there is no harm in doing so."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Masa'il Ali ibn Ja'far, Part 1, p. 250 • Qurb al-Isnad, Part 1, p. 207 • Makarim Al-Akhlaq, vol. 1, p. 50 • Bihar Al-Anwar, Vol. 73, p. 127 • Bihar Al-Anwar, Vol. 77, p. 341 • Bihar Al Anwar, Vol. 84, p. 207

HADITH

123 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لَوْ لاَ أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ وُضُوءِ كُلِّ صَلاَةٍ.

H.123 - The Prophet {saws} said: "If it were not burdensome for my community, I would have commanded them to use *siwak* (tooth cleaning) with each *wudu* (ablution) before every prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al Mahasin, Part 2, p. 561 • Ilal al-Sharai' Vol. 1, p. 293 • Al-Ādāb al-Dīniyyah, Part 1, p. 72 • Makarim Al-Akhlaq, vol. 1, p. 50 • Awaali al-La'aali, Part 2, p. 21 • Wasa'il Al-Shia, vol. 2, p. 17 • Wasa'il Al-Shia, vol. 2, p. 19 • Bihar Al-Anwar, Vol. 73, p. 126 • Bihar Al-Anwar, Vol. 73, p. 137

HADITH

124 - وَ رُوِيَ: «لَوْ عَلِمَ اَلنَّاسُ مَا فِي اَلسِّوَاكِ لَأَبَاتُوهُ مَعَهُمْ فِي لِحَافٍ.

H.124 - It is narrated: "If people knew what benefits *siwak* holds, they would keep it with them in their bedding at night."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 18 • Al-Wafi, Vol. 6, p. 677 • Wasa'il Al-Shi'a, vol. 2, p. 10 • Wasa'il Al-Shia, vol. 2, p. 12 • Bihar Al-Anwar, Vol. 73, p. 130 • Bihar Al-Anwar, Vol. 77, p. 342

HADITH

125 - وَ رُوِيَ: «أَنَّ اَلْكَعْبَةَ شَكَتْ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مَا تَلْقَى مِنْ أَنْفَاسِ اَلْمُشْرِكِينَ فَأَوْحَى اَللَّهُ تَعَالَى إِلَيْهَا «قِرِّي يَا كَعْبَةُ فَإِنِّي مُبْدِلُكِ بِهِمْ قَوْماً يَتَنَظَّفُونَ بِقُضْبَانِ اَلشَّجَرِ» فَلَمَّا بَعَثَ اَللَّهُ عَزَّ وَ جَلَّ نَبِيَّهُ مُحَمَّداً صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ نَزَلَ عَلَيْهِ اَلرُّوحُ اَلْأَمِينُ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ بِالسِّوَاكِ.

H.125 - It is narrated: "The Kaaba complained to Allah {SWT}, Mighty and Majestic, about the distress it suffered from the breaths of the polytheists.
Allah {SWT}, Exalted be He, revealed to it: 'Calm yourself, O' Kaaba, for I will replace them with a people who purify themselves with branches of trees.'
When Allah {SWT} sent His Prophet Muhammad {saws}, the Trustworthy Spirit, Archangel Jibril {a.s}, descended upon him with the *siwak* (toothstick)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 50 • Al-Wafi, Vol. 6, p. 677 • Wasa'il Al-Shia, vol. 2, p. 23 • Bihar Al-Anwar, Vol. 73, p. 137

HADITH

126 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «فِي اَلسِّوَاكِ اِثْنَتَا عَشْرَةَ خَصْلَةً هُوَ مِنَ اَلسُّنَّةِ وَ مَطْهَرَةٌ لِلْفَمِ وَ مَجْلاَةٌ لِلْبَصَرِ وَ يُرْضِي اَلرَّحْمَنَ وَ يُبَيِّضُ اَلْأَسْنَانَ وَ يَذْهَبُ بِالْحَفَرِ وَ يَشُدُّ اَللِّثَةَ وَ يُشَهِّي اَلطَّعَامَ وَ يَذْهَبُ بِالْبَلْغَمِ وَ يَزِيدُ فِي اَلْحِفْظِ وَ يُضَاعِفُ اَلْحَسَنَاتِ وَ تَفْرَحُ بِهِ اَلْمَلاَئِكَةُ.

H.126 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"*Siwak* (tooth cleaning) has twelve benefits: it is part of the Sunnah (tradition), purifies the mouth, improves vision, pleases the Merciful, whitens the teeth, removes decay, strengthens the gums, increases appetite, removes phlegm, enhances memory, multiplies good deeds, and brings joy to the angels."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al Mahasin, Part 2, p. 562 • Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Part 1, p. 17 • Al-Khasal, Part 2, p. 481 • Makarim Al-Akhlaq, vol. 1, p. 50 • Awaali al-La'aali, Part 1, p. 320 • Bihar Al-Anwar, Vol. 73, p. 129 • Bihar Al-Anwar, Vol. 77, p. 346

CHAPTER 12 - THE REASON FOR ABLUTION

باب - علة الوضوء

HADITH 127 – 128

127 - جَاءَ نَفَرٌ مِنَ اَلْيَهُودِ إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَسَأَلُوهُ عَنْ مَسَائِلَ فَكَانَ فِيمَا سَأَلُوهُ أَخْبِرْنَا يَا مُحَمَّدُ لِأَيِّ عِلَّةٍ تُوَضَّأُ هَذِهِ اَلْجَوَارِحُ اَلْأَرْبَعُ وَ هِيَ أَنْظَفُ اَلْمَوَاضِعِ فِي اَلْجَسَدِ

قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «لَمَّا أَنْ وَسْوَسَ اَلشَّيْطَانُ إِلَى آدَمَ عَلَيْهِ اَلسَّلاَمُ دَنَا مِنَ اَلشَّجَرَةِ فَنَظَرَ إِلَيْهَا فَذَهَبَ مَاءُ وَجْهِهِ ثُمَّ قَامَ وَ مَشَى إِلَيْهَا وَ هِيَ أَوَّلُ قَدَمٍ مَشَتْ إِلَى اَلْخَطِيئَةِ ثُمَّ تَنَاوَلَ بِيَدِهِ مِنْهَا مَا عَلَيْهَا فَأَكَلَ فَطَارَ اَلْحُلِيُّ وَ اَلْحُلَلُ مِنْ جَسَدِهِ فَوَضَعَ آدَمُ يَدَهُ عَلَى أُمِّ رَأْسِهِ وَ بَكَى

فَلَمَّا تَابَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ فَرَضَ اَللَّهُ عَلَيْهِ وَ عَلَى ذُرِّيَّتِهِ تَطْهِيرَ هَذِهِ اَلْجَوَارِحِ اَلْأَرْبَعِ فَأَمَرَ اَللَّهُ عَزَّ وَ جَلَّ بِغَسْلِ اَلْوَجْهِ لِمَا نَظَرَ إِلَى اَلشَّجَرَةِ وَ أَمَرَهُ بِغَسْلِ اَلْيَدَيْنِ إِلَى اَلْمِرْفَقَيْنِ لِمَا تَنَاوَلَ بِهِمَا وَ أَمَرَهُ بِمَسْحِ اَلرَّأْسِ لِمَا وَضَعَ يَدَهُ عَلَى أُمِّ رَأْسِهِ وَ أَمَرَهُ بِمَسْحِ اَلْقَدَمَيْنِ لِمَا مَشَى بِهِمَا إِلَى اَلْخَطِيئَةِ.

H.127 - A group of Jews came to the Messenger of Allah {saws} and asked Him about various matters. Among the questions they asked was: 'Tell us, O' Muhammad, why these four parts are washed in ablution when they are the cleanest parts of the body?'
The Prophet {saws} replied: "When Satan whispered to Adam {a.s}, he approached the tree and looked at it, and thus he lost the brightness of his face. Then he walked towards it - this was the first step taken towards wrongdoing.
He reached out with his hand to take from it, and he ate. Consequently, the ornaments and coverings left his body, and he placed his hands on his head and wept.
When Allah {SWT}, Mighty and Majestic, accepted his repentance, He made it obligatory upon him and his descendants to purify these four parts.
Thus, Allah {SWT} commanded the washing of the face because he had looked at the tree, the washing of the hands up to the elbows because he had used them to take from it, the wiping of the head because he had placed his hand on his head, and the wiping of the feet because he had walked with them towards the wrongdoing (khatee'ah)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Ilal al-Sharai' Vol. 1, p. 280 • Al-Wafi, Vol. 6, p. 368 • Wasa'il Al-Shi'a, vol. 1, p. 395 • Tafsir Nur Al-Thaqalayn, Part 1, p. 596 • Tafsir Kanz al-Daqa'iq, Part 4, p. 52

HADITH

128 وَ كَتَبَ أَبُو اَلْحَسَنِ عَلِيُّ بْنُ مُوسَى اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ إِلَى مُحَمَّدِ بْنِ سِنَانٍ فِيمَا كَتَبَ مِنْ جَوَابِ مَسَائِلِهِ: «أَنَّ عِلَّةَ اَلْوُضُوءِ اَلَّتِي مِنْ أَجْلِهَا صَارَ عَلَى اَلْعَبْدِ غَسْلُ اَلْوَجْهِ وَ اَلذِّرَاعَيْنِ وَ مَسْحُ اَلرَّأْسِ وَ اَلْقَدَمَيْنِ فَلِقِيَامِهِ بَيْنَ يَدَيِ اَللَّهِ تَعَالَى وَ اِسْتِقْبَالِهِ إِيَّاهُ بِجَوَارِحِهِ اَلظَّاهِرَةِ وَ مُلاَقَاتِهِ بِهَا اَلْكِرَامَ اَلْكَاتِبِينَ فَيَغْسِلُ اَلْوَجْهَ لِلسُّجُودِ وَ اَلْخُضُوعِ وَ يَغْسِلُ اَلْيَدَيْنِ لِيُقَلِّبُهُمَا وَ يَرْغَبَ بِهِمَا وَ يَرْهَبَ وَ يَتَبَتَّلَ وَ يَمْسَحُ اَلرَّأْسَ وَ اَلْقَدَمَيْنِ لِأَنَّهُمَا ظَاهِرَانِ مَكْشُوفَانِ يَسْتَقْبِلُ بِهِمَا كُلَّ حَالاَتِهِ وَ لَيْسَ فِيهِمَا مِنَ اَلْخُضُوعِ وَ اَلتَّبَتُّلِ مَا فِي اَلْوَجْهِ وَ اَلذِّرَاعَيْنِ.

H.128 - Abu Al-Hasan Imam Ar-Ridha {a.s} wrote to Muhammad ibn Sinan in response to his questions: "The reason for *wudu* (ablution), for which it has become obligatory for a servant to wash the face and arms, and to wipe the head and feet, is to prepare to stand before Allah {SWT} Almighty, to face Him with one's visible limbs, and to encounter the noble recording angels with them.
The face is washed for the act of prostration and submission. The hands are washed so that one may turn them over in prayer, supplicating with them, expressing hope and reverence, and focusing in worship. The head and feet are wiped because they are exposed, facing all conditions, and do not possess the same level of humility and dedication as the face and arms."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Ilal al-Sharai' Vol. 1, p. 280 • Al-Wafi, Vol. 6, p. 369 • Wasa'il Al-Shi'a, vol. 1, p. 395 • Bihar Al Anwar, Vol. 77, p. 231

CHAPTER 13 - RULING ON THE DRYING OF SOME PARTS OF ABLUTION BEFORE COMPLETION

باب - حكم جفاف بعض الوضوء قبل تمامه

HADITH -

قال أبي رضي الله عنه في رسالته إلي: إن فرغت من بعض وضوئك وانقطع بك الماء من قبل أن تتمه فأتيت بالماء فتمم وضوءك إذا كان ما غسلته رطبا، وإن كان قد جف فأعد وضوءك، وإن جف بعض وضوئك قبل أن تتم الوضوء من غير أن ينقطع عنك الماء فاغسل ما بقي، جف وضوؤك أو لم يجف.

[AL SADUQ]
My father wrote in his letter: "If you finish part of your *wudu* and the water runs out before you complete it, then when you bring water to continue, complete your *wudu* if the parts you previously washed are still wet. But if they have dried, start your *wudu* over. If some parts of your *wudu* dry before you complete it, but water is still available to you, simply wash the remaining parts, whether the earlier parts have dried or not."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 14 - ON THOSE WHO OMIT WUDU OR PART OF IT, OR DOUBTS IN ITS COMPLETION

باب - فيمن ترك الوضوء أو بعضه أو شك فيه

HADITH 129 – 136

129 - قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «لاَ صَلاَةَ إِلاَّ بِطَهُورٍ.

H.129 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "There is no prayer without purification".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Da'ā'im al-Islām, Part 1, p. 100 • Tahdhib Al-Ahkam, Part 2, p. 140 • Awaali al-La'aali, Part 2, p. 209 • Awaali al-La'aali, Part 3, p. 8 • Al-Wafi, Vol. 6, p. 365 • Al-Wafi, Vol. 7, p. 43 • Wasa'il Al-Shi'a, vol. 1, p. 365 • Wasa'il Al-Shi'a, vol. 1, p. 366 • Wasa'il Al-Shi'a, vol. 1, p. 368

HADITH

130 - وَ رُوِيَ: «أَنَّ رَجُلاً مِنَ اَلْأَحْبَارِ أُقْعِدَ فِي قَبْرِهِ فَقِيلَ لَهُ إِنَّا جَالِدُوكَ مِائَةَ جَلْدَةٍ مِنْ عَذَابِ اَللَّهِ عَزَّ وَ جَلَّ قَالَ لاَ أُطِيقُهَا فَلَمْ يَزَالُوا بِهِ حَتَّى رَدُّوهُ إِلَى وَاحِدَةٍ فَقَالَ لاَ أُطِيقُهَا فَقَالُوا لاَ بُدَّ مِنْهَا قَالَ فَبِمَا تَجْلِدُونِيهَا قَالُوا نَجْلِدُكَ بِأَنَّكَ صَلَّيْتَ يَوْماً بِغَيْرِ وُضُوءٍ وَ مَرَرْتَ عَلَى ضَعِيفٍ فَلَمْ تَنْصُرْهُ فَجَلَدُوهُ جَلْدَةً مِنْ عَذَابِ اَللَّهِ تَعَالَى فَامْتَلَأَ قَبْرُهُ نَاراً.

H.130 – (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) narrated:
"A certain man from among the scholars was placed in his grave, and it was said to him:
'We will strike you with one hundred lashes from the punishment of Allah {SWT}, Mighty and Majestic.' He replied: 'I cannot bear it.'
They continued to reduce the punishment, until it was brought down to one lash.
(Still) He said: 'I still cannot bear it.'
They replied: 'It is unavoidable.'
He asked: 'Why will you lash me?'
They said: 'We will lash you because one day you prayed without *wudu* (ablution), and because you passed by a weak person and did not help him.'
So they lashed him once with a punishment from Allah {SWT}, and his grave was filled with fire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 7, p. 43

HADITH

131 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «ثَمَانِيَةٌ لاَ يَقْبَلُ اَللَّهُ لَهُمْ صَلاَةً اَلْعَبْدُ اَلْآبِقُ حَتَّى يَرْجِعَ إِلَى مَوْلاَهُ وَ اَلنَّاشِزُ عَنْ زَوْجِهَا وَ هُوَ عَلَيْهَا سَاخِطٌ وَ مَانِعُ اَلزَّكَاةِ وَ إِمَامُ قَوْمٍ يُصَلِّي بِهِمْ وَ هُمْ لَهُ كَارِهُونَ وَ تَارِكُ اَلْوُضُوءِ وَ اَلْمَرْأَةُ اَلْمُدْرِكَةُ تُصَلِّي بِغَيْرِ خِمَارٍ وَ اَلزَّبِينُ وَ هُوَ اَلَّذِي يُدَافِعُ اَلْبَوْلَ وَ اَلْغَائِطَ وَ اَلسَّكْرَانُ.

وتارك الوضوء ناسيا متى ذكر فعليه أن يتوضأ ويعيد الصلاة.

H.131 - The Prophet, said:
"Allah {SWT} does not accept the prayer of eight types of people:
The runaway servant until he returns to his master,
The rebellious wife whose husband is displeased with her,
The one who withholds *zakat*,
The Imam whom people dislike to pray behind,
The one who neglects *wudu*,
The mature (of age) woman who prays without a head covering,
The one who prays while suppressing the urge to urinate or defecate (Zabeen),
And the one who is intoxicated."

[AL SADUQ]

If someone forgets to perform *wudu* and remembers later, they must perform *wudu* and repeat the prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 7, p. 44 • Wasa'il Al-Shi'a, vol. 8, p. 348

HADITH

132 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «وُضِعَ عَنْ أُمَّتِي تِسْعَةُ أَشْيَاءَ اَلسَّهْوُ وَ اَلْخَطَأُ وَ اَلنِّسْيَانُ وَ مَا أُكْرِهُوا عَلَيْهِ وَ مَا لاَ يَعْلَمُونَ وَ مَا لاَ يُطِيقُونَ وَ اَلطِّيَرَةُ وَ اَلْحَسَدُ وَ اَلتَّفَكُّرُ فِي اَلْوَسْوَسَةِ فِي اَلْخَلْقِ مَا لَمْ يَنْطِقِ اَلْإِنْسَانُ بِشَفَةٍ.

H.132 - The Prophet {saws} said:
"Nine things have been lifted from my community: mistakes, errors, forgetfulness, what they are compelled to do, what they do not know, what they cannot endure, superstitions, envy (if not acted upon), and thoughts of doubt in creation as long as a person does not express them verbally."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 5, p. 1085 • Wasa'il Al-Shi'a, vol. 7, p. 293 • Wasa'il Al-Shi'a, vol. 8, p. 249 • Al-Fusul al-Muhimmah, Part 1, p. 637

HADITH

133 - وَ سُئِلَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَبْقَى مِنْ وَجْهِهِ إِذَا تَوَضَّأَ مَوْضِعٌ لَمْ يُصِبْهُ اَلْمَاءُ فَقَالَ «يُجْزِيهِ أَنْ يَبُلَّهُ مِنْ بَعْضِ جَسَدِهِ.

H.133 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a man who, while performing *wudu*, misses a small area on his face that the water does not reach. Imam {a.s} said: "It suffices for him to moisten it with water from another part of his body."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 352 • Wasa'il Al-Shi'a, vol. 1, p. 472

HADITH

134 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنْ نَسِيتَ مَسْحَ رَأْسِكَ فَامْسَحْ عَلَيْهِ وَ عَلَى رِجْلَيْكَ مِنْ بِلَّةِ وَضُوئِكَ فَإِنْ لَمْ يَكُنْ بَقِيَ فِي يَدِكَ مِنْ نَدَاوَةِ وَضُوئِكَ شَيْءٌ فَخُذْ مِمَّا بَقِيَ مِنْهُ فِي لِحْيَتِكَ وَ اِمْسَحْ بِهِ رَأْسَكَ وَ رِجْلَيْكَ وَ إِنْ لَمْ يَكُنْ لَكَ لِحْيَةٌ فَخُذْ مِنْ حَاجِبَيْكَ وَ أَشْفَارِ عَيْنَيْكَ وَ اِمْسَحْ بِهِ رَأْسَكَ وَ رِجْلَيْكَ وَ إِنْ لَمْ يَبْقَ مِنْ بِلَّةِ وَضُوئِكَ شَيْءٌ أَعَدْتَ اَلْوُضُوءَ.

H.134 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If you forget to wipe your head, then wipe it and your feet with the remaining moisture from your *wudu*.
If there is no moisture left in your hands from the *wudu*, then take what remains in your beard and wipe your head and feet with it.
If you do not have a beard, then take from your eyebrows and the lashes of your eyes and wipe your head and feet with that.
If there is no moisture left from your *wudu*, then repeat the *wudu*."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 351 • Wasa'il Al-Shi'a, vol. 1, p. 409

HADITH

135 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي رَجُلٍ نَسِيَ مَسْحَ رَأْسِهِ قَالَ «فَلْيَمْسَحْ» قَالَ لَمْ يَذْكُرْهُ حَتَّى دَخَلَ فِي اَلصَّلاَةِ قَالَ «فَلْيَمْسَحْ رَأْسَهُ مِنْ بَلَلِ لِحْيَتِهِ.

H.135 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding a man who forgets to wipe his head during *wudu*.
Imam {a.s} said: "Then let him wipe it."
Abu Basir asked: "What if he does not remember until he has started the prayer?"
Imam {a.s} said: "Then let him wipe his head with the moisture from his beard".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 352 • Wasa'il Al-Shi'a, vol. 1, p. 410

HADITH

136 - وَ فِي رِوَايَةِ زَيْدٍ اَلشَّحَّامِ وَ اَلْمُفَضَّلِ بْنِ صَالِحٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي رَجُلٍ تَوَضَّأَ فَنَسِيَ أَنْ يَمْسَحَ عَلَى رَأْسِهِ حَتَّى قَامَ فِي اَلصَّلاَةِ قَالَ «فَلْيَنْصَرِفْ فَلْيَمْسَحْ بِرَأْسِهِ وَ لْيُعِدِ اَلصَّلاَةَ.

ومن شك في شئ من وضوئه وهو قاعد على حال الوضوء فليعد، ومن قام عن مكانه ثم شك في شئ من وضوئه فلا يلتفت إلى الشك إلا أن يستيقن، ومن شك في الوضوء وهو على يقين من الحدث فليتوضأ، ومن شك في الحدث وكان على يقين من الوضوء فلا ينقض اليقين بالشك إلا أن يستيقن، ومن كان على يقين من الوضوء والحدث ولا يدري أيهما أسبق فليتوضأ.

H.136 - In the narration of Zayd al-Shahham and al-Mufaddal ibn Salih, narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, concerning a man who performs *wudu* but forgets to wipe his head until he has started the prayer,
Imam {a.s} said: "Let him leave, wipe his head, and repeat the prayer."

[AL SADUQ]

For anyone who doubts something in their *wudu* while still seated in the place of *wudu*, they should redo it. However, if they have already left the place and then doubt something about the *wudu*, they should disregard the doubt unless they are certain. If a person is certain of a state of ritual impurity (hadath) but doubts whether they performed *wudu*, they should perform *wudu*. Conversely, if one is certain of *wudu* but doubts an act that would invalidate it, they should not negate their certainty due to doubt unless they are certain. If one is sure of both *wudu* and impurity but does not know which came first, they should perform *wudu*.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 352 • Wasa'il Al-Shi'a, vol. 1, p. 371

CHAPTER 15 - WHAT NULLIFIES ABLUTION

باب - ما ينقض الوضوء

HADITH 137 – 148

137 - سَأَلَ زُرَارَةُ بْنُ أَعْيَنَ أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَمَّا يَنْقُضُ اَلْوُضُوءَ فَقَالاَ «مَا خَرَجَ مِنْ طَرَفَيْكَ اَلْأَسْفَلَيْنِ اَلذَّكَرِ وَ اَلدُّبُرِ مِنْ غَائِطٍ أَوْ بَوْلٍ أَوْ مَنِيٍّ أَوْ رِيحٍ وَ اَلنَّوْمُ حَتَّى يُذْهِبَ اَلْعَقْلَ.

ولا ينقض الوضوء ما سوى ذلك من القئ والقلس والرعاف والحجامة والدماميل والجروح والقروح، ولا يوجب الاستنجاء.

H.137 - Zurarah ibn A'yan asked Imam Muhammad ibn Ali Al-Baqir {a.s} and Imam Jafar ibn Muhammad Al-Sadiq {a.s} about what nullifies *wudu* (ablution).
They said: "Anything that exits from your two lower openings, the front (urethra) and the back (anus), such as excrement, urine, semen, or wind, as well as sleep that causes a loss of consciousness, invalidates *wudu*".

[AL SADUQ]
And the ablution is not invalidated by anything other, such as; vomiting, regurgitation, nosebleeds, cupping, abscesses, wounds, and sores, do not nullify ablution nor necessitate istinja (cleansing of private parts).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

138 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لَيْسَ فِي حَبِّ اَلْقَرْعِ وَ اَلدِّيدَانِ اَلصِّغَارِ وُضُوءٌ إِنَّمَا هُوَ بِمَنْزِلَةِ اَلْقَمْلِ».

وهذا إذا لم يكن فيه ثفل، فإذا كان فيه ثفل ففيه الاستنجاء والوضوء.

وكلما خرج من الطرفين من دم وقيح ومذي ووذي وغير ذلك فلا وضوء فيه ولا استنجاء ما لم يخرج بول أو غائط أو ريح أو مني.

H.138 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no ablution required in the instance of taenia worms (or ticks and small worms), they are regarded like lice, and this applies if they do not have any waste matter, However, if there is waste matter, then istinja (cleansing of the private parts) and ablution are required."

[AL SADUQ]
Anything that exits from the two lower openings (other than stool, urine, wind, or semen) such as blood, pus, pre-seminal fluid, or other discharges does not require ablution or istinja, unless it is urine, stool, wind, or semen.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 36 • Tahdhib Al-Ahkam, Part 1, p. 12 • Al-Istibsar, Part 1, p. 82 • Al-Wafi, Vol. 6, p. 248 • Wasa'il Al-Shi'a, vol. 1, p. 258

HADITH

139 - وَقَالَ عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: أَجِدُ اَلرِّيحَ فِي بَطْنِي حَتَّى أَظُنَّ أَنَّهَا قَدْ خَرَجَتْ فَقَالَ «لَيْسَ عَلَيْكَ وُضُوءٌ حَتَّى تَسْمَعَ اَلصَّوْتَ أَوْ تَجِدَ اَلرِّيحَ» ثُمَّ قَالَ «إِنَّ إِبْلِيسَ يَجْلِسُ بَيْنَ أَلْيَتَيِ اَلرَّجُلِ فَيُحْدِثُ لِيُشَكِّكَهُ.

H.139 - Abd al-Rahman ibn Abi Abdullah asked Imam Al-Sadiq {a.s} said:
'I feel wind in my stomach to the extent that I think it has exited.'
Imam {a.s} said: 'You do not need to perform ablution unless you hear a sound or perceive the smell.'
Imam {a.s} then added:
'Indeed, Satan sits between a man's buttocks and causes him to think he has passed wind to make him doubt.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 246

HADITH

140 - وَ سَأَلَ زُرَارَةُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُقَلِّمُ أَظَافِيرَهُ وَ يَجُزُّ شَارِبَهُ وَ يَأْخُذُ مِنْ شَعْرِ لِحْيَتِهِ وَ رَأْسِهِ هَلْ يَنْقُضُ ذَلِكَ اَلْوُضُوءَ فَقَالَ
«يَا زُرَارَةُ كُلُّ هَذَا سُنَّةٌ وَ اَلْوُضُوءُ فَرِيضَةٌ وَ لَيْسَ شَيْءٌ مِنَ اَلسُّنَّةِ يَنْقُضُ اَلْفَرِيضَةَ وَ إِنَّ ذَلِكَ لَيَزِيدُهُ تَطْهِيراً.

H.140 – Zurarah asked Imam Al-Baqir {a.s} about a man who trims his nails, clips his mustache, and cuts some of the hair from his beard and head. Does that nullify his ablution?
Imam {a.s} said: 'O' Zurarah, all of this is Sunnah (recommended practice), while ablution is an obligation (fardh). None of the Sunnah practices invalidate an obligation. In fact, such practices increase one's purity.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 346 • Al-Istibsar, P 1, p. 95 • Al-Wafi, Vol. 6, p. 252 • Wasa'il Al-Shi'a, vol. 1, p. 287 • Wasa'il Al-Shi'a, vol. 2, p. 105 • Al-Fusul al-Muhimmah, P 2, p. 17

HADITH

141 - وَ سَأَلَ إِسْمَاعِيلُ بْنُ جَابِرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَأْخُذُ مِنْ أَظَافِيرِهِ وَ شَارِبِهِ أَ يَمْسَحُهُ بِالْمَاءِ فَقَالَ «لاَ هُوَ طَهُورٌ.

H.141 - Ismail ibn Jaber asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who trims his nails and mustache: should he wipe them with water afterward?
Imam {a.s} said: 'No, he is already pure.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

142 - وَ سُئِلَ عَنْ إِنْشَادِ اَلشِّعْرِ هَلْ يَنْقُضُ اَلْوُضُوءَ فَقَالَ لاَ.

H.142 – (Imam Al-Sadiq {a.s}) was asked whether reciting poetry nullifies ablution?
Imam {a.s} said: 'No.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

143 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ: عَنِ اَلرَّجُلِ يُخْفِقُ رَأْسَهُ وَ هُوَ فِي اَلصَّلاَةِ قَائِماً أَوْ رَاكِعاً قَالَ «لَيْسَ عَلَيْهِ وُضُوءٌ.

H.143 - Sama'a ibn Mehran asked Imam {a.s} about a man who nods off while standing or bowing in prayer. Imam {a.s} said: 'He does not need to perform ablution.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 1, p. 255

HADITH

144 - وَ سُئِلَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَرْقُدُ وَ هُوَ قَاعِدٌ هَلْ عَلَيْهِ وُضُوءٌ فَقَالَ «لاَ وُضُوءَ عَلَيْهِ مَا دَامَ قَاعِداً إِنْ لَمْ يَنْفَرِجْ.

H.144 - Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a man who falls asleep while sitting: does he need to perform ablution?
Imam {a.s} said: 'He does not need to perform ablution as long as he remains seated and does not slump over.' (overcome with sleep whereby he loses awareness)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

145 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «لَيْسَ فِي اَلْقُبْلَةِ وَ لاَ اَلْمُبَاشَرَةِ وَ لاَ مَسِّ اَلْفَرْجِ وُضُوءٌ.

H.145 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
'There is no need for ablution after kissing, touching intimately, or touching the private parts.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 37 • Tahdhib Al-Ahkam, Part 1, p. 21 • Al-Istibsar, Part 1, p. 87 • Al-Wafi, Vol. 6, p. 268 • Wasa'il Al-Shi'a, vol. 1, p. 270

HADITH

146 - وَ رَوَى حَرِيزٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «إِذَا كَانَ اَلرَّجُلُ يَقْطُرُ مِنْهُ اَلْبَوْلُ وَ اَلدَّمُ إِذَا كَانَ حِينَ اَلصَّلاَةِ اِتَّخَذَ كِيساً وَ جَعَلَ فِيهِ قُطْناً ثُمَّ عَلَّقَهُ عَلَيْهِ وَ أَدْخَلَ ذَكَرَهُ فِيهِ ثُمَّ صَلَّى يَجْمَعُ بَيْنَ اَلصَّلاَتَيْنِ اَلظُّهْرِ وَ اَلْعَصْرِ يُؤَخِّرُ اَلظُّهْرَ وَ يُعَجِّلُ اَلْعَصْرَ بِأَذَانٍ وَ إِقَامَتَيْنِ وَ يُؤَخِّرُ اَلْمَغْرِبَ وَ يُعَجِّلُ اَلْعِشَاءَ بِأَذَانٍ وَ إِقَامَتَيْنِ وَ يَفْعَلُ ذَلِكَ فِي اَلصُّبْحِ.

H.146 - Hariz narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
'If a man has a condition where urine or blood drips from him, then at the time of prayer, he should use a pouch filled with cotton, attach it, and place his private part inside it.
Then he should pray, combining the Dhuhr and Asr prayers by delaying Dhuhr and advancing Asr with one call to prayer (adhan) and two calls to commence (iqamah). Similarly, he should delay Maghrib and advance Isha with one adhan and two iqamah. He should do the same for Fajr.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 348 • Awaali al-La'aali, Part 3, p. 26 • Al-Wafi, Vol. 6, p. 143 • Wasa'il Al-Shi'a, vol. 1, p. 297

HADITH

147 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ أَبِي يَعْفُورٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ بَالَ ثُمَّ تَوَضَّأَ وَ قَامَ إِلَى اَلصَّلاَةِ فَوَجَدَ بَلَلاً قَالَ «لاَ شَيْءَ عَلَيْهِ وَ لاَ يَتَوَضَّأُ.

H.147 - Abdullah ibn Abi Ya'fur asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who urinates, performs ablution, then stands for prayer and finds wetness.
Imam {a.s} said: 'There is nothing upon him, and he does not need to perform ablution again.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

148 - وَ رَوَى غَيْرُهُ: فِي اَلرَّجُلِ يَبُولُ ثُمَّ يَسْتَنْجِي ثُمَّ يَرَى بَعْدَ ذَلِكَ بَلَلاً «أَنَّهُ إِذَا بَالَ فَخَرَطَ مَا بَيْنَ اَلْمَقْعَدَةِ وَ اَلْأُنْثَيَيْنِ ثَلاَثَ مَرَّاتٍ وَ غَمَزَ مَا بَيْنَهُمَا ثُمَّ اِسْتَنْجَى فَإِنْ سَالَ ذَلِكَ حَتَّى بَلَغَ اَلسُّوقَ فَلاَ يُبَالِي.

وإذا مس الرجل باطن دبره أو باطن إحليله فعليه أن يعيد الوضوء، وإن كان في الصلاة قطع الصلاة وتوضأ وأعاد الصلاة، وإن فتح إحليله أعاد الوضوء والصلاة. ومن احتقن أو حمل شيافة [قذرا] فليس عليه إعادة الوضوء وإن خرج ذلك منه إلا أن يكون مختلطا بالثفل فعليه الاستنجاء والوضوء.

H.148 - Another narration (by Imam Jafar ibn Muhammad Al-Sadiq {a.s}) states: In the case of a man who urinates, performs istinja (cleansing of private parts), and then notices wetness afterward: 'If he, after urinating, presses the area between the anus and the testicles three times and massages it, then performs istinja, he need not worry even if wetness flows down to his thighs.'.

[AL SADUQ]

If a man touches the inner part of his anus or the inner part of his urethra, he must repeat his ablution; if he does so during prayer, he should interrupt the prayer, perform ablution, and repeat the prayer. Additionally, if he opens his urethra, he must redo his ablution and prayer.

However, if someone uses an enema or carries something impure [such as filth], he is not required to redo his ablution even if it exits from him, unless it is mixed with feces, in which case he must perform istinja (cleaning the private parts) and redo the ablution.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 16 - WHAT DEFILES CLOTHING AND THE BODY

باب - ما ينجس الثوب والجسد

HADITH 149 – 169

149 - كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ لاَ يَرَى فِي اَلْمَذْيِ وُضُوءاً وَ لاَ غَسْلَ مَا أَصَابَ اَلثَّوْبَ مِنْهُ.

H.149 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} did not consider the pre-seminal fluid (madhi) to invalidate ablution or require ritual wash, nor did he deem it necessary to wash clothing that had been affected by it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 177 • Wasa'il Al-Shi'a, vol. 1, p. 281

HADITH

150 - وَ رُوِيَ: «أَنَّ اَلْمَذْيَ وَ اَلْوَدْيَ بِمَنْزِلَةِ اَلْبُصَاقِ وَ اَلْمُخَاطِ فَلاَ يُغْسَلُ مِنْهُمَا اَلثَّوْبُ وَ لاَ اَلْإِحْلِيلُ.

وهي أربعة أشياء: المني، والمذي، والوذي، والودي. فأما المني فهو الماء الغليظ الدافق الذي يوجب الغسل. والمذي ما يخرج قبل المني والوذي ما يخرج بعد المني على أثره، والودي ما يخرج على أثر البول، لا يجب في شئ من ذلك الغسل ولا الوضوء ولا غسل ثوب ولا غسل ما يصيب الجسد منه إلا المني.

H.150 - It has been narrated that pre-seminal fluid (madhi) and post-urinal fluid (wadhi) are akin to saliva and mucus, so neither the garment nor the private parts need to be washed because of them.

[AL SADUQ]

These are four things: Semen (mani), pre-seminal fluid (madhi), post-seminal discharge (wadhi), and a fluid discharged after urination (wudi).

Semen is a thick, gushing fluid that necessitates a full ritual bath (ghusl janabah).

Madhi is what comes out before semen, wadhi is what comes out after semen, and wudi is what is discharged after urination. None of these, except semen, require a ritual ghusl), nor ablution (wudu), nor the washing of clothing, nor the washing of anything that comes into contact with the body.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 177

HADITH

151 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ بُكَيْرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَلْبَسُ اَلثَّوْبَ وَ فِيهِ اَلْجَنَابَةُ فَيَعْرَقُ فِيهِ فَقَالَ «إِنَّ اَلثَّوْبَ لاَ يُجْنِبُ اَلرَّجُلَ.

H.151 - Abdullah ibn Bakir asked Imam Jafar Al-Sadiq {a.s} about a man who wears a garment with janabah (ritual impurity from sexual activity) and sweats in it.
Imam {a.s} said: 'The garment does not make the man ritually impure.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 52 • Tahdhib Al-Ahkam, Part 1, p. 268 • Al-Istibsar, Part 1, p. 185 • Al-Wafi, Vol. 6, p. 170 • Wasa'il Al-Shi'a, vol. 2, p. 182 • Wasa'il Al-Shi'a, vol. 2, p. 267 • Wasa'il Al-Shi'a, vol. 3, p. 445

HADITH

152 - وَ فِي خَبَرٍ آخَرَ: «أَنَّهُ لاَ يُجْنِبُ اَلثَّوْبُ اَلرَّجُلَ وَ لاَ اَلرَّجُلُ يُجْنِبُ اَلثَّوْبَ.

H.152 - In another narration: 'A garment does not make a man ritually impure, nor does a man make a garment ritually impure.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

153 - وَ سَأَلَ زَيْدٌ اَلشَّحَّامُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلثَّوْبِ يَكُونُ فِيهِ اَلْجَنَابَةُ وَ تُصِيبُنِي اَلسَّمَاءُ حَتَّى يَبْتَلَّ عَلَيَّ فَقَالَ «لاَ بَأْسَ بِهِ.

وإذا نام الرجل على فراش قد أصابه مني فعرق فيه فلا بأس به. ومتى عرق في ثوبه وهو جنب فليتنشف فيه إذا اغتسل ، وإن كانت الجنابة من حلال فحلال الصلاة فيه، وإن كانت من حرام فحرام الصلاة فيه، وإذا عرقت الحائض في ثوب فلا بأس بالصلاة فيه.

H.153 - Zayd al-Shahham asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a garment that has janabah (ritual impurity due to seminal discharge) and is then rained on, causing it to become wet while he is wearing it.
Imam {a.s} said: 'There is no harm in it.'

[AL SADUQ]

If a man sleeps on a bed that has been affected by semen and then sweats on it, there is no issue with that either.

If a person sweats in their garment while in a state of janabah, they may dry themselves with it after performing the ritual bath (ghusl). If the janabah occurred through permissible means, it is permissible to pray in that garment; if it was from impermissible (forbidden) means, then it is impermissible to pray in it. If a menstruating woman sweats in a garment, there is no issue with praying in that garment.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

154 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِبَعْضِ نِسَائِهِ «نَاوِلِينِي اَلْخُمْرَةَ» فَقَالَتْ لَهُ أَنَا حَائِضٌ فَقَالَ لَهَا «أَ حَيْضُكِ فِي يَدِكِ.

H.154 - The Messenger of Allah {saws} said to one of his wives: "Hand me the khumrah (a small prayer mat)." She replied: "I am menstruating"
He {saws} said: 'Is your menstruation in your hand?'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 489 • Wasa'il Al-Shi'a, vol. 2, p. 357

HADITH

155 - وَ سَأَلَ مُحَمَّدٌ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ أَجْنَبَ فِي ثَوْبِهِ وَ لَيْسَ مَعَهُ ثَوْبٌ غَيْرُهُ قَالَ «يُصَلِّي فِيهِ فَإِذَا وَجَدَ اَلْمَاءَ غَسَلَهُ.

H.155 - Muhammad Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who becomes junub (ritually impure due to seminal discharge) while wearing a garment and has no other garment to wear.
Imam {a.s} said: 'He should pray in it, and when he finds water, he should wash it.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

156 - وَ فِي خَبَرٍ آخَرَ: وَ أَعَادَ اَلصَّلاَةَ.

والثوب إذا أصابه البول غسل في ماء جار مرة، وإن غسل في ماء راكد فمرتين ثم يعصر ، وإن كان بول الغلام الرضيع صب عليه الماء صبا، وإن كان قد أكل الطعام غسل، والغلام والجارية في هذا سواء.

H.156 - In another narration: 'And he should repeat the prayer.'.

[AL SADUQ]
Regarding a garment that is affected by urine, it should be washed once in running water, and if it is washed in stagnant water, it should be washed twice, then wrung out. If it is the urine of a nursing boy, it should be poured over with water; if he has begun eating solid food, it should be washed. In this regard, the ruling for a boy and a girl is the same."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

157 - وَ قَدْ رُوِيَ عَنْ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لَبَنُ اَلْجَارِيَةِ وَ بَوْلُهَا يُغْسَلُ مِنْهُ اَلثَّوْبُ قَبْلَ أَنْ تَطْعَمَ لِأَنَّ لَبَنَهَا يَخْرُجُ مِنْ مَثَانَةِ أُمِّهَا وَ لَبَنُ اَلْغُلاَمِ لاَ يُغْسَلُ مِنْهُ اَلثَّوْبُ قَبْلَ أَنْ يَطْعَمَ وَ لاَ بَوْلُهُ لِأَنَّ لَبَنَ اَلْغُلاَمِ يَخْرُجُ مِنَ اَلْمَنْكِبَيْنِ وَ اَلْعَضُدَيْنِ.

H.157 - It has been narrated from The Commander of the Faithful Imam Ali ibn Abi Talib {a.s}:

'The milk and urine of a baby girl must be washed from clothing before She starts eating solid food because her milk is considered to come from her mother's bladder. However, the milk and urine of a baby boy do not need to be washed from clothing before he starts eating solid food because his milk is considered to come from his shoulders and arms.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Fiqh al-Reza {a.s}, vol. 1, p. 95 • Ilal al-Sharai' Vol. 1, p. 294 • Al-Ash'athiyat, Part 1, p. 12 • Tahdhib Al-Ahkam, Part 1, p. 250 • Al-Istibsar, Part 1, p. 173 • Al-Wafi, Vol. 6, p. 142 • Wasa'il Al-Shi'a, vol. 3, p. 398 • Bihar Al-Anwar, Vol. 77, p. 101 • Bihar Al-Anwar, Vol. 77, p. 116

HADITH

158 - وَ سَأَلَ حَكَمُ بْنُ حُكَيْمٍ اِبْنُ أَخِي خَلاَّدٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فَقَالَ لَهُ أَبُولُ فَلاَ أُصِيبُ اَلْمَاءَ وَ قَدْ أَصَابَ يَدِي شَيْءٌ مِنَ اَلْبَوْلِ فَأَمْسَحُهُ بِالْحَائِطِ وَ بِالتُّرَابِ ثُمَّ تَعْرَقُ يَدِي فَأَمَسُّ وَجْهِي أَوْ بَعْضَ جَسَدِي أَوْ يُصِيبُ ثَوْبِي فَقَالَ «لاَ بَأْسَ بِهِ.

H.158 - Hakam ibn al-Hakim Akhi Khallad asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}, saying to him:

'I urinate and do not find water, and some urine gets on my hand. I then wipe it on the wall or with dust. Later, my hand sweats, and I touch my face or some part of my body, or it touches my clothing.'

Imam {a.s} said: 'There is no harm in it.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

159 - وَ سَأَلَ إِبْرَاهِيمُ بْنُ أَبِي مَحْمُودٍ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلطِّنْفِسَةِ وَ اَلْفِرَاشِ يُصِيبُهُمَا اَلْبَوْلُ كَيْفَ يُصْنَعُ وَ هُوَ ثَخِينٌ كَثِيرُ اَلْحَشْوِ فَقَالَ «يُغْسَلُ مِنْهُ مَا ظَهَرَ فِي وَجْهِهِ.

H.159 - Ibrahim ibn Abi Mahmoud asked Imam Ali ibn Musa Ar-Ridha {a.s} about rug (al tanfasah) or mattress (al firash) that is affected by urine, especially if it is thick and heavily padded.

Imam {a.s} said: 'You should wash the surface that is visible.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

160 - وَ سَأَلَ حَنَانُ بْنُ سَدِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ - إِنِّي رُبَّمَا بُلْتُ فَلاَ أَقْدِرُ عَلَى اَلْمَاءِ وَ يَشْتَدُّ ذَلِكَ عَلَيَّ فَقَالَ «إِذَا بُلْتَ وَ تَمَسَّحْتَ فَامْسَحْ ذَكَرَكَ بِرِيقِكَ فَإِنْ وَجَدْتَ شَيْئاً فَقُلْ هَذَا مِنْ ذَاكَ.

H.160 - Hanan ibn Sudair asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} saying: 'Sometimes I urinate and cannot find water, and it becomes difficult for me.'
Imam {a.s} said: 'If you urinate and dry yourself, then wipe your private part with your saliva. If you notice anything afterward, say (assume), "This is from that."'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

161 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اِمْرَأَةٍ لَيْسَ لَهَا إِلاَّ قَمِيصٌ وَاحِدٌ وَ لَهَا مَوْلُودٌ فَيَبُولُ عَلَيْهَا كَيْفَ تَصْنَعُ قَالَ «تَغْسِلُ اَلْقَمِيصَ فِي اَلْيَوْمِ مَرَّةً »

H.161 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a woman who has only one shirt and a child who urinates on her. What should She do?
Imam {a.s} said: 'She should wash the shirt once a day.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 141

HADITH

162 - وَقَالَ مُحَمَّدُ بْنُ اَلنُّعْمَانِ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَخْرُجُ مِنَ اَلْخَلاَءِ فَأَسْتَنْجِي بِالْمَاءِ فَيَقَعُ ثَوْبِي فِي ذَلِكَ اَلْمَاءِ اَلَّذِي اِسْتَنْجَيْتُ بِهِ فَقَالَ «لاَ بَأْسَ بِهِ وَ لَيْسَ عَلَيْكَ شَيْءٌ.

H.162 - Muhammad ibn al-Nu'man asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}: 'I leave the restroom and perform istinja (cleansing) with water, and my clothing falls into the water used for istinja. Is there anything upon me?'
Imam {a.s} said: 'There is no harm in it, and it does not affect you.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

163 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: فِي طِينِ اَلْمَطَرِ «إِنَّهُ لاَ بَأْسَ بِهِ أَنْ يُصِيبَ اَلثَّوْبَ ثَلاَثَةَ أَيَّامٍ إِلاَّ أَنْ يَعْلَمَ أَنَّهُ قَدْ نَجَّسَهُ شَيْءٌ بَعْدَ اَلْمَطَرِ فَإِنْ أَصَابَهُ بَعْدَ ثَلاَثَةِ أَيَّامٍ غَسَلَهُ وَ إِنْ كَانَ طَرِيقاً نَظِيفاً لَمْ يَغْسِلْهُ.

H.163 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said regarding rain-soaked mud: 'There is no harm if it comes into contact with clothing for three days, unless it is known that it has become contaminated with something impure after the rain. If it comes into contact after three days, it should be washed. However, if it is a clean path, there is no need to wash it.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 13 • Tahdhib Al-Ahkam, Part 1, p. 267 • Al-Saraer, Part 3, p. 613 • Al-Wafi, Vol. 6, p. 46 • Wasa'il Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Shi'a, vol. 3, p. 522 • Bihar Al-Anwar, Vol. 77, p. 125

HADITH

164 - وَ سَأَلَ أَبُو اَلْأَعَزِّ اَلنَّخَّاسُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ: إِنِّي أُعَالِجُ اَلدَّوَابَّ فَرُبَّمَا خَرَجْتُ بِاللَّيْلِ وَ قَدْ بَالَتْ وَ رَاثَتْ فَتَضْرِبُ إِحْدَاهَا بِيَدِهَا أَوْ بِرِجْلِهَا فَيَنْضَحُ عَلَى ثَوْبِي فَقَالَ «لاَ بَأْسَ بِهِ.

ولا بأس بخرء الدجاجة والحمامة يصيب الثوب، ولا بأس بخرء ما طار وبوله، ولا بأس ببول كل شئ أكل لحمه فيصيب الثوب، ولا بأس بلبن المرأة المرضعة يصيب قميصها فيكثر ويبس.

H.164 - Abu Al-Agharr al-Nakhkhas asked Imam Al-Sadiq {a.s}, saying:
'I tend to the riding animals, and sometimes I go out at night and they have urinated or defecated, so one of them strikes with its leg or hand [1causing it to splash on my clothing.'
Imam {a.s} said: 'There is no harm in it.'

[AL SADUQ]

There is also no harm if chicken or pigeon droppings come into contact with clothing. Likewise, there is no issue with the droppings or urine of flying creatures or the urine of any animal whose meat is lawful to eat coming into contact with clothing. There is also no issue if the milk of a nursing woman touches her shirt, even in large amounts, once it dries.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

165 - وَ سُئِلَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَطَأُ فِي اَلْحَمَّامِ وَ فِي رِجْلَيْهِ اَلشُّقَاقُ فَيَطَأُ اَلْبَوْلَ وَ اَلنُّورَةَ فَيَدْخُلُ اَلشُّقَاقَ أَثَرٌ أَسْوَدُ مِمَّا وَطِئَهُ مِنَ اَلْقَذَرِ وَ قَدْ غَسَلَهُ كَيْفَ يَصْنَعُ بِهِ وَ بِرِجْلِهِ اَلَّتِي وَطِئَ بِهَا أَ يُجْزِيهِ اَلْغَسْلُ أَمْ يُخَلِّلُ [أَظْفَارَهُ] بِأَظْفَارِهِ وَ يَسْتَنْجِي فَيَجِدُ اَلرِّيحَ مِنْ أَظْفَارِهِ وَ لاَ يَرَى شَيْئاً فَقَالَ «لاَ شَيْءَ عَلَيْهِ مِنَ اَلرِّيحِ وَ اَلشُّقَاقِ بَعْدَ غَسْلِهِ.

ولا بأس أن يتدلك الرجل في الحمام بالسويق والدقيق والنخالة، فليس فيما ينفع البدن إسراف إنما الاسراف فيما أتلف الماء وأضر بالبدن. والدم إذا أصاب الثوب فلا بأس بالصلاة فيه ما لم يكن مقداره مقدار درهم واف ، والوافي ما يكون وزنه درهما وثلثا، وما كان دون الدرهم الوافي فقد يجب غسله ولا بأس بالصلاة فيه. وإن كان الدم دون حمصة فلا بأس بأن لا يغسل إلا أن يكون دم الحيض فإنه يجب غسل الثوب منه ومن البول والمني قليلا كان أو كثيرا وتعاد منه الصلاة علم به أو لم يعلم.

H.165 - Imam Ali ibn Musa Ar-Ridha {a.s} as asked about a man who steps in a public bath with cracked feet and steps on urine and lime, causing a black residue to enter the cracks. If he washes it, how should he treat it, and what about his foot that stepped on it? Is washing sufficient, or should he also scrape under his nails? And he washes himself, only to then find smell emanating from his nails even when there is nothing? Imam {a.s} said: 'There is nothing on him from the smell or the residue in the cracks after washing'

[AL SADUQ]

It is permissible for a person to rub themselves in the bath with flour, bran, or other beneficial substances, as there is no excessiveness in what benefits the body; extravagance applies to what wastes water or harms the body.

Regarding blood that stains clothing: there is no issue with praying in it if the amount is not greater than a dirham in size. The "dirham-sized" measure weighs approximately one and one-third dirhams. If the blood is less than a full dirham, washing is preferred but not obligatory for prayer. However, if the blood is less than the size of a chickpea, there is no obligation to wash it unless it is menstrual blood. Menstrual blood, urine, and semen, regardless of quantity, must be washed from the clothing, and prayers must be repeated if performed without realizing its presence.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

166 - وَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ: «مَا أُبَالِي أَ بَوْلٌ أَصَابَنِي أَوْ مَاءٌ إِذَا لَمْ أَعْلَمْ.

H.166 - Imam Ali ibn Abi Talib {a.s} said: 'I do not concern myself with whether urine or water has touched me if I am unaware of it.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 253 • Al-Istibsar, Part 1, p. 180 • Awaali al-La'aali, Part 1, p. 321 • Awaali al-La'aali, Part 3, p. 57 • Al-Wafi, Vol. 6, p. 153 • Wasa'il Al-Shi'a, vol. 3, p. 467

HADITH

167 - وَ قَدْ رُوِيَ: «فِي اَلْمَنِيِّ أَنَّهُ إِذَا كَانَ اَلرَّجُلُ جُنُباً حَيْثُ قَامَ وَ نَظَرَ وَ طَلَبَ فَلَمْ يَجِدْ شَيْئاً فَلاَ شَيْءَ عَلَيْهِ فَإِنْ كَانَ لَمْ يَنْظُرْ وَ لَمْ يَطْلُبْ فَعَلَيْهِ أَنْ يَغْسِلَهُ وَ يُعِيدَ صَلاَتَهُ.

ولا بأس بدم السمك في الثوب أن يصلي فيه الانسان قليلا كان أو كثيرا. ومن أصاب قلنسوته أو عمامته أو تكته أو جوربه أو خفه مني أو بول أو دم أو غائط فلا بأس بالصلاة فيه وذلك لان الصلاة لا تتم في شئ من هذا وحده. ومن وقع ثوبه على حمار ميت فليس عليه غسله ولا بأس بالصلاة فيه. ولا بأس أن يمس الرجل عظم الميت إذا جاز سنة، ولا بأس أن يجعل سن الميت للحي مكان سنه. ومن أصاب ثوبه كلب جاف ولم يكن بكلب صيد فعليه أن يرشه بالماء، وإن كان رطبا فعليه أن يغسله، وإن كان كلب صيد وكان جافا فليس عليه شئ ، وإن كان رطبا فعليه أن يرشه بالماء. ولا بأس بالصلاة في ثوب أصابه خمر لان الله عز وجل حرم شربها ولم يحرم الصلاة في ثوب أصابته. فأما في بيت فيه خمر فلا يجوز الصلاة فيه. ومن بال فأصاب فخذه نكتة من بوله فصلى ثم ذكر أنه لم يغسله فعليه أن يغسله ويعيد صلاته. وإن وقعت فأرة في الماء ثم خرجت فمشت على الثياب فاغسل ما رأيت من أثرها وما لم تره انضحه بالماء. وإن كان بالرجل جرح سائل فأصاب ثوبه من دمه فلا بأس بأن لا يغسل حتى يبرأ أو ينقطع الدم.

H.167 - It is narrated regarding semen that if a man is junub (ritually impure due to seminal discharge) and gets up, looks, and finds nothing, then there is nothing upon him. However, if he does not look and does not check, he must wash himself and repeat his prayer.

[AL SADUQ]

There is no issue with the blood of fish on clothing, whether a small or large amount, when praying. If semen, urine, blood, or feces touch a man's cap, turban, waistband, socks, or shoes, there is no harm in praying in them, because prayer is not complete when performed solely in any of these items.

If one's clothing touches a dead donkey, there is no need to wash it, and there is no issue with praying in it.

There is no harm in touching the bone of a deceased person after a year has passed, and there is no issue with using a deceased person’s tooth as a replacement for one’s own.

If a dry dog touches one’s clothing and it is not a hunting dog, it suffices to sprinkle water on it. If it is wet, it must be washed. For a hunting dog, if it is dry, there is nothing upon the person ; if it is wet, it suffices to sprinkle water. There is no issue with praying in a garment that has come into contact with alcohol because Allah {SWT}, the Exalted, has prohibited its consumption but has not prohibited praying in a garment affected by it. However, praying in a place where alcohol is present is not permissible.

If a person urinates and a spot of urine touches their thigh, then prays and later remembers that they did not wash it, they must wash it and repeat the prayer.

If a mouse falls into water, exits, and then walks on clothing, one should wash the area where traces of it are seen and sprinkle water on the rest of the area.

If a man has a bleeding wound that soils his clothing, there is no need to wash it until the wound heals or the bleeding stops.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa’il Al-Shi’a, vol. 3, p. 478

HADITH

168 - وَ سُئِلَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنْ خَصِيٍّ يَبُولُ فَيَلْقَى مِنْ ذَلِكَ شِدَّةً وَ يَرَى اَلْبَلَلَ بَعْدَ اَلْبَلَلِ قَالَ «يَتَوَضَّأُ ثُمَّ يَنْضِحُ ثَوْبَهُ فِي اَلنَّهَارِ مَرَّةً وَاحِدَةً.

H.168 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a eunuch who experiences difficulty with urination and notices wetness repeatedly.
Imam {a.s} replied: 'He should perform ablution and sprinkle his clothing with water once during the day.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

169 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ وَقَعَ ثَوْبُهُ عَلَى كَلْبٍ مَيْتٍ قَالَ «يَنْضِحُهُ وَ يُصَلِّي فِيهِ وَ لاَ بَأْسَ.

H.169 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man whose clothing comes into contact with a dead dog.
Imam {a.s} replied: 'He should sprinkle it with water and may pray in it, and there is no issue.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 277 • Al-Istibsar, Part 1, p. 192 • Al-Wafi, Vol. 6, p. 209 • Wasa'il Al-Shi'a, vol. 3, p. 442 • Bihar Al Anwar, Vol. 77, p. 55

CHAPTER 17 - THE REASON WHY GHUSL (RITUAL BATH) IS OBLIGATORY FOR JANABAH (RITUAL IMPURITY) BUT NOT URINE AND FECES

باب - العلة التي من أجلها وجب الغسل من الجنابة ولم يجب من - البول والغائط

HADITH 170 – 171

170 - جَاءَ نَفَرٌ مِنَ اَلْيَهُودِ إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَسَأَلَهُ أَعْلَمُهُمْ عَنْ مَسَائِلَ وَ كَانَ فِيمَا سَأَلَهُ أَنْ قَالَ لِأَيِّ شَيْءٍ أَمَرَ اَللَّهُ تَعَالَى بِالِاغْتِسَالِ مِنَ اَلْجَنَابَةِ وَ لَمْ يَأْمُرْ بِالْغُسْلِ مِنَ اَلْغَائِطِ وَ اَلْبَوْلِ فَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِنَّ آدَمَ لَمَّا أَكَلَ مِنَ اَلشَّجَرَةِ دَبَّ ذَلِكَ فِي عُرُوقِهِ وَ شَعْرِهِ وَ بَشَرِهِ فَإِذَا جَامَعَ اَلرَّجُلُ أَهْلَهُ خَرَجَ اَلْمَاءُ مِنْ كُلِّ عِرْقٍ وَ شَعْرَةٍ فِي جَسَدِهِ فَأَوْجَبَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى ذُرِّيَّتِهِ اَلِاغْتِسَالَ مِنَ اَلْجَنَابَةِ إِلَى يَوْمِ اَلْقِيَامَةِ وَ اَلْبَوْلُ يَخْرُجُ مِنْ فَضْلَةِ اَلشَّرَابِ اَلَّذِي يَشْرَبُهُ اَلْإِنْسَانُ وَ اَلْغَائِطُ يَخْرُجُ مِنْ فَضْلَةِ اَلطَّعَامِ اَلَّذِي يَأْكُلُهُ اَلْإِنْسَانُ فَعَلَيْهِ مِنْ ذَلِكَ اَلْوُضُوءُ» قَالَ اَلْيَهُودِيُّ صَدَقْتَ يَا مُحَمَّدُ.

H.170 - A group of Jews came to the Messenger of Allah {saws}, and the most learned among them asked him several questions.
Amongst them, one (Jew) asked: 'Why did Allah {SWT} command ghusl (ritual bathing) after janabah (ritual impurity due to sexual discharge) but did not command ghusl after defecation and urination?'
The Messenger of Allah {saws} replied:
'When Adam ate from the tree, it coursed through his veins, hair, and skin.
So when a man engages in intercourse, the fluid (semen) is released from every vein and hair in his body.
Therefore, Allah {SWT}, the Exalted, has commanded his descendants to perform ghusl after janabah until the Day of Resurrection.
On the other hand, urine is expelled as the excess from the drink consumed by humans, and feces is the excess from the food consumed.
Thus, for those acts, wudu (ablution) is required.'
The Jewish scholar said: 'You have spoken the truth, O' Muhammad.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Ilal al-Sharai' Vol. 1, p. 282 • Al-Wafi, Vol. 6, p. 537 • Wasa'il Al-Shi'a, vol. 2, p. 179 • Tafsir Nur Al-Thaqalayn, Part 1, p. 599 • Tafsir Kanz al-Daqa'iq, Part 4, p. 55

HADITH

171 - وَ كَتَبَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ إِلَى مُحَمَّدِ بْنِ سِنَانٍ فِيمَا كَتَبَ مِنْ جَوَابِ مَسَائِلِهِ: «عِلَّةُ غُسْلِ اَلْجَنَابَةِ اَلنَّظَافَةُ لِتَطْهِيرِ اَلْإِنْسَانِ مِمَّا أَصَابَ مِنْ أَذَاهُ وَ تَطْهِيرِ سَائِرِ جَسَدِهِ لِأَنَّ اَلْجَنَابَةَ خَارِجَةٌ مِنْ كُلِّ جَسَدِهِ فَلِذَلِكَ وَجَبَ عَلَيْهِ تَطْهِيرُ جَسَدِهِ كُلِّهِ وَ عِلَّةُ اَلتَّخْفِيفِ فِي اَلْبَوْلِ وَ اَلْغَائِطِ أَنَّهُ أَكْثَرُ وَ أَدْوَمُ مِنَ اَلْجَنَابَةِ فَرَضِيَ فِيهِ بِالْوُضُوءِ لِكَثْرَتِهِ وَ مَشَقَّتِهِ وَ مَجِيئِهِ بِغَيْرِ إِرَادَةٍ مِنْهُ وَ لاَ شَهْوَةٍ وَ اَلْجَنَابَةُ لاَ تَكُونُ إِلاَّ بِالِاسْتِلْذَاذِ مِنْهُمْ وَ اَلْإِكْرَاهِ لِأَنْفُسِهِمْ.

H.171 - Imam Ali ibn Musa Ar-Ridha {a.s} wrote to Muhammad ibn Sinan in response to his questions:
'The reason for the ghusl (ritual bath) of janabah (ritual impurity from sexual discharge) is for cleanliness, to purify a person from what has affected them and to cleanse their entire body, because janabah involves the whole body. Therefore, it is necessary to purify the entire body. The reason for the lightening (of obligation) in the case of urine and feces is because they occur more frequently and continuously compared to janabah, so it is sufficient to perform wudu (ablution) due to their frequency, difficulty, and the fact that they occur without intentional desire or pleasure. Janabah occurs only through enjoyment or intentional acts involving themselves.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Ilal al-Sharai' Vol. 1, p. 281 • Al-Manaqib, Vol. 4, p. 355 • Al-Wafi, Vol. 6, p. 538 • Wasa'il Al-Shi'a, vol. 2, p. 178 • Bihar Al Anwar, Vol. 78, p. 2

CHAPTER 18 - THE CHAPTER OF RITUAL BATHS (GHUSL)

باب - باب الأغسال

HADITH 172 – 177

172 - قَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «اَلْغُسْلُ فِي سَبْعَةَ عَشَرَ مَوْطِناً لَيْلَةِ سَبْعَ عَشْرَةَ مِنْ شَهْرِ رَمَضَانَ وَ لَيْلَةِ تِسْعَ عَشْرَةَ وَ لَيْلَةِ إِحْدَى وَ عِشْرِينَ وَ لَيْلَةِ ثَلاَثٍ وَ عِشْرِينَ وَ فِيهَا يُرْجَى لَيْلَةُ اَلْقَدْرِ وَ غُسْلُ اَلْعِيدَيْنِ وَ إِذَا دَخَلْتَ اَلْحَرَمَيْنِ وَ يَوْمِ تُحْرِمُ وَ يَوْمِ اَلزِّيَارَةِ وَ يَوْمِ تَدْخُلُ اَلْبَيْتَ وَ يَوْمِ اَلتَّرْوِيَةِ وَ يَوْمِ عَرَفَةَ وَ إِذَا غَسَّلْتَ مَيِّتاً وَ كَفَّنْتَهُ أَوْ مَسِسْتَهُ بَعْدَ مَا يَبْرُدُ وَ يَوْمِ اَلْجُمُعَةِ وَ غُسْلُ اَلْكُسُوفِ إِذَا اِحْتَرَقَ اَلْقُرْصُ كُلُّهُ فَاسْتَيْقَظْتَ وَ لَمْ تُصَلِّ فَعَلَيْكَ أَنْ تَغْتَسِلَ وَ تَقْضِيَ اَلصَّلاَةَ وَ غُسْلُ اَلْجَنَابَةِ فَرِيضَةٌ.

H.172 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
'There are seventeen occasions for ghusl (ritual bathing):
On the night of the 17th of the month of Ramadan, the night of the 19th, the night of the 21st, and the night of the 23rd - on which Laylat al-Qadr (the Night of Decree) is hoped for.
Also, ghusl on the two Eid's (Eid al-Fitr and Eid al-Adha),
Also, upon entering the two holy sanctuaries (Mecca and Medina),
Also, on the day of putting on the ihram (for pilgrimage), the day of visiting (the sacred sites), the day of entering the House (the Kaaba), the day of Tarwiyah (the 8th of Dhu al-Hijjah), the day of Arafah (the 9th of Dhu al-Hijjah),
Also, after washing a deceased person and shrouding them, or if you touch the deceased after their body has cooled.
There is also ghusl for Jumu'ah, for a solar eclipse if the entire disc of the sun is obscured, and if you wake up and have not prayed, then you must perform ghusl and make up the prayer. Ghusl for janabah (ritual impurity from sexual discharge) is obligatory.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 382 • Wasa'il Al-Shi'a, vol. 3, p. 304

HADITH

173 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «غُسْلُ اَلْجَنَابَةِ وَ اَلْحَيْضِ وَاحِدٌ.

H.173 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'The ghusl (ritual bath) for janabah (ritual impurity due to sexual discharge) and menstruation is the same.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Amali (by Al-Saduq) Vol. 1, p. 647 • Al-Wafi, Vol. 6, p. 514 • Wasa'il Al-Shi'a, vol. 2, p. 315 • Wasa'il Al-Shi'a, vol. 2, p. 316 • Bihar Al Anwar, Vol. 10, p. 400 • Bihar Al Anwar, Vol. 78, p. 23

HADITH

174 - وَ رُوِيَ: «أَنَّ مَنْ قَتَلَ وَزَغاً فَعَلَيْهِ اَلْغُسْلُ.

وقال بعض مشايخنا: إن العلة في ذلك أنه يخرج من ذنوبه فيغتسل منها.

H.174 – It is narrated: 'Whoever kills a gecko (lizard) must perform ghusl (ritual bathing).'.

[AL SADUQ]
Some of our scholars have said that the reason for this is that by doing so, he is cleansed of his sins and thus performs ghusl.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 386 • Wasa'il Al-Shi'a, vol. 3, p. 332 • Mustadrak Al-Wasail, Vol. 2, p. 515

HADITH

175 - وَ رُوِيَ: «أَنَّ مَنْ قَصَدَ إِلَى مَصْلُوبٍ فَنَظَرَ إِلَيْهِ وَجَبَ عَلَيْهِ اَلْغُسْلُ عُقُوبَةً.

H.175 - It is narrated: 'Whoever deliberately goes to look at a crucified person must perform ghusl (ritual bathing) as a form of penance.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 386 • Wasa'il Al-Shi'a, vol. 3, p. 332 • Bihar Al Anwar, Vol. 78, p. 23 • Mustadrak Al-Wasail, Vol. 2, p. 515

HADITH

176 - وَ سَأَلَ سَمَاعَةُ بْنُ مِهْرَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ غُسْلِ اَلْجُمُعَةِ فَقَالَ «وَاجِبٌ فِي اَلسَّفَرِ وَ اَلْحَضَرِ إِلاَّ أَنَّهُ رُخِّصَ لِلنِّسَاءِ فِي اَلسَّفَرِ لِقِلَّةِ اَلْمَاءِ وَ غُسْلُ اَلْجَنَابَةِ وَاجِبٌ وَ غُسْلُ اَلْحَيْضِ وَاجِبٌ وَ غُسْلُ اَلْمُسْتَحَاضَةِ وَاجِبٌ وَ إِذَا اِحْتَشَتْ بِالْكُرْسُفِ فَجَازَ اَلدَّمُ اَلْكُرْسُفَ فَعَلَيْهَا اَلْغُسْلُ لِكُلِّ صَلاَتَيْنِ وَ لِلْفَجْرِ غُسْلٌ وَ إِنْ لَمْ يَجُزِ اَلدَّمُ اَلْكُرْسُفَ فَعَلَيْهَا اَلْوُضُوءُ لِكُلِّ صَلاَةٍ وَ غُسْلُ اَلنُّفَسَاءِ وَاجِبٌ وَ غُسْلُ اَلْمَوْلُودِ وَاجِبٌ وَ غُسْلُ اَلْمَيِّتِ وَاجِبٌ وَ غُسْلُ مَنْ غَسَّلَ مَيِّتاً وَاجِبٌ وَ غُسْلُ اَلْمُحْرِمِ وَاجِبٌ وَ غُسْلُ يَوْمِ عَرَفَةَ وَاجِبٌ وَ غُسْلُ اَلزِّيَارَةِ وَاجِبٌ إِلاَّ مَنْ بِهِ عِلَّةٌ وَ غُسْلُ دُخُولِ اَلْبَيْتِ وَاجِبٌ وَ غُسْلُ دُخُولِ اَلْحَرَمِ وَاجِبٌ وَ يُسْتَحَبُّ أَنْ لاَ يَدْخُلَهُ اَلرَّجُلُ إِلاَّ بِغُسْلٍ وَ غُسْلُ اَلْمُبَاهَلَةِ وَاجِبٌ وَ غُسْلُ اَلاِسْتِسْقَاءِ وَاجِبٌ وَ غُسْلُ أَوَّلِ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ يُسْتَحَبُّ وَ غُسْلُ لَيْلَةِ إِحْدَى وَ عِشْرِينَ سُنَّةٌ وَ غُسْلُ لَيْلَةِ ثَلاَثٍ وَ عِشْرِينَ لاَ تَتْرُكْهُ فَإِنَّهُ يُرْجَى فِي إِحْدَاهُمَا لَيْلَةُ اَلْقَدْرِ وَ غُسْلُ يَوْمِ اَلْفِطْرِ وَ غُسْلُ يَوْمِ اَلْأَضْحَى لاَ أُحِبُّ تَرْكَهُمَا وَ غُسْلُ اَلاِسْتِخَارَةِ يُسْتَحَبُّ.

H.176 - Sama'a ibn Mehran asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the Jumu'ah wash (ghusl).
Imam {a.s} said: 'It is obligatory for both travel and residency, except that it has been permitted for women to forgo it during travel due to a shortage of water.
The ghusl of janabah (ritual impurity due to sexual discharge) is obligatory, as is the ghusl of menstruation, and the ghusl for a woman experiencing istihadah (irregular bleeding). If She uses a cotton cloth to absorb the blood and the blood exceeds the cloth, She must perform ghusl for every two prayers, and for Fajr, She must perform ghusl as well. If the blood does not pass the cotton, She must perform wudu for each prayer.
The ghusl for postnatal bleeding (nifas) is obligatory,
The ghusl for a newborn (is obligatory),
The ghusl for washing a deceased person (is obligatory),
The ghusl for one who has washed a deceased person (is obligatory),
The ghusl for entering the state of ihram (pilgrimage attire) is obligatory,
The ghusl on the day of Arafah (is obligatory),
The ghusl for visitation of Kaaba (is obligatory), except for one with a valid excuse.
The ghusl for entering the Kaaba is obligatory,
The ghusl for entering the sacred sanctuary (haram). It is recommended for one not to enter it without performing ghusl.
The ghusl for the Mubahalah (mutual prayer for truth) is obligatory,
The ghusl for seeking rain (istisqa) is obligatory.
The ghusl for the 1st night of Ramadan is recommended, as is the ghusl for the night of the 21st, which is a Sunnah, and the ghusl for the night of the 23rd should not be neglected, as one of these nights is hoped to be Laylat al-Qadr.
The ghusl for the day of Eid al-Fitr and the day of Eid al-Adha should not be omitted,
The ghusl for seeking divine guidance (istikhara) is recommended."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 104 • Wasa'il Al-Shi'a, vol. 3, p. 303

HADITH

177 - وَقَالَ رَجُلٌ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ إِنَّ لِي جِيرَاناً وَ لَهُمْ جَوَارٍ يَتَغَنَّيْنَ وَ يَضْرِبْنَ بِالْعُودِ فَرُبَّمَا دَخَلْتُ اَلْمَخْرَجَ فَأُطِيلُ اَلْجُلُوسَ اِسْتِمَاعاً مِنِّي لَهُنَّ فَقَالَ لَهُ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «لاَ تَفْعَلْ» فَقَالَ وَ اَللَّهِ مَا هُوَ شَيْءٌ آتِيهِ بِرِجْلِي إِنَّمَا هُوَ سَمَاعٌ أَسْمَعُهُ بِأُذُنِي فَقَالَ لَهُ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «تَاللَّهِ أَنْتَ أَ مَا سَمِعْتَ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «۞ إِنَّ اَلسَّمْعَ وَ اَلْبَصَرَ وَ اَلْفُؤادَ كُلُّ أُولئِكَ كانَ عَنْهُ مَسْؤُلاً ۞» فَقَالَ اَلرَّجُلُ كَأَنِّي لَمْ أَسْمَعْ بِهَذِهِ اَلْآيَةِ مِنْ كِتَابِ اَللَّهِ عَزَّ وَ جَلَّ مِنْ عَرَبِيٍّ وَ لاَ عَجَمِيٍّ لاَ جَرَمَ أَنِّي قَدْ تَرَكْتُهَا وَ أَنَا أَسْتَغْفِرُ اَللَّهَ تَعَالَى فَقَالَ لَهُ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «قُمْ فَاغْتَسِلْ وَ صَلِّ مَا بَدَا لَكَ فَلَقَدْ كُنْتَ مُقِيماً عَلَى أَمْرٍ عَظِيمٍ مَا كَانَ أَسْوَأَ حَالَكَ لَوْ مِتَّ عَلَى ذَلِكَ اِسْتَغْفِرِ اَللَّهَ تَعَالَى وَ اِسْأَلْهُ اَلتَّوْبَةَ مِنْ كُلِّ مَا يَكْرَهُ فَإِنَّهُ لاَ يَكْرَهُ إِلاَّ اَلْقَبِيحَ وَ اَلْقَبِيحَ دَعْهُ لِأَهْلِهِ فَإِنَّ لِكُلِّ أَهْلاً.

والغسل كله سنة ما خلا غسل الجنابة وقد يجزي الغسل من الجنابة عن الوضوء لأنهما فرضان اجتمعا فأكبرهما يجزي عن أصغرهما. ومن اغتسل لغير جنابة فليبدأ بالوضوء ثم يغتسل، ولا يجزيه الغسل عن الوضوء ، لان الغسل سنة والوضوء فرض ولا يجزي السنة عن الفرض.

H.177 – (From Mas'adah ibn Ziyad) A man said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:

'I have neighbors who have female maidservant singers who sing and play the lute. Sometimes I go to the restroom and prolong my stay to listen to them.'
Al-Sadiq {a.s} replied: 'Do not do that.'
The man said: 'By Allah {SWT}, I do not approach them with my feet; it is only that I listen with my ears.'
Al-Sadiq {a.s} responded: 'By Allah {SWT}, have you not heard Allah {SWT}, the Exalted, say: *"Indeed, the hearing, the sight, and the heart - all of those will be questioned."*' [Surah Al-Isra 17:36]
The man said: 'It is as though I had never heard this verse from the Book of Allah {SWT}, the Exalted, from an Arab or a non-Arab. Certainly, I will abandon it and seek Allah's {SWT} forgiveness.'
Al-Sadiq {a.s} said to him, 'Arise, perform ghusl (ritual bathing), and pray as much as you like, for you were persisting in a grave matter. How terrible would your state have been had you died in that condition! Seek Allah's {SWT} forgiveness and ask Him for repentance from everything He dislikes, for He dislikes only the repugnant things, and leave repugnant things to their people, for everything has its people.'

[AL SADUQ]
All ghusls (ritual baths) are Sunnah except for the ghusl of janabah (sexual impurity), and ghusl for janabah suffices in place of wudu (ablution), as both are obligations, and the greater one covers the lesser. If one performs ghusl for reasons other than janabah, they should begin with wudu and then perform ghusl, as ghusl does not replace wudu, since ghusl is Sunnah and wudu is an obligation, and a Sunnah does not replace an obligation.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 116 • Tafsir Al-Burhan, vol. 3, p. 535

CHAPTER 19 - METHOD OF GHUSL FOR JANABAH (RITUAL BATH FOR SEXUAL IMPURITY)

باب - صفة غسل الجنابة

HADITH 178 – 191

قال أبي رضي الله عنه في رسالته إلي: إذا أردت الغسل من الجنابة فاجتهد أن تبول ليخرج ما بقي في إحليلك من المني، ثم اغسل يديك ثلاثا من قبل أن تدخلهما الاناء وإن لم يكن بهما قذر، فإن أدخلتهما الاناء وبهما قذر فأهرق ذلك الماء، وإن لم يكن بهما قذر فليس به بأس، وإن كان أصاب جسدك مني فاغسله عن بدنك، ثم استنج واغسل وأنق فرجك ثم ضع على رأسك ثلاث أكف من ماء وميز الشعر بأناملك حتى يبلغ الماء إلى أصل الشعر كله. وتناول الاناء بيدك وصبه على رأسك وبدنك مرتين، وامرر يدك على بدنك كله، وخلل أذنيك بإصبعيك، وكلما أصابه الماء فقد طهر فانظر أن لا تبقى شعرة من رأسك ولحيتك إلا [و] يدخل الماء تحتها، ومن ترك شعرة من الجنابة لم يغسلها متعمدا فهو في النار. ومن ترك البول على أثر الجنابة أو شك أن يتردد بقية الماء في بدنه فيورثه الداء الذي لا دواء له. ومن أحب أن يتمضمض ويستنشق في غسل الجنابة فليفل وليس ذلك بواجب لان الغسل على ما ظهر لا على ما بطن، غير أن الرجل إذا أراد أن يأكل أو يشرب قبل الغسل لم يجز له إلا أن يغسل يديه ويتمضمض ويستنشق فإنه إن أكل أو شرب قبل أن يفعل ذلك خيف عليه [من] البرص.

[AL SADUQ]

"My father wrote to me in his letter: 'When you intend to perform ghusl for janabah (ritual impurity due to sexual discharge), strive to urinate first so that any remaining semen in your urethra is expelled. Then wash your hands three times before placing them in the water container, even if there is no impurity on them.

If you place them in the container while they are impure, then discard the water. If there is no impurity, there is no harm. If any semen has touched your body, wash it off. Then perform istinja (cleansing of the private parts) and thoroughly wash your genitals. Pour three handfuls of water over your head and separate the hair with your fingers so that the water reaches the roots of all your hair.

Take the container in your hand and pour water over your head and body twice and rub your body thoroughly. Insert your fingers into your ears and ensure water reaches all parts. Every part that the water touches becomes purified, so ensure that no hair on your head or beard remains without water reaching beneath it. If someone deliberately leaves any hair unwashed during ghusl for janabah, they will be in the Fire.

If someone fails to urinate after janabah or suspects that residual moisture may remain within them, it may lead to an incurable disease. If one wishes to rinse the mouth and nose during ghusl for janabah, it is permissible but not obligatory, as ghusl pertains to what is external, not internal. However, if a person wants to eat or drink before performing ghusl, they must wash their hands, rinse their mouth, and clean their nose first. If they eat or drink before doing so, it is feared they may develop leprosy.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

178 - وَ رُوِيَ: «أَنَّ اَلْأَكْلَ عَلَى اَلْجَنَابَةِ يُورِثُ اَلْفَقْرَ.

H.178 - It is narrated: 'Eating while in a state of janabah (ritual impurity from sexual discharge) leads to poverty.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 418 • Wasa'il Al-Shi'a, vol. 2, p. 220 • Bihar Al-Anwar, Vol. 63, p. 384 • Bihar Al Anwar, Vol. 78, p. 49 • Mustadrak Al-Wasail, Part 1, p. 466

HADITH

179 - وَقَالَ عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ أَ يَنْبَغِي لَهُ أَنْ يَنَامَ وَ هُوَ جُنُبٌ فَقَالَ «يُكْرَهُ ذَلِكَ حَتَّى يَتَوَضَّأَ.

H.179 - Ubaydullah ibn Ali Al-Halabi said:
'Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked whether it is appropriate for a man to sleep while in a state of janabah (ritual impurity from sexual discharge).'
Imam {a.s} replied: 'It is disliked (makruh) to do so without first performing wudu (ablution).'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 423 • Wasa'il Al-Shi'a, vol. 1, p. 382 • Wasa'il Al-Shia, vol. 2, p. 227

HADITH

180 - وَ فِي حَدِيثٍ آخَرَ قَالَ: «أَنَا أَنَامُ عَلَى ذَلِكَ حَتَّى أُصْبِحَ وَ ذَلِكَ أَنِّي أُرِيدُ أَنْ أَعُودَ.

H.180 - In another narration, Imam {a.s} said:
'I sleep in that state (of janabah) until morning because I intend to return (to intimacy).'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shia, vol. 2, p. 227

HADITH

181 - وَقَالَ عَنْ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ: «إِذَا كَانَ اَلرَّجُلُ جُنُباً لَمْ يَأْكُلْ وَ لَمْ يَشْرَبْ حَتَّى يَتَوَضَّأَ.

H.181 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} narrates from his father, Imam Muhammad ibn Ali Al-Baqir {a.s}:
'If a man is in a state of janabah (ritual impurity due to sexual discharge), he should not eat or drink until he performs wudu (ablution).'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 418 • Wasa'il Al-Shia, vol. 2, p. 219

HADITH

182 - وَ قَالَ: «إِنِّي أَكْرَهُ اَلْجَنَابَةَ حِينَ تَصْفَرُّ اَلشَّمْسُ وَ حِينَ تَطْلُعُ وَ هِيَ صَفْرَاءُ.

H.182 - Imam {a.s} said: "'I dislike being in a state of janabah (ritual impurity) when the sun turns yellow (at sunset) and when it rises while it is yellow (sunrise)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 212 • Al-Wafi, Vol. 22, p. 718 • Al-Wafi, Vol. 22, p. 730 • Wasa'il Al-Shi'a, vol. 20, p. 139

HADITH

183 - قَالَ اَلْحَلَبِيُّ: وَ سَأَلْتُهُ عَنِ اَلرَّجُلِ يَغْتَسِلُ بِغَيْرِ إِزَارٍ حَيْثُ لاَ يَرَاهُ أَحَدٌ قَالَ «لاَ بَأْسَ بِهِ.

H.183 - Al-Halabi said: I asked him about a man who performs ghusl (ritual bathing) without a covering (loincloth) when no one can see him.
Imam {a.s} said: 'There is no harm in it.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 515

HADITH

183 - وَقَالَ وَ سُئِلَ: عَنِ اَلرَّجُلِ يُصِيبُ اَلْمَرْأَةَ فَلاَ يُنْزِلُ أَ عَلَيْهِ غُسْلٌ قَالَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَقُولُ «إِذَا مَسَّ اَلْخِتَانُ اَلْخِتَانَ فَقَدْ وَجَبَ اَلْغُسْلُ.

H.184 - Al-Halabi said: 'Imam Al-Sadiq {a.s} was asked about a man who engages in sexual relations with a woman but does not ejaculate. Is ghusl (ritual bathing) required for him?
Imam {a.s} said: 'Imam Ali {a.s} used to say, "If the circumcised part touches the circumcised part, ghusl becomes obligatory."'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

185 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «كَيْفَ لاَ يُوجِبُ اَلْغُسْلَ وَ اَلْحَدُّ يَجِبُ فِيهِ » وَقَالَ «يَجِبُ عَلَيْهِ اَلْمَهْرُ وَ اَلْغُسْلُ.

H.185 - Imam Ali ibn Abi Talib {a.s} would say: 'How can ghusl (ritual bathing) not be obligatory when the Hadd (prescribed punishment) is applicable in such a case (if it is adultery)?".
Imam {a.s} said: 'The dowry and ghusl become obligatory upon him'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

186 - وَ سُئِلَ: عَنِ اَلرَّجُلِ يُصِيبُ اَلْمَرْأَةَ فِيمَا دُونَ اَلْفَرْجِ أَ عَلَيْهَا غُسْلٌ إِنْ هُوَ أَنْزَلَ وَ لَمْ تُنْزِلْ هِيَ قَالَ «لَيْسَ عَلَيْهَا غُسْلٌ وَ إِنْ لَمْ يُنْزِلْ هُوَ فَلَيْسَ عَلَيْهِ غُسْلٌ.

H.186 – (Imam Al-Sadiq {a.s}) was asked about a man who engages in contact with a woman without intercourse, and he ejaculates but She does not. Is ghusl (ritual bathing) required for her?
Imam {a.s} said: 'She is not required to perform ghusl. If he does not ejaculate, then he is also not required to perform ghusl.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 124 • Al-Istibsar, Part 1, p. 111 • Al-Wafi, Vol. 6, p. 408 • Wasa'il Al-Shi'a, vol. 2, p. 199

HADITH

187 - وَ سُئِلَ: عَنِ اَلرَّجُلِ يَغْتَسِلُ ثُمَّ يَجِدُ بَعْدَ ذَلِكَ بَلَلاً وَ قَدْ كَانَ بَالَ قَبْلَ أَنْ يَغْتَسِلَ قَالَ «لِيَتَوَضَّأْ وَ إِنْ لَمْ يَكُنْ بَالَ قَبْلَ اَلْغُسْلِ فَلْيُعِدِ اَلْغُسْلَ.

H.187 – Ubaydullah ibn Ali Al-Halabi narrates that Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man who performs ghusl (ritual bathing) and then later finds wetness, having urinated before performing the ghusl.
Imam {a.s} said: 'He should perform wudu (ablution). But if he had not urinated before performing the ghusl, he should repeat the ghusl.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 415

HADITH

188 - وَ رُوِيَ فِي حَدِيثٍ آخَرَ: «إِنْ كَانَ قَدْ رَأَى بَلَلاً وَ لَمْ يَكُنْ بَالَ فَلْيَتَوَضَّأْ وَ لاَ يَغْتَسِلْ إِنَّمَا ذَلِكَ مِنَ اَلْحَبَائِلِ.

قال مصنف هذا الكتاب: أعاد الغسل أصل والخبر الثاني رخصة.

H.188 - It is narrated in another report (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) said : 'If he sees wetness and has not urinated, he should perform wudu (ablution) and not ghusl, as this is due to residual moisture (habāʾil).'

[AL SADUQ]
The author of this book said: "Repeating the ghusl is the original ruling, and the second narration is a concession (rukhṣa)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 415 • Wasa'il Al-Shi'a, vol. 2, p. 250

HADITH

189 - وَ سُئِلَ: عَنِ اَلرَّجُلِ يَنَامُ ثُمَّ يَسْتَيْقِظُ فَيَمَسُّ ذَكَرَهُ فَيَرَى بَلَلاً وَ لَمْ يَرَ فِي مَنَامِهِ شَيْئاً أَ يَغْتَسِلُ قَالَ «لاَ إِنَّمَا اَلْغُسْلُ مِنَ اَلْمَاءِ اَلْأَكْبَرِ.

H.189 – Al-Halabi narrates that Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man who sleeps, then wakes up and touches his private part, finding wetness, but did not see anything in his dream. Should he perform ghusl (ritual bathing)?
Imam {a.s} said: 'No, ghusl is only required for major discharge (al-māʾ al-akbar, i.e., semen).'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 403 • Wasa'il Al-Shi'a, vol. 2, p. 250

HADITH

190 - وَ عَنِ اَلْمَرْأَةِ تَرَى فِي اَلْمَنَامِ مَا يَرَى اَلرَّجُلُ قَالَ «إِنْ أَنْزَلَتْ فَعَلَيْهَا اَلْغُسْلُ وَ إِنْ لَمْ تُنْزِلْ فَلَيْسَ عَلَيْهَا غُسْلٌ.

H.190 - (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) was asked regarding a woman who sees in her dream what a man sees (i.e., a sexual dream).
Imam {a.s} said: 'If She has a discharge, ghusl (ritual bathing) is obligatory for her; but if She does not have a discharge, then ghusl is not required.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 48 • Al-Wafi, Vol. 6, p. 405 • Wasa'il Al-Shi'a, vol. 2, p. 187

HADITH

191 - قَالَ اَلْحَلَبِيُّ وَ حَدَّثَنِي مَنْ سَمِعَهُ يَقُولُ: «إِذَا اِغْتَمَسَ اَلْجُنُبُ فِي اَلْمَاءِ اِغْتِمَاسَةً وَاحِدَةً أَجْزَأَهُ ذَلِكَ مِنْ غُسْلِهِ.

ومن أجنب في يوم أو في ليلة مرارا أجزأه غسل واحد إلا أن يكون يجنب بعد الغسل أو يحتلم، فإن احتلم فلا يجامع حتى يغتسل من الاحتلام. ولا بأس بأن يقرأ الجنب القرآن كله ما خلا العزائم التي يسجد فيها وهي سجدة لقمان وحم السجدة، والنجم، وسورة اقرأ باسم ربك. ومن كان جنبا أو على غير وضوء فلا يمس القرآن، وجائز له أن يمس الورق أو يقلب له الورق غيره ويقرأ هو ويذكر الله عز وجل. ولا يجوز للحائض والجنب أن يدخلا المسجد إلا مجتازين ولهما أن يأخذا منه وليس لهما أن يضعا فيه شيئا لان ما فيه لا يقدران على أخذه من غيره وهما قادران على وضع ما معهما في غيره. وإذا أرادت المرأة أن تغتسل من الجنابة فأصابها حيض فلتترك الغسل إلى أن تطهر، فإذا طهرت اغتسلت غسلا واحدا للجنابة والحيض. ولا بأس بأن يختضب الجنب ويجنب وهو مختضب، ويحتجم، ويذكر الله تعالى، ويتنور، ويذبح، ويلبس الخاتم، وينام في المسجد ويمر فيه ويجنب أول الليل وينام إلى آخره، ومن أجنب في أرض ولم يجد الماء إلا ماء جامدا ولا يخلص إلى الصعيد فليصل بالمسح ، ثم لا يعد إلى الأرض التي يوبق فيها دينه.

وقال أبي رحمه الله في رسالته إلي: لا بأس بتبعيض الغسل، تغسل يديك وفرجك ورأسك وتؤخر غسل جسدك إلى وقت الصلاة، ثم تغسل جسدك إذا أردت ذلك، فإن أحدثت حدثنا من بول أو غائط أو ريح بعد ما غسلت رأسك من قبل أن تغسل جسدك فأعد الغسل من أوله فإذا بدأت بغسل جسدك قبل الرأس فأعد الغسل على جسدك بعد غسل رأسك.

H.191 - Ubaydullah ibn Ali Al-Halabi said:

"I was told by someone who heard Imam {a.s} say:

'If a person in a state of janabah (ritual impurity due to sexual discharge) immerses themselves in water all at once, that suffices for their ghusl (ritual bath).'.

[AL SADUQ]

If a person becomes junub (ritually impure) multiple times during a day or night, one ghusl is sufficient unless they become junub again after performing ghusl or experience a wet dream. If they have a wet dream, they should not engage in intercourse until they perform ghusl for the wet dream.

There is no issue for a person in a state of janabah to recite the entire Quran, except for the verses of prostration, which are found in Surah Luqman, Surah Ha-Mim As-Sajdah (Surah Fussilat), Surah An-Najm, and Surah Al-'Alaq

A person who is junub or without wudu should not touch the Quran, but it is permissible for them to touch the paper (not the Quranic text) or to have someone else turn its pages, and they may read and mention the names of Allah {SWT}.

A menstruating woman and a person in a state of janabah should not enter the mosque except when passing through it, and they may take something from it, but they should not leave anything in it, as they are able to leave it in other places.

If a woman wishes to perform ghusl from janabah but begins menstruating, She should delay the ghusl until her menstruation ends. Then, She should perform one ghusl that covers both janabah and menstruation.

There is no issue for a person in a state of janabah to dye their hair, become junub while their hair is dyed, undergo cupping, remember Allah {SWT}, use depilatory agents, slaughter animals, wear a ring, sleep in a mosque, pass through it, or become junub at the beginning of the night and sleep until the end of it. If a person becomes junub in a place where there is only frozen water and they cannot reach clean soil, they should perform tayammum (dry ablution) and pray, then avoid returning to a place where their faith may be jeopardized.

My father, may Allah {SWT} have mercy on him, wrote to me: 'There is no issue with dividing the ghusl. Wash your hands, private parts, and head, and delay washing the rest of your body until the time of prayer, at which point you wash your body. However, if you have any hadath (ritual impurity, such as urination or defecation) after washing your head but before washing your body, repeat the ghusl from the beginning. If you begin washing your body before your head, repeat the ghusl for your body after washing your head.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 43 • Tahdhib Al-Ahkam, Part 1, p. 148 • Al-Istibsar, Part 1, p. 125 • Al-Wafi, Vol. 6, p. 521 • Al-Wafi, Vol. 6, p. 521 • Wasa'il Al-Shia, vol. 2, p. 232 • Wasa'il Al-Shia, vol. 2, p. 233 • Mustadrak Al-Wasail, Part 1, p. 470 • Mustadrak Al-Wasail, Part 1, p. 471

CHAPTER 20 - GHUSL FOR MENSTRUATION AND POSTPARTUM

باب - غسل الحيض والنفاس

HADITH 192 – 209

192 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ دَمٍ وَقَعَ عَلَى وَجْهِ اَلْأَرْضِ دَمُ حَوَّاءَ حِينَ حَاضَتْ.

H.192 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: 'The first blood that fell upon the face of the earth was the blood of Hawwa (Eve) when She menstruated.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 434

HADITH

193 - وَقَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْحَيْضَ لِلنِّسَاءِ نَجَاسَةٌ رَمَاهُنَّ اَللَّهُ عَزَّ وَ جَلَّ بِهَا وَ قَدْ كُنَّ اَلنِّسَاءُ فِي زَمَنِ نُوحٍ عَلَيْهِ اَلسَّلاَمُ إِنَّمَا تَحِيضُ اَلْمَرْأَةُ فِي اَلسَّنَةِ حَيْضَةً حَتَّى خَرَجَ نِسْوَةٌ مِنْ مَجَانِّهِنَّ وَ كُنَّ سَبْعَمِائَةِ اِمْرَأَةٍ فَانْطَلَقْنَ فَلَبِسْنَ اَلْمُعَصْفَرَاتِ مِنَ اَلثِّيَابِ وَ تَحَلَّيْنَ وَ تَعَطَّرْنَ ثُمَّ خَرَجْنَ فَتَفَرَّقْنَ فِي اَلْبِلاَدِ فَجَلَسْنَ مَعَ اَلرِّجَالِ وَ شَهِدْنَ اَلْأَعْيَادَ مَعَهُمْ وَ جَلَسْنَ فِي صُفُوفِهِمْ فَرَمَاهُنَّ اَللَّهُ عَزَّ وَ جَلَّ بِالْحَيْضِ عِنْدَ ذَلِكَ فِي كُلِّ شَهْرٍ يَعْنِي أُولَئِكَ اَلنِّسْوَةَ بِأَعْيَانِهِنَّ فَسَالَتْ دِمَاؤُهُنَّ فَأُخْرِجْنَ مِنْ بَيْنِ اَلرِّجَالِ فَكُنَّ يَحِضْنَ فِي كُلِّ شَهْرٍ حَيْضَةً فَشَغَلَهُنَّ اَللَّهُ تَعَالَى بِالْحَيْضِ وَ كَسَرَ شَهْوَتَهُنَّ» قَالَ «وَ كَانَ غَيْرُهُنَّ مِنَ اَلنِّسَاءِ اَللَّوَاتِي لَمْ يَفْعَلْنَ مِثْلَ مَا فَعَلْنَ يَحِضْنَ فِي كُلِّ سَنَةٍ حَيْضَةً» قَالَ «فَتَزَوَّجَ بَنُو اَللاَّئِي يَحِضْنَ فِي كُلِّ شَهْرٍ بَنَاتِ اَللاَّئِي يَحِضْنَ فِي كُلِّ سَنَةٍ حَيْضَةً فَامْتَزَجَ اَلْقَوْمُ فَحِضْنَ بَنَاتُ هَؤُلاَءِ وَ هَؤُلاَءِ فِي كُلِّ شَهْرٍ حَيْضَةً فَكَثُرَ أَوْلاَدُ اَللاَّئِي يَحِضْنَ فِي كُلِّ سَنَةٍ [شَهْرٍ] حَيْضَةً لِاسْتِقَامَةِ اَلْحَيْضِ وَ قَلَّ أَوْلاَدُ اَللاَّئِي يَحِضْنَ فِي كُلِّ سَنَةٍ حَيْضَةً لِفَسَادِ اَلدَّمِ» قَالَ «فَكَثُرَ نَسْلُ هَؤُلاَءِ وَ قَلَّ نَسْلُ أُولَئِكَ.

H.193 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
'Menstruation is a form of impurity that Allah {SWT}, the Exalted, has afflicted women with.
In the time of Noah {a.s}, women would menstruate only once a year until a group of seven hundred women went out of their homes, wore brightly colored garments, adorned themselves with jewelry, and used perfume. They then spread out among the lands, sat with men, attended festivals, and sat in their gatherings.
Allah {SWT}, the Exalted, then afflicted these women with monthly menstruation due to this behavior, so their blood began to flow, and they were separated from men. Thus, they would menstruate every month, and Allah {SWT} kept them occupied with menstruation and reduced their desires.'
Imam {a.s} said: 'Other women who did not engage in such behavior would only menstruate once a year.'
Imam {a.s} continued, 'The descendants of those who menstruated every month married the daughters of those who menstruated once a year, and their offspring

intermingled. Consequently, their daughters menstruated monthly, leading to an increase in the children of those who menstruated monthly due to regular menstruation, while the children of those who menstruated yearly were fewer due to the corruption of their blood.'
Imam {a.s} concluded, 'Thus, the offspring of those who menstruated monthly increased, while the offspring of those who menstruated yearly decreased.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 433 • Bihar Al Anwar, Vol. 11, p. 326 • Qisas al-Anbiya' (li'l-Jaza'iri) Vol. 1, p. 77

HADITH

194 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِنَّ فَاطِمَةَ صَلَوَاتُ اَللَّهِ عَلَيْهَا لَيْسَتْ كَأَحَدٍ مِنْكُنَّ إِنَّهَا لاَ تَرَى دَماً فِي حَيْضٍ وَ لاَ نِفَاسٍ كَالْحُورِيَّةِ.

H.194 - The Prophet {saws} said:
'Indeed, Sayyida Fatimah Al-Zahra {S.A} is not like any of you; She does not experience menstrual blood nor postnatal bleeding, like the heavenly maidens.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Part 3, p. 746

HADITH

195 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ لَهُمْ فِيهٰا أَزْوٰاجٌ مُطَهَّرَةٌ ﴾» قَالَ «اَلْأَزْوَاجُ اَلْمُطَهَّرَةُ اَللاَّئِي لَمْ يَحِضْنَ وَ لاَ يُحْدِثْنَ.

وقال أبي رحمه الله في رسالته إلي: إعلم أن أقل أيام الحيض ثلاثة أيام، وأكثرها عشرة أيام، فان رأت المرأة الدم ثلاثة أيام وما زاد إلى عشرة أيام فهو حيض وعليها أن تترك الصلاة ولا تدخل المسجد إلا أن تكون مجتازة، ويجب عليها عند حضور كل صلاة أن تتوضأ وضوء الصلاة وتجلس مستقبلة القبلة وتذكر الله بمقدار صلاتها كل يوم. فإن رأت الدم يوما أو يومين فليس ذلك من الحيض ما لم تر الدم ثلاثة أيام متواليات وعليها أن تقضي الصلاة التي تركتها في اليوم أو اليومين، وإن رأت الدم أكثر من عشرة أيام فلتقعد عن الصلاة عشرة أيام وتغتسل يوم حادي عشر و تحتشي فإن لم يثقب الدم الكرسف صلت صلاتها كل صلاة بوضوء، وإن ثقب الدم الكرسف ولم يسل صلت صلاة الليل وصلاة الغداة بغسل وسائر الصلوات بوضوء. وإن غلب الدم الكرسف وسال صلت بصلاة الليل وصلاة الغداة بغسل، والظهر والعصر بغسل، تؤخر الظهر قليلا وتعجل العصر وتصلي المغرب والعشاء الآخرة بغسل واحد تؤخر المغرب قليلا وتعجل العشاء الآخرة إلى أيام حيضها، فإذا دخلت في أيام حيضها تركت الصلاة. ومتى اغتسلت على ما وصفت حل لزوجها أن يأتيها، وأقل الطهر عشرة أيام وأكثره لا حد له، والحائض تغتسل بتسعة أرطال من الماء بالرطل المدني. وإذا رأت المرأة الصفرة في أيام الحيض فهو حيض، وإن رأت في أيام الطهر فهو طهر.

H.195 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the saying of Allah {SWT}, the Exalted: *'They will have therein purified spouses.'* (Surah Al-Baqarah 2:25)
Imam {a.s} said: 'The purified spouses are those who do not menstruate and do not experience postnatal bleeding.'

[AL SADUQ]

My father, wrote to me in his letter: 'Know that the minimum days of menstruation are three days, and the maximum is ten days. If a woman sees blood for three days or more, up to ten days, it is considered menstruation, and She must refrain from prayer and not enter the mosque except while passing through. It is obligatory for her to perform wudu (ablution) before each prayer, sit facing the Qiblah, and remember Allah {SWT} for the duration of her daily prayer.

If She sees blood for one or two days, it is not considered menstruation unless She sees blood for three consecutive days. She must make up the prayers that She missed during those one or two days. If She sees blood for more than ten days, She should refrain from prayer for ten days, then perform ghusl (ritual bath) on the eleventh day and use a cotton pad (Kersaf). If the blood does not soak through the pad, She can perform her prayers with wudu. If the blood soaks through the pad but does not flow, She prays the Salat Al Layl prayer and the Fajr prayer with ghusl, and the other prayers with wudu. If the blood flows, She prays the Salat Al Layl prayer and the Fajr prayer with ghusl, and the Dhuhr and Asr prayers with ghusl, delaying the Dhuhr prayer slightly and hastening the Asr prayer, and She prays the Maghrib and Isha prayers with one ghusl, delaying the Maghrib prayer slightly and hastening the Isha prayer until her menstruation days arrive, at which point She refrains from prayer.

Once She has performed ghusl as described, it becomes permissible for her husband to approach her. The minimum period of purity (tuhr) is ten days, and there is no maximum limit. A menstruating woman should use nine ratls of water for ghusl, measured by the Medinian Ratl. If a woman sees yellowish discharge during her menstruation days, it is considered part of her menstruation. If She sees it during her purification days, it is considered a sign of purity.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

196 - وَ رُوِيَ: «فِي اَلْمَرْأَةِ تَرَى اَلصُّفْرَةَ أَنَّهُ إِنْ كَانَ ذَلِكَ قَبْلَ اَلْحَيْضِ بِيَوْمَيْنِ فَهُوَ مِنَ اَلْحَيْضِ وَ إِنْ كَانَ بَعْدَ اَلْحَيْضِ بِيَوْمَيْنِ فَلَيْسَ مِنَ اَلْحَيْضِ.

وغسل الجنابة والحيض واحد، ولا يجوز للحائض أن تختضب لأنه يخاف عليها من الشيطان.

H.196 – Imam Jafar ibn Muhammad Al-Sadiq {a.s} narrates regarding a woman who sees yellowish discharge:

'If this occurs two days before her menstrual period, it is considered part of her menstruation; if it occurs two days after her menstrual period, it is not considered part of her menstruation.'.

[AL SADUQ]

The ghusl (ritual bathing) for janabah (ritual impurity due to sexual discharge) and menstruation is the same, and a menstruating woman should not dye her hair, as it is feared that it may expose her to the influence of the devil.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 78 • Tahdhib Al-Ahkam, Part 1, p. 396 • Al-Wafi, Vol. 6, p. 442 • Wasa'il Al-Shi'a, vol. 2, p. 279

HADITH

197 - وَ سَأَلَ سَلْمَانُ اَلْفَارِسِيُّ رَحْمَةُ اَللَّهِ عَلَيْهِ، أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: عَنْ رِزْقِ اَلْوَلَدِ فِي بَطْنِ أُمِّهِ فَقَالَ «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى حَبَسَ عَلَيْهِ اَلْحَيْضَةَ فَجَعَلَهَا رِزْقَهُ فِي بَطْنِ أُمِّهِ.

والحبلى إذا رأت الدم تركت الصلاة، فإن الحبلى ربما قذفت الدم وذلك إذا رأت الدم كثيرا أحمر، فإن كان قليلا أصفر فلتصل وليس عليها إلا الوضوء ، والحائض إذا طهرت فعليها أن تقضي الصوم وليس عليها أن تقضي الصلاة، وفي ذلك علتان إحداهما: ليعلم الناس أن السنة لا تقاس، والأخرى: لأن الصوم إنما هو في السنة شهر، والصلاة في كل يوم وليلة، فأوجب الله عز وجل عليها قضاء الصوم ولم يوجب عليها قضاء الصلاة لذلك.

ولا يجوز أن يحضر الجنب والحائض عند التلقين لان الملائكة تتأذى بهما.

ولا بأس بأن يليا غسله ويصليا عليه، ولا ينزلا قبره، فإن حضراه ولم يجدا من ذلك بدا فليخرجا إذا قرب خروج نفسه.

H.197 – Imam Jafar ibn Muhammad Al-Sadiq {a.s} narrates: Salman al-Farsi (may Allah {SWT} have mercy on him) asked Amir al-Mu'minin {a.s} about the sustenance of the child in its mother's womb.

Imam {a.s} said: 'Indeed, Allah {SWT}, Blessed and Exalted, has reserved the menstrual period for it and made it its sustenance in its mother's womb.'

[AL SADUQ]

If a pregnant woman sees blood, She should refrain from prayer, as it is possible for her to experience bleeding, especially if the blood is abundant and red. If it is little and yellow, She should pray and only perform wudu (ablution).

When a menstruating woman becomes pure, She must make up her fasts but is not required to make up her prayers. The reasons for this are twofold: one is to inform the people that the Sunnah (tradition) cannot be equated to Qiyas (deductive analogy), and the other is that fasting is only required for one month in the year, while prayer is required every day and night. Therefore, Allah {SWT}, the Exalted, has made it obligatory for her to make up the fast but not the prayer.

It is not permissible for a junub (ritually impure due to sexual discharge) and a menstruating woman to be present during the teaching (talqeen), as the angels are disturbed by them.

However, they may wash the deceased and pray over them, but they should not lower the body into the grave.

If they are present when the person's soul is departing and cannot avoid it, they should leave when the person is close to passing away.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 23, p. 1285

HADITH

198 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَرْأَةُ إِذَا بَلَغَتْ خَمْسِينَ سَنَةً لَمْ تَرَ حُمْرَةً إِلاَّ أَنْ تَكُونَ اِمْرَأَةً مِنْ قُرَيْشٍ.

وهو حد المرأة التي تيأس من الحيض، والمرأة إذا حاضت أول حيضها فدام دمها ثلاثة أشهر وهي لا تعرف أيام أقرائها فاقراؤها مثل اقراء نسائها، وإن كن نساؤها مختلفات فأكثر جلوسها عشرة أيام، والقرء [و] هو جمع الدم بين الحيضتين وهو الطهر لأن المرأة تقرأ الدم أي تجمعه في أيام طهرها، ثم تدفعه في أيام حيضها. والمرأة التي تطهر من حيضها عند العصر فليس عليها أن تصلي [عند] الظهر إنما تصلي الصلاة التي تطهر عندها، ومتى رأت الطهر في وقت صلاة فأخرت الغسل حتى يدخل وقت صلاة أخرى ، فان كانت فرطت فيها فعليها قضاء تلك الصلاة، وإن لم تفرط وإنما كانت في تهيئة ذلك حتى دخل وقت صلاة أخرى فليس عليها القضاة، إنما تصلي الصلاة التي دخل وقتها. فإن صلت المرأة من الظهر ركعتين ثم رأت الدم من مجلسها وليس عليها إذا طهرت قضاء الركعتين، فإن كانت في صلاة المغرب وقد صلت منها ركعتين قامت من مجلسها فإذا طهرت قضت الركعة. وإذا كانت في الصلاة فظنت أنها قد حاضت أدخلت يدها ومست الموضع فإن رأت الدم انصرفت، وإن لم تر شيئا أتمت صلاتها.

H.198 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'When a woman reaches the age of fifty, She does not see menstruation except if She is a woman from Quraysh.'

[AL SADUQ]
This indicates the age at which a woman typically becomes post-menopausal.
If a woman has her first menstruation, and her blood lasts for three months without knowing the days of her periods, her periods will be like those of her female relatives. If her female relatives have varying durations, her maximum time for sitting (during her period) is ten days.
The term 'Iqrah' refers to the gathering of blood between menstruation periods and purity, as a woman collects blood during her menstruation days and then expels it during her period.
A woman who becomes pure from her menstruation at the time of 'Asr (afternoon prayer) does not have to pray the Dhuhr (noon prayer) but only prays the prayer during which She becomes pure. If She sees purity during a prayer time and delays ghusl until the time of another prayer enters, if She was negligent in her duties, She must make up that prayer. If She was not negligent and was merely preparing for the ghusl until another prayer time entered, She does not have to make up the missed prayer; She simply prays the one for which the time has come.
If a woman prays two rak'ahs of Dhuhr and then sees blood while sitting, She does not have to make up the two rak'ahs when She becomes pure. If She is in the Maghrib prayer and has prayed two rak'ahs, She should get up from her place and make up the remaining rak'ah if She becomes pure.
If She is in prayer and suspects that She has started her menstruation, She can touch the area and check. If She sees blood, She should stop her prayer; if She does not see anything, She can complete her prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 107 • Tahdhib Al-Ahkam, Part 1, p. 397 • Awaali al-La'aali, Part 3, p. 388 • Al-Wafi, Vol. 6, p. 444 • Al-Wafi, Vol. 23, p. 1172 • Wasa'il Al-Shia, vol. 2, p. 335 • Wasa'il Al-Shia, vol. 22, p. 182

HADITH

199 - وَ سُئِلَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ اِشْتَرَى جَارِيَةً فَمَكَثَتْ عِنْدَهُ أَشْهُراً لَمْ تَطْمَثْ وَ لَيْسَ ذَلِكَ مِنْ كِبَرٍ وَ ذَكَرَ اَلنِّسَاءُ أَنَّهُ لَيْسَ بِهَا حَبَلٌ هَلْ يَجُوزُ أَنْ تُنْكَحَ فِي اَلْفَرْجِ فَقَالَ «إِنَّ اَلطَّمْثَ قَدْ تَحْبِسُهُ اَلرِّيحُ مِنْ غَيْرِ حَبَلٍ فَلاَ بَأْسَ أَنْ يَمَسَّهَا فِي اَلْفَرْجِ.

وإذا احتبس على المرأة حيضها شهرا فلا يجوز أن تسقي دواء الطمث من يومها لان النطفة إذا وقعت في الرحم تصير إلى علقة، ثم إلى مضغة، ثم إلى ما شاء الله وإن النطفة إذا وقعت في غير الرحم لم يخلق منها شئ ، فإذا ارتفع طمثها شهرا وجاوز وقتها التي كانت تطمث فيه لم تسق دواء. وإذا اشترى الرجل جارية مدركة ولم تحض عنده حتى مضى لذلك ستة أشهر وليس بها حبل فإن كان مثلها تحيض لم يكن ذلك من كبر فهذا عيب ترد به. وليس على الحائض إذا طهرت أن تغسل ثيابها التي لبستها في طمثها أو عرقت فيها إلا أن يكون أصابها شئ من الدم فتغسل ذلك منها. فإن أصاب ثوبها دم الحيض فغسلته فلم يذهب أثره صبغته بمشق حتى يختلط ويذهب. وإن انقطع عن المرأة الحيض فخضبت رأسها بالحناء فإنه يعود إليها الحيض. ولا بأس أن تسكب الحائض الماء على يد المتوضي وتناوله الخمرة. ولا يجوز مجامعة المرأة في حيضها لان الله عز وجل نهى عن ذلك فقال: ﴿ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ﴾.

يعني بذلك الغسل من الحيض ، فإن كان الرجل شبقا وقد طهرت المرأة وأراد أن يجامعها قبل الغسل أمرها أن تغسل فرجها، ثم يجامعها. ومتى جامعها وهي حائض في أول الحيض فعليه أن يتصدق بدينار، فإن كان في وسطه فنصف دينار، وإن كان في آخره فربع دينار.

H.199 - Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a man who purchased a female slave who stayed with him for months without menstruating, and this was not due to age, and it was mentioned by women that She was not pregnant.
He asked whether it was permissible to have intercourse with her in this state.
Imam {a.s} said: "The lack of menstruation may sometimes be caused by a blockage of wind, not necessarily due to pregnancy. Therefore, there is no problem in engaging with her in that way."

[AL SADUQ]

If a woman's menstruation is delayed for a month, She should not take medicine to induce her period from the same day, because once the sperm reaches the womb, it becomes a clot, then a lump, then what Allah {SWT} wills.
If sperm does not reach the womb, nothing is created from it.
Therefore, if her menstruation stops for a month and exceeds the time She used to menstruate, She should not take any medication.
If a man purchases a mature female slave and She does not menstruate for six months, and there is no pregnancy and it is common for someone of her age to menstruate, and it is not due to age, this is considered a defect for which She can be returned.
A menstruating woman is not required to wash the clothes She wore during her menstruation or sweated in unless they were soiled with blood, in which case She must wash the blood.

If blood from menstruation stains her clothing and She washes it but the stain does not go away, She may dye it with a dye (like red ochre) until it blends in. If menstruation stops and the woman dyes her hair with henna, her menstruation may return.

There is no harm in a menstruating woman pouring water for someone performing wudu or handing them the prayer mat

It is not permissible to have intercourse with a woman during her menstruation, as Allah {SWT}, the Exalted, has prohibited this, saying:

'Do not approach them until they are pure,' [Surah Al-Baqarah 2:222]

This means that until they perform ghusl after menstruation. If a man is very eager and the woman has purified herself but not performed ghusl, he may ask her to wash her private parts before intercourse.

If a man has intercourse with a woman during her menstruation, he must give charity: a dinar if it is during the beginning of menstruation, half a dinar if it is during the middle, and a quarter of a dinar if it is at the end.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

200 - وَ رُوِيَ: «أَنَّهُ إِذَا جَامَعَهَا وَ هِيَ حَائِضٌ تَصَدَّقَ عَلَى مِسْكِينٍ بِقَدْرِ شِبَعِهِ.

ومن جامع أمته وهي حائض تصدق بثلاثة أمداد من طعام، هذا أتاها في الفرج فإذا أتاها من دون الفرج فلا شئ عليه.

H.200 - It is reported (from Imam Jafar ibn Muhammad Al-Sadiq {a.s}) narrated:
'If a man has intercourse with a woman while She is menstruating, he should give charity to a needy person in an amount sufficient to satisfy their hunger.'.

[AL SADUQ]

If a man has intercourse with his slave while She is menstruating, he should give three measures (amdad) of food as charity. This applies if the intercourse was vaginal; if it was not vaginal, there is no penalty upon him.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

201 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ جَامَعَ اِمْرَأَتَهُ وَ هِيَ حَائِضٌ فَخَرَجَ اَلْوَلَدُ مَجْذُوماً أَوْ أَبْرَصَ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ.

H.201 - The Messenger of Allah {saws} said:
'Whoever has intercourse with his wife while She is menstruating, and if the child born from that union is afflicted with leprosy or vitiligo, he should blame only himself.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 212 • Awaali al-La'aali, Part 3, p. 307 • Al-Wafi, Vol. 22, p. 719 • Wasa'il Al-Shia, vol. 2, p. 318

HADITH

202 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمُشَوَّهِينَ فِي خَلْقِهِمْ فَقَالَ «هُمُ اَلَّذِينَ يَأْتِي آبَاؤُهُمْ نِسَاءَهُمْ فِي اَلطَّمْثِ.

H.202 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about those who are deformed in their creation.
Imam {a.s} said: 'They are those whose fathers engaged in intercourse with their wives during menstruation.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

203 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ يُبْغِضُنَا إِلاَّ مَنْ خَبُثَتْ وِلاَدَتُهُ أَوْ حَمَلَتْ بِهِ أُمُّهُ فِي حَيْضِهَا.

وتستبرئ الأمة إذا اشتريت بحيضة، ومن اشترى أمة فدخل بها قبل أن يستبرأها فقد زنى بماله. وإذا أرادت المرأة الغسل من الحيض فعليها ان تستبرئ، والاستبراء أن تدخل قطنة فإن كان هناك دم خرج ولو مثل رأس الذباب فإن خرج لم تغتسل، وإن لم يخرج اغتسلت، وإذا رأت الصفرة والنتن فعليها أن تلصق بطنها بالحائط وترفع رجلها اليسرى كما ترى الكلب إذا بال وتدخل قطنة فإن خرج فيها دم فهي حائض، وإن لم يخرج فليس بحائض. وإن اشتبه عليها دم الحيض ودم القرحة، فربما كان في فرجها قرحة فعليها أن تستلقي على قفائها وتدخل إصبعها فإن خرج الدم من الجانب الأيمن فهو من القرحة، وإن خرج من الجانب الأيسر فهو من الحيض. وان اقتضها زوجها ولم يرقأ دمها ولا تدري دم الحيض هو أم دم العذرة ؟ فعليها تدخل قطنة، فإن خرجت القطنة مطوقة بالدم فهو من العذرة، وإن خرجت منغمسة فهو من الحيض. ودم العذرة لا يجوز الشفرين ودم الحيض حار يخرج بحرارة شديدة. ودم المستحاضة بارد يسيل منها وهي لا تعلم، كذلك ذكره أبي رحمه الله في رسالته إلي. فإذا رأت الدم خمسة أيام والطهر خمسة أيام أو رأت الدم أربعة أيام والطهر ستة أيام، فإذا رأت الدم لم تصل، وإذا رأت الطهر صلت، تفعل ذلك ما بينها وبين ثلاثين يوما، فإذا مضت ثلاثون يوما ثم رأت دما صبيبا اغتسلت واحتشت بالكرسف واستثفرت في وقت كل صلاة، وإذا رأت صفرة توضأت. والمرأة الحائض إذا رأت الطهر في السفر وليس معها ماء يكفيها لغسلها وحضرت الصلاة فإن كان معها من الماء قدر ما تغسل به فرجها غسلته وتيممت وصلت، وحل لزوجها أن يأتيها في تلك الحال إذا غسلت فرجها وتيممت، ولا يجوز للنساء أن ينظرن إلى أنفسهن في المحيض لأنهن قد نهين عن ذلك.

H.203 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'No one harbors hatred toward us except one whose birth was impure or whose mother conceived him while She was menstruating.'

[AL SADUQ]

A slave woman must observe a waiting period (istibraʾ) of one menstrual cycle upon being purchased, and if someone purchases a slave and has intercourse with her before this waiting period, he has committed fornication with his own property.
If a woman wishes to perform ghusl (ritual bathing) after menstruation, She must ensure She is free of menstrual blood (istibraʾ). This means inserting a piece of cotton; if blood is present, even the size of a fly's head, She should not perform ghusl. If no blood is present, She may perform ghusl. If She notices a yellowish or foul-smelling discharge, She should press her abdomen against a wall and raise her left leg, similar

to the way a dog urinates, and insert a cotton piece. If it comes out with blood, She is still menstruating; if not, She is not.

If She is unsure whether the blood is menstrual or from a wound in her private area, She should lie on her back and insert her finger; if the blood comes from the right side, it is from the wound, and if it comes from the left side, it is menstrual blood.

If her virginity was broken by her husband and bleeding does not stop, and She does not know whether it is menstrual blood or blood from the loss of virginity, She should insert a cotton piece; if it comes out encircled with blood, it is from the rupture, and if it is soaked, it is menstrual blood. Blood from the rupture does not exceed the labia, but menstrual blood is warm and flows with intensity. Blood of irregular bleed (istihadah) is cold and flows without the woman being aware.

If a woman sees blood for five days and is pure for five days or sees blood for four days and is pure for six days, then during the days She sees blood, She should not pray, and when She is pure, She should pray, continuing this cycle for up to thirty days. If thirty days pass and She sees a continuous flow of blood, She should perform ghusl, use cotton, and secure herself for each prayer time. If She notices yellowish discharge, She should perform wudu.

If a menstruating woman becomes pure while traveling and does not have enough water for a full ghusl but has enough to wash her private parts, She should wash it, perform dry ablution (tayammum), and pray. It is permissible for her husband to approach her in this state after She washes her private parts and performs tayammum. Women are discouraged from observing themselves during menstruation, as they have been prohibited from doing so.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 22, p. 719 • Wasa'il Al-Shia, vol. 2, p. 318

HADITH

204 - وَ سَأَلَ عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْحَائِضِ مَا يَحِلُّ لِزَوْجِهَا مِنْهَا قَالَ «تَتَّزِرُ بِإِزَارٍ إِلَى اَلرُّكْبَتَيْنِ وَ تُخْرِجُ سُرَّتَهَا ثُمَّ لَهُ مَا فَوْقَ اَلْإِزَارِ.

H.204 - Ubaidullah ibn Ali Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about what is permissible for a husband with regard to his menstruating wife.

Imam {a.s} said: 'She should cover herself with a cloth (izar) from her navel to her knees, and he may have what is above the izar.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 154 • Al-Istibsar, Part 1, p. 129 • Al-Wafi, Vol. 22, p. 737

HADITH

205 - وَ ذَكَرَ عَنْ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ أَنَّ مَيْمُونَةَ كَانَتْ تَقُولُ: إِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَأْمُرُنِي إِذَا كُنْتُ حَائِضاً أَنْ أَتَّزِرَ بِثَوْبٍ ثُمَّ أَضْطَجِعَ مَعَهُ فِي اَلْفِرَاشِ.

H.205 - It was reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} father, Imam Muhammad ibn Ali Al-Baqir {a.s}, that Maymunah used to say:
'The Prophet would instruct me, when I was menstruating, to wrap myself with a cloth (izar) and then lie down with him in bed.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 22, p. 737

HADITH

206 - قَالَ: «وَ كُنَّ نِسَاءُ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لاَ يَقْضِينَ اَلصَّلاَةَ إِذَا حِضْنَ وَ لَكِنْ يَتَحَشَّيْنَ حِينَ يَدْخُلُ وَقْتُ اَلصَّلاَةِ وَ يَتَوَضَّيْنَ ثُمَّ يَجْلِسْنَ قَرِيباً مِنَ اَلْمَسْجِدِ فَيَذْكُرْنَ اَللَّهَ عَزَّ وَ جَلَّ.

H.206 – (From Imam Jafar ibn Muhammad Al-Sadiq {a.s}), He said:
'The wives of the Prophet did not make up the prayers when they were menstruating. However, when the time for prayer entered, they would use cotton (for cleanliness), perform wudu (ablution), and then sit near the mosque to remember Allah {SWT}, the Mighty and Majestic.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 486 • Wasa'il Al-Shi'a, vol. 2, p. 345

HADITH

207 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «فِي اِمْرَأَةٍ اِدَّعَتْ أَنَّهَا حَاضَتْ فِي شَهْرٍ وَاحِدٍ ثَلاَثَ حِيَضٍ إِنَّهُ تُسْأَلُ نِسْوَةٌ مِنْ بِطَانَتِهَا هَلْ كَانَ حَيْضُهَا فِيمَا مَضَى عَلَى مَا اِدَّعَتْ فَإِنْ شَهِدْنَ صُدِّقَتْ وَ إِلاَّ فَهِيَ كَاذِبَةٌ.

H.207 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said regarding a woman who claimed to have experienced three menstrual cycles in one month:
'Women from her close circle (those familiar with her cycle) should be asked whether her previous menstruation followed the pattern She claims. If they testify in her favour, She is to be believed; otherwise, She is considered lying.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 398 • Tahdhib Al-Ahkam, Vol. 6, p. 271 • Tahdhib Al-Ahkam, Vol. 8, p. 166 • Al-Istibsar, Part 1, p. 148 • Al-Istibsar, Part 3, p. 356 • Al-Wafi, Vol. 23, p. 1261 • Wasa'il Al-Shi'a, vol. 2, p. 358 • Wasa'il Al-Shia, vol. 27, p. 361 • Tafsir Al-Burhan, Vol. 1, p. 473

HADITH

208 - وَ سَأَلَ عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْحَائِضِ تَغْتَسِلُ وَ عَلَى جَسَدِهَا اَلزَّعْفَرَانُ لَمْ يَذْهَبْ بِهِ اَلْمَاءُ قَالَ «لاَ بَأْسَ بِهِ» وَ عَنِ اَلْمَرْأَةِ تَغْتَسِلُ وَ قَدِ اِمْتَشَطَتْ بِقَرَامِلَ وَ لَمْ تَنْقُضْ شَعْرَهَا كَمْ يُجْزِيهَا مِنَ اَلْمَاءِ قَالَ «مِثْلُ اَلَّذِي يَشْرَبُ شَعْرُهَا وَ هُوَ ثَلاَثُ حَفَنَاتٍ عَلَى رَأْسِهَا وَ حَفْنَتَانِ عَلَى اَلْيَمِينِ وَ حَفْنَتَانِ عَلَى اَلْيَسَارِ ثُمَّ تُمِرُّ يَدَهَا عَلَى جَسَدِهَا كُلِّهِ.

H.208 - Ammar ibn Musa al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a menstruating woman who performs ghusl (ritual bathing) while saffron remains on her body and is not removed by the water.
Imam {a.s} said: 'There is no harm in it.'
He also asked about a woman who performs ghusl and has braided hair but does not undo it; how much water suffices for her?
Imam {a.s} said: 'The amount that is absorbed by her hair, which is three handfuls over her head, two handfuls on the right side, and two handfuls on the left side, after which She should run her hands over her entire body.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

209 - وَ كَانَ بَعْضُ نِسَاءِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ تُرَجِّلُ شَعْرَهَا وَ تَغْسِلُ رَأْسَهَا وَ هِيَ حَائِضٌ.

H.209 - Some of the wives of the Prophet {saws} used to comb their hair and wash their heads while they were menstruating.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 489

POSTNATAL BLEEDING AND ITS RULINGS

[The title is an addition from us and not in the original]

النفاس وأحكامه

HADITH 210 – 211

وإذا ولدت المرأة قعدت عن الصلاة عشرة أيام إلا أن تطهر قبل ذلك فان استمر بها الدم تركت الصلاة ما بينها وبين ثمانية عشر يوما، لان أسماء بنت عميس نفست بمحمد بن أبي بكر في حجة الوداع فأمرها رسول الله صلى الله عليه وآله أن تقعد ثمانية عشر يوما.

[AL SADUQ]

If a woman gives birth, She should refrain from prayer for ten days, unless She becomes pure (stops bleeding) before that.

If the bleeding continues, She should refrain from prayer for up to eighteen days, because Asma bint Umays experienced postnatal bleeding (nifas) with Muhammad ibn Abi Bakr during the Farewell Pilgrimage, and the Messenger of Allah {saws} instructed her to refrain for eighteen days.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

210 - وَ قَدْ رُوِيَ: «أَنَّهُ صَارَ حَدُّ قُعُودِ اَلنُّفَسَاءِ عَنِ اَلصَّلاَةِ ثَمَانِيَةَ عَشَرَ يَوْماً لِأَنَّ أَقَلَّ اَلْحَيْضِ ثَلاَثَةُ أَيَّامٍ وَ أَكْثَرَهُ عَشَرَةُ أَيَّامٍ فَأَوْسَطُهُ خَمْسَةُ أَيَّامٍ فَجَعَلَ اَللَّهُ عَزَّ وَ جَلَّ لِلنُّفَسَاءِ أَيَّامَ أَقَلِّ اَلْحَيْضِ وَ أَوْسَطِهِ وَ أَكْثَرِهِ».

والاخبار التي رويت في قعودها أربعين يوما وما زاد إلى أن تطهر معلولة كلها ووردت للتقية لا يفتي بها إلا أهل الخلاف.

H.210 - It has been narrated: 'The limit for the postnatal period of refraining from prayer has been set at eighteen days because the minimum duration of menstruation is three days, the maximum is ten days, and the average is five days.

Thus, Allah {SWT}, the Exalted, has designated the days of postnatal bleeding (nifas) to correspond with the minimum, average, and maximum days of menstruation.'

[AL SADUQ]

The reports that mention a forty-day period for refraining (from prayer during postnatal bleeding) and beyond until purification are considered weak (defective) and were narrated for purposes of precaution (taqiyya).

Only those who differ from the mainstream position (i.e., opposing sects) give legal rulings based on such reports.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 2, p. 389

HADITH

211 - وَ رَوَى عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اِمْرَأَةٍ أَصَابَهَا اَلطَّلْقُ اَلْيَوْمَ وَ اَلْيَوْمَيْنِ وَ أَكْثَرَ مِنْ ذَلِكَ تَرَى صُفْرَةً أَوْ دَماً كَيْفَ تَصْنَعُ بِالصَّلاَةِ قَالَ «تُصَلِّي مَا لَمْ تَلِدْ فَإِنْ غَلَبَهَا اَلْوَجَعُ صَلَّتْ إِذَا بَرَأَتْ.

H.211 - Ammar ibn Musa al-Sabati narrated from Abu Abdullah {a.s} that He said: I asked him about a woman who experiences labor pains for one or two days or more and sees yellowish discharge or blood. What should She do regarding prayer?
Imam {a.s} said: 'She should pray as long as She has not given birth. If the pain overwhelms her, She should pray when She recovers.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shia, vol. 2, p. 392.

CHAPTER 21 - THE CHAPTER ON TAYAMMUM (DRY ABLUTION)

باب - باب التيمم

HADITH 212 – 225

قال الله عز وجل: "۞ وَإِن كُنتُم مَّرْضَىٰٓ أَوْ عَلَىٰ سَفَرٍ أَوْ جَآءَ أَحَدٌ مِّنكُم مِّنَ ٱلْغَآئِطِ أَوْ لَـٰمَسْتُمُ ٱلنِّسَآءَ فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا فَٱمْسَحُوا۟ بِوُجُوهِكُمْ وَأَيْدِيكُم مِّنْهُ ۚ مَا يُرِيدُ ٱللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ وَلَـٰكِن يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُۥ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ۞.

[AL SADUQ]
Allah {SWT}, the Exalted, said:
"And if you are ill, or on a journey, or one of you comes from relieving himself, or you have touched women and you do not find water, then seek clean earth and wipe over your faces and hands with it. Allah {SWT} does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you so that you may be grateful."
(Surah Al-Ma'idah 5:6).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

212 - وَقَالَ زُرَارَةُ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَ لاَ تُخْبِرُنِي مِنْ أَيْنَ عَلِمْتَ وَ قُلْتَ إِنَّ اَلْمَسْحَ بِبَعْضِ اَلرَّأْسِ وَ بَعْضِ اَلرِّجْلَيْنِ فَضَحِكَ وَقَالَ «يَا زُرَارَةُ قَالَهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ نَزَلَ بِهِ اَلْكِتَابُ مِنَ اَللَّهِ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ قَالَ: «۞ فَاغْسِلُوا وُجُوهَكُمْ ۞»

فَعَرَفْنَا أَنَّ اَلْوَجْهَ كُلَّهُ يَنْبَغِي أَنْ يُغْسَلَ ثُمَّ قَالَ «۞ وَ أَيْدِيَكُمْ إِلَى اَلْمَرٰافِقِ ۞» فَوَصَلَ اَلْيَدَيْنِ إِلَى اَلْمِرْفَقَيْنِ بِالْوَجْهِ فَعَرَفْنَا أَنَّهُ يَنْبَغِي لَهُمَا أَنْ يُغْسَلاَ إِلَى اَلْمِرْفَقَيْنِ ثُمَّ فَصَّلَ بَيْنَ اَلْكَلاَمِ فَقَالَ: «۞ وَ اِمْسَحُوا بِرُؤُسِكُمْ ۞» فَعَرَفْنَا حِينَ قَالَ « بِرُؤُسِكُمْ » أَنَّ اَلْمَسْحَ بِبَعْضِ اَلرَّأْسِ لِمَكَانِ اَلْبَاءِ ثُمَّ وَصَلَ اَلرِّجْلَيْنِ بِالرَّأْسِ كَمَا وَصَلَ اَلْيَدَيْنِ بِالْوَجْهِ فَقَالَ: «۞ وَ أَرْجُلَكُمْ إِلَى اَلْكَعْبَيْنِ ۞» فَعَرَفْنَا حِينَ وَصَلَهُمَا بِالرَّأْسِ أَنَّ اَلْمَسْحَ عَلَى بَعْضِهِمَا ثُمَّ فَسَّرَ ذَلِكَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِلنَّاسِ فَضَيَّعُوهُ ثُمَّ قَالَ: «۞ فَلَمْ تَجِدُوا مٰاءً فَتَيَمَّمُوا صَعِيداً طَيِّباً فَامْسَحُوا بِوُجُوهِكُمْ ۞» فَلَمَّا أَنْ وَضَعَ اَلْوُضُوءَ عَمَّنْ لَمْ يَجِدِ اَلْمَاءَ أَثْبَتَ بَعْضَ اَلْغَسْلِ مَسْحاً لِأَنَّهُ قَالَ «بِوُجُوهِكُمْ»

ثُمَّ وَصَلَ بِهَا: «وَ أَيْدِيكُمْ مِنْهُ» أَيْ مِنْ ذَلِكَ اَلتَّيَمُّمِ لِأَنَّهُ عَلِمَ أَنَّ ذَلِكَ أَجْمَعَ لَمْ يَجْرِ عَلَى اَلْوَجْهِ لِأَنَّهُ يَعْلَقُ مِنْ ذَلِكَ اَلصَّعِيدِ بِبَعْضِ اَلْكَفِّ وَ لاَ يَعْلَقُ بِبَعْضِهَا ثُمَّ قَالَ اَللَّهُ «۞ ما يُرِيدُ اَللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ ۞» وَ اَلْحَرَجُ اَلضِّيقُ.

H.212 – From Zurarah, he asked Imam Muhammad ibn Ali Al-Baqir {a.s}:
'Would you not inform me from where you derived and said that wiping is done on part of head and part of feet?'
Imam {a.s} smiled and said:
'O' Zurarah, it was stated by the Messenger of Allah {saws} and it was revealed in the Book of Allah {SWT}. Allah {SWT}, the Exalted, said: "*So wash your faces*" (Surah Al-Ma'idah 5:6). Thus, we understood that the entire face must be washed.
Then Imam {a.s} said: "*and your hands up to the elbows*."
Thus, Allah {SWT} has connected the hands up to the elbows with the face, so we understood that they must be washed up to the elbows.
Then, Allah {SWT} separated between the statements and said: "*and wipe your heads*."
Thus, we understood from "your heads" that wiping is done on part of the head due to the use of "bi" (preposition indicating partiality).
Then, Allah {SWT} connected the feet to the head just as Allah {SWT} connected the hands to the face and said: "*and your feet up to the ankles*."
Thus, we understood, by connecting them to the head, that wiping is done on part of them.'
Imam {a.s} continued: 'The Messenger of Allah {saws} explained this to the people, but they neglected it.
Then Allah {SWT} said: "*If you do not find water, then seek clean earth and wipe over your faces and hands with it*."
Thus, when Allah {SWT} waived the requirement of wudu for one who does not find water, Allah {SWT} replaced some of the washing with wiping, as Allah {SWT} said, "*with your faces*."
Then Allah {SWT} connected it with: "*and your hands from it*," meaning from that tayammum.
This is because Allah {SWT} knew that not all of the dust would reach the face, as some of it would adhere to some parts of the hand and not all of the hand.
Then Allah {SWT} said: "*Allah {SWT} does not intend to make difficulty for you*," and difficulty means constraint.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 30 • Ilal al-Sharai' Vol. 1, p. 279 • Tahdhib Al-Ahkam, Part 1, p. 61 • Al-Istibsar, Part 1, p. 62 • Al-Wafi, Vol. 6, p. 282 • Tafsir Al-Burhan, Vol. 2, p. 256 • Bihar Al-Anwar, Vol. 77, p. 289 • Tafsir Nur Al-Thaqalayn, Part 1, p. 596

HADITH

213 - وَقَالَ زُرَارَةُ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ذَاتَ يَوْمٍ لِعَمَّارٍ فِي سَفَرٍ لَهُ «يَا عَمَّارُ بَلَغَنَا أَنَّكَ أَجْنَبْتَ فَكَيْفَ صَنَعْتَ» قَالَ تَمَرَّغْتُ يَا رَسُولَ اَللَّهِ فِي اَلتُّرَابِ قَالَ فَقَالَ لَهُ «كَذَلِكَ يَتَمَرَّغُ اَلْحِمَارُ أَ فَلاَ صَنَعْتَ كَذَا» ثُمَّ أَهْوَى بِيَدَيْهِ إِلَى اَلْأَرْضِ فَوَضَعَهُمَا عَلَى اَلصَّعِيدِ ثُمَّ مَسَحَ جَبِينَيْهِ بِأَصَابِعِهِ وَ كَفَّيْهِ إِحْدَاهُمَا بِالْأُخْرَى ثُمَّ لَمْ يُعِدْ ذَلِكَ.

فإذا تيمم الرجل للوضوء ضرب يديه على الأرض مرة واحدة ثم نفضهما و مسح بهما جبينيه وحاجبيه ومسح على ظهر كفيه، وإذا كان التيمم للجنابة ضرب يديه على الأرض مرة واحدة، ثم نفضهما ومسح بهما جبينيه وحاجبيه، ثم ضرب يديه على الأرض مرة أخرى ومسح على ظهر يديه فوق الكف قليلا ويبدأ بمسح اليمنى قبل اليسرى.

H.213 - From Zurarah, he narrates that Imam Muhammad ibn Ali Al-Baqir {a.s}, said:
'One day, the Messenger of Allah {saws} said to Ammar while on a journey,
"O' Ammar, it has reached us that you became junub (ritually impure due to sexual discharge). What did you do?"
Ammar replied: "I rolled in the dirt, O' Messenger of Allah {saws}."
The Prophet then said to him, "This is how a donkey rolls. You should have done this instead."
Prophet {saws} then placed his hands on the clean earth, wiped his forehead with his fingers, and then wiped the back of each hand with the other hand, and he did not repeat it '.

[AL SADUQ]

When a person performs tayammum for wudu (ablution), he should strike his hands on the earth once, shake them off, and then wipe his forehead and eyebrows, and then the backs of his hands.
If the tayammum is for janabah (major ritual impurity), he should strike his hands on the earth once, shake them off, and wipe his forehead and eyebrows.
Then, he strikes his hands on the earth again, wipes the backs of his hands up to a little above the wrists, and starts by wiping the right hand before the left.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 580 • Wasa'il Al-Shi'a, vol. 3, p. 360

HADITH

214 - وَ سَأَلَ عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ إِذَا أَجْنَبَ وَ لَمْ يَجِدِ اَلْمَاءَ قَالَ «يَتَيَمَّمُ بِالصَّعِيدِ فَإِذَا وَجَدَ اَلْمَاءَ فَلْيَغْتَسِلْ وَ لاَ يُعِيدُ اَلصَّلاَةَ»

وَ عَنِ اَلرَّجُلِ يَمُرُّ بِالرَّكِيَّةِ وَ لَيْسَ مَعَهُ دَلْوٌ قَالَ «لَيْسَ عَلَيْهِ أَنْ يَدْخُلَ اَلرَّكِيَّةَ لِأَنَّ رَبَّ اَلْمَاءِ هُوَ رَبُّ اَلْأَرْضِ فَلْيَتَيَمَّمْ»

وَ عَنِ اَلرَّجُلِ يُجْنِبُ وَ مَعَهُ قَدْرُ مَا يَكْفِيهِ مِنَ اَلْمَاءِ لِوُضُوءِ اَلصَّلاَةِ أَ يَتَوَضَّأُ بِالْمَاءِ أَوْ يَتَيَمَّمُ قَالَ «لاَ بَلْ يَتَيَمَّمُ أَ لاَ تَرَى أَنَّهُ إِنَّمَا جُعِلَ عَلَيْهِ نِصْفُ اَلْوُضُوءِ.

ومتى أصاب المتيمم الماء ورجا أن يقدر على ماء آخر أو ظن أنه يقدر عليه كما أراده فعسر عليه ذلك، فإن نظره إلى الماء ينقض تيممه وعليه أن يعيد التيمم، فإن أصاب الماء وقد دخل في الصلاة فليضرب وليتوضأ ما لم يركع، فإن كان قد ركع فليمض في صلاته فان التيمم أحد الطهورين، ومن تيمم ثم أصاب الماء فعليه الغسل إن كان جنبا والوضوء إن لم يكن جنبا، فإن أصاب الماء وقد صلى بتيمم وهو في وقت فقد تمت صلاته ولا إعادة عليه.

H.214 - Ubaidullah ibn Ali Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who becomes junub (ritually impure due to sexual discharge) and does not find water.

Imam {a.s} said: 'He should perform tayammum with clean earth (sa'eed), and when he finds water, he should perform ghusl, but he does not need to repeat the prayer.'

He also asked about a man who passes by a well but does not have a bucket with him.

Imam {a.s} said: 'He is not required to enter the well because the Lord {AZJ} of the water is also the Lord {AZJ} of the earth, so he should perform tayammum.'.

He asked further about a man who becomes junub and has only enough water to perform wudu (ablution) for prayer; should he use the water for wudu or perform tayammum?

Imam {a.s} said: 'No, he should do tayammum. Do you not see that only half of wudu is needed of him?'

[AL SADUQ]

If a person who has performed tayammum finds water and hopes to find more water later or thinks he might find it as intended but then struggles to find it, merely seeing the water invalidates his tayammum, and he must repeat it.

If he finds water after starting his prayer but has not yet bowed (Rukuh), he should interrupt and perform wudu. If he has already bowed, he should continue with his prayer, as tayammum is one of the forms of purification. If a person performs tayammum and later finds water, he must perform ghusl if he was in a state of janabah or wudu if he was not, but if he has already completed his prayer with tayammum during its time, then his prayer is valid and does not need to be repeated.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

215 - وَقَالَ زُرَارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ: قُلْنَا لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ لَمْ يُصِبْ مَاءً وَ حَضَرَتِ اَلصَّلاَةُ فَتَيَمَّمَ وَ صَلَّى رَكْعَتَيْنِ ثُمَّ أَصَابَ اَلْمَاءَ أَ يَنْقُضُ اَلرَّكْعَتَيْنِ أَوْ يَقْطَعُهُمَا وَ يَتَوَضَّأُ ثُمَّ يُصَلِّي قَالَ «لاَ وَ لَكِنَّهُ يَمْضِي فِي صَلاَتِهِ فَيُتِمُّهَا وَ لاَ يَنْقُضُهَا لِمَكَانِ اَلْمَاءِ لِأَنَّهُ دَخَلَهَا وَ هُوَ عَلَى طُهْرٍ بِتَيَمُّمٍ» وَقَالَ زُرَارَةُ قُلْتُ لَهُ دَخَلَهَا وَ هُوَ مُتَيَمِّمٌ فَصَلَّى رَكْعَةً ثُمَّ أَحْدَثَ فَأَصَابَ مَاءً قَالَ «يَخْرُجُ فَيَتَوَضَّأُ ثُمَّ يَبْنِي عَلَى مَا مَضَى مِنْ صَلاَتِهِ اَلَّتِي صَلَّى بِالتَّيَمُّمِ.

H.215 – Zurarah and Muhammad ibn Muslim said: We asked Abu Ja'far {a.s} about a man who does not find water, and the time for prayer arrives, so he performs tayammum and prays two rak'ahs. Then he finds water. Should he invalidate the two rak'ahs, does he interrupt them, perform wudu, and then repeat the prayer?
Imam {a.s} said: 'No, he should continue his prayer and complete it, and the presence of water does not invalidate it because he entered into it while in a state of purity through tayammum.'
Zurarah also said: I asked him about a person who entered the prayer with tayammum, prayed one rak'ah, then broke his wudu and now has also found water.
Imam {a.s} said: 'He should go out, perform wudu, and then continue from where he left off in the prayer that he began with tayammum.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 205 • Al-Istibsar, Part 1, p. 167 • Awaali al-La'aali, Part 3, p. 49 • Al-Wafi, Vol. 6, p. 562

HADITH

216 - وَ سَأَلَ عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلتَّيَمُّمِ مِنَ اَلْوُضُوءِ وَ مِنَ اَلْجَنَابَةِ وَ مِنَ اَلْحَيْضِ لِلنِّسَاءِ سَوَاءٌ فَقَالَ «نَعَمْ.

H.216 - Ammar ibn Musa al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about tayammum for wudu (ablution), janabah (major ritual impurity), and menstruation for women.
Imam {a.s} said: 'Yes, it is the same.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 162 • Tahdhib Al-Ahkam, Part 1, p. 212 • Al-Wafi, Vol. 6, p. 583 • Tafsir al-Safi, Part 1, p. 456 • Wasa'il Al-Shi'a, vol. 2, p. 315 • Wasa'il Al-Shi'a, vol. 3, p. 362

HADITH

217 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَكُونُ بِهِ اَلْقُرُوحُ وَ اَلْجِرَاحَاتُ فَيُجْنِبُ فَقَالَ «لاَ بَأْسَ بِأَنْ يَتَيَمَّمَ وَ لاَ يَغْتَسِلَ.

H.217 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a man who has sores and wounds and becomes junub (ritually impure due to sexual discharge).
Imam {a.s} said: 'There is no harm if he performs tayammum and does not make ghusl (ritual bath).'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

218 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَبْطُونُ وَ اَلْكَسِيرُ يُؤَمِّمَانِ وَ لاَ يُغَسَّلاَنِ.

H.218 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'One who is suffering from a severe stomach illness or has broken bones should perform tayammum and should not perform ghusl (ritual bathing).'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 3, p. 348

HADITH

219 - وَ قِيلَ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَا رَسُولَ اَللَّهِ إِنَّ فُلاَناً أَصَابَتْهُ جَنَابَةٌ وَ هُوَ مَجْدُورٌ فَغَسَّلُوهُ فَمَاتَ فَقَالَ «قَتَلُوهُ أَلاَّ سَأَلُوا أَلاَّ يَمَّمُوهُ إِنَّ شِفَاءَ اَلْعِيِّ اَلسُّؤَالُ.

H.219 - It was said to the Messenger of Allah {saws}:
'O' Messenger of Allah {saws}, so-and-so became junub (ritually impure due to sexual discharge) and had smallpox, so they washed him and he died.'
Imam {a.s} said: 'They killed him! Why did they not ask? Why did they not perform tayammum for him? Surely, the cure for ignorance is asking questions.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Sarayer, Part 3, p. 612 • Bihar Al-Anwar, Vol. 78, p. 154

HADITH

220 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ مَجْدُورٍ أَصَابَتْهُ جَنَابَةٌ فَقَالَ «إِنْ كَانَ أَجْنَبَ هُوَ فَلْيَغْتَسِلْ وَ إِنْ كَانَ اِحْتَلَمَ فَلْيَتَيَمَّمْ.

والجنب إذا خاف على نفسه من البرد تيمم.

H.220 - It was asked of Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man with smallpox who became junub (ritually impure due to sexual discharge).
Imam {a.s} said: 'If he became junub (through intercourse), he should perform ghusl, but if he had a nocturnal emission (i.e., he experienced it while sleeping), he should perform tayammum.'.

[AL SADUQ]
And if a person in a state of janabah fears harm from the cold, they may perform tayammum.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Vol 3, p. 68 • Tahdhib Al-Ahkam, Part 1, p. 198 • Al-Istibsar, Part 1, p. 162 • Awaali al-La'aali, Part 3, p. 46 • Al-Wafi, Vol. 6, p. 552 • Wasa'il Al-Shi'a, vol. 3, p. 373

HADITH

221 - وَ سَأَلَهُ مُعَاوِيَةُ بْنُ مَيْسَرَةَ: عَنِ اَلرَّجُلِ يَكُونُ فِي اَلسَّفَرِ فَلاَ يَجِدُ اَلْمَاءَ فَيَتَيَمَّمُ وَ يُصَلِّي ثُمَّ يَأْتِي عَلَى اَلْمَاءِ وَ عَلَيْهِ شَيْءٌ مِنَ اَلْوَقْتِ أَ يَمْضِي عَلَى صَلاَتِهِ أَمْ يَتَوَضَّأُ وَ يُعِيدُ اَلصَّلاَةَ قَالَ «يَمْضِي عَلَى صَلاَتِهِ فَإِنَّ رَبَّ اَلْمَاءِ هُوَ رَبُّ اَلتُّرَابِ.

H.221 - Mu'awiyah ibn Maythara asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who is traveling, does not find water, performs tayammum, and prays. Then he finds water while there is still some time left (for the prayer). Should he continue with his prayer or perform wudu and repeat the prayer?
Imam {a.s} said: 'He should continue with his prayer, for the Lord {AZJ} of the water is the Lord {AZJ} of the earth.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

222 - وَ أَتَى أَبُو ذَرٍّ رَحِمَهُ اَللَّهُ اَلنَّبِيَّ ص فَقَالَ: «يَا رَسُولَ اَللَّهِ هَلَكْتُ جَامَعْتُ عَلَى غَيْرِ مَاءٍ قَالَ فَأَمَرَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِمَخْمِلٍ فَاسْتَتَرْنَا بِهِ وَ بِمَاءٍ فَاغْتَسَلْتُ أَنَا وَ هِيَ ثُمَّ قَالَ «يَا أَبَا ذَرٍّ يَكْفِيكَ اَلصَّعِيدُ عَشْرَ سِنِينَ».

وإذا أجنب الرجل في سفر ومعه ماء قدر ما يتوضأ به تيمم ولم يتوضأ إلا أن يعلم أنه يدرك الماء قبل أن يفوته وقت الصلاة.

H.222 - Abu Dharr came to the Prophet, and said: "O' Messenger of Allah {saws}, I have perished; I had relations (with a women) without water (for ghusl afterwards)."
The Prophet then ordered a canopy to be used for covering (privacy) and water for bathing.
Abu Dharr said: 'We both (he and his wife) then performed ghusl.
Then He {saws} said: "'O' Abu Dharr, clean earth (tayammum) is sufficient for you for ten years.'

[AL SADUQ]

If a man becomes junub (ritually impure due to sexual discharge) while traveling and has only enough water for wudu (ablution), he should perform tayammum instead of wudu unless he knows that he will find water before the prayer time expires.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 194 • Tahdhib Al-Ahkam, Part 1, p. 199 • Al-Arbaʻūn Ḥadīthan (Al-Shahīd al-Awwal) Vol. 1, p. 26 • Awaali al-La'aali, Part 3, p. 47 • Al-Wafi, Vol. 6, p. 551 • Wasa'il Al-Shi'a, vol. 3, p. 369 • Bihar Al-Anwar, Vol. 78, p. 168 • Mustadrak Al-Wasail, Vol. 2, p. 541

HADITH

223 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي نَجْرَانَ أَبَا اَلْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنْ ثَلاَثَةِ نَفَرٍ كَانُوا فِي سَفَرٍ أَحَدُهُمْ جُنُبٌ وَ اَلثَّانِي مَيِّتٌ وَ اَلثَّالِثُ عَلَى غَيْرِ وُضُوءٍ وَ حَضَرَتِ اَلصَّلاَةُ وَ مَعَهُمْ مِنَ اَلْمَاءِ قَدْرُ مَا يَكْفِي أَحَدَهُمْ مَنْ يَأْخُذُ اَلْمَاءَ وَ كَيْفَ يَصْنَعُونَ فَقَالَ «يَغْتَسِلُ اَلْجُنُبُ وَ يُدْفَنُ اَلْمَيِّتُ بِتَيَمُّمٍ وَ يَتَيَمَّمُ اَلَّذِي هُوَ عَلَى غَيْرِ وُضُوءٍ لِأَنَّ اَلْغُسْلَ مِنَ اَلْجَنَابَةِ فَرِيضَةٌ وَ غُسْلَ اَلْمَيِّتِ سُنَّةٌ وَ اَلتَّيَمُّمَ لِلْآخَرِ جَائِزٌ.

H.223 - Abdul Rahman ibn Abi Najran asked Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} about three people who were traveling: one was junub (in a state of major ritual impurity), the second was dead, and the third was without wudu (ablution). The time for prayer came, and they had only enough water for one of them. Who should use the water and what should they do?
Imam {a.s} said: 'The one who is junub should perform ghusl (ritual bathing). The deceased should be buried with tayammum, and the one without wudu should perform tayammum because ghusl from janabah is a religious obligation, the washing of the deceased is a recommended practice, and tayammum for the other is permissible.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Awaali al-La'aali, Part 3, p. 49 • Wasa'il Al-Shi'a, vol. 3, p. 375 • Bihar Al Anwar, Vol. 78, p. 26

HADITH

224 - وَ سَأَلَ مُحَمَّدُ بْنُ حُمْرَانَ اَلنَّهْدِيُّ وَ جَمِيلُ بْنُ دَرَّاجٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ إِمَامِ قَوْمٍ أَصَابَتْهُ جَنَابَةٌ فِي اَلسَّفَرِ وَ لَيْسَ مَعَهُ مِنَ اَلْمَاءِ مَا يَكْفِيهِ لِلْغُسْلِ أَ يَتَوَضَّأُ بَعْضُهُمْ وَ يُصَلِّي بِهِمْ فَقَالَ «لاَ وَ لَكِنْ يَتَيَمَّمُ اَلْجُنُبُ وَ يُصَلِّي بِهِمْ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ جَعَلَ اَلتُّرَابَ طَهُوراً كَمَا جَعَلَ اَلْمَاءَ طَهُوراً.

H.224 - Muhammad ibn Hamran al-Nahdi and Jamil ibn Darraj asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about an Imam leading a group in prayer who becomes junub (in a state of major ritual impurity) while traveling and does not have enough water for ghusl (ritual bathing). Should some of them perform wudu and then lead the prayer in his place?

Imam {a.s} said: 'No, rather the junub should perform tayammum and lead them in prayer, for Allah {SWT}, the Mighty and Majestic, has made the earth (dust) a means of purification just as He has made water a means of purification.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 66 • Tahdhib Al-Ahkam, Part 3, p. 167 • Al-Istibsar, Part 1, p. 425 • Al-Wafi, Vol. 6, p. 543 • Wasa'il Al-Shi'a, vol. 3, p. 386 • Wasa'il Al-Shi'a, vol. 8, p. 327

HADITH

225 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ تُصِيبُهُ اَلْجَنَابَةُ فِي اَللَّيْلَةِ اَلْبَارِدَةِ وَ يَخَافُ عَلَى نَفْسِهِ اَلتَّلَفَ إِنِ اِغْتَسَلَ فَقَالَ «يَتَيَمَّمُ وَ يُصَلِّي فَإِذَا أَمِنَ مِنَ اَلْبَرْدِ اِغْتَسَلَ وَ أَعَادَ اَلصَّلاَةَ.

وإذا كان الرجل في حال لا يقدر إلا على الطين يتيمم به فإن الله تبارك وتعالى أولى بالعذر إذا لم يكن معه ثوب جاف ولا لبد يقدر على أن ينفضه و يتيمم منه. ومن كان في وسط زحام يوم الجمعة أو يوم عرفة ولم يستطع الخروج من المسجد من كثرة الناس تيمم وصلى معهم وليعد إذا انصرف.

ومن تيمم وكان معه ماء فنسي وصلى بتيمم، ثم ذكر قبل أن يخرج الوقت فليعد الوضوء والصلاة. ومن احتلم في مسجد من المساجد خرج منه واغتسل، إلا أن يكون احتلامه في المسجد الحرام أو في مسجد الرسول صلى الله عليه وآله فإنه إن احتلم في أحد هذين المسجدين تيمم وخرج ولم يمش فيهما إلا متيمما.

H.225 - Abdullah ibn Sinan asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who becomes junub (ritually impure) during a cold night and fears for his life if he performs ghusl (ritual bathing).

Imam {a.s} said: 'He should perform tayammum and pray, and when he is safe from the cold, he should perform ghusl and repeat the prayer.'

[AL SADUQ]

If a person is in a situation where they only have access to mud, they should perform tayammum with it, for Allah {SWT}, the Blessed and Exalted, is more deserving of granting an excuse if they do not have dry clothing or anything they can shake off and use for tayammum. If a person finds themselves in a crowded place on the day of Jumu'ah (Jumu'ah prayer) or on the Day of Arafah and cannot leave the mosque due to the crowd, they should perform tayammum, pray with the congregation, and then repeat (the prayer) once they have left.

If a person performs tayammum but had water available and forgot, and prayed using tayammum, then remembered before the prayer time ended, they should perform wudu and repeat the prayer. If someone experiences a nocturnal emission (becomes junub) while in a mosque, they should leave and perform ghusl, except if it occurs in the Sacred Mosque (Masjid al-Haram) or the Mosque of the Messenger {saws}. In these two mosques, they should perform tayammum and leave without walking in them except while in a state of tayammum.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 3, p. 366 • Wasa'il Al-Shi'a, vol. 3, p. 372

CHAPTER 22 - THE RITUAL BATH OF JUMU'AH, ENTERING THE BATHHOUSE, ITS ETIQUETTE, AND TEACHINGS ON CLEANLINESS AND BEAUTIFICATION

باب - غسل يوم الجمعة ودخول الحمام وآدابه وما جاء في التنظيف والزينة

HADITH 226 – 300

226 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: « «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ اَلْيَوْمِ اَلْآخِرِ» فَلاَ يَدْخُلِ اَلْحَمَّامَ إِلاَّ بِمِئْزَرٍ » وَ نَهَى صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَنِ اَلْغُسْلِ تَحْتَ اَلسَّمَاءِ إِلاَّ بِمِئْزَرٍ وَ نَهَى عَنْ دُخُولِ اَلْأَنْهَارِ إِلاَّ بِمِئْزَرٍ فَقَالَ «إِنَّ لِلْمَاءِ أَهْلاً وَ سُكَّاناً.

وغسل يوم الجمعة واجب على الرجال والنساء في السفر والحضر إلا أنه رخص للنساء في السفر لقلة الماء.

ومن كان في سفر ووجد الماء يوم الخميس وخشي أن لا يجده يوم الجمعة فلا بأس بأن يغتسل يوم الخميس للجمعة، فإن وجد الماء يوم الجمعة اغتسل، وإن لم يجد أجزأه.

H.226 - The Messenger of Allah {saws} said:
'Whoever believes in Allah {SWT} and the Last Day should not enter the bathhouse except with a waistcloth (covering).'
And Prophet {saws} prohibited washing under the open sky without a covering and prohibited entering rivers without a covering, saying:
'The water has inhabitants and dwellers.'

[AL SADUQ]
The Jumu'ah (ghusl) is obligatory for both men and women, whether at home or while traveling, though women are granted a pardon when traveling due to scarcity of water.
If a person is traveling and finds water on Thursday but fears they will not find it on Jumu'ah, it is permissible to perform the ghusl for Jumu'ah on Thursday.
If they find water on Jumu'ah, they should perform the ghusl then, but if they do not, the previous ghusl suffices.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

227 - فَقَدْ رَوَى اَلْحَسَنُ بْنُ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنْ أُمِّهِ وَ أُمِّ أَحْمَدَ بْنِ مُوسَى عَلَيْهِ اَلسَّلاَمُ قَالَتَا: كُنَّا مَعَ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ فِي اَلْبَادِيَةِ وَ نَحْنُ نُرِيدُ بَغْدَادَ فَقَالَ لَنَا يَوْمَ اَلْخَمِيسِ «اِغْتَسِلاَ اَلْيَوْمَ لِغَدٍ يَوْمِ اَلْجُمُعَةِ فَإِنَّ اَلْمَاءَ غَداً بِهَا قَلِيلٌ» قَالَتَا فَاغْتَسَلْنَا يَوْمَ اَلْخَمِيسِ لِلْجُمُعَةِ.

وغسل يوم الجمعة سنة واجبة، ويجوز من [وقت] طلوع الفجر يوم الجمعة إلى قرب الزوال، وأفضل ذلك ما قرب من الزوال، ومن نسي الغسل أو فاته لعلة فليغتسل بعد العصر أو يوم السبت، ويجزي الغسل للجمعة كما يكون للرواح.

والوضوء فيه قبل الغسل، ويقول المغتسل للجمعة: " اللهم طهرني وطهر قلبي وأنق غسلي وأجر على لساني محبة منك.

H.227 - Al-Hasan ibn Musa ibn Jafar narrated from his mother and Umm Ahmad bint Musa {a.s} who said:
"We were both with Imam Musa ibn Jafar Al-Kadhim {a.s} in the desert while we were heading to Baghdad, and on Thursday He {a.s} said to us,
'Perform ghusl today for tomorrow, Jumu'ah, because water will be scarce tomorrow.'
They said: So we performed ghusl on Thursday for Jumu'ah.

[AL SADUQ]

The Jumu'ah bath (ghusl) is an emphasized recommended practice, and it can be performed from the time of dawn (Fajr) on Jumu'ah until near the time of noon. The best time being the most preferred time being close to noon. If one forgets or misses the ghusl due to an excuse, they may perform it after the afternoon or even on Saturday, and it will still suffice as the Jumu'ah bath as it serves the purpose of purification and preparation.
Before performing ghusl, one should perform wudu (ablution), and when performing the Jumu'ah bath, the person should say: 'O' Allah {SWT}, purify me, purify my heart, cleanse my body, and let love for You flow on my tongue.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

228 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنِ اِغْتَسَلَ لِلْجُمُعَةِ فَقَالَ - أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِجْعَلْنِي مِنَ اَلتَّوَّابِينَ وَ اِجْعَلْنِي مِنَ اَلْمُتَطَهِّرِينَ كَانَ طُهْراً مِنَ اَلْجُمُعَةِ إِلَى اَلْجُمُعَةِ.

H.228 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever performs the ghusl (ritual bath) for Jumu'ah and then says:
"I bear witness that there is no god but Allah {SWT}, alone without any partner, and that Muhammad is His servant and Messenger. O' Allah {SWT}, bless Muhammad and the family of Muhammad, and make me among those who turn in repentance and make me among those who purify themselves,"
It will serve as purification for them from (this) Jumu'ah to (next) Jumu'ah.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 3, p. 10 • Jamal al-Usbu, Part 1, p. 368 • Al-Wafi, Vol. 6, p. 513 • Wasa'il Al-Shi'a, vol. 3, p. 323 • Bihar Al-Anwar, Vol. 86, p. 352

HADITH

229 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «غُسْلُ يَوْمِ اَلْجُمُعَةِ طَهُورٌ وَ كَفَّارَةٌ لِمَا بَيْنَهُمَا مِنَ اَلذُّنُوبِ مِنَ اَلْجُمُعَةِ إِلَى اَلْجُمُعَةِ.

H.229 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'The ghusl (ritual bath) of Jumu'ah is a purification and an expiation for the sins committed between one Jumu'ah and the next (Jumu'ah).'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 395 • Wasa'il Al-Shi'a, vol. 3, p. 315 • Bihar Al-Anwar, Vol. 78, p. 128 • Mustadrak Al-Wasail, Vol. 2, p. 501

HADITH

230 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: فِي عِلَّةِ غُسْلِ يَوْمِ اَلْجُمُعَةِ «إِنَّ اَلْأَنْصَارَ كَانَتْ تَعْمَلُ فِي نَوَاضِحِهَا وَ أَمْوَالِهَا فَإِذَا كَانَ يَوْمُ اَلْجُمُعَةِ حَضَرُوا اَلْمَسْجِدَ فَتَأَذَّى اَلنَّاسُ بِأَرْوَاحِ آبَاطِهِمْ وَ أَجْسَادِهِمْ فَأَمَرَهُمْ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِالْغُسْلِ فَجَرَتْ بِذَلِكَ اَلسُّنَّةُ.

H.230 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said regarding the reason for the Jumu'ah (ritual bath):
'The Ansar (residents of Medina who supported the Prophet) used to work in their fields and with their livestock. When Jumu'ah came, they would attend the mosque, and the people were bothered by the odor from their armpits and bodies. So the Messenger of Allah {saws} ordered them to perform ghusl, and thus it became a Sunnah (established practice).'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 395 • Wasa'il Al-Shi'a, vol. 3, p. 315

HADITH

231 - وَ رُوِيَ: «أَنَّ اَللَّهَ تَبَارَكَ وتَعَالَى أَتَمَّ صَلاَةَ اَلْفَرِيضَةِ بِصَلاَةِ اَلنَّافِلَةِ وَ أَتَمَّ صِيَامَ اَلْفَرِيضَةِ بِصِيَامِ اَلنَّافِلَةِ وَ أَتَمَّ اَلْوُضُوءَ بِغُسْلِ يَوْمِ اَلْجُمُعَةِ.

H.231 – (Al-Hussain ibn Khalid asked Abu Al-Hasan Al-Awwal {a.s}) narrates that:
'It is narrated that 'Allah {SWT}, the Blessed and Exalted, completes the obligatory prayer with the supererogatory prayer, completes the obligatory fasting with the supererogatory fasting, and completes the wudu (ablution) with the ghusl (ritual bath) of Jumu'ah.'.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 3, p. 315

HADITH

232 - وَ رَوَى يَحْيَى بْنُ سَعِيدٍ اَلْأَهْوَازِيُّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرٍ عَنْ مُحَمَّدِ بْنِ حُمْرَانَ قَالَ اَلصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ: «إِذَا دَخَلْتَ اَلْحَمَّامَ فَقُلْ فِي اَلْوَقْتِ اَلَّذِي تَنْزِعُ فِيهِ ثِيَابَكَ: اَللَّهُمَّ اِنْزِعْ عَنِّي رِبْقَةَ اَلنِّفَاقِ وَ ثَبِّتْنِي عَلَى اَلْإِيمَانِ وَ إِذَا دَخَلْتَ اَلْبَيْتَ اَلْأَوَّلَ فَقُلْ: اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ نَفْسِي وَ أَسْتَعِيذُ بِكَ مِنْ أَذَاهُ وَ إِذَا دَخَلْتَ اَلْبَيْتَ اَلثَّانِيَ فَقُلِ: اَللَّهُمَّ أَذْهِبْ عَنِّي اَلرِّجْسَ اَلنَّجْسَ وَ طَهِّرْ جَسَدِي وَ قَلْبِي وَ خُذْ مِنَ اَلْمَاءِ اَلْحَارِّ وَ ضَعْهُ عَلَى هَامَتِكَ وَ صُبَّ مِنْهُ عَلَى رِجْلَيْكَ وَ إِنْ أَمْكَنَ أَنْ تَبْلَعَ مِنْهُ جُرْعَةً فَافْعَلْ فَإِنَّهُ يُنَقِّي اَلْمَثَانَةَ وَ اِلْبَثْ فِي اَلْبَيْتِ اَلثَّانِي سَاعَةً وَ إِذَا دَخَلْتَ اَلْبَيْتَ اَلثَّالِثَ فَقُلْ نَعُوذُ بِاللَّهِ مِنَ اَلنَّارِ وَ نَسْأَلُهُ اَلْجَنَّةَ تُرَدِّدُهَا إِلَى وَقْتِ خُرُوجِكَ مِنَ اَلْبَيْتِ اَلْحَارِّ وَ إِيَّاكَ وَ شُرْبَ اَلْمَاءِ اَلْبَارِدِ وَ اَلْفُقَّاعِ فِي اَلْحَمَّامِ فَإِنَّهُ يُفْسِدُ اَلْمَعِدَةَ وَ لاَ تَصُبَّنَّ عَلَيْكَ اَلْمَاءَ اَلْبَارِدَ فَإِنَّهُ يُضْعِفُ اَلْبَدَنَ وَ صُبَّ اَلْمَاءَ اَلْبَارِدَ عَلَى قَدَمَيْكَ إِذَا خَرَجْتَ فَإِنَّهُ يَسُلُّ اَلدَّاءَ مِنْ جَسَدِكَ فَإِذَا لَبِسْتَ ثِيَابَكَ فَقُلِ: اَللَّهُمَّ أَلْبِسْنِي اَلتَّقْوَى وَ جَنِّبْنِي اَلرَّدَى فَإِذَا فَعَلْتَ ذَلِكَ أَمِنْتَ مِنْ كُلِّ دَاءٍ».

ولا بأس بقراءة القرآن في الحمام ما لم ترد به الصوت إذا كان عليك مئزر.

H.232 - Yahya ibn Sa'id Al-Ahwazi narrated from Ahmad ibn Muhammad ibn Abi Nasr, and him from Muhammad ibn Hamran who reported that Imam Al-Sadiq {a.s} said:
When you enter the bathhouse (hammam), at the time you remove your clothes, say: 'O' Allah {SWT}, remove from me shackles of hypocrisy and establish me firmly on faith.' And when you enter the first room (of bathhouse), say: 'O' Allah {SWT}, I seek refuge with You from the evil of my soul and seek protection from its harm.'"
And when you enter the second room (of bathhouse), say: 'O' Allah {SWT}, remove impurity and defilement from me, and purify my body and heart.'
Take some warm water and pour it over your head and pour it over your feet. If you can drink a sip of it, then do so, as it cleanses the bladder. Remain in second room for a while.
When you enter the third room (of bathhouse), say:
'We seek refuge in Allah {SWT} from the Fire and ask Him for Paradise,' and repeat it until the time you leave the hot room (of bathhouse).
Be careful not to drink cold water or consuming 'fuqqa'a' (like carbonated drinks) in the bathhouse, as it harms the stomach.
Do not pour cold water over yourself, as it weakens the body. However, pouring cold water on your feet when leaving will drive away illness from your body.
When you put on your clothes, say: 'O' Allah {SWT}, clothe me with piety and protect me from ruin.' If you do this, you will be safe from all ailments.'

[AL SADUQ]
There is no harm in reciting the Qur'an in the bathhouse as long as you do not raise your voice and you are wearing a waistcloth.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Amali (by Al-Saduq) Vol. 1, p. 363 • Al-Waezin, volume 2, page 307 • Makarim Al-Akhlaq, vol. 1, p. 52 • Al-Wafi, Vol. 6, p. 601 • Wasa'il Al-Shi'a, vol. 2, p. 44 • Bihar Al Anwar, Vol. 73, p. 70 • Bihar Al Anwar, Vol. 73, p. 76

HADITH

233 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ فَقَالَ: أَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَنْهَى عَنْ قِرَاءَةِ اَلْقُرْآنِ فِي اَلْحَمَّامِ فَقَالَ «لاَ إِنَّمَا نَهَى أَنْ يَقْرَأَ اَلرَّجُلُ وَ هُوَ عُرْيَانٌ فَإِذَا كَانَ عَلَيْهِ إِزَارٌ فَلاَ بَأْسَ.

H.233 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} saying: 'Did Commander of the Faithful {a.s} prohibit recitation of the Qur'an in the bathhouse?' Imam {a.s} said: 'No, he only prohibited a man from reciting while being naked. If he is wearing a waistcloth (covering), then there is no harm.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 52

HADITH

234 - وَقَالَ عَلِيُّ بْنُ يَقْطِينٍ لِمُوسَى بْنِ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: أَقْرَأُ فِي اَلْحَمَّامِ وَ أَنْكِحُ فِيهِ قَالَ «لاَ بَأْسَ.

ويجب على الرجل أن يغض بصره ويستر فرجه من أن ينظر إليه.

H.234 - Ali ibn Yaqtin said to Imam Musa ibn Jafar Al-Kadhim {a.s}:
'May I recite (in the bathhouse) and marry (perform a marriage contract) there?'
Imam {a.s} said: 'There is no harm.'

[AL SADUQ]
A man must lower his gaze and cover his private parts to prevent others from looking at them (in bathhouse).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, V.1, p. 53 • Bihar Al Anwar, V.73, p. 77

HADITH

235 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «﴿ قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصارِهِمْ وَ يَحْفَظُوا فُرُوجَهُمْ ذٰلِكَ أَزْكىٰ لَهُمْ ﴾» فَقَالَ «كُلُّ مَا كَانَ فِي كِتَابِ اَللَّهِ تَعَالَى مِنْ ذِكْرِ حِفْظِ اَلْفَرْجِ فَهُوَ مِنَ اَلزِّنَا إِلاَّ فِي هَذَا اَلْمَوْضِعِ فَإِنَّهُ لِلْحِفْظِ مِنْ أَنْ يُنْظَرَ إِلَيْهِ.

H.235 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the saying of Allah {SWT}, the Exalted: "*Tell the believing men to lower their gaze and guard their private parts; that is purer for them.*" (Surah An-Nur, 24:30).
Imam {a.s} said: 'Every mention of guarding the private parts in the Book of Allah {SWT}, the Exalted, refers to guarding against fornication, except in this instance, where it refers to guarding them from being looked at.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 595 • Wasa'il Al-Shi'a, vol. 1, p. 300 • Al-Fusul al-Muhimmah, Part 1, p. 696

HADITH

236 - وَ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «إِنَّمَا أُكْرَهُ اَلنَّظَرَ إِلَى عَوْرَةِ اَلْمُسْلِمِ فَأَمَّا اَلنَّظَرُ إِلَى عَوْرَةِ مَنْ لَيْسَ بِمُسْلِمٍ مِثْلُ اَلنَّظَرِ إِلَى عَوْرَةِ اَلْحِمَارِ.

H.236 - On the authority of Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "Indeed, looking at the private parts of a Muslim is disliked, and looking at the private parts of a non-Muslim is like looking at the private parts of a donkey."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 56 • Al-Wafi, Vol. 6, p. 596 • Wasa'il Al-Shi'a, vol. 2, p. 36 • Bihar Al Anwar, Vol. 73, p. 80 • Bihar Al-Anwar, Vol. 101, p. 42 • Mustadrak Al-Wasail, Part 1, p. 378

HADITH

237 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «نِعْمَ اَلْبَيْتُ اَلْحَمَّامُ تُذَكَّرُ فِيهِ اَلنَّارُ وَ يَذْهَبُ بِالدَّرَنِ.

H.237 - The Commander of the Faithful {a.s} said: 'What a good place the bathhouse is, where one is reminded of the Fire (Hellfire) and it removes filth.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, v.1, p. 53 • Wasa'il Al-Shia, vol. 2, p. 30

HADITH

238 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «بِئْسَ اَلْبَيْتُ اَلْحَمَّامُ يَهْتِكُ اَلسِّتْرَ وَ يَذْهَبُ بِالْحَيَاءِ.

H.238 - Imam {a.s} said: 'The bathhouse is an undesirable place; it removes coverings (privacy) and takes away modesty.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 53 • Al-Wafi, Vol. 6, p. 591 • Wasa'il Al-Shia, vol. 2, p. 30

HADITH

239 - وَقَالَ اَلصَّادِقُ عَ: «بِئْسَ اَلْبَيْتُ اَلْحَمَّامُ يَهْتِكُ اَلسِّتْرَ وَ يُبْدِي اَلْعَوْرَةَ وَ نِعْمَ اَلْبَيْتُ اَلْحَمَّامُ يُذَكِّرُ حَرَّ اَلنَّارِ.

ومن الآداب: أن لا يدخل الرجل ولده معه الحمام فينظر إلى عورته.

H.239 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: 'The bathhouse is an undesirable place; it removes coverings (privacy) and exposes the private parts.
However, it is a good place as it reminds one of the heats of the Fire (Hellfire).'.

[AL SADUQ]
Among the etiquettes: a man should not enter the bathhouse with his child if it would lead to the child seeing his private parts.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 591 • Wasa'il Al-Shia, vol. 2, p. 30

HADITH

240 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: « «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ اَلْيَوْمِ اَلْآخِرِ» فَلاَ يَبْعَثْ بِحَلِيلَتِهِ إِلَى اَلْحَمَّامِ.

H.240 - The Messenger of Allah {saws} said: "Whoever believes in Allah {SWT} and the Last Day (Qiyamah) should not send his wife to the bathhouse."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 53 • Wasa'il Al-Shi'a, vol. 2, p. 49

HADITH

241 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَطَاعَ اِمْرَأَتَهُ أَكَبَّهُ اَللَّهُ عَلَى مَنْخِرَيْهِ فِي اَلنَّارِ » فَقِيلَ وَ مَا تِلْكَ اَلطَّاعَةُ قَالَ «تَدْعُوهُ إِلَى اَلنِّيَاحَاتِ وَ اَلْعُرُسَاتِ وَ اَلْحَمَّامَاتِ وَ لُبْسِ اَلثِّيَابِ اَلرِّقَاقِ فَيُجِيبُهَا.

H.241 - Imam {a.s} said:
'Whoever obeys his wife (in matters of disobedience) will be thrown by Allah {SWT}, the Exalted, on his face in the Fire.'
It was said: 'What kind of obedience is that?'
Imam {a.s} said:
"When She invites him to go to congregation of lamentations to extravagant festivities (weddings), or going to public bathhouses, and or to wear delicate (thin/revealing) clothing; and he approves it for her."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 593 • Wasa'il Al-Shi'a, vol. 2, p. 49

HADITH

242 - وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَدَعُ غُسْلَ يَوْمِ اَلْجُمُعَةِ نَاسِياً أَوْ مُتَعَمِّداً فَقَالَ «إِذَا كَانَ نَاسِياً فَقَدْ تَمَّتْ صَلاَتُهُ وَ إِنْ كَانَ مُتَعَمِّداً فَلْيَسْتَغْفِرِ اَللَّهَ وَ لاَ يَعُدْ.

H.242 - Abu Basir asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who neglects the Jumu'ah ritual bath (ghusl) either forgetfully or intentionally.
Imam {a.s} said: 'If he was forgetful, his prayer is valid. But if he did so intentionally, then he should seek forgiveness from Allah {SWT} and not repeat it.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

243 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ تَتَّكِ فِي اَلْحَمَّامِ فَإِنَّهُ يُذِيبُ شَحْمَ اَلْكُلْيَتَيْنِ وَ لاَ تُسَرِّحْ فِي اَلْحَمَّامِ فَإِنَّهُ يُرَقِّقُ اَلشَّعْرَ وَ لاَ تَغْسِلْ رَأْسَكَ بِالطِّينِ فَإِنَّهُ يُسَمِّجُ اَلْوَجْهَ» وَ فِي حَدِيثٍ آخَرَ «يَذْهَبُ بِالْغَيْرَةِ وَ لاَ تَدَلِّكْ بِالْخَزَفِ فَإِنَّهُ يُورِثُ اَلْبَرَصَ وَ لاَ تَمْسَحْ وَجْهَكَ بِالْإِزَارِ فَإِنَّهُ يَذْهَبُ بِمَاءِ اَلْوَجْهِ. وَ رُوِيَ «أَنَّ ذَلِكَ طِينُ مِصْرَ وَ خَزَفُ اَلشَّامِ.

والسواك في الحمام يورث وباء الأسنان. ولا يجوز التطهير والغسل بغسالة الحمام.

H.243 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'Do not recline in the bathhouse, for it melts the fat around the kidneys.
Do not comb your hair in the bathhouse, for it weakens the hair.
Do not wash your head with clay, for it disfigures the face,' and in another narration, 'it removes protective modesty (ghayrah).
Do not scrub with pottery shards (khuzfah), for it causes leprosy,
Do not wipe your face with the izar (waistcloth), for it removes the glamour of the face.
And it is narrated that this refers to the clay of Egypt and the khuzfah (pottery) of Sham."

[AL SADUQ]
Using a toothstick (siwak) in the bathhouse causes tooth decay.
And it is not permissible to perform purification (taharah) and washing with water that has been used in the bathhouse.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 501 • Al-Wafi, Vol. 6, p. 603 • Wasa'il Al-Shi'a, vol. 2, p. 45

HADITH

244 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لِيَتَزَيَّنَنَّ أَحَدُكُمْ يَوْمَ اَلْجُمُعَةِ وَ يَغْتَسِلْ وَ يَتَطَيَّبْ وَ يَتَسَرَّحْ وَ يَلْبَسْ أَنْظَفَ ثِيَابِهِ وَ لْيَتَهَيَّأْ لِلْجُمُعَةِ وَ لْيَكُنْ عَلَيْهِ فِي ذَلِكَ اَلْيَوْمِ اَلسَّكِينَةُ وَ اَلْوَقَارُ وَ لْيُحْسِنْ عِبَادَةَ رَبِّهِ وَ لْيَفْعَلِ اَلْخَيْرَ مَا اِسْتَطَاعَ فَإِنَّ اَللَّهَ جَلَّ ذِكْرُهُ يَطَّلِعُ عَلَى اَلْأَرْضِ لِيُضَاعِفَ اَلْحَسَنَاتِ.

H.244 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'Let each of you adorn himself on Jumu'ah; perform the ritual bath (ghusl), apply perfume, comb your hair, and wear your cleanest clothes.
He should prepare for Jumu'ah and embody tranquility and dignity on that day.
He should enhance worship your Lord {AZJ} excellently and do as much good as you can, for surely Allah {SWT}, the Exalted, looks upon the earth to multiply the good deeds (on Jumu'ah)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

245 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَ: «لاَ تَدْخُلُوا اَلْحَمَّامَ عَلَى اَلرِّيقِ وَ لاَ تَدْخُلُوهُ حَتَّى تَطْعَمُوا شَيْئاً.

H.245 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said: 'Do not enter the bathhouse on an empty stomach, and do not enter it until you have eaten something.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 53 • Awaali al-La'aali, Part 4, p. 12 • Al-Wafi, Vol. 6, p. 608 • Wasa'il Al-Shi'a, vol. 2, p. 52 • Bihar Al Anwar, Vol. 73, p. 77

HADITH

246 - وَقَالَ بَعْضُهُمْ: خَرَجَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ مِنَ اَلْحَمَّامِ فَلَبِسَ وَ تَعَمَّمَ قَالَ «فَمَا تَرَكْتُ اَلْعِمَامَةَ عِنْدَ خُرُوجِي مِنَ اَلْحَمَّامِ فِي اَلشِّتَاءِ وَ اَلصَّيْفِ.

H.246 - Some have narrated: "Imam Jafar ibn Muhammad Al-Sadiq {a.s} exited the bathhouse, dressed, and wrapped a turban upon his head.
Imam {a.s} said: 'I never leave off wearing a turban upon exiting the bathhouse, whether in winter or summer.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 53

HADITH

247 - وَقَالَ مُوسَى بْنُ جَعْفَرٍ عَ: «اَلْحَمَّامُ يَوْمٌ وَ يَوْمٌ لاَ يُكْثِرُ اَللَّحْمَ وَ إِدْمَانُهُ كُلَّ يَوْمٍ يُذْهِبُ شَحْمَ اَلْكُلْيَتَيْنِ.

H.247 - Imam Musa ibn Jafar Al-Kadhim {a.s} said: 'Bathing in the bathhouse every other day does not increase fat. However, using it daily will deplete the fat of the kidneys.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 496 • Makarim Al-Akhlaq, vol. 1, p. 53 • Al-Wafi, Vol. 6, p. 607 • Wasa'il Al-Shia, vol. 2, p. 31 • Bihar Al-Anwar, Vol. 73, p. 78

HADITH

248 - وَ كَانَ اَلصَّادِقُ عَ يَطَّلِي فِي اَلْحَمَّامِ فَإِذَا بَلَغَ مَوْضِعَ اَلْعَوْرَةِ قَالَ لِلَّذِي يَطْلِي تَنَحَّ ثُمَّ يَطْلِي هُوَ ذَلِكَ اَلْمَوْضِعَ.

ومن اطلى فلا بأس أن يلقي الستر عنه لان النورة سترة.

H.248 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} would apply Nuura (depilatory paste) in the bathhouse, and when he reached the area of the private parts, he would instruct the one applying it to move away, and then he would apply it himself to that area.

[AL SADUQ]
And for those who use Nuura (depilatory paste), there is no issue in removing the covering from oneself because Nuura itself serves as a form of covering.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 598 • Wasa'il Al-Shi'a, vol. 2, p. 68

HADITH

249 - وَ دَخَلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ اَلْحَمَّامَ فَقَالَ لَهُ صَاحِبُ اَلْحَمَّامِ نُخْلِيهِ لَكَ فَقَالَ «لاَ إِنَّ اَلْمُؤْمِنَ خَفِيفُ اَلْمَئُونَةِ.

H.249 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} entered the bathhouse, the bathhouse attendant offered to clear it for him.
Imam {a.s} said: 'No, a believer is light in their burdens.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 2, p. 57

HADITH

250 - وَ رُوِيَ عَنْ عُبَيْدِ اَللَّهِ اَلْمُرَافِقِيِّ قَالَ: دَخَلْتُ حَمَّاماً بِالْمَدِينَةِ فَإِذَا شَيْخٌ كَبِيرٌ وَ هُوَ قَيِّمُ اَلْحَمَّامِ فَقُلْتُ لَهُ يَا شَيْخُ لِمَنْ هَذَا اَلْحَمَّامُ فَقَالَ لِأَبِي جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ أَ كَانَ يَدْخُلُهُ قَالَ نَعَمْ فَقُلْتُ كَيْفَ كَانَ يَصْنَعُ قَالَ كَانَ يَدْخُلُ فَيَبْدَأُ فَيَطْلِي عَانَتَهُ وَ مَا يَلِيهَا ثُمَّ يَلُفُّ إِزَارَهُ عَلَى أَطْرَافِ إِحْلِيلِهِ وَ يَدْعُونِي فَأَطْلِي سَائِرَ جَسَدِهِ فَقُلْتُ لَهُ يَوْماً مِنَ اَلْأَيَّامِ اَلَّذِي تَكْرَهُ أَنْ أَرَاهُ قَدْ رَأَيْتُهُ قَالَ «كَلاَّ إِنَّ اَلنُّورَةَ سُتْرَةٌ.

H.250 - It was narrated by Ubaidullah Al-Marafiqi that he entered a bathhouse in Medina and saw an elderly man who was the caretaker of the bathhouse.
(Al-Marafiqi) said to him: 'O' Shaykh, 'To whom does this bathhouse belong?'
(Old man) said: 'It belongs to Imam Muhammad ibn Ali Al-Baqir {a.s}'
(Al-Marafiqi) asked: 'Did he use to come here?'
(Old man) replied: 'Yes.'
So (Al-Marafiqi) asked: 'And what does He do (in the bathhouse)?'
(Old man) said: 'He would enter and first anoint the area around his private parts and what was near it. Then, he would wrap his waistcloth (izar) around the edges of his private area and call me to anoint the rest of his body." One day, I said to him, "What you would dislike for me to see, I have already seen.'
Imam {a.s} said: 'Not at all; the Nuura (depilatory paste) is a form of covering.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 497 • Al-Wafi, Vol. 6, p. 597 • Awalim al-Ulum, Vol. 19, p. 237

HADITH

251 - وَقَالَ عَبْدُ اَلرَّحْمَنِ بْنُ مُسْلِمٍ اَلْمَعْرُوفُ بِسَعْدَانَ: كُنْتُ فِي اَلْحَمَّامِ فِي اَلْبَيْتِ اَلْأَوْسَطِ فَدَخَلَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ وَ عَلَيْهِ إِزَارٌ فَوْقَ اَلنُّورَةِ فَقَالَ «اَلسَّلاَمُ عَلَيْكُمْ» فَرَدَدْتُ عَلَيْهِ اَلسَّلاَمَ وَ دَخَلْتُ اَلْبَيْتَ اَلَّذِي فِيهِ اَلْحَوْضُ فَاغْتَسَلْتُ وَ خَرَجْتُ.

وفي هذا إطلاق في التسليم في الحمام لمن عليه مئزر، والنهي الوارد عن التسليم فيه هو لمن لا مئزر عليه.

H.251 - Abdur Rahman ibn Muslim, known as Sa'dan, said:
"I was in the middle room of the bathhouse when Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} entered, wearing a cloth over the Nuura (depilatory paste)."
Imam {a.s} said: 'Peace be upon you,'
I returned the greeting also. Then I entered the room with the basin, performed ablution, and left.

[AL SADUQ]
This narration indicates that greeting with 'peace' is permissible in a bathhouse for someone who is appropriately covered. However, it is discouraged to greet in such settings if one is not covered.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 53 • Bihar Al-Anwar, Vol. 73, p. 78

HADITH

252- وَ رَوَى حَنَانُ بْنُ سَدِيرٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَ أَبِي وَ جَدِّي وَ عَمِّي حَمَّاماً فِي اَلْمَدِينَةِ فَإِذَا رَجُلٌ فِي بَيْتِ اَلْمَسْلَخِ فَقَالَ لَنَا مِمَّنِ اَلْقَوْمُ فَقُلْنَا مِنْ أَهْلِ اَلْعِرَاقِ فَقَالَ وَ أَيُّ اَلْعِرَاقِ فَقُلْنَا اَلْكُوفِيُّونَ فَقَالَ «مَرْحَباً بِكُمْ يَا أَهْلَ اَلْكُوفَةِ وَ أَهْلاً أَنْتُمُ اَلشِّعَارُ دُونَ اَلدِّثَارِ» ثُمَّ قَالَ «وَ مَا يَمْنَعُكُمْ مِنَ اَلْإِزَارِ » فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «عَوْرَةُ اَلْمُؤْمِنِ عَلَى اَلْمُؤْمِنِ حَرَامٌ» قَالَ فَبَعَثَ عَمِّي إِلَى كِرْبَاسَةٍ فَشَقَّهَا بِأَرْبَعَةٍ ثُمَّ أَخَذَ كُلُّ وَاحِدٍ مِنَّا وَاحِداً ثُمَّ دَخَلْنَا فِيهَا فَلَمَّا كُنَّا فِي اَلْبَيْتِ اَلْحَارِّ صَمَدَ لِجَدِّي فَقَالَ «يَا كَهْلُ مَا يَمْنَعُكَ مِنَ اَلْخِضَابِ» فَقَالَ لَهُ جَدِّي أَدْرَكْتُ مَنْ هُوَ خَيْرٌ مِنِّي وَ مِنْكَ لاَ يَخْتَضِبُ فَقَالَ «وَ مَنْ ذَاكَ اَلَّذِي هُوَ خَيْرٌ مِنِّي» فَقَالَ أَدْرَكْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ وَ لاَ يَخْتَضِبُ فَنَكَسَ رَأْسَهُ وَ تَصَابَّ عَرَقاً وَقَالَ «صَدَقْتَ وَ بَرِرْتَ» ثُمَّ قَالَ «يَا كَهْلُ إِنْ تَخْتَضِبْ فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَدْ خَضَبَ وَ هُوَ خَيْرٌ مِنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ وَ إِنْ تَتْرُكْ فَلَكَ بِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أُسْوَةٌ» قَالَ فَلَمَّا خَرَجْنَا مِنَ اَلْحَمَّامِ سَأَلْنَا عَنِ اَلرَّجُلِ فِي اَلْمَسْلَخِ فَإِذَا هُوَ عَلِيُّ بْنُ اَلْحُسَيْنِ وَ مَعَهُ اِبْنُهُ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ.

وفي هذا الخبر إطلاق للامام أن يدخل ولده معه الحمام دون من ليس بإمام وذلك أن الامام معصوم في صغره وكبر لا يقع منه النظر إلى عورة في الحمام ولا غيره.

H.252 - Hanan ibn Sudayr narrated from his father:
He said: 'I entered a bathhouse in Medina with my father, grandfather, and uncle. There was a man in the changing room.'
Imam {a.s} said: "Where are you people from?" We replied: "From the people of Al-Iraq".
Imam {a.s} said: "Which part of Al-Iraq?" We replied: "From Al-Kufa".
Imam {a.s} said: "Welcome, O' people of Kufa, you are the closest to us."
Then He {a.s} said: "Why are you not wearing a covering (waistcloth)? For Messenger of Allah {saws} has said that 'The private parts of a believer are forbidden for another believer to see.'"
My uncle then sent for a piece of cloth, cut it into four pieces, and each of us took one before we entered (bathhouse). When we entered into the warm room (of bathhouse),

the man turned to my grandfather and said: "O' elderly man, why do you not use henna (dye)?"
My grandfather said: "I have seen someone better than you and me who did not use it."
Imam {a.s} said: "And Who is better than me?"
My grandfather replied: "I saw (Imam {a.s}) Ali ibn Abi Talib and he did not dye his hair."
He {a.s} lowered his head and sweat fell from him, and said: "You have spoken truth and sincere.
Then Imam {a.s} said: "O' elderly man, if you dye your hair, the Messenger of Allah {saws} also dyed his hair, and He {saws} is better than (Imam {a.s}) Ali. And if you choose not to dye, then you have Sunnah of (Imam {a.s}) Ali as an example."
When we left the bathhouse, we asked about the man in the room, and it was told they are Imam Ali ibn Al-Hussain {a.s}, with his son Imam Muhammad ibn Ali Al-Baqir {a.s}."

[AL SADUQ]

In this hadith, it is stated that a Holy Imam is allowed to take his son with him to the bathhouse, unlike everyone else who are not Imams {a.s}. This is because the Imams are infallible both in their youth and in their old age, and they do not gaze upon the nakedness in bathhouse or elsewhere.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 497 • Al-Wafi, Vol. 6, p. 639 • Bihar Al Anwar, Vol. 46, p. 141 • Awalim al-Ulum, Vol. 18, p. 290

HADITH

253 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْفَخِذُ لَيْسَ مِنَ اَلْعَوْرَةِ.

H.253 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
'The thigh is not considered part of the 'awrah (private parts).'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 56 • Al-Wafi, Vol. 6, p. 599 • Wasa'il Al-Shia, vol. 2, p. 35 • Bihar Al Anwar, Vol. 73, p. 80 • Bihar Al-Anwar, Vol. 101, p. 42

HADITH

254 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «اَلنُّورَةُ طَهُورٌ.

H.254 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Nuura (depilatory paste) is a purifier."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 505 • Al-Wafi, Vol. 6, p. 14 • Al-Wafi, Vol. 6, p. 613 • Wasa'il Al-Shi'a, vol. 2, p. 64

HADITH

255 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «أَلْقُوا اَلشَّعْرَ عَنْكُمْ فَإِنَّهُ يُحَسِّنُ.

H.255 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
'Remove the hair from your bodies, for it enhances (your appearance).'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 505 • Tahdhib Al-Ahkam, Part 1, p. 376 • Makarim Al-Akhlaq, vol. 1, p. 62 • Makarim Al-Akhlaq, vol. 1, p. 70 • Al-Wafi, Vol. 6, p. 620 • Wasa'il Al-Shi'a, vol. 2, p. 104 • Bihar Al Anwar, Vol. 73, p. 83 • Bihar Al Anwar, Vol. 73, p. 93

HADITH

256 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَرَادَ أَنْ يَتَنَوَّرَ فَلْيَأْخُذْ مِنَ اَلنُّورَةِ وَ يَجْعَلْهُ عَلَى طَرَفِ أَنْفِهِ وَ يَقُولُ: اَللَّهُمَّ اِرْحَمْ سُلَيْمَانَ بْنَ دَاوُدَ عَلَيْهِ اَلسَّلاَمُ كَمَا أَمَرَنَا بِالنُّورَةِ فَإِنَّهُ لاَ تُحْرِقُهُ اَلنُّورَةُ إِنْ شَاءَ اَللَّهُ عَزَّ وَ جَلَّ.»

H.256 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever wishes to use Nuura (depilatory paste), let him take some of it and place it on the tip of his nose and say:
Allāhumma irḥam Sulaymān ibn Dāwūd 'alayhi al-salām kamā amarānā bil-nūrah
'O' Allah {SWT}, have mercy on Solomon, son of David {a.s}, as he instructed us regarding the depilatory paste (Nuura).'
If Allah {SWT}, the Mighty and Majestic, wills, the paste will not cause him any harm.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 61 • Al-Wafi, Vol. 6, p. 621 • Bihar Al Anwar, Vol. 73, p. 92

HADITH

257 - وَ رُوِيَ: «أَنَّ مَنْ جَلَسَ وَ هُوَ مُتَنَوِّرٌ خِيفَ عَلَيْهِ اَلْفَتْقُ.

H.257 - It was narrated that "Whoever sits while applying Nuura (depilatory paste), he is at risk of developing a hernia."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 62 • Al-Wafi, Vol. 6, p. 624 • Wasa'il Al-Shi'a, vol. 1, p. 352 • Wasa'il Al-Shi'a, vol. 2, p. 78 • Bihar Al Anwar, Vol. 73, p. 92

HADITH

258 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «أُحِبُّ لِلْمُؤْمِنِ أَنْ يَطَّلِيَ فِي كُلِّ خَمْسَةَ عَشَرَ يَوْماً.

H.258 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"I like for a believer to use Nuura (depilatory paste) every fifteen days."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 506 • Al-Wafi, Vol. 6, p. 615 • Wasa'il Al-Shi'a, vol. 2, p. 71 • Wasa'il Al-Shia, vol. 2, p. 72

HADITH

259 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلسُّنَّةُ فِي اَلنُّورَةِ فِي كُلِّ خَمْسَةَ عَشَرَ يَوْماً فَإِنْ أَتَتْ عَلَيْكَ عِشْرُونَ يَوْماً وَ لَيْسَ عِنْدَكَ فَاسْتَقْرِضْ عَلَى اَللَّهِ عَزَّ وَ جَلَّ.

H.259 - Imam Al-Sadiq {a.s} said: "The practice (sunnah) for using Nuura (depilatory paste) is every fifteen days. If twenty days pass without using it and you lack it, then borrow for the sake of Allah {SWT}, the Mighty and Majestic."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 506 • Tahdhib Al-Ahkam, Part 1, p. 375 • Al-Wafi, Vol. 6, p. 616 • Wasa'il Al-Shi'a, vol. 2, p. 71 • Wasa'il Al-Shi'a, vol. 2, p. 71

HADITH

260 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: « «مَنْ كَانَ يُؤْمِنُ بِاللّٰهِ وَ اَلْيَوْمِ اَلْآخِرِ» فَلاَ يَتْرُكُ عَانَتَهُ فَوْقَ أَرْبَعِينَ يَوْماً وَ لاَ يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَ اَلْيَوْمِ اَلْآخِرِ أَنْ تَدَعَ ذَلِكَ مِنْهَا فَوْقَ عِشْرِينَ يَوْماً.

H.260 - The Messenger of Allah {saws} said: "Whoever believes in Allah {SWT} and the Last Day (Qiyamah) should not leave the hair of their pubic region untrimmed for more than forty days, and it is not permissible for a woman who believes in Allah {SWT} and the Last Day (Qiyamah) to leave it untrimmed for more than twenty days."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 506 • Makarim Al-Akhlaq, vol. 1, p. 59 • Al-Wafi, Vol. 6, p. 616 • Wasa'il Al-Shi'a, vol. 2, p. 139 • Bihar Al Anwar, Vol. 73, p. 91

HADITH

261 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اِحْلِقُوا شَعْرَ اَلْبَطْنِ لِلذَّكَرِ وَ اَلْأُنْثَى.

H.261 - The Messenger of Allah {saws} said: "Shave the abdomen hair for both males and females." (And in another version, it includes armpit hair).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 59

HADITH

262 - وَ كَانَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ يَطْلِي إِبْطَيْهِ فِي اَلْحَمَّامِ وَ يَقُولُ «نَتْفُ اَلْإِبْطِ يُضْعِفُ اَلْمَنْكِبَيْنِ وَ يُوهِي وَ يُضْعِفُ اَلْبَصَرَ.

H.262 - And Imam Jafar ibn Muhammad Al-Sadiq {a.s} would rub Nuura (depilatory paste) to his armpits in the bathhouse and say: 'Plucking the armpit hair weakens the shoulders and diminishes (weakens) the eyesight.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 619 • Wasa'il Al-Shi'a, vol. 2, p. 138

HADITH

263 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «حَلْقُهُ أَفْضَلُ مِنْ نَتْفِهِ وَ طَلْيُهُ أَفْضَلُ مِنْ حَلْقِهِ.»

H.263 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Shaving (unwanted hair) is better than plucking them and using Nuura (depilatory paste) is better than shaving them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 60 • Al-Wafi, Vol. 6, p. 619 • Wasa'il Al-Shi'a, vol. 2, p. 138

HADITH

264 - وَقَالَ عَلِيٌّ عَ: «نَتْفُ اَلْإِبْطِ يَنْفِي اَلرَّائِحَةَ اَلْمَكْرُوهَةَ وَ هُوَ طَهُورٌ وَ سُنَّةٌ مِمَّا أَمَرَ بِهِ اَلطَّيِّبُ عَلَيْهِ وَ آلِهِ اَلسَّلاَمُ.

H.264 - Imam Ali ibn Abi Talib {a.s} said: "Removing armpit hair eliminates unpleasant odors and is a means of purification and a practice (Sunnah) that was commanded by the Good and Pure Prophet {saws}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 2, p. 136

HADITH

265 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لاَ يُطَوِّلَنَّ أَحَدُكُمْ شَعْرَ إِبْطَيْهِ فَإِنَّ اَلشَّيْطَانَ يَتَّخِذُهُ مِجَنّاً يَسْتَتِرُ بِهِ.

والجنب لا بأس بأن يطلي فإن النورة تزيده نظافة.

H.265 - The Messenger of Allah {saws} said: 'None of you should allow the hair under his armpits to grow long, for the devil takes it as a shield to hide behind.'

[AL SADUQ]

And it is permissible for the one in a state of major impurity to apply it, as the Nuura (depilatory paste) increases cleanliness.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 619

HADITH

266 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «يَنْبَغِي لِلرَّجُلِ أَنْ يَتَوَقَّى اَلنُّورَةَ يَوْمَ اَلْأَرْبِعَاءِ ' فَإِنَّهُ يَوْمُ نَحْسٍ مُسْتَمِرٌّ وَ يَجُوزُ اَلنُّورَةُ فِي سَائِرِ اَلْأَيَّامِ.

H.266 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
'A man should avoid the use of Nuura (depilatory paste) on Wednesday, for it is a day of continuous ill-omen, but otherwise the use of Nuura is permissible on all other days.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 623 • Wasa'il Al-Shi'a, vol. 2, p. 80 • Wasa'il Al-Shi'a, vol. 7, p. 367

HADITH

267 - وَ رُوِيَ: «أَنَّهَا فِي يَوْمِ اَلْجُمُعَةِ ثُورِثُ اَلْبَرَصَ.

H.267 – (Muhammad ibn Ali Al-Farisi Al-Fattal narrates from Messenger of Allah {saws}):
"Applying Nuura (depilatory paste) on Jumu'ah, it is said that it can lead to leprosy."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

268 - وَ رَوَى اَلرَّيَّانُ بْنُ اَلصَّلْتِ عَمَّنْ أَخْبَرَهُ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ قَالَ - «مَنْ تَنَوَّرَ يَوْمَ اَلْجُمُعَةِ فَأَصَابَهُ اَلْبَرَصُ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ.

ولا باس بأن يتدلك الرجل في الحمام بالسويق والدقيق والنخالة، ولا بأس بأن يتدلك بالدقيق الملتوت بالزيت، وليس فيما ينفع البدن إسراف، إنما الاسراف فيما أتلف المال وأضر بالبدن.

H.268 - Al-Rayyan ibn Al-Salt narrated from someone, who narrated from Abu Al-Hasan, Imam Musa ibn Jafar Al-Kadhim {a.s}, said:
"Whoever puts on Nuura (depilatory paste) on Jumu'ah and is afflicted with leprosy, let him blame no one but himself."

[AL SADUQ]
It is permissible for a man to use flour-based mixtures, oil-based pastes, or other natural exfoliants for personal care in the hammam (public bathhouse).
There is no overindulgence in what benefits the body; rather, overindulgence lies in what wastes money and harms the body.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 62 • Al-Wafi, Vol. 6, p. 623 • Wasa'il Al-Shi'a, vol. 7, p. 367 • Bihar Al Anwar, Vol. 73, p. 92

HADITH

269 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنِ اِطَّلَى وَ اِخْتَضَبَ بِالْحِنَّاءِ آمَنَهُ اَللَّهُ تَعَالَى مِنْ ثَلاَثِ خِصَالٍ اَلْجُذَامِ وَ اَلْبَرَصِ وَ اَلْآكِلَةِ إِلَى طَلْيَةٍ مِثْلِهَا.

H.269 - The Messenger of Allah {saws} said:
"Whoever applies depilatory substances (to remove body hair) and dyes with henna, Allah {SWT}, the Most High, protects him from three things: leprosy, vitiligo (a skin disorder), and 'al-ākilah' (a type of skin disease or severe wound infection) until the next time he applies it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 21 • Makarim Al-Akhlaq, vol. 1, p. 62 • Makarim Al-Akhlaq, vol. 1, p. 62 • Awaali al-La'aali, Part 4, p. 14 • Al-Wafi, Vol. 6, p. 628 • Wasa'il Al-Shia, vol. 2, p. 73 • Wasa'il Al-Shi'a, vol. 2, p. 74 • Bihar Al Anwar, Vol. 73, p. 90 • Bihar Al Anwar, Vol. 73, p. 92

HADITH

270 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْحِنَّاءُ عَلَى أَثَرِ اَلنُّورَةِ أَمَانٌ مِنَ اَلْجُذَامِ وَ اَلْبَرَصِ.

H.270 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Applying henna after the use of Nuura (depilatory paste) is a protection against leprosy and vitiligo."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 62 • Al-Wafi, Vol. 6, p. 628 • Wasa'il Al-Shi'a, vol. 2, p. 74 • Bihar Al Anwar, Vol. 73, p. 92

HADITH

271 - وَ رُوِيَ: «أَنَّ مَنِ اِطَّلَى وَ تَدَلَّكَ بِالْحِنَّاءِ مِنْ قَرْنِهِ إِلَى قَدَمِهِ نَفَى اَللَّهُ عَنْهُ اَلْفَقْرَ.

H.271 - It is narrated (from Ahmad ibn Abi Abdullah) that he narrates:
"Whoever applies a depilatory substance and massages himself with henna from head to toe, Allah {SWT} removes poverty from him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Wasa'il Al-Shi'a, vol. 2, p. 74

HADITH

272 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اِخْتَضِبُوا بِالْحِنَّاءِ فَإِنَّهُ يَجْلُو اَلْبَصَرَ وَ يُنْبِتُ اَلشَّعْرَ وَ يُطَيِّبُ اَلرِّيحَ وَ يُسَكِّنُ اَلزَّوْجَةَ»

H.272 - The Messenger of Allah {saws} said: "Dye with henna, for it improves eyesight, promotes hair growth, gives a pleasant fragrance, and calms the wife".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 483 • Makarim Al-Akhlaq, vol. 1, p. 78 • Al-Wafi, Vol. 6, p. 640 • Wasa'il Al-Shi'a, vol. 2, p. 95 • Bihar Al Anwar, Vol. 73, p. 99

HADITH

273 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْحِنَّاءُ يَذْهَبُ بِالسَّهَكِ وَ يَزِيدُ فِي مَاءِ اَلْوَجْهِ وَ يُطَيِّبُ اَلنَّكْهَةَ وَ يُحَسِّنُ اَلْوَلَدَ.

ولا بأس أن يمس الرجل الخلوق في الحمام، ويمسح به يده من شقاق يداويه ، ولا يستحب إدمانه، ولا أن يرى أثره عليه.

H.273 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Henna removes the odors, increases radiance in the face, improves breath, and beautifies one's offspring."

[AL SADUQ]

There is no issue if a man applies perfumed ointment in the bathhouse and rubs his hand with it to treat cracks, but it is not recommended to make it a habit or for the effect to be seen on him consistently.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 484 • Makarim Al-Akhlaq, vol. 1, p. 78 • Al-Wafi, Vol. 6, p. 641 • Wasa'il Al-Shi'a, vol. 2, p. 95 • Bihar Al Anwar, Vol. 73, p. 99

HADITH

274 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «اَلْخِضَابُ هَدْيُ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ مِنَ اَلسُّنَّةِ.

H.274 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Dyeing (the hair or beard) is the tradition of Muhammad {saws} and it is part of the Sunnah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 78 • Al-Wafi, Vol. 6, p. 643 • Wasa'il Al-Shi'a, vol. 2, p. 83 • Bihar Al Anwar, Vol. 73, p. 99

HADITH

275 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ بَأْسَ بِالْخِضَابِ كُلِّهِ.

H.275 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no harm in any kind of dyeing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 78 • Al-Wafi, Vol. 6, p. 644 • Wasa'il Al-Shi'a, vol. 2, p. 77 • Wasa'il Al-Shi'a, vol. 2, p. 83 • Bihar Al Anwar, Vol. 73, p. 99

HADITH

276 - وَ دَخَلَ اَلْحَسَنُ بْنُ اَلْجَهْمِ عَلَى أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: وَ قَدِ اِخْتَضَبَ بِالسَّوَادِ فَقَالَ «إِنَّ فِي اَلْخِضَابِ أَجْراً وَ اَلْخِضَابُ وَ اَلتَّهْيِئَةُ مِمَّا يَزِيدُ اَللَّهُ عَزَّ وَ جَلَّ فِي عِفَّةِ اَلنِّسَاءِ وَ لَقَدْ تَرَكَتْ نِسَاءُ اَلْعِفَّةَ بِتَرْكِ أَزْوَاجِهِنَّ اَلتَّهْيِئَةَ» فَقَالَ لَهُ بَلَغَنَا أَنَّ اَلْحِنَّاءَ تَزِيدُ فِي اَلشَّيْبِ فَقَالَ «أَيُّ شَيْءٍ يَزِيدُ فِي اَلشَّيْبِ وَ اَلشَّيْبُ يَزِيدُ فِي كُلِّ يَوْمٍ»

H.276 - Al-Hasan ibn al-Jahm entered upon Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} who had dyed his hair with black dye.
Imam {a.s} said: "Indeed, there is a reward in dyeing.
Dyeing and grooming are among those things which increase the chastity of women, and some women have abandoned chastity because their husbands have neglected grooming themselves."
(ibn Al-Jahm) replied to Him: "We have heard that henna increases grey hair?"
Imam {a.s} said: "What increases grey hair? Grey hair increases every day."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

277 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْخِضَابِ فَقَالَ «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَخْتَضِبُ وَ هَذَا شَعْرُهُ عِنْدَنَا.

H.277 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} about dyeing the hair, and He said:
"The Messenger of Allah {saws} used to dye, and we still have some of his hair with us."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Makarim Al-Akhlaq, vol. 1, p. 84 • Bihar Al-Anwar, Vol. 73, p. 103

HADITH

278 - وَ رُوِيَ: «أَنَّهُ عَلَيْهِ اَلسَّلاَمُ كَانَ فِي رَأْسِهِ وَ لِحْيَتِهِ سَبْعَ عَشْرَةَ شَيْبَةً.

H.278 - It is reported that The Prophet {saws} had seventeen gray hairs in his head and beard.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

279 - وَ كَانَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ اَلْحُسَيْنُ بْنُ عَلِيٍّ وَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ يَخْتَضِبُونَ بِالْكَتَمِ.

H.279 - The Prophet, Imam Hussain ibn Ali {a.s} and Imam Muhammad ibn Ali Al-Baqir {a.s} used to dye their hair with katam (a plant-based dye often used in combination with henna to produce a darker color).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 122 • Al-Wafi, Vol. 6, p. 644 • Wasa'il Al-Shi'a, vol. 2, p. 92

HADITH

280 - وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ يَخْتَضِبُ بِالْحِنَّاءِ وَ اَلْكَتَمِ.

H.280 - And Imam Ali ibn Al-Hussain {a.s} used to dye his hair with both henna and Al-Katam (plant-based black)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

281 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْخِضَابُ بِالسَّوَادِ أُنْسٌ لِلنِّسَاءِ وَ مَهَابَةٌ لِلْعَدُوِّ.

H.281 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Dyeing (the hair or beard) with black brings comfort to women and inspires awe in enemies."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 483 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 122 • Makarim Al-Akhlaq, vol. 1, p. 80 • Awaali al-La'aali, Part 4, p. 14 • Al-Wafi, Vol. 6, p. 642 • Wasa'il Al-Shi'a, vol. 2, p. 89 • Bihar Al Anwar, Vol. 73, p. 100

HADITH

282 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ تَعَالَى «◯ وَ أَعِدُّوا لَهُمْ مَا اِسْتَطَعْتُمْ مِنْ قُوَّةٍ ◯» قَالَ «مِنْهُ اَلْخِضَابُ بِالسَّوَادِ وَ إِنَّ رَجُلاً دَخَلَ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ قَدْ صَفَّرَ لِحْيَتَهُ فَقَالَ لَهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «مَا أَحْسَنَ هَذَا» ثُمَّ دَخَلَ عَلَيْهِ بَعْدَ هَذَا وَ قَدْ أَقْنَى بِالْحِنَّاءِ فَتَبَسَّمَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَقَالَ «هَذَا أَحْسَنُ مِنْ ذَاكَ» ثُمَّ دَخَلَ عَلَيْهِ بَعْدَ ذَلِكَ وَ قَدْ خَضَبَ بِالسَّوَادِ فَضَحِكَ إِلَيْهِ فَقَالَ «هَذَا أَحْسَنُ مِنْ ذَاكَ وَ ذَاكَ».

H.282 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} commented on the verse of Allah {SWT}, the Exalted, "*And prepare for them whatever force you can muster*"
(Surah Al-Anfal; 8:60).
Imam {a.s} said: "Among it is dyeing with black".
Imam Jafar ibn Muhammad Al-Sadiq {a.s} narrated;
"A man entered upon the Messenger of Allah {saws} with his beard dyed yellow (light color), and the Messenger of Allah {saws} said to him, "How good this is."
Then he entered again after that with his beard dyed with henna (reddish color), and the Messenger of Allah {saws} smiled and said: "This is better than the previous."
Then he entered again after having dyed it black, and the Prophet smiled and said: "This is better than both of the previous".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 123 • Al-Wafi, Vol. 6, p. 643

HADITH

283 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ يَنْبَغِي لِلْمَرْأَةِ أَنْ تُعَطِّلَ نَفْسَهَا وَ لَوْ أَنْ تُعَلِّقَ فِي عُنُقِهَا قِلاَدَةً وَ لاَ يَنْبَغِي لَهَا أَنْ تَدَعَ يَدَهَا مِنَ اَلْخِضَابِ وَ لَوْ أَنْ تَمْسَحَهَا بِالْحِنَّاءِ مَسْحاً وَ إِنْ كَانَتْ مُسِنَّةً.

H.283 - Imam Al-Sadiq {a.s} said: "A woman should not neglect herself, even if it means wearing a necklace around her neck, Nor should She leave her hands without dyeing, even if it is by lightly applying henna, even if She is elderly."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 5, p. 509 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 123 • Al-Wafi, Vol. 6, p. 645 • Al-Wafi, Vol. 22, p. 858 • Wasa'il Al-Shi'a, vol. 2, p. 97 • Wasa'il Al-Shi'a, vol. 4, p. 459 • Wasa'il Al-Shi'a, vol. 20, p. 166

HADITH

284 - وَقَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْأَظَافِيرَ إِذَا أَصَابَتْهَا اَلنُّورَةُ غَيَّرَتْهَا حَتَّى أَنَّهَا تُشْبِهُ أَظَافِيرَ اَلْمَوْتَى فَلاَ بَأْسَ بِتَغْيِيرِهَا.

وقد خضب الأئمة عليهم السلام بالوسمة، والخضاب بالصفرة خضاب الايمان، والاقناء خضاب الاسلام وبالسواد إسلام وإيمان ونور.

H.284 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"When nails are affected by Nuura (depilatory paste), they can change their appearance, such that they may resemble the nails of the deceased. Therefore, there is no harm in changing (their appearance)."

[AL SADUQ]
The Imams have used wasmah (a natural dye), and dyeing with yellow (or light colors) is considered the dye of faith. Dyeing dark is the dye of Islam, and dyeing with black is both Islam, faith, and light.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 123 • Al-Wafi, Vol. 6, p. 645 • Wasa'il Al-Shi'a, vol. 2, p. 76

HADITH

285 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ: «يَا عَلِيُّ دِرْهَمٌ فِي اَلْخِضَابِ أَفْضَلُ مِنْ أَلْفِ دِرْهَمٍ فِي غَيْرِهِ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ وَ فِيهِ أَرْبَعَ عَشْرَةَ خَصْلَةً يَطْرُدُ اَلرِّيحَ مِنَ اَلْأُذُنَيْنِ وَ يَجْلُو اَلْبَصَرَ وَ يُلَيِّنُ اَلْخَيَاشِيمَ وَ يُطَيِّبُ اَلنَّكْهَةَ وَ يَشُدُّ اَللِّثَةَ وَ يَذْهَبُ بِالضَّنَى وَ يُقِلُّ وَسْوَسَةَ اَلشَّيْطَانِ وَ تَفْرَحُ بِهِ اَلْمَلاَئِكَةُ وَ يَسْتَبْشِرُ بِهِ اَلْمُؤْمِنُ وَ يَغِيظُ بِهِ اَلْكَافِرَ وَ هُوَ زِينَةٌ وَ طِيبٌ وَ يَسْتَحِي مِنْهُ مُنْكَرٌ وَ نَكِيرٌ وَ هُوَ بَرَاءَةٌ لَهُ فِي قَبْرِهِ.

H.285 - The Messenger of Allah {saws} said to Imam Ali ibn Abi Talib {a.s}:
"O' Ali, spending a dirham on dyeing is better than spending a thousand dirhams in other paths for the sake of Allah {SWT}, the Mighty and Glorious. It has fourteen benefits: it repels odors from the ears, improves eyesight, softens the nostrils, freshens breath, strengthens the gums, removes ailments, reduces the whispering of Satan, brings joy

to the angels, gladdens the believer, enrages the disbeliever, it is a form of adornment, a fragrance, it makes Munkar and Nakir (the angels who question the dead in their graves) feel shy, and it is a source of innocence (purity) in one's grave".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 123 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 21 • Al-Khisal, Part 2, p. 497 • Al-Khisal, Part 2, p. 497 • Al-Waezin, volume 2, page 474 • Makarim Al-Akhlaq, vol. 1, p. 78 • Aʿlām al-Dīn, Part 1, p. 363 • Bihar Al Anwar, Vol. 73, p. 97 • Bihar Al Anwar, Vol. 73, p. 99

HADITH

286 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنِّي لَأَحْلِقُ فِي كُلِّ جُمُعَةٍ فِيمَا بَيْنَ اَلطَّلْيَةِ إِلَى اَلطَّلْيَةِ.

H.286 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"I indeed shave (the head) every Jumu'ah, from one washing to the next."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 485 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 124 • Al-Wafi, Vol. 6, p. 648 • Wasa'il Al-Shi'a, vol. 2, p. 107

HADITH

287 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِرَجُلٍ: «اِحْلِقْ فَإِنَّهُ يَزِيدُ فِي جَمَالِكَ.

H.287 - The Messenger of Allah {saws} said to a man:
"Shave (the head) for it enhances your beauty."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

288 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «حَلْقُ اَلرَّأْسِ فِي غَيْرِ حَجٍّ وَ لاَ عُمْرَةٍ مُثْلَةٌ لِأَعْدَائِكُمْ وَ جَمَالٌ لَكُمْ.

وَ مَعْنَى هَذَا فِي قَوْلِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: حِينَ وَصَفَ اَلْخَوَارِجَ فَقَالَ «إِنَّهُمْ يَمْرُقُونَ مِنَ اَلدِّينِ كَمَا يَمْرُقُ اَلسَّهْمُ مِنَ اَلرَّمِيَّةِ وَ عَلاَمَتُهُمُ اَلتَّسْبِيدُ.

H.288 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Shaving the head outside of Hajj or 'Umrah is a form of humiliation for your enemies and a source of beauty for you."
The meaning of these words the Prophet became apparent, when He described the Khawarij, saying:
"They will exit from the religion as an arrow exits from the bow, and their sign is shaving (the head) completely.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 124 • Man La Yahduruhu Al-Faqih, Vol. 2, p. 523 • Al-Wafi, Vol. 6, p. 649 • Al-Wasail al-Shia, Vol. 2, p. 106 • Al-Wasail al-Shia vol. 14 p. 232

HADITH

289 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَخْذُ اَلشَّعْرِ مِنَ اَلْأَنْفِ يُحَسِّنُ اَلْوَجْهَ.

H.289 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Removing hair from the nose enhances the appearance of the face."

[REFERENCES] Al-Kafi, Volume 6, p. 488 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 124 • Makarim Al-Akhlaq, vol. 1, p. 59 • Awaali al-La'aali, Part 4, p. 14 • Al-Wafi, Vol. 6, p. 660 • Wasa'il Al-Shi'a, vol. 2, p. 118 • Bihar Al Anwar, Vol. 73, p. 91 • Bihar Al-Anwar, Vol. 73, p. 109

HADITH

290 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «غَسْلُ اَلرَّأْسِ بِالْخِطْمِيِّ فِي كُلِّ جُمُعَةٍ ' أَمَانٌ مِنَ اَلْبَرَصِ وَ اَلْجُنُونِ.

H.290 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Washing the head with Al-khatmi (a type of herbal shampoo or a plant known as marshmallow root) every Jumu'ah provides protection from vitiligo and insanity."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 418 • Al-Kafi, Volume 6, p. 504 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 124 • Tahdhib Al-Ahkam, Part 3, p. 236 • Al-Waezin, volume 2, page 307 • Makarim Al-Akhlaq, vol. 1, p. 60 • Jamal al-Usbu, Part 1, p. 362 • Al-Wafi, Vol. 6, p. 631 • Wasa'il Al-Shi'a, vol. 7, p. 354 • Bihar Al Anwar, Vol. 73, p. 87

HADITH

291 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «غَسْلُ اَلرَّأْسِ بِالْخِطْمِيِّ يَنْفِي اَلْفَقْرَ وَ يَزِيدُ فِي اَلرِّزْقِ.

H.291 – (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) states:
"Washing the head with Al-khatmi (a type of herbal shampoo or marshmallow root) removes poverty and increases sustenance."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 124 • Al-Ādāb al-Dīniyyah, Part 1, p. 63 • Makarim Al-Akhlaq, vol. 1, p. 60 • Awaali al-La'aali, Part 4, p. 13 • Al-Wafi, Vol. 6, p. 632

HADITH

292 - وَ فِي خَبَرٍ آخَرَ قَالَ عَلَيْهِ اَلسَّلاَمُ: «غَسْلُ اَلرَّأْسِ بِالْخِطْمِيِّ نُشْرَةٌ.

H.292 - In another report, (Imam Jafar ibn Muhammad Al-Sadiq {a.s}) states:
"Washing the head with Al-khatmi (a type of herbal shampoo or marshmallow root) is a remedy and a form of refreshment".

[REFERENCES] Al-Kafi, Volume 6, p. 504 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 124 • Makarim Al-Akhlaq, vol. 1, p. 60 • Al-Wafi, Vol. 6, p. 632 • Wasa'il Al-Shia, vol. 2, p. 61

HADITH

293 - قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «غَسْلُ اَلرَّأْسِ بِالْخِطْمِيِّ يَذْهَبُ بِالدَّرَنِ وَ يُنَقِّي اَلْأَقْذَاءَ.

H.293 - Commander of the Faithful Imam Ali Ibn Abi Talib {a.s} said:
"Washing the head with Al-khatmi (a type of herbal shampoo or marshmallow root) removes dirt and purifies impurities".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

294 - وَ إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اِغْتَمَّ فَأَمَرَهُ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ أَنْ يَغْسِلَ رَأْسَهُ بِالسِّدْرِ وَ كَانَ ذَلِكَ سِدْراً مِنْ سِدْرَةِ اَلْمُنْتَهَى.

H.294 - And when the Messenger of Allah {saws} was distressed, Archangel Jibril {a.s} instructed him to wash his head with sidr (lote tree leaves), and this sidr was from the lote tree of Sidrat al-Muntaha (the utmost boundary in the heavens)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 125 • Al-Wafi, V. 6, p. 633 • Wasa'il Al-Shia, v. 2, p. 63

HADITH

295 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «غَسْلُ اَلرَّأْسِ بِالسِّدْرِ يَجْلِبُ اَلرِّزْقَ جَلْباً».

H.295 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"Washing the head with sidr (lote tree leaves) brings sustenance abundantly."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 504 • Makarim Al-Akhlaq, vol. 1, p. 61 • Al-Wafi, Vol. 6, p. 633 • Wasa'il Al-Shia, vol. 2, p. 62 • Wasa'il Al-Shia, vol. 2, p. 63 • Bihar Al Anwar, Vol. 73, p. 87

HADITH

296 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اِغْسِلُوا رُءُوسَكُمْ بِوَرَقِ اَلسِّدْرِ فَإِنَّهُ قَدَّسَهُ كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ نَبِيٍّ مُرْسَلٍ وَ مَنْ غَسَلَ رَأْسَهُ بِوَرَقِ اَلسِّدْرِ صَرَفَ اَللَّهُ عَنْهُ وَسْوَسَةَ اَلشَّيْطَانِ سَبْعِينَ يَوْماً وَ مَنْ صَرَفَ اَللَّهُ عَنْهُ وَسْوَسَةَ اَلشَّيْطَانِ سَبْعِينَ يَوْماً لَمْ يَعْصِ اَللَّهَ وَ مَنْ لَمْ يَعْصِ اَللَّهَ دَخَلَ اَلْجَنَّةَ.

ومن غسل رجليه بعد خروجه من الحمام فلا بأس، وإن لم يغسلهما فلا بأس.

H.296 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Wash your heads with sidr (lote) leaves, for every Muqarrab Angel and every Mursil Prophet has sanctified it. Whoever washes their head with sidr leaves, Allah {SWT} will remove the whisperings of Shaytan (Satan) from them for seventy days. Whoever is free from the whisperings of Shaytan for seventy days will not disobey Allah {SWT}, and whoever does not disobey Allah {SWT} will enter Paradise."

[AL SADUQ]

If one washes their feet after exiting the bath, it is permissible, and if they do not, it is also permissible.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 125 • Makarim Al-Akhlaq, vol. 1, p. 61 • Wasa'il Al-Shia, vol. 2, p. 63

HADITH

297 - وَ خَرَجَ اَلْحَسَنُ بْنُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ مِنَ اَلْحَمَّامِ فَقَالَ لَهُ رَجُلٌ طَابَ اِسْتِحْمَامُكَ فَقَالَ لَهُ «يَا لُكَعُ وَ مَا تَصْنَعُ بِالاِسْتِ هَاهُنَا» فَقَالَ طَابَ حَمَّامُكَ قَالَ «إِذَا طَابَ اَلْحَمَّامُ فَمَا رَاحَةُ اَلْبَدَنِ مِنْهُ» فَقَالَ طَابَ حَمِيمُكَ فَقَالَ «وَيْحَكَ أَ مَا عَلِمْتَ أَنَّ اَلْحَمِيمَ اَلْعَرَقُ» قَالَ لَهُ كَيْفَ أَقُولُ قَالَ «قُلْ طَابَ مَا طَهُرَ مِنْكَ وَ طَهُرَ مَا طَابَ مِنْكَ.

H.297 - Imam Hasan ibn Ali {a.s} came out of the bathhouse, and a man met him and said:
"May your (backside) bathing be good."
Imam {a.s} said: "O' fool, what business do you have mentioning the 'backside' here ?"
(The man) replied: "May your bath be pleasant"
Imam {a.s} said: "And if my bath is pleasant, what benefit is that to me?"
(The man) replied: "May your warm water be pleasant."
Imam {a.s} said: "Woe to you! Do you not know that 'Hamim' (hot water) is sweat?"
(The man) asked Him: "So what should I say?"
Imam {a.s} said: "Say: 'May what is purified from you be pleasant, and may what is pleasant from you be purified.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 125 • Makarim Al-Akhlaq, vol. 1, p. 54 • Bihar Al-Anwar, Vol. 73, p. 78

HADITH

298 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا قَالَ لَكَ أَخُوكَ وَ قَدْ خَرَجْتَ مِنَ اَلْحَمَّامِ طَابَ حَمَّامُكَ فَقُلْ أَنْعَمَ اَللَّهُ بَالَكَ.

H.298 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "If your brother says to you after you come out of the bath, 'May your bath be pleasant,' then reply (to him) with, 'May Allah {SWT} grant you well-being.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 125 • Makarim Al-Akhlaq, vol. 1, p. 54 • Al-Wafi, Vol. 6, p. 611 • Wasa'il Al-Shi'a, vol. 2, p. 60 • Bihar Al-Anwar, Vol. 73, p. 78

HADITH

299 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلدَّاءُ ثَلاَثَةٌ وَ اَلدَّوَاءُ ثَلاَثَةٌ فَأَمَّا اَلدَّاءُ فَالدَّمُ وَ اَلْمِرَّةُ وَ اَلْبَلْغَمُ فَدَوَاءُ اَلدَّمِ اَلْحِجَامَةُ وَ دَوَاءُ اَلْبَلْغَمِ اَلْحَمَّامُ وَ دَوَاءُ اَلْمِرَّةِ اَلْمَشِيُ.

H.299 - The Messenger of Allah {saws} said: "Disease is of three types, and the cure is of three types : As for the ailments, they are blood, bile, and phlegm.
The cure for blood is with cupping, The cure for phlegm is the bathhouse,
And the cure for bile is walking."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 126 • Makarim Al-Akhlaq, vol. 1, p. 54 • Makarim Al-Akhlaq, vol. 1, p. 76 • Al-Wafi, Vol. 6, p. 609 • Al-Wafi, Vol. 26, p. 530 • Wasa'il Al-Shi'a, vol. 2, p. 30 • Al-Fusul al-Muhimmah, Part 3, p. 17 • Bihar Al-Anwar, Vol. 59, p. 127 • Bihar Al-Anwar, Vol. 73, p. 78 • Mustadrak Al-Wasail, Vol. 13, p. 85

HADITH

300 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «ثَلاَثَةٌ يَهْدِمْنَ اَلْبَدَنَ وَ رُبَّمَا قَتَلْنَ أَكْلُ اَلْقَدِيدِ اَلْغَابِّ وَ دُخُولُ اَلْحَمَّامِ عَلَى اَلْبِطْنَةِ وَ نِكَاحُ اَلْعَجُوزِ.

وَ رُوِيَ: «اَلْغِشْيَانُ عَلَى اَلاِمْتِلاَءِ.

H.300 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There are three things that can weaken and potentially destroy the body:
Eating dried meat excessively,
Entering the bathhouse on a full stomach,
And marrying an elderly woman."
It is also reported: "Intimacy on a full stomach."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 6, p. 608 • Wasa'il Al-Shi'a, vol. 2, p. 52

TRIMMING NAILS, SHAVING THE MUSTACHE, AND COMBING HAIR

[The title is an addition from us and not in the original]

تقليم الأظفار وأخذ الشارب والمشط

HADITH 301 – 342

301 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «تَقْلِيمُ اَلْأَظْفَارِ يَوْمَ اَلْجُمُعَةِ يُؤْمِنُ مِنَ اَلْجُذَامِ وَ اَلْجُنُونِ وَ اَلْبَرَصِ وَ اَلْعَمَى فَإِنْ لَمْ تَحْتَجْ فَحُكَّهَا حَكّاً.

H.301 - Hisham ibn Salim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "Trimming the nails on Jumu'ah provides protection from leprosy, insanity, vitiligo, and blindness. If you do not need to trim them, then scrape or clean them."

[REFERENCES] Al-Kafi, Volume 6, p. 490 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 126 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 23 • Sulwat al-Hazin, Part 1, p. 78 • Wasa'il Al-Shi'a, vol. 7, p. 355 • Bihar Al-Anwar, Vol. 59, p. 268 • Bihar Al-Anwar, Vol. 73, p. 110 • Bihar Al-Anwar, Vol. 73, p. 125 • Bihar Al-Anwar, Vol. 86, p. 345

HADITH

302 - وَ فِي خَبَرٍ آخَرَ: «فَإِنْ لَمْ تَحْتَجْ فَأَمِرَّ عَلَيْهَا اَلسِّكِّينَ أَوِ اَلْمِقْرَاضَ.

H.302 - In another report, it is stated:
"If you do not need to trim them (your nails), then pass a knife or scissors over them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

303 - وَ رَوَى عَبْدُ اَلرَّحِيمِ اَلْقَصِيرُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «مَنْ أَخَذَ مِنْ أَظْفَارِهِ وَ شَارِبِهِ كُلَّ جُمُعَةٍ وَقَالَ حِينَ يَأْخُذُهُ: بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ عَلَى سُنَّةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَوَاتُ اَللَّهِ عَلَيْهِمْ لَمْ تَسْقُطْ مِنْهُ قُلاَمَةٌ وَ لاَ جُزَازَةٌ إِلاَّ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ بِهَا عِتْقَ نَسَمَةٍ وَ لَمْ يَمْرَضْ إِلاَّ مَرَضَهُ اَلَّذِي يَمُوتُ فِيهِ.

H.303 - Abd al-Rahim al-Qasir narrated from Imam Al-Baqir {a.s}, that He said:
"Whoever trims their nails and mustache every Jumu'ah and says while doing so:
'In the name of Allah {SWT}, and by Allah {SWT}, and upon the Sunnah of Muhammad and the family of Muhammad, may the blessings of Allah {SWT} be upon them,'
That no nail or hair clipping will fall except that Allah {SWT}, the Mighty and Glorious, will record it as freeing a soul, and such a person will not become ill except for the illness that causes their death."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 491 • Tahdhib Al-Ahkam, Part 3, p. 237 • Awaali al-La'aali, Part 4, p. 13 • Al-Wafi, Vol. 6, p. 682

HADITH

304 - وَ رُوِيَ فِي خَبَرٍ آخَرَ: «أَنَّهُ مَنْ يُقَلِّمْ أَظَافِيرَهُ يَوْمَ اَلْجُمُعَةِ ' يَبْدَأُ بِخِنْصِرِهِ مِنَ اَلْيَدِ اَلْيُسْرَى وَ يَخْتِمْ بِخِنْصِرِهِ مِنَ اَلْيَدِ اَلْيُمْنَى.

H.304 - It is also reported in another narration:
"Whoever trims their nails on Jumu'ah should start with the little finger of the left hand and finish with the little finger of the right hand."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 127 • Makarim Al-Akhlaq, vol. 1, p. 66 • Al-Wafi, Vol. 6, p. 685 • Wasa'il Al-Shia, vol. 2, p. 135 • Bihar Al-Anwar, Vol. 73, p. 123

HADITH

305 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَخْذُ اَلشَّارِبِ مِنَ اَلْجُمُعَةِ إِلَى اَلْجُمُعَةِ أَمَانٌ مِنَ اَلْجُذَامِ.

H.305 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Trimming the mustache from one Jumu'ah to the next (Jumu'ah) is protection from leprosy."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 127 • Makarim Al-Akhlaq, vol. 1, p. 67 • Awaali al-La'aali, Part 4, p. 13 • Al-Wafi, Vol. 6, p. 660 • Wasa'il Al-Shi'a, vol. 7, p. 356 • Bihar Al-Anwar, Vol. 73, p. 112 • Bihar Al-Anwar, Vol. 73, p. 112

HADITH

306 - وَقَالَ اَلْحُسَيْنُ بْنُ أَبِي اَلْعَلاَءِ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: مَا ثَوَابُ مَنْ أَخَذَ مِنْ شَارِبِهِ وَ قَلَّمَ أَظْفَارَهُ فِي كُلِّ جُمُعَةٍ قَالَ «لاَ يَزَالُ مُطَهَّراً إِلَى اَلْجُمُعَةِ اَلْأُخْرَى.

H.306 - Al-Hussain ibn Abi al-'Ala asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
'What is the reward for someone who trims their moustache and cuts their nails every Jumu'ah?'
Imam {a.s} replied: 'They will remain purified until the next Jumu'ah.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 6, p. 490 • Al-Wafi, Vol. 6, p. 681 • Wasa'il Al-Shi'a, vol. 7, p. 356 • Wasa'il Al-Shi'a, vol. 7, p. 358

HADITH

307 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لاَ يُطَوِّلَنَّ أَحَدُكُمْ شَارِبَهُ فَإِنَّ اَلشَّيْطَانَ يَتَّخِذُهُ مِجَنّاً يَسْتَتِرُ بِهِ.

H.307 - The Messenger of Allah {saws} said: "None of you should allow their moustache grow long, for Shaytan uses it as a shield to conceal himself".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 127 • Al-Wafi, Vol. 6, p. 658

HADITH

308 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ اَلْجُمُعَةِ ' لَمْ تَشْعَثْ أَنَامِلُهُ.

H.308 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever trims their nails on Jumu'ah will not have disheveled fingertips."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 127 • Wasa'il Al-Shi'a, vol. 7, p. 356

HADITH

309 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَصَّ أَظْفَارَهُ يَوْمَ اَلْخَمِيسِ وَ تَرَكَ وَاحِداً لِيَوْمِ اَلْجُمُعَةِ نَفَى اَللَّهُ عَنْهُ اَلْفَقْرَ.

H.309 - Imam Al-Sadiq {a.s} said: "Whoever trims their nails on Thursday but leaves one nail to trim on Jumu'ah, Allah {SWT} will remove poverty from them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 23 • Al-Khasal, Part 2, p. 390 • Al-Ādāb al-Dīniyyah, Part 1, p. 70 • Makarim Al-Akhlaq, vol. 1, p. 66 • Jami' al-Akhbar, Part 1, p. 122 • Al-Wafi, Vol. 6, p. 685 • Wasa'il Al-Shi'a, vol. 7, p. 360 • Wasa'il Al-Shi'a, vol. 7, p. 361 • Bihar Al Anwar, Vol. 56, p. 48

HADITH

310 - وَقَالَ عَبْدُ اَللَّهِ بْنُ أَبِي يَعْفُورٍ لِلصَّادِقِ عَ: جُعِلْتُ فِدَاكَ يُقَالُ مَا اُسْتُنْزِلَ اَلرِّزْقُ بِشَيْءٍ مِثْلِ اَلتَّعْقِيبِ فِيمَا بَيْنَ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ فَقَالَ «أَجَلْ وَ لَكِنْ أُخْبِرُكَ بِخَيْرٍ مِنْ ذَلِكَ أَخْذِ اَلشَّارِبِ وَ تَقْلِيمِ اَلْأَظْفَارِ يَوْمَ اَلْجُمُعَةِ.

وتقليم الأظافر يوم الخميس يدفع الرمد.

H.310 - Abdullah ibn Abi Ya'fur said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"May I be your ransom. It is said that no act brings down sustenance like *ta'qeeb* (supplications and prayers) between the dawn and sunrise."
Imam {a.s} replied: "Indeed, but I will tell you something even better than that: trimming the mustache and cutting the nails on Jumu'ah."

[AL SADUQ]
It is also mentioned that trimming the nails on Thursday prevents eye ailments.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 127 • Wasa'il Al-Shi'a, vol. 7, p. 355

HADITH

311 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَخَذَ مِنْ أَظْفَارِهِ كُلَّ يَوْمِ خَمِيسٍ ' لَمْ يَرْمَدْ وَلَدُهُ.

H.311 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Whoever trims their nails every Thursday, their child will not suffer from eye ailments".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

312 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ قَلَّمَ أَظْفَارَهُ يَوْمَ اَلسَّبْتِ وَ يَوْمَ اَلْخَمِيسِ وَ أَخَذَ مِنْ شَارِبِهِ عُوفِيَ مِنْ وَجَعِ اَلضِّرْسِ وَ وَجَعِ اَلْعَيْنِ.

H.312 - The Messenger of Allah {saws} said: "Whoever trims their nails on Saturday and Thursday and trims their mustache will be protected from toothache and eye pain."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 128 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 23 • Al-Khasal, Part 2, p. 394 • Makarim Al-Akhlaq, vol. 1, p. 65 • Jami' al-Akhbar, Part 1, p. 122 • Al-Wafi, Vol. 6, p. 686 • Wasa'il Al-Shi'a, vol. 7, p. 360 • Bihar Al Anwar, Vol. 56, p. 36 • Bihar Al Anwar, Vol. 56, p. 48 • Bihar Al-Anwar, Vol. 73, p. 110

HADITH

313 - وَقَالَ مُوسَى بْنُ بَكْرٍ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: إِنَّ أَصْحَابَنَا يَقُولُونَ إِنَّمَا أَخْذُ اَلشَّارِبِ وَ اَلْأَظْفَارِ يَوْمَ اَلْجُمُعَةِ فَقَالَ «سُبْحَانَ اَللَّهِ خُذْهَا إِنْ شِئْتَ فِي يَوْمِ اَلْجُمُعَةِ وَ إِنْ شِئْتَ فِي سَائِرِ اَلْأَيَّامِ.

H.313 - Musa ibn Bakr said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"Our companions say that trimming the mustache and nails is only on Jumu'ah."
Imam {a.s} replied: "Glory be to Allah {SWT}! Trim them if you wish on Jumu'ah, or if you wish, on any other day."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 128 • Wasa'il Al-Shi'a, vol. 2, p. 133

HADITH

314 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «قُصَّهَا إِذَا طَالَتْ.

H.314 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: " Trim it when it grows long."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 128 • Wasa'il Al-Shi'a, vol. 2, p. 133

HADITH

315 - وَقَالَ رَسُولُ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ: لِلرِّجَالِ «قُصُّوا أَظَافِيرَكُمْ» وَ لِلنِّسَاءِ «أُتْرُكْنَ مِنْ أَظْفَارِكُنَّ فَإِنَّهُ أَزْيَنُ لَكُنَّ.

H.315 - The Messenger of Allah {saws} said:
For men: 'trim your nails', and for women: 'let your nails grow a bit, for it is (source of) beauty for you.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

316 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «يَدْفِنُ اَلرَّجُلُ أَظَافِيرَهُ وَ شَعْرَهُ إِذَا أَخَذَ مِنْهَا وَ هِيَ سُنَّةٌ.

H.316 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "A man should bury his nails and hair when he trims them, and this is a Sunnah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

317 - وَ رُوِيَ: «أَنَّ مِنَ اَلسُّنَّةِ دَفْنَ اَلشَّعْرِ وَ اَلظُّفْرِ وَ اَلدَّمِ.

H.317 - And it is narrated: "Among the Sunnah (traditions) is the burial of hair, nails, and blood."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 128 • Makarim Al-Akhlaq, vol. 1, p. 66 • Al-Wafi, Vol. 6, p. 687 • Wasa'il Al-Shi'a, vol. 2, p. 128 • Bihar Al-Anwar, Vol. 73, p. 123

HADITH

318 - وَ سُئِلَ أَبُو اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ» قَالَ «مِنْ ذَلِكَ اَلتَّمَشُّطُ عِنْدَ كُلِّ صَلاَةٍ.

H.318 - Abu Al-Hasan Imam Ali ibn Musa Ar-Ridha {a.s} was asked about the saying of Allah {SWT}, the Mighty and Glorious:
'Take your adornment at every place of worship.' (Surah Al-A'raf 7:31).
Imam {a.s} said: "Part of that includes combing one's hair before every prayer".

[REFERENCES] Al-Kafi, Volume 6, p. 489 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 128 • Al-Wafi, Vol. 6, p. 668 • Wasa'il Al-Shi'a, vol. 2, p. 121 • Tafsir Al-Burhan, Volume 2, p. 530

HADITH

319 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَشْطُ اَلرَّأْسِ يَذْهَبُ بِالْوَبَاءِ وَ مَشْطُ اَللِّحْيَةِ يَشُدُّ اَلْأَضْرَاسَ.

H.319 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Combing the hair removes ailments, and combing the beard strengthens the teeth."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 128 • Al-Ādāb al-Dīniyyah, Part 1, p. 66 • Makarim Al-Akhlaq, vol. 1, p. 70 • Al-Wafi, Vol. 6, p. 667 • Wasa'il Al-Shi'a, vol. 2, p. 124 • Bihar Al-Anwar, Vol. 73, p. 117

HADITH

320 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِذَا سَرَّحْتَ لِحْيَتَكَ وَ رَأْسَكَ فَأَمِرَّ اَلْمُشْطَ عَلَى صَدْرِكَ فَإِنَّهُ يَذْهَبُ بِالْهَمِّ وَ اَلْوَنَا.

H.320 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said: "When you comb your beard and head, pass the comb over your chest as well, for it removes worry and lethargy".

[REFERENCES] Al-Kafi, Volume 6, p. 489 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 128 • Makarim Al-Akhlaq, vol. 1, p. 70 • Al-Wafi, Vol. 6, p. 668 • Wasa'il Al-Shi'a, vol. 2, p. 125 • Bihar Al-Anwar, Vol. 73, p. 117

HADITH

321 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ سَرَّحَ لِحْيَتَهُ سَبْعِينَ مَرَّةً وَ عَدَّهَا مَرَّةً مَرَّةً لَمْ يَقْرَبْهُ اَلشَّيْطَانُ أَرْبَعِينَ يَوْماً.

ولا بأس بأمشاط العاج، والمكاحل والمداهن.

H.321 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever combs their beard seventy times and counts it one by one will not be approached by Shaytan (Satan) for forty days."

[AL SADUQ]

Additionally, there is no harm in using combs made of ivory, kohl applicators, and ointment containers.

[REFERENCES] Al-Kafi, Volume 6, p. 489 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 128 • Al-Ādāb al-Dīniyyah, Part 1, p. 66 • Makarim Al-Akhlaq, vol. 1, p. 70 • Security, Part 1, p. 37 • Al-Wafi, Vol. 6, p. 669 • Wasa'il Al-Shi'a, vol. 2, p. 126 • Bihar Al-Anwar, Vol. 73, p. 117

HADITH

322 - وَقَالَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «تَمَشَّطُوا بِالْعَاجِ فَإِنَّهُ يَذْهَبُ بِالْوَبَاءِ.

H.322 - Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"Comb your hair with combs made of ivory, for it removes ailments."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 129 • Makarim Al-Akhlaq, vol. 1, p. 70 • Wasa'il Al-Shi'a, vol. 2, p. 123 • Bihar Al-Anwar, Vol. 73, p. 117

HADITH

323 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَشْطُ يَذْهَبُ بِالْوَبَاءِ. وهو الحمى. وَ فِي رِوَايَةِ أَحْمَدَ بْنِ أَبِي عَبْدِ اَللَّهِ اَلْبَرْقِيِّ: «يَذْهَبُ بِالْوَنَا. وَ هُوَ اَلضَّعْفُ قَالَ اَللَّهُ عَزَّ وَ جَلَّ: «وَ لاٰ تَنِيٰا فِي ذِكْرِي» أَيْ لاَ تَضْعُفَا.

H.323 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Combing the hair removes ailments," referring specifically to fever. In a narration by Ahmad ibn Abi Abdullah al-Barqi, it is stated: 'It removes fatigue,' meaning weakness.
Allah {SWT}, the Exalted, said:
'And do not slacken in My remembrance,' (Surah Taha 20:42) meaning do not become weak.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 129 • Mustadrak Al-Wasail, Part 1, p. 409

HADITH

324 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَ: «ثَلاَثٌ مَنْ عَرَفَهُنَّ لَمْ يَدَعْهُنَّ جَزُّ اَلشَّعْرِ وَ تَشْمِيرُ اَلثَّوْبِ وَ نِكَاحُ اَلْإِمَاءِ.

H.324 - Abu al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"There are three things which, if a person understands them, they will not abandon: trimming the hair, shortening the garment, and marrying bondwomen."

[REFERENCES] Al-Kafi, Volume 6, p. 484 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 129 • Al-Wafi, Vol. 6, p. 647 • Wasa'il Al-Shi'a, vol. 2, p. 104 • Wasa'il Al-Shia, vol. 5, p. 38 • Wasa'il Al-Shia, vol. 20, p. 256

HADITH

325 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ لِبَعْضِ أَصْحَابِهِ: «اِسْتَأْصِلْ شَعْرَكَ يَقِلُّ دَرَنُهُ وَ دَوَابُّهُ وَ وَسَخُهُ وَ تَغْلُظُ رَقَبَتُكَ وَ يَجْلُو بَصَرَكَ وَ يَسْتَرِيحُ بَدَنُكَ.

H.325 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said to some of his companions:
"Cut your hair short to reduce its dirt, pests, and grime; it will strengthen your neck, improve your eyesight, and provide relief for your body."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

326 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنِ اِتَّخَذَ شَعْراً فَلْيُحْسِنْ وِلاَيَتَهُ أَوْ لِيَجُزَّهُ.

H.326 - The Messenger of Allah {saws} said: "Whoever grows their hair should take good care of it or cut it short."

[REFERENCES] Al-Kafi, Volume 6, p. 485 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 129 • Makarim Al-Akhlaq, vol. 1, p. 70 • Al-Wafi, Vol. 6, p. 651 • Wasa'il Al-Shi'a, vol. 2, p. 129 • Bihar Al Anwar, Vol. 73, p. 83

HADITH

327 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلشَّعْرُ اَلْحَسَنُ مِنْ كِسْوَةِ اَللَّهِ تَعَالَى فَأَكْرِمُوهُ.

H.327 - He {a.s} said: "Beautiful hair is part of Allah's {SWT} provision, so honor it."

[REFERENCES] Da'ā'im al-Islām, Part 1, p. 125 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 129 • Al-Ash'athiyat, Part 1, p. 156 • Makarim Al-Akhlaq, vol. 1, p. 70 • Al-Wafi, Vol. 6, p. 651 • Wasa'il Al-Shi'a, vol. 2, p. 129 • Bihar Al Anwar, Vol. 73, p. 83 • Bihar Al-Anwar, Vol. 73, p. 116 • Mustadrak Al-Wasail, Part 1, p. 412

HADITH

328 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنِ اِتَّخَذَ شَعْراً فَلَمْ يَفْرُقْهُ فَرَقَهُ اَللَّهُ بِمِنْشَارٍ مِنْ نَارٍ.

كان شعر رسول الله صلى الله عليه وآله وفرة لم يبلغ الفرق.

H.328 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever grows their hair and does not part it, Allah {SWT} will part it with a saw of fire."

[AL SADUQ]
The hair of the Messenger of Allah {saws} was shoulder-length but did not reach (enough) to part.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 129 • Awaali al-La'aali, Part 2, p. 20

HADITH

329 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «حُفُّوا اَلشَّوَارِبَ وَ أَعْفُوا اَللِّحَى وَ لاَ تَشَبَّهُوا بِاَلْيَهُودِ.

H.329 - The Messenger of Allah {saws} said: "Trim your mustaches and let your beards grow, and do not resemble the Jews."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • Wasa'il Al-Shia, vol. 2, p. 116

HADITH

330 - وَ نَظَرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلَى رَجُلٍ طَوِيلِ اَللِّحْيَةِ فَقَالَ «مَا كَانَ هَذَا لَوْ هَيَّأَ مِنْ لِحْيَتِهِ » فَبَلَغَ اَلرَّجُلَ ذَلِكَ فَهَيَّأَ مِنْ لِحْيَتِهِ بَيْنَ اَللِّحْيَتَيْنِ ثُمَّ دَخَلَ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلَمَّا رَآهُ قَالَ «هَكَذَا فَافْعَلُوا.

H.330 - "The Messenger of Allah {saws} once saw (looked) a man with a long beard, and said: "It would have been better if he had trimmed his beard.
When the man heard this, he trimmed his beard to a moderate length. Then entered to see the Prophet. When the Prophet saw him, He {saws} said: "This is how you should do it. "

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

331 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِنَّ اَلْمَجُوسَ جَزُّوا لِحَاهُمْ وَ وَفَّرُوا شَوَارِبَهُمْ وَ إِنَّا نَجُزُّ اَلشَّوَارِبَ وَ نُعْفِي اَللِّحَى وَ هِيَ اَلْفِطْرَةُ.

H.331 - The Messenger of Allah {saws} said: "The Magians (Zoroastrians) trim their beards and let their mustaches grow long, but we trim the mustaches and let the beards grow, and this is the natural disposition (fitrah)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • Al-Wafi, Vol. 6, p. 657 • Wasa'il Al-Shia, vol. 2, p. 116

HADITH

332 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَا زَادَ مِنَ اَللِّحْيَةِ عَنْ قَبْضَةٍ فَهُوَ فِي اَلنَّارِ.

H.332 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whatever extends beyond a fist-length of the beard is in the Fire."

[REFERENCES] Al-Kafi, Volume 6, p. 486 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • Al-Wafi, Vol. 6, p. 655 • Wasa'il Al-Shi'a, vol. 2, p. 113 • Bihar Al-Anwar, Vol. 73, p. 113

HADITH

333 - وَقَالَ مُحَمَّدُ بْنُ مُسْلِمٍ: رَأَيْتُ أَبَا جَعْفَرٍ اَلْبَاقِرَ عَلَيْهِ اَلسَّلاَمُ وَ اَلْحَجَّامُ يَأْخُذُ مِنْ لِحْيَتِهِ فَقَالَ «دَوِّرْهَا.

H.333 - Muhammad ibn Muslim said: "I saw Imam Muhammad ibn Ali Al-Baqir {a.s} while the barber was trimming his beard, and Imam {a.s} said: 'Shape it evenly.'

[REFERENCES] Al-Kafi, Volume 6, p. 487 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • Makarim Al-Akhlaq, vol. 1, p. 68 • Al-Wafi, Vol. 6, p. 656 • Wasa'il Al-Shi'a, vol. 2, p. 110 • Bihar Al Anwar, Vol. 46, p. 299 • Awalim al-Ulum, Vol. 19, p. 235

HADITH

334 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «تَقْبِضُ بِيَدِكَ عَلَى لِحْيَتِكَ وَ تَجُزُّ مَا فَضَلَ.

H.334 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Hold your beard with your hand (in a fist) and trim what is excess."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • The Makarem al-Akhlaq, Part 1, p. 68 • Bihar Al-Anwar, Vol. 73, p. 113

HADITH

335 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلشَّيْبُ فِي مُقَدَّمِ اَلرَّأْسِ يُمْنٌ وَ فِي اَلْعَارِضَيْنِ سَخَاءٌ وَ فِي اَلذَّوَائِبِ شَجَاعَةٌ وَ فِي اَلْقَفَا شُؤْمٌ.

H.335 - The Messenger of Allah {saws} said:
"Gray hair at the front of the head is a sign of blessing, at the temples is a sign of generosity, at the hair ends is a sign of courage, and at the nape of the neck is a sign of ill-omen."

[REFERENCES] Al-Kafi, Volume 6, p. 493 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • Al-Khisal, Part 1, p. 235 • Uyūn al-Akhbār, Part 1, p. 275 • Al-Waezin, volume 2, page 474 • The Makarem al-Akhlaq, Part 1, p. 68 • Kashf al-Ghummah, Part 2, p. 293 • Al-Wafi, Vol. 6, p. 663 • Bihar Al-Anwar, Vol. 73, p. 106 • Bihar Al-Anwar, Vol. 73, p. 107

HADITH

336 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ مَنْ شَابَ إِبْرَاهِيمُ اَلْخَلِيلُ عَلَيْهِ اَلسَّلاَمُ وَ إِنَّهُ ثَنَى لِحْيَتَهُ فَرَأَى طَاقَةً بَيْضَاءَ فَقَالَ يَا جَبْرَئِيلُ مَا هَذَا فَقَالَ هَذَا وَقَارٌ فَقَالَ إِبْرَاهِيمُ اَللَّهُمَّ زِدْنِي وَقَاراً.

H.336 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The first person to have gray hair was Ibrahim {a.s}, the Friend (Khaleel) of Allah {SWT}. When he saw a white strand in his beard, He {a.s} said: 'O' Archangel Jibril {a.s}, what is this?'
Archangel Jibril {a.s} said: "'This is dignity (Waqar).'
So Ibrahim {a.s} replied: 'O' Allah {SWT}, increase me in dignity.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • Al-Wafi, Vol. 6, p. 644

HADITH

337 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ شَابَ شَيْبَةً فِي اَلْإِسْلاَمِ كَانَتْ لَهُ نُوراً يَوْمَ اَلْقِيَامَةِ.

H.337 - Imam {a.s} said: "Whoever grows a gray hair in Islam, it will be a light for them on the Day of Judgment."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • Al-Wafi, Vol. 6, p. 644

HADITH

338 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلشَّيْبُ نُورٌ فَلاَ تَنْتِفُوهُ.

H.338 - The Messenger of Allah {saws} said: "Gray hair is light, so do not pluck it."

[REFERENCES] Da'ā'im al-Islām, Part 1, p. 125 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 130 • Al-Ash'athiyat, Part 1, p. 156 • The Makarem al-Akhlaq, Part 1, p. 68 • Al-Wafi, Vol. 6, p. 644 • Wasail Al-Shia, Part 2, p. 130 • Bihar Al-Anwar, Vol. 73, p. 107

HADITH

339 - «وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ لاَ يَرَى بِجَزِّ اَلشَّيْبِ بَأْساً وَ يَكْرَهُ نَتْفَهُ.

فالنهي عن نتف الشيب نهي كراهية لا نهي تحريم لان:

H.339 - "It is reported that Imam Ali {a.s} saw no harm in cutting gray hair but disliked plucking it."

[AL SADUQ]

The prohibition against plucking grey hair is a dislike rather than a strict prohibition, because: (continues in next hadith)

[REFERENCES] Da'ā'im al-Islām, Part 1, p. 125 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 131 • Al-Ash'athiyat, Part 1, p. 156 • Mustadrak Al-Wasail, Part 1, p. 412

HADITH

340 - اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ بَأْسَ بِجَزِّ اَلشَّمَطِ وَ نَتْفِهِ وَ جَزُّهُ أَحَبُّ إِلَيَّ مِنْ نَتْفِهِ.

فأخبارهم عليهم السلام لا تختلف في حالة واحدة لان مخرجها من عند الله تعالى ذكره، وإنما تختلف بحسب اختلاف الأحوال.

H.340 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} says: "There is no harm in cutting gray hair or plucking it, but cutting it is more beloved to me than plucking it."

[AL SADUQ]

Their (Imams) hadiths do not differ in one case to another because it comes from Allah {SWT}, the Exalted; rather, it differs according to the variation of circumstances

[REFERENCES] Al-Kafi, Volume 6, p. 492 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 131 • The Makarem al-Akhlaq, Part 1, p. 69 • Al-Wafi, Vol. 6, p. 644 • Wasail Al-Shia, Part 2, p. 130 • Bihar Al-Anwar, Vol. 73, p. 107

HADITH

341 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَرْبَعٌ مِنْ أَخْلاَقِ اَلْأَنْبِيَاءِ عَلَيْهِمُ اَلسَّلاَمُ اَلتَّطَيُّبُ وَ اَلتَّنْظِيفُ بِالْمُوسَى وَ حَلْقُ اَلْجَسَدِ بِالنُّورَةِ وَ كَثْرَةُ اَلطُّرُوقَةِ.»

H.341 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There are four traits of the Prophets: using fragrance, grooming with a razor, shaving the body with Nuura (depilatory paste), and frequenting the mosque."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 131 • Makarem al-Akhlaq, Part 1, p. 40 • Makarem al-Akhlaq, Part 1, p. 63 • Al-Wafi, Vol. 6, p. 615 • Wasail Al-Shia, Part 2, p. 107 • Bihar Al Anwar, Vol. 73, p. 93

HADITH

342 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «قَلِّمُوا أَظْفَارَكُمْ يَوْمَ اَلثَّلاَثَاءِ وَ اِسْتَحِمُّوا يَوْمَ اَلْأَرْبِعَاءِ ' وَ أَصِيبُوا مِنَ اَلْحِجَامَةِ حَاجَتَكُمْ يَوْمَ اَلْخَمِيسِ وَ تَطَيَّبُوا بِأَطْيَبِ طِيبِكُمْ يَوْمَ اَلْجُمُعَةِ.

H.342 - Imam {a.s} said: "Trim your nails on Tuesday, bathe on Wednesday, fulfil your need for cupping (hijama) on Thursday, and use your best fragrance on Jumu'ah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Khasal, Part 2, p. 391 • Uyūn al-Akhbār, Part 1, p. 279 • Al-Ādāb al-Dīniyyah, Part 1, p. 149 • The Makarem al-Akhlaq, Part 1, p. 55 • The Makarem al-Akhlaq, Part 1, p. 55 • Awaali al-La'aali, Part 4, p. 13 • Al-Wafi, Vol. 6, p. 687 • Wasail Al-Shia, Vol. 7, p. 366 • Bihar Al Anwar, Vol. 56, p. 23

CHAPTER 23 - WASHING OF THE DECEASED

باب - غسل الميتة

HADITH 343 – 399

343 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ دَخَلَ عَلَى رَجُلٍ مِنْ بَنِي هَاشِمٍ وَ هُوَ فِي اَلنَّزْعِ فَقَالَ لَهُ «قُلْ: لاَ إِلَهَ إِلاَّ اَللَّهُ اَلْحَلِيمُ اَلْكَرِيمُ لاَ إِلَهَ إِلاَّ اَللَّهُ اَلْعَلِيُّ اَلْعَظِيمُ سُبْحَانَ اَللَّهِ رَبِّ اَلسَّمَاوَاتِ اَلسَّبْعِ وَ رَبِّ اَلْأَرَضِينَ اَلسَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ وَ رَبِّ اَلْعَرْشِ اَلْعَظِيمِ «وَ سَلاَمٌ عَلَى اَلْمُرْسَلِينَ `وَ اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ» » فَقَالَهَا فَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ « اَلْحَمْدُ لِلَّهِ اَلَّذِي أَنْقَذَهُ مِنَ اَلنَّارِ » »

وهذه الكمات هي كلمات الفرج.

H.343 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The Messenger of Allah {saws} entered upon a man from the Banu Hashim who was in the throes of death and said to him: 'Say :
'There is no Allah {SWT} but Allah {SWT}, the Forbearing, the Generous; there is no God but Allah {SWT}, the Most High, the Most Great; Glory be to Allah {SWT}, the Lord {AZJ} of the seven heavens and the Lord {AZJ} of the seven earths and what is in them and what is between them and what is beneath them, and the Lord {AZJ} of the Mighty Throne. Peace be upon the messengers, and all praise is due to Allah {SWT}, the Lord {AZJ} of all the worlds.'
The man said thusly, and the Messenger of Allah {saws} said: 'Praise be to Allah {SWT} who has saved him from the Fire.'".

[AL SADUQ]

These words are known as the Words of Relief.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

344 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنَّكُمْ تُلَقِّنُونَ مَوْتَاكُمْ: لاَ إِلَهَ إِلاَّ اَللَّهُ عِنْدَ اَلْمَوْتِ وَ نَحْنُ نُلَقِّنُ مَوْتَانَا مُحَمَّدٌ رَسُولُ اَللَّهِ.

H.344 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "You instruct your deceased to say 'There is no god but Allah {SWT}' at the time of death, while we instruct our deceased to say 'Muhammad is the Messenger of Allah {saws}.'".

[REFERENCES] Al-Kafi, Volume 3, p. 122 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 131 • Al-Wafi, Vol. 24, p. 231 • Wasail Al-Shia, Part 2, p. 454

HADITH

345 - وَقَالَ رَسُولُ اَللَّهِ صَ: «لَقِّنُوا مَوْتَاكُمْ لاَ إِلَهَ إِلاَّ اَللَّهُ فَإِنَّ مَنْ كَانَ آخِرُ كَلاَمِهِ لاَ إِلَهَ إِلاَّ اَللَّهُ دَخَلَ اَلْجَنَّةَ.

H.345 - The Messenger of Allah {saws} said: "Instruct your dying to say 'There is no god but Allah {SWT},' for whoever's last words are 'There is no god but Allah {SWT}' will enter Paradise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 132 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 195 • Al-Amali (by Al-Saduq) Vol. 1, p. 540 • Al-Wafi, Vol. 24, p. 237 • Wasail Al-Shia, Part 2, p. 455 • Wasail Al-Shia, Part 2, p. 456 • Bihar Al-Anwar, Vol. 78, p. 232 • Bihar Al Anwar, Vol. 90, p. 199

HADITH

346 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَعْقَلُ مَا يَكُونُ اَلْمُؤْمِنُ عِنْدَ مَوْتِهِ.

H.346 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The believer is most rational (aware) at the time of their death."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 132 • Al-Wafi, Vol. 24, p. 238 • Wasail Al-Shia, Part 2, p. 456

HADITH

347 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اُعْتُقِلَ لِسَانُ رَجُلٍ مِنْ أَهْلِ اَلْمَدِينَةِ عَلَى عَهْدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي مَرَضِهِ اَلَّذِي مَاتَ فِيهِ فَدَخَلَ عَلَيْهِ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لَهُ «قُلْ لاَ إِلَهَ إِلاَّ اَللَّهُ » فَلَمْ يَقْدِرْ عَلَيْهِ فَأَعَادَ عَلَيْهِ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلَمْ يَقْدِرْ عَلَيْهِ وَ عِنْدَ رَأْسِ اَلرَّجُلِ اِمْرَأَةٌ فَقَالَ لَهَا «هَلْ لِهَذَا اَلرَّجُلِ أُمٌّ» فَقَالَتْ نَعَمْ يَا رَسُولَ اَللَّهِ أَنَا أُمُّهُ فَقَالَ لَهَا «أَ فَرَاضِيَةٌ أَنْتِ عَنْهُ أَمْ لاَ» فَقَالَتْ لاَ بَلْ سَاخِطَةٌ فَقَالَ لَهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «فَإِنِّي أُحِبُّ أَنْ تَرْضَيْ عَنْهُ» فَقَالَتْ قَدْ رَضِيتُ عَنْهُ لِرِضَاكَ يَا رَسُولَ اَللَّهِ فَقَالَ لَهُ «قُلْ لاَ إِلَهَ إِلاَّ اَللَّهُ » فَقَالَ لاَ إِلَهَ إِلاَّ اَللَّهُ فَقَالَ «قُلْ يَا مَنْ يَقْبَلُ اَلْيَسِيرَ وَ يَعْفُو عَنِ اَلْكَثِيرِ اِقْبَلْ مِنِّي اَلْيَسِيرَ وَ اُعْفُ عَنِّي اَلْكَثِيرَ إِنَّكَ أَنْتَ اَلْعَفُوُّ اَلْغَفُورُ » فَقَالَهَا فَقَالَ لَهُ «مَا ذَا تَرَى» فَقَالَ أَرَى أَسْوَدَيْنِ قَدْ دَخَلاَ عَلَيَّ قَالَ «أَعِدْهَا» فَأَعَادَهَا فَقَالَ «مَا ذَا تَرَى» فَقَالَ قَدْ تَبَاعَدَا عَنِّي وَ دَخَلَ أَبْيَضَانِ وَ خَرَجَ اَلْأَسْوَدَانِ فَمَا أَرَاهُمَا وَ دَنَا اَلْأَبْيَضَانِ مِنِّي اَلْآنَ يَأْخُذَانِ بِنَفْسِي فَمَاتَ مِنْ سَاعَتِهِ.

H.347 - Imam Al-Sadiq {a.s} said: "During the time of the Messenger of Allah {saws}, a man from the people of Medina was unable to speak due to throes of death.
The Messenger of Allah {saws} entered upon him and said:
'Say: There is no god but Allah {SWT}.'
But the man was unable to say it.
The Messenger of Allah {saws} repeated it to him, but he still could not say it.
At the head of this man was a woman, and He asked her: 'Is this man's mother present?'"
She said: 'Yes, O' Messenger of Allah {saws}, I am his mother.'

He asked her: 'Are you pleased with him or displeased?'
She said: 'I am displeased with him.'
Messenger of Allah {saws} said to her: "I would like that you become pleased with him,"
She said: 'I am pleased with him for your sake, O' Messenger of Allah {saws}.'
He {saws} then said to him: "Say: There is no god but Allah {SWT}.'"
(the man) replied: "There is no god but Allah {SWT}."
Then He {saws} said: 'Say: O' One who accepts the small and forgives the great, accept from me the small and forgive the great, for You are Most Forgiving, the Most Merciful.'
(the man) said it, and then Prophet {saws} asked him, 'What do you see?'
(the man) replied: 'I see two dark figures approaching me.'
He {saws} said: 'Repeat the supplication.'
So he repeated it, and Prophet {saws} said: 'What do you see now?'
(the man) replied: 'They have moved away from me, and two white figures have come in, and the dark figures have left. I no longer see them, and the white figures are now drawing close to me to take my soul.' The man then passed away thereafter.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 132 • Al-Wafi, V. 24, p. 238 • Wasail Al-Shia, Part 2, p. 462

HADITH

348 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنْ تَوْجِيهِ اَلْمَيِّتِ فَقَالَ «اِسْتَقْبِلْ بِبَاطِنِ قَدَمَيْهِ اَلْقِبْلَةَ.

H.348 - Imam Al-Sadiq {a.s} was asked about the positioning of the deceased.
Imam {a.s} said: "Direct the soles of their feet toward the Qibla".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 132 • Wasail Al-Shia, Part 2, p. 453 • Bihar Al-Anwar, Vol. 78, p. 239 • Mustadrak Al-Wasail, Vol. 2, p. 120

HADITH

349 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «دَخَلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى رَجُلٍ مِنْ وُلْدِ عَبْدِ اَلْمُطَّلِبِ وَ هُوَ فِي اَلسُّوقِ وَ قَدْ وُجِّهَ لِغَيْرِ اَلْقِبْلَةِ فَقَالَ «وَجِّهُوهُ إِلَى اَلْقِبْلَةِ فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ أَقْبَلَتْ عَلَيْهِ اَلْمَلاَئِكَةُ وَ أَقْبَلَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ بِوَجْهِهِ» فَلَمْ يَزَلْ كَذَلِكَ حَتَّى يُقْبَضَ.

H.349 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"The Messenger of Allah {saws} entered upon a man from the descendants of Abdul Muttalib, while he was in the throes of death and was facing away from the Qibla.
The Prophet said: 'Direct him toward the Qibla, for when you do so, the angels will approach him, and Allah {SWT}, the Mighty, will turn toward him with His face (attention).'
And he remained in that state until he passed away."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 133 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 195 • Ilal al-Sharai' Vol. 1, p. 297 • Awaali al-La'aali, Part 3, p. 36 • Al-Wafi, Vol. 24, p. 228 • Wasail Al-Shia, Part 2, p. 453 • Bihar Al Anwar, Vol. 78, p. 230

HADITH

350 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ أَحَدٍ يَحْضُرُهُ اَلْمَوْتُ إِلاَّ وَكَّلَ بِهِ إِبْلِيسُ مِنْ شَيَاطِينِهِ مَنْ يَأْمُرُهُ بِالْكُفْرِ وَ يُشَكِّكُهُ فِي دِينِهِ حَتَّى يَخْرُجَ نَفْسُهُ فَإِذَا حَضَرْتُمْ مَوْتَاكُمْ فَلَقِّنُوهُمْ شَهَادَةَ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ حَتَّى يَمُوتُوا.

H.350 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no one who is faced with death except that Iblis (Satan) sends some of his devils to entice him toward disbelief and to cause him to doubt his faith until his soul departs.
Therefore, when you are present with your dying ones, instruct them to bear witness that there is no god but Allah {SWT} and that Muhammad is the Messenger of Allah {saws} until they pass away."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 24, p. 233 • Wasail Al-Shia, Part 2, p. 455 • Al-Fusul al-Muhimmah, Part 2, p. 32 • Al-Fusul al-Muhimmah, Part 3, p. 297 • Bihar Al Anwar, Vol. 6, p. 195 • Bihar Al-Anwar, Vol. 60, p. 257

HADITH

351 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي آخِرِ خُطْبَةٍ خَطَبَهَا: «مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَنَةٍ تَابَ اَللَّهُ عَلَيْهِ» ثُمَّ قَالَ «إِنَّ اَلسَّنَةَ لَكَثِيرَةٌ مَنْ تَابَ قَبْلَ مَوْتِهِ بِشَهْرٍ تَابَ اَللَّهُ عَلَيْهِ» ثُمَّ قَالَ «إِنَّ اَلشَّهْرَ لَكَثِيرٌ وَ مَنْ تَابَ قَبْلَ مَوْتِهِ بِجُمُعَةٍ تَابَ اَللَّهُ عَلَيْهِ» ثُمَّ قَالَ «إِنَّ اَلْجُمُعَةَ لَكَثِيرَةٌ وَ مَنْ تَابَ قَبْلَ مَوْتِهِ بِيَوْمٍ تَابَ اَللَّهُ عَلَيْهِ» ثُمَّ قَالَ «وَ إِنَّ يَوْماً لَكَثِيرٌ وَ مَنْ تَابَ قَبْلَ مَوْتِهِ بِسَاعَةٍ تَابَ اَللَّهُ عَلَيْهِ» ثُمَّ قَالَ «وَ إِنَّ اَلسَّاعَةَ لَكَثِيرَةٌ وَ مَنْ تَابَ وَ قَدْ بَلَغَتْ نَفْسُهُ هَذِهِ» وَ أَهْوَى بِيَدِهِ إِلَى حَلْقِهِ «تَابَ اَللَّهُ عَلَيْهِ.

H.351 - The Messenger of Allah {saws} said in his last sermon:
"Whoever repents a year before his death, Allah {SWT} will accept his repentance."
Then He {saws} said: "A year is a long time; whoever repents a month before their death, Allah {SWT} will accept their repentance."
Then He {saws} said: "A month is a long time; whoever repents a week before their death, Allah {SWT} will accept their repentance."
Then He {saws} said: "A week is a long time; whoever repents a day before their death, Allah {SWT} will accept their repentance."
Then He {saws} said: "A day is a long time; whoever repents an hour before their death, Allah {SWT} will accept their repentance."
Then He {saws} said: “An hour is a long time; whoever repents before their soul reaches here" - and he pointed to his throat - "Allah {SWT} will accept their repentance”.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 5, p. 1098 • Tafsir al-Safi, Part 1, p. 431 • Wasail Al-Shia, Part 2, p. 461 • Wasail Al-Shia, Vol. 16, p. 88 • Tafsir Al-Burhan, Vol. 2, p. 44 • Bihar Al Anwar, Vol. 6, p. 15 • Tafsir Nur Al-Thaqalayn, Part 1, p. 457 • Tafseer Kanz Al-Daqaiq, Part 3, p. 355

HADITH

352 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «۞ وَ لَيْسَتِ اَلتَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ اَلسَّيِّئٰاتِ حَتّٰى إِذٰا حَضَرَ أَحَدَهُمُ اَلْمَوْتُ قٰالَ إِنِّي تُبْتُ اَلْآنَ ۞» قَالَ «ذَاكَ إِذَا عَايَنَ أَمْرَ اَلْآخِرَةِ.

H.352 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the words of Allah {SWT}, the Mighty and Glorious:
"*But repentance is not [accepted] of those who [continue to] do evil deeds up until, when death comes to one of them, he says, 'Indeed, I repent now'*."
(Surah An Nisa 4:18).
Imam {a.s} said: "That is when they witness the realities of the Hereafter."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 133 • Al-Wafi, Vol. 5, p. 1098 • Wasail Al-Shia, Vol. 16, p. 89 • Tafsir Al-Burhan, Vol. 2, p. 45 • Bihar Al Anwar, Vol. 6, p. 19 • Tafsir Nur Al-Thaqalayn, Part 1, p. 458

HADITH

353 - وَ أَتَى رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رَجُلٌ مِنْ أَهْلِ اَلْبَادِيَةِ لَهُ حَشَمٌ وَ جِمَالٌ فَقَالَ يَا رَسُولَ اَللَّهِ أَخْبِرْنِي عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «۞ اَلَّذِينَ آمَنُوا وَ كٰانُوا يَتَّقُونَ `لَهُمُ اَلْبُشْرىٰ فِي اَلْحَيٰاةِ اَلدُّنْيٰا وَ فِي اَلْآخِرَةِ ۞» فَقَالَ «أَمَّا قَوْلُهُ تَعَالَى «۞ لَهُمُ اَلْبُشْرىٰ فِي اَلْحَيٰاةِ اَلدُّنْيٰا ۞» فَهِيَ اَلرُّؤْيَا اَلْحَسَنَةُ يَرَاهَا اَلْمُؤْمِنُ فَيُبَشَّرُ بِهَا فِي دُنْيَاهُ وَ أَمَّا قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ: «۞ وَ فِي اَلْآخِرَةِ ۞» فَإِنَّهَا بِشَارَةُ اَلْمُؤْمِنِ عِنْدَ اَلْمَوْتِ يُبَشَّرُ بِهَا عِنْدَ مَوْتِهِ أَنَّ اَللَّهَ قَدْ غَفَرَ لَكَ وَ لِمَنْ يَحْمِلُكَ إِلَى قَبْرِكَ.

H.353 - A man from the Bedouins, who had servants and camels, came to the Messenger of Allah {saws} and said:
"O' Messenger of Allah {saws}, inform me about the words of Allah {SWT}, the Mighty and Glorious: *'Those who believe and are conscious of Allah {SWT} - they will have good news in this world and in the Hereafter*'
(Surah Yunus 10:63-64)
The Prophet replied: "As for His {SWT} words, *'They will have good news in this world*,' it refers to the good dreams that a believer sees and is given glad tidings by them in this world.
And as for *'and in the Hereafter,*' it refers to the glad tidings a believer receives at the time of death, that Allah {SWT} has forgiven you and those who carry you to your grave."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 24, p. 259 • Tafsir Al-Burhan, vol. 3, p. 39 • Bihar Al-Anwar, Vol. 58, p. 176 • Tafsir Nur Al-Thaqalayn, Part 2, p. 309 • Tafseer Kanz Al-Daqaiq, Vol. 6, p. 74

HADITH

354 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «قِيلَ لِمَلَكِ اَلْمَوْتِ عليه السلام ، كَيْفَ تَقْبِضُ اَلْأَرْوَاحَ وَ بَعْضُهَا فِي اَلْمَغْرِبِ وَ بَعْضُهَا فِي اَلْمَشْرِقِ فِي سَاعَةٍ وَاحِدَةٍ فَقَالَ أَدْعُوهَا فَتُجِيبُنِي» قَالَ «فَقَالَ مَلَكُ اَلْمَوْتِ عَلَيْهِ اَلسَّلاَمُ إِنَّ اَلدُّنْيَا بَيْنَ يَدَيَّ كَالْقَصْعَةِ بَيْنَ يَدَيْ أَحَدِكُمْ يَتَنَاوَلُ مِنْهَا مَا شَاءَ وَ اَلدُّنْيَا عِنْدِي كَالدِّرْهَمِ فِي كَفِّ أَحَدِكُمْ يُقَلِّبُهُ كَيْفَ يَشَاءُ.

H.354 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"It was said to the Angel of Death {a.s}, 'How do you seize souls while some are in the west and others in the east at the same moment?'
He said: 'I summon them, and they respond to me.'
Imam {a.s} said: “Then, The Angel of Death, said:
'The world is like a bowl in front of me from which I take as I please, and the world is like a coin in the palm of one of you, which you turn as you wish.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 24, p. 266 • Al-Fusul al-Muhimmah, Part 1, p. 301 • Tafsir Al-Burhan, vol. 4, p. 390 • Bihar Al Anwar, Vol. 6, p. 144

HADITH

355 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَا يَخْرُجُ مُؤْمِنٌ عَنِ اَلدُّنْيَا إِلاَّ بِرِضاً مِنْهُ وَ ذَلِكَ أَنَّ اَللَّهَ تَبَارَكَ وتَعَالَى يَكْشِفُ لَهُ اَلْغِطَاءَ حَتَّى يَنْظُرَ إِلَى مَكَانِهِ مِنَ اَلْجَنَّةِ وَ مَا أَعَدَّ اَللَّهُ لَهُ فِيهَا وَ تُنْصَبُ لَهُ اَلدُّنْيَا كَأَحْسَنِ مَا كَانَتْ لَهُ ثُمَّ يُخَيَّرُ فَيَخْتَارُ مَا عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ مَا أَصْنَعُ بِالدُّنْيَا وَ بَلاَئِهَا فَلَقِّنُوا مَوْتَاكُمْ كَلِمَاتِ اَلْفَرَجِ.

H.355 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"No believer leaves this world except with contentment, for Allah {SWT}, Blessed and Exalted, lifts the veil for them until they see their place in Paradise and what Allah {SWT} has prepared for them there.
Then the world is shown to them as the best it could have been, and they are given the choice, so they choose what is with Allah {SWT}, Mighty and Glorious, and they say,
'What do I need with the world and its trials?'
Therefore, instruct your dying with the Words of Relief (Kalimat E Faraj)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 24, p. 245 • Wasail Al-Shia, Part 2, p. 460 • Al-Fusul al-Muhimmah, Part 3, p. 298

HADITH

356 - وَقَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «لَوْ أَدْرَكْتُ عِكْرِمَةَ عِنْدَ اَلْمَوْتِ لَنَفَعْتُهُ» فَقِيلَ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ بِمَا ذَا كَانَ يَنْفَعُهُ قَالَ «كَانَ يُلَقِّنُهُ مَا أَنْتُمْ عَلَيْهِ.

H.356 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"If I had reached Ikrimah at the time of his death, I would have benefited him."
When Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked (about this narration), Imam {a.s} explained:
"He (Imam Al Baqir {a.s} would have instructed him (ikrimah) in what you are upon (referring to the beliefs of faithful)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

357 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِنَّ مَوْتَ اَلْفَجْأَةِ تَخْفِيفٌ عَلَى اَلْمُؤْمِنِ وَ رَاحَةٌ وَ أَخْذَةُ أَسَفٍ عَلَى اَلْكَافِرِ.

H.357 - The Messenger of Allah {saws} said: "Sudden death is an ease and relief for the believer but a regretful taking for the disbeliever".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 112 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 134 • Al-Wafi, Vol. 24, p. 205

HADITH

358 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَوْتُ كَفَّارَةُ ذَنْبِ كُلِّ مُؤْمِنٍ.

H.358 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Death is the expiation for the sins of every believer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 134 • Al-Amali Volume 1, p. 283 • Amali (by Al-Tusi) Vol. 1, p. 110 • Taʾwīl al-Āyāt, Part 1, p. 148 • Al-Wafi, Vol. 24, p. 274 • Bihar Al Anwar, Vol. 6, p. 151 • Bihar Al-Anwar, Vol. 79, p. 178 • Tafseer Kanz Al-Daqaiq, Part 3, p. 541

HADITH

359 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ بَيْنَ اَلدُّنْيَا وَ اَلْآخِرَةِ أَلْفَ عَقَبَةٍ أَهْوَنُهَا وَ أَيْسَرُهَا اَلْمَوْتُ.

H.359 - The Imam {a.s} said:
"Indeed, between this world and the Hereafter, there are a thousand obstacles, the easiest and least difficult of which is death."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 134 • Al-Wafi, Vol. 24, p. 275

HADITH

360 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلشَّيْطَانَ لَيَأْتِي اَلرَّجُلَ مِنْ أَوْلِيَائِنَا عِنْدَ مَوْتِهِ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ لِيُضِلَّهُ عَمَّا هُوَ عَلَيْهِ فَيَأْبَى اَللَّهُ عَزَّ وَ جَلَّ ذَلِكَ وَ ذَلِكَ قَوْلُ اَللَّهِ تَعَالَى:
«۞ يُثَبِّتُ اَللَّهُ اَلَّذِينَ آمَنُوا بِالْقَوْلِ اَلثَّابِتِ فِي اَلْحَيَاةِ اَلدُّنْيَا وَ فِي اَلْآخِرَةِ ۞»

H.360 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Indeed, Shaytan comes to one of our followers at the time of their death, approaching from their right and from their left to lead them astray from what they are upon. But Allah {SWT}, the Mighty and Glorious, refuses this, and this is the meaning of Allah's {SWT} words:
'Allah {SWT} will keep firm those who believe, with the firm word, in this worldly life and in the Hereafter'" (Surah Ibrahim 14:27).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 134 • Al-Wafi, Vol. 24, p. 258 • Tafsir al-Safi, Part 3, p. 86 • Tafsir Nur Al-Thaqalayn, Part 2, p. 541 • Tafseer Kanz Al-Daqaiq, Part 7, p. 60

HADITH

361 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «فِي اَلْمَيِّتِ تَدْمَعُ عَيْنَاهُ عِنْدَ اَلْمَوْتِ وَ إِنَّ ذَلِكَ عِنْدَ مُعَايَنَةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَيَرَى مَا يَسُرُّهُ» ثُمَّ قَالَ «أَ مَا تَرَى اَلرَّجُلَ يَرَى مَا يَسُرُّهُ وَ مَا يُحِبُّ فَتَدْمَعُ عَيْنَاهُ وَ يَضْحَكُ.

H.361 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "When a believer is at the moment of death, tears may come to their eyes because, at that moment, they witness the presence of the Messenger of Allah {saws} and they see what pleases them."
Then Imam {a.s} said: "Do you not see that when a person sees what delights and pleases them, tears come to their eyes and they smile?"

[REFERENCES] Asceticism, Part 1, p. 83 • Al-Kafi, Volume 3, p. 133 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 135 • Ilal al-Sharai' Vol. 1, p. 306 • Ma'ani al-Akhbar, Part 1, p. 236 • Al-Muḥtaḍar, Part 1, p. 39 • Al-Fusul al-Muhimmah, Part 1, p. 303 • Madīnat Maʿājiz al-Aʾimma ʿAlayhim al-Salām, Part 3, p. 114 • Bihar Al Anwar, Vol. 6, p. 182 • Mustadrak Al-Wasail, Vol. 2, p. 161

HADITH

362 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا رَأَيْتَ اَلْمُؤْمِنَ قَدْ شَخَصَ بِبَصَرِهِ وَ سَالَتْ عَيْنُهُ اَلْيُسْرَى وَ رَشَحَ جَبِينُهُ وَ تَقَلَّصَتْ شَفَتَاهُ وَ اِنْتَشَرَ مَنْخِرَاهُ فَأَيِّ ذَلِكَ رَأَيْتَ فَحَسْبُكَ بِهِ.

H.362 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "If you see a believer whose eyes are fixed, the left eye tears up, the forehead perspires, the lips contract, and the nostrils widen, then that is sufficient for you (as a sign of their passing)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 135 • Mustadrak Al-Wasail, Vol. 2, p. 161

HADITH

363 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ آيَةَ اَلْمُؤْمِنِ إِذَا حَضَرَهُ اَلْمَوْتُ أَنْ يَبْيَضَّ وَجْهُهُ أَشَدَّ مِنْ بَيَاضِ لَوْنِهِ وَ يَرْشَحَ جَبِينُهُ وَ يَسِيلَ مِنْ عَيْنَيْهِ كَهَيْئَةِ اَلدُّمُوعِ فَيَكُونُ ذَلِكَ آيَةَ خُرُوجِ رُوحِهِ وَ إِنَّ اَلْكَافِرَ تَخْرُجُ رُوحُهُ سَلاًّ مِنْ شِدْقِهِ كَزَبَدِ اَلْبَعِيرِ كَمَا تَخْرُجُ نَفْسُ اَلْحِمَارِ.

H.363 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The sign of a believer when death approaches is that their face becomes whiter than its usual color, their forehead perspires, and tears flow from their eyes like drops. This is the sign of the departure of their soul. As for the disbeliever, their soul exits from their mouth forcefully, like the froth of a camel or the expiration of a donkey."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 135 • Tafsir Nur Al-Thaqalayn, Part 4, p. 225 • Tafseer Kanz Al-Daqaiq, Part 10, p. 290 • Mustadrak Al-Wasail, Vol. 2, p. 161

HADITH

364 - وَ رُوِيَ: «أَنَّ آخِرَ طَعْمٍ يَجِدُهُ اَلْإِنْسَانُ عِنْدَ مَوْتِهِ طَعْمُ اَلْعِنَبِ.

H.364 - It is reported:
"The last taste that a person experiences at the time of death is the taste of grapes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 135 • Al-Wafi, Vol. 24, p. 275

HADITH

365 - وَ سُئِلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَيْفَ يَتَوَفَّى مَلَكُ اَلْمَوْتِ اَلْمُؤْمِنَ فَقَالَ «إِنَّ مَلَكَ اَلْمَوْتِ لَيَقِفُ مِنَ اَلْمُؤْمِنِ عِنْدَ مَوْتِهِ مَوْقِفَ اَلْعَبْدِ اَلذَّلِيلِ مِنَ اَلْمَوْلَى فَيَقُومُ وَ أَصْحَابُهُ لاَ يَدْنُونَ مِنْهُ حَتَّى يَبْدَأَهُ بِالتَّسْلِيمِ وَ يُبَشِّرَهُ بِالْجَنَّةِ.

H.365 - The Messenger of Allah {saws} was asked how the Angel of Death takes the soul of a believer.
He {saws} replied: "Indeed, the Angel of Death stands before the believer at the time of their death in the position of a humble servant before their master. He and his companions do not approach until the believer is greeted with peace and given glad tidings of Paradise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 135 • Al-Wafi, Vol. 24, p. 266 • Bihar Al Anwar, Vol. 6, p. 167 • Tafsir Nur Al-Thaqalayn, Part 4, p. 225 • Tafseer Kanz Al-Daqaiq, Part 10, p. 290

HADITH

366 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْمُؤْمِنَ إِذَا حَضَرَهُ اَلْمَوْتُ وَثَّقَهُ مَلَكُ اَلْمَوْتِ فَلَوْ لاَ ذَلِكَ لَمْ يَسْتَقِرَّ.

وما من أحد يحضره الموت إلا مثل له النبي صلى الله عليه وآله والحجج صلوات الله عليهم أجمعين حتى يراهم، فإن كان مؤمنا يراهم بحيث يحب، وإن كان غير مؤمن يراهم بحيث يكره، وقال الله تبارك وتعالى: "◯ فلولا إذا بلغت الحلقوم وأنتم حينئذ تنظرون ونحن أقرب إليه منكم ولكن لا تبصرون ◯.

H.366 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"When a believer is at the point of death, the Angel of Death reassures (secures) them; without this, they would not be able to remain settled."

[AL SADUQ]
when death approaches, The Prophet {saws} and the divinely appointed proofs (Imams, peace be upon them all) are made present to the dying person so that they may see them. If the person is a believer, they will see them in a pleasing state; if they are not a believer, they will see them in a way they dislike. Allah {SWT}, the Exalted, has said:
"Then why, when the soul reaches the throat, and you are at that moment looking on, and We are nearer to him than you, but you do not see" (Sural Al Waqi'ah 56:83-85)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 135 • Tafsir Nur Al-Thaqalayn, Part 4, p. 225 • Tafseer Kanz Al-Daqaiq, Part 10, p. 290

HADITH

367 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّهُ إِذَا بَلَغَتِ اَلنَّفْسُ اَلْحُلْقُومَ أُرِيَ مَكَانَهُ مِنَ اَلْجَنَّةِ فَيَقُولُ رُدُّونِي إِلَى اَلدُّنْيَا حَتَّى أُخْبِرَ أَهْلِي بِمَا أَرَى فَيُقَالُ لَهُ لَيْسَ إِلَى ذَلِكَ سَبِيلٌ.

H.367 - Imam Al-Sadiq {a.s} said: "When the soul reaches the throat, the person (believer), is shown their place in Paradise. They say, 'Return me to the world so that I may inform my family about what I see.' But it is said to them, 'There is no way for that.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

368 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «◯ اَللَّهُ يَتَوَفَّى اَلْأَنْفُسَ حِينَ مَوْتِهٰا ◯» وَ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «◯ قُلْ يَتَوَفّٰاكُمْ مَلَكُ اَلْمَوْتِ اَلَّذِي وُكِّلَ بِكُمْ ◯» وَ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «◯ اَلَّذِينَ تَتَوَفّٰاهُمُ اَلْمَلاٰئِكَةُ طَيِّبِينَ ◯» وَ «◯ اَلَّذِينَ تَتَوَفّٰاهُمُ اَلْمَلاٰئِكَةُ ظٰالِمِي أَنْفُسِهِمْ ◯» وَ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «◯ تَوَفَّتْهُ رُسُلُنٰا ◯» وَ عَنْ قَوْلِهِ عَزَّ وَ جَلَّ: «◯ وَ لَوْ تَرىٰ إِذْ يَتَوَفَّى اَلَّذِينَ كَفَرُوا اَلْمَلاٰئِكَةُ ◯» وَ قَدْ يَمُوتُ فِي اَلسَّاعَةِ اَلْوَاحِدَةِ فِي جَمِيعِ اَلْآفَاقِ مَا لاَ يُحْصِيهِ إِلاَّ اَللَّهُ عَزَّ وَ جَلَّ فَكَيْفَ هَذَا فَقَالَ «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى جَعَلَ لِمَلَكِ اَلْمَوْتِ أَعْوَاناً مِنَ اَلْمَلاَئِكَةِ يَقْبِضُونَ اَلْأَرْوَاحَ بِمَنْزِلَةِ صَاحِبِ اَلشُّرْطَةِ لَهُ أَعْوَانٌ مِنَ اَلْإِنْسِ يَبْعَثُهُمْ فِي حَوَائِجِهِ فَتَتَوَفَّاهُمُ اَلْمَلاَئِكَةُ وَ يَتَوَفَّاهُمْ، مَلَكُ اَلْمَوْتِ مِنَ اَلْمَلاَئِكَةِ مَعَ مَا يَقْبِضُ هُوَ وَ يَتَوَفَّاهَا اَللَّهُ عَزَّ وَ جَلَّ مِنْ مَلَكِ اَلْمَوْتِ.

H.368 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the different Qur'anic verses that mention Allah {SWT} taking souls at the time of death, about the words of Allah {SWT}, the Exalted: "*Allah {SWT} takes the souls at the time of their death*,"
(Surah Az-Zumar 39:42)
And about the words of Allah {SWT}, the Exalted:
"*Say, 'The Angel of Death, who is put in charge of you, will take you,*'" (Surah As-Sajdah 32:11)
And about the words of Allah {SWT}, the Exalted:
"*Those whom the angels take while they are in a state of purity*," (Surah An-Nahl 16:32)
And "*Those whom the angels take while they are wronging themselves*," (Surah An-Nahl 16:28)
And about the words of Allah {SWT}, the Exalted: "*Our messengers angels take them*," (Surah Al-An'am 6:61)
And about His words:
"*And if you could see when the angels take the souls of those who disbelieved*." (Surah Al-Anfal 8:50)
The questioner further inquired about how this process works, given that countless souls may die simultaneously across the world
Imam Al-Sadiq replied: "Indeed, Allah {SWT}, Blessed and Exalted, has appointed for the Angel of Death assistants among the angels who seize souls. They function similarly to a chief of police who has deputies among the people whom he sends out to fulfil tasks on his behalf. Thus, the angels take the souls, and the Angel of Death receives them from the angels along with what he himself seizes. Ultimately Allah {SWT}, Blessed and Exalted, takes them from Angel of Death".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 24, p. 266 • Al-Fusul al-Muhimmah, Part 1, p. 302 • Tafsir Al-Burhan, Vol. 2, p. 427 • Bihar Al Anwar, Vol. 6, p. 144 • Tafsir Nur Al-Thaqalayn, Part 3, p. 51 • Tafsir Nur Al-Thaqalayn, Part 4, p. 223 • Tafseer Kanz Al-Daqaiq, Part 7, p. 204 • Tafseer Kanz Al-Daqaiq, Part 10, p. 287

HADITH

369 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ وَلِيَّ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ يَرَاهُ فِي ثَلاَثَةِ مَوَاطِنَ حَيْثُ يَسُرُّهُ عِنْدَ اَلْمَوْتِ وَ عِنْدَ اَلصِّرَاطِ وَ عِنْدَ اَلْحَوْضِ.

وملك الموت يدفع الشيطان عن المحافظ على الصلاة ويلقنه شهادة أن لا إله إلا الله وأن محمد رسول الله في تلك الحالة العظيمة.

H.369 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, the follower of Imam Ali ibn Abi Talib {a.s} will see him in three places that bring joy: at the time of death, at the Sirat (the bridge over Hell), and at the Hawdh (the Pool)."

[AL SADUQ]
And the Angel of Death repels Shaytan from those who consistently perform their prayers and instructs them to declare the testimony that there is no god but Allah {SWT} and that Muhammad is the Messenger of Allah {saws} during that great moment.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

370 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْعَبْدَ إِذَا كَانَ فِي آخِرِ يَوْمٍ مِنَ اَلدُّنْيَا وَ أَوَّلِ يَوْمٍ مِنَ اَلْآخِرَةِ مُثِّلَ لَهُ مَالُهُ وَ وُلْدُهُ وَ عَمَلُهُ فَيَلْتَفِتُ إِلَى مَالِهِ وَ يَقُولُ وَ اَللَّهِ إِنِّي كُنْتُ عَلَيْكَ لَحَرِيصاً شَحِيحاً فَمَا ذَا عِنْدَكَ فَيَقُولُ خُذْ مِنِّي كَفَنَكَ فَيَلْتَفِتُ إِلَى وُلْدِهِ فَيَقُولُ وَ اَللَّهِ إِنِّي كُنْتُ لَكُمْ مُحِبّاً وَ إِنِّي كُنْتُ عَلَيْكُمْ لَمُحَامِياً فَمَا ذَا عِنْدَكُمْ فَيَقُولُونَ نُؤَدِّيكَ إِلَى حُفْرَتِكَ وَ نُوَارِيكَ فِيهَا فَيَلْتَفِتُ إِلَى عَمَلِهِ فَيَقُولُ وَ اَللَّهِ إِنَّكَ كُنْتَ عَلَيَّ لَثَقِيلاً وَ إِنِّي كُنْتُ فِيكَ لَزَاهِداً فَمَا ذَا عِنْدَكَ فَيَقُولُ أَنَا قَرِينُكَ فِي قَبْرِكَ وَ يَوْمِ حَشْرِكَ حَتَّى أُعْرَضَ أَنَا وَ أَنْتَ عَلَى رَبِّكَ.

H.370 - The Commander of the Faithful Imam Ali {a.s} said: "When a servant is in their last day of this world and their first day of Hereafter; their wealth, children, and deeds are presented before them.
They turn to their wealth and say, 'By Allah {SWT}, I was extremely attached and miserly with you; what do you have for me now?'
It (wealth) replies, 'Take your shroud from me.'
Then they turn to their children and say, 'By Allah {SWT}, I loved you and I was protective over you; what do you have for me now?'
They (children) respond, 'We will carry you to your grave and bury you in it.'
Then they turn to their deeds and say, 'By Allah {SWT}, you were burdensome upon me, and I was reluctant toward you; what do you have for me now?'
It (deeds) replies, 'I am your companion in your grave and on the Day of Resurrection until you and I are presented before your Lord {AZJ}.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

371 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ مَاتَ يَوْمَ اَلْجُمُعَةِ أَوْ لَيْلَةَ اَلْجُمُعَةِ رَفَعَ اَللَّهُ عَنْهُ عَذَابَ اَلْقَبْرِ.

H.371 - The Messenger of Allah {saws} said:
"Whoever dies on a Jumu'ah or on the night of Jumu'ah, Allah {SWT} will relieve him from the punishment of the grave."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 138 • Al-Wafi, Vol. 24, p. 269

HADITH

372 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ مَاتَ مَا بَيْنَ زَوَالِ اَلشَّمْسِ مِنْ يَوْمِ اَلْخَمِيسِ إِلَى زَوَالِ اَلشَّمْسِ مِنْ يَوْمِ اَلْجُمُعَةِ أَمِنَ مِنْ ضَغْطَةِ اَلْقَبْرِ.

H.372 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever dies between the decline of the sun on Thursday until the decline of the sun on will be safe from the squeezing (pressure) of the grave."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 138 • Al-Wafi, Vol. 24, p. 269

HADITH

373 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: « لَيْلَةُ اَلْجُمُعَةِ لَيْلَةٌ غَرَّاءُ وَ يَوْمُهَا يَوْمٌ أَزْهَرُ وَ لَيْسَ عَلَى وَجْهِ اَلْأَرْضِ يَوْمٌ تَغْرُبُ فِيهِ اَلشَّمْسُ أَكْثَرَ مُعْتَقاً مِنَ اَلنَّارِ مِنْ يَوْمِ اَلْجُمُعَةِ وَ مَنْ مَاتَ يَوْمَ اَلْجُمُعَةِ كَتَبَ اَللَّهُ لَهُ بَرَاءَةً مِنْ عَذَابِ اَلْقَبْرِ وَ مَنْ مَاتَ يَوْمَ اَلْجُمُعَةِ أُعْتِقَ مِنَ اَلنَّارِ.

H.373 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "Jumu'ah night is a radiant night, and its day is a radiant day. There is no day on the face of the earth on which the sun sets with more people freed from the Fire than on Jumu'ah.
Whoever dies on Jumu'ah, Allah {SWT} will write for them freedom from the punishment of the grave, and whoever dies on Jumu'ah will be freed from the Fire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 138 • Al-Wafi, Vol. 24, p. 269

HADITH

374 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ مَيِّتٍ يَحْضُرُهُ اَلْوَفَاةُ إِلاَّ رَدَّ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ مِنْ بَصَرِهِ وَ سَمْعِهِ وَ عَقْلِهِ آخِذاً لِلْوَصِيَّةِ أَوْ تَارِكاً وَ هِيَ اَلرَّاحَةُ اَلَّتِي يُقَالُ لَهَا رَاحَةُ اَلْمَوْتِ.

وإذا حرك الانسان في حالة النزع يديه أو رجليه أو رأسه فلا يمنع من ذلك كما يفعل جهال الناس، فإذا اشتد عليه نزع روحه حول إلى مصلاه الذي كان يصلي فيه أو عليه. ولا يمس في تلك الحالة فإذا قضى نحبه فيجب أن يقال: " إنا لله وإنا إليه راجعون.

H.374 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "There is no dying person for whom Allah {SWT}, the Mighty and Glorious, does not return their sight, hearing, and intellect at the moment of death, whether they are giving a final will or not. This is the 'relief of death' that is referred to as the comfort of passing away."

[AL SADUQ]
And if a person in the throes of death moves their hands, feet, or head, they should not be restrained, as is done by ignorant people. If their soul's departure becomes severe, they should be moved to the place where they used to pray or on it. They should not be touched during this time. When they have passed, it is appropriate to say : "Indeed, we belong to Allah {SWT}, and to Him we return."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

375 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: لِأَيِّ عِلَّةٍ يُغْسَلُ اَلْمَيِّتُ قَالَ «تَخْرُجُ مِنْهُ اَلنُّطْفَةُ اَلَّتِي خُلِقَ مِنْهَا تَخْرُجُ مِنْ عَيْنَيْهِ أَوْ مِنْ فِيهِ وَ مَا يَخْرُجُ أَحَدٌ مِنَ اَلدُّنْيَا حَتَّى يَرَى مَكَانَهُ مِنَ اَلْجَنَّةِ أَوْ مِنَ اَلنَّارِ.

H.375 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked: "For what reason is the deceased washed (given ghusl)?"
Imam {a.s} said: "The drop that he was created from, exits from their eyes or their mouth, and no one leaves this world until they see their place in either Paradise or the Fire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

376 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ مَاتَ مُحْرِماً بَعَثَهُ اَللَّهُ مُلَبِّياً.

H.376 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever dies in the state of Ihram (consecration for Hajj or Umrah), Allah {SWT} will resurrect them reciting the Talbiyah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 138 • Al-Wafi, Vol. 24, p. 271 • Wasail Al-Shia, Part 2, p. 505 • Bihar Al Anwar, Vol. 7, p. 302

HADITH

377 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ مَاتَ فِي أَحَدِ اَلْحَرَمَيْنِ أُمِنَ مِنَ اَلْفَزَعِ اَلْأَكْبَرِ يَوْمَ اَلْقِيَامَةِ.

H.377 - The Imam {a.s} said:
"Whoever dies in one of the two sanctuaries (Makkah or Madinah) will be safe from the Great Terror on the Day of Resurrection."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 139 • Al-Wafi, Vol. 24, p. 271

HADITH

378 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَرْأَةُ إِذَا مَاتَتْ فِي نِفَاسِهَا لَمْ يَنْشُرْ لَهَا دِيوَانٌ يَوْمَ اَلْقِيَامَةِ.

H.378 - The Imam {a.s} said:
"If a woman dies during childbirth (in her postpartum state), no record of her deeds will be unfurled on the Day of Resurrection."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 139 • Al-Wafi, Vol. 24, p. 271

HADITH

379 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَوْتُ اَلْغَرِيبِ شَهَادَةٌ.

H.379 - The Imam {a.s} said:
"The death of a stranger (someone who dies away from their home) is martyrdom."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 139 • Shihab Al-Akhbar, Part 1, p. 29 • Sulwat al-Hazin, Part 1, p. 242 • Al-Wafi, Vol. 24, p. 271 • Wasail Al-Shia, Vol. 11, p. 347

HADITH

380 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «۞ وَ مٰا تَدْرِي نَفْسٌ مٰا ذٰا تَكْسِبُ غَداً وَ مٰا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۞»
فَقَالَ «مِنْ قَدَمٍ إِلَى قَدَمٍ.

H.380 - The Imam {a.s} said regarding the words of Allah {SWT}, the Mighty and Glorious:
"No soul knows what it will earn tomorrow, and no soul knows in which land it will die" (Surah Luqman 31:34).
Imam {a.s} said; "From one step to another."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 24, p. 191 • Tafsir Al-Burhan, Vol. 4, p. 382 • Tafsir Nur Al-Thaqalayn, Part 4, p. 219 • Tafsir Kanz al-Daqa'iq, Part 10, p. 275

HADITH

381 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِذَا مَاتَ اَلْمُؤْمِنُ بَكَتْ عَلَيْهِ بِقَاعُ اَلْأَرْضِ اَلَّتِي كَانَ يَعْبُدُ اَللَّهَ عَزَّ وَ جَلَّ فِيهَا وَ اَلْبَابُ اَلَّذِي كَانَ يَصْعَدُ مِنْهُ عَمَلُهُ وَ مَوْضِعُ سُجُودِهِ.

H.381 - The Imam {a.s} said:
"When a believer dies, the places on earth where they used to worship Allah {SWT}, the door through which their deeds would ascend, and their place of prostration weep for them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 139 • Al-Wafi, Part 1, p. 148 • Wasail Al-Shia, Vol. 5, p. 187 • Tafsir Nur Al-Thaqalayn, Part 4, p. 629 • Tafseer Kanz Al-Daqaiq, Part 12, p. 131

HADITH

382 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ عَدَّ غَداً مِنْ أَجَلِهِ فَقَدْ أَسَاءَ صُحْبَةَ اَلْمَوْتِ.

H.382 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever considers tomorrow as part of their lifespan has not kept good company with death."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 139 • Tahaf al-Uqool, Part 1, p. 49 • Al-Majāzāt al-Nabawiyyah, Part 1, p. 198 • Al-Wafi, Vol. 24, p. 191 • Wasail Al-Shia, Part 2, p. 437 • Bihar Al-Anwar, Vol. 74, p. 153

HADITH

383 - وَ دَخَلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى خَدِيجَةَ وَ هِيَ لِمَا بِهَا فَقَالَ لَهُ «بِالرَّغْمِ مِنَّا مَا نَرَى بِكِ يَا خَدِيجَةُ فَإِذَا قَدِمْتِ عَلَى ضَرَائِرِكِ فَأَقْرِئِيهِنَّ اَلسَّلاَمَ» فَقَالَتْ مَنْ هُنَّ يَا رَسُولَ اَللَّهِ قَالَ « مَرْيَمُ اِبْنَةُ عِمْرَانَ وَ كُلْثُمُ أُخْتُ مُوسَى وَ آسِيَةُ اِمْرَأَةُ فِرْعَوْنَ » قَالَتْ بِالرِّفَاءِ يَا رَسُولَ اَللَّهِ.

H.383 - The Messenger of Allah {saws} entered upon Khadijah {s.a} while she was experiencing what she {s.a} was enduring (her final illness).
He {saws} said to her: "In spite of what we see happening to you, Khadijah {s.a}, when you meet your co-wives in the Hereafter, give them my greetings of peace."
She {s.a} asked: "Who are they, O' Messenger of Allah {saws}?"
He {saws} replied: "Mary {s.a}, the daughter of Imran {a.s}, and Kulthum {s.a}, the sister of Musa {a.s}, and Asiya {s.a}, the wife of Pharaoh."
She {s.a} responded: "With pleasure, O' Messenger of Allah {saws}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 25, p. 570 • Tafsir al-Safi, Vol. 5, p. 199 • Bihar Al Anwar, Vol. 19, p. 24 • Tafsir Nur Al-Thaqalayn, Part 5, p. 376 • Tafseer Kanz Al-Daqaiq, Part 13, p. 344

HADITH

384 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «ضَمِنْتُ لِسِتَّةٍ اَلْجَنَّةَ رَجُلٌ خَرَجَ بِصَدَقَةٍ فَمَاتَ فَلَهُ اَلْجَنَّةُ وَ رَجُلٌ خَرَجَ يَعُودُ مَرِيضاً فَمَاتَ فَلَهُ اَلْجَنَّةُ وَ رَجُلٌ خَرَجَ مُجَاهِداً فِي سَبِيلِ اَللَّهِ فَمَاتَ فَلَهُ اَلْجَنَّةُ وَ رَجُلٌ خَرَجَ حَاجّاً فَمَاتَ فَلَهُ اَلْجَنَّةُ وَ رَجُلٌ خَرَجَ إِلَى اَلْجُمُعَةِ فَمَاتَ فَلَهُ اَلْجَنَّةُ ' وَ رَجُلٌ خَرَجَ فِي جِنَازَةِ رَجُلٍ مُسْلِمٍ فَمَاتَ فَلَهُ اَلْجَنَّةُ.

H.384 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"I guarantee Paradise for six people:
One who goes out to give charity and dies, they shall have Paradise;
One who goes out to visit a sick person and dies, they shall have Paradise;
One who goes out striving in the way of Allah {SWT} and dies, they shall have Paradise;
One who goes out for pilgrimage (Hajj) and dies, they shall have Paradise;
One who goes out for Jumu'ah prayer and dies, they shall have Paradise;
And one who goes out for the funeral of a Muslim and dies, they shall have Paradise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 140 • Al-Wafi, Vol. 24, p. 271 • Wasail Al-Shia, Vol. 11, p. 102 • Wasail Al-Shia, Vol. 11, p. 347

HADITH

385 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «كَرَامَةُ اَلْمَيِّتِ تَعْجِيلُهُ.

H.385 - The Messenger of Allah {saws} said:
"The honor of the deceased is their hastening (to be buried)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 140 • Al-Wafi, Vol. 24, p. 282 • Wasail Al-Shia, Part 2, p. 474

HADITH

386 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لاَ أُلْفِيَنَّ مِنْكُمْ رَجُلاً مَاتَ لَهُ مَيِّتٌ لَيْلاً فَانْتَظَرَ بِهِ اَلصُّبْحَ وَ لاَ رَجُلاً مَاتَ لَهُ مَيِّتٌ نَهَاراً فَانْتَظَرَ بِهِ اَللَّيْلَ لاَ تَنْتَظِرُوا بِمَوْتَاكُمْ طُلُوعَ اَلشَّمْسِ وَ لاَ غُرُوبَهَا عَجِّلُوا بِهِمْ إِلَى مَضَاجِعِهِمْ يَرْحَمُكُمُ اَللَّهُ» فَقَالَ اَلنَّاسُ وَ أَنْتَ يَا رَسُولَ اَللَّهِ يَرْحَمُكَ اَللَّهُ.

H.386 - The Messenger of Allah {saws} said: "I do not want to find among you a man whose deceased loved one died at night and he waits until morning, or a man whose deceased loved one died during the day and he waits until night. Do not wait for the rising or setting of the sun with your dead. Hurry them to their resting places; may Allah {SWT} have mercy on you."
The people replied: "And may Allah {SWT} have mercy on you, O' Messenger of Allah {saws}."

[REFERENCES] Al-Kafi, Volume 3, p. 137 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 140 • Tahdhib Al-Ahkam, Part 1, p. 427 • Al-Wafi, Vol. 24, p. 281 • Wasail Al-Shia, Part 2, p. 471

HADITH

387 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «كَانَ فِيمَا نَاجَى بِهِ، مُوسَى بْنُ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ رَبَّهُ عَزَّ وَ جَلَّ أَنْ قَالَ يَا رَبِّ مَا بَلَغَ مِنْ عِيَادَةِ اَلْمَرِيضِ مِنَ اَلْأَجْرِ قَالَ أُوَكِّلُ بِهِ مَلَكاً يَعُودُهُ فِي قَبْرِهِ إِلَى مَحْشَرِهِ قَالَ يَا رَبِّ فَمَا لِمَنْ غَسَلَ اَلْمَوْتَى قَالَ أَغْسِلُهُ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ.

H.387 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "In what Musa ibn Imran {a.s} privately spoke to his Lord {AZJ}, the Mighty and Glorious,
Musa {a.s} said: 'O' Lord {AZJ}, what is the reward for visiting the sick?'
Allah {SWT} replied: 'I will appoint an angel to visit them in their grave until the Day of Resurrection.'
Musa {a.s} asked: 'O' Lord {AZJ}, what about the one who washes the deceased?'
Allah {SWT} replied: 'I will cleanse them of their sins as on the day their mother gave birth to them.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

388 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ غَسَّلَ مَيِّتاً مُؤْمِناً فَأَدَّى فِيهِ اَلْأَمَانَةَ غَفَرَ اَللَّهُ لَهُ» قِيلَ وَ كَيْفَ يُؤَدِّي فِيهِ اَلْأَمَانَةَ قَالَ «لاَ يُخْبِرُ بِمَا يَرَاهُ وَ حَدُّهُ إِلَى أَنْ يُدْفَنَ اَلْمَيِّتُ.

H.388 - The Imam {a.s} said:
"Whoever washes a deceased believer and fulfils the trust in that act, Allah {SWT} will forgive them." It was asked: "How does one fulfil the trust in this matter?"
Imam {a.s} replied: "By not disclosing what they see and maintaining their duty until the deceased is buried."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 141 • Wasail Al-Shia, Part 2, p. 496

HADITH

389 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَيُّمَا مُؤْمِنٍ غَسَّلَ مُؤْمِناً فَقَالَ إِذَا قَلَّبَهُ: اَللَّهُمَّ هَذَا بَدَنُ عَبْدِكَ اَلْمُؤْمِنِ وَ قَدْ أَخْرَجْتَ رُوحَهُ مِنْهُ وَ فَرَّقْتَ بَيْنَهُمَا فَعَفْوَكَ عَفْوَكَ عَفْوَكَ إِلاَّ غَفَرَ اَللَّهُ ذُنُوبَ سَنَةٍ إِلاَّ اَلْكَبَائِرَ.

H.389 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Any believer who washes the body of another believer and says while turning it:
'O' Allah {SWT}, this is the body of Your believing servant; You have taken their soul from it and separated them from each other, so forgive, forgive, forgive,'
Allah {SWT} will forgive the washer's sins for a year, except for major sins."

[REFERENCES] Al-Kafi, Volume 3, p. 164 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 141 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 195 • Al-Amali (by Al-Saduq) Vol. 1, p. 540 • Tahdhib Al-Ahkam, Part 1, p. 303 • Al-Waezin, Vol. 2, p. 489 • Sulwat al-Hazin, Part 1, p. 253 • Falah Al-Sael, Part 1, p. 78 • Al-Wafi, Vol. 24, p. 285 • Wasail Al-Shia, Part 2, p. 494

HADITH

390 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يَغْسِلُ مَيِّتاً مُؤْمِناً وَ يَقُولُ وَ هُوَ يَغْسِلُهُ رَبِّ عَفْوَكَ عَفْوَكَ إِلاَّ عَفَا اَللَّهُ عَنْهُ.

H.390 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no believing servant who washes a deceased believer and says while washing them:
'O' Lord {AZJ}, Your forgiveness, Your forgiveness,' except that Allah {SWT} forgives them."

[REFERENCES] Al-Kafi, Volume 3, p. 164 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 141 • Falah Al-Sael, Part 1, p. 78 • Al-Wafi, Vol. 24, p. 286 • Wasail Al-Shia, Part 2, p. 494 • Bihar Al-Anwar, Vol. 78, p. 300 • Mustadrak Al-Wasail, Vol. 2, p. 172

HADITH

391 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «يَغْسِلُ اَلْمَيِّتَ أَوْلَى اَلنَّاسِ بِهِ أَوْ مَنْ يَأْمُرُهُ اَلْوَلِيُّ بِذَلِكَ.

H.391 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"The one who washes the deceased should be the closest person to them or the one whom the guardian (Wali) of the deceased appoints for this task."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 141 • Al-Wafi, Vol. 24, p. 293 • Wasail Al-Shia, Part 2, p. 535

HADITH

392 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ غَسَّلَ مَيِّتاً فَسَتَرَ وَ كَتَمَ خَرَجَ مِنَ اَلذُّنُوبِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ.

H.392 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever washes a deceased person and conceals and keeps secret what they see, they will emerge from their sins like the day their mother gave birth to them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 141 • Wasail Al-Shia, Part 2, p. 496

HADITH

393 - وَ كَتَبَ مُحَمَّدُ بْنُ اَلْحَسَنِ اَلصَّفَّارُ إِلَى أَبِي مُحَمَّدٍ اَلْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ: كَمْ حَدُّ اَلْمَاءِ اَلَّذِي يُغْسَلُ بِهِ اَلْمَيِّتُ كَمَا رَوَوْا أَنَّ اَلْجُنُبَ يَغْتَسِلُ بِسِتَّةِ أَرْطَالٍ مِنْ مَاءٍ وَ اَلْحَائِضَ بِتِسْعَةِ أَرْطَالٍ فَهَلْ لِلْمَيِّتِ حَدٌّ مِنَ اَلْمَاءِ اَلَّذِي يُغْسَلُ بِهِ فَوَقَّعَ عَلَيْهِ اَلسَّلاَمُ «حَدُّ غُسْلِ اَلْمَيِّتِ يُغْسَلُ حَتَّى يَطْهُرَ إِنْ شَاءَ اَللَّهُ تَعَالَى.

وهذا التوقيع في جملة توقيعاته عندي بخطه عليه السلام في صحيفة.

H.393 - Muhammad ibn al-Hasan al-Saffar wrote to Imam Hasan ibn Ali Al-Askari {a.s} asking:
"What is the prescribed amount of water for washing the deceased, as it has been narrated that the junub (one in a state of major ritual impurity) bathes with six ratls of water and the menstruating woman with nine ratls of water ? Is there a prescribed amount of water for washing the deceased?"
And Imam {a.s} replied in his own handwriting, saying: "The prescribed washing of the deceased is to continue until they are purified, if Allah {SWT}, the Exalted, wills."

[AL SADUQ]
This response was among a series of his responses that I possess in his handwriting on a document.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 431 • Al-Istibsar, Part 1, p. 195 • Al-Wafi, Vol. 24, p. 312 • Wasail Al-Shia, Part 2, p. 536

HADITH

394 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «لاَ يُسْخَنُ اَلْمَاءُ لِلْمَيِّتِ.

H.394 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Water should not be heated for washing the deceased."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 322 • Al-Wafi, Vol. 24, p. 328 • Wasail Al-Shia, Part 1, p. 208 • Wasail Al-Shia, Part 2, p. 498 • Wasail Al-Shia, Part 2, p. 499 • Bihar Al-Anwar, Vol. 78, p. 295

HADITH

395 - وَ رُوِيَ فِي حَدِيثٍ آخَرَ: «إِلاَّ أَنْ يَكُونَ شِتَاءً بَارِداً فَتُوَقِّيَ اَلْمَيِّتَ مِمَّا تُوَقِّي مِنْهُ نَفْسَكَ.

H.395 - It is also narrated in another hadith: "Except if it is a cold winter, in which case, you should protect the deceased as you would protect yourself."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

396 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ تَدَعَنَّ مَيِّتَكَ وَحْدَهُ فَإِنَّ اَلشَّيْطَانَ يَعْبَثُ بِهِ فِي جَوْفِهِ.

H.396 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Do not leave your deceased alone, for Shaytan may disturb them within their body."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 142 • Al-Wafi, Vol. 24, p. 282 • Wasail Al-Shia, Part 2, p. 466

HADITH

397 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَيِّتِ يُغْسَلُ فِي اَلْفَضَاءِ فَقَالَ «لاَ بَأْسَ وَ إِنْ سُتِرَ بِسِتْرٍ فَهُوَ أَحَبُّ إِلَيَّ.

H.397 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about washing the deceased in an open space.
Imam {a.s} replied: "There is no issue with it, but if they are covered with a curtain (for privacy), that is more beloved to me."

[REFERENCES] Masa'il Ali ibn Ja'far, Part 1, p. 212 • Qurb al-Isnad, Part 1, p. 182 • Al-Kafi, Volume 3, p. 142 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 142 • Tahdhib Al-Ahkam, Part 1, p. 431 • Al-Wafi, Vol. 24, p. 328 • Wasail Al-Shia, Part 2, p. 538 • Bihar Al Anwar, Vol. 78, p. 288

HADITH

398 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ أَ يَصْلُحُ لَهُ أَنْ يَنْظُرَ إِلَى اِمْرَأَتِهِ حِينَ تَمُوتُ أَوْ يَغْسِلُهَا إِنْ لَمْ يَكُنْ عِنْدَهَا مَنْ يَغْسِلُهَا وَ اَلْمَرْأَةِ هَلْ تَنْظُرُ إِلَى مِثْلِ ذَلِكَ مِنْ زَوْجِهَا حِينَ يَمُوتُ فَقَالَ «لاَ بَأْسَ بِذَلِكَ إِنَّمَا يَفْعَلُ ذَلِكَ أَهْلُ اَلْمَرْأَةِ كَرَاهِيَةَ أَنْ يَنْظُرَ زَوْجُهَا إِلَى شَيْءٍ يَكْرَهُونَهُ مِنْهَا.

H.398 - Abdullah ibn Sinan asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about whether it is permissible for a man to look at his wife when She dies or to wash her if there is no one else to wash her, and likewise, if a woman can do the same for her husband when he dies. Imam {a.s} replied:
"There is no issue with that. It is usually the woman's family who may dislike her husband seeing something he would dislike about her."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 157 • Tahdhib Al-Ahkam, Part 1, p. 439 • Al-Istibsar, Part 1, p. 198 • Al-Wafi, Vol. 24, p. 295 • Wasail Al-Shia, Part 2, p. 528

HADITH

399 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنْ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ مَنْ غَسَلَهَا فَقَالَ «غَسَلَهَا أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ لِأَنَّهَا كَانَتْ صِدِّيقَةً لَمْ يَكُنْ لِيَغْسِلَهَا إِلاَّ صِدِّيقٌ.

H.399 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about about who performed the washing (Ghusl) of (the body of) Sayyida Fatimah Al-Zahra {S.A}?"
Imam {a.s} said: "The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} performed her washing because She was a ‘Al-Siddiqah’ (the most truthful and righteous one) ; and her ghusl is not permitted except by a ‘Al-Siddiq’ (truthful and righteous person)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 24 - CHAPTER ON TOUCHING THE DECEASED

باب - باب المس الميتة

HADITH 400

ومن مس قطعة من جسد أكيل السبع فعليه الغسل إن كان فيما مس عظم وما لم يكن فيه عظم فلا غسل عليه في مسه، ومن مس ميتة فعليه أن يغسل يديه وليس عليه الغسل إنما يجب ذلك في الانسان وحده، ومن مس ميتا قبل الغسل بحرارته فلا غسل عليه، وإن مسه بعدما يبرد فعليه الغسل، ومن مسه بعدما يغسل فليس عليه غسل.

[AL SADUQ]

And whoever touches a piece of the body of a dead human devoured by animals; if he has touched a bone, he must perform ghusl (ritual purification), but if there is no bone present, there is no obligation for ghusl.

And whoever touches a dead creature must wash his hands, but he is not required to perform the wash of touching; this obligation applies only to humans.

If someone touches a dead person before they have cooled (while their body is still warm), they are not required to perform ghusl. However, if they touch them after the body has cooled, they must perform ghusl. If the person is touched after the deceased has been washed (ritually purified), there is no ghusl required.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

400 - وَقَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «مَسُّ اَلْمَيِّتِ عِنْدَ مَوْتِهِ وَ بَعْدَ غُسْلِهِ وَ اَلْقُبْلَةُ لَيْسَ بِهَا بَأْسٌ.

ومن أصاب ثوبه جسد الميت فعليه أن يغسل ما أصاب الثوب منه. وغاسل الميت يبدأ بكفنه فيقطعه، يبدأ بالنمط فيبسطه ويبسط عليه الحبرة وينثر عليه شيئا من الذريرة ، ويبسط الإزار على الحبرة وينثر عليه شيئا من الذريرة، ويبسط القميص على الإزار وينثر عليه شيئا من الذريرة، ويأخذ جريدتين من النخل خضراوين رطبتين، طول كل واحدة قدر عظم الذراع، وإن كانت قدر ذراع فلا بأس أو شبر فلا بأس، ويكتب على إزاره وقميصه وحبره والجريدتين: " فلان يشهد أن لا إله إلا الله " ويلفها جميعا.

H.400 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:

"Touching a deceased person at the time of their death and after their washing, and kissing them, is not an issue".

[AL SADUQ]

If one's clothing comes into contact with the body of the deceased, then they must wash whatever part of the clothing was touched.

When preparing the deceased, the person washing starts by preparing the shroud.

They begin with a sheet (namat), spreading it out, then placing a "habrah" (a specific cloth) and sprinkling some powdered perfume (dharirah) on it.

Next, they spread out the izar (waist cloth) on top of the habrah, sprinkling more of the powdered perfume, then place the shirt (Qamis) on top of the izar, again sprinkling the powdered perfume.
They take two fresh, green palm branches (Jaridatayn), each the length of approximately a forearm, and if they are the length of an arm or a span, there is no issue.
He writes on the Izar (wrap), Qamis (shirt), the habrah, and the two branches:
"So-and-so bears witness that there is no god but Allah {SWT}."
They then wrap all of it together.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Istibsar, Part 1, p. 100 • Al-Wafi, Vol. 6, p. 430 • Wasail Al-Shia, Part 3, p. 295

PLACING THE JARIDATAYN

وضع الجريدتين

HADITH 401 – 407

401 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ عِلَّةِ اَلْجَرِيدَةِ فَقَالَ «إِنَّهُ يَتَجَافَى عَنْهُ اَلْعَذَابُ مَا دَامَتْ رَطْبَةً.

H.401 - Imam Al-Sadiq {a.s} was asked about the reason for placing the palm branch (jareedah with the deceased),
Imam {a.s} replied: "Indeed, the punishment is averted from them (the deceased) as long as it remains fresh."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

402 - وَ مَرَّ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى قَبْرٍ يُعَذَّبُ صَاحِبُهُ فَدَعَا بِجَرِيدَةٍ فَشَقَّهَا نِصْفَيْنِ فَجَعَلَ وَاحِدَةً عِنْدَ رَأْسِهِ وَ اَلْأُخْرَى عِنْدَ رِجْلَيْهِ.وَ رُوِيَ: «أَنَّ صَاحِبَ اَلْقَبْرِ كَانَ قَيْسَ بْنَ فَهْدٍ اَلْأَنْصَارِيَّ. وَ رُوِيَ: « قَيْسَ بْنَ قُمَيْرٍ » وَ أَنَّهُ قِيلَ لَهُ لِمَ وَضَعْتَهُمَا فَقَالَ «إِنَّهُ يُخَفَّفُ عَنْهُ اَلْعَذَابُ مَا كَانَتَا خَضْرَاوَيْنِ.

H.402 - The Messenger of Allah {saws} passed by a grave where its occupant was being punished. He requested a palm branch, split it into two halves, and placed one at the head and the other at the feet of the grave.
It is narrated that the person in the grave was Qays ibn Fahd al-Ansari (in another narration: Qays ibn Qumayr)
When asked why he placed the branches,
He {saws} replied: "Indeed, the punishment is lessened as long as they remain green."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 144 • Al-Wafi, Vol. 24, p. 387

HADITH

403 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْجَرِيدَةِ تُوضَعُ فِي اَلْقَبْرِ فَقَالَ «لاَ بَأْسَ.

يعني إن لم توجد إلا بعد حمل الميت إلى قبره أو يحضره من يتقيه فلا يمكنه وضعهما على ما روي، فيجعلهما معه حيث أمكن.

H.403 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about placing the palm branch (jareedah) in the grave,
Imam {a.s} replied: "There is no issue (with it)".

[AL SADUQ]
It means that if Jaridatayn were found after the deceased has been buried in their grave or if someone is present from whom taqiyya is necessary, and thus it is not possible that the Jaridatayn be placed inside the shroud as reported; instead, they should be placed with the deceased however possible.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 153 • Tahdhib Al-Ahkam, Part 1, p. 328 • Al-Wafi, Vol. 24, p. 385 • Wasail Al-Shia, Part 3, p. 28 • Wasail Al-Shia, Part 3, p. 28

HADITH

404 - وَ كَتَبَ عَلِيُّ بْنُ بِلاَلٍ إِلَى أَبِي اَلْحَسَنِ اَلثَّالِثِ عَلَيْهِ اَلسَّلاَمُ: اَلرَّجُلُ يَمُوتُ فِي بِلاَدٍ لَيْسَ فِيهَا نَخْلٌ فَهَلْ يَجُوزُ مَكَانَ اَلْجَرِيدَةِ شَيْءٌ مِنَ اَلشَّجَرِ غَيْرِ اَلنَّخْلِ فَإِنَّهُ قَدْ رُوِيَ عَنْ آبَائِكُمْ عَلَيْهِمُ اَلسَّلاَمُ «أَنَّهُ يَتَجَافَى عَنْهُ اَلْعَذَابُ مَا دَامَتِ اَلْجَرِيدَتَانِ رَطْبَتَيْنِ وَ أَنَّهَا تَنْفَعُ اَلْمُؤْمِنَ وَ اَلْكَافِرَ » فَأَجَابَ عَلَيْهِ اَلسَّلاَمُ «يَجُوزُ مِنْ شَجَرٍ آخَرَ رَطْبٍ.

ومتى حضر غسل الميت قوم مخالفون وجب أن يقع الاجتهاد في أن يغسل غسل المؤمن وتخفى الجريدة عنهم.

H.404 - Ali ibn Bilal wrote to Abu Al-Hasan al-Third, Imam Ali ibn Muhammad Al-Hadi {a.s}:
"A man dies in a land where there are no palm trees. Is it permissible to use something from other trees instead of the palm branch?
It has been narrated from your forefathers {a.s} that 'the punishment is averted as long as the two palm branches remain fresh, and that it benefits both the believer and the disbeliever.'"
Imam {a.s} replied: "It is permissible to use fresh branches from another tree."

[AL SADUQ]
And if people of opposing beliefs are present during the washing of the deceased, efforts should be made to ensure that the deceased is washed according to the rites of a believer, and the placement of the branches should be concealed from them.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

405 - وَ رُوِيَ عَنْ يَحْيَى بْنِ عَبَّادٍ اَلْمَكِّيِّ أَنَّهُ قَالَ سَمِعْتُ سُفْيَانَ اَلثَّوْرِيَّ: يَسْأَلُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّخْضِيرِ فَقَالَ «إِنَّ رَجُلاً مِنَ اَلْأَنْصَارِ هَلَكَ فَأُوذِنَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِمَوْتِهِ فَقَالَ لِمَنْ يَلِيهِ مِنْ قَرَابَتِهِ «خَضِّرُوا صَاحِبَكُمْ مَا أَقَلَّ اَلْمُخَضِّرِينَ يَوْمَ اَلْقِيَامَةِ » قَالَ وَ مَا اَلتَّخْضِيرُ فَقَالَ «جَرِيدَةٌ خَضْرَاءُ تُوضَعُ مِنْ أَصْلِ اَلْيَدَيْنِ إِلَى أَصْلِ اَلتَّرْقُوَةِ ».

H.405 - It was narrated from Yahya ibn 'Abbad al-Makki that He said:
"I heard Sufyan al-Thawri asking Imam Muhammad ibn Ali Al-Baqir {a.s} about 'al-takhdir' (placing green branches).
Imam {a.s} replied: 'A man from the Ansar died, and the Messenger of Allah {saws} was informed of his death. He said to those from the man's relatives who were responsible for him, "Place greenery (al-takhdir) on your companion. How few are those who will be adorned with greenery on the Day of Resurrection."'
Sufyan asked: 'What is al-takhdir?'
Imam {a.s} said: "A green palm branch that is placed from the base of the hands to the base of the collarbone."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

406 - وَ سَأَلَ اَلْحَسَنُ بْنُ زِيَادٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْجَرِيدَةِ اَلَّتِي تَكُونُ مَعَ اَلْمَيِّتِ فَقَالَ «تَنْفَعُ اَلْمُؤْمِنَ وَ اَلْكَافِرَ.

H.406 - Al-Hasan ibn Ziyad asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the palm branch that is placed with the deceased.
Imam {a.s} replied: "It benefits both the believer and the disbeliever".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

407 - وَقَالَ زُرَارَةُ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَ رَأَيْتَ اَلْمَيِّتَ إِذَا مَاتَ لِمَ تُجْعَلُ مَعَهُ اَلْجَرِيدَةُ فَقَالَ «يَتَجَافَى عَنْهُ اَلْعَذَابُ وَ اَلْحِسَابُ مَا دَامَ اَلْعُودُ رَطْباً إِنَّمَا اَلْحِسَابُ وَ اَلْعَذَابُ كُلُّهُ فِي يَوْمٍ وَاحِدٍ فِي سَاعَةٍ وَاحِدَةٍ قَدْرَ مَا يُدْخَلُ اَلْقَبْرَ وَ يَرْجِعُ اَلْقَوْمُ وَ إِنَّمَا جُعِلَتِ اَلسَّعَفَتَانِ لِذَلِكَ فَلاَ يُصِيبُهُ عَذَابٌ وَ لاَ حِسَابٌ بَعْدَ جُفُوفِهِمَا إِنْ شَاءَ اَللَّهُ تَعَالَى.

H.407 - Zurarah said: I asked Imam Muhammad ibn Ali Al-Baqir {a.s}: "Why is a palm branch placed with the deceased?"
Imam {a.s} said:
"The punishment and accounting (in the grave) are averted from them as long as the branch remains fresh.
The entire accounting and punishment occur in a single day and a single moment - during the time it takes for the deceased to be placed in the grave and for the people to return.
The two palm branches were placed for this reason, so no punishment or accounting will afflict the deceased after they have dried up, if Allah {SWT} wills."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 152 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 145 • Al-Wafi, Vol. 24, p. 383 • Wasail Al-Shia, Part 3, p. 20 • Al-Fusul al-Muhimmah, Part 2, p. 37 • Bihar Al Anwar, Vol. 6, p. 215 • Tafsir Nur Al-Thaqalayn, Part 3, p. 556 • Tafseer Kanz Al-Daqaiq, Vol. 9, p. 217

HADITH

SHROUDING AND ITS ETIQUETTE

[The title is an addition from us and not in the original]

التكفين وآدابه

HADITH 408 – 450

408 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «تَنَوَّقُوا فِي اَلْأَكْفَانِ فَإِنَّهُمْ يُبْعَثُونَ بِهَا.

H.408 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Be meticulous in choosing the shrouds, for they will be resurrected in them."

[REFERENCES] Al-Kafi, Volume 3, p. 149 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 146 • Tahdhib Al-Ahkam, Part 1, p. 449 • Falah Al-Sael, Part 1, p. 69 • Al-Wafi, Vol. 24, p. 374 • Tafsir al-Safi, Part 2, p. 140 • Wasail Al-Shia, Part 3, p. 39 • Wasail Al-Shia, Part 3, p. 39 • Al-Fusul al-Muhimmah, Part 1, p. 340 • Bihar Al Anwar, Vol. 7, p. 43

HADITH

409 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «أَجِيدُوا أَكْفَانَ مَوْتَاكُمْ فَإِنَّهَا زِينَتُهُمْ.

H.409 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Make the shrouds of your deceased good, for they are their adornment."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 148 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 197 • Ilal al-Sharai' Vol. 1, p. 301 • Sulwat al-Hazin, Part 1, p. 254 • Falah Al-Sael, Part 1, p. 69 • Al-Wafi, Vol. 24, p. 373 • Wasail Al-Shia, Part 3, p. 39 • Wasail Al-Shia, Part 3, p. 40 • Bihar Al-Anwar, Vol. 78, p. 312

HADITH

410 - وَقَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا كَفَّنْتَ اَلْمَيِّتَ فَإِنِ اِسْتَطَعْتَ أَنْ يَكُونَ فِي كَفَنِهِ ثَوْبٌ كَانَ يُصَلِّي فِيهِ نَظِيفاً فَافْعَلْ فَإِنَّهُ يُسْتَحَبُّ أَنْ يُكَفَّنَ فِيمَا كَانَ يُصَلِّي فِيهِ.

ولا يجوز أن يكفن الميت في كتان ولا إبريسم، ولكن في القطن.

H.410 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "If you shroud the deceased, and you are able to include in their shroud a garment that they used to pray in and it is clean, then do so. It is recommended that they be shrouded in what they used to pray in".

[AL SADUQ]
Additionally, it is not permissible to shroud the deceased in linen or silk, but only in cotton.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 149 • Tahdhib Al-Ahkam, Part 1, p. 434 • Al-Istibsar, Part 1, p. 210 • Taʿziyat al-Ḥazānā, Part 1, p. 255 • Al-Wafi, Vol. 24, p. 374 • Wasail Al-Shia, Part 3, p. 42

HADITH

411 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْكَتَّانُ كَانَ لِبَنِي إِسْرَائِيلَ يُكَفَّنُونَ بِهِ وَ اَلْقُطْنُ لِأُمَّةِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

H.411 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Linen was used by the Children of Israel for shrouding, while cotton is for the Ummah (community) of Muhammad."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

412 - وَ سُئِلَ أَبُو اَلْحَسَنِ اَلثَّالِثُ عَلَيْهِ اَلسَّلاَمُ: عَنْ ثِيَابٍ تُعْمَلُ بِالْبَصْرَةِ عَلَى عَمَلِ اَلْعَصْبِ اَلْيَمَانِيِّ مِنْ قَزٍّ وَ قُطْنٍ هَلْ يَصْلُحُ أَنْ يُكَفَّنَ فِيهَا اَلْمَوْتَى فَقَالَ «إِذَا كَانَ اَلْقُطْنُ أَكْثَرَ مِنَ اَلْقَزِّ فَلاَ بَأْسَ.

H.412 - Abu Al-Hasan the third, Imam Ali ibn Muhammad Al-Hadi {a.s}, was asked about garments made in Basra similar to Yemeni fabric, made of silk (قزّ) and cotton (قطن), and whether they are suitable for shrouding the deceased.
Imam {a.s} said: "If the cotton content is greater than the silk, then there is no issue (in using them)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 149 • Tahdhib Al-Ahkam, Part 1, p. 435 • Al-Istibsar, Part 1, p. 211 • Al-Wafi, Vol. 24, p. 378 • Wasail Al-Shia, Part 3, p. 45

HADITH

413 - وَ سُئِلَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ اِشْتَرَى مِنْ كِسْوَةِ اَلْكَعْبَةِ شَيْئاً فَقَضَى بِبَعْضِهِ حَاجَتَهُ وَ بَقِيَ بَعْضُهُ فِي يَدِهِ هَلْ يَصْلُحُ بَيْعُهُ فَقَالَ «يَبِيعُ مَا أَرَادَ وَ يَهَبُ مَا لَمْ يُرِدْهُ وَ يَسْتَنْفِعُ بِهِ وَ يَطْلُبُ بَرَكَتَهُ» قِيلَ أَ يُكَفَّنُ فِيهِ اَلْمَيِّتُ قَالَ «لاَ.

H.413 - Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a man who had purchased part of the covering of the Kaaba (Kiswah) and used some of it to fulfil a need, while some of it remained with him. He was asked whether it was permissible to sell the remaining part.
Imam {a.s} said: "He may sell what he wants, give away what he does not need, use it, and seek its blessings."
He was then asked if it was permissible to shroud a deceased person in it
Imam {a.s} said: "No."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

414 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «يَنْبَغِي أَنْ يَكُونَ اَلْقَمِيصُ لِلْمَيِّتِ غَيْرَ مَكْفُوفٍ وَ لاَ مُزَرَّرٍ.

H.414 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The shirt (Qamis) for the deceased should be without cuffs and without buttons."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 147 • Al-Wafi, Vol. 24, p. 370 • Wasail Al-Shia, Part 3, p. 51

HADITH

415 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَكُونُ لَهُ اَلْقَمِيصُ أَ يُكَفَّنُ فِيهِ فَقَالَ «اِقْطَعْ أَزْرَارَهُ» قُلْتُ وَ كُمَّهُ قَالَ «لاَ إِنَّمَا ذَلِكَ إِذَا قُطِعَ لَهُ وَ هُوَ جَدِيدٌ لَمْ يُجْعَلْ لَهُ أَكْمَامٌ فَأَمَّا إِذَا كَانَ ثَوْباً لَبِيساً فَلاَ يُقْطَعُ مِنْهُ إِلاَّ اَلْأَزْرَارُ.

فإذا فرغ غاسل الميت من أمر الكفن وضع الميت على المغتسل مستقبل القبلة ونزع القميص من فوقه إلى سرته ويتركه إلى أن يفرغ من غسله ليستر به عورته فإن لم يكن عليه قميص ألقى على عورته ما يسترها به ويلين أصابعه برفق، فإن تصعبت عليه تركها، ويسمع يده على بطنه مسحا رفيقا، ثم يبدأ بيديه فيغسلهما بثلاث حميديات بماء السدر، ثم يلف على يده اليسرى خرقه يجعل عليها شيئا من الحرض - وهو الأشنان - ويدخل يده تحت الثوب ويصب عليه غيره الماء من فوق إلى سرته، ويغسل قبله ودبره ولا يقطع الماء عنه، ثم يغسل رأسه ولحيته برغوة السدر، وبعده بثلاث حميديات، ولا يقعده، ثم يقلبه إلى جانبه الأيسر ليبدو له الأيمن، ويمد يده اليمنى على جنبه الأيمن إلى حيث بلغت، ثم يغسله بثلاث حميديات من قرنه إلى قدمه ، ولا يقطع الماء عنه، ثم يقلبه إلى جانبه الأيمن ليبدو له الأيسر، ويمد يده اليسرى على جنبه الأيسر إلى حيث بلغت، ثم يغسله بثلاث حميديات من قرنه إلى قدمه، ولا يقطع الماء عنه، ثم يقلبه عن ظهره، ويمسح بطنه مسحا رفيقا ويغسله مرة أخرى بماء وشئ من جلال الكافر مثل الغسلة الأولى، ثم يخضخض الأواني التي فيها الماء ويغسله الثالثة بماء قراح ولا يمسح بطنه ثالثة، ويقول عند غسله: " اللهم عفوك عفوك " فإنه من فعل ذلك عفى الله عنه.

H.415 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about whether a man should be shrouded in his shirt (Qamis).
Imam {a.s} said: "Remove its buttons."
I asked: "And the sleeves?"
Imam {a.s} said: "No, that is only necessary if it is made new for him, in which case it should have no sleeves. However, if it is an already-worn garment, only the buttons need to be removed."

[AL SADUQ]
After the shrouding is prepared, the deceased is placed on the washing platform facing the Qiblah, and the shirt is removed from above down to the waist, leaving it in place until the washing is complete to cover the 'awrah' (private parts). If there is no shirt, a covering is placed over the private parts.
He gently and softly extends his fingers; if it becomes difficult (due to rigor mortis), he leaves it.
The hands are passed gently over the abdomen, then washing begins.
He begins with the hands: The hands are washed three times with water containing *sidr* (lotus leaves).
He wraps a cloth around his own left hand and places some of the '*Hirad*' (type of soap alkali plant/cleansing agent) on it, and he reaches his hand under the garment (covering the privates) and another person pours water from above to his navel, washing his front and back (of privates) without cutting off the water.
Then he washes his head and beard with the lather (froth) of sidr, followed by three washings with water. The deceased is not seated during the process.
The body is turned to the left side to expose the right side, and the right arm is extended along the body. The body is washed three times with water from head to toe.

The process is then repeated on the left side ; he turns him to his right side so that his left side becomes visible, and he extends his left hand to his left side where he has reached, then he washes him with three pots from his head to his foot.

After the washing, the abdomen is gently massaged, and a second washing is performed with water mixed with a small amount of camphor, similar to the first wash. Then he rinses the vessels containing the camphor water and a third washing with pure water is performed without massaging the abdomen again.

During the washing, say the supplication:

"O' Allah {SWT}, Your pardon, Your pardon," and if this is done, Allah {SWT} forgives the deceased.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 305 • Al-Wafi, Vol. 24, p. 370 • Wasail Al-Shia, Part 3, p. 51

HADITH

416 - أَنَّ جَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ أَتَى اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِأُوقِيَّةٍ كَافُورٍ مِنَ اَلْجَنَّةِ وَ اَلْأُوقِيَّةُ أَرْبَعُونَ دِرْهَماً فَجَعَلَهَا اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ثَلاَثَةَ أَثْلاَثٍ ثُلُثاً لَهُ وَ ثُلُثاً لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ وَ ثُلُثاً لِفَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ.

ومن لم يقدر على وزن ثلاثة عشر درهما وثلث كافورا حنط الميت بوزن أربعة مثاقيل، فإن لم يقدر فمثقال، لا أقل منه لمن وجده. وحنوط الرجل والمرأة سواء غير أنه يكله أن يجمر أو يتبع بمجمرة و لكن يجمر الكفن ، ويجمل الكافور على بصره وأنفه وفي مسامعه وفيه ويديه وركبتيه ومفاصله كلها وعلى أثر السجود منه ، فأن بقي منه شئ جعل على صدره.

فإذا فرغ الغاسل من الغسلة الثالثة فليغسل يديه من المرفقين إلى الأصابع و ألقى على الميت ثوبا ينشف به الماء عنه. ولا يجوز أن يدخل الماء الذي ينصب عن الميت من غسله في بئر كنيف، وليكن ذلك في بلاليع أو حفيرة. ولا يجوز أن يقلم أظافيره، ولا يجز شاربه، ولا شيئا من شعره، فإن سقط منه شئ جعل معه في أكفانه، ثم يغتسل الغاسل يبده بالوضوء ثم يغتسل، ثم يضع الميت في أكفانه ويجعل الجريدتين معه، إحداها من عند الترقوة يلصقها بجلده ويمد عليه قميصه من الجانب الأيمن، والجريدة الأخرى عند وركه من الجانب الأيسر ما بين القميص والإزار، ثم يلفه في إزاره وحبره، ويبدأ بالشق الأيسر فيمده على الأيمن ثم يمد الأيمن الأيسر، وان شاء لم يجعل الحبرة معه حتى يدخله قبره فيلقيه عليه ويعممه ويحنكه ولا يعممه عمة الاعرابي ويلقي طرفي العمامة على صدرة، وقبل أن يلبسه قميصه يأخذ شيئا من القطن وينثر عليه ذريرة ويحشو به دبره، ويجعل من القطن شيئا على قبله، ويضم رجليه جميعا، ويشد فخذيه إلى وركه بالمئزر شدا جيدا لئلا يخرج منه شئ.

فإذا فرغ من تكفينه حنطه بما ذكرته من الكافور ثم يجعل على سريره ويحمل إلى حفرته. ولا يجوز أن يقال: ارفقوا به أو ترحموا عليه، أو يضرب أحد يده على فخذيه عند المصيبة فيحبط أجره. فإن خرج منه شئ بعد الغسل فلا يعاد غسله لكن يغسل ما أصاب الكفن إلى أن يوضع في اللحد، فإن خرج منه شئ في لحده لم يغسل كفنه ولكن يقرض من كفنه ما أصابه الشئ الذي خرج منه ، ويمد أحد الثوبين على الآخر.

H.416 - Archangel Jibril {a.s}, brought to the Prophet Muhammad {saws} an ounce of camphor from Paradise. An ounce in this context is equivalent to forty dirhams. The Prophet {saws} divided it into three parts: one part for himself, one part for Imam Ali {a.s}, and one part for Sayyida Fatimah Al-Zahra {S.A}.

[AL SADUQ]

For someone who cannot afford the weight of thirteen dirhams and one-third of camphor, the deceased should be embalmed with four *mithqals* (about 14 grams), If that is not possible, at least one *mithqal* (about 3.5 grams) should be used, as it is necessary.

The Hunut (anointing with camphor) of a deceased man and a deceased woman is the same, and it is disliked that he use incense or follow the body with a censer, but the shroud is to be incensed (there is no harm in that).

The camphor is to be daubed/applied to his eyes, nostrils, ears, lips, hands, knees, and all his joints, as well as on the places of prostration. If there is any remaining, it is placed on the chest.

After completing the third washing of the deceased, the washer should wash their hands from the elbows to the fingers and cover the deceased with a cloth to dry the water.

The water from the washing of the deceased must not be disposed of in a latrine or well ; it should instead be directed to drains or a pit.

The deceased's nails should not be clipped, nor their mustache trimmed, nor any hair cut. If anything falls from the body, it should be included with the shroud.

The washer then performs ablution, followed by a full-body wash, before placing the deceased in the shroud.

Two palm stalks are placed with the deceased : one by the collarbone touching the skin and extending over the right side, and the other at the hip on the left side, between the shirt and the lower garment.

The deceased is then wrapped in a shroud, with the left side folded over the right and vice versa. If desired, the upper shroud can be placed after the deceased is put in the grave, and they are then wrapped in a cloth, with the turban not tied like an Arab’s customary style, but rather having its ends placed on the chest.

Before putting on the shirt, cotton mixed with ground fragrant herbs is placed around the lower body. Cotton is also placed over the front, with the legs pressed together and the thighs bound tightly with the lower garment to prevent anything from leaving the body.

When the shrouding is complete, the embalming (Hunut) described earlier is performed. The body is then placed on a bier and carried to the grave.

No one should say "Be gentle with him" or "Have mercy on him," nor strike their thighs in mourning, lest their reward is lost.

If anything leaves the body after washing, the washing is not repeated; instead, the affected area of the shroud is cleaned until placed in the grave. If any discharge occurs in the grave, the affected part of the shroud is to be trimmed, and one of the other garments should be laid over the other.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 149 • Wasail Al-Shia, Part 3, p. 14

HADITH

417 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ كَفَّنَ مُؤْمِناً فَكَأَنَّمَا ضَمِنَ كِسْوَتَهُ إِلَى يَوْمِ اَلْقِيَامَةِ وَ مَنْ حَفَرَ لِمُؤْمِنٍ قَبْراً فَكَأَنَّمَا بَوَّأَهُ بَيْتاً مُوَافِقاً إِلَى يَوْمِ اَلْقِيَامَةِ.

والجنب إذا مات غسل غسلا وحدا يجزي عنه لجنابته ولغسل الميت لأنهما حرمتان اجتمعتا في حرمة واحدة.

H.417 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever shrouds a believer, it is as if they have guaranteed their clothing until the Day of Resurrection. And whoever digs a grave for a believer, it is as if they have prepared for them a suitable dwelling until the Day of Resurrection."

[AL SADUQ]
Regarding a person who dies in a state of major ritual impurity (janabah), one washing suffices for both removing the state of impurity and the washing of the deceased, as these two obligations converge into a single sanctity.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

418 - وَ سَأَلَ أَبُو اَلْجَارُودِ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُتَوَفَّى أَ تُقَلَّمُ أَظَافِيرُهُ وَ يُنْتَفُ إِبْطَاهُ وَ تُحْلَقُ عَانَتُهُ إِنْ طَالَتْ بِهِ مِنَ اَلْمَرَضِ فَقَالَ «لاَ.

وإذا أسقطت المرأة وكان السقط تاما غسل حنط وكفن ودفن، وإن لم يكن تاما فلا غسل عليه ويدفن بدمه، وحد تمامه إذا أتى عليه أربعة أشهر.

والكفن المفروض ثلاثة: قميص وإزار ولفافة سوى العمامة والخرقة فلا يعدان من الكفن فمن أحب أن يزيد زاد لفافتين حتى يبلغ العدد خمسة أثواب فلا بأس.

H.418 - Abu al-Jaroud asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a man who passed away: Should his nails be trimmed, his armpit hair plucked, or his pubic hair shaved if he had been bedridden for a long period? Imam {a.s} said: "No."

[AL SADUQ]
Regarding a woman who has a miscarriage, if the fetus is fully formed, it should be washed, embalmed, shrouded, and buried. If it is not fully formed, it does not require washing and is to be buried with its blood. The criterion for a fetus being fully formed is when it reaches four months (from conception).
The obligatory shroud (Kafan) consists of three pieces: a shirt (Qamis), a loincloth (izar), and an outer covering (lifafah). The turban and cloth used for binding are not considered part of the required shroud, but for those who wish to add more, it is permissible to use up to five cloths.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

419 - وَ كُفِّنَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي ثَلاَثَةِ أَثْوَابٍ فِي بُرْدَتَيْنِ ظَفِرِيَّتَيْنِ مِنْ ثِيَابِ اَلْيَمَنِ وَ ثَوْبِ كُرْسُفٍ وَ هُوَ ثَوْبُ قُطْنٍ.

H.419 - "The Prophet, was shrouded in three garments: two pieces of Yemeni cloth known as "Zafariyyah" and a garment made of cotton ‘Kursaf’ cloth."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 152 • Al-Wafi, Vol. 24, p. 362 • Wasail Al-Shia, Part 3, p. 12

HADITH

420 - وَ رُوِيَ: «أَنَّهُ حُنِّطَ بِمِثْقَالِ مِسْكٍ سِوَى اَلْكَافُورِ.

H.420 - It is reported that the Prophet Muhammad {saws} was embalmed with a mithqal (a specific weight) of musk in addition to camphor.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 152 • Al-Wafi, Vol. 24, p. 316

HADITH

421 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كَتَبَ أَبِي عَلَيْهِ اَلسَّلاَمُ فِي وَصِيَّتِهِ أَنْ أُكَفِّنَهُ فِي ثَلاَثَةِ أَثْوَابٍ أَحَدُهَا بُرْدٌ لَهُ حِبَرَةٌ كَانَ يُصَلِّي فِيهِ يَوْمَ اَلْجُمُعَةِ وَ ثَوْبٌ آخَرُ وَ قَمِيصٌ.

H.421 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "My father {a.s} wrote in his will that I should shroud him in three garments: one of them being a Yemeni cloth (hibarah) that he used to wear for Jumu’ah prayers, along with another cloth and a shirt (Qamis)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

422 - وَ سُئِلَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَمُوتُ أَ يُكَفَّنُ فِي ثَلاَثَةِ أَثْوَابٍ بِغَيْرِ قَمِيصٍ قَالَ «لاَ بَأْسَ بِذَلِكَ وَ اَلْقَمِيصُ أَحَبُّ إِلَيَّ.

H.422 - Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a man who dies and whether he can be shrouded in three garments without a shirt (Qamis).
Imam {a.s} said: "There is no problem with that, but having a shirt is more preferred to me."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

423 - وَ سَأَلَ عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَرْأَةِ إِذَا مَاتَتْ فِي نِفَاسِهَا كَيْفَ تُغَسَّلُ قَالَ «تُغَسَّلُ مِثْلَ مَا تُغَسَّلُ اَلطَّاهِرَةُ وَ كَذَلِكَ اَلْحَائِضُ وَ كَذَلِكَ اَلْجُنُبُ إِنَّمَا يُغَسَّلُ غُسْلاً وَاحِداً.

H.423 - Ammar ibn Musa al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a woman who dies in a state of postpartum bleeding (nifas).
Imam {a.s} said: "She is washed just like a pure woman is washed, as is the case for a menstruating woman or someone in a state of major ritual impurity (janabah). They are washed with one washing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

424 - وَ سُئِلَ أَبُو اَلْحَسَنِ اَلثَّالِثُ عَلَيْهِ اَلسَّلاَمُ: هَلْ يُقَرَّبُ إِلَى اَلْمَيِّتِ اَلْمِسْكُ وَ اَلْبَخُورُ قَالَ «نَعَمْ.

H.424 - Abu Al-Hasan al-Thalith, Imam Ali ibn Muhammad Al-Hadi {a.s} was asked whether musk and incense (bukhoor) should be brought near the deceased.
Imam {a.s} replied: "Yes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

425 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَرْأَةُ إِذَا مَاتَتْ نُفَسَاءَ وَ كَثُرَ دَمُهَا أُدْخِلَتْ إِلَى اَلسُّرَّةِ فِي اَلْأَدَمِ أَوْ مِثْلِ اَلْأَدَمِ وَ تُنَظَّفُ ثُمَّ يُحْشَى اَلْقُبُلُ وَ اَلدُّبُرُ ثُمَّ تُكَفَّنُ بَعْدَ ذَلِكَ.

H.425 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If a woman dies in a state of postpartum bleeding (nifas) and her bleeding is heavy, She is washed up to the navel using a leather garment or something similar.
Then She is cleaned thoroughly, and cotton is placed in the front and back (private areas), and She is shrouded afterward."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 153 • Al-Wafi, Vol. 24, p. 334

HADITH

426 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَرْأَةِ تَمُوتُ مَعَ رِجَالٍ لَيْسَ مَعَهُمْ ذُو مَحْرَمٍ هَلْ يُغَسِّلُونَهَا وَ عَلَيْهَا ثِيَابُهَا فَقَالَ «إِذاً يُدْخَلَ ذَلِكَ عَلَيْهِمْ وَ لَكِنْ يَغْسِلُونَ كَفَّيْهَا.

H.426 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a woman who passes away among a group of men with no male relative (mahram) present. Should they wash her while She remains clothed?
Imam {a.s} replied: "If they do that, it will be burdensome for them. Rather, they should wash only her hands."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

427 - وَ سَأَلَهُ عَبْدُ اَللَّهِ بْنُ أَبِي يَعْفُورٍ: عَنِ اَلرَّجُلِ يَمُوتُ فِي اَلسَّفَرِ مَعَ اَلنِّسَاءِ وَ لَيْسَ مَعَهُنَّ رَجُلٌ كَيْفَ يَصْنَعْنَ بِهِ قَالَ «يَلْفُفْنَهُ لَفّاً فِي ثِيَابِهِ وَ يَدْفِنَّهُ وَ لاَ يُغَسِّلْنَهُ.

H.427 - Abdullah ibn Abi Ya’fur asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who dies while traveling in the company of women, with no other men present. What should they do?
Imam {a.s} replied: "They should wrap him in his clothes and bury him without washing him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

428 - وَ سَأَلَهُ اَلْحَلَبِيُّ: عَنِ اَلْمَرْأَةِ تَمُوتُ فِي اَلسَّفَرِ وَ لَيْسَ مَعَهَا ذُو مَحْرَمٍ وَ لاَ نِسَاءٌ قَالَ «تُدْفَنُ كَمَا هِيَ بِثِيَابِهَا » وَ اَلرَّجُلُ يَمُوتُ وَ لَيْسَ مَعَهُ إِلاَّ اَلنِّسَاءُ لَيْسَ مَعَهُنَّ رِجَالٌ قَالَ «يَدْفِنُهُ كَمَا هُوَ بِثِيَابِهِ.

H.428 - Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a woman who dies while traveling, with no male relative (mahram) or other women present.
Imam {a.s} replied: "She should be buried as She is, in her clothes”.
He (Halabi) asked; Regarding a man who dies with only women present and no other men.
Imam said: "They should bury him as he is, in his clothes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 154 • Wasail Al-Shia, Part 2, p. 520

HADITH

429 - وَ سَأَلَهُ أَبُو اَلنُّمَيْرِ مَوْلَى اَلْحَارِثِ بْنِ اَلْمُغِيرَةِ فَقَالَ: حَدِّثْنِي عَنِ اَلصَّبِيِّ إِلَى كَمْ تُغَسِّلُهُ اَلنِّسَاءُ فَقَالَ «إِلَى ثَلاَثِ سِنِينَ.

وذكر شيخنا محمد بن الحسن - في جامعه في الجارية تموت مع الرجال في السفر قال: إذا كانت ابنة أكثر من خمس سنين أو ست دفنت ولم تغسل، وإذا كانت ابنة أقل من خمس سنين غسلت، وذكر عن الحلبي حديثا في معناه عن الصادق.

H.429 - Abu al-Numeir, the freed slave of al-Harith ibn al-Mughira, asked Imam Al-Sadiq {a.s}: "Tell me about the age up to which a child can be washed by women."
Imam {a.s} replied: "Up to three years old."

[AL SADUQ]
Our Shaykh Muhammad ibn Al-Hasan mentioned in his book, ‘Al Jamiah’, a girl who dies among men during travel. If She is older than five or six years, She should be buried without washing. If She is younger than five years, She can be washed.
He mentioned a related narration from Al-Halabi attributed to Imam Al-Sadiq.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

430 - وَ سَأَلَهُ مَنْصُورُ بْنُ حَازِمٍ: عَنِ اَلرَّجُلِ يُسَافِرُ مَعَ اِمْرَأَتِهِ فَتَمُوتُ أَ يُغَسِّلُهَا قَالَ «نَعَمْ وَ أُمَّهُ وَ أُخْتَهُ وَ نَحْوَهُمَا يُلْقِي عَلَى عَوْرَتِهَا خِرْقَةً وَ يُغَسِّلُهَا.

H.430 - Mansour ibn Hazim asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man traveling with his wife, and She dies. Should he wash her?
Imam {a.s} replied: "Yes, as well as his mother, sister, and similar relatives. He should cover her private parts with a cloth and then perform the washing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

431 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ: عَنْ رَجُلٍ مَاتَ وَ لَيْسَ مَعَهُ إِلاَّ نِسَاءٌ فَقَالَ «تُغَسِّلُهُ اِمْرَأَةٌ ذَاتُ مَحْرَمٍ مِنْهُ وَ تَصُبُّ اَلنِّسَاءُ عَلَيْهِ اَلْمَاءَ وَ لاَ تَخْلَعُ ثَوْبَهُ وَ إِنْ كَانَتِ اِمْرَأَةٌ مَاتَتْ مَعَ رِجَالٍ وَ لَيْسَ مَعَهُمُ اِمْرَأَةٌ وَ لاَ مَحْرَمٌ لَهَا فَلْتُدْفَنْ كَمَا هِيَ فِي ثِيَابِهَا وَ إِنْ كَانَ مَعَهَا ذُو مَحْرَمٍ لَهَا غَسَّلَهَا مِنْ فَوْقِ ثِيَابِهَا.

H.431 - Sama’a ibn Mehran asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who dies and is only accompanied by women.
Imam {a.s} replied: "A woman who is his mahram (close relative) should wash him, and the other women should pour water over him without removing his clothes. If it is a woman who dies among men, with no women or mahram present, She should be buried as she is in her clothing. If a mahram is present, he may wash her from over her clothes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 155 • Tahdhib Al-Ahkam, Part 1, p. 444 • Al-Istibsar, Part 1, p. 204 • Al-Wafi, Vol. 24, p. 306 • Wasail Al-Shia, Part 2, p. 519

HADITH

432 - وَ سَأَلَهُ عَمَّارٌ اَلسَّابَاطِيُّ: عَنِ اَلصَّبِيَّةِ لاَ تُصَابُ اِمْرَأَةٌ تُغَسِّلُهَا قَالَ «يُغَسِّلُهَا أَوْلَى اَلنَّاسِ بِهَا مِنَ اَلرِّجَالِ.

H.432 - Ammar al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a young girl for whom no woman is available to wash her.
Imam {a.s} replied: "The one most closely related to her among men should wash her."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 155 • Wasail Al-Shia, Part 2, p. 519

HADITH

433 - وَ سَأَلَهُ: عَنِ اَلرَّجُلِ اَلْمُسْلِمِ يَمُوتُ فِي اَلسَّفَرِ وَ لَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ وَ مَعَهُ رِجَالٌ نَصَارَى وَ عَمَّتُهُ وَ خَالَتُهُ مُسْلِمَتَانِ كَيْفَ يُصْنَعُ فِي غُسْلِهِ قَالَ «تُغَسِّلُهُ عَمَّتُهُ وَ خَالَتُهُ فِي قَمِيصِهِ وَ لاَ تَقْرَبُهُ اَلنَّصَارَى » وَ عَنِ اَلْمَرْأَةِ تَمُوتُ فِي اَلسَّفَرِ وَ لَيْسَ مَعَهَا اِمْرَأَةٌ مُسْلِمَةٌ وَ مَعَهَا نِسَاءٌ نَصَارَى وَ مَعَهَا عَمُّهَا وَ خَالُهَا مُسْلِمَانِ فَقَالَ «يُغَسِّلاَنِهَا وَ لاَ تَقْرَبُهَا اَلنَّصْرَانِيَّةُ غَيْرَ أَنَّهُ يَكُونُ عَلَيْهَا دِرْعٌ فَيُصَبُّ اَلْمَاءُ مِنْ فَوْقِ اَلدِّرْعِ.

H.433 - The Imam was asked about a Muslim man who dies while traveling, with no other Muslim men present but with a group of Christian men and two Muslim women (his paternal aunt and maternal aunt). How should his washing be performed?
Imam {a.s} replied: "His paternal aunt and maternal aunt should wash him while he is in his shirt, and the Christian men should not approach him".
Similarly, he was asked about a Muslim woman who dies while traveling, with no Muslim women present but accompanied by Christian women, along with her Muslim paternal uncle and maternal uncle.
The Imam said: "Her uncles should wash her, but the Christian women should not approach her. She should wear a protective garment, and water should be poured over the garment."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 155 • Wasail Al-Shia, Part 2, p. 517

HADITH

434 - وَ سَأَلَهُ: عَنِ اَلنَّصْرَانِيِّ يَكُونُ فِي اَلسَّفَرِ وَ هُوَ مَعَ اَلْمُسْلِمِينَ فَيَمُوتُ قَالَ «لاَ يُغَسِّلُهُ مُسْلِمٌ وَ لاَ يَدْفِنُهُ وَ لاَ كَرَامَةَ وَ لاَ يَقُومُ عَلَى قَبْرِهِ وَ إِنْ كَانَ أَبَاهُ.

H.434 - Imam was asked about a Christian who dies while traveling among Muslims.
Imam {a.s} said: "A Muslim should not wash him, nor bury him, nor give him any honor, and should not stand by his grave, even if he was his father."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 155 • Tahdhib Al-Ahkam, Part 1, p. 335 • Sulwat al-Hazin, Part 1, p. 256 • Wasail Al-Shia, Part 2, p. 514 • Wasail Al-Shia, Part 3, p. 204

HADITH

435 - وَ سَأَلَهُ اَلْمُفَضَّلُ بْنُ عُمَرَ: فَقَالَ لَهُ جُعِلْتُ فِدَاكَ مَا تَقُولُ فِي اَلْمَرْأَةِ تَكُونُ فِي اَلسَّفَرِ مَعَ اَلرِّجَالِ لَيْسَ فِيهِمْ لَهَا ذُو مَحْرَمٍ وَ لاَ مَعَهُمْ اِمْرَأَةٌ فَتَمُوتُ اَلْمَرْأَةُ مَا يُصْنَعُ بِهَا قَالَ «يُغْسَلُ مِنْهَا مَا أَوْجَبَ اَللَّهُ عَلَيْهِمُ اَلتَّيَمُّمَ وَ لاَ تُمَسُّ وَ لاَ يُكْشَفُ لَهَا شَيْءٌ مِنْ مَحَاسِنِهَا اَلَّتِي أَمَرَ اَللَّهُ عَزَّ وَ جَلَّ بِسَتْرِهَا» فَقَالَ لَهُ كَيْفَ يُصْنَعُ بِهَا قَالَ «يُغْسَلُ بَاطِنُ كَفَّيْهَا ثُمَّ يُغْسَلُ وَجْهُهَا ثُمَّ يُغْسَلُ ظَهْرُ كَفَّيْهَا.

H.435 - Al-Mufaddal ibn Umar asked Imam Al-Sadiq {a.s}: "May I be your ransom, what is your ruling about a woman who dies while traveling with men, none of whom are her mahram (close relatives), and no women are present? What should be done with her?"
Imam {a.s} replied: "Only those parts that Allah {SWT} has required for tayammum (dry ablution) should be washed, and She should not be touched or any of her private features, which Allah {SWT} has commanded to be covered, uncovered."
He then asked: "How should it be done?"
Imam {a.s} replied: "Her inner palms should be washed first, then her face, followed by washing the backs of her hands".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 156 • Tahdhib Al-Ahkam, Part 1, p. 342 • Tahdhib Al-Ahkam, Part 1, p. 442 • Al-Istibsar, Part 1, p. 200 • Al-Istibsar, Part 1, p. 202 • Wasail Al-Shia, Part 2, p. 522

HADITH

436 - وَ سَأَلَهُ عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ: عَنْ رَجُلٍ مَاتَ وَ لَيْسَ مَعَهُ رَجُلٌ مُسْلِمٌ وَ لاَ اِمْرَأَةٌ مُسْلِمَةٌ مِنْ ذَوِي قَرَابَتِهِ وَ مَعَهُ رِجَالٌ نَصَارَى وَ نِسَاءٌ مُسْلِمَاتٌ لَيْسَ بَيْنَهُنَّ وَ بَيْنَهُ قَرَابَةٌ قَالَ «يَغْتَسِلُ اَلنَّصْرَانِيُّ ثُمَّ يُغَسِّلُهُ فَقَدِ اُضْطُرَّ.

H.436 - Ammar ibn Musa al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who dies and is accompanied by no Muslim men or female Muslim relatives. Instead, there are Christian men and Muslim women unrelated to him.
The Imam said: "The Christian man should first perform ghusl (ritual washing for himself), then wash the deceased, as it is a case of necessity".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

437 - وَ سَأَلَهُ: عَنِ اَلْمَرْأَةِ اَلْمُسْلِمَةِ تَمُوتُ وَ لَيْسَ مَعَهَا اِمْرَأَةٌ مُسْلِمَةٌ وَ لاَ رَجُلٌ مُسْلِمٌ مِنْ ذَوِي قَرَابَتِهَا وَ مَعَهَا نَصْرَانِيَّةٌ وَ رِجَالٌ مُسْلِمُونَ فَقَالَ «تَغْتَسِلُ اَلنَّصْرَانِيَّةُ ثُمَّ تُغَسِّلُهَا.

وخمسة ينتظر بهم ثلاثة أيام إلا أن يتغيروا: الغريق، والمصعوق، والمبطون، والمهدوم، والمدخن. والمجدور إذا مات يصيب عليه الماء صبا إذا خيف أن يسقط من جلده شئ عند المس وكذلك الكسير والمحترق والذي به القروح.

H.437 - The Imam was asked about a Muslim woman who dies and is accompanied by no Muslim women or male Muslim relatives, but there is Christian woman and Muslim men present.
Imam {a.s} replied: "The Christian woman should first perform ghusl (ritual washing for herself), and then She should wash the deceased."

[AL SADUQ]
And five categories of deceased individuals can be kept for three days before burial unless their bodies begin to decompose : hose who have drowned, those struck by lightning, those who died of stomach-related ailments, buried under rubble, and those who died from smoke inhalation.
For someone who has died of smallpox (or similar contagious diseases), water should be poured over the body without touching it if there is a fear that touching would cause the skin to detach. The same applies to individuals with broken limbs, burns, or severe sores.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

438 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «إِذَا مَاتَ اَلْمَيِّتُ فِي اَلْبَحْرِ غُسِّلَ وَ حُنِّطَ وَ كُفِّنَ ثُمَّ يُوثَقُ فِي رِجْلِهِ حَجَرٌ وَ يُرْمَى بِهِ فِي اَلْمَاءِ.

H.438 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said: "When a person dies at sea, they are washed, anointed (with Hunut), and shrouded. Then a stone should be tied to their leg, and they should be cast into the water."

[REFERENCES] Qurb al-Isnād, Part 1, p. 138 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 157 • Tahdhib Al-Ahkam, Part 1, p. 339 • Al-Wafi, Vol. 25, p. 538 • Wasail Al-Shia, Part 3, p. 206 • Bihar Al Anwar, Vol. 79, p. 2

HADITH

439 - وَ قَدْ رُوِيَ: «أَنَّهُ يُجْعَلُ فِي خَابِيَةٍ وَ يُوكَى رَأْسُهَا وَ يُرْمَى بِهَا فِي اَلْمَاءِ.

هذا كله إذا لم يقدر على الشط.

H.439 - It has been narrated that a deceased person should be placed in a large jar (khabiyah), which is then sealed, and the jar is thrown into the water.

[AL SADUQ]
This applies when it is not possible to reach the shore.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

440 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَرْجُومُ وَ اَلْمَرْجُومَةُ يُغَسَّلاَنِ وَ يُحَنَّطَانِ وَ يُلْبَسَانِ اَلْكَفَنَ قَبْلَ ذَلِكَ ثُمَّ يُرْجَمَانِ وَ يُصَلَّى عَلَيْهِمَا وَ اَلْمُقْتَصُّ مِنْهُ بِمَنْزِلَةِ ذَلِكَ يُغَسَّلُ وَ يُحَنَّطُ وَ يُلْبَسُ اَلْكَفَنَ ثُمَّ يُقَادُ وَ يُصَلَّى عَلَيْهِ.

فإذا كان الميت مصلوبا أنزل عن الخشبة بعد ثلاثة أيام وغسل وكفن ودفن ولا يجوز صلبه أكثر من ثلاثة أيام.

H.440 - Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said : "The man and woman sentenced to stoning should be washed, embalmed, and dressed in shrouds before being stoned, then they are to be stoned and prayers are to be offered for them (Salat Al Janazah). The person subject to retaliation (Qisas) is treated similarly: they should be washed, embalmed, and dressed in shrouds before the execution, and funeral prayers should be offered for them (Salat Al Janazah).

[AL SADUQ]

If the deceased was crucified, they should be taken down after three days, washed, shrouded, and buried. It is not permissible for crucifixion to last more than three days.

[REFERENCES] Al-Kafi, Volume 3, p. 214 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 157 • Tahdhib Al-Ahkam, Part 1, p. 334 • Al-Wafi, Vol. 24, p. 350 • Wasail Al-Shia, Part 2, p. 513

HADITH

441 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَأْكُلُهُ اَلسَّبُعُ أَوِ اَلطَّيْرُ فَتَبْقَى عِظَامُهُ بِغَيْرِ لَحْمٍ كَيْفَ يُصْنَعُ بِهِ قَالَ «يُغَسَّلُ وَ يُكَفَّنُ وَ يُصَلَّى عَلَيْهِ وَ يُدْفَنُ.

H.441 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who has been devoured by a wild animal or birds, leaving only his bones without flesh. He asked what should be done in such a case.
Imam {a.s} replied: "He should be washed, shrouded, funeral prayers should be offered for him, and he should be buried".

[REFERENCES] Masa'il Ali ibn Ja'far, P 1, p. 349 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 158 • Wasail Al-Shia, P 3, p. 134

HADITH

442 - وَ فِي خَبَرٍ آخَرَ: «إِنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ لَمْ يُغَسِّلْ، عَمَّارَ بْنَ يَاسِرٍ وَ لاَ هَاشِمَ بْنَ عُتْبَةَ وَ هُوَ اَلْمِرْقَالُ وَ دَفَنَهُمَا فِي ثِيَابِهِمَا بِدِمَائِهِمَا وَ لَمْ يُصَلِّ عَلَيْهِمَا.

هكذا روى، لكن الأصل أن لا يترك أحد من الأمة إذا مات بغير صلاة.

H.442 - In another report, "Imam Ali ibn Abi Talib {a.s}, did not wash Ammar ibn Yasir and Hashim ibn Utbah (known as al-Mirqal). He buried them in their clothing with their blood and did not offer funeral prayers for them".

[AL SADUQ]
This is how it was narrated, it is understood that no member of the community should be left without a funeral prayer upon their death.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 331 • Tahdhib Al-Ahkam, Part 3, p. 332 • Tahdhib Al-Ahkam, Vol. 6, p. 168 • Al-Istibsar, Part 1, p. 214 • Al-Istibsar, Part 1, p. 469 • Al-Wafi, Vol. 24, p. 482 • Wasail Al-Shia, Part 2, p. 507

HADITH

443 - وَ رَوَى أَبُو مَرْيَمَ اَلْأَنْصَارِيُّ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «اَلشَّهِيدُ إِذَا كَانَ بِهِ رَمَقٌ غُسِّلَ وَ كُفِّنَ وَ حُنِّطَ وَ صُلِّيَ عَلَيْهِ وَ إِنْ لَمْ يَكُنْ بِهِ رَمَقٌ كُفِّنَ فِي أَثْوَابِهِ.

H.443 - Abu Mariam Al-Ansari narrated that Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If a martyr has a remaining breath (sign of life), then he should be washed, shrouded, embalmed, and funeral prayers should be offered for him. But if there is no remaining breath, he should be shrouded in his own clothes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 211 • Tahdhib Al-Ahkam, Part 1, p. 331 • Al-Istibsar, Part 1, p. 214 • Al-Wafi, Vol. 24, p. 348 • Wasail Al-Shia, Part 2, p. 506

HADITH

444 - وَ سَأَلَهُ أَبَانُ بْنُ تَغْلِبَ: عَنِ اَلرَّجُلِ يُقْتَلُ فِي سَبِيلِ اَللَّهِ أَ يُغَسَّلُ وَ يُكَفَّنُ وَ يُحَنَّطُ فَقَالَ «يُدْفَنُ كَمَا هُوَ فِي ثِيَابِهِ بِدَمِهِ إِلاَّ أَنْ يَكُونَ بِهِ رَمَقٌ فَإِنْ كَانَ بِهِ رَمَقٌ ثُمَّ مَاتَ فَإِنَّهُ يُغَسَّلُ وَ يُكَفَّنُ وَ يُحَنَّطُ وَ يُصَلَّى عَلَيْهِ لِأَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى عَلَى حَمْزَةَ وَ كَفَّنَهُ وَ حَنَّطَهُ لِأَنَّهُ كَانَ جُرِّدَ.

H.444 - Aban ibn Taghlib asked Him about a man who is killed in the path of Allah {SWT}: Should he be washed, shrouded, and embalmed (with Hunut)?"
Imam {a.s} replied: "He should be buried as he is, in his clothing with his blood, unless there is a sign of life remaining. If he has a sign of life and then dies, he should be washed, shrouded, embalmed, and the funeral prayer should be offered for him. This is because the Messenger of Allah {saws} prayed over Hamza, shrouded him, and embalmed him because he had been stripped (of his clothing)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

445 - وَ اُسْتُشْهِدَ حَنْظَلَةُ بْنُ أَبِي عَامِرٍ اَلرَّاهِبُ بِأُحُدٍ فَلَمْ يَأْمُرِ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِغُسْلِهِ وَقَالَ «رَأَيْتُ اَلْمَلاَئِكَةَ بَيْنَ اَلسَّمَاءِ وَ اَلْأَرْضِ تُغَسِّلُ، حَنْظَلَةَ بِمَاءِ اَلْمُزْنِ فِي صِحَافٍ مِنْ فِضَّةٍ وَ كَانَ يُسَمَّى غَسِيلَ اَلْمَلاَئِكَةِ.

H.445 - Hanzalah ibn Abu 'Amir, known as " Rahib," was martyred at the Battle of Uhud. The Prophet Muhammad {saws} did not command that he be washed, saying: "I saw the angels washing Hanzalah with water from the clouds, using silver vessels."
Because of this, he was given the title "Ghasil al-Malaika" (The One Washed by the Angels).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 159 • Al-Wafi, Vol. 24, p. 349 • Wasail Al-Shia, Part 2, p. 506 • Bihar Al Anwar, Vol. 20, p. 47

HADITH

446 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «يُنْزَعُ عَنِ اَلشَّهِيدِ اَلْفَرْوُ وَ اَلْخُفُّ وَ اَلْقَلَنْسُوَةُ وَ اَلْعِمَامَةُ وَ اَلْمِنْطَقَةُ وَ اَلسَّرَاوِيلُ إِلاَّ أَنْ يَكُونَ أَصَابَهُ دَمٌ فَإِنْ أَصَابَهُ دَمٌ تُرِكَ وَ لاَ يُتْرَكُ عَلَيْهِ شَيْءٌ مَعْقُودٌ إِلاَّ حُلَّ.

والمحرم إذا مات غسل وكفن ودفن وعمل به ما يعمل بالمحل إلا أنه لا يقربه الكافور. وقتيل المعركة في غير طاعة الله عز وجل يغسل كما يغسل الميت، ويضم (رأسه إلى عنقه، ويغسل مع البدن. وإذا ماتت المرأة وهي حامل وولدها يتحرك في بطنها شق بطنها من الجانب الأيسر وأخرج الولد ، وإن مات الولد في جوفها ولم يخرج وهي حية أدخل إنسان يده في فرجها وقطع الولد بيده وأخرجه.

H.446 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"From a martyr, the fur, shoes, cap, turban, belt, and trousers should be removed, unless they have been stained with blood ; if they are stained with blood, they are to be left on. No tied item should remain on the body; it must be untied."

[AL SADUQ]
Regarding a person in a state of ihram (ritual consecration during Hajj or Umrah) who dies, they should be washed, shrouded, and buried with all the rites performed for someone not in ihram, except that camphor should not be used.
A person killed in battle not in obedience to Allah {SWT}, the Exalted, should be washed like any deceased person, and if their head has been severed, it should be joined to the body and washed together.
In the case of a woman who dies while pregnant, if the fetus is moving in her womb, the left side of her abdomen should be opened, and the child removed. If the child dies inside her and does not come out while She is alive, a person should reach in through the birth canal, cut the child into pieces, and extract it.

[REFERENCES] Al-Kafi, Volume 3, p. 211 • Da'ā'im al-Islām, Part 1, p. 229 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 159 • Al-Khisal, Part 1, p. 333 • Tahdhib Al-Ahkam, Part 1, p. 332 • Al-Wafi, Vol. 24, p. 349 • Wasail Al-Shia, Part 2, p. 510 • Bihar Al Anwar, Vol. 79, p. 2 • Mustadrak Al-Wasail, Vol. 2, p. 179

HADITH

447 - وَ رُوِيَ: «أَنَّهُ لَمَّا قُبِضَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ لَمْ يَزَلْ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَأْمُرُ بِالسِّرَاجِ فِي اَلْبَيْتِ اَلَّذِي كَانَ يَسْكُنُهُ حَتَّى قُبِضَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ ثُمَّ أَمَرَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ بِمِثْلِ ذَلِكَ فِي بَيْتِ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ حَتَّى أُخْرِجَ بِهِ إِلَى اَلْعِرَاقِ ثُمَّ لاَ يُدْرَى مَا كَانَ.

ومن كان جنبا وأراد أن يغسل الميت فليتوضأ وضوء الصلاة ثم يغسله.

ومن أراد الجماع بعد غسله للميت فليتوضأ ثم يجامع.

وإن غسل ميت فخرج منه دم كثير لا ينقطع فإنه يجعل عليه الطين الحر فإنه ينقطع.

H.447 - It has been narrated that when Imam Muhammad ibn Ali Al-Baqir {a.s} passed away, Imam Jafar ibn Muhammad Al-Sadiq {a.s} continued to have a lamp lit in the room where Imam Muhammad ibn Ali Al-Baqir {a.s} lived, until Imam Al-Sadiq {a.s} also passed away.

Then Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} also instructed to do the same in the room of Imam Jafar ibn Muhammad Al-Sadiq {a.s} to remain lit until He was taken to Iraq, after which it is unknown what happened".

[AL SADUQ]

Regarding a person in a state of major ritual impurity (janabah) who wishes to wash a deceased person, they should perform ablution (wudu) as for prayer before washing the body.

If someone wishes to engage in marital relations after washing the deceased, they should perform ablution before doing so.

If a deceased person is washed and a significant amount of blood continues to flow from the body without stopping, then clean clay should be applied, as it will stop the bleeding.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

448 - وَ سَأَلَ سُلَيْمَانُ بْنُ خَالِدٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَ يَغْتَسِلُ مَنْ غَسَّلَ اَلْمَيِّتَ قَالَ «نَعَمْ» قَالَ فَمَنْ أَدْخَلَهُ اَلْقَبْرَ قَالَ «لاَ إِنَّمَا مَسَّ اَلثِّيَابَ.

H.448 - Sulayman ibn Khalid asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"Does one who washes the deceased need to perform ghusl (ritual purification)?"
Imam {a.s} replied: "Yes."
He then asked: "What about someone who places the deceased in the grave?"
Imam {a.s} replied: "No, because he only touches the clothing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

449 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لَمَّا مَاتَ إِسْمَاعِيلُ أَمَرْتُ بِهِ وَ هُوَ مُسَجًّى أَنْ يُكْشَفَ عَنْ وَجْهِهِ فَقَبَّلْتُ جَبْهَتَهُ وَ ذَقَنَهُ وَ نَحْرَهُ ثُمَّ أَمَرْتُ بِهِ فَغُطِّيَ ثُمَّ قُلْتُ اِكْشِفُوا عَنْهُ فَقَبَّلْتُ أَيْضاً جَبْهَتَهُ وَ ذَقَنَهُ وَ نَحْرَهُ ثُمَّ أَمَرْتُهُمْ فَغَطَّوْهُ ثُمَّ أَمَرْتُ بِهِ فَغُسِّلَ ثُمَّ دَخَلْتُ عَلَيْهِ وَ قَدْ كُفِّنَ فَقُلْتُ اِكْشِفُوا عَنْ وَجْهِهِ فَقَبَّلْتُ جَبْهَتَهُ وَ ذَقَنَهُ وَ نَحْرَهُ وَ عَوَّذْتُهُ ثُمَّ قُلْتُ أَدْرِجُوهُ فَقِيلَ لَهُ بِأَيِّ شَيْءٍ عَوَّذْتَهُ فَقَالَ بِالْقُرْآنِ.

H.449 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When (my son) Ismail died, I ordered that his body, while covered, be uncovered so that I could kiss his forehead, chin, and neck.
Then, I had him covered again and later ordered that he be uncovered a second time, and I kissed his forehead, chin, and neck once more. Then, I had him covered again.
After that, I instructed that he be washed. When the washing was completed, I entered while he was being shrouded and said: 'Uncover his face,' and I kissed his forehead, chin, and neck and then recited protective supplications over him.
I then said: 'Wrap him.'
Someone asked: 'With what did you offer the protective supplication?'
Imam {a.s} replied: 'With the Qur'an.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Kamal Al-Din, Part 1, p. 71 • Al-Wafi, Vol. 25, p. 565 • Wasail Al-Shia, Part 3, p. 298 • Bihar Al Anwar, Vol. 47, p. 247 • Bihar Al Anwar, Vol. 78, p. 16 • Awalim al-Ulum, Vol. 20, p. 912

HADITH

450 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَبَّلَ، عُثْمَانَ بْنَ مَظْعُونٍ رَضِيَ اَللَّهُ عَنْهُ بَعْدَ مَوْتِهِ.

H.450 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The Messenger of Allah {saws} kissed ‘Uthman ibn Maz'un after his death."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 161 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 161 • Tahdhib Al-Ahkam, Part 1, p. 430 • Al-Istibsar, Part 1, p. 100 • Awaali al-La’aali, Part 4, p. 38 • Al-Wafi, Vol. 25, p. 564 • Wasail Al-Shia, Part 3, p. 298 • Bihar Al Anwar, Vol. 22, p. 264 • Mustadrak Al-Wasail, Vol. 2, p. 493

CHAPTER 25 - THE FUNERAL PRAYER (SALAT AL-JANAZAH)

باب - الصلاة على الميت

HADITH 451 – 501

451 - قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ تَبِعَ جَنَازَةً كَتَبَ اَللَّهُ لَهُ أَرْبَعَةَ قَرَارِيطَ قِيرَاطٍ لِاتِّبَاعِهِ إِيَّاهَا وَ قِيرَاطٍ لِلصَّلاَةِ عَلَيْهَا وَ قِيرَاطٍ لِلاِنْتِظَارِ حَتَّى يَفْرُغَ مِنْ دَفْنِهَا وَ قِيرَاطٍ لِلتَّعْزِيَةِ.

H.451 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Whoever follows a funeral procession, Allah {SWT} will record four qirats for them : one qirat for following the procession, one qirat for offering the funeral prayer, one qirat for waiting until the burial is completed, and one qirat for offering condolences."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 161 • Al-Wafi, Vol. 24, p. 401

HADITH

452 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَنْ مَشَى مَعَ جَنَازَةٍ حَتَّى يُصَلَّى عَلَيْهَا ثُمَّ رَجَعَ كَانَ لَهُ قِيرَاطٌ وَ إِذَا مَشَى مَعَهَا حَتَّى تُدْفَنَ كَانَ لَهُ قِيرَاطَانِ وَ اَلْقِيرَاطُ مِثْلُ جَبَلِ أُحُدٍ.

H.452 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Whoever walks with a funeral procession until the funeral prayer is offered and then returns will receive one qirat (measure of reward). If they continue walking with it until the deceased is buried, they will receive two qirats, and one qirat is like the size of Mount Uhud."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 173 • Tahdhib Al-Ahkam, Part 1, p. 455 • Al-Wafi, Vol. 24, p. 400 • Wasail Al-Shia, Part 3, p. 145

HADITH

453 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ تَبِعَ جَنَازَةَ اِمْرِئٍ مُسْلِمٍ أُعْطِيَ يَوْمَ اَلْقِيَامَةِ أَرْبَعَ شَفَاعَاتٍ وَ لَمْ يَقُلْ شَيْئاً إِلاَّ قَالَ لَهُ اَلْمَلَكُ وَ لَكَ مِثْلُ ذَلِكَ.

H.453 - Imam {a.s} said: "Whoever follows the funeral procession of a Muslim will be granted four intercessions on the Day of Judgment. Whatever supplication or statement they make, the angel will say to them, 'And for you is the same.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Amali (by Al-Saduq) Vol. 1, p. 217 • Al-Wa'ezin, Vol. 2, p. 494 • Bihar Al-Anwar, Vol. 78, p. 257

HADITH

454 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَخَذَ بِجَوَانِبِ اَلسَّرِيرِ اَلْأَرْبَعَةِ غَفَرَ اَللَّهُ لَهُ أَرْبَعِينَ كَبِيرَةً.

H.454 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever takes hold of the four sides of the bier (funeral bier) will have forty major sins forgiven by Allah {SWT}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, V3, p.174 • Al-Wafi, V 24, p. 396 • Wasail Al-Shia, P3, p. 154

HADITH

455 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ شَيَّعَ جَنَازَةَ مُؤْمِنٍ حَتَّى يُدْفَنَ فِي قَبْرِهِ وَكَّلَ اَللَّهُ بِهِ سَبْعِينَ مَلَكاً مِنَ اَلْمُشَيِّعِينَ يُشَيِّعُونَهُ وَ يَسْتَغْفِرُونَ لَهُ إِذَا خَرَجَ مِنْ قَبْرِهِ إِلَى اَلْمَوْقِفِ.

H.455 - Imam {a.s} said: "Whoever accompanies the funeral of a believer until they are buried in their grave, Allah {SWT} will assign seventy angels to accompany and seek forgiveness for that person when they rise from their grave to stand at the gathering (on the Day of Judgment)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 173 • Al-Amali (by Al-Saduq) Vol. 1, p. 217 • Rawdat al-Wa'izin, Vol. 2, p. 488 • Al-Wafi, Vol. 24, p. 400 • Wasail Al-Shia, Part 3, p. 145 • Bihar Al-Anwar, Vol. 78, p. 257

HADITH

456 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ مَا يُتْحَفُ بِهِ اَلْمُؤْمِنُ فِي قَبْرِهِ أَنْ يُغْفَرَ لِمَنْ تَبِعَ جَنَازَتَهُ.

H.456 - Imam {a.s} said:
"The first gift given to a believer in their grave is the forgiveness granted to those who followed their funeral procession."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Muʾmin, Part 1, p. 65 • Al-Kafi, Volume 3, p. 173 • Al-Khasal, Part 1, p. 24 • Tahdhib Al-Ahkam, Part 1, p. 455 • Sulwat al-Hazin, Part 1, p. 262 • Al-Wafi, Vol. 24, p. 399 • Wasail Al-Shia, Part 3, p. 143 • Bihar Al-Anwar, Vol. 78, p. 258

HADITH

457 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِذَا دَخَلَ اَلْمُؤْمِنُ قَبْرَهُ نُودِيَ أَلاَ إِنَّ أَوَّلَ حِبَائِكَ اَلْجَنَّةُ ، أَلاَ وَ أَوَّلُ حِبَاءِ مَنْ تَبِعَكَ اَلْمَغْفِرَةُ.

H.457 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"When a believer enters their grave, it is proclaimed: 'Behold, your first gift is Paradise! And the first gift for those who followed your funeral procession is forgiveness.'"

[REFERENCES] Al-Kafi, Volume 3, p. 172 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 162 • Al-Wafi, Vol. 24, p. 399 • Wasail Al-Shia, Part 3, p. 142

HADITH

458 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَنْ حَمَلَ أَخَاهُ اَلْمَيِّتَ بِجَوَانِبِ اَلسَّرِيرِ اَلْأَرْبَعَةِ مَحَا اَللَّهُ عَنْهُ أَرْبَعِينَ كَبِيرَةً مِنَ اَلْكَبَائِرِ.

والسنة أن يحمل السرير من جوانبه الأربعة وما كان بعد ذلك فهو تطوع.

H.458 - Imam Muhammad ibn Ali Al-Baqir {a.s}, said: “Whoever carries their deceased brother on all four sides of the bier, Allah {SWT} will erase forty major sins from them."

[AL SADUQ]

The Sunnah (recommended practice) is to carry the bier from its four sides, and any additional carrying (from other angles) after that is considered voluntary.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 162 • Al-Wafi, Vol. 24, p. 395

HADITH

459 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَخَذَ بِقَوَائِمِ اَلسَّرِيرِ غَفَرَ اَللَّهُ لَهُ خَمْساً وَ عِشْرِينَ كَبِيرَةً وَ إِذَا رَبَّعَ خَرَجَ مِنَ اَلذُّنُوبِ.

H.459 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whoever takes hold of the handles of the bier, Allah {SWT} will forgive twenty-five major sins for them. And if they carry it on all four sides, they will be cleansed of their sins."

[REFERENCES] Al-Kafi, Volume 3, p. 174 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 162 • Thawab al-A’mal wa Iqab al-A’mal, Part 1, p. 196 • Al-Wafi, Vol. 24, p. 395 • Wasail Al-Shia, Part 3, p. 154 • Wasail Al-Shia, Part 3, p. 155 • Bihar Al-Anwar, Vol. 78, p. 263

HADITH

460 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ لِإِسْحَاقَ بْنِ عَمَّارٍ إِذَا حَمَلْتَ جَوَانِبَ اَلسَّرِيرِ سَرِيرِ اَلْمَيِّتِ خَرَجْتَ مِنَ اَلذُّنُوبِ كَمَا وَلَدَتْكَ أُمُّكَ.

H.460 - Imam {a.s} said to Ishaq ibn Ammar:
"When you carry the sides of the bier of the deceased, you will be cleansed of your sins as if you were just born from your mother."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

461 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْمَشْيَ خَلْفَ اَلْجَنَازَةِ أَفْضَلُ مِنَ اَلْمَشْيِ مِنْ بَيْنِ يَدَيْهَا وَ لاَ بَأْسَ إِنْ مَشَيْتَ بَيْنَ يَدَيْهَا.

H.461 - Abu Ja'far, Imam Muhammad ibn Ali Al-Baqir {a.s}, said:
"Walking behind the funeral procession is better than walking in front of it, but there is no harm if you walk in front."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

462 - وَ كَتَبَ اَلْحُسَيْنُ بْنُ سَعِيدٍ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ يَسْأَلُهُ: عَنْ سَرِيرِ اَلْمَيِّتِ يُحْمَلُ أَ لَهُ جَانِبٌ يُبْدَأُ بِهِ فِي اَلْحَمْلِ مِنْ جَوَانِبِهِ اَلْأَرْبَعَةِ أَوْ مَا خَفَّ عَلَى اَلرَّجُلِ يَحْمِلُ مِنْ أَيِّ اَلْجَوَانِبِ شَاءَ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «مِنْ أَيِّهَا شَاءَ.

H.462 - Hussein ibn Saeed wrote to Abu Al-Hasan Imam Ali ibn Musa Ar-Ridha {a.s}, asking about the bier of the deceased: Is there a specific side that should be carried first from among its four sides, or can one carry it from any side that is easiest?
Imam {a.s} replied: "From whichever side he wishes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 162 • Al-Wafi, Vol. 24, p. 398 • Wasail Al-Shia, Part 3, p. 155

HADITH

463 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْجَنَازَةِ يُخْرَجُ مَعَهَا بِالنَّارِ فَقَالَ «إِنَّ اِبْنَةَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أُخْرِجَ بِهَا لَيْلاً وَ مَعَهَا مَصَابِيحُ.

H.463 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a funeral procession in which fire (torches or lamps) is carried.
Imam {a.s} replied: "The daughter of the Messenger of Allah {saws} was taken out at night, and lamps accompanied her."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 162 • Al-Wafi, Vol. 24, p. 406 • Wasail Al-Shia, Part 3, p. 159

HADITH

464 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ - سَأَلْتُهُ عَنِ اَلْمَشْيِ مَعَ اَلْجَنَازَةِ فَقَالَ «بَيْنَ يَدَيْهَا وَ عَنْ يَمِينِهَا وَ عَنْ شِمَالِهَا وَ خَلْفِهَا.

H.464 - Muhammad ibn Muslim narrated from one of them (Imam Muhammad ibn Ali Al-Baqir {a.s} or Imam Jafar ibn Muhammad Al-Sadiq {a.s}) that he asked about walking with the funeral procession.
Imam {a.s} replied: "In front of it, on its right side, on its left side, and behind it."

[REFERENCES] Al-Kafi, Volume 3, p. 169 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 163 • Al-Wafi, Vol. 24, p. 403 • Wasail Al-Shia, Part 3, p. 149

HADITH

465 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «لَمَّا مَاتَ آدَمُ عَلَيْهِ اَلسَّلاَمُ فَبَلَغَ إِلَى اَلصَّلاَةِ عَلَيْهِ قَالَ هِبَةُ اَللَّهِ لِجَبْرَئِيلَ عَلَيْهِ اَلسَّلاَمُ تَقَدَّمْ يَا رَسُولَ اَللَّهِ فَصَلِّ عَلَى نَبِيِّ اَللَّهِ فَقَالَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ أَمَرَنَا بِالسُّجُودِ لِأَبِيكَ فَلَسْنَا نَتَقَدَّمُ أَبْرَارَ وُلْدِهِ وَ أَنْتَ مِنْ أَبْرَرِهِمْ فَتَقَدَّمَ فَكَبَّرَ عَلَيْهِ خَمْساً عِدَّةَ اَلصَّلَوَاتِ اَلَّتِي فَرَضَهَا اَللَّهُ تَعَالَى عَلَى أُمَّةِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ هِيَ اَلسُّنَّةُ اَلْجَارِيَةُ فِي وُلْدِهِ إِلَى يَوْمِ اَلْقِيَامَةِ.

H.465 - Abdullah ibn Sinan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"When Adam {a.s} passed away and it was time to perform the prayer for him, the son of Adam, Hibatullah (Seth), said to Archangel Jibril {a.s}:
'Advance, O' Messenger (intermediary) of Allah {SWT}, and lead the prayer over the Prophet of Allah {SWT}.'
Archangel Jibril {a.s} replied: 'Allah {SWT}, the Exalted, commanded us to prostrate to your father, and we do not go ahead of the best of his progeny. You are among the most righteous of them, so you should lead.'
Hibatullah advanced and performed five takbirs over him, corresponding to the number of prayers that Allah {SWT} made obligatory for the Ummah of Muhammad (peace and blessings be upon

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 163 • Tahdhib Al-Ahkam, Part 3, p. 330 • Al-Wafi, Vol. 24, p. 416 • Wasail Al-Shia, Part 3, p. 76 • Bihar Al Anwar, Vol. 11, p. 260

HADITH

466 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا صَلَّى عَلَى مَيِّتٍ كَبَّرَ فَتَشَهَّدَ ثُمَّ كَبَّرَ فَصَلَّى عَلَى اَلنَّبِيِّ وَ آلِهِ وَ دَعَا ثُمَّ كَبَّرَ وَ دَعَا لِلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ ثُمَّ كَبَّرَ اَلرَّابِعَةَ وَ دَعَا لِلْمَيِّتِ ثُمَّ كَبَّرَ وَ اِنْصَرَفَ فَلَمَّا نَهَاهُ اَللَّهُ عَزَّ وَ جَلَّ عَنِ اَلصَّلاَةِ عَلَى اَلْمُنَافِقِينَ فَكَبَّرَ وَ تَشَهَّدَ ثُمَّ كَبَّرَ فَصَلَّى عَلَى اَلنَّبِيِّ وَ آلِهِ ثُمَّ كَبَّرَ وَ دَعَا لِلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ ثُمَّ كَبَّرَ اَلرَّابِعَةَ وَ اِنْصَرَفَ فَلَمْ يَدْعُ لِلْمَيِّتِ.

ومن صلى على ميت فليقف عند رأسه بحيث إن هبت ريح فرفعت ثوبه أصاب الجنازة ويكبر ويقول: " أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، أرسله بالحق بشيرا ونذيرا بين يدي الساعة " ويكبر الثانية ويقول: " اللهم صل على محمد وآل محمد، وارحم محمدا وآل محمد، وبارك على محمد وآل محمد كأفضل ما صليت وباركت وترحمت على إبراهيم وآل إبراهيم إنك حميد مجيد. ويكبر الثالثة ويقول: " اللهم اغفر للمؤمنين والمؤمنات والمسلمين والمسلمات الاحياء منهم والأموات "، ويكبر الرابعة ويقول: " اللهم عبدك [و] ابن عبدك ابن أمتك ونزل بك وأنت خير منزول به، اللهم إنا لا نعلم منه إلا خيرا وأنت أعلم به منا، اللهم إن كان محسنا فزد في إحسانه وإن كان مسيئا فتجاوز عنه واغفر له، اللهم اجعله عندك في أعلى عليين، واخلف على أهله في الغابرين، وارحمه برحمتك يا أرحم الراحمين " ثم يكبر الخامسة .ولا يبرح من مكانه حتى يرى الجنازة على أيدي الرجال .والعلة التي من أجلها يكبر على الميت خمس تكبيرات أن الله تبارك وتعالى فرض على الناس خمس فرائض: الصلاة والزكاة، والصوم، والحج، والولاية، فجعل للميت عن كل فريضة تكبيرة .

H.466 - When the Messenger of Allah {saws} offered the funeral prayer over a deceased person, he would recite the first takbir and then recite the testimony of faith (shahada). He would then recite the second takbir, send blessings upon the Prophet and his family, and make supplications.
Upon the third takbir, he would pray for the believing men and women.
After the fourth takbir, he would supplicate for the deceased,
And then conclude with a fifth takbir before leaving.
When Allah {SWT}, the Exalted, forbade him from praying over the hypocrites,
he recited the first takbir, recited the shahada,
then recited the second takbir, sent blessings upon the Prophet and his family,
recited the third takbir, and prayed for the believing men and women.
Upon the fourth takbir, he did not offer any supplication for the deceased and then concluded.

[AL SADUQ]
When someone offers the funeral prayer over a deceased person, they should stand at the head of the body so that if the wind lifts their garment, it will touch the funeral bier. After each takbir, they should make the following supplications:
They should say the first Takbir and declare (Testimony of Faith):
"I bear witness that there is no god but Allah {SWT}, alone with no partner, and I bear witness that Muhammad is His servant and Messenger, sent with truth as a bearer of glad tidings and a warner before the Hour."
Then they should say the second takbir and say:
"O' Allah {SWT}, send blessings upon Muhammad and the family of Muhammad, have mercy upon Muhammad and the family of Muhammad, and bless Muhammad and the family of Muhammad, just as You blessed, had mercy upon, and honored Ibrahim and the family of Ibrahim. Truly, You are Praiseworthy and Glorious."
Then they should say the third takbir and say:
"O' Allah {SWT}, forgive the believing men and women, the Muslim men and women, the living and the dead."

Then they should say the fourth takbir and say:
"O' Allah {SWT}, this is Your servant, the child of Your servant and the child of Your maidservant. They have returned to You, and You are the best to return to. O' Allah {SWT}, we know nothing of them except good, but You know them better than we do. If they were a doer of good, increase their goodness; if they committed wrong, forgive and overlook their misdeeds. O' Allah {SWT}, place them among the highest ranks of the elevated ones and grant mercy upon them with Your mercy, O' Most Merciful of the merciful."
Then they should say the takbir for the fifth time, and conclude. The one offering the prayer should not leave their position until they see the body being carried away by the men.
The reason for reciting five takbirs in the funeral prayer is because Allah {SWT}, the Exalted, has imposed five obligations upon the people: prayer (Salat), almsgiving (Zakat), fasting (Saum), pilgrimage (Hajj), and leadership (Wilayah).
Thus, Allah {SWT} has designated one takbir for each obligation for the deceased.

[REFERENCES] Al-Kafi, Volume 3, p. 181 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 163 • Tahdhib Al-Ahkam, Part 3, p. 189 • Al-Wafi, Vol. 24, p. 437 • Tafsir al-Safi, Part 2, p. 365 • Wasail Al-Shia, Part 3, p. 60 • Tafsir Nur Al-Thaqalayn, Part 2, p. 249 • Tafseer Kanz Al-Daqaiq, Part 5, p. 512

HADITH

467 - وَ رُوِيَ: «أَنَّ اَلْعِلَّةَ فِي ذَلِكَ أَنَّ اَللَّهَ تَعَالَى فَرَضَ عَلَى اَلنَّاسِ خَمْسَ صَلَوَاتٍ فَجَعَلَ مِنْ كُلِّ صَلاَةٍ فَرِيضَةٍ لِلْمَيِّتِ تَكْبِيرَةً.

ومن صلى على المرأة وقف عند صدرها، وليس في الصلاة على الميت تسليم إلا في حال التقية.

H.467 - It has been narrated that the reason behind this practice is that Allah {SWT}, the Exalted, has prescribed five obligatory prayers for people, and thus, one takbir is designated for the deceased from each of these obligatory prayers.

[AL SADUQ]
When offering the funeral prayer for a woman, one should stand near her chest. There is no Tasleem (final salutatory phrase) in the funeral prayer except in cases of taqiyya (precautionary dissimulation to protect oneself).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 164 • Wasail Al-Shia, Part 3, p. 76

HADITH

468 - وَ كَبَّرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى حَمْزَةَ سَبْعِينَ تَكْبِيرَةً.

H.468 - The Messenger of Allah {saws} recited seventy takbirs (Allahu Akbar) over Hamza.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

469 - وَ كَبَّرَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ عَلَى سَهْلِ بْنِ حُنَيْفٍ خَمْساً وَ عِشْرِينَ تَكْبِيرَةً.

H.469 - Imam Ali {a.s} recited twenty-five takbirs (Allahu Akbar) over Sahl ibn Hunayf.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

470 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يُكَبِّرُ خَمْساً خَمْساً كَانَ إِذَا أَدْرَكَهُ اَلنَّاسُ قَالُوا يَا أَمِيرَ اَلْمُؤْمِنِينَ لَمْ نُدْرِكِ اَلصَّلاَةَ عَلَى سَهْلِ بْنِ حُنَيْفٍ فَيَضَعُهُ فَيُكَبِّرُ عَلَيْهِ خَمْساً حَتَّى اِنْتَهَى إِلَى قَبْرِهِ خَمْسَ مَرَّاتٍ.

ومن كبر على جنازة تكبيرة أو تكبيرتين فوضعت جنازة أخرى معها فان شاء كبر الآن عليهما خمس تكبيرات، وإن شاء فرغ من الأولى واستأنف الصلاة على الثانية.

ومن صلى على جنازة وكانت مقلوبة فليسوها وليعد الصلاة عليها.

H.470 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} used to recite takbirs five at a time over the deceased. When people would arrive late and say, 'O' Commander of the Faithful, we did not catch the prayer over Sahl ibn Hunayf,' he would place the bier down and recite five takbirs over him again, repeating this process until he reached the grave, doing so five times".

[AL SADUQ]

If someone recites one or two takbirs over a funeral and then another bier is brought to join the first, they may, if they wish, continue with five takbirs over both, or they can finish the first funeral prayer and then start anew for the second.

If a person offers the funeral prayer over a deceased individual who is positioned incorrectly, they should correct the position and repeat the prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

471 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «إِذَا أَدْرَكَ اَلرَّجُلُ اَلتَّكْبِيرَةَ وَ اَلتَّكْبِيرَتَيْنِ مِنَ اَلصَّلاَةِ عَلَى اَلْمَيِّتِ فَلْيَقْضِ مَا بَقِيَ مُتَتَابِعاً.

H.471 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "If a person catches one or two takbirs of the funeral prayer over the deceased, they should complete the remaining takbirs consecutively."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 3, p. 200 • Al-Istibsar, Part 1, p. 482 • Al-Wafi, Vol. 24, p. 468 • Wasail Al-Shia, Part 3, p. 102

HADITH

472 - وَ رَوَى عُمَرُ بْنُ يَزِيدَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا مَاتَ اَلْمُؤْمِنُ فَحَضَرَ جَنَازَتَهُ أَرْبَعُونَ رَجُلاً مِنَ اَلْمُؤْمِنِينَ وَ قَالُوا: اَللَّهُمَّ إِنَّا لاَ نَعْلَمُ مِنْهُ إِلاَّ خَيْراً وَ أَنْتَ أَعْلَمُ بِهِ مِنَّا قَالَ اَللَّهُ تَبَارَكَ وتَعَالَى قَدْ أَجَزْتُ شَهَادَاتِكُمْ وَ غَفَرْتُ لَهُ مَا عَلِمْتُ مِمَّا لاَ تَعْلَمُونَ.

H.472 - Omar ibn Yazid narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, that He said: "If a believer passes away and forty men from among the believers attend their funeral and say:
'O' Allah {SWT}, we do not know of anything but good from this person, and You know him better than we do,'
Allah {SWT}, Blessed and Exalted, responds, 'I have accepted your testimony and forgiven him for what I know that you do not.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 165 • Al-Khasal, Part 2, p. 538 • Al-Wa'ezin, Vol. 2, p. 487 • Wasail Al-Shia, Part 3, p. 285 • Bihar Al-Anwar, Vol. 78, p. 376

HADITH

473 - وَ سَأَلَهُ اَلْفَضْلُ بْنُ عَبْدِ اَلْمَلِكِ: هَلْ يُصَلَّى عَلَى اَلْمَيِّتِ فِي اَلْمَسْجِدِ قَالَ «نَعَمْ.

H.473 - Al-Fadl ibn Abd al-Malik asked Imam {a.s}: "Is it permissible to perform the funeral prayer for the deceased in the mosque?"
Imam {a.s} replied: "Yes".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

474 - وَ سَأَلَهُ أَبُو بَصِيرٍ: عَنِ اَلْمَرْأَةِ تَمُوتُ مَنْ أَحَقُّ بِالصَّلاَةِ عَلَيْهَا قَالَ «زَوْجُهَا» فَقَالَ لَهُ اَلزَّوْجُ أَحَقُّ مِنَ اَلْأَبِ وَ اَلْوَلَدِ وَ اَلْأَخِ قَالَ «نَعَمْ وَ يُغَسِّلُهَا.

وقال أبي رحمه الله في رسالته إلي: إعلم يا بني أن أولى الناس بالصلاة على الميت من يقدمه ولي الميت، وإن كان في القوم رجل من بني هاشم فهو أحق بالصلاة عليه إذا قدمه ولي الميت، فان تقدم من غير أن يقدمه ولي الميت فهو غاصب.

H.474 - Abu Basir asked Imam {a.s} about who has the most right to perform the funeral prayer for a woman who has passed away.
Imam {a.s} replied: "Her husband."
Abu Basir then asked: "Does the husband have more right than her father, son, or brother?"
The Imam said: "Yes, and he may also wash her."

[AL SADUQ]
My father wrote in his message to me:
"Know, my son, that the person with the most right to lead the funeral prayer for the deceased is whoever is designated by the deceased's guardian (Wali).

If there is a man from the Banu Hashim among the people, he has priority for leading the prayer if designated by the guardian of the deceased.
If someone leads without being appointed by the deceased's guardian, then they are usurping that right."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 177 • Tahdhib Al-Ahkam, Part 3, p. 205 • Al-Istibsar, Part 1, p. 486 • Al-Wafi, Vol. 24, p. 417 • Wasail Al-Shia, Part 3, p. 115

HADITH

475 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا فَاتَتْكَ اَلصَّلاَةُ عَلَى اَلْمَيِّتِ حَتَّى يُدْفَنَ فَلاَ بَأْسَ أَنْ تُصَلِّيَ عَلَيْهِ وَ قَدْ دُفِنَ.

H.475 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If you miss the funeral prayer for the deceased until they are buried, there is no problem in performing the prayer for them after they have been buried".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 166 • Tahdhib Al-Ahkam, Part 1, p. 467 • Tahdhib Al-Ahkam, Part 3, p. 201 • Al-Istibsar, Part 1, p. 482 • Al-Wafi, Vol. 24, p. 477 • Wasail Al-Shia, Part 3, p. 104

HADITH

476 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا فَاتَتْهُ اَلصَّلاَةُ عَلَى اَلْمَيِّتِ صَلَّى عَلَى قَبْرِهِ.

H.476 - "The Messenger of Allah {saws}, if he missed the funeral prayer for a deceased person, would offer the prayer at their grave".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 3, p. 201 • Al-Istibsar, Part 1, p. 482 • Al-Wafi, Vol. 24, p. 478

HADITH

477 - وَ سَأَلَ اَلْيَسَعُ بْنُ عَبْدِ اَللَّهِ اَلْقُمِّيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي عَلَى اَلْجِنَازَةِ وَحْدَهُ قَالَ «نَعَمْ» قُلْتُ فَاثْنَانِ يُصَلِّيَانِ عَلَيْهَا قَالَ «نَعَمْ وَ لَكِنْ يَقُومُ اَلْآخَرُ خَلْفَ اَلْآخَرِ وَ لاَ يَقُومُ بِجَنْبِهِ.

H.477 - Al-Yasa' ibn Abdullah al-Qummi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man praying over a funeral alone.
Imam {a.s} replied: "Yes, he may do so."
I then asked: "What if there are two people praying?"
The Imam said: "Yes, but one should stand behind the other, not next to him."

[REFERENCES] Al-Kafi, Volume 3, p. 176 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 166 • Tahdhib Al-Ahkam, Part 3, p. 319 • Al-Wafi, Vol. 24, p. 424 • Wasail Al-Shia, Part 3, p. 120

HADITH

478 - وَقَالَ جَابِرٌ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِذَا لَمْ يَحْضُرِ اَلرِّجَالُ اَلْمَيِّتَ تَقَدَّمَتِ اَلْمَرْأَةُ وَسَطَهُنَّ وَ قَامَ اَلنِّسْوَةُ عَنْ يَمِينِهَا وَ شِمَالِهَا وَ هِيَ وَسَطُهُنَّ تُكَبِّرُ حَتَّى تَفْرُغَ مِنَ اَلصَّلاَةِ.

H.478 - Jabir said : Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"If no men are present for the deceased, a woman should step forward and stand in the middle, with the other women positioned on her right and left, and She should lead by reciting the takbirs until the prayer is completed."

[REFERENCES] Al-Kafi, Volume 3, p. 179 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 166 • Tahdhib Al-Ahkam, Part 3, p. 326 • Al-Wafi, Vol. 24, p. 425 • Wasail Al-Shia, Part 3, p. 118 • Wasail Al-Shia, Vol. 8, p. 337

HADITH

479 - وَقَالَ اَلْحَسَنُ بْنُ زِيَادٍ اَلصَّيْقَلُ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ كَيْفَ تُصَلِّي اَلنِّسَاءُ عَلَى اَلْجَنَائِزِ إِذَا لَمْ يَكُنْ مَعَهُنَّ رَجُلٌ فَقَالَ «يَقُمْنَ جَمِيعاً فِي صَفٍّ وَاحِدٍ وَ لاَ تَتَقَدَّمُهُنَّ اِمْرَأَةٌ» قِيلَ فَفِي صَلاَةٍ مَكْتُوبَةٍ أَ يَؤُمُّ بَعْضُهُنَّ بَعْضاً قَالَ «نَعَمْ.

H.479 - Al-Hasan ibn Ziyad al-Sayqal reported that Imam Abu Abdullah {a.s} was asked about how women should perform the funeral prayer if no men are present.
Imam {a.s} replied: "They should all stand together in a single row, and no woman should step forward as a leader."
He was then asked if, during the obligatory (written) prayers, one woman may lead another.
The Imam said: "Yes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 166 • Wasail Al-Shia, Part 3, p. 117

HADITH

480 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «صَلُّوا عَلَى اَلْمَرْجُومِ مِنْ أُمَّتِي وَ عَلَى اَلْقَاتِلِ نَفْسَهُ مِنْ أُمَّتِي وَ لاَ تَدَعُوا أَحَداً مِنْ أُمَّتِي بِلاَ صَلاَةٍ.

H.480 - The Messenger of Allah {saws} said:
"Offer the funeral prayer for the stoned (person) from my Ummah and for the one who takes their own life from my Ummah, and do not leave anyone from my Ummah without the funeral prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 166 • Tahdhib Al-Ahkam, Part 3, p. 328 • Al-Istibsar, Part 1, p. 468 • Al-Wafi, Vol. 24, p. 481 • Wasail Al-Shia, Part 3, p. 133 • Al-Fusul al-Muhimmah, Part 2, p. 41

HADITH

481 - وَ سَأَلَ هِشَامُ بْنُ سَالِمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ شَارِبِ اَلْخَمْرِ وَ اَلزَّانِي وَ اَلسَّارِقِ يُصَلَّى عَلَيْهِمْ إِذَا مَاتُوا فَقَالَ «نَعَمْ.

H.481 - Hisham ibn Salim asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about whether the funeral prayer should be offered for one who drinks alcohol, commits adultery (zina), or steals if they pass away.
Imam {a.s} replied: "Yes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 166 • Tahdhib Al-Ahkam, Part 3, p. 328 • Al-Istibsar, Part 1, p. 468 • Al-Wafi, Vol. 24, p. 481 • Wasail Al-Shia, Part 3, p. 132

HADITH

482 - وَقَالَ عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا تَقُولُ فِي قَوْمٍ كَانُوا فِي سَفَرٍ لَهُمْ يَمْشُونَ عَلَى سَاحِلِ اَلْبَحْرِ فَإِذَا هُمْ بِرَجُلٍ مَيِّتٍ عُرْيَانٍ قَدْ لَفَظَهُ اَلْبَحْرُ وَ هُمْ عُرَاةٌ لَيْسَ مَعَهُمْ إِلاَّ إِزَارٌ فَكَيْفَ يُصَلُّونَ عَلَيْهِ وَ هُوَ عُرْيَانٌ وَ لَيْسَ مَعَهُمْ فَضْلُ ثَوْبٍ يُكَفِّنُونَهُ بِهِ قَالَ «يُحْفَرُ لَهُ وَ يُوضَعُ فِي لَحْدِهِ وَ يُوضَعُ اَللَّبِنُ عَلَى عَوْرَتِهِ» لِتُسْتَرَ عَوْرَتُهُ بِاللَّبِنِ وَ بِالْحَجَرِ وَ يُصَلَّى عَلَيْهِ ثُمَّ يُدْفَنُ.

H.482 - Ammar ibn Musa al-Sabati said:
"I asked Imam Abu Abdullah {a.s} about a group of people who were traveling along the seashore and came across a dead man who was naked and had been cast ashore by the sea. They themselves were also without sufficient clothing, having only a single garment. How should they perform the funeral prayer for him since he was naked and they did not have an extra cloth to shroud him?"
Imam {a.s} replied: "A grave should be dug, and he should be placed in his burial niche, with bricks placed over his private parts to cover them. Then, the funeral prayer should be offered over him, and he should be buried."

[REFERENCES] Al-Kafi, Volume 3, p. 214 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 166 • Tahdhib Al-Ahkam, Part 3, p. 179 • Tahdhib Al-Ahkam, Part 3, p. 327 • Al-Wafi, Vol. 24, p. 487 • Wasail Al-Shia, Part 3, p. 131

HADITH

483 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنِ اَلصَّادِقِ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ: «أَنَّ عَلِيّاً صَلَوَاتُ اَللَّهِ عَلَيْهِ وَجَدَ قِطَعاً مِنْ مَيِّتٍ فَجُمِعَتْ ثُمَّ صَلَّى عَلَيْهَا ثُمَّ دُفِنَتْ.

H.483 - Ishaq ibn Ammar narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, and him from his father, Imam al-Baqir: that Imam Ali ibn Abi Talib {a.s}, once found scattered parts of a deceased person. He gathered them together, performed the funeral prayer over them, and then they were buried.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 167 • Tahdhib Al-Ahkam, Part 1, p. 337 • Tahdhib Al-Ahkam, Part 3, p. 329 • Al-Wafi, Vol. 24, p. 492 • Wasail Al-Shia, Part 3, p. 135

HADITH

484 - وَ رَوَى اَلْفَضْلُ بْنُ عُثْمَانَ اَلْأَعْوَرُ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ عَنْ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يُقْتَلُ فَيُوجَدُ رَأْسُهُ فِي قَبِيلَةٍ وَ وَسَطُهُ وَ صَدْرُهُ وَ يَدَاهُ فِي قَبِيلَةٍ وَ اَلْبَاقِي مِنْهُ فِي قَبِيلَةٍ قَالَ «دِيَتُهُ عَلَى مَنْ وُجِدَ فِي قَبِيلَتِهِ صَدْرُهُ وَ يَدَاهُ وَ اَلصَّلاَةُ عَلَيْهِ.

H.484 - Al-Fadl ibn 'Uthman al-A'war narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} and him from his father, Imam al-Baqir, regarding a man who is killed and his head is found in one tribe, his torso and hands in another tribe, and the rest of his body in a different tribe.
The Imam said: "The responsibility for his blood money (diyah) is upon the tribe where his torso and hands are found, and the funeral prayer should be performed over those parts".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 167 • Man La Yahduruhu Al-Faqih, Vol. 4, p. 166 • Al-Wafi, Vol. 24, p. 491 • Wasail Al-Shia, Part 3, p. 135

HADITH

485 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا وُجِدَ اَلرَّجُلُ قَتِيلاً فَإِنْ وُجِدَ لَهُ عُضْوٌ مِنْ أَعْضَائِهِ تَامّاً صُلِّيَ عَلَى ذَلِكَ وَ دُفِنَ وَ إِنْ لَمْ يُوجَدْ لَهُ عُضْوٌ تَامٌّ لَمْ يُصَلَّ عَلَيْهِ وَ دُفِنَ.

وإذا وسط الرجل بنصفين صلى على النصف الذي فيه القلب، وإن لم يوجد منه إلا الرأس لم يصل عليه.

H.485 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If a man is found killed and one of his limbs is found intact, a funeral prayer should be offered over it, and it should be buried. If no complete limb is found, no funeral prayer is offered, but it should still be buried".

[AL SADUQ]
And if a man is cut in half, he should pray funeral prayer over the half that contains the heart; if only the head remains, he should not pray funeral prayer over it.

[REFERENCES] Al-Kafi, Volume 3, p. 212 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 167 • Tahdhib Al-Ahkam, Part 1, p. 337 • Al-Wafi, Vol. 24, p. 490 • Wasail Al-Shia, Part 3, p. 137 • Bihar Al Anwar, Vol. 79, p. 8

HADITH

486 - وَ رَوَى زُرَارَةُ وَ عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ سُئِلَ عَنِ اَلصَّلاَةِ عَلَى اَلصَّبِيِّ مَتَى يُصَلَّى عَلَيْهِ فَقَالَ «إِذَا عَقَلَ اَلصَّلاَةَ» فَقُلْتُ مَتَى تَجِبُ اَلصَّلاَةُ عَلَيْهِ قَالَ «إِذَا كَانَ اِبْنَ سِتِّ سِنِينَ وَ اَلصِّيَامُ إِذَا أَطَاقَهُ.

ومن حضر مع قوم يصلون على طفل فليقل: " اللهم اجعله لأبويه ولنا فرطا.

H.486 – Zurarah and Ubaidullah ibn Ali Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He was asked about when the funeral prayer should be offered for a child.
Imam {a.s} replied: "When the child understands the concept of prayer."
I asked: "At what age does prayer become obligatory for the child?"
Imam {a.s} replied: "When the child reaches six years old, and fasting becomes obligatory when they are capable of it."

[AL SADUQ]
And if someone attends the funeral prayer for a child, they should say:
"O' Allah {SWT}, make this child a precursor (one who goes ahead) for their parents and for us".

[REFERENCES] Al-Kafi, Volume 3, p. 206 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 167 • Tahdhib Al-Ahkam, Part 3, p. 198 • Al-Istibsar, Part 1, p. 479 • Al-Wafi, Vol. 25, p. 495 • Wasail Al-Shia, Part 3, p. 95

HADITH

487 - وَ صَلَّى أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَلَى اِبْنٍ لَهُ صَبِيٍّ صَغِيرٍ لَهُ ثَلاَثُ سِنِينَ ثُمَّ قَالَ - «لَوْ لاَ أَنَّ اَلنَّاسَ يَقُولُونَ إِنَّ بَنِي هَاشِمٍ لاَ يُصَلُّونَ عَلَى اَلصِّغَارِ مِنْ أَوْلاَدِهِمْ مَا صَلَّيْتُ عَلَيْهِ.

H.487 - Imam Muhammad ibn Ali Al-Baqir {a.s} offered the funeral prayer for a young son of his who was three years old.
Imam {a.s} then said: "If it were not for the fact that people might say that the Banu Hashim do not offer funeral prayers for their young children, I would not have prayed over him".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 25, p. 498 • Wasail Al-Shia, Part 3, p. 101

HADITH

488 - وَ سُئِلَ: مَتَى تَجِبُ اَلصَّلاَةُ عَلَيْهِ قَالَ «إِذَا عَقَلَ اَلصَّلاَةَ وَ كَانَ اِبْنَ سِتِّ سِنِينَ.

H.488 - He was asked : "When does the funeral prayer become obligatory for a child?"
Imam {a.s} replied: "When the child understands the concept of prayer and is six years old."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

489 - وَ رَوَى زُرَارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلصَّلاَةُ عَلَى اَلْمُسْتَضْعَفِ وَ اَلَّذِي لاَ يُعْرَفُ مَذْهَبُهُ يُصَلِّي عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ يَدْعُو لِلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ وَ يُقَالُ: «اَللَّهُمَّ اِغْفِرْ لِلَّذِينَ تٰابُوا وَ اِتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذٰابَ اَلْجَحِيمِ».

ويقال في الصلاة على من لم يعرف مذهبه: " اللهم إن هذه النفس أنت أحييتها وأنت أمتها، اللهم ولها ما تولت. واحشرها مع من أحبت.

H.489 – Zurarah and Muhammad ibn Muslim narrated from Imam Al-Baqir {a.s}:
"Prayers over the oppressed (Al-Mustadh'afin) and those who are unversed of their beliefs will be: first send salawat for the Prophet his family, and then make supplications for the believing men and women, and then do supplication saying:
'O' Allah {SWT}, forgive those who have repented and followed Your path, and protect them from the punishment of Hellfire.'"

[AL SADUQ]
It is said in the Salat Al Mayyat prayer for someone whose sect is unknown:
"O' Allah {SWT}, this soul You have given life to and You have caused to die, O' Allah {SWT}, grant it what it has turned to, And gather it with those it loved."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 168 • Al-Wafi, Vol. 24, p. 459

HADITH

490 - وَ رَوَى صَفْوَانُ بْنُ مِهْرَانَ اَلْجَمَّالُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَاتَ رَجُلٌ مِنَ اَلْمُنَافِقِينَ فَخَرَجَ اَلْحُسَيْنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ يَمْشِي فَلَقِيَ مَوْلًى لَهُ فَقَالَ لَهُ «إِلَى أَيْنَ تَذْهَبُ» فَقَالَ أَفِرُّ مِنْ جِنَازَةِ هَذَا اَلْمُنَافِقِ أَنْ أُصَلِّيَ عَلَيْهِ فَقَالَ لَهُ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ «قُمْ إِلَى جَنْبِي فَمَا سَمِعْتَنِي أَقُولُ فَقُلْ مِثْلَهُ» قَالَ فَرَفَعَ يَدَيْهِ فَقَالَ « اَللَّهُمَّ أَخْزِ عَبْدَكَ فِي عِبَادِكَ وَ بِلاَدِكَ اَللَّهُمَّ أَصْلِهِ أَشَدَّ نَارِكَ اَللَّهُمَّ أَذِقْهُ حَرَّ عَذَابِكَ فَإِنَّهُ كَانَ يُوَالِي أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ ».

H.490 - It was narrated by Safwan ibn Mehran al-Jammal from Imam Al-Sadiq {a.s}:
"A man from the hypocrites passed away, and Imam al-Hussain ibn Ali {a.s} went out walking. Imam {a.s} encountered a servant of his, and asked: 'Where are you going?'
The servant said: 'I am avoiding the funeral of this hypocrite so that I do not have to pray over him.'
Imam al-Hussain {a.s} replied: 'Come stand by my side, and whatever you hear me say, you should say as well.' Imam {a.s} then raised his hands and said:
"'O' Allah {SWT}, disgrace Your servant among Your servants and in Your lands. O' Allah {SWT}, make him taste the intensity of Your fire. O' Allah {SWT}, make him feel the heat of Your punishment, for he was loyal to Your enemies, hostile to Your allies, and had hatred for the family of Your Prophet.'"

[REFERENCES] Al-Kafi, V.3, p. 189 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 168 • Wasail Al-Shia, Part 3, p. 70

HADITH

491 - وَ رَوَى عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا صَلَّيْتَ عَلَى عَدُوِّ اَللَّهِ عَزَّ وَ جَلَّ فَقُلِ اَللَّهُمَّ إِنَّا لاَ نَعْلَمُ مِنْهُ إِلاَّ أَنَّهُ عَدُوٌّ لَكَ وَ لِرَسُولِكَ اَللَّهُمَّ فَاحْشُ قَبْرَهُ نَاراً وَ اُحْشُ جَوْفَهُ نَاراً وَ عَجِّلْهُ إِلَى اَلنَّارِ فَإِنَّهُ كَانَ يُوَالِي أَعْدَاءَكَ وَ يُعَادِي أَوْلِيَاءَكَ وَ يُبْغِضُ أَهْلَ بَيْتِ نَبِيِّكَ اَللَّهُمَّ ضَيِّقْ عَلَيْهِ قَبْرَهُ فَإِذَا رُفِعَ فَقُلِ اَللَّهُمَّ لاَ تَرْفَعْهُ وَ لاَ تُزَكِّهِ وَ إِنْ كَانَ مُسْتَضْعَفاً فَقُلِ اَللَّهُمَّ اِغْفِرْ «لِلَّذِينَ تٰابُوا وَ اِتَّبَعُوا سَبِيلَكَ وَ قِهِمْ عَذٰابَ اَلْجَحِيمِ» فَإِذَا كُنْتَ لاَ تَدْرِي مَا حَالُهُ فَقُلِ اَللَّهُمَّ إِنْ كَانَ يُحِبُّ اَلْخَيْرَ وَ أَهْلَهُ فَاغْفِرْ لَهُ وَ اِرْحَمْهُ وَ تَجَاوَزْ عَنْهُ » وَ إِنْ كَانَ اَلْمُسْتَضْعَفُ مِنْكَ بِسَبِيلٍ فَاسْتَغْفِرْ لَهُ عَلَى وَجْهِ اَلشَّفَاعَةِ مِنْكَ لاَ عَلَى وَجْهِ اَلْوَلاَيَةِ.

H.491 - It was narrated by Ubaidullah ibn Ali Al-Halabi from Imam Al-Sadiq {a.s}:
"If you perform the funeral prayer for an enemy of Allah {SWT}, the Exalted, say:
'O' Allah {SWT}, we know of him only that he was an enemy to You and Your Messenger. O' Allah {SWT}, fill his grave with fire, fill his innermost with fire, and hasten him toward the fire, for he was loyal to Your enemies, hostile to Your allies, and had hatred for the family of Your Prophet. O' Allah {SWT}, make his grave tight upon him.'"
And when his coffin bier is raised, say: "O' Allah {SWT}, do not raise him up or purify him."
And if he However, if he is considered weak (Mustadh'af), say:
"O' Allah {SWT}, forgive those who repent, follow Your way, and protect them from the torment of Hell."
If you are unaware of his condition, then say:
"O' Allah {SWT}, if he loved good and its people, forgive him, have mercy upon him, and overlook him."
And If the Mustadh'af has a connection to you, seek forgiveness for him as an intercession but not as an expression of loyalty."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

492 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ إِذَا صَلَّى عَلَى اَلرَّجُلِ وَ اَلْمَرْأَةِ قَدَّمَ اَلْمَرْأَةَ وَ أَخَّرَ اَلرَّجُلَ وَ إِذَا صَلَّى عَلَى اَلْعَبْدِ وَ اَلْحُرِّ قَدَّمَ اَلْعَبْدَ وَ أَخَّرَ اَلْحُرَّ وَ إِذَا صَلَّى عَلَى اَلْكَبِيرِ وَ اَلصَّغِيرِ قَدَّمَ اَلصَّغِيرَ وَ أَخَّرَ اَلْكَبِيرَ.

H.492 - When Imam Ali ibn Abi Talib {a.s} performed the funeral prayer for a man and a woman together, he would place the woman in front and the man behind.
When praying for a slave and a free person, he would place the slave in front and the free person behind. When praying for an elder and a child, he would place the child in front and the elder behind.

[REFERENCES] Al-Kafi, Volume 3, p. 175 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 169 • Tahdhib Al-Ahkam, Part 3, p. 322 • Al-Istibsar, Part 1, p. 471 • Al-Wafi, Vol. 24, p. 430 • Wasail Al-Shia, Part 3, p. 126

HADITH

493 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «لاَ بَأْسَ بِأَنْ يُقَدَّمَ اَلرَّجُلُ وَ تُؤَخَّرَ اَلْمَرْأَةُ أَوْ تُقَدَّمَ اَلْمَرْأَةُ وَ يُؤَخَّرَ اَلرَّجُلُ. - يعني في الصلاة على الميت.

وأفضل المواضع في الصلاة على الميت الصف الأخير، والعلة في ذلك أن النساء كن يختلطن بالرجال في الصلاة على الجنازة.

H.493 - Hisham ibn Salim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "There is no harm in placing the man in front and the woman behind or in placing the woman in front and the man behind"

[AL SADUQ]

This is referring to the arrangement of the funeral prayer for the deceased.
The preferred position in the funeral prayer is the last row, and the reason for this is that women used to mix with men during the funeral prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

494 - فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «أَفْضَلُ اَلْمَوَاضِعِ فِي اَلصَّلاَةِ عَلَى اَلْمَيِّتِ اَلصَّفُّ اَلْأَخِيرُ.

فتأخرن إلى الصف الأخير فبقي فضله على ما ذكره عليه السلام. وإذا دعي الرجل إلى وليمة وإلى جنازة أجاب إلى الجنازة لأنها تذكر أمر الآخرة، ويدع الوليمة لأنها تذكر الدنيا.

H.494 - The Prophet, said: "The best place in the funeral prayer is the last row."

[AL SADUQ]

Therefore, people should move back to the last row, as its merit remains as the Prophet {a.s} described.
Furthermore, if a man is invited to both a feast (walimah) and a funeral, he should attend the funeral, as it reminds him of the hereafter, and leave the feast, as it reminds him of worldly matters.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Tahdhib, Volume 1, p. 343 • Al-Kafi, Volume 3, p. 176

HADITH

495 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِذَا دُعِيتُمْ إِلَى اَلْجَنَائِزِ فَأَسْرِعُوا وَ إِذَا دُعِيتُمْ إِلَى اَلْعَرَائِسِ فَأَبْطِئُوا.

وقال أبي - رضي الله عنه - في رسالته إلي: لا تصل على الجنازة بنعل حذو ولا تعجل ميتين على جنازة. وقال: إذا صلى رجلان على جنازة قام أحدهما خلف الامام ولم يقم بجنبه. وقال: إذا اجتمع جنازة رجل وامرأة وغلام ومملوك فقدم المرأة إلى القبلة، واجعل المملوك بعدها، واجعل الغلام بعد المملوك، واجعل الرجل بعد الغلام مما يلي الامام ويقف الامام خلف الرجل فيصلي عليهم جميعا صلاة واحدة.

H.495 - The Prophet, said:
"If you are invited to funerals, hasten to attend, but if you are invited to weddings, take your time."

[AL SADUQ]
My father wrote in his letter to me:
Do not offer the funeral prayer while wearing a sandal with an elevated heel, and do not rush with two deceased people together on one bier. He also said: When two people are praying over a deceased person, one should stand behind the Imam, not next to him. If a man, a woman, a boy, and a slave are all part of the funeral, position the woman closest to the Qibla, followed by the slave, then the boy, and then the man nearest to the Imam. The Imam stands behind the man and prays over them all with a single prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 169 • Al-Wafi, Vol. 24, p. 402 • Wasail Al-Shia, Part 2, p. 451 • Al-Fusul al-Muhimmah, Part 2, p. 32

HADITH

496 - وَ سَأَلَ يُونُسُ بْنُ يَعْقُوبَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْجِنَازَةِ يُصَلَّى عَلَيْهَا عَلَى غَيْرِ وُضُوءٍ فَقَالَ «نَعَمْ إِنَّمَا هِيَ تَكْبِيرٌ وَ تَسْبِيحٌ وَ تَحْمِيدٌ وَ تَهْلِيلٌ كَمَا تُكَبِّرُ وَ تُسَبِّحُ فِي بَيْتِكَ.

وَ فِي خَبَرٍ آخَرَ: «أَنَّهُ يَتَيَمَّمُ إِنْ أَحَبَّ.

H.496 - Yunus ibn Ya'qub asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about performing the funeral prayer without being in a state of ritual ablution (wudu).
Imam {a.s} replied: "Yes, it is permissible, for it is comprised of takbir (saying 'Allahu Akbar'), tasbih (glorification of Allah {SWT}), tahmid (praise of Allah {SWT}), and tahlil (declaration of 'La ilaha illa Allah {SWT}'), just as you say them in your home."

[AL SADUQ]
In another narration, it is mentioned: "One may perform tayammum (dry ablution) if they wish."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

497 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «أَنَّ اَلْحَائِضَ تُصَلِّي عَلَى اَلْجِنَازَةِ وَ لاَ تَصُفُّ مَعَهُمْ.

H.497 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s}:
"A menstruating woman may participate in the funeral prayer but does not stand in the rows with the rest of the congregation."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 170 • Al-Wafi, Vol. 24, p. 421

HADITH

498 - وَ فِي رِوَايَةِ سَمَاعَةَ بْنِ مِهْرَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: «فِي اَلطَّامِثِ إِذَا حَضَرَتِ اَلْجِنَازَةَ تَتَيَمَّمُ وَ تُصَلِّي عَلَيْهَا وَ تَقُومُ وَحْدَهَا بَارِزَةً مِنَ اَلصَّفِّ.»

يعني أنها تقف ناحية ولا تختلط بالرجال. والجنب إذا قدم للصلاة على الجنازة تيمم وصلى عليها. وإذا حمل الميت إلى قبره فلا يفاجأ به القبر لان للقبر أهوالا عظيمة، ويتعوذ حامله بالله من هول المطلع ، ويضعه قرب شفير القبر، ويصبر عليه هنيئة، ثم يقدمه قليلا ويصبر عليه هنيئة ليأخذ أهبته ثم يقدمه إلى شفير القبر، ويدخله القبر من يأمره ولي الميت إن شاء شفعا وإن شاء وترا ، ويقال عند النظر إلى القبر: " اللهم اجعله روضة من رياض الجنة ولا تجعله حفرة من حفر النيران.

H.498 - In a narration of Sama'a ibn Mehran from Imam Jafar Al-Sadiq {a.s}:
"A menstruating woman who is present at a funeral should perform tayammum (dry ablution) and pray for the deceased, standing apart and separate from the row."

[AL SADUQ]

This means that She stands to the side and does not mix with the men.
Similarly, a person in a state of major ritual impurity (junub) should also perform tayammum and then offer the funeral prayer.
When the deceased is carried to the grave, it should not be rushed or hurriedly placed into the grave, as the grave is a place with immense awe and trials.
The one carrying the body should seek refuge in Allah {SWT} from the difficulties of the grave.
The deceased should be placed near the edge of the grave for a moment to prepare and then moved closer gradually.
The person authorized by the guardian of the deceased may place the body in the grave, either with two people (in pairs) or one at a time. At the sight of the grave, one should say:
"O' Allah {SWT}, make it a garden from the gardens of Paradise and not a pit from the pits of Hellfire".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

499 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «حَدُّ اَلْقَبْرِ إِلَى اَلتَّرْقُوَةِ»

وقال بعضهم: إلى الثديين وقال بعضهم: قامة الرجل حتى يمد الثوب على رأس من في القبر، وأما اللحد فإنه يوسع بقدر ما يمكن الجلوس فيه. وقد روى عن أبي الحسن الثالث عليه السلام إطلاق في أن يفرش القبر بالساج ويطبق على الميت الساج. ولكل شئ باب وباب القبر عند رجلي الميت. والمرأة تؤخذ بالعرض من قبل اللحد ويقف زوجها في موضع يتناول وركها ويؤخذ الرجل من قبل رجليه يسل سلا. وقال أبي رحمه الله في رسالته إلي: إذا دخلت القبر فاقرأ أم الكتاب والمعوذتين وآية الكرسي، فإذا تناولت الميت فقل: " بسم الله وبالله وعلى ملة رسول الله صلى الله عليه وآله " ثم ضعه في لحده على يمينه مستقبل القبلة وحل عقد كفنه، وضع خده على التراب وقل: " اللهم جاف الأرض عن جنبيه، وصعد إليك روحه ولقه منك رضوانا.

H.499 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The depth of the grave is to the collarbone (clavicle)."

[AL SADUQ]

Some have said it is to the chest, while others have said it should be as deep as the height of a man, so that the shroud can cover the head of the deceased in the grave.
As for the niche (luhd), it should be wide enough to allow for the deceased to sit up.
It is narrated from Imam al-Hadi {a.s} that it is permissible for the grave to be lined with wooden boards and covered with them over the deceased.
Each thing has its place, and the entrance to the grave is at the feet of the deceased.
When burying a woman, She should be lowered into the grave from the side, with her husband standing where he can support her hip, while a man is lowered from his feet and slid in gently.
My father wrote in his letter to me:
When you enter the grave, recite the Surah Al-Fatiha, the two chapters of seeking refuge (Surah Al-Falaq & Surah An-Nas), and the Ayatul Kursi (2:255).
When you receive the deceased, say: "In the name of Allah {SWT}, and by Allah {SWT}, and in the religion of the Messenger of Allah {saws} and his family."
Place the deceased on their right side, facing the Qibla, untie the shroud, place their cheek on the earth, and say: "O' Allah {SWT}, make the earth gentle on their sides, raise their soul to You, and grant them Your pleasure."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

500 - وَ قَدْ رَوَى سَالِمُ بْنُ مُكْرَمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يُجْعَلُ لَهُ وِسَادَةٌ مِنْ تُرَابٍ وَ يُجْعَلُ خَلْفَ ظَهْرِهِ مَدَرَةٌ لِئَلاَّ يَسْتَلْقِيَ وَ يُحَلُّ عُقَدُ كَفَنِهِ كُلُّهَا وَ يُكْشَفُ عَنْ وَجْهِهِ ثُمَّ يُدْعَى لَهُ وَ يُقَالُ اَللَّهُمَّ عَبْدُكَ وَ اِبْنُ عَبْدِكَ وَ اِبْنُ أَمَتِكَ نَزَلَ بِكَ وَ أَنْتَ خَيْرُ مَنْزُولٍ بِهِ اَللَّهُمَّ اِفْسَحْ لَهُ فِي قَبْرِهِ وَ لَقِّنْهُ حُجَّتَهُ وَ أَلْحِقْهُ بِنَبِيِّهِ وَ قِهِ شَرَّ مُنْكَرٍ وَ نَكِيرٍ ثُمَّ تُدْخِلُ يَدَكَ اَلْيُمْنَى تَحْتَ مَنْكِبِهِ اَلْأَيْمَنِ وَ تَضَعُ يَدَكَ اَلْيُسْرَى عَلَى مَنْكِبِهِ اَلْأَيْسَرِ وَ تُحَرِّكُهُ تَحْرِيكاً شَدِيداً وَ تَقُولُ يَا فُلاَنَ بْنَ فُلاَنٍ اَللَّهُ رَبُّكَ وَ مُحَمَّدٌ نَبِيُّكَ وَ اَلْإِسْلاَمُ دِينُكَ وَ عَلِيٌّ وَلِيُّكَ وَ إِمَامُكَ وَ تُسَمِّي اَلْأَئِمَّةَ عَلَيْهِمُ اَلسَّلاَمُ وَاحِداً وَاحِداً إِلَى آخِرِهِمْ أَئِمَّتُكَ أَئِمَّةُ هُدًى أَبْرَارٌ ثُمَّ تُعِيدُ عَلَيْهِ اَلتَّلْقِينَ مَرَّةً أُخْرَى وَ إِذَا وَضَعْتَ عَلَيْهِ اَللِّبِنَ فَقُلِ: اَللَّهُمَّ اِرْحَمْ غُرْبَتَهُ وَ صِلْ وَحْدَتَهُ وَ آنِسْ وَحْشَتَهُ وَ آمِنْ رَوْعَتَهُ وَ أَسْكِنْ إِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يَسْتَغْنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ وَ أَحْشُرْهُ مَعَ مَنْ كَانَ يَتَوَلاَّهُ وَ مَتَى زُرْتَ قَبْرَهُ فَادْعُ لَهُ بِهَذَا اَلدُّعَاءِ وَ أَنْتَ مُسْتَقْبِلُ اَلْقِبْلَةِ وَ يَدَاكَ عَلَى اَلْقَبْرِ فَإِذَا خَرَجْتَ مِنَ اَلْقَبْرِ فَقُلْ وَ أَنْتَ تَنْفُضُ يَدَيْكَ مِنَ اَلتُّرَابِ: «إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رٰاجِعُونَ» ثُمَّ أَحْثُ اَلتُّرَابَ عَلَيْهِ بِظَهْرِ كَفَّيْكَ ثَلاَثَ مَرَّاتٍ وَ قُلِ اَللَّهُمَّ إِيمَاناً بِكَ وَ تَصْدِيقاً بِكِتَابِكَ هَذَا مَا وَعَدَنَا اَللَّهُ وَ رَسُولُهُ وَ صَدَقَ اَللَّهُ وَ رَسُولُهُ فَإِنَّهُ مَنْ فَعَلَ ذَلِكَ وَقَالَ هَذِهِ اَلْكَلِمَاتِ كَتَبَ اَللَّهُ لَهُ بِكُلِّ ذَرَّةٍ حَسَنَةً فَإِذَا سُوِّيَ قَبْرُهُ فَصُبَّ عَلَى قَبْرِهِ اَلْمَاءَ وَ تَجْعَلُ اَلْقَبْرَ أَمَامَكَ وَ أَنْتَ مُسْتَقْبِلُ اَلْقِبْلَةِ وَ تَبْدَأُ بِصَبِّ اَلْمَاءِ عِنْدَ رَأْسِهِ وَ تَدُورُ بِهِ عَلَى قَبْرِهِ مِنْ أَرْبَعِ جَوَانِبِهِ حَتَّى تَرْجِعَ إِلَى اَلرَّأْسِ مِنْ غَيْرِ أَنْ تَقْطَعَ اَلْمَاءَ فَإِنْ فَضَلَ مِنَ اَلْمَاءِ شَيْءٌ فَصُبَّهُ عَلَى وَسَطِ اَلْقَبْرِ ثُمَّ ضَعْ يَدَكَ عَلَى اَلْقَبْرِ وَ ادْعُ لِلْمَيِّتِ وَ اِسْتَغْفِرْ لَهُ.

H.500 - Salim ibn Mukram narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "A pillow of earth should be placed for the deceased, and a clump of soil behind their back to prevent them from lying flat. The knots of their shroud should be untied, their face uncovered, and supplications should be made:
'O' Allah {SWT}, this is Your servant, the child of Your servant and maidservant. They have returned to You, and You are the best to receive.
O' Allah {SWT}, expand their grave for them, teach them their proof, and join them with their Prophet. Protect them from the trial of Munkar and Nakir.'"
Then, place your right hand under their right shoulder and your left hand on their left shoulder, and shake them firmly while saying:
"O' [name of the deceased], child of [father's name], Allah {SWT} is your Lord {AZJ}, Muhammad is your Prophet, Islam is your religion, Ali is your guardian and Imam" - Name each of the Imams, ending with: 'Your Imams are the guides and the righteous.'
Then repeat the talqeen (prompting of faith) once more.
And when you put earth over him or when placing bricks over the grave, say:
"O' Allah {SWT}, have mercy on their loneliness, connect their solitude, comfort their fear, and fill them with Your mercy so that they need no mercy from anyone other than You. Unite them with those they loved."
When visiting their grave, recite this supplication facing the Qibla, with hands on the grave.
Upon exiting the grave, while brushing the dirt off your hands, say:
"Indeed, we belong to Allah {SWT}, and indeed, to Him we shall return."
Throw dirt onto the grave with the backs of your hands three times, saying:
"O' Allah {SWT}, we believe in You and affirm Your Book. This is what You and Your Messenger have promised, and Allah {SWT} and His Messenger have spoken the truth."
Whoever performs this and says these words will earn a reward for every particle of soil.
Once the grave is made/leveled, pour water over it, beginning at the head and circling around all four sides, returning to the head without breaking the flow of water. If any water remains, pour it in the middle of the grave.
Place your hand on the grave, supplicate for the deceased, and seek forgiveness for them.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 172 • Al-Wafi, Vol. 25, p. 521 • Wasail Al-Shia, Part 3, p. 179

HADITH

501 - وَ رُوِيَ عَنْ يَحْيَى بْنِ عَبْدِ اَللَّهِ أَنَّهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «مَا عَلَى أَهْلِ اَلْمَيِّتِ مِنْكُمْ أَنْ يَدْرَءُوا عَنْ مَيِّتِهِمْ لِقَاءَ مُنْكَرٍ وَ نَكِيرٍ » فَقُلْتُ وَ كَيْفَ نَصْنَعُ فَقَالَ «إِذَا أُفْرِدَ اَلْمَيِّتُ فَلْيَتَخَلَّفْ عِنْدَهُ أَوْلَى اَلنَّاسِ بِهِ فَيَضَعَ فَاهُ عَلَى رَأْسِهِ ثُمَّ يُنَادِيَ بِأَعْلَى صَوْتِهِ: يَا فُلاَنَ بْنَ فُلاَنٍ أَوْ يَا فُلاَنَةَ بِنْتَ فُلاَنَةَ هَلْ أَنْتَ عَلَى اَلْعَهْدِ اَلَّذِي فَارَقْنَاكَ عَلَيْهِ مِنْ شَهَادَةِ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَبْدُهُ وَ رَسُولُهُ سَيِّدُ اَلنَّبِيِّينَ وَ أَنَّ عَلِيّاً أَمِيرُ اَلْمُؤْمِنِينَ وَ سَيِّدُ اَلْوَصِيِّينَ وَ أَنَّ مَا جَاءَ بِهِ مُحَمَّدٌ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَقٌّ وَ أَنَّ اَلْمَوْتَ حَقٌّ وَ اَلْبَعْثَ حَقٌّ «وَ أَنَّ اَلسَّاعَةَ آتِيَةٌ لاَ رَيْبَ فِيهَا وَ أَنَّ اَللَّهَ يَبْعَثُ مَنْ فِي اَلْقُبُورِ» فَإِذَا قَالَ ذَلِكَ قَالَ مُنْكَرٌ لِنَكِيرٍ اِنْصَرِفْ بِنَا عَنْ هَذَا فَقَدْ لُقِّنَ بِهَا حُجَّتَهُ.

H.501 - Yahya ibn Abdullah narrates from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"There is no harm for the family of the deceased among you to help the deceased prepare for the encounter with Munkar and Nakir (the questioning angels)." I asked: "How should we do that?"
Imam {a.s} said: "When the deceased is placed in the grave, the closest person to them should remain by their side, place their mouth near the head of the deceased, and call out in a loud voice:
"O' [name of the deceased], child of [father's name], are you still on the covenant upon which we left you - the testimony that there is no god but Allah {SWT}, alone without partner, and that Muhammad {saws} is His servant and Messenger, the Master of the Prophets; that Ali is The Commander of the Faithful, the Master of the Successors; that what Muhammad {saws} brought is the truth; that death is real, resurrection is real, and that the Hour is coming without a doubt, and that Allah {SWT} will raise those who are in the graves?"
If this is said: Munkar will turn to Nakir and say:
"Let us leave, for he has been properly instructed (given Talqeen)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 201 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 173 • Tahdhib Al-Ahkam, Part 1, p. 321 • Sulwat al-Hazin, Part 1, p. 270 • Al-Wafi, Vol. 25, p. 531 • Wasail Al-Shia, Part 3, p. 200

CHAPTER 26 - THE CHAPTER OF CONDOLENCES AND GRIEF DURING CALAMITIES, VISITING GRAVES, LAMENTATION AND MOURNING GATHERINGS

باب - باب التعزية والجزع عند المصيبة وزيارة القبور والنوح والمأتم

HADITH 502 – 558

المأتم في الأصل: مجتمع الرجال والنساء في الغم والفرح، ثم خص باجتماع النساء للموت وقيل هو للشواب من النساء لا غير (النهاية) ويطلق على الطعام للميت (في)

[AL SADUQ]
The term "ma'tam" originally referred to a gathering of men and women for either sorrowful or joyful occasions. Over time, it became specifically associated with gatherings of women during times of mourning for the deceased.
It has also been said to apply particularly to young women in mourning (Al-Nihaya).
Additionally, the term "matam" can also refer to food that is prepared for the deceased ("Fi").

HADITH

502 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ عَزَّى حَزِيناً كُسِيَ فِي اَلْمَوْقِفِ حُلَّةً يُحَبَّرُ بِهَا.

H.502 - The Messenger of Allah {saws} said:
"Whoever consoles a grieving person will be clothed in a robe of honor on the Day of Standing (the Day of Judgment), which will bring them joy (and honor)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 205 • Al-Kafi, Volume 3, p. 226 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 198 • Mishkat Al-Anwar, Part 1, p. 279 • Al-Wafi, Vol. 25, p. 550 • Al-Wafi, Vol. 25, p. 550 • Wasail Al-Shia, Part 3, p. 213 • Wasail Al-Shia, Part 3, p. 214 • Wasail Al-Shia, Part 3, p. 215

HADITH

503 - وَ رُوِيَ عَنْ هِشَامِ بْنِ اَلْحَكَمِ أَنَّهُ قَالَ: رَأَيْتُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ يُعَزِّي قَبْلَ اَلدَّفْنِ وَ بَعْدَهُ.

H.503 - It was narrated from Hisham ibn al-Hakam that He said:
"I saw Imam Musa ibn Jafar Al-Kadhim {a.s} offering condolences both before and after the burial."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 1, p. 463 • Al-Istibsar, Part 1, p. 217 • Wasail Al-Shia, Part 3, p. 215

HADITH

504 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلتَّعْزِيَةُ اَلْوَاجِبَةُ بَعْدَ اَلدَّفْنِ.

H.504 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The obligatory act of offering condolences is after the burial."

[REFERENCES] Al-Kafi, Volume 3, p. 204 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 174 • Al-Wafi, Vol. 25, p. 552 • Wasail Al-Shia, Part 3, p. 216 • Bihar Al-Anwar, Vol. 79, p. 112

HADITH

505 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «كَفَاكَ مِنَ اَلتَّعْزِيَةِ بِأَنْ يَرَاكَ صَاحِبُ اَلْمُصِيبَةِ.

H.505 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"It is sufficient as a form of condolence for the bereaved to see you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 174 • Al-Wafi, Vol. 25, p. 551

HADITH

506 - وَ أَتَى أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَوْماً قَدْ أُصِيبُوا بِمُصِيبَةٍ فَقَالَ «جَبَرَ اَللَّهُ وَهْنَكُمْ وَ أَحْسَنَ عَزَاكُمْ وَ رَحِمَ مُتَوَفَّاكُمْ» ثُمَّ اِنْصَرَفَ.

H.506 - Imam Al-Sadiq {a.s} visited a group of people who had experienced a loss and said:
"May Allah {SWT} strengthen you in your weakness, grant you beautiful patience, and have mercy on your deceased." Then Imam {a.s} departed (from the funeral).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 174 • Al-Wafi, Vol. 25, p. 555 • Wasail Al-Shia, Part 3, p. 218

HADITH

507 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلتَّعْزِيَةُ تُورِثُ اَلْجَنَّةَ.

H.507 - The Messenger of Allah {saws} said: "Offering condolences leads to Paradise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 174 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 198 • Al-Ikhtiṣāṣ, Part 1, p. 189 • Mishkat Al-Anwar, Part 1, p. 279 • Sulwat al-Hazin, Part 1, p. 284 • Wasail Al-Shia, Part 3, p. 214 • Wasail Al-Shia, Part 3, p. 214 • Bihar Al-Anwar, Vol. 75, p. 32 • Bihar Al-Anwar, Vol. 79, p. 110 • Mustadrak Al-Wasail, Vol. 2, p. 350

HADITH

508 - وَ عَزَّى اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ رَجُلاً بِابْنٍ لَهُ فَقَالَ لَهُ عَلَيْهِ اَلسَّلاَمُ «اَللَّهُ خَيْرٌ لِابْنِكَ مِنْكَ وَ ثَوَابُ اَللَّهِ خَيْرٌ لَكَ مِنْهُ» فَبَلَغَهُ جَزَعُهُ بَعْدَ ذَلِكَ فَعَادَ إِلَيْهِ فَقَالَ لَهُ «قَدْ مَاتَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَ فَمَا لَكَ بِهِ أُسْوَةٌ» فَقَالَ لَهُ إِنَّهُ كَانَ مُرَاهِقاً فَقَالَ لَهُ «إِنَّ أَمَامَهُ ثَلاَثَ خِصَالٍ شَهَادَةَ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ رَحْمَةَ اَللَّهِ وَ شَفَاعَةَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَلَنْ تَفُوتَهُ وَاحِدَةٌ مِنْهُنَّ إِنْ شَاءَ اَللَّهُ عَزَّ وَ جَلَّ.

H.508 - The truthful one, Imam Jafar ibn Muhammad Al-Sadiq {a.s}, offered condolences to a man who had lost his son and said to him: "Allah {SWT} is better for your son than you are, and the reward from Allah {SWT} is better for you than your son."
Later, when the Imam heard of the man's continued grief, he returned to him and said: "The Messenger of Allah {saws} also passed away; do you not take him as an example?"
The man said that his son was on the verge of maturity (approaching adulthood).
The Imam then said (consoling him): "There are three things ahead of him: the testimony that there is no god but Allah {SWT}, Allah's {SWT} mercy, and the intercession of the Messenger of Allah {saws}. He will not miss out on any of these, if Allah {SWT} the Almighty wills."

[REFERENCES] Al-Kafi, Volume 3, p. 204 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 174 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 198 • Tahdhib Al-Ahkam, Part 1, p. 468 • Jami' al-Akhbar, Part 1, p. 164 • Al-Wafi, Vol. 25, p. 554 • Wasail Al-Shia, Part 3, p. 217 • Bihar Al Anwar, Vol. 79, p. 80

HADITH

509 - وَ رَوَى أَبُو بَصِيرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يَنْبَغِي لِصَاحِبِ اَلْجِنَازَةِ أَنْ لاَ يَلْبَسَ رِدَاءً وَ أَنْ يَكُونَ فِي قَمِيصٍ حَتَّى يُعْرَفَ وَ يَنْبَغِي لِجِيرَانِهِ أَنْ يُطْعِمُوا عَنْهُ ثَلاَثَةَ أَيَّامٍ.

H.509 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "It is proper for the person responsible for the funeral (i.e., the chief mourner) not to wear an outer cloak (ridā') and to remain in a shirt (Qamis) so that they are recognized (as grieving). It is also proper for the neighbors to provide food on their behalf for three days."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

510 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَلْعُونٌ مَلْعُونٌ مَنْ وَضَعَ رِدَاءَهُ فِي مُصِيبَةِ غَيْرِهِ.

H.510 - Imam {a.s} said: "Cursed!, cursed is the one who puts down (removes) their cloak (rida') in the misfortune of someone else."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 174 • Ilal al-Sharai' Vol. 1, p. 307 • Al-Wafi, Vol. 25, p. 554 • Wasail Al-Shia, Part 2, p. 441 • Bihar Al Anwar, Vol. 79, p. 71

HADITH

511 - وَ لَمَّا قُبِضَ عَلِيُّ بْنُ مُحَمَّدٍ اَلْعَسْكَرِيُّ عَلَيْهِ اَلسَّلاَمُ رُئِيَ اَلْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا اَلسَّلاَمُ قَدْ خَرَجَ مِنَ اَلدَّارِ وَ قَدْ شُقَّ قَمِيصُهُ مِنْ خَلْفٍ وَ قُدَّامٍ.

H.511 - "When Imam Ali ibn Muhammad Al-Hadi {a.s} passed away, Imam Hasan ibn Ali Al-Askari {a.s}, was seen coming out of the house with his shirt torn from the front and the back."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 174 • Al-Wafi, Vol. 25, p. 554 • Wasail Al-Shia, Part 3, p. 274 • Bihar Al-Anwar, Vol. 79, p. 105

HADITH

512 - وَ قَدْ وَضَعَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رِدَاءَهُ فِي جِنَازَةِ سَعْدِ بْنِ مُعَاذٍ رَحِمَهُ اَللَّهُ فَسُئِلَ عَنْ ذَلِكَ فَقَالَ «إِنِّي رَأَيْتُ اَلْمَلاَئِكَةَ قَدْ وَضَعَتْ أَرْدِيَتَهَا فَوَضَعْتُ رِدَائِي.

H.512 - "The Messenger of Allah {saws} placed his cloak down during the funeral of Sa'd ibn Mu'adh (may Allah {SWT} have mercy on him). When asked about this, Prophet {saws} said:
"I saw the angels had placed their cloaks down, so I placed mine as well."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 175 • Al-Wafi, Vol. 25, p. 554 • Wasail Al-Shia, Part 2, p. 442 • Bihar Al-Anwar, Vol. 78, p. 269

HADITH

513 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لَوْ لاَ أَنَّ اَلصَّبْرَ خُلِقَ قَبْلَ اَلْبَلاَءِ لَتَفَطَّرَ اَلْمُؤْمِنُ كَمَا تَتَفَطَّرُ اَلْبَيْضَةُ عَلَى اَلصَّفَا.

H.513 - Imam Al-Sadiq {a.s} said: "If patience had not been created before trials, the believer would have shattered like an egg striking a rock."

[REFERENCES] Al-Kafi Volume 2, p. 92 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 175 • Al-Wafi, Vol. 4, p. 338 • Al-Wafi, Vol. 25, p. 566 • Wasail Al-Shia, Part 3, p. 257 • Bihar Al-Anwar, Vol. 68, p. 82

HADITH

514 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ فِي نُورِ اَللَّهِ عَزَّ وَ جَلَّ اَلْأَعْظَمِ مَنْ كَانَ عِصْمَةُ أَمْرِهِ شَهَادَةَ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ أَنِّي رَسُولُ اَللَّهِ وَ مَنْ إِذَا أَصَابَتْهُ مُصِيبَةٌ قَالَ «إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رٰاجِعُونَ» وَ مَنْ إِذَا أَصَابَ خَيْراً قَالَ «اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعٰالَمِينَ» وَ مَنْ إِذَا أَصَابَ خَطِيئَةً قَالَ «أَسْتَغْفِرُ اَللَّهَ وَ أَتُوبُ إِلَيْهِ.

H.514 - The Messenger of Allah {saws} said: "There are four qualities; whoever possesses them will be in the greatest light of Allah {SWT}, the Exalted and Glorious:"
One whose protection is in the testimony that there is no god but Allah {SWT} and that I am the Messenger of Allah {saws},
And one who, when afflicted with a calamity, says:
"Indeed, we belong to Allah {SWT} and to Him we will return"
And one who, when blessed with goodness, says:
"All praise is due to Allah {SWT}, the Lord {AZJ} of the worlds"
And one who, when committing a sin, says:
"I seek forgiveness from Allah {SWT} and repent to Him."

[REFERENCES] Al Mahasin, Part 1, p. 7 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 175 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 165 • Al-Khisal, Part 1, p. 222 • Tahaf al-Uqool, Part 1, p. 40 • Mishkat Al-Anwar, Part 1, p. 148 • Muskkin al-Fu'ād, Part 1, p. 110 • Al-Wafi, Vol. 25, p. 568 • Tafsir al-Safi, Part 1, p. 205 • Wasail Al-Shia, Part 3, p. 248

HADITH

515 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ مُؤْمِنٍ يُصَابُ بِمُصِيبَةٍ فِي اَلدُّنْيَا فَيَسْتَرْجِعُ عِنْدَ مُصِيبَتِهِ وَ يَصْبِرُ حِينَ تَفْجَأُهُ اَلْمُصِيبَةُ إِلاَّ غَفَرَ اَللَّهُ لَهُ مَا مَضَى مِنْ ذُنُوبِهِ إِلاَّ اَلْكَبَائِرَ اَلَّتِي أَوْجَبَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا اَلنَّارَ وَ كُلَّمَا ذَكَرَ مُصِيبَتَهُ فِيمَا يَسْتَقْبِلُ مِنْ عُمُرِهِ فَاسْتَرْجَعَ عِنْدَهَا وَ حَمِدَ اَللَّهَ عَزَّ وَ جَلَّ عِنْدَهَا، غَفَرَ اَللَّهُ لَهُ كُلَّ ذَنْبٍ اِكْتَسَبَهُ فِيمَا بَيْنَ اَلاِسْتِرْجَاعِ اَلْأَوَّلِ إِلَى اَلاِسْتِرْجَاعِ اَلْأَخِيرِ إِلاَّ اَلْكَبَائِرَ مِنَ اَلذُّنُوبِ.

H.515 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Whenever a believer is afflicted with a calamity in this world and responds by reciting the phrase of 'istirja' (saying 'Indeed, we belong to Allah {SWT} and to Him we will return') at the moment of calamity and exhibits patience, Allah {SWT} forgives their past sins, except for major sins for which Allah {SWT} has decreed Hellfire.
Additionally, each time the believer remembers that calamity in the future, recites 'istirja' again, and praises Allah {SWT}, Allah {SWT} forgives all sins committed between the first instance of istirja' and the next, except for major sins."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 175 • Al-Wafi, Vol. 25, p. 567 • Wasail Al-Shia, Part 3, p. 249

HADITH

516 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ مَلَكاً مُوَكَّلاً بِالْمَقَابِرِ فَإِذَا اِنْصَرَفَ أَهْلُ اَلْمَيِّتِ مِنْ جَنَازَتِهِمْ عَنْ مَيِّتِهِمْ أَخَذَ قَبْضَةً مِنْ تُرَابٍ فَرَمَى بِهَا فِي آثَارِهِمْ ثُمَّ قَالَ اِنْسَوْا مَا رَأَيْتُمْ فَلَوْ لاَ ذَلِكَ مَا اِنْتَفَعَ أَحَدٌ بِعَيْشٍ.

H.516 - Abu Basir narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"There is an angel assigned to the cemeteries.
When the family of the deceased returns home after the funeral, this angel takes a handful of soil and throws it after them, saying, 'Forget what you have seen.'
Were it not for this, no one would find any benefit (joy) in living."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 175 • Al-Wafi, Vol. 25, p. 560 • Wasail Al-Shia, Part 3, p. 278

HADITH

517 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أُصِيبَ بِمُصِيبَةٍ جَزِعَ عَلَيْهَا أَوْ لَمْ يَجْزَعْ صَبَرَ عَلَيْهَا أَمْ لَمْ يَصْبِرْ كَانَ ثَوَابُهُ مِنَ اَللَّهِ عَزَّ وَ جَلَّ اَلْجَنَّةَ.

H.517 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever is afflicted with a calamity, whether they express intense grief over it or not, whether they exercise patience or not, their reward from Allah {SWT}, the Exalted and Glorious, is Paradise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 176 • Muskkin al-Fu'ād, Part 1, p. 21 • Al-Wafi, Vol. 25, p. 567 • Bihar Al-Anwar, Vol. 79, p. 116

HADITH

518 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «ثَوَابُ اَلْمُؤْمِنِ مِنْ وَلَدِهِ إِذَا مَاتَ اَلْجَنَّةُ صَبَرَ أَوْ لَمْ يَصْبِرْ.

H.518 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The reward for a believer whose child dies is Paradise, whether they exhibit patience or not".

[REFERENCES] Al-Kafi, Volume 3, p. 219 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 176 • Awaali al-La'aali, Part 3, p. 284 • Muskkin al-Fu'ād, Part 1, p. 20 • Al-Wafi, Vol. 25, p. 547 • Wasail Al-Shia, Part 3, p. 244 • Bihar Al-Anwar, Vol. 69, p. 332 • Bihar Al-Anwar, Vol. 79, p. 116

HADITH

519 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَدَّمَ وَلَداً كَانَ خَيْراً لَهُ مِنْ سَبْعِينَ يُخَلِّفُهُمْ بَعْدَهُ كُلُّهُمْ قَدْ رَكِبَ اَلْخَيْلَ وَ قَاتَلَ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ.

H.519 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever loses a child (before their own passing), it is better for them than leaving behind seventy children after them, all of whom rode horses and fought in the way of Allah {SWT}, the Exalted and Glorious."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 176 • Wasail Al-Shia, Part 3, p. 245

HADITH

520 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لاَ يَدْخُلُ اَلْجَنَّةَ رَجُلٌ لَيْسَ لَهُ فَرَطٌ» فَقَالَ لَهُ رَجُلٌ مِمَّنْ لَمْ يُولَدْ لَهُ وَ لَمْ يُقَدِّمْ وَلَداً يَا رَسُولَ اَللَّهِ أَ وَ لِكُلِّنَا فَرَطٌ فَقَالَ «نَعَمْ إِنَّ مِنْ فَرَطِ اَلرَّجُلِ اَلْمُؤْمِنِ أَخَاهُ فِي اَللَّهِ عَزَّ وَ جَلَّ.

H.520 - The Messenger of Allah {saws} said:
"No one will enter Paradise unless they have a farat (one who goes ahead)."
A man who had no children and had not lost any asked:
"O' Messenger of Allah {saws}, does everyone among us have a farat?"
The Prophet replied: "Yes, among the farat of a believer is their brother in faith who preceded them (in death) for the sake of Allah {SWT}, the Exalted and Glorious."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 176 • Al-Wafi, Vol. 25, p. 548

HADITH

521 - وَقَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِفَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ حِينَ قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ «لاَ تَدْعِي بِذُلٍّ وَ لاَ ثَكَلٍ وَ لاَ حَرَبٍ وَ مَا قُلْتِ فِيهِ فَقَدْ صَدَقْتِ.

H.521 - The Messenger of Allah {saws} said to Sayyida Fatimah Al-Zahra {S.A} when Ja'far ibn Abi Talib was martyred:
"Do not supplicate with (expressions of) humiliation, loss, or desolation. Whatever you have said about him is true."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 176 • Bihar Al-Anwar, Vol. 79, p. 105

HADITH

522 - وَ رَوَى مِهْرَانُ بْنُ مُحَمَّدٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ اَلْمَيِّتَ إِذَا مَاتَ بَعَثَ اَللَّهُ عَزَّ وَ جَلَّ مَلَكاً إِلَى أَوْجَعِ أَهْلِهِ عَلَيْهِ فَمَسَحَ عَلَى قَلْبِهِ فَأَنْسَاهُ لَوْعَةَ اَلْحُزْنِ لَوْ لاَ ذَلِكَ لَمْ تُعْمَرِ اَلدُّنْيَا.

H.522 - it was narrated from Mehran ibn Muhammad that Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When a person dies, Allah {SWT}, the Exalted and Glorious, sends an angel to the one among their family who is most deeply affected by the loss. The angel touches their heart and alleviates the intensity of grief. If it were not for this, the world would not be able to continue".

[REFERENCES] Al-Kafi, Volume 3, p. 227 • Al-Kafi, Volume 3, p. 228 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 176 • Al-Wafi, Vol. 25, p. 559 • Wasail Al-Shia, Part 3, p. 278 • Bihar Al Anwar, Vol. 56, p. 188

HADITH

523 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِذَا قُبِضَ وَلَدُ اَلْمُؤْمِنِ وَ اَللَّهُ أَعْلَمُ بِمَا قَالَ اَلْعَبْدُ فَيَسْأَلُ اَلْمَلاَئِكَةَ قَبَضْتُمْ وَلَدَ فُلاَنٍ اَلْمُؤْمِنِ فَيَقُولُونَ نَعَمْ رَبَّنَا فَيَقُولُ فَمَا ذَا قَالَ عَبْدِيَ اَلْمُؤْمِنُ فَيَقُولُونَ حَمِدَكَ رَبَّنَا وَ اِسْتَرْجَعَ فَيَقُولُ اَللَّهُ عَزَّ وَ جَلَّ اِبْنُوا لَهُ بَيْتاً فِي اَلْجَنَّةِ ' وَ سَمُّوهُ بَيْتَ اَلْحَمْدِ.

H.523 - The Messenger of Allah {saws} said: "When the child of a believer passes away, Allah {SWT} – knowing best what His servant has said – asks the angels: 'Have you taken the child of My believing servant?' They reply: 'Yes, our Lord {AZJ}.'
Allah {SWT} then asks: 'What did My servant say?'
They say: "He praised You and said: "Indeed, we belong to Allah {SWT} and to Him we will return"
Then Allah {SWT}, the Exalted, says: "'Build for My servant a house in Paradise and name it the House of Praise (Bayt al-Hamd).'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

524 - وَ لَمَّا مَاتَ إِسْمَاعِيلُ بْنُ جَعْفَرٍ خَرَجَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ فَتَقَدَّمَ اَلسَّرِيرَ بِلاَ حِذَاءٍ وَ لاَ رِدَاءٍ.

H.524 - When Ismail ibn Jaafar passed away, Imam Jafar ibn Muhammad Al-Sadiq {a.s} came out and walked ahead of the bier without shoes and without an outer garment (ridā').

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

525 - وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ إِذَا رَأَى جَنَازَةً قَالَ « اَلْحَمْدُ لِلَّهِ اَلَّذِي لَمْ يَجْعَلْنِي مِنَ اَلسَّوَادِ اَلْمُخْتَرَمِ.

H.525 - When Imam Ali ibn Al-Hussain {a.s}, saw a funeral procession, He would say: 'Praise be to Allah {SWT} who did not make me from among those whose lives were abruptly taken'".

[REFERENCES] Al-Kafi, Volume 3, p. 167 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 177 • Tahdhib Al-Ahkam, Part 1, p. 452 • Al-Wafi, Vol. 24, p. 391 • Wasail Al-Shia, Part 3, p. 157 • Awalim al-Ulum, Vol. 18, p. 155

HADITH

526 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لَمَّا مَاتَ إِبْرَاهِيمُ بْنُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «حَزِنَّا عَلَيْكَ يَا إِبْرَاهِيمُ وَ إِنَّا لَصَابِرُونَ يَحْزَنُ اَلْقَلْبُ وَ تَدْمَعُ اَلْعَيْنُ وَ لاَ نَقُولُ مَا يُسْخِطُ اَلرَّبَّ».

H.526 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When Ibrahim, the son of the Messenger of Allah {saws} passed away, the Prophet said: 'We are grieved by your departure, O' Ibrahim, and we are patient. The heart is sorrowful, and the eyes shed tears, but we do not say that which displeases the Lord {AZJ}.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 177 • Al-Wafi, Vol. 25, p. 571 • Wasail Al-Shia, Part 3, p. 280 • Tafsir Nur Al-Thaqalayn, Part 4, p. 283 • Tafseer Kanz Al-Daqaiq, Part 10, p. 398

HADITH

527 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حِينَ جَاءَتْهُ وَفَاةُ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ وَ زَيْدِ بْنِ حَارِثَةَ كَانَ إِذَا دَخَلَ بَيْتَهُ كَثُرَ بُكَاؤُهُ عَلَيْهِمَا جِداً وَ يَقُولُ «كَانَا يُحَدِّثَانِي وَ يُؤَانِسَانِي فَذَهَبَا جَمِيعاً».

H.527 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When The Prophet {saws} received news of the deaths of Ja'far ibn Abi Talib {a.s} and Zayd ibn Harithah, he would weep intensely when he entered his house and would say, 'They used to converse with me and bring me comfort, and now they are both gone.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 177 • Al-Wafi, Vol. 25, p. 571 • Wasail Al-Shia, Part 3, p. 280 • Bihar Al Anwar, Vol. 21, p. 55

HADITH

528 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْبَلاَءَ وَ اَلصَّبْرَ يَسْتَبِقَانِ إِلَى اَلْمُؤْمِنِ فَيَأْتِيهِ اَلْبَلاَءُ وَ هُوَ صَبُورٌ وَ إِنَّ اَلْجَزَعَ وَ اَلْبَلاَءَ يَسْتَبِقَانِ إِلَى اَلْكَافِرِ فَيَأْتِيهِ اَلْبَلاَءُ وَ هُوَ جَزُوعٌ.

H.528 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, trials and patience race toward the believer, so when trials reach him, he is patient. But panic and trials race toward the disbeliever, so when trials reach him, he panics."

[REFERENCES] Al-Muʾmin, Part 1, p. 63 • Al-Kafi, Volume 3, p. 223 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 177 • Muskkin al-Fu'ād, Part 1, p. 51 • Al-Wafi, Vol. 25, p. 566 • Wasail Al-Shia, Part 3, p. 256 • Bihar Al Anwar, Vol. 68, p. 95 • Bihar Al-Anwar, Vol. 79, p. 142 • Mustadrak Al-Wasail, Vol. 2, p. 65

HADITH

529 - وَ رُوِيَ عَنِ اَلْكَاهِلِيِّ أَنَّهُ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ إِنَّ اِمْرَأَتِي وَ أُخْتِي وَ هِيَ اِمْرَأَةُ مُحَمَّدِ بْنِ مَارِدٍ تَخْرُجَانِ فِي اَلْمَآتِمِ فَأَنْهَاهُمَا فَقَالَتَا لِي إِنْ كَانَ حَرَاماً اِنْتَهَيْنَا عَنْهُ وَ إِنْ لَمْ يَكُنْ حَرَاماً فَلِمَ تَمْنَعُنَا فَيَمْتَنِعَ اَلنَّاسُ مِنْ قَضَاءِ حُقُوقِنَا فَقَالَ عَلَيْهِ اَلسَّلاَمُ «عَنِ اَلْحُقُوقِ تَسْأَلُنِي كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَبْعَثُ أُمِّي وَ أُمَّ فَرْوَةَ تَقْضِيَانِ حُقُوقَ أَهْلِ اَلْمَدِينَةِ.

H.529 - It was narrated from Al-Kahili that He said: "I said to Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}:
'My wife and my sister, who is the wife of Muhammad ibn Marid, go out to mourning gatherings. I prohibited them, but they said to me, 'If it is forbidden, we will refrain, but if it is not forbidden, why do you prevent us when people refrain from fulfilling our rights (if we do not attend)?'
Imam {a.s} replied: 'You ask me about rights? My father {a.s} used to send my mother and Umm Farwah to fulfil the rights of the people of Medina.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

530 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ يُسْأَلُ فِي اَلْقَبْرِ إِلاَّ مَنْ مَحَضَ اَلْإِيمَانَ مَحْضاً أَوْ مَحَضَ اَلْكُفْرَ مَحْضاً وَ اَلْبَاقُونَ مَلْهُوٌّ عَنْهُمْ إِلَى يَوْمِ اَلْقِيَامَةِ.

H.530 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"No one will be questioned in the grave except one who has perfected their faith completely or one who has perfected disbelief completely. As for the rest, they will be left alone until the Day of Resurrection."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

531 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ: عَنْ زِيَارَةِ اَلْقُبُورِ وَ بِنَاءِ اَلْمَسَاجِدِ فِيهَا فَقَالَ «أَمَّا زِيَارَةُ اَلْقُبُورِ فَلاَ بَأْسَ بِهَا وَ لاَ يُبْنَى عِنْدَهَا مَسَاجِدُ.

H.531 - Sama'a ibn Mehran asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about visiting graves and building mosques around them.
Imam {a.s} replied: "There is no issue with visiting graves, but no mosques should be built around them."

[REFERENCES] Al-Kafi, Volume 3, p. 228 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 178 • Al-Wafi, Vol. 25, p. 578 • Bihar Al Anwar, Vol. 79, p. 20

HADITH

532 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لاَ تَتَّخِذُوا قَبْرِي قِبْلَةً وَ لاَ مَسْجِداً فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ لَعَنَ اَلْيَهُودَ حِينَ اِتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ.

H.532 - The Prophet Muhammad {saws} said:
"Do not take my grave as a qibla (direction of prayer) or a mosque. Indeed, Allah {SWT}, the Exalted and Glorious, cursed the Jews when they took the graves of their prophets as places of worship."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 178 • Al-Wafi, Vol. 7, p. 451 • Wasail Al-Shia, Part 3, p. 235 • Wasail Al-Shia, Vol. 5, p. 161 • Bihar Al Anwar, Vol. 79, p. 20

HADITH

533 - وَ سَأَلَ جَرَّاحٌ اَلْمَدَائِنِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: كَيْفَ اَلتَّسْلِيمُ عَلَى أَهْلِ اَلْقُبُورِ فَقَالَ «تَقِفُ وَ تَقُولُ: اَلسَّلاَمُ عَلَى أَهْلِ اَلدِّيَارِ مِنَ اَلْمُؤْمِنِينَ وَ اَلْمُسْلِمِينَ رَحِمَ اَللَّهُ اَلْمُسْتَقْدِمِينَ مِنَّا وَ اَلْمُسْتَأْخِرِينَ وَ إِنَّا إِنْ شَاءَ اَللَّهُ بِكُمْ لاَحِقُونَ.

H.533 - Jarrah al-Mada'ini asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about how to offer salutations to the inhabitants of the graves.
Imam {a.s} replied: "[You should stand and] say:
'Peace be upon the inhabitants of the dwellings (graves) from among the believers and the Muslims. May Allah {SWT} have mercy on those of us who have gone ahead and those who will come later, and indeed, if Allah {SWT} wills, we shall join you.'"

[REFERENCES] Kamil al-Ziyarat, Part 1, p. 322 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 179 • Bihar Al-Anwar, Vol. 99, p. 298 • Mustadrak Al-Wasail, Vol. 2, p. 366

HADITH

534 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا مَرَّ عَلَى اَلْقُبُورِ قَالَ «اَلسَّلاَمُ عَلَيْكُمْ مِنْ دِيَارِ قَوْمٍ مُؤْمِنِينَ وَ إِنَّا إِنْ شَاءَ اَللَّهُ بِكُمْ لاَحِقُونَ.

H.534 - When the Messenger of Allah {saws} would pass by graves, he would say:
'Peace be upon you, O' dwellers of the homes of believers. Indeed, if Allah {SWT} wills, we shall join you.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 179 • Al-Wafi, Vol. 25, p. 581

HADITH

535 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ لَمَّا دَخَلَ اَلْمَقَابِرَ «يَا أَهْلَ اَلتُّرْبَةِ وَ يَا أَهْلَ اَلْغُرْبَةِ أَمَّا اَلدُّورُ فَقَدْ سُكِنَتْ وَ أَمَّا اَلْأَزْوَاجُ فَقَدْ نُكِحَتْ وَ أَمَّا اَلْأَمْوَالُ فَقَدْ قُسِمَتْ، فَهَذَا خَبَرُ مَا عِنْدَنَا وَ لَيْتَ شِعْرِي مَا عِنْدَكُمْ» ثُمَّ اِلْتَفَتَ إِلَى أَصْحَابِهِ وَقَالَ «لَوْ أُذِنَ لَهُمْ فِي اَلْجَوَابِ لَقَالُوا إِنَّ «خَيْرَ اَلزَّادِ اَلتَّقْوىٰ» »

H.535 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} entered the graveyard, He said:
"O' inhabitants of the earth and estranged ones! As for your homes, they have been inhabited; As for your spouses, they have remarried; And as for your wealth, it has been divided. This is the news from our side ; if only I knew what news you have."
Then he turned to his companions and said:
"If they were permitted to respond, they would say, 'Indeed, the best provision is taqwā (God-consciousness).'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 180 • Al-Wafi, Vol. 25, p. 581

HADITH

536 - وَ وَقَفَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى اَلْقَتْلَى بِبَدْرٍ وَ قَدْ جَمَعَهُمْ فِي قَلِيبٍ فَقَالَ «يَا أَهْلَ اَلْقَلِيبِ إِنَّا «قَدْ وَجَدْنَا مٰا وَعَدَنٰا رَبُّنٰا حَقًّا فَهَلْ وَجَدْتُمْ مٰا وَعَدَ رَبُّكُمْ حَقًّا» » فَقَالَ اَلْمُنَافِقُونَ إِنَّ رَسُولَ اَللَّهِ يُكَلِّمُ اَلْمَوْتَى فَنَظَرَ إِلَيْهِمْ فَقَالَ «لَوْ أُذِنَ لَهُمْ فِي اَلْكَلاَمِ لَقَالُوا نَعَمْ وَ إِنَّ «خَيْرَ اَلزَّادِ اَلتَّقْوىٰ».

H.536 - The Messenger of Allah {saws} stood over the bodies of those killed at Badr, having gathered them into a well/pit, and said:
"O' inhabitants of the well, we have found what our Lord {AZJ} promised us to be true; have you found what your Lord {AZJ} promised to be true?"
The hypocrites replied: "The Messenger of Allah {saws} is speaking to the dead?"
He then turned to them and said: "If they were permitted to speak, they would say, 'Indeed, the best provision is taqwā (God-consciousness).'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 180 • Al-Wafi, Vol. 25, p. 581

HADITH

537 - وَ كَانَتْ فَاطِمَةُ عَ تَأْتِي قُبُورَ اَلشُّهَدَاءِ كُلَّ غَدَاةِ سَبْتٍ فَتَأْتِي قَبْرَ حَمْزَةَ فَتَتَرَحَّمُ عَلَيْهِ وَ تَسْتَغْفِرُ لَهُ.

H.537 - Sayyida Fatimah Al-Zahra {S.A} used to visit the graves of the martyrs every Saturday morning, and She would come to the grave of Hamzah {a.s}, show mercy upon him, and seek forgiveness for him.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 180 • Tahdhib Al-Ahkam, Part 1, p. 465 • Taʿziyat al-Ḥazānā, Part 1, p. 273 • Al-Wafi, Vol. 25, p. 579 • Wasail Al-Shia, Part 3, p. 224 • Bihar Al Anwar, Vol. 43, p. 90 • Bihar Al-Anwar, Vol. 99, p. 300 • Awalim al-Ulum, Part 11, p. 269

HADITH

538 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا دَخَلْتَ اَلْجَبَّانَةَ فَقُلِ اَلسَّلاَمُ عَلَى أَهْلِ اَلْجَنَّةِ.

H.538 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "When you enter the graveyard, say :
“Peace be upon the people of Paradise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 180 • Al-Wafi, Vol. 25, p. 582 • Wasail Al-Shia, Part 3, p. 226

HADITH

539 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: «إِذَا دَخَلْتَ اَلْمَقَابِرَ فَطَأِ اَلْقُبُورَ فَمَنْ كَانَ مُؤْمِناً اِسْتَرْوَحَ إِلَى ذَلِكَ وَ مَنْ كَانَ مُنَافِقاً وَجَدَ أَلَمَهُ.

H.539 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"When you enter the graveyards, step over the graves. Whoever is a believer will find comfort from that, and whoever is a hypocrite will feel its pain."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 180 • Al-Wafi, Vol. 25, p. 582 • Wasail Al-Shia, Part 3, p. 231 • Al-Fusul al-Muhimmah, Part 2, p. 43 • Bihar Al Anwar, Vol. 79, p. 19 • Bihar Al-Anwar, Vol. 99, p. 300

HADITH

540 - وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلْمَوْتَى نَزُورُهُمْ فَقَالَ «نَعَمْ» قُلْتُ فَيَعْلَمُونَ بِنَا إِذَا أَتَيْنَاهُمْ فَقَالَ «إِي وَ اَللَّهِ إِنَّهُمْ لَيَعْلَمُونَ بِكُمْ وَ يَفْرَحُونَ بِكُمْ وَ يَسْتَأْنِسُونَ إِلَيْكُمْ» قَالَ قُلْتُ فَأَيُّ شَيْءٍ نَقُولُ إِذَا أَتَيْنَاهُمْ قَالَ «قُلِ اَللَّهُمَّ جَافِ اَلْأَرْضَ عَنْ جُنُوبِهِمْ وَ صَاعِدْ إِلَيْكَ أَرْوَاحَهُمْ وَ لَقِّهِمْ مِنْكَ رِضْوَاناً وَ أَسْكِنْ إِلَيْهِمْ مِنْ رَحْمَتِكَ مَا تَصِلُ بِهِ وَحْدَتَهُمْ وَ تُؤْنِسُ بِهِ وَحْشَتَهُمْ «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ».

H.540 - It was narrated from Muhammad ibn Muslim that He said: "I asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}: Do the dead know when we visit them?"
Imam {a.s} said: “Yes, by Allah {SWT}, they know of your visits and they rejoice and find comfort in your presence”
I said: "What should we say when we visit them?"
Imam {a.s} said: Say;
"O’ Allah {SWT}, make the earth light upon their sides, raise their souls to You, grant them Your pleasure, and send upon them from Your mercy that which connects their loneliness and soothes their desolation. Truly, You are powerful over all things."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 180 • Falah Al-Sael, Part 1, p. 85 • Al-Wafi, Vol. 25, p. 577

HADITH

541 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ زَارَ قَبْرَ مُؤْمِنٍ فَقَرَأَ عِنْدَهُ «۞ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ اَلْقَدْرِ ۞» سَبْعَ مَرَّاتٍ إِلاَّ غَفَرَ اَللَّهُ لَهُ وَ لِصَاحِبِ اَلْقَبْرِ.

H.541 - Imam Ali ibn Musa Ar-Ridha {a.s} said:
"Whenever a believing servant visits the grave of a believer and recites *'Indeed, We revealed it [the Qur'an] on the Night of Qadr*' Surah Al-Qadr (97:1-5) seven times, Allah {SWT} will forgive him and the person buried in the grave”.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 181 • Al-Wafi, Vol. 25, p. 577 • Wasail Al-Shia, Part 3, p. 227 • Tafsir Nur Al-Thaqalayn, Part 5, p. 614 • Tafseer Kanz Al-Daqaiq, Part 14, p. 355

HADITH

542 - وَ سَأَلَ إِسْحَاقُ بْنُ عَمَّارٍ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمُؤْمِنِ يَزُورُ أَهْلَهُ فَقَالَ «نَعَمْ» قَالَ فِي كَمْ فَقَالَ «عَلَى قَدْرِ فَضَائِلِهِمْ مِنْهُمْ مَنْ يَزُورُ فِي كُلِّ يَوْمٍ وَ مِنْهُمْ مَنْ يَزُورُ فِي كُلِّ يَوْمَيْنِ وَ مِنْهُمْ مَنْ يَزُورُ فِي كُلِّ ثَلاَثَةِ أَيَّامٍ» قَالَ ثُمَّ رَأَيْتُ فِي مَجْرَى كَلاَمِهِ أَنَّهُ يَقُولُ «أَدْنَاهُمْ جُمْعَةً » فَقَالَ لَهُ فِي أَيِّ سَاعَةٍ قَالَ «عِنْدَ زَوَالِ اَلشَّمْسِ أَوْ قُبَيْلَ ذَلِكَ فَيَبْعَثُ اَللَّهُ مَعَهُ مَلَكاً يُرِيهِ مَا يَسُرُّ بِهِ وَ يَسْتُرُ عَنْهُ مَا يَكْرَهُهُ فَيَرَى سُرُوراً وَ يَرْجِعُ إِلَى قُرَّةِ عَيْنٍ.

H.542 - Ishaq ibn Ammar asked Abu Al-Hasan al-Awwal, Imam Musa ibn Jafar Al-Kadhim {a.s} about whether a believer visits their family (after death).
Imam {a.s} replied: "Yes." He (Ishaq) asked: 'How often?'
The Imam said: "It depends on their level of virtue; some visit every day, some every two days, and some every three days."
He then noted, "The least frequent among them visit once a week."
He (Ishaq) then asked Him: "At what time?"
Imam {a.s} replied: "At the time of the sun's decline (midday) or just before that. Allah {SWT} sends with them an angel who shows them what pleases them and conceals from them what they dislike, so they see joy and return to a state of contentment".
[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 181 • Al-Muḥtaḍar, Part 1, p. 39

HADITH

543 - وَ رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَ: «أَنَّ اَلْكَافِرَ يَزُورُ أَهْلَهُ فَيَرَى مَا يَكْرَهُهُ وَ يُسْتَرُ عَنْهُ مَا يُحِبُّ.

H.543 - Hafs ibn al-Bakhtari narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"Indeed, the disbeliever visits their family and sees what displeases them, while what they would like is concealed from them (by the accompanying angels)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 181 • Al-Muḥtaḍar, Part 1, p. 40 • Al-Wafi, Vol. 25, p. 627

HADITH

544 - وَقَالَ صَفْوَانُ بْنُ يَحْيَى لِأَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: بَلَغَنِي أَنَّ اَلْمُؤْمِنَ إِذَا أَتَاهُ اَلزَّائِرُ آنَسَ بِهِ فَإِذَا اِنْصَرَفَ عَنْهُ اِسْتَوْحَشَ فَقَالَ «لاَ يَسْتَوْحِشُ.

H.544 - Safwan ibn Yahya said to Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}:
"I have heard that when a believer is visited by someone (at their grave), they are comforted by their presence, but when the visitor leaves, they feel lonely."
Imam {a.s} replied: "They do not feel lonely."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

545 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «يُصْنَعُ لِلْمَيِّتِ مَأْتَمٌ ثَلاَثَةَ أَيَّامٍ مِنْ يَوْمَ مَاتَ.

H.545 - Imam al-Baqir {a.s} said: "A mourning gathering (ma'tam) is to be held for the deceased for three days from the day of their death."

[REFERENCES] Al Mahasin, Part 2, p. 419 • Al-Kafi, Volume 3, p. 217 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 182 • Falah Al-Sael, Part 1, p. 86 • Al-Wafi, Vol. 25, p. 541 • Wasail Al-Shia, Part 3, p. 236 • Wasail Al-Shia, Part 3, p. 236 • Wasail Al-Shia, Part 3, p. 236 • Bihar Al Anwar, Vol. 79, p. 72 • Bihar Al Anwar, Vol. 79, p. 82

HADITH

546 - وَ أَوْصَى أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ بِثَمَانِمِائَةِ دِرْهَمٍ لِمَأْتَمِهِ وَ كَانَ يَرَى ذَلِكَ لِلسُّنَّةِ لِأَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «اِتَّخِذُوا لآِلِ جَعْفَرِ بْنِ أَبِي طَالِبٍ طَعَاماً فَقَدْ شُغِلُوا.

H.546 - Imam al-Baqir {a.s} made a will specifying 800 dirhams to be used for his mourning gathering (ma'tam), as he saw this as part of the tradition (sunnah).
This was because the Messenger of Allah {saws} said: "Prepare food for the family of Ja'far ibn Abi Talib, for they are preoccupied [by their loss]."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

547 - وَ أَوْصَى أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنْ يُنْدَبَ فِي اَلْمَوَاسِمِ عَشْرَ سِنِينَ.

H.547 - Imam al-Baqir {a.s} willed that he be lamented (mourned) during special gatherings for ten years.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 182 • Al-Wafi, Vol. 25, p. 542 • Wasail Al-Shia, Part 3, p. 239

HADITH

548 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْأَكْلُ عِنْدَ أَهْلِ اَلْمُصِيبَةِ مِنْ عَمَلِ أَهْلِ اَلْجَاهِلِيَّةِ وَ اَلسُّنَّةُ اَلْبَعْثُ إِلَيْهِمْ بِالطَّعَامِ كَمَا أَمَرَ بِهِ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي آلِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ لَمَّا جَاءَ نَعْيُهُ.

H.548 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Eating [a meal] at the home of those afflicted with a loss is from the practices of the people of the pre-Islamic era (Jahiliya), The sunnah (tradition) is to send food to them, as The Prophet {saws} ordered when the news of Ja'far ibn Abi Talib's {a.s} martyrdom came".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 182 • Al-Wafi, V. 25, p. 543 • Wasail Al-Shia, Part 3, p. 237

HADITH

549 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: لَمَّا قُتِلَ جَعْفَرُ بْنُ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ ' أَمَرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ أَنْ تَأْتِيَ أَسْمَاءَ بِنْتَ عُمَيْسٍ وَ نِسَاءَهَا وَ أَنْ تَصْنَعَ لَهُمْ طَعَاماً ثَلاَثَةَ أَيَّامٍ فَجَرَتْ بِذَلِكَ اَلسُّنَّةُ.

H.549 – Imam {a.s} said; "When Ja'far ibn Abi Talib {a.s} was killed, Messenger of Allah {saws} instructed Sayyida Fatimah Al-Zahra {S.A} to go to Asma' bint Umays and her womenfolk and to prepare food for them for three days. Thus, this practice became a sunnah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

550 - وَقَالَ اَلصَّادِقُ عَ: «لَيْسَ لِأَحَدٍ أَنْ يُحِدَّ أَكْثَرَ مِنْ ثَلاَثَةِ أَيَّامٍ إِلاَّ اَلْمَرْأَةَ عَلَى زَوْجِهَا حَتَّى تَنْقَضِيَ عِدَّتُهَا.

H.550 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "No one should observe mourning (ḥidād) for more than three days, except for a woman mourning her husband, as She must continue her mourning until the completion of her 'iddah (waiting period)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 183 • Al-Wafi, Vol. 23, p. 1219 • Al-Wafi, Vol. 25, p. 543 • Bihar Al Anwar, Vol. 79, p. 72

HADITH

551 - وَ سُئِلَ: عَنْ أَجْرِ اَلنَّائِحَةِ فَقَالَ «لاَ بَأْسَ بِهِ وَ قَدْ نِيحَ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

H.551 – Imam {a.s} was asked about the reward (ajr) of the mourning woman (na'ihah), Imam {a.s} said: "There is no issue with it, for mourning (niyahah) was done for Messenger of Allah {saws}."

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 183 • Al-Wafi, V. 17, p. 200 • Wasail Al-Shia, V. 17, p. 128

HADITH

552 - وَ رُوِيَ أَنَّهُ قَالَ: «لاَ بَأْسَ بِكَسْبِ اَلنَّائِحَةِ إِذَا قَالَتْ صِدْقاً. وَ فِي خَبَرٍ آخَرَ قَالَ: «تَسْتَحِلُّهُ بِضَرْبِ إِحْدَى يَدَيْهَا عَلَى اَلْأُخْرَى.

H.552 - It was narrated that Imam {a.s} said: "There is no issue with the earnings of the mourning woman (nā'iḥah) if She speaks truthfully."
In another narration, Imam {a.s} said:
"She justifies it (her earnings) by striking one of her hands on the other."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 183 • Al-Wafi, Vol. 17, p. 200 • Wasail Al-Shia, Vol. 17, p. 128 • Bihar Al Anwar, Vol. 79, p. 107 • Mustadrak Al-Wasail, Vol. 2, p. 387 • Mustadrak Al-Wasail, Vol. 13, p. 93

HADITH

553 - وَ لَمَّا اِنْصَرَفَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مِنْ وَقْعَةِ أُحُدٍ إِلَى اَلْمَدِينَةِ سَمِعَ مِنْ كُلِّ دَارٍ قُتِلَ مِنْ أَهْلِهَا قَتِيلٌ نَوْحاً وَ بُكَاءً وَ لَمْ يَسْمَعْ مِنْ دَارِ حَمْزَةَ عَمِّهِ فَقَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «لَكِنَّ حَمْزَةَ لاَ بَوَاكِيَ لَهُ» فَآلَى أَهْلُ اَلْمَدِينَةِ أَنْ لاَ يَنُوحُوا عَلَى مَيِّتٍ وَ لاَ يَبْكُوهُ حَتَّى يَبْدَءُوا بِحَمْزَةَ فَيَنُوحُوا عَلَيْهِ وَ يَبْكُوهُ فَهُمْ إِلَى اَلْيَوْمِ عَلَى ذَلِكَ.

H.553 - When the Messenger of Allah {saws} returned to Medina after the Battle of Uhud, he heard mourning and weeping from every house in which someone had been killed. However, he did not hear mourning from the house of Hamza, his uncle.
The Prophet {saws} then said: "But Hamza has no mourners."
The people of Medina swore that they would not mourn or weep over any deceased until they began with mourning and weeping for Hamza.
To this day, they continue this tradition.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 183 • Al-Wafi, Vol. 25, p. 571 • Wasail Al-Shia, Part 3, p. 284

HADITH

554 - وَقَالَ عُمَرُ بْنُ يَزِيدَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُصَلَّى عَنِ اَلْمَيِّتِ فَقَالَ «نَعَمْ حَتَّى إِنَّهُ لَيَكُونُ فِي ضِيقٍ فَيُوَسِّعُ اَللَّهُ عَلَيْهِ ذَلِكَ اَلضِّيقَ ثُمَّ يُؤْتَى فَيُقَالُ لَهُ خُفِّفَ عَنْكَ هَذَا اَلضِّيقُ بِصَلاَةِ فُلاَنٍ أَخِيكَ عَنْكَ» قَالَ فَقُلْتُ لَهُ فَأُشْرِكُ بَيْنَ رَجُلَيْنِ فِي رَكْعَتَيْنِ قَالَ «نَعَمْ» فَقَالَ عَلَيْهِ اَلسَّلاَمُ «إِنَّ اَلْمَيِّتَ لَيَفْرَحُ بِالتَّرَحُّمِ عَلَيْهِ وَ اَلاِسْتِغْفَارِ لَهُ كَمَا يَفْرَحُ اَلْحَيُّ بِالْهَدِيَّةِ تُهْدَى إِلَيْهِ.

ويجوز أن يجعل الرجل حجته أو عمرته أو بعض صلاته أو بعض طوافه لبعض أوله وهو ميت وينتفع به حتى أنه ليكون مسخوطا عليه فيغفر له، ويكون مضيقا عليه فيوسع له ، ويعلم الميت بذلك، ولو أن رجلا فعل ذلك عن ناصب لخفف عنه ، والبر والصلة والحج يجعل للميت والحي، فأما الصلاة فلا تجوز عن الحي.

H.554 - Omar ibn Yazid said: I asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} whether it is permissible to pray on behalf of a deceased person.
Imam {a.s} replied: "Yes, even to the extent that if the deceased is in difficulty, Allah {SWT} will alleviate that difficulty through the prayer of his brother for him. Then it is said to the deceased, 'Your difficulty has been eased by the prayer of such-and-such, your brother, on your behalf.'"
I then asked: "Can I include two people in one set of two units of prayer?"
Imam {a.s} replied: "Yes."
He {a.s} also said: "The deceased rejoices in mercy and forgiveness offered on his behalf just as the living person rejoices in a gift given to him."

[AL SADUQ]
It is permissible to perform pilgrimage (Hajj or Umrah), prayer, or circumambulation (Tawaf) on behalf of a deceased person, and they benefit from it - even if the deceased was under divine displeasure, they may be forgiven or have their hardship relieved through such actions. The deceased is made aware of these acts. Even performing

these acts for an adversary (nāṣib) could lessen their burden. Acts of piety, connection, and Hajj can be performed for both the living and the dead, but prayer on behalf of a living person is not permitted.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 183 • Al-Wafi, Vol. 25, p. 587 • Bihar Al-Anwar, Vol. 79, p. 62

HADITH

555 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «سِتَّةٌ يَلْحَقْنَ اَلْمُؤْمِنَ بَعْدَ وَفَاتِهِ وَلَدٌ يَسْتَغْفِرُ لَهُ وَ مُصْحَفٌ يُخَلِّفُهُ وَ غَرْسٌ يَغْرِسُهُ وَ صَدَقَةُ مَاءٍ يُجْرِيهِ وَ قَلِيبٌ يَحْفِرُهُ وَ سُنَّةٌ يُؤْخَذُ بِهَا مِنْ بَعْدِهِ.

H.555 - Imam {a.s} said: "Six things follow a believer after his death: a child who seeks forgiveness for him, a Quran he leaves behind, a tree he plants, a charity of water he provides, a well he digs, and a good tradition that is acted upon after him."

[REFERENCES] Al-Kafi, Volume 7, p. 57 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 185 • Man La Yahduruhu Al-Faqih, Vol. 4, p. 246 • Mishkat Al-Anwar, Part 1, p. 151 • Awaali al-La'aali, Part 3, p. 260 • Al-Wafi, Vol. 25, p. 587 • Wasail Al-Shia, Part 2, p. 447 • Wasail Al-Shia, Vol. 19, p. 173 • Bihar Al-Anwar, Vol. 85, p. 308 • Tafseer Kanz Al-Daqaiq, Part 12, p. 516

HADITH

556 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ عَمِلَ مِنَ اَلْمُسْلِمِينَ عَنْ مَيِّتٍ عَمَلاً صَالِحاً أُضْعِفَ لَهُ أَجْرُهُ وَ نَفَعَ اَللَّهُ بِهِ اَلْمَيِّتَ.

H.556 - Imam {a.s} said: "Whoever from among the Muslims performs a good deed on behalf of a deceased person, their reward will be multiplied, and Allah {SWT} will benefit the deceased through it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 185 • Al-Wafi, Vol. 25, p. 587 • Wasail Al-Shia, Part 2, p. 444 • Al-Fusul al-Muhimmah, Part 3, p. 297 • Tafseer Kanz Al-Daqaiq, Part 12, p. 516

HADITH

557 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «يَدْخُلُ عَلَى اَلْمَيِّتِ فِي قَبْرِهِ اَلصَّلاَةُ وَ اَلصَّوْمُ وَ اَلْحَجُّ وَ اَلصَّدَقَةُ وَ اَلْبِرُّ وَ اَلدُّعَاءُ وَ يُكْتَبُ أَجْرُهُ لِلَّذِي يَفْعَلُهُ وَ لِلْمَيِّتِ.

H.557 - Imam {a.s} said: "Prayer, fasting, pilgrimage, charity, righteousness, and supplication enter upon the deceased in their grave, and the reward is written for both the one who performs these deeds and the deceased."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 185 • Nuzhat al-Nāẓir, Part 1, p. 6 • Uddat al-Da'i, Part 1, p. 146 • Awaali al-La'aali, Part 1, p. 340 • Awaali al-La'aali, Part 2, p. 53 • Al-Wafi, Vol. 25, p. 588 • Wasail Al-Shia, Part 2, p. 444 • Wasail Al-Shia, Vol. 8, p. 279 • Al-Fusul al-Muhimmah, Part 3, p. 297 • Bihar Al-Anwar, Vol. 85, p. 311

HADITH

558 - وَ لَمَّا مَاتَ ذَرُّ بْنُ أَبِي ذَرٍّ رَحْمَةُ اَللَّهِ عَلَيْهِ وَقَفَ أَبُو ذَرٍّ عَلَى قَبْرِهِ فَمَسَحَ اَلْقَبْرَ بِيَدِهِ ثُمَّ قَالَ «رَحِمَكَ اَللَّهُ يَا ذَرُّ وَ اَللَّهِ إِنْ كُنْتَ بِي لَبَرّاً وَ لَقَدْ قُبِضْتَ وَ إِنِّي عَنْكَ لَرَاضٍ وَ اَللَّهِ مَا بِي فَقْدُكَ وَ مَا عَلَيَّ مِنْ غَضَاضَةٍ وَ مَا لِي إِلَى أَحَدٍ سِوَى اَللَّهِ مِنْ حَاجَةٍ وَ لَوْ لاَ هَوْلُ اَلْمُطَّلَعِ لَسَرَّنِي أَنْ أَكُونَ مَكَانَكَ وَ لَقَدْ شَغَلَنِي اَلْحُزْنُ لَكَ عَنِ اَلْحُزْنِ عَلَيْكَ وَ اَللَّهِ مَا بَكَيْتُ لَكَ وَ لَكِنْ بَكَيْتُ عَلَيْكَ فَلَيْتَ شِعْرِي مَا قُلْتَ وَ مَا قِيلَ لَكَ: اَللَّهُمَّ إِنِّي قَدْ وَهَبْتُ لَهُ مَا اِفْتَرَضْتَ عَلَيْهِ مِنْ حَقِّي فَهَبْ لَهُ مَا اِفْتَرَضْتَ عَلَيْهِ مِنْ حَقِّكَ فَأَنْتَ أَحَقُّ بِالْجُودِ مِنِّي وَ اَلْكَرَمِ.

H.558 - When Dhar ibn Abi Dhar, passed away, Abu Dharr stood by his grave, touched it with his hand, and said:
"May Allah {SWT} have mercy on you, O' Dhar. By Allah {SWT}, you were righteous toward me. You were taken from me while I am content with you.
By Allah {SWT}, I have not felt your loss as a disgrace, nor have I sought from anyone besides Allah {SWT} any need.
Were it not for the terror of the grave and its trials, I would have been pleased to be in your place. Sorrow for you has preoccupied me from sorrow over your loss.
By Allah {SWT}, I did not cry for you but for myself over you. I wonder what you said and what was said to you.
O' Allah {SWT}, I have forgiven him what was due to me of rights.
Grant him what is due from You, for You are more worthy of generosity and grace."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 185 • Muskkin al-Fu'ād, Part 1, p. 58 • Bihar Al-Anwar, Vol. 79, p. 142

CHAPTER 27 - ON MISCELLANEOUS TOPICS

باب - باب النوادر

HADITH 559 – 597

559 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ أَحَدٍ يَمُوتُ أَحَبَّ إِلَى إِبْلِيسَ مِنْ مَوْتِ فَقِيهٍ.

H.559 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no one whose death is more beloved to Iblis than the death of a scholar (faqih)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 1, p. 38 • Al-Kafi, Volume 1, p. 38 • Mishkat Al-Anwar, Part 1, p. 141 • Muniyat al-Murid, Part 1, p. 113 • Muniyat al-Murid, Part 1, p. 376 • Al-Wafi, Part 1, p. 147 • Bihar Al Anwar, Part 1, p. 220 • Bihar Al Anwar, Vol. 60, p. 221 • Awalim al-Ulum, Vol. 20, p. 814

HADITH

560 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «۞ أَوَلَمْ يَرَوْاْ أَنَّا نَأْتِى ٱلْأَرْضَ نَنقُصُهَا مِنْ أَطْرَافِهَا ۚ وَٱللَّهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهِۦ ۚ وَهُوَ سَرِيعُ ٱلْحِسَابِ ۞» فَقَالَ «فَقْدُ اَلْعُلَمَاءِ.

H.560 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the meaning of the words of Allah {SWT}:
"Do they not see that We are advancing upon the land, reducing it from its borders? And Allah {SWT} judges; there is no adjuster of His ruling, and He is swift in account."
(Surah Ar-Ra'd 13:41).
Imam {a.s} replied: "The loss of the scholars."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 186 • Tafsir Al-Burhan, Volume 3, p. 272 • Tafsir Nur Al-Thaqalayn, Part 2, p. 520 • Tafseer Kanz Al-Daqaiq, Vol. 6, p. 478

HADITH

561 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «۞ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَن تَذَكَّرَ ۞» فَقَالَ «تَوْبِيخٌ لِاِبْنِ ثَمَانِيَ عَشْرَةَ سَنَةً.

H.561 – Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the Allah's {SWT} words:
"Did We not grant you life enough for whoever would remember therein to remember?"
(Surah Fatir 35:37)
Imam {a.s} said: "It is a reproach for one who reaches eighteen years of age".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 186 • Al-Khasal, Part 2, p. 509 • Tafsir Al-Burhan, vol. 4, p. 554 • Bihar Al-Anwar, Vol. 70, p. 388 • Tafseer Kanz Al-Daqaiq, Part 10, p. 579 • Tafseer Kanz Al-Daqaiq, Part 10, p. 579

HADITH

562 - وَ سُئِلَ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «۞ وَ إِنْ مِنْ قَرْيَةٍ إِلاَّ نَحْنُ مُهْلِكُوهَا قَبْلَ يَوْمِ اَلْقِيَامَةِ أَوْ مُعَذِّبُوهَا ۞» قَالَ «هُوَ اَلْفَنَاءُ بِالْمَوْتِ.

H.562 – Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the meaning of the verse from Allah's {SWT} Book: *"And there is no town but We shall destroy it before the Day of Resurrection or punish it with severe punishment."*
(Surah Al-Isra 17:58)
Imam {a.s} said: "It refers to perishing through death".

[REFERENCES] Tafsir al-Ayashi, vol. 2, p. 297 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 186 • Tafsir Al-Burhan, vol. 3, p. 541 • Tafsir Al-Burhan, vol. 3, p. 541 • Tafsir Nur Al-Thaqalayn, Part 3, p. 178 • Tafseer Kanz Al-Daqaiq, Part 7, p. 433

HADITH

563 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لَيْسَ لَكُمْ أَنْ تُعَزُّونَا وَ لَنَا أَنْ نُعَزِّيَكُمْ إِنَّمَا لَكُمْ أَنْ تُهَنِّئُونَا لِأَنَّكُمْ تُشَارِكُونَنَا فِي اَلْمُصِيبَةِ.

H.563 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"It is not for you to offer us condolences, but it is for us to offer you condolences. Indeed, it is for you to congratulate us, because you share in our misfortune".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 187 • Al-Wafi, Vol. 25, p. 551

HADITH

564 - وَ سُئِلَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَقُولُ لِابْنِهِ أَوْ لِابْنَتِهِ بِأَبِي أَنْتَ وَ أُمِّي أَوْ بِأَبَوَيَّ أَنْتَ أَ تَرَى بِذَلِكَ بَأْساً فَقَالَ «إِنْ كَانَ أَبَوَاهُ حَيَّيْنِ فَأَرَى ذَلِكَ عُقُوقاً وَ إِنْ كَانَ قَدْ مَاتَا فَلاَ بَأْسَ.

H.564 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a man who says to his son or daughter, "May my father and mother (or my parents) be ransomed for you."
The Imam responded: "If his parents are alive, I consider this to be an act of disobedience (toward them). If they have passed away, then there is no problem."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

565 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلصَّبْرُ صَبْرَانِ فَالصَّبْرُ عِنْدَ اَلْمُصِيبَةِ حَسَنٌ جَمِيلٌ وَ أَفْضَلُ مِنْ ذَلِكَ اَلصَّبْرُ عِنْدَ مَا حَرَّمَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْكَ فَيَكُونُ لَكَ حَاجِزاً.

H.565 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Patience is of two types: patience during a calamity, which is good and beautiful, and greater than this is patience in refraining from what Allah {SWT}, the Mighty and Majestic, has forbidden, as it acts as a barrier for you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

566 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى تَطَوَّلَ عَلَى عِبَادِهِ بِثَلاَثٍ أَلْقَى عَلَيْهِمُ اَلرِّيحَ بَعْدَ اَلرُّوحِ وَ لَوْ لاَ ذَلِكَ مَا دَفَنَ حَمِيمٌ حَمِيماً وَ أَلْقَى عَلَيْهِمُ اَلسَّلْوَةَ بَعْدَ اَلْمُصِيبَةِ وَ لَوْ لاَ ذَلِكَ لاَنْقَطَعَ اَلنَّسْلُ وَ أَلْقَى عَلَى هَذِهِ اَلْحَبَّةِ اَلدَّابَّةَ وَ لَوْ لاَ ذَلِكَ لَكَنَزَهَا مُلُوكُهُمْ كَمَا يَكْنِزُونَ اَلذَّهَبَ وَ اَلْفِضَّةَ.

H.566 – Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, Allah {SWT}, Blessed and Exalted, has favored His servants with three things:
He has sent them wind after a calm, for without it, no one would bury a loved one;
He has granted them solace after a calamity, for without it, lineage would be cut off;
and He has put sustenance in this grain, for without it, kings would hoard it as they hoard gold and silver."

[REFERENCES] Al Mahasin, Part 2, p. 316 • Al-Kafi, Volume 3, p. 227 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 187 • Ilal al-Sharai' Vol. 1, p. 299 • Al-Wafi, Vol. 25, p. 559 • Wasail Al-Shia, Part 3, p. 277 • Bihar Al Anwar, Vol. 78, p. 247 • Bihar Al Anwar, Vol. 100, p. 87

HADITH

567 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّا أَهْلُ بَيْتٍ نَجْزَعُ قَبْلَ اَلْمُصِيبَةِ فَإِذَا نَزَلَ أَمْرُ اَللَّهِ عَزَّ وَ جَلَّ رَضِينَا بِقَضَائِهِ وَ سَلَّمْنَا لِأَمْرِهِ وَ لَيْسَ لَنَا أَنْ نَكْرَهَ مَا أَحَبَّ اَللَّهُ لَنَا.

H.567 - (Muhammad ibn Ali ibn Al-Hussain narrates from) Imam Al-Sadiq {a.s} said:
"We, the people of the household (AhlulBayt {a.s}), may become distressed before a calamity occurs, but when the command of Allah {SWT}, the Mighty and Majestic, comes to pass, we are content with His decree and submit to His command. We do not have the right to dislike what Allah {SWT} has chosen for us."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 187 • Wasail Al-Shia, Part 3, p. 276

HADITH

568 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ خَافَ عَلَى نَفْسِهِ مِنْ وَجْدٍ بِمُصِيبَةٍ فَلْيُفِضْ مِنْ دُمُوعِهِ فَإِنَّهُ يَسْكُنُ عَنْهُ.

H.568 - Imam Al-Sadiq {a.s} said: "Whoever fears being overwhelmed by grief due to a calamity should let their tears flow, for it will bring them relief."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 187 • Al-Wafi, Vol. 25, p. 564 • Wasail Al-Shia, Part 3, p. 280 • Bihar Al-Anwar, Vol. 79, p. 105

HADITH

569 - وَقَالَ اِبْنُ أَبِي لَيْلَى لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: أَيُّ شَيْءٍ أَحْلَى مِمَّا خَلَقَ اَللَّهُ عَزَّ وَ جَلَّ فَقَالَ «اَلْوَلَدُ اَلشَّابُّ» فَقَالَ أَيُّ شَيْءٍ أَمَرُّ مِمَّا خَلَقَ اَللَّهُ عَزَّ وَ جَلَّ قَالَ «فَقْدُهُ» فَقَالَ أَشْهَدُ أَنَّكُمْ حُجَجُ اَللَّهِ عَلَى خَلْقِهِ.

H.569 - Ibn Abi Layla said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"What is the sweetest of what Allah {SWT}, the Mighty and Majestic, has created?"
Imam {a.s} replied: "A young child."
Ibn Abi Layla then asked: "What is the most bitter of what Allah {SWT} has created?"
The Imam answered: "Losing him."
Ibn Abi Layla then said: "I testify that you are the proofs of Allah {SWT} for His creation."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 188 • Al-Wafi, Vol. 25, p. 548 • Ithbāt al-Hudāt, Part 4, p. 148

HADITH

570 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ عَبْدٍ يَمْسَحُ يَدَهُ عَلَى رَأْسِ يَتِيمٍ تَرَحُّماً لَهُ إِلاَّ أَعْطَاهُ اَللَّهُ عَزَّ وَ جَلَّ بِكُلِّ شَعْرَةٍ نُوراً يَوْمَ اَلْقِيَامَةِ.

H.570 – Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no servant who passes their hand over the head of an orphan out of compassion for them except that Allah {SWT}, the Mighty and Majestic, grants them a light for every strand of hair (they touch) on the Day of Judgment."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 188 • Al-Wafi, Vol. 25, p. 557 • Wasail Al-Shia, Part 3, p. 286 • Wasail Al-Shia, Vol. 21, p. 374

HADITH

571 - وَ رُوِيَ: «أَنَّهُ يَكْتُبُ اَللَّهُ عَزَّ وَ جَلَّ لَهُ بِعَدَدِ كُلِّ شَعْرَةٍ مَرَّتْ عَلَيْهَا يَدُهُ حَسَنَةً.

H.571 - It is reported: "Allah {SWT}, the Mighty and Majestic, writes for the person, for every strand of hair that their hand passes over (on the head of the orphan), a good deed."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 188 • Wasail Al-Shia, Part 3, p. 286

HADITH

572 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ أَنْكَرَ مِنْكُمْ قَسَاوَةَ قَلْبِهِ فَلْيَدْنُ يَتِيماً فَيُلاَطِفْهُ وَ لْيَمْسَحْ رَأْسَهُ يَلِينُ قَلْبُهُ بِإِذْنِ اَللَّهِ عَزَّ وَ جَلَّ فَإِنَّ لِلْيَتِيمِ حَقّاً. وَ رُوِيَ أَنَّهُ قَالَ: «يُقْعِدُهُ عَلَى خِوَانِهِ وَ يَمْسَحُ رَأْسَهُ يَلِينُ قَلْبُهُ.

H.572 - The Messenger of Allah {saws} said:
"Whoever finds hardness in their heart should bring an orphan close, show kindness to them, and pass their hand over their head; this will soften their heart, by the permission of Allah {SWT}, the Mighty and Majestic. Indeed, the orphan has a right."
It is also reported that He said: "He should seat the orphan at his table and pass his hand over their head, and this will soften his heart."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 188 • Al-Wafi, Vol. 25, p. 557 • Wasail Al-Shia, Part 3, p. 286 • Wasail Al-Shia, Vol. 21, p. 375 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 188 • Wasail Al-Shia, Part 3, p. 287

HADITH

573 - وَقَالَ اَلصَّادِقُ عَ: «إِذَا بَكَى اَلْيَتِيمُ اِهْتَزَّ لَهُ اَلْعَرْشُ فَيَقُولُ اَللَّهُ تَبَارَكَ وتَعَالَى مَنْ هَذَا اَلَّذِي أَبْكَى عَبْدِيَ اَلَّذِي سَلَبْتُهُ أَبَوَيْهِ فِي صِغَرِهِ فَوَ عِزَّتِي وَ جَلاَلِي وَ اِرْتِفَاعِي فِي مَكَانِي لاَ يُسْكِتُهُ عَبْدٌ مُؤْمِنٌ إِلاَّ أَوْجَبْتُ لَهُ اَلْجَنَّةَ.

H.573 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When an orphan cries, the Throne of Allah {SWT} shakes, and Allah {SWT}, Blessed and Exalted, says,
'Who is it that has made My servant cry, the one from whom I took his parents in his childhood? By My might, majesty, and elevated status, no believer will calm him except that I will make Paradise obligatory for him.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 188 • Al-Wafi, Vol. 25, p. 558 • Wasail Al-Shia, Part 3, p. 287 • Wasail Al-Shia, Vol. 21, p. 446 • Kulliyat Hadith Qudsi, Vol. 1, p. 674

HADITH

574 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَدَّمَ أَوْلاَداً يَحْتَسِبُهُمْ عِنْدَ اَللَّهِ حَجَبُوهُ مِنَ اَلنَّارِ بِإِذْنِ اَللَّهِ عَزَّ وَ جَلَّ.

H.574 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever offers children (to Allah {SWT}, i.e., loses them and bears the loss patiently, seeking reward from Allah {SWT}), they will shield him from the Fire, by the permission of Allah {SWT}, the Mighty and Majestic."

[REFERENCES] Al-Kafi, Volume 3, p. 219 • Al-Kafi, Volume 3, p. 220 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 188 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 196 • Al-Amali (by Al-Saduq) Vol. 1, p. 541 • Jami' al-Akhbar, Part 1, p. 105 • Muskkin al-Fu'ād, Part 1, p. 20 • Al-Wafi, Vol. 25, p. 547 • Al-Wafi, Vol. 25, p. 548 • Wasail Al-Shia, Part 3, p. 244

HADITH

575 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى كَرِهَ لِي سِتَّ خِصَالٍ وَ كَرِهْتُهُنَّ لِلْأَوْصِيَاءِ مِنْ وُلْدِي وَ أَتْبَاعِهِمْ مِنْ بَعْدِي اَلْعَبَثَ فِي اَلصَّلاَةِ وَ اَلرَّفَثَ فِي اَلصَّوْمِ وَ اَلْمَنَّ بَعْدَ اَلصَّدَقَةِ وَ إِتْيَانَ اَلْمَسَاجِدِ جُنُباً وَ اَلتَّطَلُّعَ فِي اَلدُّورِ وَ اَلضَّحِكَ بَيْنَ اَلْقُبُورِ.

H.575 - The Messenger of Allah {saws} said:
"Indeed, Allah {SWT}, Blessed and Exalted, dislikes six traits for me, and I also dislike them for the successors (Imams) from my descendants and for their followers after me: playing around during prayer, inappropriate speech during fasting, boasting after giving charity, entering mosques while in a state of major ritual impurity, peeking into people's houses, and laughing among graves."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 188 • Man La Yahduruhu Al-Faqih, Vol. 2, p. 71 • Al-Khisal, Part 1, p. 327 • The Virtues of the Three Months, Part 1, p. 76 • Al-Amali (by Al-Saduq) Vol. 1, p. 62 • Wasail Al-Shia, Part 3, p. 232 • Wasail Al-Shia, Part 3, p. 233 • Wasail Al-Shia, Vol. 9, p. 452 • Bihar Al-Anwar, Vol. 76, p. 277 • Bihar Al Anwar, Vol. 78, p. 61

HADITH

576 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كُلُّمَا جُعِلَ عَلَى اَلْقَبْرِ مِنْ غَيْرِ تُرَابِ اَلْقَبْرِ فَهُوَ ثِقْلٌ عَلَى اَلْمَيِّتِ.

H.576 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whatever is placed on the grave that is not from the soil of the grave itself is a burden upon the deceased."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 189 • Al-Wafi, Vol. 25, p. 521 • Wasail Al-Shia, Part 3, p. 202 • Al-Fusul al-Muhimmah, Part 2, p. 42

HADITH

577 - وَ رُوِيَ: أَنَّ اَلسِّنْدِيَّ بْنَ شَاهَكَ قَالَ لِأَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ أُحِبُّ أَنْ تَدَعَنِي عَلَى أَنْ أُكَفِّنَكَ فَقَالَ «إِنَّا أَهْلُ بَيْتٍ حَجُّ صَرُورَتِنَا وَ مُهُورُ نِسَائِنَا وَ أَكْفَانُنَا مِنْ طَهُورِ أَمْوَالِنَا.

H.577 - It is narrated that Al-Sindi ibn Shahak said to Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} ; "I would like you to allow me to provide your shroud."
Imam {a.s} replied: "We, the people of the household (AhlulBayt {a.s}), have our pilgrimage, dowries of our women, and shrouds taken from the purity of our own wealth."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 189 • Al-Wafi, Vol. 24, p. 355 • Wasail Al-Shia, Part 3, p. 55

HADITH

578 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ أَعْدَاءَنَا يَمُوتُونَ بِالطَّاعُونِ وَ أَنْتُمْ تَمُوتُونَ بِعِلَّةِ اَلْبُطُونِ أَلاَ إِنَّهَا عَلاَمَةٌ فِيكُمْ يَا مَعْشَرَ اَلشِّيعَةِ.

H.578 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Our enemies die of plague, while you (our Shi'ite) die of ailments of the stomach. Verily, this is a sign among you, O' group of Shi'a."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 189 • Al-Wafi, Vol. 24, p. 201

HADITH

579 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ جَدَّدَ قَبْراً أَوْ مَثَّلَ مِثَالاً فَقَدْ خَرَجَ مِنَ اَلْإِسْلاَمِ.

واختلف مشائخنا في معنى هذا الخبر فقال محمد بن الحسن الصفار ر: هو جدد بالجيم لا غير، وكان شيخنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه يحكي عنه أنه قال: لا يجوز تجديد القبر ولا تطيين جميعه بعد مرور الأيام عليه و بعد ما طين في الأول ولكن إذا مات ميت وطين قبره فجائز أن يرم سائر القبور من غير أن يجدد. وذكر عن سعد بن عبد الله رحمه اللهأنه كان يقول: إنما هو من حدد قبرا بالحاء غير المعجمة يعني به من سنم قبرا. وذكر عن أحمد بن أبي عبدا لله البرقي أنه قال: إنما هو من جدث قبرا، و تفسير الجدث القبر فلا ند ري ما عنى به، والذي أذهب إليه أنه جدد بالجيم ومعناه نبش قبرا لان من نبش قبرا فقد جدده وأحوج إلى تجديده وقد جعله جدثا محفورا. وأقول: إن التجديد على المعنى الذي ذهب إليه محمد بن الحسن الصفار، و التحديد بالحاء غير المعجمة الذي ذهب إليه سعد بن عبد الله، والذي قاله البرقي من أنه جدث كله داخل في معنى الحديث ، وأن من خالف الإمام عليه السلام في التجديد والتسنيم والنبش واستحل شيئا من ذلك فقد خرج من الاسلام. والذي أقوله في قوله عليه السلام: من مثل مثالا يعني به أنه من أبدع بد ودعا إليها، أو وضع دينا فقد خرج من الاسلام، وقولي في ذلك قول أئمتي عليهم السلام، فإن أصبت فمن الله على ألسنتهم وإن أخطأت فمن عند نفسي.

H.579 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Whoever renovates a grave or creates a figure (idol/statue) has exited Islam."

[AL SADUQ]
There is a difference of opinion among our scholars regarding the meaning of this report. Muhammad ibn al-Hasan al-Saffar, may Allah {SWT} have mercy on him, stated that the correct reading is *jaddada* only, meaning "renovated."
Our elder Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid, reported that He said : "It is not permissible to renovate a grave or apply clay over the entire grave after a period of time has passed, once it was initially covered. However, if a person dies and his grave is covered with clay, then it is permissible to repair other graves without renovating them."
It was also narrated that Sa'd ibn Abdullah, may Allah {SWT} have mercy on him, said that the term should be read as *haddada* (with an "ha"), meaning "to raise" or "mark" a grave.
Ahmad ibn Abi Abdullah al-Barqi mentioned : that the term is *jaddatha* (referring to "grave" or "burial"). However, the exact meaning was unclear.

I prefer the interpretation of *jaddada* with a "j," meaning "to renovate a grave," as renovation would involve reopening or modifying the grave, thereby making it a disturbed site in need of renewal.
In addition, it is explained that the term "creating a figure" means introducing innovations or calling to them, or establishing an unlawful practice (e.g., creating or promoting a religion), which would lead one out of Islam. My interpretation aligns with that of my Imams {a.s}; if it is correct, it is due to Allah's {SWT} guidance through their words, and if it is mistaken, it is from my own self.

[REFERENCES] Al Mahasin, Part 2, p. 612 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 189 • Tahdhib Al-Ahkam, Part 1, p. 459 • Al-Wafi, Vol. 25, p. 534 • Wasail Al-Shia, Part 3, p. 208 • Wasail Al-Shia, Vol. 5, p. 306 • Al-Fusul al-Muhimmah, Part 2, p. 43 • Bihar Al-Anwar, Vol. 76, p. 285 • Bihar Al Anwar, Vol. 79, p. 16

HADITH

580 - وَ رُوِيَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ أَنَّهُ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْمَيِّتِ هَلْ يَبْلَى جَسَدُهُ فَقَالَ «نَعَمْ حَتَّى لاَ يَبْقَى لَحْمٌ وَ لاَ عَظْمٌ إِلاَّ طِينَتُهُ اَلَّتِي خُلِقَ مِنْهَا فَإِنَّهَا لاَ تَبْلَى تَبْقَى فِي اَلْقَبْرِ مُسْتَدِيرَةً حَتَّى يُخْلَقَ مِنْهَا كَمَا خُلِقَ أَوَّلَ مَرَّةٍ.

H.580 - It was narrated from Ammar al-Sabati that He said: Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked whether the body of the deceased decays.
Imam {a.s} said: "Yes, until there remains no flesh or bones except for the original clay from which he was created. It does not decay but remains in the grave, encircling itself, until he is recreated from it just as he was created the first time."

[REFERENCES] Al-Kafi, Volume 3, p. 251 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 191 • Al-Wafi, Vol. 25, p. 687 • Al-Fusul al-Muhimmah, Part 1, p. 341 • Bihar Al Anwar, Vol. 7, p. 43 • Bihar Al-Anwar, Vol. 57, p. 357

HADITH

581 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ حَرَّمَ عِظَامَنَا عَلَى اَلْأَرْضِ وَ حَرَّمَ لُحُومَنَا عَلَى اَلدُّودِ أَنْ تَطْعَمَ مِنْهَا شَيْئاً.

H.581 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, Allah {SWT}, the Mighty and Majestic, has forbidden our bones from being consumed by the earth and has forbidden worms from eating our flesh."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 191 • Al-Wafi, Vol. 25, p. 690

HADITH

582 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «حَيَاتِي خَيْرٌ لَكُمْ وَ مَمَاتِي خَيْرٌ لَكُمْ» قَالُوا يَا رَسُولَ اَللَّهِ وَ كَيْفَ ذَلِكَ فَقَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «أَمَّا حَيَاتِي فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ «۞ وَ مٰا كٰانَ اَللّٰهُ لِيُعَذِّبَهُمْ وَ أَنْتَ فِيهِمْ ۞» وَ أَمَّا مُفَارَقَتِي إِيَّاكُمْ فَإِنَّ أَعْمَالَكُمْ تُعْرَضُ عَلَيَّ كُلَّ يَوْمٍ فَمَا كَانَ مِنْ حَسَنٍ اِسْتَزَدْتُ اَللَّهَ لَكُمْ وَ مَا كَانَ مِنْ قَبِيحٍ اِسْتَغْفَرْتُ اَللَّهَ لَكُمْ» قَالُوا وَ قَدْ رَمَمْتَ يَا رَسُولَ اَللَّهِ يَعْنُونَ صِرْتَ رَمِيماً فَقَالَ «كَلاَّ إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى حَرَّمَ لُحُومَنَا عَلَى اَلْأَرْضِ أَنْ تَطْعَمَ مِنْهَا شَيْئاً.

H.582 - The Prophet, said: "My life is good for you, and my death is good for you."
They asked: "O' Messenger of Allah {saws}, how is that?"
He {saws} said: "As for my life, Allah {SWT}, the Mighty and Majestic, says:
'And Allah {SWT} would not punish them while you are among them' (Surah Al-Anfal 8:33)
As for my separation from you (in death), your deeds are presented to me every day; whatever I find of good, I increase my supplication to Allah {SWT} for you, and whatever I find of bad, I seek forgiveness from Allah {SWT} for you."
They said: "Even after you have become dust (in your grave), O' Messenger of Allah {saws}**?**"
He {saws} replied: "No! Verily, Allah {SWT}, Exalted, has forbidden the earth from consuming our flesh".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 191 • Al-Wafi, Part 3, p. 546

HADITH

583 - وَ رُوِيَ: «أَنَّ أَعْمَالَ اَلْعِبَادِ تُعْرَضُ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَى اَلْأَئِمَّةِ عَلَيْهِمُ اَلسَّلاَمُ كُلَّ يَوْمٍ أَبْرَارِهَا وَ فُجَّارِهَا فَاحْذَرُوا وَ ذَلِكَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ «۞ وَ قُلِ اِعْمَلُوا فَسَيَرَى اَللّٰهُ عَمَلَكُمْ وَ رَسُولُهُ وَ اَلْمُؤْمِنُونَ ۞» »

H.583 - It is reported: "The deeds of the servants are presented to the Messenger of Allah {saws} and to the Imams {a.s} every day, both the good and the evil ones.
So beware! This is the meaning of Allah's {SWT} statement: *'And say: Work; so Allah {SWT} will see your deeds, and [so will] His Messenger and the believers'* (Surah At-Tawbah 9:105)"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 191 • Wasail Al-Shia, Vol. 16, p. 109

HADITH

584 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَصْلُوبِ يُصِيبُهُ عَذَابُ اَلْقَبْرِ فَقَالَ «إِنَّ رَبَّ اَلْأَرْضِ هُوَ رَبُّ اَلْهَوَاءِ فَيُوحِي اَللَّهُ عَزَّ وَ جَلَّ إِلَى اَلْهَوَاءِ فَيَضْغَطُهُ أَشَدَّ مِنْ ضَغْطَةِ اَلْقَبْرِ.

H.584 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the one who is crucified (and thus does not have a burial in the ground) and whether they are subject to punishment of the grave.
Imam {a.s} said: "Indeed, the Lord {AZJ} of the earth is the Lord {AZJ} of the air, and Allah {SWT}, the Majestic, commands the air to press upon him more intensely than the squeezing of the grave."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

585 - وَ رَوَى عَمَّارٌ اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنْ غَسَلْتَ رَأْسَ اَلْمَيِّتِ وَ لِحْيَتَهُ بِالْخِطْمِيِّ فَلاَ بَأْسَ.

وذكر هذا في حديث طويل يصف فيه غسل الميت.

H.585 - Ammar al-Sabati narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
Imam {a.s} said: “If you wash the head and beard of the deceased with khatmi (a type of plant-based soap), there is no issue."

[AL SADUQ]
He mentioned this in a long narration describing the washing of the deceased.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 192 • Wasail Al-Shia, Part 2, p. 485

HADITH

586 - وَقَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «غُسْلُ اَلْمَيِّتِ مِثْلُ غُسْلِ اَلْجُنُبِ فَإِنْ كَانَ كَثِيرَ اَلشَّعْرِ فَزُدَّ اَلْمَاءَ عَلَيْهِ ثَلاَثَ مَرَّاتٍ.

H.586 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The washing (ghusl) of the deceased is like the washing of one in a state of major ritual impurity (ghusl al-janabah). If the deceased has a lot of hair, then pour water over it three times."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 192 • Wasail Al-Shia, Part 2, p. 486

HADITH

587 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ بَأْسَ أَنْ تَجْعَلَ اَلْمَيِّتَ بَيْنَ رِجْلَيْكَ وَ أَنْ تَقُومَ فَوْقَهُ فَتُغَسِّلَهُ إِذَا قَلَّبْتَهُ يَمِيناً وَ شِمَالاً تَضْبِطُهُ بِرِجْلَيْكَ كَيْ لاَ يَسْقُطَ لِوَجْهِهِ.

H.587 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no issue if you place the deceased between your legs and stand over him to wash him. When you turn him to the right or left, hold him firmly with your legs so that he does not fall on his face".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 192 • Tahdhib Al-Ahkam, Part 1, p. 447 • Al-Istibsar, Part 1, p. 206 • Al-Wafi, Vol. 24, p. 327 • Wasail Al-Shia, Part 2, p. 543

HADITH

588 - وَ إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مَشَى خَلْفَ جَنَازَةِ رَجُلٍ مِنَ اَلْأَنْصَارِ فَقِيلَ لَهُ أَ لاَ تَرْكَبُ يَا رَسُولَ اَللَّهِ فَقَالَ «إِنِّي لَأَكْرَهُ أَنْ أَرْكَبَ وَ اَلْمَلاَئِكَةُ يَمْشُونَ.

H.588 - Messenger of Allah {saws} walked behind the funeral procession of a man from Ansar.
He was asked: "O' Messenger of Allah {saws}, would you not ride?"
He {saws} replied: "I dislike riding while the angels are walking."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

589 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ فِي آخِرِ حَدِيثٍ: يَذْكُرُ فِيهِ غُسْلَ اَلْمَيِّتِ «إِيَّاكَ أَنْ تَحْشُوَ مَسَامِعَهُ شَيْئاً فَإِنْ خِفْتَ أَنْ يَظْهَرَ مِنَ اَلْمَنْخِرَيْنِ شَيْءٌ فَلاَ عَلَيْكَ أَنْ تُصَيِّرَ عَلَيْهِ قُطْناً وَ إِنْ لَمْ تَخَفْ فَلاَ تَجْعَلْ فِيهِ شَيْئاً.

H.589 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: at the end of a narration discussing the washing of the deceased:
"Be careful not to stuff anything into the ears. However, if you fear that something may come out from the nostrils, there is no issue with placing cotton there. But if you do not fear anything coming out, do not place anything in them".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 192 • Wasail Al-Shia, Part 3, p. 38

HADITH

590 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ فِي آخِرِ حَدِيثٍ طَوِيلٍ: «يَصِفُ فِيهِ غُسْلَ اَلْمَيِّتِ لاَ تُخَلِّلْ أَظَافِيرَهُ.

H.590 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said at the end of a long narration describing the washing of the deceased: "Do not interlace (clean) the fingernails".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 192 • Wasail Al-Shia, Part 2, p. 486

HADITH

591 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ : «إِذَا مَاتَ لِأَحَدِكُمْ مَيِّتٌ فَسَجُّوهُ تُجَاهَ اَلْقِبْلَةِ وَ كَذَلِكَ إِذَا غُسِّلَ يُحْفَرُ لَهُ مَوْضِعُ اَلْمُغْتَسَلِ تُجَاهَ اَلْقِبْلَةِ.

H.591 - Imam Al-Sadiq {a.s} said: "When one of you dies, lay him down facing the Qibla, and likewise, when he is washed, let the place of washing be dug facing the Qibla."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

592 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا قُبِضَتِ اَلرُّوحُ فَهِيَ مُظِلَّةٌ فَوْقَ اَلْجَسَدِ رُوحُ اَلْمُؤْمِنِ وَ غَيْرِهِ يَنْظُرُ إِلَى كُلِّ شَيْءٍ يُصْنَعُ بِهِ فَإِذَا كُفِّنَ وَ وُضِعَ عَلَى اَلسَّرِيرِ وَ حُمِلَ عَلَى أَعْنَاقِ اَلرِّجَالِ عَادَتِ اَلرُّوحُ إِلَيْهِ وَ دَخَلَتْ فِيهِ فَيُمَدُّ لَهُ فِي بَصَرِهِ فَيَنْظُرُ إِلَى مَوْضِعِهِ مِنَ اَلْجَنَّةِ أَوْ مِنَ اَلنَّارِ فَيُنَادِي بِأَعْلَى صَوْتِهِ إِنْ كَانَ مِنْ أَهْلِ اَلْجَنَّةِ عَجِّلُونِي عَجِّلُونِي وَ إِنْ كَانَ مِنْ أَهْلِ اَلنَّارِ رُدُّونِي رُدُّونِي وَ هُوَ يَعْلَمُ كُلَّ شَيْءٍ يُصْنَعُ بِهِ وَ يَسْمَعُ اَلْكَلاَمَ.

H.592 - Imam Al-Sadiq {a.s} said: "When the soul is taken, it hovers above the body, whether the person is a believer or otherwise, watching everything that is done to it.
When the body is shrouded and placed on the bier and carried on the shoulders of men, the soul returns to it and enters it, and its sight is extended to see its place in Paradise or Hellfire.
It then calls out with a loud voice: If it is from the people of Paradise, it says, 'Hasten me, hasten me!' And if it is from the people of Hellfire, it says, 'Take me back, take me back!' It is aware of everything done to it and hears the words spoken."

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 193 • Al-Wafi, Vol. 25, p. 610 • Bihar Al Anwar, Vol. 58, p. 50

HADITH

593 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْأَرْوَاحَ فِي صِفَةِ اَلْأَجْسَادِ فِي شَجَرَةٍ مِنَ اَلْجَنَّةِ تَتَسَاءَلُ وَ تَتَعَارَفُ فَإِذَا قَدِمَتِ اَلرُّوحُ عَلَى اَلْأَرْوَاحِ تَقُولُ دَعُوهَا فَقَدْ أَفْلَتَتْ مِنْ هَوْلٍ عَظِيمٍ ثُمَّ يَسْأَلُونَهَا مَا فَعَلَ فُلاَنٌ وَ مَا فَعَلَ فُلاَنٌ فَإِنْ قَالَتْ لَهُمْ تَرَكْتُهُ حَيّاً اِرْتَجَوْهُ وَ إِنْ قَالَتْ لَهُمْ قَدْ هَلَكَ قَالُوا هَوَى هَوَى.

H.593 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "The souls are in the form of bodies in a tree of Paradise; they converse and recognize one another. When a soul joins them, they say, 'Leave it, for it has escaped a great terror.'
Then they ask it, 'What did such-and-such person do, and what did such-and-such person do?'
If it responds, 'I left them alive,' they have hope for them.
But if it responds, 'They have died,' they say, 'They have fallen.'".

[REFERENCES] Al-Kafi, Volume 3, p. 244 • Man La Yahduruhu Al-Faqih, Volume 1, p. 193 • Al-Wafi, Vol. 25, p. 633 • Al-Fusul al-Muhimmah, Part 1, p. 330 • Tafsir Al-Burhan, vol. 3, p. 724 • Bihar Al Anwar, Vol. 6, p. 269 • Tafsir Nur Al-Thaqalayn, Part 3, p. 558 • Tafsir Kanz al-Daqa'iq, Part 9, p. 220

HADITH

594 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى أَوْحَى إِلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ أَنْ أَخْرِجْ عِظَامَ يُوسُفَ عَلَيْهِ اَلسَّلاَمُ مِنْ مِصْرَ وَ وَعَدَهُ طُلُوعَ اَلْقَمَرِ فَأَبْطَأَ طُلُوعُ اَلْقَمَرِ عَلَيْهِ فَسَأَلَ عَمَّنْ يَعْلَمُ مَوْضِعَهُ فَقِيلَ لَهُ هَاهُنَا عَجُوزٌ تَعْلَمُ عِلْمَهُ فَبَعَثَ إِلَيْهَا فَأُتِيَ بِعَجُوزٍ مُقْعَدَةٍ عَمْيَاءَ فَقَالَ تَعْرِفِينَ قَبْرَ يُوسُفَ عَلَيْهِ اَلسَّلاَمُ قَالَتْ نَعَمْ قَالَ فَأَخْبِرِينِي بِمَوْضِعِهِ قَالَتْ لاَ أَفْعَلُ حَتَّى تُعْطِيَنِي خِصَالاً تُطْلِقَ رِجْلَيَّ وَ تُعِيدَ إِلَيَّ بَصَرِي وَ تَرُدَّ إِلَيَّ شَبَابِي وَ تَجْعَلَنِي مَعَكَ فِي اَلْجَنَّةِ فَكَبُرَ ذَلِكَ عَلَى مُوسَى ' فَأَوْحَى اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ إِنَّمَا تُعْطِي عَلَيَّ فَأَعْطِهَا مَا سَأَلَتْ فَفَعَلَ فَدَلَّتْهُ عَلَى قَبْرِ يُوسُفَ عَلَيْهِ اَلسَّلاَمُ فَاسْتَخْرَجَهُ مِنْ شَاطِئِ اَلنِّيلِ فِي صُنْدُوقٍ مَرْمَرٍ فَلَمَّا أَخْرَجَهُ طَلَعَ اَلْقَمَرُ فَحَمَلَهُ إِلَى اَلشَّامِ فَلِذَلِكَ يَحْمِلُ أَهْلُ اَلْكِتَابِ مَوْتَاهُمْ إِلَى اَلشَّامِ.

وهو يوسف بن يعقوب عليهما السلام، وما ذكر الله عز وجل يوسف في القرآن غيره.

H.594 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said :

Allah {SWT}, Blessed and Exalted, revealed to Musa ibn Imran {a.s} to bring out the bones of Yusuf {a.s} from Egypt ', and promised him the rising of the moon.

However, the moon delayed in rising so he inquired about someone who knew its location. He was told of an elderly woman who knew its whereabouts.

He summoned her, and a paralyzed, blind elderly woman was brought before him.

Musa {a.s} asked: 'Do you know the grave of Yusuf {a.s}?'

She replied: 'Yes.'

Musa {a.s} said: 'Then inform me of its location.'

She said: 'I will not do so unless you grant me certain conditions: to restore my legs so that I may walk, to return my eyesight, to restore my youth, and to make me with you in Paradise.'

This request was burdensome for Musa {a.s}, but Allah {SWT}, Mighty and Majestic, revealed to him,

'You are only granting these on My behalf, so fulfil her request.'

So Musa {a.s} did as She asked.

She then guided him to the grave of Yusuf {a.s}, and Musa {a.s} extracted it from the banks of the Nile in a marble coffin. When he brought it out, the moon rose. He then carried it to Sham (the Levant).

For this reason, the People of the Book carry their dead to Sham."

[AL SADUQ]

This is the same Yusuf {a.s}, the son of Yaqoob {a.s}, and Allah {SWT} hath not mentioned any other 'Yusuf' in the Quran other than him.

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 193 • Al-Wafi, Vol. 14, p. 1596 • Bihar Al Anwar, Vol. 55, p. 171 • Tafsir Nur Al-Thaqalayn, Part 2, p. 474 • Tafseer Kanz Al-Daqaiq, Vol. 6, p. 388

HADITH

595 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَكْبَرُ مَا يَكُونُ اَلْإِنْسَانُ يَوْمَ يُولَدُ وَ أَصْغَرُ مَا يَكُونُ يَوْمَ يَمُوتُ.

H.595 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The largest (in purity) a person is, is on the day they are born, and the smallest (in purity) they are, is on the day they die".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 194 • Al-Wafi, Vol. 24, p. 275

HADITH

596 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَا خَلَقَ اَللَّهُ عَزَّ وَ جَلَّ يَقِيناً لاَ شَكَّ فِيهِ أَشْبَهَ بِشَكٍّ لاَ يَقِينَ فِيهِ مِنَ اَلْمَوْتِ.

H.596 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Allah {SWT}, the Mighty and Majestic, has not created any certainty without doubt more resembling doubt without certainty than death".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 194 • Al-Khisal, Part 1, p. 14 • Tahaf al-Uqool, Part 1, p. 364 • Al-Wafi, Vol. 24, p. 191 • Al-Fusul al-Muhimmah, Part 1, p. 298 • Bihar Al Anwar, Vol. 6, p. 127 • Bihar Al Anwar, Vol. 75, p. 246 • Awalim al-Ulum, Vol. 20, p. 807

HADITH

597 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ مَنْ جُعِلَ لَهُ اَلنَّعْشُ ، فَاطِمَةُ بِنْتُ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

H.597 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The first person for whom a bier (funeral carriage) was made was Sayyida Fatimah Al-Zahra {S.A}, daughter of Muhammad {saws}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 194 • Wasail Al-Shia, Part 3, p. 220

CHAPTER 28 - THE CHAPTER ON PRAYER AND ITS LIMITS

باب - باب الصلاة وحدودها

HADITH 598 – 599

598 - قَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «اَلصَّلاَةُ لَهَا أَرْبَعَةُ آلاَفِ بَابٍ.

H.598 - Imam Ali ibn Musa Ar-Ridha {a.s} said: Prayer has four thousand gates (aspects or elements)".

[REFERENCES] Al-Kafi, Volume 3, p. 272 • Man La Yahduruhu Al-Faqih, Volume 1, p. 195 • Al-Khasal, Part 2, p. 638 • Uyūn al-Akhbār, Part 1, p. 255 • Tahdhib Al-Ahkam, Part 2, p. 242 • Al-Wafi, Vol. 8, p. 827 • Al-Wafi, Vol. 8, p. 827 • Bihar Al-Anwar, Vol. 79, p. 303

HADITH

599 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلصَّلاَةُ لَهَا أَرْبَعَةُ آلاَفِ حَدٍّ.

H.599 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Prayer has four thousand limits (boundaries or rules)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 272 • Man La Yahduruhu Al-Faqih, Volume 1, p. 195 • Tahdhib Al-Ahkam, Part 2, p. 242 • Al-Wafi, Vol. 8, p. 827

CHAPTER 29 - THE CHAPTER ON OBLIGATORY PRAYERS

باب - باب فرض الصلاة

HADITH 600 – 621

600 - قَالَ زُرَارَةُ بْنُ أَعْيَنَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَخْبِرْنِي عَمَّا فَرَضَ اَللَّهُ تَعَالَى مِنَ اَلصَّلَوَاتِ قَالَ «خَمْسُ صَلَوَاتٌ فِي اَللَّيْلِ وَ اَلنَّهَارِ» قُلْتُ لَهُ هَلْ سَمَّاهُنَّ اَللَّهُ وَ بَيَّنَهُنَّ فِي كِتَابِهِ فَقَالَ «نَعَمْ قَالَ اَللَّهُ عَزَّ وَ جَلَّ لِنَبِيِّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «۞ أَقِمِ اَلصَّلاٰةَ لِدُلُوكِ اَلشَّمْسِ إِلىٰ غَسَقِ اَللَّيْلِ۞» وَ دُلُوكُهَا زَوَالُهَا فَفِيمَا بَيْنَ دُلُوكِ اَلشَّمْسِ إِلَى غَسَقِ اَللَّيْلِ أَرْبَعُ صَلَوَاتٌ سَمَّاهُنَّ اَللَّهُ وَ بَيَّنَهُنَّ وَ وَقَّتَهُنَّ وَ غَسَقُ اَللَّيْلِ اِنْتِصَافُهُ ثُمَّ قَالَ «۞ وَ قُرْآنَ اَلْفَجْرِ إِنَّ قُرْآنَ اَلْفَجْرِ كٰانَ مَشْهُوداً ۞» فَهَذِهِ اَلْخَامِسَةُ وَقَالَ فِي ذَلِكَ: «۞ أَقِمِ اَلصَّلاٰةَ طَرَفَيِ اَلنَّهٰارِ ۞» وَ طَرَفَاهُ اَلْمَغْرِبُ وَ اَلْغَدَاةُ «۞ وَ زُلَفاً مِنَ اَللَّيْلِ ۞» وَ هِيَ صَلاَةُ اَلْعِشَاءِ اَلْآخِرَةِ وَقَالَ «۞ حٰافِظُوا عَلَى اَلصَّلَوٰاتِ وَ اَلصَّلاٰةِ اَلْوُسْطىٰ ۞» وَ هِيَ صَلاَةُ اَلظُّهْرِ وَ هِيَ أَوَّلُ صَلاَةٍ صَلاَّهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ هِيَ وَسْطُ صَلاَتَيْنِ بِالنَّهَارِ صَلاَةِ اَلْغَدَاةِ وَ صَلاَةِ اَلْعَصْرِ» وَقَالَ فِي بَعْضِ اَلْقِرَاءَةِ « «۞ حٰافِظُوا عَلَى اَلصَّلَوٰاتِ وَ اَلصَّلاٰةِ اَلْوُسْطىٰ ۞» وَ صَلاَةِ اَلْعَصْرِ «وَ قُومُوا لِلّٰهِ قٰانِتِينَ » فِي صَلاَةِ اَلْوُسْطَى » وَ قِيلَ أُنْزِلَتْ هَذِهِ اَلْآيَةُ يَوْمَ اَلْجُمُعَةِ، وَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي سَفَرٍ فَقَنَتَ فِيهَا وَ تَرَكَهَا عَلَى حَالِهَا فِي اَلسَّفَرِ وَ اَلْحَضَرِ وَ أَضَافَ لِلْمُقِيمِ رَكْعَتَيْنِ وَ إِنَّمَا وُضِعَتِ اَلرَّكْعَتَانِ اَللَّتَانِ أَضَافَهُمَا اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ، يَوْمَ اَلْجُمُعَةِ لِلْمُقِيمِ لِمَكَانِ اَلْخُطْبَتَيْنِ مَعَ اَلْإِمَامِ فَمَنْ صَلَّى يَوْمَ اَلْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ فَلْيُصَلِّهَا أَرْبَعاً كَصَلاَةِ اَلظُّهْرِ فِي سَائِرِ اَلْأَيَّامِ.

H.600 – Zurarah ibn A'yan said: I asked Imam Muhammad ibn Ali Al-Baqir {a.s} to inform me of what Allah {SWT}, the Exalted, has made obligatory regarding prayers."
Imam {a.s} replied: "Five prayers in the night and day."
I asked him, "Did Allah {SWT} name them and clarify them in His Book?"
Imam {a.s} said: "Yes, Allah {SWT}, the Mighty and Majestic, said to His Prophet :
'Establish prayer at the decline of the sun until the darkness of the night' (Surah Al-Isra 17:78).
The decline (duluk) of the sun refers to its noon passing, so from the decline of the sun until the darkness of the night, there are four prayers (Dhuhr, Asr, Maghrib and Isha) that Allah {SWT} has named and specified their times. The darkness of the night is its midpoint.
Then Allah {SWT} said: "*And the recitation at dawn, for the recitation at dawn is witnessed by angels* ˹." (Surah Al-Isra 17:78) - This is the fifth prayer.
Allah {SWT} said regarding this: "*Establish prayer ˹O' Prophet˺ at both ends of the day and in the early part of the night*." (Surah Hud 11:114) - and its two ends are Maghrib (sunset) and Fajr (dawn).
"*And during parts of the night*," (Surah Hud 11:114) which refers to the Isha prayer.
Allah {SWT} also said: "*Guard the prayers and especially the middle prayer*," (Surah Al-Baqarah 2:238) - which is the noon (Dhuhr) prayer, and this is the first prayer that the

Messenger of Allah {saws} performed. It is between two daytime prayers: the Fajr prayer and the Asr prayer."

He continued: "In some recitations, it reads *'Maintain the prayers and the middle prayer and the Asr prayer*' (Surah Al Baqarah 2:238). Stand for Allah {SWT} with devotion during the middle prayer."

This verse was revealed on a Jumu'ah when the Messenger of Allah {saws} was traveling, and he performed Qunoot in it, keeping it in both travel and residency, and added two units for non-traveler.

The two units added by the Prophet on Jumu'ah for non-travelers are due to the two sermons with the Imam. Whoever prays on Jumu'ah without a congregation should perform four units as one would perform Dhuhr on other days."

[REFERENCES] Al-Kafi, Volume 3, p. 271 • Man La Yahduruhu Al-Faqih, Volume 1, p. 195 • Ilal al-Sharai' Vol. 2, p. 354 • Tahdhib Al-Ahkam, Part 2, p. 241 • Al-Wafi, Vol. 7, p. 35 • Wasail Al-Shia, Vol. 4, p. 10 • Tafsir Al-Burhan, Vol. 1, p. 496 • Tafsir Al-Burhan, vol. 3, p. 137

HADITH

601 - وَقَالَ اَلصَّادِقُ عَ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «۞ إِنَّ اَلصَّلاٰةَ كٰانَتْ عَلَى اَلْمُؤْمِنِينَ كِتٰاباً مَوْقُوتاً ۞» قَالَ «مَفْرُوضاً.

H.601 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said regarding the words of Allah {SWT},:

"*Indeed, prayer has been decreed upon the believers a timed decree*"

(Surah An-Nisa 4:103).

Imam {a.s} said: "It means obligatory (prescribed)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Da'ā'im al-Islām, Part 1, p. 131 • Al-Wafi, Vol. 7, p. 40 • Wasail Al-Shia, Part 4, p. 8 • Bihar Al Anwar, Vol. 80, p. 25 • Tafsir Nur Al-Thaqalayn, Part 1, p. 545 • Tafseer Kanz Al-Daqaiq, Part 3, p. 530

HADITH

602 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ رَسُولَ اَللَّهِ صَ لَمَّا أُسْرِيَ بِهِ أَمَرَهُ رَبُّهُ بِخَمْسِينَ صَلاَةً فَمَرَّ عَلَى اَلنَّبِيِّينَ نَبِيٍّ نَبِيٍّ لاَ يَسْأَلُونَهُ عَنْ شَيْءٍ حَتَّى اِنْتَهَى إِلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ بِأَيِّ شَيْءٍ أَمَرَكَ رَبُّكَ فَقَالَ «بِخَمْسِينَ صَلاَةً» فَقَالَ اِسْأَلْ رَبَّكَ اَلتَّخْفِيفَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ فَسَأَلَ رَبَّهُ فَحَطَّ عَنْهُ عَشْراً ثُمَّ مَرَّ بِالنَّبِيِّينَ نَبِيٍّ نَبِيٍّ لاَ يَسْأَلُونَهُ عَنْ شَيْءٍ حَتَّى مَرَّ بِمُوسَى بْنِ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ بِأَيِّ شَيْءٍ أَمَرَكَ رَبُّكَ فَقَالَ «بِأَرْبَعِينَ صَلاَةً» فَقَالَ اِسْأَلْ رَبَّكَ اَلتَّخْفِيفَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ فَسَأَلَ رَبَّهُ فَحَطَّ عَنْهُ عَشْراً ثُمَّ مَرَّ بِالنَّبِيِّينَ نَبِيٍّ نَبِيٍّ لاَ يَسْأَلُونَهُ عَنْ شَيْءٍ حَتَّى مَرَّ بِمُوسَى بْنِ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ بِأَيِّ شَيْءٍ أَمَرَكَ رَبُّكَ فَقَالَ «بِثَلاَثِينَ صَلاَةً» فَقَالَ اِسْأَلْ رَبَّكَ اَلتَّخْفِيفَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ فَسَأَلَ رَبَّهُ عَزَّ وَ جَلَّ فَحَطَّ عَنْهُ عَشْراً ثُمَّ مَرَّ بِالنَّبِيِّينَ نَبِيٍّ نَبِيٍّ لاَ يَسْأَلُونَهُ عَنْ شَيْءٍ حَتَّى مَرَّ بِمُوسَى بْنِ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ بِأَيِّ شَيْءٍ أَمَرَكَ رَبُّكَ فَقَالَ «بِعِشْرِينَ صَلاَةً» فَقَالَ اِسْأَلْ رَبَّكَ اَلتَّخْفِيفَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ فَسَأَلَ رَبَّهُ فَحَطَّ عَنْهُ عَشْراً ثُمَّ مَرَّ بِالنَّبِيِّينَ نَبِيٍّ نَبِيٍّ لاَ يَسْأَلُونَهُ عَنْ شَيْءٍ حَتَّى مَرَّ بِمُوسَى بْنِ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ بِأَيِّ شَيْءٍ أَمَرَكَ رَبُّكَ فَقَالَ «بِعَشْرِ صَلَوَاتٍ» فَقَالَ اِسْأَلْ رَبَّكَ

اَلتَّخْفِيفَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ فَإِنِّي جِئْتُ إِلَى بَنِي إِسْرَائِيلَ بِمَا اِفْتَرَضَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِمْ فَلَمْ يَأْخُذُوا بِهِ وَ لَمْ يَقِرُّوا عَلَيْهِ فَسَأَلَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رَبَّهُ عَزَّ وَ جَلَّ فَخَفَّفَ عَنْهُ فَجَعَلَهَا خَمْساً ثُمَّ مَرَّ بِالنَّبِيِّينَ نَبِيٍّ نَبِيٍّ لاَ يَسْأَلُونَهُ عَنْ شَيْءٍ حَتَّى مَرَّ بِمُوسَى بْنِ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ بِأَيِّ شَيْءٍ أَمَرَكَ رَبُّكَ فَقَالَ «بِخَمْسِ صَلَوَاتٍ» فَقَالَ اِسْأَلْ رَبَّكَ اَلتَّخْفِيفَ عَنْ أُمَّتِكَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ فَقَالَ «إِنِّي لَأَسْتَحْيِي أَنْ أَعُودَ إِلَى رَبِّي» فَجَاءَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِخَمْسِ صَلَوَاتٍ وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «جَزَى اَللَّهُ مُوسَى بْنَ عِمْرَانَ عَنْ أُمَّتِي خَيْراً» » وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «جَزَى اَللَّهُ مُوسَى بْنَ عِمْرَانَ عَنَّا خَيْراً.

H.602 - Imam {a.s} said: "When the Messenger of Allah {saws}, was taken on the Night Journey (Miraj), his Lord {AZJ} commanded him with fifty prayers.
As he passed by each of the prophets, none of them asked him anything until he reached Musa ibn Imran {a.s}.
Musa {a.s} asked: 'What did your Lord {AZJ} command you?'
He {saws} replied: 'Fifty prayers.'
He (Musa {a.s}) requested: 'Ask your Lord {AZJ} for a reduction, for your Ummah will not be able to bear that.'
So He {saws} asked his Lord {AZJ}, and it was reduced by ten.
Then He passed by the Prophets again, one by one, without them asking Him anything, until He came to Musa {a.s}, son of Imran, who (again) asked: "What did your Lord {AZJ} command you?"
He {saws} said: "Forty prayers."
He (Musa {a.s}) requested: "Ask your Lord {AZJ} for a relief, for your nation cannot bear that."
So He asked his Lord {AZJ}, and it was reduced by ten.
Then He {saws} passed by the Prophets again, one by one, and they did not ask him anything until he reached Musa {a.s}, son of Imran, who (again) asked: "What did your Lord {AZJ} command you?"
He {saws} said: "Thirty prayers,"
He (Musa {a.s}) requested: "Ask your Lord {AZJ} for a relief, for your nation cannot bear that."
So He {saws} asked his Lord {AZJ}, and it was reduced by ten.
Then He {saws} passed by the Prophets again, one by one, and they did not ask him anything until he reached Musa {a.s}, son of Imran, who (again) asked: "What did your Lord {AZJ} command you?"
He {saws} said: "Twenty prayers."
He (Musa {a.s}) requested: "Ask your Lord {AZJ} for a relief, for your nation cannot bear that."
So He {saws} asked his Lord {AZJ}, and it was reduced by ten.
Then He {saws} passed by the Prophets again, one by one, and they did not ask him anything until he reached Musa {a.s}, son of Imran, who (again) asked: "What did your Lord {AZJ} command you?"
He {saws} said: "Ten prayers."

He (Musa {a.s}) requested: "Ask your Lord {AZJ} for a relief, for your nation cannot bear that."

Musa {a.s} continued: "I came to the people of Bani Israel with what Allah {SWT}, the Exalted, had made obligatory upon them, but they did not accept it or agree to it."

So Prophet {saws}, asked his Lord {AZJ}, the Exalted, and it was reduced further for him, making it five.

Then He {saws} passed by the Prophets again, one by one, and they did not ask him anything until he reached Musa {a.s}, son of Imran, who (again) asked: "What did your Lord {AZJ} command you?"

He {saws} said: "Five prayers."

He (Musa {a.s}) requested: "Ask your Lord {AZJ} for a relief, for your nation cannot bear that."

He {saws} replied: 'I feel shy to ask my Lord {AZJ} again.'

And thus the Messenger of Allah {saws} returned with the command for five prayers.

The Messenger of Allah {saws} said: 'May Allah {SWT} reward Musa ibn Imran with good on behalf of my Ummah'.

And Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "'May Allah {SWT} reward Musa ibn Imran with good on our behalf".

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 197 • Wasail Al-Shia, Part 4, p. 13 • Tafsir Nur Al-Thaqalayn, Part 3, p. 112

HADITH

603 - وَ رُوِيَ عَنْ زَيْدِ بْنِ عَلِيِّ بْنِ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: سَأَلْتُ أَبِي سَيِّدَ اَلْعَابِدِينَ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ لَهُ يَا أَبَتِ أَخْبِرْنِي عَنْ جَدِّنَا رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا عُرِجَ بِهِ إِلَى اَلسَّمَاءِ وَ أَمَرَهُ رَبُّهُ عَزَّ وَ جَلَّ بِخَمْسِينَ صَلاَةً كَيْفَ لَمْ يَسْأَلْهُ اَلتَّخْفِيفَ عَنْ أُمَّتِهِ حَتَّى قَالَ لَهُ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ اِرْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ اَلتَّخْفِيفَ فَإِنَّ أُمَّتَكَ لاَ تُطِيقُ ذَلِكَ فَقَالَ «يَا بُنَيَّ إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لاَ يَقْتَرِحُ عَلَى رَبِّهِ عَزَّ وَ جَلَّ فَلاَ يُرَاجِعُهُ فِي شَيْءٍ يَأْمُرُهُ بِهِ فَلَمَّا سَأَلَهُ مُوسَى عَلَيْهِ اَلسَّلاَمُ ذَلِكَ وَ صَارَ شَفِيعاً لِأُمَّتِهِ إِلَيْهِ لَمْ يَجُزْ لَهُ أَنْ يَرُدَّ شَفَاعَةَ أَخِيهِ مُوسَى عَلَيْهِ اَلسَّلاَمُ فَرَجَعَ إِلَى رَبِّهِ عَزَّ وَ جَلَّ فَسَأَلَهُ اَلتَّخْفِيفَ إِلَى أَنْ رَدَّهَا إِلَى خَمْسِ صَلَوَاتٍ» قَالَ فَقُلْتُ لَهُ يَا أَبَتِ فَلِمَ لَمْ يَرْجِعْ إِلَى رَبِّهِ عَزَّ وَ جَلَّ وَ لَمْ يَسْأَلْهُ اَلتَّخْفِيفَ مِنْ خَمْسِ صَلَوَاتٍ وَ قَدْ سَأَلَهُ مُوسَى عَلَيْهِ اَلسَّلاَمُ أَنْ يَرْجِعَ إِلَى رَبِّهِ عَزَّ وَ جَلَّ وَ يَسْأَلَهُ اَلتَّخْفِيفَ فَقَالَ «يَا بُنَيَّ أَرَادَ عَلَيْهِ اَلسَّلاَمُ أَنْ يُحَصِّلَ لِأُمَّتِهِ اَلتَّخْفِيفَ مَعَ أَجْرِ خَمْسِينَ صَلاَةً لِقَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «مَنْ جاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثالِها» أَ لاَ تَرَى أَنَّهُ عَلَيْهِ اَلسَّلاَمُ لَمَّا هَبَطَ إِلَى اَلْأَرْضِ نَزَلَ عَلَيْهِ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ اَلسَّلاَمَ وَ يَقُولُ لَكَ إِنَّهَا خَمْسٌ بِخَمْسِينَ «◯ ما يُبَدَّلُ اَلْقَوْلُ لَدَيَّ وَ ما أَنَا بِظَلاَّمٍ لِلْعَبِيدِ ◯» قَالَ فَقُلْتُ لَهُ يَا أَبَتِ أَ لَيْسَ اَللَّهُ جَلَّ ذِكْرُهُ لاَ يُوصَفُ بِمَكَانٍ فَقَالَ «بَلَى تَعَالَى اَللَّهُ عَنْ ذَلِكَ عُلُوّاً كَبِيراً» قُلْتُ فَمَا مَعْنَى قَوْلِ مُوسَى عَلَيْهِ اَلسَّلاَمُ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اِرْجِعْ إِلَى رَبِّكَ فَقَالَ «مَعْنَاهُ مَعْنَى قَوْلِ إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ «◯ إِنِّي ذاهِبٌ إِلى رَبِّي سَيَهْدِينِ ◯» وَ مَعْنَى قَوْلِ مُوسَى عَلَيْهِ اَلسَّلاَمُ: «◯ وَ عَجِلْتُ إِلَيْكَ رَبِّ لِتَرْضى ◯» وَ مَعْنَى قَوْلِهِ عَزَّ وَ جَلَّ «◯ فَفِرُّوا إِلَى اَللَّهِ ◯» يَعْنِي حُجُّوا إِلَى بَيْتِ اَللَّهِ يَا بُنَيَّ إِنَّ اَلْكَعْبَةَ بَيْتُ اَللَّهِ فَمَنْ حَجَّ بَيْتَ اَللَّهِ فَقَدْ قَصَدَ إِلَى

اَللَّهِ وَ اَلْمَسَاجِدَ بُيُوتُ اَللَّهِ فَمَنْ سَعَى إِلَيْهَا فَقَدْ سَعَى إِلَى اَللَّهِ وَ قَصَدَ إِلَيْهِ وَ اَلْمُصَلِّي مَا دَامَ فِي صَلاَتِهِ فَهُوَ وَاقِفٌ بَيْنَ يَدَيِ اَللَّهِ عَزَّ وَ جَلَّ فَإِنَّ لِلَّهِ تَبَارَكَ وتَعَالَى بِقَاعاً فِي سَمَاوَاتِهِ فَمَنْ عُرِجَ بِهِ إِلَى بُقْعَةٍ مِنْهَا فَقَدْ عُرِجَ بِهِ إِلَيْهِ أَ لاَ تَسْمَعُ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ «تَعْرُجُ اَلْمَلاَئِكَةُ وَ اَلرُّوحُ إِلَيْهِ » وَ يَقُولُ اَللَّهُ عَزَّ وَ جَلَّ فِي قِصَّةِ عِيسَى اِبْنِ مَرْيَمَ عَلَيْهَا اَلسَّلاَمُ «بَلْ رَفَعَهُ اَللَّهُ إِلَيْهِ» وَ يَقُولُ اَللَّهُ عَزَّ وَ جَلَّ:

«◯ إِلَيْهِ يَصْعَدُ اَلْكَلِمُ اَلطَّيِّبُ وَ اَلْعَمَلُ اَلصَّالِحُ يَرْفَعُهُ ◯».

وقد أخرجت هذا الحديث مسندا في كتاب المعارج. والصلاة في اليوم والليلة إحدى وخمسون ركعة، منها الفريضة سبع عشرة ركعة الظهر أربع ركعات وهي أول صلاة فرضها الله عز وجل، والعصر أربع ركعات، والمغرب ثلاث ركعات، والعشاء الآخرة أربع ركعات، والغداة ركعتان، فهذه سبع عشرة ركعة فريضة وما سوى ذلك سنة ونافلة، ولا تتم الفرائض إلا بها، أما نافلة الظهرين فست عشرة ركعة، ونافلة المغرب أربع ركعات بعدها بتسليمتين، وأما الركعتان بعد العشاء الآخرة من جلوس فإنهما تعدان بركعة، فإن أصاب الرجل حدث قبل أن يدرك آخر الليل ويصلي الوتر يكون قد بات على الوتر ، وإذا أدرك آخر الليل صلى الوتر بعد صلاة الليل.

H.603 – It is narrated from Zaid ibn Ali ibn al-Hussain {a.s} who said:
"I asked my father, the Master of the Worshippers (Imam Ali ibn Al-Hussain {a.s}), saying, 'O' my father, inform me about our grandfather, the Messenger of Allah {saws}, when he was taken up to the heavens and his Lord {AZJ} commanded him with fifty prayers. Why did he not ask for a reduction for his community until Musa {a.s} said to him, "Return to your Lord {AZJ} and ask for a reduction, for your community will not be able to bear this"?'
Imam Ali ibn Al-Hussain {a.s} said: 'O' my son, the Messenger of Allah {saws} does not propose or make demands from his Lord {AZJ}, nor does he dispute any command He gives him. However, when Musa {a.s} suggested it and became an intercessor on behalf of his community, it was not appropriate for him to refuse the intercession of his brother Musa. So he returned to his Lord {AZJ} and asked for a reduction until it was reduced to five prayers.'
I then said: 'O' my father, why did he not return to his Lord {AZJ} and ask for a reduction from five prayers, even though Musa had suggested that?'
Imam {a.s} said: 'O' my son, The Prophet {saws} wished to ensure a lightening of the burden while preserving the reward of fifty prayers for his community, as Allah {SWT}, the Mighty and Majestic, says, "*Whoever brings a good deed shall have ten times its like*" (Suran Al-An'am 6:160).
Do you not see that when he returned to the earth, Archangel Jibril {a.s} descended to him and said: "O' Muhammad, your Lord {AZJ} sends you greetings and says: Indeed, they are five (prayers) equating to fifty (in reward). No word is changed with Me, and I am not unjust to My servants."'
I said: 'O' my father, is not Allah {SWT}, the Glorified, beyond being confined to a place?'
Imam {a.s} said: 'Yes, Allah {SWT} is far above such limitations.'
I then asked: 'So what is the meaning of Musa's statement to the Messenger of Allah {saws}, "Return to your Lord {AZJ}"?'
Imam {a.s} said: 'It means the same as Ibrahim's statement {a.s}:
"*Indeed, I will go to my Lord {AZJ}; He will guide me*" (Surah As-Saffat 37:99),

and Musa's statement: "*I hastened to You, my Lord {AZJ}, so that You might be pleased*" (Surah Taha 20:84),
and Allah's {SWT} words: "*So flee to Allah* {SWT}" (Surah Adh-Dhariyat 51:50), which means pilgrimage to the House of Allah {SWT}.
O' my son, the Kaaba is the House of Allah {SWT}, and whoever performs Hajj to the House of Allah {SWT} has sought Allah {SWT}. The mosques are the Houses of Allah {SWT}, so whoever strives toward them strives toward Allah {SWT} and intends Him.
While praying, one is standing in the presence of Allah {SWT}, the Mighty and Majestic. Verily, Allah {SWT}, the Blessed and Exalted, has realms in His heavens, and whoever is taken up to one of these realms is taken up to Him.
Do you not hear Allah {SWT}, the Mighty and Majestic, say: "*The angels and the spirit ascend to Him*" (Surah Al-Ma'arij 70:4) and in the story of Isa (Jesus {a.s}):
"*But Allah {SWT} raised him to Himself*" (Surah An-Nisa 4:158), and He says: "*To Him ascend good words, and He raises righteous deeds*" (Surah Fatir 35:10).'

[AL SADUQ]

This hadith has been narrated with a chain of transmission in the book of Al-Ma'arij.
Additionally, daily and nightly prayers are fifty-one units: the obligatory prayers are seventeen units –
Dhuhr (noon) is four units and was the first prayer Allah {SWT}, the Mighty and Majestic, made obligatory; Asr (afternoon) is four units; Maghrib (sunset) is three units; Isha (night) is four units; And Fajr (morning) is two units.
The remaining are recommended (nafilah) prayers that complement and complete the obligatory prayers.
As for the voluntary prayers for the Dhuhr and Asr, they total sixteen units, and the voluntary prayer for Maghrib consists of four units afterward with two salaams (salutations). The two units after the Isha prayer while sitting are counted as one unit.
And If a person, for some reason or event cannot wait till reaching the end of the night (for Witr prayer) and prays the Witr early, they have (the rewards of) spent the night in Witr prayer. If they can access the end of the night, they should pray the Witr after the Salat Al Layl.

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 198 • Al-Wafi, Vol. 7, p. 67 • Tafsir Al-Burhan, vol. 3, p. 487 • Tafsir Nur Al-Thaqalayn, Part 3, p. 113 • Tafseer Kanz Al-Daqaiq, Part 7, p. 321

HADITH

604 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: « «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ اَلْيَوْمِ اَلْآخِرِ» فَلاَ يَبِيتَنَّ إِلاَّ بِوَتْرٍ.

وصلاة الليل ثماني ركعات والشفع ركعتان [والوتر ركعة] وركعتا الفجر، فهذه إحدى وخمسون ركعة، ومن أدرك آخر الليل وصلى الوتر مع صلاة الليل لم يعد الركعتين من جلوس بعد العشاء الآخرة شيئا، وكانت الصلاة له في اليوم و الليلة خمسين ركعة، وإنما صارت خمسين ركعة لان ساعات الليل اثنتا عشرة ساعة وساعات النهار اثنتا عشرة ساعة، وفيما بين طلوع الفجر إلى طلوع الشمس ساعة فجعل الله عز وجل لكل ساعة ركعتين.

H.604 The Prophet, said:
"Whoever believes in Allah {SWT} and the Last Day should not sleep except in a state of Witr (having performed the Witr prayer)".

[AL SADUQ]
Night prayer consists of eight units (rak'ahs), two units of Shaf' (pair) prayer, one unit of Witr, and two units before Fajr, making a total of fifty-one units of prayer in a day and night.
Whoever reaches the last part of the night and performs the Witr prayer along with the night prayer does not need to count the two units performed while sitting after the last Isha prayer. The prayers, therefore, amount to fifty units in a day and night. It is fifty units because there are twelve hours in the night and twelve hours in the day, and between the rising of the dawn and the rising of the sun, there is one hour.
Thus, Allah {SWT}, the Mighty and Majestic, ordained two units for each hour.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 200 • Ilal al-Sharai' Vol. 2, p. 330 • Tahdhib Al-Ahkam, Part 2, p. 341 • Al-Wafi, Vol. 7, p. 98 • Wasail Al-Shia, Vol. 4, p. 94 • Wasail Al-Shia, Vol. 4, p. 95 • Wasail Al-Shia, Vol. 4, p. 95 • Bihar Al-Anwar, Vol. 84, p. 145

HADITH

605 - وَقَالَ زُرَارَةُ بْنُ أَعْيَنَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «كَانَ اَلَّذِي فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى اَلْعِبَادِ عَشْرَ رَكَعَاتٍ وَ فِيهِنَّ اَلْقِرَاءَةُ وَ لَيْسَ فِيهِنَّ وَهْمٌ يَعْنِي سَهْوٌ فَزَادَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سَبْعاً وَ فِيهِنَّ اَلسَّهْوُ وَ لَيْسَ فِيهِنَّ اَلْقِرَاءَةُ فَمَنْ شَكَّ فِي اَلْأُوَّلَتَيْنِ أَعَادَ حَتَّى يَحْفَظَ وَ يَكُونَ عَلَى يَقِينٍ وَ مَنْ شَكَّ فِي اَلْأَخِيرَتَيْنِ عَمِلَ بِالْوَهْمِ.

H.605 - Zurarah ibn A'yan narrated that Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"What Allah {SWT}, the Mighty and Majestic, initially made obligatory upon His servants were ten rak'ahs (units of prayer), in which there is recitation and no room for doubt (meaning no room for forgetfulness or error).
The Messenger of Allah {saws} added seven rak'ahs, in which forgetfulness may occur but there is no obligatory recitation.
So, whoever doubts during the first two (rak'ahs) must repeat (the prayer) until they are certain. However, if one doubts in the last two (rak'ahs), they should act according to their assumption."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 201 • Al-Wafi, Vol. 7, p. 36 • Wasail Al-Shia, Vol. 8, p. 187

HADITH

606 - وَقَالَ زُرَارَةُ وَ اَلْفُضَيْلُ: قُلْنَا لِأَبِي جَعْفَرٍ ع أَ رَأَيْتَ قَوْلَ اَللَّهِ عَزَّ وَ جَلَّ: «إِنَّ اَلصَّلاٰةَ كٰانَتْ عَلَى اَلْمُؤْمِنِينَ كِتٰاباً مَوْقُوتاً» قَالَ «يَعْنِي كِتَاباً مَفْرُوضاً وَ لَيْسَ يَعْنِي وَقْتَ فَوْتِهَا إِنْ جَازَ ذَلِكَ اَلْوَقْتَ ثُمَّ صَلاَّهَا لَمْ تَكُنْ صَلاَةً مُؤَدَّاةً وَ لَوْ كَانَ ذَلِكَ كَذَلِكَ لَهَلَكَ سُلَيْمَانُ بْنُ دَاوُدَ عَلَيْهِ اَلسَّلاَمُ حِينَ صَلاَّهَا بِغَيْرِ وَقْتِهَا وَ لَكِنَّهُ مَتَى مَا ذَكَرَهَا صَلاَّهَا.

قال مصنف هذا الكتاب: إن الجهال من أهل الخلاف يزعمون أن سليمان عليه السلام اشتغل ذات يوم بعرض الخيل حتى توارت الشمس بالحجاب، ثم أمر برد الخيل وأمر بضرب سوقها وأعناقها وقتلها، وقال: إنها شغلتني عن ذكر ربي، وليس كما يقولون جل نبي الله سليمان عليه السلام عن مثل هذا الفعل لأنه لم يكن للخيل ذنب فيضرب سوقها وأعناقها لأنها لم تعرض نفسها عليه ولم تشغله وإنما عرضت عليه وهي بهائم غير مكلفة والصحيح في ذلك:

H.606 – Zurarah and Al-Fudail said:
"We asked Abu Ja'far (Imam al-Baqir {a.s}) about the statement of Allah {SWT}, the Mighty Majestic: *'Indeed, prayer has been decreed upon the believers a timed decree*' (Surah An-Nisa 4:103).
Imam {a.s} replied: "It means that it is an obligatory decree (prescribed prayer) and does not refer to a specific cut-off time after which it would not be valid. If one misses the prescribed time and then performs the prayer, it would not be considered a timely (adā') prayer. If this were so, then Sulayman ibn Dawud (Solomon {a.s}) would have been destroyed when he prayed outside its prescribed time, but rather, whenever he remembered it, he performed it."

[AL SADUQ]
The author of this book comments:
The ignorant among those who oppose us claim that Sulayman {a.s} became distracted one day by reviewing his horses until the sun set behind the veil, and then he commanded that the horses be returned, and he ordered their legs and necks to be struck and killed, saying: "They distracted me from the remembrance of my Lord {AZJ}."
However, this interpretation is incorrect. The Prophet Sulayman {a.s} would not commit such an act, as the horses had no fault for which to be punished - they were merely presented to him as animals not held accountable. The correct understanding of this incident is (in the Hadith.607).

[REFERENCES] Tafsir al-Ayashi, vol. 1, p. 273 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 202 • Wasail Al-Shia, Vol. 4, p. 137 • Tafsir Al-Burhan, Vol. 2, p. 167 • Tafsir Al-Burhan, vol. 4, p. 653 • Bihar Al Anwar, Vol. 14, p. 101 • Bihar Al-Anwar, Vol. 79, p. 353 • Mustadrak Al-Wasail, Vol. 3, p. 109

HADITH

607 - مَا رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ عَلَيْهِ اَلسَّلاَمُ عُرِضَ عَلَيْهِ ذَاتَ يَوْمٍ بِالْعَشِيِّ اَلْخَيْلُ فَاشْتَغَلَ بِالنَّظَرِ إِلَيْهَا حَتَّى تَوَارَتِ اَلشَّمْسُ بِالْحِجَابِ فَقَالَ لِلْمَلاَئِكَةِ رُدُّوا اَلشَّمْسَ عَلَيَّ حَتَّى أُصَلِّيَ صَلاَتِي فِي وَقْتِهَا فَرَدُّوهَا فَقَامَ فَمَسَحَ سَاقَيْهِ وَ عُنُقَهُ وَ أَمَرَ أَصْحَابَهُ اَلَّذِينَ فَاتَتْهُمُ اَلصَّلاَةُ مَعَهُ بِمِثْلِ ذَلِكَ وَ كَانَ ذَلِكَ وُضُوءَهُمْ لِلصَّلاَةِ ثُمَّ قَامَ فَصَلَّى فَلَمَّا فَرَغَ غَابَتِ اَلشَّمْسُ وَ طَلَعَتِ اَلنُّجُومُ ذَلِكَ قَوْلُ اَللَّهِ عَزَّ وَ جَلَّ: «۞ وَ وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نِعْمَ اَلْعَبْدُ إِنَّهُ أَوَّابٌ `إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ اَلصَّافِنَاتُ اَلْجِيَادُ فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ اَلْخَيْرِ عَنْ ذِكْرِ رَبِّي حَتَّى تَوَارَتْ بِالْحِجَابِ رُدُّوهَا عَلَيَّ فَطَفِقَ مَسْحاً بِالسُّوقِ وَ اَلْأَعْنَاقِ ۞»

وقد أخرجت هذا الحديث مسندا في كتاب الفوائد.

H.607 - It is narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"One afternoon, horses were presented before Sulayman ibn Dawud (Solomon {a.s}), and he became preoccupied with viewing them until the sun set behind the veil (of night). He then said to the angels, 'Return the sun to me so that I may perform my prayer within its proper time,' and they returned it.
He then stood and wiped his legs and neck (as an act of preparation for prayer) and commanded his companions, who had also missed the prayer, to do the same. This was their purification (wudu) for the prayer. He then performed his prayer, and once he finished, the sun set, and the stars appeared.
This is the meaning of Allah's {SWT} words:
'And We granted to Dawud, Sulayman; an excellent servant. Indeed, he was one who repeatedly turned back [to Us]. When there were displayed before him in the afternoon the poised standing racehorses, He said: "Indeed, I gave preference to the love of good things over the remembrance of my Lord {AZJ} until it (the sun) disappeared behind the veil." [He said], "Return them to me," and he began to pass his hand over their legs and necks.' (Surah Sad 38:30-33).

[AL SADUQ]
I have narrated this narration has been recorded with its chain in the book "Al-Fawa'id.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 202 • Al-Wafi, Vol. 26, p. 343 • Tafsir al-Safi, Vol. 4, p. 298 • Tafsir Al-Burhan, vol. 4, p. 653 • Bihar Al Anwar, Vol. 14, p. 101 • Bihar Al-Anwar, Vol. 79, p. 341 • Tafsir Nur Al-Thaqalayn, Part 4, p. 454 • Tafseer Kanz Al-Daqaiq, Part 11, p. 232

HADITH

608 - وَ قَدْ رُوِيَ: «أَنَّ اَللَّهَ تَبَارَكَ وتَعَالَى رَدَّ اَلشَّمْسَ عَلَى يُوشَعَ بْنِ نُونٍ وَصِيِّ مُوسَى عَلَيْهِ اَلسَّلاَمُ حَتَّى صَلَّى اَلصَّلاَةَ اَلَّتِي فَاتَتْهُ فِي وَقْتِهَا.

H.608 - It is reported: "Allah {SWT}, Blessed and Exalted, returned the sun for Yusha' ibn Nun (Joshua), the successor of Musa {a.s}, so that he could perform the prayer that he had missed within its proper time."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

609 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «يَكُونُ فِي هَذِهِ اَلْأُمَّةِ كُلُّ مَا كَانَ فِي بَنِي إِسْرَائِيلَ حَذْوَ اَلنَّعْلِ بِالنَّعْلِ وَ حَذْوَ اَلْقُذَّةِ بِالْقُذَّةِ.

وقال عز وجل: " سنة الله التي قد خلت من قبل ولن تجد لسنة الله تبديلا " وقال عز وجل: " ولا تجد لسنتنا تحويلا "، فجرت هذه السنة في رد الشمس على أمير المؤمنين علي بن أبي طالب عليه السلام في هذه الأمة، رد الله عليه الشمس مرتين، مرة في أيام رسول الله صلى الله عليه وآله، ومرة بعد وفاته صلى الله عليه وآله، أما في أيامه صلى الله عليه وآله:

H.609 - The Prophet, said: "In this Ummah, there will be everything that occurred in the Children of Israel, step by step and inch by inch".

[AL SADUQ]

And Allah {SWT}, the Exalted, said: "*The established way of Allah {SWT} which has occurred before, and you will never find in the way of Allah {SWT} any change*" (Surah Al-Fath 48:23)
And Allah {SWT}, said: "*And you will not find in Our way any alteration*" (Surah Al-Isra 17:77)
established way was fulfilled in the returning of the sun for The Commander of the Faithful, Ali ibn Abi Talib {a.s}, in this nation. Allah {SWT} caused the sun to return for him twice – once during the lifetime of the Messenger of Allah {saws} and once after his passing.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

في أيامه صلى الله عليه وآله:

610 - فَرُوِيَ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ أَنَّهَا قَالَتْ: بَيْنَمَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ نَائِمٌ ذَاتَ يَوْمٍ وَ رَأْسُهُ فِي حَجْرِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ فَفَاتَتْهُ اَلْعَصْرُ حَتَّى غَابَتِ اَلشَّمْسُ فَقَالَ « اَللَّهُمَّ إِنَّ عَلِيّاً كَانَ فِي طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ فَارْدُدْ عَلَيْهِ اَلشَّمْسَ » قَالَتْ أَسْمَاءُ فَرَأَيْتُهَا وَ اَللَّهِ غَرَبَتْ ثُمَّ طَلَعَتْ بَعْدَ مَا غَرَبَتْ وَ لَمْ يَبْقَ جَبَلٌ وَ لاَ أَرْضٌ إِلاَّ طَلَعَتْ عَلَيْهِ حَتَّى قَامَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ فَتَوَضَّأَ وَ صَلَّى ثُمَّ غَرَبَتْ.

As for during His days:
H.610 - It is narrated from Asma bint Umais that She said:
"One day, while the Messenger of Allah {saws} was resting with his head in the lap of Ali {a.s}, the Asr prayer passed, and the sun had set.
The Prophet {saws} said: 'O' Allah {SWT}, Ali was engaged in obedience to You and Your Messenger, so return the sun for him.'
Asma said: 'By Allah {SWT}, I saw the sun set, then it rose again after it had set, and no mountain or land remained except that it was illuminated by its light until Ali {a.s} stood, performed ablution, and prayed. Then the sun set again.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

وأما بعد وفاة النبي صلى الله عليه وآله فإنه:

611 - رُوِيَ عَنْ جُوَيْرِيَةَ بْنِ مُسْهِرٍ أَنَّهُ قَالَ: أَقْبَلْنَا مَعَ أَمِيرِ اَلْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ مِنْ قَتْلِ اَلْخَوَارِجِ حَتَّى إِذَا قَطَعْنَا فِي أَرْضِ بَابِلَ حَضَرَتْ صَلاَةُ اَلْعَصْرِ فَنَزَلَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ وَ نَزَلَ اَلنَّاسُ فَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ «أَيُّهَا اَلنَّاسُ إِنَّ هَذِهِ أَرْضٌ مَلْعُونَةٌ قَدْ عُذِّبَتْ فِي اَلدَّهْرِ ثَلاَثَ مَرَّاتٍ» وَ فِي خَبَرٍ آخَرَ «مَرَّتَيْنِ وَ هِيَ تَتَوَقَّعُ اَلثَّالِثَةَ وَ هِيَ إِحْدَى اَلْمُؤْتَفِكَاتِ وَ هِيَ أَوَّلُ أَرْضٍ عُبِدَ فِيهَا وَثَنٌ وَ إِنَّهُ لاَ يَحِلُّ لِنَبِيٍّ وَ لاَ لِوَصِيِّ نَبِيٍّ أَنْ يُصَلِّيَ فِيهَا فَمَنْ أَرَادَ مِنْكُمْ أَنْ يُصَلِّيَ فَلْيُصَلِّ» فَمَالَ اَلنَّاسُ عَنْ جَنْبَيِ اَلطَّرِيقِ يُصَلُّونَ وَ رَكِبَ هُوَ عَلَيْهِ اَلسَّلاَمُ بَغْلَةَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ مَضَى قَالَ جُوَيْرِيَةُ فَقُلْتُ وَ اَللَّهِ لَأَتَّبِعَنَّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ وَ لَأُقَلِّدَنَّهُ صَلاَتِي اَلْيَوْمَ فَمَضَيْتُ خَلْفَهُ فَوَ اَللَّهِ مَا جُزْنَا جِسْرَ سُورَاءَ حَتَّى غَابَتِ اَلشَّمْسُ فَشَكَكْتُ فَالْتَفَتَ إِلَيَّ وَقَالَ «يَا جُوَيْرِيَةُ أَ شَكَكْتَ» فَقُلْتُ نَعَمْ يَا أَمِيرَ اَلْمُؤْمِنِينَ فَنَزَلَ عَلَيْهِ اَلسَّلاَمُ عَنْ نَاحِيَةٍ فَتَوَضَّأَ ثُمَّ قَامَ فَنَطَقَ بِكَلاَمٍ لاَ أُحْسِنُهُ إِلاَّ كَأَنَّهُ بِالْعِبْرَانِيِّ ثُمَّ نَادَى اَلصَّلاَةَ فَنَظَرْتُ وَ اَللَّهِ إِلَى اَلشَّمْسِ قَدْ خَرَجَتْ مِنْ بَيْنِ جَبَلَيْنِ لَهَا صَرِيرٌ فَصَلَّى اَلْعَصْرَ وَ صَلَّيْتُ مَعَهُ فَلَمَّا فَرَغْنَا مِنْ صَلاَتِنَا عَادَ اَللَّيْلُ كَمَا كَانَ فَالْتَفَتَ إِلَيَّ وَقَالَ «يَا جُوَيْرِيَةَ بْنَ مُسْهِرٍ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ: «فَسَبِّحْ بِاسْمِ رَبِّكَ اَلْعَظِيمِ» وَ إِنِّي سَأَلْتُ اَللَّهَ عَزَّ وَ جَلَّ بِاسْمِهِ اَلْعَظِيمِ فَرَدَّ عَلَيَّ اَلشَّمْسَ. وَ رُوِيَ: أَنَّ جُوَيْرِيَةَ لَمَّا رَأَى ذَلِكَ قَالَ أَنْتَ وَصِيُّ نَبِيٍّ وَ رَبِّ اَلْكَعْبَةِ.

As for after the death of the Prophet:

H.611 - It was narrated from Juwayriyah ibn Mus-hir that He said:

"We were coming with The Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, from the battle with the Khawarij. When we reached the land of Babil (Babylon), the time for Asr prayer approached.

The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} dismounted, and the people dismounted as well.

Imam Ali ibn Abi Talib {a.s}, said: 'O' people, this is a cursed land that has been punished three times in the past' (in another version, 'twice, and it is expecting a third punishment'). 'It is one of the overturned lands, and it was the first land where an idol was worshipped. It is not permissible for a prophet or the successor of a prophet to pray in it. Whoever among you wishes to pray may do so.'

So, the people moved to the sides of the path to pray, while He {a.s} mounted the mule of the Messenger of Allah {saws} and continued on.

Juwayriyah said: 'I said to myself, "By Allah {SWT}, I will follow The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} and will imitate his prayer today."

So, I went after him. By Allah {SWT}, we did not cross the bridge of Surah until the sun had set, and I began to doubt.'

He (Ali) turned to me and said: 'Juwayriyah, do you doubt?'

I replied: 'Yes, O' Commander of the Faithful (Imam Ali ibn Abi Talib {a.s})'.

He dismounted, performed ablution, stood, and uttered words that I did not understand, as if they were in Hebrew.

Then he called for prayer, and I saw, by Allah {SWT}, the sun emerge from between two mountains, making a sound as it rose.
He then prayed the Asr prayer, and I prayed with him. When we finished our prayer, the night returned to how it was.
He turned to me and said: 'Juwayriyah ibn Mus-hir, Allah {SWT}, the Mighty and Majestic, says: "*So exalt the name of your Lord {AZJ}, the Most Great*" (Qur'an 56:74). I asked Allah {SWT}, the Mighty and Majestic, by His Greatest Name, and He returned the sun for me.'
It is narrated that when Juwayriyah witnessed this, He said:
'By the Lord {AZJ} of the Kaaba, you are the successor of a prophet.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 203 • Ithbāt al-Hudāt, Part 3, p. 437 • Madīnat Maʿājiz al-Aʾimma ʿAlayhim al-Salām, Part 1, p. 196

HADITH

612 - وَقَالَ سُلَيْمَانُ بْنُ خَالِدٍ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: جُعِلْتُ فِدَاكَ أَخْبِرْنِي عَنِ اَلْفَرَائِضِ اَلَّتِي فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى اَلْعِبَادِ مَا هِيَ قَالَ «شَهَادَةُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ وَ إِقَامُ اَلصَّلَوَاتِ اَلْخَمْسِ وَ إِيتَاءُ اَلزَّكَاةِ وَ حِجُّ اَلْبَيْتِ وَ صِيَامُ شَهْرِ رَمَضَانَ وَ اَلْوَلاَيَةُ فَمَنْ أَقَامَهُنَّ وَ سَدَّدَ وَ قَارَبَ وَ اِجْتَنَبَ كُلَّ مُنْكَرٍ دَخَلَ اَلْجَنَّةَ.

H.612 - Sulayman ibn Khalid said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"May I be your ransom! Inform me about the obligations that Allah {SWT}, the Mighty and Majestic, has imposed upon the servants."
Imam {a.s} replied: "Testifying that there is no god but Allah {SWT} and that Muhammad is the Messenger of Allah {saws}, establishing the five daily prayers, giving zakat, performing the pilgrimage to the House (Kaaba), fasting during the month of Ramadan, and (accepting) the wilayah (divinely ordained leadership of the Imams). Whoever fulfils these and strives to do good, draws close (to what is right), and avoids all that is forbidden will enter Paradise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

613 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنَّ أَفْضَلَ مَا يَتَوَسَّلُ بِهِ اَلْمُتَوَسِّلُونَ اَلْإِيمَانُ بِاللَّهِ وَ رَسُولِهِ وَ اَلْجِهَادُ فِي سَبِيلِ اَللَّهِ وَ كَلِمَةُ اَلْإِخْلاَصِ فَإِنَّهَا اَلْفِطْرَةُ وَ إِقَامُ اَلصَّلاَةِ فَإِنَّهَا اَلْمِلَّةُ وَ إِيتَاءُ اَلزَّكَاةِ فَإِنَّهَا مِنْ فَرَائِضِ اَللَّهِ عَزَّ وَ جَلَّ وَ اَلصَّوْمُ فَإِنَّهُ جُنَّةٌ مِنْ عَذَابِهِ وَ حِجُّ اَلْبَيْتِ فَإِنَّهُ مَنْفَاةٌ لِلْفَقْرِ وَ مَدْحَضَةٌ لِلذَّنْبِ وَ صِلَةُ اَلرَّحِمِ فَإِنَّهَا مَثْرَاةٌ فِي اَلْمَالِ وَ مَنْسَأَةٌ فِي اَلْأَجَلِ وَ صَدَقَةُ اَلسِّرِّ فَإِنَّهَا تُطْفِئُ اَلْخَطِيئَةَ وَ تُطْفِئُ غَضَبَ اَللَّهِ عَزَّ وَ جَلَّ وَ صَنَائِعُ اَلْمَعْرُوفِ فَإِنَّهَا تَدْفَعُ مِيتَةَ اَلسَّوْءِ وَ، تَقِي مَصَارِعَ اَلْهَوَانِ أَلاَ فَاصْدُقُوا، فَإِنَّ اَللَّهَ مَعَ اَلصَّادِقِينَ وَ جَانِبُوا اَلْكَذِبَ فَإِنَّهُ يُجَانِبُ اَلْإِيمَانَ أَلاَ إِنَّ اَلصَّادِقَ عَلَى شَفَا مَنْجَاةٍ وَ كَرَامَةٍ، أَلاَ إِنَّ اَلْكَاذِبَ عَلَى شَفَا مَخْزَاةٍ وَ هَلَكَةٍ أَلاَ وَ قُولُوا خَيْراً تُعْرَفُوا بِهِ وَ اِعْمَلُوا بِهِ تَكُونُوا مِنْ أَهْلِهِ وَ أَدُّوا اَلْأَمَانَةَ إِلَى مَنِ اِئْتَمَنَكُمْ وَ صِلُوا أَرْحَامَ مَنْ قَطَعَكُمْ وَ عُودُوا بِالْفَضْلِ عَلَى مَنْ حَرَمَكُمْ.

H.613 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} used to say:
"The best means by which those seeking nearness (to Allah {SWT}) may draw near are;
Faith in Allah {SWT} and His Messenger,
Striving in the way of Allah {SWT},
Word of sincerity (testifying that there is no god but Allah {SWT}), for it is the natural disposition (fitrah),
Establishing prayer for it is the religion,
Giving zakat (alms) for it is one of the obligations of Allah {SWT}, the Mighty and Majestic; fasting, for it is a shield from His punishment,
Fasting as it is a shield from His punishment,
Pilgrimage to the House (Hajj), as it is means of dispelling poverty and wash away sins,
Maintaining family ties increases wealth and prolongs life,
Charity given in secret extinguishes sin and appeases the wrath of Allah {SWT} Almighty,
Acts of kindness for they repel a bad death and protect against disgraceful situations.
So, be truthful, for Allah {SWT} is with the truthful. Avoid lying, for it distances one from faith. Know that the truthful one stands on the brink of salvation and honor, while the liar stands on the brink of disgrace and ruin.
Say good words so that you are recognized by them, and act upon them so that you may be among the people of virtue. Return trusts to those who have entrusted you, maintain kinship ties even with those who cut them off, and show favour to those who deprive you".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

614 - وَ رُوِيَ عَنْ مَعْمَرِ بْنِ يَحْيَى قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِذَا جِئْتَ بِالْخَمْسِ اَلصَّلَوَاتِ لَمْ تُسْأَلْ عَنْ صَلاَةٍ وَ إِذَا جِئْتَ بِصَوْمِ شَهْرِ رَمَضَانَ لَمْ تُسْأَلْ عَنْ صَوْمٍ.

H.614 - It is narrated from Ma'mar ibn Yahya, who said: I heard Imam Jafar ibn Muhammad Al-Sadiq {a.s} say:
"If you perform the five daily prayers, you will not be questioned about any other prayer, and if you observe the fast of the month of Ramadan, you will not be questioned about any other fasting."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 205 • Al-Wafi, Vol. 7, p. 28 • Wasail Al-Shia, Part 4, p. 14

HADITH

615 - وَ رُوِيَ عَنْ عَائِذٍ اَلْأَحْمَسِيِّ أَنَّهُ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنِ اَلصَّلاَةِ فَبَدَأَنِي فَقَالَ «إِذَا لَقِيتَ اَللَّهَ عَزَّ وَ جَلَّ بِالصَّلَوَاتِ اَلْخَمْسِ لَمْ يَسْأَلْكَ عَمَّا سِوَاهُنَّ.

H.615 - It is narrated from 'Aidh al-Amasi that He said:
"I entered upon Imam Jafar ibn Muhammad Al-Sadiq {a.s} with the intention of asking him about prayer.
Imam {a.s} began speaking before I could ask and said: 'If you meet Allah {SWT}, the Mighty and Majestic, with the five daily prayers, He will not ask you about anything else.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 205 • Ithbāt al-Hudāt, Part 4, p. 147 • Madīnat Maʿājiz al-Aʾimma ʿAlayhim al-Salām, Part 5, p. 342

HADITH

616 - وَ رُوِيَ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ أَنَّهُ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مَا بَالُ اَلزَّانِي لاَ تُسَمِّيهِ كَافِراً وَ تَارِكُ اَلصَّلاَةِ تُسَمِّيهِ كَافِراً وَ مَا اَلْحُجَّةُ فِي ذَلِكَ فَقَالَ «لِأَنَّ اَلزَّانِيَ وَ مَا أَشْبَهَهُ إِنَّمَا يَفْعَلُ ذَلِكَ لِمَكَانِ اَلشَّهْوَةِ لِأَنَّهَا تَغْلِبُهُ وَ تَارِكُ اَلصَّلاَةِ لاَ يَتْرُكُهَا إِلاَّ اِسْتِخْفَافاً بِهَا وَ ذَلِكَ لِأَنَّكَ لاَ تَجِدُ اَلزَّانِيَ يَأْتِي اَلْمَرْأَةَ إِلاَّ وَ هُوَ مُسْتَلِذٌّ لِإِتْيَانِهِ إِيَّاهَا قَاصِداً إِلَيْهَا وَ كُلُّ مَنْ تَرَكَ اَلصَّلاَةَ قَاصِداً لِتَرْكِهَا فَلَيْسَ يَكُونُ قَصْدُهُ لِتَرْكِهَا اَللَّذَّةَ فَإِذَا نُفِيَتِ اَللَّذَّةُ وَقَعَ اَلِاسْتِخْفَافُ وَ إِذَا وَقَعَ اَلِاسْتِخْفَافُ وَقَعَ اَلْكُفْرُ.

H.616 - It is narrated from Mas'adah ibn Sadaqah that He said:
"Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked: 'Why do you not call a fornicator (Zani) a disbeliever, but you do call someone who abandons prayer a disbeliever? What is the reasoning behind this?'
Imam {a.s} said: 'The fornicator and others like him commit such acts due to the overpowering influence of desire, which dominates them. However, the one who abandons prayer does so only out of disregard for it. You will not find a fornicator approaching a woman except that he is driven by desire and consciously seeking her out for pleasure. But anyone who deliberately abandons prayer does so intentionally, and not for pleasure. When the aspect of pleasure is removed, it becomes an act of disdain and disregard. When disdain occurs, disbelief (kufr) follows.'".

[REFERENCES] Qurb al-Isnad, Part 1, p. 47 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 206 • Al-Wafi, Vol. 7, p. 56 • Wasail Al-Shia, Part 4, p. 41 • Bihar Al Anwar, Vol. 66, p. 66 • Bihar Al Anwar, Vol. 79, p. 214

HADITH

617 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لَيْسَ مِنِّي مَنِ اِسْتَخَفَّ بِصَلاَتِهِ لاَ يَرِدُ عَلَيَّ اَلْحَوْضَ لاَ وَ اَللَّهِ لَيْسَ مِنِّي مَنْ شَرِبَ مُسْكِراً لاَ يَرِدُ عَلَيَّ اَلْحَوْضَ لاَ وَ اَللَّهِ.

H.617 - The Messenger of Allah {saws} said:
"Whoever takes their prayer lightly is not of me; by Allah {SWT}, they will not come to my Hawdh (on the Day of Judgment). By Allah {SWT}, whoever drinks intoxicants is not of me; by Allah {SWT}, they will not come to my Hawdh (Pond); no, by Allah {SWT}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 206 • Awaali al-La'aali, Part 1, p. 320 • Awaali al-La'aali, Part 3, p. 65 • Al-Wafi, Vol. 7, p. 50 • Wasail Al-Shia, Part 4, p. 25 • Bihar Al-Anwar, Vol. 63, p. 495 • Mustadrak Al-Wasail, Vol. 17, p. 60

HADITH

618 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ شَفَاعَتَنَا لاَ تَنَالُ مُسْتَخِفّاً بِالصَّلاَةِ.

H.618 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, our intercession will not reach one who takes prayer lightly."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 206 • Awaali al-La'aali, Part 3, p. 65 • Al-Wafi, Vol. 7, p. 51 • Wasail Al-Shia, Part 4, p. 25 • Bihar Al-Anwar, Vol. 79, p. 227

HADITH

619 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنِ اِتَّقَى عَلَى ثَوْبِهِ فِي صَلاَتِهِ فَلَيْسَ لِلَّهِ اِكْتَسَى.

H.619 - The Messenger of Allah {saws} said:
"Whoever is overly cautious about his clothing during prayer (focusing excessively on keeping it clean or arranged), is not truly clothing himself for Allah {SWT}".

[REFERENCES] Da'ā'im al-Islām, Part 1, p. 176 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 206 • Al-Ash'athiyat, Part 1, p. 39 • Al-Wafi, Vol. 20, p. 783 • Wasail Al-Shia, Vol. 4, p. 454 • Bihar Al Anwar, Vol. 80, p. 211 • Mustadrak Al-Wasail, Vol. 3, p. 227 • Mustadrak Al-Wasail, Vol. 3, p. 227

HADITH

620 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ اَلصَّلاَةَ وَ سَنَّ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَشَرَةَ أَوْجُهٍ صَلاَةَ اَلسَّفَرِ وَ صَلاَةَ اَلْحَضَرِ وَ صَلاَةَ اَلْخَوْفِ عَلَى ثَلاَثَةِ أَوْجُهٍ وَ صَلاَةَ كُسُوفِ اَلشَّمْسِ وَ اَلْقَمَرِ وَ صَلاَةَ اَلْعِيدَيْنِ وَ صَلاَةَ اَلِاسْتِسْقَاءِ وَ اَلصَّلاَةَ عَلَى اَلْمَيِّتِ.

H.620 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "Allah {SWT}, the Mighty and Majestic, made prayer obligatory, and the Messenger of Allah {saws} established it in ten forms: the prayer during travel, the prayer while residing, the prayer of fear in three forms, the prayer during the eclipse of the sun and moon, the prayers of the two Eid's, the prayer for rain (Salat al-Istisqa), and the funeral prayer."

[REFERENCES] Al-Kafi, Volume 3, p. 272 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 207 • Al-Khasal, Part 2, p. 444 • Al-Wafi, Vol. 7, p. 39 • Wasail Al-Shia, Part 4, p. 7 • Bihar Al-Anwar, Vol. 79, p. 281

HADITH

621 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلسُّجُودُ عَلَى اَلْأَرْضِ فَرِيضَةٌ وَ عَلَى غَيْرِ اَلْأَرْضِ سُنَّةٌ.

H.621 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Prostration (Sujood) on the earth is an obligation, and on anything other than the earth is a recommended practice (sunnah)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 331 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 207 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 268 • Ilal al-Sharai' Vol. 2, p. 341 • Tahdhib Al-Ahkam, Part 2, p. 235 • Al-Wafi, Vol. 8, p. 730 • Al-Wafi, Vol. 8, p. 733 • Wasail Al-Shia, Vol. 5, p. 345 • Wasail Al-Shia, Vol. 5, p. 359 • Wasail Al-Shia, Vol. 5, p. 367

CHAPTER 30 - THE CHAPTER ON THE VIRTUES OF PRAYER

باب - باب فضل الصلاة

HADITH 622 – 642

622 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلصَّلاَةُ مِيزَانٌ فَمَنْ وَفَّى اِسْتَوْفَى.

يعني بذلك أن يكون ركوعه مثل سجوده ولبثه في الأولى والثانية سواء، ومن وفى بذلك استوفى الاجر.

H.622 - The Messenger of Allah {saws} said:
"Prayer is a balance, so whoever fulfils it properly will receive their due reward."

[AL SADUQ]
This means that ensuring that one's bowing (ruku') is equal to their prostration (Sujood) and that the duration of standing and other positions is consistent and performed with care. Whoever maintains this balance and fulfils the requirements of the prayer properly will attain their complete reward.

[REFERENCES] Al-Kafi, Volume 3, p. 266 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 207 • Ma'ani al-Akhbar, Part 1, p. 283 • Al-Wafi, Vol. 7, p. 30 • Wasail Al-Shia, Part 4, p. 33 • Bihar Al-Anwar, Vol. 73, p. 348 • Bihar Al-Anwar, Vol. 79, p. 235 • Bihar Al Anwar, Vol. 81, p. 264 • Mustadrak Al-Wasail, Vol. 3, p. 33

HADITH

623 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ طَاعَةَ اَللَّهِ عَزَّ وَ جَلَّ خِدْمَتُهُ فِي اَلْأَرْضِ وَ لَيْسَ شَيْءٌ مِنْ خِدْمَتِهِ يَعْدِلُ اَلصَّلاَةَ فَمِنْ ثَمَّ نَادَتِ اَلْمَلاَئِكَةُ زَكَرِيَّا عَلَيْهِ اَلسَّلاَمُ «۞ وَ هُوَ قٰائِمٌ يُصَلِّي فِي اَلْمِحْرٰابِ ۞»

H.623 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Obedience to Allah {SWT}, the Mighty and Majestic, is to serve Him on earth, and there is nothing among His acts of service that equals prayer. This is why the angels called out to Zakariya {a.s} *'while he was standing in prayer in the sanctuary'* (Surah Ale 'Imran 3:39)".

[REFERENCES] Tafsir al-Ayashi, vol. 1, p. 173 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 208 • Al-Wafi, Vol. 7, p. 33 • Wasail Al-Shia, Vol. 4, p. 39 • Al-Fusul al-Muhimmah, Part 2, p. 64 • Tafsir Al-Burhan, Vol. 1, p. 623 • Bihar Al Anwar, Vol. 14, p. 185 • Bihar Al-Anwar, Vol. 79, p. 219 • Tafsir Nur Al-Thaqalayn, Part 1, p. 335 • Tafsir Kanz al-Daqa'iq, Part 3, p. 88

HADITH

624 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَا مِنْ صَلاَةٍ يَحْضُرُ وَقْتُهَا إِلاَّ نَادَى مَلَكٌ بَيْنَ يَدَيِ اَلنَّاسِ أَيُّهَا اَلنَّاسُ قُومُوا إِلَى نِيرَانِكُمُ اَلَّتِي أَوْقَدْتُمُوهَا عَلَى ظُهُورِكُمْ فَأَطْفِئُوهَا بِصَلاَتِكُمْ.

H.624 - The Prophet, said: "There is no prayer whose time arrives except that an angel calls out in front of the people, 'O' people, stand up to extinguish the fires you have ignited upon your backs with your prayers.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 35 • Al-Amali (by Al-Saduq) Vol. 1, p. 496 • Tahdhib Al-Ahkam, Part 2, p. 238 • Rawdat al-Wa'izin, Vol. 2, p. 318 • Makarem al-Akhlaq, Part 1, p. 300 • Falah Al-Sael, Part 1, p. 156 • Awaali al-La'aali, Part 1, p. 351 • Al-Wafi, Vol. 7, p. 32 • Wasail Al-Shia, Vol. 4, p. 120

HADITH

625 - وَ دَخَلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْمَسْجِدَ وَ فِيهِ نَاسٌ مِنْ أَصْحَابِهِ فَقَالَ «تَدْرُونَ مَا قَالَ رَبُّكُمْ» قَالُوا اَللَّهُ وَ رَسُولُهُ أَعْلَمُ قَالَ «إِنَّ رَبَّكُمْ يَقُولُ إِنَّ هَذِهِ اَلصَّلَوَاتِ اَلْخَمْسَ اَلْمَفْرُوضَاتِ مَنْ صَلاَّهُنَّ لِوَقْتِهِنَّ وَ حَافَظَ عَلَيْهِنَّ لَقِيَنِي يَوْمَ اَلْقِيَامَةِ وَ لَهُ عِنْدِي عَهْدٌ أُدْخِلُهُ بِهِ اَلْجَنَّةَ ، وَ مَنْ لَمْ يُصَلِّهِنَّ لِوَقْتِهِنَّ وَ لَمْ يُحَافِظْ عَلَيْهِنَّ فَذَاكَ إِلَيَّ إِنْ شِئْتُ عَذَّبْتُهُ وَ إِنْ شِئْتُ غَفَرْتُ لَهُ.

H.625 - "The Messenger of Allah {saws} entered the mosque where some of his companions were present and said:
"Do you know what your Lord {AZJ} has said?"
They replied: "Allah {SWT} and His Messenger know best."
He {saws} said: "Your Lord {AZJ} says:
'These five obligatory prayers - whoever performs them at their appointed times and maintains them, will meet Me on the Day of Judgment with a promise from Me to admit him into Paradise. And whoever does not perform them at their appointed times and does not maintain them, then that is up to Me - if I wish, I will punish him, and if I wish, I will forgive him.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 208 • Thawāb al-Aʿmāl waʿIqāb al-Aʿmāl, Part 1, p. 28 • Al-Waezin, Vol. 2, p. 319 • Al-Arbaʻūn Ḥadīthan (Al-Shahīd al-Awwal) Vol. 1, p. 45 • Al-Wafi, Vol. 7, p. 48 • Wasail Al-Shia, Vol. 4, p. 110 • Kulliyat Hadith Qudsi, Vol. 1, p. 299 • Bihar Al Anwar, Vol. 80, p. 18

HADITH

626 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ مَا يُحَاسَبُ بِهِ اَلْعَبْدُ عَلَى اَلصَّلاَةِ فَإِذَا قُبِلَتْ قُبِلَ مِنْهُ سَائِرُ عَمَلِهِ وَ إِذَا رُدَّتْ عَلَيْهِ رُدَّ عَلَيْهِ سَائِرُ عَمَلِهِ.

H.626 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The first thing a servant will be held accountable for is prayer. If it is accepted, the rest of his deeds will be accepted; and if it is rejected, the rest of his deeds will be rejected."

[REFERENCES] Al-Usul al-Sittah ‘Ashar (Dar Shabestari) Vol. 1, p. 110 • Al-Usul al-Sittah ‘Ashar Vol. 1, p. 322 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 208 • Awaali al-La’aali, Part 1, p. 318 • Al-Wafi, Vol. 7, p. 29 • Wasail Al-Shia, Part 4, p. 34 • Bihar Al Anwar, Vol. 79, p. 236 • Mustadrak Al-Wasail, Vol. 3, p. 25

HADITH

627 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْعَبْدَ إِذَا صَلَّى اَلصَّلاَةَ فِي وَقْتِهَا وَ حَافَظَ عَلَيْهَا اِرْتَفَعَتْ بَيْضَاءَ نَقِيَّةً، تَقُولُ حَفِظْتَنِي حَفِظَكَ اَللَّهُ وَ إِذَا لَمْ يُصَلِّهَا لِوَقْتِهَا وَ لَمْ يُحَافِظْ عَلَيْهَا اِرْتَفَعَتْ سَوْدَاءَ مُظْلِمَةً تَقُولُ ضَيَّعْتَنِي ضَيَّعَكَ اَللَّهُ.

H.627 - Imam {a.s} said:
"When a servant performs prayer at its prescribed time and maintains it, it ascends as a pure, white light, saying, 'You preserved me, may Allah {SWT} preserve you.'
But if he does not perform it at its prescribed time and does not maintain it, it ascends as a dark, black shadow, saying, 'You neglected me, may Allah {SWT} neglect you.'"

[REFERENCES] Al-Usul al-Sittah ‘Ashar (Dar Shabestari) Vol. 1, p. 110 • Al-Usul al-Sittah ‘Ashar Vol. 1, p. 322 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 209 • Al-Wafi, Vol. 7, p. 49 • Bihar Al Anwar, Vol. 80, p. 9 • Mustadrak Al-Wasail, Vol. 3, p. 95

HADITH

628 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَقْرَبُ مَا يَكُونَ اَلْعَبْدُ إِلَى اَللَّهِ عَزَّ وَ جَلَّ وَ هُوَ سَاجِدٌ قَالَ اَللَّهُ تَعَالَى «۩ وَ اُسْجُدْ وَ اِقْتَرِبْ ۩»

H.628 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The closest a servant is to Allah {SWT}, the Mighty and Majestic, is when he is in prostration (Sujood)”.

[AL SADUQ]
And Allah {SWT} Almighty said: *"Prostrate and draw near [to Me]."* (Surah Al-‘Alaq 96:19)

[REFERENCES] Al-Kafi, Volume 3, p. 264 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 209 • Uyūn al-Akhbār, Part 2, p. 7 • Al-Wafi, Vol. 7, p. 22 • Tafsir al-Safi, Vol. 5, p. 350 • Wasail Al-Shia, Vol. 6, p. 379 • Tafsir Al-Burhan, vol. 5, p. 697 • Bihar Al Anwar, Vol. 82, p. 162 • Tafsir Nur Al-Thaqalayn, Part 5, p. 611 • Tafsir Nur Al-Thaqalayn, Part 5, p. 611

HADITH

629 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ عَبْدٍ مِنْ شِيعَتِنَا يَقُومُ إِلَى اَلصَّلاَةِ إِلاَّ اِكْتَنَفَتْهُ بِعَدَدِ مَنْ خَالَفَهُ مَلاَئِكَةٌ يُصَلُّونَ خَلْفَهُ وَ يَدْعُونَ اَللَّهَ عَزَّ وَ جَلَّ لَهُ حَتَّى يَفْرُغَ مِنْ صَلاَتِهِ»

H.629 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "There is no servant from among our followers (Shiite) who stands for prayer except that an equal number of angels, matching those who oppose him, surround him and pray behind him, invoking Allah {SWT}, the Mighty and Majestic, for him until he completes his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 209 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 37 • Al-Amali (by Al-Saduq) Vol. 1, p. 576 • Al-Wa'ezin, Vol. 2, p. 297 • Mishkat Al-Anwar, Part 1, p. 81 • Al-Wafi, Vol. 7, p. 33 • Wasail Al-Shia, V. 5, p. 486 • Bihar Al-Anwar, V. 79, p. 205 • Mustadrak Al-Wasail, Vol. 3, p. 81

HADITH

630 - وَ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: «صَلاَةٌ فَرِيضَةٌ خَيْرٌ مِنْ عِشْرِينَ حَجَّةً وَ حَجَّةٌ خَيْرٌ مِنْ بَيْتٍ مَمْلُوءٍ ذَهَباً يُتَصَدَّقُ مِنْهُ حَتَّى يَفْنَى.

H.630 - It has been narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"An obligatory prayer (fardh) is better than twenty pilgrimages (Hajj), and one Hajj is better than a house filled with gold given in charity until it is depleted."

[REFERENCES] Al-Kafi, Volume 3, p. 265 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 209 • Man La Yahduruhu Al-Faqih, Vol. 2, p. 221 • Tahdhib Al-Ahkam, Part 2, p. 236 • Rawdat al-Wa'izin, Vol. 2, p. 318 • Awaali al-La'aali, Part 1, p. 319 • Al-Wafi, Vol. 7, p. 24 • Wasail Al-Shia, Vol. 4, p. 39 • Wasail Al-Shia, Vol. 11, p. 112 • Bihar Al-Anwar, Vol. 79, p. 227

HADITH

631 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِيَّاكُمْ وَ اَلْكَسَلَ فَإِنَّ رَبَّكُمْ رَحِيمٌ يَشْكُرُ اَلْقَلِيلَ إِنَّ اَلرَّجُلَ لَيُصَلِّي اَلرَّكْعَتَيْنِ يُرِيدُ بِهِمَا وَجْهَ اَللَّهِ تَعَالَى فَيُدْخِلُهُ اَللَّهُ بِهِمَا اَلْجَنَّةَ وَ إِنَّهُ لَيَتَصَدَّقُ بِدِرْهَمٍ تَطَوُّعاً يُرِيدُ بِهِ وَجْهَ اَللَّهِ عَزَّ وَ جَلَّ فَيُدْخِلُهُ اَللَّهُ بِهِ اَلْجَنَّةَ وَ إِنَّهُ لَيَصُومُ اَلْيَوْمَ تَطَوُّعاً يُرِيدُ بِهِ وَجْهَ اَللَّهِ عَزَّ وَ جَلَّ فَيُدْخِلُهُ اَللَّهُ بِهِ اَلْجَنَّةَ.

H.631 - Imam {a.s} said: "Beware of laziness, for your Lord {AZJ} is Merciful and appreciates even the smallest acts. Indeed, a person may pray two rak'ahs (units of prayer) sincerely seeking the Face of Allah {SWT} (The Aimmah {a.s}), and Allah {SWT} will admit him into Paradise because of them.
And indeed, a person may give a single dirham in charity with sincerity, seeking the Face of Allah {SWT} (Aimmah {a.s}), and Allah {SWT} will admit him into Paradise because of it. And indeed, a person may fast one day as a voluntary act, sincerely seeking the Face of Allah {SWT} (Aimmah {a.s}), and Allah {SWT} will admit him into Paradise because of it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 209 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 39 • Tahdhib Al-Ahkam, Part 2, p. 238 • Al-Wafi, Vol. 7, p. 31 • Wasail Al-Shia, Part 1, p. 115 • Bihar Al-Anwar, Vol. 79, p. 216 • Bihar Al-Anwar, Vol. 93, p. 116 • Bihar Al-Anwar, Vol. 93, p. 252

HADITH

632 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ تَجْتَمِعُ اَلرَّغْبَةُ وَ اَلرَّهْبَةُ فِي قَلْبٍ إِلاَّ وَجَبَتْ لَهُ اَلْجَنَّةُ فَإِذَا صَلَّيْتَ فَأَقْبِلْ بِقَلْبِكَ عَلَى اَللَّهِ عَزَّ وَ جَلَّ فَإِنَّهُ لَيْسَ مِنْ عَبْدٍ مُؤْمِنٍ يُقْبِلُ بِقَلْبِهِ عَلَى اَللَّهِ عَزَّ وَ جَلَّ فِي صَلاَتِهِ وَ دُعَائِهِ إِلاَّ أَقْبَلَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ بِقُلُوبِ اَلْمُؤْمِنِينَ إِلَيْهِ وَ أَيَّدَهُ مَعَ مَوَدَّتِهِمْ إِيَّاهُ بِالْجَنَّةِ.

H.632 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Desire (for Allah's {SWT} mercy) and fear (of His displeasure) do not gather together in a heart except that Paradise becomes obligatory for it. So when you pray, turn your heart fully toward Allah {SWT}, the Mighty and Majestic, for there is no believing servant who turns his heart fully toward Allah {SWT} in his prayer and supplication except that Allah {SWT}, the Mighty and Majestic, turns the hearts of the believers toward him, strengthens him with their love, and grants him Paradise along with their affection".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 209 • Al-Wafi, Vol. 8, p. 845 • Wasail Al-Shia, Vol. 5, p. 477 • Bihar Al Anwar, Vol. 81, p. 260

HADITH

633 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِذَا زَالَتِ اَلشَّمْسُ فُتِحَتْ أَبْوَابُ اَلسَّمَاءِ وَ أَبْوَابُ اَلْجِنَانِ وَ اُسْتُجِيبَ اَلدُّعَاءُ فَطُوبَى لِمَنْ رُفِعَ لَهُ عِنْدَ ذَلِكَ عَمَلٌ صَالِحٌ.

H.633 - The Messenger of Allah {saws} said:
"When the sun passes its zenith (noon), the gates of the heavens and the gates of Paradise are opened, and supplications are answered. Glad tidings to the one whose good deeds are raised at that time."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 209 • Al-Amali (by Al-Saduq) Vol. 1, p. 575 • Rawdat al-Wa'izin, Vol. 2, p. 318 • Al-Waezin, volume 2, page 328 • Falah Al-Sael, Part 1, p. 96 • Al-Arba'ūn Ḥadīthan (Al-Shahīd al-Awwal) Vol. 1, p. 42 • Meftah al-Falah, Part 1, p. 179 • Al-Wafi, Vol. 7, p. 208 • Wasail Al-Shia, Vol. 4, p. 165 • Bihar Al Anwar, Vol. 80, p. 26

HADITH

634 - وَ سَأَلَ مُعَاوِيَةُ بْنُ وَهْبٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ أَفْضَلِ مَا يَتَقَرَّبُ بِهِ اَلْعِبَادُ إِلَى رَبِّهِمْ وَ أَحَبِّ ذَلِكَ إِلَى اَللَّهِ عَزَّ وَ جَلَّ مَا هُوَ فَقَالَ «مَا أَعْلَمُ شَيْئاً بَعْدَ اَلْمَعْرِفَةِ أَفْضَلَ مِنْ هَذِهِ اَلصَّلاَةِ أَ لاَ تَرَى أَنَّ اَلْعَبْدَ اَلصَّالِحَ عِيسَى اِبْنَ مَرْيَمَ عَلَيْهِ اَلسَّلاَمُ قَالَ «وَ أَوْصانِي بِالصَّلاةِ ».

H.634 - Muawiya ibn Wahb asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the best means by which the servants can draw closer to their Lord {AZJ} and what is most beloved to Allah {SWT}, the Mighty and Majestic.
Imam {a.s} replied: "I do not know of anything, after knowledge (of Allah {SWT}), that is better than this prayer. Do you not see that the righteous servant, Isa, son of Mary {a.s}, said: *'And He has enjoined upon me prayer'* (Surah Maryam 19:31)?".

[REFERENCES] Al-Kafi, Volume 3, p. 264 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 210 • Al-Arbaʻūn Ḥadīthan (Al-Shahīd al-Awwal) Vol. 1, p. 79 • Al-Wafi, Vol. 7, p. 21 • Wasail Al-Shia, Part 4, p. 38 • Tafsir Al-Burhan, vol. 3, p. 710 • Tafsir Nur Al-Thaqalayn, Part 3, p. 334 • Tafsir Nur Al-Thaqalayn, Part 4, p. 204 • Tafsir Kanz al-Daqa'iq, Part 8, p. 220 • Tafseer Kanz Al-Daqaiq, Part 10, p. 253

HADITH

635 - وَ أَتَى رَجُلٌ رَسُولَ اَللَّهِ صَ فَقَالَ اُدْعُ اَللَّهَ أَنْ يُدْخِلَنِي اَلْجَنَّةَ فَقَالَ لَهُ «أَعِنِّي بِكَثْرَةِ اَلسُّجُودِ.

H.635 - A man came to the Messenger of Allah {saws} and said: "Pray to Allah {SWT} to admit me into Paradise."
The Prophet {a.s} replied: "Help me [in achieving this for you] by increasing the number of your prostrations (Sujood)."

[REFERENCES] Da'ā'im al-Islām, Part 1, p. 135 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 210 • Tahdhib Al-Ahkam, Part 2, p. 236 • Al-Wafi, Vol. 7, p. 26 • Wasail Al-Shia, Vol. 4, p. 44 • Wasail Al-Shia, Vol. 4, p. 102 • Bihar Al-Anwar, Vol. 79, p. 232 • Mustadrak Al-Wasail, Vol. 3, p. 47

HADITH

636 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «لِلْمُصَلِّي ثَلاَثُ خِصَالٍ إِذَا هُوَ قَامَ فِي صَلاَتِهِ حَفَّتْ بِهِ اَلْمَلاَئِكَةُ مِنْ قَدَمَيْهِ إِلَى أُفُقِ اَلسَّمَاءِ وَ يَتَنَاثَرُ اَلْبِرُّ عَلَيْهِ مِنْ أُفُقِ اَلسَّمَاءِ إِلَى مَفْرِقِ رَأْسِهِ وَ مَلَكٌ مُوَكَّلٌ بِهِ يُنَادِي لَوْ يَعْلَمُ اَلْمُصَلِّي مَنْ يُنَاجِي مَا اِنْفَتَلَ.

H.636 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "The one who prays has three qualities:
When he stands for prayer, the angels encompass him from his feet up to the highest part of sky, Goodness descends upon him from the highest part of the sky to the crown of his head, And an angel assigned to him calls out, 'If the one praying knew whom he is conversing with, he would never turn away (from the prayer).'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 210 • Rawdat al-Wa'izin, Vol. 2, p. 318 • Al-Wafi, Vol. 7, p. 34 • Wasail Al-Shia, Part 4, p. 33

HADITH

637 - وَقَالَ أَبُو اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «اَلصَّلاَةُ قُرْبَانُ كُلِّ تَقِيٍّ.

H.637 - Abu Al-Hasan, Imam Ali ibn Musa Ar-Ridha {a.s}, said:
"Prayer is the means of nearness for every pious person."

[REFERENCES] Al-Kafi, Volume 3, p. 265 • Da'ā'im al-Islām, Part 1, p. 133 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 210 • Uyūn al-Akhbār, Part 2, p. 7 • Al-Ash'athiyat, Part 1, p. 32 • Shihab Al-Akhbar, Part 1, p. 86 • Jami' al-Akhbar, Part 1, p. 72 • Al-Wafi, Vol. 7, p. 24 • Wasail Al-Shia, Vol. 4, p. 43 • Wasail Al-Shia, Vol. 4, p. 44

HADITH

638 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَحَبُّ اَلْأَعْمَالِ إِلَى اَللَّهِ عَزَّ وَ جَلَّ اَلصَّلاَةُ وَ هِيَ آخِرُ وَصَايَا اَلْأَنْبِيَاءِ عَلَيْهِمُ اَلسَّلاَمُ فَمَا أَحْسَنَ مِنَ اَلرَّجُلِ أَنْ يَغْتَسِلَ أَوْ يَتَوَضَّأَ فَيُسْبِغَ اَلْوُضُوءَ ثُمَّ يَتَنَحَّى حَيْثُ لاَ يَرَاهُ أَنِيسٌ فَيُشْرِفَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ وَ هُوَ رَاكِعٌ أَوْ سَاجِدٌ إِنَّ اَلْعَبْدَ إِذَا سَجَدَ فَأَطَالَ اَلسُّجُودَ نَادَى إِبْلِيسُ يَا وَيْلاَهُ أَطَاعُوهُ وَ عَصَيْتُ وَ سَجَدُوا وَ أَبَيْتُ.

H.638 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The most beloved of deeds to Allah {SWT}, the Mighty and Majestic, is prayer. It is the final counsel of the prophets {a.s}.
How beautiful it is for a person to perform ghusl (ritual bathing) or ablution (wudu'), perfecting it thoroughly, then to go to a place where no one can see him, and to humble himself before Allah {SWT}, the Mighty and Majestic, in bowing (ruku') or prostration (Sujood). When a servant prostrates and prolongs his prostration, Iblis (Satan) cries out; 'Woe to me! They obeyed Him, while I disobeyed Him, and they prostrated while I refused.'".

[REFERENCES] Al-Kafi, Volume 3, p. 264 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 210 • Al-Wafi, Vol. 7, p. 22 • Wasail Al-Shia, Part 4, p. 38

HADITH

639 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَثَلُ اَلصَّلاَةِ مَثَلُ عَمُودِ اَلْفُسْطَاطِ إِذَا ثَبَتَ اَلْعَمُودُ ثَبَتَتِ اَلْأَطْنَابُ وَ اَلْأَوْتَادُ وَ اَلْغِشَاءُ وَ إِذَا اِنْكَسَرَ اَلْعَمُودُ لَمْ يَنْفَعْ وَتِدٌ وَ لاَ طُنُبٌ وَ لاَ غِشَاءٌ.

H.639 - The Messenger of Allah {saws} said:
"The example of prayer is like the central pole of a tent. If the central pole is firmly established, then the ropes, pegs, and coverings remain firm; but if the central pole breaks, then neither the pegs, ropes, nor coverings are of any use."

[REFERENCES] Al-Kafi, Volume 3, p. 266 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 211 • Tahdhib Al-Ahkam, Part 2, p. 238 • Al-Wafi, Vol. 7, p. 27 • Wasail Al-Shia, Part 4, p. 33 • Bihar Al-Anwar, Vol. 79, p. 218

HADITH

640 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّمَا مَثَلُ اَلصَّلاَةِ فِيكُمْ كَمَثَلِ اَلسَّرِيِّ وَ هُوَ اَلنَّهَرُ عَلَى بَابِ أَحَدِكُمْ يَخْرُجُ إِلَيْهِ فِي اَلْيَوْمِ وَ اَللَّيْلَةِ يَغْتَسِلُ مِنْهُ خَمْسَ مَرَّاتٍ فَلَمْ يَبْقَ اَلدَّرَنُ مَعَ اَلْغُسْلِ خَمْسَ مَرَّاتٍ وَ لَمْ تَبْقَ اَلذُّنُوبُ مَعَ اَلصَّلاَةِ خَمْسَ مَرَّاتٍ.

H.640 - Imam {a.s} said:
"The example of prayer among you is like that of a stream (sari), a river at the door of one of you, into which he bathes five times a day. No dirt remains with bathing five times, and similarly, no sins remain with the five daily prayers."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 211 • Wasail Al-Shia, Vol. 4, p. 15

HADITH

641 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَبِلَ اَللَّهُ مِنْهُ صَلاَةً وَاحِدَةً لَمْ يُعَذِّبْهُ وَ مَنْ قَبِلَ اَللَّهُ لَهُ حَسَنَةً لَمْ يُعَذِّبْهُ.

H.641 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever has one prayer accepted by Allah {SWT} will not be punished, and whoever has one good deed accepted by Allah {SWT} will not be punished."

[REFERENCES] Al-Kafi, Volume 3, p. 266 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 211 • Tahdhib Al-Ahkam, Part 2, p. 238 • Al-Wafi, Vol. 7, p. 29 • Wasail Al-Shia, Part 4, p. 33

HADITH

642 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ: «مَنْ حَبَسَ نَفْسَهُ عَلَى صَلاَةٍ فَرِيضَةٍ يَنْتَظِرُ وَقْتَهَا فَصَلاَّهَا فِي أَوَّلِ وَقْتِهَا فَأَتَمَّ رُكُوعَهَا وَ سُجُودَهَا وَ خُشُوعَهَا ثُمَّ مَجَّدَ اَللَّهَ عَزَّ وَ جَلَّ وَ عَظَّمَهُ وَ حَمَّدَهُ حَتَّى يَدْخُلَ وَقْتُ صَلاَةٍ أُخْرَى لَمْ يَلْغُ بَيْنَهُمَا كَتَبَ اَللَّهُ لَهُ كَأَجْرِ اَلْحَاجِّ وَ اَلْمُعْتَمِرِ وَ كَانَ مِنْ أَهْلِ عِلِّيِّينَ.

وقد أخرجت هذه الأخبار مسندة مع ما رويت في معناها في كتاب فضائل الصلاة.

H.642 - Imam {a.s} said: "The Messenger of Allah {saws} used to say:
"Whoever devotes himself to a prescribed prayer, waiting for its time, then prays it at its first appointed time, completes its bowing (ruku'), prostration (Sujood), and attentiveness (khushu'), and then glorifies, magnifies, and praises Allah {SWT}, the Mighty and Majestic, until the time for the next prayer arrives without engaging in idle talk in between, Allah {SWT} will record for him the reward of a pilgrim (Hajj) and one who performs 'Umrah, and he will be among the people of 'Illiyyīn (the highest ranks in Paradise)."

[AL SADUQ]
These reports have been presented along with what I narrated regarding their meaning in the Chapter of the virtues of prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 211 • Al-Wafi, Vol. 7, p. 34 • Wasail Al-Shia, Vol. 4, p. 116

CHAPTER 31 - THE REASON FOR OBLIGATION OF FIVE PRAYERS AT FIVE SPECIFIC TIMES

باب - علة وجوب خمس صلوات في خمس مواقيت

HADITH 643 – 645

643 - رُوِيَ عَنِ اَلْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - جَاءَ نَفَرٌ مِنَ اَلْيَهُودِ إِلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَسَأَلَهُ أَعْلَمُهُمْ عَنْ مَسَائِلَ فَكَانَ مِمَّا سَأَلَهُ أَنَّهُ قَالَ أَخْبِرْنِي عَنِ اَللَّهِ عَزَّ وَ جَلَّ لِأَيِّ شَيْءٍ فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ هَذِهِ اَلْخَمْسَ اَلصَّلَوَاتِ فِي خَمْسِ مَوَاقِيتَ عَلَى أُمَّتِكَ فِي سَاعَاتِ اَللَّيْلِ وَ اَلنَّهَارِ فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِنَّ اَلشَّمْسَ عِنْدَ اَلزَّوَالِ لَهَا حَلْقَةٌ تَدْخُلُ فِيهَا فَإِذَا دَخَلَتْ فِيهَا زَالَتِ اَلشَّمْسُ فَيُسَبِّحُ كُلُّ شَيْءٍ دُونَ اَلْعَرْشِ بِحَمْدِ رَبِّي جَلَّ جَلاَلُهُ وَ هِيَ اَلسَّاعَةُ اَلَّتِي يُصَلِّي عَلَيَّ فِيهَا رَبِّي جَلَّ جَلاَلُهُ فَفَرَضَ اَللَّهُ عَلَيَّ وَ عَلَى أُمَّتِي فِيهَا اَلصَّلاَةَ وَقَالَ «۞ أَقِمِ اَلصَّلاَةَ لِدُلُوكِ اَلشَّمْسِ إِلىٰ غَسَقِ اَللَّيْلِ ۞»

وَ هِيَ اَلسَّاعَةُ اَلَّتِي يُؤْتَى فِيهَا بِجَهَنَّمَ يَوْمَ اَلْقِيَامَةِ فَمَا مِنْ مُؤْمِنٍ يُوَافِقُ تِلْكَ اَلسَّاعَةَ أَنْ يَكُونَ سَاجِداً أَوْ رَاكِعاً أَوْ قَائِماً إِلاَّ حَرَّمَ اَللَّهُ جَسَدَهُ عَلَى اَلنَّارِ وَ أَمَّا صَلاَةُ اَلْعَصْرِ فَهِيَ اَلسَّاعَةُ اَلَّتِي أَكَلَ آدَمُ عَلَيْهِ اَلسَّلاَمُ فِيهَا مِنَ اَلشَّجَرَةِ فَأَخْرَجَهُ اَللَّهُ عَزَّ وَ جَلَّ مِنَ اَلْجَنَّةِ فَأَمَرَ اَللَّهُ عَزَّ وَ جَلَّ ذُرِّيَّتَهُ بِهَذِهِ اَلصَّلاَةِ إِلَى يَوْمِ اَلْقِيَامَةِ وَ اِخْتَارَهَا لِأُمَّتِي فَهِيَ مِنْ أَحَبِّ اَلصَّلَوَاتِ إِلَى اَللَّهِ عَزَّ وَ جَلَّ وَ أَوْصَانِي أَنْ أَحْفَظَهَا مِنْ بَيْنِ اَلصَّلَوَاتِ وَ أَمَّا صَلاَةُ اَلْمَغْرِبِ فَهِيَ اَلسَّاعَةُ اَلَّتِي تَابَ اَللَّهُ عَزَّ وَ جَلَّ فِيهَا عَلَى آدَمَ عَلَيْهِ اَلسَّلاَمُ وَ كَانَ بَيْنَ مَا أَكَلَ مِنَ اَلشَّجَرَةِ وَ بَيْنَ مَا تَابَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ ثَلاَثُمِائَةِ سَنَةٍ مِنْ أَيَّامِ اَلدُّنْيَا وَ فِي أَيَّامِ اَلْآخِرَةِ يَوْمٌ «كَأَلْفِ سَنَةٍ» مَا بَيْنَ اَلْعَصْرِ إِلَى اَلْعِشَاءِ وَ صَلَّى آدَمُ عَلَيْهِ اَلسَّلاَمُ ثَلاَثَ رَكَعَاتٍ رَكْعَةً لِخَطِيئَتِهِ وَ رَكْعَةً لِخَطِيئَةِ حَوَّاءَ وَ رَكْعَةً لِتَوْبَتِهِ فَفَرَضَ اَللَّهُ عَزَّ وَ جَلَّ هَذِهِ اَلثَّلاَثَ رَكَعَاتٍ عَلَى أُمَّتِي وَ هِيَ اَلسَّاعَةُ اَلَّتِي يُسْتَجَابُ فِيهَا اَلدُّعَاءُ فَوَعَدَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ يَسْتَجِيبَ لِمَنْ دَعَاهُ فِيهَا وَ هِيَ اَلصَّلاَةُ اَلَّتِي أَمَرَنِي رَبِّي بِهَا فِي قَوْلِهِ تَبَارَكَ وَ تَعَالَى: «فَسُبْحٰانَ اَللّٰهِ حِينَ تُمْسُونَ وَ حِينَ تُصْبِحُونَ»

وَ أَمَّا صَلاَةُ اَلْعِشَاءِ اَلْآخِرَةِ فَإِنَّ لِلْقَبْرِ ظُلْمَةً وَ لِيَوْمِ اَلْقِيَامَةِ ظُلْمَةً أَمَرَنِي رَبِّي عَزَّ وَ جَلَّ وَ أُمَّتِي بِهَذِهِ اَلصَّلاَةِ لِتُنَوِّرَ اَلْقَبْرَ وَ لِيُعْطِيَنِي وَ أُمَّتِيَ اَلنُّورَ عَلَى اَلصِّرَاطِ وَ مَا مِنْ قَدَمٍ مَشَتْ إِلَى صَلاَةِ اَلْعَتَمَةِ إِلاَّ حَرَّمَ اَللَّهُ عَزَّ وَ جَلَّ جَسَدَهَا عَلَى اَلنَّارِ وَ هِيَ اَلصَّلاَةُ اَلَّتِي اِخْتَارَهَا اَللَّهُ تَعَالَى وَ تَقَدَّسَ ذِكْرُهُ لِلْمُرْسَلِينَ قَبْلِي وَ أَمَّا صَلاَةُ اَلْفَجْرِ فَإِنَّ اَلشَّمْسَ إِذَا طَلَعَتْ تَطْلُعُ عَلَى قَرْنَيِ اَلشَّيْطَانِ فَأَمَرَنِي رَبِّي عَزَّ وَ جَلَّ أَنْ أُصَلِّيَ قَبْلَ طُلُوعِ اَلشَّمْسِ صَلاَةَ اَلْغَدَاةِ وَ قَبْلَ أَنْ يَسْجُدَ لَهَا اَلْكَافِرُ لِتَسْجُدَ أُمَّتِي لِلَّهِ عَزَّ وَ جَلَّ وَ سُرْعَتُهَا أَحَبُّ إِلَى اَللَّهِ عَزَّ وَ جَلَّ وَ هِيَ اَلصَّلاَةُ اَلَّتِي تَشْهَدُهَا مَلاَئِكَةُ اَللَّيْلِ وَ مَلاَئِكَةُ اَلنَّهَارِ.

H.643 - It was narrated from Imam Hasan ibn Ali {a.s} said that a group of Jews came to The Prophet {saws} and the most knowledgeable among them asked him about various matters. Among the questions was:

'Tell me, why did Allah {SWT}, the Mighty and Majestic, prescribe these five prayers at five specific times for your Ummah during the day and night?'"

The Prophet, replied:

"(As for the Dhuhr prayer), When the sun reaches its zenith, it enters a ring, and when it enters this ring, everything under the Throne praises the glory of my Lord {AZJ}, the Exalted. It is at this hour that my Lord {AZJ}, the Mighty and Majestic, sends blessings upon me, and therefore Allah {SWT} made this hour obligatory for me and my Ummah as prayer, as He said: *'Establish prayer at the decline of the sun until the darkness of the night'* (Surah Al-Isra 17:78).

This is also the hour when Hell will be brought forth on the Day of Resurrection. Thus, there is no believer who is in prostration, bowing, or standing at that hour except that Allah {SWT} will make his body forbidden from the Fire.

"As for the Asr prayer, it is the hour when Adam {a.s} ate from the tree and was expelled from Paradise. Allah {SWT} commanded his progeny to perform this prayer until the Day of Judgment and chose it for my Ummah, making it one of the most beloved prayers to Allah {SWT}, the Mighty and Majestic. He instructed me to give it special care among the prayers.

"As for the Maghrib prayer, it is the hour when Allah {SWT} accepted Adam's {a.s} repentance. The time between when he ate from the tree and when Allah {SWT} accepted his repentance was three hundred years of worldly time, equivalent to a day in the Hereafter, *'A day is like a thousand years*' (Surah Al Hajj 22:47).

Adam prayed three rak'ahs: one for his sin, one for Hawwa's (Eve's) sin, and one for his repentance. Allah {SWT} prescribed these three rak'ahs for my Ummah, and it is an hour when supplications are answered. My Lord {AZJ} has promised to accept the supplications of those who call upon Him at that hour, and it is the prayer my Lord {AZJ} commanded me to perform when He said: *'Glorify Allah {SWT} when you reach the evening and when you reach the morning'* (Surah Ar-Rum 30:17).

"As for the Isha prayer, the grave has darkness, and the Day of Resurrection has darkness. My Lord {AZJ} commanded me and my Ummah to perform this prayer to illuminate the grave and to provide light on the Sirat (the bridge over Hell). No foot that walks to the Isha prayer will have its body made forbidden for the Fire, and this prayer was chosen by Allah {SWT}, the Exalted and Majestic, for the messengers before me.

"As for the Fajr prayer, when the sun rises, it rises between the horns of Satan. My Lord {AZJ} commanded me to perform this prayer before sunrise so that my Ummah would prostrate to Allah {SWT}, the Mighty and Majestic, before the disbelievers prostrate to the sun. The hastening of this prayer is more beloved to Allah {SWT}, the Mighty and Majestic, and it is the prayer that is witnessed by the angels of the night and the angels of the day."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 211 • Al-Wafi, Vol. 7, p. 68 • Wasail Al-Shia, Part 4, p. 14 • Tafseer Kanz Al-Daqaiq, Part 7, p. 476

HADITH

644 - مَا رَوَاهُ اَلْحُسَيْنُ بْنُ أَبِي اَلْعَلاَءِ عَنْ أَبِي عَبْدِ اَللَّهِ عَ أَنَّهُ قَالَ - «لَمَّا أُهْبِطَ آدَمُ مِنَ اَلْجَنَّةِ ظَهَرَتْ بِهِ شَامَةٌ سَوْدَاءُ فِي وَجْهِهِ مِنْ قَرْنِهِ إِلَى قَدَمِهِ فَطَالَ حُزْنُهُ وَ بُكَاؤُهُ عَلَى مَا ظَهَرَ بِهِ فَأَتَاهُ جَبْرَئِيلُ عَ فَقَالَ لَهُ مَا يُبْكِيكَ يَا آدَمُ فَقَالَ مِنْ هَذِهِ اَلشَّامَةِ اَلَّتِي ظَهَرَتِ بِي قَالَ قُمْ يَا آدَمُ فَصَلِّ فَهَذَا وَقْتُ اَلصَّلاَةِ اَلْأُولَى فَقَامَ فَصَلَّى فَانْحَطَّتِ اَلشَّامَةُ إِلَى عُنُقِهِ فَجَاءَهُ فِي اَلصَّلاَةِ اَلثَّانِيَةِ فَقَالَ قُمْ فَصَلِّ يَا آدَمُ فَهَذَا وَقْتُ اَلصَّلاَةِ اَلثَّانِيَةِ فَقَامَ فَصَلَّى فَانْحَطَّتِ اَلشَّامَةُ إِلَى سُرَّتِهِ فَجَاءَهُ فِي اَلصَّلاَةِ اَلثَّالِثَةِ فَقَالَ يَا آدَمُ قُمْ فَصَلِّ فَهَذَا وَقْتُ اَلصَّلاَةِ اَلثَّالِثَةِ فَقَامَ فَصَلَّى فَانْحَطَّتِ اَلشَّامَةُ إِلَى رُكْبَتَيْهِ فَجَاءَهُ فِي اَلصَّلاَةِ اَلرَّابِعَةِ فَقَالَ يَا آدَمُ قُمْ فَصَلِّ فَهَذَا وَقْتُ اَلصَّلاَةِ اَلرَّابِعَةِ فَقَامَ فَصَلَّى فَانْحَطَّتِ اَلشَّامَةُ إِلَى قَدَمَيْهِ فَجَاءَهُ فِي اَلصَّلاَةِ اَلْخَامِسَةِ فَقَالَ يَا آدَمُ قُمْ فَصَلِّ فَهَذَا وَقْتُ اَلصَّلاَةِ اَلْخَامِسَةِ فَقَامَ فَصَلَّى فَخَرَجَ مِنْهَا فَحَمِدَ اَللَّهَ وَ أَثْنَى عَلَيْهِ فَقَالَ جَبْرَئِيلُ عَ يَا آدَمُ: مَثَلُ وُلْدِكَ فِي هَذِهِ اَلصَّلَوَاتِ كَمَثَلِكَ فِي هَذِهِ اَلشَّامَةِ مَنْ صَلَّى مِنْ وُلْدِكَ فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ خَمْسَ صَلَوَاتٍ خَرَجَ مِنْ ذُنُوبِهِ كَمَا خَرَجْتَ مِنْ هَذِهِ اَلشَّامَةِ.

H.644 - It was narrated by Al-Hussain ibn Abi al-Ala' from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "When Adam {a.s} was sent down from Paradise, a black mark appeared on his face from his head to his feet. His sorrow and weeping over what had befallen him continued for a long time.

Archangel Jibril {a.s} came to him and said: 'O' Adam, what makes you weep?'

He said: 'This mark that has appeared on me.'

Archangel Jibril {a.s} said: 'Stand up, O' Adam, and pray, for this is the time of the first prayer.' Adam stood and prayed, and the mark receded to his neck.

Archangel Jibril {a.s} came to him at the time of the second prayer and said: 'Stand and pray, O' Adam, for this is the time of the second prayer.'

Adam stood and prayed, and the mark receded to his navel.

Archangel Jibril {a.s} came again for the third prayer and said: 'O' Adam, stand and pray, for this is the time of the third prayer.'

Adam stood and prayed, and the mark receded to his knees.

Archangel Jibril {a.s} then came for the fourth prayer and said: 'O' Adam, stand and pray, for this is the time of the fourth prayer.'

Adam stood and prayed, and the mark receded to his feet.

Archangel Jibril {a.s} finally came for the fifth prayer and said: 'O' Adam, stand and pray, for this is the time of the fifth prayer.'

Adam stood and prayed, and the mark disappeared.

Adam praised and thanked Allah {SWT}, and Archangel Jibril {a.s} said:

'O' Adam, the example of your descendants in these prayers is like your example with this mark. Whoever among your descendants prays the five daily prayers, his sins will be removed just as this mark was removed from you.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al Mahasin, Part 2, p. 321 • Ilal al-Sharai' Vol. 2, p. 338 • Jami' al-Akhbar, Part 1, p. 66 • Al-Manaqib, Part 4, p. 265 • Al-Wafi, Vol. 7, p. 71 • Wasail Al-Shia, Vol. 4, p. 15 • Bihar Al Anwar, Vol. 11, p. 166 • Bihar Al-Anwar, Vol. 79, p. 265 • Qisas al-Anbiya' (li'l-Jaza'iri), Vol. 1, p. 40

HADITH

645 - كَتَبَ اَلرِّضَا عَلِيُّ بْنُ مُوسَى عَلَيْهِ اَلسَّلاَمُ إِلَى مُحَمَّدِ بْنِ سِنَانٍ فِيمَا كَتَبَ مِنْ جَوَابِ مَسَائِلِهِ:

«أَنَّ عِلَّةَ اَلصَّلاَةِ أَنَّهَا إِقْرَارٌ بِالرُّبُوبِيَّةِ لِلَّهِ عَزَّ وَ جَلَّ وَ خَلْعُ اَلْأَنْدَادِ وَ قِيَامٌ بَيْنَ يَدَيِ اَلْجَبَّارِ جَلَّ جَلاَلُهُ بِالذُّلِّ وَ اَلْمَسْكَنَةِ وَ اَلْخُضُوعِ وَ اَلاِعْتِرَافِ وَ اَلطَّلَبُ لِلْإِقَالَةِ مِنْ سَالِفِ اَلذُّنُوبِ وَ وَضْعُ اَلْوَجْهِ عَلَى اَلْأَرْضِ كُلَّ يَوْمٍ إِعْظَاماً لِلَّهِ جَلَّ جَلاَلُهُ وَ أَنْ يَكُونَ ذَاكِراً غَيْرَ نَاسٍ وَ لاَ بَطِرٍ وَ يَكُونُ خَاشِعاً مُتَذَلِّلاً رَاغِباً طَالِباً لِلزِّيَادَةِ فِي اَلدِّينِ وَ اَلدُّنْيَا مَعَ مَا فِيهِ مِنَ اَلْإِيجَابِ وَ اَلْمُدَاوَمَةِ عَلَى ذِكْرِ اَللَّهِ عَزَّ وَ جَلَّ بِاللَّيْلِ وَ اَلنَّهَارِ لِئَلاَّ يَنْسَى اَلْعَبْدُ سَيِّدَهُ وَ مُدَبِّرَهُ وَ خَالِقَهُ فَيَبْطَرَ وَ يَطْغَى وَ يَكُونَ ذَلِكَ فِي ذِكْرِهِ لِرَبِّهِ جَلَّ وَ عَزَّ وَ قِيَامِهِ بَيْنَ يَدَيْهِ زَاجِراً لَهُ عَنِ اَلْمَعَاصِي وَ مَانِعاً لَهُ مِنْ أَنْوَاعِ اَلْفَسَادِ.

وقد أخرجت هذه العلل مسندة في كتاب علل الشرائع والأحكام والأسباب.

H.645 - Imam Ali ibn Musa al-Ridha wrote to Muhammad ibn Sinan in response to his questions, saying:

"The reason for the prescription of prayer is that it is an acknowledgment of Allah's {SWT} Lord {AZJ}ship, a rejection of idols, and a standing in the presence of the Mighty, the Glorious, with humility, poverty, submissiveness, confession, and a request for the forgiveness of past sins. It involves placing one's face on the ground daily as an act of magnifying and glorifying Allah {SWT}, the Mighty and Majestic.

The prayer ensures that one remains mindful, not forgetful or arrogant. It makes one humble, submissive, desirous, and seeking an increase in faith and worldly needs, in addition to making it obligatory and continuous remembrance of Allah {SWT}, the Mighty and Majestic, by day and night so that the servant does not forget his Lord {AZJ}, Master, and Creator, and thus does not become boastful or overstep limits. Standing in prayer serves as a deterrent against sins and a barrier from engaging in corruption."

[AL SADUQ]

These defects have been presented with evidence in the book of the Laws, Rulings, and Causes.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 214 • Al-Wafi, Vol. 7, p. 72 • Wasail Al-Shia, Part 4, p. 8

CHAPTER 32 - PRAYER TIMES

باب - مواقيت الصلاة

HADITH 646 – 672

646 - سَأَلَ مَالِكٌ اَلْجُهَنِيُّ أَبَا عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ وَقْتِ اَلظُّهْرِ فَقَالَ «إِذَا زَالَتِ اَلشَّمْسُ فَقَدْ دَخَلَ وَقْتُ اَلصَّلاَتَيْنِ فَإِذَا فَرَغْتَ مِنْ سُبْحَتِكَ فَصَلِّ اَلظُّهْرَ مَتَى مَا بَدَا لَكَ.

H.646 - Malik Al-Juhani asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the time for the Dhuhr (noon) prayer.
Imam {a.s} replied: "When the sun declines (from its zenith), the time for both (Dhuhr and Asr) prayers begins. So, when you finish your Nawafil (supererogatory prayer), you may perform the Dhuhr prayer whenever you wish."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

647 - وَ سَأَلَهُ عُبَيْدُ بْنُ زُرَارَةَ: عَنْ وَقْتِ اَلظُّهْرِ وَ اَلْعَصْرِ فَقَالَ «إِذَا زَالَتِ اَلشَّمْسُ دَخَلَ وَقْتُ اَلظُّهْرِ وَ اَلْعَصْرِ جَمِيعاً إِلاَّ أَنَّ هَذِهِ قَبْلَ هَذِهِ ثُمَّ أَنْتَ فِي وَقْتٍ مِنْهُمَا جَمِيعاً حَتَّى تَغِيبَ اَلشَّمْسُ.

H.647 - Ubaid ibn Zurarah asked Him, Imam Jafar ibn Muhammad Al-Sadiq {a.s}, about the timing of the Dhuhr (noon) and Asr (afternoon) prayers.
Imam {a.s} replied: "When the sun declines (from its zenith), the time for both Dhuhr and Asr begins together, except that this (Dhuhr) is before that (Asr). Then you remain within the time for both of them until the sun sets".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 2, p. 19 • Tahdhib Al-Ahkam, Part 2, p. 24 • Al-Istibsar, Part 1, p. 246 • Al-Istibsar, Part 1, p. 260 • Awaali al-La'aali, Part 3, p. 68 • Al-Wafi, Vol. 7, p. 241 • Wasail Al-Shia, Vol. 4, p. 126

HADITH

648 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا زَالَتِ اَلشَّمْسُ دَخَلَ اَلْوَقْتَانِ اَلظُّهْرُ وَ اَلْعَصْرُ فَإِذَا غَابَتِ اَلشَّمْسُ دَخَلَ اَلْوَقْتَانِ اَلْمَغْرِبُ وَ اَلْعِشَاءُ اَلْآخِرَةُ.

H.648 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"When the sun declines (from its zenith), the times for both Dhuhr (noon) and Asr (afternoon) prayers begin. When the sun sets, the times for both Maghrib (evening) and Isha (night) prayers begin."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 216 • Tahdhib Al-Ahkam, Part 2, p. 19 • Awaali al-La'aali, Part 3, p. 69 • Al-Wafi, Vol. 7, p. 242 • Wasail Al-Shia, Vol. 4, p. 125 • Wasail Al-Shia, Vol. 4, p. 183

HADITH

649 - وَ رَوَى اَلْفَضَيْلُ بْنُ يَسَارٍ وَ زُرَارَةُ بْنُ أَعْيَنَ وَ بُكَيْرُ بْنُ أَعْيَنَ وَ مُحَمَّدُ بْنُ مُسْلِمٍ وَ بُرَيْدُ بْنُ مُعَاوِيَةَ اَلْعِجْلِيُّ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُمَا قَالاَ: «وَقْتُ اَلظُّهْرِ بَعْدَ اَلزَّوَالِ قَدَمَانِ وَ وَقْتُ اَلْعَصْرِ بَعْدَ ذَلِكَ قَدَمَانِ.

H.649 - Al-Fudail ibn Yasar, Zurarah ibn A'yan, Bukayr ibn A'yan, Muhammad ibn Muslim, and Burayd ibn Muawiyah al-Ijli narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} and Imam Jafar ibn Muhammad Al-Sadiq {a.s}, who said:
"The time for Dhuhr (noon) prayer is after the sun's decline (from its zenith) by two feet (shadows), and the time for Asr (afternoon) prayer is after that by two feet (shadows)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 216 • Wasail Al-Shia, Vol. 4, p. 140

HADITH

650 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ اَلْوَقْتِ زَوَالُ اَلشَّمْسِ وَ هُوَ وَقْتُ اَللَّهِ اَلْأَوَّلُ وَ هُوَ أَفْضَلُهُمَا.

H.650 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The beginning of the time (for Dhuhr prayer) is at the sun's decline (from its zenith), and it is the initial time decreed by Allah {SWT}, and it is the best of them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tahdhib Al-Ahkam, Part 2, p. 18 • Al-Istibsar, Part 1, p. 246 • Al-Wafi, Vol. 7, p. 207 • Wasail Al-Shia, Vol. 4, p. 120 • Bihar Al Anwar, Vol. 80, p. 46 • Mustadrak Al-Wasail, Vol. 3, p. 104

HADITH

651 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ اَلْوَقْتِ رِضْوَانُ اَللَّهِ وَ آخِرُهُ عَفْوُ اَللَّهِ وَ اَلْعَفْوُ لاَ يَكُونُ إِلاَّ مِنْ ذَنْبٍ.

H.651 - Imam {a.s} said: "The beginning of the time (for prayer) brings the pleasure of Allah {SWT}, while the end of it brings the forgiveness of Allah {SWT}, and forgiveness is only for a sin."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 217 • Awaali al-La'aali, Part 1, p. 195 • Awaali al-La'aali, Part 1, p. 413 • Awaali al-La'aali, Part 2, p. 213 • Meftah al-Falah, Part 1, p. 181 • Al-Wafi, Vol. 7, p. 208 • Wasail Al-Shia, Vol. 4, p. 123 • Bihar Al-Anwar, Vol. 79, p. 351 • Mustadrak Al-Wasail, Vol. 3, p. 100

HADITH

652 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «لَفَضْلُ اَلْوَقْتِ اَلْأَوَّلِ عَلَى اَلْأَخِيرِ خَيْرٌ لِلْمُؤْمِنِ مِنْ وُلْدِهِ وَ مَالِهِ.

H.652 - Imam {a.s} said: "The merit of performing (prayer) at the earliest time compared to the latest time is better for a believer than their children and wealth."

[REFERENCES] Qurb al-Isnad, Part 1, p. 43 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 217 • Tahdhib Al-Ahkam, Part 2, p. 40 • Makarem al-Akhlaq, Part 1, p. 301 • Al-Wafi, Vol. 7, p. 207 • Bihar Al Anwar, Vol. 80, p. 12

HADITH

653 - وَ سَأَلَ زُرَارَةُ أَبَا جَعْفَرٍ اَلْبَاقِرَ ع: عَنْ وَقْتِ اَلظُّهْرِ فَقَالَ «ذِرَاعٌ مِنْ زَوَالِ اَلشَّمْسِ وَ وَقْتُ اَلْعَصْرِ ذِرَاعَانِ مِنْ وَقْتِ اَلظُّهْرِ فَذَاكَ أَرْبَعَةُ أَقْدَامٍ مِنْ زَوَالِ اَلشَّمْسِ» ثُمَّ قَالَ «إِنَّ حَائِطَ مَسْجِدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ قَامَةً وَ كَانَ إِذَا مَضَى مِنْهُ ذِرَاعٌ صَلَّى اَلظُّهْرَ وَ إِذَا مَضَى مِنْهُ ذِرَاعَانِ صَلَّى اَلْعَصْرَ » ثُمَّ قَالَ «أَ تَدْرِي لِمَ جُعِلَ اَلذِّرَاعُ وَ اَلذِّرَاعَانِ» قُلْتُ لِمَ جُعِلَ ذَلِكَ قَالَ «لِمَكَانِ اَلنَّافِلَةِ لَكَ أَنْ تَتَنَفَّلَ مِنْ زَوَالِ اَلشَّمْسِ إِلَى أَنْ يَمْضِيَ ذِرَاعٌ فَإِذَا بَلَغَ فَيْئُكَ ذِرَاعاً بَدَأْتَ بِالْفَرِيضَةِ وَ تَرَكْتَ اَلنَّافِلَةَ وَ إِذَا بَلَغَ فَيْئُكَ ذِرَاعَيْنِ بَدَأْتَ بِالْفَرِيضَةِ وَ تَرَكْتَ اَلنَّافِلَةَ.

H.653 – Zurarah asked Imam Al-Baqir {a.s} about the timing of the Dhuhr (noon) prayer. Imam {a.s} replied: "It is one arm's length (shadow) from the sun's decline, and the time for Asr (afternoon) is two arm's lengths from the time of Dhuhr, which is four feet from the sun's decline."

He then added, "The wall of the Prophet's Mosque {saws} was as high as a person's stature, and when a shadow reached one arm's length, the Dhuhr prayer would be performed, and when it reached two arm's lengths, the Asr prayer would be performed."

He then asked: "Do you know why the measure of one and two arm's lengths was set?"

I said: "Why was that made so?"

Imam {a.s} said: "It is for the sake of the supererogatory (nafilah) prayers. You may perform the supererogatory prayers from the sun's decline until the shadow reaches one arm's length; when it reaches one arm's length, you begin the obligatory prayer and leave the supererogatory prayer. When it reaches two arm's lengths, you begin the obligatory prayer and leave the supererogatory prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 217 • Al-Wafi, V. 7, p. 227 • Wasail Al-Shia, V. 4, p. 141

HADITH

654 - وَقَالَ أَبُو جَعْفَرٍ ع لِأَبِي بَصِيرٍ: «مَا خَدَعُوكَ فِيهِ مِنْ شَيْءٍ فَلاَ يَخْدَعُونَكَ فِي اَلْعَصْرِ صَلِّهَا وَ اَلشَّمْسُ بَيْضَاءُ نَقِيَّةٌ فَإِنَّ رَسُولَ اَللَّهِ ص قَالَ «اَلْمَوْتُورُ أَهْلَهُ وَ مَالَهُ مَنْ ضَيَّعَ صَلاَةَ اَلْعَصْرِ» قِيلَ وَ مَا اَلْمَوْتُورُ أَهْلَهُ وَ مَالَهُ قَالَ «لاَ يَكُونُ لَهُ أَهْلٌ وَ لاَ مَالٌ فِي اَلْجَنَّةِ » قِيلَ وَ مَا تَضْيِيعُهَا قَالَ «يَدَعُهَا وَ اَللَّهِ حَتَّى تَصْفَرَّ أَوْ تَغِيبَ اَلشَّمْسُ ».

H.654 - Imam Muhammad ibn Ali Al-Baqir {a.s} said to Abu Basir:

"Whatever they may deceive you about, do not let them deceive you about the Asr prayer. Perform it while the sun is still white and clear, for the Messenger of Allah {saws} said: 'The one deprived of his family and wealth is the one who neglects the Asr prayer.'

He was asked: 'What does it mean to be deprived of one's family and wealth?'

Imam {a.s} said: 'It means that he will have no family or wealth in Paradise.'

He was asked: 'What does it mean to neglect it?'

Imam {a.s} said: 'By Allah {SWT}, it means leaving it until the sun turns yellow or sets.'"

[REFERENCES] Al Mahasin, Part 1, p. 83 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 218 • Ma'ani al-Akhbar, Part 1, p. 171 • Wasail Al-Shia, Vol. 4, p. 153 • Bihar Al Anwar, Vol. 80, p. 29

HADITH

655 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «وَقْتُ اَلْمَغْرِبِ إِذَا غَابَ اَلْقُرْصُ.

H.655 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The time for Maghrib (evening prayer) begins when the disk of the sun disappears."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 218 • Al-Wafi, V. 7, p. 257 • Wasail Al-Shia, V. 4, p. 179

HADITH

656 - وَقَالَ سَمَاعَةُ بْنُ مِهْرَانَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فِي اَلْمَغْرِبِ إِنَّا رُبَّمَا صَلَّيْنَا وَ نَحْنُ نَخَافُ أَنْ تَكُونَ اَلشَّمْسُ خَلْفَ اَلْجَبَلِ أَوْ قَدْ سَتَرَنَا مِنْهَا اَلْجَبَلُ فَقَالَ لِي «لَيْسَ عَلَيْكَ صُعُودُ اَلْجَبَلِ.

ووقت المغرب لمن كان في طلب المنزل في سفر إلى ربع الليل ، والمفيض من عرفات إلى جمع كذلك.

H.656 - Sama'a ibn Mehran said: "I asked Abu Abdullah {a.s} about performing the Maghrib prayer, saying, 'Sometimes we pray, fearing that the sun might still be behind the mountain or that the mountain might be covering it from our view.'
Imam {a.s} said to me, 'You are not required to climb the mountain.'

[AL SADUQ]
It has been narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} having said: 'The time for Maghrib is extended for those traveling to reach their lodging or who are leaving Arafat to Muzdalifah up to a quarter of the night".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 218 • Al-Amali (by Al-Saduq) Vol. 1, p. 80 • Tahdhib Al-Ahkam, Part 2, p. 29 • Tahdhib Al-Ahkam, Part 2, p. 264 • Al-Istibsar, Part 1, p. 266 • Al-Wafi, Vol. 7, p. 259 • Wasail Al-Shia, Vol. 4, p. 198 • Bihar Al Anwar, Vol. 80, p. 57

HADITH

657 - وَ رَوَى بَكْرُ بْنُ مُحَمَّدٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَ: أَنَّهُ سَأَلَهُ سَائِلٌ عَنْ وَقْتِ اَلْمَغْرِبِ فَقَالَ «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى يَقُولُ فِي كِتَابِهِ لِإِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ «فَلَمَّا جَنَّ عَلَيْهِ اَللَّيْلُ رَأىٰ كَوْكَباً قَالَ هٰذا رَبِّي» فَهَذَا أَوَّلُ اَلْوَقْتِ وَ آخِرُ ذَلِكَ غَيْبُوبَةُ اَلشَّفَقِ فَأَوَّلُ وَقْتِ اَلْعِشَاءِ اَلْآخِرَةِ ذَهَابُ اَلْحُمْرَةِ وَ آخِرُ وَقْتِهَا إِلَى غَسَقِ اَللَّيْلِ يَعْنِي نِصْفَ اَللَّيْلِ.

H.657 - Bakar ibn Muhammad narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that a person asked him about the timing of Maghrib.
Imam {a.s} said: "Indeed, Allah {SWT}, Blessed and Exalted, mentions in His Book concerning Ibrahim {a.s}, 'When the night covered him, he saw a star and said: "This is my Lord {AZJ}."'
This marks the beginning of the Maghrib time. The end of this time is the disappearance of twilight (Shafaq). The start of the Isha prayer is marked by the fading of the redness (twilight), and its end extends until the middle of the night".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 219 • Tahdhib Al-Ahkam, Part 2, p. 30 • Al-Istibsar, Part 1, p. 264 • Al-Wafi, Vol. 7, p. 272 • Wasail Al-Shia, Vol. 4, p. 174 • Tafsir Al-Burhan, Vol. 2, p. 438

HADITH

658 - وَ فِي رِوَايَةِ مُعَاوِيَةَ بْنِ عَمَّارٍ: «وَقْتُ اَلْعِشَاءِ اَلْآخِرَةِ إِلَى ثُلُثِ اَللَّيْلِ.

وكأن الثلث هو الأوسط ، والنصف هو آخر الوقت.

H.658 - In the narration of Muawiya ibn Ammar it is stated:
"The time for the last Isha prayer extends until one-third of the night".

[AL SADUQ]
It seems that the one-third mark represents the middle point, while the half is the end of the time period.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 219 • Al-Wafi, Vol. 7, p. 279 • Wasail Al-Shia, Part 4, p. 200

HADITH

659 - وَ رُوِيَ: «فِيمَنْ نَامَ عَنِ اَلْعِشَاءِ اَلْآخِرَةِ إِلَى نِصْفِ اَللَّيْلِ أَنَّهُ يَقْضِي وَ يُصْبِحُ صَائِماً عُقُوبَةً.

وإنما وجب ذلك عليه لنومه عنها إلى نصف الليل.

H.659 - It is narrated:
"For one who sleeps through the last Isha prayer until the middle of the night, it is obligatory for him to make it up (as Qadha) and he should begin the next day fasting as a form of penance".

[AL SADUQ]
This obligation is imposed due to his sleeping through the prayer until midnight.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

660 - وَ رَوَى مُحَمَّدُ بْنُ يَحْيَى اَلْخَثْعَمِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي اَلْمَغْرِبَ وَ يُصَلِّي مَعَهُ حَيٌّ مِنَ اَلْأَنْصَارِ يُقَالُ لَهُمْ بَنُو سَلِمَةَ مَنَازِلُهُمْ عَلَى نِصْفِ مِيلٍ فَيُصَلُّونَ مَعَهُ ثُمَّ يَنْصَرِفُونَ إِلَى مَنَازِلِهِمْ وَ هُمْ يَرَوْنَ مَوَاضِعَ سِهَامِهِمْ.

H.660 - Muhammad ibn Yahya al-Khath'ami narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"The Messenger of Allah {saws} used to perform the Maghrib prayer, and a group from the Ansar called Banu Salimah, whose homes were at a distance of half a mile, would pray with him. They would then return to their homes while they could still see the marks of their arrows".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 220 • Al-Amali (by Al-Saduq) Vol. 1, p. 80 • Al-Wafi, Vol. 7, p. 272 • Wasail Al-Shia, Vol. 4, p. 188 • Bihar Al Anwar, Vol. 80, p. 58

HADITH

661 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَلْعُونٌ مَلْعُونٌ مَنْ أَخَّرَ اَلْمَغْرِبَ طَلَباً لِفَضْلِهَا» وَ قِيلَ لَهُ إِنَّ أَهْلَ اَلْعِرَاقِ يُؤَخِّرُونَ اَلْمَغْرِبَ حَتَّى تَشْتَبِكَ اَلنُّجُومُ فَقَالَ «هَذَا مِنْ عَمَلِ عَدُوِّ اَللَّهِ أَبِي اَلْخَطَّابِ.

H.661 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Cursed, cursed is the one who delays the Maghrib prayer seeking to gain a supposed additional merit."
It was said to him that the people of Iraq delay the Maghrib prayer until the stars become visible, to which he responded,
"This is among the acts of the enemy of Allah {SWT}, Abu al-Khattab".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 220 • Al-Wafi, Vol. 7, p. 271

HADITH

662 - وَقَالَ أَبُو أُسَامَةَ زَيْدٌ اَلشَّحَّامُ: صَعِدْتُ مَرَّةً جَبَلَ أَبِي قُبَيْسٍ وَ اَلنَّاسُ يُصَلُّونَ اَلْمَغْرِبَ فَرَأَيْتُ اَلشَّمْسَ لَمْ تَغِبْ إِنَّمَا تَوَارَتْ خَلْفَ اَلْجَبَلِ عَنِ اَلنَّاسِ فَلَقِيتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَأَخْبَرْتُهُ بِذَلِكَ فَقَالَ لِي «وَ لِمَ فَعَلْتَ ذَلِكَ بِئْسَ مَا صَنَعْتَ إِنَّمَا تُصَلِّيهَا إِذَا لَمْ تَرَهَا خَلْفَ اَلْجَبَلِ غَابَتْ أَوْ غَارَتْ مَا لَمْ يَتَجَلَّلْهَا سَحَابٌ أَوْ ظُلْمَةٌ تُظِلُّهَا فَإِنَّمَا عَلَيْكَ مَشْرِقُكَ وَ مَغْرِبُكَ وَ لَيْسَ عَلَى اَلنَّاسِ أَنْ يَبْحَثُوا.

H.662 - Abu Usama Zayd al-Shahham said: "One time, I climbed the mountain of Abu Qubais, and the people were praying Maghrib. I saw that the sun had not completely set; it had only disappeared behind the mountain from the view of the people.
I met Abu Abdullah {a.s} Imam Jafar ibn Muhammad Al-Sadiq {a.s} and informed him of this.
Imam {a.s} said to me: 'Why did you do that? It was not a good action. You should perform the Maghrib prayer when you can no longer see the sun behind the mountain, whether it has set or gone down, unless it is obscured by a cloud or darkness that covers it.
What concerns you is your eastern horizon and western horizon, and people are not required to investigate further.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 220 • Al-Amali (by Al-Saduq) Vol. 1, p. 80 • Tahdhib Al-Ahkam, Part 2, p. 264 • Al-Istibsar, Part 1, p. 266 • Al-Wafi, Vol. 7, p. 259 • Wasail Al-Shia, Vol. 4, p. 198 • Bihar Al Anwar, Vol. 80, p. 57

HADITH

663 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا غَابَتِ اَلشَّمْسُ فَقَدْ حَلَّ اَلْإِفْطَارُ وَ وَجَبَتِ اَلصَّلاَةُ وَ إِذَا صَلَّيْتَ اَلْمَغْرِبَ فَقَدْ دَخَلَ وَقْتُ اَلْعِشَاءِ اَلْآخِرَةِ إِلَى اِنْتِصَافِ اَللَّيْلِ.

H.663 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When the sun sets, it becomes permissible to break the fast (if one is fasting) and the Maghrib prayer becomes obligatory. Once you have performed the Maghrib prayer, the time for the Isha (night) prayer begins and extends until midnight."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 221 • Al-Wafi, Vol. 7, p. 276 • Wasail Al-Shia, Vol. 4, p. 179 • Wasail Al-Shia, Vol. 4, p. 184

HADITH

664 - وَقَالَ أَبُو جَعْفَرٍ عَ: «مَلَكٌ مُوَكَّلٌ يَقُولُ مَنْ بَاتَ عَنِ اَلْعِشَاءِ اَلْآخِرَةِ إِلَى نِصْفِ اَللَّيْلِ فَلاَ أَنَامَ اَللَّهُ عَيْنَيْهِ.

H.664 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"A designated angel says, 'Whoever neglects the Isha prayer until the middle of the night, may Allah {SWT} never allow his eyes to sleep.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 221 • Al-Wafi, Vol. 7, p. 279 • Wasail Al-Shia, Vol. 4, p. 184 • Wasail Al-Shia, Vol. 4, p. 214

HADITH

665 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ صَلَّى اَلْمَغْرِبَ ثُمَّ عَقَّبَ وَ لَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ كُتِبَتَا لَهُ فِي عِلِّيِّينَ فَإِنْ صَلَّى أَرْبَعاً كُتِبَتْ لَهُ حَجَّةٌ مَبْرُورَةٌ.

ووقت الفجر حين يعترض الفجر ويضئ حسنا ويتجلل الصبح السماء ويكون كالقباطي أو مثل نهر سوراء. ومن صلى الغداة في أول وقتها أثبتت له مرتين، أثبتها ملائكة الليل وملائكة النهار، ومن صلاها في آخر وقتها أثبتت له مرة واحدة، قال الله عز وجل: "۞ أَقِمِ ٱلصَّلَوٰةَ لِدُلُوكِ ٱلشَّمۡسِ إِلَىٰ غَسَقِ ٱلَّيۡلِ وَقُرۡءَانَ ٱلۡفَجۡرِۖ إِنَّ قُرۡءَانَ ٱلۡفَجۡرِ كَانَ مَشۡهُودٗا ۝" يعني أنه تشهدها ملائكة الليل وملائكة النهار.

H.665 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever prays Maghrib and then follows it immediately with the post-prayer (Ta'qeeb) supplication without speaking, and performs two units of prayer (Rak'ahs), they are recorded for him among those in 'Illiyyīn (the highest rank in Paradise). If he prays four units (Rak'ahs), it will be written for him as an accepted pilgrimage (Hajj Mabroor)."

[AL SADUQ]
The time of Fajr is when the light of dawn spreads and becomes visible, illuminating the sky such that it appears like the fabric of qibatis (a thin, white cloth) or like the River of Surā' (a bright river).

Whoever prays the morning prayer at its earliest time will have it recorded twice - once by the angels of the night and once by the angels of the day. Whoever prays it at its later time will have it recorded once. Allah {SWT}, Exalted and Glorious, says:
'Establish the prayer at the decline of the sun until the darkness of the night, and the recitation of the dawn. Verily, the recitation of the dawn is witnessed' (Qur'an 17:78), meaning that it is witnessed by both the angels of the night and the angels of the day.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 45 • Al-Amali (by Al-Saduq) Vol. 1, p. 585 • Tahdhib Al-Ahkam, Part 2, p. 113 • Al-Waezin, volume 2, page 317 • Falah Al-Sael, Part 1, p. 232 • Meftah al-Falah, Part 1, p. 237 • Al-Wafi, Vol. 7, p. 197 • Wasail Al-Shia, Vol. 6, p. 488 • Bihar Al Anwar, Vol. 83, p. 100

HADITH

666 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «وَقْتُ صَلاَةِ اَلْجُمُعَةِ، يَوْمَ اَلْجُمُعَةِ سَاعَةٌ تَزُولُ اَلشَّمْسُ وَ وَقْتُهَا فِي اَلسَّفَرِ وَ اَلْحَضَرِ وَاحِدٌ وَ هُوَ مِنَ اَلْمُضَيَّقِ وَ صَلاَةُ اَلْعَصْرِ يَوْمَ اَلْجُمُعَةِ فِي وَقْتِ اَلْأُولَى فِي سَائِرِ اَلْأَيَّامِ.

H.666 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The time for the Jumu'ah prayer on the day of Jumu'ah (Jumu'ah) is at the hour when the sun begins to decline (from its zenith), and its timing is the same in both travel and residence. It is a restricted (fixed) time. The 'Asr (afternoon) prayer on the day of Jumu'ah is at the time of the Dhuhr (noon) prayer on other days."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 222 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 412 • Al-Wafi, Vol. 8, p. 1109 • Wasail Al-Shia, Vol. 4, p. 125 • Wasail Al-Shia, Vol. 7, p. 318

HADITH

667 - وَ رَوَى إِسْمَاعِيلُ بْنُ رَبَاحٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا صَلَّيْتَ وَ أَنْتَ تَرَى أَنَّكَ فِي وَقْتٍ وَ لَمْ يَدْخُلِ اَلْوَقْتُ فَدَخَلَ اَلْوَقْتُ وَ أَنْتَ فِي اَلصَّلاَةِ فَقَدْ أَجْزَأَتْ عَنْكَ.

H.667 - Ismail ibn Rabah narrated from Imam Jafar ibn Muhammad Al-who said:
"If you begin praying while you believe that it is within the (correct) time, and the time for the prayer enters while you are in the middle of the prayer, then it suffices for you (prayer is valid and accepted)."

[REFERENCES] Al-Kafi, Volume 3, p. 286 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 222 • Tahdhib Al-Ahkam, Part 2, p. 35 • Tahdhib Al-Ahkam, Part 2, p. 141 • Awaali al-La'aali, Part 3, p. 71 • Al-Wafi, Vol. 7, p. 308 • Wasail Al-Shia, Vol. 4, p. 206

HADITH

668 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ: عَنِ اَلصَّلاَةِ بِاللَّيْلِ وَ اَلنَّهَارِ إِذَا لَمْ تُرَ اَلشَّمْسُ وَ اَلْقَمَرُ وَ لاَ اَلنُّجُومُ فَقَالَ «تَجْتَهِدُ رَأْيَكَ وَ تَعَمَّدُ اَلْقِبْلَةَ بِجُهْدِكَ.

H.668 - Sama'a ibn Mehran asked Him about praying during the day or night when neither the sun, the moon, nor the stars are visible.
Imam {a.s} replied: "You exert your own judgment and strive to determine the Qiblah (direction of prayer) to the best of your ability."

[REFERENCES] Al-Kafi, Volume 3, p. 284 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 222 • Tahdhib Al-Ahkam, Part 2, p. 46 • Tahdhib Al-Ahkam, Part 2, p. 46 • Tahdhib Al-Ahkam, Part 2, p. 255 • Al-Istibsar, Part 1, p. 295 • Al-Istibsar, Part 1, p. 295 • Al-Wafi, Vol. 7, p. 255 • Al-Wafi, Vol. 7, p. 548 • Wasail Al-Shia, Vol. 4, p. 308

HADITH

669 - وَ رَوَى أَبُو عَبْدِ اَللَّهِ اَلْفَرَّاءُ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ قَالَ لَهُ رَجُلٌ مِنْ أَصْحَابِنَا إِنَّهُ رُبَّمَا اِشْتَبَهَ عَلَيْنَا اَلْوَقْتُ فِي يَوْمٍ غَيْمٍ فَقَالَ «تَعْرِفُ هَذِهِ اَلطُّيُورَ اَلَّتِي تَكُونُ عِنْدَكُمْ بِالْعِرَاقِ يُقَالُ لَهَا اَلدُّيُوكُ» فَقَالَ نَعَمْ قَالَ «إِذَا اِرْتَفَعَتْ أَصْوَاتُهَا وَ تَجَاوَبَتْ فَعِنْدَ ذَلِكَ فَصَلِّ.

H.669 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} Al-Farra' that a man from among their companions said to him: "Sometimes the time of prayer becomes unclear for us on a cloudy day."
Imam said: "Do you know these birds that you have in Iraq, which are called roosters (duyook)?"
The man replied: "Yes."
He {a.s} said: "When their voices rise and they begin to respond to each other, then at that time, pray."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 222 • Al-Sarayer, Part 3, p. 613 • Bihar Al Anwar, Vol. 80, p. 44

HADITH

670 - وَ رَوَى اَلْحُسَيْنُ بْنُ اَلْمُخْتَارِ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: إِنِّي مُؤَذِّنٌ فَإِذَا كَانَ يَوْمُ غَيْمٍ لَمْ أَعْرِفِ اَلْوَقْتَ فَقَالَ «إِذَا صَاحَ اَلدِّيكُ ثَلاَثَةَ أَصْوَاتٍ وِلاَءً فَقَدْ زَالَتِ اَلشَّمْسُ وَ دَخَلَ وَقْتُ اَلصَّلاَةِ.

ومن صلى لغير القبلة في يوم غيم ثم علم، فإن كان في وقت فليعد، وإن كان قد مضى الوقت فلا إعادة عليه وحسبه اجتهاده.

H.670 - Al-Hussein ibn al-Mukhtar narrated from, Imam Jafar ibn Muhammad Al-Sadiq {a.s}, that He (ibn al-Mukhtar) said: "I am the muezzin (caller of prayer). On a cloudy day, when I cannot ascertain the time (for prayer),
Imam {a.s} said: 'When the rooster crows three consecutive times, then the sun has passed its zenith and the time for prayer has entered.'"

[AL SADUQ]
Additionally, it is mentioned that if someone prays facing the wrong direction (not toward the Qibla) on a cloudy day and later realizes their mistake: if they prayed within the correct prayer time, they should repeat the prayer. However, if the time has passed, they are not obligated to repeat it, as their effort was based on due diligence.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 223 • Al-Wafi, Vol. 7, p. 255 • Wasail Al-Shia, Vol. 4, p. 170

HADITH

671 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «لَأَنْ أُصَلِّيَ بَعْدَ مَا يَمْضِي اَلْوَقْتُ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصَلِّيَ وَ أَنَا فِي شَكٍّ مِنَ اَلْوَقْتِ وَ قَبْلَ اَلْوَقْتِ.

H.671 - Abu Ja'far, Imam Muhammad ibn Ali Al-Baqir {a.s}, said:
"It is more beloved to me to pray after the time (for prayer) has passed than to pray while I am in doubt about whether it is the correct time or before the time (for prayer) has entered."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 223 • Al-Wafi, Vol. 7, p. 307 • Wasail Al-Shia, Vol. 4, p. 169

HADITH

672 - وَ رَوَى مُعَاوِيَةُ بْنُ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «كَانَ اَلْمُؤَذِّنُ يَأْتِي اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْحَرِّ فِي صَلاَةِ اَلظُّهْرِ فَيَقُولُ لَهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «أَبْرِدْ أَبْرِدْ ».

قال مصنف هذا الكتاب: يعني عجل عجل وأخذ ذلك من التبريد.

H.672 - Muawiya ibn Wahb narrated from Imam Al-Sadiq {a.s} that He said:
"The muezzin would come to The Prophet {saws} during the intense heat at the time of the Dhuhr prayer, and the Messenger of Allah {saws} would tell him, 'Cool down, cool down (abride abride).'"

[AL SADUQ]
The compiler of this book explains: It means "hasten, hasten," and this is derived from the term for cooling (referring to delaying the prayer slightly to avoid extreme heat).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 223 • Al-Arbaʻūn Ḥadīthan (Al-Shahīd al-Awwal) Vol. 1, p. 46 • Al-Wafi, Vol. 7, p. 248 • Wasail Al-Shia, Vol. 4, p. 142 • Wasail Al-Shia, Vol. 4, p. 247 • Bihar Al Anwar, Vol. 80, p. 15

CHAPTER 33 - KNOWING THE DECLINE OF THE SUN

باب - معرفة زوال الشمس

HADITH 673 – 674

673 - رَوَى عَبْدُ اَللّٰهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «تَزُولُ اَلشَّمْسُ فِي اَلنِّصْفِ مِنْ حَزِيرَانَ عَلَى نِصْفِ قَدَمٍ وَ فِي اَلنِّصْفِ مِنْ تَمُّوزَ عَلَى قَدَمٍ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ آبَ عَلَى قَدَمَيْنِ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ أَيْلُولَ عَلَى ثَلاَثَةِ أَقْدَامٍ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ تِشْرِينَ اَلْأَوَّلِ عَلَى خَمْسَةِ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ تِشْرِينَ اَلْآخِرِ عَلَى سَبْعَةٍ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ كَانُونَ اَلْأَوَّلِ عَلَى تِسْعَةٍ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ كَانُونَ اَلْآخِرِ عَلَى سَبْعَةٍ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ شُبَاطَ عَلَى خَمْسَةٍ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ آذَارَ عَلَى ثَلاَثَةٍ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ نَيْسَانَ عَلَى قَدَمَيْنِ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ أَيَّارَ عَلَى قَدَمٍ وَ نِصْفٍ وَ فِي اَلنِّصْفِ مِنْ حَزِيرَانَ عَلَى نِصْفِ قَدَمٍ.

H.673 - Abdullah ibn Sinan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"The sun moves (its position) in the middle of the month of Haziran (June) by half a foot;
In the middle of the month of Tammuz (July) by one and a half feet;
In the middle of the month of Ab (August) by two and a half feet;
In the middle of the month of Aylul (September) by three and a half feet;
In the middle of the month of Tishrin al-Awwal (October) by five and a half feet;
In the middle of the month of Tishrin al-Akhar (November) by seven and a half feet;
In the middle of the month of Kanun al-Awwal (December) by nine and a half feet;
In the middle of the month of Kanun al-Akhar (January) by seven and a half feet;
In the middle of the month of Shubat (February) by five and a half feet;
In the middle of the month of Adhar (March) by three and a half feet;
In the middle of the month of Nisan (April) by two and a half feet;
In the middle of the month of Ayyar (May) by one and a half feet;
And in the middle of the month of Haziran (June) by half a foot."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 223 • Al-Khasal, Part 2, p. 460 • Tahdhib Al-Ahkam, Part 2, p. 276 • Al-Manaqib, Part 4, p. 256 • Powerful numbers, part 1, p. 154 • Al-Wafi, Vol. 7, p. 250 • Wasail Al-Shia, Vol. 4, p. 163 • Bihar Al-Anwar, Vol. 79, p. 365

HADITH

674 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «تِبْيَانُ زَوَالِ اَلشَّمْسِ أَنْ تَأْخُذَ عُوداً طُولُهُ ذِرَاعٌ وَ أَرْبَعُ أَصَابِعَ فَتَجْعَلَ أَرْبَعَ أَصَابِعَ فِي اَلْأَرْضِ فَإِذَا نَقَصَ اَلظِّلُّ حَتَّى يَبْلُغَ غَايَتَهُ ثُمَّ زَادَ فَقَدْ زَالَتِ اَلشَّمْسُ وَ تُفَتَّحُ أَبْوَابُ اَلسَّمَاءِ وَ تَهُبُّ اَلرِّيَاحُ وَ تُقْضَى اَلْحَوَائِجُ اَلْعِظَامُ.

H.674 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The indication of the sun's zenith (midday) is to take a stick that is one cubit and four fingers in length and place four fingers into the ground (embedding the stick partially). When the shadow shortens to its minimum point and then begins to lengthen, the sun has passed its zenith. At this point, the gates of the heavens open, the winds blow, and great needs are fulfilled."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 224 • Al-Wafi, Vol. 7, p. 249 • Wasail Al-Shia, Vol. 4, p. 164

CHAPTER 34 - THE SUN'S STILLNESS

باب - ركود الشمس

HADITH 675 – 677

675 - سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنْ رُكُودِ اَلشَّمْسِ فَقَالَ «يَا مُحَمَّدُ مَا أَصْغَرَ جُثَّتَكَ وَ أَعْضَلَ مَسْأَلَتَكَ وَ إِنَّكَ لَأَهْلٌ لِلْجَوَابِ إِنَّ اَلشَّمْسَ إِذَا طَلَعَتْ جَذَبَهَا سَبْعُونَ أَلْفَ مَلَكٍ بَعْدَ أَنْ أَخَذَ بِكُلِّ شُعَاعٍ مِنْهَا خَمْسَةُ آلاَفٍ مِنَ اَلْمَلاَئِكَةِ مِنْ بَيْنِ جَاذِبٍ وَ دَافِعٍ حَتَّى إِذَا بَلَغَتِ اَلْجَوَّ وَ جَازَتِ اَلْكَوَّ قَلَبَهَا مَلَكُ اَلنُّورِ ظَهْراً لِبَطْنٍ فَصَارَ مَا يَلِي اَلْأَرْضَ إِلَى اَلسَّمَاءِ وَ بَلَغَ شُعَاعُهَا تُخُومَ اَلْعَرْشِ فَعِنْدَ ذَلِكَ نَادَتِ اَلْمَلاَئِكَةُ سُبْحَانَ اَللَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ «اَلْحَمْدُ لِلَّهِ اَلَّذِي لَمْ يَتَّخِذْ» صَاحِبَةً وَ لاَ «وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي اَلْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ اَلذُّلِّ وَ كَبِّرْهُ تَكْبِيراً» » فَقَالَ لَهُ جُعِلْتُ فِدَاكَ أُحَافِظُ عَلَى هَذَا اَلْكَلاَمِ عِنْدَ زَوَالِ اَلشَّمْسِ فَقَالَ «نَعَمْ حَافِظْ عَلَيْهِ كَمَا تُحَافِظُ عَلَى عَيْنِكَ فَإِذَا زَالَتِ اَلشَّمْسُ صَارَتِ اَلْمَلاَئِكَةُ مِنْ وَرَائِهَا يُسَبِّحُونَ اَللَّهَ فِي فَلَكِ اَلْجَوِّ إِلَى أَنْ تَغِيبَ.

H.675 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} stillness of the sun.

Imam {a.s} said: "O' Muhammad, how small is your form and how challenging is your question! And indeed, you are worthy of an answer.

When the sun rises, seventy thousand angels pull it, and for each of its rays, five thousand angels are responsible for both pulling and pushing it.

When it reaches the sky and passes the 'arc,' the angel of light flips it from back to front so that what was facing the earth turns towards the sky, and its rays reach the boundaries of the Throne. At this moment, the angels exclaim,

'Glory be to Allah {SWT}, and there is no deity but Allah {SWT}, and all praise is due to Allah {SWT}, who has not taken a consort nor a son, and who has no partner in His dominion, nor does He need a protector out of weakness, so glorify Him with great glorification.'"

Muhammad then asked: "Shall I maintain this supplication at the sun's zenith?"

Imam {a.s} said: "Yes, preserve it as you would preserve your own eyes, for when the sun passes its zenith, the angels remain behind it, glorifying Allah {SWT} in the sky until it sets".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 225 • Al-Wafi, Vol. 7, p. 252 • Wasail Al-Shia, Vol. 4, p. 165 • Bihar Al Anwar, Vol. 55, p. 167

HADITH

676 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلشَّمْسِ كَيْفَ تَرْكُدُ كُلَّ يَوْمٍ وَ لاَ يَكُونُ لَهَا يَوْمَ اَلْجُمُعَةِ رُكُودٌ قَالَ «لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ جَعَلَ يَوْمَ اَلْجُمُعَةِ أَضْيَقَ اَلْأَيَّامِ» فَقِيلَ لَهُ وَ لِمَ جَعَلَهُ أَضْيَقَ اَلْأَيَّامِ قَالَ «لِأَنَّهُ لاَ يُعَذِّبُ اَلْمُشْرِكِينَ فِي ذَلِكَ اَلْيَوْمِ لِحُرْمَتِهِ عِنْدَهُ.

H.676 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the sun's stillness (or 'pause') every day and why there is no such stillness for it on Jumu'ah.
Imam {a.s} said: "Because Allah {SWT}, the Mighty and Majestic, made Jumu'ah the most constricted (or significant) of the days."
It was then asked: "And why did He make it the most constricted of days?"
Imam {a.s} said: "Because on that day He does not punish the polytheists, due to the sanctity it holds with Him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 225 • Al-Wafi, Vol. 8, p. 1084 • Bihar Al-Anwar, Vol. 55, p. 168

HADITH

677 - وَ رُوِيَ عَنْ حَرِيزِ بْنِ عَبْدِ اَللَّهِ أَنَّهُ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَسَأَلَهُ رَجُلٌ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنَّ اَلشَّمْسَ تَنْقَضُّ ثُمَّ تَرْكُدُ سَاعَةً مِنْ قَبْلِ أَنْ تَزُولَ فَقَالَ «إِنَّهَا تُؤَامِرُ أَ تَزُولُ أَوْ لاَ تَزُولُ.

H.677 - It was narrated from Hariz ibn Abdullah that He said: I was with Abu 'Abdillah Imam Jafar ibn Muhammad Al-Sadiq {a.s} when a man asked him,
"May I be sacrificed for you, the sun seems to descend (move downward) and then becomes still for a moment before it reaches its zenith."
Imam {a.s} replied: "It consults whether it should continue or not".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Wafi, Vol. 7, p. 251 • Bihar Al Anwar, Vol. 55, p. 171

CHAPTER 35 - THE RECOGNITION OF THE END OF THE NIGHT

باب - معرفة زوال الليل

HADITH 678

678 - سَأَلَ عُمَرُ بْنُ حَنْظَلَةَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: زَوَالُ اَلشَّمْسِ نَعْرِفُهُ بِالنَّهَارِ كَيْفَ لَنَا بِاللَّيْلِ فَقَالَ «لِلَّيْلِ زَوَالٌ كَزَوَالِ اَلشَّمْسِ» قَالَ فَبِأَيِّ شَيْءٍ نَعْرِفُهُ قَالَ «بِالنُّجُومِ إِذَا اِنْحَدَرَتْ.

H.678 - Umar ibn Hanthala asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} saying:
"We recognize the zenith (midday) of the sun during the day; how can we recognize the zenith during the night?"
Imam {a.s} said: "The night has a zenith just like the zenith of the sun."
Umar then asked: "And by what means do we recognize it?"
Imam {a.s} said: "By the stars when they descend".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 227 • Wasail Al-Shia, Vol. 4, p. 273 • Bihar Al Anwar, Vol. 80, p. 137

CHAPTER 36 - THE PRAYER OF THE MESSENGER, AT THE TIME OF HIS PASSING

باب - صلاة رسول الله صلى الله عليه وآله التي قبضه الله تعالى عليها

HADITH 679

679 - قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لاَ يُصَلِّي مِنَ اَلنَّهَارِ شَيْئاً حَتَّى تَزُولَ اَلشَّمْسُ فَإِذَا زَالَتْ صَلَّى ثَمَانِيَ رَكَعَاتٍ وَ هِيَ صَلاَةُ اَلْأَوَّابِينَ تُفَتَّحُ فِي تِلْكَ اَلسَّاعَةِ أَبْوَابُ اَلسَّمَاءِ وَ يُسْتَجَابُ اَلدُّعَاءُ وَ تَهُبُّ اَلرِّيَاحُ وَ يَنْظُرُ اَللَّهُ إِلَى خَلْقِهِ فَإِذَا فَاءَ اَلْفَيْءُ ذِرَاعاً صَلَّى اَلظُّهْرَ أَرْبَعاً وَ صَلَّى بَعْدَ اَلظُّهْرِ رَكْعَتَيْنِ ثُمَّ صَلَّى رَكْعَتَيْنِ أُخْرَاوَيْنِ ثُمَّ صَلَّى اَلْعَصْرَ أَرْبَعاً إِذَا فَاءَ اَلْفَيْءُ ذِرَاعاً ثُمَّ لاَ يُصَلِّي بَعْدَ اَلْعَصْرِ شَيْئاً حَتَّى تَئُوبَ اَلشَّمْسُ فَإِذَا آبَتْ وَ هُوَ أَنْ تَغِيبَ صَلَّى اَلْمَغْرِبَ ثَلاَثاً وَ بَعْدَ اَلْمَغْرِبِ أَرْبَعاً ثُمَّ لاَ يُصَلِّي شَيْئاً حَتَّى يَسْقُطَ اَلشَّفَقُ فَإِذَا سَقَطَ اَلشَّفَقُ صَلَّى اَلْعِشَاءَ ثُمَّ أَوَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلَى فِرَاشِهِ وَ لَمْ يُصَلِّ شَيْئاً حَتَّى يَزُولَ نِصْفُ اَللَّيْلِ فَإِذَا زَالَ نِصْفُ اَللَّيْلِ صَلَّى ثَمَانِيَ رَكَعَاتٍ وَ أَوْتَرَ فِي اَلرُّبُعِ اَلْأَخِيرِ مِنَ اَللَّيْلِ بِثَلاَثِ رَكَعَاتٍ فَقَرَأَ فِيهِنَّ فَاتِحَةَ اَلْكِتَابِ وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» ، - وَ يَفْصِلُ بَيْنَ اَلثَّلاَثِ بِتَسْلِيمَةٍ وَ يَتَكَلَّمُ وَ يَأْمُرُ بِالْحَاجَةِ وَ لاَ يَخْرُجُ مِنْ مُصَلاَّهُ حَتَّى يُصَلِّيَ اَلثَّالِثَةَ اَلَّتِي يُوتِرُ فِيهَا وَ يَقْنُتُ فِيهَا قَبْلَ اَلرُّكُوعِ ثُمَّ يُسَلِّمُ وَ يُصَلِّي رَكْعَتَيِ اَلْفَجْرِ قُبَيْلَ اَلْفَجْرِ وَ عِنْدَهُ وَ بُعَيْدَهُ، ثُمَّ يُصَلِّي رَكْعَتَيِ اَلصُّبْحِ وَ هُوَ اَلْفَجْرُ إِذَا اِعْتَرَضَ اَلْفَجْرُ وَ أَضَاءَ حُسْناً فَهَذِهِ صَلاَةُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلَّتِي قَبَضَهُ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهَا.

H.679 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The Messenger of Allah {saws} would not pray anything during the day until the sun had passed its zenith. When it did, he would pray eight rak'ahs, known as the prayer of the 'Awwabin (the devoted). At that moment, the gates of the heavens are opened, prayers are answered, the winds blow, and Allah {SWT} looks upon His creation.
When the shadow lengthened by a cubit, he would pray Dhuhr (noon) prayer in four rak'ahs, followed by two rak'ahs, then two additional rak'ahs.
Then, he would pray 'Asr (afternoon) prayer in four rak'ahs once the shadow lengthened by another cubit. After 'Asr, he would not pray anything until the sun inclined (set).
When it inclined, that is, set, he would pray Maghrib (sunset) prayer in three rak'ahs, followed by four rak'ahs. Then, he would not pray until the redness of the twilight disappeared.
When the twilight disappeared, he would pray 'Isha' prayer and then retire to his bed, praying nothing further until the middle of the night had passed.
When midnight passed, he would pray eight rak'ahs, followed by three rak'ahs of Witr (night prayer), reciting the Surat al-Fatiha and *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) in them. He would separate the three rak'ahs with a taslim (salutation), speak or fulfil any needs, and not leave place of prayer until he completed third rak'ah with Qunoot (supplication) before bowing.

He would conclude with two rak'ahs of Fajr (pre-dawn prayer) slightly before, at, or just after dawn, and then he would pray two rak'ahs of Subh (morning prayer) when the dawn light brightened, completing his routine.

This was the prayer practice of the Messenger of Allah {saws} until Allah {SWT} took him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 227 • Al-Wafi, Vol. 7, p. 312 • Wasail Al-Shia, Vol. 4, p. 61 • Bihar Al Anwar, Vol. 80, p. 136

CHAPTER 37 - THE VIRTUE OF MOSQUES, THEIR SANCTITY AND THE REWARD FOR THOSE WHO PRAY IN THEM

باب - فضل المساجد وحرمتها وثواب من صلى فيها

HADITH 680 – 723

680 - رَوَى خَالِدُ بْنُ مَادٍّ اَلْقَلاَنِسِيُّ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: « مَكَّةُ حَرَمُ اَللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ وَ اَلصَّلاَةُ فِيهَا بِمِائَةِ أَلْفِ صَلاَةٍ وَ اَلدِّرْهَمُ فِيهَا بِمِائَةِ أَلْفِ دِرْهَمٍ وَ اَلْمَدِينَةُ حَرَمُ اَللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ اَلصَّلاَةُ فِيهَا بِعَشَرَةِ آلاَفِ صَلاَةٍ وَ اَلدِّرْهَمُ فِيهَا بِعَشَرَةِ آلاَفِ دِرْهَمٍ وَ اَلْكُوفَةُ حَرَمُ اَللَّهِ وَ حَرَمُ رَسُولِهِ وَ حَرَمُ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ وَ اَلصَّلاَةُ فِيهَا بِأَلْفِ صَلاَةٍ » وَ سَكَتَ عَنِ اَلدِّرْهَمِ.

H.680 - Khalid ibn Maad al-Qalanisi narrated from Imam Al-Sadiq {a.s} that He said:
"Makkah is the sanctuary of Allah {SWT}, the sanctuary of His Messenger, and the sanctuary of Ali ibn Abi Talib {a.s}. A prayer performed therein is equivalent to one hundred thousand prayers, and one dirham spent there is equivalent to one hundred thousand dirhams.
Madinah is the sanctuary of Allah {SWT}, the sanctuary of His Messenger, and the sanctuary of Ali ibn Abi Talib {a.s}. A prayer performed therein is equivalent to ten thousand prayers, and one dirham spent there is equivalent to ten thousand dirhams.
Kufa is the sanctuary of Allah {SWT}, the sanctuary of His Messenger, and the sanctuary of Ali ibn Abi Talib {a.s}. A prayer performed therein is equivalent to one thousand prayers." Imam {a.s} remained silent about the dirham (spent there).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 228 • Al-Mazar Volume 1, page 5 • Tahdhib Al-Ahkam, Vol. 6, p. 31 • The Great Shrine, Part 1, p. 114 • Wasail Al-Shia, Vol. 5, p. 256

HADITH

681 - وَ رَوَى أَبُو حَمْزَةَ اَلثُّمَالِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «مَنْ صَلَّى فِي اَلْمَسْجِدِ اَلْحَرَامِ صَلاَةً مَكْتُوبَةً قَبِلَ اَللَّهُ بِهَا مِنْهُ كُلَّ صَلاَةٍ صَلاَّهَا مُنْذُ يَوْمَ وَجَبَتْ عَلَيْهِ اَلصَّلاَةُ وَ كُلَّ صَلاَةٍ يُصَلِّيهَا إِلَى أَنْ يَمُوتَ».

H.681 - Abu Hamza al-Thumali narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"Whoever performs an obligatory prayer in the Sacred Mosque (Masjid al-Haram), Allah {SWT} accepts it as equivalent to every prayer they have performed since the day prayer became obligatory upon them, and every prayer they will perform until they die."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 228 • Al-Wafi, Vol. 12, p. 47 • Wasail Al-Shia, Vol. 5, p. 270

HADITH

682 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلصَّلاَةُ فِي مَسْجِدِي كَأَلْفِ صَلاَةٍ فِي غَيْرِهِ إِلاَّ اَلْمَسْجِدَ اَلْحَرَامَ فَإِنَّ اَلصَّلاَةَ فِي اَلْمَسْجِدِ اَلْحَرَامِ تَعْدِلُ أَلْفَ صَلاَةٍ فِي مَسْجِدِي.

H.682 - The Messenger of Allah {saws} said:
"A prayer performed in my mosque (Masjid al-Nabawi) is equivalent to one thousand prayers in any other mosque, except for the Sacred Mosque (Masjid al-Haram), for a prayer performed in the Sacred Mosque is equivalent to one thousand prayers performed in my mosque".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 228 • Al-Wafi, Vol. 12, p. 48 • Wasail Al-Shia, Vol. 5, p. 271

HADITH

683 - وَ سَأَلَ عَبْدُ اَلْأَعْلَى مَوْلَى آلِ سَامٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: كَمْ كَانَ طُولُ مَسْجِدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «كَانَ ثَلاَثَةَ آلاَفٍ وَ سِتَّمِائَةِ ذِرَاعٍ مُكَسَّرَةً.

H.683 - Abd al-Ala, the freedman of Ale Saam, asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the dimensions of the Mosque of the Messenger of Allah {saws}.
Imam {a.s} said: "It was three thousand and six hundred cubits, broken up (its measured parts)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

684 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ لِأَبِي حَمْزَةَ اَلثُّمَالِيِّ: «اَلْمَسَاجِدُ اَلْأَرْبَعَةُ اَلْمَسْجِدُ اَلْحَرَامُ وَ مَسْجِدُ اَلرَّسُولِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ مَسْجِدُ بَيْتِ اَلْمَقْدِسِ وَ مَسْجِدُ اَلْكُوفَةِ يَا أَبَا حَمْزَةَ اَلْفَرِيضَةُ فِيهَا تَعْدِلُ حَجَّةً وَ اَلنَّافِلَةُ تَعْدِلُ عُمْرَةً.

H.684 - Abu Ja'far, Imam Muhammad ibn Ali Al-Baqir {a.s}, said to Abu Hamzah al-Thumali:
"The four (sacred) mosques are:
the Sacred Mosque (Masjid al-Haram),
the Mosque of the Messenger (Masjid al-Nabawi),
the Mosque of Bayt al-Maqdis (Jerusalem),
and the Mosque of Kufa.
O' Abu Hamzah, performing an obligatory prayer in any of these mosques is equivalent to performing a pilgrimage (Hajj), and a supererogatory (optional) prayer in them is equivalent to performing an 'Umrah (minor pilgrimage)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 229 • Wasail Al-Shia, Vol. 5, p. 289

HADITH

685 - وَ سُئِلَ أَبُو اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنْ قَبْرِ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ فَقَالَ «دُفِنَتْ فِي بَيْتِهَا فَلَمَّا زَادَتْ بَنُو أُمَيَّةَ فِي اَلْمَسْجِدِ صَارَتْ فِي اَلْمَسْجِدِ.

H.685 - Abu Al-Hasan, Imam Ali ibn Musa Ar-Ridha {a.s} was asked about the grave of Sayyida Fatimah Al-Zahra {S.A}, and Imam {a.s} said:
"She was buried in her house, but when the Umayyads expanded the mosque, her grave became part of the mosque."

[REFERENCES] Al-Kafi, Volume 1, p. 461 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 229 • Tasliyat al-Majalis, Part 1, p. 572 • Al-Wafi, Vol. 14, p. 1366 • Bihar Al-Anwar, Vol. 97, p. 191

HADITH

686 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ أَتَى مَسْجِدِي مَسْجِدَ قُبَا فَصَلَّى فِيهِ رَكْعَتَيْنِ رَجَعَ بِعُمْرَةٍ.

وكان عليه السلام يأتيه فيصلي فيه بأذان وإقامة. ويستحب إتيان المساجد بالمدينة مسجد قبا فإنه المسجد الذي أسس على التقوى من أول يوم، ومشربة أم إبراهيم، ومسجد الفضيخ، وقبور الشهداء بأحد، ومسجد الأحزاب وهو مسجد الفتح. ويستحب الصلاة في مسجد الغدير في ميسرة المسجد، فإن ذلك موضع قدم رسول الله صلى الله عليه وآله حيث قال: مَنْ كُنْتُ مَوْلاَهُ فَعَلِيٌّ مَوْلاَهُ اَللَّهُمَّ وَالِ مَنْ وَالاَهُ وَ عَادِ مَنْ عَادَاهُ.

H.686 - The Messenger of Allah {saws} said:
"Whoever comes to my mosque, the Mosque of Quba, and prays two rak'ahs in it, it is as if they have performed an ‘Umrah."

[AL SADUQ]
He {a.s} would go there and pray in it with adhan and iqamah (call to commence prayer). It is recommended to visit the mosques in Madinah, particularly the Mosque of Quba, for it is the mosque founded upon piety from the first day. Also recommended are Mashrabat Umm Ibrahim, the Mosque of al-Fadikh, the graves of the martyrs at Uhud, and the Mosque of al-Ahzab.
Additionally, it is recommended to pray in the Mosque of Ghadir on the left side, for it is the place where the Messenger of Allah {saws} stood when He said: 'Whomsoever I am his master (mawla), Ali is his master. O’ Allah {SWT}, befriend those who befriend him, and be hostile to those who are hostile to him.'"

[REFERENCES] Kamil al-Ziyarat, Part 1, p. 24 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 229 • Wasail Al-Shia, Vol. 5, p. 286 • Wasail Al-Shia, Vol. 14, p. 355 • Manaqib of Imam Amir al-Mu'minin {a.s}, Vol. 2, p. 413 • Explanation of the News, Part 1, p. 100 • Explanation of the News, Part 2, p. 102 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 229 • The Mayor, Part 1, p. 109 • Building the Fatimid Article, Part 1, p. 296 • Ithbāt al-Hudāt, Part 3, p. 103 • Ithbāt al-Hudāt, Part 3, p. 248 • Ithbāt al-Hudāt, Part 3, p. 255 • Ithbāt al-Hudāt, Part 3, p. 257

HADITH

687 - وَ أَمَّا اَلْجَانِبُ اَلْآخَرُ: «فَذَلِكَ مَوْضِعُ فُسْطَاطِ اَلْمُنَافِقِينَ اَلَّذِينَ لَمَّا رَأَوْهُ رَافِعاً يَدَهُ قَالَ بَعْضُهُمْ لِبَعْضٍ اُنْظُرُوا إِلَى عَيْنَيْهِ تَدُورَانِ كَأَنَّهُمَا عَيْنَا مَجْنُونٍ فَنَزَلَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ بِهَذِهِ اَلْآيَةِ: «۞ وَ إِنْ يَكٰادُ اَلَّذِينَ كَفَرُوا لَيُزْلِقُونَكَ بِأَبْصٰارِهِمْ لَمّٰا سَمِعُوا اَلذِّكْرَ وَ يَقُولُونَ إِنَّهُ لَمَجْنُونٌ `وَ مٰا هُوَ إِلاّٰ ذِكْرٌ لِلْعٰالَمِينَ ۞»

أَخْبَرَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ بِذَلِكَ حَسَّانَ اَلْجَمَّالَ لَمَّا حَمَلَهُ مِنَ اَلْمَدِينَةِ إِلَى مَكَّةَ فَقَالَ لَهُ «يَا حَسَّانُ لَوْ لاَ أَنَّكَ جَمَّالِي مَا حَدَّثْتُكَ بِهَذَا اَلْحَدِيثِ.

H.687 - As for the other side (of Mosque of Quba),
"That is the location of the tent of the hypocrites. When they saw him (the Prophet) raising his hand, some of them said to one another,
'Look at his eyes; they are turning as if he were a madman.'
Then Archangel Jibril {a.s} descended with this verse: *'Indeed, those who disbelieve would almost make you slip with their eyes when they hear the message and they say, "He is indeed mad." But it is nothing except a reminder to the worlds.'*
(Surah Al-Qalam, 68:51-52)"
Al-Sadiq {a.s} narrated this incident to Hassan al-Jammal when he accompanied him from Madinah to Makkah.
Imam {a.s} said to him: "O' Hassan, if you were not my camel driver, I would not have narrated this story to you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

688 - وَ أَمَّا مَسْجِدُ اَلْخَيْفِ بِمِنًى فَإِنَّهُ رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «صَلَّى فِي مَسْجِدِ اَلْخَيْفِ سَبْعُمِائَةِ نَبِيٍّ.

H.688 - As for the Mosque of Al-Khayf in Mina, it has been narrated by Jabir from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"Seven hundred prophets prayed in the Mosque of al-Khayf."

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 230 • Al-Wafi, Vol. 14, p. 1266 • Wasail Al-Shia, Vol. 5, p. 269

HADITH

689 - وَ رَوَى أَبُو حَمْزَةَ اَلثُّمَالِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ صَلَّى فِي مَسْجِدِ اَلْخَيْفِ بِمِنًى مِائَةَ رَكْعَةٍ قَبْلَ أَنْ يَخْرُجَ مِنْهُ عَدَلَتْ عِبَادَةَ سَبْعِينَ عَاماً وَ مَنْ سَبَّحَ اَللَّهَ فِيهِ مِائَةَ تَسْبِيحَةٍ كَتَبَ اَللَّهُ لَهُ كَأَجْرِ عِتْقِ رَقَبَةٍ وَ مَنْ هَلَّلَ اَللَّهَ فِيهِ مِائَةَ تَهْلِيلَةٍ عَدَلَتْ أَجْرَ إِحْيَاءِ نَسَمَةٍ وَ مَنْ حَمَّدَ اَللَّهَ فِيهِ مِائَةَ تَحْمِيدَةٍ عَدَلَتْ أَجْرَ خَرَاجِ اَلْعِرَاقَيْنِ يُتَصَدَّقُ بِهِ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ.

H.689 - Abu Hamza al-Thumali narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "Whoever prays one hundred rak'ahs in the Mosque of al-Khayf in Mina before leaving it, it is equivalent to the worship of seventy years.
Whoever glorifies (says 'SubhanAllah {SWT}') one hundred times in it, Allah {SWT} records for them the reward of freeing a slave.
Whoever declares the oneness of Allah {SWT} (says 'La ilaha illa Allah {SWT}') one hundred times in it, it is equivalent to the reward of reviving a soul.
Whoever praises Allah {SWT} (says 'Alhamdulillah') one hundred times in it, it is as if they have given in charity the value of the entire wealth of Iraq and its surroundings in the path of Allah {SWT}, the Mighty and Majestic."

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 230 • Al-Wafi, Vol. 14, p. 1266 • Wasail Al-Shia, Vol. 5, p. 269

HADITH

690 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كَانَ مَسْجِدُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى عَهْدِهِ عِنْدَ اَلْمَنَارَةِ اَلَّتِي فِي وَسَطِ اَلْمَسْجِدِ وَ فَوْقُهَا إِلَى اَلْقِبْلَةِ نَحْواً مِنْ ثَلاَثِينَ ذِرَاعاً وَ عَنْ يَمِينِهَا وَ عَنْ يَسَارِهَا وَ خَلْفِهَا نَحْوٌ مِنْ ذَلِكَ فَتَحَرَّ ذَلِكَ وَ إِنِ اِسْتَطَعْتَ أَنْ يَكُونَ مُصَلاَّكَ فِيهِ فَافْعَلْ فَإِنَّهُ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ إِنَّمَا سُمِّيَ اَلْخَيْفَ لِأَنَّهُ مُرْتَفِعٌ عَنِ اَلْوَادِي وَ مَا اِرْتَفَعَ عَنْهُ يُسَمَّى خَيْفاً.

H.690 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The Mosque of the Messenger of Allah {saws} during his time extended near the minaret located at the center of the mosque, and above it towards the Qibla, approximately thirty cubits, as well as a similar distance to its right, left, and behind. So, focus on this area, and if you can make your place of prayer within it, then do so, for one thousand prophets have prayed there. It was called 'al-Khayf' because it is elevated above the valley, and anything that rises above it is called 'Khayf.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

691 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «حَدُّ مَسْجِدِ اَلْكُوفَةِ آخِرُ اَلسَّرَّاجِينَ خَطَّهُ آدَمُ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا أَكْرَهُ أَنْ أَدْخُلَهُ رَاكِباً» قِيلَ لَهُ فَمَنْ غَيَّرَهُ عَنْ خِطَّتِهِ قَالَ «أَمَّا أَوَّلُ ذَلِكَ فَالطُّوفَانُ فِي زَمَنِ نُوحٍ عَلَيْهِ اَلسَّلاَمُ ثُمَّ غَيَّرَهُ أَصْحَابُ كِسْرَى وَ اَلنُّعْمَانِ ثُمَّ غَيَّرَهُ زِيَادُ بْنُ أَبِي سُفْيَانَ.

H.691 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The boundary of the Mosque of Kufa extends to the end of the lamp-makers' area. It was originally marked by Adam {a.s}, and I dislike entering it while riding."
He was asked: "Who altered its original boundaries?"
Imam {a.s} said: "The first change occurred due to the flood during the time of Noah {a.s}, followed by changes made by the companions of Khosrow (the Persian rulers) and al-Nu'man, and then later by Ziyad ibn Abi Sufyan."

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 230 • Al-Wafi, Vol. 14, p. 1444 • Wasail Al-Shia, Vol. 5, p. 254

HADITH

692 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «كَأَنِّي أَنْظُرُ إِلَى دَيْرَانِيٍّ فِي مَسْجِدِ اَلْكُوفَةِ فِي دَيْرٍ لَهُ فِيمَا بَيْنَ اَلزَّاوِيَةِ وَ اَلْمِنْبَرِ فِيهِ سَبْعُ نَخَلاَتٍ وَ هُوَ مُشْرِفٌ مِنْ دَيْرِهِ عَلَى نُوحٍ يُكَلِّمُهُ.

H.692 - Imam {a.s} said: "It is as if I can see a monk in the Mosque of Kufa, in his monastery, between the corner and the pulpit, where there are seven date palms, watching and conversing with Noah {a.s} from his elevated position."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 231 • Al-Wafi, Vol. 14, p. 1444

HADITH

693 - وَقَالَ أَبُو بَصِيرٍ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «نِعْمَ اَلْمَسْجِدُ مَسْجِدُ اَلْكُوفَةِ صَلَّى فِيهِ أَلْفُ نَبِيٍّ وَ أَلْفُ وَصِيٍّ وَ مِنْهُ «فَارَ اَلتَّنُّورُ» وَ فِيهِ نُجِرَتِ اَلسَّفِينَةُ مَيْمَنَتُهُ رِضْوَانُ اَللَّهِ وَ وَسَطُهُ رَوْضَةٌ مِنْ رِيَاضِ اَلْجَنَّةِ وَ مَيْسَرَتُهُ مَكْرٌ يَعْنِي مَنَازِلَ اَلشَّيَاطِينِ.

H.693 - Abu Basir said: "I heard Imam Jafar ibn Muhammad Al-Sadiq {a.s} say:
"What a blessed mosque is the Mosque of Kufa!
A thousand prophets and a thousand successors (of prophets) have prayed in it.
From it 'the oven gushed forth' (a reference to the flood of Noah). In it, the Ark was built.
Its right side is the Ridwan of Allah {SWT}, its center is a garden from the gardens of Paradise, and its left side is a place of deceit, meaning the abodes of the devils".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 231 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 30

HADITH

694 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «لاَ تُشَدُّ اَلرِّحَالُ إِلاَّ إِلَى ثَلاَثَةِ مَسَاجِدَ اَلْمَسْجِدِ اَلْحَرَامِ وَ مَسْجِدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ مَسْجِدِ اَلْكُوفَةِ.

H.694 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Journeys should not be undertaken except to three mosques: the Sacred Mosque (Masjid al-Haram), the Mosque of the Messenger of Allah {saws}, and the Mosque of Kufa."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 231 • Al-Khisal, Part 1, p. 143 • Al-Wafi, Vol. 14, p. 1447 • Wasail Al-Shia, Vol. 5, p. 257 • Wasail Al-Shia, Vol. 5, p. 262 • Al-Fusul al-Muhimmah, Part 2, p. 84 • Bihar Al-Anwar, Vol. 96, p. 240 • Bihar Al-Anwar, Vol. 96, p. 379

HADITH

695 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لَمَّا أُسْرِيَ بِي مَرَرْتُ بِمَوْضِعِ مَسْجِدِ اَلْكُوفَةِ وَ أَنَا عَلَى اَلْبُرَاقِ وَ مَعِي جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لِي يَا مُحَمَّدُ اِنْزِلْ فَصَلِّ فِي هَذَا اَلْمَكَانِ قَالَ فَنَزَلْتُ فَصَلَّيْتُ فَقُلْتُ يَا جَبْرَئِيلُ أَيُّ شَيْءٍ هَذَا اَلْمَوْضِعُ قَالَ يَا مُحَمَّدُ هَذِهِ كُوفَانُ وَ هَذَا مَسْجِدُهَا أَمَّا أَنَا فَقَدْ رَأَيْتُهَا عِشْرِينَ مَرَّةً خَرَاباً وَ عِشْرِينَ مَرَّةً عُمْرَاناً بَيْنَ كُلِّ مَرَّتَيْنِ خَمْسُمِائَةِ سَنَةٍ.

H.695 - The Prophet, said: "When I was taken on the Night Journey (Isra'), I passed by the site of the Mosque of Kufa while I was on al-Buraq, with Archangel Jibril {a.s} accompanying me.
Archangel Jibril {a.s} said to me, 'O' Muhammad, descend and pray at this place.'
So, I descended and prayed. Then I asked: 'O' Archangel Jibril {a.s}, what is this place?'
Archangel Jibril {a.s} said: 'O' Muhammad, this is Kufa, and this is its mosque. As for me, I have seen it twenty times in a state of ruin and twenty times in a state of prosperity, with five hundred years between each state.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 231 • Al-Wafi, Vol. 14, p. 1447

HADITH

696 - وَ رُوِيَ عَنِ اَلْأَصْبَغِ بْنِ نُبَاتَةَ أَنَّهُ قَالَ: بَيْنَا نَحْنُ ذَاتَ يَوْمٍ حَوْلَ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فِي مَسْجِدِ اَلْكُوفَةِ إِذْ قَالَ «يَا أَهْلَ اَلْكُوفَةِ لَقَدْ حَبَاكُمُ اَللَّهُ عَزَّ وَ جَلَّ بِمَا لَمْ يَحْبُ بِهِ أَحَداً مِنْ فَضْلِ مُصَلاَّكُمْ بَيْتِ آدَمَ وَ بَيْتِ نُوحٍ وَ بَيْتِ إِدْرِيسَ وَ مُصَلَّى إِبْرَاهِيمَ اَلْخَلِيلِ وَ مُصَلَّى أَخِي اَلْخَضِرِ عَلَيْهِ اَلسَّلاَمُ وَ مُصَلاَّيَ وَ إِنَّ مَسْجِدَكُمْ هَذَا لَأَحَدُ اَلْأَرْبَعَةِ اَلْمَسَاجِدِ اَلَّتِي اِخْتَارَهَا اَللَّهُ عَزَّ وَ جَلَّ لِأَهْلِهَا وَ كَأَنِّي بِهِ قَدْ أُتِيَ بِهِ يَوْمَ اَلْقِيَامَةِ فِي ثَوْبَيْنِ أَبْيَضَيْنِ يَتَشَبَّهُ بِالْمُحْرِمِ وَ يَشْفَعُ لِأَهْلِهِ وَ لِمَنْ يُصَلِّي فِيهِ فَلاَ تُرَدُّ شَفَاعَتُهُ وَ لاَ تَذْهَبُ اَلْأَيَّامُ وَ اَللَّيَالِي حَتَّى يُنْصَبَ اَلْحَجَرُ اَلْأَسْوَدُ فِيهِ وَ لَيَأْتِيَنَّ عَلَيْهِ زَمَانٌ يَكُونُ مُصَلَّى اَلْمَهْدِيِّ مِنْ وُلْدِي وَ مُصَلَّى كُلِّ مُؤْمِنٍ وَ لاَ يَبْقَى عَلَى اَلْأَرْضِ مُؤْمِنٌ إِلاَّ كَانَ بِهِ أَوْ حَنَّ قَلْبُهُ إِلَيْهِ فَلاَ تَهْجُرُوهُ وَ تَقَرَّبُوا إِلَى اَللَّهِ عَزَّ وَ جَلَّ بِالصَّلاَةِ فِيهِ وَ اِرْغَبُوا إِلَيْهِ فِي قَضَاءِ حَوَائِجِكُمْ فَلَوْ يَعْلَمُ اَلنَّاسُ مَا فِيهِ مِنَ اَلْبَرَكَةِ لَأَتَوْهُ مِنْ أَقْطَارِ اَلْأَرْضِ وَ لَوْ حَبْواً عَلَى اَلثَّلْجِ.

H.696 - It has been reported from Al-Asbagh ibn Nubata that He said:
One day while we were with Amir al-Mu'minin {a.s} in the Mosque of Kufa, Imam {a.s} said: "O' people of Kufa, Allah {SWT}, the Mighty and Majestic, has blessed you with something no one else has been blessed with - the virtue of your place of prayer, which was the house of Adam, the house of Noah, the house of Idris, the place of prayer of Ibrahim {a.s} the Friend (Khalil), the place of prayer of my brother al-Khidr {a.s}, and my place of prayer.
This mosque of yours is one of the four mosques chosen by Allah {SWT}, the Mighty and Majestic, for its people.
I can see it on the Day of Judgment, coming in two white garments, resembling a pilgrim in ihram, and it will intercede for its people and for those who pray in it; its intercession will not be rejected. The days and nights will not pass until the Black Stone is placed in it. A time will come when it will be the place of prayer for the Mahdi from my descendants and the place of prayer for every believer. No believer will remain on the earth without either being there or having their heart yearn toward it.
So, do not abandon it. Seek nearness to Allah {SWT}, the Mighty and Majestic, by praying in it, and turn to Him to fulfil your needs in it.
If people knew the blessings it contains, they would come to it from all corners of the earth, even if they had to crawl on ice."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 231 • Al-Wafi, V. 14, p. 1447 • Wasail Al-Shia, V. 5, p. 257

HADITH

697 - وَ أَمَّا مَسْجِدُ اَلسَّهْلَةِ فَقَدْ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «لَوِ اِسْتَجَارَ عَمِّي زَيْدٌ بِهِ لَأَجَارَهُ اَللَّهُ سَنَةً ذَلِكَ مَوْضِعُ بَيْتِ إِدْرِيسَ عَلَيْهِ اَلسَّلاَمُ اَلَّذِي كَانَ يَخِيطُ فِيهِ وَ هُوَ اَلْمَوْضِعُ اَلَّذِي خَرَجَ مِنْهُ إِبْرَاهِيمُ عَلَيْهِ اَلسَّلاَمُ إِلَى اَلْعَمَالِقَةِ وَ هُوَ اَلْمَوْضِعُ اَلَّذِي خَرَجَ مِنْهُ دَاوُدُ إِلَى جَالُوتَ وَ تَحْتَهُ صَخْرَةٌ خَضْرَاءُ فِيهَا صُورَةُ وَجْهِ كُلِّ نَبِيٍّ خَلَقَهُ اَللَّهُ عَزَّ وَ جَلَّ وَ مِنْ تَحْتِهِ أُخِذَتْ طِينَةُ كُلِّ نَبِيٍّ وَ هُوَ مَوْضِعُ اَلرَّاكِبِ» فَقِيلَ لَهُ وَ مَا اَلرَّاكِبُ قَالَ « اَلْخَضِرُ عَلَيْهِ اَلسَّلاَمُ.

وأما مسجد براثا ببغداد فصلى فيه أمير المؤمنين عليه السلام لما رجع من قتال أهل النهروان.

H.697 - As for the Mosque of Al-Sahla, Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "If my uncle Zayd had sought refuge in it, Allah {SWT} would have protected him for a year. This is the location of the house of Idris {a.s}, where he used to sew, and it is the place from which Ibrahim {a.s} departed to the Amalekites.
It is also the place from which David {a.s} set out to confront Goliath. Beneath it lies a green stone that contains the image of the face of every prophet created by Allah {SWT}, the Mighty and Majestic. From beneath it, the clay (substance) of every prophet was taken. It is also the place of the Rider."
He was asked: "And who is the Rider?"
Imam {a.s} said: "Al-Khidr {a.s}."

[AL SADUQ]

As for the Mosque of Baratha in Baghdad, Commander of the Faithful Imam Ali ibn Abi Talib {a.s} prayed there when he returned from the battle against the people of Nahrawan.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 232 • Al-Wafi, Vol. 14, p. 1452

HADITH

698 - وَ رُوِيَ عَنْ جَابِرِ بْنِ عَبْدِ اَللَّهِ اَلْأَنْصَارِيِّ أَنَّهُ قَالَ: صَلَّى بِنَا عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ بِبَرَاثَا بَعْدَ رُجُوعِهِ مِنْ قِتَالِ اَلشُّرَاةِ وَ نَحْنُ زُهَاءُ مِائَةِ أَلْفِ رَجُلٍ فَنَزَلَ نَصْرَانِيٌّ مِنْ صَوْمَعَتِهِ فَقَالَ مَنْ عَمِيدُ هَذَا اَلْجَيْشِ فَقُلْنَا هَذَا فَأَقْبَلَ إِلَيْهِ فَسَلَّمَ عَلَيْهِ فَقَالَ يَا سَيِّدِي أَنْتَ نَبِيٌّ فَقَالَ «لاَ اَلنَّبِيُّ سَيِّدِي قَدْ مَاتَ» قَالَ فَأَنْتَ وَصِيُّ نَبِيٍّ قَالَ «نَعَمْ» ثُمَّ قَالَ لَهُ «اِجْلِسْ كَيْفَ سَأَلْتَ عَنْ هَذَا» قَالَ أَنَا بَنَيْتُ هَذِهِ اَلصَّوْمَعَةَ مِنْ أَجْلِ هَذَا اَلْمَوْضِعِ وَ هُوَ بَرَاثَا وَ قَرَأْتُ فِي اَلْكُتُبِ اَلْمُنْزَلَةِ أَنَّهُ لاَ يُصَلِّي فِي هَذَا اَلْمَوْضِعِ بِهَذَا اَلْجَمْعِ إِلاَّ نَبِيٌّ أَوْ وَصِيُّ نَبِيٍّ وَ قَدْ جِئْتُ أُسْلِمُ فَأَسْلَمَ وَ خَرَجَ مَعَنَا إِلَى اَلْكُوفَةِ فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ «فَمَنْ صَلَّى هَاهُنَا» قَالَ صَلَّى عِيسَى اِبْنُ مَرْيَمَ عَلَيْهِ اَلسَّلاَمُ وَ أُمُّهُ فَقَالَ لَهُ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ «أَ فَأُخْبِرُكَ مَنْ صَلَّى هَاهُنَا» قَالَ نَعَمْ قَالَ « اَلْخَلِيلُ عَلَيْهِ اَلسَّلاَمُ.

H.698 - It was narrated from Jabir ibn Abdullah Al-Ansari that He said:
"Imam Ali ibn Abi Talib {a.s} led us in prayer at Baratha after returning from the battle with the Khawarij, and we were about one hundred thousand men.
A Christian descended from his monastery and asked: "Who is the leader of this army?"
We said: "This man (referring to Imam Ali {a.s})."
He approached him, greeted him, and said: "O' my master, are you a prophet?"
Imam Ali {a.s} replied: "No, the Prophet, my master, has passed away."
The man asked: "Then you are the successor of a prophet?"
Imam Ali {a.s} said: "Yes."
Imam Ali {a.s} then asked him, "Sit down; why do you ask this?"
The man replied: "I built this monastery because of this place, which is Baratha, and I have read in the revealed books that no one will pray here with such a large gathering except for a prophet or the successor of a prophet. So, I have come to accept Islam."
He then embraced Islam and accompanied us to Kufa.
Imam Ali {a.s} asked him, "Who else has prayed here?"
The man replied: "Jesus, the son of Mary {a.s}, and his mother."
Ali said to him, "Shall I inform you of who else has prayed here?"
The man said: "Yes."
Imam Ali {a.s} said: "Ibrahim {a.s}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 232 • Wasail Al-Shia, Vol. 5, p. 287 • Madīnat Maʿājiz al-Aʾimma ʿAlayhim al-Salām, Part 1, p. 491

HADITH

699 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ تَنَخَّمَ فِي اَلْمَسْجِدِ ثُمَّ رَدَّهَا فِي جَوْفِهِ لَمْ تَمُرَّ بِدَاءٍ إِلاَّ أَبْرَأَتْهُ.

H.699 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever clears his throat in the mosque and then swallows it back, no disease will pass through them without it curing them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 233 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 18 • Tahdhib Al-Ahkam, Part 3, p. 256 • Al-Istibsar, Part 1, p. 442 • Al-Wafi, Vol. 7, p. 500 • Wasail Al-Shia, Vol. 5, p. 223 • Bihar Al Anwar, Vol. 81, p. 13

HADITH

700 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ كَنَسَ اَلْمَسْجِدَ يَوْمَ اَلْخَمِيسِ وَ لَيْلَةَ اَلْجُمُعَةِ فَأَخْرَجَ مِنْهُ مِنَ اَلتُّرَابِ مَا يُذَرُّ فِي اَلْعَيْنِ غَفَرَ اَللَّهُ تَعَالَى لَهُ.

H.700 - The Messenger of Allah {saws} said:
"Whoever sweeps the mosque on Thursday and the night of Jumu'ah (Thursday night) and removes from it even the dust that could irritate the eye, Allah {SWT}, the Exalted, will forgive them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 233 • Tahdhib Al-Ahkam, Part 3, p. 254 • Rawdat al-Wa'izin, Vol. 2, p. 336 • Al-Wafi, Vol. 7, p. 509 • Wasail Al-Shia, Vol. 5, p. 238 • Bihar Al-Anwar, Vol. 80, p. 385

HADITH

701 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ مَشَى إِلَى اَلْمَسْجِدِ لَمْ يَضَعْ رِجْلَيْهِ عَلَى رَطْبٍ وَ لاَ يَابِسٍ إِلاَّ يُسَبِّحُ لَهُ إِلَى اَلْأَرَضِينَ اَلسَّابِعَةِ.

وقد أخرجت هذه الأخبار مسندة وما رويت في معناها في كتاب فضل المساجد وحرمتها وما جاء فيها.

H.701 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever walks to the mosque, every step they take - whether it falls upon something moist or dry - glorifies Allah {SWT} for them down to the seventh earth".

[AL SADUQ]
These reports have been narrated with their chain of transmission, and what has been narrated in their meaning can be found in the book of the virtues and sanctity of the mosques and what has been mentioned therein.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

702 - وَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ: «صَلاَةٌ فِي بَيْتِ اَلْمَقْدِسِ تَعْدِلُ أَلْفَ صَلاَةٍ وَ صَلاَةٌ فِي اَلْمَسْجِدِ اَلْأَعْظَمِ تَعْدِلُ مِائَةَ أَلْفِ صَلاَةٍ وَ صَلاَةٌ فِي مَسْجِدِ اَلْقَبِيلَةِ تَعْدِلُ خَمْساً وَ عِشْرِينَ صَلاَةً وَ صَلاَةٌ فِي مَسْجِدِ اَلسُّوقِ، تَعْدِلُ اِثْنَتَيْ عَشْرَةَ صَلاَةً وَ صَلاَةُ اَلرَّجُلِ فِي بَيْتِهِ تَعْدِلُ صَلاَةً وَاحِدَةً.

H.702 - Imam Ali ibn Abi Talib {a.s} said :
"A prayer in Bayt al-Maqdis (Jerusalem) is equivalent to one thousand prayers. A prayer in the Great Mosque (Masjid al-Haram) is equivalent to one hundred thousand prayers. A prayer in the Mosque of the Tribe (Masjid al-Qabilah) is equivalent to twenty-five prayers. A prayer in the market mosque is equivalent to twelve prayers. A man's prayer in his home is equivalent to one prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 233 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 30 • Tahdhib Al-Ahkam, Part 3, p. 253 • Al-Wa'ezin School, Vol. 2, p. 338 • Jami' al-Akhbar, Part 1, p. 70 • Falah Al-Sael, Part 1, p. 91 • Al-Wafi, Vol. 7, p. 513 • Wasail Al-Shia, Vol. 5, p. 289 • Bihar Al Anwar, Vol. 81, p. 15 • Bihar Al-Anwar, Vol. 9, p. 270

HADITH

703 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَنْ بَنَى مَسْجِداً كَمَفْحَصِ قَطَاةٍ بَنَى اَللَّهُ لَهُ بَيْتاً فِي اَلْجَنَّةِ.

H.703 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "Whoever builds a mosque as small as a sandgrouse's nest, Allah {SWT} will build for them a house in Paradise."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 235 • Awaali al-La'aali, Part 2, p. 30 • Al-Masbah (Lalkafami) Vol. 1, p. 13 • Bihar Al Anwar, Vol. 81, p. 4 • Mustadrak Al-Wasail, Vol. 3, p. 366

HADITH

704 - وَقَالَ أَبُو عُبَيْدَةَ اَلْحَذَّاءُ: وَ مَرَّ بِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا بَيْنَ مَكَّةَ وَ اَلْمَدِينَةِ أَضَعُ اَلْأَحْجَارَ فَقُلْتُ هَذَا مِنْ ذَاكَ فَقَالَ «نَعَمْ.

H.704 - Abu Ubaidah Al-Hadha' said: "Imam Jafar ibn Muhammad Al-Sadiq {a.s} passed by me while I was between Makkah and Madinah placing stones. I asked: 'Is this from that?'
Imam {a.s} said: 'Yes.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

705 - وَ سَأَلَ عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَسَاجِدِ اَلْمُظَلَّلَةِ يُكْرَهُ اَلْقِيَامُ فِيهَا قَالَ «نَعَمْ وَ لَكِنْ لاَ تَضُرُّكُمُ اَلصَّلاَةُ فِيهَا.

H.705 - Ubaidullah ibn Ali Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about covered (roofed) mosques, whether standing (prayer) in them is disliked.
Imam {a.s} said: "Yes, but praying in them does not harm you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

706 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ مَا يَبْدَأُ بِهِ قَائِمُنَا سُقُوفُ اَلْمَسَاجِدِ فَيُكَسِّرُهَا وَ يَأْمُرُ بِهَا فَيُجْعَلُ عَرِيشاً كَعَرِيشِ مُوسَى.

H.706 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The first thing our Qa'im (the awaited savior Imam Muhammad ibn Hassan Al-Mahdi {a.s}) will do is to break the roofs of the mosques and order them to be made as an open canopy (like the canopy of Musa {a.s})".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 236 • Al-Wafi, Vol. 7, p. 491 • Wasail Al-Shia, Vol. 5, p. 207 • Ithbāt al-Hudāt, Part 5, p. 65

HADITH

707 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ إِذَا رَأَى اَلْمَحَارِيبَ فِي اَلْمَسَاجِدِ كَسَّرَهَا وَ يَقُولُ «كَأَنَّهَا مَذَابِحُ اَلْيَهُودِ.

H.707 - When Imam Ali ibn Abi Talib {a.s} saw the niches (mihrabs) in mosques, he would break them and say,
"It is as if they are the altars of the Jews."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

708 - وَ رَأَى عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ مَسْجِداً بِالْكُوفَةِ قَدْ شُرِّفَ قَالَ «كَأَنَّهُ بِيعَةٌ إِنَّ اَلْمَسَاجِدَ لاَ تُشَرَّفُ تُبْنَى جُمّاً.

H.708 - Imam Ali ibn Abi Talib {a.s} saw a mosque in Kufa that had been decorated or elevated and said:
"It is as if it is a church. Mosques are not to be adorned; they should be built plain (simple)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 236 • Ilal al-Sharai' Vol. 2, p. 320 • Tahdhib Al-Ahkam, Part 3, p. 253 • Al-Wafi, Vol. 7, p. 493 • Wasail Al-Shia, Vol. 5, p. 215 • Bihar Al-Anwar, Vol. 80, p. 352

HADITH

709 - وَ سُئِلَ أَبُو اَلْحَسَنِ اَلْأَوَّلُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلطِّينِ فِيهِ اَلتِّبْنُ يُطَيَّنُ بِهِ اَلْمَسْجِدُ أَوِ اَلْبَيْتُ اَلَّذِي يُصَلَّى فِيهِ فَقَالَ «لاَ بَأْسَ.

H.709 - Abu Al-Hasan al-Awwal, Imam Musa Al-Kadhim {a.s}, was asked about using clay mixed with straw to plaster the mosque or the house where prayers are offered.
Imam {a.s} said: "There is no harm in it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

710 - وَ سُئِلَ: عَنْ بَيْتٍ قَدْ كَانَ اَلْجِصُّ يُطْبَخُ بِالْعَذِرَةِ أَ يَصْلُحُ أَنْ يُجَصَّصَ بِهِ اَلْمَسْجِدُ فَقَالَ «لاَ بَأْسَ.

H.710 – Imam {a.s} was asked about using plaster that had been prepared with dung for plastering a mosque. Imam {a.s} said: "There is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

711 - وَ سُئِلَ: عَنْ بَيْتٍ قَدْ كَانَ حَشّاً زَمَاناً هَلْ يَصْلُحُ أَنْ يُجْعَلَ مَسْجِداً فَقَالَ «إِذَا نُظِّفَ وَ أُصْلِحَ فَلاَ بَأْسَ.

H.711 - Abu Al-Hasan al-Awwal, Imam Musa ibn Jafar Al-Kadhim {a.s} was asked about a house that had been used as a latrine for a period of time and whether it would be suitable to make it into a mosque.
Imam {a.s} said: "If it is cleaned and repaired, then there is no harm."

[REFERENCES] Masa'il Ali ibn Ja'far, Part 1, p. 229 • Qurb al-Isnad, Part 1, p. 289 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 236 • Wasail Al-Shia, Vol. 5, p. 211 • Bihar Al Anwar, Vol. 80, p. 358

HADITH

712 - وَ سَأَلَ عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي مَسْجِدٍ يَكُونُ فِي اَلدَّارِ فَيَبْدُو لِأَهْلِهِ أَنْ يَتَوَسَّعُوا بِطَائِفَةٍ مِنْهُ أَوْ يُحَوِّلُوهُ عَنْ مَكَانِهِ فَقَالَ «لاَ بَأْسَ بِذَلِكَ» قَالَ فَقُلْتُ فَيَصْلُحُ اَلْمَكَانُ اَلَّذِي كَانَ حَشّاً زَمَاناً أَنْ يُنَظَّفَ وَ يُتَّخَذَ مَسْجِداً، قَالَ «نَعَمْ إِذَا أُلْقِيَ عَلَيْهِ مِنَ اَلتُّرَابِ مَا يُوَارِيهِ فَإِنَّ ذَلِكَ يُنَظِّفُهُ وَ يُطَهِّرُهُ.

H.712 - Ubaidullah ibn Ali Al-Halabi asked Imam Al-Sadiq {a.s} about a mosque within a house, where the owners might wish to expand part of it or move it from its original location. Imam {a.s} said: "There is no harm in that."
Ubaydullah then asked: "Would it be suitable for a place that was previously used as a latrine for a period of time to be cleaned and made into a mosque?"
Imam {a.s} said: "Yes, if soil is placed over it to cover it, as this cleanses and purifies it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

713 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «مَنِ اِخْتَلَفَ إِلَى اَلْمَسَاجِدِ أَصَابَ إِحْدَى اَلثَّمَانِ أَخاً مُسْتَفَاداً فِي اَللَّهِ عَزَّ وَ جَلَّ أَوْ عِلْماً مُسْتَطْرَفاً أَوْ آيَةً مُحْكَمَةً أَوْ رَحْمَةً مُنْتَظَرَةً أَوْ كَلِمَةً تَرُدُّهُ عَنْ رَدًى أَوْ يَسْمَعُ كَلِمَةً تَدُلُّهُ عَلَى هُدًى أَوْ يَتْرُكُ ذَنْباً خَشْيَةً أَوْ حَيَاءً.

H.713 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} used to say:
"Whoever frequently visits the mosques will attain one of eight benefits: a brother (friend) beneficial in the cause of Allah {SWT}, newly acquired knowledge, a definitive verse (of guidance), a mercy awaited, a word that turns him away from misguidance, hearing a word that leads him to guidance, abandoning a sin out of fear (of Allah {SWT}) or out of shame".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 237 • Thawāb al-Aʿmāl wa ʿIqāb al-Aʿmāl, Part 1, p. 27 • Al-Khisal, Part 2, p. 409 • Al-Amali (by Al-Saduq) Vol. 1, p. 389 • Tahdhib Al-Ahkam, Part 3, p. 248 • Amali (by Al-Tusi) Vol. 1, p. 432 • Al-Wa'ezin School, Vol. 2, p. 338 • Falah Al-Sael, Part 1, p. 90 • Awaali al-La'aali, Part 1, p. 407 • Al-Masbah (Lalkafami) Vol. 1, p. 13

HADITH

714 - وَ سَمِعَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رَجُلاً يُنْشِدُ ضَالَّةً فِي اَلْمَسْجِدِ فَقَالَ «قُولُوا لَهُ لاَ رَدَّ اَللَّهُ عَلَيْكَ ضَالَّتَكَ فَإِنَّهَا لِغَيْرِ هَذَا بُنِيَتْ.

H.714 - The Prophet {saws}, heard a man searching for a lost item in the mosque and said:
"Say to him, 'May Allah {SWT} not return your lost item to you,' for the mosque was not built for this purpose."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 237 • Wasail Al-Shia, Vol. 5, p. 235 • Bihar Al-Anwar, Vol. 80, p. 362

HADITH

715 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «جَنِّبُوا مَسَاجِدَكُمْ صِبْيَانَكُمْ وَ مَجَانِينَكُمْ وَ رَفْعَ أَصْوَاتِكُمْ وَ شِرَاءَكُمْ وَ بَيْعَكُمْ وَ اَلضَّالَّةَ وَ اَلْحُدُودَ وَ اَلْأَحْكَامَ.

وينبغي أن تجنب المساجد إنشاد الشعر فيها وجلوس المعلم للتأديب فيها، وجلوس الخياط فيها للخياطة.

H.715 - Imam {a.s} said: "Keep your children, the insane, raising of voices, buying and selling, seeking lost items, and administering legal punishments and rulings away from your mosques".

[AL SADUQ]
It is also recommended to avoid reciting poetry, having teachers sit for disciplining, and tailors sitting for sewing in the mosques.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 237 • Wasail Al-Shia, Vol. 5, p. 234

HADITH

716 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ أَسْرَجَ فِي مَسْجِدٍ مِنْ مَسَاجِدِ اَللَّهِ سِرَاجاً لَمْ تَزَلِ اَلْمَلاَئِكَةُ وَ حَمَلَةُ اَلْعَرْشِ يَسْتَغْفِرُونَ لَهُ مَا دَامَ فِي ذَلِكَ اَلْمَسْجِدِ ضَوْءٌ مِنَ اَلسِّرَاجِ.

H.716 - The Messenger of Allah {saws} said:
"Whoever lights a lamp in one of the mosques of Allah {SWT}, the angels and the bearers of the Throne will continue to seek forgiveness for them as long as there remains any light from that lamp in the mosque."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 237 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 29 • Tahdhib Al-Ahkam, Part 3, p. 261 • Jami' al-Akhbar, Part 1, p. 71 • Awaali al-La'aali, Part 1, p. 351 • Al-Wafi, Vol. 7, p. 509 • Wasail Al-Shia, Vol. 5, p. 241 • Bihar Al Anwar, Vol. 81, p. 15

HADITH

717 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِذَا أَخْرَجَ أَحَدُكُمُ اَلْحَصَاةَ مِنَ اَلْمَسْجِدِ فَلْيَرُدَّهَا فِي مَكَانِهَا أَوْ فِي مَسْجِدٍ آخَرَ فَإِنَّهَا تُسَبِّحُ.

ولا يجوز للحائض والجنب أن يدخلا المسجد إلا مجتازين.

H.717 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"If any of you takes a pebble from the mosque, let them return it to its place or to another mosque, for it glorifies Allah {SWT}".

[AL SADUQ]
Additionally, it is not permissible for a menstruating woman or someone in a state of major ritual impurity (janabah) to enter the mosque, except by passing through.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 237 • Ilal al-Sharai' Vol. 2, p. 320 • Tahdhib Al-Ahkam, Part 3, p. 256 • Al-Wafi, Vol. 7, p. 503 • Wasail Al-Shia, Vol. 5, p. 232 • Bihar Al Anwar, Vol. 81, p. 7

HADITH

718 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «خَيْرُ مَسَاجِدِ نِسَائِكُمُ اَلْبُيُوتُ.

H.718 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The best mosques for your women are their homes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 238 • Tahdhib Al-Ahkam, Part 3, p. 252 • Al-Wa'ezin School, Vol. 2, p. 338 • Al-Wafi, Vol. 7, p. 514 • Wasail Al-Shia, Vol. 5, p. 237 • Wasail Al-Shia, Vol. 5, p. 237 • Bihar Al-Anwar, Vol. 80, p. 371

HADITH

719 - وَ سُئِلَ: عَنِ اَلْوُقُوفِ عَلَى اَلْمَسَاجِدِ فَقَالَ «لاَ يَجُوزُ فَإِنَّ اَلْمَجُوسَ أَوْقَفُوا عَلَى بُيُوتِ اَلنَّارِ.

H.719 - Imam {a.s} was asked about endowing property to mosques, and He said: "It is not permissible, for the Magians endowed property for their fire temples".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

720 - وَ رُوِيَ: «أَنَّ فِي اَلتَّوْرَاةِ مَكْتُوباً أَنَّ بُيُوتِي فِي اَلْأَرْضِ اَلْمَسَاجِدُ فَطُوبَى لِعَبْدٍ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ زَارَنِي فِي بَيْتِي أَلاَ إِنَّ عَلَى اَلْمَزُورِ كَرَامَةَ اَلزَّائِرِ أَلاَ بَشِّرِ اَلْمَشَّاءِينَ فِي اَلظُّلَمَاتِ إِلَى اَلْمَسَاجِدِ بِالنُّورِ اَلسَّاطِعِ يَوْمَ اَلْقِيَامَةِ.

H.720 - It is narrated "In the Torah, it is written that 'My houses on earth are the mosques. Glad tidings to the servant who purifies themselves in their home and then visits Me in My house. Surely, it is incumbent upon the host to honor their guest. Give glad tidings to those who walk in the darkness to the mosques of a radiant light on the Day of Judgment.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 239 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 26 • Al-Wafi, Vol. 7, p. 512 • Wasail Al-Shia, Vol. 5, p. 244 • Kulliyat Hadith Qudsi, Vol. 1, p. 126 • Bihar Al-Anwar, Vol. 80, p. 373 • Mustadrak Al-Wasail, Part 1, p. 298

HADITH

721 - وَ رُوِيَ: «أَنَّ اَلْبُيُوتَ اَلَّتِي يُصَلَّى فِيهَا بِاللَّيْلِ يُضِيءُ نُورُهَا لِأَهْلِ اَلسَّمَاءِ كَمَا يُضِيءُ نُورُ اَلْكَوَاكِبِ لِأَهْلِ اَلْأَرْضِ.

H.721 - It is narrated: "The houses in which prayers are offered at night shine with light for the inhabitants of the heavens just as the stars shine with light for the inhabitants of the earth."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

722 - وَ رُوِيَ: «أَنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ مَرَّ عَلَى مَنَارَةٍ طَوِيلَةٍ فَأَمَرَ بِهَدْمِهَا، ثُمَّ قَالَ «لاَ تُرْفَعُ اَلْمَنَارَةُ إِلاَّ مَعَ سَطْحِ اَلْمَسْجِدِ ».

H.722 - It is narrated that Imam Ali ibn Abi Talib {a.s}, passed by a tall minaret and ordered it to be demolished.
He then said: "The minaret should not be raised higher than the roof of the mosque".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 239 • Tahdhib Al-Ahkam, Part 3, p. 256 • Al-Wafi, Vol. 7, p. 494 • Wasail Al-Shia, Vol. 5, p. 230

HADITH

723 - «وَ إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى لَيُرِيدُ عَذَابَ أَهْلِ اَلْأَرْضِ جَمِيعاً حَتَّى لاَ يُحَاشِيَ مِنْهُمْ أَحَداً فَإِذَا نَظَرَ إِلَى اَلشُّيبِ نَاقِلِي أَقْدَامِهِمْ إِلَى اَلصَّلَوَاتِ وَ اَلْوِلْدَانِ يَتَعَلَّمُونَ اَلْقُرْآنَ رَحِمَهُمُ اَللَّهُ فَأَخَّرَ ذَلِكَ عَنْهُمْ.

ومن أراد دخول المسجد فليدخل على سكون ووقار فإن المساجد بيوت الله وأحب البقاع إليه، وأحبهم إلى الله عز وجل [رجلا] أولهم دخولا وآخرهم خروجا. ومن دخل المسجد فليدخل رجله اليمنى قبل اليسرى، وليقل " بسم الله وبالله السلام عليك أيها النبي ورحمة الله وبركاته، اللهم صل على محمد وآل محمد وافتح لنا أبواب رحمتك، واجعلنا من عمار مساجدك، جل ثناء وجهك. وإذا خرج فليخرج رجله اليسرى قبل اليمنى وليقل: " اللهم صل على محمد وآل محمد، وافتح لنا باب رحمتك.

H.723 - "And indeed, Allah {SWT}, Blessed and Exalted, intends to bring punishment upon all the people of the earth without exception. But when He looks at the elderly, who move their feet to the prayers and the children learning the Qur'an, He has mercy on them and withholds that punishment".

[AL SADUQ]

One who wishes to enter the mosque should do so with calmness and dignity, for mosques are the houses of Allah {SWT} and the most beloved places to Him. The people most beloved to Allah {SWT}, the Almighty, are those who enter first and leave last.

When entering the mosque, one should step in with the right foot before the left and say;

"In the name of Allah {SWT}, and by Allah {SWT}, peace be upon you, O' Prophet, and the mercy and blessings of Allah {SWT}. O' Allah {SWT}, bless Muhammad and the family of Muhammad. Open for us the doors of Your mercy, and make us among those who maintain Your mosques. Exalted is Your praise, O' Lord {AZJ}."

When leaving, one should step out with the left foot before the right and say:

"O' Allah {SWT}, bless Muhammad and the family of Muhammad, and open for us the door of Your mercy".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 239 • Al-Wafi, Vol. 7, p. 512 • Wasail Al-Shia, Vol. 5, p. 198

CHAPTER 38 - PLACES WHERE PRAYER IS PERMISSABLE AND WHERE IT IS NOT

باب - المواضع التي تجوز الصلاة فيها والمواضع التي لا تجوز فيها

HADITH 724 – 748

724 - قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «أُعْطِيتُ خَمْساً لَمْ يُعْطَهَا أَحَدٌ قَبْلِي جُعِلَتْ لِيَ اَلْأَرْضُ مَسْجِداً وَ طَهُوراً وَ نُصِرْتُ بِالرُّعْبِ وَ أُحِلَّ لِيَ اَلْمَغْنَمُ وَ أُعْطِيتُ جَوَامِعَ اَلْكَلِمِ وَ أُعْطِيتُ اَلشَّفَاعَةَ.

وتجوز الصلاة في الأرض كلها إلا في المواضع التي خصت بالنهي عن الصلاة فيها.

H.724 - The Prophet, said:
"I was given five things that no one was given before me: The entire earth was made a place of prayer and a means of purification for me, I was aided with fear (cast into the hearts of my enemies), war booty was made lawful for me, I was given concise speech (Jawaami' al-Kalim), and I was granted intercession."

[AL SADUQ]
It is permissible to pray on the entire earth except in places specifically designated as prohibited for prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 240 • Al-Khisal, Part 1, p. 292 • Al-Amali (by Al-Saduq) Vol. 1, p. 216 • Al-Wafi, Vol. 6, p. 573 • Wasail Al-Shia, Part 3, p. 350 • Wasail Al-Shia, Vol. 5, p. 117 • Bihar Al Anwar, Vol. 8, p. 38 • Bihar Al-Anwar, Vol. 16, p. 313 • Bihar Al-Anwar, Vol. 16, p. 323 • Bihar Al Anwar, Vol. 80, p. 276

HADITH

725 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «عَشَرَةُ مَوَاضِعَ لاَ يُصَلَّى فِيهَا اَلطِّينُ وَ اَلْمَاءُ وَ اَلْحَمَّامُ وَ اَلْقُبُورُ وَ مَسَانُّ اَلطَّرِيقِ وَ قُرَى اَلنَّمْلِ وَ مَعَاطِنُ اَلْإِبِلِ وَ مَجْرَى اَلْمَاءِ، وَ اَلسَّبَخَةُ وَ اَلثَّلْجُ.

H.725 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There are ten places where prayer should not be performed: mud, water, baths, graves, paths frequently used by travelers, ant hills, camel resting places, watercourses, salty land (sabkha), and snow".

[REFERENCES] Al Mahasin, Part 1, p. 13 • Al Mahasin, Part 2, p. 366 • Al-Kafi, Volume 3, p. 390 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 241 • Al-Istibsar, Part 1, p. 394 • Al-Wafi, Vol. 7, p. 445 • Bihar Al Anwar, Vol. 80, p. 305

HADITH

726 - وَ رُوِيَ: «أَنَّهُ لاَ يُصَلَّى فِي اَلْبَيْدَاءِ وَ لاَ ذَاتِ اَلصَّلاَصِلِ وَ لاَ فِي وَادِي اَلشُّقْرَةِ وَ لاَ فِي وَادِي ضَجْنَانَ».

فإذا حصل الرجل في الطين أو الماء وقد دخل وقت الصلاة ولم يمكنه الخروج منه صلى إيماء ويكون سجوده أخفض من ركوعه ولا بأس بالصلاة في مسلخ الحمام وإنما يكره في الحمام لأنه مأوى الشياطين.

H.726 - It is narrated that prayer should not be performed in al-Bayda', Dhat al-Salasil, the valley of al-Shaqra, or the valley of Dajnan.

[AL SADUQ]

If a person finds themselves in mud or water and the time for prayer has entered, and they are unable to leave, they should pray by making gestures, ensuring that their prostration is lower than their bowing. There is no harm in praying in a bathhouse changing area, but it is disliked to pray in the main bath area because it is a dwelling place for devils.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 242 • Al-Wafi, Vol. 7, p. 469 • Wasail Al-Shia, Vol. 5, p. 156

HADITH

727 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي بَيْتِ اَلْحَمَّامِ فَقَالَ «إِذَا كَانَ اَلْمَوْضِعُ نَظِيفاً فَلاَ بَأْسَ بِالصَّلاَةِ» - يَعْنِي اَلْمَسْلَخَ.

وأما القبور فلا يجوز أن تتخذ قبلة ولا مسجدا، ولا بأس بالصلاة بين خللها ما لم يتخذ شئ منها قبلة والمستحب أن يكون بين المصلى وبين القبور عشرة أذرع من كل جانب. وأما مسان الطريق فلا يجوز الصلاة فيها، ولا على الجواد فأما على الظواهر التي بين الجواد فلا بأس.

H.727 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about praying in the bathhouse.
Imam {a.s} said: "If the place is clean, then there is no harm in praying" (referring specifically to the changing area (maslakh))."

[AL SADUQ]

As for graves, it is not permissible to use them as a direction of prayer or to turn them into mosques. However, there is no harm in praying between graves, as long as none of them are taken as a direction of prayer. It is recommended that there be a distance of ten cubits between the person praying and the graves on all sides.
Regarding paths, it is not permissible to pray in the main pathways or on roads, but there is no harm in praying on areas adjacent to the roads.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

728 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «كُلُّ طَرِيقٍ يُوطَأُ وَ يُتَطَرَّقُ كَانَتْ فِيهِ جَادَّةٌ أَوْ لَمْ تَكُنْ لاَ يَنْبَغِي اَلصَّلاَةُ فِيهِ» قِيلَ فَأَيْنَ يُصَلَّى قَالَ «يَمْنَةً وَ يَسْرَةً.

H.728 - Imam Ali ibn Musa Ar-Ridha {a.s} said:
"Any path that is trodden and commonly used, whether it has a main road or not, should not be used for prayer."
He was asked: "Then where should one pray?"
Imam {a.s} said: "To the right or to the left (of the path)."

[REFERENCES] Al-Kafi, Volume 3, p. 389 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 243 • Tahdhib Al-Ahkam, Part 2, p. 220 • Al-Wafi, Vol. 7, p. 448 • Wasail Al-Shia, Vol. 5, p. 147

HADITH

729 - وَ سَأَلَ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي مَرَابِضِ اَلْغَنَمِ فَقَالَ «صَلِّ وَ لاَ تُصَلِّ فِي أَعْطَانِ اَلْإِبِلِ إِلاَّ أَنْ تَخَافَ عَلَى مَتَاعِكَ اَلضَّيْعَةَ فَاكْنُسْهُ وَ رُشَّهُ بِالْمَاءِ وَ صَلِّ فِيهِ» قَالَ «وَ كُرِهَ اَلصَّلاَةُ فِي اَلسَّبَخَةِ إِلاَّ أَنْ يَكُونَ مَكَاناً لَيِّناً تَقَعُ عَلَيْهِ اَلْجَبْهَةُ مُسْتَوِيَةً.

H.729 - And Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about praying in sheep pens, and Imam {a.s} said:
"Pray there, but do not pray in camel enclosures unless you fear for the safety of your belongings; in that case, sweep it and sprinkle it with water, then pray there."
He also said: "Prayer in a salty land (sabkha) is disliked unless it is a soft, level place where the forehead can rest properly."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

730 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي بُيُوتِ اَلْمَجُوسِ وَ هِيَ تُرَشُّ بِالْمَاءِ قَالَ «لاَ بَأْسَ بِهِ » ثُمَّ قَالَ وَ رَأَيْتُهُ فِي طَرِيقِ مَكَّةَ أَحْيَاناً يَرُشُّ مَوْضِعَ جَبْهَتِهِ ثُمَّ يَسْجُدُ عَلَيْهِ رَطْباً كَمَا هُوَ وَ رُبَّمَا لَمْ يَرُشَّ اَلْمَكَانَ اَلَّذِي يَرَى أَنَّهُ نَظِيفٌ.

H.730 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about praying in the houses of the Magians (Zoroastrians) if they are sprinkled with water, and He said:
"There is no harm in it."
He then mentioned that he sometimes saw someone on the road to Makkah sprinkling water on the spot where they placed their forehead before prostrating, while at other times, they did not sprinkle water if they deemed the place to be clean.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

731 - وَقَالَ صَالِحُ بْنُ اَلْحَكَمِ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي اَلْبِيَعِ وَ اَلْكَنَائِسِ فَقَالَ «صَلِّ فِيهَا» قَالَ فَقُلْتُ وَ إِنْ كَانُوا يُصَلُّونَ فِيهَا أُصَلِّي فِيهَا قَالَ «نَعَمْ أَ مَا تَقْرَأُ اَلْقُرْآنَ:

«۞ قُلْ كُلٌّ يَعْمَلُ عَلىٰ شاكِلَتِهِ فَرَبُّكُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدىٰ سَبِيلاً ۞» صَلِّ إِلَى اَلْقِبْلَةِ وَ دَعْهُمْ.

H.731 - Saleh ibn Al-Hakam reported that Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about praying in synagogues and churches. Imam {a.s} said: "Pray in them."
Salih then asked: "Even if they (non-Muslims) are praying there?"
Imam {a.s} said: "Yes. Do you not recite the Qur'an: *'Say, each acts according to their manner, but your Lord {AZJ} knows best who is rightly guided'* (Surah Al-Isra, 17:84)? Pray facing the Qibla and leave them (to their practices)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

732 - وَ سَأَلَ زُرَارَةُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْبَوْلِ يَكُونُ عَلَى اَلسَّطْحِ أَوْ فِي اَلْمَكَانِ اَلَّذِي يُصَلَّى فِيهِ فَقَالَ «إِذَا جَفَّفَتْهُ اَلشَّمْسُ فَصَلِّ عَلَيْهِ فَهُوَ طَاهِرٌ.

H.732 – Zurarah asked Imam Muhammad ibn Ali Al-Baqir {a.s} about urine that is present on a rooftop or in a place where one prays.
Imam {a.s} said: "If the sun dries it, then you may pray on it, for it is purified".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 244 • Awaali al-La'aali, Part 3, p. 59

HADITH

733 - وَ سَأَلَ عَامِرُ بْنُ نُعَيْمٍ اَلْقُمِّيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَنَازِلِ اَلَّتِي يَنْزِلُهَا اَلنَّاسُ فِيهَا أَبْوَالُ اَلدَّوَابِّ وَ اَلسِّرْجِينُ وَ يَدْخُلُهَا اَلْيَهُودُ وَ اَلنَّصَارَى كَيْفَ نَصْنَعُ بِالصَّلاَةِ فِيهَا فَقَالَ «صَلِّ عَلَى ثَوْبِكَ.

H.733 - Amir ibn Nuaym al-Qummi asked Imam Al-Sadiq {a.s} about places where people stay that contain the urine of animals, manure, and are frequented by Jews and Christians.
He asked: "What should we do about praying in such places?"
Abu 'Abdillah replied: "Pray on your garment."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

734 - وَ سَأَلَ عَلِيُّ بْنُ مَهْزِيَارَ أَبَا اَلْحَسَنِ اَلثَّالِثَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَصِيرُ فِي اَلْبَيْدَاءِ فَتُدْرِكُهُ صَلاَةٌ فَرِيضَةٌ فَلاَ يَخْرُجُ مِنَ اَلْبَيْدَاءِ حَتَّى يَخْرُجَ وَقْتُهَا كَيْفَ يَصْنَعُ بِالصَّلاَةِ وَ قَدْ نُهِيَ أَنْ يُصَلِّيَ بِالْبَيْدَاءِ فَقَالَ «يُصَلِّي فِيهَا وَ يَتَجَنَّبُ قَارِعَةَ اَلطَّرِيقِ.

H.734 - Ali ibn Mahziyar asked Abu Al-Hasan the Third, Imam Ali ibn Muhammad Al-Hadi {a.s}, about a man who finds himself in the desert (al-Bayda') when the time for an obligatory prayer comes and does not leave the desert until the prayer's time has passed.
He asked: "What should he do about the prayer, given that it is prohibited to pray in al-Bayda'?"
Imam {a.s} said: "He should pray there, but he should avoid the main path (road)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 244 • Wasail Al-Shia, Vol. 5, p. 156

HADITH

735 - وَ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَيُّوبُ بْنُ نُوحٍ أَنَّهُ قَالَ - «يَتَنَحَّى عَنِ اَلْجَوَادِّ يَمْنَةً وَ يَسْرَةً وَ يُصَلِّي.

H.735 - It was narrated from Imam {a.s} said, by Ayyub ibn Nuh that He said:
"One should move away from the main roads to the right or to the left and pray."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 244 • Wasail Al-Shia, Vol. 5, p. 156

HADITH

736 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلْبَيْتِ وَ اَلدَّارِ لاَ تُصِيبُهُمَا اَلشَّمْسُ وَ يُصِيبُهُمَا اَلْبَوْلُ وَ يُغْتَسَلُ فِيهِمَا مِنَ اَلْجَنَابَةِ أَ يُصَلَّى فِيهِمَا إِذَا جَفَّا قَالَ «نَعَمْ» قَالَ وَ سَأَلْتُهُ عَنِ اَلصَّلاَةِ بَيْنَ اَلْقُبُورِ هَلْ تَصْلُحُ فَقَالَ «لاَ بَأْسَ بِهِ.

H.736 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a house or room that does not receive sunlight and in which urine might be present and where one bathes after major ritual impurity (janabah). He asked if it is permissible to pray there once it has dried?
Imam {a.s} said: "Yes."
Ali ibn Ja'far also asked about praying between graves?
Imam {a.s} said: "There is no harm in it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

737 - وَ سَأَلَ عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْبَارِيَّةِ يُبَلُّ قَصَبُهَا بِمَاءٍ قَذِرٍ هَلْ تَجُوزُ اَلصَّلاَةُ عَلَيْهَا فَقَالَ «إِذَا جُفِّفَتْ فَلاَ بَأْسَ بِالصَّلاَةِ عَلَيْهَا.

H.737 - Ammar ibn Musa al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a mat made of reeds that had been wetted with impure water, and whether it is permissible to pray on it.
Imam {a.s} said: "If it has dried, then there is no harm in praying on it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

738 - وَ سَأَلَ زُرَارَةُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلشَّاذَكُونَةِ تَكُونُ عَلَيْهَا اَلْجَنَابَةُ أَ يُصَلَّى عَلَيْهَا فِي اَلْمَحْمِلِ فَقَالَ «لاَ بَأْسَ بِالصَّلاَةِ عَلَيْهَا.

H.738 – Zurarah asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a cushion (shadhakunah) that may have come into contact with major ritual impurity (janabah) and whether it is permissible to pray on it while it is in a carriage (mahmil).
Imam {a.s} said: "There is no harm in praying on it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

739 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَ أَنَّهُ قَالَ: «لاَ بَأْسَ بِأَنْ تُصَلِّيَ عَلَى كُلِّ اَلتَّمَاثِيلِ إِذَا جَعَلْتَهَا تَحْتَكَ.

H.739 - Muhammad ibn Muslim narrated from Imam Al-Baqir {a.s} that He said:
"There is no harm in praying on any images (representations) if you place them beneath you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 245 • Tahdhib Al-Ahkam, Part 2, p. 363 • Al-Wafi, Vol. 7, p. 464 • Wasail Al-Shia, Vol. 4, p. 439 • Wasail Al-Shia, Vol. 5, p. 171

HADITH

740 - وَ سَأَلَ لَيْثٌ اَلْمُرَادِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْوَسَائِدِ تَكُونُ فِي اَلْبَيْتِ فِيهَا اَلتَّمَاثِيلُ عَنْ يَمِينٍ أَوْ عَنْ شِمَالٍ فَقَالَ «لاَ بَأْسَ بِهِ مَا لَمْ تَكُنْ تُجَاهَ اَلْقِبْلَةِ وَ إِنْ كَانَ شَيْءٌ مِنْهَا بَيْنَ يَدَيْكَ مِمَّا يَلِي اَلْقِبْلَةَ فَغَطِّهِ وَ صَلِّ.

H.740 - Laith al-Muradi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about cushions in the house that have images on them, whether they are to the right or to the left.
Imam {a.s} said: "There is no harm in it as long as they are not facing the Qibla. If any of them are in front of you, facing the Qibla, then cover them and pray."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

741 - وَ سُئِلَ: عَنِ اَلتَّمَاثِيلِ تَكُونُ فِي اَلْبِسَاطِ لَهَا عَيْنَانِ وَ أَنْتَ تُصَلِّي فَقَالَ «إِنْ كَانَ لَهَا عَيْنٌ وَاحِدَةٌ فَلاَ بَأْسَ وَ إِنْ كَانَ لَهَا عَيْنَانِ وَ أَنْتَ تُصَلِّي فَلاَ.

H.741 – He, Imam Jafar ibn Muhammad Al-Sadiq {a.s}, was asked about images on a carpet that have two eyes while you are praying.
Imam {a.s} said: "If it has one eye, then there is no harm, but if it has two eyes and you are praying, then it is not permissible."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 245 • Tahdhib Al-Ahkam, Part 2, p. 363 • Wasail Al-Shia, Vol. 4, p. 438 • Bihar Al Anwar, Vol. 80, p. 245

HADITH

742 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «لاَ بَأْسَ بِالصَّلاَةِ وَ أَنْتَ تَنْظُرُ إِلَى اَلتَّصَاوِيرِ إِذَا كَانَتْ بِعَيْنٍ وَاحِدَةٍ.

H.742 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no harm in praying while looking at images if they have only one eye."

[REFERENCES] Al Mahasin, Part 2, p. 620 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 246 • Al-Wafi, Vol. 7, p. 465 • Wasail Al-Shia, Vol. 5, p. 172 • Wasail Al-Shia, Vol. 5, p. 173 • Bihar Al-Anwar, Vol. 76, p. 288 • Bihar Al-Anwar, Vol. 80, p. 293

HADITH

743 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ تُصَلِّ فِي دَارٍ فِيهَا كَلْبٌ إِلاَّ أَنْ يَكُونَ كَلْبَ صَيْدٍ وَ أَغْلَقْتَ دُونَهُ بَاباً فَلاَ بَأْسَ وَ إِنَّ اَلْمَلاَئِكَةَ لاَ تَدْخُلُ بَيْتاً فِيهِ كَلْبٌ وَ لاَ بَيْتاً فِيهِ تَمَاثِيلُ وَ لاَ بَيْتاً فِيهِ بَوْلٌ مَجْمُوعٌ فِي آنِيَةٍ.

ولا يجوز الصلاة في بيت فيه خمر محصورة في أنية.

H.743 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Do not pray in a house where there is a dog, except if it is a hunting dog and you have closed a door between you and it, then there is no harm. Indeed, the angels do not enter a house where there is a dog, nor a house with images, nor a house with urine collected in a container."

[AL SADUQ]
Additionally, it is not permissible to pray in a house where there is wine stored in containers.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 246 • Al-Wafi, Vol. 7, p. 459 • Wasail Al-Shia, Vol. 5, p. 175 • Bihar Al Anwar, Vol. 62, p. 53

HADITH

744 - وَ رَوَى أَبُو بَصِيرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «مَنْ كَانَ فِي مَوْضِعٍ لاَ يَقْدِرُ عَلَى اَلْأَرْضِ فَلْيُومِ إِيمَاءً وَ إِنْ كَانَ فِي أَرْضٍ مُنْقَطِعَةٍ.

H.744 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "Whoever is in a place where they cannot reach the ground should make gestures (for prayer), even if they are in a remote area".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 246 • Wasail Al-Shia, Vol. 8, p. 441

HADITH

745 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ: عَنِ اَلْأَسِيرِ يَأْسِرُهُ اَلْمُشْرِكُونَ فَتَحْضُرُهُ اَلصَّلاَةُ فَيَمْنَعُهُ اَلَّذِي أَسَرَهُ مِنْهَا فَقَالَ «يُومِئُ إِيمَاءً.

H.745 - Sama'a ibn Mehran asked Him about a captive taken by the polytheists who is prevented from performing prayer by his captor.
Imam {a.s} said: "He should make gestures (for prayer)."

[REFERENCES] Al-Kafi, Volume 3, p. 411 • Al-Kafi, Volume 3, p. 457 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 246 • Tahdhib Al-Ahkam, Part 3, p. 175 • Tahdhib Al-Ahkam, Part 3, p. 299 • Al-Wafi, Vol. 8, p. 1071 • Wasail Al-Shia, Vol. 8, p. 448

HADITH

746 - وَ سَأَلَ مُعَاوِيَةُ بْنُ وَهْبٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ وَ اَلْمَرْأَةِ يُصَلِّيَانِ فِي بَيْتٍ وَاحِدٍ فَقَالَ «إِذَا كَانَ بَيْنَهُمَا قَدْرُ شِبْرٍ صَلَّتْ بِحِذَاهُ وَحْدَهَا وَ هُوَ وَحْدَهُ لاَ بَأْسَ.

H.746 - Muawiya ibn Wahb asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man and a woman praying in the same room.
Imam {a.s} said: "If there is a space of about a handspan (shibr) between them, She may pray beside him alone and he alone; there is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 247 • Wasail Al-Shia, Vol. 5, p. 125

HADITH

747 - وَ فِي رِوَايَةِ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِذَا كَانَ بَيْنَهَا وَ بَيْنَهُ قَدْرُ مَا يُتَخَطَّى أَوْ قَدْرُ عَظْمِ ذِرَاعٍ فَصَاعِداً فَلاَ بَأْسَ إِنْ صَلَّتْ بِحِذَاهُ وَحْدَهَا.

H.747 - In the narration of Zurarah from Imam Muhammad ibn Ali Al-Baqir {a.s}, said: "If there is a distance between her and him that is about the length of a step or about the length of a cubit or more, then there is no harm if She prays beside him alone."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

748 - وَ رَوَى جَمِيلٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «لاَ بَأْسَ أَنْ تُصَلِّيَ اَلْمَرْأَةُ بِحِذَاءِ اَلرَّجُلِ وَ هُوَ يُصَلِّي فَإِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يُصَلِّي وَ عَائِشَةُ مُضْطَجِعَةٌ بَيْنَ يَدَيْهِ وَ هِيَ حَائِضٌ وَ كَانَ إِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلَيْهَا فَرَفَعَتْ رِجْلَيْهَا حَتَّى يَسْجُدَ.

ولا بأس أن يكون بين يدي الرجل والمرأة وهما يصليان مرفقة أو شئ.

H.748 - Jamil narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} in which He said: "There is no harm if a woman prays beside a man while he is praying. Indeed, The Prophet {saws} would pray while Aisha was lying down in front of him, even though She was menstruating. When he wanted to prostrate, he would touch her legs, and She would move them so that he could prostrate."

[AL SADUQ]

There is also no harm if there is a small object, such as an armrest or something similar, in front of a man and woman while they are praying.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 247 • Al-Wafi, Vol. 7, p. 479 • Wasail Al-Shia, Vol. 5, p. 122

CHAPTER 39 - GARMENTS PERMISSIBLE FOR PRAYER AND WHAT GARMENTS ARE NOT

باب - ما يصلى فيه وما لا يصلى فيه من الثياب وجميع الأنواع

HADITH 749 – 827

749 - رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ سَأَلَهُ: عَنْ جِلْدِ اَلْمَيْتَةِ يُلْبَسُ فِي اَلصَّلاَةِ إِذَا دُبِغَ فَقَالَ «لاَ وَ إِنْ دُبِغَ سَبْعِينَ مَرَّةً.

H.749 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that he asked him about wearing the skin of a dead animal (carrion) during prayer if it has been tanned.
Imam {a.s} said: "No, even if it has been tanned seventy times."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 247 • Awaali al-La'aali, Part 1, p. 321 • Wasail Al-Shia, Part 3, p. 501 • Mustadrak Al-Wasail, Vol. 2, p. 592

HADITH

750 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ لِمُوسَى عَلَيْهِ اَلسَّلاَمُ «۞ فَاخْلَعْ نَعْلَيْكَ إِنَّكَ بِالْوَادِ اَلْمُقَدَّسِ طُوىً ۞» قَالَ «كَانَتَا مِنْ جِلْدِ حِمَارٍ مَيِّتٍ.

H.750 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the verse in which Allah {SWT}, the Mighty and Majestic, said to Musa {a.s}:
"Remove your sandals, for you are in the sacred valley of Tuwa" (Surah Taha 20:12).
Imam {a.s} said: "They were made from the skin of a dead donkey."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 248 • Al-Wafi, Vol. 7, p. 417 • Wasail Al-Shia, Vol. 4, p. 343 • Tafsir Nur Al-Thaqalayn, Part 3, p. 374

HADITH

751 - وَ سُئِلَ أَبُو جَعْفَرٍ وَ أَبُو عَبْدِ اَللَّهِ عَ فَقِيلَ لَهُمَا إِنَّا نَشْتَرِي ثِيَاباً يُصِيبُهَا اَلْخَمْرُ وَ وَدَكُ اَلْخِنْزِيرِ عِنْدَ حَاكَتِهَا أَ نُصَلِّي فِيهَا قَبْلَ أَنْ نَغْسِلَهَا فَقَالاَ «نَعَمْ لاَ بَأْسَ إِنَّمَا حَرَّمَ اَللَّهُ أَكْلَهُ وَ شُرْبَهُ وَ لَمْ يُحَرِّمْ لُبْسَهُ وَ مَسَّهُ وَ اَلصَّلاَةَ فِيهِ.

H.751 - Imam Al-Baqir {a.s} and Imam Jafar ibn Muhammad Al-Sadiq {a.s} were asked:
"We buy clothes that may have come into contact with wine or the fat of a pig during their tailoring. Should we pray in them before washing them?"
They replied: "Yes, there is no harm. Allah {SWT} has only forbidden eating and drinking it (pork and wine) but has not forbidden wearing it, touching it, or praying in it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 248 • Al-Wafi, Vol. 6, p. 220 • Wasail Al-Shia, Part 3, p. 472

HADITH

752 - وَ سَأَلَ مُحَمَّدُ بْنُ عَلِيٍّ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَكُونُ لَهُ اَلثَّوْبُ اَلْوَاحِدُ فِيهِ بَوْلٌ لاَ يَقْدِرُ عَلَى غَسْلِهِ قَالَ «يُصَلِّي فِيهِ.

H.752 - Muhammad ibn Ali Al-Halabi asked Imam Jafar Al-Sadiq {a.s} about a man who has only one garment, and it has urine on it, but he is unable to wash it.
Imam {a.s} said: "He should pray in it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

753 - وَ سَأَلَهُ عَلَيْهِ اَلسَّلاَمُ عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ: عَنِ اَلرَّجُلِ يُجْنِبُ فِي ثَوْبٍ وَ لَيْسَ مَعَهُ غَيْرُهُ وَ لاَ يَقْدِرُ عَلَى غَسْلِهِ قَالَ «يُصَلِّي فِيهِ.

H.753 - He was asked by Abd al-Rahman ibn Abi 'Abdillah about a man who becomes ritually impure (junub) in a garment and has no other garment and is unable to wash it.
Imam {a.s} said: "He should pray in it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 248 • Tahdhib Al-Ahkam, Part 2, p. 224 • Al-Istibsar, Part 1, p. 169 • Awaali al-La'aali, Part 3, p. 58 • Al-Wafi, Vol. 7, p. 440 • Wasail Al-Shia, Part 3, p. 485

HADITH

754 - وَ فِي خَبَرٍ آخَرَ قَالَ: «يُصَلِّي فِيهِ فَإِذَا وَجَدَ اَلْمَاءَ غَسَلَهُ وَ أَعَادَ اَلصَّلاَةَ.

H.754 - In another narration, Imam {a.s} said:
"He should pray in it, and when he finds water, he should wash it and repeat the prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

755 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَ عَنْ رَجُلٍ عُرْيَانٍ وَ حَضَرَتِ اَلصَّلاَةُ فَأَصَابَ ثَوْباً نِصْفُهُ دَمٌ أَوْ كُلُّهُ دَمٌ يُصَلِّي فِيهِ أَوْ يُصَلِّي عُرْيَاناً قَالَ «إِنْ وَجَدَ مَاءً غَسَلَهُ وَ إِنْ لَمْ يَجِدْ مَاءً صَلَّى فِيهِ وَ لاَ يُصَلِّ عُرْيَاناً.

H.755 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who is without clothing and the time for prayer arrives, and he finds a garment that is half covered in blood or entirely covered in blood. Should he pray in it, or should he pray without clothing?
Imam {a.s} said: "If he finds water, he should wash it; if he does not find water, he should pray in it and should not pray without clothing".

[REFERENCES] Masa'il Ali ibn Ja'far, Part 1, p. 219 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 248

HADITH

756 - وَ كَتَبَ صَفْوَانُ بْنُ يَحْيَى إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ: يَسْأَلُهُ عَنِ اَلرَّجُلِ مَعَهُ ثَوْبَانِ فَأَصَابَ أَحَدَهُمَا بَوْلٌ وَ لَمْ يَدْرِ أَيُّهُمَا هُوَ وَ حَضَرَتِ اَلصَّلاَةُ وَ خَافَ فَوْتَهَا وَ لَيْسَ عِنْدَهُ مَاءٌ كَيْفَ يَصْنَعُ قَالَ «يُصَلِّي فِيهِمَا جَمِيعاً.

قال مصنف هذا الكتاب رحمه الله: يعني على الانفراد.

H.756 - Safwan ibn Yahya wrote to Abu Al-Hasan, Imam Musa ibn Jafar Al-Kadhim {a.s} asking about a man who has two garments, one of which has been contaminated with urine, but he does not know which one. When the time for prayer arrives and he fears missing it, and he has no water available, what should he do?
Imam {a.s} said: "He should pray in both of them."

[AL SADUQ]
The compiler of this book (may Allah {SWT} have mercy on him) clarified that this means praying in each of them separately.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 249 • Tahdhib Al-Ahkam, Part 2, p. 225 • Awaali al-La'aali, Part 3, p. 55 • Al-Wafi, Vol. 7, p. 442 • Wasail Al-Shia, Part 3, p. 505

HADITH

757 - وَقَالَ مُحَمَّدُ بْنُ مُسْلِمٍ لِأَبِي جَعْفَرٍ ع: اَلدَّمُ يَكُونُ فِي اَلثَّوْبِ عَلَيَّ وَ أَنَا فِي اَلصَّلاَةِ فَقَالَ «إِنْ رَأَيْتَهُ وَ عَلَيْكَ ثَوْبٌ غَيْرُهُ فَاطْرَحْهُ وَ صَلِّ فِي غَيْرِهِ وَ إِنْ لَمْ يَكُنْ عَلَيْكَ ثَوْبٌ غَيْرُهُ فَامْضِ فِي صَلاَتِكَ وَ لاَ إِعَادَةَ عَلَيْكَ مَا لَمْ يَزِدْ عَلَى مِقْدَارِ دِرْهَمٍ فَإِنْ كَانَ أَقَلَّ مِنْ دِرْهَمٍ فَلَيْسَ بِشَيْءٍ رَأَيْتَهُ أَوْ لَمْ تَرَهُ وَ إِذَا كُنْتَ قَدْ رَأَيْتَهُ وَ هُوَ أَكْثَرُ مِنْ مِقْدَارِ اَلدِّرْهَمِ فَضَيَّعْتَ غَسْلَهُ وَ صَلَّيْتَ فِيهِ صَلَوَاتٍ كَثِيرَةً فَأَعِدْ مَا صَلَّيْتَ فِيهِ وَ لَيْسَ ذَلِكَ بِمَنْزِلَةِ اَلْمَنِيِّ وَ اَلْبَوْلِ» ثُمَّ ذَكَرَ عَلَيْهِ اَلسَّلاَمُ اَلْمَنِيَّ فَشَدَّدَ فِيهِ وَ جَعَلَهُ أَشَدَّ مِنَ اَلْبَوْلِ ثُمَّ قَالَ عَلَيْهِ اَلسَّلاَمُ «إِنْ رَأَيْتَ اَلْمَنِيَّ قَبْلُ أَوْ بَعْدُ فَعَلَيْكَ اَلْإِعَادَةُ إِعَادَةُ اَلصَّلاَةِ وَ إِنْ أَنْتَ نَظَرْتَ فِي ثَوْبِكَ فَلَمْ تُصِبْهُ وَ صَلَّيْتَ فِيهِ فَلاَ إِعَادَةَ عَلَيْكَ وَ كَذَا اَلْبَوْلُ.

H.757 - Muhammad ibn Muslim said to Imam Muhammad ibn Ali Al-Baqir {a.s} about the presence of blood on a garment while in prayer.
Imam {a.s} said: "If you see it and have another garment with you, remove it and pray in the other garment. If you do not have another garment, continue your prayer, and you do not have to repeat it, provided that the blood does not exceed the size of a dirham. If it is less than a dirham, it is of no consequence whether you see it or not. But if you saw it and it was more than a dirham's size and neglected to wash it, and you prayed multiple prayers in that state, then repeat all prayers you performed in that garment. However, this is not the same ruling as for semen or urine."
Imam {a.s} then emphasized that the impurity of semen is more severe than urine and said: "If you see semen before or after, you must repeat the prayer. If you inspected your garment and did not find it and prayed, there is no need for repetition, and the same applies for urine".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

758 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ صَلَوَاتُ اَللَّهِ عَلَيْهِ: «اَلسَّيْفُ بِمَنْزِلَةِ اَلرِّدَاءِ تُصَلِّي فِيهِ مَا لَمْ تَرَ فِيهِ دَماً وَ اَلْقَوْسُ بِمَنْزِلَةِ اَلرِّدَاءِ.

H.758 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"A sword is like a garment; you may pray with it as long as you do not see any blood on it. A bow is also like a garment."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 249 • Tahdhib Al-Ahkam, Part 2, p. 371 • Wasail Al-Shia, Part 3, p. 529 • Wasail Al-Shia, Vol. 4, p. 458 • Bihar Al Anwar, Vol. 80, p. 189 • Bihar Al Anwar, Vol. 80, p. 261

HADITH

759 - «إِلاَّ أَنَّهُ لاَ يَجُوزُ لِلرَّجُلِ أَنْ يُصَلِّيَ وَ بَيْنَ يَدَيْهِ سَيْفٌ لِأَنَّ اَلْقِبْلَةَ أَمْنٌ » رُوِيَ ذَلِكَ عَنْ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ.

H.759 - "It is not permissible for a man to pray while there is a sword in front of him, because the Qibla is a place of security."
This was narrated from The Commander of the Faithful Imam Ali ibn Abi Talib {a.s}.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

760 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ أَمَامَهُ مِشْجَبٌ عَلَيْهِ ثِيَابٌ فَقَالَ «لاَ بَأْسَ.

H.760 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about whether it is permissible for a man to pray while there is a rack with clothes hanging on it in front of him.
Imam {a.s} said: "There is no harm."

[REFERENCES] Masa'il Ali ibn Ja'far, Part 1, p. 222 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 250

HADITH

761 - وَ سَأَلَهُ: عَنِ اَلرَّجُلِ يُصَلِّي وَ أَمَامَهُ ثُومٌ أَوْ بَصَلٌ قَالَ «لاَ بَأْسَ.

H.761 - He (Ali ibn Ja'far) asked him (Imam Musa ibn Jafar Al-Kadhim {a.s}) about a man praying while there is garlic or onion in front of him.
Imam {a.s} said: "There is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

762 - وَ سَأَلَهُ: عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ أَنْ يُصَلِّيَ عَلَى اَلرَّطْبَةِ اَلنَّابِتَةِ قَالَ «إِذَا أَلْصَقَ جَبْهَتَهُ عَلَى اَلْأَرْضِ فَلاَ بَأْسَ.

H.762 - He (Ali ibn Ja'far) asked him (Imam Musa ibn Jafar Al-Kadhim {a.s}) about whether it is permissible for a man to pray on growing vegetation (fresh grass).
Imam {a.s} said: "If he places his forehead on the ground, then there is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

763 - وَ سَأَلَهُ: عَنِ اَلصَّلاَةِ عَلَى اَلْحَشِيشِ اَلنَّابِتِ أَوِ اَلثَّيِّلِ وَ هُوَ يُصِيبُ أَرْضاً جَدَداً قَالَ «لاَ بَأْسَ.

H.763 - He (Ali ibn Ja'far) asked him (Imam Musa ibn Jafar Al-Kadhim {a.s}) about praying on growing grass or lush greenery that covers fresh ground.
Imam {a.s} said: "There is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

764 - وَ عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ اَلسِّرَاجُ مَوْضُوعٌ بَيْنَ يَدَيْهِ فِي اَلْقِبْلَةِ قَالَ «لاَ يَصْلُحُ لَهُ أَنْ يَسْتَقْبِلَ اَلنَّارَ.

هذا هو الأصل الذي يجب أن يعمل به.

H.764 - He (Ali ibn Ja'far) asked about whether it is permissible for a man to pray with a lamp (or flame) placed in front of him in the direction of the Qibla.
Imam {a.s} said: "It is not permissible for him to face the fire."

[AL SADUQ]
This is the principle that should be adhered to.

[REFERENCES] Masa'il Ali ibn Ja'far, Part 1, p. 226 • Qurb al-Isnad, Part 1, p. 187 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 250 • Tahdhib Al-Ahkam, Part 2, p. 225 • Al-Istibsar, Part 1, p. 396 • Al-Wafi, Vol. 7, p. 461 • Wasail Al-Shia, Vol. 5, p. 166

HADITH

765 - فَأَمَّا اَلْحَدِيثُ اَلَّذِي رُوِيَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ بَأْسَ أَنْ يُصَلِّيَ اَلرَّجُلُ وَ اَلنَّارُ وَ اَلسِّرَاجُ وَ اَلصُّورَةُ بَيْنَ يَدَيْهِ لِأَنَّ اَلَّذِي يُصَلِّي لَهُ أَقْرَبُ إِلَيْهِ مِنَ اَلَّذِي بَيْنَ يَدَيْهِ.

فهو حديث يروى عن ثلاثة من المجهولين باسناد منقطع يرويه الحسن بن علي الكوفي وهو معروف، عن الحسين بن عمرو، عن أبيه، عن عمرو بن إبراهيم الهمداني وهم مجهولون يرفع الحديث قال: قال أبو عبد الله عليه السلام ذلك، ولكنها رخصة اقترنت بها علة صدرت عن ثقات ثم اتصلت بالمجهولين والانقطاع فمن أخذ بها لم يكن مخطئا، بعد أن يعلم أن الأصل هو النهي، وأن الاطلاق هو رخصة، والرخصة رحمة.

H.765 - As for the narration reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} stating: "There is no harm if a man prays while the fire, the lamp, or an image is in front of him, for the One to whom he is praying is closer to him than that which is in front of him,"

[AL SADUQ]

It is a narration transmitted through three unknown individuals with an interrupted chain. It is narrated by Hasan ibn Ali al-Kufi, from Hussain ibn Amr, from his father, from Amr ibn Ibrahim al-Hamdani, all of whom are unknown.
The narration is attributed to Abu 'Abdillah {a.s}. However, it is considered a concession accompanied by a justification given by trustworthy sources but later connected through unknown and interrupted chains. Thus, whoever acts upon it is not mistaken, knowing that the default rule is to avoid it, while the permissibility is a concession, and the concession is a mercy.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 250 • Ilal al-Sharai' Vol. 2, p. 342 • Tahdhib Al-Ahkam, Part 2, p. 226 • Al-Istibsar, Part 1, p. 396 • Al-Wafi, Vol. 7, p. 461 • Wasail Al-Shia, Vol. 5, p. 167 • Bihar Al Anwar, Vol. 80, p. 296

HADITH

766 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي اَلْقَلَنْسُوَةِ اَلسَّوْدَاءِ فَقَالَ «لاَ تُصَلِّ فِيهَا فَإِنَّهَا لِبَاسُ أَهْلِ اَلنَّارِ.

H.766 - Imam Al-Sadiq {a.s} was asked about praying while wearing a black cap.
Imam {a.s} said: "Do not pray in it, for it is the attire of the people of the Fire".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

767 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فِيمَا عَلَّمَ أَصْحَابَهُ: «لاَ تَلْبَسُوا اَلسَّوَادَ فَإِنَّهُ لِبَاسُ فِرْعَوْنَ.

H.767 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said in what he taught his companions: "Do not wear black, for it is the clothing of Pharaoh."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 251 • Ilal al-Sharai' Vol. 2, p. 346 • Wasail Al-Shia, Vol. 4, p. 383 • Bihar Al Anwar, Vol. 80, p. 248

HADITH

768 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَكْرَهُ اَلسَّوَادَ إِلاَّ فِي ثَلاَثَةٍ اَلْعِمَامَةِ وَ اَلْخُفِّ وَ اَلْكِسَاءِ.

H.768 - The Messenger of Allah {saws} disliked wearing black except in three cases: the turban, the shoes, and the cloak.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 251 • Ilal al-Sharai' Vol. 2, p. 347 • Bihar Al Anwar, Vol. 80, p. 249

HADITH

769 - وَ رُوِيَ: أَنَّهُ هَبَطَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي قَبَاءٍ أَسْوَدَ وَ مِنْطَقَةٍ فِيهَا خَنْجَرٌ فَقَالَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «يَا جَبْرَئِيلُ مَا هَذَا اَلزِّيُّ » فَقَالَ زِيُّ وُلْدِ عَمِّكَ اَلْعَبَّاسِ يَا مُحَمَّدُ وَيْلٌ لِوُلْدِكَ مِنْ وُلْدِ عَمِّكَ اَلْعَبَّاسِ فَخَرَجَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلَى اَلْعَبَّاسِ فَقَالَ «يَا عَمِّ وَيْلٌ لِوُلْدِي مِنْ وُلْدِكَ» فَقَالَ يَا رَسُولَ اَللَّهِ أَ فَأَجُبُّ نَفْسِي، قَالَ «جَرَى اَلْقَلَمُ بِمَا فِيهِ.

H.769 - It is narrated that Archangel Jibril, descended upon the Messenger of Allah {saws} wearing a black cloak and a belt with a dagger.
The Prophet {saws} asked: "O' Archangel Jibril {a.s}, what is this attire?"
Archangel Jibril {a.s} replied: "It is the attire of your uncle's descendants, O' Muhammad. Woe to your progeny from the progeny of your uncle al-Abbas." Prophet {saws} then went out to al-Abbas and said: "O' uncle, woe to my progeny from your progeny."
Al-Abbas asked: "O' Messenger of Allah {saws}, should I end myself (to prevent this)?"
The Prophet replied: "The Pen has decreed what is to come."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 252 • Ilal al-Sharai' Vol. 2, p. 348 • Al-Wafi, Vol. 20, p. 712 • Ithbāt al-Hudāt, Part 1, p. 276 • Bihar Al Anwar, Vol. 22, p. 291 • Bihar Al Anwar, Vol. 28, p. 48

HADITH

770 - وَ رَوَى إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «أَوْحَى اَللَّهُ عَزَّ وَ جَلَّ إِلَى نَبِيٍّ مِنْ أَنْبِيَائِهِ «قُلْ لِلْمُؤْمِنِينَ لاَ يَلْبَسُوا لِبَاسَ أَعْدَائِي وَ لاَ يَطْعَمُوا مَطَاعِمَ أَعْدَائِي وَ لاَ يَسْلُكُوا مَسَالِكَ أَعْدَائِي فَيَكُونُوا أَعْدَائِي كَمَا هُمْ أَعْدَائِي ».

فأما لبس السواد للتقية فلا إثم فيه.

H.770 - Ismail ibn Muslim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "Allah {SWT}, the Mighty and Majestic, revealed to one of His prophets, saying: 'Tell the believers not to wear the attire of My enemies, not to eat the foods of My enemies, and not to follow the paths of My enemies, lest they become My enemies as they are My enemies.'".

[AL SADUQ]
However, wearing black for the sake of dissimulation (taqiyya) carries no sin.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 252 • Kulliyat Hadith Qudsi, Vol. 1, p. 671 • Awalim al-Ulum, Vol. 20, p. 746

HADITH

771 - فَقَدْ رُوِيَ عَنْ حُذَيْفَةَ بْنِ مَنْصُورٍ أَنَّهُ قَالَ: كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ بِالْحِيرَةِ فَأَتَاهُ رَسُولُ أَبِي اَلْعَبَّاسِ اَلْخَلِيفَةِ يَدْعُوهُ فَدَعَا بِمِمْطَرٍ أَحَدُ وَجْهَيْهِ أَسْوَدُ وَ اَلْآخَرُ أَبْيَضُ فَلَبِسَهُ ثُمَّ قَالَ عَلَيْهِ اَلسَّلاَمُ «أَمَا إِنِّي أَلْبَسُهُ وَ أَنَا أَعْلَمُ أَنَّهُ لِبَاسُ أَهْلِ اَلنَّارِ.

H.771 - It has been reported from Hudhayfa ibn Mansur that He said:
"I was with Abu 'Abdillah {a.s} in Al-Hirah when a messenger from Abu al-Abbas, the Caliph, came to invite him. So he (Imam {a.s}) called for a cloak, one side of which was black and the other white. He wore it and then said: 'Indeed, I wear it knowing that it is the clothing of the people of the Fire.'"

[REFERENCES] Al-Kafi, Volume 6, p. 449 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 252 • Ilal al-Sharai' Vol. 2, p. 347 • Al-Wafi, Vol. 20, p. 712 • Wasail Al-Shia, Vol. 4, p. 384 • Bihar Al Anwar, Vol. 47, p. 45 • Awalim al-Ulum, Vol. 20, p. 153 • Awalim al-Ulum, Vol. 20, p. 398

HADITH

772 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لاَ يُصَلِّي اَلرَّجُلُ وَ فِي يَدِهِ خَاتَمُ حَدِيدٍ.

H.772 - The Messenger of Allah {saws} said: "A man should not pray while wearing an iron ring."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 253 • Tahdhib Al-Ahkam, Part 2, p. 227 • Al-Wafi, Vol. 7, p. 428 • Wasail Al-Shia, Vol. 4, p. 417 • Wasail Al-Shia, Vol. 4, p. 420

HADITH

773 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَا طَهَّرَ اَللَّهُ يَداً فِيهَا حَلْقَةُ حَدِيدٍ.

H.773 – He {a.s} said: "Allah {SWT} has not purified a hand that wears an iron ring."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 253 • Al-Wafi, Vol. 7, p. 428

HADITH

774 - وَ رَوَى عَمَّارٌ اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يُصَلِّي وَ عَلَيْهِ خَاتَمُ حَدِيدٍ قَالَ «لاَ وَ لاَ يَتَخَتَّمُ بِهِ لِأَنَّهُ مِنْ لِبَاسِ أَهْلِ اَلنَّارِ.

H.774 - Ammar al-Sabati narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding a man who prays while wearing an iron ring.
Imam {a.s} said: "No, and he should not wear it, for it is the attire of the people of the Fire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

775 - وَ رَوَى أَبُو اَلْجَارُودِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ «إِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي وَ أَكْرَهُ لَكَ مَا أَكْرَهُ لِنَفْسِي فَلاَ تَتَخَتَّمْ بِخَاتَمِ ذَهَبٍ فَإِنَّهُ زِينَتُكَ فِي اَلْآخِرَةِ وَ لاَ تَلْبَسِ اَلْقِرْمِزَ فَإِنَّهُ مِنْ أَرْدِيَةِ إِبْلِيسَ ، وَ لاَ تَرْكَبْ بِمِيثَرَةٍ حَمْرَاءَ فَإِنَّهَا مِنْ مَرَاكِبِ إِبْلِيسَ وَ لاَ تَلْبَسِ اَلْحَرِيرَ فَيُحْرِقَ اَللَّهُ جِلْدَكَ يَوْمَ تَلْقَاهُ».

ولم يطلق النبي صلى الله عليه وآله لبس الحرير لاحد من الرجال إلا لعبد الرحمن بن عوف وذلك أنه كان رجلا قملا.

H.775 - Abu al-Jaroud narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that the Prophet said to Imam Ali ibn Abi Talib {a.s}:
"Indeed, I love for you what I love for myself, and I dislike for you what I dislike for myself.
Do not wear a gold ring, for it is your adornment in the Hereafter.
Do not wear crimson, for it is among the garments of Iblis,
Do not ride on a red saddlecloth, for it is among the mounts of Iblis.
And do not wear silk, for Allah {SWT} will burn your skin on the Day you meet Him."

[AL SADUQ]
The Prophet, only permitted the wearing of silk for any man in the case of 'Abd al-Rahman ibn 'Awf, as he was afflicted with severe lice.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 253 • Ilal al-Sharai' Vol. 2, p. 348 • Al-Wafi, Vol. 20, p. 714 • Bihar Al Anwar, Vol. 80, p. 241

HADITH

776 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي وَ أَمَامَهُ شَيْءٌ مِنَ اَلطَّيْرِ قَالَ «لاَ بَأْسَ» وَ عَنِ اَلرَّجُلِ يُصَلِّي وَ أَمَامَهُ اَلنَّخْلَةُ وَ فِيهَا حَمْلُهَا قَالَ «لاَ بَأْسَ» وَ عَنِ اَلرَّجُلِ يُصَلِّي فِي اَلْكَرْمِ وَ فِيهِ حَمْلُهُ قَالَ «لاَ بَأْسَ» وَ عَنِ اَلرَّجُلِ يُصَلِّي وَ أَمَامَهُ حِمَارٌ وَاقِفٌ قَالَ «يَضَعُ بَيْنَهُ وَ بَيْنَهُ قَصَبَةً أَوْ عُوداً أَوْ شَيْئاً يُقِيمُهُ بَيْنَهُمَا ثُمَّ يُصَلِّي فَلاَ بَأْسَ» وَ عَنِ اَلرَّجُلِ يُصَلِّي وَ مَعَهُ دَبَّةٌ مِنْ جِلْدِ حِمَارٍ أَوْ بَغْلٍ قَالَ «لاَ يَصْلُحُ أَنْ يُصَلِّيَ وَ هِيَ مَعَهُ إِلاَّ أَنْ يَتَخَوَّفَ عَلَيْهَا ذَهَابَهَا فَلاَ بَأْسَ أَنْ يُصَلِّيَ وَ هِيَ مَعَهُ » وَ عَنِ اَلرَّجُلِ تَحَرَّكَ بَعْضُ أَسْنَانِهِ وَ هُوَ فِي اَلصَّلاَةِ هَلْ يَنْزِعُهُ قَالَ «إِنْ كَانَ لاَ يُدْمِيهِ فَلْيَنْزِعْهُ وَ إِنْ كَانَ يُدْمِي فَلْيَنْصَرِفْ » وَ عَنِ اَلرَّجُلِ يُصَلِّي وَ فِي كُمِّهِ طَيْرٌ فَقَالَ «إِنْ خَافَ عَلَيْهِ ذَهَاباً فَلاَ بَأْسَ» وَ عَنِ اَلرَّجُلِ يَكُونُ بِهِ اَلثَّالُولُ أَوِ اَلْجُرْحُ هَلْ يَصْلُحُ لَهُ أَنْ يَقْطَعَ اَلثَّالُولَ وَ هُوَ فِي صَلاَتِهِ أَوْ يَنْتِفَ بَعْضَ لَحْمِهِ مِنْ ذَلِكَ اَلْجُرْحِ وَ يَطْرَحَهُ قَالَ «إِنْ لَمْ يَتَخَوَّفْ أَنْ يَسِيلَ اَلدَّمُ فَلاَ بَأْسَ وَ إِنْ تَخَوَّفَ أَنْ يَسِيلَ اَلدَّمُ فَلاَ يَفْعَلْهُ» وَ عَنِ اَلرَّجُلِ يَكُونُ فِي صَلاَتِهِ فَرَمَاهُ رَجُلٌ فَشَجَّهُ فَسَالَ اَلدَّمُ فَانْصَرَفَ وَ غَسَلَهُ وَ لَمْ يَتَكَلَّمْ حَتَّى رَجَعَ إِلَى اَلْمَسْجِدِ هَلْ يَعْتَدُّ بِمَا صَلَّى أَوْ يَسْتَقْبِلُ اَلصَّلاَةَ قَالَ «يَسْتَقْبِلُ اَلصَّلاَةَ وَ لاَ يَعْتَدُّ بِشَيْءٍ مِمَّا صَلَّى» وَ عَنِ اَلرَّجُلِ يَرَى فِي ثَوْبِهِ خُرْءَ اَلطَّيْرِ أَوْ غَيْرِهِ هَلْ يَحُكُّهُ وَ هُوَ فِي صَلاَتِهِ قَالَ «لاَ بَأْسَ» وَقَالَ «لاَ بَأْسَ أَنْ يَرْفَعَ اَلرَّجُلُ طَرْفَهُ إِلَى اَلسَّمَاءِ وَ هُوَ يُصَلِّي.

H.776 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} regarding a man praying while a bird is in front of him.
Imam {a.s} said: 'There is no harm'.
(Ali ibn Ja'far asked): 'Regarding a man praying while there is a date palm tree with fruit in front of him'
Imam {a.s} said: 'There is no harm'
(Ali ibn Ja'far asked): 'Regarding a man praying in a vineyard with grapes'
Imam {a.s} said: 'There is no harm'
(Ali ibn Ja'far asked): 'Regarding a man praying with a donkey standing in front of him'
Imam {a.s} said: "He should place a stick or a rod or something as a barrier between himself and the donkey, then pray, and there is no harm.
(Ali ibn Ja'far asked): 'Regarding a man praying while having a leather pouch made of donkey or mule hide with him'
Imam {a.s} said: "It is not suitable for him to pray while it is with him unless he fears it will be lost, then there is no harm if he prays while it is with him."
(Ali ibn Ja'far asked): 'Regarding a man who has a loose tooth while in prayer, should he remove it'
Imam {a.s} said: "If it does not bleed, he may remove it; but if it bleeds, he should stop.
(Ali ibn Ja'far asked): 'Regarding a man praying with a bird in his sleeve'
Imam {a.s} said: "If he fears it may escape, there is no harm".
(Ali ibn Ja'far asked): 'Regarding a man with a wart or wound, can he cut it or remove a piece of flesh from it during prayer'
Imam {a.s} said: "If he does not fear that it will bleed, there is no harm; but if he fears it will bleed, he should not do it."
(Ali ibn Ja'far asked): 'Regarding a man struck by someone during prayer, causing a wound and bleeding, who leaves to wash the blood without speaking until returning to the mosque'
Imam {a.s} said: "He must restart the prayer and cannot count what he prayed before."
(Ali ibn Ja'far asked): 'Regarding a man who sees bird droppings or other filth on his clothing during prayer, can he scrape it off'
Imam {a.s} said: 'There is no harm'
And Imam {a.s} also said: "There is no harm if a man raises his gaze to the sky while praying."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

777 - وَ سَأَلَهُ: عَنِ اَلْخَلاَخِلِ هَلْ يَصْلُحُ لُبْسُهَا لِلنِّسَاءِ وَ اَلصِّبْيَانِ قَالَ «إِنْ كُنَّ صَمَّاءَ فَلاَ بَأْسَ وَ إِنْ كَانَ لَهَا صَوْتٌ فَلاَ يَصْلُحُ.

H.777 – He (Ali ibn Ja'far) asked Him, Imam Musa ibn Jafar Al-Kadhim {a.s}, about whether it is permissible for women and children to wear anklets.
Imam {a.s} said: "If they are silent (do not make noise), there is no harm, but if they produce sound, it is not appropriate".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

778 - وَ سَأَلَهُ عَنْ فَأْرَةِ اَلْمِسْكِ تَكُونُ مَعَ مَنْ يُصَلِّي وَ هِيَ فِي جَيْبِهِ أَوْ ثِيَابِهِ قَالَ «لاَ بَأْسَ بِذَلِكَ.

H.778 - He (Ali ibn Ja'far) asked Him, Imam Musa ibn Jafar Al-Kadhim {a.s}, about a musk pouch being with someone while they are praying, either in their pocket or clothing.
Imam {a.s} said: "There is no harm in that."

[REFERENCES] Masa'il Ali ibn Ja'far, Part 1, p. 219 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 254 • Wasail Al-Shia, Vol. 4, p. 433

HADITH

779 - وَ سَأَلَهُ: عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ وَ فِي فِيهِ اَلْخَرَزُ وَ اَللُّؤْلُؤُ قَالَ «إِنْ كَانَ يَمْنَعُهُ مِنْ قِرَاءَتِهِ فَلاَ وَ إِنْ كَانَ لاَ يَمْنَعُهُ فَلاَ بَأْسَ.

H.779 - He (Ali ibn Ja'far) asked Him, Imam Musa ibn Jafar Al-Kadhim {a.s} about whether it is permissible for a man to pray with beads or pearls in his mouth.
Imam {a.s} said: "If it prevents him from reciting (properly), then no; but if it does not prevent him, there is no harm."

[REFERENCES] Masa'il Ali ibn Ja'far, Part 1, p. 238 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 254 • Al-Wafi, Vol. 7, p. 432 • Wasail Al-Shia, Vol. 4, p. 461 • Bihar Al Anwar, Vol. 80, p. 173

HADITH

780 - وَ سَأَلَ عَمَّارُ بْنُ مُوسَى أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ هَلْ يَجُوزُ لَهُ أَنْ يُصَلِّيَ وَ بَيْنَ يَدَيْهِ مُصْحَفٌ مَفْتُوحٌ فِي قِبْلَتِهِ قَالَ «لاَ» قُلْتُ وَ إِنْ كَانَ فِي غِلاَفِهِ قَالَ «نَعَمْ» وَ عَنِ اَلرَّجُلِ يُصَلِّي وَ بَيْنَ يَدَيْهِ تَوْرٌ فِيهِ نَضُوحٌ قَالَ «نَعَمْ» قُلْتُ يُصَلِّي وَ بَيْنَ يَدَيْهِ مِجْمَرَةٌ شَبَهٌ قَالَ «نَعَمْ» قَالَ قُلْتُ فَإِنْ كَانَ فِيهَا نَارٌ قَالَ «لاَ يُصَلِّي حَتَّى يُنَحِّيَهَا عَنْ قِبْلَتِهِ» وَ عَنِ اَلصَّلاَةِ فِي ثَوْبٍ يَكُونُ فِي عَلَمِهِ مِثَالُ طَيْرٍ أَوْ غَيْرِ ذَلِكَ قَالَ «لاَ» وَ عَنِ اَلرَّجُلِ يَلْبَسُ اَلْخَاتَمَ فِيهِ نَقْشُ مِثَالِ اَلطَّيْرِ أَوْ غَيْرِ ذَلِكَ قَالَ «لاَ تَجُوزُ اَلصَّلاَةُ فِيهِ.

H.780 - Ammar ibn Musa asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about whether it is permissible for a man to pray with an open Qur'an in front of him facing the qibla.
Imam {a.s} said: 'No'
I (Ammar ibn Musa) asked: "What if it is in its cover?"
Imam {a.s} said: 'Yes'.
(Ammar ibn Musa) then asked about praying with a bowl containing perfume in front of him.
Imam {a.s} said: 'Yes'.
(Ammar ibn Musa) asked: "What if there is a censer made of brass in front of him?"
Imam {a.s} said: 'Yes'.
(Ammar ibn Musa) asked: "What if it has fire in it?"
Imam {a.s} said: 'He should not pray until it is moved away from his qibla.'
(Ammar ibn Musa) asked about praying in a garment with the image of a bird or other figures on its design.
Imam {a.s} said: 'No'.
(Ammar ibn Musa) asked about wearing a ring with an engraved image of a bird or other figures while praying.
Imam {a.s} said: 'Prayer is not valid with it.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

781 - وَ سَأَلَ حَبِيبُ بْنُ اَلْمُعَلَّى أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: إِنِّي رَجُلٌ كَثِيرُ اَلسَّهْوِ فَمَا أَحْفَظُ صَلاَتِي إِلاَّ بِخَاتَمِي أُحَوِّلُهُ مِنْ مَكَانٍ إِلَى مَكَانٍ فَقَالَ «لاَ بَأْسَ بِهِ.

H.781 - Habib ibn al-Mu'alla asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}, saying: "I am a man who experiences frequent forgetfulness, so I can only maintain focus in my prayer by moving my ring from one finger to another."
Imam {a.s} said: "There is no harm in that."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

782 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: أَ يُصَلِّي اَلرَّجُلُ وَ هُوَ مُتَلَثِّمٌ فَقَالَ «أَمَّا عَلَى اَلدَّابَّةِ فَنَعَمْ وَ أَمَّا عَلَى اَلْأَرْضِ فَلاَ.

H.782 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s}:
"Can a man pray while covering his mouth (muffling)?"
Imam {a.s} said: "While on an animal, yes; but on the ground, no".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

783 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلدَّرَاهِمِ اَلسُّودِ تَكُونُ مَعَ اَلرَّجُلِ وَ هُوَ يُصَلِّي مَرْبُوطَةً أَوْ غَيْرَ مَرْبُوطَةٍ فَقَالَ «مَا أَشْتَهِي أَنْ يُصَلِّيَ وَ مَعَهُ هَذِهِ اَلدَّرَاهِمُ اَلَّتِي فِيهَا اَلتَّمَاثِيلُ» ثُمَّ قَالَ عَلَيْهِ اَلسَّلاَمُ «مَا لِلنَّاسِ بُدٌّ مِنْ حِفْظِ بَضَائِعِهِمْ فَإِنْ صَلَّى وَ هِيَ مَعَهُ فَلْتَكُنْ مِنْ خَلْفِهِ وَ لاَ يَجْعَلْ شَيْئاً مِنْهَا بَيْنَهُ وَ بَيْنَ اَلْقِبْلَةِ.

H.783 - Abdul Rahman ibn Al-Hajjaj asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about black dirhams (coins) with images on them being with a man while he prays, whether tied or untied.
Imam {a.s} said: "I do not desire that he prays while having these dirhams with images on them."
Then Imam {a.s} said: "People have no choice but to safeguard their belongings, so if he prays while having them, let them be behind him, and he should not place anything between himself and the qibla".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 256 • Wasail Al-Shia, Vol. 4, p. 437

HADITH

784 - وَ سَأَلَ مُوسَى بْنُ عُمَرَ بْنِ بَزِيعٍ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: أَشُدُّ اَلْإِزَارَ وَ اَلْمِنْدِيلَ فَوْقَ قَمِيصِي فِي اَلصَّلاَةِ فَقَالَ «لاَ بَأْسَ.

H.784 - Musa ibn Umar ibn Buzai' asked Abu Al-Hasan, Imam Ali ibn Musa Ar-Ridha {a.s}:
"I tie a waist wrap and a scarf over my shirt during prayer."
Imam {a.s} said: "There is no harm".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 256 • Tahdhib Al-Ahkam, Part 2, p. 214 • Al-Istibsar, Part 1, p. 388 • Al-Wafi, Vol. 7, p. 388 • Wasail Al-Shia, Vol. 4, p. 397

HADITH

785 - وَ سَأَلَ اَلْعِيصُ بْنُ اَلْقَاسِمِ ، أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي فِي ثَوْبِ اَلْمَرْأَةِ أَوْ إِزَارِهَا وَ يَعْتَمُّ بِخِمَارِهَا فَقَالَ «نَعَمْ إِذَا كَانَتْ مَأْمُونَةً.

H.785 - Al-Ays ibn Al-Qasim asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man praying in a woman's garment or her waist wrap, or wrapping himself with her headcover.
Imam {a.s} said: "Yes, if it is clean (from any impurity)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

786 - وَ رُوِيَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ أَنَّهُ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ رَجُلٍ لَيْسَ مَعَهُ إِلاَّ سَرَاوِيلُ فَقَالَ «يَحُلُّ اَلتِّكَّةَ مِنْهُ فَيَضَعُهَا عَلَى عَاتِقِهِ وَ يُصَلِّي وَ إِنْ كَانَ مَعَهُ سَيْفٌ وَ لَيْسَ مَعَهُ ثَوْبٌ فَلْيَتَقَلَّدِ اَلسَّيْفَ وَ يُصَلِّي قَائِماً.

H.786 - It was narrated by Abdullah ibn Sinan from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, was asked about a man who has nothing but trousers (for covering).
Imam {a.s} said: "He should untie the waistband and place it over his shoulder and pray. If he has a sword but no garment, he should hang the sword around himself and pray standing".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 256 • Tahdhib Al-Ahkam, Part 2, p. 366 • Al-Wafi, Vol. 7, p. 380 • Wasail Al-Shia, Vol. 4, p. 452 • Bihar Al Anwar, Vol. 80, p. 191

HADITH

787 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «أَدْنَى مَا يُجْزِيكَ أَنْ تُصَلِّيَ فِيهِ بِقَدْرِ مَا يَكُونُ عَلَى مَنْكِبَيْكَ مِثْلَ جَنَاحَيِ اَلْخُطَّافِ.

H.787 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that Imam {a.s} said:
"The minimum acceptable covering for you to pray in is to have something on your shoulders, like the wings of a swallow".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 256 • Al-Wafi, Vol. 7, p. 380 • Wasail Al-Shia, Vol. 4, p. 453 • Bihar Al Anwar, Vol. 80, p. 191

HADITH

788 - وَقَالَ أَبُو بَصِيرٍ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: مَا يُجْزِي اَلرَّجُلَ مِنَ اَلثِّيَابِ أَنْ يُصَلِّيَ فِيهِ فَقَالَ «صَلَّى اَلْحُسَيْنُ بْنُ عَلِيٍّ صَلَوَاتُ اَللَّهِ عَلَيْهِ فِي ثَوْبٍ قَدْ قَلَصَ عَنْ نِصْفِ سَاقِهِ وَ قَارَبَ رُكْبَتَيْهِ لَيْسَ عَلَى مَنْكِبَيْهِ مِنْهُ إِلاَّ قَدْرُ جَنَاحَيِ اَلْخُطَّافِ وَ كَانَ إِذَا رَكَعَ سَقَطَ عَنْ مَنْكِبَيْهِ وَ كُلَّمَا سَجَدَ يَنَالُهُ عُنُقُهُ فَرَدَّهُ عَلَى مَنْكِبَيْهِ بِيَدِهِ فَلَمْ يَزَلْ ذَلِكَ دَأْبَهُ وَ دَأْبَهُ مُشْتَغِلاً بِهِ حَتَّى اِنْصَرَفَ.

H.788 - Abu Basir asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about what is sufficient clothing for a man to pray in.
Imam {a.s} said: "Hussain ibn Ali {a.s} prayed in a garment that reached up to half his shin and was close to his knees, with only as much covering on his shoulders as the wings of a swallow.
When he would bow (in ruku'), it would slip off his shoulders, and whenever he prostrated (Sujood), it would touch his neck, so he would pull it back over his shoulders with his hand, and this remained his practice until he completed the prayer".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 257 • Al-Wafi, Vol. 7, p. 381 • Wasail Al-Shia, Vol. 4, p. 392

HADITH

789 - وَ رَوَى اَلْفُضَيْلُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ - «صَلَّتْ فَاطِمَةُ عَلَيْهَا اَلسَّلاَمُ فِي دِرْعٍ وَ خِمَارُهَا عَلَى رَأْسِهَا لَيْسَ عَلَيْهَا أَكْثَرُ مِمَّا وَارَتْ بِهِ شَعْرَهَا وَ أُذُنَيْهَا.

H.789 - Al-Fudayl narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"Sayyida Fatimah Al-Zahra {S.A} prayed in a tunic with a headscarf covering her head, and She did not have more on than what concealed her hair and her ears".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 257 • Al-Wafi, Vol. 7, p. 381 • Wasail Al-Shia, Vol. 4, p. 405

HADITH

790 - وَ رَوَى زُرَارَةُ عَنْهُ أَنَّهُ قَالَ لَهُ: رَجُلٌ يَرَى اَلْعَقْرَبَ وَ اَلْأَفْعَى وَ اَلْحَيَّةَ وَ هُوَ يُصَلِّي أَ يَقْتُلُهَا قَالَ «نَعَمْ إِنْ شَاءَ فَعَلَ.

H.790 – Zurarah narrated that a man asked him (Abu Ja'far {a.s}):
"If a person sees a scorpion, a snake, or a serpent while he is praying, should he kill it?"
Imam {a.s} said: "Yes, if he wishes to do so."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 257 • Al-Wafi, Vol. 8, p. 905

HADITH

791 - وَ سَأَلَ سُلَيْمَانُ بْنُ جَعْفَرٍ اَلْجَعْفَرِيُّ اَلْعَبْدَ اَلصَّالِحَ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَأْتِي اَلسُّوقَ فَيَشْتَرِي جُبَّةَ فِرَاءٍ لاَ يَدْرِي أَ ذَكِيَّةٌ هِيَ أَمْ غَيْرُ ذَكِيَّةٍ أَ يُصَلِّي فِيهَا فَقَالَ «نَعَمْ لَيْسَ عَلَيْكُمُ اَلْمَسْأَلَةُ إِنَّ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ كَانَ يَقُولُ «إِنَّ اَلْخَوَارِجَ ضَيَّقُوا عَلَى أَنْفُسِهِمْ بِجَهَالَتِهِمْ إِنَّ اَلدِّينَ أَوْسَعُ مِنْ ذَلِكَ».

H.791 - Suleiman ibn Jaafar al-Ja'fari asked the righteous servant Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who goes to the market and buys a fur garment without knowing if it is from a properly slaughtered (halal) animal or not. Can he pray in it?
Imam {a.s} said: "Yes, you are not obligated to inquire about that. Abu Ja'far {a.s} used to say, 'The Khawarij (a group known for extreme practices) imposed restrictions upon themselves out of ignorance; indeed, religion is more accommodating than that.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 257 • Tahdhib Al-Ahkam, Part 2, p. 368 • Al-Wafi, Vol. 7, p. 419 • Wasail Al-Shia, Part 3, p. 491 • Wasail Al-Shia, Vol. 4, p. 455 • Bihar Al Anwar, Vol. 2, p. 281

HADITH

792 - وَ سَأَلَ إِسْمَاعِيلُ بْنُ عِيسَى أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْجُلُودِ وَ اَلْفِرَاءِ يَشْتَرِيهِ اَلرَّجُلُ فِي سُوقٍ مِنْ أَسْوَاقِ اَلْجَبَلِ أَ يَسْأَلُ عَنْ ذَكَاتِهِ إِذَا كَانَ اَلْبَائِعُ مُسْلِماً غَيْرَ عَارِفٍ قَالَ عَلَيْهِ اَلسَّلاَمُ «عَلَيْكُمْ أَنْ تَسْأَلُوا عَنْهُ إِذَا رَأَيْتُمُ اَلْمُشْرِكِينَ يَبِيعُونَ ذَلِكَ وَ إِذَا رَأَيْتُمُوهُمْ يُصَلُّونَ فَلاَ تَسْأَلُوا عَنْهُ.

H.792 - Ismail ibn Isa asked Abu Al-Hasan al-Ridha about leather and fur items purchased from a market in the mountain regions: Should a person inquire about their source of slaughter (i.e., whether it was properly done) if the seller is a Muslim but not a known believer?
He {a.s} replied: "You should inquire if you see that the sellers are polytheists selling those items. But if you see them performing prayer, then you do not need to ask".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 258 • Tahdhib Al-Ahkam, Part 2, p. 371 • Al-Wafi, Vol. 7, p. 420 • Wasail Al-Shia, Part 3, p. 492

HADITH

793 - وَ رُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ يُونُسَ أَنَّ أَبَاهُ كَتَبَ إِلَى أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ: يَسْأَلُهُ عَنِ اَلْفَرْوِ وَ اَلْخُفِّ أَلْبَسُهُ وَ أُصَلِّي فِيهِ وَ لاَ أَعْلَمُ أَنَّهُ ذَكِيٌّ فَكَتَبَ «لاَ بَأْسَ بِهِ.

H.793 - It was narrated from Ja'far ibn Muhammad ibn Yunus that his father wrote to Imam Abu Al-Hasan {a.s} asking about wearing fur or leather socks (khuff) and praying in them without knowing if they were from a properly slaughtered (halal) animal.
He {a.s} replied: "There is no harm in it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 258 • Wasail Al-Shia, Vol. 4, p. 456

HADITH

794 - وَ رُوِيَ عَنْ هَاشِمِ اَلْحَنَّاطِ أَنَّهُ قَالَ سَمِعْتُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ يَقُولُ: «مَا أَكَلَ اَلْوَرَقَ وَ اَلشَّجَرَ فَلاَ بَأْسَ بِأَنْ تُصَلِّيَ فِيهِ وَ مَا أَكَلَ اَلْمَيْتَةَ فَلاَ تُصَلِّ فِيهِ.

H.794 - It was narrated from Hashim Al Hannat that he heard Imam Musa ibn Jafar Al-Kadhim {a.s} say: "Anything that eats leaves and plants, there is no problem in praying while wearing it (its leather or fur), but anything that eats carrion, do not pray in it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 259 • Al-Wafi, Vol. 7, p. 404 • Wasail Al-Shia, Vol. 4, p. 354 • Al-Fusul al-Muhimmah, Part 2, p. 76

HADITH

795 - وَقَالَ زُرَارَةُ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «خَرَجَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ عَلَى قَوْمٍ فَرَآهُمْ يُصَلُّونَ فِي اَلْمَسْجِدِ قَدْ سَدَلُوا أَرْدِيَتَهُمْ فَقَالَ لَهُمْ «مَا لَكُمْ قَدْ سَدَلْتُمْ ثِيَابَكُمْ كَأَنَّكُمْ يَهُودُ قَدْ خَرَجُوا مِنْ فُهْرِهِمْ » يَعْنِي بِيعَتَهُمْ إِيَّاكُمْ وَ سَدْلَ ثِيَابِكُمْ.

H.795 – Zurarah said that Imam Muhammad ibn Ali Al-Baqir {a.s} said: "The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} came out to a group of people and saw them praying in the mosque with their cloaks draped (over their shoulders), and Imam {a.s} said to them:
'What is the matter with you that you drape your garments as if you are Jews coming out of their synagogues?' Meaning, beware of draping your garments (while praying)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 259 • Al-Wafi, Vol. 7, p. 386 • Wasail Al-Shia, Vol. 4, p. 399

HADITH

796 - وَقَالَ زُرَارَةُ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِيَّاكَ وَ اِلْتِحَافَ اَلصَّمَّاءِ» قَالَ قُلْتُ وَ مَا اَلصَّمَّاءُ قَالَ «أَنْ تُدْخِلَ اَلثَّوْبَ مِنْ تَحْتِ جَنَاحِكَ فَتَجْعَلَهُ عَلَى مَنْكِبٍ وَاحِدٍ.

H.796 – Zurarah narrated that Abu Ja'far, Imam Muhammad ibn Ali Al-Baqir {a.s} said: "Beware of the 'wrapped shroud' (al-samma')."
I asked: "And what is the 'wrapped shroud'?"
Imam {a.s} said: "It is when you take your garment under your arm and place it over one shoulder".

[REFERENCES] Al-Kafi, Volume 3, p. 394 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 259 • Ma'ani al-Akhbar, Part 1, p. 390 • Tahdhib Al-Ahkam, Part 2, p. 214 • Al-Istibsar, Part 1, p. 388 • Al-Wafi, Vol. 7, p. 387 • Wasail Al-Shia, Vol. 4, p. 399 • Bihar Al Anwar, Vol. 80, p. 201

HADITH

797 - وَ رُوِيَ: «فِي اَلرَّجُلِ يَخْرُجُ عُرْيَاناً فَتُدْرِكُهُ اَلصَّلاَةُ أَنَّهُ يُصَلِّي عُرْيَاناً قَائِماً إِنْ لَمْ يَرَهُ أَحَدٌ وَ إِنْ رَآهُ أَحَدٌ صَلَّى جَالِساً.

H.797 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} stated regarding a man who finds himself outside without clothing and the time for prayer arrives, that he should pray standing while uncovered if no one can see him. However, if he is in view of others, he should pray sitting.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 259 • Tahdhib Al-Ahkam, Part 2, p. 365 • Al-Wafi, Vol. 7, p. 438 • Wasail Al-Shia, Vol. 4, p. 449 • Wasail Al-Shia, Vol. 4, p. 449 • Bihar Al Anwar, Vol. 80, p. 213

HADITH

798 - وَ رَوَى أَبُو جَمِيلَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ سَأَلَهُ عَنْ ثَوْبِ اَلْمَجُوسِيِّ أَلْبَسُهُ وَ أُصَلِّي فِيهِ قَالَ «نَعَمْ» قَالَ قُلْتُ يَشْرَبُونَ اَلْخَمْرَ قَالَ «نَعَمْ نَحْنُ نَشْتَرِي اَلثِّيَابَ اَلسَّابِرِيَّةَ فَنَلْبَسُهَا وَ لاَ نَغْسِلُهَا.

H.798 - Abu Jamila narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he asked him about wearing the garment of a Magian (Zoroastrian) and praying in it.
Abu Abdullah {a.s} replied: "Yes." Then he asked: "But they drink wine."
He {a.s} said: "Yes, we buy Sabiriyyah garments (a type of fabric) and wear them without washing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 259 • Al-Wafi, Vol. 6, p. 210 • Wasail Al-Shia, Part 3, p. 520

HADITH

799 - وَ رَوَى زِيَادُ بْنُ اَلْمُنْذِرِ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ سَأَلَهُ رَجُلٌ وَ هُوَ حَاضِرٌ عَنِ اَلرَّجُلِ يَخْرُجُ مِنَ اَلْحَمَّامِ أَوْ يَغْتَسِلُ فَيَتَوَشَّحُ وَ يَلْبَسُ قَمِيصَهُ فَوْقَ إِزَارِهِ فَيُصَلِّي وَ هُوَ كَذَلِكَ قَالَ «هَذَا مِنْ عَمَلِ قَوْمٍ لُوطٍ » فَقُلْتُ إِنَّهُ يَتَوَشَّحُ فَوْقَ اَلْقَمِيصِ قَالَ «هَذَا مِنَ اَلتَّجَبُّرِ» قُلْتُ إِنَّ اَلْقَمِيصَ رَقِيقٌ يَلْتَحِفُ بِهِ قَالَ «هُوَ وَ حَلُّ اَلْأَزْرَارِ فِي اَلصَّلاَةِ وَ اَلْخَذْفُ بِالْحَصَى وَ مَضْغُ اَلْكُنْدُرِ فِي اَلْمَجَالِسِ وَ عَلَى ظَهْرِ اَلطَّرِيقِ مِنْ عَمَلِ قَوْمِ لُوطٍ».

وقد رويت رخصة في التوشح بالإزار فوق القميص عن العبد الصالح عليه السلام و عن أبي الحسن الثالث عليه السلام وعن أبي جعفر الثاني عليه السلام وبها آخذوا فتى.

H.799 - Ziyad ibn al-Mundhir narrated from Imam Al-Baqir {a.s} that a man, while in his presence, asked about a person who exits the bathhouse or performs a ritual bath, then wraps himself and wears a shirt over his lower garment and prays in this manner.
Imam {a.s} said: "This is from the actions of the people of Lot."
I (Ziyad) said: "He wraps the cloth over his shirt."
Imam {a.s} said: "This is an act of arrogance."
I said: "The shirt is thin, and he covers himself with it."
Imam {a.s} responded: "This, along with unfastening the buttons during prayer, flicking pebbles, and chewing gum (frankincense) in gatherings or while on the street, are among the practices of the people of Lot."

[AL SADUQ]
It has also been narrated that there is leniency in wrapping the garment over the shirt from the Righteous Servant (of Allah {SWT}), from Abu Al-Hasan al-Thalith, Imam Ali ibn Muhammad Al-Hadi {a.s}, and from Imam Muhammad ibn Ali Al-Jawad {a.s} and they accepted it in certain cases.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 260 • Tahdhib Al-Ahkam, Part 2, p. 371 • Al-Wafi, Vol. 7, p. 385 • Wasail Al-Shia, Vol. 4, p. 396 • Tafsir Al-Burhan, vol. 4, p. 312

HADITH

800 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ بُكَيْرٍ ، أَبَا عَبْدِ اَللَّهِ عَ: فِي اَلرَّجُلِ يُصَلِّي وَ يُرْسِلُ جَانِبَيْ ثَوْبِهِ قَالَ «لاَ بَأْسَ بِهِ.

زياد بن المنذر أبو الجارود الهمداني كوفي تابعي زيدي أعمى، روى الكشي في ذمه روايات تضمن بعضها كونها كذابا كافرا.

H.800 - Abdullah ibn Bukayr asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man praying while letting the sides of his garment hang loose.
Imam {a.s} said: "There is no issue with it".

[AL SADUQ]
Ziyad ibn al-Mundhir, Abu al-Jaroud al-Hamdani, was a blind Kufi follower of the Zaydi sect. Al-Kashi narrated some reports criticizing him, some of which included claims that he was a liar and an infidel.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

801 - وَ سَأَلَهُ أَبُو بَصِيرٍ: عَنِ اَلرَّجُلِ يُصَلِّي فِي حَرٍّ شَدِيدٍ فَيَخَافُ عَلَى جَبْهَتِهِ مِنَ اَلْأَرْضِ قَالَ «يَضَعُ ثَوْبَهُ تَحْتَ جَبْهَتِهِ.

H.801 - Abu Basir asked Imam {a.s} about a man praying in extreme heat and fearing for his forehead due to the hot ground.
Imam {a.s} replied: "He should place his garment beneath his forehead".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

802 - وَ سَأَلَ دَاوُدُ اَلصِّرْمِيُّ أَبَا اَلْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: إِنِّي أَخْرُجُ فِي هَذَا اَلْوَجْهِ وَ رُبَّمَا لَمْ يَكُنْ مَوْضِعٌ أُصَلِّي فِيهِ مِنَ اَلثَّلْجِ فَكَيْفَ أَصْنَعُ قَالَ «إِنْ أَمْكَنَكَ أَنْ لاَ تَسْجُدَ عَلَى اَلثَّلْجِ فَلاَ تَسْجُدْ عَلَيْهِ وَ إِنْ لَمْ يُمْكِنْكَ فَسَوِّهِ وَ اُسْجُدْ عَلَيْهِ.

H.802 - Dawud Al-Sarmi asked Abu Al-Hasan Imam Ali ibn Muhammad Al-Hadi {a.s} about going on a journey where there may be no place to pray except on snow. How should he pray in such a case?
Imam {a.s} replied: "If you can avoid prostrating on the snow, then do not prostrate on it. But if it is not possible, then level it and prostrate on it."

[REFERENCES] Al-Kafi, Volume 3, p. 390 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 261 • Tahdhib Al-Ahkam, Part 2, p. 310 • Al-Istibsar, Part 1, p. 336 • Al-Wafi, Vol. 7, p. 452 • Al-Wafi, Vol. 8, p. 1051 • Wasail Al-Shia, Vol. 5, p. 164

HADITH

803 - وَقَالَ إِبْرَاهِيمُ بْنُ أَبِي مَحْمُودٍ لِلرِّضَا عَلَيْهِ اَلسَّلاَمُ: اَلرَّجُلُ يُصَلِّي عَلَى سَرِيرٍ مِنْ سَاجٍ وَ يَسْجُدُ عَلَى اَلسَّاجِ قَالَ «نَعَمْ.

H.803 - Ibrahim ibn Abi Mahmoud said to Imam Ali ibn Musa Ar-Ridha {a.s} about a man who prays on a bed made of teakwood and prostrates on the teakwood itself.
Imam {a.s} replied: "Yes, there is no issue".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 261 • Tahdhib Al-Ahkam, Part 2, p. 310 • Al-Wafi, Vol. 8, p. 744 • Wasail Al-Shia, Vol. 5, p. 178 • Wasail Al-Shia, Vol. 5, p. 364

HADITH

804 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «لاَ بَأْسَ بِالصَّلاَةِ عَلَى اَلْبُورِيَاءِ وَ اَلْخَصَفَةِ وَ كُلِّ نَبَاتٍ إِلاَّ اَلثَّمَرَةَ.

H.804 - Muhammad ibn Muslim narrated from Imam Al-Baqir {a.s} that He said:
"There is no issue with praying on mats made from reeds or on palm-leaf mats, and on any plant-based material, except for fruit".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 261 • Tahdhib Al-Ahkam, Part 2, p. 311 • Al-Wafi, Vol. 8, p. 744 • Wasail Al-Shia, Vol. 5, p. 345

HADITH

805 - وَ سَأَلَ سَمَاعَةُ بْنُ مِهْرَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ لُحُومِ اَلسِّبَاعِ مِنَ اَلطَّيْرِ وَ اَلدَّوَابِّ قَالَ «أَمَّا أَكْلُ لَحْمِهَا فَإِنَّا نَكْرَهُهُ وَ أَمَّا اَلْجُلُودُ فَارْكَبُوا عَلَيْهَا وَ لاَ تَلْبَسُوا مِنْهَا شَيْئاً تُصَلُّونَ فِيهِ.

وقال أبي رضي الله عنه في رسالته إلي: لا بأس بالصلاة في شعر ووبر كل ما أكلت لحمه وإن كان عليك غيره من سنجاب أو سمور أو فنك وأردت الصلاة فانزعه، قد روي في ذلك رخص وإياك أن تصلي في ثعلب ولا في الثوب الذي يليه من تحته وفوقه.

H.805 - Sama'a ibn Mehran asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding eating the meat of wild animals, including birds and other beasts.
Imam responded, "As for eating their meat, we dislike it, but as for their skins, you may use them to ride on but do not wear anything made from them for prayer."

[AL SADUQ]
My father, may Allah {SWT} be pleased with him, said in his letter to me:
"There is no issue with praying in clothing made from the hair or fur of any animal whose meat is permissible to eat. However, if you have garments of squirrel, sable, or marten fur, remove them before prayer, though concessions have been narrated for this.
Be cautious not to pray wearing fox skins or clothing directly touching such skins."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

806 - وَ قَدْ رُوِيَ عَنْ سُلَيْمَانَ بْنِ جَعْفَرٍ اَلْجَعْفَرِيِّ أَنَّهُ قَالَ: رَأَيْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ يُصَلِّي فِي جُبَّةِ خَزٍّ.

H.806 - It has been narrated from Sulayman ibn Ja'far al-Ja'fari that He said: "I saw Imam Ali ibn Musa Ar-Ridha {a.s} praying in a silk cloak (jubbah made of khazz)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 262 • Wasail Al-Shia, Vol. 4, p. 359

HADITH

807 - وَ رَوَى عَلِيُّ بْنُ مَهْزِيَارَ قَالَ: رَأَيْتُ أَبَا جَعْفَرٍ اَلثَّانِيَ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي اَلْفَرِيضَةَ وَ غَيْرَهَا فِي جُبَّةِ خَزٍّ طَارُونِيٍّ وَ كَسَانِي جُبَّةَ خَزٍّ وَ ذَكَرَ أَنَّهُ لَبِسَهَا عَلَى بَدَنِهِ وَ صَلَّى فِيهَا وَ أَمَرَنِي بِالصَّلاَةِ فِيهَا.

H.807 - Ali ibn Mahziyar narrated: "I saw Abu Ja'far al-Thani (Imam Muhammad ibn Ali Al-Jawad {a.s}) praying both the obligatory and non-obligatory prayers in a cloak made of fine silk fabric (khazz taruni). He gave me a cloak made of khazz, informed me that he had worn it on his body and prayed in it, and instructed me to pray in it as well."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 262 • Al-Wafi, Vol. 7, p. 411 • Wasail Al-Shia, Vol. 4, p. 359 • Awalim al-Ulum, Vol. 23, p. 387 • Awalim al-Ulum, Vol. 23, p. 521

HADITH

808 - وَ رُوِيَ عَنْ يَحْيَى بْنِ أَبِي عِمْرَانَ أَنَّهُ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ فِي اَلسِّنْجَابِ وَ اَلْفَنَكِ وَ اَلْخَزِّ وَ قُلْتُ جُعِلْتُ فِدَاكَ أُحِبُّ أَنْ لاَ تُجِيبَنِي بِالتَّقِيَّةِ فِي ذَلِكَ فَكَتَبَ بِخَطِّهِ إِلَيَّ «صَلِّ فِيهَا.

H.808 - It was narrated from Yahya ibn Abi Imran that He said: 'I wrote to Abu Ja'far al-Thani (Imam Muhammad ibn Ali Al-Jawad {a.s}) concerning clothing made from squirrel (sanjab), mink (fanak), and silk (khazz), and I said: 'May I be your ransom, I would like you not to respond with dissimulation (taqiyya) regarding this matter.'
The Imam {a.s} wrote back in his own handwriting, 'Pray in them.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 262 • Al-Wafi, Vol. 7, p. 411 • Wasail Al-Shia, Vol. 4, p. 349 • Awalim al-Ulum, Vol. 23, p. 337 • Awalim al-Ulum, Vol. 23, p. 386 • Awalim al-Ulum, Vol. 23, p. 521

HADITH

809 - وَ رُوِيَ عَنْ دَاوُدَ اَلصِّرْمِيِّ أَنَّهُ قَالَ: سَأَلَ رَجُلٌ أَبَا اَلْحَسَنِ اَلثَّالِثَ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ فِي اَلْخَزِّ يُغَشُّ بِوَبَرِ اَلْأَرَانِبِ فَكَتَبَ «يَجُوزُ ذَلِكَ.

وهذه رخصة الآخذ بها مأجور ورادها مأثوم والأصل ما ذكره أبي رحمه اللهفى رسالته إلي: وصل في الخز ما لم يكن مغشوشا بوبر الأرانب، وقال فيها: ولا تصل في ديباج ولا حرير ولا وشي ولا في شئ من إبريسم محض إلا أيكون ثوبا سداه إبريسم ولحمته قطن أو كتان.

H.809 - It was narrated from Dawud al-Sarmi that a man asked Abu al-Hasan al-Thalith (Imam Ali ibn Muhammad Al-Hadi {a.s}), about praying in silk (khazz) that is mixed with rabbit fur.
The Imam wrote in response: "That is permissible."

[AL SADUQ]

This is a leniency for which the one who acts upon it will be rewarded, and the one who rejects it will be blameworthy. The original ruling as mentioned by (the narrator's) father in his letter states: "Pray in silk (khazz) as long as it is not mixed with rabbit fur." He also stated: "Do not pray in brocade, pure silk, or embroidered silk, except if it is a garment with silk warp and cotton or linen weft."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 262 • Tahdhib Al-Ahkam, Part 2, p. 213

HADITH

810 - وَ كَتَبَ إِبْرَاهِيمُ بْنُ مَهْزِيَارَ إِلَى أَبِي مُحَمَّدٍ اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ: يَسْأَلُهُ عَنِ اَلصَّلاَةِ فِي اَلْقِرْمِزِ فَإِنَّ أَصْحَابَنَا يَتَوَقَّوْنَ عَنِ اَلصَّلاَةِ فِيهِ فَكَتَبَ «لاَ بَأْسَ مُطْلَقٌ وَ اَلْحَمْدُ لِلَّهِ.

قال مصنف هذا الكتاب رحمه الله: وذلك إذا لم يكن القرمز من إبريسم محض والذي نهى عنه هو ما كان من إبريسم محض.

H.810 - Ibrahim ibn Mahziyar wrote to Abu Muhammad Imam Hasan ibn Ali {a.s}, asking about praying in garments dyed with crimson (qirmaz), saying, "Our companions avoid praying in it."
The Imam wrote back: "There is no problem with it at all, and all praise is due to Allah {SWT}."

[AL SADUQ]
The author of this book commented:
This ruling applies if the crimson-dyed garment is not made of pure silk. The prohibition pertains only to garments made from pure silk.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

811 - وَ كَتَبَ إِلَيْهِ: فِي اَلرَّجُلِ يَجْعَلُ فِي جُبَّتِهِ بَدَلَ اَلْقُطْنِ قَزّاً هَلْ يُصَلِّي فِيهِ فَكَتَبَ «نَعَمْ لاَ بَأْسَ بِهِ."

يعني به قز المعز لا قز الإبريسم.

وقد وردت الاخبار بالنهي عن لبس الديباج والحرير والإبريسم المحض و الصلاة فيه للرجال، ووردت الرخصة في لبس ذلك للنساء ولم يرد بجواز صلاتهن فيه فالنهي عن الصلاة في الإبريسم المحض على العموم للرجال والنساء حتى يخصهن خبر بالاطلاق لهن في الصلاة فيه كما خصهن بلبسه ولم يطلق للرجال لبس الحرير والديباج إلا في الحرب، ولا بأس به وإن كان فيه تماثيل. روى ذلك سماعة بن مهران عن أبي عبد الله عليه السلام.

H.811 - He (Ibrahim ibn Mahziyar) wrote to Imam Abu Muhammad al-Hasan {a.s} asking about a man who replaces cotton in his cloak with qazz (a type of silk): "Can he pray in it?"
Imam {a.s} replied: "Yes, there is no problem with it."

[AL SADUQ]
The explanation is that it refers to qazz from goats, not pure silk qazz.
The narrations have prohibited wearing brocade (dibaj), silk, and pure silk (ibrisim) and praying in them for men.
However, there is an allowance for women to wear such materials, though it does not extend to praying in them. The prohibition on praying in pure silk applies generally to both men and women, unless a specific exception has been made for women regarding prayer as there has been for wearing it. For men, wearing silk and brocade is only permitted in times of war. It is also permissible even if it contains images.
This was narrated by Sama'a ibn Mehran from Imam Jafar ibn Muhammad Al-Sadiq {a.s}.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

812 - وَ رَوَى يُوسُفُ بْنُ مُحَمَّدِ بْنِ إِبْرَاهِيمَ عَنْهُ أَنَّهُ قَالَ - «لاَ بَأْسَ بِالثَّوْبِ أَنْ يَكُونَ سَدَاهُ وَ زِرُّهُ وَ عَلَمُهُ حَرِيراً وَ إِنَّمَا يُكْرَهُ اَلْحَرِيرُ اَلْمُبْهَمُ لِلرِّجَالِ.

H.812 - Yusuf ibn Muhammad ibn Ibrahim narrated from the Imam {a.s} that He said: "There is no issue if a garment's warp, buttons, or trim is made of silk; what is disliked for men is pure silk (mubham)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 264 • Tahdhib Al-Ahkam, Part 2, p. 208 • Al-Istibsar, Part 1, p. 386 • Al-Wafi, Vol. 20, p. 726 • Wasail Al-Shia, Vol. 4, p. 375 • Bihar Al Anwar, Vol. 80, p. 240

HADITH

813 - وَ رَوَى عَنْهُ مِسْمَعُ بْنُ عَبْدِ اَلْمَلِكِ اَلْبَصْرِيُّ أَنَّهُ قَالَ: «لاَ بَأْسَ أَنْ يَأْخُذَ مِنْ دِيبَاجِ اَلْكَعْبَةِ فَيَجْعَلَهُ غِلاَفَ مُصْحَفٍ أَوْ يَجْعَلَهُ مُصَلًّى يُصَلِّي عَلَيْهِ.

H.813 - It was narrated from Mus'ab ibn Abdul Malik al-Basri that He said: "There is no issue in taking (a piece) from the silk covering of the Ka'ba and using it as a cover for a Quran or making it into a prayer mat to pray upon."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 264 • Al-Wafi, Vol. 8, p. 734 • Wasail Al-Shia, Vol. 4, p. 378 • Wasail Al-Shia, Vol. 13, p. 258

HADITH

814 - وَ سَأَلَ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَزِيعٍ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي اَلثَّوْبِ اَلْمُعْلَمِ فَكَرِهَ مَا فِيهِ مِنَ اَلتَّمَاثِيلِ.

ولا تجوز الصلاة في تكة رأسها من إبريسم، ولا بأس بالصلاة في الفراء الخوارزمية وما يدبغ بأرض الحجاز ، ولا بأس بالصلاة في صوف الميتة لان الصوف ليس فيه روح.

H.814 - Muhammad ibn Ismail ibn Bazi' asked Abu Al-Hasan Imam Ali ibn Musa Ar-Ridha {a.s}, about praying in a garment with patterns (decorations), and the Imam disliked it if it contained images (representations).

[AL SADUQ]

Praying in a belt (headband) with a silk end is not permitted. There is no issue with praying in garments made from Khwarazmian furs or those tanned in the land of Hijaz. Also, there is no issue with praying in the wool of a dead animal because wool does not have a soul.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 264 • Wasail Al-Shia, Vol. 4, p. 437

HADITH

815 - وَ سَأَلَ سَمَاعَةُ بْنُ مِهْرَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ تَقْلِيدِ اَلسَّيْفِ فِي اَلصَّلاَةِ فِيهِ اَلْغِرَاءُ وَ اَلْكَيْمُخْتُ فَقَالَ «لاَ بَأْسَ مَا لَمْ تَعْلَمْ أَنَّهُ مَيْتَةٌ.

H.815 - Sama'a ibn Mehran asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about wearing a sword during prayer that has glue or leather (adhesive substances, such as glue made from animal parts) on it.
Imam {a.s} replied: "There is no problem as long as you do not know that it is from a dead (non-slaughtered) animal".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 265 • Al-Fusul al-Muhimmah, Part 2, p. 56

HADITH

816 - وَ سَأَلَ عَلِيُّ بْنُ اَلرَّيَّانِ بْنِ اَلصَّلْتِ أَبَا اَلْحَسَنِ اَلثَّالِثَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَأْخُذُ مِنْ شَعْرِهِ وَ أَظْفَارِهِ ثُمَّ يَقُومُ إِلَى اَلصَّلاَةِ مِنْ غَيْرِ أَنْ يَنْفُضَهُ مِنْ ثَوْبِهِ فَقَالَ «لاَ بَأْسَ.

H.816 - Ali ibn al-Rayan ibn al-Salt asked Imam Abu al-Hasan al-Thalith {a.s} about a man who cuts his hair or trims his nails and then goes to pray without shaking the remnants off his clothes.
Imam {a.s} said: "There is no issue (no problem)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 265 • The Makarem al-Akhlaq, Part 1, p. 66 • Bihar Al-Anwar, Vol. 73, p. 123

HADITH

817 - وَ سَأَلَ يُونُسُ بْنُ يَعْقُوبَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي وَ عَلَيْهِ اَلْبُرْطُلَةُ فَقَالَ «لاَ يَضُرُّهُ.

وسمعت مشائخنا رضي الله عنهم يقولون: لا تجوز الصلاة في الطابقية ولا يجوز للمعتم أن يصلي إلا وهو متحنك.

H.817 - Yunus ibn Ya'qub asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man praying while wearing a burṭulah (a type of hat or head covering).
The Imam said: "It does not harm him (there is no issue)."

[AL SADUQ]
And I heard our esteemed scholars say that it is not permissible to pray in a ṭabaqiyyah (a specific type of head covering), and a person wearing a turban (muʿtamim) must have it wrapped (with a part of the turban under the chin).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

818 - وَ رَوَى عَمَّارٌ اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «مَنْ خَرَجَ فِي سَفَرٍ فَلَمْ يُدِرِ اَلْعِمَامَةَ تَحْتَ حَنَكِهِ فَأَصَابَهُ أَلَمٌ لاَ دَوَاءَ لَهُ فَلاَ يَلُومَنَّ إِلاَّ نَفْسَهُ.

H.818 - Ammar al-Sabati narrated from Imam Al-Sadiq {a.s} that He said: "Whoever goes out on a journey without wrapping the turban under his chin and suffers from an ailment for which there is no remedy, let him blame none but himself".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 266 • Makarem al-Akhlaq, Part 1, p. 245 • Al-Wafi, Vol. 12, p. 398 • Al-Wafi, Vol. 20, p. 745 • Wasail Al-Shia, Vol. 4, p. 402

HADITH

819 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «ضَمِنْتُ لِمَنْ خَرَجَ مِنْ بَيْتِهِ مُعْتَمّاً تَحْتَ حَنَكِهِ أَنْ يَرْجِعَ إِلَيْهِمْ سَالِماً».

H.819 - The truthful one, Imam Al-Sadiq {a.s}, said: "I guarantee that whoever leaves his house with his turban wrapped under his chin will return to it safely."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

820 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنِّي لَأَعْجَبُ مِمَّنْ يَأْخُذُ فِي حَاجَةٍ وَ هُوَ عَلَى وُضُوءٍ كَيْفَ لاَ تُقْضَى حَاجَتُهُ وَ إِنِّي لَأَعْجَبُ مِمَّنْ يَأْخُذُ فِي حَاجَةٍ وَ هُوَ مُعْتَمٌّ تَحْتَ حَنَكِهِ كَيْفَ لاَ تُقْضَى حَاجَتُهُ.

H.820 - Imam Jafar ibn Muhammad Al-Sadiq {a.s}, said:
"I am amazed by one who goes about seeking to fulfil a need while in a state of ritual purity (wudu) - how is it that his need is not met?
And I am amazed by one who seeks to fulfil a need while wearing his turban wrapped under his chin - how is it that his need is not met?"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 266 • Meftah al-Falah, Part 1, p. 165

HADITH

821 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلْفَرْقُ بَيْنَ اَلْمُسْلِمِينَ وَ اَلْمُشْرِكِينَ اَلتَّلَحِّي بِالْعَمَائِمِ.

وذلك في أول الاسلام وابتدائه.

H.821 - The Prophet, said: "The distinction between the Muslims and the polytheists is the wearing of turbans."

[AL SADUQ]
This was during the early period of Islam and its establishment.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 266 • Al-Wafi, Vol. 20, p. 745 • Wasail Al-Shia, Vol. 4, p. 403

HADITH

822 - وَ قَدْ نَقَلَ عَنْهُ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَهْلُ اَلْخِلاَفِ أَيْضاً: أَنَّهُ أَمَرَ بِالتَّلَحِّي وَ نَهَى عَنِ اَلاِقْتِعَاطِ.

H.822 - It has also been reported from the Messenger, by those outside the Shi'a tradition that he commanded the wearing of turbans (tallaḥḥi) and forbade wrapping without a tail (iqti'āṭ).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 266 • Meftah al-Falah, Part 1, p. 165 • Meftah al-Falah, Part 1, p. 165 • Wasail Al-Shia, Vol. 4, p. 403

HADITH

823 - وَ سَأَلَ اَلْحَلَبِيُّ وَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: هَلْ يَقْرَأُ اَلرَّجُلُ فِي صَلاَتِهِ وَ ثَوْبُهُ عَلَى فِيهِ فَقَالَ «لاَ بَأْسَ بِذَلِكَ. وَ فِي رِوَايَةِ اَلْحَلَبِيِّ: «إِذَا سَمِعَ اَلْهَمْهَمَةَ.

H.823 - Al-Halabi and Abdullah ibn Sinan asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} whether a man may recite during prayer with his garment covering his mouth.
The Imam said: "There is no issue with that."
In another narration by Al-Halabi, it is added: "As long as he can hear his murmuring (sound of his recitation)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

824 - وَ سَأَلَ رِفَاعَةُ بْنُ مُوسَى أَبَا اَلْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلْمُخْتَضِبِ إِذَا تَمَكَّنَ مِنَ اَلسُّجُودِ وَ اَلْقِرَاءَةِ أَ يُصَلِّي فِي خِضَابِهِ فَقَالَ «نَعَمْ إِذَا كَانَتْ خِرْقَتُهُ طَاهِرَةً وَ كَانَ مُتَوَضِّئاً وَ لاَ بَأْسَ بِأَنْ تُصَلِّيَ اَلْمَرْأَةُ وَ هِيَ مُخْتَضِبَةٌ وَ يَدَاهَا مَرْبُوطَتَانِ.

روى ذلك عمار الساباطي عن الصادق عليه السلام.

H.824 - Rifa'ah ibn Musa asked Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} about a person who is dyed (with henna or similar) and whether they can pray while in this state if they are able to perform prostration and recitation.
Imam {a.s} replied: "Yes, as long as their cloth (used during the process) is pure and they are in a state of wudu (ritual purity). There is also no issue if a woman prays while She is dyed and her hands are bound (covered)."

[AL SADUQ]
This was narrated by 'Ammar al-Sabati from Imam Jafar ibn Muhammad Al-Sadiq {a.s}.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

825 - وَ رَوَى عَلِيُّ بْنُ جَعْفَرٍ وَ عَلِيُّ بْنُ يَقْطِينٍ عَنْ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: أَنَّهُمَا سَأَلاَهُ عَنِ اَلرَّجُلِ وَ اَلْمَرْأَةِ يَخْتَضِبَانِ أَ يُصَلِّيَانِ وَ هُمَا مُخْتَضِبَانِ بِالْحِنَّاءِ وَ اَلْوَسِمَةِ فَقَالَ «إِذَا أَبْرَزُوا اَلْفَمَ وَ اَلْمَنْخِرَ فَلاَ بَأْسَ.

H.825 - Ali ibn Ja'far and Ali ibn Yaqtin asked Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} about whether a man and a woman may pray while dyed with henna or wasmah (a type of dye).
Imam {a.s} said: "If they expose the mouth and nostrils, there is no problem."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 267 • Tahdhib Al-Ahkam, Part 2, p. 356 • Al-Istibsar, Part 1, p. 391 • Al-Wafi, Vol. 7, p. 396 • Wasail Al-Shia, Vol. 4, p. 429

HADITH

826 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي وَ لاَ يُخْرِجُ يَدَيْهِ مِنْ ثَوْبِهِ فَقَالَ «إِنْ أَخْرَجَ يَدَيْهِ فَهُوَ حَسَنٌ وَ إِنْ لَمْ يُخْرِجْ يَدَيْهِ فَلاَ بَأْسَ.

H.826 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a man praying without taking his hands out of his garment.
The Imam said: "If he takes his hands out, it is good, but if he does not, there is no issue (no problem)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 267 • Tahdhib Al-Ahkam, Part 2, p. 356 • Al-Istibsar, Part 1, p. 391 • Al-Wafi, Vol. 7, p. 398 • Wasail Al-Shia, Vol. 4, p. 431 • Bihar Al Anwar, Vol. 80, p. 202

HADITH

827 - وَ رَوَى زِيَادُ بْنُ سُوقَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ بَأْسَ أَنْ يُصَلِّيَ أَحَدُكُمْ فِي اَلثَّوْبِ اَلْوَاحِدِ وَ أُزْرَارُهُ مَحْلُولَةٌ إِنَّ دِينَ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَنِيفٌ.

H.827 - Ziyad ibn Suqah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "There is no issue if one of you prays in a single garment with its buttons undone. Indeed, the religion of Muhammad {saws} is upright (easy and straightforward)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 267 • Tahdhib Al-Ahkam, Part 2, p. 216 • Tahdhib Al-Ahkam, Part 2, p. 357 • Al-Istibsar, Part 1, p. 392 • Al-Wafi, Vol. 7, p. 374 • Wasail Al-Shia, Vol. 4, p. 393 • Bihar Al Anwar, Vol. 80, p. 185

CHAPTER 40 - WHAT CAN AND CANNOT BE USED FOR PROSTRATION

باب - ما يسجد عليه وما لا يسجد عليه

HADITH 828 – 842

828 - قال الصادق عليه السلام: " السجود على الأرض فريضة وعلى غير ذلك سنة.

H.828 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Prostration (Sujood) on the earth is obligatory (fardh), while prostrating on other than that is a recommended practice (sunnah)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

829 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلسُّجُودُ عَلَى طِينِ قَبْرِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ يُنَوِّرُ إِلَى اَلْأَرْضِ اَلسَّابِعَةِ.

ومن كان معه سبحة من طين قبر الحسين عليه السلام كتب مسبحا وإن لم يسبح بها. والتسبيح بالأصابع أفضل منه بغيرها لأنها مسؤولات يوم القيامة.

H.829 - Imam {a.s} said: "Prostrating on the clay from the grave of Imam Hussain ibn Ali {a.s} illuminates to the seventh layer of the earth."

[AL SADUQ]
Whoever possesses a prayer bead (subha) made from the clay of the grave of Imam Hussain ibn Ali {a.s}, is considered as having performed tasbih (glorification) even if they do not actively recite.
Additionally, performing tasbih with one's fingers is superior to using anything else because the fingers will be questioned (held accountable) on the Day of Judgment.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 268 • Al-Wafi, Vol. 8, p. 731

HADITH

830 - وَ رَوَى حَمَّادُ بْنُ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَ أَنَّهُ قَالَ: «اَلسُّجُودُ عَلَى مَا أَنْبَتَتِ اَلْأَرْضُ إِلاَّ مَا أُكِلَ أَوْ لُبِسَ.

H.830 - Hamad ibn Uthman narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"Prostration is to be done on what the earth produces, except for that which is eaten or worn."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 268 • Ilal al-Sharai' Vol. 2, p. 341 • Tahdhib Al-Ahkam, Part 2, p. 234 • Tahdhib Al-Ahkam, Part 2, p. 313 • Al-Wafi, Vol. 8, p. 729 • Wasail Al-Shia, Vol. 5, p. 344 • Bihar Al Anwar, Vol. 82, p. 148

HADITH

831 - وَ رُوِيَ عَنْ يَاسِرٍ اَلْخَادِمِ أَنَّهُ قَالَ: مَرَّ بِي أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ وَ أَنَا أُصَلِّي عَلَى اَلطَّبَرِيِّ وَ قَدْ أَلْقَيْتُ عَلَيْهِ شَيْئاً فَقَالَ لِي «مَا لَكَ لاَ تَسْجُدُ عَلَيْهِ أَ لَيْسَ هُوَ مِنْ نَبَاتِ اَلْأَرْضِ.

وقال أبي رسالته إلي: اسجد على الأرض أو على ما أنبتت الأرض ولا تسجد على الحصر المدنية لان سيورها من جلد ولا تسجد على شعر ولا صوف ولا جلد ولا إبريسم ولا زجاج ولا حديد ولا صفر ولا شبه ولا رصاص ولا نحاس ولا ريش ولا رماد، وإن كانت الأرض حارة تخاف على جبهتك الاحتراق أو كانت ليلة مظلمة خفت عقربا أو شوكة تؤذيك فلا بأس أن تسجد على كمك إذا كان من قطن أو كتان، وإن كان بجبهتك دمل فاحفر حفرة فإذا سجدت جعلت الدمل فيها، وان كانت بجبهتك علة لا تقدر على السجود من اجلها فاسجد على قرنك الأيمن من جبهتك، فإن لم تقدر عليه فاسجد على قرنك الأيسر من جبهتك، فإن لم تقدر عليه فاسجد على ظهر كفك، فإن لم تقدر عليه فاسجد على ذقنك لقول الله "إن الذين أوتوا العلم من قبله إذا يتلى عليهم يخرون للأذقان سجدا إلى قوله ويزيدهم خشوعا" ولا بأس بالقيام ووضع الكفين والركبتين والابهامين على غير الأرض، وترغم بأنفك، ويجزيك في وضع الجبهة من قصاص الشعر إلى الحاجبين مقدار درهم، ويكون سجودك كما يتخوى البعير الضامر عند بروكه ، تكون شبه المعلق لا يكون شئ من جسدك على شئ منه.

H.831 - It was narrated from the Yasir al-Khadim that He said:
"Abu al-Hasan {a.s} passed by me while I was praying on a piece of ṭabarī (a mat) upon which I had placed something.
Imam {a.s} said: 'Why do you not prostrate on it? Is it not from what the earth produces?'"

[AL SADUQ]

My father further explained in his letter: "Prostrate on the earth or on what grows from the earth. Do not prostrate on the ḥuṣur (reed mats) of Medina because their bindings are made of leather. Do not prostrate on hair, wool, leather, silk, glass, iron, brass, bronze, lead, copper, feathers, or ashes. If the earth is hot and you fear burning your forehead, or if it is a dark night and you fear scorpions or thorns that might harm you, there is no issue with prostrating on your sleeve if it is made of cotton or linen.
If there is a swelling on your forehead, dig a small hole so that when you prostrate, the swelling can fit inside.
If you have an ailment on your forehead that prevents you from prostrating, prostrate on the right side of your forehead. If that is not possible, then prostrate on the left side of your forehead. If you cannot do that, prostrate on the back of your hand. If even that is not possible, then prostrate on your chin, for Allah {SWT}, says: *'Those who were given knowledge before it, when it is recited to them, fall down prostrating on their chins.. and it increases them in humility'* (Surah Al-Isra, 17:107-109).
There is no issue with standing and placing your palms, knees, and big toes on surfaces other than earth. You should bring your nose close to the ground, and for placing the forehead, the amount from the hairline to the eyebrows equivalent to a dirham suffices. Your prostration should be like a thin, gaunt camel lowering itself, such that no part of your body rests on another."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 268 • Ilal al-Sharai' Vol. 2, p. 341 • Tahdhib Al-Ahkam, Part 2, p. 235 • Tahdhib Al-Ahkam, Part 2, p. 308 • Al-Istibsar, Part 1, p. 331 • Awaali al-La'aali, Part 3, p. 79 • Al-Wafi, Vol. 8, p. 743 • Wasail Al-Shia, Vol. 5, p. 348

HADITH

832 - وَ سَأَلَ اَلْمُعَلّٰى بْنُ خُنَيْسٍ أَبَا عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ عَلَى اَلْقُفْرِ وَ اَلْقِيرِ فَقَالَ «لاَ بَأْسَ بِهِ.

H.832 - Al-Mu'alla ibn Khunays asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about praying on qufr (bare ground or desert soil) and qīr (a type of tar or pitch).
Imam {a.s} said: "There is no issue with it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

833 - وَ سَأَلَ اَلْحَسَنُ بْنُ مَحْبُوبٍ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْجِصِّ يُوقَدُ عَلَيْهِ بِالْعَذِرَةِ وَ عِظَامِ اَلْمَوْتَى ثُمَّ يُجَصَّصُ بِهِ اَلْمَسْجِدُ أَ يُسْجَدُ عَلَيْهِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ إِلَيْهِ بِخَطِّهِ «أَنَّ اَلنَّارَ وَ اَلْمَاءَ قَدْ طَهَّرَاهُ.

H.833 - Al-Hasan ibn Mahbub asked Imam Abu al-Hasan {a.s} about gypsum (plaster) that was fired using dung and the bones of the dead, and whether it would be permissible to prostrate on it if a mosque was plastered with it.
The Imam wrote back in his own handwriting: "Fire and water have purified it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

834 - وَ سَأَلَ دَاوُدُ بْنُ أَبِي زَيْدٍ أَبَا اَلْحَسَنِ اَلثَّالِثَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْقَرَاطِيسِ وَ اَلْكَوَاغِذِ اَلْمَكْتُوبَةِ عَلَيْهَا هَلْ يَجُوزُ عَلَيْهَا اَلسُّجُودُ فَكَتَبَ «يَجُوزُ.

H.834 - Dawud ibn Abi Zayd asked Imam Abu al-Hasan al-Thalith {a.s} about prostrating on papers and documents with writing on them.
The Imam wrote back: "It is permissible."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 270 • Tahdhib Al-Ahkam, Part 2, p. 235 • Wasail Al-Shia, Vol. 5, p. 355

HADITH

835 - وَ سَأَلَ عَلِيُّ بْنُ يَقْطِينٍ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَسْجُدُ عَلَى اَلْمِسْحِ وَ اَلْبِسَاطِ فَقَالَ «لاَ بَأْسَ إِذَا كَانَ فِي حَالِ اَلتَّقِيَّةِ.

ولا بأس بالسجود على الثياب في حال التقية.

H.835 - Ali ibn Yaqtin asked Imam Abu al-Hasan al-Awwal {a.s} about a man prostrating on a misḥ (a type of mat or rug) and on a carpet.
The Imam said: "There is no issue if it is in a situation of taqiyya (precautionary dissimulation to protect oneself)."

[AL SADUQ]
It is no issue with prostrating on clothing in situations of taqiyya.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

836 - وَ سَأَلَ مُعَاوِيَةُ بْنُ عَمَّارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ عَلَى اَلْقَارِ فَقَالَ «لاَ بَأْسَ بِهِ.

H.836 - Muawiya ibn Ammar asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about praying on qār (bitumen or tar).
The Imam said: "There is no issue with it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

837 - وَ رَوَى زُرَارَةُ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: قُلْتُ لَهُ اَلرَّجُلُ يَسْجُدُ وَ عَلَيْهِ قَلَنْسُوَةٌ أَوْ عِمَامَةٌ فَقَالَ «إِذَا مَسَّ شَيْءٌ مِنْ جَبْهَتِهِ اَلْأَرْضَ فِيمَا بَيْنَ حَاجِبَيْهِ وَ قُصَاصِ شَعْرِهِ فَقَدْ أَجْزَأَ عَنْهُ.

H.837 - Zurarah narrated from one of the Imams {a.s} that He said:
"I asked him about a man prostrating while wearing a cap or a turban.
Imam {a.s} said: 'If any part of his forehead touches the ground, between his eyebrows and his hairline, then it suffices.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 271 • Tahdhib Al-Ahkam, Part 2, p. 85 • Tahdhib Al-Ahkam, Part 2, p. 235 • Al-Wafi, Vol. 8, p. 715 • Wasail Al-Shia, Vol. 5, p. 363 • Wasail Al-Shia, Vol. 6, p. 355

HADITH

838 - وَقَالَ يُونُسُ بْنُ يَعْقُوبَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُسَوِّي اَلْحَصَى فِي مَوْضِعِ سُجُودِهِ بَيْنَ اَلسَّجْدَتَيْنِ.

H.838 - Yunus ibn Ya'qub said:
"I saw Imam Jafar ibn Muhammad Al-Sadiq {a.s} leveling the pebbles at the place of his prostration between the two prostrations."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 271 • Tahdhib Al-Ahkam, Part 2, p. 301 • Al-Wafi, Vol. 8, p. 908 • Wasail Al-Shia, Vol. 6, p. 373

HADITH

839 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ بَجِيلٍ أَنَّهُ قَالَ: رَأَيْتُ جَعْفَرَ بْنَ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ كُلَّمَا سَجَدَ فَرَفَعَ رَأْسَهُ أَخَذَ اَلْحَصَى مِنْ جَبْهَتِهِ فَوَضَعَهُ عَلَى اَلْأَرْضِ.

H.839 - It was narrated from Ali ibn Bajil that He said:
"I saw Imam Jafar ibn Muhammad Al-Sadiq {a.s}, every time he prostrated and then raised his head, he would take the pebbles from his forehead and place them back on the ground."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 271 • Al-Wafi, Vol. 8, p. 908 • Wasail Al-Shia, Vol. 6, p. 373

HADITH

840 - وَ رَوَى عَمَّارٌ اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا بَيْنَ قُصَاصِ اَلشَّعْرِ إِلَى طَرَفِ اَلْأَنْفِ مَسْجِدٌ فَمَا أَصَابَ اَلْأَرْضَ مِنْهُ فَقَدْ أَجْزَأَكَ.

وروى زرارة عنه عليه السلام مثل ذلك.

H.840 - Ammar al-Sabati narrate from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"The area between the hairline and the tip of the nose is considered a place of prostration (masjid), so whatever part of it touches the ground suffices."

[AL SADUQ]
And Zurarah also narrated a similar statement from Imam {a.s}.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 271 • Tahdhib Al-Ahkam, Part 2, p. 298 • Al-Istibsar, Part 1, p. 327 • Al-Wafi, Vol. 8, p. 716 • Wasail Al-Shia, Vol. 6, p. 356

HADITH

841 - وَ سَأَلَ رَجُلٌ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَكَانِ يَكُونُ فِيهِ اَلْغُبَارُ فَأَنْفُخُهُ إِذَا أَرَدْتُ اَلسُّجُودَ فَقَالَ «لاَ بَأْسَ.

وفي رسالة أبي رضي الله عنه إلي: ولا تنفخ في موضع سجودك فإذا أردت النفخ فليكن قبل دخولك في الصلاة.

H.841 - A man asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} bout a place with dust where he wanted to blow it away before prostrating.
The Imam said: "There is no issue".

[AL SADUQ]
The narrator's father further explained in his letter:
"Do not blow on your place of prostration during the prayer. If you wish to blow, do so before entering the prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

842 - وَ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّمَا يُكْرَهُ ذَلِكَ خَشْيَةَ أَنْ يُؤْذَى مَنْ إِلَى جَانِبِهِ.

ويكره أن يمسح الرجل التراب عن جبهته وهو في الصلاة، ويكره أن يتركه بعد ما صلى فإن مسح التراب من جبهته وهو في الصلاة فلا شئ عليه لورود الرخصة فيه.

H.842 - It was narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"It is disliked (makruh) because it may cause harm to the person next to him."

[AL SADUQ]
It is disliked for a man to wipe the dust from his forehead while in prayer, and it is also disliked to leave it there after the prayer. However, if a person wipes the dust from his forehead while in prayer, there is no issue, as leniency has been reported regarding this matter.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 41 - THE REASON FOR THE PROHIBITION OF PROSTRATION ON FOOD, CLOTHING, AND OTHER MATERIALS EXCEPT FOR EARTH AND WHAT IT GROWS

باب - علة النهى عن السجود على المأكول والملبوس دون - الأرض وما أنبتت من سواهم

HADITH 843

843 - قَالَ هِشَامُ بْنُ اَلْحَكَمِ ، لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَخْبِرْنِي عَمَّا يَجُوزُ اَلسُّجُودُ عَلَيْهِ وَ عَمَّا لاَ يَجُوزُ قَالَ «اَلسُّجُودُ لاَ يَجُوزُ إِلاَّ عَلَى اَلْأَرْضِ أَوْ عَلَى مَا أَنْبَتَتِ اَلْأَرْضُ إِلاَّ مَا أُكِلَ أَوْ لُبِسَ» فَقَالَ لَهُ جُعِلْتُ فِدَاكَ مَا اَلْعِلَّةُ فِي ذَلِكَ قَالَ «لِأَنَّ اَلسُّجُودَ خُضُوعٌ لِلَّهِ عَزَّ وَ جَلَّ فَلاَ يَنْبَغِي أَنْ يَكُونَ عَلَى مَا يُؤْكَلُ أَوْ يُلْبَسُ لِأَنَّ أَبْنَاءَ اَلدُّنْيَا عَبِيدُ مَا يَأْكُلُونَ وَ يَلْبَسُونَ وَ اَلسَّاجِدُ فِي سُجُودِهِ فِي عِبَادَةِ اَللَّهِ عَزَّ وَ جَلَّ فَلاَ يَنْبَغِي أَنْ يَضَعَ جَبْهَتَهُ فِي سُجُودِهِ عَلَى مَعْبُودِ أَبْنَاءِ اَلدُّنْيَا اَلَّذِينَ اِغْتَرُّوا بِغُرُورِهَا وَ اَلسُّجُودُ عَلَى اَلْأَرْضِ أَفْضَلُ لِأَنَّهُ أَبْلَغُ فِي اَلتَّوَاضُعِ وَ اَلْخُضُوعِ لِلَّهِ عَزَّ وَ جَلَّ.

H.843 - Hisham ibn al-Hakam said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"Tell me about what is permissible to prostrate on and what is not."
Imam {a.s} replied: "Prostration is only permissible on the earth or what grows from the earth, except for what is eaten or worn."
Hisham then asked: "May I be your ransom, what is the reason for that?"
The Imam said: "Prostration is an act of humility before Allah {SWT}, the Mighty and Majestic, and it should not be on what is eaten or worn because the people of the world are slaves to what they eat and wear.
The one who prostrates in worship of Allah {SWT}, the Mighty and Majestic, should not place his forehead on what is worshipped by the people of the world who are deceived by its allure. Prostration on the earth is superior because it is more effective in demonstrating humility and submission to Allah {SWT}, the Mighty and Majestic."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 272 • Ilal al-Sharai' Vol. 2, p. 341 • Bihar Al-Anwar, Vol. 82, p. 147

CHAPTER 42 - THE CHAPTER OF THE QIBLA

باب - باب القبلة

HADITH 844 – 860

844 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى جَعَلَ اَلْكَعْبَةَ قِبْلَةً لِأَهْلِ اَلْمَسْجِدِ وَ جَعَلَ اَلْمَسْجِدَ قِبْلَةً لِأَهْلِ اَلْحَرَمِ وَ جَعَلَ اَلْحَرَمَ قِبْلَةً لِأَهْلِ اَلدُّنْيَا.

H.844 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said :
"Indeed, Allah {SWT}, Blessed and Exalted, made the Ka'ba the Qiblah (direction of prayer) for the people of the mosque (Masjid al-Haram), and He made the mosque the Qiblah for the people of the sanctuary (Haram), and He made the sanctuary the Qiblah for the people of the world."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 272 • Man La Yahduruhu Al-Faqih, Vol. 2, p. 195 • Ilal al-Sharai' Vol. 2, p. 415 • Tahdhib Al-Ahkam, Part 2, p. 44 • Awaali al-La'aali, Part 3, p. 71 • Al-Wafi, Vol. 7, p. 541 • Wasail Al-Shia, Vol. 4, p. 303 • Wasail Al-Shia, Vol. 4, p. 304 • Bihar Al Anwar, Vol. 81, p. 50

HADITH

845 - وَ سَأَلَ اَلْمُفَضَّلُ بْنُ عُمَرَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلتَّحْرِيفِ لِأَصْحَابِنَا ذَاتَ اَلْيَسَارِ عَنِ اَلْقِبْلَةِ وَ عَنِ اَلسَّبَبِ فِيهِ فَقَالَ «إِنَّ اَلْحَجَرَ اَلْأَسْوَدَ لَمَّا أُنْزِلَ مِنَ اَلْجَنَّةِ وَ وُضِعَ فِي مَوْضِعِهِ جُعِلَ أَنْصَابُ اَلْحَرَمِ مِنْ حَيْثُ لَحِقَهُ اَلنُّورُ نُورُ اَلْحَجَرِ فَهُوَ عَنْ يَمِينِ اَلْكَعْبَةِ أَرْبَعَةُ أَمْيَالٍ وَ عَنْ يَسَارِهَا ثَمَانِيَةُ أَمْيَالٍ كُلُّهُ اِثْنَا عَشَرَ مِيلاً فَإِذَا اِنْحَرَفَ اَلْإِنْسَانُ ذَاتَ اَلْيَمِينِ خَرَجَ عَنْ حَدِّ اَلْقِبْلَةِ لِقِلَّةِ أَنْصَابِ اَلْحَرَمِ وَ إِذَا اِنْحَرَفَ اَلْإِنْسَانُ ذَاتَ اَلْيَسَارِ لَمْ يَكُنْ خَارِجاً عَنْ حَدِّ اَلْقِبْلَةِ.

ومن كان في المسجد الحرام صلى إلى الكعبة إلى إي جوانبها شاء، ومصلى في الكعبة صلى إلى أي جوانبها شاء، وأفضل ذلك أن يقف بين العمودين على لبلاطة الحمراء ، ويستقبل الركن الذي فيه الحجر الأسود، ومن كان فوق الكعبة وحضرت الصلاة اضطجع وأومأ برأسه إلى البيت المعمور ، ومن كاف فوق أبى قبيس استقبل الكعبة وصلى فان الكعبة ما فوقها إلى السماء. وصلى رسول الله صلى الله عليه وآله إلى البيت المقدس بعد النبوة ثلاث عشرة سنة بمكة وتسعة عشر شهرا بالمدينة، ثم عيرته اليهود فقالوا له: إنك تابع لقبلتنا فاغتم لذلك غما شديدا فلما كان في بعض الليل خرج صلى الله عليه وآله وسلم يقلب وجهه في آفاق السماء فلما أصبح صلى الغداة، فلما صلى من الظهر ركعتين جاءه جبرئيل عليه السلام فقال له: " قد نرى تقلب وجهك في السماء فلنولينك قبلة ترضاها فول وجهك شطر المسجد الحرام الآية " ثم أخذ بيد النبي صلى الله عليه وآله فحول وجهه إلى الكعبة وحول من خلفه وجوههم حتى قام الرجال مقام النساء والنساء مقام الرجال فكان أول صلاته إلى بيت المقدس وآخرها إلى الكعبة، وبلغ الخبر مسجدا بالمدينة وقد صلى أهله من العصر ركعتين فحولوا نحو الكعبة، فكانت أول صلاتهم إلى بيت المقدس وآخرها إلى الكعبة فسمي ذلك المسجد مسجد القبلتين فقال المسلمون: صلاتنا إلى بيت - المقدس تضيع يا رسول الله؟ فأنزل الله عز وجل " وما كان الله ليضيع إيمانكم " يعني صلاتكم إلى بيت المقدس، وقد أخرجت الخبر في ذلك على وجهه في كتاب النبوة.

H.845 - Al-Mufaddal ibn Umar asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the deviation of some of our companions to the left from the Qiblah and the reason for it.

Imam {a.s} replied: "When the Black Stone (Hajar al-Aswad) was brought down from Paradise and placed in its position, the boundaries of the Haram (sanctuary) were determined by the reach of the light emanating from the Stone. It is four miles to the right of the Ka'ba and eight miles to the left, making a total of twelve miles.

Thus, if a person deviates to the right, they leave the boundary of the Qiblah due to the lesser extent of the Haram's boundary, but if they deviate to the left, they do not leave the boundary of the Qiblah."

[AL SADUQ]

For those within Masjid al-Haram, it is permissible to face any side of the Ka'ba during prayer. One praying inside the Ka'ba may also face any of its walls. However, the best position is to stand between the two columns on the red tile and face the corner containing the Black Stone. If someone is above the Ka'ba and it is time for prayer, they should lie down and incline their head toward the Bayt al-Ma'mur (Heavenly House). Similarly, anyone praying on Mount Abu Qubays should face the Ka'ba, as the Qiblah extends upward to the sky.

The Prophet {saws} prayed toward Bayt al-Maqdis (Jerusalem) for thirteen years in Makkah after receiving prophethood and for nineteen months in Madinah.

The Jews mocked him, saying that he was following their Qiblah, causing him great distress. One night, he turned his face toward the heavens in anticipation, and in the morning, after completing two units (rak'ahs) of the Dhuhr prayer, Archangel Jibril {a.s} came to him and said:

"We have seen you turning your face toward the sky, so We shall turn you to a Qiblah that pleases you. Turn your face toward the Sacred Mosque (Surah Al-Baqarah 2:144)."

Archangel Jibril {a.s} then took the Prophet's hand and turned him toward the Ka'ba, and those behind him also turned, so that men and women changed their positions.

Thus, his initial prayer was toward Bayt al-Maqdis, and the remainder was toward the Ka'ba.

The news reached a mosque in Madinah where people had already prayed two rak'ahs of 'Asr. They turned toward the Ka'ba, and so their initial prayer direction was toward Bayt al-Maqdis and its completion was toward the Ka'ba. This mosque became known as Masjid al-Qiblatayn (the Mosque of the Two Qiblahs).

The Muslims then asked:

"O' Messenger of Allah {saws}, what happens to our prayers toward Bayt al-Maqdis?"

Allah {SWT} revealed: "*Allah {SWT} would not make your faith to be in vain* (Surah Al-Baqarah 2:143)," meaning that their prayers toward Bayt al-Maqdis were accepted.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 272 • Tahdhib Al-Ahkam, Part 2, p. 44

HADITH

846 - وَ رُوِيَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ: أَنَّهُ سَأَلَ اَلصَّادِقَ عَ عَنْ رَجُلٍ أَعْمَى صَلَّى عَلَى غَيْرِ اَلْقِبْلَةِ فَقَالَ «إِنْ كَانَ فِي وَقْتٍ فَلْيُعِدْ وَ إِنْ كَانَ قَدْ مَضَى اَلْوَقْتُ فَلاَ يُعِيدُ» قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى وَ هِيَ مُتَغَيِّمَةٌ ثُمَّ تَجَلَّتْ فَعَلِمَ أَنَّهُ صَلَّى عَلَى غَيْرِ اَلْقِبْلَةِ فَقَالَ «إِنْ كَانَ فِي وَقْتٍ فَلْيُعِدْ وَ إِنْ كَانَ اَلْوَقْتُ قَدْ مَضَى فَلاَ يُعِيدُ.

H.846 - It was narrated from Abdul Rahman ibn Abi Abdullah that he asked Imam Jafar Al-Sadiq {a.s} about a blind man who prayed facing a direction other than the Qiblah.
Imam {a.s} replied: "If it is still within the prayer time, he should repeat the prayer. If the time has passed, he does not need to repeat it."
He further asked about a man who prayed during cloudy weather and afterward, when the clouds cleared, realized he had prayed in the wrong direction.
The Imam said: "If it is still within the prayer time, he should repeat the prayer. If the time has passed, he does not need to repeat it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol 1, p. 276 • Al-Wafi, V. 7, p. 551 • Wasail Al-Shia, V. 4, p. 318

HADITH

847 - وَ رَوَى زُرَارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يُجْزِي اَلْمُتَحَيِّرَ أَبَداً أَيْنَمَا تَوَجَّهَ إِذَا لَمْ يَعْلَمْ أَيْنَ وَجْهُ اَلْقِبْلَةِ.

H.847 – Zurarah and Muhammad ibn Muslim narrated from Imam Al-Baqir {a.s} that He said: "For one who is confused (about the direction of the Qiblah), it suffices for him to pray in whichever direction he faces if he does not know where the Qiblah is."

[REFERENCES] Man La Yahduruhu Al-Faqih, V 1, p. 276 • Al-Wafi, V. 7, p. 548 • Wasail Al-Shia, V. 4, p. 311

HADITH

848 - وَ سَأَلَهُ مُعَاوِيَةُ بْنُ عَمَّارٍ: عَنِ اَلرَّجُلِ يَقُومُ فِي اَلصَّلاَةِ ثُمَّ يَنْظُرُ بَعْدَ مَا فَرَغَ فَيَرَى أَنَّهُ قَدِ اِنْحَرَفَ عَنِ اَلْقِبْلَةِ يَمِيناً أَوْ شِمَالاً فَقَالَ لَهُ «قَدْ مَضَتْ صَلاَتُهُ وَ مَا بَيْنَ اَلْمَشْرِقِ وَ اَلْمَغْرِبِ قِبْلَةٌ.

ونزلت هذه في قبلة المتحير " ولله المشرق والمغرب فأينما تولوا فثم وجه الله.

H.848 - Muawiya ibn Ammar asked Him about a man who stands for prayer and, after finishing, realizes that he had deviated to the right or the left of the Qiblah.
Imam {a.s} replied: "His prayer is valid, for the area between the east and the west is (considered) the Qiblah."

[AL SADUQ]
And this was revealed concerning those who are confused about the direction:
"*To Allah {SWT} belongs the east and the west; wherever you turn, there is the face of Allah {SWT}*" (Surah Al-Baqarah 2:115)

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 276 • Tahdhib Al-Ahkam, Part 2, p. 48 • Al-Istibsar, Part 1, p. 297 • Al-Wafi, Vol. 7, p. 554 • Wasail Al-Shia, Vol. 4, p. 314

HADITH

849 - وَ رَوَى مُحَمَّدُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي اَلْحَسَنِ اَلْأَوَّلِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا ظَهَرَ اَلنَّزُّ مِنْ خَلْفِ اَلْكَنِيفِ وَ هُوَ فِي اَلْقِبْلَةِ يَسْتُرُهُ بِشَيْءٍ.

ولا يقطع صلاة المسلم شئ يمر بين يديه من كلب أو امرأة أو حمار أو غير ذلك.

H.849 - Muhammad ibn Abi Hamzah narrated from Imam Abu al-Hasan al-Awwal {a.s} that He said:
"If a seepage (liquid or discharge) appears behind a latrine (toilet) and it is in the direction of the Qiblah, one should cover it with something."

[AL SADUQ]
Nothing that passes in front of a Muslim while he is praying - whether it be a dog, a woman, a donkey, or anything else - invalidates the prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 277 • Al-Wafi, Vol. 7, p. 457 • Wasail Al-Shia, Vol. 4, p. 319 • Wasail Al-Shia, Vol. 5, p. 146

HADITH

850 - وَ نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ، عَنِ اَلْبُزَاقِ فِي اَلْقِبْلَةِ.

H.850 - The Messenger of Allah {saws} forbade spitting in the direction of the Qiblah.

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 277 • Al-Wafi, Vol. 7, p. 500 • Wasail Al-Shia, Vol. 4, p. 319

HADITH

851 - وَ رَأَى ص نُخَامَةً فِي اَلْمَسْجِدِ فَمَشَى إِلَيْهَا بِعُرْجُونٍ مِنْ عَرَاجِينِ اِبْنِ طَابٍ فَحَكَّهَا ثُمَّ رَجَعَ اَلْقَهْقَرَى فَبَنَى عَلَى صَلاَتِهِ وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «وَ هَذَا يَفْتَحُ مِنَ اَلصَّلاَةِ أَبْوَاباً كَثِيرَةً.

H.851 - The Prophet {saws} saw phlegm (or a spittle) in the mosque. He walked over to it with a palm branch from the branches of Ibn Tab and scraped it off, then returned backward and continued his prayer.
And Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "This opens many doors regarding (permissible) actions during prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 277 • Al-Wafi, Vol. 7, p. 500

HADITH

852 - وَ نَهَى صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَنِ اَلْجِمَاعِ مُسْتَقْبِلَ اَلْقِبْلَةِ وَ مُسْتَدْبِرَهَا وَ نَهَى عَنِ اِسْتِقْبَالِ اَلْقِبْلَةِ بِبَوْلٍ أَوْ غَائِطٍ.

H.852 - The Prophet, forbade engaging in sexual intercourse while facing or with one's back to the Qiblah.
He also forbade facing the Qiblah when urinating or defecating.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

853 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «لاَ يَبْزُقَنَّ أَحَدُكُمْ فِي اَلصَّلاَةِ قِبَلَ وَجْهِهِ وَ لاَ عَنْ يَمِينِهِ وَ لْيَبْزُقْ عَنْ يَسَارِهِ وَ تَحْتِ قَدَمِهِ اَلْيُسْرَى.

H.853 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"None of you should spit in front of themselves or to their right while praying. Instead, they should spit to their left or beneath their left foot."

[REFERENCES] Man La Yahduruhu Al-Faqih, Volume 1, p. 277 • Tahdhib Al-Ahkam, Part 3, p. 257 • Al-Wafi, Vol. 7, p. 501 • Wasail Al-Shia, Vol. 4, p. 319 • Wasail Al-Shia, Vol. 5, p. 222 • Bihar Al-Anwar, Vol. 80, p. 365 • Bihar Al Anwar, Vol. 81, p. 201

HADITH

854 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ حَبَسَ رِيقَهُ إِجْلاَلاً لِلَّهِ عَزَّ وَ جَلَّ فِي صَلاَتِهِ أَوْرَثَهُ اَللَّهُ تَعَالَى صِحَّةً حَتَّى اَلْمَمَاتِ.

وقد روى فيمن لا يهتدي إلى القبلة في مفازة أنه يصلي إلى أربع جوانب.

H.854 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever holds back their saliva out of reverence for Allah {SWT}, the Mighty and Majestic, during prayer, Allah {SWT} will grant them health until their death."

[AL SADUQ]
It has also been narrated regarding someone who cannot determine the Qiblah in a desert or wilderness that they should pray in all four directions.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 278 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 29 • Wasail Al-Shia, Vol. 4, p. 319 • Wasail Al-Shia, Vol. 7, p. 265 • Bihar Al-Anwar, Vol. 81, p. 239

HADITH

855 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ صَلاَةَ إِلاَّ إِلَى اَلْقِبْلَةِ» قَالَ قُلْتُ وَ أَيْنَ حَدُّ اَلْقِبْلَةِ قَالَ «مَا بَيْنَ اَلْمَشْرِقِ وَ اَلْمَغْرِبِ قِبْلَةٌ كُلُّهُ» قَالَ قُلْتُ فَمَنْ صَلَّى لِغَيْرِ اَلْقِبْلَةِ أَوْ فِي يَوْمٍ غَيْمٍ فِي غَيْرِ اَلْوَقْتِ قَالَ «يُعِيدُ.

H.855 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"There is no prayer except toward the Qiblah."
Zurarah asked: "And where is the boundary of the Qiblah?"
Imam {a.s} replied: "The entire area between the east and the west is the Qiblah."
Zurarah then asked: "What if someone prays facing a direction other than the Qiblah, or on a cloudy day when they miss the correct time?"
Imam {a.s} said: "They must repeat the prayer".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 278 • Al-Wafi, Vol. 7, p. 540 • Wasail Al-Shia, Vol. 4, p. 312 • Tafsir Nur Al-Thaqalayn, Part 1, p. 137 • Tafseer Kanz Al-Daqaiq, Part 2, p. 186

HADITH

856 - وَقَالَ فِي حَدِيثٍ آخَرَ ذَكَرَهُ لَهُ: «ثُمَّ اِسْتَقْبِلِ اَلْقِبْلَةَ بِوَجْهِكَ وَ لاَ تَقَلِّبْ بِوَجْهِكَ عَنِ اَلْقِبْلَةِ فَتَفْسُدَ صَلاَتُكَ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِنَبِيِّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْفَرِيضَةِ «فَوَلِّ وَجْهَكَ شَطْرَ اَلْمَسْجِدِ اَلْحَرٰامِ وَ حَيْثُ مٰا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ» فَقُمْ مُنْتَصِباً» فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «مَنْ لَمْ يُقِمْ صُلْبَهُ فَلاَ صَلاَةَ لَهُ وَ اِخْشَعْ بِبَصَرِكَ لِلَّهِ عَزَّ وَ جَلَّ وَ لاَ تَرْفَعْهُ إِلَى اَلسَّمَاءِ وَ لْيَكُنْ حِذَاءَ وَجْهِكَ فِي مَوْضِعِ سُجُودِكَ.

H.856 - In another narration, the Imam said :
"Then turn your face toward the Qiblah and do not turn your face away from the Qiblah, lest your prayer become invalid. Allah {SWT}, the Mighty and Majestic, says to His Prophet in the obligatory prayer:
'Turn your face toward the Sacred Mosque (Surah Al-Baqarah 2:144); *and wherever you are, turn your faces toward it*.' Stand upright."
Prophet {saws} said: "Whoever does not straighten their spine (while standing) has no prayer."
And lower your gaze in humility before Allah {SWT}, the Mighty and Majestic; do not raise it to the sky. Let your gaze be directed in front of you toward your place of prostration".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 278 • Wasail Al-Shia, Vol. 4, p. 312

HADITH

857 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ لِزُرَارَةَ: «لاَ تُعَادُ اَلصَّلاَةُ إِلاَّ مِنْ خَمْسَةٍ اَلطَّهُورِ وَ اَلْوَقْتِ وَ اَلْقِبْلَةِ وَ اَلرُّكُوعِ وَ اَلسُّجُودِ.

وقال أبي رضي الله عنه في رسالته إلي: إذا أردت أن تصلي نافلة وأنت راكب فصلها، واستقبل برأس دابتك حيث توجهت بك مستقبل القبلة ومستدبرها ويمينا ويسارا، فان صليت فريضة على ظهر دابتك فاستقبل القبلة وكبر تكبيرة الافتتاح ثم امض حيث توجهت بك دابتك واقرأ، فإذا أردت الركوع والسجود فاركع واسجد على شئ يكون معك مما يجوز عليه السجود ولا تصلها إلا على حال اضطرار شديد وتفعل فيها إذا صليت ماشيا مثل ذلك إلا أنك إذا أردت السجود سجدت على الأرض. وقال فيها: إذا تعرض لك سبع وخفت فوت الصلاة فاستقبل القبلة وصل صلاتك بالايماء، وإن خشيت السبع وتعرض لك فدر معه كيف دار وصل بالايماء.

H.857 - Imam {a.s} said to Zurarah:
"The prayer is not to be repeated except for five things: purification (taharah), time (observing the prayer time), facing the Qiblah, bowing (ruku'), and prostration (Sujood)".

[AL SADUQ]
My father, may Allah {SWT} be pleased with him, said in his letter to me:
"If you want to perform a supererogatory (nafl) prayer while riding, pray and turn the head of your mount in whatever direction it faces, whether toward the Qiblah or otherwise, right or left. If you pray a mandatory (fardh) prayer while on the back of your mount, face the Qiblah, say the opening takbir (Allahu Akbar), and then proceed in whichever direction your mount takes you, reciting. When you wish to bow and prostrate, bow and prostrate on something you have with you that is permissible to prostrate upon. Do not pray a mandatory prayer in this manner unless there is a severe necessity. If you are walking, follow the same procedure, but when you wish to prostrate, you must prostrate on the ground."
The letter also stated : "If a wild animal approaches and you fear missing the prayer, face the Qiblah and pray using gestures. If you fear the animal and it continues to circle you, move with it as it moves and pray using gestures."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 279 • Wasail Al-Shia, Part 1, p. 371 • Wasail Al-Shia, Vol. 4, p. 312 • Wasail Al-Shia, Vol. 6, p. 313 • Wasail Al-Shia, Vol. 6, p. 389 • Al-Fusul al-Muhimmah, Part 2, p. 89 • Al-Fusul al-Muhimmah, Part 2, p. 101 • Bihar Al-Anwar, Vol. 77, p. 236

HADITH

858 - وَ رُوِيَ: «أَنَّهُ إِذَا عَصَفَتِ اَلرِّيحُ بِمَنْ فِي اَلسَّفِينَةِ وَ لَمْ يَقْدِرْ عَلَى أَنْ يَدُورَ إِلَى اَلْقِبْلَةِ صَلَّى إِلَى صَدْرِ اَلسَّفِينَةِ.

H.858 - It is narrated that "If the wind blows strongly upon someone on a ship, and they are unable to turn toward the Qiblah, they should pray facing the front of the ship".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 280 • Al-Wafi, V. 7, p. 528 • Wasail Al-Shia, V. 4, p. 321

HADITH

859 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «كُلُّ وَاعِظٍ قِبْلَةٌ وَ كُلُّ مَوْعُوظٍ قِبْلَةٌ لِلْوَاعِظِ.

يعني في الجمعة والعيدين وصلاة الاستسقاء في الخطبة يستقبلهم الامام و يستقبلونه حتى يفرغ من خطبته.

H.859 - The Prophet {saws}, said:
"Every preacher is a Qiblah, and every one being preached to is a Qiblah for the preacher."

[AL SADUQ]
This means that during the Jumu'ah sermon (Khutbah), the Eid prayers, and the prayer for rain (Salat al-Istisqa), the Imam (preacher) faces the people, and they face him until he completes his sermon.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

860 - وَقَالَ رَجُلٌ لِلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: إِنِّي أَكُونُ فِي اَلسَّفَرِ وَ لاَ أَهْتَدِي إِلَى اَلْقِبْلَةِ بِاللَّيْلِ فَقَالَ «أَ تَعْرِفُ اَلْكَوْكَبَ اَلَّذِي يُقَالُ لَهُ اَلْجَدْيَ» قُلْتُ نَعَمْ قَالَ «فَاجْعَلْهُ عَلَى يَمِينِكَ وَ إِذَا كُنْتَ عَلَى طَرِيقِ اَلْحَجِّ فَاجْعَلْهُ بَيْنَ كَتِفَيْكَ.

H.860 - A man said to Imam Al-Sadiq {a.s}:
"I am sometimes traveling and cannot determine the Qiblah at night."
The Imam asked: "Do you know the star that is called 'al-Jady' (the North Star)?"
The man replied: "Yes."
The Imam said: "Place it to your right, and if you are on the pilgrimage route, place it between your shoulders".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 280 • Al-Wafi, Vol. 7, p. 547 • Wasail Al-Shia, Vol. 4, p. 306

CHAPTER 43 - THE AGE AT WHICH CHILDREN ARE REQUIRED TO PRAY

باب - الحد الذي يؤخذ فيه الصبيان بالصلاة

HADITH 861 – 863

861 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: « إِنَّا نَأْمُرُ صِبْيَانَنَا بِالصَّلاَةِ وَ هُمْ أَبْنَاءُ خَمْسِ سِنِينَ فَمُرُوا صِبْيَانَكُمْ بِالصَّلاَةِ إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ وَ نَحْنُ نَأْمُرُ صِبْيَانَنَا بِالصِّيَامِ إِذَا كَانُوا أَبْنَاءَ سَبْعِ سِنِينَ مَا أَطَاقُوا مِنْ صِيَامِ اَلْيَوْمِ إِنْ كَانَ إِلَى نِصْفِ اَلنَّهَارِ أَوْ أَكْثَرَ مِنْ ذَلِكَ أَوْ أَقَلَّ فَإِذَا غَلَبَهُمُ اَلْعَطَشُ أَوِ اَلْجُوعُ أَفْطَرُوا حَتَّى يَتَعَوَّدُوا اَلصَّوْمَ وَ يُطِيقُوهُ فَمُرُوا صِبْيَانَكُمْ بِالصِّيَامِ إِذَا كَانُوا أَبْنَاءَ تِسْعِ سِنِينَ مَا أَطَاقُوهُ مِنْ صِيَامِ اَلْيَوْمِ فَإِذَا غَلَبَهُمُ اَلْعَطَشُ أَفْطَرُوا.

H.861 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"We command our children to pray when they are five years old, so you should instruct your children to pray when they are seven years old.
We also command our children to fast when they are seven years old, as much as they can bear of fasting for the day - whether it is until midday, more, or less. If thirst or hunger overwhelms them, they may break their fast so that they can gradually get accustomed to fasting and be able to bear it. So, instruct your children to fast when they are nine years old, as much as they are capable of fasting for the day. If thirst overwhelms them, they may break their fast."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

862 - وَ رُوِيَ عَنِ اَلْحَسَنِ بْنِ قَارِنٍ أَنَّهُ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَوْ سُئِلَ وَ أَنَا أَسْمَعُ عَنِ اَلرَّجُلِ يَخْتِنُ وَلَدَهُ وَ هُوَ لاَ يُصَلِّي اَلْيَوْمَ وَ اَلْيَوْمَيْنِ فَقَالَ «وَ كَمْ أَتَى عَلَى اَلْغُلاَمِ» فَقَالَ ثَمَانِيَ سِنِينَ فَقَالَ «سُبْحَانَ اَللَّهِ يَتْرُكُ اَلصَّلاَةَ» قَالَ قُلْتُ يُصِيبُهُ اَلْوَجَعُ قَالَ «يُصَلِّي عَلَى نَحْوِ مَا يَقْدِرُ».

H.862 - It is narrated from al-Hasan ibn Qarin that He said:
"I asked Imam al-Ridha {a.s}, or he was asked while I was listening, about a man who circumcises his son, and the boy does not pray for a day or two."
Imam {a.s} asked: "How old is the boy?"
The response was, "Eight years old."
Imam {a.s} said: "Glory be to Allah {SWT}! He leaves prayer?"
The narrator replied: "He is in pain."
Imam {a.s} said: "He should pray to the extent that he is able."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 280 • Al-Wafi, Vol. 7, p. 195 • Wasail Al-Shia, Part 4, p. 20

HADITH

863 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ فَضَالَةَ عَنْ أَبِي عَبْدِ اَللَّهِ وَ أَبِي جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «إِذَا بَلَغَ اَلْغُلاَمُ ثَلاَثَ سِنِينَ يُقَالُ لَهُ قُلْ لاَ إِلَهَ إِلاَّ اَللَّهُ سَبْعَ مَرَّاتٍ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ ثَلاَثُ سِنِينَ وَ سَبْعَةُ أَشْهُرٍ وَ عِشْرُونَ يَوْماً فَيُقَالُ لَهُ قُلْ مُحَمَّدٌ رَسُولُ اَللَّهِ سَبْعَ مَرَّاتٍ وَ يُتْرَكُ حَتَّى يَتِمَّ لَهُ أَرْبَعُ سِنِينَ ثُمَّ يُقَالُ لَهُ قُلْ سَبْعَ مَرَّاتٍ: صَلَّى اَللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ - ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ خَمْسُ سِنِينَ ثُمَّ يُقَالُ لَهُ أَيُّهُمَا يَمِينُكَ وَ أَيُّهُمَا شِمَالُكَ فَإِذَا عَرَفَ ذَلِكَ حُوِّلَ وَجْهُهُ إِلَى اَلْقِبْلَةِ وَ يُقَالُ لَهُ اُسْجُدْ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ سَبْعُ سِنِينَ فَإِذَا تَمَّ لَهُ سَبْعُ سِنِينَ قِيلَ لَهُ اِغْسِلْ وَجْهَكَ وَ كَفَّيْكَ فَإِذَا غَسَلَهُمَا قِيلَ لَهُ صَلِّ ثُمَّ يُتْرَكُ حَتَّى يَتِمَّ لَهُ تِسْعُ سِنِينَ فَإِذَا تَمَّتْ لَهُ عُلِّمَ اَلْوُضُوءَ وَ ضُرِبَ عَلَيْهِ وَ أُمِرَ بِالصَّلاَةِ وَ ضُرِبَ عَلَيْهَا فَإِذَا تَعَلَّمَ اَلْوُضُوءَ وَ اَلصَّلاَةَ غَفَرَ اَللَّهُ عَزَّ وَ جَلَّ لَهُ وَ لِوَالِدَيْهِ إِنْ شَاءَ اَللَّهُ.

H.863 - Abdullah ibn Fadalah narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} and Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:

"When a boy reaches the age of three, he should be instructed to say 'la illaha illa Allah {SWT}' seven times.

Then he is left until he completes three years, seven months, and twenty days, at which point he is instructed to say 'Muhammad is the Messenger of Allah {saws}' seven times.

He is then left until he reaches four years of age, after which he is instructed to say seven times, 'May Allah {SWT} bless Muhammad and his family.'

He is then left until he turns five years old and is asked: 'Which hand is your right and which is your left?' When he recognizes this, his face is turned toward the Qiblah, and he is told to prostrate.

He is then left until he turns seven years old, at which point he is told to wash his face and hands. When he washes them, he is told to pray.

He is then left until he reaches the age of nine. At nine, he is taught the proper way of performing ablution (wudu) and is disciplined for neglecting it. He is also instructed to perform prayer and disciplined for neglecting it.

When he has learned wudu and prayer, Allah {SWT}, the Mighty and Majestic, forgives him and his parents, if Allah {SWT} wills."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 281 • Al-Amali (by Al-Saduq) Vol. 1, p. 391 • Amali (by Al-Tusi) Vol. 1, p. 433 • Makarem al-Akhlaq, Part 1, p. 222 • Majmu'at Warram, Part 2, p. 21 • Al-Wafi, Vol. 7, p. 195 • Wasail Al-Shia, Vol. 21, p. 474 • Bihar Al Anwar, Vol. 101, p. 100

CHAPTER 44 - THE CALL TO PRAYER AND THE ESTABLISHMENT OF PRAYER AND THE REWARD OF THE MUEZZINS

باب - الأذان والإقامة وثواب المؤذنين

HADITH 864 – 914

864 - رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لَمَّا أُسْرِيَ بِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَضَرَتِ اَلصَّلاَةُ فَأَذَّنَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ فَلَمَّا قَالَ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ قَالَتِ اَلْمَلاَئِكَةُ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ فَلَمَّا قَالَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ قَالَتِ اَلْمَلاَئِكَةُ خَلَعَ اَلْأَنْدَادَ فَلَمَّا قَالَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ قَالَتِ اَلْمَلاَئِكَةُ نَبِيٌّ بُعِثَ فَلَمَّا قَالَ حَيَّ عَلَى اَلصَّلاَةِ قَالَتِ اَلْمَلاَئِكَةُ حَثَّ عَلَى عِبَادَةِ رَبِّهِ فَلَمَّا قَالَ حَيَّ عَلَى اَلْفَلاَحِ قَالَتِ اَلْمَلاَئِكَةُ أَفْلَحَ مَنِ اِتَّبَعَهُ.

H.864 - Hafs ibn al-Bakhtari narrate from Imam Jafar ibn Muhammad Al-Sadiq {a.s} :
"When the Messenger of Allah {saws} was taken on the night journey (Isra'), the time for prayer arrived, and Archangel Jibril {a.s} called the adhan (call to prayer).
When He said 'Allahu Akbar, Allahu Akbar' (Allah {SWT} is the Greatest, Allah {SWT} is the Greatest), the angels said 'Allahu Akbar, Allahu Akbar.'
When He said 'Ashhadu an la ilaha illallah {SWT}' (I bear witness that there is no god but Allah {SWT}), the angels said: 'He has renounced rivals (associating others with Allah {SWT}).'
When He said 'Ashhadu anna Muhammadan Rasulullah' (I bear witness that Muhammad is the Messenger of Allah {saws}), the angels said: 'A Prophet has been sent.'
When He said 'Hayya 'ala as-Salah' (Come to prayer), the angels said: 'He calls to the worship of his Lord {AZJ}.'
When He said 'Hayya 'ala al-Falah' (Come to success), the angels said: 'Success is for the one who follows him.'".

[REFERENCES] Tafsir al-Ayashi, vol. 2, p. 278 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 281 • Ma'ani al-Akhbar, Part 1, p. 387 • Al-Wafi, Vol. 7, p. 557 • Wasail Al-Shia, Vol. 5, p. 417 • Tafsir Al-Burhan, vol. 3, p. 492 • Bihar Al-Anwar, Vol. 18, p. 344 • Bihar Al-Anwar, Vol. 81, p. 143

HADITH

865 - وَ رَوَى مَنْصُورُ بْنُ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «هَبَطَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ بِالْأَذَانِ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ كَانَ رَأْسُهُ فِي حَجْرِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ فَأَذَّنَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ وَ أَقَامَ فَلَمَّا اِنْتَبَهَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «يَا عَلِيُّ سَمِعْتَ» قَالَ «نَعَمْ يَا رَسُولَ اَللَّهِ » قَالَ «حَفِظْتَ» قَالَ «نَعَمْ» قَالَ «أُدْعُ بِلاَلاً فَعَلِّمْهُ فَدَعَا بِلاَلاً فَعَلَّمَهُ».

H.865 - Mansur ibn Hazim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "Archangel Jibril {a.s} descended with the adhan (call to prayer) upon Messenger of Allah {saws} while his head was resting in the lap of Imam Ali {a.s}. Archangel Jibril {a.s} pronounced the adhan and the iqamah (second call to prayer).
When the Messenger of Allah {saws} awoke, He said: 'O' Ali, did you hear?'
Imam {a.s} replied: 'Yes, O' Messenger of Allah {saws}.'
He {saws} said: 'Did you memorize it?'
Imam {a.s} replied: 'Yes.'
The Prophet {saws} then said: 'Call Bilal and teach him,'
So Imam Ali {a.s} called Bilal and taught him."

[REFERENCES] Al-Kafi, Volume 3, p. 302 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 282 • Tahdhib Al-Ahkam, Part 2, p. 277 • Al-Waezin, Vol. 2, p. 313 • Al-Manaqib, Part 2, p. 238 • Al-Wafi, Vol. 7, p. 558 • Wasail Al-Shia, Vol. 5, p. 369 • Ithbāt al-Hudāt, Part 1, p. 186 • Bihar Al Anwar, Vol. 40, p. 62

HADITH

866 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «تُؤَذِّنُ وَ أَنْتَ عَلَى غَيْرِ وُضُوءٍ فِي ثَوْبٍ وَاحِدٍ قَائِماً أَوْ قَاعِداً وَ أَيْنَمَا تَوَجَّهْتَ وَ لَكِنْ إِذَا أَقَمْتَ فَعَلَى وُضُوءٍ مُتَهَيِّئاً لِلصَّلاَةِ.

H.866 - Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "You may give the adhan (call to prayer) without being in a state of wudu (ritual purity), wearing a single garment, whether standing or sitting, and in any direction you face. However, when you perform the iqamah (second call to prayer), you must be in a state of wudu, prepared for the prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 282 • Al-Wafi, Vol. 7, p. 594 • Wasail Al-Shia, Vol. 5, p. 391 • Wasail Al-Shia, Vol. 5, p. 401

HADITH

867 - وَ رَوَى أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ اَلْبَزَنْطِيُّ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يُؤَذِّنُ اَلرَّجُلُ وَ هُوَ جَالِسٌ وَ يُؤَذِّنُ وَ هُوَ رَاكِبٌ.

H.867 - Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti narrated from Imam al-Ridha {a.s} that He said: "A man may give the adhan (call to prayer) while sitting or while riding."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 282 • Al-Wafi, Vol. 7, p. 593 • Wasail Al-Shia, Vol. 5, p. 402

HADITH

868 - وَ رَوَى أَبُو بَصِيرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ بَأْسَ أَنْ تُؤَذِّنَ رَاكِباً أَوْ مَاشِياً أَوْ عَلَى غَيْرِ وُضُوءٍ وَ لاَ تُقِمْ وَ أَنْتَ رَاكِبٌ وَ لاَ جَالِسٌ إِلاَّ مِنْ عُذْرٍ أَوْ تَكُونَ فِي أَرْضٍ مَلَصَّةٍ.

H.868 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "There is no issue if you give the adhan (call to prayer) while riding, walking, or without wudu (ritual purity). However, do not perform the iqamah (second call to prayer) while riding or sitting, unless there is an excuse, or if you are on slippery ground".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

869 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لِلْمُؤَذِّنِ فِيمَا بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ مِثْلُ أَجْرِ اَلشَّهِيدِ اَلْمُتَشَحِّطِ بِدَمِهِ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ» فَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ «إِنَّهُمْ يَجْتَلِدُونَ عَلَى اَلْأَذَانِ» فَقَالَ «كَلاَّ إِنَّهُ يَأْتِي عَلَى اَلنَّاسِ زَمَانٌ يَطْرَحُونَ اَلْأَذَانَ عَلَى ضُعَفَائِهِمْ فَتِلْكَ لُحُومٌ حَرَّمَهَا اَللَّهُ عَلَى اَلنَّارِ.

H.869 - The Messenger of Allah {saws} said:
"The mu'adhdhin (caller to prayer) has a reward between the adhan and the iqamah equal to that of a martyr who is drenched in his blood in the way of Allah {SWT}, the Mighty and Majestic."
Imam Ali {a.s} said: "People will compete over the adhan."
The Prophet replied: "No, there will come a time when people will leave the adhan to their weak ones. These (mu'adhdhins) are people whose flesh Allah {SWT} has forbidden for the Fire".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 283 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 32 • Tahdhib Al-Ahkam, Part 2, p. 283 • Al-Wafi, Vol. 7, p. 565 • Wasail Al-Shia, Vol. 5, p. 372 • Bihar Al-Anwar, Vol. 81, p. 147

HADITH

870 - وَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ: «آخِرُ مَا فَارَقْتُ عَلَيْهِ حَبِيبَ قَلْبِي صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ «يَا عَلِيُّ إِذَا صَلَّيْتَ فَصَلِّ صَلاَةَ أَضْعَفِ مَنْ خَلْفَكَ وَ لاَ تَتَّخِذَنَّ مُؤَذِّناً يَأْخُذُ عَلَى أَذَانِهِ أَجْراً».

H.870 - Imam Ali {a.s} said:
"The last thing my beloved (the Prophet, peace and blessings be upon him and his family) said to me before parting was:
'O' Ali, when you lead the prayer, lead it considering the weakest among those behind you. And do not appoint a mu'adhdhin who takes payment for his adhan.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 283 • Tahdhib Al-Ahkam, Part 2, p. 283 • Al-Wafi, Vol. 7, p. 592 • Wasail Al-Shia, Vol. 5, p. 447

HADITH

871 - وَ رَوَى خَالِدُ بْنُ نَجِيحٍ عَنِ اَلصَّادِقِ عَ أَنَّهُ قَالَ: «اَلتَّكْبِيرُ جَزْمٌ فِي اَلْأَذَانِ مَعَ اَلْإِفْصَاحِ بِالْهَاءِ وَ اَلْأَلِفِ.

H.871 - Khalid ibn Najih narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "The takbir (saying 'Allahu Akbar') in the adhan must be pronounced firmly, with clear articulation of the 'ha' and 'alif'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 283 • Tahdhib Al-Ahkam, Part 2, p. 58 • Al-Wafi, Vol. 7, p. 576 • Wasail Al-Shia, Vol. 5, p. 408

HADITH

872 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ بِلاَلاً كَانَ عَبْداً صَالِحاً فَقَالَ لاَ أُؤَذِّنُ لِأَحَدٍ بَعْدَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَتُرِكَ يَوْمَئِذٍ حَيَّ عَلَى خَيْرِ اَلْعَمَلِ.

H.872 - Abu Basir narrated from one of the Imams {a.s} that He said:
"Bilal was a righteous servant who said:
'I will not call the adhan for anyone after the Messenger of Allah {saws}.'
Therefore, on that day, 'Hayya 'ala khayr al-'Amal' (Hasten to the best of deeds) was left out."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 283 • Al-Wafi, Vol. 7, p. 583 • Wasail Al-Shia, Vol. 5, p. 417 • Bihar Al Anwar, Vol. 22, p. 142

HADITH

873 - وَ رَوَى اَلْحَسَنُ بْنُ اَلسَّرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مِنَ اَلسُّنَّةِ إِذَا أَذَّنَ اَلرَّجُلُ أَنْ يَضَعَ إِصْبَعَيْهِ فِي أُذُنَيْهِ.

H.873 - Al-Hasan ibn al-Sari reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"It is part of the Sunnah (tradition) for a person giving the adhan (call to prayer) to place his fingers in his ears."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 284 • Wasail Al-Shia, Vol. 5, p. 411

HADITH

874 - وَ رَوَى خَالِدُ بْنُ نَجِيحٍ عَنْهُ أَنَّهُ قَالَ: «اَلْأَذَانُ وَ اَلْإِقَامَةُ مَجْزُومَانِ» وَ فِي خَبَرٍ آخَرَ «مَوْقُوفَانِ.

H.874 - Khalid ibn Najih narrated from Imam {a.s} that He said:
"The adhan and the iqamah must be recited with firmness."
In another narration, it states, "They must be delivered with a pause."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 284 • Al-Wafi, Vol. 7, p. 577

HADITH

875 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ يُجْزِيكَ مِنَ اَلْأَذَانِ إِلاَّ مَا أَسْمَعْتَ نَفْسَكَ أَوْ فَهِمْتَهُ وَ أَفْصِحْ بِالْأَلِفِ وَ اَلْهَاءِ وَ صَلِّ عَلَى اَلنَّبِيِّ وَ آلِهِ صَلَوَاتُ اَللَّهِ عَلَيْهِمْ كُلَّمَا ذَكَرْتَهُ أَوْ ذَكَرَهُ ذَاكِرٌ عِنْدَكَ فِي أَذَانٍ أَوْ غَيْرِهِ وَ كُلَّمَا اِسْتَدَّ صَوْتُكَ مِنْ غَيْرِ أَنْ تُجْهِدَ نَفْسَكَ كَانَ مَنْ يَسْمَعُ أَكْثَرَ وَ كَانَ أَجْرُكَ فِي ذَلِكَ أَعْظَمَ.

H.875 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"The adhan is not sufficient for you unless you hear it yourself or understand it. Clearly articulate the 'alif' and 'ha'."
Send blessings upon the Prophet and his family {a.s} whenever you mention him or hear someone mention him, whether during the adhan or outside of it. The louder your voice, without straining yourself, the more people will hear, and your reward will be greater."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 284 • Al-Wafi, Vol. 7, p. 574

HADITH

876 - وَ سَأَلَ مُعَاوِيَةُ بْنُ وَهْبٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْأَذَانِ فَقَالَ «اِجْهَرْ وَ اِرْفَعْ بِهِ صَوْتَكَ فَإِذَا أَقَمْتَ فَدُونَ ذَلِكَ وَ لاَ تَنْتَظِرْ بِأَذَانِكَ وَ إِقَامَتِكَ إِلاَّ دُخُولَ وَقْتِ اَلصَّلاَةِ وَ اُحْدُرْ إِقَامَتَكَ حَدْراً.

H.876 - Muawiya ibn Wahb asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the adhan (call to prayer).
The Imam said: "Raise your voice and speak loudly when giving the adhan. When performing the iqamah (second call to prayer), use a slightly lower voice.
Do not delay your adhan and iqamah except until the time for prayer has arrived, and recite the iqamah quickly (with fluidity)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

877 - وَ رَوَى عَنْهُ عَ عَمَّارٌ اَلسَّابَاطِيُّ أَنَّهُ قَالَ: «إِذَا قُمْتَ إِلَى اَلصَّلاَةِ اَلْفَرِيضَةِ فَأَذِّنْ وَ أَقِمْ وَ اِفْصِلْ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ بِقُعُودٍ أَوْ بِكَلاَمٍ أَوْ تَسْبِيحٍ» وَقَالَ سَأَلْتُهُ كَمِ اَلَّذِي يُجْزِي بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ مِنَ اَلْقَوْلِ قَالَ «اَلْحَمْدُ لِلَّهِ.

H.877 - It is narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} by 'Ammar al-Sabati that He said: "When you stand for a mandatory prayer, give the adhan and the iqamah, and separate between the adhan and the iqamah with sitting, speaking, or tasbih (glorification of Allah {SWT})."
He (Ammar) asked: "What is the minimum that suffices between the adhan and the iqamah in terms of speech?"
Imam {a.s} replied: "Saying 'Alhamdulillah' (All praise belongs to Allah {SWT})."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 285 • Al-Wafi, Vol. 7, p. 588

HADITH

878 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُؤَذِّنُ وَ هُوَ يَمْشِي وَ هُوَ عَلَى غَيْرِ طُهْرٍ أَوْ هُوَ عَلَى ظَهْرِ اَلدَّابَّةِ قَالَ «نَعَمْ إِذَا كَانَ اَلْمُتَشَهِّدُ مُسْتَقْبِلَ اَلْقِبْلَةِ فَلاَ بَأْسَ.

H.878 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a man who gives the adhan (call to prayer) while walking, while not in a state of ritual purity, or while riding an animal.
The Imam said: "Yes, it is permissible if the one giving the testimony of faith (in the adhan) faces the Qiblah; there is no issue."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 285 • Tahdhib Al-Ahkam, Part 2, p. 56 • Al-Wafi, Vol. 7, p. 598 • Wasail Al-Shia, Vol. 5, p. 403

HADITH

879 - وَ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ زُرَارَةُ أَنَّهُ قَالَ: «إِذَا أُقِيمَتِ اَلصَّلاَةُ حَرُمَ اَلْكَلاَمُ عَلَى اَلْإِمَامِ وَ عَلَى أَهْلِ اَلْمَسْجِدِ إِلاَّ فِي تَقْدِيمِ إِمَامٍ »

H.879 - Zurarah narrated from Imam Abu Ja'far {a.s} that He said:
"When the iqamah (second call to prayer) is pronounced, speaking becomes prohibited for the Imam and the people of the mosque, except in the case of appointing an Imam."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 285 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 385 • Al-Wafi, Vol. 7, p. 596 • Wasail Al-Shia, Vol. 5, p. 393

HADITH

880 - وَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «يَؤُمُّكُمْ أَقْرَؤُكُمْ وَ يُؤَذِّنُ لَكُمْ خِيَارُكُمْ وَ فِي حَدِيثٍ آخَرَ أَفْصَحُكُمْ.

H.880 - Imam Ali {a.s} said that the Messenger of Allah {saws} said:
"The one who leads you in prayer should be the one who has the most knowledge of the Qur'an among you, and the one who calls the adhan (mu'adhdhin) should be the best among you."
In another narration, it is said: "the most articulate among you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 285 • Al-Wafi, Vol. 7, p. 591

HADITH

881 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ أَذَّنَ فِي مِصْرٍ مِنْ أَمْصَارِ اَلْمُسْلِمِينَ سَنَةً وَجَبَتْ لَهُ اَلْجَنَّةُ.

H.881 - The Messenger, and his family, said:
"Whoever calls the adhan (call to prayer) in one of the cities of the Muslims for a year, Paradise becomes obligatory for him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 285 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 31 • Tahdhib Al-Ahkam, Part 2, p. 283 • Al-Wafi, Vol. 7, p. 567 • Wasail Al-Shia, Vol. 5, p. 371 • Bihar Al Anwar, Vol. 81, p. 146

HADITH

882 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «اَلْمُؤَذِّنُ يَغْفِرُ اَللَّهُ لَهُ مَدَّ بَصَرِهِ وَ مَدَّ صَوْتِهِ فِي اَلسَّمَاءِ وَ يُصَدِّقُهُ كُلُّ رَطْبٍ وَ يَابِسٍ يَسْمَعُهُ وَ لَهُ مِنْ كُلِّ مَنْ يُصَلِّي مَعَهُ فِي مَسْجِدِهِ سَهْمٌ وَ لَهُ مِنْ كُلِّ مَنْ يُصَلِّي بِصَوْتِهِ حَسَنَةٌ.

H.882 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"For the mu'adhdhin (caller to prayer), Allah {SWT} forgives him as far as his sight and voice reach into the sky. Every moist and dry thing that hears him bears witness to his truth. For every person who prays with him in his mosque, he receives a share, and for every person who prays due to hearing his call, he earns a good deed."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

883 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَذَّنَ سَبْعَ سِنِينَ مُحْتَسِباً جَاءَ يَوْمَ اَلْقِيَامَةِ لاَ ذَنْبَ لَهُ.

H.883 - Imam {a.s} said:
"Whoever calls the adhan (call to prayer) for seven years with the intention of seeking Allah's {SWT} reward will come on the Day of Judgment without any sins."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 286 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 31 • Tahdhib Al-Ahkam, Part 2, p. 283 • Al-Wafi, Vol. 7, p. 567 • Wasail Al-Shia, Vol. 5, p. 371 • Wasail Al-Shia, Vol. 5, p. 374 • Bihar Al Anwar, Vol. 81, p. 146 • Bihar Al-Anwar, Vol. 81, p. 149

HADITH

884 - وَ رُوِيَ: «أَنَّ اَلْمَلاَئِكَةَ إِذَا سَمِعَتِ اَلْأَذَانَ مِنْ أَهْلِ اَلْأَرْضِ قَالَتْ هَذِهِ أَصْوَاتُ أُمَّةِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِتَوْحِيدِ اَللَّهِ فَيَسْتَغْفِرُونَ اَللَّهَ لِأُمَّةِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَتَّى يَفْرُغُوا مِنْ تِلْكَ اَلصَّلاَةِ.

H.884 - It is narrated: "When the angels hear the adhan (call to prayer) from the people of the earth, they say,
'These are the voices of the nation of Muhammad {saws} declaring oneness of Allah {SWT}.'
They then seek forgiveness from Allah {SWT} for the nation of Muhammad until the prayer is completed."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 286 • Wasail Al-Shia, Vol. 5, p. 376

HADITH

885 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ أَدْنَى مَا يُجْزِي مِنَ اَلْأَذَانِ أَنْ يَفْتَتِحَ اَللَّيْلَ بِأَذَانٍ وَ إِقَامَةٍ وَ يَفْتَتِحَ اَلنَّهَارَ بِأَذَانٍ وَ إِقَامَةٍ وَ يُجْزِيكَ فِي سَائِرِ اَلصَّلاَةِ إِقَامَةٌ بِغَيْرِ أَذَانٍ.

وجمع رسول الله صلى الله عليه وآله بين الظهر والعصر بعرفة بأذان واحد وإقامتين، وجمع بين المغرب والعشاء بجمع بأذان واحد وإقامتين.

H.885 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"The minimum that suffices for the adhan is to begin the night with an adhan and iqamah and to begin the day with an adhan and iqamah. For the other prayers during the day, an iqamah without an adhan suffices."

[AL SADUQ]
The Messenger of Allah {saws} combined the Dhuhr (noon) and 'Asr (afternoon) prayers at 'Arafat with one adhan and two iqamah, and he combined the Maghrib (sunset) and 'Isha (night) prayers at Muzdalifah with one adhan and two iqamah.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 286 • Awaali al-La'aali, Part 3, p. 80 • Awaali al-La'aali, Part 4, p. 16 • Al-Wafi, Vol. 7, p. 605 • Wasail Al-Shia, Vol. 5, p. 386

HADITH

886 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: «أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ جَمَعَ بَيْنَ اَلظُّهْرِ وَ اَلْعَصْرِ بِأَذَانٍ وَ إِقَامَتَيْنِ وَ جَمَعَ بَيْنَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ فِي اَلْحَضَرِ مِنْ غَيْرِ عِلَّةٍ بِأَذَانٍ وَاحِدٍ وَ إِقَامَتَيْنِ.

H.886 - Abdullah ibn Sinan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that:
"The Messenger of Allah {saws} combined the Dhuhr (noon) and 'Asr (afternoon) prayers with one adhan and two iqamah, and he combined the Maghrib (sunset) and 'Isha (night) prayers in the same setting without any particular reason, using one adhan and two iqamah".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 287 • Al-Wafi, Vol. 7, p. 282 • Wasail Al-Shia, Part 4, p. 220

HADITH

887 - وَ رُوِيَ: «أَنَّ مَنْ صَلَّى بِأَذَانٍ وَ إِقَامَةٍ صَلَّى خَلْفَهُ صَفَّانِ مِنَ اَلْمَلاَئِكَةِ وَ مَنْ صَلَّى بِإِقَامَةٍ بِغَيْرِ أَذَانٍ صَلَّى خَلْفَهُ صَفٌّ وَاحِدٌ وَ حَدُّ اَلصَّفِّ مَا بَيْنَ اَلْمَشْرِقِ وَ اَلْمَغْرِبِ.

H.887 - It is narrated: "Whoever prays with both the adhan (call to prayer) and iqamah (second call to prayer), two rows of angels pray behind him. And whoever prays with just the iqamah without the adhan, one row of angels prays behind him, and the extent of the row is from the east to the west."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 287 • Wasail Al-Shia, Vol. 5, p. 382

HADITH

888 - وَ فِي رِوَايَةِ اَلْعَبَّاسِ بْنِ هِلاَلٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ أَذَّنَ وَ أَقَامَ صَلَّى وَرَاءَهُ صَفَّانِ مِنَ اَلْمَلاَئِكَةِ وَ إِنْ أَقَامَ بِغَيْرِ أَذَانٍ صَلَّى عَنْ يَمِينِهِ وَاحِدٌ وَ عَنْ شِمَالِهِ وَاحِدٌ» ثُمَّ قَالَ «اِغْتَنِمِ اَلصَّفَّيْنِ.

H.888 - In the narration of Abbas ibn Hilal from Abu Al-Hasan Imam al-Ridha {a.s} said:
"Whoever gives the adhan (call to prayer) and the iqamah (second call to prayer) will have two rows of angels praying behind him.
If he only recites the iqamah without the adhan, then one angel will pray on his right and one on his left."
The Imam {a.s} then said: "Take advantage of the two rows (of angels)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 287 • Al-Wafi, Vol. 7, p. 559 • Wasail Al-Shia, Vol. 5, p. 381

HADITH

889 - وَ فِي رِوَايَةِ اِبْنِ أَبِي لَيْلَى عَنْ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ صَلَّى بِأَذَانٍ وَ إِقَامَةٍ صَلَّى خَلْفَهُ صَفَّانِ مِنَ اَلْمَلاَئِكَةِ لاَ يُرَى طَرَفَاهُمَا وَ مَنْ صَلَّى بِإِقَامَةٍ صَلَّى خَلْفَهُ مَلَكٌ.

H.889 - In a narration from Ibn Abi Layla, Imam Ali {a.s} said:
"Whoever prays with both the adhan (call to prayer) and the iqamah (second call to prayer) will have two rows of angels praying behind him, the ends of which cannot be seen.
And whoever prays with only the iqamah will have an angel praying behind him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 287 • Awaali al-La'aali, Part 1, p. 352 • Al-Wafi, Vol. 7, p. 559 • Wasail Al-Shia, Vol. 5, p. 382 • Bihar Al-Anwar, Vol. 81, p. 147

HADITH

890 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَالَ حِينَ يَسْمَعُ أَذَانَ اَلصُّبْحِ - اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ نَهَارِكَ وَ إِدْبَارِ لَيْلِكَ وَ حُضُورِ صَلَوَاتِكَ وَ أَصْوَاتِ دُعَاتِكَ أَنْ تَتُوبَ عَلَيَّ «إِنَّكَ أَنْتَ اَلتَّوَّابُ اَلرَّحِيمُ» وَقَالَ مِثْلَ ذَلِكَ حِينَ يَسْمَعُ أَذَانَ اَلْمَغْرِبِ ثُمَّ مَاتَ مِنْ يَوْمِهِ أَوْ لَيْلَتِهِ مَاتَ تَائِباً وَ كَانَ اِبْنُ اَلنَّبَّاحِ يَقُولُ فِي أَذَانِهِ - حَيَّ عَلَى خَيْرِ اَلْعَمَلِ حَيَّ عَلَى خَيْرِ اَلْعَمَلِ فَإِذَا رَآهُ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ قَالَ «مَرْحَباً بِالْقَائِلِينَ عَدْلاً وَ بِالصَّلاَةِ مَرْحَباً وَ أَهْلاً».

H.890 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever, upon hearing the adhan for Fajr (morning prayer), says:
'O' Allah {SWT}, I ask You by the coming of Your day and the departure of Your night, and by the presence of Your prayers and the voices of Your callers, that You accept my repentance. Indeed, You are the Most Accepting of Repentance, the Most Merciful,' and then says a similar supplication upon hearing the adhan for Maghrib (evening prayer), and dies during that day or night, dies in a state of repentance."
He also mentioned that Ibn al-Nabbah used to say during his adhan, "Hayya 'ala khayr al-'Amal (Hasten to the best of deeds), hasten to the best of deeds," and whenever Imam Ali {a.s} would see him, Imam {a.s} would say,
"Welcome, O' caller of justice, and welcome to prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

891 - وَ رَوَى حَارِثُ بْنُ اَلْمُغِيرَةِ اَلنَّضْرِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «مَنْ سَمِعَ اَلْمُؤَذِّنَ يَقُولُ - أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ فَقَالَ مُصَدِّقاً مُحْتَسِباً وَ أَنَا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ أَكْتَفِي بِهِمَا عَنْ كُلِّ مَنْ أَبَى وَ جَحَدَ وَ أُعِينُ بِهِمَا مَنْ أَقَرَّ وَ شَهِدَ كَانَ لَهُ مِنَ اَلْأَجْرِ عَدَدُ مَنْ أَنْكَرَ وَ جَحَدَ وَ عَدَدُ مَنْ أَقَرَّ وَ شَهِدَ.

H.891 - Harith ibn al-Mughira al-Nadri narrated from Imam Al-Sadiq {a.s} that He said:
"Whoever hears the mu'adhdhin (caller to prayer) say, 'I bear witness that there is no god but Allah {SWT}, and I bear witness that Muhammad is the Messenger of Allah {saws},' and then, affirming and seeking reward, responds with
'And I also bear witness that there is no god but Allah {SWT}, and I bear witness that Muhammad is the Messenger of Allah {saws}. I suffice myself with these testimonies against anyone who denies or rejects, and I support with them anyone who affirms and bears witness,' will receive a reward equivalent to the number of those who deny and reject and the number of those who affirm and bear witness."

[REFERENCES] Al-Kafi, Volume 3, p. 307 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 288 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 31 • Al-Amali (by Al-Saduq) Vol. 1, p. 215 • Al-Wafi, Vol. 7, p. 564 • Wasail Al-Shia, Vol. 5, p. 454 • Bihar Al-Anwar, Vol. 81, p. 175

HADITH

892 - وَقَالَ أَبُو جَعْفَرٍ لِمُحَمَّدِ بْنِ مُسْلِمٍ: «يَا مُحَمَّدَ بْنَ مُسْلِمٍ لاَ تَدَعَنَّ ذِكْرَ اَللَّهِ عَلَى كُلِّ حَالٍ وَ لَوْ سَمِعْتَ اَلْمُنَادِيَ يُنَادِي بِالْأَذَانِ وَ أَنْتَ عَلَى اَلْخَلاَءِ فَاذْكُرِ اَللَّهَ عَزَّ وَ جَلَّ وَ قُلْ كَمَا يَقُولُ اَلْمُؤَذِّنُ.

H.892 - Imam Muhammad ibn Ali Al-Baqir {a.s} said to Muhammad ibn Muslim:
"O' Muhammad ibn Muslim, never neglect the remembrance of Allah {SWT} in any situation. Even if you hear the caller calling the adhan while you are in a state of relieving yourself, remember Allah {SWT}, the Mighty and Majestic, and say what the mu'adhdhin says."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 288 • Ilal al-Sharai' Vol. 1, p. 284 • Al-Wafi, Vol. 7, p. 564 • Wasail Al-Shia, Part 1, p. 314 • Wasail Al-Shia, Vol. 5, p. 454 • Bihar Al Anwar, Vol. 77, p. 175 • Bihar Al-Anwar, Vol. 81, p. 176

HADITH

893 - وَ سَأَلَ زَيْدٌ اَلشَّحَّامُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ نَسِيَ اَلْأَذَانَ وَ اَلْإِقَامَةَ حَتَّى دَخَلَ فِي اَلصَّلاَةِ فَقَالَ «إِنْ كَانَ ذَكَرَ قَبْلَ أَنْ يَقْرَأَ فَلْيُصَلِّ عَلَى اَلنَّبِيِّ وَ آلِهِ وَ لْيُقِمْ وَ إِنْ كَانَ قَدْ دَخَلَ فِي اَلْقِرَاءَةِ فَلْيُتِمَّ صَلاَتَهُ».

H.893 - Zaid al-Shahham asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who forgot the adhan (call to prayer) and iqamah (second call to prayer) and began the prayer.
The Imam said: "If he remembers before reciting (the Qur'an in prayer), he should send blessings upon the Prophet and his family and then recite the iqamah. But if he has already started reciting, then he should complete his prayer".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

894 - وَ رُوِيَ عَنْ عَمَّارٍ اَلسَّابَاطِيِّ أَنَّهُ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ رَجُلٍ نَسِيَ مِنَ اَلْأَذَانِ حَرْفاً فَذَكَرَهُ حِينَ فَرَغَ مِنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ قَالَ «يَرْجِعُ إِلَى اَلْحَرْفِ اَلَّذِي نَسِيَهُ فَلْيَقُلْهُ وَ لْيَقُلْ مِنْ ذَلِكَ اَلْحَرْفِ إِلَى آخِرِهِ وَ لاَ يُعِيدُ اَلْأَذَانَ كُلَّهُ وَ لاَ اَلْإِقَامَةَ.

H.894 - It was narrated from Ammar al-Sabati that He said: "Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man who forgot a word during the adhan (call to prayer) and remembered it after completing the adhan and iqamah (second call to prayer).
The Imam said: "He should go back to the word he forgot, say it, and then continue from that point to the end. He does not need to repeat the entire adhan or the iqamah."

[REFERENCES] Al-Wafi, Vol. 7, p. 623 • Wasail Al-Shia, Vol. 5, p. 442

HADITH

895 - وَ سَأَلَ مُعَاوِيَةُ بْنُ وَهْبٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلتَّثْوِيبِ اَلَّذِي يَكُونُ بَيْنَ اَلْأَذَانِ وَ اَلْإِقَامَةِ فَقَالَ «مَا نَعْرِفُهُ».

H.895 - Muawiya ibn Wahb asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the practice of "tathwib" (additional announcements or calls made between the adhan and the iqamah).
Imam {a.s} replied: "We do not recognize it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

896 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ بَأْسَ أَنْ يُؤَذِّنَ اَلْغُلاَمُ قَبْلَ أَنْ يَحْتَلِمَ وَ لاَ بَأْسَ أَنْ يُؤَذِّنَ اَلْمُؤَذِّنُ وَ هُوَ جُنُبٌ وَ لاَ يُقِيمُ حَتَّى يَغْتَسِلَ.

H.896 - Imam Ali {a.s} used to say:
"There is no issue if a boy calls the adhan (call to prayer) before reaching the age of puberty, and there is no issue if the mu'adhdhin (caller to prayer) is in a state of janabah (major ritual impurity), but he should not perform the iqamah (second call to prayer) until he has performed ghusl (ritual purification)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 289 • Tahdhib Al-Ahkam, Part 2, p. 53 • Al-Wafi, Vol. 7, p. 595

HADITH

897 - وَ رَوَى أَبُو بَكْرٍ اَلْحَضْرَمِيُّ وَ كُلَيْبٌ اَلْأَسَدِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ حَكَى لَهُمَا اَلْأَذَانَ فَقَالَ «- اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ حَيَّ عَلَى اَلصَّلاَةِ حَيَّ عَلَى اَلصَّلاَةِ حَيَّ عَلَى اَلْفَلاَحِ حَيَّ عَلَى اَلْفَلاَحِ حَيَّ عَلَى خَيْرِ اَلْعَمَلِ حَيَّ عَلَى خَيْرِ اَلْعَمَلِ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اَللَّهُ لاَ إِلَهَ إِلاَّ اَللَّهُ » وَ اَلْإِقَامَةُ كَذَلِكَ.

ولا بأس أن يقال في صلاة الغداة على أثر حي على خير العمل " الصلاة خير من النوم " مرتين للتقية.

وقال مصنف هذا الكتاب رحمه الله: هذا هو الاذان الصحيح لا يزاد فيه ولا ينقص منه، والمفوضة لعنهم الله قد وضعوا أخبارا وزادوا في الاذان " محمد وآل محمد خير البرية " مرتين، وفي بعض رواياتهم بعد أشهد أن محمدا رسول الله " أشهد أن عليا ولي الله " مرتين، ومنهم من روى بدل ذلك " أشهد أن عليا أمير المؤمنين حقا " مرتين ولا شك في أن عليا ولي الله وأنه أمير المؤمنين حقا وأن محمدا وآله صلوات الله عليهم خير البرية، ولكن ليس ذلك في أصل الاذان، وإنما ذكرت ذلك ليعرف بهذه الزيادة المتهمون بالتفويض، المدلسون أنفسهم في جملتنا.

H.897 - Abu Bakr al-Hadhrami and Kulaib al-Asadi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he taught them the adhan, saying:
"Allahu Akbar, Allahu Akbar, Allahu Akbar, Allahu Akbar (Allah {SWT} is the Greatest, repeated four times).
I bear witness that there is no god but Allah {SWT} (twice).
I bear witness that Muhammad is the Messenger of Allah {saws} (twice).
Hasten to prayer (twice).
Hasten to success (twice).
Hasten to the best of deeds (twice).
Allahu Akbar, Allahu Akbar. There is no god but Allah {SWT} (twice)."
The iqamah is the same.

[AL SADUQ]

It is also permissible, in the Fajr prayer, after "Hasten to the best of deeds" to say "Prayer is better than sleep" twice, for reasons of taqiyya (precautionary dissimulation).
The author of this book, may Allah {SWT} have mercy on him, commented:
This is the correct adhan; nothing should be added to or removed from it. The "Mufawwida" (a sect accused of exaggeration), may Allah {SWT} curse them, have fabricated reports and added phrases to the adhan such as "Muhammad and the family of Muhammad are the best of creation" repeated twice, or "I bear witness that Ali is the wali (guardian) of Allah {SWT}" repeated twice, and in some reports "I bear witness that Ali is truly The Commander of the Faithful" repeated twice. There is no doubt that Ali is the wali of Allah {SWT} and the true Commander of the Faithful, and that Muhammad and his family {a.s} are the best of creation. However, these additions are not part of the original adhan, and I have mentioned them here so that these fabrications and those accused of exaggeration who mix themselves among us may be recognized.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 289 • Tahdhib Al-Ahkam, Part 2, p. 60 • Al-Istibsar, Part 1, p. 306 • Wasail Al-Shia, Vol. 5, p. 416 • Mustadrak Al-Wasail, Vol. 4, p. 40

HADITH

898 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: فِي اَلْمُؤَذِّنِينَ «إِنَّهُمُ اَلْأُمَنَاءُ.

H.898 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said regarding the mu'adhdhins (callers to prayer):
"They are the trustworthy ones".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 291 • Al-Wafi, Vol. 7, p. 617 • Wasail Al-Shia, Vol. 5, p. 379

HADITH

899 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «صَلِّ اَلْجُمُعَةَ بِأَذَانِ هَؤُلاَءِ فَإِنَّهُمْ أَشَدُّ شَيْءٍ مُوَاظَبَةً عَلَى اَلْوَقْتِ.

وينبغي أن يكون بين الأذان والإقامة جلسة إلا المغرب فإنه يجزي [أن يكون] بين الأذان والإقامة نفس.

H.899 - Imam {a.s} said:
"Pray the Jumu'ah (Jumu’ah prayer) with the adhan of these people, for they are the most diligent in observing the time."

[AL SADUQ]
There should be a sitting between the adhan and iqamah, except for Maghrib, where it suffices to have only a breath's interval between the adhan and iqamah.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 291 • Tahdhib Al-Ahkam, Part 2, p. 284 • Wasail Al-Shia, Vol. 5, p. 378

HADITH

900 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يُجْزِي فِي اَلسَّفَرِ إِقَامَةٌ بِغَيْرِ أَذَانٍ.

H.900 - Abd al-Rahman ibn Abi Abdullah narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"In travel, the iqamah (second call to prayer) suffices without the adhan (call to prayer)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 291 • Al-Wafi, Vol. 7, p. 605 • Wasail Al-Shia, Vol. 5, p. 384

HADITH

901 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا أَذَّنْتَ فِي اَلطَّرِيقِ أَوْ فِي بَيْتِكَ ثُمَّ أَقَمْتَ فِي اَلْمَسْجِدِ أَجْزَأَكَ.

H.901 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"If you give the adhan (call to prayer) on the road or in your home, and then perform the iqamah (second call to prayer) in the mosque, it suffices."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 291 • Al-Wafi, Vol. 7, p. 598 • Wasail Al-Shia, Vol. 5, p. 402

HADITH

902 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يُؤَذِّنُ وَ يُقِيمُ غَيْرُهُ وَ كَانَ يُقِيمُ وَ قَدْ أَذَّنَ غَيْرُهُ.

H.902 - Imam Ali {a.s} would sometimes give the adhan (call to prayer) while someone else would perform the iqamah (second call to prayer), and at other times, he would perform the iqamah after someone else had given the adhan.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 291 • Al-Wafi, Vol. 7, p. 601 • Wasail Al-Shia, Vol. 5, p. 438

HADITH

903 - وَ شَكَا هِشَامُ بْنُ إِبْرَاهِيمَ إِلَى أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ سُقْمَهُ وَ أَنَّهُ لاَ يُولَدُ لَهُ: فَأَمَرَهُ أَنْ يَرْفَعَ صَوْتَهُ بِالْأَذَانِ فِي مَنْزِلِهِ قَالَ فَفَعَلْتُ ذَلِكَ فَأَذْهَبَ اَللَّهُ عَنِّي سُقْمِي وَ كَثُرَ وُلْدِي قَالَ مُحَمَّدُ بْنُ رَاشِدٍ وَ كُنْتُ دَائِمَ اَلْعِلَّةِ مَا أَنْفَكُّ مِنْهَا فِي نَفْسِي وَ جَمَاعَةٍ مِنْ خَدَمِي وَ عِيَالِي حَتَّى إِنِّي كُنْتُ أَبْقَى وَ مَا لِي أَحَدٌ يَخْدُمُنِي فَلَمَّا سَمِعْتُ ذَلِكَ مِنْ هِشَامٍ عَمِلْتُ بِهِ فَأَذْهَبَ اَللَّهُ عَنِّي وَ عَنْ عِيَالِي اَلْعِلَلَ وَ اَلْحَمْدُ لِلَّهِ.

H.903 - Hisham ibn Ibrahim complained to Imam al-Ridha {a.s} about his illness and the fact that he had no children. The Imam advised him to raise his voice with the adhan (call to prayer) in his home.
Hisham said: "I did as he advised, and Allah {SWT} removed my illness and granted me many children."
Muhammad ibn Rashid said: "I was constantly ill, and so were many of my servants and family members, to the extent that there were times when I had no one to serve me. When I heard about what Hisham had done, I followed the same advice, and Allah {SWT} removed illness from me and my family. Praise be to Allah {SWT}."

[REFERENCES] Al-Kafi, Volume 6, p. 9 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 292

HADITH

904 - وَ رُوِيَ: «أَنَّ مَنْ سَمِعَ اَلْأَذَانَ فَقَالَ كَمَا يَقُولُ اَلْمُؤَذِّنُ زِيدَ فِي رِزْقِهِ.

H.904 - It is narrated: "Whoever hears the adhan (call to prayer) and repeats what the mu'adhdhin (caller to prayer) says will have an increase in their sustenance."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 292 • Makarem al-Akhlaq, Part 1, p. 298 • Al-Wafi, Vol. 7, p. 564 • Wasail Al-Shia, Vol. 5, p. 455 • Bihar Al Anwar, Vol. 81, p. 174

HADITH

905 - وَ رُوِيَ عَنْ عَبْدِ اَللّٰهِ بْنِ عَلِيٍّ قَالَ: حَمَلْتُ مَتَاعِي مِنَ اَلْبَصْرَةِ إِلَى مِصْرَ فَقَدِمْتُهَا فَبَيْنَمَا أَنَا فِي بَعْضِ اَلطَّرِيقِ إِذَا أَنَا بِشَيْخٍ طَوِيلٍ شَدِيدِ اَلْأُدْمَةِ أَبْيَضِ اَلرَّأْسِ وَ اَللِّحْيَةِ عَلَيْهِ طِمْرَانِ أَحَدُهُمَا أَسْوَدُ وَ اَلْآخَرُ أَبْيَضُ فَقُلْتُ مَنْ هَذَا فَقَالُوا هَذَا بِلاَلٌ مَوْلَى رَسُولِ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ فَأَخَذْتُ أَلْوَاحاً فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ فَقُلْتُ لَهُ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلشَّيْخُ فَقَالَ وَ عَلَيْكَ اَلسَّلاَمُ قُلْتُ يَرْحَمُكَ اَللّٰهُ تَعَالَى حَدِّثْنِي بِمَا سَمِعْتَ مِنْ رَسُولِ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ فَقَالَ وَ مَا يُدْرِيكَ مَنْ أَنَا فَقُلْتُ أَنْتَ بِلاَلٌ مُؤَذِّنُ رَسُولِ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ قَالَ فَبَكَى وَ بَكَيْتُ حَتَّى اِجْتَمَعَ اَلنَّاسُ عَلَيْنَا وَ نَحْنُ نَبْكِي قَالَ ثُمَّ قَالَ يَا غُلاَمُ مِنْ أَيِّ اَلْبِلاَدِ أَنْتَ قُلْتُ مِنْ أَهْلِ اَلْعِرَاقِ ، قَالَ بَخٍ بَخٍ ثُمَّ سَكَتَ سَاعَةً ثُمَّ قَالَ اُكْتُبْ يَا أَخَا أَهْلِ اَلْعِرَاقِ ، بِسْمِ اللّٰهِ الرَّحْمَنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ يَقُولُ «اَلْمُؤَذِّنُونَ أُمَنَاءُ اَلْمُؤْمِنِينَ عَلَى صَلَوَاتِهِمْ وَ صَوْمِهِمْ وَ لُحُومِهِمْ وَ دِمَائِهِمْ، لاَ يَسْأَلُونَ اَللّٰهَ عَزَّ وَ جَلَّ شَيْئاً إِلاَّ أَعْطَاهُمْ وَ لاَ يَشْفَعُونَ فِي شَيْءٍ إِلاَّ شُفِّعُوا» قُلْتُ زِدْنِي يَرْحَمُكَ اَللّٰهُ قَالَ اُكْتُبْ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ» سَمِعْتُ رَسُولَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ يَقُولُ «مَنْ أَذَّنَ أَرْبَعِينَ عَاماً مُحْتَسِباً بَعَثَهُ اَللّٰهُ عَزَّ وَ جَلَّ يَوْمَ اَلْقِيَامَةِ وَ لَهُ عَمَلُ أَرْبَعِينَ صِدِّيقاً عَمَلاً مَبْرُوراً مُتَقَبَّلاً»

قُلْتُ زِدْنِي يَرْحَمُكَ اَللّٰهُ قَالَ اُكْتُبْ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ» سَمِعْتُ رَسُولَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ يَقُولُ «مَنْ أَذَّنَ عِشْرِينَ عَاماً بَعَثَهُ اَللّٰهُ عَزَّ وَ جَلَّ يَوْمَ اَلْقِيَامَةِ، وَ لَهُ مِنَ اَلنُّورِ مِثْلُ زِنَةِ اَلسَّمَاءِ» قُلْتُ زِدْنِي يَرْحَمُكَ اَللّٰهُ قَالَ اُكْتُبْ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ» سَمِعْتُ رَسُولَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ يَقُولُ «مَنْ أَذَّنَ عَشْرَ سِنِينَ أَسْكَنَهُ اَللّٰهُ عَزَّ وَ جَلَّ مَعَ إِبْرَاهِيمَ اَلْخَلِيلِ عَلَيْهِ اَلسَّلاَمُ فِي قُبَّتِهِ أَوْ فِي دَرَجَتِهِ» قُلْتُ زِدْنِي يَرْحَمُكَ اَللّٰهُ عَزَّ وَ جَلَّ قَالَ اُكْتُبْ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ» سَمِعْتُ رَسُولَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ يَقُولُ «مَنْ أَذَّنَ سَنَةً وَاحِدَةً بَعَثَهُ اَللّٰهُ عَزَّ وَ جَلَّ، يَوْمَ اَلْقِيَامَةِ وَ قَدْ غُفِرَتْ ذُنُوبُهُ كُلُّهَا بَالِغَةً مَا بَلَغَتْ وَ لَوْ كَانَتْ مِثْلَ زِنَةِ جَبَلِ أُحُدٍ» قُلْتُ زِدْنِي يَرْحَمُكَ اَللّٰهُ قَالَ نَعَمْ فَاحْفَظْ وَ اِعْمَلْ وَ اِحْتَسِبْ سَمِعْتُ رَسُولَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ يَقُولُ «مَنْ أَذَّنَ فِي سَبِيلِ اَللّٰهِ صَلاَةً وَاحِدَةً إِيمَاناً وَ اِحْتِسَاباً وَ تَقَرُّباً إِلَى اَللّٰهِ عَزَّ وَ جَلَّ غَفَرَ اَللّٰهُ لَهُ مَا سَلَفَ مِنْ ذُنُوبِهِ وَ مَنَّ عَلَيْهِ بِالْعِصْمَةِ فِيمَا بَقِيَ مِنْ عُمُرِهِ وَ جَمَعَ بَيْنَهُ وَ بَيْنَ اَلشُّهَدَاءِ فِي اَلْجَنَّةِ »

قُلْتُ زِدْنِي يَرْحَمُكَ اَللّٰهُ حَدِّثْنِي بِأَحْسَنِ مَا سَمِعْتَ مِنْ رَسُولِ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ قَالَ وَيْحَكَ يَا غُلاَمُ قَطَعْتَ أَنْيَاطَ قَلْبِي وَ بَكَى وَ بَكَيْتُ حَتَّى إِنِّي وَ اَللّٰهِ لَرَحِمْتُهُ ثُمَّ قَالَ اُكْتُبْ «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ» سَمِعْتُ رَسُولَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ يَقُولُ «إِذَا كَانَ يَوْمُ اَلْقِيَامَةِ وَ جَمَعَ اَللّٰهُ عَزَّ وَ جَلَّ اَلنَّاسَ فِي صَعِيدٍ وَاحِدٍ بَعَثَ اَللّٰهُ عَزَّ وَ جَلَّ إِلَى اَلْمُؤَذِّنِينَ بِمَلاَئِكَةٍ مِنْ نُورٍ وَ مَعَهُمْ أَلْوِيَةٌ وَ أَعْلاَمٌ مِنْ نُورٍ يَقُودُونَ جَنَائِبَ أَزِمَّتُهَا زَبَرْجَدٌ أَخْضَرُ وَ حَقَابِيُهَا اَلْمِسْكُ اَلْأَذْفَرُ يَرْكَبُهَا اَلْمُؤَذِّنُونَ فَيَقُومُونَ عَلَيْهَا قِيَاماً تَقُودُهُمُ اَلْمَلاَئِكَةُ يُنَادُونَ بِأَعْلَى صَوْتِهِمْ بِالْأَذَانِ» ثُمَّ بَكَى بُكَاءً شَدِيداً حَتَّى اِنْتَحَبْتُ وَ بَكَيْتُ فَلَمَّا سَكَتَ قُلْتُ مِمَّ بُكَاؤُكَ فَقَالَ وَيْحَكَ ذَكَرْتَنِي أَشْيَاءَ سَمِعْتُ حَبِيبِي وَ صَفِيِّي عَلَيْهِ اَلسَّلاَمُ يَقُولُ «وَ اَلَّذِي بَعَثَنِي بِالْحَقِّ نَبِيّاً إِنَّهُمْ لَيَمُرُّونَ عَلَى اَلْخَلْقِ قِيَاماً عَلَى اَلنَّجَائِبِ فَيَقُولُونَ اَللّٰهُ أَكْبَرُ اَللّٰهُ أَكْبَرُ فَإِذَا قَالُوا ذَلِكَ سَمِعْتُ لِأُمَّتِي ضَجِيجاً» فَسَأَلَهُ أُسَامَةُ بْنُ زَيْدٍ عَنْ ذَلِكَ اَلضَّجِيجِ مَا هُوَقَالَ «اَلضَّجِيجُ اَلتَّسْبِيحُ وَ اَلتَّحْمِيدُ وَ اَلتَّهْلِيلُ فَإِذَا قَالُوا أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللّٰهُ قَالَتْ أُمَّتِي نَعَمْ إِيَّاهُ كُنَّا نَعْبُدُ فِي اَلدُّنْيَا فَيُقَالُ صَدَقْتُمْ فَإِذَا قَالُوا: أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اَللّٰهِ قَالَتْ أُمَّتِي هَذَا اَلَّذِي أَتَانَا بِرِسَالَةِ رَبِّنَا جَلَّ جَلاَلُهُ وَ آمَنَّا بِهِ

وَ لَمْ نَرَهُ فَيُقَالُ لَهُمْ صَدَقْتُمْ هَذَا اَلَّذِي أَدَّى إِلَيْكُمُ اَلرِّسَالَةَ مِنْ رَبِّكُمْ وَ كُنْتُمْ بِهِ مُؤْمِنِينَ فَحَقِيقٌ عَلَى اَللَّهِ عَزَّ وَ جَلَّ أَنْ يَجْمَعَ بَيْنَكُمْ وَ بَيْنَ نَبِيِّكُمْ فَيَنْتَهِيَ بِهِمْ إِلَى مَنَازِلِهِمْ وَ فِيهَا مَا لاَ عَيْنٌ رَأَتْ وَ لاَ أُذُنٌ سَمِعَتْ وَ لاَ خَطَرَ عَلَى قَلْبِ بَشَرٍ» ثُمَّ نَظَرَ إِلَيَّ فَقَالَ إِنِ اِسْتَطَعْتَ وَ «لاَ قُوَّةَ إِلاَّ بِاللَّهِ»

أَنْ لاَ تَمُوتَ إِلاَّ وَ أَنْتَ مُؤَذِّنٌ فَافْعَلْ فَقُلْتُ يَرْحَمُكَ اَللَّهُ تَفَضَّلْ عَلَيَّ وَ أَخْبِرْنِي فَإِنِّي فَقِيرٌ مُحْتَاجٌ وَ أَدَّ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَإِنَّكَ قَدْ رَأَيْتَهُ وَ لَمْ أَرَهُ وَ صِفْ لِي كَيْفَ وَصَفَ لَكَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِنَاءَ اَلْجَنَّةِ فَقَالَ أَكْتُبْ «بِسْمِ اَللَّهِ اَلرَّحْمَنِ اَلرَّحِيمِ» سَمِعْتُ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ «إِنَّ سُورَ اَلْجَنَّةِ لَبِنَةٌ مِنْ ذَهَبٍ وَ لَبِنَةٌ مِنْ فِضَّةٍ وَ لَبِنَةٌ مِنْ يَاقُوتٍ وَ مِلاَطُهَا اَلْمِسْكُ اَلْأَذْفَرُ وَ شُرَفُهَا اَلْيَاقُوتُ اَلْأَحْمَرُ وَ اَلْأَخْضَرُ وَ اَلْأَصْفَرُ» قُلْتُ فَمَا أَبْوَابُهَا قَالَ «إِنَّ أَبْوَابَهَا مُخْتَلِفَةٌ بَابُ اَلزَّحْمَةِ مِنْ يَاقُوتَةٍ حَمْرَاءَ» قُلْتُ فَمَا حَلْقَتُهُ فَقَالَ وَ كُفَّ عَنِّي فَقَدْ كَلَّفْتَنِي شَطَطاً قُلْتُ مَا أَنَا بِكَافٍّ عَنْكَ حَتَّى تُؤَدِّيَ إِلَيَّ مَا سَمِعْتَ مِنْ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ أَكْتُبْ «بِسْمِ اَللَّهِ اَلرَّحْمَنِ اَلرَّحِيمِ» «أَمَّا بَابُ اَلصَّبْرِ فَبَابٌ صَغِيرٌ مِصْرَاعٌ وَاحِدٌ مِنْ يَاقُوتَةٍ حَمْرَاءَ لاَ حَلَقَ لَهُ وَ أَمَّا بَابُ اَلشُّكْرِ فَإِنَّهُ مِنْ يَاقُوتَةٍ بَيْضَاءَ لَهَا مِصْرَاعَانِ مَسِيرَةُ مَا بَيْنَهُمَا مَسِيرَةُ خَمْسِمِائَةِ عَامٍ لَهُ ضَجِيجٌ وَ حَنِينٌ يَقُولُ اَللَّهُمَّ جِئْنِي بِأَهْلِي»

قَالَ قُلْتُ هَلْ يَتَكَلَّمُ اَلْبَابُ قَالَ «نَعَمْ يُنْطِقُهُ اَللَّهُ ذُو اَلْجَلاَلِ وَ اَلْإِكْرَامِ وَ أَمَّا بَابُ اَلْبَلاَءِ» قُلْتُ أَ لَيْسَ بَابُ اَلْبَلاَءِ هُوَ بَابَ اَلصَّبْرِ قَالَ «لاَ» قُلْتُ فَمَا اَلْبَلاَءُ قَالَ «اَلْمَصَائِبُ وَ اَلْأَسْقَامُ وَ اَلْأَمْرَاضُ وَ اَلْجُذَامُ وَ هُوَ بَابٌ مِنْ يَاقُوتَةٍ صَفْرَاءَ مِصْرَاعٌ وَاحِدٌ مَا أَقَلَّ مَنْ يَدْخُلُ فِيهِ» قُلْتُ يَرْحَمُكَ اَللَّهُ زِدْنِي وَ تَفَضَّلْ عَلَيَّ فَإِنِّي فَقِيرٌ فَقَالَ يَا غُلاَمُ لَقَدْ كَلَّفْتَنِي شَطَطاً «أَمَّا اَلْبَابُ اَلْأَعْظَمُ فَيَدْخُلُ مِنْهُ اَلْعِبَادُ اَلصَّالِحُونَ وَ هُمْ أَهْلُ اَلزُّهْدِ وَ اَلْوَرَعِ وَ اَلرَّاغِبُونَ إِلَى اَللَّهِ عَزَّ وَ جَلَّ اَلْمُسْتَأْنِسُونَ بِهِ» قُلْتُ يَرْحَمُكَ اَللَّهُ فَإِذَا دَخَلُوا اَلْجَنَّةَ فَمَا ذَا يَصْنَعُونَ قَالَ «يَسِيرُونَ عَلَى نَهَرَيْنِ فِي مَاءٍ صَافٍ فِي سُفُنِ اَلْيَاقُوتِ مَجَاذِيفُهَا اَللُّؤْلُؤُ فِيهَا مَلاَئِكَةٌ مِنْ نُورٍ عَلَيْهِمْ ثِيَابٌ خُضْرٌ شَدِيدَةٌ خُضْرَتُهَا»

قُلْتُ يَرْحَمُكَ اَللَّهُ هَلْ يَكُونُ مِنَ اَلنُّورِ أَخْضَرُ قَالَ «إِنَّ اَلثِّيَابَ هِيَ خُضْرٌ وَ لَكِنْ فِيهَا نُورٌ مِنْ نُورِ رَبِّ اَلْعَالَمِينَ جَلَّ جَلاَلُهُ لِيَسِيرُوا عَلَى حَافَتَيْ ذَلِكَ اَلنَّهَرِ» قُلْتُ فَمَا اِسْمُ ذَلِكَ اَلنَّهَرِ قَالَ «جَنَّةُ اَلْمَأْوَى» قُلْتُ هَلْ وَسَطَهَا غَيْرُهَا قَالَ «نَعَمْ جَنَّةُ عَدْنٍ وَ هِيَ فِي وَسَطِ اَلْجِنَانِ وَ أَمَّا جَنَّةُ عَدْنٍ فَسُورُهَا يَاقُوتٌ أَحْمَرُ وَ حَصَاهَا اَللُّؤْلُؤُ» فَقُلْتُ وَ هَلْ فِيهَا غَيْرُهَا قَالَ «نَعَمْ جَنَّةُ اَلْفِرْدَوْسِ»

قُلْتُ فَكَيْفَ سُورُهَا قَالَ وَيْحَكَ كُفَّ عَنِّي جَرَحْتَ عَلَيَّ قَلْبِي قُلْتُ بَلْ أَنْتَ اَلْفَاعِلُ بِي ذَلِكَ قُلْتُ مَا أَنَا بِكَافٍّ عَنْكَ حَتَّى تُتِمَّ لِيَ اَلصِّفَةَ وَ تُخْبِرَنِي عَنْ سُورِهَا قَالَ «سُورُهَا نُورٌ» قُلْتُ مَا اَلْغُرَفُ اَلَّتِي فِيهَا قَالَ «هِيَ مِنْ نُورِ رَبِّ اَلْعَالَمِينَ عَزَّ وَ جَلَّ» قُلْتُ زِدْنِي يَرْحَمُكَ اَللَّهُ قَالَ وَيْحَكَ إِلَى هَذَا اِنْتَهَى بِي رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ طُوبَى لَكَ إِنْ أَنْتَ وَصَلْتَ إِلَى مَا لَهُ هَذِهِ اَلصِّفَةُ وَ طُوبَى لِمَنْ يُؤْمِنُ بِهَذَا قُلْتُ يَرْحَمُكَ اَللَّهُ أَنَا وَ اَللَّهِ مِنَ اَلْمُؤْمِنِينَ بِهَذَا قَالَ وَيْحَكَ إِنَّهُ مَنْ يُؤْمِنْ بِهَذَا أَوْ يُصَدِّقْ بِهَذَا اَلْحَقِّ وَ اَلْمِنْهَاجِ لَمْ يَرْغَبْ فِي اَلدُّنْيَا وَ لاَ فِي زِينَتِهَا وَ حَاسَبَ نَفْسَهُ بِنَفْسِهِ قُلْتُ أَنَا مُؤْمِنٌ بِهَذَا قَالَ صَدَقْتَ وَ لَكِنْ قَارِبْ وَ سَدِّدْ وَ لاَ تَيْأَسْ وَ اِعْمَلْ وَ لاَ تُفَرِّطْ وَ أَرْجُ وَ خَفْ وَ اِحْذَرْ ثُمَّ بَكَى وَ شَهَقَ ثَلاَثَ شَهَقَاتٍ فَظَنَنَّا أَنَّهُ قَدْ مَاتَ ثُمَّ قَالَ فِدَاكُمْ أَبِي وَ أُمِّي لَوْ رَآكُمْ مُحَمَّدٌ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَقَرَّتْ عَيْنُهُ حِينَ تَسْأَلُونَ عَنْ هَذِهِ اَلصِّفَةِ ثُمَّ قَالَ اَلنَّجَاءَ اَلنَّجَاءَ اَلْوَحَا اَلْوَحَا اَلرَّحِيلَ اَلرَّحِيلَ اَلْعَمَلَ اَلْعَمَلَ وَ إِيَّاكُمْ وَ اَلتَّفْرِيطَ وَ إِيَّاكُمْ وَ اَلتَّفْرِيطَ ثُمَّ قَالَ وَيْحَكُمْ اِجْعَلُونِي فِي حِلٍّ مِمَّا قَدْ فَرَّطْتُ فَقُلْتُ لَهُ أَنْتَ فِي حِلٍّ مِمَّا قَدْ

فَرَّطْتَ جَزَاكَ اَللَّهُ اَلْجَنَّةَ كَمَا أَدَّيْتَ وَ فَعَلْتَ اَلَّذِي يَجِبُ عَلَيْكَ ثُمَّ وَدَّعَنِي وَقَالَ اِتَّقِ اَللَّهَ وَ أَدِّ إِلَى أُمَّةِ مُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مَا أَدَّيْتُ إِلَيْكَ فَقُلْتُ لَهُ أَفْعَلُ إِنْ شَاءَ اَللَّهُ قَالَ أَسْتَوْدِعُ اَللَّهَ دِينَكَ وَ أَمَانَتَكَ وَ زَوَّدَكَ اَلتَّقْوَى وَ أَعَانَكَ عَلَى طَاعَتِهِ بِمَشِيئَتِهِ.

وقد أذن رسول الله صلى الله عليه وآله فكان يقول: أشهد أني رسول الله وقد كان يقول فيه:

أشهد أن محمدا رسول الله لان الاخبار قد وردت بهما جميعا. وكان لرسول الله صلى الله عليه وآله مؤذنان أحدهما بلال والآخر ابن أم مكتوم، وكان ابن أم مكتوم أعمى، وكان يؤذن قبل الصبح.

H.905 - It was narrated by Abdullah ibn Ali that He said:
I transported my goods from Basra to Egypt. While on a path, I encountered a tall elderly man, dark-skinned, with a white head and beard, wearing two garments - one black and the other white.
I asked: "Who is this?" They said: "This is Bilal, the muezzin (caller to prayer) of the Messenger of Allah {saws} and his family."
I approached him with my writings and greeted him, saying, "Peace be upon you, O' Shaykh."
He replied: "And peace be upon you."
I said: "May Allah {SWT} have mercy on you, narrate to me what you heard from the Messenger of Allah {saws} and his family."
He asked: "How do you know who I am?"
I said: "You are Bilal, the muezzin of the Messenger of Allah {saws} and his family."
He wept, and I wept, until people gathered around us as we both cried.
Then he asked: "Young man, where are you from?" I said: "From Iraq."
He said: "Oh, welcome," and remained silent for a while, then said: "Write, O' brother from Iraq, 'In the name of Allah {SWT}, the Most Merciful, the Most Compassionate.' I heard the Messenger of Allah {saws} and his family, say: 'The muezzins (callers to prayer) are the trusted custodians of the believers concerning their prayers, fasting, their flesh, and blood ; they are granted whatever they ask of Allah {SWT}, the Majestic and Honorable, and their intercession is accepted.'"
I said: "Tell me more, may Allah {SWT} have mercy on you."
He said: "Write, 'In the name of Allah {SWT}, the Most Merciful, the Most Compassionate.' I heard the Messenger of Allah {saws} and his family, say: 'Whoever calls the adhan (prayer call) for forty years with intention and devotion, Allah {SWT}, the Majestic and Honorable, will raise him on the Day of Resurrection with the reward equivalent to the deeds of forty truthful ones, and their deeds will be accepted and righteous.'"
I asked: "Increase me, may Allah {SWT} have mercy on you."
He said: "Write: 'In the name of Allah {SWT}, the Most Merciful, the Most Compassionate.' I heard the Messenger of Allah {saws} and his family, say: 'Whoever calls the adhan for twenty years, Allah {SWT}, the Majestic and Honorable, will raise him on the Day of Resurrection with light equal to the weight of the sky.'"
I asked: "Increase me, may Allah {SWT} have mercy on you."

He said: "Write: In the name of Allah {SWT}, the Most Merciful, the Most Compassionate. I heard the Messenger of Allah {saws} say, 'Whoever calls to prayer for twenty years, Allah {SWT}, the Mighty and Majestic, will raise him on the Day of Judgment, and he will have light equal to the weight of the sky.'"

I asked: "Increase me, may Allah {SWT} have mercy on you."

He said: "Write: In the name of Allah {SWT}, the Most Merciful, the Most Compassionate. I heard the Messenger of Allah {saws} say, 'Whoever calls to prayer for ten years, Allah {SWT}, the Mighty and Majestic, will place him with Prophet Ibrahim {a.s} in his station or grade.'"

I asked: "Increase me, may Allah {SWT} have mercy on you."

He said: "Write: In the name of Allah {SWT}, the Most Merciful, the Most Compassionate. I heard the Messenger of Allah {saws} say, 'Whoever calls to prayer for one year, Allah {SWT}, the Mighty and Majestic, will raise him on the Day of Judgment, with all of his sins forgiven, no matter their extent, even if they were as great as the weight of Mount Uhud.'"

I asked: "Increase me, may Allah {SWT} have mercy on you."

He said: "Yes, memorize and act with intention and sincerity. I heard the Messenger of Allah {saws} say, 'Whoever calls to prayer once, for the sake of Allah {SWT}, with faith, intention, and closeness to Allah {SWT}, the Mighty and Majestic, Allah {SWT} will forgive all of his previous sins and will protect him for the remainder of his life and unite him with the martyrs in Paradise.'"

I said: 'Increase me, may Allah {SWT} have mercy on you, tell me the best thing you have heard from the Messenger of Allah {saws} and his family.'

He cried intensely, causing me to cry out of compassion.

He then said: "Write: 'In the name of Allah {SWT}, the Most Merciful, the Most Compassionate.' I heard the Messenger of Allah {saws} and his family, say: 'On the Day of Resurrection, when Allah {SWT} gathers all people in one place, He will send angels of light to the muezzins with banners and flags of light. They will lead the muezzins on riding animals with reins of green emeralds and saddles filled with fragrant musk. The muezzins will stand atop these mounts, led by the angels, proclaiming the adhan with the loudest of voices.'"

He continued crying intensely, and I cried with him.

When he stopped, I asked why he wept.

He said: "You reminded me of what I heard from my beloved, the Chosen One {a.s}: 'By the One who sent me with the truth as a Prophet, they will pass over the creation while mounted, declaring 'Allahu Akbar.' When they say that, I will hear a resonating cry from my community.'"

Usamah bin Zayd asked him, "What is that cry?"

He said: "It is the sound of glorification, praise, and the declaration of Allah's {SWT} Oneness. When they say, 'I bear witness that there is no god but Allah {SWT},' my community will respond, 'Yes, it was Him we worshiped in the world.' It will be said to them, 'You have spoken the truth.'

When they say, 'I bear witness that Muhammad is the Messenger of Allah {saws},' my community will say, 'This is the one who brought us the message of our Lord {AZJ}, the Most Glorious and Honorable, and we believed in him without seeing him.' It will be said to them, 'You have spoken the truth. This is the one who conveyed the message to you from your Lord {AZJ}, and you believed in him.' It will then be incumbent upon Allah {SWT}, the Majestic and Honorable, to unite you with your Prophet and bring you to your abodes, where there is that which no eye has seen, no ear has heard, and what has never crossed the human heart."

He then looked at me and said: "If you can - and 'there is no power except by Allah {SWT}' - make sure not to die except as a muezzin (caller to prayer), then do so."

I said: "May Allah {SWT} have mercy on you; favour me further and narrate to me what you heard from the Messenger of Allah {saws} and his family, for you have seen him while I have not. Describe to me how the Messenger of Allah {saws} and his family, described the structure of Paradise."

He said: "Write: 'In the name of Allah {SWT}, the Most Merciful, the Most Compassionate.' I heard the Messenger of Allah {saws} and his family, say: 'The walls of Paradise are built with a brick of gold, a brick of silver, and a brick of ruby, with its mortar being pure musk. Its balconies are adorned with red, green, and yellow gems.'"

I asked: "What about its gates?"

He replied: "Its gates vary; the Gate of Mercy is made of red ruby."

I asked: "What about its handle?"

He responded, "Desist, for you have burdened me."

I insisted, "I will not stop until you convey to me what you heard from the Messenger of Allah {saws}."

He continued, "Write: 'In the name of Allah {SWT}, the Most Merciful, the Most Compassionate.' 'The Gate of Patience is a small, single red ruby door with no handle, whereas the Gate of Gratitude is made of white ruby and has two doors, with a distance of five hundred years' journey between them, and it echoes with a call, saying, 'O' Allah {SWT}, bring me my people.'"

I asked: "Do the gates speak?"

He replied: "Yes, Allah {SWT}, the Majestic, grants them speech. As for Gate of Trials.."

I asked: "Is it not the same as the Gate of Patience?"

He said: "No." I asked: "What are the trials?"

He said: "Calamities, ailments, illnesses, and leprosy, and it is a single yellow ruby door through which few enter."

I asked for further explanation, and He said: "You have truly burdened me." Continuing, he described the greatest gate reserved for righteous servants, those who are ascetic, abstinent, and deeply connected with Allah {SWT}, who find comfort in His presence.

I asked: "When they enter Paradise, what will they do?"

He said: "They will walk along two rivers of clear water in boats made of ruby, with oars of pearls, accompanied by angels of light who wear intensely green garments."

I asked: "Can light be green?"

He replied: "The garments are green, but they have a radiance from the Light of the Lord {AZJ} of the worlds, allowing them to traverse the banks of that river."
I asked: "What is the name of that river?"
He replied: "It is Jannat al-Ma'wa (the Garden of Refuge)."
I asked: "Is there anything at its center?"
He said: "Yes, the Garden of Eden, which is at the heart of all gardens. Its walls are made of red ruby, and its pebbles are pearls."
I asked: "Is there more beyond this?"
He said: "Yes, there is the Garden of Firdaus."
I asked: "What are its walls made of?"
He said: "Stop, for you have overwhelmed my heart."
I insisted on hearing more, so he described, "Its walls are made of light."
I asked: "What are the chambers within it?"
He said: "They are from the Light of the Lord {AZJ} of the worlds."
I said: "Increase me, may Allah {SWT} have mercy on you."
He said: "Woe unto you, this is where the Messenger of Allah {saws} and his family, left off. Blessed are you if you reach this station and blessed is he who believes in it."
I said: "May Allah {SWT} have mercy on you; I am indeed among those who believe."
He responded, "Woe unto you, indeed, whoever believes in this truth and path will not desire the worldly life or its adornments and will hold themselves accountable."
I declared, "I am a believer in this."
He affirmed, "You have spoken truthfully, but aim for closeness, strive diligently, and do not despair; act and do not be negligent. Hope and fear, and be wary."
He then wept deeply, with great sobbing, until we thought he might have passed away. After composing himself, He said: "May my father and mother be your ransom! If Muhammad {a.s} and his family, saw you asking about this description, it would bring joy to his heart."
He said: "Hurry, hurry ; make haste, make haste; work, work; beware of negligence and heedlessness." He then asked to be absolved of any shortcomings, and I assured him, and prayed to Allah {SWT} to reward him for his efforts and faithfulness.
He bade me farewell, advising, "Fear Allah {SWT} and deliver to the Ummah of Muhammad {a.s} and his family, what I have conveyed to you."
I assured him I would, Allah {SWT} willing.
He then entrusted me to Allah {SWT}, saying, "I leave your faith, trust, and provision in Allah's {SWT} care, and may He aid you in His obedience."

[AL SADUQ]

The Messenger of Allah {saws} and his family, would say in the adhan, "I testify that I am the Messenger of Allah {saws}." He also said: "I testify that Muhammad is the Messenger of Allah {saws}," as both versions have been narrated.
The Messenger had two muezzins: Bilal and Ibn Umm Maktum, the latter of whom was blind and would call the adhan before dawn.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 292 • Al-Amali (by Al-Saduq) Vol. 1, p. 210 • Bihar Al Anwar, Vol. 81, p. 123

HADITH

906 - وَ كَانَ بِلاَلٌ يُؤَذِّنُ بَعْدَ اَلصُّبْحِ فَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِنَّ اِبْنَ أُمِّ مَكْتُومٍ يُؤَذِّنُ بِاللَّيْلِ فَإِذَا سَمِعْتُمْ أَذَانَهُ فَكُلُوا وَ اِشْرَبُوا حَتَّى تَسْمَعُوا أَذَانَ بِلاَلٍ.

فغيرت العامة هذا الحديث عن جهته وقالوا: إنه عليه السلام قال: " إن بلالا يؤذن بليل فإذا سمعتم أذانه فكلوا واشربوا حتى تسمعوا أذان ابن أم مكتوم.

H.906 - Bilal used to call to prayer after the morning (Fajr), and The Prophet {saws} said: "Indeed, Ibn Umm Maktum calls to prayer during the night, so if you hear his adhan, eat and drink until you hear the adhan of Bilal."

[AL SADUQ]

The general populace altered this narration and claimed that he (the Prophet) said: "Indeed, Bilal calls to prayer during the night, so if you hear his adhan, eat and drink until you hear the adhan of Ibn Umm Maktum."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

907 - وَ رُوِيَ: «أَنَّهُ لَمَّا قُبِضَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اِمْتَنَعَ بِلاَلٌ مِنَ اَلْأَذَانِ وَقَالَ لاَ أُؤَذِّنُ لِأَحَدٍ بَعْدَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ إِنَّ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ قَالَتْ ذَاتَ يَوْمٍ «إِنِّي أَشْتَهِي أَنْ أَسْمَعَ صَوْتَ مُؤَذِّنِ أَبِي عَلَيْهِ اَلسَّلاَمُ بِالْأَذَانِ» فَبَلَغَ ذَلِكَ بِلاَلاً فَأَخَذَ فِي اَلْأَذَانِ فَلَمَّا قَالَ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ ذَكَرَتْ أَبَاهَا عَلَيْهِمَا اَلسَّلاَمُ وَ أَيَّامَهُ فَلَمْ تَتَمَالَكْ مِنَ اَلْبُكَاءِ فَلَمَّا بَلَغَ إِلَى قَوْلِهِ أَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اَللَّهِ شَهَقَتْ فَاطِمَةُ عَلَيْهَا اَلسَّلاَمُ شَهْقَةً وَ سَقَطَتْ لِوَجْهِهَا وَ غُشِيَ عَلَيْهَا فَقَالَ اَلنَّاسُ لِبِلاَلٍ أَمْسِكْ يَا بِلاَلُ فَقَدْ فَارَقَتِ اِبْنَةُ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلدُّنْيَا وَ ظَنُّوا أَنَّهَا قَدْ مَاتَتْ فَقَطَعَ أَذَانَهُ وَ لَمْ يُتِمَّهُ فَأَفَاقَتْ فَاطِمَةُ عَلَيْهَا اَلسَّلاَمُ وَ سَأَلَتْهُ أَنْ يُتِمَّ اَلْأَذَانَ فَلَمْ يَفْعَلْ وَقَالَ لَهَا يَا سَيِّدَةَ اَلنِّسْوَانِ إِنِّي أَخْشَى عَلَيْكِ مِمَّا تُنْزِلِينَهُ بِنَفْسِكِ إِذَا سَمِعْتِ صَوْتِي بِالْأَذَانِ فَأَعْفَتْهُ عَنْ ذَلِكَ.

H.907 - It is narrated that when The Prophet {saws} passed away, Bilal refrained from calling the adhan, stating,
"I will not give the adhan for anyone after the Messenger of Allah {saws}."
One day, Sayyida Fatimah Al-Zahra {S.A} said: "I long to hear the voice of my father's caller to prayer with the adhan."
When Bilal heard this, he began to recite the adhan.
When he reached "Allahu Akbar, Allahu Akbar," She (Sayyida Fatimah Al-Zahra {S.A}) remembered her father {a.s} and his days and could not control her tears.
When he continued and reached "Ashhadu anna Muhammad Rasul Allah {SWT} (I bear witness that Muhammad is the Messenger of Allah {saws})," Sayyida Fatimah Al-Zahra {S.A} cried out and fell down unconscious.
People rushed to Bilal and said: "Stop, O' Bilal, for the daughter of the Messenger of Allah {saws} has departed from this world."
They thought She had passed away. Bilal halted the adhan and did not complete it.

When Sayyida Fatimah Al-Zahra {S.A} regained consciousness, She asked Bilal to complete the adhan, but he declined, saying, "O' mistress of the women, I fear for you what may happen to you when you hear my voice giving the adhan."
She then excused him from completing it.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 297 • Al-Wafi, Vol. 7, p. 571 • Bihar Al Anwar, Vol. 43, p. 157 • Awalim al-Ulum, Vol. 11, p. 800

HADITH

908 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لَيْسَ عَلَى اَلنِّسَاءِ أَذَانٌ وَ لاَ إِقَامَةٌ وَ لاَ جُمُعَةٌ وَ لاَ اِسْتِلاَمُ اَلْحَجَرِ وَ لاَ دُخُولُ اَلْكَعْبَةِ وَ لاَ اَلْهَرْوَلَةُ بَيْنَ اَلصَّفَا وَ اَلْمَرْوَةِ وَ لاَ اَلْحَلْقُ إِنَّمَا يُقَصِّرْنَ مِنْ شُعُورِهِنَّ.

وروي أنه يكفيها من التقصير مثل طرف الأنملة.

H.908 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no adhan (call to prayer), iqamah (call to commence prayer), Jumu'ah (Jumu'ah prayer), touching of the Black Stone, entry into the Kaaba, or running (between the hills of Safa and Marwa) required for women, nor is shaving (the head during pilgrimage). Rather, they may shorten (cut) their hair."

[AL SADUQ]
It is narrated that a sufficient amount for their hair shortening is like the tip of a fingertip.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 298 • Al-Wafi, Vol. 7, p. 613

HADITH

909 - وَ فِي خَبَرٍ آخَرَ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لَيْسَ عَلَى اَلْمَرْأَةِ أَذَانٌ وَ لاَ إِقَامَةٌ إِذَا سَمِعَتْ أَذَانَ اَلْقَبِيلَةِ وَ تَكْفِيهَا اَلشَّهَادَتَانِ وَ لَكِنْ إِذَا أَذَّنَتْ وَ أَقَامَتْ فَهُوَ أَفْضَلُ.

وليس في صلاة العيدين أذان ولا إقامة أذانهما طلوع الشمس.

H.909 - In another report, Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"A woman is not required to perform the adhan (call to prayer) or the iqamah (call to commence prayer) if She hears the adhan of her locality. The two testimonies (shahadatayn) are sufficient for her. However, if She chooses to give the adhan and iqamah, it is better."

[AL SADUQ]
It is also mentioned that there is no adhan or iqamah for the Eid prayers; their 'adhan' is the rising of the sun.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 298 • Al-Wafi, Vol. 7, p. 613 • Wasail Al-Shia, Vol. 5, p. 406

HADITH

910 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا تَغَوَّلَتْ لَكُمُ اَلْغُولُ فَأَذِّنُوا.

H.910 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If a ghoul appears to you, then perform the adhan (call to prayer)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 298 • Makarem al-Akhlaq, Part 1, p. 259 • Bihar Al-Anwar, Vol. 73, p. 253

HADITH

911 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلْمَوْلُودُ إِذَا وُلِدَ يُؤَذَّنُ فِي أُذُنِهِ اَلْيُمْنَى وَ يُقَامُ فِي اَلْيُسْرَى.

H.911 - Imam Al-Sadiq {a.s} said: "When a child is born, the adhan (call to prayer) should be recited in their right ear, and the iqamah (call to commence prayer) in their left ear."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 299 • Makarem al-Akhlaq, Part 1, p. 227 • Al-Wafi, Vol. 7, p. 611 • Al-Wafi, Vol. 23, p. 1317 • Wasail Al-Shia, Vol. 5, p. 456

HADITH

912 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ لَمْ يَأْكُلِ اَللَّحْمَ أَرْبَعِينَ يَوْماً سَاءَ خُلُقُهُ وَ مَنْ سَاءَ خُلُقُهُ فَأَذِّنُوا فِي أُذُنِهِ.

H.912 - Imam {a.s} said:
"Whoever does not eat meat for forty days, their temperament may deteriorate, and if their temperament becomes poor, then recite the adhan (call to prayer) in their ear."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 299 • Makarem al-Akhlaq, Part 1, p. 228 • Al-Wafi, Vol. 7, p. 611 • Wasail Al-Shia, Vol. 5, p. 456 • Bihar Al Anwar, Vol. 101, p. 122

HADITH

913 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «كَانَ اِسْمُ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُكَرَّرُ فِي اَلْأَذَانِ فَأَوَّلُ مَنْ حَذَفَهُ اِبْنُ أَرْوَى.
وَ رُوِيَ: «أَنَّهُ كَانَ بِالْمَدِينَةِ إِذَا أَذَّنَ اَلْمُؤَذِّنُ يَوْمَ اَلْجُمُعَةِ نَادَى مُنَادٍ حُرِّمَ اَلْبَيْعُ لِقَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «يٰا أَيُّهَا اَلَّذِينَ آمَنُوا إِذٰا نُودِيَ لِلصَّلاٰةِ مِنْ يَوْمِ اَلْجُمُعَةِ فَاسْعَوْا إِلىٰ ذِكْرِ اَللّٰهِ وَ ذَرُوا اَلْبَيْعَ» »

H.913 - Imam {a.s} said: "The name of the Prophet {saws} used to be repeated in the adhan (call to prayer), and the first one to remove it was Ibn Arwa."
It is also reported: "In Medina, when the mu'adhdhin (caller to prayer) would make the adhan on Jumu'ah, a caller would announce that trading was forbidden due to the statement of Allah {SWT}, the Exalted:
'O' you who believe, when the call is made for prayer on the day of Jumu'ah, hasten to the remembrance of Allah {SWT} and leave off trade.'" (Surah Al-Jumu'ah 62:9)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 299 • Al-Wafi, Vol. 8, p. 1112 • Tafsir al-Safi, Vol. 5, p. 174 • Wasail Al-Shia, Part 7, p. 408 • Tafsir Nur Al-Thaqalayn, Part 5, p. 325

HADITH

914 - وَ فِيمَا ذَكَرَهُ اَلْفَضْلُ بْنُ شَاذَانَ رَحِمَهُ اَللَّهُ مِنَ اَلْعِلَلِ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّمَا أُمِرَ اَلنَّاسُ بِالْأَذَانِ لِعِلَلٍ كَثِيرَةٍ مِنْهَا أَنْ يَكُونَ تَذْكِيراً لِلنَّاسِي وَ تَنْبِيهاً لِلْغَافِلِ وَ تَعْرِيفاً لِمَنْ جَهِلَ اَلْوَقْتَ وَ اِشْتَغَلَ عَنْهُ وَ يَكُونَ اَلْمُؤَذِّنُ بِذَلِكَ دَاعِياً لِعِبَادَةِ اَلْخَالِقِ وَ مُرَغِّباً فِيهَا وَ مُقِرّاً لَهُ بِالتَّوْحِيدِ مُجَاهِراً بِالْإِيمَانِ مُعْلِناً بِالْإِسْلاَمِ مُؤَذِّناً لِمَنْ يَنْسَاهَا وَ إِنَّمَا يُقَالُ لَهُ مُؤَذِّنٌ لِأَنَّهُ يُؤَذِّنُ بِالْأَذَانِ بِالصَّلاَةِ وَ إِنَّمَا بُدِئَ فِيهِ بِالتَّكْبِيرِ وَ خُتِمَ بِالتَّهْلِيلِ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ أَرَادَ أَنْ يَكُونَ اَلاِبْتِدَاءُ بِذِكْرِهِ وَ اِسْمِهِ وَ اِسْمُ اَللَّهِ فِي اَلتَّكْبِيرِ فِي أَوَّلِ اَلْحَرْفِ وَ فِي اَلتَّهْلِيلِ فِي آخِرِهِ وَ إِنَّمَا جُعِلَ مَثْنَى مَثْنَى لِيَكُونَ تَكْرَاراً فِي آذَانِ اَلْمُسْتَمِعِينَ مُؤَكِّداً عَلَيْهِمْ إِنْ سَهَا أَحَدٌ عَنِ اَلْأَوَّلِ لَمْ يَسْهُ عَنِ اَلثَّانِي وَ لِأَنَّ اَلصَّلاَةَ رَكْعَتَانِ رَكْعَتَانِ فَلِذَلِكَ جُعِلَ اَلْأَذَانُ مَثْنَى مَثْنَى وَ جُعِلَ اَلتَّكْبِيرُ فِي أَوَّلِ اَلْأَذَانِ أَرْبَعاً لِأَنَّ أَوَّلَ اَلْأَذَانِ إِنَّمَا يُبْدَأُ غَفْلَةً وَ لَيْسَ قَبْلَهُ كَلاَمٌ يُنَبِّهُ اَلْمُسْتَمِعَ لَهُ فَجُعِلَ اَلْأُولَيَانِ تَنْبِيهاً لِلْمُسْتَمِعِينَ لِمَا بَعْدَهُ فِي اَلْأَذَانِ وَ جُعِلَ بَعْدَ اَلتَّكْبِيرِ اَلشَّهَادَتَانِ لِأَنَّ أَوَّلَ اَلْإِيمَانِ هُوَ اَلتَّوْحِيدُ وَ اَلْإِقْرَارُ لِلَّهِ تَبَارَكَ وتَعَالَى بِالْوَحْدَانِيَّةِ وَ اَلثَّانِيَ اَلْإِقْرَارُ لِلرَّسُولِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِالرِّسَالَةِ وَ أَنَّ إِطَاعَتَهُمَا وَ مَعْرِفَتَهُمَا مَقْرُونَتَانِ وَ لِأَنَّ أَصْلَ اَلْإِيمَانِ إِنَّمَا هُوَ اَلشَّهَادَتَانِ فَجُعِلَ شَهَادَتَيْنِ شَهَادَتَيْنِ كَمَا جُعِلَ فِي سَائِرِ اَلْحُقُوقِ شَاهِدَانِ فَإِذَا أَقَرَّ اَلْعَبْدُ لِلَّهِ عَزَّ وَ جَلَّ بِالْوَحْدَانِيَّةِ وَ أَقَرَّ لِلرَّسُولِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِالرِّسَالَةِ فَقَدْ أَقَرَّ بِجُمْلَةِ اَلْإِيمَانِ لِأَنَّ أَصْلَ اَلْإِيمَانِ إِنَّمَا هُوَ بِاللَّهِ وَ بِرَسُولِهِ وَ إِنَّمَا جُعِلَ بَعْدَ اَلشَّهَادَتَيْنِ اَلدُّعَاءُ إِلَى اَلصَّلاَةِ لِأَنَّ اَلْأَذَانَ إِنَّمَا وُضِعَ لِمَوْضِعِ اَلصَّلاَةِ وَ إِنَّمَا هُوَ نِدَاءٌ إِلَى اَلصَّلاَةِ فِي وَسَطِ اَلْأَذَانِ وَ دُعَاءٌ إِلَى اَلْفَلاَحِ وَ إِلَى خَيْرِ اَلْعَمَلِ وَ جُعِلَ خَتْمُ اَلْكَلاَمِ بِاسْمِهِ كَمَا فُتِحَ بِاسْمِهِ.

H.914 – Imam al-Ridha {a.s} was reported to have said as mentioned by al-Fadl ibn Shadhan (may Allah {SWT} have mercy on him):

"People were commanded to perform the adhan (call to prayer) for many reasons. Among them is that it serves as a reminder for those who forget, an awakening for the heedless, a means of informing those who are unaware of the prayer time due to being preoccupied, and it makes the mu'adhdhin (caller) a proclaimer of worship to the Creator, encouraging others to it, affirming His Oneness, proclaiming faith, and making Islam known to those who might forget. He is called the 'mu'adhdhin' because he announces the call to prayer.

The adhan begins with 'Allahu Akbar' (Allah {SWT} is the Greatest) and concludes with 'La ilaha illAllah {SWT}' (There is no god but Allah {SWT}) because Allah {SWT}, the Exalted, willed that His Name be mentioned at the beginning and the end. It is repeated in pairs (two-by-two) to ensure that it is heard clearly and emphasized; if one statement is missed, the second will be heard. Furthermore, since the prayer itself is performed in units of two rak'ahs, the adhan was also structured similarly.

The initial four takbirs (saying 'Allahu Akbar') serve to alert the listener since it begins abruptly and there is no preceding word to capture attention.

Following the takbirs are the two testimonies of faith, as the essence of belief starts with the declaration of Allah's {SWT} Oneness and the acknowledgment of the Prophethood of Muhammad {saws}. These two testimonies are linked because faith is rooted in both recognizing Allah {SWT} and His Messenger, and just as other legal matters require two witnesses, so does faith in its complete form.

The call to prayer is then followed by an invitation to salah (prayer), which is the purpose of the adhan, and a call to success and the best of deeds. Finally, it concludes with the mention of Allah's {SWT} Name, just as it began with His Name."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 299 • Al-Wafi, Vol. 7, p. 625 • Wasail Al-Shia, Vol. 5, p. 418

CHAPTER 45 - DESCRIPTION OF THE PRAYER FROM ITS BEGINNING TO ITS END

باب - وصف الصلاة من فاتحتها إلى خاتمتها

HADITH 915 – 947

915 - رُوِيَ عَنْ حَمَّادِ بْنِ عِيسَى أَنَّهُ قَالَ: قَالَ لِي أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَوْماً «تُحْسِنُ أَنْ تُصَلِّيَ يَا حَمَّادُ » قَالَ قُلْتُ يَا سَيِّدِي أَنَا أَحْفَظُ، كِتَابَ حَرِيزٍ فِي اَلصَّلاَةِ قَالَ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «لاَ عَلَيْكَ قُمْ فَصَلِّ» قَالَ فَقُمْتُ بَيْنَ يَدَيْهِ مُتَوَجِّهاً إِلَى اَلْقِبْلَةِ فَاسْتَفْتَحْتُ اَلصَّلاَةَ وَ رَكَعْتُ وَ سَجَدْتُ فَقَالَ «يَا حَمَّادُ لاَ تُحْسِنُ أَنْ تُصَلِّيَ مَا أَقْبَحَ بِالرَّجُلِ أَنْ تَأْتِيَ عَلَيْهِ سِتُّونَ سَنَةً أَوْ سَبْعُونَ سَنَةً فَمَا يُقِيمُ صَلاَةً وَاحِدَةً بِحُدُودِهَا تَامَّةً» قَالَ حَمَّادٌ فَأَصَابَنِي فِي نَفْسِيَ اَلذُّلُّ فَقُلْتُ جُعِلْتُ فِدَاكَ فَعَلِّمْنِي اَلصَّلاَةَ فَقَامَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ مُسْتَقْبِلَ اَلْقِبْلَةِ مُنْتَصِباً فَأَرْسَلَ يَدَيْهِ جَمِيعاً عَلَى فَخِذَيْهِ قَدْ ضَمَّ أَصَابِعَهُ وَ قَرَّبَ بَيْنَ قَدَمَيْهِ حَتَّى كَانَ بَيْنَهُمَا ثَلاَثُ أَصَابِعَ مُفَرَّجَاتٍ فَاسْتَقْبَلَ بِأَصَابِعِ رِجْلَيْهِ جَمِيعاً لَمْ يُحَرِّفْهُمَا عَنِ اَلْقِبْلَةِ بِخُشُوعٍ وَ اِسْتِكَانَةٍ فَقَالَ «اَللَّهُ أَكْبَرُ» ثُمَّ قَرَأَ اَلْحَمْدَ بِتَرْتِيلٍ، وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» ثُمَّ صَبَرَ هُنَيْئَةً بِقَدْرِ مَا يَتَنَفَّسُ وَ هُوَ قَائِمٌ ثُمَّ قَالَ « اَللَّهُ أَكْبَرُ » وَ هُوَ قَائِمٌ ثُمَّ رَكَعَ وَ مَلأَ كَفَّيْهِ مِنْ رُكْبَتَيْهِ مُفَرَّجَاتٍ وَ رَدَّ رُكْبَتَيْهِ إِلَى خَلْفِهِ حَتَّى اِسْتَوَى ظَهْرُهُ حَتَّى لَوْ صُبَّ عَلَيْهِ قَطْرَةُ مَاءٍ أَوْ دُهْنٍ لَمْ تَزُلْ لِاسْتِوَاءِ ظَهْرِهِ وَ رَدَّ رُكْبَتَيْهِ إِلَى خَلْفِهِ وَ نَصَبَ عُنُقَهُ وَ غَمَّضَ عَيْنَيْهِ ثُمَّ سَبَّحَ ثَلاَثاً بِتَرْتِيلٍ وَقَالَ « سُبْحَانَ رَبِّيَ اَلْعَظِيمِ وَ بِحَمْدِهِ » ثُمَّ اِسْتَوَى قَائِماً فَلَمَّا اِسْتَمْكَنَ مِنَ اَلْقِيَامِ قَالَ - « سَمِعَ اَللَّهُ لِمَنْ حَمِدَهُ » ثُمَّ كَبَّرَ وَ هُوَ قَائِمٌ وَ رَفَعَ يَدَيْهِ حِيَالَ وَجْهِهِ وَ سَجَدَ وَ وَضَعَ يَدَيْهِ إِلَى اَلأَرْضِ قَبْلَ رُكْبَتَيْهِ فَقَالَ « سُبْحَانَ رَبِّيَ اَلأَعْلَى وَ بِحَمْدِهِ » ثَلاَثَ مَرَّاتٍ وَ لَمْ يَضَعْ شَيْئاً مِنْ بَدَنِهِ عَلَى شَيْءٍ مِنْهُ وَ سَجَدَ عَلَى ثَمَانِيَةِ أَعْظُمِ اَلْجَبْهَةِ وَ اَلْكَفَّيْنِ وَ عَيْنَيِ اَلرُّكْبَتَيْنِ وَ أَنَامِلِ إِبْهَامَيِ اَلرِّجْلَيْنِ وَ اَلأَنْفِ فَهَذِهِ اَلسَّبْعَةُ فَرْضٌ وَ وَضْعُ اَلأَنْفِ عَلَى اَلأَرْضِ سُنَّةٌ وَ هُوَ اَلإِرْغَامُ ثُمَّ رَفَعَ رَأْسَهُ مِنَ اَلسُّجُودِ فَلَمَّا اِسْتَوَى جَالِساً قَالَ - « اَللَّهُ أَكْبَرُ » ثُمَّ قَعَدَ عَلَى جَانِبِهِ اَلأَيْسَرِ وَ وَضَعَ ظَاهِرَ قَدَمِهِ اَلْيُمْنَى عَلَى بَاطِنِ قَدَمِهِ اَلْيُسْرَى وَقَالَ « أَسْتَغْفِرُ اَللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ » ثُمَّ كَبَّرَ وَ هُوَ جَالِسٌ وَ سَجَدَ اَلثَّانِيَةَ وَقَالَ كَمَا قَالَ فِي اَلأُولَى وَ لَمْ يَسْتَعِنْ بِشَيْءٍ مِنْ بَدَنِهِ عَلَى شَيْءٍ مِنْهُ فِي رُكُوعٍ وَ لاَ سُجُودٍ وَ كَانَ مُجَنِّحاً وَ لَمْ يَضَعْ ذِرَاعَيْهِ عَلَى اَلأَرْضِ فَصَلَّى رَكْعَتَيْنِ عَلَى هَذَا ثُمَّ قَالَ «يَا حَمَّادُ هَكَذَا صَلِّ.

ولا تلتف ولا تعبث بيديك وأصابعك، ولا تبزق عن يمينك ولا يسارك ولا بين يديك.

H.915 - Hamad ibn Isa reported that one day Imam Abu Abdullah {a.s} asked him, "Do you know how to pray, Hamad?"
Hamad replied: "O' Master, I have memorized the book of Ḥarīz on prayer."
Imam said: "It is fine, rise and pray."
So Hamad stood facing the qibla and began his prayer, reciting, bowing, and prostrating. When he completed it, Imam said:
"Hamad, you do not know how to pray. It is a shame for a man to live for sixty or seventy years without properly performing even one prayer with all its rules."
Hamad, feeling humiliated, said: "Teach me how to pray, may I be your ransom."

The Imam then stood facing the qibla, with his hands at his sides, fingers closed together, and brought his feet close enough that three of his fingers would fit between them. He directed his toes toward the qibla, maintaining humility and a sense of awe, and said: "Allāhu Akbar (Allah {SWT} is the Greatest)."

He then recited al-Ḥamd (Surat al-Fātiḥa) slowly, followed by *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas).

After a brief pause, sufficient to take a breath, He said: "Allāhu Akbar" again while still standing, then bowed (ruku').

The Imam placed his hands, fingers spread, on his knees, kept his back straight so that if water or oil were poured on it, it would not move due to its levelness. He pushed his knees back, raised his head, and kept his neck straight while closing his eyes. He glorified Allah {SWT} three times by saying, "Subḥāna Rabbī al-'Aẓīm wa Biḥamdih (Glory be to my Lord {AZJ}, the Most Great, and praised be He)."

He then rose to a standing position, saying, "Samī' Allāhu Liman Ḥamidah (Allah {SWT} hears the one who praises Him)."

He then uttered "Allāhu Akbar" while raising his hands before his face and prostrated, placing his hands on the ground before his knees.

In sujood, He said: "Subḥāna Rabbī al-A'lā wa Biḥamdih (Glory be to my Lord {AZJ}, the Most High, and praised be He)" three times. He made sure not to place any part of his body on another part while in prostration, instead resting on eight parts: his forehead, both palms, both knees, the tips of both big toes, and the nose (the latter being a sunnah act).

He then raised his head and said: "Allāhu Akbar," sat back on his left thigh with the top of his right foot on the sole of his left, and sought forgiveness by saying, "Astaghfirullāha Rabbī wa Atūbu Ilayh (I seek forgiveness from Allah {SWT}, my Lord {AZJ}, and turn to Him in repentance)."

He then said "Allāhu Akbar" and performed the second prostration in the same manner as the first.

The Imam continued the prayer and said: "Pray like this, Hamad."

He also instructed him not to fidget, avoid turning his head, not to spit in front of him, nor to engage in other distractions during the prayer.

[AL SADUQ]

Do not fidget or play with your hands and fingers, and do not spit to your right, left, or in front of you.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 300 • Wasail Al-Shia, Vol. 5, p. 459

HADITH

916 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا قُمْتَ إِلَى اَلصَّلاَةِ فَقُلِ اَللَّهُمَّ إِنِّي أُقَدِّمُ إِلَيْكَ مُحَمَّداً بَيْنَ يَدَيْ حَاجَتِي وَ أَتَوَجَّهُ إِلَيْكَ بِهِ فَاجْعَلْنِي بِهِ «وَجِيهاً فِي اَلدُّنْيَا وَ اَلْآخِرَةِ وَ مِنَ اَلْمُقَرَّبِينَ» وَ اِجْعَلْ صَلاَتِي بِهِ مَقْبُولَةً وَ ذَنْبِي بِهِ مَغْفُوراً وَ دُعَائِي بِهِ مُسْتَجَاباً إِنَّكَ أَنْتَ اَلْغَفُورُ اَلرَّحِيمُ.

فإذا قمت إلى الصلاة فلا تأت بها شبعا ولا متكاسلا ولا متناعسا ولا مستعجلا، ولكن على سكون ووقار، فإذا دخلت في صلاتك فعليك بالتخشع والاقبال على صلاتك فإن الله عز وجل يقول " والذين هم في صلاتهم خاشعون " ويقول " وإنها لكبيرة إلا على الخاشعين " واستقبل القبلة بوجهك، ولا تقلب وجهك عن القبلة فتفسد صلاتك، وقم منتصبا فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ: «مَنْ لَمْ يُقِمْ صُلْبَهُ فَلاَ صَلاَةَ لَهُ.

واخشع ببصرك ولا ترفعه إلى السماء، وليكن نظرك إلى موضع سجودك، واشغل قلبك بصلاتك فإنه لا يقبل من صلاتك إلا ما أقبلت عليه منها بقلبك، حتى أنه ربما قبل من صلاة العبد ربعها أو ثلثها أو نصفها، ولكن الله عز وجل يتمها للمؤمنين بالنوافل، وليكن قيامك في الصلاة قيام العبد الذليل بين يدي الملك الجليل، واعلم أنك بين يدي من يراك ولا تراه، وصل صلاة مودع كأنك لا تصلي بعدها أبدا، ولا تعبث بلحيتك ولا برأسك ولا بيديك، ولا تفرقع أصابعك، ولا تقدم رجلا على رجل، وزاوج بين قدميك واجعل بينهما قدر ثلاث أصابع إلى شبر، ولا تتمطأ ولا تتثاءب ولا تضحك فان القهقهة تقطع الصلاة، ولا تتورك فإن الله عز وجل قد عذب قوما على التورك، كان أحدهم يضع يديه على وركيه من ملالة الصلاة، ولا تكفر فإنما يصنع ذلك المجوس ، وأرسل يديك وضعهما على فخذيك قبالة ركبتيك فإنه أحرى أن تهتم بصلاتك، ولا تشغل عنها نفسك فإنك إذا حركتها كان ذلك يلهيك، ولا تستند إلى جدار إلا أن تكون مريضا، ولا تلتفت عن يمينك ولا عن يسارك، فإن التفت حتى ترى من خلفك فقد وجب عليك إعادة الصلاة، وإن العبد إذا التفت في صلاة ناداه الله عز وجل فقال: عبدي إلى من تلتفت إلى من هو خير لك مني، فإن التفت ثلاث مرات صرف الله عز وجل عنه نظره فلم ينظر إليه بعد ذلك أبدا، ولا تنفخ في موضع سجودك فإذا أردت النفخ فليكن قبل دخولك في الصلاة فإنه يكره ثلاث نفخات في موضع السجود وعلى الرقي وعلى الطعام الحار، ولا تبزق ولا تمخط، فإن من حبس ريقه إجلالا لله تعالى في صلاته أورثه الله عز وجل صحة إلى الممات، وارفع يديك بالتكبير إلى نحرك ولا تجاوز بكفيك أذنيك حيال خديك ثم ابسطهما بسطا وكبر ثلاث تكبيرات وقل " اللهم أنت الملك الحق المبين، لا إله إلا أنت، سبحانك وبحمدك، عملت سوءا وظلمت نفسي فاغفر لي ذنوبي إنه لا يغفر الذنوب إلا أنت "، ثم كبر تكبيرتين في ترسل ترفع بهما يديك وقل:

" لبيك وسعديك، والخير في يديك، والشر ليس إليك، والمهدي من هديت، عبدك وابن عبدك بين يديك، منك وبك ولك وإليك، لا ملجأ ولا منجا ولا مفر منك إلا إليك، تباركت وتعاليت، سبحانك وحنانيك ، سبحانك رب البيت الحرام " ثم كبر تكبيرتين وقل: " وجهت وجهي للذي فطر السماوات والأرض، على ملة إبراهيم ودين محمد [صلى الله عليه وآله] ومنهاج علي، حنيفا مسلما وما أنا من المشركين، إن صلاتي ونسكي ومحياي ومماتي لله رب العالمين، لا شريك له وبذلك أمرت وأنا من المسلمين، أعوذ بالله السميع العليم من الشيطان الرجيم، بسم الله الرحمن الرحيم " وإن شئت كبرت سبع تكبيرات ولاء إلا أن الذي وصفناه تعبد. وإنما جرت السنة في افتتاح الصلاة بسبع تكبيرات لما رواه زرارة:

H.916 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
When you stand for prayer, say:
'O' Allah {SWT}, I present Muhammad before You concerning my need and turn towards You through him. Make me, through him, respectable in this world and the hereafter and among the near ones. Make my prayer through him acceptable, my sins forgiven, and my supplication answered, for You are the Most Forgiving, the Most Merciful.'"

[AL SADUQ]

The Imam continued by emphasizing that one should not come to prayer while full, lazy, tired, or hurried, but rather in a state of tranquility and reverence.

When you enter the prayer, focus with humility and devotion, as Allah {SWT}, the Exalted, says,

"*And they who are humbly submissive in their prayers*" (Surah Al-Mu'minun 23:2) and "*Indeed, it is a burden except for the humbly submissive*" (Surah Al-Baqarah 2:45).

Face the qibla and do not turn your face away from it, for doing so would invalidate your prayer. Stand upright, as the Prophet {saws} said: "There is no prayer for one who does not straighten his back."

Direct your gaze to the place of prostration and do not raise your eyes to the sky.

Engage your heart in the prayer, as only the part of the prayer to which one is attentive with their heart is accepted. Sometimes only a quarter, a third, or half of the prayer is accepted, but Allah {SWT}, the Exalted, completes it for the believer with voluntary acts of worship (nawafil). Stand in prayer as a humble servant stands before a great king. Remember that you stand before One who sees you, though you do not see Him. Pray as if it is your farewell prayer, as though you will not have the opportunity to pray again.

Do not fidget with your beard, head, or hands. Avoid cracking your fingers or crossing one leg over the other.

Maintain a modest stance, with your feet spaced about three fingers to a handspan apart.

Do not stretch or yawn, and refrain from laughing, as excessive laughter invalidates the prayer.

Do not rest your hands on your hips during the prayer, as this was practiced by the Magians (Zoroastrians). Let your hands rest naturally on your thighs near your knees, as this encourages attentiveness in prayer.

Do not lean against a wall unless you are ill, and avoid turning your head to the sides.

If you turn and see what is behind you, you must repeat your prayer. When a worshiper turns during prayer, Allah {SWT} calls out, "To whom are you turning? To One better than Me?" If a person turns away three times, Allah {SWT} turns His gaze away from them.

Do not blow on the place of prostration; if you need to clear it, do so before entering prayer. Blowing during prostration or on food or drink that is hot is discouraged.

Refrain from spitting or clearing your throat unnecessarily. One who restrains their saliva out of respect for Allah {SWT} during prayer will be rewarded with lifelong health.

Raise your hands in takbir (saying 'Allāhu Akbar') to your neck and do not go beyond your ears parallel to your cheeks, then spread them out and say three takbirs.

Recite: "O' Allah {SWT}, You are the true and evident King. There is no god but You. Glory and praise be to You. I have done wrong and been unjust to myself; forgive me my sins, for none forgives sins except You."

Then, perform two takbirs slowly, raising your hands, and say: "Labbayka wa Sa'dayk (I respond to You and seek Your blessing), and goodness is in Your hands; evil is not from You; the guided is whom You have guided; Your servant and the son of Your servant stands before You. From You, through You, for You, and towards You; there is

no refuge, escape, or deliverance from You except towards You. You are blessed and exalted. Glory be to You; how tender and merciful You are, glory be to You, Lord {AZJ} of the Sacred House."

Then, make two more takbirs and say: "I have turned my face towards the One who created the heavens and the earth, upon the creed of Ibrahim {a.s}, the religion of Muhammad [peace and blessings be upon him and his family], and the way of ‘Ali, inclining towards monotheism, and I am not of the polytheists. Verily, my prayer, my worship, my life, and my death are for Allah {SWT}, the Lord {AZJ} of the worlds. He has no partner, and with this I have been commanded, and I am among those who submit. I seek refuge in Allah {SWT}, the All-Hearing, All-Knowing, from Satan, the accursed. In the Name of Allah {SWT}, the Most Compassionate, the Most Merciful."

If you wish, you may perform seven uninterrupted takbirs; however, the aforementioned way of opening the prayer is an act of devotion.

The practice of beginning prayer with seven takbirs was established based on what was narrated from Zurarah.

[REFERENCES] Al-Kafi, Volume 3, p. 309 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 302 • Tahdhib Al-Ahkam, Part 2, p. 287 • Al-Wafi, Vol. 8, p. 635 • Wasail Al-Shia, Vol. 5, p. 509 • Bihar Al-Anwar, Vol. 81, p. 370

HADITH

917 - عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «خَرَجَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلَى اَلصَّلاَةِ وَ قَدْ كَانَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ أَبْطَأَ عَنِ اَلْكَلاَمِ حَتَّى تَخَوَّفُوا أَنَّهُ لاَ يَتَكَلَّمُ وَ أَنْ يَكُونَ بِهِ خَرَسٌ فَخَرَجَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِهِ حَامِلاً عَلَى عَاتِقِهِ وَ صَفَّ اَلنَّاسُ خَلْفَهُ فَأَقَامَهُ عَلَى يَمِينِهِ فَافْتَتَحَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلصَّلاَةَ فَكَبَّرَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ فَلَمَّا سَمِعَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ تَكْبِيرَهُ عَادَ فَكَبَّرَ وَ كَبَّرَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ حَتَّى كَبَّرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ سَبْعَ تَكْبِيرَاتٍ وَ كَبَّرَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ فَجَرَتِ اَلسُّنَّةُ بِذَلِكَ.

H.917 - Imam Muhammad ibn Ali Al-Baqir {a.s} narrated that He said:

"The Messenger of Allah {saws} went out for prayer while carrying Imam al-Husayn {a.s} on his shoulder, as al-Husayn {a.s} had delayed in speaking, and there was concern that he might have a speech impediment or be unable to speak. The Prophet {saws} carried him out, and the people lined up behind him (for prayer). He placed al-Husayn {a.s} on his right side.

The Prophet {saws} began the prayer, and when He said the takbir (saying 'Allahu Akbar'), Imam al-Husayn {a.s} repeated the takbir after him. When the Prophet heard al-Hussayn’s takbir, he repeated it, and so did al-Husayn. This continued until the Prophet {saws} had said seven takbirs, with al-Husayn repeating them. Thus, the tradition (of seven takbirs at the beginning of the prayer) was established."

[REFERENCES] Al-Kafi, Volume 3, p. 320 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 303 • Al-Wafi, Vol. 8, p. 703 • Wasail Al-Shia, Vol. 5, p. 489 • Wasail Al-Shia, Vol. 6, p. 321 • Bihar Al-Anwar, Vol. 81, p. 333

HADITH

918 - وَ قَدْ رَوَى هِشَامُ بْنُ اَلْحَكَمِ عَنْ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: «لِذَلِكَ عِلَّةٌ أُخْرَى وَ هِيَ أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا أُسْرِيَ بِهِ إِلَى اَلسَّمَاءِ قَطَعَ سَبْعَةَ حُجُبٍ فَكَبَّرَ عِنْدَ كُلِّ حِجَابٍ تَكْبِيرَةً فَأَوْصَلَهُ اَللَّهُ عَزَّ وَ جَلَّ بِذَلِكَ إِلَى مُنْتَهَى اَلْكَرَامَةِ.

H.918 - Hisham ibn al-Hakam narrated from Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s}, that He said:
"There is another reason (for the seven takbirs), which is that when The Prophet {saws} was taken up to the heavens (during the Miʿrāj), he passed through seven veils (ḥujub). At each veil, He said a takbir (declaring 'Allahu Akbar'). Thus, Allah {SWT} (the Almighty and Glorious) brought him to the highest level of honor through these takbirs."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

919 - وَ ذَكَرَ اَلْفَضْلُ بْنُ شَاذَانَ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «عِلَّةٌ أُخْرَى وَ هِيَ أَنَّهُ إِنَّمَا صَارَتِ اَلتَّكْبِيرَاتُ فِي أَوَّلِ اَلصَّلاَةِ سَبْعاً لِأَنَّ أَصْلَ اَلصَّلاَةِ رَكْعَتَانِ وَ اِسْتِفْتَاحَهُمَا بِسَبْعِ تَكْبِيرَاتٍ تَكْبِيرَةِ اَلاِفْتِتَاحِ وَ تَكْبِيرَةِ اَلرُّكُوعِ وَ تَكْبِيرَتَيِ اَلسَّجْدَتَيْنِ وَ تَكْبِيرَةِ اَلرُّكُوعِ فِي اَلثَّانِيَةِ وَ تَكْبِيرَتَيِ اَلسَّجْدَتَيْنِ فَإِذَا كَبَّرَ اَلْإِنْسَانُ فِي أَوَّلِ صَلاَةٍ سَبْعَ تَكْبِيرَاتٍ ثُمَّ نَسِيَ شَيْئاً مِنْ تَكْبِيرَاتِ اَلاِفْتِتَاحِ مِنْ بَعْدُ أَوْ سَهَا عَنْهَا لَمْ يَدْخُلْ عَلَيْهِ نَقْصٌ فِي صَلاَتِهِ».

وهذه العلل كلها صحيحة وكثرة العلل للشئ تزيده تأكيدا، ولا يدخل هذا في التناقض، وقد يجزي في الافتتاح تكبيرة واحدة.

H.919 - Al-Fadl ibn Shadhan reported from Imam al-Rida {a.s}:
"Another reason (for the seven takbirs) is that the original structure of the prayer is two Rak'ah (units), and the opening of these two Rak'ah with seven takbirs corresponds to the takbir for the opening, the takbir for bowing (Rukuh), and the two takbirs for the two prostrations (sujood) in the first rak'a, followed by the takbir for bowing in the second rak'a and the two takbirs for the two prostrations in the second rak'a.
Thus, if a person begins their prayer with seven takbirs and later forgets or misses one of the opening takbirs, it does not cause a deficiency in their prayer."

[AL SADUQ]
These reasons are all valid, and the abundance of reasons for something strengthens its confirmation. This does not fall into contradiction, and sometimes one opening Takbir (saying "Allahu Akbar") is sufficient.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 305 • Al-Wafi, Vol. 8, p. 852 • Wasail Al-Shia, Vol. 6, p. 22

HADITH

920 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَتَمَّ اَلنَّاسِ صَلاَةً وَ أَوْجَزَهُمْ كَانَ إِذَا دَخَلَ فِي صَلاَةٍ قَالَ «اَللَّهُ أَكْبَرُ «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ».

H.920 - "The Messenger of Allah {saws} was the most complete in performing prayer and the most concise.
When he began his prayer, he would say: 'Allāhu Akbar (God is the Greatest)' and then recite, 'Bismillāh al-Raḥmān al-Raḥīm (In the name of Allah {SWT}, the Most Gracious, the Most Merciful).'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 306 • Wasail Al-Shia, Vol. 6, p. 11 • Wasail Al-Shia, Vol. 6, p. 135

HADITH

921 - وَ سَأَلَ رَجُلٌ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: يَا اِبْنَ عَمِّ خَيْرِ خَلْقِ اَللَّهِ تَعَالَى مَا مَعْنَى رَفْعِ يَدَيْكَ فِي اَلتَّكْبِيرَةِ اَلْأُولَى فَقَالَ عَلَيْهِ اَلسَّلاَمُ «مَعْنَاهُ اَللَّهُ أَكْبَرُ اَلْوَاحِدُ اَلْأَحَدُ اَلَّذِي «لَيْسَ كَمِثْلِهِ شَيْءٌ» لاَ يُلْمَسُ بِالْأَخْمَاسِ وَ لاَ يُدْرَكُ بِالْحَوَاسِّ.

فإذا كبرت تكبيرة الافتتاح فاقرأ الحمد لله وسورة معها موسع عليك أي السور قرأت في فرائضك إلا أربع سور، وهي سورة والضحى وألم نشرح لأنهما جميعا سورة واحدة، ولايلاف وألم تر كيف لأنهما جميعا سورة واحدة، فان قرأتهما كان قراءة الضحى وألم نشرح في ركعة واحدة، ولايلاف وألم تر كيف في ركعة، ولا تنفرد بواحدة من هذه الأربع السور في ركعة فريضة، ولا تقرن بين سورتين في فريضة فأما في النافلة فاقرن ما شئت، ولا تقرأ في الفريضة شيئا من العزائم الأربع وهي سورة سجدة لقمان، و حم السجدة، والنجم، وسورة اقرأ باسم ربك. ومن قرأ شيئا من العزائم الأربع فليسجد وليقل: " إلهي آمنا بما كفروا وعرفنا منك ما أنكروا، وأجبناك إلى ما دعوا، إلهي فالعفو العفو " ثم يرفع رأسه ويكبر.

H.921 - A man asked The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} saying: "O' son of the cousin of the best of Allah's {SWT} creation, what is the meaning of raising your hands in the first Takbir (opening glorification of Allah {SWT})?"
He {a.s} replied: "It signifies that Allah {SWT} is the Greatest, the One, the Unique, Who 'there is nothing like unto Him.' He cannot be perceived by the senses nor touched by the limbs."

[AL SADUQ]
Then, Amir al-Mu'minin continues: "When you say the opening Takbir, recite Surah al-Hamd (the Opening Chapter) and any other Surah that you wish, except for four specific combinations: 'Surah al-Duha' and 'Surah Alam Nashrah' as they are one Surah together, and 'Surah al-Fil' and 'Surah Quraysh' as they are also one Surah together. If you choose to read them, both pairs must be read in the same unit (rak'ah). Do not recite just one of these in a single rak'ah of a mandatory prayer."
Further, he added: "Do not combine two Surahs in one unit of a mandatory prayer. In optional (nafl) prayers, you may combine as you wish. Also, do not recite any of the four 'prostration' (al-'Azā'im) chapters in the mandatory prayers, namely Surah Sajda

(31), Surah Ha Mim Sajda (41), Surah al-Najm (53), and Surah al-'Alaq (96). If you recite any of these, you must prostrate, saying: 'O' my God, we have believed in what they disbelieved in, and we have recognized from You what they denied, and we have answered Your call, O' my God, so forgive, forgive.'
Then you may rise and continue with your prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 306 • Wasail Al-Shia, Vol. 6, p. 28 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 306 • Al-Wafi, Vol. 9, p. 1751 • Wasail Al-Shia, Vol. 6, p. 245 • Tafsir Nur Al-Thaqalayn, Part 4, p. 551 • Tafseer Kanz Al-Daqaiq, Part 11, p. 458 • Tafseer Kanz Al-Daqaiq, Part 14, p. 351

HADITH

922 - وَ قَدْ رُوِيَ أَنَّهُ يَقُولُ: فِي سَجْدَةِ اَلْعَزَائِمِ، « لاَ إِلَهَ إِلاَّ اَللَّهُ حَقّاً حَقّاً لاَ إِلَهَ إِلاَّ اَللَّهُ إِيمَاناً وَ تَصْدِيقاً لاَ إِلَهَ إِلاَّ اَللَّهُ عُبُودِيَّةً وَ رِقّاً سَجَدْتُ لَكَ يَا رَبِّ تَعَبُّداً وَ رِقّاً لاَ مُسْتَنْكِفاً وَ لاَ مُسْتَكْبِراً بَلْ أَنَا عَبْدٌ ذَلِيلٌ خَائِفٌ مُسْتَجِيرٌ » ثُمَّ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ.

ومن سمع رجلا يقرأ العزائم فليسجد وإن كان على غير وضوء، ويستحب أن يسجد الانسان في كل سورة فيها سجدة إلا أن الواجب في هذه العزائم الأربع. وأفضل ما يقرأ في الصلاة في اليوم والليلة في الركعة الأولى الحمد وإنا أنزلناه وفي الثانية الحمد وقل هو الله أحد إلا في صلاة العشاء الآخرة ليلة الجمعة، فان الأفضل أن يقرأ في الأولى منها الحمد وسور الجمعة، وفي الثانية الحمد وسبح اسم وفي صلاة الغداة والظهر والعصر يوم الجمعة في الأولى الحمد وسورة الجمعة، وفي الثانية الحمد وسورة المنافقين، وجايز أن يقرأ في العشاء الآخرة ليلة الجمعة وصلاة الغداة والعصر بغير سورة الجمعة والمنافقين، ولا يجوز أن يقرأ في صلاة الظهر يوم الجمعة بغير سورة الجمعة والمنافقين، فإن نسيتهما أو واحدة منهما في صلاة الظهر وقرأت غيرهما ثم ذكرت فارجع إلى سورة الجمعة والمنافقين ما لم تقرأ نصف السورة فإن قرأت نصف السورة فتمم السورة واجعلهما ركعتي نافلة وسلم فيهما، وأعد صلاتك بسورة الجمعة والمنافقين. وقد رويت رخصة في القراءة في صلاة الظهر بغير سورة الجمعة والمنافقين لا استعملها ولا أفتي بها إلا في حال السفر والمرض وخيفة فوت حاجة. وفي صلاة الغداة يوم الاثنين ويوم الخميس في الركعة الأولى الحمد وهل أتى على الانسان، وفي الثانية الحمد وهل أتيك حديث الغاشية، فان من قرأهما في صلاة الغداة يوم الاثنين ويوم الخميس وقاه الله شر اليومين. وحكى من صحب الرضا عليه السلام إلى خراسان لما أشخص إليها أنه كان يقرأ في صلاته بالسور التي ذكرناها فلذلك اخترناها من بين السور بالذكر في هذا الكتاب. واجهر ببسم الله الرحمن الرحيم في جميع الصلوات، واجهر بجميع القراءة في المغرب والعشاء الآخرة والغداة من غير أن تجهد نفسك أو ترفع صوتك شديدا، وليكن ذلك وسطا لان الله عز وجل يقول: " ولا تجهر بصلاتك ولا تخافت بها وابتغ بين ذلك سبيلا. ولا تجهر بالقراءة في صلاة الظهر والعصر فان من جهر بالقراءة فيهما أو أخفى بالقراءة في المغرب والعشاء والغداة متعمدا فعليه إعادة صلاته فان فعل ذلك ناسيا فلا شئ عليه إلا يوم الجمعة في صلاة الظهر فإنه يجهر فيها. وفي الركعتين الأخراوين بالتسبيح.

H.922 - It has been narrated that in the prostration of the obligatory verses of prostration (Sajdat al-'Azā'im), one should say:
"There is no god but Allah {SWT}, truly and genuinely; there is no god but Allah {SWT} in faith and affirmation; there is no god but Allah {SWT} in servitude and subjugation. I prostrate to You, my Lord {AZJ}, in devotion and humility, without reluctance or arrogance, but as a humble, fearful, and seeking servant." Then, he should raise his head and say "Allahu Akbar" (God is Great).

[AL SADUQ]

If someone hears a person reciting one of these verses, they should prostrate, even if they are not in a state of ritual purity (wudu). It is recommended for a person to prostrate upon encountering any verse that requires it, though the obligatory prostration applies specifically to the four verses of Sajdat al-'Azā'im.

The narration also advises the optimal choice of Surahs for daily prayers.

In the first rak'ah, one should recite al-Hamd and Surah al-Qadr.

In the second rak'ah, al-Hamd and Surah al-Ikhlas ("Say: He is Allah {SWT}, [who is] One"), except for the evening ('Isha) prayer on Thursday night, where it is recommended to recite Surah al-Hamd and Surah al-Jumu'ah ("The Jumu'ah Prayer") in the first rak'ah and al-Hamd and Surah al-A'lā ("Glorify the name of your Lord {AZJ}, the Most High") in the second rak'ah.

For Jumu'ah's Fajr, Dhuhr, and Asr prayers, recite Surah al-Hamd and Surah al-Jumu'ah in the first rak'ah and Surah al-Hamd and Surah al-Munafiqun ("The Hypocrites") in the second. However, it is permissible to read other Surahs for the 'Isha prayer on Thursday night and for Fajr and Asr prayers on Jumu'ah, though the midday prayer on Jumu'ah must include Surah al-Jumu'ah and Surah al-Munafiqun. If one forgets or reads a different Surah before realizing, they should revert to the correct Surah unless they have completed half the Surah, in which case they should continue, regard it as two units of a supererogatory prayer, and then repeat the prayer with the required Surahs.

It is narrated that there is a concession for reading other Surahs during Dhuhr on Jumu'ah, but it is not preferred to act on this concession unless there is a case of travel, illness, or urgent need.

For the Fajr prayer on Mondays and Thursdays, it is recommended to recite al-Hamd and Surah al-Insan ("Has there [not] come upon man [a period of time]") in the first rak'ah and al-Hamd and Surah al-Ghashiyah ("Has there reached you the report of the Overwhelming [event]") in the second. Reading these will protect one from the evils of those days.

The companions of Imam al-Ridha {a.s} noted that during his journey to Khurasan, he would recite these recommended Surahs, and thus they were included in this narration.

Recite "Bismillah al-Rahman al-Rahim" aloud during all prayers, and recite all of the prayer verses aloud for Maghrib, 'Isha, and Fajr without exerting yourself or raising your voice excessively. Keep a moderate volume, as Allah {SWT}, the Exalted, says: "Do not be loud in your prayer, nor be silent in it, but seek a way between." During the Dhuhr and Asr prayers, do not raise your voice when reciting. If one intentionally does otherwise for any of these prayers, they must repeat the prayer; if it was done unintentionally, no penalty is required - except for the Dhuhr prayer on Jumu'ah, which must be recited aloud. The last two rak'ahs should be recited with tasbih (glorification of Allah {SWT}).

[REFERENCES] Man La Yahduruhu Al-Faqih, V.1, p. 306 • Al-Wafi, V. 9, p. 1751 • Wasail Al-Shia, V.6, p. 245 • Tafsir Nur Al-Thaqalayn, Pt 4, p. 551 • Tafseer Kanz Al-Daqaiq, Pt 11, p. 458

HADITH

923 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «إِنَّمَا جُعِلَ اَلْقِرَاءَةُ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ وَ اَلتَّسْبِيحُ فِي اَلْأَخِيرَتَيْنِ لِلْفَرْقِ بَيْنَ مَا فَرَضَهُ اَللَّهُ عَزَّ وَ جَلَّ مِنْ عِنْدِهِ وَ بَيْنَ مَا فَرَضَهُ اَللَّهُ تَعَالَى مِنْ عِنْدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

H.923 - Imam al-Ridha {a.s} said:
"The reason why recitation is required in the first two rak'ahs and glorification (tasbih) in the last two rak'ahs of the prayer is to distinguish between what Allah {SWT}, the Exalted, has ordained from Himself and what He has commanded through His Messenger".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 308 • Al-Wafi, Vol. 8, p. 856 • Wasail Al-Shia, Vol. 6, p. 38 • Wasail Al-Shia, Vol. 6, p. 124

HADITH

924 - وَ سَأَلَ مُحَمَّدُ بْنُ عِمْرَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ: لِأَيِّ عِلَّةٍ يُجْهَرُ فِي صَلاَةِ اَلْجُمُعَةِ وَ صَلاَةِ اَلْمَغْرِبِ وَ صَلاَةِ اَلْعِشَاءِ اَلْآخِرَةِ وَ صَلاَةِ اَلْغَدَاةِ وَ سَائِرُ اَلصَّلَوَاتِ اَلظُّهْرُ وَ اَلْعَصْرُ لاَ يُجْهَرُ فِيهِمَا وَ لِأَيِّ عِلَّةٍ صَارَ اَلتَّسْبِيحُ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ أَفْضَلَ مِنَ اَلْقِرَاءَةِ قَالَ «لِأَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا أُسْرِيَ بِهِ إِلَى اَلسَّمَاءِ كَانَ أَوَّلَ صَلاَةٍ فَرَضَ اَللَّهُ عَلَيْهِ اَلظُّهْرُ يَوْمَ اَلْجُمُعَةِ فَأَضَافَ اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهِ اَلْمَلاَئِكَةَ تُصَلِّي خَلْفَهُ وَ أَمَرَ نَبِيَّهُ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنْ يَجْهَرَ بِالْقِرَاءَةِ لِيُبَيِّنَ لَهُمْ فَضْلَهُ ثُمَّ فَرَضَ اَللَّهُ عَلَيْهِ اَلْعَصْرَ وَ لَمْ يُضِفْ إِلَيْهِ أَحَداً مِنَ اَلْمَلاَئِكَةِ وَ أَمَرَهُ أَنْ يُخْفِيَ اَلْقِرَاءَةَ لِأَنَّهُ لَمْ يَكُنْ وَرَاءَهُ أَحَدٌ ثُمَّ فَرَضَ عَلَيْهِ اَلْمَغْرِبَ وَ أَضَافَ إِلَيْهِ اَلْمَلاَئِكَةَ وَ أَمَرَهُ بِالْإِجْهَارِ وَ كَذَلِكَ اَلْعِشَاءُ اَلْآخِرَةُ فَلَمَّا كَانَ قُرْبَ اَلْفَجْرِ نَزَلَ فَفَرَضَ اَللَّهُ عَزَّ وَ جَلَّ عَلَيْهِ اَلْفَجْرَ وَ أَمَرَهُ بِالْإِجْهَارِ لِيُبَيِّنَ لِلنَّاسِ فَضْلَهُ كَمَا بَيَّنَ لِلْمَلاَئِكَةِ فَلِهَذِهِ اَلْعِلَّةِ يُجْهَرُ فِيهَا وَ صَارَ اَلتَّسْبِيحُ أَفْضَلَ مِنَ اَلْقِرَاءَةِ فِي اَلْأَخِيرَتَيْنِ لِأَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا كَانَ فِي اَلْأَخِيرَتَيْنِ ذَكَرَ مَا رَأَى مِنْ عَظَمَةِ اَللَّهِ عَزَّ وَ جَلَّ فَدَهِشَ فَقَالَ « سُبْحَانَ اَللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ » فَلِذَلِكَ صَارَ اَلتَّسْبِيحُ أَفْضَلَ مِنَ اَلْقِرَاءَةِ.

H.924 - Muhammad ibn Imran asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"For what reason is the recitation done aloud in the Jumu'ah prayer, the Maghrib prayer, the Isha prayer, and the Fajr prayer, while it is not done aloud in the Dhuhr and Asr prayers? And why is glorification (tasbih) in the last two rak'ahs preferred over recitation?"
Imam {a.s} replied: "When The Prophet {saws} was taken on the Night Journey to the heavens, the first prayer that Allah {SWT}, the Exalted, ordained upon him was the Dhuhr prayer on the day of Jumu'ah (Jumu'ah). Allah {SWT} added angels to pray behind him and commanded His Prophet to recite aloud so that they would realize his excellence. Then, Allah {SWT} ordained the Asr prayer without adding any angels behind him, and He commanded him to recite quietly because there was no one behind him.
Next, Allah {SWT} ordained the Maghrib prayer and added the angels to pray with him and commanded him to recite aloud, and the same applies to the Isha prayer. Near the time of Fajr, he descended, and Allah {SWT}, the Exalted, ordained the Fajr prayer and

commanded him to recite aloud so that people would know its excellence, just as He had shown it to the angels.
This is why it is recited aloud in these prayers. Tasbih became preferable to recitation in the last two rak'ahs because, in those rak'ahs, The Prophet {saws}, upon recalling the greatness of Allah {SWT}, glorified Him, saying:
"Glory be to Allah, and all praise is for Allah, and there is no deity except Allah, and Allah is the Greatest"
Therefore, tasbih became superior to recitation."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 309 • Al-Wafi, Vol. 8, p. 854 • Tafseer Kanz Al-Daqaiq, Part 7, p. 342

HADITH

925 - وَ سَأَلَ يَحْيَى بْنُ أَكْثَمَ اَلْقَاضِي أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ: عَنْ صَلاَةِ اَلْفَجْرِ لِمَ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ وَ هِيَ مِنْ صَلَوَاتِ اَلنَّهَارِ وَ إِنَّمَا يُجْهَرُ فِي صَلاَةِ اَللَّيْلِ فَقَالَ «لِأَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يُغَلِّسُ بِهَا فَقَرَّبَهَا مِنَ اَللَّيْلِ.

H.925 - Yahya ibn Aktham asked Abu Al-Hasan al-Awwal {a.s} about the Fajr prayer and why it is recited aloud even though it is one of the daytime prayers, while generally only nighttime prayers are recited aloud.
Imam {a.s} replied: "This is because The Prophet {saws} would offer it at the break of dawn, making it close to the nighttime."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

926 - وَ فِيمَا ذَكَرَهُ اَلْفَضْلُ مِنَ اَلْعِلَلِ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أُمِرَ اَلنَّاسُ بِالْقِرَاءَةِ فِي اَلصَّلاَةِ لِئَلاَّ يَكُونَ اَلْقُرْآنُ مَهْجُوراً مُضَيَّعاً وَ لْيَكُنْ مَحْفُوظاً مَدْرُوساً فَلاَ يَضْمَحِلَّ وَ لاَ يُجْهَلَ وَ إِنَّمَا بُدِئَ بِالْحَمْدِ دُونَ سَائِرِ اَلسُّوَرِ لِأَنَّهُ لَيْسَ شَيْءٌ مِنَ اَلْقُرْآنِ وَ اَلْكَلاَمِ جُمِعَ فِيهِ مِنْ جَوَامِعِ اَلْخَيْرِ وَ اَلْحِكْمَةِ مَا جُمِعَ فِي سُورَةِ اَلْحَمْدِ، وَ ذَلِكَ أَنَّ قَوْلَهُ عَزَّ وَ جَلَّ «اَلْحَمْدُ لِلَّهِ» إِنَّمَا هُوَ أَدَاءٌ لِمَا أَوْجَبَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى خَلْقِهِ مِنَ اَلشُّكْرِ وَ شُكْرٌ لِمَا وَفَّقَ عَبْدَهُ مِنَ اَلْخَيْرِ، «رَبِّ اَلْعَالَمِينَ» تَوْحِيدٌ لَهُ وَ تَحْمِيدٌ وَ إِقْرَارٌ بِأَنَّهُ هُوَ اَلْخَالِقُ اَلْمَالِكُ لاَ غَيْرُهُ، «اَلرَّحْمَنِ اَلرَّحِيمِ» اِسْتِعْطَافٌ وَ ذِكْرٌ لِآلاَئِهِ وَ نَعْمَائِهِ عَلَى جَمِيعِ خَلْقِهِ، «مَالِكِ يَوْمِ اَلدِّينِ» إِقْرَارٌ لَهُ بِالْبَعْثِ وَ اَلْحِسَابِ وَ اَلْمُجَازَاةِ وَ إِيجَابُ مُلْكِ اَلْآخِرَةِ لَهُ كَإِيجَابِ مُلْكِ اَلدُّنْيَا، «إِيَّاكَ نَعْبُدُ» رَغْبَةٌ وَ تَقَرُّبٌ إِلَى اَللَّهِ تَعَالَى ذِكْرُهُ وَ إِخْلاَصٌ لَهُ بِالْعَمَلِ دُونَ غَيْرِهِ «وَ إِيَّاكَ نَسْتَعِينُ» اِسْتِزَادَةٌ مِنْ تَوْفِيقِهِ وَ عِبَادَتِهِ وَ اِسْتِدَامَةٌ لِمَا أَنْعَمَ اَللَّهُ عَلَيْهِ وَ نَصْرَهُ «اِهْدِنَا اَلصِّرَاطَ اَلْمُسْتَقِيمَ» اِسْتِزْشَادٌ لِدِينِهِ وَ اِعْتِصَامٌ بِحَبْلِهِ وَ اِسْتِزَادَةٌ فِي اَلْمَعْرِفَةِ لِرَبِّهِ عَزَّ وَ جَلَّ، «صِرَاطَ اَلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ» تَوْكِيدٌ فِي اَلسُّؤَالِ وَ اَلرَّغْبَةِ وَ ذِكْرٌ لِمَا قَدْ تَقَدَّمَ مِنْ نِعَمِهِ عَلَى أَوْلِيَائِهِ وَ رَغْبَةٌ فِي مِثْلِ تِلْكَ اَلنِّعَمِ «غَيْرِ اَلْمَغْضُوبِ عَلَيْهِمْ» اِسْتِعَاذَةٌ مِنْ أَنْ يَكُونَ مِنَ اَلْمُعَانِدِينَ اَلْكَافِرِينَ اَلْمُسْتَخِفِّينَ بِهِ وَ بِأَمْرِهِ وَ نَهْيِهِ «وَ لاَ اَلضَّالِّينَ» اِعْتِصَامٌ مِنْ أَنْ

يَكُونَ مِنَ اَلَّذِينَ ضَلُّوا عَنْ سَبِيلِهِ مِنْ غَيْرِ مَعْرِفَةٍ «وَ هُمْ يَحْسَبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعاً» فَقَدِ اِجْتَمَعَ فِيهِ مِنْ جَوَامِعِ اَلْخَيْرِ وَ اَلْحِكْمَةِ مِنْ أَمْرِ اَلْآخِرَةِ وَ اَلدُّنْيَا مَا لاَ يَجْمَعُهُ شَيْءٌ مِنَ اَلْأَشْيَاءِ.

وذكر العلة التي من أجلها جعل الجهر في بعض الصلوات دون بعض، أن الصلوات التي تجهر فيها إنما هي في أوقات مظلمة فوجب أن يجهر فيها ليعلم المار أن هناك جماعة فإن أراد أن يصلي صلى لأنه إن لم ير جماعة علم ذلك من جهة السماع، والصلاتان اللتان لا يجهر فيهما إنما هما بالنهار في أوقات مضيئة فهي من جهة الرؤية لا يحتاج فيهما إلى السماع. فإذا قرأت الحمد وسورة فكبر واحدة وأنت منتصب ثم اركع وضع يدك اليمنى على ركبتك اليمنى قبل اليسرى وضع راحتيك على ركبتيك، وألقم أصابعك عين الركبة وفرجها، ومد عنقك ويكون نظرك في الركوع ما بين قدميك إلى موضع سجودك.

H.926 - In what al-Fadl narrated from Imam al-Ridha {a.s} concerning reasons for the recitation in prayer, he stated: “People have been commanded to recite during prayer so that the Qur’an would not be abandoned or neglected, but instead preserved and studied so that it is neither forgotten nor lost. The recitation begins with Surah al-Hamd (The Opening) because it uniquely contains comprehensive wisdom and blessings not found in other verses of the Qur’an.

The phrase ‘Alhamdulillah’ (All praise is due to Allah {SWT}) is a fulfilment of the obligation to thank Allah {SWT} and an expression of gratitude for enabling His servant to do good.

‘Rabbil 'Alamin’ (Lord {AZJ} of the Worlds) affirms Allah’s {SWT} unity, praise, and recognition that He is the Creator and Owner without any partner.

‘Ar-Rahman Ar-Rahim’ (The Most Merciful, The Most Compassionate) is a plea for Allah’s {SWT} kindness and a reminder of His blessings upon all creation.

‘Maliki Yawmid-Deen’ (Master of the Day of Judgment) is a declaration of belief in the resurrection, accountability, and Allah’s {SWT} dominion over both worlds.

‘Iyyaka Na’budu’ (You alone we worship) signifies devotion and sincerity to Allah {SWT} in worship.

‘Wa iyyaka nasta’in’ (And You alone we seek for help) seeks His continued assistance and favour.

‘Ihdinas-Siratal-Mustaqeem’ (Guide us to the Straight Path) asks for steadfastness in religion, adherence to divine guidance, and further recognition of Allah {SWT}.

‘Siratal-Ladheena an’amta ‘alayhim’ (The path of those whom You have blessed) expresses longing for the grace granted to Allah’s {SWT} chosen ones.

‘Ghayril-maghdubi ‘alayhim’ (Not the path of those who have evoked [Your] anger) seeks protection from becoming among those who oppose or belittle Allah’s {SWT} commands.

‘Wala-dhallin’ (And not of those who have gone astray) and [it is] a protection from being among those who have gone astray from His path without knowledge, thinking they are doing good. In this, all the essentials of goodness and wisdom, from both the matters of the world and the hereafter, have been combined in a way that nothing else can gather."

[AL SADUQ]

He the reason why loud recitation (Jahr) is prescribed in some prayers and not in others is explained. The prayers in which recitation is loud are done during dark times, so it is necessary to recite loudly so that people passing by can know that a congregation is present. If they want to pray, they can join. Without loud recitation, it would be hard for those passing by to know there is a congregation. The prayers in which recitation is not loud are performed in the daytime when it's bright, so they can be known through sight, and there is no need for hearing.

When you recite the Al-Fatiha and a Surah, you should say Takbir once while standing, then bow and place your right hand on your right knee before your left, with your palms on your knees. Spread your fingers around the knee joint, and extend your neck, keeping your gaze directed between your feet, toward the place of prostration."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 310 • Tafsir Al-Burhan, Vol. 1, p. 113 • Bihar Al Anwar, Vol. 82, p. 54

HADITH

927 - وَ سَأَلَ رَجُلٌ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ: يَا اِبْنَ عَمِّ خَيْرِ خَلْقِ اَللَّهِ عَزَّ وَ جَلَّ مَا مَعْنَى مَدِّ عُنُقِكَ فِي اَلرُّكُوعِ فَقَالَ «تَأْوِيلُهُ آمَنْتُ بِاللَّهِ وَ لَوْ ضُرِبَتْ عُنُقِي.

فإذا ركعت فقل " اللهم لك ركعت ولك خشعت ولك أسلمت وبك آمنت وعليك توكلت وأنت ربي، خشع لك وجهي وسمعي وبصري وشعري وبشري ولحمي ودمي ومخي وعصبي وعظامي، وما أقلت الأرض مني لله رب العالمين " ثم قل: " سبحان ربي العظيم وبحمده " ثلاث مرات، فإن قلتها خمسا فهو أحسن، وإن قلتها سبعا فهو أفضل، ويجزيك ثلاث تسبيحات تقول: " سبحان الله سبحان الله سبحان الله " وتسبيحة تامة تجزي للمريض والمستعجل ، ثم ارفع رأسك من الركوع وارفع يديك واستو قائما ثم قل " سمع الله لمن حمده والحمد لله رب العالمين الرحمن الرحيم أهل الجبروت والكبرياء والعظمة " ويجزيك " سمع الله لمن حمده " ثم كبر واهو إلى السجود، وضع يديك جميعا معا قبل ركبتيك.

H.927 - A man asked The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} saying: "O' son of the cousin of the best of Allah's {SWT} creation, what is the significance of extending your neck during ruku' (bowing in prayer)?"

Imam Ali {a.s} responded, "It symbolizes 'I have faith in Allah {SWT}, even if my neck is struck.'"

[AL SADUQ]

When you go into ruku' (bowing), say: "O' Allah {SWT}, for You have I bowed, to You have I submitted, in You do I believe, and upon You do I rely. You are my Lord {AZJ}. My face, hearing, sight, hair, skin, flesh, blood, brain, nerves, and bones bow before You. Whatever is under me from the earth is humbled before Allah {SWT}, the Lord {AZJ} of the worlds."

Then say: "Glory be to my Lord {AZJ}, the Great, and with His praise" three times. If you say it five times, it is better, and if you say it seven times, it is even more excellent. However, three praises suffice, and you may say: "Glory be to Allah {SWT}, Glory be to Allah {SWT}, Glory be to Allah {SWT}." One complete praise is acceptable for the sick and those in a hurry.

Then, raise your head from the ruku' position, lift your hands, and stand upright. Say: "Allah {SWT} hears those who praise Him. All praise is due to Allah {SWT}, the Lord {AZJ} of all the worlds, the Most Merciful, the Most Compassionate, the Possessor of majesty, power, and greatness." It suffices to say "Allah {SWT} hears those who praise Him."
Then say "Allahu Akbar" and go into Sujood (prostration), placing your hands on the ground together before your knees.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 311 • Wasail Al-Shia, Vol. 6, p. 325

HADITH

928 - وَ سَأَلَ طَلْحَةُ اَلسُّلَمِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: لِأَيِّ عِلَّةٍ تُوضَعُ اَلْيَدَانِ عَلَى اَلْأَرْضِ فِي اَلسُّجُودِ قَبْلَ اَلرُّكْبَتَيْنِ فَقَالَ «لِأَنَّ اَلْيَدَيْنِ بِهِمَا مِفْتَاحُ اَلصَّلاَةِ.

وإن كان بين يديك وبين الأرض ثوب في السجود فلا بأس، وإن أفضيت بهما إلى الأرض فهو أفضل.

H.928 - Talha al-Salmi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s}, "Why do the hands touch the ground before the knees during Sujood (prostration)?" Imam {a.s} replied: "Because the hands are the key to prayer."

[AL SADUQ]
If there is a cloth between you and the ground during Sujood, there is no harm, but it is better if the hands directly touch the ground.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

929 - وَ رَوَى إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ اَلصَّادِقِ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا سَجَدَ أَحَدُكُمْ فَلْيُبَاشِرْ بِكَفَّيْهِ اَلْأَرْضَ لَعَلَّ اَللَّهَ يَدْفَعُ عَنْهُ اَلْغُلَّ يَوْمَ اَلْقِيَامَةِ.

ويكون سجودك كما يتخوى البعير الضامر عند بروكه وتكون شبه المعلق لا يكون شئ من جسدك على شئ منه، ويكون نظرك في السجود إلى طرف أنفك، ولا تفترش ذراعيك كافتراش السبع، ولكن اجنح بهما ، وترغم بأنفك، ويجزيك في موضع الجبهة من قصاص الشعر إلى الحاجبين مقدار درهم، ومن لا يرغم بأنفه فلا صلاة له ، وتقول في سجودك: " اللهم لك سجدت، وبك آمنت، ولك أسلمت، وعليك توكلت، سجد لك وجهي وسمعي وبصري وشعري وبشري ومخي وعصبي وعظامي، سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله رب العالمين " ثم تقول: " سبحان ربي الأعلى وبحمده " ثلاث مرات فان قلتها خمسا فهو أحسن وإن قلتها سبعا فهو أفضل، ويجزيك ثلاث تسبيحات تقول: " سبحان الله سبحان الله سبحان الله " وتسبيحة تامة تجزي للمريض والمستعجل، ثم ارفع رأسك من السجود واقبض يديك إليك قبضا، فإذا تمكنت من الجلوس فارفع يديك بالتكبير وقل بين السجدتين: " اللهم اغفر لي وارحمني وأجرني واهدني وعافني واعف عني " ويجزيك " اللهم اغفر لي وارحمني " وارفع يديك وكبر و اسجد الثانية وقل فيها ما قلت في الأولى، ولا بأس بالاقعاء فيما بين السجدتين، ولا بأس به بين الأولى والثانية وبين الثالثة والرابعة ولا يجوز الاقعاء في موضع التشهدين لان المقعي ليس بجالس إنما يكون بعضه قد جلس على بعضه فلا يصبر للدعاء والتشهد، ومن أجلسه الامام في موضع يجب أن يقوم فيه فليتجاف. والسجود منتهى العبادة من ابن آدم لله تعالى ذكره وأقرب ما يكون العبد إلى الله عز وجل إذا كان في سجوده وذلك قوله عز وجل: " واسجد واقترب.

H.929 - Ismail ibn Muslim narrated from Imam Al-Sadiq, from his father {a.s}, who said: "When any of you performs Sujood (prostration), let them place their palms directly on the ground, so that Allah {SWT} may protect them from shackles on the Day of Judgment."

[AL SADUQ]

When you go into Sujood, lower yourself as a lean camel does when resting, and be as if suspended, ensuring no part of your body rests upon another. Your gaze in Sujood should be directed towards the tip of your nose. Do not spread your forearms like a wild beast; rather, position them away from your sides. Pressing your nose to the ground is obligatory, and the area of contact for the forehead should be at least the size of a coin between the hairline and the eyebrows. Whoever does not press their nose down has no prayer.

While in Sujood, recite: "O' Allah {SWT}, for You I have prostrated, in You I have believed, to You I have submitted, upon You I have relied. My face, hearing, sight, hair, skin, brain, nerves, and bones have prostrated to You. My face prostrates to the One Who created it, shaped it, and gave it hearing and sight. Blessed is Allah {SWT}, the Lord {AZJ} of worlds."

Then say: "Glory be to my Lord {AZJ}, the Most High, and all praise is due to Him" three times. If you recite it five times, it is better, and if seven times, it is even more virtuous. Three repetitions of "Subhan Allah {SWT}, Subhan Allah {SWT}, Subhan Allah {SWT}" suffice, especially for the ill or those in a hurry.

After raising your head from Sujood, pull your hands towards yourself and sit while saying takbir (Allahu Akbar). While sitting between the two Sujood, say: "O' Allah {SWT}, forgive me, have mercy on me, protect me, guide me, grant me well-being, and pardon me." A simple "O' Allah {SWT}, forgive me and have mercy on me" will suffice.

Then go into Sujood again, repeating what you said in the first.

Sitting in an upright position (iq'aa) is permissible between the two Sujood and between standing and sitting postures of the prayer, but it is not allowed in the places for tashahhud (testimonies), because a person in iq'aa is not truly seated but rather has part of their body resting upon itself, making it difficult for extended recitations and tashahhud.

If the Imam makes someone sit when they should stand, they should lean.

Sujood is the peak of human devotion to Allah {SWT}, and a servant is closest to Allah {SWT} during prostration, as indicated in His words: "Prostrate and draw near."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 312 • Al-Wafi, Vol. 8, p. 719 • Wasail Al-Shia, Vol. 6, p. 344

HADITH

930 - وَ سَأَلَ رَجُلٌ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: يَا اِبْنَ عَمِّ خَيْرِ خَلْقِ اَللَّهِ مَا مَعْنَى اَلسَّجْدَةِ اَلْأُولَى فَقَالَ «تَأْوِيلُهَا اَللَّهُمَّ إِنَّكَ مِنْهَا خَلَقْتَنَا يَعْنِي مِنَ اَلْأَرْضِ وَ تَأْوِيلُ رَفْعِ رَأْسِكَ وَ مِنْهَا أَخْرَجْتَنَا وَ تَأْوِيلُ اَلسَّجْدَةِ اَلثَّانِيَةِ وَ إِلَيْهَا تُعِيدُنَا وَ رَفْعِ رَأْسِكَ وَ مِنْهَا تُخْرِجُنَا تَارَةً أُخْرَى.

H.930 - A man asked The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} saying: "O' son of the cousin of the best of Allah's {SWT} creation, what is the meaning of the first sajdah (prostration)?" Imam Ali {a.s} replied: "Its meaning is, 'O' Allah {SWT}, from it (the earth) You created us,' referring to being created from the earth. The meaning of raising your head is 'and from it, You brought us forth.' The meaning of the second sajdah is 'and to it, You shall return us,' and raising your head again means 'and from it, You shall bring us forth another time.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

931 - وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ عِلَّةِ اَلصَّلاَةِ كَيْفَ صَارَتْ رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ قَالَ «لِأَنَّ رَكْعَةً مِنْ قِيَامٍ بِرَكْعَتَيْنِ مِنْ جُلُوسٍ.

وإنما يقال في الركوع " سبحان ربي العظيم وبحمده " وفي السجود " سبحان ربي الأعلى وبحمده "

H.931 - Abu Basir asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the reason for why the prayer consists of two units (rak'ahs) with four prostrations (Sujood).
Imam {a.s} replied: "Because one unit of standing (qiyam) is equivalent to two units of sitting."

[AL SADUQ]
It is said during the bowing (ruku'), "Subhana Rabbi al-Adheem wa Biḥamdih" (Glory be to my Lord {AZJ}, the Most Great, and praise be to Him), and in the prostration, "Subhana Rabbi al-A'lā wa bihamdih" (Glory be to my Lord {AZJ}, the Most High, and praise be to Him).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

932 - لَمَّا أَنْزَلَ اَللَّهُ تَبَارَكَ وتَعَالَى «فَسَبِّحْ بِاسْمِ رَبِّكَ اَلْعَظِيمِ» قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «اِجْعَلُوهَا فِي رُكُوعِكُمْ» فَلَمَّا أَنْزَلَ اَللَّهُ عَزَّ وَ جَلَّ «سَبِّحِ اِسْمَ رَبِّكَ اَلْأَعْلَى» قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «اِجْعَلُوهَا فِي سُجُودِكُمْ.

ثم ارفع رأسك من السجدة الثانية وتمكن من الأرض وارفع يديك وكبر، ثم قم إلى الثانية فإذا اتكيت على يديك للقيام قلت " بحول الله وقوته أقوم وأقعد " فإذا قمت إلى الثانية قرأت الحمد وسورة وقنت بعد القراءة وقبل الركوع، وإنما يستحب أن يقرأ في الأولى الحمد وإنا أنزلناه، وفي الثانية الحمد وقل هو الله أحد لان إنا أنزلناه سورة النبي صلى الله عليه وآله وأهل بيته صلوات الله عليهم أجمعين فيجعلهم المصلي وسيلة إلى الله تعالى ذكره لأنه بهم وصل إلى معرفة

الله تعالى. ويقرأ في الثانية سورة التوحيد لان الدعاء على أثره مستجاب فيستجاب بعده القنوت والقنوت سنة واجبة من تركها متعمدا في كل صلاة فلا صلاة له قال الله عز وجل: " وقوموا لله قانتين " يعني مطيعين داعين. وأدنى ما يجزي من القنوت أنواع منها أن تقول: " رب اغفر وارحم وتجاوز عما تعلم إنك أنت الأعز الأكرم " ومنها أن تقول: " سبحان من دانت له السماوات والأرض بالعبودية " ومنها أن تسبح ثلاث تسبيحات، ولا بأس أن تدعو في قنوتك وركوعك وسجودك وقيامك وقعودك للدنيا والآخرة وتسمي حاجتك إن شئت.

H.932 - When Allah {SWT}, the Blessed and Exalted, revealed:
"*So glorify the name of your Lord {AZJ}, the Most Great*" (Surah Al-Waqi'ah, 56:74),
The Prophet {saws} said: "Make it a part of your bowing (ruku')."
Then, when Allah {SWT}, the Exalted, revealed:
"*Glorify the name of your Lord {AZJ}, the Most High*" (Surah Al-A'lā, 87:1)
The Prophet {saws} said: "Make it a part of your prostration (Sujood)".

[AL SADUQ]

After raising your head from the second prostration, establish yourself on the ground, raise your hands, and say "Allahu Akbar," then stand for the second unit (rak'ah).
When using your hands for support to stand, say: "With the power and strength of Allah {SWT}, I stand and sit."
Once you stand for the second rak'ah, recite Al-Fatiha and another surah.
After the recitation and before bowing, engage in the Qunoot (raising the hands in supplication). It is recommended to recite Al-Fatiha followed by Surah Al-Qadr (Inna Anzalnahu) in the first rak'ah, as it is a chapter concerning the Prophet {a.s} and his purified family. By this recitation, the worshiper seeks nearness to Allah {SWT} through them.
In the second rak'ah, recite Al-Fatiha followed by Surah Al-Ikhlas (Qul Huwa Allahu Ahad) since supplication after this surah is accepted.
The Qunoot is a mandatory practice in each prayer, and deliberately abandoning it invalidates the prayer, as Allah {SWT}, the Exalted, said: "*And stand before Allah {SWT} in devout obedience*" (Surah Al-Baqarah, 2:238), referring to standing in prayer and making supplication. The minimal acceptable Qunoot includes various forms, such as saying: "O' Lord {AZJ}, forgive and have mercy, and overlook what You know, for You are the Mighty, the Most Generous," or saying: "Glory be to Him to Whom the heavens and the earth submit in worship."
It is also sufficient to say three glorifications (tasbih). There is no issue in making supplications during Qunoot, bowing, prostration, standing, or sitting, whether for worldly or otherworldly needs, and one may mention their specific requests.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 316 • Wasail Al-Shia, Vol. 6, p. 278

HADITH

933 - وَ سَأَلَ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْقُنُوتِ فِيهِ قَوْلٌ مَعْلُومٌ فَقَالَ «أَثْنِ عَلَى رَبِّكَ وَ صَلِّ عَلَى نَبِيِّكَ وَ اِسْتَغْفِرْ لِذَنْبِكَ.

H.933 - Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about what should be said in the Qunoot (the supplication during prayer).
Imam {a.s} replied: "Praise your Lord {AZJ}, send blessings upon your Prophet, and seek forgiveness for your sins."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

934 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلْقُنُوتُ فِي كُلِّ رَكْعَتَيْنِ فِي اَلتَّطَوُّعِ وَ اَلْفَرِيضَةِ.

H.934 - Muhammad ibn Muslim narrated from Imam Al-Baqir {a.s} that He said:
"The Qunoot (supplication) is in every two units of both voluntary and obligatory prayers."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 316 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 492 • Al-Wafi, Vol. 8, p. 750 • Wasail Al-Shia, Vol. 6, p. 261 • Wasail Al-Shia, Vol. 6, p. 265 • Al-Fusul al-Muhimmah, Part 2, p. 97

HADITH

935 - وَ رَوَى عَنْهُ زُرَارَةُ أَنَّهُ قَالَ: «اَلْقُنُوتُ فِي كُلِّ اَلصَّلَوَاتِ.

وذكر شيخنا محمد بن الحسن بن أحمد بن الوليد رضي الله عنه عن سعد بن عبد الله أنه كان يقول: لا يجوز الدعاء في القنوت بالفارسية، وكان محمد بن الحسن الصفار يقول: إنه يجوز، والذي أقول به إنه يجوز

H.935 - Zurarah narrated that Imam {a.s} said:
"Qunoot (supplication) is in all prayers."

[AL SADUQ]
Shaykh Muhammad ibn al-Hasan ibn Ahmad ibn al-Walid narrated from Sa'd ibn Abdullah that he would say it is not permissible to make du'a (supplication) in Qunoot in Persian, whereas Muhammad ibn al-Hasan al-Saffar would say it is permissible. I [the author] say it is permissible.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 316 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 492 • Tahdhib Al-Ahkam, Part 2, p. 90 • Al-Wafi, Vol. 8, p. 750 • Wasail Al-Shia, Vol. 6, p. 261 • Wasail Al-Shia, Vol. 6, p. 265 • Al-Fusul al-Muhimmah, Part 2, p. 97

HADITH

936 - لِقَوْلِ أَبِي جَعْفَرٍ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ: «لاَ بَأْسَ أَنْ يَتَكَلَّمَ اَلرَّجُلُ فِي صَلاَةِ اَلْفَرِيضَةِ بِكُلِّ شَيْءٍ يُنَاجِي بِهِ رَبَّهُ عَزَّ وَ جَلَّ.

ولو لم يرد هذا الخبر لكنت أجيزه بالخبر الذي روي:

H.936 - The saying of Imam Muhammad ibn Ali Al-Jawad {a.s}:
"There is no harm if a person speaks in the obligatory prayer with anything by which he converses with his Lord {AZJ}, Mighty and Majestic."

[AL SADUQ]
And even if this narration had not been transmitted, I would still permit it based on the narration that says: (see following Hadith)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 316 • Al-Wafi, Vol. 8, p. 764 • Wasail Al-Shia, Vol. 6, p. 289 • Al-Fusul al-Muhimmah, Part 2, p. 100 • Awalim al-Ulum, Vol. 23, p. 398

HADITH

937 - عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «كُلُّ شَيْءٍ مُطْلَقٌ حَتَّى يَرِدَ فِيهِ نَهْيٌ.

والنهي عن الدعاء بالفارسية في الصلاة غير موجود، والحمد لله رب العالمين.

H.937 - It is narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"Everything is permissible unless there is a prohibition regarding it".

[AL SADUQ]
There is no prohibition against making supplications in Persian during prayer, and all praise is due to Allah {SWT}, the Lord {AZJ} of the worlds.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 317 • Awaali al-La'aali, Part 3, p. 166 • Awaali al-La'aali, Part 3, p. 462 • Al-Wafi, Vol. 8, p. 764 • Wasail Al-Shia, Vol. 6, p. 289 • Wasail Al-Shia, Vol. 27, p. 173 • Al-Fusul al-Muhimmah, Part 1, p. 571 • Bihar Al Anwar, Vol. 2, p. 274

HADITH

938 - وَقَالَ اَلْحَلَبِيُّ لَهُ: أُسَمِّي اَلْأَئِمَّةَ عَلَيهِمُ اَلسَّلاَمُ فِي اَلصَّلاَةِ قَالَ «أَجْمِلْهُمْ.

H.938 - Al-Halabi asked him, "Should I mention the names of the Imams {a.s} in prayer?" Imam {a.s} replied: "Mention them collectively".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 317 • Wasail Al-Shia, Vol. 6, p. 285

HADITH

939 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كُلُّ مَا نَاجَيْتَ بِهِ رَبَّكَ فِي اَلصَّلاَةِ فَلَيْسَ بِكَلاَمٍ.

H.939 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whatever you use to converse with your Lord {AZJ} during prayer is not considered ordinary speech".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 317 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 493 • Al-Wafi, Vol. 8, p. 764 • Al-Wafi, Vol. 8, p. 879 • Wasail Al-Shia, Vol. 6, p. 289 • Al-Fusul al-Muhimmah, Part 2, p. 100

HADITH

940 - وَ سَأَلَهُ مَنْصُورُ بْنُ يُونُسَ بُزُرْجَ: عَنِ اَلرَّجُلِ يَتَبَاكَى فِي اَلصَّلاَةِ اَلْمَفْرُوضَةِ حَتَّى يَبْكِيَ فَقَالَ «قُرَّةُ عَيْنٍ وَ اَللَّهِ» وَقَالَ عَلَيْهِ اَلسَّلاَمُ «إِذَا كَانَ ذَلِكَ فَاذْكُرْنِي عِنْدَهُ.

H.940 - Mansur ibn Yunus Buzurj asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a person who strives to cry during the obligatory prayer until tears flow.
Imam {a.s} replied: "It is a source of great joy, by Allah {SWT}."
The Imam also said: "When this happens, remember me in that moment".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 317 • Al-Wafi, V. 8, p. 880 • Wasail Al-Shia, Vol. 7, p. 247

HADITH

941 - وَ رُوِيَ: «أَنَّ اَلْبُكَاءَ عَلَى اَلْمَيِّتِ يَقْطَعُ اَلصَّلاَةَ وَ اَلْبُكَاءَ لِذِكْرِ اَلْجَنَّةِ وَ اَلنَّارِ مِنْ أَفْضَلِ اَلْأَعْمَالِ فِي اَلصَّلاَةِ.
وَ رُوِيَ: «أَنَّهُ مَا مِنْ شَيْءٍ إِلاَّ وَ لَهُ كَيْلٌ أَوْ وَزْنٌ إِلاَّ اَلْبُكَاءَ مِنْ خَشْيَةِ اَللَّهِ عَزَّ وَ جَلَّ فَإِنَّ اَلْقَطْرَةَ مِنْهُ تُطْفِئُ بِحَاراً مِنَ اَلنِّيرَانِ وَ لَوْ أَنَّ بَاكِياً بَكَى فِي أُمَّةٍ لَرُحِمُوا.

H.941 - It has been narrated that "crying over a deceased person interrupts the prayer, but crying out of remembrance for Paradise and Hellfire is among the best deeds during prayer."
It is also narrated that "there is a measure or weight for everything except for tears shed out of the fear of Allah {SWT}, as a single drop of it can extinguish vast fires of Hell. And if a person who cries were present among a nation, they would be blessed with mercy."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 317 • Al-Wafi, Vol. 8, p. 880 • Wasail Al-Shia, Vol. 7, p. 247

HADITH

942 - «وَ كُلُّ عَيْنٍ بَاكِيَةٌ يَوْمَ اَلْقِيَامَةِ إِلاَّ ثَلاَثَ أَعْيُنٍ عَيْنٌ بَكَتْ مِنْ خَشْيَةِ اَللَّهِ وَ عَيْنٌ غُضَّتْ عَنْ مَحَارِمِ اَللَّهِ وَ عَيْنٌ بَاتَتْ سَاهِرَةً فِي سَبِيلِ اَللَّهِ.

H.942 -"All eyes will shed tears on the Day of Judgment except for three types of eyes: an eye that wept out of the fear of Allah {SWT}, an eye that was lowered (in modesty) from what Allah {SWT} has forbidden, and an eye that stayed awake guarding in the cause of Allah {SWT}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 318 • Al-Khasal, Part 1, p. 98 • Rawdat al-Wa'izin, vol. 2, p. 450 • Makarem al-Akhlaq, Part 1, p. 315 • Jami' al-Akhbar, Part 1, p. 98 • Wasail Al-Shia, Part 7, p. 75 • Wasail Al-Shia, Vol. 15, p. 226 • Al-Fusul al-Muhimmah, Part 3, p. 328 • Bihar Al-Anwar, Vol. 90, p. 329 • Bihar Al Anwar, Vol. 101, p. 35

HADITH

943 - وَ رُوِيَ عَنْ صَفْوَانَ اَلْجَمَّالِ أَنَّهُ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَيَّاماً فَكَانَ يَقْنُتُ فِي كُلِّ صَلاَةٍ يُجْهَرُ فِيهَا أَوْ لاَ يُجْهَرُ.

H.943 - It is reported from Safwan al-Jammal that He said:
"I prayed behind Imam Jafar ibn Muhammad Al-Sadiq {a.s} for several days, and he would make the Qunoot in every prayer, whether he recited aloud or not".

[REFERENCES] Al-Kafi, Volume 3, p. 339 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 318 • Tahdhib Al-Ahkam, Part 2, p. 89 • Al-Istibsar, Part 1, p. 338 • Al-Wafi, Vol. 8, p. 747 • Wasail Al-Shia, Vol. 6, p. 261

HADITH

944 - وَ رُوِيَ عَنْ زُرَارَةَ أَنَّهُ قَالَ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «اَلْقُنُوتُ كُلُّهُ جِهَارٌ.

والقول في قنوت الفريضة في الأيام كلها إلا في الجمعة " اللهم إني أسألك لي ولوالدي ولولدي ولأهل بيتي وإخواني المؤمنين فيك اليقين والعفو والمعافاة و الرحمة والمغفرة والعافية في الدنيا والآخرة " فإذا فرغت من القنوت فركع واسجد فإذا رفعت رأسك من السجدة الثانية فتشهد وقل: " بسم الله وبالله والحمد لله والأسماء الحسنى كلها لله، أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده و رسوله، أرسله بالحق بشيرا ونذيرا بين يدي الساعة " ثم انهض إلى الثالثة وقل إذا اتكيت على يديك للقيام: " بحول الله وقوته أقوم وأقعد " وقل فالركعتين الأخيرتين إماما كنت أو غير إمام " سبحان الله والحمد لله ولا إله إلا الله والله أكبر " ثلاث مرات وإن شئت قرأت في كل ركعة منها الحمد إلا أن التسبيح أفضل، فإذا صليت الركعة الرابعة فتشهد وقل في تشهدك " بسم الله وبالله والحمد لله والأسماء الحسنى كلها لله، اشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمدا عبده ورسوله، أرسله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون، التحيات لله والصلوات الطيبات الطاهرات الزاكيات الناميات الغاديات الرائحات المباركات الحسنات لله، ما طاب وطهر وزكى وخلص ونمى فلله وما خبث فلغيره، أشهد أن لا إله إلا الله وحده لا شريك له وأشهد أن محمدا عبده ورسوله أرسله بالحق بشيرا ونذيرا بين يدي الساعة .وأشهد أن الجنة حق وأن النار حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور، وأشهد أن ربي نعم الرب وأن محمدا نعم الرسول أرسل، وأشهد أن ما على الرسول إلا

البلاغ المبين، السلام عليك أيها النبي ورحمة الله وبركاته، السلام على محمد بن عبد الله خاتم النبيين، السلام على الأئمة الراشدين المهديين، السلام على جميع أنبياء الله ورسله وملائكته، السلام علينا وعلى عباد الله الصالحين .ويجزيك في التشهد الشهادتان، وهذا أفضل لأنها العبادة ثم تسلم وأنت مستقبل القبلة وتميل بعينك إلى يمينك إن كنت إماما، وإن صليت وحدك قلت: " السلام عليكم " مرة واحدة وأنت مستقبل القبلة، وتميل بأنفك إلى يمينك، وإن كنت خلف إمام تأتم به فسلم تجاه القبلة واحدة ردا على الامام، وتسلم على يمينك واحدة وعلى يسارك واحدة إلا أن لا يكون على يسارك إنسان فلا تسلم على يسارك إلا أن تكون بجنب الحائط فتسلم على يسارك ولا تدع التسليم على يمينك كان على يمينك أحد أو لم يكن.

H.944 - It is narrated from Zurarah that He said: Abu Ja'far Imam Al-Baqir {a.s} stated: "All Qunoot (supplication during prayer) is to be recited aloud."

[AL SADUQ]

Regarding the Qunoot in the obligatory prayers on all days except Jumu’ah, the supplication is:

"O’ Allah {SWT}, I ask You for myself, my parents, my children, my household, and my believing brothers in You, for certainty (in faith), pardon, protection, mercy, forgiveness, and well-being in this world and the Hereafter."

After completing the Qunoot, bow down (ruku') and then perform prostration (Sujood).

When you raise your head from the second prostration, recite the tashahhud (testimony of faith): "In the name of Allah {SWT}, by Allah {SWT}, and all praise belongs to Allah {SWT}. All the beautiful names belong to Allah {SWT}. I bear witness that there is no god but Allah {SWT}, alone without partner. I bear witness that Muhammad is His servant and Messenger, whom He sent with the truth as a bringer of good news and a warner before the Hour."

Then rise to the third unit (rak'ah), saying as you rely on your hands to stand: "By the power and might of Allah {SWT}, I rise and sit."

In the last two rak'ahs, whether leading or following, you may recite "Subhan Allah {SWT}, wal-hamdu lillah, wa la ilaha illa Allah {SWT}, wa Allahu Akbar" (Glory to Allah {SWT}, praise to Allah {SWT}, there is no god but Allah {SWT}, and Allah {SWT} is the Greatest) three times. If you prefer, you may recite Surah al-Fatihah (the Opening), but reciting tasbih is preferred. After the fourth rak'ah, during the final tashahhud, recite: "In the name of Allah {SWT}, by Allah {SWT}, and all praise belongs to Allah {SWT}. All the beautiful names belong to Allah {SWT}. I bear witness that there is no god but Allah {SWT}, alone without partner. I bear witness that Muhammad is His servant and Messenger, whom He sent with guidance and the true religion, so that He may make it prevail over all religions, even if the polytheists dislike it. All greetings, prayers, pure blessings, and beautiful acts belong to Allah {SWT}, and all that is pure, clean, and grows belongs to Allah {SWT}, and all that is impure belongs to others.

I testify that there is no god but Allah {SWT}, and He is alone, with no partner. I testify that Muhammad is His servant and His Messenger, whom He sent with the truth as a bringer of good news and a warner before the Hour (the Day of Judgment).

I testify that Heaven is the truth, and Hell is the truth, and that the Hour (the Day of

Judgment) is certain, with no doubt in it. And that Allah {SWT} will resurrect those in the graves.

I testify that my Lord {AZJ} is the best of Lord {AZJ}s, and Muhammad is the best of Messengers sent, and I testify that the Messenger only has the clear delivery of the message.

Peace be upon you, O' Prophet, and the mercy of Allah {SWT} and His blessings.

Peace be upon Muhammad ibn Abdullah, the seal of the Prophets.

Peace be upon the rightly guided and divinely guided Imams {a.s}.

Peace be upon all the Prophets of Allah {SWT}, His Messengers, and His angels.

Peace be upon us and upon the righteous servants of Allah {SWT}."

In the Tashahhud, you recite the two testimonies (Shahada), which is the best form as it is the essence of worship.

Then, perform the Tasleem (salutation) while facing the Qibla. If you are the Imam, tilt your eyes to the right. If you are praying alone, say: 'Assalamu Alaikum' once while facing the Qibla, tilting your nose to the right. If you are praying behind an Imam, respond to the Imam's Tasleem by facing the Qibla once, and then give the salutation to your right and left. If there is no one on your left, do not give the salutation to your left unless you are beside a wall, in which case you would give the salutation to the left.

Never neglect the Tasleem to your right, whether there is someone on your right or not."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 318 • Awaali al-La'aali, Part 1, p. 421 • Awaali al-La'aali, Part 2, p. 45 • Al-Wafi, Vol. 8, p. 695 • Wasail Al-Shia, Vol. 6, p. 291 • Bihar Al Anwar, Vol. 82, p. 202

HADITH

945 - وَقَالَ رَجُلٌ لِأَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: يَا اِبْنَ عَمِّ خَيْرِ خَلْقِ اَللَّهِ مَا مَعْنَى رَفْعِ رِجْلِكَ اَلْيُمْنَى وَ طَرْحِكَ اَلْيُسْرَى فِي اَلتَّشَهُّدِ قَالَ «تَأْوِيلُهُ اَللَّهُمَّ أَمِتِ اَلْبَاطِلَ وَ أَقِمِ اَلْحَقَّ» قَالَ فَمَا مَعْنَى قَوْلِ اَلْإِمَامِ اَلسَّلاَمُ عَلَيْكُمْ فَقَالَ «إِنَّ اَلْإِمَامَ يُتَرْجِمُ عَنِ اَللَّهِ عَزَّ وَ جَلَّ وَ يَقُولُ فِي تَرْجَمَتِهِ لِأَهْلِ اَلْجَمَاعَةِ أَمَانٌ لَكُمْ مِنْ عَذَابِ اَللَّهِ يَوْمَ اَلْقِيَامَةِ.

فإذا سلمت رفعت يديك وكبرت ثلاثا وقلت: " لا إله إلا الله وحده لا شريك له، أنجز وعده، ونصر عبده، وأعز جنده، وغلب الأحزاب وحده، فله الملك وله الحمد، يحيي ويميت، وهو على كل شئ قدير " وسبح تسبيح فاطمة الزهراء عليها السلام وهي أربع وثلاثون تكبيرة وثلاث وثلاثون تسبيحة وثلاث وثلاثون تحميدة.

H.945 - A man asked Commander of the Faithful Imam Ali ibn Abi Talib {a.s}:
"O' cousin of the best of Allah's {SWT} creation, what is the meaning of raising your right foot and placing your left during the tashahhud (testimony in prayer)?"
Imam {a.s} said: "Its means: 'O' Allah {SWT}, let falsehood perish and establish the truth.'"
The man then asked: "What is the meaning of the Imam's statement 'Peace be upon you' during the salutation?"
Imam Ali {a.s} said: "The Imam speaks on behalf of Allah {SWT}, the Exalted, and his translation for people of the congregation is, 'You are granted safety from Allah's {SWT} punishment on the Day of Judgment.'"

[AL SADUQ]

When concluding the prayer, raise your hands and say Takbir (Allahu Akbar) three times, and recite:
"There is no god but Allah {SWT}, alone without partner. He fulfilled His promise, helped His servant, strengthened His forces, and defeated the confederates alone. Sovereignty belongs to Him, and all praise is for Him. He gives life and causes death, and He has power over all things."
Then, recite the tasbih of Sayyida Fatimah Al-Zahra {S.A}:
Thirty-four repetitions of "Allahu Akbar" (Allah {SWT} is the Greatest),
Thirty-three repetitions of "Subhan Allah {SWT}" (Glory be to Allah {SWT}),
And thirty-three repetitions of "Alhamdulillah" (Praise be to Allah {SWT}).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 320 • Al-Wafi, V. 8, p. 858 • Bihar Al Anwar, V. 81, p. 255

HADITH

946 - فَإِنَّهُ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ سَبَّحَ تَسْبِيحَ فَاطِمَةَ اَلزَّهْرَاءِ عَلَيْهَا اَلسَّلاَمُ فِي دُبُرِ اَلْفَرِيضَةِ قَبْلَ أَنْ يَثْنِيَ رِجْلَيْهِ غَفَرَ اَللَّهُ لَهُ.

H.946 - It is narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"Whoever recites Tasbih of Sayyida Fatimah Al-Zahra {s.a} after obligatory prayer before moving their legs (changing their position) will have their sins forgiven by Allah {SWT}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 320 • Makarem al-Akhlaq, Part 1, p. 280 • Wasail Al-Shia, Vol. 6, p. 440

HADITH

947 - وَ رُوِيَ: أَنَّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ قَالَ لِرَجُلٍ مِنْ بَنِي سَعْدٍ، «أَ لاَ أُحَدِّثُكَ عَنِّي وَ عَنْ فَاطِمَةَ اَلزَّهْرَاءِ أَنَّهَا كَانَتْ عِنْدِي فَاسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَ فِي صَدْرِهَا وَ طَحَنَتْ بِالرَّحَى حَتَّى مَجِلَتْ يَدَاهَا وَ كَسَحَتِ اَلْبَيْتَ حَتَّى اِغْبَرَّتْ ثِيَابُهَا وَ أَوْقَدَتْ تَحْتَ اَلْقِدْرِ حَتَّى دَكِنَتْ ثِيَابُهَا فَأَصَابَهَا مِنْ ذَلِكَ ضُرٌّ شَدِيدٌ فَقُلْتُ لَهَا لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِهِ خَادِماً يَكْفِيكِ حَرَّ مَا أَنْتِ فِيهِ مِنْ هَذَا اَلْعَمَلِ فَأَتَتِ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَوَجَدَتْ عِنْدَهُ حُدَّاثاً فَاسْتَحْيَتْ فَانْصَرَفَتْ فَعَلِمَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهَا قَدْ جَاءَتْ لِحَاجَةٍ فَغَدَا عَلَيْنَا وَ نَحْنُ فِي لِحَافِنَا فَقَالَ «اَلسَّلاَمُ عَلَيْكُمْ» فَسَكَتْنَا وَ اِسْتَحْيَيْنَا لِمَكَانِنَا ثُمَّ قَالَ «اَلسَّلاَمُ عَلَيْكُمْ » فَسَكَتْنَا ثُمَّ قَالَ «اَلسَّلاَمُ عَلَيْكُمْ» فَخَشِينَا إِنْ لَمْ نَرُدَّ عَلَيْهِ أَنْ يَنْصَرِفَ وَ قَدْ كَانَ يَفْعَلُ ذَلِكَ فَيُسَلِّمُ ثَلاَثاً فَإِنْ أُذِنَ لَهُ وَ إِلاَّ اِنْصَرَفَ فَقُلْنَا «وَ عَلَيْكَ اَلسَّلاَمُ يَا رَسُولَ اَللَّهِ اُدْخُلْ» فَدَخَلَ وَ جَلَسَ عِنْدَ رُءُوسِنَا ثُمَّ قَالَ «يَا فَاطِمَةُ مَا كَانَتْ حَاجَتُكِ أَمْسِ عِنْدَ مُحَمَّدٍ » فَخَشِيتُ إِنْ لَمْ نُجِبْهُ أَنْ يَقُومَ فَأَخْرَجْتُ رَأْسِي فَقُلْتُ أَنَا وَ اَللَّهِ أُخْبِرُكَ يَا رَسُولَ اَللَّهِ إِنَّهَا اِسْتَقَتْ بِالْقِرْبَةِ حَتَّى أَثَّرَ فِي صَدْرِهَا وَ جَرَتْ بِالرَّحَى حَتَّى مَجِلَتْ يَدَاهَا وَ كَسَحَتِ اَلْبَيْتَ حَتَّى اِغْبَرَّتْ ثِيَابُهَا وَ أَوْقَدَتْ تَحْتَ اَلْقِدْرِ حَتَّى دَكِنَتْ ثِيَابُهَا فَقُلْتُ لَهَا لَوْ أَتَيْتِ أَبَاكِ فَسَأَلْتِهِ خَادِماً يَكْفِيكِ حَرَّ مَا أَنْتِ فِيهِ مِنْ هَذَا اَلْعَمَلِ قَالَ «أَ فَلاَ أُعَلِّمُكُمَا مَا هُوَ خَيْرٌ لَكُمَا مِنَ اَلْخَادِمِ إِذَا أَخَذْتُمَا مَنَامَكُمَا فَكَبِّرَا أَرْبَعاً وَ ثَلاَثِينَ تَكْبِيرَةً وَ سَبِّحَا ثَلاَثاً وَ ثَلاَثِينَ تَسْبِيحَةً وَ اِحْمَدَا ثَلاَثاً وَ ثَلاَثِينَ تَحْمِيدَةً» فَأَخْرَجَتْ فَاطِمَةُ عَلَيْهَا اَلسَّلاَمُ رَأْسَهَا وَ قَالَتْ «رَضِيتُ عَنِ اَللَّهِ وَ عَنْ رَسُولِهِ رَضِيتُ عَنِ اَللَّهِ وَ عَنْ رَسُولِهِ ».

فإذا فرغت من تسبيح فاطمة عليها السلام فقال: " اللهم أنت السلام، ومنك السلام ولك السلام، وإليك يعود السلام، سبحان ربك رب العزة عما يصفون، وسلام على المرسلين والحمد لله رب العالمين، السلام عيك أيها النبي ورحمة الله وبركاته، السلام على الأئمة الهادين المهديين، السلام على جميع أنبياء الله ورسله وملائكته، السلام علينا وعلى عباد الله الصالحين " ثم تسلم على الأئمة واحدا واحدا عليهم السلام وتدعو بما أحببت.

H.947 - It is narrated that The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said to a man from the Bani Sa'd tribe:

"Shall I tell you about myself and (Sayyida) Fatimah Al-Zahra {s.a}? She used to carry water with the water-skin until it left a mark on her chest. She ground grain with the millstone until her hands blistered. She swept the house until her clothes were covered in dust, and She kindled the fire under the cooking pot until her clothes were stained. She suffered greatly from these tasks.

I said to her: 'Why don't you go to your father and ask him for a servant to relieve you of the hardships of this work?'

She went to the Prophet {saws} but found Him {saws} with people (guests), so She felt shy and left. The Prophet {saws}, realizing She had come for something, came to us the next morning while we were still in our beds.

He {saws} greeted us with 'Peace be upon you,' and we remained silent out of shyness.

He {saws} then said: 'Peace be upon you' again, and we still did not reply.

He {saws} repeated, 'Peace be upon you,' and we feared he would leave if we did not respond.

We then replied: 'And peace be upon you, O' Messenger of Allah {saws}, please enter.'

He {saws} came in and sat by our heads, and asked:

'O' Fatimah Al-Zahra {S.A}, what was your need yesterday with Muhammad {saws}?'

I was worried that if we did not answer, he would leave, so I said:

'I will tell you, O' Messenger of Allah {saws}. She carried water with the water-skin until it marked her chest, ground with the millstone until her hands blistered, swept until her clothes were dusty, and kindled fire until her clothes were stained. I suggested She ask you for a servant to ease her burdens.'

The Prophet replied: 'Shall I not teach you something better than a servant? When you go to bed, say Allahu Akbar (God is Great) thirty-four times, SubhanAllah {SWT} (Glory be to God) thirty-three times, and Alhamdulillah (Praise be to God) thirty-three times.'

(Sayyida) Fatimah Al-Zahra {S.A} then lifted her head and said:

'I am content with Allah {SWT} and His Messenger {saws}. I am content with Allah {SWT} and His Messenger {saws}.'"

[AL SADUQ]

After completing the Tasbih of Sayyida Fatimah Al-Zahra {S.A}, say:

'O' Allah {SWT}, You are Peace, from You is peace, and to You peace returns. Exalted is your Lord {AZJ}, the Lord {AZJ} of Might, above what they describe. Peace be upon the messengers, and all praise is due to Allah {SWT}, the Lord {AZJ} of the worlds.

Peace be upon you, O' Prophet, and the mercy of Allah {SWT} and His blessings.

Peace be upon the guiding and rightly guided Imams.

Peace be upon all the prophets of Allah {SWT}, His messengers, and His angels.

Peace be upon us and upon the righteous servants of Allah {SWT}.'

After this, you may offer peace upon each of the Imams individually and then pray for whatever you wish.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 320 • Makarem al-Akhlaq, Part 1, p. 280 • Meftah al-Falah, Part 1, p. 276 • Al-Wafi, Vol. 9, p. 1579

CHAPTER 46 - CHAPTER OF TA'QEEB (PRAYER SUPPLICATIONS)

باب - باب التعقيب

HADITH 948 – 966

948 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَدْنَى مَا يُجْزِيكَ مِنَ اَلدُّعَاءِ بَعْدَ اَلْمَكْتُوبَةِ أَنْ تَقُولَ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اَللَّهُمَّ إِنَّا نَسْأَلُكَ مِنْ كُلِّ خَيْرٍ أَحَاطَ بِهِ عِلْمُكَ وَ نَعُوذُ بِكَ مِنْ كُلِّ شَرٍّ أَحَاطَ بِهِ عِلْمُكَ اَللَّهُمَّ إِنَّا نَسْأَلُكَ عَافِيَتَكَ فِي جَمِيعِ أُمُورِنَا كُلِّهَا وَ نَعُوذُ بِكَ مِنْ خِزْيِ اَلدُّنْيَا وَ عَذَابِ اَلْآخِرَةِ.

H.948 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The minimum supplication that suffices you after the obligatory (prayers) is to say:
'O' Allah {SWT}, bless Muhammad and the family of Muhammad. O' Allah {SWT}, we ask You for every good that Your knowledge encompasses, and we seek refuge in You from every evil that Your knowledge encompasses.
O' Allah {SWT}, we ask You for Your protection in all of our matters, and we seek refuge in You from the disgrace of this world and the punishment of the Hereafter.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 323 • Makarem al-Akhlaq, Part 1, p. 283

HADITH

949 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَحَبَّ أَنْ يَخْرُجَ مِنَ اَلدُّنْيَا وَ قَدْ تَخَلَّصَ مِنَ اَلذُّنُوبِ كَمَا يَتَخَلَّصُ اَلذَّهَبُ اَلَّذِي لاَ كَدَرَ فِيهِ وَ لاَ يَطْلُبُهُ أَحَدٌ بِمَظْلِمَةٍ فَلْيَقُلْ فِي دُبُرِ اَلصَّلَوَاتِ اَلْخَمْسِ نِسْبَةَ اَلرَّبِّ تَبَارَكَ وتَعَالَى اِثْنَتَيْ عَشْرَةَ مَرَّةً ثُمَّ يَبْسُطُ يَدَيْهِ وَ يَقُولُ: اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِاسْمِكَ اَلْمَكْنُونِ اَلْمَخْزُونِ اَلطَّاهِرِ اَلطُّهْرِ اَلْمُبَارَكِ وَ أَسْأَلُكَ بِاسْمِكَ اَلْعَظِيمِ وَ سُلْطَانِكَ اَلْقَدِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ يَا وَاهِبَ اَلْعَطَايَا يَا مُطْلِقَ اَلْأُسَارَى يَا فَكَّاكَ اَلرِّقَابِ مِنَ اَلنَّارِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْتِقَ رَقَبَتِي مِنَ اَلنَّارِ وَ أَنْ تُخْرِجَنِي مِنَ اَلدُّنْيَا آمِناً وَ أَنْ تُدْخِلَنِي اَلْجَنَّةَ سَالِماً وَ أَنْ تَجْعَلَ دُعَائِي أَوَّلَهُ فَلاَحاً وَ أَوْسَطَهُ نَجَاحاً وَ آخِرَهُ صَلاَحاً «إِنَّكَ أَنْتَ عَلاَّمُ اَلْغُيُوبِ»»

ثُمَّ قَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ «هَذَا مِنَ اَلْمَخْبِيَّاتِ مِمَّا عَلَّمَنِي رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ أَمَرَنِي أَنْ أُعَلِّمَ اَلْحَسَنَ وَ اَلْحُسَيْنَ عَلَيْهِمَا اَلسَّلاَمُ.

H.949 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Whoever wishes to leave this world with their sins purified, like gold that is free of impurities, and without anyone having a claim against them, let them say at the end of the five daily prayers the praise of the Lord {AZJ} (Surah Ikhlas) twelve times, then raise their hands and say:
'O' Allah {SWT}, I ask You by Your hidden, stored, pure, blessed, and great name, and by Your ancient sovereignty, to send blessings upon Muhammad and the family of Muhammad. O' Giver of gifts, O' Reliever of captives, O' Liberator of necks from the fire, I ask You to send blessings upon Muhammad and the family of Muhammad, and to free my neck from the fire, to take me out of this world safely, to admit me into Paradise peacefully, and to make my supplication the beginning of success, its middle fruitful, and its end righteous, for You are the Knower of the unseen.'"
Then Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"This is from the hidden teachings that the Messenger of Allah {saws} taught me and instructed me to teach to Imam Hasan {a.s} and Imam Hussain {a.s}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 324 • Tahdhib Al-Ahkam, Part 2, p. 108 • Makarem al-Akhlaq, Part 1, p. 281 • Al-Wafi, Vol. 8, p. 798 • Wasail Al-Shia, Vol. 6, p. 485 • Tafsir Nur Al-Thaqalayn, Part 5, p. 704 • Tafseer Kanz Al-Daqaiq, Part 14, p. 503

HADITH

950 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «جَاءَ جَبْرَئِيلُ إِلَى يُوسُفَ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ فِي اَلسِّجْنِ فَقَالَ يَا يُوسُفُ قُلْ فِي دُبُرِ كُلِّ فَرِيضَةٍ: اَللَّهُمَّ اِجْعَلْ لِي مِنْ أَمْرِي فَرَجاً وَ مَخْرَجاً وَ أَرْزُقْنِي مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لاَ أَحْتَسِبُ.

H.950 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Archangel Jibril {a.s} came to Yusuf {a.s} while he was in prison and said:
'O' Yusuf, say after every obligatory prayer:
'O' Allah {SWT}, make for me a relief and an escape from my affairs, and grant me sustenance from where I expect and from where I do not expect".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

951 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «تَقُولُ فِي دُبُرِ كُلِّ صَلاَةٍ: اَللَّهُمَّ اِهْدِنِي مِنْ عِنْدِكَ، وَ أَفِضْ عَلَيَّ مِنْ فَضْلِكَ وَ أُنْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ.

H.951 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "Say after every prayer:
'O' Allah {SWT}, guide me from Your side, and bestow upon me from Your bounty, and spread over me from Your mercy, and send down upon me from Your blessings.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 324 • Makarem al-Akhlaq, Part 1, p. 283

HADITH

952 - وَقَالَ صَفْوَانُ بْنُ مِهْرَانَ اَلْجَمَّالُ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَ إِذَا صَلَّى وَ فَرَغَ مِنْ صَلاَتِهِ رَفَعَ يَدَيْهِ فَوْقَ رَأْسِهِ.

H.952 - Safwan bin Mehran Al-Jammal said: "I saw Imam Jafar ibn Muhammad Al-Sadiq {a.s} when he finished his prayer, he would raise his hands above his head".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 325 • Tahdhib Al-Ahkam, Part 2, p. 106 • Al-Wafi, Vol. 8, p. 839 • Wasail Al-Shia, Vol. 6, p. 452

HADITH

953 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَا بَسَطَ عَبْدٌ يَدَيْهِ إِلَى اَللَّهِ عَزَّ وَ جَلَّ إِلاَّ وَ اِسْتَحَى اَللَّهُ أَنْ يَرُدَّهَا صِفْراً حَتَّى يَجْعَلَ فِيهَا مِنْ فَضْلِهِ وَ رَحْمَتِهِ مَا يَشَاءُ فَإِذَا دَعَا أَحَدُكُمْ فَلاَ يَرُدَّ يَدَيْهِ حَتَّى يَمْسَحَ بِهِمَا عَلَى رَأْسِهِ وَ وَجْهِهِ» وَ فِي خَبَرٍ آخَرَ «عَلَى وَجْهِهِ وَ صَدْرِهِ.

H.953 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "Whenever a servant extends their hands to Allah {SWT}, Allah {SWT} feels shy to return them empty without placing in them something of His grace and mercy, as He wills. Therefore, when any of you supplicates, do not retract your hands until you have wiped them over your head and face." In another narration, it is mentioned: "over your face and chest."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol.1, p. 325 • Bihar Al-Anwar, V90, p. 307

HADITH

954 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ أَرَادَ أَنْ يَكْتَالَ بِالْمِكْيَالِ اَلْأَوْفَى فَلْيَكُنْ آخِرُ قَوْلِهِ: «سُبْحٰانَ رَبِّكَ رَبِّ اَلْعِزَّةِ عَمّٰا يَصِفُونَ `وَ سَلاٰمٌ عَلَى اَلْمُرْسَلِينَ `وَ اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعٰالَمِينَ» فَإِنَّ لَهُ مِنْ كُلِّ مُسْلِمٍ حَسَنَةً.

H.954 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Whoever wishes to be rewarded with the fullest measure (of blessings and rewards), let the last of his words be: 'Subhāna Rabbika Rabbil-'Izzati 'Amma Yasifūn (Glory be to your Lord {AZJ}, the Lord {AZJ} of Might, above what they describe), Wa Salāmun 'Alal-Mursalīn (And peace be upon the Messengers), Wa Alhamdulillāhi Rabbil-'Ālamīn (And all praise is due to Allah {SWT}, the Lord {AZJ} of the worlds).' Indeed, for every Muslim, this brings about a good deed".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 325 • Wasail Al-Shia, Vol. 6, p. 473 • Tafsir Nur Al-Thaqalayn, Part 4, p. 441 • Tafseer Kanz Al-Daqaiq, Part 11, p. 196

HADITH

955 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «إِذَا فَرَغَ أَحَدُكُمْ مِنَ اَلصَّلاَةِ فَلْيَرْفَعْ يَدَيْهِ إِلَى اَلسَّمَاءِ وَ لْيَنْصَبْ فِي اَلدُّعَاءِ» فَقَالَ اِبْنُ سَبَإٍ يَا أَمِيرَ اَلْمُؤْمِنِينَ أَ لَيْسَ اَللَّهُ عَزَّ وَ جَلَّ بِكُلِّ مَكَانٍ قَالَ «بَلَى» قَالَ فَلِمَ يَرْفَعُ يَدَيْهِ إِلَى اَلسَّمَاءِ فَقَالَ «أَ وَ مَا تَقْرَأُ: «وَ فِي اَلسَّمٰاءِ رِزْقُكُمْ وَ مٰا تُوعَدُونَ» فَمِنْ أَيْنَ يُطْلَبُ اَلرِّزْقُ إِلاَّ مِنْ مَوْضِعِهِ وَ مَوْضِعُ اَلرِّزْقِ وَ مَا وَعَدَ اَللَّهُ عَزَّ وَ جَلَّ اَلسَّمَاءُ.

H.955 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"When one of you finishes the prayer, let him raise his hands to the sky and be earnest in supplication."
Ibn Saba asked: "O' Commander of the Faithful, is not Allah {SWT} present everywhere?"
He (Imam Ali) replied: "Indeed, He is."
Ibn Saba then asked: "So why do we raise our hands towards the sky?"
Imam Ali answered, "Do you not recite: '
And in the heaven is your sustenance and what you are promised' (Surah Adh-Dhariyat 51:22)?
From where else should sustenance be sought except from its place, and the place of sustenance and Allah's {SWT} promise is in the sky."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 325 • Ilal al-Sharai' Vol. 2, p. 344 • Tahdhib Al-Ahkam, Part 2, p. 322 • Al-Wafi, Vol. 8, p. 785 • Wasail Al-Shia, Vol. 6, p. 487 • Tafsir Al-Burhan, vol. 5, p. 161 • Bihar Al-Anwar, Vol. 90, p. 308 • Tafsir Nur Al-Thaqalayn, Part 5, p. 124 • Tafseer Kanz Al-Daqaiq, Part 12, p. 417 • Mustadrak Al-Wasail, Vol. 5, p. 184

HADITH

956 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: إِذَا فَرَغَ مِنَ اَلزَّوَالِ « اَللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلاَئِكَتِكَ اَلْمُقَرَّبِينَ وَ أَنْبِيَائِكَ اَلْمُرْسَلِينَ وَ بِكَ اَللَّهُمَّ لَكَ اَلْغِنَى عَنِّي وَ بِيَ اَلْفَاقَةُ إِلَيْكَ أَنْتَ اَلْغَنِيُّ وَ أَنَا اَلْفَقِيرُ إِلَيْكَ أَقِلْنِي عَثْرَتِي وَ اُسْتُرْ عَلَيَّ ذُنُوبِي وَ اِقْضِ اَلْيَوْمَ حَاجَتِي وَ لاَ تُعَذِّبْنِي بِقَبِيحِ مَا تَعْلَمُ بِهِ مِنِّي بَلْ عَفْوُكَ يَسَعُنِي وَ جُودُكَ » ثُمَّ يَخِرُّ سَاجِداً وَ يَقُولُ: « يَا أَهْلَ اَلتَّقْوَى وَ يَا أَهْلَ اَلْمَغْفِرَةِ يَا بَرُّ يَا رَحِيمُ أَنْتَ أَبَرُّ بِي مِنْ أَبِي وَ أُمِّي وَ مِنْ جَمِيعِ اَلْخَلاَئِقِ اِقْلِبْنِي بِقَضَاءِ حَاجَتِي مُجَاباً دُعَائِي مَرْحُوماً صَوْتِي قَدْ كَشَفْتَ أَنْوَاعَ اَلْبَلاَءِ عَنِّي.

H.956 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} used to say after the noontime prayer (zawal):
"O' Allah {SWT}, I seek to draw close to You by Your generosity and nobility. I seek to draw close to You through Muhammad, Your servant and messenger, and through Your closest angels and Your sent prophets. And by You, O' Allah {SWT} - You have no need of me, yet I am in dire need of You; You are the Rich, and I am the poor in need of You. Forgive my missteps, cover my sins, fulfil my needs today, and do not punish me for the evils You know of me, but let Your forgiveness encompass me and Your generosity extend over me."
Then he would prostrate and say:
"O' People of piety and forgiveness, O' Benevolent, O' Merciful - You are more benevolent to me than my father, my mother, and all of creation. Fulfil my need with answered supplications and a voice received with mercy; remove all types of afflictions from me."

[REFERENCES] Al-Kafi, Volume 2, p. 545 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 325 • Jamal al-Usbu, Part 1, p. 401 • Al-Wafi, Vol. 8, p. 814 • Wasail Al-Shia, Vol. 6, p. 481 • Alawi newspaper, part 1, p. 377

HADITH

957 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَالَ إِذَا صَلَّى اَلْمَغْرِبَ ثَلاَثَ مَرَّاتٍ: اَلْحَمْدُ لِلَّهِ اَلَّذِي «يَفْعَلُ مٰا يَشٰاءُ» وَ لاَ يَفْعَلُ مَا يَشَاءُ غَيْرُهُ أُعْطِيَ خَيْراً كَثِيراً.

H.957 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
“Whoever says after performing the Maghrib (evening) prayer three times: 'Praise be to Allah {SWT} who does as He wills and no one else does as He wills' will be given abundant goodness.”

[REFERENCES] Al-Kafi, Volume 2, p. 545 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 326 • Tahdhib Al-Ahkam, Part 2, p. 115 • Al-Wafi, Vol. 8, p. 807 • Wasail Al-Shia, Vol. 6, p. 483 • Bihar Al-Anwar, Vol. 83, p. 112

HADITH

958 - وَ كَانَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ بَيْنَ اَلْعِشَاءَيْنِ « اَللّٰهُمَّ بِيَدِكَ مَقَادِيرُ اَللَّيْلِ وَ اَلنَّهَارِ وَ مَقَادِيرُ اَلدُّنْيَا وَ اَلْآخِرَةِ وَ مَقَادِيرُ اَلْمَوْتِ وَ اَلْحَيَاةِ وَ مَقَادِيرُ اَلشَّمْسِ وَ اَلْقَمَرِ وَ مَقَادِيرُ اَلنَّصْرِ وَ اَلْخِذْلاَنِ وَ مَقَادِيرُ اَلْغِنَى وَ اَلْفَقْرِ اَللّٰهُمَّ اِدْرَأْ عَنِّي شَرَّ فَسَقَةِ اَلْجِنِّ وَ اَلْإِنْسِ وَ اِجْعَلْ مُنْقَلَبِي إِلَى خَيْرِ دَائِمٍ وَ نَعِيمٍ لاَ يَزُولُ.

H.958 - He (Imam Al-Sadiq) used to say between the Maghrib and Isha prayers:
"O’ Allah {SWT}, in Your hands are the measures of night and day, the measures of this world and the Hereafter, the measures of death and life, the measures of the sun and the moon, the measures of victory and defeat, and the measures of wealth and poverty. O’ Allah {SWT}, keep away from me the evil of the disobedient among jinn and humans, and make my eventual return one of perpetual goodness and everlasting bliss."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 326 • Tahdhib Al-Ahkam, Part 2, p. 115

HADITH

959 - وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ اَلْفَرَجِ أَنَّهُ قَالَ: كَتَبَ إِلَيَّ أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِيٍّ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ بِهَذَا اَلدُّعَاءِ وَ عَلَّمَنِيهِ وَقَالَ «مَنْ دَعَا بِهِ فِي دُبُرِ صَلاَةِ اَلْفَجْرِ لَمْ يَلْتَمِسْ حَاجَةً إِلاَّ يُسِّرَتْ لَهُ وَ كَفَاهُ اَللّٰهُ مَا أَهَمَّهُ: بِسْمِ اَللّٰهِ وَ بِاللّٰهِ وَ صَلَّى اَللّٰهُ عَلَى مُحَمَّدٍ وَ آلِهِ «وَ أُفَوِّضُ أَمْرِي إِلَى اَللّٰهِ إِنَّ اَللّٰهَ بَصِيرٌ بِالْعِبٰادِ `فَوَقٰاهُ اَللّٰهُ سَيِّئٰاتِ مٰا مَكَرُوا» «لاٰ إِلٰهَ إِلاّٰ أَنْتَ سُبْحٰانَكَ إِنِّي كُنْتُ مِنَ اَلظّٰالِمِينَ `فَاسْتَجَبْنٰا لَهُ وَ نَجَّيْنٰاهُ مِنَ اَلْغَمِّ وَ كَذٰلِكَ نُنْجِي اَلْمُؤْمِنِينَ» «حَسْبُنَا اَللّٰهُ وَ نِعْمَ اَلْوَكِيلُ `فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اَللّٰهِ وَ فَضْلٍ لَمْ يَمْسَسْهُمْ سُوءٌ» مَا شَاءَ اَللّٰهُ لاَ حَوْلَ وَ «لاٰ قُوَّةَ إِلاّٰ بِاللّٰهِ» مَا شَاءَ اَللّٰهُ لاَ مَا شَاءَ اَلنَّاسُ مَا شَاءَ اَللّٰهُ وَ إِنْ كَرِهَ اَلنَّاسُ حَسْبِيَ اَلرَّبُّ مِنَ اَلْمَرْبُوبِينَ حَسْبِيَ اَلْخَالِقُ مِنَ اَلْمَخْلُوقِينَ حَسْبِيَ اَلرَّازِقُ مِنَ اَلْمَرْزُوقِينَ حَسْبِيَ اَلَّذِي لَمْ يَزَلْ حَسْبِي حَسْبِي مَنْ كَانَ مُنْذُ كُنْتُ حَسْبِي لَمْ يَزَلْ حَسْبِي «حَسْبِيَ اَللّٰهُ لاٰ إِلٰهَ إِلاّٰ هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ اَلْعَرْشِ اَلْعَظِيمِ».

H.959 - It was narrated from Muhammad ibn al-Faraj that He said:
"Abu Ja'far Muhammad ibn 'Ali al-Ridha {a.s} wrote to me and taught this supplication: "Whoever recites it after the Fajr prayer, their needs will be made easy, and Allah {SWT} will suffice them from that which concerns them: In the name of Allah {SWT}, and with Allah {SWT}, and blessings upon Muhammad and his family.
'And I entrust my affair to Allah {SWT}; indeed, Allah {SWT} is Seeing of [His] servants. 'So Allah {SWT} protected him from the evils of their plotting. 'There is no deity except You; glory be to You! Indeed, I have been among the wrongdoers.' So We responded to him and delivered him from distress; and thus We deliver the believers. 'Sufficient for us is Allah {SWT}, and [He is] the best Disposer of affairs.' So they returned with favour from Allah {SWT} and bounty, no harm having touched them. Whatever Allah {SWT} wills - there is no might nor power except with Allah {SWT}. Whatever Allah {SWT} wills shall be, even if people dislike it. Sufficient is my Lord {AZJ} from among the created ones; sufficient is the Creator from among the creation; sufficient is the Provider from among the provided; sufficient is He who has always been sufficient for me, and He who remains sufficient. 'Sufficient is Allah {SWT}; there is no deity except Him. Upon Him do I rely, and He is the Lord {AZJ} of the Mighty Throne.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 326 • Al-Wafi, Vol. 8, p. 808 • Bihar Al-Anwar, Vol. 83, p. 186 • Awalim al-Ulum, Vol. 23, p. 214

HADITH

960 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِذَا اِنْصَرَفْتَ مِنْ صَلاَةٍ مَكْتُوبَةٍ فَقُلْ: رَضِيتُ بِاللَّهِ رَبّاً وَ بِالْإِسْلاَمِ دِيناً وَ بِالْقُرْآنِ كِتَاباً وَ بِمُحَمَّدٍ نَبِيّاً وَ بِعَلِيٍّ وَلِيّاً وَ اَلْحَسَنِ وَ اَلْحُسَيْنِ وَ، عَلِيِّ بْنِ اَلْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيِّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ اَلْحَسَنِ بْنِ عَلِيٍّ وَ اَلْحُجَّةِ بْنِ اَلْحَسَنِ بْنِ عَلِيٍّ أَئِمَّةَ اَللَّهُمَّ وَلِيَّكَ اَلْحُجَّةَ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ فَوْقِهِ وَ مِنْ تَحْتِهِ وَ أَمْدُدْ لَهُ فِي عُمُرِهِ وَ اِجْعَلْهُ اَلْقَائِمَ بِأَمْرِكَ اَلْمُنْتَصِرَ لِدِينِكَ وَ أَرِهِ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَ فِي ذُرِّيَّتِهِ، وَ أَهْلِهِ وَ مَالِهِ وَ فِي شِيعَتِهِ وَ فِي عَدُوِّهِ وَ أَرِهِمْ مِنْهُ مَا يَحْذَرُونَ وَ أَرِهِ فِيهِمْ مَا يُحِبُّ وَ تَقَرُّ بِهِ عَيْنُهُ وَ اِشْفِ بِهِ صُدُورَنَا وَ «صُدُورَ قَوْمٍ مُؤْمِنِينَ» وَ كَانَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ إِذَا فَرَغَ مِنْ صَلاَتِهِ» « اَللَّهُمَّ اِغْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ وَ إِسْرَافِي عَلَى نَفْسِي وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي اَللَّهُمَّ أَنْتَ اَلْمُقَدِّمُ وَ أَنْتَ اَلْمُؤَخِّرُ لاَ إِلَهَ إِلاَّ أَنْتَ بِعِلْمِكَ اَلْغَيْبَ وَ بِقُدْرَتِكَ عَلَى اَلْخَلْقِ أَجْمَعِينَ مَا عَلِمْتَ اَلْحَيَاةَ خَيْراً لِي فَأَحْيِنِي وَ تَوَفَّنِي إِذَا عَلِمْتَ اَلْوَفَاةَ خَيْراً لِي اَللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي اَلسِّرِّ وَ اَلْعَلاَنِيَةِ وَ كَلِمَةَ اَلْحَقِّ فِي اَلْغَضَبِ وَ اَلرِّضَا وَ اَلْقَصْدَ فِي اَلْفَقْرِ وَ اَلْغِنَى وَ أَسْأَلُكَ نَعِيماً لاَ يَنْفَدُ وَ قُرَّةَ عَيْنٍ لاَ تَنْقَطِعُ وَ أَسْأَلُكَ اَلرِّضَا بِالْقَضَاءِ وَ بَرْدَ اَلْعَيْشِ بَعْدَ اَلْمَوْتِ وَ لَذَّةَ اَلنَّظَرِ إِلَى وَجْهِكَ وَ شَوْقاً إِلَى لِقَائِكَ مِنْ غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَ لاَ فِتْنَةٍ مُضِلَّةٍ اَللَّهُمَّ زَيِّنَّا بِزِينَةِ اَلْإِيمَانِ وَ اِجْعَلْنَا هُدَاةً مَهْدِيِّينَ اَللَّهُمَّ اِهْدِنَا فِي مَنْ هَدَيْتَ اَللَّهُمَّ إِنِّي أَسْأَلُكَ عَزِيمَةَ اَلرَّشَادِ وَ اَلثَّبَاتَ فِي اَلْأَمْرِ وَ اَلرُّشْدَ وَ أَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَ حُسْنَ عَافِيَتِكَ وَ أَدَاءَ حَقِّكَ وَ أَسْأَلُكَ يَا رَبِّ قَلْباً سَلِيماً وَ لِسَاناً صَادِقاً وَ أَسْتَغْفِرُكَ لِمَا تَعْلَمُ وَ أَسْأَلُكَ خَيْرَ مَا تَعْلَمُ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَ مَا لاَ نَعْلَمُ فَإِنَّكَ تَعْلَمُ وَ لاَ نَعْلَمُ وَ «أَنْتَ عَلاَّمُ اَلْغُيُوبِ».

H.960 - Imam {a.s} said:

"When you finish the obligatory prayer, say:

'I am content with Allah {SWT} as my Lord {AZJ}, with Islam as my religion, with the Qur'an as my book, with Muhammad as my Prophet, with Ali as my guardian, and with Hasan, Hussain, Ali ibn al-Hussain, Muhammad ibn Ali, Ja'far ibn Muhammad, Musa ibn Ja'far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Hasan ibn Ali, and the Hujjah ibn al-Hasan (peace be upon them all) as Imams.

O' Allah {SWT}, protect Your guardian, the Hujjah, from all sides - from in front of him, behind him, on his right, on his left, above him, and below him. Extend his lifespan, make him the one to establish Your command, grant him victory for Your religion, and show him what pleases him and brings him joy in himself, his family, his progeny, his wealth, and his followers. Show him what frightens his enemies and demonstrate to his enemies what they fear. Heal the hearts of believers through him.'"

The Prophet {saws} would say upon finishing his prayer:

"O' Allah {SWT}, forgive me for what I have sent ahead and what I have delayed, for what I have concealed and what I have revealed, and for my excesses against myself, and for what You know better than I. O' Allah {SWT}, You are the First and the Last. There is no god but You. By Your knowledge of the unseen and Your power over creation, if You know that life is better for me, then grant me life, and if You know that death is better for me, then take me unto You. O' Allah {SWT}, I ask You for fear of You in secret and in public, for the word of truth in contentment and anger, and for moderation in wealth and poverty. I ask You for unending bliss, for joy that does not cease, and for contentment with what You have decreed and a comfortable life after death. I ask for the sweetness of looking upon Your face and a longing to meet You without a harmful calamity or a dark fitnah. O' Allah {SWT}, adorn us with the adornment of faith and make us guides and guided ones. O' Allah {SWT}, guide us among those You have guided. I ask You for determination upon the right path, stability in the affair, gratitude for Your blessings, good health, and the ability to fulfil Your rights. O' Lord {AZJ}, I ask You for a sound heart, a truthful tongue, forgiveness for what You know, the best of what You know, and protection from the evil of what You know and what we do not. Truly, You know and we do not, and You are the Knower of all that is hidden.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

961 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَالَ هَذِهِ اَلْكَلِمَاتِ عِنْدَ كُلِّ صَلاَةٍ مَكْتُوبَةٍ حُفِظَ فِي نَفْسِهِ وَ دَارِهِ وَ مَالِهِ وَ وُلْدِهِ: أُجِيرُ نَفْسِي وَ مَالِي وَ وُلْدِي وَ أَهْلِي وَ دَارِي وَ كُلَّ مَا هُوَ مِنِّي بِاللَّهِ اَلْوَاحِدِ اَلْأَحَدِ اَلصَّمَدِ اَلَّذِي «لَمْ يَلِدْ وَ لَمْ يُولَدْ `وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ» وَ أُجِيرُ نَفْسِي وَ مَالِي وَ وُلْدِي وَ أَهْلِي وَ دَارِي وَ كُلَّ مَا هُوَ مِنِّي «بِرَبِّ اَلْفَلَقِ `مِنْ شَرِّ مٰا خَلَقَ» إِلَى آخِرِهَا وَ «بِرَبِّ اَلنّٰاسِ» إِلَى آخِرِهَا وَ بِآيَةِ اَلْكُرْسِيِّ إِلَى آخِرِهَا.

H.961 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever recites these words after every obligatory prayer will be protected in themselves, their house, their wealth, and their children:
'I seek refuge for myself, my wealth, my children, my family, my house, and everything that pertains to me by Allah {SWT}, the One, the Absolute, who 'neither begets nor is born, nor is there to Him any equivalent.'
I seek refuge for myself, my wealth, my children, my family, my house, and everything that pertains to me with the Surah Al-Falaq, 'from the evil of what He has created' (to the end of the surah) and with the Surah Al-Nas (to the end of the surah), and with Ayat al-Kursi (to the end of the verse).'".

[REFERENCES] Al-Kafi, Volume 2, p. 549 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 328 • Makarem al-Akhlaq, Part 1, p. 282 • Falah Al-Sael, Part 1, p. 166 • Al-Wafi, Vol. 8, p. 792 • Wasail Al-Shia, Vol. 6, p. 470 • Bihar Al Anwar, Vol. 83, p. 4 • Tafsir Nur Al-Thaqalayn, Part 5, p. 702 • Tafseer Kanz Al-Daqaiq, Part 14, p. 501

HADITH

962 - وَ رُوِيَ عَنْ هِلْقَامِ بْنِ أَبِي هِلْقَامٍ أَنَّهُ قَالَ: أَتَيْتُ أَبَا إِبْرَاهِيمَ عَ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ عَلِّمْنِي دُعَاءً جَامِعاً لِلدُّنْيَا وَ اَلْآخِرَةِ وَ أَوْجِزْ فَقَالَ «قُلْ فِي دُبُرِ اَلْفَجْرِ إِلَى أَنْ تَطْلُعَ اَلشَّمْسُ سُبْحَانَ اَللَّهِ اَلْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اَللَّهَ وَ أَسْأَلُهُ مِنْ فَضْلِهِ » فَقَالَ هِلْقَامٌ وَ لَقَدْ كُنْتُ أَسْوَأَ أَهْلِ بَيْتِي حَالاً فَمَا عَلِمْتُ حَتَّى أَتَانِي مِيرَاثٌ مِنْ قِبَلِ رَجُلٍ مَا عَلِمْتُ أَنَّ بَيْنِي وَ بَيْنَهُ قَرَابَةً وَ إِنِّي اَلْيَوْمَ أَيْسَرُ أَهْلِ بَيْتِي مَالاً وَ مَا ذَاكَ إِلاَّ مِمَّا عَلَّمَنِي مَوْلاَيَ اَلْعَبْدُ اَلصَّالِحُ عَ.

H.962 - Hilqam ibn Abi Hilqam narrated that He said:
"I came to Abu Ibrahim (Imam Musa ibn Jafar Al-Kadhim {a.s}) and said:
'May I be your sacrifice, teach me a supplication that encompasses both worldly and otherworldly affairs and make it concise.'
Imam {a.s} said: 'Recite after the Fajr prayer until the sun rises: "Subhan Allah {SWT} al-Azim wa bihamdihi (Glory be to Allah {SWT}, the Great, and praise be to Him). I seek forgiveness from Allah {SWT} and ask Him for His bounty."'
Hilqam then said: 'I was the worst off among my household, but I did not know what had happened until an inheritance came to me from a man whom I did not know to have any kinship with me. And today, I am the wealthiest among my household, and this is solely due to what my master, the righteous servant, taught me {a.s}.'"

[REFERENCES] Al-Kafi, Volume 2, p. 550 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 328 • Al-Wafi, Vol. 8, p. 808 • Wasail Al-Shia, Vol. 6, p. 476

HADITH

963 - قَالَ زُرَارَةُ سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «اَلدُّعَاءُ بَعْدَ اَلْفَرِيضَةِ أَفْضَلُ مِنَ اَلصَّلاَةِ تَنَفُّلاً.

H.963 - Zurarah reported that he heard Abu Ja'far {a.s} say:
"Supplication after the obligatory prayer is better than offering a voluntary prayer."
And thus, this has been the practice.

[REFERENCES] Al-Kafi, Volume 3, p. 342 • Da'ā'im al-Islām, Part 1, p. 166 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 328 • Tahdhib Al-Ahkam, Part 2, p. 103 • Makarem al-Akhlaq, Part 1, p. 285 • Awaali al-La'aali, Part 1, p. 332 • The Meftah al-Falah, Part 1, p. 64 • Wasail Al-Shia, Vol. 6, p. 437 • Bihar Al-Anwar, Vol. 82, p. 324 • Mustadrak Al-Wasail, Vol. 5, p. 32

HADITH

964 - وَقَالَ هِشَامُ بْنُ سَالِمٍ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: إِنِّي أَخْرُجُ وَ أُحِبُّ أَنْ أَكُونَ مُعَقِّباً فَقَالَ «إِنْ كُنْتَ عَلَى وُضُوءٍ فَأَنْتَ مُعَقِّبٌ.

H.964 - Hisham ibn Salim said to Abu Abdullah {a.s}:
"I go out and I love to be in a state of spiritual continuation (mu'aqqib)."
Imam {a.s} replied: "If you are in a state of ablution (wudhu), then you are considered to be in a state of spiritual continuation (mu'aqqib)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

965 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: قَالَ اَللَّهُ عَزَّ وَ جَلَّ «يَا اِبْنَ آدَمَ اُذْكُرْنِي بَعْدَ اَلْغَدَاةِ سَاعَةً وَ بَعْدَ اَلْعَصْرِ سَاعَةً أَكْفِيكَ مَا أَهَمَّكَ.

H.965 - The Prophet {saws} said that Allah {SWT} the Almighty said:
"O' son of Adam, remember Me for an hour after the dawn (fajr) prayer and for an hour after the afternoon (Asr) prayer, and I will take care of what concerns you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 329 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 45 • Al-Amali (by Al-Saduq) Vol. 1, p. 320 • Makarem al-Akhlaq, Part 1, p. 301 • Kulliyat Hadith Qudsi, Vol. 1, p. 276 • Kulliyat Hadith Qudsi, Vol. 1, p. 296 • Bihar Al-Anwar, Vol. 82, p. 319 • Bihar Al-Anwar, Vol. 90, p. 347 • Tafseer Kanz Al-Daqaiq, Part 11, p. 399

HADITH

966 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْجُلُوسُ بَعْدَ صَلاَةِ اَلْغَدَاةِ فِي اَلتَّعْقِيبِ وَ اَلدُّعَاءِ حَتَّى تَطْلُعَ اَلشَّمْسُ أَبْلَغُ فِي طَلَبِ اَلرِّزْقِ مِنَ اَلضَّرْبِ فِي اَلْأَرْضِ.

H.966 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Sitting after the dawn (Fajr) prayer in contemplation (ta'qeeb) and supplication until the sun rises is more effective in seeking sustenance than striving to earn it through labor on the earth".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 329 • Tahdhib Al-Ahkam, Part 2, p. 138 • Al-Wafi, Vol. 8, p. 784 • Al-Wafi, Vol. 9, p. 1553 • Wasail Al-Shia, Vol. 6, p. 459

CHAPTER 47 - THE PROSTRATION OF GRATITUDE (SUJOOD AL-SHUKR) AND WHAT TO SAY

باب - سجدة الشكر والقول فيها

HADITH 967 – 979

967 - رَوَى عَبْدُ اَللّٰهِ بْنُ جُنْدَبٍ عَنْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: «تَقُولُ فِي سَجْدَةِ اَلشُّكْرِ اَللّٰهُمَّ إِنِّي أُشْهِدُكَ وَ أُشْهِدُ مَلاَئِكَتَكَ وَ أَنْبِيَاءَكَ وَ رُسُلَكَ وَ جَمِيعَ خَلْقِكَ أَنَّكَ أَنْتَ اَللّٰهُ رَبِّي وَ اَلْإِسْلاَمَ دِينِي وَ مُحَمَّداً نَبِيِّي وَ عَلِيّاً وَ اَلْحَسَنَ وَ اَلْحُسَيْنَ وَ عَلِيَّ بْنَ اَلْحُسَيْنِ وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ جَعْفَرَ بْنَ مُحَمَّدٍ وَ مُوسَى بْنَ جَعْفَرٍ وَ عَلِيَّ بْنَ مُوسَى وَ مُحَمَّدَ بْنَ عَلِيٍّ وَ عَلِيَّ بْنَ مُحَمَّدٍ وَ اَلْحَسَنَ بْنَ عَلِيٍّ وَ اَلْحُجَّةَ بْنَ اَلْحَسَنِ بْنِ عَلِيٍّ أَئِمَّتِي بِهِمْ أَتَوَلَّى وَ مِنْ أَعْدَائِهِمْ أَتَبَرَّأُ اَللّٰهُمَّ إِنِّي أَنْشُدُكَ دَمَ اَلْمَظْلُومِ ثَلاَثاً اَللّٰهُمَّ إِنِّي أَنْشُدُكَ بِإِيوَائِكَ عَلَى نَفْسِكَ لِأَعْدَائِكَ لَتُهْلِكَنَّهُمْ بِأَيْدِينَا وَ أَيْدِي اَلْمُؤْمِنِينَ اَللّٰهُمَّ إِنِّي أَنْشُدُكَ بِإِيوَائِكَ عَلَى نَفْسِكَ لِأَوْلِيَائِكَ لَتُظْفِرَنَّهُمْ بِعَدُوِّكَ وَ عَدُوِّهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ عَلَى اَلْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثَلاَثاً وَ تَقُولُ اَللّٰهُمَّ إِنِّي أَسْأَلُكَ اَلْيُسْرَ بَعْدَ اَلْعُسْرِ ثَلاَثاً ثُمَّ تَضَعُ خَدَّكَ اَلْأَيْمَنَ عَلَى اَلْأَرْضِ وَ تَقُولُ يَا كَهْفِي حِينَ تُعْيِينِي اَلْمَذَاهِبُ وَ تَضِيقُ عَلَيَّ اَلْأَرْضُ بِمَا رَحُبَتْ وَ يَا بَارِئَ خَلْقِي رَحْمَةً بِي وَ كُنْتَ عَنْ خَلْقِي غَنِيّاً صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى اَلْمُسْتَحْفَظِينَ مِنْ آلِ مُحَمَّدٍ ثَلاَثاً ثُمَّ تَضَعُ خَدَّكَ اَلْأَيْسَرَ عَلَى اَلْأَرْضِ وَ تَقُولُ يَا مُذِلَّ كُلِّ جَبَّارٍ وَ يَا مُعِزَّ كُلِّ ذَلِيلٍ قَدْ وَ عِزَّتِكَ بَلَغَ بِي مَجْهُودِي ثَلاَثاً ثُمَّ تَعُودُ لِلسُّجُودِ وَ تَقُولُ مِائَةَ مَرَّةٍ شُكْراً شُكْراً ثُمَّ تَسْأَلُ حَاجَتَكَ إِنْ شَاءَ اَللّٰهُ.

ولا تسجد سجدة الشكر عند المخالف واستعمل التقية في تركها.

H.967 - Abdullah ibn Jundab narrates from Imam Musa ibn Jafar Al-Kadhim {a.s}:
"When you perform the Sajdah of Shukr (prostration of gratitude), say:
'O' Allah {SWT}, I bear witness before You, Your angels, Your prophets, Your messengers, and all of Your creation that You are Allah {SWT}, my Lord {AZJ}; Islam is my religion; Muhammad is my Prophet; and Ali, Hasan, Hussain, Ali ibn Hussain, Muhammad ibn Ali, Ja'far ibn Muhammad, Musa ibn Ja'far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Hasan ibn Ali, and the Hujjah, son of Hasan ibn Ali, are my Imams. With them, I seek closeness, and from their enemies, I dissociate. O' Allah {SWT}, I beseech You concerning the blood of the oppressed' (repeating this three times).
'O' Allah {SWT}, by Your promise to Yourself concerning Your enemies, destroy them through our hands and the hands of the believers. O' Allah {SWT}, by Your promise to Yourself concerning Your allies, grant them victory over Your enemy and their enemy. Send Your blessings upon Muhammad and the Guardians from the family of Muhammad' (repeating this three times).
'O' Allah {SWT}, I ask You for ease after hardship' (repeating this three times).
Then, place your right cheek on the ground and say,
'O' my shelter when paths confuse me and the earth, despite its expanse, feels narrow for me. O' Creator who brought me into existence out of mercy while You were self-

sufficient without me, send blessings upon Muhammad and the Guardians from the family of Muhammad' (repeating this three times).
Then, place your left cheek on the ground and say,
'O' One who humiliates every tyrant and grants honor to every humble servant! By Your might, I have reached my limit' (repeating this three times).
Then, return to prostration and say *'Shukran Shukran'* (Thank you, Thank you) a hundred times. Then, ask for your needs, if Allah {SWT} wills."
And do not perform the prostration of gratitude in the presence of an opponent, and practice Taqiyyah by refraining from it.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 329 • Wasail Al-Shia, Part 7, p. 15

HADITH

968 - وَ رَوَى جَهْمُ بْنُ أَبِي جَهْمٍ قَالَ: رَأَيْتُ أَبَا اَلْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ وَ قَدْ سَجَدَ بَعْدَ اَلثَّلاَثِ اَلرَّكَعَاتِ مِنَ اَلْمَغْرِبِ فَقُلْتُ لَهُ جُعِلْتُ فِدَاكَ رَأَيْتُكَ سَجَدْتَ بَعْدَ اَلثَّلاَثِ فَقَالَ «وَ رَأَيْتَنِي» فَقُلْتُ نَعَمْ قَالَ «فَلاَ تَدَعْهَا فَإِنَّ اَلدُّعَاءَ فِيهَا مُسْتَجَابٌ.

H.968 - Jahm ibn Abi Jahm narrated that he saw Imam Musa ibn Ja'far {a.s} performing a prostration after the three rak'ahs of Maghrib prayer.
He said: "May I be your ransom! I saw you prostrate after the three [rak'ahs]."
Imam {a.s} replied: "And you observed me doing that?"
Jahm said: "Yes."
The Imam {a.s} then said: "Do not abandon it, for the supplication made during it is answered."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 331 • Tahdhib Al-Ahkam, Part 2, p. 114 • Al-Istibsar, Part 1, p. 347 • Al-Wafi, Vol. 8, p. 823 • Wasail Al-Shia, Vol. 6, p. 489 • Bihar Al-Anwar, Vol. 83, p. 195

HADITH

969 - وَ فِي رِوَايَةِ إِبْرَاهِيمَ بْنِ عَبْدِ اَلْحَمِيدِ: أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ قَالَ لِرَجُلٍ «إِذَا أَصَابَكَ هَمٌّ فَامْسَحْ يَدَكَ عَلَى مَوْضِعِ سُجُودِكَ ثُمَّ اِمْسَحْ يَدَكَ عَلَى وَجْهِكَ مِنْ جَانِبِ خَدِّكَ اَلْأَيْسَرِ وَ عَلَى جَبْهَتِكَ إِلَى جَانِبِ خَدِّكَ اَلْأَيْمَنِ» قَالَ قَالَ اِبْنُ أَبِي عُمَيْرٍ كَذَلِكَ وَصَفَهُ لَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اَلْحَمِيدِ «ثُمَّ قُلْ بِسْمِ اَللَّهِ «اَلَّذِي لاَ إِلَهَ إِلاَّ هُوَ عَالِمُ اَلْغَيْبِ وَ اَلشَّهَادَةِ.. «اَلرَّحْمٰنُ اَلرَّحِيمُ» اَللَّهُمَّ أَذْهِبْ عَنِّي اَلْغَمَّ وَ اَلْحَزَنَ ثَلاَثاً.

H.969 - In a narration from Ibrahim ibn Abd al-Hamid, it is mentioned that Imam Jafar ibn Muhammad Al-Sadiq {a.s} advised a man:
"When you are afflicted by distress, place your hand on the spot of your prostration, then wipe your hand over your face starting from the left cheek, then over your forehead, ending at the right cheek."
Ibn Abi Umayr stated that Ibrahim ibn Abd al-Hamid described it to us in the same manner.
The Imam {a.s} continued: "Then say: 'In the name of Allah {SWT}, the One besides whom there is no deity, the Knower of the unseen and the seen.. the Most Compassionate, the Most Merciful. O' Allah {SWT}, remove from me distress and grief.'"
Recite this three times.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

970 - وَ رُوِيَ عَنْ سُلَيْمَانَ بْنِ حَفْصٍ اَلْمَرْوَزِيِّ أَنَّهُ قَالَ: كَتَبَ إِلَيَّ أَبُو اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ «قُلْ فِي سَجْدَةِ اَلشُّكْرِ مِائَةَ مَرَّةٍ: شُكْراً شُكْراً وَ إِنْ شِئْتَ عَفْواً عَفْواً.

H.970 - It is narrated from Sulayman ibn Hafs al-Marwazi that Imam al-Ridha {a.s} wrote to him, saying:
"In the prostration of gratitude (Sajdat al-Shukr), say one hundred times:
'Thankfulness, thankfulness (Shukran, Shukran),' and if you wish, say:
'Pardon, pardon (Afwan, Afwan).'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 332 • Uyūn al-Akhbār, Part 1, p. 280 • Wasail Al-Shia, Part 7, p. 16 • Bihar Al-Anwar, Vol. 83, p. 197

HADITH

971 - وَ كَانَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ يَسْجُدُ بَعْدَ مَا يُصَلِّي فَلاَ يَرْفَعُ رَأْسَهُ حَتَّى يَتَعَالَى اَلنَّهَارُ.

H.971 - It is reported that Imam Musa ibn Jafar Al-Kadhim {a.s} used to perform a prolonged prostration (Sujood) after completing his prayers, and he would not raise his head until the day had advanced significantly.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 332 • Al-Wafi, Vol. 8, p. 823 • Wasail Al-Shia, Part 7, p. 8

HADITH

972 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ سَجَدَ سَجْدَةَ اَلشُّكْرِ وَ هُوَ مُتَوَضِّئٌ كَتَبَ اَللَّهُ لَهُ بِهَا عَشْرَ صَلَوَاتٍ وَ مَحَا عَنْهُ عَشْرَ خَطَايَا عِظَامٍ.

H.972 - Abd al-Rahman ibn al-Hajjaj narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"Whoever performs a prostration of gratitude (Sajdat al-Shukr) while in a state of purity (wudu), Allah {SWT} writes for him ten good deeds, removes ten significant sins from him, and grants him ten prayers (blessings)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 332 • Mishkat Al-Anwar, Part 1, p. 29 • Al-Wafi, Vol. 8, p. 824 • Wasail Al-Shia, Part 7, p. 5 • Bihar Al-Anwar, Vol. 83, p. 219 • Mustadrak Al-Wasail, Vol. 5, p. 127 • Mustadrak Al-Wasail, Vol. 5, p. 151

HADITH

973 - وَ سَأَلَ سَعْدُ بْنُ سَعْدٍ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنْ سَجْدَةِ اَلشُّكْرِ فَقَالَ أَرَى أَصْحَابَنَا يَسْجُدُونَ بَعْدَ اَلْفَرِيضَةِ سَجْدَةً وَاحِدَةً وَ يَقُولُونَ هِيَ سَجْدَةُ اَلشُّكْرِ فَقَالَ «إِنَّمَا اَلشُّكْرُ إِذَا أَنْعَمَ اَللَّهُ عَلَى عَبْدِهِ أَنْ يَقُولَ «سُبْحٰانَ اَلَّذِي سَخَّرَ لَنَا هٰذٰا وَ مٰا كُنّٰا لَهُ مُقْرِنِينَ `وَ إِنّٰا إِلىٰ رَبِّنٰا لَمُنْقَلِبُونَ» «وَ اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعٰالَمِينَ».

H.973 - Sa'd ibn Sa'd asked Imam al-Ridha {a.s} about the prostration of gratitude (Sajdat al-Shukr).
He said: "I see our companions prostrate once after the obligatory prayer and say that it is the prostration of gratitude."
Imam {a.s} replied: "Gratitude is when Allah {SWT} bestows a blessing upon His servant, and the servant says,
'Glory be to the One who has subjected this to us, for we were not capable of it, and indeed to our Lord {AZJ}, we will return. And all praise is due to Allah {SWT}, the Lord {AZJ} of the worlds.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 332 • Tafsir Nur Al-Thaqalayn, Part 4, p. 594

HADITH

974 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «كَانَ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ إِذَا صَلَّى لَمْ يَنْفَتِلْ حَتَّى يُلْصِقَ خَدَّهُ اَلْأَيْمَنَ بِالْأَرْضِ وَ خَدَّهُ اَلْأَيْسَرَ بِالْأَرْضِ.

H.974 - Ishaq ibn Ammar narrated from Imam Jafar Al-Sadiq {a.s} that He said:
"When Musa {a.s}, son of Imran {a.s}, prayed, he would not conclude until he had placed his right cheek on the ground and then his left cheek on the ground."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 332 • Tahdhib Al-Ahkam, Part 2, p. 109 • Makarem al-Akhlaq, Part 1, p. 286 • Wasail Al-Shia, Part 7, p. 11

HADITH

975 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «أَوْحَى اَللَّهُ تَبَارَكَ وتَعَالَى إِلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ اَلسَّلاَمُ «أَ تَدْرِي لِمَ اِصْطَفَيْتُكَ بِكَلاَمِي دُونَ خَلْقِي» قَالَ مُوسَى لاَ يَا رَبِّ قَالَ «يَا مُوسَى إِنِّي قَلَّبْتُ عِبَادِي ظَهْراً وَ بَطْناً فَلَمْ أَجِدْ فِيهِمْ أَحَداً أَذَلَّ نَفْساً لِي مِنْكَ يَا مُوسَى إِنَّكَ إِذَا صَلَّيْتَ وَضَعْتَ خَدَّيْكَ عَلَى اَلتُّرَابِ».

H.975 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Allah {SWT}, Blessed and Exalted, revealed to Musa {a.s}, son of Imran {a.s}:
'Do you know why I have chosen you to speak to Me over all of My creation?'
Musa {a.s} replied: 'No, my Lord {AZJ}.'
Allah {SWT} said: 'O' Musa {a.s}, I searched My servants thoroughly and did not find anyone who humbled themselves before Me more than you. When you pray, you place your cheeks on the ground.'"

[REFERENCES] Al-Kafi, Volume 2, p. 123 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 332 • Ilal al-Sharai' Vol. 1, p. 56 • Makarem al-Akhlaq, Part 1, p. 286 • Majmu'at Warram, Part 2, p. 191 • Al-Wafi, Vol. 4, p. 469 • Al-Wafi, Vol. 8, p. 819 • Tafsir al-Safi, Part 2, p. 236 • Wasail Al-Shia, Part 7, p. 10 • Kulliyat Hadith Qudsi, Vol. 1, p. 92

HADITH

976 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْعَبْدَ إِذَا سَجَدَ فَقَالَ يَا رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ نَفَسُهُ قَالَ لَهُ اَلرَّبُّ تَبَارَكَ وتَعَالَى «لَبَّيْكَ مَا حَاجَتُكَ ».

H.976 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When a servant prostrates and says, 'O' Lord {AZJ}, O' Lord {AZJ},' until their breath runs out, the Lord {AZJ}, Blessed and Exalted, responds,
'Here I am; what is your need?'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 333 • Makarem al-Akhlaq, Part 1, p. 286 • Al-Wafi, Vol. 9, p. 1684 • Wasail Al-Shia, Part 7, p. 16 • Bihar Al-Anwar, Vol. 83, p. 205 • Bihar Al-Anwar, Vol. 83, p. 239

HADITH

977 - وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يَقُولُ فِي سُجُودِهِ « اَللَّهُمَّ إِنْ كُنْتُ قَدْ عَصَيْتُكَ فَإِنِّي قَدْ أَطَعْتُكَ فِي أَحَبِّ اَلْأَشْيَاءِ إِلَيْكَ وَ هُوَ اَلْإِيمَانُ بِكَ مَنّاً مِنْكَ عَلَيَّ لاَ مَنّاً مِنِّي عَلَيْكَ وَ تَرَكْتُ مَعْصِيَتَكَ فِي أَبْغَضِ اَلْأَشْيَاءِ إِلَيْكَ وَ هُوَ أَنْ أَدْعُوَ لَكَ وَلَداً أَوْ أَدْعُوَ لَكَ شَرِيكاً مَنّاً مِنْكَ عَلَيَّ لاَ مَنّاً مِنِّي عَلَيْكَ وَ عَصَيْتُكَ فِي أُشَيَاءَ عَلَى غَيْرِ وَجْهِ مُكَابَرَةٍ وَ لاَ مُعَانَدَةٍ وَ لاَ اِسْتِكْبَارٍ عَنْ عِبَادَتِكَ وَ لاَ جُحُودٍ لِرُبُوبِيَّتِكَ وَ لَكِنِ اِتَّبَعْتُ هَوَايَ وَ اِسْتَزَلَّنِي اَلشَّيْطَانُ بَعْدَ اَلْحُجَّةِ عَلَيَّ وَ اَلْبَيَانِ فَإِنْ تُعَذِّبْنِي فَبِذُنُوبِي غَيْرَ ظَالِمٍ لِي وَ إِنْ تَغْفِرْ لِي وَ تَرْحَمْنِي فَبِجُودِكَ وَ بِكَرَمِكَ يَا أَرْحَمَ اَلرَّاحِمِينَ.

وينبغي لمن يسجد سجدة الشكر أن يضع ذراعيه على الأرض ويلصق جؤجؤه بالأرض.

H.977 - Imam Ali ibn al-Hussain {a.s} would say in his prostration:
"O' Allah {SWT}, if I have disobeyed You, then I have also obeyed You in the most beloved of things to You, which is faith in You, a favour from You to me, not a favour from me to You. I have refrained from disobeying You in the most detestable things to You, which is to claim a child for You or to call upon a partner for You, a favour from You to me, not a favour from me to You. I have sinned against You in certain things, but not out of defiance, enmity, arrogance in worship, or denial of Your Lord {AZJ}ship. Rather, I followed my desires and the devil led me astray after the evidence and guidance were made clear to me. If You punish me, it is for my sins, without injustice to me. And if You forgive and have mercy on me, it is due to Your generosity and kindness, O' Most Merciful of the merciful."

[AL SADUQ]
Whoever performs the prostration of gratitude should place their arms on the ground and press their forehead to the earth.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 333 • Makarem al-Akhlaq, Part 1, p. 286 • Al-Wafi, Vol. 9, p. 1686

HADITH

978 - وَ فِي رِوَايَةِ أَبِي اَلْحُسَيْنِ اَلْأَسَدِيِّ رَضِيَ اَللَّهُ عَنْهُ أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّمَا يَسْجُدُ اَلْمُصَلِّي سَجْدَةً بَعْدَ اَلْفَرِيضَةِ لِيَشْكُرَ اَللَّهَ تَعَالَى ذِكْرُهُ فِيهَا عَلَى مَا مَنَّ بِهِ عَلَيْهِ مِنْ أَدَاءِ فَرْضِهِ وَ أَدْنَى مَا يُجْزِي فِيهَا: شُكْراً لِلَّهِ ثَلاَثَ مَرَّاتٍ.

H.978 - In a narration from Abu al-Hussain al-Asadi, it is reported that Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Indeed, the reason a person prays a prostration of gratitude (Sajdat al-Shukr) after completing a prescribed prayer is to thank Allah {SWT}, the Most High, for the blessing He bestowed upon them in enabling them to perform their obligatory duty.
The least that suffices in this prostration is to say : 'Thanks be to Allah {SWT}' (Shukran lillah) three times."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 333 • Wasail Al-Shia, Part 7, p. 5

HADITH

979 - وَ رَوَى أَحْمَدُ بْنُ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ عَنْ حَرِيزٍ عَنْ مُرَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: «سَجْدَةُ اَلشُّكْرِ وَاجِبَةٌ عَلَى كُلِّ مُسْلِمٍ تُتِمُّ بِهَا صَلاَتَكَ وَ تُرْضِي بِهَا رَبَّكَ وَ تَعْجَبُ اَلْمَلاَئِكَةُ مِنْكَ وَ إِنَّ اَلْعَبْدَ إِذَا صَلَّى ثُمَّ سَجَدَ سَجْدَةَ اَلشُّكْرِ فَتَحَ اَلرَّبُّ تَبَارَكَ وتَعَالَى اَلْحِجَابَ بَيْنَ اَلْعَبْدِ وَ بَيْنَ اَلْمَلاَئِكَةِ فَيَقُولُ «يَا مَلاَئِكَتِي أَنْظُرُوا إِلَى عَبْدِي أَدَّى فَرْضِي وَ أَتَمَّ عَهْدِي ثُمَّ سَجَدَ لِي شُكْراً عَلَى مَا أَنْعَمْتُ بِهِ عَلَيْهِ مَلاَئِكَتِي مَا ذَا لَهُ عِنْدِي» قَالَ فَتَقُولُ اَلْمَلاَئِكَةُ يَا رَبَّنَا رَحْمَتُكَ ثُمَّ يَقُولُ اَلرَّبُّ تَبَارَكَ وتَعَالَى «ثُمَّ مَا ذَا لَهُ» فَتَقُولُ اَلْمَلاَئِكَةُ يَا رَبَّنَا جَنَّتُكَ ثُمَّ يَقُولُ اَلرَّبُّ تَبَارَكَ وتَعَالَى «ثُمَّ مَا ذَا» فَتَقُولُ اَلْمَلاَئِكَةُ يَا رَبَّنَا كِفَايَةُ مُهِمِّهِ فَيَقُولُ اَلرَّبُّ تَبَارَكَ وتَعَالَى «ثُمَّ مَا ذَا» قَالَ وَ لاَ يَبْقَى شَيْءٌ مِنَ اَلْخَيْرِ إِلاَّ قَالَتْهُ اَلْمَلاَئِكَةُ فَيَقُولُ اَللَّهُ تَبَارَكَ وتَعَالَى «يَا مَلاَئِكَتِي ثُمَّ مَا ذَا» فَتَقُولُ اَلْمَلاَئِكَةُ رَبَّنَا لاَ عِلْمَ لَنَا قَالَ فَيَقُولُ اَللَّهُ تَبَارَكَ وتَعَالَى «أَشْكُرُ لَهُ كَمَا شَكَرَ لِي وَ أُقْبِلُ إِلَيْهِ بِفَضْلِي وَ أُرِيهِ وَجْهِي».

قال مصنف هذا الكتاب رحمه الله: موصف الله تعالى ذكره بالوجه كالوجوه فقد كفر وأشرك، ووجهه أنبياؤه وحججه صلوات الله عليهم وهم الذين يتوجه بهم العباد إلى الله عز وجل وإلى معرفته ومعرفة دينه، والنظر إليهم في يوم القيامة ثواب عظيم يفوق على كل ثواب، وقد قال الله عز وجل: " كل من عليها فان ويبقى وجه ربك ذو الجلال والاكرام " وقال عز وجل: " فأينما تولوا فثم وجه الله " يعني فثم التوجه إلى الله، ولا يجب أن تنكر من الاخبار ألفاظ القرآن.

H.979 - Ahmad ibn Abi Abdullah narrated from his father, from Muhammad ibn Abi Umayr, from Hariz, from Murazim, from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:

"The prostration of gratitude (Sajdat al-Shukr) is obligatory upon every Muslim. It completes your prayer, pleases your Lord {AZJ}, and amazes the angels. When a servant prays and then prostrates a prostration of gratitude, Allah {SWT}, the Blessed and Exalted, removes the veil between the servant and the angels, and He says,

'O' My angels, look at My servant. He has fulfilled My obligation, completed My covenant, and now prostrates to Me in gratitude for what I have bestowed upon him. O' My angels, what does he deserve from Me?'

The angels respond, 'Our Lord {AZJ}, Your mercy.'

Then Allah {SWT}, the Blessed and Exalted, says, 'And what more does he deserve?'

The angels reply, 'Your Paradise.'

Allah {SWT}, the Blessed and Exalted, says, 'And what more?'

The angels respond, 'His needs being sufficed.'

Allah {SWT}, the Blessed and Exalted, continues, 'And what more?'

This goes on until there is nothing good left to mention that the angels have not said.

Then Allah {SWT}, the Blessed and Exalted, says, 'O' My angels, what remains?'

The angels respond, 'Our Lord {AZJ}, we have no more knowledge.'

Allah {SWT}, the Blessed and Exalted, then says, 'I will thank him just as he thanked Me, and I will turn to him with My favour, and I will show him My Face (The Infallible Aimmah).'"

[AL SADUQ]

The compiler of this book, may Allah {SWT} have mercy on him, said:

"Whoever attributes to Allah {SWT}, the Exalted, a face like other faces has committed disbelief and shirk (associating partners with Allah {SWT}). The 'face' (wajh) of Allah {SWT}, as mentioned, refers to His Prophets and His Proofs (Hujjah) - peace be upon them - through whom people turn to Allah {SWT}, seek to know Him, and understand His religion. On the Day of Judgment, gazing upon them is a reward greater than any other reward.

Allah {SWT}, the Almighty, said: *'Everyone upon it [the earth] will perish, and there will remain the Face of your Lord {AZJ}, Owner of Majesty and Honor*.' (Surah Ar-Rahman 55:26-27)

And He also said: *'So wherever you [might] turn, there is the Face of Allah {SWT}*.' (Surah Al-Baqarah 2:115)

Meaning, turning towards Allah {SWT} is achieved through them. The expressions of the Qur'an must not be denied or distorted".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 333 • Tahdhib Al-Ahkam, Part 2, p. 110 • Makarem al-Akhlaq, Part 1, p. 286 • Meftah al-Falah, Part 1, p. 141 • Al-Wafi, Vol. 8, p. 817 • Wasail Al-Shia, Part 7, p. 6 • Kulliyat Hadith Qudsi, Vol. 1, p. 680 • Bihar Al-Anwar, Vol. 83, p. 205

CHAPTER 48 - WHAT IS RECOMMENDED OF SUPPLICATIONS IN MORNING AND EVENING

باب - ما يستحب من الدعاء في كل صباح ومساء

HADITH 980 – 983

980 - رَوَى عَبْدُ اَلْكَرِيمِ بْنُ عُتْبَةَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ قَالَ عَشْرَ مَرَّاتٍ قَبْلَ أَنْ تَطْلُعَ اَلشَّمْسُ وَ قَبْلَ غُرُوبِهَا: «لاَ إِلَهَ إِلاَّ اَللّٰهُ» وَحْدَهُ «لاَ شَرِيكَ لَهُ» «لَهُ اَلْمُلْكُ وَ لَهُ اَلْحَمْدُ» «يُحْيِي وَ يُمِيتُ» وَ هُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ اَلْخَيْرُ «وَ هُوَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» كَانَتْ كَفَّارَةً لِذُنُوبِهِ فِي ذَلِكَ اَلْيَوْمِ.

H.980 - Abdul Karim ibn Utbah narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Whoever says ten times before sunrise and ten times before sunset,
'There is no god but Allah {SWT}, alone, with no partner. To Him belongs the dominion, and to Him belongs all praise. He gives life and causes death, and He is alive and does not die. In His hand is all good, and He has power over all things,' it will be an expiation for their sins on that day."

[REFERENCES] Al Mahasin, Part 1, p. 30 • Al-Kafi, Volume 2, p. 518 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 335 • Makarem al-Akhlaq, Part 1, p. 277 • Al-Wafi, Vol. 9, p. 1549 • Wasail Al-Shia, Vol. 6, p. 477 • Bihar Al Anwar, Vol. 83, p. 255 • Mustadrak Al-Wasail, Vol. 5, p. 383

HADITH

981 - وَ رَوَى عَنْهُ حَفْصُ بْنُ اَلْبَخْتَرِيِّ أَنَّهُ قَالَ: «كَانَ نُوحٌ عَلَيْهِ اَلسَّلاَمُ يَقُولُ إِذَا أَصْبَحَ وَ أَمْسَى: اَللّٰهُمَّ إِنِّي أُشْهِدُكَ أَنَّهُ مَا أَصْبَحَ وَ أَمْسَى بِي مِنْ نِعْمَةٍ وَ عَافِيَةٍ فِي دِينٍ أَوْ دُنْيَا فَمِنْكَ وَحْدَكَ لاَ شَرِيكَ لَكَ لَكَ اَلْحَمْدُ وَ لَكَ اَلشُّكْرُ بِهَا عَلَيَّ حَتَّى تَرْضَى وَ بَعْدَ اَلرِّضَا يَقُولُهَا إِذَا أَصْبَحَ عَشْراً وَ إِذَا أَمْسَى عَشْراً فَسُمِّيَ بِذَلِكَ عَبْداً شَكُوراً وَ إِنَّ رَسُولَ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ كَانَ يَقُولُ بَعْدَ صَلاَةِ اَلْفَجْرِ» « اَللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ اَلْهَمِّ وَ اَلْحَزَنِ وَ اَلْعَجْزِ وَ اَلْكَسَلِ وَ اَلْبُخْلِ وَ اَلْجُبْنِ وَ ضَلَعِ اَلدَّيْنِ وَ غَلَبَةِ اَلرِّجَالِ وَ بَوَارِ اَلْأَيِّمِ وَ اَلْغَفْلَةِ وَ اَلذِّلَّةِ وَ اَلْقَسْوَةِ وَ اَلْعَيْلَةِ وَ اَلْمَسْكَنَةِ وَ أَعُوذُ بِكَ مِنْ نَفْسٍ لاَ تَشْبَعُ وَ مِنْ قَلْبٍ لاَ يَخْشَعُ وَ مِنْ عَيْنٍ لاَ تَدْمَعُ وَ مِنْ دُعَاءٍ لاَ يُسْمَعُ وَ مِنْ صَلاَةٍ لاَ تَنْفَعُ وَ أَعُوذُ بِكَ مِنِ اِمْرَأَةٍ تُشَيِّبُنِي قَبْلَ أَوَانِ مَشِيبِي وَ أَعُوذُ بِكَ مِنْ وَلَدٍ يَكُونُ عَلَيَّ رِبَاءً وَ أَعُوذُ بِكَ مِنْ مَالٍ يَكُونُ عَلَيَّ عَذَاباً وَ أَعُوذُ بِكَ مِنْ صَاحِبِ خَدِيعَةٍ إِنْ رَأَى حَسَنَةً دَفَنَهَا وَ إِنْ رَأَى سَيِّئَةً أَفْشَاهَا اَللّٰهُمَّ لاَ تَجْعَلْ لِفَاجِرٍ عِنْدِي يَداً وَ لاَ مِنَّةً.

H.981 - Hafs ibn al-Bakhtari narrated that Imam {a.s} said:
"Noah {a.s} used to say every morning and evening,
"O' Allah {SWT}, I bear witness that whatever blessing and well-being I find in my religion or worldly life today or tonight, it is from You alone, without partner. All praise and thanks are due to You for it, until You are pleased and even after You are pleased."
He would repeat this phrase ten times every morning and ten times every evening, and so he was called a 'thankful servant.'
It is also narrated that the Messenger of Allah {saws} used to say after the dawn prayer:
"O' Allah {SWT}, I seek refuge in You from worry and sorrow, from incapacity and laziness, from stinginess and cowardice, from the burden of debt and oppression by men, from loneliness, heedlessness, humiliation, hardness of heart, poverty, and destitution. I seek refuge in You from a soul that is never satisfied, a heart that does not humble, an eye that does not weep, a prayer that is not heard, and a prayer that does not benefit. I seek refuge in You from a spouse who troubles me before my hair turns grey, from a child who becomes a burden on me, from wealth that becomes a punishment for me, and from a deceitful companion who, when he sees good, hides it, and when he sees bad, spreads it. O' Allah {SWT}, do not let a wicked person have favour or influence over me."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

982 - وَ رَوَى عِدَّةٌ مِنْ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَقُولُ إِذَا صَلَّى اَلْغَدَاةَ « يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ «مِنْ حَبْلِ اَلْوَرِيدِ» يَا مَنْ «يَحُولُ بَيْنَ اَلْمَرْءِ وَ قَلْبِهِ» يَا مَنْ هُوَ بِالْمَنْظَرِ اَلْأَعْلَى يَا مَنْ «لَيْسَ كَمِثْلِهِ شَيْءٌ» «وَ هُوَ اَلسَّمِيعُ اَلْعَلِيمُ» يَا أَجْوَدَ مَنْ سُئِلَ وَ يَا أَوْسَعَ مَنْ أَعْطَى وَ يَا خَيْرَ مَدْعُوٍّ وَ يَا أَفْضَلَ مَرْجُوٍّ وَ يَا أَسْمَعَ اَلسَّامِعِينَ وَ يَا أَبْصَرَ اَلنَّاظِرِينَ وَ يَا خَيْرَ اَلنَّاصِرِينَ وَ يَا أَسْرَعَ اَلْحَاسِبِينَ وَ يَا أَرْحَمَ اَلرَّاحِمِينَ وَ يَا أَحْكَمَ اَلْحَاكِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَوْسِعْ عَلَيَّ فِي رِزْقِي وَ اُمْدُدْ لِي فِي عُمُرِي وَ اُنْشُرْ عَلَيَّ مِنْ رَحْمَتِكَ وَ اِجْعَلْنِي مِمَّنْ تَنْتَصِرُ بِهِ لِدِينِكَ وَ لاَ تَسْتَبْدِلْ بِي غَيْرِي اَللَّهُمَّ إِنَّكَ تَكَفَّلْتَ بِرِزْقِي وَ رِزْقِ كُلِّ دَابَّةٍ فَأَوْسِعْ عَلَيَّ وَ عَلَى عِيَالِي مِنْ رِزْقِكَ اَلْوَاسِعِ اَلْحَلاَلِ وَ اِكْفِنَا مِنَ اَلْفَقْرِ ثُمَّ يَقُولُ مَرْحَباً بِالْحَافِظَيْنِ وَ حَيَّاكُمَا اَللَّهُ مِنْ كَاتِبَيْنِ أُكْتُبَا رَحِمَكُمَا اَللَّهُ أَنِّي أُشْهِدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ وَ أُشْهِدُ أَنَّ اَلدِّينَ كَمَا شَرَعَ وَ أَنَّ اَلْإِسْلاَمَ كَمَا وَصَفَ وَ أَنَّ اَلْكِتَابَ كَمَا أُنْزِلَ وَ أَنَّ اَلْقَوْلَ كَمَا حَدَّثَ وَ أَنَّ اَللَّهَ هُوَ اَلْحَقُّ اَلْمُبِينُ اَللَّهُمَّ بَلِّغْ مُحَمَّداً وَ آلَ مُحَمَّدٍ أَفْضَلَ اَلتَّحِيَّةِ وَ أَفْضَلَ اَلسَّلاَمِ أَصْبَحْتُ وَ رَبِّي مَحْمُودٌ أَصْبَحْتُ لاَ أُشْرِكُ بِاللَّهِ شَيْئاً وَ لاَ أَدْعُو مَعَ اَللَّهِ أَحَداً وَ لاَ أَتَّخِذُ مِنْ دُونِهِ وَلِيّاً أَصْبَحْتُ عَبْداً مَمْلُوكاً لاَ أَمْلِكُ إِلاَّ مَا مَلَّكَنِي رَبِّي أَصْبَحْتُ لاَ أَسْتَطِيعُ أَنْ أَسُوقَ إِلَى نَفْسِي خَيْرَ مَا أَرْجُو وَ لاَ أَصْرِفَ عَنْهَا شَرَّ مَا أَحْذَرُ أَصْبَحْتُ مُرْتَهَناً بِعَمَلِي وَ أَصْبَحْتُ فَقِيراً لاَ أَجِدُ أَفْقَرَ مِنِّي بِاللَّهِ أُصْبِحُ وَ بِاللَّهِ أُمْسِي وَ بِاللَّهِ أَحْيَا وَ بِاللَّهِ أَمُوتُ وَ إِلَى اَللَّهِ اَلنُّشُورُ.

H.982 - A group of our companions narrated from Imam Abu Abdullah {a.s} that He said: "My father {a.s} used to say this supplication after the morning prayer:
'O' He who is closer to me than my jugular vein! O' He who intervenes between a person and their heart! O' He who is in the highest view! O' He who is unlike anything! And He is the All-Hearing, All-Knowing! O' most generous of those who are asked and the most expansive in giving! O' best to call upon, O' most noble to hope for! O' the most hearing of those who hear and the most seeing of those who see! O' the best of helpers and the swiftest in reckoning! O' most merciful of the merciful! O' most just of judges! Send blessings upon Muhammad and the family of Muhammad, expand my provision for me, prolong my life, spread over me Your mercy, and make me among those who You use to support Your religion and do not replace me with others. O' Allah {SWT}, You have taken responsibility for my provision and the provision of every creature, so expand Your abundant lawful provision upon me and my family, and protect us from poverty.'
He would then say,
'Welcome to the two recording angels. May Allah {SWT} greet you both. Record, may Allah {SWT} have mercy on you, that I bear witness there is no god but Allah {SWT}, alone without partner. I bear witness that Muhammad is His servant and messenger. I bear witness that religion is as He legislated, Islam is as He described, the Book is as He revealed, and that the saying is as He conveyed, and that Allah {SWT} is the true clear reality. O' Allah {SWT}, convey to Muhammad and the family of Muhammad the best greetings and peace.'
He would conclude by saying,
'I have awoken, and my Lord {AZJ} is praised. I do not associate anything with Allah {SWT}, nor do I call upon anyone alongside Allah {SWT}. I do not take anyone as a guardian other than Him. I have awoken as a servant, possessed, owning only what my Lord {AZJ} has granted me. I have awoken unable to bring good I hope for or repel harm I fear. I have awoken bound by my actions, and I am the poorest of the poor before Allah {SWT}. I wake with Allah {SWT}, I sleep with Allah {SWT}, I live by Allah {SWT}, I die by Allah {SWT}, and to Allah {SWT} is the resurrection.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

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وَ رَوَى عَمَّارُ بْنُ مُوسَى عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَقُولُ إِذَا أَصْبَحْتَ وَ أَمْسَيْتَ: أَصْبَحْنَا وَ اَلْمُلْكُ وَ اَلْحَمْدُ وَ اَلْعَظَمَةُ وَ اَلْكِبْرِيَاءُ وَ اَلْجَبَرُوتُ وَ اَلْحِلْمُ وَ اَلْعِلْمُ وَ اَلْجَلاَلُ وَ اَلْجَمَالُ وَ اَلْكَمَالُ وَ اَلْبَهَاءُ وَ اَلْقُدْرَةُ وَ اَلتَّقْدِيسُ وَ اَلتَّعْظِيمُ وَ اَلتَّسْبِيحُ وَ اَلتَّكْبِيرُ وَ اَلتَّهْلِيلُ وَ اَلتَّحْمِيدُ وَ اَلسَّمَاحُ وَ اَلْجُودُ وَ اَلْكَرَمُ وَ اَلْمَجْدُ وَ اَلْمَنُّ وَ اَلْخَيْرُ وَ اَلْفَضْلُ وَ اَلسَّعَةُ وَ اَلْحَوْلُ وَ اَلسُّلْطَانُ وَ اَلْقُوَّةُ وَ اَلْعِزَّةُ وَ اَلْقُدْرَةُ وَ اَلْفَتْقُ وَ اَلرَّتْقُ وَ اَللَّيْلُ وَ اَلنَّهَارُ وَ اَلظُّلُمَاتُ وَ اَلنُّورُ وَ اَلدُّنْيَا وَ اَلْآخِرَةُ وَ اَلْخَلْقُ جَمِيعاً وَ اَلْأَمْرُ كُلُّهُ وَ مَا سَمَّيْتُ وَ مَا لَمْ أُسَمِّ وَ مَا عَلِمْتُ مِنْهُ وَ مَا لَمْ أَعْلَمْ وَ مَا كَانَ وَ مَا هُوَ كَائِنٌ لِلَّهِ رَبِّ اَلْعَالَمِينَ اَلْحَمْدُ لِلَّهِ اَلَّذِي أَذْهَبَ بِاللَّيْلِ وَ جَاءَ بِالنَّهَارِ وَ أَنَا فِي نِعْمَةٍ مِنْهُ وَ عَافِيَةٍ وَ فَضْلِ عَظِيمٍ اَلْحَمْدُ لِلَّهِ اَلَّذِي «لَهُ مَا سَكَنَ فِي اَللَّيْلِ وَ اَلنَّهَارِ وَ هُوَ اَلسَّمِيعُ اَلْعَلِيمُ» وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي «يُولِجُ اَللَّيْلَ فِي اَلنَّهَارِ وَ

يُولِجُ اَللَّيْلَ فِي اَلنَّهٰارِ وَ «يُخْرِجُ اَلْحَيَّ مِنَ اَلْمَيِّتِ وَ يُخْرِجُ اَلْمَيِّتَ مِنَ اَلْحَيِّ.. «وَ هُوَ عَلِيمٌ بِذٰاتِ اَلصُّدُورِ» اَللّٰهُمَّ بِكَ نُمْسِي وَ بِكَ نُصْبِحُ وَ بِكَ نَحْيَا وَ بِكَ نَمُوتُ وَ إِلَيْكَ نَصِيرُ وَ أَعُوذُ بِكَ مِنْ أَنْ أَذِلَّ أَوْ أُذَلَّ أَوْ أَضِلَّ أَوْ أُضَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ يَا مُصَرِّفَ اَلْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ اَللّٰهُمَّ لاَ تُزِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي «مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ اَلْوَهّٰابُ» ثُمَّ تَقُولُ اَللّٰهُمَّ إِنَّ اَللَّيْلَ وَ اَلنَّهٰارَ خَلْقَانِ مِنْ خَلْقِكَ فَلاَ تَبْتَلِيَنِّي فِيهِمَا بِجُزْأَةٍ عَلَى مَعَاصِيكَ وَ لاَ رُكُوبٍ لِمَحَارِمِكَ وَ اُرْزُقْنِي فِيهِمَا عَمَلاً مُتَقَبَّلاً وَ سَعْياً مَشْكُوراً وَ «تِجٰارَةً لَنْ تَبُورَ ».

Ammar bin Musa narrated from Imam Abu Abdullah {a.s} who said:
"When you wake up in the morning and in the evening, say:
'We awaken with the dominion, praise, majesty, greatness, power, forbearance, knowledge, splendor, beauty, perfection, magnificence, strength, sanctification, glorification, magnification, oneness, praise, generosity, kindness, magnanimity, glory, favour, wealth, might, power, capability, expansion, and contraction of the day and night, the darkness and the light, this world and the hereafter, all creation, all matters, and everything named or unnamed, known or unknown, past, present, and future - all belong to Allah {SWT}, the Lord {AZJ} of the worlds.
Praise be to Allah {SWT} who took away the night and brought the day, while I am in His favour, wellbeing, and great bounty.
Praise be to Allah {SWT}, who 'has in His ownership everything that dwells in the night and the day, and He is the Hearing, the Knowing.' Praise be to Allah {SWT}, who 'merges the night into the day and the day into the night, brings forth the living from the dead and brings forth the dead from the living,' and 'He is the Knower of what is in the hearts.'
O' Allah {SWT}, by You we enter the evening and by You we enter the morning, by You we live and by You we die, and to You is the return.
I seek refuge in You from being humiliated, or causing humiliation, going astray or leading astray, oppressing or being oppressed, acting ignorantly or being treated ignorantly.
O' Turner of hearts, make my heart firm upon Your obedience and the obedience of Your Messenger.
O' Allah {SWT}, do not let my heart deviate after You have guided me, and grant me mercy from Yourself, for You are the Bestower.'
Then say: 'O' Allah {SWT}, the night and the day are creations from Your creation; do not test me in them by making me bold in sins or riding upon forbidden acts. Grant me in them acceptable deeds, appreciated effort, and an unfailing trade.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 336 • Al-Wafi, Vol. 8, p. 810 • Bihar Al-Anwar, Vol. 83, p. 188 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 337 • Al-Wafi, Vol. 9, p. 1570 • Bihar Al-Anwar, Vol. 83, p. 286

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983 - وَ رُوِيَ عَنْ مِسْمَعٍ كِرْدِينٍ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَرْبَعِينَ صَبَاحاً فَكَانَ إِذَا اِنْفَتَلَ رَفَعَ يَدَيْهِ إِلَى اَلسَّمَاءِ وَقَالَ - « أَصْبَحْنَا وَ أَصْبَحَ اَلْمُلْكُ لِلَّهِ اَللَّهُمَّ إِنَّا عَبِيدُكَ وَ أَبْنَاءُ عَبِيدِكَ اَللَّهُمَّ اِحْفَظْنَا مِنْ حَيْثُ نَحْتَفِظُ وَ مِنْ حَيْثُ لاَ نَحْتَفِظُ اَللَّهُمَّ اُحْرُسْنَا مِنْ حَيْثُ نَحْتَرِسُ وَ مِنْ حَيْثُ لاَ نَحْتَرِسُ اَللَّهُمَّ اُسْتُرْنَا مِنْ حَيْثُ نَسْتَتِرُ وَ مِنْ حَيْثُ لاَ نَسْتَتِرُ اَللَّهُمَّ اُسْتُرْنَا بِالْغِنَى وَ اَلْعَافِيَةِ اَللَّهُمَّ أَرْزُقْنَا اَلْعَافِيَةَ وَ دَوَامَ اَلْعَافِيَةِ وَ أَرْزُقْنَا اَلشُّكْرَ عَلَى اَلْعَافِيَةِ.

H.983 - It is narrated from Misma‘ Kardin that He said:
"I prayed with Imam Jafar ibn Muhammad Al-Sadiq {a.s} for forty mornings. Whenever he finished the prayer, he would raise his hands toward the sky and say:
'We have entered the morning and the dominion belongs to Allah {SWT}. O’ Allah {SWT}, we are Your servants, the children of Your servants. O’ Allah {SWT}, protect us from every angle we strive to protect ourselves from and from angles we do not perceive. O’ Allah {SWT}, guard us from every direction we seek to guard ourselves and from those we do not foresee. O’ Allah {SWT}, conceal us with sufficiency and wellbeing. O’ Allah {SWT}, grant us wellbeing and the continuity of wellbeing and grant us the thankfulness for this wellbeing.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 338 • Makarem al-Akhlaq, Part 1, p. 277 • Al-Wafi, Vol. 8, p. 811 • Bihar Al-Anwar, Vol. 83, p. 190 • Mustadrak Al-Wasail, Vol. 5, p. 92

CHAPTER 49 - THE RULES OF FORGETFULNESS (SAHW) IN PRAYER

باب - أحكام السهو في الصلاة

HADITH 984 – 1032

984 - رَوَى إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ عَنْ آبَائِهِ عَلَيْهِمُ اَلسَّلاَمُ: «أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اَللَّهِ إِلَيْكَ أَشْكُو مَا أَلْقَى مِنَ اَلْوَسْوَسَةِ فِي صَلاَتِي حَتَّى لاَ أَعْقِلُ مَا صَلَّيْتُ مِنْ زِيَادَةٍ أَوْ نُقْصَانٍ فَقَالَ لَهُ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «إِذَا دَخَلْتَ فِي صَلاَتِكَ فَاطْعُنْ فَخِذَكَ اَلْيُسْرَى بِإِصْبَعِكَ اَلْيُمْنَى اَلْمُسَبِّحَةِ ثُمَّ قُلْ بِسْمِ اَللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اَللَّهِ أَعُوذُ بِاللَّهِ اَلسَّمِيعِ اَلْعَلِيمِ مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ فَإِنَّكَ تَنْحَرُهُ وَ تَزْجُرُهُ وَ تَطْرُدُهُ عَنْكَ ».

H.984 - Ismail ibn Muslim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} from his forefathers {a.s} that:
"The Messenger of Allah {saws} was approached by a man who said:
'O' Messenger of Allah {saws}, I complain to you about the whispers (waswasah) I experience during my prayers, to the point that I no longer comprehend what I have prayed, whether I have added something or omitted something.'
The Messenger of Allah {saws} responded: 'When you enter into your prayer, strike your left thigh with your right index finger, then say: "In the name of Allah {SWT}, and with Allah {SWT}, I place my trust in Allah {SWT}. I seek refuge with Allah {SWT}, the All-Hearing, the All-Knowing, from the accursed Devil."
By doing this, you will strike him and ward him off, and he will be driven away from you.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

985 - وَ رُوِيَ عَنْ عُمَرَ بْنِ يَزِيدَ أَنَّهُ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلسَّهْوَ فِي اَلْمَغْرِبِ فَقَالَ «صَلِّهَا بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» » فَفَعَلْتُ ذَلِكَ فَذَهَبَ عَنِّي.

H.985 - It was narrated from Umar ibn Yazid that He said:
"I complained to Imam Jafar ibn Muhammad Al-Sadiq {a.s} about my forgetfulness during the Maghrib prayer.
Imam {a.s} said:
'Pray it by reciting *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) and *Say, O' disbelievers* (Surah Al-Kafirun).'
So, I did as he instructed, and it took away my forgetfulness".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 338 • Falah Al-Sael, Part 1, p. 229 • Al-Wafi, Vol. 8, p. 1003 • Wasail Al-Shia, Vol. 8, p. 236 • Bihar Al Anwar, Vol. 85, p. 230 • Tafsir Nur Al-Thaqalayn, Part 5, p. 687

HADITH

986 - وَ رَوَى أَبُو حَمْزَةَ اَلثُّمَالِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أَتَى اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رَجُلٌ فَقَالَ يَا رَسُولَ اَللَّهِ لَقِيتُ مِنْ وَسْوَسَةِ صَدْرِي شِدَّةً وَ أَنَا رَجُلٌ مُعِيلٌ مَدِينٌ مُحْوِجٌ فَقَالَ لَهُ «كَرِّرْ هَذِهِ اَلْكَلِمَاتِ: تَوَكَّلْتُ «عَلَى اَلْحَيِّ اَلَّذِي لاَ يَمُوتُ» وَ «اَلْحَمْدُ لِلَّهِ اَلَّذِي لَمْ يَتَّخِذْ» صَاحِبَةً وَ لاَ «وَلَداً وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي اَلْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ اَلذُّلِّ وَ كَبِّرْهُ تَكْبِيراً» » قَالَ فَلَمْ يَلْبَثِ اَلرَّجُلُ أَنْ عَادَ إِلَيْهِ فَقَالَ يَا رَسُولَ اَللَّهِ أَذْهَبَ اَللَّهُ عَنِّي وَسْوَسَةَ صَدْرِي وَ قَضَى دَيْنِي وَ وَسَّعَ رِزْقِي.

H.986 - Abu Hamzah al-Thumali narrated from Imam Al-Sadiq {a.s} that He said:
"A man came to the Prophet {saws} and said:
'O' Messenger of Allah {saws}, I am experiencing great distress due to the whispers in my chest, and I am a man who is a caretaker, in debt, and in need.'
The Prophet {saws} said to him: 'Repeat these words:
"I place my trust in the Ever-Living, Who does not die," and "Praise be to Allah {SWT}, Who did not take a wife or a son, and Who has no partner in His kingdom, nor a helper in His humiliation," and magnify Him with great magnification.'
The man said that shortly afterward, he returned to the Prophet {saws} and said:
'O' Messenger of Allah {saws}, Allah {SWT} has removed the whispers from my chest, settled my debt, and expanded my sustenance.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

987 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ أَنَّهُ قَالَ: «لاَ بَأْسَ أَنْ يَعُدَّ اَلرَّجُلُ صَلاَتَهُ بِخَاتَمِهِ أَوْ بِحَصًى يَأْخُذُ بِيَدِهِ فَيَعُدُّ بِهِ.

H.987 - In the narration of Abdullah ibn al-Mughira, it is said:
"There is no harm if a man counts his prayers using his ring or by using pebbles that he holds in his hand and counts with them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 339 • Al-Wafi, Vol. 8, p. 1002 • Wasail Al-Shia, Vol. 8, p. 247 • Mustadrak Al-Wasail, Vol. 6, p. 423

HADITH

988 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «إِذَا كَثُرَ عَلَيْكَ اَلسَّهْوُ فِي اَلصَّلاَةِ فَامْضِ عَلَى صَلاَتِكَ وَ لاَ تُعِدْ.

H.988 - Imam al-Ridha {a.s} said:
"If you experience frequent distraction (waswasah) during your prayer, continue with your prayer and do not repeat it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 339 • Al-Wafi, V. 8, p. 999 • Wasail Al-Shia, Vol. 8, p. 229

HADITH

989 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كَثُرَ عَلَيْكَ اَلسَّهْوُ فَدَعْهُ فَإِنَّهُ يُوشِكُ أَنْ يَدَعَكَ إِنَّمَا هُوَ مِنَ اَلشَّيْطَانِ.

H.989 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"If you experience frequent distraction (waswasah), ignore it, for it will soon leave you. It is only from Satan".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

990 - وَ فِي رِوَايَةِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْزَةَ أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كَانَ اَلرَّجُلُ مِمَّنْ يَسْهُو فِي كُلِّ ثَلاَثٍ فَهُوَ مِمَّنْ كَثُرَ عَلَيْهِ اَلسَّهْوُ.

H.990 - In the narration of Ibn Abi Umayr, from Muhammad ibn Abi Hamza said:
"The Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: 'If a man is one who forgets or becomes distracted in every third part of his prayer, then he is among those for whom distractions are frequent.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 339 • Awaali al-La'aali, Part 3, p. 107 • Al-Wafi, Vol. 8, p. 1004 • Wasail Al-Shia, Vol. 8, p. 229 • Bihar Al Anwar, Vol. 85, p. 276

HADITH

991 وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ تُعَادُ اَلصَّلاَةُ إِلاَّ مِنْ خَمْسَةٍ اَلطَّهُورِ وَ اَلْوَقْتِ وَ اَلْقِبْلَةِ وَ اَلرُّكُوعِ وَ اَلسُّجُودِ» ثُمَّ قَالَ «اَلْقِرَاءَةُ سُنَّةٌ وَ اَلتَّشَهُّدُ سُنَّةٌ وَ لاَ تَنْقُضُ اَلسُّنَّةُ اَلْفَرِيضَةَ.

والأصل في السهو أن من سها في الركعتين الأولتين من كل صلاة فعليه الإعادة ومن شك في المغرب فعليه الإعادة، ومن شك في الغداة فعليه الإعادة، ومن شك في الجمعة فعليه الإعادة، ومن شك في الثانية والثالثة أو في الثالثة والرابعة أخذ بالأكثر، فإذا سلم أتم ما ظن أنه قد نقص.

H.991 - Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"The prayer is only to be repeated in five cases : purification (tahur), time (waqt), the direction of the Qiblah, the bowing (ruku'), and prostration (Sujood)." He then said: "Recitation (qira'ah) is a Sunnah, and the testimony (tashahhud) is a Sunnah, and Sunnah does not invalidate obligatory act (fardh)".

[AL SADUQ]
The general rule regarding forgetfulness (Sahw) is that if someone forgets in the first two rak'ahs of any prayer, they must repeat the prayer. If someone doubts during the Maghrib prayer, they must repeat it. If someone doubts during the Fajr prayer, they must repeat it.

If someone doubts during the Jumu'ah prayer, they must repeat it. However, in the second and third rak'ahs, or in the third and fourth rak'ahs, they should follow the majority (what they believe is more likely correct). After concluding the prayer, they should complete what they think may have been missing.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 339 • Al-Khisal, Part 1, p. 284 • Tahdhib Al-Ahkam, Part 2, p. 152 • Al-Wafi, Vol. 7, p. 44 • Al-Wafi, Vol. 8, p. 919 • Wasail Al-Shia, Vol. 5, p. 470 • Wasail Al-Shia, Vol. 6, p. 91 • Wasail Al-Shia, Vol. 6, p. 401 • Wasail Al-Shia, Part 7, p. 234 • Bihar Al-Anwar, Vol. 85, p. 136

HADITH

992 - وَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ لِعَمَّارِ بْنِ مُوسَى: «يَا عَمَّارُ أَجْمَعُ لَكَ اَلسَّهْوَ كُلَّهُ فِي كَلِمَتَيْنِ مَتَى مَا شَكَكْتَ فَخُذْ بِالْأَكْثَرِ فَإِذَا سَلَّمْتَ فَأَتِمَّ مَا ظَنَنْتَ أَنَّكَ قَدْ نَقَصْتَ.

H.992 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said to Ammar ibn Musa:
"O' Ammar, I will sum up all forgetfulness for you in two words: Whenever you are in doubt, follow the majority (the greater number). When you finish your prayer, complete what you thought you may have missed".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 340 • Wasail Al-Shia, Vol. 8, p. 212 • Al-Fusul al-Muhimmah, Part 2, p. 114 • Bihar Al Anwar, Vol. 85, p. 170

HADITH

993 - وَ مَعْنَى اَلْخَبَرِ اَلَّذِي رُوِيَ: «أَنَّ اَلْفَقِيهَ لاَ يُعِيدُ اَلصَّلاَةَ.

إنما هو في الثلاث والأربع لا في الأوليين.

ولا تجب سجدتا السهو إلا على من قعد في حال قيامه، أو قام في حال قعوده، أو ترك التشهد، أو لم يدر زاد أو نقص، وهما بعد التسليم في الزيادة والنقصان.

H.993 - The meaning of the narration that was reported:
"The jurist (faqih) does not repeat the prayer,"

[AL SADUQ]

This applies to the third and fourth units of prayer, not the first two.
And the prostrations of forgetfulness (Sajdah al-Sahw) are obligatory only for those who sat while they should have been standing, or stood when they should have been sitting, or omitted the Tashahhud, or were uncertain whether they had added or omitted something. The prostrations are done after the Tasleem (salutation) in cases of addition or omission.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

994 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «سَجْدَتَا اَلسَّهْوِ بَعْدَ اَلتَّسْلِيمِ وَ قَبْلَ اَلْكَلاَمِ.

H.994 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"The two prostrations of forgetfulness (Sajdah al-Sahw) are after the Tasleem (salutation) and before speaking."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 341 • Tahdhib Al-Ahkam, Part 2, p. 195 • Al-Istibsar, Part 1, p. 380 • Al-Wafi, Vol. 8, p. 994 • Wasail Al-Shia, Vol. 8, p. 208

HADITH

995 - وَ أَمَّا حَدِيثُ صَفْوَانَ بْنِ مِهْرَانَ اَلْجَمَّالِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: وَ سَأَلْتُهُ عَنْ سَجْدَتَيِ اَلسَّهْوِ فَقَالَ «إِذَا نَقَصْتَ فَقَبْلَ اَلتَّسْلِيمِ وَ إِذَا زِدْتَ فَبَعْدَهُ.

فإني أفتي به في حال التقية.

H.995 - As for the narration of Safwan ibn Mehran al-Jammal from Imam Al-Sadiq {a.s} that He said: "I asked him about the two prostrations of forgetfulness (Sajdat al-Sahw), Imam {a.s} said: 'If you have made a mistake by reducing something in your prayer, then [perform the prostrations] before the Tasleem. But if you have added something, then [perform the prostrations] after the Tasleem.'"

[AL SADUQ]
I give this ruling in the state of Taqiya.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 341 • Wasail Al-Shia, Vol. 8, p. 208

HADITH

996 - وَ سَأَلَهُ عَمَّارٌ اَلسَّابَاطِيُّ: عَنْ سَجْدَتَيِ اَلسَّهْوِ هَلْ فِيهِمَا تَكْبِيرٌ أَوْ تَسْبِيحٌ فَقَالَ «لاَ إِنَّمَا هُمَا سَجْدَتَانِ فَقَطْ فَإِنْ كَانَ اَلَّذِي سَهَا هُوَ اَلْإِمَامَ كَبَّرَ إِذَا سَجَدَ وَ إِذَا رَفَعَ رَأْسَهُ لِيَعْلَمَ مَنْ خَلْفَهُ أَنَّهُ قَدْ سَهَا فَلَيْسَ عَلَيْهِ أَنْ يُسَبِّحَ فِيهِمَا وَ لاَ فِيهِمَا تَشَهُّدٌ بَعْدَ اَلسَّجْدَتَيْنِ.

H.996 – Ammar al-Sabati asked Imam {a.s} about the two prostrations of forgetfulness (Sajdat al-Sahw), and whether there is any Takbir (saying "Allahu Akbar") or Tasbih (glorification) in them.
He (Imam Ja'far Al-Sadiq) replied: "No, they are simply two prostrations.
If the one who forgot is the Imam, then he should say Takbir when he prostrates and when he raises his head, so that those behind him know that he has made a mistake. There is no need for him to say Tasbih in them, and there is no need for any Tashahhud (testification) after the two prostrations."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 341 • Tahdhib Al-Ahkam, Part 2, p. 196 • Al-Istibsar, Part 1, p. 381 • Awaali al-La'aali, Part 3, p. 106 • Al-Wafi, Vol. 8, p. 995 • Wasail Al-Shia, Vol. 8, p. 235 • Bihar Al Anwar, Vol. 85, p. 221

HADITH

997 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «تَقُولُ فِي سَجْدَتَيِ اَلسَّهْوِ: بِسْمِ اَللَّهِ وَ بِاللَّهِ وَ صَلَّى اَللَّهُ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ » قَالَ وَ سَمِعْتُهُ مَرَّةً أُخْرَى يَقُولُ: « بِسْمِ اَللَّهِ وَ بِاللَّهِ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلنَّبِيُّ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ.

ومن شك في أذانه وقد أقام الصلاة فليمض، ومن شك في الإقامة بعد ما كبر فليمض، ومن شك في التكبير بعد ما قرأ فليمض، ومن شك في القراءة بعد ما ركع فليمض، ومن شك في الركوع بعد ما سجد فليمض، وكل شئ شك فيه وقد دخل في حالة أخرى فليمض، ولا يلتفت إلى الشك إلا أن يستيقن، ومن استيقن أنه ترك الأذان والإقامة ثم ذكر ولم يكن [قد] قرأ عامة السورة فلا بأس بترك الاذان فليصل على النبي صلى الله عليه وآله وليقل: قد قامت الصلاة [قد قامت الصلاة] ومن استيقن أنه لم يكبر تكبيرة الافتتاح فليعد صلاته وكيف له بأن يستيقن.

H.997 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "In the two prostrations of forgetfulness, you should say: “In the name of Allah {SWT} and by Allah {SWT}, and may Allah {SWT} send blessings upon Muhammad {saws} and the family of Muhammad {saws}.

He said: "And I heard him say another time: In the name of Allah {SWT} and by Allah {SWT}, peace be upon you, O’ Prophet {saws}, and the mercy of Allah {SWT} and His {SWT} blessings.”

[AL SADUQ]

If someone doubts his call to prayer (adhan) after he has already begun the prayer, he should continue.

If someone doubts the iqamah after he has said the Takbir, he should continue.

If someone doubts the Takbir after he has recited, he should continue.

If someone doubts the recitation after he has bowed (ruku'), he should continue.

If someone doubts the bowing after he has prostrated (sujud), he should continue.

If someone doubts anything after he has entered another stage of prayer, he should continue and not pay attention to the doubt unless he is certain.

If someone is certain that he missed the adhan and the iqamah, but has not yet read the whole Surah, there is no harm in skipping the adhan. He should pray upon the Prophet {saws} and say, *Qad qamat as-salah* [The prayer has been established].

If someone is certain he has not made the Takbir al-Ihram (the opening Takbir), he should repeat the prayer. But how can he be certain?"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 342 • Tahdhib Al-Ahkam, Part 2, p. 196 • Wasail Al-Shia, Vol. 8, p. 234 • Bihar Al Anwar, Vol. 85, p. 220

HADITH

998 - وَ قَدْ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلْإِنْسَانُ لاَ يَنْسَى تَكْبِيرَةَ اَلاِفْتِتَاحِ.

H.998 - It has been narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "A person does not forget the Takbira al-Ihram (the opening Takbir)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 343 • Al-Wafi, Vol. 8, p. 915 • Ithbāt al-Hudāt, Part 4, p. 148

HADITH

999 - وَ سَأَلَ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ نَسِيَ أَنْ يُكَبِّرَ حَتَّى دَخَلَ فِي اَلصَّلاَةِ فَقَالَ «أَ لَيْسَ كَانَ فِي نِيَّتِهِ أَنْ يُكَبِّرَ» قَالَ نَعَمْ قَالَ «فَلْيَمْضِ فِي صَلاَتِهِ.

H.999 - The Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who forgot to say the Takbir (the opening Takbir) until he had entered the prayer.
Imam {a.s} said: "Was it not in his intention to say the Takbir?" He replied: "Yes."
Imam {a.s} said: "Then let him continue with his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 343 • Tahdhib Al-Ahkam, Part 2, p. 144 • Al-Istibsar, Part 1, p. 352 • Al-Wafi, Vol. 8, p. 915 • Wasail Al-Shia, Vol. 6, p. 15

HADITH

1000 - وَ سَأَلَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ أَبِي نَصْرٍ اَلْبَزَنْطِيُّ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ نَسِيَ أَنْ يُكَبِّرَ تَكْبِيرَةَ اَلاِفْتِتَاحِ حَتَّى كَبَّرَ لِلرُّكُوعِ فَقَالَ «أَجْزَأَهُ.

H.1000 - Ahmad ibn Muhammad ibn Abi Nasr al-Bazanti asked Imam al-Ridha {a.s} about a man who forgot to say Takbir al-Ihram (opening Takbir) until he had already said Takbir for bowing (ruku').
Imam {a.s} replied: "It suffices him".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 343 • Tahdhib Al-Ahkam, Part 2, p. 144 • Al-Istibsar, Part 1, p. 353 • Al-Wafi, Vol. 8, p. 915 • Wasail Al-Shia, Vol. 6, p. 16

HADITH

1001 - وَ قَدْ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ - قُلْتُ لَهُ رَجُلٌ نَسِيَ أَوَّلَ تَكْبِيرَةِ اَلاِفْتِتَاحِ فَقَالَ «إِنْ ذَكَرَهَا قَبْلَ اَلرُّكُوعِ كَبَّرَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ وَ إِنْ ذَكَرَهَا فِي اَلصَّلاَةِ كَبَّرَهَا فِي مَقَامِهِ فِي مَوْضِعِ اَلتَّكْبِيرِ قَبْلَ اَلْقِرَاءَةِ أَوْ بَعْدَ اَلْقِرَاءَةِ» قُلْتُ فَإِنْ ذَكَرَهَا بَعْدَ اَلصَّلاَةِ قَالَ «فَلْيَقْضِهَا وَ لاَ شَيْءَ عَلَيْهِ.

H.1001 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"I asked about a man who forgot the first Takbir of the prayer (Takbir al-Ihram).
Imam {a.s} said: 'If he remembers it before the bowing (ruku'), he should say the Takbir, then recite, and then perform the ruku'. If he remembers it during the prayer, he should say the Takbir at the place of the Takbir, whether before or after the recitation.'
I asked: 'What if he remembers it after the prayer?'
Imam {a.s} said: 'Then he should make it up, and there is nothing wrong with him.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 343 • Tahdhib Al-Ahkam, Part 2, p. 145 • Al-Istibsar, Part 1, p. 352 • Al-Wafi, Vol. 8, p. 916 • Wasail Al-Shia, Vol. 6, p. 14

HADITH

1002 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا أَنْتَ كَبَّرْتَ فِي أَوَّلِ صَلاَتِكَ بَعْدَ اَلِاسْتِفْتَاحِ بِإِحْدَى وَ عِشْرِينَ تَكْبِيرَةً ثُمَّ نَسِيتَ اَلتَّكْبِيرَ كُلَّهُ أَوْ لَمْ تُكَبِّرْهُ أَجْزَأَكَ اَلتَّكْبِيرُ اَلْأَوَّلُ عَنْ تَكْبِيرَةِ اَلصَّلاَةِ كُلِّهَا.

H.1002 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"When you say the Takbir at the beginning of your prayer after the opening Takbir (Takbir al-Ihram), if you say twenty-one Takbirs and then forget the remaining Takbirs, or fail to say them, the first Takbir will suffice for all the Takbirs in the prayer".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 343 • Tahdhib Al-Ahkam, Part 2, p. 144 • Al-Wafi, Vol. 8, p. 642 • Wasail Al-Shia, Vol. 6, p. 19 • Al-Fusul al-Muhimmah, Part 2, p. 92 • Bihar Al-Anwar, V. 81, p. 378

HADITH

1003 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: فِي رَجُلٍ جَهَرَ فِيمَا لاَ يَنْبَغِي اَلْجَهْرُ فِيهِ أَوْ أَخْفَى فِيمَا لاَ يَنْبَغِي اَلْإِخْفَاءُ فِيهِ فَقَالَ «أَيَّ ذَلِكَ فَعَلَ مُتَعَمِّداً فَقَدْ نَقَضَ صَلاَتَهُ وَ عَلَيْهِ اَلْإِعَادَةُ وَ إِنْ فَعَلَ ذَلِكَ نَاسِياً أَوْ سَاهِياً أَوْ لاَ يَدْرِي فَلاَ شَيْءَ عَلَيْهِ وَ قَدْ تَمَّتْ صَلاَتُهُ» فَقَالَ قُلْتُ لَهُ رَجُلٌ نَسِيَ اَلْقِرَاءَةَ فِي اَلْأُوَّلَتَيْنِ فَذَكَرَهَا فِي اَلْأَخِيرَتَيْنِ فَقَالَ «يَقْضِي اَلْقِرَاءَةَ وَ اَلتَّكْبِيرَ وَ اَلتَّسْبِيحَ اَلَّذِي فَاتَهُ فِي اَلْأُوَّلَتَيْنِ فِي اَلْأَخِيرَتَيْنِ وَ لاَ شَيْءَ عَلَيْهِ.

H.1003 - Hariz narrated from Zurarah, from Imam Muhammad ibn Ali Al-Baqir {a.s} regarding a man who recites aloud (Jahr) where it should not be done, or recites silently (ikhfāʾ) where it should be recited aloud.
Imam {a.s} said: "Whoever does this deliberately has invalidated his prayer and must repeat it. However, if he does so out of forgetfulness, inattentiveness, or without knowing, there is no penalty on him, and his prayer remains valid."
Zurarah then asked: "What if a person forgets to recite in the first two rak'ahs (units of prayer) but remembers in the latter two?"
Imam {a.s} replied: "He should make up the recitation, takbir (saying 'Allāhu Akbar'), and tasbih that he missed in the first two rak'ahs during the latter two, and there is no penalty on him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1004 - وَ رَوَى اَلْحُسَيْنُ بْنُ حَمَّادٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ قَالَ لَهُ أَسْهُو عَنِ اَلْقِرَاءَةِ فِي اَلرَّكْعَةِ اَلْأُولَى قَالَ «اِقْرَأْ فِي اَلثَّانِيَةِ» قَالَ قُلْتُ أَسْهُو فِي اَلثَّانِيَةِ قَالَ «اِقْرَأْ فِي اَلثَّالِثَةِ» قَالَ قُلْتُ أَسْهُو فِي صَلاَتِي كُلِّهَا فَقَالَ «إِذَا حَفِظْتَ اَلرُّكُوعَ وَ اَلسُّجُودَ فَقَدْ تَمَّتْ صَلاَتُكَ.

H.1004 - Hussain ibn Hammad narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that a man said to him: "I forget the recitation in the first rak'ah."
Imam {a.s} said: "Recite in the second."
The man then said: "I forget in the second rak'ah as well."
Imam {a.s} said: "Recite in the third."
The man said: "I forget throughout my entire prayer."
Imam {a.s} said: "If you have remembered the ruku' (bowing) and Sujood (prostration), then your prayer is complete."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 344 • Tahdhib Al-Ahkam, Part 2, p. 148 • Al-Istibsar, Part 1, p. 355 • Awaali al-La'aali, Part 3, p. 91 • Al-Wafi, Vol. 8, p. 922 • Wasail Al-Shia, Vol. 6, p. 93

HADITH

1005 - وَ رَوَى زُرَارَةُ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى فَرَضَ اَلرُّكُوعَ وَ اَلسُّجُودَ وَ اَلْقِرَاءَةُ سُنَّةٌ فَمَنْ تَرَكَ اَلْقِرَاءَةَ مُتَعَمِّداً أَعَادَ اَلصَّلاَةَ وَ مَنْ نَسِيَ فَلاَ شَيْءَ عَلَيْهِ.

H.1005 – Zurarah narrated from one of the Imams that He said:
"Indeed, Allah {SWT}, Blessed and Exalted, has made ruku' (bowing) and Sujood (prostration) obligatory, while recitation is a Sunnah. Whoever intentionally leaves out the recitation must repeat the prayer, but if someone forgets, there is no fault upon them."

[REFERENCES] Al-Kafi, Volume 3, p. 347 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 345 • Tahdhib Al-Ahkam, Part 2, p. 146 • Al-Istibsar, Part 1, p. 353 • Awaali al-La'aali, Part 3, p. 83 • Al-Wafi, Vol. 8, p. 919 • Wasail Al-Shia, Vol. 6, p. 87 • Al-Fusul al-Muhimmah, Part 2, p. 94 • Bihar Al-Anwar, Vol. 85, p. 142

HADITH

1006 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: فِي رَجُلٍ شَكَّ بَعْدَ مَا سَجَدَ أَنَّهُ لَمْ يَرْكَعْ فَقَالَ «يَمْضِي فِي صَلاَتِهِ حَتَّى يَسْتَيْقِنَ أَنَّهُ لَمْ يَرْكَعْ فَإِنِ اِسْتَيْقَنَ أَنَّهُ لَمْ يَرْكَعْ فَلْيَلْقِ اَلسَّجْدَتَيْنِ اَللَّتَيْنِ لاَ رُكُوعَ لَهُمَا وَ يَبْنِي عَلَى صَلاَتِهِ اَلَّتِي عَلَى اَلتَّمَامِ فَإِنْ كَانَ لَمْ يَسْتَيْقِنْ إِلاَّ مِنْ بَعْدِ مَا فَرَغَ وَ اِنْصَرَفَ فَلْيَقُمْ وَ لْيُصَلِّ رَكْعَةً وَ سَجْدَتَيْنِ وَ لاَ شَيْءَ عَلَيْهِ.

H.1006 - Al-'Ala' narrated from Muhammad ibn Muslim from Imam Al-Baqir {a.s} that He said:
"If a man doubts after prostrating that he has not bowed (rak'a), he should continue with his prayer until he is certain that he did not bow. If he becomes certain that he did not bow, then he should perform the two prostrations (sajdatayn) that have no bowing and complete his prayer as though it were perfect.
However, if he does not become certain until after he has finished and turned away from the prayer, he should stand up and pray one more rak'ah with two prostrations, and there is no harm upon him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 345 • Bihar Al Anwar, Vol. 85, p. 140

HADITH

1007 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا نَسِيتَ شَيْئاً مِنَ اَلصَّلاَةِ رُكُوعاً أَوْ سُجُوداً أَوْ تَكْبِيراً ثُمَّ ذَكَرْتَ فَاقْضِ اَلَّذِي فَاتَكَ سَهْواً.

H.1007 - Abdullah ibn Sinan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"If you forget something in the prayer, whether it is bowing, prostration, or takbir, and then remember it, make up for what you missed due to forgetfulness".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 346 • Wasail Al-Shia, Vol. 8, p. 238 • Bihar Al-Anwar, Vol. 85, p. 151 • Bihar Al Anwar, Vol. 85, p. 264

HADITH

1008 - وَ رَوَى اِبْنُ مُسْكَانَ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَمَّنْ نَسِيَ أَنْ يَسْجُدَ وَاحِدَةً فَذَكَرَهَا وَ هُوَ قَائِمٌ قَالَ «يَسْجُدُهَا إِذَا ذَكَرَهَا وَ لَمْ يَرْكَعْ فَإِنْ كَانَ قَدْ رَكَعَ فَلْيَمْضِ عَلَى صَلاَتِهِ فَإِذَا اِنْصَرَفَ قَضَاهَا وَحْدَهَا وَ لَيْسَ عَلَيْهِ سَهْوٌ.

H.1008 - Ibn Muskan narrated from Abu Basir who said:
"I asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about someone who forgot to perform one prostration and remembered it while standing.
Imam {a.s} said: 'He should perform it when he remembers, as long as he hasn't yet bowed. If he has already bowed, he should continue his prayer and, when he finishes, he should perform the missed prostration separately. There is no Sahw (forgetfulness) on him.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 346 • Bihar Al Anwar, Vol. 85, p. 144

HADITH

1009 - وَ سَأَلَهُ مَنْصُورُ بْنُ حَازِمٍ: عَنْ رَجُلٍ صَلَّى فَذَكَرَ أَنَّهُ قَدْ زَادَ سَجْدَةً فَقَالَ «لاَ يُعِيدُ صَلاَتَهُ مِنْ سَجْدَةٍ وَ يُعِيدُهَا مِنْ رَكْعَةٍ.

H.1009 - Mansour ibn Hazim asked Imam {a.s} about a person who prayed and then remembered that he had added an extra prostration.
Imam {a.s} said: "He does not need to repeat his prayer due to the extra prostration, but he must repeat it from the point of the ruku' (bowing)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 346 • Tahdhib Al-Ahkam, Part 2, p. 156 • Al-Wafi, Vol. 8, p. 933 • Wasail Al-Shia, Vol. 6, p. 319 • Bihar Al-Anwar, Vol. 85, p. 162

HADITH

1010 - وَ رَوَى عَامِرُ بْنُ جُذَاعَةَ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا سَلِمَتِ اَلرَّكْعَتَانِ اَلْأَوَّلَتَانِ سَلِمَتِ اَلصَّلاَةُ.

H.1010 - Amir ibn Jadh'ah narrated from Imam {a.s} that He said:
"If the first two rak'ahs are correct, the whole prayer is correct".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 346 • Al-Wafi, Vol. 8, p. 977 • Wasail Al-Shia, Vol. 8, p. 188

HADITH

1011 - وَ رَوَى عَلِيُّ بْنُ نُعْمَانَ اَلرَّازِيُّ أَنَّهُ قَالَ: كُنْتُ مَعَ أَصْحَابٍ لِي فِي سَفَرٍ وَ أَنَا إِمَامُهُمْ فَصَلَّيْتُ بِهِمُ اَلْمَغْرِبَ فَسَلَّمْتُ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ فَقَالَ أَصْحَابِي إِنَّمَا صَلَّيْتَ بِنَا رَكْعَتَيْنِ فَكَلَّمْتُهُمْ وَ كَلَّمُونِي فَقَالُوا أَمَّا نَحْنُ فَنُعِيدُ فَقُلْتُ لَكِنِّي لاَ أُعِيدُ وَ أُتِمُّ بِرَكْعَةٍ فَأَتْمَمْتُ بِرَكْعَةٍ ثُمَّ سِرْنَا وَ أَتَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ وَ ذَكَرْتُ لَهُ اَلَّذِي كَانَ مِنْ أَمْرِنَا فَقَالَ لِي
«أَنْتَ أَصْوَبُ مِنْهُمْ فِعْلاً إِنَّمَا يُعِيدُ مَنْ لاَ يَدْرِي مَا صَلَّى.

H.1011 - Ali ibn Nu'man al-Razi narrated that He said:
I was traveling with some companions, and I was their Imam (leading the prayer). I led them in Maghrib prayer and mistakenly ended the prayer after two units (rak'ahs).
My companions told me that I had only led them in two rak'ahs. We discussed it among ourselves, and they decided that they would repeat their prayer.
I, however, decided not to repeat it but to complete it by adding one more rak'ah. So, I completed it with an additional rak'ah, and we then continued our journey.
Later, I went to Imam Ja'far Al-Sadiq {a.s} and told him about what had happened.
Imam {a.s} said to me: "You acted more correctly than they did. Only the one who does not know what he has prayed needs to repeat (the prayer)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 347 • Tahdhib Al-Ahkam, Part 2, p. 181 • Al-Istibsar, Part 1, p. 371 • Nuzhat al-Nāẓir, Part 1, p. 38 • Al-Wafi, Vol. 8, p. 958 • Wasail Al-Shia, Vol. 8, p. 199 • Bihar Al-Anwar, Vol. 85, p. 198

HADITH

1012 - وَ رَوَى عَنْهُ عَمَّارٌ: «أَنَّ مَنْ سَلَّمَ فِي رَكْعَتَيْنِ مِنَ اَلظُّهْرِ أَوِ اَلْعَصْرِ أَوِ اَلْمَغْرِبِ أَوِ اَلْعِشَاءِ اَلْآخِرَةِ ثُمَّ ذَكَرَ فَلْيَبْنِ عَلَى صَلاَتِهِ وَ لَوْ بَلَغَ اَلصِّينَ وَ لاَ إِعَادَةَ عَلَيْهِ.

H.1012 - Ammar narrated:
"Whoever gives the salutation (taslim) after two rak'ahs of the Dhuhr, Asr, Maghrib, or Isha prayers, and then remembers, should continue with their prayer, even if they reach China, and there is no need for them to repeat it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 347 • Al-Wafi, Vol. 8, p. 962

HADITH

1013 - وَ سَأَلَ عُبَيْدُ بْنُ زُرَارَةَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي اَلْغَدَاةَ رَكْعَةً وَ يَتَشَهَّدُ وَ يَنْصَرِفُ وَ يَذْهَبُ وَ يَجِيءُ ثُمَّ ذَكَرَ أَنَّهُ إِنَّمَا صَلَّى رَكْعَةً قَالَ «يُضِيفُ إِلَيْهَا رَكْعَةً.

H.1013 - Ubayd ibn Zurarah asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who prays the Fajr prayer, offering one rak'ah, then makes the tashahhud (testification), turns away (ends the prayer), and leaves. After some time, he remembers that he only prayed one rak'ah. He asked what should he do.
Imam {a.s} replied: "He should add another rak'ah to it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1014 - وَ سَأَلَ أَبُو كَهْمَسٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّكْعَتَيْنِ اَلْأُولَيَيْنِ فَإِذَا جَلَسْتُ فِيهِمَا لِلتَّشَهُّدِ فَقُلْتُ وَ أَنَا جَالِسٌ اَلسَّلاَمُ عَلَيْكَ أَيُّهَا اَلنَّبِيُّ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اِنْصِرَافٌ هُوَقَالَ «لاَ وَ لَكِنْ إِذَا قُلْتَ اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ فَهُوَ اِنْصِرَافٌ.

H.1014 - Abu Kahmas asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the two rak'ahs of prayer when, after sitting in the tashahhud position, he says:
(Peace be upon you, O' Prophet, and the mercy of Allah {SWT} and His blessings). Is this considered the ending (of the prayer)?
Imam {a.s} replied: "No, it is not the ending. But when you say 'As-Salamu Alayna wa Ala Ibadillah As-Saliheen' (Peace be upon us and upon the righteous servants of Allah {SWT}), that is the ending."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 348 • Tahdhib Al-Ahkam, Part 2, p. 316 • Al-Sara'ir, Part 3, p. 604 • Awaali al-La'aali, Part 2, p. 41 • Al-Wafi, Vol. 8, p. 773 • Wasail Al-Shia, Vol. 6, p. 426 • Bihar Al-Anwar, Vol. 82, p. 309

HADITH

1015 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا لَمْ تَدْرِ أَ ثِنْتَيْنِ صَلَّيْتَ أَمْ أَرْبَعاً وَ لَمْ يَذْهَبْ وَهْمُكَ إِلَى شَيْءٍ فَتَشَهَّدْ وَ سَلِّمْ ثُمَّ صَلِّ رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ تَقْرَأُ فِيهِمَا بِأُمِّ اَلْكِتَابِ ثُمَّ تَشَهَّدْ وَ تُسَلِّمُ فَإِنْ كُنْتَ إِنَّمَا صَلَّيْتَ رَكْعَتَيْنِ كَانَتَا هَاتَانِ تَمَامَ اَلْأَرْبَعِ وَ إِنْ كُنْتَ صَلَّيْتَ أَرْبَعاً كَانَتَا هَاتَانِ نَافِلَةً.

H.1015 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "If you do not know whether you prayed two rak'ahs or four, and your doubt does not lead you to any conclusion, then perform the tashahhud and give the salaam, then pray two more rak'ahs with four prostrations. In them, recite Al-Fatiha.
Afterward, perform the tashahhud and give the salaam. If you had prayed only two rak'ahs, then these will complete the four. But if you had prayed four, then these two will be considered as voluntary (nawafil)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 349 • Wasail Al-Shia, Vol. 8, p. 219 • Mustadrak Al-Wasail, Vol. 6, p. 410

HADITH

1016 - وَ رَوَى جَمِيلُ بْنُ دَرَّاجٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «فِي رَجُلٍ صَلَّى خَمْساً إِنَّهُ إِنْ جَلَسَ فِي اَلرَّابِعَةِ مِقْدَارَ اَلتَّشَهُّدِ فَعِبَادَتُهُ جَائِزَةٌ.

H.1016 - Jamil ibn Darraj narrated from him {a.s} that He said: "If a man prays five rak'ahs and sits in the fourth rak'ah for the duration of the tashahhud, then his worship is valid."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 349 • Al-Wafi, Vol. 8, p. 965 • Wasail Al-Shia, Vol. 8, p. 232

HADITH

1017 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى اَلظُّهْرَ خَمْساً فَقَالَ «إِنْ كَانَ لاَ يَدْرِي جَلَسَ فِي اَلرَّابِعَةِ أَمْ لَمْ يَجْلِسْ فَلْيَجْعَلْ أَرْبَعَ رَكَعَاتٍ مِنْهَا اَلظُّهْرَ وَ يَجْلِسُ وَ يَتَشَهَّدُ ثُمَّ يُصَلِّي وَ هُوَ جَالِسٌ رَكْعَتَيْنِ وَ أَرْبَعَ سَجَدَاتٍ فَيُضِيفُهُمَا إِلَى اَلْخَامِسَةِ فَتَكُونُ نَافِلَةً.

H.1017 - Al-Ala reported from Muhammad ibn Muslim from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"I asked him about a man who prayed Dhuhr five rak'ahs. He said: 'If he does not know whether he sat in the fourth rak'ah or not, let him treat it as four rak'ahs for the Dhuhr prayer, then he should sit, perform the tashahhud, and then pray two rak'ahs while sitting and perform four sajdahs. He should then add these to the fifth rak'ah, and it will be considered a nafl (voluntary) prayer.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 349 • Al-Wafi, Vol. 8, p. 965 • Wasail Al-Shia, Vol. 8, p. 233 • Bihar Al Anwar, Vol. 85, p. 202

HADITH

1018 - وَ سَأَلَ اَلْفُضَيْلُ بْنُ يَسَارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلسَّهْوِ فَقَالَ «مَنْ يَحْفَظْ سَهْوَهُ فَأَتَمَّهُ فَلَيْسَ عَلَيْهِ سَجْدَتَا اَلسَّهْوِ وَ إِنَّمَا اَلسَّهْوُ عَلَى مَنْ لَمْ يَدْرِ أَ زَادَ فِي صَلاَتِهِ أَمْ نَقَصَ مِنْهَا.

H.1018 - Al-Fudail ibn Yasar asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about forgetfulness in prayer.
Imam said: "Whoever remembers his forgetfulness and corrects it, there is no need for him to perform the two prostrations of forgetfulness (Sajdatay al-Sahw). However, forgetfulness applies to the one who does not know whether he has added to or missed part of his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1019 - وَ رَوَى اَلْحَلَبِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا لَمْ تَدْرِ أَرْبَعاً صَلَّيْتَ أَوْ خَمْساً أَمْ زِدْتَ أَمْ نَقَصْتَ فَتَشَهَّدْ وَ سَلِّمْ وَ اُسْجُدْ سَجْدَتَيِ اَلسَّهْوِ بِغَيْرِ رُكُوعٍ وَ لاَ قِرَاءَةٍ تَتَشَهَّدُ فِيهِمَا تَشَهُّداً خَفِيفاً.

H.1019 - Al-Halabi narrated from him (the Prophet {a.s}) that He said:
“If you are unsure whether you prayed four or five rak'ahs, or whether you added or omitted something, then perform the tashahhud (testification of faith), say salaam (greeting of peace), and prostrate two prostrations of forgetfulness without bowing or reciting (in them), and you will make a brief tashahhud in both of them.”

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 350 • Tahdhib Al-Ahkam, Part 2, p. 196 • Al-Istibsar, Part 1, p. 380 • Nuzhat al-Nāẓir, Part 1, p. 40 • Awaali al-La’aali, Part 3, p. 105 • Al-Wafi, Vol. 8, p. 988 • Wasail Al-Shia, Vol. 8, p. 224 • Wasail Al-Shia, Vol. 8, p. 234 • Bihar Al Anwar, Vol. 85, p. 206 • Bihar Al-Anwar, Vol. 85, p. 226

HADITH

1020 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ دَخَلَ مَعَ اَلْإِمَامِ فِي صَلاَتِهِ وَ قَدْ سَبَقَهُ بِرَكْعَةٍ فَلَمَّا فَرَغَ اَلْإِمَامُ خَرَجَ مَعَ اَلنَّاسِ ثُمَّ ذَكَرَ بَعْدَ ذَلِكَ أَنَّهُ قَدْ فَاتَتْهُ رَكْعَةٌ قَالَ «يُعِيدُ رَكْعَةً وَاحِدَةً.

H.1020 - Muhammad ibn Muslim narrated that Imam Muhammad ibn Ali Al-Baqir {a.s} was asked about a man who entered the prayer with the Imam and was already behind by one rak'ah.
When the Imam completed the prayer and left with the congregation, the man remembered that he had missed one rak'ah.
Imam {a.s} said: "He should repeat one rak'ah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 350 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 405 • Tahdhib Al-Ahkam, Part 2, p. 346 • Al-Istibsar, Part 1, p. 367 • Wasail Al-Shia, Vol. 8, p. 198 • Wasail Al-Shia, Part 8, p. 202

HADITH

1021 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ عَنْ أَبِي إِبْرَاهِيمَ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ، رَجُلٌ لاَ يَدْرِي أَ ثِنْتَيْنِ صَلَّى أَمْ ثَلاَثاً أَمْ أَرْبَعاً فَقَالَ

«يُصَلِّي رَكْعَتَيْنِ مِنْ قِيَامٍ ثُمَّ يُسَلِّمُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَ هُوَ جَالِسٌ.

H.1021 - Abdurrahman ibn Al-Hajjaj narrated from Abu Ibrahim who said:
"I asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who does not know whether he prayed two, three, or four rak'ahs.
Imam {a.s} said: 'He should pray two rak'ahs standing, then make salaam (salutation), then pray two more rak'ahs while sitting.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 350 • Al-Wafi, Vol. 8, p. 981 • Wasail Al-Shia, Part 8, p. 222 • Bihar Al Anwar, Vol. 85, p. 184

HADITH

1022 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي حَمْزَةَ عَنِ اَلْعَبْدِ اَلصَّالِحِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَشُكُّ فَلاَ يَدْرِي أَ وَاحِدَةً صَلَّى أَوِ اِثْنَتَيْنِ أَوْ ثَلاَثاً أَوْ أَرْبَعاً تَلْتَبِسُ عَلَيْهِ صَلاَتُهُ فَقَالَ «كُلُّ ذَا»

فَقُلْتُ نَعَمْ قَالَ «فَلْيَمْضِ فِي صَلاَتِهِ وَ لْيَتَعَوَّذْ بِاللَّهِ مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ فَإِنَّهُ يُوشِكُ أَنْ يَذْهَبَ عَنْهُ.

H.1022 - It was narrated from Ali ibn Abi Hamza that he asked the Righteous Servant (Imam Musa al-Kadhim {a.s}) about a man who doubts and does not know whether he has prayed one, two, three, or four units (rak'ahs) of prayer. His prayer becomes confusing for him.
Imam said: "All of that [doubt] applies."
I said: "Yes."
Imam {a.s} replied: "Then let him continue with his prayer and seek refuge in Allah {SWT} from the accursed Satan, for it is likely that this [state of doubt] will go away."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 350 • Tahdhib Al-Ahkam, Part 2, p. 188 • Al-Istibsar, Part 1, p. 374 • Wasail Al-Shia, Vol. 8, p. 228 • Bihar Al-Anwar, Vol. 85, p. 273

HADITH

1023 - وَ رَوَى سَهْلُ بْنُ اَلْيَسَعِ فِي ذَلِكَ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يَبْنِي عَلَى يَقِينِهِ وَ يَسْجُدُ سَجْدَتَيِ اَلسَّهْوِ بَعْدَ اَلتَّسْلِيمِ وَ يَتَشَهَّدُ تَشَهُّداً خَفِيفاً.

H.1023 - Sahl ibn al-Yas'a narrated regarding this matter from Imam al-Ridha {a.s}, who said:
"He should base his actions on certainty and perform the two prostrations of forgetfulness after the Tasleem (salutation), and make a brief tashahhud in them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1024 - وَ قَدْ رُوِيَ: «أَنَّهُ يُصَلِّي رَكْعَةً مِنْ قِيَامٍ وَ رَكْعَتَيْنِ مِنْ جُلُوسٍ.

وليست هذه الأخبار بمختلفة وصاحب السهو بالخيار بأي خبر منها أخذ فهو مصيب.

H.1024 - It has been narrated: "He should pray one rak'ah standing and two rak'ahs sitting."

[AL SADUQ]

These narrations are not contradictory, and the person with doubt has the choice to follow any of these reports, and whichever one they follow, they are correct.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1025 - وَ رُوِيَ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ أَنَّهُ قَالَ: قَالَ لِي أَبُو اَلْحَسَنِ اَلْأَوَّلُ عَلَيْهِ اَلسَّلاَمُ «إِذَا شَكَكْتَ فَابْنِ عَلَى اَلْيَقِينِ» قَالَ قُلْتُ هَذَا أَصْلٌ قَالَ «نَعَمْ.

H.1025 - It is narrated from Ishaq ibn Ammar who said:
"Abul Hasan al-Awwal {a.s} said to me: 'When you are in doubt, rely on what you are certain of.'
I said: 'Is this a principle?'
Imam {a.s} said: 'Yes.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 351 • Al-Wafi, Vol. 8, p. 987

HADITH

1026 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ أَبِي يَعْفُورٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي رَكْعَتَيْنِ مِنَ اَلْمَكْتُوبَةِ فَلاَ يَجْلِسُ فِيهِمَا فَقَالَ «إِنْ ذَكَرَ وَ هُوَ قَائِمٌ فِي اَلثَّالِثَةِ فَلْيَجْلِسْ وَ إِنْ لَمْ يَذْكُرْ حَتَّى رَكَعَ فَلْيُتِمَّ صَلاَتَهُ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ وَ هُوَ جَالِسٌ قَبْلَ أَنْ يَتَكَلَّمَ.

H.1026 - Abdullah ibn Abi Ya'fur asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who prays two rak'ahs of the obligatory prayer but does not sit in them.
Imam {a.s} said: "If he remembers while standing in the third rak'ah, he should sit. If he does not remember until he has already bowed, he should complete his prayer, then prostrate two prostrations while sitting before speaking."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 351 • Tahdhib Al-Ahkam, Part 2, p. 159 • Al-Wafi, Vol. 8, p. 941

HADITH

1027 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَ أَنَّهُ قَالَ: «إِنْ شَكَّ اَلرَّجُلُ بَعْدَ مَا صَلَّى فَلَمْ يَدْرِ أَ ثَلاَثاً صَلَّى أَمْ أَرْبَعاً وَ كَانَ يَقِينُهُ حِينَ اِنْصَرَفَ أَنَّهُ كَانَ قَدْ أَتَمَّ لَمْ يُعِدِ اَلصَّلاَةَ وَ كَانَ حِينَ اِنْصَرَفَ أَقْرَبَ إِلَى اَلْحَقِّ مِنْهُ بَعْدَ ذَلِكَ.

H.1027 - Muhammad ibn Muslim narrates from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:

"If a man is uncertain after he has prayed and does not know whether he prayed three or four rak'ahs, and when he finishes, he is certain that he has completed it, he does not need to repeat the prayer. At the time of his departure (after the prayer), his certainty is closer to the truth than it was afterward."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 352 • Al-Wafi, V. 8, p. 999 • Wasail Al-Shia, Vol. 8, p. 246

HADITH

1028 - وَ فِي نَوَادِرِ إِبْرَاهِيمَ بْنِ هَاشِمٍ: أَنَّهُ سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنْ إِمَامٍ يُصَلِّي بِأَرْبَعِ نَفَرٍ أَوْ بِخَمْسٍ فَيُسَبِّحُ اِثْنَانِ عَلَى أَنَّهُمْ صَلَّوْا ثَلاَثاً وَ يُسَبِّحُ ثَلاَثَةٌ عَلَى أَنَّهُمْ صَلَّوْا أَرْبَعاً يَقُولُ هَؤُلاَءِ قُومُوا وَ يَقُولُ هَؤُلاَءِ اُقْعُدُوا وَ اَلْإِمَامُ مَائِلٌ مَعَ أَحَدِهِمَا أَوْ مُعْتَدِلُ اَلْوَهْمِ فَمَا يَجِبُ عَلَيْهِمْ قَالَ «لَيْسَ عَلَى اَلْإِمَامِ سَهْوٌ إِذَا حَفِظَ عَلَيْهِ مَنْ خَلْفَهُ سَهْوَهُ بِاتِّفَاقٍ مِنْهُمْ وَ لَيْسَ عَلَى مَنْ خَلْفَ اَلْإِمَامِ سَهْوٌ إِذَا لَمْ يَسْهُ اَلْإِمَامُ وَ لاَ سَهْوَ فِي سَهْوٍ وَ لَيْسَ فِي اَلْمَغْرِبِ سَهْوٌ وَ لاَ فِي اَلْفَجْرِ سَهْوٌ وَ لاَ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ مِنْ كُلِّ صَلاَةٍ سَهْوٌ، فَإِذَا اِخْتَلَفَ عَلَى اَلْإِمَامِ مَنْ خَلْفَهُ فَعَلَيْهِ وَ عَلَيْهِمْ فِي اَلِاحْتِيَاطِ وَ اَلْإِعَادَةِ وَ اَلْأَخْذِ بِالْجَزْمِ.

وإن نسيت صلاة ولا تدري أي صلاة هي فصل ركعتين، وثلاث ركعات، وأربع ركعات، فإن كانت الظهر أو العصر أو العشاء الآخرة تكون قد صليت أربعا، وإن كانت المغرب تكون قد صليت ثلاثا، وإن كان الغداة تكون قد صليت ركعتين.وإن تكلمت في صلاتك ناسيا فقلت: " أقيموا صفوفكم " فأتم صلاتك واسجد سجدتي السهو.

H.1028 – In the Nawaadir of Ibrahim ibn Hashim, it is narrated that Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about an Imam leading a prayer with four or five people, and two of them testify that they prayed three rak'ahs, while three testify that they prayed four rak'ahs. Some say, "Stand up," and others say, "Sit down," and the Imam is unsure, either leaning towards one or being uncertain. What should be done? Imam {a.s} said: "There is no fault on the Imam if those behind him agree that he made a mistake. There is no fault on those behind the Imam if the Imam has not erred. There is no confusion in the Maghrib prayer, nor in Fajr, nor in the first two rak'ahs of any prayer.

If there is disagreement among those behind the Imam, then both the Imam and the congregation should take precaution and repeat the prayer, acting decisively."

[AL SADUQ]

And if you forget which prayer you prayed and do not know if it was two, three, or four rak'ahs, then pray two rak'ahs, three rak'ahs, or four rak'ahs. If it was Dhuhr, Asr, or Isha, you have prayed four. If it was Maghrib, you have prayed three. If it was Fajr, you have prayed two.And if you spoke during your prayer by mistake, such as saying, "Straighten the rows," then complete your prayer and perform two prostrations of forgetfulness.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 352 • Wasail Al-Shia, Vol. 8, p. 241 • Mustadrak Al-Wasail, Vol. 6, p. 419

HADITH

1029 - وَ رُوِيَ: «أَنَّهُ مَنْ تَكَلَّمَ فِي صَلاَتِهِ نَاسِياً كَبَّرَ تَكْبِيرَاتٍ وَ مَنْ تَكَلَّمَ فِي صَلاَتِهِ مُتَعَمِّداً فَعَلَيْهِ إِعَادَةُ اَلصَّلاَةِ وَ مَنْ أَنَّ فِي صَلاَتِهِ فَقَدْ تَكَلَّمَ.

وإن نسيت الظهر حتى غربت الشمس وقد صليت العصر فان أمكنك أن تصليها قبل ان تفوتك المغرب فابدأ بها والا فصل المغرب ثم صل بعدها الظهر، وان نسيت الظهر وقد ذكرتها وأنت تصلى العصر فاجعل التي تصليها الظهر - إن لم تخش أن يفوتك وقتب العص - ثم صل العصر بعد ذلك، فان خفت أن يفوتك وقت العصر فابدأ بالعصر، وإن نسيت الظهر والعصر ثم ذكرتهما عند غروب الشمس فصل الظهر ثم صل العصر إن كنت لا تخاف فوات إحديهما، فإن خفت أن يفوتك إحداهما فابدأ بالعصر ولا تؤخرها فيكون قد فاتتك جميعا ، ثم صل الأولى بعد ذلك على أثرها ومتى فاتتك صلاة فصلها إذا ذكرت فإن ذكرتها وأنت في وقت فريضة أخرى فصل التي أنت في وقتها ثم صل الصلاة الفائتة، ومن فاتته الظهر والعصر جميعا، ثم ذكرهما وقد بقي من النهار بمقدار ما يصليهما جميعا بدأ بالظهر ثم بالعصر، وإن بقي بمقدار ما يصلي إحديهما بدأ بالعصر وإن بقي من النهار بمقدار ما يصلي ست ركعات بدأ بالظهر.

H.1029 - It is narrated: "If someone speaks during their prayer out of forgetfulness, they should make additional takbir (saying 'Allahu Akbar'). But if someone speaks during their prayer intentionally, they must repeat the prayer. If someone makes an utterance during their prayer, they have indeed spoken".

If you forget the Dhuhr (noon) prayer until the sun sets and you have already prayed Asr (afternoon) prayer, then if it is possible to perform Dhuhr before missing Maghrib (sunset) prayer, you should start with Dhuhr. Otherwise, pray Maghrib first and then perform Dhuhr afterward. If you remember Dhuhr while you are performing Asr, then consider the prayer you are performing as Dhuhr - unless you fear that the time for Asr will expire. Then perform Asr after that. If you fear that the time for Asr will expire, perform Asr first.

If you forget both Dhuhr and Asr prayers and remember them at sunset, then perform Dhuhr first and then Asr, provided that you do not fear missing one of them. If you fear missing one, perform Asr first, so that neither of them is completely missed. Then, afterward, perform the Dhuhr prayer immediately after. Whenever you miss a prayer, perform it as soon as you remember. If you remember it while you are in the time of another obligatory prayer, perform the current prayer first, then perform the missed prayer afterward.

If a person misses both Dhuhr and Asr prayers and remembers them with enough time left in the day to perform both, they should start with Dhuhr and then perform Asr. If there is only enough time to perform one of the two prayers, they should begin with Asr. If there is enough daylight left to perform six units of prayer, they should begin with Dhuhr.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 354 • Al-Wafi, Vol. 8, p. 877 • Wasail Al-Shia, Part 7, p. 281 • Wasail Al-Shia, Vol. 8, p. 206

HADITH

1030 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ يَفُوتُ اَلصَّلاَةُ مَنْ أَرَادَ اَلصَّلاَةَ وَ لاَ تَفُوتُ صَلاَةُ اَلنَّهَارِ حَتَّى تَغِيبَ اَلشَّمْسُ وَ لاَ صَلاَةُ اَللَّيْلِ حَتَّى يَطْلُعَ اَلْفَجْرُ.

وذلك للمضطر والعليل والناسي .وإن نسيت أن تصلي المغرب والعشاء الآخرة فذكرتهما قبل الفجر فصلهما جميعا إن كان الوقت باقيا، وإن خفت أن تفوتك إحداهما فابدأ بالعشاء الآخرة، فإن ذكرتهما بعد الصبح فصل الصبح، ثم المغرب ثم العشاء قبل طلوع الشمس. فإن نمت عن الغداة حتى تطلع الشمس فصل الركعتين ثم صل الغداة .وإن نسيت التشهد في الركعة الثانية وذكرته في الثالثة فأرسل نفسك وتشهد ما لم تركع، فإن ذكرت بعد ما ركعت فامض في صلاتك، فإذا سلمت سجدت سجدتي السهو وتشهدت فيهما التشهد الذي فاتك .وإن رفعت رأسك من السجدة الثانية في الركعة الرابعة وأحدثت فإن كنت قلت الشهادتين فقد مضت صلاتك وإن لم تكن قلت ذلك فقد مضت صلاتك فتوضأ ثم عد إلى مجلسك وتشهد .وإن نسيت التشهد أو التسليم فذكرته وقد فارقت مصلاك فاستقبل القبلة قائما كنت أو قاعدا وتشهد وسلم .ومن استيقن أنه صلى ستا فليعد الصلاة ، ومن لم يدر كم صلى ولم يقع وهمه على شئ فليعد الصلاة .وإذا صلى رجل إلى جانب رجل فقام على يساره وهو لا يعلم ثم علم وهو في صلاته حوله إلى يمينه .ومن وجب عليه سجدتا السهو ونسي أن يسجد هما فليسجد هما متى ذكر .ومن دخل مع قوم في الصلاة وهو يرى أنها الأولى وكانت العصر فليجعلها الأولى ويصلي العصر من بعد، ومن قام في الصلاة المكتوبة فسها فظن أنها نافلة أو قام في نافلة فظن أنها مكتوبة فهو على ما افتتح الصلاة عليه.ولا بأس أن يصلي الرجل الظهر خلف من يصلي العصر، ولا يصلي العصر خلف من يصلي الظهر إلا أن يتوهمها العصر فيصلي معه العصر، ثم يعلم أنها كانت الظهر فتجزي عنها.

H.1030 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"No one misses a prayer who truly desires to pray. The prayer of the day does not miss until the sun sets, and the prayer of the night does not miss until dawn breaks."

[AL SADUQ]

This applies to the person who is forced, ill, or forgetful.
If you forget to pray Maghrib and Isha, and remember them before dawn, pray both if there is still time. If you fear one of them will be missed, begin with Isha. If you remember them after Fajr, pray Fajr first, then Maghrib, then Isha before sunrise. If you miss Fajr until the sun rises, pray two rak'ahs for the missed prayer, then perform Fajr. If you forget the tashahhud (testification) in the second rak'ah and remember it in the third, pause and sit for the tashahhud as long as you have not yet bowed. If you remember after bowing, continue the prayer, and when you finish, perform two prostrations of forgetfulness and recite the missed tashahhud during them.

If you raise your head from the second sajdah in the fourth rak'ah and then break your wudu, if you have said the shahada (testification), your prayer is complete. If you have not yet said it, your prayer is invalid; you must perform wudu again and return to your place, then perform the tashahhud.

If you forget the tashahhud or the Tasleem (salutation) and realize it after you have moved from your prayer mat, face the Qiblah whether standing or sitting, then recite the tashahhud and Tasleem.

If someone is certain that they prayed six rak'ahs, they should repeat the prayer. If someone is unsure how many rak'ahs they prayed, and their doubt does not settle on any particular number, they should repeat the prayer.

If a man prays next to another and mistakenly stands on his left, but later realizes while in prayer, he should turn to his right. If someone needs to perform prostrations of forgetfulness but forgets to do so, they should perform them whenever they remember.

If a person joins a group in prayer thinking it is the first rak'ah, but it is Asr, they should make it the first rak'ah and complete Asr after. Similarly, if someone stands in a prayer mistakenly thinking it is a voluntary prayer but later realizes it is obligatory, their prayer is valid as it began. It is permissible for someone to pray Dhuhr behind someone praying Asr, but it is not permissible to pray Asr behind someone praying Dhuhr unless they mistakenly think it is Asr, then they pray Asr with him. This will count as their Asr prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 355 • Tahdhib Al-Ahkam, Part 2, p. 256 • Al-Istibsar, Part 1, p. 260 • Al-Istibsar, Part 1, p. 273 • Al-Sarayer, Part 3, p. 602 • Al-Wafi, Vol. 7, p. 289 • Wasail Al-Shia, Vol. 4, p. 159 • Bihar Al-Anwar, Vol. 79, p. 363

HADITH

1031 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنِ اَلزَّبَاطِيِّ عَنْ سَعِيدٍ اَلْأَعْرَجِ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى أَنَامَ رَسُولَهُ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ، عَنْ صَلاَةِ اَلْفَجْرِ حَتَّى طَلَعَتِ اَلشَّمْسُ ثُمَّ قَامَ فَبَدَأَ فَصَلَّى اَلرَّكْعَتَيْنِ اَللَّتَيْنِ قَبْلَ اَلْفَجْرِ ثُمَّ صَلَّى اَلْفَجْرَ وَ أَسْهَاهُ فِي صَلاَتِهِ فَسَلَّمَ فِي رَكْعَتَيْنِ ثُمَّ وَصَفَ مَا قَالَهُ ذُو اَلشِّمَالَيْنِ وَ إِنَّمَا فَعَلَ ذَلِكَ بِهِ رَحْمَةً لِهَذِهِ اَلْأُمَّةِ لِئَلاَّ يُعَيِّرَ اَلرَّجُلُ اَلْمُسْلِمُ إِذَا هُوَ نَامَ عَنْ صَلاَتِهِ أَوْ سَهَا فِيهَا فَيُقَالُ قَدْ أَصَابَ ذَلِكَ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

قال مصنف هذا الكتاب رحمه الله: إن الغلاة والمفوضة لعنهم الله ينكرون سهو النبي صلى الله عليه وآله ويقولون: لو جاز أن يسهو عليه السلام في الصلاة لجاز أن يسهو في التبليغ لان الصلاة عليه فريضة كما أن التبليغ عليه فريضة .وهذا لا يلزمنا، وذلك لان جميع الأحوال المشتركة يقع على النبي صلى الله عليه وآله فيها ما يقع على غيره، وهو متعبد بالصلاة كغيره ممن ليس بنبي، وليس كل من سواه بنبي كهو، فالحالة التي اختص بها هي النبوة والتبليغ من شرائطها، ولا يجوز أن يقع عليه في التبليغ ما يقع عليه في الصلاة لأنها عبادة مخصوصة والصلاة عبادة مشتركة، وبها تثبت له العبودية وبإثبات النوم له عن خدمة ربه عز وجل من غير إرادة له وقصد منه إليه نفي الربوبية عنه، لان الذي لا تأخذه سنة ولا نوم هو الله الحي القيوم، وليس سهو النبي صلى الله عليه وآله كسهونا لان سهوه من الله عز وجل وإنما أسهاه ليعلم أنه بشر مخلوق فلا يتخذ ربا معبودا دونه، وليعلم الناس بسهوه حكم السهو متى سهوا، وسهونا من الشيطان وليس للشيطان على

النبي صلى الله عليه وآله والأئمة صلوات الله عليهم سلطان " إنما سلطانه على الذين يتولونه والذين هم به مشركون " وعلى من تبعه من الغاوين، ويقول الدافعون لسهو النبي صلى الله عليه وآله: إنه لم يكن في الصحابة من يقال له: ذو اليدين، وإنه لا أصل للرجل ولا للخبر وكذبوا لان الرجل معروف وهو أبو محمد بن عمير بن عبد عمرو المعروف بذي اليدين وقد نقل عن المخالف والمؤالف، وقد أخرجت عنه أخبار في كتاب وصف القتال القاسطين بصفين. وكان شيخنا محمد بن الحسن بن أحمد بن الوليد رحمه اللهيقول: أول درجة في الغلو نفي السهو عن النبي صلى الله عليه وآله، ولو جاز أن ترد الأخبار الواردة في هذا المعنى لجاز أن ترد جميع الأخبار وفي ردها إبطال الدين والشريعة. وأنا أحتسب الاجر في تصنيف كتاب منفرد في إثبات سهو النبي صلى الله عليه وآله والرد على منكريه إن شاء الله تعالى.

H.1031 - Al-Hasan ibn Mahbub narrated from Al-Rabati, from Saeed Al-A'raj who said: "I heard Abu Abdullah {a.s} (Imam Ja'far Al-Sadiq {a.s}) say:
'Indeed, Allah {SWT}, the Blessed and Exalted, caused His Messenger {saws} to sleep through the Fajr prayer until the sun had risen. Then he stood up and prayed the two rak'ahs before Fajr, followed by the Fajr prayer. He forgot during his prayer, so he made a mistake and gave the salutation in two rak'ahs. Then he described what Dhul-Shimalayn said (who pointed out the mistake).
He did this out of mercy for this ummah, so that no Muslim man would be reproached if he sleeps through his prayer or makes a mistake in it, and so that it would be said: 'This happened to the Messenger of Allah {saws}.'".

[AL SADUQ]
The compiler of this book (may Allah {SWT} have mercy on him) said:
The extremists and those who deny the Imamate, may Allah {SWT} curse them, deny the possibility of the Prophet forgetting in prayer. They claim that if it was possible for him to forget in prayer, it would also be possible for him to forget in delivering the message, just as prayer is an obligatory act upon him, so too is the message (tabligh).
This claim does not apply to us because all circumstances common to others also apply to the Prophet {saws} in matters like prayer. He was bound by the same obligations in prayer as anyone who is not a Prophet, though the exception for him is his Prophethood and the duty of delivering the message (tabligh). There is no reason to assume that the Prophet would forget in delivering the message as he does in prayer, since prayer is a specific form of worship, whereas delivering the message is a different task.
It should be noted that the Prophet's forgetfulness or mistakes are not like our mistakes. His forgetfulness is willed by Allah {SWT}, and He made the Prophet forget to show that he is a human being, so that people would not make him an object of worship. Allah {SWT} alone is the one who does not sleep or forget. And the forgetfulness of the Prophet is meant to teach the people the rulings of forgetfulness, as it is not from the devil, who has no power over the Prophet {a.s} or the Imams {a.s}. His power is only over those who follow him and commit shirk with him.
Some opponents have claimed that there was no person called Dhul-Yadayn (the man who pointed out the mistake). They deny his existence and the reports about him. But

this is false. Dhul-Yadayn is known, and he was Abu Muhammad ibn Umayr ibn Abd Amr, and he has been reported about by both opponents and supporters.
Our teacher, Muhammad ibn Hasan ibn Ahmad ibn al-Walid (may Allah {SWT} have mercy on him), used to say: 'The first degree of extremism is to deny the Prophet's forgetfulness. If such reports were to be rejected, all reports would have to be rejected, which would invalidate the entire religion and its law. I intend to write a separate book to establish the forgetfulness of Prophet {saws} and refute those who deny it, Insha'Allah {SWT}.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 358 • Al-Wafi, Vol. 8, p. 1019 • Bihar Al Anwar, Vol. 17, p. 106

HADITH

1032 - وَ سَأَلَ حَمَّادُ بْنُ عُثْمَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ فَاتَهُ شَيْءٌ مِنَ اَلصَّلَوَاتِ فَذَكَرَ عِنْدَ طُلُوعِ اَلشَّمْسِ أَوْ عِنْدَ غُرُوبِهَا قَالَ «فَلْيُصَلِّ حِينَ يَذْكُرُ.

H.1032 - Hammad ibn Uthman asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} a person who missed part of their prayers and then remembered it at sunrise or sunset.
Imam {a.s} replied: "He should pray as soon as he remembers".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 411 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 361 • Tahdhib Al-Ahkam, Part 3, p. 176 • Al-Wafi, Vol. 8, p. 1039 • Wasail Al-Shia, Vol. 5, p. 484 • Tafsir Nur Al-Thaqalayn, Part 1, p. 545 • Tafseer Kanz Al-Daqaiq, Part 3, p. 529

CHAPTER 50 - PRAYER OF THE SICK, THE UNCONCIOUS, THE WEAK AND THE INFIRM, THE ELDERLY AND OTHERS

باب - صلاة المريض والمغمى عليه والضعيف والمبطون - والشيخ الكبير وغير ذلك

HADITH 1033 – 1062

1033 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «يُصَلِّي اَلْمَرِيضُ قَائِماً فَإِنْ لَمْ يَقْدِرْ عَلَى ذَلِكَ صَلَّى جَالِساً فَإِنْ لَمْ يَقْدِرْ أَنْ يُصَلِّيَ جَالِساً صَلَّى مُسْتَلْقِياً يُكَبِّرُ ثُمَّ يَقْرَأُ فَإِذَا أَرَادَ اَلرُّكُوعَ غَمَّضَ عَيْنَيْهِ ثُمَّ سَبَّحَ فَإِذَا سَبَّحَ فَتَحَ عَيْنَيْهِ فَيَكُونُ فَتْحُ عَيْنَيْهِ رَفْعَ رَأْسِهِ مِنَ اَلرُّكُوعِ فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَّضَ عَيْنَيْهِ ثُمَّ سَبَّحَ فَإِذَا سَبَّحَ فَتَحَ عَيْنَيْهِ فَيَكُونُ فَتْحُ عَيْنَيْهِ رَفْعَ رَأْسِهِ مِنَ اَلسُّجُودِ ثُمَّ يَتَشَهَّدُ وَ يَنْصَرِفُ.

H.1033 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The sick person should pray standing. If they are unable to do so, they should pray sitting. If they cannot pray sitting, they should pray lying down.
They should say the Takbir, then recite.
When they want to bow, they should close their eyes and then say the Tasbih (SubhanAllah {SWT}). When they say Tasbih, they should open their eyes.
The opening of the eyes represents the raising of their head from the bowing position.
When they want to prostrate, they should close their eyes and then say the Tasbih.
When they say Tasbih, they should open their eyes, and the opening of the eyes represents raising their head from the prostration position. Then they should recite the testimony of faith (Tashahhud) and end the prayer".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1034 - وَ سُئِلَ: عَنِ اَلْمَرِيضِ لاَ يَسْتَطِيعُ اَلْجُلُوسَ أَ يُصَلِّي وَ هُوَ مُضْطَجِعٌ وَ يَضَعُ عَلَى جَبْهَتِهِ شَيْئاً فَقَالَ «نَعَمْ لَمْ يُكَلِّفْهُ اَللَّهُ إِلاَّ طَاقَتَهُ.

H.1034 - It was asked about a sick person who is unable to sit - whether they can pray while lying down and placing something on their forehead.
Imam {a.s} replied: "Yes, Allah {SWT} has not burdened them beyond their capacity."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 361 • Wasail Al-Shia, Vol. 5, p. 485

HADITH

1035 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ: عَنِ اَلرَّجُلِ يَكُونُ فِي عَيْنَيْهِ اَلْمَاءُ فَيُنْتَزَعُ اَلْمَاءُ مِنْهَا فَيَسْتَلْقِي عَلَى ظَهْرِهِ اَلْأَيَّامَ اَلْكَثِيرَةَ أَرْبَعِينَ يَوْماً أَوْ أَقَلَّ أَوْ أَكْثَرَ فَيَمْتَنِعُ مِنَ اَلصَّلاَةِ إِلاَّ إِيمَاءً وَ هُوَ عَلَى حَالِهِ فَقَالَ «لاَ بَأْسَ بِذَلِكَ.

H.1035 - Samahat ibn Mehran asked about a man who has an eye condition (cataracts or similar) and undergoes a procedure to remove the issue, requiring him to lie on his back for many days - forty days, or possibly fewer or more. As a result, he can only perform his prayers by gestures due to his condition.
The response was: "There is no harm in that."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1036 - وَ سَأَلَهُ بَزِيعٌ اَلْمُؤَذِّنُ فَقَالَ لَهُ: إِنِّي أُرِيدُ أَنْ أَقْدَحَ عَيْنِي فَقَالَ لِي «اِفْعَلْ» فَقُلْتُ إِنَّهُمْ يَزْعُمُونَ أَنَّهُ يُلْقَى عَلَى قَفَاهُ كَذَا وَ كَذَا يَوْماً لاَ يُصَلِّي قَاعِداً قَالَ «اِفْعَلْ.

H.1036 - Bazi' the Muezzin asked Imam {a.s}: "I intend to undergo a procedure on my eye."
Imam {a.s} replied: "Do it."
Bazi' then said: "But they claim that I will be made to lie on my back for several days and will not be able to perform prayer while sitting."
Imam {a.s} replied: "Do it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 361 • Wasail Al-Shia, Vol. 5, p. 484

HADITH

1037 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلْمَرِيضُ يُصَلِّي قَائِماً فَإِنْ لَمْ يَسْتَطِعْ صَلَّى جَالِساً فَإِنْ لَمْ يَسْتَطِعْ صَلَّى عَلَى جَنْبِهِ اَلْأَيْمَنِ فَإِنْ لَمْ يَسْتَطِعْ صَلَّى عَلَى جَنْبِهِ اَلْأَيْسَرِ فَإِنْ لَمْ يَسْتَطِعِ اِسْتَلْقَى وَ أَوْمَأَ إِيمَاءً وَ جَعَلَ وَجْهَهُ نَحْوَ اَلْقِبْلَةِ وَ جَعَلَ سُجُودَهُ أَخْفَضَ مِنْ رُكُوعِهِ.

ويجوز للمريض أن يصلي الفريضة على الدابة يستقبل به القبلة ويجزيه فاتحة الكتاب، ويضع جبهته في الفريضة على ما أمكنه من شئ، ويؤمي في النافلة إيماء.

H.1037 - The Messenger of Allah {saws} said:
"A sick person should pray standing, and if he cannot, he should pray sitting. If he cannot do that, he should pray on his right side. If he cannot do that, he should pray on his left side. If he cannot do even that, he should lie down, face the Qibla, and make gestures for his prayers, with his prostration lower than his bowing."

[AL SADUQ]

It is permissible for a sick person to perform the obligatory prayer while riding an animal, as long as they face the Qibla. It is sufficient for them to recite Surah Al-Fatiha and to place their forehead on whatever is possible for prostration. In supererogatory (non-obligatory) prayers, they may gesture instead.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 362 • Al-Wafi, Vol. 8, p. 1040 • Wasail Al-Shia, Vol. 5, p. 485 • Tafsir Nur Al-Thaqalayn, Part 1, p. 545 • Tafseer Kanz Al-Daqaiq, Part 3, p. 529

HADITH

1038 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «دَخَلَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَلَى رَجُلٍ مِنَ اَلْأَنْصَارِ وَ قَدْ شَبَّكَتْهُ اَلرِّيحُ فَقَالَ يَا رَسُولَ اَللَّهِ كَيْفَ أُصَلِّي فَقَالَ» «إِنِ اِسْتَطَعْتُمْ أَنْ تُجْلِسُوهُ فَأَجْلِسُوهُ وَ إِلاَّ فَوَجِّهُوهُ إِلَى اَلْقِبْلَةِ وَ مُرُوهُ فَلْيُومِ بِرَأْسِهِ إِيمَاءً وَ يَجْعَلُ اَلسُّجُودَ أَخْفَضَ مِنَ اَلرُّكُوعِ وَ إِنْ كَانَ لاَ يَسْتَطِيعُ أَنْ يَقْرَأَ فَاقْرَءُوا عِنْدَهُ وَ أَسْمِعُوهُ.

H.1038 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"The Messenger of Allah {saws} visited a man from the Ansar who was struck by a strong wind. The man asked:
'O' Messenger of Allah {saws}, how should I pray?'
The Prophet {a.s} replied: 'If you are able to, seat him. If not, direct him towards the Qibla, and command him to gesture with his head (for prayer). Make his prostration lower than his bowing. If he is unable to recite (the Quran), then recite for him and make him listen.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 362 • Al-Wafi, Vol. 8, p. 1042 • Wasail Al-Shia, Vol. 5, p. 485

HADITH

1039 - وَ رَوَى عُمَرُ بْنُ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَرِيضِ كَيْفَ يَسْجُدُ فَقَالَ «عَلَى خُمْرَةٍ أَوْ عَلَى مِرْوَحَةٍ أَوْ عَلَى سِوَاكٍ يُرْفَعُ إِلَيْهِ وَ هُوَ أَفْضَلُ مِنَ اَلْإِيمَاءِ إِنَّمَا كَرِهَ مَنْ كَرِهَ اَلسُّجُودَ عَلَى اَلْمِرْوَحَةِ مِنْ أَجْلِ اَلْأَوْثَانِ اَلَّتِي كَانَتْ تُعْبَدُ مِنْ دُونِ اَللَّهِ وَ إِنَّا لَمْ نَعْبُدْ غَيْرَ اَللَّهِ قَطُّ فَاسْجُدُوا عَلَى اَلْمِرْوَحَةِ وَ عَلَى اَلسِّوَاكِ وَ عَلَى عُودٍ.

H.1039 - Umar ibn Udhaynah narrated from Zurarah from Imam Muhammad ibn Ali Al-Baqir {a.s} that he asked about how a sick person should perform prostration (Sujood).
Abu Ja'far said: "On a small mat (Khumrah), a fan (Miroohah), or a stick (Miswak) that is raised to them, and this is better than mere gesturing. The disapproval from some for prostrating on a fan was due to the idols that were worshiped besides Allah {SWT}. However, we have never worshiped anything besides Allah {SWT}, so prostrate on the fan, on the Miswak, or on a piece of wood."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 362 • Wasail Al-Shia, Vol. 5, p. 364

HADITH

1040 - وَ سَأَلَ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَرِيضِ هَلْ يَقْضِي اَلصَّلَوَاتِ إِذَا أُغْمِيَ عَلَيْهِ فَقَالَ «لاَ إِلاَّ اَلصَّلاَةَ اَلَّتِي أَفَاقَ فِيهَا.

H.1040 - The Halabi asked Imam Jafar ibn Muhammad Al-about a sick person who faints. Does he need to make up the prayers he missed during his fainting?
Imam {a.s} replied: "No, except for the prayer in which he regained consciousness".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1041 - وَ كَتَبَ أَيُّوبُ بْنُ نُوحٍ إِلَى أَبِي اَلْحَسَنِ اَلثَّالِثِ عَلَيْهِ اَلسَّلاَمُ: يَسْأَلُهُ عَنِ اَلْمُغْمَى عَلَيْهِ يَوْماً أَوْ أَكْثَرَ هَلْ يَقْضِي مَا فَاتَهُ مِنَ اَلصَّلَوَاتِ أَمْ لاَ فَكَتَبَ «لاَ يَقْضِي اَلصَّوْمَ وَ لاَ يَقْضِي اَلصَّلاَةَ.

H.1041 - Ayoub ibn Noah wrote to Abu Al-Hasan al-Third (Imam Musa al-Kadhim) {a.s} asking whether a person who is unconscious for a day or more needs to make up the prayers (salat) they missed.
The Imam wrote in response, "He does not have to make up the fasting (sawm) or the prayers (salat)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1042 - وَ سَأَلَهُ عَلِيُّ بْنُ مَهْزِيَارَ: عَنْ هَذِهِ اَلْمَسْأَلَةِ فَقَالَ «لاَ يَقْضِي اَلصَّوْمَ وَ لاَ اَلصَّلاَةَ وَ كُلُّ مَا غَلَبَ اَللَّهُ عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعُذْرِ.

فأما الاخبار التي رويت في المغمى عليه أنه يقضي جميع ما فاته، وما روي أنه يقضي صلاة شهر، وما روي أنه يقضي صلاة ثلاثة أيام ، فهي صحيحة ولكنها على الاستحباب لا على الايجاب والأصل أنه لا قضاء عليه.

H.1042 - Ali ibn Mahziyar asked about this issue, and Imam {a.s} replied:
"He does not have to make up the fasting (sawm) or the prayers (salat), and everything that overwhelms a person due to God's will, God is more deserving of granting the excuse."

[AL SADUQ]
As for the narrations that mention the unconscious person making up all the missed prayers, or that they must make up the prayers for a month, or for three days, these are correct but are understood to be recommended (mustahabb) and not obligatory (wajib). The principle is that there is no obligation to make up the missed prayers or fasts.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1043 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع أَنَّهُ قَالَ: «صَاحِبُ اَلْبَطَنِ اَلْغَالِبِ يَتَوَضَّأُ وَ يَبْنِي عَلَى صَلاَتِهِ.

H.1043 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s}: "The person who has a frequent (or overpowering) stomach condition should perform ablution (wudu) and continue with their prayer (salat)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 363 • Awaali al-La'aali, Part 3, p. 26 • Al-Wafi, Vol. 8, p. 1047

HADITH

1044 - وَقَالَ مُرَازِمُ بْنُ حَكِيمٍ اَلْأَزْدِيُّ: مَرِضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أَتَنَفَّلْ فِيهَا فَقُلْتُ ذَلِكَ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «لَيْسَ عَلَيْكَ قَضَاءٌ إِنَّ اَلْمَرِيضَ لَيْسَ كَالصَّحِيحِ كُلُّ مَا غَلَبَ اَللَّهُ تَعَالَى عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعُذْرِ.

H.1044 - Murazim ibn Hakim al-Azdi said:
"I was ill for four months and did not perform any voluntary prayers (nawafil) during that time.
I mentioned this to Imam Jafar ibn Muhammad Al-Sadiq {a.s},
Imam {a.s} said:
'There is no obligation upon you for making up those prayers. Indeed, the sick person is not like the healthy one. Whatever Allah {SWT} has made overpowering upon him, Allah {SWT} is more entitled to excuse him.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 364 • Wasail Al-Shia, Part 4, p. 80

HADITH

1045 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَسْتَنِدَ إِلَى حَائِطِ اَلْمَسْجِدِ وَ هُوَ يُصَلِّي أَوْ يَضَعَ يَدَهُ عَلَى اَلْحَائِطِ وَ هُوَ قَائِمٌ مِنْ غَيْرِ مَرَضٍ وَ لاَ عِلَّةٍ فَقَالَ «لاَ بَأْسَ» وَ عَنِ اَلرَّجُلِ يَكُونُ فِي صَلاَةٍ فَرِيضَةٍ فَيَقُومُ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ هَلْ يَصْلُحُ لَهُ أَنْ يَتَنَاوَلَ جَانِبَ اَلْمَسْجِدِ فَيَنْهَضَ يَسْتَعِينُ بِهِ عَلَى اَلْقِيَامِ مِنْ غَيْرِ ضَعْفٍ وَ لاَ عِلَّةٍ فَقَالَ «لاَ بَأْسَ بِهِ.

H.1045 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} on whether it is permissible for a man to lean against the wall of the mosque while he is praying, or to place his hand on the wall while standing, without any illness or condition?"
He {a.s} replied: "There is no harm in that."
He also asked: "What about a man who is praying the obligatory prayer, and in the first two rak'ahs, he stands up and leans on the side of the mosque to help him rise, without any weakness or condition?"
He {a.s} replied: "There is no harm in that either."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 364 • Tahdhib Al-Ahkam, Part 2, p. 326 • Al-Wafi, Vol. 8, p. 899 • Wasail Al-Shia, Vol. 5, p. 499

HADITH

1046 - وَقَالَ حَمَّادُ بْنُ عُثْمَانَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَدِ اِشْتَدَّ عَلَيَّ اَلْقِيَامُ فِي اَلصَّلاَةِ فَقَالَ «إِذَا أَرَدْتَ أَنْ تُدْرِكَ صَلاَةَ اَلْقَائِمِ فَاقْرَأْ وَ أَنْتَ جَالِسٌ فَإِذَا بَقِيَ مِنَ اَلسُّورَةِ آيَتَانِ فَقُمْ وَ أَتِمَّ مَا بَقِيَ وَ اِرْكَعْ وَ اُسْجُدْ فَذَاكَ صَلاَةُ اَلْقَائِمِ.

H.1046 - Hamad ibn Othman said: I said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
'The standing in prayer has become very difficult for me.'
He {a.s} replied: 'When you want to catch the prayer of the one standing, recite while sitting. When there remain two verses of the surah, then stand up and complete the remaining part, and bow and prostrate. That is the prayer of the one standing.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 364 • Tahdhib Al-Ahkam, Part 2, p. 295 • Al-Wafi, Vol. 7, p. 113 • Wasail Al-Shia, Vol. 5, p. 498

HADITH

1047 - وَ سَأَلَ سَهْلُ بْنُ اَلْيَسَعِ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي اَلنَّافِلَةَ قَاعِداً وَ لَيْسَ بِهِ عِلَّةٌ فِي سَفَرٍ أَوْ حَضَرٍ فَقَالَ «لاَ بَأْسَ بِهِ.

H.1047 - Sahl ibn al-Yas'a asked Abu Al-Hasan al-Awwal {a.s} about a man who prays a voluntary prayer sitting while he does not have any illness, whether in travel or while at home.
Imam {a.s} said: "There is no harm in that".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1048 - وَقَالَ أَبُو بَصِيرٍ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ إِنَّا نَتَحَدَّثُ وَ نَقُولُ مَنْ صَلَّى وَ هُوَ جَالِسٌ مِنْ غَيْرِ عِلَّةٍ كَانَتْ صَلاَتُهُ رَكْعَتَيْنِ بِرَكْعَةٍ وَ سَجْدَتَيْنِ بِسَجْدَةٍ فَقَالَ «لَيْسَ هُوَ هَكَذَا هِيَ تَامَّةٌ لَكُمْ.

H.1048 - Abu Basir said: I said to Abu Ja'far {a.s},
"We talk and say that whoever prays while sitting without any illness, his prayer consists of two rak'ahs in place of one, and two prostrations in place of one."
Imam {a.s} said: "It is not as you say. It is complete for you."

[REFERENCES] Al-Kafi, Volume 3, p. 410 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 365 • Tahdhib Al-Ahkam, Part 2, p. 170 • Al-Istibsar, Part 1, p. 294 • Al-Wafi, Vol. 7, p. 111 • Wasail Al-Shia, Vol. 5, p. 492

HADITH

1049 - وَ رُوِيَ عَنْ حُمْرَانَ بْنِ أَعْيَنَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ إِذَا صَلَّى جَالِساً تَرَبَّعَ فَإِذَا رَكَعَ ثَنَى رِجْلَيْهِ.

H.1049 - It was narrated from Humran ibn A'yan, from one of the Imams {a.s}, who said: "My father {a.s} when he prayed while sitting, he would sit cross-legged, and when he went into ruku' (bowing), he would fold his legs."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 365 • Tahdhib Al-Ahkam, Part 2, p. 171 • Al-Wafi, Vol. 7, p. 114 • Wasail Al-Shia, Vol. 5, p. 502

HADITH

1050 - وَ رَوَى مُعَاوِيَةُ بْنُ مَيْسَرَةَ: أَنَّهُ سَأَلَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَ يُصَلِّي اَلرَّجُلُ وَ هُوَ جَالِسٌ مُتَرَبِّعٌ وَ مَبْسُوطُ اَلرِّجْلَيْنِ فَقَالَ «لاَ بَأْسَ بِذَلِكَ.

H.1050 - Muawiya ibn Maysara narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "Can a person pray while sitting in the position of tawarruk (cross-legged) or with his legs spread out?"
Imam {a.s} said: "There is no harm in that."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 365 • Wasail Al-Shia, Vol. 5, p. 502

HADITH

1051 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: فِي اَلصَّلاَةِ فِي اَلْمَحْمِلِ «صَلِّ مُتَرَبِّعاً وَ مَمْدُودَ اَلرِّجْلَيْنِ وَ كَيْفَ مَا أَمْكَنَكَ.

H.1051 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said regarding prayer in a carriage (mahmil),
"Pray sitting cross-legged (tawarruk), with your legs extended, or in whatever manner is possible for you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 365 • Tahdhib Al-Ahkam, Part 3, p. 228 • Al-Wafi, Vol. 7, p. 520 • Wasail Al-Shia, Vol. 4, p. 330 • Wasail Al-Shia, Vol. 5, p. 502

HADITH

1052 - وَ رُوِيَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي زِيَادٍ اَلْكَرْخِيِّ أَنَّهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ شَيْخٌ كَبِيرٌ لاَ يَسْتَطِيعُ اَلْقِيَامَ إِلَى اَلْخَلاَءِ لِضَعْفِهِ وَ لاَ يُمْكِنُهُ اَلرُّكُوعُ وَ اَلسُّجُودُ فَقَالَ «لِيَوْمِ بِرَأْسِهِ إِيمَاءً وَ إِنْ كَانَ لَهُ مَنْ يَرْفَعُ إِلَيْهِ اَلْخُمْرَةَ فَلْيَسْجُدْ فَإِنْ لَمْ يُمْكِنْهُ ذَلِكَ فَلْيُومِ بِرَأْسِهِ نَحْوَ اَلْقِبْلَةِ إِيمَاءً» قُلْتُ فَالصِّيَامُ قَالَ «إِذَا كَانَ فِي ذَلِكَ اَلْحَدِّ فَقَدْ وَضَعَ اَللَّهُ عَنْهُ فَإِنْ كَانَ لَهُ مَقْدُرَةٌ فَصَدَقَةُ مُدٍّ مِنَ اَلطَّعَامِ بَدَلَ كُلِّ يَوْمٍ أَحَبُّ إِلَيَّ فَإِنْ لَمْ يَكُنْ لَهُ يَسَارُ ذَلِكَ فَلاَ شَيْءَ عَلَيْهِ.

H.1052 - Ibrahim ibn Abi Ziyad al-Karkhi narrated:
I asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about an elderly man who could not stand up due to weakness and was unable to perform ruku‘ (bowing) or sujood (prostration).
Imam {a.s} said: "He should perform his prayer with gestures (īmā’), directing his head towards the Qiblah. If he has someone to raise the ṣaḥfa (a mat or a piece of cloth, typically used for prostration) for him, then he should prostrate. If he is unable to do so, he should perform his prayer with gestures (īmā’) facing the Qiblah."
I asked: "What about fasting?"
Imam {a.s} said: "If he has reached such a state, then Allah {SWT} has excused him from fasting. If he is able, he should give a ṣadaqa (charity) of a mud (a portion of food) for each day, which is preferable. If he is not able to do this, then there is nothing required of him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 365 • Tahdhib Al-Ahkam, Part 3, p. 307

HADITH

1053 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ سُلَيْمَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَأْخُذُهُ اَلرُّعَافُ فِي اَلصَّلاَةِ وَ لاَ يَزِيدُ عَلَى أَنْ يَسْتَنْشِقَهُ أَ يَجُوزُ ذَلِكَ قَالَ «نَعَمْ.

H.1053 - Abdullah ibn Sulayman asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a person who experiences nosebleed during prayer and is only able to stop it by sniffing. Is this permissible?
Imam {a.s} said: "Yes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1054 - وَ رَوَى بُكَيْرُ بْنُ أَعْيَنَ: أَنَّ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ رَأَى رَجُلاً رَعَفَ وَ هُوَ فِي اَلصَّلاَةِ وَ أَدْخَلَ يَدَهُ فِي أَنْفِهِ فَأَخْرَجَ دَماً فَأَشَارَ إِلَيْهِ بِيَدِهِ «اُفْرُكْهُ بِيَدِكَ وَ صَلِّ.

H.1054 - Bukayr ibn Ayyan narrated that Imam Muhammad ibn Ali Al-Baqir {a.s} saw a man who had a nosebleed during prayer. The man put his hand into his nose, took out blood, and the Imam gestured to him with his hand, saying,
"Wipe it with your hand and continue praying."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 366 • Al-Wafi, Vol. 8, p. 871 • Wasail Al-Shia, Vol. 7, p. 238

HADITH

1055 - وَ سَأَلَ لَيْثٌ اَلْمُرَادِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَرْعُفُ زَوَالَ اَلشَّمْسِ حَتَّى يَذْهَبَ اَللَّيْلُ قَالَ «يُومِئُ إِيمَاءً بِرَأْسِهِ عَنْ كُلِّ صَلاَةٍ.

H.1055 - Layth al-Muradi asked Imam Jafar Al-Sadiq {a.s} about a man who suffers from continuous nosebleeds from the time of the sun's zenith until nightfall.
Imam {a.s} replied: "He should gesture with his head for each prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1056 - وَ رَوَى عُمَرُ بْنُ أُذَيْنَةَ عَنْهُ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ سَأَلَهُ عَنِ اَلرَّجُلِ يَرْعُفُ وَ هُوَ فِي اَلصَّلاَةِ وَ قَدْ صَلَّى بَعْضَ صَلاَتِهِ فَقَالَ «إِنْ كَانَ اَلْمَاءُ عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ أَوْ عَنْ خَلْفِهِ فَلْيَغْسِلْهُ مِنْ غَيْرِ أَنْ يَلْتَفِتَ وَ لْيَبْنِ عَلَى صَلاَتِهِ فَإِنْ لَمْ يَجِدِ اَلْمَاءَ حَتَّى يَلْتَفِتَ فَلْيُعِدِ اَلصَّلاَةَ» قَالَ «وَ اَلْقَيْءُ مِثْلُ ذَلِكَ.

H.1056 - Umar ibn Uthayna reported from him {a.s} that he was asked about a man who experiences a nosebleed while in prayer and has already prayed part of it.
Imam {a.s} replied: "If the blood is on his right, left, or behind him, he should wash it without turning and continue with his prayer. If he cannot find water without turning, then he should repeat the prayer." He also said: "Vomiting is similar to that."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 366 • Al-Wafi, V. 8, p. 869 • Wasail Al-Shia, V. 7, p. 238

HADITH

1057 - وَ فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ: «إِنْ تَكَلَّمْتَ أَوْ صَرَفْتَ وَجْهَكَ عَنِ اَلْقِبْلَةِ فَأَعِدِ اَلصَّلاَةَ.

H.1057 - In the narration of Abu Basir from Imam {a.s}, He {a.s} said: "If you speak or turn your face away from the qibla, then you should repeat the prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 366 • Al-Wafi, Vol. 8, p. 869 • Wasail Al-Shia, Vol. 4, p. 313 • Wasail Al-Shia, Vol. 7, p. 245 • Wasail Al-Shia, Part 7, p. 281

HADITH

1058 - وَقَالَ لَهُ أَبُو بَصِيرٍ: أَسْمَعُ اَلْعَطْسَةَ فَأَحْمَدُ اَللَّهَ تَعَالَى وَ أُصَلِّي عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ أَنَا فِي اَلصَّلاَةِ قَالَ «نَعَمْ وَ إِنْ كَانَ بَيْنَكَ وَ بَيْنَ صَاحِبِكَ اَلْيَمُّ.

H.1058 - Abu Basir said to him: "I hear someone sneeze, and I praise Allah {SWT} and send blessings upon the Prophet {saws} while I am in prayer."
Imam {a.s} said: "Yes, even if there is a sea between you and your companion."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 367 • Tahdhib Al-Ahkam, P 2, p. 332 • Wasail Al-Shia, P 7, p. 272

HADITH

1059 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلْأَعْمَى إِذَا صَلَّى لِغَيْرِ اَلْقِبْلَةِ فَإِنْ كَانَ فِي وَقْتٍ فَلْيُعِدْ وَ إِنْ كَانَ قَدْ مَضَى اَلْوَقْتُ فَلاَ يُعِيدُ»

H.1059 - Imam {a.s} said:
"If a blind person prays facing the wrong direction, and if it is during the time of the prayer, then he should repeat it. But if the time has passed, he does not need to repeat it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 367 • Al-Wafi, Vol. 7, p. 554 • Wasail Al-Shia, Vol. 4, p. 318

HADITH

1060 - وَ رُوِيَ عَنِ اَلْفُضَيْلِ بْنِ يَسَارٍ أَنَّهُ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَكُونُ فِي اَلصَّلاَةِ فَأَجِدُ غَمْزاً فِي بَطْنِي أَوْ أَزّاً أَوْ ضَرَبَاناً فَقَالَ «اِنْصَرِفْ وَ تَوَضَّأْ وَ اِبْنِ عَلَى مَا مَضَى مِنْ صَلاَتِكَ مَا لَمْ تَنْقُضِ اَلصَّلاَةَ بِالْكَلاَمِ مُتَعَمِّداً فَإِنْ تَكَلَّمْتَ نَاسِياً فَلاَ شَيْءَ عَلَيْكَ وَ هُوَ بِمَنْزِلَةِ مَنْ تَكَلَّمَ فِي اَلصَّلاَةِ نَاسِياً» قُلْتُ وَ إِنْ قَلَبَ وَجْهَهُ عَنِ اَلْقِبْلَةِ قَالَ «نَعَمْ وَ إِنْ قَلَبَ وَجْهَهُ عَنِ اَلْقِبْلَةِ.

H.1060 - It is narrated from al-Fudayl ibn Yasar that He said:
"I said to Imam Muhammad ibn Ali Al-Baqir {a.s}: 'I am praying and I feel a pain in my stomach, or a rumbling, or a sensation of something moving.'
Imam {a.s} said: 'Turn away (from prayer) and perform ablution, and then continue the prayer you have already performed, as long as you have not invalidated the prayer by deliberately speaking. If you spoke by mistake, there is no harm, and it is like the one who speaks in prayer by mistake.'
I asked: 'What if he turns his face away from the qibla?'
Imam {a.s} said: 'Yes, even if he turns his face away from the qibla.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 367 • Tahdhib Al-Ahkam, Part 2, p. 332 • Al-Istibsar, Part 1, p. 401 • Al-Wafi, Vol. 8, p. 865 • Wasail Al-Shia, Vol. 7, p. 235

HADITH

1061 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْغَمْزِ يُصِيبُ اَلرَّجُلَ فِي بَطْنِهِ وَ هُوَ يَسْتَطِيعُ أَنْ يَصْبِرَ عَلَيْهِ أَ يُصَلِّي عَلَى تِلْكَ اَلْحَالَةِ أَمْ لاَ يُصَلِّي فَقَالَ «إِنِ اِحْتَمَلَ اَلصَّبْرَ وَ لَمْ يَخَفْ إِعْجَالاً عَنِ اَلصَّلاَةِ فَلْيُصَلِّ وَ لْيَصْبِرْ.

H.1061 - Abd al-Rahman ibn al-Hajjaj asked Abu al-Hasan {a.s} about a man who feels discomfort in his stomach but is able to bear it. He asked whether the man should continue praying in that situation or not.
Imam {a.s} replied: "If he can tolerate the pain and does not fear it causing him to rush the prayer, then he should pray and be patient."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1062 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ يَقْطَعُ اَلتَّبَسُّمُ اَلصَّلاَةَ وَ يَقْطَعُهَا اَلْقَهْقَهَةُ وَ لاَ تَنْقُضُ اَلْوُضُوءَ.

H.1062 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Smiling does not invalidate the prayer, but loud laughter does. And smiling does not break the wudu (ablution)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 367 • Al-Wafi, Vol. 8, p. 891 • Wasail Al-Shia, Part 1, p. 264 • Wasail Al-Shia, Part 7, p. 251

CHAPTER 51 - GREETING THE WORSHIPPER

باب - التسليم على المصلي

HADITH 1063 – 1066

1063 - سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُسَلِّمُ عَلَى اَلْقَوْمِ فِي اَلصَّلاَةِ فَقَالَ «إِذَا سَلَّمَ عَلَيْكَ مُسْلِمٌ وَ أَنْتَ فِي اَلصَّلاَةِ فَسَلِّمْ عَلَيْهِ تَقُولُ اَلسَّلاَمُ عَلَيْكَ وَ أَشِرْ بِإِصْبَعِكَ.

H.1063 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a person who greets others while in prayer.
Imam {a.s} said: "If a Muslim greets you while you are in prayer, respond to him by saying, ‘As-salamu ‘alayka,' and gesture with your finger."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 367 • Al-Sara’ir, Part 3, p. 604 • Al-Wafi, Vol. 8, p. 888 • Wasail Al-Shia, Part 7, p. 268 • Bihar Al-Anwar, Vol. 81, p. 303

HADITH

1064 - وَ سَأَلَ عَمَّارٌ اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلتَّسْلِيمِ عَلَى اَلْمُصَلِّي فَقَالَ «إِذَا سَلَّمَ عَلَيْكَ رَجُلٌ مِنَ اَلْمُسْلِمِينَ وَ أَنْتَ فِي اَلصَّلاَةِ فَرُدَّ عَلَيْهِ فِيمَا بَيْنَكَ وَ بَيْنَ نَفْسِكَ وَ لاَ تَرْفَعْ صَوْتَكَ.

H.1064 - Ammar al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about greeting someone while in prayer.
Imam {a.s} said: "If a man from the Muslims greets you while you are in prayer, respond to him within yourself and do not raise your voice”.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 368 • Tahdhib Al-Ahkam, Part 2, p. 331 • Al-Wafi, Vol. 8, p. 888 • Wasail Al-Shia, Part 7, p. 268 • Tafsir Al-Burhan, Vol. 2, p. 143

HADITH

1065 - وَ رَوَى عَنْهُ مَنْصُورُ بْنُ حَازِمٍ أَنَّهُ قَالَ: «إِذَا سُلِّمَ عَلَى اَلرَّجُلِ وَ هُوَ يُصَلِّي يَرُدُّ عَلَيْهِ خَفِيّاً كَمَا قَالَ.

H.1065 - Mansur ibn Hazim narrated from Imam {a.s} that He said:
"If someone greets a man while he is praying, he should respond to him quietly, as He (the greeter) said."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 368 • Tahdhib Al-Ahkam, Part 2, p. 332 • Al-Wafi, Vol. 8, p. 888 • Wasail Al-Shia, Part 7, p. 268 • Tafsir Al-Burhan, Vol. 2, p. 143

HADITH

1066 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «سَلَّمَ عَمَّارٌ عَلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ هُوَ فِي اَلصَّلاَةِ فَرَدَّ عَلَيْهِ» ثُمَّ قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ «إِنَّ اَلسَّلاَمَ اِسْمٌ مِنْ أَسْمَاءِ اَللَّهِ عَزَّ وَ جَلَّ.

H.1066 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Ammar greeted the Messenger of Allah {saws} while he was in prayer, and he responded to him."
Then Abu Ja'far {a.s} said: "Indeed, Salam (greeting) is one of the names of Allah {SWT}, the Mighty and Majestic."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 368 • Al-Wafi, Vol. 8, p. 889 • Wasail Al-Shia, Vol. 7, p. 269 • Bihar Al-Anwar, Vol. 81, p. 306

CHAPTER 52 - THE ONE PRAYING ENCOUNTERS PREDATORY ANIMALS AND HARMFUL CREATURES AND HE KILLS THEM

باب - المصلي تعرض له السباع والهوام فيقتلها

HADITH 1067 – 1073

1067 - سَأَلَ اَلْحُسَيْنُ بْنُ أَبِي اَلْعَلاَءِ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَرَى اَلْحَيَّةَ وَ اَلْعَقْرَبَ وَ هُوَ يُصَلِّي قَالَ «يَقْتُلُهُمَا.

H.1067 - Al-Hussain bin Abi al-'Ala asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a person who sees a snake or a scorpion while he is praying.
He {a.s} replied: "He should kill them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1068 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ تُؤْذِيهِ اَلدَّابَّةُ وَ هُوَ يُصَلِّي قَالَ «يُلْقِيهَا عَنْهُ إِنْ شَاءَ أَوْ يَدْفِنُهَا فِي اَلْحَصَى.

H.1068 - Muhammad ibn Muslim asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a person who is harmed by an animal while he is praying.
He {a.s} replied: "He should throw it away from him if he wishes, or bury it in the pebbles."

[REFERENCES] Da'ā'im al-Islām, Part 1, p. 174 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 368 • Mustadrak Al-Wasail, Vol. 5, p. 425

HADITH

1069 - وَ سَأَلَ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَحْتَكُّ وَ هُوَ فِي اَلصَّلاَةِ قَالَ «لاَ بَأْسَ.

H.1069 - Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a person who scratches himself while in prayer. He {a.s} replied: "There is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1070 - وَ سَأَلَهُ عَنِ اَلرَّجُلِ يَقْتُلُ اَلْبَقَّةَ وَ اَلْبُرْغُوثَ وَ اَلْقَمْلَةَ وَ اَلذُّبَابَ وَ هُوَ فِي اَلصَّلاَةِ أَ يَنْقُضُ ذَلِكَ صَلاَتَهُ وَ وُضُوءَهُ قَالَ «لاَ.

H.1070 - He asked him about a person who kills a louse, a flea, a mosquito, or a fly while in prayer. Does this invalidate his prayer and wudu?
Imam {a.s} said: "No."

[REFERENCES] Al-Kafi, Volume 3, p. 367 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 368 • Tahdhib Al-Ahkam, Part 2, p. 330 • Al-Wafi, Vol. 8, p. 905 • Wasail Al-Shia, Part 1, p. 293

HADITH

1071 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ: عَنِ اَلرَّجُلِ يَكُونُ فِي اَلصَّلاَةِ اَلْفَرِيضَةِ قَائِماً فَيَنْسَى كِيسَهُ أَوْ مَتَاعَهُ يَخَافُ ضَيْعَتَهُ أَوْ هَلاَكَهُ قَالَ «يَقْطَعُ صَلاَتَهُ وَ يُحْرِزُ مَتَاعَهُ» قَالَ قُلْتُ فَتَفَلَّتُ عَلَيْهِ دَابَّتُهُ فَيَخَافُ أَنْ تَذْهَبَ أَوْ يُصِيبَهُ فِيهَا عَنَتٌ فَقَالَ «لاَ بَأْسَ أَنْ يَقْطَعَ صَلاَتَهُ وَ يُحْرِزَ وَ يَعُودَ إِلَى صَلاَتِهِ.

H.1071 - Sama'a ibn Mehran asked him about a man who is performing the obligatory prayer while standing and forgets his bag or belongings, fearing they might be lost or damaged.
Imam {a.s} said: "He may cut his prayer and secure his belongings."
Sama'a then said: "What if his animal breaks loose and he fears it might run away or cause harm?"
Imam {a.s} said: "It is no problem for him to cut his prayer, secure his animal, and then return to his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1072 - وَ سَأَلَهُ عَمَّارٌ اَلسَّابَاطِيُّ: عَنِ اَلرَّجُلِ يَكُونُ فِي اَلصَّلاَةِ فَيَرَى حَيَّةً بِحِيَالِهِ هَلْ يَجُوزُ لَهُ أَنْ يَتَنَاوَلَهَا وَ يَقْتُلَهَا قَالَ «إِنْ كَانَ بَيْنَهَا وَ بَيْنَهُ خُطْوَةٌ وَاحِدَةٌ فَلْيَخْطُ وَ يَقْتُلْهَا وَ إِلاَّ فَلاَ.

H.1072 - Ammar al-Sabati asked him about a man who is in prayer and sees a snake in front of him. Is it permissible for him to step forward and kill it?
Imam {a.s} said: "If there is just one step between him and the snake, then he may step forward and kill it; otherwise, he should not."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 369 • Bihar Al Anwar, Vol. 81, p. 289

HADITH

1073 - وَ رَوَى حَرِيزٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا كُنْتَ فِي صَلاَةِ اَلْفَرِيضَةِ فَرَأَيْتَ غُلاَماً لَكَ قَدْ أَبَقَ أَوْ غَرِيماً لَكَ عَلَيْهِ مَالٌ أَوْ حَيَّةً تَتَخَوَّفُهَا عَلَى نَفْسِكَ فَاقْطَعِ اَلصَّلاَةَ وَ اِتْبَعْ غُلاَمَكَ أَوْ غَرِيمَكَ وَ اُقْتُلِ اَلْحَيَّةَ.

H.1073 - Hariz narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If you are in the obligatory prayer and you see one of your servants who has run away, or a debtor to whom you owe money, or a snake that you fear for your life, then break your prayer, follow your servant or debtor, and kill the snake."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 367 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 369 • Tahdhib Al-Ahkam, Part 2, p. 331 • Al-Wafi, Vol. 8, p. 903 • Wasail Al-Shia, Vol. 7, p. 276 • Bihar Al Anwar, Vol. 81, p. 289

CHAPTER 53 - THE ONE PRAYING WHO NEEDS TO RELIEVE HIMSELF

باب - المصلي يريد الحاجة

HADITH 1074 – 1080

1074 - رَوَى عَبْدُ اَللّٰهِ بْنُ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يُرِيدُ اَلْحَاجَةَ وَ هُوَ فِي اَلصَّلاَةِ فَقَالَ «يُومِئُ بِرَأْسِهِ وَ يُشِيرُ بِيَدِهِ وَ اَلْمَرْأَةُ إِذَا أَرَادَتِ اَلْحَاجَةَ تُصَفِّقُ.

H.1074 - Abdullah ibn Abi Ya'fur narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding a person who wishes to attend to a need while in prayer.
Imam {a.s} said: "He should gesture with his head and signal with his hand. As for a woman, when She wants to attend to a need, She should clap."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 370 • Wasail Al-Shia, Vol. 7, p. 254

HADITH

1075 - وَ رَوَى اَلْحَلَبِيُّ: أَنَّهُ سَأَلَهُ عَنِ اَلرَّجُلِ يُرِيدُ اَلْحَاجَةَ وَ هُوَ يُصَلِّي فَقَالَ «يُومِئُ بِرَأْسِهِ وَ يُشِيرُ بِيَدِهِ وَ يُسَبِّحُ وَ اَلْمَرْأَةُ إِذَا أَرَادَتِ اَلْحَاجَةَ وَ هِيَ تُصَلِّي تُصَفِّقُ بِيَدَيْهَا.

H.1075 - Al-Halabi asked him about a man who wishes to attend to a need while praying.
Imam {a.s} said: "He should gesture with his head, signal with his hand, and glorify (SubhanAllah {SWT}). As for a woman, when She wants to attend to a need while praying, She should clap her hands".

[REFERENCES] Al-Kafi, Volume 3, p. 365 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 370 • Al-Wafi, Vol. 8, p. 895

HADITH

1076 - وَ سَأَلَهُ حَنَانُ بْنُ سَدِيرٍ: أَ يُومِئُ اَلرَّجُلُ فِي اَلصَّلاَةِ فَقَالَ «نَعَمْ قَدْ أَوْمَأَ اَلنَّبِيُّ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ فِي مَسْجِدٍ مِنْ مَسَاجِدِ اَلْأَنْصَارِ بِمِحْجَنٍ كَانَ مَعَهُ » قَالَ حَنَانٌ وَ لاَ أَعْلَمُهُ إِلاَّ مَسْجِدَ بَنِي عَبْدِ اَلْأَشْهَلِ.

H.1076 - Hanan ibn Sadeer asked him: "Can a man gesture while praying?"
Imam {a.s} said: "Yes, the Prophet {saws} gestured in one of the mosques of the Ansar with a Muḥjan that he had with him."
Hanan said: "And I do not know except that it was the mosque of the Banu Abd al-Ashhal."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 370 • Al-Wafi, Vol. 8, p. 896 • Wasail Al-Shia, Part 7, p. 255

HADITH

1077 - وَ سَأَلَهُ عَمَّارُ بْنُ مُوسَى: عَنِ اَلرَّجُلِ يَسْمَعُ صَوْتاً بِالْبَابِ وَ هُوَ فِي اَلصَّلاَةِ فَيَتَنَحْنَحُ لِيُسْمِعَ جَارِيَتَهُ أَوْ أَهْلَهُ لِتَأْتِيَهُ فَيُشِيرَ إِلَيْهَا بِيَدِهِ لِيُعْلِمَهَا مَنْ بِالْبَابِ لِتَنْظُرَ مَنْ هُوَ فَقَالَ «لاَ بَأْسَ بِهِ» وَ عَنِ اَلرَّجُلِ وَ اَلْمَرْأَةِ يَكُونَانِ فِي اَلصَّلاَةِ وَ يُرِيدَانِ شَيْئاً أَ يَجُوزُ لَهُمَا أَنْ يَقُولاَ سُبْحَانَ اَللَّهِ قَالَ «نَعَمْ وَ يُومِيَانِ إِلَى مَا يُرِيدَانِ وَ اَلْمَرْأَةُ إِذَا أَرَادَتْ شَيْئاً ضَرَبَتْ عَلَى فَخِذَيْهَا وَ هِيَ فِي اَلصَّلاَةِ.

H.1077 - Ammar ibn Musa asked him about a man who hears a sound at the door while he is in prayer and clears his throat to make his servant or family member hear, so that they come and look to see who is at the door. Imam {a.s} said: "There is no harm in that."
He also asked about a man and a woman who are in prayer and want something, whether it is permissible for them to say "SubhanAllah {SWT}."
Imam {a.s} said: "Yes, and they can gesture to what they want. And a woman, when She wants something, can strike her thighs while in prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 370 • Al-Wafi, Vol. 8, p. 895 • Wasail Al-Shia, Part 7, p. 255

HADITH

1078 - وَ رَوَى مُحَمَّدُ بْنُ بَجِيلٍ أَخُو عَلِيِّ بْنِ بَجِيلٍ قَالَ: رَأَيْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي فَمَرَّ بِهِ رَجُلٌ وَ هُوَ بَيْنَ اَلسَّجْدَتَيْنِ فَرَمَاهُ أَبُو عَبْدِ اَللَّهِ بِحَصَاةٍ فَأَقْبَلَ اَلرَّجُلُ إِلَيْهِ.

H.1078 - Muhammad ibn Bajil, the brother of Ali ibn Bajil, narrated:
"I saw Imam Jafar ibn Muhammad Al-Sadiq {a.s} praying, and a man passed by him while he was between the two prostrations. Abu Abdullah {a.s} threw a small stone at him, and the man came towards him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 371 • Tahdhib Al-Ahkam, Part 2, p. 327 • Al-Wafi, Vol. 8, p. 897 • Wasail Al-Shia, Part 7, p. 258

HADITH

1079 - وَ رُوِيَ عَنْ أَبِي زَكَرِيَّا اَلْأَعْوَرِ قَالَ: رَأَيْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي قَائِماً وَ إِلَى جَانِبِهِ رَجُلٌ كَبِيرٌ يُرِيدُ أَنْ يَقُومَ وَ مَعَهُ عَصًا لَهُ فَأَرَادَ أَنْ يَتَنَاوَلَهَا فَانْحَطَّ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ وَ هُوَ قَائِمٌ فِي صَلاَتِهِ فَنَاوَلَ اَلرَّجُلَ اَلْعَصَا ثُمَّ عَادَ إِلَى مَوْضِعِهِ إِلَى صَلاَتِهِ.

H.1079 - It was narrated by Abu Zakariya al-Awra :
"I saw Abu al-Hasan {a.s} praying while standing, and beside him was an elderly man who wanted to stand up and had a stick with him. The man wanted to take the stick, so Abu al-Hasan {a.s}, while still standing in his prayer, bent down and handed the man the stick. Then he returned to his place and resumed his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 371 • Tahdhib Al-Ahkam, Part 2, p. 332 • Al-Wafi, Vol. 8, p. 901 • Wasail Al-Shia, Vol. 5, p. 503 • Bihar Al Anwar, Vol. 81, p. 304

HADITH

1080 - وَقَالَ أَبُو حَبِيبٍ نَاجِيَةُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: إِنَّ لِي رَحًى أَطْحَنُ فِيهَا اَلسِّمْسِمَ فَأَقُومُ وَ أُصَلِّي وَ أَعْلَمُ أَنَّ اَلْغُلاَمَ نَائِمٌ فَأَضْرِبُ اَلْحَائِطَ لِأُوقِظَهُ قَالَ «نَعَمْ أَنْتَ فِي طَاعَةِ رَبِّكَ تَطْلُبُ رِزْقَكَ لاَ بَأْسَ.

H.1080 - Abu Habib Najiyah said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"I have a mill where I grind sesame seeds, and I stand to pray, knowing that the servant is asleep. I strike the wall to wake him up."
Imam {a.s} said: "Yes, you are in the obedience of your Lord {AZJ}, seeking your sustenance. There is no harm in that."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 54 - THE ETIQUETTE OF WOMEN IN PRAYER

باب - أدب المرأة في الصلاة

HADITH 1081 – 1089

ليس على المرأة أذان ولا إقامة ولا جمعة ولا جماعة. وإذا قامت المرأة في صلاتها جمعت بين قدميها ولم تفرج بينهما، ووضعت يديها على صدرها لمكان ثدييها، فإذا ركعت وضعت يديها فوق ركبتيها على فخذيها لئلا تطأطأ كثيرا فترتفع عجيزتها، وإذا أرادت السجود جلست ثم سجدت لاطئة بالأرض وتضع ذراعيها في الأرض فإذا أرادت النهوض إلى القيام رفعت رأسها من السجود وجلست على أليتيها ليس كما يقعى الرجل، ثم نهضت إلى القيام من غير أن ترفع عجيزتها تنسل انسلالا ، وإذا قعدت للتشهد رفعت رجليها، وضمت فخذيها، والحرة لا تصلي إلا بقناع، والأمة تصلي بغير قناع .

[AL SADUQ]

There is no call to prayer (adhan) or iqama for a woman, nor is there a Jumu’ah prayer (Jumu'ah) or congregational prayer (Jama'ah) for her.

When a woman stands in prayer, She gathers her feet together and does not spread them apart, placing her hands on her chest at the location of her breasts.

When She bows, She places her hands on her knees, on her thighs, so as not to bend too much and cause her back to rise.

When She goes to prostrate, She sits first and then prostrates, pressing her face to the ground and placing her arms on the ground.

When She rises to stand, She lifts her head from the prostration and sits on her buttocks, not in the way a man would sit. Then, She rises to stand without raising her back and hips, moving smoothly.

When She sits for the tashahhud (testification), She raises her legs and brings her thighs together. A free woman (Hura) does not pray except with a veil (niqab), while a slave woman (ama) prays without a veil.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1081 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْمَرْأَةُ تُصَلِّي فِي اَلدِّرْعِ وَ اَلْمِقْنَعَةِ إِذَا كَانَ كَثِيفاً يَعْنِي سَتِيراً.

H.1081 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:

"A woman prays in a dress (dir'aa) and a head covering (miqna'a) if it is thick, meaning it is concealing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 372 • Al-Wafi, Vol. 7, p. 376 • Wasail Al-Shia, Vol. 4, p. 405

HADITH

1082 - وَ سَأَلَ يُونُسُ بْنُ يَعْقُوبَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ قَالَ «نَعَمْ» قَالَ قُلْتُ فَالْمَرْأَةُ قَالَ «لاَ وَ لاَ يَصْلُحُ لِلْحُرَّةِ إِذَا حَاضَتْ إِلاَّ اَلْخِمَارُ إِلاَّ أَنْ لاَ تَجِدَهُ.

H.1082 - Yunus ibn Ya'qub asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who prays in one garment.
Imam {a.s} said: "Yes."
He then asked: "What about a woman?"
Imam {a.s} said: "No, and it is not proper for a free woman (Hurr) to pray when she menstruates except with a khimar (headscarf), unless She does not find it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 373 • Wasail Al-Shia, Vol. 4, p. 405

HADITH

1083 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ ، أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلْمَرْأَةِ لَيْسَ لَهَا إِلاَّ مِلْحَفَةٌ وَاحِدَةٌ كَيْفَ تُصَلِّي قَالَ «تَلْتَفُّ فِيهَا وَ تُغَطِّي رَأْسَهَا وَ تُصَلِّي فَإِنْ خَرَجَتْ رِجْلَيْهَا وَ لَيْسَ تَقْدِرُ عَلَى غَيْرِ ذَلِكَ فَلاَ بَأْسَ.

H.1083 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a woman who has only one cover (milhafa). How should She pray?
Imam {a.s} said: "She should wrap herself in it and cover her head, and then pray. If her legs are exposed and She is unable to cover them in any other way, then there is no harm."

[REFERENCES] Questions of Ali bin Jaafar, Part 1, p. 172 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 373 • Bihar Al Anwar, Vol. 80, p. 177

HADITH

1084 - وَ فِي رِوَايَةِ اَلْمُعَلَّى بْنِ خُنَيْسٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَرْأَةِ تُصَلِّي فِي دِرْعٍ وَ مِلْحَفَةٍ لَيْسَ عَلَيْهَا إِزَارٌ وَ لاَ مِقْنَعَةٌ قَالَ «لاَ بَأْسَ إِذَا اِلْتَفَّتْ بِهَا وَ إِنْ لَمْ تَكُنْ تَكْفِيهَا عَرْضاً جَعَلَتْهَا طُولاً.

H.1084 - In a narration from Al-Mu'alla ibn Khunays, he asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a woman praying in a shirt (dir') and a cover (milhafa) without a waistcloth (izar) or headcover (miqna'a).
Imam {a.s} said: "There is no harm if She wraps herself in it, and if it is not wide enough to cover her, She should make it long."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 373 • Al-Wafi, Vol. 7, p. 379 • Wasail Al-Shia, Vol. 4, p. 405

HADITH

1085 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَيْسَ عَلَى اَلْأَمَةِ قِنَاعٌ فِي اَلصَّلاَةِ وَ لاَ عَلَى اَلْمُدَبَّرَةِ قِنَاعٌ فِي اَلصَّلاَةِ وَ لاَ عَلَى اَلْمُكَاتَبَةِ إِذَا اِشْتَرَطَ عَلَيْهَا مَوْلاَهَا قِنَاعٌ فِي اَلصَّلاَةِ وَ هِيَ مَمْلُوكَةٌ حَتَّى تُؤَدِّيَ جَمِيعَ مُكَاتَبَتِهَا وَ يَجْرِي عَلَيْهَا مَا يَجْرِي عَلَى اَلْمَمْلُوكِ فِي اَلْحُدُودِ كُلِّهَا.

H.1085 - Muhammad ibn Muslim narrated from Imam Al-Baqir {a.s} who said:
"There is no obligation for a slave woman (amā) to wear a headcover (qina'ah) in prayer, nor for a woman who is 'mukātabah' (a slave who has entered into a contract to pay for her freedom) if her master has not required it as part of the terms of her contract, until She has fulfilled all the terms of her contract. The same rules that apply to a slave in all legal matters apply to her as well."

[REFERENCES] Al-Kafi, Volume 5, p. 525 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 373 • Ilal al-Sharai' Vol. 2, p. 346 • Al-Wafi, Vol. 7, p. 377 • Wasail Al-Shia, Vol. 20, p. 207 • Bihar Al Anwar, Vol. 80, p. 182

HADITH

1086 - قَالَ وَ سَأَلْتُهُ: عَنِ اَلْأَمَةِ إِذَا وَلَدَتْ عَلَيْهَا اَلْخِمَارُ قَالَ «لَوْ كَانَ عَلَيْهَا لَكَانَ عَلَيْهَا إِذَا هِيَ حَاضَتْ وَ لَيْسَ عَلَيْهَا اَلتَّقَنُّعُ فِي اَلصَّلاَةِ.

H.1086 - I asked him about a slave woman (amā) who gave birth, and whether the headcover (khimar) would be required for her.
Imam {a.s} said: "If it were required for her, She would have to wear it when She menstruates, but there is no requirement for her to wear a headcover in prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 373 • Al-Wafi, Vol. 7, p. 377

HADITH

1087 - وَ رَوَى عِيصُ بْنُ اَلْقَاسِمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يُصَلِّي فِي إِزَارِ اَلْمَرْأَةِ وَ فِي ثَوْبِهَا وَ يَعْتَمُّ بِخِمَارِهَا قَالَ «إِذَا كَانَتْ مَأْمُونَةً فَلاَ بَأْسَ.

H.1087 - Iyas ibn al-Qasim narrated from Imam Al-Sadiq {a.s} about a man who prays in a woman's izar (waistcloth), in her garment, and uses her khimar (headcover) as a turban.
Imam {a.s} said: "If She is trustworthy (māʾmūnah), there is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 374 • Wasail Al-Shia, Vol. 4, p. 447

HADITH

1088 - وَ رُوِيَ: «أَنَّ خَيْرَ مَسَاجِدِ اَلنِّسَاءِ اَلْبُيُوتُ وَ صَلاَةَ اَلْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي صُفَّتِهَا وَ صَلاَتَهَا فِي صُفَّتِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي صَحْنِ دَارِهَا وَ صَلاَتَهَا فِي صَحْنِ دَارِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي سَطْحِ بَيْتِهَا وَ تُكْرَهُ لِلْمَرْأَةِ اَلصَّلاَةُ فِي سَطْحٍ غَيْرِ مُحَجَّرٍ.

H.1088 - It is narrated:
"The best places for women to pray are their homes. A woman's prayer in her house is better than her prayer in a public prayer area (ṣuffah), and her prayer in the public prayer area is better than her prayer in the courtyard of her house. Her prayer in the courtyard is better than her prayer on the roof of her house. And it is disliked for a woman to pray on a roof that is not enclosed (muḥajjar)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 374 • Al-Wafi, Vol. 7, p. 514

HADITH

1089 - وَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: «لاَ تُنْزِلُوا اَلنِّسَاءَ اَلْغُرَفَ وَ لاَ تُعَلِّمُوهُنَّ اَلْكِتَابَةَ وَ لاَ تُعَلِّمُوهُنَّ سُورَةَ يُوسُفَ وَ عَلِّمُوهُنَّ اَلْمِغْزَلَ وَ سُورَةَ اَلنُّورِ. فإذا سبحت المرأة عقدت على الأنامل لأنهن مسؤولات يوم القيامة.

H.1089 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Do not place women in upper rooms (ghuraf), nor teach them writing, nor teach them Surah Yusuf. Teach them spinning (al-mighzal) and Surah al-Nur."

[AL SADUQ]
And when a woman makes the tasbih (glorification of God), She should knot her fingers, for they will be questioned on the Day of Judgment.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 374 • Man La Yahduruhu Al-Faqih, Vol. 3, p. 442 • Al-Wafi, Vol. 22, p. 801 • Wasail Al-Shia, Vol. 6, p. 185 • Tafsir Al-Burhan, vol. 3, p. 153 • Tafsir Kanz al-Daqa'iq, Vol. 6, p. 268

CHAPTER 55 - THE ETIQUETTE OF DEPARTING FROM PRAYER

باب - الأدب في الانصراف عن الصلاة

HADITH 1090

1090 - رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا اِنْصَرَفْتَ مِنَ اَلصَّلاَةِ فَانْصَرِفْ عَنْ يَمِينِكَ.

H.1090 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} who said: "When you finish your prayer, turn to your right as you leave."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 338 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 375 • Tahdhib Al-Ahkam, Part 2, p. 317 • Al-Wafi, Vol. 8, p. 782 • Wasail Al-Shia, Vol. 6, p. 421 • Wasail Al-Shia, Vol. 6, p. 422 • Wasail Al-Shia, Vol. 6, p. 500 • Wasail Al-Shia, Vol. 6, p. 500 • Bihar Al Anwar, Vol. 82, p. 303 • Bihar Al-Anwar, Vol. 82, p. 326

CHAPTER 56 - CONGREGATIONAL PRAYER AND ITS VIRTUE

باب - الجماعة وفضلها

HADITH 1091 – 1218

قال الله تبارك وتعالى: " وأقيموا الصلاة وآتوا الزكاة واركعوا مع الراكعين "
فأمر الله بالجماعة كما أمر بالصلاة، وفرض الله تبارك وتعالى على الناس من الجمعة إلى الجمعة خمسا وثلاثين صلاة، فيها صلاة واحدة فرضها الله في جماعة وهي الجمعة فأما سائر الصلوات فليس الاجتماع إليها بمفروض ولكنه سنة، من تركها رغبة عنها وعن جماعة المسلمين من غير علة فلا صلاة له ومن ترك ثلاث جمعات متواليات من غير علة فهو منافق وصلاة الرجل في جماعة تفضل على صلاة الرجل وحده بخمس وعشرين درجة في الجنة، والصلاة في الجماعة تفضل صلاة الفرد بأربع وعشرين صلاة فيكون خمسا وعشرين صلاة.

[AL SADUQ]
Allah {SWT}, Blessed and Exalted, says:
"*And establish the prayer and give the zakah and bow with those who bow*."
(Surah Al-Baqarah, 2:43).
Allah {SWT} has commanded the congregation as He commanded the prayer. Allah {SWT}, Blessed and Exalted, has made it obligatory upon the people to pray five times a day, from Jumu'ah to Jumu'ah, totaling thirty-five prayers. Among them, one prayer is obligatory in congregation, which is the Jumu'ah prayer.
As for the other prayers, it is not obligatory to pray in congregation, but it is a recommended practice (Sunnah).
Whoever neglects it without a valid excuse has no prayer. Whoever neglects three consecutive Jumu'ah prayers without a valid excuse is considered a hypocrite.
A man's prayer in congregation is worth twenty-five degrees more than his prayer alone in Paradise. The prayer in congregation is worth twenty-four prayers more than the individual prayer, making a total of twenty-five prayers.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1091 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ صَلاَةَ لِمَنْ لاَ يَشْهَدُ اَلصَّلاَةَ مِنْ جِيرَانِ اَلْمَسْجِدِ إِلاَّ مَرِيضٌ أَوْ مَشْغُولٌ.

H.1091 - Muhammad ibn Muslim narrated that Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"There is no prayer for the one who does not attend the congregational prayer from among the neighbors of the mosque, except for someone who is ill or preoccupied."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 376 • Rawdat al-Wa'izin, Vol. 2, p. 335 • Al-Wafi, Vol. 8, p. 1169 • Wasail Al-Shia, Vol. 8, p. 291 • Al-Fusul al-Muhimmah, Part 2, p. 120

HADITH

1092 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِقَوْمٍ: «لَتَحْضُرُنَّ اَلْمَسْجِدَ أَوْ لَأُحْرِقَنَّ عَلَيْكُمْ مَنَازِلَكُمْ.

H.1092 - The Messenger of Allah {saws} said to a group of people:
"You must attend the mosque, or I will burn down your houses."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 376 • Wasail Al-Shia, Vol. 8, p. 291

HADITH

1093 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَنْ صَلَّى اَلصَّلَوَاتِ اَلْخَمْسَ جَمَاعَةً فَظُنُّوا بِهِ كُلَّ خَيْرٍ.

H.1093 – He {a.s} said: "Whoever prays the five daily prayers in congregation, assume every good about him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 376 • Al-Wafi, Vol. 8, p. 1166 • Wasail Al-Shia, Vol. 8, p. 286 • Wasail Al-Shia, Vol. 8, p. 314 • Al-Fusul al-Muhimmah, Part 2, p. 120 • Bihar Al Anwar, Vol. 85, p. 36

HADITH

1094 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلِاثْنَانِ جَمَاعَةٌ.

H.1094 - Imam {a.s} said: "Two people constitute a congregation."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 376 • Al-Wafi, Vol. 8, p. 1171 • Wasail Al-Shia, Vol. 8, p. 297

HADITH

1095 - وَ سَأَلَ اَلْحَسَنُ اَلصَّيْقَلُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ أَقَلِّ مَا تَكُونُ اَلْجَمَاعَةُ قَالَ «رَجُلٌ وَ اِمْرَأَةٌ.

وإذا لم يحضر المسجد أحد فالمؤمن وحده جماعة لأنه متى أذن وأقام صلى خلفه صفان من الملائكة، ومتى أقام ولم يؤذن صلى خلفه صف واحد .

H.1095 - Al-Hasan al-Sayqal asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the minimum number for a congregation.
Imam {a.s} said: "A man and a woman."

[AL SADUQ]
And if no one else attends the mosque, a believer praying alone is still a congregation because when he gives the call to prayer (adhan) and the iqamah, two rows of angels pray behind him.
If he performs the iqamah but not the adhan, one row of angels prays behind him.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 376 • Tahdhib Al-Ahkam, Part 3, p. 26 • Al-Wafi, Vol. 8, p. 1171 • Wasail Al-Shia, Vol. 8, p. 298

HADITH

1096 - وَ قَدْ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «اَلْمُؤْمِنُ وَحْدَهُ حُجَّةٌ وَ اَلْمُؤْمِنُ وَحْدَهُ جَمَاعَةٌ.

H.1096 - The Prophet {saws} said:
"A believer alone is a proof (Hujjah), and a believer alone is a congregation."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 376 • Al-Khasal, Part 2, p. 584 • Al-Wafi, Vol. 8, p. 1172 • Wasail Al-Shia, Vol. 8, p. 297 • Al-Fusul al-Muhimmah, Part 1, p. 592 • Bihar Al Anwar, Vol. 28, p. 3

HADITH

1097 - وَ صَلَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْفَجْرَ ذَاتَ يَوْمٍ فَلَمَّا اِنْصَرَفَ أَقْبَلَ بِوَجْهِهِ عَلَى أَصْحَابِهِ فَسَأَلَ عَنْ أُنَاسٍ يُسَمِّيهِمْ بِأَسْمَائِهِمْ هَلْ حَضَرُوا اَلصَّلاَةَ قَالُوا لاَ يَا رَسُولَ اَللَّهِ فَقَالَ «غُيَّبٌ هُمْ » فَقَالُوا لاَ يَا رَسُولَ اَللَّهِ قَالَ «أَمَا إِنَّهُ لَيْسَ مِنْ صَلاَةٍ أَثْقَلَ عَلَى اَلْمُنَافِقِينَ مِنْ هَذِهِ اَلصَّلاَةِ وَ صَلاَةِ اَلْعِشَاءِ اَلْآخِرَةِ وَ لَوْ عَلِمُوا اَلْفَضْلَ اَلَّذِي فِيهِمَا لَأَتَوْهُمَا وَ لَوْ حَبْواً.

H.1097 - The Messenger of Allah {saws} prayed the Fajr (dawn) prayer one day, and after finishing, he turned his face towards his companions and asked about certain people by name, asking if they were present for the prayer.
They replied: "No, O' Messenger of Allah {saws}."
He {saws} then said: "Are they absent?"
They said: "No, O' Messenger of Allah {saws}."
He {saws} said: "Indeed, there is no prayer heavier on the hypocrites than this prayer (Fajr) and the 'Isha' (night) prayer. If they knew the reward that is in them, they would come to them, even if crawling."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1098 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ صَلَّى اَلْغَدَاةَ وَ اَلْعِشَاءَ اَلْآخِرَةَ فِي جَمَاعَةٍ فَهُوَ فِي ذِمَّةِ اَللَّهِ عَزَّ وَ جَلَّ وَ مَنْ ظَلَمَهُ فَإِنَّمَا يَظْلِمُ اَللَّهَ وَ مَنْ حَقَّرَهُ فَإِنَّمَا يُحَقِّرُ اَللَّهَ عَزَّ وَ جَلَّ.

وإذا كان مطر وبرد شديد فجائز للرجل أن يصلي في رحله ولا يحضر المسجد.

H.1098 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever prays the morning (Fajr) and the evening ('Isha') prayers in congregation is under the protection of Allah {SWT}, the Mighty and Majestic. Whoever wrongs him, wrongs Allah {SWT}, and whoever belittles him, belittles Allah {SWT}, the Majestic."

[AL SADUQ]
And when there is rain or severe cold, it is permissible for a man to pray in his dwelling and not attend the mosque.

[REFERENCES] Al Mahasin, P1, p. 52 • Man La Yahduruhu Al-Faqih, V1, p.377 • Awaali al-La'aali, P1, p. 342 • Al-Wafi, V8, p.1169 • Wasail Al-Shia, V8, p.295 • Bihar Al Anwar, V85, p.12 • Mustadrak Al-Wasail, V6, p. 453

HADITH

1099 - لِقَوْلِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِذَا اِبْتَلَّتِ اَلنِّعَالُ فَالصَّلاَةُ فِي اَلرِّحَالِ.

وقال أبي رحمه اللهفي رسالته إلي: اعلم يا بني أن أولى الناس بالتقدم في جماعة أقرؤهم للقرآن، وإن كانوا في القراءة سواء فأفقههم، وإن كانوا في الفقه سواء فأقدمهم هجرة فإن كانوا في الهجرة سواء فأسنهم، فإن كانوا في السن سواء فأصبحهم وجها وصاحب المسجد أولى بمسجده، وليكن من يلي الامام منكم أولوا الأحلام والتقى فإن نسي الامام أو تعايا فقوموه، وأفضل الصفوف أولها وأفضل أولها من دنى إلى الامام.

H.1099 - The Prophet {saws} said:
"If the sandals are wet, then pray in your dwellings."

[AL SADUQ]
My father (may Allah {SWT} have mercy on him) said in his letter to me:
"Know, my son, that the one most deserving to lead the congregation is the one most proficient in reciting the Qur'an.
If they are equal in recitation, then the one who has the most understanding of jurisprudence (Fiqh).
If they are equal in Fiqh, then the one who has migrated (performed Hijrah) the earliest.
If they are equal in migration, then the oldest in age.
If they are equal in age, then the one with the most pleasing appearance.
The owner of the mosque has more right to lead in his mosque. Let those who stand closest to the Imam be people of sound judgment and piety so that if the Imam forgets or becomes confused, they can correct him. The best rows are the front rows, and the best part of the front row is that which is closest to the Imam."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 377 • Al-Wafi, Vol. 8, p. 1278 • Wasail Al-Shia, Vol. 5, p. 195 • Wasail Al-Shia, Vol. 8, p. 292

HADITH

1100 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِمَامُ اَلْقَوْمِ وَافِدُهُمْ فَقَدِّمُوا أَفْضَلَكُمْ.

H.1100 - The Messenger of Allah {saws} said:
"The Imam of the people is their representative, so choose the best among you to lead."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 377 • Al-Wafi, Vol. 8, p. 1174 • Wasail Al-Shia, Vol. 8, p. 347 • Bihar Al Anwar, Vol. 86, p. 206

HADITH

1101 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنْ سَرَّكُمْ أَنْ تُزَكُّوا صَلاَتَكُمْ فَقَدِّمُوا خِيَارَكُمْ.

H.1101 - Imam {a.s} said:
"If it pleases you to purify and perfect your prayers, then choose the best among you (to lead)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 377 • Ilal al-Sharai' Vol. 2, p. 326 • Wasail Al-Shia, Vol. 8, p. 315 • Wasail Al-Shia, Vol. 8, p. 347 • Bihar Al Anwar, Vol. 85, p. 87

HADITH

1102 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ صَلَّى بِقَوْمٍ وَ فِيهِمْ مَنْ هُوَ أَعْلَمُ مِنْهُ لَمْ يَزَلْ أَمْرُهُمْ إِلَى سَفَالٍ إِلَى يَوْمِ اَلْقِيَامَةِ.

وقال أبو ذر: إن إمامك شفيعك إلى الله عز وجل فلا تجعل شفيعك سفيها و لا فاسقا .

H.1102 - The Messenger of Allah {saws} said:
"Whoever leads a people in prayer while there is someone among them who is more knowledgeable than him, their affairs will continue to decline until the Day of Judgment."

[AL SADUQ]
Abu Dharr said:
"Indeed, your Imam is your intercessor with Allah {SWT}, the Mighty and Majestic, so do not make your intercessor a foolish person or a transgressor."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1103 - وَ رَوَى اَلْحُسَيْنُ بْنُ كَثِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ سَأَلَهُ رَجُلٌ عَنِ اَلْقِرَاءَةِ خَلْفَ اَلْإِمَامِ فَقَالَ «لاَ إِنَّ اَلْإِمَامَ ضَامِنٌ لِلْقِرَاءَةِ وَ لَيْسَ يَضْمَنُ اَلْإِمَامُ صَلاَةَ اَلَّذِينَ هُمْ مِنْ خَلْفِهِ إِنَّمَا يَضْمَنُ اَلْقِرَاءَةَ.

H.1103 - Al-Hussain ibn Kathir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that a man asked him about reciting (Qur'an) behind the Imam (during prayer).
Imam {a.s} said: "No, the Imam is responsible for the recitation, but the Imam does not take responsibility for the prayers of those behind him; he is only responsible for the recitation."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 378 • Tahdhib Al-Ahkam, Part 3, p. 279 • Al-Istibsar, Part 1, p. 440 • Al-Wafi, Vol. 8, p. 1251 • Wasail Al-Shia, Vol. 8, p. 353 • Wasail Al-Shia, Vol. 8, p. 354 • Al-Fusul al-Muhimmah, Part 2, p. 122 • Bihar Al-Anwar, Vol. 85, p. 252

HADITH

1104 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «خَمْسَةٌ لاَ يَؤُمُّونَ اَلنَّاسَ وَ لاَ يُصَلُّونَ بِهِمْ صَلاَةً فَرِيضَةً فِي جَمَاعَةٍ اَلْأَبْرَصُ وَ اَلْمَجْذُومُ وَ وَلَدُ اَلزِّنَا وَ اَلْأَعْرَابِيُّ حَتَّى يُهَاجِرَ وَ اَلْمَحْدُودُ.

H.1104 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"Five people should not lead others in prayer nor should they lead them in a congregational obligatory prayer: the person with leprosy (abrāṣ), the person with a skin disease (majdhūm), the child of adultery (walad al-zina), the Bedouin (a'rābī) until he migrates, and the person who has been subjected to the legal punishment (al-maḥdūd)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 378 • Al-Wafi, Vol. 8, p. 1175 • Wasail Al-Shia, Vol. 8, p. 324

HADITH

1105 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «لاَ يُصَلِّيَنَّ أَحَدُكُمْ خَلْفَ اَلْأَجْذَمِ وَ اَلْأَبْرَصِ وَ اَلْمَجْنُونِ وَ اَلْمَحْدُودِ وَ وَلَدِ اَلزِّنَا وَ اَلْأَعْرَابِيِّ لاَ يَؤُمُّ اَلْمُهَاجِرَ.

H.1105 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"None of you should pray behind a person with a mutilated limb (al-ajdham), a person with leprosy (al-abrāṣ), a person with a mental disorder (al-majnūn), a person who has been subjected to a legal punishment (al-maḥdūd), the child of adultery (walad al-zina), or a Bedouin (al-a'rābī) leading a migrant (al-muhājir)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 378 • Wasail Al-Shia, Vol. 8, p. 325

HADITH

1106 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلْأَغْلَفُ لاَ يَؤُمُّ اَلْقَوْمَ وَ لَوْ كَانَ أَقْرَأَهُمْ لِلْقُرْآنِ لِأَنَّهُ ضَيَّعَ مِنَ اَلسُّنَّةِ أَعْظَمَهَا وَ لاَ تُقْبَلُ لَهُ شَهَادَةٌ وَ لاَ يُصَلَّى عَلَيْهِ إِلاَّ أَنْ يَكُونَ تَرَكَ ذَلِكَ خَوْفاً عَلَى نَفْسِهِ.

H.1106 - Imam {a.s} said: "An uncircumcised man (al-aghlaf) should not lead the people in prayer, even if he is the most proficient in reciting the Qur'an among them, because he has neglected one of the greatest aspects of the Sunnah. His testimony is not accepted, and prayers are not performed over him unless he left it (circumcision) out of fear for his life."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 378 • Ilal al-Sharai' Vol. 2, p. 327 • Tahdhib Al-Ahkam, Part 3, p. 30 • Al-Wafi, Vol. 8, p. 1184 • Wasail Al-Shia, Vol. 8, p. 320 • Bihar Al-Anwar, Vol. 78, p. 344 • Bihar Al Anwar, Vol. 85, p. 84 • Bihar Al-Anwar, Vol. 101, p. 112

HADITH

1107 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ يَؤُمُّ صَاحِبُ اَلْقَيْدِ اَلْمُطْلَقِينَ وَ لاَ يَؤُمُّ صَاحِبُ اَلْفَالِجِ اَلْأَصِحَّاءَ.

H.1107 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"A person in chains (al-qayd) does not lead those who are free, and a person afflicted with paralysis (al-falij) does not lead those who are healthy."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1108 - وَقَالَ اَلْبَاقِرُ وَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «لاَ بَأْسَ أَنْ يَؤُمَّ اَلْأَعْمَى إِذَا رَضُوا بِهِ وَ كَانَ أَكْثَرَهُمْ قِرَاءَةً وَ أَفْقَهَهُمْ.

H.1108 - Imam Muhammad ibn Ali Al-Baqir {a.s} and Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"There is no issue for a blind person to lead the prayer if the people (praying behind him) are satisfied with him and he is the best among them in recitation and the most knowledgeable in religious jurisprudence."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 379 • Wasail Al-Shia, Vol. 8, p. 338

HADITH

1109 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنَّمَا اَلْأَعْمَى أَعْمَى اَلْقَلْبِ فَإِنَّهَا «لا تَعْمَى اَلْأَبْصارُ وَ لٰكِنْ تَعْمَى اَلْقُلُوبُ اَلَّتِي فِي اَلصُّدُورِ» »

H.1109 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Indeed, the truly blind are those who are blind in their hearts, for it is not the eyes that go blind but the hearts within the chests."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 379 • Wasail Al-Shia, Vol. 8, p. 338 • Tafsir Nur Al-Thaqalayn, Part 3, p. 508 • Tafseer Kanz Al-Daqaiq, Vol. 9, p. 117

HADITH

1110 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «ثَلاَثَةٌ لاَ يُصَلَّى خَلْفَهُمُ اَلْمَجْهُولُ وَ اَلْغَالِي وَ إِنْ كَانَ يَقُولُ بِقَوْلِكَ وَ اَلْمُجَاهِرُ بِالْفِسْقِ وَ إِنْ كَانَ مُقْتَصِداً.

H.1110 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Three people should not be prayed behind: the one who is unknown (al-majhūl), the extremist (al-ghālī) even if he claims to hold your beliefs, and the one who openly commits sinful acts (al-mujāhir bil-fisq) even if he appears moderate."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 379 • Al-Khisal, Part 1, p. 154 • Al-Wafi, Vol. 8, p. 1181 • Wasail Al-Shia, Vol. 8, p. 314 • Bihar Al Anwar, Vol. 85, p. 23 • Mustadrak Al-Wasail, Vol. 6, p. 463

HADITH

1111 - وَقَالَ عَلِيُّ بْنُ مُحَمَّدٍ وَ مُحَمَّدُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ: «مَنْ قَالَ بِالْجِسْمِ فَلاَ تُعْطُوهُ شَيْئاً مِنَ اَلزَّكَاةِ وَ لاَ تُصَلُّوا خَلْفَهُ.

H.1111 - Imam Ali ibn Muhammad al-Hadi {a.s} and Imam Muhammad ibn Ali al-Jawad {a.s} said:
"Whoever believes in anthropomorphism (al-jism), do not give them anything from the zakat, and do not pray behind them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 379 • Wasail Al-Shia, Vol. 8, p. 311 • Bihar Al Anwar, Vol. 85, p. 74

HADITH

1112 - وَ كَتَبَ أَبُو عَبْدِ اَللَّهِ اَلْبَرْقِيُّ إِلَى أَبِي جَعْفَرٍ اَلثَّانِي عَلَيْهِ اَلسَّلاَمُ: أَ يَجُوزُ جُعِلْتُ فِدَاكَ اَلصَّلاَةُ خَلْفَ مَنْ وَقَفَ عَلَى أَبِيكَ وَ جَدِّكَ عَلَيْهِ اَلسَّلاَمُ فَأَجَابَ «لاَ تُصَلِّ وَرَاءَهُ.

H.1112 - Abu Abdullah al-Barqi wrote to Abu Ja'far al-Thani {a.s}, asking:
"May I be your ransom, is it permissible to pray behind someone who stopped at (only accepted the Imamate of) your father and grandfather {a.s}?"
Imam {a.s} said: "Do not pray behind him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 379 • Awalim al-Ulum, Vol. 23, p. 402

HADITH

1113 - وَ سَأَلَ عُمَرُ بْنُ يَزِيدَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ إِمَامٍ لاَ بَأْسَ بِهِ فِي جَمِيعِ أُمُورِهِ عَارِفٍ غَيْرَ أَنَّهُ يُسْمِعُ أَبَوَيْهِ اَلْكَلاَمَ اَلْغَلِيظَ اَلَّذِي يَغِيظُهُمَا أَقْرَأُ خَلْفَهُ قَالَ «لاَ، تَقْرَأُ خَلْفَهُ مَا لَمْ يَكُنْ عَاقّاً قَاطِعاً.

H.1113 - Umar ibn Yazid asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about an Imam who is generally good in all his affairs and knowledgeable, but he raises his voice and speaks harshly to his parents, causing them distress.
He asked: "Should I pray behind him?"
He {a.s} replied: "No, do not pray behind him as long as he is not openly defiant and severing ties".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 379 • Tahdhib Al-Ahkam, Part 3, p. 30 • Al-Wafi, Vol. 8, p. 1180 • Wasail Al-Shia, Vol. 8, p. 313 • Bihar Al Anwar, Vol. 71, p. 44 • Bihar Al Anwar, Vol. 85, p. 40

HADITH

1114 - وَ رَوَى مُحَمَّدُ بْنُ عَلِيٍّ اَلْحَلَبِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ تُصَلِّ خَلْفَ مَنْ يَشْهَدُ عَلَيْكَ بِالْكُفْرِ وَ لاَ خَلْفَ مَنْ شَهِدْتَ عَلَيْهِ بِالْكُفْرِ.

H.1114 - Muhammad ibn Ali Al-Halabi narrated from him {a.s} that He said:
"Do not pray behind someone who declares you to be an unbeliever (kafir), and do not pray behind someone whom you have declared to be an unbeliever."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 380 • Al-Wafi, Vol. 8, p. 1182 • Wasail Al-Shia, Vol. 8, p. 311

HADITH

1115 - وَ رَوَى سَعْدُ بْنُ إِسْمَاعِيلَ عَنْ أَبِيهِ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُقَارِفُ اَلذَّنْبَ يُصَلَّى خَلْفَهُ أَمْ لاَ قَالَ «لاَ.

H.1115 - Saʿd ibn Ismail narrated from his father, who narrated from al-Ridha {a.s}, that He said:
"I asked him about a man who commits sins ; should one pray behind him or not?"
Imam {a.s} said: "No."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 380 • Bihar Al Anwar, Vol. 85, p. 40

HADITH

1116 - وَ رُوِيَ عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ أَنَّهُ سَأَلَ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ خَلْفَ رَجُلٍ يُكَذِّبُ بِقَدَرِ اَللَّهِ عَزَّ وَ جَلَّ قَالَ «لِيُعِدْ كُلَّ صَلاَةٍ صَلاَّهَا خَلْفَهُ.

H.1116 - It was narrated from Isma'il ibn Muslim that he asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about praying behind a man who denies (or rejects) the decree (Qadar) of Allah {SWT}, the Mighty and Majestic.
He (Al-Sadiq) replied: "He should repeat every prayer he performed behind him".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 380 • Monotheism, Part 1, p. 383 • Al-Wafi, Vol. 8, p. 1182 • Wasail Al-Shia, Vol. 8, p. 311 • Wasail Al-Shia, Vol. 8, p. 375 • Bihar Al Anwar, Vol. 85, p. 73

HADITH

1117 - وَقَالَ إِسْمَاعِيلُ اَلْجُعْفِيُّ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: رَجُلٌ يُحِبُّ أَمِيرَ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ وَ لاَ يَتَبَرَّأُ مِنْ عَدُوِّهِ وَ يَقُولُ هُوَ أَحَبُّ إِلَيَّ مِمَّنْ خَالَفَهُ قَالَ «هَذَا مِخْلَطٌ وَ هُوَ عَدُوٌّ فَلاَ تُصَلِّ وَرَاءَهُ وَ لاَ كَرَامَةَ إِلاَّ أَنْ تَتَّقِيَهُ.

وقال أبي رضي الله عنه في رسالته إلي: لا تصل خلف أحد إلا خلف رجلين أحدهما من تثق بدينه وورعه، وآخر تتقي سيفه وسطوته وشناعته على الدين، وصل خلفه على سبيل التقية والمداراة وأذن لنفسك وأقم واقرأ لها غير مؤتم به فإن فرغت من قراءة السورة قبله فأبق منها آية ومجد الله عز وجل، فإذا ركع الامام فاقرء الآية واركع بها، فإن لم تلحق القراءة وخشيت أن يركع فقل ما حذفه الامام من الأذان والإقامة واركع، وإن كنت في صلاة نافلة وأقيمت الصلاة فاقطعها وصل الفريضة، وإن كنت في الفريضة فلا تقطعها واجعلها نافلة وسلم في الركعتين، ثم صل مع الامام إلا أن يكون الامام ممن يتقى فلا تقطع صلاتك ولا تجعلها نافلة ولكن أخط إلى الصف وصل معه، فإذا قام الامام إلى رابعته فقم معه وتشهد من قيام وسلم من قيام.

H.1117 - Isma'il al-Ju'fi said to Abu Ja'far:
"A man loves The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} but does not dissociate from his enemies, and he says,
'He (Ali) is dearer to me than those who opposed him.'"
He (Abu Ja'far) replied: "This person is of mixed (belief) and is an enemy; do not pray behind him, nor is there any respect (to be shown to him) except if you must do so out of precaution."

[AL SADUQ]
My father (may Allah {SWT} be pleased with him) said in his letter to me:
"Do not pray behind anyone except for one of two types of people: either someone whose religion and piety you trust, or someone you must pray behind out of fear of their power, sword, or harshness towards the religion. Pray behind them as a form of precaution and accommodation, and in this case, you may make your own intention and recite for yourself without following them as an Imam. If you finish reciting a surah before them, leave one verse and continue praising Allah {SWT} until the Imam bows, at which point you should finish the verse and bow. If you are performing a supererogatory (nafl) prayer and the congregational prayer is established, stop and join the obligatory prayer. If you are in an obligatory prayer, do not stop it; instead, make it a supererogatory prayer, complete it with two units, and then join the Imam. However, if the Imam is one you fear, do not interrupt your prayer or make it a supererogatory prayer; simply continue, move to the row, and pray alongside the congregation. When the Imam stands for the fourth unit, stand with him, recite the tashahhud from a standing position, and conclude the prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1118 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ صَلَّى بِأَصْحَابِهِ جَالِساً فَلَمَّا فَرَغَ قَالَ «لاَ يَؤُمَّنَّ أَحَدُكُمْ بَعْدِي جَالِساً.

H.1118 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The Messenger of Allah {saws} once led his companions in prayer while seated. When he finished, He {saws} said: 'None of you should lead others in prayer while seated after me.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 381 • Al-Wafi, Vol. 8, p. 1263 • Wasail Al-Shia, Vol. 8, p. 345

HADITH

1119 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كَانَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَقَعَ عَنْ فَرَسٍ فَشُجَّ شِقُّهُ اَلْأَيْمَنُ فَصَلَّى بِهِمْ جَالِساً فِي غُرْفَةِ أُمِّ إِبْرَاهِيمَ.

H.1119 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The Prophet {saws} once fell from a horse, injuring the right side of his body, and he led the people in prayer while seated in the room of Umm Ibrahim".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1120 - وَ سَأَلَ جَمِيلُ بْنُ صَالِحٍ: أَيُّهُمَا أَفْضَلُ يُصَلِّي اَلرَّجُلُ لِنَفْسِهِ فِي أَوَّلِ اَلْوَقْتِ أَوْ يُؤَخِّرُ قَلِيلاً وَ يُصَلِّي بِأَهْلِ مَسْجِدِهِ إِذَا كَانَ إِمَامَهُمْ قَالَ «يُؤَخِّرُ وَ يُصَلِّي بِأَهْلِ مَسْجِدِهِ إِذَا كَانَ هُوَ اَلْإِمَامَ.

H.1120 - Jamil ibn Salih asked:
"Which is better, for a man to pray by himself at the beginning of the time (for prayer) or to delay a little and pray with the people of his mosque if he is their Imam?"
He {a.s} replied: "He should delay and pray with the people of his mosque if he is their Imam."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 381 • Wasail Al-Shia, Vol. 8, p. 429

HADITH

1121 - وَ سَأَلَهُ رَجُلٌ فَقَالَ لَهُ إِنَّ لِي مَسْجِداً عَلَى بَابِ دَارِي فَأَيُّهُمَا أَفْضَلُ أُصَلِّي فِي مَنْزِلِي فَأُطِيلُ اَلصَّلاَةَ أَوْ أُصَلِّي بِهِمْ وَ أُخَفِّفُ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «صَلِّ بِهِمْ وَ أَحْسِنِ اَلصَّلاَةَ وَ لاَ تُثَقِّلْ.

H.1121 - A man asked him:
"I have a mosque at the entrance of my house. Which is better - should I pray at home where I can make my prayer longer, or should I lead them (in the mosque) and make it lighter?"
He {a.s} wrote: "Lead them in prayer and perform it well, but do not make it too heavy (burdensome)".

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 381 • Al-Wafi, V. 8, p. 1171 • Wasail Al-Shia, V. 8, p. 430

HADITH

1122 - وَ إِنَّ عَلِيّاً ع قَالَ: فِي رَجُلَيْنِ اِخْتَلَفَا فَقَالَ أَحَدُهُمَا كُنْتُ إِمَامَكَ وَقَالَ اَلْآخَرُ كُنْتُ إِمَامَكَ قَالَ «صَلاَتُهُمَا تَامَّةٌ» قَالَ قُلْتُ فَإِنْ قَالَ أَحَدُهُمَا كُنْتُ أَئْتَمُّ بِكَ وَقَالَ اَلْآخَرُ كُنْتُ أَئْتَمُّ بِكَ قَالَ «فَصَلاَتُهُمَا فَاسِدَةٌ فَلْيَسْتَأْنِفَا.

H.1122 - Imam Ali {a.s} said regarding two men who disagreed, with one saying, "I was your Imam (leader in prayer)," and the other saying, "I was your Imam," that "are their prayers are valid?."
When asked what if one of them said: "I was following you (as the Imam)," and the other also said: "I was following you,"
Imam {a.s} said: "Then their prayers are invalid, and they must repeat the prayer".

[REFERENCES] Al-Kafi, Volume 3, p. 375 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 382 • Tahdhib Al-Ahkam, Part 3, p. 54 • Al-Wafi, Vol. 8, p. 1277 • Wasail Al-Shia, Vol. 8, p. 352 • Mustadrak Al-Wasail, Vol. 6, p. 477

HADITH

1123 - وَ سَأَلَ جَمِيلُ بْنُ دَرَّاجٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ إِمَامِ قَوْمٍ أَجْنَبَ وَ لَيْسَ مَعَهُ مِنَ اَلْمَاءِ مَا يَكْفِيهِ لِلْغُسْلِ وَ مَعَهُمْ مَاءٌ يَتَوَضَّئُونَ بِهِ فَيَتَوَضَّأُ بَعْضُهُمْ وَ يَؤُمُّهُمْ قَالَ «لاَ وَ لَكِنْ يَتَيَمَّمُ اَلْإِمَامُ وَ يَؤُمُّهُمْ إِنَّ اَللَّهَ عَزَّ وَ جَلَّ جَعَلَ اَلْأَرْضَ طَهُوراً كَمَا جَعَلَ اَلْمَاءَ طَهُوراً.

H.1123 - Jamil ibn Darraj asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about an Imam who becomes ritually impure (junub) and does not have enough water to perform the full ritual bath (ghusl), while the rest of the congregation has water to perform ablution (wudu). He asked whether some of them should perform wudu and then allow the Imam to lead.
Abu Abdullah {a.s} replied: "No, but the Imam should perform tayammum (dry ablution) and lead them, for Allah {SWT}, the Mighty and Majestic, has made the earth a purifier just as He has made water a purifier".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1124 - وَ رَوَى عَنْهُ عُمَرُ بْنُ يَزِيدَ أَنَّهُ قَالَ: «مَا مِنْكُمْ أَحَدٌ يُصَلِّي صَلاَةً فَرِيضَةً فِي وَقْتِهَا ثُمَّ يُصَلِّي مَعَهُمْ صَلاَةً تَقِيَّةً وَ هُوَ مُتَوَضِّئٌ إِلاَّ كَتَبَ اَللَّهُ لَهُ بِهَا خَمْساً وَ عِشْرِينَ دَرَجَةً فَارْغَبُوا فِي ذَلِكَ.

H.1124 - It is narrated from him by Umar ibn Yazid that Imam {a.s} said:
"None of you prays an obligatory prayer at its prescribed time and then prays with them (in congregation) as an act of precaution (taqiyya) while in a state of wudu, except that Allah {SWT} will record for him twenty-five degrees (of reward). So strive for this."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 382 • Al-Wafi, Vol. 8, p. 1218 • Wasail Al-Shia, Vol. 8, p. 302

HADITH

1125 - وَ رَوَى عَنْهُ حَمَّادُ بْنُ عُثْمَانَ أَنَّهُ قَالَ: «مَنْ صَلَّى مَعَهُمْ فِي اَلصَّفِّ اَلْأَوَّلِ كَانَ كَمَنْ صَلَّى خَلْفَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلصَّفِّ اَلْأَوَّلِ.

H.1125 - It is narrated from him by Hammad ibn Uthman that Imam {a.s} said:
"Whoever prays with them in the first row, it is as if he prayed behind the Messenger of Allah {saws} in the first row".

[REFERENCES] Al-Kafi, Volume 3, p. 380 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 382 • Al-Arbaʻūn Ḥadīthan (Al-Shahīd al-Awwal) Vol. 1, p. 77 • Al-Wafi, Vol. 8, p. 1218 • Al-Wafi, Vol. 8, p. 1218 • Wasail Al-Shia, Vol. 8, p. 299 • Wasail Al-Shia, Vol. 8, p. 300 • Bihar Al Anwar, Vol. 85, p. 98

HADITH

1126 - وَ رَوَى عَنْهُ حَفْصُ بْنُ اَلْبَخْتَرِيِّ أَنَّهُ قَالَ: «يُحْسَبُ لَكَ إِذَا دَخَلْتَ مَعَهُمْ وَ إِنْ كُنْتَ لاَ تَقْتَدِي بِهِمْ حُسِبَ لَكَ مِثْلُ مَا يُحْسَبُ لَكَ إِذَا كُنْتَ مَعَ مَنْ تَقْتَدِي بِهِ.

H.1126 - It is narrated from him by Hafs ibn al-Bakhtari that Imam {a.s} said:
"It will be counted for you when you join them (in prayer), even if you do not follow them (in intention); it will be counted for you just as it would if you were with someone you follow".

[REFERENCES] Al-Kafi, Volume 3, p. 373 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 383 • Tahdhib Al-Ahkam, Part 3, p. 265 • Al-Wafi, Vol. 8, p. 1217 • Wasail Al-Shia, Vol. 8, p. 299

HADITH

1127 - وَ رَوَى مَسْعَدَةُ بْنُ صَدَقَةَ: أَنَّ قَائِلاً قَالَ لِجَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ إِنِّي أَمُرُّ بِقَوْمٍ نَاصِبِيَّةٍ وَ قَدْ أُقِيمَتْ لَهُمُ اَلصَّلاَةُ وَ أَنَا عَلَى غَيْرِ وُضُوءٍ فَإِنْ لَمْ أَدْخُلْ مَعَهُمْ فِي اَلصَّلاَةِ قَالُوا مَا شَاءُوا أَنْ يَقُولُوا أَ فَأُصَلِّي مَعَهُمْ ثُمَّ أَتَوَضَّأُ إِذَا اِنْصَرَفْتُ وَ أُصَلِّي قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ «سُبْحَانَ اَللَّهِ أَ فَمَا يَخَافُ مَنْ يُصَلِّي عَلَى غَيْرِ وُضُوءٍ أَنْ تَأْخُذَهُ اَلْأَرْضُ خَسْفاً.

H.1127 - Mas'adah ibn Sadaqah narrates that someone said to Jafar ibn Muhammad {a.s}:

"May I be your ransom! I pass by a group of Nasibis (those hostile to the AhlulBayt {a.s}), and their prayer has been established while I am not in a state of wudu (ritual purity). If I do not join them in prayer, they will say whatever they wish about me. Should I then pray with them and perform wudu afterward and pray again?"

Jafar ibn Muhammad {a.s} responded: "Glory be to Allah {SWT}! Does he not fear that if he prays without wudu, the earth would swallow him up?"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 383 • Al-Wafi, Vol. 7, p. 43 • Wasail Al-Shia, Part 1, p. 367

HADITH

1128 - وَ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ زَيْدٌ اَلشَّحَّامُ أَنَّهُ قَالَ: «يَا زَيْدُ خَالِقُوا اَلنَّاسَ بِأَخْلاَقِهِمْ صَلُّوا فِي مَسَاجِدِهِمْ وَ عُودُوا مَرْضَاهُمْ وَ اِشْهَدُوا جَنَائِزَهُمْ وَ إِنِ اِسْتَطَعْتُمْ أَنْ تَكُونُوا اَلْأَئِمَّةَ وَ اَلْمُؤَذِّنِينَ فَافْعَلُوا فَإِنَّكُمْ إِذَا فَعَلْتُمْ ذَلِكَ قَالُوا هَؤُلاَءِ اَلْجَعْفَرِيَّةُ رَحِمَ اَللَّهُ جَعْفَراً مَا كَانَ أَحْسَنَ مَا يُؤَدِّبُ أَصْحَابَهُ وَ إِذَا تَرَكْتُمْ ذَلِكَ قَالُوا هَؤُلاَءِ اَلْجَعْفَرِيَّةُ فَعَلَ اَللَّهُ بِجَعْفَرٍ مَا كَانَ أَسْوَأَ مَا يُؤَدِّبُ أَصْحَابَهُ.

H.1128 - It is narrated from Zayd al-Shahham that He said: Imam Ja'far Al-Sadiq {a.s} said:

"O' Zayd, interact with the people through good character. Pray in their mosques, visit their sick, and attend their funerals. If you can, be the Imams and callers to prayer (mu'adhdhins), then do so. For if you do this, they will say,

'These are the Ja'fariyyah; may Allah {SWT} have mercy on Ja'far, how well he trained his companions!'

But if you do otherwise, they will say,

'These are the Ja'fariyyah; may Allah {SWT} do with Ja'far as he deserves for how badly he trained his companions!'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 383 • Al-Wafi, Vol. 8, p. 1220 • Wasail Al-Shia, Vol. 8, p. 430

HADITH

1129 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَذِّنْ خَلْفَ مَنْ قَرَأْتَ خَلْفَهُ.

H.1129 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Give the call to prayer (adhan) behind the one you recited the prayer behind".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 383 • Tahdhib Al-Ahkam, Part 3, p. 56 • Al-Wafi, Vol. 8, p. 1209 • Wasail Al-Shia, Vol. 5, p. 443 • Wasail Al-Shia, Vol. 8, p. 365

HADITH

1130 - وَقَالَ لَهُ عَلَيْهِ اَلسَّلاَمُ رَجُلٌ أُصَلِّي فِي أَهْلِي ثُمَّ أَخْرُجُ إِلَى اَلْمَسْجِدِ فَيُقَدِّمُونِي فَقَالَ «تَقَدَّمْ لاَ عَلَيْكَ وَ صَلِّ بِهِمْ.

H.1130 - A man said to him {a.s}:
"I pray with my family, then I go to the mosque and they ask me to lead them in prayer." Imam {a.s} said: "Go ahead and lead them; there is no harm in it. Pray with them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 383 • Al-Wafi, V. 8, p. 1218 • Wasail Al-Shia, Vol. 8, p. 401

HADITH

1131 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: فِي اَلرَّجُلِ يُصَلِّي اَلصَّلاَةَ وَحْدَهُ ثُمَّ يَجِدُ جَمَاعَةً قَالَ «يُصَلِّي مَعَهُمْ وَ يَجْعَلُهَا اَلْفَرِيضَةَ إِنْ شَاءَ.

H.1131 - Hisham ibn Salim narrated from him {a.s} that He said regarding a man who prays alone and then finds a congregation:
"He may pray with them and count it as his obligatory (fardh) prayer if he wishes".

[REFERENCES] Al-Kafi, Volume 3, p. 379 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 383 • Tahdhib Al-Ahkam, Part 3, p. 50 • Al-Wafi, Vol. 8, p. 1247 • Wasail Al-Shia, Vol. 8, p. 401 • Wasail Al-Shia, Vol. 8, p. 403

HADITH

1132 - وَ قَدْ رُوِيَ: «أَنَّهُ يُحْسَبُ لَهُ أَفْضَلُهُمَا وَ أَتَمُّهُمَا.

H.1132 - It has been narrated: "He will be credited with the better and more complete of the two".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1133 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ هَلْ يُصَلِّي بِالْقَوْمِ وَ عَلَيْهِ سَرَاوِيلُ وَ رِدَاءٌ قَالَ «لاَ بَأْسَ بِهِ.

H.1133 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man leading a group in prayer while wearing trousers (sarawil) and a cloak (rida).
He {a.s} replied: "There is no harm in it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1134 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ آخِرَ صَلاَةٍ صَلاَّهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِالنَّاسِ فِي ثَوْبٍ وَاحِدٍ قَدْ خَالَفَ بَيْنَ طَرَفَيْهِ أَ لاَ أُرِيكَ اَلثَّوْبَ» قُلْتُ بَلَى قَالَ فَأَخْرَجَ مِلْحَفَةً فَذَرَعْتُهَا وَ كَانَتْ سَبْعَةَ أَذْرُعٍ فِي ثَمَانِيَةِ أَشْبَارٍ.

H.1134 – Zurarah narrated from Imam Al-Baqir {a.s} that He said: "The last prayer that the Messenger of Allah {saws} led the people in was while wearing a single garment, with its ends crossed over one another. Shall I show you the garment?" I said: "Yes."
He then brought out a cloak, and I measured it - it was seven cubits by eight hand spans.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 384 • Wasail Al-Shia, Vol. 4, p. 391

HADITH

1135 - وَ سَأَلَ عُمَرُ بْنُ يَزِيدَ ، أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرِّوَايَةِ اَلَّتِي يَرْوُونَ أَنَّهُ لاَ يَنْبَغِي أَنْ يُتَطَوَّعَ فِي وَقْتِ كُلِّ فَرِيضَةٍ مَا حَدُّ هَذَا اَلْوَقْتِ فَقَالَ «إِذَا أَخَذَ اَلْمُقِيمُ فِي اَلْإِقَامَةِ» فَقَالَ لَهُ إِنَّ اَلنَّاسَ يَخْتَلِفُونَ فِي اَلْإِقَامَةِ قَالَ «اَلْمُقِيمُ اَلَّذِي يُصَلِّى مَعَهُ.

H.1135 - Umar ibn Yazid asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the narration that states it is not appropriate to perform supererogatory (nafl) prayers at the time of every obligatory (fardh) prayer.
He asked: "What is the limit for this time?"
He {a.s} replied: "When the person giving the iqamah (call immediately preceding the prayer) begins the iqamah."
Umar said: "People differ in the timing of the iqamah."
He {a.s} responded: "The one giving the iqamah is the one with whom the prayer is being established".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 384 • Tahdhib Al-Ahkam, Part 3, p. 283

HADITH

1136 - وَ سَأَلَهُ حَفْصُ بْنُ سَالِمٍ: إِذَا قَالَ اَلْمُؤَذِّنُ قَدْ قَامَتِ اَلصَّلاَةُ أَ يَقُومُ اَلنَّاسُ عَلَى أَرْجُلِهِمْ أَوْ يَجْلِسُونَ حَتَّى يَجِيءَ إِمَامُهُمْ قَالَ «لاَ بَلْ يَقُومُونَ عَلَى أَرْجُلِهِمْ فَإِنْ جَاءَ إِمَامُهُمْ وَ إِلاَّ فَلْيُؤْخَذْ بِيَدِ رَجُلٍ مِنَ اَلْقَوْمِ فَيُقَدَّمَ.

H.1136 - Hafs ibn Salim asked: "When the muezzin (caller to prayer) says 'The prayer has been established' (during the iqamah), should the people stand up or remain seated until their Imam arrives?"
He {a.s} replied: "No, they should stand up. If their Imam arrives, they proceed with him; otherwise, a man from among the congregation should be taken by the hand and brought forward to lead."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1137 - وروى زرارة عن أبي جعفر عليه السلام أنه قال: " إذا أقيمت الصلاة حرم الكلام على الامام وأهل المسجد إلا في تقديم إمام.

H.1137 – Zurarah narrated from Imam Al-Baqir {a.s} that He said: "When the prayer has been established (by the iqamah), speaking becomes forbidden for the Imam and the people of the mosque, except in the matter of appointing an Imam".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1138 - وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ: أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يَؤُمُّ اَلرَّجُلَيْنِ قَالَ «يَتَقَدَّمُهُمَا وَ لاَ يَقُومُ بَيْنَهُمَا» وَ عَنِ اَلرَّجُلَيْنِ يُصَلِّيَانِ جَمَاعَةً قَالَ «نَعَمْ يَجْعَلُهُ عَنْ يَمِينِهِ.

H.1138 - It was narrated from Muhammad ibn Muslim that he was asked about a man leading two others in prayer.
Imam {a.s} said: "He should stand in front of them and not between them."
And regarding two men praying together in congregation, Imam {a.s} said:
"Yes, he (the one leading) should have the other stand on his right".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 385 • Wasail Al-Shia, Vol. 8, p. 342

HADITH

1139 - قَالَ وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «أَقِيمُوا صُفُوفَكُمْ فَإِنِّي أَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ قُدَّامِي وَ مِنْ بَيْنِ يَدَيَّ وَ لاَ تُخَالِفُوا فَيُخَالِفَ اَللَّهُ بَيْنَ قُلُوبِكُمْ.

H.1139 - The Messenger of Allah {saws} said:
"Straighten your rows, for I see you from behind me just as I see you from in front of me and from before me. Do not differ, lest Allah {SWT} cause discord among your hearts."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 385 • Wasail Al-Shia, Vol. 8, p. 423 • Bihar Al Anwar, Vol. 85, p. 74 • Mustadrak Al-Wasail, Vol. 6, p. 505

HADITH

1140 - وَقَالَ أَبُو اَلْحَسَنِ مُوسَى بْنُ جَعْفَرٍ عَ: «إِنَّ اَلصَّلاَةَ فِي اَلصَّفِّ اَلْأَوَّلِ كَالْجِهَادِ فِي سَبِيلِ اَللَّهِ عَزَّ وَ جَلَّ.

H.1140 - Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} said:
"Praying in the first row is like striving (jihad) in the way of Allah {SWT}, the Mighty and Majestic."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 385 • Al-Wafi, Vol. 8, p. 1188 • Wasail Al-Shia, Vol. 8, p. 307

HADITH

1141 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ أَرَى بِالصُّفُوفِ بَيْنَ اَلْأَسَاطِينِ بَأْساً.

H.1141 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"I see no harm in rows (of prayer) being between the columns (pillars)."

[REFERENCES] Fiqh al-Reza {a.s}, vol. 1, p. 125 • Al-Kafi, Volume 3, p. 386 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 386 • Wasail Al-Shia, Vol. 8, p. 408 • Mustadrak Al-Wasail, Vol. 6, p. 499

HADITH

1142 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «أَتِمُّوا صُفُوفَكُمْ إِذَا رَأَيْتُمْ خَلَلاً وَ لاَ يَضُرُّكَ أَنْ تَتَأَخَّرَ وَرَاءَكَ إِذَا وَجَدْتَ ضِيقاً فِي اَلصَّفِّ اَلْأَوَّلِ إِلَى اَلصَّفِّ اَلَّذِي خَلْفَكَ وَ تَمْشِيَ مُنْحَرِفاً.

H.1142 - Imam {a.s} said:
"Complete your rows when you see a gap, and it does not harm you to move back if you find tightness in the first row to the row behind you, walking at an angle."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1143 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يَنْبَغِي لِلصُّفُوفِ أَنْ تَكُونَ تَامَّةً مُتَوَاصِلَةً بَعْضُهَا إِلَى بَعْضٍ وَ لاَ يَكُونَ بَيْنَ اَلصَّفَّيْنِ مَا لاَ يُتَخَطَّى يَكُونُ قَدْرُ ذَلِكَ مَسْقَطَ جَسَدِ إِنْسَانٍ إِذَا سَجَدَ.

H.1143 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "The rows (in prayer) should be complete and continuous, one row connected to another, and there should not be a gap between the rows that cannot be crossed, such that it should only be the space of a human body when in prostration".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 386 • Wasail Al-Shia, Vol. 8, p. 410

HADITH

1144 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنْ صَلَّى قَوْمٌ بَيْنَهُمْ وَ بَيْنَ اَلْإِمَامِ مَا لاَ يُتَخَطَّى فَلَيْسَ ذَلِكَ اَلْإِمَامُ لَهُمْ بِإِمَامٍ وَ أَيُّ صَفٍّ كَانَ أَهْلُهُ يُصَلُّونَ بِصَلاَةِ إِمَامٍ وَ بَيْنَهُمْ وَ بَيْنَ اَلصَّفِّ اَلَّذِي يَتَقَدَّمُهُمْ مَا لاَ يُتَخَطَّى فَلَيْسَ تِلْكَ لَهُمْ بِصَلاَةٍ وَ إِنْ كَانَ سِتْراً أَوْ جِدَاراً فَلَيْسَ تِلْكَ لَهُمْ بِصَلاَةٍ إِلاَّ مَنْ كَانَ حِيَالَ اَلْبَابِ» قَالَ وَقَالَ «هَذِهِ اَلْمَقَاصِيرُ إِنَّمَا أَحْدَثَهَا اَلْجَبَّارُونَ وَ لَيْسَ لِمَنْ صَلَّى خَلْفَهَا مُقْتَدِياً بِصَلاَةِ مَنْ فِيهَا صَلاَةٌ» قَالَ وَقَالَ «أَيُّمَا اِمْرَأَةٍ صَلَّتْ خَلْفَ إِمَامٍ وَ بَيْنَهَا وَ بَيْنَهُ مَا لاَ يُتَخَطَّى فَلَيْسَ لَهَا تِلْكَ بِصَلاَةٍ» قَالَ قُلْتُ فَإِنْ جَاءَ إِنْسَانٌ يُرِيدُ أَنْ يُصَلِّيَ كَيْفَ يَصْنَعُ وَ هِيَ إِلَى جَانِبِ اَلرَّجُلِ قَالَ «يَدْخُلُ بَيْنَهَا وَ بَيْنَ اَلرَّجُلِ وَ تَنْحَدِرُ هِيَ شَيْئاً.

H.1144 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"If a group prays with a gap between themselves and the Imam that cannot be crossed, then that Imam is not considered an Imam for them. Any row whose members are praying following the prayer of an Imam but are separated from the row before them by a gap that cannot be crossed, that is not a valid prayer for them. If there is a barrier or a wall, their prayer is also invalid unless one is directly aligned with the door."
Imam {a.s} also said: "These enclosures (maqasir) were introduced by tyrants, and there is no valid prayer for anyone who prays behind them, following the prayer of those within."
Furthermore, Imam {a.s} said: "Any woman who prays behind an Imam but with a gap between her and him that cannot be crossed, her prayer is invalid."
I (the narrator) asked: "If a person comes and wishes to pray, what should they do if She is beside the man?"
Imam {a.s} replied: "He should enter between her and the man, and She should move slightly."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1145 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَقَلُّ مَا يَكُونُ بَيْنَكَ وَ بَيْنَ اَلْقِبْلَةِ مَرْبِضُ عَنْزٍ وَ أَكْثَرُ مَا يَكُونُ مَرْبِطُ فَرَسٍ.

H.1145 - In the narration of Abdullah ibn Sinan from Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The minimum distance that should be between you and the Qibla is the space of a goat's resting place, and the maximum distance is the tethering place of a horse."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 387 • Awaali al-La'aali, Part 4, p. 15 • Al-Wafi, Vol. 8, p. 1191 • Wasail Al-Shia, Vol. 5, p. 137 • Wasail Al-Shia, Vol. 8, p. 410 • Bihar Al Anwar, Vol. 80, p. 302

HADITH

1146 - وَقَالَ عَمَّارُ بْنُ مُوسَى: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْإِمَامِ يُصَلِّي وَ خَلْفَهُ قَوْمٌ أَسْفَلُ مِنَ اَلْمَوْضِعِ اَلَّذِي يُصَلِّي فِيهِ قَالَ «إِنْ كَانَ اَلْإِمَامُ عَلَى شِبْهِ اَلدُّكَّانِ أَوْ عَلَى أَرْفَعَ مِنْ مَوْضِعِهِمْ لَمْ تَجُزْ صَلاَتُهُمْ وَ إِنْ كَانَ أَرْفَعَ مِنْهُمْ بِإِصْبَعٍ أَوْ أَكْثَرَ أَوْ أَقَلَّ إِذَا كَانَ اَلِارْتِفَاعُ بِقَطْعِ سَيْلٍ وَ إِنْ كَانَتِ اَلْأَرْضُ مَبْسُوطَةً وَ كَانَ فِي مَوْضِعٍ مِنْهَا اِرْتِفَاعٌ فَقَامَ اَلْإِمَامُ فِي اَلْمَوْضِعِ اَلْمُرْتَفِعِ وَ قَامَ مَنْ خَلْفَهُ أَسْفَلَ مِنْهُ وَ اَلْأَرْضُ مَبْسُوطَةٌ إِلاَّ أَنَّهَا فِي مَوْضِعٍ مُنْحَدِرٍ فَلاَ بَأْسَ بِهِ» وَ سُئِلَ فَإِنْ قَامَ اَلْإِمَامُ أَسْفَلَ مِنْ مَوْضِعِ مَنْ يُصَلِّي خَلْفَهُ قَالَ «لاَ بَأْسَ بِهِ» وَقَالَ عَلَيْهِ اَلسَّلاَمُ «إِنْ كَانَ اَلرَّجُلُ فَوْقَ بَيْتٍ أَوْ غَيْرِ ذَلِكَ دُكَّاناً كَانَ أَوْ غَيْرَهُ وَ كَانَ اَلْإِمَامُ يُصَلِّي عَلَى اَلْأَرْضِ وَ اَلْإِمَامُ أَسْفَلَ مِنْهُ كَانَ لِلرَّجُلِ أَنْ يُصَلِّيَ خَلْفَهُ وَ يَقْتَدِيَ بِصَلاَتِهِ وَ إِنْ كَانَ أَرْفَعَ مِنْهُ بِشَيْءٍ كَثِيرٍ.

H.1146 - Ammar ibn Musa narrated that Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about an Imam praying while behind him are people at a lower level than where he is praying.
Imam {a.s} said: "If the Imam is on something like a platform or at a significantly higher level than their position, their prayer is invalid. However, if he is elevated by a finger's width or slightly more or less, due to a natural rise, or if the land is even but has a raised spot where the Imam stands while those behind him are at a lower level and the land itself is generally flat but sloped in places, then there is no issue."
He was asked about an Imam standing lower than those behind him
Imam {a.s} said: "There is no issue."
Imam {a.s} further said: "If a person is above, on a roof or a platform or any other elevated place while the Imam prays on the ground below, it is permissible for the person to pray behind the Imam and follow his prayer even if the person is significantly higher."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1147 - وَ سَأَلَ مُوسَى بْنُ بَكْرٍ أَبَا اَلْحَسَنِ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَقُومُ فِي اَلصَّفِّ وَحْدَهُ قَالَ «لاَ بَأْسَ إِنَّمَا يَبْدُو اَلصَّفُّ وَاحِداً بَعْدَ وَاحِدٍ.

H.1147 - Musa ibn Bakr asked Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who stands alone in a row during prayer.
Imam {a.s} said: "There is no problem ; indeed, the row is formed one person at a time."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1148 - وَ رُوِيَ عَنْ عَبْدِ اَلرَّحْمَنِ بْنِ أَبِي عَبْدِ اَللَّهِ أَنَّهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِذَا دَخَلْتَ اَلْمَسْجِدَ وَ اَلْإِمَامُ رَاكِعٌ وَ ظَنَنْتَ أَنَّكَ إِنْ مَشَيْتَ إِلَيْهِ رَفَعَ رَأْسَهُ فَكَبِّرْ وَ اِرْكَعْ فَإِذَا رَفَعَ رَأْسَهُ فَاسْجُدْ مَكَانَكَ فَإِذَا قَامَ فَالْحَقْ بِالصَّفِّ وَ إِنْ جَلَسَ فَاجْلِسْ مَكَانَكَ فَإِذَا قَامَ فَالْحَقْ بِالصَّفِّ.

H.1148 - It was narrated from Abdul Rahman ibn Abi Abdullah that He said:
"I heard Imam Jafar ibn Muhammad Al-Sadiq {a.s} say:
"If you enter the mosque and the Imam is in the bowing position (ruku'), and you think that if you walk towards him, he will raise his head, then pronounce the takbir (opening supplication) and bow. When the Imam raises his head, prostrate in your place. If the Imam then stands, join the row. If he sits, remain seated in your place, and when he stands again, join the row."

[REFERENCES] Al-Kafi, Volume 3, p. 385 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 389 • Tahdhib Al-Ahkam, Part 3, p. 44 • Al-Istibsar, Part 1, p. 436 • Al-Wafi, Vol. 8, p. 1195 • Wasail Al-Shia, Vol. 8, p. 385

HADITH

1149 - وَ رُوِيَ: «أَنَّهُ يَمْشِي فِي اَلصَّلاَةِ يَجُرُّ رِجْلَيْهِ وَ لاَ يَتَخَطَّى.

H.1149 - It is narrated: "He should walk during the prayer by dragging his feet and not stepping over (or taking large steps)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 389 • Al-Wafi, Vol. 8, p. 1195

HADITH

1150 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا أَدْرَكْتَ اَلْإِمَامَ وَ قَدْ رَكَعَ فَكَبَّرْتَ قَبْلَ أَنْ يَرْفَعَ اَلْإِمَامُ رَأْسَهُ فَقَدْ أَدْرَكْتَ اَلرَّكْعَةَ وَ إِنْ رَفَعَ رَأْسَهُ قَبْلَ أَنْ تَرْكَعَ فَقَدْ فَاتَتْكَ اَلرَّكْعَةُ.

H.1150 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "If you reach the Imam while he is in the bowing position (ruku') and you say the takbir (opening supplication) before the Imam raises his head, then you have caught the rak'ah (unit of prayer).
However, if he raises his head before you bow, then you have missed that rak'ah."

[REFERENCES] Al-Kafi, Volume 3, p. 382 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 389 • Tahdhib Al-Ahkam, Part 3, p. 43 • Al-Istibsar, Part 1, p. 435 • Al-Wafi, Vol. 8, p. 1227 • Wasail Al-Shia, Vol. 8, p. 382 • Mustadrak Al-Wasail, Vol. 6, p. 488

HADITH

1151 - وَ رَوَى أَبُو أُسَامَةَ: أَنَّهُ سَأَلَهُ عَنْ رَجُلٍ اِنْتَهَى إِلَى اَلْإِمَامِ وَ هُوَ رَاكِعٌ، قَالَ «إِذَا كَبَّرَ وَ أَقَامَ صُلْبَهُ ثُمَّ رَكَعَ فَقَدْ أَدْرَكَ.

H.1151 - Abu Usamah narrated that he asked about a man who reaches the Imam while he is in the bowing position (ruku').
Imam {a.s} said: "If he pronounces the takbir and straightens his back (stands up properly) and then bows, he has caught the rak'ah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 389 • Al-Wafi, Vol. 8, p. 1228

HADITH

1152 - وَقَالَ رَجُلٌ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ إِنِّي إِمَامُ مَسْجِدِ اَلْحَيِّ فَأَرْكَعُ بِهِمْ وَ أَسْمَعُ خَفْقَانَ نِعَالِهِمْ وَ أَنَا رَاكِعٌ فَقَالَ «اِصْبِرْ رُكُوعَكَ وَ مِثْلَ رُكُوعِكَ فَإِنِ اِنْقَطَعُوا وَ إِلاَّ فَانْتَصِبْ قَائِماً.

H.1152 - A man said to Imam Abu Ja'far {a.s},
"I am the Imam of the mosque in our neighborhood, and when I bow (in ruku') with them, I hear the sound of their footsteps while I am in ruku'."
Imam {a.s} replied: "Remain in your bowing position for as long as your bowing takes, and if they catch up, (continue); otherwise, stand up straight."

[REFERENCES] Al-Kafi, Volume 3, p. 330 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 390 • Al-Wafi, Vol. 8, p. 1263 • Wasail Al-Shia, Vol. 6, p. 334 • Wasail Al-Shia, Vol. 8, p. 395

HADITH

1153 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يَنْبَغِي لِلْإِمَامِ أَنْ يَكُونَ صَلاَتُهُ عَلَى صَلاَةِ أَضْعَفِ مَنْ خَلْفَهُ.

H.1153 - Ishaq ibn Ammar narrated from Imam Al-Sadiq {a.s}: "It is appropriate for the Imam's prayer to be suited to the ability of the weakest among those behind him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 390 • Tahdhib Al-Ahkam, Part 3, p. 274 • Al-Wafi, Vol. 8, p. 1262 • Wasail Al-Shia, Vol. 8, p. 420

HADITH

1154 - وَ كَانَ مُعَاذٌ يَؤُمُّ فِي مَسْجِدِ عَلَى عَهْدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ يُطِيلُ اَلْقِرَاءَةَ وَ أَنَّهُ مَرَّ بِهِ رَجُلٌ فَافْتَتَحَ سُورَةً طَوِيلَةً فَقَرَأَ اَلرَّجُلُ لِنَفْسِهِ وَ صَلَّى ثُمَّ رَكِبَ رَاحِلَتَهُ فَبَلَغَ ذَلِكَ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَبَعَثَ إِلَى مُعَاذٍ فَقَالَ «يَا مُعَاذُ إِيَّاكَ أَنْ تَكُونَ فَتَّاناً عَلَيْكَ بِالشَّمْسِ وَ ضُحَيهَا وَ ذَوَاتِهَا.

H.1154 - Mu'adh used to lead prayer in a mosque during the time of the Messenger of Allah {saws} and would make the recitation lengthy.
One day, a man passed by while Mu'adh was reciting a long Surah, so the man recited (the prayer) for himself, completed it, and then rode off on his mount.
When this incident reached The Prophet {saws}, he sent for Mu'adh and said:
"O' Mu'adh, be careful not to be a source of hardship (fitnah). Recite from the shorter Surahs like 'By the sun and its brightness' (Ash-Shams) and similar ones."

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 390 • Al-Wafi, V. 8, p. 1261 • Wasail Al-Shia, V. 8, p. 420

HADITH

1155 - وَ إِنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ ذَاتَ يَوْمٍ يَؤُمُّ أَصْحَابَهُ فَيَسْمَعُ بُكَاءَ اَلصَّبِيِّ فَيُخَفِّفُ اَلصَّلاَةَ.

وعلى الامام أن يقرأ قراءة وسطا لان الله عز وجل يقول: " ولا تجهر بصلاتك ولا تخافت بها .وإذا فرغ الامام من قراءة الفاتحة فليقل الذي خلفه: " الحمد لله رب العالمين. ولا يجوز أن يقال بعد قراءة فاتحة الكتاب " آمين " لان ذلك كانت تقوله النصارى.

H.1155 - The Prophet {saws} was leading his companions in prayer one day when he heard the crying of a child, so he shortened the prayer.

[AL SADUQ]
The Imam should recite in a moderate manner because Allah {SWT}, the Almighty, says: "*Do not be loud in your prayer, nor too quiet in it*" (Surah Al-Isra 17:110).
When the Imam finishes reciting Surah Al-Fatiha, those behind him should say: "All praise is due to Allah {SWT}, the Lord {AZJ} of all worlds."
It is not permissible to say "Ameen" after the recitation of Surah Al-Fatiha because that was the practice of the Christians.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 390 • Al-Wafi, Vol. 8, p. 1262 • Al-Wafi, Vol. 23, p. 1387 • Wasail Al-Shia, Vol. 8, p. 420

HADITH

1156 - وَ رَوَى زُرَارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «مَنْ قَرَأَ خَلْفَ إِمَامٍ يَأْتَمُّ بِهِ فَمَاتَ بُعِثَ عَلَى غَيْرِ فِطْرَةٍ.

H.1156 – Zurarah and Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
Amir al-Mu'minin {a.s} used to say: "Whoever recites (aloud) behind an Imam whom he follows (in prayer) and then dies will be resurrected on a different (incorrect) natural disposition (fitra)."

[REFERENCES] Al Mahasin, Part 1, p. 79 • Al-Kafi, Volume 3, p. 377 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 390 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 230 • Tahdhib Al-Ahkam, Part 3, p. 269 • Al-Sarāʾir, Part 3, p. 588 • Aʿlām al-Dīn, Part 1, p. 402 • Awaali al-La'aali, Part 3, p. 108 • Al-Wafi, Vol. 8, p. 1201 • Wasail Al-Shia, Vol. 8, p. 356

HADITH

1157 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا صَلَّيْتَ خَلْفَ إِمَامٍ تَأْتَمُّ بِهِ فَلاَ تَقْرَأْ خَلْفَهُ سَمِعْتَ قِرَاءَتَهُ أَوْ لَمْ تَسْمَعْ إِلاَّ أَنْ تَكُونَ صَلاَةً يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَلَمْ تَسْمَعْ فَاقْرَأْ.

H.1157 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"If you are praying behind an Imam whom you are following, do not recite (the Qur'an) behind him, whether you hear his recitation or not, except in a prayer where the recitation is done aloud and you do not hear it - then you may recite."

[REFERENCES] Al-Kafi, Volume 3, p. 377 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 391 • Tahdhib Al-Ahkam, Part 3, p. 32 • Al-Istibsar, Part 1, p. 428 • Awaali al-La'aali, Part 3, p. 108 • Al-Wafi, Vol. 8, p. 1199 • Wasail Al-Shia, Vol. 8, p. 355

HADITH

1158 - وَ فِي رِوَايَةِ عُبَيْدِ بْنِ زُرَارَةَ عَنْهُ عَلَيْهِ اَلسَّلاَمُ: «أَنَّهُ إِنْ سَمِعَ اَلْهَمْهَمَةَ فَلاَ يَقْرَأْ.

H.1158 - In a narration from Ubayd ibn Zurarah from Imam {a.s}:
"If he (the follower) hears a murmur (of the Imam's recitation), he should not recite."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1159 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ تَقْرَأَنَّ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ مِنَ اَلْأَرْبَعِ اَلرَّكَعَاتِ اَلْمَفْرُوضَاتِ شَيْئاً إِمَاماً كُنْتَ أَوْ غَيْرَ إِمَامٍ» قَالَ قُلْتُ فَمَا أَقُولُ فِيهَا قَالَ «إِنْ كُنْتَ إِمَاماً أَوْ وَحْدَكَ فَقُلْ سُبْحَانَ اَللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ ثَلاَثَ مَرَّاتٍ تُكَمِّلُهُ تِسْعَ تَسْبِيحَاتٍ ثُمَّ تُكَبِّرُ وَ تَرْكَعُ.

H.1159 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"Do not recite anything (from the Qur'an) in the last two rak'ahs of the four obligatory rak'ah prayers, whether you are an Imam or not."
I (Zurarah) asked: "So what should I say in them?"
Imam {a.s} said: "If you are an Imam or praying alone, say: 'Subhan Allah {SWT} (Glory be to Allah {SWT}), Alhamdulillah (Praise be to Allah {SWT}), and La ilaha illAllah {SWT} (There is no god but Allah {SWT})' three times, making a total of nine glorifications. Then say the takbir and bow (for ruku')."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 392 • Al-Wafi, Vol. 8, p. 775 • Wasail Al-Shia, Vol. 6, p. 122

HADITH

1160 - وَ رَوَى وُهَيْبُ بْنُ حَفْصٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَدْنَى مَا يُجْزِي مِنَ اَلْقَوْلِ فِي اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ ثَلاَثُ تَسْبِيحَاتٍ أَنْ تَقُولَ: سُبْحَانَ اَللَّهِ سُبْحَانَ اَللَّهِ سُبْحَانَ اَللَّهِ.

H.1160 - Wuhayb ibn Hafs narrated from Abu Basir, from Imam Al-Sadiq {a.s}, who said:
"The minimum that suffices in the last two rak'ahs is to say three tasbihat (glorifications), by saying: 'Subhan Allah {SWT} (Glory be to Allah {SWT}), Subhan Allah {SWT}, Subhan Allah {SWT}.'"
[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 392 • Al-Wafi, Vol. 8, p. 775 • Wasail Al-Shia, Vol. 6, p. 109 • Bihar Al Anwar, Vol. 82, p. 91

HADITH

1161 - وَ فِي رِوَايَةِ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «وَ إِنْ كُنْتَ خَلْفَ إِمَامٍ فَلاَ تَقْرَأَنَّ شَيْئاً فِي اَلْأَوَّلَتَيْنِ وَ أَنْصِتْ لِقِرَاءَتِهِ وَ لاَ تَقْرَأَنَّ شَيْئاً فِي اَلْأَخِيرَتَيْنِ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِلْمُؤْمِنِينَ، «وَ إِذٰا قُرِئَ اَلْقُرْآنُ » يَعْنِي فِي اَلْفَرِيضَةِ خَلْفَ اَلْإِمَامِ «فَاسْتَمِعُوا لَهُ وَ أَنْصِتُوا لَعَلَّكُمْ تُرْحَمُونَ » فَالْأَخِيرَتَانِ تَبَعاً لِلْأَوَّلَتَيْنِ.

H.1161 - In a narration from Zurarah about Imam Al-Baqir {a.s}, He said:
"If you are behind an Imam, do not recite anything during the first two rak'ahs; instead, listen to his recitation and remain silent. Do not recite anything in the last two rak'ahs either, for Allah {SWT}, the Almighty, says to the believers:
'When the Qur'an is recited, listen to it and be silent that you may receive mercy' (Surah Al-A'raf 7:204). The last two rak'ahs are a continuation of the first two."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 392 • Al-Wafi, Vol. 8, p. 1200 • Wasail Al-Shia, Vol. 8, p. 355 • Tafsir Kanz al-Daqa'iq, Part 5, p. 270

HADITH

1162 - وَ رَوَى بَكْرُ بْنُ مُحَمَّدٍ اَلْأَزْدِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنِّي أَكْرَهُ لِلْمَرْءِ أَنْ يُصَلِّيَ خَلْفَ اَلْإِمَامِ صَلاَةً لاَ يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَيَقُومَ كَأَنَّهُ حِمَارٌ» قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَيَصْنَعُ مَا ذَا قَالَ «يُسَبِّحُ.

H.1162 - Bakr ibn Muhammad Al-Azdi narrated by Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "I dislike it for a person to pray behind the Imam in a prayer where the recitation is not audible, and he stands there like a donkey."
I (Bakr) asked: "May I be your ransom, what should he do then?"
Imam {a.s} replied: "He should engage in tasbih (glorification)."

[REFERENCES] Qurb al-Isnād, Part 1, p. 37 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 392 • Tahdhib Al-Ahkam, Part 3, p. 276 • Al-Wafi, Vol. 8, p. 1205 • Wasail Al-Shia, Vol. 8, p. 360 • Bihar Al Anwar, Vol. 85, p. 79

HADITH

1163 - وَ رَوَى عُمَرُ بْنُ أُذَيْنَةَ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَدْرَكَ اَلرَّجُلُ بَعْضَ اَلصَّلاَةِ وَ فَاتَهُ بَعْضٌ خَلْفَ إِمَامٍ يَحْتَسِبُ بِالصَّلاَةِ خَلْفَهُ جَعَلَ مَا أَدْرَكَ أَوَّلَ صَلاَتِهِ إِنْ أَدْرَكَ مِنَ اَلظُّهْرِ أَوِ اَلْعَصْرِ أَوِ اَلْعِشَاءِ اَلْآخِرَةِ رَكْعَتَيْنِ وَ فَاتَتْهُ رَكْعَتَانِ قَرَأَ فِي كُلِّ رَكْعَةٍ مِمَّا أَدْرَكَ خَلْفَ اَلْإِمَامِ فِي نَفْسِهِ بِأُمِّ اَلْكِتَابِ ، فَإِذَا سَلَّمَ اَلْإِمَامُ قَامَ فَصَلَّى اَلْأَخِيرَتَيْنِ لاَ يَقْرَأُ فِيهِمَا إِنَّمَا هُوَ تَسْبِيحٌ وَ تَهْلِيلٌ وَ دُعَاءٌ لَيْسَ فِيهِمَا قِرَاءَةٌ وَ إِنْ أَدْرَكَ رَكْعَةً قَرَأَ فِيهَا خَلْفَ اَلْإِمَامِ فَإِذَا سَلَّمَ اَلْإِمَامُ قَامَ فَقَرَأَ أُمَّ اَلْكِتَابِ، ثُمَّ قَعَدَ فَتَشَهَّدَ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ لَيْسَ فِيهِمَا قِرَاءَةٌ.

H.1163 - Umar ibn Udhayna narrated from Zurarah by Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"If a person joins a congregational prayer after some of it has passed but counts their prayer as valid behind the Imam, then what they have caught counts as the beginning of their prayer.
For example, if they join the Dhuhr, Asr, or Isha prayers and catch two rak'ahs and miss two, they should recite Surah Al-Fatiha (the Mother of the Book) quietly in each of the two rak'ahs they perform behind the Imam.
When the Imam completes the prayer (with taslim), the individual should stand and complete their remaining two rak'ahs, during which they do not recite but engage in tasbih (glorification), tahleel (saying 'La ilaha illAllah {SWT}'), and supplication without recitation. If the person joins and catches one rak'ah, they should recite Surah Al-Fatiha quietly in that rak'ah behind the Imam.
When the Imam finishes with taslim, the individual should stand, recite Surah Al-Fatiha, sit for tashahhud, then stand and complete two more rak'ahs without recitation."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1164 - وَ رَوَى عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَكُونُ خَلْفَ اَلْإِمَامِ فَيُطِيلُ اَلْإِمَامُ اَلتَّشَهُّدَ قَالَ «يُسَلِّمُ وَ يَمْضِي لِحَاجَتِهِ إِنْ أَحَبَّ.

H.1164 - Ubaydullah ibn Ali Al-Halabi narrated from Zurarah from Imam Al-Sadiq {a.s} who said: I asked him about a person who is behind the Imam, and the Imam prolongs the tashahhud (sitting for testimony).
Imam {a.s} said: "He may perform the taslim (salutation of peace) and leave if he wishes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 393 • Tahdhib Al-Ahkam, Part 2, p. 317 • Tahdhib Al-Ahkam, Part 2, p. 349 • Al-Wafi, Vol. 8, p. 1273 • Wasail Al-Shia, Vol. 6, p. 416 • Wasail Al-Shia, Vol. 8, p. 413

HADITH

1165 - وَ سَأَلَهُ إِسْحَاقُ بْنُ عَمَّارٍ قَالَ لَهُ: أَدْخُلُ اَلْمَسْجِدَ وَ قَدْ رَكَعَ اَلْإِمَامُ فَأَرْكَعُ بِرُكُوعِهِ وَ أَنَا وَحْدِي وَ أَسْجُدُ فَإِذَا رَفَعْتُ رَأْسِي فَأَيَّ شَيْءٍ أَصْنَعُ قَالَ «قُمْ فَاذْهَبْ إِلَيْهِمْ فَإِنْ كَانُوا قِيَاماً فَقُمْ مَعَهُمْ وَ إِنْ كَانُوا جُلُوساً فَاجْلِسْ مَعَهُمْ.

H.1165 - Ishaq ibn Ammar asked Imam {a.s}: "I enter the mosque, and the Imam is already in the bowing position (ruku'), so I bow with him while I am alone and then prostrate. When I lift my head, what should I do next?"
Imam {a.s} replied: "Stand up and go to join them (the congregation). If they are standing, then stand with them, and if they are sitting, then sit with them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 394 • Tahdhib Al-Ahkam, Part 3, p. 281 • Al-Wafi, Vol. 8, p. 1196 • Wasail Al-Shia, Vol. 8, p. 386

HADITH

1166 - وَ سَأَلَهُ سَمَاعَةُ: عَنِ اَلرَّجُلِ يَأْتِي اَلْمَسْجِدَ وَ قَدْ صَلَّى أَهْلُهُ يَبْدَأُ بِالْمَكْتُوبَةِ أَوْ يَتَطَوَّعُ فَقَالَ «إِنْ كَانَ فِي وَقْتٍ حَسَنٍ فَلاَ بَأْسَ بِالتَّطَوُّعِ قَبْلَ اَلْفَرِيضَةِ وَ إِنْ كَانَ خَافَ خُرُوجَ اَلْوَقْتِ أَخَّرَهُ وَ لْيَبْدَأْ بِالْفَرِيضَةِ وَ هُوَ حَقُّ اَللَّهِ عَزَّ وَ جَلَّ ثُمَّ لْيَتَطَوَّعْ مَا شَاءَ.

H.1166 - Sama'a asked the Imam {a.s} about a man who enters the mosque and finds that the congregation has already prayed. Should he begin with the obligatory (fardh) prayer or offer a voluntary (nafl) prayer?
Imam {a.s} said: "If there is still ample time, there is no harm in offering a voluntary prayer before the obligatory one. However, if he fears that the time for the obligatory prayer will end, he should prioritize the obligatory prayer, as it is the right of Allah {SWT}, the Almighty. Afterward, he may offer as many voluntary prayers as he wishes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1167 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ: فِي اَلرَّجُلِ يَدْخُلُ اَلْمَسْجِدَ فَيَخَافُ أَنْ تَفُوتَهُ اَلرَّكْعَةُ قَالَ «يَرْكَعُ قَبْلَ أَنْ يَبْلُغَ إِلَى اَلْقَوْمِ وَ يَمْشِي وَ هُوَ رَاكِعٌ حَتَّى يَبْلُغَهُمْ.

H.1167 - Muhammad ibn Muslim narrated from one of the Imams {a.s} regarding a man who enters the mosque and fears that he will miss the rak'ah (unit of prayer).
Imam {a.s} said: "He should bow (in ruku') before reaching the congregation and then walk while in the bowing position until he joins them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 394 • Tahdhib Al-Ahkam, Part 3, p. 44 • Al-Istibsar, Part 1, p. 436 • Al-Wafi, Vol. 8, p. 1196 • Wasail Al-Shia, Vol. 8, p. 384

HADITH

1168 - وَ رَوَى إِبْرَاهِيمُ بْنُ مَيْمُونٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يَؤُمُّ اَلنِّسَاءَ لَيْسَ مَعَهُنَّ رَجُلٌ فِي اَلْفَرِيضَةِ قَالَ «نَعَمْ وَ إِنْ كَانَ مَعَهُ صَبِيٌّ فَلْيَقُمْ إِلَى جَانِبِهِ.

H.1168 - Ibrahim ibn Maymun narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding a man leading women in the obligatory prayer, with no other man present.
Imam {a.s} said: "Yes, he may lead them, and if there is a boy present, he should stand beside him."

[REFERENCES] Al-Kafi, Volume 3, p. 377 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 394 • Tahdhib Al-Ahkam, Part 3, p. 268 • Al-Wafi, Vol. 8, p. 1221 • Wasail Al-Shia, Vol. 8, p. 333 • Wasail Al-Shia, Vol. 8, p. 342

HADITH

1169 - وَ رَوَى عَنْهُ عَمَّارٌ اَلسَّابَاطِيُّ: أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يُؤَذِّنُ وَ يُقِيمُ لِيُصَلِّيَ وَحْدَهُ فَيَجِيءُ رَجُلٌ آخَرُ فَيَقُولُ لَهُ أَ تُصَلِّي جَمَاعَةً هَلْ يَجُوزُ أَنْ يُصَلِّيَا بِذَلِكَ اَلْأَذَانِ وَ اَلْإِقَامَةِ قَالَ «لاَ وَ لَكِنْ يُؤَذِّنُ وَ يُقِيمُ.

H.1169 - Ammar Al-Sabati narrated that he asked Imam {a.s} about a man who gives the adhan (call to prayer) and iqamah (call to commence the prayer) intending to pray alone. Then another person arrives and asks to pray in congregation. He asked whether they may use the same adhan and iqamah.
Imam {a.s} replied: "No, rather he should give the adhan and iqamah again."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 394 • Tahdhib Al-Ahkam, Part 3, p. 282 • Al-Wafi, Vol. 7, p. 605 • Wasail Al-Shia, Vol. 5, p. 432

HADITH

1170 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ بَأْسَ أَنْ يُؤَذِّنَ اَلْغُلاَمُ قَبْلَ أَنْ يَحْتَلِمَ وَ لاَ يَؤُمُّ حَتَّى يَحْتَلِمَ فَإِنْ أَمَّ جَازَتْ صَلاَتُهُ وَ فَسَدَتْ صَلاَةُ مَنْ يُصَلِّي خَلْفَهُ.

H.1170 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"There is no problem if a young boy (who has not yet reached puberty) gives the adhan (call to prayer), but he should not lead the prayer until he has reached puberty. If he leads, his own prayer is valid, but the prayer of those who follow him is invalid."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 395 • Tahdhib Al-Ahkam, Part 3, p. 29 • Al-Istibsar, Part 1, p. 423 • Al-Wafi, Vol. 8, p. 1179 • Wasail Al-Shia, Vol. 8, p. 322

HADITH

1171 - وَ سَأَلَ عَمَّارٌ اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ أَدْرَكَ اَلْإِمَامَ حِينَ يُسَلِّمُ قَالَ «عَلَيْهِ أَنْ يُؤَذِّنَ وَ يُقِيمَ وَ يَفْتَتِحَ اَلصَّلاَةَ.

H.1171 - Ammar al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who arrives at the mosque just as the Imam is concluding the prayer with the taslim (final salutation).
Imam {a.s} replied: "He should give the adhan (call to prayer), make the iqamah (call to commence the prayer), and then begin his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 395 • Al-Wafi, Vol. 7, p. 609 • Al-Wafi, Vol. 8, p. 1235 • Wasail Al-Shia, Vol. 5, p. 431

HADITH

1172 - وَ سُئِلَ: عَنِ اَلرَّجُلِ يَأْتِي اَلْمَسْجِدَ وَ هُمْ فِي اَلصَّلاَةِ وَ قَدْ سَبَقَهُ اَلْإِمَامُ بِرَكْعَةٍ فَيُكَبِّرُ فَيَعْتَلُّ اَلْإِمَامُ فَيَأْخُذُ بِيَدِهِ وَ يَكُونُ أَدْنَى اَلْقَوْمِ إِلَيْهِ فَيُقَدِّمُهُ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «يُتِمُّ بِهِمُ اَلصَّلاَةَ ثُمَّ يَجْلِسُ حَتَّى إِذَا فَرَغُوا مِنَ اَلتَّشَهُّدِ أَوْمَأَ بِيَدِهِ عَنِ اَلْيَمِينِ وَ اَلشِّمَالِ وَ كَانَ ذَلِكَ اَلَّذِي يُومِئُ بِيَدِهِ اَلتَّسْلِيمَ أَوْ تُقْضَى صَلاَتُهُمْ وَ أَتَمَّ هُوَ مَا كَانَ فَاتَهُ.

H.1172 - A question was asked about a man who enters the mosque while the congregation is already in prayer, and the Imam is ahead of him by one rak'ah. He pronounces the takbir, and then the Imam becomes unable to continue (due to illness or another reason) and takes the man’s hand (indicating him to lead), and he happens to be the nearest person to the Imam.
Imam {a.s} said: "He should lead them in completing the prayer, then sit until they finish their tashahhud (final testimony). He should gesture to the right and left with his hand as a sign of completing the prayer (taslim) or wait until the prayer is completed by the congregation, after which he can complete what he missed of his own prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1173 - وَ رَوَى مُحَمَّدُ بْنُ سَهْلٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ عَمَّنْ رَكَعَ مَعَ إِمَامِ قَوْمٍ يُقْتَدَى بِهِ ثُمَّ رَفَعَ رَأْسَهُ قَبْلَ اَلْإِمَامِ قَالَ «يُعِيدُ رُكُوعَهُ مَعَهُ.

H.1173 - Muhammad ibn Sahl narrated from his father who said:
"I asked Imam Al-Ridha {a.s} about a person who bows (in ruku') with an Imam of a congregation who is followed, and then raises his head before the Imam."
Imam {a.s} replied: "He should repeat his bowing (ruku') with him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1174 - وَ سَأَلَ اَلْفُضَيْلُ بْنُ يَسَارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ صَلَّى مَعَ إِمَامٍ يَأْتَمُّ بِهِ ثُمَّ رَفَعَ رَأْسَهُ مِنَ اَلسُّجُودِ قَبْلَ أَنْ يَرْفَعَ اَلْإِمَامُ رَأْسَهُ مِنَ اَلسُّجُودِ قَالَ «فَلْيَسْجُدْ»

H.1174 - Al-Fudayl ibn Yasar asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who prays behind an Imam whom he is following and raises his head from prostration (Sujood) before the Imam raises his head.
Imam {a.s} said: "He should prostrate again."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 396 • Al-Wafi, Vol. 8, p. 1255

HADITH

1175 - وَ رَوَى اَلْحُسَيْنُ بْنُ يَسَارٍ أَنَّهُ سَمِعَ مَنْ يَسْأَلُ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ صَلَّى إِلَى جَانِبِ رَجُلٍ فَقَامَ عَنْ يَسَارِهِ وَ هُوَ لاَ يَعْلَمُ كَيْفَ يَصْنَعُ إِذَا عَلِمَ وَ هُوَ فِي اَلصَّلاَةِ قَالَ «يُحَوِّلُهُ إِلَى يَمِينِهِ.

H.1175 - Al-Hussain ibn Yasar narrated that he heard someone asking Imam Al-Ridha {a.s} about a man who was praying next to another man and stood on his left side without knowing what to do upon realizing this during the prayer.
Imam {a.s} said: "He should move him to his right side."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1176 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «كَانَ اَلنِّسَاءُ يُصَلِّينَ مَعَ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَكُنَّ يُؤْمَرْنَ أَنْ لاَ يَرْفَعْنَ رُءُوسَهُنَّ قَبْلَ اَلرِّجَالِ لِضِيقِ اَلْأُزُرِ.

H.1176 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"The women used to pray with The Prophet {saws}, and they were instructed not to raise their heads (from prostration) before the men due to the tightness of the garments".

[REFERENCES] Qurb al-Isnad, Part 1, p. 18 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 396 • Al-Wafi, Vol. 8, p. 1223 • Wasail Al-Shia, Vol. 8, p. 343 • Wasail Al-Shia, V. 8, p. 343 • Bihar Al Anwar, Vol. 85, p. 42 • Mustadrak Al-Wasail, Vol. 6, p. 511

HADITH

1177 - وَ سَأَلَ هِشَامُ بْنُ سَالِمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْمَرْأَةِ هَلْ تَؤُمُّ اَلنِّسَاءَ قَالَ «تَؤُمُّهُنَّ فِي اَلنَّافِلَةِ فَأَمَّا فِي اَلْمَكْتُوبَةِ فَلاَ وَ لاَ تَتَقَدَّمُهُنَّ وَ لَكِنْ تَقُومُ وَسَطَهُنَّ.

H.1177 - Hisham ibn Salim asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about whether a woman can lead other women in prayer.
Imam {a.s} said: "She may lead them in the nafl (supererogatory) prayers, but not in the obligatory (fardh) prayers. Moreover, She should not stand in front of them; rather, She should stand in their midst."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 396 • Tahdhib Al-Ahkam, Part 3, p. 205

HADITH

1178 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ اَلْمَرْأَةُ تَؤُمُّ اَلنِّسَاءَ قَالَ «لاَ إِلاَّ عَلَى اَلْمَيِّتِ إِذَا لَمْ يَكُنْ أَحَدٌ أَوْلَى مِنْهَا تَقُومُ وَسَطَهُنَّ مَعَهُنَّ فِي اَلصَّفِّ فَتُكَبِّرُ وَ يُكَبِّرْنَ.

H.1178 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
“I asked him whether a woman can lead other women in prayer.”
Imam {a.s} said: "No, except for the prayer over the deceased (funeral prayer) if there is no one more appropriate than her. In that case, She should stand among them in the row, and She recites the takbir and they follow her."

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 397 • Tahdhib Al-Ahkam, P 3, p. 206 • Tahdhib Al-Ahkam, P 3, p. 268 • Tahdhib Al-Ahkam, Part 3, p. 326 • Tahdhib Al-Ahkam, Part 3, p. 331 • Al-Istibsar, Part 1, p. 427 • Al-Wafi, Vol. 8, p. 1225 • Al-Wafi, V. 24, p. 418 • Wasail Al-Shia, Part 3, p. 117 • Wasail Al-Shia, V. 8, p. 334

HADITH

1179 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: «صَلاَةُ اَلْمَرْأَةِ فِي مِخْدَعِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي بَيْتِهَا وَ صَلاَتُهَا فِي بَيْتِهَا أَفْضَلُ مِنْ صَلاَتِهَا فِي اَلدَّارِ.

والرجل إذا أم المرأة كانت خلفه عن يمينه سجودها مع ركبتيه.

H.1179 - Hisham ibn Salim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"A woman's prayer in her private chamber (mikhdah) is better than her prayer in her house, and her prayer in her house is better than her prayer in the courtyard."

[AL SADUQ]
Also, when a man leads a woman in prayer, She should stand behind him on his right, with her prostration aligning with his knees.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 397 • Al-Wafi, Vol. 7, p. 515 • Wasail Al-Shia, Vol. 5, p. 236

HADITH

1180 - وَ سَأَلَهُ اَلْحَلَبِيُّ: عَنِ اَلرَّجُلِ يَؤُمُّ اَلنِّسَاءَ قَالَ «نَعَمْ وَ إِنْ كَانَ مَعَهُنَّ غِلْمَانٌ فَأَقِيمُوهُمْ بَيْنَ أَيْدِيهِنَّ وَ إِنْ كَانُوا عَبِيداً.

H.1180 - Al-Halabi asked Imam {a.s} about a man leading women in prayer.
Imam {a.s} said: "Yes, he may lead them, and if there are young boys among them, position them in front of the women, even if they are servants."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 397 • Wasail Al-Shia, Vol. 8, p. 343

HADITH

1181 - وَ رَوَى دَاوُدُ بْنُ اَلْحُصَيْنِ عَنْهُ أَنَّهُ قَالَ: «لاَ يَؤُمُّ اَلْحَضَرِيُّ اَلْمُسَافِرَ وَ لاَ يَؤُمُّ اَلْمُسَافِرُ اَلْحَضَرِيَّ فَإِنِ اُبْتُلِيَ اَلرَّجُلُ بِشَيْءٍ مِنْ ذَلِكَ فَأَمَّ قَوْماً حَاضِرِينَ فَإِذَا أَتَمَّ اَلرَّكْعَتَيْنِ سَلَّمَ ثُمَّ أَخَذَ بِيَدِ أَحَدِهِمْ فَقَدَّمَهُ فَأَمَّهُمْ فَإِذَا صَلَّى اَلْمُسَافِرُ خَلْفَ قَوْمٍ حُضُورٍ فَلْيُتِمَّ صَلاَتَهُ رَكْعَتَيْنِ وَ يُسَلِّمُ.

H.1181 - Dawud ibn Al-Hussain narrated that the Imam {a.s} said:
"A resident (non-traveler) should not lead a traveler, nor should a traveler lead a resident. If a man finds himself in a situation where he must lead a congregation of residents and completes two rak'ahs, he should then offer the taslim (salutation of peace), take the hand of one of the residents, and place him to lead the rest. When a traveler prays behind a group of residents, he should complete his prayer with two rak'ahs and then offer the taslim."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1182 - وَ قَدْ رُوِيَ: «أَنَّهُ إِنْ خَافَ عَلَى نَفْسِهِ مِنْ أَجْلِ مَنْ يُصَلِّي مَعَهُ صَلَّى اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ وَ جَعَلَهُمَا تَطَوُّعاً.

H.1182 - It has been narrated: "If a person fears for himself due to those praying with him, he should pray the last two rak'ahs and make them voluntary (nafl) prayers".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 398 • Wasail Al-Shia, V8, p. 400 • Mustadrak Al-Wasail, V6, p. 467

HADITH

1183 - وَ قَدْ رُوِيَ: «أَنَّهُ إِنْ كَانَ فِي صَلاَةِ اَلظُّهْرِ جَعَلَ اَلْأَوَّلَتَيْنِ فَرِيضَةً وَ اَلْأَخِيرَتَيْنِ نَافِلَةً وَ إِنْ كَانَ فِي صَلاَةِ اَلْعَصْرِ جَعَلَ اَلْأَوَّلَتَيْنِ نَافِلَةً وَ اَلْأَخِيرَتَيْنِ فَرِيضَةً.

H.1183 - It has been narrated: "If it is during the Dhuhr prayer, he should make the first two rak'ahs obligatory and the last two rak'ahs voluntary.
If it is during the Asr prayer, he should make the first two rak'ahs voluntary and the last two rak'ahs obligatory."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 398 • Al-Wafi, Vol. 8, p. 1258 • Wasail Al-Shia, Vol. 8, p. 400 • Mustadrak Al-Wasail, Vol. 6, p. 467

HADITH

1184 - وَ قَدْ رُوِيَ: «أَنَّهُ إِنْ كَانَ فِي صَلاَةِ اَلظُّهْرِ جَعَلَ اَلْأَوَّلَتَيْنِ اَلظُّهْرَ وَ اَلْأَخِيرَتَيْنِ اَلْعَصْرَ.

وهذه الأخبار ليست مختلفة والمصلي بالخيار بأيها أخذ جاز.

H.1184 - It has been narrated: "If it is during the Dhuhr prayer, he should make the first two rak'ahs for Dhuhr and the last two rak'ahs for Asr."

[AL SADUQ]
These narrations are not contradictory, and the person praying has the option to follow any of these practices, and it is permissible.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 398 • Al-Wafi, Vol. 8, p. 1259 • Wasail Al-Shia, Vol. 8, p. 400 • Mustadrak Al-Wasail, Vol. 6, p. 467

HADITH

1185 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ اَلْمُغِيرَةِ قَالَ كَانَ مَنْصُورُ بْنُ حَازِمٍ يَقُولُ: «إِذَا أَتَيْتَ اَلْإِمَامَ وَ هُوَ جَالِسٌ قَدْ صَلَّى رَكْعَتَيْنِ فَكَبِّرْ ثُمَّ اِجْلِسْ فَإِذَا قُمْتَ فَكَبِّرْ.

H.1185 - Abdullah ibn al-Mughira narrated that Mansur ibn Hazim used to say:
"If you come to the Imam and he is sitting, having already prayed two rak'ahs, say the takbir (Allahu Akbar) and then sit. When you stand up, say the takbir again."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1186 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «يُجْزِيكَ مِنَ اَلْقِرَاءَةِ إِذَا كُنْتَ مَعَهُمْ مِثْلُ حَدِيثِ اَلنَّفْسِ.

ومن صلى مخالف فقرأ السجدة ولم يسجد فليؤم برأسه .وإذ قال الام " سمع الله لمن حمده " قال الذين خلفه الحمد لله رب العالمين " ويخفضون أصواتهم، وإن كان معهم قال: " ربنا لك الحمد.

H.1186 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "It is sufficient for you to recite like a whisper to yourself when you are with them (in congregation)."

[AL SADUQ]

If someone is praying with those who differ in practice and recites a verse of prostration but does not prostrate, they should bow their head as a gesture.
When the Imam says, "Sami' Allahu liman hamidah (Allah {SWT} hears the one who praises Him)," those behind him should say, "Alhamdulillahi Rabbil 'Alamin (All praise is due to Allah {SWT}, the Lord {AZJ} of all worlds)" but in a low voice.
If the person is praying with them, they should say, "Rabbana laka al-hamd (Our Lord {AZJ}, to You is the praise)."

[REFERENCES] Al-Kafi, Volume 3, p. 315 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 399 • Tahdhib Al-Ahkam, Part 2, p. 97 • Tahdhib Al-Ahkam, Part 3, p. 36 • Al-Istibsar, Part 1, p. 321 • Al-Istibsar, Part 1, p. 430 • Al-Wafi, Vol. 8, p. 690 • Al-Wafi, Vol. 8, p. 1207 • Wasail Al-Shia, Vol. 6, p. 128 • Wasail Al-Shia, Vol. 8, p. 364

HADITH

1187 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ صَلَّى بِقَوْمٍ فَاخْتَصَّ نَفْسَهُ بِالدُّعَاءِ دُونَهُمْ فَقَدْ خَانَهُمْ.

H.1187 - The Messenger of Allah {saws} said: "Whoever leads a group in prayer and reserves the supplication for himself, excluding them, has betrayed them".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 400 • Tahdhib Al-Ahkam, Part 3, p. 281 • Al-Wafi, Vol. 8, p. 1264 • Wasail Al-Shia, Vol. 7, p. 106 • Wasail Al-Shia, Vol. 8, p. 425

HADITH

1188 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لاَ تُسْمِعَنَّ اَلْإِمَامَ دُعَاكَ خَلْفَهُ.

H.1188 - Abu Basir narrated from one of the Imams {a.s} who said:
"Do not let the Imam hear your supplication behind him".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 400 • Al-Wafi, V. 8, p. 1205 • Wasail Al-Shia, Vol. 8, p. 396

HADITH

1189 - وَ قَدْ رُوِيَ عَنْ أَبِي بَكْرِ بْنِ أَبِي سَمَّالٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ اَلْفَجْرَ فَلَمَّا فَرَغَ مِنْ قِرَاءَتِهِ فِي اَلثَّانِيَةِ جَهَرَ بِصَوْتِهِ نَحواً مِمَّا كَانَ يَقْرَأُ وَقَالَ « اَللَّهُمَّ اِغْفِرْ لَنَا وَ اِرْحَمْنَا وَ عَافِنَا وَ اُعْفُ عَنَّا فِي اَلدُّنْيَا وَ اَلْآخِرَةِ «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ ».

H.1189 - Abu Bakr ibn Abi Samal who said:
"I prayed behind Abu Abdullah {a.s} for Fajr (dawn prayer). When he finished the recitation in the second rak'ah, he raised his voice slightly as if reciting and said:
'O' Allah {SWT}, forgive us, have mercy on us, grant us well-being, and pardon us in this world and the Hereafter. Truly, You have power over all things.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 400 • Wasail Al-Shia, Vol. 6, p. 275 • Wasail Al-Shia, Vol. 6, p. 291

HADITH

1190 - وَ رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «يَنْبَغِي لِلْإِمَامِ أَنْ يَجْلِسَ حَتَّى يُتِمَّ مَنْ خَلْفَهُ صَلاَتَهُمْ وَ يَنْبَغِي لِلْإِمَامِ أَنْ يُسْمِعَ مَنْ خَلْفَهُ اَلتَّشَهُّدَ وَ لاَ يُسْمِعُونَهُ هُمْ شَيْئاً يَعْنِي اَلشَّهَادَتَيْنِ وَ يُسْمِعَهُمْ أَيْضاً اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ.

H.1190 - Hafs ibn al-Bakhtari narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said: "It is appropriate for the Imam to sit until those behind him complete their prayers. The Imam should also recite the tashahhud (testimony of faith) loud enough for those behind him to hear, but they should not make their recitation audible to him - referring to the two testimonies (Shahadatayn). He should also audibly recite 'Peace be upon us and upon the righteous servants of Allah {SWT}.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1191 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَفْسَدَ اِبْنُ مَسْعُودٍ عَلَى اَلنَّاسِ صَلاَتَهُمْ بِشَيْئَيْنِ بِقَوْلِهِ تَبَارَكَ اِسْمُكَ وتَعَالَى جَدُّكَ وَ هَذَا شَيْءٌ قَالَتْهُ اَلْجِنُّ بِجَهَالَةٍ فَحَكَاهُ اَللَّهُ تَعَالَى عَنْهَا وَ بِقَوْلِهِ اَلسَّلاَمُ عَلَيْنَا وَ عَلَى عِبَادِ اَللَّهِ اَلصَّالِحِينَ.
يعني في التشهد الأول، وأما في التشهد الثاني بعد الشهادتين فلا بأس به لان المصلي إذا تشهد الشهادتين في التشهد الأخير فقد فرغ من الصلاة.

H.1191 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Ibn Mas'ud corrupted people's prayers with two things: by saying 'Blessed be Your Name, and Exalted is Your Majesty,' which was something the jinn said ignorantly, and Allah {SWT}, the Exalted, narrated it from them, and by saying 'Peace be upon us and upon the righteous servants of Allah {SWT}'."

[AL SADUQ]

This refers to the first tashahhud. However, in the second tashahhud after the two testimonies (Shahadatayn), there is no problem because when the worshipper completes the two testimonies in the final tashahhud, they have concluded their prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1192 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَكُونُ خَلْفَ إِمَامٍ فَيَطُولُ فِي اَلتَّشَهُّدِ فَيَأْخُذُهُ اَلْبَوْلُ أَوْ يَخَافُ عَلَى شَيْءٍ أَنْ يَفُوتَ أَوْ يَعْرِضُ لَهُ وَجَعٌ كَيْفَ يَصْنَعُ قَالَ «يُسَلِّمُ وَ يَنْصَرِفُ وَ يَدَعُ اَلْإِمَامَ.

وعلى الامام أن لا يقوم من مصلاه حتى يتم من خلفه الصلاة، فإن قام فلا شئ عليه. وقال أبي رحمه الله في رسالته ألي: إن خرجت منك ريح أو غيرها مما ينقض الوضوء أو ذكرت أنك على غير وضوء فسلم في أي حال كنت في الصلاة وقدم رجلا يصلي بالقوم بقية صلاتهم وتوض وأعد صلاتك.

H.1192 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who is behind an Imam and the Imam prolongs the tashahhud, causing the man to feel the urge to urinate, fear missing something, or experience pain. What should he do?

Imam {a.s} replied: "He should perform the taslim (salutation of peace), leave, and leave the Imam."

[AL SADUQ]

The Imam should not leave his place of prayer until those behind him complete their prayers, but if he does stand up, there is no blame on him.

My father, may Allah {SWT} have mercy on him, wrote to me in his letter:

If wind or anything else that breaks wudu' comes from you, or you remember that you are not in a state of wudu', then say the Taslim, leave, and appoint someone else to lead the congregation in completing the prayer. Then, perform wudu' and repeat your prayer.

[REFERENCES] Questions of Ali bin Jaafar, Part 1, p. 178 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 401 • Tahdhib Al-Ahkam, Part 3, p. 283

HADITH

1193 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «مَا كَانَ مِنْ إِمَامٍ تَقَدَّمَ فِي اَلصَّلاَةِ وَ هُوَ جُنُبٌ نَاسِياً أَوْ أَحْدَثَ حَدَثاً أَوْ رَعَفَ رُعَافاً أَوْ أَزَّ أَزّاً فِي بَطْنِهِ فَلْيَجْعَلْ ثَوْبَهُ عَلَى أَنْفِهِ ثُمَّ لْيَنْصَرِفْ وَ لْيَأْخُذْ بِيَدِ رَجُلٍ فَلْيُصَلِّ مَكَانَهُ ثُمَّ لْيَتَوَضَّأْ وَ لْيُتِمَّ مَا سَبَقَهُ بِهِ مِنَ اَلصَّلاَةِ وَ إِنْ كَانَ جُنُباً فَلْيَغْتَسِلْ وَ لْيُصَلِّ اَلصَّلاَةَ كُلَّهَا.

H.1193 - Commander of the Faithful Imam Ali {a.s} said:
"If an Imam leading the prayer realizes during the prayer that he is in a state of janabah (major ritual impurity) due to forgetfulness, or if he experiences a minor impurity, nosebleed, or a disturbance in his stomach, he should place his garment over his nose and leave the prayer.
He should take the hand of a man to lead the prayer in his place, then perform wudu' and complete what remains of his prayer.
If he is in a state of janabah, he should perform ghusl (ritual purification bath) and then repeat the entire prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 402 • Wasail Al-Shia, Vol. 8, p. 426

HADITH

1194 - وَ رَوَى مُعَاوِيَةُ بْنُ مَيْسَرَةَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ يَنْبَغِي لِلْإِمَامِ إِذَا أَحْدَثَ أَنْ يُقَدِّمَ إِلاَّ مَنْ أَدْرَكَ اَلْإِقَامَةَ فَإِنْ قَدَّمَ مَسْبُوقاً بِرَكْعَةٍ» فَإِنَّ عَبْدَ اَللَّهِ بْنَ سِنَانٍ رَوَى عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ «إِذَا أَتَمَّ صَلاَتَهُ بِهِمْ فَلْيُومِ إِلَيْهِمْ يَمِيناً وَ شِمَالاً فَلْيَنْصَرِفُوا ثُمَّ لْيُكَمِّلْ هُوَ مَا فَاتَهُ مِنْ صَلاَتِهِ.

H.1194 - Muawiya ibn Maysara narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"It is not appropriate for the Imam, if he becomes impure (breaks his wudu'), to appoint someone else to lead except for someone who was present from the beginning of the iqamah (call to start the prayer). If he appoints someone who has missed a rak'ah, it should not be done."
Abdullah ibn Sinan narrated from him {a.s} that He said:
"When the Imam completes his prayer with the congregation, he should gesture to them to the right and left so they can disperse, and then he should complete whatever part of the prayer he missed."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 402 • Al-Wafi, Vol. 8, p. 1240

HADITH

1195 - وَ رَوَى جَمِيلُ بْنُ دَرَّاجٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ: فِي رَجُلٍ أَمَّ قَوْماً عَلَى غَيْرِ وُضُوءٍ فَانْصَرَفَ وَ قَدَّمَ رَجُلاً وَ لَمْ يَدْرِ اَلْمُقَدَّمُ مَا صَلَّى اَلْإِمَامُ قَبْلَهُ قَالَ «يُذَكِّرُهُ مَنْ خَلْفَهُ.

H.1195 - Jamil ibn Darraj narrated from Imam {a.s} regarding a man who led a congregation in prayer without wudu' (ritual purity), then left and appointed another man to lead, but the new leader did not know what the previous Imam had prayed. Imam {a.s} said: "Those behind him should remind him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 403 • Al-Wafi, V. 8, p. 1240 • Wasail Al-Shia, Vol. 8, p. 377

HADITH

1196 - وَقَالَ زُرَارَةُ لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: رَجُلٌ دَخَلَ مَعَ قَوْمٍ فِي صَلاَتِهِمْ وَ هُوَ لاَ يَنْوِيهَا صَلاَةً وَ أَحْدَثَ إِمَامُهُمْ فَأَخَذَ بِيَدِ ذَلِكَ اَلرَّجُلِ فَقَدَّمَهُ فَصَلَّى بِهِمْ أَ تُجْزِيهِمْ صَلاَتُهُمْ بِصَلاَتِهِ وَ هُوَ لاَ يَنْوِيهَا صَلاَةً قَالَ «لاَ يَنْبَغِي لِلرَّجُلِ أَنْ يَدْخُلَ مَعَ قَوْمٍ فِي صَلاَتِهِمْ وَ هُوَ لاَ يَنْوِيهَا صَلاَةً بَلْ يَنْبَغِي لَهُ أَنْ يَنْوِيَهَا وَ إِنْ كَانَ قَدْ صَلَّى فَإِنَّ لَهُ صَلاَةً أُخْرَى وَ إِلاَّ فَلاَ يَدْخُلَنَّ مَعَهُمْ وَ قَدْ يُجْزِي عَنِ اَلْقَوْمِ صَلاَتُهُمْ وَ إِنْ لَمْ يَنْوِهَا.

H.1196 – Zurarah asked Imam Al-Baqir {a.s} about a man who joined a group in their prayer without intending it as his own prayer. Then, their Imam experienced an issue (e.g., impurity) and took the hand of that man and appointed him to lead the prayer. Zurarah asked: "Does their prayer count if they complete it with him, even though he did not intend it as his own prayer?"
Imam {a.s} replied: "It is not appropriate for a man to join a group in their prayer without intending it as his own prayer. Rather, he should intend it as such, even if he has already prayed. This way, he will have another prayer counted. If not, he should not join them. Nevertheless, the prayer of the group may be valid even if he did not intend it as his own".

[REFERENCES] Al-Kafi, Volume 3, p. 382 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 403 • Tahdhib Al-Ahkam, Part 3, p. 41 • Al-Wafi, Vol. 8, p. 1241 • Wasail Al-Shia, Vol. 8, p. 376

HADITH

1197 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنْ إِمَامٍ أَحْدَثَ وَ اِنْصَرَفَ وَ لَمْ يُقَدِّمْ أَحَداً مَا حَالُ اَلْقَوْمِ قَالَ «لاَ صَلاَةَ لَهُمْ إِلاَّ بِإِمَامٍ فَلْيُقَدِّمْ بَعْضُهُمْ بَعْضَهُمْ فَلْيُتِمَّ بِهِمْ مَا بَقِيَ مِنْهَا وَ قَدْ تَمَّتْ صَلاَتُهُمْ.

H.1197 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about an Imam who becomes impure (invalidates his wudu') and leaves the prayer without appointing someone to continue leading. What is the status of the congregation?
Imam {a.s} replied: "There is no valid prayer for them without an Imam. Therefore, one of them should step forward to lead the remainder of the prayer, and their prayer will be completed."

[REFERENCES] Questions of Ali bin Jaafar, Part 1, p. 256 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 403 • Tahdhib Al-Ahkam, Part 3, p. 283

HADITH

1198 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ أَمَّ قَوْماً وَ صَلَّى بِهِمْ رَكْعَةً ثُمَّ مَاتَ قَالَ «يُقَدِّمُونَ رَجُلاً آخَرَ فَيَعْتَدُّ بِالرَّكْعَةِ وَ يَطْرَحُونَ اَلْمَيِّتَ خَلْفَهُمْ وَ يَغْتَسِلُ مَنْ مَسَّهُ وَ مَنْ صَلَّى بِقَوْمٍ وَ هُوَ جُنُبٌ أَوْ عَلَى غَيْرِ وُضُوءٍ فَعَلَيْهِ اَلْإِعَادَةُ وَ لَيْسَ عَلَيْهِمْ أَنْ يُعِيدُوا وَ لَيْسَ عَلَيْهِ أَنْ يُعْلِمَهُمْ وَ لَوْ كَانَ ذَلِكَ عَلَيْهِ لَهَلَكَ» قَالَ قُلْتُ كَيْفَ كَانَ يَصْنَعُ بِمَنْ قَدْ خَرَجَ إِلَى خُرَاسَانَ وَ كَيْفَ كَانَ يَصْنَعُ بِمَنْ لاَ يَعْرِفُ قَالَ «هَذَا عَنْهُ مَوْضُوعٌ.

H.1198 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that he was asked about a man who led a congregation, prayed one rak'ah with them, and then passed away.
Imam {a.s} said: "They should appoint another man to lead them, count the rak'ah (already prayed), and move the deceased to the back. Those who touched him must perform ghusl (ritual purification).
If someone led a congregation while in a state of major ritual impurity (janabah) or without wudu', they must repeat their prayer, but the congregation does not need to repeat theirs, and the Imam is not obligated to inform them. If he had to inform them, it would cause great distress."
I asked: "How would this apply to someone who went to Khurasan or to those who are unknown?"
Imam {a.s} replied: "This is not applicable to him (in such a case)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1199 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا فَاتَكَ شَيْءٌ مَعَ اَلْإِمَامِ فَاجْعَلْ أَوَّلَ صَلاَتِكَ مَا اِسْتَقْبَلْتَ مِنْهَا وَ لاَ تَجْعَلْ أَوَّلَ صَلاَتِكَ آخِرَهَا.

ومن أجلسه الامام في موضع يجب أن يقوم فيه تجافي وأقعي إقعاء ولم يجلس ممكنا.

H.1199 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "If you miss a part of the prayer with the Imam, consider what you perform upon joining as the beginning of your prayer, and do not consider the beginning of your prayer as its end".

[AL SADUQ]

If the Imam makes you sit at a place where you should stand, you should sit lightly (without fully resting) and not sit in a fully settled manner.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 404 • Wasail Al-Shia, Vol. 8, p. 386

HADITH

1200 - وروى عبيد بن زرارة عن أبي عبد الله عليه السلام " في رجل دخل مع الامام في الصلاة وقد سبقه بركعة فلما فرغ الامام خرج مع الناس، ثم ذكر أنه فاتته ركعة، قال: يعيد ركعة واحدة.

H.1200 - Ubayd ibn Zurarah reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding a man who joined the prayer with the Imam but had missed one rak'ah. After the Imam concluded the prayer, he left with the people and then remembered that he had missed a rak'ah.
Imam {a.s} said: "He should perform one rak'ah".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 405 • Wasail Al-Shia, Vol. 8, p. 374

HADITH

1201 - وَ فِي كِتَابِ زِيَادِ بْنِ مَرْوَانَ اَلْقَنْدِيِّ وَ فِي نَوَادِرِ مُحَمَّدِ بْنِ أَبِي عُمَيْرٍ أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ قَالَ: فِي رَجُلٍ صَلَّى بِقَوْمٍ مِنْ حِينَ خَرَجُوا مِنْ خُرَاسَانَ حَتَّى قَدِمُوا مَكَّةَ فَإِذَا هُوَ يَهُودِيٌّ أَوْ نَصْرَانِيٌّ قَالَ «لَيْسَ عَلَيْهِمْ إِعَادَةٌ.

وسمعت جماعة من مشايخنا يقلون: إنه ليس عليهم إعادة شئ مما جهر فيه وعليهم إعادة ما صلى بهم مما لم يجهر فيه، والحديث المفصل يحكم على المجمل.

H.1201 - In the book of Ziyad ibn Marwan al-Qandi and in the Nawadir of Muhammad ibn Abi Umayr, it is narrated that Imam Jafar ibn Muhammad Al-Sadiq {a.s} said regarding a man who led a group in prayer from the time they left Khurasan until they reached Mecca, and then it was discovered that he was a Jew or a Christian:
"They do not need to repeat their prayers".

[AL SADUQ]
I also heard a group of our elders say: They are not required to repeat any prayers in which he recited aloud, but they must repeat those prayers in which he led them silently. The detailed hadith takes precedence over the general statement.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1202 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلْمَرْأَةِ تَؤُمُّ اَلنِّسَاءَ مَا حَدُّ رَفْعِ صَوْتِهَا بِالتَّكْبِيرِ وَ اَلْقِرَاءَةِ فَقَالَ «قَدْرُ مَا تُسْمِعُ.

H.1202 - Ali ibn Ja'far was asked about his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a woman leading other women in prayer:
"What is the limit of raising her voice in the takbir (saying 'Allahu Akbar') and in recitation?"
Imam {a.s} replied: "To the extent that they can hear her."

[REFERENCES] Questions of Ali bin Jaafar, Part 1, p. 255 • Qurb al-Isnad, Part 1, p. 223 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 405 • Tahdhib Al-Ahkam, Part 3, p. 267 • Tahdhib Al-Ahkam, Part 3, p. 267 • Tahdhib Al-Ahkam, Part 3, p. 278 • Al-Wafi, Vol. 8, p. 1226 • Wasail Al-Shia, Vol. 6, p. 94 • Wasail Al-Shia, Vol. 6, p. 95 • Wasail Al-Shia, Vol. 8, p. 335

HADITH

1203 - وَ رَوَى عَمَّارٌ اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَنْسَى وَ هُوَ خَلْفَ اَلْإِمَامِ أَنْ يُسَبِّحَ فِي اَلسُّجُودِ أَوْ فِي اَلرُّكُوعِ أَوْ يَنْسَى أَنْ يَقُولَ بَيْنَ اَلسَّجْدَتَيْنِ شَيْئاً قَالَ «لَيْسَ عَلَيْهِ شَيْءٌ.

H.1203 - Ammar al-Sabati narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"I asked him about a man who, while praying behind an Imam, forgets to say the tasbih (glorification) during Sujood (prostration) or ruku' (bowing) or forgets to say something between the two prostrations."
Imam {a.s} said: "There is no obligation upon him (no penalty)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 405 • Tahdhib Al-Ahkam, Part 3, p. 278 • Al-Wafi, Vol. 8, p. 1253 • Wasail Al-Shia, Vol. 8, p. 240 • Bihar Al-Anwar, Vol. 85, p. 249

HADITH

1204 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ لِرَجُلٍ «أَيَّ شَيْءٍ يَقُولُ هَؤُلاَءِ فِي اَلرَّجُلِ إِذَا فَاتَتْهُ مَعَ اَلْإِمَامِ اَلرَّكْعَتَانِ» قُلْتُ يَقُولُونَ يَقْرَأُ فِي اَلرَّكْعَتَيْنِ بِالْحَمْدِ وَ سُورَةٍ فَقَالَ «هَذَا يُقَلِّبُ صَلاَتَهُ فَيَجْعَلُ أَوَّلَهَا آخِرَهَا» قُلْتُ فَكَيْفَ يَصْنَعُ قَالَ «يَقْرَأُ فَاتِحَةَ اَلْكِتَابِ فِي كُلِّ رَكْعَةٍ.

H.1204 - Imam Muhammad ibn Ali Al-Baqir {a.s} sked a man:
"What do these people say about a person who misses two rak'ahs with the Imam?"
The man replied: "They say he should recite Al-Hamd (Surah Al-Fatiha) and a Surah in the two rak'ahs."
Imam {a.s} said: "This would reverse his prayer, making the beginning the end."
The man then asked: "So what should he do?"
Imam {a.s} replied: "He should recite Surah Al-Fatiha in each rak'ah".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 405 • Tahdhib Al-Ahkam, Part 3, p. 46 • Al-Istibsar, Part 1, p. 437 • Wasail Al-Shia, Vol. 8, p. 389 • Bihar Al Anwar, Vol. 82, p. 95 • Bihar Al Anwar, Vol. 85, p. 54

HADITH

1205 - وَ سَأَلَ عَمَّارٌ اَلسَّابَاطِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ سَهَا خَلْفَ إِمَامٍ بَعْدَ مَا اِفْتَتَحَ اَلصَّلاَةَ فَلَمْ يَقُلْ شَيْئاً وَ لَمْ يُكَبِّرْ وَ لَمْ يُسَبِّحْ وَ لَمْ يَتَشَهَّدْ حَتَّى يُسَلِّمَ فَقَالَ «قَدْ جَازَتْ صَلاَتُهُ وَ لَيْسَ عَلَيْهِ شَيْءٌ إِذَا سَهَا خَلْفَ اَلْإِمَامِ وَ لاَ سَجْدَتَا اَلسَّهْوِ لِأَنَّ اَلْإِمَامَ ضَامِنٌ لِصَلاَةِ مَنْ صَلَّى خَلْفَهُ.

H.1205 - Ammar al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who becomes forgetful while praying behind an Imam after beginning the prayer. He neither said anything, made the takbir (saying 'Allahu Akbar'), glorified (did tasbih), nor recited the tashahhud until the Imam concluded the prayer with the taslim.
Imam {a.s} said: "His prayer is valid, and there is no obligation upon him. If he was forgetful while praying behind the Imam, he is not required to perform the two prostrations for forgetfulness because the Imam is responsible for the prayer of those who pray behind him".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 406 • Tahdhib Al-Ahkam, Part 3, p. 278 • Al-Istibsar, Part 1, p. 439 • Al-Wafi, Vol. 8, p. 1253 • Wasail Al-Shia, Vol. 8, p. 240 • Bihar Al-Anwar, Vol. 85, p. 249

HADITH

1206 - وَ رَوَى مُحَمَّدُ بْنُ سَهْلٍ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلْإِمَامُ يَحْمِلُ أَوْهَامَ مَنْ خَلْفَهُ إِلاَّ تَكْبِيرَةَ اَلِافْتِتَاحِ.

H.1206 - Muhammad ibn Sahl narrated from Imam Al-Ridha {a.s} that He said:
"The Imam bears the mistakes (or forgetfulness) of those who pray behind him, except for the opening takbir (takbirat al-ihram)."

[REFERENCES] Al-Kafi, Volume 3, p. 347 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 406 • Tahdhib Al-Ahkam, Part 2, p. 144 • Al-Wafi, Vol. 8, p. 913 • Wasail Al-Shia, Vol. 6, p. 14 • Wasail Al-Shia, Vol. 6, p. 15 • Wasail Al-Shia, Vol. 8, p. 240 • Bihar Al-Anwar, Vol. 85, p. 239 • Bihar Al Anwar, Vol. 85, p. 250

HADITH

1207 - وَ اَلَّذِي رَوَاهُ أَبُو بَصِيرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: حِينَ قَالَ لَهُ أَ يَضْمَنُ اَلْإِمَامُ اَلصَّلاَةَ فَقَالَ «لاَ لَيْسَ بِضَامِنٍ.

ليس بخلاف خبر عمار وخبر الرضا عليه السلام لان الامام ضامن لصلاة من صلى خلفه متى سها عن شئ منها غير تكبيرة الافتتاح، وليس بضامن لما يتركه المأموم متعمدا.

ووجه آخر وهو أنه ليس على الامام ضمان لاتمام الصلاة بالقوم فربما حدث به حدث قبل أن يتمها أو يذكر أنه على غير طهر وتصديق ذلك:

H.1207 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that when he asked: "Does the Imam guarantee (the correctness of) the prayer?"
Imam {a.s} replied: "No, he is not a guarantor."

[AL SADUQ]

This is not contradictory to the narrations of Ammar and Imam Al-Ridha {a.s} because the Imam is a guarantor for the prayer of those who pray behind him when they forget something, except for the opening takbir. He is not a guarantor for what the follower intentionally leaves out.

Another interpretation is that the Imam is not obligated to guarantee the completion of the prayer for the congregation because it is possible that something may occur to him before completing it, such as an event requiring him to break his prayer or realizing that he is not in a state of purity.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 406 • Tahdhib Al-Ahkam, Part 3, p. 279 • Al-Wafi, Vol. 8, p. 1251 • Wasail Al-Shia, Vol. 8, p. 353 • Bihar Al-Anwar, Vol. 85, p. 252

HADITH

1208 - مَا رَوَاهُ جَمِيلُ بْنُ دَرَّاجٍ عَنْ زُرَارَةَ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يُصَلِّي بِقَوْمٍ رَكْعَتَيْنِ ثُمَّ أَخْبَرَهُمْ أَنَّهُ لَيْسَ عَلَى وُضُوءٍ قَالَ «يُتِمُّ اَلْقَوْمُ صَلاَتَهُمْ فَإِنَّهُ لَيْسَ عَلَى اَلْإِمَامِ ضَمَانٌ.

جل حجج الله عليهم السلام أن تكون أخبارهم مختلفه إلا لاختلاف الأحول.

H.1208 - Jamil ibn Darraj narrated from Zurarah, from one of the Imams {a.s} who said:
"I asked him about a man who leads a congregation for two rak'ahs and then informs them that he was not in a state of wudu' (ritual purity).
Imam {a.s} said: 'The congregation should complete their prayer because the Imam bears no responsibility (for their prayers).'".

[AL SADUQ]
The statements of the Imams {a.s} are consistent and not contradictory except when circumstances differ.

[REFERENCES] Al-Kafi, Volume 3, p. 378 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 406 • Tahdhib Al-Ahkam, Part 3, p. 269 • Al-Istibsar, Part 1, p. 440 • Al-Wafi, Vol. 8, p. 1243 • Wasail Al-Shia, Vol. 8, p. 371 • Bihar Al Anwar, Vol. 85, p. 251

HADITH

1209 - وَقَالَ أَبُو اَلْمَغْرَاءِ حُمَيْدُ بْنُ اَلْمُثَنَّى: كُنْتُ عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَسَأَلَهُ حَفْصٌ اَلْكَلْبِيُّ فَقَالَ أَكُونُ خَلْفَ اَلْإِمَامِ وَ هُوَ يَجْهَرُ بِالْقِرَاءَةِ فَأَدْعُو وَ أَتَعَوَّذُ قَالَ «نَعَمْ فَادْعُ.

H.1209 - Abu al-Maghra' Humayd ibn al-Muthanna said:
"I was with Imam Jafar ibn Muhammad Al-Sadiq {a.s} when Hafs al-Kalbi asked him:
"When I am behind the Imam and he is reciting aloud, may I make supplications and seek refuge (in Allah {SWT})?"
Imam {a.s} said: "Yes, you may supplicate."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 407 • Al-Wafi, Vol. 8, p. 1205 • Wasail Al-Shia, Vol. 8, p. 361

HADITH

1210 - وَ رَوَى اَلْحُسَيْنُ بْنُ عَبْدِ اَللَّهِ اَلْأَرَّجَانِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ صَلَّى فِي مَسْجِدِهِ ثُمَّ أَتَى مَسْجِداً مِنْ مَسَاجِدِهِمْ فَصَلَّى مَعَهُمْ خَرَجَ بِحَسَنَاتِهِم.

H.1210 - Al-Hussain ibn Abdullah al-Arrajani narrated from Imam {a.s} who said:
"Whoever prays in his own mosque and then goes to one of their mosques and prays with them, he will leave with the reward of their good deeds."

[REFERENCES] Al-Kafi, Volume 3, p. 380 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 407 • Tahdhib Al-Ahkam, Part 3, p. 270 • The Forty Hadiths Vol. 1, p. 79 • Al-Wafi, Vol. 8, p. 1219 • Wasail Al-Shia, Vol. 8, p. 304 • Bihar Al Anwar, Vol. 85, p. 98

HADITH

1211 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا مِنْ عَبْدٍ يُصَلِّي فِي اَلْوَقْتِ وَ يَفْرُغُ ثُمَّ يَأْتِيهِمْ وَ يُصَلِّي مَعَهُمْ وَ هُوَ عَلَى وُضُوءٍ إِلاَّ كَتَبَ اَللَّهُ لَهُ خَمْساً وَ عِشْرِينَ دَرَجَةً.

H.1211 - Abdullah ibn Sinan narrated from Imam {a.s} who said:
"There is no servant who prays at the prescribed time, completes it, then joins another group and prays with them while still in a state of wudu' except that Allah {SWT} writes for him twenty-five degrees (levels of reward)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 407 • Wasail Al-Shia, Vol. 8, p. 302

HADITH

1212 - وَقَالَ لَهُ أَيْضاً: إِنَّ عَلَى بَابِي مَسْجِداً يَكُونُ فِيهِ قَوْمٌ مُخَالِفُونَ مُعَانِدُونَ فَهُمْ يُمْسُونَ فِي اَلصَّلاَةِ وَ أَنَا أُصَلِّي اَلْعَصْرَ ثُمَّ أَخْرُجُ فَأُصَلِّي مَعَهُمْ فَقَالَ «أَ مَا تَرْضَى أَنْ تُحْسَبَ لَكَ، بِأَرْبَعٍ وَ عِشْرِينَ صَلاَةً.

H.1212 - He also said to Imam {a.s}:
"There is a mosque near my door in which there are people who oppose and are hostile. They remain in prayer during the evening, and I pray Asr and then go out and join them in prayer."
Imam {a.s} said: "Would you not be pleased to have it counted for you as twenty-four prayers?".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 407 • Wasail Al-Shia, Vol. 8, p. 302

HADITH

1213 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا صَلَّيْتَ مَعَهُمْ غُفِرَ لَكَ بِعَدَدِ مَنْ خَالَفَكَ.

H.1213 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If you pray with them, you will be forgiven to the extent of the number of those who oppose you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 407 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 568 • Al-Wafi, Vol. 8, p. 1218 • Wasail Al-Shia, Vol. 8, p. 299

HADITH

1214 - وَ رَوَى اَلْحَلَبِيُّ عَنْهُ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِذَا صَلَّيْتَ صَلاَةً وَ أَنْتَ فِي اَلْمَسْجِدِ فَأُقِيمَتِ اَلصَّلاَةُ فَإِنْ شِئْتَ فَاخْرُجْ وَ إِنْ شِئْتَ فَصَلِّ مَعَهُمْ وَ اِجْعَلْهَا تَسْبِيحاً.

H.1214 - Al-Halabi narrated from the Imam {a.s} from his father {a.s} who said:
"If you have already prayed and you are in the mosque, and the congregational prayer is established, then if you wish, you may leave, or if you wish, you may pray with them and consider it as a form of tasbih (remembrance and glorification)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 407 • Tahdhib Al-Ahkam, Part 3, p. 279 • Al-Wafi, Vol. 8, p. 1250 • Wasail Al-Shia, Vol. 5, p. 242 • Wasail Al-Shia, Vol. 8, p. 402 • Bihar Al-Anwar, Vol. 80, p. 372

HADITH

1215 - وَ رَوَى إِسْحَاقُ بْنُ عَمَّارٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «صَلِّ وَ اِجْعَلْهَا لِمَا فَاتَ.

H.1215 - Ishaq ibn Ammar narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "Pray and consider it for what you missed."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1216 - وَ رَوَى مُعَاوِيَةُ بْنُ شُرَيْحٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا جَاءَ اَلرَّجُلُ مُبَادِراً وَ اَلْإِمَامُ رَاكِعٌ أَجْزَأَتْهُ تَكْبِيرَةٌ وَاحِدَةٌ لِدُخُولِهِ فِي اَلصَّلاَةِ وَ اَلرُّكُوعِ.

ومن أدرك الامام وهو ساجد كبر وسجد معه ولم يعتد بها. ومن أدرك الامام وهو في الركعة الأخيرة فقد أدرك فضل الجماعة. ومن أدركه وقد رفع رأسه من السجدة الأخيرة وهو في التشهد فقد أدرك الجماعة وليس عليه أذان ولإقامة. ومن أدركه وقد سلم فعليه الأذان والإقامة. ولا يجوز جماعتان في صلاة واحدة.

H.1216 - Mu'awiyah ibn Sharih reported from Imam Jafar Al-Sadiq {a.s} that He said:
"If a person comes quickly while the Imam is in ruku' (bowing), one takbir (saying 'Allahu Akbar') suffices for him to enter the prayer and perform the ruku'."

[AL SADUQ]
If someone joins the Imam while he is in Sujood (prostration), he should say the takbir and join in Sujood with him, but it will not be counted (as a rak'ah).
If a person joins the Imam in the last rak'ah, he attains the merit of the congregation. If he catches the Imam after he has raised his head from the final prostration and is in the tashahhud (final testimony), he has caught the congregation, and there is no need for adhan or iqamah. If he joins after the Imam has concluded with the taslim (salutation of peace), he must perform the adhan and iqamah.
It is not permissible to have two congregations for the same prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 407 • Tahdhib Al-Ahkam, Part 3, p. 45 • Wasail Al-Shia, Vol. 6, p. 17 • Wasail Al-Shia, Vol. 8, p. 383

HADITH

1217 - فَقَدْ رَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ أَبِي عَلِيٍّ اَلْحَرَّانِيِّ قَالَ: كُنَّا عِنْدَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَأَتَاهُ رَجُلٌ فَقَالَ صَلَّيْنَا فِي مَسْجِدِ اَلْفَجْرَ فَانْصَرَفَ بَعْضُنَا وَ جَلَسَ بَعْضٌ فِي اَلتَّسْبِيحِ فَدَخَلَ عَلَيْنَا رَجُلٌ اَلْمَسْجِدَ فَأَذَّنَ فَمَنَعْنَاهُ وَ دَفَعْنَاهُ عَنْ ذَلِكَ فَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَحْسَنْتُمْ اِدْفَعُوهُ عَنْ ذَلِكَ وَ اِمْنَعُوهُ أَشَدَّ اَلْمَنْعِ» فَقُلْتُ لَهُ فَإِنْ دَخَلَ جَمَاعَةٌ فَقَالَ «يَقُومُونَ فِي نَاحِيَةِ اَلْمَسْجِدِ وَ لاَ يَبْدُو لَهُمْ إِمَامٌ.

ومن نسي التسليم خلف الامام أجزاه تسليم الامام ومن سها فسلم قبل الامام فليس به بأس.

H.1217 Muhammad ibn Abi Umayr narrated from Abu Ali al-Harrani who said:
“We were with Imam Jafar ibn Muhammad Al-Sadiq {a.s} when a man came and said:
"We prayed Fajr in the mosque, and some of us left while others stayed for tasbih (glorification). Then, a man entered the mosque and began to give the adhan. We prevented and stopped him from doing that."
Abu Abdullah {a.s} said: "You did well to stop and prevent him firmly."
I asked him, "What if a group enters?"
Imam {a.s} said: "They should pray in a corner of the mosque without appointing an Imam”.

[AL SADUQ]
Regarding someone who forgets to say the taslim (final salutation of peace) behind the Imam, the Imam's taslim suffices for him. If someone mistakenly performs the taslim before the Imam, there is no harm in it.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1218 - وَ رَوَى اَلْحَسَنُ بْنُ مَحْبُوبٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَمَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي رَجُلٍ سَبَقَهُ اَلْإِمَامُ بِرَكْعَةٍ ثُمَّ أَوْهَمَ اَلْإِمَامُ فَصَلَّى خَمْساً قَالَ «يَقْضِي تِلْكَ اَلرَّكْعَةَ وَ لاَ يَعْتَدُّ بِوَهَمِ اَلْإِمَامِ.

H.1218 - Al-Hasan ibn Mahbub narrated from Jamil ibn Salih, from Sama’a, from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding a man who was behind the Imam and missed one rak'ah, but then the Imam mistakenly performed five rak'ahs.
Imam {a.s} said: "He (the follower) should make up the missed rak'ah and should not count the Imam's mistake”.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 409 • Tahdhib Al-Ahkam, Part 3, p. 274 • Al-Wafi, Vol. 8, p. 1256 • Wasail Al-Shia, Vol. 8, p. 418

CHAPTER 57 - THE OBLIGATION OF THE JUMU'AH PRAYER, ITS VIRTUE, WHO IS EXEMPT FROM IT, AND THE PRAYER AND SERMON THEREIN

باب - وجوب الجمعة وفضلها ومن وضعت عنه والصلاة والخطبة فيها

HADITH 1219 – 1264

1219 - قَالَ أَبُو جَعْفَرٍ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ لِزُرَارَةَ بْنِ أَعْيَنَ: «إِنَّمَا فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى اَلنَّاسِ مِنَ اَلْجُمُعَةِ إِلَى اَلْجُمُعَةِ خَمْساً وَ ثَلاَثِينَ صَلاَةً مِنْهَا صَلاَةٌ وَاحِدَةٌ فَرَضَهَا اَللَّهُ عَزَّ وَ جَلَّ فِي جَمَاعَةٍ وَ هِيَ اَلْجُمُعَةُ وَ وَضَعَهَا عَنْ تِسْعَةٍ عَنِ اَلصَّغِيرِ وَ اَلْكَبِيرِ وَ اَلْمَجْنُونِ وَ اَلْمُسَافِرِ وَ اَلْعَبْدِ وَ اَلْمَرْأَةِ وَ اَلْمَرِيضِ وَ اَلْأَعْمَى وَ مَنْ كَانَ عَلَى رَأْسِ فَرْسَخَيْنِ وَ اَلْقِرَاءَةُ فِيهَا بِالْجَهْرِ وَ اَلْغُسْلُ فِيهَا وَاجِبٌ وَ عَلَى اَلْإِمَامِ فِيهَا قُنُوتَانِ قُنُوتٌ فِي اَلرَّكْعَةِ اَلْأُولَى قَبْلَ اَلرُّكُوعِ وَ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ بَعْدَ اَلرُّكُوعِ.»

ومن صلاها وحده فعليه قنوت واحد في الركعة الأولى قبل الركوع .وتفرد بهذه الرواية حريز عن زرارة .والذي أستعمله وأفتى به ومضى عليه مشايخي - رحمة الله عليهم - هو أن القنوت في جميع الصلوات في الجمعة وغيرها في الركعة الثانية بعد القراءة وقبل الركوع .

H.1219 - Imam Muhammad ibn Ali Al-Baqir {a.s} said to Zurarah ibn A'yan:
"Allah {SWT}, the Mighty and Majestic, has enjoined upon people thirty-five prayers from one Jumu'ah to the next, one of which Allah {SWT} has made obligatory in congregation - that is, the Jumu'ah prayer.
It is waived for nine categories: the young, the elderly, the insane, the traveler, the slave, the woman, the sick, the blind, and anyone who is more than two farsakhs (about six miles) away.
Recitation in it must be done aloud, and ghusl (ritual washing) is obligatory for it. The Imam is required to perform two Qunoot (special supplications): one in the first rak'ah before bowing (ruku') and one in the second rak'ah after bowing."

[AL SADUQ]
For one who prays it alone, there is one Qunoot in the first rak'ah before bowing.
This narration was uniquely transmitted by Hariz from Zurarah.
The practice that I adhere to and my teachers - may Allah {SWT} have mercy on them - followed and issued legal opinions on is that the Qunoot in all prayers, including Jumu'ah, is in the second rak'ah after the recitation and before bowing.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 409 • Al-Khasal, Part 2, p. 422 • Bihar Al-Anwar, Vol. 86, p. 153

HADITH

1220 - وَقَالَ زُرَارَةُ: قُلْتُ لَهُ عَلَى مَنْ يَجِبُ اَلْجُمُعَةُ قَالَ «تَجِبُ عَلَى سَبْعَةِ نَفَرٍ مِنَ اَلْمُسْلِمِينَ وَ لاَ جُمُعَةَ لِأَقَلَّ مِنْ خَمْسَةٍ مِنَ اَلْمُسْلِمِينَ أَحَدُهُمُ اَلْإِمَامُ فَإِذَا اِجْتَمَعَ سَبْعَةٌ وَ لَمْ يَخَافُوا أَمَّهُمْ بَعْضُهُمْ وَ خَطَبَهُمْ.

H.1220 - Zurarah said:
"I asked Imam {a.s} upon whom is the Jumu'ah prayer obligatory?"
Imam {a.s} said: "It is obligatory upon seven people among the Muslims, and there is no Jumu'ah prayer for fewer than five Muslims, one of whom is the Imam. When seven gather and do not fear (any threat), one of them leads them in prayer and delivers the sermon."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 411 • Al-Wafi, Vol. 8, p. 1123 • Tafsir al-Safi, Vol. 5, p. 175 • Wasail Al-Shia, Vol. 7, p. 304 • Wasail Al-Shia, Vol. 7, p. 310 • Al-Fusul al-Muhimmah, Part 2, p. 105

HADITH

1221 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنَّمَا وُضِعَتِ اَلرَّكْعَتَانِ اَللَّتَانِ أَضَافَهُمَا اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَوْمَ اَلْجُمُعَةِ لِلْمُقِيمِ لِمَكَانِ اَلْخُطْبَتَيْنِ مَعَ اَلْإِمَامِ فَمَنْ صَلَّى يَوْمَ اَلْجُمُعَةِ فِي غَيْرِ جَمَاعَةٍ فَلْيُصَلِّهَا أَرْبَعاً كَصَلاَةِ اَلظُّهْرِ فِي سَائِرِ اَلْأَيَّامِ.

H.1221 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The two rak'ahs that The Prophet {saws} added on the day of Jumu'ah are for those who attend with the Imam because of the two sermons. Whoever prays on Jumu'ah but not in congregation should pray it as four rak'ahs, like the Dhuhr prayer on other days."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 412 • Al-Wafi, Vol. 8, p. 1121

HADITH

1222 - وقال عليه السلام: " وقت صلاة الجمعة يوم الجمعة ساعة تزول الشمس ، ووقتها في السفر والحضر واحد وهو من المضيق، وصلاة العصر يوم الجمعة في الأولى في سائر الأيام.

H.1222 - The Imam {a.s} said:
"The time for the Jumu'ah prayer (Salat al-Jumu'ah) is on Jumu'ah at the hour when the sun begins to decline (zawal). Its timing is the same for both travelers and residents and is considered limited (specific). The Asr prayer on Jumu'ah is performed at the time of Dhuhr on other days."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1223 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ بَأْسَ أَنْ تَدَعَ اَلْجُمُعَةَ فِي اَلْمَطَرِ.

H.1223 - Abd al-Rahman ibn Abi Abdillah narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"There is no harm in leaving the Jumu'ah prayer (Salat al-Jumu'ah) due to rain."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 413 • Al-Wafi, Vol. 8, p. 1131 • Wasail Al-Shia, Vol. 7, p. 341

HADITH

1224 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَجِبُ اَلْجُمُعَةُ عَلَى سَبْعَةِ نَفَرٍ مِنَ اَلْمُؤْمِنِينَ وَ لاَ تَجِبُ عَلَى أَقَلَّ مِنْهُمُ اَلْإِمَامُ وَ قَاضِيهِ وَ مُدَّعِيَا حَقٍّ وَ شَاهِدَانِ وَ اَلَّذِي يَضْرِبُ اَلْحُدُودَ بَيْنَ يَدَيِ اَلْإِمَامِ.

H.1224 - Muhammad ibn Muslim narrated from Imam Al-Baqir {a.s} who said:
"The Jumu'ah prayer (Salat al-Jumu'ah) is obligatory upon seven believers: the Imam, his judge, one who claims a right, two witnesses, and the one who executes punishments in front of the Imam. It is not obligatory for fewer than these."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 413 • Tahdhib Al-Ahkam, Part 3, p. 20 • Al-Istibsar, Part 1, p. 418 • Awaali al-La'aali, Part 3, p. 96 • Al-Wafi, Vol. 8, p. 1129 • Wasail Al-Shia, Vol. 7, p. 305 • Wasail Al-Shia, Vol. 7, p. 311 • Bihar Al-Anwar, Vol. 86, p. 176 • Mustadrak Al-Wasail, Vol. 6, p. 11

HADITH

1225 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ وَقْتِ اَلْجُمُعَةِ سَاعَةَ تَزُولُ اَلشَّمْسُ إِلَى أَنْ تَمْضِيَ سَاعَةٌ فَحَافِظْ عَلَيْهَا فَإِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَالَ «لاَ يَسْأَلُ اَللَّهَ عَزَّ وَ جَلَّ عَبْدٌ فِيهَا خَيْراً إِلاَّ أَعْطَاهُ».

وقال أبي - رضي الله عنه - في رسالته إلي: إن استطعت أن تصلي يوم الجمعة إذا طلعت الشمس ست ركعات، وإذا انبسطت ست ركعات وقبل المكتوبة ركعتين و بعد المكتوبة ست ركعات فافعل.

وفي نوادر أحمد بن محمد بن عيسى " وركعتين بعد العصر. وإن قدمت نوافلك كلها في يوم الجمعة قبل الزوال أو أخرتها إلى بعد المكتوبة فهي ست عشرة ركعة، وتأخيرها أفضل من تقديمها، فإذا زالت الشمس في يوم الجمعة فلا تصل إلا المكتوبة، وقرأ في صلاة العشاء الآخر ليلة الجمعة سورة الجمعة وسبح اسم ربك [الاعلى] وفي صلاة الغداة والظهر والعصر سورة الجمعة والمنافقين، فإن نسيتهما أو واحدة منهما في صلاة الظهر وقرأت غيرهما ثم ذكرت فارجع إلى سورة الجمعة والمنافقين ما لم تقرأ نصف السورة، فإذا قرأت نصف السورة فتتم السورة وجعل الركعتين نافلة وسلم فيهما، وأعد صلاتك بسورة الجمعة والمنافقين، ولا بأس بأن تصلي العشاء والغداة والعصر بغير سورة الجمعة والمنافقين إلا أن الفضل في أن تصليها بالجمعة والمنافقين. ومن أراد أن يقرأ في صلاته بسورة فقرأ غيرها فليرجع إليها إلا أن تكون السورة قل هو الله أحد فلا يرجع منها إلى غيرها إلا يوم الجمعة في صلاة الظهر فإنه يرجع منها إلى سورة الجمعة والمنافقين، وما روي من الرخص في قراءة غير الجمعة والمنافقين في صلاة الظهر يوم الجمعة فهي للمريض والمستعجل والمسافر.

H.1225 - Imam Abu Ja'far {a.s} said:
"The beginning time for the Jumu'ah prayer is when the sun declines (zawal) until an hour has passed. Maintain it carefully, for the Messenger of Allah {saws} said:
'No servant asks Allah {SWT} for good at this time except that He grants it.'"

[AL SADUQ]
My father (may Allah {SWT} be pleased with him) wrote in his letter to me:
"If you can pray six rak'ahs when the sun rises on Jumu'ah, six rak'ahs when it spreads out, two rak'ahs before the obligatory prayer, and six rak'ahs after the obligatory prayer, then do so."
In the Nawadir of Ahmad ibn Muhammad ibn Isa, it is mentioned: "And two rak'ahs after Asr." If you perform all your nawafil (supererogatory prayers) on Jumu'ah before the sun declines or delay them until after the obligatory prayer, it will be sixteen rak'ahs. Delaying them is better than performing them earlier. Once the sun declines on Jumu'ah, do not perform anything but the obligatory prayer. In the Isha' prayer of Thursday night, recite Surah al-Jumu'ah and Surah al-A'la (Sabih isma rabbika al-a'la). In the Fajr, Dhuhr, and Asr prayers on Jumu'ah, recite Surah al-Jumu'ah and Surah al-Munafiqun. If you forget them or one of them during Dhuhr and recite something else, return to reciting Surah al-Jumu'ah and Surah al-Munafiqun, as long as you have not read half of the Surah. If you have read half, then complete it, consider the two rak'ahs as voluntary (nafl), and repeat the prayer with Surah al-Jumu'ah and Surah al-Munafiqun. It is not an issue if you perform Isha', Fajr, and Asr without Surah al-Jumu'ah and Surah al-Munafiqun, though it is preferred to recite them. If someone intends to recite a Surah in prayer but recites a different one, they should return to the intended Surah, except for Surah Qul Huwa Allahu Ahad (Surah al-Ikhlas), from which they should not turn away except during the Dhuhr prayer on Jumu'ah, when they may return to Surah al-Jumu'ah and Surah al-Munafiqun. The dispensation to recite other than these two Surahs during Dhuhr on Jumu'ah applies to those who are ill, in a hurry, or traveling.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 414 • Misbah al-Mutahjad, Vol. 1, p. 364 • Jamal al-Usbu, Part 1, p. 407 • Uddat al-Da'i, Part 1, p. 47 • Al-Wafi, Vol. 8, p. 1109 • Wasail Al-Shia, Vol. 7, p. 318 • Wasail Al-Shia, Vol. 7, p. 320 • Bihar Al Anwar, Vol. 86, p. 200 • Bihar Al-Anwar, Vol. 86, p. 217

HADITH

1226 - وَ رَوَى صَفْوَانُ بْنُ يَحْيَى عَنْ عَلِيِّ بْنِ يَقْطِينٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلْجُمُعَةِ فِي اَلسَّفَرِ مَا أَقْرَأُ فِيهِمَا قَالَ «اِقْرَأْ فِيهِمَا «قُلْ هُوَ اَللَّهُ أَحَدٌ ».

H.1226 - Safwan ibn Yahya narrated from Ali ibn Yaqtin who said: "I asked Imam Abu al-Hasan {a.s} about the Jumu'ah prayer while traveling. What should I recite in them?" Imam {a.s} said: "Recite in them *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 415 • Tahdhib Al-Ahkam, Part 3, p. 8 • Al-Istibsar, Part 1, p. 415 • Al-Wafi, Vol. 8, p. 1137 • Wasail Al-Shia, Vol. 6, p. 157

HADITH

1227 - وَ رَوَى جَعْفَرُ بْنُ بَشِيرٍ وَ عَبْدُ اَللَّهِ بْنُ جَبَلَةَ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ سَمِعْتُهُ يَقُولُ: «فِي صَلاَةِ اَلْجُمُعَةِ لاَ بَأْسَ أَنْ تَقْرَأَ فِيهَا بِغَيْرِ اَلْجُمُعَةِ وَ اَلْمُنَافِقِينَ إِذَا كُنْتَ مُسْتَعْجِلاً.

وغسل يوم الجمعة من وقت طلوع الفجر إلى أن تزول الشمس وهو سنة واجبة ويبدأ فيها بالوضوء .

H.1227 - Ja'far ibn Bashir and Abdullah ibn Jabalah narrated from Abdullah ibn Sinan, who reported from Imam Abu Abdullah {a.s}: "I heard him say: 'In the Jumu'ah prayer, there is no problem in reciting other than Surah al-Jumu'ah and Surah al-Munafiqun if you are in a hurry.'"

[AL SADUQ]

The ritual washing (ghusl) for Jumu'ah is from the time of the rising of the dawn until the sun passes its zenith, and it's a advised (sunnah) obligation, beginning with wudu (ablution).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 416 • Tahdhib Al-Ahkam, Part 3, p. 242

HADITH

1228 - وَ كَانَ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ يَتَهَيَّأُ يَوْمَ اَلْخَمِيسِ لِلْجُمُعَةِ.

H.1228 - Imam Musa ibn Jafar Al-Kadhim {a.s} used to prepare on Thursday for the Jumu'ah prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 416 • Al-Wafi, Vol. 8, p. 1094 • Wasail Al-Shia, Vol. 7, p. 353

HADITH

1229 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «وَقْتُ اَلْجُمُعَةِ زَوَالُ اَلشَّمْسِ وَ وَقْتُ صَلاَةِ اَلظُّهْرِ فِي اَلسَّفَرِ زَوَالُ اَلشَّمْسِ وَ وَقْتُ اَلْعَصْرِ يَوْمَ اَلْجُمُعَةِ فِي اَلْحَضَرِ نَحْوٌ مِنْ وَقْتِ اَلظُّهْرِ فِي غَيْرِ يَوْمِ اَلْجُمُعَةِ.

H.1229 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "The time for the Jumu'ah prayer (Salat al-Jumu'ah) is at the sun's decline (zawal), and the time for the Dhuhr prayer while traveling is also at the sun's decline. The time for the Asr prayer on Jumu'ah for those who are not traveling is approximately the same as the Dhuhr prayer on other days."

[REFERENCES] Fiqh al-Reza {a.s}, vol. 1, p. 123 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 416 • Al-Wafi, Vol. 8, p. 1111 • Wasail Al-Shia, Vol. 7, p. 318

HADITH

1230 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «لاَ كَلاَمَ وَ اَلْإِمَامُ يَخْطُبُ وَ لاَ اِلْتِفَاتَ إِلاَّ كَمَا يَحِلُّ فِي اَلصَّلاَةِ وَ إِنَّمَا جُعِلَتِ اَلْجُمُعَةُ رَكْعَتَيْنِ مِنْ أَجْلِ اَلْخُطْبَتَيْنِ جُعِلَتَا مَكَانَ اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ فَهِيَ صَلاَةٌ حَتَّى يَنْزِلَ اَلْإِمَامُ.

H.1230 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said: "There is to be no speaking while the Imam is delivering the sermon, and no turning around except as is permissible during prayer. The Jumu'ah prayer was made two rak'ahs because of the two sermons, which have taken the place of the last two rak'ahs. Therefore, it remains as part of the prayer until the Imam descends (finishes the sermon)."

[REFERENCES] Fiqh al-Reza {a.s}, vol. 1, p. 123 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 416 • Al-Wafi, Vol. 8, p. 1146 • Wasail Al-Shia, Vol. 7, p. 331

HADITH

1231 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ بَأْسَ أَنْ يَتَكَلَّمَ اَلرَّجُلُ إِذَا فَرَغَ اَلْإِمَامُ مِنَ اَلْخُطْبَةِ يَوْمَ اَلْجُمُعَةِ، مَا بَيْنَهُ وَ بَيْنَ أَنْ تُقَامَ اَلصَّلاَةُ وَ إِنْ سَمِعَ اَلْقِرَاءَةَ أَوْ لَمْ يَسْمَعْ أَجْزَأَهُ.

H.1231 - Al-'Ala narrated from Muhammad ibn Muslim from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"There is no harm if a person speaks after the Imam has finished the sermon on Jumu'ah, during the time between the sermon and the establishment of the prayer, whether he hears the recitation (during the prayer) or not; it is sufficient for him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 417 • Wasail Al-Shia, Vol. 7, p. 331

HADITH

1232 - وَ رَوَى سَمَاعَةُ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «صَلاَةُ يَوْمِ اَلْجُمُعَةِ مَعَ اَلْإِمَامِ رَكْعَتَانِ فَمَنْ صَلَّى وَحْدَهُ فَهِيَ أَرْبَعُ رَكَعَاتٍ.

H.1232 - Sama'a narrated from Imam {a.s} who said:
"The Jumu'ah prayer with the Imam consists of two rak'ahs, but whoever prays it alone, it is four rak'ahs."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 417 • Al-Wafi, Vol. 8, p. 1121 • Wasail Al-Shia, Vol. 7, p. 312

HADITH

1233 - وَ رَوَى حَمَّادُ بْنُ عُثْمَانَ عَنْ عِمْرَانَ اَلْحَلَبِيِّ قَالَ: سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّجُلِ يُصَلِّي اَلْجُمُعَةَ أَرْبَعَ رَكَعَاتٍ أَ يَجْهَرُ فِيهَا بِالْقِرَاءَةِ قَالَ «نَعَمْ وَ اَلْقُنُوتُ فِي اَلثَّانِيَةِ.

وهذه رخصة الاخذ بها جائز والأصل أنه إنما يجهر فيها إذا كانت خطبة فإذا صلاها الانسان وحده فهي كصلاة الظهر في سائر الأيام يخفي فيها القراءة وكذلك في السفر من صلى الجمعة جماعة بغير خطبة جهر بالقراءة وإن أنكر ذلك عليه وكذلك إذا صلى ركعتين بخطبة في السفر جهر فيها .

H.1233 - Hammad ibn Uthman narrated from Imran Al-Halabi, who said:
"Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man who prays the Jumu'ah prayer as four rak'ahs. Should he recite aloud?
Imam {a.s} replied: "Yes, and there is Qunoot (a supplication) in the second rak'ah."

[AL SADUQ]
And this is a concession that can be acted upon permissibly, but the original ruling is that one should recite aloud (in the Jumu'ah prayer) when there is a sermon [3].
If a person prays it alone, it is treated like the regular Dhuhr prayer on other days, with the recitation done quietly.
Similarly, when traveling, if one prays the Jumu'ah prayer in congregation without a sermon, they should recite aloud, even if others object. Likewise, if one delivers a sermon and then prays two units of prayer during travel, they should recite aloud.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 418 • Al-Wafi, Vol. 8, p. 692 • Wasail Al-Shia, Vol. 6, p. 160 • Wasail Al-Shia, Vol. 6, p. 270

HADITH

1234 - وَ رَوَى اَلْفَضْلُ بْنُ عَبْدِ اَلْمَلِكِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَدْرَكَ اَلرَّجُلُ رَكْعَةً فَقَدْ أَدْرَكَ اَلْجُمُعَةَ وَ إِنْ فَاتَتْهُ فَلْيُصَلِّ أَرْبَعاً.

H.1234 - Al-Fadl ibn Abd al-Malik narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If a person catches one rak'ah (of the Jumu'ah prayer), he has caught the Jumu'ah prayer. If he misses it, he should pray four (rak'ahs)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 418 • Tahdhib Al-Ahkam, Part 3, p. 243 • Al-Istibsar, Part 1, p. 422 • Al-Wafi, Vol. 8, p. 1159 • Wasail Al-Shia, Vol. 7, p. 345 • Wasail Al-Shia, Vol. 7, p. 346

HADITH

1235 - وَ رَوَى اَلْحَلَبِيُّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا أَدْرَكْتَ اَلْإِمَامَ قَبْلَ أَنْ يَرْكَعَ اَلرَّكْعَةَ اَلْأَخِيرَةَ فَقَدْ أَدْرَكْتَ اَلصَّلاَةَ وَ إِنْ أَدْرَكْتَهُ بَعْدَ مَا رَكَعَ فَهِيَ أَرْبَعٌ بِمَنْزِلَةِ اَلظُّهْرِ.

H.1235 - Al-Halabi narrated from Imam {a.s} who said:
"If you join the Imam before he bows in the last rak'ah, you have caught the (Jumu'ah) prayer. But if you join him after he has bowed, then it is considered as four rak'ahs, like the Dhuhr prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 419 • Wasail Al-Shia, Vol. 7, p. 345

HADITH

1236 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ عَنْ أَبِي اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ: فِي رَجُلٍ صَلَّى فِي جَمَاعَةٍ يَوْمَ اَلْجُمُعَةِ فَلَمَّا رَكَعَ اَلْإِمَامُ اَلْجَأَهُ اَلنَّاسُ إِلَى جِدَارٍ أَوْ أُسْطُوَانَةٍ فَلَمْ يَقْدِرْ عَلَى أَنْ يَرْكَعَ وَ لاَ أَنْ يَسْجُدَ حَتَّى يَرْفَعَ اَلْقَوْمُ رُءُوسَهُمْ أَ يَرْكَعُ ثُمَّ يَسْجُدُ وَ يَلْحَقُ بِالصَّفِّ وَ قَدْ قَامَ اَلْقَوْمُ أَمْ كَيْفَ يَصْنَعُ فَقَالَ «يَرْكَعُ وَ يَسْجُدُ ثُمَّ يَقُومُ فِي اَلصَّفِّ وَ لاَ بَأْسَ بِذَلِكَ.

H.1236 - Abd al-Rahman ibn al-Hajjaj narrated from Imam Abu al-Hasan {a.s} regarding a man who prayed in congregation on Jumu'ah. When the Imam bowed, the crowd pushed him against a wall or pillar, preventing him from bowing or prostrating until the people raised their heads. He asked if he should bow, then prostrate, and catch up with the row when the people stand, or what he should do.
Imam {a.s} replied: "He should bow and prostrate, then stand with the row, and there is no issue with that."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 419 • Wasail Al-Shia, Vol. 7, p. 335

HADITH

1237 - وَ رَوَى سُلَيْمَانُ بْنُ دَاوُدَ اَلْمِنْقَرِيُّ عَنْ حَفْصِ بْنِ غِيَاثٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَ يَقُولُ: فِي رَجُلٍ أَدْرَكَ اَلْجُمُعَةَ وَ قَدِ اِزْدَحَمَ اَلنَّاسُ فَكَبَّرَ مَعَ اَلْإِمَامِ وَ رَكَعَ وَ لَمْ يَقْدِرْ عَلَى اَلسُّجُودِ وَ قَامَ اَلْإِمَامُ وَ اَلنَّاسُ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ وَ قَامَ هَذَا مَعَهُمْ فَرَكَعَ اَلْإِمَامُ فَلَمْ يَقْدِرْ هَذَا عَلَى اَلرُّكُوعِ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ مِنَ اَلزِّحَامِ وَ قَدَرَ عَلَى اَلسُّجُودِ كَيْفَ يَصْنَعُ فَقَالَ «أَمَّا اَلرَّكْعَةُ اَلْأُولَى فَهِيَ إِلَى عِنْدِ اَلرُّكُوعِ تَامَّةٌ فَلَمَّا لَمْ يَسْجُدْ لَهَا حَتَّى دَخَلَ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ لَمْ يَكُنْ لَهُ ذَلِكَ فَلَمَّا سَجَدَ فِي اَلثَّانِيَةِ إِنْ كَانَ نَوَى هَاتَيْنِ اَلسَّجْدَتَيْنِ لِلرَّكْعَةِ اَلْأُولَى فَقَدْ تَمَّتْ لَهُ اَلْأُولَى فَإِذَا سَلَّمَ اَلْإِمَامُ قَامَ فَصَلَّى رَكْعَةً فَسَجَدَ بِهَا ثُمَّ تَشَهَّدَ وَ سَلَّمَ وَ إِنْ كَانَ لَمْ يَكُنْ يَنْوِي اَلسَّجْدَتَيْنِ لِلرَّكْعَةِ اَلْأُولَى لَمْ تُجْزِ عَنْهُ اَلْأُولَى وَ لاَ اَلثَّانِيَةُ وَ عَلَيْهِ أَنْ يَسْجُدَ سَجْدَتَيْنِ وَ يَنْوِيَ أَنَّهَا لِلرَّكْعَةِ اَلْأُولَى وَ عَلَيْهِ بَعْدَ ذَلِكَ رَكْعَةٌ تَامَّةٌ يَسْجُدُ فِيهَا.

H.1237 - Sulaiman ibn Dawud al-Minqari narrated from Hafs ibn Ghiyath, who said:
"I heard Imam Al-Sadiq {a.s} say regarding a man who attended the Jumu'ah prayer, but due to crowding, he joined the Imam, performed the takbir, and bowed, but was unable to prostrate. When the Imam and the people stood for the second rak'ah, he stood with them. When the Imam bowed, the man was again unable to bow due to the crowding but was able to prostrate. He asked how he should proceed.
Imam {a.s} said: "As for the first rak'ah, it is complete until the bowing. Since he did not prostrate for it before entering the second rak'ah, it is invalid. When he prostrates in the second rak'ah, if he intended these two prostrations to count for the first rak'ah, then the first rak'ah is complete.
Once the Imam gives the taslim, he should stand and pray another rak'ah, perform its prostration, then recite the tashahhud and taslim.
However, if he did not intend the two prostrations for the first rak'ah, neither the first nor the second rak'ah is valid for him. He must prostrate twice, intending them for the first rak'ah, and then complete a full rak'ah with its prostrations."

[REFERENCES] Al-Kafi, Volume 3, p. 429 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 419 • Awaali al-La'aali, Part 3, p. 100 • Wasail Al-Shia, Vol. 7, p. 335

HADITH

1238 - وَ رَوَى رِبْعِيُّ بْنُ عَبْدِ اَللَّهِ وَ فُضَيْلُ بْنُ يَسَارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لَيْسَ فِي اَلسَّفَرِ جُمُعَةٌ وَ لاَ فِطْرٌ وَ لاَ أَضْحًى.

H.1238 - Rib'i ibn Abdullah and Fudayl ibn Yasar narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"There is no Jumu'ah prayer, Eid al-Fitr prayer, or Eid al-Adha prayer while traveling."

[REFERENCES] Al Mahasin, Part 2, p. 372 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 420 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 443 • Tahdhib Al-Ahkam, Part 3, p. 289 • Al-Istibsar, Part 1, p. 446 • Al-Wafi, Vol. 8, p. 1129 • Al-Wafi, Vol. 9, p. 1295 • Wasail Al-Shia, Vol. 7, p. 302 • Wasail Al-Shia, Vol. 7, p. 338 • Wasail Al-Shia, Part 7, p. 431

HADITH

1239 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى لَيُنَادِي كُلَّ لَيْلَةِ جُمُعَةٍ مِنْ فَوْقِ عَرْشِهِ مِنْ أَوَّلِ اَللَّيْلِ إِلَى آخِرِهِ أَ لاَ عَبْدٌ مُؤْمِنٌ يَدْعُونِي لِآخِرَتِهِ وَ دُنْيَاهُ قَبْلَ طُلُوعِ اَلْفَجْرِ فَأُجِيبَهُ أَ لاَ عَبْدٌ مُؤْمِنٌ يَتُوبُ إِلَيَّ مِنْ ذُنُوبِهِ قَبْلَ طُلُوعِ اَلْفَجْرِ فَأَتُوبَ عَلَيْهِ أَ لاَ عَبْدٌ مُؤْمِنٌ قَدْ قَتَّرْتُ عَلَيْهِ رِزْقَهُ يَسْأَلُنِي اَلزِّيَادَةَ فِي رِزْقِهِ قَبْلَ طُلُوعِ اَلْفَجْرِ فَأُوَسِّعَ عَلَيْهِ أَ لاَ عَبْدٌ مُؤْمِنٌ سَقِيمٌ يَسْأَلُنِي أَنْ أَشْفِيَهُ قَبْلَ طُلُوعِ اَلْفَجْرِ فَأُعَافِيَهُ أَ لاَ عَبْدٌ مُؤْمِنٌ مَحْبُوسٌ مَغْمُومٌ يَسْأَلُنِي أَنْ أُطْلِقَهُ مِنْ حَبْسِهِ فَأُخَلِّيَ سَرْبَهُ أَ لاَ عَبْدٌ مُؤْمِنٌ مَظْلُومٌ يَسْأَلُنِي أَنْ آخُذَ لَهُ بِظُلاَمَتِهِ قَبْلَ طُلُوعِ اَلْفَجْرِ فَأَنْتَصِرَ لَهُ وَ آخُذَ لَهُ بِظُلاَمَتِهِ قَالَ فَمَا يَزَالُ يُنَادِي بِهَذَا حَتَّى يَطْلُعَ اَلْفَجْرُ.

H.1239 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "Indeed, Allah {SWT}, Blessed and Exalted, calls out every Thursday night (the night of Jumu'ah) from above His Throne, from the beginning of the night until its end:
'Is there not a believing servant who calls upon Me concerning his Hereafter and his worldly life before the break of dawn so that I may answer him?
Is there not a believing servant who repents to Me from his sins before the break of dawn so that I may accept his repentance?
Is there not a believing servant upon whom I have tightened his provision who asks Me for an increase in his provision before the break of dawn so that I may expand it for him?
Is there not a believing servant who is sick and asks Me to heal him before the break of dawn so that I may grant him health?
Is there not a believing servant who is imprisoned or in distress who asks Me to release him from his confinement so that I may free him?
Is there not a believing servant who is wronged and asks Me to avenge his oppression before the break of dawn so that I may grant him justice?'
The call continues until the break of dawn."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 420 • Tahdhib Al-Ahkam, Part 3, p. 5 • Uddat al-Da'i, Part 1, p. 45 • Al-Wafi, Vol. 8, p. 1086 • Wasail Al-Shia, Vol. 7, p. 389 • Bihar Al-Anwar, Vol. 84, p. 166

HADITH

1240 - وَ رَوَى عَبْدُ اَلْعَظِيمِ بْنُ عَبْدِ اَللَّهِ اَلْحَسَنِيُّ رَضِيَ اَللَّهُ عَنْهُ عَنْ إِبْرَاهِيمَ بْنِ أَبِي مَحْمُودٍ قَالَ: قُلْتُ لِلرِّضَا عَلَيْهِ اَلسَّلاَمُ يَا اِبْنَ رَسُولِ اَللَّهِ مَا تَقُولُ فِي اَلْحَدِيثِ اَلَّذِي يَرْوِيهِ اَلنَّاسُ عَنْ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى يَنْزِلُ فِي كُلِّ لَيْلَةِ جُمُعَةٍ إِلَى اَلسَّمَاءِ اَلدُّنْيَا فَقَالَ عَلَيْهِ اَلسَّلاَمُ «لَعَنَ اَللَّهُ اَلْمُحَرِّفِينَ اَلْكَلِمَ عَنْ مَوَاضِعِهِ وَ اَللَّهُ مَا قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ذَلِكَ إِنَّمَا قَالَ عَلَيْهِ اَلسَّلاَمُ «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى يُنْزِلُ مَلَكاً إِلَى اَلسَّمَاءِ اَلدُّنْيَا كُلَّ لَيْلَةِ فِي اَلثُّلُثِ اَلْأَخِيرِ وَ لَيْلَةَ اَلْجُمُعَةِ فِي أَوَّلِ اَللَّيْلِ فَيَأْمُرُهُ فَيُنَادِي هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ يَا طَالِبَ اَلْخَيْرِ أَقْبِلْ وَ يَا طَالِبَ اَلشَّرِّ أَقْصِرْ فَلاَ يَزَالُ يُنَادِي بِهَذَا حَتَّى يَطْلُعَ اَلْفَجْرُ فَإِذَا طَلَعَ اَلْفَجْرُ عَادَ إِلَى مَحَلِّهِ مِنْ مَلَكُوتِ اَلسَّمَاءِ» حَدَّثَنِي بِذَلِكَ أَبِي عَنْ جَدِّي عَنْ آبَائِهِ عَنْ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

H.1240 - Abd al-Azim ibn Abdillah al-Hasani narrated from Ibrahim ibn Abi Mahmoud, who said: "I said to Imam al-Ridha {a.s}, "O' son of the Messenger of Allah {saws}, what do you say about the narration that people relate from the Messenger of Allah {saws}, that Allah {SWT}, Blessed and Exalted, descends to the sky of the world every Jumu'ah night?" Imam {a.s} replied: "May Allah {SWT} curse those who distort words from their proper places. By Allah {SWT}, the Messenger of Allah {saws} did not say that. What he did say was: 'Indeed, Allah {SWT}, Blessed and Exalted, sends an angel to the sky of the world every night during the last third of the night, and on the night of Jumu'ah at the beginning of the night.

He commands the angel to call out: Is there anyone who asks that I may grant him? Is there anyone who repents so that I may accept his repentance? Is there anyone seeking forgiveness so that I may forgive him? O' seeker of good, come forward, and O' seeker of evil, desist.'

The angel continues to call out until the break of dawn, and when dawn breaks, he returns to his place in the celestial realm."

My father narrated this to me from my grandfather, from his forefathers, from the Messenger of Allah {saws}.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 421 • Monotheism, Part 1, p. 176 • Uyūn al-Akhbār, Part 1, p. 126 • Al-Amali (by Al-Saduq) Vol. 1, p. 410 • Protest, Part 2, p. 410 • Kashf al-Ghummah, Part 2, p. 285 • Uddat al-Da'i, Part 1, p. 48 • Al-Wafi, Vol. 8, p. 1087 • Wasail Al-Shia, Vol. 7, p. 388 • Kulliyat Hadith Qudsi, Vol. 1, p. 283

HADITH

1241 - وَ رُوِيَ: «أَنَّهُ مَا طَلَعَتِ اَلشَّمْسُ فِي يَوْمٍ أَفْضَلَ مِنْ يَوْمِ اَلْجُمُعَةِ.

وكان اليوم الذي نصب فيه رسول الله صلى الله عليه وآله أمير المؤمنين عليه السلام بغدير خم يوم الجمعة، وقيام القائم عليه السلام يكون في يوم الجمعة، وتقوم القيامة في يوم الجمعة يجمع الله فيها الأولين والآخرين قال الله عز وجل: " ذلك يوم مجموع له الناس وذلك يوم مشهود.

H.1241 - It has been narrated: "There is no day on which the sun rises that is better than Jumu'ah."

[AL SADUQ]

The day when the Messenger of Allah {saws} appointed Amir al-Mu'minin {a.s} at Ghadir Khom was a Jumu'ah, the appearance of the Qa'im (the awaited savior {a.s}) will occur on a Jumu'ah, and the Day of Resurrection will also take place on a Jumu'ah, as Allah {SWT} the Almighty says: "That is a Day whereon mankind will be gathered together, and that is a Day to be witnessed."

[REFERENCES] Al-Kafi, Volume 3, p. 413 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 421 • Al-Muqni'ah, Part 1, p. 154 • Tahdhib Al-Ahkam, Part 3, p. 2 • Jamal al-Usbu, Part 1, p. 221 • Al-Wafi, Vol. 8, p. 1081 • Wasail Al-Shia, Vol. 7, p. 375 • Wasail Al-Shia, Vol. 7, p. 382 • Bihar Al-Anwar, Vol. 86, p. 274 • Bihar Al-Anwar, Vol. 86, p. 286

HADITH

1242 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ يَعْقُوبَ لِبَنِيهِ: «سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي» قَالَ «أَخَّرَهَا إِلَى اَلسَّحَرِ لَيْلَةَ اَلْجُمُعَةِ.

H.1242 - Muhammad ibn Muslim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding the words of Prophet Ya'qub (Jacob) to his sons:
"*I will seek forgiveness for you from my Lord {AZJ}*" (Surah Yusuf 12:98)."
Imam {a.s} said: "He delayed it until the time of Sahar (pre-dawn) on the night of Jumu'ah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 422 • Uddat al-Da'i, Part 1, p. 46 • Al-Wafi, Vol. 8, p. 1088 • Wasail Al-Shia, Vol. 7, p. 389 • Tafsir Al-Burhan, Vol. 3, p. 204 • Tafsir Nur Al-Thaqalayn, Part 2, p. 466

HADITH

1243 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِنَّ اَلْعَبْدَ اَلْمُؤْمِنَ لَيَسْأَلُ اَللَّهَ جَلَّ جَلاَلُهُ اَلْحَاجَةَ فَيُؤَخِّرُ اَللَّهُ عَزَّ وَ جَلَّ قَضَاءَ حَاجَتِهِ اَلَّتِي سَأَلَ إِلَى يَوْمِ اَلْجُمُعَةِ لِيَخُصَّهُ بِفَضْلِ يَوْمِ اَلْجُمُعَةِ.

H.1243 - Abu Basir narrated from one of the Imams {a.s} who said:
"Indeed, when a believing servant asks Allah {SWT}, Glorious and Majestic, for something, Allah {SWT} may delay the fulfilment of his request until Jumu'ah in order to grant it to him with the special merit of the day of Jumu'ah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 422 • Uddat al-Da'i, Part 1, p. 46 • Al-Wafi, Vol. 8, p. 1088 • Wasail Al-Shia, Vol. 7, p. 390

HADITH

1244 - وَ رَوَى دَاوُدُ بْنُ سِرْحَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «وَ شاهِدٍ وَ مَشْهُودٍ» قَالَ «اَلشَّاهِدُ يَوْمُ اَلْجُمُعَةِ.

H.1244 - Dawud ibn Sirhan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding the verse of Allah {SWT}, the Exalted, "*By the witness and the witnessed*" (Surah Al-Buruj 85:3).
Imam {a.s} said: "The 'witness' is the day of Jumu'ah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1245 - وَ رَوَى اَلْمُعَلّٰى بْنُ خُنَيْسٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَيْضاً أَنَّهُ قَالَ: «مَنْ وَافَقَ مِنْكُمْ يَوْمَ اَلْجُمُعَةِ فَلاَ يَشْتَغِلَنَّ بِشَيْءٍ غَيْرِ اَلْعِبَادَةِ فَإِنَّ فِيهَا يُغْفَرُ لِلْعِبَادِ وَ تُنْزَلُ عَلَيْهِمُ اَلرَّحْمَةُ.

H.1245 - Al-Mu'alla ibn Khunays narrated from Imam {a.s} who also said:
"Whoever among you experiences the day of Jumu'ah should not engage in anything other than worship, for on this day forgiveness is granted to the servants and mercy descends upon them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 422 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 37 • Al-Muqni'ah, Part 1, p. 156 • Misbah al-Mutahjad, vol. 1, p. 283 • Rawdat al-Wa'izin, Vol. 2, p. 333 • Sulwat al-Hazin, Part 1, p. 37 • Jamal al-Usbu, Part 1, p. 222 • Al-Masbah (Lalkafami) Vol. 1, p. 420 • Al-Wafi, Vol. 8, p. 1089 • Wasail Al-Shia, Vol. 7, p. 378

HADITH

1246 - وَ رَوَى اَلْأَصْبَغُ بْنُ نُبَاتَةَ عَنْ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: « لَيْلَةُ اَلْجُمُعَةِ لَيْلَةٌ غَرَّاءُ وَ يَوْمُهَا يَوْمٌ أَزْهَرُ مَنْ مَاتَ لَيْلَةَ اَلْجُمُعَةِ، كَتَبَ اَللّٰهُ لَهُ بَرَاءَةً مِنْ ضَغْطَةِ اَلْقَبْرِ وَ مَنْ مَاتَ يَوْمَ اَلْجُمُعَةِ كَتَبَ اَللّٰهُ لَهُ بَرَاءَةً مِنَ اَلنَّارِ.

H.1246 - Al-Asbagh ibn Nubatah narrated from The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} that He said:
"The night of Jumu'ah is a luminous night, and its day is a radiant day. Whoever dies on the night of Jumu'ah, Allah {SWT} writes for him immunity from the pressure of the grave, and whoever dies on the day of Jumu'ah, Allah {SWT} writes for him immunity from the Fire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 423 • Al-Muqni'ah, Part 1, p. 154 • Al-Waezin College, Vol. 2, p. 332 • Al-Wafi, Vol. 8, p. 1089 • Wasail Al-Shia, Vol. 7, p. 379

HADITH

1247 - وَ رَوَى هِشَامُ بْنُ اَلْحَكَمِ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يُرِيدُ أَنْ يَعْمَلَ شَيْئاً مِنَ اَلْخَيْرِ مِثْلَ اَلصَّدَقَةِ وَ اَلصَّوْمِ وَ نَحْوِ هَذَا قَالَ «يُسْتَحَبُّ أَنْ يَكُونَ ذَلِكَ يَوْمَ اَلْجُمُعَةِ فَإِنَّ اَلْعَمَلَ يَوْمَ اَلْجُمُعَةِ يُضَاعَفُ.

H.1247 - Hisham ibn al-Hakam narrated from Imam Jafar Al-Sadiq {a.s} regarding a man who wishes to perform an act of goodness, such as giving charity or fasting.
Imam {a.s} said: "It is recommended that it be done on Jumu'ah, for deeds performed on Jumu'ah are multiplied."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 423 • Al-Khasal, Part 2, p. 392 • Al-Wafi, Vol. 8, p. 1089 • Wasail Al-Shia, Vol. 7, p. 379 • Wasail Al-Shia, Vol. 10, p. 412 • Bihar Al-Anwar, Vol. 56, p. 33 • Bihar Al-Anwar, Vol. 86, p. 283 • Bihar Al-Anwar, Vol. 86, p. 346 • Mustadrak Al-Wasail, Vol. 6, p. 60 • Mustadrak Al-Wasail, Vol. 6, p. 106

HADITH

1248 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «أَطْرِفُوا أَهْلِيكُمْ كُلَّ يَوْمِ جُمُعَةٍ بِشَيْءٍ مِنَ اَلْفَاكِهَةِ وَ اَللَّحْمِ حَتَّى يَفْرَحُوا بِالْجُمُعَةِ.

H.1248 - The Messenger of Allah {saws} said: "Make your families happy every Jumu'ah by providing them with something of fruit and meat so that they may rejoice in the day of Jumu'ah."

[REFERENCES] Fiqh al-Reza {a.s}, vol. 1, p. 355 • Al-Kafi, Volume 6, p. 299 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 423 • Tahdhib Al-Ahkam, Vol. 9, p. 100 • Al-Wafi, Vol. 8, p. 1089 • Al-Wafi, Vol. 19, p. 459 • Wasail Al-Shia, Part 7, p. 401 • Wasail Al-Shia, Vol. 24, p. 376 • Al-Fusul al-Muhimmah, Part 2, p. 440 • Mustadrak Al-Wasail, Vol. 6, p. 99

HADITH

1249 - وَ فِي رِوَايَةِ إِبْرَاهِيمَ بْنِ أَبِي اَلْبِلَادِ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ أَنْشَدَ بَيْتَ شِعْرٍ يَوْمَ اَلْجُمُعَةِ فَهُوَ حَظُّهُ مِنْ ذَلِكَ اَلْيَوْمِ.

H.1249 - In a narration from Ibrahim ibn Abi al-Bilad, from Zurarah, from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Whoever recites a line of poetry on the day of Jumu'ah, that will be his share of that day."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 423 • Al-Wafi, Vol. 8, p. 1090 • Wasail Al-Shia, Vol. 7, p. 404

HADITH

1250 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِذَا رَأَيْتُمُ اَلشَّيْخَ يُحَدِّثُ يَوْمَ اَلْجُمُعَةِ بِأَحَادِيثِ اَلْجَاهِلِيَّةِ فَارْمُوا رَأْسَهُ وَ لَوْ بِالْحَصَى.

H.1250 - The Messenger of Allah {saws} said: "If you see an elder discussing stories of the pre-Islamic era (Jahiliyyah) on the day of Jumu'ah, throw stones at his head, even if with pebbles".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 423 • Tahdhib Al-Ahkam, Part 3, p. 247 • Al-Wafi, Vol. 8, p. 1090 • Wasail Al-Shia, Part 7, p. 401

HADITH

1251 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ قَالَ فِي آخِرِ سَجْدَةٍ مِنَ اَلنَّافِلَةِ بَعْدَ اَلْمَغْرِبِ لَيْلَةَ اَلْجُمُعَةِ وَ إِنْ قَالَهُ كُلَّ لَيْلَةٍ فَهُوَ أَفْضَلُ، اَللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ اَلْكَرِيمِ وَ اِسْمِكَ اَلْعَظِيمِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَغْفِرَ لِي ذَنْبِيَ اَلْعَظِيمَ سَبْعَ مَرَّاتٍ اِنْصَرَفَ وَ قَدْ غُفِرَ لَهُ » قَالَ وَقَالَ عَلَيْهِ اَلسَّلاَمُ «إِذَا كَانَتْ عَشِيَّةُ اَلْخَمِيسِ وَ لَيْلَةُ اَلْجُمُعَةِ نَزَلَتْ مَلاَئِكَةٌ مِنَ اَلسَّمَاءِ وَ مَعَهَا أَقْلاَمُ اَلذَّهَبِ وَ صُحُفُ اَلْفِضَّةِ لاَ يَكْتُبُونَ عَشِيَّةَ اَلْخَمِيسِ وَ لَيْلَةَ اَلْجُمُعَةِ وَ يَوْمَ اَلْجُمُعَةِ إِلَى أَنْ تَغِيبَ اَلشَّمْسُ إِلاَّ اَلصَّلاَةَ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

H.1251 - Abdullah ibn Sinan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Whoever, in the last prostration of a recommended prayer (nafilah) after Maghrib on the night of Jumu'ah - and even better if said every night - recites,
'O' Allah {SWT}, I ask You by Your Noble Face and Your Great Name to bless Muhammad and the family of Muhammad and to forgive me my great sin,' seven times, will rise having been forgiven."
He also said {a.s}: "When Thursday evening and the night of Jumu'ah arrive, angels descend from the heavens carrying golden pens and silver tablets. They write down nothing from Thursday evening, the night of Jumu'ah, and the day of Jumu'ah until sunset except blessings upon The Prophet {saws}".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1252 - «وَ يُكْرَهُ اَلسَّفَرُ وَ اَلسَّعْيُ فِي اَلْحَوَائِجِ يَوْمَ اَلْجُمُعَةِ بُكْرَةً مِنْ أَجْلِ اَلصَّلاَةِ فَأَمَّا بَعْدَ اَلصَّلاَةِ فَجَائِزٌ يُتَبَرَّكُ بِهِ » وَرَدَ ذَلِكَ فِي جَوَابِ اَلسَّرِيِّ عَنْ أَبِي اَلْحَسَنِ عَلِيِّ بْنِ مُحَمَّدٍ عَلَيْهِ اَلسَّلاَمُ.

H.1252 - It is disliked to travel and seek to fulfil needs on the morning of Jumu'ah due to the (obligation of) the Jumu'ah prayer. However, after the prayer, it is permissible and brings blessings."
This was mentioned in response to a question by al-Sari from Imam Abu al-Hasan Ali ibn Muhammad {a.s}.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1253 - وَ سَأَلَ أَبُو أَيُّوبَ اَلْخَزَّازُ ، أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «فَإِذٰا قُضِيَتِ اَلصَّلاٰةُ فَانْتَشِرُوا فِي اَلْأَرْضِ وَ اِبْتَغُوا مِنْ فَضْلِ اَللّٰهِ» قَالَ «اَلصَّلاَةُ يَوْمَ اَلْجُمُعَةِ وَ اَلاِنْتِشَارُ يَوْمَ اَلسَّبْتِ.

H.1253 - Abu Ayyub al-Khazzaz asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the verse of Allah {SWT}, the Exalted:
"*Then when the prayer is ended, disperse in the land and seek Allah's {SWT} bounty*" (Surah Al-Jumu'ah 62:10).
Imam {a.s} said: "The prayer is on the day of Jumu'ah, and the dispersal is on the day of Saturday."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 424 • Wasail Al-Shia, Vol. 11, p. 348 • Bihar Al Anwar, Vol. 73, p. 226 • Bihar Al-Anwar, Vol. 86, p. 347 • Mustadrak Al-Wasail, Vol. 6, p. 101

HADITH

1254 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: « اَلسَّبْتُ لِبَنِي هَاشِمٍ وَ اَلْأَحَدُ لِبَنِي أُمَيَّةَ فَاتَّقُوا أَخْذَ اَلْأَحَدِ.

H.1254 - Imam {a.s} said:
"Saturday is for the Banu Hashim, and Sunday is for the Banu Umayyah, so beware of taking Sunday".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 425 • Wasail Al-Shia, Vol. 7, p. 406

HADITH

1255 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: « اَللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا يَوْمَ سَبْتِهَا وَ خَمِيسِهَا.

H.1255 - The Messenger of Allah {saws} said:
"O' Allah {SWT}, bless my Ummah (community) in its early morning on their Saturdays and Thursdays."

[REFERENCES] Sahifa al-Reza {a.s}, vol. 1, p. 51 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 425 • Man La Yahduruhu Al-Faqih, Vol. 4, p. 378 • Al-Khisal, Part 2, p. 394 • Uyūn al-Akhbār, Part 2, p. 34 • Wasail Al-Shia, Vol. 7, p. 406 • Wasail Al-Shia, Vol. 11, p. 350 • Wasail Al-Shia, Vol. 11, p. 359 • Wasail Al-Shia, Vol. 11, p. 359 • Bihar Al-Anwar, Vol. 56, p. 35

HADITH

1256 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «يَنْبَغِي لِلرَّجُلِ أَنْ لاَ يَدَعَ أَنْ يَمَسَّ شَيْئاً مِنَ اَلطِّيبِ فِي كُلِّ يَوْمٍ فَإِنْ لَمْ يَقْدِرْ فَيَوْمٌ وَ يَوْمٌ لاَ فَإِنْ لَمْ يَقْدِرْ فَفِي كُلِّ جُمُعَةٍ لاَ يَدَعُ ذَلِكَ.

H.1256 - Imam al-Ridha {a.s} said:
"It is appropriate for a man to not neglect using some form of fragrance every day; if he cannot, then every other day ; and if he cannot even manage that, then at the very least, he should not neglect it on Jumu'ah's."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 425 • Makarem al-Akhlaq, Part 1, p. 43

HADITH

1257 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا كَانَ يَوْمُ اَلْجُمُعَةِ وَ لَمْ يُصِبْ طِيباً دَعَا بِثَوْبٍ مَصْبُوغٍ بِزَعْفَرَانٍ فَرَشَّ عَلَيْهِ اَلْمَاءَ ثُمَّ مَسَحَ بِيَدِهِ ثُمَّ مَسَحَ بِهِ وَجْهَهُ.

ويستحب أن يعتم الرجل يوم الجمعة وأن يلبس أحسن ثيابه وأنظفها ويتطيب فيدهن بأطيب دهنه.

H.1257 - The Messenger of Allah {saws}, when Jumu'ah arrived and he did not have any perfume, would request a cloth dyed with saffron, sprinkle water on it, then rub his hands on it, and then wipe it over his face.

[AL SADUQ]
It is recommended for a man to wear a turban on Jumu'ah, to dress in his best and cleanest clothes, and to use perfume, applying the best oils he possesses.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 425 • Al-Wafi, Vol. 6, p. 695 • Wasail Al-Shia, Vol. 7, p. 365

HADITH

1258 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا كَانَ بَيْنَ اَلْقَرْيَتَيْنِ ثَلاَثَةُ أَمْيَالٍ فَلاَ بَأْسَ أَنْ يُجَمِّعَ هَؤُلاَءِ وَ هَؤُلاَءِ وَ لاَ يَكُونُ بَيْنَ اَلْجَمَاعَتَيْنِ أَقَلُّ مِنْ ثَلاَثَةِ أَمْيَالٍ.

H.1258 - Muhammad ibn Muslim narrated from Imam Abu Ja'far {a.s} who said:
"If there is a distance of three miles between two villages, then there is no problem for these and those to gather (for prayer), and there should not be less than three miles between the two congregations".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1259 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلْمَلاَئِكَةَ اَلْمُقَرَّبِينَ يَهْبِطُونَ فِي كُلِّ يَوْمِ جُمُعَةٍ مَعَهُمْ قَرَاطِيسُ اَلْفِضَّةِ وَ أَقْلاَمُ اَلذَّهَبِ فَيَجْلِسُونَ عَلَى كُلِّ أَبْوَابِ اَلْمَسَاجِدِ عَلَى كَرَاسِيَّ مِنْ نُورٍ فَيَكْتُبُونَ مَنْ حَضَرَ اَلْجُمُعَةَ اَلْأَوَّلَ وَ اَلثَّانِيَ وَ اَلثَّالِثَ حَتَّى يَخْرُجَ اَلْإِمَامُ فَإِذَا خَرَجَ اَلْإِمَامُ طَوَوْا صُحُفَهُمْ.

H.1259 - Imam {a.s} said:
"Indeed, the close angels descend every Jumu'ah, carrying silver tablets and golden pens. They sit at the doors of the mosques on chairs made of light and write down the names of those who attend the Jumu'ah prayer - the first, the second, and the third - until the Imam comes out. When the Imam comes out, they roll up their scrolls."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 426 • Al-Wafi, Vol. 8, p. 1114

HADITH

1260 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ أَتَى اَلْجُمُعَةَ إِيمَاناً وَ اِحْتِسَاباً اِسْتَأْنَفَ اَلْعَمَلَ.

H.1260 - The Messenger of Allah {saws} said: "Whoever attends the Jumu'ah prayer with faith and seeking the reward (from Allah {SWT}), his deeds will be renewed".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 427 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 37 • Al-Wafi, Vol. 8, p. 1114 • Wasail Al-Shia, Vol. 7, p. 296 • Wasail Al-Shia, Part 7, p. 298 • Bihar Al-Anwar, Vol. 86, p. 192

HADITH

1261 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «لاَ يَشْرَبْ أَحَدُكُمُ اَلدَّوَاءَ يَوْمَ اَلْخَمِيسِ » فَقِيلَ يَا أَمِيرَ اَلْمُؤْمِنِينَ وَ لِمَ ذَلِكَ قَالَ «لِئَلاَّ يَضْعُفَ عَنْ إِتْيَانِ اَلْجُمُعَةِ.

H.1261 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"None of you should take medicine on Thursday."
He was asked: "O' Amir al-Mu'minin, why is that?"
Imam {a.s} said: "So that it does not weaken one from attending the Jumu'ah prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 427 • Al-Wafi, V. 8, p. 1094 • Wasail Al-Shia, Vol. 7, p. 353

HADITH

1262 - وقال النبي صلى الله عليه وآله: " كل واعظ قبلة [للموعوظ] وكل موعظ قبلة للواعظ.

يعني في الجمعة والعيدين وصلاة الاستسقاء.

H.1262 - The Prophet said:
"Every preacher is like a Qiblah (direction of focus) for the one being preached to, and every person being preached to is like a Qiblah for the preacher".

[AL SADUQ]
This applies to the Jumu'ah prayer, Eid prayers, and the prayer for rain (Salat al-Istisqa).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1263 - وَ خَطَبَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فِي اَلْجُمُعَةِ فَقَالَ:

«اَلْحَمْدُ لِلَّهِ اَلْوَلِيِّ اَلْحَمِيدِ اَلْحَكِيمِ اَلْمَجِيدِ اَلْفَعَّالِ لِمَا يُرِيدُ عَلاَّمِ اَلْغُيُوبِ وَ خَالِقِ اَلْخَلْقِ وَ مُنْزِلِ اَلْقَطْرِ وَ مُدَبِّرِ أَمْرِ اَلدُّنْيَا وَ اَلْآخِرَةِ وَ وَارِثِ اَلسَّمَاوَاتِ وَ اَلْأَرْضِ اَلَّذِي عَظُمَ شَأْنُهُ فَلاَ شَيْءَ مِثْلُهُ تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِهِ وَ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِهِ وَ اِسْتَسْلَمَ كُلُّ شَيْءٍ لِقُدْرَتِهِ وَ قَرَّ كُلُّ شَيْءٍ قَرَارَهُ لِهَيْبَتِهِ وَ خَضَعَ كُلُّ شَيْءٍ لِمَلَكَتِهِ وَ رُبُوبِيَّتِهِ اَلَّذِي «يُمْسِكُ اَلسَّمٰاءَ أَنْ تَقَعَ عَلَى اَلْأَرْضِ إِلاّٰ بِإِذْنِهِ» وَ أَنْ تَقُومَ اَلسَّاعَةُ إِلاّٰ بِأَمْرِهِ وَ أَنْ يَحْدُثَ فِي اَلسَّمَاوَاتِ وَ اَلْأَرْضِ شَيْءٌ إِلاّٰ بِعِلْمِهِ نَحْمَدُهُ عَلَى مَا كَانَ وَ نَسْتَعِينُهُ مِنْ أَمْرِنَا عَلَى مَا يَكُونُ وَ نَسْتَغْفِرُهُ وَ نَسْتَهْدِيهِ وَ نَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ مَلِكُ اَلْمُلُوكِ وَ سَيِّدُ اَلسَّادَاتِ وَ جَبَّارُ اَلْأَرْضِ وَ اَلسَّمَاوَاتِ اَلْقَهَّارُ «اَلْكَبِيرُ اَلْمُتَعٰالِ» ، - «ذُو اَلْجَلاَلِ وَ اَلْإِكْرٰامِ» دَيَّانُ يَوْمِ اَلدِّينِ رَبُّ آبَائِنَا اَلْأَوَّلِينَ وَ نَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ أَرْسَلَهُ بِالْحَقِّ دَاعِياً إِلَى اَلْحَقِّ وَ شَاهِداً عَلَى اَلْخَلْقِ فَبَلَّغَ رِسَالاَتِ رَبِّهِ كَمَا أَمَرَهُ لاَ مُتَعَدِّياً وَ لاَ مُقَصِّراً وَ جَاهَدَ فِي اَللَّهِ أَعْدَاءَهُ لاَ وَانِياً وَ لاَ نَاكِلاً وَ نَصَحَ لَهُ فِي عِبَادِهِ صَابِراً مُحْتَسِباً، فَقَبَضَهُ اَللَّهُ إِلَيْهِ وَ قَدْ رَضِيَ عَمَلَهُ وَ تَقَبَّلَ سَعْيَهُ وَ غَفَرَ ذَنْبَهُ ص أُوصِيكُمْ عِبَادَ اَللَّهِ بِتَقْوَى اَللَّهِوَ اِغْتِنَامِ مَا اِسْتَطَعْتُمْ عَمَلاً بِهِ مِنْ طَاعَتِهِ فِي هَذِهِ اَلْأَيَّامِ اَلْخَالِيَةِ وَ بِالرَّفْضِ لِهَذِهِ اَلدُّنْيَا اَلتَّارِكَةِ لَكُمْ وَ إِنْ لَمْ تَكُونُوا تُحِبُّونَ تَرْكَهَا وَ اَلْمُبْلِيَةِ لَكُمْ وَ إِنْ كُنْتُمْ تُحِبُّونَ تَجْدِيدَهَا فَإِنَّمَا مَثَلُكُمْ وَ مَثَلُهَا كَرَكْبٍ سَلَكُوا سَبِيلاً فَكَأَنْ قَدْ قَطَعُوهُ وَ أَفْضَوْا إِلَى عَلَمٍ فَكَأَنْ قَدْ بَلَغُوهُ وَ كَمْ عَسَى اَلْمُجْرَى إِلَى اَلْغَايَةِ أَنْ يُجْرَى إِلَيْهَا حَتَّى يَبْلُغَهَا وَ كَمْ عَسَى أَنْ يَكُونَ بَقَاءُ مَنْ لَهُ يَوْمٌ لاَ يَعْدُوهُ وَ طَالِبِ حَثِيثٍ فِي اَلدُّنْيَا يَحْدُوهُ حَتَّى يُفَارِقَهَا فَلاَ تَتَنَافَسُوا فِي عِزِّ اَلدُّنْيَا وَ فَخْرِهَا وَ لاَ تُعْجَبُوا بِزِينَتِهَا وَ نَعِيمِهَا وَ لاَ تَجْزَعُوا مِنْ ضَرَّائِهَا وَ بُؤْسِهَا فَإِنَّ عِزَّ اَلدُّنْيَا وَ فَخْرَهَا إِلَى اِنْقِطَاعٍ وَ إِنَّ زِينَتَهَا وَ نَعِيمَهَا إِلَى زَوَالٍ وَ إِنَّ ضَرَّاءَهَا وَ بُؤْسَهَا إِلَى نَفَادٍ وَ كُلُّ مُدَّةٍ مِنْهَا إِلَى مُنْتَهًى وَ كُلُّ حَيٍّ مِنْهَا إِلَى فَنَاءٍ وَ بَلاَءٍ أَ وَ لَيْسَ لَكُمْ فِي آثَارِ اَلْأَوَّلِينَ وَ فِي آبَائِكُمُ اَلْمَاضِينَ مُعْتَبَرٌ وَ تَبْصِرَةٌ إِنْ كُنْتُمْ تَعْقِلُونَ أَ لَمْ تَرَوْا إِلَى اَلْمَاضِينَ مِنْكُمْ لاَ يَرْجِعُونَ وَ إِلَى اَلْخَلَفِ اَلْبَاقِينَ مِنْكُمْ لاَ يَقِفُونَ قَالَ اَللَّهُ تَبَارَكَ وَ تَعَالَى، «وَ حَرٰامٌ عَلىٰ قَرْيَةٍ أَهْلَكْنٰاهٰا أَنَّهُمْ لاٰ يَرْجِعُونَ»

وَقَالَ «كُلُّ نَفْسٍ ذَائِقَةُ اَلْمَوْتِ وَ إِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ اَلْقِيَامَةِ فَمَنْ زُحْزِحَ عَنِ اَلنَّارِ وَ أُدْخِلَ اَلْجَنَّةَ فَقَدْ فَازَ وَ مَا اَلْحَيَاةُ اَلدُّنْيَا إِلاَّ مَتَاعُ اَلْغُرُورِ» أَ وَ لَسْتُمْ تَرَوْنَ إِلَى أَهْلِ اَلدُّنْيَا وَ هُمْ يُصْبِحُونَ وَ يُمْسُونَ عَلَى أَحْوَالٍ شَتَّى فَمَيِّتٌ يُبْكَى وَ آخَرُ يُعَزَّى وَ صَرِيعٌ يَتَلَوَّى وَ عَائِدٌ وَ مَعُودٌ وَ آخَرُ بِنَفْسِهِ يَجُودُ وَ طَالِبُ اَلدُّنْيَا وَ اَلْمَوْتُ يَطْلُبُهُ وَ غَافِلٌ وَ لَيْسَ بِمَغْفُولٍ عَنْهُ وَ عَلَى أَثَرِ اَلْمَاضِينَ يَمْضِي اَلْبَاقُونَ «وَ اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعَالَمِينَ» رَبِّ اَلسَّمَاوَاتِ اَلسَّبْعِ وَ رَبِّ اَلْأَرَضِينَ اَلسَّبْعِ وَ رَبِّ اَلْعَرْشِ اَلْعَظِيمِ اَلَّذِي يَبْقَى وَ يَفْنَى مَا سِوَاهُ وَ إِلَيْهِ يَئُولُ اَلْخَلْقُ وَ يَرْجِعُ اَلْأَمْرُ أَلاَ إِنَّ هَذَا اَلْيَوْمَ يَوْمٌ جَعَلَهُ اَللَّهُ لَكُمْ عِيداً وَ هُوَ سَيِّدُ أَيَّامِكُمْ وَ أَفْضَلُ أَعْيَادِكُمْ وَ قَدْ أَمَرَكُمُ اَللَّهُ فِي كِتَابِهِ بِالسَّعْيِ فِيهِ إِلَى ذِكْرِهِ فَلْتَعْظُمْ رَغْبَتُكُمْ فِيهِ وَ لْتَخْلُصْ نِيَّتُكُمْ فِيهِ وَ أَكْثِرُوا فِيهِ اَلتَّضَرُّعَ وَ اَلدُّعَاءَ وَ مَسْأَلَةَ اَلرَّحْمَةِ وَ اَلْغُفْرَانِ فَإِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَسْتَجِيبُ لِكُلِّ مَنْ دَعَاهُ وَ يُورِدُ اَلنَّارَ مَنْ عَصَاهُ وَ كُلُّ مُسْتَكْبِرٍ عَنْ عِبَادَتِهِ قَالَ اَللَّهُ عَزَّ وَ جَلَّ: «أُدْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ اَلَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ» وَ فِيهِ سَاعَةٌ مُبَارَكَةٌ لاَ يَسْأَلُ اَللَّهَ عَبْدٌ مُؤْمِنٌ فِيهَا شَيْئاً إِلاَّ أَعْطَاهُ وَ اَلْجُمُعَةُ وَاجِبَةٌ عَلَى كُلِّ مُؤْمِنٍ إِلاَّ عَلَى اَلصَّبِيِّ وَ اَلْمَرِيضِ وَ اَلْمَجْنُونِ وَ اَلشَّيْخِ اَلْكَبِيرِ وَ اَلْأَعْمَى وَ اَلْمُسَافِرِ وَ اَلْمَرْأَةِ وَ اَلْعَبْدِ اَلْمَمْلُوكِ وَ مَنْ كَانَ عَلَى رَأْسِ فَرْسَخَيْنِ غَفَرَ اَللَّهُ لَنَا وَ لَكُمْ سَالِفَ ذُنُوبِنَا فِيمَا خَلاَ مِنْ أَعْمَارِنَا وَ عَصَمَنَا وَ إِيَّاكُمْ مِنِ اِقْتِرَافِ اَلْآثَامِ بَقِيَّةَ أَيَّامِ دَهْرِنَا إِنَّ أَحْسَنَ اَلْحَدِيثِ وَ أَبْلَغَ اَلْمَوْعِظَةِ، كِتَابُ اَللَّهِ عَزَّ وَ جَلَّ أَعُوذُ بِاللَّهِ مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ إِنَّ اَللَّهَ «هُوَ اَلْفَتَّاحُ اَلْعَلِيمُ» «بِسْمِ اَللَّهِ اَلرَّحْمَنِ اَلرَّحِيمِ» ثُمَّ يَبْدَأُ بَعْدَ اَلْحَمْدِ بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» أَوْ بِ «قُلْ يَا أَيُّهَا اَلْكَافِرُونَ» أَوْ بِ «إِذَا زُلْزِلَتِ اَلْأَرْضُ زِلْزَالَهَا» أَوْ بِ «أَلْهَاكُمُ اَلتَّكَاثُرُ» أَوْ بِالْعَصْرِ وَ كَانَ مِمَّا يَدُومُ عَلَيْهِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» »

ثُمَّ يَجْلِسُ جِلْسَةً خَفِيفَةً ثُمَّ يَقُومُ فَيَقُولُ « اَلْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نُؤْمِنُ/بِهِ وَ نَتَوَكَّلُ عَلَيْهِ وَ نَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ صَلَوَاتُ اَللَّهِ وَ سَلاَمُهُ عَلَيْهِ وَ آلِهِ وَ مَغْفِرَتُهُ وَ رِضْوَانُهُ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ صَلاَةً نَامِيَةً زَاكِيَةً تَرْفَعُ بِهَا دَرَجَتَهُ وَ تُبَيِّنُ بِهَا فَضْلَهُ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ وَ بَارَكْتَ وَ تَرَحَّمْتَ عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اَللَّهُمَّ عَذِّبْ كَفَرَةَ أَهْلِ اَلْكِتَابِ اَلَّذِينَ يَصُدُّونَ عَنْ سَبِيلِكَ وَ يَجْحَدُونَ آيَاتِكَ وَ يُكَذِّبُونَ رُسُلَكَ اَللَّهُمَّ خَالِفْ بَيْنَ كَلِمَتِهِمْ وَ أَلْقِ اَلرُّعْبَ فِي قُلُوبِهِمْ وَ أَنْزِلْ عَلَيْهِمْ رِجْزَكَ وَ نِقْمَتَكَ وَ بَأْسَكَ اَلَّذِي لاَ تَرُدُّهُ عَنِ اَلْقَوْمِ اَلْمُجْرِمِينَ اَللَّهُمَّ أَنْصُرْ جُيُوشَ اَلْمُسْلِمِينَ وَ سَرَايَاهُمْ وَ مُرَابِطِيهِمْ فِي مَشَارِقِ اَلْأَرْضِ وَ مَغَارِبِهَا «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» اَللَّهُمَّ اِغْفِرْ لِلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ وَ اَلْمُسْلِمِينَ وَ اَلْمُسْلِمَاتِ اَللَّهُمَّ اِجْعَلِ اَلتَّقْوَى زَادَهُمْ وَ اَلْإِيمَانَ وَ اَلْحِكْمَةَ فِي قُلُوبِهِمْ وَ أَوْزِعْهُمْ أَنْ يَشْكُرُوا نِعْمَتَكَ اَلَّتِي أَنْعَمْتَ عَلَيْهِمْ وَ أَنْ يُوفُوا بِعَهْدِكَ اَلَّذِي عَاهَدْتَهُمْ عَلَيْهِ إِلَهَ اَلْحَقِّ وَ خَالِقَ اَلْخَلْقِ اَللَّهُمَّ اِغْفِرْ لِمَنْ تُوُفِّيَ مِنَ اَلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ وَ اَلْمُسْلِمِينَ وَ اَلْمُسْلِمَاتِ وَ لِمَنْ هُوَ لاَحِقٌ بِهِمْ مِنْ بَعْدِهِمْ مِنْهُمْ «إِنَّكَ أَنْتَ اَلْعَزِيزُ اَلْحَكِيمُ»: «إِنَّ اَللَّهَ يَأْمُرُ بِالْعَدْلِ وَ اَلْإِحْسَانِ وَ إِيتَاءِ ذِي اَلْقُرْبىٰ وَ يَنْهىٰ عَنِ اَلْفَحْشَاءِ وَ اَلْمُنْكَرِ وَ اَلْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ» اُذْكُرُوا اَللَّهَ يَذْكُرْكُمْ، فَإِنَّهُ ذَاكِرٌ لِمَنْ ذَكَرَهُ وَ اِسْأَلُوا اَللَّهَ مِنْ رَحْمَتِهِ وَ فَضْلِهِ فَإِنَّهُ لاَ يَخِيبُ عَلَيْهِ دَاعٍ دَعَاهُ: «رَبَّنَا آتِنَا فِي اَلدُّنْيَا حَسَنَةً وَ فِي اَلْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ اَلنَّارِ.

H.1263 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} delivered a sermon on Jumu'ah, saying:

"Praise be to Allah {SWT}, the Praiseworthy Guardian, the Wise, the Glorious, who acts as He wills. He is the Knower of the unseen, the Creator of creation, the Sender of rain, the Director of the affairs of the world and the Hereafter, and the Inheritor of the heavens and the earth. His greatness is unparalleled; every thing is humbled before His greatness, every thing submits to His majesty, every thing surrenders to His power, every thing stands still at His awe, every thing is subdued by His sovereignty and Lord {AZJ}ship. It is He who 'holds the heavens from falling upon the earth except by His permission,' and nothing happens in the heavens and the earth except with His knowledge.

We praise Him for what has passed, we seek His assistance for what lies ahead, we seek His forgiveness, and we seek His guidance. We bear witness that there is no god but Allah {SWT}, alone, with no partner. He is the Sovereign of the kings, the Lord {AZJ} of the Lord {AZJ}s, the Master of the heavens and the earth, the Compeller of all creation. He is 'The Great, the Most High,' 'The Glorious and the Honorable,' the Judge of the Day of Judgment and the Lord {AZJ} of our forefathers and ancestors.

We also bear witness that Muhammad is His servant and messenger. He was sent with the truth, inviting people to the truth and bearing witness over them. He fulfilled the messages of his Lord {AZJ} as he was commanded, neither transgressing nor falling short. He strove for the sake of Allah {SWT} against His enemies without slackening or hesitating. He advised Allah {SWT} concerning His servants, being patient and hopeful for reward. Allah {SWT} then took him unto Himself while He was pleased with his efforts, accepted his endeavors, and forgave his sins.

I advise you, O' servants of Allah {SWT}, to fear Allah {SWT} and to seize every opportunity to obey Him during these transient days. Be wary of this world that will leave you behind even if you cling to it. Though you may wish to stay in it, and it may wear you out though you love to renew it. Your example and the example of this world are like that of travelers who have embarked upon a journey, and they soon reach their destination. How short is the span of one whose days are numbered, how fleeting is the life of one whose end is decreed!

Do not vie for honor and pride in this world. Do not be dazzled by its beauty or pleasures. And do not despair from its trials and tribulations, for the pride of this world will cease, its beauty will vanish, its trials and hardships will come to an end. Every duration within it has an end, and every living being within it faces decay and demise.

Have you not seen the lessons of those before you? Are you not aware of your past ancestors? Do you not see how they have passed and do not return, while those left behind will soon follow? Allah {SWT} says: *'It is forbidden for a town that We have destroyed to return*,' and *'Every soul shall taste death*, and you will only be given your full rewards on the Day of Resurrection; so whoever is removed from the Fire and is admitted to Paradise has indeed succeeded. The life of this world is nothing but the enjoyment of deception.'

Do you not see the people of this world? They wake up and go to sleep in different states - some mourn the dead, others console the bereaved, some writhe in agony, others comfort or are comforted, while another battles his own soul. The pursuer of worldly gain is pursued by death; some are heedless, though they are not forgotten. As you watch the procession of those who passed, know that you too will follow in their footsteps.

Praise be to Allah {SWT}, the Lord {AZJ} of the worlds, the Lord {AZJ} of the seven heavens and the seven earths, the Lord {AZJ} of the Mighty Throne. He is eternal, while all else perishes, and to Him returns all creation and every matter.

This day is one which Allah {SWT} has made for you as a festival. It is the master of all your days, and the best of your festivals. Allah {SWT} has commanded you in His Book to strive towards His remembrance on this day, so let your desires be strong and pure, and increase your supplication and invocation, asking for His mercy and forgiveness. Indeed, Allah {SWT}, the Almighty, answers every sincere supplication and will punish those who disobey Him. Every arrogant one who turns away from His worship shall enter Hell in humiliation, as Allah {SWT} says: 'Call upon Me, I will respond to you. Indeed, those who disdain My worship will enter Hell in disgrace.'

In this day is a blessed hour in which no believing servant asks Allah {SWT} for anything but that He grants it. The Jumu'ah prayer is obligatory upon every believer, except for children, the sick, the insane, the elderly, the blind, travelers, women, and slaves.

May Allah {SWT} forgive us and you for our past sins and protect us and you from falling into sin in the remaining days of our lives. Indeed, the best speech and the most profound counsel is the Book of Allah {SWT}, the Almighty. I seek refuge with Allah {SWT} from the accursed Satan: 'Indeed, Allah {SWT} is the Opener, the All-Knowing.'

'In the name of Allah {SWT}, the Most Gracious, the Most Merciful.'

Then recite either: *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) or *'Qul ya-ayyuhal kaafirun'* (Surah al-Kafirun) or *'Al haaku mut takathur'* (Surah Al-Takathur) or *'Innaa anzalna'* (Surah Al Qadr)or 'By time.'

He would regularly recite: *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas)

Then, he would sit briefly and rise, saying:

'Praise be to Allah {SWT}; we praise Him, seek His help, believe in Him, and rely on Him. We bear witness that there is no god but Allah {SWT}, alone without partner, and that Muhammad is His servant and messenger. May the peace, blessings, forgiveness, and pleasure of Allah {SWT} be upon him and his family. O' Allah {SWT}, bless Muhammad, Your servant and messenger, and grant him growth and purity; raise his rank and show his excellence.'

'O' Allah {SWT}, bless Muhammad and the family of Muhammad as You blessed and showed mercy upon Ibrahim {a.s} and the family of Ibrahim {a.s}; You are the Praised, the Glorious. O' Allah {SWT}, punish the disbelievers among the People of the Book who obstruct Your path, reject Your signs, and deny Your messengers. O' Allah {SWT}, divide their unity, fill their hearts with fear, send Your wrath, vengeance, and unrelenting punishment upon the criminal people. O' Allah {SWT}, grant victory to the armies and troops of the Muslims in the east and west of the earth.'

'Verily, You are over all things competent. O' Allah {SWT}, forgive the believers, both men and women, and the Muslims, both men and women. O' Allah {SWT}, grant them provision in piety, fill their hearts with faith and wisdom, and make them grateful for Your blessings. Fulfil Your covenant with them, O' Lord {AZJ} of truth and Creator of creation. O' Allah {SWT}, forgive the deceased among the believers, and make a good successor of those left behind.'

'Indeed, Allah {SWT} commands justice, good conduct, and giving to relatives, and forbids immorality, wrongdoing, and oppression. He admonishes you that you may take heed.'

Remember Allah {SWT}, and He will remember you.

Ask Him for His mercy and bounty; He will not disappoint a supplicant who invokes Him: 'Our Lord {AZJ}, give us good in this world and good in the Hereafter and save us from the punishment of the Fire.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 427 • Al-Wafi, Vol. 8, p. 1154

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1264 - وَقَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: «أَوَّلُ مَنْ قَدَّمَ اَلْخُطْبَةَ عَلَى اَلصَّلاَةِ يَوْمَ اَلْجُمُعَةِ عُثْمَانُ لِأَنَّهُ كَانَ إِذَا صَلَّى لَمْ يَقِفِ اَلنَّاسُ عَلَى خُطْبَتِهِ وَ تَفَرَّقُوا وَ قَالُوا مَا نَصْنَعُ بِمَوَاعِظِهِ وَ هُوَ لاَ يَتَّعِظُ بِهَا وَ قَدْ أَحْدَثَ مَا أَحْدَثَ فَلَمَّا رَأَى ذَلِكَ قَدَّمَ اَلْخُطْبَتَيْنِ عَلَى اَلصَّلاَةِ.

وسألت شيخنا محمد بن الحسن بن الوليد رضي الله عنه عما يستعمله العامة من التهليل والتكبير على أثر الجمعة ما هو؟ فقال: رويت أن بني أمية كانوا يلعنون أمير المؤمنين عليه السلام بعد صلاة الجمعة ثلاث مرات، فلما ولي عمر بن عبد العزيز نهى عن ذلك وقال للناس: التهليل والتكبير بعد الصلاة أفضل.

H.1264 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} narrates that; "The first to deliver the sermon (khutbah) before the prayer on Jumu'ah was Uthman because, when he would lead the prayer, the people would disperse after the prayer and not stay for his sermon, saying: 'What use is his preaching when he does not adhere to it himself, and he has introduced innovations?' When he noticed this, he placed the two sermons before the prayer."

[AL SADUQ]

I asked our Shaykh Muhammad ibn al-Hasan ibn al-Walid about what the common people practice of saying 'La ilaha illAllah {SWT}' (the testimony of faith) and 'Allahu Akbar' (God is Greatest) after the Jumu'ah prayer - what is it?

He said: It has been narrated that the Umayyads used to curse The Commander of the Faithful (Imam Ali {a.s}) after the Jumu'ah prayer three times. When Umar ibn Abdul Aziz assumed power, he forbade that practice and said to the people: Declaring 'La ilaha illAllah {SWT}' and 'Allahu Akbar' after the prayer is better.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 432 • Al-Wafi, Vol. 9, p. 1316 • Wasail Al-Shia, Vol. 7, p. 332

HADITH

رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أَرْبَعُ صَلَوَاتٍ يُصَلِّيهَا اَلرَّجُلُ فِي كُلِّ سَاعَةٍ صَلاَةٌ فَاتَتْكَ فَمَتَى مَا ذَكَرْتَهَا أَدَّيْتَهَا وَ صَلاَةُ رَكْعَتَيْ طَوَافِ اَلْفَرِيضَةِ وَ صَلاَةُ اَلْكُسُوفِ وَ اَلصَّلاَةُ عَلَى اَلْمَيِّتِ هَذِهِ يُصَلِّيهِنَّ اَلرَّجُلُ فِي اَلسَّاعَاتِ كُلِّهَا.

Zurarah narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"There are four prayers that a person may perform at any hour: a prayer that you missed, so whenever you remember it, you perform it; the two units (rak'ahs) of the obligatory circumambulation (Tawaf) prayer; the prayer for an eclipse (Salat al-Kusuf); and the prayer over a deceased person (Salat al-Janazah). These prayers can be performed by a person at any time."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 58 - PRAYER DURING TRAVEL

باب - الصلاة في السفر

HADITH 1265 – 1316

1265 - رُوِيَ عَنْ زُرَارَةَ وَ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُمَا قَالاَ: قُلْنَا لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ مَا تَقُولُ فِي اَلصَّلاَةِ فِي اَلسَّفَرِ كَيْفَ هِيَ وَ كَمْ هِيَ فَقَالَ «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ يَقُولُ «وَ إِذٰا ضَرَبْتُمْ فِي اَلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنٰاحٌ أَنْ تَقْصُرُوا مِنَ اَلصَّلاٰةِ » فَصَارَ اَلتَّقْصِيرُ فِي اَلسَّفَرِ وَاجِباً كَوُجُوبِ اَلتَّمَامِ فِي اَلْحَضَرِ » قَالاَ قُلْنَا إِنَّمَا قَالَ اَللَّهُ عَزَّ وَ جَلَّ: «فَلَيْسَ عَلَيْكُمْ جُنٰاحٌ» وَ لَمْ يَقُلْ اِفْعَلُوا فَكَيْفَ أَوْجَبَ ذَلِكَ كَمَا أَوْجَبَ اَلتَّمَامَ فِي اَلْحَضَرِ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «أَ وَ لَيْسَ قَدْ قَالَ اَللَّهُ عَزَّ وَ جَلَّ فِي اَلصَّفَا وَ اَلْمَرْوَةِ ، «فَمَنْ حَجَّ اَلْبَيْتَ أَوِ اِعْتَمَرَ فَلاٰ جُنٰاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمٰا » أَ لاَ تَرَوْنَ أَنَّ اَلطَّوَافَ بِهِمَا وَاجِبٌ مَفْرُوضٌ لِأَنَّ اَللَّهَ عَزَّ وَ جَلَّ ذَكَرَهُ فِي كِتَابِهِ وَ صَنَعَهُ نَبِيُّهُ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ كَذَلِكَ اَلتَّقْصِيرُ فِي اَلسَّفَرِ شَيْءٌ صَنَعَهُ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ ذَكَرَهُ اَللَّهُ تَعَالَى ذِكْرُهُ فِي كِتَابِهِ » قَالاَ قُلْنَا لَهُ فَمَنْ صَلَّى فِي اَلسَّفَرِ أَرْبَعاً أَ يُعِيدُ أَمْ لاَ قَالَ «إِنْ كَانَ قَدْ قُرِئَتْ عَلَيْهِ آيَةُ اَلتَّقْصِيرُ وَ فُسِّرَتْ لَهُ فَصَلَّى أَرْبَعاً أَعَادَ وَ إِنْ لَمْ يَكُنْ قُرِئَتْ عَلَيْهِ وَ لَمْ يَعْلَمْهَا فَلاَ إِعَادَةَ عَلَيْهِ وَ اَلصَّلَوَاتُ كُلُّهَا فِي اَلسَّفَرِ اَلْفَرِيضَةُ رَكْعَتَانِ كُلُّ صَلاَةٍ إِلاَّ اَلْمَغْرِبَ فَإِنَّهَا ثَلاَثُ لَيْسَ فِيهَا تَقْصِيرٌ تَرَكَهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلسَّفَرِ وَ اَلْحَضَرِ ثَلاَثَ رَكَعَاتٍ وَ قَدْ سَافَرَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِلَى ذِي خُشُبٍ وَ هِيَ مَسِيرَةُ يَوْمٍ مِنَ اَلْمَدِينَةِ يَكُونُ إِلَيْهَا بَرِيدَانِ أَرْبَعَةُ وَ عِشْرُونَ مِيلاً فَقَصَّرَ وَ أَفْطَرَ فَصَارَتْ سُنَّةً وَ قَدْ سَمَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَوْماً صَامُوا حِينَ أَفْطَرَ «اَلْعُصَاةَ» » قَالَ عَلَيْهِ اَلسَّلاَمُ «فَهُمُ اَلْعُصَاةُ إِلَى يَوْمِ اَلْقِيَامَةِ ، وَ إِنَّا لَنَعْرِفُ أَبْنَاءَهُمْ وَ أَبْنَاءَ أَبْنَائِهِمْ إِلَى يَوْمِنَا هَذَا.

H.1265 - It was narrated from Zurarah and Muhammad ibn Muslim that they said:
We asked Abu Ja'far {a.s} about the prayer during travel: how is it and how many units?
Imam {a.s} said: "Indeed, Allah {SWT}, the Mighty and Majestic, says, *'And when you travel throughout the land, there is no blame upon you for shortening the prayer*.' Thus, the shortening of the prayer during travel has become obligatory, just as completing it is obligatory when not traveling."
They said: "We said: 'Allah {SWT}, the Mighty and Majestic, only says: "there is no blame upon you" and did not say "do it." How then has it become obligatory just as completing the prayer in residence is?'
Imam {a.s} said: 'Has not Allah {SWT}, the Mighty and Majestic, said in relation to Safa and Marwa: "There is no blame upon him who performs Tawaf around them"? Do you not see that Tawaf between them is obligatory because Allah {SWT} mentioned it in His Book, and His Prophet {saws} did it? Similarly, shortening the prayer during travel is something the Prophet {saws} did, and Allah {SWT} mentioned it in His Book.'
They said: 'So if one prays four units in travel, should he repeat or not?'
Imam {a.s} said: 'If the verse of shortening the prayer was recited to him and explained to him, but he prayed four, he must repeat. If it was not recited to him and he did not know, then there is no repeat upon him. All prayers during travel are two units, except

for Maghrib, which remains three units, as the Messenger of Allah {saws} kept it three units during both travel and residence.
The Messenger of Allah {saws} traveled to Dhu Khashab, a one-day journey from Medina, which is two Barid (approximately twenty-four miles), and he shortened the prayer and broke the fast, making it a Sunnah.
The Messenger of Allah {saws} called those who fasted when he broke the fast "disobedient." He said: 'They are disobedient until the Day of Resurrection, and we know their children and the children of their children up to this day.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 434 • Al-Wafi, Vol. 7, p. 38 • Tafsir al-Safi, Part 1, p. 492 • Tafseer Kanz Al-Daqaiq, Part 3, p. 523

HADITH

1266 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقَالَ لَهُ: اَلرَّجُلُ يُرِيدُ اَلسَّفَرَ مَتَى يُقَصِّرُ قَالَ «إِذَا تَوَارَى مِنَ اَلْبُيُوتِ» قَالَ قُلْتُ لَهُ اَلرَّجُلُ يُرِيدُ اَلسَّفَرَ فَيَخْرُجُ حِينَ تَزُولُ اَلشَّمْسُ فَقَالَ «إِذَا خَرَجْتَ فَصَلِّ رَكْعَتَيْنِ.

H.1266 - Muhammad ibn Muslim asked Abu Abdullah {a.s} about when a person who intends to travel should begin shortening their prayers.
He {a.s} replied: "When he is no longer within sight of the houses."
Muhammad then said: "If a person intends to travel and leaves at the time of the sun's decline (midday), what should he do?"
He {a.s} replied: "When you leave, pray two units (Rak'ahs)."

[REFERENCES] Al-Kafi, Volume 3, p. 434 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 435 • Tahdhib Al-Ahkam, Part 2, p. 12 • Tahdhib Al-Ahkam, Part 3, p. 224 • Tahdhib Al-Ahkam, Vol. 4, p. 230 • Al-Wafi, Vol. 7, p. 141

HADITH

1267 - وَ قَدْ رُوِيَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا خَرَجْتَ مِنْ مَنْزِلِكَ فَقَصِّرْ إِلَى أَنْ تَعُودَ إِلَيْهِ.

H.1267 - It has been narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"When you leave your home, shorten your prayers until you return to it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 436 • Al-Wafi, Vol. 7, p. 143 • Wasail Al-Shia, Vol. 8, p. 475 • Mustadrak Al-Wasail, Vol. 6, p. 530

HADITH

1268 - وَ سَمِعَهُ عَبْدُ اَللَّهِ بْنُ يَحْيَى اَلْكَاهِلِيُّ يَقُولُ: فِي اَلتَّقْصِيرِ فِي اَلصَّلاَةِ بَرِيدٌ فِي بَرِيدٍ «أَرْبَعَةٌ وَ عِشْرُونَ مِيلاً» ثُمَّ قَالَ «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَقُولُ» «إِنَّ اَلتَّقْصِيرَ لَمْ يُوضَعْ عَلَى اَلْبَغْلَةِ اَلسَّفْوَاءِ وَ اَلدَّابَّةِ اَلنَّاجِيَةِ وَ إِنَّمَا وُضِعَ عَلَى سَيْرِ اَلْقِطَارِ.

ومتى كان سفر الرجل ثمانية فراسخ فالتقصير واجب عليه، وإذا كان سفره أربعة فراسخ وأراد الرجوع من يومه فالتقصير عليه واجب، وإن كان سفره أربعة فراسخ ولم يرد الرجوع من يومه فهو بالخيار إن شاء أتم وإن شاء قصر.

H.1268 - Abdullah ibn Yahya al-Kahili heard him say about the shortening of prayers that a "Barid in a Barid" (a distance) is "twenty-four miles."
Then He said: "My father {a.s} used to say:
'The shortening (of prayers) was not placed upon the swift mule or the quick steed; rather, it was intended for the traveling caravan.'"

[AL SADUQ]
When a person's journey is eight Farsakhs, the shortening of prayers becomes obligatory for them. If the journey is four Farsakhs and they intend to return on the same day, shortening the prayers is also obligatory. However, if the journey is four Farsakhs and there is no intention to return on the same day, then they have the option - if they wish, they may complete (full prayers), and if they wish, they may shorten (the prayers).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 436 • Tahdhib Al-Ahkam, Vol. 4, p. 223 • Wasail Al-Shia, Vol. 8, p. 452

HADITH

1269 - وَ رَوَى مُعَاوِيَةُ بْنُ وَهْبٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا دَخَلْتَ بَلَداً وَ أَنْتَ تُرِيدُ اَلْمُقَامَ عَشَرَةَ أَيَّامٍ فَأَتِمَّ اَلصَّلاَةَ حِينَ تَقْدَمُ وَ إِنْ أَرَدْتَ اَلْمُقَامَ دُونَ اَلْعَشَرَةِ فَقَصِّرْ وَ إِنْ أَقَمْتَ تَقُولُ غَداً أَخْرُجُ وَ بَعْدَ غَدٍ وَ لَمْ تُجْمِعْ عَلَى عَشَرَةٍ فَقَصِّرْ مَا بَيْنَكَ وَ بَيْنَ شَهْرٍ فَإِذَا تَمَّ اَلشَّهْرُ فَأَتِمَّ اَلصَّلاَةَ» قَالَ قُلْتُ إِنْ دَخَلْتُ بَلَداً أَوَّلَ يَوْمٍ مِنْ شَهْرِ رَمَضَانَ وَ لَسْتُ أُرِيدُ أَنْ أُقِيمَ عَشْراً فَقَالَ «قَصِّرْ وَ أَفْطِرْ» قُلْتُ فَإِنْ مَكَثْتُ كَذَلِكَ أَقُولُ غَداً أَوْ بَعْدَ غَدٍ فَأُفْطِرُ اَلشَّهْرَ كُلَّهُ وَ أَقْصُرُ قَالَ «نَعَمْ هَذَا وَاحِدٌ إِذَا قَصَرْتَ أَفْطَرْتَ وَ إِذَا أَفْطَرْتَ قَصَرْتَ.

H.1269 – Mu'awiyah ibn Wahb reported from Imam Abu Abdullah {a.s} that He said:
"If you enter a town and intend to stay there for ten days, then you must perform the full prayer as soon as you arrive. But if you intend to stay for less than ten days, you should shorten the prayer. If you keep saying 'Tomorrow I will leave' and 'The day after tomorrow' without deciding to stay for ten days, then you continue to shorten the prayer until it reaches a month ; after a month, you should perform the full prayer."
He (the narrator) said: "I asked: If I enter a town on the first day of Ramadan and I do not intend to stay for ten days, what should I do?"
Imam {a.s} replied: "Shorten your prayer and break your fast."

He (the narrator) asked: "If I continue in this state, always saying 'Tomorrow' or 'The day after tomorrow,' should I break the fast for the entire month and continue to shorten my prayers?"
Imam {a.s} said: "Yes, it is one rule: If you shorten your prayer, you break your fast, and if you break your fast, you shorten your prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 437 • Tahdhib Al-Ahkam, Part 3, p. 220 • Al-Wafi, Vol. 7, p. 152 • Wasail Al-Shia, Vol. 8, p. 503

HADITH

1270 - وَقَالَ أَبُو وَلاَّدٍ اَلْحَنَّاطُ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي كُنْتُ نَوَيْتُ حِينَ دَخَلْتُ اَلْمَدِينَةَ أَنْ أُقِيمَ بِهَا عَشْراً فَأَتْمَمْتُ اَلصَّلاَةَ ثُمَّ بَدَا لِي أَنْ لاَ أُقِيمَ بِهَا فَمَا تَرَى لِي أُتِمُّ أَمْ أَقْصُرُ فَقَالَ لِي «إِنْ كُنْتَ دَخَلْتَ اَلْمَدِينَةَ وَ صَلَّيْتَ بِهَا صَلاَةً وَاحِدَةً فَرِيضَةً بِتَمَامٍ فَلَيْسَ لَكَ أَنْ تَقْصُرَ حَتَّى تَخْرُجَ مِنْهَا وَ إِنْ كُنْتَ حِينَ دَخَلْتَهَا عَلَى نِيَّتِكَ فِي اَلتَّمَامِ وَ لَمْ تُصَلِّ فِيهَا صَلاَةً فَرِيضَةً وَاحِدَةً بِتَمَامٍ حَتَّى بَدَا لَكَ أَنْ لاَ تُقِيمَ فَأَنْتَ فِي تِلْكَ اَلْحَالِ بِالْخِيَارِ إِنْ شِئْتَ فَانْوِ اَلْمُقَامَ عَشْراً وَ أَتِمَّ وَ إِنْ لَمْ تَنْوِ اَلْمُقَامَ عَشْراً فَقَصِّرْ مَا بَيْنَكَ وَ بَيْنَ شَهْرٍ فَإِذَا مَضَى لَكَ شَهْرٌ فَأَتِمَّ اَلصَّلاَةَ.

H.1270 - Abu Walad al-Hannat said :
I said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"When I entered Medina, I intended to stay there for ten days, so I completed my prayers (performed full prayers). Then it occurred to me not to stay for ten days. What should I do? Should I continue performing full prayers or shorten them?"
Imam {a.s} said: "If you entered Medina and prayed a single obligatory prayer with completion (full prayer), then you must continue performing the full prayer until you leave the city.
However, if, upon entering, your intention was to perform full prayers but you had not yet prayed a single obligatory prayer in full before changing your intention not to stay, then you have the option:
if you wish, you can intend to stay for ten days and perform full prayers,
or if you do not intend to stay for ten days, you may shorten your prayers until a month has passed.
If a month passes, then you must perform full prayers."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 437 • Tahdhib Al-Ahkam, Part 3, p. 221 • Al-Istibsar, Part 1, p. 238 • Al-Wafi, Vol. 7, p. 153 • Wasail Al-Shia, Vol. 8, p. 508

HADITH

1271 - وَ سَأَلَ زُرَارَةُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَخْرُجُ مَعَ اَلْقَوْمِ فِي سَفَرٍ يُرِيدُهُ فَدَخَلَ عَلَيْهِ اَلْوَقْتُ وَ قَدْ خَرَجَ مِنَ اَلْقَرْيَةِ عَلَى فَرْسَخَيْنِ فَصَلَّوْا وَ اِنْصَرَفَ بَعْضُهُمْ فِي حَاجَةٍ فَلَمْ يُقْضَ لَهُمُ اَلْخُرُوجُ مَا يَصْنَعُ بِالصَّلاَةِ اَلَّتِي كَانَ صَلاَّهَا رَكْعَتَيْنِ قَالَ «تَمَّتْ صَلاَتُهُ وَ لاَ يُعِيدُ.

H.1271 – Zurarah asked Imam Al-Baqir {a.s} about a man who sets out with a group of people for a journey that he intends to complete. The time for prayer enters while they have already departed from the village by a distance of two farsakhs (approximately six miles) and they perform their prayers (as two units). Some of them then turn back for a specific need, and they are unable to continue their journey. What should be done about the prayer that was performed as two units?
Imam {a.s} said: "His prayer is complete and he does not need to repeat it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 438 • Wasail Al-Shia, Vol. 8, p. 521

HADITH

1272 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ صَلَّى فِي اَلسَّفَرِ أَرْبَعاً فَأَنَا إِلَى اَللَّهِ مِنْهُ بَرِيءٌ. يعني: متعمدا.

H.1272 - The Messenger of Allah {saws} said: "Whoever performs four units of prayer during travel, I disassociate myself from him in front of Allah {SWT}".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1273 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْمُتَمِّمُ فِي اَلسَّفَرِ كَالْمُقَصِّرِ فِي اَلْحَضَرِ.

H.1273 - Imam Jafar Al-Sadiq {a.s} said: "One who prays in full (without shortening) while traveling is like the one who shortens (prayer) while residing (at home)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 438 • Al-Wafi, Vol. 7, p. 39 • Wasail Al-Shia, Vol. 8, p. 518

HADITH

1274 - وَ سَأَلَهُ أَبُو بَصِيرٍ: عَنِ اَلرَّجُلِ يُصَلِّي فِي اَلسَّفَرِ أَرْبَعَ رَكَعَاتٍ نَاسِياً قَالَ «إِنْ ذَكَرَ فِي ذَلِكَ اَلْيَوْمِ فَلْيُعِدْ وَ إِنْ لَمْ يَذْكُرْ حَتَّى يَمْضِيَ ذَلِكَ اَلْيَوْمُ فَلاَ إِعَادَةَ عَلَيْهِ.

H.1274 - Abu Basir asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who, while traveling, prays four rak'ahs (instead of two) out of forgetfulness.
Imam said: "If he remembers it on that same day, he should repeat (the prayer). If he does not remember until the day has passed, then there is no need for him to repeat".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1275 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أَرْبَعَةٌ يَجِبُ عَلَيْهِمُ اَلتَّمَامُ فِي اَلسَّفَرِ كَانُوا أَوْ فِي اَلْحَضَرِ اَلْمُكَارِي وَ اَلْكَرِيُّ وَ اَلرَّاعِي وَ اَلْأَشْتَقَانُ لِأَنَّهُ عَمَلُهُمْ.

وَ رُوِيَ: «اَلْمَلاَّحُ وَ اَلْأَشْتَقَانُ اَلْبَرِيدُ.

H.1275 - Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "There are four categories of people who are required to offer the full (complete) prayer whether they are traveling or at home: the mule driver (al-Mukari), the camel driver (al-Karri), the shepherd, and al-Ashtaqan (those who constantly travel as part of their work). This is because it is their work (which involves constant travel)."
It was also narrated: "The sailor (al-Mallah) and al-Ashtaqan (a type of courier or mail carrier) are also included."

[REFERENCES] Al-Kafi, Volume 3, p. 436 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 439

HADITH

1276 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ أَنَّهُ قَالَ: «لَيْسَ عَلَى اَلْمَلاَّحِينَ فِي سُفُنِهِمْ تَقْصِيرٌ وَ لاَ عَلَى اَلْمُكَارِي وَ اَلْجَمَّالِ.

H.1276 - Muhammad ibn Muslim narrated from one of the Imams {a.s} that He said: "There is no shortening of the prayer for sailors on their ships, nor for the mule drivers (al-Mukari) and camel drivers (al-Jammal)."

[REFERENCES] Al-Kafi, Volume 3, p. 437 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 439 • Al-Wafi, Vol. 7, p. 167 • Wasail Al-Shia, Vol. 8, p. 485

HADITH

1277 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْمُكَارِي إِذَا لَمْ يَسْتَقِرَّ فِي مَنْزِلِهِ إِلاَّ خَمْسَةَ أَيَّامٍ أَوْ أَقَلَّ قَصَّرَ فِي سَفَرِهِ بِالنَّهَارِ وَ أَتَمَّ صَلاَةَ اَللَّيْلِ، وَ عَلَيْهِ صَوْمُ شَهْرِ رَمَضَانَ فَإِنْ كَانَ لَهُ مُقَامٌ فِي اَلْبَلَدِ اَلَّذِي يَذْهَبُ عَشَرَةَ أَيَّامٍ أَوْ أَكْثَرَ وَ يَنْصَرِفُ إِلَى مَنْزِلِهِ وَ يَكُونُ لَهُ مُقَامُ عَشَرَةِ أَيَّامٍ أَوْ أَكْثَرَ قَصَّرَ فِي سَفَرِهِ وَ أَفْطَرَ.

H.1277 - Abdullah ibn Sinan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If a mule driver (al-Mukari) does not stay in his home for more than five days or less, he should shorten his prayer while traveling during the day but offer the complete prayer at night. He is also required to observe the fast of the month of Ramadan. If he has a stay of ten days or more in the town he goes to and then returns to his home with another stay of ten days or more, then he should shorten the prayer while traveling and break his fast."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 439 • Awaali al-La'aali, Part 3, p. 111 • Al-Wafi, Vol. 7, p. 170 • Wasail Al-Shia, Vol. 8, p. 489

HADITH

1278 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْجَمَّالُ وَ اَلْمُكَارِي إِذَا جَدَّ بِهِمَا اَلسَّيْرُ قَصَّرَا فِيمَا بَيْنَ اَلْمَنْزِلَيْنِ وَ أَتَمَّا فِي اَلْمَنْزِلَيْنِ.

H.1278 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The camel driver (al-Jammal) and the mule driver (al-Mukari) should shorten their prayers while traveling between their stopping places, but when they reach their stopping places, they should offer the complete prayers".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1279 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ جَعْفَرٍ عَنْ مُحَمَّدِ بْنِ جَزَّكٍ قَالَ: كَتَبْتُ إِلَى أَبِي اَلْحَسَنِ اَلثَّالِثِ عَلَيْهِ اَلسَّلاَمُ أَنَّ لِي جِمَالاً وَ لِي قُوَّامٌ عَلَيْهَا وَ لَسْتُ أَخْرُجُ فِيهَا إِلاَّ فِي طَرِيقِ مَكَّةَ لِرَغْبَتِي فِي اَلْحَجِّ أَوْ فِي اَلنُّدْرَةِ إِلَى بَعْضِ اَلْمَوَاضِعِ فَمَا يَجِبُ عَلَيَّ إِذَا أَنَا خَرَجْتُ مَعَهَا أَنْ أَعْمَلَ أَ يَجِبُ اَلتَّقْصِيرُ فِي اَلصَّلاَةِ وَ اَلصَّوْمِ فِي اَلسَّفَرِ أَوِ اَلتَّمَامُ فَوَقَّعَ عَلَيْهِ اَلسَّلاَمُ «إِذَا كُنْتَ لاَ تَلْزَمُهَا وَ لاَ تَخْرُجُ مَعَهَا فِي كُلِّ سَفَرٍ إِلاَّ إِلَى مَكَّةَ فَعَلَيْكَ تَقْصِيرٌ وَ فُطُورٌ.

H.1279 - Abdullah ibn Ja'far narrated from Muhammad ibn Jazk who said:
'I wrote to Imam Al-Hassan Al-Askari {a.s} saying,
"I own camels and have people managing them, but I do not travel with them except when going to Mecca due to my desire for pilgrimage or rarely to some other places. What is required of me when I travel with them? Should I shorten my prayers and break my fast during travel, or should I perform them fully?"
Imam {a.s} replied: "If you do not always accompany them and only travel with them to Mecca, then you must shorten your prayers and break your fast."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1280 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ لَهُ اَلضِّيَاعُ بَعْضُهَا قَرِيبٌ مِنْ بَعْضٍ فَيَخْرُجُ فَيَطُوفُ فِيهَا أَ يُتِمُّ أَوْ يُقَصِّرُ قَالَ «يُتِمُّ.

H.1280 - Abd al-Rahman bin al-Hajjaj asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who owns lands that are close to one another and he travels between them. Should he complete his prayers or shorten them?
Imam {a.s} replied: "He should complete [his prayers]."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1281 - وَ رَوَى إِسْمَاعِيلُ بْنُ أَبِي زِيَادٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «سَبْعَةٌ لاَ يُقَصِّرُونَ فِي اَلصَّلاَةِ اَلْجَابِي اَلَّذِي يَدُورُ فِي جِبَايَتِهِ ، وَ اَلْأَمِيرُ اَلَّذِي يَدُورُ فِي إِمَارَتِهِ وَ اَلتَّاجِرُ اَلَّذِي يَدُورُ فِي تِجَارَتِهِ مِنْ سُوقٍ إِلَى سُوقٍ وَ اَلرَّاعِي وَ اَلْبَدَوِيُّ وَ اَلَّذِي يَطْلُبُ مَوَاضِعَ اَلْقَطْرِ وَ مَنْبِتَ اَلشَّجَرِ وَ اَلرَّجُلُ يَطْلُبُ اَلصَّيْدَ يُرِيدُ بِهِ لَهْوَ اَلدُّنْيَا وَ اَلْمُحَارِبُ اَلَّذِي يَقْطَعُ اَلسَّبِيلَ.

H.1281 - Isma'il bin Abi Ziyad narrated from Ja'far bin Muhammad {a.s} from his father {a.s} who said:

"There are seven who do not shorten their prayers: the tax collector who travels for the purpose of collecting taxes, the leader who moves around within his jurisdiction, the trader who travels between markets for commerce, the shepherd, the Bedouin, the one who seeks places of rainfall and vegetation growth, and the man who hunts for the purpose of worldly amusement, and the bandit who blocks roads."

Ismail ibn Abi Ziyad narrated from Ja'far ibn Muhammad, from his father, peace be upon them, who said:

"Seven do not fall short in prayer: the tax collector who goes about his collection, the prince who manages his rule, the merchant who moves from market to market, the shepherd, the Bedouin, the one who seeks places of rain and the growth of trees, the man who hunts for the sake of worldly enjoyment, and the warrior who roams the paths."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 441 • Al-Khisal, Part 2, p. 403 • Tahdhib Al-Ahkam, Part 3, p. 214 • Al-Istibsar, Part 1, p. 232 • Awaali al-La'aali, Part 3, p. 110 • Al-Wafi, Vol. 7, p. 166 • Wasail Al-Shia, Vol. 8, p. 486

HADITH

1282 - وَ رَوَى مُوسَى بْنُ بَكْرٍ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا نَسِيَ اَلرَّجُلُ صَلاَةً أَوْ صَلاَّهَا بِغَيْرِ طَهُورٍ وَ هُوَ مُقِيمٌ أَوْ مُسَافِرٌ فَذَكَرَهَا فَلْيَقْضِ اَلَّذِي وَجَبَ عَلَيْهِ لاَ يَزِيدُ عَلَى ذَلِكَ وَ لاَ يَنْقُصُ وَ مَنْ نَسِيَ أَرْبَعاً قَضَى أَرْبَعاً حِينَ يَذْكُرُهَا مُسَافِراً كَانَ أَوْ مُقِيماً وَ إِنْ نَسِيَ رَكْعَتَيْنِ صَلَّى رَكْعَتَيْنِ حِينَ يَذْكُرُهَا مُسَافِراً كَانَ أَوْ مُقِيماً.

H.1282 - Musa ibn Bakr narrated from Zurarah from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:

"If a man forgets a prayer or prays it without purification, whether he is at home or traveling, and then remembers it, he must make up the prayer that is due, neither adding to it nor subtracting from it. If he forgot four rak'ahs (units of prayer), he should make up four rak'ahs when he remembers, regardless of whether he is traveling or at home. And if he forgot two rak'ahs, he should perform two rak'ahs when he remembers, whether traveling or at home."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 441 • Tahdhib Al-Ahkam, Part 3, p. 225 • Al-Wafi, Vol. 8, p. 1010 • Wasail Al-Shia, Vol. 8, p. 269 • Al-Fusul al-Muhimmah, Part 2, p. 118

HADITH

1283 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مِنَ اَلْأَمْرِ اَلْمَذْخُورِ إِتْمَامُ اَلصَّلاَةِ فِي أَرْبَعَةِ مَوَاطِنَ بِمَكَّةَ وَ اَلْمَدِينَةِ وَ مَسْجِدِ اَلْكُوفَةِ ، وَ حَائِرِ اَلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ.

قال مصنف هذا الكتاب رحمه الله: يعني بذلك أن يعزم على مقام عشرة أيام في هذه المواطن حتى يتم وتصديق ذلك:

H.1283 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"From the reserved rulings is the completion of the prayer in four locations: Mecca, Medina, the Mosque of Kufa, and the Shrine (Haa'ir) of Imam Hussain {a.s}."

[AL SADUQ]
The author of this book, may Allah {SWT} have mercy upon him, commented: This means that one should resolve to stay for ten days in these locations in order to complete (the prayer), as confirmed by the following: (continues in the next hadith)

[REFERENCES] Kamil al-Ziyarat, Part 1, p. 249 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 442 • Al-Wafi, Vol. 7, p. 187 • Wasail Al-Shia, Vol. 8, p. 531 • Wasail Al-Shia, Vol. 8, p. 532 • Bihar Al Anwar, Vol. 86, p. 77

HADITH

1284 - مَا رَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلصَّلاَةِ بِمَكَّةَ وَ اَلْمَدِينَةِ يُقَصَّرُ أَوْ يُتَمُّ قَالَ «قَصِّرْ مَا لَمْ تَعْزِمْ عَلَى مُقَامِ عَشَرَةِ أَيَّامٍ.

H.1284 - It is narrated from Muhammad ibn Isma'il ibn Bazi' from Imam al-Ridha {a.s} that He said: I asked Imam {a.s} about the prayer in Mecca and Medina, whether it should be shortened or completed.
Imam {a.s} said: "Shorten it unless you intend to stay for ten days".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1285 - وَ مَا رَوَاهُ مُحَمَّدُ بْنُ خَالِدٍ اَلْبَرْقِيُّ عَنْ حَمْزَةَ بْنِ عَبْدِ اَللَّهِ اَلْجَعْفَرِيِّ قَالَ: لَمَّا أَنْ نَفَرْتُ مِنْ مِنًى نَوَيْتُ اَلْمُقَامَ بِمَكَّةَ فَأَتْمَمْتُ اَلصَّلاَةَ ثُمَّ جَاءَنِي خَبَرٌ مِنَ اَلْمَنْزِلِ فَلَمْ أَجِدْ بُدّاً مِنَ اَلْمَصِيرِ إِلَى اَلْمَنْزِلِ فَلَمْ أَدْرِ أُتِمُّ أَمْ أُقَصِّرُ وَ أَبُو اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ يَوْمَئِذٍ بِمَكَّةَ فَأَتَيْتُهُ فَقَصَصْتُ عَلَيْهِ اَلْقِصَّةَ فَقَالَ لِيَ «اِرْجِعْ إِلَى اَلتَّقْصِيرِ».

H.1285 - It is narrated from Muhammad ibn Khalid al-Barqi from Hamza ibn Abdullah al-Ja'fari who said: “When I departed from Mina, I intended to stay in Mecca, so I completed the prayer. Then news came from my home, and that I had no choice but to return. I was uncertain whether to continue completing my prayers or to shorten them. At that time, Abu al-Hasan {a.s} was in Mecca, so I approached him and explained the situation.”
Imam {a.s} said to me: "Return to shortening [your prayers]”.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 443 • Tahdhib Al-Ahkam, Part 3, p. 221 • Al-Istibsar, Part 1, p. 239 • Al-Wafi, Vol. 7, p. 153 • Wasail Al-Shia, Vol. 8, p. 509

HADITH

1286 - وروى الفضيل بن يسار، عن أبي عبد الله عليه السلام قال: " ليس في السفر جمعة ولا أضحى ولا فطر.

H.1286 - Al-Fudhayl ibn Yasaar reported from Imam Jafar Al-Sadiq {a.s} who said:
"There is no Jumu'ah (Jumu’ah prayer), nor Eid al-Adha, nor Eid al-Fitr for the traveler”.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1287 - وَ رَوَى إِسْمَاعِيلُ بْنُ جَابِرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَدْخُلُ عَلَيَّ وَقْتُ اَلصَّلاَةِ وَ أَنَا فِي اَلسَّفَرِ فَلاَ أُصَلِّي حَتَّى أَدْخُلَ أَهْلِي فَقَالَ «صَلِّ وَ أَتِمَّ اَلصَّلاَةَ» قُلْتُ فَيَدْخُلُ عَلَيَّ وَقْتُ اَلصَّلاَةِ وَ أَنَا فِي أَهْلِي أُرِيدُ اَلسَّفَرَ فَلاَ أُصَلِّي حَتَّى أَخْرُجَ قَالَ «صَلِّ وَ قَصِّرْ فَإِنْ لَمْ تَفْعَلْ فَقَدْ خَالَفْتَ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ.

H.1287 - Ismail ibn Jabir reported: “I said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"The time for prayer enters while I am traveling, so I do not pray until I return home."
Imam {a.s} said: "Pray and complete the prayer."
I said: "The time for prayer enters while I am at home and I intend to travel, so I do not pray until I have departed."
Imam {a.s} said: "Pray and shorten the prayer, for if you do not, you have opposed Messenger of Allah {saws}”.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 443 • Tahdhib Al-Ahkam, Part 2, p. 13 • Tahdhib Al-Ahkam, Part 3, p. 163 • Tahdhib Al-Ahkam, Part 3, p. 222 • Al-Istibsar, Part 1, p. 240 • Awaali al-La’aali, Part 3, p. 111 • Al-Wafi, Vol. 7, p. 146 • Wasail Al-Shia, Vol. 8, p. 512 • Bihar Al Anwar, Vol. 86, p. 46

HADITH

1288 - وَ أَمَّا خَبَرُ حَرِيزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يَدْخُلُ مِنْ سَفَرِهِ وَ قَدْ دَخَلَ وَقْتُ اَلصَّلاَةِ وَ هُوَ فِي اَلطَّرِيقِ قَالَ «يُصَلِّي رَكْعَتَيْنِ وَ إِنْ خَرَجَ إِلَى سَفَرِهِ وَ قَدْ دَخَلَ وَقْتُ اَلصَّلاَةِ فَلْيُصَلِّ أَرْبَعاً.

فإنه يعني به إذا كان لا يخاف فوات خروج الوقت أتم وإن خاف خروج الوقت قصر، وتصديق ذلك:

H.1288 - Regarding the report of Hariz from Muhammad ibn Muslim, from Imam Jafar ibn Muhammad Al-Sadiq {a.s}, who said:
"I asked him about a man who returns from his journey while the time for prayer has entered, and he is still on the road."
Imam {a.s} said: "He should pray two rak'ahs (units of prayer). If he sets out on a journey and the time for prayer has already entered, then he should pray four rak'ahs."

[AL SADUQ]
Indeed, it means that if there is no fear of the time passing, he should complete it. But if there is fear of the time passing, he should shorten it. And the proof for this is: (in the next hadith)

[REFERENCES] Al-Kafi, Volume 3, p. 434 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 443 • Tahdhib Al-Ahkam, Part 2, p. 13 • Tahdhib Al-Ahkam, Part 3, p. 222 • Al-Istibsar, Part 1, p. 239 • Al-Wafi, Vol. 7, p. 145 • Wasail Al-Shia, Vol. 8, p. 513 • Wasail Al-Shia, Vol. 8, p. 516 • Bihar Al Anwar, Vol. 86, p. 47

HADITH

1289 - فِي كِتَابِ اَلْحَكَمِ بْنِ مِسْكِينٍ قَالَ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يَقْدَمُ مِنْ سَفَرِهِ فِي وَقْتِ صَلاَةٍ فَقَالَ «إِنْ كَانَ لاَ يَخَافُ خُرُوجَ اَلْوَقْتِ فَلْيُتِمَّ وَ إِنْ كَانَ يَخَافُ خُرُوجَ اَلْوَقْتِ فَلْيُقَصِّرْ.

وهذا موافق لحديث إسماعيل بن جابر.

H.1289 - In the book of Al-Hakam ibn Miskin, it is reported that Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about a man who arrives from his journey during the time for a prayer.
Imam {a.s} said: "If he does not fear that the time for the prayer will expire, he should complete it (in full). But if he fears that the time will expire, he should shorten it".

[AL SADUQ]
This is in accordance with the hadith of Ismail ibn Jabir.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 444 • Tahdhib Al-Ahkam, Part 3, p. 223 • Tahdhib Al-Ahkam, Part 3, p. 223 • Al-Istibsar, Part 1, p. 240 • Al-Istibsar, Part 1, p. 241 • Al-Wafi, Vol. 7, p. 147 • Wasail Al-Shia, Vol. 8, p. 514 • Bihar Al-Anwar, Vol. 86, p. 49

HADITH

1290 - وَ سَأَلَ إِسْحَاقُ بْنُ عَمَّارٍ أَبَا إِبْرَاهِيمَ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: فِي اَلرَّجُلِ يَكُونُ مُسَافِراً ثُمَّ يَقْدَمُ فَيَدْخُلُ بُيُوتَ اَلْكُوفَةِ أَ يُتِمُّ اَلصَّلاَةَ أَمْ يَكُونُ مُقَصِّراً حَتَّى يَدْخُلَ إِلَى أَهْلِهِ قَالَ «بَلْ يَكُونُ مُقَصِّراً حَتَّى يَدْخُلَ إِلَى أَهْلِهِ.

H.1290 - Ishaq ibn Ammar asked Abu Ibrahim Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who is traveling and then arrives, entering the boundaries of Kufa.
He asked: "Should he perform the full prayer or continue to shorten it until he enters his home?"
Imam {a.s} said: "Rather, he should continue to shorten it until he enters his home".

[REFERENCES] Al-Kafi, Volume 3, p. 434 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 444 • Tahdhib Al-Ahkam, Part 3, p. 222 • Al-Istibsar, Part 1, p. 242 • Al-Wafi, Vol. 7, p. 142 • Wasail Al-Shia, Vol. 8, p. 474

HADITH

1291 - وَ رَوَى سَيْفٌ اَلتَّمَّارُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قَالَ لَهُ بَعْضُ أَصْحَابِنَا كُنَّا نَقْضِي صَلاَةَ اَلنَّهَارِ إِذَا نَزَلْنَا بَيْنَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ اَلْآخِرَةِ فَقَالَ «لاَ اَللَّهُ أَعْلَمُ بِعِبَادِهِ حِينَ رَخَّصَ إِنَّمَا فَرَضَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى اَلْمُسَافِرِ رَكْعَتَيْنِ لاَ قَبْلَهُمَا وَ لاَ بَعْدَهُمَا شَيْءٌ إِلاَّ صَلاَةُ اَللَّيْلِ عَلَى بَعِيرِكَ حَيْثُ تَوَجَّهَ بِكَ.

H.1291 - Saif al-Tammar narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that one of our companions said to him:
"We used to make up the daytime prayers when we would stop between Maghrib (evening prayer) and Isha (night prayer)."
He {a.s} replied: "No, Allah {SWT} knows His servants best when He granted the concession. Allah {SWT} the Mighty and Majestic has prescribed for the traveler two rak'ahs (units of prayer); there is nothing before or after them except for the night prayer while you are on your mount, wherever it may take you".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 445 • Tahdhib Al-Ahkam, Part 2, p. 16 • Al-Wafi, Vol. 7, p. 120 • Wasail Al-Shia, Part 4, p. 84

HADITH

1292 - وَ سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ صَلاَةِ اَلنَّافِلَةِ بِالنَّهَارِ فِي سَفَرٍ فَقَالَ «لَوْ صَلَحَتِ اَلنَّافِلَةُ فِي اَلسَّفَرِ تَمَّتِ اَلْفَرِيضَةُ.

ولا بأس بقضاء صلاة الليل بالنهار في السفر.

H.1292 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about performing the supererogatory (nafilah) prayers during the day while traveling.
Imam {a.s} said: "If it were appropriate to perform the nafilah (supererogatory) prayers during travel, then the obligatory (fardh) prayers would have been completed (in full)".

[AL SADUQ]
However, there is no harm in making up the night prayers during the day while traveling.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1293 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي عَلَى رَاحِلَتِهِ اَلْفَرِيضَةَ فِي يَوْمٍ مَطِيرٍ.

H.1293 - The Messenger of Allah {saws} would perform the obligatory prayer on his mount on a rainy day.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 445 • Al-Wafi, Vol. 7, p. 523

HADITH

1294 - وَقَالَ إِبْرَاهِيمُ اَلْكَرْخِيُّ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي أَقْدِرُ أَنْ أَتَوَجَّهَ نَحْوَ اَلْقِبْلَةِ فِي اَلْمَحْمِلِ فَقَالَ «هَذَا اَلضِّيقُ أَ مَا لَكُمْ فِي رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أُسْوَةٌ.

H.1294 - Ibrahim al-Karkhi said:
"I said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "I am able to face the Qiblah (direction of prayer) while in the mahmil (a covered mount or carrier)."
He {a.s} replied: "Is this restriction (truly necessary) ? Do you not have in the Messenger of Allah {saws} an example to follow?"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1295 - وَ سَأَلَ سَعْدُ بْنُ سَعْدٍ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ تَكُونُ مَعَهُ اَلْمَرْأَةُ اَلْحَائِضُ فِي اَلْمَحْمِلِ أَ يُصَلِّي وَ هِيَ مَعَهُ قَالَ «نَعَمْ.

H.1295 - Sa'd ibn Sa'd asked Abu al-Hasan al-Ridha {a.s} about a man who is with a menstruating woman in a mahmil (covered mount or carrier).
He asked: "Should he pray while She is with him?"
He {a.s} replied: "Yes".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1296 - وَ سَأَلَ سَعِيدُ بْنُ يَسَارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي صَلاَةَ اَللَّيْلِ وَ هُوَ عَلَى دَابَّتِهِ أَ لَهُ أَنْ يُغَطِّيَ وَجْهَهُ وَ هُوَ يُصَلِّي قَالَ «أَمَّا إِذَا قَرَأَ فَنَعَمْ وَ أَمَّا إِذَا أَوْمَأَ بِوَجْهِهِ لِلسُّجُودِ فَلْيَكْشِفْهُ حَيْثُ مَا أَوْمَأَتْ بِهِ اَلدَّابَّةُ.

H.1296 - Sa'id ibn Yasarasked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man performing the night prayer while on his mount.
He asked: "Is it permissible for him to cover his face while praying?"
He {a.s} replied: "Yes, when he is reciting (the Qur'an). However, when he gestures with his face for prostration, he should uncover it wherever the mount takes him".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 446 • Wasail Al-Shia, Vol. 4, p. 329 • Wasail Al-Shia, Part 4, p. 422

HADITH

1297 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يُصَلِّي اَلنَّوَافِلَ فِي اَلْأَمْصَارِ وَ هُوَ عَلَى دَابَّتِهِ حَيْثُمَا تَوَجَّهَتْ بِهِ قَالَ «لاَ بَأْسَ.

H.1297 - Abd al-Rahman ibn al-Hajjaj asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man performing supererogatory (nafilah) prayers in towns and cities while on his mount, wherever it faces.
He {a.s} replied: "There is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1298 - وَ سَأَلَ عَلِيُّ بْنُ يَقْطِينٍ ، أَبَا اَلْحَسَنِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَخْرُجُ فِي اَلسَّفَرِ ثُمَّ يَبْدُو لَهُ فِي اَلْإِقَامَةِ وَ هُوَ فِي اَلصَّلاَةِ قَالَ «يُتِمُّ إِذَا بَدَتْ لَهُ اَلْإِقَامَةُ» وَ عَنِ اَلرَّجُلِ يُشَيِّعُ أَخَاهُ إِلَى اَلْمَكَانِ اَلَّذِي يَجِبُ عَلَيْهِ فِيهِ اَلتَّقْصِيرُ وَ اَلْإِفْطَارُ قَالَ «لاَ بَأْسَ بِذَلِكَ.

ولا بأس بالجمع بين الصلاتين في السفر والحضر من علة وغير علة. ولا بأس بتأخير المغرب في السفر حتى يغيب الشفق. ولا بأس بتأخير المغرب للمسافر إذا كان في طلب المنزل إلى ربع الليل.

H.1298 - Ali ibn Yaqtin asked Abu al-Hasan {a.s} about a man who sets out on a journey and then decides to stay (reside) while he is in the midst of prayer.
Imam {a.s} said: "He should complete (the full prayer) when he decides to stay."
He also asked about a man who accompanies his brother to the point where shortening prayers and breaking the fast becomes obligatory.
Imam {a.s} said: "There is no harm in that."

[AL SADUQ]
There is also no harm in combining two prayers during travel or when at home, whether due to a reason or without a reason. There is no harm in delaying the Maghrib prayer during travel until the twilight has disappeared. There is no harm in a traveler delaying Maghrib prayer until one-quarter of the night if he is seeking a place to rest.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1299 - وَ فِي رِوَايَةِ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أَنْتَ فِي وَقْتِ اَلْمَغْرِبِ فِي اَلسَّفَرِ إِلَى خَمْسَةِ أَمْيَالٍ مِنْ بَعْدِ غُرُوبِ اَلشَّمْسِ.

ولا بأس بتعجيل العتمة في السفر قبل مغيب الشفق.

H.1299 - In a narration from Abu Basir, Imam Al-Sadiq {a.s} said: "You are in the time of Maghrib (evening prayer) while traveling up to a distance of five miles after sunset".

[AL SADUQ]
There is no harm in hastening Isha prayer during travel before the disappearance of twilight.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 447 • Tahdhib Al-Ahkam, Part 3, p. 234 • Al-Wafi, Vol. 7, p. 291 • Wasail Al-Shia, Vol. 4, p. 194

HADITH

1300 - وَ سَأَلَ عَمَّارٌ اَلسَّابَاطِيُّ ، أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ حَدِّ اَلطِّينِ اَلَّذِي لاَ يُسْجَدُ فِيهِ مَا هُوَقَالَ «إِذَا غَرِقَتْ فِيهِ اَلْجَبْهَةُ وَ لَمْ تَثْبُتْ عَلَى اَلْأَرْضِ.

H.1300 - Ammar al-Sabati asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the extent of wetness or mud that makes it unsuitable for prostration.
Imam {a.s} said: "When the forehead sinks into it and does not remain firm on the ground".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 447 • Tahdhib Al-Ahkam, Part 2, p. 312 • Tahdhib Al-Ahkam, Part 2, p. 376 • Wasail Al-Shia, Vol. 5, p. 143 • Bihar Al-Anwar, Vol. 80, p. 306

HADITH

1301 - وَقَالَ مُعَاوِيَةُ بْنُ عَمَّارٍ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: إِنَّ أَهْلَ مَكَّةَ يُتِمُّونَ اَلصَّلاَةَ بِعَرَفَاتٍ ، قَالَ «وَيْلَهُمْ أَوْ وَيْحَهُمْ وَ أَيُّ سَفَرٍ أَشَدُّ مِنْهُ لاَ لاَ يُتَمُّ.

H.1301 - Muawiya ibn Ammar said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "The people of Mecca complete (perform in full) their prayers at Arafat."
He {a.s} replied: "Woe to them! (Or, Alas for them!) What journey is more significant than this? No, it should not be completed".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 447 • Tahdhib Al-Ahkam, Vol. 5, p. 433 • Tahdhib Al-Ahkam, Vol. 5, p. 487

HADITH

1302 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لَمَّا نَزَلَ عَلَيْهِ جَبْرَئِيلُ بِالتَّقْصِيرِ قَالَ لَهُ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ «فِي كَمْ ذَلِكَ» فَقَالَ فِي بَرِيدٍ قَالَ «وَ كَمِ اَلْبَرِيدُ» قَالَ مَا بَيْنَ ظِلِّ عَيْرٍ إِلَى فَيْءِ وُعَيْرٍ فَذَرَعَتْهُ بَنُو أُمَيَّةَ ثُمَّ جَزَّءُوهُ عَلَى اِثْنَيْ عَشَرَ مِيلاً فَكَانَ كُلُّ مِيلٍ أَلْفاً وَ خَمْسَمِائَةِ ذِرَاعٍ وَ هُوَ أَرْبَعَةُ فَرَاسِخَ.

يعني أنه إذا كان السفر أربعة فراسخ وأراد الرجوع من يومه فالتقصير عليه واجب، ومتى لم يرد الرجوع من يومه فهو بالخيار إن شاء أتم وإن شاء قصر وتصديق ما فسرت من ذلك:

H.1302 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When Archangel Jibril {a.s} descended upon the Messenger of Allah {saws} with the ruling of shortening (the prayer), the Prophet {saws} asked him, 'For how long (a distance) is this required?'
Archangel Jibril {a.s} replied: 'For a barid.'
The Prophet {saws} asked: 'And what is a barid?'
Jibril said: 'The distance between the shadow of 'Ayr to the shade of Wu'ayr.'
The Banu Umayyah measured it, divided it into twelve miles, with each mile being one thousand five hundred cubits, equating to four farsakhs (parasangs).'"

[AL SADUQ]
It means that if the journey is four farsakhs (a unit of distance) and he intends to return on the same day, shortening (the prayer) is obligatory for him. However, if he does not intend to return on the same day, he has the choice - whether to complete the prayer or to shorten it. The proof for this explanation is: (in the following hadith).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 447 • Al-Wafi, Vol. 7, p. 125 • Wasail Al-Shia, Vol. 8, p. 461

HADITH

1303 - خَبَرُ جَمِيلِ بْنِ دَرَّاجٍ عَنْ زُرَارَةَ بْنِ أَعْيَنَ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّقْصِيرِ فَقَالَ «بَرِيدٌ ذَاهِبٌ وَ بَرِيدٌ جَائِي وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا أَتَى ذُبَاباً قَصَّرَ.

وذباب على بريد وإنما فعل ذلك لأنه إذا رجع كان سفره بريد بن ثمانية فراسخ .

H.1303 - Jamil ibn Darraj reported from Zurarah ibn A'yan, who said:
I asked Abu Ja'far {a.s} about the ruling for shortening the prayer.
Imam {a.s} said: "A barid going and a barid returning. The Messenger of Allah {saws} would shorten his prayers when he reached Dhu'bāb."

[AL SADUQ]
Dhu'bāb was at a distance of a barid (approximately 12 miles), and the reason for this was that upon his return, his total journey would amount to two barids, which equals eight farsakhs.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1304 - وَ سَأَلَ زَكَرِيَّا بْنُ آدَمَ أَبَا اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّقْصِيرِ فِي كَمْ يُقَصِّرُ اَلرَّجُلُ إِذَا كَانَ فِي ضِيَاعِ أَهْلِ بَيْتِهِ وَ أَمْرُهُ جَائِزٌ فِيهَا يَسِيرُ فِي اَلضِّيَاعِ يَوْمَيْنِ وَ لَيْلَتَيْنِ وَ ثَلاَثَةَ أَيَّامٍ وَ لَيَالِيَهُنَّ فَكَتَبَ «اَلتَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ وَ لَيْلَةٍ.

H.1304 - Zakariyya ibn Adam asked Abu al-Hasan al-Ridha {a.s} about the distance for shortening prayers when a man is in the lands belonging to his family and has control over them, traveling through these lands for two days and two nights or three days and their nights.
Abu al-Hasan {a.s} wrote in response;
"Shortening is applicable for the journey of one day and one night."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 450 • Al-Wafi, Vol. 7, p. 140

HADITH

1305 - وَ رَوَى مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُ أَبَا اَلْحَسَنِ اَلرِّضَا عَ عَنِ اِمْرَأَةٍ كَانَتْ فِي طَرِيقِ مَكَّةَ فَصَلَّتْ ذَاهِبَةً وَ جَائِيَةً اَلْمَغْرِبَ رَكْعَتَيْنِ رَكْعَتَيْنِ فَقَالَ «لَيْسَ عَلَيْهَا إِعَادَةٌ. وَ فِي رِوَايَةِ اَلْحُسَيْنِ بْنِ سَعِيدٍ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي اَلْحَسَنِ عَ قَالَ: «لَيْسَ عَلَيْهَا قَضَاءٌ.

H.1305 - Muhammad ibn Abi Umayr reported from Muhammad ibn Ishaq ibn Ammar, who said: I asked Abu al-Hasan al-Ridha {a.s} about a woman who was on the way to Mecca and performed the Maghrib prayer two rak'ahs going and two rak'ahs returning.
Imam {a.s} said: "She does not need to repeat it."
In another narration from al-Hussain ibn Sa'id, from ibn Abi Umayr, from Muhammad ibn Ishaq ibn Ammar, from Abu al-Hasan {a.s},
Imam {a.s} said: "There is no obligation to make it up."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 450 • Al-Wafi, Vol. 8, p. 969

HADITH

1306 - وَ فِي رِوَايَةِ اَلْعَلاَءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا صَلَّى اَلْمُسَافِرُ خَلْفَ قَوْمٍ حُضُورٍ فَلْيُتِمَّ صَلاَتَهُ رَكْعَتَيْنِ وَ يُسَلِّمُ وَ إِنْ صَلَّى مَعَهُمُ اَلظُّهْرَ فَلْيَجْعَلِ اَلْأُوَّلَتَيْنِ اَلظُّهْرَ وَ اَلْأَخِيرَتَيْنِ اَلْعَصْرَ.

H.1306 - In a narration from Al-'Ala from Muhammad ibn Muslim, from Imam Muhammad ibn Ali Al-Baqir {a.s}, He said:
"If a traveler prays behind residents (those who are not traveling), he should complete his prayer as two rak'ahs and then give the salutation (end the prayer).
If he prays with them at Dhuhr (noon prayer), he should make the first two rak'ahs for Dhuhr and the last two for Asr (afternoon prayer)."

[REFERENCES] Man La Yahduruhu Al-Faqih, V1, p.451 • Wasail Al-Shia, V8, p.329 • Wasail Al-Shia, V 8, p. 400

HADITH

1307 - وَ سَأَلَ إِسْمَاعِيلُ بْنُ اَلْفَضْلِ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رَجُلٍ يُسَافِرُ مِنْ أَرْضٍ إِلَى أَرْضٍ وَ إِنَّمَا يَنْزِلُ قُرَاهُ وَ ضَيْعَتَهُ فَقَالَ «إِذَا نَزَلْتَ قُرَاكَ وَ أَرْضَكَ فَأَتِمَّ اَلصَّلاَةَ وَ إِذَا كُنْتَ فِي غَيْرِ أَرْضِكَ فَقَصِّرْ.

قال مصنف هذا الكتاب رحمه الله: يعني بذلك إذا أراد المقام في قراه وأرضه عشرة أيام ومتى لم يرد المقام بها عشرة أيام قصر إلا أن يكون لها به منزل يكون فيه في السنة ستة أشهر، فإن كان كذلك أتم متى دخلها، وتصديق ذلك:

H.1307 - Ismail ibn al-Fadl asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who travels from one land to another but resides in his own villages and properties.
Imam {a.s} said: "If you stay in your own village or land, then complete the prayer; if you are in land that is not yours, then shorten the prayer."

[AL SADUQ]
The compiler of this book, may Allah {SWT} have mercy upon him, added: This applies if he intends to stay in his village or land for ten days. If he does not intend to stay for ten days, he should shorten the prayer unless he has a residence there where he stays for six months of the year; in that case, he should complete the prayer whenever he enters it.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 451 • Tahdhib Al-Ahkam, Part 3, p. 213 • Al-Istibsar, Part 1, p. 231 • Bihar Al-Anwar, Vol. 86, p. 36

HADITH

1308 - مَا رَوَاهُ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ بَزِيعٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يُقَصِّرُ فِي ضَيْعَتِهِ فَقَالَ «لاَ بَأْسَ مَا لَمْ يَنْوِ مُقَامَ عَشَرَةِ أَيَّامٍ إِلاَّ أَنْ يَكُونَ لَهُ بِهَا مَنْزِلٌ يَسْتَوْطِنُهُ» قَالَ قُلْتُ لَهُ مَا اَلاِسْتِيطَانُ فَقَالَ «أَنْ يَكُونَ لَهُ بِهَا مَنْزِلٌ يُقِيمُ فِيهِ سِتَّةَ أَشْهُرٍ فَإِذَا كَانَ كَذَلِكَ يُتِمُّ فِيهَا مَتَى دَخَلَهَا.

H.1308 - Muhammad ibn Isma'il ibn Bazi' reported from Abu al-Hasan al-Ridha {a.s} that he asked about a man shortening his prayers at his property.
Imam {a.s} said: "There is no harm as long as he does not intend to stay for ten days, unless he has a house there where he resides."
I asked him, "What is meant by 'resides'?"
Imam {a.s} said: "It means he has a house where he stays for six months. If that is the case, he should complete (his prayers) whenever he enters it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 451 • Tahdhib Al-Ahkam, Part 3, p. 213 • Al-Istibsar, Part 1, p. 231 • Bihar Al-Anwar, Vol. 86, p. 36

HADITH

1309 - وَ مَا رَوَاهُ عَلِيُّ بْنُ يَقْطِينٍ عَنْ أَبِي اَلْحَسَنِ اَلْأَوَّلِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «كُلُّ مَنْزِلٍ مِنْ مَنَازِلِكَ لاَ تَسْتَوْطِنُهُ فَعَلَيْكَ فِيهِ اَلتَّقْصِيرُ.

H.1309 - Ali ibn Yaqtin reported from Abu al-Hasan the First {a.s} who said:
"For every dwelling of yours that you do not consider a permanent residence, you must shorten your prayers there."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 451 • Al-Wafi, Vol. 7, p. 161 • Wasail Al-Shia, Vol. 8, p. 492 • Al-Fusul al-Muhimmah, Part 2, p. 125

HADITH

1310 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يَخْرُجُ إِلَى اَلصَّيْدِ مَسِيرَةَ يَوْمٍ أَوْ يَوْمَيْنِ أَوْ ثَلاَثَةً أَ يُقَصِّرُ أَوْ يُتِمُّ فَقَالَ «إِنْ خَرَجَ لِقُوتِهِ وَ قُوتِ عِيَالِهِ فَلْيُقَصِّرْ وَ لْيُفْطِرْ وَ إِنْ خَرَجَ لِطَلَبِ اَلْفُضُولِ فَلاَ وَ لاَ كَرَامَةَ.

H.1310 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked regarding a man who goes out for hunting for a journey of one day, two days, or three days:
"Should he shorten his prayers or complete them?"
Imam {a.s} said: "If he goes out for his sustenance and the sustenance of his family, he should shorten his prayers and break his fast. But if he goes out seeking leisure or excess (unnecessary pursuit), then no, and it is not permissible."

[REFERENCES] Al-Kafi, Volume 3, p. 438 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 452 • Tahdhib Al-Ahkam, Part 3, p. 217 • Al-Istibsar, Part 1, p. 236 • Al-Wafi, Vol. 7, p. 174 • Wasail Al-Shia, Vol. 8, p. 480

HADITH

1311 - وَ رَوَى أَبُو بَصِيرٍ أَنَّهُ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لَيْسَ عَلَى صَاحِبِ اَلصَّيْدِ تَقْصِيرٌ ثَلاَثَةَ أَيَّامٍ فَإِذَا جَاوَزَ اَلثَّلاَثَةَ لَزِمَهُ.يعني الصيد للفضول.

H.1311 - Abu Basir reported that Imam {a.s} said:
"A hunter is not required to shorten his prayers for three days; however, if he goes beyond three days, then it becomes obligatory upon him to do so."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 452 • Tahdhib Al-Ahkam, Part 3, p. 218 • Al-Istibsar, Part 1, p. 236 • Al-Wafi, Vol. 7, p. 177 • Wasail Al-Shia, Vol. 8, p. 479

HADITH

1312 - وَ رَوَى عِيصُ بْنُ اَلْقَاسِمِ عَنْهُ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ سُئِلَ عَنِ اَلرَّجُلِ يَتَصَيَّدُ فَقَالَ «إِنْ كَانَ يَدُورُ حَوْلَهُ فَلاَ يُقَصِّرْ وَ إِنْ كَانَ تَجَاوَزَ اَلْوَقْتَ فَلْيُقَصِّرْ.

ولو أن مسافرا ممن يجب عليه التقصير مال عن طريقه إلى صيد لوجب عليه التمام لطلب الصيد، فإن رجع من صيده إلى الطريق فعليه في رجوعه التقصير.

H.1312 - Ays ibn al-Qasim reported that He {a.s} was asked about a man who goes hunting.
Imam {a.s} said: "If he is moving around within his vicinity (local area), then he should not shorten his prayer. But if he goes beyond (a specified distance), he should shorten."

[AL SADUQ]
If a traveler who is obligated to shorten his prayers diverts from his path for the purpose of hunting, he must then complete his prayers due to the pursuit of hunting. However, if he returns to his path, he should revert to shortening his prayers.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 452 • Wasail Al-Shia, Vol. 8, p. 481

HADITH

1313 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنْ خَشِيتَ أَنْ لاَ تَقُومَ فِي آخِرِ اَللَّيْلِ أَوْ كَانَتْ بِكَ عِلَّةٌ أَوْ أَصَابَكَ بَرْدٌ فَصَلِّ وَ أَوْتِرْ فِي أَوَّلِ اَللَّيْلِ فِي اَلسَّفَرِ.

H.1313 - Al-Halabi reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said: "If you fear that you will not be able to wake up at the end of the night, or if you have an ailment or are afflicted by cold, then pray and perform the Witr prayer at the beginning of the night while traveling."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 453 • Tahdhib Al-Ahkam, Part 3, p. 227 • Wasail Al-Shia, Vol. 4, p. 250

HADITH

1314 - وَ سَأَلَ عَلِيُّ بْنُ سَعِيدٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ صَلاَةِ اَللَّيْلِ وَ اَلْوَتْرِ فِي اَلسَّفَرِ فِي أَوَّلِ اَللَّيْلِ قَالَ «نَعَمْ.

H.1314 - Ali ibn Sa'id asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about performing the night prayer and Witr prayer during travel at the beginning of the night.
Imam {a.s} said: "Yes."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1315 - وَ سَأَلَ سَمَاعَةُ بْنُ مِهْرَانَ أَبَا اَلْحَسَنِ اَلْأَوَّلَ عَلَيْهِ اَلسَّلاَمُ: عَنْ وَقْتِ صَلاَةِ اَللَّيْلِ فِي اَلسَّفَرِ فَقَالَ «مِنْ حِينِ تُصَلِّي اَلْعَتَمَةَ إِلَى أَنْ يَنْفَجِرَ اَلصُّبْحُ.

H.1315 - Sama'a ibn Mehran asked Abu al-Hasan the First {a.s} about the timing of the night prayer during travel.
Imam {a.s} said: "From the time you perform the 'Atamah (Isha, the night prayer) until the break of dawn (Fajr)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1316 - وَ رَوَى حَرِيزٌ عَمَّنْ حَدَّثَهُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: أَنَّهُ كَانَ لاَ يَرَى بَأْساً بِأَنْ يُصَلِّيَ اَلْمَاشِي وَ هُوَ يَمْشِي وَ لَكِنْ لاَ يَسُوقُ اَلْإِبِلَ.

H.1316 - Hariz reported from someone who narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that he did not see any problem with praying while walking, as long as he was not driving the camels.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 453 • Wasail Al-Shia, Vol. 4, p. 335

CHAPTER 59 - THE REASON FOR WHICH THE ONE PRAYING DOES NOT SHORTEN THE MAGHRIB PRAYER AND ITS VOLUNTARY PRAYERS DURING TRAVEL AND RESIDENCE

باب - العلة التي من أجلها لا يقصر المصلي في صلاة المغرب - ونوافلها في السفر والحضر

HADITH 1317

1317 - سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: لِمَ صَارَتِ اَلْمَغْرِبُ ثَلاَثَ رَكَعَاتٍ وَ أَرْبَعاً بَعْدَهَا لَيْسَ فِيهَا تَقْصِيرٌ فِي حَضَرٍ وَ لاَ سَفَرٍ فَقَالَ «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى أَنْزَلَ عَلَى نَبِيِّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كُلَّ صَلاَةٍ رَكْعَتَيْنِ فَأَضَافَ إِلَيْهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِكُلِّ صَلاَةٍ رَكْعَتَيْنِ فِي اَلْحَضَرِ وَ قَصَّرَ فِيهَا فِي اَلسَّفَرِ إِلاَّ اَلْمَغْرِبَ وَ اَلْغَدَاةَ فَلَمَّا صَلَّى صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلْمَغْرِبَ بَلَغَهُ مَوْلِدُ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ فَأَضَافَ إِلَيْهَا رَكْعَةً شُكْراً لِلَّهِ عَزَّ وَ جَلَّ فَلَمَّا أَنْ وُلِدَ اَلْحَسَنُ عَلَيْهِ اَلسَّلاَمُ أَضَافَ إِلَيْهَا رَكْعَتَيْنِ شُكْراً لِلَّهِ عَزَّ وَ جَلَّ فَلَمَّا أَنْ وُلِدَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ أَضَافَ إِلَيْهَا رَكْعَتَيْنِ شُكْراً لِلَّهِ عَزَّ وَ جَلَّ فَقَالَ « «لِلذَّكَرِ مِثْلُ حَظِّ اَلْأُنْثَيَيْنِ» » فَتَرَكَهَا عَلَى حَالِهَا فِي اَلْحَضَرِ وَ اَلسَّفَرِ.

H.1317 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked:
"Why is the Maghrib prayer three rak'ahs with an additional four rak'ahs (supererogatory) afterward, and why is there no shortening of it during residence or travel?"
Imam {a.s} said: "Indeed, Allah {SWT}, Blessed and Exalted, revealed to His Prophet {saws} every prayer as two rak'ahs. The Messenger of Allah {saws} added two rak'ahs to each prayer in residence and shortened them during travel, except for the Maghrib and Fajr (morning) prayers. When the Prophet {saws} performed the Maghrib prayer, he was informed of the birth of Sayyida Fatimah Al-Zahra {S.A}, so he added a rak'ah out of gratitude to Allah {SWT}, Mighty and Majestic. When Hasan {a.s} was born, he added two more rak'ahs out of gratitude to Allah {SWT}, and when Hussain {a.s} was born, he added two more rak'ahs out of gratitude to Allah {SWT}.
He then said: 'For a male, the share is twice that of a female,' and thus he left the prayer in its current form during residence and travel."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 454 • Ilal al-Sharai' Vol. 2, p. 324 • Tahdhib Al-Ahkam, Part 2, p. 113 • Al-Wafi, Vol. 7, p. 192 • Wasail Al-Shia, Part 4, p. 88 • Bihar Al Anwar, Vol. 37, p. 38 • Bihar Al-Anwar, Vol. 79, p. 262 • Tafsir Nur Al-Thaqalayn, Part 1, p. 543 • Tafsir Nur Al-Thaqalayn, Part 3, p. 201 • Tafseer Kanz Al-Daqaiq, Part 3, p. 524

CHAPTER 60 - THE REASON FOR SHORTENING PRAYERS DURING TRAVEL

باب - علة التقصير في السفر

HADITH 1318 – 1319

1318 - ذَكَرَ اَلْفَضْلُ بْنُ شَاذَانَ اَلنَّيْسَابُورِيُّ رَحِمَهُ اَللَّهُ فِي اَلْعِلَلِ اَلَّتِي سَمِعَهَا مِنَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلصَّلاَةَ إِنَّمَا قُصِرَتْ فِي اَلسَّفَرِ لِأَنَّ اَلصَّلاَةَ اَلْمَفْرُوضَةَ أَوَّلاً إِنَّمَا هِيَ عَشْرُ رَكَعَاتٍ وَ اَلسَّبْعُ إِنَّمَا زِيدَتْ فِيهَا بَعْدُ فَخَفَّفَ اَللَّهُ عَزَّ وَ جَلَّ عَنِ اَلْعَبْدِ تِلْكَ اَلزِّيَادَةَ لِمَوْضِعِ سَفَرِهِ وَ تَعَبِهِ وَ نَصَبِهِ وَ اِشْتِغَالِهِ بِأَمْرِ نَفْسِهِ وَ ظَعْنِهِ وَ إِقَامَتِهِ لِئَلاَّ يَشْتَغِلَ عَمَّا لاَ بُدَّ مِنْهُ مِنْ مَعِيشَتِهِ رَحْمَةً مِنَ اَللَّهِ عَزَّ وَ جَلَّ وَ تَعَطُّفاً عَلَيْهِ إِلاَّ صَلاَةَ اَلْمَغْرِبِ فَإِنَّهَا لاَ تُقَصَّرُ لِأَنَّهَا صَلاَةٌ مُقَصَّرَةٌ فِي اَلْأَصْلِ وَ إِنَّمَا وَجَبَ اَلتَّقْصِيرُ فِي ثَمَانِيَةِ فَرَاسِخَ لاَ أَقَلَّ مِنْ ذَلِكَ وَ لاَ أَكْثَرَ لِأَنَّ ثَمَانِيَةَ فَرَاسِخَ مَسِيرَةُ يَوْمٍ لِلْعَامَّةِ وَ اَلْقَوَافِلِ وَ اَلْأَثْقَالِ فَوَجَبَ اَلتَّقْصِيرُ فِي مَسِيرَةِ يَوْمٍ وَ لَوْ لَمْ يَجِبْ فِي مَسِيرَةِ يَوْمٍ لَمَا وَجَبَ فِي مَسِيرَةِ أَلْفِ سَنَةٍ وَ ذَلِكَ لِأَنَّ كُلَّ يَوْمٍ يَكُونُ بَعْدَ هَذَا اَلْيَوْمِ فَإِنَّمَا هُوَ نَظِيرُ هَذَا اَلْيَوْمِ فَلَوْ لَمْ يَجِبْ فِي هَذَا اَلْيَوْمِ لَمَا وَجَبَ فِي نَظِيرِهِ إِذْ كَانَ نَظِيرُهُ مِثْلَهُ لاَ فَرْقَ بَيْنَهُمَا وَ إِنَّمَا تُرِكَ تَطَوُّعُ اَلنَّهَارِ وَ لَمْ يُتْرَكْ تَطَوُّعُ اَللَّيْلِ لِأَنَّ كُلَّ صَلاَةٍ لاَ يُقَصَّرُ فِيهَا لاَ يُقَصَّرُ فِي تَطَوُّعِهَا وَ ذَلِكَ أَنَّ اَلْمَغْرِبَ لاَ يُقَصَّرُ فِيهَا فَلاَ تَقْصِيرَ فِيمَا بَعْدَهَا مِنَ اَلتَّطَوُّعِ وَ كَذَلِكَ اَلْغَدَاةُ لاَ تَقْصِيرَ فِيهَا فَلاَ تَقْصِيرَ فِيمَا قَبْلَهَا مِنَ اَلتَّطَوُّعِ وَ إِنَّمَا صَارَتِ اَلْعَتَمَةُ مَقْصُورَةً وَ لَيْسَ تَتْرُكُ رَكْعَتَيْهَا لِأَنَّ اَلرَّكْعَتَيْنِ لَيْسَتَا مِنَ اَلْخَمْسِينَ وَ إِنَّمَا هِيَ زِيَادَةٌ فِي اَلْخَمْسِينَ تَطَوُّعاً لِيُتِمَّ بِهِمَا بَدَلَ كُلِّ رَكْعَةٍ مِنَ اَلْفَرِيضَةِ رَكْعَتَيْنِ مِنَ اَلتَّطَوُّعِ وَ إِنَّمَا جَازَ لِلْمُسَافِرِ وَ اَلْمَرِيضِ أَنْ يُصَلِّيَا صَلاَةَ اَللَّيْلِ فِي أَوَّلِ اَللَّيْلِ لِاشْتِغَالِهِ وَ ضَعْفِهِ وَ لِيُحْرِزَ صَلاَتَهُ فَيَسْتَرِيحَ اَلْمَرِيضُ فِي وَقْتِ رَاحَتِهِ وَ لِيَشْتَغِلَ اَلْمُسَافِرُ بِاشْتِغَالِهِ وَ اِرْتِحَالِهِ وَ سَفَرِهِ.

H.1318 - Al-Fadl ibn Shadhan al-Naysaburi, may Allah {SWT} have mercy on him, mentioned among the reasons he heard from al-Ridha {a.s} regarding why prayers are shortened during travel.

He (Imam {a.s}) said: "The initially prescribed obligatory prayer was ten rak'ahs. The seven additional rak'ahs were later added, and Allah {SWT}, the Blessed and Exalted, lightened this addition for the servant due to the burden, fatigue, and preoccupation of travel. This relief was granted so that the servant would not become distracted from the essential needs of their livelihood during travel. However, the Maghrib prayer is not shortened because it was originally set as a shortened prayer.

The obligation to shorten applies to eight farsakhs (a day's journey) and no less. The reason for this is that eight farsakhs is a day’s journey for the common people, caravans, and baggage carriers, necessitating shortening for such a journey.

If the obligation were not established for a day’s journey, it would not be required for a journey of a thousand years, as every day after this day is similar to it ; if it were not obligatory for this day, it would not be obligatory for its equivalent.

Voluntary prayers during the day are omitted while traveling, but not voluntary prayers at night, because every prayer that is not shortened also maintains its voluntary

aspect. Thus, the Maghrib prayer is not shortened, so neither are the voluntary prayers that follow it.

Similarly, the Fajr prayer is not shortened, so neither are the voluntary prayers preceding it. The Isha prayer (Atamah) is considered shortened, but its two rak'ahs are not omitted because they are not part of the fifty obligatory rak'ahs; rather, they are additional voluntary rak'ahs to complete the fifty.

These extra rak'ahs serve as compensation, with two voluntary rak'ahs taking the place of every rak'ah of obligation. The traveler and the sick are permitted to perform the night prayer at the beginning of the night due to their preoccupation, weakness, or to ensure they fulfil their prayers and gain rest or focus on their travel."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 454 • Al-Wafi, Vol. 7, p. 191

HADITH

1319 - وَ سَأَلَ سَعِيدُ بْنُ اَلْمُسَيَّبِ عَلِيَّ بْنَ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ فَقَالَ لَهُ: مَتَى فُرِضَتِ اَلصَّلاَةُ عَلَى اَلْمُسْلِمِينَ عَلَى مَا هِيَ اَلْيَوْمَ عَلَيْهِ فَقَالَ « بِالْمَدِينَةِ حِينَ ظَهَرَتِ اَلدَّعْوَةُ وَ قَوِيَ اَلْإِسْلاَمُ وَ كَتَبَ اَللَّهُ عَزَّ وَ جَلَّ عَلَى اَلْمُسْلِمِينَ اَلْجِهَادَ زَادَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلصَّلاَةِ سَبْعَ رَكَعَاتٍ فِي اَلظُّهْرِ رَكْعَتَيْنِ وَ فِي اَلْعَصْرِ رَكْعَتَيْنِ وَ فِي اَلْمَغْرِبِ رَكْعَةً وَ فِي اَلْعِشَاءِ اَلْآخِرَةِ رَكْعَتَيْنِ وَ أَقَرَّ اَلْفَجْرَ عَلَى مَا فُرِضَتْ بِمَكَّةَ لِتَعْجِيلِ عُرُوجِ مَلاَئِكَةِ اَللَّيْلِ إِلَى اَلسَّمَاءِ وَ لِتَعْجِيلِ نُزُولِ مَلاَئِكَةِ اَلنَّهَارِ إِلَى اَلْأَرْضِ فَكَانَتْ مَلاَئِكَةُ اَلنَّهَارِ وَ مَلاَئِكَةُ اَللَّيْلِ يَشْهَدُونَ مَعَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ صَلاَةَ اَلْفَجْرِ فَلِذَلِكَ قَالَ اَللَّهُ تَبَارَكَ وتَعَالَى «وَ قُرْآنَ اَلْفَجْرِ إِنَّ قُرْآنَ اَلْفَجْرِ كَانَ مَشْهُوداً » يَشْهَدُهُ اَلْمُسْلِمُونَ وَ تَشْهَدُهُ مَلاَئِكَةُ اَلنَّهَارِ وَ مَلاَئِكَةُ اَللَّيْلِ.

H.1319 - Sa'id ibn al-Musayyib asked Ali ibn al-Hussain {a.s},

"When was the prayer made obligatory upon the Muslims in the form it is today?"

He {a.s} replied: "In Medina, when the call (to Islam) became manifest, Islam was strengthened, and Allah {SWT}, the Mighty and Majestic, prescribed jihad upon the Muslims.

The Messenger of Allah {saws} added seven rak'ahs to the prayers: two to Dhuhr, two to Asr, one to Maghrib, and two to the Isha prayer, while leaving the Fajr prayer as it had been prescribed in Mecca.

This was to hasten the ascent of the night's angels to the heavens and the descent of the day's angels to the earth. Thus, the angels of the night and the angels of the day would witness the Fajr prayer with the Messenger of Allah {saws}.

This is why Allah {SWT}, Blessed and Exalted, said: *'Recite the Qur'an at dawn. Indeed, the recitation of the Qur'an at dawn is ever witnessed'* (Qur'an 17:78) - witnessed by the Muslims and by the angels of the night and the angels of the day."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 455 • Ilal al-Sharai' Vol. 2, p. 324 • Al-Wafi, Vol. 7, p. 65 • Wasail Al-Shia, Part 4, p. 51 • Bihar Al-Anwar, Vol. 79, p. 263 • Tafsir Nur Al-Thaqalayn, Part 3, p. 202 • Tafseer Kanz Al-Daqaiq, Part 7, p. 476

CHAPTER 61 - PRAYER ON A SHIP

باب - الصلاة في السفينة

HADITH 1320 – 1333

1320 - سَأَلَ عُبَيْدُ اَللّٰهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي اَلسَّفِينَةِ فَقَالَ «يَسْتَقْبِلُ اَلْقِبْلَةَ وَ يَصُفُّ رِجْلَيْهِ، فَإِنْ دَارَتْ وَ اِسْتَطَاعَ أَنْ يَتَوَجَّهَ إِلَى اَلْقِبْلَةِ فَلْيَفْعَلْ وَ إِلاَّ فَلْيُصَلِّ حَيْثُ تَوَجَّهَتْ بِهِ وَ إِنْ أَمْكَنَهُ اَلْقِيَامُ فَلْيُصَلِّ قَائِماً وَ إِلاَّ فَلْيَقْعُدْ ثُمَّ يُصَلِّي.

H.1320 - Ubaydullah ibn Ali Al-Halabi asked Abu Abdullah {a.s} about praying on a ship.
Imam {a.s} said: "Face the Qiblah and place your feet firmly.
If the ship turns and you are able to adjust to face the Qiblah, then do so. If not, then pray in whatever direction it turns you.
If you can stand, then pray standing; otherwise, sit and pray".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1321 - وَقَالَ لَهُ جَمِيلُ بْنُ دَرَّاجٍ: تَكُونُ اَلسَّفِينَةُ قَرِيبَةً مِنَ اَلْجُدِّ، فَأَخْرُجُ وَ أُصَلِّي قَالَ «صَلِّ فِيهَا أَ مَا تَرْضَى بِصَلاَةِ نُوحٍ عَلَيْهِ اَلسَّلاَمُ.

H.1321 - Jamil ibn Darraj asked him (Abu Abdullah {a.s}):
"The ship is close to the shore ; should I disembark and pray?"
He {a.s} replied: "Pray on it (the ship). Are you not content with the prayer of Noah {a.s}?"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1322 - وَقَالَ لَهُ إِبْرَاهِيمُ بْنُ مَيْمُونٍ: نَخْرُجُ إِلَى اَلْأَهْوَازِ فِي اَلسُّفُنِ فَنُجَمِّعُ فِيهَا اَلصَّلاَةَ فَقَالَ «نَعَمْ لَيْسَ بِهِ بَأْسٌ» فَقَالَ لَهُ فَنَسْجُدُ عَلَى مَا فِيهَا وَ عَلَى اَلْقِيرِ قَالَ «لاَ بَأْسَ.

H.1322 - Ibrahim ibn Maymun said to him (Abu Abdullah {a.s}):
"We travel to Ahwaz in ships, and we combine the prayers on board."
He {a.s} replied: "Yes, there is no harm in that."
He further asked: "And we prostrate on what is in the ship and on the pitch (tar)?"
Imam {a.s} said: "There is no harm."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 457 • Tahdhib Al-Ahkam, Part 3, p. 298 • Al-Wafi, Vol. 7, p. 530 • Wasail Al-Shia, Vol. 4, p. 320

HADITH

1323 - وَ رَوَى عَنْهُ مَنْصُورُ بْنُ حَازِمٍ أَنَّهُ قَالَ: «اَلْقِيرُ مِنْ نَبَاتِ اَلْأَرْضِ.

H.1323 - Mansur ibn Hazim reported from him (Abu Abdullah {a.s}) that He said: "Pitch (tar) is from the vegetation of the earth."

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 457 • Al-Wafi, V. 8, p. 736 • Wasail Al-Shia, Vol. 5, p. 355

HADITH

1324 - وَ سَأَلَ زُرَارَةُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يُصَلِّي اَلنَّوَافِلَ فِي اَلسَّفِينَةِ قَالَ «يُصَلِّي نَحْوَ رَأْسِهَا.

H.1324 – Zurarah asked Imam Muhammad ibn Ali Al-Baqir {a.s} about a man performing supererogatory (nafilah) prayers on a ship.
Imam {a.s} said: "He should pray in the direction of its front (bow)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1325 - وَ سَأَلَ يُونُسُ بْنُ يَعْقُوبَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي اَلْفُرَاتِ وَ مَا هُوَ أَصْغَرُ مِنْهُ مِنَ اَلْأَنْهَارِ فِي اَلسَّفِينَةِ فَقَالَ «إِنْ صَلَّيْتَ فَحَسَنٌ وَ إِنْ خَرَجْتَ فَحَسَنٌ» وَ سَأَلَهُ عَنِ اَلصَّلاَةِ فِي اَلسَّفِينَةِ وَ هِيَ تَأْخُذُ شَرْقاً وَ غَرْباً فَقَالَ «اِسْتَقْبِلِ اَلْقِبْلَةَ ثُمَّ كَبِّرْ ثُمَّ دُرْ مَعَ اَلسَّفِينَةِ حَيْثُ دَارَتْ بِكَ.

H.1325 - Yunus ibn Ya'qub asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about praying in the Euphrates or smaller rivers while on a ship.
Imam {a.s} said: "If you pray (on the ship), it is good (acceptable), and if you disembark to pray, it is also good (acceptable)."
He further asked about praying on a ship that moves eastward and westward.
Imam {a.s} replied: "Face the Qiblah, say the takbir (opening declaration of prayer), and then turn with the ship wherever it turns."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1326 - وَ سَأَلَهُ هَارُونُ بْنُ حَمْزَةَ اَلْغَنَوِيُّ: عَنِ اَلصَّلاَةِ فِي اَلسَّفِينَةِ فَقَالَ «إِنْ كَانَتْ مُحَمَّلَةً ثَقِيلَةً إِذَا قُمْتَ فِيهَا لَمْ تَتَحَرَّكْ فَصَلِّ قَائِماً وَ إِنْ كَانَتْ خَفِيفَةً تَكَفَّأُ فَصَلِّ قَاعِداً.

H.1326 - Harun ibn Hamzah al-Ghanawi asked Imam {a.s} about praying on a ship.
Imam {a.s} said: "If it is heavily loaded and does not move when you stand, then pray standing. But if it is light and unstable, then pray seated."

[REFERENCES] Al-Kafi, Volume 3, p. 442 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 458 • Tahdhib Al-Ahkam, Part 3, p. 171 • Al-Istibsar, Part 1, p. 455 • Al-Wafi, Vol. 7, p. 527

HADITH

1327 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ عَنِ اَلرَّجُلِ يَكُونُ فِي اَلسَّفِينَةِ هَلْ يَجُوزُ لَهُ أَنْ يَضَعَ اَلْحَصِيرَ عَلَى اَلْمَتَاعِ أَوِ اَلْقَتِّ وَ اَلتِّبْنِ وَ اَلْحِنْطَةِ وَ اَلشَّعِيرِ وَ غَيْرِ ذَلِكَ ثُمَّ يُصَلِّيَ عَلَيْهِ فَقَالَ «لاَ بَأْسَ.

H.1327 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man on a ship: Is it permissible for him to place a mat over goods, straw, wheat, barley, or other items and then pray on it?
Imam {a.s} said: "There is no harm."

[REFERENCES] Questions of Ali bin Jaafar, Part 1, p. 224 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 458 • Wasail Al-Shia, Vol. 5, p. 183

HADITH

1328 - وَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ: «إِذَا رَكِبْتَ اَلسَّفِينَةَ وَ كَانَتْ تَسِيرُ فَصَلِّ وَ أَنْتَ جَالِسٌ وَ إِذَا كَانَتْ وَاقِفَةً فَصَلِّ وَ أَنْتَ قَائِمٌ.

H.1328 - Imam Ali {a.s} said:
"When you are on a ship and it is moving, then pray while seated. If it is stationary, then pray standing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 459 • Wasail Al-Shia, Vol. 5, p. 505

HADITH

1329 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ لِبَعْضِ أَصْحَابِهِ: «إِذَا عَزَمَ اَللَّهُ لَكَ عَلَى اَلْبَحْرِ فَقُلِ اَلَّذِي قَالَ اَللَّهُ عَزَّ وَ جَلَّ: «بِسْمِ اَللَّهِ مَجْرٰاهٰا وَ مُرْسٰاهٰا إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ» فَإِذَا اِضْطَرَبَ بِكَ اَلْبَحْرُ فَاتَّكِ عَلَى جَانِبِكَ اَلْأَيْمَنِ وَ قُلْ: بِسْمِ اَللَّهِ اُسْكُنْ بِسَكِينَةِ اَللَّهِ وَ قِرَّ بِقَرَارِ اَللَّهِ وَ اِهْدَأْ بِإِذْنِ اَللَّهِ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللَّهِ.

H.1329 - Abu Ja'far {a.s} said to some of his companions:
"When Allah {SWT} grants you the opportunity to embark on the sea, recite what Allah {SWT}, the Mighty and Majestic, said:
'In the Name of Allah {SWT} shall be its sailing and its anchoring; indeed, my Lord {AZJ} is All-Forgiving, Most Merciful' (Qur'an 11:41).
If the sea becomes turbulent for you, lean on your right side and say:
'In the Name of Allah {SWT}, be calm with the tranquility of Allah {SWT}, be settled with the settling of Allah {SWT}, and be at peace by the permission of Allah {SWT}, and there is no power nor strength except by Allah {SWT}.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 459 • Al-Wafi, Vol. 17, p. 416 • Wasail Al-Shia, Vol. 11, p. 455

HADITH

1330 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَكْرَهُ اَلرُّكُوبَ فِي اَلْبَحْرِ لِلتِّجَارَةِ.

H.1330 - Muhammad ibn Muslim reported from one of the Imams {a.s} who said:
"My father {a.s} disliked traveling by sea for trade."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 459 • Tahdhib Al-Ahkam, Vol. 6, p. 381 • Al-Wafi, Vol. 17, p. 419 • Wasail Al-Shia, Vol. 11, p. 453 • Wasail Al-Shia, Vol. 17, p. 241

HADITH

1331 - وَ سَأَلَ مُحَمَّدُ بْنُ مُسْلِمٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ رُكُوبِ اَلْبَحْرِ فِي هَيَجَانِهِ فَقَالَ «وَ لِمَ يُغَرِّرُ اَلرَّجُلُ بِدِينِهِ.

H.1331 - Muhammad ibn Muslim asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about traveling by sea when it is turbulent.
He {a.s} replied: "Why would a person endanger his life and his religion?".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1332 - وَ نَهَى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَنْ رُكُوبِ اَلْبَحْرِ فِي هَيَجَانِهِ.

H.1332 - The Messenger of Allah {saws} forbade traveling by sea when it is turbulent.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 460 • Al-Wafi, Vol. 17, p. 417 • Wasail Al-Shia, Vol. 11, p. 454

HADITH

1333 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَا أَجْمَلَ فِي اَلطَّلَبِ مَنْ رَكِبَ اَلْبَحْرَ.

H.1333 - Imam {a.s} said:
"How commendable is the effort of the one who travels by sea to seek [livelihood or purpose]".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 460 • Al-Wafi, Vol. 17, p. 418 • Wasail Al-Shia, Vol. 11, p. 454 • Bihar Al-Anwar, Vol. 100, p. 103 • Mustadrak Al-Wasail, Vol. 8, p. 234 • Mustadrak Al-Wasail, Vol. 13, p. 188

CHAPTER 62 - THE PRAYER OF FEAR, PURSUIT, ENCOUNTER, AND COMPETITION

باب - صلاة الخوف والمطاردة والمواقفة والمسايقة

HADITH 1334 – 1349

1334 - رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «صَلَّى اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ بِأَصْحَابِهِ فِي غَزَاةِ ذَاتِ اَلرِّقَاعِ ، فَفَرَّقَ أَصْحَابَهُ فِرْقَتَيْنِ فَأَقَامَ فِرْقَةً بِإِزَاءِ اَلْعَدُوِّ وَ فِرْقَةً خَلْفَهُ فَكَبَّرَ وَ كَبَّرُوا فَقَرَأَ فَأَنْصَتُوا فَرَكَعَ وَ رَكَعُوا فَسَجَدَ وَ سَجَدُوا ثُمَّ اِسْتَمَرَّ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَائِماً فَصَلَّوْا لِأَنْفُسِهِمْ رَكْعَةً ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ ثُمَّ خَرَجُوا إِلَى أَصْحَابِهِمْ فَقَامُوا بِإِزَاءِ اَلْعَدُوِّ وَ جَاءَ أَصْحَابُهُمْ فَقَامُوا خَلْفَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ وَ كَبَّرَ فَكَبَّرُوا وَ قَرَأَ فَأَنْصَتُوا وَ رَكَعَ فَرَكَعُوا وَ سَجَدَ فَسَجَدُوا ثُمَّ جَلَسَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَتَشَهَّدَ ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامُوا ثُمَّ قَضَوْا لِأَنْفُسِهِمْ رَكْعَةً، ثُمَّ سَلَّمَ بَعْضُهُمْ عَلَى بَعْضٍ.

وقد قال الله تعالى لنبيه صلى الله عليه وآله: " وإذا كنت فيهم فأقمت لهم الصلاة فلتقم طائفة منهم معك وليأخذوا أسلحتهم فإذا سجدوا فليكونوا من ورائكم ولتأت طائفة أخرى لم يصلوا فليصلوا معك وليأخذوا حذرهم وأسلحتهم ود الذين كفروا لو تغفلون عن أسلحتكم وأمتعتكم فيميلون عليكم ميلة واحدة ولا جناح عليكم إن كان بكم أذى من مطر أو كنتم مرضى أو تضعوا أسلحتكم وخذوا حذركم إن الله أعد للكافرين عذابا مهينا * فإذا قضيتم الصلاة فاذكروا الله قياما وقعودا وعلى جنوبكم فإذا اطمأننتم فأقيموا الصلاة إن الصلاة كانت على المؤمنين كتابا موقوتا " فهذه صلاة الخوف التي أمر الله عز وجل بها نبيه صلى الله عليه وآله.

H.1334 - Abd al-Rahman ibn Abi Abdullah reported from Imam Al-Sadiq {a.s} that He said:

"The Prophet {saws} prayed with his companions during the Battle of Dhat al-Riqa'. He divided his companions into two groups: one group faced the enemy, while the other stood behind him (for prayer). He commenced the prayer with them by saying the takbir, and they all said the takbir. He recited, and they listened silently. He bowed, and they bowed. He prostrated, and they prostrated.

Then the Messenger of Allah {saws} remained standing while they prayed an additional rak'ah for themselves and then exchanged positions. The first group took their place facing the enemy, and the other group came and stood behind the Messenger of Allah {saws}. He then repeated the takbir, and they followed. He recited, and they listened silently. He bowed, and they bowed. He prostrated, and they prostrated.

Then the Messenger of Allah {saws} sat for the tashahhud and offered the salutation (ending the prayer). Afterward, this group completed another rak'ah for themselves, and then they exchanged greetings with one another."

[AL SADUQ]

Allah {SWT} Almighty revealed to His Prophet {saws} :

"When you ˹O' Prophet˺ are ˹campaigning˺ with them and you lead them in prayer, let one group of them pray with you - while armed. When they prostrate themselves, let

the other group stand guard behind them. Then the group that has not yet prayed will then join you in prayer - and let them be vigilant and armed. The disbelievers would wish to see you neglect your weapons and belongings, so they could launch a sweeping assault on you. But there is no blame if you lay aside your weapons when overcome by heavy rain or illness - but take precaution. Indeed, Allah {SWT} has prepared a humiliating punishment for the disbelievers. When the prayers are over, remember Allah {SWT} - whether you are standing, sitting, or lying down. But when you are secure, establish regular prayers. Indeed, performing prayers is a duty on the believers at the appointed times." (Surah An-Nisa 4:102-103).
This is the prayer of fear that Allah {SWT}, the Exalted, commanded His Prophet {saws} to perform.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 460 • Tafsir Al-Burhan, Vol. 2, p. 164

HADITH

1335 - وَ قَالَ: «مَنْ صَلَّى اَلْمَغْرِبَ فِي خَوْفٍ بِالْقَوْمِ صَلَّى بِالطَّائِفَةِ اَلْأُولَى رَكْعَةً وَ بِالطَّائِفَةِ اَلثَّانِيَةِ رَكْعَتَيْنِ.

ومن تعرض له سبع وخاف فوت الصلاة استقبل القبلة وصلى صلاته بالايماء فإن خشي السبع وتعرض له فليدر معه كيف دار وليصل بالايماء.

H.1335 - Imam {a.s} said :
"Whoever prays the Maghrib prayer during a situation of fear with a group, he prays one rak'ah with the first group and two rak'ahs with the second group."

[AL SADUQ]
And if someone encounters a wild animal and fears missing the prayer, he should face the Qiblah and perform his prayer using gestures. If the wild animal approaches and poses a threat, he should move with it as it moves and continue his prayer using gestures.

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 463 • Al-Wafi, V. 8, p. 1065 • Tafsir Al-Burhan, V. 2, p. 165

HADITH

1336 - وَ سَأَلَ عَلِيُّ بْنُ جَعْفَرٍ أَخَاهُ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَلْقَاهُ اَلسَّبُعُ وَ قَدْ حَضَرَتِ اَلصَّلاَةُ فَلَمْ يَسْتَطِعِ اَلْمَشْيَ مَخَافَةَ اَلسَّبُعِ قَالَ «يَسْتَقْبِلُ اَلْأَسَدَ وَ يُصَلِّي وَ يُومِئُ بِرَأْسِهِ إِيمَاءً وَ هُوَ قَائِمٌ وَ إِنْ كَانَ اَلْأَسَدُ عَلَى غَيْرِ اَلْقِبْلَةِ.

H.1336 - Ali ibn Ja'far asked his brother Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who encounters a wild beast, and the time for prayer has arrived, but he is unable to walk due to fear of the beast.
Imam {a.s} said: "He should face the lion, perform the prayer, and gesture with his head while standing, even if the lion is not in the direction of the Qibla."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 463 • Bihar Al-Anwar, Vol. 86, p. 119

HADITH

1337 - وَ سَأَلَ سَمَاعَةُ بْنُ مِهْرَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَلْقَاهُ اَلسَّبُعُ وَ قَدْ حَضَرَتِ اَلصَّلاَةُ فَلاَ يَسْتَطِيعُ اَلْمَشْيَ مَخَافَةَ اَلْأَسَدِ قَالَ «يَسْتَقْبِلُ اَلْأَسَدَ وَ يُصَلِّي وَ يُومِئُ بِرَأْسِهِ إِيمَاءً وَ هُوَ قَائِمٌ وَ إِنْ كَانَ اَلْأَسَدُ عَلَى غَيْرِ اَلْقِبْلَةِ.

H.1337 - Sama'a ibn Mehran asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who encounters a wild beast, and the time for prayer has arrived, but he cannot walk due to fear of the lion.
Imam {a.s} said: "He should face the lion and perform the prayer, gesturing with his head while standing, even if the lion is not in the direction of the Qibla."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1338 - وَ سَأَلَ سَمَاعَةُ بْنُ مِهْرَانَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَأْخُذُهُ اَلْمُشْرِكُونَ فَتَحْضُرُهُ اَلصَّلاَةُ فَيَخَافُ مِنْهُمْ أَنْ يَمْنَعُوهُ قَالَ «يُومِئُ إِيمَاءً.

H.1338 - Sama'a ibn Mehran asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who is captured by polytheists, and the time for prayer arrives, but he fears that they will prevent him from praying.
Imam {a.s} said: "He should pray by gesturing."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1339 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ صَلاَةُ اَلْخَوْفِ وَ صَلاَةُ اَلسَّفَرِ تُقْصَرَانِ جَمِيعاً قَالَ «نَعَمْ وَ صَلاَةُ اَلْخَوْفِ أَحَقُّ أَنْ تُقْصَرَ مِنْ صَلاَةِ اَلسَّفَرِ لِأَنَّ فِيهَا خَوْفاً.

H.1339 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s}:
I asked him about the prayer of fear and the prayer of travel - are both to be shortened?
Imam {a.s} said: "Yes, and the prayer of fear is more deserving of being shortened than the prayer of travel because it involves fear".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 464 • Wasail Al-Shia, Vol. 8, p. 433

HADITH

1340 - وَ سَمِعْتُ شَيْخَنَا مُحَمَّدَ بْنَ اَلْحَسَنِ رَضِيَ اَللَّهُ عَنْهُ يَقُولُ: رُوِّيتُ أَنَّهُ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «وَ إِذٰا ضَرَبْتُمْ فِي اَلْأَرْضِ فَلَيْسَ عَلَيْكُمْ جُنٰاحٌ أَنْ تَقْصُرُوا مِنَ اَلصَّلاٰةِ إِنْ خِفْتُمْ أَنْ يَفْتِنَكُمُ اَلَّذِينَ كَفَرُوا » فَقَالَ «هَذَا تَقْصِيرُ ثَانٍ وَ هُوَ أَنْ يَرُدَّ اَلرَّجُلُ رَكْعَتَيْنِ إِلَى رَكْعَةٍ.

وقد رواه حريز عن أبي عبد الله عليه السلام.

H.1340 - I heard our teacher, Muhammad ibn al-Hasan, say: It was narrated that Imam Al-Sadiq {a.s} was asked about the words of Allah {SWT}, the Mighty and Majestic:
"And when you travel throughout the land, there is no blame upon you for shortening the prayer, if you fear that those who disbelieve may harm you" (Surah An-Nisa 4:101).
Imam {a.s} said: "This refers to a second form of shortening, where a man reduces two rak'ahs to one."

[AL SADUQ]
This was narrated by Hariz from Imam Jafar ibn Muhammad Al-Sadiq {a.s}.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 464 • Al-Wafi, Vol. 8, p. 1066

HADITH

1341 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ: فِي صَلاَةِ اَلزَّحْفِ قَالَ «تُكَبِّرُ وَ تُهَلِّلُ يَقُولُ اَللَّهُ عَزَّ وَ جَلَّ: «فَإِنْ خِفْتُمْ فَرِجٰالاً أَوْ رُكْبٰاناً ».

H.1341 - Abd al-Rahman ibn Abi Abdullah reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding the prayer during advancing troops (battle or combat).
Imam {a.s} said: "You say the takbir (proclaiming 'Allahu Akbar') and tahleel (proclaiming 'La ilaha illallah).
Allah {SWT}, the Mighty and Majestic, says: *'But if you fear [an enemy], then [pray] on foot or while riding'* (Surah Al-Baqarah 2:239)".

[REFERENCES] Tafsir al-Ayashi, vol. 1, p. 129 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 465 • Al-Wafi, Vol. 8, p. 1069 • Wasail Al-Shia, Vol. 8, p. 443 • Wasail Al-Shia, Vol. 8, p. 447 • Tafsir Al-Burhan, Vol. 1, p. 499 • Bihar Al-Anwar, Vol. 86, p. 117 • Tafsir Nur Al-Thaqalayn, Part 1, p. 239 • Tafseer Kanz Al-Daqaiq, Part 2, p. 370

HADITH

1342 - وَ رُوِيَ عَنْ أَبِي بَصِيرٍ أَنَّهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «إِنْ كُنْتَ فِي أَرْضٍ مَخُوفَةٍ فَخَشِيتَ لِصّاً أَوْ سَبُعاً فَصَلِّ اَلْفَرِيضَةَ وَ أَنْتَ عَلَى دَابَّتِكَ.

H.1342 - It was narrated from Abu Basir that He said: I heard Imam Jafar ibn Muhammad Al-Sadiq {a.s} say,
"If you are in a place of danger and fear a thief or a wild beast, then perform the obligatory prayer while riding your mount."

[REFERENCES] Al-Kafi, Volume 3, p. 456 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 465 • Tahdhib Al-Ahkam, Part 3, p. 172 • Tafsir al-Safi, Part 1, p. 269 • Wasail Al-Shia, Vol. 8, p. 442 • Tafsir Nur Al-Thaqalayn, Part 1, p. 239 • Tafseer Kanz Al-Daqaiq, Part 2, p. 370

HADITH

1343 - وَ فِي رِوَايَةِ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلَّذِي يَخَافُ اَللُّصُوصَ يُصَلِّي إِيمَاءً عَلَى دَابَّتِهِ.

H.1343 - In the narration from Zurarah from Imam Al-Baqir {a.s} who said: "One who fears robbers should perform their prayer by gesturing while on their mount".

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 466 • Al-Wafi, V. 8, p. 1074 • Tafsir al-Safi, Part 1, p. 270 • Wasail Al-Shia, V. 8, p. 441 • Tafsir Nur Al-Thaqalayn, Pt 1, p. 240 • Tafseer Kanz Al-Daqaiq, Part 2, p. 370

HADITH

1344 - وَ قَدْ رُخِّصَ فِي صَلاَةِ اَلْخَوْفِ مِنَ اَلسَّبُعِ إِذَا خَشِيَهُ اَلرَّجُلُ عَلَى نَفْسِهِ أَنْ يُكَبِّرَ وَ لاَ يُومِئَ رَوَاهُ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ.

H.1344 - t has been permitted, in the case of the prayer of fear from a wild beast when a person fears for their life, to simply say the takbir (proclaiming "Allahu Akbar") without making gestures.
This was narrated by Muhammad ibn Muslim from one of the Imams {a.s}.

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 466 • Al-Wafi, V8, p. 1075 • Wasail Al-Shia, V8, p. 441

HADITH

1345 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلَّذِي يَخَافُ اَللُّصُوصَ وَ اَلسَّبُعَ يُصَلِّي صَلاَةَ اَلْمُوَاقَفَةِ إِيمَاءً عَلَى دَابَّتِهِ» قَالَ قُلْتُ أَ رَأَيْتَ إِنْ لَمْ يَكُنِ اَلْمُوَاقِفُ عَلَى وُضُوءٍ كَيْفَ يَصْنَعُ وَ لاَ يَقْدِرُ عَلَى اَلنُّزُولِ قَالَ «يَتَيَمَّمُ مِنْ لِبْدِ دَابَّتِهِ أَوْ سَرْجِهِ أَوْ مَعْرَفَةِ دَابَّتِهِ فَإِنَّ فِيهَا غُبَاراً وَ يُصَلِّي وَ يَجْعَلُ اَلسُّجُودَ أَخْفَضَ مِنَ اَلرُّكُوعِ وَ لاَ يَدُورُ إِلَى اَلْقِبْلَةِ وَ لَكِنْ أَيْنَمَا دَارَتْ دَابَّتُهُ غَيْرَ أَنَّهُ يَسْتَقْبِلُ اَلْقِبْلَةَ بِأَوَّلِ تَكْبِيرَةٍ حِينَ يَتَوَجَّهُ.

H.1345 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"One who fears robbers or a wild beast should perform the prayer of a stopped traveler using gestures while on their mount."
I (Zurarah) asked: "What if the person does not have wudu (ablution) and cannot dismount? What should they do?"
Imam {a.s} said: "They should perform tayammum (dry ablution) using the saddlecloth, saddle, or the cover of their mount, as it contains dust, and then pray, making the gesture for prostration lower than that of bowing. They do not need to turn to face the Qiblah; rather, they should face the Qiblah for the initial takbir (opening declaration) and then continue as the mount moves."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 466 • Tahdhib Al-Ahkam, Part 3, p. 173 • Wasail Al-Shia, Vol. 8, p. 441

HADITH

1346 - وَ رَوَى عُبَيْدُ اَللَّهِ بْنُ عَلِيٍّ اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلاَةُ اَلزَّحْفِ عَلَى اَلظَّهْرِ إِيمَاءٌ بِرَأْسِكَ وَ تَكْبِيرٌ وَ اَلْمُسَايَفَةِ تَكْبِيرٌ بِغَيْرِ إِيمَاءٍ وَ اَلْمُطَارَدَةِ إِيمَاءٌ يُصَلِّي كُلُّ رَجُلٍ عَلَى حِيَالِهِ.

H.1346 - Ubaydullah ibn Ali Al-Halabi reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"The prayer during advancing combat (al-zahf) is performed on one's back with gestures of the head and the takbir (proclamation of 'Allahu Akbar'). During close fighting (al-musayafa), it involves takbir without gestures. During pursuit (al-mutarada), it is performed with gestures, and each person prays individually as per their situation."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 466 • Tahdhib Al-Ahkam, Part 3, p. 174 • Al-Wafi, Vol. 8, p. 1069 • Wasail Al-Shia, Vol. 8, p. 443 • Bihar Al-Anwar, Vol. 86, p. 110

HADITH

1347 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «فَاتَ اَلنَّاسَ مَعَ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ يَوْمَ صِفِّينَ صَلاَةُ اَلظُّهْرِ وَ اَلْعَصْرِ وَ اَلْمَغْرِبِ وَ اَلْعِشَاءِ فَأَمَرَهُمْ فَكَبَّرُوا وَ هَلَّلُوا وَ سَبَّحُوا رِجَالاً وَ رُكْبَاناً.

H.1347 - Imam {a.s} said:
"The people missed the Dhuhr, Asr, Maghrib, and Isha prayers with Ali {a.s} on the day of Siffin. He instructed them to make the takbir (saying 'Allahu Akbar'), tahleel (saying 'La ilaha illAllah {SWT}'), and tasbih (glorifying Allah {SWT}) while standing and while mounted."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 467 • Al-Wafi, Vol. 8, p. 1069 • Wasail Al-Shia, Vol. 8, p. 444

HADITH

1348 - وَ فِي كِتَابِ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ أَنَّ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ قَالَ: «أَقَلُّ مَا يُجْزِي فِي حَدِّ اَلْمُسَايَفَةِ مِنَ اَلتَّكْبِيرِ تَكْبِيرَتَانِ لِكُلِّ صَلاَةٍ إِلاَّ اَلْمَغْرِبَ فَإِنَّ لَهَا ثَلاَثاً مِنَ اَلتَّكْبِيرِ.

H.1348 - In the book of Abdullah ibn al-Mughira, it is reported that Al-Sadiq {a.s} said:
"The minimum that suffices for the prayer during close combat (al-musayafa) is two takbirs (proclamations of 'Allahu Akbar') for each prayer, except for the Maghrib prayer, for which there are three takbirs."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 467 • Tahdhib Al-Ahkam, Part 3, p. 174 • Wasail Al-Shia, Vol. 8, p. 444

HADITH

1349 - وَ سَأَلَهُ سَمَاعَةُ بْنُ مِهْرَانَ: عَنْ صَلاَةِ اَلْقِتَالِ فَقَالَ «إِذَا اِلْتَقَوْا فَاقْتَتَلُوا فَإِنَّمَا اَلصَّلاَةُ حِينَئِذٍ تَكْبِيرٌ وَ إِذَا كَانُوا وُقُوفاً لاَ يَقْدِرُونَ عَلَى اَلْجَمَاعَةِ فَالصَّلاَةُ إِيمَاءٌ.

والعريان يصلي قاعدا ويضع يده على عورته، وإن كانت امرأة وضعت يدها على فرجها، ثم يؤميان إيماء ويكون سجودهما أخفض من ركوعهما، ولا يركعان ولا يسجدان فيبدو ما خلفهما ولكن إيماء برؤوسهما.

وإن كانوا جماعة صلوا وحدانا. وفي الماء والطين تكون الصلاة بالايماء والركوع أخفض من السجود .

H.1349 - Sama'a ibn Mehran asked him (Abu Abdullah {a.s}) about the prayer during battle.

Imam {a.s} said: "When they meet and engage in fighting, the prayer at that time is performed with takbir (proclamation of 'Allahu Akbar'). If they are standing and unable to form a congregation, then the prayer is performed with gestures."

[AL SADUQ]

Regarding one who is unclothed, they should pray while seated and cover their private parts with their hands. If it is a woman, She should cover herself in a similar manner. They should perform gestures for the movements of the prayer, making their prostration lower than their bowing, and they should not bow or prostrate fully to avoid exposing themselves, instead using gestures with their heads.

If they are a group, they should pray individually. When praying in water or mud, the prayer is performed using gestures, with the bowing made less deep than the prostration.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 458 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 468 • Al-Wafi, Vol. 8, p. 1067 • Wasail Al-Shia, Vol. 8, p. 444

CHAPTER 63 - WHAT A PERSON SHOULD SAY WHEN THEY LIE DOWN TO SLEEP

باب - ما يقول الرجل إذا أوى إلى فراشه

HADITH 1350 – 1359

1350 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ تَطَهَّرَ ثُمَّ أَوَى إِلَى فِرَاشِهِ بَاتَ وَ فِرَاشُهُ كَمَسْجِدِهِ فَإِنْ ذَكَرَ أَنَّهُ لَيْسَ عَلَى وُضُوءٍ فَلْيَتَيَمَّمْ مِنْ دِثَارِهِ وَ كَائِناً مَا كَانَ لَمْ يَزَلْ فِي صَلاَةٍ مَا ذَكَرَ اَللَّهَ عَزَّ وَ جَلَّ.

H.1350 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Whoever purifies themselves (performs wudu) and then goes to their bed, their bed will be like their mosque (place of prayer). If they remember that they are not in a state of wudu, they should perform tayammum (dry ablution) using the fabric of their covering, whatever it may be, and as long as they remember Allah {SWT}, they will remain in a state of prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 469 • Tahdhib Al-Ahkam, Part 2, p. 116 • Makarem al-Akhlaq, Part 1, p. 288 • Al-Wafi, Vol. 9, p. 1581 • Wasail Al-Shia, Part 1, p. 378 • Bihar Al-Anwar, Vol. 73, p. 182 • Bihar Al-Anwar, Vol. 77, p. 308 • Bihar Al-Anwar, Vol. 78, p. 157

HADITH

1351 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ «إِذَا تَوَسَّدَ اَلرَّجُلُ يَمِينَهُ فَلْيَقُلْ بِسْمِ اَللَّهِ اَللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَ وَجَّهْتُ وَجْهِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ وَ أَلْجَأْتُ ظَهْرِي إِلَيْكَ وَ تَوَكَّلْتُ عَلَيْكَ رَهْبَةً مِنْكَ وَ رَغْبَةً إِلَيْكَ لاَ مَلْجَأَ وَ لاَ مَنْجَى مِنْكَ إِلاَّ إِلَيْكَ آمَنْتُ بِكِتَابِكَ اَلَّذِي أَنْزَلْتَ وَ بِرَسُولِكَ اَلَّذِي أَرْسَلْتَ ثُمَّ يُسَبِّحُ تَسْبِيحَ فَاطِمَةَ اَلزَّهْرَاءِ عَلَيْهَا اَلسَّلاَمُ وَ مَنْ أَصَابَهُ فَزَعٌ عِنْدَ مَنَامِهِ فَلْيَقْرَأْ إِذَا أَوَى إِلَى فِرَاشِهِ، اَلْمُعَوِّذَتَيْنِ وَ آيَةَ اَلْكُرْسِيِّ.

H.1351 - Al-'Ala reports from Muhammad ibn Muslim that Imam Al-Baqir {a.s} said to me: "When a man places his right side (for sleep), he should say:
'In the Name of Allah {SWT}. O' Allah {SWT}, I have submitted my soul to You, turned my face towards You, entrusted my affairs to You, and placed my reliance upon You, in fear of You and in hope of You. There is no refuge and no escape from You except to You. I believe in Your Book, which You have revealed, and in Your Messenger, whom You have sent.'
Then he should recite the Tasbih of Sayyida Fatimah Al-Zahra {S.A}.
If someone experiences fear at bedtime, they should recite the two protective chapters (al-Mu'awwidhatayn) and Ayat al-Kursi (The Verse of the Throne)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 469 • Tahdhib Al-Ahkam, Part 2, p. 116 • Makarem al-Akhlaq, Part 1, p. 288

HADITH

1352 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لاَ يَدَعِ اَلرَّجُلُ أَنْ يَقُولَ عِنْدَ مَنَامِهِ: أُعِيذُ نَفْسِي وَ ذُرِّيَّتِي وَ أَهْلَ بَيْتِي وَ مَالِي بِكَلِمَاتِ اَللَّهِ اَلتَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لاَمَّةٍ فَذَلِكَ اَلَّذِي عَوَّذَ بِهِ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ ، اَلْحَسَنَ وَ اَلْحُسَيْنَ عَلَيْهِمَا اَلسَّلاَمُ.

H.1352 - Al-'Ala' reported from Muhammad ibn Muslim, from one of the Imams {a.s}, who said: "A man should not neglect to say at bedtime:
'I seek protection for myself, my descendants, my family, and my wealth with the complete words of Allah {SWT} from every devil, harmful creature, and every envious eye.' This is what Archangel Jibril {a.s} used to protect Hasan and Hussain {a.s}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 470 • Tahdhib Al-Ahkam, Part 2, p. 116 • Makarem al-Akhlaq, Part 1, p. 288 • Al-Wafi, Vol. 9, p. 1583 • Wasail Al-Shia, Vol. 6, p. 447 • Bihar Al-Anwar, Vol. 73, p. 196 • Bihar Al Anwar, Vol. 84, p. 174

HADITH

1353 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ لَهُ: «اِقْرَأْ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يا أَيُّهَا اَلْكَافِرُونَ» عِنْدَ مَنَامِكَ فَإِنَّهَا بَرَاءَةٌ مِنَ اَلشِّرْكِ وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» نِسْبَةُ اَلرَّبِّ عَزَّ وَ جَلَّ.

H.1353 - Abdullah ibn Sinan reports from Imam Jafar Al-Sadiq {a.s} who said:
"Recite *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) and *'Qul ya-ayyuhal kaafirun'* (Surah al-Kafirun) before you sleep, for they are a declaration of freedom from shirk (associating partners with Allah {SWT}), and *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) affirms the nature of the Lord {AZJ}, Mighty and Majestic."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 470 • Tahdhib Al-Ahkam, Part 2, p. 116 • Makarem al-Akhlaq, Part 1, p. 288 • Al-Wafi, V. 9, p. 1585 • Wasail Al-Shia, V. 6, p. 450 • Bihar Al-Anwar, V. 73, p. 195 • Bihar Al Anwar, V. 84, p. 174 • Tafsir Nur Al-Thaqalayn, Pt 5, p. 688 • Tafseer Kanz Al-Daqaiq, Part 14, p. 472

HADITH

1354 - وَ رَوَى بَكْرُ بْنُ مُحَمَّدٍ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ ثَلاَثَ مَرَّاتٍ: اَلْحَمْدُ لِلَّهِ اَلَّذِي عَلاَ فَقَهَرَ وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي بَطَنَ فَخَبَرَ وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي مَلَكَ فَقَدَرَ وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي «يُحْيِي اَلْمَوْتى» وَ يُمِيتُ اَلْأَحْيَاءَ «وَ هُوَ عَلى كُلِّ شَيْءٍ قَدِيرٌ» خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ.

H.1354 - Bakr ibn Muhammad reported that Imam {a.s} said:
"Whoever says the following three times when taking their place to sleep:
'All praise is due to Allah {SWT}, Who is exalted and dominates. All praise is due to Allah {SWT}, Who is hidden yet knows. All praise is due to Allah {SWT}, Who rules and controls with power. All praise is due to Allah {SWT}, Who gives life to dead and causes living to die, and is over all things capable,' will be free of sins as on the day their mother gave birth to them."

[REFERENCES] Qurb al-Isnad, Part 1, p. 35 • Al-Kafi, Volume 2, p. 535 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 470 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 153 • Tahdhib Al-Ahkam, Part 2, p. 117 • Makarem al-Akhlaq, Part 1, p. 289 • Meftah al-Falah, Part 1, p. 282 • Al-Wafi, Vol. 9, p. 1577 • Wasail Al-Shia, Vol. 6, p. 448 • Bihar Al-Anwar, Vol. 73, p. 196

HADITH

1355 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ قَرَأَ هَذِهِ اَلْآيَةَ عِنْدَ مَنَامِهِ: «قُلْ إِنَّمٰا أَنَا بَشَرٌ مِثْلُكُمْ يُوحىٰ إِلَيَّ أَنَّمٰا إِلٰهُكُمْ إِلٰهٌ وٰاحِدٌ» إِلَى آخِرِهَا سَطَعَ لَهُ نُورٌ إِلَى اَلْمَسْجِدِ اَلْحَرَامِ حَشْوُ ذَلِكَ اَلنُّورِ مَلاَئِكَةٌ يَسْتَغْفِرُونَ لَهُ حَتَّى يُصْبِحَ.

H.1355 - The Prophet {saws} said: "Whoever recites this verse before sleeping: *'Say, I am only a man like you, to whom it has been revealed that your God is One God'* (Surah al-Kahf 18:110) until the end of the verse, a light will shine for him to the Sacred Mosque (Masjid al-Haram), filled with angels who seek forgiveness for him until he awakens".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 470 • Uddat al-Da'i, Part 1, p. 301 • Al-Wafi, Vol. 9, p. 1585 • Tafsir al-Safi, Part 3, p. 270 • Tafsir Al-Burhan, vol. 3, p. 609 • Tafsir Nur Al-Thaqalayn, Part 3, p. 316 • Tafseer Kanz Al-Daqaiq, Part 8, p. 183

HADITH

1356 - وَ رَوَى عَامِرُ بْنُ عَبْدِ اَللَّهِ بْنِ جُذَاعَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَا مِنْ عَبْدٍ يَقْرَأُ آخِرَ اَلْكَهْفِ حِينَ يَنَامُ إِلاَّ اِسْتَيْقَظَ مِنْ مَنَامِهِ فِي اَلسَّاعَةِ اَلَّتِي يُرِيدُ.

H.1356 - Amir ibn Abdullah ibn Juza'ah narrated from Imam Al-Sadiq {a.s} who said: "There is no servant who recites the end of Surah al-Kahf before sleeping except that they will wake up at the hour they desire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 471 • Tahdhib Al-Ahkam, Part 2, p. 175 • Meftah al-Falah, Part 1, p. 283 • Wasail Al-Shia, Vol. 6, p. 229 • Tafsir Al-Burhan, Vol. 3, p. 610

HADITH

1357 - وَ رَوَى سَعْدٌ اَلْإِسْكَافُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ قَالَ هَذِهِ اَلْكَلِمَاتِ فَأَنَا ضَامِنٌ أَنْ لاَ يُصِيبَهُ عَقْرَبٌ وَ لاَ هَامَّةٌ حَتَّى يُصْبِحَ: أَعُوذُ بِكَلِمَاتِ اَللَّهِ اَلتَّامّاتِ اَلَّتِي لاَ يُجَاوِزُهُنَّ بَرٌّ وَ لاَ فَاجِرٌ مِنْ شَرِّ مَا ذَرَأَ وَ مِنْ شَرِّ مَا بَرَأَ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ «هُوَ آخِذٌ بِنٰاصِيَتِهٰا إِنَّ رَبِّي عَلىٰ صِرٰاطٍ مُسْتَقِيمٍ».

H.1357 - Sa'd al-Iskaf reported from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "Whoever recites these words, I guarantee that no scorpion or harmful creature will harm them until morning: 'I seek refuge with the complete words of Allah {SWT}, which neither the righteous nor the wicked can surpass, from the evil of what He created, from the evil of what He brought forth, and from the evil of every creature over which He holds control. Truly, my Lord {AZJ} is on a straight path.'"

[REFERENCES] Al-Kafi, Volume 2, p. 570 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 471 • Tahdhib Al-Ahkam, Part 2, p. 117 • Makarem al-Akhlaq, Part 1, p. 290 • Al-Masbah (Lalkafami) Vol. 1, p. 222 • Meftah al-Falah, Part 1, p. 283 • Al-Wafi, Vol. 9, p. 1647 • Wasail Al-Shia, Vol. 6, p. 449 • Bihar Al Anwar, Vol. 92, p. 144

HADITH

1358 - وَ رَوَى مُعَاوِيَةُ بْنُ عَمَّارٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا خِفْتَ اَلْجَنَابَةَ فَقُلْ فِي فِرَاشِكَ: اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ اَلِاحْتِلاَمِ وَ مِنْ سُوءِ اَلْأَحْلاَمِ وَ مِنْ أَنْ يَتَلاَعَبَ بِيَ اَلشَّيْطَانُ فِي اَلْيَقَظَةِ وَ اَلْمَنَامِ.

H.1358 - Mu'awiyah ibn Ammar reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If you fear experiencing a state of janabah (ritual impurity) during sleep, say in your bed:
'O' Allah {SWT}, I seek refuge with You from experiencing a wet dream, from evil dreams, and from being manipulated by Shaytan (the devil) in wakefulness and in sleep.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 471 • Makarem al-Akhlaq, Part 1, p. 290 • Meftah al-Falah, Part 1, p. 284 • Al-Wafi, Vol. 9, p. 1578 • Wasail Al-Shia, Vol. 6, p. 448

HADITH

1359 - وَ رَوَى اَلْعَبَّاسُ بْنُ هِلاَلٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لَمْ يَقُلْ أَحَدٌ قَطُّ إِذَا أَرَادَ أَنْ يَنَامَ: «إِنَّ اَللَّهَ يُمْسِكُ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ أَنْ تَزُولاٰ وَ لَئِنْ زٰالَتٰا إِنْ أَمْسَكَهُمٰا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كٰانَ حَلِيماً غَفُوراً» فَسَقَطَ عَلَيْهِ اَلْبَيْتُ.

H.1359 - Al-'Abbas ibn Hilal reported from Abu al-Hasan al-Ridha {a.s}, from his father {a.s} who said:
"No one has ever recited, when intending to sleep :
'Indeed, Allah {SWT} holds the heavens and the earth lest they cease, and if they should cease, no one could hold them [in place] after Him. Indeed, He is Forbearing and Forgiving' (Qur'an 35:41) without being protected, such that even if a house were to collapse upon him, he would be safe."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 471 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 152 • Tahdhib Al-Ahkam, Part 2, p. 117 • Falah Al-Sael, Part 1, p. 281 • Meftah al-Falah, Part 1, p. 284 • Al-Wafi, Vol. 9, p. 1586 • Tafsir Al-Burhan, vol. 4, p. 534 • Bihar Al Anwar, Vol. 73, p. 201 • Bihar Al-Anwar, Vol. 73, p. 211 • Tafseer Kanz Al-Daqaiq, Part 10, p. 581

CHAPTER 64 - THE REWARD OF THE NIGHT PRAYER

باب - ثواب صلاة الليل

HADITH 1360 – 1374

1360 - «نَزَلَ جَبْرَئِيلُ عَلَيْهِ اَلسَّلاَمُ عَلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ لَهُ «يَا جَبْرَئِيلُ عِظْنِي» فَقَالَ يَا مُحَمَّدُ عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَ أَحْبِبْ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اِعْمَلْ مَا شِئْتَ فَإِنَّكَ مُلاَقِيهِ شَرَفُ اَلْمُؤْمِنِ صَلاَتُهُ بِاللَّيْلِ وَ عِزُّهُ كَفُّ اَلْأَذَى عَنِ اَلنَّاسِ.

H.1360 - Archangel Jibril {a.s} descended upon the Prophet {saws} and said to Him {saws}: "O' Muhammad {saws+}, live as long as you wish, for you will surely die; love whomever you wish, for you will be separated from them; and do whatever you wish, for you will be recompensed for it. The honor of a believer lies in their night prayer, and their dignity is in refraining from harming people".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 471 • Man La Yahduruhu Al-Faqih, Vol. 4, p. 399 • Al-Waezin, Vol. 2, p. 321 • Al-Wafi, Vol. 7, p. 101

HADITH

1361 - وَ رَوَى بَحْرٌ اَلسَّقَّاءُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ مِنْ رَوْحِ اَللَّهِ عَزَّ وَ جَلَّ ثَلاَثَةً اَلتَّهَجُّدَ بِاللَّيْلِ وَ إِفْطَارَ اَلصَّائِمِ وَ لِقَاءَ اَلْإِخْوَانِ.

H.1361 - Bahr al-Saqqa' reported from Imam Jafar Al-Sadiq {a.s} Ali who said: "Indeed, among the blessings and comfort from Allah {SWT}, the Mighty and Majestic, are three things: praying in the late hours of the night (Tahajjud), breaking the fast (iftar) of a fasting person, and meeting with one's brothers (fellow believers)."

[REFERENCES] Da'ā'im al-Islām, Part 1, p. 271 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 472 • Amali (by Al-Tusi) Vol. 1, p. 172 • Al-Wafi, Vol. 7, p. 102 • Wasail Al-Shia, Vol. 8, p. 153 • Wasail Al-Shia, Vol. 14, p. 587 • Bihar Al-Anwar, Vol. 71, p. 353 • Bihar Al-Anwar, Vol. 84, p. 143 • Bihar Al-Anwar, Vol. 93, p. 258 • Mustadrak Al-Wasail, Vol. 6, p. 327

HADITH

1362 - وَقَالَ أَبُو اَلْحَسَنِ اَلْأَوَّلُ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «وَ رَهْبَانِيَّةً اِبْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلاَّ اِبْتِغَاءَ رِضْوَانِ اَللَّهِ» قَالَ «صَلاَةُ اَللَّيْلِ.

H.1362 - Abu al-Hasan al-Awwal {a.s} said regarding the words of Allah {SWT}: "But as for monasticism, they innovated it; *We did not prescribe it for them except [that they did so] seeking the pleasure of Allah {SWT}"* (Surah Al-Hadid 57:27).
Imam {a.s} said: "It refers to the night prayer (salat al-layl)."

[REFERENCES] Al-Kafi, Volume 3, p. 488 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 472 • Ilal al-Sharai' Vol. 2, p. 363 • Uyūn al-Akhbār, Part 1, p. 282 • Tahdhib Al-Ahkam, Part 2, p. 120 • Al-Wafi, Vol. 7, p. 104 • Wasail Al-Shia, Vol. 8, p. 148 • Tafsir Al-Burhan, vol. 5, p. 305 • Bihar Al Anwar, Vol. 84, p. 146 • Tafsir Nur Al-Thaqalayn, Part 5, p. 251

HADITH

1363 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «عَلَيْكُمْ بِصَلاَةِ اَللَّيْلِ فَإِنَّهَا سُنَّةُ نَبِيِّكُمْ وَ أَدَبُ اَلصَّالِحِينَ قَبْلَكُمْ وَ مَطْرَدَةُ اَلدَّاءِ عَنْ أَجْسَادِكُمْ.

H.1363 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"You must engage in the night prayer (salat al-layl), for it is the tradition (sunnah) of your Prophet and the practice of the righteous before you, and it drives away illness from your bodies."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1364 - وَ رَوَى هِشَامُ بْنُ سَالِمٍ عَنْهُ أَنَّهُ قَالَ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «إِنَّ نٰاشِئَةَ اَللَّيْلِ هِيَ أَشَدُّ وَطْئاً وَ أَقْوَمُ قِيلاً » قَالَ «قِيَامُ اَلرَّجُلِ عَنْ فِرَاشِهِ يُرِيدُ بِهِ وَجْهَ اَللَّهِ عَزَّ وَ جَلَّ لاَ يُرِيدُ بِهِ غَيْرَهُ.

H.1364 - Hisham ibn Salim reported that Imam {a.s} said regarding the words of Allah {SWT}, the Mighty and Majestic:
"*Indeed, the rising by night is [more effective] for concurrence [of heart and tongue] and more suitable for words*" (Surah Al-Qiyamah 73:6).
Imam {a.s} said: "It refers to a person rising from their bed for the sake of Allah {SWT}, the Mighty and Majestic, seeking nothing but His pleasure.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1365 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «يَقُومُ اَلنَّاسُ مِنْ قُرُشِهِمْ عَلَى ثَلاَثَةِ أَصْنَافٍ صِنْفٌ لَهُ وَ لاَ عَلَيْهِ وَ صِنْفٌ عَلَيْهِ وَ لاَ لَهُ وَ صِنْفٌ لاَ عَلَيْهِ وَ لاَ لَهُ فَأَمَّا اَلصِّنْفُ اَلَّذِي لَهُ وَ لاَ عَلَيْهِ فَيَقُومُ مِنْ مَنَامِهِ فَيَتَوَضَّأُ وَ يُصَلِّي وَ يَذْكُرُ اَللَّهَ عَزَّ وَ جَلَّ فَذَلِكَ اَلَّذِي لَهُ وَ لاَ عَلَيْهِ وَ أَمَّا اَلصِّنْفُ اَلثَّانِي فَلَمْ يَزَلْ فِي مَعْصِيَةِ اَللَّهِ عَزَّ وَ جَلَّ فَذَلِكَ اَلَّذِي عَلَيْهِ وَ لاَ لَهُ وَ أَمَّا اَلصِّنْفُ اَلثَّالِثُ فَلَمْ يَزَلْ نَائِماً حَتَّى أَصْبَحَ فَذَلِكَ اَلَّذِي لاَ عَلَيْهِ وَ لاَ لَهُ.

H.1365 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"People rise from their beds in three categories: one for whom it is in their favour and not against them, one for whom it is against them and not in their favour, and one for whom it is neither in their favour nor against them.
As for the one who is in their favour and not against them, they rise from their sleep, perform wudu (ablution), pray, and remember Allah {SWT}, the Mighty and Majestic. This is the one for whom it is in their favour and not against them.
As for the second category, they remain engaged in disobedience to Allah {SWT}, the Mighty and Majestic; this is the one for whom it is against them and not in their favour.
As for the third category, they continue sleeping until morning; this is the one for whom it is neither in their favour nor against them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 473 • Al-Wafi, Vol. 7, p. 107 • Wasail Al-Shia, Vol. 8, p. 153

HADITH

1366 - وَ سَأَلَهُ عَبْدُ اَللَّهِ بْنُ سِنَانٍ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «سِيمٰاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ اَلسُّجُودِ» قَالَ «هُوَ اَلسَّهَرُ فِي اَلصَّلاَةِ.

H.1366 - Abdullah ibn Sinan asked him (Abu Abdullah {a.s}) about the words of Allah {SWT}, the Mighty and Majestic:
"*Their mark is on their faces from the trace of prostration*" (Surah Al-Fath 48:29).
Imam {a.s} said: "It refers to staying awake for prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 473 • Tafsir Al-Burhan, Vol. 5, p. 96

HADITH

1367 - وَ رَوَى عَنْهُ اَلْفُضَيْلُ بْنُ يَسَارٍ أَنَّهُ قَالَ: «إِنَّ اَلْبُيُوتَ اَلَّتِي يُصَلَّى فِيهَا بِاللَّيْلِ بِتِلاَوَةِ اَلْقُرْآنِ تُضِيءُ لِأَهْلِ اَلسَّمَاءِ كَمَا تُضِيءُ نُجُومُ اَلسَّمَاءِ لِأَهْلِ اَلْأَرْضِ.

H.1367 - Al-Fudayl ibn Yasar reported from him (Abu Abdullah {a.s}) who said:
"Indeed, the houses in which the Qur'an is recited during the night and where prayer is performed shine for the inhabitants of the heavens just as the stars of the sky shine for the inhabitants of the earth."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 473 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 42 • Al-Muqni'ah, Part 1, p. 120 • Tahdhib Al-Ahkam, Part 2, p. 122 • Al-Waezin, Vol. 2, p. 321 • Aʿlām al-Dīn, Part 1, p. 262 • Al-Wafi, Vol. 7, p. 103 • Wasail Al-Shia, Vol. 5, p. 294 • Wasail Al-Shia, Vol. 8, p. 158 • Bihar Al-Anwar, Vol. 84, p. 153

HADITH

1368 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «إِنَّ اَلْحَسَنٰاتِ يُذْهِبْنَ اَلسَّيِّئٰاتِ» قَالَ «صَلاَةُ اَلْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلَ مِنْ ذَنْبٍ بِالنَّهَارِ.

ومدح الله تبارك وتعالى أمير المؤمنين عليه السلام في كتابه بقيام صلاة الليل فقال عز وجل: " أمن هو قانت آناء الليل ساجدا وقائما يحذر الآخرة ويرجو رحمة ربه " وآناء الليل ساعاته.

H.1368 - Imam {a.s} said regarding the words of Allah {SWT}, the Mighty and Majestic: *"Indeed, good deeds remove bad deeds"* (Surah Hud 11:114).
He {a.s} explained, "The night prayer of a believer erases the sins committed during the day."

[AL SADUQ]
Allah {SWT}, Blessed and Exalted, praised The Commander of the Faithful (Ali {a.s}) in His Book for his observance of night prayer, saying:
˹Are they better˺ or those who worship ˹their Lord {AZJ}˺ devoutly in the hours of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of their Lord {AZJ}? Say, ˹O' Prophet,˺ "Are those who know equal to those who do not know?" None will be mindful ˹of this˺ except people of reason. (Surah Az-Zumar 39:9).
The "hours of the night" refer to its intervals.

[REFERENCES] Al-Kafi, Volume 3, p. 266 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 473 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 42 • Ilal al-Sharai' Vol. 2, p. 363 • Tahdhib Al-Ahkam, Part 2, p. 122 • Al-Wafi, Vol. 7, p. 101 • Wasail Al-Shia, Vol. 8, p. 146 • Tafsir Al-Burhan, vol. 3, p. 139 • Bihar Al Anwar, Vol. 80, p. 126 • Bihar Al-Anwar, Vol. 84, p. 148

HADITH

1369 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى إِذَا أَرَادَ أَنْ يُصِيبَ أَهْلَ اَلْأَرْضِ بِعَذَابٍ قَالَ لَوْ لاَ اَلَّذِينَ يَتَحَابُّونَ بِجَلاَلِي وَ يَعْمُرُونَ مَسَاجِدِي وَ يَسْتَغْفِرُونَ بِالْأَسْحَارِ لَوْ لاَ هُمْ لَأَنْزَلْتُ عَذَابِي.

H.1369 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"Indeed, when Allah {SWT}, Blessed and Exalted, intends to afflict the people of the earth with punishment, He says, 'Were it not for those who love one another for My Majesty, who populate My mosques, and who seek forgiveness during the pre-dawn hours, I would surely send down My punishment.'" '"

[REFERENCES] Questions of Ali bin Jaafar, Part 1, p. 344 • Al Mahasin, Part 1, p. 53 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 473 • Ilal al-Sharai' Vol. 2, p. 521 • Al-Wafi, Vol. 7, p. 107 • Wasail Al-Shia, Vol. 5, p. 204 • Wasail Al-Shia, Vol. 5, p. 205 • Wasail Al-Shia, Part 7, p. 181 • Wasail Al-Shia, Vol. 16, p. 91 • Kulliyat Hadith Qudsi, Vol. 1, p. 623

HADITH

1370 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ كَثُرَ صَلاَتُهُ بِاللَّيْلِ حَسُنَ وَجْهُهُ بِالنَّهَارِ.

H.1370 - The Messenger of Allah {saws} said: "Whoever increases their prayers during the night will have a radiant face during the day."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 474 • Shihab Al-Akhbar, Part 1, p. 163 • Al-Wafi, Vol. 7, p. 104

HADITH

1371 - وَ جَاءَ رَجُلٌ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَشَكَا إِلَيْهِ اَلْحَاجَةَ فَأَفْرَطَ فِي اَلشَّكَايَةِ حَتَّى كَادَ أَنْ يَشْكُوَ اَلْجُوعَ فَقَالَ لَهُ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «يَا هَذَا أَ تُصَلِّي بِاللَّيْلِ» فَقَالَ اَلرَّجُلُ نَعَمْ فَالْتَفَتَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِلَى أَصْحَابِهِ فَقَالَ «كَذَبَ مَنْ زَعَمَ أَنَّهُ يُصَلِّي بِاللَّيْلِ وَ يَجُوعُ بِالنَّهَارِ إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى ضَمَّنَ صَلاَةَ اَللَّيْلِ قُوتَ اَلنَّهَارِ.

H.1371 - A man came to Imam Jafar ibn Muhammad Al-Sadiq {a.s} and complained to him about his dire need, exaggerating his complaint until it seemed as though he was on the brink of starvation.
Abu Abdullah {a.s} asked him, "Do you pray at night?"
The man replied: "Yes."
Abu Abdullah {a.s} turned to his companions and said: "The one who claims to pray at night but goes hungry during the day is lying. Indeed, Allah {SWT}, Blessed and Exalted, has guaranteed the sustenance of the day for those who perform the night prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 474 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 41 • Tahdhib Al-Ahkam, Part 2, p. 120 • Al-Wafi, Vol. 7, p. 105 • Wasail Al-Shia, Vol. 8, p. 150 • Bihar Al-Anwar, Vol. 84, p. 153

HADITH

1372 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى يُحِبُّ اَلْمُدَاعِبَ فِي اَلْجَمَاعَةِ بِلاَ رَفَثٍ اَلْمُتَوَحِّدَ بِالْفِكْرِ اَلْمُتَخَلِّيَ بِالْعِبَرِ اَلسَّاهِرَ بِالصَّلاَةِ.

H.1372 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Indeed, Allah {SWT}, Blessed and Exalted, loves one who engages in light-heartedness in a gathering without indecency, one who reflects deeply while alone, one who contemplates lessons from life in solitude, and one who stays awake for prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 474 • Al-Wafi, Vol. 7, p. 103 • Wasail Al-Shia, Vol. 8, p. 153 • Bihar Al Anwar, Vol. 84, p. 158 • Mustadrak Al-Wasail, Vol. 6, p. 333

HADITH

1373 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عِنْدَ مَوْتِهِ لِأَبِي ذَرٍّ رَحْمَةُ اَللَّهِ عَلَيْهِ: «يَا أَبَا ذَرٍّ اِحْفَظْ وَصِيَّةَ نَبِيِّكَ تَنْفَعْكَ مَنْ خُتِمَ لَهُ بِقِيَامِ اَللَّيْلِ ثُمَّ مَاتَ فَلَهُ اَلْجَنَّةُ.

وَ اَلْحَدِيثُ فِيهِ طَوِيلٌ أَخَذْتُ مِنْهُ مَوْضِعَ اَلْحَاجَةِ.

H.1373 - The Prophet {saws}, at the time of his death, said to Abu Dharr (may Allah {SWT} have mercy on him):
"O' Abu Dharr, uphold the advice of your Prophet, and it will benefit you: Whoever's life concludes with performing the night prayer and then dies will have Paradise."

[AL SADUQ]
The narration is lengthy, but I have taken from it what is relevant.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 474 • Tahdhib Al-Ahkam, Part 2, p. 122 • Wasail Al-Shia, Vol. 8, p. 154

HADITH

1374 - وَ رَوَى جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِ اَلسَّلاَمُ: أَنَّ رَجُلاً سَأَلَ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ عَنْ قِيَامِ اَللَّيْلِ بِالْقِرَاءَةِ فَقَالَ لَهُ «أَبْشِرْ مَنْ صَلَّى مِنَ اَللَّيْلِ عُشْرَ لَيْلَةٍ لِلَّهِ مُخْلِصاً اِبْتِغَاءَ ثَوَابِ اَللَّهِ قَالَ اَللَّهُ تَبَارَكَ وتَعَالَى لِمَلاَئِكَتِهِ «أَكْتُبُوا لِعَبْدِي هَذَا مِنَ اَلْحَسَنَاتِ عَدَدَ مَا أَنْبَتَ فِي اَللَّيْلِ مِنْ حَبَّةٍ وَ وَرَقَةٍ وَ شَجَرَةٍ وَ عَدَدَ كُلِّ قَصَبَةٍ وَ خُوصٍ وَ مَرْعًى» وَ مَنْ صَلَّى تُسْعَ لَيْلَةٍ أَعْطَاهُ اَللَّهُ عَشْرَ دَعَوَاتٍ مُسْتَجَابَاتٍ وَ أَعْطَاهُ اَللَّهُ «كِتَابَهُ بِيَمِينِهِ » وَ مَنْ صَلَّى ثُمُنَ لَيْلَةٍ أَعْطَاهُ اَللَّهُ أَجْرَ شَهِيدٍ صَابِرٍ صَادِقِ اَلنِّيَّةِ وَ شُفِّعَ فِي أَهْلِ بَيْتِهِ وَ مَنْ صَلَّى سُبُعَ لَيْلَةٍ خَرَجَ مِنْ قَبْرِهِ يَوْمَ يُبْعَثُ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ اَلْبَدْرِ حَتَّى يَمُرَّ عَلَى اَلصِّرَاطِ مَعَ اَلْآمِنِينَ وَ مَنْ صَلَّى سُدُسَ لَيْلَةٍ كُتِبَ فِي اَلْأَوَّابِينَ وَ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَنْ صَلَّى خُمُسَ لَيْلَةٍ زَاحَمَ إِبْرَاهِيمَ خَلِيلَ اَلرَّحْمَنِ فِي قُبَّتِهِ وَ مَنْ صَلَّى رُبُعَ لَيْلَةٍ كَانَ فِي أَوَّلِ اَلْفَائِزِينَ حَتَّى يَمُرَّ عَلَى اَلصِّرَاطِ كَالرِّيحِ اَلْعَاصِفِ وَ يَدْخُلَ اَلْجَنَّةَ بِغَيْرِ حِسَابٍ وَ مَنْ صَلَّى ثُلُثَ لَيْلَةٍ لَمْ يَبْقَ مَلَكٌ إِلاَّ غَبَطَهُ بِمَنْزِلَتِهِ مِنَ اَللَّهِ عَزَّ وَ جَلَّ وَ قِيلَ لَهُ اُدْخُلْ مِنْ أَيِّ أَبْوَابِ اَلْجَنَّةِ اَلثَّمَانِيَةِ شِئْتَ وَ مَنْ صَلَّى نِصْفَ لَيْلَةٍ فَلَوْ أُعْطِيَ مِلْءَ اَلْأَرْضِ ذَهَباً سَبْعِينَ أَلْفَ مَرَّةٍ لَمْ يَعْدِلْ جَزَاءَهُ وَ كَانَ لَهُ بِذَلِكَ عِنْدَ اَللَّهِ عَزَّ وَ جَلَّ أَفْضَلُ مِنْ سَبْعِينَ رَقَبَةً يُعْتِقُهَا مِنْ وُلْدِ إِسْمَاعِيلَ ، وَ مَنْ صَلَّى ثُلُثَيْ لَيْلَةٍ كَانَ لَهُ مِنَ اَلْحَسَنَاتِ قَدْرُ رَمْلِ عَالِجٍ أَدْنَاهَا حَسَنَةٌ أَثْقَلُ مِنْ جَبَلِ أُحُدٍ عَشْرَ مَرَّاتٍ وَ مَنْ صَلَّى لَيْلَةً تَامَّةً تَالِياً لِكِتَابِ اَللَّهِ عَزَّ وَ جَلَّ رَاكِعاً وَ سَاجِداً وَ ذَاكِراً أُعْطِيَ مِنَ اَلثَّوَابِ مَا أَدْنَاهُ يَخْرُجُ مِنَ اَلذُّنُوبِ كَمَا وَلَدَتْهُ أُمُّهُ وَ يُكْتَبُ لَهُ عَدَدَ مَا خَلَقَ اَللَّهُ عَزَّ وَ جَلَّ مِنَ اَلْحَسَنَاتِ وَ مِثْلَهَا دَرَجَاتٌ وَ يَنْبُتُ اَلنُّورُ فِي قَبْرِهِ وَ يُنْزَعُ اَلْإِثْمُ وَ اَلْحَسَدُ مِنْ قَلْبِهِ وَ يُجَارُ مِنْ عَذَابِ اَلْقَبْرِ وَ يُعْطَى بَرَاءَةً مِنَ اَلنَّارِ وَ يُبْعَثُ مِنَ اَلْآمِنِينَ وَ يَقُولُ اَلرَّبُّ تَبَارَكَ وتَعَالَى لِمَلاَئِكَتِهِ «يَا مَلاَئِكَتِي اُنْظُرُوا إِلَى عَبْدِي أَحْيَا لَيْلَةً اِبْتِغَاءَ مَرْضَاتِي أَسْكِنُوهُ اَلْفِرْدَوْسَ وَ لَهُ فِيهَا مِائَةُ أَلْفِ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ جَمِيعُ مَا تَشْتَهِي «اَلْأَنْفُسُ وَ تَلَذُّ اَلْأَعْيُنُ» وَ لَمْ يَخْطُرْ عَلَى بَالٍ سِوَى مَا أَعْدَدْتُ لَهُ مِنَ اَلْكَرَامَةِ وَ اَلْمَزِيدِ وَ اَلْقُرْبَةِ».

H.1374 - Jabir ibn Isma'il narrated from Ja'far ibn Muhammad, from his father {a.s}, that a man asked Ali ibn Abi Talib {a.s} about praying during the night with recitation.

Ali {a.s} said to him, "Rejoice!

Whoever prays a tenth of the night for the sake of Allah {SWT} with sincerity, seeking His reward, Allah {SWT}, Blessed and Exalted, will say to His angels: 'Write for My servant the good deeds equal to every seed, leaf, and tree that grows in the night, and the number of every stalk, frond, and pasture.'

Whoever prays a ninth of the night, Allah {SWT} grants him ten answered supplications and gives him his book (record) in his right hand.

Whoever prays an eighth of the night, Allah {SWT} grants him the reward of a patient martyr with sincere intention, and he will intercede for his family.

Whoever prays a seventh of the night will rise from his grave on the Day of Resurrection with a face as bright as the full moon and cross the Sirat (bridge) with the secure ones.

Whoever prays a sixth of the night is counted among the Awabin (those who frequently turn to Allah {SWT} in repentance), and their past sins are forgiven.

Whoever prays a fifth of the night will be beside Ibrahim {a.s}, the Friend of the Merciful, in his dome.

Whoever prays a fourth of the night will be among the first to succeed and cross the Sirat like a fierce wind, entering Paradise without reckoning.

Whoever prays a third of the night will have all the angels envy his rank with Allah {SWT} and be told, 'Enter any of the eight gates of Paradise you wish.'

Whoever prays half the night would not find the equivalent of his reward even if given the earth's fill in gold seventy thousand times, and it would be better than freeing seventy slaves from the descendants of Isma'il (Ishmael).

Whoever prays two-thirds of the night will have good deeds equivalent to the grains of sand in Alij [a desert area that has a lot of sand], and even the least of them is heavier than Mount Uhud ten times.

Whoever prays an entire night reciting the Book of Allah {SWT}, bowing, prostrating, and remembering Him will be given such a reward that he emerges from his sins like the day he was born, with good deeds equal to all that Allah {SWT} has created and the same in degrees. Light will be established in his grave, envy and sin will be removed from his heart, he will be protected from the punishment of the grave, and he will be granted freedom from the Fire. He will be resurrected among the secure, and Allah {SWT}, Blessed and Exalted, will say to His angels:

'Look at My servant who spent his night seeking My pleasure. Make him dwell in Firdaws (the highest part of Paradise), where he will have one hundred thousand cities, each containing all that souls desire and eyes delight in and more, beyond what has ever crossed the heart of anyone, prepared for him as an honor and increase and closeness to Me.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 475 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 43 • Jami' al-Akhbar, Part 1, p. 74 • Al-Wafi, Vol. 7, p. 108 • Bihar Al Anwar, Vol. 84, p. 170 • Tafsir Nur Al-Thaqalayn, Part 3, p. 205 • Tafseer Kanz Al-Daqaiq, Part 7, p. 480

CHAPTER 65 – THE TIME FOR NIGHT PRAYER

باب - وقت صلاة الليل

HADITH 1375 – 1386

1375 - رَوَى عُبَيْدُ بْنُ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «كَانَ رَسُولُ اَللّٰهِ صَلَّى اَللّٰهُ عَلَيْهِ وَ آلِهِ إِذَا صَلَّى اَلْعِشَاءَ أَوَى إِلَى فِرَاشِهِ فَلَمْ يُصَلِّ شَيْئاً حَتَّى يَنْتَصِفَ اَللَّيْلُ.

H.1375 - Ubayd ibn Zurarah narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"The Messenger of Allah {saws}, after performing the Isha prayer, would retire to his bed and would not perform any additional prayer until midnight."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 477 • Al-Wafi, Vol. 7, p. 312 • Wasail Al-Shia, Vol. 4, p. 248

HADITH

1376 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «وَقْتُ صَلاَةِ اَللَّيْلِ مَا بَيْنَ نِصْفِ اَللَّيْلِ إِلَى آخِرِهِ.

H.1376 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The time for the night prayer (salat al-layl) is from midnight until its end."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 477 • Al-Wafi, Vol. 7, p. 313 • Wasail Al-Shia, Vol. 4, p. 248 • Wasail Al-Shia, Vol. 4, p. 259 • Bihar Al Anwar, Vol. 80, p. 119

HADITH

1377 - وَقَالَ عُمَرُ بْنُ حَنْظَلَةَ لِأَبِي عَبْدِ اَللّٰهِ عَلَيْهِ اَلسَّلاَمُ: إِنِّي مَكَثْتُ ثَمَانِيَ عَشْرَةَ لَيْلَةً أَنْوِي اَلْقِيَامَ فَلاَ أَقُومُ أَ فَأُصَلِّي أَوَّلَ اَللَّيْلِ قَالَ «لاَ اِقْضِ بِالنَّهَارِ فَإِنِّي أَكْرَهُ أَنْ يُتَّخَذَ ذَلِكَ خُلُقاً.

H.1377 - Umar ibn Hanzalah said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"I have spent eighteen nights intending to rise (for the night prayer) but did not get up. Should I then pray at the beginning of the night?"
He {a.s} replied: "No, make it up during the day, for I dislike it becoming a habitual practice."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1378 - وَ رُوِيَ عَنْ مُعَاوِيَةَ بْنِ وَهْبٍ أَنَّهُ قَالَ: قُلْتُ لَهُ إِنَّ رَجُلاً مِنْ مَوَالِيكَ مِنْ صُلَحَائِهِمْ شَكَا إِلَيَّ مَا يَلْقَى مِنَ اَلنَّوْمِ وَقَالَ لِي إِنِّي أُرِيدُ اَلْقِيَامَ لِصَلاَةِ اَللَّيْلِ فَيَغْلِبُنِي اَلنَّوْمُ حَتَّى أُصْبِحَ فَرُبَّمَا قَضَيْتُ صَلاَتِي اَلشَّهْرَ اَلْمُتَتَابِعَ أَوِ اَلشَّهْرَيْنِ أَصْبِرُ عَلَى ثِقَلِهِ فَقَالَ «قُرَّةُ عَيْنٍ وَ اَللَّهِ قُرَّةُ عَيْنٍ وَ اَللَّهِ وَ لَمْ يُرَخِّصْ فِي اَلْوَتْرِ أَوَّلَ اَللَّيْلِ» فَقَالَ «اَلْقَضَاءُ بِالنَّهَارِ أَفْضَلُ.

H.1378 - It is reported from Mu'awiyah ibn Wahb that He said:
"I said to him (Abu Abdullah {a.s}):
'One of your followers, who is among your righteous adherents, complained to me about the difficulty he experiences with sleep. He said to me: 'I wish to rise for the night prayer (salat al-layl), but sleep overcomes me until I wake up in the morning. Sometimes I make up my prayer continuously for a month or two and endure the difficulty.'
Imam {a.s} said: 'By Allah {SWT}, it is a source of delight, by Allah {SWT}, it is a source of delight!' But he did not permit performing the Witr (single unit of the night prayer) at the beginning of the night.
Imam {a.s} said: 'Making it up during the day is better.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 477 • Wasail Al-Shia, Vol. 4, p. 255

HADITH

1379 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ مُسْكَانَ عَنْ لَيْثٍ اَلْمُرَادِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلصَّلاَةِ فِي اَلصَّيْفِ فِي اَللَّيَالِي اَلْقِصَارِ صَلاَةِ اَللَّيْلِ فِي أَوَّلِ اَللَّيْلِ فَقَالَ «نَعَمْ نِعْمَ مَا رَأَيْتَ وَ نِعْمَ مَا صَنَعْتَ.

يعني في السفر .

H.1379 - Abdullah ibn Muskan reported from Layth al-Muradi who said:
"I asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about praying the night prayer during the summer, when the nights are short, and performing it at the beginning of the night.
Imam {a.s} said: 'Yes, what you have considered is good, and what you have done is good.'"

[AL SADUQ]
This refers to when one is traveling.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 478 • Tahdhib Al-Ahkam, Part 2, p. 118 • Al-Istibsar, Part 1, p. 279 • Wasail Al-Shia, Vol. 4, p. 253

HADITH

1380 - وَ قَالَ: سَأَلْتُهُ عَنِ اَلرَّجُلِ يَخَافُ اَلْجَنَابَةَ فِي اَلسَّفَرِ أَوْ فِي اَلْبَرْدِ فَيُعَجِّلُ صَلاَةَ اَللَّيْلِ وَ اَلْوَتْرَ فِي أَوَّلِ اَللَّيْلِ فَقَالَ «نَعَمْ.

H.1380 - He (Layth al-Muradi) said: "I asked him (Abu Abdullah {a.s}) about a man who fears becoming ritually impure (janabah) while traveling or in cold weather and thus performs the night prayer (salat al-layl) and Witr at the beginning of the night.
Imam {a.s} said: 'Yes.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 478 • Tahdhib Al-Ahkam, Part 2, p. 168 • Al-Wafi, Vol. 7, p. 331 • Wasail Al-Shia, Vol. 4, p. 252

HADITH

1381 - وَ رَوَى أَبُو جَرِيرِ بْنُ إِدْرِيسَ عَنْ أَبِي اَلْحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ قَالَ: «صَلِّ صَلاَةَ اَللَّيْلِ فِي اَلسَّفَرِ مِنْ أَوَّلِ اَللَّيْلِ فِي اَلْمَحْمِلِ وَ اَلْوَتْرَ وَ رَكْعَتَيِ اَلْفَجْرِ.

وكلما روي من الاطلاق في صلاة الليل من أول الليل فإنما هو في السفر لان المفسر من الاخبار يحكم على المجمل.

H.1381 - Abu Jarir ibn Idris narrated from Abu Al-Hasan Imam Musa ibn Jafar Al-Kadhim {a.s} who said:
"Perform the night prayer (salat al-layl) during travel at the beginning of the night, in the carriage, and also perform the Witr and the two units (rak'ahs) of the Fajr prayer."

[AL SADUQ]
It is clarified that whenever there is a general allowance for performing the night prayer at the beginning of the night, it applies to travel, as the more specific reports clarify the general ones.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 478 • Al-Wafi, Vol. 7, p. 331 • Wasail Al-Shia, Vol. 4, p. 251

HADITH

1382 - وَ رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «لَيْسَ مِنْ عَبْدٍ إِلاَّ وَ هُوَ يُوقَظُ فِي لَيْلَتِهِ مَرَّةً أَوْ مَرَّتَيْنِ فَإِنْ قَامَ كَانَ ذَلِكَ وَ إِلاَّ جَاءَ اَلشَّيْطَانُ فَبَالَ فِي أُذُنِهِ أَ وَ لاَ يَرَى أَحَدُكُمْ أَنَّهُ إِذَا قَامَ وَ لَمْ يَكُنْ ذَلِكَ مِنْهُ قَامَ وَ هُوَ مُتَخَثِّرٌ ثَقِيلٌ كَسْلاَنُ.

H.1382 - Al-'Ala' reported from Muhammad ibn Muslim from one of the Imams {a.s} who said:
"There is no servant except that they are awakened during the night once or twice. If they rise (for prayer), it will be for their benefit; otherwise, Shaytan comes and urinates in their ear. Do you not see that when one rises and has not risen for prayer, they do so sluggishly and heavily, feeling lazy?"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 478 • Al-Wafi, Vol. 7, p. 99

HADITH

1383 - وَ رَوَى اَلْحَسَنُ اَلصَّيْقَلُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنِّي لَأَمْقُتُ اَلرَّجُلَ يَأْتِينِي فَيَسْأَلُنِي عَنْ عَمَلِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَيَقُولُ أَزِيدُ كَأَنَّهُ يَرَى أَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ قَصَّرَ فِي شَيْءٍ وَ إِنِّي لَأَمْقُتُ اَلرَّجُلَ قَدْ قَرَأَ اَلْقُرْآنَ ثُمَّ يَسْتَيْقِظُ مِنَ اَللَّيْلِ فَلاَ يَقُومُ حَتَّى إِذَا كَانَ عِنْدَ اَلصُّبْحِ قَامَ يُبَادِرُهُ بِصَلاَتِهِ.

H.1383 - Al-Hasan al-Sayqal reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said: "I despise a man who comes to me asking about the actions of the Messenger of Allah {saws} and then says, 'Should I add more?' as if he sees that the Messenger of Allah {saws} was lacking in something.
And I despise a man who has read the Qur'an and then wakes up during the night but does not rise (for prayer) until, when it is near dawn, he hastily performs his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 479 • Al-Wafi, Vol. 7, p. 77

HADITH

1384 - وَ رَوَى أَبُو حَمْزَةَ اَلثُّمَالِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا نَوَى عَبْدٌ أَنْ يَقُومَ أَيَّةَ سَاعَةٍ نَوَى فَعَلِمَ اَللَّهُ تَبَارَكَ وتَعَالَى ذَلِكَ مِنْهُ إِلاَّ وَكَّلَ بِهِ مَلَكَيْنِ يُحَرِّكَانِهِ تِلْكَ اَلسَّاعَةَ.

H.1384 - Abu Hamzah al-Thumali reported from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"There is no servant who intends to rise (for prayer) at any hour they intend, and Allah {SWT}, Blessed and Exalted, knows this intention from them, except that He assigns two angels to move them at that hour."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 479 • Falah Al-Sael, Part 1, p. 286 • Al-Wafi, Vol. 7, p. 100 • Wasail Al-Shia, Vol. 8, p. 162 • Bihar Al-Anwar, Vol. 73, p. 215

HADITH

1385 - وَ رَوَى عِيصُ بْنُ اَلْقَاسِمِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا غَلَبَ اَلرَّجُلَ اَلنَّوْمُ وَ هُوَ فِي اَلصَّلاَةِ فَلْيَضَعْ رَأْسَهُ فَلْيَنَمْ فَإِنِّي أَتَخَوَّفُ عَلَيْهِ إِنْ أَرَادَ أَنْ يَقُولَ اَللَّهُمَّ أَدْخِلْنِي اَلْجَنَّةَ أَنْ يَقُولَ اَللَّهُمَّ أَدْخِلْنِي اَلنَّارَ.

H.1385 - Ays ibn al-Qasim reported from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If a man is overcome by sleep while he is in prayer, let him put his head down and sleep, for I fear that if he wishes to say, 'O' Allah {SWT}, admit me to Paradise,' he might instead say, 'O' Allah {SWT}, admit me to the Fire.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 479 • Al-Wafi, Vol. 8, p. 844 • Wasail Al-Shia, Part 7, p. 291

HADITH

1386 - وَ رَوَى زَكَرِيَّا اَلنَّقَّاضُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «لاٰ تَقْرَبُوا اَلصَّلاٰةَ وَ أَنْتُمْ سُكٰارىٰ حَتّٰى تَعْلَمُوا مٰا تَقُولُونَ» قَالَ «مِنْهُ سُكْرُ اَلنَّوْمِ.

H.1386 - Zakariyya al-Naqqad reported from Imam Muhammad ibn Ali Al-Baqir {a.s} regarding the words of Allah {SWT}, the Mighty and Majestic:
"*Do not approach prayer while you are intoxicated until you know what you are saying*" (Surah An-Nisa 4:43).
Imam {a.s} said: "This includes the intoxication of sleep."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 479 • Wasail Al-Shia, Part 7, p. 291 • Tafsir Nur Al-Thaqalayn, Part 1, p. 483 • Tafseer Kanz Al-Daqaiq, Part 3, p. 412

CHAPTER 66 - WHAT A PERSON SHOULD SAY UPON WAKING FROM SLEEP

باب - ما يقول الرجل إذا استيقظ من النوم

HADITH 1387 – 1391

1387 - كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ « بِاسْمِكَ اَللَّهُمَّ أَحْيَا وَ بِاسْمِكَ أَمُوتُ » فَإِذَا اِسْتَيْقَظَ قَالَ - « اَلْحَمْدُ لِلَّهِ اَلَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي «وَ إِلَيْهِ اَلنُّشُورُ».

H.1387 - When the Messenger of Allah {saws} would go to his bed, he would say:
"In Your name, O' Allah {SWT}, I live, and in Your name, I die."
And when he would wake up, he would say:
"All praise is due to Allah {SWT}, who brought me back to life after causing me to die, and to Him is the return."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 480 • Meftah al-Falah, Part 1, p. 284 • Bihar Al-Anwar, Vol. 84, p. 173

HADITH

1388 - وَ رَوَى جَرَّاحٌ اَلْمَدَائِنِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا قَامَ أَحَدُكُمْ فَلْيَقُلْ: سُبْحَانَ اَللَّهِ رَبِّ اَلنَّبِيِّينَ وَ إِلَهِ اَلْمُرْسَلِينَ وَ رَبِّ اَلْمُسْتَضْعَفِينَ وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي يُحْيِ اَلْمَوْتىٰ وَ هُوَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» فَإِنَّهُ إِذَا قَالَ ذَلِكَ يَقُولُ اَللَّهُ تَبَارَكَ وتَعَالَى صَدَقَ عَبْدِي وَ شَكَرَ.

H.1388 - Jarraḥ al-Mada'ini reported from Abu Abdullah {a.s} who said: "When one of you rises (from sleep), let him say:
'Glory be to Allah {SWT}, the Lord {AZJ} of the Prophets, the God of the Messengers, and the Lord {AZJ} of the oppressed. All praise is due to Allah {SWT}, who gives life to the dead and who has power over all things.'
When he says this, Allah {SWT}, Blessed and Exalted, says,
'My servant has spoken the truth and expressed gratitude.'"

[REFERENCES] Al-Kafi, Volume 2, p. 538 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 480 • Al-Wafi, Vol. 9, p. 1591 • Bihar Al-Anwar, Vol. 84, p. 187 • Mustadrak Al-Wasail, Vol. 4, p. 151

HADITH

1389 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ اَلْحَجَّاجِ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: «أَنَّهُ كَانَ إِذَا قَامَ آخِرَ اَللَّيْلِ رَفَعَ صَوْتَهُ حَتَّى يَسْمَعَ أَهْلُ اَلدَّارِ وَ يَقُولُ: اَللَّهُمَّ أَعِنِّي عَلَى هَوْلِ اَلْمُطَّلَعِ وَ وَسِّعْ عَلَيَّ اَلْمَضْجَعَ وَ أَرْزُقْنِي خَيْرَ مَا قَبْلَ اَلْمَوْتِ وَ أَرْزُقْنِي خَيْرَ مَا بَعْدَ اَلْمَوْتِ.

H.1389 - Abd al-Rahman ibn al-Hajjaj reports from Imam Al-Sadiq {a.s} that when he would rise in the last part of the night, he would raise his voice such that the people of the household could hear and say: "O' Allah {SWT}, help me with the terror of the Rising (on the Day of Judgment), make my resting place spacious, grant me the best of what comes before death, and grant me the best of what comes after death."

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 480 • Al-Wafi, V. 9, p. 1592 • Bihar Al-Anwar, V. 84, p. 192

HADITH

1390 - وَ فِي خَبَرٍ آخَرَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا قُمْتَ مِنْ فِرَاشِكَ فَانْظُرْ فِي أُفُقِ اَلسَّمَاءِ وَ قُلِ اَلْحَمْدُ لِلَّهِ اَلَّذِي رَدَّ عَلَيَّ رُوحِي أَعْبُدُهُ وَ أَحْمَدُهُ اَللَّهُمَّ إِنَّهُ لاَ يُوَارِي مِنْكَ لَيْلٌ سَاجٍ وَ لاَ سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لاَ أَرْضٌ ذَاتُ مِهَادٍ وَ لاَ «كَظُلُماتٍ بَعْضُها فَوْقَ بَعْضٍ» وَ لاَ بَحْرٌ لُجِّيٌّ يُدْلِجُ بَيْنَ يَدَيِ اَلْمُدْلِجِ مِنْ خَلْقِكَ تَعْلَمُ «خائِنَةَ اَلْأَعْيُنِ وَ ما تُخْفِي اَلصُّدُورُ » غَارَتِ اَلنُّجُومُ وَ نَامَتِ اَلْعُيُونُ وَ أَنْتَ «اَلْحَيُّ اَلْقَيُّومُ» لاَ تَأْخُذُكَ «سِنَةٌ وَ لا نَوْمٌ» «سُبْحانَ اَللَّهِ رَبِّ اَلْعالَمِينَ» وَ إِلَهِ اَلْمُرْسَلِينَ وَ خَالِقِ اَلنَّبِيِّينَ «وَ اَلْحَمْدُ لِلَّهِ رَبِّ اَلْعالَمِينَ» اَللَّهُمَّ اِغْفِرْ لِي وَ اِرْحَمْنِي وَ تُبْ عَلَيَّ «إِنَّكَ أَنْتَ اَلتَّوَّابُ اَلرَّحِيمُ» ثُمَّ اِقْرَأْ خَمْسَ آيَاتٍ مِنْ آخِرِ آلِ عِمْرَانَ «إِنَّ فِي خَلْقِ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضِ» إِلَى قَوْلِهِ «إِنَّكَ لاٰ تُخْلِفُ اَلْمِيعٰادَ»

وعليك بالسواك فإن السواك في السحر قبل الوضوء من السنة، ثم توضأ.

H.1390 - In another report from Abu Ja'far {a.s}, He said:
"When you rise from your bed, look to the horizon of the sky and say:
'All praise is due to Allah {SWT}, who has returned my soul to me; I worship Him and praise Him. O' Allah {SWT}, neither a dark night nor a sky full of constellations nor an earth with layers nor layers of darkness nor a vast sea that flows can conceal from You. You know the betrayal of the eyes and what the hearts conceal. The stars have set, and the eyes have closed, yet You are the Living, the Self-subsisting, whom neither slumber nor sleep overtakes. Glory be to Allah {SWT}, the Lord {AZJ} of the worlds, the God of the Messengers, the Creator of the Prophets, and all praise is due to Him, Allah {SWT}, the Lord {AZJ} of the worlds. O' Allah {SWT}, forgive me, have mercy on me, and accept my repentance; surely, You are the Most Accepting of Repentance, the Most Merciful.'
Then recite the last five verses of Surah Al-Imran:
Inna fī khalqi as-samāwāti wa al-arḍi ' to Innaka lā tukhlifu al-mī'ād "

[AL SADUQ]

He also emphasized using a siwak (tooth-stick) before ablution during the pre-dawn hours, as it is a sunnah, then perform ablution.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1391 - وَ رَوَى أَبُو عُبَيْدَةَ اَلْحَذَّاءُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ «تَتَجَافىٰ جُنُوبُهُمْ عَنِ اَلْمَضٰاجِعِ » فَقَالَ «لَعَلَّكَ تَرَى أَنَّ اَلْقَوْمَ لَمْ يَكُونُوا يَنَامُونَ» فَقُلْتُ اَللَّهُ وَ رَسُولُهُ أَعْلَمُ فَقَالَ «لاَ بُدَّ لِهَذَا اَلْبَدَنِ أَنْ تُرِيحَهُ حَتَّى يَخْرُجَ نَفْسُهُ فَإِذَا خَرَجَ اَلنَّفْسُ اِسْتَرَاحَ اَلْبَدَنُ وَ رَجَعَتِ اَلرُّوحُ فِيهِ وَ فِيهِ قُوَّةٌ عَلَى اَلْعَمَلِ فَإِنَّمَا ذَكَرَهُمْ فَقَالَ: «تَتَجَافىٰ جُنُوبُهُمْ عَنِ اَلْمَضٰاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَ طَمَعاً» أُنْزِلَتْ فِي أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ وَ أَتْبَاعِهِ مِنْ شِيعَتِنَا يَنَامُونَ فِي أَوَّلِ اَللَّيْلِ فَإِذَا ذَهَبَ ثُلُثَا اَللَّيْلِ أَوْ مَا شَاءَ اَللَّهُ فَزِعُوا إِلَى رَبِّهِمْ رَاغِبِينَ رَاهِبِينَ طَامِعِينَ فِيمَا عِنْدَهُ فَذَكَرَهُمُ اَللَّهُ عَزَّ وَ جَلَّ فِي كِتَابِهِ لِنَبِيِّهِ عَلَيْهِ اَلسَّلاَمُ وَ أَخْبَرَهُمْ بِمَا أَعْطَاهُمْ وَ أَنَّهُ أَسْكَنَهُمْ فِي جِوَارِهِ وَ أَدْخَلَهُمْ جَنَّتَهُ وَ آمَنَ خَوْفَهُمْ وَ آمَنَ رَوْعَتَهُمْ» قُلْتُ جُعِلْتُ فِدَاكَ إِنْ أَنَا قُمْتُ فِي آخِرِ اَللَّيْلِ أَيَّ شَيْءٍ أَقُولُ إِذَا قُمْتُ فَقَالَ «قُلِ «اَلْحَمْدُ لِلّٰهِ رَبِّ اَلْعٰالَمِينَ» وَ إِلَهِ اَلْمُرْسَلِينَ وَ اَلْحَمْدُ لِلّٰهِ اَلَّذِي «يُحْيِي اَلْمَوْتىٰ» وَ «يَبْعَثُ مَنْ فِي اَلْقُبُورِ» فَإِنَّكَ إِذَا قُلْتَهَا ذَهَبَ عَنْكَ رِجْزُ اَلشَّيْطَانِ وَ وَسْوَاسُهُ إِنْ شَاءَ اَللَّهُ تَعَالَى.

H.1391 - Abu Ubaydah al-Haddha' reported from Imam Muhammad ibn Ali Al-Baqir {a.s} regarding the verse of Allah {SWT}, the Exalted,
"*Their sides forsake their beds*" (Surah As-Sajdah 32:16).
Abu Ja'far {a.s} said: "Perhaps you think that these people did not sleep?"
I replied: "Allah {SWT} and His Messenger know best."
Imam {a.s} said: "This body must be allowed rest so that the soul can depart and the body can rejuvenate. When the soul returns, it restores the body's strength for action. This verse refers to those who rest their bodies but then rise in devotion, praying to their Lord {AZJ} out of fear and hope.
This was revealed concerning The Commander of the Faithful {a.s} and his followers among our Shia. They sleep in the early part of the night, then when two-thirds of the night have passed or as much as Allah {SWT} wills, they hasten to their Lord {AZJ}, desiring Him, fearing Him, and hoping for what He has. Allah {SWT}, the Mighty and Majestic, mentioned them in His Book to His Prophet {saws} and informed them of what He had granted them - settling them near Him, entering them into His Paradise, granting them security from fear, and calming their dread."
I said: "May I be your ransom, if I rise during the last part of the night, what should I say?"
Imam {a.s} said: "Say, 'All praise is due to Allah {SWT}, the Lord {AZJ} of the worlds, the God of the Messengers. All praise is due to Allah {SWT}, who gives life to the dead and resurrects those in the graves.' When you say this, the evil whisperings of Shaytan will depart from you, if Allah {SWT} wills."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 481 • Al-Wafi, Vol. 9, p. 1593 • Tafsir Al-Burhan, vol. 4, p. 393

CHAPTER 67 - THE SAYING WHEN THE ROOSTER CROWS

باب - القول عند صراخ الديك

HADITH 1392 – 1397

1392 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا سَمِعْتَ صُرَاخَ اَلدِّيكِ فَقُلْ، سُبُّوحٌ قُدُّوسٌ رَبُّ اَلْمَلاَئِكَةِ وَ اَلرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ «ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي» إِنَّهُ لاَ يَغْفِرُ اَلذُّنُوبَ إِلاَّ أَنْتَ.

H.1392 - Imam Al-Sadiq {a.s} said: "When you hear the crowing of the rooster, say: 'Glorified and Holy is the Lord {AZJ} of the angels and the spirit; Your mercy has preceded Your wrath; there is no god but You; glory and praise be to You. I have acted badly and wronged myself, so forgive me. Indeed, no one forgives sins except You.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 482 • Makarem al-Akhlaq, Part 1, p. 293 • Meftah al-Falah, Part 1, p. 285 • Al-Wafi, Vol. 9, p. 1593 • Al-Wafi, Vol. 20, p. 863 • Wasail Al-Shia, Vol. 6, p. 35 • Bihar Al Anwar, Vol. 84, p. 184

HADITH

1393 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «تَعَلَّمُوا مِنَ اَلدِّيكِ خَمْسَ خِصَالٍ مُحَافَظَتَهُ عَلَى أَوْقَاتِ اَلصَّلاَةِ وَ اَلْغَيْرَةَ وَ اَلسَّخَاءَ وَ اَلشَّجَاعَةَ وَ كَثْرَةَ اَلطَّرْوقَةِ.

H.1393 - Imam {a.s} said: "Learn five qualities from the rooster: its adherence to the timing of prayers, its protective jealousy (for its mate), its generosity, its courage, and its frequent crowing (indicating vigilance)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 482 • Makarem al-Akhlaq, Part 1, p. 293 • Wasail Al-Shia, Vol. 20, p. 242 • Bihar Al Anwar, Vol. 62, p. 3

HADITH

1394 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «تَعَلَّمُوا مِنَ اَلْغُرَابِ ثَلاَثَ خِصَالٍ اِسْتِتَارَهُ بِالسِّفَادِ وَ بُكُورَهُ فِي طَلَبِ اَلرِّزْقِ وَ حَذَرَهُ.

H.1394 - Imam {a.s} said: "Learn three qualities from the crow: its concealment when mating, its early rising in seeking sustenance, and its cautiousness."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 482 • Al-Khasal, Part 1, p. 99 • Uyūn al-Akhbār, Part 1, p. 257 • Al-Waezin, volume 2, page 456 • Makarem al-Akhlaq, Part 1, p. 293 • Kashf al-Ghummah, Part 2, p. 293 • Al-Wafi, Vol. 4, p. 266 • Wasail Al-Shia, Vol. 17, p. 78 • Wasail Al-Shia, Vol. 20, p. 133 • Wasail Al-Shia, Vol. 20, p. 133

HADITH

1395 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ لِلَّهِ تَبَارَكَ وتَعَالَى مَلَكاً عَلَى صُورَةِ دِيكٍ أَبْيَضَ رَأْسُهُ تَحْتَ اَلْعَرْشِ وَ رِجْلاَهُ فِي تُخُومِ اَلْأَرْضِ اَلسَّابِعَةِ لَهُ جَنَاحٌ فِي اَلْمَشْرِقِ وَ جَنَاحٌ فِي اَلْمَغْرِبِ لاَ تَصِيحُ اَلدُّيُوكُ حَتَّى يَصِيحَ فَإِذَا صَاحَ خَفَقَ بِجَنَاحَيْهِ ثُمَّ قَالَ سُبْحَانَ اَللَّهِ سُبْحَانَ اَللَّهِ سُبْحَانَ اَللَّهِ اَلْعَظِيمِ اَلَّذِي «لَيْسَ كَمِثْلِهِ شَيْءٌ» قَالَ فَيُجِيبُهُ اَللَّهُ تَبَارَكَ وتَعَالَى وَ يَقُولُ لاَ يَحْلِفُ بِي كَاذِباً مَنْ يَعْرِفُ مَا تَقُولُ.

H.1395 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"Indeed, Allah {SWT}, Blessed and Exalted, has an angel in the form of a white rooster. Its head is beneath the Throne, and its feet are in the depths of the seventh earth. It has a wing in the east and a wing in the west. The earthly roosters do not crow until this angel crows. When it crows, it flaps its wings and says,
'Glory be to Allah {SWT}, Glory be to Allah {SWT}, Glory be to Allah {SWT}, the Great, who is unlike anything.'
Allah {SWT}, Blessed and Exalted, responds and says;
'One who knows what you say will not swear falsely by Me.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 482 • Al-Wafi, Vol. 26, p. 505 • Tafsir Nur Al-Thaqalayn, Part 3, p. 613 • Tafseer Kanz Al-Daqaiq, Vol. 9, p. 325

HADITH

1396 - وَ رُوِيَ: «أَنَّ فِيهِ نَزَلَتْ «وَ اَلطَّيْرُ صَافَّاتٍ كُلٌّ قَدْ عَلِمَ صَلاَتَهُ وَ تَسْبِيحَهُ » »

H.1396 - It is narrated: "Concerning this, the verse was revealed: 'And the birds with wings outspread; each knows its prayer and its glorification.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 483 • Tafseer Kanz Al-Daqaiq, Vol. 9, p. 325

HADITH

1397 - وَ رُوِيَ: «أَنَّ حَمَلَةَ اَلْعَرْشِ اَلْيَوْمَ أَرْبَعَةٌ وَاحِدٌ مِنْهُمْ عَلَى صُورَةِ اَلدِّيكِ يَسْتَرْزِقُ اَللَّهَ عَزَّ وَ جَلَّ لِلطَّيْرِ وَ وَاحِدٌ عَلَى صُورَةِ اَلْأَسَدِ يَسْتَرْزِقُ اَللَّهَ تَعَالَى لِلسِّبَاعِ وَ وَاحِدٌ عَلَى صُورَةِ اَلثَّوْرِ يَسْتَرْزِقُ اَللَّهَ تَعَالَى لِلْبَهَائِمِ وَ وَاحِدٌ مِنْهُمْ عَلَى صُورَةِ بَنِي آدَمَ يَسْتَرْزِقُ اَللَّهَ تَعَالَى لِوُلْدِ آدَمَ عَلَيْهِ اَلسَّلاَمُ فَإِذَا كَانَ يَوْمُ اَلْقِيَامَةِ صَارُوا ثَمَانِيَةً قَالَ اَللَّهُ عَزَّ وَ جَلَّ: «◯ وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ ◯»

H.1397 - It is narrated: "The carriers of the Throne today are four:
One of them is in the form of a rooster, who seeks sustenance from Allah {SWT}, the Exalted, for the birds;
Another is in the form of a lion, who seeks sustenance from Allah {SWT}, the Exalted, for the wild animals;
Another is in the form of a bull, who seeks sustenance from Allah {SWT}, the Exalted, for the livestock;
And one is in the form of a human being, who seeks sustenance from Allah {SWT}, the Exalted, for the children of Adam.
On the Day of Resurrection, they will become eight, as Allah {SWT}, the Exalted, has said: *'And the Throne of your Lord {AZJ} will be borne above them, on that Day, by eight'* (Surah Al-Haqqah 69:17)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 483 • Al-Wafi, Vol. 26, p. 506

CHAPTER 68 - THE SAYING WHEN STANDING UP FOR THE NIGHT PRAYER

باب - القول عند القيام إلى صلاة الليل

HADITH 1398

1398 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِذَا أَرَدْتَ أَنْ تَقُومَ إِلَى صَلاَةِ اَللَّيْلِ فَقُلِ: اَللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ اَلرَّحْمَةِ وَ آلِهِ وَ أُقَدِّمُهُمْ بَيْنَ يَدَيْ حَوَائِجِي فَاجْعَلْنِي بِهِمْ «وَجِيهاً فِي اَلدُّنْيَا وَ اَلْآخِرَةِ وَ مِنَ اَلْمُقَرَّبِينَ» اَللَّهُمَّ اِرْحَمْنِي بِهِمْ وَ لاَ تُعَذِّبْنِي بِهِمْ، وَ اِهْدِنِي بِهِمْ وَ لاَ تُضِلَّنِي بِهِمْ وَ اُرْزُقْنِي بِهِمْ وَ لاَ تَحْرِمْنِي بِهِمْ وَ اِقْضِ لِي حَوَائِجِي لِلدُّنْيَا وَ اَلْآخِرَةِ «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ» وَ «بِكُلِّ شَيْءٍ عَلِيمٌ».

H.1398 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"When you wish to stand for the night prayer, say:
'O' Allah {SWT}, I turn to You by Your Prophet, the Prophet of Mercy, and his family, and I present them before my needs. Make me, through them, 'honorable in this world and the Hereafter, and among those brought near (to You).'
' O' Allah {SWT}, have mercy on me through them, do not punish me through them, guide me through them, do not lead me astray through them, provide for me through them, and do not deprive me through them. Fulfil my needs for this world and the Hereafter, for indeed, You have power over all things and You have knowledge of all things.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 483 • Meftah al-Falah, Part 1, p. 307 • Al-Wafi, Vol. 7, p. 345 • Al-Wafi, Vol. 8, p. 636 • Bihar Al-Anwar, Vol. 84, p. 243 • Mustadrak Al-Wasail, Vol. 4, p. 152

CHAPTER 69 - PRAYERS THAT SUNNAH HAS PRESCRIBED FACING A SPECIFIC DIRECTION

باب - الصلوات التي جرت السنة بالتوجه فيهن

HADITH -

من السنة التوجه في ست صلوات وهي أول ركعة من صلاة الليل، والمفردة من الوتر وأول ركعة من ركعتي الزوال، وأول ركعة من ركعتي الاحرام، و أول ركعة من نوافل المغرب، وأول ركعة من الفريضة كذلك ذكره أبي رضي الله عنه في رسالته إلي.

[AL SADUQ]

It is from the Sunnah to face the Qiblah in six prayers: the first unit (Rak'ah) of the night prayer (Salat al-Layl), the single unit (Rak'ah) of Witr, the first unit of the two Rak'ahs of noon (Zawal), the first unit of the two Rak'ahs of Ihram, the first unit of the Nawafil (supererogatory) prayers after Maghrib, and the first unit of the obligatory (fardh) prayer, as mentioned by my father (may Allah {SWT} be pleased with him) in his message to me.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 484 • Al-Wafi, Vol. 7, p. 102

CHAPTER 70 - THE NIGHT PRAYER

باب - صلاة الليل

HADITH 1399 – 1401

قال الله تبارك وتعالى لنبيه صلى الله عليه وآله: " ومن الليل فتهجد به نافلة لك عسى أن يبعثك ربك مقاما محمودا " فصارت صلاة الليل فريضة على رسول الله صلى الله عليه وآله لقول الله عز وجل فتهجد، وهي لغيرة سنة ونافلة.

[AL SADUQ]
Allah {SWT}, the Exalted, said to His Prophet {saws}:
"*And during the night, pray Tahajjud beyond what is obligatory for you, so that your Lord {AZJ} may raise you to a praised station*" (Surah Al-Isra 17:79).
Thus, the night prayer (Tahajjud) became an obligation upon the Messenger of Allah {saws} due to the command of Allah {SWT}: 'And during the night, pray Tahajjud.' For others, however, it remains a Sunnah and a supererogatory act.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1399 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي وَصِيَّتِهِ لِعَلِيٍّ عَلَيْهِ اَلسَّلاَمُ: «يَا عَلِيُّ عَلَيْكَ بِصَلاَةِ اَللَّيْلِ وَ عَلَيْكَ بِصَلاَةِ اَللَّيْلِ وَ عَلَيْكَ بِصَلاَةِ اَللَّيْلِ.

فإذا أردت أن تصليها فكبر الله عز وجل سبعا، واحمده سبعا، ثم توجه ثم صل ركعتين تقرأ في الأولى الحمد وقل هو الله أحد، وفي الثانية الحمد وقل يا أيها الكافرون، وتقرأ في الست الركعات بما أحببت إن شئت طولت وإن شئت قصرت.

H.1399 - The Prophet {saws} said in his advice to Imam Ali {a.s}: "O' Ali, adhere to the night prayer, adhere to the night prayer, adhere to the night prayer".

[AL SADUQ]
When you intend to perform it, begin by saying "Allahu Akbar" (God is the Greatest) seven times, praise Him seven times, then recite the opening supplication (Du'a Iftitah), and proceed to pray two units (Rak'ahs).
In the first Rak'ah, recite Surah Al-Fatiha followed by Surah Al-Ikhlas ("Say: He is Allah {SWT}, the One").
In the second Rak'ah, recite Surah Al-Fatiha followed by Surah Al-Kafirun ("Say: O' disbelievers"). For the remaining six Rak'ahs, you may recite whatever you wish; you may lengthen or shorten as you like.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1400 - وَ رُوِيَ: «أَنَّ مَنْ قَرَأَ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ مِنْ صَلاَةِ اَللَّيْلِ فِي كُلِّ رَكْعَةٍ مِنْهُمَا اَلْحَمْدَ مَرَّةً وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» ثَلاَثِينَ مَرَّةً اِنْفَتَلَ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اَللّٰهِ عَزَّ وَ جَلَّ ذَنْبٌ إِلاَّ غَفَرَ لَهُ.

وتقر في ركعتي الشفع وركعة الوتر قل هو الله أحد، وافصل بين الشفع والوتر بتسليمة.

H.1400 - It is narrated:
"Whoever recites Surah Al-Fatiha once and *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) thirty times in each of the first two Rak'ahs of the night prayer, he will finish his prayer without any sin remaining between him and Allah {SWT}, the Mighty and Glorious, except that He forgives it".

[AL SADUQ]
In the two Rak'ahs of Shaf' (a pair prayer) and the single Rak'ah of Witr, recite *'Qul Huwa Allahu Ahad' (Surah Al-Ikhlas)*, and separate between the Shaf' and Witr prayers with the concluding Tasleem (salutation of peace).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 485 • Tahdhib Al-Ahkam, Part 2, p. 124 • Al-Wafi, Vol. 8, p. 668 • Wasail Al-Shia, Vol. 6, p. 129 • Tafsir Al-Burhan, vol. 5, p. 796

HADITH

1401 - وَ رُوِيَ: «أَنَّ مَنْ قَرَأَ فِي اَلْوَتْرِ بِالْمُعَوِّذَتَيْنِ وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» قِيلَ لَهُ أَبْشِرْ يَا عَبْدَ اَللّٰهِ فَقَدْ قَبِلَ اَللّٰهُ وَتْرَكَ.

والقنوت في كل ركعتين في الثانية قبل الركوع وبعد القراءة، والقراءة بها جهارا. والقنوت في الوتر قبل الركوع. وإن قمت ولم يكن عليك من الوقت بقدر ما تصلي فيه صلاة الليل على ما تريد فصلها وأدرجها إدراجا ، والادراج أن تقرأ في كل ركعة الحمد وحدها، فإن خشيت طلوع الفجر فصل ركعتين وأوتر بالثالثة، وإن طلع الفجر فصل ركعتي الفجر وقد مضى الوقت بما فيه. وإذا صليت من صلاة الليل أربع ركعات من قبل طلوع الفجر فأتم الصلاة طلع الفجر أو لم يطلع. وقد رويت رخصة في أن يصلي الرجل صلاة الليل بعد طلوع الفجر المرة بعد المرة، ولا يتخذ ذلك عادة. وإذا كان عليك قضاء صلاة الليل فقمت وعليك من الوقت بقدر ما تصلي الفائتة وصلاة ليلتك فابدأ بالفائتة فصل ثم صل صلاة ليلتك، فإن كان الوقت بقدر ما تصلي واحدة فصل صلاة ليلتك لئلا تصيرا جميعا قضاء، ثم اقض الصلاة الفائتة من الغد أو بعد ذلك.

H.1401 - It is narrated :

"Whoever recites in the Witr prayer the two protective chapters (Surah Al-Falaq and Surah An-Nas) and *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas), it will be said to him, 'Rejoice, O' servant of Allah {SWT}, for Allah {SWT} has accepted your Witr.'"

[AL SADUQ]

The Qunoot (supplication) is to be performed in every two Rak'ahs, specifically in the second Rak'ah, before bowing (Ruku') and after the recitation, and it should be done aloud. The Qunoot is also performed in the Witr prayer before bowing.

If you stand for prayer but do not have enough time to perform the entire night prayer as intended, then perform it in a summarized form, meaning recite only Surah Al-Fatiha in each Rak'ah. If you fear the approach of Fajr, perform two Rak'ahs and complete the Witr with a third. If Fajr has begun, perform the two Rak'ahs of Fajr prayer as soon as time permits.

If you have managed to pray four Rak'ahs of the night prayer before Fajr, continue and complete the remaining prayers, whether Fajr has begun or not. There is a concession for offering the night prayer after Fajr has begun on occasion, but it should not become habitual.

If you have missed the night prayer and have enough time upon waking to perform both the missed and current night's prayer, begin with the missed prayer and then perform the current one. If there is only enough time for one, perform the current night prayer so that neither becomes overdue, and then make up the missed prayer later, either on the next day or thereafter.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 485 • Al-Wafi, Vol. 8, p. 668

CHAPTER 71 - THE SUPPLICATION OF QUNOOT IN WITR PRAYER

باب - دعاء قنوت الوتر

HADITH 1402 – 1422

1402 - كَانَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَقُولُ فِي قُنُوتِ اَلْوَتْرِ « اَللَّهُمَّ اِهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيمَا أَعْطَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَ لاَ يُقْضَى عَلَيْكَ سُبْحَانَكَ رَبَّ اَلْبَيْتِ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أُومِنُ بِكَ وَ أَتَوَكَّلُ عَلَيْكَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِكَ يَا رَحِيمُ.

H.1402 - The Prophet, peace and blessings be upon him and his family, would say in the Qunoot (supplication) of the Witr prayer:
"O' Allah {SWT}, guide me among those You have guided, and grant me well-being among those You have granted well-being to, and take me under Your care among those You have taken into Your care, and bless me in what You have given, and protect me from the evil of what You have decreed. Indeed, You decree and no one can decree over You. Glory be to You, Lord {AZJ} of the House. I seek Your forgiveness and I turn to You in repentance. I believe in You and rely upon You. There is no power nor strength except with You, O' Most Merciful."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 487 • Al-Wafi, Vol. 8, p. 761

HADITH

1403 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «أَطْوَلُكُمْ قُنُوتاً فِي دَارِ اَلدُّنْيَا أَطْوَلُكُمْ رَاحَةً يَوْمَ اَلْقِيَامَةِ فِي اَلْمَوْقِفِ.

H.1403 - The Messenger of Allah {saws}, peace be upon him and his family, said:
"The one who prolongs their Qunoot (supplication during prayer) the longest in this worldly life will be granted the longest rest on the Day of Resurrection at the Standing (before Allah {SWT})".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 487 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 33 • Al-Amali (by Al-Saduq) Vol. 1, p. 509 • Al-Waezin, volume 2, page 328 • Sulwat al-Hazin, Part 1, p. 254 • Meftah al-Falah, Part 1, p. 309 • Al-Wafi, Vol. 8, p. 757 • Wasail Al-Shia, Vol. 6, p. 291 • Wasail Al-Shia, Vol. 6, p. 292 • Bihar Al Anwar, Vol. 7, p. 303

HADITH

1404 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «اَلْقُنُوتُ فِي يَوْمِ اَلْجُمُعَةِ تَمْجِيدُ اَللَّهِ وَ اَلصَّلاَةُ عَلَى نَبِيِّ اَللَّهِ وَ كَلِمَاتُ اَلْفَرَجِ.

ثم هذا الدعاء .والقنوت في الوتر كقنوتك يوم الجمعة ، ثم تقول قبل دعائك لنفسك:" اللهم تم نورك فهديت فلك الحمد ربنا ، وبسطت يدك فأعطيت فلك الحمد ربنا، وعظم حلمك فعفوت فلك الحمد ربنا، وجهك أكرم الوجوه وجهتك خير الجهات وعطيتك أفضل العطيات وأهنؤها، تطاع ربنا فتشكر، وتعصى ربنا فتغفر لمن شئت، تجيب المضطر وتكشف الضر وتشفي السقيم وتنجي من الكرب العظيم، لا يجزي بالآئك أحد ولا يحصي نعمائك قول قائل، اللهم إليك رفعت الابصار ونقلت الاقدام، ومدت الأعناق، ورفعت الأيدي، ودعيت بالألسن وإليك سرهم ونجواهم في الأعمال ، ربنا اغفر لنا وارحمنا وافتح بيننا وبين قومنا بالحق وأنت خير الفاتحين، اللهم إنا نشكو إليك غيبة نبينا عنا ، وشدة الزمان علينا، ووقوع الفتن بنا، وتظاهر الأعداء علينا وكثرة عدونا وقلة عددنا فرج ذلك يا رب بفتح منك تعجله، ونصر منك تعزه، وإمام عدل تظهره إليه الحق رب العالمين " ثم تقول: أستغفر الله ربي وأتوب إليه سبعين مرة وتعوذ بالله من النار كثيرا.

H.1404 - Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"The Qunoot (supplication during prayer) on the Day of Jumu'ah consists of glorifying Allah {SWT}, sending blessings upon the Prophet of Allah {SWT}, and words of relief (Kalimatu-l-Faraj)".

[AL SADUQ]
In the Qunoot of Witr prayer, say as you do on Jumu'ah, and then say before supplicating for yourself:
'O' Allah {SWT}, Your Light has completed and guided, so for You is praise, our Lord {AZJ}. You have extended Your Hand and granted, so for You is praise, our Lord {AZJ}. Your forbearance has magnified, so You forgave, for You is praise, our Lord {AZJ}.
Your Face (The Aimmah {a.s}) is the most honored of faces, Your direction the best of directions, and Your gifts the finest and most delightful. You are obeyed, our Lord {AZJ}, and You are thankful; You are disobeyed, our Lord {AZJ}, and You forgive whom You wish. You respond to the distressed, relieve hardship, cure the ill, and save from severe trials. None can fully recompense Your blessings or enumerate Your gifts,
O' Allah {SWT}. To You the eyes have turned, the steps have walked, the necks have been raised, the hands have been lifted, and tongues have called You. And to You belongs their secrets and declarations in deeds.
Our Lord {AZJ}, forgive us and have mercy upon us, and decide between us and our people in truth, for You are the best of deciders. O' Allah {SWT}, we complain to You of the absence of our Prophet from among us, the difficulty of the time upon us, the occurrence of trials with us, the intensification of enemies against us, and our few numbers against their many.
Grant relief, O' Lord {AZJ}, through a hastened opening from You, a victory You make strong, and a just Imam to whom You show truth, O' Lord {AZJ} of the worlds.'"
Then, say: "I seek Allah's {SWT} forgiveness, my Lord {AZJ}, and I repent to Him" seventy times and seek refuge in Allah {SWT} often from the Fire.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1405 - وَ رَوَى عُمَرُ بْنُ يَزِيدَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَنْ قَالَ فِي وَتْرِهِ إِذَا أَوْتَرَ: أَسْتَغْفِرُ اَللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ سَبْعِينَ مَرَّةً وَ وَاظَبَ عَلَى ذَلِكَ حَتَّى تَمْضِيَ سَنَةٌ كَتَبَهُ اَللَّهُ عِنْدَهُ مِنَ «اَلْمُسْتَغْفِرِينَ بِالْأَسْحٰارِ » وَ وَجَبَتْ لَهُ اَلْجَنَّةُ وَ اَلْمَغْفِرَةُ مِنَ اَللَّهِ عَزَّ وَ جَلَّ.

H.1405 - It is narrated from Umar ibn Yazid that Imam Al-Sadiq {a.s} said:
"Whoever says during his Witr prayer (while performing the single-unit prayer of Witr) 'Astaghfirullah Rabbi wa Atubu Ilayh' (I seek forgiveness from Allah {SWT}, my Lord {AZJ}, and I turn to Him in repentance) seventy times, and continues to do so regularly until a year passes, Allah {SWT} will write him among 'those who seek forgiveness in the early hours of the morning,' and Paradise and forgiveness from Allah {SWT}, the Mighty and Glorious, will become obligatory for him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 489 • Wasail Al-Shia, Vol. 6, p. 279

HADITH

1406 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِسْتَغْفِرِ اَللَّهَ فِي اَلْوَتْرِ سَبْعِينَ مَرَّةً تَنْصِبُ يَدَكَ اَلْيُسْرَى وَ تَعُدُّ بِالْيُمْنَى اَلِاسْتِغْفَارَ وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَسْتَغْفِرُ اَللَّهَ فِي اَلْوَتْرِ سَبْعِينَ مَرَّةً وَ يَقُولُ» «هَذَا مَقَامُ اَلْعَائِذِ بِكَ مِنَ اَلنَّارِ سَبْعَ مَرَّاتٍ.

H.1406 - It is narrated from Abdullah ibn Abi Ya'fur that Abu Abdullah {a.s} said:
"Seek forgiveness from Allah {SWT} during the Witr prayer seventy times, while raising your left hand and counting the invocations with your right hand.
The Messenger of Allah {saws} and his family, used to seek forgiveness from Allah {SWT} in the Witr prayer seventy times and would say,
'This is the position of one seeking refuge in You from the Fire,' seven times."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 489 • Al-Wafi, Vol. 8, p. 759

HADITH

1407 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَدْعُو فِي اَلْوَتْرِ عَلَى اَلْعَدُوِّ وَ إِنْ شِئْتَ سَمَّيْتَهُمْ وَ تَسْتَغْفِرُ وَ تَرْفَعُ يَدَيْكَ فِي اَلْوَتْرِ حِيَالَ وَجْهِكَ وَ إِنْ شِئْتَ فَتَحْتَ ثَوْبَكَ.

H.1407 - It is narrated from Abdullah ibn Sinan that Abu Abdullah Imam Al-Sadiq {a.s} said: "You may supplicate against the enemy during the Witr prayer, and if you wish, you may name them specifically. You should seek forgiveness, raising your hands during the Witr prayer level with your face, or, if you wish, you may open your cloak (covering) while doing so".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 489 • Tahdhib Al-Ahkam, Part 2, p. 131 • Al-Wafi, Vol. 8, p. 758

HADITH

1408 - وَ كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ سَيِّدُ اَلْعَابِدِينَ يَقُولُ: «اَلْعَفْوَ اَلْعَفْوَ» ثَلاَثَمِائَةِ مَرَّةٍ فِي اَلْوَتْرِ فِي اَلسَّحَرِ.

H.1408 - It is narrated that Imam Ali ibn al-Hussain (a.s), the Master of Worshippers (Zain al-Abidin), used to say, "Al-'Afw, Al-'Afw (Pardon, Pardon)" three hundred times during the Witr prayer at the time of Suhoor (the pre-dawn hours).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 489 • Al-Wafi, Vol. 8, p. 759

HADITH

1409 - وَ رَوَى مَعْرُوفُ بْنُ خَرَّبُوذَ عَنْ أَحَدِهِمَا يَعْنِي أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «قُلْ فِي قُنُوتِ اَلْوَتْرِ: لاَ إِلَهَ إِلاَّ اَللَّهُ اَلْحَلِيمُ اَلْكَرِيمُ لاَ إِلَهَ إِلاَّ اَللَّهُ اَلْعَلِيُّ اَلْعَظِيمُ سُبْحَانَ اَللَّهِ رَبِّ اَلسَّمَاوَاتِ اَلسَّبْعِ وَ رَبِّ اَلْأَرَضِينَ اَلسَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ اَلْعَرْشِ اَلْعَظِيمِ اَللَّهُمَّ أَنْتَ «اَللّٰهُ نُورُ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضِ» وَ أَنْتَ اَللَّهُ زَيْنُ اَلسَّمَاوَاتِ وَ اَلْأَرْضِ وَ أَنْتَ اَللَّهُ جَمَالُ اَلسَّمَاوَاتِ وَ اَلْأَرْضِ وَ أَنْتَ اَللَّهُ عِمَادُ اَلسَّمَاوَاتِ وَ اَلْأَرْضِ وَ أَنْتَ اَللَّهُ قِوَامُ اَلسَّمَاوَاتِ وَ اَلْأَرْضِ وَ أَنْتَ اَللَّهُ صَرِيخُ اَلْمُسْتَصْرِخِينَ وَ أَنْتَ اَللَّهُ غِيَاثُ اَلْمُسْتَغِيثِينَ وَ أَنْتَ اَللَّهُ اَلْمُفَرِّجُ عَنِ اَلْمَكْرُوبِينَ وَ أَنْتَ اَللَّهُ اَلْمَرْوِّحُ عَنِ اَلْمَغْمُومِينَ وَ أَنْتَ اَللَّهُ مُجِيبُ دَعْوَةِ اَلْمُضْطَرِّينَ وَ أَنْتَ اَللَّهُ إِلَهُ اَلْعَالَمِينَ وَ أَنْتَ اَللَّهُ اَلرَّحْمَنُ اَلرَّحِيمُ وَ أَنْتَ اَللَّهُ كَاشِفُ اَلسُّوءِ وَ أَنْتَ اَللَّهُ بِكَ مُنْزَلٌ كُلُّ حَاجَةٍ يَا اَللَّهُ لَيْسَ يَرُدُّ غَضَبَكَ إِلاَّ حِلْمُكَ وَ لاَ يُنْجِي مِنْ عَذَابِكَ إِلاَّ رَحْمَتُكَ وَ لاَ يُنْجِي مِنْكَ إِلاَّ اَلتَّضَرُّعُ إِلَيْكَ فَهَبْ لِي مِنْ لَدُنْكَ يَا إِلَهِي رَحْمَةً تُغْنِينِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ بِالْقُدْرَةِ اَلَّتِي بِهَا أَحْيَيْتَ جَمِيعَ مَا فِي اَلْبِلاَدِ وَ بِهَا تَنْشُرُ مَيْتَ اَلْعِبَادِ وَ لاَ تُهْلِكْنِي غَمّاً حَتَّى تَغْفِرَ لِي وَ تَرْحَمَنِي وَ تُعَرِّفَنِي اَلاِسْتِجَابَةَ فِي دُعَائِي وَ أَرْزُقْنِي اَلْعَافِيَةَ إِلَى مُنْتَهَى أَجَلِي وَ أَقِلْنِي عَثْرَتِي وَ لاَ تُشْمِتْ بِي عَدُوِّي وَ لاَ تُمَكِّنْهُ مِنْ رَقَبَتِي اَللَّهُمَّ إِنْ رَفَعْتَنِي فَمَنْ ذَا اَلَّذِي يَضَعُنِي وَ إِنْ وَضَعْتَنِي فَمَنْ ذَا اَلَّذِي يَرْفَعُنِي وَ إِنْ أَهْلَكْتَنِي فَمَنْ ذَا اَلَّذِي يَحُولُ بَيْنَكَ وَ بَيْنِي أَوْ يَتَعَرَّضُ لَكَ فِي شَيْءٍ مِنْ أَمْرِي وَ قَدْ عَلِمْتُ أَنْ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَ لاَ فِي نَقِمَتِكَ عَجَلَةٌ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ اَلْفَوْتَ وَ إِنَّمَا يَحْتَاجُ إِلَى اَلظُّلْمِ اَلضَّعِيفُ وَ قَدْ تَعَالَيْتَ عَنْ ذَلِكَ يَا إِلَهِي فَلاَ تَجْعَلْنِي لِلْبَلاَءِ غَرَضاً وَ لاَ لِنَقِمَتِكَ نَصَباً وَ مَهِّلْنِي وَ نَفِّسْنِي وَ أَقِلْنِي عَثْرَتِي وَ لاَ تُتْبِعْنِي بِبَلاَءِ عَلَى أَثَرِ بَلاَءٍ فَقَدْ تَرَى ضَعْفِي وَ قِلَّةَ حِيلَتِي أَسْتَعِيذُ بِكَ اَللَّيْلَةَ فَأَعِذْنِي وَ أَسْتَجِيرُ بِكَ مِنَ اَلنَّارِ فَأَجِرْنِي وَ أَسْأَلُكَ اَلْجَنَّةَ فَلاَ تَحْرِمْنِي ثُمَّ أَدْعُ اَللَّهَ بِمَا أَحْبَبْتَ وَ اِسْتَغْفِرِ اَللَّهَ سَبْعِينَ مَرَّةً.

H.1409 - It is narrated by Ma'ruf ibn Kharbudh from one of them, meaning Imam Muhammad ibn Ali Al-Baqir {a.s} and Imam Jafar ibn Muhammad Al-Sadiq {a.s}:
"Recite in the Qunoot of Witr:
'There is no god but Allah {SWT}, the Forbearing, the Generous. There is no god but Allah {SWT}, the Most High, the Mighty. Glory be to Allah {SWT}, the Lord {AZJ} of the seven heavens and the seven earths, and whatever is within them and between them, and Lord {AZJ} of the Great Throne. O' Allah {SWT}, You are the Light of the heavens and the earth. You are Allah {SWT}, the Ornament of the heavens and the earth. You are Allah {SWT}, the Beauty of the heavens and the earth. You are Allah {SWT}, the Pillar of the heavens and the earth. You are Allah {SWT}, the Sustainer of the heavens and the earth. You are Allah {SWT}, the Helper of those who cry for help. You are Allah {SWT}, the Reliever of the distressed. You are Allah {SWT}, the One who answers the prayer of the distressed. You are Allah {SWT}, the God of the worlds. You are Allah {SWT}, the Most Merciful, the Most Compassionate. You are Allah {SWT}, the Remover of hardship. You are Allah {SWT}; with You every need is resolved.
O' Allah {SWT}, nothing repels Your anger except Your forbearance. Nothing delivers from Your punishment except Your mercy, and nothing can rescue me from You except pleading with You. So grant me, O' my God, mercy from You that suffices me from the mercy of any other than You, by the power which You revived all in the lands and by which You revive the dead among Your servants.
Do not destroy me with anguish until You forgive me, have mercy on me, and make known to me the response to my supplication. Grant me well-being until the end of my life.
Overlook my missteps, do not let my enemies gloat over me, and do not grant them control over me.
O' Allah {SWT}, if You elevate me, who can bring me down? If You bring me down, who can elevate me? If You destroy me, who can intervene between You and me or interfere in any matter of mine? I know that there is no injustice in Your rule and no haste in Your punishment. The one who rushes is he who fears loss, and only the weak resort to injustice. You are far above all of this, my God. So do not make me a target for affliction, nor a subject for Your wrath.
Grant me respite, relieve me, forgive my faults, and do not follow one trial with another. You see my weakness and lack of resources. I seek refuge with You this night, so protect me. I seek Your protection from the Fire, so protect me. I ask You for Paradise, so do not deny it to me.'
Then call upon Allah {SWT} with whatever you wish and seek His forgiveness seventy times."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 490 • Meftah al-Falah, Part 1, p. 326 • Al-Wafi, Vol. 8, p. 759 • Bihar Al Anwar, Vol. 84, p. 203 • Bihar Al-Anwar, Vol. 84, p. 268

HADITH

1410 - وَ رُوِيَ عَنْ أَبِي حَمْزَةَ اَلثُّمَالِيِّ قَالَ: كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ يَقُولُ فِي آخِرِ وَتْرِهِ وَ هُوَ قَائِمٌ « رَبِّ أَسَأْتُ وَ ظَلَمْتُ نَفْسِي وَ بِئْسَ مَا صَنَعْتُ وَ هَذِهِ يَدَايَ جَزَاءً بِمَا صَنَعَتَا » قَالَ ثُمَّ يَبْسُطُ يَدَيْهِ جَمِيعاً قُدَّامَ وَجْهِهِ وَ يَقُولُ: « وَ هَذِهِ رَقَبَتِي خَاضِعَةٌ لَكَ لِمَا أَتَتْ » قَالَ ثُمَّ يُطَأْطِئُ رَأْسَهُ وَ يَخْضَعُ بِرَقَبَتِهِ ثُمَّ يَقُولُ: « وَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ فَخُذْ لِنَفْسِكَ اَلرِّضَا مِنْ نَفْسِي حَتَّى تَرْضَى لَكَ اَلْعُتْبَى لاَ أَعُودُ لاَ أَعُودُ لاَ أَعُودُ » قَالَ وَ كَانَ وَ اَللَّهِ إِذَا قَالَ «لاَ أَعُودُ» لَمْ يَعُدْ.

H.1410 - It is narrated by Abu Hamzah al-Thumali that Imam Ali ibn al-Hussain {a.s} would say in the last part of his Witr prayer while standing:
"My Lord {AZJ}, I have committed wrongs and wronged myself, and what a terrible thing I have done. Here are my hands as recompense for what they have done."
Then he would raise both his hands before his face and say:
"And here is my neck, humbled before You for what it has done."
He would then bow his head and humble his neck and continue:
"Here I am before You; take from my soul the satisfaction that pleases You until You are content. To You belongs all repentance. I will not return, I will not return, I will not return [to sin]."
It is reported that by Allah {SWT}, when He said: "I will not return," he never returned [to the sin].

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 491 • Al-Wafi, Vol. 8, p. 762 • Bihar Al-Anwar, Vol. 84, p. 276 • Mustadrak Al-Wasail, Vol. 4, p. 416

HADITH

1411 - وَ رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلْقُنُوتُ فِي اَلْوَتْرِ اِسْتِغْفَارٌ وَ فِي اَلْفَرِيضَةِ اَلدُّعَاءُ.

H.1411 - It is narrated by Abdur-Rahman ibn Abi Abdullah from Imam Al-Sadiq {a.s} that He said:
"The Qunoot (supplication) in the Witr prayer is for seeking forgiveness, while in the obligatory (prayers) it is for supplication (general prayers)".

[REFERENCES] Al-Kafi, Volume 3, p. 340 • Al-Kafi, Volume 3, p. 450 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 491 • Tahdhib Al-Ahkam, Part 2, p. 131 • Al-Wafi, Vol. 8, p. 755 • Wasail Al-Shia, Vol. 6, p. 276

HADITH

1412 - وَ كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَدْعُو فِي قُنُوتِ اَلْوَتْرِ بِهَذَا اَلدُّعَاءِ « اَللَّهُمَّ خَلَقْتَنِي بِتَقْدِيرٍ وَ تَدْبِيرٍ وَ تَبْصِيرٍ بِغَيْرِ تَقْصِيرٍ وَ أَخْرَجْتَنِي مِنْ «ظُلُمَاتٍ ثَلاَثٍ » بِحَوْلِكَ وَ قُوَّتِكَ أُحَاوِلُ اَلدُّنْيَا ثُمَّ أُزَايِلُهَا ثُمَّ أُزَايِلُهَا وَ آتَيْتَنِي فِيهَا اَلْكَلاَ وَ اَلْمَرْعَى وَ بَصَّرْتَنِي فِيهَا اَلْهُدَى فَنِعْمَ اَلرَّبُّ أَنْتَ وَ نِعْمَ اَلْمَوْلَى فَيَا مَنْ كَرَّمَنِي وَ شَرَّفَنِي وَ نَعَّمَنِي أَعُوذُ بِكَ مِنَ اَلزَّقُّومِ وَ أَعُوذُ بِكَ مِنَ اَلْحَمِيمِ وَ أَعُوذُ بِكَ مِنْ مَقِيلٍ فِي اَلنَّارِ بَيْنَ أَطْبَاقِ اَلنَّارِ فِي ظِلاَلِ اَلنَّارِ يَوْمَ اَلنَّارِ يَا رَبَّ اَلنَّارِ اَللَّهُمَّ إِنِّي أَسْأَلُكَ مَقِيلاً فِي اَلْجَنَّةِ بَيْنَ أَنْهَارِهَا وَ أَشْجَارِهَا وَ ثِمَارِهَا وَ رَيْحَانِهَا وَ خَدَمِهَا وَ أَزْوَاجِهَا اَللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ اَلْخَيْرِ رِضْوَانَكَ وَ اَلْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ شَرِّ اَلشَّرِّ سَخَطِكَ وَ اَلنَّارِ هَذَا مَقَامُ اَلْعَائِذِ بِكَ مِنَ اَلنَّارِ ثَلاَثَ مَرَّاتٍ اَللَّهُمَّ اِجْعَلْ خَوْفَكَ فِي جَسَدِي كُلِّهِ وَ اِجْعَلْ قَلْبِي أَشَدَّ مَخَافَةً لَكَ مِمَّا هُوَ وَ اِجْعَلْ لِي فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ حَظّاً وَ نَصِيباً مِنْ عَمَلٍ بِطَاعَتِكَ وَ اِتِّبَاعِ مَرْضَاتِكَ اَللَّهُمَّ أَنْتَ مُنْتَهَى غَايَتِي وَ رَجَائِي وَ مَسْأَلَتِي وَ طَلِبَتِي أَسْأَلُكَ يَا إِلَهِي كَمَالَ اَلْإِيمَانِ وَ تَمَامَ اَلْيَقِينِ وَ صِدْقَ اَلتَّوَكُّلِ عَلَيْكَ وَ حُسْنَ اَلظَّنِّ بِكَ يَا سَيِّدِي اِجْعَلْ إِحْسَانِي مُضَاعَفاً وَ صَلاَتِي تَضَرُّعاً وَ دُعَائِي مُسْتَجَاباً وَ عَمَلِي مَقْبُولاً وَ سَعْيِي مَشْكُوراً وَ ذَنْبِي مَغْفُوراً وَ لَقِّنِي مِنْكَ «نَضْرَةً وَ سُرُوراً» وَ صَلَّى اَللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

H.1412 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} would supplicate in the Qunoot of Witr with this supplication:
"O' Allah {SWT}, You created me with precise measurement, arrangement, and foresight without any negligence. You brought me out of 'three layers of darkness' by Your strength and power. I attempt to engage with this world, then I turn away from it, and then I leave it behind. You provided me with sustenance and care in it and guided me within it, so blessed is the Lord {AZJ} and excellent is the Master. O' the One who honored and elevated me and bestowed upon me Your bounties, I seek refuge in You from the tree of Zaqqum, I seek refuge in You from boiling water (al-Hameem), and I seek refuge in You from a resting place in the Fire, amidst the layers of the Fire, under the shadows of the Fire on the Day of Fire. O' Lord {AZJ} of the Fire! O' Allah {SWT}, I ask You for a place to rest in Paradise among its rivers, trees, fruits, sweet scents, attendants, and spouses. O' Allah {SWT}, I ask You for the best of all good - Your pleasure and Paradise, and I seek refuge in You from the worst of all evil - Your wrath and the Fire. This is the station of one seeking refuge in You from the Fire." (He would repeat this three times). "O' Allah {SWT}, place Your fear throughout my body and make my heart fear You more intensely than it does now. Grant me, in every day and night, a share and portion of deeds dedicated to Your obedience and seeking Your pleasure. O' Allah {SWT}, You are the ultimate aim of my efforts, my hope, my requests, and my needs. I ask You, O' my God, for perfect faith, complete certainty, sincere reliance upon You, and a good opinion of You, my Master. Multiply my good deeds, make my prayers an expression of humility, accept my supplications, approve of my actions, thank my efforts, forgive my sins, and grant me 'radiance and joy' from You. May Allah {SWT} bless Muhammad and his family."

[REFERENCES] Man La Yahduruhu Al-Faqih, V.1, p. 491 • Al-Wafi, V. 8, p. 761 • Bihar Al-Anwar, V. 84, p. 269

HADITH

1413 - وروى محمد بن مسلم عن أبي جعفر عليه السلام قال: " القنوت في كل ركعتين في التطوع والفريضة.

H.1413 - Muhammad ibn Muslim narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"There is Qunoot (a supplication) in every two rak'ahs of the optional (supererogatory) and obligatory prayers."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1414 - وروى عنه زرارة أنه قال: " القنوت في كل الصلوات.

H.1414 - Zurarah narrated from Him (Imam Abu Ja'far {a.s}) that He said:
"Qunoot (a supplication) is to be recited in all prayers."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1415 - وَ رَوَى أَبَانُ بْنُ عُثْمَانَ عَنِ اَلْحَلَبِيِّ: أَنَّهُ قَالَ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أُسَمِّي اَلْأَئِمَّةَ عَلَيهِمُ اَلسَّلاَمُ فِي اَلصَّلاَةِ فَقَالَ «أَجْمِلْهُمْ.

H.1415 - Aban ibn Uthman narrated from Al-Halabi that he said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}: "Shall I mention the names of the Imams {a.s} during the prayer?"
Imam {a.s} replied: "Summarize them".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 493 • Tahdhib Al-Ahkam, Part 2, p. 131 • Tahdhib Al-Ahkam, Part 2, p. 326 • Al-Wafi, Vol. 8, p. 886

HADITH

1416 - وقال عليه السلام: " كل ما ناجيت به ربك في الصلاة فليس بكلام.

H.1416 - Imam {a.s} said:
"Whatever you whisper to your Lord {AZJ} in prayer is not considered speech".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1417 - وَ رُوِيَ عَنْ أَبِي وَلاَّدٍ حَفْصِ بْنِ سَالِمٍ اَلْحَنَّاطِ أَنَّهُ قَالَ سَمِعْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ يَقُولُ: «لاَ بَأْسَ بِأَنْ يُصَلِّيَ اَلرَّجُلُ رَكْعَتَيْنِ مِنَ اَلْوَتْرِ ثُمَّ يَنْصَرِفَ فَيَقْضِيَ حَاجَتَهُ ثُمَّ يَرْجِعَ فَيُصَلِّيَ رَكْعَةً.

ولا بأس أن يصلي الرجل ركعتين من الوتر ثم يشرب الماء ويتكلم وينكح ويقضي ما شاء من حاجة ويحدث وضوءا ثم يصلي الركعة قبل أن يصلي الغداة.

H.1417 - It is narrated from Abu Walad Hafs bin Salim Al-Hannat that He said:
"I heard Imam Jafar ibn Muhammad Al-Sadiq {a.s} say,
'There is no harm if a person prays two units (rak'ahs) of Witr prayer, then turns away to fulfil a need, and then returns to pray one unit (rak'ah).'".

[AL SADUQ]
There is no issue if a person prays two rak'ahs of Witr, then drinks water, speaks, engages in intimacy, fulfils any need, or renews ablution, and then performs the remaining single rak'ah before the Fajr prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 493 • Meftah al-Falah, Part 1, p. 323

HADITH

1418 - وَ سَأَلَ مُعَاوِيَةُ بْنُ عَمَّارٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْقُنُوتِ فِي اَلْوَتْرِ قَالَ «قَبْلَ اَلرُّكُوعِ» قَالَ فَإِنْ نَسِيتُ أَقْنُتُ إِذَا رَفَعْتُ رَأْسِي فَقَالَ «لاَ.

قال مصنف هذا الكتاب: حكم من ينسى القنوت حتى يركع أن يقنت إذا رفع رأسه من الركوع، وإنما منع الصادق عليه السلام من ذلك في الوتر والغداة خلافا للعامة لأنهم يقنتون فيهما بعد الركوع وإنما أطلق ذلك في سائر الصلوات لان جمهور العامة لا يرون القنوت فيها فإذا فرغ الانسان من الوتر صلى ركعتي الفجر

H.1418 - Mu'awiya bin Ammar asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} bout the position of Qunoot (supplication) in the Witr prayer.
Imam {a.s} said: "It is done before the bowing (ruku')."
Mu'awiya then asked: "What if I forget it?"
Abu Abdullah {a.s} replied: "No (do not perform it after lifting your head from bowing)."

[AL SADUQ]
The author of this book stated: If someone forgets the Qunoot until they bow (ruku'), they should perform the Qunoot when they raise their head from the bowing position. However, Imam Al-Sadiq {a.s}, prohibited this for Witr and Fajr (Dawn) prayers, differing from the general practice of the public, as they perform Qunoot after the bowing. He permitted this for other prayers because the majority of the public do not see Qunoot as necessary in them. When a person completes the Witr prayer, they should proceed to pray the two rak'ahs of Fajr.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1419 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «صَلِّ رَكْعَتَيِ اَلْفَجْرِ قَبْلَ اَلْفَجْرِ وَ عِنْدَهُ وَ بُعَيْدَهُ تَقْرَأُ فِي اَلْأُولَى اَلْحَمْدَ وَ «قُلْ يا أَيُّهَا اَلْكَافِرُونَ» وَ فِي اَلثَّانِيَةِ اَلْحَمْدَ وَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ».

ويجوز للرجل أن يحشوهم في صلاة الليل حشوا وكلما قرب من الفجر فهو أفضل فإذا طلع الفجر فصل الغداة وافصل بين ركعتي الفجر وبين الغداة باضطجاع ويجزيك التسليم

H.1419 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Pray the two rak'ahs of Fajr (supererogatory prayer) before Fajr, at its time, or shortly thereafter.
In the first rak'ah, recite Surah Al-Fatiha and *'Qul ya-ayyuhal kafirun'* (Surah al-Kafirun),
In the second rak'ah, recite Al-Hamd and *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas)."

[AL SADUQ]
It is permissible for a person to combine (or perform rapidly) multiple units in the night prayer, and the closer it is to Fajr (dawn), the more virtuous it is.
When Fajr begins, perform the Fajr prayer and separate between the two units of Fajr and the main Fajr prayer by lying down briefly.
And the Tasleem (salutation ending the prayer) suffices for you.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 493 • Al-Wafi, Vol. 7, p. 318 • Wasail Al-Shia, Vol. 4, p. 269

HADITH

1420 - فَقَدْ قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «أَيُّ قَطْعٍ أَقْطَعُ مِنَ اَلتَّسْلِيمِ.

H.1420 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"What ending is more complete than the Tasleem (salutation)?"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1421 - وَ رُوِيَ عَنْ سَعِيدِ اَلْأَعْرَجِ أَنَّهُ قَالَ: قُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ جُعِلْتُ فِدَاكَ إِنِّي أَكُونُ فِي اَلْوَتْرِ وَ أَكُونُ قَدْ نَوَيْتُ اَلصَّوْمَ وَ أَكُونُ فِي اَلدُّعَاءِ وَ أَخَافُ اَلْفَجْرَ وَ أَكْرَهُ أَنْ أَقْطَعَ عَلَى نَفْسِي اَلدُّعَاءَ وَ أَشْرَبَ اَلْمَاءَ وَ تَكُونُ اَلْقُلَّةُ أَمَامِي قَالَ فَقَالَ لِي «فَاخْطُ إِلَيْهَا اَلْخُطْوَةَ وَ اَلْخُطْوَتَيْنِ وَ اَلثَّلاَثَ وَ اِشْرَبْ وَ اِرْجِعْ إِلَى مَكَانِكَ وَ لاَ تَقْطَعْ عَلَى نَفْسِكَ اَلدُّعَاءَ.

H.1421 - It is narrated from Sa'id al-A'raj that He said:
I said to Imam Jafar ibn Muhammad Al-Sadiq {a.s}
"May I be your ransom, sometimes I am in the Witr prayer and have already intended to fast. I am engaged in supplication and I fear the approach of dawn, but I dislike interrupting my supplication to drink water, and there is a water jug in front of me."
Imam {a.s} said to me: "Take a step, two, or three towards it, drink, and then return to your place without interrupting your supplication."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 494 • Wasail Al-Shia, Vol. 7, p. 279

HADITH

1422 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَنْتَ اِنْصَرَفْتَ مِنَ اَلْوَتْرِ فَقُلْ: سُبْحَانَ رَبِّيَ اَلْمَلِكِ اَلْقُدُّوسِ اَلْعَزِيزِ اَلْحَكِيمِ ثَلاَثَ مَرَّاتٍ ثُمَّ تَقُولُ يَا حَيُّ يَا قَيُّومُ يَا بَرُّ يَا رَحِيمُ يَا غَنِيُّ يَا كَرِيمُ أَرْزُقْنِي مِنَ اَلتِّجَارَةِ أَعْظَمَهَا فَضْلاً وَ أَوْسَعَهَا رِزْقاً وَ خَيْرَهَا لِي عَاقِبَةً فَإِنَّهُ لاَ خَيْرَ فِيمَا لاَ عَاقِبَةَ لَهُ.

H.1422 - Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"When you finish the Witr prayer, say:
'Glory be to my Lord {AZJ}, the Sovereign, the Holy, the Mighty, the Wise,' three times.
Then say:
'O' Ever-Living, O' Self-Subsisting, O' Beneficent, O' Merciful, O' Rich, O' Generous, provide me with the best and most profitable trade, the widest provision, and the best outcome for me, for there is no goodness in anything that does not have a favorable end.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 494 • Al-Wafi, Vol. 8, p. 814

CHAPTER 72 - THE DISCUSSION ON RECLINING BETWEEN THE TWO UNITS OF FAJR PRAYER AND THE MORNING PRAYER

باب - القول في الضجعة بين ركعتي الفجر وركعتي الغداة

HADITH 1423

اضطجع بين ركعتي الفجر وركعتي الغداة على يمينك مستقبل القبلة وقل في ضجعتك استمسكت بعروة الله الوثقى التي لا انفصام لها، واعتصمت بحبل الله المتين، وأعوذ بالله من شر فسقة العرب والعجم، وأعوذ بالله من شر فسقه الجن والإنس ، سبحان رب الصباح، فالق الاصباح، سبحان رب الصباح، فالق الاصباح، سبحان رب الصباح فالق الاصباح " ثم تقول: " بسم الله وضعت جنبي لله، فوضت أمري إلى الله أطلب حاجتي من الله توكلت على الله حسبي الله ونعم الوكيل ومن يتوكل على الله فهو حسبه إن الله بالغ أمره قد جعل الله لكل شئ قدرا اللهم ومن أصبح وحاجته إلى مخلوق فإن حاجتي ورغبتي إليك " وتقرأ خمس آيات من آخر آل عمران " إن في خلق السماوات والأرض - إلى قوله: - إنك لا تخلف الميعاد. وصل على محمد وآله مائة مرة فإنه

[AL SADUQ]
Between the two Rak'ahs of Fajr and the two Rak'ahs of Ghadah (morning prayer), lie down on your right side facing the Qibla and say:
"I have held firmly to the strong rope of Allah {SWT} which cannot be broken, and I have sought refuge in the strong handhold of Allah {SWT}. I seek refuge in Allah {SWT} from the evil of the wicked among the Arabs and non-Arabs, and I seek refuge in Allah {SWT} from the evil of the wicked among the jinn and humans. Glory be to the Lord {AZJ} of the morning, the one who splits the morning, Glory be to the Lord {AZJ} of the morning, the one who splits the morning, Glory be to the Lord {AZJ} of the morning, the one who splits the morning."
Then say: "In the name of Allah {SWT}, I have placed my side (for rest) for Allah {SWT}, I have entrusted my affair to Allah {SWT}, I seek my needs from Allah {SWT}, I have relied upon Allah {SWT}; sufficient for me is Allah {SWT}, and an excellent guardian is He. And whoever relies upon Allah {SWT}, He will suffice him. Indeed, Allah {SWT} accomplishes His command. Allah {SWT} has set a measure for everything.
O' Allah {SWT}, and if anyone begins their day in need of a created being, then my need and desire are towards You alone."
Then recite five verses from the end of Surat Al-Imran: "Indeed, in the creation of the heavens and the earth..." until the verse: "Indeed, You do not fail in Your promise".
Conclude by sending blessings upon Muhammad and his family one hundred times.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1423 - فَإِنَّهُ رُوِيَ: «أَنَّهُ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ مِائَةَ مَرَّةٍ بَيْنَ رَكْعَتَيِ اَلْفَجْرِ وَ رَكْعَتَيِ اَلْغَدَاةِ وَقَى اَللَّهُ وَجْهَهُ حَرَّ اَلنَّارِ وَ مَنْ قَالَ مِائَةَ مَرَّةٍ: سُبْحَانَ رَبِّيَ اَلْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اَللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ بَنَى اَللَّهُ لَهُ بَيْتاً فِي اَلْجَنَّةِ وَ مَنْ قَرَأَ إِحْدَى وَ عِشْرِينَ مَرَّةً «قُلْ هُوَ اَللَّهُ أَحَدٌ» بَنَى اَللَّهُ لَهُ بَيْتاً فِي اَلْجَنَّةِ فَإِنْ قَرَأَهَا أَرْبَعِينَ مَرَّةً غَفَرَ اَللَّهُ لَهُ.

H.1423 - It has been narrated: "Whoever sends blessings upon Muhammad and his family one hundred times between the two Rak'ahs of Fajr and the two Rak'ahs of Ghadah (morning prayer), Allah {SWT} will protect his face from the heat of Hellfire.
Whoever says one hundred times:
'Glory is to my Lord {AZJ}, the Most Great, and with His praise. I seek forgiveness from Allah {SWT}, my Lord {AZJ}, and I turn to Him in repentance,' Allah {SWT} will build for him a house in Paradise.
And whoever recites *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) twenty-one times, Allah {SWT} will build for him a house in Paradise. If he recites it forty times, Allah {SWT} will forgive him."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 495 • Wasail Al-Shia, Vol. 6, p. 494

CHAPTER 73 - RECOMMENDED PLACES TO READ SURAH AL-IKHLAS AND SURAH AL KAFIRUN

باب - المواضع التي يستحب أن يقرأ فيها قل هو الله أحد و قل يا أيها الكافرون

HADITH 1424

1424 - «لاَ تَدَعْ أَنْ تَقْرَأَ «قُلْ هُوَ اَللّٰهُ أَحَدٌ» وَ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» فِي سَبْعَةِ مَوَاطِنَ فِي اَلرَّكْعَتَيْنِ اَلْأَوَّلَتَيْنِ مِنْ صَلاَةِ اَللَّيْلِ وَ فِي اَلرَّكْعَتَيْنِ اَللَّتَيْنِ قَبْلَ اَلْفَجْرِ وَ رَكْعَتَيِ اَلزَّوَالِ وَ فِي اَلرَّكْعَتَيْنِ اَللَّتَيْنِ بَعْدَ اَلْمَغْرِبِ وَ رَكْعَتَيِ اَلطَّوَافِ وَ رَكْعَتَيِ اَلْإِحْرَامِ وَ اَلْفَجْرِ إِذَا أَصْبَحْتَ بِهَا.

H.1424 - Do not neglect to recite *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) and *'Qul ya-ayyuhal kaafirun'* (Surah al-Kafirun) in seven positions: in the first two Rak'ahs of the Night Prayer, in the two Rak'ahs before Fajr, in the two Rak'ahs of Dhuha (mid-morning), in the two Rak'ahs after Maghrib, in the two Rak'ahs of Tawaf (circumambulation), in the two Rak'ahs of Ihram (intention for Hajj or Umrah), and at Fajr when you begin the day with them.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 74 - THE BEST OF THE VOLUNTARY PRAYERS (NAWAFIL)

باب - أفضل النوافل

HADITH -

قال أبى - رضي الله عنه - في رسالته إلي: اعلم يا بنى إن أفضل النوافل ركعتا الفجر، وبعدهما ركعة الوتر، وبعدها ركعتا الزال، وبعدهما نوافل المغرب، وبعدها تمام صلاة الليل، وبعدها تمام نوافل النهار.

[AL SADUQ]
My father, may Allah {SWT} be pleased with him, mentioned in his letter to me:
'Know, my son, that the best of the supererogatory (nafl) prayers are the two Rak'ahs of Fajr, followed by the single Rak'ah of Witr, then the two Rak'ahs of Dhuha (mid-morning prayer), then the supererogatory prayers after Maghrib, then the completion of the Night Prayer, and finally, the completion of the daytime supererogatory prayers.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 75 – MAKING UP THE NIGHT PRAYER

باب - قضاء صلاة الليل

HADITH 1425 – 1435

1425 - قَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «كُلُّ مَا فَاتَكَ بِاللَّيْلِ فَاقْضِهِ بِالنَّهَارِ قَالَ اَللَّهُ تَبَارَكَ وَ تَعَالَى: «وَ هُوَ اَلَّذِي جَعَلَ اَللَّيْلَ وَ اَلنَّهٰارَ خِلْفَةً لِمَنْ أَرٰادَ أَنْ يَذَّكَّرَ أَوْ أَرٰادَ شُكُوراً » »

يعنى أن يقضى الرجل ما فاته بالليل بالنهار، وما فاته بالنهار بالليل. واقض ما فاتك من صلاة الليل أي وقت شئت من ليل أو نهار ما لم يكن وقت فريضة وإن فاتتك فريضة فصلها إذا ذكرت فان ذكرتها وأنت في وقت فريضة أخرى فصل التي أنت في وقتها ثم صل الصلاة الفائتة.

H.1425 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "Whatever you miss during the night, make it up during the day, as Allah {SWT} the Exalted said: 'And it is He who made the night and the day in succession for whoever desires to remember or desires gratitude.'".

[AL SADUQ]

This means that a person should make up what he missed at night during the day and what he missed during the day during the night. Make up what you missed of the Night Prayer at any time, whether day or night, as long as it is not during the time of an obligatory prayer.

If you have missed an obligatory prayer, perform it whenever you remember. However, if you recall it during the time of another obligatory prayer, perform the prayer for the current time first, and then perform the missed prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 496 • Al-Wafi, Vol. 8, p. 1027

HADITH

1426 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «قَضَاءُ صَلاَةِ اَللَّيْلِ بَعْدَ اَلْغَدَاةِ وَ بَعْدَ اَلْعَصْرِ مِنْ سِرِّ آلِ مُحَمَّدٍ اَلْمَخْزُونِ.

وقد روي نهى عن الصلاة عند طلوع الشمس وعند غروبها لان الشمس تطلع بين قرني شيطان وتغرب بين قرني شيطان إلا أنه روي لي جماعة من مشائخنا عن:

H.1426 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"Making up the Night Prayer after the Morning Prayer and after the Afternoon Prayer is among the hidden secrets of the Family of Muhammad."

[AL SADUQ]

Additionally, it has been narrated that there is a prohibition on performing prayers at the time of sunrise and sunset because the sun rises and sets between the horns of Shaytan (Satan). However, a group of our elders narrated (In the next Hadith)

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 497 • Al-Wafi, Vol. 7, p. 357 • Wasail Al-Shia, Vol. 4, p. 256 • Wasail Al-Shia, Vol. 4, p. 274

HADITH

1427 - عَنْ أَبِي اَلْحُسَيْنِ مُحَمَّدِ بْنِ جَعْفَرٍ اَلْأَسَدِيِّ رَضِيَ اَللَّهُ عَنْهُ أَنَّهُ وَرَدَ عَلَيْهِ فِيمَا وَرَدَ مِنْ جَوَابِ مَسَائِلِهِ مِنْ مُحَمَّدِ بْنِ عُثْمَانَ اَلْعَمْرِيِّ قَدَّسَ اَللَّهُ رُوحَهُ: «وَ أَمَّا مَا سَأَلْتَ عَنْهُ مِنَ اَلصَّلاَةِ عِنْدَ طُلُوعِ اَلشَّمْسِ وَ عِنْدَ غُرُوبِهَا فَلَئِنْ كَانَ كَمَا يَقُولُ اَلنَّاسُ إِنَّ اَلشَّمْسَ تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَ تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ فَمَا أُرْغِمَ أَنْفُ اَلشَّيْطَانِ بِشَيْءٍ أَفْضَلَ مِنَ اَلصَّلاَةِ فَصَلِّهَا وَ أَرْغِمْ أَنْفَ اَلشَّيْطَانِ.

H.1427 - From Abu al-Hussain Muhammad ibn Ja'far al-Asadi, it is narrated that in response to his questions, Muhammad ibn Uthman al-Amri (may Allah {SWT} sanctify his soul) conveyed:
"As for what you asked regarding prayer at the time of sunrise and sunset, if it is as people say that the sun rises and sets between the horns of Shaytan (Satan), then what better way to humiliate Shaytan than through prayer? So, pray during these times and humiliate Shaytan".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 498 • Al-Istibsar, Part 1, p. 291 • Wasail Al-Shia, Vol. 4, p. 236

HADITH

1428 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى لَيُبَاهِي مَلاَئِكَتَهُ بِالْعَبْدِ يَقْضِي صَلاَةَ اَللَّيْلِ بِالنَّهَارِ فَيَقُولُ «يَا مَلاَئِكَتِي اُنْظُرُوا إِلَى عَبْدِي يَقْضِي مَا لَمْ أَفْتَرِضْهُ عَلَيْهِ أُشْهِدُكُمْ أَنِّي قَدْ غَفَرْتُ لَهُ».

H.1428 - The Messenger of Allah {saws} said:
"Indeed, Allah {SWT}, Blessed and Exalted, takes pride in His angels with the servant who makes up the missed prayers of the night during the day. He says,
'O' My angels, look at My servant who is fulfilling what I did not obligate upon him. I make you witness that I have forgiven him.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 498 • Meftah al-Falah, Part 1, p. 238 • Al-Wafi, Vol. 8, p. 1025 • Wasail Al-Shia, Vol. 4, p. 77 • Wasail Al-Shia, Vol. 4, p. 275

HADITH

1429 - وَ رَوَى بُرَيْدُ بْنُ مُعَاوِيَةَ اَلْعِجْلِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «أَفْضَلُ قَضَاءِ صَلاَةِ اَللَّيْلِ فِي اَلسَّاعَةِ اَلَّتِي فَاتَتْكَ آخِرِ اَللَّيْلِ وَ لَيْسَ بَأْسٌ أَنْ تَقْضِيَهَا بِالنَّهَارِ وَ قَبْلَ أَنْ تَزُولَ اَلشَّمْسُ.

H.1429 - Burayd ibn Mu'awiyah al-'Ijli narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said:
"The best time to make up the missed night prayers is at the same hour during the following night when it was missed. However, it is permissible to make them up during the day, even before the sun's decline (before noon)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 498 • Al-Wafi, Vol. 8, p. 1027 • Wasail Al-Shia, Vol. 4, p. 275 • Bihar Al Anwar, Vol. 80, p. 124

HADITH

1430 - وَ رُوِيَ عَنْ مُرَازِمِ بْنِ حَكِيمٍ اَلْأَزْدِيِّ أَنَّهُ قَالَ: كُنْتُ مَرِضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أُصَلِّ نَافِلَةً فِيهَا فَقُلْتُ لِأَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ إِنِّي مَرِضْتُ أَرْبَعَةَ أَشْهُرٍ لَمْ أُصَلِّ نَافِلَةً فَقَالَ «لَيْسَ عَلَيْكَ قَضَاءُ إِنَّ اَلْمَرِيضَ لَيْسَ كَالصَّحِيحِ كُلُّ مَا غَلَبَ اَللَّهُ عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعُذْرِ فِيهِ.

H.1430 - Murazim ibn Hakim al-Azdi narrated that He said:
"I was ill for four months and did not perform any of the supererogatory (nafilah) prayers during that time. I mentioned this to Imam Jafar ibn Muhammad Al-Sadiq {a.s}
Imam {a.s} said: 'There is no obligation on you to make them up; indeed, the condition of the sick is not like that of the healthy. Whatever overwhelms you, Allah {SWT} is more deserving of offering an excuse for it.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1431 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ رَجُلٌ مَرِضَ فَتَرَكَ اَلنَّافِلَةَ فَقَالَ «يَا مُحَمَّدُ لَيْسَتْ بِفَرِيضَةٍ إِنْ قَضَاهَا فَهُوَ خَيْرٌ يَفْعَلُهُ وَ إِنْ لَمْ يَفْعَلْ فَلاَ شَيْءَ عَلَيْهِ.

H.1431 - Muhammad ibn Muslim narrates that Imam Muhammad ibn Ali Al-Baqir {a.s} said:
"I asked him about a man who became ill and thus did not perform the supererogatory (nafilah) prayers.
Imam {a.s} said: 'O' Muhammad, they are not obligatory. If he makes them up, it is a good deed he performs, and if he does not, there is no obligation upon him.'"

[REFERENCES] Al-Kafi, Volume 3, p. 412 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 499 • Ilal al-Sharai' Vol. 2, p. 361 • Tahdhib Al-Ahkam, Part 3, p. 306 • Al-Wafi, Vol. 8, p. 1025 • Wasail Al-Shia, Vol. 4, p. 79 • Bihar Al Anwar, Vol. 84, p. 41

HADITH

1432 - وَ سَأَلَهُ سُلَيْمَانُ بْنُ خَالِدٍ: عَنْ قَضَاءِ اَلْوَتْرِ بَعْدَ اَلظُّهْرِ فَقَالَ «اِقْضِهِ وَتْراً أَبَداً كَمَا فَاتَكَ.

H.1432 - Sulaiman ibn Khalid asked Imam {a.s} about making up the Witr prayer after midday.
Imam {a.s} said: "Make it up as a single (Witr) always, just as it was missed."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1433 - وَ سَأَلَهُ حَمَّادُ بْنُ عُثْمَانَ فَقَالَ لَهُ: أُصْبِحُ عَنِ اَلْوَتْرِ إِلَى اَللَّيْلِ فَكَيْفَ أَقْضِي فَقَالَ «مِثْلاً بِمِثْلٍ.

H.1433 - Hammad ibn Uthman asked Imam {a.s} and said:
"I wake up after missing the Witr until the night. How do I make it up?"
Imam {a.s} said: "Like for like."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 499 • Tahdhib Al-Ahkam, Part 2, p. 165 • Al-Istibsar, Part 1, p. 293 • Al-Wafi, Vol. 8, p. 1034 • Wasail Al-Shia, Vol. 8, p. 274

HADITH

1434 - وَ رَوَى عَنْهُ حَرِيزٌ أَنَّهُ قَالَ: «كَانَ أَبِي عَلَيْهِ اَلسَّلاَمُ رُبَّمَا قَضَى عِشْرِينَ وَتْراً فِي لَيْلَةٍ.

H.1434 - Hariz narrated that Imam {a.s} said,
"My father (Imam {a.s}) would sometimes make up twenty Witr prayers in a single night."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 500 • Al-Wafi, Vol. 8, p. 1033 • Wasail Al-Shia, Vol. 8, p. 167 • Wasail Al-Shia, Vol. 8, p. 272

HADITH

1435 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ اَلْمُغِيرَةِ أَبَا إِبْرَاهِيمَ مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ: عَنِ اَلرَّجُلِ يَفُوتُهُ اَلْوَتْرُ فَقَالَ «يَقْضِيهِ وَتْراً أَبَداً.

H.1435 - Abdullah ibn al-Mughirah asked Abu Ibrahim Imam Musa ibn Jafar Al-Kadhim {a.s} about a man who misses the Witr prayer.
Imam {a.s} said: "He should make it up as a single Witr always."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 76 - RECOGNIZING THE DAWN AND THE SAYING UPON SEEING IT

باب - معرفه الصبح والقول عند النظر إليه

HADITH 1436 – 1438

1436 - رَوَى عَلِيُّ بْنُ عَطِيَّةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «اَلْفَجْرُ هُوَ اَلَّذِي إِذَا رَأَيْتَهُ كَانَ مُعْتَرِضاً كَأَنَّهُ بَيَاضُ نَهَرِ سُورَى.

H.1436 - Ali ibn Atiyyah narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"The true Fajr (dawn) is the one that, when you see it, appears spread out horizontally, like the whiteness of the Surā river."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 500 • Tahdhib Al-Ahkam, Vol. 4, p. 185

HADITH

1437 - وَ رُوِيَ: «أَنَّ وَقْتَ اَلْغَدَاةِ إِذَا اِعْتَرَضَ اَلْفَجْرُ فَأَضَاءَ حَسَناً.

وأما الفجر الذي يشبه ذنب السرحان فذاك الفجر الكاذب، والفجر الصادق هو المعترض كالقباطي.

H.1437 - It has been narrated:
"The time of Fajr (morning prayer) begins when the true dawn appears and spreads light horizontally in a good way".

[AL SADUQ]
As for the "Fajr" that resembles the tail of a wolf (a narrow, vertical light), that is the false Fajr, while the true Fajr is the one that spreads out horizontally like fine Egyptian linen (qabāti).

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 501 • Al-Wafi, Vol. 7, p. 303

HADITH

1438 - وَ رَوَى عَمَّارُ بْنُ مُوسَى اَلسَّابَاطِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «تَقُولُ إِذَا طَلَعَ اَلْفَجْرُ: اَلْحَمْدُ لِلَّهِ فَالِقِ اَلْإِصْبَاحِ سُبْحَانَ اَللَّهِ رَبِّ اَلْمَسَاءِ وَ اَلصَّبَاحِ اَللَّهُمَّ صَبِّحْ آلَ مُحَمَّدٍ بِبَرَكَةٍ وَ عَافِيَةٍ وَ سُرُورٍ وَ قُرَّةِ عَيْنٍ اَللَّهُمَّ إِنَّكَ تُنْزِلُ بِاللَّيْلِ وَ اَلنَّهَارِ مَا تَشَاءُ فَأَنْزِلْ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي مِنْ بَرَكَةِ اَلسَّمَاوَاتِ وَ اَلْأَرْضِ رِزْقاً حَلاَلاً طَيِّباً وَاسِعاً تُغْنِينِي بِهِ عَنْ جَمِيعِ خَلْقِكَ.

H.1438 - Ammaar ibn Musa al-Sabati narrated from Imam Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"When the Fajr (dawn) rises, say:
'Praise be to Allah {SWT}, the Splitter of the dawn! Glory be to Allah {SWT}, the Lord {AZJ} of evening and morning! O' Allah {SWT}, bless the family of Muhammad with blessing, health, joy, and a source of comfort. O' Allah {SWT}, You send down at night and during the day whatever You will, so send upon me and my family from the blessings of the heavens and the earth, a lawful, good, and abundant provision that makes me free of need from all Your creation.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 501 • Al-Wafi, Vol. 9, p. 1558 • Bihar Al-Anwar, Vol. 84, p. 356

CHAPTER 77 - THE DISLIKE OF SLEEPING AFTER THE FAJR PRAYER

باب - كراهية النوم بعد الغداة

HADITH 1439 – 1452

1439 - رَوَى اَلْعَلاَءُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَحَدِهِمَا عَلَيْهِمَا اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلنَّوْمِ بَعْدَ اَلْغَدَاةِ فَقَالَ «إِنَّ اَلرِّزْقَ يُبْسَطُ تِلْكَ اَلسَّاعَةَ فَأَنَا أَكْرَهُ أَنْ يَنَامَ اَلرَّجُلُ تِلْكَ اَلسَّاعَةَ.

H.1439 - Al-Alaa narrated from Muhammad ibn Muslim who reported from one of the Imams {a.s} that he asked him about sleeping after the Fajr (morning) prayer.
Imam {a.s} said: "Sustenance is distributed during that hour, and I dislike for a man to sleep during that time."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 501 • Tahdhib Al-Ahkam, Part 2, p. 138 • Al-Wafi, Vol. 26, p. 543 • Wasail Al-Shia, Vol. 6, p. 496

HADITH

1440 - وَ رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِنَّ إِبْلِيسَ إِنَّمَا يَبُثُّ جُنُودَ اَللَّيْلِ مِنْ حِينِ تَغِيبُ اَلشَّمْسُ إِلَى مَغِيبِ اَلشَّفَقِ وَ يَبُثُّ جُنُودَ اَلنَّهَارِ مِنْ حِينِ يَطْلُعُ اَلْفَجْرُ إِلَى مَطْلَعِ اَلشَّمْسِ» وَ ذَكَرَ «أَنَّ نَبِيَّ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ يَقُولُ» «أَكْثِرُوا ذِكْرَ اَللَّهِ عَزَّ وَ جَلَّ فِي هَاتَيْنِ اَلسَّاعَتَيْنِ وَ تَعَوَّذُوا بِاللَّهِ عَزَّ وَ جَلَّ مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ عَوِّذُوا صِغَارَكُمْ فِي هَاتَيْنِ اَلسَّاعَتَيْنِ فَإِنَّهُمَا سَاعَتَا غَفْلَةٍ.

H.1440 - Jabir narrated from Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} who said: "Indeed, Iblis deploys his soldiers of the night from sunset until the disappearance of twilight and deploys his soldiers of the day from the time the Fajr (morning) light appears until the sun rises." He also mentioned that "the Prophet of Allah {SWT} {saws} used to say: 'Increase your remembrance of Allah {SWT}, the Mighty and Majestic, during these two hours, and seek refuge in Allah {SWT} from the evil of Iblis and his soldiers, and seek protection for your children during these two hours, for they are times of heedlessness.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 501 • Meftah al-Falah, Part 1, p. 252 • Wasail Al-Shia, Vol. 6, p. 496

HADITH

1441 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «نَوْمَةُ اَلْغَدَاةِ مَشُومَةٌ تَطْرُدُ اَلرِّزْقَ وَ تُصَفِّرُ اَللَّوْنَ وَ تُقَبِّحُهُ وَ تُغَيِّرُهُ وَ هُوَ نَوْمُ كُلِّ مَشْئُومٍ إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى يَقْسِمُ اَلْأَرْزَاقَ مَا بَيْنَ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ فَإِيَّاكُمْ وَ تِلْكَ اَلنَّوْمَةَ.

H.1441 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The morning sleep (after Fajr) is inauspicious; it drives away sustenance, causes paleness and disfigures the complexion, and alters it negatively. It is the sleep of every unfortunate person. Indeed, Allah {SWT}, the Blessed and Exalted, distributes sustenance between the rising of Fajr and the rising of the sun, so beware of that sleep."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 502 • The Makarem al-Akhlaq, Part 1, p. 305 • The Meftah al-Falah, Part 1, p. 9 • Wasail Al-Shia, Vol. 6, p. 496 • Bihar Al Anwar, Vol. 83, p. 130

HADITH

1442 - وَقَالَ اَلْبَاقِرُ عَلَيْهِ اَلسَّلاَمُ: «اَلنَّوْمُ أَوَّلَ اَلنَّهَارِ خُرْقٌ وَ اَلْقَائِلَةُ نِعْمَةٌ وَ اَلنَّوْمُ بَعْدَ اَلْعَصْرِ حُمْقٌ وَ اَلنَّوْمُ بَيْنَ اَلْعِشَاءَيْنِ يَحْرِمُ اَلرِّزْقَ.

والنوم على أربعة أوجه نوم الأنبياء عليهم السلم على أقفيتهم لمناجاة الوحي، ونوم المؤمنين على أيمانهم ونوم الكفار على يسارهم، ونوم الشياطين على وجوههم .

H.1442 - Al-Baqir {a.s} said:
"Sleeping at the beginning of the day is wastefulness, the nap at midday is a blessing, sleeping after Asr (afternoon prayer) is foolishness, and sleeping between the two night prayers (Maghrib and Isha) deprives one of sustenance."

[AL SADUQ]
There are four types of sleep : the sleep of prophets is on their backs due to their communication with revelation, the sleep of believers is on their right sides, the sleep of disbelievers is on their left sides, and the sleep of devils is on their faces.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 502 • Al-Ash'athiyat, Part 1, p. 157 • Makarem al-Akhlaq, Part 1, p. 288 • The Makarem al-Akhlaq, Part 1, p. 305 • Wasail Al-Shia, Vol. 6, p. 503 • Bihar Al-Anwar, Vol. 73, p. 185 • Mustadrak Al-Wasail, Vol. 5, p. 113

HADITH

1443 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «مَنْ رَأَيْتُمُوهُ نَائِماً عَلَى وَجْهِهِ فَأَنْبِهُوهُ.

H.1443 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If you see someone sleeping on their face, wake them up."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 503 • Al-Ādāb al-Dīniyyah, Part 1, p. 127 • Al-Wafi, Vol. 26, p. 542 • Wasail Al-Shia, Vol. 6, p. 503

HADITH

1444 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «ثَلاَثَةٌ فِيهِنَّ اَلْمَقْتُ مِنَ اَللَّهِ عَزَّ وَ جَلَّ نَوْمٌ مِنْ غَيْرِ سَهَرٍ وَ ضَحِكٌ مِنْ غَيْرِ عَجَبٍ وَ أَكْلٌ عَلَى اَلشِّبَعِ.

H.1444 - Imam {a.s} said: "Three things bring forth the dislike (anger) of Allah {SWT}, the Majestic: sleeping without fatigue, laughing without wonder, and eating when already full".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 503 • Al-Khasal, Part 1, p. 89 • Al-Ādāb al-Dīniyyah, Part 1, p. 127 • Aʿlām al-Dīn, Part 1, p. 152 • Al-Wafi, Vol. 26, p. 542 • Wasail Al-Shia, Vol. 6, p. 503 • Wasail Al-Shia, Vol. 12, p. 115 • Bihar Al-Anwar, V. 63, p. 332 • Bihar Al Anwar, V. 73, p. 58 • Bihar Al Anwar, V. 73, p. 180

HADITH

1445 - وَ أَتَى أَعْرَابِيٌّ إِلَى اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَقَالَ يَا رَسُولَ اَللَّهِ إِنِّي كُنْتُ ذَكُوراً وَ إِنِّي صِرْتُ نَسِيّاً فَقَالَ «أَ كُنْتَ تَقِيلُ» قَالَ نَعَمْ قَالَ «وَ تَرَكْتَ ذَاكَ» قَالَ نَعَمْ قَالَ «عُدْ» فَعَادَ فَرَجَعَ إِلَيْهِ ذِهْنُهُ.

H.1445 - A Bedouin came to the Prophet {saws} and said: "O' Messenger of Allah {saws}, I used to have a strong memory but now I have become forgetful."
The Prophet {saws} asked: "Did you use to take a midday nap (Qailulah)?"
The man replied: "Yes."
The Prophet {saws} then asked: "And did you stop doing that?"
The man answered, "Yes."
The Prophet {saws} said: "Resume it." The man did so and his memory returned.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 503 • Al-Ādāb al-Dīniyyah, Part 1, p. 127 • Al-Wafi, Vol. 26, p. 542 • Wasail Al-Shia, Vol. 6, p. 501

HADITH

1446 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «خَمْسَةٌ لاَ يَنَامُونَ اَلْهَامُّ بِدَمٍ يَسْفِكُهُ وَ ذُو اَلْمَالِ اَلْكَثِيرِ لاَ أَمِينَ لَهُ وَ اَلْقَائِلُ فِي اَلنَّاسِ اَلزُّورَ وَ اَلْبُهْتَانَ عَنْ عَرَضٍ مِنَ اَلدُّنْيَا يَنَالُهُ وَ اَلْمَأْخُوذُ بِالْمَالِ اَلْكَثِيرِ وَ لاَ مَالَ لَهُ وَ اَلْمُحِبُّ حَبِيباً يَتَوَقَّعُ فِرَاقَهُ.

H.1446 - Abu Basir narrated from Imam Abu Abdullah Imam Jafar Al-Sadiq {a.s} who said:
"There are five types of people who cannot sleep: one who is anxious about shedding blood, the possessor of a great amount of wealth who lacks a trustworthy guardian, one who spreads lies and false accusations among people to gain a worldly benefit, the person burdened with a large amount of wealth but has none himself, and one who deeply loves someone and fears separation from them."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 503 • Al-Khisal, Part 1, p. 296 • Al-Wafi, Vol. 26, p. 545 • Bihar Al-Anwar, Vol. 67, p. 15 • Bihar Al-Anwar, Vol. 73, p. 179

HADITH

1447 - وَ رُوِيَ: «قِيلُوا فَإِنَّ اَللَّهَ يُطْعِمُ اَلصَّائِمَ فِي مَنَامِهِ وَ يَسْقِيهِ.

H.1447 - It is narrated:
"Take a midday nap (Qailulah), for indeed Allah {SWT} nourishes and provides drink to the fasting person during their sleep."

[REFERENCES] Al-Kafi, Volume 4, p. 65 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 503 • Man La Yahduruhu Al-Faqih, Vol. 2, p. 76 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 51 • The Virtues of the Three Months, Part 1, p. 120 • Al-Ādāb al-Dīniyyah, Part 1, p. 127 • Al-Wafi, Vol. 11, p. 29 • Al-Wafi, Vol. 26, p. 542 • Wasail Al-Shia, Vol. 6, p. 501 • Wasail Al-Shia, Vol. 10, p. 136

HADITH

1448 - وَ رُوِيَ: «قِيلُوا فَإِنَّ اَلشَّيْطَانَ لاَ يَقِيلُ.

H.1448 - It is narrated,
"Take a midday nap (Qailulah), for indeed the Shaytan does not take a nap."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 503 • Al-Ādāb al-Dīniyyah, Part 1, p. 127 • Al-Wafi, Vol. 26, p. 542 • Wasail Al-Shia, Vol. 6, p. 501

HADITH

1449 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «نَوْمُ اَلْغَدَاةِ شُؤْمٌ يَحْرِمُ اَلرِّزْقَ وَ يُصَفِّرُ اَللَّوْنَ وَ كَانَ اَلْمَنُّ وَ اَلسَّلْوَى يَنْزِلُ عَلَى بَنِي إِسْرَائِيلَ مَا بَيْنَ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ فَمَنْ نَامَ تِلْكَ اَلسَّاعَةَ لَمْ يَنْزِلْ نَصِيبُهُ فَكَانَ إِذَا اِنْتَبَهَ فَلاَ يَرَى نَصِيبَهُ اِحْتَاجَ إِلَى اَلسُّؤَالِ وَ اَلطَّلَبِ.

H.1449 - Imam {a.s} said:
"Sleeping in the morning (after dawn) is an omen of misfortune; it deprives one of sustenance and pales the complexion. The manna and quails used to descend upon the Children of Israel between the time of dawn until sunrise, so whoever slept during that hour would not receive their share. When they woke up and did not find their portion, they were compelled to ask and seek provision".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1450 - وَقَالَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: فِي قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «فَالْمُقَسِّمٰاتِ أَمْراً» قَالَ «اَلْمَلاَئِكَةُ تُقَسِّمُ أَرْزَاقَ بَنِي آدَمَ مَا بَيْنَ طُلُوعِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ فَمَنْ يَنَامُ فِيمَا بَيْنَهُمَا يَنَامُ عَنْ رِزْقِهِ.

H.1450 - Imam al-Ridha {a.s} said regarding the verse of Allah {SWT}, the Exalted: "*By those who distribute commands*"
He (Imam {a.s}) explained: "The angels distribute the sustenance of the children of Adam from the time of dawn until sunrise. Therefore, whoever sleeps during this period sleeps away their sustenance."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1451 - وَ رَوَى مُعَمَّرُ بْنُ خَلاَّدٍ عَنْ أَبِي اَلْحَسَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: كَانَ وَ هُوَ بِخُرَاسَانَ إِذَا صَلَّى اَلْفَجْرَ جَلَسَ فِي مُصَلاَّهُ إِلَى أَنْ تَطْلُعَ اَلشَّمْسُ ثُمَّ يُؤْتَى بِخَرِيطَةٍ فِيهَا مَسَاوِيكُ فَيَسْتَاكُ بِهَا وَاحِداً بَعْدَ وَاحِدٍ ثُمَّ يُؤْتَى بِكُنْدُرٍ فَيَمْضَغُهُ ثُمَّ يَدَعُ ذَلِكَ فَيُؤْتَى بِالْمُصْحَفِ فَيَقْرَأُ فِيهِ.

H.1451 - Muammar ibn Khallad narrated from Imam al-Ridha {a.s} that when he was in Khurasan, after performing the Fajr prayer, he would sit in his prayer place until the sun rose. Then, a pouch containing miswaks (tooth-cleaning sticks) would be brought to him, and he would use them one by one. Afterward, he would be given frankincense, which he would chew for some time before leaving it aside. He would then be brought a Qur'an, which he would read from.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 504 • Al-Wafi, Vol. 9, p. 1554 • Wasail Al-Shia, Part 2, p. 26 • Wasail Al-Shia, Vol. 6, p. 460

HADITH

1452 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَنْ جَلَسَ فِي مُصَلاَّهُ مِنْ صَلاَةِ اَلْفَجْرِ إِلَى طُلُوعِ اَلشَّمْسِ سَتَرَهُ اَللَّهُ مِنَ اَلنَّارِ.

H.1452 - The Messenger of Allah {saws} said:
"Whoever remains seated in their place of prayer after the Fajr prayer until the sun rises, Allah {SWT} will protect them from the Fire."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 504 • Tahdhib Al-Ahkam, Part 2, p. 139 • Makarem al-Akhlaq, Part 1, p. 304 • Al-Wafi, Vol. 9, p. 1553 • Wasail Al-Shia, Vol. 6, p. 459

CHAPTER 78 - THE PRAYER OF THE TWO EIDS

باب - صلاة العيدين

HADITH 1453 – 1487

1453 - رَوَى جَمِيلُ بْنُ دَرَّاجٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «صَلاَةُ اَلْعِيدَيْنِ فَرِيضَةٌ وَ صَلاَةُ اَلْكُسُوفِ فَرِيضَةٌ.

يعنى أنهما من صغار الفرائض، وصغار الفرائض سنن، لرواية حريز:

H.1453 - Jamil ibn Darraj narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "The prayers of the two Eids (Eid al-Fitr and Eid al-Adha) are obligatory, and the prayer of the eclipse (Salat al-Kusoof) is also obligatory."

[AL SADUQ]

It means that they are among the minor obligatory acts, and the minor obligations are considered Sunnahs, according to the narration of Hariz.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 504 • Al-Istibsar, Part 1, p. 443 • Al-Wafi, Vol. 9, p. 1286 • Wasail Al-Shia, Part 7, p. 419 • Wasail Al-Shia, Part 7, p. 420 • Wasail Al-Shia, Part 7, p. 483

HADITH

1454 - عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلاَةُ اَلْعِيدَيْنِ مَعَ اَلْإِمَامِ سُنَّةٌ وَ لَيْسَ قَبْلَهُمَا وَ لاَ بَعْدَهُمَا صَلاَةٌ ذَلِكَ اَلْيَوْمَ إِلَى اَلزَّوَالِ.

ووجوب العيد إنما هو مع إمام عدل.

H.1454 - From Zurarah, from Imam Muhammad ibn Ali Al-Baqir {a.s} who said: "The prayer of the two Eids (Eid al-Fitr and Eid al-Adha) with the Imam is a Sunnah, and there is no prayer before or after them on that day until noon (zawal)."

[AL SADUQ]

The obligation of the holiday is only with a just Imam.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 506 • Tahdhib Al-Ahkam, Part 3, p. 134 • Al-Istibsar, Part 1, p. 443 • Al-Wafi, Vol. 9, p. 1290 • Wasail Al-Shia, Part 7, p. 419

HADITH

1455 - وَ رَوَى سَمَاعَةُ بْنُ مِهْرَانَ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «لاَ صَلاَةَ فِي اَلْعِيدَيْنِ إِلاَّ مَعَ إِمَامٍ وَ إِنْ صَلَّيْتَ وَحْدَكَ فَلاَ بَأْسَ.

H.1455 - Sama'a bin Mehran narrated from Imam Jafar Al-Sadiq {a.s} who said:
"There is no prayer on the two Eids (Eid al-Fitr and Eid al-Adha) except with an Imam, but if you pray alone, there is no issue."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 506 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 78 • Tahdhib Al-Ahkam, Part 3, p. 128 • Al-Istibsar, Part 1, p. 445 • Al-Wafi, Vol. 9, p. 1288 • Wasail Al-Shia, Part 7, p. 421 • Bihar Al-Anwar, Vol. 87, p. 354

HADITH

1456 - وَ رَوَى زُرَارَةُ بْنُ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ صَلاَةَ يَوْمَ اَلْفِطْرِ وَ اَلْأَضْحَى إِلاَّ مَعَ إِمَامٍ عَادِلٍ.

H.1456 - Zurarah bin A'yan narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} who said:
"There is no prayer on the day of Eid al-Fitr and Eid al-Adha except with a just Imam".

[REFERENCES] Al-Kafi, Volume 3, p. 459 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 506 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 78 • Tahdhib Al-Ahkam, Part 3, p. 128 • Al-Istibsar, Part 1, p. 444 • Al-Wafi, Vol. 9, p. 1286 • Wasail Al-Shia, Part 7, p. 421 • Wasail Al-Shia, Part 7, p. 421 • Wasail Al-Shia, Part 7, p. 423 • Bihar Al-Anwar, Vol. 87, p. 354

HADITH

1457 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ صَلاَةِ اَلْأَضْحَى وَ اَلْفِطْرِ فَقَالَ «صَلِّهِمَا رَكْعَتَيْنِ فِي جَمَاعَةٍ أَوْ فِي غَيْرِ جَمَاعَةٍ وَ كَبِّرْ سَبْعاً وَ خَمْساً.

H.1457 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the prayers of Eid al-Adha and Eid al-Fitr, and He said:
"Pray them as two units (rak'ahs), either in congregation or individually, and say seven takbirs (Allahu Akbar) in the first rak'ah and five in the second".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1458 - وَ رَوَى مَنْصُورُ بْنُ حَازِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَرِضَ أَبِي عَلَيْهِ اَلسَّلاَمُ يَوْمَ اَلْأَضْحَى فَصَلَّى فِي بَيْتِهِ رَكْعَتَيْنِ ثُمَّ ضَحَّى.

H.1458 - Mansur ibn Hazim narrated from Imam Jafar Al-Sadiq {a.s} who said:
"My father {a.s} fell ill on the day of Eid al-Adha, so he prayed two units (rak'ahs) in his home and then offered the sacrifice."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 507 • Tahdhib Al-Ahkam, Part 3, p. 136 • Tahdhib Al-Ahkam, Part 3, p. 288 • Al-Istibsar, Part 1, p. 445 • Al-Wafi, Vol. 9, p. 1291 • Wasail Al-Shia, Vol. 7, p. 425

HADITH

1459 - وَ رَوَى جَعْفَرُ بْنُ بَشِيرٍ عَنْ عَبْدِ اَللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ لَمْ يَشْهَدْ جَمَاعَةَ اَلنَّاسِ فِي اَلْعِيدَيْنِ فَلْيَغْتَسِلْ وَ لْيَتَطَيَّبْ بِمَا وَجَدَ وَ يُصَلِّي فِي بَيْتِهِ وَحْدَهُ كَمَا يُصَلِّي فِي جَمَاعَةٍ.

H.1459 - Ja'far ibn Bashir narrated from Abdullah ibn Sinan from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Whoever does not attend the congregation of people for the Eid prayers should perform the ritual bath (ghusl), apply whatever perfume is available, and then pray at home alone as he would pray in congregation".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 507 • Al-Muqni'ah, Part 1, p. 202 • Al-Istibsar, Part 1, p. 444 • Wasail Al-Shia, Part 7, p. 424 • Bihar Al-Anwar, Vol. 87, p. 355 • Bihar Al-Anwar, Vol. 87, p. 372

HADITH

1460 - وَ رَوَى هَارُونُ بْنُ حَمْزَةَ اَلْغَنَوِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اَلْخُرُوجُ يَوْمَ اَلْفِطْرِ وَ اَلْأَضْحَى إِلَى اَلْجَبَّانَةِ حَسَنٌ لِمَنِ اِسْتَطَاعَ اَلْخُرُوجَ إِلَيْهَا» قَالَ فَقُلْتُ أَ رَأَيْتَ إِنْ كَانَ مَرِيضاً لاَ يَسْتَطِيعُ أَنْ يَخْرُجَ أَ يُصَلِّي فِي بَيْتِهِ فَقَالَ «لاَ.

H.1460 - Harun ibn Hamzah al-Ghanawi narrates from Imam Jafar Al-Sadiq {a.s} said:
"Going out on the day of Eid al-Fitr and Eid al-Adha to the open area (for prayer) is good for whoever is able to go."
Harun asked: "What if a person is sick and unable to go out, should he pray at home?"
Imam {a.s} replied: "No."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 507 • Tahdhib Al-Ahkam, Part 3, p. 288 • Al-Istibsar, Part 1, p. 445 • Al-Wafi, Vol. 9, p. 1294 • Wasail Al-Shia, Part 7, p. 422

HADITH

1461 - وَ رَوَى اِبْنُ اَلْمُغِيرَةِ عَنِ اَلْقَاسِمِ بْنِ اَلْوَلِيدِ قَالَ: سَأَلْتُهُ عَنْ غُسْلِ اَلْأَضْحَى، قَالَ «وَاجِبٌ إِلاَّ بِمِنًى.

H.1461 - Ibn al-Mughira narrated from al-Qasim ibn al-Walid, who said:
I asked Imam {a.s} about the Ghusl (ritual purification bath) of Eid al-Adha.
Imam {a.s} said: "It is obligatory except for those in Mina."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 507 • Iqbal Al-A'mal, Part 1, p. 423 • Al-Wafi, Vol. 6, p. 380 • Wasail Al-Shia, Part 3, p. 330 • Bihar Al-Anwar, Vol. 95, p. 294

HADITH

1462 - وَ رُوِيَ: «أَنَّ غُسْلَ اَلْعِيدَيْنِ سُنَّةٌ.

H.1462 - It has been narrated:
"The Ghusl (ritual purification bath) for the two Eids is a Sunnah (recommended practice)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 507 • Iqbal Al-A'mal, Part 1, p. 423 • Al-Wafi, Vol. 6, p. 380 • Wasail Al-Shia, Part 3, p. 330

HADITH

1463 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنِ اَلْمَرْأَةِ عَلَيْهَا غُسْلُ يَوْمِ اَلْجُمُعَةِ وَ اَلْفِطْرِ وَ اَلْأَضْحَى وَ يَوْمِ عَرَفَةَ، قَالَ «نَعَمْ عَلَيْهَا اَلْغُسْلُ كُلُّهُ.

وجرت السنة أن يأكل الانسان يوم الفطر قبل أن يخرج إلى المصلى، ولا يأكل في الأضحى إلا بعد الخروج إلى المصلى.

H.1463 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"I asked him about whether a woman is required to perform Ghusl (ritual purification bath) on Jumu'ah, on the day of Eid al-Fitr, on the day of Eid al-Adha, and on the day of Arafah.
Imam {a.s} said: 'Yes, She is required to perform all of these Ghusls.'"

[AL SADUQ]
Additionally, the Sunnah practice is that a person should eat something on the morning of Eid al-Fitr before going out to the prayer area, while on Eid al-Adha, one should not eat until after returning from the prayer area.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 507 • Al-Wafi, Vol. 6, p. 393 • Wasail Al-Shia, Part 3, p. 309 • Al-Fusul al-Muhimmah, Part 2, p. 44

HADITH

1464 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَأْكُلُ يَوْمَ اَلْفِطْرِ قَبْلَ أَنْ يَغْدُوَ إِلَى اَلْمُصَلَّى وَ لاَ يَأْكُلُ يَوْمَ اَلْأَضْحَى حَتَّى يَذْبَحَ.

H.1464 - Imam Ali {a.s} would eat on the day of Eid al-Fitr before heading to the prayer area, but on the day of Eid al-Adha, he would not eat until after performing the ritual sacrifice.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 508 • Al-Wafi, Vol. 9, p. 1301 • Wasail Al-Shia, Part 7, p. 444

HADITH

1465 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تَخْرُجْ يَوْمَ اَلْفِطْرِ حَتَّى تَطْعَمَ شَيْئاً وَ لاَ تَأْكُلْ يَوْمَ اَلْأَضْحَى شَيْئاً إِلاَّ مِنْ هَدْيِكَ وَ أُضْحِيَّتِكَ إِنْ قَوِيتَ عَلَيْهِ وَ إِنْ لَمْ تَقْوَ فَمَعْذُورٌ» قَالَ وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ «كَانَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ لاَ يَأْكُلُ يَوْمَ اَلْأَضْحَى شَيْئاً حَتَّى يَأْكُلَ مِنْ أُضْحِيَّتِهِ وَ لاَ يَخْرُجُ يَوْمَ اَلْفِطْرِ حَتَّى يَطْعَمَ وَ يُؤَدِّيَ اَلْفِطْرَةَ ثُمَّ قَالَ وَ كَذَلِكَ نَحْنُ.

H.1465 - Hariz narrated from Zurarah that Abu Ja'far Imam Muhammad ibn Ali Al-Baqir {a.s} said: "Do not leave your house on the day of Eid al-Fitr until you have eaten something, and do not eat anything on the day of Eid al-Adha except from your own sacrifice, if you are able. If you are not able, then you are excused."
Abu Ja'far {a.s} also said: "Amir al-Mu'minin {a.s} would not eat on the day of Eid al-Adha until he had eaten from his own sacrifice, and he would not leave on the day of Eid al-Fitr until he had eaten and paid the Zakat al-Fitr."
He added, "This is also our practice."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 508 • Al-Wafi, Vol. 9, p. 1301

HADITH

1466 - وَ رَوَى حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «اَلسُّنَّةُ عَلَى أَهْلِ اَلْأَمْصَارِ أَنْ يَبْرُزُوا مِنْ أَمْصَارِهِمْ فِي اَلْعِيدَيْنِ إِلاَّ أَهْلَ مَكَّةَ فَإِنَّهُمْ يُصَلُّونَ فِي اَلْمَسْجِدِ اَلْحَرَامِ.

H.1466 - Hafs ibn Ghiyath narrated from Ja'far ibn Muhammad from his father {a.s} that He said:
"The Sunnah (tradition) for the people of cities is to go out from their cities for the two Eid prayers, except for the people of Mecca, who pray in the Sacred Mosque (Masjid al-Haram)."

[REFERENCES] Al-Kafi, Volume 3, p. 461 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 508 • Tahdhib Al-Ahkam, Part 3, p. 138 • Al-Wafi, Vol. 9, p. 1297 • Wasail Al-Shia, Vol. 7, p. 449 • Wasail Al-Shia, Part 7, p. 451 • Mustadrak Al-Wasail, Vol. 6, p. 135

HADITH

1467 - وَ رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ يَنْبَغِي أَنْ تُصَلَّى صَلاَةُ اَلْعِيدَيْنِ فِي مَسْجِدٍ مُسَقَّفٍ وَ لاَ فِي بَيْتٍ إِنَّمَا تُصَلَّى فِي اَلصَّحْرَاءِ أَوْ فِي مَكَانٍ بَارِزٍ.

H.1467 - Ali ibn Ri'ab narrated from Abu Basir from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"It is not appropriate for the Eid prayers to be performed in a covered mosque or in a house; rather, they should be prayed in the open air or in an exposed place."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 508 • Al-Wafi, Vol. 9, p. 1298 • Wasail Al-Shia, Vol. 7, p. 449

HADITH

1468 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ: أَنَّهُ كَانَ إِذَا خَرَجَ يَوْمَ اَلْفِطْرِ وَ اَلْأَضْحَى أَبَى أَنْ يُؤْتَى بِطِنْفِسَةٍ يُصَلِّي عَلَيْهَا يَقُولُ «هَذَا يَوْمٌ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يَخْرُجُ فِيهِ حَتَّى يَبْرُزَ لِآفَاقِ اَلسَّمَاءِ ثُمَّ يَضَعُ جَبْهَتَهُ عَلَى اَلْأَرْضِ.

H.1468 - Al-Halabi narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} from his father {a.s} that when he would go out on the days of Eid al-Fitr and Eid al-Adha, he would refuse to have a carpet (or mat) brought to him to pray on.
He would say, "This is a day when the Messenger of Allah {saws} would go out until he was exposed to the horizons of the sky, then he would place his forehead on the earth."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 508 • Al-Wafi, V. 9, p. 1298 • Wasail Al-Shia, V. 7, p. 449

HADITH

1469 - وَ رَوَى إِسْمَاعِيلُ بْنُ جَابِرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: قُلْتُ لَهُ أَ رَأَيْتَ صَلاَةَ اَلْعِيدَيْنِ هَلْ فِيهِمَا أَذَانٌ وَ إِقَامَةٌ قَالَ «لَيْسَ فِيهِمَا أَذَانٌ وَ لاَ إِقَامَةٌ وَ لَكِنْ يُنَادَى اَلصَّلاَةَ اَلصَّلاَةَ ثَلاَثَ مَرَّاتٍ وَ لَيْسَ فِيهِمَا مِنْبَرٌ اَلْمِنْبَرُ لاَ يُحَرَّكُ مِنْ مَوْضِعِهِ وَ لَكِنْ يُصْنَعُ لِلْإِمَامِ شِبْهُ اَلْمِنْبَرِ مِنْ طِينٍ فَيَقُومُ عَلَيْهِ فَيَخْطُبُ اَلنَّاسَ ثُمَّ يَنْزِلُ.

H.1469 - Isma'il ibn Jabir narrated from Abu Abdullah Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said:
"I asked him about the prayer of the two Eids (Eid al-Fitr and Eid al-Adha), whether there is an Adhan (call to prayer) or Iqamah (second call to prayer) for them."
Imam {a.s} said: "There is neither Adhan nor Iqamah for them, but it is announced 'As-Salah (the prayer), As-Salah (the prayer)' three times. There is no pulpit (minbar) for them; the minbar is not moved from its place.
However, a structure similar to a pulpit is made from clay for the Imam to stand upon and deliver a sermon, then he comes down."

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 508 • Tahdhib Al-Ahkam, P 3, p. 290 • Al-Wafi, V. 9, p. 1287

HADITH

1470 - وَ رَوَى حَرِيزٌ عَنْ زُرَارَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «لاَ تَقْضِ وَتْرَ لَيْلَتِكَ يَعْنِي فِي اَلْعِيدَيْنِ إِنْ كَانَ فَاتَكَ حَتَّى تُصَلِّيَ اَلزَّوَالَ فِي ذَلِكَ اَلْيَوْمِ.

H.1470 - Hariz narrated from Zurarah from Abu Abdullah Imam Al-Sadiq {a.s} who said: "Do not make up the Witr prayer of your night, meaning on the two Eids, if you missed it until you have prayed the midday (Dhuhr) prayer on that day."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 509 • Tahdhib Al-Ahkam, Part 2, p. 274 • Al-Wafi, Vol. 9, p. 1299 • Wasail Al-Shia, Part 7, p. 428 • Wasail Al-Shia, Part 7, p. 430 • Wasail Al-Shia, Vol. 8, p. 271

HADITH

1471 - وَ رَوَى مُحَمَّدُ بْنُ اَلْفَضْلِ اَلْهَاشِمِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «رَكْعَتَانِ مِنَ اَلسُّنَّةِ لَيْسَ تُصَلَّيَانِ فِي مَوْضِعٍ إِلاَّ بِالْمَدِينَةِ وَ تُصَلَّى فِي مَسْجِدِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فِي اَلْعِيدَيْنِ قَبْلَ أَنْ يُخْرَجَ إِلَى اَلْمُصَلَّى لَيْسَ ذَلِكَ إِلاَّ بِالْمَدِينَةِ لِأَنَّ رَسُولَ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَعَلَهُ.

H.1471 - Muhammad ibn al-Fadl al-Hashimi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"There are two (units of prayer) from the Sunnah that are not performed in any place except in Medina, and they are prayed in the Mosque of the Messenger of Allah {saws} on the two Eids before going out to the prayer ground. This is unique to Medina because the Messenger of Allah {saws} performed it".

[REFERENCES] Al-Kafi, Volume 3, p. 461 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 509 • Tahdhib Al-Ahkam, Part 3, p. 138 • Al-Wafi, Vol. 9, p. 1300 • Wasail Al-Shia, Part 7, p. 430

HADITH

1472 - وَ رَوَى إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ اَلصَّادِقِ عَنْ أَبِيهِ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «كَانَتْ لِرَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ عَنَزَةٌ فِي أَسْفَلِهَا عُكَّازٌ يَتَوَكَّأُ عَلَيْهَا وَ يُخْرِجُهَا فِي اَلْعِيدَيْنِ يُصَلِّي إِلَيْهَا.

H.1472 - Isma'il ibn Muslim narrated from Al-Sadiq from his father {a.s} who said:
"The Messenger of Allah {saws} had a staff with a pointed end, which he would lean on, and he would take it out on the two Eids and pray towards it".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 509 • Al-Wafi, Vol. 9, p. 1304 • Wasail Al-Shia, Vol. 5, p. 137 • Wasail Al-Shia, Part 7, p. 442

HADITH

1473 - وَ سَأَلَ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلْفِطْرِ وَ اَلْأَضْحَى إِذَا اِجْتَمَعَا يَوْمَ اَلْجُمُعَةِ قَالَ «اِجْتَمَعَا فِي زَمَانِ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ فَقَالَ «مَنْ شَاءَ أَنْ يَأْتِيَ اَلْجُمُعَةَ فَلْيَأْتِ وَ مَنْ قَعَدَ فَلاَ يَضُرُّهُ وَ لْيُصَلِّ اَلظُّهْرَ» وَ خَطَبَ عَلَيْهِ اَلسَّلاَمُ خُطْبَتَيْنِ جَمَعَ فِيهِمَا خُطْبَةَ اَلْعِيدِ وَ خُطْبَةَ اَلْجُمُعَةِ.

H.1473 - Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the Eid al-Fitr and Eid al-Adha if they fall on a Jumu'ah.
Imam {a.s} said: "This happened during the time of Imam Ali {a.s}, and He said: 'Whoever wishes to attend the Jumu'ah prayer may do so, and whoever stays back, it will not harm him, but he should pray the midday (Dhuhr) prayer.'
Imam Ali {a.s} delivered two sermons, combining the Eid sermon and the Jumu'ah sermon".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 509 • Al-Wafi, Vol. 8, p. 1163 • Wasail Al-Shia, Part 7, p. 447

HADITH

1474 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ قَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «قَدْ أَفْلَحَ مَنْ تَزَكّٰى» قَالَ «مَنْ أَخْرَجَ اَلْفِطْرَةَ» فَقِيلَ لَهُ «وَ ذَكَرَ اِسْمَ رَبِّهِ فَصَلّٰى» قَالَ «خَرَجَ إِلَى اَلْجَبَّانَةِ فَصَلّٰى.

H.1474 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about the verse of Allah {SWT}, the Exalted, "*Successful indeed are those who purify themselves,*"
(Surah Al-A'la 87:14).
Imam {a.s} said: "This refers to the one who gives the Fitrah (charity for breaking fast)."
Imam {a.s} was then asked about the verse: "*and remember the Name of their Lord {AZJ}, and pray.*" (Surah Al-A'la 87:15).
Imam {a.s} said: "This means going out to the prayer ground and performing the prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 510 • Al-Wafi, Vol. 9, p. 1287 • Tafsir al-Safi, Vol. 5, p. 317 • Wasail Al-Shia, Vol. 7, p. 450 • Bihar Al-Anwar, Vol. 87, p. 348 • Tafsir Nur Al-Thaqalayn, Part 5, p. 556 • Tafseer Kanz Al-Daqaiq, Part 14, p. 237

HADITH

1475 - وَ فِي رِوَايَةِ اَلسَّكُونِيِّ: «أَنَّ اَلنَّبِيَّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ كَانَ إِذَا خَرَجَ إِلَى اَلْعِيدِ لَمْ يَرْجِعْ فِي اَلطَّرِيقِ اَلَّذِي بَدَأَ فِيهِ يَأْخُذُ فِي طَرِيقٍ غَيْرِهِ.

H.1475 - In the narration of al-Sakuni, it is reported that
"When The Prophet {saws} went out for the Eid prayer, he would not return by the same path he took to go out; he would take a different path."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 510 • Al-Wafi, Vol. 9, p. 1304 • Wasail Al-Shia, Vol. 7, p. 479

HADITH

1476 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَرَدْتَ اَلشُّخُوصَ فِي يَوْمِ اَلْعِيدِ فَانْفَجَرَ اَلْفَجْرُ وَ أَنْتَ فِي اَلْبَلَدِ فَلاَ تَخْرُجْ حَتَّى تَشْهَدَ ذَلِكَ اَلْعِيدَ.

H.1476 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If you intend to travel on the day of Eid and dawn breaks while you are still in the town, then do not leave until you have witnessed that Eid".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1477 - وَ رَوَى سَعْدُ بْنُ سَعْدٍ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: فِي اَلْمُسَافِرِ إِلَى مَكَّةَ وَ غَيْرِهَا هَلْ عَلَيْهِ صَلاَةُ اَلْعِيدَيْنِ اَلْفِطْرِ وَ اَلْأَضْحَى قَالَ «نَعَمْ إِلاَّ بِمِنًى يَوْمَ اَلنَّحْرِ.

H.1477 - Sa'd ibn Sa'd narrated from al-Ridha {a.s} regarding a traveler to Mecca or elsewhere, asking if the traveler is obligated to perform the Eid prayers (Eid al-Fitr and Eid al-Adha).
He (Imam {a.s}) said: "Yes, except in Mina on the Day of Sacrifice (Eid al-Adha)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 511 • Tahdhib Al-Ahkam, Part 3, p. 288 • Al-Istibsar, Part 1, p. 447 • Al-Wafi, Vol. 9, p. 1295 • Wasail Al-Shia, Vol. 7, p. 432 • Bihar Al-Anwar, Vol. 87, p. 357

HADITH

1478 - وَ رَوَى جَابِرٌ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِذَا كَانَ أَوَّلُ يَوْمٍ مِنْ شَوَّالٍ نَادَى مُنَادٍ يَا أَيُّهَا اَلْمُؤْمِنُونَ اُغْدُوا إِلَى جَوَائِزِكُمْ» ثُمَّ قَالَ «يَا جَابِرُ جَوَائِزُ اَللَّهِ لَيْسَتْ كَجَوَائِزِ هَؤُلاَءِ اَلْمُلُوكِ» ثُمَّ قَالَ «هُوَ يَوْمُ اَلْجَوَائِزِ.

H.1478 - Jabir narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that The Prophet {saws} said:
"When the first day of Shawwal (Eid al-Fitr) arrives, a caller announces, 'O' believers, proceed to your rewards.'"
Then He (the Prophet) said: "O' Jabir, the rewards of Allah {SWT} are not like the rewards of these kings."
He (the Prophet) said: "It is the Day of Rewards."

[REFERENCES] Al-Kafi, Volume 4, p. 168 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 511 • Man La Yahduruhu Al-Faqih, Vol. 2, p. 175 • Iqbal Al-A'mal, Part 1, p. 282 • Al-Wafi, Vol. 9, p. 1310 • Al-Wafi, Vol. 11, p. 371 • Wasail Al-Shia, Vol. 7, p. 480

HADITH

1479 - وَ نَظَرَ اَلْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِ اَلسَّلاَمُ إِلَى أُنَاسٍ فِي يَوْمِ فِطْرٍ يَلْعَبُونَ وَ يَضْحَكُونَ فَقَالَ لِأَصْحَابِهِ وَ اِلْتَفَتَ إِلَيْهِمْ «إِنَّ اَللَّهَ عَزَّ وَ جَلَّ جَعَلَ شَهْرَ رَمَضَانَ مِضْمَاراً لِخَلْقِهِ يَسْتَبِقُونَ فِيهِ بِطَاعَتِهِ إِلَى رِضْوَانِهِ فَسَبَقَ فِيهِ قَوْمٌ فَفَازُوا وَ تَخَلَّفَ آخَرُونَ فَخَابُوا فَالْعَجَبُ كُلُّ اَلْعَجَبِ مِنَ اَلضَّاحِكِ اَللاَّعِبِ فِي اَلْيَوْمِ اَلَّذِي يُثَابُ فِيهِ اَلْمُحْسِنُونَ وَ يَخِيبُ فِيهِ اَلْمُقَصِّرُونَ وَ اَيْمُ اَللَّهِ لَوْ كُشِفَ اَلْغِطَاءُ لَشُغِلَ مُحْسِنٌ بِإِحْسَانِهِ وَ مُسِيءٌ بِإِسَاءَتِهِ.

H.1479 - Al-Hasan ibn Ali {a.s} observed people playing and laughing on the day of Eid al-Fitr. He turned to his companions and said:
"Verily, Allah {SWT}, the Exalted, made the month of Ramadan as a racetrack for His creation, in which they compete in obedience to Him to attain His pleasure. In it, some people have raced ahead and won, while others have lagged behind and failed. So, it is truly astonishing to see those who laugh and play on a day when the doers of good are rewarded and the negligent are deprived. By Allah {SWT}, if the veil were removed, the doer of good would be preoccupied with his good deeds and the wrongdoer would be preoccupied with his wrongdoings."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 511 • Wasail Al-Shia, Vol. 7, p. 480

HADITH

1480 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «مَا مِنْ عِيدٍ لِلْمُسْلِمِينَ أَضْحًى وَ لاَ فِطْرٍ إِلاَّ وَ هُوَ يُجَدِّدُ فِيهِ لِآلِ مُحَمَّدٍ حُزْنٌ» قِيلَ وَ لِمَ ذَلِكَ قَالَ «لِأَنَّهُمْ يَرَوْنَ حَقَّهُمْ فِي يَدِ غَيْرِهِمْ.

وصلاة العيدين ركعتان في الفطر والأضحى وليس قبلهما ولا بعدهما شئ ولا يصليان الا مع إمام في جماعة فلا صلاة له ولا قضاء عليه وليس لهما أذان ولا إقامة أذانهما طلوع الشمس، يبدأ الامام فيكبر واحدة، ثم يقرأ الحمد وسبح اسم ربك الاعلى، ثم يكبر خمسا ويقنت بين كل تكبيرتين ثم يركع بالسابعة ويسجد سجدتين، فإذا نهض إلى الثانية كبر وقرأ الحمد الشمس وضحيها، ثم كبر تمام أربع تكبيرات مع تكبيرة القيام، ثم ركع بالخامسة.

H.1480 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: "There is no Eid for the Muslims, whether it is Eid al-Adha or Eid al-Fitr, except that it renews grief for the family of Muhammad."
He was asked: "Why is that?"
Imam {a.s} said: "Because they see their rightful position in the hands of others".

[AL SADUQ]
Regarding the Eid prayer, it consists of two units (Rak'ahs) for both Eid al-Fitr and Eid al-Adha. There is nothing before or after them, and they are not performed except with an Imam in a congregation. There is no individual or compensatory prayer for them. They have no Adhan (call to prayer) or Iqamah (second call); their "call" is the rising of the sun.
The Imam begins by making one Takbir (saying 'Allahu Akbar'), then recites Surah Al-Fatiha and Surah Al-A'la (87:1). He then makes five additional Takbirs, performing

Qunoot (supplication) between each Takbir, and then bows (ruku') with the seventh Takbir, followed by two prostrations (Sujood).
When he stands for the second Rak'ah, he makes a Takbir, recites Surah Al-Fatiha and Surah Ash-Shams (91:1), then completes four additional Takbirs along with the Takbir for standing, before bowing with the fifth Takbir.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1481 - وَ قَدْ رَوَى مُحَمَّدُ بْنُ اَلْفُضَيْلِ عَنْ أَبِي اَلصَّبَّاحِ اَلْكِنَانِيِّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلتَّكْبِيرِ فِي اَلْعِيدَيْنِ فَقَالَ «اِثْنَتَا عَشْرَةَ تَكْبِيرَةً سَبْعٌ فِي اَلْأُولَى وَ خَمْسٌ فِي اَلْأُخْرَى فَإِذَا قُمْتَ فِي اَلصَّلاَةِ فَكَبِّرْ وَاحِدَةً وَ تَقُولُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ اَللَّهُمَّ أَنْتَ أَهْلُ اَلْكِبْرِيَاءِ وَ اَلْعَظَمَةِ وَ أَهْلُ اَلْجُودِ وَ اَلْجَبَرُوتِ وَ اَلْقُدْرَةِ وَ اَلسُّلْطَانِ وَ اَلْعِزَّةِ أَسْأَلُكَ فِي هَذَا اَلْيَوْمِ اَلَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً وَ لِمُحَمَّدٍ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ ذُخْراً وَ مَزِيداً أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُصَلِّيَ عَلَى مَلاَئِكَتِكَ اَلْمُقَرَّبِينَ وَ أَنْبِيَائِكَ اَلْمُرْسَلِينَ وَ أَنْ تَغْفِرَ لَنَا وَ لِجَمِيعِ اَلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ وَ اَلْمُسْلِمِينَ وَ اَلْمُسْلِمَاتِ اَلْأَحْيَاءِ مِنْهُمْ وَ اَلْأَمْوَاتِ اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ عِبَادُكَ اَلصَّالِحُونَ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ مِنْهُ عِبَادُكَ اَلْمُخْلَصُونَ اَللَّهُ أَكْبَرُ أَوَّلُ كُلِّ شَيْءٍ وَ آخِرُهُ وَ بَدِيعُ كُلِّ شَيْءٍ وَ مُنْتَهَاهُ وَ عَالِمُ كُلِّ شَيْءٍ وَ مَعَادُهُ وَ مَصِيرُ كُلِّ شَيْءٍ إِلَيْهِ وَ مَرَدُّهُ وَ مُدَبِّرُ اَلْأُمُورِ وَ بَاعِثُ «مَنْ فِي اَلْقُبُورِ» قَابِلُ اَلْأَعْمَالِ وَ مُبْدِئُ اَلْخَفِيَّاتِ وَ مُعْلِنُ اَلسَّرَائِرِ اَللَّهُ أَكْبَرُ عَظِيمُ اَلْمَلَكُوتِ شَدِيدُ اَلْجَبَرُوتِ حَيٌّ لاَ يَمُوتُ دَائِمٌ لاَ يَزُولُ «إِذَا قَضىٰ أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ» اَللَّهُ أَكْبَرُ خَشَعَتْ لَكَ اَلْأَصْوَاتُ وَ عَنَتْ لَكَ اَلْوُجُوهُ وَ حَارَتْ دُونَكَ اَلْأَبْصَارُ وَ كَلَّتِ اَلْأَلْسُنُ عَنْ عَظَمَتِكَ وَ اَلنَّوَاصِي كُلُّهَا بِيَدِكَ وَ مَقَادِيرُ اَلْأُمُورِ كُلِّهَا إِلَيْكَ لاَ يَقْضِي فِيهَا غَيْرُكَ وَ لاَ يَتِمُّ مِنْهَا شَيْءٌ دُونَكَ اَللَّهُ أَكْبَرُ أَحَاطَ بِكُلِّ شَيْءٍ حِفْظُكَ وَ قَهَرَ كُلَّ شَيْءٍ عِزُّكَ وَ نَفَذَ كُلَّ شَيْءٍ أَمْرُكَ وَ قَامَ كُلُّ شَيْءٍ بِكَ وَ تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِكَ وَ اِسْتَسْلَمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ خَضَعَ كُلُّ شَيْءٍ لِمَلَكَتِكَ اَللَّهُ أَكْبَرُ وَ تَقْرَأُ اَلْحَمْدَ وَ «سَبِّحِ اِسْمَ رَبِّكَ اَلْأَعْلَى» وَ تُكَبِّرُ اَلسَّابِعَةَ وَ تَرْكَعُ وَ تَسْجُدُ وَ تَقُومُ وَ تَقْرَأُ اَلْحَمْدَ وَ «اَلشَّمْسِ وَ ضُحاٰها» وَ تَقُولُ اَللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ اَللَّهُمَّ أَنْتَ أَهْلُ اَلْكِبْرِيَاءِ وَ اَلْعَظَمَةِ تُتِمُّهُ كُلَّهُ كَمَا قُلْتَهُ أَوَّلَ اَلتَّكْبِيرِ يَكُونُ هَذَا اَلْقَوْلُ فِي كُلِّ تَكْبِيرَةٍ حَتَّى يَتِمَّ خَمْسَ تَكْبِيرَاتٍ.

H.1481 - And Muhammad ibn al-Fudayl narrated from Abu al-Sabbah al-Kinani, who said:

"I asked Abu Abdullah {a.s} about the Takbir in the two Eids, and He said:

'There are twelve Takbirs: seven in the first (Rak'ah) and five in the second.

When you stand for prayer, say one Takbir and say,

"I bear witness that there is no god but Allah {SWT}, He is alone, with no partner, and I bear witness that Muhammad is His servant and messenger.

O' Allah {SWT}, You are the One worthy of grandeur and greatness, the One worthy of generosity, omnipotence, ability, sovereignty, and might.

I ask You on this day which You have made a day of celebration for the Muslims and a source of honor for Muhammad {a.s} and his family, to send blessings upon Muhammad and the family of Muhammad, and upon Your closest angels and Your sent prophets.

I ask You to forgive us and all the believing men and women, and the Muslim men and women, living and deceased.

O' Allah {SWT}, I ask You for the best of what Your righteous servants ask of You, and I seek refuge in You from the worst of what Your pure servants seek refuge from.

Allah {SWT} is the Greatest, the First of everything and the Last of everything, the Creator of all things and their ultimate end, the Knower of all things and their return, to whom all things return, and the Planner of all matters. He is the One who resurrects those in the graves. The One who accepts deeds, the Initiator of the hidden things, the Revealer of secrets.

Allah {SWT} is the Greatest, the Majestic in kingdom, the One whose power is overwhelming. He is living and does not die, eternal and does not perish. When He decrees a matter, He only says to it, 'Be,' and it is.

Allah {SWT} is the Greatest, to whom all voices humble, to whom all faces bow, before whom all eyes are overwhelmed, and whose greatness causes tongues to fall silent.

All affairs are in His hands, and the decrees of all things are His alone. No one else can decide, and nothing happens without His will.

Allah {SWT} is the Greatest, encompassing everything with His protection, dominating everything with His glory, enforcing everything with His command, sustaining everything by Him, and to whom all things bow in humility, and all things submit to His might and His power. Allah {SWT} is the Greatest.

You then recite Al-Hamd (the opening chapter of the Qur'an) and say, 'Glorify the name of your Lord {AZJ}, the Most High,' and you repeat the seventh Takbir, bow, and prostrate.

You then rise, recite Al-Hamd again, and then recite 'By the sun and its brightness.'

Then say, 'Allah {SWT} is the Greatest, I bear witness that there is no god but Allah {SWT}, He is alone, with no partner, and I bear witness that Muhammad is His servant and messenger. O' Allah {SWT}, You are the One worthy of grandeur and greatness.'

You complete the Takbir as stated, and this is done for all the Takbirs until the five Takbirs are complete.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 512 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 523 • Tahdhib Al-Ahkam, Part 3, p. 132 • Al-Wafi, Vol. 9, p. 1321 • Wasail Al-Shia, Vol. 7, p. 469

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1482 - وَ خَطَبَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ يَوْمَ اَلْفِطْرِ فَقَالَ: « «اَلْحَمْدُ لِلَّهِ اَلَّذِي خَلَقَ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ وَ جَعَلَ اَلظُّلُمٰاتِ وَ اَلنُّورَ ثُمَّ اَلَّذِينَ كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ» لاَ نُشْرِكُ بِاللَّهِ شَيْئاً وَ لاَ نَتَّخِذُ مِنْ دُونِهِ وَلِيّاً وَ «اَلْحَمْدُ لِلَّهِ اَلَّذِي لَهُ مٰا فِي اَلسَّمٰاوٰاتِ وَ مٰا فِي اَلْأَرْضِ وَ لَهُ اَلْحَمْدُ فِي» اَلدُّنْيَا وَ «اَلْآخِرَةِ وَ هُوَ اَلْحَكِيمُ اَلْخَبِيرُ يَعْلَمُ مٰا يَلِجُ فِي اَلْأَرْضِ وَ مٰا يَخْرُجُ مِنْهٰا وَ مٰا يَنْزِلُ مِنَ اَلسَّمٰاءِ وَ مٰا يَعْرُجُ فِيهٰا وَ هُوَ اَلرَّحِيمُ اَلْغَفُورُ» كَذَلِكَ اَللَّهُ «لاٰ إِلٰهَ إِلاّٰ هُوَ إِلَيْهِ اَلْمَصِيرُ» وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي «يُمْسِكُ اَلسَّمٰاءَ أَنْ تَقَعَ عَلَى اَلْأَرْضِ إِلاّٰ بِإِذْنِهِ إِنَّ اَللَّهَ بِالنّٰاسِ لَرَؤُفٌ رَحِيمٌ» اَللّٰهُمَّ اِرْحَمْنَا بِرَحْمَتِكَ وَ أَعْمُمْنَا بِمَغْفِرَتِكَ إِنَّكَ أَنْتَ اَلْعَلِيُّ اَلْكَبِيرُ وَ اَلْحَمْدُ لِلَّهِ اَلَّذِي لاَ مَقْنُوطٌ مِنْ رَحْمَتِهِ وَ لاَ مَخْلُوٌّ مِنْ نِعْمَتِهِ وَ لاَ مُؤَيَّسٌ مِنْ رَوْحِهِ وَ لاَ مُسْتَنْكِفٌ عَنْ عِبٰادَتِهِ اَلَّذِي بِكَلِمَتِهِ قٰامَتِ اَلسَّمٰاوٰاتُ اَلسَّبْعُ وَ اِسْتَقَرَّتِ اَلْأَرْضُ اَلْمِهٰادُ وَ ثَبَتَتِ اَلْجِبٰالُ اَلرَّوٰاسِي وَ جَرَتِ اَلرِّيٰاحُ اَللَّوٰاقِحُ وَ سٰارَ فِي جَوِّ اَلسَّمٰاءِ اَلسَّحٰابُ وَ قٰامَتْ عَلَى حُدُودِهٰا اَلْبِحٰارُ وَ هُوَ إِلَهٌ لَهٰا وَ قٰاهِرٌ يَذِلُّ لَهُ اَلْمُتَعَزِّزُونَ وَ يَتَضٰاءَلُ لَهُ اَلْمُتَكَبِّرُونَ وَ يَدِينُ لَهُ طَوْعاً وَ كَرْهاً اَلْعٰالَمُونَ نَحْمَدُهُ كَمٰا حَمِدَ نَفْسَهُ وَ كَمٰا هُوَ أَهْلُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَسْتَهْدِيهِ وَ نَشْهَدُ أَنْ لاٰ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاٰ شَرِيكَ لَهُ يَعْلَمُ مَا تُخْفِي اَلنُّفُوسُ وَ مَا تُجِنُّ اَلْبِحٰارُ وَ مَا تَوٰارَى مِنْهُ ظُلْمَةٌ وَ لاَ تَغِيبُ عَنْهُ غٰائِبَةٌ «وَ مٰا تَسْقُطُ مِنْ وَرَقَةٍ» مِنْ شَجَرَةٍ وَ لاَ حَبَّةٍ فِي ظُلُمٰاتِ إِلاَّ يَعْلَمُهٰا لاٰ إِلَهَ إِلاّٰ هُوَ «وَ لاٰ رَطْبٍ وَ لاٰ يٰابِسٍ إِلاّٰ فِي كِتٰابٍ مُبِينٍ» وَ يَعْلَمُ مَا يَعْمَلُ اَلْعٰامِلُونَ وَ أَيَّ مَجْرًى يَجْرُونَ وَ إِلَى أَيِّ مُنْقَلَبٍ يَنْقَلِبُونَ وَ نَسْتَهْدِي اَللَّهَ بِالْهُدَى وَ نَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ نَبِيُّهُ وَ رَسُولُهُ إِلَى خَلْقِهِ وَ أَمِينُهُ عَلَى وَحْيِهِ وَ أَنَّهُ قَدْ بَلَّغَ رِسٰالاٰتِ رَبِّهِ وَ جٰاهَدَ فِي اَللَّهِ اَلْحَائِدِينَ عَنْهُ اَلْعٰادِلِينَ بِهِ وَ عَبَدَ اَللَّهَ حَتّٰى أَتٰاهُ اَلْيَقِينُ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أُوصِيكُمْ عِبٰادَ اَللَّهِ بِتَقْوَى اَللَّهِ اَلَّذِي لاَ تَبْرَحُ مِنْهُ نِعْمَةٌ وَ لاَ تَنْفَدُ مِنْهُ رَحْمَةٌ وَ لاَ يَسْتَغْنِي اَلْعِبٰادُ عَنْهُ وَ لاَ يَجْزِي أَنْعُمَهُ اَلْأَعْمٰالُ اَلَّذِي رَغَّبَ فِي اَلتَّقْوَى وَ زَهَّدَ فِي اَلدُّنْيَا وَ حَذَّرَ اَلْمَعٰاصِيَ وَ تَعَزَّزَ بِالْبَقٰاءِ وَ ذَلَّلَ خَلْقَهُ بِالْمَوْتِ وَ اَلْفَنٰاءِ وَ اَلْمَوْتُ غٰايَةُ اَلْمَخْلُوقِينَ وَ سَبِيلُ اَلْعٰالَمِينَ وَ مَعْقُودٌ بِنَوٰاصِي اَلْبَاقِينَ لاَ يُعْجِزُهُ إِبَاقُ اَلْهٰارِبِينَ وَ عِنْدَ حُلُولِهِ يَأْسِرُ أَهْلَ اَلْهَوَى يَهْدِمُ كُلَّ لَذَّةٍ وَ يُزِيلُ كُلَّ نِعْمَةٍ وَ يَقْطَعُ كُلَّ بَهْجَةٍ وَ اَلدُّنْيَا دٰارٌ كَتَبَ اَللَّهُ لَهَا اَلْفَنٰاءَ وَ لِأَهْلِهَا مِنْهَا اَلْجَلاَءَ فَأَكْثَرُهُمْ يَنْوِي بَقٰاءَهٰا وَ يُعَظِّمُ بِنٰاءَهٰا وَ هِيَ حُلْوَةٌ خَضِرَةٌ وَ قَدْ عَجِلَتْ لِلطّٰالِبِ وَ اَلْتَبَسَتْ بِقَلْبِ اَلنّٰاظِرِ وَ يَضَنُّ ذُو اَلثَّرْوَةِ اَلضَّعِيفَ وَ يَجْتَوِيهَا اَلْخَائِفُ اَلْوَجِلُ فَارْتَحِلُوا مِنْهَا يَرْحَمُكُمُ اَللَّهُ بِأَحْسَنِ مَا بِحَضْرَتِكُمْ وَ لاَ تَطْلُبُوا مِنْهَا أَكْثَرَ مِنَ اَلْقَلِيلِ وَ لاَ تَسْأَلُوا مِنْهَا فَوْقَ اَلْكَفَافِ وَ اِرْضَوْا مِنْهَا بِالْيَسِيرِ وَ لاَ تَمُدُّنَّ أَعْيُنَكُمْ مِنْهَا إِلَى مَا مُتِّعَ اَلْمُتْرَفُونَ بِهِ وَ اِسْتَهِينُوا بِهَا وَ لاَ تُوَطِّنُوهَا وَ أَضِرُّوا بِأَنْفُسِكُمْ فِيهَا وَ إِيّٰاكُمْ وَ اَلتَّنَعُّمَ وَ اَلتَّلَهِّيَ وَ اَلْفَاكِهَاتِ فَإِنَّ فِي ذَلِكَ غَفْلَةً وَ اِغْتِرَاراً أَلاَ إِنَّ اَلدُّنْيَا قَدْ تَنَكَّرَتْ وَ أَدْبَرَتْ وَ اِحْلَوْلَتْ وَ آذَنَتْ بِوَدَاعٍ أَلاَ وَ إِنَّ اَلْآخِرَةَ قَدْ رَحَلَتْ فَأَقْبَلَتْ وَ أَشْرَفَتْ وَ آذَنَتْ بِاطِّلاَعٍ أَلاَ وَ إِنَّ اَلْمِضْمَارَ اَلْيَوْمَ وَ اَلسَّبَاقَ غَداً أَلاَ وَ إِنَّ اَلسُّبْقَةَ اَلْجَنَّةُ وَ اَلْغَايَةَ اَلنّٰارُ أَلاَ فَلاَ تَائِبٌ مِنْ خَطِيئَتِهِ قَبْلَ يَوْمِ مَنِيَّتِهِ أَ لاَ عَامِلٌ لِنَفْسِهِ قَبْلَ يَوْمِ بُؤْسِهِ وَ فَقْرِهِ جَعَلَنَا اَللَّهُ وَ إِيّٰاكُمْ مِمَّنْ يَخَافُهُ وَ يَرْجُو ثَوٰابَهُ أَلاَ وَ إِنَّ هَذَا اَلْيَوْمَ يَوْمٌ جَعَلَهُ اَللَّهُ لَكُمْ عِيداً وَ جَعَلَكُمْ لَهُ أَهْلاً فَاذْكُرُوا اَللَّهَ يَذْكُرْكُمْ وَ اُدْعُوهُ يَسْتَجِبْ لَكُمْ وَ أَدُّوا فِطْرَتَكُمْ فَإِنَّهَا سُنَّةُ نَبِيِّكُمْ وَ فَرِيضَةٌ وَاجِبَةٌ مِنْ رَبِّكُمْ فَلْيُؤَدِّهَا كُلُّ اِمْرِئٍ مِنْكُمْ عَنْهُ وَ عَنْ عِيَالِهِ كُلِّهِمْ ذَكَرِهِمْ وَ أُنْثَاهُمْ صَغِيرِهِمْ وَ كَبِيرِهِمْ وَ حُرِّهِمْ وَ مَمْلُوكِهِمْ عَنْ كُلِّ إِنْسَانٍ مِنْهُمْ صَاعاً مِنْ بُرٍّ أَوْ صَاعاً مِنْ تَمْرٍ أَوْ صَاعاً مِنْ شَعِيرٍ وَ أَطِيعُوا اَللَّهَ فِيمَا فَرَضَ اَللَّهُ عَلَيْكُمْ وَ أَمَرَكُمْ بِهِ مِنْ إِقَامِ اَلصَّلاَةِ وَ إِيتٰاءِ اَلزَّكٰاةِ وَ حِجِّ اَلْبَيْتِ وَ صَوْمِ شَهْرِ رَمَضٰانَ وَ اَلْأَمْرِ بِالْمَعْرُوفِ وَ اَلنَّهْيِ عَنِ اَلْمُنْكَرِ وَ اَلْإِحْسٰانِ إِلَى

نِسَائِكُمْ وَ مَا مَلَكَتْ أَيْمَانُكُمْ وَ أَطِيعُوا اَللَّهَ فِيمَا نَهَاكُمْ عَنْهُ مِنْ قَذْفِ اَلْمُحْصَنَةِ وَ إِتْيَانِ اَلْفَاحِشَةِ وَ شُرْبِ اَلْخَمْرِ وَ بَخْسِ اَلْمِكْيَالِ وَ نَقْصِ اَلْمِيزَانِ وَ شَهَادَةِ اَلزُّورِ وَ اَلْفِرَارِ مِنَ اَلزَّحْفِ عَصَمَنَا اَللَّهُ وَ إِيَّاكُمْ بِالتَّقْوَى وَ جَعَلَ اَلْآخِرَةَ خَيْراً لَنَا وَ لَكُمْ مِنَ اَلْأُولَى إِنَّ أَحْسَنَ اَلْحَدِيثِ وَ أَبْلَغَ مَوْعِظَةِ اَلْمُتَّقِينَ، كِتَابُ اَللَّهِ اَلْعَزِيزِ اَلْحَكِيمِ أَعُوذُ بِاللَّهِ مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ: «بِسْمِ اَللَّهِ اَلرَّحْمٰنِ اَلرَّحِيمِ. `قُلْ هُوَ اَللَّهُ أَحَدٌ. `اَللَّهُ اَلصَّمَدُ. `لَمْ يَلِدْ وَ لَمْ يُولَدْ. `وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ» » ثُمَّ يَجْلِسُ جِلْسَةً كَجِلْسَةِ اَلْعَجْلاَنِ ثُمَّ يَقُومُ بِالْخُطْبَةِ.

التي كتبناها في آخر خطبة يوم الجمعة بعد جلوسه وقيامه.

H.1482 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} delivered a sermon on the day of Eid al-Fitr and said:

"Praise be to Allah {SWT}, Who created the heavens and the earth and made the darkness and the light, and then those who disbelieve in their Lord {AZJ} associate others with Him."

"We do not associate anything with Allah {SWT}, and we do not take any guardian besides Him."

"Praise be to Allah {SWT}, to Whom belongs whatever is in the heavens and whatever is on the earth, and to Him belongs all praise in this world and in the Hereafter. And He is the Wise, the All-Aware."

"He knows what enters into the earth and what comes out of it, and what descends from the heavens and what ascends into it. And He is the Most Merciful, the Most Forgiving."

"Thus, Allah {SWT}, there is no god but He, to Him is the return."

"Praise be to Allah {SWT}, Who holds the sky from falling upon the earth except by His permission. Indeed, Allah {SWT} is compassionate and merciful to mankind."

"O' Allah {SWT}, have mercy upon us with Your mercy and encompass us with Your forgiveness. You are the Most High, the Most Great."

"Praise be to Allah {SWT}, from Whose mercy there is no despair, from Whose blessings there is no deficiency, and from Whose relief there is no loss, and Whose worship is never denied."

"With His word, the seven heavens were established, the earth spread out as a bed, the mountains fixed, the winds blowing, the clouds moving in the sky, and the seas with their boundaries. And He is the God Who governs it all, and to Him all must submit."

"The proud and the arrogant humble themselves before Him, and all creation, willingly or unwillingly, submits to His dominion."

"We praise Him as He deserves to be praised, and we seek His help, His forgiveness, His guidance. We bear witness that there is no god but Allah {SWT}, He alone, with no partner, and that Muhammad is His servant and messenger."

"He is the trustworthy one with His revelation, and He conveyed the messages of His Lord {AZJ}, fought in the cause of Allah {SWT}, worshiped Him until certainty (death) came to him. Peace and blessings be upon him and his family."

"I advise you, O' servants of Allah {SWT}, to be conscious of Allah {SWT}, from Whose blessings no one is ever deprived, and no one can escape His mercy, and no one can exceed His generosity. He is the One who commands piety and discourages attachment to this world, warns against sin, and reminds us of death and its inevitability."

"Death is the ultimate end of all created beings, and the path for all beings. The end is decreed for all, and there is no escape from it. At the time of its arrival, it destroys every pleasure, takes away every blessing, and removes every delight."

"The world is a place destined for demise, and its inhabitants will eventually depart from it. The life of this world is sweet and green, and many people long for it. But the rich man neglects the poor, and the fearful man tries to flee from it. Be cautious of it, and remember that death is coming."

"Do not ask for more than what suffices you from this world. Accept only a small portion from it, and avoid excessive indulgence, as it leads to heedlessness and false expectations."

"The world has already turned its back on us, and the Hereafter is approaching, with its lights shining and its arrival drawing near."

"Today is the race for good deeds, and tomorrow is the race for salvation. The final destination is either Heaven or Hell. Repent before it is too late, and work for your soul before the day of misfortune and poverty."

"May Allah {SWT} make us among those who fear Him and seek His reward."

"This day is a day that Allah {SWT} has made a celebration for you, so remember Allah {SWT} and He will remember you. Call upon Him and He will respond to you. Pay your Zakat al-Fitr, for it is the Sunnah of your Prophet and an obligatory duty from your Lord {AZJ}. Let every person from you give it for himself and his family, whether male or female, young or old, free or enslaved. It should be one sa' of wheat, dates, or barley for each person."

"Obey Allah {SWT} in what He has commanded you, and follow the five Da'ā'im al-Islām: establishing prayer, giving zakat, performing the pilgrimage to the house of Allah {SWT}, fasting the month of Ramadan, and promoting good while forbidding evil. Be kind to your wives and those under your care. And avoid what Allah {SWT} has prohibited, such as slander, immoral actions, consuming alcohol, falsifying the measure and the scale, bearing false witness, and fleeing from the battlefield."

"May Allah {SWT} protect us all with piety, and may He make the Hereafter better for us than this worldly life."

"Indeed, the best speech and the most eloquent advice is the Book of Allah {SWT}, the Mighty, the Wise. I seek refuge in Allah {SWT} from the accursed devil. In the name of Allah {SWT}, the Most Gracious, the Most Merciful. Say: *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) 'He is Allah {SWT}, the One. Allah {SWT}, the Eternal Refuge. He neither begets nor is begotten. And there is none comparable to Him.'"

[AL SADUQ]

Which we wrote at the end of the Jumu'ah sermon, after his sitting and standing.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 514 • Al-Wafi, Vol. 9, p. 1325

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1483 - وَ خَطَبَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فِي عِيدِ اَلْأَضْحَى فَقَالَ: « اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ وَ لِلَّهِ اَلْحَمْدُ اَللَّهُ أَكْبَرُ عَلَى مَا هَدَانَا وَ لَهُ اَلشُّكْرُ فِيمَا أَوْلاَنَا وَ اَلْحَمْدُ لِلَّهِ عَلَى مَا رَزَقَنَا مِنْ بَهِيمَةِ اَلْأَنْعَامِ.

H.1483 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} delivered a sermon on Eid al-Adha, saying:
"Allah {SWT} is the Greatest, Allah {SWT} is the Greatest. There is no deity but Allah {SWT}. Allah {SWT} is the Greatest, Allah {SWT} is the Greatest, and all praise belongs to Allah {SWT}. Allah {SWT} is the Greatest for guiding us, and to Him belongs gratitude for what He has granted us. All praise belongs to Allah {SWT} for what He has provided us from the sacrificial animals."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 517 • Al-Muqni'ah, Part 1, p. 201 • Misbah al-Mutahjad, vol. 2, p. 735 • Wasail Al-Shia, Part 7, p. 460 • Zad al-Ma'ad, Part 1, p. 203

HADITH

1484 - وَ كَانَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ يَبْدَأُ بِالتَّكْبِيرِ إِذَا صَلَّى اَلظُّهْرَ مِنْ يَوْمِ اَلنَّحْرِ وَ كَانَ يَقْطَعُ اَلتَّكْبِيرَ آخِرَ أَيَّامِ اَلتَّشْرِيقِ عِنْدَ اَلْغَدَاةِ وَ كَانَ يُكَبِّرُ فِي دُبُرِ كُلِّ صَلاَةٍ فَيَقُولُ « اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ وَ لِلَّهِ اَلْحَمْدُ » فَإِذَا اِنْتَهَى إِلَى اَلْمُصَلَّى تَقَدَّمَ فَصَلَّى بِالنَّاسِ بِغَيْرِ أَذَانٍ وَ لاَ إِقَامَةٍ فَإِذَا فَرَغَ مِنَ اَلصَّلاَةِ صَعِدَ اَلْمِنْبَرَ ثُمَّ بَدَأَ فَقَالَ «اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ اَللَّهُ أَكْبَرُ زِنَةَ عَرْشِهِ وَ رِضَا نَفْسِهِ وَ عَدَدَ قَطْرِ سَمَائِهِ وَ بِحَارِهِ «لَهُ اَلْأَسْمَاءُ اَلْحُسْنَى» وَ اَلْحَمْدُ لِلَّهِ حَتَّى يَرْضَى «وَ هُوَ اَلْعَزِيزُ اَلْغَفُورُ» اَللَّهُ أَكْبَرُ كَبِيراً مُتَكَبِّراً وَ إِلَهاً مُتَعَزِّزاً وَ رَحِيماً مُتَحَنِّناً يَعْفُو بَعْدَ اَلْقُدْرَةِ وَ لاَ يَقْنَطُ مِنْ رَحْمَتِهِ «إِلاَّ اَلضَّالُّونَ» اَللَّهُ أَكْبَرُ كَبِيراً وَ لاَ إِلَهَ إِلاَّ اَللَّهُ كَثِيراً وَ سُبْحَانَ اَللَّهِ حَيَّاناً قَدِيراً وَ اَلْحَمْدُ لِلَّهِ نَحْمَدُهُ وَ نَسْتَعِينُهُ وَ نَسْتَغْفِرُهُ وَ نَسْتَهْدِيهِ وَ نَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ هُوَ وَ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ «مَنْ يُطِعِ اَللَّهَ وَ رَسُولَهُ فَقَدْ» اِهْتَدَى وَ «فَازَ فَوْزاً عَظِيماً» وَ مَنْ يَعْصِ اَللَّهَ وَ رَسُولَهُ «فَقَدْ ضَلَّ ضَلاَلاً بَعِيداً» وَ «خَسِرَ خُسْرٰاناً مُبِيناً» أُوصِيكُمْ عِبَادَ اَللَّهِ بِتَقْوَى اَللَّهِ وَ كَثْرَةِ ذِكْرِ اَلْمَوْتِ وَ اَلزُّهْدِ فِي اَلدُّنْيَا اَلَّتِي لَمْ يَتَمَتَّعْ بِهَا مَنْ كَانَ فِيهَا قَبْلَكُمْ وَ لَنْ تَبْقَى لِأَحَدٍ مِنْ بَعْدِكُمْ وَ سَبِيلُكُمْ فِيهَا سَبِيلُ اَلْمَاضِينَ أَ لاَ تَرَوْنَ أَنَّهَا قَدْ تَصَرَّمَتْ وَ آذَنَتْ بِانْقِضَاءٍ وَ تَنَكَّرَ مَعْرُوفُهَا وَ أَدْبَرَتْ حَذَّاءَ فَهِيَ تُخْبِرُ بِالْفَنَاءِ وَ سَاكِنُهَا يُحْدَى بِالْمَوْتِ فَقَدْ أَمَرَّ مِنْهَا مَا كَانَ حُلْواً وَ كَدِرَ مِنْهَا مَا كَانَ صَفْواً فَلَمْ يَبْقَ مِنْهَا إِلاَّ سَمَلَةٌ كَسَمَلَةِ اَلْإِدَاوَةِ وَ جُرْعَةٌ كَجُرْعَةِ اَلْإِنَاءِ يَتَمَزَّزُهَا اَلصَّدْيَانُ لَمْ تَنْفَعْ غُلَّتَهُ فَأَزْمِعُوا عِبَادَ اَللَّهِ بِالرَّحِيلِ مِنْ هَذِهِ اَلدَّارِ اَلْمَقْدُورِ عَلَى أَهْلِهَا اَلزَّوَالُ اَلْمَمْنُوعِ أَهْلُهَا مِنَ اَلْحَيَاةِ اَلْمُذَلِّلَةِ أَنْفُسُهُمْ بِالْمَوْتِ فَلاَ حَيٌّ يَطْمَعُ فِي اَلْبَقَاءِ وَ لاَ نَفْسٌ إِلاَّ مُذْعِنَةٌ بِالْمَنُونِ فَلاَ يَغْلِبَنَّكُمُ اَلْأَمَلُ وَ لاَ يَطُلْ عَلَيْكُمُ اَلْأَمَدُ وَ لاَ تَغْتَرُّوا فِيهَا بِالْآمَالِ وَ تَعْبُدُوا اَللَّهَ أَيَّامَ اَلْحَيَاةِ فَوَ اَللَّهِ لَوْ حَنَنْتُمْ حَنِينَ اَلْوَالِهِ اَلْعَجْلاَنِ وَ دَعَوْتُمْ بِمِثْلِ دُعَاءِ اَلْأَنَامِ وَ جَأَرْتُمْ جُؤَارَ مُتَبَتِّلِ اَلرُّهْبَانِ وَ خَرَجْتُمْ إِلَى اَللَّهِ مِنَ اَلْأَمْوَالِ وَ اَلْأَوْلاَدِ اِلْتِمَاسَ اَلْقُرْبَةِ إِلَيْهِ فِي اِرْتِفَاعِ دَرَجَةٍ عِنْدَهُ أَوْ غُفْرَانِ سَيِّئَةٍ أَحْصَتْهَا كَتَبَتُهُ وَ حَفِظَتْهَا رُسُلُهُ لَكَانَ قَلِيلاً فِيمَا أَرْجُو لَكُمْ مِنْ ثَوَابِهِ وَ أَتَخَوَّفُ عَلَيْكُمْ مِنْ أَلِيمِ عِقَابِهِ وَ بِاللَّهِ لَوِ اِنْمَاثَتْ قُلُوبُكُمُ اِنْمِيَاثاً وَ سَالَتْ عُيُونُكُمْ مِنْ رَغْبَةٍ إِلَيْهِ وَ رَهْبَةٍ مِنْهُ دَماً ثُمَّ عُمِّرْتُمْ فِي اَلدُّنْيَا

مَا كَانَتِ اَلدُّنْيَا بَاقِيَةً مَا جَزَتْ أَعْمَالُكُمْ وَ لَوْ لَمْ تُبْقُوا شَيْئاً مِنْ جُهْدِكُمْ لِنِعَمِهِ اَلْعِظَامِ عَلَيْكُمْ وَ هُدَاهُ إِيَّاكُمْ إِلَى اَلْإِيمَانِ مَا كُنْتُمْ لِتَسْتَحِقُّوا أَبَدَ اَلدَّهْرِ مَا اَلدَّهْرُ قَائِمٌ بِأَعْمَالِكُمْ جَنَّتَهُ وَ لاَ رَحْمَتَهُ وَ لَكِنْ بِرَحْمَتِهِ تُرْحَمُونَ وَ بِهُدَاهُ تَهْتَدُونَ وَ بِهِمَا إِلَى جَنَّتِهِ تَصِيرُونَ جَعَلَنَا اَللَّهُ وَ إِيَّاكُمْ مِنَ اَلتَّائِبِينَ اَلْعَابِدِينَ وَ إِنَّ هَذَا يَوْمٌ حُرْمَتُهُ عَظِيمَةٌ وَ بَرَكَتُهُ مَأْمُولَةٌ وَ اَلْمَغْفِرَةُ فِيهِ مَرْجُوَّةٌ فَأَكْثِرُوا ذِكْرَ اَللَّهِ تَعَالَى وَ اِسْتَغْفِرُوهُ وَ تُوبُوا إِلَيْهِ «إِنَّهُ هُوَ اَلتَّوَّابُ اَلرَّحِيمُ» وَ مَنْ ضَحَّى مِنْكُمْ بِجَذَعٍ مِنَ اَلْمَعْزِ فَإِنَّهُ لاَ يُجْزِي عَنْهُ وَ اَلْجَذَعُ مِنَ اَلضَّأْنِ يُجْزِي وَ مِنْ تَمَامِ اَلْأُضْحِيَّةِ اِسْتِشْرَافُ عَيْنِهَا وَ أُذُنِهَا وَ إِذَا سَلِمَتِ اَلْعَيْنُ وَ اَلْأُذُنُ تَمَّتِ اَلْأُضْحِيَّةُ وَ إِنْ كَانَتْ عَضْبَاءَ اَلْقَرْنِ أَوْ تَجُرُّ بِرِجْلَيْهَا إِلَى اَلْمَنْسِكِ فَلاَ تُجْزِي وَ إِذَا ضَحَّيْتُمْ فَكُلُوا وَ أَطْعِمُوا وَ أَهْدُوا وَ اِحْمَدُوا اَللَّهَ عَلَى مَا رَزَقَكُمْ مِنْ بَهِيمَةِ اَلْأَنْعَامِ «وَ أَقِيمُوا اَلصَّلاَةَ وَ آتُوا اَلزَّكَاةَ» وَ أَحْسِنُوا اَلْعِبَادَةَ وَ أَقِيمُوا اَلشَّهَادَةَ وَ اِرْغَبُوا فِيمَا كَتَبَ عَلَيْكُمْ وَ فَرَضَ مِنَ اَلْجِهَادِ وَ اَلْحَجِّ وَ اَلصِّيَامِ فَإِنَّ ثَوَابَ ذَلِكَ عَظِيمٌ لاَ يَنْفَدُ وَ تَرْكَهُ وَبَالٌ لاَ يَبِيدُ وَ أُمُرُوا بِالْمَعْرُوفِ وَ اِنْهَوْا عَنِ اَلْمُنْكَرِ وَ أَخِيفُوا اَلظَّالِمَ وَ أَنْصُرُوا اَلْمَظْلُومَ وَ خُذُوا عَلَى يَدِ اَلْمُرِيبِ وَ أَحْسِنُوا إِلَى اَلنِّسَاءِ وَ مَا مَلَكَتْ أَيْمَانُكُمْ وَ أَصْدُقُوا اَلْحَدِيثَ وَ أَدُّوا اَلْأَمَانَةَ وَ كُونُوا قَوَّامِينَ بِالْحَقِّ وَ لاَ تَغُرَّنَّكُمُ «اَلْحَيٰاةُ اَلدُّنْيٰا وَ لاٰ يَغُرَّنَّكُمْ بِاللّٰهِ اَلْغَرُورُ» إِنَّ أَحْسَنَ اَلْحَدِيثَ ذِكْرُ اَللَّهِ وَ أَبْلَغَ مَوْعِظَةِ اَلْمُتَّقِينَ كِتَابُ اَللَّهِ أَعُوذُ بِاللَّهِ مِنَ اَلشَّيْطَانِ اَلرَّجِيمِ: «بِسْمِ اَللّٰهِ اَلرَّحْمٰنِ اَلرَّحِيمِ. `قُلْ هُوَ اَللّٰهُ أَحَدٌ. `اَللّٰهُ اَلصَّمَدُ. `لَمْ يَلِدْ وَ لَمْ يُولَدْ. `وَ لَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ».

ويقرأ قل يا أيها الكافرون إلى آخرها أو ألهاكم التكاثر إلى آخرها أو والعصر، وكان مما يدوم عليه قل هو الله أحد، فكان إذا قرأ إحدى هذه السور جلس جلسة كجلسة العجلان، ثم ينهض، وهو عليه السلام كان أول من حفظ عليه الجلسة بين الخطبتين ثم يخطب بالخطبة التي كتبناها بعد الجمعة.

H.1484 – Imam Ali {a.s}, used to begin with the Takbir when he prayed the Dhuhr prayer on the day of Eid al-Nahr (Eid al-Adha), and he would cease the Takbir on the last day of the Tashriq (the days after Eid) at dawn. He would say the Takbir after every prayer, saying:

"Allah {SWT} is the Greatest, Allah {SWT} is the Greatest, there is no god but Allah {SWT}, and Allah {SWT} is the Greatest, Allah {SWT} is the Greatest, and to Allah {SWT} belongs the praise."

When he reached the prayer ground, he would step forward and lead the people in prayer without an Adhan (call to prayer) or Iqamah (second call to prayer). When he finished the prayer, he would ascend the pulpit and begin by saying:

"Allah {SWT} is the Greatest, Allah {SWT} is the Greatest, Allah {SWT} is the Greatest, equal to the weight of His Throne, the pleasure of His Self, the amount of the drops in His sky and His seas. To Him belong the Most Beautiful Names. Praise be to Allah {SWT} until He is pleased, and He is the Almighty, the Most Forgiving. Allah {SWT} is the Greatest, the Grandest in greatness, a God of majesty and mercy, forgiving even after possessing power, and none despairs of His mercy except the misguided ones."

"Allah {SWT} is the Greatest, Great beyond measure, and there is no god but Allah {SWT} in abundance. Glory be to Allah {SWT}, the Most Kind and the All-Powerful. Praise be to Allah {SWT}; we praise Him, seek His help, seek His forgiveness, and seek His guidance.

We bear witness that there is no god but Allah {SWT} alone, with no partner, and that Muhammad is His servant and messenger."
"Whoever obeys Allah {SWT} and His Messenger has indeed been guided and achieved a great success. And whoever disobeys Allah {SWT} and His Messenger has indeed gone astray in a distant misguidance and incurred a manifest loss."
"I advise you, O' servants of Allah {SWT}, to be conscious of Allah {SWT}, to frequently remember death, and to live a life of detachment from this world, which those before you who inhabited it could not hold onto, and which will not remain for anyone after you. Your path in this world is the same as those who have passed before you. Do you not see that it has already ended, that it has given signs of its impending disappearance, that its known blessings have turned strange, and that it has turned its back and is departing?"
"This world has warned of its end, and its residents are pushed toward death. What was once sweet has turned bitter, and what was once clear has become murky. Nothing remains of it except a remnant, like the remnants left in a container, a mouthful to quench the thirst of the parched, but it does not satisfy them."
"So, O' servants of Allah {SWT}, prepare to depart from this abode. It is destined for its inhabitants to pass away, it denies them the comforts of life, and it humiliates them with death. No living soul has hope for permanence, and no soul has an escape from death."
"Do not let long hopes overpower you, and do not let the passage of time deceive you. Do not be deceived by hopes in this world. Worship Allah {SWT} during your lifetime. By Allah {SWT}, even if you were to wail like a lost and grieving mother, call out to Allah {SWT} as if from the depths of your soul, weep like monks devoted to solitude, give up your wealth and children seeking closeness to Him, striving for a high rank in His sight or the forgiveness of a sin noted by His scribes and preserved by His messengers, all this would be small in what I hope for you from His reward and what I fear for you from His painful punishment."
"By Allah {SWT}, even if your hearts melted and your eyes wept from yearning for Him and fear of Him, even if you lived in this world as long as it remains, your actions would not be enough to earn His Paradise or His mercy, but by His mercy, you are shown mercy, and by His guidance, you are guided, and by them, you reach His Paradise."
"May Allah {SWT} make us and you among the repentant and the worshipful. Indeed, this day is a day of great sanctity, a day of expected blessings, and a day in which forgiveness is hoped for. So, remember Allah {SWT} abundantly, seek His forgiveness, and turn to Him in repentance. Indeed, He is the Most Forgiving, the Most Merciful."
"And whoever among you sacrifices a young goat, it will not suffice for him, but a young sheep will suffice. For the completion of the sacrifice, look for sound eyes and ears. If the eyes and ears are sound, the sacrifice is complete. However, if it has a broken horn or drags its legs, it will not suffice. When you make the sacrifice, eat, feed others, and give as gifts. And praise Allah {SWT} for providing you with cattle from livestock."
"Establish the prayer, give zakat, worship Allah {SWT} sincerely, bear witness to the truth, and yearn for what He has prescribed and obligated upon you in striving, pilgrimage,

and fasting, for the reward of these is great and everlasting, while neglecting them results in eternal misfortune and ruin."

"Enjoin what is good, forbid what is evil, frighten the oppressor, support the oppressed, restrain the transgressor, be kind to women and those under your care, speak the truth, fulfil your trusts, uphold justice, and do not let the worldly life deceive you, nor let the deceiver deceive you about Allah {SWT}."

"Indeed, the best speech is the remembrance of Allah {SWT}, and the most eloquent advice for the God-conscious is the Book of Allah {SWT}."

"I seek refuge in Allah {SWT} from the accursed devil. In the name of Allah {SWT}, the Most Gracious, the Most Merciful. Say: 'He is Allah {SWT}, the One. Allah {SWT}, the Eternal Refuge. He neither begets nor is begotten. And there is none comparable to Him.'"

Then he would recite either "Say, O' disbelievers" to its end, or "The mutual rivalry for piling up of worldly things diverts you" to its end, or "By time."

[AL SADUQ]

Among his regular practices was reciting *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) Whenever he recited one of these chapters, he would sit as one sits when in a hurry and then stand.

He {a.s}, was the first to establish the sitting between the two sermons, and he would deliver the sermon that we recorded after the Jumu'ah prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 518 • Al-Wafi, Vol. 9, p. 1328

HADITH

1485 - وَ فِي اَلْعِلَلِ اَلَّتِي تُرْوَى عَنِ اَلْفَضْلِ بْنِ شَاذَانَ اَلنَّيْسَابُورِيِّ رَضِيَ اَللَّهُ عَنْهُ وَ يُذْكَرُ أَنَّهُ سَمِعَهَا مِنَ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ: «أَنَّهُ إِنَّمَا جُعِلَ يَوْمُ اَلْفِطْرِ اَلْعِيدَ لِيَكُونَ لِلْمُسْلِمِينَ مُجْتَمَعاً يَجْتَمِعُونَ فِيهِ وَ يَبْرُزُونَ لِلَّهِ عَزَّ وَ جَلَّ فَيُمَجِّدُونَهُ عَلَى مَا مَنَّ عَلَيْهِمْ فَيَكُونُ يَوْمَ عِيدٍ وَ يَوْمَ اِجْتِمَاعٍ وَ يَوْمَ فِطْرٍ وَ يَوْمَ زَكَاةٍ وَ يَوْمَ رَغْبَةٍ وَ يَوْمَ تَضَرُّعٍ وَ لِأَنَّهُ أَوَّلُ يَوْمٍ مِنَ اَلسَّنَةِ يَحِلُّ فِيهِ اَلْأَكْلُ وَ اَلشُّرْبُ لِأَنَّ أَوَّلَ شُهُورِ اَلسَّنَةِ عِنْدَ أَهْلِ اَلْحَقِّ شَهْرُ رَمَضَانَ فَأَحَبَّ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يَكُونَ لَهُمْ فِي ذَلِكَ مَجْمَعٌ يَحْمَدُونَهُ فِيهِ وَ يُقَدِّسُونَهُ وَ إِنَّمَا جُعِلَ اَلتَّكْبِيرُ فِيهَا أَكْثَرَ مِنْهُ فِي غَيْرِهَا مِنَ اَلصَّلاَةِ لِأَنَّ اَلتَّكْبِيرَ إِنَّمَا هُوَ تَعْظِيمٌ لِلَّهِ وَ تَمْجِيدٌ عَلَى مَا هَدَى وَ عَافَى كَمَا قَالَ اَللَّهُ عَزَّ وَ جَلَّ: «وَ لِتُكَبِّرُوا اَللَّهَ عَلىٰ مٰا هَدٰاكُمْ وَ لَعَلَّكُمْ تَشْكُرُونَ» وَ إِنَّمَا جُعِلَ فِيهَا اِثْنَتَا عَشْرَةَ تَكْبِيرَةً لِأَنَّهُ يَكُونُ فِي كُلِّ رَكْعَتَيْنِ اِثْنَتَا عَشْرَةَ تَكْبِيرَةً وَ جُعِلَ سَبْعٌ فِي اَلْأُولَى وَ خَمْسٌ فِي اَلثَّانِيَةِ وَ لَمْ يُسَوَّ بَيْنَهُمَا لِأَنَّ اَلسُّنَّةَ فِي اَلصَّلاَةِ اَلْفَرِيضَةِ أَنْ تُسْتَفْتَحَ بِسَبْعِ تَكْبِيرَاتٍ فَلِذَلِكَ بُدِئَ هَاهُنَا بِسَبْعِ تَكْبِيرَاتٍ وَ جُعِلَ فِي اَلثَّانِيَةِ خَمْسُ تَكْبِيرَاتٍ لِأَنَّ اَلتَّحْرِيمَ مِنَ اَلتَّكْبِيرِ فِي اَلْيَوْمِ وَ اَللَّيْلَةِ خَمْسُ تَكْبِيرَاتٍ وَ لِيَكُونَ اَلتَّكْبِيرُ فِي اَلرَّكْعَتَيْنِ جَمِيعاً وَتْراً وَتْراً.

H.1485 - In the book "Al-Ilal," it is narrated from al-Fadl ibn Shadhan al-Naysaburi, who mentioned that he heard from al-Ridha {a.s} that:
"The day of Eid al-Fitr was made an Eid so that it would be a gathering for the Muslims where they come together and present themselves before Allah {SWT}, the Mighty and Glorious, to glorify Him for the blessings He has bestowed upon them.
Thus, it is a day of Eid, a day of gathering, a day of breaking the fast, a day of charity (Zakat), a day of desire (towards Allah {SWT}), and a day of supplication. It is also because it is the first day of the year in which eating and drinking become permissible, as the first month of the year for the people of truth is the month of Ramadan.
Therefore, Allah {SWT}, the Mighty and Glorious, wished for them to have a gathering to praise and sanctify Him on this day. The Takbir (glorification of Allah {SWT}) in this prayer was made more frequent than in other prayers because Takbir is a means of magnifying and glorifying Allah {SWT} for the guidance and well-being He has granted, as Allah {SWT}, the Mighty and Glorious, says:
'And that you may glorify Allah {SWT} for that (to) which He has guided you, and that you may be grateful' (Surah Al-Baqarah 2:185)."
The twelve Takbirs in the prayer were established because in every two Rak'ahs, there are twelve Takbirs. Seven were made for the first Rak'ah and five for the second, and they were not made equal because the Sunnah for obligatory prayers is to begin with seven Takbirs, and so it was also begun here with seven. In the second Rak'ah, five Takbirs were made because there are five obligatory prayers throughout the day and night. Thus, the Takbirs in both Rak'ahs combined make an odd number.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 522 • Al-Wafi, Vol. 9, p. 1347

HADITH

1486 - وَ رَوَى اَلْحَلَبِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ - «فِي صَلاَةِ اَلْعِيدَيْنِ إِذَا كَانَ اَلْقَوْمُ خَمْسَةً أَوْ سَبْعَةً فَإِنَّهُمْ يُجَمِّعُونَ اَلصَّلاَةَ كَمَا يَصْنَعُونَ يَوْمَ اَلْجُمُعَةِ » وَقَالَ «يَقْنُتُ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ» قَالَ قُلْتُ يَجُوزُ بِغَيْرِ عِمَامَةٍ قَالَ «نَعَمْ وَ اَلْعِمَامَةُ أَحَبُّ إِلَيَّ.

H.1486 - Al-Halabi narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"For the Eid prayer, if the group consists of five or seven people, they should perform the prayer together (in congregation) just as they would on the day of Jumu'ah (Jumu'ah prayer)."
He also said: "The Qunoot (supplication) is performed in the second Rak'ah."
I asked him, "Is it permissible to pray without a turban?"
Imam {a.s} said: "Yes, but wearing a turban is more beloved to me."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 522 • Al-Wafi, Vol. 9, p. 1288 • Wasail Al-Shia, Vol. 7, p. 482

HADITH

1487 - وَ رَوَى أَبُو اَلصَّبَّاحِ اَلْكِنَانِيُّ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ -: سَأَلْتُهُ عَنِ اَلتَّكْبِيرِ فِي اَلْعِيدَيْنِ فَقَالَ «اِثْنَتَا عَشْرَةَ سَبْعٌ فِي اَلْأُولَى وَ خَمْسٌ فِي اَلْأُخْرَى فَإِذَا قُمْتَ إِلَى اَلصَّلاَةِ فَكَبِّرْ وَاحِدَةً ثُمَّ تَقُولُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ اَللَّهُمَّ أَنْتَ أَهْلُ اَلْكِبْرِيَاءِ وَ اَلْعَظَمَةِ وَ أَهْلُ اَلْجُودِ وَ اَلْجَبَرُوتِ وَ اَلْقُدْرَةِ وَ اَلسُّلْطَانِ وَ اَلْعِزَّةِ أَسْأَلُكَ فِي هَذَا اَلْيَوْمِ اَلَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً وَ لِمُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ ذُخْراً وَ مَزِيداً أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُصَلِّيَ عَلَى مَلاَئِكَتِكَ اَلْمُقَرَّبِينَ وَ أَنْبِيَائِكَ اَلْمُرْسَلِينَ وَ أَنْ تَغْفِرَ لَنَا وَ لِجَمِيعِ اَلْمُؤْمِنِينَ وَ اَلْمُؤْمِنَاتِ وَ اَلْمُسْلِمِينَ وَ اَلْمُسْلِمَاتِ اَلْأَحْيَاءِ مِنْهُمْ وَ اَلْأَمْوَاتِ اَللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِ مَا سَأَلَكَ بِهِ عِبَادُكَ اَلْمُرْسَلُونَ وَ أَعُوذُ بِكَ مِنْ شَرِّ مَا عَاذَ مِنْهُ عِبَادُكَ اَلْمُخْلَصُونَ اَللَّهُ أَكْبَرُ أَوَّلُ كُلِّ شَيْءٍ وَ آخِرُهُ وَ بَدِيعُ كُلِّ شَيْءٍ وَ مُنْتَهَاهُ وَ عَالِمٌ بِكُلِّ شَيْءٍ وَ مَعَادُهُ وَ مَصِيرُ كُلِّ شَيْءٍ إِلَيْهِ وَ مَرَدُّهُ وَ مُدَبِّرُ اَلْأُمُورِ وَ بَاعِثُ «مَنْ فِي اَلْقُبُورِ» قَابِلُ اَلْأَعْمَالِ مُبْدِئُ اَلْخَفِيَّاتِ مُعْلِنُ اَلسَّرَائِرِ اَللَّهُ أَكْبَرُ عَظِيمُ اَلْمَلَكُوتِ شَدِيدُ اَلْجَبَرُوتِ حَيٌّ لاَ يَمُوتُ دَائِمٌ لاَ يَزُولُ «إِذَا قَضَى أَمْراً فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ» اَللَّهُ أَكْبَرُ خَشَعَتْ لَكَ اَلْأَصْوَاتُ وَ عَنَتْ لَكَ اَلْوُجُوهُ وَ حَارَتْ دُونَكَ اَلْأَبْصَارُ وَ كَلَّتِ اَلْأَلْسُنُ عَنْ عَظَمَتِكَ وَ اَلنَّوَاصِي كُلُّهَا بِيَدِكَ وَ مَقَادِيرُ اَلْأُمُورِ كُلُّهَا إِلَيْكَ لاَ يَقْضِي فِيهَا غَيْرُكَ وَ لاَ يَتِمُّ مِنْهَا شَيْءٌ دُونَكَ اَللَّهُ أَكْبَرُ أَحَاطَ بِكُلِّ شَيْءٍ حِفْظُكَ وَ قَهَرَ كُلَّ شَيْءٍ عِزُّكَ وَ نَفَذَ كُلَّ شَيْءٍ أَمْرُكَ وَ قَامَ كُلُّ شَيْءٍ بِكَ وَ تَوَاضَعَ كُلُّ شَيْءٍ لِعَظَمَتِكَ وَ ذَلَّ كُلُّ شَيْءٍ لِعِزَّتِكَ وَ اِسْتَسْلَمَ كُلُّ شَيْءٍ لِقُدْرَتِكَ وَ خَضَعَ كُلُّ شَيْءٍ لِمَلَكَتِكَ اَللَّهُ أَكْبَرُ وَ تَقْرَأُ اَلْحَمْدَ وَ «اَلشَّمْسِ وَ ضُحٰاهَا» وَ تَرْكَعُ بِالسَّابِعَةِ وَ تَقُولُ فِي اَلثَّانِيَةِ اَللَّهُ أَكْبَرُ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اَللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَ رَسُولُهُ اَللَّهُمَّ أَنْتَ أَهْلُ اَلْكِبْرِيَاءِ وَ اَلْعَظَمَةِ تُتِمُّهُ كُلَّهُ كَمَا قُلْتَ أَوَّلَ اَلتَّكْبِيرِ يَكُونُ هَذَا اَلْقَوْلُ فِي كُلِّ تَكْبِيرَةٍ حَتَّى تُتِمَّ خَمْسَ تَكْبِيرَاتٍ وَ اَلْخُطْبَةُ فِي اَلْعِيدَيْنِ بَعْدَ اَلصَّلاَةِ.

H.1487 – Abu al-Sabbah al-Kinani narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s}: I asked him about the Takbir (saying "Allahu Akbar") in the Eid prayers.

Imam {a.s} said: "There are twelve Takbirs: seven in the first Rak'ah and five in the second. When you stand for the prayer, say the first Takbir, then recite:

'I bear witness that there is no god but Allah {SWT}, alone, without partner, and I bear witness that Muhammad is His servant and messenger. O' Allah {SWT}, You are the One worthy of majesty and greatness, the One worthy of generosity and authority, of power and sovereignty, and of honor. I ask You on this day, which You have made an Eid for the Muslims and a treasure and increase for Muhammad, to send blessings upon Muhammad and the family of Muhammad, and to send blessings upon Your close angels and Your sent prophets. Forgive us, all believing men and women, and all Muslim men and women, the living among them and the dead. O' Allah {SWT}, I ask You for the best of what Your chosen servants have asked You for, and I seek refuge with You from the worst of what Your sincere servants sought refuge from.

Allahu Akbar, the first of all things and their last, the originator of all things and their end, the knower of all things and their return, the one to whom all things belong and are directed. You are the One who directs all matters, raises the dead, accepts deeds, unveils hidden matters, and reveals secrets.

Allahu Akbar, the greatness of the dominion belongs to Him, the might of the power is His, the Living who never dies, the Eternal who never ceases to exist. When He decrees a matter, He only says to it, 'Be,' and it is.

Allahu Akbar, before whom all voices become silent, all faces bow in humility, all sights are bewildered, and all tongues fall short of expressing His greatness. Every forelock is in His hand, and the measure of all matters is in His control. None decrees except Him, and nothing is fulfilled except through Him.

Allahu Akbar, His preservation encompasses all things, His might overcomes all things, His command prevails over all things, and all things are established by Him. Everything humbles itself before His greatness, surrenders to His might, submits to His power, and yields to His sovereignty.

Then you recite Surah Al-Hamd (Al-Fatiha) and *'Wa al-Shams wa Duhaaha'* (Surah Ash-Shams). You perform the Ruku after the seventh Takbir. In the second Rak'ah, you repeat the Takbir and say:

'Allahu Akbar, I bear witness that there is no god but Allah {SWT}, alone, without partner, and I bear witness that Muhammad is His servant and messenger. O' Allah {SWT}, You are worthy of majesty and greatness.'

You continue in this way for each Takbir until you complete the five Takbirs. The khutbah (sermon) for the Eid prayers is delivered after the prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 79 - THE PRAYER FOR SEEKING RAIN (SALAT AL-ISTISQA)

باب - صلاة الاستسقاء

HADITH 1488 – 1505

1488 - رَوَى عَبْدُ اَلرَّحْمَنِ بْنُ كَثِيرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِذَا فَشَتْ أَرْبَعَةٌ ظَهَرَتْ أَرْبَعَةٌ إِذَا فَشَا اَلزِّنَى ظَهَرَتِ اَلزَّلاَزِلُ وَ إِذَا أُمْسِكَتِ اَلزَّكَاةُ هَلَكَتِ اَلْمَاشِيَةُ وَ إِذَا جَارَ اَلْحُكَّامُ فِي اَلْقَضَاءِ أُمْسِكَ اَلْقَطْرُ مِنَ اَلسَّمَاءِ وَ إِذَا خُفِرَتِ اَلذِّمَّةُ نُصِرَ اَلْمُشْرِكُونَ عَلَى اَلْمُسْلِمِينَ.

H.1488 - Abdul Rahman ibn Kathir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said: "When four things become widespread, four other things will appear: when fornication spreads, earthquakes will manifest; when Zakat (charity) is withheld, livestock will perish; when rulers act unjustly in judgments, rain will be withheld from the sky; and when agreements and covenants are broken, the polytheists will gain victory over the Muslims."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 524 • Al-Khisal, Part 1, p. 242 • Tahdhib Al-Ahkam, Part 3, p. 147 • Al-Waezin, Vol. 2, p. 462 • Al-Wafi, Vol. 5, p. 1040 • Wasail Al-Shia, Part 8, p. 13 • Bihar Al Anwar, Vol. 76, p. 21 • Bihar Al Anwar, Vol. 88, p. 147 • Bihar Al-Anwar, Vol. 93, p. 13 • Bihar Al-Anwar, Vol. 97, p. 45

HADITH

1489 - وَ رُوِيَ عَنِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنَّهُ قَالَ: «إِذَا غَضِبَ اَللَّهُ تَعَالَى عَلَى أُمَّةٍ ثُمَّ لَمْ يُنْزِلْ بِهَا اَلْعَذَابَ غَلَتْ أَسْعَارُهَا وَ قَصُرَتْ أَعْمَارُهَا وَ لَمْ يَرْبَحْ تُجَّارُهَا وَ لَمْ تَزْكُ ثِمَارُهَا وَ لَمْ تَغْزُرْ أَنْهَارُهَا وَ حُبِسَ عَنْهَا أَمْطَارُهَا وَ سُلِّطَ عَلَيْهَا أَشْرَارُهَا.

H.1489 - It is narrated from The Prophet {saws} that He said:
"When Allah {SWT}, the Exalted, becomes angry with a nation but does not send punishment upon it, the prices of goods rise, their lifespans become shorter, their traders do not profit, their fruits do not flourish, their rivers do not flow abundantly, rain is withheld from them, and their wicked people are given authority over them."

[REFERENCES] Al-Kafi, Volume 5, p. 317 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 524 • Al-Amali (by Al-Saduq) Vol. 1, p. 582 • Tahaf al-Uqool, Part 1, p. 51 • Ghurar Al-Hikam, Part 1, p. 292 • Qasas al-Anbiya Vol. 1, p. 237 • Aʿlām al-Dīn, Part 1, p. 407 • Al-Wafi, Vol. 5, p. 1041 • Bihar Al-Anwar, Vol. 70, p. 350 • Bihar Al Anwar, Vol. 74, p. 155

HADITH

1490 - وَ رَوَى حَفْصُ بْنُ غِيَاثٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَ أَنَّهُ قَالَ: «إِنَّ سُلَيْمَانَ بْنَ دَاوُدَ عَلَيْهِ اَلسَّلاَمُ خَرَجَ ذَاتَ يَوْمٍ مَعَ أَصْحَابِهِ لِيَسْتَسْقِيَ فَوَجَدَ نَمْلَةً قَدْ رَفَعَتْ قَائِمَةً مِنْ قَوَائِمِهَا إِلَى اَلسَّمَاءِ وَ هِيَ تَقُولُ اَللَّهُمَّ إِنَّا خَلْقٌ مِنْ خَلْقِكَ لاَ غِنَى بِنَا عَنْ رِزْقِكَ فَلاَ تُهْلِكْنَا بِذُنُوبِ بَنِي آدَمَ فَقَالَ سُلَيْمَانُ عَلَيْهِ اَلسَّلاَمُ لِأَصْحَابِهِ اِرْجِعُوا فَقَدْ سُقِيتُمْ بِغَيْرِكُمْ.

H.1490 - Hafs ibn Ghiyath narrated from Imam Jafar Al-Sadiq {a.s} that He said:
"One day, Prophet Solomon (Sulaiman) {a.s} went out with his companions to pray for rain (Istisqa). He saw an ant raising one of its legs towards the sky, saying,
'O' Allah {SWT}, we are a creation among Your creations. We are not in need of anything except Your provision, so do not destroy us due to the sins of the children of Adam.'
Solomon {a.s} then said to his companions,
'Return, for you have been granted rain due to someone other than yourselves.'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 524 • Al-Wafi, Vol. 5, p. 1002 • Bihar Al Anwar, Vol. 14, p. 94 • Mustadrak Al-Wasail, Vol. 6, p. 206

HADITH

1491 - وَ رَوَى حَفْصُ بْنُ اَلْبَخْتَرِيِّ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى إِذَا أَرَادَ أَنْ يَنْفَعَ بِالْمَطَرِ أَمَرَ اَلسَّحَابَ فَأَخَذَ اَلْمَاءَ مِنْ تَحْتِ اَلْعَرْشِ وَ إِذَا لَمْ يُرِدِ اَلنَّبَاتَ أَمَرَ اَلسَّحَابَ فَأَخَذَ اَلْمَاءَ مِنَ اَلْبَحْرِ» قِيلَ إِنَّ مَاءَ اَلْبَحْرِ مَالِحٌ قَالَ «إِنَّ اَلسَّحَابَ يُعْذِبُهُ.

H.1491 - Hafs ibn al-Bakhtari narrated from Him {a.s} that He said:
"When Allah {SWT}, Blessed and Exalted, wishes to bring benefit through rain, He commands the clouds to take water from beneath the Throne. But when He does not intend for vegetation to grow, He commands the clouds to take water from the sea."
It was said: "But sea water is salty."
Imam {a.s} said: "The clouds purify it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 524 • Al-Wafi, Vol. 26, p. 501

HADITH

1492 - وَ رَوَى سَعْدَانُ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا مِنْ قَطْرَةٍ تَنْزِلُ مِنَ اَلسَّمَاءِ إِلاَّ وَ مَعَهَا مَلَكٌ يَضَعُهَا اَلْمَوْضِعَ اَلَّذِي قُدِّرَتْ لَهُ.

H.1492 - Sa'dan narrated from Him {a.s} that He said:
"There is no drop of rain that falls from the sky except that there is an angel accompanying it, placing it precisely in the location that has been decreed for it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 525 • Al-Wafi, Vol. 26, p. 501 • Al-Fusul al-Muhimmah, Part 3, p. 272

HADITH

1493 - وَقَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَا أَتَى عَلَى أَهْلِ اَلدُّنْيَا يَوْمٌ وَاحِدٌ مُنْذُ خَلَقَهَا اَللَّهُ عَزَّ وَ جَلَّ إِلاَّ وَ اَلسَّمَاءُ فِيهَا تَمْطُرُ فَيَجْعَلُ اَللَّهُ عَزَّ وَ جَلَّ ذَلِكَ حَيْثُ يَشَاءُ.

H.1493 - The Prophet {saws} said: "Not a single day has passed for the people of the world since Allah {SWT}, the Mighty and Glorious, created it, except that the sky sends down rain, and Allah {SWT}, the Mighty and Glorious, places it wherever He wills."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 525 • Al-Wafi, Vol. 26, p. 501 • Tafsir al-Safi, Part 4, p. 18 • Al-Fusul al-Muhimmah, Part 3, p. 273

HADITH

1494 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «مَا خَرَجَتْ رِيحٌ قَطُّ إِلاَّ بِمِكْيَالٍ إِلاَّ زَمَنَ عَادٍ فَإِنَّهَا عَتَتْ عَلَى خُزَّانِهَا فَخَرَجَتْ فِي مِثْلِ خَرْقِ اَلْإِبْرَةِ فَأَهْلَكَتْ قَوْمَ عَادٍ وَ مَا نَزَلَ مَطَرٌ قَطُّ إِلاَّ بِوَزْنٍ إِلاَّ زَمَنَ نُوحٍ عَلَيْهِ اَلسَّلاَمُ فَإِنَّهُ عَتَا عَلَى خُزَّانِهِ فَخَرَجَ فِي مِثْلِ خَرْقِ اَلْإِبْرَةِ فَأَغْرَقَ اَللَّهُ بِهِ قَوْمَ نُوحٍ عَلَيْهِ اَلسَّلاَمُ.

H.1494 - The Messenger of Allah {saws} said: "No wind has ever blown except with a measure, except in the time of the people of ‘Aad, when it became rebellious against its keepers and emerged like the eye of a needle, destroying the people of ‘Aad. And no rain has ever fallen except with a measure, except in the time of Noah {a.s}, when it became rebellious against its keepers and emerged like the eye of a needle, and Allah {SWT} drowned the people of Noah with it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 525 • Al-Wafi, Vol. 26, p. 502 • Al-Fusul al-Muhimmah, Part 3, p. 273

HADITH

1495 - وَقَالَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: «اَلسَّحَابُ غِرْبَالُ اَلْمَطَرِ لَوْ لاَ ذَلِكَ لَأَفْسَدَ كُلَّ شَيْءٍ وَقَعَ عَلَيْهِ».

H.1495 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} said:
"The clouds are the sieve of the rain; without that, it would ruin everything it falls upon”.

[REFERENCES] Qurb al-Isnad, Part 1, p. 136 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 525 • Al-Wafi, Vol. 26, p. 502 • Bihar Al-Anwar, Vol. 56, p. 373

HADITH

1496 - وَ سَأَلَ أَبُو بَصِيرٍ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرَّعْدِ أَيُّ شَيْءٍ يَقُولُ قَالَ «إِنَّهُ بِمَنْزِلَةِ اَلرَّجُلِ يَكُونُ فِي اَلْإِبِلِ فَيَزْجُرُهَا هَايْ هَايْ كَهَيْئَةِ ذَلِكَ» قَالَ قُلْتُ جُعِلْتُ فِدَاكَ فَمَا حَالُ اَلْبَرْقِ فَقَالَ «تِلْكَ مَخَارِيقُ اَلْمَلاَئِكَةِ تَضْرِبُ اَلسَّحَابَ فَيَسُوقُهُ إِلَى اَلْمَوْضِعِ اَلَّذِي قَضَى اَللَّهُ عَزَّ وَ جَلَّ فِيهِ اَلْمَطَرَ.

H.1496 - Abu Basir asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the thunder, saying,
"What does it say?"
Imam {a.s} said: "It is like a man among the camels who drives them, saying 'Hai, Hai,' just as it is."
I asked: "May I be your ransom, what about the lightning?"
Imam {a.s} said: "Those are the whips of the angels striking the clouds, driving them to the place where Allah {SWT}, the Mighty and Glorious, has decreed the rain to fall."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 525 • Al-Wafi, Vol. 26, p. 502 • Tafsir Nur Al-Thaqalayn, Part 2, p. 489 • Tafseer Kanz Al-Daqaiq, Part 1, p. 220 • Tafseer Kanz Al-Daqaiq, Vol. 6, p. 422

HADITH

1497 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «اَلرَّعْدُ صَوْتُ اَلْمَلَكِ وَ اَلْبَرْقُ سَوْطُهُ.

H.1497 - Imam {a.s} said:
"The thunder is the voice of the angel, and the lightning is his whip."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 526 • Al-Wafi, Vol. 26, p. 502 • Tafsir Nur Al-Thaqalayn, Part 1, p. 37 • Tafseer Kanz Al-Daqaiq, Part 1, p. 220

HADITH

1498 - وَ رُوِيَ: «أَنَّ اَلرَّعْدَ صَوْتُ مَلَكٍ أَكْبَرَ مِنَ اَلذُّبَابِ وَ أَصْغَرَ مِنَ اَلزُّنْبُورِ فَيَنْبَغِي لِمَنْ سَمِعَ صَوْتَ اَلرَّعْدِ أَنْ يَقُولَ سُبْحَانَ مَنْ «يُسَبِّحُ اَلرَّعْدُ بِحَمْدِهِ وَ اَلْمَلاَئِكَةُ مِنْ خِيفَتِهِ» »

H.1498 - It is narrated:
"The thunder is the sound of an angel that is larger than a fly and smaller than a wasp. When one hears the sound of thunder, it is recommended to say,
'Glory be to the One whom the thunder praises with His praise and (so do) the angels out of fear of Him.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 526 • Al-Wafi, Vol. 26, p. 503 • Wasail Al-Shia, Part 8, p. 12

HADITH

1499 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «جَاءَ أَصْحَابُ فِرْعَوْنَ إِلَى فِرْعَوْنَ فَقَالُوا لَهُ غَارَ مَاءُ اَلنِّيلِ وَ فِيهِ هَلاَكُنَا فَقَالَ اِنْصَرِفُوا اَلْيَوْمَ فَلَمَّا كَانَ مِنَ اَللَّيْلِ تَوَسَّطَ اَلنِّيلَ وَ رَفَعَ يَدَيْهِ إِلَى اَلسَّمَاءِ وَقَالَ اَللَّهُمَّ إِنَّكَ تَعْلَمُ أَنِّي أَعْلَمُ أَنَّهُ لاَ يَقْدِرُ عَلَى أَنْ يَجِيءَ بِالْمَاءِ إِلاَّ أَنْتَ فَجِئْنَا بِهِ فَأَصْبَحَ اَلنِّيلُ يَتَدَفَّقُ.

ولا يستسقى إلا بالبراري حيث ينظر إلى السماء ولا يستسقى في شئ من المساجد إلا بمكة.

وإذا أحببت أن تصلي صلاة الاستسقاء فليكن اليوم الذي تصلي فيه الاثنين ، ثم تخرج كما تخرج يوم العيد يمشي المؤذنون بين يديك حتى تنتهي إلى المصلى فتصلي بالناس ركعتين بغير أذان ولا إقامة ثم تصعد المنبر وتخطب وتقلب رداءك الذي على يمينك على يسارك، والذي على يسارك على يمينك، ثم تستقبل القبلة فتكبر الله مائة تكبيرة رافعا بها صوتك، ثم تلتفت إلى يمينك فتسبح الله مائة مرة رافعا بها صوتك، ثم تلتفت إلى يسارك فتهلل الله مائة مرة رافعا بها صوتك، ثم تستقبل الناس بوجهك فتحمد الله مائة مرة رافعا بها صوتك، ثم ترفع يديك فتدعو ويدعو الناس ويرفعون أصواتهم، فإن الله عز وجل لا يخيبكم إن شاء الله تعالى.

H.1499 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The people of Pharaoh came to him and said, 'The water of the Nile has dried up, and this will lead to our destruction.'
Pharaoh replied: 'Leave it for today.'
When night fell, he went to the middle of the Nile, raised his hands to the sky, and said: 'O' Allah {SWT}, You know that I know that none has the power to bring the water except You. So, bring it to us.' By morning, the Nile was flowing abundantly."

[AL SADUQ]

Regarding the practice of praying for rain (Salat al-Istisqa'), it is only performed in open areas where the sky is visible and is not performed inside any mosques except in Mecca.

If you wish to perform the prayer for rain, it should be done on a Monday. Go out as you would on the day of Eid, with the callers to prayer (mu'adhins) walking in front of you until you reach the prayer ground. Lead the people in two Rak'ahs of prayer without Adhan (call to prayer) or Iqamah (second call). Then ascend the pulpit, deliver a sermon, and turn the garment on your right shoulder to the left and the one on your left shoulder to the right. Then face the Qiblah and glorify Allah {SWT} with one hundred Takbirs (saying 'Allahu Akbar') aloud, then turn to your right and glorify Allah {SWT} one hundred times, then turn to your left and declare the oneness of Allah {SWT} ('La ilaha illAllah {SWT}') one hundred times aloud. Then turn to face the people, praise Allah {SWT} one hundred times aloud, then raise your hands and supplicate, and the people should also supplicate and raise their voices. If Allah {SWT}, the Exalted, wills, He will not disappoint you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 526 • Al-Wafi, Vol. 26, p. 503

HADITH

1500 - وَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا اِسْتَسْقَى قَالَ « اَللَّهُمَّ اِسْقِ عِبَادَكَ وَ بَهَائِمَكَ وَ اُنْشُرْ رَحْمَتَكَ وَ أَحْيِ بِلاَدَكَ اَلْمَيْتَةَ » يُرَدِّدُهَا ثَلاَثَ مَرَّاتٍ.

H.1500 - Whenever the Messenger of Allah {saws} prayed for rain (Salat al-Istisqa'), he would say:
"O' Allah {SWT}, provide water to Your servants and Your animals, spread Your mercy, and revive Your dead land."
He would repeat this three times.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 527 • Al-Wafi, Vol. 9, p. 1360

HADITH

1501 - وَ خَطَبَ أَمِيرُ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ: فِي اَلاِسْتِسْقَاءِ فَقَالَ «اَلْحَمْدُ لِلَّهِ سَابِغِ اَلنِّعَمِ وَ مُفَرِّجِ اَلْهَمِّ وَ بَارِئِ اَلنَّسَمِ اَلَّذِي جَعَلَ اَلسَّمَاوَاتِ لِكُرْسِيِّهِ عِمَاداً وَ اَلْجِبَالَ لِلْأَرْضِ أَوْتَاداً وَ اَلْأَرْضَ لِلْعِبَادِ مِهَاداً وَ مَلاَئِكَتَهُ «عَلىٰ أَرْجَائِهَا» وَ حَمَلَةَ اَلْعَرْشِ عَلَى أَمْطَائِهَا وَ أَقَامَ بِعِزَّتِهِ أَرْكَانَ اَلْعَرْشِ وَ أَشْرَقَ بِضَوْئِهِ شُعَاعَ اَلشَّمْسِ وَ أَجْبَأَ بِشُعَاعِهِ ظُلْمَةَ اَلْغَطْشِ ، وَ فَجَّرَ «اَلْأَرْضَ عُيُوناً» وَ «اَلْقَمَرَ نُوراً» وَ اَلنُّجُومَ بُهُوراً ثُمَّ عَلاَ فَتَمَكَّنَ وَ خَلَقَ فَأَتْقَنَ وَ أَقَامَ فَتَهَيْمَنَ فَخَضَعَتْ لَهُ نَخْوَةُ اَلْمُتَكَبِّرِ وَ طَلَبَتْ إِلَيْهِ خَلَّةُ اَلْمُتَمَسْكِنِ ، اَللَّهُمَّ فَبِدَرَجَتِكَ اَلرَّفِيعَةِ وَ مَحَلَّتِكَ اَلْمَنِيعَةِ وَ فَضْلِكَ اَلسَّابِغِ وَ سَبِيلِكَ اَلْوَاسِعِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ كَمَا دَانَ لَكَ وَ دَعَا إِلَى عِبَادَتِكَ وَ وَفَى بِعَهْدِكَ وَ أَنْفَذَ أَحْكَامَكَ وَ اِتَّبَعَ أَعْلاَمَكَ عَبْدِكَ وَ نَبِيِّكَ وَ أَمِينِكَ عَلَى عَهْدِكَ إِلَى عِبَادِكَ اَلْقَائِمِ بِأَحْكَامِكَ وَ مُؤَيِّدِ مَنْ أَطَاعَكَ وَ قَاطِعِ عُذْرِ مَنْ عَصَاكَ اَللَّهُمَّ فَاجْعَلْ مُحَمَّداً أَجْزَلَ مَنْ جَعَلْتَ لَهُ نَصِيباً مِنْ رَحْمَتِكَ وَ أَنْضَرَ مَنْ أَشْرَقَ وَجْهُهُ بِسِجَالِ عَطِيَّتِكَ وَ أَقْرَبَ اَلْأَنْبِيَاءِ زُلْفَةً يَوْمَ اَلْقِيَامَةِ عِنْدَكَ وَ أَوْفَرَهُمْ حَظّاً مِنْ رِضْوَانِكَ وَ أَكْثَرَهُمْ صُفُوفَ أُمَّةٍ فِي جِنَانِكَ كَمَا لَمْ يَسْجُدْ لِلْأَحْجَارِ وَ لَمْ يَعْتَكِفْ لِلْأَشْجَارِ وَ لَمْ يَسْتَحِلَّ اَلسِّبَاءَ وَ لَمْ يَشْرَبِ اَلدِّمَاءَ اَللَّهُمَّ خَرَجْنَا إِلَيْكَ حِينَ أَجَاءَتْنَا اَلْمَضَايِقُ اَلْوَعْرَةُ وَ أَلْجَأَتْنَا اَلْمَحَابِسُ اَلْعَسِرَةُ وَ عَضَّتْنَا اَلصَّعْبَةُ عَلاَئِقُ اَلشَّيْنِ وَ تَأَثَّلَتْ عَلَيْنَا لَوَاحِقُ اَلْمَيْنِ وَ اِعْتَكَرَتْ عَلَيْنَا حَدَابِيرُ اَلسِّنِينَ وَ أَخْلَفَتْنَا مَخَايِلُ اَلْجَوْدِ وَ اِسْتَظْمَأْنَا لِصَوَارِخِ اَلْعَوْدِ فَكُنْتَ رَجَاءَ اَلْمُبْتَئِسِ، وَ اَلثِّقَةَ لِلْمُلْتَمِسِ نَدْعُوكَ حِينَ قَنَطَ اَلْأَنَامُ وَ مُنِعَ اَلْغَمَامُ وَ هَلَكَ اَلسَّوَامُ يَا حَيُّ يَا قَيُّومُ عَدَدَ اَلشَّجَرِ وَ اَلنُّجُومِ وَ اَلْمَلاَئِكَةِ اَلصُّفُوفِ وَ اَلْعَنَانِ اَلْمَكْفُوفِ أَنْ لاَ تَرُدَّنَا خَائِبِينَ وَ لاَ تُؤَاخِذَنَا بِأَعْمَالِنَا وَ لاَ تُحَاصَّنَا بِذُنُوبِنَا وَ أَنْشُرْ عَلَيْنَا رَحْمَتَكَ بِالسَّحَابِ اَلْمُثْئِقِ وَ اَلنَّبَاتِ اَلْمُونِقِ وَ اُمْنُنْ عَلَى عِبَادِكَ بِتَنْوِيعِ اَلثَّمَرَةِ وَ أَحْيِ بِلاَدَكَ بِبُلُوغِ اَلزَّهَرَةِ وَ أَشْهِدْ مَلاَئِكَتَكَ اَلْكِرَامَ اَلسَّفَرَةَ سُقْيَا مِنْكَ نَافِعَةً دَائِمَةً غُزْرُهَا وَاسِعاً دَرُّهَا سَحَاباً وَابِلاً سَرِيعاً عَاجِلاً تُحْيِي بِهِ مَا قَدْ مَاتَ وَ تَرُدُّ بِهِ مَا قَدْ فَاتَ وَ تُخْرِجُ بِهِ مَا هُوَ آتٍ اَللَّهُمَّ اِسْقِنَا غَيْثاً مُغِيثاً مُمْرِعاً طَبَقاً مُجَلْجِلاً مُتَتَابِعاً خُفُوقُهُ مُنْبَجِسَةً بُرُوقُهُ مُرْتَجِسَةً هُمُوعُهُ وَ سَيْبُهُ مُسْتَدِرٌّ وَ صَوْبُهُ مُسْبَطِرٌّ لاَ تَجْعَلْ ظِلَّهُ عَلَيْنَا سَمُوماً وَ بَرْدَهُ عَلَيْنَا حُسُوماً وَ ضَوْءَهُ عَلَيْنَا رُجُوماً وَ مَاءَهُ أُجَاجاً وَ نَبَاتَهُ رَمَاداً رِمْدِداً اَللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنَ اَلشَّرْكِ وَ هَوَادِيهِ وَ اَلظُّلْمِ وَ دَوَاهِيهِ وَ اَلْفَقْرِ وَ دَوَاعِيهِ يَا مُعْطِيَ اَلْخَيْرَاتِ مِنْ أَمَاكِنِهَا وَ مُرْسِلَ اَلْبَرَكَاتِ مِنْ مَعَادِنِهَا مِنْكَ اَلْغَيْثُ اَلْمُغِيثُ وَ أَنْتَ اَلْغِيَاثُ اَلْمُسْتَغَاثُ وَ نَحْنُ اَلْخَاطِئُونَ وَ أَهْلُ اَلذُّنُوبِ وَ أَنْتَ اَلْمُسْتَغْفَرُ اَلْغَفَّارُ، نَسْتَغْفِرُكَ

لِلْجَمَّاتِ مِنْ ذُنُوبِنَا وَ نَتُوبُ إِلَيْكَ مِنْ عَوَامِّ خَطَايَانَا اَللَّهُمَّ فَأَرْسِلْ عَلَيْنَا دِيمَةً مِدْرَاراً وَ اِسْقِنَا اَلْغَيْثَ وَاكِفاً مِغْزَاراً غَيْثاً وَاسِعاً وَ بَرَكَةً مِنَ اَلْوَابِلِ نَافِعَةً يُدَافِعُ اَلْوَدْقُ بِالْوَدْقِ وَ يَتْلُو اَلْقَطْرُ مِنْهُ اَلْقَطْرَ غَيْرَ خُلَّبٍ بَرْقُهُ وَ لاَ مُكَذَّبٍ رَعْدُهُ وَ لاَ عَاصِفَةٍ جَنَائِبُهُ بَلْ رِيّاً يَغَصُّ بِالرِّيِّ رَبَابُهُ وَ فَاضَ فَانْصَاعَ بِهِ سَحَابُهُ وَ جَرَى آثَارُ هَيْدَبِهِ جَنَابَهُ سُقْيَا مِنْكَ مُحْيِيَةً مُرْوِيَةً مُحَفَّلَةً مُفَضَّلَةً زَاكِياً نَبْتُهَا نَامِياً زَرْعُهَا نَاضِراً عُودُهَا مُمْرِعَةً آثَارُهَا جَارِيَةً بِالْخَيْرِ وَ اَلْخِصْبِ عَلَى أَهْلِهَا تَنْعَشُ بِهَا اَلضَّعِيفَ مِنْ عِبَادِكَ وَ تُحْيِي بِهَا اَلْمَيِّتَ مِنْ بِلاَدِكَ وَ تُنْعِمُ بِهَا اَلْمَبْسُوطَ مِنْ رِزْقِكَ وَ تُخْرِجُ بِهَا اَلْمَخْزُونَ مِنْ رَحْمَتِكَ وَ تَعُمُّ بِهَا مَنْ نَأَى مِنْ خَلْقِكَ حَتَّى يُخْصِبَ لِإِمْرَاعِهَا اَلْمُجْدِبُونَ وَ يَحْيَا بِبَرَكَتِهَا اَلْمُسْنِتُونَ وَ تَتْرَعَ بِالْقِيعَانِ غُدْرَانُهَا وَ تُورِقَ ذُرَى اَلْأَكْمَامِ زَهَرَاتُهَا وَ يَدْهَامَّ بِذُرَى اَلْآكَامِ شَجَرُهَا وَ تَسْتَحِقَّ عَلَيْنَا بَعْدَ اَلْيَأْسِ شُكْراً مِنَّةً مِنْ مِنَنِكَ مُجَلِّلَةً وَ نِعْمَةً مِنْ نِعَمِكَ مُفْضَلَةً عَلَى بَرِيَّتِكَ اَلْمُرْمِلَةِ وَ بِلاَدِكَ اَلْمُغْرِبَةِ وَ بَهَائِمِكَ اَلْمُعْمَلَةِ وَ وَحْشِكَ اَلْمُهْمَلَةِ اَللَّهُمَّ مِنْكَ اِرْتِجَاؤُنَا وَ إِلَيْكَ مَآبُنَا فَلاَ تَحْبِسْهُ عَنَّا لِتَبَطُّنِكَ سَرَائِرَنَا وَ لاَ تُؤَاخِذْنَا «بِمَا فَعَلَ اَلسُّفَهَاءُ مِنَّا» فَإِنَّكَ تُنْزِلُ «اَلْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا» وَ تَنْشُرُ رَحْمَتَكَ وَ أَنْتَ «اَلْوَلِيُّ اَلْحَمِيدُ» ، - » ثُمَّ بَكَى وَقَالَ - « سَيِّدِي سَاخَتْ جِبَالُنَا وَ اِغْبَرَّتْ أَرْضُنَا وَ هَامَتْ دَوَابُّنَا وَ قَنَطَ اَلنَّاسُ مِنَّا أَوْ مَنْ قَنَطَ مِنْهُمْ وَ تَاهَتِ اَلْبَهَائِمُ وَ تَحَيَّرَتْ فِي مَرَاتِعِهَا وَ عَجَّتْ عَجِيجَ اَلثَّكَالَى عَلَى أَوْلاَدِهَا وَ مَلَّتِ اَلدَّوَرَانَ فِي مَرَاتِعِهَا حِينَ حَبَسْتَ عَنْهَا قَطْرَ اَلسَّمَاءِ فَدَقَّ لِذَلِكَ عَظْمُهَا وَ ذَهَبَ لَحْمُهَا وَ ذَابَ شَحْمُهَا وَ اِنْقَطَعَ دَرُّهَا اَللَّهُمَّ اِرْحَمْ أَنِينَ اَلْآنَّةِ وَ حَنِينَ اَلْحَانَّةِ اِرْحَمْ تَحَيُّرَهَا فِي مَرَاتِعِهَا وَ أَنِينَهَا فِي مَرَابِضِهَا.

H.1501 - The Commander of the Faithful Imam Ali ibn Abi Talib {a.s} delivered a sermon during a prayer for rain and said:

"All praise is due to Allah {SWT}, the Generous in His blessings, the Reliever of distress, and the Creator of life. He Who made the heavens as a support for His Throne, and the mountains as pegs for the earth, and the earth as a bedding for His servants. He placed His angels on its edges, and the bearers of the Throne on its sides. By His Might, He established the foundations of the Throne. With His Light, He illuminated the rays of the sun and with His radiance, He dispelled the darkness of the shadows.

He caused springs to burst forth from the earth, made the moon a light, and the stars as shining beacons. Then He ascended and reigned supreme. He created and perfected, established order and ruled. The arrogance of the proud humbled itself before Him, and the humility of the needy turned to Him in supplication.

O' Allah {SWT}, through Your lofty status, Your exalted position, Your overflowing grace, and Your encompassing path, I ask You to bless Muhammad and the Family of Muhammad, as he devoted himself to You, called others to Your worship, fulfilled Your covenant, enforced Your laws, followed Your signs, was Your servant, Your Prophet, and Your trustee upon Your covenant to Your servants, the upholder of Your laws, the supporter of those who obey You, and the one who dispels the excuses of those who disobey You.

O' Allah {SWT}, grant Muhammad the greatest share of Your mercy, the brightest face of those who receive Your abundant gifts, and the nearest of the prophets to You in proximity on the Day of Resurrection, the most abundant of them in receiving Your pleasure, and the largest of them in the gathering of his followers in Your gardens, for

he never prostrated to stones, never worshiped trees, never committed unlawful acts, nor shed blood unjustly.

O' Allah {SWT}, we have come forth to You when harsh constraints have gripped us, difficulties have confined us, adversities have afflicted us, and our pastures have withered.

The oppressive years have taken hold over us, and the signs of generosity have been withheld from us. We are thirsty and desire the sounds of showers to fill our hearts. You are the hope of the distressed and the trust of the seeker. We call upon You when the people despair, when the clouds are withheld, and livestock perish.

O' Ever-Living, O' Self-Sustaining, by the number of trees and stars and the rows of angels and the gathered clouds, do not return us disappointed. Do not hold us accountable for our deeds, nor confront us with our sins.

Spread upon us Your mercy through nurturing clouds and flourishing plants. Bestow upon Your servants diverse fruits, enliven

Your lands with blossoming vegetation. Witness Your honored angels bringing beneficial, enduring, ample rains - quick and abundant. By this, revive what has died, restore what has been lost, and bring forth what is to come.

O' Allah {SWT}, provide us with a pouring rain that nourishes the earth, covers it in abundance, thundering and flashing lightning, refreshing and continuous. May it flow without end, enriching crops and filling lands with lush growth.

Do not make its shade a scorching wind upon us, nor its chill destructive, nor its light a terror, nor its water bitter and undrinkable.

O' Allah {SWT}, we seek refuge in You from disbelief and its consequences, from oppression and its calamities, from poverty and its misfortunes.

You Who provide goodness from its sources and send forth blessings from its origins, from You alone is the life-giving rain, and to You alone we turn for help. We are those who err and sin, but You are the Forgiving, the Pardoning. We ask You for forgiveness for our major sins and turn to You for pardon from our frequent mistakes.

O' Allah {SWT}, send upon us a rain that revives and spreads growth, that is abundant and brings mercy through pouring showers.

Let the rain fall in sequence and not be a false promise, its lightning not a deception. Bring forth a rain that quenches thirst, fills valleys, and revitalizes vegetation.

O' Allah {SWT}, the mountains are parched, the earth is dusty, livestock are wandering and lost in their pastures, animals cry out in distress, seeking nourishment as their strength is sapped, and their bones grow frail.

Soften our hearts to their plight, show mercy to their cries, and ease their difficulties in their pastures."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 527 • Tahdhib Al-Ahkam, Part 3, p. 151 • Al-Wafi, Vol. 9, p. 1355

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1502 - وَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ: «كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي لِلاِسْتِسْقَاءِ رَكْعَتَيْنِ وَ يَسْتَسْقِي وَ هُوَ قَاعِدٌ» وَقَالَ «بَدَأَ بِالصَّلاَةِ قَبْلَ اَلْخُطْبَةِ وَ جَهَرَ بِالْقِرَاءَةِ.

H.1502 - Imam Muhammad ibn Ali Al-Baqir {a.s} said: " Messenger of Allah {saws} would perform two Rak'ahs of prayer for rain (Istisqa') and supplicate for rain while seated." He also said: "He began with the prayer before the sermon and recited aloud."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 535 • Al-Wafi, Vol. 9, p. 1352

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1503 - وَ سُئِلَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: عَنْ تَحْوِيلِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ رِدَاءَهُ إِذَا اِسْتَسْقَى قَالَ «عَلاَمَةٌ بَيْنَهُ وَ بَيْنَ أَصْحَابِهِ تَحَوَّلَ اَلْجَدْبُ خِصْباً.

H.1503 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about why Prophet {saws} would turn his cloak around when he prayed for rain (Istisqa').
Imam {a.s} said: "It was a sign between him and his companions, indicating that drought had turned into abundance."

[REFERENCES] Al-Kafi, Volume 3, p. 463 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 535 • Tahdhib Al-Ahkam, Part 3, p. 150 • Al-Wafi, Vol. 9, p. 1351 • Wasail Al-Shia, Vol. 8, p. 9 • Mustadrak Al-Wasail, Vol. 6, p. 186

HADITH

1504 - وَ جَاءَ قَوْمٌ مِنْ أَهْلِ اَلْكُوفَةِ إِلَى عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ فَقَالُوا لَهُ يَا أَمِيرَ اَلْمُؤْمِنِينَ اُدْعُ لَنَا بِدَعَوَاتٍ فِي اَلاِسْتِسْقَاءِ فَدَعَا عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ اَلْحَسَنَ وَ اَلْحُسَيْنَ عَلَيْهِمَا اَلسَّلاَمُ فَقَالَ «يَا حَسَنُ اُدْعُ» فَقَالَ اَلْحَسَنُ عَلَيْهِ اَلسَّلاَمُ « اَللَّهُمَّ هَيِّجْ لَنَا اَلسَّحَابَ بِفَتْحِ اَلْأَبْوَابِ بِمَاءٍ عُبَابٍ وَ رَبَابٍ بِانْصِبَابٍ وَ اِنْسِكَابٍ يَا وَهَّابُ وَ اِسْقِنَا مُطَبَّقَةً مُغْدِقَةً مُونِقَةً فَتِّحْ أَغْلاَقَهَا وَ سَهِّلْ إِطْلاَقَهَا وَ عَجِّلْ سِيَاقَهَا بِالْأَنْدِيَةِ فِي اَلْأَوْدِيَةِ يَا وَهَّابُ بِصَوْبِ اَلْمَاءِ يَا فَعَّالُ اِسْقِنَا مَطَراً قَطْراً طَلاًّ مُطِلاً طَبَقاً مُطَبِّقاً عَامّاً مِعَمّاً رِهَماً بُهْماً رُحْماً رَشّاً مُرِشّاً وَاسِعاً كَافِياً عَاجِلاً طَيِّباً مُبَارَكاً سُلاَطِحاً بُلاَطِحاً يُنَاطِحُ اَلْأَبَاطِحَ مُغْدَوْدِقاً مُطْبَوْبِقاً مُغْرَوْرِقاً وَ اِسْقِ سَهْلَنَا وَ جَبَلَنَا وَ بَدْوَنَا وَ حَضَرَنَا حَتَّى تُرْخِصَ بِهِ أَسْعَارَنَا وَ تُبَارِكَ بِهِ فِي ضِيَاعِنَا وَ مُدُنِنَا أَرِنَا اَلرِّزْقَ مَوْجُوداً وَ اَلْغَلاَءَ مَفْقُوداً آمِينَ يَا رَبَّ اَلْعَالَمِينَ » ثُمَّ قَالَ لِلْحُسَيْنِ عَلَيْهِ اَلسَّلاَمُ «اُدْعُ» فَقَالَ اَلْحُسَيْنُ عَلَيْهِ اَلسَّلاَمُ « اَللَّهُمَّ مُعْطِيَ اَلْخَيْرَاتِ مِنْ مَظَانِّهَا وَ مُنْزِلَ اَلرَّحَمَاتِ مِنْ مَعَادِنِهَا وَ مُجْرِيَ اَلْبَرَكَاتِ عَلَى أَهْلِهَا مِنْكَ اَلْغَيْثُ اَلْمُغِيثُ وَ أَنْتَ اَلْغِيَاثُ اَلْمُسْتَغَاثُ وَ نَحْنُ اَلْخَاطِئُونَ وَ أَهْلُ اَلذُّنُوبِ وَ أَنْتَ اَلْمُسْتَغْفَرُ اَلْغَفَّارُ لاَ إِلَهَ إِلاَّ أَنْتَ اَللَّهُمَّ أَرْسِلِ اَلسَّمَاءَ عَلَيْنَا دِيمَةً مِدْرَاراً وَ اِسْقِنَا اَلْغَيْثَ وَاكِفاً مِغْزَاراً غَيْثاً مُغِيثاً وَاسِعاً مُسْبِغاً مُهْطِلاً مَرِيئاً مَرِيعاً غَدَقاً مُغْدِقاً عُبَاباً مُجَلْجِلاً، سَحّاً سَحْسَاحاً بَسّاً بَسّاساً مُسْبِلاً عَامّاً وَدْقاً مِطْفَاحاً يَدْفَعُ اَلْوَدْقَ بِالْوَدْقِ دِفَاعاً وَ يَطْلُعُ اَلْقَطْرُ مِنْهُ غَيْرَ خُلَّبِ اَلْبَرْقِ وَ لاَ مُكَذِّبِ اَلرَّعْدِ تَنْعَشُ بِهِ اَلضَّعِيفَ مِنْ عِبَادِكَ وَ تُحْيِي بِهِ اَلْمَيِّتَ مِنْ بِلاَدِكَ مَنّاً عَلَيْنَا مِنْكَ آمِينَ يَا رَبَّ اَلْعَالَمِينَ » فَمَا تَمَّ كَلاَمُهُ حَتَّى صَبَّ

اَللَّهُ اَلْمَاءَ صَبّاً وَ سُئِلَ سَلْمَانُ اَلْفَارِسِيُّ رَضِيَ اَللَّهُ عَنْهُ فَقِيلَ لَهُ يَا أَبَا عَبْدِ اَللَّهِ هَذَا شَيْءٌ عُلِّمَاهُ فَقَالَ وَيْحَكُمْ أَ لَمْ تَسْمَعُوا قَوْلَ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ حَيْثُ يَقُولُ «أُجْرِيَتِ اَلْحِكْمَةُ عَلَى لِسَانِ أَهْلِ بَيْتِي.

H.1504 - A group of people from Kufa came to Commander of the Faithful Imam Ali ibn Abi Talib {a.s} and said:
"O' Commander of the Faithful Imam Ali ibn Abi Talib {a.s}, pray for us for rain."
Commander of the Faithful Imam Ali ibn Abi Talib {a.s} called for Imam Hasan {a.s} and Imam Hussain {a.s} and said:
"O' Hassan {a.s}, Pray."
Imam Hassan {a.s} supplicated, saying:
"O' Allah {SWT}, stir up the clouds for us, open the doors (of mercy), with abundant water, pouring down and gushing forth.
O' Giver, grant us a deluge that covers and flows abundantly. Open its locks, ease its release, and hasten its bringing forth to water the valleys and uplands,
O' Giver! Let it be rain that pours copiously, that saturates and refreshes, that is beneficial and sufficient, arriving quickly and blessedly. Let it reach everywhere - our plains and mountains, our deserts and towns - so that it lowers our prices, blesses our crops and cities, and shows us a plentiful provision with scarcity removed.
Ameen, O' Lord {AZJ} of the Worlds."
Then He {a.s} said to Hussain {a.s}, "Pray."
Imam Hussain {a.s} supplicated, saying:
"O' Allah {SWT}, Giver of goodness from its sources, Sender of mercies from their origins, and Distributor of blessings upon their people, You are the One from whom we seek rain and the One to whom we turn in need. We are sinners and people of transgressions, while You are the One who forgives and is oft-pardoning. There is no god but You.
O' Allah {SWT}, send upon us rain in abundance, providing plentiful and refreshing showers, granting life-giving rain, full and pouring down in abundance, with a swift, nourishing flood, a complete outpouring, wide-spreading and far-reaching, soaking all lands. Let it be a mercy from You upon us, O' Lord {AZJ} of the Worlds."
Before Hussain {a.s} completed his supplication, Allah {SWT} sent down rain in abundance.
Salman al-Farsi was asked: "O' Abu Abdullah, is this something they (Imam Hassan {a.s} & Imam Hussain {a.s}) were taught?"
He replied: "Woe to you! Did you not hear the words of Messenger of Allah {saws}, who said: 'Wisdom flows on the tongues of my Ahlul Bayt.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 535 • Al-Wafi, Vol. 9, p. 1362

HADITH

1505 - وَ رُوِيَ عَنِ اِبْنِ عَبَّاسٍ: «أَنَّ عُمَرَ بْنَ اَلْخَطَّابِ خَرَجَ يَسْتَسْقِي فَقَالَ لِلْعَبَّاسِ قُمْ فَادْعُ رَبَّكَ وَ اِسْتَسْقِ وَقَالَ اَللَّهُمَّ إِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّكَ فَقَامَ اَلْعَبَّاسُ فَحَمِدَ اَللَّهَ وَ أَثْنَى عَلَيْهِ ثُمَّ قَالَ اَللَّهُمَّ إِنَّ عِنْدَكَ سَحَاباً وَ إِنَّ عِنْدَكَ مَطَراً فَانْشُرِ اَلسَّحَابَ وَ أَنْزِلْ فِيهِ اَلْمَاءَ ثُمَّ أَنْزِلْهُ عَلَيْنَا وَ اُشْدُدْ بِهِ اَلْأَصْلَ وَ أَطْلِعْ بِهِ اَلْفَرْعَ وَ أَحْيِ بِهِ اَلزَّرْعَ اَللَّهُمَّ إِنَّا شُفَعَاءُ إِلَيْكَ عَمَّنْ لاَ مَنْطِقَ لَهُ مِنْ بَهَائِمِنَا وَ أَنْعَامِنَا شَفَّعْنَا فِي أَنْفُسِنَا وَ أَهَالِينَا اَللَّهُمَّ إِنَّا لاَ نَدْعُو إِلاَّ إِيَّاكَ وَ لاَ نَرْغَبُ إِلاَّ إِلَيْكَ اَللَّهُمَّ اِسْقِنَا سَقْياً وَادِعاً نَافِعاً طَبَقاً مُجَلْجِلاً اَللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ جُوعَ كُلِّ جَائِعٍ، وَ عُرْيَ كُلِّ عَارٍ وَ خَوْفَ كُلِّ خَائِفٍ وَ سَغَبَ كُلِّ سَاغِبٍ يَدْعُو اَللَّهَ.

H.1505 – It is narrated from Ibn Abbas that Umar ibn al-Khattab went out to pray for rain (Istisqa') and said to Abbas (the uncle of the Prophet),
"Stand up and supplicate to your Lord {AZJ} and seek rain."
Umar said: "O' Allah {SWT}, we seek a means to You through the uncle of Your Prophet."
So Abbas stood up, praised Allah {SWT}, and extolled Him, then said:
"O' Allah {SWT}, You have the clouds, and You have the rain; so spread the clouds and send down water from it upon us. Send it down upon us, strengthen the roots, make the branches grow, and revive the crops with it.
O' Allah {SWT}, we are intercessors to You for those who cannot speak - our livestock and our animals. Let us be intercessors for ourselves and our families. O' Allah {SWT}, we call upon none but You and turn our hope to none but You.
O' Allah {SWT}, give us a peaceful and beneficial rainfall, abundant and overwhelming.
O' Allah {SWT}, we complain to You of the hunger of every hungry one, the nakedness of every unclothed one, the fear of every fearful one, and the thirst of every thirsty one who calls upon You."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 538 • Al-Wafi, Vol. 9, p. 1363

CHAPTER 80 - THE PRAYER FOR ECLIPSES, EARTHQUAKES, WINDS, AND OPPRESSION AND THEIR CAUSES

باب - صلاة الكسوف والزلازل والرياح والظلم وعلتها

HADITH 1506 – 1532

1506 - قَالَ سَيِّدُ اَلْعَابِدِينَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ: «إِنَّ مِنَ اَلْآيَاتِ اَلَّتِي قَدَّرَهَا اَللَّهُ عَزَّ وَ جَلَّ لِلنَّاسِ مِمَّا يَحْتَاجُونَ إِلَيْهِ اَلْبَحْرَ اَلَّذِي خَلَقَهُ اَللَّهُ بَيْنَ اَلسَّمَاءِ وَ اَلْأَرْضِ قَالَ وَ إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى قَدْ قَدَّرَ مِنْهَا مَجَارِيَ اَلشَّمْسِ وَ اَلْقَمَرِ وَ اَلنُّجُومِ وَ قَدَّرَ ذَلِكَ كُلَّهُ عَلَى اَلْفَلَكِ ثُمَّ وَكَّلَ بِالْفَلَكِ مَلَكاً مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ فَهُمْ يُدِيرُونَ اَلْفَلَكَ فَإِذَا أَدَارُوهُ دَارَتِ اَلشَّمْسُ وَ اَلْقَمَرُ وَ اَلنُّجُومُ مَعَهُ فَنَزَلَتْ فِي مَنَازِلِهَا اَلَّتِي قَدَّرَهَا اَللَّهُ تَعَالَى لِيَوْمِهَا وَ لَيْلَتِهَا فَإِذَا كَثُرَتْ ذُنُوبُ اَلْعِبَادِ وَ أَحَبَّ اَللَّهُ أَنْ يَسْتَعْتِبَهُمْ بِآيَةٍ مِنْ آيَاتِهِ أَمَرَ اَلْمَلَكَ اَلْمُوَكَّلَ بِالْفَلَكِ أَنْ يُزِيلَ اَلْفَلَكَ عَنْ مَجَارِيهِ» قَالَ «فَيَأْمُرُ اَلْمَلَكُ اَلسَّبْعِينَ أَلْفَ اَلْمَلَكِ أَنْ أَزِيلُوا اَلْفَلَكَ عَنْ مَجَارِيهِ» قَالَ «فَيُزِيلُونَهُ فَتَصِيرُ اَلشَّمْسُ فِي ذَلِكَ اَلْبَحْرِ اَلَّذِي كَانَ فِيهِ اَلْفَلَكُ فَيَنْطَمِسُ ضَوْؤُهَا وَ يَتَغَيَّرُ لَوْنُهَا فَإِذَا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَظِّمَ اَلْآيَةَ غُمِسَتْ فِي اَلْبَحْرِ عَلَى مَا يُحِبُّ أَنْ يُخَوِّفَ عِبَادَهُ بِالْآيَةِ» قَالَ «وَ ذَلِكَ عِنْدَ اِنْكِسَافِ اَلشَّمْسِ وَ كَذَلِكَ يُفْعَلُ بِالْقَمَرِ فَإِذَا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يُجَلِّيَهَا وَ يَرُدَّهَا إِلَى مَجْرَاهَا أَمَرَ اَلْمَلَكَ اَلْمُوَكَّلَ بِالْفَلَكِ أَنْ يَرُدَّ اَلْفَلَكَ عَلَى مَجْرَاهُ فَيَرُدُّ اَلْفَلَكَ وَ تَرْجِعُ اَلشَّمْسُ إِلَى مَجْرَاهَا» قَالَ «فَتَخْرُجُ مِنَ اَلْمَاءِ وَ هِيَ كَدِرَةٌ وَ اَلْقَمَرُ مِثْلُ ذَلِكَ» قَالَ ثُمَّ قَالَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ «أَمَا إِنَّهُ لاَ يَفْزَعُ لِلْآيَتَيْنِ وَ لاَ يَرْهَبُ إِلاَّ مَنْ كَانَ مِنْ شِيعَتِنَا فَإِذَا كَانَ ذَلِكَ مِنْهُمَا فَافْزَعُوا إِلَى اَللَّهِ تَعَالَى وَ رَاجِعُوهُ.

قال مصنف هذا الكتاب: إن الذي يخبر به المنجمون من الكسوف فيتفق على ما يذكرونه ليس من هذا الكسوف في شئ. وإنما تجب الفزع إلى المساجد والصلاة عند رؤيته لأنه مثله في المنظر وشبيه له في المشاهدة، كما أن الكسوف الواقع مما ذكره سيد العابدين عليه السلام إنما وجب الفزع فيه إلى المساجد والصلاة لأنه آية تشبه آيات الساعة، وكذلك الزلازل والرياح والظلم وهي آيات تشبه آيات الساعة، فأمرنا بتذكر القيامة عند مشاهدتها والرجع إلى الله تعالى بالتوبة والإنابة والفزع إلى المساجد التي هي بيوته في الأرض، والمستجير بها محفوظ في ذمة الله تعالى ذكره.

H.1506 - Imam Zain al-Abidin Ali ibn al-Hussein {a.s} said:
"Among the signs that Allah {SWT}, the Mighty and Glorious, has decreed for people and that they are in need of is the sea which Allah {SWT} created between the sky and the earth."
Imam {a.s} continued, "Indeed, Allah {SWT}, Blessed and Exalted, has arranged within it the courses of the sun, the moon, and the stars, and He has placed all of these upon a celestial sphere. He has assigned an angel to this sphere, along with seventy thousand other angels, and they rotate the sphere. When they cause it to rotate, the sun, moon, and stars also rotate with it, moving into the positions that Allah {SWT} has ordained for them for each day and night. When the sins of the servants increase and Allah {SWT} wills to warn them with a sign from His signs, He commands the angel in charge of the celestial sphere to move it from its usual course."

Imam {a.s} said: "The angel commands the seventy thousand angels to shift the sphere from its course."

Imam {a.s} added, "As a result, the sun descends into the sea where the celestial sphere is, causing its light to be obscured and its color to change. If Allah {SWT}, the Mighty and Glorious, wills to make the sign more significant, He immerses it further into the sea, as He desires to instill fear in His servants with this sign."

Imam {a.s} continued, "This happens during a solar eclipse, and the same occurs with the moon. When Allah {SWT}, the Mighty and Glorious, wills to reveal and return it to its course, He commands the angel in charge of the sphere to restore it. The angel then returns it to its course, and the sun emerges from the water, appearing dim, and the moon experiences the same."

Then, Imam Zain al-Abidin Ali ibn al-Hussein said: "No one becomes fearful of these signs or is filled with awe except those who are from our followers. When such signs occur, seek refuge with Allah {SWT} the Exalted and turn to Him."

[AL SADUQ]

The compiler of this book commented: "The predictions of astronomers concerning eclipses that coincide with what they mention are not related to this type of eclipse. It is obligatory to rush to mosques and perform prayers when observing such signs because it resembles the visible manifestation of divine signs. As the occurrence of the eclipse mentioned by the Master of the Worshippers {a.s} warrants seeking refuge in mosques and performing prayers, it is also mandatory to do so for other signs such as earthquakes, strong winds, and injustices. These are signs that resemble the signs of the Day of Judgment, and we are commanded to remember the Resurrection upon witnessing them, return to Allah {SWT} with repentance and seeking His forgiveness, and seek refuge in the mosques, which are His houses on earth, as those who seek refuge there are under Allah's {SWT} protection."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1507 - وَ قَدْ قَالَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «إِنَّ اَلشَّمْسَ وَ اَلْقَمَرَ آيَتَانِ مِنْ آيَاتِ اَللَّهِ يَجْرِيَانِ بِتَقْدِيرِهِ وَ يَنْتَهِيَانِ إِلَى أَمْرِهِ وَ لاَ يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَ لاَ لِحَيَاةِ أَحَدٍ فَإِذَا اِنْكَسَفَ أَحَدُهُمَا فَبَادِرُوا إِلَى مَسَاجِدِكُمْ.

H.1507 - The Prophet {saws} said:

"Indeed, the sun and the moon are two signs from among the signs of Allah {SWT}. They move according to His decree and stop according to His command. They do not eclipse due to the death or life of anyone. So, when one of them eclipses, hasten to your mosques."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 568 • Wasail Al-Shia, Part 4, p. 12 • Wasail Al-Shia, Vol. 4, p. 69 • Ithbāt al-Hudāt, Part 4, p. 190

HADITH

1508 - وَ اِنْكَسَفَتِ اَلشَّمْسُ عَلَى عَهْدِ أَمِيرِ اَلْمُؤْمِنِينَ عَلَيْهِ اَلسَّلاَمُ فَصَلَّى بِهِمْ حَتَّى كَانَ اَلرَّجُلُ يَنْظُرُ إِلَى اَلرَّجُلِ قَدِ اِبْتَلَّتْ قَدَمُهُ مِنْ عَرَقِهِ.

H.1508 - The sun was eclipsed during the time of Amir al-Mu'minin {a.s}, and he led the people in prayer until a man could see another man whose feet were soaked with sweat.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1509 - وَ سَأَلَ عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ اَلصَّادِقَ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلرِّيحِ وَ اَلظُّلْمَةِ تَكُونُ فِي اَلسَّمَاءِ وَ اَلْكُسُوفِ فَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ «صَلاَتُهُمَا سَوَاءٌ.

H.1509 - Abdul-Rahman ibn Abi Abdullah asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about windstorms, darkness in the sky, and eclipses.
Imam {a.s} replied: "The prayer for all of them is the same".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 541 • Wasail Al-Shia, Vol. 7, p. 486 • Wasail Al-Shia, Vol. 7, p. 496

HADITH

1510 - وَ فِي اَلْعِلَلِ اَلَّتِي ذَكَرَهَا اَلْفَضْلُ بْنُ شَاذَانَ رَحِمَهُ اَللَّهُ عَنِ اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ قَالَ: «وَ إِنَّمَا جُعِلَتْ لِلْكُسُوفِ صَلاَةٌ لِأَنَّهُ مِنْ آيَاتِ اَللَّهِ تَبَارَكَ وتَعَالَى لاَ يُدْرَى أَ لِرَحْمَةٍ ظَهَرَتْ أَمْ لِعَذَابٍ فَأَحَبَّ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَنْ تَفْزَعَ أُمَّتُهُ إِلَى خَالِقِهَا وَ رَاحِمِهَا عِنْدَ ذَلِكَ لِيَصْرِفَ عَنْهُمْ شَرَّهَا وَ يَقِيَهُمْ مَكْرُوهَهَا كَمَا صَرَفَ عَنْ قَوْمِ يُونُسَ عَلَيْهِ اَلسَّلاَمُ حِينَ تَضَرَّعُوا إِلَى اَللَّهِ عَزَّ وَ جَلَّ وَ إِنَّمَا جُعِلَتْ عَشْرَ رَكَعَاتٍ لِأَنَّ أَصْلَ اَلصَّلاَةِ اَلَّتِي نَزَلَ فَرْضُهَا مِنَ اَلسَّمَاءِ أَوَّلاً فِي اَلْيَوْمِ وَ اَللَّيْلَةِ إِنَّمَا هِيَ عَشْرُ رَكَعَاتٍ فَجُمِعَتْ تِلْكَ اَلرَّكَعَاتُ هَاهُنَا وَ إِنَّمَا جُعِلَ فِيهَا اَلسُّجُودُ لِأَنَّهُ لاَ تَكُونُ صَلاَةٌ فِيهَا رُكُوعٌ إِلاَّ وَ فِيهَا سُجُودٌ وَ لِأَنْ يَخْتِمُوا صَلاَتَهُمْ أَيْضاً بِالسُّجُودِ وَ اَلْخُضُوعِ وَ إِنَّمَا جُعِلَتْ أَرْبَعَ سَجَدَاتٍ لِأَنَّ كُلَّ صَلاَةٍ نَقَصَ سُجُودُهَا مِنْ أَرْبَعِ سَجَدَاتٍ لاَ تَكُونُ صَلاَةً لِأَنَّ أَقَلَّ اَلْفَرْضِ مِنَ اَلسُّجُودِ فِي اَلصَّلاَةِ لاَ يَكُونُ إِلاَّ أَرْبَعَ سَجَدَاتٍ وَ إِنَّمَا لَمْ يُجْعَلْ بَدَلَ اَلرُّكُوعِ سُجُودٌ لِأَنَّ اَلصَّلاَةَ قَائِماً أَفْضَلُ مِنَ اَلصَّلاَةِ قَاعِداً وَ لِأَنَّ اَلْقَائِمَ يَرَى اَلْكُسُوفَ وَ اَلْأَعْلَى وَ اَلسَّاجِدَ لاَ يَرَى وَ إِنَّمَا غُيِّرَتْ عَنْ أَصْلِ اَلصَّلاَةِ اَلَّتِي اِفْتَرَضَهَا اَللَّهُ عَزَّ وَ جَلَّ لِأَنَّهُ تُصَلَّى لِعِلَّةِ تَغَيُّرِ أَمْرٍ مِنَ اَلْأُمُورِ وَ هُوَ اَلْكُسُوفُ فَلَمَّا تَغَيَّرَتِ اَلْعِلَّةُ تَغَيَّرَ اَلْمَعْلُولُ.

H.1510 - In the explanations attributed to al-Fadl ibn Shadhan, narrated from Imam al-Ridha {a.s}, He said: "The prayer for the eclipse was instituted because it is one of the signs of Allah {SWT}, Blessed and Exalted, and it is not known whether it appeared as a mercy or as a punishment. Therefore, The Prophet {saws} wanted his community to turn in supplication to their Creator and Merciful Lord {AZJ} at such moments so that He might avert its harm from them and protect them from its displeasure, just as He

protected the people of Yunus (Jonah) when they turned to Allah {SWT}, the Mighty and Glorious, in supplication."

He continued: "It was established with ten units of prayer because the original prayer, whose obligation was revealed from the heavens, initially consisted of ten units during the day and night, so these units were combined here. The inclusion of prostration is because any prayer that contains bowing must also contain prostration, and it serves to conclude their prayer with submission and humility. Four prostrations were specified because any prayer lacking four prostrations cannot be considered a valid prayer, as the minimum obligatory prostrations in a prayer are four. The reason that bowing (Ruku') was not substituted with prostration is that prayer standing up is superior to prayer sitting down, and because one standing can witness the eclipse above, whereas one in prostration cannot see it."

He added: "The prayer for the eclipse was altered from the original form of prayer that Allah {SWT}, had prescribed because it is performed due to a change in one of the natural phenomena, the eclipse. When the cause changes, the practice associated with it changes accordingly."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 541 • Al-Wafi, Vol. 9, p. 1383

HADITH

1511 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ ذَا اَلْقَرْنَيْنِ لَمَّا اِنْتَهَى إِلَى اَلسَّدِّ جَاوَزَهُ فَدَخَلَ فِي اَلظُّلُمَاتِ فَإِذَا هُوَ بِمَلَكٍ قَائِمٍ عَلَى جَبَلٍ طُولُهُ خَمْسُمِائَةِ ذِرَاعٍ فَقَالَ لَهُ اَلْمَلَكُ يَا ذَا اَلْقَرْنَيْنِ أَ مَا كَانَ خَلْفَكَ مَسْلَكٌ فَقَالَ لَهُ ذُو اَلْقَرْنَيْنِ مَنْ أَنْتَ قَالَ أَنَا مَلَكٌ مِنْ مَلاَئِكَةِ اَلرَّحْمَنِ مُوَكَّلٌ بِهَذَا اَلْجَبَلِ وَ لَيْسَ مِنْ جَبَلٍ خَلَقَهُ اَللَّهُ إِلاَّ وَ لَهُ عِرْقٌ مُتَّصِلٌ بِهَذَا اَلْجَبَلِ فَإِذَا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَلْزِلَ مَدِينَةً أَوْحَى إِلَيَّ فَزَلْزَلْتُهَا.

وقد تكون الزلزلة من غير ذلك.

H.1511 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "When Dhu al-Qarnayn reached the barrier (the wall), he passed beyond it and entered the darkness. There, he encountered an angel standing upon a mountain whose height was five hundred cubits.

The angel said to him, 'O' Dhu al-Qarnayn, was there no way back behind you?'

Dhu al-Qarnayn asked: 'Who are you?'

The angel replied: 'I am an angel from among the angels of the Most Merciful, assigned to this mountain. There is no mountain that Allah {SWT} has created except that it has a root connected to this mountain. When Allah {SWT}, the Mighty and Glorious, intends to cause an earthquake in a city, He commands me, and I cause it to quake.'"

[AL SADUQ]

Earthquakes can also occur due to other causes.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 542 • Ilal al-Sharai' Vol. 2, p. 554 • Al-Amali (by Al-Saduq) Vol. 1, p. 464 • Al-Waezin College, Vol. 1, p. 46 • Al-Wafi, Vol. 26, p. 490 • Bihar Al Anwar, Vol. 12, p. 180 • Bihar Al-Anwar, Vol. 57, p. 127 • Bihar Al Anwar, Vol. 88, p. 146 • Qasas al-Anbiya Vol. 1, p. 143

HADITH

1512 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى خَلَقَ اَلْأَرْضَ فَأَمَرَ اَلْحُوتَ فَحَمَلَتْهَا فَقَالَتْ حَمَلْتُهَا بِقُوَّتِي فَبَعَثَ اَللَّهُ عَزَّ وَ جَلَّ إِلَيْهَا حُوتاً قَدْرَ فِتْرٍ فَدَخَلَتْ فِي مَنْخِرِهَا فَاضْطَرَبَتْ أَرْبَعِينَ صَبَاحاً فَإِذَا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَلْزِلَ أَرْضاً تَرَاءَتْ لَهَا تِلْكَ اَلْحُوتَةُ اَلصَّغِيرَةُ فَزَلْزَلَتِ اَلْأَرْضَ فَرَقاً.

وقد تكون الزلزلة من غير هذا الوجه.

H.1512 - Imam Jafar Al-Sadiq {a.s} said: "Allah {SWT}, Blessed and Exalted, created the earth and commanded a great whale to carry it. The whale said: 'I carry it by my strength.'

So, Allah {SWT}, the Mighty and Glorious, sent a smaller whale, the size of a fingertip, which entered its nostril, causing it to thrash and struggle for forty days. Whenever Allah {SWT}, the Mighty and Glorious, wills to cause an earthquake, that small whale appears before the larger whale, and the earth trembles out of fear."

[AL SADUQ]

Earthquakes can also occur due to other causes.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 542 • Al-Wafi, Vol. 26, p. 489

HADITH

1513 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى أَمَرَ اَلْحُوتَ بِحَمْلِ اَلْأَرْضِ وَ كُلُّ بَلَدٍ مِنَ اَلْبُلْدَانِ عَلَى فَلْسٍ مِنْ فُلُوسِهِ فَإِذَا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يُزَلْزِلَ أَرْضاً أَمَرَ اَلْحُوتَ أَنْ يُحَرِّكَ ذَلِكَ اَلْفَلْسَ فَيُحَرِّكُهُ وَ لَوْ رُفِعَ اَلْفَلْسُ لاَنْقَلَبَتِ اَلْأَرْضُ بِإِذْنِ اَللَّهِ عَزَّ وَ جَلَّ.

والزلزلة قد تكون من هذه الوجوه الثلاثة وليست هذه الأخبار بمختلفة.

H.1513 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:

"Allah {SWT}, Blessed and Exalted, commanded the whale to carry the earth, and each land among the lands rests on one of its scales. When Allah {SWT}, the Mighty and Glorious, wills to cause an earthquake in a land, He commands the whale to move that specific scale, and it moves. If the scale were lifted, the earth would be overturned by the permission of Allah {SWT}, the Mighty and Glorious."

[AL SADUQ]

Earthquakes can occur due to these three causes, and these narrations are not contradictory.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 543 • Ilal al-Sharai' Vol. 2, p. 555 • Al-Wafi, Vol. 26, p. 490 • Bihar Al-Anwar, Vol. 57, p. 128 • Bihar Al Anwar, Vol. 88, p. 149

HADITH

1514 - وَ سَأَلَ سُلَيْمَانُ اَلدَّيْلَمِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلزَّلْزَلَةِ مَا هِيَ فَقَالَ «آيَةٌ» فَقَالَ وَ مَا سَبَبُهَا قَالَ «إِنَّ اَللَّهَ تَبَارَكَ وتَعَالَى وَكَّلَ بِعُرُوقِ اَلْأَرْضِ مَلَكاً فَإِذَا أَرَادَ اَللَّهُ أَنْ يُزَلْزِلَ أَرْضاً أَوْحَى إِلَى ذَلِكَ اَلْمَلَكِ أَنْ حَرِّكْ عِرْقَ كَذَا وَ كَذَا» قَالَ «فَيُحَرِّكُ ذَلِكَ اَلْمَلَكُ عِرْقَ تِلْكَ اَلْأَرْضِ اَلَّتِي أَمَرَ اَللَّهُ تَبَارَكَ وتَعَالَى فَتَتَحَرَّكُ بِأَهْلِهَا» قَالَ قُلْتُ فَإِذَا كَانَ ذَلِكَ فَمَا أَصْنَعُ قَالَ «صَلِّ صَلاَةَ اَلْكُسُوفِ فَإِذَا فَرَغْتَ خَرَرْتَ لِلَّهِ عَزَّ وَ جَلَّ سَاجِداً وَ تَقُولُ فِي سُجُودِكَ يَا مَنْ «يُمْسِكُ اَلسَّمٰاوٰاتِ وَ اَلْأَرْضَ أَنْ تَزُولاٰ وَ لَئِنْ زٰالَتٰا إِنْ أَمْسَكَهُمٰا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كٰانَ حَلِيماً غَفُوراً» يَا مَنْ «يُمْسِكُ اَلسَّمٰاءَ أَنْ تَقَعَ عَلَى اَلْأَرْضِ إِلاّٰ بِإِذْنِهِ» أَمْسِكْ عَنَّا اَلسُّوءَ «إِنَّكَ عَلىٰ كُلِّ شَيْءٍ قَدِيرٌ».

H.1514 - Sulaiman al-Daylami asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about earthquakes and what they are. Imam {a.s} said: "It is a sign."
Sulaiman then asked: "What is its cause?"
Imam {a.s} said: "Allah {SWT}, Blessed and Exalted, has assigned an angel to the veins (roots) of the earth. When Allah {SWT} wishes to cause an earthquake in a land, He commands that angel to move a specific vein."
Imam continued, "The angel moves that vein of the land which Allah {SWT} has commanded, and it shakes along with its inhabitants."
Sulaiman asked: "What should I do when that happens?"
Imam {a.s} replied: "Pray the Prayer of the Eclipse (Salat al-Kusuf), and when you have completed it, fall into prostration to Allah {SWT}, the Mighty, and say in your prostration: 'O' He who holds the heavens and the earth lest they should fall apart, and if they were to fall apart, none would hold them except Him. Truly, He is Most Forbearing, Oft-Forgiving. O' He who holds the heaven from falling upon the earth except by His permission, withhold harm from us, for You have power over all things.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 543 • Al-Wafi, Vol. 9, p. 1372 • Al-Wafi, Vol. 26, p. 491

HADITH

1515 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ مَهْزِيَارَ قَالَ: كَتَبْتُ إِلَى أَبِي جَعْفَرٍ ع وَ شَكَوْتُ إِلَيْهِ كَثْرَةَ اَلزَّلاَزِلِ فِي اَلْأَهْوَازِ وَ قُلْتُ تَرَى لِيَ اَلتَّحْوِيلَ عَنْهَا فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «لاَ تَتَحَوَّلُوا عَنْهَا وَ صُومُوا اَلْأَرْبِعَاءَ وَ اَلْخَمِيسَ وَ اَلْجُمُعَةَ وَ اِغْتَسِلُوا وَ طَهِّرُوا ثِيَابَكُمْ وَ اُبْرُزُوا يَوْمَ اَلْجُمُعَةِ وَ اُدْعُوا اَللَّهَ فَإِنَّهُ يَرْفَعُ عَنْكُمْ» قَالَ فَفَعَلْنَا فَسَكَنَتِ اَلزَّلاَزِلُ.

H.1515 - It is narrated from Ali ibn Mahziyar who said:
"I wrote to Abu Ja'far {a.s} and complained to him about the frequent earthquakes in Ahwaz and asked him, 'Do you think I should move away from there?'
He {a.s} wrote back, 'Do not move away from there. Fast on Wednesday, Thursday, and Jumu'ah, perform ghusl (ritual purification), purify your clothes, and go out on Jumu'ah to pray to Allah {SWT}, for He will lift it (the earthquakes) from you.'
Ali ibn Mahziyar continued, 'We did as he instructed, and the earthquakes subsided.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 544 • Tahdhib Al-Ahkam, Part 3, p. 294 • Al-Wafi, Vol. 9, p. 1371 • Al-Wafi, Vol. 26, p. 491 • Wasail Al-Shia, Vol. 7, p. 504 • Bihar Al Anwar, Vol. 50, p. 101

HADITH

1516 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «إِنَّ اَلصَّاعِقَةَ تُصِيبُ اَلْمُؤْمِنَ وَ اَلْكَافِرَ وَ لاَ تُصِيبُ ذَاكِراً.

H.1516 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"The lightning strike can affect both the believer and the disbeliever, but it does not strike one who is engaged in the remembrance (of Allah {SWT})."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 544 • Ilal al-Sharai' Vol. 2, p. 463 • Uncovering the Gloom, Part 2, p. 132 • Awaali al-La'aali, Part 1, p. 333 • Al-Wafi, Vol. 9, p. 1451 • Wasail Al-Shia, Part 7, p. 161 • Wasail Al-Shia, Vol. 7, p. 507 • Bihar Al-Anwar, Vol. 56, p. 376 • Bihar Al-Anwar, Vol. 64, p. 228 • Bihar Al-Anwar, Vol. 90, p. 157

HADITH

1517 - وَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ: «لِلرِّيحِ رَأْسٌ وَ جَنَاحَانِ.

H.1517 - Imam Ali {a.s} said: "The wind has a head and wings."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 544 • Al-Wafi, Vol. 26, p. 497 • Bihar Al Anwar, Vol. 57, p. 6

HADITH

1518 - وَ رُوِيَ عَنْ كَامِلٍ قَالَ: كُنْتُ مَعَ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ بِالْعُرَيْضِ فَهَبَّتْ رِيحٌ شَدِيدَةٌ فَجَعَلَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ يُكَبِّرُ ثُمَّ قَالَ «إِنَّ اَلتَّكْبِيرَ يَرُدُّ اَلرِّيحَ.

H.1518 - t is narrated from Kamil, who said:
"I was with Imam Muhammad ibn Ali Al-Baqir {a.s} in al-'Urayd when a strong wind blew. Abu Ja'far {a.s} began to say 'Allahu Akbar' (Allah {SWT} is the Greatest) repeatedly, and then said: 'Indeed, saying Takbir (Allahu Akbar) repels the wind.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 544 • Al-Wafi, Vol. 26, p. 497 • Wasail Al-Shia, Vol. 7, p. 507

HADITH

1519 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَا بَعَثَ اَللَّهُ عَزَّ وَ جَلَّ رِيحاً إِلاَّ رَحْمَةً أَوْ عَذَاباً فَإِذَا رَأَيْتُمُوهَا فَقُولُوا اَللَّهُمَّ إِنَّا نَسْأَلُكَ خَيْرَهَا وَ خَيْرَ مَا أُرْسِلَتْ لَهُ وَ نَعُوذُ بِكَ مِنْ شَرِّهَا وَ شَرِّ مَا أُرْسِلَتْ لَهُ وَ كَبِّرُوا وَ اِرْفَعُوا أَصْوَاتَكُمْ بِالتَّكْبِيرِ فَإِنَّهُ يَكْسِرُهَا.

H.1519 - Imam {a.s} said:
"Allah {SWT}, the Mighty and Majestic, does not send any wind except as a mercy or as a punishment. When you see it (the wind), say,
'O' Allah {SWT}, we ask You for its good and the good of what it was sent for, and we seek refuge in You from its evil and the evil of what it was sent for.'
Also, recite Takbir (say 'Allahu Akbar') and raise your voices with Takbir, for it breaks (the strength of) the wind."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 544 • Al-Wafi, Vol. 26, p. 497 • Wasail Al-Shia, Vol. 7, p. 507 • Al-Fusul al-Muhimmah, Part 2, p. 109

HADITH

1520 - وَقَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «لاَ تَسُبُّوا اَلرِّيَاحَ فَإِنَّهَا مَأْمُورَةٌ وَ لاَ اَلْجِبَالَ وَ لاَ اَلسَّاعَاتِ وَ لاَ اَلْأَيَّامَ وَ لاَ اَللَّيَالِيَ فَتَأْثَمُوا وَ يَرْجِعَ إِلَيْكُمْ.

H.1520 - The Messenger of Allah {saws} said:
"Do not curse the winds, for they are commanded (by Allah {SWT}), nor the mountains, nor the hours, nor the days, nor the nights, lest you commit a sin and it returns to you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 544 • Al-Wafi, Vol. 26, p. 497 • Wasail Al-Shia, Part 7, p. 508

HADITH

1521 - وَقَالَ عَلَيْهِ اَلسَّلاَمُ: «مَا خَرَجَتْ رِيحٌ قَطُّ إِلاَّ بِمِكْيَالٍ إِلاَّ زَمَنَ عَادٍ فَإِنَّهَا عَتَتْ عَلَى خُزَّانِهَا فَخَرَجَتْ فِي مِثْلِ خَرْقِ اَلْإِبْرَةِ فَأَهْلَكَتْ قَوْمَ عَادٍ.

H.1521 - Imam {a.s} said:
"No wind ever blows except in measure, except during the time of the people of 'Aad, for it broke loose against its keepers and came out like the eye of a needle, destroying the people of 'Aad."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 545 • Al-Wafi, Vol. 26, p. 497 • Bihar Al Anwar, Vol. 11, p. 354 • Bihar Al Anwar, Vol. 57, p. 6 • Stories of the Prophets (Al-Jaziri) Vol. 1, p. 85 • Tafsir Nur Al-Thaqalayn, Part 5, p. 128 • Tafsir Nur Al-Thaqalayn, Part 5, p. 401 • Tafseer Kanz Al-Daqaiq, Part 12, p. 426 • Tafseer Kanz Al-Daqaiq, Part 13, p. 402

HADITH

1522 - وَ رَوَى عَلِيُّ بْنُ رِئَابٍ عَنْ أَبِي بَصِيرٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ عَنِ اَلرِّيَاحِ اَلْأَرْبَعِ اَلشَّمَالِ وَ اَلْجَنُوبِ وَ اَلصَّبَا وَ اَلدَّبُورِ وَ قُلْتُ لَهُ إِنَّ اَلنَّاسَ يَقُولُونَ إِنَّ اَلشَّمَالَ مِنَ اَلْجَنَّةِ وَ اَلْجَنُوبَ مِنَ اَلنَّارِ فَقَالَ «إِنَّ لِلَّهِ عَزَّ وَ جَلَّ جُنُوداً مِنَ اَلرِّيحِ يُعَذِّبُ بِهَا مَنْ عَصَاهُ مُوَكَّلٌ بِكُلِّ رِيحٍ مِنْهُنَّ مَلَكٌ مُطَاعٌ فَإِذَا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يُعَذِّبَ قَوْماً بِعَذَابٍ أَوْحَى اَللَّهُ إِلَى اَلْمَلَكِ اَلْمُوَكَّلِ بِذَلِكَ اَلنَّوْعِ مِنَ اَلرِّيحِ اَلَّذِي يُرِيدُ أَنْ يُعَذِّبَهُمْ بِهِ فَيَأْمُرُ بِهَا اَلْمَلَكُ فَتَهِيجُ كَمَا يَهِيجُ اَلْأَسَدُ اَلْمُغْضَبُ وَ لِكُلِّ رِيحٍ مِنْهُنَّ اِسْمٌ أَ مَا تَسْمَعُ لِقَوْلِ اَللَّهِ عَزَّ وَ جَلَّ: «إِنَّا أَرْسَلْنا عَلَيْهِمْ رِيحاً صَرْصَراً فِي يَوْمِ نَحْسٍ مُسْتَمِرٍّ »

وَقَالَ عَزَّ وَ جَلَّ «اَلرِّيحَ اَلْعَقِيمَ» وَقَالَ تَعَالَى «فَأَصابَها إِعْصارٌ فِيهِ نارٌ فَاحْتَرَقَتْ» وَ مَا ذَكَرَ فِي اَلْكِتَابِ مِنَ اَلرِّيَاحِ اَلَّتِي يُعَذِّبُ بِهَا مَنْ عَصَاهُ وَ لِلَّهِ عَزَّ وَ جَلَّ رِيَاحُ رَحْمَةٍ لَوَاقِحُ وَ رِيَاحٌ تُهَيِّجُ اَلسَّحَابَ فَتَسُوقُ اَلسَّحَابَ وَ رِيَاحٌ تَحْبِسُ اَلسَّحَابَ بَيْنَ اَلسَّمَاءِ وَ اَلْأَرْضِ وَ رِيَاحٌ تَعْصِرُهُ فَتَمْطُرُهُ بِإِذْنِ اَللَّهِ وَ رِيَاحٌ تُفَرِّقُ اَلسَّحَابَ وَ رِيَاحٌ مِمَّا عَدَّ اَللَّهُ عَزَّ وَ جَلَّ فِي اَلْكِتَابِ فَأَمَّا اَلرِّيَاحُ اَلْأَرْبَعُ فَإِنَّهَا أَسْمَاءُ اَلْمَلاَئِكَةِ اَلشَّمَالُ وَ اَلْجَنُوبُ وَ اَلصَّبَا وَ اَلدَّبُورُ وَ عَلَى كُلِّ رِيحٍ مِنْهُنَّ مَلَكٌ مُوَكَّلٌ بِهَا فَإِذَا أَرَادَ اَللَّهُ تَبَارَكَ وتَعَالَى أَنْ يُهِبَّ شَمَالاً أَمَرَ اَلْمَلَكَ اَلَّذِي اِسْمُهُ اَلشَّمَالُ فَهَبَطَ عَلَى اَلْبَيْتِ اَلْحَرَامِ فَقَامَ عَلَى اَلرُّكْنِ اَلْيَمَانِيِّ فَضَرَبَ بِجَنَاحَيْهِ فَتَفَرَّقَتْ رِيحُ اَلشَّمَالِ حَيْثُ يُرِيدُ اَللَّهُ عَزَّ وَ جَلَّ فِي اَلْبَرِّ وَ اَلْبَحْرِ وَ إِذَا أَرَادَ اَللَّهُ تَبَارَكَ وتَعَالَى أَنْ يَبْعَثَ اَلصَّبَا أَمَرَ اَلْمَلَكَ اَلَّذِي اِسْمُهُ اَلصَّبَا فَهَبَطَ عَلَى اَلْبَيْتِ اَلْحَرَامِ فَقَامَ عَلَى اَلرُّكْنِ اَلْيَمَانِيِّ فَضَرَبَ بِجَنَاحَيْهِ فَتَفَرَّقَتْ رِيحُ اَلصَّبَا حَيْثُ يُرِيدُ اَللَّهُ تَعَالَى فِي اَلْبَرِّ وَ اَلْبَحْرِ وَ إِذَا أَرَادَ اَللَّهُ تَبَارَكَ وتَعَالَى أَنْ يَبْعَثَ جَنُوباً أَمَرَ اَلْمَلَكَ اَلَّذِي اِسْمُهُ اَلْجَنُوبُ فَهَبَطَ عَلَى اَلْبَيْتِ اَلْحَرَامِ فَقَامَ عَلَى اَلرُّكْنِ اَلْيَمَانِيِّ فَضَرَبَ بِجَنَاحَيْهِ فَتَفَرَّقَتْ رِيحُ اَلْجَنُوبِ حَيْثُ يُرِيدُ اَللَّهُ فِي اَلْبَرِّ وَ اَلْبَحْرِ وَ إِذَا أَرَادَ اَللَّهُ عَزَّ وَ جَلَّ أَنْ يَبْعَثَ دَبُوراً أَمَرَ اَلْمَلَكَ اَلَّذِي اِسْمُهُ اَلدَّبُورُ فَهَبَطَ عَلَى اَلْبَيْتِ اَلْحَرَامِ فَقَامَ عَلَى اَلرُّكْنِ اَلْيَمَانِيِّ فَضَرَبَ بِجَنَاحَيْهِ فَتَفَرَّقَتْ رِيحُ اَلدَّبُورِ حَيْثُ يُرِيدُ اَللَّهُ تَعَالَى فِي اَلْبَرِّ وَ اَلْبَحْرِ.

H.1522 - Ali ibn Ri'ab reported from Abu Basir, who said:
I asked Abu Ja'far {a.s} about the four winds - the North wind (Shamal), the South wind (Janub), the East wind (Saba), and the West wind (Dabur). I told him, "The people say that the North wind is from Paradise and the South wind is from Hell."
Imam {a.s} said: "Indeed, Allah {SWT}, the Mighty and Majestic, has armies from among the winds with which He punishes those who disobey Him. Each wind has an angel in charge who is obeyed.
When Allah {SWT}, the Mighty and Majestic, wishes to punish a people with a particular type of wind, He reveals to the angel in charge of that wind that He intends to use it as a punishment. The angel commands it, and it rages as an enraged lion would. Each wind has a name.
Do you not hear the words of Allah {SWT}, the Mighty and Majestic:
'Indeed, We sent upon them a screaming wind on a day of continuous calamity' (Quran 54:19) and His words,
'the barren wind' (Quran 51:41), and *'a whirlwind containing fire, which burned it'* (Quran 2:266)?

And what Allah {SWT} mentioned in the Book about the winds by which He punishes those who disobey Him.

Allah {SWT}, the Mighty and Majestic, also has winds of mercy - pollinating winds, winds that stir the clouds and drive them, winds that hold the clouds between the sky and the earth, winds that squeeze the clouds and make them rain by Allah's {SWT} permission, and winds that disperse the clouds.

These are among the winds that Allah {SWT}, the Mighty and Majestic, has mentioned in the Book. As for the four winds, they are the names of angels - North (Shamal), South (Janub), East (Saba), and West (Dabur). Each of these winds has an angel in charge of it.

When Allah {SWT}, Blessed and Exalted, wants to send a north wind, He commands the angel named Shamal, who descends upon the Sacred House (Kaaba), stands by the Yemeni Corner, and strikes with his wings, causing the north wind to scatter wherever Allah {SWT}, the Mighty and Majestic, wills, over land and sea.

Similarly, when Allah {SWT}, Blessed and Exalted, wishes to send the east wind, He commands the angel named Saba, who descends upon the Sacred House, stands by the Yemeni Corner, and strikes with his wings, causing the east wind to scatter wherever Allah {SWT} wills over land and sea.

When Allah {SWT}, Blessed and Exalted, desires to send the south wind, He commands the angel named Janub, who descends upon the Sacred House, stands by the Yemeni Corner, and strikes with his wings, causing the south wind to scatter wherever Allah {SWT} wills.

When Allah {SWT}, the Mighty and Majestic, intends to send the west wind, He commands the angel named Dabur, who descends upon the Sacred House, stands by the Yemeni Corner, and strikes with his wings, causing the west wind to scatter wherever Allah {SWT} wills over land and sea."

[REFERENCES] Al-Kafi, Volume 8, p. 91 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 545 • Al-Wafi, Vol. 26, p. 493 • Tafsir Al-Burhan, vol. 5, p. 25 • Bihar Al-Anwar, Vol. 57, p. 12

HADITH

1523 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «نِعْمَ اَلرِّيحُ اَلْجَنُوبُ تَكْسِرُ اَلْبَرْدَ عَنِ اَلْمَسَاكِينِ وَ تُلْقِحُ اَلشَّجَرَ وَ تُسِيلُ اَلْأَوْدِيَةَ.

H.1523 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:

"The south wind (al-janub) is a blessing; it breaks the cold for the needy, pollinates the trees, and fills the valleys with water".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 547 • Al-Wafi, Vol. 26, p. 496 • Bihar Al Anwar, Vol. 57, p. 6

HADITH

1524 - وَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ: «اَلرِّيَاحُ خَمْسَةٌ مِنْهَا اَلْعَقِيمُ فَنَعُوذُ بِاللَّهِ مِنْ شَرِّهَا.

H.1524 - Imam Ali {a.s} said:
"There are five types of wind, and among them is the barren wind (al-'aqim), from whose harm we seek refuge in Allah {SWT}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 547 • Al-Wafi, Vol. 26, p. 496 • Tafsir al-Safi, Vol. 5, p. 73 • Bihar Al-Anwar, Vol. 11, p. 353 • Stories of the Prophets (Al-Jaziri) Vol. 1, p. 85 • Tafsir Nur Al-Thaqalayn, Part 5, p. 128 • Tafseer Kanz Al-Daqaiq, Part 12, p. 427

HADITH

1525 - وَ كَانَ اَلنَّبِيُّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ إِذَا هَبَّتْ رِيحٌ صَفْرَاءُ أَوْ حَمْرَاءُ أَوْ سَوْدَاءُ تَغَيَّرَ وَجْهُهُ وَ اِصْفَرَّ لَوْنُهُ وَ كَانَ كَالْخَائِفِ اَلْوَجِلِ حَتَّى تَنْزِلَ مِنَ اَلسَّمَاءِ قَطْرَةٌ مِنْ مَطَرٍ فَيَرْجِعُ إِلَيْهِ لَوْنُهُ وَ يَقُولُ جَاءَتْكُمْ بِالرَّحْمَةِ.

H.1525 - When a yellow, red, or black wind would blow, the Prophet {saws} would become visibly changed - his face would turn pale, and his color would change as if he were fearful and anxious.
He would remain in this state until a drop of rain fell from the sky, at which point his color would return, and he would say,
'It has come to you with mercy.'

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 547 • Al-Wafi, Vol. 26, p. 496

HADITH

1526 - وَ رَوَى زُرَارَةُ وَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالاَ: قُلْنَا لَهُ أَ رَأَيْتَ هَذِهِ اَلرِّيَاحَ وَ اَلظُّلَمَ اَلَّتِي تَكُونُ هَلْ يُصَلَّى بِهَا قَالَ «كُلُّ أَخَاوِيفِ اَلسَّمَاءِ مِنْ ظُلْمَةٍ أَوْ رِيحٍ أَوْ فَزَعٍ فَصَلِّ لَهَا صَلاَةَ اَلْكُسُوفِ حَتَّى تَسْكُنَ.

H.1526 - Zurarah and Muhammad ibn Muslim reported from Imam Muhammad ibn Ali Al-Baqir {a.s} that they asked him, "What do you say about these winds and darkness that occur? Should one pray because of them?"
Imam {a.s} said: "For every fear-inducing phenomenon from the sky, be it darkness, wind, or dread, pray the prayer of the eclipse (Salat al-Kusuf) until it subsides."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1527 - وَ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ وَ بُرَيْدُ بْنُ مُعَاوِيَةَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اَللَّهِ عَلَيْهِمَا اَلسَّلاَمُ قَالاَ: «إِذَا وَقَعَ اَلْكُسُوفُ أَوْ بَعْضُ هَذِهِ اَلْآيَاتِ صَلِّهَا مَا لَمْ تَتَخَوَّفْ أَنْ يَذْهَبَ وَقْتُ اَلْفَرِيضَةِ فَإِنْ تَخَوَّفْتَ فَابْدَأْ بِالْفَرِيضَةِ وَ اِقْطَعْ مَا كُنْتَ فِيهِ مِنْ صَلاَةِ اَلْكُسُوفِ فَإِذَا فَرَغْتَ مِنَ اَلْفَرِيضَةِ فَارْجِعْ إِلَى حَيْثُ كُنْتَ قَطَعْتَ وَ اِحْتَسِبْ بِمَا مَضَى.

H.1527 - Muhammad ibn Muslim and Burayd ibn Muawiya narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} and Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said: "When an eclipse or any of these celestial signs occurs, perform the prayer (Salat al-Kusuf) as long as you do not fear missing the time of an obligatory prayer. If you fear that the time of the obligatory prayer will pass, then begin with the obligatory prayer and interrupt your Salat al-Kusuf. Once you have completed the obligatory prayer, return to where you left off in the Salat al-Kusuf and continue from there, counting what you have already performed."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 548 • Al-Wafi, Vol. 9, p. 1369 • Wasail Al-Shia, Vol. 7, p. 491 • Bihar Al-Anwar, Vol. 88, p. 161

HADITH

1528 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ اَلْفَضْلِ اَلْوَاسِطِيِّ أَنَّهُ قَالَ: كَتَبْتُ إِلَى اَلرِّضَا عَلَيْهِ اَلسَّلاَمُ إِذَا اِنْكَسَفَتِ اَلشَّمْسُ وَ اَلْقَمَرُ وَ أَنَا رَاكِبٌ لاَ أَقْدِرُ عَلَى اَلنُّزُولِ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ إِلَيَّ «صَلِّ عَلَى مَرْكَبِكَ اَلَّذِي أَنْتَ عَلَيْهِ.

H.1528 - It is reported from Ali ibn al-Fadl al-Wasiti that He said:
"I wrote to Imam al-Ridha {a.s} asking about what to do if the sun or moon eclipses while I am riding and unable to dismount.
He {a.s} wrote back to me saying, 'Pray on your mount, whatever you are on.'".

[REFERENCES] Al-Kafi, Volume 3, p. 465 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 548 • Tahdhib Al-Ahkam, Part 3, p. 291 • Awaali al-La'aali, Part 3, p. 104 • Al-Wafi, Vol. 9, p. 1370 • Wasail Al-Shia, Vol. 7, p. 502 • Bihar Al-Anwar, Vol. 88, p. 164

HADITH

1529 - وَ رُوِيَ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ وَ اَلْفُضَيْلِ بْنِ يَسَارٍ أَنَّهُمَا قَالاَ: قُلْنَا لِأَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَ يَقْضِي صَلاَةَ اَلْكُسُوفِ مَنْ إِذَا أَصْبَحَ فَعَلِمَ وَ إِذَا أَمْسَى فَعَلِمَ قَالَ «إِنْ كَانَ اَلْقُرْصَانِ اِحْتَرَقَا كُلُّهُمَا قَضَيْتَ وَ إِنْ كَانَ إِنَّمَا اِحْتَرَقَ بَعْضُهُمَا فَلَيْسَ عَلَيْكَ قَضَاؤُهُ.

H.1529 - It is narrated from Muhammad ibn Muslim and al-Fudhayl ibn Yasar that they said:
"We asked Imam Muhammad ibn Ali Al-Baqir {a.s}: Should one make up the prayer for an eclipse if he becomes aware of it in the morning or evening after it has occurred?
He {a.s} replied: 'If both discs (the sun and the moon) were completely eclipsed, you must make it up. However, if only a part of either of them was eclipsed, then you are not required to make it up.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 549 • Al-Wafi, Vol. 9, p. 1379 • Wasail Al-Shia, Vol. 7, p. 499

HADITH

1530 - وَ سَأَلَ اَلْحَلَبِيُّ أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنْ صَلاَةِ اَلْكُسُوفِ كُسُوفِ اَلشَّمْسِ وَ اَلْقَمَرِ قَالَ «عَشْرُ رَكَعَاتٍ وَ أَرْبَعُ سَجَدَاتٍ تَرْكَعُ خَمْساً ثُمَّ تَسْجُدُ فِي اَلْخَامِسَةِ ثُمَّ تَرْكَعُ خَمْساً ثُمَّ تَسْجُدُ فِي اَلْعَاشِرَةِ وَ إِنْ شِئْتَ قَرَأْتَ سُورَةً فِي كُلِّ رَكْعَةٍ وَ إِنْ شِئْتَ قَرَأْتَ نِصْفَ سُورَةٍ فِي كُلِّ رَكْعَةٍ فَإِذَا قَرَأْتَ سُورَةً فِي كُلِّ رَكْعَةٍ فَاقْرَأْ فَاتِحَةَ اَلْكِتَابِ وَ إِنْ قَرَأْتَ نِصْفَ سُورَةٍ أَجْزَأَكَ أَنْ لاَ تَقْرَأَ فَاتِحَةَ اَلْكِتَابِ إِلاَّ فِي أَوَّلِ رَكْعَةٍ حَتَّى تَسْتَأْنِفَ أُخْرَى وَ لاَ تَقُلْ سَمِعَ اَللَّهُ لِمَنْ حَمِدَهُ فِي رَفْعِ رَأْسِكَ مِنَ اَلرُّكُوعِ إِلاَّ فِي اَلرَّكْعَةِ اَلَّتِي تُرِيدُ أَنْ تَسْجُدَ فِيهَا.

H.1530 - Al-Halabi asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the prayer for the eclipse (Salat al-Kusuf) of the sun and moon.
Imam {a.s} said: "It consists of ten rak'ahs (units of prayer) and four prostrations (Sujood). You perform five bowings (ruku) and then prostrate (Sujood) in the fifth. Then you perform another five bowings and prostrate in the tenth.
If you wish, you can recite a chapter (Surah) in each rak'ah, or if you prefer, you may recite half of a chapter in each rak'ah. If you recite a chapter in each rak'ah, then recite the opening of the Book (Al-Fatiha). If you choose to recite half a chapter, it suffices to recite Al-Fatiha only in the first rak'ah until you start another chapter. And you should not say 'Sami' Allahu liman hamidah' (Allah {SWT} hears the one who praises Him) when rising from ruku except in the rak'ah where you intend to prostrate."

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 549 • Al-Wafi, V. 9, p. 1374 • Wasail Al-Shia, V. 7, p. 495

HADITH

1531 - وَ رَوَى عُمَرُ بْنُ أُذَيْنَةَ: «أَنَّ اَلْقُنُوتَ فِي اَلرَّكْعَةِ اَلثَّانِيَةِ قَبْلَ اَلرُّكُوعِ ثُمَّ فِي اَلرَّابِعَةِ ثُمَّ فِي اَلسَّادِسَةِ ثُمَّ فِي اَلثَّامِنَةِ ثُمَّ فِي اَلْعَاشِرَةِ.

وإن لم تقنت إلا في الخامسة والعاشرة فهو جائز لورود الخبر به. وإذا فرغ الرجل من صلاة الكسوف ولم تكن انجلت فليعد الصلاة وإن شاء قعد ومجد الله عز وجل حتى ينجلي. ولا يجوز أن يصليهما في وقت فريضة حتى يصلي الفريضة. وإذا كان في صلاة الكسوف ودخل عليه وقت الفريضة فليقطعها وليصل الفريضة ثم يبني على ما صلى من صلاة الكسوف.

H.1531 - Umar ibn Udhaynah narrates: "The Qunoot (supplication) is to be recited in the second rak'ah before bowing (ruku), then in the fourth, sixth, eighth, and tenth rak'ahs."

[AL SADUQ]
However, if one only performs Qunoot in the fifth and tenth rak'ahs, it is still permissible as there is a narration supporting this practice. If a person finishes the Salat al-Kusuf (prayer during an eclipse) and the eclipse has not yet ended, they should repeat the prayer. Alternatively, if they wish, they may sit and glorify Allah {SWT} the Almighty until the eclipse clears.
It is not permissible to perform Salat al-Kusuf during the time of a prescribed (obligatory) prayer until the obligatory prayer is completed. If one is engaged in Salat al-Kusuf and the time for an obligatory prayer begins, they should interrupt the eclipse

prayer, perform the obligatory prayer, and then continue from where they left off in Salat al-Kusuf.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 549 • Al-Wafi, Vol. 9, p. 1374 • Wasail Al-Shia, Vol. 7, p. 495

HADITH

1532 - وَ رَوَى حَمَّادُ بْنُ عُثْمَانَ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: ذَكَرُوا عِنْدَهُ اِنْكِسَافَ اَلْقَمَرِ وَ مَا يَلْقَى اَلنَّاسُ مِنْ شِدَّتِهِ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «إِذَا اِنْجَلَى مِنْهُ شَيْءٌ فَقَدِ اِنْجَلَى.

H.1532 - Hammad ibn Uthman narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that during a discussion about the eclipse of the moon and the hardship that people endure because of it,
He (Imam Al-Sadiq) said: "If a part of it (the moon) has cleared, then it has cleared".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 81 - THE PRAYER OF SITTING AND GLORIFICATION, WHICH IS THE PRAYER OF JA'FAR IBN ABI TALIB

باب - صلاة الحبوة والتسبيح وهي صلاة جعفر بن أبي طالب

HADITH 1533 – 1541

1533 - رَوَى أَبُو حَمْزَةَ اَلثُّمَالِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِجَعْفَرِ بْنِ أَبِي طَالِبٍ «يَا جَعْفَرُ أَ لاَ أَمْنَحُكَ أَ لاَ أُعْطِيكَ أَ لاَ أَحْبُوكَ أَ لاَ أُعَلِّمُكَ صَلاَةً إِذَا أَنْتَ صَلَّيْتَهَا لَوْ كُنْتَ فَرَرْتَ مِنَ اَلزَّحْفِ وَ كَانَ عَلَيْكَ مِثْلُ رَمْلِ عَالِجٍ وَ زَبَدِ اَلْبَحْرِ ذُنُوباً غُفِرَتْ لَكَ » قَالَ بَلَى يَا رَسُولَ اَللَّهِ قَالَ «تُصَلِّي أَرْبَعَ رَكَعَاتٍ إِذَا شِئْتَ إِنْ شِئْتَ كُلَّ لَيْلَةٍ وَ إِنْ شِئْتَ كُلَّ يَوْمٍ وَ إِنْ شِئْتَ فَمِنْ جُمُعَةٍ إِلَى جُمُعَةٍ، وَ إِنْ شِئْتَ فَمِنْ شَهْرٍ إِلَى شَهْرٍ وَ إِنْ شِئْتَ فَمِنْ سَنَةٍ إِلَى سَنَةٍ تَفْتَتِحُ اَلصَّلاَةَ ثُمَّ تُكَبِّرُ خَمْسَ عَشْرَةَ مَرَّةً تَقُولُ اَللَّهُ أَكْبَرُ وَ سُبْحَانَ اَللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ ثُمَّ تَقْرَأُ اَلْفَاتِحَةَ وَ سُورَةً وَ تَرْكَعُ فَتَقُولُهُنَّ فِي رُكُوعِكَ عَشْرَ مَرَّاتٍ ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ اَلرُّكُوعِ فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ وَ تَخِرُّ سَاجِداً وَ تَقُولُهُنَّ عَشْرَ مَرَّاتٍ فِي سُجُودِكَ ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ اَلسُّجُودِ فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَخِرُّ سَاجِداً وَ تَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ اَلسُّجُودِ فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَنْهَضُ فَتَقُولُهُنَّ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَقْرَأُ فَاتِحَةَ اَلْكِتَابِ وَ سُورَةً ثُمَّ تَرْكَعُ فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ اَلرُّكُوعِ فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَخِرُّ سَاجِداً فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ اَلسُّجُودِ فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَسْجُدُ فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ اَلسُّجُودِ فَتَقُولُهُنَّ عَشْرَ مَرَّاتٍ ثُمَّ تَتَشَهَّدُ وَ تُسَلِّمُ ثُمَّ تَقُومُ وَ تُصَلِّي رَكْعَتَيْنِ أُخْرَاوَيْنِ تَصْنَعُ فِيهِمَا مِثْلَ ذَلِكَ ثُمَّ تُسَلِّمُ» قَالَ أَبُو جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ فَذَلِكَ خَمْسٌ وَ سَبْعُونَ مَرَّةً فِي كُلِّ رَكْعَةٍ ثَلاَثُمِائَةِ تَسْبِيحَةٍ تَكُونُ ثَلاَثُمِائَةِ مَرَّةٍ فِي اَلْأَرْبَعِ رَكَعَاتٍ أَلْفٌ وَ مِائَتَا تَسْبِيحَةٍ يُضَاعِفُهَا اَللَّهُ عَزَّ وَ جَلَّ وَ يَكْتُبُ لَكَ بِهَا اِثْنَتَيْ عَشْرَةَ أَلْفَ حَسَنَةٍ اَلْحَسَنَةُ مِنْهَا مِثْلُ جَبَلِ أُحُدٍ وَ أَعْظَمُ.

H.1533 - Abu Hamza al-Thumali reported from Imam Al-Baqir {a.s} who said:
"The Messenger of Allah {saws} said to Ja'far ibn Abi Talib; 'O' Ja'far, shall I bestow upon you, give you, honor you, or teach you a prayer that if you perform it, even if you were to have fled from the battlefield and had sins equivalent to the sand of 'Alij or the foam of the sea, they would be forgiven for you?'
Ja'far replied: 'Yes, O' Messenger of Allah {saws}.'
He {saws} said: 'You should pray four units (rak'ahs) whenever you wish: if you wish, every night; if you wish, every day; if you wish, from Jumu'ah to Jumu'ah; if you wish, from month to month; or if you wish, from year to year. You begin the prayer, then say fifteen times, "Allahu Akbar, SubhanAllah {SWT}, Alhamdulillah, and La ilaha illAllah {SWT}."
Then recite Surah al-Fatiha and a surah, and in your bowing (ruku'), you say them ten times.
You raise your head from ruku' and say them ten times.
Then you prostrate (sujud) and say them ten times.
You raise your head from prostration and say them ten times.
Then you prostrate again and say them ten times.

You raise your head and say them ten times.
Then you stand up and say them fifteen times.
Then recite Surah al-Fatiha and a surah, then bow and say them ten times, then raise your head from bowing and say them ten times, then prostrate and say them ten times, then raise your head from prostration and say them ten times, then prostrate again and say them ten times, and then raise your head and say them ten times.
Then you perform the tashahhud (testimony of faith) and Tasleem (concluding salutations) and stand to pray two more units in the same manner and then conclude with Tasleem.'
Abu Ja'far {a.s} said: 'That makes seventy-five (tasbihs) in each rak'ah, totaling three hundred glorifications in four rak'ahs, which is one thousand two hundred tasbihs. Allah {SWT}, the Mighty and Majestic, multiplies it and writes for you twelve thousand good deeds, each one like the size of Mount Uhud or even greater.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 552 • Al-Wafi, Vol. 9, p. 1386 • Wasail Al-Shia, Vol. 8, p. 51

HADITH

1534 - وَ قَدْ رُوِيَ: «أَنَّ اَلتَّسْبِيحَ فِي صَلاَةِ جَعْفَرٍ بَعْدَ اَلْقِرَاءَةِ وَ أَنَّ تَرْتِيبَ اَلتَّسْبِيحِ سُبْحَانَ اَللَّهِ وَ اَلْحَمْدُ لِلَّهِ وَ لاَ إِلَهَ إِلاَّ اَللَّهُ وَ اَللَّهُ أَكْبَرُ.

فبأي الحديثين أخذ المصلي فهو مصيب وجائز له. والقنوت في كل ركعتين منهما قبل الركوع، والقراءة في الركعة الأولى الحمد وإذا زلزلت، وفي الثانية الحمد والعاديات، وفي الثالثة الحمد وإذا جاء نصر الله، و في الرابعة الحمد وقل هو الله أحد ، وإن شئت صليتها كلها بالحمد وقل هو الله أحد.

H.1534 - It has been narrated that in the Tasbih (glorifications) of the Salat (prayer) of Ja'far, the order of the Tasbih following the recitation (of the chapters from the Qur'an) is "SubhanAllah {SWT} (Glory be to God), Alhamdulillah (All praise is due to God), La ilaha illAllah {SWT} (There is no god but Allah {SWT}), and Allahu Akbar (God is the Greatest)".

[AL SADUQ]
Whichever narration the worshiper follows, he is correct and it is permissible for him. In this prayer, Qunoot (supplication) is performed in every two units before bowing (ruku'). The chapters to be recited in each unit are as follows: In the first unit, recite Al-Fatiha (the Opening) and "If the Earth is Shaken" (Surat al-Zalzalah). In the second unit, recite Al-Fatiha and "Those Who Run" (Surat al-Adiyat). In the third unit, recite Al-Fatiha and "When the Victory of Allah {SWT} has come" (Surat al-Nasr). In the fourth unit, recite Al-Fatiha and "Say, He is Allah {SWT}, [who is] One" (Surat al-Ikhlas).
If you wish, you may perform the entire prayer with Al-Fatiha and Surat al-Ikhlas.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 553 • Wasail Al-Shia, Vol. 8, p. 52

HADITH

1535 - وَ فِي رِوَايَةِ عَبْدِ اَللَّهِ بْنِ اَلْمُغِيرَةِ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «اِقْرَأْ فِي صَلاَةِ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يا أَيُّهَا اَلْكافِرُونَ».

H.1535 - In a narration from Abdullah ibn al-Mughirah, from Imam Al-Sadiq {a.s}, Imam {a.s} said: "Recite in the Salat of Ja'far {a.s} *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) and *'Qul ya-ayyuhal kaafirun'* (Surah al-Kafirun)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 553 • Al-Wafi, V. 9, p. 1388 • Wasail Al-Shia, Vol. 8, p. 53

HADITH

1536 - وَ رُوِيَ عَنْ إِبْرَاهِيمَ بْنِ أَبِي اَلْبِلاَدِ قَالَ: قُلْتُ لِأَبِي اَلْحَسَنِ يَعْنِي مُوسَى بْنَ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ أَيُّ شَيْءٍ لِمَنْ صَلَّى صَلاَةَ جَعْفَرٍ قَالَ «لَوْ كَانَ عَلَيْهِ مِثْلُ رَمْلِ عَالِجٍ وَ زَبَدِ اَلْبَحْرِ ذُنُوباً لَغَفَرَهَا اَللَّهُ لَهُ» قَالَ قُلْتُ هَذِهِ لَنَا قَالَ «فَلِمَنْ هِيَ إِلاَّ لَكُمْ خَاصَّةً» قَالَ قُلْتُ فَأَيِّ شَيْءٍ أَقْرَأُ فِيهَا قَالَ وَ قُلْتُ أَعْتَرِضُ اَلْقُرْآنَ قَالَ «لاَ اِقْرَأْ فِيهَا إِذَا زُلْزِلَتْ وَ «إِذا جاءَ نَصْرُ اَللَّهِ» وَ إِنّا أَنْزَلْناهُ فِي لَيْلَةِ اَلْقَدْرِ وَ قُلْ هُوَ اَللَّهُ أَحَدٌ.

H.1536 - It is narrated from Ibrahim ibn Abi al-Bilad, who said: I asked Abu al-Hasan Imam Al-Kadhim {a.s}: "What is the reward for one who prays the Salat of Ja'far?"
Imam {a.s} said: "If they have sins equal in quantity to the sand of 'Alij and the foam of the sea, Allah {SWT} would forgive them."
I asked: "Is this exclusively for us?"
Imam {a.s} said: "For whom else would it be if not for you specifically?"
I then asked: "Which chapters (of the Qur'an) should be recited in it?"
Imam {a.s} answered: "Recite 'When the Earth is Shaken' (Surat al-Zalzalah), 'When the Victory of Allah {SWT} has Come' (Surat al-Nasr), 'Indeed, We sent it down during the Night of Decree' (Surat al-Qadr), and *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 553 • Thawab al-A'mal wa Iqab al-A'mal, Part 1, p. 40 • Tahdhib Al-Ahkam, Part 3, p. 186 • Al-Wafi, Vol. 9, p. 1388 • Wasail Al-Shia, Vol. 8, p. 54 • Bihar Al Anwar, Vol. 88, p. 204

HADITH

1537 - وَ سُئِلَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَمَّنْ صَلَّى صَلاَةَ جَعْفَرٍ هَلْ يُكْتَبُ لَهُ مِنَ اَلْأَجْرِ مِثْلُ مَا قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ لِجَعْفَرٍ قَالَ «إِي وَ اَللَّهِ.

H.1537 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} was asked about someone who performs the Salat of Ja'far. Would they receive the same reward as that which the Messenger of Allah {saws} mentioned to Ja'far?
Imam {a.s} said: "Yes, by Allah {SWT}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 554 • Al-Wafi, Vol. 9, p. 1389

HADITH

1538 - وَ رُوِيَ عَنْ عَلِيِّ بْنِ اَلرَّيَّانِ أَنَّهُ قَالَ: كَتَبْتُ إِلَى اَلْمَاضِي اَلْأَخِيرِ ع أَسْأَلُهُ عَنْ رَجُلٍ صَلَّى مِنْ صَلاَةِ جَعْفَرٍ رَكْعَتَيْنِ ثُمَّ تُعَجِّلُهُ عَنِ اَلرَّكْعَتَيْنِ اَلْأَخِيرَتَيْنِ حَاجَةٌ أَوْ يَقْطَعُ ذَلِكَ لِحَادِثٍ يَحْدُثُ أَ يَجُوزُ لَهُ أَنْ يُتِمَّهَا إِذَا فَرَغَ مِنْ حَاجَتِهِ وَ إِنْ قَامَ عَنْ مَجْلِسِهِ أَمْ لاَ يَحْتَسِبُ بِذَلِكَ إِلاَّ أَنْ يَسْتَأْنِفَ اَلصَّلاَةَ وَ يُصَلِّيَ اَلْأَرْبَعَ رَكَعَاتٍ كُلَّهَا فِي مَقَامٍ وَاحِدٍ فَكَتَبَ عَلَيْهِ اَلسَّلاَمُ «بَلَى إِنْ قَطَعَهُ عَنْ ذَلِكَ أَمْرٌ لاَ بُدَّ لَهُ مِنْهُ فَلْيَقْطَعْ ثُمَّ لْيَرْجِعْ فَلْيَبْنِ عَلَى مَا بَقِيَ مِنْهَا إِنْ شَاءَ اَللَّهُ.

H.1538 - It is narrated from Ali ibn al-Rayan that He said:
I wrote to the Last Imam {a.s} asking about a man who prayed two rak'ahs of the Salat of Ja'far but was forced to interrupt before completing the final two rak'ahs due to a need or an event that occurred. Would it be permissible for him to complete the remaining rak'ahs once his need was met, even if he had left his original place of prayer, or must he start the prayer again and pray all four rak'ahs together without interruption?
He {a.s} replied: "Yes, if he was interrupted by a matter of necessity, then let him stop and afterward return to complete what remains, if Allah {SWT} wills."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 554 • Tahdhib Al-Ahkam, Part 3, p. 309 • Al-Wafi, Vol. 9, p. 1391 • Wasail Al-Shia, Vol. 8, p. 59 • Bihar Al Anwar, Vol. 88, p. 213

HADITH

1539 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «صَلِّ صَلاَةَ جَعْفَرٍ فِي أَيِّ وَقْتٍ شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ وَ إِنْ شِئْتَ حَسَبْتَهَا مِنْ نَوَافِلِ اَللَّيْلِ وَ إِنْ شِئْتَ حَسَبْتَهَا مِنْ نَوَافِلِ اَلنَّهَارِ تُحْسَبُ لَكَ مِنْ نَوَافِلِكَ وَ تُحْسَبُ لَكَ مِنْ صَلاَةِ جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ.

H.1539 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Pray the Salat of Ja'far whenever you wish, be it during the day or night. If you wish, you may count it as part of the supererogatory prayers of the night, and if you wish, you may count it as part of the supererogatory prayers of the day. It will be counted as part of your supererogatory prayers and as the Salat of Ja'far {a.s}."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 554 • Al-Wafi, V. 9, p. 1388 • Wasail Al-Shia, V. 8, p. 58

HADITH

1540 - وَ رَوَى أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اَللَّهِ قَالَ: «إِذَا كُنْتَ مُسْتَعْجِلاً فَصَلِّ صَلاَةَ جَعْفَرٍ مُجَرَّدَةً ثُمَّ اِقْضِ اَلتَّسْبِيحَ.

H.1540 - Abu Basir narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If you are in a hurry, pray the Salat of Ja'far in a simplified form, and then complete the Tasbih (glorification) afterwards."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 554 • Al-Wafi, V. 9, p. 1392 • Wasail Al-Shia, V. 8, p. 60

HADITH

1541 - وَ فِي رِوَايَةِ اَلْحَسَنِ بْنِ مَحْبُوبٍ قَالَ: «تَقُولُ فِي آخِرِ سَجْدَةٍ مِنْ صَلاَةِ جَعْفَرِ بْنِ أَبِي طَالِبٍ عَلَيْهِ اَلسَّلاَمُ: يَا مَنْ لَبِسَ اَلْعِزَّ وَ اَلْوَقَارَ يَا مَنْ تَعَطَّفَ بِالْمَجْدِ وَ تَكَرَّمَ بِهِ يَا مَنْ لاَ يَنْبَغِي اَلتَّسْبِيحُ إِلاَّ لَهُ يَا مَنْ «أَحْصىٰ كُلَّ شَيْءٍ» عِلْمُهُ يَا ذَا اَلنِّعْمَةِ وَ اَلطَّوْلِ يَا ذَا اَلْمَنِّ وَ اَلْفَضْلِ يَا ذَا اَلْقُدْرَةِ وَ اَلْكَرَمِ أَسْأَلُكَ بِمَعَاقِدِ اَلْعِزِّ مِنْ عَرْشِكَ وَ مُنْتَهَى اَلرَّحْمَةِ مِنْ كِتَابِكَ وَ بِاسْمِكَ اَلْأَعْظَمِ اَلْأَعْلَى وَ كَلِمَاتِكَ اَلتَّامَّاتِ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا.

H.1541 - In a narration from al-Hasan ibn Mahbub, it is reported that one should say in the final prostration of the Salat of Ja'far ibn Abi Talib {a.s}:
"O' One who is clothed in might and dignity, O' One who adorns Himself with majesty and nobility, O' One for whom glorification is befitting and belongs to none but Him, O' One whose knowledge encompasses all things, O' Possessor of bounty and grace, O' Bestower of favors and blessings, O' One with power and generosity, I ask You by the pillars of might from Your Throne and by the ultimate mercy from Your Book and by Your greatest and highest Name and by Your perfect words to send blessings upon Muhammad and the family of Muhammad and to fulfil for me such and such (mentioning one's needs)."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 466 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 554 • Al-Wafi, Vol. 9, p. 1392 • Wasail Al-Shia, Vol. 8, p. 56 • Mustadrak Al-Wasail, Vol. 6, p. 230

CHAPTER 82 - THE PRAYER OF NEED

باب - باب صلاة الحاجة

HADITH 1542 – 1549

1542 - رَوَى مُرَازِمٌ عَنِ اَلْعَبْدِ اَلصَّالِحِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا اَلسَّلاَمُ قَالَ: «إِذَا فَدَحَكَ أَمْرٌ عَظِيمٌ فَتَصَدَّقْ فِي نَهَارِكَ عَلَى سِتِّينَ مِسْكِيناً عَلَى كُلِّ مِسْكِينٍ نِصْفَ صَاعٍ بِصَاعِ اَلنَّبِيِّ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ مِنْ تَمْرٍ أَوْ بُرٍّ أَوْ شَعِيرٍ فَإِذَا كَانَ بِاللَّيْلِ اِغْتَسَلْتَ فِي ثُلُثِ اَللَّيْلِ اَلْأَخِيرِ ثُمَّ لَبِسْتَ أَدْنَى مَا يَلْبَسُ مَنْ تَعُولُ مِنَ اَلثِّيَابِ إِلاَّ أَنَّ عَلَيْكَ فِي تِلْكَ اَلثِّيَابِ إِزَاراً ثُمَّ تُصَلِّي رَكْعَتَيْنِ تَقْرَأُ فِيهِمَا، بِالتَّوْحِيدِ وَ «قُلْ يٰا أَيُّهَا اَلْكٰافِرُونَ» فَإِذَا وَضَعْتَ جَبِينَكَ فِي اَلرَّكْعَةِ اَلْأَخِيرَةِ لِلسُّجُودِ هَلَّلْتَ اَللَّهَ وَ قَدَّسْتَهُ وَ عَظَّمْتَهُ وَ مَجَّدْتَهُ ثُمَّ ذَكَرْتَ ذُنُوبَكَ فَأَقْرَرْتَ بِمَا تَعْرِفُ مِنْهَا تُسَمِّي وَ مَا لَمْ تَعْرِفْ أَقْرَرْتَ بِهِ جُمْلَةً ثُمَّ رَفَعْتَ رَأْسَكَ فَإِذَا وَضَعْتَ جَبِينَكَ فِي اَلسَّجْدَةِ اَلثَّانِيَةِ اِسْتَخَرْتَ اَللَّهَ مِائَةَ مَرَّةٍ تَقُولُ اَللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ثُمَّ تَدْعُو اَللَّهَ بِمَا شِئْتَ مِنْ أَسْمَائِهِ وَ تَقُولُ يَا كَائِناً قَبْلَ كُلِّ شَيْءٍ وَ يَا مُكَوِّنَ كُلِّ شَيْءٍ وَ يَا كَائِناً بَعْدَ كُلِّ شَيْءٍ اِفْعَلْ بِي كَذَا وَ كَذَا وَ كُلَّمَا سَجَدْتَ فَأَفْضِ بِرُكْبَتَيْكَ إِلَى اَلْأَرْضِ وَ تَرْفَعُ اَلْإِزَارَ حَتَّى تَكْشِفَ عَنْهُمَا وَ اِجْعَلِ اَلْإِزَارَ مِنْ خَلْفِكَ بَيْنَ أَلْيَتَيْكَ وَ بَاطِنِ سَاقَيْكَ فَإِنِّي أَرْجُو أَنْ تُقْضَى حَاجَتُكَ إِنْ شَاءَ اَللَّهُ تَعَالَى وَ اِبْدَأْ بِالصَّلاَةِ عَلَى اَلنَّبِيِّ وَ أَهْلِ بَيْتِهِ صَلَوَاتُ اَللَّهِ عَلَيْهِمْ أَجْمَعِينَ.

H.1542 - Murazim narrated from the pious servant Imam Musa ibn Jafar Al-Kadhim {a.s}, who said:

"If you are afflicted with a grave matter, give charity during the day to sixty needy people, with each receiving half a sa' of the Prophet's {saws} measure from dates, wheat, or barley. At night, during the last third of the night, perform a ritual bath (ghusl), then wear the simplest clothing that one in your care wears, but ensure you have a waist wrapper on.

Pray two units of prayer (rak'ahs) in which you recite Surah Al-Ikhlas (the Unity) and *'Qul ya-ayyuhal kaafirun'* (Surah al-Kafirun).

When you place your forehead on the ground in the last rak'as prostration, glorify, sanctify, and praise Allah {SWT}, then remember your sins, confessing by name what you know and generally admitting what you do not know. Raise your head, and when you place your forehead on the second prostration, seek Allah's {SWT} guidance 100 times, saying, 'O' Allah {SWT}, I seek Your guidance by Your knowledge.' Then invoke Allah {SWT} with whatever of His names you wish, saying, 'O' One who existed before all things, O' Creator of all things, O' One who remains after all things, do for me such-and-such.' In every prostration, lower your knees to the ground and lift your waist wrapper, exposing them. Place the wrapper behind you between your buttocks and thighs. I hope that your need will be fulfilled, Allah {SWT} willing. Begin with prayers upon the Prophet and his household, may Allah's {SWT} blessings be upon them all."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 555 • The Makarem al-Akhlaq, Part 1, p. 326 • Al-Wafi, Vol. 9, p. 1424 • Bihar Al-Anwar, Vol. 88, p. 352

HADITH

1543 - رَوَى مُوسَى بْنُ اَلْقَاسِمِ اَلْبَجَلِيُّ عَنْ صَفْوَانَ بْنِ يَحْيَى وَ مُحَمَّدِ بْنِ سَهْلٍ عَنْ أَشْيَاخِهِمَا عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا حَضَرَتْ لَكَ حَاجَةٌ مُهِمَّةٌ إِلَى اَللَّهِ عَزَّ وَ جَلَّ فَصُمْ ثَلاَثَةَ أَيَّامٍ مُتَوَالِيَةٍ، اَلْأَرْبِعَاءَ وَ اَلْخَمِيسَ وَ اَلْجُمُعَةَ فَإِذَا كَانَ يَوْمُ اَلْجُمُعَةِ إِنْ شَاءَ اَللَّهُ تَعَالَى فَاغْتَسِلْ وَ اِلْبَسْ ثَوْباً جَدِيداً ثُمَّ اِصْعَدْ إِلَى أَعْلَى بَيْتٍ فِي دَارِكَ وَ صَلِّ فِيهِ رَكْعَتَيْنِ وَ اِرْفَعْ يَدَيْكَ إِلَى اَلسَّمَاءِ ثُمَّ قُلِ اَللَّهُمَّ إِنِّي حَلَلْتُ بِسَاحَتِكَ لِمَعْرِفَتِي بِوَحْدَانِيَّتِكَ وَ صَمَدَانِيَّتِكَ وَ أَنَّهُ لاَ قَادِرَ عَلَى حَاجَتِي غَيْرُكَ وَ قَدْ عَلِمْتُ يَا رَبِّ أَنَّهُ كُلَّمَا تَظَاهَرَتْ نِعْمَتُكَ عَلَيَّ اِشْتَدَّتْ فَاقَتِي إِلَيْكَ وَ قَدْ طَرَقَنِي هَمٌّ كَذَا وَ كَذَا وَ أَنْتَ بِكَشْفِهِ عَالِمٌ غَيْرُ مُعَلَّمٍ وَاسِعٌ غَيْرُ مُتَكَلِّفٍ فَأَسْأَلُكَ بِاسْمِكَ اَلَّذِي وَضَعْتَهُ عَلَى اَلْجِبَالِ فَنُسِفَتْ وَ وَضَعْتَهُ عَلَى اَلسَّمَاءِ فَانْشَقَّتْ وَ عَلَى اَلنُّجُومِ فَانْتَثَرَتْ وَ عَلَى اَلْأَرْضِ فَسُطِحَتْ وَ أَسْأَلُكَ بِالْحَقِّ اَلَّذِي جَعَلْتَهُ عِنْدَ مُحَمَّدٍ وَ اَلْأَئِمَّةِ عَلَيْهِمُ اَلسَّلاَمُ وَ تُسَمِّيهِمْ إِلَى آخِرِهِمْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَنْ تَقْضِيَ حَاجَتِي وَ أَنْ تُيَسِّرَ لِي عَسِيرَهَا وَ تَكْفِيَنِي مُهِمَّهَا فَإِنْ فَعَلْتَ فَلَكَ اَلْحَمْدُ وَ إِنْ لَمْ تَفْعَلْ فَلَكَ اَلْحَمْدُ غَيْرَ جَائِرٍ فِي حُكْمِكَ وَ لاَ مُتَّهَمٍ فِي قَضَائِكَ وَ لاَ حَائِفٍ فِي عَدْلِكَ وَ تُلْصِقُ خَدَّكَ بِالْأَرْضِ وَ تَقُولُ: اَللَّهُمَّ إِنَّ يُونُسَ بْنَ مَتَّى عَبْدَكَ دَعَاكَ فِي بَطْنِ اَلْحُوتِ وَ هُوَ عَبْدُكَ فَاسْتَجَبْتَ لَهُ وَ أَنَا عَبْدُكَ أَدْعُوكَ فَاسْتَجِبْ لِي » ثُمَّ قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «لَرُبَّمَا كَانَتِ اَلْحَاجَةُ لِي فَأَدْعُو بِهَذَا اَلدُّعَاءِ فَأَرْجِعُ وَ قَدْ قُضِيَتْ.

H.1543 - Musa ibn al-Qasim al-Bajali narrated from Safwan ibn Yahya and Muhammad ibn Sahl, from their elders, from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If you have an important need from Allah {SWT}, the Mighty and Majestic, then fast for three consecutive days - Wednesday, Thursday, and Jumu'ah. On Jumu'ah, if Allah {SWT} wills, perform a ritual bath (ghusl), wear a new garment, and go to the highest part of your house. Pray two units (rak'ahs) there, and then raise your hands toward the sky and say:
'O' Allah {SWT}, I have come to Your court because of my recognition of Your Oneness and Your Self-Sufficiency, and I know that no one can fulfil my need except You. O' my Lord {AZJ}, I have also realized that whenever Your bounty upon me increases, my neediness towards You becomes more severe. A particular concern has befallen me (mention your specific need here), and You, in Your knowledge, are fully aware of it without being taught, capable of removing it without effort. I ask You by the Name that You placed upon the mountains so that they crumbled, upon the heavens so that they split, upon the stars so that they scattered, and upon the earth so that it spread forth. I ask You by the truth that You have placed with Muhammad and the Imams {a.s}, and by naming them up to the last one, to bless Muhammad and his family, and to fulfil my need, make what is difficult for me easy, and relieve me of its burden. If You fulfil it, then all praise is due to You. If You do not fulfil it, then all praise is due to You without injustice in Your decree, without accusation in Your judgment, and without departure from Your justice.'
Then, place your cheek upon the ground and say:
'O' Allah {SWT}, Yunus ibn Matta (Prophet Jonah), Your servant, called upon You from within the belly of the whale, and You answered him. I am also Your servant, calling upon You, so answer me.'

Abu Abdullah {a.s} then said: 'Whenever I had a need, I would recite this supplication, and I would return with my need fulfilled.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 556 • Tahdhib Al-Ahkam, Part 3, p. 183 • Misbah al-Mutahjad, vol. 2, p. 530 • Makarem al-Akhlaq, Part 1, p. 325 • Al-Wafi, Vol. 9, p. 1426 • Wasail Al-Shia, Vol. 8, p. 132

HADITH

1544 - رَوَى سَمَاعَةُ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَرِضَ دَعَا اَلطَّبِيبَ وَ أَعْطَاهُ وَ إِذَا كَانَتْ لَهُ حَاجَةٌ إِلَى سُلْطَانٍ رَشَا اَلْبَوَّابَ وَ أَعْطَاهُ وَ لَوْ أَنَّ أَحَدَكُمْ إِذَا فَدَحَهُ أَمْرٌ فَزِعَ إِلَى اَللَّهِ تَعَالَى فَتَطَهَّرَ وَ تَصَدَّقَ بِصَدَقَةٍ قَلَّتْ أَوْ كَثُرَتْ ثُمَّ دَخَلَ اَلْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ فَحَمِدَ اَللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَى اَلنَّبِيِّ وَ أَهْلِ بَيْتِهِ عَلَيْهِمُ اَلسَّلاَمُ ثُمَّ قَالَ اَللَّهُمَّ إِنْ عَافَيْتَنِي مِنْ مَرَضِي أَوْ رَدَدْتَنِي مِنْ سَفَرِي أَوْ عَافَيْتَنِي مِمَّا أَخَافُ مِنْ كَذَا وَ كَذَا إِلاَّ آتَاهُ اَللَّهُ ذَلِكَ وَ هِيَ اَلْيَمِينُ اَلْوَاجِبَةُ وَ مَا جَعَلَ اَللَّهُ تَبَارَكَ وتَعَالَى عَلَيْهِ فِي اَلشُّكْرِ».

H.1544 - Sama'a narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that He said: "When one of you falls ill, he calls for the physician and pays him. When someone has a need from a ruler, he bribes the gatekeeper and gives him.
However, if one of you is struck by an overwhelming concern and turns to Allah {SWT}, the Exalted, purifies himself (performs ablution), gives charity (whether small or large), then enters the mosque, prays two units (rak'ahs) of prayer, praises and glorifies Allah {SWT}, and invokes blessings upon the Prophet and his family {a.s}, then says: 'O' Allah {SWT}, if You cure me of my illness, or return me safely from my journey, or protect me from what I fear of such and such (mentioning the specific concern),'
Allah {SWT} would grant him that.
This is the binding oath, and it is what Allah {SWT}, the Blessed and Exalted, has made incumbent upon one as an expression of gratitude."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 557 • Tahdhib Al-Ahkam, Part 3, p. 182 • Misbah al-Mutahjad, vol. 2, p. 530 • Makarem al-Akhlaq, Part 1, p. 325 • The Safe Country, Part 1, p. 155 • Al-Masbah (Lalkafami) Vol. 1, p. 398 • Al-Wafi, Vol. 9, p. 1427 • Wasail Al-Shia, Vol. 8, p. 136 • Bihar Al-Anwar, Vol. 88, p. 351

HADITH

1545 - كَانَ عَلِيُّ بْنُ اَلْحُسَيْنِ عَلَيْهِمَا اَلسَّلاَمُ إِذَا حَزَنَهُ أَمْرٌ لَبِسَ ثَوْبَيْنِ مِنْ أَغْلَظِ ثِيَابِهِ وَ أَخْشَنِهَا ثُمَّ رَكَعَ فِي آخِرِ اَللَّيْلِ رَكْعَتَيْنِ حَتَّى إِذَا كَانَ فِي آخِرِ سَجْدَةٍ مِنْ سُجُودِهِ سَبَّحَ اَللَّهَ مِائَةَ تَسْبِيحَةٍ وَ حَمِدَ اَللَّهَ مِائَةَ مَرَّةٍ وَ هَلَّلَ اَللَّهَ مِائَةَ مَرَّةٍ وَ كَبَّرَ اَللَّهَ مِائَةَ مَرَّةٍ ثُمَّ يَعْتَرِفُ بِذُنُوبِهِ كُلِّهَا مَا عَرَفَ مِنْهَا أَقَرَّ لَهُ تَبَارَكَ وتَعَالَى بِهِ فِي سُجُودِهِ وَ مَا لَمْ يَذْكُرْ مِنْهَا اِعْتَرَفَ بِهِ جُمْلَةً ثُمَّ يَدْعُو اَللَّهَ عَزَّ وَ جَلَّ وَ يُفْضِي بِرُكْبَتَيْهِ إِلَى اَلْأَرْضِ.

H.1545 - When Ali ibn al-Hussain {a.s} was troubled by a matter, he would wear two of his roughest and coarsest garments, then stand for two units of prayer in the last part of the night.

When he reached the last prostration (Sujood), he would glorify Allah {SWT} one hundred times, praise Allah {SWT} one hundred times, declare the oneness of Allah {SWT} (La ilaha illAllah {SWT}) one hundred times, and magnify Allah {SWT} (Allahu Akbar) one hundred times.

Then, he would acknowledge all of his sins - everything he remembered, he would confess before Allah {SWT}, the Blessed and Exalted, during his prostration; what he could not recall, he would acknowledge in general. Thereafter, he would supplicate to Allah {SWT}, the Mighty and Majestic, while placing his knees on the ground.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 558 • Al-Wafi, Vol. 9, p. 1428 • Wasail Al-Shia, Vol. 8, p. 136

HADITH

1546 - رُوِيَ عَنْ يُونُسَ بْنِ عَمَّارٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ رَجُلاً كَانَ يُؤْذِينِي فَقَالَ «أُدْعُ عَلَيْهِ» فَقُلْتُ قَدْ دَعَوْتُ عَلَيْهِ فَقَالَ «لَيْسَ هَكَذَا وَ لَكِنْ أَقْلِعْ عَنِ اَلذُّنُوبِ وَ صُمْ وَ صَلِّ وَ تَصَدَّقْ فَإِذَا كَانَ آخِرُ اَللَّيْلِ فَأَسْبِغِ اَلْوُضُوءَ ثُمَّ قُمْ فَصَلِّ رَكْعَتَيْنِ ثُمَّ قُلْ وَ أَنْتَ سَاجِدٌ: اَللَّهُمَّ إِنَّ فُلاَنَ بْنَ فُلاَنٍ قَدْ آذَانِي اَللَّهُمَّ أَسْقِمْ بَدَنَهُ وَ اِقْطَعْ أَثَرَهُ وَ أَنْقِصْ أَجَلَهُ وَ عَجِّلْ لَهُ ذَلِكَ فِي عَامِهِ هَذَا » قَالَ فَفَعَلْتُ فَمَا لَبِثَ أَنْ هَلَكَ.

H.1546 - Yunus ibn Ammar reported:

I complained to Imam Jafar ibn Muhammad Al-Sadiq {a.s} about a man who was harming me.

Imam {a.s} said: "Pray against him."

I replied: "I have already prayed against him."

Imam {a.s} said: "Not like that. Instead, refrain from sins, fast, pray, and give charity. Then, in the last part of the night, perform ablution thoroughly, stand up and pray two units (rak'ahs). While in prostration, say:

'O' Allah {SWT}, so-and-so (mention his name) has harmed me. O' Allah {SWT}, weaken his body, cut off his influence, shorten his lifespan, and hasten this upon him this year.'"

He said: I did so, and it wasn't long before he perished.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 559 • Al-Muqni'ah, Part 1, p. 223 • Makarem al-Akhlaq, Part 1, p. 332 • Al-Wafi, Vol. 9, p. 1428 • Wasail Al-Shia, Vol. 8, p. 141 • Bihar Al-Anwar, Vol. 88, p. 358

HADITH

1547 - رَوَى عُمَرُ بْنُ أُذَيْنَةَ عَنْ شَيْخٍ مِنْ آلِ سَعْدٍ قَالَ: كَانَتْ بَيْنِي وَ بَيْنَ رَجُلٍ مِنْ أَهْلِ اَلْمَدِينَةِ خُصُومَةٌ ذَاتُ خَطَرٍ عَظِيمٍ فَدَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَذَكَرْتُ لَهُ ذَلِكَ وَ قُلْتُ عَلِّمْنِي شَيْئاً لَعَلَّ اَللَّهَ يَرُدُّ عَلَيَّ مَظْلِمَتِي فَقَالَ «إِذَا أَرَدْتَ اَلْعَدُوَّ فَصَلِّ بَيْنَ اَلْقَبْرِ وَ اَلْمِنْبَرِ رَكْعَتَيْنِ أَوْ أَرْبَعَ رَكَعَاتٍ وَ إِنْ شِئْتَ فَفِي بَيْتِكَ وَ اِسْأَلِ اَللَّهَ أَنْ يُعِينَكَ وَ خُذْ شَيْئاً مِمَّا تَيَسَّرَ فَتَصَدَّقْ بِهِ عَلَى أَوَّلِ مِسْكِينٍ تَلْقَاهُ» قَالَ فَفَعَلْتُ مَا أَمَرَنِي فَقَضَى لِي وَ رَدَّ اَللَّهُ عَلَيَّ أَرْضِي.

H.1547 - Umar ibn Udhaynah narrated from a man from the family of Sa'd who said:
I had a significant dispute with a man from Medina. I went to Imam Jafar ibn Muhammad Al-Sadiq {a.s} and mentioned the matter to him and asked: "Teach me something that might make Allah {SWT} return my right to me."
Imam {a.s} said: "If you want to deal with your enemy, then pray two or four rak'ahs between the grave and the pulpit (of the Prophet {saws} in Medina), or if you wish, pray in your house. Ask Allah {SWT} for assistance, and take whatever you can afford and give it as charity to the first needy person you encounter."
He said: I did what he commanded, and Allah {SWT} resolved the matter in my favour and returned my land to me.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 559 • Al-Wafi, Vol. 9, p. 1429

HADITH

1548 - رَوَى زِيَادٌ اَلْقَنْدِيُّ عَنْ عَبْدِ اَلرَّحِيمِ اَلْقَصِيرِ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ فَقُلْتُ جُعِلْتُ فِدَاكَ إِنِّي اِخْتَرَعْتُ دُعَاءً فَقَالَ «دَعْنِي مِنِ اِخْتِرَاعِكَ إِذَا نَزَلَ بِكَ أَمْرٌ فَافْزَعْ إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَصَلِّ رَكْعَتَيْنِ تُهْدِيهِمَا إِلَى رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » قُلْتُ كَيْفَ أَصْنَعُ قَالَ «تَغْتَسِلُ وَ تُصَلِّي رَكْعَتَيْنِ تَسْتَفْتِحُ بِهِمَا اِفْتِتَاحَ اَلْفَرِيضَةِ وَ تَتَشَهَّدُ تَشَهُّدَ اَلْفَرِيضَةِ فَإِذَا فَرَغْتَ مِنَ اَلتَّشَهُّدِ وَ سَلَّمْتَ قُلْتَ اَللَّهُمَّ أَنْتَ اَلسَّلاَمُ وَ مِنْكَ اَلسَّلاَمُ وَ إِلَيْكَ يَرْجِعُ اَلسَّلاَمُ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَلِّغْ رُوحَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَنِّي اَلسَّلاَمَ وَ اَلسَّلاَمُ عَلَيْهِمْ وَ رَحْمَةُ اَللَّهِ وَ بَرَكَاتُهُ اَللَّهُمَّ إِنَّ هَاتَيْنِ اَلرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّي إِلَى رَسُولِكَ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ فَأَثِبْنِي عَلَيْهِمَا مَا أَمَّلْتُ وَ رَجَوْتُ مِنْكَ وَ فِي رَسُولِكَ يَا وَلِيَّ اَلْمُؤْمِنِينَ ثُمَّ تَخِرُّ سَاجِداً وَ تَقُولُ: يَا حَيُّ يَا قَيُّومُ يَا حَيّاً لاَ يَمُوتُ يَا حَيُّ لاَ إِلَهَ إِلاَّ أَنْتَ يَا ذَا اَلْجَلاَلِ وَ اَلْإِكْرَامِ يَا أَرْحَمَ اَلرَّاحِمِينَ أَرْبَعِينَ مَرَّةً ثُمَّ تَضَعُ خَدَّكَ اَلْأَيْمَنَ عَلَى اَلْأَرْضِ فَتَقُولُهَا أَرْبَعِينَ مَرَّةً ثُمَّ تَضَعُ خَدَّكَ اَلْأَيْسَرَ فَتَقُولُ ذَلِكَ أَرْبَعِينَ مَرَّةً ثُمَّ تَرْفَعُ رَأْسَكَ وَ تَمُدُّ يَدَيْكَ وَ تَقُولُ ذَلِكَ أَرْبَعِينَ مَرَّةً ثُمَّ تَرُدُّ يَدَكَ إِلَى رَقَبَتِكَ وَ تَلُوذُ بِسَبَّابَتِكَ أَرْبَعِينَ مَرَّةً ثُمَّ خُذْ لِحْيَتَكَ بِيَدِكَ اَلْيُسْرَى فَابْكِ أَوْ تَبَاكَ وَ قُلْ يَا مُحَمَّدُ يَا رَسُولَ اَللَّهِ أَشْكُو إِلَى اَللَّهِ وَ إِلَيْكَ حَاجَتِي وَ أَشْكُو إِلَى أَهْلِ بَيْتِكَ اَلرَّاشِدِينَ حَاجَتِي وَ بِكُمْ أَتَوَجَّهُ إِلَى اَللَّهِ فِي حَاجَتِي ثُمَّ تَسْجُدُ وَ تَقُولُ يَا اَللَّهُ يَا اَللَّهُ حَتَّى يَنْقَطِعَ نَفَسُكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اِفْعَلْ بِي كَذَا وَ كَذَا» قَالَ أَبُو عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ «أَنَا اَلضَّامِنُ عَلَى اَللَّهِ عَزَّ وَ جَلَّ أَنْ لاَ يَبْرَحَ حَتَّى تُقْضَى حَاجَتُهُ.

قال أبي رضي الله عنه في رسالته إلي: إذا كانت لك يا بني إلى الله عز وجل حاجة فصم ثلاثة أيام الأربعاء والخميس والجمعة، فإذا كان يوم الجمعة فأبرز إلى الله تعالى قبل الزوال وأنت على غسل وصل ركعتين تقرأ في كل ركعة منهما الحمد وخمس عشرة مرة قل هو الله أحد فإذا ركعت قرأتها عشرا، فإذا رفعت رأسك من الركوع قرأتها عشرا، فإذا سجدت قرأتها عشرا، فإذا رفعت رأسك من السجود قرأتها عشرا، فإذا سجدت ثانية قرأتها عشرا، فإذا رفعت رأسك من السجدة الثانية قرأتها عشرا ثم نهضت إلى الثانية بغير تكبير وصليتها مثل ما وصفت لك، واقنت في الثانية قبل الركوع وبعد القراءة. فإذا تفضل الله عليك بقضاء حاجتك فصل ركعتي الشكر تقرأ في الأولى الحمد وقل هو الله أحد، وفي الثانية الحمد وقل يا أيها الكافرون، وتقول في الركعة الأولى في ركوعك الحمد لله شكرا وفي سجودك شكرا لله وحمدا وتقول في الركعة الثانية في الركوع والسجود " الحمد لله الذي قضى حاجتي وأعطاني مسألتي.

H.1548 - Ziyad al-Qandi narrated from Abd al-Rahim al-Qasir who said: "I entered Imam Al-Sadiq {a.s} and said: 'May I be your ransom, I have composed a supplication.'
Imam {a.s} said: 'Leave aside your composition; if a matter befalls you, then seek help from the Messenger of Allah {saws} by praying two rak'ahs, dedicating them to the Messenger of Allah {saws}.'
I asked: 'How should I do this?'
Imam {a.s} said: 'Perform ghusl (ritual purification), pray two rak'ahs, beginning them as you would begin a prescribed prayer (with the opening takbir and intention), and recite the tashahhud as you would in the obligatory prayer. When you finish the tashahhud and say the salutation (Tasleem), say:
"O' Allah {SWT}, You are Peace, and from You comes peace, and to You returns peace. O' Allah {SWT}, send blessings upon Muhammad and the family of Muhammad, and convey my greetings of peace to the soul of Muhammad and the family of Muhammad. Peace be upon them, and the mercy and blessings of Allah {SWT}. O' Allah {SWT}, these two rak'ahs are a gift from me to Your Messenger {saws}. So reward me for them with what I hope and expect from You through Your Messenger, O' Guardian of the believers."
Then prostrate (sujud) and say:
"O' Ever-Living, O' Self-Sustaining, O' Living One who does not die, O' Living One, there is no god but You, O' Possessor of Majesty and Honor, O' Most Merciful of the merciful," forty times.
Then place your right cheek on the ground and say it forty times. Then place your left cheek and say it forty times. Then raise your head, stretch out your hands, and say it forty times. Then bring your hands to your neck and hold your index finger while saying it forty times. Then take hold of your beard with your left hand, weep, or pretend to weep, and say: "O' Muhammad, O' Messenger of Allah {saws}, I complain to Allah {SWT} and to you about my need. I complain to your rightly guided family about my need. Through you, I turn to Allah {SWT} in my need."
Then prostrate and say:
"O' Allah {SWT}, O' Allah {SWT}," until you are out of breath. Then say: "Send blessings upon Muhammad and the family of Muhammad, and do for me (such and such)."
Abu Abdullah {a.s} said: 'I guarantee by Allah {SWT}, the Mighty and Majestic, that his need will be fulfilled before he rises.'"

[AL SADUQ]

My father (may Allah {SWT} be pleased with him) wrote to me:

"If you have a need from Allah {SWT}, the Mighty and Majestic, fast for three days - Wednesday, Thursday, and Jumu'ah. On Jumu'ah, go forth to Allah {SWT} before noon while you are in a state of ritual purity (ghusl) and pray two rak'ahs. In each rak'ah, recite Surah al-Fatiha and Surah al-Ikhlas fifteen times. When you bow, recite it ten times. When you raise your head from bowing, recite it ten times.

When you prostrate, recite it ten times. When you raise your head from prostration, recite it ten times. When you prostrate again, recite it ten times. When you raise your head from the second prostration, recite it ten times. Then stand for the second rak'ah without saying the takbir (additional opening) and pray it in the same manner as described. Recite the Qunoot (supplication) in the second rak'ah before bowing and after the recitation.

When Allah {SWT} favors you by fulfiling your need, pray two rak'ahs of gratitude. In the first rak'ah, recite Surah al-Fatiha and Surah al-Ikhlas. In the second rak'ah, recite Surah al-Fatiha and Surah al-Kafirun. In the first rak'ah, say in your bowing: 'All praise belongs to Allah {SWT} in thanks,'

and in your prostration: 'Thanks to Allah {SWT} and praise.'

In the second rak'ah, say in bowing and prostration:

'All praise belongs to Allah {SWT} who fulfilled my need and granted my request.'".

[REFERENCES] Al-Kafi, Volume 3, p. 476 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 559 • Al-Wafi, Vol. 9, p. 1419 • Wasail Al-Shia, Vol. 8, p. 130 • Bihar Al-Anwar, Vol. 9, p. 229

HADITH

1549 - فِي كِتَابِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ عِمْرَانَ اَلْأَشْعَرِيِّ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ مُحَمَّدِ بْنِ سِنَانٍ يَرْفَعُهُ إِلَى أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: فِي اَلرَّجُلِ يَحْزُنُهُ اَلْأَمْرُ وَ يُرِيدُ اَلْحَاجَةَ قَالَ «يُصَلِّي رَكْعَتَيْنِ وَ يَقْرَأُ فِي إِحْدَاهُمَا، «قُلْ هُوَ اَللَّهُ أَحَدٌ» أَلْفَ مَرَّةٍ وَ فِي اَلْأُخْرَى مَرَّةً ثُمَّ يَسْأَلُ حَاجَتَهُ.

وقد أخرجت ما رويته من صلوات الحوائج في كتاب ذكر الصلوات التي هي سوى الخمسين.

H.1549 - In the book of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, narrated by Ibrahim ibn Hashim, from Muhammad ibn Sinan, raised to Imam Jafar ibn Muhammad Al-Sadiq {a.s} regarding a man troubled by a matter and in need of something,

Imam {a.s} said: "He should pray two rak'ahs and recite in one of them *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) a thousand times, and in the other rak'ah he should recite it once, then ask for his need."

[AL SADUQ]

I have compiled what I have narrated regarding the Prayers of Needs in a book dedicated to prayers other than the (obligatory) fifty prayers.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 477 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 562 • Al-Wafi, Vol. 9, p. 1420 • Wasail Al-Shia, Vol. 8, p. 131

CHAPTER 83 - THE PRAYER OF SEEKING GUIDANCE (ISTIKHARA)

باب - باب صلاة الاستخارة

HADITH 1550 – 1555

1550 - رَوَى هَارُونُ بْنُ خَارِجَةَ عَنْ أَبِي عَبْدِ اَللَّهِ عَ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ أَمْراً فَلاَ يُشَاوِرْ فِيهِ أَحَداً مِنَ اَلنَّاسِ حَتَّى يَبْدَأَ فَيُشَاوِرَ اَللَّهَ تَبَارَكَ وَ تَعَالَى» قَالَ قُلْتُ وَ مَا مُشَاوَرَةُ اَللَّهِ تَبَارَكَ وتَعَالَى جُعِلْتُ فِدَاكَ قَالَ «يَبْدَأُ فَيَسْتَخِيرُ اَللَّهَ فِيهِ أَوَّلاً ثُمَّ يُشَاوِرُ فِيهِ فَإِنَّهُ إِذَا بَدَأَ بِاللَّهِ تَبَارَكَ وتَعَالَى أَجْرَى لَهُ اَلْخِيَرَةَ عَلَى لِسَانِ مَنْ يَشَاءُ مِنَ اَلْخَلْقِ.

H.1550 - Harun ibn Khurajah narrate from Imam Jafar Al-Sadiq {a.s} who said:
"If one of you intends to undertake a matter, let him not consult any person before first consulting Allah {SWT}, the Blessed and Exalted."
I asked: "What is meant by consulting Allah {SWT}, may I be your ransom?"
Imam {a.s} said: "He should first seek guidance (istikhara) from Allah {SWT} regarding it, then he may consult others about it. For if one begins by turning to Allah {SWT}, the Blessed and Exalted, He will guide him to the best through the tongue of whomever He wills from among His creation."

[REFERENCES] Al Mahasin, Part 2, p. 598 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 562 • Al-Wafi, Vol. 9, p. 1414 • Wasail Al-Shia, Vol. 8, p. 74

HADITH

1551 - وَ رَوَى مُرَازِمٌ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «إِذَا أَرَادَ أَحَدُكُمْ شَيْئاً فَلْيُصَلِّ رَكْعَتَيْنِ ثُمَّ لْيَحْمَدِ اَللَّهَ عَزَّ وَ جَلَّ وَ لْيُثْنِ عَلَيْهِ وَ لْيُصَلِّ عَلَى اَلنَّبِيِّ ص وَ يَقُولُ اَللَّهُمَّ إِنْ كَانَ هَذَا اَلْأَمْرُ خَيْراً لِي فِي دِينِي وَ دُنْيَايَ فَيَسِّرْهُ لِي وَ قَدِّرْهُ لِي وَ إِنْ كَانَ غَيْرَ ذَلِكَ فَاصْرِفْهُ عَنِّي » قَالَ مُرَازِمٌ فَسَأَلْتُ أَيُّ شَيْءٍ يُقْرَأُ فِيهِمَا فَقَالَ «اِقْرَأْ فِيهِمَا مَا شِئْتَ إِنْ شِئْتَ فَاقْرَأْ فِيهِمَا، بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» وَ «قُلْ يا أَيُّهَا اَلْكَافِرُونَ» وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» تَعْدِلُ ثُلُثَ اَلْقُرْآنِ.

H.1551 - Murazim narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"If one of you intends to undertake something, let him pray two units of prayer (rak'ahs). Then, let him praise Allah {SWT}, the Majestic, and glorify Him, and send blessings upon the Prophet {saws}, and say:
'O' Allah {SWT}, if this matter is good for me in my religion and worldly affairs, then make it easy for me and decree it for me. But if it is otherwise, then turn it away from me.'"
Murazim asked: "What should be recited in these prayers?"
Imam {a.s} replied: "Recite whatever you wish in them, and if you like, recite in them:
'Qul Huwa Allahu Ahad' (Surah Al-Ikhlas) and *'Qul ya-ayyuhal kaafirun'* (Surah al-Kafirun)
Reciting *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) is equivalent to one-third of the Quran."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1552 - وَ سَأَلَ مُحَمَّدُ بْنُ خَالِدِ اَلْقَسْرِيُّ أَبَا عَبْدِ اَللَّهِ ع عَنِ اَلِاسْتِخَارَةِ فَقَالَ «اِسْتَخِرِ اَللَّهَ فِي آخِرِ رَكْعَةٍ مِنْ صَلاَةِ اَللَّيْلِ وَ أَنْتَ سَاجِدٌ مِائَةَ مَرَّةٍ وَ مَرَّةً» قَالَ كَيْفَ أَقُولُ قَالَ «تَقُولُ أَسْتَخِيرُ اَللَّهَ بِرَحْمَتِهِ أَسْتَخِيرُ اَللَّهَ بِرَحْمَتِهِ.

H.1552 - Muhammad ibn Khalid al-Qasri asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about seeking divine guidance (istikhara).
Imam {a.s} said: "Seek guidance from Allah {SWT} in the last unit (rak'ah) of the night prayer while you are in prostration, repeating it one hundred and one times."
Muhammad asked: "How should I say it?"
Imam {a.s} said: "You should say, 'I seek guidance from Allah {SWT} by His mercy, I seek guidance from Allah {SWT} by His mercy.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 562 • Al-Wafi, Vol. 9, p. 1415

HADITH

1553 - وَ رَوَى حَمَّادُ بْنُ عُثْمَانَ اَلنَّابُ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «فِي اَلِاسْتِخَارَةِ أَنْ يَسْتَخِيرَ اَللَّهَ اَلرَّجُلُ فِي آخِرِ سَجْدَةٍ مِنْ رَكْعَتَيِ اَلْفَجْرِ مِائَةَ مَرَّةٍ وَ مَرَّةً وَ يَحْمَدَ اَللَّهَ وَ يُصَلِّيَ عَلَى اَلنَّبِيِّ وَ آلِهِ ثُمَّ يَسْتَخِيرَ اَللَّهَ خَمْسِينَ مَرَّةً ثُمَّ يَحْمَدَ اَللَّهَ وَ يُصَلِّيَ عَلَى اَلنَّبِيِّ وَ آلِهِ صَلَوَاتُ اَللَّهِ عَلَيْهِمْ وَ يُتِمَّ اَلْمِائَةَ وَ اَلْوَاحِدَةَ.

H.1553 - Hammad ibn Uthman al-Naab narrated from Him {a.s} that He said:
"For istikhara (seeking divine guidance), a person should seek guidance from Allah {SWT} during the last prostration (sajdah) of the two rak'ahs of Fajr prayer by repeating it one hundred and one times, praising Allah {SWT}, and sending blessings upon the Prophet and his family. Then, seek guidance from Allah {SWT} fifty times, praise Allah {SWT} again, and send blessings upon the Prophet and his family until completing the count of one hundred and one."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 563 • The Makarem al-Akhlaq, Part 1, p. 320 • Al-Wafi, Vol. 9, p. 1415

HADITH

1554 - وَ رَوَى حَمَّادُ بْنُ عِيسَى عَنْ نَاجِيَةَ عَنْ أَبِي عَبْدِ اَللَّهِ ع: «أَنَّهُ كَانَ إِذَا أَرَادَ شِرَاءَ اَلْعَبْدِ أَوِ اَلدَّابَّةِ أَوِ اَلْحَاجَةَ اَلْخَفِيفَةَ أَوِ اَلشَّيْءَ اَلْيَسِيرَ اِسْتَخَارَ اَللَّهَ عَزَّ وَ جَلَّ فِيهِ سَبْعَ مَرَّاتٍ فَإِذَا كَانَ أَمْراً جَسِيماً اِسْتَخَارَ اَللَّهَ مِائَةَ مَرَّةٍ.

H.1554 - Hammad ibn Isa narrated from Najiyah, from Imam Jafar ibn Muhammad Al-Sadiq {a.s} that "Whenever He {a.s} intended to purchase a servant, an animal, or a light matter, or something of little importance, he would perform istikhara (seek Allah's {SWT} guidance) seven times.
But if it was a serious matter, he would perform istikhara one hundred times".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 563 • Opening the Doors, Part 1, p. 253 • Al-Masbah (Lalkafami) Vol. 1, p. 392 • Al-Wafi, Vol. 9, p. 1415 • Wasail Al-Shia, Vol. 8, p. 74

HADITH

1555 - وَ رَوَى مُعَاوِيَةُ بْنُ مَيْسَرَةَ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا اِسْتَخَارَ اَللَّهَ عَبْدٌ سَبْعِينَ مَرَّةً بِهَذِهِ اَلاِسْتِخَارَةِ إِلاَّ رَمَاهُ اَللَّهُ عَزَّ وَ جَلَّ بِالْخِيَرَةِ يَقُولُ يَا أَبْصَرَ اَلنَّاظِرِينَ وَ يَا أَسْمَعَ اَلسَّامِعِينَ وَ يَا أَسْرَعَ اَلْحَاسِبِينَ وَ يَا أَرْحَمَ اَلرَّاحِمِينَ وَ يَا أَحْكَمَ اَلْحَاكِمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ خِرْ لِي فِي كَذَا وَ كَذَا.

وقال أبي رضي الله عنه في رسالته إلى: إذا أردت يا بني أمرا فصل ركعتين واستخر الله مائة مرة ومرة فما عزم لك فافعل وقل في دعائك: " لا إله إلا الله الحليم الكريم، لا إله إلا الله العلي العظيم، رب بحق محمد وآله صلى على محمد وآله وخر لي في كذا وكذا للدنيا والآخرة خيرة في عافية.

H.1555 - Mu'awiya ibn Maythara narrated that Imam {a.s} said:
"No servant who performs istikhara (seeks Allah's {SWT} guidance) seventy times with this istikhara will be left without Allah {SWT}, the Mighty and Majestic, granting him guidance."
The supplication is: "O' the best of those who see, O' the most hearing of the hearers, O' the swiftest of reckoners, O' the most merciful of the merciful, O' the wisest of judges, send blessings upon Muhammad and his family and guide me in such and such matter."

[AL SADUQ]
My father, may Allah {SWT} be pleased with him, advised in his letter:
"If you, my son, desire to undertake something, pray two rak'ahs (units of prayer), and then perform istikhara one hundred and one times. Whatever is made firm in your heart, proceed with it, and say in your supplication:
'There is no god but Allah {SWT}, the Forbearing, the Generous. There is no god but Allah {SWT}, the Exalted, the Great. O' Lord {AZJ}, by the right of Muhammad and his family, bless Muhammad and his family and grant me guidance in such and such matter for this world and the hereafter, as a choice in well-being.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 563 • Tahdhib Al-Ahkam, Part 3, p. 182 • Misbah al-Mutahjad, vol. 2, p. 536 • The Makarem al-Akhlaq, Part 1, p. 320 • Opening Doors, Part 1, p. 249 • The Safe Country, Part 1, p. 160 • Al-Masbah (Lalkafami) Vol. 1, p. 391 • Al-Wafi, Vol. 9, p. 1415 • Wasail Al-Shia, Vol. 8, p. 75 • Bihar Al Anwar, Vol. 88, p. 282

CHAPTER 84 - THE REWARD OF THE PRAYER KNOWN AMONG PEOPLE AS THE PRAYER OF SAYYIDA FATIMAH AL-ZAHRA {S.A}, ALSO CALLED THE PRAYER OF THE DEVOUT (AWABEEN)

باب - ثواب الصلاة التي يسميها الناس صلاة فاطمة عليها السلام ويسمونها أيضا صلاة الأوابين

HADITH 1556 – 1557

المشهور بين الأصحاب أنها صلاة أمير المؤمنين عليه السلام كما في رواية المفضل.

[AL SADUQ]
It is well-known among the companions that it is the prayer of Amir al-Mu'minin {a.s}, as narrated in the tradition of al-Mufaddal.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1556 - رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ تَوَضَّأَ فَأَسْبَغَ اَلْوُضُوءَ وَ اِفْتَتَحَ اَلصَّلاَةَ فَصَلَّى أَرْبَعَ رَكَعَاتٍ يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمَةٍ يَقْرَأُ فِي كُلِّ رَكْعَةٍ فَاتِحَةَ اَلْكِتَابِ مَرَّةً وَ «قُلْ هُوَ اَللَّهُ أَحَدٌ» خَمْسِينَ مَرَّةً اِنْفَتَلَ حِينَ يَنْفَتِلُ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اَللَّهِ عَزَّ وَ جَلَّ ذَنْبٌ إِلاَّ غَفَرَ لَهُ.

H.1556 - Abdullah ibn Sinan narrated from Imam Jafar Al-Sadiq {a.s} who said: "Whoever performs ablution and completes it thoroughly, then begins the prayer and prays four units (rak'ahs), separating each two with a taslim (salutation), and recites in each rak'ah the Opening of the Book (Surah al-Fatiha) once and *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) fifty times, he will finish his prayer with nothing between him and Allah {SWT}, the Mighty and Glorious, except that his sins will be forgiven."

[REFERENCES] Man La Yahduruhu Al-Faqih, V. 1, p. 564 • Al-Wafi, V. 9, p. 1396 • Wasail Al-Shia, V. 8, p. 112

HADITH

1557 - وَ أَمَّا مُحَمَّدُ بْنُ مَسْعُودٍ اَلْعَيَّاشِيُّ رَحِمَهُ اَللَّهُ فَقَدْ رَوَى فِي كِتَابِهِ عَنْ عَبْدِ اَللَّهِ بْنِ مُحَمَّدٍ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ اَلسَّمَاكِ عَنِ اِبْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ فَقَرَأَ فِي كُلِّ رَكْعَةٍ بِخَمْسِينَ مَرَّةً «قُلْ هُوَ اَللَّهُ أَحَدٌ » كَانَتْ صَلاَةَ فَاطِمَةَ عَلَيْهَا اَلسَّلاَمُ وَ هِيَ صَلاَةُ اَلْأَوَّابِينَ.

وكان شيخنا محمد بن الحسن بن الوليد رضي الله عنه يروي هذه الصلاة وثوابها إلا أنه كان يقول: إني لا أعرفها بصلاة فاطمة عليها السلام، وأما أهل الكوفة فإنهم يعرفونها بصلاة فاطمة عليها السلام. وقد روى هذه الصلاة وثوابها أبو بصير عن أبي عبد الله عليه السلام.

H.1557 - Muhammad ibn Mas'ud al-Ayyashi, may Allah {SWT} have mercy on him, narrated in his book from Abdullah ibn Muhammad, from Muhammad ibn Isma'il ibn al-Samak, from Ibn Abi Umayr, from Hisham ibn Salim, from Imam Jafar ibn Muhammad Al-Sadiq {a.s} who said:
"Whoever prays four rak'ahs (units of prayer) and recites in each rak'ah *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) fifty times, it is the Prayer of Sayyida Fatimah Al-Zahra {S.A}, and it is the prayer of those who turn to Allah {SWT} in repentance (al-Awwabin)."

[AL SADUQ]
Our teacher, Muhammad ibn al-Hasan ibn al-Walid, used to narrate this prayer and its reward, but he would say: 'I do not recognize it as the Prayer of Sayyida Fatimah Al-Zahra {S.A}.'
However, the people of Kufa know it as the Prayer of Sayyida Fatimah Al-Zahra {S.A}.
This prayer and its reward is narrated by Abu Basir from Imam Jafar ibn Muhammad Al-Sadiq {a.s}.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Tafsir al-Ayashi, vol. 2, p. 286 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 564 • Al-Wafi, Vol. 9, p. 1396 • Wasail Al-Shia, Vol. 8, p. 113 • Tafsir Al-Burhan, vol. 3, p. 520 • Tafsir Al-Burhan, vol. 3, p. 520 • Bihar Al Anwar, Vol. 88, p. 171 • Tafseer Kanz Al-Daqaiq, Part 7, p. 387 • Awalim al-Ulum, Vol. 11, p. 300 • Mustadrak Al-Wasail, Vol. 6, p. 294

CHAPTER 85 - REWARD OF TWO RAK'AHS WITH SURAH AL-IKHLAS 120 TIMES

باب - ثواب صلاة ركعتين بمائة وعشرين مرة قل هو الله أحد

HADITH 1558

1558 - فِي رِوَايَةِ اِبْنِ أَبِي عُمَيْرٍ عَنِ اَلصَّادِقِ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَنْ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ بِ «قُلْ هُوَ اَللَّهُ أَحَدٌ» فِي كُلِّ رَكْعَةٍ سِتِّينَ مَرَّةً اِنْفَتَلَ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اَللَّهِ عَزَّ وَ جَلَّ ذَنْبٌ» .

H.1558 - In a narration from Ibn Abi Umayr, from Al-Sadiq {a.s}, He said:
"Whoever prays two light (short) units of prayer (Rak'ahs), reciting *'Qul Huwa Allahu Ahad'* (Surah Al-Ikhlas) sixty times in each Rak'ah, will finish the prayer without any sins remaining between him and Allah {SWT}, the Mighty and Exalted."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1 • Al-Kafi, Volume 3, p. 468 • Man La Yahduruhu Al-Faqih, Vol. 1, p. 564 • Tahdhib Al-Ahkam, Part 3, p. 310

CHAPTER 86 - REWARD OF VOLUNTARY PRAYERS DURING THE TIME OF HEEDLESSNESS

باب - ثواب التنفل في ساعة الغفلة

HADITH 1559

1559 - قَالَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ: «تَنَفَّلُوا فِي سَاعَةِ اَلْغَفْلَةِ وَ لَوْ بِرَكْعَتَيْنِ خَفِيفَتَيْنِ فَإِنَّهُمَا تُورِثَانِ دَارَ اَلْكَرَامَةِ.

H.1559 - The Messenger of Allah {saws} said:
"Perform supererogatory (extra) prayers during the time of heedlessness, even if it is just two light rak'ahs (units of prayer), for they lead to the abode of honor."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 565 • Ilal al-Sharai' Vol. 2, p. 343

HADITH

1560 - وَ فِي خَبَرٍ آخَرَ: «دَارَ اَلسَّلاَمِ.

وهي الجنة، وساعة الغفلة بين المغرب والعشاء الآخرة.

H.1560 - In another narration: "The Abode of Peace."

[AL SADUQ]
It refers to Paradise, and the time of heedlessness is between Maghrib (sunset) and the later Isha (night) prayer.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

CHAPTER 87 - RARE PRAYERS

باب - نوادر الصلوات

HADITH 1561 – 1573

الظاهر أن المراد بالنوادر التي لا يجمعها باب وتكون متفرقة، وقد يطلق على الاخبار الشاذة.

[AL SADUQ]
It appears that what is meant by "al-Nawadir" are uncommon reports that do not fall under a specific chapter and are dispersed. The term may also refer to rare or unusual narrations.

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1561 - رَوَى بُكَيْرُ بْنُ أَعْيَنَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: «مَا صَلَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلضُّحَى قَطُّ.

H.1561 - Bukayr ibn A'yan narrated from Imam Muhammad Al-Baqir {a.s} that He said: "The Messenger of Allah {saws} never prayed the Duha prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 565 • Al-Wafi, Vol. 7, p. 117 • Wasail Al-Shia, Vol. 4, p. 101

HADITH

1562 - وَ رَوَى عَبْدُ اَلْوَاحِدِ بْنُ اَلْمُخْتَارِ اَلْأَنْصَارِيُّ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ قَالَ: سَأَلْتُهُ عَنْ صَلاَةِ اَلضُّحَى فَقَالَ «أَوَّلُ مَنْ صَلاَّهَا قَوْمُكَ إِنَّهُمْ كَانُوا مِنَ اَلْغَافِلِينَ فَيُصَلُّونَهَا وَ لَمْ يُصَلِّهَا رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » وَقَالَ «إِنَّ عَلِيّاً عَلَيْهِ اَلسَّلاَمُ مَرَّ عَلَى رَجُلٍ وَ هُوَ يُصَلِّيهَا فَقَالَ عَلِيٌّ عَلَيْهِ اَلسَّلاَمُ «مَا هَذِهِ اَلصَّلاَةُ» فَقَالَ أَدَعُهَا يَا أَمِيرَ اَلْمُؤْمِنِينَ فَقَالَ عَلَيْهِ اَلسَّلاَمُ «أَكُونُ أَنْهَى «عَبْداً إِذَا صَلَّى.

H.1562 - Abdul Wahid ibn al-Mukhtar al-Ansari narrated from Abu Ja'far {a.s}, who said: "I asked him about the Duha prayer"
Imam {a.s} said: 'The first people to perform it were your people, for they were among the heedless, so they performed it.
The Messenger of Allah {saws} did not perform it.'
He also said: 'Imam Ali {a.s} passed by a man who was performing it, and Imam Ali {a.s} said: 'What is this prayer?'
The man replied: 'Should I leave it, O' Commander of the Faithful?'
He (Imam Ali {a.s}) said: 'Would I forbid a servant when he prays?'".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 566 • Al-Wafi, Vol. 7, p. 117 • Wasail Al-Shia, Vol. 4, p. 101 • Tafseer Kanz Al-Daqaiq, Part 14, p. 348

HADITH

1563 - وَ رَوَى زُرَارَةُ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «مَا صَلَّى رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ اَلضُّحَى قَطُّ» قَالَ فَقُلْتُ لَهُ أَ لَمْ تُخْبِرْنِي أَنَّهُ كَانَ عَلَيْهِ اَلسَّلاَمُ يُصَلِّي فِي صَدْرِ اَلنَّهَارِ أَرْبَعَ رَكَعَاتٍ قَالَ «بَلَى إِنَّهُ كَانَ يَجْعَلُهَا مِنَ اَلثَّمَانِ اَلَّتِي بَعْدَ اَلظُّهْرِ.

H.1563 – Zurarah narrated from Imam Muhammad ibn Ali Al-Baqir {a.s} that He said: "The Messenger of Allah {saws} never prayed the Duha prayer."
So I (Zurarah) said to him, "Did you not inform me that He {saws} used to pray four rak'ahs in the forenoon?"
Imam {a.s} replied: "Yes, but he used to count it among the eight rak'ahs that are prayed after Dhuhr."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 566 • Al-Wafi, Vol. 7, p. 116 • Wasail Al-Shia, Vol. 4, p. 100 • Wasail Al-Shia, Vol. 4, p. 234

HADITH

1564 - وَ سَأَلَ عَبْدُ اَللَّهِ بْنُ سِنَانٍ ، أَبَا عَبْدِ اَللَّهِ عَلَيْهِ اَلسَّلاَمُ: عَنِ اَلصَّلاَةِ فِي شَهْرِ رَمَضَانَ فَقَالَ «ثَلاَثَ عَشْرَةَ رَكْعَةً مِنْهَا اَلْوَتْرُ وَ رَكْعَتَانِ قَبْلَ صَلاَةِ اَلْفَجْرِ كَذَلِكَ كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ يُصَلِّي وَ لَوْ كَانَ فَضْلاً كَانَ رَسُولُ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ أَعْمَلَ بِهِ وَ أَحَقَّ.

H.1564 - Abdullah ibn Sinan asked Imam Jafar ibn Muhammad Al-Sadiq {a.s} about the prayer during the month of Ramadan.
Imam {a.s} said: "Thirteen rak'ahs, including the Witr prayer and two rak'ahs before the Fajr prayer. This is how the Messenger of Allah {saws} used to pray, and if there was any greater virtue in adding more, the Messenger of Allah {saws} would have been the most diligent and deserving of it."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 566 • Man La Yahduruhu Al-Faqih, Vol. 2, p. 137 • Tahdhib Al-Ahkam, Part 3, p. 69 • Al-Istibsar, Part 1, p. 467 • Al-Wafi, Vol. 11, p. 436 • Wasail Al-Shia, Vol. 8, p. 43

HADITH

1565 - وَ سَأَلَهُ عُقْبَةُ بْنُ خَالِدٍ: عَنْ رَجُلٍ دَعَاهُ رَجُلٌ وَ هُوَ يُصَلِّي فَسَهَا فَأَجَابَهُ بِحَاجَتِهِ كَيْفَ يَصْنَعُ قَالَ «يَمْضِي عَلَى صَلاَتِهِ.

H.1565 - Uqbah ibn Khalid asked Him (Imam Abu Abdullah {a.s}) about a man who was praying and another man called out to him, causing him to become distracted and respond to the person's request. What should he do?
Imam {a.s} said: "He should continue with his prayer."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1566 - وَ رَوَى عِمْرَانُ اَلْحَلَبِيُّ عَنْهُ أَنَّهُ قَالَ: «يَنْبَغِي تَخْفِيفُ اَلصَّلاَةِ مِنْ أَجْلِ اَلسَّهْوِ.

H.1566 - Imran Al-Halabi narrated from Imam {a.s} that He said:
"It is recommended to lighten (shorten) the prayer because of forgetfulness."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 567 • Al-Wafi, Vol. 8, p. 1002 • Wasail Al-Shia, Vol. 8, p. 236

HADITH

1567 - وَ رَوَى سَمَاعَةُ بْنُ مِهْرَانَ عَنْهُ عَلَيْهِ اَلسَّلاَمُ أَنَّهُ قَالَ: «يَجُوزُ صَدَقَةُ اَلْغُلاَمِ وَ عِتْقُهُ وَ يَؤُمُّ اَلنَّاسَ إِذَا كَانَ لَهُ عَشْرُ سِنِينَ.

H.1567 - Sama'a bin Mehran narrated from Imam {a.s} that He said:
"The charity given by a boy, his emancipation (freeing a slave), and leading people in prayer are permissible if he is ten years old."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 567 • Al-Wafi, Vol. 8, p. 1180 • Wasail Al-Shia, Vol. 8, p. 322

HADITH

1568 - وقال الصادق عليه السلام: " إذا صليت معهم غفر لك بعدد من خالفك.

H.1568 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said:
"If you pray with them (in congregation), you will be forgiven according to the number of those who oppose you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1569 - وَ رَوَى عَنْهُ عَبْدُ اَلرَّحْمَنِ بْنُ أَبِي عَبْدِ اَللَّهِ أَنَّهُ قَالَ: «إِذَا صَلَّيْتَ فَصَلِّ فِي نَعْلَيْكَ إِذَا كَانَتْ طَاهِرَةً فَإِنَّ ذَلِكَ مِنَ اَلسُّنَّةِ.

H.1569 - It is narrated from Him (Imam Al-Sadiq {a.s}) through Abd al-Rahman ibn Abi Abdillah that Imam {a.s} said:
"If you pray, then pray in your sandals (shoes) if they are clean, for that is from the Sunnah."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 568 • Tahdhib Al-Ahkam, Part 2, p. 233 • Wasail Al-Shia, Vol. 4, p. 424 • Wasail Al-Shia, Vol. 4, p. 426

HADITH

1570 - وَ رَوَى اَلْحَلَبِيُّ عَنْهُ عَ أَنَّهُ قَالَ: «إِذَا صَلَّيْتَ فِي اَلسَّفَرِ شَيْئاً مِنَ اَلصَّلَوَاتِ فِي غَيْرِ وَقْتِهَا فَلاَ يَضُرُّكَ.

H.1570 - It is narrated by Al-Halabi from Him (Imam Al-Sadiq {a.s}) that He said: "If you pray any of the prayers during travel outside of its (regular) time, it will not harm you."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 568 • Wasail Al-Shia, Vol. 4, p. 115

HADITH

1571 - وَ رُوِيَ عَنْ عَائِذٍ اَلْأَحْمَسِيِّ أَنَّهُ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اَللَّهِ عَ وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنِ اَلصَّلاَةِ فَابْتَدَأَنِي مِنْ غَيْرِ أَنْ أَسْأَلَهُ فَقَالَ «إِذَا لَقِيتَ اَللَّهَ عَزَّ وَ جَلَّ بِالصَّلَوَاتِ اَلْخَمْسِ اَلْمَفْرُوضَاتِ لَمْ يَسْأَلْكَ عَمَّا سِوَى ذَلِكَ.

H.1571 - It is narrated from Aidh al-Ahmasi: "I entered upon Imam Al-Sadiq {a.s} while I intended to ask him about prayer. Without me asking, Imam {a.s} began (by saying): 'If you meet Allah {SWT}, the Mighty and Majestic, with the five obligatory prayers, He will not ask you about anything beyond that.'"

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 568 • Wasail Al-Shia, Part 4, p. 12 • Wasail Al-Shia, Vol. 4, p. 69 • Ithbāt al-Hudāt, Part 4, p. 190

HADITH

1572 - وَقَالَ اَلصَّادِقُ عَلَيْهِ اَلسَّلاَمُ: «اَلْمُؤْمِنُ مُعَقَّبٌ مَا دَامَ عَلَى وُضُوءٍ.

H.1572 - Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: "A believer remains in a state of spiritual reward (mu'aqqib) as long as they are in a state of ritual purity (wudhu)".

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1

HADITH

1573 - وَ رَوَى عَبْدُ اَللَّهِ بْنُ سِنَانٍ عَنْ أَبِي عَبْدِ اَللَّهِ عَ قَالَ: قُلْتُ لَهُ أَخْبِرْنِي عَنْ رَجُلٍ عَلَيْهِ مِنْ صَلاَةِ اَلنَّوَافِلِ مَا لاَ يَدْرِي مَا هُوَ مِنْ كَثْرَتِهَا كَيْفَ يَصْنَعُ قَالَ «فَلْيُصَلِّ حَتَّى لاَ يَدْرِيَ كَمْ صَلَّى مِنْ كَثْرَتِهَا فَيَكُونَ قَدْ قَضَى بِقَدْرِ مَا عَلِمَهُ مِنْ ذَلِكَ، » ثُمَّ قَالَ قُلْتُ لَهُ فَإِنَّهُ لاَ يَقْدِرُ عَلَى اَلْقَضَاءِ فَقَالَ «إِنْ كَانَ شُغْلُهُ فِي طَلَبِ مَعِيشَةٍ لاَ بُدَّ مِنْهَا أَوْ حَاجَةٍ لِأَخٍ مُؤْمِنٍ فَلاَ شَيْءَ عَلَيْهِ وَ إِنْ كَانَ شُغْلُهُ لِجَمْعِ اَلدُّنْيَا وَ اَلتَّشَاغُلِ بِهَا عَنِ اَلصَّلاَةِ فَعَلَيْهِ اَلْقَضَاءُ وَ إِلاَّ لَقِيَ اَللَّهَ وَ هُوَ مُسْتَخِفٌّ مُتَهَاوِنٌ مُضَيِّعٌ لِحُرْمَةِ رَسُولِ اَللَّهِ صَلَّى اَللَّهُ عَلَيْهِ وَ آلِهِ » قُلْتُ فَإِنَّهُ لاَ يَقْدِرُ عَلَى اَلْقَضَاءِ فَهَلْ يُجْزِي أَنْ يَتَصَدَّقَ فَسَكَتَ مَلِيّاً ثُمَّ قَالَ «فَلْيَتَصَدَّقْ بِصَدَقَةٍ» قُلْتُ فَمَا يَتَصَدَّقُ قَالَ «بِقَدْرِ طَوْلِهِ وَ أَدْنَى ذَلِكَ مُدٌّ لِكُلِّ مِسْكِينٍ مَكَانَ كُلِّ صَلاَةٍ» قُلْتُ وَ كَمِ اَلصَّلاَةُ اَلَّتِي يَجِبُ فِيهَا مُدٌّ لِكُلِّ مِسْكِينٍ قَالَ «لِكُلِّ رَكْعَتَيْنِ مِنْ صَلاَةِ اَللَّيْلِ مُدٌّ وَ لِكُلِّ رَكْعَتَيْنِ مِنْ صَلاَةِ اَلنَّهَارِ مُدٌّ» فَقُلْتُ لاَ يَقْدِرُ فَقَالَ «مُدٌّ إِذاً لِكُلِّ أَرْبَعِ رَكَعَاتٍ مِنْ صَلاَةِ اَلنَّهَارِ» قُلْتُ لاَ يَقْدِرُ قَالَ «فَمُدٌّ إِذاً لِصَلاَةِ اَللَّيْلِ وَ مُدٌّ لِصَلاَةِ اَلنَّهَارِ وَ اَلصَّلاَةُ أَفْضَلُ وَ اَلصَّلاَةُ أَفْضَلُ وَ اَلصَّلاَةُ أَفْضَلُ.

H.1573 - Abdullah ibn Sinan narrated from Imam Jafar ibn Muhammad Al-Sadiq {a.s} said: I asked Imam {a.s} about a person who has so many missed (Qadha) prayers that he cannot count them, what should he do?
Imam {a.s} said: "Let him pray until he no longer knows how many he has prayed due to their abundance, and he would have compensated for the amount he is aware of."
I then asked: "What if he cannot complete all the Qadha prayers?"
Imam {a.s} said: "If his preoccupation is due to seeking a necessary livelihood or helping a fellow believer in need, there is no obligation on him. But if his preoccupation is for gathering worldly gain and being distracted from prayer, then he must make up for them; otherwise, he will meet Allah {SWT} while being negligent, belittling, and neglecting the sanctity of Messenger of Allah {saws}."
I asked: "What if he still cannot make up for them? Is charity sufficient?"
The Imam remained silent for a while and then said: "Let him give charity."
I asked: "How much charity?"
Imam {a.s} said: "As much as he can afford, with the minimum being a 'mud' (a specific measure) of food for each missed prayer."
I asked: "How many prayers require a 'mudd' of charity?"
Imam {a.s} said: "A 'mud' for every two units (rak'ahs) of the night prayer and a 'mud' for every two units of the day prayer."
I said: "What if he cannot do this?"
Imam {a.s} said: "Then one 'mudd' for every four units of the day prayer."
I said: "What if he cannot manage even this?"
Imam {a.s} said: "Then one 'mudd' for the entire night prayer and one 'mud' for the entire day prayer. However, prayer is superior, and prayer is superior, and prayer is superior."

[REFERENCES] Man La Yahduruhu Al-Faqih, Vol. 1, p. 568 • Wasail Al-Shia, Part 4, p. 75

COMPLETION OF VOLUME ONE

والحمد لله {عز وجل} رب العالمين

Praise be to Allah {SWT}, the Lord {AZJ} of the worlds.

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وخليفته أمير المؤمنين الإمام علي بن أبي طالب

هنا نختتم كلمتنا في هذا الجزء الأول – الطبعة الأولى [2024]،
والحمد لله {عز وجل} رب العالمين

English translation of Volume 1 – Edition 2 [2024] of the book "Man La Yahduruhu Al Faqih" has been completed, authored by Shaykh Al-Saeed Abu Ja'far Muhammad ibn Ali ibn Al-Hussain ibn Musa ibn Babawayh Al-Qummi, may Allah {SWT} sanctify his soul and illuminate his grave.

We present our translational efforts in the service of our Imam al-Zaman, Imam Muhammad ibn Hassan Al-Mahdi; Al-Qa'im; Al-Hujjah; Al-Muntazar; Al-Khalaf al-Salih; Al-Maw'ud; Baqiyatullah; Sahib al-Zaman and His Infallible Forefathers.
And praise be to Allah {SWT}, the Lord {AZJ} of the worlds, and blessings [and peace] be upon our Masters Prophet Muhammad {saws} and his pure progeny, and his successor, the Commander of the Faithful Imam Ali ibn Abi Talib {a.s}.

Here we conclude our word on this Volume 1 – Edition 2 [2024].
Praise be to Allah {SWT}, the Lord {AZJ} of the worlds.



حيدر علي شيخ بن محمد

اللَّهُمَّ صَلِّ عَلَىٰ فَاطِمَةَ وَأَبِيهَا وَبَعْلِهَا وَبَنِيهَا وَالسِّرِّ الْمُسْتَوْدَعِ فِيهَا بِعَدَدِ مَا أَحَاطَ بِهِ عِلْمُكَ
يَا اللّٰهُ. يَا اللّٰهُ. يَا اللّٰهُ. يَا اللّٰهُ. يَا اللّٰهُ. يَا اللّٰهُ. يَا اللّٰهُ

Ya Allah {SWT} - Ya Ar-Rahmaan (The Beneficent) & Ar-Raheem (The Merciful), Ya Dhul-Jalaali-Wal-Ikram.

Ya Allah {SWT} - You are Al-Maajid (The Illustrious, the Magnificent) & Al-Mumeet (The Creator of Death);
by the waseelah of Mohammad Al Mustafa {saws}

Ya Allah {SWT} - You are Al-Awwal (The First) & Al-Akhir (The Last);
by the waseelah of Ali Al Murtadha {a.s}

Ya Allah {SWT} - You are Al-Fattaah (Chief Judge) & Al Fatiras-Samawati wal-ardh (Maker of Heavens & Earth);
by the waseelah of Fatima tuz Zahra {s.a}

Ya Allah {SWT} - You are Al-Haleem (The Most Forbearing) & Al-Hakeem (The All Wise);
by the waseelah of Hassan Al Mujtaba {a.s}

Ya Allah {SWT} - You are Al-Haq (The Absolute Truth) & Al-Hameed (The Praiseworthy);
by the waseelah of Hussain Ash-Shaheed {a.s}

Ya Allah {SWT} - You are Al-Mu'izz (The Honourer and Bestower) & Al-Muzil (The Dishonourer);
by the waseelah of Zain Al Abideen {a.s}

Ya Allah {SWT} - You are Al-Baqee (The Everlasting) & Al-Badee (The Incomparable Originator);
by the waseelah of Baqir Al Uloom {a.s}

Ya Allah {SWT} - You are Al-Jaami (The Gatherer & The Uniter) & Al-Jaleel (The Majestic);
by the waseelah of Jafar Al Sadiq {a.s}

Ya Allah {SWT} - You are Al-Khabeer (The All Aware) & Al-Kabeer (The Most Greatest);
by the waseelah of Musa Al Kadhim {a.s}

Ya Allah {SWT} - You are Ar-Ra'oof (The Most Kind) & Ar-Razzaq (The Provider);
by the waseelah of Ali Ibn Musa Ar Ridha {a.s}

Ya Allah {SWT} - You are At-Tawwab (The Ever Pardoning) & Al-Lateef (The Subtle One, The Most Gentle);
by the waseelah of Mohammad Taqi Al Jawad {a.s}

Ya Allah {SWT} - You are Al-Haseeb (The Reckoner) & Al-Hafeedh (The Preserver);
by the waseelah of Ali Naqi Al Hadi {a.s}

Ya Allah {SWT} - You are Al-Ahad (The Unique, The Only One) & Al-Alee (The Most High, The Exalted);
by the waseelah of Hassan Al Askari {a.s}

Ya Allah {SWT} - You are Malik-Ul-Mulk (Master of Kingdom, Owner of Dominion) & Al-Muntaqim (Avenger);
by the waseelah of Mohammad Al Mahdi Al Muntazar {ajf}

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ – بِحَقِّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Rabbana atina fid dunya hasanatan wa fil Aakhirati hasanatan waqina 'adhaban-nar – behaqqe Muhamadin wa Alay Muhammad

"O' our Lord, grant us good in this world and good in the Hereafter, and save us from the punishment of the Fire – by the right and status of Muhammad {saws} and the Family of Muhammad {saws}."

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Man La Yahduruhu Al-Faqih

VOLUME 1



BAB UL QAIM
PUBLICATIONS